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ANNOTATIONS
UPON THE
HOLY BIBLE.
WHEREIN THE
SACRED TEXT
Is INSERTED;
AND
VARIOUS READINGS
ANNEX'D.
Together with the
Parallel Scriptures.

The more difficult TERMS in each VERSE are Explained.
Seeming CONTRADICTIONS Reconciled.
QUESTIONS and DOUBTS Resolved.
And the WHOLE TEXT Opened.

VOL. I.

By the Late Reverend and Learned Divine
Mr. MATTHEW POOLE.

NEHEM. VIII. Verse 8.
They Read in the Book in the Law of God distinctly, and gave the sense, and caused them to understand the Reading.

ACTS VIII. Verse 30, 31.
——————Understandest thou what thou Readest?
How can I except some man shall Guide me?

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THE PREFACE.

WHEREIN

The *Authors* of the enſuing *Annotations* (ſupplemental to Mr. *Poole*) preſent to the *Reader* an *Hiſtorical account* of the *Tranſlation* of the *Scriptures* into our *Engliſh Tongue*; the *mighty workings* of *Divine Providence*, conducive to it, and the ſeveral *Notes* or *Annotations* which have been publiſhed; and a particular Account of the *Reverend* Mr. *Poole's* and their preſent Undertaking, with the *Reaſons* of it.

THE *ſame* Reaſon *which teacheth us to conclude, That there is a* firſt Being, *and muſt be a* firſt Cauſe *and* Mover (*whom we call God*) That it is he who hath made us, and not we our ſelves; and that we are his people and the ſheep of his Paſture; *will alſo oblige us* To enter into his gates with thankſgiving, and into his Courts with praiſe, *and to be* thankful unto him, *by fulfilling his will. Which we cannot do, without ſome* Revelation *of it to us. God therefore having ceaſed to ſpeak to men* face *to* face *as to* Abraham *and* Moſes, &c. (*which he never ordinarily did but to ſome particular Favourites*) *we are by reaſon inforced to conclude that there are ſome Books in the World in which this* Revelation *is to be found. The* Church of God (*the Mother of us all*) *hath conſtantly held forth the* Books of the Old and New Teſtament, (*which we have in our* Bibles) *for this* ſacred Revelation, *which hath juſtly obliged all her children to look upon them, as* hung *out to them for that uſe, upon that* Noble Pillar *the* Church; *looking into them upon the Churches notice* (*as the child does upon the Mothers telling it,* That is the Sun) *every reaſonable man finds them of ſo* venerable Antiquity, *and diſcerneth in them ſuch* ſtamps of Divinity, *In the* majeſty of their ſtile, *the* purity of the matter, *the* ſublimeneſs *and* ſpirituality *of the* propoſitions *contained in them, the* ſelf-denial *of the* Penmen, *the* heavenlineſs *of the* ſcope, *and* end of *thoſe ſacred writings, the* harmony of the parts, *the* ſeal of miracles, *and principally in the* mighty power *and* efficacy *of them upon the ſouls and conſciences of multitudes, both for* conviction, *and for* ſupport *and* conſolation, *that he eaſily concludes,* This is the voice of God, and not of man, *and looks back upon his mother the Church* (*as a child upon his nurſe*) *thanking her for ſhewing him ſuch a treaſure, and ſaying as the* Samaritans *to their Country-woman,* John 4. 42. Now we believe theſe *Books are the word of* God, not becauſe of thy ſaying ſo, *but becauſe we have looked into them our ſelves, and find them of a different* ſtile, nature, *and* matter, *and to have a different* ſcope, end, power, *and* efficacy *upon the ſouls of men, from what any other Writings in the World have. Tho the truth is, that until a man comes to be fully perſwaded of the truth of them from the ſame ſpirit that dictated them, every ſoul will be as apt to waver in his faith as to them, to be* the word of God, *as he in* Tully, *who only believed the* Immortality of the Soul *from the reading of* Plato's *Book, which* (*if I remember right*) *the* Roman *Orator expreſſeth in words to this ſenſe*, I have read over *Plato's* book again and again: But I know not how it comes to paſs, ſo long as I am reading I agree it; but no ſooner is the book out of my hands, *but* de immortalitate animæ dubitare cœpi, *but I begin to doubt whether the ſoul be immortal ye or no. But however, in one degree or other every Chriſtian makes that the Principle of his Religion*, That the Holy Scriptures of the Old and New Teſtament are the Word of God. *Some believe it more faintly and incertainly; ſome more* fixedly *and* firmly, *and accordingly the faith of perſons as to them, is more or leſs operative.*

This Revelation of the Divine Will *was made perfect gradually, (as it pleaſed God in ſucceding times to* reveal *what was his* ſecret will *before, but* hid from ages.) *So as* (*if Chronologers compute right*) *there were more than* 1500 *years paſſed betwixt the writing of the firſt book of* Geneſis *by* Moſes, *and the* Revelation (*which was the laſt*) *by* John; *and Divines generally judge that he* ſealed up the Book *by thoſe words* Revelations 22. 18, 19. *So that as to things to be* believed *or done, we are to expect no further* Revelation.

When the mighty God, *even* the Lord, *had thus ſpoken, and God had thus* ſhined out of Sion *the* perfection of beauty, *it was but reaſonable that his people ſhould come to the* knowledg *of what he had ſaid, that they might anſwer the end of the Revelation both by believing and obeying.*

The Old Teſtament *being wrote in the* Hebrew Tongue, *when great multitudes of them by their captivity in* Babylon, *had much forgotten, or corrupted their own* Language, *it was thought reaſonable there ſhould be a* Caldaick Paraphraſe; *and the wiſdom of Divine Providence provided a* Septuagint Verſion *as for the benefit of others, ſo poſſibly of the* Jews *themſelves, the moſt of whom before Chriſts time were more* Grecians *than* Hæbricians, *and it is generally thought that all the Books of the* New Teſtament *were wrote in the* Grecian Language.

When it pleaſed God that the Goſpel ſhould be preached to all Nations, and the ſound of it go to the ends of the Earth, *he ſo alſo ordered it, that ſoon after true* Religion *came into any place, ſome were ſtirred up to* Tranſlate *thoſe Holy Books into the Language of that* Country, *and ſo far to aſſiſt them, that though in many leſſer things they failed through want of a knowledge of the juſt propriety of ſome words in* Hebrew *or* Greek, *or the uſe of particles in thoſe Languages, yet they failed not in any thing whereby the* Reader *might be led into any pernicious error touching his Salvation, and We ſhall obſerve the Pen-men of the New Teſtament giving ſuch a deference to the commonly received Verſion in their times, that alſo the* Septuagint Verſion *which we have, apppears to us more diſſonant from the* Hebrew *than any other, yet moſt of the* Quotations *of the* Old Teſtament *which we have in the new, are apparently from that Verſion; which learneth us, that it is not every private Miniſters work to make a new Verſion of the Scripture, but he ought to acquieſce in the* Verſion *which God*

hath

hath provided for the Church wherein he lives, and not ordinarily or upon light grounds to enter into a diſſent to it; and if in any thing he ſees it neceſſary to do it, yet not to do it (as to a particular text) without great modeſty, and a preface of Reverence.

This Tranſlation of the Scriptures into a Language underſtood by all people in that Country into which the Church came, was lookt upon ſo reaſonable and neceſſary, as it was oppoſed by none, till the Papiſts had patched up a Religion, for the upholding of which, it was neceſſary for them to maintain, That Ignorance was the mother of Devotion, after which it was very difficult in any places where theſe Spiritual Tyrants had a dominion, to get the Scriptures tranſlated into the Language of that Country. Not to inſtance in other places, I ſhall give ſome ſhort account of England. Our Records tell us of a Tranſlation of ſome part of them into the Saxon Language (which was then a great part of ours) within 700 years after Chriſt, and of the Tranſlation of the whole, into the ſame Language by Beda within 40 years after. Beda was himſelf a Papiſt, but the myſtery of iniquity grew up gradually to its height. Soon after, Bibles which the people could underſtand were very ſcarce commodities in England, and thus it continued for 600 years. Wickliff who lived in the time of Richard the 2d. and died 1384. being the firſt we know of afterward who Tranſlated the Scriptures into a Language underſtood by any who were not skilled in ſome or other of the three learned Languages. That great man eaſily underſtood, that without the Scriptures in their own Language, the people muſt take all for the Will of God that their Prieſts told them was ſo, and that the Popiſh Prieſts were generally of ignorance and impudence enough, to entitle God to any of their own blaſphemies and ſuperſtitions. But within thirty years after the death of Wickliff, viz. Anno 1414. The Council (or Conventicle rather) of Conſtance Decreed all Wickliffs Books to the Fire; and tho ſome were ſpared, yet the battel was ſo hard, that there were very few that eſcaped. This was our ſtate till the year 1527. (in all which years the poor people of the Land of our Nativity, were without a teaching Bible (as to the common people) and indeed, without a teaching Prieſt) yea, and for ſome time after this, as we ſhall hear.

1527. In the year 1527. God put it into the heart of Mr. Tindall, to Tranſlate the New Teſtament into Engliſh, as alſo the Five Books of Moſes (he being then an exile in Germany for his Religion) but he loſt all his papers upon a Shipwrack in his paſſage to Hamborough, and had his work to begin again; which yet, that faithful and moſt unwearied ſervant of God did accompliſh, adding ſome Prefaces to the ſeveral Books, and ſome Notes to the particular Chapters and Verſes. The publiſhing of which much netled the Popiſh Biſhops in England, and all means were then uſed to ſuppreſs it. Amongſt others, the then Biſhop of London, adviſed with one Packington a Merchant of that City, concerning the moſt accommodate means to that deſign. The Merchant could think of none ſo probable, as with a ſum of Money to buy up the whole Impreſſion. The Biſhop approving it, furniſhed him with a round ſum to that purpoſe, which the Merchant (being more a Friend to Mr. Tindall than the Biſhop knew) ſent to Mr. Tindall, and had the Impreſſion ſent him, (ſome few Copies being (as we muſt imagine) firſt ſold off). With this Money Mr. Tindall ſupported himſelf in his exile, and was alſo inabled to go on with his Tranſlation of the other part of the Bible, and to prepare a perfect Engliſh Bible. In the mean time a paſſage happened ſo pleaſant, that I ſhall think it worth the while here to relate it: Sir Thomas More being Lord Chancellor, and having ſeveral perſons accuſed for Hereſie, and ready for Execution, offered to compound with * one of them for his Life upon the eaſie terms of his diſcovery to him, who they were in London that maintained Tindall beyond Sea. After that the poor man had got as good a ſecurity for his Life, as the Honour, and Truth of the Chancellor could give him, he told him, It was the Biſhop of London maintained him, by ſending him a ſum of Money to buy up the Impreſſion of his Teſtaments. The Chancellor ſmiled, ſaying, that he believed he ſaid true. Thus was this poor Confeſſors Life ſaved. But to return to our ſtory. In the year 1530. Mr. Tindall was Martyred at Villefort in Flanders, for Tranſlating into Engliſh the New Teſtament, and part of the Old, (ſaith Sir Richard Baker); but his great adverſary Sir Thomas More was the year before gone to his own place, being Executed for Treaſon. Mr. Tindall, and Mr. Coverdale, (as Mr. Fox telleth us) before Mr. Tindall's death, had Tranſlated the whole Bible: But it came out after his death, under the name of Thomas Matthews (with the addition of the Apocrypha Tranſlated by John Rogers) The Lord Cromwel, with Archbiſhop Cranmer, preſented it to the King, and obtained an Order from His Majeſty for leave for any of his Subjects to read it; but this was not without the great regret of the Biſhops.

Sculteti Annales in anno 1532.

* George Conſtantine.

Baker's Chron. p. 282.

1540. About Thirteen years after this (or not ſo much) the Lord Cromwel obtained Letters from King Henry 8. for a Subject of his to Reprint at Paris the Bible in Engliſh; the King alſo wrote a Letter to Bonner (at that time his Embaſſador in France) to further it. Grafton and Whitchurch undertook the work, upon what ſeeming encouragement from Bonner may be read in Mr. Fox's 2d. Vol. of his Martyrology, pr. 1641. p. 515, 516. But how it came to paſs I cannot tell (tho Bonner's Treachery was ſuſpected in the caſe) when it was upon the point finiſhed, the Copies were ſeized, and ordered to be burnt, and the work had wholly ceaſed, but for the covetouſneſs of the Officer, who ſold four great dry Fats filled with them to an Haberdaſher to lay Caps in. By this means having recovered ſome Copies, they came to London, and there made a new Impreſſion.

But after this, my Lord Cromwel being put to death, the Biſhops and Popiſh-party made ſo great complaint to the King, (whoſe warmth for the Reformation much abated in the latter part of his Life) That the Sale of the Engliſh Bible was again prohibited, and the Printer Impriſoned; and altho the Biſhops promiſed the King they would make a more correct Tranſlation, yet it was never done during that Kings Reign.

But in the yrar of our Lord 1577. which was the 19th or 20th of the Reign of Queen Elizabeth, ſome Biſhops publiſhed a new Tranſlation, but till that time, the Bibles uſed in Churches were Tindalls and Coverdales, being allowed by the publick Authority of King Edward 6. 1551, 1552. And to this day, the Pſalms, and the Goſpels, and Epiſtles in our Service-Book are according to Tindalls and Coverdales Bibles, which ſhould make us wary in our Cenſures of that Tranſlation, tho we ſee reaſon in many things to diſſent from it. Only we having a more correct Tranſlation Eſtabliſhed by Authority, why (for the avoiding the offence of the leſs knowing people) we have not made uſe of that, but retained a Tranſlation not undertaken by any publick Authority, and confeſſed to be more imperfect; is what I cannot, nor count my ſelf obliged to account for. Poſſibly God for the honour of his Martyr hath ſo ordered it.

After this, King James coming to the Crown, being a Prince of great Learning and Judgment, and obſerving the different uſage of ſome words in his Age, from the uſage of them in K. Hen. 8. or in Qu. Elizabeths time, and alſo the ſeveral miſtakes (tho of a minute nature) in thoſe more ancient Verſions, was pleaſed to employ diverſe learned men in making a New Tranſlation, which is that which at this day is generally uſed. With what Reverence to former Tranſlators, what labour, and care and pains they accompliſhed their work, the Reader may ſee at large in their Preface prefixed to thoſe Copies that are Printed in Folio, and in their Epiſtle to K. James in our Bibles of a leſſer form, of which Tranſlation (tho it may not be without its more minute Errors) yet I think it may be ſaid, that it is hardly exceeded by that of any other Church.

By this Hiſtory (Reader!) thou mayeſt underſtand the mighty workings of Divine Providence, and wonderful goodneſs of God to this Nation in the plenty we have of Bibles, and that of a very correct Tranſlation (tho poſſibly not in every little thing perfect) Mr. Fox (if we remember right) tells us a ſtory of two Maids in Lincolnſhire, that in Q. Maries time parted with a conſiderable part of their eſtate, for a few Leaves of the Bible. How good is God to us, that we for a few ſhillings can have the whole Revelation of the Divine Will? Conſidering which, we offer it to the conſideration of any thinking Engliſh man or Woman, what he or ſhe will anſwer for his ignorance in the Holy Scriptures, or for the ignorance of his or her Children, if (having ſo much means as we have, to learn to read) any ſhall neglect the learning of their Children to Read it, or themſelves, in caſe their Parents have neglected them: or being able to Read, ſhall neglect the practice of it. Exerciſing himſelf in the Law

of

of the Lord day and night, and living up to the rule of it. The English Bible is come to us at the price of the blood of one Martyr, and the unwearied labour of a multitude of Holy and Learned men succeeding one another for more than Sixty years, before we had the Translation so perfect as it is now in all hands.

Poor Christians in Popish Countries either have not this Pot of spiritual food, or must cry out Death is in the Pot. Our English Translators in their Preface, observe, that of late the Church of Rome would seem to bear something of a motherly affection to her Children, and allow them the Scripture in the Mother Tongue, but it is indeed a gift not worthy of its name. They must first get a License in Writing before they use them, and to get that, they must approve themselves to their Confessors, to be such as are if not frozen in the dregs, yet sowred with the leaven of their superstition. Yet this seemed too much to Clement the Eighth, who therefore frustrated the Grant of Pius the Fourth. They will allow none to be read but the Doway Bibles, and the Rhemish Testaments, (the corruptions of which have been sufficiently manifested by many learned men) nor will they trust their people with these, without the License of their own Bishops and Inquisitors. This is the liberty they boast of given to any of their Religion to Read the Scriptures in English. What it is worth, let any man judg.

In the mean time, those who are not affected with the mercy of God to us in this particular, must declare themselves neither to have any just value for God, in the mighty workings of his Providence to bring this about, nor yet for the blood of Holy Mr. Tindall who died in his Testimony to this truth, That no people ought to be deprived of so great a good, nor for the labours and pains of those many Servants of God, who travelled in this great work, and thought no labour in it too much, nor indeed for their own souls, to the Salvation of which, if the Holy Scripture in our own Language doth not highly contribute, we must lay the blame upon our selves.

But altho we have the Bible in a Language we understand, yet we may see reason to cry out as Bernard does with reference to the Song of Solomon: Here is an excellent Nut, but who shall crack it? Heavenly Bread, but who shall break it? For though the Papists and such as have ill will to the good of souls make too great an improvement of the difficulties in Holy Writ, in making them an argument against the peoples having them in a Language which they can understand, (for Augustin said true when he said, there are Fords in them wherein Lambs may wade, as well as depths in which Elephants may swim) and what others observe, is as true, that things necessary to be believed, or done in order to Salvation, lye plain and obvious in Holy Writ: yet it is as true that there is much of Holy Writ, of which the generality of people must say as the Eunuch, How can I understand, except some man should guide me? Act. 8. 31. besides the seeming contradictions that are betwixt the Holy Penmen of those Sacred Books; and indeed it is hard to say, what Book of Scripture is so plain that every one who runneth can read it with understanding (such a vast difference there is betwixt the capacities of those who yet have the same honest hearts.) This hath made wise and learned men not only see a need of larger Commentaries but also of shorter Notes, Annotations, and Paraphrases, &c. Nor is this a late discovery. It is upward of three hundred years since Lyra wrote his short Notes upon the whole Bible; what Vatablus, and Erasmus (tho all of them Papists) have done since, is sufficiently known, to say nothing of many others of that Religion. Amongst the Reformed Churches, there hath been a learned Piscator in Germany, Junius and Tremellius, elsewhere, who did the same thing, but all these wrote their Notes in Latin, not in the peculiar language of any Country. The ancientest Notes we have in English were those ordinarily known by the name of the Geneva Notes, after two years labour, finished 1560. by those good men who flying from Queen Maries Persecution, took Sanctuary there. A work so acceptable to Protestants, in the beginning of our Reformation, that their Bible with those Notes annexed was (as is observed by the Authors of our late English Annotations) Printed above Thirty times over by Q. Elizabeths Printers, and their Heirs and Successors. There wanted not one indeed, who Fifty years after, boldly reflected on that excellent work in the most publick Pulpit of our University of Oxford; but how grateful his reflections were to the University at that time, may be read in the Preface to the English Annotations; he was in the same Pulpit checkt, and confuted by the Doctor of the Chair, and suspended by the Governours of the University. The labours of Erasmus in his Paraphrase on the New Testament were so acceptable, that by publick Order they were to be in every Church, exposed to publick view, and use, and (if we mistake not) ought to be so still. After these, were published Diodates Notes written in Italian, since Translated into English. About the year 1640, some deliberations were taken for the composing, and Printing other English Notes, (the old Geneva Notes not so well fitting our new and more correct Translation of the Bible) these were at first intended to be so short that they might be Printed together with our Bibles in Folio or Quarto. But, those Divines who were engaged in it, found this would not answer their end, it being not possible by so short Notes, to give people any tolerable light into the whole Text: yet they so contracted their work, that it was all dispatched in one Volume: Which tho it were at first greedily bought up, yet we cannot say it gave so general a satisfaction (by reason of the shortness of it) as was desired, and expected. So as upon the Second Edition, it came forth quite a new thing, making two just Volumes. This was so acceptable to the World, that within sixteen years it was ready for a third Edition, with some further Enlagements. Before which also were published the Dutch Annotations Translated into our Language.

So that at this day (besides the shorter Geneva Notes) we have three sorts of Annotations in our own Language, those of famous Diodate. The Dutch Annotations, and those of our own Divines (Originally so wrote) after which, New Annotations may seem superfluous. It seems therefore reasonable that we should give our Readers some short account of our undertaking. We dare say nothing could be further from the thoughts of our Reverend Brother (now at rest with God) who first began this work, than to reflect any dishonour upon those eminent persons who laboured before in works of this nature, nor is any thing further from our thoughts (they all of them did famously in their generations.) And if it should appear to any of our Readers, that any of us have seen further into any particular Texts than those did who went before us, yet we hope all our Readers will understand there is little honour due to us upon that account, because we had all their shoulders to stand upon.

The pains which our Reverend Brother, (ὁ μακαρίτης,) took in his Synopsis Criticorum, is such, as not only will make his name live in the Churches of Christ, but also eminently fitted him for giving the sense of the whole Scripture in Annotations of this nature, which he undertook and carried on by his own hand to the fifty eighth of Isaiah, designing that two Volumes should comprehend the whole, and that the first should determine with his Notes upon the Song of Solomon. What occasioned his first thoughts and undertaking, himself tells us, in his Paper of Proposals published with reference to that Work, in these words: "But altho there are many excellent Comments upon divers parts of the Scripture, and some "intire Comments, or large Annotations, upon the whole in the *English* Tongue: Yet because of the too much bre-"vity of some, and the unequal composure of others, as being done by divers hands, and the prolixity of those, "that have been written upon particular Books, it hath been often and earnestly wished that there were some short "and full Comment, wherein all those passages, which need the help of an Interpreter, might be sufficiently cleared, &c. As the first Edition of our English Annotations, after which followed the Translation of those of the Learned Diodate, into our Language, and then those of the Low-Country Divines of Holland (tho all of them deservedly valuable) seemed much too short to satisfie the thirst of many pious Souls after the fuller knowledg of the Scriptures, so the larger Edition of our English Annotations, seems capable of some amendments by which they might be made more serviceable to those that use them, especially in these particulars.

1. The whole Text is not Printed in them, so as those who will use them must make use of a Bible also, for the understanding of them. Our Reverend Brother (with whom also we concur) rightly judged, that it would be of more advantage to have the entire Text in the Readers Eye, while he is seeking the sense of any particular place, and while he reads a Chapter, to have a Commentary under his Eye in which he might find the sense of any part of it, and satisfie himself as to any difficulty occurring in it.

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Secondly, *As some (very eminently learned men) had been too large in those* Annotations (*saying almost all that hath been said by any upon the Texts they handled*) *so others had been as much too short, and that especially in the* New Testament (*which seems to Christians to need the fullest explication*) *and others from their variety of learning, had mixed several quotations out of the Fathers, and* Critical, *and* Philological notions, *possibly not so proper for the end for which such* Annotations *are designed, which is to give the unlearned Christians the true sense of the Holy Scriptures, that those who can, might read and understand the Will of God.*

That our Reader *may not mistake our design or undertaking, we desire that he should know. That we do not pretend (as some have vainly fancied) to translate Mr.* Pools Synopsis Criticorum (*that would have asked six* Volumes *instead of two*) *and when it had been done, would have signified very little, unless for those who (being learned men) needed no such Translation: possibly in a whole leaf of that book six lines would not serve our purpose. Nor have we had any ambition either to say something that none had said before us (we have observed that those who have had such an itch, have for the most part happened to say, what those who came after them would not subscribe) nor yet to say all that we knew was said before us, (that had been to have confounded our* Readers, *only with a variety of senses) we have only hinted the senses which in our judgment have seemed fairest, and least constrained, and shortly shewed the consonancy of them to other Scriptures. We have avoided all* Polemical discourses *as no way proper to our design, and very rarely hinted those practical conclusions, which have arose from the Text when opened, (the most we have done of that nature is in our discourses upon the* Parables.)

Our Reverend Brother (*designing but* two Volumes, *and the first to end with the* Song of Solomon, *tho since it hath been determined to conclude it with the Prophet* Isaiah, *that all which he lived to finish might be comprehended in one Volume*) *had an hard task to contract his discourses so, as to bring them within that compass, and thereby was necessitated not to give the entire sense of each verse in his notes, but only of those* Words *or* Terms *in the verse which he conceived to stand in need of explication, referring by letters in the Text to the parts of the* Commentary. *This was not necessary in such parts of the Scripture where the entire sense of the whole Text is given. Nor indeed as to some parts, is it possible (such we mean as are opened harmonically): of which nature are the three first Evangelists. It is confessed by all, that the Evangelists make up but one entire History, tho some of them have some things which the others have not, and they seldom agree in the phrases and circumstances of any one piece of History. This made it reasonable, that with the* Interpretation *of one Evangelist should be joined what the others had with reference to the same* piece of History. *Which method hath been accordingly pursued (being the same in which the most Judicious* Mr. Calvin *and others have gone before us) nor indeed could any other course have been taken without a needless writing the same things over again, so as that in our Notes upon* Mark *we have only enlarged in the explication of what he hath which we did not meet with before in* Matthew; *and in the explication of* Luke *we have only opened what he hath, which was not in* Matthew *or* Mark, *where they all three concurred, or but two of them concurred in any story, we have opened what they all or both say in our* Notes *upon the first of them, and when we have come to it again in one or both the other we have only referred to our former Notes.* John (*having little which the other Evangelists have*) *we have considered by himself mostly, yet sometimes taking in something from him, where we found it completory of any thing related by the other Evangelists.*

In magnis voluisse sat est. *We cannot say that we have left no roem for others to come after us, and add to or correct what we have said. But this we can say in truth, that we have not willingly baulked any obvious difficulty, and have designed a just satisfaction to all our* Readers; *and if any knot yet remain untied, we have told our* Readers *what hath been most probably said for their satisfaction in the untying of it.*

If it had pleased God to have lent a little longer life to our Reverend Brother, *the work had very probably been done to greater advantage, and more general satisfaction. We are but entred upon his* Harvest, *and have wanted his* sickle (*we cannot pretend to any double* portion of his Spirit. *His* mantle dropt *from him before he was Translated (we mean his* Synopsis) *we have taken that up, out of that great work of his we have taken so much as we judged proper for his design in this work, and made use of a great number of other Authors, some of which he left out or very little considered in his* Synopsis, *upon design to make a further use of them in this* English work, *as thinking their labours more proper for this than his other work.*

Our design, good Reader, *was not to tell thee how the Fathers interpreted Texts (*Aquinas, Justinianus, *and others have done that work) nor yet to tell thee any* Gramatical niceties, *or what learned men have critically noted upon Terms or Phrases (that is done in the* Synopsis Criticorum) *Nor yet to tell thee what conclusions of Truth may be raised from the verses (that hath been profitably upon many books of Scripture by* Mr. Dickson, Hutchinson, Fergusson, Guild, Durham, *and some others, much less to handle the controversies that have risen from any portion of Scripture. Our work hath been only to give thee the plain sense of the Scripture, and to reconcile seeming contradictions where they occurred, and as far as we are able to open* Scripture *by* Scripture *which is its own best Interpreter) comparing things* Spiritual *with* Spiritual, That thy Faith might not stand in the wisdom of men, but in the Wisdom and power of God. *If we have reached this end, it is all we aimed at; if thou gettest any good by what we have done, Remember thy* Sacrifice *is due at another* Altar, *even his* who ministreth seed to the sower, *who* both watereth the furrows of the field, *and* blesseth the springing of the Corn, *let him have the* Praise, *and we only thy* Prayers, *that we may live an useful Life, and dye an happy Death, and* attain *to the* Resurrection of the Dead, *in which we shall all see and understand more perfectly than we yet do.*

Mr.

Mr. POOL's

English Synopsis

OF

ANNOTATIONS

UPON THE

HOLY BIBLE:

Collected out of the Latin *Synopsis Criticorum*, and divers other Learned Interpreters; and Accommodated to the use of Vulgar Capacities.

GENESIS.

The ARGUMENT.

THis Book is called Genesis, *i. e. Generation, or Birth, giving an account of passages during* 2300 *years, and upwards,* viz. *From the Creation of all things, to the death of* Joseph. *In which History* Moses, *by Divine inspiration, treats of the Creation of the World, with all the parts and uses in it, and of it, but chiefly of Man, who alone was made after Gods Image: where he lays down Gods concessions and prohibitions to him, and Mans Transgression, together with the woful effects, and the remedy of them in the promise of a Saviour. The Original, Progress, and Preservation of the true Church springing from* Abel, *and carried on by* Seth, Enoch, *&c. And the ground and rise of Apostasie begun in* Cain, *and carried on by his posterity, separating themselves from the Holy Seed, till by their monstrous provocations they had brought an universal deluge to destroy all mankind from off the Earth, excepting only* Noah, *and his Family, out of which as the Church did again spring forth, so another cursed race carrying on the former enmity to a greater height, not only fell into Idolatry after it had continued a considerable time in* Sem's *race, but breaking out into all Outrages, and Tyrannical oppressions, it was almost extinct among those numerous Nations, that* Noah's *Posterity sprang out into. But God calling* Abraham *into the Land of Promise, who was an Idolater in* Chaldea, *and giving him Temporal and Spiritual Promises, and especially that of the* Messiah *coming out of his Loins, and assuring it by a special Covenant Sealed by Circumcision, the Church began now to take Root, and to be imbodied in* Jacob's *Family under the name of* Israel, *and here God undertook the protection of his People and Worship, by the visible presence of Christ her Head, that Angel of the Covenant, going continually with them, Comforting, and Defending them, till they came into* Ægypt, *where the Church continued until* Joseph's *Death; where this Book ends.*

CHAP. I.

* Ps. 33. 6. 102. 25. 136. 5. 146. 6. Isa. 44. 24. Jer. 10. 14. 51. 15. Zech. 12. 1. Act. 14. 15. 17. 24. Heb. 11. 3.

IN * the beginning *a* God created *b* the heaven and the earth *c*.

a To wit, Of Time and Things, in the first place, before things were distinguished and perfected in manner hereafter expressed. Or, the sense is this, The beginning of the World was thus. And this phrase further informeth us, that the World and all things in it had a beginning, and were not from Eternity, as some Philosophers dreamed. *b* Made out of nothing. *c* Either 1. The Heaven and Earth as now they are, with their Inhabitants. So this verse is a sum or brief of what is particularly declared in the rest of this Chapter. Or 2. The substance and common matter of Heaven and Earth. Which seems more probable by comparing this verse with the next, where the *Earth* here mentioned is declared to be *without form*, and the Heavens without Light, as also with *Gen.* 2. 1. Where *the Heavens and the Earth*, here only said to be created, are said to be *finished* or *perfected*. Yet I conceive the third Heaven to be included under the Title of *the Heaven*, and to have been created and perfected the first day, together with its blessed Inhabitants the Holy Angels, as may be collected from *Job* 33. 6, 7. But the Scripture being written for men and not for Angels, the Holy Ghost thought it sufficient to comprehend them and their dwelling place under that general term of *the Heavens*, and proceedeth to give a more particular account of the visible Heavens and Earth, which were created for the use of man. In the Hebrew it is, *The Heavens and the Earth* For there are three heavens mentioned in Scripture; The Aerial, the place of Birds, Clouds, and Meteors, *Matth.* 26. 64. *Rev.* 19. 17. & 20. 9. The Starry, the Region of the Sun, the Moon, and Stars, *Gen.* 22. 17. The highest or third Heaven, 2 *Cor.* 12. 2. the dwelling of the Blessed Angels.

2 And the Earth *e* was without form and void *f*, and darkness *was* upon the face *g* of the deep: and the spirit of God *h* moved upon the face of the waters *.

e The same confused mass or heap is here called both *earth* from its most solid and substantial part, and the *deep* from its vast bulk and depth; and *Waters* from its outward face and covering. *See Psal.* 104. 6. 2 *Pet.* 3. 5. *f* (*i.e.*) Without order and beauty, and without furniture and use. *g* The surface or uppermost part of it, upon which the light afterward shone. Thus not the Earth only, but also the Heaven above it, was without light, as is manifest from the following verses. *h* Not the Wind, which was not yet Created, as is manifest, because the Air, the matter or subject of it, was not yet produced: But the Third Person of the Glorious Trinity, called the Holy Ghost, to whom the work of Creation is attributed, *Job* 26. 13. as it is ascribed to the Second Person, the Son, *Joh.* 1. 3. *Col.* 1. 16, 17. *Heb.* 1. 3. and to the first Person, the Father, every where. * (*i. e.*) *Upon the Waters.* To cherish, quicken, and dispose them to the production of the things after mentioned. It is a metaphor from Birds hovering and fluttering over, and sitting upon their Eggs and young Ones, to cherish, warm, and quicken them.

† 2 Cor. 4.

3 And God said *i*, † Let there be light: and there was light *k*.

(*i.e.*)

i (i.e.) Commanded, not by such a word or speech as we use, which agreeth not with the spiritual nature of God; but either by an act of his powerful will, called *the word of his Power*, Heb. 1. 3. Or, by his substantial Word, his *Son, by whom he made the worlds*, Heb. 1. 2. Psal. 33. 6. who is called, *The word*, partly, if not principally, for this reason, *Joh.* 1. 1, 2, 3, 10. *k* Which was some bright and lucid body, peradventure like the fiery Cloud in the Wilderness, giving a small and imperfect Light, successively moving over the several parts of the Earth; and afterwards condensed, encreased, perfected, and gathered together in the Sun.

4 And God saw *l* the light, that it *was* good *m*: and God divided ‖ the light from the darkness *n*.

‖ Heb. *Between the Light, and between the Darkness.*

l (i. e.) Observed with approbation. *m (i. e.)* Pleasant and amiable, agreeable to Gods purpose and mans use. *n* Made a distinction or separation between them in place, time, and use, that the one should succeed and shut out the other, and so by their vicissitudes make the day and the night.

5 And God called the light Day, and the darkness he called Night: * and the evening and the morning *o* were the first day *p*.

* Heb. *and the Evening was, and the morning was*, &c.

o It is acknowledged by all, that the *Evening* and the *Morning* are not here to be understood according to our common usage, but are put by a *Synechdoche* each of them for one whole part of the natural day. But because it may be doubted which part each of them signifies, some understand by *Evening*, the foregoing day, and by the *Morning*, the foregoing night. And so the natural day begins with the morning or the light, as it did with the ancient *Chaldeans*. Others by *Evening* understand the first night or darkness which was upon the face of the Earth, *ver.* 2. which probably continued for the space of about twelve hours, the beginning whereof might fitly be called *Evening*; and by *Morning* the succeeding light or day, which may reasonably be supposed to continue the other twelve hours or thereabouts. And this seems the truer opinion. 1. Because the darkness was before the light, as the *Evening* is put before the *Morning*, v. 5. and 8. and afterwards. 2. Because this best agrees both with the vulgar and with the Scripture use of the terms of *Evening* and *Morning*. 3. Because the Jews who had best opportunity of knowing the mind of God in this matter by *Moses* and other succeeding Prophets, begun both their common and sacred days with the *Evening*, as is confessed, and may be gathered from *Levit.* 23. 32. *p* Did constitute or make up the first Day, *Day* being taken largely for the natural Day, consisting of 24 hours; these were the parts of the first Day, and the like is to be understood of the succeeding days. Moreover, God who could have made all things at once, was pleased to divide his work into six days, partly to give us occasion more distinctly and seriously to consider Gods works; and principally to lay the Foundation for the weekly Sabbath, as is clearly intimated, *Gen.* 2. 2, 3. and *Exod.* 20. 9, 10, 11.

* Psal. 136. 6. Jer. 10. 12. & 51. 15.
‖ Heb. *expansion.*

6 ¶ And God said, * let there be ‖ a firmament *q* in the midst of the waters *r*, and let it divide the waters from the waters.

q Or, *An Extension*, or a *Space* or *place extended*, or *stretched out*, and spred abroad like a Tent or Curtain. *r i. e.* Between the Waters, tho not exactly in the middle place; as *Tyrus* is said to *sit* or be situated *in the midst of the seas*, *Ezek.* 28. 2. Tho it was but a little space within the Sea. But of these things see more in the next verse.

7 And God made the firmament *s*, and divided the waters which *were* under the firmament, from the waters which were above the firmament *t*: and it was so *u*.

s The *Firmament* here is, Either 1. The Starry Heaven; so called, not from its solidity, but from its fixed, durable, and in a sort incorruptible and unchangeable nature. Or, 2. The Air, called here the *expansion* or *extension*; because it is extended far and wide, even from the Earth to the third Heaven; called also the *Firmament*, because it is fixed in its proper place, from whence it cannot be moved, unless by force. *t* The *waters under the Firmament* are Seas, Rivers, Lakes, Fountains and other Waters in the bowels of the Earth. *The Waters above the Firmament*, or *above the Heavens*, as they are called, *Psal.* 148. 4, are either, 1. A Collection or Sea of Waters placed by God above all the visible Heavens, and there reserved for ends known to himself. Or rather, 3. The Waters in the Clouds; for the Clouds are called Waters, *Psal.* 18. 11. and 104. 3. and are said to be in *Heaven*, 2 *Sam.* 21. 10. *Matth.* 24. 30. and the production thereof is mentioned as an eminent work of Gods Creation, *Job* 35. 5. *and* 36. 29. *Psal.* 147. 8. *Prov.* 8. 28. which therefore it is not credible, that *Moses* in his History of the Creation would omit, which he doth, if they be not here meant; and these are rightly said to be above the *Firmament*, *i. e.* The Air, because they are above a considerable part of it. *u* As God commanded and ordered it, so it was done and setled.

a Job 26. 10. & 38. 8. Psal. 33. 7. & 104. 9. 136. 6. Prov. 8. 29. & 30. 22.

8 And God called the firmament heaven: and the evening and the morning were the second day.

9 ¶ And God said, ‖ Let the waters under the heaven *x* be gathered together unto one place, and let the dry-*land* appear *y*: and it was so.

x Both the great Abyss, or deep of Water — is shut up in the bowels of the Earth, *Gen.* 7. 11. *Psal.* — and 33. 7. and 136. 6. as also the Sea and Rivers, all which are here said to be gathered together into *one place*, because of their Communication and mixture one with another. — or hitherto it was covered with Water, *v.* 2. 2 *Pet.* 3. 5.

10 And God called the dry-land earth, and the gathering together of the waters called he seas *z*: and God saw that *it was* good *a*.

z Not *Sea*, but *Seas*; because of the differing quantity and nature both of several Seas, and of the Rivers and other lesser collections of Waters, all which the Hebrews call *Seas*. *a* The separation of the Waters was begun on the second day, *v.* 6. &c. but not perfected till this Third day: Therefore Gods approbation of that work is not mentioned there, but here only

11 And God said, Let the earth bring forth *b* † grasse, the herb yielding seed *d*, *and* the fruit-tree yielding fruit after his kind *e*, whose seed *is* *f* in it self *g*, upon the earth: and it was so.

† Heb. *tender Grass*, Gr. *Herb.*

b The sense is, For the present let it afford matter, out of which I will make grass, (as mans Rib afforded matter, out of which God made Woman) and for the future let it receive vertue or power of producing it out of that matter which I have made and suited to that end. *c* That which groweth of it self without seed, or manuring, and is the *food* of Beasts. *d* For the propagation of their several kinds, to wit, mature and perfect Herbs, which alone yield seed. So afterwards God made man not in the state of Childhood, but of grown and perfect Age. *e i. e.* According to the several kinds of Fruits. *f* Now is by my constitution, and shall be for the future. *g i. e.* In some part of it self, either in the root, or branch, or leaf, or bud, or fruit. The sense is, Which is sufficient of it self, for the propagation of its kind, without any Conjunction of male and female.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in it self, after his kind: and God saw that it was good *h*.

h This clause is so often added to shew that all the disorders, evil and hurtful qualities that now are in the Creatures, are not to be imputed to God, who made all of them good, but to mans sin which hath corrupted their Nature, and perverted their Use.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be * lights *i* in the firmament of the heaven, to divide † the day *k* from the night: and let them be for signs *l*, and for seasons *m*, and for days *n*, and years *o*.

* Deut. 4. 19 Psal. 136. 7.
† Heb. *between the day, and between the night.*

i To wit, more glorious Lights than that created the first Day, which probably was now condensed and reduced into these Lights; which are higher for place, more illustrious for light, and more powerful for influence than that was. Note here, that Herbs and Trees were created before the Sun, whose influence now is necessary for their production, to shew that God doth not depend upon the means, or upon the help of the Creatures in his operations. *k i. e.* The artificial day, reaching from sun-rising to sun-setting. *l* For the designation and distinction of times, as months, weeks, &c. as also for the signification of the quality of the weather or season by the manner of their rising and setting, *Matth.* 16. 2. By their Eclipses, Conjunctions, &c. And for the discovery of supernatural and miraculous effects; of which see *Jos.* 10. 13. *Isa.* 38. 8. *Luke* 21. 25, 26. *Act.* 2. 19, 20. *m* By their motions and influences to produce and distinguish the four seasons of the year, mentioned *Gen.* 8. 22. And to shew as well the fit times and seasons for Sowing, Planting, Reaping, Navigation, &c. as for the observation of set and solemn Feasts, or other times for the ordering of Ecclesiastical or Civil Affairs. *n* By their diurnal and swift motion to make the days; and by their nearer approaches to us, or further distances from us, to make the days or nights either longer, or shorter, or equal. He speaks here of natural days consisting of 24 hours. *o* By their annual and slower motion to make years.

15 And let them be for lights in the firmament of the Heaven, to give light upon the earth: and it was so.

16 And God made * two great Lights †, the greater light *p* * to rule the day *q*, and the lesser light to rule the Night: *He made* the * stars also.

* Heb. *the two great.* &c.
† Heb. *for the rule of the day*, &c.
* Job 38. 7.

* Or *Enlightners*, as the word properly signifies. *p* The Sun, which is really and considerably greater than the Moon or any of the Stars, or the whole Earth. And the Moon, called here *the lesser Light*, is greater than any of the Stars, not really but in appearance, and in clearness, and light, in respect of which it is called *great* in this place, and both are much greater in efficacy and use than any of the stars. *q* Either 1.

To

To influence the Earth and its Fruits with heat or moisture, and to govern mens actions and affairs, which commonly are transacted by day; for the word *Day* is sometimes put metonymically for the events of the Day, as *Prov.* 27. 1. 1 *Cor.* 3. 13. To regulate and manage the day, by its rise to begin it, by its gradual progress to carry it on, even to the mid-day, and by its declination and setting, to impair and end it. Which seems most probable, because the Moon is in like manner said *to rule the night*, which is meant of the time, and not of the actions or events of the Night.

17 And God set them in the firmament of the heaven, to give light upon the earth,

* Jer. 31. 35. 18 And to * rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good *r*.

r This clause was omitted in the first days work, but is added here, because the Light was then but glimmering and imperfect, which now was made more clear and compleat.

19 And the evening and the morning were the fourth day.

* Heb. *The creeping, swimming Creature, a living soul.* ∴ Heb. *let the Fowl flie.* * Heb. *Face of the Firmament of Heaven.* 20 ¶ And God said, Let the waters bring forth abundantly * the moving creature *s* that hath life, and ∴ fowl *that* may flie *t* above the earth in the * open firmament of heaven.

s Or, *Creeping thing*. A word which belongs to all those living Creatures, who move with their Bellies close to the Element they move in: Hence it is used both of Birds which fly in the Air, *Lev.* 11. 20. and of things creeping upon the Earth, as *v.* 24. of this chapter, and of Fishes that swim in the Sea, as here. *t* The particle *that* or *which* is oft wanting, and to be understood in the Hebrew Language, as *Gen.* 39. 4. *Job* 41. 1. *Isa.* 6. 6. according to this Translation the Fowl have their matter from the Water as well as the Fishes, which seems most probable as from this, so also from the following verses, in which they are both mentioned together as made of the same materials, and as works of the same day, and both are blessed together, and both are distinguished and separated from the productions of the Earth, which were the works of the sixth day, *v.* 24, &c. And whereas it is said, *Gen.* 2. 19. *Out of the ground the Lord God formed every beast of the field, and every fowl of the air:* It may be answered, that the word *ground* or *earth* may be there understood more largely, as it is confessedly in some other places of Scripture, for the lower part of the World consisting of Earth and Water. For it is most reasonable to expound that short and general passage from the foregoing Chapter wherein the original both of Beasts and Fowls are largely and distinctly described. Moreover the Fowl seem to have been made of both these Elements, *viz.* of soft and moist Earth, possibly taken from the bottom of the Water; in which case they were brought forth by the Water, as is said here, and formed out of the ground, as there. As *Eve* is said to be made of *Adams* Bone and Rib, *Gen.* 2. 21. and of his Flesh, *v.* 23. Which shews that with the Rib Flesh was taken from *Adam*, tho it be not said so, *v.* 21. So here the Fowl were made both of Water and Earth, as their temper and constitution shews, tho but one of them be here expressed. But these words are by some Translated thus, *And let the fowl flye.* But according to that Translation the mention of the fowl, both here and in the following verse, seems to be very improper and forced. For it is preposterous and contrary to the method constantly used in this whole chapter, to speak of the motion of any living Creature, and the place thereof, before its original and production be mentioned. Besides, either the original of the Fowls is described here, or it is wholly omitted in this chapter, which is not credible.

* Psal. 104. 26. ∴ Heb. *Living Soul.* ‖ Or, *Swimmeth.* 22 And God created *u* great * Whales *x*, and every ∴ living creature that ‖ moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind *y*, and God saw that *it was* good.

u i.e. Produced out of most unfit matter, as if a man should out of a stone make Bread, which requires as great a power as that which is properly called Creation. *x* Those vast Seamonsters known by that Name, tho elsewhere this word be applied to great Dragons of the Earth. *y* In such manner as is declared in the first note upon verse 20.

‖ Chap. 3. 17. & 9. 1. 22 And God blessed them *z*, saying, ‖ Be fruitful, and multiply, and fill the waters in the seas *a*, and let fowl multiply in the earth *b*.

z Gave them power of procreation and fruitfulness, which is justly mentioned as a great blessing, *Psal.* 128. 3, 4. *a* And consequently in the Rivers which come from the Sea, and return into it. *b* Where they shall commonly have their habitation; tho they had their original from the Waters, of which see on *v.* 20.

23 And the evening and the morning were the fifth day.

‖ Heb. *Living Souls.* 24 ¶ And God said, Let the earth bring forth ‖ the living creature *c* after his kind, cattel *d* and creeping thing *e* and the Beasts *f* of the earth after his kind: And it was so.

c i.e. Those living Creatures hereafter mentioned, whose original is from the Earth, and whose habitation is in it. *d i.e.* Those tame Beasts, which are most familiar with, and useful to men for Food, Cloathing, or other service. *e* To wit, of the Earth, of a differing kind from those creeping things of the Water, *v.* 20. *f i.e.* The wild beast, as the Hebrew word commonly signifies, and as appears further, because they are distinguished from the tame Beasts here called *Cattel*.

25 And God made the beast of the earth after his kind, and cattel after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

† Chap. 5. 1. & 9. 6. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. ‖ Psal. 8. 6. 26 ¶ And God said *g*, † Let us make man *h* in our Image, after our likeness *i*: and let ‖ them *k* have dominion over the fish of the sea, and over the fowl of the air, and over the cattel *l*, and over all the earth, and over every creeping thing that creepeth upon the earth.

g Having prepared all things necessary for mans use and comfort. *h* The plural *us* and *our*, afford an evident proof of a plurality of persons in the Godhead. It is plain from many other Texts as well as from the Nature and Reason of the thing, that God alone is mans Creator; the Angels rejoiced at the work of Creation, but only God wrought it, *Job* 38. 4, 5, 6, 7. And it is no less plain from this Text, and from divers other places, that man had more Creators than one Person. See *Job* 35. 10. *John* 1. 2, 3, &c. *Heb.* 1. 3. And as other Texts assure us that there is but one God, so this shews that there are more persons in the Godhead: nor can that seeming contradiction of one and more being in the Godhead, be otherwise reconciled, than by acknowledging a plurality of persons in the Unity of Essence. It is pretended that God here speaks after the manner of Princes in the plural number, who use to say, *We Will and Require*, or, *It is our Pleasure* But this is only the invention and practice of later times, and no way agreeable to the simplicity either of the first ages of the world, or of the Hebrew Style. The Kings of *Israel* used to speak of themselves in the singular number, 2 *Sam* 3. 28. 1 *Chron.* 21. 17. & 29. 14. 2 *Chron.* 2. 6. And so did the Eastern Monarchs too, yea, even in their Decrees and Orders, which now run in the plural number, as *Ezra* 6. 8. *I* (Darius) *make a decree*, *Ezra* 7. 21. *I, even I* Artaxerxes *the King, do make a Decree*. Nor do I remember one example in Scripture to the contrary. It is therefore a rash and presumptuous attempt, without any warrant to thrust the usages of modern stile into the Sacred Scripture Besides, the Lord doth generally speak of himself in the singular number, some few places excepted, wherein the plural number is used for the signification of this mystery. Moreover this device is utterly overthrown by comparing this Text with *Gen.* 3. 22. *The Lord God said, Behold, the man is become as one of us.* Therefore there are more persons than one in the Godhead. How many there are other Texts plainly inform us, as we shall see in their proper places. And whereas he saith not now as he did before, *Let the earth* or *waters bring forth*, but *Let us make*, this change of the phrase and manner of expression shews that man was, as the last, so the most perfect, and the chief of the ways and works of God in this lower world. *i* Image and likeness are two words noting the same thing, even exact likeness. For both of them are used of *Adam*, *Gen.* 5. 3. *He begat a son in his own likeness, after his image*; and they are separately and indifferently used in the same sense, man being said to be made *in the likeness of God*, *Gen.* 5. 1. and *in the image of God*, *Gen.* 9. 6. *Quest.* Wherein doth the Image of God in man consist? *Ans.* 1. It is in the whole Man, both in the Blessedness of his estate, and in his Dominion over the rest of the Creatures. 2. It shines forth even in the Body, in the majesty of mans countenance, and height of his stature, which is set towards Heaven, when other Creatures by their down looks shew the lowness and meanness of their Nature, as even Heathens have observed. 3. It principally consists and most eminently appears in mans Soul, *viz.* In its nature and Substance, as it is like God, Spiritual, Invisible, Immortal, &c. 2. In its Powers and Faculties, Reason or Understanding and freedom in its choice and actions. 3. In the singular endowments wherewith God hath adorned it, as *Knowledg, Righteousness, and true Holiness*, in which St. *Paul* chiefly placeth this Image, *Eph.* 4. 24. *Col.* 3. 10. *k* The male and female, both comprehended in the word *Man*, as is expressed *v.* 27. Together with their Posterity. *l* By which he understands either, 1 Both tame and wild Beasts, the same word being used here in a differing sense from what it hath *v.* 25. as is frequent in Scripture Or, 2. Tame: Beasts, which are particularly mentioned because they are more under mans dominion than the wild beasts, and more fitted for mans use and benefit, tho the other be not excluded, but comprehended under the former, as the more famous kind as is usual in Scriptures and other Authors. *m* Over all other Creatures and Productions of the Earth, and over the Earth it self, to manage it as they see fit for their own comfort and advantage.

27 So God created man in his own image, in the image of God created he him: ∴ Male and female created he them *n*.

∴ Mal. 2. 15. Matth. 19. 4. Mar. 10. 6. *n* Not both together, as some of the Jews have fabled, but successively, the woman after and out of the man as is more particularly

ticularly related. *Gen.* 2, 21. &c. which is here mentioned by anticipation. Albeit the Woman also seems to have been made upon the sixth day, as is here related, and as the following blessings sheweth, which is common to both of them, tho the particular History of it is brought in afterwards, chap. 2. by way of recapitulation or repetition.

28 And God blessed them *o*, and God said unto
* Chap. 9. 1. them, * Be fruitful and multiply, and replenish the earth *p*, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air,
† Heb. *creepeth* and over every living thing that † moveth upon the earth.

o Having blessed them with excellent natures, and heavenly Gifts and Graces, he further *blesseth them* with a special and temporal blessing expressed in the following words. *p* With inhabitants to be begotten by you. *Quest.* Whether this be a command obliging all men to Marriage and Procreation? So the Hebrew Doctors think. It may be thus resolved. 1. It is a command obliging all men so far as not to suffer the extinction of mankind: Thus it did absolutely bind *Adam* and *Eve*, as also *Noah* and his Sons and their Wives after the Flood. 2. It doth not oblige every particular person to Marry, as appears both from the example of the Lord Jesus, who lived and died in an unmarried state, and from his commendation of those who made themselves Eunuchs for the Kingdom of God, *Matth.* 19. 12. And from St. *Pauls* approbation of Virginity, 1 *Cor.* 7. 1, 8, 26, 27, 32, &c. 3. It is here rather a promise or benediction than a command, as appears both from *v.* 22. where the same words are applied to the brute Beasts, who are not subject to a command; and because if this were a command, it would equally oblige every man to exercise dominion over Fishes and Fowls, &c. which is absurd. It is therefore a permission rather than a command, tho it be expressed in the form of a command, as other permissions frequently are, as *Gen.* 2. 16. *Deut.* 14. 4.

29 ¶ And God said, Behold, I have given you
† Heb. *Seeding Seed.* every herb † bearing seed, which is upon the face of all the earth, and every tree in the which
* Chap. 9. 3. is the fruit of a tree yielding seed: * to you it shall be for meat *q*.

q It is neither affirmed nor denied that flesh also was granted to the first men for food, and therefore we may safely be ignorant of it. It is sufficient for us that it was expressly allowed, *Gen.* 9. 3.

30 And to every beast of the earth, and to every fowl of the * air, and to every thing that
* Heb. *Heaven* creepeth upon the earth, wherein there is ‖ life,
‖ Heb. *Living Soul.* *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the sixth day.

CHAP. II.

THus the heavens and the earth were finished, and
* Psal. 3. 6. * all the host of them *a*.

a All the Creatures in Heaven and Earth are called their *Hosts*, for their multitude, variety, order, power, and subjection to the Lord of Hosts. Particularly the *Host of Heaven* in Scripture (which is its own best interpreter) signifies both, the Stars, as *Deut.* 4. 19. & 17. 3. *Isa.* 34. 4. and the Angels, as 1 *King.* 22. 9. 2 *Chron.* 18. 18. *Luke* 2. 13. Who from these words appear to have been Created within the compass of the first six days; which also is probable from *Col.* 1. 16, 17. But it is no wonder that the Scripture saith so little concerning Angels, because it was written for the use of men, not of Angels, and God would hereby take us off from curious and impertinent speculations, and teach us to employ our thoughts about necessary and useful things.

* Exod. 20. 11. 31. 17. Deut. 5. 14. Heb. 4. 4. 2 * And on the seventh day God ended *b* his work which he had made: and he rested *c* on the seventh day from all his work which he had made.

b Or rather *had ended or finished*, for so the Hebrew word may be rendred, as all the Learned know, and so it must be rendred, else it doth not agree with the former chapter, which expressly saith, that all these works were done within six days. *c* Not for his own need and refreshment, for he *is never weary*, *Isa.* 40. 28. But for our example and instruction, that we might keep that day as a day of Religious rest.

3 And God blessed the seventh day *d*, and sanctified it *e*: because that in it he had rested from all his
* Heb. *Created to make.* Josh. 22. 26. Heb. work, ‖ which God * created and made.

d By conferring special Honours and Priviledges upon it above all other days, that it should be a day of solemn rest and rejoicing and celebration of God and his Works, and a day of Gods bestowing singular and the best blessings upon his Servants and Worshippers. *e* Separated it from common use and worldly employments, and consecrated it to the Worship of God, that it should be accounted an Holy day, and spent in holy works and solemn exercises of Religion. Some conceive that the Sabbath was not actually blessed and sanctified at and from this time, but only in the days of *Moses*, which they pretend to be here related by way of anticipation. But this opinion hath no foundation in the Text or context, but rather is confuted from them: for as soon as the sacred Penman had said that God had *ended his work and rested*, &c. he adds immediately in words of the same tense, that *God blessed the Seventh day, and sanctified it*. And if we compare this place with *Exod.* 20. we shall find that *Moses* there speaks of Gods blessing and sanctifying of the Sabbath, not as an action then first done, but as that which God had done formerly upon the Creation of the World, to the end that men might celebrate the praises of God for that glorious work, which as it was agreeable to the state of innocency, so was it no less proper and necessary a duty for the first ages of the World after the fall, than it was for the days of *Moses* and for the succeeding Generations. ‖ Because he would have the memory of that glorious work of Creation, from which he then rested, preserved through all Generations. ∴ Either 1. *Created in making*, *i. e.* made by way of Creation. Or, rather, 2 Created out of nothing, and afterwards out of that created matter *made* or formed divers things, as the Beasts out of the Earth, the Fishes out of the Water. He useth these two words, possibly to shew that Gods Wisdom, Power, and Goodness, was manifest not only in that which he brought out of meer nothing, but also in those things which he wrought out of matter altogether unfit for so great works.

4 ¶ These *f* are the generations *g* of the heavens and of the earth, when they were created; in the day *h* that the LORD God made the earth and the heavens,

f i.e. These things mentioned in the 1 chap. *g i. e.* A true and full relation of their *Generations*, *i. e.* Of their Original, or Beginnings. *h* Not strictly so called, but largely taken for the time, as it is *v.* 17. *Ruth* 4. 5. *Luk.* 19. 42. 2 *Cor.* 6. 2.

5 And every plant of the field, before it was in the earth *i*, and every herb of the field, before it grew *k*: for the LORD God had not caused it to rain upon the earth, and there *was* not a man to till the ground *l*.

i i.e. When as yet there were no Plants, not so much as seeds of them there. *k* To wit, out of the Earth, as afterwards they did by Gods appointment. *l* The two great means of the growth of Plants and Herbs, *viz.* Rain from Heaven, and the labour of man, were both lacking, to shew that they were now brought forth by Gods Almighty power and word.

6 ‖ But there went up *n* a mist *o* from the Earth, and watered the whole face of the ground *p*.
‖ Or, *a mist which went up from* &c.

n To wit, from time to time by Gods appointment. *o* Or *Vapour*, or, *Cloud*, which going up into the Air, was turned into Rain, and fell down again to the Earth from whence it arose. *p* Whereby the Earth was softned and disposed both to the nourishment of those Plants or Trees that were created, and to the production of new Plants in a natural and ordinary way. But these words may be otherwise understood, the Copulative, *and*, here rendred *but*, being put for the Disjunctive, *or*, as it is *Exod.* 21. 15, 17. *Job* 6. 22. and 8. 3. and in other places. Or, the Negative particle *not*, may be understood out of the foregoing clause as it is usual in the Hebrew Language, as *Psal.* 1. 5. *and* 9. 17. *and* 44. 19. *and* 50. 8. *and Isa.* 28. 27, 28. And so those words may be joined with the foregoing, and both Translated in this manner, *There was no Rain, nor a Man to Till the ground, or*, (or *nor*, for both come to one thing) so much as a *mist* which *went up from the Earth, and watered* (as afterwards was usual and natural) *the whole face of the ground.*

7 And the LORD God formed man † of the *q*
† Heb. *dust of the ground.* dust of the ground, and breathed into his nostrils
* 1 Cor. 15. 47. * the breath of life *r*; and * man *s* became a living Soul *t*.
* 1 Cor. 15. 45.

q And by that door into the head and whole man. This is an emphatical phrase, sufficiently implying that the Soul of man was of a quite differing Nature and higher extraction and original than the Souls of beasts, which together with their bodies are said to be brought forth by the Earth, *Gen.* 1. 24. *r* Heb. *Of Lives*: Either to shew the continuance of this breath or soul both in this Life, and in the Life to come; or to note the various degrees or kinds of Life, which this one breath worketh in us; the Life of Plants, in growth and nourishment; the Life of Beasts, in sense and motion; and the Life of a man in Reason and Understanding. *s* Who before this was but a dull lump of Clay, or a comely Statue. *t i. e.* A living man: The *Soul* being oft put for the whole man, as *Gen.* 12. 5, 13. *and* 46. 15, 18. 1 *Pet.* 3. 20, *&c.*

8 And the LORD God planted *u* a garden *x* Eastward *y* in Eden *z*; and there he put the man whom he had formed *a*.

u Or, *had planted*, viz. on the third day, when he made the Plants and Trees to grow out of the ground. *x* A place of the choicest Plants and Fruits, most beautiful and pleasant. *y* From the place where *Moses* writ, and the *Israelites* afterwards dwelt. *z Eden* here is the name of a place, not that *Eden* near *Damascus* in *Syria*, of which see *Amos* 1. 5. but another *Eden* in *Mesopotamia*, or *Chaldea*, of which see *Gen.* 4. 16. 2 *Kings* 19. 12. *Isa.* 37. 12. *Ezek.* 27. 23. Here are

many

many and tedious disputes about the place of this Paradise; of which he that listeth may see my Latin Synopsis. It may suffice to know that which is evident, that it was in or near to *Mesopotamia*, in the confluence of *Euphrates* and *Tigris*. *a* To wit, in another place.

9 And out of the ground made the LORD God to grow every Tree that is pleasant to the sight, and good for Food: the Tree of Life *b* also in the midst of the Garden *, and the Tree of Knowledg of good and evil *c*.

b So called, either symbolically and sacramentally, because it was a sign and seal of that Life which man had received from God, and of his continual enjoyment of it upon condition of his Obedience; Or effectively, because God had planted in it a singular virtue for the support of Nature, prolongation of Life, and the prevention of all Diseases, Infirmities and decays through age. * Or, *within the Garden*, as *Tyrus* is said to be *in the midst of the Seas*, *Ezek.* 28. 2. Tho it was but just within it. *c* So called with respect, either 1. To God, who thereby would prove and make known mans Good or Evil, his Obedience and Happiness, or his Rebellion and Misery. Or rather, 2. To Man, who by the use of it would know to his cost, how great and good things he did enjoy and might have kept by his Obedience, and how evil and bitter the fruits of his disobedience were to himself and all his posterity. So it seems to be an ironical denomination, you thirsted after more knowledg, which also the Devil promised you, and you have got what you desired, more Knowledg, even dear-bought experience.

10 And a river *d* went out of Eden *e*, to water the Garden, and from thence ‖ it was parted, and became into four heads *f*.

d Or, *Rivers*, by a common Enallage. *e* The Country in which Paradise was; where those Rivers either arose from one spring, or met together in one channel. ‖ *(i.e.)* From the Garden. *f* It was divided into four principal Rivers. Concerning which there are now many disputes. But it is no wonder if the rise and scituation of these Rivers be not now certainly known, because of the great changes which in so long time might happen in this, as well as in other Rivers, partly by Earth-quakes, and principally by the general Deluge. And yet *Euphrates* and *Tigris*, the chief of these Rivers, whereof the other two are branches, are discovered by some learned men to have one and the same original or spring, and that in a most pleasant part of *Armenia*, where they conceive Paradise was. See my Latin Synopsis.

11 The name of the first *is* Pison *g*; that *is* it which compasseth *h* the whole Land of Havilah *i*, where *there is* Gold.

g An eminent branch of the River *Tigris*, probably that called by others *Pasi-tigris*, or *Piso-tigris*. *h i.e.* With many windings and turnings passed thorough; as this word is used, *Jos.* 15. 3. *Mat.* 23. 15. *i* Either that which is in those parts of *Arabia* which is towards *Mesopotamia*, so called from *Havilah* the issue of *Cham*, *Gen.* 10. 7. Or that which is nigh *Persia*, and in the borders of *India*, so called from another *Havilah* of the Posterity of *Sem*, *Gen.* 10. 29. To either of these the following description agrees well.

* 2 Chron 3. 5. 12 And the Gold of that Land *is* * good *k*: there is Bdellium *l* and the Onyx stone *m*.

k i. e. Better than ordinary. *l* Which signifies either a precious gum, of which see *Numb.* 11. 70. or Gems and Pearls. Once for all observe, that many of the Hebrew words or names of Stones, Trees, Birds, and Beasts, are even to the Hebrew Doctors and others both ancient and modern Interpreters, of uncertain signification, and that without any considerable inconvenience to us who are free from the obligations which the Jews were formerly under of procuring such stones, and abstaining in their Diet from such Beasts and Birds as then were sufficiently known to them; and if any were doubtful, they had one safe course to abstain from them. *m* A kind of precious stone, of which see *Exod.* 25. 7. and 28. 9, 20.

13 And the name of the second River *is* Gihon *n*: The same *is* it that compasseth the whole Land of † Ethiopia *o*.

† *Cush.*

n Not that River in the Land of *Israel* so called, 1 *Kings* 1. 33. 2 *Chron.* 32. 33. But another of the same name, which in Hebrew signifies *the branch of a greater river*: Here it is a branch either of *Euphrates*, as most think, or of *Tygris*, as some late Writers conceive. *o* Not that Countrey in *Africa* above *Egypt*, commonly so called; but either *Arabia*, which in Scripture is frequently called *Cush* or *Ethiopia*. Of which see the notes upon 2 *Kings* 19. 9. *Job* 28. 19. *Ezek.* 29. 10. and 30. 8, 9. Hab. 3. 7. or rather a Country adjoining to *India* and *Persia*, with which *Cush* is joined, *Ezek.* 38. 5. See also *Isa.* 11. 11. and *Ezek.* 27. 10. And about which place the *Ethiopians* are seated by *Herod. l.* 7. *Homer*, *Hesiod*, and others. Of which see my Latin Synopsis.

14 And the name of the third river *is* Hiddekel *p*: that *is it* which goeth ‖ toward the East of Assyria. And the fourth River *is* Euphrates.

‖ Or, *Eastward to* Assyria.

p (i.e.) Tigris, or an eminent branch of it. See *Dan.* 10. 4.

15 And the LORD God took ‖ the man, and put him *q* into the garden of Eden, to * dress it *r*, and to keep it *s*.

‖ Or, *Adam*. * Or, *till*. See Chap 3. 23.

q (i.e.) Commanded and enclined him to go, *r (i.e.)* To prune, dress, and order the Trees and Herbs of it. *s* From the annoyance of Beasts, which being unreasonable Creatures, and allowed the use of Herbs, might easily spoil the beauty of it.

16 And the LORD God commanded the man *t*, saying, Of every tree of the Garden † thou mayest freely eat *u*:

† Heb. *Eating thou shalt eat.*

t And the Woman too (as appears both from the permission for eating Herbs and Fruits given to her, together with her Husband, *Gen.* 1. 28, 29. and from *Gen.* 3. 1, 2, 3 and from *Eves* punishment) and that either immediately, or by *Adam* whom God enjoineth to inform her thereof. *u* Without offence to me, or hurt to thy self. The words in Hebrew have the form of a command, but are only a permission or indulgence, as 1 *Cor.* 10. 25, 27.

17 But of the tree of the knowledg of good and evil, thou shalt not eat of it: For in the day in which thou eatest thereof, ‖ thou shalt surely dye *x*.

† Heb. *dying thou shalt die.*

x With a threefold death. 1. Spiritual by the guilt and power of sin, at that instant thou shalt be dead in trespasses and sins, *Eph.* 2. 1. 2. Temporal, or the death of the Body, which shall then begin in thee, by decays, infirmities, terrors, dangers, and other harbingers of death. 3. Eternal, which shall immediately succeed the other.

18 And the LORD God said *y*, *It is* not good *z* that the man should be alone: I will make him an help † meet for him *a*.

† Heb. *as before him*, or, *as it were comparable to him.* Isa. 40. 17.

y Or, *Had said*, to wit, upon the sixth day, on which the Woman was made, *Gen.* 1. 27, 28. *z* Not convenient either for my purpose of the increase of mankind, or for mans personal comfort, or for the propagation of his kind. *a* A most emphatical phrase signifying thus much, *one correspondent to him*, suitable both to his nature and necessity, one *altogether like to him* in shape and constitution, disposition and affection, a second self; or one *to be at hand, and near to him*, to stand continually before him, familiarly to converse with him, to be always ready to succor, serve, and comfort him; or one whose eye, respect, and care, as well as desire, (*Gen.* 3. 16.) should be to him, whose business it shall be to please and help him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought *them b* unto * Adam *c*, to see *d* what he would call them: And whatsoever Adam called every † living Creature, that *was* the name thereof *e*:

* Or, *the Man.* ‡ Heb. *living Soul.*

o Either by Winds or Angels, or by his own secret instinct, by which storks, and cranes, and swallows change their places with the season. *c* Partly to own their subjection to him; partly, that man being recreated with their prospect, might adore and praise the Maker of them, and withal be sensible of his want of a meer companion, and so the better prepared to receive Gods mercy therein; and partly for the reason here following. *d* Or, *make a discovery*, not to God, who knew it already, but to all future Generations, who would hereby understand the deep wisdom and knowledg of their first Parent. *e* To wit, in the primitive or Hebrew Language. And this was done for the manifestation both of mans Dominion over the Creatures, and of the largeness of his understanding; it being an act of authority to give names, and an effect of vast knowledg to give convenient names to all the Creatures, which supposeth an exact acquaintance with their Natures.

20 And Adam † gave names to all cattel, and to the fowl of the air, and to every beast of the field, but for Adam there was not found an help-meet for him *f*.

† Heb. *called.*

f But tho in giving them names he considered their several natures and perfections, it was evident to himself, as well as to the Lord, that none of them was an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam *g*, and he slept, and he took one of his ribs *h*, and closed up the flesh *i*, instead thereof *k*.

g That he was without sin, might feel no pain in the taking

king away of his Rib. And in this sleep some think *Adam* was in an extasie, wherein he saw what was done, together with the reason and mystery of it. *h* Together with the flesh upon it, *v.* 23. Or *one of his sides*, for the Hebrew word signifieth a *Side* as well as a *Rib*, which may be taken Synecdochically for a part of one of his sides, *viz.* a Rib and the flesh upon it; or for one part out of each of his sides; as if two Ribs clothed with flesh were taken out of the man, because he saith, *v.* 23. *This is bone of my bones*, not *of my bones*. The Woman was taken out of this part, not out of the higher or lower parts, to shew that she is neither to be her husbands mistress, to usurp authority over him, 1 *Tim.* 2. 12. Nor yet to be his slave, to be abused, despised, or trampled under his feet, but to be kindly treated, and used like a companion with moderation, respect, and affection. *Qu.* How could a Rib be taken from *Adam*, but it must be either superfluous in *Adam*, while it was in him, or defective afterwards, both which reflect upon the Creator? *Ans.* 1. It was no superfluity, but a conveniency, if *Adam* had at first one Rib extraordinary put into him for this purpose. 2. If *Adam* lost a Rib upon so glorious an occasion, it was but a scar or badg of honour, and no disparagement either to him, or to his Creator. 3. Either God created him a new Rib, or hardned the flesh to the nature and use of a Rib, and so there was no defect in him. *i* Together with another Bone or Rib. *k* (*i. e.*) Of that Rib and Flesh which he took away from him, which was easie for God to do.

† Heb. *builded.* 22 And the rib, which the LORD God had taken from man, † made he a woman, and brought her *l* unto the man *m*.

l From some place at a little distance, whither he first carried her, that for the decency of the action he might bring her thence. *m* A Bride to a Bridegroom to be married to him; the great God being pleased to act the part of a Father to give his Daughter and workmanship to him, thereby both teaching Parents their duty of providing marriages for their Children, and Children their duty of expecting their Parents consent in marriage.

23 And Adam said *n*, This *is* now *o* bone of my
* 2 Cor. 11. 8. bones, and flesh of my flesh *p*: she shall be called woman, because she was * taken out of man.

n Qu. How knew he this? *Ans.* Either 1. By his own observation: For tho it be said that he was asleep till the Rib was taken out and restored, yet he might awake as soon as ever that was done, the reason of his sleep ceasing, and so might see the making of the Woman. Or 2. By the Revelation of God, who put these words into *Adams* mouth, to whom therefore these words of *Adam* are ascribed, *Matth.* 19. 5. *o* Or, *For this time*, the Woman is made of my Bones, &c. but for the time to come, the woman as well as the man shall be produced another way, to wit, by Generation. *p* Made of my Rib and Flesh, *i. e.* God hath provided me a meet help and Wife, not out of the brute Creatures, but nearer hand, a
* Matt. 19. 5. part of my own Body, and of the same nature with my self.
Mar. 10. 7.
1 Cor. 6. 16.
Eph. 5. 31. 24 * Therefore *q* shall a man leave his father and his mother *r*, and shall cleave unto his wife *s*: and they *t* shall *u* be one flesh *x*.

q These are the words of *Moses* by divine instinct, or his inference from *Adams* words. *r* In regard of Habitation and society, but not as to natural duty and affection. *s* In Conjugal relation and highest affection, even above what they owe to their Parents. *t* Or, *they two*, as it is in the *Samaritan*, *Syriack*, and *Arabick* translations, and *Mat.* 19. 5. *u* (*i. e.*) Shall be esteemed by themselves and others, to be as intirely and inseparably united, and shall have as intimate and universal communion, as if they were. *x* (*i.e.*) One Person, one Soul, one Body. And this first institution shews the sinfulness of Divorces and Polygamy, however God might upon a particular reason for a time dispence with his own institution, or to remit the punishment due to the violaters of it.

25 And they were both naked, the man and his wife, and were not ashamed *y*.

y To wit, of their nakedness, as having no guilt, nor cause of shame, no filthy or evil inclinations in their Bodies, no sinful Concupiscence, or impure motions in their souls, but spotless innocency and perfection, which must needs exclude shame.

CHAP. III.

NOW the serpent *a* was more subtile than any Beast of the Field *b*, which the LORD God
† Heb. *Yea, because*, &c. had made: and he said unto the woman *d*, † Yea, *e* hath God said *f*, ye shall not eat of every *g* tree of the garden?

a Or rather, *this* or *that Serpent*: For here is an emphatical article, of which more by and by. *b* The Serpents eminent subtilty is noted both in sacred Scripture, *Gen.* 49. 17. *Psal.* 58. 5. *Mark* 10. 16. 2 *Cor.* 11. 3. and by Heathen Authors, whereof these instances are given, that when it is assaulted, it secures its head; that it stops its ear at the charmers voice, and the like. If it be yet said that some beasts are more subtil, and therefore this is not true; it may be replied. 1. It is no wonder if the serpent for its instrumentality in mans sin hath lost the greatest part of its original subtilty, even as mans sin was punished with a great decay both of the natural endowments of his mind, wisdom, and knowledg, and of the beauty and glory of his body, the instrument of his sin. But this Text may and seems to be understood not of the whole kind of serpents, but of this individual, or particular serpent; for it is in the Hebrew *Hannachasch, that Serpent*, or *this Serpent*, to signifie that this was not only an ordinary serpent, but was acted and assisted by the Devil, who is therefore called *that old Serpent*, *Rev.* 12. 9. And this seems most probable, partly from the following discourse, which is added as a proof of that which is here said concerning the serpents subtilty, and that surely was not the discourse of a Beast but of a Devil; and partly from 2 *Cor.* 11. 3. which hath a manifest reference to this place, where the Apostle affirmeth that *the Serpent beguiled Eve through his subtilty*, not surely through that subtilty which is common to all serpents, but through that subtilty which was peculiar to this, as it was possessed and acted by the Devil. There seems indeed to be an allusion here to the natural subtilty of all serpents, and the sense of the sacred Penman may seem to be this, as if he had said, the serpent indeed in it self is a subtil Creature, and thought to be more subtil than any Beast of the Field; but howsoever this be in other serpents, it is certain that this Serpent was more subtil than any beast of the Field, as will appear by the following words. If it be said, the particle *this*, or *that*, is relative to something going before, whereas there is not a word about it in the foregoing words, it may be replied, that relative particles are often put without any antecedents, and the antecedents are left to be gathered not only out of the foregoing, but sometimes also out of the following passages, as is apparent from *Exod.* 14. 29. *Num.* 7. 89. *and* 24. 17. *Psal.* 87. 1. *and* 105. 19. *and* 114. 2. *Prov* 7. 8. *and* 14. 26. So here *that Serpent*, that of which I am now to speak, whose discourse with the Woman here followeth. *c Quest.* How the Serpent could speak, and what the Woman conceived of his speech, and why she was not affrighted but continued the discourse with it? There be two satisfactory answers may be given to these questions. 1. The Woman knew that there were spirits, and did freely and frequently converse with Spirits or Angels, who also did appear in some visible shape to her, which seems very credible, because in the following ages not only the Angels, but even the blessed God himself did in that manner converse with men. And as they afterwards used to appear in the shape of men, why might not one of them now appear to her, and converse with her in the shape of a beautiful Serpent? And why might she not freely and securely discourse with this which she thought to be one of those good Angels, to whose care and tuition both she and her Husband were committed? For I suppose the fall of the Angels was yet unknown to her; and she thought this to be a good Spirit, otherwise she would have declined all conversation with an Apostate Spirit. 2. A late ingenuous and learned Writer represents the matter thus, in which there is nothing absurd or incredible: The serpent makes his address to the Woman with a short speech, and salutes her as the Empress of the World, &c. she is not affrighted because there was as yet no cause of fear, no sin, and therefore no danger, but wonders and enquires what this meant, and whether he was not a bruit Creature, and how he came to have speech and understanding? The serpent replies, that he was no better than a bruit, and did indeed want both these gifts, but by eating of a certain fruit in this Garden he got both; she asked what Fruit and Tree that was? Which when he shewed her, she replied, This no doubt is an excellent fruit and likely to make the eater of it wise; but God hath forbidden us this Fruit: To which the serpent replies, as it here follows in the Text. It is true, this discourse is not in the Text, but it is confessed by Jewish and other Expositors, that these words, *Yea, hath God said*, &c. Are a short and abrupt sentence, and that they were but the close of a foregoing discourse; which might well enough be either this now mentioned, or some other of a like nature. And that expression which follows *v.* 6. *When the woman saw, i. e.* understood, *that it was a tree to be desired to make one wise*, may seem to imply both that the serpent told her, and that she believed, that the speech and understanding of the serpent was the effect of the eating of that fruit, and therefore that if it raised him from a bruit beast to the degree of a reasonable Creature, it would elevate her from the humane to a kind of divine nature or condition. *d* Who had upon some occasion retired from her Husband for a season; an advantage which the crafty serpent quickly espieth, and greedily embraceth, and assaulteth her when she wanteth the help of her husband. *e* Or, *Why*, or, *Is it so*, or, *indeed*, or, *of a truth*. *f* It is scarce credible that God, who is so bountiful, and the soveraign good, and so abhorring from all parsimony and envy, should forbid you the enjoyment of any part of those provisions, which he hath made for your use and comfort. *g* Or, *of any*, for the word is ambiguous, which therefore the cunning adversary useth to hide the snare, which he was laying for her.

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree, which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it *h*, lest ye dye *i*.

h To wit, in order to the eating of it: Or the touch might be simply forbidden, or she might reasonably understand it

to

to be forbidden in and by the prohibition of eating, becauſe it was an occaſion of ſin, and therefore to be avoided. For it is not probable that the Woman being not yet corrupted, ſhould knowingly add to God's Word, or maliciouſly inſinuate the harſhneſs of the precept. *i* Others, *leſt peradventure ye die*, as if ſhe doubted of the truth of the threatning: Which ſeems not probable, the Woman yet continuing in the ſtate of innocency, and ſuch doubting being evidently ſinful; and the *Hebrew* particle *Pen*, doth not always imply a doubt, as appears from *Pſal.* 2. 12. *Iſa.* 27. 3. and 36. 18. compared with 2 *King.* 18. 3.

* 2 Cor. 11. 3. 1 Tim. 2. 14.

4 * And the Serpent ſaid unto the woman, Ye ſhall not ſurely die *k*.

k It is not ſo certain as you imagine, that you ſhall die. God did ſay ſo indeed for your terrour, and to keep you in awe, or, he had ſome myſtical meaning in thoſe words; but do not entertain ſuch hard and unworthy thoughts of that God who is infinitely kind and gracious, that he will for ſuch a trifle, as the eating of a little fruit, undo you and all your Poſterity, and ſo ſuddenly deſtroy the moſt excellent work of his own hands.

5 For God doth know *l*, that in the day ye eat thereof, then your eyes ſhall be opened *m*: and ye ſhall be as gods *n*, knowing good and evil *o*.

l If you would have the whole truth of the matter, and God's deſign in that Prohibition, it is only this. *m* He knoweth that you ſhall be ſo far from dying, that ye ſhall certainly be entred into a new, and more noble kind of Life, and the eyes of your minds, which are now ſhut as to the knowledg of a World of things, ſhall then be opened, and ſee things more fully and diſtinctly. *n* Or, *as God*, like unto God himſelf in the largeneſs of your knowledg. *o* As the very name that God hath put upon the Tree may teach you. But this is a priviledg, of which, for divers cauſes beſt known to himſelf, ſome of which your own reaſon will eaſily gueſs at, he would not have you partake of.

† Heb. *a deſire.* * 1 Tim. 2. 14.

6 And when the woman ſaw *p* that the tree *was* good for food, and that it *was* † pleaſant to the eyes *, and a tree to be deſired to make *one* wiſe *q*; ſhe took of the fruit thereof, * and did eat, and gave alſo unto her husband *r* with her *s*, and he did eat *t*.

p By curious and accurate obſervation, and gazing upon it, or perceiving it by the Serpents diſcourſe, as was obſerved on *ver.* 3. * To wit, in an eminent degree; for otherwiſe ſo were all the reſt. *q* Which ſhe might know by the Serpents information. See the Notes on *ver.* 1. *r* Who by this time was returned to her. *s* (*i. e.*) Who now was with her, or, that he might eat *with her* and take his part of that Fruit. *t* By her perſwaſion, and inſtigation. See 1 *Tim.* 2. 14.

|| Or, *things to gird about.*

7 And the eyes of them both *u* were opened *x*, and they knew || that they *were* naked: and they ſewed *y* fig-leaves *z* together, and made themſelves || aprons *a*.

u Of their Minds and Conſciences, which hitherto had been cloſed, and blinded by the arts of the Devil. *x* As the Devil had promiſed them, tho in a far differing and ſadder ſenſe. || They knew it before, when it was their glory; but now they knew it with grief and ſhame, from a ſenſe both of their guilt for the ſin newly paſt, and of that ſinful Concupiſcence, which they now found working in them. *y* Or, *Tied*, *Twiſted* or *Faſtned*. *z* The leſſer branches, or twigs upon which were alſo the leaves *of a Fig-tree* which peradventure was then near them, and which becauſe of its broad leaves was moſt fit for that uſe. *a* To cover their nakedneſs.

† Heb. *wind.*

8 And they heard the voice *b* of the LORD God *c*, walking in the garden in the † cool of the day *d*: and Adam and his Wife hid themſelves from the preſence of the LORD God *e* amongſt the trees of the garden.

b Mentioned *ver.* 9. or rather the *ſound* as the word *voice* is often taken in Scripture, as *Pſal.* 93. 3. *Rev.* 10. 3. and 19. 6. *c* Either God the Father, or rather God the Son, appearing in the ſhape of a man, as afterwards he frequently did to give a foretaſt of his incarnation. *d* About Evening, the time when men uſe to walk abroad to recreate themſelves, when there was a cool and refreſhing Wind, whereby alſo the voice of the Lord was more ſpeedily and effectually conveyed to *Adam* and his Wife. *e* Being ſenſible of God's approach, and filled with ſhame and Conſcienc of their own guilt and dread of judgment, inſtead of flying to God for Mercy, they fooliſhly attempted to run away from him, whom it was impoſſible to avoid.

9 And the LORD God called *f* unto Adam, and ſaid unto him, Where *art* thou *g*?

f With a loud voice. *g* *Thou* whom I have ſo highly obliged, whither and wherefore doeſt thou run away from me thy friend and Father, whoſe preſence was lately ſo ſweet and acceptable to thee? In what place, or rather in what condition art thou? What is the cauſe of this ſudden and wonderful change? This he aſks, not that he was ignorant of it, but to make way for the following ſentence, and to ſet a pattern for all Judges, that they ſhould examine the offender, and enquire into the offence before they proceed to puniſhment.

10 And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I *was* naked *h*; and I hid my ſelf *i*.

h He confeſſeth his nakedneſs, which was evident; but ſaith nothing of his ſin, which if poſſible, he would have hid. See *Job* 31. 33. And is grieved for the ſhameful effects of his ſin, but not yet ſincerely penitent for his ſin. *i* Out of reverence to thy glorious Majeſty.

11 And he ſaid, Who told thee that thou *waſt* naked *? Haſt thou eaten of the tree, whereof I commanded thee *k*, that thou ſhouldeſt not eat?

* Or, that thy nakedneſs, which lately was thy glory, was now become matter of ſhame? *k* Concerning which I gave thee ſo ſevere a charge upon pain of death.

12 And the man ſaid, The Woman *l* whom thou gaveſt *to be* with me *m*, ſhe gave me of the Tree, and I did eat *n*.

l I have eaten, not by my own choice and inclination, but by the perſwaſion of this Woman. *m* As a meet help, a faithful friend and conſtant companion, ſuppoſing that it was not good for me to be alone, which the event ſhews would have been much better for me. Thus *Adam* excuſeth himſelf, and chargeth God fooliſhly with his ſin. *n* Out of complacency to her, not from any evil deſign againſt thee.

13 And the LORD God ſaid unto the Woman, What *is* this *that* thou haſt done *o*? And the Woman ſaid, The Serpent *p* beguiled me *q*, and I did eat *r*.

o How hainous a crime haſt thou committed? What a World of miſchief haſt thou by this one act brought upon thy ſelf and all thy poſterity? Or, why haſt thou done this? What cauſes or motives couldſt thou have for ſo wicked an action? What need hadſt thou of meddling with this forbidden fruit, when I had given thee ſo large and liberal an allowance? *p* A Creature which thou haſt made, and that aſſiſted by an higher power, by an evil Angel, for ſuch I now perceive by ſad experience there are. *q* A weak and fooliſh Woman, whoſe ſeduction calls for thy pity, not thine Anger. *r* Being ſurpriſed, and overperſwaded againſt my own Judgment and Reſolution.

14 And the LORD God ſaid unto the Serpent *s*, Becauſe thou haſt done this *t*, thou *art* *u* curſed above all Cattel, and above every Beaſt of the field *x*: upon thy belly ſhalt thou go ||, and * duſt ſhalt thou eat *y* all the days of thy Life. * Iſa. 65. 25.

s Or rather *this* or *that Serpent*, which, as was ſaid before on *ver.* 1. was no ordinary Serpent, but a Serpent acted and aſſiſted by the Devil, and therefore this ſentence, or curſe is pronounced againſt both of them; 1. Againſt the Serpent it ſelf, which tho an unreaſonable Creature, and therefore not ſubject to a Law, and conſequently not capable of guilt or ſin, *Rom.* 4. 15. Yet, being the inſtrument of the Devils malice, is rightly puniſhed, as other Beaſts being abuſed by mans ſin did ſuffer together with him, *Exod.* 32. 20. *Levit.* 20. 15, 16. not for their crime, but partly for the puniſhment, and partly for the benefit of Man, who is their Lord and Owner, *Pſal* 8 6 for whoſe ſake ſeeing they were made, it is not ſtrange if they be puniſhed, for his uſe, that in their puniſhment man might have a demonſtration of God's anger againſt ſin, and a motive to Repentance. 2. Againſt the Devil, who is here principally intended, tho, as he lay hid in the body of the Serpent which he poſſeſſed, and uſed, ſo his curſe is here mentioned under the cover of the Serpents curſe, and under the diſguiſe of ſuch terms as properly and literally agree to the Serpent, but are alſo myſtically to be underſtood concerning the Devil, with whom the Lord entertaineth no conference, as he did with *Adam* and *Eve*, whoſe ſin was leſs than his, and whom God meant to bring to Repentance; but immediately denounceth the curſe againſt him, as one that ſinned againſt much greater Knowledg, and from far worſe Principles, not from miſtake or miſ-information, but from choice and Rebellion, from hatred of God, and from meer envy, and implacable malice againſt men. *t* Deceived the Woman, and tempted her to this ſin. *u* Or, ſhalt be from henceforth, both really and in the opinion of all mankind Or, *Be thou* * *x* As in other reſpects, ſo particularly in that which here follows. || If the Serpent did ſo before the fall, what then was natural, is now become painful and ſhameful to it, as nakedneſs and ſome other things were to man. But it ſeems more probable, that this Serpent, before the fall either had feet, or rather did go with its breaſt erect, as the Baſiliſk at this day doth; God peradventure ſo ordering it, as a Teſtimony that ſome other Serpents did once go ſo. And ſo the ſenſe of the curſe being applied to this particular Serpent and to its kind, may be this, Whereas thou hadſt a priviledg above other kinds of Serpents, whereby thou didſt go with erected breaſt, and didſt feed upon the Fruits of Trees and other Plants, now thou ſhalt be brought down to the ſame mean and vile eſtate with them, *upon thy belly*, (or rather, *breeſt*, as the word alſo ſignifies) *ſhalt thou go*, &c. as they do. *y* Duſt is the food as of Earthworms, Scorpions, and ſome other Creatures, ſo alſo of ſome Serpents, as appears both from *Iſai* 65. laſt, *Mic.* 7. 17 and from the Teſtimony of *Nicander Theriac. verſ.* 372. and *Philo* an *Arabick* Writer. Or, the duſt is the Serpents ſawce rather than his meat, whilſt creeping and groveling upon the Earth, and taking his food from thence, he muſt neceſſarily take in duſt and filth together with it. Theſe two clauſes being applied to the Devil, ſignifie his fall from his noble ſtate and place to Earth and Hell, the baſeneſs of his nature and of his food, his delight being in the vileſt of men and things, it being now his meat and drink to diſhonour God, and deſtroy mankind, and promote the eſteem and love of earthly things.

15 And

15 And I will put enmity *z* between thee and the woman *a*, and between thy * ſeed *b*, and her † ſeed *c*: it ſhall ‖ bruiſe thy head *d*, and thou ſhalt bruiſe his heel *e*.

* Matth. 3. 7. and 13. 38 and 23. 33 Joh. 8. 44. Act. 13. 10. 1 John 3. 8. † Pſal. 132. 11. Iſa. 7. 14. Mic. 5. 3. ‖ Rom. 16. 20. Heb. 2. 14. 1 John 5. 5. Rev. 12. 7, 17.

z Tho now you be ſworn friends, leagued together againſt me. *a* And the man too, but the Woman alone is mentioned, for the Devils greater confuſion. 1. The Woman, whom, as the weaker Veſſel thou didſt ſeduce, ſhall be the great occaſion of thy overthrow. 2. Becauſe the Son of God who conquered this *great dragon and old ſerpent, Rev.* 12. 9. *Who came to deſtroy the works of the Devil, 1 Joh.* 3. 8. was *made of a Woman. Gal.* 4. 4. without the help of man, *Iſa.* 7. 14. *Luk.* 1. 34, 35. *b* Literally, this Serpent, and for his ſake, the whole ſeed or race of Serpents, which of all Creatures are moſt loathſome and terrible to mankind, and eſpecially to Women: Myſtically, that evil Spirit which ſeduced her, and with him the whole ſociety of Devils (who are generally hated and dreaded by all men, even by thoſe that ſerve and obey them, but much more by good men), and all wicked men, who with regard to this text, are called *Devils*, and the *Children* or *ſeed of the Devil, Joh* 6 70. and 8. 44. *Acts* 13. 10. 1 *John* 3. 8. *c* Her off-ſpring, firſt and principally, the Lord Chriſt, who with reſpect to this text and promiſe is called by way of eminency, *the Seed, Gal.* 3. 16, 19. whoſe alone work it is to break the Serpents head, *i. e.* to *deſtroy the Devil, Heb.* 2. 14. Compare *John* 12. 31. *Rom.* 16. 20. Secondly, and by way of participation, all the members of Chriſt, all believers and holy men, who are called the *Children* of Chriſt, *Heb.* 2. 13. and of the *Heavenly Jeruſalem, Gal.* 4. 26. All the members whereof are the Seed of this Woman; and all theſe are the implacable enemies of the Devil, whom alſo by Chriſts merit and ſtrength they do overcome. *e* The principal inſtrument both of the Serpents fury and miſchief, and of his defence, and the principal ſeat of the Serpents life, which therefore men chiefly ſtrike at, and which being upon the ground a man may conveniently tread upon and cruſh it to pieces. In the Devil this notes his Power and Authority over men, the ſtrength whereof conſiſts in Death, which Chriſt, the bleſſed ſeed of the Woman overthroweth, by taking away the *ſting of death which is ſin, 1 Cor.* 15. 55, 56. *and deſtroying him that had the power of death, that is, the Devil, Heb.* 2. 14. *f* The part which is moſt within the Serpents reach, and wherewith it was bruiſed, and thereby provoked to fix his venomous Teeth there; but a part remote from the Head and Heart, and therefore its wounds tho painful, are not deadly, nor dangerous, if they be obſerved in time. If it be applied to the ſeed of the Woman, Chriſt, his heel may note, either his humanity, whereby he trod upon the Earth, which indeed the Devil by Gods permiſſion, and the hands of wicked men, did bruiſe and kill; or his Saints and Members upon the Earth, whom the Devil doth in divers manners bruiſe, and vex and afflict, while he cannot reach their Head Chriſt in Heaven, nor thoſe of his members who are or ſhall be advanced thither.

16 Unto the woman he ſaid, I will greatly *g* multiply thy ſorrow *h*, and thy conception: in ſorrow *i* thou ſhalt bring forth *k* children *l*: and thy deſire *m ſhall be* ‖ to thy husband, and he ſhall rule * over thee *n*.

‖ Or, *ſubject to thy husband.* * 1 Cor. 14. 34.

g Or, *certainly*, as the repetition of the ſame word implies. *h* In divers pains and infirmities peculiar to thy ſex. *(i.e.)* Thou ſhalt have many, and thoſe oft-times falſe and fruitleſs Conceptions and abortive births; and whereas thou mighteſt commonly have had many Children at one Conception, as ſome few women yet have, now thou ſhalt ordinarily undergo all the troubles and pains of Conception, Breeding and Birth for every Child which thou haſt. Or, *Thy ſorrows and thy conception*, by a figure called *Hendiaduo*, are put for, *thy ſorrows in Conception*, or rather in *Child bearing*, which the Hebrew word here uſed ſignifies, *Gen.* 16. 4. *Jud.* 13. 3. *i Ariſtotle* in his Hiſtor. *Animal.* 7. 9. obſerves, that Women bring forth young with more pain than any other Creatures. *k* Or, *bear*, for the word notes all the pains and troubles which Women have both in the time of Child bearing, and in the act of bringing forth. *l Heb. Sons*; and Daughters too, both being comprehended in that word, as *Exod.* 22. 24. *Pſal.* 128. 6. *m* Thy deſires ſhall be referred or ſubmitted to thy husbands will and pleaſure to grant or deny them, as he ſees fit. Which ſenſe is confirmed from *Gen.* 4. 7. where the ſame phraſe is uſed in the ſame ſenſe. And this puniſhment was both very proper for her that committed ſo great an error as the eating of the forbidden Fruit was in compliance with her own deſire without asking her husbands advice or conſent, as in all reaſon ſhe ſhould have done in ſo weighty and doubtful a matter; And very grievous to her, becauſe womens Affections uſe to be vehement, and it is irkſome to them to have them reſtrained or denied. *n* Seeing for want of thy Husbands rule and conduct thou waſt ſeduced by the ſerpent, and didſt abuſe that power I gave thee together with thy Husband to draw him to ſin, thou ſhalt now be brought down to a lower degree; for he ſhall *rule* thee, not with that ſweet and gentle hand, which he formerly uſed, as a Guide and Counſellor only, but by an higher and harder hand, as a Lord and Governour, to whom I have now given a greater Power and Authority over thee, than he had before, (which through thy pride and corruption will be far more uneaſie to thee, than his former Empire was) and who will uſurp a further power than I have given him, and will by my permiſſion for thy puniſhment rule thee many times with Rigour, Tyranny, and Cruelty, which thou wilt groan under, but ſhalt not be able to deliver thy ſelf from it. See 1 *Cor.* 14. 34. 1 *Tim.* 2. 11, 12. 1 *Pet.* 3, 6.

17 And unto Adam he ſaid, Becauſe thou haſt hearkned unto the voice of thy wife *o*, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: * curſed is the ground *p* for thy ſake *q*, in ſorrow *r* ſhalt thou eat of it all the days of thy life.

* Iſa. 24. 5, 6. Rom. 8. 20.

o (i. e.) Obeyed the word and counſel, contrary to my expreſs command *p* Which ſhall now yield both fewer and worſe fruits, and thoſe too with more trouble of mens minds and labour of their bodies. *q (i.e.)* Becauſe of thy ſin; or to thy uſe, or, as far as concerns thee. *r* Or, *with toil*, or, *grief*.

18 Thorns alſo and thiſtles *a*, ſhall it † bring forth *b* to thee *c*: and thou ſhalt * eat the herb of the field *d*.

† Heb. *cauſe to bud.* * Pſal. 104. 14.

a And other unuſeful and hurtful Plants ſynechdochically contained under theſe. *b* Of its own accord. *c* Not to thy benefit, but to thy grief and puniſhment. *d* Inſtead of thoſe generous and delicious Fruits of Paradiſe, which becauſe thou didſt deſpiſe thou ſhalt no more taſt of. See *Gen.* 1. 29.

19 In the ſweat of thy face *f* ſhalt thou eat bread *g* till thou return unto the ground: for out of it waſt thou taken; for duſt thou art *i*, and unto duſt ſhalt thou return *k*.

f (i.e.) Of thy Body: He mentions the *Face*, becauſe there the ſweat appears firſt and moſt. Or, with labour of Body or Brain, *Eccleſ.* 1. 13. and vexation of mind *g (i.e.)* Get thy food and livelihood: *Bread* being put for all nouriſhment, as *Gen.* 18. 5. *and* 28. 20. *i* As to the conſtitution and original of thy Body. See *Gen.* 18. 27. *Job* 1. 21. *Pſal.* 103. 14. *k* Tho upon thy obedience I would have preſerved thy Body no leſs than thy ſoul from all mortality, yet now having ſinned thou ſhalt return unto duſt in thy Body, whilſt the immortal ſpirit ſhall *return unto God who gave it, Eccleſ.* 12. 7. Thus thy end ſhall be as baſe as thy beginning.

20 And Adam called his wives name † Eve *m*, becauſe ſhe was the mother of all living *n*.

† Heb. *Chavah.*

m Which ſignifies either *Living*, or, the *giver*, or *preſerver of Life*. *n* Tho for her ſin juſtly ſentenced to a preſent death, yet by Gods infinite Mercy, and by vertue of the promiſed Seed, was both continued in Life her ſelf, and *was* made *the Mother of all Living* Men and Women that ſhould be after her upon the earth, who tho in and with their mother they were condemned to ſpeedy death, yet ſhall be brought forth into the ſtate and land of the Living, and into the hopes of bleſſed and eternal Life by the Redeemer, whoſe Mother or progenitor ſhe was.

21 Unto Adam alſo, and to his wife, did the LORD God *p* make coats of ſkins *q* and clothed them *r*.

p Either by his own word, or by the miniſtry of Angels. *q* Of Beaſts ſlain either for Sacrifice to God, or for the uſe of man, their Lord and owner. *r* Which he did partly to defend them from exceſſive heats and colds, or other injuries of the Air, to which they were now expoſed, partly to mind them of their ſin which made their nakedneſs, which before was Innocent and Honourable, now to be an occaſion of ſin and ſhame, and therefore to need covering: And partly to ſhew his care even of fallen man, and to encourage his hopes of Gods mercy through the bleſſed ſeed, and thereby to invite him to Repentance.

22 And the LORD God ſaid *s*, Behold, the man is become *t* as one of us *u* to know good and evil *x*, and now leſt he put forth his hand *y*, and take alſo *a* of the tree of life, and eat and live for ever *b*:

s Either within himſelf, or to the other perſons of the Godhead. *t (i.e.) Adam* and *Eve* both are become ſuch according to the Devils promiſe and their own expectation. This is an holy Irony or Sarcaſm, like thoſe 1 *King.* 18. 27. *Eccleſ.* 11. 9. *q. d.* Behold, O all ye Angels, and all the future Generations of men, how the firſt man hath over-reached and conquered us, and got the Divinity which he affected, and how happy he hath made himſelf by his Rebellion: But this bitter ſcorn God uttereth not to inſult over mans miſery, but to convince him of his ſin, folly, danger and calamity, and to oblige him both to a diligent ſeeking after, and a greedy embracing the remedy of the promiſed Seed which God offered him, and to a greater watchfulneſs over himſelf, and reſpect to all Gods commands for the time to come. *u i. e.* As one of the Divine Perſons, of infinite Wiſdom and Capacity. Here is an evident proof of a plurality of perſons in the Godhead, compare *Gen.* 1. 26. 11. 7. If it be ſaid, God ſpeaks this of himſelf and the Angels; beſides that as yet not one word hath been ſpoken concerning the Angels, it is an abſurd and unreaſonable conceit that the great God ſhould level himſelf with the Angels, and give them a kind of equality with himſelf, as this expreſſion intimates. *x* To know all things; both good and evil. *y* The ſpeech is defective, and to be ſupplied thus, or ſome ſuch way, *But now* care muſt be taken, or man muſt be baniſhed hence, *leſt he*, &c. *a i. e.* As he did take of the Treee of knowledg. *b (i.e.)* And thereby prophane that Sacrament of Eternal Life, and fondly perſwade himſelf that he ſhall live for ever. This is another ſcoff or irony, whereby God upbraideth mans preſumption, and thoſe vain hopes wherewith he did ſtill feed himſelf.

23 Therefore *d* the LORD God ſent him forth from the

the Garden of *Eden*, to till *f* the ground, from whence he was taken *g*.

d For prevention thereof. *e* Or, *expelled him* with ſhame and violence, and ſo as never to reſtore him thither: For it is the ſame word which is uſed concerning divorced Wives. *f* To wit, with toil and ſweat, as was threatned, *ver.* 17. *g* The ground without Paradice: For he was made without Paradiſe, and then put into it, as was noted before.

24. So he drove out the Man: And he placed at the East of the Garden *h* of Eden, Cherubims *i*, and † a flaming Sword *k*, which turned every way *l*, to keep the way of the Tree of Life *m*.

‡ Heb. *The flame of a Sword.*

h Where the entrance into it was, the other ſides of it being incloſed or ſecured by God to preſerve it from the entrance and annoyance of wild Beaſts: Or, *before the Garden. i. e.* Near to the Garden, before any man could come at the Garden any way. *i* (*i e.*) Angels, ſo called from their exquiſite knowledge, and therefore fitly here uſed for the puniſhment of man who ſinned by affecting divine knowledg. *k* In the Cherubims hands, as it was upon other occaſions, *Numb.* 22. 23. *Joſ.* 5. 13. 1 *Chron.* 21. 16, 27. And this was either a material ſword, bright, and being brandiſhed, ſhining and glittering like a flame of fire, or, flaming fire in the ſhape of a Sword. Or, *flaming ſwords*, becauſe there were divers Cherubims, and each of them had a Sword. The ſingular number for the *plural*: Or, *a two edged Sword.* *l* Was brandiſhed and nimbly whirled about by the Cherubims, which poſture was fitteſt for the preſent ſervice. *m* The way that leads to Paradiſe, and ſo to the Tree of Life; that man might be deterred and kept from coming thither.

CHAP. IV.

AND Adam knew *a* Eve his wife, and ſhe conceived, and bare Cain *b*, and ſaid, I have gotten a Man *c* from the LORD *d*.

a This modeſt expreſſion is uſed both in Scripture and other Authors to ſignifie the Conjugal act or Carnal knowledge. So *Gen.* 19. 8. and 24. 16. *Numb.* 31. 17. *Matth.* 1. 25. *Luk.* 1. 34. *b* Whoſe name ſignifies a *poſſeſſion*. *c* A male Child, as *Gen.* 7. 2. which was moſt welcome. *d* Or, *By* or *with the Lord*, (*i e.*) By vertue of his firſt bleſſing, *Gen.* 1. 28. and ſpecial favour. Or, *a man the Lord*, as the words properly ſignifie, *q. d.* God-man or the *Meſſias*, hoping that this was the promiſed Seed.

* Heb. *Hebil.* ‡ Heb. *a feeder.*

2. And ſhe again bare his brother * Abel *e*: and Abel was † a keeper of Sheep, but Cain was a tiller of the ground *f*.

e Signifying *vanity*, a vain, mortal, miſerable man, whereas ſhe thought *Cain* to be more than an ordinary man: or this name might prophetically deſign his miſerable life, and untimely and unnatural death. *f* Which was eſteemed a more honourable calling than that of a Shepherd, and therefore either choſen by the Elder Brother, or allotted to him by his Father.

‡ Heb. *at the end of days.* Exod. 2. 23. Or, *of the year.* 2 Sam. 15. 26. Neh. 13. 6. Iſai. 24. 22. * Exod. 2. 23.

3. And † in * proceſs of time *g* it came to paſs, that Cain brought *h* of the fruit of the ground an offering unto the LORD.

g Either 1. In general at the return of the ſet time then appointed and uſed for the ſolemn ſervice of God. Or, 2. At the end of the year, when there might be now, as there was afterwards among the Jews, more ſolemn Worſhip and Sacrifices: The word *Days*, being often put up for a year, as *Levit.* 25. 29. 1 *Sam.* 1. 3. and 27. 7. Or, 3. More probably, at the end of the days of the week, or, upon the ſeventh and laſt day of the week, Saturday, which then was the Sabbath day, which before this time was bleſſed and ſanctified, *Gen.* 2. 3 *h* Either to the place appointed for the ſolemn Worſhip of God: Or, to his Father, who at that time was both King, and Prophet, and Prieſt. Or brought, *i. e.* offered.

‡ Heb. *Sheep* or *Goats.* * Heb. *11.* 4.

4. And Abel he alſo brought of the Firſtling *i* of his † Flock, and of the fat thereof *k*: And the LORD had * reſpect *l* unto Abel *m* and to his offering,

i Either, 1. The Firſt-born, which God reſerved to himſelf both at this time, and afterwards by an expreſs Law, *Exod.* 13. 2. *Numb.* 3. 13. Or, 2. The choiceſt and moſt eminent of the Flock: For the beſt of any kind are oft called Firſt-born, as *Job* 18. 13. *Jer.* 31. 19. *Heb.* 12 23. *k* Either 1. Properly, the fat being properly now required by God, as afterwards was expreſſed, *Ex.* 29. 13, 22. *Levit.* 3. 3. Or, 2. The beſt of them, as the word *fat* is often uſed, as *Gen.* 45. 18. and 49. 20. *Numb.* 18. 12. *Nehem.* 8. 10. *Pſal.* 147. 14. *l* Or, *looked* to him with a gracious eye, kindly accepted and owned him and his Sacrifice, and *teſtified* this, *Heb.* 11. 4. to *Cain* and all there preſent, either by expreſs word, or by ſome viſible ſign, probably by conſuming his Sacrifice by Fire from Heaven as the Fathers generally think, whereby alſo God did afterwards frequently ſignifie his acceptance of Sacrifices, as *Levit.* 9. 24. *Jud.* 6. 21. 1 *King.* 18. 38. 1 *Chron.* 21. 26. 2 *Chron.* 7. 1. *m* Unto *Abels* perſon, who was a truly good Man; and then to his Sacrifice, which was offered with Faith in Gods Mercy, and in the promiſed Mediator, *Heb.* 11. 4.

5 But unto Cain and to his offering he had not reſpect: And *Cain* was very wroth *n*, and his countenance fell *o*.

n Partly with God, who had caſt ſo publick a diſgrace upon him, and given the preference to his younger Brother: And partly with *Abel*, becauſe he had received more Honour from God, and therefore was likely to have more reſpect and priviledge from his Parents than himſelf. Whereas before it was lifted up and chearful, now it fell down through ſenſe of guilt, diſappointment of his hope, ſhame, and grief, and envy at his Brother.

6 And the Lord ſaid unto Cain *p*, Why art thou wroth? and * why is thy countenance fallen *q*? * Job 29. 24.

p That he might bring him to Repentance and the knowledge of his ſin. *q* The cauſe of this dejectedneſs is not from me, but from thy ſelf.

7. If thou doeſt well *r*, ſhalt thou not ‖ be accepted *s*? and if thou doſt not well, ſin lieth at the door *t*: and * unto thee *ſhall be* his deſire, and thou ſhalt rule over him *u*.

‖ Or, *have the excellency.* * Or *ſubject unto thee.*

r Or, for the future *ſhalt do well*, (*i. e.*) repent of thy ſin, amend thy Life, offer thy Offerings with a willing and chearful mind and honeſt heart in Faith and Love, as *Abel* did. *s* Or, *pardoned*, received into favour? Or, *exalted*, and either preſerved in or reſtored unto thoſe rights of the Firſt-born, which thou art conſcious to thy ſelf, that thou haſt forfeited? Or, *elevated*, in thy looks, *i. e.* would not, or ſhould not, thy countenance have be been upright and pleaſant, which now is ſad and dejected? *t Sin* is here taken, either 1. Properly, ſo the ſenſe is, ſin will be growing upon thee, one ſin will bring in another, and that malice and purpoſe of revenge againſt thy Brother, which now lies hid in the ſecret chamber of thy Mind and Heart, lies at the door ready to break forth into the view of the World in open Murder. Or. 2, For the puniſhment of ſin, as it is taken *Gen.* 19. 15. *Levit.* 5. 1. and 20. 20. *Numb.* 18. 1. 2 *King.* 7. 9. *Zech.* 14. 19. So the ſenſe is, If thou wilt go on in ſin, and execute thy wicked purpoſe which I perceive lies working *in* thy Heart, *be ſure thy ſin will find thee out*, as is ſaid *Numb.* 32. 23. Thou ſhalt not long enjoy the Fruits of thy wickedneſs, but a dreadful judgment ſhall tread upon the heels of thy ſin, and lie like a furious Maſtive-dog at the very door of thy houſe, to ſeize upon thee, at thy firſt coming in or going out. For that perſon or thing which is very near to us, or at hand, is ſaid to be *at the doors*, *Matth.* 24. 33. *Jam.* 5. 9. *u* Thoſe two clauſes may relate either 1. To ſin, which may be here ſpoken of as a perſon, as it is *Rom.* 7. 8, 9, 11, &c. So the place may be rendred and expounded thus, *The deſire of ſin is to thee*, (*i. e.*) to aſſault, ſeduce, conquer and deſtroy thee: And it is ſaid, *Luk.* 22. 31. *Satan hath deſired to have you, that he may ſift you*, &c. Or thus, *its deſire*, objectively, not ſubjectively taken, (*i. e.*) Thy deſire, intention or reſolution of ſinning; that evil motion of thy heart againſt thy Brother *ſhall be againſt* (as the Hebrew particle *el* oft ſignifies) *thee*, (*i.e.*) howſoever at preſent it pleaſeth thee, yet it is really not only againſt him, but againſt *thy ſelf*, and will certainly turn to thy own ruine: *But* (for ſo the particle *and* is commonly taken) If thou be wiſe, give no place to it, but reſiſt it, *do thou rule* (for the future tenſe is oft put imperatively, as in the Ten Commandments, and it frequently ſignifies not what a man can or ſhall do, but his duty or what he ought to do, as is evident from *Gen* 20. 9. *Mal.* 1. 6. *Luke* 3. 14.) *over it*, *i e.* conquer and ſubdue it, which is thy duty; or, *thou ſhalt rule over it* (*i.e.*) by my grace aſſiſting thy endeavours thou ſhalt be enabled to ſubdue thy evil concupiſcences and paſſions, and ſo overrule, prevent or remove thoſe puniſhments, which otherwiſe ſin will infallibly bring upon thee. Or, 2. To *Abel*, and ſo the ſenſe is, *And* (as for thy Brother *Abel*, to whoſe Faith and Piety I have given this publick and honourable teſtimony, which thy naughty heart makes an occaſion of envy, and malice, and intention of Murther, that thou mayſt not by a miſtake be led to the perpetration of ſo horrid a crime, know, that this favour of mine concerns only his ſpiritual priviledge, and the happineſs of the Life to come which thou deſpiſeſt, but it makes no change in civil rights, nor doth it transfer the dominion from thee, whoſe it is by Birth, unto him; nor doth he ſo underſtand it, for notwithſtanding this) *unto thee* ſhall be *his deſire* ſubject, (*i. e.*) he ſhall and will nevertheleſs yield to thee as his Superiour, *and thou* according to thy own hearts deſire *ſhalt rule over him.* If it be ſaid, the name of *Abel* is not here mentioned; it may be anſwered, that this is ſufficiently included in the pronouns *his* and *him*, and it is not unuſual to put thoſe relative pronouns alone, the antecedent being not expreſſed, but to be gathered either from the foregoing or following words, of which ſee my notes on *Gen.* 3. 1.

8. And Cain † talked with Abel his brother *x*: And it came to paſs, when they were in the field *y*, that Cain roſe up againſt Abel his Brother, and * ſlew him *z*.

‡ Heb. *ſpake to* &c. * Matth. 23. 25. 1 John 3. 12. Jude 11.

x Either 1. Familiarly and friendly, as he uſed to do, thereby to make him ſecure and careleſs; Or by way of expoſtulation and contention. *y* Into which *Abel* was led either by his own employment, or by *Cains* perſwaſion, this being a fit place for the execution of his wicked purpoſe. *z* Poſſibly with ſtone or club, or with ſome Iron tool belonging to Husbandry.

9. And the LORD ſaid unto Cain, Where *is* Abel *a* thy brother *b*? And he ſaid, I know not: *Am* I my brothers keeper *c*?

a Not that God was ignorant where he was, but partly to convince him of his ſin, and to lead him to Repentance, and partly to inſtruct Judges to enquire into cauſes, and hear the accuſed ſpeak for themſelves, before they paſs ſentence. *b* Whom nature

and near relation obliged thee to love and preserve. *c* Why doſt thou enquire of me concerning him who is of age to look to himſelf? Is he ſuch a ſtripling that he needs a Guardian? Or didſt thou ever make me his Guardian?

10 And he ſaid, What haſt thou done *d*? The voice of thy brothers † Blood *e* * crieth unto me from the ground *f*.

† Heb. *bloods.* * Rev. 6. 10.

d I hear thy words, but what ſay thy actions? What an hideous crime haſt thou committed? In vain doſt thou endeavour to hide it or deny it. *e* In the Hebrew it is *Bloods*, either to aggravate the crime: Or, to ſhew the plenty of the blood ſpilt: Or, to charge him with the Murder of all thoſe that might naturally have come out of *Abels* loyns, which was a far greater crime in the nonage of the World, when the World greatly wanted people. *f* Upon which it was ſpilt by thy bloody hands.

11. And now *art* thou curſed *g* from the Earth *h*, which hath opened her mouth to receive thy Brothers blood from thy hand *i*.

g As the earth was curſed for thy Fathers ſake, ſo now art thou curſed in thy own perſon. *h* Or, *In regard of the Earth*, which ſhall grudge thee both its Fruits, and a certain dwelling place. *i* Which had more humanity to thy Brother than thou hadſt; for it kindly received and covered that blood which thou didſt cruelly and unnaturally ſhed upon it.

12. When thou tilleſt the ground *k* it ſhall not henceforth yield unto thee her ſtrength *l*. A fugitive and vagabond *m* ſhalt thou be in the Earth.

k Or, *That ground*, which doth or ſhall fall to thy ſhare, which beſides the firſt and general curſe inflicted upon the whole Earth, ſhall have this peculiar curſe added to it *l* (*i.e.*) Its vertue, and fruit, in ſuch proportion as it hath hitherto done. *m* Baniſhed from thy own Land and Kindred, and fathers houſe, and from the Whole ſociety of the faithful, and wandring hither and thither. Others render the words *mourning and trembling*: or, *trembling and wandring*. Theſe two words note both the unquietneſs and horror of his mind and conſcience, and the unſetledneſs of his habitation and condition, and as ſome add, the trembling of his body.

13 And Cain ſaid unto the LORD, ‖ My puniſhment *n* is greater than I can bear.

‖ Or, *mine iniquity is greater than that it may be forgiven.*

n Heb. *My Sin*: But *Sin* ſeems here to be put for puniſhment, as before *ver.* 7. and *Gen.* 19. 15. *Levit.* 5. 1. *Pſal.* 69. 27. *Prov.* 21. 21. For *Cain* was not ſo ſenſible of his ſin, as of the ill effects of it, as himſelf ſhews *ver.* 14.

14. Behold *o*, thou haſt driven me out *p* this day from the face of the Earth *q*, and from thy face *r* ſhall I be hid, and I ſhall be a fugitive, and a vagabond in the earth: And it ſhall come to paſs that every one that findeth me ſhall ſlay me *s*.

o Conſider how ſeverely thou uſeſt me. *p* With publick infamy, as the word ſignifies. *q* Or, *This Earth*, my native Land. *r* (*i. e.*) Favour and Protection, *s* As the publick Enemy of mankind, and as one devoted by thee to deſtruction *Queſt.* Whom did *Cain* fear, when it appears not that there were any but his Father and Mother? *Anſw.* So ignorant people conceive; but it is a fond conceit to think, that there were no more men than are expreſſed in this Book, where God never intended to give a catalogue of all men, but only of the Church, or thoſe who had ſome relation to, or concern with it. Nay, that there were very many thouſands of men now in being, is very credible upon theſe rational grounds and ſuppoſitions. 1. That *Adam* and *Eve* did according to Gods precept and bleſſing, *Gen.* 1. 26. procreate Children preſently after the fall, and Gods gracious reconcilement to them; and conſequently their Children did ſo, when they came to competent age. 2. That thoſe firſt Men and Women were endowed by God with extraordinary fruitfulneſs, and might have two, three, four or more at a time, (as divers perſons long after had) which was then expedient for the repleniſhing of the World; and the like may be judged of their Children, during the Worlds infancy. 3. That this murder was committed but a little before the hundred and thirtieth year of *Adams* Age, which appears by comparing *Gen.* 4. 25. and 5. 3. Before which time how vaſt and numerous an off-ſpring might have come from *Adam*, none can be ignorant that can and ſhall make a rational computation.

15 And the LORD ſaid unto him, Therefore *t* whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſevenfold *u*. And the LORD ſet a mark upon Cain *x*, leſt any finding him ſhould kill him.

t Or, *Aſſuredly*, as the word ſignifies *Jer.* 2. 32. and 5. 2. *Zech.* 11. 17. That thou mayſt ſee how I hate murther, and how impartially I ſhall puniſh all murtherers, and that thou mayſt be unhappily free from this fear, that thou mayſt live for an example to mankind, for a terror to thy ſelf and others. *u* (*i.e.*) Abundantly he ſhall be plagued with many and grievous puniſhments, as the phraſe is uſed, *Levit.* 26. 28. *Pſal.* 12. 7. and 79. 12. and in many other places. *x* What this was, whether a trembling of his Body, or a ghaſtlineſs of his countenance, or what other viſible token of the divine diſpleaſure, God hath not revealed, nor doth it concern us to know.

16. And Cain went out from the preſence of the LORD *y*, and dwelt in the Land of Nod *z*, on the Eaſt of Eden.

y (*i. e.*) Was baniſhed from the place of Gods ſpecial preſence and habitation, from the ſociety of his Father, and of the only Church which God had upon Earth. *z* In the Land which was afterwards called *Nod*, from *Cains* unſetled condition, becauſe he continued wandring hither and thither in it.

17. And Cain knew his wife *a*, and ſhe conceived and bare † Enoch, and he built a City *b*, and called the Name of the City after the name of his Son Enoch *c*.

‡ Heb. *Canoch.*

a Of which phraſe ſee on *Chap.* 4. 1. *b* Partly to divert his troubled mind with buſineſs and pleaſure, and partly for his own ſecurity againſt the enemies and evils which his guilty Conſcience made him fear, notwithſtanding the aſſurance which God had given him. And this he did as ſoon as he was in capacity for it, either by the increaſe of his own poſterity, or by the acceſſion of other degenerate Sons of *Adam* to him, who either being baniſhed or having departed from the Church, willingly aſſociated themſelves with their brethren in iniquity. *c* Not after his own name, which he knew to be infamous and hateful.

18. And unto *Enoch* was born *Irad*: And *Irad* begat *Mehujael*, and *Mehujael* begat *Methuſael*, and *Methuſael* begat † *Lamech*.

‡ Heb. *Lemech.*

19. And *Lamech d* took unto him two Wives *e*, the Name of the one *was Adah*, and the name of the other *Zillah*.

d The wicked branch of that curſed root of *Cain*. *e* Againſt Gods firſt inſtitution, *Gen.* 2. 24. *Mal.* 2. 15. and without Gods leave.

20. And *Adah* bare *Jubal*: He was the Father of ſuch as dwell in Tents *f*, and *of ſuch as have* Cattel *g*.

f He taught Shepherds to dwell in Tents, and to remove them from place to place for conveniency of Paſture. The firſt Authors or Inventors of any thing are commonly called its *Fathers*. *g* Heb. *And of Cattel, i. e.* The Inventor of the art of keeping and managing Cattel.

21. And his brothers name *was Jubal*: He was the Father of all ſuch as handle the Harp and Organ *h*.

h Or, *she lovely inſtrument*. But what kind of Inſtrument this was, even the Jews do not underſtand. The meaning is, he was the Inventor of Muſick and muſical inſtruments.

22 And *Zillah* ſhe alſo bare *Tubal-Cain i*, an † Inſtructer of every Artificer in braſs, and Iron *k*: And the Siſter of *Tubal-Cain was Naamah l*.

‡ Heb. *Whetter.*

i Whom (as the learned conceive, and the agreement of the name and function makes probable) the Heathens Worſhipped by the name of *Vulcan* the God of Smiths, and his Siſter *Naamah*, by the name of *Venus*. *k* Who firſt taught men how to make arms and other inſtruments of Iron. *l* So called from her beauty, which her Name ſignifies.

23. And *Lamech* ſaid unto his wives, *Adah*, and *Zillah m*, Hear my voice, ye Wives of *Lamech n*, hearken unto my ſpeech: For ‖ I have ſlain a man to my wounding, and † a young man * to my hurt *n*.

‖ Or, *I would ſlay a man in my wound*, &c.

‡ Heb. *a Child.*

* Or, *in my hurt.*

m Who, obſerving his fierceneſs and cruelty, feared that the vengeance of God or men would fall upon him, and upon them for his ſake. *n* (*i. e.*) Be it ſo that I have ſlain a man, and that a young man, why do ye concern your ſelves in it? It is *to my* own *wounding* and *hurt*, not to yours, I muſt ſuffer for it, not you. Some take this to be a ſorrowful confeſſion of his bloody crime, *q.d.* I have murdered a man to my wounding, &c. (*i. e.*) to my utter ruine, or to the wounding and grief of my Heart and Conſcience. But this ſeems not to agree either with the quality of *Cains* Family, or with the temper of *Lamech's* Perſon, or with the ſcope of the Holy Ghoſt in this place, which is to deſcribe not the vertues, but the crimes of that wicked race. According to the Marginal Tranſlation, the ſenſe may be this, Fear not for me, for if any man, though in his youth and ſtrength ſhould aſſault me, and give me the firſt wound, he ſhould pay dearly for it; and though I were wounded and weakned, the remainders of my ſtrength would be ſufficient to give him his deaths wound. The words alſo may be otherwiſe rendred, the particle *chi* being taken interrogatively, as it is, *Iſa* 29. 6. and 36. 19. and elſewhere, *Have I ſlain a man to my wounding, and* [or, *or*] *a young man to my hurt?* (*i.e.*) that thereby I ſhould deſerve ſuch a mortal wound or hurt to be inflicted upon me by way of retaliation? You have therefore no cauſe of fear either for my ſake, or for your own.

24. If *Cain* ſhall be avenged *o* ſeven-fold, truly *Lamech* ſeventy and ſeven-fold *p*.

o If the ſlaughter of *Cain* ſhall be puniſhed in him that ſhall kill him, whoſoever he be. *p* (*i. e.*) My death ſhall be much more certainly and ſeverely revenged by God upon any man that ſhall murder me. Theſe words may be, either 1. A profane ſcoff, *q d.* Since *Cain* my Father and pattern in murther was ſo far from being puniſhed by the hand of God, that he had a ſpecial protection from him, that no man ſhould dare to touch him, I (whoſe murther is not ſo hainous as his was) ſhall not fair worſe than he, and therefore have no reaſon to fear either God or Men. Or 2. An argument or ground of his ſecurity *q.d.* I am not only ſecured by my own puiſſance, but by Gods providence, which certainly will be more watchful over me, who have not committed any ſuch horrid crime, than over him that killed his own innocent Brother.

25. And

25 And Adam knew his wife again, and she bare a son, and called his name † Seth *q*: for God, *said she r*, hath appointed me another seed *s* instead of Abel *t*, whom Cain slew.

‡ Heb. *Sheth.*

q She gave the name, but not without *Adams* consent, *Gen* 5. 3. *r* By divine inspiration. *s* Note, that the word *Seed* is used of one single person, here, and *Gen.* 21. 13. and 38 8. Which confirms the Apostles argument, *Gal.* 3. 16. *t* To succeed his Father *Adam*, as *Abel* should have done in the Priesthood, and Administration and care of Holy things in the Church of God.

26 And to Seth, to him also there was born a son; and he called his name † Enos *u*: then began men ‖ to call upon the name of the LORD *x*.

† Heb. *Enosh.* ‖ Or, *to call themselves by the name of the Lord.*

u Which properly signifies a *miserable man*, to note the great wickedness and wretchedness of that Generation, which the Hebrew Writers generally observe. *x* To pray unto God, to Worship God in a more publick and solemn manner; *Praying* being here put for the whole Worship of God, as *Gen.* 12. 8. and 26. 25. and in many other places. According to the marginal version the sense is this. Then, when the World was universally corrupt, and had forsaken God and his service, good men grew more valiant and zealous for God, and did more publickly and avowedly own God, and began to distinguish and separate themselves from the ungodly World, and to call themselves and one another by the Name of God, (*i.e.*) *the Sons*, Servants, or Worshippers *of God*, as they are expressly called, and that, as it seems, upon this occasion, *Gen.* 6. 2. And in this sense this phrase is elsewhere taken, as *Isa.* 43. 7. and 44. 5. and 65. 1. Some render the place thus, *Then began Men to profane the name*, (*i.e.*) the worship *of the Lord*, by Idolatry or Superstition. But this seems neither to agree with the Hebrew phrase, nor to suit with this place, where he speaks of the posterity of *Seth*, who were the Holy Seed and only Church of God then in the World.

CHAP. V.

* 1 Chron. 1. 1.

THis *is* the * book *a* of the generations of Adam *b*: In the day that God created man *c*, in the likeness of God made he him *d*:

a (*i.e.*) The List or Catalogue, as this word is taken *Nehem.* 7. 5. *Matth.* 1. 1. as it is also put for any short writing, as for a bill of divorce, as *Deut.* 24. 1, 2. *b* (*i.e.*) His posterity begotten by him, the word being passively used. But he doth not here give a compleat list of all *Adams* Children, but only of his godly seed, which preserved true Religion and the Worship of God from *Adam* to the Flood, and from whose Loins Christ came, *Luk.* 3. *c* This is here repeated to note the different way of the production of *Adam*, and of his posterity, his was by creation from God, theirs by Generation from their Parents. *d* See *Gen.* 26. 27.

2 Male and female created he them *e*, and blessed them *f*, and called their name Adam *g*, in the day when they were created.

e See *Gen.* 1. 26. *Matth.* 19. 4. *Mar.* 10. 6. *f* With power to propagate their kind, and with other blessings. See *Gen.* 1. 28. *g* Which name is given both to every man, as *Gen.* 9. 6. *Psal.* 49. 20. and to the first man, as *Gen.* 2. 23. and to the whole kind, both the Man and the Woman, who are called by one name, to shew their intimate Union and Communion in all things.

3 And Adam lived an hundred and thirty years *h*, and begat a *son* in his own likeness, after his image *i*; and called his name Seth.

h After he was created, in which time he begat other sons and Daughters, as appears from what was said before. *i* Either 1. In regard of the natural frame of his Body and soul. But this was so evident of it self, that the mention of it had been frivolous. Nor is there any reason why that should be said of *Seth*, rather than of *Cain*, or *Abel*. Or 2. In regard of his corruption, *q. d.* a weak, sinful, mortal man like himself: For *Adams* image is here plainly opposed to the *likeness of God* wherein *Adam* is said to be created, *v.* 1. And this is fitly said of *Seth*, to signifie, that altho he was a worthy and good man, and *Adam* excepted, the most eminent person of the whole Church of God; yet he, no less than wicked *Cain*, was begotten and born in sin, and that all the difference which was between him, and consequently between other good men, and the wicked progeny of *Cain*, was not from the nature which they received from *Adam*, but from the grace infused into them by God.

* 1 Chron. 1. 1, &c.

4 * And the days of Adam after he had begotten Seth, were eight hundred years: And he begat sons and daughters *k*.

k Whose names and numbers are here passed over in silence, as not belonging to the Genealogy of Christ, nor to the following History.

5 And all the days that Adam lived, were nine hundred and thirty years *l*: and he died.

l The long lives of men in ancient times here noted, are also mentioned by Heathen Authors: And it was wisely so ordered by God both for the more plentiful encrease of mankind in the first age of the world; and for the more effectual propagation of true Religion, and other useful knowledg to the World. And many natural reasons might be given why their lives were then longer than afterwards.

6 And Seth lived an hundred and five years, and begat Enos.

And Seth lived after he begat Enos, eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years; and he died.

9 And Enos lived ninety years, and begat † Cainan. † Heb. *Kenan.*

10 And Enos lived after he begat Cainan, eight hundred and fifteen years, and begat sons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 And Cainan lived seventy years, and begat † Mahalaleel. † Gr. *Maleleel.*

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat Sons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 And Mahalaleel lived sixty and five years, and begat † Jared. ‡ Heb. *Jered.*

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 And Jared lived an hundred sixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch, eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 And Enoch lived sixty and five years, and begat Methuselah † *m*. † Gr. *Mathusala.*

m Whose name is thought by some learned men to contain a prophesie of the flood which was to come a thousand years after; for it signifies *He dies, and the dart* or *Arrow* of Gods vengeance comes. Or, *He dies, and the sending forth* of the Waters comes.

22 And Enoch * walked with God *n* after he begat Methusalah three hundred years, and begat sons and daughters *o*. * Chap. 24. 40. Psal. 16. 8. and 116. 9.

n (*i.e.*) He lived as one whose eye was continually upon God, whose care and constant course and business it was to please God, and to imitate him, and to maintain acquaintance and communion with him, as one devoted to Gods serivce, and wholly governed by his will; he walked not with the men of that wicked age, or as they walked, but being a Prophet and Preacher, as may be gathered from *Jude v.* 14, 15. with great zeal and courage he protested and preached against their evil practices, and boldly owned God and his ways in the midst of them. Compare *Gen.* 6. 6. *Jer.* 12. 3. *Mic.* 6. 8. *o* Hence it is undeniably evident, that the state and use of Matrimony doth very well agree with the severest course of Holiness, and with the office of a Prophet or Preacher.

23 And all the days of Enoch were three hundred sixty and five years.

24 And * Enoch walked with God, and he *was* not *p*, for God took him *q*. * Heb. 11. 5.

p (*i.e.*) He appeared not any longer upon Earth, or amongst mortal men. The same phrase is in *Gen.* 42. 36. *Jer.* 31. 15. *q* Out of this sinful and miserable World unto himself, and to his heavenly Habitation. See *Luke* 23. 43. And he took either his Soul, of which alone this phrase is used, *Ezek.* 24. 16. or rather both Soul and Body, as he took *Elias*, 2 *King* 2. 11. because he so took him that he *did not see death*, *Heb.* 11. 5.

25 And Methuselah lived an hundred eighty and seven years, and begat † Lamech. † Heb. *Lamech.*

26 And Methuselah lived after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah, were nine hundred sixty and nine years *r*, and he died *s*.

r The longest time that any man lived. But it is observable, that neither his nor any of the Patriachs lives reached to a thousand years, which number hath some shadow of perfection. *s* But a little before the Flood came, being taken away from the evil to come.

28 And Lamech *t* lived an hundred eighty and two years, and begat a son.

t Not that wicked *Lamech* mentioned *chap.* 4. for he was of the Family of *Cain*, but this was descended from *Seth*.

29 And he called his name † Noah *u*, saying *x*, This *same* shall comfort us concerning our work, and toil of our hands *y*, because of the ground which the LORD hath cursed. † Gr. *Noe.*

u Which signifies *rest*. *x* By the Spirit of Prophesie *y* (*i.e.*) Concerning the hard labour and manifold troubles to which we are

sentence[e], *ch.* 3. 19. And this he did either 1. By the invention of inſtruments of husbandry whereby Tillage was made more eaſie. Or 2. By removing in ſome part the curſe inflicted upon the Earth, and reconciling God unto mankind. Poſſibly he might ſuppoſe that this was the *Meſſias* or promiſed Seed, and the Saviour of the undone world: As it was frequent with the ancient Fathers through their earneſt deſire of the *Meſſias*, to expect him long before he came, and to miſtake other perſons for him. Or 3 By preſerving a remnant of mankind from that deluge, which he by the ſpirit foreſaw would come, and repeopling the emptied Earth with a new Generation of men, and by reſtoring and improving the art of Husbandry. See *Gen* 9. 20.

30 And Lamech lived after he begat Noah, five hundred ninety and five years, and begat ſons and daughters.

31 And all the days of Lamech were ſeven hundeed ſeventy and ſeven years, and he died.

32 And Noah was five hundred years old: and Noah begat [z] Shem, Ham, and Japheth.

[z] *(i.e.)* He began to beget, God in mercy denying him Children till that time that he might not beget them to the deſtroyer, that he might have no more than ſhould be ſaved in the Ark. Or, having before that time begotten others who were now dead, and having the approaching Flood in his view, he began again to beget a ſeminary for the World. Of theſe three Sons here following, the eldeſt ſeems to be *Japhet*, *Gen.* 10. 21. The ſecond was *Sem*, as appears, becauſe he was but *an hundred years old two years after the flood*, *Gen.* 11. 11. The youngeſt *Ham*, *Gen.* 9. 24. But *Sem* is firſt named in order of dignity, as being the progenitor of the Church, and of Jeſus Chriſt, and becauſe he and his progeny is the principal ſubject of this whole Hiſtory.

CHAP. VI.

AND it came to paſs when men [a] began to multiply [b] on the face of the earth, and daughters were born unto them [c],

[a] *(i.e.)* Wicked men, the poſterity of *Cain*, as appears from the following verſe: Who are here called *men*, and the *Sons of men*, by way of contempt and of diſtinction, meer men, ſuch as had only the natures and qualities of corrupt men, without the image of God. [b] To wit, more than ordinarily, or more than the ſons of God, becauſe they practiſed Polygamy after the example of their Predeceſſor, the ungodly *Lamech*, *Gen.* 4. 19. [c] So doubtleſs were ſons alſo; but their Daughters are here mentioned as one principal occaſion of the ſin noted in the next verſe, and of the following deluge.

2 That the ſons of God [d] ſaw [e] the daughters ‖ of men [f], that they *were* fair [g], and they took them [h] Wives [i] of all which they choſe [k].

‖ Or, *of man.*

[d] Either 1. Perſons of greateſt eminency for place and power, for ſuch are called *Gods*, and *Children of the moſt high*, *Pſ.* 82. 6. Where alſo they are oppoſed to *men*, *v.* 7. *i.e.* to meaner men. And the moſt eminent things in their kinds are attributed to God, as *Cedars of God*, *Hill of God*, &c. But it is not probable, that the Princes and Nobles ſhould generally take Wives or Women of the meaner rank, nor would the Marriages of ſuch perſons be ſimply condemned, or at leaſt it would not be mentioned as a crying ſin, and a great cauſe of the deluge. Or rather 2. The Children of *Seth*, and *Enos*, the profeſſors of the true Religion. For, 1. Such and only ſuch in the common uſe of Scripture are called the *Sons* and *Children of God*, as *Deut.* 14. 1. *and* 32. 19 *Iſa.* 1. 2. *and* 45. 11. *Hoſ.* 11. 1. *Luke* 17. 27, &c. 2. This title manifeſtly relates to *Gen* 4. 26. where the ſame perſons are ſaid to be *called by the name of the Lord*, *i.e.* to be the ſons and ſervants of God. 3. They are oppoſed to the *Daughters of men*, the word *men* being here taken in an ill ſenſe, for ſuch as had nothing in them but the nature of men, which is corrupt and abominable, and were not ſons of God, but forreigners and ſtrangers to him, and Apoſtates from him. 4. Theſe unequal matches with perſons of a falſe Religion, are every where condemned in Scripture as ſinful and pernicious, as *Gen.* 26. 35. *Exod* 34. 16. 1 *Kings* 11. 2, 3. *Eſra* 9. 10. *Neh.* 13. 23, &c. *Mal.* 2. 11. 1 *Cor.* 7. 39. 2 *Cor.* 6. 14. and therefore are fitly ſpoken of here, as one of the ſins which brought the flood upon the ungodly world. [e] *(i.e.)* Gazed upon and obſerved curiouſly and luſtfully, as the ſequel ſheweth. [f] Of that ungodly and accurſed race of *Cain*. [g] *(i.e.)* Beautiful, and ſet off their beauty with all the allurements of Ornaments and carriage, herein uſing greater liberty than the ſons and daughters of God did or durſt take, 1 *Pet.* 3. 3 and therefore were more enticing and prevalent with fleſhly minded men. [h] Either 1. By force and violence, as the word ſometimes ſignifies. Or rather 2. By conſent, for the ſons of God were ſo few in compariſon of the wicked World, that they durſt not take away their daughters by force, which alſo proves that they did not take them for Harlots, but for Wives. [i] Poſſibly more than one for each of them, after the example of thoſe wicked Families into which they were matched. [k] *(i.e.)* Loved and liked, as the word *chuſing* is taken, *Pſal.* 25. 12. and 119. 173. *Iſa.* 1. 29. and 42. 1. compared with *Matth.* 12. 28. This is noted as their firſt error, that they did promiſcuouſly chuſe Wives without any regard to their ſobriety and Religion, minding only the pleaſing of their own fancies and luſts, not the pleaſing and ſerving of their Lord and Maker, nor the obtaining of a *godly Seed*, which was Gods end in the inſtitution of Marriage, *Mal.* 2. 15. and therefore ſhould have been theirs too.

3 And the LORD ſaid [l], My ſpirit ſhall not always ſtrive with man [m], for that he alſo [n] is fleſh [o], yet [p] his days ſhall be an hundred and twenty years [r].

[l] Either 1. To the men of that age by the mouth of *Noah*. Or 2. within himſelf: *(ſee Pſal.* 14. 1.*)* he determined. [m] Or, *Contend*, or, *Debate in* or *againſt men* as it hath hitherto done, by inward motions and ſuggeſtions in the minds and conſciences of wicked men, or by the mouths and Miniſtry of that ſmall remnant of Holy men, and particularly of *Noah*, who proteſted againſt, and contended with the World of the ungodly, and by their doctrines, admonitions, threatnings and examples, endeavoured to bring them to Repentance, 1 *Pet.* 3. 19. or, *diſpute with*, or *concerning*, or *becauſe of man*, *i.e.* Whether I ſhould deſtroy or ſave him, as God diſputes with or about *Ephraim*, *Hoſ.* 11. 8. [n] *(i.e.)* Even the ſeed of *Seth*, or the ſons of God alſo, no leſs than the off-ſpring of *Cain*: The Pronoun being here put for the foregoing Noun, and the ſingular number put for the plural, *he*, *i. e.* they, to wit, the Sons of God; both which figures are frequent in the uſe of Scripture. Or, *he*, *i.e.* man, all mankind, the Sons of God not excepted. [o] Not only fleſhly in part, or in ſome actions, but altogether, in regard of ſoul as well as body, minding nothing but *making proviſion for the fleſh to fulfil its luſts*, *Rom.* 13. 14. *Not having the Spirit*, *Jude v.* 19. nor heeding its good motions, but ſuppreſſing and reſiſting them; *fleſh* not only in the condition of their nature, but in the baſeneſs and corruption of their hearts and lives, as the word *fleſh* is commonly uſed when it is oppoſed to the *Spirit*, as *John* 3. 6. *Rom.* 7. 18. and 8. 5, 7. *Gal.* 5. 17. [p] Tho he deſerve a ſpeedy deſtruction. [q] *(i.e.)* The time allowed him for Repentance, and the prevention of his ruin. [r] During which time *Noah* was Preaching, and to aſſure them of the Truth of his Doctrine, preparing the Ark. See 1 *Pet.* 3. 20. 2 *Pet.* 2. 5. *Queſt.* How did God perform this promiſe when there were but an hundred years between this time, and the Flood, by comparing *Gen.* 5. 32. with *Gen.* 7. 11? *Anſw.* 1. The encreaſing wickedneſs of mankind might juſtly haſten their ruin, and forfeit the benefit of this indulgence. 2. This promiſe tho mentioned after that, *Gen.* 5. 32. yet ſeems to have been made twenty years before it: For that verſe is added there out of its proper place, only to compleat the Genealogy; and therefore, after this narration, it is repeated here in its due order, *v.* 10. And ſuch *Hyſteron Proterons* are frequently noted in Scripture.

4 There were giants [s] in the earth in thoſe days: and alſo after that [t], when the ſons of God came in unto the daughters of men [u], and they bare *children* to them, the ſame *became* mighty men, which *were* of old [x], men of † renown.

† Heb. *Name.*

[s] Men ſo called partly from their high ſtature, but principally for their great ſtrength and force, whereby they oppreſſed and tyrannized over others: For this is mentioned as another ſin and cauſe of the Flood, and therefore they ſeem to be here noted not for the height of their ſtature, which is no crime, but for their violence, which alſo is expreſſed beneath, *v.* 11, 13. [t] After that time there aroſe a new Generation or ſucceſſion of that ſort of men. [u] Were united and incorporated with them. A modeſt expreſſion of the Conjugal ſtate and act, as *Gen.* 16. 2. and 35. 3. *Jud.* 15. 2. [x] Which were proper to the firſt ages of the World: For the ſucceeding Generations were generally leſs in ſtature and ſtrength of Body, and therefore not ſo famous for perſonal exploits. Or theſe words may be thus joined with the following, *Which* were of *old*, *(i.e.)* among the men of that firſt and wicked World, *men of Renown*, *(i. e.)* famous in their Generation, when indeed they ſhould have been infamous for the abuſe of their ſtature and ſtrength to Tyranny and Cruelty.

5 And God ſaw that the wickedneſs of man *was* great in the earth, and *that* ‖ every imagination of the thoughts of his * heart [y] *was* only evil ‖ continually [a].

‖ Or, *the whole imagination. The Hebrew word ſignifieth not only the imagination, but alſo the purpoſes and deſires.* * Chap. 8. 21. Matth. 25. 11. ‖ Heb. *every day.*

[y] To which the Scripture commonly aſcribes all mens actual wickedneſs, as *Pſal.* 41 6. *Prov.* 4 23. and 6. 14, 18. *Jer.* 17. 9. *Matth.* 15. 19. *Rom.* 3. 10, &c. Thereby leading us from acts of ſin to the original corruption of nature as the cauſe and ſource of them. [a] *(i.e.)* That man was perpetually either doing or contriving wickedneſs, that not only his actions were vile, but his principles alſo, his very ſoul, yea the nobleſt part of it, which might ſeem moſt free from the contagion, his mind and thoughts were corrupt and abominable, and ſo there was no hopes of amendment.

6 And it repented the LORD [b] that he had made man on the earth, and it grieved him at his heart [c].

[b] Properly God *cannot Repent*, *Num.* 23. 19. 1 *Sam.* 15. 11, 29. becauſe he is unchangeable in his nature and counſels, *Mal.* 3. 6. *Jam.* 1. 17. and perfectly wiſe and conſtantly happy, and therefore not liable to any grief or diſappointment: But this is ſpoken of God after the manner of man by a common figure

gure called *Anthropopathia*, whereby alſo eyes, ears, hands, noſe, &c. are aſcribed to God, and it ſignifies an alienation of Gods Heart and Affections from men for their wickedneſs, whereby God carries himſelf towards them like one that is truly penitent and grieved, deſtroying the work of his own hands. *c* Or, *at his very Soul, i. e.* exceedingly.

7 And the LORD ſaid, I will deſtroy man, whom I have created, from the face of the earth: * both man and beaſt *d*, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

* Heb *from man unto beaſt.*

d For as the Beaſts were made for mans uſe and ſervice, ſo they are deſtroyed for mans puniſhment, and to diſcover the malignity of ſin, and Gods deep abhorrency thereof, by deſtroying thoſe innocent Creatures that had been made inſtrumental to it.

8 But Noah found grace *e* in the eyes of the LORD.

e (*i. e.*) Obtained mercy and favour, which is noted, to ſhew that *Noah* was ſo far guilty of the common corruption of human nature, that he needed Gods Grace and Mercy to pardon and preſerve him from the common deſtruction.

9 Theſe are the generations of Noah *f*: * Noah was a juſt man and ‖ perfect *h* in his generations *i*, *and* Noah walked with God *k*.

* Ezek. 14. 14, 20. 2 Pet. 2. 5.
‖ Or, *upright.*

f Either 1. Properly the poſterity of *Noah*, as the word is commonly uſed; and as it is explained *ver.* 10. So the reſt of this verſe comes in by way of parentheſis, which is frequent. Or, 2. The events or occurrences which befel *Noah* and his Family, as the word is taken, *Gen.* 37. 2. *Prov.* 27. 1. *h* Theſe words are to be taken either 1. Jointly, *q. d.* he was *Righteous*, not only in appearance, or in part, but *perfectly*, in all reſpects, towards God and men, or ſincerely and truly. Or 2. Diſtinctly, *q. d.* he was for his ſtate and condition *juſt* before God, which was by Faith, *Heb.* 11. 7. by which every *juſt man lives*, *Rom.* 1. 17. and *perfect*, *i. e.* upright and unblameable in the courſe of his life among the men of his age, as it follows. *i* This is ſpoken either 1. Diminutively; he was ſo comparatively to the men that then lived, who were very bad, tho otherwiſe even *Noah* had many infirmities, ſo that he alſo had not been ſaved but for Gods Grace and mercy, *v.* 8. Or 2. By way of amplification and commendation, He was good in bad times, in ſpight of all evil Counſels or Examples. He ſaith *Generations* in the plural number, to ſhew that as he lived in two Generations, one before the flood and another after it, ſo he continued uncorrupted in both of them. *k* See on *Gen.* 5. 24.

10 And Noah begat three Sons, Shem, Ham, and Japheth *l*.

l See the note on *Gen.* 5. 32.

11 The earth *m* alſo was corrupt before God *n*; and the earth *o* was filled with violence *p*.

m Which is here put for its inhabitants, as 1 *King.* 10. 24. *Ezek.* 14. 13. *n* Or, *Before the face of God*, *q. d.* in deſpight and contempt of God and of his preſence and juſtice. Compare *Gen.* 10. 9 and 13. 13. *q. d.* They ſinned openly and impudently without ſhame, boldly and reſolutely without any fear of God. *o* Here put for the place or the inhabited parts of it. So the ſame word is twice uſed in a differing ſenſe, in one and the ſame verſe. See the like *Matth.* 8. 22. *p* Or, *Injuſtice, Fraud, Rapine, Oppreſſion*: For all theſe this word ſignifies. Some conceive that theſe two branches note the univerſal corruption of mankind in reference to all their duties. 1. Towards God and his Worſhip, which they corrupted by horrible ſuperſtition, and by Idolatry, which is called *Corruption*, *Exod.* 32. 7. *Deut.* 32. 5. *Jud.* 2. 19. 2 *Chron.* 27. 28. 2. Towards men, in the duties of Righteouſneſs.

12 And God looked upon the earth, and behold, it was corrupt: for all fleſh *q* had corrupted his way *r* upon the earth.

q (*i.e.*) All men, as the word *Fleſh* is taken, *Pſal.* 78. 39. *Iſa.* 40. 5. and oft elſewhere. *r* Either 1. Gods way, his precepts concerning Religion and Righteouſneſs. Or 2. Their own way, or manner of living.

13 And God ſaid unto Noah, the end *s* of all fleſh *t is* come *u* before me *x*; for the earth is filled with violence through them *z*: and behold, I will deſtroy them ‖ with the Earth *a*.

‖ Or, *from the Earth.*

s (*i.e.*) The time of ruin, as this word is uſed *Ezek.* 7. 2, 3, 6. *Amos* 8. 2. *t* (*i.e.*) Men as *v.* 12. tho the Beaſts alſo were involved in the ſame deſtruction. *u* (*i.e.*) Is approaching and at the very door, and ſhall as certainly come as if it were actually come. *x* (*i.e.*) In my purpoſe and decree: Howſoever vain men flatter themſelves with hopes of longer impunity. *y* (*i.e.*) By their means; ſo that the earth even groans under them. *a* (*i.e.*) With the fruits and beauty, tho not the ſubſtance of the *Earth*. Or, *From the earth*, as *v.* 7. The Hebrew *eth* being oft put for *min* or *meth*, as *Gen.* 44. 4. *Deut.* 34. 1. and 1 *King.* 8. 43. compared with 2 *Chron.* 6. 33.

14 Make thee an ark *b* of Gopher *c* wood: † rooms ſhalt thou make in the Ark, and ſhalt pitch it within and without with pitch *e*.

† Heb. *Neſts.*

b A little Ship made in the form of an Ark or Cheſt, but probably ſloping at the bottom for conveniency of Navigation, as it was for another reaſon ſloping at the top. *c* This word is but once uſed in Scripture, and therefore it is diverſly rendred by the Learned, by ſome *Pine*, by many *Cedar*, but by others *Cypreſs*, a Tree very proper and uſual for Ships, and of a firm and durable ſubſtance, and much abounding in thoſe parts, all which appears from ancient Authors. *e* Or rather with ſome kind of *Bitumen*, of the ſame nature and uſe with pich to cement the parts of the Ark together, and to preſerve it from the injuries of the Sun, and Water and Worms, but more odoriferous, to correct the unpleaſant ſcent of ſome of the Creatures.

15 And this *is the faſhion* which thou ſhalt make it *of f*: The length of the Ark *ſhall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits *g*.

f Or, *This* is the meaſure, or the manner according to *which thou ſhalt make it*. *g* A juſt and regular proportion, the length being ſix times more than the breadeh, and ten times more than the height. There is no need to underſtand this of Geometrical cubits, which are ſaid to have contained nine ordinary cubits: nor of ſacred cubits, which are an hands breadth longer than the ordinary, *Ezek* 43. 13. Nor to ſuppoſe the ſtature of men at that time to have been generally larger, and conſequently their cubit much longer. For the ordinary cubit conſiſting of a common foot and an half, is ſufficient for the containing of all the kinds of living Creatures and their proviſions, which was to be put into the Ark, as hath been at large demonſtrated by learned men. Nor is there any conſiderable difficulty in the point but what is made by the ignorance of infidels, and aggravated by their malice againſt the Holy Scriptures. Eſpecially if theſe things be conſidered; 1. That the differing kinds of Beaſts and Birds, which unlearned men fancy to be innumerable, are obſerved by the Learned, who have particularly ſearched into them, and written of them, to be little above three hundred, whereof the far greateſt part are but ſmall, and many of theſe which now are thought to differ in kind, in their firſt original were but of one ſort, tho now they be ſo greatly altered in their ſhape and qualites; which might eaſily ariſe from the diverſity of their Climate, and Food, and other circumſtances, and from the promiſcuous conjunctions of thoſe lawleſs Creatures. 2. That the brute Creatures when they were encloſed in the Ark, where they were idle, and conſtantly under a kind of horror and amazement, would be contented with far leſs proviſions, and thoſe of another ſort than they were accuſtomed to, and ſuch as might lye in leſs room, as Hay and the Fruits of the Earth. God alſo who altered their natures, and made the ſavage Creatures mild and gentle, might by the ſame powerful Providence moderate their appetites, or if he pleaſed, have increaſed their proviſion whilſt they did eat it, as afterwards Chriſt did by the loaves. So vain and idle are the cavils of wanton wits concerning the incapacity of the Ark for the food of ſo many Beaſts. 3. That ſuppoſing the ravenous Creatures did feed upon fleſh, here is alſo ſpace enough, and to ſpare, for a ſufficient number of ſheep, for their food for a whole year, as upon computation will eaſily appear, there being not two thouſand ſheep neceſſary for them, and the Ark containing no leſs than four hundred and fifty thouſand ſolid cubits in it. But of this matter more may be ſeen in my Latin Synopſis.

16 A window *h* ſhalt thou make to the Ark, and in a cubit ſhalt thou finiſh it above *i*, and the door of the ark ſhalt thou ſet in the ſide thereof: *With* lower, ſecond and third *k ſtories* ſhalt thou make it.

h Or *a Light*, Or *Lights* or *Windows*; The ſingular number being put for the plural, which is moſt frequent; or it might be one great light or lanthorn, by which light might be derived and diſtributed into ſeveral rooms. *i* *If* (*i.e.*) Either 1. The Window, which was to be a cubit ſquare. Or rather 2. The Ark, as appears 1. From the gender of the Hebrew affix which is feminine, and therefore agrees with the *Ark*, which in the Hebrew is of the feminine gender, not with the *Window*, which is maſculine. 2. From the nature of the thing, the Ark requiring a roof and that ſloping, that the Rain might ſlide off from it, and not ſink into it; for which end the roof in the middle was to be higher than the Ark by a cubit. And as the other parts of the Ark was made with exquiſite contrivance, ſo doubtleſs this was not defective therein. *k* Whereof the higheſt ſtory for men and Birds, the ſecond for proviſion for the brute Creatures; the loweſt for the Beaſts, under which was the ſink of the Ark, which moſt probably was made ſloping at the bottom; as all Ships and Boats are, where Serpents and ſuch like Creatures might be put with their proper proviſions.

17 And behold I, even I *l*, do bring *m* a flood of waters upon the earth, to deſtroy all fleſh *n*, wherein *is* the breath of life, from under heaven: *And* every thing that *is* in the earth ſhall dye *o*.

l Which is thus emphatically repeated, to ſignifie that this Flood did not proceed from natural cauſes, but from the immediate hand and judgment of God. *m* (*i.e.*) Will aſſuredly and ſpeedily bring. *n* (*i.e.*) All Men, Birds and Beaſts. *o* This limitation is added to ſhew that the Fiſhes are not included in the threatned deſtruction, either becauſe they did not live in the ſame element wherein men lived and ſinned: Or becauſe they were

were not ſo inſtrumental in mens ſins, as the Beaſts might be; or becauſe man had a greater command over the beaſts than over the Fiſhes, and greater ſervice and benefit from them; and therefore the deſtruction of the former was a greater and more proper puniſhment to man than the latter.

18 But with thee will I eſtabliſh my covenant *p*: and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee.

p Either 1. My promiſe to preſerve thee and thine, both till the flood, and in it, notwithſtanding all the ſcoffs and threats of the wicked World againſt thee all the time of thy Preaching and Building of the Ark: The word *Covenant* being here underſtood not of a mutual compact or agreement, but of a ſingle and gracious promiſe, as it is alſo uſed, *Num.* 18. 19. and 25. 12. and in other places. Which promiſe tho only here mentioned, was doubtleſs made before, as may eaſily be gathered both from theſe words and ſome foregoing paſſages, and from the need which *Noah* had of ſuch a ſupport and encouragement, during all the time of his Miniſtry. Or 2. My Covenant concerning the ſending of the promiſed Seed, and the Redemption of mankind by the *Meſſias*, who ſhall come out of thy loins, and therefore thou ſhalt be preſerved.

19 And of every living thing of all fleſh, two *q* of every ſort ſhalt thou bring into the ark, to keep *them* alive with thee: they ſhall be male and female.

q (i.e.) Either 1. By couples or Male and Female; but this is mentioned as a diſtinct thing in the cloſe of the verſe. Or rather 2. Two at leaſt of every ſort, even of the unclean, but of the clean more, as is noted *chap.* 7. 2.

20 Of fowls after their kind *r*, and of cattel after their kind, of every creeping thing of the earth after his kind: two of every *ſort* ſhall come unto thee *s*, to keep *them* alive.

r (i.e.) According to their ſeveral kinds. *s* Of their own accord, by my impulſe, or by the conduct of Angels, as *Gen.* 2. 19.

21 And take thou unto thee of all food that is eaten *t*, and thou ſhalt gather *it* to thee; and it ſhall be for food for thee, and for them.

t Of which ſee *Gen.* 1. 29, 30.

* Heb. 11. 7. 22 * Thus did Noah: according to all that God commanded him, ſo did he *u*.

u Both for the matter and manner of it, altho the work of building the Ark was laborious, coſtly, tedious, dangerous, and ſeemingly fooliſh and ridiculous; eſpecially when all things continued in the ſame poſture and ſafety for ſo many ſcores of years together: whereby *Noah* without doubt was all that while the Song of the drunkards, and the ſport of the wits of that age. So that it is not ſtrange that this is mentioned as an heroick act of Faith in *Noah*, *Heb.* 11. 7. whereby he ſurmounted all theſe difficulties.

CHAP. VII.

* Matth. 24. 38. Luke 17. 26. 2 Pet. 2. 5. ‡ Cap. 6. 9. AND the * LORD ſaid *a* unto Noah, Come *b* thou and all thy houſe *c* into the Ark, for † thee have I ſeen righteous *d* before me *e* in this generation *f*.

a When the Ark was finiſhed and furniſhed, and the time of Gods patience expired, *Gen.* 6. 3. *b (i. e.)* Prepare to enter. *c (i.e.)* Thy Family, which conſiſted only of eight perſons, 1 *Pet.* 3. 20. To wit, *Noah* and his three Sons, and their four Wives, *Gen.* 6. 18. Whereby it appears that each had but one wife, and conſequently it is more than probable that Polygamy as it began in the poſterity of wicked *Cain*, *Gen.* 4. 19. So it was confined to them, and had not as yet got footing amongſt the Sons of God. For if ever Polygamy had been allowable, it muſt have been now for the repeopling of the periſhing world. *d* With the *Righteouſneſs* of Faith, as it is explained *Heb.* 11. 7. evidenced by all the fruits of Righteouſneſs and true Holineſs. *e* Not only before men and ſeemingly, but really, and to my all-ſeeing eye. *f* Of which expreſſion ſee notes on *Gen.* 6. 9.

† Heb. *ſeven ſeven.* * Heb. *the Man and his Wife.* 2 Of every clean beaſt *g* thou ſhalt take to thee † by ſevens *h*, the male and his female: and of beaſts that *are* not clean, by two, the * male and his female.

g Obj. The diſtinction of clean and unclean Beaſts was not before the Law. *Anſ.* Some legal things were preſcribed and uſed before the Law, as abſtinence from the eating of Blood, *Gen.* 9. 4 and among other things, Sacrifices, as Learned men have ſufficiently proved; and conſequently the diſtinction of Beaſts to be ſacrificed was then in ſome meaſure underſtood, which afterwards was expreſſed, *Levit.* 1, &c. Nor is this a good argument, This was not written before, therefore it was not commanded and practiſed before, eſpecially concerning a time when no commands of God were written, but only delivered by tradition. *h* Either 1. Seven ſingle, as moſt think. Or rather 2. Seven couples, as may be gathered 1. From the duplication of the word in Hebrew. If it be ſaid, *ſeven ſeven* ſignifies only ſeven of every kind, then it would have been ſaid concerning the unclean Beaſts, *two two*, *(i. e)* two of each ſort; Whereas now there is an apparent difference, there it is ſaid only *by two*, but here, *by ſevens*, or *ſeven-ſeven*, which difference of the phraſe ſuggeſts a difference in the things. 2. By the following words, the *Male and his Female*, which being indifferently applied to the clean and unclean, plainly ſhews that none of them entred into the Ark ſingle, and therefore there was no odd ſeventh among them, but all went in by couples, which was moſt convenient in all for the propagation of their kind, and in the clean for other uſes alſo, as for Sacrifices to God, if not for the ſuſtentation of men in the Ark, and after they came out of it. Which gives us the reaſon why God would have more of the clean than of the unclean put into the Ark, becauſe they were more ſerviceable both to God and men.

3 Of fowls *i* alſo of the air by ſevens *k*, the male and the female, to keep * ſeed *l* alive upon the face of all the earth. ‡ Iſa. 13. 65.

i (i.e.) Of clean Fowls; which he leaves to be underſtood out of the foregoing verſe *k* And of the unclean by two; as before of the beaſts. *l (i.e.)* The iſſue, or breed of them.

4 For yet ſeven days *m*, and I will cauſe it to rain upon the earth forty days and forty nights: and every living ſubſtance *n* that I have made, will I * deſtroy from off the face of the earth. † Heb, *blot out.*

m Or, *After ſeven days*, the Hebrew *Lamed* being put for *after*, as it is *Exod.* 16. 1. *Pſal.* 19. 3. *Jer.* 41. 4. Or *within ſeven days*, which time God allowed to the World, as a further ſpace of Repentance, whereof, therefore it is probable, *Noah* gave them notice; And it is not unlikely that many of them who ſlighted the threatning, when it was at 120 years diſtance, now hearing a ſecond threatning, and conſidering the nearneſs of their danger, might be more affected and brought to true Repentance, who though deſtroyed in their bodies by the Flood for their former and long impenitency, which God would not ſo far pardon, yet might be ſaved in their ſpirits. See 1 *Pet.* 4. 6. And as ſome preſerved in the Ark were damned, ſo others drowned in the deluge might be eternally ſaved. *n* All that hath in it the breath of Life, as was ſaid *ch.* 6. 17.

5 And Noah did according unto all that the LORD commanded him *o*.

o Which was ſaid *ch.* 6. 22. and is here repeated, becauſe this was an eminent inſtance of his Faith and Obedience.

6 And Noah *was* † ſix hundred years old, when the flood of waters was upon the earth. † Heb. *ſo of*, &c.

7 And Noah went in, and his ſons, and his wife, and his ſons wives with him into the ark, becauſe of *p* the waters of the flood.

g Or *For fear of*, for *fear* is aſcribed to, and commended in *Noah*, *Heb.* 11. 7. Or, *from the face of.*

8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in *q* two and two *r* unto Noah into the ark, the male and the female, as God had commanded Noah.

q By the ſecret impulſe of their great Creator and Governor. See *Gen.* 2. 19. and 6. 20. *r* Of which ſee above *v.* 2.

10 And it came to paſs ‖ after ſeven days, that the waters of the flood were upon the earth. ‖ Or *on the ſeventh day.*

11 In the ſix hundredth year of Noahs life *s*, in the ſecond month *t*, the ſeventh day of the month, the ſame day were all the fountains of the great deep *u* broken up *x*, and the * windows of heaven *y* were opened. * Or, *Floodgates.*

s Either compleat, or rather current or begun, otherwiſe he had lived three hundred fifty one years after the Flood, not three hundred and fifty only, as it is written *Gen.* 9. *laſt.* *t* Either 1. Of that year of *Noahs* Life. Or 2. of the year. Now as the year among the Hebrews was two-fold, the one ſacred, for the celebration of Feaſts, beginning in *March*, of which ſee *Exod.* 12 2. The other Civil, for the better ordering of mens Political or Civil Affairs, which began in *September*. Accordingly this ſecond month is thought by ſome to be part of *April*, and part of *May*, the moſt pleaſant part of the year, when the Flood was leaſt expected or feared; by others part of *October*, and part of *November*, a little after *Noah* had gathered the Fruits of the Earth and laid them up in the Ark. So the Flood came in with Winter, and was by degrees dried up by the heat of the following ſummer; and this opinion ſeems the more probable, becauſe the moſt ancient and firſt beginning of the year was in *September*, and the other beginning of the year in *March*, was but a latter inſtitution among the *Jews* with reſpect to their Feaſts and ſacred Affairs only, which are not at all concerned here. *u (i.e.)* Of the Sea called the deep, *Job* 38. 16, 30. and 41. 31. *Pſal.* 106. 9. and alſo of that great abyſs or Sea of Waters, which is contained in the Bowels of the Earth. For that there are vaſt quantities of Waters there, is implied both here and in other Scriptures, as *Pſal.* 33. 7. 2 *Pet.* 3. 5. and is affirmed by *Plato* in his *Phædrus*, and by *Seneca* in his natural queſtions, 3. 19. and is evident from ſprings and Rivers which have their riſe from thence, and ſome of them have no other

other place into which they iſſue themſelves, as appears from the *Caſpian* Sea, into which divers Rivers do empty themſelves, and eſpecially that great River *Volga*, in ſuch abundance, that it would certainly drown all thoſe parts of the Earth, if there were not a vent for them under ground, for other vent above ground out of that great Lake or Sea they have none. Out of this *deep* therefore, and out of the Sea, together, it was very eaſie for God to bring ſuch a quantity of Waters as might overwhelm the Earth, without any production of new Waters, which yet he with one word could have created. So vain are the cavils of Atheiſtical Anti-Scripturiſts in this. *x* The Fountains are ſaid to be broken up here alſo, *Pſal.* 74. 51. by a Metonymy, becauſe the Earth and other obſtructions were broken up, and ſo a paſſage opened for the Fountains: As *Bread* is ſaid to be *bruiſed*, *Iſa.* 28. 28. and *Meal* to be *ground*, *Iſa* 47. 2. Becauſe the Corn, of which the Meal and bread were made, was bruiſed and ground. *y* Which ſome underſtand of the Waters which from *Gen.* 1. 7. they ſuppoſe were placed by God above the viſible Heavens, and reſerved and kept as it were in priſon for this very purpoſe, and now the Priſon-doors were opened, and they let looſe and ſent down for the deſtruction of the World. But others more fitly underſtand it of the Clouds, which are called the *windows of Heaven*, *Mal.* 3. 10. ſo 2 *Kings* 7. 2, 19. *Pſal.* 78. 23. *Iſa.* 24. 18. Which then grew thicker and bigger with Waters; nor is there any inconvenience in it, if we ſay that God created a great quantity of Waters for this end, which afterwards he annihilated.

12. And the Rain was upon the earth forty days and forty nights *z*.

z God by this gradual proceeding both awakened to Repentance, and gave them ſpace for it.

* Job 21. 25. 13. In the * ſelf ſame day *a* entred Noah, and Shem, and Ham, and Japheth, the Sons of Noah, and Noahs Wife, and the three Wives of his Sons with them, into the Ark.

a On which the Flood began by that terrible ſhower. Heb. *in the Body*, or *Eſſence*, or *Strength of the Day*, as *Gen.* 17. 26. *Levit.* 23. 14. *Joſ.* 10. 27. *q. d.* Not in the dark or twilight, like one aſhamed of his action, or afraid of the People, but when it was clear day, or about noon-tide, in the publick view of the World.

14. They and every Beaſt after his kind, and all the Cattel after their kind, and every creeping thing that creepeth upon the Earth after his kind, and every Fowl after his kind, every Bird *b* of every ‖ ſort *c*.

‖ Heb. *wing*.

b The firſt word ſignifies the greater, the ſecond the leſs ſort of Birds, as appears from *Gen.* 15. 9, 10. *Levit.* 14. 4. *Pſal.* 104. 17. *c* Heb. *Of every* kind of *Wing*, whether Feathered, as it is in moſt Birds, or skinny and griſly, as in Bats.

15. And they went in *d* unto Noah into the Ark, two and two of all Fleſh wherein *is* the breath of life *e*.

d See on *ver.* 9. *e* (*i. e.*) All living Creatures.

16. And they that went in, went in Male and Female of all Fleſh, as God had commanded him: And the LORD ſhut him in *f*.

f Or, *ſhut* the door *after him*, or *upon him*, or *for him*, *i. e.* his good and ſafety againſt the fury either of the Waters, or of the people. This God did in ſome extraordinary manner.

17. And the Flood *g* was forty days upon the Earth: And the Waters encreaſed *i*, and bare up the Ark, and it was lift up above the Earth.

g Or, *that Flood* of Waters which was poured down in that ſhower mentioned *ver.* 12. otherwiſe the Flood was one hundred and fifty days upon the Earth, *ver.* 24. *i* By the acceſſion of more Waters from above and beneath.

18. And the Waters prevailed, and were encreaſed greatly upon the Earth; *k* and the Ark went upon the face of the Waters.

k Overthrowing Men, and Houſes, and Trees, where poſſibly they did or thought to ſecure themſelves.

19. And the Waters prevailed exceedingly upon the Earth, and all the high Hills that *were* under the whole Heaven were covered *m*.

m Profane Wits pretend this to be impoſſible, becauſe of the vaſt height of divers Mountains. But 1. This cannot be thought impoſſible by any man that believeth a God; to whom it was as eaſie to bring forth a ſufficiency of water for this end, as to ſpeak a word; and if we acknowledg a miracle of the Divine Power and Providence here, it is no more than even Heathens have confeſſed in other caſes. 2. Peradventure this Flood might not be ſimply univerſal over the whole Earth, but only over all the habitable World where either Men or Beaſts lived, which was as much as either the meritorious cauſe of the Flood, Mens ſins, or the end of it, the deſtruction of all men and Beaſts, required. And *the*, or *that whole Heaven* may be underſtood of that which was over all the habitable parts of it. And whereas our modern Heathens that miſcall themſelves Chriſtians, laugh at the Hiſtory of this Flood upon this and the like occaſions, as if it were an idle Romance, they may pleaſe to note, that their predeceſſors the ancient and wiſer Heathens have diverſe of them acknowledged the Truth of it, though they alſo mixed it with their Fables, which was neither ſtrange, nor unuſual for them to do. *Lactantius* appeals to the Heathens of his age concerning it. Nay there is not only mention of the Flood in general, but alſo of the Dove ſent out of the Ark, in *Plutarch* and *Beroſus*, and *Abydenus*. And the hiſtory of this general Flood is preſerved to this day among the poor ignorant *Indians*, who asked the Chriſtians who invaded their land, whether they ever heard of ſuch a thing, and whether another Flood was to be expected. And the *Chineſe* Writers relate, that but one perſon, whom they call *Phonicuus*, with his Family, was ſaved in the Flood, and all the reſt periſhed.

20. Fifteen Cubits upwards did the waters prevail *n*; and the Mountains were covered.

n Which was ſufficient for the deſtruction of the higheſt men or other Creatures, though placed upon the higheſt Mountains.

21. And all Fleſh died that moved *o* upon the Earth, both of Fowl, and of Cattel, and of Beaſt, and of every creeping thing that creepeth upon the Earth, and every man.

o (*i. e.*) Lived, for motion is a ſign of Life.

22. All in whoſe noſtrils *was* ‖ the breath of Life *p*, of all that *was* in the dry *Land*, died *q*.

‖ Heb. *the breath of the ſpirit of Life*, 2 Sam. 22. 16.

p Of which phraſe ſee the note on *Gen.* 2. 7. *q* Whether Men or Beaſts, &c. all that breathed the ſame Air with Man, all that lived in the ſame Element, which man by his ſins had infected; whereby the Fiſhes are excepted, as living in another Element.

23. And every living ſubſtance was deſtroyed, which was upon the face of the ground, both Man and Cattel, and the creeping things and the Fowl of the Heaven, and they were deſtroyed from the Earth *r*: And * Noah only remained *alive*, and they that *were* with him in the Ark. * 2 Pet. 2. 5.

r This is ſo often repeated, that it may be more deeply ingrafted into the dull minds and hard hearts of men, to teach men that they ought again and again to conſider this dreadful inſtance of Gods juſtice againſt ſin and incorrigible ſinners.

24. And the Waters prevailed *s* upon the Earth an hundred and fifty days *t*.

s (*i. e.*) Either grew higher and higher, or rather continued to prevail, and did not decreaſe. *t* In all, whereof one part was the forty days mentioned, *ver.* 17. as appears from *chap.* 8. 4.

CHAP VIII.

AND GOD remembred Noah *a*, and every † living thing *b*, and all the Cattel that was with him in the Ark: And God made a Wind *c* to paſs over the Earth, and the Waters aſſwaged.

† Heb. *Beaſt*.

a (*i. e.*) He ſhewed by his actions that he minded and cared for him; Or, pitied and ſuccoured him. God is ſaid to remember his people when after ſome delays or ſuſpenſions of his favour, he returns and ſhews kindneſs to them, as *Gen.* 19. 29. and 30. 22. *Exod.* 32. 13. *Job* 14. 13. *Pſal.* 132. 1. As God puniſhed the Beaſts for mans ſins, ſo now he favours them for mans ſake. *c* A drying and burning Wind, like that of *Exod.* 14. 21. which had a natural power to dry up the Waters, but that was heightned by the aſſiſtance of an higher and miraculous operation of God.

2. The Fountains alſo of the deep, and the windows of Heaven were ſtopped, and the Rain from Heaven was reſtrained.

3. And the Waters returned from off the Earth * continually: And after the end of the hundred and fifty days the Waters were abated.

* Heb. *in going and returning*.

4. And the Ark reſted in the ſeventh moneth *d*, on the ſeventeenth day of the moneth, upon the Mountains of Ararat *e*.

d From the beginning, not of the Flood, but of the year, as appears by comparing *ch.* 7. 11. *ch.* 8. 13, 14. *e* (*i. e.*) Upon one of the Mountains of *Ararat*, by a frequent Enallage of the number, as *Jud.* 12. 7. *Matth.* 21. 5. And by *Ararat* is here commonly and rightly underſtood *Armenia*, as appears both by comparing *Iſa.* 37. 38. *Jer.* 51. 27. and by the Teſtimony of ancient Writers produced by *Joſephus* and others to this purpoſe, and by the great height of thoſe Mountains, and by its nearneſs to the place where the firſt men lived, this great Veſſel not being fitted for ſailing to remote places, but only for the receit and preſervation of Men and other Creatures in it.

5. And the Waters ‖ decreaſed continually until the tenth moneth: In the tenth *moneth*, on the firſt *day* of the moneth, were the tops of the Mountains ſeen.

‖ Heb. *were going and decreaſing*.

6. And it came to paſs at the end of forty days, that Noah opened the window of the Ark which he had made.

7 And

7. And he ſent forth a Raven, *f* which went forth ‖ to and fro, until the waters were dried up from off the earth *h*.

‖ Heb. *in going forth and returning.*

f A fit meſſenger for that purpoſe, becauſe it ſmells dead Carcaſſes at a great diſtance, and flies far, and then returneth to its former habitation, with ſomething in its bill. *g* Heb. *Going and returning, (i e)* went forth hither and thither, now forward, then backward, ſometimes going from the Ark, and ſometimes returning to the Ark, tho never entring into it again. *h* Not as if ſhe returned afterwards, but the phraſe implies that ſhe never returned. And ſo the word *until* is often uſed as 2 *Sam* 6 *laſt. Michal had no child until the day of her death, i e.* never had a Child. See alſo *Pſal.* 110. 1. *Matth.* 1. 25.

8. Alſo he ſent forth a dove *i* from him to ſee if the waters were abated from off the face of the ground.

i Which flies lower and longer than the Raven, and is more ſociable and familiar with man, and more conſtant to its accuſtomed dwelling, and more loving and faithful to its mate, and therefore more likely to return with ſome diſcovery.

9 But the Dove found no reſt for the ſole of her foot *k*, and ſhe returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her *l*, and † pulled her in unto him into the ark.

† Heb. *cauſed her to come.*

k Becauſe the tops of the Hills which then appeared, were either muddy and dirty: Or unobſerved by the Dove, as not ſoaring ſo high: Whence the Doves are emphatically called *the Doves of the vallies, Ezek.* 7. 16. *l* Her former acquaintance with *Noah*, and her preſent neceſſity making her more tractable.

10 And he ſtayed yet other ſeven days, and again he ſent forth the dove out of the ark.

11 And the dove came in to him in the evening *m*, and lo, in her mouth *was* an olive-leaf *n* pluckt off: ſo Noah knew that the waters were abated from off the earth.

m As the manner of Doves is, partly for better accommodation both for food and lodging than yet he could meet with abroad, and partly from his Love to his Mate. *Queſt.* Whence was this leaf when Trees had been ſo generally overthrown and rooted up by the deluge? *Anſ.* 1. Many Trees might be preſerved by an advantageous ſituation, between the Rocks or Hills which broke the force of the Waters. 2. It is probable that God by his powerful Providence preſerved the Plants and Trees, for future ages, and therefore there is no mention of any of their Roots or Seeds preſerved in the Ark. 3. The Olive-tree eſpecially will not only ſtand, but live and flouriſh under the waters, as *Pliny, l.* 13. *c.* 25. and 16. 20. and *Theophraſtus* 4. 8. obſerve. Add, that the word here rendred *leaf*, ſignifies alſo a *tender branch.*

12 And he ſtayed yet other ſeven days, and ſent forth the dove; which returned not again unto him any more *o*.

o Finding convenient food and reſting place upon the earth, and preferring her freedom before her mate. Poſſibly ſhe might loſe the ſight of the Ark, and forget or miſtake the way to it.

13 And it came to paſs in the ſix hundredth and firſt year, in the firſt *month*, *the firſt day* of the month *p* the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

p The words *month* and *day* are oft-times for brevity ſake omitted by the Hebrews as being eaſily underſtood. Thus *the firſt of the Feaſt, Matth.* 26. 17. is *the firſt day of the Feaſt, Mar.* 14. 12.

14 And in the ſecond month, on the ſeven and twentieth day of the month was the earth dried *q*.

q Not only from water, at it was *ver.* 12. but from mud and dirt alſo. So the Flood continued ten days more than a year, by comparing this with *chap.* 7. 11.

15 And God ſpake unto Noah, ſaying,

16 Go forth of the ark *r*, thou, and thy wife, and ſons, and thy ſons wives with thee:

r As *Noah* expected the command of God for his going into the Ark, *chap.* 7. 1, 9. ſo for his coming forth of it.

17 Bring forth with thee every living thing that *is* with thee, of all fleſh, *both* of fowl, and of cattel, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and * be fruitful, and multiply upon the earth *s*.

* chap. 1. 22.

s Queſt. How could theſe Creatures which came out of the Ark in *Aſia*, get thence to *America*, or to Iſlands remote from the Continent? *Anſ.* 1. As for *America*, it is thought by divers learned men, that it is either joined to this Continent, or ſeparated from it only by a Narrow Sea, which divers living Creatures could eaſily ſwim over. 2. Many living Creatures are and always were tranſported by men in their veſſels, either for their ſupply or profit, or diverſion, or other ends, and thence might eaſily be propagated there. 3. The ſame God who made all theſe Creatures, and cauſed them to come firſt to *Adam*, and afterwards to *Noah*, could afterwards both encline and impower them to go whither he pleaſed, without the advice of theſe vain men, who will believe nothing of God which themſelves either do not ſee, or cannot do.

18 And Noah went forth, and his ſons, and his wife, and his ſons wives with him:

19 Every beaſt, every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth, after their † kinds, went forth out of the ark.

† Heb. *families*

20 And Noah built an altar unto the Lord *t*, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar *u*.

t The firſt Altar we read of, but not the firſt which was built; for the Sacrifices which were offered before, *Gen.* 4. 3, 4. preſuppoſe an Altar. Therefore it is no ſufficient evidence that ſuch things were not done, becauſe they are not ſaid to be done in Scripture. Which will be an uſeful conſideration for the underſtanding of many paſſages in Scripture hereafter. *u* The firſt thing *Noah* doth, is to pay his debt of Juſtice and Gratitude to that God which had ſo miraculouſly preſerved him, and reſtored him to his ancient and proper habitation. God expects to be ſerved in the firſt place. What beaſts were *clean*, and what *unclean*, ſee on *chap.* 7. 2. *Levit.* 11. 2. &c.

21 And the Lord ſmelled ‖ a ſweet ſavour *x*, and the Lord ſaid in his heart *y*, I will not again curſe the ground *z* any more for mans ſake, for the * imagination of mans heart *is* evil *a* from his youth: neither will I again ſmite *b* any more every thing living as I have done.

‖ Heb. *a ſavour of reſt.*
* chap. 6. 5. Matth. 15. 19.

x (i.e.) Graciouſly accepted the Perſon and Faith and Praiſe-offering of *Noah*, and was as well pleaſed therewith, as men uſe to be with a ſweet ſmell. *y (i.e.)* Determined within himſelf, and expreſſed ſo much to *Noah*. The Hebrew preposition *el*, ſometimes ſignifies *in*, as *Gen.* 6. 6. 1 *Sam.* 27. 1. Others, *ſaid to his Heart, i. e.* ſpake to the Heart of *Noah*, who is mentioned *ver.* 20. *To ſpeak to the Heart*, in Scripture-uſe ſignifies to comfort. *z (i. e.)* The whole Earth with this kind of curſe, with another deluge. Otherwiſe God doth not hereby tye his hands, that he may not either deſtroy a particular Land by a deluge, which hath been done ſince, or deſtroy the World by Fire when he ſees fit, as he hath declared he will do. *a* The reaſon is this, ſince all mens hearts are naturally corrupt, and from that filthy ſpring wicked actions will be continually flowing forth into the World, and conſequently if I ſhould be ſevere to puniſh men according to their ſins, I ſhould do nothing but ſend one deluge after another. Or theſe words may be joined with the former, and the ſenſe may be this, I will not again deſtroy the Earth with a deluge *for mans ſake*, or for mans ſin, or *becauſe the imagination*, &c. *(i.e.)* becauſe his heart is corrupt and his actions are agreeable to it, which was the cauſe of the laſt deluge. Or the particle *chi*, may be rendred *altho*, as it is frequently taken, as *Exod.* 5. 11. and 13. 17. and 34. 9. *Joſ.* 17. 13. *Pſal.* 25. 11. and 41. 5. and ſo the ſenſe is plain, I will not again deſtroy the Earth, *altho the imagination*, &c. *i. e.* Altho I have juſt cauſe to do ſo. ‖ Or, *From his very childhood and infancy*, as the *Chaldee* and *Greek* Interpreters Tranſlate it. *b i. e.* Kill or deſtroy, as the word *ſmiting* is taken, *Exod.* 21. 18. *Numb.* 14. 12. and 35. 16. *Deut.* 28. 22, 27. *Amos* 4. 9.

22 ‖ While the earth remaineth *c*, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night *d* ſhall not ceaſe.

‖ Heb. *as yet all the days of the Earth.*

c In this eſtate; for tho it ſeems probable that the ſubſtance of the Earth will abide for ever, after the diſſolution of the World by fire; yet that will be in another manner, and for other purpoſes, and then there will be no need of *Seed-time*, or *Harveſt*, &c. *d* Which diſtinction in a manner ceaſed in the Ark, the Heavens being covered and all its lights eclipſed by ſuch thick and black Clouds as never were before nor ſince.

CHAP. IX.

AND God bleſſed *a* Noah and his ſons, and ſaid unto them, ‖ Be fruitful, and multiply, and repleniſh the earth.

‖ Chap. 1. 28. and 8. 17.

a (i. e.) Renewed the old bleſſing and grant made *chap.* 1. 28. which might ſeem to be forfeited and made void by mans ſin, and by Gods Judgment conſequent upon it.

2 And the fear of you, and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fiſhes of the ſea ‖; into your hand are they delivered †.

‖ Before they loved and reverenced you as Lords and Friends, now they ſhall dread you as Enemies and Tyrants. ‡ For your uſe and ſervice. I reſtore you in part to that Dominion over them which you for your ſins have forfeited.

3 Every moving thing *b* that liveth *c*, ſhall be meat for you *d*; even as the ‖ green herb have I given you all things *.

‖ Chap. 1. 29.

b Which

b Which is wholesome and fit for food, and clean; An exception to be gathered both from the nature of the thing, and from the distinction of clean and unclean Beasts mentioned before and afterwards. *c* This is added to exclude the use of those Creatures which either died of themselves, or were killed by wild Beasts, which is here forbidden implicitely, and afterwards expresly. See *Exod.* 22. 32. *Levit.* 22. 8. *d* It is not a command that we must, but a permission that we may, eat of them. A grant possibly given before the Flood, but now expressed, either because the former allowance might seem to be forfeited, or because as men now grew more infirm and needed better nourishment, so the Earth was grown more feeble by the Flood, and its fruits yielded less and worse nourishment. † Understand this with the limitation above mentioned. The green Herbs were given before, *chap.* 1. 29.

* Lev. 17. 14. Deut. 12. 23. Act. 15. 20. ‖ Heb. *Soul.*

4 * But flesh with the ‖ life thereof *e*, *which is* the blood thereof *f*, shall ye not eat *g*.

e (*i.e.*) Whilst it lives, or taken from the Creature before it be quite dead: Which was an ancient practice, and an effect either of luxury or cruelty. *f* (*i.e.*) Which life or soul hath its seat in, and its support from the blood, and the spirits contained in it. It is certain, *Blood* is the thing which is here principally minded and forbidden, and so the words may be thus translated and understood, *but flesh*, (*i.e.*) the Flesh of living Creatures hereby allowed you *with the Life thereof*, that is to say, with the *blood thereof*, wherein its life consists. Or, *But flesh whilst it hath in it its Life* or *Soul*, or which is all one, *its Blood*. *g* God thought fit to forbid this, partly that by this respect shewn to the blood of Beasts it might appear how sacred a thing the blood of man was, and how much God abhorred the sin of Murther; and principally because the Blood was reserved and consecrated to God, as was the means of atonement for man, which reason God himself gives, *Levit.* 17. 11, 12. and did in a special mannner represent the Blood of Christ which was to be shed for the Redemption of mankind.

‖ Heb. *Souls.* ‡ Heb. *Soul.*

5 And ‖ surely your blood of your ‖ lives *h* will I require *i*: At the hand of every beast will I require it *k*, and at the hand of Man, at the hand of every mans brother *l* will I require the † life of Man.

‖ Or, *For*, as the particle is oft taken: This being the reason of the foregoing prohibition. *h* Or, *Of your souls*, *i.e.* Of your persons; the word *Soul* being oft put for *person*. Or *your Blood* which is *for your lives*, (*i.e.*) which by the spirits it generates, is the great preserver and instrument of your lives and of all your vital actions, and the great bond which ties your souls and bodies together. The sense of the place is, If I am thus careful for the blood of Beasts, be assured I will be much more solicitous for the blood of men when it shall be shed by unjust and violent hands. *i* I will make inquisition for the Author of such bloodshed, as I did after *Cain*, and consequently punish him; for this phrase of *requiring*, implies punishment. See *Gen.* 42. 22. *Deut.* 18. 19. compared with *Acts* 3. 23. *Psal.* 9. 13. If Magistrates neglect this duty, I my self will avenge it by my own hand. *k* Not for the punishment of the Beast, which being under no Law, is not capable of sin nor punishment, but for caution to men, for whose use seeing they were made, it is no abuse of them, if they be destroyed for mans benefit. Compare *Exod.* 21. 28. *Levit.* 20. 15. *l* This is added, either 1. as an aggravation of the crime, because the man slain was the Brother of the Murderer, all men being *made of one blood*, *Act.* 17. 26. And *having one Father*, even *God*, *Mal.* 2. 10. and *Adam* too. Upon which accounts all men are frequently called one anothers *brethren*, as is manifest from *Gen.* 26. 37. and 29. 4. *Levit.* 19. 17. and 25. 14. and 26. 37. and from many other places of Scripture. Or 2. As an assurance of the punishment of the Murderer, without any exception of the nearest relation, which tho it makes the sin greater, yet many times is a security against punishment, the murderer easily finding favour and pardon from his Parents and dear Friends. But the former sense seems the better.

* Matth. 26. 52. Rev. 13. 10. ‖ Or, *the blood of man in man* † chap. 1. 27.

6 * Whoso sheddeth ‖ mans blood *m*, by man *n* shall his blood be shed †: For in the image of God made he man *o*.

m Wilfully and unwarrantably. For there is a double exception to this Law. 1. Of casual Murder, expressed *Numb.* 35. 31. *Deut.* 19. 4. 2. Of death inflicted by the hand of the Magistrate for crimes deserving it, mentioned in the following words, and elsewhere. *n* (*i.e.*) By the hand of man, namely the Magistrate, *Rom.* 13. 4. Who is hereby impowered and required upon pain of my highest displeasure to inflict this punishment. See *Exod.* 21. 12. *Levit.* 24. 17. *Matth.* 26. 57. Or, *For that man*, *i.e.* For that mans sake, whose blood he hath shed, which cries for vengeance. *o* So that Murder is not only an offence against man, but also an injury to God, and a contempt of that image of God which all men are obliged to reverence and maintain, and especially Magistrates, who being my Vice-gerents and servants, are therefore under a particular obligation to punish those who deface and destroy it.

7 And you, be ye fruitful, and multiply *p*, bring forth abundantly in the earth, and multiply therein.

p (*i.e.*) As for you, I do not repent of that former blessing I gave to your Parents, *Gen.* 1. 21. but do hereby renew it to you and your seed after you.

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, behold I will establish my covenant *q* with you, and with your Seed *r* after you.

q (*i.e.*) My promise: For the Beasts included in this Covenant v. 10. are not capable of a Covenant properly so called. And the word *Covenant* is oft used for a simple promise, as we shall see hereafter. *r* (*i.e.*) Your posterity, as that word is frequently taken, as *Gen.* 12. 7. *Exod.* 28. 43, &c.

10 And with every ‖ living creature that *is* with you, of the fowl, of the cattle, and of every Beast of the earth with you, from all that go out of the ark, to every beast of the earth *:

‖ Heb. *living soul.*

* To wit, which shall hereafter be in the Earth. So they are distinguished from those which were now *with* them.

11 And † I will establish my covenant with you, neither shall all flesh be cut off any more by the Waters of a flood, neither shall there any more be a flood *s*, to destroy the earth.

† Isa. 54.

s (*i.e.*) An universal deluge, for particular inundations there have been, whereby Towns and Countries have been overwhelmed with all their inhabitants.

12 And God said, This *is* the token of the covenant *t*, which I make between me and you, and every living creature that *is* with you, for perpetual generations.

t This, (*i.e.*) The bow mentioned in the next verse; I appoint to you for a sensible sign and evidence to assure you that I shall perform this Covenant or Promise.

13 I do set † my bow *u* in the cloud *x*, and it shall be for a token of a covenant between me and the earth.

† Heb. *I have given* (*i.e.*) I will from time to time give and place. *u* God calleth it *his Bow*, partly because it was his workmanship, and chiefly because it was his pledg and the seal of his promise. *x* A proper seat for it: That they might now fetch an argument of Faith from thence, whence before they had matter of just fear; and that which naturally was and is a sign of Rain, might by this new appointment of God be turned into an assurance that there should be no such overflowing Rain as now had been.

14 And it shall come to pass, when I bring a cloud over the earth *y*, that the bow shall be seen in the cloud.

y Not always, but very frequently, which is sufficient for this purpose.

15 And I will remember my covenant which *is* between me and you, and every † living Creature of all flesh: and the waters shall no more become a flood to destroy all flesh.

† Heb. *every living soul of all flesh.*

16 And the bow shall be in the cloud, and I will look upon it, that I may remember the Everlasting covenant *z*, between God and every living Creature of all flesh that *is* upon the earth.

z (*i.e.*) This Covenant made with all succeeding Generations of men and beasts. This and the like speeches are oft ascribed to God after the manner of men, who being forgetful need helps for their memory.

17 And God said unto Noah, This *is* the token of the covenant *a* which I have established between me and all flesh, that *is* upon the Earth.

a The same thing is so oft repeated for the strengthning of the Faith of all men, and especially of *Noah* and his sons, whom the remembrance of that dreadful deluge, which they had experience of, had made exceeding prone to fears of the like for time to come.

18 And the sons of Noah that went forth of the Ark, were Shem, Ham, and Japheth: and Ham *is* the father of ‖ Canaan *b*.

‖ Heb. *Chanaan.*

b Which is here mentioned to make way for the following relation.

19 These *are* the three sons of *Noah*: And of them was the whole Earth overspread *c*.

c A Truth which the old Heatheus were not ignorant of, tho they changed the Names, and mixed their Fables with it; for they tell us that *Saturn* and his three sons divided the World among themselves. And it is apparent that their *Saturn* was no other than our *Noah*, because they tell us he was the common Parent and Prince of all mankind, also an Husbandman and Vine-dresser, all which *Noah* was: They say he was born of the Sea, because *Noah* came out of the Waters: That he devoured all his Children except three, because *Noah condemned* and foretold the destruction of all the rest of *the World*.

20 And *Noah* began *to be* an Husbandman *d*, and he planted a Vineyard.

d (i. e.) Was an Husbandman, as he had been before. The Verb, *to begin*, doth oft abound, and is applied to him that continueth or repeateth an action begun before. Thus Christ is said to *begin to cast out*, *Mark* 11. 15. and to *begin to speak*, *Luk.* 12. 1. For which in the parallel places he is said only *to cast out*, *Matth.* 21. 12, and *to speak*, *Matth.* 16. 6.

21 And he drank of the wine, and was drunken *e*, and he was uncovered *f* within his tent.

e Either through ignorance and inexperience of the nature and strength of that Liquor, or through the infirmity of the Flesh, which was tempted by its great and to him new pleasantness, and by the refreshment he found in it, under the weary labours of his Body, and the sad thoughts of his mind for the desolate condition of the World. *f* Either to relieve himself against the heat of the Climate and Season, or from his negligence and carelessness, which might easily happen, because mens garments at that time were loose, as they were in the following ages, when breeches were not in common use, and therefore were peculiarly prescribed to the Priests, *Exod.* 28. 42. *Ezek.* 44. 18, 19.

22 And Ham *g*, the Father of Canaan *h* saw the nakedness † of his father, and told his two brethren without ‖.

g Whose grown age was a great aggravation of this sin. *h* This is here added as a reason of *Canaan's* Curse, *ver.* 25 † *(i. e.)* The secret parts, oft so called, as *Levit* 18. and elsewhere. ‖ *(i. e.)* Who were then without the house or room where their Father lay in that posture, whom he invited to that prospect.

23 And Shem and Japheth took a Garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their Father, and their faces *were* backward, and they saw not their fathers nakedness.

24 And Noah awoke from his wine ‖, and knew *i* what his yonnger Son *k* had done unto him.

‖ *(i. e.)* From his drunkenness, or from his sleep, the effect of it. *i* Either by the information of his Sons; Or by divine inspiration. *k* Or *His little Son*, either *Ham* mentioned *ver.* 22. or *Canaan* mentioned in the next verse; by comparing of which places it may be gathered, that *Canaan* first saw it, and told his Father *Ham* of it, and he told it to his Brethren. The latter seems here principally intended, 1. Because the curse following is appropriated to him. 2. Because of the title of *younger* or *little Son*, which seems not to be so properly added if *Ham* was meant, both because it doth not appear that he was the youngest, for wheresoever these three Brethren are mentioned, he is always put in the middle place, and because that addition seems to be unnecessary and impertinent to the present business, which if *Canaan* be intended, is proper and pertinent by way of distinction, to shew that he spake of his Grandson, or his Sons Son. *Object.* He calleth him his *Son*. *Ans.* Grand-children are frequently called their Grand-fathers Sons in Scripture, as *Gen* 29. 5. 2 *Sam.* 19. 24. 1 *Chron.* 1. 17.

25 And he said *l*, Cursed *m be* Canaan *n*, a servant of servants *o* shall he be unto his brethren.

l Not from the passion of revenge, but by divine inspiration, and the Spirit of prophesie. *m (i. e.)* Hateful to God, abhorred by men, miserable in his person and posterity. *n Quest.* Seeing *Ham* committed the crime, why is the curse inflicted upon his son *Canaan*? *Answ.* 1 When *Canaan* is mentioned, *Ham* is not exempted from the curse, but rather more deeply plunged into it. whilest he is pronounced accursed, not only in his person (which is manifestly supposed by his commission of that sin for which the curse was inflicted) but also in his posterity which doubtless was a great aggravation of his grief; As on the contrary *Joseph* is said to be blessed, when his Children are blessed, *Gen.* 48. 15, 16. 2. It seems therefore very probable from these words, and the Hebrew Doctors, and others affirm it, that *Canaan* did partake with his Father in the sin, yea, that he was the first discoverer of his Fathers shame. 3. *Canaan* is particularly mentioned by the Spirit of Prophesy, in regard of the future Extirpation of that People, and this is here remembred for the Encouragement of the *Israelites*, who were now in their Expedition against them. 4. This may be an ellipsis or defect of the word, *Father*; for such relative words are oft-times omitted and understood in Scripture, as *Matth.* 4. 21. *James* of *Zebedee*, for, *the Son of Zebedee*. *Joh.* 19. 25. *Mary of Cleopas*, for, *the wife of Cleopas*. Acts 7. 16. *Emmer of Sychem*, for, *the Father of Sychem*, as our English Translation rightly supplies it from *Gen.* 33. 19. Thus *Goliah* is put for *Goliahs Brother*, as is evident by comparing 2 *Sam.* 21. 19. with 1 *Chron.* 20. 5. So here *Canaan* may be put for, *the Father of Canaan*, as the Arabick Translation hath it, that is, *Ham*, as the *Seventy* here render it. And tho *Ham* had more Sons, yet he may be here described by his relation to *Canaan*, because in him the Curse was more fixed and dreadful, reaching to his utter Extirpation, whilst the rest of *Hams* posterity in after ages were blessed with the saving knowledg of the Gospel. *o (i. e.)* The vilest and worst of Servants; as *vanity of vanities*, is the greatest vanity, *Eccles.* 1. 2. and *great wickedness*, *Hos.* 10. 15. is in the Hebrew *wickedness of wickedness*; and *King of Kings*, is put for the chief of Kings.

26 And he said, Blessed be the LORD God of Shem *p*, and Canaan shall be † his servant.

† Heb *servant to them.*

p Qu. What is this to *Sem*? For it is not *Sem*, but God, who is here blessed. *Ans.* 1. *Shem* also is here blessed, and that in the highest degree, because the Lord hath here declared himself to be *Shems* God. Now for God to be said to be any mans God, is every where mentioned as the height of blessedness. See *Gen.* 17. 7. *Psal.* 144. 15. *Jer.* 31. 33. *Matth.* 22. 32. But the phrase is here justly varied. The curse is fixed upon *Ham*, because man alone is the Author of his own Sin, and the cause of his ruin: But because God is the Author and Fountain of all the good that man either doth or receiveth, therefore the blessing is emphatically given to God, who only doth the work and of right is to receive all the Glory, yet so as it redounds to *Shem* also. And *Shem* is here peculiarly mentioned, not *Japheth*, both for the comfort of the *Israelites*, whose Progenitor he was, and because this blessing was first seated and long continued in *Shems* Posterity alone. *Japheths* Posterity being for a long time excluded from it, and because the Lord Christ, who is often called *the Lord* and *God* in Scripture, did take Flesh from *Shem*, and so the Incarnation of Christ may be here foretold, and *Shem* highly honoured and blessed in this, that he should be the Father of Christ according to the Flesh, *Rom.* 9. 5. *Ans.* 2. This may be a short and abrupt manner of Speech, which is frequent in the *Hebrew* Tongue, and it may signify that *Shem* should be so eminently blessed, that men beholding it should be wrapt up into admiration, and break forth into the praises of that God who gave such gifts unto men, and did so great things for *Shem*. *Ans.* 3. The words may be otherwise rendred, either thus, *blessed*, *O Lord God*, let *Shem* be, *i. e.* Do thou bless him: So it is only the construct form, *Elohe*, for the absolute *Elohim*, which is not unusual in Scripture; or thus, *Blessed* of *the Lord God* be *Shem*, or shall *Shem* be. So here is only a defect of the Hebrew particle *min*, which is oft wanting.

27 God shall ‖ enlarge Japheth *q*, and he shall dwell in the tents of Shem *r*, and Canaan shall be * his Servant *s*.

‖ Or, *perswade* * Heb *servant to them.*

q Or, *Enlarge to Japheth*, understand here *his place*, as *Gen.* 26. 22. *Psal.* 4. 1. or *his border*; Which was very literally made good to him, because he had a very numerous posterity, and by them he possessed the largest part of the World, even all *Europe*, a great part of *Asia*, and as it is probable *America* also. Or, *God shall perswade Japheth*, to do what follows, to dwell in *Shems* Tents, where God dwelleth, and so to be reunited to his Brother *Shem* both in affection and in Religion, in both which the Gentiles, the greatest part of whom were *Japheths* Posterity, were for a long time at an irreconcileable distance from the Jews. *r (i. e.)* Shall be of the same Church with *Shem*, *i. e.* of the Church, which is called in Scripture *the Tents* or *Tabernacles of Judah*, or *of Jacob*, or in general, *of the Saints*, *Zech.* 12. 7. *Mal.* 2. 12. *Revel.* 20. 9. and here, *of Shem*, in whose Posterity the Church was first and longest settled. And *to dwell* with another, notes friendly association and communion with him, as when God is said to *dwell with men*; And when *the Wolf* is said to *dwell with the Lamb*, *Isa.* 11. 9. Possibly this may note *Japheths* Succession into *Shems* Tents, or coming into their place and stead, or the calling of the Gentiles, together with the rejection of Jews; as the *Reubenites* are said to *dwell in the Tabernacles of the Hagarens* whom they subdued and expelled, 1 *Chron.* 5. 10. *s*. This was eminently accomplished; For though *Shem* and *Japheth* in their Posterity did successively conquer and rule one over the other, yet none of *Hams* Posterity did ever bear rule over *Japheth*, but *Ham*, though for a time he bare sway in his Son *Nimrod*, yet that dominion soon expired, and the *Assyrians*, *Chaldeans*, *Grecians*, and *Romans* ruled the World for a succession of many Ages; and *Hams* people were constantly their Servants and Subjects.

28 And Noah lived after the flood three hundred and fifty years *t*.

t Which reacheth to the fifty eighth year of *Abrahams* Age, as the *Jews* note. And so we have a manifest account of the Propagation of Religion from the beginning of the World to this day. *Noah* received it from his Parents, who had the account of it from their first Father *Adams* own mouth, and transmitted it to *Abraham*; and its descent from him to the *Jews*, and by the *Jews* to others, is sufficiently known. Within this time also *Noah* saw the Building of *Babels* Tower, the horrid Wickedness and Idolatry of his Children, and the bloody Wars which even then arose between some of them.

29 And all the days of Noah were nine hundred and fifty years *u*, and he died.

u Here is an omission of that solemn clause used in all the preceding Generations, *and he begat Sons and Daughters*, which implies that *Noah* had no more than these three Sons, which also appears from the 19th verse of this Chapter.

CHAP. X.

THis Chapter, tho it may seem to some unprofitable, as consisting almost wholly of Genealogies, yet hath indeed great and manifold uses: 1. To shew the true original of the several Nations, about which all other Authors write idlely, fabulously and falsly, and thereby to manifest the Providence of God in the Government of the World and Church, and the Truth and Authority of the Holy Scriptures. 2. To discover and distinguish from all other Nations, that People or Nation in which Gods Church was to be, and from which Christ was to come.

come. 3. That *Noahs* Prophecy concerning his Three Sons might be better underſtood, and the accompliſhment of it made evident. 4. To explain divers Prophetical predictions and other paſſages of Scripture, as will appear in the ſequel. For the better underſtanding of this Chapter, compare with it, 1 *Chron.* 1 from *ver.* 4. to 24. And conſider theſe Three things. 1. In the ſearch of theſe Genealogies we muſt avoid both careleſneſs for the reaſons now mentioned, and exceſſive curioſity about every particular perſon here named, and the People ſprung from him, which is neither neceſſary, nor profitable, nor indeed poſſible now to find out, by reaſon of the great changes of names through length of time, loſs of ancient Records, differences of Languages, extinction of Families, conqueſt and deſtruction of Nations, and other cauſes. It may ſuffice that divers of them, and thoſe the moſt eminent, are evident and diſcernable at this day, as will appear in the progreſs, by which we may and ought to preſume the Truth of the reſt, whoſe Names are loſt in the publick confuſions of the World in former Ages, of whom I ſhall therefore be ſilent, and only ſpeak of the principal perſons, and that briefly. 2. The ſame People which were Originally ſeated in one place, did oft-times ſhift their places, or at leaſt ſent forth Colonies, and that ſometimes into places far diſtant from their Brethren, as appears from the ancient and famous expeditions mentioned in Sacred and Prophane ſtory. So you muſt not wonder if you meet with the ſame People in divers Countries. 3. In general, the World was divided into Three parts, whereof the more Eaſtern parts were alloted to *Shem* and his Iſſue, the more Southern parts to *Ham*, and the more Northern parts of it to *Japheth*.

1 NOW theſe *are* the generations of the ſons of Noah: Shem, Ham, and Japheth: And unto them were Sons born after the flood.

2 * The ſons of Japheth *a*: Gomer *b* and Magog *c*, and Madai *d*, and Javan *e*, and Tubal *f*, and Meſhech *g*, and Tiras *h*. *1 Chron. 1. 5.

a Whoſe Portion was at firſt *Aſia the leſs*, and afterwards by degrees all *Europe* and the Northern parts of *Aſia*. This is he ſo much celebrated among the Greeks by the name of *Japetus*. *b* Whoſe Poſterity are reckoned among the Northern People, *Ezek.* 38. 6. and were ſeated in the Northern parts of the leſſer *Aſia*, and afterwards about *Thracia*, and from him were called *Gomari*, and by an eaſie change, *Cimbri*, or *Cimmerii*. *c* The Father of the *Scythians*, as may be gathered from *Ezek.* 38. 2, 3, 15. and 39. 3, 6. *d* Whoſe Poſterity, whereſoever they were firſt placed, in *Macedonia*, or elſewhere, afterwards were fixed in *Media*, and were called *Medes*, and in the Hebrew by the Name of their Father *Madai*, as appears from 2 *Kings* 17. 6. *Eſa.* 13. 17. *Jer.* 13. 17. and 25. 25. *Dan.* 5. 28. and 6. 8. *e* Of whom came the *Grecians*, who are called by themſelves *Iaones* or *Iones*, and in Hebrew *Jevanim*, and their Countrey, *Greece*, *Javan*. See *Eſa.* 66. 19. *Ezek.* 27. 13, 19. *Dan.* 8. 21 and 10. 21. *f* Of whom came the *Iberi*, anciently called *Tivobeli*, a People of *Aſia*, near the *Euxine* Sea. See *Ezek.* 27. 13. and 32. 6. and 38. 2, 3. *g* The Father of the *Moſchi*, *i. e.* the *Muſcovites*, or rather as others think, the *Cappadocians*, who were anciently called *Meſchini*, and *Moſchi*, and their chief City *Maraca*. *h* The Father of the *Thracians*: Amongſt whom is a River and Haven called *Athyras*, and who Worſhipped their god *Mars*, under the Name of *Thuras*.

3 And the ſons of Gomer: Aſhkenaz *i*, and Riphath *k*, and Togarmah *l*.

i Whoſe Seed poſſeſſed *Pontus* and *Bithynia*, and the Neighbouring parts, from whom they took the Names of the Lake and Haven called *Aſcanius*, and the Sea called *Axenus* or *Euxinus*. *k* Called *Diphath*, 1 *Chron.* 1. 6. The Letters *Daleth* and *Reſh* being oft interchanged, as we ſhall ſee in other inſtances. His Poſterity dwelleth in or near *Pontus* and *Bithynia*, where *Mela*, and *Pliny*, and *Solinus* place the *Riphæi*, or *Riphaces*, and the *Paphlagonians*, who were anciently called *Piphatæi*. *l* Whoſe Poſterity are joined with *Gomers*. See *Ezek.* 27. 14. and 38. 6. and were, as ſome think, the *Phrygians* and *Galatians*, and of them the *Gauls* and *Germans*: Or, as others, the *Armenians*, and of them the *Turks*.

4 And the ſons of Javan: Eliſham, and Tarſhiſh *n*, Kittim *o*, and Dodanim *p*.

m The Father of the *Grecians* properly ſo called, who have preſerved his Name and remembrance in the Cities, *Elis*, and *Eliſſus*, in a tract of ground called *Ellas*, and in the *Elyſian Fields*. And from theſe came the *Æolians*, a People of the leſſer *Aſia*, where many of the *Grecian* Colonies were ſeated. *n* The Father of the *Cilicians*, from whom their Chief City *Tarſus*, in Hebrew *Tarſhiſh*, took its Name. See *Ezek.* 27. 12. *Jon.* 1. 13. *Acts* 22. 3. and from whom the whole *Mediterranean* Sea is called *Tarſhiſh*, becauſe the *Cilicians* were in a great degree Maſters of that Sea. *o* Or, *Chittem*, The Father of the *Macedonians*, and *Italians* too, as may be gathered from hence, becauſe both their Countries are called by the Name of *Chittim*; *Macedonia*, 1 *Macc.* 1. 1. and 8. 5. and *Italy*, *Numb.* 24. 24. *Dan.* 11. 30. See alſo *Iſa.* 23. 1. *Jer.* 2. 10. Beſides that there are other evidences in prophane Writers that the *Italians* came from the *Grecians*. *p* Called alſo *Rhodanim*, 1 *Chron.* 1. 6. See *Riphath* in the former Verſe. His Poſterity is uncertain. Moſt probably he was ſeated near his Brethren in ſome part of *Greece*. And the *Greeks* ſeem to have Worſhipped him under the Name of *Jupiter Dodonæus*, whoſe famous Oracle was in the City *Dodona*.

5 By theſe were the Iſles *q* of the Gentiles divided *r* in their lands: Every one after his tongue *s*, after their families *t*, in their nations.

q Not *Iſles* properly ſo called: For why ſhould they, having their choice, forſake the Continent for Iſlands, and thereby cut off themſelves from their Brethren? And where had they Ships to Tranſport them? But the word *Iſles* here and elſewhere, ſignifies all thoſe Countries that had the Sea between them and *Judæa*, as it doth *Iſa.* 11. 10, 11. and 40. 15. *Jer.* 2. 10. and 25. 22. *Ezek.* 27. 3. *Zepha.* 2. 11. And *Iſles* are here put for the inhabitants, as the words *Earth* and *Land* are commonly uſed. *r* This diviſion of the World among them, being a work of great weight, was doubtleſs managed with great Care and Conſultation, and the advice of their Heads and Governors, and above all by the wiſe and ſpecial Providence of God, which at this time did particularly *determine the bounds of their* ſeveral *Habitations*, as it is Recorded, *Acts* 17. 26. *s* (*i. e.*) According to their ſeveral Languages, into which they were divided at *Babel*. By which it appears, that this diviſion, though mentioned before, was not executed till after the confuſion of Languages at *Babel*. *t* Here obſerve the Wiſe and Gracious Providence of God mixed with this judgment, that God diſtributed the Languages according to the difference of Families and Nations, that each ſeveral Nation, and all the Families or branches of that Nation, ſhould have one and the ſame Language, whereby, both union and love were preſerved among themſelves, and the ſeveral Nations were diſtinguiſhed one from another: Which was very fit and neceſſary for many reaſons; as that the Church of God, which was confined to the Hebrew Nation, might neither be mixed with, nor infected by the Idolatrous Nations; and that it might be evident to the World, that the *Meſſias* was Born of the Seed of *Abraham*, according to Gods promiſe, *&c.*

6 * And the ſons of Ham *u*: Cuſh *x*, and Mizraim *y*, and Phut *z*, and Canaan *a*. *1 Chron. 1.

u Whoſe Poſterity were diſpoſed into the parts South from *Babel*, both in *Aſia* and *Africa*. See 1 *Chron.* 4. 40. *Pſal.* 105. 27. *x* The Father both of the *Æthiopians* and the *Arabians*: who, as it ſeems, ſent forth a Colony from themſelves more Eaſtward, even near to *India*. See *Gen.* 2. 13. 2 *Kings* 19. 9. *Job* 28. 19. *Jer.* 13. 23. and 46. 9. *y* The Father of the *Ægyptians*, who are generally known in Scripture by that Name. *z* Of whom ſprung the *Libyans*, and among whom is the River *Put*, and the Moors. See *Jer.* 46. 9. *Ezek.* 27. 10. and 30. 5. *Nahum* 3. 9. *a* The curſed Parent of that accurſed race of the *Canaanites*, well known in Scripture, *Gen.* 10. 25.

7 And the ſons of Cuſh; Sheba *b*, and Havilah *c*, Sabtah *d*, and Raamah *e*, and Sabtecha *f*: And the ſons of Raamah; Sheba *g*, and Dedan *h*.

b Or, *Seba*, or *Saba*, whoſe ſeed were the *Sabeans* in *Arabia* the Deſart; ſee *Pſ.* 72. 10. *Iſa.* 43 3. and as ſome think, the *Abyſſines* in *Africa*. *c* The Father of the Inhabitants of *the Land of Havilah*, mentioned, *Gen.* 2. 11. a Land in the moſt Eaſtern part of *Arabia*, this being oppoſed to *Sur*, a Deſart near *Ægypt*, as the two remoteſt bounds of *Arabia*, *Gen.* 23. 18. 1 *Sam* 15. 7. *d* The Father of thoſe People who were ſeated in the lower part of *Arabia* the happy, near the *Perſian* Gulf, who alſo ſent forth a Colony into *Perſia*. For in thoſe parts we meet with the *Sabeteni* in *Joſephus*, the *Stabæi*, and *Meſſabathi* in *Ptolomy* and *Pliny*. *e* From whom deſcended another People dwelling in the ſame *Arabia*. See *Ezek.* 27. 22. *f* The Father of another People adjoining to them. *g* The Father either of that People which inhabited *Æthiopia*, who were known by that name. ſee 1 *Kings* 10. 1, 4. *Ezek.* 27. 22. *Matth.* 12. 42. *Acts* 8. 27. Or rather of another People in *Arabia*; ſo the ſeveral ſons of *Cuſh* are conveniently ſeated one near another. And thoſe *Æthiopians* in *Africa* might be a Colony either of theſe, or rather, of the Poſterity of the former *Seba*. *h* Of whoſe Poſterity ſee *Ezek.* 27. 15. and 38. 13.

8 And Cuſh begat Nimrod *i*: he began to be a mighty one in the earth.

i Whom he placed laſt of all his ſons, becauſe he was to ſay more of him.

9 He was a mighty hunter *k* before the LORD *l*: wherefore it is ſaid *m*, Even as Nimrod the mighty hunter before the LORD.

k Firſt of Beaſts, and by that occaſion of men. For when men were few, and lived diſperſedly, and wild Beaſts abounded, and moſt of all in thoſe parts, by Hunting and Deſtroying of thoſe Beaſts, he got much reputation and favour with men, who thereby were ſecured in their dwellings. In confidence hereof, and having this occaſion to gather great Companies of the youngeſt and ſtrongeſt men together to himſelf, by their help he eſtabliſhed a Tyrany and Abſolute Power over

Men, enſnaring, hunting after, and deſtroying like Beaſts, all thoſe men who oppoſed his dominion. Tyrants and Perſecutors are oft in Scripture called *Fowlers* and *Hunters*, as *Pſal.* 91. 3 *Jer.* 16. 16. *Lament.* 3. 52 and 4 18. *l* An aggravation of his Crime, that it was done in Gods preſence, impudently and in contempt both of God, who had ſo lately manifeſted his deteſtation of this ſin by the deſtruction of the World, amongſt other ſins, for this very ſin of violence, *Gen.* 6. 13. and of his great Grand-Father *Noah* then living and Preaching, who probably did admoniſh him of the wickedneſs and danger of this practice. Thus he ſhewed that he neither feared God nor reverenced man, if they withſtood him in his uſurpation of Dominion *m* It became a Proverb, when any man was haughty, and cruel, and tyrannical, and that joyned with impudence and obſtinacy, That he was another *Nimrod*.

† Gr. *Babylon.*

10 And the beginning of his kingdom *n* was † Babel *o*, and Erech, and Accad, and Calnah *p*, in the land of Shinar *q*.

n (i.e.) Either his Chief and Royal City; or the place where his dominion began, and from whence it was extended to other parts. *o* Which being not built till the confuſion of Languages, *Chap.* 11. 4 ſheweth that this though here mentioned upon occaſion of the Genealogy, was not executed till afterward; it being very uſual in Scripture to neglect the order of time in hiſtorical relations. *p* Called *Calno Iſa.* 10. 9. and *Canne, Ezek.* 27. 23. and as it is here, *Calneh, Amos* 6. 2. Where it is mentioned amongſt the eminent Cities. *p (i. e.)* in *Meſopotamia*. This clauſe belongs to all the Cities here named; and is added for diſtinction ſake, becauſe there is a *Babylon* in the Land of *Ægypt*, and there might be other Cities of the ſame Name with the reſt in other Countries.

† Or, *he went out into Aſſyria.*

* Or, *The Streets of the City.*

11 Out of that land † went forth Aſhur *r*, and built Nineveh *s*, and * the city Rehobath *t*, and Calah.

r A man ſo called, either 1 *Aſhur* the Son of *Sem*, who forſook the Land, either being forced by or weary of *Nimrods* Tyranny and Impiety, and erected another Kingdom. But it is not probable either that *Moſes* would here relate an exploit of a man whoſe Birth is not mentioned till *ver.* 22. or that one ſingle Son of *Shem* would be here diſorderly placed among the ſons of *Ham*. Or 2. Another *Aſhur* of *Hams* race. But it ſeems moſt likely that *Aſhur* is the Name of a Place or Country, even of *Aſſyria*, which in the Hebrew is called *Aſhur*; and that the words ſhould be thus rendred, *he, i. e. Nimrod went forth*, out of his own Land to *Aſhur*, to War againſt it, and add it to his Empire: For to *go forth* is commonly aſcribed to thoſe that go to War or to Battel, as *Judg.* 2. 15. and 11. 3. 2 *Sam.* 11. 3. *Pſ.* 60. 12. and the particle *to* is here underſtood, as it is 2 *Sam.* 6. 10. and 10. 2. compared with 1 *Chron.* 13. 13. and 19. 2. *s* A famous and vaſt City near the River *Tigris*, but ſo ruined by time, that the Learned are not agreed about the place where it was ſituate. *t* Of which ſee *Geneſis* 36. 37. 1 *Chron.* 1. 48.

12 And Reſen, between Nineveh and Calah: the ſame *is* a great city.

u Either 1. *Nineveh*, which is called a *great City*, *Jonah* 3. 3. and 4. 11. and indeed was ſo, being 60 miles in compaſs. Thus it is a trajection, and the relative is referred to the remoter Noun as ſometimes is done, though this ſeems to be a little forced. Or 2. *Reſen*; ſo the meaning is, though this City be much inferiour to *Niveveh*, yet this alſo, if compared with moſt others, is a great City.

‖ Jer. 46. 9.

13 And Mizraim begat ‖ Ludim *x*, and Anamim, and Lehabim and Naphtuhim.

x Of this and the following names here and *ver.* 14. obſerve Two things, 1. They are not the Names of Perſons, but of People or Nations; and the word *Father* is here underſtood, *Ludim*, for the Father of the People called *Ludim*, and ſo the reſt. 2. That they are the ſeveral Nations dwelling in *Africa*, ſpringing from the *Ægyptians*, which as they multiplied, went further and further Weſtward and Southward from *Ægypt*.

14 And Pathruſim *y*, and Caſluhim (out of whom came Philiſtim *z*) and Caphtorim.

y The Inhabitants of *Pathros*, of which ſee *Iſa.* 11. 11. *Jer.* 44 1, 15. *Ezek.* 29. 14. *z* The meaning is, they came out of his Loyns, or were his off-ſpring, which might be true, though afterwards we find them ſeated amongſt the off-ſpring of *Canaan*, having driven out the former Inhabitants, as was uſual in thoſe ancient times. *Object.* The *Philiſtins* are elſewhere ſaid to come from *Captorim*. See *Jer.* 47. 4. *Anſw.* Therefore ſome make a trajection here, which is not unuſual, and read the words thus, *and Caſluhim*, and *Caphtorim, out of whom came Philiſtim*. But this ſeems forced; nor is it neceſſary. For the place may be thus read without any Parentheſis, *and Caſluhim, out of whom came the Philiſtim, and Caphtorim*, which two latter were Brethren, both the Sons of *Caſluhim*; and ſo might at firſt dwell together; whence their Names are promiſcuouſly uſed, one for another, and the *Caphtorims* are ſaid to *dwell in Azzah*, or *Gaza*, the known ſeat of the *Philiſtins*. *Deut.* 2. 23. Afterwards they might be divided firſt in their dwellings, then in their Affections, and War one againſt another, and the *Caphtorims* ſeem to have ſubdued and enſlaved the *Philiſtines* and carried them into their Country, whom therefore God is ſaid to *bring* and deliver *from Caphtor*, *Amos* 9. 7. and the *Captorims*, either then, or afterward, might be deſtroyed and extirpated by the hand of God or Men, whence the *Philiſtines* in after times are called *the remnant of the Country of Caphtor*, *Jer.* 27. 4.

15 And Canaan begat † Sidon his firſt-born *a*, and Heth *b*.

† Heb. *Tzidon.*

a The Father of the People, and builder of the City of *Sidon*, *Joſ.* 11. 8. *and* 19. 28. *b* Of whom came the *Hittites*, *Joſ.* 1. 4. and 9. 1, &c.

16 And the Jebuſite †, and the Amorite, and the Girgaſite,

† Of this and the other People following, ſee *Joſ.* 18. 22, 28. 2 *Chron.* 13. 4. *Iſa.* 49. 12. *Ezek.* 27. 8, 11. *Amos* 6. 2, 14, &c.

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hemathite: and afterward were the Families of the Canaanites ſpread abroad *c*.

c Diſperſed in the ſeveral quarters of the Land, who, before they grew ſo numerous, dwelt together in the ſame place.

19 And the border of the Canaanites was from Sidon *d*, as thou comeſt to Gerar, unto † Gaza *e*: As thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim *f*, even unto Laſha *g*.

† Heb. *Azzah.*

d (i. e.) The City and Country of *Sidon*, on the North-Weſt. *e* On the South-Weſt. *f* On the South and South-Eaſt. *g* On the North-Eaſt.

20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countries *and* in their nations.

21 Unto Shem alſo the father of all the children of Eber *h*, the ‖ brother of Japheth *i* the elder *k*, even to him were *children* born.

‖ Or, *the Elder Brother*, &c.

h (i. e.) Of the Hebrews, the only Church and People of God, when *Moſes* wrote, who are called *Eber. Numb.* 24. 24. as here, *the Children of Heber*. And he is here called the Father of them peculiarly, though he had other Children, becauſe he was their Father, not only by natural Generation, but alſo in reſpect of the Promiſe of God, which was conveyed to them through *Shems* hands, and of that Faith and Holineſs, wherein he was their Predeceſſor and eminent pattern: Even as *Ham*, though he had other Sons, is eſpecially called the *Father of Canaan*, *Gen.* 4. 22. Becauſe his Fathers curſe reſted upon him, *v.* 25. *Object. Eber* had many other Children here Recorded, and therefore in that ſenſe *Shem* was not *the Father of all the Children of Eber*. *Anſw.* Though *Eber* had other Children, yet none are called in Scripture *the Children of Eber*, or which is all one, *the Hebrews*, but *Abrahams* Poſterity; even as though *Abraham* had divers other Children, yet the *Iſraelites* are in many places peculiarly called the *Children of Abraham*. And the ungodly Jews, when they degenerate from God and Godlineſs, God takes away their name, and denieth them to be *Jews*, *Rom.* 2. 28. and calls them *Sodomites*, *Eſa.* 1. 10. And therefore no wonder, if *Joktan* and his Poſterity having, as it is probable, forſaken their Fathers God, and turned Idolaters, be here diſowned as Baſtards, and blotted out of the honourable Catalogue of *the Children of Heber*. See *Rom* 9. 8. *i Japheth* alone is here mentioned as his Brother, and not *Ham*, becauſe he was deſervedly ſhut out from *Shems* bleſſing pronounced by *Noah*, and was accurſed of God, whereas *Japheth* was partaker with *Shem*, both in the Piety exerciſed towards their Father, and the Bleſſing thereupon pronounced, The word *Brother* being often applied to perſons alike in condition, diſpoſition, or manners. See *Gen.* 49. 5. *k* Though the words in Hebrew may ſeem ambiguous, yet other Texts make it probable that *Japheth* was the Elder. For *Noah* began to beget Children in his five hundredth year, *Gen.* 5. 32. And *Shem* was not born till two years after the Flood, *Gen.* 11. 10. Therefore he was not the Eldeſt. And *Ham* is concluded not to be Eldeſt, from *Gen.* 9. 24. Of which ſee the notes there, if ſo, *Japheth* muſt be the Eldeſt. And *Shem* is generally named firſt, not becauſe he was the Firſt-born, but becauſe he had the priviledges of the Firſt-born, and was chief in Dignity and Authority in the Church of God.

22 The * children of Shem; Elam *l*, and Aſhur *m*, and † Arphaxad *n*, and Lud *o*, and Aram *p*.

* 1 Chro. 1. 17.

† Heb. *Arpachſhad.*

l Of whom came the *Elamites* or *Perſians*. See *Gen.* 14 9. *Iſa.* 2. 21. *Jer* 49. 34. *Dan.* 8. 2. *Acts* 2. 9. *m* The Father of the *Aſſyrians*. See *ver.* 11. *n* Of whom the *Chaldeans*, as many conceive, or as others, the Inhabitants of that part of *Aſſyria*, from him called *Arphaxities*, which *Ptolemy* corruptly calls *Arrapachitis*. *o* The Father of the *Lydians*, a well known People in *Aſia the leſs*. *p* Of whom the *Syrians*, known by the Names of *Aramites*, both in Sacred and other Authors. Compare with this *Gen.* 22. 21.

23 And the children of Aram, Uz, and Hul, and Gether, and Maſh.

24 And

† Heb. *Shelah.* * Chap. 11. 12. * 1 Chr. 1. 19.

24 And Arphaxad begat † * Salah; And Salah begat Eber.

25 * And unto Eber where born two ſons: and the name of one *was* Peleg, for in his days *q* was the earth divided *r*, and his brothers name *was* Joktan.

q Either 1. In the time of his birth, whence he was ſo called. Or 2. Afterwards in the time of his Life: So his Father gave him this Name by the Spirit of Propheſie, fore-ſeeing this great event, and the time of it: This being no unuſual thing in Scripture, as we ſhall hereafter ſee, to give Prophetical Names to Children. And thus there is a longer and more convenient ſpace left for the Peopling of the World, and ripening of things for the general diſperſion and habitation of the Earth. *r* Firſt in Language, and then in Habitations.

26 And Joktan begat Almodad *s*, and Sheleph, and Hazarmaveth, and Jerah,

s From him and the reſt of *Joktans* Sons here mentioned come, Either 1. The various Nations of *India*, as moſt think. Or rather 2. The ſeveral People that live in the innermoſt parts of *Arabia*, who profeſs themſelves the Poſterity of *Jeebtan*, and have a City near *Mecca*, called *Jeelan*: And the *Homerites*, one ſort of them are deduced from him by divers Writers.

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba†,

† A different perſon from him, *ver.* 7. and the Father of another People, having only the ſame name with him.

29 And Opher *u*, and Havilah *x*, and Jobab: All theſe were the ſons of Joktan,

u Either that in *India*, of which ſee 1 *King.* 9. 28. and 10. 11. and 22. 49. Or the other in *Arabia*, of which ſee *Job* 22. 24. and 28. 16. See alſo *Pſal.* 45. 10. *Iſa.* 13. 12. *x* A diſtinct perſon from him, *ver.* 7.

30 And their dwelling was from Meſha as thou goeſt unto Sephar *y*, a mount of the eaſt.

y Theſe places are either 1. In *India*, where there are places called by *Ptolomy* and *Plini*, *Maeſæ*, and *Saparum*, and *Sabara*. Or rather 2. In *Arabia*, where there was a noted Port called *Muſa*, and near it, and Eaſtward from it, a People called *Sapharitæ*, and a Royal City called *Saphar*, from whence this famous and long Mountain doth here receive its Name. If it be ſaid, *Arabia* is not Eaſt, but South from *Judæa*, it may be anſwered, 1. That *Arabia*, as it is Eaſt in reſpect of *Ægypt*, where the Jews long dwelt, and part of it is ſo to *Judæa* alſo, ſo it is not ſeldome in Scripture reckoned as a part of the Eaſt Country, as appears from *Gen.* 25. 6, 18. *Judg.* 6. 3. 1 *King.* 4. 30. *Job* 1. 3. *Iſa.* 11. 14 *Jer.* 49. 28. And *Tacitus* deſcribing *Judæa*, ſaith, *it is bounded on the Eaſt by Arabia.* 2. That this Mountain is ſaid to be Eaſterly, not ſimply, but in reſpect of the City *Meſa*, on the Eaſt whereof *Ptolomy* placeth this Mountain, tho he call it by another Name *Climax*; add, to this that *Moſes* ſpeaks of theſe places as known to the Jews, and therefore not ſo far diſtant from them as *India*, a place wholly unknown to them, and wherewith as yet they had no Communication. If it be farther objected, That if theſe People had been ſo near and well known to the Jews, we ſhould have had more mention of them in Scripture: I anſwer, there is mention of ſome of them, and for others, it is no wonder if by the following Wars among Nations, and mixtures and confuſions of People, ſome of them were extirpated, and others loſt their Names, tho not their Beings, as oft hapned.

31 Theſe *are* the ſons of Shem, after their families, after their tongues, in their lands, after their nations.

32 Theſe *are* the families of the ſons of Noah, after their generations, in their nations, and by theſe were the nations divided in the earth after the flood.

CHAP. XI.

† Heb. *Lip.* † Heb. *Words.*

AND the whole earth *a* was of one † language, and of one † ſpeech *b*.

a Earth is oft put for its inhabitants, as *Gen* 6. 11. 1 *Chron.* 16. 23. *Pſal.* 33 8. *b* Which even Heathen Writers acknowledg. And that probably, was the Hebrew Tongue.

2 And it came to paſs, as they † journeyed from the eaſt *c*, that they found a plain in the land of Shinar *, and they dwelt there.

‡ (*i. e.*) *Nimrod* and the reſt of his confederates, and of *Hams* Poſterity. *c* Not from *Armenia*, where the Ark reſted, which was North from *Babel*, and is called *North* in Scripture, as *Jer.* 25. 9, 26, &c. But from *Aſſyria*, into which they had before come from the Mountains of *Ararat* for more covenient habitation. It may be rendred *to the Eaſt*: But that manner of Tranſlation, is neither uſual, nor neceſſary here. * Where *Babel* was, *Gen.* 10. 10.

† Heb. *a man ſaid to his Neighbour.* ‖ Heb. *burn them to a burning.*

3 And † they ſaid one to another, go to, let us make brick *d*, and ‖ burn them throughly. And they had brick for ſtone, and ſlime *e*, had they for morter.

d For in that low and fat ſoil they had no quarries of Stones. The Heathen Writers agree that *Babylons* Walls were made of Brick. *e* A kind of Clay called *Bitumen*, which, as *Pliny* teſtifieth, is liquid and glutinous, and fit to be uſed in Brick-buildings, as *Strabo*, *Dion*, and others note. And that *Babylon* was built with this, as is here ſaid, we have the joynt and expreſs Teſtimony of *Beroſus*, *Cteſias*, *Dion*, *Curtius*, and many others.

4 And they ſaid, go to, let us build us a city, and a tower whoſe top *may reach* unto heaven *f*, and let us make us a name *g*, leſt we be ſcattered abroad upon the face of the whole earth *h*,

f (*i. e.*) A very high Tower. An uſual Hyperbole both in Scripture, as *Deut.* 1. 28. and 9. 1. and in other Authors. This Tower and its vaſt height is noted by *Herodotus*, *Diodorus*, and others. *g* (*i. e.*) A great Name, as the phraſe is elſewhere uſed. Compare alſo 2 *Sam.* 7. 9. with 1 *Chron.* 17. 8. See alſo *Iſa.* 63. 12, 14. *Dan.* 9. 15. They take no care for Gods Name, and the defence and propagation of the true Religion, as duty bound them, but merely out of Pride and Vain glory, labour to erect an everlaſting Monument of their Wit and Wealth, and Magnificence to all Poſterity. *h* Their deſign was not to ſecure themſelves againſt a Flood, which they well knew Brick-buildings were no fence againſt; nor would they then have built this Tower in a plain, but upon ſome high Mountain; but rather to prevent a total and irrecoverable diſperſion. They ſought therefore to bind themſelves together in one glorious Empire, and to make this glorious City the Capital Seat of it, and the place of refuge and reſort upon any conſiderable occaſion.

5 And the LORD came down *i* to ſee the city, and the tower *k* which the children of men *l* built.

i Not by local deſcent; for he is every where; but by the manifeſtation of his preſence, and the effects of his power in that place. *k* (*i. e.*) To know the Truth of the fact, thereby ſetting a pattern for Judges to examine cauſes before they paſs ſentence. Otherwiſe God ſaw this in Heaven, but in theſe expreſſions he condeſcends to the capacity of men. *l* So called emphatically, 1. For diſtinction of them from the Sons of God, or the race of *Shem*, who were not guilty of the ſin, and therefore did not partake in the curſe, the confuſion of their Languages, but retained their ancient Tongue uncorrupted for a good while. 2. To note their rathneſs and folly, who being but weak and ſilly men, durſt oppoſe themſelves to the infinitely Wiſe and Powerful God, who did (as they might eaſily gather both from his Words and Works) intend to diſperſe and ſeparate them, that ſo by degrees they might poſſeſs the whole Earth, which God had made for thar purpoſe.

6 And the LORD ſaid ‖, behold, the people *is* one, and they have all one language, and this they begin to do, and now nothing will be reſtrained from them, which they have imagined to do.

‖ In way of holy ſcorn and deriſion. Compare *Gen.* 3. 22.

7 Go to, let us *m* go down, and there confound their language *n*, that they may not † underſtand one anothers ſpeech *o*.

† Heb. *hear.*

m (*i. e.*) The bleſſed Trinity. See *Gen.* 1. 26. *n* By making them forget their former Language, and by putting into their minds ſeveral Languages, not a diſtinct Language into each perſon, but into each Family, or rather into each Nation. *o* And thereby be diſenabled from that mutual commerce which was altogether neceſſary for the carrying on of that work.

8 So the LORD ſcattered them abroad from thence upon the face of all the earth *p*: and they left off to build the city.

p Thus they brought upon themſelves the very thing they feared, and that more ſpeedily and more miſchievouſly to themſelves; For now they were not only divided in place, but in Language too, and ſo were unfitted for thoſe Confederacies and Correſpondencies which they mainly deſigned, and for the mutual Comfort and help of one another, which otherwiſe they might in good meaſure have enjoyed.

9 Therefore is the name of it called ‖ Babel, becauſe the LORD did there confound the language of all the earth, and from thence did the LORD ſcatter them abroad upon the face of all the earth.

‖ That is, *confuſion.*

10 † Theſe *are* the generations of Shem *q*, Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

‡ Chap. 10. 22. 1 Chron. 1. 17.

q Not all of them, as appears both from the next verſe, and from the former Chapter, but of thoſe who were the ſeminary of the Church, and the Progenitors of Chriſt.

11 And

11 And Shem lived after he begat Arphaxad five hundred years *r*, and begat sons and daughters.

r So that he lived almost all the time of *Abraham*, which was a singular blessing both to himself who hereby saw his Children of the tenth Generation; and to the Church of God, which by this means enjoyed the Counsel and Conduct of so great a Patriarch.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah, four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

1 Chro 1. 19. called Luk. 3. 35. Phalec. 16 † And Eber lived four and thirty years, and begat * Peleg.

17 And Eber lived after he begat Peleg four hundred and thirty years *s*, and begat sons and daughters.

s So that he was the longest liv'd of all the Patriarchs which were born after the Flood.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he begat Reu, two hundred and nine years, and begat sons and daughters:

Luk. 3. 35. Baruch. 20 And Reu lived two and thirty years, and begat ‖ Serug.

21 And Reu lived after he begat Serug, two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

Luk. 3. 34. Thara. 24 And Nahor *t* lived nine and twenty years, and begat * Terah.

t The first Patriarch who fell to Idolatry.

25 And Nahor lived after he begat Terah, an hundred and nineteen years, and begat sons and daughters.

Josh. 24. 2. 1 Chro. 1. 26. 26 And Terah lived seventy years, and † begat *u* Abram *x*, Nahor, and Haran.

u (*i.e.*) Began to beget, as *Gen.* 5. 32. *x* Who is first named in order of Dignity, for which cause *Shem* is put before *Ham* and *Japheth*, and *Moses* before *Aaron*, not in order of time, which seems to be this, *Haran* probably was the eldest, because *Nahor* married his Daughters; *Nahor* the second; and *Abram* certainly was the youngest, because *Terah*, *Abrams* Father lived two hundred and five years, *ver.* 32. and *Abram* after his Fathers Death, *Acts* 7. 4. went out of *Haran*, when he was seventy five years old, *Gen.* 12. 4, 5. therefore he was not begotten in *Terahs* seventieth year, when *Terah* began to beget his sons, as here is said, but in his one hundred and thirtieth year, and so there remains seventy five years precisely to *Abrams* departure. And *Sarai*, *Harans* Daughter, was but ten years younger than *Abram*, *Gen.* 17. 17. and therefore *Haran* was *Abrams* Elder Brother.

27 Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28 And Haran died before his Father Terah *y*, in the land of his nativity, in Ur of the Caldees.

y (*i.e.*) In the presence and during the Life of his Father.

29 And Abram and Nahor took them wives: the name of Abrams wife *was* Sarai, and the name of Nahors wife Milcah, the daughter of Haran *z*, the father of Milcah, and the father of Iscah *a*.

z Such Marriages of Uncles and Nieces being permitted then, *Exod.* 6. 20. (as in the beginning of the World, the Marriages of Brethren and Sisters were) tho afterwards the Church being very much enlarged, they were severely forbidden, *Levit.* 18. 12, 14. *a* Who is either *Sarai*, as the Jews and many others think, or rather, another person. For 1. Why should *Moses* express *Sarai* thus darkly and doubtfully? Had he mean ther, he would have added after *Iscah*, *this is Sarai*, according to his manner in like cases, *Gen.* 14. 2, 7. and 35. 6. He elsewhere calleth her, the *Daughter*, not *of his Brother*, as he should have done, had she been *Iscah*, but *of his Father*, by another Mother.

30 But Sarai was barren, she *had* no child *b*.

b See *Gen.* 16. 1, 2. and 18. 11, 12.

31 And Terah took Abram his son *c*, and Lot the son of Haran, his sons son, and Sarai his daughter in law, his son Abrams wife, and they went forth with them ‖ from * Ur of the Caldees, to go into the land of Canaan: and they came unto Haran *d*, and dwelt *e* there. ‖ Neh. 9. 7. * Act. 7. 4

c See *Jos.* 24, 2. *Nehem.* 9. 7. 1 *Chron.* 1. 26. Being informed by his son of the command of God, he did not despise it, because it came to him by the hands of his inferior, but chearfully obeyeth it; and therefore he is so honourably mentioned, as the Head and Governor of the Action. † (*i.e.*) *Terah* and *Abram* went with *Lot* and *Sarai*, as their Heads and Guides. *d* Called *Charran*, *Acts* 7. 4. and by the Romans *Carræ*, a place in *Mesopotamia*, strictly so called in the way to *Canaan*, and near to it, well known by *Crassus* his defeat there. See *Gen.* 24. 10. and 28. 10. and 29. 4. *e* Or, *rested* or *abode*, being detained there for a season; peradventure by *Terah's* disease, which begun there, for the next verse tells of his death.

32 And the days of Terah were two hundred and five years, and Terah died in Haran.

CHAP. XII.

NOW † the ‖ LORD had said *a* unto Abram, Get thee out of thy country, † and from thy kindred, and from thy fathers house *b*, unto a land that I will shew thee *c*. ‡ Heb. *and the Lord said*, &c. ‖ Act. 7. 3. ‡ Chap. 31. 3.

a To wit, in *Ur of the Chaldees*, by comparing *Gen.* 11. 31. with *Acts* 7. 3, 4. or, *did say again*, *i. e.* renewed the command in *Haran*, whilst *Abram* might possibly linger there, as afterwards *Lot* did in *Sodom*, longer than he should. But the former interpretation is more probable, because *Moses* speaks here of that command of God which came to *Abram* before he was gone from his *kindred* and *fathers house*, and therefore before he came to *Haran*. And this command was given to *Abram* either immediately, or by *Sem*, then the Governor of Gods Church. *b* From the Family of *Nachor*, which was now become idolatrous, *Gen.* 31. 30. *Jos.* 24. 2. and consequently their society was dangerous and pernicious; and therefore God mercifully snatcheth him as a brand out of the Fire. *c* Which as yet he nameth not for the greater trial and exercise of *Abrams* faith and patience, Compare *Isa.* 41. 2. *Heb.* 11. 8.

2 And I will † make of thee a great nation, and I will bless thee *d*, and make thy name great, and thou shalt be a blessing *e*. ‡ Heb. *make thee a great Nation.*

d With all my blessings, spiritual, temporal, and eternal. See *Deut.* 7, 13. and 28. 2. &c. and *Eph.* 1. 3. *e* (*i.e.*) Both a pattern and an instrument of blessedness to others, to thy posterity, who shall be blessed for thy sake, to thy servants and friends, who shall be blessed by thy instruction and help, and to all the world, as it follows.

3 And I will bless them that bless thee, and curse him that curseth thee *f*: ∴ and in thee *g* shall all families *h* of the earth be blessed *i*. ∴ Chap. 18. 18. and 22. 18. Act. 3. 25. Gal. 3. 8.

f Those that are Friends, or Enemies to thee, shall be the same to me. A marvellous condescention and priviledg. *g* (*i. e.*) In thy seed, as it is explained, *Gen.* 22. 18. and 26. 4. and 28. 24. (*i. e.*) in and through Christ, *Act.* 3. 25. *Gal.* 3. 9, 16, 28, 29. or, *for thee*, as the *Chaldee* hath it, *i. e.* for thy sake. or, *by thee*, *i. e.* by thy means: or *with thee*, by comparing this with *Gal.* 3. 8, 9. *i. e.* in the same way and manner in which thou art blessed, that is, by a fruitful Faith. Compare *Rom.* 4. 11, 12, 16. *h* (*i. e.*) All Nations, which is to be limited to the Believers of all Nations, by the whole current of the Scriptures; all that shall be blessed, shall be blessed by this means, and no other way.

4 So Abram departed *k* as the Lord had spoken unto him, and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

k First from *Ur*, and after his Fathers death from *Haran*.

5 And Abram took Sarai his wife, and Lot his brothers son, and all their substance that they had gathered, and the souls *l* that they had gotten *m* in Haran, and they went forth to go into the land of Canaan: and into the land of Canaan they came.

l (*i. e.*) The persons, as the word *Souls* is oft used, as *Gen.* 14. 21. and 17. 4. *Exod.* 12. 15. *Levit.* 2. 1. *Numb.* 23. 10. *Deut.* 24. 7. *Mark* 3. 4, &c. *m* Heb. *made*, (*i. e.*) either 1. *begotten*; for tho *Abram* had yet no Children, *Lot* had, and both their servants had children by their fellow-servants, born in their house, which might well be numbred among *Abrams* and *Lots persons*, because they had an absolute dominion over them. Or 2. *Instructed*, (*i.e.*) turned from Idolatry, and taught in the true Religion, as the *Chaldee* expounds it, for such were most

most proper for *Abram* to take along with him out of his Fathers house in this expedition. Or 3. *Gotten*, (*i. e.*) procured, either by conquest or purchase, or any other lawful and usual way.

6 And Abram passed through the Land unto the place of Sichem *n*, unto the plain of Moreh. And the Canaanite *o was* then in the Land *p*.

n Heb. *Sechem*, a place afterwards so called in the Mountains of *Ephraim*, *Jos.* 21. 21. *Judg.* 8. 31. and here so called by anticipation. *o* Properly so called; that cursed, cruel, impious, and idolatrous Nation. See *Zech.* 14. 21. This is added as an aggravation of *Abrams* faith and obedience, that he durst and did profess the true Religion in the midst of such a people; which could not be without great danger both of his Estate and Life. *p* As a settled inhabitant to continue there for a long time: whereas now in *Moses* his time, he was forthwith to be expelled out of it.

7 And the LORD appeared unto Abram *q*, and said, * Unto thy seed will I give this Land *r*: and there built he an † altar *s* unto the LORD, who appeared unto him.

* Chap. 13. 15.
‡ Chap. 13. 4.

q To encourage and comfort him against his wicked neighbours. *r* See *Gen.* 13. 15. and 15. 18. and 17. 8. and 24. 7. *Deut.* 34. 4. *s* A place for Sacrifice, and other parts of Divine Worship, erected by him, both to keep his Family in the true Religion, and to separate himself and them from that idolatrous neighbourhood.

8 And he removed from thence unto a mountain on the East of Beth-el *t*, and pitched his tent, having Beth-el on the West *u*, and Hai *x* on the East: and there he built an altar unto the LORD, and called upon the name of the LORD.

t A known place, which afterwards was called *Beth-el*, but now *Luz*. *Gen.* 28. 19. An usual prolepsis, or anticipation as before, *v.* 6. *u* Or, *On the Sea*: which is all one, because the Sea was on the West part of the Land. See *Gen.* 13. 14. and 28. 14. *Num.* 3. 23. *Deut.* 3. 27. *x* or *Ai*, as it is called, *Jos.* 7. 2. *Jer.* 49. 3. *Isa.* 10. 28.

‡ Heb. *in going and journying.*

9 And Abram journeyed *y*, † going on still towards the South *z*.

y Removing from place to place, still hoping to meet with better Neighbours, and to free himself from that perpetual vexation which he had in beholding their wickedness. *z* (*i.e.*) the Southern part of the Land of *Canaan*, towards *Egypt*.

10 And there was a Famine in the Land *a*, and Abram went down into Egypt to sojourn there: for the famine *was* grievous in the Land.

a Or, *In that Land*, of *Canaan*, a Land eminently fruitful, *Deut.* 8. 7, 8. This was partly to punish that peoples sins, *Psal.* 107. 34. partly to try *Abrams* faith.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his Wife, Behold now, I know that thou *art* a fair woman to look upon *b*,

b *Qu.* How could she be so fair, when she was above 60 years old? *Ans.* She was so both comparatively to the *Egyptians*, and simply in her self, and that might be from diverse causes, 1. From the greater vigour of Nature in that Age of the World. 2. Because her beauty was not diminished by Childbearing. 3. From God's singular providence, ordering it thus for *Abram*'s tryal, and for the manifestation of his special providence, watching over him and his.

12 Therefore it shall come to pass, when the Egyptians ‖ shall see thee, that they shall say, This *is* his Wife: and they will kill me, but they will save thee alive.

‖ Who were a very lustful people; which made *Abram* more cautious.

13 Say, I pray thee, thou *art* my Sister *c*, that it may be well with me for thy sake, and my soul shall live because of thee.

c So she was, either 1. More generally, as his Niece; for Nephews and Nieces are in Scripture called *Brethren* and *Sisters*, as *Gen.* 13. 8, 11. Or rather 2. Properly, (*i. e.*) by the Fathers side, *Gen.* 20. 21. So this expression was true, but ambiguous, and intended to deceive the *Egyptians*, and therefore unwarrantable. And here *Abram*, the Father of the faithful, elsewhere celebrated for the strength of his faith, betrays his infirmity and distrust of God's providence and promise, and this fact was not without great danger both to himself and *Sara*.

14 And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the Woman, that she *was* very fair.

15 The Princes *d* also of Pharaoh *e* saw her, and commended her before Pharaoh: and the woman was taken *f* into Pharaohs house *g*.

d (*i. e.*) The Officers and Courtiers; whose great design was to gain their Princes favour by gratifying his lusts. *e* A name common to all the Kings of *Egypt*, now and for many Ages after. *f* (*i. e.*) Taken and brought, one word for two. So the word *take* is used, *Gen.* 15. 6, 10. *Exod.* 18. 2. and 27. 20, *&c.* *g* Not to his bed, but the house of his women, where they were purified and prepared for the Kings presence and society, as *Est.* 2. 8, 9. that in due time she might be his concubine or wife. Thus even the Ceremonies of Courts serve the providence of God, and give opportunity for working her deliverance.

16 And he entreated Abram well for her sake, and he had * sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

* To wit, by *Pharaoh*'s gift over and above his own. Else it had been impertinent to mention it in this place.

17 And the LORD * plagued Pharaoh *h* and his house *i* with great plagues, because of Sarai Abram's wife *k*.

* Chap. 2

h Most probably with some notable distemper of his Body, which did both chastise him for, and hinder him in the Execution of his Lust. *i* (*i. e.*) His servants; who being, some one way, some another, partners of his sin, are justly made partners in his plagues. And if any were innocent in this matter, they were obnoxious to God for other sins. Besides, as they were punished upon the occasion of *Pharoah*'s sin, so *Pharaoh* was punished in their punishments. *k* (*i. e.*) For the act of violence towards her; for the word, *taken*, *v.* 15. implies, that it was by constraint, and not with *Abraham*'s and with her consent; which it is not probable that either of them would give in that case. 2. For an intention of uncleanness. For God who is the searcher and judge of mens hearts, may justly and doth often punish men for their evil purposes. Compare *Gen.* 20. 3, 4.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? Why didst thou not tell me that she *was* thy wife *l*?

l How great an injury hast thou done to me in concealing this from me that she was thy Wife? How knew *Pharaoh* this? *Ans.* 1. He guessed it from the quality of his plague; which also awakened his Conscience. 2. Upon a serious enquiry into the cause of this plague, he understood it either by divine instinct, as *Gen.* 20. 3. or by *Sara*'s confession, whom doubtless he severely examined about it. And she, being awakened by this warning, durst no longer conceal her self, and thought she might securely make her self known.

19 Why saidest thou, she *is* my sister? so I might have taken her to me to wife *m*: now therefore behold thy wife, take *her*, and go thy way.

m Tho he had another before; Polygamy being then commonly practised.

20 And Pharaoh commanded *his* men concerning him *n*: and they sent him away, and his wife, and all that he had.

n (*i. e.*) Gave them a charge concerning him for his safe conduct whither he pleased.

CHAP. XIII.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him into the South *a*.

a (*i. e.*) Into the Southern part of *Canaan*, from whence he came, *Gen.* 12. 9. and which in Scripture is called simply the *South*, *Jos.* 10. 40. and 11. 16. Otherwise he went rather into the North; but the Scripture, being written for the *Jews*, doth frequently accommodate the names of the quarters of the world to them.

2 And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys *b* from the South, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai.

b Or rather, *according to his journeys* which he took as he came, going in the same road, and resting in the same place, of which he had experience.

4 Unto

p. 12. 7. 4 Unto the * place of the Altar *c* which he had made there at the first: and there Abram called on the name of the LORD *d*.

c (i. e.) Where the Altar was: for the Altar it self was either fallen down, as being probably built of Earth, as afterward, *Exod.* 20. 24. or overthrown by the wicked *Canaanites*. *d (i. e.)* Worshipped God by Prayer, and Preaching to his Family, *Gen.* 18. 19. and offering sacrifices. See *Gen.* 4. 26. and 12. 8.

5. And Lot also which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herds-men of Abrams cattel, and the herds-men of Lots cattel: and the Canaanite *e*, and the Perizzite dwelt then in the land *f*.

e (i. e.) The *Canaanites*, as *Gen.* 12. 6. the singular number for the plural, as *Psal.* 78. 45. and 105. 33, 40. *f (i. e.)* Were the Lords and owners of it, and therefore *Abram* and *Lot* could not take what pastures they pleased, but such as the others left them, which was not sufficient for their conveniency. It may also be added as a reason of *Abram's* following motion, because that idolatrous people were present, and diligently observed all their contentions and other miscarriages, and would doubtless take occasion thence to disparage the true Religion. And it must be remembred, that these are the words not of *Abram*, but of *Moses*; who, knowing that the *Canaanites* were then speedily to be turned out of the Land, intimates that the case was otherwise in *Abram's* days, when the *Canaanites* were possest, and were likely to continue the Possessors and Lords of the Land.

8 And Abram said unto Lot *g*, Let there be no strife, I pray thee, between me and thee, and *h* my herds-men and thy herds-men, for we *be* † brethren *i*.

† Heb. *men brethren.*

g The elder, and wiser, and worthier person relinquisheth his own right to his inferior for peace sake, leaving us a noble example for our imitation. *h* Or, *or, between*, &c. *and* for *or*, as *Exod.* 21. 17. and *Psal.* 8. 5. compared with *Matt.* 15, 14. *Heb.* 2. 6. for there was no strife betweem *Abram* and *Lot*: tho he feared it might pass from the feet to the head. *i (i. e.)* Both by nature near kinsmen, as the word *brother* is oft used; and in the Faith and Religion too; amongst whom contentions are very indecent and scandalous.

9 Is not the whole land before thee *k*? separate thy self, I pray thee, from me: if *thou wilt take l* the left hand, then I will go to the right: or if *thou depart* to the right hand, then I will go to the left.

k (i. e.) Open to thy view, and free to chuse which part thou pleasest, as thou canst agree with the owners. I give thee full power to chuse before me. See a like phrase, *Gen.* 20. 15. and 34. 10, 21. and 47. 6. *l* This and the following supplement are easily gathered both from the words of this and the 11 *verse*, and from the nature of the thing. And, the Hebrew Language being a concise or short language, such supplements are frequently necessary and very usual, Compare 2 *Chron.* 10. 12. with 1 *King.* 12. 11. and 2 *Sam.* 23. 8. with 1 *Chron.* 11. 11.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan *m*, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrha, even as the garden of the LORD *n*, like the land of Egypt *o*, as thou comest unto Zoar *p*.

m A great plain so called, because there the pleasant River *Jordan* divided it self into divers little streams or rivulets, which having no visible out-let into the Sea, by degrees, and in several places insinuated themselves into the Earth, which made it very fruitful and excellent for *Lot's* purpose. But this lovely plain was afterwards transformed by Divine Vengeance into a filthy Lake or dead Sea, *Gen.* 19. *n (i. e.)* Either 1. Like that famous Garden of *Eden* which God himself planted, *Gen.* 2 10. The like comparison we meet with, *Isa.* 51. 3. *Ezek.* 28. 13. and 31. 8. Or 2. Like some excellent Garden; for excellent things are thus expressed, as *the host of God*, 1 *Chron.* 12. 22. *i. e.* a great host: *Cedars of God*, *Psal.* 80. 10. *o* A Land of eminent fertility by the influence of that great River *Nilus*; Anciently celebrated as the Granary of other Countries. See *Ezek.* 31. *p (i. e.)* To *Bela*, *Gen.* 14. 2. afterwards called *Zoar*, *Gen.* 19. 22. and here so called by a *Prolepsis*. But the words are not to be joyned with the words immediately going before, as if *Egypt* was commended for its fertility in that part of it, from which men go to *Zoar*, but with the more remote words, and the sense is, as the words of the Text are transplaced and rendred by some, that *the plain of Jordan was (before the Lord destroyed* it and its Cities *Sodom and Gomorrha) watered every where, even to Zoar*; or, *even until thou comest*, i. e. till a man come *to Zoar. i. e.* all the way which leads from the place where *Abram* then was, to *Zoar*. And such transpositions are not unusual, as we shall see hereafter.

11 Then Lot chose him all the plain of Jordan: And Lot journied east *q*, and they separated themselves the † one from the other.

† Heb. *a man from his brother.*

q Heb. *From the East*, or, *Eastward*, as the Hebrew particle *min*, is sometimes used; See *Gen.* 2. 8. 2 *Sam.* 2. 2. compared with 1 *Chron.* 13. 6.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched *his* Tent toward Sodom.

13 But the men of Sodom *were* * wicked, and sinners before the LORD *r* exceedingly. * Ezek. 16. 49.

r Eminent, noted and impudent sinners. See *Gen.* 18. 20. *Ezek.* 16. 49. which is here added, as a secret reproof to Lot, who was either careless in his enquiry into the dispositions and manners of those among whom he intended to fix his abode; which for many reasons he should have searched out; Or he was willing to expose himself to all the hazards which he might incur by their Neighborhood and familiarity, for the sweetness and fertility of the Soil. An error which is frequently committed by men in the choice of their Habitations, and which oft costs them dear, as it did *Lot* in the following story.

14 And the LORD said unto Abram, after that Lot was separated from him *s*, Lift up now thine eyes, and look from the place where thou art, northward, and south-ward, and east-ward, and west-ward.

s To Comfort him now when he was alone, and in a worse soil than Lot had chosen.

15 For all the Land which thou seest *t*: * to thee *u* will I give it, and to thy seed for ever *x*. * Chap. 12. 7. and 26. 4. Deut. 34. 4.

t Object. Abram could see but a little part of the Land. *Answ.* 1. He might now possibly be upon a Mountain from whence he might have a large prospect every way. 2. He gave him all that he saw, but not only that, but also the rest of the Land, and therefore he bids him *walk through* and view *the whole Land*, *ver.* 17. *u Quest.* How was the Land given to *Abram*, when it is expresly said, *He, i. e. God, gave him none inheritance in it*, no, not so much as *to set his foot on*, *Acts* 7 5. *Ans.* 1. God gave *Abram* the right to it, tho not the actual possession of it, until the time that God appointed. *i.e.* As God gave the right of the Kingdom to *David*, but not the possession till *Saul's* Death. 2. God explains himself, *to thee and to thy Seed, i. e.* to thee, that is, to thy Seed, and that for thy sake, the particle *and* being put oft for, *that is*, as 1 *Chron.* 21. 12. compared with 2 *Sam.* 24. 13. *Eph.* 1. 3. and in many other places, as we shall see. *x Quest.* How *for ever*, when after some hundreds of years they were turned out of it? *Answ.* 1. This promise was made to them upon condition of their Obedience, which is oft expressed in other places, as *Levit.* 18. 26. *Deut.* 4. 25, 26. *Isa.* 48. 18, 19. 2. The word *Olam*, rendred *for ever*, doth not always signifie Eternity, but a long continuance, as is evident from *Gen.* 17. 13. and 48. 4. *Exod.* 21. 6. *Psal.* 132. 14. and many other places of Scripture; and in particular when it is applied to the Jewish Rites and Priviledges, it commonly signifies no more, than during the standing of that Commonwealth, or until the coming of the *Messias*, and so it may here be understood.

16 And I will make thy Seed as the dust of the Earth, so that if a man can number the dust of the Earth, *then* shall thy Seed also be numbred:

17 Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* Tent, and came and dwelt in the † plain of Mamre *y*, which is in * Hebron *z*, and built there an Altar unto the LORD. † Heb. *plains.* Or, *oken holts.* * Chap 35. 27.

y An *Amorite* of great note, from whom the City *Hebron* was called *Mamre*, *Gen.* 23. 19. a Friend and Confederate of *Abram*, *Gen.* 14. 13. by whom it is thought he was brought to the Knowledg and Worship of the true God. *z* Or, *near Hebron*; For so the Hebrew *Beth* is sometimes taken.

CHAP.

CHAP. XIV.

1 AND it came to pass in the days of Amraphel King of Shinar, Arioch King of Ellasar, Chedorlaomer King of Elam, and Tidal King of * Nations *a*.

* Josh. 12 23.

a (i. e.) Of a People which came to him out of several Nations, being allured possibly by his Fame, or by Promises and Priviledges granted to them, and put themselves under his Government. Or *Goiim* is the Name of a certain place, or Country, so called from the confluence of divers People or Nations thither, as *Tyrus* is called *the Mart of Nations*, *Isa.* 23. 3. upon the same account.

2 *That these* made War with Bera King *b* of Sodom, and with Birsha King of Gomorrha, Shinab King of Admah, and Shemeber King of Zeboiim, and the King of Bela which is * Zoar.

* chap. 19. 22.

b Once for all, observe that the Name of *Kings* is here and elsewhere given by *Moses* to the Chief Governours of Cities, or little Provinces. Compare *Jos.* 12.

3 All these were joyned together in the Vale of Siddim, which *is* ‖ the salt Sea.

‖ Which now is, though when this Battle was fought it was not so.

4 Twelve years they served Chedorlaomer *c*, and *in* the thirteenth year they rebelled.

c Who was their Lord, either, 1. By Inheritance, as the issue of *Elam*, *Sem*'s Son, *Gen.* 10. 22. Or, 2. By Conquest, having subdued those People in a former War, which *Josephus* speaks of.

5 And in the fourteenth year came Chedorlaomer, and the Kings that *were* with him *d*, and smote the Rephaims *e* in Ashtaroth-Karnaim *f*, and the Zuzims in Ham, and the Emims *g*, in ‖ Shaveh-Kiriathaim *b*.

‖ Or, *the plain of Kiriathaim.*

d (i. e.) Confederate with him for the recovery of his right, expecting the same assistance from him upon the like occasion. *e* A fierce and warlike people of *Canaan*. See *Gen.* 15. 20. Or, *the Giants*, as this word is taken, *Deut.* 2. 11. *f* A place in *Basan* called *Ashtaroth*, *Deut.* 1. 4. *Jos* 9. 10. & 13. 31. It is surnamed *Carnaim*, q. d. *Two horned*, like a half Moon, either from the situation and form of the place, or from the Goddess *Diana*, or the Moon, which usually was painted with two horns, whom they worshipped. *g* A People in *Canaan* of Giant-like stature, *Deut.* 2. 10, 11. *h Kiriathaim* is a noted City in *Gilead*, and *Shaveh* may be either the ancient Name of that City, or the present Name of the Country adjoyning and belonging to it.

6 And the Horites *i* in the Mount Seir, unto ‖ El-paran *k*, which *is* by the wilderness.

‖ Or, *the plain of Paran.*

i The ancient Inhabitants of *Seir*, of whom see *Gen.* 36. 20. & *Deut.* 2. 12. *k El* signifies a *Plain*, and *Paran* is the Name of a known City and Mountain. See *Numb.* 13. 3. *Deut.* 33. 2. 1 *Sam.* 25. 1, *&c.*

7 And they returned and came to En-mishpat, which *is* Kadesh *l*, and smote all the Country of the Amalekites *m*, and also the Amorites that dwelt in Hazezon-tamar.

l (i e.) Which after that time was called *Kadesch*, of which see *Num.* 20. 1, 14, *&c.* *m (i. e.)* Which afterwards was possessed by the Amalekites, *Gen.* 36. 12. A known figure called *Prolepsis.*

8 And there went out the King of Sodom, and the King of Gomorrha, and the King of Admah, and the King of Zeboim, and the King of Bela (the same *is* Zoar), and they joined Battle with them in the Vale of Siddim.

9 With Chedorlaomer the King of Elam, and with Tidal King of Nations, and Amraphel King of Shinar, and Arioch King of Ellasar; four Kings with five.

10 And the Vale of Siddim † *was full of* slime-pits *n*: And the King of Sodom and Gomorrha *o* fled and fell *p* there: And they that remained, fled to the Mountain.

† Heb. *pits pits.*

n And therefore chosen by those five Kings for the place of Battle, that their Adversaries being ignorant of the place, might unawares fall into those pits, which they by their knowledge of it, thought to escape. *o (i. e.)* Their Armies: a figurative speech, frequent in Scripture and other Authors: For their persons escaped, see *ver.* 17. *p* Either, 1. Fell into the pits which they designed for others. Or rather, 2. were slain; as this word is oft used, as *Jos.* 8. 24, 25. *Judg* 8. 10. & 12. 6. and here too, for those that *fell* are here opposed to those that *remained.*

11 And they took all the goods of Sodom, and Gomorrha, and all their victuals, and went their way.

12 And they took Lot *q*, Abrams brothers Son (who dwelt in Sodom) and his goods, and departed.

q Who now suffered for his co-habitation with bad Neighbours.

13 And there came one that had escaped, and told Abram the Hebrew *r*, for he dwelt in the Plain of Mamre the Amorite, Brother of Eshcol, and Brother of Aner: and these *were* confederate with Abram *s*.

r So called, either, 1. From his great and good Predecessor *Eber*, *Gen.* 10. 24. & 11. 14. in and by whom the primitive Language and true Religion were preserved, and therefore, tho *Abram* had five other Progenitors between *Eber* and him, which were persons of less note, he is rightly denominated from *Eber*, the *Hebrew*, because he was the first that revived the memory and the work of *Eber*, that kept up the same Language, and eminently propagated the same true Religion. Or, 2. As others think, from his passing over the River *Euphrates*, from beyond which he came into *Canaan*. *s (i. e.)* Had entred into a League for their mutual defence against common Enemies. Whence we learn that it is not simply and universally unlawful to make a League with persons of a false Religion.

14 And when Abram heard that his Brother was taken Captive; he ‖ armed his ‖ trained *t* *Servants* born in his own house, three hundred and eighteen, and pursued *them* unto Dan *u*.

‖ Or, *led forth.* ‖ Or, *instructed;*

t (i. e.) Whom he had disciplined and instructed both in Religion and in the Military Art too, both which were necessary to make them good Soldiers, that they might both fight with skill and courage, and also rely upon God, and engage his assistance; which was now especially necessary, when so small a party were to engage against so numerous an Army. *u* This is commonly thought to be a Town then called *Leshem*, *Jos.* 19. 47. or *Laish*, *Judg.* 18. 7. and afterwards *Dan*. See *Judg.* 18. 7, 29. So it is an anticipation. But it may be doubted whether this was a City, or if it were, whether it were not another Town called by the same Name, which was frequent in those parts. And some think this is not a Town, but the very Fountain of *Dan*, whence *Jordan* had its Name.

15 And he divided himself *x* against them, he and his Servants by night, and smote them, and pursued them unto Hoba, which *is* on the left hand of Damascus:

x (i. e.) His Forces into several parties, that coming upon them from several quarters, he might strike them with greater terror, whilst they thought his Army far more numerous than it was.

16 And he brought back all the goods *y*, and also brought again his brother Lot, and his goods, and the Women also, and the People.

y Which the victorious Kings had taken from the Princes and People mentioned before in this Chapter.

17 And the King of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the Kings that *were* with him) at the Valley of Shaveh, which is the * Kings dale *z*.

* 2 Sam. 18. 18.

z So called either upon this occasion of the meeting of divers Kings here: Or because King *Melchizedeck* either had his Habitation, or was much delighted with it, and conversant in it. See 2 *Sam.* 18. 18.

18 And * Melchizedeck *a* King of Salem *b* brought forth Bread and Wine *c*: And he *was* the Priest *d* of the most High God *e*.

* Heb. 7. 1.

a Quest. Who was this? *Ans.* 1. *Sem*, as the *Jews* and many others think, who probably was alive at this time, and, no doubt, a great Prince. But neither is it probable that *Sem* should be a King among the cursed race of *Ham*; nor will this agree with the Apostles description of *Melchizedeck*, *Heb.* 7. 3. *Without Father and Mother*, &c. Whereas *Sem*'s Parents, and the beginning and end of his days are as expresly mentioned by *Moses* as any other. 2. A *Canaanitish* King by the Divine Providence made both a King over men, and Priest unto the true God, brought in here in this unusual manner, without

any mention of his Parents Birth or Death, for this end, that he might be an illustrious Type of Christ. Of this matter see more upon *Heb.* 7. 3. *b* (*i. e.*) Of *Jerusalem*, called elsewhere *Jebus*, and *Salem*, *Psal.* 76 2. *c* Not for Sacrifice to God; for then he had brought forth Beasts to be slain, which were the usual and best Sacrifices: But partly to shew the respect which he bore to *Abram*, and principally to refresh his weary and hungry Army, according to the manner of those times. See *Deut.* 23. 3, 4. & 25. 18. *Judg.* 8. 5, 6, 15. 1 *Sam.* 17. 17. *d* Thus in succeeding Ages the same persons were often both Kings and Priests, as the learned Note out of *Virgil*, and other Authors. And this clause is here added as the cause and reason, not for his bringing forth, or offering Bread and Wine, as some would have it, (for that is ascribed to him as a King, as an act of Royal munificence) but of the following benediction and decimation. *e* For in those times God had his remnant scattered here and there, even in the worst Places and Nations.

19 * And he blessed him, and said, Blessed *be f* Abram of the Most High God, possessor of Heaven and Earth.

* Or, *Therefore* (as the particle is oft taken, (*i. e.*) because he was a Priest of God) *he* (*i. e. Melchizedeck*) *blessed him*, (*Abraham*) which was one act of the Priestly Office. See on *Heb.* 7. 6, 7. *f* So it is a prayer for him, that God would confirm and increase the blessing which he had given him Or, *Blessed* is: So it is an acknowledgment of Gods blessing conferred upon *Abraham* both formerly and in this late and great Victory. Or, *blessed* shall be: So it is a prediction concerning his future and further blessedness, whereof this was only an earnest.

20 And blessed *be* the Most High God, which hath delivered thine Enemies into thy hand: And
* Heb. 7. 4. he gave him * Tithes *g* of all *h*.

g Not *Melchizedeck* gave to *Abram*, as some *Jews* foolishly understand it; for *Abram* swears that he would not keep, nor take any of the recovered Goods of the Kings of *Sodom* or his Brethren, *ver.* 23. But *Abram* gave to *Melchizedeck*, as appears both from *Heb.* 4. 7. and from the Nature of the thing: For the Tithes confessedly belong to the Priest, such as *Melchizedeck*, and not *Abram*, as is here described to be. *h* Not of all the recovered Goods, but of all the spoils taken from the Enemies.

† Heb. *souls.* 21 And the King of Sodom said unto Abram, Give me the † persons, and take the Goods to thy self.

22 And Abram said to the King of Sodom, I have lift up my hand *i* unto the LORD, the Most High God, the possessor of Heaven and Earth,

i (*i. e.*) Swore; for this was the ancient manner of swearing. See *Exod.* 6. 8. *Num.* 14. 30. *Deut.* 32. 40. *Ezek.* 20. 5, 6.

23 That I will not *take k* from a thred even to a shooe-latchet ‖, and that I will not take any thing that *is* thine, lest thou shouldst say, I have made Abram rich *l*.

k Heb. *If I shall take.* Understand, *God do so and so to me*, which is expressed 1 *Sam.* 14. 44. A defective manner of Swearing used amongst the *Hebrews*, either to maintain the Reverence of Oaths, and the Dread of Perjury, seeing they were afraid so much as to mention the Curse which they meant; or to shew that they were willing to submit to any punishment which God should inflict upon them, without exception, if they violated their Oaths ‖ (*i. e.*) Any thing, tho never so small or mean. *l* (*i. e.*) Lest thou shouldst claim a share with God in the honour due to him, to whose blessing alone I do, and I will owe my riches. Or, lest thou shouldst say, *Abraham* is enriched with my spoils, and however he pretended kindness and charity, yet indeed it was his covetousness that put him upon this work.

24 Save only that which the young men have eaten, and the portion of the men which went with me *m*, Aner, Eshcol, and Mamre: Let them take their portion.

m For as *Abram* had a right to spoils, so had they, whether they joined with him in the Battle, as it is conceived they did, or, only abode by the stuff, 1 *Sam.* 30. 24. and therefore tho he might, and did give away his own right, he could not give away other mens.

CHAP. XV.

* Psal. 3. 3. & 5. 12. & 84. 11. & 91. 4. ‖ Or, *thy reward shall be very great.* * Psal. 16. 5.

1 AFter these things the word of the LORD came unto Abram in a Vision *a*, saying, Fear not, Abram *b*: I *am* thy * shield *and* ‖ thy exceeding * great reward *c*.

a God anciently revealed himself to men two ways, Either 1. When the man was asleep, in a Dream: Or 2. In a Vision, *Num.* 12. 6. when he was awake; and this either 1. When he was wrapt into an Extasie, wherein his senses are idle, but his mind is active and elevated to the contemplation and understanding of what God reveals. See *Num.* 12. 6, 7, 8. & 24. 4. *Isa.* 1. 1. *Act.* 10. 10, 11. Or 2. When the thing was manifested by an external representation. So here, God seems to have appeared to *Abram* in the shape of a man, as he did, *Gen.* 18. as may be gathered from *v.* 5, 10. *b* Neither the return of those Enemies whom thou hast smitten and provoked, nor the Envy of thy Neighbours for this glorious Victory, nor for thy own desolate condition. *c* Seeing thou didst trust to my protection, I will be a shield, or a protector to thee; and seeing thou didst so honourably, and for my sake, reject other rewards taken by thy self, and offered by the King of *Sodom*, thou shalt be no loser by it, I will abundantly recompense all thy piety to me, and charity to thy afflicted Kinsman *Lot*, and thy liberality towards others; I will bless thee with all sorts of good things, as well as defend thee from all evil: which two things make a man compleatly happy.

2 And Abram said, Lord God, what wilt thou give me, † seeing I go *d* childless *e*, and the Steward of my house *f is* this Eliezer of Damascus *g*?

† What pleasure can I take in any other gifts, so long as thou dost withhold from me that great and promised gift of that blessed and blessing seed, in the giving of whom, thy honour and the world's happiness is so highly concerned, *chap.* 12. 3. *d* Either 1. I pass the time of my life, going on and growing in years, and hastning to my long home. Or 2. I die, *i. e.* am about to die, or likely to die. *Going* is oft times put for *dying*, as 1 *Chron.* 17. 11. compared with 2 *Sam.* 7. 12. *Job* 10. 21. & 14 20. *Mat.* 26. 24. *e* What good will the world do me, if I have no Heir to possess it, if God lose the glory of his Truth in making good his promise, and I lose the comfort of my long hoped for Child, and that such a Child, the Effect of a Divine promise, one out of whose loins he must come, in whom all Nations shall be blessed? *f* Heb. *The Son of the care*, or *government*, or *management of my house*, *i. e.* he who manageth the affairs of my house. An usual *Hebraism*, as Captives are called *children of captivity*, *Ezra* 4. 1. and afflicted persons, *children of affliction*, *Prov.* 31. 5. Others read the Verse thus, *And the steward of my house, this Eliezer of Damascus*, understand, *shall be my Heir*; which words may easily be supplied out of the following verse. And such supplements of a word or short sentence out of a member or verse either foregoing or following, are frequent in Scripture, as *Num.* 24. 22. *Zech.* 14. 18. *Neh.* 5. 2. *Hab.* 2. 3. *Eph.* 2. 1. *g* This may be the Name either of a man, or of a place so called.

3 And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house *h* is mine heir *i*.

h Of such see *Gen.* 14. 14. and *Eccl.* 2. 7. And these are opposed to them that are born of a man's body, *Job* 19. 17. *Prov.* 31. 2. *Jer.* 2. 14. *i* Either 1. By nearness of relation, being, as some conceive, descended from *Aram* the Eldest Son of *Sem*. Or 2. For a recompence of his fidelity, compare *Prov.* 17. 2. Or 3. Because he only had the exact knowledge and absolute power of all his Master's Estate, *Gen.* 24. 10. and therefore could easily keep all after his Master's Death. All which reasons concurring, might give occasion for this Speech.

4 And behold, the word of the LORD *came* unto him, saying, This shall not be thine heir: but he that shall come forth out of thine own Bowels *k* shall be thine heir.

k (*i. e.*) Out of thy own body, see *Gen.* 35. 11. 2 *Sam.* 7. 12. 2 *Chron.* 6. 9.

5 And he brought him forth abroad; and said, Look now towards Heaven, and tell the Stars *l*, if thou be able to number them *m*: and he said unto him, * so shall thy seed be. * 1 Chron. 27. 23. Rom. 4. 18.

l Qu. Seeing the Sun was not yet *going down*, *v.* 12. how could he see the Stars? *Ans.* 1. He might see them by representation in a Vision, or by a Divine Power strengthning his eyes to behold them. 2. It was not necessary he should then actually see them, He bids him make trial when he pleased, if he could number the Stars, which were now present to his mind, and would shortly be present and visible to his bodily Eye. *m* Which thou art not able to do: for tho Astronomers have presumed to give us the number of those Stars which are distinctly visible to the Eye, wherein yet they vary one from another, yet that there are other Stars innumerable appears confusedly to the Eye, and evidently by the help of glasses.

6 And he * believed in the LORD *n*, and he counted * it to him for righteousness *o*. * Rom. 4. 3. Gal. 3. 6. Jam. 2. 23.

n (*i. e.*) He was fully perswaded that God was able to fulfil, and would certainly fulfil the promise made to him concerning a Child. and especially concerning the *Messias*, who should come out of his loins by that child, and that both himself and all people should be justified and blessed in and through him.

* Or,

* Or, *reckoned*, or *imputed*, as this word is translated, *Rom* 4. 10, 22. *o* (*i. e.*) For a righteous and worthy action, as *Pſal.* 106. 31. and further, in reſpect of this action and grace of faith, whereby he relied upon God for the promiſed ſeed, and upon the promiſed ſeed too, he pronounced him a juſt and righteous perſon notwithſtanding his failings, which even this Hiſtory acquaints us with; and graciouſly accepted him as ſuch. VVhich ſence is eaſily gathered from St. *Paul*'s explication and accommodation of this paſſage, *Rom.* 4. 9, 18, 22.

7 And he ſaid unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, togive thee this land to inherit it.

8 And he ſaid, Lord GOD, whereby ſhall I know *p* that I ſhall inherit it?

p He asks a ſign, not out of diſtruſt of God's promiſe, for *he was ſtrong in faith*, *Rom.* 4. 20. but for further aſſurance and confirmation of it. And ſuch an asking of a ſign was not an unuſual practice with good men, as *Judg.* 6. 37. 2 *King.* 20. 8. nor are they reproved for it: but on the contrary, *Ahaz* was commanded to ask a ſign, and reproved for not asking it, *Iſa.* 7.

9 And he ſaid unto him, Take me ‖ an heifer of three years old *q*, and a ſhe goat of three years old, and a ram of three years old, and a turtle-dove, and a young pidgeon *r*.

‖ Take and offer at my command, and for my ſervice. *q* At which time it is perfect in ſtature and ſtrength, and therefore fitteſt for God's ſervice. *r* This and the other Creatures here following, and ſacrifices are the ſame, which afterwards were preſcribed in the *Levitical* Law.

10 And he *ſ* took unto him all theſe, and divided them in the midſt *t*, and laid each piece one againſt another *u*: but the birds divided he not *x*.

ſ (*i. e.*) *Abram*: who by divine inſtinct and precept did all this which here follows, *t* Into two equal parts. This was done for two reaſons, 1. To repreſent the torn and diſtracted condition in which his ſeed was to lie for a ſeaſon. 2. To ratifie Gods covenant with *Abram* and his ſeed: for this was a Rite uſed in making covenants, as appears both from Scripture, *Jer.* 34. 18. and other Authors. *u* Partly to encourage hope, that God would in his time put thoſe parts together, and unite thoſe dry bones (to which the *Iſraelites* are compared, *Ezek.* 37.) and cloath them with fleſh; and partly, that the perſons entring into covenant, might paſs between thoſe parts, and ſo teſtifie their union and conjunction in one and the ſame Sacrifice. *x* Either becauſe there were two Birds, and the one was laid againſt the other, which anſwered to the diviſion of the larger Creatures: or becauſe they belonged not to the Ceremony of the Covenant, but were for the uſe of ſacrifice, wherein they were to be offered whole, as afterwards was preſcribed, *Lev.* 1. 15, 17.

11 And when the fowls came down upon the carcaſſes *y*, Abram drove them away *z*.

y To devour them: whereby he ſignifies, either, 1. The diſturbance and deſtruction which good men are expoſed to in the ſervice of God from evil Spirits and men: Or rather, 2. The great peril of *Abram*'s poſterity, whowere not only torn in pieces, like theſe ſacrifices, but even the remainder of them were likely to be devoured by the *Egyptians*, whoſe King is compared to an Eagle, the chief of the Birds of prey, *Ezek.* 17. *z* By the blaſt of his mouth, as the *Hebrew* word ſignifies; repreſenting *Abram*'s conqueſt over all his Enemies by Faith and Prayer, whereby he engaged God to be the preſerver and deliverer of his people.

12 And when the ſun was going down, a deep ſleep fell upon Abraham *a*, and lo, an horror of great darkneſs fell upon him *b*.

a Partly natural from his labour in killing and ſacrificing thoſe creatures: and partly ſent upon him from God, to make way for the following repreſentation. *b* (*i. e.*) He ſeemed to be covered with a dreadful darkneſs, which was, either, 1. A Token of God's ſpecial preſence, Compare 1 *King.* 8. 12. Or, 2. A ſignification of the diſtreſſed and doleful condition of *Abram*'s ſeed: for *darkneſs* in Scripture is frequently mentioned as an emblem or ſign of great miſery, as *Pſal.* 88. 6. and 107. 14, *&c.*

13 And he ſaid unto Abram, Know of a ſurety * that thy ſeed ſhall be a ſtranger in a land *that* is not theirs *c*, and ſhall ſerve them, and * they ſhall afflict them four hundred years *d*.

* Acts 7. 6.
* Exod. 1. 11.

c (*i. e.*) In *Canaan* and *Egypt*: for tho *Canaan* was theirs by promiſe, to be fulfilled in after-times, yet it was not theirs by actual donation and poſſeſſion, but they were ſtrangers in it, *Gen.* 17. 8. *Pſal.* 105. 11, 12. *d* Exactly 405 years, but a ſmall ſum is commonly neglected in a great number, both in ſacred and prophane VVriters. *d* There were 430 years between the firſt promiſe, or between the renewing and confirming of the promiſe by the gift of *Iſaac*, and *Iſrael*'s going out of *Egypt*, or God's giving of the Law, *Exod.* 12. 40. *Gal.* 3. 17. but part of this time *Abraham* with his Son *Iſaac* lived in much honour and comfort: but after *Iſaac* grew up, the affliction here mentioned began with *Iſaac* in *Canaan*, and continued to him and his poſterity in *Egypt*, till this time was expired.

14 And alſo that nation whom they ſhall ſerve *e*, will I judge *f*: and afterward * ſhall they come out with great ſubſtance *g*.

* Exod. 12. 36. Pſal. 105. 37.

e (*i. e.*) *Egypt*, the principal ſeat of their ſervitude, and the inſtrument of their ſoreſt bondage. *f* (*i. e.*) Puniſh, as that word is uſed, *Pſal.* 51. 6. *Obad. v.* 21. and elſewhere. *g* The accompliſhment whereof, ſee *Exod.* 3. 22. & 11. 2. & 12. 35, 37.

15 And thou ſhalt go to thy fathers *h* in peace, * thou ſhalt be buried in a good old age.

h (*i. e.*) Either, 1. Into Heaven, where thy godly progenitors are gone. Or, 2. Into the ſtate of the dead, where all thy Fathers are gone before thee: This may ſeem more probable, at leaſt in this place, partly becauſe this or the like phraſe is indifferently uſed concerning good and bad men. See *Gen.* 25. 8. *Pſal.* 49. 19. partly becauſe this phraſe is ſo expounded, *Acts* 13. 36 *He i. e. David, was laid to his Fathers*, and (for, *that is*) *ſaw corruption*: partly, becauſe ſome of *Abram*'s Father's, and particularly *Nahor*, his grand-father, who lived and died an Idolater, cannot with any warrant from Scripture, be preſumed to be gone to the place of bleſſedneſs in their Souls. * Free from thoſe afflictions which ſhall come upon thy poſterity after thy deceaſe.

16 But in the fourth generation *i*, they ſhall come hither again: for the iniquity of the Amorite *k* is not yet full *l*.

i In the end of the 400 years mentioned, *v.* 13. a *generation* being at that time reckoned at one hundred years, or thereabouts. Or, in the fourth generation, numbred from their going into *Egypt*, or from their leaving *Canaan*; which may poſſibly be implied by theſe words, *they ſhall come hither*. So *Caleb* was the fourth from *Judah*, and *Moſes* the fourth from *Levi*. and ſo doubtleſs many others. *k* (*i. e.*) Of the people inhabiting *Canaan*. And the *Amorites*, one of thoſe people, *v.* 21. are here put for all the reſt, as *Gen.* 48. 22. 1 *Kings* 21. 26. 2 *Kings* 21. 2. *Amos* 2. 10. either becauſe they were the greateſt and ſtouteſt of all, *Amos* 2. 9. or becauſe *Abram* dwelt among that people, *Gen.* 13. 18. & 14. 13. *l* All mens ſins are kept by God as in a book of remembrance, not one of them is loſt: and as God exactly obſerves the number and meaſure of mens ſins, ſo he determines within himſelf, how far, and how long he will bear with ſinful Men or Nations, and what ſhall be the period of his patience, and when that comes, their meaſure is full, and their deſtruction infallibly comes. See *Jer.* 51. 13. *Mat.* 23. 32. 1 *Theſ.* 2. 16.

17 And it came to paſs that when the ſun went down, and it was dark, behold a ſmoaking furnace, and a † burning lamp *m* that paſſed between thoſe pieces.

† Heb. *a lamp of fire.*

m By which Symbol God deſigned to repreſent, either, 1. The future ſtate of *Abram*'s ſeed: the *ſmoaking furnace*, ſignifying *Iſrael*'s miſery in the *iron furnace* of *Egypt*, as it is called, *Jer.* 11. 4. and the *burning Lamp*, noting their deliverance, or light ſhining out of darkneſs. Or, 2. His own preſence: for God is called a *conſuming fire*, *Heb.* 12. *laſt.* and both *ſmoak* and *fire* are elſewhere mentioned as the ſigns and means of God's appearance. See *Exod.* 3. 2. & 19. 9, 16, 18. & 20. 18. And this ſenſe ſeems to be favoured by the following words, it being the cuſtom of perſons entring into covenant, to paſs between ſuch pieces, as hath been ſaid: and becauſe God hath no body which could viſibly do ſo, therefore he doth it in this type or ſhadow.

18 In that ſame day the LORD † * made a covenant with Abram, ſaying, * Unto thy ſeed have I given *n* this land, from the river of Egypt *o*, unto the great river, the river Euphrates *p*.

† Heb. *cut.*
* chap. 24. 7.
* chap. 12. 7. & 13. 15. & 26. 4. Exo. 23. 31. Num. 34. 3. Deut. 1. 7. & 11. 24. & 34. 4. Joſh. 1. 4. 2 Chro. 9. 26. Neh. 9. 8. Iſa. 27. 12.

n (*i. e.*) Decreed and promiſed in due time to give, which makes it as ſure as if it were actually given to them. Or, *I will give*: words of the paſt time being oft put for the future, eſpecially in Prophecies. *o* Not *Nilus*, which elſewhere is ſo called, but a leſs River, as is ſufficiently implied, becauſe this is oppoſed to the *great River* here following, but a River called *Sihor*, which divides *Egypt* from *Canaan*. See *Num.* 34. 5. *Joſ.* 13. 3. 1 *Chron.* 13. 5. *p* The accompliſhment hereof, ſee 2 *Sam.* 8. 3. 1 *Kings* 4. 21. & 9. 21.

19 The Kenites *q*, and the Kenizzites *r*, and the Kadmonites *ſ*:

q Supposed the same with the *Midianites*, by comparing *Exod.* 3. 1. with *Judg.* 1. 16. See also *Num.* 24. 21. 1 *Sam.* 15. 6. *r* Thought to be the *Idumæans*, who sprung from *Kenaz* of *Esau*'s Race. But this seems not to agree with *Deut.* 2. 5. where God expressly saith to the *Israelites* concerning the *Idumæans*, *I will give you none of their land*, &c. *s* (*i. e.*) The *Eastern* people, as the word signifies, elsewhere called the *Hivites*, *Jos.* 9. 1. who lived near the Mount *Hermon*, *Jos.* 11. 3. which was in the *East* part of *Canaan*. See *Isal.* 89. 12.

20 And the Hittites, and the Perizzites, and the Rephaims:

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1 NOw Sarai Abrams wife bare him no *children*, and she had an handmaid, an Egyptian, whose name *was* * Hagar.

* Gal. 4. 24.

2 And Sarai said unto Abram, Behold, now the LORD hath restrained me from bearing, I pray thee go in unto my maid: it may be that I may † obtain children by her *a*: and Abram hearkened to the voice of Sarai *b*.

† Heb. *be builded by her.*

a She reckons the children of her bond-woman, (as *Hagar* was, *Gal.* 4. 22.) would be accounted her children. See *Gen.* 30. 3. *Exod.* 21. 4. 2 *Sam.* 21. 8. *Esth.* 2. 7. *b* Supposing that God would accomplish his promise of a Seed to come out of his loins by this way; and knowing that *Sarai* was not yet mentioned in the promise, as the person by whom he should have that seed; and not consulting with God, which he should have done.

3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram, to be his wife *c*.

c (*i e.*) His Concubine, or secondary Wife. *Polygamy*, tho it was forbidden by Gods first institution, *Gen.* 2. 24. compared with *Mat.* 19. 5. and brought into the World by wicked *Lamech*, yet it was sometimes practised by the Patriarchs, either by Gods permission, who could rightly dispence with his own Laws when and where he pleased; or by their mistake about the lawfulness of it. As for the present case, it is most evident this action was not the effect of an inordinate lust, but of an earnest desire of having children, and especially of obtaining the blessed and promised Seed.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes *d*.

d For barrenness in it self was a reproach, and especially to *Sarai*, who seemed to be a person rejected by God, as one whom he would not honour with being the Mother of that Seed: and *Hagar* being suddenly made *Sarai*'s partner in the priviledge of *Abram*'s bed, and superior to her in respect of that great blessing of child-bearing, it is no wonder if she grew insolent upon it, especially being advanced so highly from so low a condition.

5 And Sarai said unto Abram, My wrong *be* upon thee *e*: I have given my maid into thy bosom, and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee *f*.

e (*i. e.*) The injury done to me by *Hagar*, who thus wickedly requites my kindness to her, be upon thee; *i. e.* is to be imputed to thee, thou art the cause of it, because thou dost not maintain my reputation, and repress her arrogancy. *f* (*i. e.*) Give forth a righteous Sentence between us, and deal with each of us according to our guilt or innocency in this matter. Compare 1 *Sam.* 24. 13, 16.

6 But Abram said unto Sarai, Behold, thy maid *is* in thine hand *g*: do to her † as it pleaseth thee *h*. And when Sarai † dealt hardly with her *i*, she fled from her face *k*.

† Heb. that which *is good in thine eyes.*

† Heb. *afflicted her.*

g (*i. e.*) Subject to thy Power and Authority, as the phrase is taken, *Gen.* 24. 10. & 39. 4, 6, 8. *Num.* 31. 49. For tho she be my Concubine, yet she is thy inferior, and therefore if she exalt her self above her measure, I give thee power to exercise thy Authority over her. But whether this was not one of *Abram*'s infirmities, to give up his second wife into the hands of the first, may well be questioned. *h* Use whatsoever power God hath given thee over her: for we must not think that *Abram* gave her power of Life and Death over her, especially now when she was with child. Therefore here, as often elsewhere, the general words must be limited from the Nature of the thing, and from other Texts of Scripture, which forbid cruelty even to our Servants. 2. Either by imposing labours upon her above her strength, or by grievous stripes which she could not bear. *k* Contrary to Gods command, *Eccl.* 10. 4. and to the laws of Justice, because both her person and the fruit of her body were not her own, but *Abram*'s right and possession.

7 And the Angel of the LORD *l* found her by a fountain of water in the wilderness, by the fountain in the way to Shur *m*:

l The Son of God, who oft appeared in man's shape, before he took man's Nature, who is called an *Angel* or *Messenger*, because he was the *Angel of the Covenant*, *Mal.* 3. 1. and was sent upon divers Messages to men in the *Old Testament*, and at last was to be sent in the flesh, as Gods great Embassador, or Messenger of peace and reconciliation. *m* A place near *Egypt*, *Gen.* 25. 12. 1 *Sam.* 15. 7. being her Native Country, *Exod.* 15. 22.

8 And he said, Hagar Sarai's maid *n*, whence camest thou? And whither wilt thou go *o*? and she said, I flee from the face of my mistress Sarai.

n By which Title he admonisheth her, that tho she was *Abram*'s Wife, yet she was *Sarah*'s maid, to whom she owed subjection and service, from which she could not lawfully withdraw her self. *o* Consider with thy self what thou art doing, what a sad exchange thou art making. Thou forsakest not only an excellent Master and Husband, but also me and my worship, which thou wilt not find in any other Family, and so castest thy self out of the true Church, and art running headlong into a place of all Idolatry and Impiety, to thy utter undoing, and this meerly through pride and impatience.

9 And the Angel of the LORD said unto her, Return to thy mistress, and submit thy self under her hands.

10 And the Angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbred for multitude.

11 And the Angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name ‖ Ishmael: because the LORD hath heard thy affliction *.

‖ That is, *God shall hear.*

* Hath heard thy cry in thy affliction.

12 And he will be a wild man *p*: his hand *will be* against every man, and every man's hand against him *q*: * and he shall dwell in the presence of all his brethren *r*.

* chap. 25. 18.

p Heb. *A wild ass-man*, *i. e.* a man like a wild ass, fierce and untamed, and unsettled in his habitation, or as that creature is, *Job* 39. 5, 8. *Jer.* 2. 24. *Hos.* 8. 9. living in desarts and mountains, warlike and violent, exercising himself continually in hunting beasts, and oppressing men. See *Gen.* 21. 20. *q* He will provoke and injure all that converse with him, and thereby will multiply his Enemies: which is to be understood not only of him, but also of his posterity. *r* In the borders of the other sons and kindred of *Abram* and *Isaac*, who tho they shall be vexed and annoyed with his Neighbourhood, yet shall not be able to make him quit his habitation. See *Gen.* 25. 18.

13 And she called the name of the LORD that spake unto her, † Thou God seest me *s*: for she said, Have I also here looked after him that seeth *me* *t*?

† Heb. *Elroi, thou art a God that seest me.*

s Thou hast been pleased to take notice and care of me, and graciously to manifest thy self unto me. *t* (*i. e.*) After that God, whose Eye is upon me for good? So she chides her self for her neglect of God, and of his providence, and that not only in her Master's house, but even *here*, in the Wilderness, where her desolate and miserable condition should have made her look after, and call upon God for help. Or rather, these are words of admiration, *q. d. Have I also here*, *i. e.* in this desolate wilderness, *looked after him that seeth me*, *i. e.* seen the face of my gracious God? That God should appear to me in my Master's house, where he used to manifest himself, was not strange, but that I should have such a favour here, that God should not only look upon me, but admit me to look upon him, and visibly appear to me after I had run away from him, and from my godly Master, this was more than I could hope or expect. Others thus, *Have I here seen after him that sees me*; *i. e.* after the vision of him that hath appeared to me; *i. e.* Do I yet see and live after I have seen God? She wonders at it, because it was then the common Opinion, that an appearance of God to any Person was a fore-runner of Death. See *Gen.* 32. 30. *Exod.* 33. 20. *Jud.* 6. 22. & 13. 22. And *seeing* is here put for living, one function of life for life it self, as *Exod.* 24. 11. *Eccl.* 11. 7, 8. But the word *seeing*, put by its self, as here it is, is neither in those places, nor elsewhere used for living. And had that been her meaning, she would have expressed it plainly,

ly, as they do in the places alledged, and not have used so dark and dubious a Metaphor, nor would have said, *after him that sees me*, but rather, *after I have seen him.*

* chap. 24. 62. That is, *the well of him that liveth and seeth me.*

14 Wherefore the well was called * ‖ Beerlahai-roi *u*: behold *it is* between Cadesh and Bered.

u This Name may have respect, either, 1. To God, *The well of him that liveth, (i. e.* of the true and living God*) and seeth me, i. e.* taketh care of me. Or, 2. To *Hagar*, *The well of her that liveth, (i. e.)* who tho she gave up her self for dead and lost, yet now is likely to live, both in her person and in her posterity, *and seeth*, or *did see*, namely, God present with her.

15 And Hagar bare Abram a Son ‖ and Abram called his sons name, which Hagar bare, Ishmael.

‖ To wit, after her return and submission to her Mistress, which is evident from the following History.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAP. XVII.

1 AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the ‖ Almighty God *a*, * walk before me *b*, and be thou ‖ perfect *c*.

‖ Or, *All-sufficient.*

* chap. 5. 22.

‖ Or, *upright or sincere.*

a Who can do all that I have promised, or shall promise to thee, and whatsoever pleaseth me: and therefore do thou firmly believe all my words. *b* As becomes one in the presence of thy Lord, and Judge, and Rewarder, being careful to please and obey me in all things, and depending upon me for thy well-doing, and well-being. See the same phrase, *Gen.* 48. 15. 1 *King.* 8. 25. *Psal.* 116. 9. *c (i. e.)* Sincere, universal and constant in thy belief of my promises, and obedience to my commands. See *Gen.* 6. 9.

2 And I will make my covenant between me and thee *d*, and will multiply thee exceedingly.

d I am come to renew, establish, and enlarge that covenant which I formerly made with thee.

3 And Abram fell on his face *e*, and God talked with him, saying,

e Partly in self-abasement, and an humble sense of his own undeservedness of such favours; and partly in reverence and worship to God, and a thankful acknowledgment of his marvellous kindness. Compare *Lev.* 9. 24. *Ezek.* 43. 3.

4 As for me, behold my covenant *is* with thee; and thou shalt be a father of † many nations *f*.

† Heb. *multitude of Nations.*

f Both literally, or after the Flesh, of the *Israelites*, *Ishmaelites*, *Edomites*, &c. and spiritually, of all Believers of all Nations, to whom *Abram* hath in some sort the place of a Father, *Rom.* 4. 12, 17. Not only as he was the great Example and Teacher of that Faith by which they are all saved (as the instructers of others are called their *Fathers*, both in Scripture, as *Gen.* 4. 20, 21. and in profane Authors) but as he was made by God the head of the Covenant, by, or through whom the Covenant-right was conveyed to all his Natural Seed, and afterwards to the Spiritual Seed, all *Gentile* believers.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham *g*: * for a father of many nations have I made thee.

* Rom. 4. 17.

g (i. e.) The Father of a multitude, *Ham* in the *Hebrew* being put for *Hamon*, which signifies a *multitude*, by a figure called *Apocope*, which is usual in proper Names.

6 And I will make thee exceeding fruitful, and † I will make * nations of thee, and Kings shall come out of thee *h*.

† Heb. *I will make thee Nations.*

* chap. 35. 11.

h So did the Kings of *Israel* and *Judah*, of *Edom*, of the *Saracens*, and the *Messias*, who is King of Kings, and Lord of Lords.

7 And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee *i*, and to thy seed after thee.

i (i. e.) Whatsoever I am or have, all that shall be thine, and shall be employed for thy protection, Consolation and Salvation. This phrase contains in it the confluence of all blessings, Temporal, Spiritual and Eternal. See *Lev.* 26. 12. *Psal.* 33. 12. & 144. 15. *Jer.* 31. 33.

* chap. 12. 7.

† Heb. *of thy sojournings.*

8 And * I will give unto thee, and to thy seed † after thee, the land † wherein thou *art* a stranger, all the land of Canaan, for an everlasting possession *k*; and I will be their God.

† Unto thee, not in thy own person, but in thy Seed. See *Gen.* 13. 15, 17. *k* Upon condition of their Obedience to God, as is oft expressed: Wherein seeing they so notoriously failed, it is no wonder if they *possessed it but a little while*, as the Prophet complains, *Isa.* 63. 18.

9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou *l*, and thy seed after thee in their generations.

l The agreement is mutual: My part was expressed before, now follows thy part, and the condition to which my promise and blessing is annexed.

10 This *is* my covenant *m* which ye shall keep between me and you, and thy Seed after thee: every * man-child *n* among you shall be circumcised.

* Acts 7. 8.

m Circumcision is here called the *Covenant* by an usual Metonymy, because it is the condition, sign and seal of the Covenant, the pledge of Gods promise and mans duty. And upon the same grounds, the *Cup*, *i. e.* the Wine, is called *the New Testament in Christ's Blood*, *Luke* 22. 20. Or, which is all one, *Christ's Blood in the New Testament*, *Mat.* 26. 28. *n* It is evident, that Women as well as Men were comprehended in this Covenant, from *Gen.* 34. 14. *Exod.* 12. 3, 4. *Joel* 2. 15, 16. Yet Circumcision is given only to the Males, partly, because it could not, at least, not conveniently, be administred to Females: partly, because man is the principal cause of the propagation of Children, and consequently of the propagation of that Original Corruption which cleaves to them; partly, to signifie, that all persons begotten by man, should be polluted by sin, tho not all conceived by a Woman, as Christ was: And partly, because Man is the Head of the Woman and of the Family, upon whom all their concerns are devolved, and from whom the distinction of Families and People comes.

11 And ye shall circumcise the flesh of your fore-skin *o*; and it shall be a * token of the covenant *p* betwixt me and you.

* Acts 7. 8. Rom. 4. 11.

o (i. e.) By an usual Hypallage, *the fore-skin of your flesh*: And the word *Flesh* is here put for the Genital part, as it is *Lev.* 15. 2, 19. *Ezek.* 16. 26. & 23. 20. and elsewhere. This part God singled out for this Ordinance, because it is, and was a great instrument both in the commission of actual sins, and in the propagation of Original sin, and therefore it was very proper to apply to it the seal of Gods gracious Covenant for the remission of sins past, and the Extirpation of sin for the future. *p (i. e.)* A sign, evidence, and assurance, both of the blessing promised by that God who appointed this Ordinance, and of man's Obligation to the Duties required, which is signified by his acceptance of, and submission to this Ordinance. And here we have the Nature and definition of a Sacrament, *viz.* that it is a figure or token of Gods Covenant.

12 And † he that is eight days old *q*, * shall be circumcised among you: every man-child in your generations *r*, he that is born in the house, or bought with money of any stranger *s*, which *is* not of thy seed.

† Heb. *a son of eight days.*

* Lev. 12. 3. Luke 2. 21. Joh. 7. 22.

q Not before that time, because of the Childs weakness and imperfection, and impurity too, *Exod.* 22. 30. *Lev.* 12. 3. for which reason also Beasts were not to be offered to God before the Eighth Day, *Exod.* 22. 30. *r* Successively, until the *Messias* come, who shall circumcise your hearts, and change this Ordinance for another. *s* These were of two sorts, 1. Children, who being entirely his possession, and having not understanding to discern, nor will to chuse or refuse, were to be circumcised. 2. Grown persons, who were not to be compelled to be circumcised, but if they refused it, were not to be permitted to dwell in his Family, lest they should infect others, but were to be sold to strangers, as the *Hebrew* Doctors teach. But as for *Abraham's* Servants here, they were thoroughly instructed in Religion, *Gen.* 18. 19. and doubtless did willingly embrace it and submit to this Sacrament.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh, for an everlasting covenant *t*.

t So it was, and is properly, in regard of the thing signified to all true Believers; and for the sign it is so called, because it was to endure through all Generations, till the coming of the *Messias*: The word *Olam* here and elsewhere rendred *everlasting*, or *for ever*, being oft used to express not only simple Eternity, but any long continuance for many Ages, yea, sometimes for a man's Life. See *Exod.* 21. 6. *Deut.* 15. 17. 1 *King.* 9. 3.

14 And the uncircumcised man-child, * whose flesh of his fore-skin is not circumcised *u*, that soul shall be cut off from his people *x*: He hath broken my Covenant *y*.

* Or

* Or rather, *And as for the uncircumciſed man-child.* So the Nominative is put abſolutely, as is frequent in the *Hebrew* Tongue. *u* Or, *Who ſhall not circumciſe the Fleſh of his fore-skin:* For the *Hebrew* Verb may be rendred actively: Which ſeems beſt here; becauſe the puniſhment ſeems more juſtly to belong to the Parent, who was guilty of this neglect, than to the Child, who was not capable of this Precept, and therefore not guilty of the violation of it. And this may further appear from *Exod.* 4. 24, 25. where God ſeeks to kill, not the Child, but the Father, *Moſes*, for his ſin. And *the Fleſh of* the Childs *Fore-skin* is rightly called *the Fleſh of his, i. e.* The Parents *Fore-skin*, becauſe the Child is a part and the poſſeſſion of his Parent. So that this threatning concerns only grown perſons, and of them only ſuch as ſhall wilfully and unneceſſarily neglect this Duty: for otherwiſe it was neglected by the *Iſraelites* for forty years together in the Wilderneſs, *Joſ.* 5. 7. without any token of Gods diſpleaſure for it. *x* This phraſe denotes, either, 1. An Excluſion from Fellowſhip with Gods people, and from all the promiſes, privileges and bleſſings belonging to them, either in this Life or that to come. Or rather, 2. An untimely and violent death, as may be gathered from *Exod.* 31. 14. to be inflicted by the Magiſtrate, to whom God committed the Execution of this, as well as other Laws, and in caſe of his neglect and default, or the ſecrecy of the fact, by the extraordinary hand of God, who ſometimes aſcribes this act to himſelf, as *Levit.* 17. 10. & 20. 6. *y* That ſacred bond which tied him and me together, and by his neglect and contempt of the condition required on his part, he hath forfeited the bleſſing promiſed on my part.

15 And God ſaid unto Abraham, as for Sarai thy Wife, thou ſhalt not call her Name Sarai, but Sarah *z* *ſhall* her Name *be.*

z *Sarai* ſignifies *my Lady* or *my Princeſs*, which confines her dominion to one Family, but *Sarah* ſignifies either a *Lady* or *Princeſs* ſimply and abſolutely without reſtriction, or, *the Princeſs of a multitude*, the Hebrew letter *he* being taken out of *Hamon*, and added to her Name, as it was to *Abram*'s Name.

16 And I will bleſs her, and give thee a Son alſo of her: Yea, I will bleſs her, and † ſhe ſhall be *a mother* of * Nations: Kings of people ſhall be of her.

† Heb. *ſhe ſhall become Nations.* * chap. 35. 11.

17 Then Abraham fell upon his face, and laughed *a*, and ſaid in his heart, ſhall *a Child* be born unto him that is an hundred years old, and ſhall Sarah that is ninety years old bear?

a Through admiration and holy rejoicing at ſo great a bleſſing, not through unbelief, as *Sarah* did, *Gen.* 18. 12, 13. as appears from *Rom.* 4. 19, 20. And though the outward act was the ſame in both, yet God diſcerned their differing diſpoſitions and intentions therein.

18 And Abraham ſaid unto God, O that Iſhmael might live before thee *b!*

b Grant, O Lord, that the giving of one Son may not be joined with the taking away of another, that *Iſhmael* may faithfully ſerve thee, and may have a ſhare in thy favour, and gracious covenant. For this ſeems to be the meaning of this phraſe of *living before God*, or *in Gods preſence*, by comparing a parallel phraſe, of *walking before God*, *ver.* 1. and elſewhere, and an oppoſite phraſe, *from thy face ſhall I be hid*, *Gen.* 4. 14.

* chap. 18. 10. & 21. 2.

19 And God ſaid, * Sarah thy Wife ſhall bear thee a Son indeed, and thou ſhalt call his name Iſaac *c*, and I will eſtabliſh my Covenant with him, for an Everlaſting Covenant, *and* with his ſeed after him.

c Which ſignifies *laughter*, not from *Sarah*'s laughter, which as yet had not happened, but from *Abram*'s paſt laughter, *ver.* 17. and future joy in his Son.

20 And as for Iſhmael, I have heard thee ‖, behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly: * twelve princes ſhall he beget, and I will make him a great nation.

* chap. 25. 16.

‖ To wit, in part, or ſo far as is here expreſſed; and probably, as to the chief bleſſing of the Covenant, to wit, the forgiveneſs of his ſins and Eternal Life, as the *Hebrew* Doctors, and ſome others collect from *Gen.* 25. 17. and from other conſiderations.

21 But my covenant will I eſtabliſh with Iſaac *d*, whom Sarah ſhall bear unto thee, at this ſet time, in the next year.

d The Covenant of the promiſed Seed to come out of his loins, and of Life and Salvation to accrue to himſelf and to his poſterity by virtue of that Seed: In compariſon whereof God ſpeaks ſlightly of all the temporal bleſſings conferred upon *Iſhmael*, tho in themſelves they were great and glorious. By which it may ſufficiently appear that *Abraham*'s Faith whereby he is ſaid to be juſtified, *Rom.* 4. had a farther reach in it than to his own immediate Child, even to the *Meſſias*, whoſe *Day* therefore *Abraham* is ſaid to *have ſeen*, *John* 8. 56.

22 And he left off talking with him, and God went up *e* from Abraham.

e To Heaven in a viſible manner, as it ſeems he converſed with him in ſome viſible ſhape. Compare *Gen.* 35. 13. *Judg.* 13. 20.

23 And Abraham took Iſhmael his Son, and all that were born in his houſe, and all that were bought with his money, every male among the men of Abrahams houſe, and circumciſed the fleſh of their fore-skin *f* in the ſelf ſame day *g*, as God had ſaid unto him.

f Partly, by his own hand, and partly by the help of others, whom he by Divine inſtinct called to, and directed in that work. *g* In which God appeared to him, and gave the command. So he made haſt and delayed not to execute Gods command. And his Servants alſo yielded a ready and chearful obedience to this ſevere and painful precept, being moved thereunto by *Abraham*'s Example and Soveraign Authority, by Gods powerful preſence ſome way or other manifeſted to them, and by the proſpect and hope of Gods bleſſing to accompany and follow his own Ordinance.

24 And Abraham *was* ninety years old and nine, when he was circumciſed in the fleſh of his fore-skin.

25 And Iſhmael his ſon *was* thirteen years old when he was circumciſed in the fleſh of his fore-skin.

26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon.

27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

1 AND the LORD appeared unto him in the plains of Mamre, and he ſate in the tent-door *a*, in the heat of the day *b*.

a Waiting for ſtrangers which might paſs that way, for whom no publick places being provided in thoſe times and places, vertuous perſons uſed to entertain them in their houſes. See *Heb.* 13. 2. *b* The time when Travellers, eſpecially in thoſe hot Countries, uſed to divert and refreſh themſelves.

2 * And he lift up his eyes, and looked: and lo, three men *c* ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground *d*.

* Heb. 13. 2

c As they ſeemed to be, tho indeed they were Angels in mens ſhape. *d* A reſpect uſually paid to perſons of quality, ſuch as theſe ſeemed to be.

3 And ſaid, My LORD, if now I have found favour in thy ſight *e*, paſs not away, I pray thee, from thy ſervant:

e He directeth his ſpeech to one who by the Majeſty of his countenance, and the reſpect which the other two ſhewed him, ſeemed to be the chief of them.

4 Let a little water, I pray you, be fetched, and waſh your feet *f*, and reſt your ſelf under the tree.

f A practice uſual in thoſe parts, *Gen.* 19. 2. & 24. 32. & 43. 24. *John* 13. 4, 5. 1 *Tim.* 5. 10. becauſe they uſed to travel either bare-footed, or only with Sandals, to cover and ſecure the bottom of their feet.

5 And I will fetch a morſel of bread, and † comfort ye your hearts, after that ye ſhall paſs on: for therefore † are ye come to your ſervant *g*. And they ſaid, ſo do, as thou haſt ſaid.

† Heb. *ſtay.* † Heb. *ye have paſſed.*

g Not that he ſaith or thought that this was their deſign, but an Effect of Divine Providence, the meaning is, therefore hath God directed you this way, that I might have an occaſion of performing my duty to you, which I chearfully embrace.

6 And Abraham haſtened into the tent unto Sarah, and ſaid, † make ready quickly three meaſures

† Heb. *haſten.*

sures *b* of fine meal, knead *it*, and make cakes upon the hearth *i*.

b Containing each the third part of an *Ephah*. See *Exod.* 16. 36. *i* Upon the Coals, or in the warm Cinders, or in an Oven. He had doubtless other bread ready, but he would have new bread for them, which he thought most grateful.

7 And Abraham ran unto the herd and fetcht a calf, tender and good, and gave *it* unto a young man, and he hasted to dress it.

8 And he took butter, and milk, and the calf * which he had dressed, and set *it* before them, and he stood by them *k* under the tree, and they did eat *l*.

* To wit, the choicest parts of the calf. *k* To wait upon them, as the word *standing* is used, *Neh.* 12. 44. *Jer.* 52. 12. *l* Either seemingly, as the Scripture oft speaks of things according to appearance; or really, they received the meat into the bodies which they assumed, where it was consumed by a Divine Power.

9 And they said unto him *m*, Where *is* Sarah thy wife? And he said, Behold, in the tent *n*.

m (*i. e.*) One of them, in the Name of all, said. Which he did not for his own satisfaction; for he who knew her Name, knew also where she was, but to give occasion for the following discourse. *n* In her Tent: For Men and Women had then their several Tents or Apartments.

10 And he said, I will certainly return unto thee *o* † according to the time of life *p*, and lo, * Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door which *was* behind him *q*.

† Heb. *to the living time.* * chap. 17. 19, 21. & 21. 2.

o Not in a visible shape, but with my powerful and effectual presence, to fulfil my promise. *p* This time may respect, either, 1. *Abram* and *Sarah*, *in the time of Life*, *i. e.* when you shall be both alive and in health. But that it belonged to them, it might seem better to understand it thus, in the time when God shall restore life, (*i. e.*) vigour and activity, to you; for till then both *Abraham's body*, and *Sarah's Womb*, are expresly said to be *dead*, *Rom.* 4. 19. to which *deadness* this *Life* may be opposite, and the time of restoring the lost power of Generation, may well be called *a time of Life*, it being a kind of life from the dead, and an impowring of him for a vital action, from which he was before disenabled, and for the conveying of Life to a Child, and perpetuating his own life in him. Or, 2. To the Child, *according to the time of Life*, *i. e.* in the time which is usual for the Conception, Quickning, and Bringing forth of a living Child. Which interpretation receiveth some countenance from 2 *Kings* 4. 16. where we have the same phrase. Or 3. To the year, *according to the time*, or *this time of Life*, or *living time*, *i. e.* when this time or season of the year shall revive, *i. e.* return or be restored: As Cities and Buildings are said to be *revived*, when they are repaired or re-built, as 1 *Chron.* 11. 8. *Neh.* 4. 2. And this season might more properly be said to *revive*, and be called *the time of Life*, because it may be gathered from the heat, *ver.* 1. and their refreshing themselves under the shadow of a Tree, that it was the Spring-time, when Herbs, and Plants, and Trees, which seem to be dead in the Winter, recover, and shew forth their Life and Vigour: and so the sence may be this, *according to this time*, which is a time *of Life*, or reviving, wherein as the Beauty and Fruits of the Earth will be renewed and revived, so thou and *Sarah* shall be revived, or receive, as it were, a new Life in the Son that shall be born to you. This sence seems more probable than either of the former; because he speaks of a certain set or appointed time, *v.* 14. *Rom.* 9. 9. *Gen.* 21. 2. and that time was about a year after this, as may appear by comparing *Gen.* 17. 24. & *Gen.* 21. 5. *q* (*i. e.*) At the back of the Angel that spoke with him. Which is here added, to shew that he knew her laughter, not by the sight of his Eyes, but by his All-seeing Knowledge.

11 Now * Abraham and Sarah *were* old, *and* well stricken in age, *and* it ceased to be with Sarah after the manner of women *r*.

* chap. 17. 17. Rom. 4. 19. Heb. 11. 11, 12.

r As to those monthly Effluviums peculiar to her Sex, which are necessary to Conception. Compare *Gen.* 31. 35.

12 Therefore Sarah laughed *s* within her self *t* saying, * After I am waxed old, shall I have pleasure, *u* my * Lord being old also?

* Luk. 1. 18. * 1 Pet. 3. 6.

s Not from joy and admiration, but from distrust and contempt, as if it were incredible. *t* Heb. *In her heart*, *i. e.* she secretly derided it, tho none but her self, as she thought, knew it. *u* Not so much in the Conception, as in the Education and Fruition of a Child.

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, shall I of a surety bear a Child which am old?

14 * Is any thing too hard for the LORD *x*? † at the time appointed will I return unto thee, according to the time of life, and Sarah shall have a Son.

* Jer. 32. 17. Zech. 8. 6. Luk. 1. 37. † chap. 17. 21.

x Heb. *Hid from God*? So the sence is, tho she laughed only in her heart, it is not unknown to me: Or rather, *too wonderful for God* to effect? Which best suits with the following words.

15 Then Sarah denied *y*, saying, I laughed not, for she was afraid: and he said, Nay, but thou didst laugh.

y From the sence of guilt, and the discovery of her shame, and the expectation of a sharp rebuke both from this person and from her husband.

16 And the men rose up from thence, and looked towards Sodom: and Abraham went with them * to bring them on the way *z*.

* 3 Joh. 6.

z A Civility usual then and afterwards. See *Acts* 20. 38. & 21. 5. *Rom.* 15. 24. 1 *Cor.* 16. 11.

17 And the LORD said, * shall I hide from Abraham *a* that thing which I do?

* Amos 3. 7.

a q. d. I will not, cannot hide it: It is against the laws of Friendship to conceal my Secrets from him. The Interrogation here, is in effect a Negation, as elsewhere. Compare 2 *Sam.* 7. 5. with 1 *Chron.* 17. 4. & *Mat.* 7. 16. with *Luke* 6. 43. See also *Amos* 3. 7.

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the Earth shall be * blessed in him *b*?

* chap. 12. 3. & 22. 18. Acts 3. 25. Gal. 3. 8.

b (*q. d.*) Seeing I have done greater things for him, how can I deny him the less? Compare the Argument, *Rom.* 8. 32. Gods ways are not like mens ways. Former favours to men are arguments why they should do no more, but to God they are motives for the adding of new ones.

19 For I know him *c* that he will command *d* his children and his houshold after him *e*, and they shall keep the way of the LORD *f*, to do justice and judgment *g*; that the LORD may bring upon Abraham, that which he hath spoken of him *h*.

c I know him to be such an one as I am now describing: Or, I know this concerning him which now follows. Others, I love him, and therefore cannot conceal this from him. Words of Knowledge being oft put for Love, as *Jer.* 1. 5. & 24. 5. *Hos.* 13. 5. *Amos* 3. 2. *d* Or, *Instruct*, as the word is used, *Lev.* 14. 5. *Deut.* 20. 18. & 27. 3. It will not be in vain that I tell him this, and give him occasion to pray, and to taste my goodness in answering prayers, because he will not smother these things in his own breast, but manifest them to others, and teach them how good God is, who so readily complies with the desires and prayers of men, and how terrible he is to incorrigible sinners, and how evil and bitter a thing it is to sin against God. And so I shall get the end I aim at in all my Works, which is, that they may be known for the good of others, that they may learn by such Examples. *e* Who will live when he is dead. He will so diligently imprint these things in their minds, that they shall never forget them. *f* (*i. e.*) Observe and walk in the way of Gods Precepts: *q. d.* He shall not lose his design or labour; for what he teacheth they shall learn and practise. See *Psal.* 51. 15, &c. *g* (*i. e.*) To do all things that are good and right, and just both to God and Men. Compare *Psal.* 119. 121. *h* (*i. e.*) That *Abraham* and his posterity, keeping the conditions of the Covenant required on their part. God may, without any blemish to his Honour or Justice, give all those good things which he hath promised to them.

20 And the LORD said, Because * the cry *i* of Sodom and Gomorrha *k* is great, and because their sin is very grievous;

* chap. 4. 10. & 19. 13. Jam. 5. 4.

i Sins are said to cry when they are gross, and manifest, and impudent, and such as highly provoke God to anger. *k* He names only these two, as being the most eminent in state and exemplary in wickedness, but under them he includes the rest, as appears by the story.

21 I * will go down now and see *l* whether they have † done altogether *m* according to the cry of it, which is come unto me; and if not, I will know.

* chap. 11. 5. † Heb. *made a full end.*

l (*i. e.*) Enquire into the truth of the thing. God here speaks after the manner of men, and for the example and instruction of Judges, to search into causes ere they pass sentence. *m* Heb. *Whether they have made a consummation* or *accomplishment*, *i. e.* whether they have filled up the measure of their sins. Compare *Gen.* 15. 16. *Mat.* 23. 32. *James* 1. 15.

22 And

22 And the men *n* turned their faces from thence, and went toward Sodom; but Abraham ſtood yet before the LORD *o*.

n (*i. e.*) Two of them: For the third ſtayed with *Abraham*, as it here follows. *o* The third of theſe perſons whom now he perceived to be the Lord himſelf who had aſſumed an humane ſhape.

23 And Abraham drew near *p*, and ſaid, wilt thou alſo deſtroy the righteous with the wicked?

p (*i. e.*) Approached unto God to enquire of him, and to pray unto him: For ſo the phraſe of *drawing near to God* is uſed, 1 *Sam.* 14. 36. *Pſal.* 73. 28. *Iſa.* 29. 13. *Heb.* 10. 22.

* Jer. 5. 1. 24 * Peradventure there be fifty righteous within the City *q*, wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that are therein?

q (*i. e.*) In the Cities concerned, as appears by *ver.* 20. & 19. 25. The ſingular number for the plural as is frequent, as *Gen.* 3. 2. 1 *Chron.* 10. 1. compared with 1 *Sam.* 31. 1. and oft elſewhere. Or, the City *Sodom* alone is mentioned, but the reſt are comprehended under it, either becauſe of its eminency, or becauſe they were ſubject or ſubordinate to it, as may ſeem probable from the Hiſtory, *Gen.* 14.

25 That be far from thee to do after this manner, to ſlay the righteous with the wicked, and that the righteous ſhall be as the wicked, that be far from thee: * ſhall not the judge of all the Earth *r* do right *ſ*?

* Job 8. 3. & 34. 17. Rom. 3. 6.

r Now he clearly perceiveth that this perſon was no leſs than the Creator, Governor and *judge of the World*, even the ſecond Perſon in the Bleſſed Trinity, to whom that Title and Work is aſcribed, as *John* 5. 22, 27. *Acts* 10. 42. & 17. 31. *ſ* He ſpeaks not this, as if it were ſimply unjuſt for God to involve the righteous in the ſame temporal deſtruction with the wicked, for he knew very well and by his own experience, that *there was not a juſt man upon Earth that did good and ſinned not*, *Eccl.* 7. 20. and therefore no ſuch juſt man who did not for his own ſin deſerve that death and deſtruction, which is the proper *wages of ſin*, *Rom.* 6. laſt. But he ſpeaks not here of ſtrict and rigorous juſtice, but of that moderate and equitable way which God is pleaſed to uſe with the Sons of men, and of that right to temporal deliverances, which by vertue of God's gracious Covenant and Promiſe did accrue to Pious and Vertuous perſons, eſpecially in the times of the *Old Teſtament*, when temporal promiſes were more expreſly and particularly made to good men.

26 And the LORD ſaid, if I find in Sodom fifty righteous within the City, then I will ſpare all the place for their ſakes.

27 And Abraham anſwered and ſaid, Behold, now I have taken upon me to ſpeak unto the LORD, which *am but* duſt and aſhes *t*:

t In regard of the compoſition of my body, which was taken out of the duſt, and ſhall return unto it again. See *Gen.* 3. 19. *Job* 4. 19. *Eccl.* 12. 7. 1 *Cor.* 15. 47, 48.

28 Peradventure, there ſhall lack five of the fifty righteous, wilt thou deſtroy all the City for *lack of* five *u*? And he ſaid, If I find there forty and five, I will not deſtroy *it*.

u Heb. *For five*, or *becauſe of five*, to wit, which are lacking or wanting. The ſame Supplement we have alſo *Pſal.* 109. 24. *Lam.* 4. 9.

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there: And he ſaid, I will not do *it* for forties ſake.

30 And he ſaid *unto him*, Oh, let not the LORD be angry, and I will ſpeak: Peradventure there ſhall thirty be found there: And he ſaid, I will not do *it*, if I find thirty there.

31 And he ſaid, Behold, now I have taken upon me to ſpeak unto the LORD: Peradventure there ſhall be twenty found there: And he ſaid, I will not deſtroy *it* for twenties ſake.

* Judg. 6. 39. 32 And he ſaid, * Oh, let not the LORD be angry, and I will ſpeak yet but this once *x*: Peradventure ten ſhall be found there: And he ſaid, I will not deſtroy *it* for tens ſake.

x *Abraham* in modeſty could proceed no further, and being a good man himſelf, he had a charitable Opinion of others, and thought there certainly were ſo many good men in all thoſe Cities, eſpecially including *Lot* and his Family. No doubt *Abraham* remembered *Lot* in his Prayers, but that large and generous ſoul could not content himſelf with *Lot*'s preſervation, but aims at the ſaving of the whole Cities, which when he ſaw was doubtful and unlikely, he prayed for his deliverance out of that common deſtruction, as may be gathered from *Gen.* 19. 29.

33 And the LORD went his way, aſſoon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

1 AND there came *a* two Angels *b* to Sodom at even *c*, and Lot ſate in the gate of Sodom *d*: and Lot ſeeing *them*, roſe up to meet them, and he bowed himſelf with *his* face toward the ground.

a Even thoſe two which departed from *Abraham*, chap. 18. 22. and now were come to *Lot*, the third yet ſtaying and communing with *Abraham*. *b* So they truly were, tho they be called *Men*, chap. 18. *c* Of the ſame day on which they departed from *Abraham*. *d* Where he ſate, either to obſerve the adminiſtration or corruption of Juſtice there, for the ſeats of Judicature were in the Gates: Or rather, to wait for ſtrangers, to whom he might exerciſe kindneſs and hoſpitality.

2 And he ſaid, Behold now my Lords, * turn in, I pray you, into your ſervants houſe, and tarry all night, and * waſh your feet, and ye ſhall riſe up early, and go on your ways ‖. And they ſaid, * Nay, but we will abide in the ſtreet all night *e*.

* Heb. 13. 2. * chap. 18. 4. * See Luke 24. 28.

‖ And ſo this will be no hindrance to your Occaſions. *e* This was no untruth, but really intended by them in the preſent ſtate of things, and upon ſuppoſition that *Lot* ſhould preſs them no further; but they alſo intended, if *Lot* was earneſt with them, to comply with him. Their firſt denial was but decent and an act of civility, and in them it was a deſign to diſcover *Lot*'s Piety and Hoſpitality, and to manifeſt the great difference between him and the Barbarous *Sodomites*, and the reaſon and juſtice of *Lot*'s deliverance and their deſtruction.

3 And he preſſed upon them greatly, and they turned in unto him, and entered into his houſe: and he made them a feaſt, and did bake unleavened *bread ſ*, and they did eat.

ſ Becauſe that was ſooner prepared, that ſo they might eat it, and after that go to Bed in due time.

4 But before they lay down ‖, the men of the City, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter *g*.

‖ To ſleep, of which this word is uſed, *Gen.* 28. 13. *Lev.* 14. 47. & 26. 6. *g* Some to exerciſe Villany, and ſome to pleaſe themſelves with the contemplation of it, and ſome out of curioſity, &c. This is added to ſhew how univerſally corrupt they were, and that there were not ten righteous men there.

5 And they called unto Lot, and ſaid unto him, where *are* the men which came in to thee this night? bring them out unto us, that we may know them *h*.

h Either know who they are: Or rather, abuſe them, as *Lot*'s Anſwer explains it, and ſo that word is uſed, *Gen.* 4. 1. *Numb.* 31. 17. *Judg.* 19. 22. And for the ſin here committed, ſee *Lev.* 18. 22. & 20. 13. *Rom.* 1. 26, 27. 1 *Cor.* 6. 9. *Jude ver.* 7. They openly and impudently profeſs their wicked intention, for which they are branded, *Iſa.* 3. 9. and this intention of theirs is the more probable, becauſe of the great beauty which it is likely was in thoſe bodies which the Angels aſſumed, whereby their Luſt was more inflamed.

6 And Lot went out at the door unto them, and ſhut the door after him.

7 And ſaid, I pray you, brethren *i*, do not ſo wickedly.

i So they were by community of Nature and Habitation. See *Gen.* 9. 5. & 29. 4. & *Lev.* 19. 17. and ſo he calls them, if poſſibly he might ſweeten and reſtrain them.

8 * Behold now, I have two daughters which have not † known man *k*; let me, I pray you, bring them out unto you, and do ye to them *as is* good in your eyes *l*, only unto theſe men do nothing: for therefore † came they under the ſhadow of my roof *m*.

* See Judg. 19. 24. † See Numb. 31. 17, 18.

k To

k To wit, carnally. See *Gen.* 24. 16. *Numb.* 31. 18. *Judg.* 11. 39. *l* Whatsoever your purpose or pleasure is. See the same phrase *Gen.* 20. 15. *and* 41. 37. *Numb.* 24. 1. &c. A most impudent and sinful motion, whereby he yielded to one sin to prevent another contrary to *Romans* 3. 8. and exposed his daughters chastity which he was obliged to preserve, and which indeed he had no power to expose, especially seeing they were betrothed to other men, *ver.* 14. But it is some extenuation of his sin that it proceeded from his great charity and kindness to strangers, and that he was at this time under a great perturbation and discomposure of mind. † That they might be preserved from such outrages. This was the design of the thing though not of those persons. See the note on *Gen.* 18. 5. *m (i. e.)* Under the protection of my house. *Shadow* is oft put for protection or defence, as *Judg.* 9. 15. *Psal.* 36. 7. *Jer.* 48. 45.

9 And they said, stand back *n*. And they said *again*, This one *fellow* came in to sojourn *o*, and he will needs be a judge *p*: now will we deal worse with thee then with them. And they pressed sore upon the man; *even* Lot, and came near to break the door.

n Or, *Go further off*, i. e. out of our way, stand not between us and the door: or *come hither*: That so they might seize him, and proceed in their designed wickedness. *o q. d.* One man, and he too but a stranger, presumeth to oppose the whole society of the native Citizens. *p* Heb. *In judging he will judge.* This busie-body, if not restrained in time, will take Authority to himself to censure, reprove and condemn us from time to time.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

See Acts 13. 11. 11 And they smote the men * that *were* at the door of the house with blindness *q*, both small and great: so that they wearied themselves to find the door.

q Heb. *With blindness*, i. e. with a blindness both of Body and mind. It was not a total blindness, as if they quite lost the use of their Eyes, for they saw the house though not the door, but it was a great dimness and confusion of their sight, and a disturbance in their common sense, by which they were made unable to distinguish between differing persons or places; as it was also with the *Syrians*, 2 *King.* 6. 18. & as it is in some measure with some drunkards, who, though their eyes be open, cannot distinguish between things that differ. And this was very easie for Angels to do by a small alteration either in their sight or in the Air, whereby either the door might appear to them like the solid wall, or the several parts of the wall like so many doors.

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the City, bring *them* out of this place.

13 For we will destroy this place, because the Chap. 18. 20. * cry of them is waxen great before the face of the LORD, and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, which married *r* his daughters, and said, Up, get ye out of this place, for the LORD will destroy this City: but he seemed as one that mocked unto his sons-in-law.

r Heb. *Took* or were *taking*, or about to take, to wit, either to espouse, or to marry. Compare *Gen.* 6. 2. *and* 24. 3. *and* 28. 6. *Deut.* 7. 3. Anciently persons were first espoused, and after some time, the Marriage was consummated.

15 And when the morning arose, then the Angels hastned Lot, saying, Arise, take thy wife, † Heb. *are found.* and thy two daughters which † are here *s*, lest ‖ Or, *punishment.* thou be consumed, in the ‖ iniquity of the City.

s Heb. *Which are found*, i. e. Which are present with thee, as this word is used, 1 *Chron.* 29. 17. 2 *Chron.* 5. 11. *and* 30. 21. and 31. 1. Whence some gather that he had two other Daughters married to two *Sodomitish* Men, who by their Husbands perswasion and example, staid and perished in those flames. But this is not necessary: For this phrase may be applied to the Daughters by way of distinction from their Spouses or Husbands. *q. d.* Tarry no longer in expectation of thy Sons-in-law, who are absent, and must be given up for lost, but take thy Daughters which are found and present with thee, and go thy way.

16 And while he lingred *t*, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the LORD being merciful unto him: and they brought him forth, and set him without the City.

t Either through loathness to part with all his estate, or to lose his Sons-in-law: Or, through astonishment and distraction of mind, which made him both listless and impotent.

17 And it came to pass when they had brought them forth abroad, that he *u* said, Escape for thy life *x*, look not behind thee *y*, neither stay thou in all the plain, escape to the mountain, lest thou be consumed.

u Either one of the Angels: Or the third person, the Lord himself, who having parted from *Abraham*, after some time, came to *Lot*, as appears both by the change of the number, for before this he speaks of them in the plural number, but from hence in the singular number, as *ver.* 19, 21, 22. and by the variation of the phrase, for the other two speak with submission, and as servants, *ver.* 13. *The Lord hath sent us*, &c. but this speaks with more authority, as is evident from *ver.* 21, 22. *x (i. e.)* As thou lovest thy life. See *Deut.* 4. 15. *Jos.* 23. 11. *Jer.* 17. 21. Or, *escape with thy Life*, for the Hebrew particle *al* is sometimes taken for *with*, as *Exod.* 35. 23. *Levit.* 2. 2. and 14. 31. *Deut.* 22. 6. So the sense is, stand not lingring in hopes to save thy goods, them thou shalt lose as a punishment of thy sin and folly in chusing to dwell with so wicked a people, and be thankful that thou hast thy *life given* thee *for a prey*, as it is expressed, *Jer.* 38. 2. *y* Like one that grieves either for the loss of thy pleasant habitation or vast estate, or for those cursed miscreants justly devoted to this destruction. And this command though given to *Lot* alone, yet was directed also to his companions, to whom doubtless he imparted it, as is evident both from all the other commands, which equally concern all, and from the following event. See *Matth.* 24. 18. *Luke* 9. 62.

18 And Lot said unto them *, Oh, not so, my LORD.

* *i.e.* Unto one of them, as is manifest from the following words.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast shew'd unto me in saving my life, and I cannot escape to the mountain *z*, lest some evil take me, and I die.

z Because of the infirmity of my age, and the fainting of my spirits. Thus he sheweth an unworthy and unreasonable distrust of Gods Power and Goodness which he had now experienced and acknowledged.

20 Behold now, this City *is* near to flee unto, and it *is* a little one *a*: O let me escape thither: (*is* it not a little one?) and my soul shall live.

a Therefore as its inhabitants, so its sins, are fewer, and it will not be an eminent example of thy vengeance, as the other places will be.

21 And he said unto him, See, I have accepted † thee *b* concerning this thing, that I will not † Heb. *thy face.* overthrow this City for the which thou hast spoken.

b Heb. *I have lift up thy countenance*, i. e. granted thy request. The manner of the expression possibly may be taken from the custom of the Eastern parts; where petitioners used not to fall upon their knees, as we do, but to prostrate themselves with their face to the ground, and the person to whom they addressed themselves in token of his favourable acceptance of their petitions, commanded them to be lifted up.

22 Haste thee, escape thither: for I cannot do any thing till thou be come thither *c*: therefore the name of the City was called Zoar.

c Because of Gods decree and promise to save thee from the general destruction.

23 The sun was † risen upon the Earth *d* when † Heb. *gone forth.* Lot entered into Zoar.

d This phrase may note, either the time of the day when this was done; or rather the nature and quality of the day, that the Sun appeared and shone forth that morning in great lustre and glory: Which is well noted as a very considerable circumstance of the History, and a great aggravation of their ruine, which came when they least expected it.

24 Then * the * LORD rained upon Sodom * Deut. 29. 23. and upon Gomorrha *e*, brimstone and fire *f*, from Isa. 13. 19. Jer. the LORD *g* out of Heaven. 50. 40. Ez. 16. 49. Hos. 11. 8. Amos 4. 11. Luke 17. 29. 2 Pet. 2. 6. Jude 7. * See Jud. 5. 20. 2 Chron. 7. 1. Ezek. 11. 24.

e And the Neighbouring Cities, *Admah* and *Zeboim*, as appears from *Deut.* 29. 23. *Jer.* 49. 18. *Hos.* 11. 8. *f Brimstone* is added to the *fire* either to conveigh and carry down the fire which in it self is light and apt to ascend, or to increase it. *Isa.* 30. 33. or to represent the noysomness of their lusts. *g (i. e.)* From himself: The noun put for the pronoun, as *Gen.* 1. 27. 2 *Chron.* 7. 2. But here it is emphatically so expressed,

Either 1. To signifie that it proceeded not from natural causes, but from the immediate hand of God. Or, 2. To note the plurality of persons in the Godhead, God the Son, who now appeared upon the Earth rained from God his Father in Heaven, both concurring in this act, as indeed all outward actions are common to all the persons of the Trinity.

25 And he overthrew those Cities, and all the plain *h*, and all the inhabitants of the Cities, and that which grew upon the ground.

h To wit, where these Cities and their Territories lay, called *the plain of Jordan*, *Gen.* 13. 10. all which then became, and to this day continues to be a filthy Lake, called the Dead-Sea, because no Fish lives in it.

26 But his wife looked back *i* from behind him *k*, and she || became a * pillar of Salt *l*.

*Luke 17. 32.

i Through curiosity, or unbelief, or desire of what she left, or from all these causes. *k* (*i. e.*) From behind her Husband, whom she followed. Which circumstance seems to be mentioned as the reason of this presumption, because she could do it without her Husbands observation or reproof, to which she had a greater regard than to the all-seeing eye of God. || *i. e.* Her body, by a very common Synecdoche. *l* Either metaphorically, *i. e.* a perpetual durable pillar, as an Everlasting Covenant is called a *pillar of Salt*, *Numb.* 18. 19. or properly, for there is a kind of Metallick Salt: which resists the Rain, and is hard enough for Buildings, as *Pliny*, *Solinus*, and others Witness. And that Salt was here mixed with Brimstone may be gathered from *Deut.* 29. 23. Adde to this, that *Josephus Antiq.* 1. 12. Affirms that this pillar remained in his time. And the like is witnessed by others after him.

27 And Abraham gat up early in the morning, to the place where he * stood before the LORD.

*Chap. 18. 22.

28 And he looked toward Sodom and Gomorrha, and toward all the Land of the plain, and beheld, and lo, the smoak of the Countrey went up as the smoak of a furnace.

29 And it came to pass when God destroyed the Cities of the plain, that God remembred Abraham *m*, and sent Lot out of the midst of the overthrow, when he overthrew the Cities in the which Lot dwelt.

m Either 1. The promise made to *Abraham Gen.* 12. 3. Or 2. The prayer made by *Abraham Gen.* 18. who doubtless in his prayers for *Sodom* would not forget *Lot*, though his prayer for him be not there mentioned. And hereby it is insinuated, that *Lot* though he was a righteous man and should be saved eternally, yet deserved to perish temporally with those wicked people to whom he associated himself meerly for worldly advantages, and should have done so, if *Abraham* had not hindred it by his prayers.

30 And Lot went up out of *Zoar*, and dwelt in the mountain, and his two daughters with him: for he feared to dwell in Zoar *n*, and he dwelt in a cave, he, and his two daughters.

n Lest he should either suffer from them, or with them; perceiving now that though it was a little City, yet there was more wickedness in it, than he imagined.

31 And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth *o* to come in unto us after the manner of all the Earth *p*.

o Either 1. In the whole Earth: For they thought the same deluge of Fire which destroyed the four Cities had by this time extended it self to *Zoar*, and all other places, knowing that the whole World did lye in wickedness, and having possibly heard from their Father, that the World as it was once destroyed by Water, so it should afterwards be consumed by Fire, which they might think was now executed, and that God had secured *Abraham* from it by taking him to himself. Or 2. *In that Land*, as the word may be rendred. And her meaning might not be this, that there was no man at all, but not a man with whom they might or durst Marry: For though they knew they left many Men in *Zoar*, yet the sad experience of the dreadful ruine wherein their Brethren in law were involved made them abhor the thoughts of any Conjunction with them. *p* (*i. e.*) Of all the Inhabitants of the Earth. Compare *Gen.* 18. 11.

32 Come, let us make our father drink wine *q*, and we will lie with him, that we may preserve seed of our father *r*.

q Which they carried with them amongst other necessary provisions either from *Sodom* or *Zoar*. *r* Which though an incestuous and abominable action, yet they thought was made lawful by the supposed necessity, as in the beginning of the World the Marriage of Brethren and Sisters was lawful, because necessary, and when it ceased to be necessary, because of the increase of mankind, it became incestuous.

33 And they made their father drink wine *s* that night: and the first-born went in, and lay with her father, and he perceived not when she lay down, nor when she arose *t*.

s To wit, in excess, so as to deprive him of the use of his Reason and Grace; which was likely to frustrate their project: This was a great sin, not only in them, but also in *Lot* himself, not to be excused by ignorance of the vertue of wine, which being known to both the Daughters, certainly their Father could not be ignorant of it. Thus he who kept his integrity in the midst of all the Temptations of *Sodom*, falls into a grievous sin in a place where he might seem most remote from all Temptations, God permitting this, to teach all following ages, how weak even the best men are, when they are left to themselves, & what absolute need they have of Divine assistance. *t* Wherein there is nothing strange, it being usual with drunken men to do many things in that condition, which when they come to themselves, they perfectly forget. And so might *Lot*, when under the power of Wine, forget that his Wife was turned into a pillar of Salt, and might mistake his Daughter for his Wife.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also, and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also, and the younger arose, and lay with him: and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child || by their father.

|| Which they might possibly imagine to be an evidence of Divine approbation of their fact, whereas indeed it was a design of God to make a lasting Monument of their sin and shame.

37 And the first-born bare a son, and called his name Moab *u*: the same *is* the father of the Moabites *x* unto this day.

u (*i. e.*) *Of my Father*, begotten upon me by my Father. So she had learned from her Neighbours to *declare her sin as Sodom*, *Isa.* 3. 9. *x* A mischievous and infamous people, branded, as their brethren also the *Ammonites* were with characters of Gods displeasure.

38 And the younger, she also bare a son, and called his name Ben-ammi *y*: the same *is* the father of the children of Ammon unto this day.

y (*i. e.*) *The Son of my People*, or Kindred, not of the cursed race of the *Sodomites*, where I was to be married. This is something more modest than the other, in the name she gives, but both impudently glorying in their sin and shame, of which they should have bitterly repented.

CHAP. XX.

1 AND Abraham journeyed from thence *a* towards the south countrey *b*, and dwelt between Cadesh and Shur, and sojourned in Gerar.

a From the plain of *Mamre*, *Chap.* 18. 1. where he had long dwelt; and whence he removed either because of its nearness to that filthy Lake which now was in the place of that late fruitful plain: Or for other reasons and conveniences needless to be here enquired or determined. *b* Yet *more* towards the Southern part of *Canaan*.

2 And Abraham said of Sarah his wife * she *is* my sister *c*: and Abimelech King of Gerar sent and took Sarah *d*.

*Chap. 12.

c Lest they should slay him for his beautiful Wifes sake, as himself tells us, *ver.* 11. For though *Sarah* was ninety years old, yet she retained her beauty in good measure, partly because she had not been broken by bearing and nursing of Children, partly because in that age of the World Men and Women as they lived longer, so they did not so soon begin to decay, as now they do: and partly because of Gods especial blessing upon her. *d* Not without violence, for it is not to be thought that either *Abraham* or *Sarah* would consent to it.

3 But God * came to Abimelech in a dream *e* by night, and said unto him, Behold, thou *art but* a dead

*Psal. 105.

dead man *, for the woman which thou haſt taken *f*, for ſhe *is* † a mans wife.

Heb. *married an Husband.*

e God then uſed to manifeſt his mind in dreams not onely to his People, but even to Heathens for their ſakes, or in things wherein they were concerned. * Thou deſerveſt a preſent and untimely Death, and if thou proceedeſt in thy intended wickedneſs, it ſhall be inflicted upon thee. Both for thy injuſtice in taking her away by force, and for thy intentions to abuſe her, though not yet executed.

4 But Abimelech had not come near her *g*: and he ſaid, LORD, wilt thou ſlay alſo a righteous *h* nation *i*?

g (*i. e.*) Had not yet lyen with her. A modeſt expreſſion, like that of *knowing* a woman, *Gen.* 4. 1. or *going* in to her *Gen.* 6. 4. or *touching* her. *Prov.* 6. 29. 1 *Cor.* 7. 1. by which we are taught to uſe modeſty in our ſpeeches, and not, with the rude Cynicks, to expreſs all things by their proper names. This clauſe and hiſtory was neceſſary to be added here for *Sarahs* vindication, and eſpecially for the demonſtration of *Iſaacs* original from *Abraham* and *Sarah*, according to Gods promiſe. *h* (*i. e.*) Innocent as to this matter, compare 2 *Sam.* 4. 11. *i* For he knew it was juſt and uſual for God to puniſh a Nation for their Kings ſins, and therefore as became a good Prince, he is ſollicitous and prays for the ſafety of his nation: Or elſe by *Nation* he may mean his Family, for ſome of them were not involved in the guilt of this fact.

5 Said he not unto me, ſhe *is* my ſiſter? and ſhe, even ſhe her ſelf ſaid, He *is* my brother: in the ‖ integrity of my heart, and innocency of my hands *k* have I done this.

Or, *ſimplicity, or ſincerity,* 2 Sam. 15. 11.

k Without any adulterous deſign in my heart, or outward actions tending to it, being wholly ignorant of what thou now informeſt me.

6 And God ſaid unto him in a dream, Yea I know that thou didſt this in the integrity of thy heart *l*: for I alſo with-held thee *m* from ſinning *n* * againſt me *o*, therefore ſuffered I thee not to touch her.

* Chap. 39. 9. Levit. 6. 2. Pſal. 51. 4.

l (*i. e.*) That thou didſt not this knowingly and maliciouſly, but imprudently and inconſiderately, which is indeed an extenuation of thy ſin, though not a total excuſe. Compare 1 *King.* 9. 4. 1 *Chron.* 29. 1. *m* Partly by my reſtraining grace, and partly by my powerful Providence and the plague mentioned, *ver.* 17. *n* Which plainly ſhews that ignorance is not always an excuſe for ſin. See *Luke* 12. 48. *o* This ſin, though directly committed againſt *Abraham* and *Sarah* only is ſaid to be againſt God as other ſuch ſins are, *Gen.* 39. 9. *Pſal.* 51. 4. becauſe it was againſt Gods command written in mens minds, though not yet publiſhed by expreſs Word or Writing, and againſt Gods honour, and that here in a particular manner, becauſe it would have rendred *Iſaacs* original, and thereby Gods promiſe doubtful.

7 Now therefore reſtore the man *his* wife: for he *is* a prophet *p*, and he ſhall pray for thee *, and thou ſhalt live: and if thou reſtore *her* not, know thou, that thou ſhalt ſurely die, thou, and all that are thine *q*.

p A perſon very dear to me and familiarly acquainted with me, and therefore the injuries done to him I take as done to my ſelf, See *Pſal.* 105. 15. * Which is one part of a Prophets work, *Jer.* 14. 11. and 15. 1. *q* Which was not unjuſt becauſe they all had ſins of their own, for which they deſerved Death whenſoever God thought fit to inflict it, and God might take this occaſion to do it, that in puniſhing them he might alſo puniſh the King, whoſe ſubjects they were.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants *r*, and told all theſe things in their ears: and the men were ſore afraid.

r His Counſellers and principal Officers, as that word is uſed 1 *King.* 1. 2. *and* 10. 13.

9 Then Abimelech called Abraham and ſaid unto him, what haſt thou done unto us *s*? and what have I offended thee, that * thou haſt brought on me, and on my Kingdom a great ſin *t*? thou haſt done deeds unto me that ought not to be done.

* Chap. 26. 10.

s How great a danger haſt thou expoſed us to? *t* Even the Heathens who thought Fornication harmleſs, judge Adultery to be a very great and hainous crime. See *Gen.* 38. 24. *Levit.* 20. 10. *Deut.* 22. 22. *Ezek.* 16. 38. *and* 23. 45, 47. Or *A great puniſhment*, as this word is oft uſed; which ſeems better to anſwer to his *offending Abraham* now mentioned.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou that thou haſt done this thing *t*?

t What levity or miſcarriage didſt thou diſcern in us which moved thee to deal thus with us?

11 And Abraham ſaid, becauſe I thought, ſurely the fear of God *u is* not in this place: and they will ſlay me for my wifes ſake.

u (*i. e.*) True piety or the knowledge of the true God, which is the onely effectual reſtraint from the groſſeſt wickedneſs.

12 And yet indeed *ſhe* is my ſiſter *x*: ſhe *is* the daughter *y* of my father, but not the daughter of my mother *z*, and ſhe became my wife *a*.

x My near Kinſwoman; even as *Lot* upon the ſame account is called *Abrahams* Brother, *Gen.* 13. 8. *y* (*i. e.*) The Grand-daughter: For Grand-children are commonly called the Sons and Daughters of their Grand-parents, as *Gen.* 31. 28. *Exod.* 2. 18. And beſides, her Father *Haran* dying before her Grandfather, ſhe was left more immediately under his Care and Education, and therefore was more peculiarly reputed *Terahs* Daughter and *Abrahams* Siſter. See *Gen.* 11. 29. *z* Becauſe *Haran* was *Abrahams* Brother onely by the Fathers ſide, *Terah* who had *Haran* by another wife. *a* How could *Abraham* marry one ſo near of kin to him? *Anſw.* There were larger allowances for Marriages in thoſe times, as it was convenient there ſhould be: Neither had God as yet given thoſe prohibitions, *Levit.* 18. Beſides among all Nations the Mothers ſide was more regarded than the Fathers in all prohibitions of Marriage.

13 And it came to paſs, when God cauſed me to wander *b* from my fathers houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me: at every place whither we ſhall come, * ſay of me, He *is* my brother.

*Chap. 12. 13.

b This word he uſeth, becauſe God did not direct him to any certain place, but ſent him out he knew not whither, *Heb.* 11. 18. And being to travel and ſojourn amongſt perſons of divers tempers and manners, and all Pagans, he thought this equivocal expreſſion convenient for his ſecurity.

14 And Abimelech took ſheep and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold my land is before thee *c*, dwell † where it pleaſeth thee.

† Heb. *as is good in thine eyes.*

c (*i. e.*) Free for thy view and choice, as *Gen.* 13. 9.

16 And unto Sarah he ſaid, Behold, I have given thy brother *d* a thouſand *pieces* of ſilver *e*: behold, he *is* to thee a covering of the eyes *f* unto all that *are* with thee *g*, and with all *other h*: thus ſhe was reproved.

d A ſharp rebuke and irony, *q. d.* He whom thou didſt miſcal thy *Brother*. *e* To wit, ſhekels, which is commonly underſtood, when a ſumme of Silver or Gold is indefinitely mentioned, as *Numb.* 7. 13. 85. 2 *Sam.* 18. 12. 2 *King.* 6. 25. *f* (*i. e.*) A protection to thee from the wanton eyes and attempts of others, whilſt they know thee to be the wife of another man, and he ſuch an one whom they reverence and fear, and therefore thou didſt take a very wrong courſe to diſown him, whereby thou didſt expoſe thy ſelf to great danger. Or, *This is to thee*, &c. *i. e.* This I give to thee to buy thee a veil wherewith thou mayſt cover thy face, as it is fit and uſual for marriage perſons to do. Compare *Gen.* 24. 65. 1 *Cor.* 11. 3, 6, 7, 10. *g* Unto all that here live with thee or near thee: And with all men whomſoever. *i* Or, *admoniſhed*, to be more circumſpect for the future. Or, *and be thou admoniſhed*: For they may be the words of *Abimelech*.

17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants, and they bare *children*.

18 For the LORD had faſt cloſed up all the wombs *k* of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

k This phraſe elſewhere notes barrenneſs, as 1 *Sam.* 1. 5, 6. and ſo many underſtand it here. Againſt which ſome learned men object, that that could not ſo ſoon be diſcovered, for all this happened between the Conception and birth of *Iſaac*. Which objection may ſeem not valid, becauſe the evidences of Womens being with Child go ſo long before the birth of the Child, and thoſe evidences not appearing in any of their Women, who before that time were generally fruitful and child-bearing, they might diſcern Gods hand in it, eſpecially upon Gods admonition to their King. But becauſe this hiſtory ſeems to have been done in a far leſs ſpace of time, it not being probable either that God would ſuffer Sarah to be long with Abimelech e're he warned him, or that he being warned and ſo ſeverely threatned and actually puniſhed would delay the execution of Gods command, or that upon his obedience to God, the mercy and deliverance promiſed would be delayed

layed by God. That ſeems more probable which others think, that this was an indiſpoſition or plague or ſore in the ſecret parts, by which they were hindred from cohabitation, and mutual converſe, and conſequently, from hopes of conception and Child-bearing, upon the removal whereof it is ſaid that *they bare Children*, where, as oft-times in Scripture, the laſt and conſummating act is put for all the proceeding acts, *q. d.* And they were reſtored to the Conjugal uſe, and Conception, and, in due time, to Child-bearing.

CHAP. XXI.

1 AND the LORD viſited Sarah *a*, as he had ſaid, and the LORD did unto Sarah * as he had ſpoken.

*Chap. 17.19. and 18.10.

a (i.e.) Performed his gracious promiſe of giving her ſtrength to conceive and Bear a Child. Gods viſitation of a perſon in Scripture uſe is the manifeſtation and execution of his purpoſe or word towards that perſon, and that either for evil, and ſo it is an inflicting of evils threatned, as the word *viſiting* is uſed *Exod.* 20. 5. *Pſal.* 59. 5. or for good, and ſo it is uſed for the actual giving of mercies promiſed, as here and *Gen.* 50. 24. *Exod.* 4. 31. *Ruth* 1. 6.

*Acts 7.8. Gal. 4.22. Heb. 11. 11. 2 For Sarah * conceived, and bare Abraham a ſon in his old age *b*, at the ſet time, of which God had ſpoken to him.

b Or, *For his old age, i.e.* for the comfort of his old age.

3 And Abraham called the name of his Son, that was born unto him, whom Sarah bare to him, * Iſaac.

* Chap. 17.19.

4 And Abraham circumciſed his ſon Iſaac being eight days old, * as God had commanded him.

*Chap. 17.12.

5 And * Abraham was an hundred years old, when his ſon Iſaac was born unto him.

*Chap. 17.17.

6 And Sarah ſaid, God hath made me to laugh *c*, *ſo that* all that hear will laugh with me *d*.

c (i.e.) Before my own diſtruſtful Heart made me to laugh, now God makes me laugh, not through diffidence, and irreverence, as before, chap. 18. 12. but through exceſs of holy joy. *d* Or, *At me*, ſome through ſympathy rejoycing with me and for me, laughter being oft put for joy, as *Iſa.* 54. 1. *Gal.* 4. 27. &c. others through ſcorn and deriſion, as at a thing which well may ſeem incredible to them, becauſe it did ſo to me. See *Gen.* 17. 17. *and* 18. 12, 13, 15.

7 And ſhe ſaid, who would have ſaid *e* unto Abraham, that Sarah ſhould have given children *f* ſuck *g*? for I have born *him* a Son in his old age.

e (i.e.) What Man or Woman could believe ſo improbable a thing? Or, who but a God could have foreſeen and foretold it? *f* She ſaith *Children*, though ſhe had but one Child, either by an uſual Enallage of the plural number for the ſingular whereby the word *Sons* or *Daughters* is uſed when there was but one, as *Gen.* 36. 25. *and* 46. 23. *Numb.* 26. 8. or preſaging that having received from God a new ſtrength, ſhe might have more Children. *g* By which expreſſion ſhe ſheweth all Mothers what their duty is, *viz.* to give their Children ſuck when they are able to do it, and that neither greatneſs of quality, nor multitude of buſineſs, nor other difficulties and inconveniences, will be a ſufficient excuſe to thoſe that neglect it.

8 And the child grew, and was weaned *h*: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

h It doth not appear how old *Iſaac* was, becauſe the time for the weaning of Children is very various according to the differing tempers and neceſſities of Children; or inclination of Parents; and in thoſe times when mens lives were longer than now they are, proportionably the time was longer e're Children were weaned.

9 And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham, mocking *i*:

i Signifying either by words or geſtures his contempt of *Iſaac*, and his deriſion of all that magnificence then ſhewed towards his younger Brother: and this carriage proceeding from a moſt envious and malicious diſpoſition, and being a ſufficient indication of further miſchief intended to him, if ever he ſhould have opportunity, it is no wonder it is called *perſecution*, *Gal.* 4. 29. Although the Hebrew word may be rendred *beating* him, as it is uſed.

*Gal. 4. 30. 10 Wherefore ſhe ſaid unto Abraham *k*, * caſt out this bond-woman *l* and her ſon, for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac.

k Being enraged by this fact, and perceiving it was but a beginning and earneſt of greater evil deſigned by him againſt her beloved *Iſaac*; being alſo guided by the wiſe counſel and providence of God, as appears from *ver.* 12. *l* Though the fact was done by *Iſmael*, yet *Sarah* plainly ſaw, that this and other like carriages were from his Mothers inſtigation and encouragement, who being of an imperious and petulant diſpoſition, as appears from *Gen.* 16. 4, 9. in all probability comforted her ſelf and animated her Son, by that right he had to his Fathers inheritance as he was his firſt-born, as may be gathered both from the cuſtom of Women in ſuch caſes, and from the laſt words of this verſe. Beſides if the Mother had been continued, ſhe would eaſily have prevailed with *Abraham* to fetch the Child back again.

11 And the thing was very grievous in Abrahams ſight *m*, becauſe of his ſon *n*.

m Becauſe of his tender affection to him, and Gods promiſe concerning him: See *Gen.* 17. 18, 20. He, who chearfully parted with *Iſaac* was hardly brought to part with *Iſmael*, becauſe the former was done by Gods command which he was obliged to obey; the latter by the paſſion of an enraged Woman wherewith he thought not fit to comply; and probably he had denied her deſire, if God had not interpoſed in it. *n* He doth not ſay *becauſe of his wife*; from whence may be gathered either that *Hagar* was not properly his Wife; or that this was another of *Abrahams* infirmities, that he had not that affection for her which he ſhould have had. Whereby we may alſo ſee the excellency of Gods inſtitutions, who appointed but one Woman for one man, that each might have the intire intereſt in the others affections; and the danger of mens inventions, which brought Polygamy into the World, whereby a mans affections are divided into ſeveral, and ſometimes contrary ſtreams.

12 And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman *o*: in all that Sarah hath ſaid unto thee hearken unto her voice: for in * Iſaac ſhall thy ſeed *p* be called *q*.

* Rom. 9. 7. Heb. 11. 18.

o Thus *Abraham* had better authority for his divorce from *Hagar* than he had for his Marriage with her, Chap. 16. 2. *p* To wit, the promiſed ſeed, the Heir of thy Eſtate, Covenant and Promiſes, the progenitour of my Church and People, and particularly of the *Meſſias*. *q. (i.e)* Reputed and valued both by me and other men. The words may be thus rendred, *by Iſaac ſhall thy ſeed be*: For *to be called* is oft times put for *to be* as *Iſa.* 1. 26. *and* 47. 1, 5. *Matth.* 5. 9, 19.

13 And alſo of the ſon of the bond-woman, will I make a * nation, becauſe he *is* thy ſeed.

*Chap. 17.

14 And Abraham roſe up early in the morning *r*, and took bread *s*, and a bottle of water, and gave *it* unto Hagar (putting *it* on her ſhoulder) and the child, and ſent her away *t*: and ſhe departed, and wandred in the wilderneſs of Beerſheba *u*.

r He who before doubted and lingred to do it when Sarahs paſſion ſuggeſted it, when once he underſtands it to be Gods will, he makes haſte to execute it. An excellent example of prudence and piety. *s* By which may be here underſtood all neceſſaries, as *Mal.* 1. 7, 12. *Matth.* 6. 11. and 14. 15. compared with *Mark* 6. 36. *Luke* 14. 1. *t Queſt.* How is it likely that ſo rich and liberal a perſon as *Abraham* would ſend away ſuch near and dear Relations with ſo mean accommodations? *Anſw.* 1. This might be done by particular command from God to *Abraham*, though it be not here expreſſed, as many things were ſaid by God and done by men, which are not mentioned in Scripture, as is evident from *John* 20. 30, 31. and 21. 25. and many other places. And God might order it thus, partly to chaſtiſe *Abrahams* irregular Marriage with *Hagar*; partly to correct and tame the haughty and rugged temper of the Bond-woman and her Son; and to prepare them for the receiving of Gods help and mercy; and partly that he might more eminently ſhew his care and kindneſs for *Abraham*, in providing for ſuch forlorn and neglected Creatures becauſe they belonged to him. 2. It cannot be reaſonably doubted, that *Abraham* gave her theſe Proviſions onely for the preſent, and intended to ſend further and better afterward to a place appointed by him, which alſo he did. But ſhe miſſed her way, as well ſhe might, in the Wilderneſs, and thereby came into theſe ſtraits deſigned by God for the ſignification of greater Myſteries, as may be gathered from *Gal.* 4. *u* A place near *Gerar*, ſo called here by a Prolepſis. See *ver.* 31.

15 And the water was ſpent in the bottle, and ſhe caſt the child *x* under one of the ſhrubs.

x Not as if ſhe carried him in her arms or upon her ſhoulders, for he was now about eighteen year old, but being weak and faint and no doubt much dejected in ſpirit upon the proſpect of his deſolate and diſtreſſed condition, ſhe was forced to ſupport and lead him by the hand, but now, deſpairing of his life, ſhe lays him down under a ſhrub.

16 And ſhe went, and ſat her down over againſt *him*,

him, a good way off, as it were a bow-shot: for she said, let me not see the death of the child. And she sat over against *him*, and lift up her voice and wept *y*.

y Who wept? Either *Hagar*, for the verb is of the feminine gender; or the Lad, as the words following seem to intimate. And for the change of Genders, that is not infrequent in Scripture use.

17 And God heard the voice of the lad *z*, and the angel of God called to Hagar out of heaven, and said unto her, what aileth thee, Hagar? fear not: for God hath heard the voice of the lad where he *is a*.

z He heard his cries tho' not flowing from true Repentance, but extorted from him by his pressing calamity. *a* Though he be in a vast and desolate Wilderness, yet my eye is upon him, and I will take care of him.

18 Arise, lift up the lad, and hold him in thine hand: for I will make of him a great nation.

b (*i. e.*) Support or sustain thy languishing child with thy hand; for I will bless him and thy care shall not be in vain.

19 And God opened her eyes *c*, and she saw a well of water, and she went, and filled the bottle with water, and gave the lad drink.

c Not that her eyes were shut or blind before, but she saw not the Well before; either because it was at some distance, or because her eyes were full of tears, and her mind distracted and heedless through excessive grief and fear; or because God with-held her eyes that she might not see it without his information. Compare *Numb.* 22. 31. *Luke* 24. 16.

20 And God was with the lad, and he grew, and dwelt in the wilderness, and became an Archer *d*.

d (*i. e.*) A skilful Hunter of Beasts and Warriour with men too, according to the prediction, *Gen.* 16. 12. For the bow was a principal instrument in War as well as in Hunting, *Gen.* 48. 22. & 49. 23, 24. And these two professions oft went together. See *Gen.* 10. 9.

21 And he dwelt in the wilderness of Paran *e*: and his mother took him a wife *f* out of the land of Egypt *g*.

e In the borders of that Wilderness, by comparing *Gen.* 14. 6. for the innermost parts of it were uninhabitable by Men or Beasts, as antient Writers note. *f* By which we see both the obligation that lies upon Parents, and the right that is invested in them, to dispose of their Children in Marriage in convenient time. Compare *Gen.* 24. 4. *and* 28. 2. *Judge* 14. 2. *g* Rather than out of *Canaan*, concerning whose accursed state and future destruction she had been informed in *Abrahams* house.

22 And it came to pass at that time, that Abimelech *h*, and Phicol, the chief captain of his host, spake unto Abraham, saying, God *is* with thee in all that thou doest *i*;

h He of whom see *Gen.* 20. 2. *i* We plainly see that God blesseth and prospereth thee in all thy undertakings.

23 Now therefore swear unto me here by God, † that thou wilt not deal falsly with me *k*, nor with my son, nor with my sons son, *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

† Heb. *if thou wilt lie unto*

k That thou wilt not do me any hurt or injury: Heb. *that thou wilt not lie unto me*, *i. e.* As thou hast formerly professed kindness and friendship to me, give me thy Oath to assure me that thou wilt be true and constant to thy own professions.

24 And Abraham said, I will swear *l*.

l Quest. How could *Abraham* lawfully swear this, when *Canaan* was given by God to him and his seed for ever? *Ans.* Neither *Abraham* nor his seed had any present or actual right to the possession of the Land, but onely the promise of a right in it, and possession of it after some hundreds of years, and therefore he gave away none of his right by this Oath. For this Oath did only oblige *Abraham* and not his Posterity, and *Abimelech* extended that obligation no further than to his Sons Son.

25 And Abraham reproved Abimelech *m*, because of a well of water *n* which Abimelechs servants had violently taken away.

m That the foundation of true Friendship might be firmly laid, and the peace inviolably observed, he removes an impediment to it, an occasion of quarrel and just exception on *Abrahams* part. *n* Which in those hot and dry Countries was of great esteem and necessity. Compare *Gen.* 26. 19, 20, 21. *Judge* 1. 15. Besides *a Well* may be put for *Wells*, as the Greeks render it, and as may seem probable by comparing this with *Gen.* 26. 15, 18. It being an ordinary thing to use the singular number for the plural, as hath been shewed. See *Gen.* 3. 2. *and* 4. 20.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day *o*.

o By which he wisely and truly suggests, that *Abraham* should not have smothered the grudge in his mind so long time, but should instantly have reproved him for it, and endeavoured a speedy redress, which hereby he intimates that he was ready to give.

27 And Abraham took sheep and oxen, and gave them unto Abimelech *p*: and both of them made a covenant.

p Partly as an acknowledgement to him for his former favour and Friendship; partly as an assurance of his sincere Friendship both present and for the future, of his acquiescence in his answer about the Well; and partly for Sacrifice, and for the usual Rite in making Covenants, which was that the persons Covenanting might pass through the parts of the slain Beasts. See *Gen.* 15. 18.

28 And Abraham set seven ew-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, what *mean* these seven ew-lambs, which thou hast set by themselves?

30 And he said, For *these* seven ew-lambs, shalt thou take of my hand, that they may be a witness unto me, that I have digged this well *q*.

q That this care of *Abrahams* was not superfluous may appear from *Gen.* 26. 15.

31 Wherefore he called that place ‖ Beer-sheba *r*, because there they sware both of them.

‖ That is, *the well of the Oath.*

r Which name was communicated unto a City adjoyning: Of which see *Gen.* 26. 23. *Jos.* 15. 28. 2 *Sam.* 17. 11. *and* 24. 2.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines *s*.

s (*i. e.*) Into their part of that Land to wit *Gerar*, which was not far from this place It is an usual senechdoche, whereby the whole Land is put for a part of it: Otherwise they were at this time in that Land.

33 And *Abraham* planted a ‖ Grove *t* in Beer-sheba, and called there on the Name of the LORD *u*, the everlasting God.

‖ Or, *Tree.*

t Not so much for shade, which yet was pleasant and necessary in these hot Regions, as for religious use, that he might retire thither from the noise of worldly business, and freely converse with his maker. Which practice of his was afterwards abused to superstition and Idolatry, for which reason Groves were commanded to be cut down. See *Deut.* 12. 2. *and* 16. 21. *u* Thankfully acknowledging Gods great goodness in giving him the favour and friendship of so great and worthy a Prince and Neighbour.

34 And Abraham sojourned in the Philistins land many days.

CHAP. XXII.

1 AND it came to pass after these things *a*, that * God did tempt *b* Abraham, and said unto him, Abraham: And he said, † Behold, *here* I *am c*.

* Heb. 11. 17.
† Heb. *behold me.*

a After the accomplishment of Gods promises made to *Abraham*, and especially of that promise concerning the blessed seed; when now he seemed to be in a most prosperous and secure condition, he meets with a severe exercise from God. *b* The word *Tempt* is ambiguous, and signifies either 1. to intice to sin, in which sense Devils and wicked men are said to tempt others, but God *tempts no man*, *Jam.* 1. 13. Or 2. To prove or try; and in this sense God is said to tempt men. See *Deut.* 8. 2. and 13. 3. *Judge* 2. 22. Thus God tempted *Abraham*, (*i. e.*) he tryed the sincerity and strength of his Faith, the universality and constancy of his obedience, and this for Gods great honour and *Abrahams* great glory and comfort, and for the Churches benefit in all following ages. *c* An expression signi-

fying a mans attentive hearing what is ſaid to him, and his readineſs to execute it, as *v.* 7. 11. *and Gen.* 27. 1. *and* 1 *Sam.* 3. 4, 6.

2 And he ſaid, Take now thy ſon, thine onely *ſon* Iſaac, whom thou loveſt *d*, and get thee into the land of Moriah *e*: and offer him there for a burnt-offering upon one of the mountains *f* which I will tell thee of *g*.

d Not a word here but might pierce an heart of ſtone, much more ſo tender a Father as *Abraham* was. *Take now* without demurring or delay, I allow thee no time for conſideration; *thy* own proper *Son*, not a Beaſt, not an Enemy, a Stranger, though that had been very difficult to one ſo kind to all Strangers, not a dear Servant, not a Friend or Familiar; *thine onely Son*, not by birth for ſo he had another *Iſhmael*, but this was his onely Son by *Sarah* his firſt and legitimate Wife, who onely had the right of ſucceſſion both to his Inheritance and to his Covenant and Promiſes, and this only was now left to him, for *Iſhmael* was abandoned and gone from him, and this muſt be ſuch a ſon as *Iſaac*, once matter of laughter and great joy, now cauſe of unexpreſſible ſorrow, thy *Benoni*, a Son of the Promiſe, of ſo great hopes, and ſuch pregnant Vertue and Piety as this ſtory ſhews, *whom thou loveſt*, peculiarly and ſuperlatively, even as thy own Soul; *and get thee into the Land of Moriah*. a place at a great diſtance, and to which thou ſhalt go but leiſurely, *ver.* 4. that thou mayſt have thy mind all that while fixed upon that bloody act, which other mens minds can ſcarce once think of without horrour, and ſo thou mayſt offer him in a ſort ten thouſand times over before thou giveſt the fatal blow: *and offer him there* with thine own hands, and cruelly take away the Life which thou haſt in ſome ſort given him: *For a burnt-offering*, wherein by the Law of the burnt-offering then known to *Abraham*, afterwards publiſhed to all *Iſrael*, his Throat was to be cut, his body diſſected into quarters, his bowels taken out, as if he had been ſome notorious Traitor and vile Malefactor and Miſcreant, and afterwards he was to be burnt to Aſhes, that if poſſible there might be nothing left of him: And this muſt be done *upon one of the mountains, which I ſhall tell thee of*, not ſecretly in a corner, as if it were a work of darkneſs and thou wert aſhamed or afraid to own it, but in a publick and open place, in the view of Heaven, Earth, God, Angels, and Men. Which horrid and ſtupendious act it may be eaſily conjectured what reproach and blaſphemy it would have occaſioned againſt the Name and Worſhip of God and the true Religion, and what ſhame and torment to *Abraham*, from his own ſelf-accuſing mind, from the clamours of his Wife and all his Friends and Allies, and what a dangerous and miſchievous example this would have been to all future Generations. That Faith that could ſurmount theſe and many more difficulties, and could readily and chearfully reſt upon God in the diſcharge of ſuch a duty, no wonder it is ſo honoured by God and celebrated by all men, yea even by the Heathens, who have tranſlated this hiſtory into their Fables. *e* Which ſignifies *the viſion of God*, the place where God would be ſeen and manifeſted: And ſo it is here called by way of anticipation, becauſe it was ſo called afterwards, *ver.* 14. in regard of Gods eminent appearance there for *Iſaacs* deliverance; though it may alſo have a further reſpect unto Chriſt, becauſe in that place *God* was *manifeſted in the Fleſh*. *f* For there were divers Mountains there, as is evident from *Pſal.* 125. 2. and particularly there were two eminent Hills, or rather tops and parts of the ſame Mountain, *Sion*, where *Davids* Palace was, and *Moriah*, where the Temple was built, and whence the adjoyning Country afterwards received its name. *g* By ſome viſible ſign or ſecret admonition which I ſhall give thee.

3 And Abraham roſe up early in the morning *h*, and ſadled his aſs *i*, and took two of his young men with him, and Iſaac his ſon, and clave the wood for the burnt-offering, and roſe up and went unto the place of which God had told him.

h That he might execute Gods command, without doubt or delay. *i* For greater expedition, not waiting for his ſervant to do it.

4 Then on the third day ‖ Abraham lift up his eyes, and ſaw the place afar off.

‖ Probably on the beginning of the third day. It is true, *Moriah* was not three days journey from *Beer-ſheba*. But it muſt be conſidered that the aſs upon which he rid, is a dull and ſlow Creature, and that *Abraham* went no faſter than the reſt of his Company, who, for ought appears, were on foot; and that the proviſions which they carried along with them, both for their own and the aſſes ſubſiſtence and for ſacrifice muſt needs retard them.

5 And Abraham ſaid unto his young men, abide ye here with the aſs *k*, and I and the lad will go yonder and worſhip, and come again to you.

k Leſt they ſhould hinder him in the execution of his deſign. *l* For he knew that God both could and would for his promiſe ſake, either preſerve *Iſaac* from being ſacrificed, or afterwards raiſe him from the dead, as it is intimated *Heb.* 11. 19.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Iſaac his ſon *m*, and he took the fire in his hand, and a knife; and they went both of them together.

m Who though called a *lad*, *ver.* 5. was now a grown man, at leaſt five and twenty years old, and therefore well able to bear that burden, and in this act he was an eminent Type of Chriſt, who carried that wood upon which he was Crucifyed.

7 And Iſaac ſpake unto Abraham his father, and ſaid, my father *n*: and he ſaid, † Here *am* I, my ſon *o*. And he ſaid, Behold, the fire and the wood, but where *is* the lamb for a burnt-offering.

† Heb. *behold me.*

n A compellation which might both wound *Abrahams* Heart and admoniſh him how unbecoming to a Father that action was which he was going about. *o* Which expreſſion ſhewed that he had not put off Fatherly affection to him, and that his intention did not ariſe from any unnatural and barbarous diſpoſition, nor from any decay of Love to him, but from an higher cauſe, even the declared Will of God.

8 And Abraham ſaid, My ſon, God will provide himſelf a lamb *p* for a burnt-offering; ſo they went both of them together.

p Either 1. Literally, though I know not how; for his Wiſdom and Power are infinite: Or 2. Myſtically, as Chriſt, whoſe Type *Iſaac* was, is called a *Lamb*. Thus *Abraham* prudently reveals the matter to him by degrees, not all at once.

9 And they came to the place which God had told him of, and Abraham built an altar there *q*, and laid the wood in order, and bound Iſaac his ſon *r*, and * laid him on the altar upon the wood.

* James 2. 21.

q Made of Earth ſlightly put together, as God afterwards preſcribed, *Exod.* 20. 24. *r* Partly becauſe Burnt-offerings were to be bound to the Altar; of which ſee on *Pſal.* 118. 27. Partly to repreſent Chriſt who was bound to the croſs. And that *Iſaac* might be the more exact Type of Chriſt he was bound by his own conſent, otherwiſe his age and ſtrength ſeem ſufficient to have made an effectual reſiſtance. It is therefore highly reaſonable to think that *Abraham*, having in the whole Journey prepared *Iſaac* for ſuch a work by general but pertinent diſcourſes did upon the mount particularly inſtruct him concerning the plain and peremptory command of God; the abſolute neceſſity of complying with it; the glorious reward of his obedience; and the diſmal conſequences of his diſobedience; the power and faithfulneſs of God either to prevent the fatal blow, or to reſtore his life loſt with infinite advantage. Upon theſe and ſuch like reaſons, doubtleſs he readily laid himſelf down at his Fathers feet, and yielded up himſelf to the Divine Will.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon.

11 And the angel of the LORD *s*, called unto him out of heaven, and ſaid, Abraham, Abraham *t*. And he ſaid, Behold, *here am* I.

s (*i. e.*) Chriſt the Angel of the Covenant, as appears from *ver.* 12. 16. *t* He repeats his name to prevent *Abraham*, whom he knew to be moſt expeditious in Gods ſervice, and juſt ready to give the deadly blow.

12 And he ſaid, lay not thine hand upon the lad, neither do thou any thing unto him; for now I know *u* that thou feareſt God, ſeeing thou haſt not with-held thy ſon, thine only *ſon* from me *x*.

u God knew the ſincerity and reſolvedneſs of *Abrahams* faith and obedience before and without this evidence, and from eternity foreſaw this fact and all its circumſtances; and therefore you muſt not think that God had now made any new diſcovery. But this is ſpoken here, as in many other places of God after the manner of men, who is then ſaid to know a thing, when it is notorious and evident to a mans ſelf and others by ſome remarkable effect. Thus *David* prayeth that God would *ſearch* and *know his Heart*, and *his thoughts*, *Pſal.* 139. 23. Though he had before profeſſed that God *underſtood his thought afar off*, *ver.* 2. This therefore is the ſenſe, *Now I know*, *i. e.* Now I have what I deſigned and deſired, now I have made thee and others to know. As the *Spirit* of God and of Chriſt is ſaid to *cry Abba Father*. *Gal.* 4. 6. when it makes us to cry ſo, *Rom.* 8. 15. *x* From my ſervice and Sacrifice: Or *for me*. *i. e.* for my ſake. *i. e.* thou haſt preferred mine Authority and Honour before the Life of thy dear Son. By which word it appears that God himſelf ſpeaks theſe words.

13 And Abraham liſted up his eyes and looked, and behold, behind *him* ‖ a ram *y* caught in a thicket by his horns: And Abraham went, and took

took the ram, and offered him up for a burnt-offering in the ſtead of his ſon.

‖ Which way he looked either becauſe the voice came that way: Or becauſe he heard the noiſe made by the motion of the Ram in the thicket. *y* Which had gone aſtray from the reſt of the Flock, and whoſe errours were directed hither by Gods wiſe and powerful Providence, and being young, though horned, it might be called either *Lamb*, as *v.* 7. or *Ram*, as it is here. There needs no curious enquiry, how he could offer up that to God which was not his own, both becauſe it was found in a publick place, and in all probability utterly loſt to his owner, and becauſe he had no doubt a warrant and inſpiration for it from the great Lord and ſupreme owner of all things.

14 And Abraham called the name of that place ‖ Jehovah-jireh *z*, as it is ſaid *to* this day, *a*, in the mount *b* of the LORD it ſhall be ſeen *c*.

‖ That is, *the Lord will ſee* or *provide*.

z The ſame Hebrew Letters differently pointed make the ſenſe either active, *the Lord will ſee*, *i. e.* provide or take care of thoſe that commit themſelves and their affairs to him; or paſſive, *the Lord will be ſeen*, *i. e.* will appear and ſhew himſelf in the behalf of all thoſe that love him. *a* Wherein *Moſes* wrote this Book; this is ſtill uſed as a Proverb. *b* (*i. e.*) in greateſt extremities and diſtreſſes, as we ſay, *at the pits brink*. *c* Or, *the Lord ſhall be ſeen* or *manifeſted*. And although theſe words are uſed by way of remembrance of this great deliverance and by way of accommodation, to ſuch like eminent preſervations from great dangers; yet they may have a further reſpect, and may ſignifie, that this was but an earneſt of further and greater bleſſings to be expected in this place, where the Temple was built, & the Lord Chriſt was manifeſted in the Fleſh.

15 And the angel of the LORD called unto Abraham out of heaven the ſecond time,

16 And ſaid, * By my ſelf have I ſworn *d*, ſaith the LORD, for becauſe thou haſt done this thing *e*, and haſt not with-held thy ſon, thine only *ſon*;

* Pſal. 105. 9. Luke 1. 73. Heb. 6. 13.

d So the Lord ſwears *by his name*, *Jer.* 44. 26. *By his ſoul*, in the Hebrew text, *Jer.* 51. 14. *By his Holineſs*, *Amos* 4. 2. Which is the ſame with *by himſelf*, here. Hence alſo it appears that the Angel who ſpeaks here is Chriſt and God, becauſe this is Gods prerogative to ſwear by himſelf, as appears from *Heb.* 6. 13. *e* Not that *Abraham* by this act did properly merit or purchaſe the following promiſes, as plainly appears becauſe the ſame things for ſubſtance had been freely promied to *Abraham* long before this time and action, *Gen.* 12. 2. and 13. 16. onely what before was promiſed is now confirmed by an Oath as a Teſtimony of that ſingular reſpect which God had to *Abraham* and to this heroical inſtance of Faith and Obedience.

17 That in bleſſing, I will bleſs thee, and in multiplying I will multiply thy ſeed, as the ſtars of the heaven, and as the ſand which *is* upon the ſea † ſhore, and thy ſeed ſhall poſſeſs the gate *f* of his enemies:

† Heb. *lip.*

f (*i. e.*) The City, by an uſual Synecdoche, as *Deut.* 12. 15 *and* 18. 6. all the Cities and conſequently the Country adjacent: *gate* for *gates*. The ſenſe is, they ſhall ſubdue their Enemies. For the *gates* of Cities were the places both of juriſdiction or judicature, *Deut.* 21. 19. and 22. 15. *Amos* 5. 12, 15. *Zech.* 8. 16. and of fortification and chief ſtrength in War, *Judge* 5. 8. *Pſal.* 147. 13. *Iſa.* 22. 7. *Ezek.* 21. 22. And this promiſe was fulfilled both literally in *Iſraels* conqueſt of *Canaan*, in *David*, *Solomon*, &c. and ſpiritually in Chriſt, *Pſal.* 110. 1, 2, 3.

18 * And in thy ſeed ſhall all the nations of the Earth be bleſſed, becauſe thou haſt obeyed my voice.

* Chap. 12. 3. and 18. 18. Acts 3. 25. Gal. 3. 8.

19 So Abraham returned unto his young men, and they roſe up, and went together to Beer-ſheba: and Abraham dwelt at Beer-ſheba.

20 And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold * Milcah ſhe hath alſo born children unto thy Brother Nahor *g*.

* Chap. 11. 29.

g This narration and Genealogy is added for *Rebekahs* ſake, and to make way for the following relation.

21 Huz his firſt born, and Buz *h* his Brother, and Kemuel the father of Aram *i*.

h From whom deſcended, as ſome conceive, Elihu the Buzite, *Job.* 32. 2. *i* So called poſſibly becauſe he dwelt amongſt the *Syrians*, as *Jacob* for the ſame reaſon was called a *Syrian*, *Deut.* 26. 5. But there was another more antient *Aram*, from whom the *Syrians* deſcended, *Gen.* 10. 22.

22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

23 And Bethuel begat * Rebekah *k*: theſe eight Milcah did bear to Nahor Abrahams brother.

* Called Rom. 9. 10. Rebecca.

k Afterwards *Iſaac's* Wife, *Chap.* 24.

24 And his concubine *l*, whoſe name was Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah *m*.

l Which was an inferiour kind of Wife taken according to the common practiſe of thoſe times, ſubject to the Authority of the principal Wife, and whoſe Children had no right of inheritance, but were endowed with gifts. See *Gen.* 21. 14. *and* 25. 6. *m* A name common both to Man, as 2 *Sam.* 10. 6. and Woman, as 1 *King.* 15. 13.

CHAP. XXIII.

1 AND Sarah was an hundred and ſeven and twenty years old: *theſe were* the years of the life of Sarah *a*.

a This is the peculiar honour of *Sarah* the Mother of the faithful, 1 *Pet.* 3. 6. to have the years of her life numbred in Scripture.

2 And Sarah died in Kirjath-arba *b*, the ſame *is* Hebron *c* in the land of Canaan: and Abraham came ‖ to mourn for Sarah, and to weep for her *d*.

b Or, *The City of Arba*, ſo called probably from a giant or great man called *Arba*, who lived and ruled in thoſe parts. See *Joſ.* 14. 15. *and* 15. 13. *c* It is objected againſt this Scripture that this City was not called *Hebron* till *Joſhua's* time, *Joſ.* 14. 15. but this is a miſtake, *Joſhua* doth not ſay ſo, but onely that *the name of Hebron before* (or *in old time*,) as this very particle is rendred, *Deut.* 2. 20. and elſewhere. So the ſenſe is, The moſt ancient name of it was *Kirjath-arba*. Nor doth *Joſhua* there give any account or reaſon of this change of the name at that time or upon that occaſion, as the ſacred Writers uſe to do in ſuch caſes, but rather ſuppoſeth that *Hebron* was the name of it before he came thither, and how long before that time he doth not expreſs. ‖ Into *Sarah's* Tent. See *Gen.* 18. 6, 9. *d* According to the laudable cuſtom of all ages and nations to manifeſt their ſenſe of Gods hand upon them and of their own loſs. See *Gen.* 50. 3. *Deut.* 34. 8. &c.

3 And Abraham ſtood up from before his dead *e*, and ſpake unto the ſons of Heth, ſaying,

e To ſhew his moderation in ſorrow, and to take care for her burial according to his duty.

4 I *am* a ſtranger, and a ſojourner with you: give me a poſſeſſion of a burying-place *f* with you *g*, that I may bury my dead out of my ſight *h*.

f The priviledge of burial hath been always ſought and priz'd, by all Nations, whom nature and humanity teacheth to preſerve the bodies of men, which have been the Temples of reaſonable and immortal ſouls from contempt and violation, ſo eſpecially by Chriſtians, as a Teſtimony and Pledge of their future Reſurrection, See *Numb.* 33. 4. *Deut.* 21. 23. *Job* 5. 26. For which cauſe *Abraham* deſires a diſtinct burying-place ſeparated from the Pagan people. *g* In *Canaan*. There he and after him other Patriarchs earneſtly deſired to be buried, upon this account, that it might confirm their own and their Childrens Faith in Gods Promiſe, and animate their Children in due time to take poſſeſſion of the Land. See *Gen.* 25. 9. and 47. 29, 30. and 50 13, 25. *Exod.* 13. 19. *Heb.* 11. 22. *h* So ſhe that before was the *deſire of his eyes*, *Ezek.* 24. 16. is now, being dead become their torment.

5 And the children of Heth anſwered Abraham, ſaying unto him.

6 Hear us my LORD *i*, thou *art* † a mighty prince *k* amongſt us, in the choice of our ſepulchres *l* bury thy dead: none of us ſhall with-hold from thee his ſepulchre, but that thou mayeſt bury thy dead.

† Heb. *a prince of God.*

i Here is a conjunction of the plural and ſigular number, becauſe though but one perſon ſpake, yet he ſpake in the name of the whole community. *k* Heb. *A Prince of God.* Great and excellent perſon or things are oft expreſſed by adding the name of *God*. See *Gen.* 13. 10. Or, by *Prince of God*, they underſtand a Prince favoured and beloved of God. *l* For each Family had a deſtinct Sepulchre.

7 And Abraham ſtood up, and bowed himſelf *m* to the people of the Land *n*, *even* to the children of Heth *o*.

m (*i. e.*) Shewed a civil reſpect to them in teſtimony of his thankfulneſs. Religion allows and requires civility and thoſe geſtures which expreſs it. *n* To the Governours of the people who

who managed all publick affairs in the peoples name and ſtead and for their good. *o* So called from *Heth* the Son of *Canaan*, *Gen.* 10. 15.

8 And he communed with them, ſaying, if it be your mind *p* that I ſhould bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar.

p Heb. *If it be with, i.e.* agreable to, *your ſoul*, that is, your will, or good pleaſure: For ſo the *Soul* is ſometimes taken, as *Deut.* 23. 24. *Pſal.* 27. 12. *and* 41. 2.

‖ Or, *double cave.* † *Full money.*

9 That he may give me the cave of ‖ Machpelah *q*, which he hath, which *is* in the end of his field: for † as much money as it is worth *r*, he ſhall give it me, for a poſſeſſion of a burying-place amongſt you.

q Which ſeems to be the proper name of the place, *ver.* 17, 19. ſo called from its duplicity, becauſe the cave was double, either one for men, and another for Women: Or the one ſerved onely for an entrance into the other, which was the burying place. *r Heb. For full money,* 1 *Chron.* 21. 22, 24. *i. e.* for money of full weight anſwerable to its worth.

† Heb. *ears.*

10 And Ephron dwelt *s* amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the † audience of the children of Heth, *even* of all that went in at the gates of his City *t*, ſaying,

s Heb. *Did ſit*, to wit, at that time, as one of the chief or rulers of the People: For ſo the word *ſitting* is oft uſed, as we ſhall ſee hereafter. *t* Either where he was born, or at leaſt where he lived.

11 Nay my Lord, hear me: the Field give I thee, and the cave that *is* therein, I give it thee, in the preſence of the ſons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himſelf before the people of the land.

13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it u*, I pray thee, hear me, I will give thee money for the Field *x*: take *it* of me, and I will bury my dead there.

u It is a ſhort ſpeech, and ſomething muſt be ſupplyed: Either *if thou* wilt give or reſign it to me: Or, *if thou* be the Man of whom I ſpeak: For though *Abraham* knew his name, he might not know him by face, nor that he was then preſent *x* He prudently choſe rather to buy it, then to receive it as a gift, partly becauſe it would be the ſurer to him and his, *ver.* 17. 20. and partly becauſe he would not have too great obligations to his Pagan Neighbours.

14 And Ephron anſwered Abraham, ſaying unto him,

15 My LORD, hearken unto me: the land *is* * Exod. 30. 15. Ezek. 45. 12. *worth* four hundred * ſhekels of ſilver *y*; what *is* that betwixt me and thee *z*? bury therefore thy dead.

y He ſpeaks of the common ſhekel, which many value at fifteen pence of Engliſh money, but others more probably at two ſhillings and ſix pence, rightly as I conceive, ſuppoſing that this was of the ſame weight and value with the *Shekel of the Sanctuary*, which was ſo called not as if that were double to the former, but onely becauſe all ſhekels were to be examined by that ſtandard which was kept in the Sanctuary. *z* Both Friends and rich men: It is not worth any words or trouble between us.

16 And Abraham hearkned unto Ephron, and Abraham weighed *a* to Ephron the ſilver which he had named, in the audience of the ſons of Heth, four hundred ſhekels of ſilver, currant *money* with the merchant *b*.

a For in thoſe times ſilver was paid by weight, *Gen.* 43. 21. *Jer.* 32. 10. *b* (*i.e.*) Right for quality as well as weight, in the judgment of Merchants, whoſe frequent dealing in it makes them more able to judge of it.

* chap. 25. 9. and 50. 13.

17 And * the field of Ephron which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure

18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that went in at the gates of his City.

19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre, the ſame *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made ſure unto Abraham for a poſſeſſion of a burying-place, by the ſons of Heth.

CHAP. XXIV.

1 AND Abraham was old *a*, *and* † well ſtricken in age: and the LORD had bleſſed Abraham in all things:

† Heb. *gone into days.*

a Being one hundred and forty years old, by comparing *Gen.* 21. 5. with *Gen.* 25. 20.

2 And Abraham ſaid unto his eldeſt ſervant of his houſe *b*, that ruled over all that he had, * Put I pray thee, thy hand under my thigh *c*:

* chap. 47. 29.

b viz. Eliezer, Gen. 15. 2. *c* A ceremony uſed in ſwearing as now, ſo antiently in the Eaſtern parts, as *Gen.* 47. 29. Either as a teſtimony of ſubjection, and promiſe of faithful ſervice, for this rite was uſed onely by inferiours towards ſuperiours; or, as ſome think, with reſpect to the bleſſed ſeed, Chriſt, who was to come out of *Abrahams* thigh, as the phraſe is *Gen.* 46. 26. becauſe this rite was uſed onely to Believers.

3 And I will make thee ſwear by the LORD, the God of heaven, and the God of the Earth, that, * thou ſhalt not take a wife unto my ſon *d* of the daughters of the Canaanite *e* among whom I dwell.

* chap. 24. 3 and 27. 46. & 28. 2. Exod. 34. 16. Deut. 7. 3.

d (*i.e.*) Not perſwade nor engage my Son to take; for *Iſaac* though forty years old, was not onely willing to be governed by his Father in this affair, but alſo to hearken to the counſel of this wiſe and faithful ſervant, of whom both his Father and himſelf had ſuch long and large experience. *e* For he knew that they were not onely groſs Idolaters and hainous ſinners, for ſo many others were; but that they were a People under Gods peculiar curſe, *Gen.* 9. 25. and devoted to extirpation and utter deſtruction, which was to be inflicted upon them by *Abrahams* Poſterity: And therefore to marry his Son to ſuch perſons had been an high degree of ſelf-murder, whereby the holy and bleſſed Seed had been in danger of great infection from them and utter ruine with them. And *Abraham*'s practiſe was afterwards juſtified by God, who hath oft ſhewed his diſlike of ſuch unequal matches of his People with thoſe Infidels and Idolaters by ſevere prohibitions and ſharp cenſures. See *Exod.* 34. 26. *Deut.* 7. 3. *Joſ.* 23. 12. *Eſd.* 9. 1, 2, 3. *Nehem.* 13. 23. 25. 2 *Cor.* 6. 14, 15.

4 But thou ſhalt go unto my Countrey *f*, and to my kindred *g*, and take a wife unto my ſon Iſaac.

f (*i.e.*) *Meſopotamia*, *ver.* 10. which being largely taken for the Countrey between thoſe two famous Rivers *Euphrates* and *Tigris*, from which ſcituation it hath that name, ſo *Chaldæa*, whence *Abraham* came, *Gen.* 11. 31. and 12. 1. was a part of it. *g* The Family of *Nahor*, concerning the increaſe whereof he had received information, *Chap.* 22. 20. &c. Which he juſtly preferred before the *Canaanites*, partly becauſe though they were Idolaters, as appears from *Gen.* 31. 19, 30, 32, 35. *and Joſ.* 24. 2. yet they did Worſhip the true God together with Idols, as may be gathered from *ver.* 31, 50. of this chapter, and from other places, and therefore there was more hopes of the converſion of one of that Family; and partly becauſe they lived at a great diſtance from the place where *Abraham* and his Poſterity did and ſhould live, and therefore one of that ſtock would be more eaſily diſintangled from her Superſtition and Idolatry becauſe ſhe was removed from the influences of the evil counſels and examples of her neareſt relations; and partly becauſe they were of the race of bleſſed *Shem*, and not of curſed *Canaan*.

5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land *h*; muſt I needs bring thy ſon again unto the land from whence thou cameſt.

h Note here the prudence and piety of this good man, who before he would take an Oath, doth diligently enquire into the nature and conditions of it, and expreſly mentioneth, that exception, which might ſeem to be of courſe ſuppoſed in it.

6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again *i*.

i In caſe ſhe will not come hither, do not thou engage that he ſhall go thither. Why ſo? 1. Becauſe there was more danger of infection from his wife and her kindred becauſe of their friendly and familiar and conſtant converſe with him, than from the *Canaanites*, who were ſtrangers to him, and lived ſeparately from him, and had but little converſation with him.

2. Be-

2. Because the command of God to *Abraham* to come out of *Chaldæa* & into *Canaan*, did extend to his posterity also, whom God would oblige to dwell there as long as they could, that they might live in constant Faith and expectation of the performance of Gods promise in giving this Land unto them. *Quest.* How could he bring *Isaac* thither *again*, where he never was? *Answ* 1. *Isaac* might be said to be there before vertually, or in the Loyns of his Father, as *Levi* is said to pay Tithes to *Melchisedeck* by *Abraham* in whose Loyns he was. 2. This *again* may be referred to the servant, that when he returned again he would not carry *Isaac* along with them. 3. He might reasonably suppose that *Isaac* must once go thither to fetch his Wife, (for her coming so suddenly to him was an unexpected thing) but he would not have him promise, that when he had done so once, he should go thither again to live there with her.

* chap. 12. 1. 7 The LORD God of heaven * which took me from my Fathers house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, * Unto thy seed will I give this land, he shall send his angel before thee *, and thou shalt take a wife unto my son from thence *k*.

* chap. 12. 7. and 13. 15. and 15. 18. and 26. 4.

* To direct and succeed thee in this enterprize. Compare *Exod.* 14. 19. and 23. 20. *k* I doubt not of the success. He might say so, either by rational conjecture both from the nature of the thing, and from the constant course of Gods Providence blessing him in all his concerns; or by particular assurance and inspiration from God.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath *l*: onely bring not my son thither again.

l From the obligation of this oath, and from the penalties of the violation of it.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 And the servant took ten camels of the camels of his master, and departed, (‖ for all the goods of his master *were* in his hand *m*) and he arose, and went to Mesopotamia, unto the * City of Nahor ‖.

‖ Or, *and.*

* chap. 27. 43.

m (*i. e.*) In his power to take without particular orders what he thought fit and necessary either for his own use, or for the promotion of the present business. ‖ Which was *Haran*, by comparing *Gen.* 28. 10. and 29. 4.

11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, *even* the time † that women go out to draw water.

† Heb. *that women which draw* water *go forth.*

12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness *n* unto my master Abraham.

n Or, *Mercy.* He makes no mention of himself, nor of the merit of his master, but he ascribes even temporal blessings, and much more eternal Salvation, meerly to Gods mercy.

* Vers. 43. 13 Behold, * I stand *here* by the well of water, and * the daughters of the men of the city come out to draw water.

* chap. 29. 9. Exod. 2. 18.

14 And let it come to pass *o* that the damsel to whom I shall say, let down thy pitcher, I pray thee, that I may drink, and she shall say, drink, and I will give thy camels drink also, *let* the *same be* she *that* thou hast appointed *p* for thy servant Isaac, and thereby shall I know that thou hast shewed kindness unto my master.

o That this was not a rash and vain fancy, but a special expectation and confidence wrought in him by Gods spirit appears both by the eminent prudence and godliness of this person, and by the exact correspondency of the event with his prayer, and by parallel examples, as *Judg.* 6. 36. 1 *Sam.* 6. 7. and 14. 8. *p* Heb. *evidently pointed out*: or *exactly searched out*, as a person meet for him.

15 And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel son of * Milcah, the wife of Nahor, Abrahams brother, with her pitcher upon her shoulder *q*.

* chap. 11. 29.

q According to the manner of the first and purest ages of the World, wherein humility and diligence, not, as in this degeneration of the World, Pomp and Idleness were the Ornaments of that Sex and Age. See *Gen.* 18. 6. and 29. 9, 19, 20. *Exod.* 2. 16. *Prov.* 31. 27.

16 And the damsel *was* † very fair to look upon, a virgin, * neither had any man known her *r*: and she went down to the well, and filled her pitcher, and came up.

† Heb. *good of countenance.* *Numb. 31. 17

r (*i. e.*) She was a Virgin not onely in Title and shew, but in Truth, for no man had known her, *i. e.* corrupted her.

17 And the servant ran to meet her, and said, Let me (I pray thee) drink a little water of thy pitcher.

18 And she said, drink my Lord *s*; and she hasted, and let down her pitcher upon her hand, and gave him drink.

s For his retinue shewed him to be a person of more than ordinary quality.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondring at her *t*, held his peace, to wit, that he might know whether the LORD had made his journey prosperous, or not.

t (*i. e.*) At the wonderful providence of God and the eminent answer of his prayer.

22 And it came to pass, as the camels had done drinking, that the man took *u* a golden ‖ earring *x* of half a shekel weight, and two bracelets for her hands, of ten shekels weight of gold.

‖ Or, *jewel for the forehead.*

u (*i. e.*) Gave to her, as that word of *taking* or *receiving* is oft used, as *Gen.* 12. 19. *Exod.* 18. 12. and 29. 25. *Psal.* 68. 18. compared with *Eph.* 4. 8. *x* So the word signifies, *Gen.* 35. 4. *Exod.* 32. 2, 3. Or *jewels for the forehead*, which hung down from the forehead to the nose, or between the eyes. So the word is used, *ver.* 47. *Ezek.* 16. 12.

23 And said *y*, whose daughter *art* thou? tell me, I pray thee: is there room in thy fathers house for us to lodge in?

y Or, *For he had said*: For it is probably he enquired who she was before he gave her those presents.

24 And she said unto him, I *am* the daughter of Bethuel, the son of Milcah *z*, which she bare unto Nahor:

z So she signifies that she was Nahors Daughter not by his Concubine, but by his lawful and principal Wife.

25 She said moreover unto him, we have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD *a*.

a Giving thanks unto God for his marvellous assistance hitherto, and begging the continuance of his presence and blessing.

27 And he said, blessed be the LORD God of my Master Abraham; who hath not left destitute my master of his mercy, and his truth *b*: I *being* in the way, the LORD led me to the house of my masters brethren *c*.

b (*i. e.*) Who hath shewed his *mercy* in promising all manner of blessings, and his *truth* in performing his promises at this day. Or it is a figure called *Hendyadis*, for *true mercy*, *q. d.* he hath not onely been kind to him in shew and in words but in real and considerable effects. *c* (*i. e.*) Near Kinsmen, as that word is commonly used, as *ver.* 48. and *Gen.* 13 8. *Mark.* 3. 31, 32.

28 And the damsel ran, and told *them* of her mothers house *d* all these things.

d Not, *of her Fathers house*; either because her Father was now dead, and *Bethuel*, who is hereafter mentioned, was not *Labans* Father, but his Brother so called: Or because the Women had distinct appartiments in the houses, and she went first thither according to her custom.

29 And Rebekah had a brother, and his name *was* Laban, and Laban ran out unto the man unto the well.

30 And it came to pass, when he saw the earrings, and bracelets upon his sisters hands, and when he heard the words of Rebekah his sister,

saying, Thus spake the man unto me; that he came unto the man, and behold he stood by the camels at the well.

31 And he said, Come in thou blessed of the LORD *e*, wherefore standest thou without? for I have prepared the house, and room for the camels.

e (*i.e.*) Whom God had so eminently favoured and blessed.

32 And the man came into the house, and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the *mens* feet that *were* with him *f*.

f Of which custom, see *Gen.* 18. 4.

33 And there was set *meat* before him, to eat: but he said, I will not eat until I have told mine errand. And he said, speak on.

34 And he said, I *am* Abrahams servant.

35 And the LORD hath blessed my master greatly, and he is become great; and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my masters wife bare a son to my
* Chap. 25. 5. master when she was old, and * unto him hath he given all that he hath *g*.

g (*i.e.*) Hath purposed and promised, and doth by me engage that he will give. Things are oft said to be done, in Scripture language, when they will certainly and shortly be done.

37 And my master made me swear, saying, thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell.

38 But thou shalt go unto my Fathers house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, * before
* Chap. 17. 1. whom I walk *h*, will send his angel with thee, and prosper thy way: and thou shalt take a wife for my son of my kindred, and of my fathers house.

h In Obedience to all his commands, and in hearty trust in his promises and gracious providence towards me and mine.

41 Then shalt thou be clear from *this* my oath *i*, when thou comest to my kindred, and if they give not thee *one*, thou shalt be clear from my oath.

i Heb. *from my curse*, denounced against thee if thou shouldst violate thine oath. The words *oath* and *curse* are oft-times indifferently used, because they commonly go together, and sometimes they are both expressed, as *Numb.* 5. 21.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go *k*.

k (*i.e.*) The design or course in which I am ingaged; as the word *way* is frequently used.

* Vers. 13. 43 * Behold, I stand by the well of water, and it shall come to pass, that when the Virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink.

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman, whom the LORD hath appointed out for my masters son.

45 And before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder, and she went down unto the well, and drew *water*: And I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her shoulder; and said, drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her *l*, and said, whose daughter *art* thou? and she said, the daughter of Bethuel Nahors son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

l First he asks who she was, then he gives the gifts to her: Which is the right order, and is here observed in the repetition, which was inverted in the first relation, *ver.* 22, 23.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in † the right way, to take my masters brothers daughter unto his son.

† Heb. *the way of truth.*

49 And now if you will deal kindly and truly *m* with my master, tell me: and if not, tell me, that I may turn to the right hand, or to the left *n*.

m If you will shew true kindness and real friendship to him in giving your daughter to his son. *n* (*i.e.*) That I may look out a wife for him elsewhere. It is a proverbial expression, *Numb.* 12. 17. and 22. 26. *Deut.* 2. 27.

50 Then Laban and Bethuel *o* answered and said, The thing proceedeth from the LORD *p*: we cannot speak unto thee bad or good *q*.

o Laban is put first, either because this *Bethuel* was not his Father but his younger Brother, as *Josephus* thinks; or because *Laban* was the chief manager of this business, to whom his Father seems to have committed the care of his Family, being himself unfit for it through age or infirmity. *p* From Gods counsel and special providence. Hereby it appears they had the Knowledge and Worship of the true God among them, though they added Idols to him. *q* We cannot without opposing God speak or act any thing which may hinder thy design or thwart thy desires. Compare *Gen.* 31. 24, 29. 2 *Sam.* 13. 22.

51 behold, Rebekah *is* before thee ‖, take *her*, and go, and let her be thy masters sons wife, as the LORD hath spoken.

‖ (*i.e.*) In thy power and disposal; as this phrase is taken *Gen.* 20. 15. and elsewhere.

52 And it came to pass, that when Abrahams servant heard their words, he worshipped the LORD, *bowing himself* to the Earth.

53 And the servant brought forth † jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother, and to her mother precious things *r*.

† Heb. *vessels.*

r The precious fruits of the Land from which he came. See *Deut.* 33. 13, &c. or in general, other rare and excellent things. In those dayes men gave portions for their wives, as now they have portions with them.

54 And they did eat and drink, he, and the men that *were* with him, and tarried all night: and they rose up in the morning, and he said, * send me away unto my master.

* Vers. 56. and 59.

55 And her brother and her mother said, let the damsel abide with us ‖ *a few* days, at the least ten *s*, after that she shall go.

‖ Or, *a full year* or *ten* months.

s Others thus, *a year, or* at the least *ten* months, the word *days* being put for a year, as elsewhere. But it is very improbable that they would demand or expect such a thing from this man whom they saw bent so much upon expedition.

56 And he said unto them, hinder me not, seeing the LORD hath prospered my way: send me away that I may go to my master.

57 And they said, we will call the damsel, and inquire at her mouth *t*.

t (*i.e.*) Understand her mind by her words, not so much concerning the marriage it self, in which she resigned up her self to the disposal of her Parents and Friends, and to which she had given an implicit consent by her acceptance of those presents which were made to her for that end; as concerning the hastiness of her departure.

58 And they called Rebekah, and said unto her, wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse *u*, and Abrahams servant, and his men.

u Deborah, by comparing, *chap.* 35. 8. In this corrupt Family the Mother and the Nurse are two distinct persons, but in *Abrahams* pious Family there was no such principle or practice. See *Gen.* 21. 7.

60 And

60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter *x*, be thou *the mother* of
ap.22.17. thouſands of millions, and * let thy ſeed poſſeſſe the gate of thoſe which hate them.

x (i. e.) Our near Kinſwoman, diſtance of place ſhall not alienate our affections from thee, but we ſhall ſtill own thee as our ſiſter, and as far as we can be ready to perform all the duties of brethren to thee.

61 And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way.

Chap.16.14. and 25. 11. 62 And Iſaac came from the way of the * well Lahai-roi, for he dwelt in the ſouth-country *y*.

y In the Southern part of *Canaan*, as *Gen.* 12. 9. at *Beer-ſheba* whither, it ſeems, *Abraham* returned after *Sarahs* death.

Or, *to pray.* 63 And Iſaac went out to ‖ meditate *z* in the field *a* at the even-tide *b*: and he lift up his eyes and ſaw, and behold, the camels *were* coming.

z To converſe with God and with himſelf by pious and profitable thoughts and ejaculations, and fervent prayers, as for other things, ſo particularly for Gods bleſſing upon this great affair, and ſo his prayers are eminently anſwered. *a* He chuſeth a ſolitary place, wherein he might more freely attend upon God without any interruption or diſtraction. *b* That as he had begun the day with God, ſo he might cloſe it with him, and commit himſelf to his protection. Compare *Pſal.* 55. 17.

64 And Rebekah lift up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel *c*.

c As a teſtimony of her reſpect to him whom by the ſervant ſhe underſtood to be her Lord and Husband. Compare *Joſ.* 15. 18. 1 *Sam.* 25. 23.

65 For ſhe had ſaid unto the ſervant; what man *is* this that walketh in the field to meet us? And the ſervant had ſaid, It *is* my maſter: therefore ſhe took a vail, and covered her ſelf *d*.

d In token of modeſty, reverence, and ſubjection. See *Gen.* 20. 16. 1 *Cor.* 11. 10.

66 And the ſervant told Iſaac all things that he had done.

67 And Iſaac brought her into his mother Sarahs tent *e*, and took Rebekah, and ſhe became his wife, and he loved her, and Iſaac was comforted after his mothers *death f*.

e Partly to give her poſſeſſion of it, and partly to conſummate the Marriage. Women then had their tents apart from Men. See *Gen.* 18. 10. and 24. 67. and 31. 33. *f* A ſorrowful ſenſe whereof he yet had retained though ſhe died three years before this time.

CHAP. XXV.

1 THen *a* again Abraham took *b* a wife *c*, and her name *was* Keturah.

a After *Sarahs* death and *Iſaacs* Marriage. *b* Not from any inordinate luſt, which his age and eminent grace may ſufficiently evince, but from a deſire of more Children, and of accompliſhing Gods promiſe concerning the multiplication of his ſeed. *c* A ſecondary Wife, or a *Concubine*, as ſhe is called, *ver.* 6. and 1 *Chron.* 1. 32. *d* A diſtinct perſon from *Hagar*, as appears from *ver.* 6. and 12. and as it ſeems, of better quality, and yonnger, for *Hagar* was now eighty years old, and not likely to be a mother of ſix Children.

2 And ſhe bare him *e* Zimran, and Jokſhan, and Medan *f*, and Midian *g*, and Iſhback, and Shuah h.

e Queſt. How could *Abraham*, being now about one hundred years old, have ſo many Children, when his body was dead in his hundredth year? *Anſw.* Becauſe that renewed ſtrength which was miraculouſly conferred upon him did ſtill in a great meaſure remain in him, being not a temporary action, but a durable habit or power. *f* Theſe perſons were the heads of ſeveral people dwelling in *Arabia* and *Syria*, where we ſhall find evident footſteps of their names amongſt antient Geographers, onely a little changed, which could not be avoided in their tranſlation into another Language *g* The Father of thoſe *Midianites*, of whom we read, *Gen.* 36. 35. *Judg.* 6. 2. *Iſa.* 10. 26. *h* From whom *Bildad* ſeems to be deſcended *Job* 2. 11.

* 1 Chron. 1. 32. 3 * And Jokſhan begat Sheba, and Dedan. And the ſons of Dedan were Aſſhurim, and Letuſhim, and Leummim.

4 And the ſons of Midian, Ephah *i*, and Epher *k*, and Hanoch, and Abidah, and Eldaah: all theſe were the Children of Keturah.

i Of whom ſee *Iſa.* 60. 6. *k* From whom ſome think *Africa* received its name.

5 And Abraham gave *l* all that he had *m* unto Iſaac.

l Which before he purpoſed and promiſed to give, *Gen.* 24. 36. And now actually gave. *m* Except that which is excepted in the following verſe, and except the uſe and enjoyment of his eſtate during his life.

6 But unto the ſons of the concubines *n* which Abraham had, Abraham gave gifts, and ſent them away from Iſaac his ſon *o*, (while he yet lived) eaſt-ward unto the eaſt-countrey *p*.

n Hagar and *Keturah*. Concubines are ſometimes called *Wives*, as *Gen.* 16. 3. *Judg.* 19. 1, 2, 3. 29. but their Children had no right to the inheritance. For though the Children of *Jacobs* Concubines did equally partake of the inheritance with the other Children, that was done by divine appointment and *Jacobs* voluntary act, and upon ſpecial reaſon, becauſe of the vaſt inheritance promiſed and afterwards given to them, which made it no loſs, but a great convenience and advantage to the Children of the chief Wives to have their half-brethren, the Sons of the Concubines, ſeated ſo near to them. *o* Partly that the intire poſſeſſion of that Land might be reſerved to the Children of *Iſaac*; and partly leſt nearneſs of relation joyned with cohabitation or neighbourhood ſhould beget a great familiarity between them, whereby *Iſaacs* ſeed were likely to be infected by their brethren, whoſe degeneration and Apoſtacy *Abraham* might eaſily foreſee from the evil inclinations of their own hearts, and Gods excluſion of them from that Covenant of grace and life, which was the only effectual remedie againſt that powerful and univerſal corruption. *p* Into *Arabia* and other parts of *Aſia* the greater, which were ſituate eaſt-ward from the Southern part of *Canaan* where *Abraham* now was, whence theſe people are oft called *the Children of the Eaſt*, as *Judg.* 6. 3. and 7. 12. *Job* 1. 3.

7 And theſe *are* the days of the years of Abrahams life which he lived, an hundred threeſcore and fifteen years.

8 Then Abraham gave up the ghoſt *q*, and died in a good *r* old age, an old man, and full *of* ‖ *years s*, and was gathered to his people. *t*

q His ſoul was not *required* of him, as it was of that fool, *Luk.* 12. 20. not forced from him by ſharp and violent diſeaſes, but was quietly, eaſily, and chearfully yielded up by him into the hands of his merciful God and Father, as the word intimates. *r* Good both graciouſly, his hoary head being found in the way of righteouſneſs, and naturally free from the manifold infirmities and calamities of old age. Of which ſee *Eccleſ.* 12. 1. &c. *s* In the Hebrew it is onely, *full*, or *ſatisfied*; but you muſt underſtand with *days* or *years*, as the phraſe is fully expreſſed *Gen.* 35. 29. 1 *Chron.* 23. 1. and 29. 28 *Job* 42. 17. *Jer.* 6. 11. When he had lived as long as he deſired, being in ſome ſort weary of life and deſirous to be diſſolved: or *full* of all good, as the *Chaldee* renders it, *ſatisfied*, as it is ſaid of *Naphtali*, *Deut.* 33. 23. *with favour, and full with the bleſſing of the Lord*, upon himſelf, and upon his Children. *t* To his godly Progenitours, the former Patriarchs, to the Congregation of the juſt in heaven, *Heb.* 12. 23. in regard of his ſoul: For it cannot be meant of his body, which was not *joyned with them* in the place of *burial*, as this phraſe is *Iſa.* 14. 20. but buried in a ſtrange Land, where onely *Sarahs* body lay. And it is obſerved that the phraſe is uſed of none but good men, of which the Jews were ſo fully perſwaded, that from this very expreſſion uſed concerning *Iſhmael* here below, *ver.* 17. they infer his Repentance and Salvation. See this phraſe *Gen.* 15. 15. and 49. 29. *Numb.* 20. 24. and 27. 13. *Judg.* 2. 10. ‖ Or, *days*. See

9 And his ſons, Iſaac and Iſhmael *u* buried him in the cave of Machpelah, in the field of Ephron, the ſon of Zohar the Hittite, which *is* before Mamre.

u For *Iſhmael* though baniſhed from his Fathers houſe lived in a place not very far from him, and as no doubt he received many favours from his Father after his departure, which is implied here, *ver.* 6. though it be not mentioned elſewhere, ſo it is probable that he had a true reſpect and affection to his Father, which he here expreſſeth.

10 * The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife. * Chap.23.16.

11 And it came to paſs after the death of Abraham,

ham, that God bleſſed his ſon Iſaac, and Iſaac
* chap. 16.14. and 24.62. dwelt by the * well Lahai-roi.

12 Now theſe *are* the generations of Iſhmael *x*, Abrahams ſon, whom Hagar the Egyptian, Sarahs hand maid, bare unto Abraham.

x Here recorded as an evidence of Gods faithfulneſs in fulfilling his promiſes made to *Abraham*, *Gen.* 16. 10. and 17. 20.

* 1 Chron. 1. 29. 13 And * theſe are the names of the ſons of Iſhmael, by their names, according to their generations, the firſt-born of Iſhmael, Nebajoth *y*, and Kedar *z*, and Adbeel, and Mibſam.

y Of whom ſee *Iſa.* 60. 7. From whom part of *Arabia* was called *Nabathæa*. *z* Of whom ſee *Pſal.* 120. 5. *Iſa.* 21. 16. *Jer.* 49. 28. the Father of thoſe called *Cedræi* or *Cedareni* in *Arabia*.

14 And Miſhma, and Damah *a*, and Maſſa,

a From him *Dumah*, *Iſa.* 21. 11. or *Dumatha* a place in *Arabia* ſeems to have received its name. Others make him the Father of the *Idumeans*.

‖ Or, *Hadad*. 1 Chron. 1 30. 15 Hadar and Tema *b*, Jetur *c*, Naphiſh and Kedemah.

b He gave his name to the City and Countrey of *Temah* or *Teman*. *Job.* 2. 11. and 6. 19. *Jer.* 25. 23. *c* The Father of the *Itureans*, as may be gathered from 1 *Chron.* 5. 19.

16 Theſe *are* the ſons of Iſhmael, and theſe *are*
* Chap 17.20. their names by their towns, and by their caſtles * twelve princes according to their nations.

17 And theſe are the years of the life of Iſhmael: an hundred and thirty and ſeven years, and he gave up the ghoſt, and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goeſt towards Aſſyria ‖: *and he* * died in the preſence of all his bre-
* Heb. *fell*. 2 Sam. 21. 9. thren *d*.

‖ (*i. e.*) On that part or ſide of *Egypt* which leads to *Aſſyria*. *d* His brethen ſurviving him and being his Neighbours, and therefore as they had converſation with him in the time of his Life, ſo now they did him honour at his death. But this tranſlation and interpretation may ſeem improbable. 1. Becauſe his death was related *ver.* 17. and would not be ſo preſently repeated. 2. Becauſe the foregoing words in this verſe ſpeaks not of his death, but of his dwelling, to which theſe words do very well agree: For what we tranſlated *and he died*, is commonly rendred *and he fell*, or *it fell*, and is moſt commonly uſed concerning a lot whereby mens portions are deſigned and divided, as *Levit.* 16. 9, 10. *Numb.* 33. 54. *Joſ.* 16. 1. and ſo the ſenſe may be, *it fell*, *i. e.* that Countrey fell to him and his, or *he lay*, or *was ſtretched out*, or *poſted himſelf*, as the Hebrew word is uſed, *Judg.* 7. 12. *i. e.* He dwelt, *in the preſence of all his brethren*; and ſo indeed his Country lay, between the Children of *Keturah* on the Eaſt, and the Children of *Iſaac* and *Iſrael* on the Weſt.

* Matth. 1. 2. 19 And theſe *are* the generations of Iſaac, Abrahams ſon: * Abraham begat Iſaac.

20 And Iſaac was forty years old, when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram *e*: the ſiſter to Laban the Syrian.

e Either of *the Countrey of Syria*, as it is called *Hoſ.* 12. 12. or rather, *Padan of Syria*, or as the Septuagint and *Chaldee* render it, *Meſopotamia* of *Syria*: For that *Padan* is the proper name of a place may be gathered from *Gen.* 48. 7. and it is ſo called from its ſcituation between two Rivers, for *Padan* ſignifies *a pair* or *two*.

21 And Iſaac intreated the LORD *f* for his wife *g*, becauſe ſhe *was* barren *h*: and the LORD
* Rom. 9. 10. was intreated of him, and * Rebekah his wife conceived.

f He prayed, as the Hebrew word ſignifies, inſtantly or fervently, frequently and continually, for near twenty years together, for ſo long it was between their marriage and the firſt child: He was ſo much concerned becauſe not onely his comfort, but the truth of Gods promiſe, depended upon this mercy: And he knew very well, that Gods purpoſe and promiſe did not exclude, but require, the uſe of all convenient means for their accompliſhment. *g* Or *in the preſence of his Wife*, ſignifying, that, beſides their more ſecret devotions, they did oftimes in a more ſolemn manner, and with united force pray for this mercy wherein they were both equally concerned. Or, *over againſt his Wife*, noting that each of them did ſeverally and apart intreat God for this mercy, ſo that there was a concurrence, if not in place, yet in deſign and action. *h* As diverſe of thoſe holy women that were progenitours of Chriſt have long been, that it might appear that that ſacred ſtock was propagated more by the vertue of Gods grace and promiſe, then by the power of nature.

22 And the children ſtruggled together within her *i*: and ſhe ſaid, if *it be* ſo, why *am* I thus *k*? And ſhe went to inquire of the LORD *l*.

i In a violent and extraordinary manner, which was likely to cauſe both pain and fear in her. *k* The ſenſe may be either 1. If it be *thus* with me, that there be two Children contending & fighting within me, likely to deſtroy one the other, and both threatning my death, *why did I* deſire and pray for *this* as a great mercy! Or, *why* is it *thus with me*! Why hath God dealt thus with me, to continue my life till it be a burthen to me, and to give me conception which is ſo painful and hazardous. Or rather 2. If God hath granted me my deſire in the conception of a Child, what means this diſturbance and conflict within me, which threatens me with the loſs of the mercy before I enjoy it? For ſhe ſeems not ſo much to murmur at it as to wonder and to enquire about it, as it here follows. *l* Either immediately by ardent prayers to God that he would reveal his mind to her herein; or mediately by her Father *Abraham*, who lived fifteen years after this time, *ver.* 7. or by ſome other godly Patriarch yet ſurviving, by whom God uſed to manifeſt his Will and Counſels to others, when he thought fit.

23 And the LORD ſaid unto her *m*, Two nations *n are* in thy womb, and two manner of people ſhall be ſeparated *o* from thy bowels: and *the one* people ſhall be ſtronger then *the other* people: and * the elder *p* ſhall ſerve the younger. * Rom. 9.

m Either by inward inſpiration, in a dream or viſion; or by the miniſtery of an Angel or Prophet. *n* (*i. e.*) The Roots, Heads, or Parents of two diſtinct nations, one oppoſite to the other, the one bleſſed, the other accurſed, namely the *Iſraelites* and *Edomites*. *o* Not onely ſeparated from thee, but one ſeparated or greatly differing from the other in their frame of body, temper of mind, courſe of life, profeſſion and practiſe of Religion. *p* Or, *the greater*, namely *Eſau*, who was, as older, ſo of a ſtronger conſtitution of Body, and of greater power and dignity in the World than *Jacob* and *Eſaus* poſterity were great Princes for a long time, when *Jacobs* ſeed were ſtrangers in *Canaan*, ſlaves in *Egypt*, and poor afflicted wanderers in the Wildnerneſs. But ſaith he, *Eſau* and his ſhall not always be ſtronger and mightier than *Jacob* and his poſterity, the tables ſhall be turned, and the Children of *Iſrael* ſhall be uppermoſt and ſubdue the *Edomites*, which was literally accompliſhed in *Davids* time, 2 *Sam.* 8. 14. and afterwards 2 *Chron.* 25. 11, 12. and after by the *Maccabees*, but much more eminently in a ſpiritual ſenſe under the Goſpel, when one of *Jacobs* Children, even Jeſus Chriſt, ſhall obtain the dominion, and ſhall rule the *Edomites* no leſs then other Heathen nations with his iron rod, and make them ſerviceable one way or other to his Glory, and to the felicity of his true *Iſrael*.

24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the firſt came out red *q*, * all over like * Chap. 27. 16. 23. an hairy garment: and they called his name Eſau *r*.

q With red hair upon all the parts of his body. From him the *Red Sea* is ſuppoſed to receive its name, it being ſo called, as the Heathen writers tell us, from one who reigned in thoſe parts and was called *Erythras* or *Erythrus*, which ſignifies *red*, the ſame with *Edom* or *Eſau*. *r* (*i. e.*) *Made* or *perfect*, not properly a Child, but rather a man as ſoon as he was born, having that hair upon him which in others was an evidence of manhood.

26 And after that came his brother out, and * his hand took hold on Eſau heel, and his name * Hoſea 12. was called Jacob *s*: and Iſaac was threeſcore years old when ſhe bare them *t*.

s (*i. e.*) *Supplanter*, or one that taketh hold or trippeth up his brothers heels. See *Gen.* 27. 36. *t* Thus God exerciſed his Faith and Patience twenty years by comparing this with *ver.* 20. e're he gave him the promiſed bleſſing.

27 And the boys grew, and Eſau was a cunning hunter *u*, a man of the field *x*, and Jacob was † a plain man *y*, dwelling in tents *z*. † Heb. *a perfect*, or, *ſincere*.

u Of wild beaſts, and afterwards an oppreſſour of men. Compare *Gen.* 10. 9. This courſe of Life was moſt agreeable to his complexion, fierce and violent. *x* One that delighted more in converſing abroad than at home, whoſe employment it was to purſue the Beaſts through Fields, and Woods and Mountains, who therefore choſe an habitation fit for his purpoſe in mount *Seir*. *y* A ſincere, honeſt, and plain-hearted man. Or a juſt and perfect man, as the word is uſed, *Gen.* 6. 9. *z* Quietly

z Quietly minding the management of his own domeſtick affairs, his Lands and Cattle, and giving no diſturbance either to wild beaſts or men.

† Heb. *veniſon was in his mouth.*

28 And Iſaac loved Eſau, becauſe † he did eat of his veniſon *a*: but Rebekah loved Jacob *b*.

a Not ſimply nor chiefly becauſe he pleaſed his palate, but becauſe this was an evidence of his ſons great reſpect and affection to him, that he would take ſuch pains and incurre ſuch hazards to which that courſe of Life expoſed him that he might pleaſe and ſerve his Father. *b* Upon better grounds, both becauſe of his more pious and meek temper, and becauſe of the oracle and promiſe of God.

29 And Jacob ſod pottage: and Eſau came from the field, and he *was* faint.

† Heb. *with that red, with that* pottage.

30 And Eſau ſaid to Jacob, feed me, I pray thee, † with that ſame red *c pottage*, for I *am* faint: therefore was his name called Edom *d*.

c Red by the infuſion of Lentiles, or Saffron, or ſome other things of that colour. The word is doubled in the Hebrew text to ſhew how vehemently he deſired it. *d* Which ſignifies *red*, as he was at firſt ſo called from the colour of his hair, ſo now that name was confirmed and given to him afreſh upon this occaſion. *q. d.* He was rightly called *Edom* or *red*, not onely hiſtorically for his colour, but prophetically for this accident.

31 And Jacob ſaid, ſell me this day *e* thy birthright *f*.

e (*i. e.*) Speedily without delay. So this Hebrew word is uſed 1 *Sam.* 2. 16. and 9. 13. 27. 2 *Chron.* 18. 4. *f* The birth-right then had divers ſingular priviledges, as 1. Dignity and Authority over his Brethren, *Gen.* 4. 7. and 27. 29, 37. and 49. 3. 2. A double portion, *Deut.* 21. 17. 1 *Chron.* 5. 1. 3. A ſpecial bleſſing from his Father, *Gen.* 27. 4. 4. The Prieſthood and chief Government of the affairs of the Church in his Fathers abſence or ſickneſs; and after his death, *Numb.* 8. 16, 17, &c. 5. The firſt-born was a ſpecial Type both of Chriſt, who was to be a firſt-born, and of the Church, which is called Gods *firſt-born*, as *Exod.* 4. 22. and of the great priviſedges of the Church, particularly of Adoption and Eternal Life. See *Heb.* 12. 23. And therefore he is juſtly called *profane*, *Heb.* 12. 16. for ſlighting ſo ſacred and glorious a priviledge. *Queſt.* 1. Could the birth-right be loſt? *Anſw.* Yes. See *Gen.* 4. 7. and 1 *Chron.* 5. 1. *Queſt.* 2. Did *Jacob* well in this matter? *Anſw.* No, becauſe he tempted his brother to an act of profaneneſs and folly, and ſo was guilty of his ſin. And though God had deſigned and promiſed this priviledge to him, yet he ſhould have waited till God had executed his promiſe in his own way, as *David* did till God gave him poſſeſſion of *Sauls* Kingdom, and not have anticipated God, and ſnatched it by an irregular act of his own, as *Jeroboam* did the Kingdom from *Rehoboam*.

† Heb. *going to die.*

32 And Eſau ſaid, Behold, I *am* † at the point to die *g*: and what profit ſhall this birth-right do to me *h*?

g Not with Famine, which could not conſiſt with *Iſaacs* plentiful eſtate and houſe, but by the perpetual hazards to which his courſe of life expoſed him in the purſuit of wild Beaſts and contending with other men. *h* By which he plainly ſheweth that his Care and Affections reached no further then the preſent Life.

* Heb. 12. 16.

33 And Jacob ſaid, ſwear to me this day *i*, and he ſware unto him, and * he ſold his birth-right unto Jacob.

i *Jacob* acted ſubtilly in this affair, he knew that delays were dangerous, and *Eſaus* conſideration or ſecond thoughts might have ſpoiled his bargain, and therefore he requires haſte, as in the ſale, ſo in his Oath, wherein he addeth another ſin, in hurrying his brother into an Oath by precipitation, which neither his brother ſhould have taken, nor *Jacob* ſhould have adviſed him to take, without mature advice.

34 Then Jacob gave Eſau bread and pottage of Lentiles: and he did eat and drink, and roſe up, and went his way *k*: thus Eſau deſpiſed *his* birthright.

k Secure and impenitent, without any remorſe for his ingratitude to God, or the injury which he had done to himſelf and to all his poſterity. Preferring the preſent and momentary ſatisfaction of his luſt and appetite before Gods and his Fathers bleſſing and all the glorious priviledges of the Birth-right.

CHAP. XXVI.

*Chap. 12. 10.

1 AND there was a famine in the land, * beſides the firſt famine that was in the days of Abraham: and Iſaac went unto * Abimelech *a* King of the Philiſtines unto Gerar. *Chap. 26. 1.

a Not he mentioned *Gen.* 20. 2. but moſt probably his ſon and ſucceſſour called by his Fathers name.

2 And the LORD appeared unto him, and ſaid, Go not down into Egypt *b*, dwell in the land which I ſhall tell thee of.

b Whither it ſeems *Iſaac* intended to go, it being a very fruitful place, and being incouraged to do ſo by his Fathers example upon the ſame occaſion. But God ſaw good reaſons to forbid *Iſaac* to go thither, which it is needleſs to enquire, and not difficult to conjecture.

3 Sojourn in this land, and I will be with thee, and will bleſs thee: for unto thee, and unto thy ſeed *c* * I will give all theſe countries, and I will perform * the oath *d* which I ſware unto Abraham thy father. *Chap. 13. 15. and 15. 18. *Chap. 22. 16.

c To thee, to enjoy for thy preſent comfort, and to them to poſſeſs as an inheritance. See the notes on *Gen.* 13. 15. and 15. 18. *d* (*i. e.*) The promiſes confirmed by Oath, *Gen.* 22. 16, &c.

4 And I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries, and in thy ſeed ſhall all the nations of the earth be * bleſſed. * Chap. 12. 3. and 22. 18.

5 Becauſe that Abraham obeyed my voice *e*, and kept my charge, my commandments, my ſtatutes, and my Laws.

e Here was a covenant made between God and *Abraham*: and as if *Abraham* had broken the condition of walking before God required on his part, God had been diſcharged from the promiſe made on his part; ſo contrarily, becauſe *Abraham* performed his condition, God engageth himſelf to perform his promiſe to him and to his ſeed. But as that promiſe and covenant was made by God of meer grace, as is evident and confeſſed, ſo the mercies promiſed and performed to him and his, are ſo great and vaſt that it is an idle thing to think they could be merited, by ſo mean a compenſation as *Abrahams* obedience, which was a debt that he owed to God, had there been no ſuch covenant or promiſe made by God, and which alſo was an effect of Gods grace to him and in him.

6 And Iſaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife, and he ſaid, ſhe *is* my ſiſter: for he feared to ſay, *ſhe is* my wife, leſt, *ſaid he*, the men of the place ſhould kill me for Rebekah, becauſe ſhe *was* fair to look upon.

8 And it came to paſs, when he had been there a long time, that Abimelech King of the Philiſtines looked out of a window, and ſaw, and behold, Iſaac *was* ſporting with Rebekah his wife *g*.

g Uſing more free and familiar carriage then became a Brother and Siſter, but ſuch as was allowable between Husband and Wife: See *Deut.* 24. 5. *Prov.* 5. 18. 19. But that this was not the conjugal act may eaſily be gathered from the circumſtances of the time and place which was open to *Abimelechs* view, and therefore that was not conſiſtent either with *Iſaacs* modeſty, or with his prudence, becauſe he would not have her thought to be his Wife.

9 And Abimelech called Iſaac, and ſaid, Behold, of a ſurety ſhe *is* thy wife; and how ſaidſt thou, ſhe *is* my ſiſter? and Iſaac ſaid unto him, Becauſe I ſaid, leſt I die for her.

10 And Abimelech ſaid, what *is* this thou haſt done unto us? one of the people might lightly have lien with thy wife *h*, and * thou ſhouldeſt have brought † guiltineſs upon us *i*. * Chap. 20. 9. † Heb. *ſin.*

h Becauſe the Heathens eſteemed Fornication either no ſin or a very little one. *i* The guilt of Adultery, which was heinous and formidable even amongſt the Heathens, and eſpecially here, becauſe it was freſh in memory how ſorely God had puniſhed *Abimelech* and all his Family onely for an intention of Adultery, *Gen.* 20. Note here, they take it for granted, that their ignorance had not been a ſufficient excuſe for their ſin.

11 And Abimelech charged all *his* people, ſaying, He that toucheth *k* this man, or his wife, ſhall ſurely be put to death.

k (*i. e.*) Hurteth or injureth. So that word is uſed *ver.* 29. and *Joſ* 9. 19. *Pſal.* 105. 15. *Zech.* 2. 8. and being applied

plied to a woman it is used for the defiling or humbling of her, as *Gen.* 20. 6. *Prov.* 6. 29.

† Heb. *found.*

12 Then Isaac sowed in that Land *l*, and † received in the same year an hundred fold *m*: and the LORD blessed him.

l Either in the grounds which he had hired of the right owners; or in some grounds which lay neglected, and therefore were free to the first occupier; which was not strange in that age of the World, when the Inhabitants of Countreys were not so numerous as afterward. *m* (*i. e.*) An hundred times as much as he sowed. The same degree of increase is intimated, *Matth.* 13. 8. and affirmed sometimes of other places by Heathen Writers, but then it was in a better soil and season than this was: for this was a time of Famine or scarcity.

† Heb. *went going.*

13 And the man waxed great, and † went forward, and grew until he became very great.

‖ Or, *Husbandry.*

14 For he had possession of flocks, and possession of herds, and great store of ‖ servants *n*, and the Philistines envied him.

n Or rather of *husbandry*, as this word is elsewhere used of Corn-fields, Vineyards, &c. for he is describing his Riches, which then consisted in the two things here expressed, Cattle and lands, which he diligently and successfully managed, *ver.* 12.

* chap. 21. 30

15 For all the wells * which his fathers servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

* Exod. 1. 9.

16 And Abimelech said unto Isaac, Go from us, for * thou art much mightier then we *o*.

o Which breeds Envy, and Jealousie, and Fear, among my Subjects, and may occasion greater mischiefs, and therefore it is better that we should part Friends, than by continuing together be turned into Enemies.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water *p* which they had digged in the days of Abraham his father *q*: for the Philistines had stopped them, after the death of Abraham: and he called their names after the names by which his father had called them.

g For though there might be a brook there, probably it was but little and soon dried up. *q* He digged those rather than new ones, partly to keep up his Fathers memory, and partly because he had most right to them, and others less cause of quarrel with him about them.

† Heb. *living.*

19 And Isaacs servants digged in the valley, and found there a well of † springing water.

‖ That is, *contention.*

20 And the herd-men of Gerar did strive with Isaacs herd-men, saying, The water *is* ours *r*: and he called the name of the well ‖ Esek, because they strove with him.

r Because digged in our soil: Which was no good argument, because he digged it by their consent or permission at his own charge and for his own use.

‖ That is, *hatred.*

21 And they digged another well, and strove for that also: and he called the name of it ‖ Sitnah.

‖ That is, *room.*

22 And he removed from thence, and digged another well: and for that they strove not: and he called the name of it ‖ Rhehoboth: and he said, For, now the LORD hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beersheba *s*.

s Where he lived before the famine drave him thence.

24 And the LORD appeared unto him the same night, and he said, I *am* the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abrahams sake.

* chap. 12. 7. and 13. 18.

25 And he * built an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaacs servants digged a well:

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol *t* the chief captain of his army.

t This may be either 1. The title of an office; for the word signifies, *the mouth of all*; or he by whom all the people were to present their addresses to the King, and receive the Kings commands. Or 2. The name of a man: and then this might be the son of him mentioned, *Gen.* 21. 32. called by his Fathers name, as *Abimelech* also was.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

† Heb. *seeing we saw.*

28 And they said, † we saw certainly that the LORD was with thee, and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee:

† Heb. *if thou shalt,* &c.

29 † That thou wilt do us no hurt, as we have not touched thee ‖, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD *u*.

‖ To wit, so as to injure or hurt thee, as above *ver.* 11.

u Or, *O thou who art now the blessed of the Lord*, whom God hath enriched with great and manifold blessings, which we did not take away from thee, as we could easily have done, but thou doest still enjoy them; and now art, as thou wert amongst us, *the blessed of the Lord.* Or, Seeing God hath blessed thee, it will not become thee to curse us, or to bear any grudge against us for that little unkindness which we expressed to thee. Or it may be a wish, if thou makest this covenant with us, *be thou now the blessed of the Lord*, we heartily wish thy blessings and prosperity may increase.

30 And he made them a feast, and they did eat and drink.

31 And they arose up betimes in the morning *x*, and sware one to another: and Isaac sent them away, and they departed from him in peace.

x Partly for the dispatch of their Journey and business, and partly because then their minds were most vigorous and sober and fit to perform so sacred an action as an oath was.

32 And it came to pass the same day, that Isaacs servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

‖ That is, *an oath.*

‖ That is, *the well of the oath.*

33 And he called it ‖ Sheba: therefore the name of the City is ‖ Beer-sheba *y* unto this day.

y This name had been given before either to this or a neighbouring place by *Abraham*, *Gen.* 21. 31. But was now buried in oblivion, as his wells were, and the wells being revived, he revives and renews the name, which proved now a lasting name, *unto this day*, as here follows, which is not added *Gen.* 21. 31. because then the name though given by *Abraham* was soon forgotten and neglected by others.

34 And Esau was forty years old when he took to wife Judith, the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite *z*.

z Both *Hittites*, the worst of the *Canaanites*, *Ezek.* 16. 3. Which from his Grand-father *Abrahams* severe charge, *Gen.* 24. 3. he must needs know would be highly displeasing both to God and to his Parents. And as *Esau* had several names, being called also *Edom* and *Seir*, so it seems these women and their Parents had, by comparing this with *Gen.* 36. 2. which was usual in those times and places. Or *Esau* had more Wives then these.

* chap. 27. 46. †Heb. *bitterness of spirit.*

35 Which * were † a grief of mind unto Isaac and to Rebekah *a*.

a Because to their Idolatry and other wickedness, they added obstinacy and incorrigibleness, despising their persons and godly counsels whereby they invited them to Repentance.

CHAP. XXVII.

1 AND it came to pass, that when Isaac was old *a*, and his eyes were dim, so that he could not see *b*, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, *here am* I.

a About one hundred and thirty seven years old. *b* Which was order'd by Gods wise providence, not only for the exercise of

of *Isaacs* patience, but also as a means to transfer *Esaus* right to *Jacob*.

2 And he said, Behold now, I am old, I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver †, and thy bowe, and go out to the field, and † take me *some* venison.

eb. *hunt.*

† Or, as the *Chaldee* and Hebrew Doctors render it, *thy Sword*, a weapon no less necessary for an hunter of Beasts than a Bow.

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat *c*, that my soul may bless thee *d* before I die.

c Quest. Why doth he require this before he bless him? *Answ.* 1. That being refreshed and delighted therewith his Spirit might be more chearful, and so the fitter for the giving of this prophetical benediction; for which reason also the Prophet *Elisha* called for a minstrel e're he could utter his Prophesie, 2 *Kings* 3. 15. 2. By the special direction of Divine providence, that *Esaus* absence might give *Jacob* the advantage of getting the blessing. *d* He speaks not here of a common and customary blessing, which Parents may bestow upon any of their Children as and when they please, but of the last, solemn, extraordinary and prophetical benediction, whereby these holy Patriarchs did by Gods appointment and with his concurrence constitute one of their sons heir not onely of their inheritance, but of *Abrahams* covenant and all the promises both temporal and spiritual belonging to it. As for the oracle delivered to *Rebecca* which transferred this blessing upon *Jacob*, *chap.* 25. 23. either *Isaac* knew not of it, not being sufficiently informed thereof by *Rebecca*; or he did not throughly understand it; or he might apprehend that it was to be accomplished not in the persons of *Esau* and *Jacob* but in their posterity; or at this time it was quite out of his mind, or he was induced to neglect it through his passionate affection to his son *Esau*.

5 And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat that I may eat, and bless thee before the LORD *e*, before my death.

e Solmenly as in Gods presence, in his name and by his Authority and with his leave and favour, which I shall heartily pray for thee. So he signifies that this was more than an ordinary blessing which he now intended to give him.

8 Now therefore, my son, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence, two good Kids of the goats *f*, and I will make them savoury meat *g* for thy Father, such as he loveth:

f It is observable, that as *Jacob* deceived his Father by a Kid, so his Sons deceived him by the same Creature, *Gen.* 37. 31, 32, 33. *g* Out of their most tender and delicate parts: Wherewith it was not difficult to deceive *Isaac*, partly because of the likeness of the flesh, especially being altered by convenient sawce; and partly because the same old age which had dimmed *Isaacs* sight had also dulled his other senses.

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* an hairy man, and I *am* a smooth man.

12 My father peradventure will feel me, and I shall seem to him as a deceiver *g*, and I shall bring a curse upon me *h*, and not a blessing.

g I shall appear to him to be indeed a deceiver, one that abuseth his age and blindness. The particle, *as* sometimes signifies not the likeness, but the truth of the thing, *John* 1. 14. 2 *Corinthians* 3. 18. *h* Which is due to every one that deceiveth the blind, *Deut.* 27. 18. especially his Father, and especially in a religious concern, *Jer.* 48. 10. *Mal.* 1. 14. such as this was.

13 And his mother said unto him, Upon me *be* thy curse *i*, my son onely obey my voice, and go fetch me *them*.

i She saith so, out of an assured confidence in the Divine oracle and promise.

14 And he went and fetched, and brought *them* to his mother; and his mother made savoury meat, such as his father loved.

15 And Rebekah took † goodly raiment *k* of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

† Heb. *desirable.*

k Either his sacerdotal garments which the eldest son wore in the administration of that office which belonged to him; or rather some other suit better then ordinary.

16 And she put the skins of the Kids of the goats upon his hands, and upon the smooth of his neck *l*.

l Upon the two naked parts of his Body which were most likely to be discovered. As for his face it is more than probable from his age, which was the same with *Esaus*, *Chap.* 26. 34. that nature had given him a covering like *Esaus*.

17 And she gave the savoury meat, and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, My father, and he said, Here *am* I: who *art* thou, my son?

19 And Jacob said unto his father: I *am* Esau thy first-born *m*, I have done according as thou badest me: arise, I pray thee, sit, and eat of my venison, that thy soul may bless me.

m This cannot be excused, for it was a manifest untruth, and no less is all this following relation, though it pleased God graciously to pardon it, and notwithstanding these failings to confer the blessing promised upon *Jacob*.

20 And Isaac said unto his son, How *is it* that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it † to me.

† Heb. *before me.*

21 And Isaac said unto Jacob, Come near I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father: and he felt him, and said, the voice is Jacobs voice, but the hands *are* the hands of Esau.

23 And he discerned him not *n*, because his hands were hairy, as his brother Esaus hands. So he blessed him.

n Because all his senses were not onely dulled with age and infirmity, but also held by divine providence, as theirs *Luke* 24. 16. for the bringing about his own purpose: So that it is no wonder he was so grossly deceived in the whole business.

24 And he said, *Art* thou my very son Esau? and he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my sons venison, that my soul may bless thee: and he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, come near now, and kiss me *o*, my son.

o Which he did either that he might more fully satisfie himself concerning the person; or rather as a mark of that special favour and affection wherewith he bestowed the blessing. Compare *Gen.* 48. 10.

27 And he came near and kissed him: and he smelled the smell of his raiment, and blessed him, and said, see, the smell of my son *is* as the smell of a field, which the LORD hath blessed *f*.

f Which is full of odoriferous Herbs and Flowers and Fruits, and Spices, with some of which *Esaus* Garments might be perfumed in the chest where they were laid, as the manner now is. These garments smell not of the sheep-cotes and stables, as *Jacobs* do, but of the Fields in which *Esau* is conversant.

28 Therefore, * God give * thee of the dew of heaven *g*, and the fatness of the earth *h*, and plenty of corn and wine.

* Heb. 11. 20.

* Or, *will give*. For it is both a prayer and a prophesie. *g* He mentions the *dew* rather than the Rain, because it was of more constant use and necessity in those parts than the Rain, which fell considerably but twice in a year, the first being called the *former*, and the other the *latter* rain. And under this and the following blessings, which are but temporal, are com-

comprehended all manner of blessings, both spiritual, temporal, and eternal, according to the usage of that time and state of the Church. *h* A fat and fruitful Land, which *Canaan* was abounding with all sorts of pretious fruits. Compare *Deut.* 8. 8. and 32. 13, 14.

* chap. 9. 25. 29 * Let people serve thee, and nations bowe down to thee: be Lord over thy brethren, and * let thy mothers son bowe down to thee *i*? * cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

* chap. 49. 8.
* chap. 12. 3.

i How and when this was fulfilled see *Gen*, 25. 23.

30 And it came to pass as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his Father, that Esau his Brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father *k*, and said unto his father, let my father arise and eat of his sons venison, that thy soul may bless me.

k That *Esau* did not come to his Father till the meat was dressed may be ascribed partly to his own choice that he might come with more acceptance; and partly to *Rebekah*, who could easily hinder his coming sooner by specious pretences and artifices.

32 And Isaac his father said unto him, Who *art* thou? and he said, I *am* thy son, thy first-born Esau.

†Heb *trembled with a great trembling greatly.* 33 And Isaac † trembled very exceedingly *l*, and said, Who! where *is* he *m* that hath † taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed *n*.

† Heb. *hunted.*

l He was filled with astonishment and horror in consideration of *Jacobs* fraud, and the sad disappointment and great Misery of his beloved *Esau*, and his own rashness and folly in suffering his fond affection towards him to carry him headlong into an opposition to the Divine Oracle, *Gen.* 25. 23. which now came to his remembrance, as appears by his ratification of *Jacobs* blessing. *m* A short speech proceeding from a discomposed mind. *n* This blessing, though otherwise intended by me, and pronounced upon a mistake of the person, shall and must rest upon the head of *Jacob*, and I neither can nor dare undertake to revoke and contradict Gods appointment, which now I more fully discern, and in which both thou and I, and all men must fully acquiesce. And now *Isaac* fixeth the blessing upon *Jacob* by faith, as it is expressed, *Heb.* 11. 20. which before through misguided Fancy and Affection he intended for *Esau*.

34 And when Esau heard the words of his father, * he cried with a great and exceeding bitter cry *o*, and said, unto his father, Bless me, *even* me also, O my father *p*.

* Heb. 12. 17.

q Not for any sense of his former sin in despising his Birthright, but for grief at his great loss therein, because God would not suffer him to be perjur'd in keeping that Birthright-blessing which he had sold and sworn away. *p* (*i. e.*) Thou art my Father no less than his, and therefore as a child, I claim a share in thy blessing.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing *q*.

q Which was thine by the right of nature and custom of Nations, and by my hearty desire and intention, as well as by thy own expectation and opinion.

*chap. 25. 26. 36 And he said, * Is not he rightly named ‖ Jacob *r*? for he hath supplanted me these two times: * he took away my Birth-right *s*, and behold, now he hath taken away my blessing: and he said, Hast thou not reserved a blessing for me?

‖ That is, *a supplanter.*
* chap. 25. 33.

r He puts a perverse construction upon *Jacobs* name, as if it belonged not to him so properly because of the manner of his Birth, as because of his falseness and deceitfulness, and his tripping up his Brothers heels. *s* A false Accusation: *Jacob* did not take it deceitfully, but *Esau* sold it profanely.

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants, and with corn and wine have I ‖ sustained him: and what shall I do now unto thee *t*, my son:

‖ Or, *supported.*

t The blessing of *Abraham* is not at my disposal, but Gods, who hath manifested his Mind and Will by my Errour; it cannot be divided into several hands, nor imparted to one, who though my Son, yet hath made himself unworthy of it.

38 And Esau said unto his father, Hast thou but one blessing, my father *u*? bless me, *even* me also, O my father. And Esau lift up his Voice, * and wept.

* Heb. l

u By which words *Esau* manifests his prophane and worldly mind, that he esteemed this Blessing but as one among many others equal to it, and did not apprehend the true and peculiar excellency and absolute necessity of it, and that it was impossible for him or his posterity to be happy without an interest in this covenant, and continuance in that Church to which it was appropriated.

39 And Isaac his father answered, and said unto him, Behold, * thy dwelling shall be ‖ the fatness of the earth, and of the dew of heaven from above *x*.

* Ver. 2 Heb. 11.
‖ Or, *of fatnesse.*

x In a countrey competently fruitful and refreshed with convenient dews and showers. *Obj.* Thus *Esau* seems to have the same blessing which was before given to *Jacob*. *Answ.* 1. Though it may seem to be the same as to the fertility of the Soil, in which divers other parts of the World did and do equal the land of *Canaan*, yet there is an observable difference in the manner of *Isaacs* expression. When he speaks of *Esau*, he only saith, *Thy dwelling shall be the fatness*, &c. But when he speaks to *Jacob*, he saith, *God give thee*, or *shall give thee of the fatness*, &c. which words being, as it may seem, purposely omitted concerning *Esau*, and so emphatically expressed concerning *Jacob* seem to intimate, especially if compared with many other Scriptures where that phrase is applyed to good men, that *Esaus* fat soil was rather taken by himself then given by God, or if given by God, to him, it was only by his general providence by which he giveth food to all creatures; whereas *Jacobs* fat and fruitful Soil was derived to him and his by Gods special gift, as a token of his singular kindness and pledge of greater blessings. 2. This is but one branch of the blessing, the other part which concerns Dignity and Superiority is expresly given to *Jacob*, ver. 29. and denied to *Esau*, ver. 40.

40 And by thy sword shalt thou live *y*, and shalt serve thy brother: and * it shall come to pass, when thou shalt ‖ have the dominion *z*, that thou shalt break his yoke from off thy neck.

* 2 Sam. 2 King 8.
‖ Or, *have ned*, or, *be jected*, Pl.

y By violence and rapine, in an unquiet and military posture, troubling others, and forced to defend thy self. But this, as also the following clause, though spoken to *Esau*, was not fulfilled in him, but in his posterity the *Edomites*, whose History makes good this prophecy. Thus things spoken and promised to *Abraham* were fulfilled in his Posterity, as *Gen.* 12. 3. and 22. 18. *z* When thou shalt grow potent, some render the words thus, *When thou shalt have mourned* or *groaned*, as the same word is used, *Psal.* 55. 2. When thou hast oppressed as long as I think fit.

41 And Esau hated Jacob *b*, because of the blessing wherewith his father blessed him, and Esau said in his heart *c*, The days of mourning for my father are at hand; * then will I slay my brother Jacob.

* Obad.

b And this hatred was hereditary, extending to their Posterity also. See *Ezek.* 35. 5. *Amos* 1. 11. *Obad. v.* 10. *c* Within himself. Although he could not contain it there, but declared his intentions to some of his confidents, by which means it came to *Rebekahs* ear.

42 And these words of Esau her elder Son were told to Rebekah, and she sent and called Jacob her younger son; and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother to Haran.

44 And tarry with him * a few days *d*, until thy brothers fury turn away;

* chap. 2

d So she expected and intended, but was greatly disappointed, for he tarried there twenty years.

45 Until thy brothers anger turn away from thee, and he forget *that* which thou hast done to him: then I will send and fetch thee from thence. Why should I be deprived ‖ also of you both in one day *e*.

‖ Or, *even*

e Of thee by *Esaus* bloody hands; and of *Esau*, who was likely to suffer death for his murder, either by the Authority of the Magistrate, as God commanded, *Gen.* 9. 6. or, by the hand of God, who oft-times supplies the Magistrates defects in that particular, and in some extraordinary manner executes this vengeance. See *Gen.* 4. 11, 16. *Acts* 28. 4.

46 And

p. 26. 35. 46 And Rebekah said to *Isaac*, * I am weary of my life, because of the daughters of Heth †; if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me *f*?

† *Esaus* wives who were *Hittites*, *Gen.* 26. 34. *f* Therefore let us, after the Example of *Abraham*, send him to fetch a wife from his own Kindred. This indeed was one reason, but the other she conceals from *Isaac*, thus prudently alledging several reasons, one to *Jacob*, and another, as it is probable, to *Esau*, and each most suitable to the person to whom she speaks.

CHAP. XXVIII.

1 AND Isaac called Jacob, and blessed him *a*, and charged him, and said unto him, hap. 24. 3. * Thou shalt not take a wife of the daughters of Canaan.

a Confirm'd his former blessing, being now thoroughly sensible both of Gods purpose, and of his own Duty, wishing him also a prosperous and successful journey; as the word is used, *Jos.* 22. 7.

os. 12. 12. 2 * Arise, go to Padan-aram, to the house of Bethuel ||, thy mothers father, and take thee a hap. 24. 29. wife from thence of the daughters of * Laban thy mothers brother.

|| See *Gen.* 22. 22, 23. and 25. 20.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be Heb. *an assembly of people.* † a multitude of people:

4 And give thee * the Blessing of Abraham, to hap. 12. 2. thee, and to thy seed with thee, that thou mayest Heb. *of thy sojourning.* inherit the Land † wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob, and he went to Padan-aram, unto Laban, son of Bethuel the Syrian *b*, the brother of Rebekah, Jacobs and Esaus mother.

b Obj. He was no *Syrian* but a *Mesopotamian*. Answ. *Syria* is sometimes largely taken, and so it comprehends *Mesopotamia* or *Chaldea*, yea and *Assyria*, as appears from *Isa.* 36. 11. *Dan.* 2. 4.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence, and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan.

7 And that Jacob obeyed his Father, and his mother, and was gone to Padan-aram:

Heb. *were evil in the eyes*, &c. 8 And Esau seeing that the daughters of Canaan † pleased not Isaac his Father:

9 Then went Esau unto Ishmael *c*, and took unto the wives which he had, Mahalath *d* the daughter of Ishmael Abrahams son, the sister of Nebajoth *e*, to be his wife.

c Either to his Person; or, rather to his Family called *Ishmael* by their Fathers name, as *David* is sometimes put for *Davids* posterity: for *Ishmael* seems to have been dead before this, from *Gen.* 25. 17. though that may possibly be a Prolepsis, and then this may be *Ishmael* himself. *d* Called also *Bashemath*, *Gen.* 36. 3. He thought by this means to ingratiate himself with his Father, and so to get another and a better blessing: but he takes no care to reconcile himself to God, nor observes his hand in the business. Besides he mends one fault by committing another, and taking a third wife when he had one too many before, and her too he unwisely fetcheth out of that stock which was begotten to bondage and was utterly uncapable of the inheritance. *e Ishmaels* eldest son, *Gen.* 25. 13. who alone is here mentioned, either in the name of all the rest, whose Sister she is by consequence supposed to be; or because peradventure she and *Nebajoth* were *Ishmaels* children by the same Mother, and the rest by another.

10 And Jacob went *f* * out from Beer-sheba, Hos. 12. 12. and went toward * Haran. *called Acts 7. 2. Charran.

f It is not strange that *Jacob* went alone, as it aprears that he did from *Gen.* 32. 10, when his Grandfathers servant was attended with a great retinue, *Gen.* 24. because attendance was then necessary to procure him Reputation, and to obtain the consent of the Virgin and her Parents to so long a journey, but here as it was unnecessary, so it would have been troublesome and prejudicial, exposing him both to the envy and snares of his brother *Esau*, which by this private departure he did avoid. Besides God in his wise Providence did so order this and some other matters of the like nature, for the greater illustration of his care and kindness towards his Children. Add to this the great simplicity, humility, and innocency of those times if compared with ours, which made many things then usual which now would be ridiculous.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, * the Angels of God ascending * Heb. 1. 14. and descending on it *g*.

g This Ladder may be considered, either 1. Literally, and so it represented to *Jacob* the Providence of God, who though he dwell in heaven extends his care and government to the earth, and particularly makes use of the Angels as ministring Spirits for the good of his People. And these Angels do not appear idle, or standing still, but always in motion, either ascending to God to receive his commands, or descending to Earth for the Execution of them. Which was a most seasonable Vision for *Jacob* in his sad and sorrowful condition, that he might see, that though he was forsaken and persecuted by men, and forced to flee away secretly for fear of his life, yet he neither was nor should be neglected or forsaken by God in this whole Journey. Or 2. Mystically, and so it represents Christ, by whom Heaven and Earth are united, who is called *the way* to Heaven, which this Ladder was, who, as the head of Angels, is perpetually sending them forth either to God or from God to minister to the Heirs of Salvation. *Heb.* 1. 14. And this explication or accommodation of this Vision is warranted by our Saviour himself, *Joh.* 1. 51.

13 * And behold the LORD stood above it, * chap. 35. 1. and said, I *am* the LORD God of Abraham thy and 48. 3. father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

14 And thy seed shall be as the dust of the earth, and thou shalt † spread abroad * to the † Heb. *break forth.* west, and to the east, and to the north, and to the * Deut. 12. 20. south: and in thee, and * in thy seed, shall all the * chap. 12. 3. Families *h* of the earth be blessed. and 18. 18. and 22. 18. & 26. 4.

h (*i. e.*) The Nations, as that word is used.

15 And behold, I am with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: for I will not leave thee until I have done that which I have spoken to thee of *i*.

i Nor ever after: for so the word *until* is frequently used, as 2 *Sam.* 6. 23. *Mat.* 1. 25. not so as to exclude the time following, but so as to include all the foregoing time, wherein the thing spoken of might be most suspected or feared, as here the worst and most dangerous state in which *Jacob* was, or was like to be, was this time of his Banishment from his Country and Kindred, against which he is therefore particularly armed and comforted in these words.

16 And Jacob awaked out of his sleep, and he said: surely the LORD is in this place *k*, and I knew it not *l*.

k By his special and gracious presence and the manifestation of his Mind and Will to me. *l* I little expected to meet with such a Revelation out of my Fathers House, much less in this desart and doleful state and place, when I thought my self rejected by God as well as abandoned by men.

17 And he was afraid, and said, How dreadful *m is* this place? this is none other but the house of God *n*, and this *is* the gate of heaven.

m Or, *venerable*, both for the Majesty of the Person present, and for the glorious manner of his discovery of himself. *n* The Habitation of God and of his Holy Angels.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and * set it up for a pillar *o*, and poured oil *p* * chap. 31. 45. upon the top of it *q*. and 35. 14.

o As a Monument of Gods great kindness and gracious manifestation of himself to him; which might bring this mercy to his remembrance in his return, *Gen.* 31. 13. This was an antient practice among the Patriarchs, *Gen.* 35. 14. but afterwards upon the growing abuse of it among the Heathens, it was forbidden

bidden by God, *Levit.* 26 1. *Deut.* 7. 5. and 12. 3. *p* Which he brought with him either for Food or Medicine or for the anointing of himself, as need required. *q* As a token of his consecration thereof to this use to be a memorial of Gods favour to him. Oil was used in Sacrifices, and in the consecration of Persons and Places, *Exod.* 30. 25, 26. and 40. 9.

*Judg. 1. 23. 26. Hos. 4. 15. ‖ That is, *the house of God.*

19 And he called the name of * that place ‖ Beth-el: but the name of that City *r* was called Luz, at the first.

r Either of that City which was nearest to the Field in which *Jacob* lay: or of that City which afterwards was built in or near to this place, and was known by the name of *Bethel.*

20 And Jacob vowed a vow *s*, saying, if God will be with me *t*, and will keep me in this way

* 1 Tim. 6. 8. that I go, and will give me * bread *u* to eat, and raiment to put on,

s (*i. e.*) Bound himself by a solemn promise or obligation, Compare *Gen.* 14. 22. *Eccles.* 5. 4. *t* He speaks not thus as if he doubted of the truth of Gods Promises, or would like a mercenary Person make a bargain with God, but rather supposeth that God will do this for him, as he had in effect promised *ver.* 15. and thereupon obligeth himself to a grateful return to God for this Mercy, *If God will be with me*, &c. as he hath just now assured me he will: or *seeing God will be with me*, &c. for the Hebrew *im* doth not always imply a doubt, but rather a supposition, and is oft rendered *seeng that*, as *Exod.* 20. 25. *Numb.* 36. 4. 1 *Sam.* 15. 17. *Amos* 7. 2. And so the Greek particle answering to the Hebrew *im* is used *Mat.* 6. 22. *Luk.* 11. 34. *u* *Food convenient*, as it is called *Prov.* 30. 8. which is oft signified by the name of *Bread*, See *Gen.* 3. 19.

21 So that I come again to my fathers house in peace: then shall the LORD be my God *x*.

x I will publickly own him for my God and the Saviour of men, and will establish his solemn Worship, as it follows.

22 And this stone which I have set for a pillar, shall be Gods house *y*: and of all that thou shalt give me, I will surely give the tenth unto thee *z*.

y (*i. e.*) A place where I will offer prayers and Sacrifices to God: such places being commonly called Gods houses, and God is oft said to dwell in them, in regard of his special presence there. See *Exod.* 20. 24. Compare *ver.* 17. of this chapter and *Gen.* 35. 1, 3, 7. *z* To be laid out in thy service and for sacrifices and for the use and benefit of those who shall attend upon sacred things, as also for the relief of the poor and needy, whom God hath substituted in his room, and to whom part of the Tithes were to be given by a following Law, *Deut.* 14. 28, 29.

CHAP. XXIX.

† Heb, *lift up his feet.* †Heb. *Children*

1 THen Jacob † went *a* on his journey, and came into the land of the † people of the east *b*.

a Heb. *Lift up his feet*: which may note either the gesture of his Body, that he went on foot; or the temper of his mind, that he went not sadly and unwillingly, drawing his legs after him, as we use to say, but readily and chearfully, being encouraged by Gods word. *b* Which lay Eastward from *Canaan*, as *Mesopotamia* did.

2 And he looked, and beheld a well in the field, and lo, there *were* three flocks of sheep lying by it: for out of that well they watered *c* the flocks: and a great Stone was upon the wells mouth *d*.

c The people belonging to that place watered; or *the flocks were watered*: It is an impersonal Speech. *d* To preserve the water which was scarce in those parts, and to keep it pure.

3 And thither were all the flocks gathered, and they rolled the stone from the wells mouth, and watered the sheep, and put the stone again upon the wells mouth in his place.

4 And Jacob said unto them, My brethren *e*, whence be ye? and they said, Of Haran are we.

e So he calls them partly in token of respect and affection; and partly because they were of the same nature and employment with himself.

5 And he said unto them, Know ye Laban the son of Nahor? and they said, We know *him*.

†Heb. *Is there peace to him.* 6 And he said unto them, † Is he well? and they said, He is well: and behold Rachel his daughter cometh with the sheep *f*.

f According to the manner of those times *Exod.* 2. 16. *Cant.* 1. 7, 8. when Humility, Innocency, Simplicity, and Industry were in fashion, both among Men and Women of great quality. There are some that quarrel with the Scripture and question the truth of such relations, because they judge of the state of antient times and things, by the present age, whereby they discover great folly and deep ignorance of the state of former ages.

Hos. 12. 1

† Heb. *yet the day is great.* 7 And he said, Loe, † *It is* yet high day, neither is it time that the cattle should be gathered together *g*: water ye the sheep, and go and feed them.

g That they should be taken from their pasture and brought to be watered.

8 And they said, We cannot *h*, until all the flocks be gathered together, and till they roll the stone from the wells mouth: then we water the sheep.

h Either because of the greatness of the Stone which they could not remove till more help came: or rather because of the Custom, Order and Agreement made amongst themselves about it. *We cannot*, to wit, rightly, or we may not, as that word is used, *Gen.* 34. 14. and 43. 32. and 44. 26.

9 And while he yet spake with them, Rachel came with her fathers sheep: for she kept them *i*.

i Having probably other Shepherds under her, who did the meaner Offices, whom she was to oversee.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mothers brother, and the sheep of Laban his mothers brother; that Jacob went near, and * rolled the stone from the wells mouth *k*, and watered the flock of Laban his mothers brother.

*Exod. 2. 1

k Either with the assistance of others; or, by himself, he being then strong and lusty and putting forth all his might before *Rachel.*

11 And Jacob kissed Rachel *l*, and lifted up his voice, and wept *m*.

l As the custom of friends then was both at their first meeting, as *ver.* 13. and *Gen.* 43. 4 *Exod.* 4. 27. and 18. 7. and at their departure, as *Ruth.* 1. 14. 1 *Sam.* 20. 41. 1 *King* 19. 20. *m* Tears of joy, like those *Gen.* 33. 4. at the gracious Providence of God to him, which had brought him safe to his desired place, and so happily and strangely conducted him to that Person and Family which was so desirable and dear to him.

12 And Jacob told Rachel that he was her fathers brother *, and that he was Rebekah's son: and she ran, and told her father.

Heb. *p*

* His near Kinsman, as that word is frequently used, as *Gen.* 13. 8. and 24. 27.

† Heb. *hearing* 13 And it come to pass, when Laban heard the † tidings of Jacob *n* his sisters son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house: and he told Laban all these things.

n The report of his Fathers Family, of the cause of his coming in so mean circumstances: of the occurrences in his journy, and of his providential meeting with *Rachel* at the well.

† Heb. *a month of days.* 14 And Labon said surely thou art my bone, and my flesh *o*; and he abode with him the † space of a month.

o Of the same bone and flesh with my self, by our common Grandfather *Terah*, and therefore art justly dear to me, and with me thou shalt be in safety. See the same or like expression, *Gen.* 2. 23. *Judg.* 9. 2. 2 *Sam.* 19. 12. 13.

15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

16 And Laban had two daughters, the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah was tender eyed ‖ but Rachel was beautiful, and well favoured.

‖ Her eyes were soft and moist and therefore unsightly.

18 And Jacob loved Rachel, and said, I will serve thee seven years for Rachel thy younger daughter *p*.

p It being then the custom for men to buy their Wives. See *Gen.* 34. 12. *Exod.* 22. 17. 1 *Sam.* 18. 25. 2 *Sam.* 3. 14. *Hos.* 3. 2.

19 And

19 And Laban ſaid, It is better that I give her to thee, then that I ſhould give her to another man *q*: abide with me.

q An ambiguous and crafty anſwer, vvherein he doth not directly grant his deſire, but onely inſinuates it in ſuch terms as might hide his deſign, vvhich the event ſhewed.

Hoſ. 12. 12. 20 And Jacob * ſerved ſeven years for Rachel; and they ſeemed unto him but a few days *r*, for the love he had to her.

r He ſpeaks not of the time, vvhich in ſuch caſes ſeems long, *Prov.* 13. 12. but of the ſervice of that time vvhich ſeemed but little and far belovv the vvorth of *Rachel*.

21 And Jacob ſaid unto Laban, Give me my wife *s* (for my days are fulfilled *t*,) that I may go in unto her.

s So ſhe was by promiſe and Contract: Perſons Betrothed or Eſpouſed being oft called *Wives* in Scripture, as *Matth.* 1. 18, 19. *Luke* 2. 5. *t* The ſeven years of ſervice agreed upon, *ver.* 18.

22 And Laban gathered together all the men of the place *u* and made a feaſt.

u Kindred and Neighbours, according to the cuſtom. See *Judg.* 14. 10, 11. *John* 2. 1, 2, &c. He gathered a great number together both that the Marriage might be more ſolemn and publick; and that *Jacob* might be overawed by their preſence and Authority, and not dare to diſanul the Marriage and reject *Leah* afterwards, which otherwiſe he might have done.

23 And it came to paſs in the evening, that he took Leah his daughter, and brought her to him, and he went in unto her *x*.

x The occaſion of the deceit vvas the cuſtom of thoſe times, which was to bring the Bride to her Husband in the dark, and vvith a veil upon her face. See *Gen.* 24. 65. And *Leah* being inſtructed by her Father, and confederate with him in the deceit, was doubtleſs careful not to diſcover her ſelf by ſpeech or any other vvay to him.

24 And Laban gave unto his daughter Leah, Zilpah his maid, for an handmaid.

25 And it came to paſs, that in the morning, behold it was Leah: and he ſaid unto Laban, What is this thou haſt done unto me? did not I ſerve with thee for Rachel? wherefore then haſt thou beguiled me *y*?

y Though *Laban* could not ſolidly anſwer the queſtion, yet *Jacob* could do it, and had juſt cauſe to reflect upon his own former action of beguiling his Father, for vvhich God had now puniſhed him in the ſame kind.

† Heb. *place.* 26 And Laban ſaid, it muſt not be ſo done in our † countrey *z*, to give the younger before the firſt-born.

z This ſeems to be a falſe pretence; but if it had been true, cuſtom is to give place to juſtice by which he was obliged to perform his contract with him.

27 Fulfill her week *a*, and we will give thee this alſo for the ſervice which thou ſhalt ſerve with me yet ſeven other years.

a The ſeven days uſually devoted to the feaſt and ſolemnity of Marriage, as *Judg.* 14. 12, 15, 17. And this he deſired that a weeks cohabitation with *Leah*, might either knit his affections to her, or at leaſt confirm the Contract and Marriage vvith her.

28 And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo *b*.

b It vvas not ſo ſtrange that *Laban* ſhould give, as that *Jacob* ſhould take, not onely tvvo Wives, but two Siſters to Wife, vvhich ſeems to be againſt the law of Nature, and vvas expreſly forbidden by God aftervvard, *Levit.* 18. 18. Though it be alſo true that God might diſpenſe with his own inſtitution, or permit ſuch things in the Patriarchs upon ſpecial reaſons, which are not to be dravvn into example.

29 And Laban gave to Rachel his daughter Bilhah, his handmaid, to be her maid.

30 And he went in alſo unto Rachel, and he loved alſo Rachel more then Leah; and ſerved with him yet ſeven other years.

31 And when the LORD ſaw that Leah was hated *c*, he opened her womb: but Rachel was barren *d*.

c Comparatively to *Rachel*, leſs loved, ſlighted. So that word is oft uſed, as *Deut.* 21. 15. *Matth.* 6. 24. and 10. 37. compared with *Luke* 14. 26. *John.* 12. 25. *d* Thus variouſly doth God diſtribute his favours, that all may be contented, and none deſpiſed.

32 And Leah conceived, and bare a ſon, and ſhe called his name ‖ Reuben: for ſhe ſaid, ſurely the LORD hath looked upon my affliction *e*: now therefore my husband will love me.

‖ That is, *ſee a ſon.*

e With an eye of pity and kindneſs, as that general phraſe is oft underſtood.

33 And ſhe conceived again, and bare a ſon: and ſaid, Becauſe the LORD hath heard *f* that I was hated, he hath therefore given me this *ſon* alſo, and ſhe called his name ‖ Simeon.

‖ That is, *hearing.*

f (*i. e.*) Perceived, or underſtood; *hearing* being oft put for underſtanding.

34 And ſhe conceived again and bare a ſon: and ſaid, Now this time will my husband be joyned unto me *g*, becauſe I have born him three ſons: therefore was his name called ‖ Levi.

‖ That is *joyned*

g In more ſincere and fervent affection.

35 And ſhe conceived again, and bare a ſon, and ſhe ſaid, Now will I praiſe the LORD *e*: therefore ſhe called his name * ‖ Judah, and † left bearing.

* Matth. 1. 2.
‖ That is, *praiſe*
† Heb. *ſtood from bearing.*

e More ſolemnly and continually; for otherwiſe ſhe did praiſe and acknowledge God for the former mercies.

CHAP. XXX.

1 AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envyed her ſiſter, and ſaid unto Jacob, Give me children, or elſe I die *a*.

a A ſpeech full of impatience and bordering upon blaſphemy, and ſtriking at God himſelf through *Jacobs* ſides. For vvhich therefore ſhe afterwards ſmarted, dying by that very means vvhereby ſhe hoped to prevent her death and prolong her life, *Gen.* 35. 18.

2 And Jacobs anger was kindled againſt Rachel *b*, and he ſaid, am I in Gods ſtead *c*, who hath withheld from thee the fruit of the womb?

b For the injury done to himſelf, and eſpecially for the ſin againſt God; in which caſe anger is not onely lawful but neceſſary. *c* It is Gods prerogative to give Children. See *Gen.* 16. 2. 1 *Sam.* 2. 5, 6. *Pſal.* 113. 9. and 127. 3.

3 And ſhe ſaid, Behold my maid Bilhah: go in unto her, and ſhe ſhall bear upon my knees *d*, that I may alſo † have children by her *e*.

† Heb. *be built by her.*

d An Ellipſis or ſhort ſpeech, ſhe ſhall bear a child which may be laid *upon my knees* or in my lap, which I may adopt and bring up as if it were my own. See *Gen.* 50. 23. *Iſa.* 66. 12. *e* For as ſervants, ſo their work and fruit, were not their own, but their maſters.

4 And ſhe gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a ſon.

6 And Rachel ſaid, God hath judged me *, and hath alſo heard my voice, and hath given me a ſon; therefore called ſhe his name ‖ Dan.

‖ That is, *judging.*

* Pleaded my cauſe or given ſentence for me, as this phraſe is oft taken.

7 And Bilhah Rachels maid conceived again, and bare Jacob a ſecond ſon.

8 And Rachel ſaid, with † great wraſtlings *f* have I wraſtled with my ſiſter, and I have prevailed *g*; and ſhe called his name ‖ * Naphtali.

† Heb. *wraſtlings of God.*
‖ That is, *my wraſtling.*
*Called Matt. 4. 13. *Nephthalim.*

f Heb. *With wraſtlings of God*, either with great and hard wraſtlings or ſtrivings; or by wraſtling with God in fervent prayer, and by Gods grace and ſtrength. Which was not true; for her ſiſter exceeded her both in the number of her Children, and in her propriety in them, being the fruit of her own womb, not of her handmaids, as *Rachels* were. Here is an inſtance how partial Judges moſt perſons are in their own cauſes and concernments.

9 When Leah ſaw that ſhe had left bearing,

she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leahs maid bare Jacob a son.

11 And Leah said, A troop cometh *h*: And she called his name ‖ Gad.

‖ That is, *a troop or company.*

h Or, *Good luck cometh*, my design hath well succeeded; an happy star hath shone upon me; and such a star in the opinion of Astrologers is that of *Jupiter*, which by the *Arabians* is called *Gad*. This may well agree to *Leah* and her heathenish Education, and the manners of the *Chaldæans* who were much given to the study of the stars.

12 And Zilpah Leahs maid bare Jacob a second son.

13 And Leah said, † Happy am I, for the daughters † will call me blessed: and she called his name ‖ Asher.

† Heb. *in my happiness.*

‖ That is, *happy.*

† Of Men, *i. e.* Women, as *Prov.* 31. 29. *Cant.* 6. 9.

14 And Reuben went in the days of wheat harvest, and found Mandrakes *i* in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me I pray thee of thy sons Mandrakes *k*.

i The word is onely found here and *Cant.* 7. 13. whence it appears that it is a Plant or Fruit of pleasant smell, such as the Mandrake is said to be, by *Dioscorides* and *Levinus Lemnius*, and by St. *Austin* upon his own experience. If it be said, this was too early for Mandrakes to be ripe, it being now but wheat-harvest, it may be replied, that fruits ripen much sooner in those hot Countries, than else where, and that they are not here said to be ripe, but onely to be gathered. *k*. Which she might desire either because they were pleasant to the eye or taste, or because they were thought helpful to conception.

15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldst thou take away my sons Mandrakes also? and Rachel said, Therefore he shall lie with thee to night *l* for thy sons Mandrakes.

l Jacob either did equally divide the times between his two Wives; or rather had more estranged himself from *Leah*, and cohabited principally with *Rachel*; which occasioned the foregoing expostulation.

19 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me: for surely I have hired thee with my sons Mandrakes. And he lay with her that night *m*.

m He ratified their agreement that he might preserve peace and love amongst them.

17 And God hearkned unto Leah *n*, and she conceived, and bare Jacob the fifth son.

n Notwithstanding her many infirmities. Hence it appears, that she was moved herein not by any inordinate lust, but by a desire of Children.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband *o*: and she called his name ‖ Issachar.

‖ That is, *an hire.*

o Thus she mistakes the answer of her prayers for a recompence of her errour.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me with a good dowry: now will my husband dwell with me, because I have born him six sons: and she called his name ‖ * Zebulun.

‖ That is, *dwelling.*

*called Matt. 4. 13. *Zabulon.*

21 And afterwards she bare a daughter, and called her name ‖ Dinah.

‖ That is, *judgment.*

22 And God remembred Rachel, and God hearkned to her, and opened her womb.

23 And she conceived and bare a son, and said, God hath taken away my reproach *p*:

p Barrenness was then accounted a great reproach, especially in that race, because it was a kind of curse, whereby such persons were excluded both from the first and general blessing of fructification given to all mankind, *Gen.* 1. 28. and from the special blessing given to *Abraham* for the multiplication of his seed; and from all hopes of being the progenitors of the blessed *Messias*.

24 And she called his name ‖ Joseph, and said, The LORD shall add to me another son.

‖ That is, *adding.*

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, send me away, that I may go unto mine own place, and to my country *q*.

q Canaan which he calleth *his Country* in regard both of his former and long habitation in it, and of the right which he had to it by Gods promise. See *Gen.* 28. 13.

26 Give *me* my wives and my children, for whom I have served thee, and let me go, for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, If I have * found favour in thine eyes, *tarry*: for I have learned by experience, that the LORD hath blessed me for thy sake.

* chap. 39.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me *r*.

r How carefully it was managed, and how greatly improved by my care and industry.

30 For it was little which thou hadst before I *came s*; and it is *now* † increased unto a multitude; and the LORD hath blessed thee † since my coming *t*: and now when shall I provide for mine own house also *u*?

† Heb. *broke forth.*

† Heb. *at my foot.*

s Comparatively to what now it is. Heb. *at my foot*, *i. e.* upon my coming, since my feet entred into thy house, Or, *by my foot*, i. e. by my ministry and labour, as this phrase is used, *Deut.* 11. 10. *t* According to my duty, which also is thy interest.

31 And he said, what shall I give thee? and Jacob said, Thou shalt not give me any thing: If thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass thorow all thy flock to day, removing from thence all the speckled and spotted cattle *x*: and all the brown *y* cattle among the sheep, and the spotted and speckled among the goats; and of *such* shall be my hire *z*.

x Which may seem to be thus distinguished, *speckled* with little spots, and *spotted* with greater spots or stains, both of divers colours from the rest of the body. Or, the *speckled* may be the same with the *ring-streaked*, by comparing this with *ver.* 35. *y* Or *black*, or *dark-coloured*, for the Hebrew word signifies also great *heat* which produceth such a colour. *z* Or, *then shall be my hire*; *and* for *then*, as is frequent in Scripture. The sense is, *Then*, when the speckled and spotted and brown are separated, and none but white remaining, *my hire shall be* out of those white ones, and that in such manner as is expressed in the following verse, and all the white young ones shall be thine, and the speckled and spotted and brown which shall be brought forth by those white ones shall be mine.

33 So shall my righteousness answer for me *a* † in time to come; when it shall come for my hire, before thy face *b*; every one that is not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stollen with me.

† Heb. *to morrow.*

a When the cattle shall contrary to their natural and usual course bring forth young ones of a contrary colour to their own, it will hereby be evident that this is the work of God, who hereby pleads my righteous cause against a cruel and unjust master. Or thus, when thou shalt accuse me of doing thee injury, I shall have this manifest and undeniable evidence of my Righteousness or Innocency, that I have no Cattle but of that colour which is by agreement appropriated to me. *b When it*, i. e. my righteousness, *shall come to* or *upon my reward*, i. e. when my righteousness shall appear in the very colour of that Cattle which is allotted to me for my reward or hire, *before thy face*, i. e. thou being present and diligently observing whether I have any Cattle of another colour. But the Hebrew word *Tabo* is also of the second person, and so the sense seems to be this, *When thou shalt come upon my hire* or *reward*, to wit to observe and see whether I have any other cattle, than what belongs to me. And so these words come in by way of parenthesis, and the following words, *before my face*, are to be joyned to the former words, thus, *so shall my Righteousness answer for me in time to come (when thou shalt come upon my hire) before thy face*. This I prefer before the other, because the phrase of *coming upon his hire* seems more properly to agree to a person than to his Righteousness.

34 And Laban said, Behold, I would it might be according to thy word *c*.

c Laban

c *Laban* trusted to the course of nature, whereby cattle usually bring forth their young of their own colour; and *Jacob* relied upon the providence of an Almighty God and his gracious father.

35 And he removed that day the he-goats that were ring-straked *d* and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* *e* white in it, and all the brown amongst the Sheep, and gave *them* into the hands of his sons.

d Which had lines or strakes like bands about them of divers colours from the rest of their body. *e* This word is oft understood in other texts of Scripture, and here it is so necessarily; as appears both from the thing it self, as it is related, and from the phrase; for he saith not *that was white*, but *that had white in it*, to wit, mixed with other colours.

36 And he set three days journey *f* betwixt himself and Jacob *g*: and Jacob fed the rest of Labans flocks.

f Understand it of the journeying or travelling of sheep, not of men. *g* Lest either *Jacob* should mingle and exchange the sheep, or the sheep by the contemplation of the diverse coloured ones should bring forth others like to them.

37 And Jacob took him rods *h* of green poplar, and of the hasel, and chesnut-tree *i*, and pilled white strakes in them, and made the white appear || which was in the rods.

h By divine appointment as will appear in the sequel, which is sufficient for *Jacobs* justification. *i* Either because these trees were next at hand; or because he saw these in the divine vision afterwards mentioned, and would exactly follow his pattern. || By pilling off the rind which covered it.

38 And he set the rods which he had pilled, before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink *k*.

k When by their refreshment and meeting together they were most likely to generate and conceive.

39 And the flocks conceived *l* before the rods, and brought forth cattle ring-straked, speckled, and spotted *m*.

l Heb. *were heated*, i. e, inflamed or excited and disposed to conceive, and this in a more than ordinary manner by the divine disposal. *m* This hath some foundation in nature because of the great power of imagination; and there are divers instances in many authors both of Women and of Beasts who either by the strong fancying, or by the actual and frequent contemplation of some certain objects have brought forth young ones exactly of the same colour and complexion, as one did an *Ethiopian*, &c. But the Providence of God was the principal cause of this effect, without which the productions of that kind would neither have been so many, nor so certain. This policy of *Jacobs* could scarcely be excused from deceit and injustice, if it were not manifest that it was done by the direction and authority of the sovereign Lord of all estates, *Gen.* 31. 9, 11, &c. who may take them from one and give them to another, as it pleaseth him, who also observed *Labans* injustice, and gave to *Jacob* no more than he abundantly deserved from *Laban*.

40 And Jacob did separate the lambs *n*, and set the faces of the flocks toward the ring-straked, and all the brown *o* in the flock of Laban: and he put his own flock by themselves; and put them not unto Labans cattle *p*.

n Such as were ring-straked and brown, from the white, as it here follows. *o* He caused them to go foremost, and the white to follow them, that by the continued beholding of them in the time of their conjunction they might have their colour more imprinted upon their fancies and thereby convey it to their young ones. *p* Which he did upon the same reason, lest the constant beholding of them should make them bring forth the like, *i. e.* single coloured ones.

41 And it came to pass, whensoever the stronger cattle did conceive *q*, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

q It is known that the cattle in those parts did conceive and bring forth twice in a year, at spring and in Autumn; and it is supposed that the *stronger* here mentioned are such as joyned in the spring, and the *feeble* they that joyned in Autumn.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Labans, and the stronger Jacobs.

43 And the man increased exceedingly, and had much cattle, and maid-servants; and men-servants, and camels, and asses.

CHAP. XXXI.

1 AND he heard the words of Labans sons, saying, Jacob hath taken away all that was our fathers: and of that which was our fathers hath he gotten all this glory *a*.

a These riches, which are called *glory*, *Gen.* 45. 13. *Psal.* 49. 16. *Isa.* 66. 12. compared with *Isa.* 60. 6. because their possessours use to glory in them, and by them gain glory and esteem from others.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not towards him † as before *b*. † Heb. *as yester-day and the day before.*

b And this change of his countenance argued a change in his mind, and presaged some evil intentions in him towards *Jacob*.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred, and I will be with thee.

4 And Jacob sent and called Rachel and Leah *c* to the field *d* unto his flocks.

c *Rachel* is first named here, as also *Ruth* 4. 11. because she was his chief, and, by right, his first and onely designed wife. And therefore it is observable, that in the enumeration of *Jacobs* Wives and Children. *Gen.* 46. *Leah* is onely mentioned by her name. *ver.* 15. but *Rachel* is called *Jacobs wife*, *ver.* 19. by way of eminency and in a peculiar manner. *d* Where they might more freely discourse of their business and without fear or interruption.

5 And said unto them, I see your fathers countenance, that it is not toward me as before: but the God of my father hath been with me *e*.

e Either 1. Hath blessed me; hath stood constantly by me, when your father hath failed and deceived me. Or, 2. Hath appeared unto me, as *ver.* 13.

6 And ye know that with all my power *f* I have served your father.

f Both of my mind and body, as I would have done for my self, as became a faithful servant to do.

7 And your father hath deceived me, and changed my wages * ten times *g*: but God suffered him not to hurt me. * Neh. 4. 12.

g (*i. e.*) Oft-times, as that certain number is commonly used, as *Levit.* 26. 26. *Numb.* 14. 22. 1 *Sam.* 1. 8. *Job* 19. 3. &c.

8 If he said thus, The speckled shall be thy wages, then all the cattle * bare speckled: and if he said thus, The ring-straked shall be thy hire *h*, then bare all the cattle ring-straked.

* *All* is here, as oft elsewhere, put for the greater or the better part, as appears from *chap.* 31. 1, 8. Or, for all that *Jacob* desired to be such. *h* Hence it appears that *Laban* through envy and covetousness did break his agreement made with *Jacob*, and altered it as he thought meet, and that *Jacob* patiently yielded to all such changes.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the || rams which leaped upon the cattle, *were* ring-straked, speckled, and grizled *i*. || Or, *he-goats.*

i Which were marked with spots like hail in colour and proportion, as the word signifieth.

11 And the Angel of God spake unto me in a dream, *saying*, Jacob; and I said, Here am I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ring-straked, speckled, and grizled: for I have seen all that Laban doth unto thee.

13 I am the God of Bethel, * where thou anointedst the pillar, *and* where thou vowedst a vow unto me *k*: now * arise, get thee out from this land, and return unto the land of thy kindred. * chap. 28. 18. * chap. 32. 9.

k Of which see *Gen.* 28. 19, 20. And this God here mentions to shew his acceptance of that action of *Jacobs*, his mindfulness even of the past and forgotten services of his people, and his purpose now to fulfil the promise there made to him.

14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our fathers house *l*?

l We can expect no further benefit from him, but deceit and oppression, and injury, and therefore are willing to leave him. This was the fruit of his unnatural and unworthy carriage to them that it did eat out their natural affection to him.

15 Are we not counted of him strangers *m*? for he * hath sold us *n*, and hath quite devoured also our money *o*.

*chap. 29. 15. 27.

m As if we had no more right to his estate than strangers. *n* In stead of a good part of his Estate which by the Law of God and Nature belongs to us, 2 *Cor.* 12. 14. wherewith he should have endowed us upon our Marriage, he hath made sale of us for this 14 years hard service, seeking onely his own, not our advantage. *o* Hath not onely with-held from us, but spent upon himself, that money which he got by thy care and industry, whereof a considerable part was due in equity to us and to our Children.

16 For all the riches which God hath taken from our Father, that is ours *p* and our childrens: Now then whatsoever God hath said unto thee, do.

p Not onely by Gods special gift, but by the natural right which Children have to a share in his Estate, and upon the account of thy faithful and laborious service.

17 Then Jacob rose up, and set his sons, and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stollen the † images that were her fathers *q*.

†Heb. *Teraphim*

q Quest. 1. What were those *Teraphims* or *images*? *Ans.* They were images made in the shape of men, 1 *Sam.* 19. 13. 16. which the Gentiles worshipped as subordinate Gods, *ver.* 30, 32. of this chapter, to which they committed the protection of their Families, 1 *Sam.* 19. 13. which they used to consult about secret or future things, and from which they received answers about them, *Ezek.* 21. 21. *Zech.* 10. 2. Of these see more *Judg.* 17. 5. and 18. 14, 17. &c. *Hos.* 3. 4. And these Idols *Laban* worshipped together with the true God. Quest. 2. Why did *Rachel* steal them? *Ans.* Partly lest her father by consulting them should discover their flight and the course which they took; and partly because she seemed yet to retain a superstitious conceit of them, as may be gathered from *Gen.* 35. 2. Others, because they were pretty and precious things, made of Silver and Gold, which she took as a part of what was due to her both as his daughter and for her Husbands service. Others, that she might remove so great an occasion of her Fathers Idolatry, and shew him the vanity of such Gods as might be stoln away.

20 And Jacob stole away † unawares to Laban *r* the Syrian, in that he told him not that he fled.

†Heb. *the heart of Laban.*

r Heb. *Stole away the heart of* Laban, to wit, his daughters, his cattle, and his gods, upon which his heart was vehemently set, as *Michals* was, *Judg.* 18. 24. But if this had been meant, it had been imputed to *Rachel* and not to *Jacob*, who knew nothing of the Gods. Or rather, *stole away from the heart.* &c. the Hebrew *eth* being put for *meeth* as *Gen.* 4. 1. and 49. 25. 1 *King.* 8. 43. compared with 2 *Chron.* 6. 33. *Mic.* 3. 8. *i. e.* without the knowledge and consent of *Laban*, which sense is confirmed by the words next following, and by *ver.* 26, 27. and by the like use of the phrase, 2. *Sam.* 19. 3. Thus he fled because he knew *Labans* selfish and unrighteous and cruel disposition, that he would always hinder him from departing either by fraudulent pretences, or by open force, nor suffer so great a diminution in that estate, which he thought one time or other he might in good measure recover to himself.

21 So he fled with all that he had, and he rose up and passed over the river *s*, and set his face *t* toward the mount Gilead *u*.

s Euphrates, which lay between *Mesopotamia* and *Chaldea*, *Gen.* 15. 18. which for its largeness and famousness is oft called the *River* emphatically, as *Exod.* 23. 31. *Jos.* 24. 2, 3. &c. *t* (*i. e.*) Resolutely directed his course. See *Jer.* 50. 5. *Luk.* 9. 51, 53. *u* A very high and long mountain beyond *Jordan* adjoyning to the Mountain of *Lebanon* at the foot of which there was a large and fruitful country which from the Mountain received the name of *Gilead*, *Deut.* 34. 1. *Jer.* 8. 22. and 22. 6. This Mountain is here called *Gilead* by anticipation, as appears from *ver.* 48.

22 And it was told Laban on the third day *x*, that Jacob was fled.

x That he heard of it no sooner must be ascribed to the great distance which *Laban* had put between his and Jacobs flocks, *Gen.* 30. 36. and to the care and art which *Jacob* used to prevent a sooner discovery.

23 And he took his brethren with him; and pursued after him seven dayes journey, and they overtook him in the mount Gilead:

24 And God came to Laban the Syrian * in a dream by night, and said unto him, Take heed that thou speak not to Jacob † either good or bad *y*.

* Job 33. 15.

† Heb. *from good to bad.*

y Neither perswading him by flattering promises and cunning Artifices, nor compelling him by threatnings, to return. For so these general words must be limited, as is evident from Gods design in them, and from the following Relation. So this is a Synecdochical expression.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the Mount, and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stollen away unawares to me, and carried away my daughters as captives *taken* with the sword *z*?

z By force and violence. A false accusation; for they freely consented, *ver.* 14. 15, 16.

27 Wherefore didst thou flee away secretly, and † steal away from me, and didst not tell me? that I might have sent thee away with mirth, and with songs, with tabret, and with harp,

† Heb. *hast stollen me.*

† Heb. *felt*

28 And hast not suffered me to kiss my sons and my daughters *a*? thou hast now done foolishly in so doing *b*.

a As was usual at the parting of Friends. See the note on *Gen.* 29. 11. *b.* But indeed *Jacob* took the wisest course for the security of his Person and Estate, especially having the direction and protection of God in it.

29 It is in the power of my hand to do you hurt: but the God of your father *c* spake unto me yesternight, saying, Take thou heed, that thou speak not to Jacob either good or bad.

* Exod. 22

c Isaac or *Abraham*, by which he disowns him for his God, and tacitly reproacheth him with the novelty of his Religion, which was first brought in by his father, Compare *ver* 53.

30 And now *though* thou wouldst needs be gone, because thou sore longedst after thy fathers house, *yet* wherefore hast thou stoln my Gods *d*?

d Laban could not be so senseless as to take those for true Gods which could be stollen away, but he calleth them *Gods*, because they were the means or representations whereby he worshipped his Gods.

31 And Jacob answered and said to Laban, because I was afraid: for I said, Peradventure thou wouldst take by force thy daughters from me.

32 With whomsoever thou findest thy Gods, * let him not live *e*: before our brethren discern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had stollen them.

* chap. 44.

e I give my consent that he shall die by the hands of Justice. A rash and inconsiderate sentence.

33 And Laban went into Jacobs tent, and into Leahs tent *f*, and into the two maid-servants tents: but he found *them* not. Then went he out of Leahs tent, and entred into Rachels tent.

f The Men and Womens Tents were distinct and separate. See *Gen.* 18. 2. and 24. 67.

34 Now Rachel had taken the Images, and put them in the camels furniture, and sate upon them: and Laban † searched all the tent, but found *them* not.

† Heb. *felt*

35 And she said to her father, Let is not displease my Lord, that I cannot rise up before thee *g*; for

for the cuſtom of women is upon me: and he ſearched, but found not the Images.

g Queſt. How could that occaſion hinder her from riſing up to her Father? *Anſw.* 1. It might be attended in her, as it was and is in ſome other women, eſpecially in thoſe hot countries, with a greater flux of blood, or with more than ordinary infirmity and ſickneſs; and this Laban might know to be uſual with her by former obſervation or information. 2. She offers this as a reaſon not why ſhe could not riſe up to ſhew a civility to him, but why ſhe could not *riſe up from his face*, or *from before him*, as the words in the Hebrew ſound, *i. e.* ſo as to give way to him that he might come and ſearch there for the Images: becauſe menſtruous women were antiently eſteemed polluted and to pollute the things which they touched or ſat upon, as you may ſee by *Levit.* 15. 19. 20, 21, 22. Which law though it were not yet given and written, yet that as well as divers other Ceremonial Rites might be enjoyned by God and obſerved by ſober Heathens at that time, eſpecially by ſuch as were akin to *Abraham*, as *Laban* and his Family were, who by that means might eaſily come to the knowledge of ſuch matters. Add to this, one of the ſeven precepts given to the Sons of *Noah* was that of *uncovering nakedneſs*; which both Jewiſh and Chriſtian writers take to be a very comprehenſive expreſſion and to include all ſuch things as have a natural turpitude in them, among which this is confeſſed to be one. And the words thus underſtood contain a ſolid and ſatisfactory reaſon why *Laban* ſhould not now come near her, nor ſearch the things which ſhe ſat upon, which had been an uncivil and immodeſt thing.

36 And Jacob was very wroth, and chode with Laban, and Jacob anſwered, and ſaid to Laban, What is my Treſpaſs? what is my ſin, that thou haſt ſo hotly purſued after me *h*?

h With ſo much fury and violence.

† Heb. *felt.*

37 Whereas thou haſt † ſearched all my ſtuff, what haſt thou found of all thy houſhold-ſtuff? ſet it here before my brethren, and thy brethren, that they may judge betwixt us both.

38 This twenty years *have I been* with thee: thy ewes, and thy ſhe-goats have not caſt their young *i*, and the rams of thy flock have I not eaten.

i Which thou oweſt in a great meaſure to my care and diligence in ordering them, and principally to Gods bleſſing given to thee for my ſake, by thy own confeſſion, *Gen.* 30. 27.

* Exod. 22. 12.

39 That which was torn *of beaſts* I brought not unto thee, I bare the loſs of it: of * my hand didſt thou require it *k*, whether ſtollen by day, or ſtollen by night.

k Which was unjuſt and unreaſonable, except where it fell out through the Shepherds default, See *Exod.* 22. 13. *Queſt.* How could Jacob pay theſe loſſes, ſeeing he came empty from his Fathers houſe, and got nothing by his ſervice for the firſt 14 years, but his wives? *Anſ.* Either 1. he had ſome ſupplies ſent from his Father, though it be not mentioned in this Hiſtory: or 2. he might have ſome inconſiderable allowances or priviledges from *Laban*, out of which he could eaſily defray theſe charges, which becauſe of his great care and watchfulneſs did but ſeldom happen: or 3. theſe loſſes were put to his account, to be ſatisfied by him as ſoon as he ſhould be able to do it.

40 *Thus* I was in the day, the drought conſumed me, and the froſt by night, and my ſleep departed from mine eyes ‖.

‖ Through my extraordinary thoughtfulneſs and care about thy cattle, eſpecially in caſes of danger.

41 Thus have I been twenty years in thy houſe: I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattle; and thou haſt changed my wages ten times.

42 Except the God of my Father, the God of Abraham, and the fear of Iſaac *l* had been with me, ſurely thou hadſt ſent me away now empty: God hath ſeen my affliction *m*, and the labour of mine hands, and rebuked *thee* yeſternight.

l (*i. e.*) The God whom my father *Iſaac* worſhips with reverence and godly fear, as appears by comparing *ver.* 53. The act is here put for the Object, as it frequently is, and particularly God is called our *fear*, *Iſa.* 8. 13. And *fear* is one of Gods names amongſt the Rabbins. He calls him not *Iſaacs God*, but his *fear*, becauſe *Iſaac* was yet alive and in the ſtate of probation and ſerved God with fear and trembling. See *Gen.* 27. 33. The Jews obſerve, that God is not called the God of any particular perſon, as of *Abraham*, *Iſaac*, and *Jacob*, till after their death. *m* With compaſſion and intention of good to me for it. Gods *ſeeing* is oft uſed for his relieving and helping, as *Gen.* 16. 13. and 29. 32. *Exod.* 3. 7, 9. Or, *hath ſhewed* or *proved* it, to wit, that *he hath ſeen*, &c. Compare *Gen.* 20. 16. Either way it is an Ellipſis of the pronoun, which is uſual, as appears by comparing 1 *King.* 10. 7. with 2 *Chron.* 9. 6. and *Pſal.* 41. 9. with *Joh.* 13. 18.

43 And Laban anſwered, and ſaid unto Jacob, Theſe daughters are my daughters, and theſe children are my children, and theſe cattle are my cattle, and all that thou ſeeſt is mine: and what can I do this day unto theſe my daughters, or unto their children which they have born *o*?

o He pretends that to be an act of his natural affection and kindneſs which was indeed the effect of his fear.

44 Now therefore come thou, let us make a covenant, I and thou: and let it be for a witneſs between me and thee *p*.

p Both to our own conſciences of our mutual Obligations, and to God againſt either of us who ſhall break it, that he may ſeverely puniſh us for it.

45 And Jacob took a ſtone, and ſet it up for a pillar *q*.

q In Teſtimony of his compliance with Labans propoſal, and his entring into this Covenant. See *Exod.* 24. 4.

46 And Jacob ſaid unto his brethren, Gather ſtones: and they took ſtones, and made an heap, and they did eat *r* there upon the heap *ſ*.

r To wit, afterwards, *ver.* 54. though it be here mentioned by anticipation. *ſ* Or rather *by* or *beſide the heap*, as the Hebrew particle *al* is oft underſtood, as *Pſal.* 23. 2. and 81. 7.

47 And Laban called it ‖ Jegar-ſahadutha: but Jacob called it Galeed *t*.

‖ That is, *the heap of witneſs.*

t Both names ſignifie the ſame thing, *an heap of witneſs*, onely *Laban* gives the name in the *Syrian* Language; but *Jacob*, though he had been long converſant in *Syria* and underſtood that Language, yet he choſe to give it in *Hebrew*, which was both a ſecret renouncing of the *Syrian* Manners and Religion together with their Language, and an implicit profeſſion of his conjunction with the *Hebrews* as in their Tongue ſo in their Religion.

48 And Laban ſaid, This heap is a witneſs between me and thee this day. Therefore was the name of it called Galeed.

49 And ‖ Mizpah: for he ſaid, The LORD watch between me and thee, when we are abſent one from another.

‖ That is, *a beacon*, or *watch-tower.*

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſide my daughters *u*, no *man* is with us *x*; See, God it witneſs betwixt me and thee.

u The curſe is here underſtood, as it commonly is, to maintain a greater reverence for Oaths, and to beget a greater dread of the curſe belonging to the violators of it. *x* (*i. e.*) Here *is* now *no* man *with us*, who, when we are parted, can witneſs and judge between us and puniſh the Tranſgreſſour. Or thus, Though now we have many with us, as witneſſes of this agreement, yet ſhortly when we ſhall be parted, *no* man will be *with us*, to obſerve and report our actions to the other, or to do the injur'd perſon right.

51 And Laban ſaid to Jacob, Behold this heap, and behold this pillar, which I have caſt betwixt me and thee.

52 This heap be Witneſs, and this pillar be witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap, and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father *y*, judge betwixt us. And Jacob ſware by the fear of his father Iſaac.

y He joyns the Idols with the true God, and ſecretly chargeth the Religion of *Jacob* and *Abraham*, with novelty, and prefers his own as the moſt antient Religion. See *Joſ.* 24. 2. whence we may learn, that Antiquity of it ſelf is no certain argument of the true Church or Religion.

54 Then Jacob ‖ offered ſacrifice *z* upon the mount, and called his brethren to eat bread, and they did eat bread, and tarried all night in the mount.

‖ Or, *killed beaſts.*

z Either to give God thanks for the great mercies and deliverances vouchſafed to him, or to beg Gods bleſſing upon the preſent treaty and upon their whole family. But it is not ſo probable

probable that *Jacob* would chuſe that time for the offering of Sacrifices when *Laban* was preſent, whom he could neither honeſtly admit to them, nor conveniently exclude from them. And therefore ſeeing the ſame Hebrew word ſignifies *killing* as well as *ſacrificing*, as appears from *Numb.* 22. 40. 1 *Sam.* 28. 24. 1 *King.* 1 9. 2 *Chron.* 18. 2. &c. I rather underſtand it of his *killing of beaſts* in order to a Feaſt, which he made for his brethren, whom *he called*, as it here follows, *to eat bread*, &c. under vvhich phraſe all meats are uſually comprehended in Scripture, as hath been already noted, and will appear hereafter. And this practice was uſual in thoſe times to confirm Covenants by a Feaſt. See *Gen.* 26. 30.

55 And early in the morning, Laban roſe up and kiſſed his ſons, and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

1 AND Jacob went on his way, and the Angels of God met him *a*.

a In viſible, humane, and glorious ſhape, as they frequently appeared to the Patriarchs.

2 And when Jacob ſaw them, he ſaid, This *is* God hoſt *b*: and he called the name of that place ‖ Mahanaim *c*.

‖ That is, *two hoſts or camps.*

b So the Angels are juſtly called for their great number, *Dan.* 7. 10. *Luk.* 2. 13. excellent order, mighty power, and for their uſe and ſervice to God, and to his Church, for whoſe protection they are ſent. See 2 *King.* 6. 17. *Pſal.* 34. 7. *c* (*i. e.*) *Two hoſts*, ſo called, either becauſe the Angels divided themſelves into two companies, and placed themſelves ſome before, others behind him, or ſome on each ſide of him for his greater comfort and ſecurity: or, becauſe the Angels made one hoſt, and his family another.

3 And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir *d*, the † countrey of Edom *e*.

† Heb. *field.*

d Of which ſee *Gen.* 14. 6. and 36. 9. 20, 21. whither *Eſau* had removed his habitation from *Canaan*, partly out of diſcontent at his Parents; partly as moſt convenient for his courſe of life; and principally by direction of Divine Providence, that *Canaan* might be left free and clear for *Jacob* and his poſterity. *e* So that *Seir* and *Edom* either are one and the ſame place; or rather *Seir* was a part of *Edom*. Some ſay both names are put here for diſtinction. For they make two lands of *Edom*, the one Southward from *Canaan*, the other Eaſtward, and this latter they underſtand here, alledging that the other or Southern was ſo remote from mount *Gilead*, whence *Jacob* was now deſcending, that *Jacob* need not fear *Eſau* at that diſtance, nor ſend to him. But as that diſtinction ſeems to be without ſolid ground, ſo this reaſon ſeems to have but little weight in it, both becauſe though this Hiſtory immediately follows his deſcent from Mount *Gilead*, yet it might be done ſome competent time after it, and becauſe *Jacob* in his journey to thoſe parts where his father *Iſaac* lived, and whither he was going, was ſtill drawing nearer and nearer to *Eſau*.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord *f* Eſau, Thy ſervant Jacob ſaith thus; I have ſojourned with Laban, and ſtayed there until now *g*.

f Which Title being but a civil reſpect commonly given in Scripture to ſuch perſons as have no authority nor ſuperiority over them who uſe it, as *Gen.* 23. 6. and 24. 18. *Jacob* doth not hereby renounce his right of Primogeniture which was devolved upon him, nor return it to *Eſau*. Nor if he did hereby acknowledge *Eſau* his Superiour for the preſent, would this have been injurious to that right, becauſe *Jacob* was not yet in actual poſſeſſion of it, for it was not to commence till his Fathers death, and indeed did more belong to his poſterity, than to his perſon, and as to his perſon, did more reſpect his ſpiritual advantages, then his worldly greatneſs. See *Gen.* 27. 29. *g* As a ſtranger and exile, and ſo a more proper object for thy pity, then for thy envy.

5 And I have oxen, and aſſes, flocks, and Men-ſervants, and women-ſervants *h*: and I have ſent to tell my Lord *i*, that I may find grace in thy ſight *k*.

h Yet in my exile God hath bleſſed me with a competency of worldly goods, and therefore I am not likely to be either a burden to thee, or a diſgrace to our Family. *i* To acquaint him with my coming and with the ſtate of my affairs. *k* That I may obtain pardon for my former errours, and thy favour and friendſhip for the future.

6 And the meſſenger returned to Jacob, ſaying, We came to thy brother Eſau *l*, and alſo * he cometh to meet thee, and four hundred men with him *m*.

* chap. 33. 1.

l Who gave them but an imperfect and a doubtful anſwer as appears from *Jacobs* fear, *ver.* 7. *m* Which he brought either as his uſual guard, he being then a great man in thoſe parts: or in oſtentation of his power and greatneſs in ſpight of all the injury which his Father or Brother did him: or becauſe at firſt he deſigned miſchief to *Jacob*, as may ſeem by his diſmiſſing of his meſſengers without any teſtimony of his favour, though afterwards upon *Jacobs* prayer, God changed his mind.

7 Then Jacob was greatly afraid *n*, and diſtreſſed, and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands,

n Notwithſtanding the renewed promiſe of God, and the late apparition of Angels; wherein he ſhewed the weakneſs of his Faith, to which God left him for his Trial and Exerciſe, and to quicken him to prayer, that ſo God might have more Glory and he more Comfort in the mercy.

8 And ſaid, If Eſau come to the one company, and ſmite it, then the other company which is left, ſhall eſcape *o*.

o Either by flight, or becauſe he ſuppoſed *Eſaus* revenge would be ſatisfied with the firſt ſlaughter.

9 And Jacob ſaid, O God *p* of my father Abraham, and God of my father Iſaac, the LORD, which ſaidſt unto me, * Return unto thy countrey, and to thy kindred, and I will deal well with thee:

* chap. 31.

p It is obſervable that *Jacob* directs his prayers to God immediately, and not to the Angels, though now if ever he had reaſon and obligation to do ſo, from their viſible apparition to him for his ſuccour and comfort.

10 † I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant *q*: for with my ſtaff *r*, I paſſed over this Jordan *s*, and now I am become two bands *t*.

† Heb. *I am leſs then all*

q In fulfilling thy promiſes made to me, and much more am I unworthy of thoſe further mercies which I am now about to beg of thee. *r* Having nothing with me but my travelling ſtaff for my ſupport. Or, *that Jordan*, either which I now ſee, as being at this time upon an high hill; or, which my mind is ſet upon as that river which I am going to repaſs, that I may go to my Father and to that good Land which thou haſt given to me and mine for ever. *t* Or *two Troops*, or companies: into which he had now divided his people and cattle, *ver.* 7.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, and the mother † with the children *u*.

† Heb. *upon*

u A proverbial ſpeech noting a total deſtruction. Compare *Deut.* 22. 6. *Hoſ.* 10. 14.

12 And * thou ſaideſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbred for multitude.

* chap. 28. 14.

13 And he lodged there that ſame night, and took of that which came to his hand *x*, a preſent for Eſau his brother:

x Either that which was in his hand and power: or rather that which was neareſt at hand and moſt ready for him, becauſe the approaching night and his own great fear gave him not leave to make ſo ſcrupulous a choice as otherwiſe he would have made.

14 Two hundred ſhe-goats, and twenty he-goats, two hundred ewes, and twenty rams.

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty ſhe-aſſes, and ten foals.

16 And he delivered *them* into the hands of his ſervants, every drove by themſelves, and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove *y*.

y That his gift might be repreſented to *Eſau* with moſt advantage, and his mind might by little and little be ſweetned towards him.

17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and asketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee?

18 Then thou ſhalt ſay, They be thy ſervant Jacobs:

Jacobs: it is a preſent ſent unto my lord Eſau: and behold alſo, he is behind us z.

z Coming to ſee thy face and beg thy favour.

19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall you ſpeak unto Eſau, when you find him.

20 And ſay ye moreover, Behold, thy ſervant Jacob is behind us: for he ſaid, I will appeaſe him *a* with the preſent that goeth before me, and afterward I will ſee his face: peradventure he will accept † of me *b*.

† Heb. *my face.*

a Heb. *appeaſe* or *allay his anger*; for the Hebrew word *panim* ſignifies both *anger*, as *Pſal.* 21. 9. and 34 16. and *face*, as every where, becauſe a mans *anger*, is moſt diſcernable in his face or countenance, *Prov.* 21. 14. *b* Heb. *Will lift up my face* or *countenance*, which now is dejected with the ſenſe of his diſpleaſure. Compare *Gen.* 4. 6. or, *will accept of my perſon*, as this phraſe is oft uſed.

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he roſe up that night, and took his two wives, and his two women ſervants, and his eleven ſons *c*, and paſſed over the ford Jabbok *d*.

c And *Dinah*, though ſhe be not here mentioned, as the women are oft omitted in Scripture, as being comprehended under the men. *d* Which is here *generally* related, but the time and manner of it is particularly deſcribed in the following verſes. Of this ford *Jabbok* ſee *Numb.* 21. 24. *Deut.* 3. 16.

† Heb. *cauſed to paſs.*

23 And he took them, and † ſent them over the brook, and ſent over that he had.

† Heb. *aſcending of the morning.*

24 And Jacob was left alone *e*: and there wreſtled a man *f* with him, until the † breaking of the day.

e In ſome private place, it matters not on which ſide *Jabbok*, that he might more freely and ardently pour out his ſoul unto God. *f* An Angel, yea, the Angel of the Covenant, the Son of God, as it is plain from *ver.* 28, 30. and *Hoſ.* 12. 3, 4. who did here, as oft elſewhere, aſſume the ſhape and body of a man, that he might do this work: For this wreſtling was real and corporeal in its nature, though it was alſo myſtical and ſpiritual in its ſignification, as we ſhall ſee, and it was accompanied with an inward wreſtling by ardent prayers joyned with tears, *Hoſ.* 12. 4.

25 And when he ſaw that he prevaled not againſt him *g*, he touched * the hollow of his thigh ‖: and the hollow of Jacobs thigh was out of joint, as he wreſtled with him *h*.

* See Mat. 26. 2 Cor. 12. 7.

g Not through impotency, but in deſign, he ſuffered himſelf to be conquered, to encourage *Jacobs* faith and hope againſt the approaching danger. ‖ The joint of his Hip-bone, or rather the hollow in which that joint was. *h* Which was done that *Jacob* might ſee that it was not his own ſtrength, but onely Gods grace, vvhich got him this Victory, and could give him the deliverance vvhich he hoped for.

26 And he ſaid, Let me go *i*, for the day breaketh *k*: and he ſaid, * I will not let thee go, except thou bleſs me *l*.

* Hoſ. 12. 4.

i He ſaith this partly to ſhevv the prevailing povver of his prayer vvith God, and partly to quicken and encourage *Jacob* to perſiſt in his conflict. Compare *Exod.* 32. 10. *Deut.* 9. 14. *k* And I am not vvilling that there ſhould be any ſpectators or vvitneſſes of theſe things. *l* With the bleſſings which thou haſt promiſed to *Abraham* and to me, among vvhich one is protection in this hour of my danger. For *Jacob* now began to think that it was no man, nor ordinary Angel, that was with him, but God himſelf, as he ſaith *ver.* 30.

27 And he ſaid unto him, What is thy name? and he ſaid, Jacob.

28 And he ſaid, * Thy name ſhall be called no more Jacob *m*, but Iſrael *n*: for as a Prince haſt thou power with God, and with men *o*, and haſt prevailed *p*.

* Chap. 35. 10.

m Not *Jacob* onely. See the like manner of expreſſion, 1 *Sam.* 8. 7. *Jer.* 23. 7. *Joh.* 7. 16. 1 *Cor.* 1. 17. *n* Which ſignifies *a Prince* or *prevailer with God*: or a *Prince of God*, i. e. a great Prince and Conqueror. *o* Thou haſt in ſome ſort conquered both God, in this conflict, and men, *Laban*, *Eſau*, &c. *p* Or, *and ſhalt prevail* over *Eſau* of whom thou art afraid.

29 And Jacob asked *him*, and ſaid, tell me, I pray thee, thy name *q*; and he ſaid, Wherefore is it that thou doſt ask after my name *r*? and he bleſſed him there *s*.

q That I may give thee the honour due to it. Art thou a created Angel, or art thou the ever-bleſſed God? *r* A queſtion which carries in it both a denial of his requeſt, as *Judg.* 13. 17, 18. and a reproof of his curioſity. *s* In an eminent and peculiar manner, which was a real anſwer to *Jacobs* queſtion, and gave him to underſtand both his name and nature.

30 And Jacob called the name of the place † Peniel: for I * have ſeen God face to face *t*, and my life is preſerved *u*.

† That is, *the face of God.* * Exod. 24. 11, and 33. 20. Deut. 5. 24. Iſa. 6. 5.

t Not in his Eſſence, for ſo *no man ever ſaw* God, *Joh.* 1. 18. nor yet in a dream or viſion, but in a moſt evident, ſenſible, familiar and friendly manifeſtation of himſelf. *u* And I am now well aſſured of my ſafety from *Eſau* whoſe approach threatned my life. Or he ſpeaks of it with wonder, as others did, that he ſhould ſee God, and not be ſtruck dead by the Glory of his preſence. Compare *Gen.* 16. 13. *Exod.* 20. 19. *Judg.* 6. 22, 23. and 13. 22.

31 And as he paſſed over Peniel, the ſun roſe upon him, and he halted upon his thigh.

32 Therefore the children of Iſrael eat not *x* of the ſinew which ſhrank, which is upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacobs thigh, in the ſinew that ſhrank.

x Not from any ſuperſtitious conceit about it, but onely for a memorial of this admirable conflict, the bleſſed effects whereof even the future generations received.

CHAP. XXXIII.

1 AND Jacob lifted up his eyes, and looked, and behold, * Eſau came, and with him four hundred men: and he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

* Chap. 32. 6.

2 And he put the handmaids, and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt *a*.

a Placing his beſt beloved in the laſt and ſafeſt place.

3 And he paſſed over before them *b*, and bowed himſelf to the ground ſeven times, until he came near to his brother.

b Expoſing himſelf to the firſt and greateſt hazard for the ſecurity of his Wives and Children.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him, and they wept.

5 And he lift up his eyes, and ſaw the Women, and the Children, and ſaid, Who are thoſe † with thee? and he ſaid, The Children which God hath graciouſly given thy Servant.

† Heb. *to her.*

6 Then the handmaidens came near, they and their children, and they bowed themſelves.

7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near and Rachel, and they bowed themſelves.

8 And he ſaid, † what meaneſt thou by all this drove, which I met? † And he ſaid, *Theſe are* to find grace in the ſight of my Lord.

† Heb. *What is all this band to thee.*

† He knew his meaning before from the ſervants mouths, but he asks that he might both be more certainly informed of the Truth, and have an occaſion for a civil refuſal of the gift.

9 And Eſau ſaid, I have enough, my brother: † keep that thou haſt unto thy ſelf *c*.

† Heb. *be that to thee that is thine.*

c I neither need it for my uſe, nor deſire it as a compenſation for thy former injuries.

10 And Jacob ſaid, Nay, I pray thee: If now I have found grace in thy ſight, then receive my preſent at my hand: for therefore *d* I have ſeen thy face, as though I had ſeen the face of God *e*: and thou waſt pleaſed with me.

d Or, *For* I therefore tender it unto thee, and humbly beg thy acceptance of it, *becauſe*: for the Hebrew *Al-cen* is uſed *Numb.* 14. 43. and elſewhere. *e* It is in a manner as pleaſant a ſight to me as the ſight of God himſelf, becauſe in thy reconciled face I ſee the face and favour of God thus manifeſted unto me.

11 Take I pray thee, my bleſſing *f* that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have † enough: and he urged him, and he took it.

† Heb. *all things.*

f This gift which as I received from Gods bleſſing, ſo I heartily give it to thee with my bleſſing and prayer that God would abundantly bleſs it to thee. Gifts are oft called *bleſſings*, as *Joſ.* 15. 19. 1 *Sam.* 25. 27. and 30. 26.

12 And he ſaid, Let us take our journey, and let us go, and I will go before thee *g*.

g Or rather, *beſide thee*, ſo as to keep thee company, or to keep pace with thee.

13 And he ſaid unto him, My Lord knoweth, that the children are tender *h*, and the flocks and herds with young are with me *i*: and if men ſhould overdrive them one day, all the flock will die.

h The eldeſt of them, *Reuben*, not being yet fourteen years old. *i* Or, *upon me*, i. e. committed to my care, to be managed as their neceſſities require. See *Iſa.* 40. 11.

14 Let my Lord, I pray thee, paſs over before his ſervant, and I will lead on ſoftly, according † as the cattle that goeth before me, and the children be able to endure, until I come unto my Lord unto Seir *k*.

† Heb. *according to the foot of the work*, &c. *and according to the foot of the children.*

k We do not read that *Jacob* did according to this promiſe or inſinuation go to *Seir*, either therefore he changed his firſt intentions for ſome weighty reaſons or upon warning from God: Or, he uſed this onely as a pretence, which we ſhould not too eaſily believe of ſo good a man, eſpecially after ſuch dangers and deliverances: or rather he did perform this promiſe, though the Scripture be ſilent of it, as it is of many other hiſtorical paſſages, and as it is here concerning *Jacobs* viſiting of his father *Iſaac*, which is not mentioned till ten years after this time, and yet it is utterly incredible that *Jacob* ſhould be ſo near to his dear and worthy Father for ſo long a time together, and not once give him a viſit.

15 And Eſau ſaid, Let me now † leave with thee *ſome* of the folk that are with me: And he ſaid, † what needeth it? * let me find grace in the ſight of my Lord.

† Heb. *ſet or place.*
† Heb. *wherefore is this?*
* chap. 34. 11.

16 So Eſau returned that day, on his way unto Seir.

17 And Jacob journyed to Succoth, and built him an houſe *l*, and made booths for his cattle: therefore the name of the place is called || Succoth.

|| That is, *booths*

l Which doubtleſs was ſome ſlight building, becauſe he intended not to ſtay there.

18 And Jacob came to Shalem *m*, a City of || Shechem, which is in the land of Canaan, when he came from Padan-Aram, and pitched his tent before the City *n*.

|| Called Act. 7. 16. *Sichem.*

m Moſt take it for the proper name of a place belonging to *Shechem*, as it here follows, called *Salim*, *John* 3. 23. and *Sichem* or *Sychar*, *John* 4. 5. But others take it for an appellative noun, and render the place thus, *he came ſafe*, or *whole to the City of Shechem*: to note either that he was then cured of the lameneſs which the Angel gave him: Or rather, to note the good providence of God that had brought him ſafe in his Perſon, Family, and Eſtate, through all his dangers; firſt from *Laban*, then from *Eſau* till he came to this place, where it ſeems he intended to make his abode for a good while, had not the following miſcarriages obliged him to remove. *n* (*i. e.*) Near to it, but not in it, for the coveniency of his Cattle.

19 And * he bought *o* a parcel of a field where he had ſpread his tent, at the hand of the children *p* of || Hamor, Shechems father, for an hundred || pieces of money *q*.

* Joſh. 24. 32.
|| called Acts 7. 16. Emor.
|| Or, *lambs.*

o For his preſent poſſeſſion and uſe; for the right which he had to it, was only in Reverſion after the time that God had allotted for it. *p* (*i. e.*) Subjects, called his *Children* to note the duty which they owed to him, and the Care and Affection that he owed to them. Compare *Numb.* 11. 12. *q* The word is uſed onely here, and *Joſ.* 24. 32. *Job* 42 11. and it may ſignifie either *Lambs*, given in way of exchange for it, or pieces of money, which ſeems more probable, both by comparing *Act.* 7. 16. and becauſe money was come into uſe in that place and time, *Gen.* 17. 12, 13. and 23. 16. and 47. 16. which were called *Lambs* poſſibly from the figure of a *Lamb* ſtamped upon it, as the *Athenian* money was called an *Oxe* for the like reaſon, and as we call a piece of Gold a *Jacobus*, becauſe the picture of that King is upon it.

20 And he erected there an Altar, and called it || El-Elohe-Iſrael *r*.

|| That is, *God the God of Iſrael.*

r Or, *Called upon El-Elohe-Iſrael*, the particle *Lo*, being redundant, as ſuch pronouns oft are, as *Gen.* 12. 1. and *Joſhua* 20. 2.

CHAP. XXXIV.

1 AND * Dinah the daughter of Leah, which ſhe bare unto Jacob, went out *a* to ſee the daughters of the land.

* Chap. 30. 21.

a From her fathers houſe into the City, out of curioſity, there being then, as *Joſephus* reports, a great concourſe of people to a Feaſt. Thus ſhe put her ſelf out of her Fathers protection, and meerly out of a vain humour, expoſed both her ſelf and others to Temptation, which was the worſe becauſe it was amongſt them that had no fear of God to reſtrain them from the moſt enormous crimes. She was now fourteen or fifteen years old.

Joſ. 5.

2 And when Shechem the ſon of Hamor the Hivite, Prince of the country ſaw her, he took her, and lay with her, and † defiled her.

† Heb. *humbled her.*

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake † kindly unto the damſel *b*.

† Heb. *to the heart of the Damſel. See* Iſa. 40. 2. Hoſ. 2. 14.

b Perceiving her to be exceedingly enraged and perplexed at this horrid violence, he endeavours to appeaſe and ſweeten her and to get her conſent to marry him.

4 And Shechem ſpake unto his Father Hamor, ſaying, Get me this damſel to wife *c*.

c He deſires both his fathers conſent and aſſiſtance herein.

5 And Jacob heard that he had defiled Dinah his daughter (now his ſons were with his cattle in the field) and Jacob held his peace until they were come *d*.

d Being unable to puniſh the delinquent, and not knowing what to do, he waits for his ſons coming and advice.

6 And Hamor the father of Shechem, went out unto Jacob to commune with him.

7 And the ſons of Jacob came out of the field, when they heard *it*, and the men were grieved: and they were very wroth, becauſe he had wrought folly *e* in Iſrael *f*, in lying with Jacobs daughter, which thing ought not to be done *g*.

e That is, wickedneſs, which howſoever vain men many times eſteem their wiſdom, by the ſentence of the all-wiſe God is accounted and commonly in Scripture called *folly*, as *Deut.* 22. 21. *Joſ.* 7. 15. *Judg.* 19. 23. and 20. 6. &c. *f* Or, *againſt Iſrael*, either 1. againſt the perſon, and in or againſt the Family of *Iſrael*, a perſon near and dear to God and highly honoured by him and in Covenant with God; who therefore eſteems the injuries done to *Iſrael*, as if they were done to himſelf. See *Gen.* 12. 3. *Exod.* 23. 22. *Zech.* 2. 8. Or, 2. in or againſt the Church of God, which then was in a manner confined to that family, and which is oft called by the name of *Iſrael*. See *Deut.* 22. 21. *Joſ.* 7. 15. And *Moſes* may here vary the phraſe from what was uſed in *Jacobs* time to what was uſual in his time, the ſenſe being in both the ſame, and therefore not altered by ſuch a change. *g* Heb. *ſhall not be done*, i. e. ſhould not, &c. But in the Hebrew language words of the future time, oft ſignifie duty and decency, as *Mal.* 1. 6. and 2. 7.

8 And Hamor communed with them *h*, ſaying, The ſoul of my ſon Shechem longeth for your daughter *i*: I pray you give her him to wife.

h With *Jacobs* ſons, to whom *Jacob* committed the buſineſs, being himſelf oppreſſed with ſhame, and grief and fear for his daughter. *i* The daughter of your family: or he thus ſpeaketh to her brothers, becauſe they tranſacted all in their fathers name.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye ſhall dwell with us, and the land ſhall be before you *k*: dwell and trade you therein, and get you poſſeſſions therein *l*.

k (*i. e.*) In your power, to dwell where you pleaſe, and to have the ſame rights and priviledges in it which we enjoy. See *Gen.* 20. 15. *l* Or, *take poſſeſſion in it*, i. e. in any vacant part of it, uſe it for paſture or tillage, as you think good, and take the benefit to your ſelves.

11 And Shechem ſaid unto her father, and unto her brethren, * Let me find grace in your eyes, and what ye ſhall ſay unto me, I will give.

* chap. 33. 15.

12 Ask

12 Ask me never ſo much dowry and gift *m*, and I will give according as ye ſhall ſay unto me: but give me the damſel to wife.

m *Dowry* to her for her portion, according to the ancient cuſtom of mens buying their wives: of which ſee *Exod.* 22.17. and *gift* to you either for reparation of the paſt injury, or in teſtimony of my reſpect to you and deſire of her, as *Gen.* 24. 53.

13 And the Sons of Jacob anſwered Shechem, and Hamor his Father deceitfully *n*, and ſaid, (becauſe he had defiled Dinah their ſiſter.)

n Pretending and promiſing marriages with them upon that condition, which they never intended.

14 And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed *o*: for * that were a reproach unto us.

Joſ. 5. 9.

o There was no ſuch lavv yet in force, as the Examples of *Iſaac* and *Jacob* ſhew, who married the daughters of uncircumciſed perſons, and therefore they do not here reject it as ſimply unlavvful, but onely as diſhonourable and reproachful.

15 But in this will we conſent unto you: if ye will be, as we *be*, that every male of you be circumciſed:

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us to be circumciſed, then will we take our daughter, and we will be gone.

18 And their words pleaſed Hamor, and Shechem Hamors ſon.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacobs daughter: and he was more honourable than all the houſe of his father.

20 And Hamor and Shechem his ſon came unto the gate of their City *p*, and communed with the men of their city, ſaying,

p The place vvhere all publick affairs vvere debated and concluded. See on *Gen.* 22. 17. and 23. 10.

21 Theſe men are peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Onely herein will the men conſent unto us, for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.

23 Shall not their cattle and their ſubſtance, and every beaſt of theirs be ours *q*? onely let us conſent unto them and they will dwell with us.

q Either for our uſe and benefit in way of commerce and trade: or becauſe they will deſcend to the iſſue of our children as well as theirs: or becauſe we being more numerous and potent than they, can eaſily over-rule them, and, when we think meet, diſpoſe all things to our own advantage. Thus they cover their private deſign vvith the ſpecious ſhevv of publick good.

24 And unto Hamor, and unto Shechem his ſons hearkned *r* all that went out of the gate of his city *s*; and every male was circumciſed, all that went out of the gate of his city.

r They yielded to circumciſion, partly in compliance with their young Prince whom they either loved or feared: and partly for the proſpect of their own advantage; for which men are frequently willing to expoſe themſelves to great pains and hazards. *s* All the Citizens, that *went out of the gate*, &c. Or, came in at the gate as they are deſcribed, *Gen.* 23. 10. *Jer.* 17. 20. For when the chief perſons had conſented they could eaſily perſvvade or over-rule others to comply vvith them.

25 And it came to paſs on the third day *t*, when they were ſore *u*, that two of the ſons of Jacob, Simeon and Levi *x*, Dinahs brethren *y*, took each man his ſword, and came upon the city boldly and * ſlew all the males *z*,

* chap. 49. 6.

t When the pain and grief of wounds is the greateſt, as Phyſitians note. *u* And therefore not well able to defend themſelves; for circumciſion cauſed great pain in children, which was the ground of that exclamation, *Exod.* 4. 25. much more in grown men. See *Joſ.* 5. 8. *x* Theſe two onely are mentioned, becauſe they were authors of the counſel, and conductors of the reſt in the Execution; but it is probable from *ver.* 27. that moſt of their brethren were confederate with them, and that they had a conſiderable number of their ſervants with them, who vvould be ready enough to revenge their maſters quarrel and to puniſh ſo great a Villany: but all that vvas done is juſtly aſcribed to them tvvo, as it is common for all writers to ſay this or that vvas done by ſuch a Captain or General, when in truth it was done by his Souldiers. *y* So they were both by the father and mother; vvhich made them more forward and zealous than the reſt. *z* Such of them as were grown up, by comparing, *ver.* 29. for theſe or ſome of them ſeem to have been the abettors of the injury againſt their ſiſter and family. Their ſin in this act was manifold; that they did it without ſufficient authority; and againſt their fathers mind, as appears from *ver.* 30. and *Gen.* 49. 6. vvhich they vvell knevv; and vvithout all bounds, raſhly, unjuſtly and cruelly puniſhed the innocent and the guilty together, and uſher'd in this fact with horrible deceit and lying, and that under pretence of friendſhip and ſhew of Religion.

26 And they ſlew Hamor, and Shechem his ſon, with the † edge of the ſword, and took Dinah out of Shechems houſe, and went out.

† Heb. *mouth.*

27 The ſons of Jacob came upon the ſlain, and ſpoiled the city, becauſe they *a* had defiled their ſiſter.

a (*i. e.*) One of them, as oft-times that vvhich is done by one man is imputed to the vvhole body. See *Joſ.* 7. 1, 11, 12. and 22. 20. *Mat.* 2. 20. Or they impute *Shechems* fact to all either invidiouſly and cunningly to take off from themſelves the reproach of this cruel action; or becauſe they made themſelves guilty of it either by not diſcouraging and hindring that filthineſs, as far as they might; or by their being inſtrumental in it; or by their approbation of it, and complacency in it.

28 They took their ſheep and their Oxen, and their aſſes, and that which *was* in the City, and that which *was* in the field *b*.

b Thus they add to their cruelty, theft and robbery: which doubtleſs *Jacob* diſowned when they brought the ſpoil home, and returned back both the ſurviving people and their goods, though it be paſſed over in ſilence, as many other things are. See on *Gen.* 33. 14.

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

c Either in the princes houſe, or in their ſeveral houſes: or *within doors*, as the word ſignifies.

30 And Jacob ſaid to Simeon and Levi, * Ye have troubled me *d* * to make me to ſtink *e* among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I being few in number *f*, they ſhall gather themſelves together againſt me, and ſlay me ‖, and I ſhall be deſtroyed, I, and my houſe.

* chap. 49. 6.
* Exod. 5. 21.

d You have not onely diſcompoſed my mind but perplexed my affairs, and brought me into ſuch troubles and dangers as I am never likely to eſcape. *e* You have made me odious to them who will impute this perfidious and bloody fact to my contrivance. *f* Heb. *men of number*, i. e. few, for ſuch can eaſily be numbered. So this phraſe is uſed, *Deut.* 4. 27. and 33. 6. oppoſite to which are men *without number*, 2 *Chron.* 12. 3. ‖ He could expect no other in humane reaſon, and they were hindred from ſo doing onely by the hand of the great God ſmiting them with terrour, *Gen.* 35. 5.

31 And they ſaid, ſhould he deal with our ſiſter as with an harlot *g*?

g Shall we expreſs no more reſentment of this abominable abuſe of our ſiſter than if ſhe had been ſome common harlot, whoſe abuſe no man either regardeth or avengeth? Thus they excuſe one fault by committing another, and defend themſelves by accuſing their father of ſtupidity and inſenſibleneſs of ſo great an indignity and injury.

CHAP. XXXV.

1 AND God ſaid unto Jacob *a*, Ariſe go up to Beth-el, and dwell there: and make there an Altar unto God * that appeared unto thee, * when thou fleddeſt from the face of Eſau thy brother *b*.

* chap. 28. 13.
* chap. 27. 43.

a This was a word in ſeaſon to comfort his diſquieted mind, and convey him to a ſafer place. *b* Underſtand, and pay thy vows there made in the time of thy diſtreſs, but not yet paid: whether it was *Jacobs* errour to forget and neglect his former

vows and promises: or whether he waited for a fit time or an admonition from God concerning the season of paying them.

2 Then Jacob said unto his household, and to all that were with him; Put away the * strange gods *c* that are among you *d*, and be clear *e*, and change your garments *f*.

*chap. 31.19, 34. Jos. 24. 2.

c The Idols, which are so called here and *Deut.* 31. 16. and 32. 12. *Jos.* 24. 20. because they were the Gods of strange and forreign Nations, such as all were accounted who were not *Israelites*. *Quest.* How came these to be, and to continue so long in *Jacobs* house? *Ans.* Either 1. by *Rachels* means, who brought them from her fathers house, which haply was not discovered till this time. Or 2. by *Leah* and by *Jacobs* two concubines who might possibly bring such with them. Or 3. by the means of *Jacobs* gentile servants who might secretly worship such Gods; or, having taken them from the *Sichemites*, they might keep them for their precious matter, as gold and silver, though not for religious use. *d* Like a good man and a good master of a family he takes care not only for himself but for all his family, to keep them from the exercise of a false Religion, and to engage them as far as he can in the profession and practice of the true. Compare *Gen.* 18. 19. *Jos.* 24. 18. *e* Cleanse your selves by outward and ritual washing, as *Exod.* 19. 10, 14. which even then was in use; and especially by purging your hearts as well as hands from these Idols, which I perceive to my sorrow some of you have still retained; and from your late detestable cruelty; that you may be fit to approach to that God who hath now summoned me and you to make a solemn appearance before him. *f* Either by putting on new garments, as 2 *Sam.* 12. 20. or by washing the old ones, as *Exod.* 19. 10. *Levit.* 15. 13. And these, as well as other ceremonial institutions and practices were professions of their Repentance, which consists in putting off the old man and putting on the new, *Eph.* 4. 22.

3 And let us arise and go up to Beth-el, and I will make there an Altar unto God, who answered me in the day of my distress *g*, and was with me in the way which I went.

g He takes Gods gracious promise and the comfortable hope and assurance of Gods favour to him and care of him impressed by God upon his mind and heart for an answer to his prayers, though he had then seen no success nor accomplishment of Gods word to him.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and all their earrings which *were* in their ears *h*, and Jacob hid them *i* under the * Oak *k* which was by Shechem.

*Jos. 24. 26. Judg. 9. 6.

h Either because they had been abused to Idolatry and superstition at *Sichem* or elsewhere, and therefore were to be destroyed according to Gods command now signified to *Jacob* and afterwards delivered to his posterity *Deut.* 7. 5. and 12. 3. or for fear they should be so abused. For the Scripture seems to insinuate, and other writers expressly affirm, that divers heathen people did wear ear-rings for the honour of their idols and with the representations or ensigns of their idols engraven upon them. See *Judg.* 8. 24. *i* After he had melted or broken them, which seems probable from parallel instances, as *Exod.* 32 20. 2 *Kings* 18. 4. *k* Under a certain oak, though not known to his family which it was. He chose that place, either as most proper to put monuments of Idolatry under those trees which were so much and so generally abused to Idolatry, as oaks especially were; *Isa.* 1. 29. or as the safest place, where they were likely to remain longest hid, because the heathen had a veneration for Oaks, and therefore would not cut them down, nor dig them up, nor do any thing which had a tendency that way.

*Exod. 15. 16. and 34. 24. Deut. 11. 25. Jos. 5. 1.

5 And they journeyed: and * the terror of God *l* was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

l (*i. e.*) A great terrour sent from God, as *Exod.* 23. 27. *Jos.* 2. 9, 11. 2 *Chron.* 14. 14. and 17. 10. So we read of *a sleep of God*, 1 *Sam.* 26. 12. Nothing less could have secured *Jacob* considering the great number, power, and rage of his enemies.

6 So Jacob came to Luz, which *is* in the land of Canaan *m* (that *is* Beth-el) he and all the people that *were* with him.

m Properly so called, or where the Canaanites properly so called dwelt: Thus it is distinguished from another *Luz*, *Judg.* 1. 26.

*chap 28. 19. ‖ That is, *the God of Bethel.*

7 And he built there an Altar, and * called the place ‖ El-beth-el *n*, because there God appeared unto him, when he fled from the face of his brother.

n (*i. e.*) He confirmed the name which he had formerly given to the place.

8 But Deborah Rebekahs nurse *o* died, and she was buried beneath Beth-el under an oak: and the name of *it* was called ‖ Allon-bachuth *p*.

‖ That is, *oak of weep*

o Who came with Rebekah into *Canaan*, *Gen.* 24. 59. and probably tarried with her whilest she lived, and after her death, as it seems, and upon *Jacobs* desire after his return from *Haran*; came into his family; where, being a person of great prudence and piety, her presence and advice was very useful in his numerous and divided family. *p* From the great lamentation which they made there for the loss of a person of such singular worth.

9 And God appeared unto Jacob again, when he came out of Padan-Aram, and blessed him.

10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, * but Israel shall be thy name *q*, and he called his name Israel.

*chap. 32.

q I do not repent of the change which I made of thy name, but I do again confirm it, and as then thou didst prevail over thy brother *Esau*, so now thou shalt prevail over those of whom thou art afraid.

11 And God said unto him, * I am God Almighty: be fruitful and multiply, * a Nation, and a company of nations *r* shall be of thee: and Kings shall come out of thy loyns *s*.

*chap. 17. * chap. 17. 6, 16.

r Tribes, for number and power equal to so many nations. *s* (*i. e.*) Shall be begotten by thee, as this phrase is taken also in *Gen.* 46. 26. 1 *King.* 8. 19. *Act.* 2. 30.

12 And the land * which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give this land.

* chap. 12. and 26. 3.

13 And God went up from him *t* in the place where he talked with him.

t Either locally and visibly, to wit, in that humane shape in which he appeared to him; or by withdrawing the signes of his special presence, as *Gen.* 17. 22. *Judg.* 13. 20 as on the contrary God is said to *come down* not by change of place, but by some signal manifestation of his presence and favour, as *Exod.* 3. 8. *Numb.* 11. 17.

14 And Jacob set up a pillar *u* in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering *x* thereon, and he poured oyl thereon.

u Either he repaired the old pillar, set up by him, *Gen.* 28. 18. which was ruined by the injury of time or by the neighbouring Idolaters, or rather erected a new one, more stable and durable than he could do in that time, as a monument or witness of Gods manifold favours, and of his own gratitude. *x* Of wine, as may be gathered by comparing *Exod.* 29. 40. *Numb.* 28. 14.

15 And Jacob called the name of the place where God spake with him, * Beth-el.

*chap. 28.

16 And they journeyed from Bethel: and there was but † a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

† Heb. *a litt piece of grou*

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not: thou shalt have this son also.

18 And it came to pass, as her soul was in departing *y*, (for she died) that she called his name ‖ Ben-oni: but his father called him † Benjamin *z*.

‖ That is, *the of my sorrow.* † That is, *the son of my righ hand.*

y Or, *in going out*, namely out of the body, as *Psal.* 146. 4. which is an argument of the souls immortality, especially if compared with *Eccles.* 12. 7. From which places laid together we learn the two terms of the journey, whence it goes and whither it goes. *z* Either as near and dear and precious to him as his right hand, which is both more useful and more honourable than the left: See *Psal.* 80. 17. or in stead of his right hand, the staff, stay and comfort of his old age.

19 And * Rachel died, and was buried in the way to Ephrath *a*; which *is* Bethlehem.

* chap. 48.

a Not in the City though that was near: for in ancient times their Sepulchres were not in the places of resort, but in separated places and out of Cities. See *Mat.* 27. 60. *Luk.* 7. 12.

20 And Jacob set a pillar *b* upon her grave that is the pillar of Rachels grave unto this day *c*.

b As a monument or memorial of her life and death, and as a teſtimony of her future reſurrection. *c* (*i. e.*) Unto the time wherein *Moſes* writ this book and long after. See 1 *Sam.* 10. 2. *Jer.* 31. 15.

21 And Iſrael journeyed, and ſpread his tent beyond the tower of Edar *d*.

d Or, *the tower of the flock*, a place where were excellent paſtures. See *Mich.* 4. 8.

22 And it came to paſs, when Iſrael dwelt in that land, that Reuben went, and * lay with Bilhah his fathers concubine *e* : and Iſrael heard *it f*. Now the ſons of Jacob were twelve *g*.

* chap. 49. 4. 1 Cor. 5. 1.

e An horrid inceſt : for Concubines were a ſort of Wives. See *Gen.* 22. 24. and 25. 1. *f* And doubtleſs ſadly reſented it, both in *Reuben*, as appears from *Gen.* 49. 4. 1 *Chron.* 5. 1, 2. and in *Bilhah* whoſe Bed without queſtion he forſook upon it, as afterwards *David* did in the like caſe. See 2 *Sam.* 16. 22. and 20. 3. Yet here is no mention of *Jacobs* reproof of it, or any cenſure of *Moſes* added to it : Poſſibly to teach us that we are not to approve of every fact which is mentioned in Scripture without cenſure, and that the miſcarriages of Profeſſors of Religion are rather to be ſilently bewailed, then publickly reproached, leſt Religion ſhould ſuffer by it. *g* Which were heads of the twelve Tribes : Therefore his daughter *Dinah* is not here mentioned, becauſe ſhe was not the head of a Tribe.

* chap. 46. 8. Exod. 1. 2. 23 The ſons of Leah : * Reuben Jacobs firſtborn, and Simeon and Levi, and Judah, and Iſſachar, and Zebulun.

24 The ſons of Rachel : Joſeph and Benjamin.

25 And the ſons of Bilhah, Rachel handmaid, Dan and Naphtali.

26 And the ſons of Zilpah, Leahs handmaid, Gad and Aſher. Theſe *are* the ſons of Jacob which were born to him in Padan-Aram *h*.

h All but *Benjamin*, who muſt in all reaſon be ſuppoſed to be excepted here becauſe he is ſaid to be born elſewhere above, *ver.* 16. But it is an uſual Synecdoche, whereby that is aſcribed to all in groſs, which belongs to the greateſt part. See *Gen.* 15. 13. and 46. 15. *Exod.* 12. 40. *Judg.* 20. 46. *John* 20. 24. 1 *Cor.* 15. 5.

* chap. 13. 18. and 23. 2. 27 And Jacob came unto Iſaac *i* his father unto * Mamre, unto the City of Arbah (which is Hebron) where Abraham and Iſaac ſojourned.

i Either with his Wives and Children and Eſtate, to dwell with him : or rather in perſon to viſit his ſick and dying father: For otherwiſe *Jacob* having been ten years near his Father, no doubt he had oft viſited him and carried his Wives and Children thither, though Scripture be ſilent in this particular. But they could not live together becauſe of the greatneſs of their Eſtates, as it happened with others. See *Gen.* 13. 6. and 36. 7.

28 And the days of Iſaac were an hundred and fourſcore years.

* chap. 15. 15. 25. 8. 29 And Iſaac gave up the ghoſt, and died, and was * gathered unto his people *k*, being old and full of daves : and his ſons Eſau and Jacob buryed him.

k Either to the ſociety of the dead. Or, to the Congregation of the juſt. See *Gen.* 15. 15. and 25. 8.

CHAP. XXXVI.

1 NOW there are the generations of Eſau *a*, who is Edom.

a They are here mentioned partly to ſhew the effect of his fathers bleſſing, *chap.* 27. 39. partly that the *Iſraelites* might be admoniſhed to treat the *Edomites* like Brethren, and not to invade their Land. See *Deut.* 23. 7.

2 Eſau took his wives of the daughters of Canaan : Adah the daughter of Elon the Hittite, and * Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite *b*.

* ver. 25.

b If this account be compared with that *Gen.* 26. 34. We ſhall find ſome difficulties, which yet admit of an eaſie reconciliation, if theſe things be conſidered. 1. That it is very uſual and confeſſed by all, that the ſame perſons are oft called by ſeveral names. 2. That the names of ſome perſons are in Scripture given to others becauſe of a great reſemblance between them. Upon which account the Parents of the *Iſraelites* are called *Amorites* and *Hittites*, *Ezek.* 16. 3 and the Governours of *Jeruſalem* are called *the Rulers of Sodom* and *Gomorrah*, *Iſa.* 1. 10. and *John* the *Baptiſt* is called *Elias*, *Matth.* 17. 12. 3. That the ſame men are oft-times denominated from ſeveral Countries, as Chriſt is noted to have a threefold Country in Scripture, *Bethlehem*, by his Birth ; *Nazareth*, by his Education ; and *Capernaum*, by his much reſidence and Preaching there. 4. That the ſame names are ſometimes common to Men and Women. That perſons are called the Children not onely of their immediate Parents, but of their Grand-parents, and of thoſe who adopted them. Theſe things premiſed, the ſeeming contradictions objected by Infidels do vaniſh. She who was properly called *Judith*, *chap.* 26. is here called *Aholibamah*, a name which ſeems to be given her either by *Iſaac*, or by *Moſes*, from her ſettledneſs in her idolatrous courſes. And *Adah* was alſo called *Baſhemath* ; and *Mahalath*, *Iſhmaels* daughter, was called *Baſhemath*, *chap.* 26. either becauſe in her principles and manners ſhe reſembled *Eſaus* other Wife ſo called, or to ſhew that *Iſhmaels* Marriage to a third Wife was no leſs opprobrious to him, and diſpleaſing to his Parents then the former ; *Anah*, a man and the Son of *Zibeon*, as appears from *ver.* 24. called here an *Hivite*, is called *Beeri the Hittite*, *chap.* 26. either becauſe thoſe two people were mixed together in habitation and by Marriage, or becauſe the one people were larger then the other and comprehended under their name, or becauſe he was an *Hivite* by birth, an *Hittite* by habitation or incorporation with them. Hence alſo we may learn how *Aholibamah* here comes to be the Daughter both of *Anah*, and of *Zibeon*, the one being either the natural or proper Father, and the other either the Grandfather, or Father by Adoption.

* chap. 26. 34. 3 And * Baſhemath, Iſhmaels daughter, ſiſter of Nebajoth.

* 1 Chro. 1. 35. 4 And * Adah bare to Eſau, Eliphaz *c* : and Baſhemath bare Reuel *d*.

c The progenitor of that *Eliphaz*, *Job* 2. 11. *d* The Father of *Jethro*. See. *Exod.* 2. 18. *Numb.* 10. 29.

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah : theſe are the ſons of Eſau *e*, which were born unto him in the land of Canaan.

e He had alſo Daughters, *ver.* 6. though their names be not here mentioned.

† Heb. *ſoules.* 6 And Eſau took his wives, and his ſons, and his daughters, and all the † perſons of his houſe, and his cattle, and all his beaſts, and all his ſubſtance which he had got in the land of Canaan : and went *f* into the countrey *g* from the face of his brother Jacob.

f Queſt. 1. Why went he thither ? *Anſw.* Partly by his own choice, that Wild & Mountainous Countrey being very commodious for hunting to which he wholly addicted himſelf; partly by his Wives perſwaſions who were both utterly averſe from cohabitation with *Iſaac* or *Jacob*, and ſtrongly inclined to their own Country; but principally from the ſecret conduct of Divine Providence thus accompliſhing his promiſes. See *Joſ.* 24. 4. *Mal.* 1. 3. *Queſt.* 2. When went he thither ? *Anſw.* He went thither before this time in diſcontent at his Parents, and dwelt in *Seir*, before *Jacobs* return to *Canaan*, as appears from *Gen.* 32. 3 and 33. 14, 16. Yet ſo as he came ſometimes to *Canaan* and to his Fathers houſe, and did not quit his intereſt in his fathers eſtate. But when his Father was dead and *Jacob* and he agreed about the partition of the eſtate, he did totally and finally forſake *Canaan*, partly for the reaſon here following ; partly for the other reaſons now alledged ; and partly to avoid all occaſion both of Communication and Contention with his Brother. *g* (*i e.*) Further up into the Country : Or, *into* another *Country*, as the *Chaldee* renders it, namely into *Seir* : The word *another* being ſupplyed. If that ſeem too bold a ſupplement, the place may be rendred thus, *he went into a Land* diſtant or remote *from the face of his brother*, which ſupplement lies hid and is implied in the word *Mipne*, *from the face* : Or thus, *he went out of the Land* : For ſo the Hebrew prepoſition *El* is ſometimes uſed for *Min*, which ſignifies *off* or *out of*, as appears by comparing 1 *King.* 8. 30. with 2 *Chron.* 6. 21. and *Iſaiah* 59. 20. *Rom.* 11. 26. and *Judg.* 17. 2. 2 *Chron.* 1. 13. and many other places.

* chap. 13. 6, 11. * chap. 17. 8. and 28. 4. 7 * For their riches were more then that they might dwell together : and * the land wherein they were ſtrangers *h*, could not bear them, becauſe of their cattle.

h Which words contain the reaſon why that Land, which was large and fruitful could not bear them, becauſe they were not entire poſſeſſours of it, but onely ſojourners in it, and therefore muſt take the owners leavings, which were not ſufficient for both of them and their numerous Families.

* Joſh. 24. 4. 8 Thus dwelt Eſau in * mount Seir : Eſau is Edom *i*.

i This ſeems to be mentioned by the Holy Ghoſt by way of contempt or reproach, this is he who ſold his Birth-right for a meſs of red pottage and therefore was called *Edom* or *Red*.

† Heb. *Edom.* 9 And theſe *are* the generations of Eſau, the father of † the Edomites in mount Seir.

* 1 Chron. 1. 53, &c. 10 Theſe *are* the names of Eſaus ſons : * Eliphaz the

the ſon of Adah the wife of Eſau, Reuel the ſon of Baſhemath the wife of Eſau.

11 And the ſons of Eliphaz were Teman, Omar,
‖ Or, *Zephi.* ‖ Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſaus ſon, and ſhe bare to Eliphaz, Amalek: theſe were the ſons of Adah, Eſaus wife.

13 And theſe *are* the ſons of Reuel: Nahath, and Zerah, Shammah and Mizzah: theſe were the ſons of Baſhemath, Eſaus wife.

14 And theſe were the ſons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Eſaus wife, and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah.

15 Theſe *were* Dukes *k* of the ſons of Eſau; the ſons of Eliphaz, the firſt-born ſon of Eſau, Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

k Princes or Heads of their ſeveral Families and little Principalities, according to the manner of thoſe times, who ruled their Dominions, either ſeverally, each his own, or jointly by common advice, or, it may be, under one chief Prince, their ſuperiour either in Title or in power. And in this diviſion *Eliphaz*, as he was *Eſaus* firſt-born ſo he had more than a double portion, his ſix ſons being made Dukes, as *Eſaus* immediate Sons were. Compare 1 *Chron.* 5. 1.

16 Duke Korah *l*, Duke Gatam, *and* Duke Amalek. Theſe *are* the Dukes *that came* of Eliphaz, in the land of Edom: Theſe *were* the ſons of Adah.

l He is not mentioned among *Eliphaz* his ſons, and therefore is thought to be his Grand-ſon. There is another *Korah*, *ver.* 14. and 18.

17 And theſe *are* the ſons of Reuel, Eſaus ſon: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah. Theſe *are* the Dukes *that came* of Reuel, in the land of Edom. Theſe *are* the ſons of Baſhemath, Eſaus wife.

18 And theſe *are* the ſons of Aholibamah, Eſaus wife: Duke Jeuſh, Duke Jaalam, Duke Korah: Theſe *were* the Dukes *that came* of Aholibamah the daughter of Anah, Eſaus wife.

19 Theſe *are* the ſons of Eſau (who *is* Edom) and theſe *are* their Dukes.

* 1 Chron. 1. 38. 20 * Theſe *are* the ſons of Seir *m* the Horite, who inhabited the land *o*, Lotan, and Shobal, and Zibeon, and Anah.

m Who are here mentioned partly becauſe of their alliance with *Iſaus* Family, *ver.* 2, 20, 22, 24, 25. and partly becauſe the Government was tranſlated from his to *Eſaus* Family. *o* And ruled there, till *Eſau* and his poſterity drove them out, *Deut.* 2. 12, 22.

21 And Diſhon, and Ezer, and Diſhan: theſe *are* the Dukes of the Horites the children of Seir, in the land of Edom.

22 And the children of Lotan, were Hori, and
‖ Or, Homan 1 Chron 1. 39. ‖ Heman: and Lotans ſiſter *was* Timna.

‖ Or, Alian 1 Chron 1. 40. ‖ Or, Shephi 1 Chron. 1 40. 23 And the children of Shobal *were* theſe: ‖ Alvan, and Manahath, and Ebal, ‖ Shepho, and Onam.

* Lev. 19. 19. 24 And theſe *are* the children of Zibeon, both Ajah, and Anah: this *was* that Anah that found * the mules *p* in the wilderneſs, as he fed the aſſes of Zibeon his father.

p So moſt underſtand the word *Jemim*, which is no where elſe uſed, and give this ſenſe of it, that he found out the way of the generation of mules by the copulation of an Horſe and a Mare. Others render it *waters*, that he found out ſome ſprings of water, which in thoſe hot Countries were rare and pretious; or *hot waters*, ſome hot and medicinal ſprings. But the *Chaldee* renders it *Giants*, and the *Samaritan* verſion *Emims*, a ſort of Giants mentioned, *Deut.* 2. 10, 11. who alſo were Neighbours to the *Horites* here ſpoken of, as appears from *Gen.* 14. 5, 6. and therefore might, according to the manner of thoſe times, make inroads one upon another. So *Jemim* is put for *Emim*, either by an Apocope of the firſt letter, or by the change of the Hebrew letter *Jod* into *Aleph*, both which are frequent among the Hebrews. And the ſenſe is, that *Anah* the Horite *found out the Emims*, that is he met with them or came upon them ſuddenly & ſmote them. In this ſenſe the word *finding* is oft uſed, as *Judg.* 1. 5. 1 *Sam.* 31. 3. *Pſal.* 21. 8. *Iſa.* 10. 10.

25 And the children *q* of Anah *were* theſe: Diſhon, and Aholibamah the daughter of Anah.

q Heb. *Sons*, though but one Son be mentioned. Either then he had other Sons not here expreſſed: Or the plural number is put for the ſingular, as *Gen.* 21. 7.

26 And theſe *are* the children of Diſhon:
‖ Or, Amram 1 Chron. 1. 41. ‖ Hemdan, and Eſhban, and Ithran, and Cheran.

27 The children of Ezer *are* theſe: Bilhan,
‖ Or, Jakan 1 Chron. 1. 42. and Zaavan, and ‖ Akan.

28 The children of Diſhan *are* theſe: Uz, and Aran.

29 Theſe *are* the Dukes *that came* of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

† Heb. *Ed* 30 Duke Diſhon, Duke Ezer, Duke Diſhan: theſe *are* the Dukes *that came* of Hori, among their Dukes *r* in the land of Seir.

r Among other Dukes which were in that Countrey. Or, *according to their Dukedomes* or *Principalities*: The word *Duke* being here put for *Dukedom*, as the word *King* is put for *Kingdom*. *Iſa.* 23. 15. *Dan.* 7. 17.

† Heb. *Ed* * 1 Chro. 1. 43. 31 And * theſe *are* the Kings that reigned in the land of Edom *s*, before there reigned any King over the children of Iſrael *t*.

s He ſpeaks of the poſterity of *Eſau* who after they had ſubdued the Horites erected a Kingdom there. *t* Here prophane wits triumph. How, ſay they, could *Moſes* write this, when as yet there was no King in *Iſrael*? *Anſw.* 1. The word may be taken for any chief Governour, in which ſenſe the Title of *King* is given to *Moſes*, *Deut.* 33. 5. and to the Judges, *Judg.* 17. 6. and to the others who were not Kings properly ſo called, *Pſal.* 119. 46. *Luke* 22. 25. *Acts* 9. 15. *&c. Anſw.* 2. *Moſes* might well ſay thus, becauſe he did by the ſpirit of Propheſie foreſee and therefore could foretell that the *Iſraelites* would have a King, as appears from *Deut.* 17. 14, 15. *Anſw.* 3. This, with other clauſes of the ſame nature might be inſerted afterwards by ſome holy and inſpired man of God, as it is confeſſed that part of the laſt chapter of *Deutronomy* was.

32 And Bela the ſon of Beor reigned in Edom, and the name of this City *u* was Dinhabah.

u Where he was born or dwelt, and ſo in the reſt. The diverſity of their Cities makes it probable, that theſe Kings had not their power by ſucceſſion, but either by election, or by uſurpation, according to *Iſaacs* propheſie of them, *Gen.* 27. 40. *By the Sword thou ſhalt live.*

Or, *pie* Judg. 5. Sam. 13 33 And Bela died, and Jobab the ſon of Zerah of Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani *x* reigned in his ſtead.

x Of which land ſee *Jer.* 49. 7, 20. ſo called either from the City *Teman*, or from *Teman* the ſon of *Eliphaz*, *ver.* 11. Or, *of the South Countrey*, as the antient Tranſlations render it.

35 And Huſham died, and Hadad the ſon of Bedad (who ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his City was Avith.

36 And Hadad died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of Rehoboth, *by* the river *y*, reigned in his ſtead.

y Either *Euphrates*; or a branch of it called *Chabras*, by which there is even at this day, a City called *Rahabath-Melic*, i. e. Kings *Rahabath*, as the learned obſerve: Or ſome other River of note in thoſe times and parts.

38 And Saul died, and Baal-hanan the ſon of Achbor reigned in his ſtead.

‖ Or, Hadad. ‖ Or, Pai. 1 Chron. 1. 50. 39 And Baal-hanan the ſon of Achbor died, and ‖ Hadar reigned in his ſtead: and the name of his City *was* ‖ Pau, and his wives name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab *z*.

z Either *Matred* was the Father and *Mezahab* the Mother: Or *Matred* was the Mother and *Mezahab* the Grand-mother.

* 1 Chro. 1. 51. 40 And theſe *are* the names of * the Dukes † that came of Eſau, according to their families, after their places, by their names: Duke Timnah, Duke ‖ Alvah, Duke Jetheth.

‖ Or, Aliah.

† Of their Perſons and Generations and Families. The ſtate of *Edom* between the times of *Eſau* and *Moſes* ſeems to have been this; There were firſt Dukes, then Kings, and after them Dukes again. But if it be objected, that the time was too ſhort for a ſucceſſion of ſo many perſons, it may be replied, that what is confeſſed,

fessed, concerning the Dukes preceding the Kings, might be true also of these succeeding Dukes, and that the Edomites either having taken some distaste at Kingly Government, or differing about the choice of a new King, divided themselves again into several petty Principalities or Dukedoms: and so several of those were Dukes at the same time in divers parts.

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram. These *be* the Dukes of Edom, according to their habitations, in the land of their possession: he is Esau the father of † the Edomites.

† Heb. *Edom.*

CHAP. XXXVII.

1 AND Jacob dwelt in the land † wherein his father was a stranger, in the land of Canaan.

† Heb. *of his fathers sojournings.*

2 These *are* the generations *a* of Jacob: Joseph being seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah *b*, his fathers wives: and Joseph brought unto his father their evil report *c*.

a (*i. e.*) The events or occurrences which happened to *Jacob* in his Family and issue. So that word is used, *Gen.* 6. 9. and *Numb.* 3. 1. Or the word, *These*, may relate to what is said *Gen.* 35. 22. &c. The Genealogy of *Esau* being brought in by way of parenthesis, and that being finished, *Moses* returns to the *Generations of Jacob*, as his principal business, and proceeds in the History of their concerns. *b* *Jacob* placed *Joseph*, with them rather then with the sons of *Leah*, either to keep *Joseph* humble: Or for *Josephs* security, because the other sons retained the old grudge of their Mother, and were more like to envy, contemn, hate and abuse him; Or as an observer of their actions whom he most suspected, as the following words may seem to imply. *c* Acquainted him with their levvd and wicked courses to the dishonour of God and of their Family, that so his Father might apply such remedies as he thought meet.

3 Now Israel loved Joseph more then all his children; because he was the son of his old age *d*: and he made him a coat of many || colours *e*.

|| Or, *pieces.*

d Being born when *Jacob* was Ninety one years old. Such Children are commonly best beloved by their Parents, either because such are a singular blessing of God, and a more then common testimony of his favour, and a mercy least expected by them and therefore most prized; or because they have more pleasing conversation with them, and less experience of their misbehaviour, of which the elder oft times are guilty, whereby they alienate their Parents affections from them. The antient Translations, *Chaldee*, *Persian*, *Arabick* and *Samaritan* render the words thus *a wife*, or *prudent son*, *old age* being oft mentioned as a token of prudence, one born old, one wise above his years, one that had a gray head, as we say, upon green shoulders. This may seem the more probable, both because *Joseph* was indeed such a Child, and gave good evidence of it in a prudent observation of his brethrens trespasses, & a discreet choice of the fittest remedy for them; and because the reason here alledged seems proper and peculiar to *Joseph*, whereas in the other sense, it belongs more to *Benjamin*, who was younger then *Joseph*, and cost his Mother dearer, and therefore might upon that account claim a greater interest in his Fathers affections. *e* Probably made of threds of divers colours interwoven together. Compare 2 *Sam.* 13. 18. This he gave him as a token of his special love, and of the rights of the first-born, which being justly taken from *Reuben* he conferred upon *Joseph*, 1 *Chron.* 5. 1.

Judg. 5. 30. 2 Sam. 13. 18.

4 And when his brethren saw that their father loved him more then all his brethren, they hated him, and could not speak peaceably unto him *f*.

f Their hatred was so deep and keen, that they could not smother it, as for their own interest they should have done, but discovered it by their churlish words and carriages to him.

5 And Joseph dreamed a dream *g*, and he told it his brethren, and they hated him yet the more.

g Which it is probable he did not understand, for then he would never have told it to them, who, as he knew very well, were likely to make an evil construction and use of it.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed.

7 For * behold, we were binding sheaves in the field *h*, and lo, my sheaf arose, and also stood upright, and behold, your sheaves stood round about *i*, and made obeisance to my sheaf.

* chap. 42. 6, 9. and 43. 26. and 44. 14.

h A secret insinuation of the occasion of *Josephs* advancement, which was from his counsel and care about the Corn of *Egypt*. *i* This was a posture of ministry and service, as is manifest both from Scripture and from common usage.

8 And his brethren said to him, shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more, for his dreams, and for his words ||.

|| For his relation of his dreams, which they imputed to his arrogancy.

9 And he dreamed yet another dream *k*, and told it his brethren, and said, Behold, I have dreamed a dream more; and behold, * the Sun and the Moon *l*, and the eleven stars made obeisance to me.

* chap. 46. 29.

k That the repetition of the same thing, in another shape, might teach them; that the thing was both certain and very observable. *l* These were not mentioned in the first dream, because in the event, his brethren onely went at first to *Egypt* and there worshipped him, as afterwards his father went with them. *Obj.* His father did not worship him in *Egypt*. *Ans.* 1. He did worship him mediately by his sons, who in their fathers name and stead bowed before him, and by the presents, which he sent as testimonies of that respect which he owed to him. 2. It is probable, that *Jacob* did, before the *Egyptians*, pay that reverence to his son, which all the rest did, and which was due to the dignity of his place. As the *Roman* Consul was commended by his Father for requiring him to alight from his horse, as the rest did, when he met him upon the way.

10 And he told *it* to his father, and to his brethren; and his father rebuked him *m*, and said unto him, What *is* this dream that thou hast dreamed? shall I, and thy mother ||, and thy brethren indeed come to bowe down our selves to thee, to the earth?

m Not through anger at *Joseph*, or contempt of his dream, for it follows, he *observed it*, but partly lest *Joseph* should be puffed up upon the account of his dreams, and principally, to allay the envy and hatred of his brethren. || Either 1. *Rachel*, who was now dead, and therefore must rise again and worship thee: whence he may seem to infer the idleness of the dream, because the fulfilling it was impossible: or rather 2. *Leah*, his step-mother, one that filled his mothers place, being now *Jacobs* onely wife, and the mother of the Family.

11 And his brethren envied him: but his father * observed the saying *n*.

* Dan. 7. 28. Luk. 2. 19. 51.

n The words of *Joseph*, or the thing, the dream which he told, well knowing that God did frequently at that time, signifie his mind by dreams, and perceiving something singular and extraordinary in this dream, and especially in the doubling of it.

12 And his brethren went to feed their fathers flock in Shechem *o*.

o In the parts adjoyning to Shechem, in the lands which he had purchased there, *Gen.* 33. 19. Let none think strange that he should send his sheep so far from him, both because that land was his own, and because his sheep being exceeding numerous, and he but a stranger in the land, was likely to be exposed to many such inconveniencies. Compare *Gen.* 30. 36. One may rather wonder that he durst venture his sons and his cattle there, where that barbarous massacre had been committed, *chap.* 34. 25. But those pastures being his own, and convenient for his use, he did commit himself and them to that same good Providence, which watched over him then and ever since, and still kept up that terrour which then he sent upon them. Besides *Jacobs* sons and Servants made a considerable Company, and the men of Shechem being universally slain, others were not very forward to revenge their quarrel, where there was any hazard to themselves in such an enterprize.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them *p*: and he said, Here am I.

p Having kept him for some time at home, and supposing that length of time had cooled their hearts and worn out their hatred he now sends him to them.

14 And he said to him, Go, I pray thee, † see whether it be well with thy brethren, and well with the flocks, and bring me word again: so he sent him out of the vale of Hebron, and he came to Shechem.

† Heb. *see the peace of thy brethren*, &c.

15 And a certain man found him, and behold he was wandring in the field, and the man asked him, saying, What seekest thou?

16 And

16 And he said, I seek my brethren, tell me, I pray thee, where they feed *their flocks*.

17 And the man said, they are departed hence: for I heard them say, Let us go to Dothan *q*. And Joseph went after his brethren, and found them in Dothan.

q A place not very far from *Shechem*, where afterwards a City was built. See 2 *King* 6. 13.

18 And when they saw him afar off, even before he came near unto them, they conspired against him, to slay him.

19 And they said one to another, Behold, this † dreamer *r* cometh.

† Heb. *Master of dreams.*

r Heb. *this master of dreams*, this crafty dreamer, that covers his own ambitious designs and desires with pretences or fictions of dreams.

20 Come now therefore, and let us slay him, and cast him into some pit *s*, and we will say, some evil beast hath devoured him *t*: and we shall see what will become of his dreams.

s Partly as unworthy of burial; partly to cover their villanous action; and partly that they might quickly put him out of their sight and minds. There being great store of such creatures in those parts. See 1 *King*. 13. 24. 2 *King*. 2. 24.

21 And * Reuben heard *it*, and he delivered him *u* out of their hands, and said, Let us not kill him.

* chap. 42. 22.

u He did so, as to the violent and certain dispatch of his life which was intended: Or the act is here put for the purpose and endeavour of doing it, in which sense *Balak* is said to *fight against Israel*, Jos. 24. 9. and *Abraham* to *offer up* Isaac, *Heb.* 11. 17. So here, he *delivered him*, i. e. used his utmost power to deliver him, that so he might recover his fathers favour lost by his incestuous action.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that is in the wilderness, and lay no hand upon him, That he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many ‖ colours that *was* on him.

‖ Or, *pieces.*

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sate down to eat bread *x*: and they lift up their eyes and looked, and behold, a company of * Ishmeelites *y* came from Gilead *z*, with their camels, bearing spicery, and balm *a*, and myrrhe, going to carry it down to Egypt.

* *See* v. 28, 36.

x To refresh themselves, their consciences being stupified; and their hearts hardned against their brother, notwithstanding all his most passionate intreaties to them, *Gen.* 42. 21. *y* The Posterity of *Ishmael*. See *Gen.* 25. 18. *z* A famous place for balm and other excellent commodities, and for the confluence of Merchants. See *Jer.* 8. 22. and 22. 6. *a* Or *rosin*, as the antient and divers other translatours render it.

26 And Judah said unto his brethren, What profit *is it*, if we slay our brother *b*, and conceal his blood *c*?

b If we suffer him to perish in the pit when we may sell him with advantage. *c* (*i. e.*) His death, as the word *blood* is oft used. See *Deut.* 17. 8. 2 *Sam.* 1. 16. and 3. 28.

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him: for he is our brother, and *our* flesh: and his brethren † were content.

† Heb. *hearkned.*

28 Then there passed by Midianites *d*, Merchantmen; and they drew and lift up Joseph out of the pit, and * sold Joseph to the Ishmeelites for * twenty *pieces* of silver: and they brought Joseph into Egypt.

* Psal. 105. 17. Wisd 10. 13. Act. 7. 9.
* *See* Mat. 27. 9.

d This story seems a little involved, and the persons to whom he was sold doubtful. Here seem to be two, if not three, sorts of Merchants mentioned, *Ishmaelites*, and *Midianites* here, and *Medanites*, as it is in the Hebrew *ver.* 36. which were a distinct people from the *Midianites*, as descending from *Medan*, when the *Midianites* descended from *Midian*, both *Abrahams* Sons, *Gen.* 25. 2. The business may be accommodated divers wayes, either 1. the same persons or people are promiscuously called both *Ishmaelites* and *Midianites*, as they also are *Judg.* 8. 1, 24, 28. either because they were mixed together in their dwellings, and by marriages: or because they were here joyned together and made one Caravan or company of Merchants. And the Text may be read thus, *And the Midianite merchant-men* (either the same who are called *Ishmaelites*, *ver.* 27. or others being in the same company with them) *passed by, and they* (*i. e.* not the Merchant-men, but *Josephs* brethren spoken of *ver.* 27. the relative being referred to the remoter antecedent, as it is frequently in the Scripture) *lift up Joseph and sold* him *to the Ishmaelites* or *Midianites*, &c. or 2. the persons may be distinguished, and the story may very well be conceived thus, The *Ishmaelites* are going to *Egypt*, and are discerned at some distance by *Josephs* brethren, while they were discoursing about their brother. In the time of their discourse the *Midianites*, who seem to be coming from *Egypt*, coming by the pit and hearing *Josephs* cries there, pull him out of the pit, and sell him to the *Ishmaelites*, who carry him with them into *Egypt*. There they sell him to the *Medanites*, though that, as many other historical passages, be omitted in the sacred story. And the *Medanites*, or *Midianites*, if you please, onely supposing them to be other persons then those mentioned, *ver.* 28. which is but a fair & reasonable supposition, sell him to *Potiphar*.

29 And Reuben returned unto the pit *e*, and behold, Joseph was not in the pit: and he rent his clothes *f*.

e That according to his brethrens order, *ver.* 27. he might take him thence and sell him. *f* As the manner was upon doleful occurrences. See below *ver.* 34. Numb. 14. 6. *Ezra.* 9. 3. *Job.* 1. 20. and 2. 12.

30 And he returned unto his brethren, and said, The child *g* is not *h*, and I whither shall I go *i*?

g So he calls him comparatively to his brethren, though he was 17 years old, *ver.* 2. *h* (*i e.*) Is not in the land of the living, or, is dead, as that phrase is commonly used, as *Gen.* 42. 13, 36. compared with *Gen.* 44. 20. *Job* 7. 21. *Jer.* 31. 15. *Lam.* 5. 7. *Mat.* 2. 18. *i* Either to find the child, or to flee from our father? He is more solicitous then the rest, because he being the eldest brother, his father would require *Joseph* at his hand, and being so higly incensed against him for his former crime, would be the more apt to suspect him, and deal more severely with him.

31 And they took Josephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they sent the coat of many colours, and they brought *k* it to their father, and said, This have we found: know now whether it be thy sons coat or no.

k They *brought* it by a messenger whom they *sent*: Men are commonly said to do what they cause others to do.

33 And he knew *it*, and said, *It is* my sons coat, an * evill beast hath devoured him; Joseph is without doubt rent in pieces.

* chap. 44.

34 And Jacob rent his clothes, and put sackcloth *l* upon his loins, and mourned for his son many days.

l (*i. e.*) A course and mournful habit. This is the first example of that kind, but afterwards was in common use upon these occasions. See 2 *Sam.* 3. 31. 1 *King.* 20. 31. and 21. 27. &c.

35 And all his sons, and all his daughters *m* rose up to comfort him: but he refused to be comforted: and he said, For I will go down into the grave *n* unto my son *o* mourning: thus his father wept for him.

m *Dinah*, and his daughters in law, and his sons daughters. *n* This Hebrew word *Sheol* is taken sometimes for hell, as *Job* 11. 8. *Prov.* 15. 11. but most commonly for the grave. Or the place or state of the dead, as *Gen.* 42. 38. and 44. 29, 31. *Psal.* 6. 5. and 16. 10. &c. And whether of those it signifies, must be determined by the subject and the circumstances of the place; here it cannot be meant of Hell, for *Jacob* neither could believe that good *Joseph* was there, nor would have resolved to go thither, but the sense is, I will kill my self with grief, or I will never leave mourning till I dye. *o* Or, *For my Son*: so the preposition *El* is oft used for *Al*, as 1 *Sam.* 1. 27. and 4. 19, 21, 22. and 2 *Sam.* 21. 2.

36 And the Midianites sold him into Egypt unto Potiphar, an † officer of Pharaohs, *and* † ‖ captain of the guard *p*.

† Heb. *Eunuch.*
‖ Or, *chief Marshall.*

p Whose office it was to apprehend and punish criminal persons. See *Gen.* 40. 3. *Jer.* 39. 9. *Mark* 6. 27.

CHAP. XXXVIII.

1 AND it came to pass at that time *a*; that Judah went down from his brethren *b*, and

and turned in to a certain Adullamite *c*, whose name *was* Hirah.

a This story is not without difficulty, if we consider how little time is allowed for all the events of this chapter, there being not above twenty three years between *Judahs* marriage, and the birth of *Pharez*, yea and the birth of his sons too, *Esrom*, and *Hamul*, who are said to go into *Egypt* with *Jacob*, *Gen.* 46. 12. But there are two ways proposed for the resolution of it, as the phrase, *at that time*, may be understood two ways, either 1. More largely, for the time since *Jacobs* return from *Padan* to *Canaan*, and so the History may be conceived thus; *Judah* was married some years before the selling of *Joseph*, though it be here mentioned after it and so out of its place, as being the foundation of all the following events, which are here placed together because they followed the selling of *Joseph*. *Judah*, and *Er*, and *Onan*, and afterward *Pharez*, are supposed, each to marry and have a Child at fourteen years old, which though unusual, wants not examples both in sacred and prophane Writers. And they that will quarrel with the Scripture and question its authority for some such uncustomary occurrences which it relates, shew more of impiety then wisdom in it, and shall do well to consider, that God might so order things by his Providence, and record such things in his word, upon the same account on which he hath put several other difficult passages in Scripture, partly to try and exercise mens Faith, Humility and Modesty; and partly to punish the evil minds of ungodly men, and for their sins to lay an occasion of stumbling and cavilling at the Scriptures before them that greedily seek and gladly catch at all such occasions. Or 2. More strictly, for the time following the sale of *Joseph*, which seems the more probable way, and so the story lies thus; *Judah* was now about twenty years old, when he married, and the three first years he hath three sons, *Er*, *Onan*, and *Shelah*: The two first marry each when they were about seventeen years old. Three years after both their deaths, and when *Shelah* had been marriageable a year or two and was not given to *Tamar*, *Judah* lies with *Tamar* and begets upon her *Pharez*. But as for *Esrom* and *Hamul*, they are said to go into *Egypt* with *Jacob*, as also *Benjamins* ten sons are said to go with him thither, to wit in their fathers loins, because they were begotten by their Father in *Egypt*, whilest *Jacob* lived there, of which more in its proper place. *b* Probably in discontent, upon occasion of quarrels arisen among them about the selling of *Joseph*, whereof *Judah* was a great promoter, if not the first mover. *c* Of the City of *Adullam*. Of which see *Jos.* 12. 15. and 15. 35.

2 And Judah saw there a daughter of a certain
*1 Chron. 2. 3. Canaanite *d*, whose name *was* * Shuah *e*: and he took her, and went in unto her.

d Whom he married, against the counsel and example of his Parents. But when *Judah* had committed so great a crime as the selling of his Brother, and God had forsaken him, no wonder he adds one sin to another. *e* The name not of the daughter, but of her father, *ver.* 12.

3 And she conceived, and bare a son, and he
called his name Er.
* Num. 26. 19. 4 * And she conceived again, and bare a son, and she called his name Onan.

5 And she yet again conceived, and bare a son, and called his name Shelah; and he was at Chezib *f*, when she bare him.

f A Place near *Adullam*, called also *Aczib*, *Jos.* 19, 29. *Mich.* 1. 14.

6 And Judah took a wife for Er his first-born, whose name *was* Tamar.
* Num. 26. 19. 7 And * Er, Judahs first-born was wicked in the sight of the LORD *g*, and the LORD slew him *h*.

g (*i. e.*) notoriously wicked. Compare Gen. 10. 9. and 13. 13. *h* In some extraordinary and remarkable manner, as ver. 10.

8 And Judah said unto Onan, Go in unto thy brothers wife, and marry her, *i* and raise up seed to thy brother *k*.

i This, as also divers other things, was now instituted and observed amongst Gods people, and afterwards was expressed in a written law, *Deut.* 25. 5. 6. See also *Numb.* 36. 6, 7. *Ruth.* 1. 11. *Mat.* 22. 24. *k* Beget a child which may have thy brothers name and inheritance, and may be reputed as his child. So it was with the first child, but the rest were reputed his own.

9 And Onan knew that the seed should not be his; and it came to pass when he went in unto his brothers wife, that he spilled it on the ground, lest that he should give seed unto his brother *l*.

l Two things are here noted 1. The sin it self, which is here particularly described by the Holy Ghost, that men might be instructed concerning the nature and the great evil of this sin of self-pollution, which is such, that it brought upon the actor of it the extraordinary vengeance of God, and which is condemned not only by Scripture, but even by the light of Nature and the judgment of heathens who have expressly censured it as a great sin and as a kind of murder. Of which see my Latin Synopsis. Whereby we may sufficiently understand how wicked and abominable a practice this is amongst Christians and in the light of the Gospel which lays greater and stricter obligations upon us to purity, and severely forbids all pollution both of Flesh and Spirit? 2. The cause of this wickedness; which seems to have been either hatred of his brother; or envy at his brothers name and honour, springing from the pride of his own heart.

10 And the thing which he did, † displeased the LORD *m*, wherefore he slew him also *n*.
† Heb. *was evil in the eyes of the Lord.*

m An expression noting a more then ordinary offence against God, as 2 *Sam.* 11. 27. *n* This just, but dreadful, severity of God is noted both for the terrour of such like transgressors, and to provoke love and thankfulness to God in those whom he useth more indulgently.

11 Then said Judah to Tamar his daughter in Law, Remain a widow at thy fathers house *o*, till Shelah my son be grown *p*: (for he said *q*, Lest peradventure he die also as his brethren *did r*) and Tamar went and dwelt in her fathers house.

o Whither he sent her from his house, that *Shelah* might not be insnared by her presence and conversation. *p* So he dismisseth her with a pretence of kindness, and a tacit promise of marriage to her, which he never intended to keep, as the following words imply. *q* Or rather, *but he said*: for the Hebrew *chi* oft signifies *but*, as *Gen.* 45. 8. *Psal.* 37 20. *Eccl.* 2. 10. and 6. 2. So here is an opposition betweeen what he said to *Tamar*, and what he said to himself or in his own heart, as that word *said* is oft used: He intimated to her, that he would give *Shelah* to her, but he meant otherwise, and said in himself, I will not do it. *r* Imputing the death of his two sons either to her fault, or to her unluckiness, rather than to his own or his sons miscarriages.

12 And † in process of time *s* the daughter of
† Heb. *the days were multiplyed.* Shuah Judahs wife died: and Judah was comforted, and went up unto his Sheep-shearers *t* to Timnath *u* he and his friend Hirah the Adullamite.

s When many days had passed, and Shelah, though grown, was not given to *Tamar*. *t* To feast and rejoice with them at that time, as the manner was then and afterwards. See 1 *Sam.* 25. 36. *u* A place not far from *Adullam*: of which see *Jos.* 15. 57.

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14 And she put her widows garments off from her, and covered her with a vail *x*, and wrapped her self, and sate in † an open place *y*, which is by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.
† Heb. *the door of eyes*, or of *Enajim.*

x As Harlots used to do in those modester ages of the World, when they had not learnt to outface the Sun, nor to glory in their villanies. *y* Where she might be sooneſt discovered by Passengers. This is noted as the practice of Harlots, *Prov.* 7. 12. and 9. 14. *Jer.* 3. 2. *Ezek.* 16. 24, 25.

15 When Judah saw her, he thought her to be an harlot: because she had covered her face *z*.

z And was doubtless careful not to discover her self by her voice.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee (for he knew not that she *was* his daughter in law) and she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send thee † a kid from
† Heb. *a kid of the goats.* the flock: and she said, Wilt thou give *me* a pledge till thou send it?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets *a*, and thy staff that is in thine hand: and he gave it her, and came in unto her, and she conceived by him *b*.

a Or, *handkerchief*, or *girdle*, or any other ornament made of *twisted thread* which the Hebrew word signifies. *b* God so ordering things by his Providence, that his sin might be discovered. And this and other such horrid crimes committed sometimes by the Patriarchs and other eminent persons it hath pleased God for divers wise and holy reasons to leave upon record, partly to discover how great and deep the corruption of mans nature is, and that even in the best; partly to oblige all men to an humble sense of their own infirmity, and to a diligent application of themselves to God for his gracious succors, and to a greater circumspection and watchfulness to prevent those evils in themselves; partly to encourage even the greatest sinners to repentance and the hope of Pardon; and partly for the just punishment and obduration of incorrigible sinners who make such sad examples matter of their delight and imitation.

19 And she arose and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the womans hand, but he found her not.

21 Then he asked the men of that place, saying, Where is the harlot that was || openly by the way side? And they said, There was no harlot in this *place*.

|| Or, *in Enajim.*

22 And he returned to Judah, and said, I cannot find her: and also the men of that place said, That there was no harlot in this *place*.

23 And Judah said, Let her take it to her, Lest we † be ashamed *b*: behold I sent this kid, and thou hast not found her.

† Heb *become a contempt.*

b Note that fornication was esteemed sinful and shameful amongst the heathens.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot, and also behold, she is with child by whoredom: and Judah said, Bring her forth *c*, and let her be burnt *d*.

c To the Magistrate, from whom she may receive her sentence and deserved punishment. *Judah* had not the power of Life and Death, at least not over her who was a *Canaanite*, and who was not in his, but in her own fathers house. But he being a person of great estate and authority, & as it seems, of obliging conversation, could do very much to perswade those who then had the power of the Sword either to draw it forth at least in a just cause on his behalf, or to sheath it upon his desire and satisfaction. *d* As guilty of Adultery, which was punished with death by the laws of God, *Deut.* 22. 23, 24. and of Nations too, *Jer.* 29. 22, 23. He chargeth her with adultery, because she was betrothed to *Shelah*: See *Deut.* 22. 23. This eagerness of *Judah* proceeded not from zeal of Justice, for then he would not have indeavoured to destroy the innocent child with the guilty mother, against Gods law, *Deut.* 24. 16. *Ezek.* 18 20. but from worldly policy, that he might take her out of the way which he esteemed a burden and a blot to his family.

25 When she was brought forth, she sent to her father in law, saying, By the man whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them e*, and said, She hath been more righteous than I *f*: because that I gave her not to Shelah my son: and he knew her again no more *g*.

e His guilty conscience and the horrour of so foul a fact together with his sudden surprizal forced him to an ingenuous confession, whereas he might have used many pretences and evasions, which would easily have prevailed with such partial Judges. *f* She was more unchast, because she knowingly committed Adultery and Incest, when he designed neither; but he was more unjust, because he was the cause of her sin, both by withholding *Shelah* from her, who was hers both by right and by *Judahs* promise, and by whom her chastity should have been preserved; and by his solicitation and encouragement of her to the sin. *g* Shewing the sincerity of his confession by his forsaking of the sin confessed. See *Job* 34. 32. And it may be probably concluded that he neither knew her nor any other Woman afterward, because there is no mention of any Child which he had after this time.

27 And it came to pass in the time of her travail, that behold, twins were in her womb.

28 And it came to pass when she travailed, that *the one* put out his hand, and the midwife took and bound upon his hand a skarlet thread *h*, saying, This came out first.

b In token of his being the first-born, which she confidently expected he would be.

29 And it came to pass, as he drew back his hand, that behold his brother came out: and she said, || How hast thou broken forth? *this* breach *be* upon thee *i*: therefore his name was called || * Pharez.

|| Or, *wherefore hast thou made this breach gainst thee.* || That is, *a breach.*

i Be imputed to thee, as the same phrase is taken *Genesis* 16. 5.

30 And afterward came out his brother that *had* the scarlet thread upon his hand, and his name was called *Zarah*.

* 1 Chron. 2. 4. Matth. 1.

CHAP. XXXIX.

1 AND Joseph was brought down to Egypt, and * Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither.

* Chap. 37.

2 And * the LORD was with Joseph *a*, and he was a prosperous man, and he was in the house *b* of his master the Egyptian.

* 1 Sam. 16. and 18. 28. Act. 7. 9.

a With his gracious presence and blessing, as this phrase is taken here *ver.* 21. and *Gen.* 21. 22. and 26. 24. *b* He doth not endeavour to make an escape to his Father, but demeaned himself patiently and faithfully in the station into which Gods Providence had brought him.

3 And his master saw that the LORD was with him *c*, and that the LORD made all that he did, to prosper in his hand *d*.

c The Heathens owned a supream God and his overruling Providence in affairs, though they did not glorifie him as God, but worshipped the Creature with and more than the Creator, *Rom.* 1. 25. *d* (*i. e.*) Under his ministry as this phrase is used *Exod.* 4. 13. *Levit.* 8. 36. *Prov.* 26. 6. and oft elsewhere.

4 And Joseph found grace in his sight, and he served him *e*, and he made him overseer over his house, and all that he had he put into his hand *f*.

e Not now as a slave, but in an higher degree. *f* (*i. e.*) Committed to his care and management, as *Gen.* 16. 6. *Object.* How could this be, when *Joseph* understood not the *Egyptian* Tongue? *Answ. Joseph* doubtless when he came thither did, as much as possibly he could, endeavour to get the knowledge of that Language, and being a person of excellent parts would soon obtain it, especially because of the great affinity between that Language and his own. Nor must we think that *Joseph* was thus highly advanced in an instant but by degrees, step by step, and after some considerable time.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that * the LORD blessed the Egyptians house for Josephs sake: and the blessing of the LORD was upon all that he had in the house, and in the field.

* Chap. 30.

6 And he left all that he had in Josephs hand: and he knew not ought he had, save the bread which he did eat *g*: and Joseph was a goodly person, and well-favoured.

g He took care for nothing, but that he might eat and drink and fare deliciously. Nor did he indeed take any care for that, it being provided for him by other hands. Others thus, he took care for nothing, but committed all to *Joseph*, except his bread, which he would not have provided by an Hebrew hand, because *the Egyptians might not eat bread with the Hebrews*, *Gen.* 43. 32. But that was no impediment, for neither did *Joseph* eat with his master, nor was he the cook to dress it for him. But he might provide food for him, as afterwards he did for all the *Egyptians* without any scruple on their side.

7 And it came to pass after these things, that his masters wife cast her eyes upon Joseph *h*, and she said, Lie with me.

h In a lascivious and unchast manner. See. *Job* 31. 1. *Mat.* 5. 28. 2 *Pet.* 2. 14.

8 But he refused, and said unto his Masters wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand:

9 There is none greater in this house than I: neither hath he kept back any thing from me, but thee,

thee, because thou *art* his wife: how then can I do
hap. 20. 6. this great wickedness, and * sin against God?
. 6. 2.
. 51. 4. 10 And it came to pass, as she spake to Joseph day by day, that he hearkned not unto her, to lie by her, or to be with her *i*.

i He avoided her company and familiar conversation, as evil in it self, the present circumstances considered, and as an occasion of further evil. See *Prov.* 1. 15. and 5. 8. 1 *Cor.* 15. 33. 1 *Thess.* 5. 22. 1 *Tim.* 5. 14.

11 And it came to pass about this time *k*, that Joseph went into the house to do his business *l*, and there was none of the men of the house there within *.

k Or, *Upon a certain day*, which she thought convenient for the reason following. *l* That which belonged to his charge; *to cast up his accounts*, as the *Chaldee* renders it, which requiring privacy gave her this opportunity. * To wit, in that part of the house where *Joseph* was.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand *m* and fled, and got him out.

m Which he would not strive to get from her partly for reverence to his mistress; partly in detestation of her wickedness whereby even his garment might seem to be infected; and partly to put himself and her out of the danger of further temptation.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth.

14 That she called unto the men of her house *n*, and spake unto them, saying, See, he *o* hath brought in an Hebrew *p* unto us, to mock *q* us *r*: he came in unto me to lie with me, and I cryed with a * loud voice.

Heb. great.

n To such as were in other parts of the house, whom she called in as witnesses for her husbands satisfaction. *o* (*i. e.*) My Husband, whom she would not name, as it were out of disdain and high displeasure for being the occasion of this horrid affront. Thus the pronouns *he* and *they* are oft used by way of contempt, as *Luk.* 14. 24. and 19. 27. *John* 7. 11. and 8. 10. *p* So she calls him to render him hateful and contemptible to the *Egyptians*. *q* To abuse me; or to vitiate and defile me: For that word is oft used in an obscene sense. *r* She insinuates, that this was not only an indignity to her, but an injury to all the Family, which therefore they were obliged to revenge.

15 And it came to pass, when he heard that I lifted up my voice, and cryed, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until her Lord came home.

17 And she spake unto him according to these words, saying: The Hebrew servant which thou hast brought unto us *s*, came in unto me to mock me.

s So she makes her husband accessory to the crime, that she might provoke him to the sharper revenge.

8 And it came to pass, as I lift up my voice, and cryed, that he left his garment with me, and fled out *t*.

t An improbable story, and an evidence that the violence was on her side, otherwise if he had attempted violence upon her person, he would not have forborn violence to the recovery of his garment, which he very well knew might be made a pretence against him.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me, that his wrath was kindled.

20 And Josephs master took him, and put him into the prison *u*, a place where the Kings prisoners *x* were bound: and he was there in the prison.

u Quest. Why did he not kill him, the crime being capital and he having so undoubted a power in his hand to do it? *Answ.* 1. It is probable, he was a little moderated by *Josephs* Apology, which doubtless he made for himself, though it be not here recorded. 2. This is to be ascribed to the good Providence of God, which restrains the waves of the Sea, and the passions of men, and sets them their bounds which they shall not pass, which watched over *Joseph* in a peculiar manner. *x* Traitours or great offenders against the King, whose Prison doubtless was none of the easiest, and therefore it is called a *Dungeon. Gen.* 40. 15. and 41. 14. and he indured great hardship in it. See *Psal.* 105. 18.

21 But the LORD was with Joseph, and † shewed him mercy, and * gave him favour in the sight of the keeper of the prison *y*.

† Heb. *extended kindness unto him.*
* Exod. 3. 21. and 11. 3. and 12. 36. Psal. 106. 46. Prov. 16. 7. Dan. 1. 9.

y The Goaler who under *Potiphar* was the Keeper of that particular prison.

22 And the keeper of the prison committed to Josephs hand all the prisoners that *were* in the prison, and whatsoever they did there, he was the doer *of it z*.

z They did nothing but by *Josephs* command or permission.

23 The keeper of the prison looked not to any thing *that was* under his hand, because the LORD was with him: and that which he did, the LORD made it to prosper.

CHAP. XL.

1 AND it came to pass after these things, that the Butler of the King of Egypt, and *his* Baker, had offended their Lord the King of Egypt.

2 And Pharaoh was wroth against two of his Officers, against the chief of the Butlers, and against the chief of the Bakers.

3 And he put them in ward in the house of the Captain of the guard *a* into the prison, where Joseph was bound *b*:

a To wit *Potiphar*, *Gen.* 37. 36. who being informed by his underkeeper of *Josephs* great care and faithfulness began to have a better opinion of him, though for his own quiet and his Wives reputation he left him still in the prison. *b* Was a Prisoner, as that word is used, *Isa.* 22. 3. For *Joseph*, being now made Governour of the Prisoners, was doubtless freed from his bonds: Or, *had been bound*, and that with Irons in a cruel manner, *Psal.* 105. 18.

4 And the captain of the guard charged Joseph with them, and he served them, and they continued a season *c* in ward.

c Heb. *Days*, *i. e.* either many days, or a year, as that word sometimes signifies, See *Gen.* 24. 55.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream *d*, the Butler and the Baker of the King of Egypt which were bound in the prison.

d (*i. e.*) Not a vain and idle dream, but one that had in it a signification of future things, and needed interpretation, and the several dreams were proper and agreeable to the several events which befell them, and to the several interpretations which *Joseph* put upon them, the dream and interpretation did fitly answer one to the other.

6 And Joseph came in unto them in the morning, and looked upon them, and behold, they *were* sad *e*.

e Perplexed and terrified both because they perceived the dream was extraordinary and sent from God, compare *Gen.* 41. 8. *Dan.* 2. 1. *Matth.* 27. 19. and because they understood not the meaning of it.

7 And he asked Pharaohs Officers that were with him in the ward of his Lords house, saying, wherefore † look ye so sadly to day?

† Heb. *are your faces evil.*

8 And they said unto him, we have dreamed a dream, and there is no interpreter of it *f*. And Joseph said unto them, * Do not interpretations belong to God *g*? tell me *h them*, I pray you.

* See chap. 41. 16. Dan. 2. 11, 28.

f To wit, with us, or to whom we can now resort; for otherwise there were many in *Egypt* of that profession, *chap.* 41. 8. *g* In vain do you expect such things from your wisemen, for it is only that God who sends these dreams that can interpret them, and to him you should seek for it. *h* Who am the servant of the true God, who useth to communicate his secrets to his people, and who, I doubt not, will hear my prayers for this mercy. This he spoke by special direction and instinct from God who had given this gift to him.

9 And the chief Butler told his dream to Joseph,

seph, and said to him, In my dream, behold a vine was before me.

10 And in the vine *were* three branches, and it *was* as though it budded, and her blossoms shot forth, *and* the clusters thereof brought forth ripe grapes.

11 And Pharaohs cup was in my hand, and I took the grapes, and pressed them into Pharaohs cup, and I gave the cup into Pharaohs hand.

12 And Joseph said unto him, This is the interpretation of it, the three branches *are i*, three dayes.

i (*i.e.*) Signifie. So that word is oft used, as *ver.* 18. and 41. 26, 27. *Dan.* 2. 38. and 4. 22. *Matth.* 13. 19, 38. and 26. 26, 28; *Luk.* 8. 11. 1 *Cor.* 10. 4. And indeed there is no proper Hebrew word which answers to *signifie*.

‖ Or, *reckon thee* 13 Yet within three days shall Pharaoh ‖ lift up thine head *k*, and restore thee unto thy place, and thou shalt deliver Pharaohs cup into his hand, after the former manner when thou wast his Butler.

k (*i. e.*) Advance thee to thy former dignity. So that phrase is used 2 *King.* 25. 27. *Psal.* 110. 7. Or, *reckon thy head*, i. e. thy name or thy person, to wit, *among his servants*, which is added *ver.* 20. Acording to the custom, which was this; At set times Governours of Families used to take an account of their servants, and to have the names of their servants read to them, and they either left them in the catalogue or put any of them out, as they saw fit, and inflicted such further punishments upon any of them as they deserved. This seems the truer interpretation, because it is said that *Pharaoh lifted up the head of* his *Butler*, *and of* his *Baker*, *ver.* 20. and therefore the phrase must be so expounded as to agree equally to both.

† Heb. *remember me with thee.* 14 But † think on me, when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house *l*.

l Though he patiently endures his prison, yet he prudently useth all lawful means to get his freedom.

15 For indeed I was stollen away *m* out of the land of the Hebrews *n*, and here also have I done nothing *o*, that they should put me into the dungeon.

m Taken away by force and fraud without my own or Fathers consent. *n* Out of the land of *Canaan*, which he might call *the land of Hebrews*, either because they now dwelt in it, or by way of protestation of their right and claim to it by Gods gift. Or rather thus, out of that part of *Canaan* where the Hebrews dwell: For the word *Land* is not onely spoken of whole Countries, as of the whole Land of *Canaan*, but of any parts or parcels thereof, as *Gen.* 13. 6. and 22. 2. and 23. 15. and 34. 1. *o* Observe, that *Joseph* doth not accuse either his brethren or his mistress, but only asserts his own innocency, which was necessary for his deliverance.

16 When the chief Baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and behold, I *had* three ‖ white *p* baskets on my head.

‖ Or, *full of holes.*

p So called from the colour either of the baskets, which were made of pilled and so white twigs, or of the things contained in them as white bread, &c.

17 And in the uppermost basket there was of all manner of † bake-meats for Pharaoh, and the birds did eat them out of the basket upon my head.

† Heb. *meat of Pharaoh the work of a Baker, or Cook.*

18 And Joseph answered, and said, This is the interpretation thereof: the three baskets *are* three days:

‖ Or, *reckon thee*, and take thy office from thee. 19 Yet within three days shall Pharaoh ‖ lift up thy head from *q* off thee: and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

q This clause is industriously added here to the former phrase, to shew that it was now meant in another sense, He *shall* indeed *lift up thy head*, as well as the chief Butlers, but in another manner, not for thee, but *from thee*, or so as to take away thy head or thy Life (which eminently consists and appears in the head) from thee.

* Mark 6. 21. ‖ Or, *reckoned.* 20 And it came to pass the third day *which* was Pharaohs birth-day *r*, that he * made a feast unto all his servants: and he ‖ lifted up the head of the chief Butler, and of the chief Baker among his servants.

r Which by persons of eminency then was and since hath usually been celebrated with feasting and rejoycing.

21 And he restored the chief Butler unto his butlership again, and he gave the cup into Pharaohs hand.

22 But he hanged the chief Baker, as Joseph had interpreted to them.

23 Yet did not the chief Butler remember Joseph, but forgat him *s*.

s (*i. e.*) Neglected him and his desire, as men in Scripture are oft said to *forget God* when they do not remember him so as to love and obey him. as *Psal.* 106. 13, 21. *Hos.* 2. 13.

CHAP. XLI.

1 AND it came to pass at the end of two † full years *a*, that Pharaoh dreamed: and behold, he stood by the river *b*. † Heb. *years of days.*

a After the Butlers restitution to his place. Heb. *years of days*, for full years, as 2 *Sam.* 14. 28. *Jer.* 28. 3. as *a month of days* is put for a full month, *Gen.* 29. 14. which is compleat to a day. *b Nilus*, called *the River* simply, because of its eminency, as *Homer* or *Virgil* are called, *the Poet*.

2 And behold, there came up out of the river *c*, seven well-favoured kine *d*, and fat-fleshed, and they fed in a medow.

c This suits well with the nature of the thing, for both the fruitfulness and the barrenness of *Egypt* depended under God upon the increase or diminution of the waters of that River. *d* Which when they appeared in dreams did portend, in the opinion of the learned *Egyptians*, the years or times to come, and them either good or bad according to their quality.

3 And behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed, and stood by the *other* kine upon the brink of the river *e*.

e Which shews how sparingly the river overflowed the Lands.

4 And the ill-favoured and lean-fleshed kine, did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept, and dreamed the second time: and behold, seven ears of corn *f* came up upon one stalk, † rank and good. † Heb. *fat.*

f Which are fit and proper resemblances of the thing here intended, both because the fertility of a Land doth mainly consist in the abundance and goodness of these, and because, *ears of Corn* appearing to any in a dream did, in the judgment of the *Egyptian* wisemen, signifie years, as *Josephus* notes.

6 And behold, seven thin ears and blasted with the East-wind *g* sprang up after them.

g A boistrous wind, and in those parts of the World very pernicious to the fruits of the Earth, *Ezek.* 17. 10. and 19. 12. *Hos.* 13. 15.

7 And the seven thin ears devoured the seven rank and full ears: and Pharaoh awoke, and behold it was a dream *h*.

h Not a real thing, as *Pharaoh* in his sleep imagined it to be. Heb. *behold the dream.* i. e. The dream did not vanish, as dreams commonly do, but was fixed in his mind, and he could not shake it off: by which he saw that it was no common or natural, but a divine and significant, dream.

8 And it came to pass in the morning, that his spirit was troubled *i*, and he sent and called for all the Magicians *k* of Egypt, and all the wise men *l* thereof; and Pharaoh told them his dream *m*: but there was none that could interpret them unto Pharaoh.

i Because he understood not the meaning of it, and dreaded the consequences of it. Compare *Gen.* 40. 6. *Dan.* 2. 1, 3. *Mat.* 27. 19. *k* Whose profession it was to discover secret and future things, which they did either by the observation of the Stars, or by other superstitious practices and the help of evil spirits. See *Exod.* 7. 11. and 8. 19; *Dan.* 2. 2, 10. *l* Who were conversant in the study of nature, and by reason of their great sagacity did oft-times make happy conjectures. *m* He calls them both one dream, either because they seemed to portend the same thing, or because they were the product of one night, and were divided onely by a very little interruption.

9 Then spake the chief Butler unto Pharaoh, saying,

saying, I do remember my faults *n* this day.

n Not against *Joseph* by ingratitude, but against the King: by which expression he both acknowlengeth the Kings justice in imprisoning him and his clemency in pardoning him.

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guards house, *both* me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream *.

* Of which phrase see on *Gen.* 40. 5.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard: and we told him, and he * interpreted to us our dreams, to each man according to his dream, he did interpret.

* chap. 49. 12. &c.

13 And it came to pass, as he interpreted to us, so it was, me he *o* restored unto mine office, and him he hanged.

o Either 1. *Pharaoh.* But then he would have mentioned either his name or title, and not have spoken so slightly and indecently of him. Or rather 2. *Joseph*, of whom he spake last, and who is here said to restore the one, and to hang the other, because he foretold those events, as *Jeremy* is said to *pull down and destroy* those Nations, *Jer.* 1. 10. whose destruction he did onely foretell.

* Psal. 105. 20. † Heb. *made him run.*

14 * Then Pharaoh sent and called Joseph, and they † brought him hastily out of the dungeon †: and he shaved himself *p*, and changed his raiment, and came in unto Pharaoh.

† Or, *Prison*, by a Synecdoche of the part for the whole. For it is not probable that *Joseph* who was now so much employed and entrusted with all the affairs of the prison and Prisoners, *Gen.* 39. 21, 22, 23. should still be kept in the dungeon properly so called. *p* For till then he suffered his hair to grow, as the manner was for persons in prison or under great sorrow, 2. *Sam.* 19. 24. But to appear in a mournful dress before the King was not convenient, nor usual. Compare *Esth.* 4. 4.

‖ Or, when *thou hearest a dream, thou canst interpret it.*

15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that ‖ thou canst understand a dream, to interpret it.

16 And Joseph answered Pharaoh, saying, it is not in me *q*: God shall give Pharaoh an answer of peace ‖.

q I cannot do this by any power or vertue or art of my own, for I am but a man, as your Magicians are, but onely by inspiration from the great God. Thus he gives the honour from himself unto God, and leads *Pharaoh* to the knowledge of the true God. For the phrase compare *Matth.* 10. 20. 1 *Cor.* 15. 10. ‖ Or, *May God give*, &c. It is my desire that God would vouchsafe to *Pharaoh* a comfortable and happy answer.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of a River.

18 And behold, there came up out of the river seven kine, fat fleshed, and well-favoured, and they fed in a medow.

19 And behold, seven other kine came up after them, poor and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness.

20 And the lean, and the ill-favoured kine, did eat up the first seven fat kine.

† Heb. *come to the inward parts of them.*

21 And when they had † eaten them up, it could not be known that they had eaten them *r*, but they were still ill-favoured, as at the beginning: So I awoke.

r They seemed to be neither fatter in the flesh, nor fuller in their bodies. As many times in Famine men eat much, but are not satisfied, because God withdraws his blessing from it, by which alone it is that meat nourisheth us.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good.

‖ Or, *small.*

23 And behold, seven ears ‖ withered, thin, and blasted with the East-wind, sprung up after them.

24 And the thin ears devoured the seven good ears: and I told this unto the Magicians, but there was none that could declare *it* to me.

25 And Joseph said unto Pharaoh, The dream of Pharaoh is one *s*, God hath shewed Pharaoh what he is about to do.

s To wit, In its design and signification, both dreams portend the same thing.

26 The seven good kine are seven years, and the seven good ears are seven years: the dream is one.

27 And the seven thin and ill-favoured kine that came up after them, are seven years: and the seven empty ears blasted with the East-wind, shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God is about to do, he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty, throughout all the land of Egypt.

30 And there shall arise after them seven years of famine, and all the plenty shall be forgotten *t* in the land of Egypt: and the famine shall consume the land.

t There shall be no relicks of it to keep it in mens minds, which will be so taken up with the contemplation of their present misery and future danger, that they will have neither heart nor leasure to reflect upon their former plenty, the remembrance whereof will but aggravate the present calamity.

* Heb. *heavy.*

31 And the plenty shall not be known in the land, by reason of that famine following: for it *shall be* very † grievous.

‖ Or, *prepared of God.*

32 And for that the dream was doubled unto Pharaoh twice, *it is* because the thing is ‖ established by God: and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

‖ Or, *overseers.*

34 Let Pharaoh do *this*, and let him appoint ‖ officers over the land, and take up *u* the fifth part *x* of the land of Egypt, in the seven plenteous years.

u Not by force or violence, for *Joseph* would never be the author of such unrighteous Counsels, but by purchase at the common price, which was like to be very low in that case, and therefore might easily be compassed by that rich and mighty Prince. *x Quest.* Why not half, seeing the years of Famine were as many as the years of plenty? *Answ.* Because 1. Men would and should live more sparingly in times of Famine. 2. It was likely that very many men would lay up great quantities of Corn in those years, partly because they could not spend it all, and partly in expectation of a scarcer and dearer time, when they might either use it themselves or sell it to their advantage. 3. The fifth part of those years of great plenty, might be more then the half, yea equal to the whole crop of ordinary years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the Cities.

† Heb. *be not cut off.*

36 And that food shall be for store to the land, against the seven years of famine, which shall be in the land of Egypt, that the land † perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God *y is?*

y Or, *of the Gods*, in his Heathen Language. One whom God hath endowed with such admirable Knowledge and Wisdome.

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this *z*, there is none so discreet and wise as thou art:

z i. e. Hath given thee this extraordinary gift of fore-seeing and foretelling things to come, and of giving such sage advise for the future.

* Psal. 105. 21. Mac. 2. 53. Act. 7. 10. † Heb. *armed or kiss.*

40 * Thou shalt be over my house, and according unto thy word *a* shall all my people be † ruled *b*: only in the throne *c* will I be greater than thou.

a (*i. e.*) direction and command. Heb. *mouth*, which is oft put

put for command, as *Exod.* 17. 1. and 38. 21. *Numb.* 3. 16, 39, &c. *b* Or, be *fed*; they ſhall receive their proviſions from thy hand and according to thy diſpoſal. Others *ſhall kiſs*, viz. the hand, as inferious uſed to do upon their addreſs to or conference with great perſons. See *Job* 31. 27. *Hoſea* 13. 2. But it was frivolous for *Joſeph* to command them to do that which by the cuſtom of the place they were obliged and wont to do. Some render the words thus, and that agreable to the Hebrew, *at thy mouth ſhall the people kiſs*. Which may be underſtood either properly, as inferiours did ſometimes kiſs their ſuperiors in token of their homage. See 1 *Sam.* 10. 1. or rather metaphorically, as the ſame phraſe is uſed *Pſal.* 2. 12. *Prov.* 24. 26. receive all thy commands with reverence and ſubmiſſion. *c i.e.* In ſoveraign power and dignity.

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring *d* from his hand, and put it upon Joſephs hand, and arayed him in veſtures of || fine linen *e*, and put a gold chain *f* about his neck.

|| Or, *ſilk.*

d Which was both a token of higheſt dignity and an inſtrument of greateſt power, by which he had authority to make & ſign what decrees he thought fit in the Kings name. See *Eſth.* 3. 10. and 8. 2. *e* Wherewith the greateſt Potentates were arayed. See *Prov.* 31. 22, 24. *Ezek.* 16. 10. *Luke.* 16. 19. *Rev.* 19. 8. *f* Another badge of great honour. See *Prov.* 1. 9. *Ezek.* 16. 11. *Dan.* 5. 7, 16, 29.

43 And he made him to ride in the ſecond chariot which he had *g*: and they cryed before him, || Bowe the knee *h*: and he made him ruler over all the land of Egypt.

|| Or, *tender father*: Heb. *Abrech.*

g In the Kings ſecond Chariot, that he might be known and owned to be the next perſon to the King in power and dignity. Compare 2 *Chron.* 35. 24. *Eſth.* 6. 8. and 10. 3. *Dan.* 5. 29. *h* They commanded all that paſſed by him or came to him to ſhew their reverent reſpect to him in this manner. Compare *Eſth.* 3. 2. Others, *tender father*, to ſignifie that he was to be owned as the father of the Countrey, becauſe by his prudence and care he had provided for them all, and ſaved them from utter ruine.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh *i*, and without thee ſhall no man lift up his hand or foot *k* in all the land of Egypt.

i (*i.e.*) I onely am the King, I reſerve to my ſelf the ſoveraign power over thee and over all. As the name of *Cæſar* among the *Romans* was commonly uſed for the Emperour, ſo the name of *Pharaoh* for the King. Or thus, I have the ſupreme power, and therefore as I have authority to give thee the following power, ſo I will make it good to thee and oblige all my people to obſerve and obey thee. *k* No man ſhall do any thing in the publick affairs of the Kingdom concerning matters of War or Peace, without thy commiſſion or licence.

45 And Pharaoh called Joſephs name Zaphnath-Paaneah *l*, and he gave him to wife Aſenath, the daughter of Poti-pherah *m*, || Prieſt *n* of On *o*: and Joſeph went out *p* over all the land of Egypt.

|| Or, *Prince.*

l (*i. e.*) *The revealer of ſecrets*, as the *Hebrews* generally underſtand it, and with them moſt others. *m* Not that *Potiphar*, *Gen.* 39. 1. both becauſe he had another Title and dwelt in another place, and becauſe it is not probable *Joſeph* would have married the daughter of ſo unchaſt a mother, but another and a greater perſon. It is the obſervation of a late ingenious and learned writer, that among the *Egyptians* there were three words or endings of words near akin, but differing in ſignification, and in the degree of dignity & authority to which thoſe names were annexed, *Phar*, which belonged to inferiour officers, and *Pherah*, which was given to thoſe of greater dignity and power, and *Pharaoh*, which was appropriated to the King. *n* Or *Prince* as the word ſignifies, *Exod.* 18. 1. 2 *Sam.* 8. 18. and 20. 26. and elſewhere. This ſenſe is the more probable both from *Joſephs* high quality, and from his holy diſpoſition, whereby he hated Idolatry, and would never have married the daughter of an idolatrous Prieſt. *o* A famous City of *Egypt* called alſo *Aven*, *Ezek.* 30. 17. and afterwards, as ſome think, *Heliopolis*, now *Diamata*. See *Jer.* 43. 13. *p* Upon his employment and to execute the Kings command, and his own counſel.

46 (And Joſeph was thirty years old *q* when he ſtood *r* before Pharaoh King of Egypt,) and Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt *s*.

q Which is here noted to teach us, 1. That *Joſephs* ſhort affliction was recompenſed with a much longer proſperity, even for 80 years. 2. That *Joſephs* excellent wiſdom did not proceed from his large and long experience, but from the ſingular gift of God. *r* As his chief miniſter: to *ſtand* before another is the poſture and deſignation of a ſervant, as 1 *Sam.* 16. 21. *Dan.* 1. 19. *s* To provide places for his ſtores, and to conſtitute officers for the management of them.

47 And in the ſeven plenteous years the earth brought forth by handfuls *t*.

t Or, *unto handfuls*, to wit, growing upon one ſtalk: or, *unto heaps*: or, as the antients render it, *for the barns* or *ſtorehouſes*, *i. e.* in ſuch plenty that all their ſtorehouſes were filled with heaps of corn.

48 And he gathered up all the food *u* of the ſeven years which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up in the ſame.

u That is, either all ſorts of grain which was proper for food: or all which he intended to gather, to wit, the fifth part, *ver.* 34.

49 And Joſeph gathered corn as the ſand of the Sea, very much, until he left numbring: for it was without number.

50 * And unto Joſeph were born two ſons before the years of famine came, which Aſenath the daughter of Poti-pherah, || Prieſt of On bare unto him.

* chap. 46. 20. and 48. 5.
|| Or, *Prince.*

51 And Joſeph called the name of the firſt-born, || Manaſſeh: for God, *ſaid he*, hath made me forget *x* all my toil, and all my fathers houſe *y*.

|| That is, *forgetting.*

x (*i. e.*) Hath expelled all ſorrowful remembrance of it by my preſent comfort and glory. *y* (*i. e.*) The toil of my fathers houſe, or the toil and miſery which for many years I have endured by means of my fathers family, and my own brethren who ſold me hither. A figure called *Hendyadis*.

52 And the name of the ſecond called he || Ephraim: for God hath cauſed me to be fruitful in the land of my affliction *z*.

|| That is, *fruitful.*

z (*i. e.*) In the land which hitherto hath been to me a land of affliction.

53 And the ſeven years of plenteouſneſs that was in the land of Egypt, were ended.

54 * And the ſeven years of dearth began to come, according as Joſeph had ſaid, and the dearth was in all lands *: but in all the land of Egypt there was bread.

* Pſal. 105. 16.

* In all the neighbouring countries, as appears by comparing this with *Gen.* 42. 1.

55 And when all the land of Egypt was famiſhed; the people cryed to Pharaoh || for bread: and Pharaoh ſaid unto all the Egyptians, Go unto Joſeph: what he ſaith to you, do.

|| As to their King and common father. Compare 2 *King.* 6. 26.

56 And the famine was over all the face of the earth, and Joſeph opened all † the ſtore-houſes and ſold unto the Egyptians, and the famine waxed ſore in all the land of Egypt.

† Heb. *all wherein was.*

57 And all countries came into Egypt to Joſeph for to buy corn, becauſe that the famine was ſo ſore in all lands.

CHAP. XLII.

1 NOW when * Jacob ſaw *a* that there was corn in Egypt, Jacob ſaid unto his ſons, Why do ye look one upon another *b*.

* Act. 7. 12.

a (*i. e.*) heard, as the word is uſed, *Exod.* 20. 18. as *ſeeing* is put for ſmelling, *Exod.* 5. 21. and for taſting, *Pſal.* 34. 8. and for touching, *Joh.* 20. 29. *b* Like lazy, careleſs, and helpleſs perſons, each one expecting relief from the other, but none offering either counſel or help for all our ſubſiſtance.

2 And he ſaid, Behold I have heard *c* that there is corn in Egypt: get you down *d* thither, and buy for us from thence, that we may * live and not die *e*.

* chap. 43. 8. Pſal. 118. 17. Iſa. 38. 1.

c This word explains the word *ſaw*, *ver.* 1. *d* For *Egypt* was lower than *Canaan*; whence on the contrary they are ſaid to *go up* to *Canaan*, *Gen.* 45. 9. *e* An emphatical repetition of the ſame thing uſed here to make them more ſenſible of their danger.

3. And

3 And Joſephs ten brethren went down to buy corn in Egypt.

4 But Benjamin Joſephs brother, Jacob ſent not *f* with his brethren: for he ſaid, Leſt peradventure miſchief befall him.

f Becauſe he was very young, and now his beſt beloved ſon.

5 And the ſons of Iſrael came to buy corn among thoſe that came: for the famine was in the land of Canaan.

6 And Joſeph was the governour over the land, *and* he it *was* that ſold *g* to all the people of the land: and Joſephs brethren came, and bowed down themſelves before him *h*, with their faces to the earth.

g Either 1. by his Miniſters and Commiſſioners appointed to that end, as men in Scripture and in all Authors are ſaid to do that which others do by their authority and command? Or 2. he himſelf immediately contracted with the buyers, or at leaſt with ſuch as were forreigners; which he did upon prudential reaſons, both becauſe he would not have them to pry into the ſtate of *Egypt*, *ver.* 12. and becauſe he would by that opportunity underſtand the ſtate of other lands, and improve that knowlege for his maſters ſervice. *h* Thus unwittingly fulfilling *Joſephs* dream, *Gen.* 37. 7.

7 And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake † roughly unto them *i*: and he ſaid unto them, Whence come ye? And they ſaid, From the land of Canaan to buy food.

† Heb. *hard things with them.*

i Partly to bring their ſin to remembrance; partly to get the knowledge of the true ſtate of his Father and Family; and partly to further the following deſign, and make way for his and their greater happineſs.

8 And Joſeph knew his brethren, but they knew not him *k*.

k Becauſe his viſage was much altered by his beard and by other things, it being about 20 years ſince they ſaw him, and his *Egyptian* Language and Habit and Carriage together with the great dignity of his place prevented all ſuſpicions concerning their brother.

* chap. 37. 5. 9 And Joſeph * remembred the dreams which he dreamed of them, and ſaid unto them, Ye are ſpies *l*: to ſee the nakedneſs of the land *m* you are come.

l This he ſaith not becauſe they were ſo, or he thought them to be ſo, but that he might ſearch out the truth of their affairs, ſpeaking too much like a Courtier or Polititian. *m* (*i. e.*) The weak parts of it, and where it may be beſt aſſaulted or ſurprized.

10 And they ſaid unto him, Nay, my Lord, but to buy food *are* thy ſervants come.

11 We are all one mans ſons *n*; we are true men *o*: thy ſervants are no ſpies.

n And therefore not ſpies; for it is not likely either that a father would venture ſo many of his ſons upon ſo hazardous an employment: or that ſuch a work would have been truſted in the hands of one family, onely. *o* Who honeſtly and truly mean what we pretend, and have no other deſign in our coming hither.

12 And he ſaid unto them, Nay, but to ſee the nakedneſs of the land you are come.

13 And they ſaid, Thy ſervants are twelve brethren, the ſons of one man in the land of Canaan: and behold, the youngeſt *is* this day with our father, and one * is not *p*.

*Lam. 5. 7.

p (*i. e.*) Is dead, as that phraſe oft ſignifies both in Scripture, as *Gen.* 37. 30. and 44. 20. *Jer.* 31. 15. *Mat.* 2. 18, 19. and in other Authors, as *Homer*, *Euripides*, &c. They concluded with great probability that he was dead, chap. 44. 20. becauſe for 20 years together they had heard nothing either of him, or from him; which may ſeem ſtrange, conſidering the nearneſs of *Egypt* and *Canaan*: but this came to paſs partly from his own long impriſonment and afterward from his great and high imployments; partly from his loathneſs to bring ſo much miſchief to his father and brethren as the diſcovery of his caſe might have produced; and principally from the overruling Providence of God, which for its own glorious deſign diſpoſed of *Joſephs* mind and affairs ſo that he either did not ſend to his fathers houſe, or that the meſſages were intercepted, there being not then thoſe conveniencies for mutual correſpondencies which now there are. And it is not improbable that *Joſeph* might be further acquainted with the mind of God in this matter by dreams, which may ſeem to have been familiarly afforded to him together with the interpretation of them. See *Gen.* 40. 8. and 41. 16.

14 And Joſeph ſaid unto them, That is it that I ſpake unto you, ſaying, Ye *are* ſpies *q*.

q This juſtifies my accuſation; for it is not probable, that one man ſhould have ſo many ſons, all grown up and living together in one Family, and that he ſhould expoſe them all to the perils of ſuch a journey.

15 Hereby ye ſhall be proved: * by the life of Pharaoh *r*, ye ſhall not go forth hence, except your youngeſt brother come hither.

* See 1 Sam. 1. 26. & 17. 55.

r As ſure as *Pharaoh* lives. It ſeems to be the form of an oath in uſe among the *Egyptians*, as afterwards the *Romans* uſed to ſwear by the Name, Genius, Health and Life of their Emperors. Compare 1 *Sam.* 1. 26. and 17. 55. 2 *King.* 2. 2. *Ezek.* 33. 11. And it is not ſtrange that *Joſeph* through humane infirmity was carried by the ſtream of the general practice of the Court, eſpecially when the law of God was not yet delivered concerning the appropriation of Oaths unto God.

16 Send one of you, and let him fetch your brother, and ye ſhall be † kept in priſon, that your words may be proved, whether there be any truth in you: or elſe by the life of Pharaoh ſurely ye are ſpies.

† Heb. *bound.*

17 And he † put them all together into ward ſeven days.

† Heb. *gathered.*

18 And Joſeph ſaid unto them the third day, This do, and live *s*: * for I fear God *t*.

* Neh. 5. 15.

s I will ſpare your lives, and not puniſh you with death as ſpies, and you ſhall carry proviſions that your family alſo may live. *t* And therefore will not be cruel to you, nor to your brother whom you ſhall leave with me. This might have raiſed ſome ſuſpition concerning *Joſeph*, but that they knew there were divers among the heathens who did own the true God, though they worſhipped Idols with him.

19 If ye be true men, let one of your brethren be bound in the houſe of your priſon *: go ye, carry corn for the famine of your houſes.

* In which you are now impriſoned, and are ſtill like to be ſo, if you accept not this condition.

20 But * bring your youngeſt brother unto me, ſo ſhall your words be verified, and ye ſhall not die: and they did ſo *u*.

* chap. 43. 5.

u (*i. e.*) Reſolved and promiſed to do ſo. Thoſe things are oft ſaid to be done in Scripture which were ſincerely reſolved upon, as hath been noted before.

21 And they ſaid one to another, We are verily guilty *x* concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us *y*, and we would not hear: therefore is this diſtreſs come upon us *z*.

x This is the juſt puniſhment of that great wickedneſs, which though we could cover from men, yet we now ſee and feel was known to God who is now reckoning with us for it. Thus divine Vengeance overtakes them and conſcience tortures them for a ſin committed above 20 years before, and their affliction brings them to repentance. *y* Compare *Gen.* 49. 23. Yet this paſſage is not mentioned in that hiſtory, *chap.* 37. Learn hence, that the ſilence of the Scripture, is no good argument that ſuch or ſuch a thing was not ſaid or done, except in ſome ſpecial caſes. *z* He is inexorable to us, as we were to him.

22 And Reuben anſwered them, ſaying, * ſpake I not unto you, ſaying, Do not ſin againſt the Child, and ye would not hear? therefore behold alſo, his blood *a* is required.

* chap. 37. 21.

a The puniſhment of his blood or death occaſioned by us.

23 And they knew not that Joſeph underſtood them: for † he ſpake unto them by an interpreter.

† Heb. *an interpreter was between them.*

24 And he turned himſelf about from them, and wept *b*, and returned to them again, and communed with them, and took from them Simeon *c*, and bound him before their eyes *d*.

b Tears partly of natural affection and compaſſion towards his brethren, now in great diſtreſs and anguiſh; and partly of joy to ſee the happy ſucceſs of his deſign and rigorous carriage

in

in bringing them to the ſight of their ſins. *c* Whom he chuſeth to puniſh, partly becauſe next to *Reuben*, he was the eldeſt, and, as it may be probably gathered from his bloody diſpoſition *Gen.* 34.25. and 49.6. the moſt fierce and forward againſt *Joſeph*, when *Reuben* was for milder counſels as we ſee here, *ver.* 22. and *chap.* 37 29. and partly becauſe the detainment of one of ſo perverſe and furious a temper would leaſt afflict his father, and moſt ſecure *Benjamin*, who was to come with his Brethren. *d* That it might make deeper impreſſion upon their hard hearts, and make their repentance more effectual.

25 Then Joſeph commanded to fill their ſacks with corn, and to reſtore every mans money into his ſack, and to give them proviſion for the way, and thus did he unto them.

26 And they laded their aſſes with the corn, and departed thence.

27 And as one of them *e* opened his ſack, to give his aſs provender in the Inn, he eſpied his mony, for behold, it *was* in his ſacks mouth.

e And after him the reſt by his example and information, did ſo, as is affirmed, *chap.* 43 *ver.* 21. and it is not denied here.

28 And he ſaid unto his brethren, My money is reſtored, and lo, *it is* even in my ſack, and their heart † failed them, and they were afraid *f*, ſaying one to another, What is this that God hath done unto us †?

† Heb. *went forth.*

f Leſt this ſhould be a deſign to entrap and ſo deſtroy them. † Whoever were the inſtruments, they knew that God was the chief author of this occurrent, and wiſely reflect upon his providence in it, and their own guilt which provoked him againſt them.

29 And they came unto Jacob their father, unto the land of Canaan, and told him all that befell unto them, ſaying;

30 The man *who is* the Lord of the land, ſpake † roughly to us, and took us for ſpies of the countrey.

† Heb. *With us hard things.*

31 And we ſaid unto him, we are true men, we are no ſpies.

32 We be twelve brethern, ſons of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man the lord of the countrey, ſaid unto us, Hereby ſhall I know that ye are true men: leave one of your brethren here with me, and take *food* for the famine of your houſholds, and be gone.

34 And bring your youngeſt brother unto me: then ſhall I know that you *are* no ſpies, but *that* you *are* true men: *ſo* will I deliver you your Brother and ye ſhall traffick in the land.

35 And it came to paſs as they emptied their ſacks, that behold every mans bundle of money *was* in his ſack: and when both they and their Father ſaw the bundles of money, they were afraid *g*.

g (*i.e.*) Their fear returned upon them with more violence, having now more leiſure to conſider things, and their wiſe and experienced father ſuggeſting new matters to them which might more deeply affect them.

36 And Jacob their father ſaid unto them, Me have ye bereaved of my Children; Joſeph is not, and Simeon is not *h*: and ye will take Benjamin *away*: all theſe things are againſt me *i*.

h He gave him up for loſt, as being, as he thought, in the power of a cruel enemy. *i* I am the great ſufferer in all theſe things: you carry your ſelves as if you were neither concerned nor affected with them.

37 And Reuben ſpake unto his Father, ſaying, Slay my two ſons *k*, if I bring him not to thee, deliver him into my hand, and I will bring him to thee again.

k Two of the four mentioned, *Gen.* 46. 9. An abſurd propoſition, neither fit for him to make, nor for *Jacob* to accept.

38 And he ſaid, My ſon ſhall not go down with you; for his brother is dead, and he is left alone *l*: if miſchief befall him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

l To wit, of his mother, my dear *Rachel*.

CHAP. XLIII.

1 AND the famine was ſore in the land.

2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food *a*.

a He ſaith, *a little*, either to ſhew that he took no thought to ſatisfie his or their curioſity or luxury, but only their neceſſity, for which a little would ſuffice, and that they muſt all moderate their appetites, eſpecially in a time of ſuch ſcarcity: or to encourage them to the journey by ſuggeſting to them that they needed not bring great ſtores but onely what was ſufficient for that year, and that God would provide better for them hereafter ſo as they ſhould not need to go ſo far for corn any more.

3 And Judah ſpake unto him, ſaying, The man did † ſolemnly proteſt unto us ſaying, Ye ſhall not ſee my face *b* except your * brother be with you.

† Heb. *proteſting he proteſted.*
* chap. 42. and 44. 23.

b See the ſame expreſſion 2 *Sam.* 14. 24, 32. *Act.* 20. 25, 38. Ye ſhall not be admitted into my preſence, nor to the purchaſing of any corn here.

4 If thou wilt ſend our brother with us, we will go down and buy thee food.

5 But if thou wilt not ſend *him*, we will not go down, for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

c Becauſe we ſhall both loſe the end of our journey, *viz.* the getting of Corn, and run the utmoſt hazard of all our lives.

6 And Iſrael ſaid, Wherefore dealt ye ſo ill with me, as to tell the man whether ye had yet a brother?

7 And they ſaid, The man † asked us ſtraitly of our ſtate, and of our kindred, ſaying, Is your father yet alive? have ye another brother? and we told him according to the † tenour of theſe words *d*; * could we certainly know that he would ſay, Bring your brother down?

† Heb. *aſked he asked us.*
† Heb. *mouth.*
* Heb. *knowing could we know.*

d We gave anſwers ſuitable to his queſtions, or ſuch as his words required.

8 And Judah *e* ſaid unto Iſrael his father, Send the lad *f* with me, and we will ariſe and go, that we may live, and not die, both we and thou, and alſo our little ones.

e Who for his age and prudence and ſubmitent carriage for his youthful follies was moſt beloved and regarded by his father. *f* So he calls him, becauſe he was the youngeſt of all, though he was now 30 years old, and a father of divers children. See *Gen.* 30. 22. and 35. 18. and 41. 46. and 46. 21.

9 I will be ſurety for him: of my hand ſhalt thou require him: If I bring him not unto thee, and ſet him before thee, then let me bear the blame *g* for ever.

* chap. 44. 32.

g Heb. *be an offender to thee*, Let me bear the guilt and ſhame and puniſhment due to ſo great an offence.

10 For except we had lingered, ſurely now we had returned ‖ this ſecond time.

‖ Or, *twice by this.*

11 And their father Iſrael ſaid unto them, If it muſt *be* ſo now, do this: take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little honey, ſpices, and myrrhe *, nuts *h* and almonds.

* Of all which ſee *Gen.* 37. 25. *h* That kind of nuts which we call *piſtaches*, as ſome Hebrew and other expoſitors render the word; for that was both an excellent fruit and peculiar to *Judea* and *Syria*, and well agreeing with the *almonds* which here follow.

12 And take double money *i* in your hand, and the money that was brought again in the mouth of your ſacks: carry *it* again *k* in your hand, peradventure it was an overſight *l*.

i Double

i Double to what you carried last, either to procure more corn, which may prevent the frequency of such perillous journies: or because the continuance and increase of the scarcity had advanced the price. *k* For it is their money, not ours, and therefore must be restored. *l* Either in you, or in the receiver of your money, who through multitude of buyers and haste in his business might easily be mistaken.

13 Take also your brother, and arise, go again unto the man.

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin: ‖ If I be bereaved of my children, I am bereaved *m*.

‖ Or, *and I, as I have been.* &c.

m An expression whereby he submits himself and children to Gods will and providence, whatever the issue shall be. Compare *Esth.* 4. 16. Or thus, *As I have been* already *bereaved* of some of my dearest children, so *I shall be bereaved* of the rest, and I shall be left solitary, and if this be my portion, Gods will be done.

15 And the men took that present, and they took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and † slay, and make ready: for these men shall † dine with me at noon *n*.

† Heb. *kill a killing.*
† Heb. *eat.*

n The usual time for the more solemn meal in the East Countries, as the evening was the time, and the supper the great meal among the *Romans*.

17 And the man did as Joseph bade: and the man brought the men into Josephs house.

18 And the men were afraid, because they were brought into Josephs house, and they said, Because of the money that was returned in our sacks at the first time, are we brought in, that he may † seek occasion against us, and fall upon us, and take us for bondmen *o*, and our asses.

† Heb *roll himself upon us.*

o The proper punishment for thieves.

19 And they came near to the Steward of Josephs house, and they communed with him at the door of the house;

20 And said, O Sir, * † we came indeed down at the first time to buy food.

* chap. 42. 3.
† Heb. *coming down, we came down.*

21 And * it came to pass when we came to the Inne, that we opened our sacks, and behold, every mans money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

* chap. 42. 27.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you *p*, fear not: your God, and the God of your Father *q* hath given you treasure in your sacks *r*: † I had your money. And he brought Simeon out unto them.

† Heb. *your money came to me.*

p No harm shall come to you for that matter. *q* Thus he speaks, because *Joseph* had instructed him, as well as others of his family, in the true Religion. *r* By his power and providence secretly putting it there.

24 And the man brought the men into Josephs house, and * gave *them* water, and they washed their feet, and he gave their asses provender.

* chap. 18. 4. and 24. 32.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand, into the house, and bowed themselves to him to the earth.

27 And he asked them of their † welfare, and said, † is your father well, the old man * of whom ye spake? Is he yet alive?

† Heb. *peace.*
† Heb. *is there peace to your father.*
* chap. 42. 11, 13.

28 And they answered, Thy servant *s* our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeisance.

s By which expression delivered in *Jacobs* name and by his order *Jacob* himself *made obeisance to him*, as was foretold, *Gen.* 37. 9.

29 And he lift up his eyes, and saw *t* his brother Benjamin, his mothers son, and said, Is this your younger bother, * of whom ye spake unto me? and he said, God be gracious unto thee my son *u*.

* chap. 42. 13.

t (*i. e.*) More narrowly observed him, having now more leasure, than he seems to have had when he saw him first, *ver.* 16. *u* So he calls him, not from special affection, which he intended not yet to discover; but because this compellation is commonly used when a man speaks to another who is his inferiour in age, or dignity.

30 And Joseph made haste: for his bowels did yern *x* upon his brother: and he sought where to weep, and he entred into his chamber, and wept there.

x His heart and inward parts were vehemently moved, as they commonly are upon occasion of any excessive passion, of love, pity, grief, or joy, *&c.*

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself *y*, and for them by themselves; and for the Egyptians which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews, for that *is* an abomination unto the Egyptians *z*.

y Partly because the dignity of his place and the custom of Princes required this state: and partly for the reason here following. *z* Not so much from their pride and disdain of other people, as from their superstition and Idolatry: partly because they worshipped the creatures, which the *Hebrews* and others did commonly eat: and partly because of some peculiar rites and customes which they had in the dressing and ordering of their diet. Whence *Herodotus* affirms, that the *Egyptians* would not use the pots nor knives of the *Gracians* about their food. Compare *Gen.* 46. 34. *Exod.* 8. 26.

33 And they sate before him, the first-born according to his birth-right, and the youngest according to his youth *a*: and the men *b* marvelled *c* one at another.

a Being so placed either by *Josephs* appointment: or rather by their own choice and according to their custome; by which the elder, though the handmaidens children, took place of the younger, who by that order were taught what veneration they owe to the aged, and how great a sin it is, though very customary, in young men to despise those whom they should reverence. *b* Not the *Egyptians*, but the *Hebrews*, the men last spoken of. *c* Either at the matter and manner of the feasts and entertainments of the *Egyptians*; or rather at the singular honour which *Joseph* did to them above all others, the reason whereof they could not conceive, and therefore marvelled at it.

34 And he took, and *sent* messes unto them from before him *d*: but Benjamins mess *was* five times so much as any of theirs *e*: and they drunk, and † were merry *f* with him.

† Heb. *they drank largely.*

d It was the antient custom of *Egypt* and other countries, in their feasts, that either all the meat, or at least some eminent parts and parcels of it, were not promiscuously set before all the guests, but peculiarly distributed by the master of the feast to the several guests, and that differently according to his respect and affection to them, or to their several qualities. See 1 *Sam.* 1. 5. and 9. 22, 23, 24. *e* Partly because of his nearer relation and dearer affection to him, and partly to observe whether thiswould raise that envy in them towards him, which was the occasion of their malicious enterprize against himself, that he might accordingly provide for his security. *f* The *Hebrew* word oft signifies to *be drunk*, but oft-times it is onely to *drink liberally*, though not to drunkenness, as may appear from *Cant.* 5. 1. *Hag.* 1. 6. *Joh.* 2. 10.

CHAP. XLIV.

1 AND he commanded the † Steward of his house, saying, Fill the mens sacks *with* food, as much as they can carry, and put every mans money in his sacks mouth.

† Heb. *him that was over his house.*

2 And put my cup, *a*, the silver cup, in the sacks mouth of the youngest *b*, and his corn-money: and he did according to the word that Joseph had spoken.

a It seems to have been a large cup and of great price and much used by *Joseph*. *b* With design to discover their intentions and affections towards *Benjamin*, whether they did envy him

and would desert him in his danger, as they did *Joseph*; or would cleave to him, that hence he might take his measures how to deal with him and them.

3 As soon as the morning was light, the men were sent away, they, and their asses.

4 And when they were gone out of the city, and not *yet* far off, Joseph said unto his Steward, Up, follow after the men: and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 Is not this it in which my lord drinketh? and whereby indeed he ‖ divineth *c*? ye have done evil * in so doing.

‖ Or, *maketh trial.*

c Amongst the several kinds of divination in use among the *Egyptians* and other Heathens, this was one to do it by a cup or bason, which they filled with water and put in them plates of silver or precious stones in which certain characters were ingraven, by which and some words they used they called upon the Devil, who gave them answer. *Joseph* did not use this course nor was a diviner, but the people thought him such an one, and the Steward might represent him as such for the better covering or carrying on his design. But this sense agrees not with the 15th verse of this chapter, *Wot you not*, &c. Which words shew that he speaks of something which they all might easily know: but they did not know that *Joseph* was a Diviner, much less that he divined by that cup, whereas that kind of divination was generally performed by a glass, not by a cup. Others observe, that the Hebrew word oft-times signifies not to *divine*, but onely to *observe* and *discover* a thing, as *Gen.* 30. 27. 1 *Kings* 20. 33. and render the place thus, *Whereby he will certainly observe* or *discover*, to wit, what you are and do. But this also seems not to consist with *ver.* 15. and the supplement is too large and remote. The true sense then is this, the Hebrew, *bo*, is not to be rendered, *by which*, but *concerning which*, as the particle *beth* is oft used, and it notes not the instrument whereby, but the object about which, he did divine, and the words must be rendered, *concerning which he can or would certainly divine*. And this agrees well with *ver.* 15. q. d. did you think you could deceive my Master! did not you and all others know that he could divine and discover secret things, whence he had both his name and preferment! And this cup being much prized and used by him, you might easily judge that he would use his art to recover it. * (*i. e.*) Very evil, unjustly, unthankfully and foolishly.

6 And he overtook them, and he spake unto them these same words.

7 And they said unto him, wherefore saith my Lord these words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy Lords house silver or gold *d*?

d It is not probable that we who restored that which was in our power to keep and to conceal without any danger should steal that which was likely to be discovered with so much shame and hazard to our selves.

9 With whom *soever* of thy servants it be found, * Chap. 31. 32. both * let him die, and we also will be my Lords bondmen *e*.

e This over-daring offer proceeded from hence that they were all conscious of their own innocency, and did not suspect any fraud or artifice in the matter.

10 And he said, Now also let it be according unto your words: he with whom it is found, shall be my servant, and ye shall be blameless *f*.

f Thus he moderates the conditions which they proposed, exempting the innocent, and exchanging the deserved and offered death of the innocent into slavery.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest *g* and left at the youngest: and the cup *h* was found in Benjamins sack.

g To take off all their suspicion of his fraud. *h* He found doubtless the money there, but he accused them not about that matter, both because they had an answer ready to that charge from his own mouth, *chap.* 43. 23. and because the greater crime, the stealing of the cup which *Joseph* so much prized and used, might seem to extinguish the less, or at least cause him to neglect it.

13 Then they rent their clothes, and laded everyman his asse, and returned to the City *i*.

i Being afraid and ashamed to go to their father without *Benjamin*, concerning whom they had received so severe a charge, and made such solemn promises and imprecations.

14 And Judah and his brethren came to Josephs house: (for he was yet there) and they fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly ‖ divine? ‖ Or, *make trial.*

16 And Judah *k* said, What shall we say unto my Lord? what shall we speak? or how shall we clear our selves? God hath found out the iniquity *l* of thy servants: behold, we are my Lords servants, both we, and he also with whom the cup is found. * Chap

k Who speaks in the cause, as being one of the eldest, and a person of most gravity and discretion and readiness of speech, and most eminently concerned for his brother. *l viz.* This iniquity, of which it seems some of us are guilty, and God hath discovered it. Or, *iniquity* may be put for *iniquities*, whether we are guilty of this fact or not, we are certainly guilty of many other sins, for which God is now punishing us, to whose providence we therefore willingly submit.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant: and as for you, get you up in peace unto your father.

18 Then Judah came near unto him *m*, and said, O my Lord, let thy servant, I pray thee, speak a word in my Lords ears *n*, and let not thy anger burn against thy servant: for thou art even as Pharaoh *o*. * Chap

m Made a little nearer approach to him, that he might present his humble petition to him. *n* In thy hearing: For this phrase doth not necessarily imply that he whisper'd in his ears, as appears from *Numb.* 14 28. *Deut.* 32. 44. *Judg.* 17. 2. *o* As thou representest his person, so thou art invested with his Majesty and Authority, and therefore thy word is a law, thou canst do with us what thou pleasest, either spare or punish us, and therefore we do justly depricate thine anger, and most humbly intreat thy favourable audience and princely compassion to us.

19 My Lord asked his servants, saying have ye a father, or a brother?

20 And we said unto my Lord, we have a father, an old man, and a child of his old age, a little one *p*, and his brother is dead, and he alone is left of his mother, and his father loveth him. † Heb father

p So they call him comparatively to themselves who were much elder; and withal to signifie the reason why he came not with them because he was young and tender and unfit for such a journey.

21 And thou saidest unto thy servants, Bring him down unto me, that I may set mine eyes upon him *q*.

q (*i. e.*) See him with my own eyes, and thereby be satisfied of the truth of what you say. Compare *Gen.* 42. 15, 16. Elsewhere this phrase signifies to *shew favour* to a person, as *Jer.* 39. 12. and 40. 4. But though that was *Josephs* intention, as yet he was minded to conceal it from them. † Heb forth in wo

22 And we said unto my Lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die. * A

23 And thou saidest unto thy servants, * except your youngest brother come down with you, you shall see my face no more *r*. * Chap. 43.

r Quest. Why would *Joseph* expose his father to the hazard of his life in parting with his dear child! *Answ Joseph* supposed that to be but a pretence, and might fear lest his brethren had disposed of *Benjamin*, as they did of him, and therefore could not bring him forth. And as for his father, the experience which he had of his continuance in life and health after the supposed untimely death of *Joseph*, gave him good assurance that his parting with *Benjamin* for a season, and that under the care and charge of his brethren, was not likely to make any dangerous impression upon him.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my Lord.

25 And * our father said, Go again, and buy us a little food. * Chap. 43.

26 And

26 And we ſaid, we cannot go down: if our youngeſt brother be with us, then will we go down: for we may not ſee the mans face, except our youngeſt brother be with us.

27 And thy ſervant my father ſaid unto us, Ye know that my wife *s* bare me two *ſons*.

s He calleth her ſo by way of eminency, as *Gen.* 46. 19. becauſe ſhe only was his wife by deſign and choice, whereas *Leah* was put upon him by fraud, and might have been refuſed by him, if he had ſo pleaſed, and the other two were given to him by *Rachel* and *Leah*.

28 And the one went out from me, and I ſaid, *Chap. 37. 33. * ſurely he is torn in pieces: and I ſaw him not ſince.

29 And if ye take this alſo from me, and miſchief befall him, ye ſhall bring down my gray hairs with ſorrow to the grave.

30 Now therefore when I come to thy Servant my father, and the lad *be* not with us; (ſeeing that his life is bound up in the lads life) *t*.

t The death of the Child, which upon this occaſion he will firmly believe, will unavoidably procure his death alſo.

31 It ſhall come to paſs when he ſeeth that the lad *is* not with us, that he will die, and thy ſervants ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave.

32 For thy ſervant became ſurety for the lad unto my father, ſaying, *Chap. 43. 9. * If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy ſervant abide in ſtead of the lad *u*, a bondman to my Lord, and let the lad go up with his brethren.

u Partly in compaſſion to our aged father; and partly for thy own advantage; becauſe I can be more ſeryiceable to thee than he, becauſe of my greater ſtrength and experience.

34 For how ſhall I go up to my father, and the lad be not with me, leſt peradventure I ſee the evil † Heb. *find my father.* that ſhall † come on my father.

CHAP. XLV.

1 THen Joſeph could not refrain himſelf before all them that ſtood by him, and he cryed, cauſe every man to go out from me *a*: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

a Remove all the *Egyptians* out of my preſence and chamber. Which he did partly that he might maintain the honour of his place, and not make himſelf cheap and contemptible to the *Egyptians*, by his exceſſive tears and paſſions, and by his free and familiar and affectionate converſe with his brethren; and partly to preſerve the reputation of his brethren, by concealing their fault from the *Egyptians*.

† Heb. *gave forth his voice in weeping.* 2 And he † wept aloud *b*; and the Egyptians, and the houſe of Pharaoh heard *.

b His tears and voice which had been hitherto kept in by main force, now breaking forth with greater violence. * Some who were near, with their own ears, and others by report.

* Act. 7. 13. 3 And Joſeph ſaid unto his brethren, * I *am* Joſeph; Doth my father yet live *c*. And his brethren could not anſwer him: for they were ‖ troubled at his preſence ‖. ‖ Or, *terrified.*

c He repeats his former queſtion, *Gen.* 43. 27. either becauſe he queſtioned the truth of their former relation, or would be further ſatisfied in it, it being uſual with men to ask over and over again what they long to know, or becauſe he now deſired a more particular relation of his fathers condition, and how he did bear up under all his calamities ‖ From a ſudden and deep ſenſe of their horrid guilt and their juſt fear of ſome dreadful puniſhment.

4 And Joſeph ſaid unto his brethren, Come near to me *d*, I pray you: and they came near, and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt *e*.

d Be not afraid of me, but come nearer to me with chearfulneſs and confidence, that you may be aſſured that I am he, and that we may more freely and privately diſcourſe together ſo as none others may hear. It is probable that *Joſeph* ſate in ſtate, and that they hitherto kept a due diſtance from him.

e (*i. e.*) *Sold* unto them that brought me *into Egypt*, and ſold me there. See *Gen.* 37. 28. and 39. 1. So they ſold him into *Egypt* occaſionally and eventually.

5 Now therefore be not grieved *f*, † nor angry with your ſelves *g*, that ye ſold me hither: † Heb. *neither let there be anger in your eyes.* * for God did ſend me *h* before you to preſerve life *i*. * Chap. 50. 20. Pſal. 105. 16. 17.

f To wit, immoderately, and for the injury which you did to me, or for the danger which you have brought upon your ſelves. Otherwiſe it doth not diſſwade them from a godly ſorrow, for their offence againſt God, for the procurement of which he deſigned and uſed that ſtrange and rough carriage towards them. *g* Neither exceſſively torment your ſelves with the remembrence of the fact, neither break forth into contentions and wrath, and upbraidings of one another. *h* God by his wiſe, powerful, and gracious Providence overruled your evil intentions to an happy end. *i* Not onely your lives, for the expreſſion is here indefinite and general, but the lives of all the people in this and the neighbouring Countries. Which though it doth not leſſen your ſin, yet ought to qualifie your ſorrow.

6 For theſe two years hath the famine been in the land: and yet there are five years, in the which there ſhall neither be earing nor harveſt *k*.

k Neither ſowing nor reaping, except in a few places near *Nilus*, becauſe the people could not ſpare ſeed-corn, and would not loſe it, underſtanding from *Joſeph* that their coſt and labour would be loſt, and that the famine would be of long continuance.

7 And God ſent me before you to † preſerve you a poſterity *l* in the earth, and to ſave your lives by a great deliverance *m*. † Heb. *to put for you a remnant.*

l That you and your Children might be ſuſtained and preſerved in this time of Famine, and afterwards abundantly multiplied, as God hath promiſed. Or, *for a great remnant*, or *eſcaping*, (*i. e.* that you who are now but an handful, eſcaping this danger, may grow into a vaſt multitude: The word *evaſion* or *eſcaping* is here put for the perſons that do eſcape, as it is 2 *Chron.* 30. 6. *Iſa.* 10. 20. and as *captivity* is oft put for the Captives, as it is *Numb.* 21. 1. *Deut.* 21. 10. And ſo what was ſaid in the former clauſe is repeated in this with an emphatical addition.

8 So now it was not you *that* ſent me hither, but God *n*: and he hath made me a father to Pharaoh *o*, and Lord of all his houſe, and a ruler throughout all the land of Egypt.

n That I came to this place and pitch of honour and power is not to be imputed to your deſign, which was of another nature, but to Gods over-ruling providence, which ordered the circumſtances of your action, ſo as I ſhould be brought to this place and ſtate. Compare *Gen.* 50. 20. *o* To adviſe him and to provide for him, as fathers do for their Children, and to have the authority reſpect and power of a father with him.

9 Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph; God hath made me lord of all Egypt: come down unto me, tarry not.

10 And thou ſhalt dwell in the land of Goſhen *p*, and thou ſhalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſt.

p A part of *Egypt* bordering upon *Canaan*, well watered and fit for cattel, and therefore moſt proper for the *Iſraelites* not onely for preſent uſe, and to keep them at ſome diſtance from the inward parts of *Egypt* and from the Court, but alſo that they might have *Canaan* always in their eye and mind, and in Gods time might with leaſt diſadvantage march thither. *Joſeph* promiſeth this place either becauſe it was leaſt inhabited, being in the borders of the Land, or becauſe he juſtly preſumed upon the Kings favour, and knew that the growing Famine would give him opportunity to diſpoſe of the people as he pleaſed.

11 And there will I nouriſh thee (for yet there are five years of Famine) leſt thou, and thy houſhold, and all that thou haſt, come to poverty.

12 And behold your eyes ſee, and the eyes of my brother Benjamin, that it *is* my mouth that ſpeaketh unto you *q*.

q Becauſe I ſpeak to you not by an interpreter, as hitherto I have done, but immediately and in the Hebrew Language.

13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen, and ye

* Acts. 7. 14. shall haste, and * bring down my father hither.

14 And he fell upon his brother Benjamins neck, and wept: and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him *r*.

r To wit, freely and familiarly, being encouraged by his kindness.

16 And the fame thereof was heard in Pharaohs house, saying, Josephs brethren are come: and it † pleased Pharaoh well, and his servants *s*.

† Heb. *was good in the eyes of Pharaoh.*

s Because they all owed their lives unto *Joseph*, and his favour was now fresh and present, and therefore he had more influence upon them, and they more kindness for him.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye, Lade your beasts, and go, get you into the land of Cannaan.

18 And take your father, and your households, and come unto me, and I will give you the good
*chap. 27. 28. of the land of Egypt, and ye shall eat * the fat of the land *t*.

t The choisest fruits of the land. *Fat* oft is put for the best of any sort, as *Numb.* 18 12, 29. *Deut.* 32. 14. *Psal.* 63. 5. and 147. 14.

19 Now thou art commanded *u*, this do ye; Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father and come.

u Besides that absolute power which I have given thee to dispose of all things as thou pleasest, I do particularly and especially command thee to do this thing.

† Heb. *let not your eyes spare, &c.* Also † regard not your stuff *x*: for the good of all the land of Egypt is yours.

x Heb. *Let not your eye pity or spare* any part of *your stuff*, as loath to leave it behind you, or afraid to lose it. Sparing or pitying is an act of the mind, but it is ascribed to the eye here, as also *Ezek.* 7. 4, 9. and 16. 5. partly because there it discovers it self by tears or otherwise; and partly because the sight of the eye doth oft affect the heart and move pity.

21 And the children of Israel did so: and Joseph gave them wagons, according to the † commandment of Pharaoh, and gave them provision for the way.

† Heb. *mouth.*

22 To all of them he gave each man changes of raiment *y*: but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

y New and handsome garments which upon their coming into *Pharaohs* presence and on other occasions they might wear instead of those more old and homely ones which they brought with them from *Canaan*. Compare *Judg.* 14. 12, 19. 2 *King.* 5. 5.

23 And to his father he sent after this manner *z*: ten asses † laden with the good things of
† Heb. *carrying.* Egypt, and ten she asses laden with corn and bread, and meat for his father by the way.

z Heb. *according to this.* What? Either what went before, *changes of raiment*, or what follows, *ten asses*, &c.

24 So he sent his brerhren away, and they departed, and he said unto them, See that ye fall not out *a* by the way.

a Or, *contend*, one with another, each vindicating himself and laying the blame upon his brother.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, saying, Joseph is yet alive, and he is governour over all the land of Egypt.
† Heb. *his.* And † Jacobs heart fainted *b*, for he believed them not *c*.

b Or, *was weakned*, or *failed*, he fell into a swoon, as it is ordinary, because of the greatness and suddenness of the news and the conflict of contrary and violent passions, raised hereby, grief at the remembrance of his former loss, and excessive joy for *Josephs* recovery and felicity; hope that this might be true, and fear lest it should be but a fiction of theirs: any one of these passions are able to cause a fainting of the Spirits, but much more when all meet together, especially in an aged person. *c* Partly because of the greatness and strangeness and desirableness of the thing, compare *Psal.* 126. 1. and partly because they were by this very relation convicted of one lye about *Joseph*, in saying that he was dead, and therefore might easily be thought guilty of another.

27 And they told him all the words of Joseph which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, It is enough *d*; Joseph my son is yet alive: I will go and see him before I die.

d I desire no more, no greater happiness in this world, than to see him. Which when I have done, I am willing to die.

CHAP. XLVI.

1 AND Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices *a* unto the God of his father Isaac *b*.

a Both in thankfulness to God for former favours, and especially for *Josephs* preservation and happiness; and by way of supplication to God for his direction in this great case, whether he might leave the promised land of *Canaan* and go into the idolatrous and impious land of *Egypt*; and for his protection and blessing as well in his journey as in *Egypt*. *b* Whom *Isaac* honoured and served, and who had constantly protected and provided for *Isaac* and confirmed his covenant with him. He mentions *Isaac* rather than *Abraham*, partly for *Isaacs* honour, to shew that though *Isaac* was much inferiour to *Abraham* in gifts and graces, yet God was no less *Isaacs* than *Abrahams* God, and therefore would be his God also notwithstanding his unworthiness: and partly for his own comfort, because *Isaac* was *Jacobs* immediate Parent and had transferred the blessing of the Covenant *Esau* to *Jacob*, and the validity of that translation depended upon *Isaacs* interest in God.

2 And God spake unto Israel in the visions of the night *c*, and said, Jacob, Jacob *d*: And he said, here am I.

c (*i. e.*) In that way or manner of visions which God affordeth to men by night and in their sleep. See *Gen.* 20. 3. *Job* 33. 15, 16. *Mat.* 1. 20. and 2. 13, 19. *Act.* 16. 9. and 18. 9. *&c.* *d* He doubles the name both in token of his friendship and familiarity with him, and to raise *Jacobs* attention. Compare *Gen.* 22. 11. 1 *Sam.* 3. 10.

3 And he said, I am God, the God of thy father, fear not *e* to go down into Egypt: for I will there make of thee a great nation.

e For here were many causes of fear; lest he should do evil in forsaking the promised and blessed land, and going to a place which had been incommodious to his grandfather, *Gen.* 12. 15. and forbidden to his father. *Gen.* 26. 2. lest he should expose his children to manifold perils, as, of being infected with the vices and particularly the Idolatry which reigned there above all other countries, and of being inveagled by the pleasantness and eminent fruitfulness of that soil to give up themselves to all manner of pleasures and to settle themselves there, and give over all thoughts of returning to *Canaan*; and of being brought into that grievous bondage and affliction which was spoken of *Gen.* 15. 13. and lest some mischief should befal him or his in so long and dangerous a journey.

4 I will go down with thee into Egypt, and I will also surely bring thee up *again f*: and Joseph shall put his hand upon thine eyes *g*.

f Though not in thy person, yet in thy body, *Gen.* 47. 29, 30. and 50. 5, 13. and in thy posterity, which are a part of thy self, or thy self multiplied. *g* Shall close thy eyes; which office was usually performed by the neareſt and deareſt relations of the dying party among the *Jews*, *Greeks* and *Romans*. Hereby *Jacob* is assured that he should die in peace, and that *Joseph* both now was alive, and should survive his father.

5 And * Jacob rose up from Beer-sheba: and * Act. 7. 15.
the sons of Israel carried Jacob their father, and their little ones, and their wives in the wagons, which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods which they had gotten in the land of Canaan *h*, and came into Egypt, * Jacob and all his seed with * Josh. 24. 4. Psal. 105. 23. Isa. 52. 4.
him.

h And in *Mesopotamia*. But *Canaan* only is here mentioned, because here they got the far greatest part of them, which by a Synecdoche is put for the whole.

7 His

7 His ſons, and his ſons ſons with him, his daughters *i*, and his ſons daughters, and all his ſeed brought he with him into Egypt.

i Either, his daughter, *Dinah*, the plural number for the ſingular, as *ver.* 23. *Gen.* 21. 7. *Numb.* 26. 8. or *Dinah* and her daughters; for grandchildren are commonly called their grandfathers children or ſons or daughters: or his daughters in law, his ſons wives.

Exod. 1. 1. 8 And * theſe *are* the names of the children of
Id 6. 14. Iſrael which came into Egypt *k*, Jacob and his
umb. 26. 8. ſons: * Reuben, Jacobs firſt born.
1 Chro. 5. 1.
Numb. 26. 5.

k This Genealogy is both here and elſewhere deſcribed exactly and particularly, as well to ſhew the faithfulneſs of God in the performance of his promiſe concerning the vaſt multiplication of *Abrahams* ſeed, and that in ſo ſhort a time; as to diſtinguiſh the tribes; which was of great importance and neceſſary for the diſpoſal of the Kingdom and Prieſthood and above all for the diſcovery of the true *Meſſias*. Compare this following catalogue with that *Numb.* 26. and 1 *Chron.* 6. and 7, and 8.

9 And the ſons of Reuben, Hanoch, and Phallu, and Hezron, and Carmi.

Exod. 6. 15. 10 * And the ſons of Simeon: || Jemuel, and
Chron. 4. 24. Jamin, and Ohad *l*, and || Jachin, and || Zohar,
Or, *Nemuel.* and Shaul the ſon of a Canaanitiſh woman *m*.
Or, *Jarib.*
Or, *Zerah.*

l Who is not mentioned in thoſe parallel places, becauſe he was then dead and that without iſſue. *m* Which is here mentioned as a brand upon him, and as an intimation that the reſt of them, except *Judah*, married to perſons of a better race.

1 Chron. 6. 11 And the ſons * of Levi, || Gerſhon, Kohath,
16. and Merari.
Or, *Gerſhom.*

1 Chron. 2. 3. 12 And the ſons of * Judah: Er, and Onan,
d 4. 21. and Shelah and Pharez, and Zerah, but Er, and
hap. 38. 3. Onan died in the land of Canaan *n*. And the ſons
1 Chron. 2. 5. of Pharez were * Hezron, and Hamul *o*.

n And therefore are not contained in the following number, *ver.* 15. *o* Who, though they ſeem to have been born in *Egypt*, yet are here ſet down amongſt thoſe who came into *Egypt*, becauſe they came thither in their fathers loyns, as *Levi* is ſaid *to pay tithes in Abraham*, *Heb.* 7. 9. And the children may as well be ſaid to come thither in their Parents, as their father *Jacob* is ſaid to return from thence, *ver.* 4. in his children. *Obj.* If this be the ſenſe, why ſhould theſe two be mentioned rather than the grandchildren of the other brethren, who came into *Egypt* in the ſame manner? *Anſ.* This may be done either, 1. From ſome ſpecial excellency or eminency in them above the reſt, as *Hezron* was eminent for being the progenitour of the *Meſſiah*, and *Hamul* might be ſo for ſome other cauſe though unknown to us. Or 2. Becauſe they were the firſt grand-children that were born in *Egypt*, and it may be all that were born whilſt *Jacob* lived there, and therefore are not unfitly named with *Jacob* and allotted to him, as *Joſephs* two eldeſt ſons *Ephraim* and *Manaſſeh* were by *Jacob* appropriated to himſelf, and reckoned as is immediate ſons, when all the reſt of *Joſephs* ſons were excluded from that priviledge, *Gen.* 48. 5, 6. And the like may be ſaid of the other two Grandchildren mentioned *ver.* 17.

1 Chron 7. 1. 13 And * the ſons of Iſſachar: Tola and || Phu-
Or, *Puah*, *Jaſub.* vah, and Job, and Shimron.

14 And the ſons of Zebulon: Sered, and Elon, and Jahleel.

15 Theſe be the ſons of Leah which ſhe bare unto Jacob in Padan-Aram *p* with his daughter Dinah; all the ſouls of his ſons and his daughters *q*, were thirty and three.

p This is true properly and immediatly of the ſons, who were indeed born there, but improperly and mediately of the Grandchildren, which are as truly ſaid to be born of *Leah* in *Padan*, as to be born of her at all, becauſe they were indeed born of them which were born of her and that in *Padan*. *q* To wit, which came into *Egypt* as before; ſo that *Er* and *Onan* are excluded, as dying before this journey into *Egypt*, *ver.* 12. *Daughters* is here put for *daughter*, as *ver.* 7. becauſe *Dinah* was all the Daughters which *Jacob* had. Heb. *all the ſouls*, *ſons and daughters*, being reckoned together with their father.

* Num 26. 15. 16 And the ſons of Gad: * Ziphion, and Haggi,
c. *Ziphion.* Shuni, and || Ezbon, Eri, and || Arodi, and
Ozni. Areli.
Arod.

4. 4. 17 * And the ſons of Aſher: Jimnah, and
5. 23. 1 Chron. 7. Iſhuah, and Iſhui, and Beriah: and Serah their
30. ſiſter: and the ſons of Beriah, Heber and Malchiel.

18 * Theſe *are* the ſons of Zilpah, * whom Laban gave to Leah his daughter: and theſe ſhe bare unto Jacob, even ſixteen ſouls. * chap. 30. 10. * chap. 29. 24.

19 The ſons of Rachel, Jacobs wife: Joſeph and Benjamin.

20 And unto Joſeph in the land of Egypt, were born Manaſſeh and Ephraim, * which Aſenath, the daughter of Poti-pherah; † Prieſt of On bare unto him. * chap. 41. 50. † Or, *Prince.*

21 * And the ſons of Benjamin *were* Belah; and Becher, and Aſhbel, Gera, and Naaman, * || Ehi, and Roſh, || Muppim, and || Huppim, and Ard *r*. * 1 Chron. 7. 6. and 8. 1. * Num. 26. 38, 39. || Ahiram. || Shupham. || Hupham.

r Whereof part ſeem to be born before his coming to *Egypt*, and part in *Egypt*, *Benjamin* being now but twenty and four years old.

22 Theſe are the ſons of Rachel, which were born to Jacob: all the ſouls were fourteen.

23 * And the ſons of Dan: || Huſhim. * 1 Chro. 7. 12. || Shuham. Num. 26. 42.

24 * And the ſons of Naphtali, Jahzeel, and Guni, and Jezer, and Shillem. * 1 Chro. 7. 13.

25 * Theſe are the ſons of Bilhah, which Laban gave unto Rachel his daughter, and ſhe bare theſe unto Jacob, all the ſouls were ſeven. * Chap 30. 5.

26 All the * ſouls that came with Jacob into Egypt, which came out of his † loyns *s*, beſides Jacobs ſons wives, all theſe ſouls were threeſcore and ſix *t*. * Exod. 1. 5. † Heb. *thigh.*

s Heb. *thigh*, which is here put for the ſecret parts between the thighs, which are called ſometimes the *feet*, as *Gen.* 49. 10. *Deut.* 28. 57. *Ezek.* 16. 25. for the like reaſon, becauſe they are between the feet. From this Eaſtern manner of ſpeech came that paſſage in the Greek fables concerning *Bacchus* being born out of *Jupiters* Thigh. *t* So many they are excluding *Jacob*, as the common Parent, and *Joſeph* and his two ſons, as being in *Egypt* before *Jacobs* coming thither: which four being included they make up 70, as it is *ver.* 27.

27 And the ſons of Joſeph which were born him in Egypt, *were* two ſouls: * All the ſouls of the houſe of Jacob, which came into Egypt *u*, were threeſcore and ten. * Deut. 10. 22. *u*, *See* Acts 7. 14.

u He doth not ſay, *which came with Jacob into Egypt*, becauſe ſome of them came thither before him, and others with him, ſome in their perſons, and ſome in their Parents. As for the difficulty ariſing from comparing this place with *Act.* 7. 14. it will be more fit to ſpeake of it when we come to that place.

28 And he ſent Judah before him unto Joſeph, to direct his face unto Goſhen *x*, and they came into the land of Goſhen.

x Heb. *to prepare*, or *to teach* him, the way *before his face*, i. e. before his coming, to *Goſhen*; i. e. to ſhew him where it was, and into what part of it he ſhould come and ſettle himſelf, or, *to give notice* unto *Joſeph* of his approach, *before his face* or coming *into Goſhen.*

29 And Joſeph made ready his chariot, and went up to meet Iſrael his father to Goſhen, and preſented himſelf unto him *y*, and he fell on his neck, and wept on his neck a good while.

y And doubtleſs fell down before him with all that reverence which children owe to their Parents, and in this poſture *Jacob* falls upon his neck, &c. Of which poſture ſee *Gen.* 33. 4. and 45. 14. *Luk.* 15. 20. *Act.* 20. 37.

30 And Iſrael ſaid unto Joſeph, Now let me die *z*, ſince I have ſeen thy face, becauſe thou art yet alive.

z Now I expect no greater happineſs upon earth, and therefore am content to die. Compare *Luk.* 2. 29.

31 And Joſeph ſaid unto his brethren, and unto his fathers houſe, I will go up, and ſhew Pharaoh, and ſay unto him, my brethren, and my fathers houſe, which *were* in the land of Canaan, are come unto me.

32 And the men *are* ſhepherds, for † their trade hath been to feed cattle: and they have brought their flocks and their herds, and all that they have. † Heb. *they are men of cattle.*

33 And it ſhall come to paſs, when Pharaoh ſhall call you, and ſhall ſay, What is your occupation?

34 That

34 That ye shall say, Thy servants trade hath been about cattle from our youth, even until now, both we, and also our fathers: that ye may dwell in the land of Goshen ‖; for every shepherd is an abomination to the Egyptians †.

‖ In which design and choice *Joseph* shews both his prudence and piety. He brings them not to Court, where it had been easie for him to have put them all into the best places and offices of the Court; and as he is not ashamed to own himself a brother to shepherds, which were contemptible among the *Egyptians*, so he seeks not to advance them higher, but continues them in their employment, and placeth them in *Goshen*: whereby, 1. He kept them together which was very convenient for them in many respects. 2 He secured them both from envy, and as far as he could, from the corruption of their Religion and Manners which was likely to follow their mixture with the *Egyptians*, and especially their being at the Court. 3. He put them into a capacity of returning to *Canaan*, when God gave them opportunity. † Either, 1. Because they did both kill and eat those creatures which the *Egyptians* adored. Or. 2. Because of the fresh remembrance of the horrid cruelties lately committed there by the *Phœnician* Shepherds, who as some very antient writers affirm, were seated in *Egypt* in great numbers and had arrived to great power, and waged a cruel War with other *Egyptians*, wherein they wasted divers Cities, and burned their Temples, and barbarously murdered a multitude of people. And therefore it is no wonder if the calling of Shepherds was grown out of use and credit among them. True it is, the *Egyptians* had some Sheep and other Cattle, *Gen.* 47. 6, 17. *Exod.* 8. 26. and 9. 3. which they kept for delight or profit by their milk, wool, &c. or for sale to others, but they did not use them, as other Shepherds generally did, kill and eat them. And it is probable that they committed even the keeping of their Sheep and Cattle to those strangers which were dispersed among them, and looked upon the employment as too vile and mean for any *Egyptian*. And though *Pharaoh* offered it to *Josephs* brethren as a favour to be *Rulers over his Cattle*, *Gen.* 47. 6. that might proceed onely from hence because he saw them firmly resolved upon that course of life and therefore could not bestow any higher perferment upon them.

CHAP. XLVII.

1 THen Joseph came and told Pharaoh, and said, my father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan: and behold, they *are* in the land of Goshen *a*.

a Either to abide there: Or to remove thence to any other place which thou shalt appoint for them.

2 And he took some *b* of his brethren, *even* five men, and presented them unto Pharaoh.

b Or, *part*, as this Hebrew word is used *Dan.* 1. 2. Or, the *extremity* or *end* or *tail* of them, *i. e.* the meanest of them for person and presence, as the word is taken, 1 *King.* 12. 31. lest if he had presented the goodliest of them, *Pharaoh* might have required their attendance upon him, either at court or camp. And for the same reason for which he did industriously represent them to *Pharaoh* as contemptible in their employment he might also present those to him who were so in their persons.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds both we, and also our fathers *.

† This employment is not pretended nor taken up by us in design or in contempt of thee or thy people, but was handed to us by our fathers, and hath been our business to this day.

4 They said moreover unto Pharaoh, For to sojourn in the land *c* are we come: for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan *d*: now therefore we pray thee, let thy servants dwell in the land of Goshen.

c Not to defraud thy people of their lands and habitations but onely to be here for a season as strangers and sojourners till we can conveniently return to our own Land. *d* Which being an higher ground then *Egypt*, and watered in a manner onely by Rain from Heaven, must needs sooner and sorer feel the effects of a drought and scarcity than *Egypt* which had relief from *Nilus* in that kind.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee.

6 The land of Egypt is before thee *e*, in the best of the land make thy father and thy brethren to dwell, in the land of Goshen let them dwell: and if thou knowest any man of activity *f* amongst them, then make them rulers over my Cattle.

e To view it and take thy choice where thou pleasest, it is in thy power. See *Gen.* 13. 9. *f* Or, *of strength* or *vigour* of body and mind, fit for the employment. By which expression it seems probable that those five presented to *Pharaoh* were of the meanest sort of them. See on *ver.* 2.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed *g* Pharaoh.

g Not in an authoritative way, as the greater blesseth the less, but in a general manner. *i. e.* he saluted him, thanked him for all his favours to him and his, and prayed to God to bless and recompense him for it. Thus *blessing* is put for *saluting*, 1 *Sam.* 13. 10. 2 *King.* 4. 29. for *praying*, *Numb.* 6. 23, 24. for *thanksgiving*, *Matth.* 26. 26. compare with *Luke* 22. 19.

8 And Pharaoh said unto Jacob, † how old art thou?

† Heb. *how many are the days of the years of thy life:*

9 And Jacob said unto Pharaoh, * The days of the years of my pilgrimage *i* are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the dayes of the years of the life of my fathers *k*, in the days of their pilgrimage.

* Heb. 11. 13.

i (*i. e.*) Of my unstable or unsettled life, in which I have been flitting from place to place, See *Gen.* 17. 8. *Psal.* 119. 19. *Heb.* 11. 9, 13. *k* Though I seem old in comparison of thy people, yet I fall much short of my Progenitours, *Isaac* and *Abraham* and *Terah*.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses *l*, as Pharaoh had commanded.

l A part of the Land of *Goshen*, possibly that part where afterwards the City *Rameses* was built by the *Israelitas*. *Exod.* 1. 11. and 12. 37. whence it is so called here by anticipation. For the *Israelites* were not now numerous enough to possesse the whole land of *Goshen*: which was given to them, but contented themselves with a part of it, leaving the rest to the management of the *Egyptians*, and therefore when they encreased greatly they were forced to spread their habitations amongst the *Egyptians*. See *Exod.* 12. 7, 23, 35, 37.

12 And Joseph nourished his father and his brethren, and all his fathers household with bread, ‖ † according to *their* families *m*.

‖ Or, *as a child is nourished.*

† Heb. *according to the mouths of the children.*

m Or, *According to the mouth of the Family*: *mouth* being put for their will or desire, as it is *Gen.* 24. 57. *Isa.* 30. 2. as much as every one desired, without any restraint: Or, *according to the manner of a little child*, he put their meat into their very mouths, it was brought to them without any more care or pains of theirs than an infant takes for its food.

13 And there was no bread in all the land: for the famine was very sore, so that the land of Egypt, and all the land of Canaan fainted by reason of the famine *n*.

n Quest. Whence came it that the people in this extremity did not take the corn by force out of the several storehouses? *Answ.* Besides that singular providence of God which watcheth over Kings and Rulers, and stilleth the tumults of the people, *Joseph* had no doubt foreseen this difficulty and took due care to prevent it, partly by disposing the stores in strong and well guarded places; partly by adding wealth and strength to the King, whereby he might more easily suppress any seditious risings; and principally by not permitting the people to despair or come to the utmost extremity, but giving them relief in all their exigencies.

14 And Joseph gathered up all the money, that was found in the land of Egypt *o*, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaohs house.

o Wherein he did no more than any of the Subjects might have done: he bought great store of Corn in the plentiful years with the Kings money, and kept it till a time of Famine, and sold it at a rate which was agreeable to the season.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die *p* in thy presence? for the money faileth.

p Why

p Why ſhouldeſt thou ſee and ſuffer us to periſh for our want of money, when thou canſt relieve us?

16 And Joſeph ſaid, Give your cattle: and I will give for your cattle, if money fail.

17 And they brought their cattle unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattle of their herds, and for the aſſes, and † he fed them with bread, for all their cattle, for that year.

† Heb. *led them.*

18 When that year was ended, they came unto him the ſecond year *q*, and ſaid unto him, We will not hide it from my lord, how that our money is ſpent, my lord alſo had our herds of cattle: there is not ought left in the ſight of my lord, but our bodies, and our lands.

q Not the ſecond from the beginning of the Famine, but from their great extremity, the ſecond year after that laſt mentioned, wherein they had ſold their Cattle; but this ſeems to have been the laſt year of the Famine, becauſe he now gives them Corn for food and for ſeed too, *ver.* 23. whereas in the ſix firſt years there was no ſowing nor reaping, *Gen.* 45. 6.

19 Wherefore ſhall we die before thine eyes *r*, both we and our land *s*? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh *t*: and give *us* ſeed *u* that we may live and not die, that the land be not deſolate *x*.

r (*i. e.*) Whilſt thou looked upon us like an idle ſpectatour, not pitying and relieving us! *s* The land is ſaid to die improperly, when it is deſolate and barren, and when the fruits of it dye, or which his equivalent to it, do not live. *t* *Pharaoh* ſhall be the ſole proprietor and we are content to be his Tenants to manage it for his uſe. *u* Becauſe this was the laſt year of Famine, as *Joſeph* informed them, & therefore they tilled & ſowed the ground for the following year. *x* Whithout inhabitants, as it will be if thou ſuffereſt us to die for want of bread.

20 And Joſeph bought all the land of Egypt for Pharaoh: for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs.

21 And as for the people, he removed them to cities *y* from one end of the borders of Egypt, even to the *other* end thereof *z*.

y Under the Cities are here comprehended the Villages and Lands belonging to the Territory and Government of each City, for the ſeed which he gave them was not to be ſown in Cities but in the Countrey: but the *Cities* onely are here mentioned, becauſe they were ſent thither firſt, either for the conveniency of nouriſhing them during this Famine out of the publick ſtore-houſes which were there; or that they might all profeſs their ſubjection to the Governments of the ſeveral Cities, which was convenient for the management of that numerous and tumultuous people; or that the Cities might be firſt and moſt repleniſhed with inhabitants, as being the principal honour and ſtrength and ſecurity of a Kingdom, and that Arts and Trades and Merchandiſe might flouriſh, without which the commodities of the Country would have been of leſs price and uſe. But the Cities being firſt ſupplied, the reſidue, which doubtleſs was vaſt, were diſperſed in the Countrey. *z* Far from their native ſoil and ancient Patrimonies, that none of them might plead preſcription, but that all might be forced to acknowledge that they owed their eſtates not to their own wit and induſtry, nor to their Parents gift, but wholly to the Kings favour, and that the remembrance of their patrimonial Lands might be worn out, and therewith the grief which would ariſe from their reſentment of their loſs of them, which probably would be matter of tumults and ſeditions, to which that people were very prone. And it is probable, that he ſo diſpoſed of this affair, that thoſe who were apt and likely and uſed to unite together in ſeditious inſurrections, whether kindred or others, ſhould be ſeparated one from another, as far as might be. If any think that *Joſeph* dealt hardly with them, and made an ill uſe of their neceſſity, he will ſee how moderately and mercifully he deals with them, *ver.* 24.

22 Only the land of the ‖ Prieſts *a* bought he not *b*: for the Prieſts had a portion aſſigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they ſold not their lands.

‖ Or, *Princes.*

a Under this name he underſtands chiefly thoſe who adminiſtred the Worſhip of the Gods or Idols of Egypt, and withal thoſe who applied themſelves to the ſtudy of the arts and vertues, called their *wiſemen* and *magicians*. Though ſome underſtand it of the princes (as that word ſometimes ſignifies) or Officers of *Pharaoh*, who were nouriſhed out of the Kings Treaſures. And poſſibly the ſame *Hebrew* word may here comprehend both, *viz.* the miniſters of the King and of their Idols too, for both enjoyed the ſame priviledges, as *Diodorus Siculus* relates. And that the Prieſts are included, if not mainly intended here, will be evident enough to any one that conſiders the ſtate of *Egypt*, how mad that people univerſally were upon their Idols, how numerous their Prieſts were, and in how great honour and veneration both with Prince and People. Beſides, reaſon of State obliged *Pharaoh* to ingage and ſecure to himſelf that ſort of men which bore ſo great ſway with the old inhabitants of their ſeveral places, and were likely to have the ſame authority with the new inhabitants, to quiet and ſatisfie them at their firſt change, which muſt needs be very ungrateful to them. *b* Of this immunity of the Prieſts that antient writer, *Diodorus Siculus*, makes mention. But this is not to be aſcribed to *Joſephs* will or choice, for he who abhorred their Idolatry, could not have a kindneſs for nor would have given encouragement to, the great upholders and promoters of it, but in this he was over-ruled either by *Pharaohs* expreſs command, (it being not probable; that ſo great an intereſt as that of the Prieſts ſhould not have friends at Court, or that their friends ſhould not plead for them, or that their pleas and deſires ſhould not be granted by an Idolatrous King) or by the Laws of *Egypt*, or by their cuſtoms and uſages in things of a like nature, which would have the force of a law among them.

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: Lo, here is ſeed for you, and ye ſhall ſow the land ‖.

‖ For this was the laſt year of the Famine, as was noted before.

24 And it ſhall come to paſs in the increaſe, that you ſhall give the fifth part unto Pharaoh, and four parts ſhall be your own *c*, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

c Whereas he might have reſerved four parts to Pharaoh and have allowed them onely the fifth. Herein he ſhewed both his humanity and kindneſs in mitigating that hard bargain which themſelves had made and were neceſſitated to make, and his prudence, in compoſing, ſweetning, and winning the hearts of the people to the King, and making them pay their tribute for the future with more chearfulneſs.

25 And they ſaid, Thou haſt ſaved our lives *d*: let us find grace in the ſight of my Lord *e*, and we will be Pharaohs ſervants *.

d Whithout thy care and Providence we had all been dead men, and therefore if thou hadſt kept us to the firſt bargain, thou hadſt done us more kindneſs than wrong, much more when thou haſt uſed us with ſo much equity and clemency. *e* Be thou our friend with *Pharaoh* in this and upon all other occaſions. * To manage his land for him upon the terms which thou haſt propoſed.

26 And Joſeph made it a law over the land of Egypt unto this day, that Pharaoh ſhould have the fifth part *f*: except the land of the ‖ Prieſts only, *which* became not Pharaohs.

‖ Or, *Princes.*

f That the propriety of the land ſhould be *Pharaohs*, and that in token therefore the people ſhould pay the fifth part of the products of it to *Pharaoh*.

27 And Iſrael dwelt in the land of Egypt, in the country of Goſhen, and they had poſſeſſions *g* therein, and grew and multiplyed exceedingly.

g (*i. e.*) Lands, not for the dominion or propriety of them, for that reſted in *Pharaoh*, but for the uſe and profit of them for their preſent ſubſiſtance.

28 And Jacob lived in the land of Egypt, ſeventeen years: ſo † the whole age of Jacob was and hundred forty and ſeven years.

† Heb. *the days of the years of his life.*

29 And the time drew nigh that Iſrael muſt die, and he called his ſon Joſeph, and ſaid unto him, If now I have found grace in thy ſight, * put, I pray thee, thy hand under my thigh *h*, and deal *i* kindly and truly *k* with me, * bury me not, I pray thee, in Egypt.

* chap. 24. 2.

* See chap. 50. 25.

h (*i. e.*) Swear to me, as *ver.* 31. that thou wilt do what I am now deſiring of thee. See the notes on *Gen.* 24. 20. He requires this, not out of any diſtruſt of *Joſephs* promiſe, but partly as a more ſolemn proteſtation of his right to, and affection for that promiſed land: partly as a motive to all his children to have their minds and hearts there even when their bodies were in *Egypt*; and partly to give *Joſeph* an argument and excuſe to *Pharaoh* that he might more willingly permit *Joſeph* to fulfil his fathers deſire becauſe of his own oath. *i* Or, *that thou wilt deal;*

deal: as the Hebrew *Vau* joyned with the future tense is elsewhere used, as *Psal.* 24. 7. and 35. 24. and 51. 15 *k Kindly* in promising, and *truly* in performing thy promise.

30 But I will lie with my fathers *l*, and thou shalt carry me out of Egypt, and bury me in their burying-place: and he said, I will do as thou hast said.

l Abraham and *Isaac* in *Canaan*. See *Gen.* 23. 19. and 25. 9. and 35. 29. Which he desired not so much for himself, as knowing that wherever he was buried, he should rise to Glory; as for his children, to shew his own, and confirm their faith in Gods promise of *Canaan*, to discover his high valuation of that land not onely for it self, but as it was a type and pledge of the heavenly inheritance, to keep his childrens minds and hearts loose from *Egypt*, a place of so much sin and danger, and fixed upon *Canaan*, that they might be more willing to go thither when God called them, by vertue of that inclination which is in most persons to be buried with their Fathers: and in the mean time to declare his detestation of Idolaters, with whom he would have no communion either in life, as far as he could avoid it, or in the place of burial; and on the contrary to profess his communion with his godly Ancestours by his desire to be joyned with them in burial. And for the same reasons *Joseph* desired the translation of his bones thither, *Gen.* 50. 25.

31 And he said, Swear unto me: and he sware unto him. And * Israel bowed himself *m* upon the beds head *n*.

* Heb. 11. 21.

m Not to *Joseph*, who, being now not upon his throne, nor amongst the *Egyptians*, but in his fathers house, was doubtless more ready to pay that reverence as he did chap. 48. 12. than to receive veneration from him, which he owed to his father; but to God, who is here to be understood, as he is in the same phrase, 1 *King.* 1. 47. whom with this gesture he worshipped and praised as for the promise of *Canaan*, and the assurance which he had now received from *Joseph* of his being buried there, so for all his favours to him and to *Joseph* and by him to all his family. *n Jacob* at this time was bed-rid through age and infirmity, but, being now to give God solemn thanks, though the words and manner of it be not here expressed, he raised himself and sat upon the head or uppermost part of his bed, as he did also, *Gen.* 48. 2. that he might express his reverence to God as much as he could, by bowing, when he could not do it as much as he would, being unable to do it kneeling. Others for *bed* read *staff*, the discussion whereof I refer unto its proper place, *Heb.* 11. 21.

CHAP. XLVIII.

1 AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons *a*, Manasseh and Ephraim.

a To obtain his venerable and religious fathers blessing for them.

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthned himself *b*, and sat upon the bed.

b He got new strength, his spirits being quickned and refreshed by the tidings of *Josephs* approach, and he put forth all the strength which he had.

3 And Jacob said unto Joseph, God Almighty appeared unto me at * Luz in the land of Canaan, and blessed me.

* chap. 28. 13. and 35. 6.

4 And said unto me, Behold, I will make thee fruitful, and multiply thee; and I will † make of thee a multitude of people; and I will give this land to thy seed after thee, for an everlasting possession.

† Heb. *make thee a multitude of peoples.*

5 And now thy * two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine *c*: as Reuben and Simeon *d* they shall be mine.

* chap 41. 50. and 46. 20. *Josh.* 13. 7.

c By Adoption, I shall own them as if they were my immediate children, and each of them shall have equal share both in my present estate and future inheritance of *Canaan* with the rest of my children. Thus *Jacob* transfers the double portion, which was the right of the first-born, from which *Reuben* by his transgression fell, *Gen.* 49. 4. upon *Joseph*, 1 *Chron.* 5. 1. *d* Which two he names as the eldest, who, if any, might seem to claim a greater priviledge than the rest.

6 And thy issue which thou begettest after them shall be thine *e*, and shall be called after the name of their brethen in their inheritance *.

e Shall be reputed as thy children, and my grandchildren, and shall not have any distinct share, in my present or future inheritance, but shall have a part of their brethrens lot in such manner and proportion as thou shalt think fit, or as their succeeding Parents or Governours shall determine. But it doth not appear; nor doth Scripture any where mention, that *Joseph* had any other sons but these, and therefore it is probable he had no more: onely *Jacob* speaks this upon supposition, in case he should have any other. * Either *Ephraimites* or *Manassites*.

7 And as for me, * when I came from Padan, Rachel died by me *f* in the land of Canaan, in the way when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath *g*: the same is Bethlehem.

* Gen. 35.

f Or, *beside me*, near me, before mines eyes, I seeing, but not being able to help her in her extremity: which makes the remembrance of it more grievous to me. This story he here mentions partly because the sight of *Joseph* and his children brought his beloved *Rachel* to his remembrance: partly to give the reason of this action of his to the rest of his children, which was not onely because *Rachel* was his first rightful wife by designation and contract, and therefore the right of the first-born was truly *Josephs*; but because by her early death he was cut off from all hopes of having more children by her, and therefore it was but fit he should supply that defect by adopting *Josephs* children. *g* Not out of disrespect to her, whose person was, and memory yet is, precious and honourable to me, but either because dying in child-bed they could not keep her till they came to the burying-place of the Patriarchs, at *Hebron*, *Gen.* 23. 19. especially when they were tyed to the slow motion of the flocks and herds: or because I would not bury her in the common burying-place with heathens and Idolaters, in the city of *Ephrath*. By which he tacitely implies, that he would not have *Joseph* joyned with the *Egyptians* in burial.

8 And Israel beheld Josephs sons, and said, who are these *h*?

h For *Jacobs* eyes were dim through age and infirmity, as is observed, *ver.* 10. and therefore he could not distinctly discern them.

9 And Joseph said unto his father, They are my sons, whom God hath given me in this *place*: and he said, Bring them, I pray thee, unto me, and I will bless them *i*.

i Or, *that I may bless them*, not with a common, but with a Paternal and Patriarchal and Prophetical blessing in the name and by the spirit of God, praying for and foretelling those blessings which God will confer upon them.

10 (Now the eyes of Israel were † dim for age, *so that* he could not see) and he brought them near unto him, and he kissed them, and imbraced them:

† Heb. *heavy*

11 And Israel said unto Joseph: I had not thought to see thy face: and loe, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees *k*, and he bowed himself with his face to the earth *l*.

k Not his own knees, from which they had been taken before, but *Jacobs* knees, between which they stood, whilest *Jacob* kissed and embraced them; from which *Joseph* removed them, partly that they might not be burdensome to their aged and weak grandfather; and principally that he might place them in fit order and reverend posture to receive the blessing for which he longed. *l* Testifying thereby his reverence to his father, his thankfulness for that favour which he had now shewed to him and his, and his humble and earnest request for his blessing upon them.

13 And Joseph took them both, Ephraim in his right hand, towards Israels left hand: and Manasseh in his left hand towards Israels right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand *m*, and laid *it* upon Ephraims head *n*, who *was* the younger, and his left hand upon Manassehs head, guiding his hands wittingly *o*: for Manasseh *was* the first-born.

m Which was more honourable both in Scripture account, and amongst the Gentiles. *n* Which was a rite used often and in divers cases, as in the conferring of offices either sacred or civil, as *Numb.* 8. 10. *Deut.* 34. 9. *Act.* 6. 6. and 13. 3. and among other things, in giving benedictions, as *Mat.* 19. 13. *o* This proceeded not from chance or the mistake and weakness of his eyes, but from design and the wisdom of his hands: Heb. *he disposed his hands prudently*, or, *he dealt wisely with his hands*. Here

was

was a double wiſdom ſhewed, 1. Humane, by which he gathered that *Manaſſeh* was the eldeſt, becauſe *Joſeph* placed him towards his right hand. 2. Divine and prophetical, by which he foreſaw *Ephraims* advantages above *Manaſſeh*, and wiſely ſuited the ceremony to the ſubſtance, giving the greater ſign of honour to him to whom God deſigned the thing.

Heb. 11. 21. chap. 17. 1. and 24. 40.

15 * And he bleſſed Joſeph *p*, and ſaid, God, * before whom my fathers, Abraham and Iſaac did walk, the God which fed me * all my life long unto this day.

p Not now in his perſon, but in his children, which yet is called here a *bleſſing of Joſeph*, becauſe they were a part of himſelf. In which ſenſe and upon the ſame ground the land of *Canaan* is oft-times ſaid to be not onely *promiſed* but *given* to *Abraham*, and *Iſaac*, &c. not as if they were in perſon to poſſeſs it, but becauſe it ſhould be given to their children. Thus *Cham* is ſaid to be curſed when his ſon is curſed, *Gen.* 9. 25. * (*i. e.*) Protected, ſuſtained and directed me.

* chap. 31. 11, 13.

16 The Angel *q* * which redeemed me from all evil, bleſs the lads, and let my name be named on them *r*, and the name of my fathers, Abraham, and Iſaac *s*, and let them grow † into a multitude in the midſt of the Earth.

† Heb. *as fiſhes do increaſe.* See Numb. 26. 34. 37.

q Not ſurely a created Angel, but Chriſt Jeſus, who is called an *Angel*, *Exod.* 23. 20. and *the Angel of the covenant*, *Mal.* 3. 1. who was the Conductor of the *Iſraelites* in the wilderneſs, as plainly appears by comparing *Exod.* 23. 20, 21. with 1 *Cor.* 10. 4, 9. Add hereunto, that this Angel is called *Jacobs redeemer*, which is the title appropriated by God to himſelf, *Iſa.* 43. 14. and 47. 4. and that *from all evil*, and therefore from ſin, from which no created Angel can deliver us, but Chriſt onely, *Mat.* 1. 21. and that *Jacob* worſhippeth and prayeth to this Angel no leſs than to God for the bleſſing, and that without any note of diſtinction, the word, *bleſs*, being in the ſingular number, and equally relating to God and to the Angel; and that the Angel to whom he here aſcribes his deliverances from all evil muſt in all reaſon be the ſame to whom he prayed for theſe very deliverances which he here commemorates, and that was no other than the very *God of Abraham*, as is evident from *Gen.* 28, 15, 20, 21. and 32. 9, 10, 11. and 35. 3. *r* [*i. e.*) Let them be called my name, owned for my immediate children, and inveſted with the ſame priviledges with my other children, be the heads of diſtinct tribes, and as ſuch receive diſtinct inheritances. And hence they are called *the children of Jacob* or *Iſrael*, no leſs than *the children of Joſeph*. For the phraſe, ſee *Deut.* 28. 10. 2 *Chron.* 7. 14. *Iſa.* 4. 1. *Jer.* 14. 9. *s* Let them be called their children, let them not only have my bleſſing, but the bleſſings of *Abraham* and *Iſaac*, let all meet together upon their heads, and let that gracious covenant of God made with *Abraham*, and confirmed with *Iſaac* and me, be ratified and made good unto them.

17 And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him *t*: and he held up his fathers hand, to remove it from Ephraims head, unto Manaſſehs head.

t Becauſe of that affection which Parents generally have for their firſt-born. See *Gen.* 21. 11.

18 And Joſeph ſaid unto his father, Not ſo my father: for this *is* the firſt-born, put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*: he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he *u*, and his ſeed ſhall become a † multitude of nations *x*.

† Heb. *fulneſs.*

u So the tribe of *Ephraim* was both in number, *Num.* 1. 32, 33, 35. and 2. 19, 21. and *Deut.* 33. 17. and in power and priviledges, for that Tribe was the ſeat firſt of the Tabernacle, and afterwards of the Kingdom. Whence the name of *Ephraim* is ſometimes put for all the ten Tribes, as *Iſa.* 7. 2. and ſometimes for Joſeph himſelf, as *Numb.* 1. 32. *Rev.* 7. 8. which *Manaſſeh* never is. *x* (*i. e.*) Equal to many nations, in number and ſtrength: Or, from them ſhall proceed many nations, *i. e.* Many numerous, potent and flouriſhing families, whereof each is equivalent to an ordinary nation. For as *Nations* are ſometimes called *Families*, as *Zach.* 14. 18. ſo the Tribes and Families of *Iſrael* are called *Nations* or *People*, as *Ezek.* 2. 2. *Act.* 4. 27.

20 And he bleſſed them in that day, ſaying, In thee *y* ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

y (*i. e.*) In thy ſeed, as appears both from the relative, *them*, here, and from *ver.* 15. where his bleſſing of them is called the bleſſing of *Joſeph*, and from the following words, where this is interpreted of *Ephraim* and *Manaſſeh*. And *in thee*, or in thy ſeed, *i. e.* uſing their names in the form or words of bleſſing, as eminent examples of bleſſedneſs.

21 And Iſrael ſaid unto Joſeph, Behold I die *z*; but God ſhall be with you, and bring you again unto the land of your fathers *a*.

z (*i. e.*) I am about to die. The preſent time for that which will ſhortly and certainly be, as *Gen.* 19. 13. and 20. 3. *Joh.* 14. 2. *a* (*i. e.*) *Canaan*, their Land, 1. By habitation, as *Nazareth* is called Chriſts Countrey, becauſe he dwelt in it. 2. By the donation of God, who had promiſed and would in his time give the actual poſſeſſion of it to them. *i. e.* to their ſeed.

22 Moreover, I have given to thee *b* one portion *c* above thy brethren, which I took out of the hand of the Amorite with my ſword and with my bow *d*.

b (*i. e.*) I do now give to thee the right, and I do prophetically give, and God will really and actually give unto thy ſon *Ephraim* or his poſterity who ſhall poſſeſs this part over and above that portion which ſhall fall to him by lot. This was all the land which *Jacob* had in *Canaan*, which he here gives to *Joſeph*, partly in Teſtimony of his great affection and obligation to him; Partly as a ſign that he did conferre the right of the firſt-born upon him: And partly for the confirmation of the Faith of *Joſeph* and his brethren, and to oblige them to ſet up their reſt no where but in *Canaan*. *c* The Hebrew word is *Shechem*, which word indeed ſignifies a *ſhoulder*, as *Gen.* 9. 23. and is here put for a part of Land which is choice and good, as the ſhoulder is among the parts of the body: See 1 *Sam.* 9. 24. And he uſeth this word that by alluſion he might ſignifie what place he ſpeaks of, even *Shechem*, as may farther appear by comparing, *Joſ.* 24. 32. *Joh.* 4. 5. Yea ſome would have *Shechem* here to be the proper name of the place, which might be if the word *one* were not added to it. *d* This place is underſtood, either 1. Of the future conqueſt of the Land of the *Amorites* or *Canaanites* by his poſterity, vvhich he here aſcribes to himſelf, and ſpeaks of it in the paſt time, as of a thing already done, as the manner of the Prophets is. But *Jacob* would not attribute that to his Svvord, which his poſterity deny to be done by their Svvord, *Pſal.* 43. 4. And it is manifeſt, that *Jacob* here ſpeaks of that vvhich vas his by a ſpecial title, and vvhich in a peculiar manner he gave to *Joſeph*. Or, 2. Of the City and Territory of *Shechem*, vvhoſe inhabitants were rooted out by *Simeon* and *Levi*, and whoſe Land being void was poſſeſſed by *Jacob*. And this is ſaid to be got by *Jacobs* Svvord and Bow, becauſe it was got vvith the Svvord and Bow of his Sons *Simeon* and *Levi*, and a great number of his Family vvho doubtleſs vvere aſſociated vvith them in this expedition. But it is not likely that he would take to himſelf that which he declares his utter abhorrency of, *Gen.* 34. 30. and 42. 5, 6. or that he ſhould call that *his Sword and his Bow* here vvhich he calls *inſtruments of cruelty* in *Simeon* and *Levi*'s hands, *Gen.* 49. 5. Or, 3. Which ſeems the trueſt, of that Land in the Territory of *Shechem* which *Jacob* bought of *Hamor*, *Gen.* 33. 19. which is ſaid to be got *by his Sword and Bow*, either 1. Properly, becauſe he did by force of Arms expel thoſe *Amorites*, who upon his retirement from thoſe parts after the ſlaughter of the *Sichemites*, had invaded his lands, though this ſtory be not elſewhere recorded; as many things are mentioned by the by in ſome one place of Scripture, without any particular account of the circumſtances of them, either there or elſewhere, as *Gen.* 36. 24. *Deut.* 2. 9, 10, 11. *Joſ.* 24. 11. And though *Jacob* was a man of peace, yet his Sons were Warriors, and they by his Permiſſion might drive out by their Arms thoſe ſtragling *Canaanites* which had taken poſſeſſion of his purchace, *Jacob* being the more willing to recover his right herein, becauſe it was an earneſt of his future poſſeſſion of the whole Land. And the neighbouring *Canaanites* would not concern themſelves in the defence of the invaders, both becauſe they vvere convinced of the right of *Jacobs* cauſe, and becauſe they were overruled by divine Providence, in which *Jacob* truſted, and of which he had ample experience. Or, 2. metaphorically, *i. e.* by his money, which he calls *his Sword and his Bow*, not onely becauſe money is anſwerable to the Sword and Bow and all other things, *Eccleſ.* 10. 19. and *is a defence*, *Eccleſ.* 7. 12. and therefore may well be ſo called, even as *prayers* and *tears are* called *the arms of the Church*, becauſe they ſerve for the ſame purpoſe that Arms do againſt their Enemies. But alſo and principally by way of oppoſition to the Sword and Bow of his cruel Sons, So the ſenſe may be this, *I have given to thee one portion*, or *one Shechem*, not the City of *Shechem*, which *Simeon* and *Levi* took from the hand of the *Amorite* with their Sword and their Bow, but a part of the Territory of *Shechem* which I took or received from the hand of the *Amorite* by my Sword and my bow, *i. e.* by my money, whereby I purchaſed it.

CHAP. XLIX.

1 AND Jacob called unto his ſons, and ſaid, Gather your ſelves together that I may tell you that which ſhall befall you in the laſt days *a*.

a Or, *In the following times*, or *latter dayes*, when you ſhall enter into and be ſettled in the land of promiſe. Hereby he

signifies, that he speaks here of things which concern not so much their persons, as their posterity.

2 Gather your selves together, and hear ye sons of Jacob, and hearken unto Israel your father.

3 Reuben thou art my first-born, my might, and the beginning of my strength *b*, the excellency of dignity, and the excellency of power *c*.

b The first instance or evidence of my might or strength, or of that masculine vigour, whereby God enabled me to beget a Child. Compare *Deut.* 21. 17. *Psal.* 105. 36. Or the first of my Children, which are the strength, the stays and supports, of a Father and of his Family, thence called his *Arrows*, as *Psal.* 127. 4. and by other authors, *the pillars of the house*. *c* As first-born thou hadst the right of precedency before all thy brethren in point of dignity and power or priviledge, the double portion, the Priesthood, the Dominion over thy brethren were thine.

† Heb. *do not thou excell.*
* chap. 35. 22. 1 Chro. 5 1.
‖ Or, *my couch is gone.*

4 Unstable as water *d* † thou shalt not excel *e*, because thou * wentest up to thy fathers bed, then defiledst thou *it f*. ‖ He went up to my couch *g*.

d This may concern either, 1. Something past, or *Reubens* fault; and so he is said to have been *unstable* or *light* and *vain*, as the word is used *Judg.* 9. 4. *Zeph.* 3. 4. *like water*, moved with every little wind of temptation, and unbounded in thy lust, as water of it self hath no bounds, but will scatter it self every way, if it be not kept within banks or in a vessel; or, *hasty, violent, impetuous*, in thy lust, like water, which either overflows or breaks its banks. Or, 2. Something to come, or *Reubens* punishment, and so the meaning is, thou, *i. e.* thy posterity, shall be *unstable*, or *unsettled*, fitting and vanishing, coming to nothing, or *poured forth* like water, useless, contemptible and weak. Such indeed was the state of that Tribe, of which we read nothing eminent in Scripture. See *Judg.* 5. 15, 16. This I prefer before the former, Because it is not probable that his fault should be described here in such general and ambiguous and dark termes, which is described so plainly and particularly in the following words. 2. Because this makes the coherence most plain. Here is a description, 1. Of *Reubens* excellent state to which he was born *ver.* 3. 2. Of his fall from that state, in these words and the immediately following, *thou shalt not excell.* 3. Of the reason of this fall, his great sin. 3. Because the similitude of water applied to men in this manner notes rather their impotency and calamity, than their sin, as *Jos.* 7. 5. *Psal.* 22. 14. *e* Or *be the most eminent* amongst thy brethren, thou hast lost thy preeminency due to thee by birthright both for thy self and for thy posterity, and it shall be given to others, the Priesthood to *Levi*, the Dominion to *Judah*, and the double portion to *Joseph*. *f* By committing incest with *Bilhah*. *g* He repeats the same thing and that in an emphatical manner turning his speech and face from *Reuben* to his brethren in a posture of indignation and detestation. Which you must not impute to *Jacobs* passion, he being now a dying man, and this being forty years after the crime committed, but to the spirit of God guiding his tongue to utter this, not onely nor chiefly for the punishment of *Reuben*, who, as many think, had repented of his sin, but for terrour, instruction, and caution to all others, and to assure them, that sin, though it may be long dissembled and born with, yet it will one time or other be sorely punished. *g* But those and the next foregoing words may be thus rendred, *Then defiledst thou my bed: He went up* to it, or rather, *he is gone up*, *i. e.* he is vanished, or perished or lost; for so this word is oft used, as *Job* 5. 26. *Isa.* 5. 24. *Jer.* 48. 15. And so here is an elegant figure, called *Antanaclasis*, whereby the same word is repeated in the same verse in a different sense, as *Ps.* 18. 26. *Mat.* 8. 22. So here *He went up* wickedly to his fathers bed, to commit a great sin, therefore now *he is gone up* penally, to receive condign punishment, his excellency is gone up like smoak, which ascendeth and is dispersed in the Air. And this may seem to be the truest Translation and Interpretation, because it keeps close to the Hebrew words and their order, whereas in our Translation, there is both a transplacing of the Hebrew words, and a supplement added unnecessarily.

* chap. 29. 33, 34.
‖ Or, *their swords are weapons of violence.*

5 * Simeon and Levi *are* brethen *h*, ‖ instruments of cruelty are in their habitations *i*.

h Not onely by nature, but in iniquity, of like cruel and bloody disposition, confederate in the same wicked design, *Gen.* 34. 25. So the word *Brother* is elsewhere used for him that agrees much with another, in his temper, or employment, or designs, as *Job* 30. 29. *Prov.* 18. 9. &c. *i* (*i. e.*) Their bloody Swords are yet in their dwellings, to bear witness against them for their barbarous cruelty. But these words may be and are by some both ancient and later Interpreters rendred otherwise. For the Hebrew word *Mecheroth*, here rendred *habitations*, is never so used, nor indeed is found elsewhere in Scripture. Nor doth that signification agree with the Hebrew root from whence this comes, which is *machar* and signifies to *bargain* or *sell* or *exchange*. And accordingly this word is by the *Samaritan* Translator & by other learned Interpreters rendred, their *conventions* or *compacts*, or civil *contracts* or *agreements*. And which is more, the *Chaldee* Verb, *mechar*, from whence this word may very well be deduced, signifies *to espouse*, and the noun *mechirah* derived from it, signifies a *spouse*. And so the words may be rendred thus, *their contracts* or *agreements* (or, *their nuptial contracts*) were *instruments of cruelty*. Which Translation seems better than the other, 1. because it keeps closest to the words of the text, and leaves out that particle *in*, which is not in the Hebrew Text, but was added by our Translators to compleat the sense. 2. Because this best agrees with the history recorded *Gen.* 34. where we read that they did cover their bloody design with a pretence of an agreement & nuptial contract with the *Sichemites*, which was a great aggravation of their villany, that those things, which to others are bonds of love and peace were made by them instruments of cruelty.

6 O my soul, come not thou into their secret *k*: unto their assembly mine honour *l* be not thou united: for in their anger they slew a man *m*, and in their self-will *n* they ‖ digged down a wall *o*.

‖ Or, *houghed Oxen.*

k Or *Counsel*, or *company*, as the word is used, *Psal.* 64. 2. *Jer.* 15. 17. *i. e.* do not partake with them in their secret and wicked designs. Hereby he signifies to all posterity, that that bloody enterprize was undertaken without his consent or approbation, and that he could not think of it without detestation, nor let it pass without a severe censure. Or, *O my soul, thou wast not in their secret*, as the *Chald. Syr.* and *Arab.* take it, by a common Enallage of the future tense for the past. *l* Either 1. properly so called. So the sense is, let not my honour or good name be bound up with theirs: They gloried in this wickedness, which I abominate, and which indeed is their shame. Or 2. Improperly, so he understands either 1. His Soul, which is indeed the glory of a man: Though I do not remember any place of Scripture where that word must necessarily be so understood. So this is a repetition of the same thing in other words, which is usual in Scripture. Or rather, 2. His tongue, for which the word, *honour* or *glory* is commonly put, as *Psal.* 16. 9. compare with *Acts* 2. 26. *Psal.* 30. 12. and 57. 8. and 108. 1. because the Tongue or speech is the glory of a man, by which he is distinguished from unreasonable creatures, and, if well used, it brings much honour to God and to the man that speaks with it. So the sense is, as my Soul did not approve of that wicked action, So my Tongue never gave consent to it, nor shall it now by silence seem to own it, but shall publickly witness my abhorrency of it. *m* (*i. e.*) *Men*, the *Sichemites*, *Gen.* 34. 25. 26. the singular number for the plural, as *Gen.* 3. 2. and 32. 5. 1 *Chron.* 10. 1. compared with 1 *Sam.* 31. 1. He saith *man* rather then *men*, either with respect unto the prince, whose slaughter was principally designed; or to shew that they slew them all to a man. *n* It may note, that this cruelty of theirs was committed. 1. By their own will and choice, not by *Jacobs* will or consent, which they never asked nor obtained. 2. Whithout any necessity or sufficient provocation, but meerly by their own will and proper motion. 3. Not rashly and hastily, but wilfully and resolvedly after mature deliberation. 4. Not unwillingly, but chearfully and with delight and good will, as that word commonly signifies. *o* Not the walls of the City, but of private houses, it may be onely of the Princes house, who upon the first noise of the tumult, might and probably did retire and secure himself in some strong room of the house, whose wall they brake down that they might come at him. For neither were the walls of houses or Cities so strong then as now many are, nor were *Simeon* and *Levi* destitute of fit instruments to break down a wall which doubtless they brought with them, as easily foreseeing that difficulty in their enterprize. But because the Hebrew word is not *Shur*, a *wall*, but *Schor*, an *Oxe*, others translate the words thus, *They houghed* or *killed an Oxe*, or *Bull*, meaning *Shechem*, so called either from his lust, or from his strength and power, from which Princes are oft so called, as *Deut.* 33. 17. *Psal.* 22. 12. and 68. 30. Or, rather thus, *They rooted out*, or, *drove away an Oxe*, *i. e.* the Oxen, the singular number for the plural, as before, and under them are comprehended the other cattle of the *Sichemites*, which they drove away, as we read they did, *Gen.* 34. 28. For as the words may bear this sense, so it seems more reasonable to understand them of that which certainly was done by them, then of their breaking a wall, of which we do not read any thing in the history.

7 Cursed *be p* their anger, for it *was* fierce, and their wrath, for it *was* cruel: I * will divide them in Jacob, and scatter them in Israel *q*.

* Josh. 21. 5, 6, 7.

p Or, *Cursed* was. It was execrable and abominable both before God and Men, such as deserved and brought the curse of God upon themselves, which I, as Gods instrument, am now to pronounce against them. *q* (*i. e.*) I do here declare in the name of God that they shall be divided and dispersed *in Jacob*, &c. that is, among the children or Tribes of *Jacob* or *Israel*. Prophets are said to do what they foretel that God will do, as *Jeremy* is said to *root out* and *pull down Kingdomes*, *Jer.* 1. 10. and *Ezekiel* to *destroy the city*. *Ezek.* 43. 3. Adde *Hos.* 6. 5. Note here how suitable their punishment was to their crime. They sinned by conspiracy and confederation in the counsel and action, and they are punished with division or separation not onely of the two brethren and their tribes, but of the children and families of the several Tribes, one from another. This was eminently fulfilled in the tribe of *Levi*, which had no proper portion or inheritance, but was scattered among all the Tribes,

Tribes, *Joſ.* 18. 7. though afterwards God turned this curſe into a bleſſing. And for *Simeon*, he had no part of his own in the diviſion of the land, but, the portion of *Judah* being too large for that Tribe, he was taken into that lot, and was as an inmate to them, *Joſ.* 19. 1, 2, 9. and afterwards part of them were forced to ſeek new ſeats, and ſo were divided from the reſt of their brethren, 1 *Chron.* 4. 27, 39, 42. And moreover the *Jewiſh* Doctors write, that that Tribe was ſo ſtraitned in their habitations and conveniencies, that a very great number of them were forced to ſcatter themſelves amongſt the other Tribes, to get a ſubſiſtence by teaching their Children.

8 Judah, thou *art he* whom thy brethren ſhall praiſe *r*:
1 Chro. 5. 2. thy hand *ſhall be* in the neck *s* of thine enemies,* thy fathers children *t* ſhall bow down before thee. *u*.

r Or rather, *Thou* art *Judah*, *thy brethren ſhall praiſe* or *celebrate thee*. So the expreſſion is like that, 1 *Sam.* 25. 25. *as his name* is, *ſo is he*: *Nabal* is *his name*, *and folly* is *with him*, or *in him*. So here the ſenſe is, As thy name ſignifies *praiſe*, *Gen.* 29. 35. So ſhalt thou have praiſe or honour from thy brethren. He alludes to his name and to the occaſion of it, but with an elegant variation, Thou art deſervedly called *Judah*, not only becauſe thy mother praiſed God for thee, but alſo becauſe thy brethren ſhall praiſe and bleſs thee for the reaſons here following. But this, as alſo the other bleſſings or predictions, do not ſo much declare the ſtate of *Judah* or the reſt in their own perſons as in their poſterity. *s* (*i. e.*) Thou ſhalt overthrow and ſubdue them. This was fulfilled in part *Judg.* 1. 1, 2, 4. and 3. 9, 10. but more fully in *David*, 2 *Sam.* 8. 1. and *Solomon*. 1 *Chro.* 22. 9. and moſt eminently, though ſpiritually, in Chriſt. The phraſe is taken either 1. From the practice of warriors, who uſe to aſſault their enemies in that part, that they may throw them down at their feet, of which ſee *Job* 15. 26. and 16. 12. Or, 2. from the cuſtom of conquerors, who are ſaid to put the yokes upon the necks of the conquered: See *Gen.* 27. 40. *Deut.* 28. 48. *Iſa.* 10. 27. *Jer.* 27. 8. and 28. 14.

9 Judah is a lions whelp *x*: from the prey, my ſon,
Num. 23. 24. thou art gone up *y*: he *z** ſtooped down, he couched
d 24. 9. *a* as a lion, and as an old lion *b*: who ſhall rouſe him up *c*?

t (*i. e.*) All thy brethren and my poſterity: he ſaith not *thy mothers children*, for his ſons had divers mothers. *u* (*i. e.*) Shall own thee as their ſuperiour and lord, upon whom I have devolved this part of the right of the firſt-born. By this and the following words we plainly ſee that theſe bleſſings and predictions were not diſtributed according to *Jacobs* affections and inclinations (for then *Judah* ſhould never have been advanced above his worthily beloved *Joſeph*) but by the direction of Gods ſpirit. *x* (*i. e.*) *Is* as *a lions whelp*, or, as *a young lion*, for courage and ſtrength, and terrour to his enemies. The particle *as* is here wanting, as alſo *ver.* 14, 17, 21, 22. and in many other places, as *Pſal.* 11. 1. and 12. 6. and 22. 6. *&c.* And he is righty compared firſt to a *lions whelp*, then to an *old lion*, to ſignifie the growth of that Tribe in ſtrength and intereſt, and that from ſmall beginnings, and a precedency of order onely *Judg.* 1. 1, 2. it ſhould aſcend to the height of honour and power and happineſs in *David*, and eſpecially in the *Meſſiah*, who ſhould conquer all nations. *y* Having taken the prey, *i. e.* conquered thine enemies thou art *gone up* in triumph; or *gone up*, *i. e.* grovvn greater and higher after thy victories, as the manner is. Or he alludes to the Lions, which uſually dvvell in mountains, as diverſe writers obſerve, and come dovvn to prey in the valleys, and when they have got their prey, they go up to their habitations, and ſo ſhall *Judah* do. *z* A change of the perſon very frequent in Prophetical writings, as we ſhall oft have occaſion to note hereafter. *a* When he hath taken the prey, he doth not convey it away to his den vvith haſte and ſpeed for fear the enemy ſhould return and overtake him, but like a lion he *ſtoops down* to feed upon his prey, and *coucheth* or *lieth down* ſecurely to reſt himſelf after he hath eaten it without the leſt fear of any enemy, as it is obſerved of him, *Iſa.* 31. 4. *Judahs* conqueſts ſhall not be interrupted or followed vvith ill ſucceſſes, and defeats or overthrows afterward, as it frequently happens in the courſe of War, but he ſhall quietly poſſeſs his ſpoils, and after the bloody Wars to which he will be forced, ſhall enjoy a ſweet peace and tranquillity, vvhich his poſterity did, 1 *King.* 4. 25. *b* Or rather *a grown lion*, not a decrepit and impotent Lion, but one come to his full ſtrength. *c* Who ſhall preſume or dare to diſturb, or provoke him? All ſhall fear him and ſeek peace with him.

10 The Scepter *d* ſhall not depart from Judah,
*Pſal. 60. 7. & 108. 8. nor a * Law-giver *e* from between his feet *f*,
* Luk. 1. 32. * until Shiloh † come: and unto him ſhall the gathering *g* of the people *h* be.

d (*i. e.*) The dominion or government, which is oft expreſſed by this word, as *Numb.* 24. 17. *Pſal.* 45. 6. *Iſa.* 14. 5. *Ezek.* 19. 11, 14. *Amos* 1. 5, 8. *Zech.* 10. 11. becauſe it is an enſign of government, *Eſth.* 4. 11. So it is a figure called a Metonymy of the ſign, then which nothing more frequent. The ſenſe is, That ſuperiority or dominion over his brethren, which I ſaid he ſhould obtain, *ver.* 8. he ſhall keep, it ſhall not depart from him. Others *the Tribe*, as the word *Shebet* ſignifies, 1 *Sam.* 10. 19, 20. 21. 1 *King.* 11. 32. *&c.* So the ſenſe is this, Whereas the other Tribes ſhall be captivated, diſperſed and confounded, the Tribe of *Judah* ſhall be kept entire and diſtinct until Chriſt come. This is a great and important truth, and a ſingular demonſtration of the all-diſpoſing providence of God, and of the truth and divine authority of the Scriptures, but it ſeems not to be the meaning of this place, 1. becauſe both the foregoing and following words do evidently ſpeak of *Judahs* power and greatneſs, and particularly this *Shebet*, or *Scepter* is explained and reſtrained by the following *lawgiver*: 2. becauſe this renders the phraſe, improper and abſurd, for the Tribe had not departed from *Judah*, nor had they ceaſed to be a Tribe, if the other Tribes had been mixed with them in their land, as indeed they were ſometimes, See 2 *Chron.* 11. 16. 3. becauſe this is not peculiar to the Tribe of *Judah*, for in this ſenſe the Tribe did not depart from *Levi*, nay that Tribe was kept more diſtinct than that of *Judah*: thus alſo the Tribe did not depart from *Benjamin*, as appears from *Ezra.* 1. 5. and 10. 9. *Nehem.* 11. 4. Nay it is queſtionable whether in this ſenſe, the Tribe departed from any of the other Tribes, not onely becauſe there is a diſtinct mention of the ſeveral Tribes, *Ezek.* 48. which was written after the diſperſion and ſuppoſed confuſion of the other Tribes, and which ſpeaks of the times after the coming of the Meſſiah, but alſo becauſe of the great care which the *Iſraelites* generally took in diſtinguiſhing not onely their Tribes, but their ſeveral families in exact genealogies, of which we have many proofs and inſtances, as 1 *Chron.* 4. 33. and 5. 1, 7, 17. and 7. 7, 9, 40. and 9. 1, 22. and *Ezra* 2. 62. and 8. 1, 3. *Nehem.* 7. 5, 64. The *Jews* indeed have another device to avoid the force of this Text. They ſay, *Shebet* ſignifies *a rod*, to wit, a rod of correction, as the word is taken *Prov.* 22. 15. And ſo they ſay the ſenſe is, The tyrannical Scepter, or the rod of the oppreſſour ſhall not ceaſe or depart from *Iſrael*, till the *Meſſiah* come who ſhall ſave them from all their oppreſſours and enemies. But this is a vain and frivolous conceit, for 1. the following ſentence, which expounds the former, as it is uſual in Scripture, plainly ſhews that this *Shebet* or *Rod* is ſuch as is proper to the *Lawgiver*, and therefore is a rod of authority, or a Scepter, which is called alſo *a rod*, *Ezek.* 19. 14. and not a rod of affliction. 2. This is contrary to the whole context, wherein there is nothing propheſied of *Judah*, but honour, and dominion, and victory and ſafety. 3. There was no reaſon why the rod of affliction ſhould be appropriated to *Judah*, which was common to all the Tribes, and came ſooner and fell heavier and abode longer upon the other Tribes than upon *Judah*. 4. This interpretation is confuted by the event or hiſtory, both becauſe the rod of correction did depart from *Judah*, and from them more than from the other tribes, for many generations before the coming of the *Meſſiah*; and becauſe that rod is not removed from them but hath continued longer and more dreadfully upon them ſince the coming of the *Meſſias*, than ever before; which one conſideration hath been the occaſion of the converſion of many *Jews*. 5. Howſoever the modern *Jews* pervert this word and text out of enmity to Chriſt and Chriſtians, it is certain that the antient *Jews*, the LXX and the Chaldee Paraphraſt, with many others take the word as we do, as the learned have proved out of their own writings. See my Latin Synopſis. *e* So the Hebrew word ſignifies, as here, ſo alſo *Numb.* 21. 18. *Deut.* 33. 21. *Pſal.* 60. 7. and 108. 8. *Iſa.* 33. 22. And the verb, from whence this word comes, ſignifies *to make laws*, as *Prov.* 8. 15, *&c.* and the Hebrew word, *chok*, which comes from the ſame root conſtantly ſignifies a *law* or *ſtatute*. Some render it *the Scribe*, and that either the civil Scribe, who belongs to the ruler; or the Eccleſiaſtical Scribe, the interpreter of the law, and ſo it ſignifies, that both the civil, and the Eccleſiaſtical power ſhould continue in *Judah* till Chriſt came, and then ſhould be taken away, both which the event did verifie. But indeed the Hebrew word for Scribe is *Sopher*, not *Mechokek*, which never is ſo uſed in Scripture, but always for a *law-giver*, as I have ſhewed, and ſo *Kimchi* and *Aben Ezra*, two late and learned *Jews* with others expound it. *f* From his poſterity, or from thoſe that come from between his feet, *i. e.* that are begotten and born of that Tribe. And thus *Kimchi* and the Chaldee *Paraphraſt* and other antient *Jews* underſtand this place. And the truth of this interpretation may apppear, by comparing this with other texts of Scripture, as *Deut.* 28. 57. where *the young one* is deſcribed to be one *that cometh from between her* (the womans) *feet*; and *Ezek.* 16. 25. and with thoſe places where the word *feet* is uſed for the ſecret parts, as *Iſa.* 7. 20. *the hair of the feet*, not properly ſo called, for hair ſeldom grows there, and 2 *King.* 18. 27. *Iſa.* 36. 12. where the water which comes from the ſecret parts is call'd *the water of the feet*. And poſſibly that phraſe of *covering the feet* applied to them that eaſed their bellies may note ſo much, becauſe the care of the Jews in that action was not to hide their feet properly ſo called, but their ſecret parts, which without due care might be diſcovered upon that occaſion. † (*i. e.* The *Meſſias*. Which we need not ſtand to prove, becauſe it is ſo expounded by all the three *Chaldee* Paraphraſts, and by the Jewiſh *Talmud*, and by divers of the latter Jews themſelves. And the word ſignifies, either *a peace-maker* or *Saviour*, or, as others, *her ſon*, or one that came out of the Womans Womb, or out of that skin, in which the child in the Womb is wrapped, which this word, or one near akin to it ſignifies. So it notes that the *Meſſias* ſhould be born of a Woman,

though without the help of man: Or, as other *the ſent*, he who was oft promiſed and to be ſent. And this ſignification may ſeem to be warranted by comparing *John* 9. 7. thoſe places of the New Teſtament, in which the *Meſſias* is deſcribed by that periphraſis of one *ſent* or *to be ſent*, as *Joh.* 3. 39. &c. And the phraſe here uſed is remarkable, *till the Shiloh come*, for the *Shiloh* or *Meſſiah* oft goeth under the name of him *that was to come*, as *Matth.* 21. 9. *Luke* 7. 20. and 13. 35. And hence the Kingdom of the *Meſſiah* is called *the World* or *Kingdom to come*, *i. e.* of him who was to come, *Heb.* 2. 5. and 6. 5. *g* They ſhall be gathered together or united both among themſelves, and with the Jews under him as their head. Others, *the reverence*, *obedience*, or *worſhip*: Which comes to the ſame thing, for they that are gathered to him do alſo reverence, obey and worſhip him. The Hebrew word is uſed onely here & *Prov.* 30. 17. *h* (*i.e.*) The Gentiles, as the Jevvs themſelves underſtand it. And ſo it is a plain Propheſie of the converſion of the Gentiles by and under the *Meſſiah*, ſignifying, that vvhereas the Ordinances of God and means of Worſhip and Salvation were confined to the Jews before Chriſts coming, *Pſa.* 147. 19, 20. vvhen the *Meſſiah* ſhould come, the pale of the Church ſhould be enlarged, the partition vvall betvveen Jews and Gentiles taken down, and the Gentiles ſhould Worſhip the true God and the *Meſſias*. And this is no more than is foretold and promiſed in other Propheſies, as vve ſhall ſee hereafter. The ſumme of this verſe is, The Scepter or Dominion ſhall be ſeated in the Tribe of *Judah*, though he doth not determine when it ſhall come thither; but when once it ſhall come, it ſhall not depart from thence, till the *Meſſiah* come, and then *Judah* ſhall loſe his Scepter and other Priviledges, and the Gentiles ſhall come into the ſtead of the Jews, and ſhall embrace that *Meſſiah*, whom thy ſhall reject. So novv here is an undeniable argument to prove againſt the Jews that the *Meſſiah* is already come, and that the Lord Jeſus Chriſt is he, becauſe he was to come during the time wherein the Scepter was in the hands of *Judah*, and about that time when Jeſus Chriſt came the Scepter was taken away from *Judah* & the Jews, and hath now been loſt for ſixteen hundred years together. The Jews are mightily perplexed & confounded with this argument, one evidence whereof is their various and contradictory Expoſitions of the place, whileſt ſome of them affirm this *Shiloh* to be *Moſes*, others, *Saul*, others, *Jeroboam*, others, *Nebuchadnezzar*, which neither need, nor deſerve confutation; others *David*. Which, though ſome of the acuteſt of the Jewiſh Doctours aſſert, is as contemptible as any of the reſt, it being ridiculous to ſay the Scepter departed from *Judah* under him by whom it firſt came into that Tribe, having been till *Davids* time in other Tribes. But the great difficulty is, how this was accompliſhed, for if the event fully agrees with this Propheſie, the cauſe of the Jevvs is loſt, and Chriſt muſt be owned as the true *Maſſias*. The Scepter vvas for a time in other Tribes, as in *Moſes* of the Tribe of *Levi*, in divers of the Judges, who were of ſeveral Tribes, and laſtly in the Tribe of *Benjamin* under *Saul*, but the Scepter departed from all theſe. But this is propheſied as *Judahs* priviledge, that when once the Scepter or Government came into that Tribe, vvhich it did in *Davids* time, it ſhould not depart from it till Chriſt came, and then it ſhould depart. And thus it came to paſs. Concerning the time from *David* unto the Captivity of *Babylon* there is no diſpute, there being a conſtant ſucceſſion of Kings in that Tribe all that time. For the time of the *Babyloniſh* Captivity, vvherein there may ſeem to be more difficulty, it is to be conſidered. 1. That the Scepter or Government was not loſt or departed from *Judah*, but onely interrupted, & that but for ſeventy years at moſt, which in ſo long a ſpace of time as above a thouſand years is little to be regarded. As none will ſay, the Kingdom vvas departed from the houſe of *David*, becauſe of thoſe inter-reigns or interruptions vvhich ſometimes fell out in that Family. Add to this, that God had given them an abſolute promiſe and aſſured hope of the reſtauration of *Judahs* Scepter, ſo that this was rather a ſleep then the death of that Government. 2. That vvithin theſe ſeventy years there vvere ſome remainders and beams of *Judahs* Soveraignty, in *Jehoiachin*, 2 *King.* 25. 27. in *Daniel*, vvho was of that Tribe, *Dan.* 2. 25. and 5. 13. and of the Kings ſeed, *Dan.* 1. 3. and in the ſucceſſive Heads or Governours of the exiles, of vvhom the Jevviſh Writers ſay ſo much, and they affirm that they vvere alvvays of the houſe of *David*, and were more honourable than the Governours of the Jews which were left in the Land of *Iſrael*. 3. All that vvas then left of the Scepter of the Jews was in the Tribe of *Judah*, nor was the Scepter departed from *Judah* to any other Tribe; and that is the thing which ſeems eſpecially to be reſpected in this Propheſie: For *Judah* is here compared with the reſt of the Tribes, and it is here ſignified, that the Power and Dominion vvhich vvas in *Judah*, vvhen once it came thither, ſhould not ſhift from tribe to tribe, as it had done, but, whilſt there vvas any Scepter or ſupreme Government among the *Jews*, it ſhould be in that tribe even till the coming of the *Meſſias*. But if there ſhould happen any total but temporary interciſion or ceſſation of the Government among all the Tribes, which now vvas the caſe, that vvas no prejudice to the truth of this promiſe, nor to the priviledge granted to *Judah* above the reſt of the Tribes. After the captivity, the ſtate of the *Jews* vvas very various. Sometimes they had Governours put in by the *Perſian* King, as *Zorobabel*, who was alſo of the Tribe of *Judah*, and, as it is ſuppoſed, Nephew of *Jehoiachin*; and *Nehemiah*, whom *Euſebius* affirms to have been of the Tribe of *Judah*. And though he may ſeem to be numbred among the Prieſts, *Nehem.* 10. 8. yet a diligent reader will find that he is even there diſtinguiſhed from them by his Title the *Tirſhatha*, *ver.* 1. and the word *prieſt*, *ver.* 8. relateth onely to the reſt there mentioned beſides him, eſpecially if this be compared with chap. 9. 38. where the *Princes* (among whom ſurely *Nehemiah* was the chief) are diſtiguiſhed from the *Prieſts*. And ſometimes the people choſe Governours, or Captain-generals, as the *Maccabees*, and others. But under all their viciſſitudes, after their return from *Babylon*, the chief government vvas evidently and unqueſtionably ſeated in the great council called Sanhedrim or Synedrium, wherein though ſome of the Tribe of *Levi* were mixed vvith thoſe of the Tribe of *Judah*, yet becauſe they together with other members of that Council had their power both from that Tribe, by which they vvere choſen, and in it, and for it, the Scepter did truly remain in the Tribe of *Judah*: even as it was rightly called the *Roman* Empire when *Trajan* a *Spaniard* or other forreigners adminiſtred it: or as we call it the Kingdom of *Poland*, vvhen they chuſe a King of another Nation. Hovv great and venerable the authority of this Council vvas among the *Jews* may eaſily be gathered 1. from the divine inſtitution of it, *Numb.* 11. 16. vvhereby indeed it vvas at firſt to conſiſt of perſons indifferently choſen out of all the Tribes, but now the other Tribes being baniſhed and diſperſed in unknovvn places, and *Benjamin* & *Levi* being as it were acceſſions to the Tribe of *Judah*, and in a ſort incorporated with it, it novv becomes as it vvere appropriated to the Tribe of *Judah*, as acting in its name and by its authority; and the vvhole land is called *Judæa*, and all the people *Jews*, from the predominancy of that Tribe above the reſt. 2. From the great power and priviledges antiently granted to it, *Deut.* 17. 8. *&c.* 2 *Chron.* 19. 8, 11. *Pſal.* 122. 5. 3. From the teſtimony of *Joſephus* and other *Jewiſh* Writers, Which is moſt conſiderable in this argument, vvho largely deſcribe and magnifie the power and authority of it, vvho tell us, that the povver of their King was ſubject to that of this Council; and therefore one of them addreſſing his ſpeech to that Council, where alſo the King himſelf was preſent, firſt ſalutes the Senatours, and after them the King. They affirm alſo that the povver of making War or Peace was veſted in that Council; and that *Herod* was tried for his life by it. If it be ſaid, that the povver of this Council vvas in a great meaſure taken avvay, which the *Jews* confeſs, *Joh.* 18. 31. and that the Scepter of *Judæa* was in the hand of the *Romans*, and by them given to *Herod*, who was no *Jew*, but an *Idumæan*, and this before the coming of the *Meſſias*, vvhich is the onely remaining difficulty, to this many things may be ſaid, 1. That this hapned but a fevv years before the coming of Chriſt, vvhen Chriſt vvas even at the doors and about to come, and therefore might vvell be ſaid to *be come*, eſpecially in the Prophetical ſtile, whereby things are oft ſaid to be done, vvhich are near doing. 2. That the *Jewiſh* Senatours did long ſtruggle with *Herod* about the Government, and did not yield it up to him till his laſt year, when they took an oath of fealty to him, vvhich was after Chriſt vvas born. Nor indeed vvas the Scepter quite gone from them then, for that Council ſtill had the power, though not of life and death, yet of Civil and Eccleſiaſtical matters. See *Joh.* 18. 31. So that if the *Scepter* vvas gone, the *Lawgiver* remained there ſtill. Nor vvas their Government and Commonwealth quite deſtroyed until the deſtruction of *Jeruſalem* by *Titus*. And therefore ſome tranſlate the place thus, and that with great probability, *The Scepter ſhall not depart — until the Shiloh come, and* until (which word is repeated out of the former member, as is moſt uſual in the Scripture) *the gathering of the people* be *to him*, (*i. e.*) until the Gentiles be converted and brought in to Chriſt. And this interpretation receiveth countenance from *Mat.* 24. 14. *The Goſpel ſhall be preached in all the world, — and then ſhall the end come*, not the end of the whole world, as it is evident, but the end of the Commonwealth and Government of the *Jews*, when the Scepter and Lawgiver ſhould be wholly taken away from that tribe and people.

† Heb. rowſnal

11 Binding his foale unto the vine, and his aſſes colt unto the choice vine *i*: he vvaſhed his garments in wine *k*, and his cloathes in the blood of grapes *l*.

i He ſignifies the plenty of vines in *Judahs* portion, that they ſhall be planted every where, even in the commons and high-ways vvhere men travel, and vvhere upon occaſion they uſe to tie the beaſts on vvhich they ride to any tree which is near them. *k* Such ſhall be the plenty of it, that if it vvere convenient, men might uſe wine in ſtead of vvater to vvaſh their garments. *l* So the vvine is called alſo in *Deut.* 32. 14. 1 *Macc.* 6. 34. and by *Pliny*, *Heſiod*, and others. As oil is called the *blood of the olive*.

12 His eyes ſhall be red with wine *m*, and his teeth white with milk.

m Which ſhews not onely the plenty of wine, but alſo the excellency and ſtrength of it, which, though not drunk in great quantity or to exceſs, will make the eyes red. See *Pro.* 23. 29.

13 * Zebulun ſhall dwell at the heaven of the ſea, * Deut. 33. 18. Joſh. 19. 10.

sea *n*, and he shall be for an haven of ships: and his border *shall be* unto Zidon. *o*.

n Acknowledge here and adore the divine providence, which directed *Jacob* thus exactly to foretell the portion of *Zebulon* which fell to them 200 years after this, and that not by choice or any design of men, but meerly by lot. His portion was extended from the sea of *Galilee*, to the great *Mediterranean* sea, & to such parts of it, where there were convenient havens. *o* Or, *his side* or *coast*, to wit, that which is upon the *Mediterranean* sea, is *near Sidon*, understanding not the city but the territory belonging to it, unto which that Tribe reached upon the sea-coast. For though *Asher* might seem to intercept them, yet he did not reach to the sea. Or, *his coast* looks *towards Sidon*, hath it in view, and lies commodiously for commerce with that great City, which then was the mart of the Nations.

14 Issachar is a strong ass *p*, couching down between two burdens *q*.

p Heb. *an ass of bone*, (*i. e.*) of great bulk and bones, and strength of body, but of little spirit and courage. *q* Which are laid upon his back, and which he is contented to bear. Or, *lying down*, i. e. enjoying his ease and rest, *between the borders*, to wit, of the other Tribes, with which he was encompassed and secured from foreign enemies, which made him more secure and slothful. Or, *between the orders* or *folds* of cattle, as a word very near akin to it, and proceeding from the same root signifies, *Judg.* 5. 16. to the feeding and minding whereof he wholly gave himself, neglecting more generous things.

15 And he saw that rest *r was* good, and the land that *it was* pleasant: and bowed his shoulder to bear, and became a servant unto tribute *s*.

r Or rather, his *resting place*, as this very word signifies, *Gen.* 8. 9. *Psal.* 116. 7. and 132. 8. *Isa.* 11. 10. (*i. e.*) his portion or habitation, as the *Chald.* and *Syr.* translate it. So this agrees with the following member, where, after the manner of the Hebrews, the same thing is repeated in other words. And if it be objected against this version, that it is not said *his rest*, but *rest* in the general, it may be replyed, that so it is in the following branch, *the land*, though it be apparently meant of his land or portion of land allotted to him. Besides the pronouns are often omitted and to be understood in the *Hebrew* text as may appear by comparing 1 *King.* 10. 7. with 2 *Chro.* 9. 6. and *Psal.* 41. 9. with *Joh.* 13. 18. and *Mat.* 3. 12. with *Luk.* 3. 17. *s* Willingly paying whatsoever Tributes were imposed upon him either by the neighbouring Tribes or by forreign powers rather than to forfeit his pleasant and fruitful country and his sweet repose.

16 Dan shall judge *t* his people, as one of the tribes of Israel *u*.

t (*i. e.*) Rule and govern them. Though he be the son of my Concubine, yet he shall not be subject to any other Tribe, but shall have an absolute power within himself. What is said of him, is to be understood of the rest of the sons of the Concubines, and hereby all difference between the sons of the Wives and Concubines is taken away. It is said of *Dan*, because he is the first-mentioned of that sort. *u* As the rest of the Tribes do, having distinct Governments and Governours amongst them. See *Numb.* 1. 4, 16.

† Heb. *an arrowsnake.*

17 Dan shall be a serpent by the way, and † adder in the path *x*, that biteth the horse heels, so that his rider shall fall backward.

x Which covereth and hideth it self in the sand or dust of the high-way watching for men or beast that pass that way. He notes the subtilty of that Tribe, which should conquer their enemies more by craft and cunning than by strength or force of armes.

18 I have waited for thy salvation, O LORD *y*.

y I do earnestly wait and hope and pray for thy helping hand to save me and my posterity, from the manifold temporal calamities which I foresee will come upon them, and especially from spiritual & eternal mischiefs by that *Messiah*, which thou hast promised. *Jacob*, in the midst of his great work, doth take a little breathing, and finding himself weakned by his speech to his children, and drawing nearer death, he opens his arms to receive it, as the thing for which he had long waited, as the onely effectual remedy and mean of Salvation or deliverance from all his pains and miseries, and particularly from his present horrours upon the contemplation of the future state of his children. And this pathetical exclamation may look either, 1. backward to the state of the tribe of *Dan*, which he foresaw would be deplorable, both for its great straits and pressures of which see *Jos.* 19. 47. *Judg.* 1. 34. and especially for that Idolatry, which that Tribe would introduce, and promote, *Judg.* 18. 30. and 1 *King.* 12. 29. whereby they would ruine themselves and most of the other tribes with them. Or 2. forward, to the doubtful and miserable condition of *Gad*.

19 Gad, a troup *z* shall overcome him: but he shall overcome at the last *a*.

z (*i. e.*) *Troops* of enemies shall frequently invade his country, and for a time conquer and spoil it. And so it came to pass, because the inheritance of that tribe lay beyond *Jordan*, near to the *Ammonites* and *Moabites* two inveterate enemies of *Israel*, and to other hostile nations on the East. *a* Or, *afterward*. This was fulfilled 1 *Chron.* 5. 18. *&c.* He shews that the events of the Wars should be various, but *Gad* should one time or other spoil his spoilers. See *Deut.* 33. 20.

20 Out of Asher *b*, his bread *shall be* fat *c*, and he shall yield royal dainties *d*.

b (*i. e.*) Out of the land of *Asher*. Or, *As for* or *concerning Asher*. *c* His bread-corn shall be fuller and sweeter and better than ordinary. *d* Not onely oyl for Ointments, but also delicious and excellent fruits fit to be presented to a King. See *Deut.* 33. 24, 25.

21 Naphtali is a hind let loose *e*: he giveth goodly words *f*.

e Not pursued by hunters, nor shut up in some little enclosure, but wholly left to its own freedom to feed upon the best pastures; See *Deut.* 33. 23. Or, free from the yoke, which they, together with the other Tribes, did bear in *Egypt*, free from its former restraints, which make it run away more swiftly. So it may note their nimbleness and expedition either in encountring enemies, or in avoiding dangers. See *Judg.* 4. 6, 10. and 5. 18. Or like a tame hind, left to its liberty; in which the owner takes delight, as *Prov.* 5. 19. For he seems to be commended rather for arts of Peace, then War. And this may note that his temper and conversation was civil, obliging, and amiable, which sense the next words favour. *f* His speeches and discourses with others, are fair and friendly and winning. It is not strange, that this Tribe was generally of a sweeter disposition than others, seeing it is commonly observed that there is a great difference in the tempers of people of divers Provinces or cities bordering one upon another. But this verse may be otherwise rendred according to the opinion of a late learned writer. *Napthali* is *a tree* (so the *Hebrew* word signifies, onely *jod* is inserted here, as it is in the same word, *Isa.* 1 29. and 61. 3.) *shot forth* or *spread forth*, (into many branches: for the *Hebrew* verb *Shalach* is oft used concerning trees, and their shooting forth of branches, as *Psal.* 80. 11. *Ezek.* 17. 6. and 31. 5.) *sending forth goodly branches*, the word *imre*, which is by others rendred *words*, here signifying *branches*, as either the same word or one coming from the same root and consisting of the same radical Letters is taken *Isa.* 17. 6, 9. And it is usual in the *Hebrew* language for two words coming from the same root to exchange their significations. And this interpretation is favoured by the antient Interpreters, the LXX, and one of the *Arabick* Manuscripts, which make *Naptuali* here to be compared to a goodly tree bringing forth excellent fruit.

22 Joseph is a fruitful bough *g*, *even* a fruitful bough by a well *h*, whose † branches run over the wall *i*.

† Heb. *daughters.*

g In regard of those two numerous Tribes which proceeded from his two sons. *h* Or, *fountain*, or water-course, which situation doth much further the growth of trees. See *Psal.* 1. 3. and *Ezek.* 19. 10. *i* (*i. e.*) Which is planted by a wall, whose heat furthers its growth, no less than the moisture of the water doth.

23 The archers *k* have sorely grieved him *l*, and shot at him, and hated him:

k (*i e.*) His adversaries, as well his own brethren, as his Master and Mistress. *l* With their scoffes and slanders and injuries, which in Scripture are oft compared to *Arrows*.

24 But * his bow *l* abode in strength, and the armes of his hands were made strong, by the hands of the mighty *God* of Jacob *m*: from thence is the Shepherd, the stone of Isral *n*.

* Job 29. 20.

l Wherewith he opposed his enemies, which was no military bow, but that which he opposed to all their injuries, to wit, his own vertue, his innocence, his patience, his temperance, his faith and hope in God, whereby he resisted and vanquished all the temptations and difficulties, which he met with, so that all his enemies could neither defile, nor destroy, him. *m* (*i. e.*) Of my God, the noun for the pronoun, which is frequent. When men forsook and persecuted him, my God and his God stood by him, He sheweth, that it was not *Josephs* Wisdom or Courage, but Gods gracious assistance, that made him conquerour. *n* Either 1. From that great deliverance vouchsafed by God to *Joseph* it is, that *Israel* or *Jacob* hath a shepherd to feed him, a stone to lay his head upon, as once he did, *Gen.* 28. 11. or a rock of refuge to flie to in his great distresses, or a foundation stone or corner stone or pillar to sustain and preserve *Jacobs* house. Or rather 2. *from the hands of the mighty God of Jacob*, last mentioned, or *from the God* of his *father*, as it follows the next verse. So the sense is this, Though *Joseph* was a blessed instrument in this wonderful work, yet the God of *Jacob* was the chief authour of it, by whose wise and merciful providence it was so ordered that *Joseph* should be first sold, and afterward advanced, and all in order to this end,

end, that his *Israel*, with whom he hath been pleased to make a gracious and everlasting Covenant, should have a shepherd to feed him in the time of Famine, and a stone or rock to support him.

25 *Even* by the God of thy father *o*, who shall help thee, and by the Almighty, who shall bless thee, with blessings of heaven above *p*, blessings of the deep that lieth under *q*, blessings of the breasts and of the womb *r*.

o Here he explains and determines that doubtful expression *from thence*, by adding, even *by* (or rather *from*, as this particle *Mem* properly signifies, and was just now used) *the God of thy father*, *i.e.* who hath chosen and loved thy father, and made a league with him, and blessed him with all manner of blessings. *p* (*i. e.*) The sweet and powerful influences of the heavenly bodies, and the dews and rains which fall from heaven, whereby the fruits of the earth are produced in great plenty. See *Levit.* 26. 4. *Deut.* 28. 12. and 33. 14. *q* (*i.e.*) Of that great sea of waters both about the earth and in the earth, whence come those springs and rivers by which the earth is moistned and made fruitful. See *Gen.* 1. 2. and 7. 11. and *Deut.* 8. 7. *r* Whereby both men and beasts shall be greatly multiplied and abundantly supplied with all necessaries.

26 The blessings of thy father have prevailed above the blessings of my progenitors *s*; unto the utmost bound of the everlasting hills *t*, they shall be ‖ on the head of Joseph, and on the crown of the head of him that was separate from his brethren *u*.

s The blessings which I thy Father have conferred upon thee are much more considerable than those which I received from my father *Isaac* or from my grandfather *Abraham*. This was true, 1. in the extent of the blessings. *Ishmael* was excluded from *Abrahams* blessing, and my brother excluded from *Isaacs* blessing, but both *Josephs* children are comprehended in *Jacobs* blessing. 2. In the distinctness and clearness of them. For that land of *Canaan*, which was transmitted to *Isaac* and to *Jacob* onely in the general, was now in some sort particularly distributed to *Joseph* and to the rest of his brethren, as afterwards it was by *Joshua*. 3. in the nearness of the accomplishment. Now there was a more likely prospect of the multiplication of their seed, then there was to *Abraham* or *Isaac*, and in not very many years after this they multiplied to astonishment, and drew nearer to the possession of the promised land. *t* These words seem to note the duration of *Josephs* blessing, that it should continue *even to the bounds of the everlasting* or *lasting* or *antient hills*, *i. e.* as long as the most solid and stable mountains shall last, *i. e.* for ever. Perpetuity is described by the continuance of the Mountains, as *Isa.* 54. 10. or of the Sun and Moon, as *Psal.* 72. 5, 7, 17. or of the heavens and earth, as *Mat.* 5 18. In the foregoing words of this verse he commends these blessings from their excellency above all former blessings, and here he commends them from their durableness. ‖ Or, *let them be.* For this may be a prayer to God that these blessings may be constant and perpetual. *u* So he was, when he was sold into *Egypt*, and abode there in the court when his brethren were in *Goshen*, or, *the crowned of* or *among his brethren*, *i. e.* who, though he was once scorned and trampled upon by his brethren, yet now is highly honoured and advanced above them. Others, *the Nazarite of* or *among his brethren*, as he may be called either for his purity and sanctity, or for his eminency and dignity. But we must remember that the *Nazarites* were as yet unknown, being instituted long after this time.

27 Benjamin shall ravine *as* a wolf *x*: in the morning he shall devour the prey: and at night he shall divide the spoil *y*.

x He notes the warlike and fierce disposition and carriage of that Tribe. Instances whereof we have, *Judg.* 3. 15. and 19. and 20. 1 *Sam.* 12. and 14. and 15. *y* This may be understood, either of the same wolf, which in the morning being more hungry and greedy devours his prey alone, but in the evening, being in some measure satisfied, is content that his brethren should share with him. Or rather of several sorts of wolves, whereof some hunt and devour alone, others hunt in couples or troups, and these divide the prey among themselves. He mentions both *morning* and *evening*, because there are the two seasons when the Wolves prey, and to note that this would be *Benjamins* carriage both in the first and last times of that Tribe, as indeed it was.

28 All these are the twelve tribes *z* of Israel, and this is it that their father spake unto them, and blessed them: every one according to his blessing *a* he blessed them.

z (*i. e.*) The Heads and Parents of the Twelve Tribes. A Metonymy of the effect. The tribes are generally accounted Twelve though they were Thirteen, because the Land was divided only into Twelve parts, *Levi* having no distinct part of his own. *a* (*i. e.*) According to that blessing which God in his purpose had allotted to each of them, which also he manifested unto *Jacob* by his Spirit. *Object.* There is no blessing here given to *Reuben*, *Simeon* and *Levi*, but rather a curse, how then is he said to bless every one of them? *Answ.* He blessed them all implicitly and really, though not expressly or in words, because he gave each of them a part in *Canaan*; and his taking away from *Reuben* onely the right of the first-born plainly supposeth that he left him his single portion and inheritance. And he might well be said to bless them all, because he left them all an interest in Gods Covenant, one article whereof, was the giving of *Canaan* or part of *Canaan* to them, and this was an earnest of the other branches or articles of it. Though it is probable he also added some short blessing or prayer to God for his blessing upon them all.

29 And he charged them, and said unto them, I am to be gathered unto my people: * bury me with my Fathers *b*, in the cave that is in the field of Ephron the Hittite. *chap. 47. 30

b In *Canaan*. Whereby he designed to withdraw their minds from *Egypt*, and fix them upon *Canaan*.

30 In the cave that is in the field of Machpelah, which is before Mamre *c*, in the land of Canaan, * which Abraham bought with the field of Ephron the Hittite, for a possession of a burying place. *chap. 23. 16

c He describes it so particularly, both for their direction, because they had been some years absent thence; and to express how much his heart was set upon this matter; and thereby to oblige them to the more careful performance of his command.

31 (* There they buryed Abraham, and Sarah, his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.) *chap. 23. 19 & 25. 9.

32 The purchase of the field, and of the cave that is therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons *d*, he gathered up his feet into bed *e*, and yielded up the Ghost, and was gathered unto his people.

d To wit, concerning the place of his burial. Whilest he was employed in that most solemn and religious work of blessing his children in the name and by the Spirit of God, he used as reverend a posture as his infirm Body would permit, and therefore is supposed to sit upon his beds side with his feet hanging downwards. And when he had finished that great work, and wearied himself with so long speech delivered with a most raised and affected mind, he composed himself to rest, and waited for the comfortable approach of his death, which speedily followed it.

CHAP. L.

1 AND Joseph fell upon his fathers face *a*, and wept upon him, and kissed him.

a And doubtless closed his eyes, as God had promised, *Gen.* 46. 4. which may be implied in this general phrase.

2 And Joseph commanded his servants the Physitians to imbalm his father *b*: and the Physitians imbalmed Israel.

b The dead Corps of his Father with Spices and Ointments and other things necessary for the preservation of the body from putrefaction as long as might be. This *Joseph* did partly because he would comply as far as he could with the *Egyptians*, whose custom this was, from whom also the Jews took it, 2 *Chron.* 16. 14. *John* 19. 39, 40. Partly to do honour and shew his affections to his worthy Father; and partly because this was necessary for the keeping of the body so long as the times of mourning and the journey to *Canaan* required *d*.

3 And forty days were fulfilled for him *c*, (for so are fulfilled the days of those which are embalmed) and the Egyptians † mourned for him threescore and ten days *d*. † Heb. *wept.*

c (*i. e.*) For his embalming; that so the Drugs or Spices which were applied might more effectually reach to all the parts of the dead body, and keep it from corruption. And the effect of their diligence, and so long continuance in this work was that bodies have been preserved uncorrupt for some thousands of years. *d* (*i. e.*) Thirty days, according to the custom of the Hebrews, *Numb.* 20. 29. *Deut.* 34. 8. to which doubtless the *Egyptians* in this case did accommodate themselves, besides the forty days spent in embalming him, which also was a time of mourning. And thus I suppose, the *Egyptians* reckoned those seventy two days which *Diodorus Siculus* saith they spent in mourning for their deceased Kings.

4 And when the days of his mourning were past,

Joseph ſpake unto the houſe *c* of Pharaoh, ſaying, if now I have found grace in your eyes, ſpeak, I pray you, in the ears of Pharaoh *f*, ſaying,

e The Houſhold or Family, namely thoſe of them which were chief in place and favour with the King. *f Joſeph* makes uſe of their interceſſion, either, 1. Leſt he might ſeem to deſpiſe them or to preſume too much upon his own ſingle intereſt. Or, 2. By engaging them in this matter to ſtop their mouths, who otherwiſe might have been ready enough to cenſure this action, which they would have a fair opportunity to do in *Joſephs* abſence. Or, 3. Becauſe it was the cuſtom here, as it was elſewhere, *Eſt.* 4. 2. that perſons in mourning habit might not come into the Kings preſence, partly becauſe they would not give them any occaſion of ſadneſs, and partly becauſe according to their ſuperſtitious conceits the ſight of ſuch a perſon was judged ominous.

5 * My father made me ſwear *g*, ſaying, Lo, I die: in my grave, which I have digged for me *h*, in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

* chap. 47. 29.

g Here is triple obligation upon *Joſeph*. 1 His duty to fulfil the will of the dead. 2. The obedience which he owed to his Fathers command. 3 The tye of a ſolemn Oath. All which had weight even with the Heathens, and were ſo many arguments to *Pharaoh* and his Courtiers. *h* According to the manner of thoſe antient and ſucceeding times. See 2 *Chron.* 16. 14. *Iſa.* 22. 16. *Matth.* 27. 60. In that large cave which *Abraham* bought for a burying place for his Family, *Jacob* had digged a particular and ſmall cell or repoſitory for himſelf, as others did after him upon the like occaſion. And this reaſon is prudently added, to ſhew that this deſire proceeded not from any contempt of *Pharaoh* or his Land, but from that common and cuſtomary deſire of perſons of all ages and Nations, to be buried in their Fathers Sepulchres.

6 And Pharaoh ſaid, Go up and bury thy father, according as he made thee ſwear *h*.

h The Heathens by the light of nature diſcovered the ſacredneſs of an Oath and the wickedneſs of perjury.

7 And Joſeph went up to bury his father: and with him went up all *i* the ſervants of Pharaoh *k*, the Elders of his houſe *l*, and all the Elders of the land *m* of Egypt.

i (*i. e.*) A great number of them, as that word is underſtood, *Matth.* 3. 5. and oft elſewhere. For many of them were aged and infirm, and many could not be ſpared from their attendance at Court, or upon their employments, &c. *k* Courtiers of an inferiour rank. *l* The chief Officers and under him Governours of his Family and Counſels, who uſed to reſide at or near the Court. *m* The great Officers Civil and Military, whoſe places of habitation and command were diſperſed in the ſeveral parts of the Land.

8 And all the houſe of Joſeph, and his brethren, and his fathers houſe: onely their little ones, and their flocks, and their herds *n*, they left in the land of Goſhen.

n And ſuch as were neceſſary to take care of them, which muſt needs be underſtood.

9 And there went up with him both chariots and horſemen *o* and it was a very great company.

o For their defence, in caſe of any oppoſition.

10 And they came to the threſhing-floor of Atad *p* which is beyond *q* Jordan, and there *r* they mourned with a great and very ſore lamentation *s*: and he made a mourning for his father ſeven days *t*.

p A man ſo called, or, *of thorn*, or *thorns*, as the word ſignifies, *Judg.* 9. 14. *Pſal.* 58. 9. So it might be a place either abounding or encompaſſed with thorns. *q* Or, *on this ſide*; for the word ſignifies both, and it may be taken either way here, the one in reſpect of *Egypt*, the other, in regard of the place in which *Moſes* wrote. It is certain they fetched a great compaſs, whether for the commodiouſneſs of the way for their charets, and for conveniencies for ſo great a company, or to prevent all jealouſies in the people as if they came thither with ill deſign, is not material. *r* Becauſe there was the entrance into that Countrey or Territory where he was to be buried. *s* The *Egyptians* though they were not much grieved nor concerned for *Jacobs* death, yet they uſed bitter cryes and lamentations, which poſſibly were made or aggravated by perſons hired and uſed upon ſuch occaſions. See *Jer.* 9. 17. *t* According to the cuſtom. ſee 1 *Sam.* 31. 13.

11 And when the inhabitants of the land, the Canaanites, ſaw the mourning in the floor of Atad, they ſaid, This is a grievous mourning to the Egyptians: wherefore the name of it was called ‖ Abel-Mizraaim, which is beyond Jordan.

‖ That is, *the mourning of the Egyptians.*

12 And his ſons did unto him according as he commanded them.

13 For * his ſons carried him into the land of Canaan, and buryed him in the cave of the field of Machpelah, which Abraham * bought with the field for a poſſeſſion of a burying-place of Ephron the Hittite, before Mamre.

* Act. 7. 16.
* chap. 23. 16.

14 And Joſeph returned into Egypt, he, and his brethren, and all that went with him to bury his father, after he had buried his father.

15 And when Joſephs brethren ſaw that their father was dead, they ſaid, Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they † ſent a meſſenger unto Joſeph, ſaying, Thy father did command before he died *u*, ſaying,

† Heb. *charged.*

u This looks like a lye; for *Jacob* either did not know this fact, or rather, was ſo well aſſured of *Joſephs* clemency and goodneſs, that he never feared his revenge. But guilt doth ſo awaken fear, that it makes a man never to think himſelf ſecure.

17 So ſhall ye ſay unto Joſeph, Forgive, I pray thee now, the treſpaſs of thy brethren, and their ſin: for they did unto thee evil: And now, we pray thee, forgive the treſpaſs of the ſervants of the God of thy father *x*. And Joſeph wept *y* when they ſpake unto him.

x For whoſe ſake pardon thoſe that join with thee in his worſhip. *y* Partly in compaſſion to their fear and trouble: And partly becauſe they ſtill retained a diffidence in his kindneſs after all his great and real demonſtrations of it.

18 And his brethren alſo, went and fell down before his face, and they ſaid, Behold, we *be* thy ſervants *z*.

z Ready and willing to undergo that ſervitude, into which we ſo wickedly ſold thee.

19 And Joſeph ſaid unto them, * Fear not: for *am* I in the place of God *a*?

* chap. 45. 5.

a It is Gods prerogative to take vengeance, which I dare not uſurp. See *Deut.* 32. 35. Or, Can I do what I pleaſe with you, without Gods leave? Therefore fear him rather than me, and upon your experience of his wonderful care and kindneſs to you, believe that God will not, and therefore that I neither can nor will, do you any hurt. But it is not unuſual to put the Hebrew *he* for *halo*, as it is *Gen.* 27. 36. 1 *Sam.* 2. 28. 2 *Sam.* 23. 19. 1 *Kings* 16. 31. &c. and ſo the words may be very well rendred, *Am* not I *under God*? *i. e.* Subject to his will, a miniſter of his Providence? Dare I deſtroy thoſe whom God ſo eminently deſigned to ſave? Dare I puniſh thoſe whom God hath pardoned?

20 But as for you ye thought evil againſt me *b*: but God meant it unto good, to bring to paſs, as it is this day, to ſave much people alive.

b Therefore I do not excuſe your guilt, though I comfort you againſt deſpondency.

21 Now therefore fear ye not: I will nouriſh you and your little ones *c*: And he comforted them, and ſpake † kindly unto them.

† Heb. *to their hearts.*

c Expect not only a free pardon from me, but all the kindneſs of a loving brother.

22 And Joſeph dwelt in Egypt, he and his fathers houſe: and Joſeph lived an hundred and ten years.

23 * And Joſeph ſaw Ephraims children, of the third generation *d*: the children *e* alſo of Machir the ſon of Manaſſeh, were † brought up upon Joſephs knees *f*.

* Numb. 32. 39
† Heb. *born.*

d Reckoning from and after *Ephraim*, *i. e. Ephraims* Grandchildrens children. So early did *Ephraims* priviledge above *Manaſſeh* appear, and *Jacobs* bleſſing, *Gen.* 48. 19. take place. *e* Heb. *Sons*. For though he had but one Son, viz. *Gilead*, by his firſt wife, yet he married a ſecond Wife, and by her had two other Sons, 1 *Chron.* 7. 16. which *Joſeph* lived long enough to ſee. Or under the name of children his grandchildren alſo might

might be comprehended. So there is no need of that Enallage of *Sons* for one Son, which we meet with in other places. *f* Laid upon *Josephs* lap or knees, where Parents use oftimes to take up and repose their Infants, to express their love to them and delight in them. And some observe, that it was an antient custom, in divers Nations that the Infant as soon as it was born was laid upon the Grandfathers knees. So it is an Ellipsis whereby one word is put for two, or under one Verb. See more of this phrase on *Gen.* 30. 3. and 48. 12.

* Heb. 11. 22. Exod. 3. 16. * chap. 15. 14. and 26. 3. and 35 12. and 46. 4.

24 And Joseph said unto his brethren, * I die: and God will surely visit you *g*, and bring you out of this land, unto the land * which he sware to Abraham, to Isaac, and to Jacob.

g (*i. e.*) Deliver you out of this place, where I foresee you will be hardly used after my decease; or, fulfill his promised kindness to you, as that word is used, *Gen.* 21. 1. *Exod.* 4. 31. There is a double visitation oft mentioned in Scripture, the one of Grace and Mercy, which is here meant, the other of Justice or Anger, as elsewhere.

* Exod. 13. 19. Josh. 24. 32. Acts. 7. 16.

25 And Joseph took an oath *h* of the children of Israel *i*, saying, * God will surely visit you, and ye shall carry up my bones *k* hence.

h For the same reason which moved *Jacob* to require an Oath from him, *Gen.* 47. 30, 31. *i* He saith not, *of his brethren*, but *of Israels children*, under which his Grandchildren are comprehended and seem principally intended here; either because his brethren were most of them dead, or rather because he knew that they were not to go out of *Egypt* in his brethrens time, but in their second or third Generation. *k* (*i. e.*) My dead body: but he mentions onely his bones, because part of his body was corrupted, and the other part, though preserved from corruption by the embalming, yet was so changed and adulterated with the Spices and other materials which they used, that it looked like another thing: Onely his bones remained intire and unchanged. *Quest.* Why did he not desire to be presently carried thither and buried there as his father did? *Answ.* 1. Lest he should disoblige the *Egyptians*, and provoke them against his brethren and children. The removal of his Father thither was necessary and forced from him by an Oath, but the order for the removal of himself would have been voluntary and designed, and therefore could not have escaped the censure of an ungrateful contempt of the Land of *Egypt*, which as it was thought good enough for him and his to live in, should have been judged so too for his burial. 2. That by these his remains his memory might be the longer and better preserved both with the *Egyptians*, who for his sake might shew kindness to his near Relations, and with the *Israelites*, to whom this was a visible pledge of their deliverance and an help to their Faith, and an obligation to them to persist in the true Religion.

26 So Joseph died, being an hundred and ten years old *l*: and they imbalmed him, and he was put in a coffin in Egypt.

l So for about Thirteen years of affliction he enjoyed Eighty years of Honour, and as much Happiness as Earth could afford him.

EXODUS.

THE ARGUMENT.

After the Death of Joseph, *who had sent for his Fathers house into* Egypt, *the Children of* Israel *exceedingly multiplied, notwithstanding* Pharaoh's *cruel oppressing of them; from under which, God, hearing their cry, brought them with a strong hand. Wherefore this book is called by the Greeks* Exodus, i. e. *a going forth, containing an historical accompt of passages for about one hundred and forty years, with the wonderful raising up of* Moses, *who, together with* Aaron, *were to be instruments of their deliverance, and accordingly after the inflicting ten dreadful Plagues upon* Pharaoh, *brought them into the Wilderness through the Red Sea, wherein* Pharaoh, *(his heart being hardned under all these Plagues) and all his host pursuing of them, were drowned, God having first instituted the Passeover as an abiding Sacrament to bring to their remembrance in after times this great deliverance.*

In their conduct through the Wilderness God gave them the signal mark of his presence in the pillar of a Cloud, and the pillar of fire, who notwithstanding their great, and reiterated murmurings gave them food, both bread, and flesh from Heaven, and drink out of the rock; and, when they were come to mount Sinai, *he there gave them the Moral Law, beside other both Politick, and Ecclesiastical Ordinances: Afterwards, the breaking of the Tables being occasioned by the Idolatry of the golden Calf, God graciously renewed his Covenant with them: There being also a Tabernacle, and Ark, and other things to be made by God's command, the bounty of the People, in order to the making, and furnishing thereof, is here set down, which being finished, the Tabernacle is anointed, and filled with the glory of God.*

* Psal. 10

* Act. 7.

CHAP. I.

* Gen. 46, 8. Exod. 6. 14.

1 NOW these are the names of the * children of Israel which came into Egypt *a*, every man and his houshold *b* came with Jacob.

a This list is here repeated that by comparing this small root with so vast a company of branches, as grew upon it, we may see the wonderful Providence of God in the fulfilling of his promises. *b* His Children and Grandchildren, as the word *house* is taken *Ruth* 4. 11. 2 *Sam.* 7. 11. 1 *King.* 21. 29.

2 Reuben, Simeon, Levi, and Judah.

3 Issacar, Zebulun, and Benjamin *c*.

c Who, though the youngest of all, is placed before *Dan, Naphtali*, &c. because these were the Sons of the handmaidens.

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the † loyns of Jacob, were * seventy souls *d*: for Joseph was in Egypt *already*.

† Heb. th

* Gen. 4

d Including *Jacob* and *Joseph* and his two Sons. See *Gen.* 46. 26, 27. and *Deut.* 10. 22. Or if they were but sixty nine they are called seventy by a round number, of which we shall have many instances.

6 And Joseph died, and all his brethren, and all that generation *e*.

e (*i. e.*) All that were of the same age with *Joseph* and his brethren.

* Gen. 1

7 * And the children of Israel were fruitful, and increased abundantly and multiplied *f*, and waxed exceeding mighty *g*, and the land was filled with them.

* Acts. 7.

f Here are many words, and some very emphatical, to express their incredible multiplication. *g* This may relate either to

* their

their numbers, which greatly added to their ſtrength, or to their conſtitution, to note, that their off-ſpring was ſtrong as well as numerous. Atheiſtical wits cavil at this ſtory and pretend it impoſſible that out of ſeventy perſons ſhould come above ſix hundred thouſand men within two hundred and fifteen years. Wherein they betray no leſs ignorance than impiety. For to ſay nothing of the extraordinary fruitfulneſs of the Women in *Egypt*, who oft bring forth four or five Children at one birth, as *Ariſtot.* notes *Hiſt. animal.* 7. 4. nor of the long lives of the men of that age, nor of the plurality of Wives then much in uſe, nor of the ſingular bleſſing of God upon the Hebrews in giving them Conceptions and Births without Abortion: All which are but very reaſonable ſuppoſitions, the probability of it may plainly appear thus; ſuppoſe there were only 200 years reckoned, and onely fifty perſons who did beget Children, and theſe begin not to beget before they be tvventy years old, and then each of them beget onely three Children. Divide this time now into ten times twenty years. In the firſt time of 50 come 150. In the ſecond, of 150 come 450. Of them in the third come 1350. Of them in the fourth 4050. Of theſe in the fifth 12150. Of theſe in the ſixth 36450. Of them in the ſeventh 109350. Of them in the eighth 328050. Of theſe in the ninth 984150. And of them in the tenth 2952450. If it be objected, that we read nothing of their great multiplication, till after *Joſephs* death, which ſome ſay was not above 50 years before their going out of *Egypt*, it may eaſily be replyed. 1. *This* is a great miſtake, for there were above 140 years between *Joſephs* death and their going out of *Egypt*, as may appear thus: It is granted that the Iſraelites were in *Egypt* about 210 or 215 years in all. They came not thither till *Joſeph* was near 40 years old, as is evident by comparing *Gen.* 41. 46. with *Gen.* 45. 6. So there reſts only 70 years of *Joſephs* Life, which are the firſt part of the time of *Iſraels* dwelling in *Egypt*, and there remain 145 years, being the other part of the 215 years. 2. That the *Iſraelites* did multiply much before *Joſephs* death, though Scripture be ſilent in it, as it is of many other paſſages confeſſedly true, cannot be reaſonably doubted. But if there was any defect in the numbers propoſed in the firſt 55 years, it might be abundantly compenſated in the 145 years ſucceeding. And ſo the computation remains good.

8 Now there aroſe up a new King *g* over Egypt, which knew *h* not Joſeph.

g (*i. e.*) Another King one of another diſpoſition, or intereſt, or Family: for the Kingdom of *Egypt* did oft paſs from one Family to another, as appears from the Hiſtory of the *Dynaſtes* recorded in antient writers. *h* Or, *acknowledged not*, the vaſt obligations which *Joſeph* had laid not onely upon the Kingdoms of *Egypt*, and the King under whom *Joſeph* lived, but upon all his Succeſſors, in regard of thoſe vaſt additions of wealth and power which he had made to that crown. This phraſe notes his ungrateful diſowning and ill requiting of *Joſephs* favours. For words of knowledge in Scripture commonly include the affections and actions, as men are oft ſaid not to know God, when they do not love nor ſerve him, and God is ſaid not to know men, when he doth not love them.

*Pſal. 105. 24.

9 And he ſaid unto his people, * Behold, the people of the children of Iſrael are more and mightier than we *i*.

i This was not a true, but an invidious, repreſentation and aggravation of the mattter, the better to juſtifie the ſeverities which he deſigned.

*Act. 7. 19.

10 Come on, * let us deal wiſely with them, leſt they multiply, and it come to paſs that when there falleth out any war *k*, they joyn alſo unto our enemies, and fight againſt us, and ſo get them up out of the land *l*.

k Which was not unuſual in that country. *l* Which they might eaſily learn from ſome of the *Hebrews* that they were in due time to do. And they were very unwilling to part with them, becauſe of the tribute and ſervice which they did receive and expect from them.

*Gen. 15. 13.

11 Therefore they did ſet over them taſk-maſters *m*, * to afflict *n* them with their burdens: and they built for Pharaoh treaſure-cities *o*, Pithom and Raamſes.

m Heb. *maſters of tribute*, who were to exact from them the tribute required, which was both mony and labour, that their purſes might be exhauſted by the one, their ſtrength by the other, and their ſpirits by both. *n* Or, *oppreſs*, or *humble*: to ſpend their ſtrength by exceſſive labours, and ſo diſenable them for the procreation of children. *o* Where they laid the Kings money, or corn, which is reckoned among treaſures, 2 *Chro.* 17. 12. and 32. 27. and wherein a great part of the riches of *Egypt* conſiſted: for they had corn enough not onely for themſelves, but to ſell to other countries: ſo that *Egypt* was accounted the granary of the *Roman* Empire. Or *defenced Cities*, in which Garriſons were to be placed, which ſeems beſt to agree with the place and uſe of them. For they were in the borders of the land, and among the *Iſraelites*, which appears concerning the one from *Gen.* 47. 11. (where the land in which they were placed is called *Rameſes*, which in *Hebrew* conſiſts of the ſame letters, with this *Raamſes*, and ſeems to be ſo called then by anticipation from the City of that name now built in it) and may be reaſonably preſumed concerning the other: and therefore it is moſt probable that they were built to keep the *Iſraelites* in ſubjection and to hinder them from going out of the land.

12 † But the more they afflicted them, the more they multiplyed *p*, and grew: and they were grieved *, becauſe of the children of Iſrael.

† Heb. *and as they afflicted them, ſo they multiplied, &c.*

p Through Gods over-ruling providence and ſingular bleſſing, vvhich God gave them purpoſely to haſten firſt their ſorer affliction, and next, and by that means their glorious deliverance. * Through envy and fear.

13 And the Egyptians made the children of Iſrael to ſerve with rigour *q*.

q Or, *cruelty*, or *tyranny*, with hard words and cruel uſage, without mercy or mitigation. This God permitted for wiſe and juſt reaſons. 1. as a puniſhment of their Idolatry, into which divers of them fell there, *Joſ.* 24. 14. *Ezek.* 20. 5, 7, 8. and 23. 8, 2. to wean them from the land of *Egypt*, which otherwiſe was a plentiful and deſirable land, and to quicken their deſires after *Canaan*. 3. to prepare the way for Gods glorious works and *Iſraels* deliverance.

14 And they made their lives bitter with hard bondage, * in morter, and in brick, and in all manner of ſervice in the field *r*: all their ſervice wherein they made them ſerve, *was* with rigour.

*Pſal. 81. 6.

r Which was the baſeſt and moſt laborious of all their ſervices.

15 And the King of Egypt ſpake to the Hebrew midwives *s*, (of which the name of one was Shiphrah, and the name of the other *s* Puah.)

s Such as not onely were employed about the *Hebrew* women, but were *Hebrews* themſelves, not *Egyptians*, as ſome ſuppoſe, as may appear, 1. becauſe they are expreſly called not *the midwives of the Hebrews*, but *the Hebrew midwives*. 2. The *Egyptian* midvvives vvould not vvillingly employ their time and pains among the meaneſt and pooreſt of ſervants, as theſe were. And if they were ſent in deſign by the King, he had loſt his end, which was to cover his cruelty with cunning, and to perſwade the people that their death was not from his intention, but from the chances and dangers of child-bearing. 3. the *Hebrew* women as they had doubtleſs midvvives of their own, ſo they would never have admitted others. 4. They are ſaid to *fear God*, *ver.* 17. 21. *t* You are not to think that theſe were the only midwives to ſo many thouſands of *Hebrew* vvomen, but they vvere the moſt eminent among them, and it may be for their excellency in that profeſſion called to the ſervice of ſome *Egyptian* Ladies, and by them knovvn to *Pharaoh*, vvho might therefore think by their ovvn intereſt and by the promiſe of great rewards or by ſevere threatnings to oblige them to comply with his deſires; and if he met vvith the deſired ſucceſs by them, he meant to proceed further and to engage the reſt in like manner.

16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee them upon the ſtools *u*, if it be a ſon, then ye ſhall kill him *x*: but it be a daughter, then ſhe ſhall live *y*.

u A ſeat uſed by vvomen vvhen ready to be delivered, conveniently framed for the midvvives better diſcharge of her office. *x* Which it was not difficult for them to do, without much obſervation. *y* Either 1. becauſe he feared not them, but the males onely; and ſome add, that he was adviſed by one of their magicians, that a male-child ſhould be born of the *Iſraelites*, who ſhould be a dreadful ſcourge to the *Egyptians*: or 2. they reſerved them for their luſt, or for ſervice, or for the increaſe of their people and the raiſing of a fairer breed for them.

17 But the midwives feared God *z*, and did not as the King of Egypt commanded them, but ſaved the men-children alive.

z More then the King, and therefore choſe to obey God rather than the King, their commands being contrary each to other.

18 And the King of Egypt called for the midwives, and ſaid unto them, Why have ye done

this thing, and have ſaved the men-children alive?

19 And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women are not as the Egyptian women, for they are lively *a*, and are delivered ere the midwives come in unto them *b*.

a Or, *vigorous* and active in promoting the birth of their own children: or, like *the beaſts*; which without any help of others bring forth their young. So the *Hebrew* word ſignifies, and ſo there is only a defect of the particle of ſimilitude, which is frequent, as I have noted before. *b* This might be no lye, as many ſuppoſe, but a truth concerning many of them, and they do not affirm it to be ſo with all. And ſo it might be, either becauſe their daily and exceſſive labours, joyned with the fears of the execution of the Kings command, whereof they ſeem to have gotten notice, did haſten their birth, as the ſame cauſes do commonly in other women, or becauſe they, underſtanding their danger, would not ſend for the Midwives, but committed themſelves to Gods providence and the care of ſome of their neighbours preſent with them. So here was nothing but truth, though they did not ſpeak the whole truth, which they were not obliged to do.

20 Therefore *c* God dealt well with the midwives: and the people multiplied, and waxed very mighty.

c Becauſe they feared God, and ſpared the children, *ver.* 17. whereby they expoſed themſelves to the Kings diſpleaſure, becauſe they would not offend God by murdering the children, which they might have done many times ſecretly, and therefore it was onely the fear of God, which reſtrained them from it.

21 And it came to paſs, becauſe the midwives feared God, that he made them houſes *d*.

d (*i.e.*) God greatly increaſed their Families both in children and poſterity, and in wealth and other outward bleſſings. So this phraſe is uſed *Gen.* 30. 30. *Deut.* 25. 9. 1 *Sam.* 2. 35. 1 *King.* 2. 24. and 11. 38. *Pſal.* 127. 1. As *houſes* are commonly put for families, ſo *building* is put for procreating of children, *Gen.* 16. 2. and 30. 3.

22 And Pharaoh charged all his people ſaying, Every ſon that is born, ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.

CHAP. II.

*1 Chron. 23. 13.

1 AND there went *a* * a man of the houſe of Levi *b*, and took *to wife* a daughter of Levi *c*.

a From the place of his abode to another place for the following purpoſe. *b* viz. *Amram*, *Exod.* 6. 20 *Numb.* 26. 58, 59. *c* Namely *Jochebed*, *Numb.* 26. 59. called a *daughter* not ſtrictly but more largely, to wit, a grandchild, as the words *father* and *Son* are oft uſed for a grandfather and a grandſon, as hath been ſhewed before. And ſo the word *ſiſter*, *Exod.* 6. 20. is to be taken largely, as *brother* is oft uſed for a couſin. This ſeems more probable, than that an *Iſraelite* ſhould marry his own ſiſter, which even heathens by the light of nature have condemned, eſpecially now when he had ſuch abundant choice elſewhere.

2 And the woman conceived and bare a ſon: and when ſhe ſaw him that he *was a* goodly *child*, ſhe * hid him three months.

* Act. 7. 20. Heb. 11. 23.

3 And when ſhe could not longer hide him *d*, ſhe took for him an ark of bulruſhes *e*, and daubed it with ſlime and with pitch * and put the child therein, and ſhe laid *it* in the flags *f* by the rivers brink.

d To wit, with ſafety to her ſelf, becauſe they now grew more violent in executing that bloody decree, and the child growing up was more likely to be diſcovered, eſpecially ſeeing the *Egyptians* dwelt among them, *Exod.* 3. 22. *e* That boats were made of ſuch materials in thoſe parts is evident from *Iſa.* 18 2. and from the teſtimonies of *Herod*, *Pliny*, and others. * *Slime* within, and *pitch* without. *f* Which grew near the rivers ſide, partly that the veſſel might not be carried away and overturned by the violence of the winds and water, and partly that the child might be ſooner diſcerned and more eaſily taken out thence by any kind hand, which ſhe hoped for.

4 And his ſiſter ſtood afar off *g*, to wit what would be done unto him.

g That ſhe might not be thought to have laid the child there, or to be related to it.

5 And the daughter of Pharaoh came down to waſh *her ſelf* at the river, and her maidens walked along by the river ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened *it*, ſhe ſaw the child: and behold the babe wept. And ſhe had compaſſion on him, and ſaid, This is *one* of the Hebrews children *h*.

h This ſhe might very probably gueſs both from the circumſtances in which ſhe found him, and from the ſingular fairneſs and beauty of the child, far differing from the *Egyptian* hew, and ſhe might certainly know it by its circumciſion.

7 Then ſaid his ſiſter to Pharaohs daughter, Shall I go, and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee?

8 And Pharaohs daughter ſaid unto her, Go: And the maid went and called the childs mother.

9 And Pharaohs daughter ſaid unto her, Take this child away and nurſe it for me, and I will give thee thy wages. And the woman took the child, and nurſed it.

10 And the child grew, and ſhe brought him unto Pharaohs daughter, and he became her ſon *i*. And ſhe called hi name || Moſes *k*: and ſhe ſaid, Becauſe I drew him out of the water.

|| That is, *drawn out.*

i By adoption, *Heb.* 11. 24. For as *Philo* reports, ſhe, though long married, had no child of her own; and therefore treated him as her own, and gave him royal education and inſtruction: ſee *Act.* 7. 21. *k* It matters not whether this be an *Egyptian* name, or an *Hebrew* name anſwering to it in ſignification, ſeeing the meaning of it is here explained.

11 And it came to paſs in thoſe days *l*, when Moſes was grown *m*, that he went out unto his brethren *n*, and looked on their burdens, and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

l Whileſt *Moſes* lived at court, and was owned as the ſon of *Pharaohs* daughter, and, as ſome write, deſigned to ſucceed *Pharaoh* in the Throne. *m* To maturity, being 40 years old, *Acts.* 7. 23. *n* Partly by natural affection and inclination, that he might learn the ſtate of his brethren, and help them as occaſion ſhould offer it ſelf; and partly by divine inſtigation, and in deſign, that he might give ſome manifeſtation to them that he was raiſed and ſent of God to deliver them, as may be gathered from *Act.* 7. 25.

12 And he looked this way and that way *o*, and when he ſaw that there was no man, he ſlew the Egyptian *p*, and hid him in the ſand.

o Not from conſcience of guilt in what he intended, but from humane and warrantable prudence. *p* This action of *Moſes* was extraordinary, and is not to be juſtified by the common right of defending the oppreſſed, which belongs not to private perſons, *Rom.* 12 19. but only by his divine and ſpecial vocation to be the ruler and deliverer of *Iſrael*. Which call of his, howſoever manifeſted, whether by his father, as *Joſephus* ſaith, or immediately to himſelf, was evident to his own conſcience, and he gave this as a ſignal to make it evident to the people.

13 And when he went out the ſecond day *q*, behold, two men of the Hebrews ſtrove together: And he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow?

q The next day after that atchievement he returns to execute the office in which God had ſet him, as a Judge, whoſe work it is both to deſtroy enemies and to reconcile brethren.

14 And he ſaid, Who made thee † a Prince and a judge over us? intendeſt thou to kill me, as thou killedſt the Egyptian? and Moſes feared *r*, and ſaid, Surely this thing is known.

† Heb. *a man, a Prince.*

r Through the weakneſs of his faith, which afterwards growing ſtronger, *he feared not*, that which now he did fear, the *wrath of the King*, Heb. 11. 27. Diſtinguiſh the times, and Scriptures agree which ſeemed to claſh together.

15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes *s*. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſate down by a well.

s Not

s Not out of zeal to punish a murderer, but to secure himself from so dangerous a person, probably supposing that this was the man foretold to be the scourge of *Egypt*, and the deliverer of *Israel*.

Or, *Princes*. 16 Now the || Priest *t* of Midian had seven daughters, and they came and drew water, and filled the troughs to water their fathers flock.

t Not of Idols, for then *Moses* would not have married into his family, but of the true God, for some such were in those antient times, here and there, as appears by *Melchisedeck*, though his manner of worshipping God might be superstitious and corrupt: Or the Hebrew *Cohen* may here signify a *Prince*, or *a Potentate*, as *Gen.* 41. 45. Nor doth the employment of his daughters contradict that translation, both because principalities were then many of them very small and mean, and because this employment then was esteemed noble and worthy of great mens daughters, as appears from *Gen.* 24. 15. and 29. 6. &c.

17 And the shepherds came and drove them away *u*: but Moses stood up and helped them *x*, and watered their flock.

u That they might enjoy the fruit of their labours, and make use of the water which they had drawn for their own cattle. x Either by perswading them with fair words, or by force, for *Moses* was strong and full of courage and resolution, wherewith the Shepherds were easily daunted.

18 And when they came to Reuel their father *x*, he said, How is it that you are come so soon to day?

x Either 1. Strictly, and then he is the same who elsewhere is called *Jethro*, *Exod.* 3. 1. and 18. oft-times, and, as some think, *Hobab*, *Judg.* 4. 11. Or 2. largely, *i. e.* their grandfather, for such are oft called *fathers*, as *Gen.* 31. 43. 2 *King.* 14. 3. *&c.* and 16. 2. and 18. 3. so he was the father of *Jethro*, or *Hobab*, *Numb.* 10. 29.

19 And they said, an Egyptian *y* delivered us out of the hand of the shepherds, and also drew water enough *z* for us, and watered the flock.

y So they guessed him to be by his habit and speech, or he told them that he came from thence. z Heb. *in drawing drew*, which notes that he drew it very diligently and readily, which caused their quick return.

20 And he said unto his daughters, And where is he? why is it that ye have left *a* the man? Call him, that he may eat bread.

a Heb. *have left thus*, or *now*, at this time of the day, when it is so late, and he a stranger and traveller.

21 And Moses was content *b* to dwell with the man, and he gave Moses Zipporah his daughter *c*.

b Or, *consented* to his desire or offer. And so his present and temporary repose there is turned into a settled habitation. c Whom *Moses* married not instantly, but after some years of acquaintance with the family, as may probably be gathered from the youngness and uncircumcisedness of one of his sons 40 years after this, *Exod.* 4. 25. In which time as *Moses* would not fail to instruct them in the knowledge of the true God, which he was able excellently to do, so it is likely he had succeeded therein in some measure, and therefore married *Zipporah*.

22 And she bare him a son, and he called his
* chap. 18. 3. name * Gershom: for he said, I have been * a
* Heb. 11. 13, 14. stranger in a strange land.

23 And it came to pass in process of time *d*, that the King of Egypt *e* died, and the children
*Numb. 20. 6. of Israel * sighed † by reason of the bondage, and they cryed, and their cry came up unto God, by reason of the bondage.

d Heb. *in those many days*, viz. in which he lived or abode there, *i. e.* after them. *In* is put for *after* here, as it is *Numb.* 28. 26. *Isa.* 20. 1. *Mark* 13. 24. compared with *Mat.* 24. 29. *Luk.* 9. 36. After 40 years, as appears by comparing *Exod.* 7. 7. with *Act.* 7. 30. e And after him one or two more of his sons or Successors, and the rest who sought for *Moses* his life, *Exod.* 4. 19. † Because though their great oppressor was dead, yet they found no relief, as they hoped to do.

24 And God heard their groaning, and God
* Gen. 15. 14. and 46. 4. remembred his * Covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Is-
† Heb. *knew*. * chap. 3. 7. rael, and God † * had respect unto *them f*.

f Heb. *knew* them, so as to pity and help them, as words of knowledge are oft used, as *Psal.* 1. 6. and 31. 7. he, who seemed to have rejected them, now owned them for his people, and came for their rescue.

CHAP. III.

1 NOW Moses kept the flock of Jethro *a* his father in law, the Priest of Midian: and he led the flock to the back-side of the desert *b*, and came to the mountain of God *c*, even to Horeb *d*.

a Either the same with *Reuel*, or his son, who upon his fathers death, succeeded into his office. See *Exod.* 2. 18. b To its innermost parts which were behind *Jethro's* habitation and the former pastures, whither he went to fresh pastures. c So called, either as an high or eminent mountain: or, from the vision of God here following: See *Act.* 7. 30. or by anticipation, from Gods glorious appearance there and giving the law from thence. *Exod.* 18. 5. and 19. 3. See also 1 *King.* 19. 8. d Called also *Sinai*, *Exod.* 19. 1. *Act.* 7. 30. Or *Horeb* was the name of the whole tract or row of mountains, and *Sinai* the name of that particular mountain where this vision hapned and the law was delivered: Or *Horeb* and *Sinai* were two several tops of the same mountain.

2 And the Angel of the LORD *e* appeared unto him in a * flame of fire *f* out of the midst *Deut. 33. 16. of a bush, and he looked, and behold, the bush burned with fire, and the bush was not consumed *g*.

e Not a created Angel, but the Angel of the covenant, Christ Jesus, who then and ever was God, and was to be man and to be sent into the world in our Flesh as a messenger from God. And these temporary apparitions of his were presages or fore-runners of his more solemn mission and coming, and therefore he is fitly called an Angel. That this Angel was no creature plainly appears by the whole context, and specially by his saying *I am the Lord*, &c. The Angels never speak that language in Scripture, but, *I am sent from God*, and *I am thy fellow-servant*, &c. And it is a vain pretence to say that the Angel as Gods Ambassadour speaks in Gods name and person. For what Ambassadour of any King in the world did ever speak thus, *I am the King*, &c. Ministers are Gods Ambassadours, but if any of them should say, *I am the Lord*, they would be guilty of blasphemy, and so would any created Angel be too, for the same reason. f Whereby was fitly represented Gods Majesty and purity and power. g Which doubtless represented the condition of the Church and people of *Israel*, who were now in the fire of affliction, yet so as that God was present with them, and that they should not be consumed in it, whereof this vision was a pledge.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him * out of the *Deut. 33. 16. midst of the bush, and said, Moses, Moses *h*; and he said, Here am I.

h He doubles the name, partly to shew kindness and familiarity, and principally to make *Moses* more attentive to the business before him.

5 And he said, Draw not nigh hither *i*, * put *Act. 7. 33. off thy shoes from off thy feet *k*, for the place whereon thou standest, is holy ground *l*.

i Keep thy distance; whereby he checks his curiosity and forwardness, and works him to the greater reverence and humility. Compare *Exod.* 19. 12, 21. *Jos.* 5. 15. k This he requires as an act and token, 1. of his reverence to the divine Majesty then and there eminently present. 2. of his humiliation for his sins whereby he was unfit and unworthy to appear before God: for this was a posture of humiliation, 2 *Sam.* 15. 30. *Isa.* 20. 2, 4. *Ezek* 24. 17, 23. 3. of purification, from the filth of his feet or ways or conversation, that he might be more fit to approach to God. See *Job.* 13. 10. *Heb.* 10. 22. 4. of his submission and readiness to obey Gods will, for which reason slaves used to be barefooted. l With a relative holiness at this time, because of my special presence in it.

6 Moreover, he said, * I am the God of thy *Mat. 22. 32. father, the God of Abraham, the God of Act. 7. 32. Isaac, and the God of Jacob *m*. And Moses hid his face: for he was afraid to look upon God *n*.

m The God ingaged to them by covenant or promise, which I am now come to perform. n As other excellent servants of God have been through the sense of their own meanness and sinfulness, and of Gods Majesty and holiness. See *Gen.* 18. 13. and 17. 3. 1 *King.* 19. 13. *Isa.* 6. 2, 5. *&c.*

7 And the LORD said, I have surely seen *o* the affliction of my people which are in Egypt,
* chap. 2. 23. and * have heard their cry, by reason of their task-masters: for I know their sorrows,

o Heb. *In seeing I have seen, (i. e.)* I have seen and observed it diligently, accurately, and certainly for so much the doubling of the verb signifies.

8 And I am come down *p* to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large *q*, unto a land flowing with milk and honey *r*, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jubusites *s*.

p This word notes Gods manifestation of himself and his favour, and giving help from heaven. See *Gen.* 18. 21. *q* So it was not onely comparatively to *Goshen*, where they now dwelt, and to the number of the *Israelites* at that time, but absolutely, if you take the land of promise according to its true and first and antient bounds of it, as you have them described, *Gen.* 15. 18. *Deut.* 1. 7. and 11. 24. and not according to those narrow limits to which they were afterwards confined for their unbelief, sloath, cowardise and impiety. *r (i. e.)* A bounding with the choicest fruits both for necessity and for delight. The excellency, and singular fruitfulness of this land, howsoever denied or disputed by some ill minded persons is sufficiently evident, 1. from express testimony not onely of *Moses*, *Deut.* 8. 7, 8, 9. but also of the spies who were sent to view it, and, though prejudic'd against it, yet acknowledged it, *Numb.* 13. 27. and of the holy Prophets that lived long in it, as *David*, *Psal.* 106. 24. *Joel* chap. 2. 3. and *Ezekiel*, who calls it *the glory of all lands*, *Ezek.* 20. 15. Which it it had not been true, it is ridiculous to think that they durst have said and writ so, when the people with whom they contested, and thousands of other persons there and then living, were able to confute them. After them *Josephus*, and St. *Hierom*, and others since who lived long in that land, have highly commended it. And whereas *Strabo* speaks of the barrenness of the soil about *Jerusalem*, that is true, but by himself it is limited to the compass of 60 furlongs from *Jerusalem*. And if at this day the land be now grown barren in a great measure, it is not strange considering both the great neglect and sloth of the people as to the improvement of it, and the great wickedness of its inhabitants for which God hath threatned *to turn a fruitful land into barrenness*, *Psal.* 107. 34. *s* These people are diverslly numbred, there are ten sorts reckoned, *Gen.* 15. 19, 20, 21. and seven, *Deut.* 7. 1. and here but six, because some of them were either destroyed or driven out of their land by others; or did by choice and design remove to some other place, as many in those times did, though it be not mentioned in Scripture: or by cohabitation and marriages with some of the other people did make a coalition and were incorporated with them and so their name was swallowed up in the other; or because the names of some of these people, as particularly *the Canaanites*, and the *Amorites*, were used sometimes more strictly, and sometimes more largely, so as to comprehend under them the other people, as the *Girgashites*, &c. whence it comes to pass that all the rest go under the names of the *Canaanites*, *Gen.* 13. 7. and of the *Amorites* in some places of Scripture, as hath been shewed.

9 Now therefore behold the cry * of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

* Either in prayer; or rather forced by their oppressions, as the next clause explains it.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

* See *Isa.* 6. 5. *Jer.* 1. 6. 11 And Moses said unto God, * who am I *t*, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

t What a mean, inconsiderable person am I, how unworthy and unfit for that employment. He was more forward in the work 40 years ago, by reason of the fervours of his youth, his inexperience in affairs, the advantage of his power and interest in the Court, by which he thought he could and should procure their deliverance. But now age had made him cool and considerate, the remembrance of his brethrens rejection of him, when he was a great man at Court, took away all probability of prevailing with them to follow him, much more of prevailing with *Pharaoh* to let them go. Thus *Moses* falls into that distemper to which most men are prone, of measuring God by himself, and by the probabilities or improbabilities of second causes.

12 And he said, Certainly I will be with thee; and this shall be a token unto thee *u*, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

u Either 1. this vision, or 2. the fulfilling of this promise that *I will be with thee* by signs and wonders and a strong hand; or rather 3. this which here follows, that he and *Israel* should serve God there. Signs indeed are commonly given from things past or present, but sometimes from things to come, as here and 1 *Sam.* 2. 34. *Isa.* 7. 13, 14. and 9. 6. &c. *Quest.* How could *Moses* be confirmed in his present calling and work by a thing yet to come? *Answ.* Such things if they were single and the onely evidences of a mans calling might leave some ground for suspition: but when they are accompanied with other signs as it is here and in the other places produced, they are of great use for the corroboration of a mans faith. *Moses* was otherwise assured of the presence and power and faithfulness of that God who spake to him and was to expect more assurances that God would be with him to help him in and carry him through his work. And as an evidence that this work of bringing *Israel* out of *Egypt* should be compleated, he gives him a promise that he should serve God in that place: which promise coming from God, he knew to be as infallibly certain, as if it were already come to pass, and therefore this was an apt mean to strengthen his faith in his present undertaking.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name *x*? what shall I say unto them?

x Since I must go to them in thy name, and thou hast variety of names and glorious titles, and some of them are ascribed to Idols, not onely by the *Egyptians*, but by too many of thy own people; what name shall I use, whereby both thou maist be distinguished from false Gods, and thy people may be encouraged to expect deliverance from thee?

14 And God said unto Moses, I AM THAT I AM *y*: And he said, Thus shalt thou say unto the children of Israel, I AM † * hath sent me unto you.

* chap. 6. 3. 2 Cor. 1. 20. Heb. 13. 8. Rev. 1. 4.

y A most comprehensive and significant name, and most proper for the present occasion. It notes 1. the reality of his being: whereas *Idols are nothings*, 1 *Cor.* 8. 4. all their divinity is only in the fancies and opinions of men. 2. the necessariness, eternity, and unchangeableness of his being: whereas all other beings once were not, and, if he please, they shall be no more, and all their being was derived from him, and wholly depends upon him; and he only is by and from himself. 3. the constancy and certainty of his nature and will and word: The sense is, I am the same that ever I was, the same who made the promises to *Abraham* &c. and am now come to perform them, who as I can do what I please, so I will do what I have said. Heb. *I shall be what I shall be.* He useth the future tense, either, 1. because that tense in the use of the *Hebrew* tongue comprehends all times, past, present, and to come, to signify that all times are alike to God, and all are present to him, and therefore what is here *I shall be* is rendred *I am* by Christ, *Joh.* 8. 58. See *Psal.* 90. 4. 2 *Pet.* 3 8. or 2. to intimate, though darkly, according to that state and age of the Church, the mystery of Christs incarnation, *I shall be what I shall be*, *i e.* God-man, and I who now come in an invisible, though glorious, manner, to deliver you from this temporal bondage, shall in due time come visibly and by incarnation to save you and all my people from a far worse slavery and misery, even from your sins, and from wrath to come. Of this name of God see *Rev.* 1. 4. 8. and 16. 5. † Heb. *Jehovah*, a word of the same root and signification with *I am*. See *Exod.* 6. 3. This he adds because God was best known to the *Israelites* by that name, and to shew that though he had given himself a new name, yet he was the same God.

15 And God said moreover unto Moses, thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my Name for ever, and this is my memorial *z* unto all generations.

z By which I will be remembred, owned, and served by my people, and distinguished from all others. See *Psal.* 102. 12. and 105. 13.

16 Go and * gather the Elders *a* of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely

* chap. 4. 29.

ly

ly visited you, and *seen* that which is done to you in Egypt.

a Either by age, or rather by Office and authority. For though they were all slaves to the *Egyptians*, yet among themselves they retained some order and government, and had doubtless some whom they owned as their Teachers and rulers, as heads of Tribes and Families, *&c.*

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and hony.

18 And * they shall hearken to thy voice, and thou shalt come, thou and the elders of Israel unto the King of Egypt, and you shall say unto him, The LORD * God of the Hebrews hath met with us *b*; and now let us go, (we beseech thee) three days journey *c* into the wilderness that we may sacrifice to the LORD our God *d*.

*chap. 4. 31.

* chap. 5. 3.

b Hath appeared to us, expressing his displeasure for our neglect of him, and his will that we should do what follows. *c* To *Sinai*, which, going the nearest way, was no further from *Egypt*: for here God had declared he would be served, *ver.* 12. *Quest.* Was not this deceitfully and unjustly spoken, when they intended to go quite away from him? *Ans.* No: for 1. *Pharaoh* had no just right and title to them to keep them in bondage, seeing they came thither only to sojourn for a time, and by *Joseph* had abundantly paid for their habitation there, and therefore they might have demanded a total dismission. 2. *Moses* doth not say any thing which is false, but onely conceals a part of the truth, and he was not obliged to discover the whole truth to so cruel a Tyrant and so implacable an enemy. 3. *Moses* cannot be blamed, both because he was none of *Pharaohs* subjects, and because herein he follows the direction and command of his master that sent him, And God surely was not obliged to acquaint *Pharaoh* with all his mind, but onely so far as he pleased. And it pleased him for wise and just reasons to propose onely this to *Pharaoh*, that his denial of so modest a request (which God foresaw) might make his Tyranny more manifest, and Gods vengeance upon him more just and remarkable. *d* Which they could not do freely and safely in *Egypt*, *Exod.* 8. 26.

19 And I am sure *e* that the King of Egypt will not let you go, || no not by a mighty hand *f*.

Or, *but by strong hand.*

e I know it infallibly before hand. *f* Though he see and feel the miraculous and dreadful works of a strong, yea almighty hand, yet he will not consent to your going: Which the History makes good. Nor did he let them go till he could hold them no longer, till the fear of his own Life and the clamours of his people forced him to give way to it. And yet, after that he repents of his permission and laboured to bring them back again. Others *but* or *except by a strong hand*, *i. e.* except by my almighty power he be forced to it. Both Translations come to the same sense.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians *g*, and it shall come to pass, that when ye go, ye shall not go empty:

g So that they shall readily grant what the *Israelites* desire. See *Exod.* 12. 36.

22 * But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of Gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters, and ye shall spoil || the Egyptians *h*.

*chap. 11. 2. Gen. 15. 14.

Or, *Egypt.*

h Whether this was just or no, see on *Exod.* 12. 36.

CHAP. IV.

1 AND Moses answered and said, But behold, they will not believe me *a*, nor hearken unto my voice: for they will say, the LORD hath not appeared unto thee.

a Which he conjectured both from reason, because the greatness and strangeness of the deliverance made it seem incredible, and their minds were so oppressed with cares and labours, that it was not likely they could raise them up to any such expectation; and from the experience which he had of them forty years before, when their deliverance by his means and interest at Court seemed much more credible, then now it did.

2 And the LORD said unto him, What is that in thine hand? And he said, a Rod.

3 And he said, cast it on the ground. And he cast it on the ground, and it became a Serpent *b*: And Moses fled from before it.

b (*i.e.*) Was really changed into a serpent, whereby it was intimated what and how pernicious his Rod should be to the *Egyptians*.

4 And the LORD said unto Moses, put forth thine hand, and take it by the tail *c*: And he put forth his hand and caught it, and it became a Rod in his hand:

c The dangerous part: whereby God would try *Moses* his Faith, and prepare him for the approaching difficulties.

5 That they may believe *d* that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee.

d An imperfect sentence, to be thus compleated, *This thou shalt do before them that they may believe.* See the like in 2 *Sam.* 5. 8. compared with 1 *Chron.* 11. 6. and *Mark* 14 49. compared with *Matth.* 26. 56.

6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold his hand was leprous * as snow *e*.

* 2 King. 5. 27.

e For whiteness. See *Numb.* 12. 10. Hereby God would suggest to them, how soon he could weaken and destroy the hard and strong hand by which the *Egyptians* Tyrannized over them. It might also be done to keep *Moses* humble and depending upon God, and to teach him and *Israel* to ascribe all the future Miracles not to the hand of *Moses* which was weak and liabe to many distempers, but wholly to the divine power and goodness.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom, and behold it was turned again as his *other* flesh.

8 And it shall came to pass, if they will not believe thee, neither hearken to the voice of the first sign *f*, that they will believe the voice of the latter sign.

f To the voice or word of God delivered and confirmed by the first sign. For *Moses* did not make dumb shews before them, but acquainted them with the mind of God therein. Or he saith *the voice*, to note that Gods works have a voice to speak to us which we must diligently observe. See *Mic.* 6. 9.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river *g*, and pour it *upon* the dry land: and the water which thou takest out of the river, † shall become *h* blood upon the dry land.

† Heb. *shall be and shall be.*

g *Nilus*, well known to *Moses*, and called so by way of eminency, as *Euphrates* also is. *h* Heb. *shall be, even shall be, i. e.* it shall assuredly be so.

10 And Moses said unto the LORD, O my Lord, I am not † eloquent *i*, neither † heretofore, nor since thou hast spoken unto thy servant *k*: but * I am slow of speech, and of a slow tongue.

† Heb. *a man of words.*

† Heb. *since yesterday, nor since the third day.*

* chap. 6. 12.

i Not able to deliver thy message acceptably and decently either to *Pharaoh* or to the *Israelites*. *k* Since thy appearance to me thou hast made some change in my hand, but none in my tongue, but still I am, as I was, most unfit for so high an employment. But inded he was therefore fit for it, as the unlearned Apostles, were for the preaching of the Gospel, that the honour of their glorious works might be entirely given to God, and not to the instruments which he used.

11 And the LORD, said unto him, * Who hath made mans mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

* Psal. 94. 9.

12 Now therefore go, and I will be * with thy mouth *l*, and teach thee what thou shalt say.

* Mar. 13. 11. Luk. 12. 11.

l By my spirit to direct and assist thee what and how to speak. Whence *Moses* though he still seems to have remained-

mained *slow in speech*, yet was in truth *mighty in words* as well as *deeds*, *Acts* 7. 22. Compare *Matth.* 10. 19, 20.

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou ‖ wilt send *m*.

‖ Or, *shouldst.*

m By one who is fitter for the work than I am. Heb. *send by the hand* of him whom *thou wilst send*, *i. e.* shouldest send. For the future tense oft signifies what one should do. See *Gen.* 20. 9. and 34. 7. *Mal.* 1. 6. and 2. 7. Thou usest according to thy wisdom to chuse fit instruments, and to use none but whom thou dost either find or make fit for their employment, which I am not. Others, Send by the hand of *Messias*, whom thou wilst certainly send, and canst not send at a fitter time nor for better work. *Moses* and the Prophets knew that Christ would come, but the particular time of his coming was unknown to them. See 1 *Pet.* 1. 11.

14 And the anger of the LORD was kindled against Moses, and he said, It is not Aaron the Levite thy brother? I know that he can speak well. And also behold, he cometh forth to meet thee *n*: and when he seeth thee, he will be glad in his heart.

n By my instigation and direction: which, because I see thou art still diffident, I give thee for a new sign to strengthen thy belief that I will carry thee through this hard work.

15 And thou shalt speak unto him, and put words in his mouth *o*, and I will be with thy mouth, and with his mouth, and I will teach you what ye shall do.

o (*i. e.*) Instruct him what to speak, and command him freely and faithfully to express it. See *Isa.* 51. 16. and 59. 21.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee in stead of a mouth; and thou shalt be to him in stead of God *p*.

p To teach and to command him. See *Exod.* 7. 1.

17 And thou shalt take this rod in thy hand, wherewith thou shalt do signs *q*.

q Both those which I have already made thee to do, and others as I shall direct and enable thee.

18 And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive *r*. And Jethro said to Moses, Go in peace.

r He pretends only a visit, and so indeed it was, and that no very long one neither: He knew that he should certainly return to this place, and there meet with his Father-in-law. So that he did not deceive him nor intended to do so, though he thought fit to conceal from him the errand, upon which God sent him, lest his Father or Wife should attempt to hinder or discourage him from so difficult and dangerous an enterprize. *Moses* shews here a rare example as well of modesty and humility, that such glorious and familiar converse with God and the high calling to which God had advanced him did neither make him forget the civility and duty which he owed to his Father, nor make him break forth into publick and vainglorious boasting of such a priviledge; as also of his piety and prudence, that he avoided all occasions and temptations to disobedience to Gods command.

19 And the LORD said unto Moses in Midian *s*, Go, return into Egypt, for * all the men are dead which sought thy life *t*.

* chap. 2. 15. 23.

s This seems to have been a second vision, whereby God calls him forth to the present and speedy execution of that command which before was more generally delivered. *t* To wit, to take it away. See the like expression, 1 *Sam.* 22. 23. 1 *King.* 19. 14. *Matt.* 2. 20. God knew very well that one great cause of *Moses* his unwillingness to this undertaking was his carnal fear, though he was ashamed to profess it, and therefore gives him this cordial.

20 And Moses took his wife, and his sons *u*, and set them upon an Asse *x*, and he returned to the land of Egypt. And Moses took the rod of God *y* in his hand.

u *Gershom*, *Exod.* 2. 22. and *Eliezer*, *Exod.* 18. 4. Whom he intended to carry with him, but afterwards observing that they were like to be impediments to him in his great business, and being well assured that it would not be long ere he returned to them, he sent them back to *Jethro*, as may seem from *Exod.* 18. 5. *x* One Asse might be sufficient for her and her two Children, because one of them was but little, *ver.* 25. Or, *Asse* may be put for *Asses*, which changes of the numbers is very frequent in Scripture. *y* His Shepherds rod so called, partly because it was appropriated to Gods special service, to be the instrument in all his glorious works; and partly to shew that whatsoever was done by that rod was not done by any vertue in the rod or in *Moses* his hand, but meerly by the power of God, who was pleased for the greater confusion of his Enemies to use so mean an instrument.

21 And the LORD said unto Moses, when thou goest to return into Egypt see that thou do all those wonders before Pharaoh, which I have put in thine hand *z*: but * I will harden his heart *a* that he shall not let the people go.

* chap. 7. 3. 9. 12. & 10. and 14. 8. Deut. 2. 30. Isa. 63. 17. John 12. 40. Rom. 9. 18.

z (*i. e.*) In thy power or commission, to be done by thy hand and the rod in it. *a* That he shall be unmerciful to all the groans and pressures of the *Israelites*, inexorable to the requests of *Moses*, unmovable and incorrigible by all my words and works. But God doth not properly and positively make mens hearts hard, but onely privatively, either by denying to them or withdrawing from them that grace, which alone, can make men soft and flexible and pliable to the Divine will, as the Sun hardens the Clay by drawing out of it that moisture which made it soft; or by exposing them to those Temptations of the World or the Devil which meeting with a corrupt heart are apt to harden it.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, * *even* my first-born *b*.

* Jer. 31. 9. Jam. 1. 18.

b By my choice and adoption. They are most dear to me and reserved by me out of all Nations to be my peculiar people; and therefore I will no longer suffer thee to invade my right, nor them to live in the neglect of my service.

23 And I say unto thee *c*, Let my son go, that he may serve me: and if thou refuse to let him go, behold, * I will slay thy son, *even* thy first-born *d*.

* chap. 11. and 12. 29.

c I command thee: For *saying* is put for commanding, *Luk.* 4. 3. and 9. 54. and in 1 *Chron.* 21. 19. compared with 2 *Sam.* 24. 19. *d* By which Plague coming after the rest thou wilt be enforced to do what I advise thee now to do upon cheaper terms.

24 And it came to pass by the way in the Inn, that the LORD * met him *e*; and sought to kill him *f*.

* Numb. 22.

e (*i. e.*) Appeared to him in some visible shape. *f* Whom? *Moses*, spoken of and to before. He offered and endeavoured to kill him, either by inflicting some sudden and dangerous disease or stroke upon him, or by shewing himself in some threatning posture, possibly as the Angel did to *Balaam* and afterwards to *David* with a drawn Sword in his hand, ready to give him a deadly blow. The reason of this severity was not *Moses* his distrust of God, nor delay in his journey, nor the bringing of his Wife and Children along with him, (which it was convenient for him to carry with him, both that his father might not think he intended to desert them, and for the greater assurance and encouragement of the *Israelites*, when they saw that he exposed his dearest relations to the same hazards with them all) but the neglect of circumcising his Child, which also the Lord some way or other signified to *Moses* and *Zipporah*, as plainly appears, 1. From *Zipporahs* following fact upon that occasion. 2. From the Lords dismission of *Moses* upon the circumcision of the Child. 3. From the threatning of Death or cutting off for this sin, *Gen.* 17. 14. which, because there was now no Magistrate to do it, God himself offers to execute it, as he sometimes saith he would do in that case. And this was a greater sin in *Moses* than in another man, and at this time then it had been before, because he understood the Will and Law of God about it better then any man, and God had lately minded him of that Covenant of his with *Abraham*, &c. whereof circumcision was a seal; the blessings and benefits of which Covenant *Moses* was now going to procure for himself and for his people, whilest he remained under the guilt of grosly neglecting the condition of it. Besides, what could be more absurd than that he should come to be a Lawgiver who lived in a manifest violation of Gods Law, or that he should be the chief Ruler and Instructer of the *Israelites*, whose duty it was to acquaint them with their duty of circumcising their Children, and, as far as he could, to punish the wilfull neglect of it, and yet at the same time be guilty of the same sin; or that he should undertake to govern the Church of God that could not well rule his own house, 1 *Tim.* 3. 5. And this was not onely a great sin in it self, but a great scandal to the *Israelites*, who might by this great example easily be led into the same miscarriage; and moreover might not without colour of probability suspect the call of such a person, and conclude that God would not honour that man who should continue in such a visible contempt of his Law. And therefore it is no wonder that God was so angry at *Moses* for this sin. *Quest.* How came *Moses* to neglect this evident duty? *Answ.* From *Zippo-*

rahs

rahs averſeneſs to and dread of that painful, and, as ſhe thought, dangerous Ordinance of God, which ſhe her ſelf evidently diſcovers in this place; and the rather becauſe of the experience which ſhe had of it in her eldeſt Son. And as ſhe ſeems to have been a Woman of an eager and paſſionate temper, ſo *Moſes* was eminently meek and pliable and in this matter too indulgent to his Wife, eſpecially in her Fathers houſe, and therefore he put it off till a more convenient ſeaſon, when he might either perſwade or over-rule her therein. Which was a great fault, for God had obliged all the Children of *Abraham* not onely to the thing, but to the time alſo, to do it upon the eighth day, which ſeaſon *Moſes* had groſly and for ſome conſiderable time ſlipped, and ſo had preferred the pleaſing of his Wife before his Obedience to God.

Or, *knife.* Heb. *made touch.*

25 Then Zipporah *g* took a ſharp ‖ ſtone *h*, and cut off the foreskin of her ſon, and † caſt *it* at his feet *i*, and ſaid, ſurely a bloody husband art thou to me *k*.

g Perceiving the danger of her Husband, and the cauſe of it, and her Husband being diſenabled from performing that work, whether by ſome ſtroke or ſickneſs, or by the terrour of ſo diſmal and unexpected an apparition to him, and delays being highly dangerous, ſhe thought it better to do it her ſelf as well as ſhe could, rather than put it off a moment longer; whether becauſe the adminiſtration of that Sacrament was not confined to any kind or order of perſons, or becauſe, if it was ſo, ſhe did not apprehend it to be ſo, or becauſe ſhe thought this was the leaſt of two evils, and that it was ſafer to commit a circumſtantial errour, then to continue in a ſubſtantial fault. *h* Which ſhe took as next at hand in that ſtony Country, let none think this ſtrange, for not onely this work, but the cutting off of that part, which ſome uſed to do, was commonly performed with a flint or a ſharp ſtone, as is expreſly affirmed by *Herodotus l.* 2. *Plin.* 35. 12. See alſo *Juvenal Satyr.* 6. and *Martial. Epigram.* 3. 18. But the word may be rendred, *a ſharp knife.* See *Joſ.* 5. 2, 3. *i* The words are very ſhort and therefore ambiguous, and may be rendred, either thus, *ſhe caſt* her ſelf *at his feet*, either 1. At the feet of the Angel, as a ſuppliant for her Husbands Life. But it is moſt probable that ſhe directs this action and her following ſpeech to the ſame perſon. Or 2. The feet of her husband, to make requeſt to him that ſhe and her children might depart from him and return to her Father, which alſo he granted. But neither was ſhe of ſo humble a temper, nor at this time in ſo mild a frame, as to put her ſelf into ſuch a lowly poſture to her Husband, nor was ſhe likely to preſent her humble ſupplication to him to whom at the ſame time ſhe ſhewed ſuch ſcorn & indignation. Or rather thus, *ſhe caſt* it *at his*, *i. e.* her Husbands feet: *it*, either the Child. But that being tender and now in great pain, ſhe would not uſe it ſo roughly: Or rather the foreskin cut off, or at leaſt the blood which came from it: Which ſhe did in ſpight and anger againſt her Husband, as the cauſe of ſo much pain to the child and grief to her ſelf. *k* This ſome think ſhe ſpake to the Child, whom ſhe calls her *Spouſe*, as ſome late *Rabbins* affirm the Infant uſed to be called, when it was circumciſed; though they bring no competent proof for this uſage; or her *Son*, as the Hebrew word *chathan* ſignifies. But indeed that ſignifies onely a *Son-in-law*, as 1 *Sam.* 18. 18. which is not true nor proper here. Yet ſome make theſe to be the form or ſolemn words uſed in circumciſion, *thou art a ſpouſe* or *a Son of bloods to me*, *i. e.* made ſo to me by the blood of Circumciſion. But it doth not appear that this was the uſual form. Nor was it likely that ſhe being a *Midianitiſh*, not an Hebrew Woman, and doing this ſuddenly and in a rage, ſhould be ſo expert to know & ſo punctual to uſe the right form of words, when ſhe did not uſe a fit and decent carriage in the action, as appears by her caſting it at his feet. It is therefore more probable ſhe ſpoke thus to her Husband. And becauſe ſhe durſt not accuſe God, the author of this work, ſhe falls foul upon her Husband as the occaſion of it, and as a coſtly and bloody Husband to her, whoſe endangered Life ſhe was forced to redeem with blood, even the blood of her little Child, by which as he received a new Life after a ſort, ſo ſhe did anew and the ſecond time eſpouſe him; whence ſhe calls him *chathan* which properly ſignifies a *ſpouſe*, not an *husband*.

26 So he let him go *l*: then ſhe ſaid, A bloody husband thou art, becauſe of the circumciſion *m*.

l Or. *He*, *i. e.* God or the deſtroying Angel ſent from God, *departed from him*, *i. e.* from *Moſes*, and removed the tokens of Gods indignation, the ſickneſs or ſtroke laid upon him. *m* She both repeats and amplifies her former cenſure, and reproacheth not onely her Husband but alſo Gods Ordinance. Which perverſe and obſtinate ſpirit her Husband obſerving in her, and wiſely forecaſting how much diſturbance ſhe might give him in his great and difficult work in *Egypt*, he thought fit to ſend her and her Children back to her Father, as appears from *Exodus* 18. 1, 2, 3. In the Hebrew it is *becauſe of the circumciſions*, to wit, of her two *Sons*, who poſſibly were both circumciſed at this time, though it be not ſo expreſſed, but one being mentioned for an example, we are left to ſuppoſe the like concerning the other: Or, the circumciſion of this Child brings the other to her remembrance, and ſo ſhe upbraids him with both. Onely this doth more provoke her then it ſeems the other did, becauſe ſhe was forced to do this ſpeedily, and with her own hands, and that to a tender Infant, whereas the elder peradventure was circumciſed when he was more grown and ſtrong and able to bear the pain. Let none think it ſtrange that *Zipporah* ſhould quarrel ſo much at circumciſion, becauſe the *Midianites* were deſcended from *Abraham*, and therefore were circumciſed. For if they were ſo, it was done when they were grown up, about the 13th year of their age, from the example of *Iſhmael*, who was circumciſed at that age. But indeed it is more likely that thoſe people, being caſt out of Gods Covenant as to the benefit of it, would and did in a little time throw off the ſign of it, as having much more of pain and danger in it then of uſe and priviledge.

27 And the LORD ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in * the mount of God, and kiſſed him. * chap. 3. 1.

28 And Moſes told Aaron, all the words of the LORD, who had ſent him, and all the ſigns which he had Commanded him.

29 And Moſes and Aaron went, and gathered together all the Elders of the Children of Iſrael *n*.

n All of them whom they could eaſily and quickly bring together: Or all that were in thoſe parts. Of thoſe Elders. See *Exod.* 3. 16. and 24. 1, 9. and *Numb.* 11. 16.

30 And Aaron ſpake *o* all the words which the LORD had ſpoken unto Moſes, and did *p* the ſigns in the ſight of the people.

o Thus beginning to execute the Office which God had put upon him, which was to be Moſes his mouth or ſpokesman. *p* (*i. e.*) *Aaron* did them, as *Moſes* his Miniſter, or by the command and direction of *Moſes*.

31 And the people believed: and when they heard that the LORD had viſited *q* the children of Iſrael, and that he had looked upon their affliction, then * they bowed their heads and worſhipped *r*. * chap. 12. 27.

q (*i. e.*) Taken cognizance of their cauſe and condition and reſolved to deliver them. *r* Acknowledging and adoring the kindneſs and faithfulneſs of God therein.

CHAP. V.

1 AND afterward Moſes and Aaron *a* went in, and told Pharaoh *b*: Thus ſaith the LORD God of Iſrael, Let my people go, that they may hold a feaſt *c* unto me in the wilderneſs.

a And with them ſome of the Elders of *Iſrael*, as may ſeem from *Exod.* 3. 18. though here onely the two chiefs be mentioned. Or, becauſe *Moſes* did not ſeem to be ſatisfied with the aſſiſtance of the Elders before offered him, *Exod.* 3. 18. God was pleaſed to give him a more acceptable aſſiſtant in their ſtead even *Aaron* his brother, *Exod.* 4. 14. *b* Either both ſucceſſively told him: Or *Aaron* did it immediately and with his tongue, *Moſes* by his interpreter, and by his command. *c* Or, offer a ſacrifice, as they expreſs it, *ver.* 3. and chap. 10. 9. For both went together and a good part of many ſacrifices was ſpent in feaſting before the Lord and unto the honour of the Lord. See *Deut.* 12. 6, 7, 11, 12.

2 And Pharaoh ſaid, * Who is the LORD, that I ſhould obey his voice *d*, to let Iſrael go? I know not the LORD, neither will I let Iſrael go. * Job 21. 15.

d I am the ſoveraign Lord of *Egypt*, and I own no ſuperiour here.

3 And they ſaid, The God of the Hebrews hath met with us *e*, let us go, we pray thee, three days journey into the deſart, and ſacrifice unto the LORD our God, leſt he fall upon us *f* with peſtilence, or with the ſword.

e (*i. e.*) Hath appeared to us lately, and laid this command upon us. Others, *is called upon us*, *i. e.* his name is called upon us, or we are called by his name. But why ſhould *Moſes* ſo ſolemnly tell that to *Pharaoh* which all the people knew, to wit, that the Hebrews did Worſhip the God of the Hebrews? And our Tranſlation is confirmed by comparing this with *Exod.* 3. 18. where this very meſſage is preſcribed. *f* Leſt he puniſh either us if we diſobey his command, or thee, if thou hindereſt us from obeying it: But this latter they onely imply as being eaſily gathered from the former.

4 And the King of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? Get you unto your burdens *g*.

g Either 1. Ye, the Elders of *Iſrael*, who are here come with *Moſes* and *Aaron*: ſee *ver.* 1. Or, 2. Ye. *Moſes* and *Aaron*. So

for

far am I from granting the liberty which you desire for the people, that as a just punishment upon you for your seditious attempt, I command you also to go with the rest, and to take your share in their burdens, and to perform the task which shall be required of you. And that so cruel a Tyrant did not proceed further against them, must be ascribed to the mighty power of God who governs the spirits and restrains the hands of the greatest Kings, when he pleaseth.

5 And Pharaoh said, Behold, the people of the land now *are* many *h*, and you make them rest from their burdens.

h The *Israelites* in this Land are very numerous, and therefore it were a madness in me to permit them all to meet and go together, as you desire, which may tend to the ruin of my whole Kingdom, and probably it is designed by you to that purpose. Or, Therefore your injury to me is the greater in attempting to rob me of the benefit of their labours. This I prefer, because it suits best with the following words.

6 And Pharaoh commanded the same day the task-masters of the people, and their officers *, saying.

* The *Task-masters* were *Egyptians*, and the *Officers* were *Israelites* under officers to them, *ver.* 14, 15, 19.

7 Ye shall no more give the people straw to make brick *i* as heretofore: let them go and gather straw for themselves.

i The straw was used either to mingle with the clay, that it might not be too brittle: or to cover the Clay when it was formed into Bricks, that the heat of the Sun might not dry them too much, which might easily be done in that hot Country: Or for fewel either wholly or in part to burn their bricks with, straw being abundant there and much used for that purpose.

8 And the tale of the bricks which they did make heretofore, you shall lay upon them: you shall not diminish *ought* thereof: for they be idle, therefore they cry, saying, Let us go *and* sacrifice to our God.

† Heb. *let the work be heavy upon the men.*

9 † Let there more work be laid upon the men, that they may labour therein, aud let them not regard vain words *k*.

k The words of *Moses* and *Aaron* which are vain, or false, *i. e.* which they falsly pretend to come from God, when it is onely an ill design of their own to advance themselves by raising sedition.

10 And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where you can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt *, to gather stubble in stead of straw.

* (*i. e.*) All that part of it: which is a very usual Synecdoche.

† Heb. *a matter of a day in his day.*

13 And the task-masters hasted *them*, saying, Fulfill your works, your † daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaohs tasks-masters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday, and to day, as heretofore?

15 Then the officers of the children of Israel came and cryed unto Pharaoh, saying, wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants are beaten; but the fault is in thine own people *l*.

l (*i. e.*) The *Egyptian* task-masters, who by sending us abroad to gather straw hinder us from doing the work which they require: And so they are both unjust and unreasonable. They charge the task-masters, not the King, either in civility and duty casting his fault upon the instruments: or because they did not know or at best not believe that this was the Kings act. Others. *Thy people*, *i. e.* the *Egyptians*, *make themselves guilty*, and will bring the vengeance of God upon them for their cruelty.

17 But he said, ye are idle, ye *are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now *and* work, for there shall no straw be given you: yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case *m*, after it was said, ye shall not minish *ought* from your bricks of your daily task.

m Or, *looked upon them with sadness* or *with an evil* eye, *i. e.* with a sorrowful and angry countenance, as those that could obtain no relaxation for themselves or for their brethren.

20 And they met Moses and Aaron, who stood in the way, as they || came forth from Pharaoh:

|| The Officers who went to pour out their complaints to *Pharaoh*, *ver.* 15.

21 And they said unto them, The LORD look upon you, and judge, because you have made our savour † to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us *n*.

† Heb. *to stink* Gen. 34. 30.

n To give them, what they have long sought and thirsted after, to wit, an occasion to destroy and root us out.

22 And Moses returned unto the LORD *o*, and said, Lord, wherefore hast thou *so* evil intreated this people *p*? why it is that thou hast sent me?

o To expostulate with him and pray to him. To the people he saith nothing, but meekly passeth by their severe censures, as forced from them by intolerable oppression, and because their minds being now imbitter'd and exasperated they were uncapable of admonition. *p* By giving occasion to their greater bondage. He expostulates the matter with God not from pride and arrogance, as one that would censure and condemn his actions, but from zeal for Gods glory and his peoples happiness, as one that would prevail with God to relieve them. Though it must be confessed that *Moses* exceeded his bounds being transported with grief and passion, which the gracious God was pleased to pass by.

23 For since I came to Pharaoh to speak in thy Name *q*, de hath done evil to this people, neither hast thou † delivered thy people at all *r*.

† Heb. *delivering thou hast not delivered.*

q Not of my own head, but by thy command and commission. *r* According to thy promise and mine and the peoples just expectation.

CHAP. VI.

THen the LORD said unto Moses, Now shalt thou see what I will do unto Pharaoh: for with * a strong hand *a* shall he let them go, and with a strong hand * shall he drive them out of his land.

* chap. 3.

* chap. 12. 33. 39.

a Being compelled to do so by my powerful and terrible works.

2 And God spake unto Moses, and said unto him, I *am* the LORD.

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the Name* of God Almighty, but by my Name * JEHOVAH was I not known to them *.

* Gen. 17. and 48. 3.

* chap. 3.

* *Quest.* How is this true, when God was known to them and called by the name *Jehovah*, *Gen.* 15. 7. and 26. 24. &c. *Ans.* 1. He speaks not of the letters or syllables, but of the thing signified by the name. For that denotes all his perfections, and, amongst others, the eternity, constancy and immutability of his nature and will, and the infallible certainty of his word and promises. And this saith he, though it was believed by *Abraham*, *Isaac*, and *Jacob*, yet it was not experimentally known to them: for they onely saw the promises afar off, *Heb.* 11. 13. *Ans.* 2. This negative expression may be understood comparatively, as many others are, as *Gen.* 32. 29. *Mat.* 9. 13. 1 *Cor.* 1. 17. *q. d.* They knew this but darkly and imperfectly, which will now be made known more clearly and fully.

4 And I have also established my convenant with them, * to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

* Gen. 17. and 28. 4.

5 And

chap. 2. 24. 5 And * I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage, and I have remembred my Covenant.

6 Wherefore ſay unto the Children of Iſrael, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a ſtretched out arm *b*, and with great judgments *c*.

b (*i. e.*) My almighty power. A metaphor from a man that ſtretcheth our his arm and puts forth all his ſtrength to give the greater blow. *c* (*i. e*) Puniſhments juſtly inflicted upon them, as the word *judging* and *judgments* is oft uſed, as *Gen.* 15. 14. 2 *Chron.* 20. 12. *Prov.* 19. 29.

7 And I will take you to me for a people *d*, and I will be to you a God *e*: and ye ſhall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

d (*i. e.*) For my people: you ſhall no longer be the people and ſlaves of the King of *Egypt*, but my people and ſervants, whom I will bleſs and preſerve. *e* To judge and deliver you.

Heb. *lift up my hand.* *ee Gen.* 14. 22. *Deut.* 32. 40. *Gen.* 15. 14. & 46. 3. & 35. 12. 8 And I will bring you in unto the land concerning the which I did † ſwear * to give it to Abraham, to Iſaac, and to Jacob, and I will give it you for an heritage. I *am* the LORD *f*.

f And therefore have authority and power to diſpoſe of lands and kingdoms, as I pleaſe; and faithful to give you what I have promiſed.

Heb. *ſhortneſs* / *ſtraitneſs.* 9 And Moſes ſpake ſo unto the children of Iſrael: but they hearkened not unto Moſes, for † anguiſh of ſpirit *g*, and for cruel bondage.

g Their minds were ſo oppreſſed with their preſent burdens and future expectations, that they could not believe nor hope for any deliverance, but deemed it impoſſible, and having been once deceived in their hopes they now quite deſpaired, and thought their entertainment of new hopes or uſe of further endeavours would make their condition worſe; as it had done.

10 And the LORD ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh King of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the LORD, ſaying, Behold the children of Iſrael have not hearkened unto me, how then ſhall Pharaoh hear me, * who am of uncircumciſed lips *h*:

* chap. 4. 10.

h (*i. e.*) Of polluted lips. Uncircumciſion, being a great defect and blemiſh, wh reby men were rendred profane, contemptible, and unfit for many ſervices and privileges, may note any defect, whether moral and of the Spirit, or natural and of the body. So here it notes *Moſes* his inability to cloath Gods commands in ſuch words as might prevail with *Pharaoh*. But this was a great weakneſs of faith, as if God could not effect his purpoſe, becauſe the inſtrument was unfit.

13 And the LORD ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh King of Egypt to bring the children of Iſrael out of the land of Egypt.

14 Theſe *be* the heads of their fathers houſes *i*:

* Gen 46. 9. 1 Chron. 5. 3. * The ſons of Reuben, the firſt-born of Iſrael, Hanoch and Pallu, Hezron and Carmi: theſe *be* the families of Reuben.

i This genealogy he deſcribes here to ſhew the linage of *Moſes* and *Aaron*, by whom this great work was to be effected. Onely he premiſeth in brief the genealogy of his two elder brethren, *Reuben* and *Simeon*, to make way for the third, which he intended more largely to inſiſt upon. And he mentions them rather than any other, either to advance the favour of God in preferring that tribe before the deſcendants of their elder brethren: or to ſhew that, although the parents were ſharply cenſured and rather curſed than bleſſed by *Jacob*, *Gen* 49. yet their poſterity was not rejected by God, but received to mercy, and admitted to the ſame priviledge with their brethren.

* 1 Chro. 4. 24. 15 * And the ſons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe are the families of Simeon.

16 And theſe are the names of the * ſons of Levi, according to their generations *k*: Gerſhon and Kohath, and Merari; and the years of the life of Levi were an hundred thirty and ſeven years.

* Numb 3. 17. 1 Chron. 6. 1.

k From each of which proceeded a diſtinct generation or family called by their fathers name.

17 The * ſons of Gerſhon, Libni and Shimi, according to their families.

* 1 Chro. 6. 17. and 23. 7.

18 And * the ſons of Kohath: Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath were and hundred thirty and three years.

* Num. 26. 57. 1 Chron. 6. 2.

19 And the ſons of Merari; Mahali, and Muſhi: theſe are the families of Levi, according to their generations.

20 And * Amram took him Jochebed his fathers ſiſter *l* to wife, and ſhe bare him Aaron and Moſes: and the years of the life of Amram were an hundred, and thirty and ſeven years.

* chap. 2 1. Numb. 26. 59.

l Or rather, *kinſwoman* or *couſin*, or *neece*: for ſo this *Hebrew* word is ſometimes uſed, as appears from *Jer.* 32. 8, 9, 12. *Obj.* She is called *the daughter of Levi*, *Exod.* 2. 1. *Anſw.* Even Neeces are oft called *daughters*, as we have ſhewed. See *Luk.* 1. 5. and the notes on *Exod.* 2. 1.

21 And * the ſons of Izhar: Korah, and Nepheg, and Zichri.

* 1 Chro. 6. 37, 38.

22 And * the ſons of Uzziel: Miſhael, and Elzaphan, and Zithri.

* Levit. 10. 4. Num. 3. 30.

23 And Aaron took him Eliſheba daughter * of Aminadab *m*, Siſter of Naaſhon to wife, and ſhe bare him * Nadab and Abihu, Eleazar, and Ithamar.

* Ruth 4. 19, 20. 1 Chro. 2. 10. * Num 3. 2. & 26. 60. 1 Chron. 6. 3. and 24. 1.

m A Prince of the Tribe of *Judah*, *Numb.* 1. 7. and 2. 3. Marriages were not yet confined to their own Tribes, and when they were, the *Levites* ſeem to have had this priviledge, that they might marry a daughter of any other tribe, becauſe indeed the reaſon of that law did not concern them, there being no danger of confuſion or loſs of inheritance on their part. And eſpecially there were many marriages made between the Tribes of *Judah* and *Levi*, to ſignifie that both were united in Chriſt, who was to be both King and Prieſt. It is obſervable that *Moſes* is here ſilent in his own progeny, but gives a particular account of his brothers, not onely from his great humility and modeſty, which ſhines forth in many other paſſages, but becauſe it was of more concernment, and the honour of Prieſthood given to *Aaron* was to be hereditary and peculiar to his ſeed, and therefore it was neceſſary they ſhould be exactly known, whereas *Moſes* his honour and government was onely perſonal, and did not paſs to his children.

24 And the ſons of Korah: Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites.

25 And Eleazer Aarons ſon took him *one* of the daughters of Putiel to wife, and * ſhe bare him Phineas: theſe *are* the heads of the fathers of the Levites, according to their families.

*Numb. 25. 11

26 Theſe *are* that Aaron and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies *n*.

n (*i. e.*) According to their numerous families, which were equal to great Armies, and which went out of *Egypt*, like ſeveral Armies in military order and with great power. See *Exod.* 12. 41, 51. and 13. 18. and 14. 8.

27 Theſe *are* they which ſpake to Pharaoh king of Egpt, to bring out the children of Iſrael from Egypt: Theſe *are* that Aaron and Moſes.

28 And it came to paſs, on the day when the LORD ſpake unto Moſes in the land of Egypt,

29 That the LORD ſpake unto Moſes, ſaying, I am the LORD, ſpeak thou unto Pharaoh King of Egypt, all that I ſay unto thee.

30 And Moſes ſaid before the LORD, Behold, I am of uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

CHAP. VII.

1 AND the LORD ſaid unto Moſes, See I have made thee a god to Pharaoh *a*, and Aaron thy brother ſhall be thy Prophet *b*.

a To repreſent my perſon, to act like God, by requiring his obedience to thy commands, and by puniſhing his diſobedience with ſuch puniſhments as none but God can inflict, to which end thou ſhalt have my omnipotent aſſiſtance. *b* (*i. e.*) Thy Interpreter, or ſpokeſman, as chap 4. 16. to deliver thy commands to *Pharaoh*.

2 Thou ſhalt ſpeak all that I command thee, and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend *c* the children of Iſrael out of his land.

c Heb. *and he will ſend* or *diſmiſs*, to wit, at laſt, being forced to it. Succeſs ſhall attend your endeavours.

3 And I will harden Pharaohs heart, and multiply my ſigns, and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael
*chap. 6. 6. out of the land of Egypt, * by great judgments.

5 And the Egyptians ſhall know that I *am* the LORD, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the LORD commanded them, ſo did they *d*.

d An emphatical repetition to ſhew their courage in attempting to ſay and do ſuch things to ſo great a Monarch in his own dominions, and their fidelity in the execution of all Gods commands.

7 And Moſes was fourſcore years old, and Aaron fourſcore and three years old, when they ſpoke unto Pharaoh *e*.

e The ages of *Moſes* and *Aaron* here, as of *Levi* and *Kohath* chap. 6. 16, 18. and before them of *Jacob* and *Joſeph*, are ſo exactly ſet down, that thence we may underſtand the accompliſhment of Gods prediction, *Gen.* 15. 13. and the time of *Iſraels* being in *Egypt*.

8 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto
*chap. 4. 2, 17. Aaron *f*, * Take thy rod *g*, and caſt it before Pharaoh, *and* it ſhall become a ſerpent *h*.

f By whoſe hands this and other miracles were to be done, and not by *Moſes* immediately, partly to take off the ſuſpition that theſe miracles were wrought by ſome magical artifice of *Moſes*; and partly for the greater honour of *Moſes*, that he might be, what God had ſaid, *ver.* 1. *a God to Pharaoh*, who not onely could work wonders himſelf, but alſo give power to others to do ſo. *g* The ſame rod is called *the rod of God*, and *of Moſes*, and *of Aaron*, here and *ver.* 12. becauſe it was appointed and as it were conſecrated by God, and uſed both by *Moſes* and *Aaron* in their great works. And this rod *Moſes* ordinarily held in his hand, and delivered it to *Aaron* upon occaſion, for the execution of his commands. *h* Heb. *A dragon*, which is a great ſerpent: Others, *a Crocodile*, to whoſe jaws he had expoſed the *Iſraelitiſh* Infants.

10 And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſemen * and the ſorcerers: now the Magicians *i* of Egypt, they alſo did in like manner *k* with their inchantments.

* Under which general title he ſeems to comprehend all who were moſt eminent in any ſort of wiſdome either natural, or civil, or divine, who were all called to give their opinion and advice in theſe matters. *i* The ſame now called *ſorcerers*, who acted by the power of the Devil, whom by certain rites and ceremonies they engaged to their aſſiſtance. Of theſe the two chief were *Jannes* and *Jambres*, 2 *Tim.* 3. 8. *k* In ſhew and appearance, which was not difficult for the devil to do either by altering the air and the ſpectators ſight, and by cauſing their rods both to look and move like ſerpents: or by a ſudden and ſecret conveyance of real ſerpents thither, and removing the rods. Nor is it ſtrange that God permitted thoſe deluſions, partly becauſe it was a juſt puniſhment upon the *Egyptians* for their horrid and manifold Idolatry, and barbarous cruelty towards the *Iſraelites*, and their other wickedneſs, and partly becauſe there was a ſufficient difference made between their impoſtures, and the real miracles wrought by *Moſes* and *Aaron*, as appears from the next verſe and from chap. 8. 18. and from other paſſages. And this is a great evidence of the truth of Scripture-ſtory, and that it was not written by fiction and deſign. For if *Moſes* had written theſe books to deceive the world, and to advance his own reputation, (as ſome have impudently ſaid) it is ridiculous to think that he would have put in this and many other paſſages, which might ſeem ſo much to eclipſe his honour and the glory of his works.

12 For they caſt down every man his rod, and they became ſerpents *l*: but Aarons rod ſwallowed up their rods *m*.

l Either 1. in appearance. For the Scripture oft ſpeaks of things otherwiſe then they are, becauſe they ſeem to be ſo. And therefore as the Devil appearing to *Saul* in the likeneſs of *Samuel* is called *Samuel*, ſo may theſe rods upon the ſame account be called *Serpents*, becauſe through Diabolical illuſion they ſeemed to be ſo. Or 2. really in manner expreſſed, *ver.* 11. *m* By which it was evident, either that *Aarons* rod was turned into a real ſerpent, becauſe it had the real properties and effects of a ſerpent, *viz.* to devour; or, at leaſt, that the God of *Iſrael* was infinitely more powerful then the *Egyptian* Idols or Devils.

13 And he † hardened Pharaohs heart that he hearkened not unto them, * as the LORD had * chap. 4.
ſaid.

† The Lord to whom this act of hardening is frequently aſcribed both in this book and elſewhere.

14 And the LORD ſaid unto Moſes, * Pharaohs * chap. 8.
heart is hardened *n*: he refuſeth to let the people & 10. 1, 2
go.

n Is obſtinate and reſolved in his way, ſo as neither my word nor works can make any impreſſion upon him.

15 Get thee unto Pharaoh in the morning, lo he goeth out unto the water *o*, and thou ſhalt ſtand by the rivers brink, againſt he come: and the rod which was turned to a ſerpent, ſhalt thou take in thine hand.

o (*i. e.*) *Nilus*, whither he went at that time, either for his recreation: or to pay his morning-worſhip to that river, which the *Egyptians* had in great veneration, as *Plutarch* teſtifies.

16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, * that they may ſerve me in * chap. 3. 12
the wilderneſs: and behold, hitherto thou wouldeſt not hear. 18. & 5. 1, 3

17 Thus ſaith the LORD, In this thou ſhalt know that I am the LORD *p*: * behold, I will * chap. 4.
ſmite *q* with the rod that is in my hand, upon the waters which are in the river *r*, and they ſhall be turned * to blood *s*. * Rev. 16.

p Becauſe thou ſaidſt, *Who is the Lord?* and, *I know not the Lord*, chap. 5. 2. thou ſhalt know him experimentally and to thy coſt. *q viz.* by *Aarons* hand, who ſhall do it by my command and direction. Thus Pilate is ſaid to *give* Chriſts *body to Joſeph*, *Mark.* 15. 45. becauſe he *commanded* it *to be delivered* by others to him. The ſame action is aſcribed to the principal and inſtrumental cauſe. *r Nilus*, which was one of their principal Gods; and therefore it was inexcuſable in them, that they would not renounce thoſe feeble Gods which were unable to help not onely their worſhippers, but even themſelves, nor embrace the ſervice and commands of that God who's almighty power they ſaw and felt. *s* Which was a very grievous Plague to them; both becauſe it was an eternal diſhonour to their Religion, and becauſe from hence they had both their drink, *Deut.* 11. 10, 11. *Jer.* 2. 18. and their meat, *Numb.* 11. 5. for greater and leſſer cattel they would not eat, *Exod.* 8. 26. And it was a very proper puniſhment for them, who had made that river an inſtrument for the execution of their bloody deſign againſt the *Iſraelitiſh* infants, *Exod.* 1. 22.

18 And the fiſh that is in the river ſhall die, and the river ſhall ſtink, and the Egyptians *t* ſhall loath *u* to drink of the water of the river.

t Therefore the *Iſraelites* were free from this plague, and thoſe branches of *Nilus* which they uſed were uncorrupted, when all others were turned into bloud. *u* Or, *ſhall weary themſelves*, in running hither and thither in hopes of finding water in ſome parts or branches of the river.

19 And

19 And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their † pools of water *x*, that they may become blood, and that there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

† Heb. *gatherings of their waters.*

x Not that he was to go to every pool to uſe this ceremony there, but he ſtretched his hand and rod over ſome of them in the name of all the reſt, which he might ſignifie either by his words, or by the various motions of his rod ſeveral ways.

20 And Moſes and Aaron did ſo, as the LORD commanded: and he * lift up the rod, and ſmote the waters that were in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the * waters that were in the river, were turned to blood.

* chap. 17. 5.

* Pſal. 78. 44. and 105. 29.

21 And the fiſh that *was* in the river died: and the river ſtunk, and the Egyptians could not drink of the water of the river, and there was blood throughout all the land of Egypt.

22 * And the Magicians of Egypt did ſo with their inchantments *y* and Pharaohs heart was hardened: neither did he hearken unto them, as the LORD had ſaid.

* Wiſd. 17. 7.

y It was not difficult for the Devil to convey blood ſpeedily and unperceivably and that in great quantity: which might ſuffice to infect with a bloody colour thoſe ſmall parcels of water which were left for them to ſhew their art in. *Qu.* Whence could they have water, when all their waters were turned into blood? *Anſw.* 1. It might be had, either 1. by rain, which at that time God was pleaſed to ſend down either for this purpoſe, or to mitigate the extremity of the plague, or for other reaſons known to him though not to us. For that rain ſometimes falls in *Egypt*, though not much, nor often, is affirmed by antient writers, and late travellers. Or 2. from *Goſhen*, which was not far from the Court, or from ſome houſes of the *Iſraelites*, who dwelt amongſt the *Egyptians*, as appears from many places of this hiſtory, and who were free from theſe Plagues. See *Exod* 8. 22. and 9. 26. and 10. 23. and 12. 13. &c Or 3. from the pits which they digged. *ver.* 24. Or 4. from ſome branch of *Nilus*, or ſome veſſels in their houſes, whoſe waters were not yet changed: For this change might be wrought not ſuddenly (which is not affirmed in this relation) but by degrees, which God might ſo order for this very end that the Magicians might have matter for the trial of their experiment.

23 And Pharaoh turned, and went into his houſe, neither did he ſet his heart to this *z* alſo.

z He did not ſeriouſly conſider it, nor the cauſes or cure of this plague, and was not much affected with it, becauſe he ſaw this fact exceeded not the power of his Magicians.

24 And all the Egyptians digged round about the river for water to drink ‖: for they could not drink of the water of the river.

‖ It is not much material to us, whether they loſt their labour, and found onely blood there, as *Joſephus* affirms; or whether they ſucceeded, and found water there, which ſeems more probable, becauſe theſe come not within the compaſs of *Moſes* his commiſſion, *ver.* 17, 19, 20. or whether they found the water ſomething purified and leſs bloody, though mixed with blood. But it is obſervable, that though the Devil could do ſomething which might increaſe the plague, or imitate it, yet he could do nothing to remove it.

25 And ſeven days were fulfilled † after that the LORD had ſmitten the river.

† Ere all the waters of *Egypt* were perfectly free from this infection. *Queſt.* How could the *Egyptians* ſubſiſt ſo long without water? *Anſ.* 1. *Philo* tells us, that many of them died of this plague. 2. As the plague might come on, ſo it might go off by degrees, and ſo the water, though mixed with blood, might give them ſome relief 3. The juyces of herbs, and other liquors, which were untouched with this plague, might refreſh them. 4 They might have ſome water, either from their pits, or by rain from heaven, as was ſaid before; or from *Goſhen*: for though it be ſaid, that the blood was in all their veſſels, *ver.* 19. yet it is not ſaid, that all that ſhould afterwards be put into them, ſhould be turned into blood.

CHAP. VIII.

1 AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, let my people go, that they may ſerve me.

2 And if thou refuſe to let them go, behold, I will ſmite all thy borders *a* with * frogs.

* Rev. 16. 13.

a All thy land, which is within thy borders. A Synecdoche, ſo that word is uſed alſo, *Exod.* 10. 14. 19. 1 *King.* 1. 3. *Pſal* 147. 14. *Jer.* 15. 13. So the *gate* and the *wall* are put for the city to which they belong, *Gen.* 22. 17. *Amos* 1. 7, 10, 14.

3 And the river *b* ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bedchamber *c*, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy ‖ kneading-troughs.

‖ Or, *dough.*

b Under which are comprehended all other rivers, ſtreams, and ponds, as appears from *ver.* 5. But the River *Nilus* is mentioned, becauſe God would make that an inſtrument of their miſery, in which they moſt gloried, *Ezek.* 29. 3. and to which they gave divine honours, and which was the inſtrument of their cruelty againſt the *Iſraelites*, *chap.* 1. 22. *c* Either becauſe God made the doors and windows to fly open, which it is eaſie to believe concerning God, ſeeing this hath been many times done by evil Angels; or becauſe whenſoever men entred into any houſe or any room of their houſe, which their occaſions would oft force them to do, the frogs, being alwayes at their heels in great numbers, would go in with them. This plague was worſe than the former, becauſe it was more conſtant and more general; for the former was onely in the waters, and did onely moleſt them when they went to drink or uſe the water, but this infected all liquors and all places, and at all times, and annoyed all their ſenſes with their filthy ſubſtance and ſhape and noiſe and ſtink, and mingled themſelves with their meats and ſauces and drinks, and crawling into their beds made them reſtleſs. And many of them probably were of a more ugly ſhape and infectious nature than ordinary.

4 And the frogs ſhall come up both on thee, and upon thy people *d*, and upon all thy ſervants.

d Not upon the *Iſraelites*, whom he hereby exempts from the number of *Pharaohs* people and ſubjects, and owns them for his peculiar people. The frogs did not only invade their houſes, but aſſault their perſons, which is not ſtrange, conſidering that they were armed with a divine commiſſion and power.

5 And the LORD ſpake unto Moſes *e*, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

e By inward inſtinct or ſuggeſtion to his mind; for he was now in the Kings preſence.

6 And Aaron ſtretched out his hand over the waters of Egypt, and * the frogs came up, and covered the land of Egypt.

* Pſal. 78. 45. and 105. 30.

7 * And the Magicians did ſo with their inchantments *f*, and brought up frogs upon the land of Egypt.

* Wiſd. 17. 7.

f Nor was it hard for the Devil to produce them out of their own ſpawn and the ſlime of the river.

8 Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do ſacrifice unto the LORD.

9 And Moſes ſaid unto Pharaoh, ‖ Glory over me *g*: * When ſhall I intreat for thee *h*, and for thy ſervants, and for thy people, to † deſtroy the frogs from thee and thy houſes, that they may remain in the river only?

‖ Or, *have this honour over me.* * Or, *againſt whom* † Heb. *to cut off.*

g As I have gloried over thee in laying firſt my commands, and then my plagues upon thee, ſo now lay thy commands upon me for the time of my praying, and if I do not what thou requireſt, I am content thou ſhouldeſt inſult over me, and puniſh me. Or *Glory*, or *boaſt thy ſelf of*, or *concerning me*, as one that by Gods power can do that for thee which all thy Magicians cannot, of whom therefore thou now ſeeſt thou canſt not glory nor boaſt as thou haſt hitherto done. *h* Appoint me what time thou pleaſeſt. Hereby he knew that the hand and glory of

God would be more conſpicuous in it. And this was no preſumption in *Moſes*, becauſe he had a large commiſſion, *chap.* 7. 1. and alſo had particular direction from God in all that he ſaid or did in theſe matters.

‖ Or, *againſt to morrow.*

10 And he ſaid, ‖ To morrow *i*. And he ſaid, *Be it* according to thy word, that thou mayeſt know that there is none like unto the LORD our God.

i Why not preſently? *Anſw.* 1. Becauſe he hoped e're that time they might be removed either by naturall cauſes or by chance, and ſo he ſhould not need the favour of *Moſes* or his God. 2. Becauſe he thought it an hard and long work to remove ſo vaſt a number of frogs, and that *Moſes* might uſe divers Ceremonies, as the Magicians did, in his addreſſes to God, which would require ſome conſiderable time.

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only.

12 And Moſes and Aaron went out from Pharaoh, and Moſes cryed unto the LORD *k*, becauſe of the frogs which he had brought againſt Pharaoh *l*.

k Though he was aſſured that the frogs would depart at his word, yet he would uſe the means appointed by God for the accompliſhment of it. *l* Or, as the place is fitly rendred by others, *becauſe of the word* or *matter of* or *about the frogs which he had given* or *propounded to Pharaoh*. Becauſe he had given his word both for the thing and the time of it, he prayed more earneſtly, leſt God ſhould be diſhonoured and Pharaoh have occaſion of triumph. The Hebrew verbs *to put* and *to give* are frequently exchanged, as appears by comparing 1 *King.* 10. 9. with 2 *Chron.* 9. 8. and *Iſa.* 42. 1. with *Mat.* 12. 18.*

13 And the LORD did according to the word of Moſes: and the frogs died out of the houſes *m*, out of the villages, and out of the fields.

m A ſhort ſpeech for, *they died* and were removed *out of*, &c. as appears from the next verſe. It being frequent in the *Hebrew* tongue under one verb expreſſed to underſtand another agreeable to it. See Examples in the *Hebrew*, *Gen.* 43. 33, 34. *Exod.* 18. 12. and 25. 2. *Prov.* 25. 22.

14 And they gathered them together upon heaps *n*, and the land ſtank.

n Which doubtleſs they caſt into their rivers, or pits, *&c.* though that be not here mentioned. God would not inſtantly and wholly take them away, both to convince them of the truth of the miracle, and to make them more ſenſible of this judgment and more fearful of bringing another upon themſelves.

15 But when Pharaoh ſaw that there was reſpite, * he hardened his heart, and hearkened not unto them, as the LORD had ſaid.

* chap. 7. 14.

16 And the LORD ſaid unto Moſes, Say unto Aaron *o*, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice *p* throughout all the land of Egypt.

o God, it ſeems, gave him no warning, becauſe he ſhewed himſelf in the very laſt plague to be both perfideous and incorrigible. Others think, he was forewarned, though that be not here expreſſed. *p* So the *Hebrew* word is rendred by all the *Jewiſh* and moſt other Interpreters. But it is probable, that what is ſaid of the locuſts, *Exod.* 10. 14. was true of theſe, that they were much more loathſome and troubleſome then ordinary.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt *q* of the earth, and it became lice, in man and in beaſt: all the duſt of the land * became lice, throughout all the land of Egypt.

q Which was not fit matter to produce lice, and therefore ſhews this work to be divine and miraculous. * *i. e.* A great part of it, the word *all* being commonly ſo underſtood in Scripture.

18 And the Magicians did ſo *r* with their inchantments to bring forth lice, but they could not *s*: ſo there were lice upon man and upon beaſt.

r (*i. e.*) Indeavoured to do ſo. Thus to *enter*, *Mat.* 7. 13. is put for *ſtriving to enter*, *Luk.* 13. 24. Thus men are ſaid to *deliver*, *Gen.* 37. 21. to *fight*, *Joſ.* 24. 9. to *return*, *Joſ.* 10. 15. when they onely attempted or endeavoured to do ſo. And therefore when it is ſaid in any of the plagues that *the Magicians did ſo*, it is not to be underſtood, that they really did the ſame thing, but that they endeavoured to do ſo, and that they did ſomething which looked like it. *s* It was as eaſie for them to produce lice as frogs, but God hindred them, partly to confound them and their deviliſh arts, and to ſhew that what they did before was only by his permiſſion, and partly to convince *Pharaoh* and the *Egyptians* of their vanity in truſting to ſuch impotent Magicians, and in oppoſing that God who could controll and confound them, when he pleaſed.

19 Then the Magicians ſaid unto Pharaoh, This *is* * the finger *t* of God *u*. And Pharaohs heart was hardened, and he hearkened not unto them *x*, as the LORD had ſaid.

* 1 Sam. 6.

t Which is put either Synecdochically for the hand, as it is *Exod.* 31. 18. *Pſal.* 8. 3. and 144. 1. or metaphorically for the power or vertue, as *Luk.* 11. 20. compared with *Mat.* 12. 28. *u* Of that ſupreme God, whom both the *Egyptians* and other heathen Idolaters, acknowledged as ſuperiour to all men and Idols and Devils. This they ſaid, leſt they ſhould be thought inferiour to *Moſes* and *Aaron* in magical art. But hereby they own the ſoveraign God to be on *Iſraels* ſide, and yet like the Devils they proceed to fight againſt him. *x* Either to his Magicians, of whom he laſt ſpake: or rather, to *Moſes* and *Aaron*, as the following words ſhew. For relatives oft belong to the remoter antecedents, as *Gen.* 19. 13. 1 *Sam.* 7. 17. *Mark* 2. 13.

* chap.

* chap.

20 And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, lo, he cometh forth to the water, and ſay unto him, Thus ſaith the LORD, let my people go, that they may ſerve me.

21 Elſe, if thou wilt not let my people go, behold, I will ſend ‖ ſwarms of flies *y* upon thee, and upon thy ſervants, and upon thy people, and into thine houſes: and the houſes of the Egyptians ſhall be full of ſwarms of flies, and alſo the ground whereon they are.

‖ Or, *a mixture of noiſome flies*, &c.

y Heb. *a mixture*, of inſects or flies, as appears from *Pſal.* 78. 45. which were of various kinds, as bees, waſps, gnats, hornets, &c. infinite in their numbers, and doubtleſs larger, and more venomous and pernicious than the common ones were.

22 And * I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms of flies ſhall be there, to the end that thou mayeſt know that I *am* the LORD in the midſt of the earth *z*.

* chap. 9. 4. and 10. 23. and 12. 13.

z Either 1. of the whole earth, and conſequently of *Egypt*, that I am not onely the Lord of *Iſrael*, but of thee and thy dominions too. God is here ſpoken of after the manner of earthly Princes, who uſe to reſide in the midſt of their Kingdoms that they may more conveniently rule and influence them. Or rather 2. of *Goſhen*, the words being properly thus rendred, *that I the Lord am in the midſt of that land*, to wit, the land of *Goſhen* now ſpoken of, to defend and preſerve it. For God is ſaid *to be in the midſt* of them whom he protects. *Deut.* 7. 21. and 23. 14. *Joſ.* 3. 10. *Pſal.* 46. 5. and *not to be in the midſt* of others whom he forſakes and deſigns or threatens to deſtroy, *Num.* 14. 42. *Deut.* 1. 42. and 31. 17. Compare *Exod.* 33. 3. with 34. 9.

23 And I will put † a diviſion *a* between my people, and thy people: ‖ to morrow ſhall this ſign be *b*.

† Heb. *a redemption.*
‖ Or, *by to morrow.*

a Heb. *a redemption* or *deliverance*, *i. e.* a token or mean of deliverance, by a Metonymy; a wall of partition, by which I will preſerve the Iſraelites whileſt I deſtroy the *Egyptians*. *b* This he ſaith, partly to gain the more belief to himſelf in what he now did or ſhould further ſpeak in Gods name to them; and partly to warn them of their danger, and make their diſobedience more inexcuſable.

* chap

24 And the LORD did did ſo *c*: and * there came a grievous ſwarm of flies *d* into the houſe of Pharaoh; and into his ſervants houſes, and into all the land of Egypt: the land *e* was ‖ corrupted by reaſon of the ſwarm of flies.

* Wiſd. 16. Pſal. 105. 3

‖ Or, *deſtroyed*

* Pſal.

c Immediately by his own word, and not by *Moſes* his rod, leſt the *Egyptians* ſhould think it was a Magicians wand, and that all *Moſes* his works were done by the power of the Devil. *d* Heb. *an heavy mixture* of flies: *heavy*, *i. e.* either great, as this *Hebrew* word is uſed, *Gen.* 41. 31. *Iſa.* 32. 2. or miſchievous and troubleſome: or rather, numerous, as it is taken, *Gen.* 50. 9. *Numb.* 11. 14. 1 *King.* 3. 9. compared with 2 *Chron.* 1. 10. *e* (*i. e.*) Either the fruits and products of the land: or rather the inhabitans of the land, as the word *land* is taken, *Gen.* 41. 36. 1 *Sam.* 27. 9. many of the people were poiſoned

* chap

poiſoned or ſtung to death by them, as appears from *Pſal.* 78. 45. See alſo the book of Wiſdom, *chap.* 16. 9.

25 And Pharaoh called for Moſes and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid, It is not meet *f* ſo to do: for we ſhall ſacrifice the * abomination of the Egyptians *g* to the LORD our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us *h*.

* Gen. 43. 32. and 46. 34.

f Heb. *Not right*, neither in Gods eyes, who hath appointed us the place, as well as the thing: nor in the *Egyptians* eyes, as it follows. *g* That which the *Egyptians* abhor to kill or to ſee killed; as not onely Scripture, but profane Authours, as *Diodorus*, and *Tully*, and *Juvenal*, witneſs, becauſe they worſhipped them as Gods, as is notoriouſly known. *h* It was a juſt fear. For when once a *Roman* had but killed a cat, though imprudently, the people tumultuouſly met together and beſet his houſe and killed him in ſpight of the King and his Princes, who uſed their utmoſt power and diligence to prevent it.

27 We will go * three dayes journey into the wilderneſs, and ſacrifice to the LORD our God, as * he ſhall command us *i*.

* chap. 3. 12.
* chap. 3. 18.

i For we know not what kind or number of ſacrifices to offer to him, till we come thither.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the LORD your God in the wilderneſs: only you ſhall not go very far away: intreat for me.

29 And Moſes ſaid, Behold, I go out from thee, and I wiſl intreat the Lord, that the ſwarms of flies may depart from Pharaoh, from his ſervants, and from his people to morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to ſacrifice unto the LORD.

30 And Moſes went out from Pharaoh, and intreated the LORD

31 And the LORD did according to the word of Moſes: and he removed the ſwarms of flies from Pharaoh, from his ſervants, and from his people: there remained not one.

32 And Pharaoh hardened his heart at this time alſo, neither would he let the people go.

CHAP. IX.

1 THEN the LORD ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold the hand of the LORD *a* is upon thy cattle *b* which is in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: there *ſhall be* a very grievous murrain.

a In an immediate manner, not by my rod, that thou mayeſt know, it is not I, but the Lord, which doth all theſe things to thee. *b* Which they kept for their wool or milk, or manifold uſes and ſervices, though not for food and ſacrifice.

4 And * the LORD ſhall ſever between the cattle of Iſrael and the cattle of Egypt, and there ſhall nothing die of all that is the childrens of Iſrael.

* chap 8. 22.

5 And the LORD appointed a ſet time, ſaying, To morrow the LORD ſhall do this thing in the land.

6 And the LORD did that thing on the morrow, and * all *c* the cattle of Egypt died, but of the cattle of the children of Iſrael died not one.

* Pſal. 78. 48.

c Either of all ſorts; or a very great number of them, as the word *all* is frequently uſed; or rather, all that were in the field, as it is expreſly limited, *ver.* 3. but not all abſolutely, as appears from *ver.* 9. 19, 25. and chap. 14. 23.

7 And Pharaoh ſent, and behold, there was not one of the cattel of the Iſraelites dead. And * the heart of Pharaoh was hardened, and he did not let the people go.

* chap. 7. 14.

8 And the Lord ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace *d*, and let Moſes *e* ſprinkle it towards the heaven, in the ſight of Pharaoh.

d To mind them of their cruel uſage of the *Iſraelites* in their furnace, of which ſee *Deut.* 4. 20. *Jer.* 11. 4. *e* Both were to take them up, but *Moſes* onely to ſprinkle them, as at other times *Aaron* onely did the work, to ſhew that they were but inſtruments, which God could uſe as he pleaſed, and God was the principal Authour of it.

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a * boil breaking forth *with* blains *f*, upon man, and upon beaſt, throughout all the land of Egypt.

* Rev. 16. 2.

f A burning ſcab, which quickly raiſed blains and bliſters: whereby they were both vehemently inclined to ſcratch themſelves, and yet utterly diſenabled from it by its great ſoreneſs.

10 And they took aſhes of the furnance, and ſtood before Pharaoh, and Moſes ſprinkled it up toward heaven: and it became a * boil *g* breaking forth *with* blains, upon man, and upon beaſt.

* Deut. 28. 27.

g God multiplying that duſt and heating it and then diſperſing it over all the land and cauſing it to fall and reſt upon the bodies of the *Egyptians*.

11 And the Magicians could not ſtand before Moſes *h*, becauſe of the boiles: for the boil was upon the Magicians, and upon all the Egyptians.

h As they hitherto had done, both as ſpies and as adverſaries, for though their underſtandings were convinced of Gods hand and infinite power, yet their hearts were not changed, but for their worldly intereſt they perſiſted to rebel againſt their light, and therefore are juſtly plagued. It was no favour to *Pharaoh*, that the plague was not upon him, but onely a reſervation to a greater miſchief, as it follows.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them, * as the LORD had ſpoken unto Moſes.

* chap. 4. 21.

13 And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God of the Hebrews, Let my people go that they may ſerve me.

14 For I will at this time, ſend all my plagues upon thine heart *i*, and upon thy ſervants, and upon thy people: that thou mayeſt know that *there is* none like me in all the earth.

i Or, *into thy heart*: Thou haſt hitherto not felt my plagues upon thy own perſon, or thy body, but I ſhall ſhortly reach and wound it, and that not onely in the skin; as the magicians and others are now ſmitten, but even to thy heart, ſuch as ſhall make thy *heart ſick*, *Mic.* 6. 13. ſuch as ſhall give thee a mortal and irrecoverable wound. Some underſtand it of inward and ſpiritual judgments upon *Pharaohs* heart, ſuch as hardneſs of heart. But that plague had been inflicted upon him, and is recorded before this time. And *Pharaohs heart* being here oppoſed to his *ſervants* and *people* ſeems rather to denote his perſon, *the heart* or *ſoul* being often put Synecdochically for the whole man.

15 For now I will ſtretch out mine hand, that I may ſmite thee and thy people with peſtilence *k*, and thou ſhalt be cut off from the earth.

k (*i. e.*) Not properly ſo called, but largely, as the word is uſed *Hoſ.* 13. 14. with an utter and irrecoverable deſtruction. This relates partly to the killing of the firſt-born, which plague did more immediately and nearly concern both him and his people, and principally to their deſtruction in the *Red Sea*.

16 And in very deed, for this cauſe have I † raiſed thee up *l*, for to ſhew in thee my power *m*, and that my Name *n* may be declared throughout all the earth.

† Heb. *made thee ſtand*.

l So the *Hebrew* word is tranſlated; *Rom.* 9. 17. I have raiſed thee up out of thy firſt nothing into thy being and life and kingdom, and upheld thy being and reign even in the midſt of thy tyranny. Heb. *I have made thee to ſtand*, *i. e.* to remain alive and untouched, when thy Magicians could not ſtand, *ver.* 11. I have preſerved thee in life, not for want of power to deſtroy thee, as thou mayſt fancy, nor for want of provocation from thee, but for my own glory. *m* In thoſe mighty works which have been occaſioned by thy rebellion, and obſtinancy. *n* My being and providence, and my manifold perfections, my patience

ence in bearing thee so long, my justice in punishing thee, my power in conquering thee, my wisdom in over-ruling thy pride and tyranny and cruelty to thy own destruction and the redemption of my oppressed people, and my faithfulness in making good my promises to them, and my threatnings to thee.

17 As yet exaltest thou thy self against my people *o*, that thou wilt not let them go?

o (*i. e.*) Against me acting for my people. The gracious God takes what is done to or against his people, as done to or against himself. See *Zech.* 2. 8. *Matth.* 25. 40, 45. *Act.* 9. 4, 5.

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof *p*, even until now.

p Since they were a Kingdom or a Nation.

19 Send therefore now, and gather thy cattel *q*, and all that thou hast in the field: for *upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

q This forewarning God gives, partly to mitigate the severity of the judgment; partly that a considerable number of Horses might be reserved for *Pharaohs* expedition *chap.* 14 partly to shew the Justice of God in punishing so wicked and obstinate people, as would take no warning neither from Gods words, nor from his former works; and partly to make a difference between the penitent and the incorrigible *Egyptians*.

20 He that feared the word of the LORD amongst the servants of Pharaoh made his servants and his cattel flee into the houses.

† Heb. *set not his heart unto.*

21 And he that † regarded not the word of the LORD, left his servants and his cattel in the field.

22 And the LORD said unto Moses, stretch forth thine hand toward heaven, that there may be * hail in all the land of Egypt upon man *r*, and upon beast, and upon every herb of the field, throughout all the land of Egypt.

* Rev. 16. 21.

r (*i. e.*) Upon those men that presumed to continue in the field after this admonition.

23 And Moses stretched forth his hand toward heaven, and the LORD sent thunder and hail, and the fire ran along upon the ground *s*, and the LORD rained hail upon the land of Egypt.

s Devouring both Herbs and Cattel which were upon it *Ps.* 78. 47, 48. and 105. 32, 33.

24 So there was hail, and fire mingled with the hail *t*, very grievous, such as there was none like it, in all the land of Egypt, since it became a Nation *u*.

t Which strange mixture much increased the miracle. *u* For that Hail and Rain did sometimes, though but seldom, fall in *Egypt*, is attested by divers eye witnesses.

25 And the hail smote throughout all the land of Egypt, all that *was* in the field, both man and beast, and the hail smote every herb of the field, and brake every tree of the field *x*.

x (*i. e.*) Most of them, or Herbs and Trees of all sorts, as appears from *chap.* 10. 12, 15. See before *ver.* 6.

* chap. 8. 22. and 11. 7.

26 * Onely, in the land of Goshen *y*, where the children of Israel *were*, was there no hail.

y It seems the *Egyptians* that dwelt there were spared for the sake of their Neighbours the *Israelites*: Which great obligation probably made them more willing to lend their jewels to them, *chap.* 12. 35.

27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned *this* time *y*: the LORD is righteous, and I and my people are wicked.

y I now plainly see and freely acknowledge my sin in striving with God. He seems not to deny that he had sinned before, for even the light of nature would discover his sin in breaking his Faith and the word of a King given to *Moses* for *Israels* dismission.

† Heb. *voices of God.*

28 Intreat the LORD, (for it is enough) that there be no more *z* † mighty thundrings and hail, and I will let you go, and ye shall stay no longer.

z Or, *and* let it be *enough*, (let God content himself that he hath punished me so long, and that I have confessed my sin, and promised amendment) *that there may be* hereafter *no more*.

29 And Moses said unto him, Assoon as I am gone out of the City, I will spread abroad my hands unto the LORD, *and* the thunder shall cease, neither shall there be any more hail: that thou mayest know how that the * earth is the LORDS *a*.

* Psal. 24. 1.

a Or, *that this land is the Lords*, even his whom thou deniedst to have any jurisdiction in it, or over thee, *Exod.* 5. 2. Or the *Earth* is put for the World, the Heaven and the Earth, *q. d.* That thou mayst see that he can either cause the Heavens to send forth such Thunders and Hails, or restrain them, as he pleaseth.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barly *b* was smitten: for the barly *was* in the ear, and the flax *was* boiled.

b Which were not so necessary for humane life as the Wheat and Rye. Thus God still sends smaller judgments to usher in the greater.

† Heb. *hid, or dark.*

32 But the wheat and the rie were not smitten: for they were † not grown up *c*.

c The Hebrew word may be rendred either *dark* or *hid*, to wit, under the ground, whereby it was secured from this stroke: or *late*, as divers of the Hebrews and other Interpreters render it. This kind of Corn coming later up, was now tender and hidden either in the ground, or in the Herb: whereby it was in some measure secured both from the fire by its greenness and moisture, and from the hail by its pliableness and yielding to it, whereas the stalks of Barly were more dry and stiff, and therefore more lyable to the Hail and Fire.

33 And Moses went out of the City *d* from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the Earth.

d That being solitary he might pour forth his heart in fervent prayers.

34 And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardned his heart, he and his servants.

35 And the heart of Pharaoh was hardened; neither would he let the children of Israel go, as the LORD had spoken † by Moses.

† Heb. *by the hand of Moses.*

CHAP. X.

1 AND the LORD said unto Moses, Go in unto Pharaoh: for * I have hardened his heart, and the heart of his servants, that I might shew these my signs before him.

* chap. 4. and 7. 14.

2 And that * thou mayst tell in the ears of thy son * and of thy sons son, what things I have wrought in Egypt, and my signs which I have done amongst them: that ye may know how that I am the LORD.

* Psal. 78.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thy self before me? Let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the * locusts into thy coasts.

* Wisd. 16.

† Heb. *eye.*

5 And they shall cover the † face of the Earth, that one cannot be able to see the Earth, and * they shall eat the residue of that which is escaped *a*, which remaineth unto you from the hail, and shall eat every tree *b* which groweth for you out of the field.

* Joel. 1. 4.

a The Wheat and the Rye, the staffe of their lives. *b* The fruits and leaves of every tree.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians, which neither thy fathers, nor thy fathers fathers have seen *c*, since the day that they were upon the Earth unto this day. And he turned himself, and went out from Pharaoh.

c Such for number, or shape, or mischievous effects, as were never seen before.

7 And Pharaohs servants said unto him, How long

fathers have seen *c*, since the day that they were upon the Earth unto this day. And he turned himself, and went out from Pharaoh.

c Such for number, or shape, or mischievous effects, as were never seen before.

7 And Pharaohs servants saith unto him, How long shall this man be a snare *d* unto us? let the men go, that they may serve the LORD their God: knowest thou not yet, that Egypt is destroyed?

d An occasion of sin and destruction. See *Exod.* 23. 32. *Jos.* 23. 13.

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go serve the LORD your God: *but* † who *are* they that shall go?

† Heb. *who and who*, &c.

9 And Moses said, We will go with our young, and with our old, with our sons, and with our daughters, with our flocks, and with our herds will we go, for we *must hold* a feast unto the LORD *e*.

e A feast upon a sacrifice, wherein all are concerned, and therefore all must be present and ready to do what God requires us.

10 And he said unto them, Let the LORD be so with you, as I will let you go *f*, and your little ones. Look to it, for evil is before you *g*.

f I wish God may be no more ready and willing to be with you and to do you good than I am willing to let you go. *g* Either 1. Evil of sin. You have some ill design against me, either to stir up Sedition or War against me, or utterly to depart out of my Kingdom. Or rather 2. Evil of calamity or mischief. 1. Because it is here said to be *before* their *faces*, whereas evil designs are in mens hearts, and the fair pretences wherewith they cover them are said to be before their faces. 2. The word of caution he gives to them, *look to it* or *take heed*, seems to imply that he speaks not of the evil they designed against *Pharaoh*, but of that which they would unavoidably bring upon themselves from so potent a King, by the refusal of such fair offers and continuing in such insolent and unreasonable demands.

11 Not so: go now ye *that are* men and serve the LORD, for that ye did desire †: and they were driven out from Pharaohs presence.

† Which was not true, but only was gathered by him out of their declared intention of going to sacrifice, wherein he thought the presence of the Women and Children wholly unnecessary.

12 And the LORD said unto Moses, stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land *h*, even all that the hail hath left.

h This is no unusual Plague in *Africa* and *Arabia*, where, when the harvest is ripe, they frequently come in vast numbers and eat up all their Corn, and what they do not eat they infect with their touch and the moisture coming from them, and afterwards dying in great numbers they poison the Air and cause a pestilence. So that it is no wonder that *Pharaoh* and his Servants were so concerned for this Plague, so well known to them, especially considering, that this was like to be far worse then all of the same kind which they had either seen or heard of.

13 And Moses stretched forth his rod over the land *i* of Egypt, and the LORD brought an East-wind *k* upon the land, all that day, and all that night, and when it was morning, the East-wind brought the locusts.

i Over divers parts of the Land, shaking his rod towards the several quarters of it. *k* Which in those parts is a most violent and pernicious wind, *Exod.* 14. 21. *Numb.* 11. 31. and a dry wind, and therefore fit for the ingendring of those Creatures. This wind brought them from *Arabia*, where they are in great numbers, as we have seen *ver.* 12. though God miraculously increased their numbers and their power of doing mischief.

14 And * the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they: before them there were no such locusts as they, neither after them shall be such †

* Psal. 78. 46. 105. 34.

† *Quest.* How can this be true, when the same words are used of the locusts in *Joels* time? *Answ.* It might be true of both in divers respects, of these for number and quality, of them for long continuance, for they lasted three or four years, when these were but for a little time; of these for *Egypt*, of them for *Judea*, where they were fixed.

15 For they covered the face of the whole earth, so that the land was darkned *l*, and they did eat every herb of the land, and all the fruit of the trees, which the hail had left *m*, and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

l Either by their flying in vast numbers and so darkning the air, as they have oft-times done: or by covering the green and lightsome herbs and productions of the earth with their dark and direful bodies. *m* How could this be, when the hail had *smitten every herb, and broken every tree, chap.* 9. 25. *Ans.* 1. There seems to have been some distance of time between these two plagues, in which space, new productions might be sprouting forth both out of the ground and from the trees. 2 The words *all* and *every* are commonly understood of the greatest part.

16 Then Pharaoh † called for Moses and Aaron in haste *n*: and he said, I have sinned against the LORD your God, and against you *o*.

† Heb. *hastned to call.*

n Because this kind of plague in it self was most pernicious, whereby whole countries had been wasted, and grievous famines and pestilences caused, and was mightily aggravated by the vengeance of God, and by the peculiar quality of these Locusts, which did not only fall upon their herbs and fruits, as they use to do, but invade their very houses, *ver.* 6. infect their meats, fill their beds, poison them with their stink and with their venemous bitings, whereby they killed many men, as it is written in the book of *Wisdom*, chap. 16. *ver.* 19. *o* By contempt of your great and terrible works, by breach of my promise made to you, and by my denial of your just desires and commands given to me in his name whom I now find and feel to be the almighty and soveraign God.

17 Now therefore forgive, I pray thee, my sin only this once *p*, and intreat the LORD your God, that he may take away from me this death *q* only.

p I desire no further favour, I will no more offend nor need your pardon. *q* This deadly plague, compare 2 *King.* 4. 40. and 2 *Cor.* 11. 23. Besides it did destroy the life of herbs and trees, yea of beasts and men, either directly, or at least by consequence, in depriving them of the necessary supports of life.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong West-wind *r*, which took away the locusts, and † cast them *s* * into the Red-sea *t*: there remained not one locust in all the coasts of Egypt.

† Heb. *hastned.* * Joel 2. 20.

r Heb. *a wind of the Sea*, *i. e.* coming from the Sea, called there the great Sea, and the *Mediterranean* Sea, from whence came the North-west wind, which did blow the locusts directly into the Red-sea. *s cast them*, as the *Hebrew* word signifies, *with a great noise, and with great force*, so as they should never rise against to molest them. Heb. *the sea of bulrushes*, so called from the great number of bulrushes near its shore, Or *the sea of bounds* or *limits*, *q. d.* the narrow sea, whereas they could see no bounds nor shore beyond the *Mediterranean* Sea. It was called the *Arabian* gulf, and by others the *Red-sea*, either from its red sand; or rather from *Esau*, called also *Edom*, which signifies *red*, *Gen.* 25. 30. from whom as the adjoyning country was called *Edom*, or *red*, so this was called the *Red-sea*.

20 But the LORD * hardened Pharaohs heart, so that he would not let the children of Israel go.

* chap. 4. 21.

21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, † even darkness which may be felt *u*.

† Heb. *that one may feel darkness.*

u It is an hyperbolical expression, such being very frequent both in Scripture and in all authors. For darkness being only a privation cannot be properly felt, yet it might be felt in its cause, to wit, those thick and gross vapours which filled and infected the Air. But the place may be rendred thus, *that there may be darkness* —— *after that* (so the Hebrew *Vau* is sometimes used, as *Mech.* 7. 13.) *the darkness* (*i. e. the darkness* of the night, or the common and daily *darkness*) *is departed* or *removed*, and the time of the day come: for so the root, from whence this word may be derived, signifies, *Exod.* 13. 22. And to this purpose the words are rendred by the *Chaldee* and *Syriak*, and some others, and the sense is, that the darkness may continue in the day-time as well as in the night.

22 And Moses stretched forth his hand toward heaven: and there was a * thick darkness in all the land of Egypt three dayes.

* Psal. 105. 28

23 They

23 They saw not one another *x*, neither rose
* Wisd. 18. 1. any from his place *y* for three days: * but all the
chap. 8. 22. children of Israel had light in their dwellings *z*.

x Because these gross and moist fogs and vapours did not onely quite shut out the light of the heavenly bodies, but also put out their candles or other artificial lights, or at least so darken them that men could have no benefit by them. *y Place* here may be taken, either 1. more strictly and particularly: so the sense is, the horrour of that darkness was so great that they durst not remove at all, but stood or sat where the darkness found them, like men astonished or affrighted, and therefore unmoveable, having their minds disturbed, being terrified with their guilty Consciences, which most affect men in the dark, and with the dreadful noises which they heard, *Wisd.* 17. 5. and with the apparitions of evil Angels as may seem from *Psal.* 78. 49. where the plague of evil Angels is put instead of this plague of darkness, which therefore is omitted in that place where all the rest are reckoned up. Or rather 2. more largely, for their own houses or dwellings, for so the Hebrew word is certainly used, *Exod.* 16. 29. So the sense is, they did not stir abroad out of their houses upon their most necessary occasions. *Obj.* He saith not that they could not go, but that they could not *rise* from their place, which may seem to limit this expression to their particular places. *Ans.* The word, *to rise*, is commonly put for going about any business, and here it is a pregnant word, as they call it, and implies going in it, *none arose*, viz. to go or remove, *from his place*. And *rising* cannot be properly taken here for that particular posture, unless we will suppose that this darkness found all men sitting, which is absurd to imagine. *z* Whereby they might have conveyed themselves and families & goods away, as afterwards they did in haste: but they waited for *Moses* his orders, and he for Gods command, and God intended to bring them forth not by stealth, but in a more honourable and publick manner, in spight of all opposition.

24 And *a* Pharaoh called unto Moses, and said, Go ye, serve the LORD: only let your flocks and your herds be stayed *b*: let your little ones *c* also go with you.

a Or, *Therefore*: or *Then*, to wit, after the darkness was either wholly or in part removed. *b* Either as a pledge of your return after your sacrifice is ended: or as a recompence for the cattle which I have lost by your means. *c* And consequently the women, whose help and service was necessary for their little ones in diverse regards.

† Heb. *into our hands.* 25 And Moses said, Thou must give † us * also sacrifices, and burnt-offerings, that we may sacrifice unto the LORD our God.

* *i. e.* Suffer us to take of our own stock.

26 Our cattle also shall go with us, there shall not an hoof be left behind, for thereof must we take to serve the LORD our God: and we know not with what we must serve the LORD until we come thither *d*.

d Which was not a pretence, but a real truth. For this being a solemn and extraordinary sacrifice by the express and particular appointment of God, they knew not either of what kinds, or in what number or manner their sacrifices must be offered. And for all these things they did not receive particular directions till they came to mount *Sinai*.

* chap. 14. 4, 8. 27 But the LORD * hardened Pharaohs heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thy self: see my face no more: for in that day thou seest my face, thou shalt die.

29 And Moses said, thou hast spoken well *e*, I will see thy face again no more.

e Heb. *right*, not morally, for so it was very ill said; but logically, that which agrees though not with thy duty, yet with the event and truth of the thing: for as thou hast warned me to see thee no more, so I in the name of God assure thee, that thou shalt see me no more, to beg my prayers, or to be helped out of thy troubles by my means. And therefore that discourse of *Moses* to *Pharaoh*, which follows *chap.* 11. 4, &c. though it be put there out of its order and proper place, as many other passages are, yet was delivered at this time and upon occasion of these words.

CHAP. XI.

1 AND the LORD said unto Moses *a*, Yet will I bring one plague more upon Pharaoh, and upon Egypt, afterwards he will let you go
* chap. 12. 31, 33, 39. hence, * when he shall let *you* go, he shall surely thrust you out hence altogether *b*.

a Either 1. Whilest *Moses* was not yet gone out of *Pharaohs* presence: So God might suggest this to his mind, as he did other things to *Michaiah*, when he was before *Ahab* and *Jehosaphat*, 1 *King.* 22. or rather 2. before his last coming to *Pharaoh*, and the words may be rendred thus, *Now the Lord had said unto* Moses. And this is here added, as the reason why *Moses* spake so boldly to *Pharaoh*, because God had assured him of a good issue. *b* Men and women and children and cattel, and all that they had, which he would never do before.

2 Speak now in the ears of the people, and let every man borrow of his neighbour *c*, and every woman of her neighbour, * jewels *d* of silver, * chap. 3. 22. and 12. 35. and jewels of gold.

c The *Israelites* who at first lived distinctly by themselves when they were greatly multiplyed, and *Pharaoh* began to cast a jealous eye upon them, and to take cruel counsels against them, were more mixed with the *Egyptians*, as appears from *chap.* 12. 12, 13. and many other places, either by their own choice, that they might receive protection and sustenance from them; or rather by *Pharaohs* design, who planted many of his own people among them, to watch and chastise them, *Exod.* 1. 11. and, it may be, removed some of them from *Goshen* to the parts adjoyning to it which were inhabited by his people. *d* Or, *vessels*, as the Hebrew word properly signifies; for they might more plausibly ask, and the *Egyptians* would with less suspition lend them vessels, which might be proper and useful both for their sacrifices and feasts, than Jewels for which they had no present need or use.

3 And the LORD gave the people favour in the sight of the Egyptians; Moreover, the man * Moses was very great in the land of Egypt, in * Eccl. 45. the sight of Pharaohs servants, and in the sight of the people *e*.

e Therefore they complyed with their request not onely out of love to the people, but out of fear of *Moses*, lest he should punish them severely in case of refusal.

4 And Moses said *f*, Thus saith the LORD, About Midnight will I go out *g* into the midst of Egypt.

f To *Pharaoh*, before his departure, as appears by comparing *ver.* 8. with *chap.* 10. 29. And therefore the three first verses of this chapter come in by way of parenthesis, and now he returns to the story, and sets down the last words which *Moses* spake to *Pharaoh* for a final parting. *g* God is said to *go out* or *go forth*, or *come down*, &c. by way of condescension to the custom and capacity of men, when he doth any eminent act of power either in way of Justice or mercy.

5 And all the first-born of the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne *h*, even unto the first-born of the maid-servant that is behind the mill *i*, and all the first-born of beasts.

h Either now actually, ruling with his father, as *Solomon* did even whilest *David* lived, 1 *King.* 1. 34. or more probably, *he that is to sit*, the present time for the future, he whose right this is by the custom of *Egypt*, and by the law of Nations. *i* The poor captive slave that was in the prison, as it is, *chap.* 12. 29. and there did grind at the Mill. In those times and places they had diverse Mills, which were not turned about by wind or water, as ours are, but by the hands of their servants, who for that purpose stood behind the mill, and so with hard labour turned it about. See *Judg.* 16. 21. *Isa.* 47. 1, 2. *Lam.* 5. 13.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 * But against any of the children of Israel * chap. 8. 22. shall not a dog move his tongue *k*, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

k In stead of those loud cries of the *Egyptian* families, there shall be so great a tranquility among the *Israelites*, that even the dogs, which are sensible of and awaked and provoked by the least noise, shall not be stirred up by them.

8 And * all these thy servants *l* shall come down * chap. 12. 33. unto me ‖, and bowe down themselves unto me, saying, Get thee out, and all the people that † follow thee *m*; and after that I will go out: and he went out from Pharaoh in † a great anger *n*.

† Heb. *that* at *thy feet.* † Heb. *heat anger.*

l Thy Courtiers and great Officers, who now are so insolent and obstinate. ‖ Both by their own inclination and necessity, and in thy name and by thy command. *m* That are under thy conduct and command, as this or the like expression is used *Judg.* 4. 10. 1 *King.* 20. 10. 2 *King.* 3. 9. *Isa.* 41. 2. *n* Not so much for the affront offered to himself, as for his incurable rebellion against God. Compare *Mark* 3. 5.

9 And

9 And * the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you, that * my wonders may be multiplied in the land of Egypt.

* chap. 3. 19.
* chap. 7. 3.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

CHAP. XII.

1 AND the LORD ſpake *a* unto Moſes and Aaron, in the land of Egypt, ſaying:

a Had ſpoken, before the three days darkneſs, as may appear by comparing *ver.* 3. and 6. of this chapter with *chap.* 11. 4. And the mention of it was put off by him till this place, aſwell that he might not interrupt the hiſtory of all the plagues, as that he might give the whole inſtitution of the Paſſover together.

2 This month *b ſhall be* unto you the beginning *c* of months: it ſhall be the firſt month of the year unto you *d*.

b The firſt month after the vernal Equinox, called *Abid*, *Exod.* 13. 4. and 23. 15. *Deut.* 16. 1. and *Niſan*, *Neh.* 2. 1. *Eſth.* 3. 7. containing part of our *March*, and part of *April*. *c* Heb. *the head:* which, I conceive, notes not ſo much the order, which is more plainly mentioned in the following words, as the eminency of it, that it ſhall be accounted the chief and principal of all months, as the Sabbath hath been called by ſome, *the queen of days*. And juſtly muſt they preſer this month before the reſt, whether they looked backward to their prodigious deliverance from *Egypt* therein, or forward to their ſpiritual redemption by Chriſt, and to *the acceptable year of the Lord*, *Luk.* 4. 19. for in this very month our Lord Jeſus ſuffered, *Joh.* 18. 28. *d* Heretofore your firſt month for all affairs hath been *Tiſri*, which in part anſwers to our *September*, and is the firſt month after the Autumnal Equinox; and ſo it ſhall be to you ſtill as to Civil affairs, as it appears from *Exod.* 23. 16, and 34. 22. and *Levit.* 25. 8, 9, 10. but as to Sacred and Eccleſiaſtical matters this ſhall henceforth be your firſt month.

3 Speak ye unto all the Congregation of Iſrael, ſaying, in the tenth day *e* of this month, they ſhall take to them *f* every man a lamb *g*, according to the houſe of *their* fathers †, a † lamb for an houſe.

† Or, *kid:*

e Partly, that they might have the lamb ready for the Sacrifice, and might not be diſtracted about procuring it when they ſhould be going to uſe it; partly, that by the frequent contemplation of the lamb, as a ſign appointed by God, they might have their faith ſtrengthned as to their approaching deliverance, and afterwards might have their minds quickned to the more ſerious conſideration of that great deliverance out of *Egypt*, and of that more glorious deliverance from Hell by Chriſt the true Paſſover, which ſhould be offered for them; partly, to teach the Church in all ages, how neceſſary a thing preparation is to the ſolemn duties and exerciſes of Religion; and partly to ſignifie, that Chriſt ſhould be firſt ſet apart and ſeparated to the Miniſtry, which was done three or four Prophetical days, *i. e.* years, before his death, and afterwards offered: Moſt of which reaſons being perpetual, it may ſeem this uſage was ſo too, and not for the firſt Paſſover only. *f* Into their houſes, where the *Jews* tell us he was tied to the beds poſt. *g* Or, *Kid*, *ver.* 5. for the ſame word ſignifies both, though a *lamb* was commonly uſed, and a *kid* only in caſe of the want of a lamb: and the *Chaldee* and LXX do almoſt conſtantly tranſlate the Hebrew word *lamb*. And Chriſt is ſeldom or never typified by a *kid*, but generally by a *lamb*, as he is called *Joh.* 1. 29. partly for his innocency, meekneſs, patience, &c. but principally with reſpect to this Paſchal lamb; in ſtead whereof he was in due time to be offered, whence he is called our Paſſover, 1 *Cor.* 5. 7. † A Lamb was to be diſpoſed of to every houſe or family, according to its quantity or the numbers of perſons in it, as the next verſe explains it. The ſeveral families are called *the houſes of their fathers*, becauſe they conſiſt of thoſe perſons which come from one father or grandfather. The people were divided into Tribes, the Tribes were ſubdivided into Families, and the Families again into Houſes, which were like ſprigs taken from the greater branches and planted apart, and each of theſe had their ſeveral fathers, from whom they were denominated, as here they are.

4 And if the houſhold be too little for the lamb *h*, let him and his neighbour next unto his houſe, take *it i* according to the number of the ſouls *k*: every man according to his eating †, ſhall make your count for the lamb.

h (*i. e.*) For the eating of the whole lamb at one meal, according to the rule, *ver.* 8, 10. If the perſons be ſo few that they cannot eat it up without gluttony. *i* Or rather thus, word for word, *And*, or *Then he* (the maſter of that Family) *ſhall take alſo his neighbour next unto his houſe*, he ſhall take him and his family into ſociety with himſelf, they ſhall join together. *k* Or, *perſons*, *i. e.* as the two families ſhall conſiſt of more or fewer perſons. I ſuppoſe, the meaning is, that if his next neighbours family were of itſelf ſufficient for the eating of the whole lamb, that he ſhould paſs over that to the next ſmall family, which being joyned with his might make up a fit number, which, as the Hebrew Doctors tell us, was ten, beſides women and children, † (*i. e.*) According to the proportion which he can or commonly doth eat. The meaning is this, The whole lamb being to be eaten at once, and a ſufficient number being neceſſary to that end, and there being great variety in mens ſtomachs and meals, they were to give allowance for that, and to take either more or fewer perſons, as their ſtomachs were better or worſe.

5 Your lamb ſhall be without blemiſh *l*, a male *m* † of the firſt year *n*: ye ſhall take it out from the ſheep, or from the goats *n*.

† Heb. *Son of a year.*

l Without any deformity or diſtemper of body. Heb. *perfect*. Of which ſee *Levit.* 22. 22, &c, *Deut.* 15. 21. and 17. 1. And this the very light of nature taught the heathens to obſerve in their Sacrifices. This property was required, both to typifie Chriſt, a lamb without ſpot or blemiſh, *Heb.* 9. 14. 1 *Pet.* 1. 19. and to inſtruct us, that all our ſervices to God muſt be as perfect as poſſibly may be. *m* Partly becauſe that was better and more perfect than the female, whence a *male* is oppoſed to a *corrupt* thing, *Mal.* 1. 14. and partly to typifie the man Chriſt Jeſus. *n* (*i. e.*) A year old, when it is in its vigour and perfection and the fitteſt type of Chriſt. Moſt explain it thus, that it was not to be more than a year old, but it might be much leſs, ſeeing it might be offered to God any time after it was 8 days old, *Exod.* 22. 30. *Levit.* 22. 27. But though it was then fit to be offered to God, it was not very fit to be eaten by men. And the Hebrew phraſe *the ſon of a year* ſeems to require a years age, as *Saul* is called *the ſon of one year*, 1 *Sam.* 13. 1. when he had reigned one whole year. And it is remarkable, that he doth not ſay *the ſon of this* or *that year*, which might agree to one brought forth that year, though it was much younger than a year, but *the ſon of a year*, without any reſtrictive article. *n* Heb. *and from the goats:* If you want a lamb, you ſhall take a kid of or from the goats. But the particle *and* is here well rendred *or* as it is uſed, *Gen.* 13. 8. *Exod.* 21. 17. compared with *Mat.* 15. 4. *Pſal.* 8. 4. compared with *Heb.* 2. 6.

6 And ye ſhall keep it up *o* until the fourteenth day of the ſame month: and * the whole aſſembly *p* of the Congregation of Iſrael ſhall kill it † in the evening *q*.

* Lev. 23. 5. Numb. 9. 3. and 28. 16. Deut. 16. 1.
† Heb. *between the two evenings.*

o Separate it from the reſt of the flock, and keep it in a ſafe place: the reaſons of which ſee *ver.* 3. *p* Or rather, *every aſſembly*, to wit, every ſuch ſociety as meet together for the eating of the lamb. And the aſſembly is ſaid to kill it, becauſe one perſon did it in their name and by their appointment, in which manner and upon which reaſon the *whole congregation* is ſaid to *ſtone* a man, *Levit.* 24. 14, 16. *Numb.* 15. 35. *Deut.* 22. 21. It is probable it was killed by the maſter of the family, who was a Prieſt in his own Family, &c. *q* Heb. *between the evenings* or *the two evenings*, *i. e.* between the beginning and end of the evening. The *evening* is one third part of the day, and one of the appointed and uſual times of devotion, as appears from *Pſal.* 55. 17. *Dan.* 6. 10. and it begun at their ninth, or our third, hour, as may be gathered from *Act.* 3. 1. For then the Sun began more ſenſibly to decline, whence that time is fitly called by the *Jews* the *firſt evening*, and that was the time of the evening Sacrifice; the *ſecond evening* was when the Sun was ſetting or ſet. Between theſe it was to be killed. This had a reſpect both to the time of the Worlds age when Chriſt came, which was its evening, or declining time, or *end*, *Heb.* 1. 2. and 9. 26. 1 *Pet.* 1. 20. and the time of the day in which Chriſt our Paſſover was killed, *Mat.* 27. 46.—50. *Mark* 15. 25, 33, 34.

7 And they ſhall take of the blood *r*, and ſtrike it *s* on the two ſide-poſts, and on the upper door-poſt of the houſes wherein they ſhall eat it *t*.

r This was afterwards reſtrained to the Prieſts, but at this time it was allowed to the maſters of families, as their preſent circumſtances required. *s* With a bunch of hyſſop, *ver.* 22. *t* As a badge of diſtinction between their houſes and the *Egyptians*, not to direct the deſtroying Angel where they were, who could as well diſcern the houſes as the blood in the night, but to direct their thoughts to Chriſt, whoſe blood was hereby evidently typified, by whoſe merits and mediation they obtained this preſervation and deliverance from *Egypt*, as well as that great deliverance from Hell.

8 And they ſhall eat the fleſh in that night *u*, roſt with fire *x*, and unleavened bread *y*, *and* with bitter *herbs z* they ſhall eat it.

u (*i. e.*) The

u (i. e.) The night following the fourteenth, and beginning the fifteenth, day, The lamb was killed upon the 14th day, in the evening or close thereof, but it was eaten upon the 15th day, to wit, in the beginning of it: whence the Passover is said to be offered sometimes upon the 14th, and sometimes upon the 15th day, which may serve for the reconciliation of some seemingly contrary Scriptures. *x* Partly for expedition, *ver.* 11. and principally to be a type of the lamb of God, Christ, and of the sharp and dreadful pains which he suffered not only from men, but from God too, and from the fire of his sore displeasure against sinners, whose place and person Christ sustained in his sufferings. *y* Partly as a Monument of their speedy departure out of *Egypt*, which gave them not time to leaven their bread, *ver.* 34. which is the reason alledged for it, *Deut.* 16. 3. partly to teach us how men should be qualified that come to the Sacrament, they should be purged from error, and pride, and malice, and hypocrisie, which are called and compared to leaven, *Mat.* 16. 6, 11. *Luk.* 12. 1. 1 *Cor.* 5. 8. and partly to signifie the singular purity of Christ from all kinds of spiritual leaven. *z* Both to remind them of their hard service and bitter usage in *Egypt*, *Exod.* 1. 14. from which God delivered them, *Deut.* 16. 3. and to prefigure the further crosses and troubles which they were to expect between their going out of *Egypt* and coming to *Canaan*. Or, *with bitternesses, i. e.* with great bitterness, or with grief of heart, that together with faith in God and in Christ and hope and joy for their approaching deliverance they might exercise bitter and hearty repentance for their Idolatries and other sinful practises whereof they were guilty in *Egypt*. And this instructs us as well as them of the absolute necessity of true and bitter repentance in all those that would profitably feed upon Christ our Passover.

9 Eat not of it raw *a*, nor sodden at all with water, but roſt *with* fire: his head, with his legs, and with the purtenance *b* thereof.

a (i. e.) Not throughly roasted, for such we also say is *raw*, and so the Hebrew word *na* is understood by the *Jewish* and other Doctors. It signified, that Christ should suffer, as well as save, to the uttermost, all that was due for our sins. *b* Heb. *the inwards*, which were to be taken and washed, and then to be rosted together with the rest. Some do here except the fat and caul and kidneys, which were reserved by God for himself, 2 *Chron.* 35. 12, 14. But that exception was not made till after this time, and it seems not certain that that exception extended to the Paschal lamb. These and the head and legs are here mentioned not to exclude other parts but because they are not commonly roasted, but God would have the whole lamb roasted and eaten, to signifie, that we must have either nothing of Christ or the whole Christ, and all his benefits, his spirit to sanctifie and rule us as well as his blood to save us.

10 * And ye shall let nothing of it remain until the morning: and that which remaineth of || it until the morning, ye shall burn with fire *c*.

* chap. 23. 18. and 34. 25.

|| Which either was not usually eaten, or was more than all of you could conveniently eat. *c* To prevent either 1. the superstitious use of the relicks of that lamb by the *Israelites*, who thereby had received a greater benefit than they did afterwards by the brasen serpent, which upon that account they worshipped: or, 2. the profane abuse of that which had been consecrated to Gods service. Compare *Exod.* 29. 34.

11 And thus shall ye eat it *d*: with your loins girded *e*, your shooes on your feet *f*, and your staff in your hand *g*: and ye shall eat it in haste *h*: it is the LORDS Passover *i*.

d To wit, for this time, because their circumstances required it, that, they being suddenly to take a great journey, might be in a travellers habit. But that these, and some other circumstances now enjoyned and used, were only temporary, and not perpetual, nor obligatory, sufficiently appears from the practise not only of the *Jews* in following ages, but also of Christ and of his Apostles. And in like manner there are some institutions in the New-Testament which did only oblige that age and not all that follow them, as *Act.* 15. 28, 29. *e* Like Travellers, and persons undertaking some difficult service; for such used to gird up their garments, which in those parts were long and troublesome. See 2 *King*, 4. 29. and 9. 1. *Luk.* 12. 35. *f* A badge, 1. of their readiness for their journey, *Isa.* 5. 27. *Act.* 12. 8. 2. Of their freedom, for slaves, such as the *Israelites* now were in *Egypt*, used to go barefooted. 3. Of joy, as on the contrary going barefoot was a badge of mourning, 2 *Sam.* 15. 30. *g* Like persons upon the point of departing, which was a very comfortable circumstance. *h* For so the word signifies, *Deut.* 16. 3. *Isa.* 52. 12. *i* This lamb, or your eating of it, is the Lords Passover, *i. e.* it is a sign of Gods passing over you and your houses, when he comes to destroy the *Egyptians* on every side of you, *ver.* 13. 23. It is a Metonymy usual in Sacramental speeches, as *Gen.* 17. 10. *Mat.* 26. 26, 27, 28.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast, and * against all the || gods of Egypt I will execute judgment *k*: I *am* the LORD.

* Num. 33. 4.
|| Or, *Princes*.

k Either 1. by exposing them to shame and contempt, as vain and impotent Gods that could not save their worshippers. But that appeared before. Or, 2. by destroying those beasts which they worshipped, and it is not unlikely, but those particular beasts, which were their chief Idols, as *Apis*, *Mnevis*, &c. were first-born and therefore perished in this plague, Or, 3. by overthrowing their Idols, as he afterwards did *Dagon*. And so some *Hebrew* writers tell us, that this very night all their Idols were broken and thrown down. And there are some foot-steps hereof even in heathen Authors: Of whom some tell us, that most of the Temples of *Egypt* at one time fell down by an earth-quake: and others affirm, that the *Egyptian* Gods for fear of one *Typho* (by whom it is apparent they meant *Moses*) did hide themselves for a season, &c.

13 And the blood shall be to you for a token *l* upon the houses where you *are*: and when I see the blood *m*, I will pass over you, and the plague shall not be upon you † to destroy *you*, when I smite the land of Egypt.

† Heb. *for destruction*.

l Both to you, as he now said, a sign and a pledge to confirm your faith in the expectation of the promised deliverance; and to the Angel, that he may know and pass over your houses, as the following words intimate. See on *ver.* 7. *m* This is spoken of God after the manner of men; the sence is, If I find, that you keep the condition which I require, you may expect the priviledge which I have promised you; otherwise not.

14 And this day shall be unto you for a memorial *n*: and you shall keep it a feast * to the LORD throughout your generations: you shall keep it a feast by an ordinance for ever *o*.

n Or, *Monument*, both of this deliverance from *Egypt*, and moreover of your redemption by Christ, of which that is a Type, as even the antient *Jews* understood it, who also noted that *Israel was to be redeemed in the days of the Messias upon the same day on which they were delivered from Egypt, to wit, upon the fifteenth day of the month of* Nisan. Upon which day our blessed Lord was crucified for the redemption of his people. * You shall observe it for a solemn feast or festival time. *o (i. e.)* So long as your State and Church continues, or till the coming of the *Messias*. This word doth not always signifie eternity, but any long time, as *Prov.* 29. 14. *Dan.* 3. 9. and oft elsewhere.

15 * Seven days *p* shall ye eat unleavened bread *q*: even the first day ye shall put away leaven out of your houses: For whosoever eateth leavened bread from the first day until the seventh day, * that soul shall be cut off from Israel *r*.

* chap. 13. 6. and 23. 15. 34. 18.
* Gen. 17. 14.

p Besides and after the day of eating the Passover, which was a distinct feast and no part of the feast of unleavened bread. *q* To remind them of their departure out of *Egypt*, which was so sudden, that they had not leisure to leaven their dough. See more on *ver.* 8. *r* Either by excommunication, or by death to be inflicted by the Magistrate, and, in case of his neglect, by God himself. Nor let any one think, that this was too severe a punishment for what may seem no great offence. For this was indeed a very great crime, being a manifest contempt of God and a rebellion against Gods authority and express command, which surely deserves as severe a punishment as is inflicted upon Rebels against their Prince, especially considering that the *Israelites* were the people and subjects of God in a peculiar manner. It was also a tacit renunciation of their Religion, and of the covenant of God with them, and of their interest both in that past deliverance out of *Egypt*, and in the future deliverance by the *Messias*. See more on *Gen.* 17. 14.

16 And in the first day there *shall be* an holy convocation *s*: and in the seventh day *t* there shall be an holy convocation to you: no manner of work *u* shall be done in them, save that which every † man must eat *x*, that only may be done of you.

† Heb. *soul*.

s A solemn day for the people to assemble together and to attend upon the publick worship and service of God in hearing his Word, Prayers, Praises, and Sacrifices. *t* Because then *Pharaoh* and his host were drowned in the Sea; as on the first day the first-born were killed. So their deliverance was begun on the first and compleated on the seventh day, and therefore those days deserved a special character of honour. And indeed that there were seven days between those two miracles, the Jews unanimously affirm and it seems probable from the account of their journeys. *u (i. e.)* Of servile work, *Lev.* 23. 7. *x* Herein, as many think, these days were inferiour to the Sabbath, in which that was forbidden. But of this see my notes on *Exod.* 16. 23. and 35. 3.

17 And

17 And ye shall observe the *feast* of unleavened bread: for in this self-same day have I brought your armies *y* out of the land of Egypt: therefore shall ye observe this day in your generations, by an ordinance for ever.

y So called, not from their Military force or courage, but from their numbers and the order and manner in which they came forth. See *chap.* 13. 18.

Levit. 23. 5. Numb. 28. 16. 18 * In the first *month*, on the fourteenth day of the month, at even ye shall eat unleavened bread until the one and twentieth day *z* of the month at even.

z Inclusively. For otherwise they were obliged to eat unleavened bread eight days, *viz.* on the day of the Passover, *ver.* 8. and seven days after, which is strictly and properly called the Feast of unleavened Bread, because in them they were tyed to that ceremony only, except the two days of an Holy Convocation.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the Congregation of Israel, whether he be a stranger *a*, or born in the land †.

a To wit, a Proselyte: for strangers unconverted to the Jewish Religion were not obliged nor admitted to the celebration of the Passover or Feast of unleavened Bread. Though I see no inconvenience, if all Strangers, though Heathens, were forbidden to have or use any unleavened Bread at that time, lest the Jews, who conversed with them might be tempted to desire or partake of it with them. † To wit of *Canaan*, which I have promised to you and to which I am now leading you, which was so well known to all of them that it was needless to express it in this place.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, draw out and take you a || lamb according to your families, and kill the Passover.

|| Or, *kid.*

Heb. 11. 28. 22 * And ye shall take a bunch of hyssop *b*, and dip it in the blood that *is* in the bason, and strike the lintel and the two side-posts with the blood that is in the bason: and none of you shall go out at the door of his house *c* until the morning *d*.

b So the Hebrew word is rightly rendred, as appears from *Heb.* 9. 19. *c (i. e.)* Of the house wherein he did eat the Passover, which oft-times was his Neighbours house: See *ver.* 4. *d* Till the beginning of the morning after midnight and after the slaughter of the *Egyptians* first-born: which may reconcile those Scriptures, that seem to contradict one another, while some affirm they went out of *Egypt* by night, and others by day, for they went out in the morning very *early, when it was yet dark*, as it is expressed in a like case, *John* 20. 1.

23 For the LORD will pass through to smite the Egyptians: and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will

* Ezek. 9. 6. Rev. 7. 3. and 9. 4. pass over the door, and * will not suffer *e* the destroyer *f* to come in unto your houses to smite you.

e Heb. *not give* him license or commission. *f (i. e.)* The destroying Angel, which whether it were a good or bad Angel is not agreed, nor is it necessary to determine.

24 And ye shall observe this thing *g* for an ordinance to thee, and to thy sons for ever.

g viz. The substance of the thing, the Passover and Feast of unleavened Bread, though not all the Rites and Ceremonies, whereof divers were peculiar to the first time.

25 And it shall come to pass when ye be come to the land *h*, which the LORD will give you according as he hath promised, that ye shall keep my service.

h Viz. of *Canaan*, as *ver.* 19. For in the Wilderness they kept this Feast but once, and that by Gods particular direction, *Numb.* 9. 2.

*Jos. 4. 6. 26 * And it shall come to pass, when your children shall say unto you, what mean you by this service *i*?

i Or, part of Divine Worship. God expects this even from the Jewish Children, and much more from Christian men, that they should enquire and understand what is said or done in the publick Worship or Service of God, and therefore not to rest in dumb signs whereof they neither enquire nor know the meaning, or in the service of God in a Language which they understand not.

27 That ye shall say, It is the sacrifice of the LORDS Passover *k*, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians. And the people * bowed the head *l*, and worshipped. * chap. 4. 31.

k The Passover was both a Sacrifice, as it was offered to God, as it appears from *Exod.* 23. 18. and 34. 25. *Numb.* 9. 7, 13. *Deut.* 16. 2, 5. and because there was in it the shedding and sprinkling of blood, wherein the essence of a Sacrifice consists, 2 *Chron.* 30. 16. and 35. 11, 13. and also a Sacrament, as it was received and eaten by men. *l* In token of their thankful acknowledgment of Gods favours, and of their chearful submission to Gods command and ordinance. See 2 *Chron.* 29. 30.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they *m*.

m They killed and did eat the Paschal Lamb in such manner as God prescribed.

29 * And it came to pass, that at midnight *n* * the LORD smote all the first-born *o* in the land of Egypt, * from the first-born of Pharaoh that sate on his throne, unto the first-born of the captive that was in the † dungeon, and all the first-born of cattle. * chap. 11. 4. * Numb. 8. 17. and 33. 4. Psal. 78. 51. and 105. 36. and 135. 8. & 136. 10. * Wisd. 18. 11. chap. 4. 23. † Heb. *house of the pit.*

n A great aggravation of the Plague: For then darkness itself strikes men with horrour and makes any calamity more terrible, then they were asleep and secure and least expected such a stroke. *o* Both of man and beast, whether Male or Female. Some extend it to all that were first-born, and so many persons might be killed in one house, as both Father and Mother, and several Sons, which might be the first-born by several Mothers, and Sons sons or Daughters, &c. Others confine it to the first-born Child in the Family. I conceive the heads of the Family are not included, for these though they might be the first-born Children of their Parents Families, yet were not nor ever are called or accounted the first-born of their own Families, but the heads and roots of them: But for all the rest I conceive they are all included, because all such were really first-born and did first open their mothers Womb, and all such were to be set apart unto the Lord, instead of these first-born of the *Egyptians* now slain, *chap.* 13. 12, 15. and therefore are in both places to be understood in the same latitude.

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt: for there was not an house *p* where there was not one dead.

p To wit, of those houses which had any first-born in them, for in divers families there might be no first-born. And such restrictions of the universal particles are frequently understood.

31 And he called for Moses and Aaron *q* by night, and said, Rise up, and get you forth from amongst my people, * both you, and the children of Israel, and go, serve the LORD, as ye have said. * chap. 10. 9.

q (i. e.) He sent this message to them, for they came no more to him, *chap.* 10. 29.

32 * Also take your flocks and your herds, as ye have said, and be gone, and bless me also *r*. * chap. 10. 26.

r Pray to God for me, that I may not perish by this or any other plague.

33 And the Egyptians were urgent *s* upon the people, that they might send them out of the land in haste: for they said, We be all dead *men*.

s Not by force, which they durst not now use, but by earnest and importunate intreaties, *Exod.* 11. 8. This was the ground of that fable of the heathens mentioned in *Tacitus*, that the *Jews* were driven out of *Egypt* for their Scabs: so they falsly and maliciously ascribed their own ulcers and scabs sent upon them by God to the *Israelites*.

34 And the people took their dough before it was leavened, their || kneading-troughs *t* being bound up in their clothes upon their shoulders. || Or, *dough*,

t Or, as others rightly render it, *their dough-lumps*, or *food*, or *lumps of paste* unleavened.

35 And the children of Israel did according to the word of Moses: and they borrowed of the
* chap. 3. 22. Egyptians *u* * jewels *x* of silver, and jewels of gold, and raiment.

u Either before this time as they had opportunity, when their hearts were mollified by the foregoing plagues: Or even at this time, when the *Israelites* might well take confidence to borrow, and the *Egyptians* would be willing to lend them, partly that they might gain their affections and prayers, and partly that they might more readily depart from them. *x* Wherewith they used to adorn themselves in the worship of their Idols, and therefore supposed the *Israelites* might use them in the worship of their God. Or, *vessels*; of which see on *chap.* 11. 2.

36 And the LORD gave the people favour in the sight of the Egyptians *y*, so that they lent unto them
* Gen. 15. 14. chap. 3. 22. Psal. 105. 37. *such things as they required z*: and they * spoiled the Egyptians *a*.

y (*i. e.*) Inclined their hearts to do it willingly, and not only out of fear. *z* Heb. *and they lent them*, to wit, the jewels or vessels mentioned *ver.* 35. *a* To wit, of their ornaments. *Quest.* Was not this unjustly done of the *Israelites* to borrow these jewels, which they never paid again? *Answ.* No, 1. Because they did nothing in this matter but by Gods appointment, *chap.* 11. 1, 2. so that if there be any injustice, it must be in God, in whom there neither can be in any thing, nor is in this thing, the least blot or shadow of injustice, as well because he hath an unquestionable right in, and power to dispose of, all persons and things, as being the Maker, and Giver, and Lord of all; as because there was great and evident reason both why the *Israelites* should be recompensed for all their hard labours and sufferings, and why the *Egyptians* should be spoiled for their Idolatry, luxury, and cruelty to the *Israelites*, and the great benefits which they had received from *Joseph*, and from the service of the *Israelites*. 2. Because the supreme Lord of all forbad them to restore what they borrowed, and gave them the entire right and sole propriety therein. 3. Because though there was a form and appearance of borrowing and lending, yet indeed the *Israelites* did not so much borrow, as desire, as the *Hebrew* word rendred *borrow*, *ver.* 35. signifies, and the *Egyptians* did not reckon these things as lent, and to be restored, but as given, and never to be expected again; even as *Pharaoh* and his people rightly judged, that if the *Israelites* were once permitted to go out of the land with their whole families and estates, they would never return again, *chap.* 14. 5. And in truth the *Egyptians* did and might esteem it a good bargain to give these things to redeem their lives, and to engage the *Israelites* to a speedy departure, knowing that otherwise both their persons and all their estates were in extreme hazard. 4. Because, if these jewels were properly borrowed, yet the *Egyptians* by their causeless and hostile pursuit after the *Israelites* with intent to destroy them, did fully discharge them from all obligations to restitution, and give them a right not only to keep these goods, but to take any other which they could from the *Egyptians*, according to the known and approved laws of War.

* Numb. 33. 3. * Gen. 47. 11. * chap. 38. 26. Numb. 1. 46. and 11. 21. 37 * And the children of Israel journeyed from * Rameses to Succoth *b*, about * six hundred thousand *c* on foot, *that were* men *d*, beside children *e*.

b A place so called, either because there the *Israelites* first lodged in booths or tents, whereas before they dwelt in houses: or because there God first spread his cloud of fire over them, *for a covering*, *Psal.* 105. 39. *c* To wit, grown and strong men, and fit for War, among whom there was none feeble or sick, *Psal.* 105. 37. Thus the Heathen Writer *Chæremon*, mentioned by *Josephus*, speaking of this matter, reckons up first 250 thousand, and then 380 thousand more. *d* The Hebrew word properly signifies *strong* and *able men*, fit to go on foot in battel aray: so decrepit or weak old men are not comprehended in this number. *e* And women, whose presence and assistance is necessary to them. See *Exod.* 10. 24. Some say, the Hebrew word *taph* signifies their *households* or *families*, which consist principally of women and children.

† Heb. *a great mixture.* Numb. 11. 4. 38 And a † mixed multitude *f* went up also with them, and flocks, and herds, even very much cattel.

f Consisting of *Egyptians* or other people, who went with them, either because they were their servants, or that by this means they might free themselves from the servitude which they endured under hard masters in *Egypt*; or because the glorious works which they had seen had raised their esteem of God and of his people, and made them expect a share in the great felicities which they presumed would be conferred upon a people so highly honoured and beloved of such an almighty and allsufficient God. And because their hearts were not sincere, and their ends right, they soon repented of their choice, *Numb.* 11. 4. Compare *Zech.* 8. 23.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened *g*: because * they were thrust * chap. 6. 1. and 11. 1. out of Egypt *h*, and could not tarry, neither had they prepared for themselves any victuals.

g Both because leaven was forbidden to them at that time, and because the great haste required gave them not time for leavening it. *h* Not by force, but by important requests, as was observed on *ver.* 33. Thus men are said to be *driven to worship the Sun, Moon*, &c. when they are persuaded to it, *Deut.* 4. 19.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* * four hundred and thir-
* Gen. 15. 13. Act. 7. 6. Gal. 3. 17. ty years *i*.

i It is plain that those years are to be computed from the first promise made to *Abraham*, *Gen.* 12. 1, 2. to the giving of the law, from *Gal.* 3. 17. where this is affirmed. And although it doth not plainly appear, when that promise was made, because the Scripture mentions not *Abrahams* age, neither when it was made, nor when *Abram* came to *Haran* with his father, *Gen.* 11. 31. but only when he went out of *Haran* being 75 years old, *Gen.* 12. 4. yet a good while after it was made, and, as it may seem more than probable, 30 years afterward, it is manifest there were only 400 years of this time to come, *Gen.* 15. 13. And many more years passed ere there was such a man as *Israel* or *Jacob*, and more ere there were *any children of Israel*, or of *Jacob*, and yet more ere they came into *Egypt*. How then can this be true which is here said? *Answ.* 1. Some affirm that they were in *Egypt* 430 years, which is sooner said than proved. 2. Some antient *Hebrew* copies are said to have had more words than ours now have; for the LXX, and *Samaritan* Interpreters after the words *in Egypt*, read, and, *in the land of Canaan*. And some other copies after the word *who*, add, *together with their fathers*, or, *and their fathers*. And so the difficulty vanisheth. And if it should be granted, that there were some few such errours in our present copies in matters purely historical or chronological, which God might permit to be there for many wise and holy reasons, yet this is no prejudice to our faith, or to Gods providence, which hath been pleased to have so special a care of those Texts which concern the essentials of Faith and a good life, that all copies are agreed in them. 3. These 430 years are not by the Text confined to *Egypt*, but may be extended to any place, where they were sojourners, and the *Hebrew* word *asher*, is not to be rendred *which*, as relating to the time of their sojourning, but *who*, as belonging to the persons sojourning, as our Translation well renders it, and the sense is, that they were sojourners, or, which is all one, *strangers* or dwellers *in a land* that *was not theirs*, as it is said *Gen.* 15. 13. for 430 years. And the emphasis lies in the Hebrew word *moshab*, which is here fitly rendred *sojourning*, as *toshab*, coming from the same root, is commonly used for a *sojourner*, or one that lives in a place or land which is not his, as *Levit.* 22. 10. and 25. 35, 40. *Numb.* 35. 15. *Psal.* 39. 12. There is now but one difficulty remains, how the children of *Israel* can be said to be sojourners so long, seeing much of this time passed before they were born? *Answ.* As *Levi* is said to *pay tythes in Abraham*, *Heb.* 7. 9. because he was in the loyns of *Abraham* when *Abraham* paid tythes, with much more reason might the children of *Israel* be said to sojourn so long, because they sojourned a great part of it in their own persons, and the rest in the loyns of their parents. And as oft-times when the parents only are mentioned, the children are included or intended, as *Gen.* 12. 3. *In thee*, i. e. in thy seed: and *Gen.* 13. 17. *I will give it* (the land) *unto thee*, i. e. to thy seed: and *Jacob* is said to be *brought up again* out of *Egypt*, *Gen.* 46. 4. to wit, in his posterity, and *David* is oft put for his posterity, as 1 *King.* 12. 16. *Ezek.* 34. 23. and 37. 24, 25. why may not parents also be understood sometimes, when the children only are mentioned? But we need not make suppositions, seeing we have examples, the persecution in *Egypt* and deliverance out of it, which happened to the parents only, being attributed to their posterity, who neither felt the one, nor saw the other, *Deut.* 26. 5. &c. Compare *Psal.* 66. 6. *Judg.* 10. 11, 12. And *the souls of the house of Jacob* (i. e. of the children of *Israel*, for by *house* it is evident he means only children) *which came with Jacob into Egypt* are said to be *threescore and ten souls*, *Gen.* 46. 26, 27. In which number and title *Jacob* himself is confessedly included. And therefore upon the very same ground, under this title of *the children of Israel*, we must understand *Israel* himself, who being the chief author and subject of this sojourning in *Egypt*, it were unreasonable to exclude him from the number of these sojourners. And this phrase being once extended to their immediate parent, may by a parity of reason be extended to their great grandfather *Abraham*, as being the first author of that famous peregrination or sojourning which being begun in *Canaan*, ended in *Egypt*. Add to this, that the word *Israel*, as it is put for the people or children of *Israel*, is elsewhere used for the whole Church of God, as *Rom.* 9. 6. and therefore may well include *Abraham* as the father, and, under God, the founder of it. And the title of *the children of Israel* might well be given

to all that people, and to the family from which they descended, because they were now known by that name. And that this indeed was *Moses* his meaning, which is here produced, may be further gathered from hence, that otherwise *Moses* had contradicted himself: for by the years of the lives of *Jacob*, and *Levi*, and *Kohath*, and *Amram*, and *Moses* himself, which he precisely sets down, it appears that the sojourning of the children of *Israel*, strictly so called, in *Egypt*, was not above 215 years. And it is absurd to think, that so wise and learned a man as all acknowledge *Moses* to have been, should commit so gross an errour, especially seeing that Generation could easily have confuted him.

41 And it came to pass at the end of the four hundred and thirty years ‖, *even* the self same day *k* it came to pass, that all the hosts of the LORD went out from the land of Egypt.

‖ If this be the right translation, the 430 years mentioned *Gal.* 3. 17. are to be taken in a latitude, for about, or near so many years, as is very frequent in Scripture and other Authors, else there wants one year of it, because the Law was not given till about a year after their coming out of *Egypt*. Nor was it of any concernment to the Apostles argument there, whether it wanted a year of that number or no, as here it is. But the words may be rendred here, as *Gen.* 7. 12. *in the body* or *strength of the day*, *i. e.* when the day-light was full and clear and strong, when it was broad day-light, the *Egyptians* seeing, and not being able to hinder them. If it be said, they went out by night, *Deut.* 16. 1. that is true, in regard of their resolution and preparation, and the beginning of their journey, but their actual marching forth was by day-light, or in the morning; nor could it be done sooner from the nature of the thing, and the time necessarily required for so great a work. *k* This circumstance is noted to set forth the accurateness and infallibility of Gods foreknowledge, and the efficacy of his providence in accomplishing all his own counsels in his own appointed time.

* See Deut. 16. 16. † Heb. *a night of observations.*

42 It is * a † night to be much observed unto the LORD for bringing them out from the land of Egypt: This is that night of the LORD to be observed of all the children of Israel in their generations.

43 And the LORD said unto Moses and Aaron, This is the Ordinance of the Passover *l*: there shall no stranger *m* eat thereof.

l This which here followeth is the Law, or appointment, of God concerning the celebration of the Passover. *m* Or, *foreigner*, who is so both by Nation and Religion: for, if he were circumcised, he might eat of it, *ver.* 44, 48.

44 But every man-servant that is bought for money, when thou hast circumcised him *n*, then shall he eat thereof.

n For the master had a power to circumcise such persons, *Gen.* 17. 12. And though it is probable, that by their interest in them, and a diligent instruction of them, they made them willing to receive circumcision, yet it seems they had a power to compel them to it; but then circumcision was not to them a seal of Gods Covenant, nor of their Religion, for that must be matter of choice, but only a civil badge, or a note of that family or people into which they were politically incorporated.

45 A foreigner, and an hired servant shall not eat thereof *o*.

o Except he submit to circumcision, as *ver.* 43. See *Numb.* 9. 14.

* Numb. 9. 12. 46 * In one house shall it be eaten, thou shalt not carry forth ought of the flesh abroad out of the house *p*, neither shall ye break a bone thereof *q*.

p Partly because they were all obliged not to go out of the house till the morning, *ver.* 22. and to leave none of it till that time, *ver.* 10. partly, lest it should be either superstitiously or profanely abused; and partly to signifie, that Christ and Salvation are not to be had out of Gods House or Church. *q* To take out and eat the marrow of it. This was required partly to mind them of their hasty departure out of *Egypt*, wherein they had no leasure to break and empty the bones, and principally, that it might be an evident type of the Lord Jesus, in whom this was literally fulfilled, *Joh.* 19. 36. The bones were burnt with the other remainders of the Lamb.

47 All the Congregation of Israel shall † keep it.

† Heb. *do it.* * Numb. 9. 14. 48 And * when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near, and keep it: and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

42 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel: as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, that the LORD did bring the children of Israel out of the land of Egypt * by their armies. * chap. 6. 26.

CHAP. XIII.

1 AND the LORD spake unto Moses, saying,

2 * Sanctifie unto me *a* all the first-born *b*, whatsoever openeth the womb *c* among the children of Israel, both of man and of beast *d*: it is mine *e*. * chap. 22. 29. & 34. 19. Lev. 27. 26. Num. 3. 13. and 8. 16. Luk. 2. 23.

a To my use and service, in manner as I shall hereafter explain. And *Sanctifie*, *i. e.* command all the people to sanctifie as *Moses* did, *ver.* 12. *b viz.* if they be males, as it is limited *ver.* 12. *c* Every child which is the first-born of his mother: So that if a man had many wives, either together or successively, his first child by every one of these was a first-born. *d* Whether clean or unclean, though in different manner, whereof see *Numb.* 18. 13, 15, 17. *e* By special right and title, as being by my singular care and favour preserved from the common destruction, and therefore I challenge a peculiar interest in them, and do hereby require that they be devoted to me.

3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of † bondage: for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten. † Heb. *servants.*

4 This day came ye out, * in the month Abib *f*. * chap. 23. 15. Deut. 16. 1.

f See *Exod.* 12. 2. in the spring time, the most proper season for a long journey.

5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites and the Amorites, and the Hivites, and the Jebusites: which he sware unto thy fathers to give thee, a land flowing with milk and honey, * that thou shalt keep this service *g* in this month. * ch. 12. 25, 26.

g Which is spoken of before, and in the following verses. From this place it is evident, the *Israelites* were not obliged to this service in the wilderness without a particular command from God. See *Deut.* 12. 1, 9.

6 * Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD. * ch. 12. 15, 16.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee: neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me, when I came forth out of Egypt.

9 And it shall be for * a sign unto thee upon thine hand *h*, and for a memorial between thine eyes *i*, that the LORDS Law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. * See Verse 16. Numb. 15. 38. Deut. 11. 18. Prov. 1. 9. Mat. 23. 5.

h The celebration of this feast shall be to thee instead of a mark which a man makes, or a ring or any thing else which he puts, upon his hand or arm, to bring any thing to his remembrance. For such things his eye is most frequently fixed upon. Compare *Cant.* 8. 6. *Isa.* 49. 16. *Jer.* 22. 24. *Hag.* 2. 23. *i* Instead of any monument or memorial, which is placed between, and therefore directly before, a mans eyes, which he can scarcely overlook, and therefore must needs bring to remembrance the thing which he would not forget. Such proverbial phrases are usual in Scripture, as *Deut.* 6. 8. *Prov.* 3. 3. and 6. 21. and 7. 3. and are not to be understood literally as the superstitious Jews understood them, who hence derive their custom of wearing scrowls of parchment upon their foreheads, and arms and garments, which they call Phylacteries, wherein they wrote certain portions of Scripture. But they might as well have added parcels of Gods law to be kept in their mouths, because it follows, *that the Lords law may be in thy mouth*: from whence we may better infer, that neither *mouth* nor *hand* nor *eyes* are to be properly understood, for then it had been an improper method to fasten a parchment between their eyes that it might be in their mouths, but figuratively, as they are commonly understood in Scripture.

10 Thou

10 Thou shalt therefore keep this Ordinance in his season from year to year *k*.

k Heb. *from days to days.* But *days* in the Hebrew tongue are oft put for a compleat year: of which see *Gen.* 4. 3. *Lev.* 25. 29. *Amos* 4. 4.

11 And it shall be when the LORD shall bring thee into the land of the Canaanites *l*, as he sware unto thee, and to thy fathers, and shall give it thee:

l Under which general name all the other nations are contained, as being all the children of *Canaan*.

* chap. 22. 29. & 34. 19. Deut. 15. 19. Ezek. 44. 30.
† Heb. *cause to pass over.*

12 * That thou shalt † set apart *m* unto the LORD all that openeth the matrix, and every firstling that cometh of a beast, which thou hast, the males shall be the LORDS *n*.

m (*i. e.*) Separate it from the rest; resign thy right in it to God: Heb. *cause* it *to pass*, not through the fire, as that verb is used *Deut.* 18. 10. 2 *Kings* 16. 3. but under the rod, as it is used, and more fully expressed, *Lev.* 27. 32. which was the rite when any thing was separated and consecrated to God. *n* Devoted to him, either to be sacrificed, if it was clean, or to be otherwise destroyed, if it was unclean, as it here follows.

‖ Or, *kid.*

13 And every firstling of an ass *o* thou shalt redeem with a † lamb: and if thou wilt not redeem it, then thou shalt break his neck *p*, and all the first-born of man amongst thy children shalt thou redeem.

o An unclean creature, and therefore this rule was to be observed in all other unclean creatures, as appears, 1. because the reason of this law is common to all such. 2. by comparing this place with *Numb.* 18. 15. 3. because the first-born of all beasts were appropriated to God, and because many of them were unclean and so could not be sacrificed, there was no other way of offering them to God but by redemption or a price paid for them. And the single exception of the price of a dog in this case, *Deut.* 23. 18. doth sufficiently intimate, that the price of all other unclean creatures was allowed and required. The ass alone is here named for all the rest, because this creature was most common and most useful, and yet was not to be spared: whence it was easie to infer, that this course was much rather to be observed in other creatures which were of less use. *p* Or, *cut off his neck* or *head*, as the word is used *Deut.* 21. 4. *Isa.* 66. 3. because being consecrated to God it was not to be applied to any prophane or common use.

† Heb. *to morrow.*

14 And it shall be when thy son asketh thee † in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage *q*.

q Which is added to teach Parents in all succeeding ages that it is their duty to instruct their children in the word and works of God, and in the nature and reasons of every particular kind or part of Gods worship and service. See *Deut.* 15. 5. *Psal.* 66. 4. *Hos.* 12. 4.

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast; therefore I sacrifice to the LORD all that openeth the matrix, being males: but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets *r* between thine eyes: For by strength of hand the LORD brought us forth out of Egypt.

r In stead of frontlets. The sence is, This practice shall make your deliverance from *Egypt* as fresh and evident to you and to your children, as any thing which you see hanged or written upon one anothers foreheads. See *Ezek.* 9. 4. It seems strange to me, that they that understand the *sign on the hand*, and *the memorial between the eyes*, *ver.* 9. metaphorically should understand *the frontlets between the eyes* in this place properly, seeing the phrase is perfectly the same; only here is a more particular allusion to the custom of the *Egyptians*, which used to wear some devices upon their foreheads, which probably they called *totaphoth*, which were memorials of their Idols, or of something relating to them. And therefore it seems unlikely that he would here prescribe the use of the same things to the *Jews*, and the more probable meaning of the phrase is only this, that this practice would be as effectual and useful a remembrancer of this mighty and glorious work of God in bringing them out of *Egypt*, as those contrivances were to the *Egyptians* of their Idols.

17 And it came to pass when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines *s*, although that was near *t*: For God said, Lest peradventure *u* the people repent them when they see war *x*, and they return to Egypt *y*.

s A fierce and warlike people, whereof they had sad and late experience, 1 *Chron.* 7. 21. *t* There being this way but a few days journey between *Egypt* and *Canaan*. *u* God speaks after the manner of men, for nothing was unknown nor uncertain to him. Though the Hebrew particle, *pen*, doth not always imply doubting, but oft-times only signifies, *lest*, as *Gen.* 3. 3. and 38. 23. *Numb.* 20. 18. *x* Which they were likely to do, because the war would probably be long and hot, and their bodies were much weakned, and their spirits and courage broken, by a tedious and grievous bondage. And therefore it was fit that before they were called to such sharp conflicts, they should be hardened by the labours of a long and troublesome journey, and their faith should be strengthened by further experience of Gods power and faithfulness and goodness, and by the glorious appearance of God at Mount *Sinai*, and those commands, promises and encouragements there given them. But though this which is here mentioned was one, yet it was not the only reason of this counsel, but there were other causes for it, the *Egyptians* were to be drowned in the sea, the *Israelites* to be further tried, *Deut.* 8. 2. and full measure to be allowed to the iniquity of the *Amorites*. *y* As afterwards they attempted to do *Numb.* 14. upon a like occasion.

* chap. 14.

18 But God * led the people about through the way of the wilderness of the red sea, and the children of Israel went up ‖ harnessed *z* out of the land of Egypt.

‖ Or, *by five a rank.*

z Or, *armed*, or girt with swords and belts about the fifth rib, as the Hebrew word may imply. But it doth not appear how or whence they should get their arms, nor how the *Egyptians* would permit so numerous a people to have and to keep arms, especially when they had a long time oppressed and exasperated them, and made them desperate. It is true, some few of them might procure arms, but this word is here used concerning the whole body of them. Others render it; *by fives*, five and five in a rank, that is, by an usual Synecdoche, in military order, not doubtfully and fearfully but confidently and couragiously, not confusedly, as men that steal or run away, but in good order, so as one might not hinder another. Which interpretation is strengthened by comparing *Jos.* 1. 14. It may be rendred, *girt*, to wit, about the fifth rib, as the word implies, the place where men used to gird their garments, this being the usual posture for travellers: He implies that they went out resolved upon and prepared for their journey.

* Gen. 50. Josh. 24.

19 And Moses took the bones of Joseph *a* with him; for he had straitly sworn the children of Israel *b*, saying; * God will surely visit you, and ye shall carry up my bones away hence with you.

a And the other Patriarchs, as appears from *Act.* 7. 16. *b* The Oath was taken only by the Parents, but because the matter of it was not personal and of particular concernment to them, but common to them and to their children, therefore it obliged both the Parents and their Children, as *Moses* here signifieth.

* Numb. 33.

20 And * they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

* chap. 40. Numb. 14. Deut. 1. Psal. 78. 14. and 99. 7. 1 Cor. 10.

21 And * the LORD *c* went before them *d* by day in a pillar of a cloud *e* to lead them the way *f*, and by night in a pillar of fire, to give them light to go by day and night.

c The Son of God, whose presence and conduct the *Israelites* had in the Wilderness, as appears from 1 *Cor.* 10. 4, 9. Compare *Heb.* 11. 26. who is sometimes called the *Angel of the Lord*, *chap.* 14. 19. because he was, and was to be, his Fathers Angel or Messenger sent by God unto men to ratifie his Covenant with them, whence he is called *the Angel of the Covenant*, *Mal.* 3. 1. as he is upon another account called *the Angel of his presence*, *Isa.* 63. 9. *d* Not by local motion, but by his gracious and powerful operations for and about them. *e* It was but one pillar, *Numb.* 9. 15, 16. having two different appearances and uses, of a Cloud by day to defend them from the heat, *Psal.* 105. 39. which in those parts was excessive, and of a fire by Night to illuminate them. It was a Cloud erected towards Heaven like a pillar upwards, but downwards flat and broad, spread over the body of the people, and afterwards more eminently over the Tabernacle. *f* Which was altogether necessary in those vast and pathless Deserts, *Numb.* 10. 33. *Deut.* 1. 33.

22 He

22 He took not away the pillar of the Cloud by
*Neh. 9. 19. day, * nor the pillar of fire by night *from* before the people *g*.

g Whilst they continued in the Wilderness, and had need of such direction.

CHAP. XIV.

1 AND the LORD spake *a* unto Moses, saying,

a Or rather, *had spoken*, to wit, before they came to *Succoth*, *chap.* 12. 37. For what was there briefly and generally expressed, is here more largely and particularly declared, together with the occasion of it, which was Gods command.

*chap. 13. 8. *Numb. 33. 7. 2 Speak unto the children of Israel, * that they turn and encamp before * Pi-hahiroth *b*, between Migdol *c* and the Sea, over against Baal-zephon *d*: before it shall ye encamp by the Sea.

b Heb. *the mouth of Hiroth, i. e.* the entrance or straits of *Hiroth*, two great mountains, between which they marched and were enclosed on both sides. *c* A City in *Egypt*, *Jer.* 44. 1. wherein it is thought there was a Garison. *d* Another place of note, situated in an high place, and having a fair and large prospect, and possibly a Garison too.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the Wilderness hath shut them in *e*.

e They are inclosed with Mountains, and Garisons, and Deserts.

*chap. 4. 21. 4 And * I will harden Pharaohs heart, that he he shall follow after them, and I will be honoured *f* upon Pharaoh, and upon all his host, that the Egyptians may know that I am the LORD. And they did so.

f By the manifestation of my Power and Justice.

5 And it was told the King of Egypt, that the
Psal. 105. 25. people fled *g*: * and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this *h*, that we have let Israel go from serving us?

g Did not only depart for three days to sacrifice at *Horeb*, as *Moses* pretended, but designed an escape and flight, as appeared by their speedy march and other circumstances. *h* They who never truly repented of their sins, now heartily repent of their only good action.

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots *i*, and all *k* the chariots of Egypt, and captains over every one of them *l*.

i Quest. How could he use or carry his Chariots, when all his Horses were killed by that Plague, *Exod.* 9. 6. *Answ.* That Plague slew only the Horses which were in the Field, *chap.* 9. 3. not those kept in Houses, as the Chariot-Horses generally were, and now are. *k (i. e.)* A great number, all that could be got together in haste, which the present service required. *l* Over the men that fought out of every Chariot. Or, *over all of them*, the command of all these Chariots being distributed to several Captains or Commanders.

8 And the LORD hardned the heart of Pharaoh
Numb. 33. 3. King of Egypt, and he pursued after * the children of Israel: and the children of Israel went out with an high hand *m*.

m Either, 1. Of God, with a Divine hand or power, by comparing *Exod.* 13. 16. Or, 2. Their own, not with hands hanging down, a posture betraying weakness and fainting, fear and shame, *Heb.* 12. 12. but with hands lifted up, with courage and confidence, not like fugitives, but like valiant and victorious Souldiers, openly, boldly, resolvedly; as men are said to *sin with an high hand*, *Numb.* 15. 30. that sin in such a manner.

Josh. 24. 6. Mac. 4. 9. 9 But the * Egyptians pursued after them, (all the horses and chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the Sea, beside Pi-hahiroth before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid *n*: and the children of Israel cryed out *o* unto the LORD.

n Which is not strange: these being now a people of low spirits, depressed by long and grievous servitude, being also generally unarmed, wearied with their journey, and their fears aggravated by the presence and out-cries of their Wives and Children. But they should have supported themselves by the consideration of the mighty power of God, of which they had late and great experience. *o* Partly by petition, and partly by complaint and expostulation.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 * Is not this the word that we did tell thee in *chap. 5. 21. and 6. 9. Egypt, saying, Let us alone, that we may serve the Egyptians, for it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, * Fear ye *2 Chron. 20. 15, 17. not, stand still *p*, and see the Salvation of the LORD, which he will shew to you to day: ‖ for the Egyptians whom ye have seen *q* to day, ye shall see them again no more for ever.

‖ Or, *for whereas you have seen the Egyptians to day*, &c.

p Heb. *make your selves to stand*, let not your hearts fail and sink, or stagger through unbelief, but with quiet minds look up to God. It notes the frame of their minds, not the posture of their bodies. *q* Or, *as ye have seen* them, to wit, alive and armed, and ready to devour you: for otherwise they did see them dead and disarmed, *ver.* 30.

14 The LORD shall fight for you, and ye shall hold your peace *r*.

r (i. e.) Ye shall contribute nothing to the victory, neither by your words, nor by your deeds: for this Hebrew word signifies a cessation not only from speech, but from action too, as 2 *Sam.* 19. 11. *Psal.* 83. 1. *Isai.* 42. 14, 15. Or, rather *do you hold your peace*, the future tense for the imperative, as it is very frequent, cease your murmuring against the Lord and me.

15 And the LORD said unto Moses, Wherefore cryest thou unto me *s*? Speak unto the children of Israel, that they go forward.

s By fervent, though secret, Prayer: For which he doth not reprove him, but only bids him turn his Prayer into action. Compare *Jos.* 7. 10, 13.

16 But lift thou up thy rod, and stretch out thine hand over the Sea, and divide it *t*: and the children of Israel shall go on dry *ground* through the midst of the sea.

t (i. e.) Do thou command it in my name to divide it self hither and thither, and I will divide it.

17 And I, behold, I, will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horse-men.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horse-men.

19 And the Angel of God * which went before *chap. 13. 21. the camp of Israel removed and went behind them *u*, and the pillar of the cloud went from before their face, and stood behind them.

u Not changing his place, for he was the omnipresent God, *ver.* 15. but his operation, from leading the *Israelites* forward in their way to the protecting of them from their pursuers.

20 And it came between the camp of the Egyptians, and the camp of Israel, and * it was a cloud *See Isai. 8. 14. and darkness *to them x*, but it gave light by night 1 Cor. 10. 1. *to these* ‖: so that the one came not near the other all the night.

x viz. The *Egyptians*, to whom it brought their former horrible darkness to mind, and did both exceedingly affright them, and altogether hinder them from motion or action, as that also did for three days. ‖ To the *Israelites*, as the opposition sheweth.

21 And Moses stretched out his hand over the Sea, and the LORD caused the Sea to go *back* by a strong

strong East-wind *y* all that night, and made the sea
* Josh. 3. 16. & 4. 23. Nehem. 9. 11. Psal. 106. 9. and 114. 3. dry land, and the waters were * divided *z*.

y A proper instrument both to divide that Sea, which lay North and South, and to dry and harden the mud at the bottom of the Sea, that the *Israelites* might walk upon it. See *Gen.* 8. 13. *Exod.* 15. 8. Yet the wind could never have done so great a work, especially not so speedily, if there had not been an higher, even a divine, hand to manage and improve it. *z* So largely, that a great number of the *Israelites* might march in one rank, and the whole number might go a good way in it in the time here mentioned.

* Numb. 33. 8. Psal. 78. 13. 1 Cor. 10. 1. Heb. 11. 29.

22 And * the children of Israel went *a* into the midst of the sea upon the dry ground, and the waters were a wall *b* unto them on their right hand and on their left.

a About midnight, as may be gathered from *ver.* 24. *b* Both for height, and for their defence.

23 And the Egyptians pursued, and went in after them, to the midst of the sea, *even* all Pharaohs horses, his chariots, and his horse-men.

24 And it came to pass, that in the morning-watch *c* the LORD *d* looked *e* unto the host of the Egyptians, through the pillar of fire, and of the cloud, and troubled *f* the host of the Egyptians.

c The night was anciently divided not by hours, as now it is, but by watches, which sometimes were accounted four, and sometimes but three. However soever the last of them was called the morning-watch. Then when they hoped for most advantage in the pursuit, they met with their greatest disaster. *d* Called the *Angel of God*, *ver.* 19. By which promiscuous use of these Titles it sufficiently appears, that this was no ordinary Angel, but the Son of God. *e* With an eye of indignation and vengeance, as that phrase is used, *Job* 40. 12. See also *Amos* 9. 4. *f* With most terrible and prodigious Winds and Rains, and Lightnings, and both claps and bolts of Thunder, as may be gathered from *Exod.* 15. 10. *Psal.* 77. 18, 19. and as some antient Historians relate; with terrours also in their minds, *&c.*

‖ Or, *made them to go heavily.*

25 And took off their chariot-wheels *g*, ‖ that they drave them heavily *h*: so that the Egyptians said, Let us flee from the face of Israel: for the LORD fighteth for them, against the Egyptians *i*.

g Either burning them with Lightning, or tearing them in pieces with Thunder-bolts, or loosening them and making them to fall off. *h* Heb. *and he made him*, or *them*, the singular number for the plural, *i.e.* The *Egyptians* or their Chariots, *to go heavily*, hardly and slowly, either for want of wheels, or for breaches in them, or because the Rain had softened the bottom of the Sea, or because the Lightnings and Thunders affrighted and dispirited their Horses. *i* Prodigious stupidity! They did not understand nor consider this, though it was notorious, to them especially, by many great and fresh instances, till it was too late to prevent it, therein being a Type of most sinners, who will not be convinced nor repent, till they be past all benefit by it.

26 And the LORD said unto Moses, stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength *k* when the morning appeared: and the Egyptians fled against it *l*: and the LORD † overthrew the Egyptians in the midst of the sea.

† Heb. *shook off.* Deut. 11. 4.

k To its natural and ordinary course, and motion, which is swift and strong, from which it had been hitherto restrained by a stronger hand, and rendred in a manner impotent and weak. But now *Sampson*-like, when its bonds are broken, it puts forth its former and natural strength. But indeed this word may belong to the morning, and so a learned man translates the place, and that very agreeably to the use and order of the Hebrew words, *the Sea returned*, to wit, to its course, *when the morning appeared according to* or *in his strength*, *i.e.* when it was full and clear morning, as we oft read of the *strength of the day*. See *Gen.* 7. 13. *Job* 21. 23. So the *strength of the morning* is here opposed to the morning-watch. *l* Against the Sea, for which way soever they fled, the waters met them and fought against them.

* Hab. 3. 8, 10. 28 And the * waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them *m*: there remained not so much as * one of them.

* Psal. 106. 11.

m (*i.e.*) After the Children of *Israel*. Note here, the relative is put without an antecedent before it, the antecedent being to be understood and gathered out of the following verse, or out of the course of the story. An observation which is very useful for the understanding of many Scriptures. See the note on *Gen.* 3. 1.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters *were* a wall unto them on their right hand and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore *n*.

n Which was done either 1. By the natural power of the Sea, which casteth up its dead bodies, after a certain time, till which time God caused the *Israelites* to abide near the Sea, that they might see this for their comfort. Or, 2. By the mighty power of God, which brought them, and their arms too, as many probably conceive to shore, before the usual time. *Quest.* How could the *Israelites*, both they and their Cattle, in so little time get over that great Sea? *Answ.* 1. The Hebrew and some other interpreters deny, that they went over, and tell us, that they only went into the Sea, and fetched a compass in it, that they might allure the *Egyptians* to follow them, and then by *Moses* his conduct returned to the *Egyptian* shore again. The principal ground of which opinion is this, that as they went into the Sea out of the Wilderness of *Etham*, *Exod.* 13. 20. So they came again out of the Sea into the Wilderness of *Etham*, *Numb.* 33. 8. But the sameness of the name doth not prove that it is the same place, nothing being more frequent in Scripture than for divers places to be called by one and the same name. And the *Israelites* might possibly give the name of *Etham* to this Desert on the *Arabian* side of the Red-Sea, either for its great resemblance to that Desert so called on the *Egyptian* side, or to intimate that God, by dividing the Sea, had made that and this to be one continued Desert. Or the name of *Etham* might be common to all that Desert at the end of the Red-Sea and on both sides of it. *Answ.* 2. They might all conveniently pass over the Sea to the *Arabian* shore in the time allowed for it, either by the mighty power of God which could easily make both men and beasts to do it in much less than ordinary time, or even by the course of nature. For that part of the Sea was not above eight or nine miles over, as Geographers and others affirm. And the time allotted for their passage seems to me to be much more than Interpreters have assigned for it. For the *Egyptians* and *Israelites* were divided one from another by the cloudy pillar *all the night*, *ver.* 20. and a strong East wind blew *all that night*, *ver.* 21. The next morning, as I apprehend it, the Cloud still keeping between them, and possibly covering the *Egyptians* with gross and horrible darkness which hindred their march, the whole body of the *Israelites*, and their Cattle too are drawn by *Moses* his direction near the shore, and, it may be, the Cattle were put into the Sea, all which might well take up most of that day, then towards the evening they enter into the Sea and so proceed, and the Cloud withdrawing further from the *Egyptians* and following the *Israelites*, the *Egyptians* pursue after them, and, as it is very probable from the nature and reason of the thing, stand debating some considerable time, when they came to the shore, whether they should venture to follow them into the Sea or no. At last, the worst Counsel prevails, as it general happens, when a people are under a divine infatuation, and into the Sea they go, and by the beginning of the morning-watch they draw near the *Israelites*, when God seasonably appears for *Israels* succour, and puts a stop to the march of the *Egyptians*. So the *morning-watch* mentioned *ver.* 24. I take to be, not the morning-watch of that night mentioned *ver.* 20. 21. (for *all that night*, and therefore the morning-watch of that night, which was a third, or, at least, a fourth part of it, was now past and gone) but the next morning-watch after that night and the succeeding day: which seems much more reasonable, than to shrink up the march first of the *Israelites*, and then of the *Egyptians*, into about three hours time, which is the time between the midnight and the morning-watch. Nor is there any thing in the text which in the least contradicts this opinion, but only that this days interval and work is not mentioned in this story, whereas such omissions are frequent in Scripture-relations, in which the substance only is mentioned and many circumstances omitted, whereof we have seen some instances already, and shall meet with many more hereafter.

31 And Israel saw that great † work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses. † Heb. *hand*

CHAP. XV.

1 THEN sang * Moses and the children of Israel *a* this song unto the LORD *b*, and spake, saying, I will sing unto the LORD: for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea. * Wisd. 1. 20

a Moses

a *Moſes* compoſed the Song, and he together with the *Iſraelites* ſung it. *b* Unto the honour and praiſe of God.

Deut. 10. 21. Pſal. 118. 2. and 2. 3. and 109. 30. and 118. 14. Iſai. 12. 2.

2 The LORD is my ſtrength and * ſong ||, and he is become my Salvation: he is my God, and I will prepare him an habitation *c*, my fathers God, and I will exalt him.

|| The matter or ſubject of the preſent ſong of praiſe. *c* A place for his ſervice and worſhip, where he will dwell by his ſpecial preſence.

3 The LORD *is* a man of war *d*: the LORD is his Name.

d An eminent Warriour, as the phraſe is uſed 1 *Sam.* 17. 33. Thus an eloquent man is called *a man of words*, *Exod.* 4. 10. and a mighty man, *a man of arm*, *Job* 22. 8.

4 Pharaohs chariots and his hoſt hath he caſt *e* into the ſea: his choſen captains alſo are drowned in the red ſea.

e With great force like an Arrow out of a Bow, as the Hebrew word ſignifies.

Neh. 9. 11.

5 The depths have covered them, * they ſank into the bottom as a ſtone.

6 Thy right hand, O LORD, is become glorious in power, thy right hand, O LORD, hath daſhed in pieces the enemy.

7 And in the greatneſs of thine excellency * thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them * as ſtubble †.

Iſai. 5. 24. and 47. 14.

* By thy great and glorious power. † As eaſily and as ſpeedily and as irrecoverably.

chap. 14. 21. Job 4. 9. 2 Theſ. 2. 8.

8 * And with the blaſt of thy noſtrils || the waters were gathered together: the floods *f* ſtood upright as an heap: *and* the depths were congealed *g* in the heart *h* of the ſea.

|| Or, *of thine anger*, to wit, that vehement Eaſt-wind, *ver.* 10. and *chap.* 14. 21. which was raiſed by thine anger in order to the ruine of thine Enemies. *f* Heb. *the ſtreams*, or *the flowing* waters, whoſe nature it is to be conſtantly in motion. *g* (*i. e.*) Hardned, ſtood ſtill as if they had been frozen, and ſo they were a wall on both hands, *chap.* 12. 22. *h* (*i. e.*) The midſt, as that word is uſed, *Pſal.* 18. 16. and 46. 2. *Ezek.* 28. 2.

* Judg. 5. 30.

9 * The Enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt *i* ſhall be ſatisfied upon them: I will draw my ſword, mine hand ſhall || deſtroy *k* them.

|| Or, *poſſeſs*.

i The luſt of covetouſneſs and revenge too *k* Or, *take poſſeſſion of them* and theirs, ſee of this word, *Numb.* 14. 12, 24.

* ver. 5.

10 Thou didſt blow with thy wind, the ſea covered them, * they ſank as lead in the mighty *l* waters.

l Heb. *Magnificent*, or *honourable*, made ſo by being the inſtrument of thy glorious work.

* 2 Sam. 7. 22. 1 King. 8. 23. Pſal. 86. 8. Jer. 10. 6. || Or, *mighty ones*.

11 * Who is like unto thee, O LORD, amongſt the || Gods *m*? Who *is* like thee, glorious in holineſs *n*, fearful in praiſes *o*, doing wonders?

m So called and eſteemed: or *Princes* or *Potentates*, as *Pſal.* 29. 1, *Ezek.* 32. 21. *n* Or, *Righteouſneſs*; thy power is great and glorious, but thou doſt not abuſe it to unrighteous and unworthy purpoſes, but to holy and honourable deſigns, to the puniſhment of wicked Tyrants, and to the vindication of thine oppreſſed and holy people. *o* In praiſe-worthy actions, the act being put for the object, as *fear* is put for a thing to be feared, as *Pſal.* 14. 5. 1 *Pet.* 3. 14. Or, to be feared or had in reverence when thou art praiſed, to be both loved and feared at the ſame time.

12 Thou ſtretcheſt out thy right hand, the earth *p* ſwallowed them.

p Either, 1. The Globe conſiſting of Earth and Water, which is here called *Earth*, as it is called the *deep* and the *waters*, *Gen.* 1. 2. Or, 2. The *Earth* is here put for the *Sea*, the other part of the ſame Globe, as the *Soul* is put for the *Body* or the dead *Carcaſs*, the other part of the man, *Levit.* 19. 28. and 21. 1. *Numb.* 6. 6, 9, 11. Or, 3. The *Earth* properly, either becauſe many of them ſunk into the mud at the bottom of the Sea, and were buryed in it: Or becauſe after they were caſt up upon the ſhore, they were buried by the *Iſraelites* in the Earth.

13 Thou in thy mercy haſt led forth the people which thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation *q*.

q (*i. e.*) *Canaan*, the place where not only they ſhall dwell, but thou in and with them. See *Pſal.* 78. 52.

*Numb. 14. 14. Deut. 2. 25. Joſh. 2. 9.

14 * The people ſhall hear, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina.

15 Then the Dukes of Edom ſhall be amazed: * the mighty men of Moab trembling ſhall take hold upon them: * all the inhabitants of Canaan ſhall melt away.

* Numb. 22. 3. Hab. 3. 6. * Joſh. 5. 1.

16 * Fear and dread ſhall fall upon them, by the greatneſs of thine arm they ſhall be as ſtill *r* as a ſtone, till thy people paſs over, O LORD, till the people paſs over * which thou haſt purchaſed.

* Deut. 2. 25. Joſh. 2. 9. * chap. 19. 5. Deut. 32. 9. 2 Sam. 7. 23. Tit. 2. 14. 1 Pet. 2. 9.

r Or, *be as ſilent*, they ſhall be ſo ſtruck with amazement, that they ſhall be impotent both for ſpeech and motion.

17 Thou ſhalt bring them in, and * plant them in the mountain *s* of thine inheritance, in the place, O LORD, *which* thou haſt made for thee to dwell in, in the Sanctuary, O LORD, *which* thy hands have eſtabliſhed *t*.

* Pſal. 44. 2. and 80. 8.

s Either, 1. In the Country of *Canaan*, which is a mountainous Country, full of Hills and Vallies, *Deut.* 11. 11. not like *Egypt*, a plain and low Country. Or, 2. In and about the Mount of *Moriah*, where the Temple was to be built, which is here put for the whole Land, it being the moſt eminent part of it, round about which the people were planted, and to which they were frequently to reſort. *t* Will certainly build and eſtabliſh, *i. e.* cauſe to be built and eſtabliſhed. The paſt tenſe for the future, to note the certainty of it, according to the ſtyle of the Prophets.

18 * The LORD ſhall reign for ever and ever.

* Pſal. 146. 10.

19 For the horſe of Pharaoh went in with his chariots, and with his horſemen into the Sea, and the LORD brought again the waters of the ſea upon them: but the children of Iſrael went on dry land in the midſt of the ſea.

Iſai. 57. 15.

20 And Miriam the Propheteſs *u*, the ſiſter of Aaron *x*, took a timbrel in her hand, and all the women went out after her, * with timbrels and with dances *y*.

* Pſal. 68. 25.

u So called, either in a general ſenſe becauſe ſhe was an inſtructer of other Women in the praiſe and ſervice of God: Or in a more ſpecial ſenſe, becauſe ſhe had the ſpirit of Propheſie. See *Numb.* 12. 2. and *Mic.* 6. 4. *x* *Queſt.* Why not of *Moſes* alſo? *Anſw.* 1. She might be *Moſes* his Siſter only by one Parent, *Aarons* by both. 2. She was beſt known to the people by her relation to *Aaron*, with whom ſhe had lived for many years, when *Moſes* was baniſhed. *y* According to their antient cuſtom in publick ſolemnities. See *Judg.* 11. 34. and 21. 21. 1 *Sam.* 18. 6. 2 *Sam.* 6. 14, 21. *Jer.* 31. 4, 13.

21 And Miriam anſwered them *z*, ſing ye to the LORD: for he hath triumphed gloriouſly: the horſe and his rider hath he thrown into the ſea.

z Either 1. The Women, laſt ſpoken of, and then it is an Enallage of the Gender. Or 2. The men, ſpoken of before. They ſung by turns or by parts, either the ſame words, being repeated, or ſome other words of a like nature added. See 1 *Chron.* 16. 41. 2 *Chron.* 5. 13. *Eſra.* 3. 11.

22 So Moſes brought Iſrael from the red ſea, and they went out into the wilderneſs of Shur *a*: and they went three days in the wilderneſs, and found no water.

a So uſually called, *Gen.* 16. 7. and by the *Iſraelites*, *Etham*, as may be gathered by comparing this place with *Numb.* 33. 8. for both there and here it is ſaid *they went three days in the Wilderneſs*.

23 And when they came to Marah, they could not drink of the waters of * Marah, for they were bitter: therefore the name of it was called † Marah.

* Numb. 33. 8. † That is, *bitterneſs*.

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cryed unto the LORD: and the LORD ſhewed him a * tree, which when he had caſt into the waters, the waters were made ſweet *b*: there he made for them a ſtatute and an ordinance *c*, and there * he proved them *.

* Eccleſ. 38. 5. * chap. 16. 4.

b Not so much by any virtue in that tree, as by the power of God, who used this rather as a sign to the *Israelites*, than as an instrument to himself in this work. *c* God, or *Moses* in Gods Name, and by his order, constituted and published to them a Statute. Which seems to be understood not of any particular Statute or Law, as that concerning the Sabbath, or their duty to their Parents, or the like, for the specifying of their duties is reserved to another time and place; but of a general Law or Rule formerly given, and now solemnly renewed by *Moses* at Gods command, like that given to *Abraham* their Father, *Gen.* 17. 1. *Walk before me and be perfect.* God, having thus far performed his part of that Covenant made with *Abraham* and his seed, to bring them out of *Egypt* towards *Canaan*, tells them that he expects and requires of them their observance of the condition of that Covenant, and gives them this indefinite and universal Law or Precept, that they should obey and fulfil all the commands which God had already laid upon them or their Parents, and which he should hereafter reveal to them. This sense may be gathered out of the following verse, wherein he explains what he meant by this *Statute*, even all Gods Statutes or *Commandments*, which if they would keep, he engageth himself to preserve and deliver them. So it is only a change of the number, the singular, *Statute*, being put for the plural, *Statutes*, which is a figure very frequently used both in Scripture and in other Authors. God having now eased them of the hard and iron yoke of the *Egyptians*, puts his sweet and easie yoke upon them; and having undertaken to be their King, and Protector, and Captain, he claims their subjection to himself and to his Laws or Statutes. * Or, *tryed them*, *i.e.* the *Israelites*. There he tryed both their Faith by the difficulty now mentioned, *viz.* their want of water, and their future Obedience by this general command which he is about to branch forth into divers particulars.

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his
* Deut. 7. 15. Commandments, and keep all his Statutes: * I will put none of these diseases upon thee *d*, which I have brought upon the Egyptians: for I am the LORD
* chap. 23. 25. Psal. 103. 3. & 147. 3. * that healeth thee *e*.

d Nor other evils or plagues: But on the contrary, I will bless thee with all manner of blessings. Under one branch or part of the blessings of Gods covenant he includes all the rest, by a very common Synecdoche. *e* Or, *Thy Physitian*, for all thy maladies, both of Soul and Body.

* Numb. 33. 9. 27 * And they came to Elim: where *were* twelve wells of water, and threescore and ten palm-trees *f*, and they encamped there by the waters.

f Which were both pleasant for their shade, and refreshing for their sweet fruit. Thus the *Israelites* are obliged and encouraged to the obedience commanded by being put into better circumstances than they were under in their last station.

CHAP. XVI.

1 AND they took their journey from Elim, and all the Congregation of the children of Israel came *a* unto the wilderness of Sin *b*, which is between Elim and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

a Though not immediately: for there is another stage of theirs by the Red-sea mentioned *Numb.* 33. 10. (in which Chapter *Moses* designed exactly to set down all their stations) but omitted here, because nothing remarkable happened in it, and *Moses* in this place designed to record only the memorable passages. *b* A great Wilderness between the Red-sea and Mount *Sinai*, but differing from that *Sin* mentioned *Numb.* 20. 1.

2 And the whole Congregation of the children of Israel murmured *c* against Moses and Aaron in the Wilderness.

c For want of meat, as appears from the following verse, their provisions brought out of *Egypt* being now spent.

3 And the children of Israel said unto them, Would to God we had died by the hand of the
* Numb. 11. 4, 5. LORD *d* in the land of Egypt, * when we sate by the flesh-pots, *and* when we did eat bread to the full *e*: for ye have brought us forth into this Wilderness, to kill this whole assembly with hunger *f*.

d By any of those Plagues wherewith God destroyed the *Egyptians*. *e* Which is not probable: but they amplifie their former mercies, that they might aggravate their present calamity, as the manner of impatient and ungodly men is. *f Quest.* What danger was there of dying with hunger, seeing they had their flocks and their herds which they brought out of *Egypt*? *Answ.* 1. There was no great danger of it, but they use aggravating expressions, as discontented persons use to do. 2. Their flocks and herds were not so numerous as to suffice them for above a months provision, if they had all been slain and eaten, as it is implyed *Numb.* 11. 21, 22. So there was some danger of it, though neither immediate, nor great. 3. They were it seems resolved to spare these, partly for increase and for their future subsistence, and partly for sacrifice, as not knowing how many of them they should be required to offer. See *Exod.* 10. 26.

4 Then said the LORD unto Moses, Behold, I will rain * bread *g* from heaven || for you: and the people shall go out, and gather † a certain rate every day *h*, that I may * prove them *i*, whether they will walk in my Law or no.

g (*i. e.*) *Manna*, which shall serve them in stead of bread, *Numb.* 11. 8. and was a more delicate and pleasant kind of bread, called therefore, *The bread of Angels*, *Psal.* 78. 24, 25. || The air, oft called Heaven, in which *Manna* is produced. *h* Heb. *The thing*, (*i. e.*) the provision, *of a day in his day*, *i. e.* every day as much as was sufficient for a mans sustenance that day. *i* Either, 1. Whether by my giving them such miraculous and excellent provision they will be won to love and obey me. Or, 2. Whether by raining it down upon them for several days together, they will learn to trust me for the following days, and therefore gather no more than that day required.

5 And it shall come to pass, that on the sixth day they shall prepare *k* that which they bring in, and it shall be * twice as much as they gather daily.

k Lay up, grind, bake or seethe. See *ver.* 23. and *Numb.* 11. 8.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you *l* out from the land of Egypt.

l And not we by our own Authority or Counsel, as you suggest, *ver.* 3.

7 And in the morning, then ye shall see the glory of the LORD *m*, for that he heareth your murmurings against the LORD: And what are we that ye murmur against us?

m Either this glorious work of God in giving *Manna*: Or rather the glorious appearance of God in the Cloud, as is evident from *ver.* 10.

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full: for that the LORD heareth your murmurings, which ye murmur against him, and what *are* we? your murmurings are not against us, but * against the LORD.

9 And Moses spake unto Aaron, Say unto all the Congregation of the children of Israel, Come near before the LORD *n*: for he hath heard your murmurings.

n Either before the cloudy pillar, where God was especially present: or in the place of Gods Worship. For though the great Tabernacle was not yet built, yet it seems from *Exod.* 33. 7. there was a little Tabernacle. For as the solemn and publick and Sabbath-worship was among them before the Tabernacle was built: So it was necessary there should be some place where they did assemble together, and perform that worship which was proper to those times, and there God was supposed to be present in a peculiar manner.

10 And it came to pass as Aaron spake unto the whole Congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD *o* * appeared in the cloud.

o An extraordinary brightness suddenly appearing in the pillar of Cloud. See *Levit.* 9. 6, 23.

11 And the LORD spake *p* unto Moses, saying,

p Or, *had spoken*, to wit, before, by comparing this with *verse* 7.

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread *q*: and ye shall know that I am the LORD your God.

q God chuseth the proper time for each kind of provision, the evening for the quails, which being brought from remote parts by their days flight, about evening came thither; and the morning for *Manna*, which usually falls at that time.

Numb.11.31. Psal. 105.40. 13 And it came to pass, that at even * the quails came up, and covered the camp: and in the morning the dew lay *r* round about the host.

r Heb. *there was a bed of dew*, wherewith the *Manna* was covered, *ver.*14. To this the *hidden manna*, *Revel.*2.17. alludes.

Numb.11.7. Psal. 78.24. and 105.40. Wisd. 16.20. 14 And when * the dew that lay was gone up *s*, behold, upon the face of the wilderness there lay a small round thing, *as* small as the hoar frost upon the ground.

s To wit, into the Air, or, *was vanished*, as the word *ascend* is used, *Jer.* 48.15.

Or, *what is this, or it is portion.* Joh. 6.31. Cor. 10.3. 15 And when the children of Israel saw it, they said one to another, ‖ It is Manna *t*: for they wist not what *it was*. And Moses said unto them, * This is the bread which the LORD hath given you to eat.

t Or, *what is this?* which best suits with the following reason, *for they wist not what it was*. *Man* signifies *what* in the *Egyptian* Tongue; and it is not strange that the *Israelites* use one of their words, being newly come out of their Land. Hence this is called *Manna*, but it is of a different nature from the ordinary *Manna* which now we use only as physick for purging, whereas this *Manna* was food and nourishing, being prepared by the great God for this use.

16 This *is* the thing which the LORD hath commanded: gather of it every man according to his eating *u*: an Omer *x* † for every man, according to the number of your † persons take ye every man for them which *are* in his tents.

Heb. *by the poll or head.* Heb. *souls.*

u (*i.e.*) As much as is sufficient for his eating. *x* Which contains the tenth part of an *Ephah*, and therefore was a very liberal allowance, and such as might abundantly suffice a man of greatest strength and stomach. It might seem too much, but it must be remembred, that it was a very light meat, and easie of digestion: nor was every one obliged to eat up his whole portion, as we shall see.

17 And the children of Israel did so, and gathered some more, some less *y*.

y Either, 1. According as their Families were more or less numerous. Or rather, 2. As the gatherers were more or less strong and active in gathering it.

18 And when they did mete *it* with an Omer, he that gathered much, had nothing over, and he that gathered little, had no lack *z*: they gathered every man according to his eating.

z All that was gathered by the members of one Family was put into an heap, and then distributed to each person an Omer, neither more nor less: To which St. *Paul* alludes 2 *Cor.*8.13,&c.

19 And Moses said, Let no man leave of it till the morning *a*.

a (*viz.*) For the provision of the next day, as distrusting Gods care and goodness in giving them more. Not that every one was bound to eat all of it, which certainly many of their stomachs could not bear, but that they were to dissolve it, or burn it, as they did the remains of some sacrifices, *Exod.* 12.10. and 29.34. or consume it some other way.

20 Notwithstanding, they hearkned not unto Moses, but some of them left of it *b* until the morning, and it bred worms and stank *c*: and Moses was wroth with them.

b Either distrusting Gods providence for their future provisions: Or, out of curiosity to learn the nature of this *Manna*, and what they might do when occasion required. *c* Not so much from its own nature, which was pure and durable, as from Gods judgment.

21 And they gathered it every morning, every man according to his eating: and when the Sun waxed hot, it melted *d*.

d To wit, as much of it as was left upon the ground. This was not from its own nature, which was so solid that it could indure the fire, and was bruised by a pestel, but from Gods wise providence; partly, that it might not be corrupted or trodden under foot, or otherwise abused and so despised; partly, that it might not remain there to tempt any of them, to gather more of it than they should; and partly, that all their stock of provision being wasted, they might be obliged to the more entire dependance upon God. And this is here mentioned as a reason why they gathered it in the morning.

22 And it came to pass, that on the sixth day they gathered twice as much bread *e*, two Omers for one *man*: and all the rulers of the Congregation came and told Moses *f*.

e Considering Gods present providence in causing it to fall in double proportion, and remembring that the next day was the Sabbath day, which God had blessed and sanctified to his own immediate service, *Gen.* 2.3. and therefore was not to be employed in servile works, such as the gathering of *Manna* was, they rightly concluded, that Gods commands delivered *ver.*16.19. reached only to ordinary days, and must in all reason give place to the more antient and necessary Law of the Sabbath. *f* Either to acquaint him with this increase of the miracle, or to take his direction for their practise, because they found two commands seemingly clashing together, and therefore needed and desired his advice.

23 And he said unto them, This is that which the LORD hath said *g*, to morrow *is* the rest of the holy Sabbath unto the LORD: bake *h* that which you will bake, *to day i*, and seethe *k* that ye will seethe, and that which remaineth over, lay up for you to be kept until the morning ‖.

g Either to *Moses* by inspiration: or to the former Patriarhs upon like occasions; this practise is agreeable to the former word and law of God, concerning the Sabbath, as it follows. *h* The *Manna* was dressed these two ways, *Numb.*11.8. *i* These words, *to day*, are not in the original, and possibly are better left out than taken in, or, if they be taken in, they do not seem to me, as they do to many others, to prove, that they were commanded to bake or seethe on the sixth day all that they were to eat both that day and upon the following Sabbath, or that they were forbidden to bake or seethe it upon the Sabbath day; for there is not a word here to that purpose, and it is apparent from the whole context, that the rest of the Sabbath is not opposed to their baking or seething of it, but to their going out into the field to gather it. Nay, the contrary is here implyed, because after they had baken and sodden what they intended to bake or seethe, part of the *Manna* did, as is here expressly added, *remain over*, and was reserved for the Sabbath days provision, and that unbaken and unsodden, otherwise it would not have been noted as a miraculous thing, that it did not stink nor breed worms, *ver.*24. ‖ What you do not eat this day, keep for the next days provision.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein *k*.

k As there was before, *ver.* 20. So great a difference there is between the doing of a thing upon Gods command and with his blessing, and the doing of the same thing against his will and with his curse.

25 And Moses said, Eat that to day *l*, for to day is a Sabbath unto the LORD *m*: to day ye shall not find it in the field.

l These words were spoken upon the morning of the Sabbath day, as appears from the foregoing verse. *m* (*i.e.*) Wholly consecrated to his service, and therefore not to be employed in servile works.

26 Six days ye shall gather it, but on the seventh day *which is* the Sabbath, in it there shall be none.

27 And it came to pass, that there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses *n*, How long *o* refuse ye to keep my commandments, and my laws?

n That he might speak it to the people. *o* He signifies that this was an old disease in them, to disobey Gods precepts, and to pollute his Sabbaths.

29 See, for that the LORD hath given you the Sabbath *p*, therefore he giveth you on the sixth day

the bread of two days: abide ye every man in his place: let no man go out of his place *q* on the seventh day.

p Hath given to you and to your fathers that great command and priviledge of the Sabbath. *q* Out of his house or tent into the field to gather *Manna*, as appears from the occasion and reason of the law here before mentioned. For otherwise they might and ought to go out of their houses to the publick assemblies, as appears from *Lev.*23.3. *Act.*15.21. and to lead their cattle to watering, *Luk.*13.15. or to help them out of a pit, *Mat.*12.11. And a Sabbath-days journey was permitted, *Act.*1.12.

30 So the people rested *r* on the seventh day.

r Or *ceased*, to wit, from gathering *Manna*, by comparing this with *ver.*27. and consequently from all works of that nature.

31 And the house of Israel called the name thereof
*Numb. 11.7. Manna: and * it *was* like Coriander seed *s*, white: and the taste of it *t was* like wafers made with honey.

s In shape and figure, but not in colour, for that is dark-coloured, but this white, as it follows here, like *Bdellium*, &c. *Numb.* 11. 7. *t* When it was raw: but when it was dresst, it was like fresh oyl, *Numb.* 11.8.

32 And Moses said, This *is* the thing which the LORD commandeth; Fill an Omer of it to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

*1 King. 8.9. Heb. 9.4. 33 And Moses said unto Aaron, * Take a pot, and put an Omer full of Manna therein, and lay it up before the LORD *u*, to be kept for your generations.

u In the tabernacle and by the ark, when they shall be built, and at present in the place where you meet for the solemn worship of God.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony *x*, to be kept.

x (*i. e.*) Before the ark, which is called, *the ark of the testimony*, *Exod.*25.16. and here, by way of abbreviation, *the testimony* or *witness*, because in it were the tables of the covenant, or the law of God, which was a testimony of Gods authority and will, and of mans subjection and duty, or of the covenant made between God and man. See *Deut.* 10. 5. and 31. 26. *Quest.* How could this be laid up before the Ark, when the Ark was not yet built? *Answ.* This text only tells us, that *Aaron* did lay it up, but it doth not determine the time, nor affirm that it was done at this instant, but rather intimates the contrary, and that it was done afterwards when the *testimony*, *i. e.* the Ark was built. As the next verse also speaks of what was done in the following forty years.

*Josh. 5.12. Neh. 9.15. 35 And the children of Israel did eat Manna forty years, * until they came to a land inhabited: they did eat Manna, until they came to the borders of the land of Canaan *y*.

y This *Moses* might well write: for though he did not go into *Canaan*, yet he came to the borders of *Canaan*. And though he did not see the cessation of the *Manna*, yet he sufficiently knew both from the nature of the thing, and by revelation from God, that it would forthwith cease upon their entrance into *Canaan*.

36 Now an Omer is the tenth part of an Ephah.

CHAP. XVII.

1 AND all the Congregation of the children of Israel journeyed from the wilderness of Sin after their journeys *a*, according to the Commandment of the LORD *b*, and pitched in Rephidim: and *there was* no water for the people to drink.

a By divers stations, recorded *Numb.* 33. 12, 13. &c. but here omitted, because there was nothing extraordinary hapned in them. *b* Expressed either by word of mouth, or by the motion or rest of the cloudy pillar, *Exod.* 13. 21.

*Numb. 20.4. 2 Wherefore the * people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me?
*Psal. 78.41. 1 Cor. 10.9. Wherefore do ye * tempt the LORD *c*?

c By distrusting Gods power and providence, and faithfulness and goodness, upon such a small occasion, by refusing to submit to Gods will, and to wait upon him by humble and fervent prayers for relief, and in stead thereof quarrelling with me as if it were my fault, and murmuring against God under my name.

3 And the people thirsted there for water, and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us and our children, and our cattle with thirst?

4 And Moses cryed unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the Elders of Israel *d*: and thy rod wherewith * thou smotest the * chap.7.2
river *e*, take in thine hand, and go.

d That they may be eye-witnesses of this glorious work, and may report it to the people. *e* Either the *Red-sea*; for an arm of the Sea is sometimes called a river: or, the river *Nilus*.

6 * Behold, I will stand before thee there *f*, upon *Numb.20.
the rock in Horeb *g*, and thou shalt smite the rock, Psal. 78. 1
and there shall water come out of it. And Moses and 105.41.
did so *h*, in the sight of the Elders of Israel. Wisd. 11.4.

f In my cloudy pillar, which shall stand over that place. *g Horeb* and *Sinai* are sometimes spoken of as the same place, and sometimes as two differing places, as here compared with *Exod.* 19.2. The learned write, that this was one long mountain, whereof there were two eminent parts or tops, the one at a considerable distance from the other, and *Horeb* was the first part of it, and near *Rephidim*, and *Sinai*, the more remote, to which they came afterwards. *h* (*i.e.*) Smote the rock, and the waters flowed out plentifully and continually, making a river, which God caused to follow them to their several stations. See 1 *Cor.* 10. 4.

7 And he called the name of the place || Massah, || That is,
and || Meribah, because of the chiding of the children *tation*.
of Israel, and because they tempted the LORD, say- || That is,
ing, Is the LORD amongst us *i*, or not? *ding or strife*

i (*Viz.*) To protect and provide for us according to his word given to us. Will God be as good as his word, or will he not? for it is to us very doubtful.

8 * Then *k* came Amalek, and fought with Israel *Deut. 25.
l in Rephidim. 1 Sam. 15.
Wisd. 11.4

k When they were upon their march from *Rephidim* to *Horeb*, *Deut.*25.17,18. *l* The ground of the quarrel was the prosecution of the old hatred of *Esau* against *Jacob*, and the revenging of themselves and their father upon the posterity of *Jacob*: for which they thought this the fittest season, they being now a great and potent people, *Numb.*24. 20. and *Israel* now weak and unarmed, and dispirited with long servitude.

9 And Moses said unto * Joshua, Chuse us out *Called Jesus
men, and go *m* out, fight with Amalek: to mor- Act. 7. 45.
row I will stand on the top of the hill *n*, with * the * chap. 4.20
rod of God *o* in mine hand.

m Out of the camp, to meet the enemy. *n* Both to observe thy carriage, and success or defeat, that I may govern my self accordingly, and that I may in that retirement pour out my soul unto the Lord of hosts that he may give thee victory. *o* By which having done so great exploits formerly, doubt not of the same divine assistance to accompany it, and make thee victorious.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur *p* went up to the top of the hill.

p A person of eminency both for wisdom and experience, and for place and authority, supposed to be the husband of *Miriam*. See *Exod.* 24.14.

11 And it came to pass when Moses held up his hand *q*, that Israel prevailed: and when he let down his hand, Amalek prevailed *r*.

q With the rod of God in it. This gesture, though fervent prayer was doubtless joyned with it, seems not to have been the gesture of one praying, which is the lifting up of both hands, but of an Ensign-bearer, or of one ready to smite his enemies. Howsoever this was only a sign whereby *Moses* strengthned his faith, and quickned his prayers, and heightned the courage of the Souldiers below, and protested that he expected victory not from the skill and prowess of his Army, but from the assistance of God. *r* God so dispensing his favour, that the honour of the day and victory might be wholly ascribed to the rod and power of God, not to *Israel*.

12 But

12 But Moſes hands were heavy, and they took a ſtone, and put it under him, and he ſat thereon: and Aaron and Hur ſtayed up his hands *s*, the one on the one ſide, and the other on the other ſide, and his hands were ſteady until the going down of the Sun.

s Not that both hands were erected and joyned together, which was not a fit poſture for one holding a rod in his hand, but that *Moſes* ſhifted the rod out of one hand into the other when the former was weary, and that *Aaron* and *Hur* did each of them with both hands hold up that hand which was next to them ſucceſſively, that they alſo might relieve one the other.

13 And Joſhua diſcomfited Amalek, and his people *t*, with the edge of the ſword.

t Either 1. The King of the *Amalekites*, and his people: Or, 2. the people of the *Amalekites*, and thoſe other people who were leagued with them.

14 And the LORD ſaid unto Moſes, Write this for a memorial in a book *u*, and rehearſe it in the ears of Joſhua *x*: for * I will utterly put out the remembrance of Amalek *y* from under heaven *z*.

* Num. 24. 20. 1 Sam. 15. 3, 7. and 30. 1, 17. 2 Sam. 8. 12. Eſth. 9. 14.

u Even in this book, which *Moſes* was to write by Gods inſpiration and appointment. See *Exod.* 34. 27. *Deut.* 31. 9, 22. *x* Thy ſucceſſour and the captain of my people, that he and all ſucceeding governours may watch all occaſions to execute this command. *y* (*i. e.*) I will utterly deſtroy them: for a perſon or people dead or deſtroyed are ſoon forgotten. *Pſal.* 31. 12. and the grave is called *the land of forgetfulneſs*, *Pſal.* 88. 12. Or thus, though they are now a numerous and flouriſhing people and in great repute, I will make them few and inglorious, for ſuch are little minded or remembred: for this is not to be underſtood abſolutely of a ſpeedy and utter extinction of them, for he ſuppoſeth their being *from generation to generation* v. 16. but comparatively. *z* From the face of the whole earth.

15 And Moſes built an Altar *a*, and called the name of it *b* ‖ JEHOVAH-niſſi.

‖ That is, *the LORD my banner.*

a Both for the offering of ſacrifices of praiſe unto God, and to be a monument of this victory and of the Author of it. *b viz.* Of the Altar, which he ſo calls metonymically, becauſe it was the ſign and monument of *Jehovah Niſſi*; even as circumciſion is called Gods *Covenant*, *Gen.* 17. 13. and the lamb, the *paſſover*, *Exod.* 12. 11. and the cup, *the New Teſtament*, *Luk.* 22. 20. becauſe they were the ſigns of them. Or the word, *altar*, is to be repeated out of the former member, which is frequent, and the place to be read thus, *he called the name of it*, the altar of *Jehovah-niſſi*. Or the name given to it ſignifies only the inſcription ingraven upon it, which was not the ſingle name of God, but an entire ſentence, *the lord is my banner*. By which words he takes all the praiſe of the victory from the *Iſraelites*, and gives it to God.

16 For he ſaid, ‖ Becauſe *d* † the LORD hath ſworn *that* the *e* LORD *will have* war with Amalek from generation to generation.

‖ Or, *becauſe the hand of Amalek is againſt the throne of the LORD, therefore, &c.* † Heb. *the hand upon the throne of the LORD.*

c Or, *And*, as the *Hebrew* particle properly ſignifies; for theſe words are not a reaſon of the paſſage next preceding, but an additional ſentence. *d* Or, *ſurely*, as that particle is oft uſed, as *Job* 8. 6. and 20. 20. *Pſal.* 10. 14. and 44. 22. &c. *e* Heb. *the hand upon the throne of the Lord*, for *the hand of the Lord upon his throne*, which is perfectly the ſame thing, only the order of the words is a little varied after the manner of the *Hebrew* tongue. Theſe words then are a paraphraſtical deſcription of a ſolemn oath, by the uſual poſture of it, *viz.* the *lifting up the hand*, which is uſually put for *ſwearing*, and in that ſenſe is aſcribed both to men, as *Gen.* 14. 22. and to God, as *Deut.* 32. 40. And this hand of God lifted up upon his throne, where his Majeſty doth peculiarly and gloriouſly dwell, ſignifies that God ſwears by himſelf, as is ſaid, *Heb.* 6. 13. And thus the *Chaldee* and *Arabick* Interpreters underſtand it. Others render the place thus, Becauſe the hand (or, his *hand*, the pronoun being here underſtood, as it frequently is in the *Hebrew* language, of which ſeveral inſtances have been given before, *i. e.* the hand of *Amalek*, which may eaſily be underſtood out of the following clauſe in which *Amalek* is named) *was againſt the throne of the Lord*; *i. e.* was ſtretched out againſt God himſelf; for ſo God eſteems it, becauſe it was done againſt that people among whom God had placed his throne or ſeat or dwelling according to his covenant made with them; which alſo was well known to the *Amalekites* by the relation of their progenitors, who in all probability had acquainted them with their own rights, and with *Jacobs* arts whereby he robbed *Eſau*, the father of *Amalek*, *Gen.* 36. 15, 16. of his birthright and bleſſing and conſequently of the land of *Canaan*, to which now God was bringing them, that he might plant them there and ſet up his throne among them. And the *Amalekites* doubtleſs heard, as the other neighbours alſo did, in what a miraculous manner God had brought them out of *Egypt* and over the Red-ſea. And they knew better than others, by tradition from their Parents that God had promiſed *Canaan* to them, and now they ſaw that he was conducting them thither. And therefore to prevent this they now commence a War againſt them and againſt God or his Throne, whoſe preſence with and conduct over them was moſt manifeſt: which was a great aggravation of their ſin. And this later tranſlation and interpretation ſeems moſt probable, 1. becauſe it exactly agrees with the *Hebrew* words, and the order in which they are placed. 2. It makes the coherence more clear than our tranſlation doth, the former part of the verſe containing a reaſon of the later, to wit, of that ſevere curſe and everlaſting war denounced againſt *Amalek*, becauſe they attempted by force to overthrow Gods throne and people, and that with ſo many aggravating circumſtances, of which ſee *Deut.* 25. 17, 18.

CHAP. XVIII.

1 WHen * Jethro the Prieſt of Midian, Moſes father in law, heard of all that God had done for Moſes, and for Iſrael his people, *and* that the LORD had brought Iſrael out of Egypt:

* chap. 2. 16.

2 Then Jethro Moſes father in law took Zipporah Moſes wife, after he had ſent her back *a*.

a From the way to *Egypt*, upon the occaſion mentioned, *Exod.* 4. 24, 25. and becauſe he found by experience that ſhe was likely to hinder him from or diſcourage him in the diſcharge of his great and dangerous office, and to give an ill example to the *Iſraelites*.

3 And her two ſons, of which the * name of the one *was* ‖ Gerſhom: for he ſaid, I have been an alien in a ſtrange land.

* chap. 2. 22. ‖ That is, a *ſtranger there.*

4 And the name of the other *was* ‖ Eliezer, for the God of my father, *ſaid he*, *was* mine help, and delivered me from the ſword of Pharaoh.

‖ That is, *My God is an help.*

5 And Jethro Moſes father in law came *b* with his ſons and his wife unto Moſes into the wilderneſs, where he encamped at * the mount of God.

* chap. 3. 1.

b Not at this time, but after the delivery of the law at mount *Sinai*, as may appear 1. becauſe he finds them *encamped*, as it here follows, *at the mount of God*, i. e. *Sinai*, whither they came not till *Exod.* 19. 2. 2. becauſe the laws of Sacrifices were given before his coming, as appears from *ver.* 12. 3. becauſe the execution of this counſel here given about the choice of Magiſtrates, *ver.* 19. is related after the *Iſraelites* departure from *Sinai*, *Deut.* 1. 7. &c. And therefore here is a tranſpoſal in this Hiſtory, which is alſo frequent in other places of holy Scripture.

6 And he ſaid *c* unto Moſes, I thy father in law Jethro am come unto thee, and thy wife, and her two ſons with her.

c Not by word of mouth, as the next verſe ſheweth, but either by a letter, or by a meſſenger, as that word is uſed, *Mat.* 8. 6, 8. compared with *Luk.* 7. 3, 6.

7 And Moſes went out to meet his father in law, and did obeiſance, and kiſſed him: and they asked each other of *their* † welfare *d*, and they came into the tent.

† Heb. *peace.*

d Heb. *of their peace*, i. e. proſperity and all happineſs, which alſo they wiſhed one to the other, as this phraſe implies. See 1 *Sam.* 10. 4. & *Pſal.* 122. 6.

8 And Moſes told his father in law all that the LORD had done unto Pharaoh, and to the Egyptians for Iſraels ſake *e*, *and* all the travel that had † come upon them by the way, and *how* the LORD delivered them.

† Heb. *found out.*

e Or, *concerning Iſraels buſineſs.*

9 And Jethro rejoyced for all the goodneſs which the LORD had done to Iſrael: whom he had delivered out of the hand of the Egyptians.

10 And Jethro ſaid, Bleſſed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know *f* that the LORD is greater than all gods: * for in the thing wherein they *g* dealt proudly, *he was* above them.

* chap. 1. 10, 16, 22. and 5. 7. & 14. 18.

f viz.

f עין. More clearly and by certain experience, as that phrase signifies, *Gen.* 22. 12. 1 *King.* 17. 18, 24. For otherwise it is more than probable, that *Jethro* had the knowledge of the true God before this time, not only because he was the great grand-child of *Abraham*, but also because of his long conversation with a person of so great knowledge and wisdom and piety as *Moses* was. *g* Either 1. their false Gods, who wrought strange things in and by their servants the Magitians, who contended with *Moses*, and proudly boasted of their skill as not a whit inferiour to that of *Moses*, but at last were forced to yield up the cause, *Exod.* 8. 19. or rather 2. the *Egyptians*, spoken of *ver.* 10. who dealt proudly and scornfully and tyrannically with the *Israelites*, but God shewed himself to be above them and above their King, though *Pharaoh* would not own him for his Superiour, *Exod.* 5. 2. but lift up his horn against God and against his people: but the Lord brought that proud Prince upon his knees, and forced him oft to confess his faults and to become suppliant to *Moses* for deliverance from the plagues, and at last, when he continued incorrigible, he drowned him in the Sea.

12 And Jethro Moses father in law took *h* a burnt-offering and sacrifices *i* for God: and Aaron came, and the Elders of Israel to eat bread *k* with Moses father in law before God *l*.

h (*i. e.*) Gave or offered, as that verb is used *Psal.* 68. 18. compared with *Eph.* 4. 8. also *Exod.* 25. 2. Which he did that he might publickly testifie both his embracing of the true Religion, and his thankfulness to God for the great deliverance given to his people, wherein also himself and family were concerned. And he took or offered these not immediately or by himself, (which would have seemed a presumptuous and unwarrantable action for a stranger to undertake in the Church of *Israel*) but by those who were appointed to do it, in which sence *David* is said to have sacrificed, 2 *Sam.* 24. 25. and *Solomon*, 1 *King.* 8. 63. and all those who brought their offerings to the Priests to offer for them. *i* To wit, of thanksgiving, as is expressed *Exod.* 24. 5. for part of these the offerers with others did eat, *Levit.* 7. 15. whereas no man might eat of the burnt-offerings, *Lev.* 1. 9. *k* (*i. e.*) to feast together of the remainders of the sacrifices. *l* Either before the cloudy pillar: Or rather, before the altar, and in the place of publick worship: For some such place undoubtedly they had, though the Tabernacle was not yet built: and that was the place appointed for such feasts. See *Deut.* 12. 7. and 27. 7: 1 *Chron.* 29. 21. *Psal.* 116. 17.

13 And it came to pass on the morrow, that Moses sate to judge the people *m*: and the people stood by Moses from the morning unto the evening.

m As a civil Magistrate by hearing and determining causes and controversies arising among the people.

14 And when Moses father in law saw all that he did to the people, he said, What is this thing that thou doest unto the people? Why sittest thou thy self alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because * the people come unto me to enquire of God *n*.

* Lev. 24. 12. Num. 15. 34.

n (*i. e.*) Of the mind and will of God both as to his worship and service, and as to their mutual duties to one another. See 1 *Sam.* 9. 9.

16 When they have a matter, they come unto me, and I judge between † one and another, and I do make them know *o* the Statutes of God, and his Laws.

† Heb. *a man and his fellow.*

o (*i. e.*) Do interpret and apply them to their several cases and circumstances.

17 And Moses father in law said unto him; The thing that thou doest, is not good *p*.

p Not convenient either for thy self or for the people.

18 † Thou wilt surely wear away *q*, both thou, and this people *r* that is with thee: for this thing is too heavy for thee: * thou art not able to perform it thy self alone.

† Heb. *fading thou wilt fade.*

* Num 11. 14. Deut. 1. 9.

q Waste and destroy thy health and strength by excessive labour of mind and body. *r* By tedious attendance and expectation ere their turn comes for the decision of their matters.

19 Hearken now unto my voice; I will give thee counsel, and God shall be with thee *s*: Be thou for the people to God-ward *t*, that thou mayst bring the causes unto God:

s (*i. e.*) I doubt not, God will assist and bless thee as well in the course which I propose to thee, as in that which thou now dost use, because God is a God of order and loves order, and he is a God of mercy, and would not have thee destroy thy self in his work. Or it may be taken for a prayer, *and God be with thee*; *i. e.* bless and assist thee therein. *t* Heb. *before God*, *i. e.* in hard and weighty causes which the inferiour Judges cannot determine, as it is explained, *ver.* 22. where they need and seek direction from God, there thou shalt be as a mediatour between God and them, *to bring their matters to God*, as it here follows, and to receive directions and commands from him. See *Numb.* 15. 33, 34. and 27. 5, 6.

20 And thou shalt teach them Ordinances and Laws *u*, and shalt shew them the way wherein they must walk, and the work that they must do.

u Thou alone shalt deliver and explain Gods laws to them, which they may apply to their particular causes and occasions and so end their differences among themselves without giving thee any trouble.

21 Moreover thou shalt provide out of all the people * able men *x*, such as fear God *y*; men of truth *z*, hating covetousness *a*, and place *such* over them *to be* rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

* Deut. 1. 13. and 16. 18. 2 Chro. 19.

x Heb. *men of might*, not for strength of body, but for greatness, resolution, courage, and constancy of mind, which is the best preservative against partiality and corruption in judgment, to which men of little minds or narrow souls are easily swayed by fears or hopes or gifts. *y* Which will restrain them from all injustice, even when they have ability and opportunity to do wrong so cunningly or powerfully, that they may escape the observation and censure of men. *z* Or, *of faith*, or *faithful*, such as love the truth, and diligently labour to find it out in all causes, and then pass a true and righteous sentence, not at all respecting persons, but only the truth and right of their causes, such as hate lies and slanders, and will severely rebuke and punish them. *a* This, though included in the former, is particularly expressed, because gifts and brides are the great corrupters of Judges and Judgments.

22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thy self, and they shall bear *the burthen* with thee.

23 If thou shalt do this thing, and God command thee *so b*, then thou shalt be able to endure, and all this people shall also go to their place *c* in peace *d*.

b If God approve of the course which I suggest, to whose wisdom I submit my opinion. For *Jethro* might well think, that *Moses* neither would nor might make so great an alteration in the government, without consulting God about it and expecting his answer. Others render the place thus, *both God will give thee his commands*, i. e. thou wilt have leisure to ask and take his counsel in all emergencies, which now thou hast not, *and thou wilt be able to endure.* *c* To their several habitations, which are called mens *places*, *Judg.* 7. 7. and 9. 55. and 19. 28, 29. where their calling and business lies, from which they are now diverted and detained by fruitless and wearisome attendances. *d* Orderly and quietly, having their minds much eased by this course and their contentions soon ended.

24 So Moses hearkened to the voice of his father in law *e*, and did all that he had said *f*.

e This is one evidence of that meekness for which *Moses* is justly magnified, that he disdained not to receive advice from one so much his inferiour in Wisdom and Learning and knowledge of the things of God. And God would have this wise Counsel to come from *Jethro*, not from *Moses* himself, to shew how variously he distributes his gifts, and to teach all men not to think too highly of themselves nor to despise the counsels even of their inferiours. *f* Not immediately, but after he had received Gods approbation, *Numb.* 11. 16. and the peoples consent, *Deut.* 1. 14.

25 And Moses chose *g* able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens.

g Not solely, but together with the people, as appears from *Deut.* 1. 13.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And

27 And Moſes let his father in law depart *b*, and he went his way into his own land.

b (*i. e.*) Diſmiſſed him honourably. See *Numb.* 10. 29.

CHAP. XIX.

1 IN the third month *a* when the children of Iſrael were gone forth out of the land of Egypt, *Num. 33. 15. the ſame day *b* * came they into the wilderneſs of Sinai.

a Heb. *Third new Moon*, called *Sivan*, including the later part of *May*, and the former part of *June*. *b* Heb. *in that day*, to wit, when the month or new-moon began, and when they departed from *Rephidim*, to note, that there was no Station between theſe two. This is ſet down thus accurately, becauſe it gives an account of the original of the feaſt of Pentecoſt, becauſe the giving of the Law, which was 3 or 4 days after this time, was 50 days after the Paſſover, whereof 46 or 47 were paſt at their firſt coming to *Sinai*, reckoning from the 15th day of the firſt month, when they came out of *Egypt*, to this time.

2 For they were departed from Rephidim, and were come to the deſert of Sinai *c*, and had pitched in the wilderneſs, and there Iſrael camped before the mount.

c (*i. e.*) To that part of the deſert which adjoyned to mount *Sinai*, as *Rephidim*, from whence they came, was in that part of the wilderneſs adjoyning to *Horeb*, which was another part of the ſame mountain. See *Exod.* 17. 6. So they ſeem to have fetched a large compaſs and to have come from one ſide of the mountain to the other.

Act. 7. 38. 3 And * Moſes went up to God *d*: and the LORD called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael:

d Into the mount of God, to the place where God had now fixed his cloudy pillar, and where he was about to manifeſt himſelf in a glorious manner. So it is an anticipation.

Deut. 29. 2. 4 * Ye have ſeen what I did unto the Egyptians, and how I bare you on Eagles wings *e*, and brought you unto my ſelf *f*.

e (*i. e.*) ſafely, out of the reach of danger; and ſtrongly, againſt all oppoſition. Compare *Deut.* 32. 11. *Iſa.* 63. 9. *Rev.* 12. 14. *f* Into my preſence and favour and fellowſhip, to be my peculiar people, to ſerve and worſhip me as your only Lord and King.

Deut. 5. 2. Deut. 4. 20. d 7. 6. and 2. & 26. 18. 32. 8, 9. Pſal. 35. 4. Cant. 8. 2. Iſai. 43. 1. r. 10. 16. al. 3. 17. Tit. 14. Deut. 10. 14. al. 24. 1. 5 Now *therefore if ye will obey my voice indeed *g* and keep my Covenant, then * ye ſhall be a peculiar treaſure unto me *h* above all people: for * all the earth is mine *i*.

g Heb. *obeying ye will obey*, *i. e.* if ye will obey me ſincerely, diligently, and conſtantly: *h* Highly prized and loved and carefully kept by me, as mens treaſures generally are. *i* For all people upon earth are mine by creation and dominion, and I can diſpoſe of them all as I pleaſe, and either chuſe or refuſe any of them as I think fit, and therefore though I might refuſe you, as well as any others, yet it is my pleaſure to ſingle you out of all the world, upon whom to confer my chieſeſt and peculiar bleſſings. Or, *though all the earth be mine*, by general right, yet you only are mine by ſpecial title and priviledge.

1 Pet. 2. 9. cv. 1 6. & 5. o. & 20. 6. 6 And ye ſhall be unto me a * kingdom of Prieſts *k*, and an holy nation *l*. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

k So they are called in regard, 1. of their exemption and ſeparation from all the people of the world, as Prieſts are taken out of the multitude of men. 2. of their conſecration to the worſhip and ſervice of God, every ſubject of this Kingdom being in ſome ſort a Prieſt to offer up ſome kind of ſacrifices to God. 3. of their priviledges, becauſe God conferred upon them ſingular honour, ſafety and immunity, and liberty of coming near to him, as Prieſts among all nations have been eſteemed priviledged perſons. *l* Purged from the Idolatry and other abominations of the heathen world, and ſeparated from them by a wall of partition, allied to me by an holy covenant, and conſecrated to my uſe and ſervice.

7 And Moſes came and called for the Elders of the people, and laid before their faces all theſe words which the LORD commanded him.

chap. 24. 3, 7. eut. 5. 27. nd 26. 17. 8 And * all the people anſwered together, and ſaid, All that the LORD hath ſpoken, we will do. And Moſes returned the words of the people unto the LORD *m*.

m Not for Gods information, but for the peoples greater obligation; and to learn what anſwer he ſhould return from God to them.

9 And the LORD ſaid unto Moſes, Lo, I come unto thee *n* in a thick cloud *o*, that the people may hear when I ſpeak with thee, and * believe thee for ever: and Moſes told the words of the people *p* unto the LORD. *chap. 14. 31.

n As to the mediatour between me and them and the interpreter of my mind to them. *o* See *ver.* 16. and compare 1 *King.* 11 12 2 *Chron.* 6. 1. *p* Thoſe mentioned *ver.* 8. This is here repeated, becauſe Gods anſwer to them now follows.

10 And the LORD ſaid unto Moſes, Go unto the people, and Sanctifie them *q* to day, and to morrow, and let them * waſh their cloaths *r*. * Gen. 35. 2.

q (*i. e.*) Command them to ſanctifie and cleanſe themſelves from all filthineſs of fleſh and ſpirit, and to prepare their hearts for the right receiving of my laws and ſolemn entring into covenant with me. Compare *Lev.* 11. 45. *Joſ.* 3. 5. and 7. 13. *r* By which external waſhing, which was agreeable to that ſtate of the Church, they were taught to cleanſe their inward man.

11 And be ready againſt the third day: for the third day *s* the LORD * will come down *t* in the ſight of all the people, upon mount Sinai. * chap. 34. 5. Deut. 33. 2.

s From this time, and the fiftieth day from the Paſſover, as was noted before. *t* In a viſible and glorious manifeſtation of his preſence.

12 And thou ſhalt ſet bounds to the people round about, ſaying, Take heed to your ſelves, that ye go not up into the mount, or touch the border of it: * whoſoever toucheth the mount, ſhall be ſurely put to death *u*. * Heb. 12. 22.

u By this ſymbolical injunction God deſigned, 1. to reſtrain mens curious and bold enquiries into the things of God. 2. to poſſeſs the *Iſraelites* then preſent and all ſucceeding generations with the dread and reverence of the Divine Majeſty, and of his holy law. 3. to prepare and inure the people to the obedience of Gods commands, even when they diſcern not the reaſons of them, 4. to make them ſenſible of their own impurity and infirmity, and of their abſolute need of a Mediatour through whom they might have acceſs to God. See *Gal.* 3. 39.

13 There ſhall not a hand touch it *x*, but he ſhall ſurely be ſtoned or ſhot through, whether it be beaſt *y* or man, it ſhall not live: when the ‖ trumpet ſoundeth long *z*, they ſhall come up to the mount *a*. ‖ Or, *comes.*

x (*i. e.*) The mountain. But 1. This ſeems to be a groſs tautology, for it was twice forbidden in the words next foregoing. 2. So the word *hand* would ſeem to be aſcribed both to *man* and *beaſt*. Others therefore render it, *touch him*, *i. e.* they ſhall look upon ſuch an impudent tranſgreſſor of my expreſs command as an abominable perſon, whom they cannot touch without defilement, and therefore he ſhall be put to death in ſuch a manner as may be performed without touching him. *y* For though the beaſts are not capable of a law, yet they might be threatned for mans caution, and puniſhed for the fault of their owners in not keeping them at a diſtance from the mount. *z* (*i. e.*) With one continued, equal and gentle ſound, as is uſual in the end of the Muſick-ſong, which is oppoſed to a rough and loud and unequal ſound. There was no real trumpet here, but an Angel made a ſound like that of a trumpet. *a Obj.* This was forbidden to them, *ver.* 12. *Anſw.* 1. They were forbidden to come up to the mount whilſt God was delivering his laws, but allowed it afterwards when that action ceaſed, which was ſignified by the long ſound of the trumpet. 2. They might not come into the mount, or towards the top of it, but they might come to the bottom or lower parts of it, where the bounds were ſet, or at leaſt towards or near it, as the Hebrew preposition, *beth*, is ſometimes uſed. So the mount may be underſtood more ſtrictly, *ver.* 12. for an eminent part or top of it, where the thick cloud appeared, and where *Moſes* was, and here more largely for the whole mountain.

14 And Moſes went down from the mount unto the people, and ſanctified the people *b*, and they waſhed their cloaths.

b By commanding them to ſanctifie themſelves, and directing them how to do it.

15 And he ſaid unto the people, Be ready againſt the third day, * come not at your wives *c*. * 1 Sam. 21. 4, 5. Zech. 7. 3. 1 Cor. 7. 5.

c Abſtain

c Abſtain from the uſe of the marriage-bed, partly becauſe your wives may haply have their uncleanneſs upon them, though unknown to themſelves, at leaſt to you, whereby you may be legally defiled; See *Lev.* 15. 18. and partly that your minds may be abſtracted from all ſenſual delights and wholely employed about this great and holy work and ſervice. There is a like command, 1 *Cor.* 7. 5. but both this and that do indifferently concern both miniſters and people and are limited to a certain time, and therefore are very impertinently alledged for the perpetual celibacy of Miniſters. See alſo 1 *Sam.* 21. 5.

16 And it came to paſs on the third day in the
* Heb. 12. 18. morning, that there were * thunders and lightnings *d*, and a thick cloud *e* upon the mount, and the voice of the trumpet *f* exceeding loud, ſo that all the people *g* that was in the camp, trembled.

d Sent partly as evidences and tokens both of Gods glorious preſence, and of the anger of God and the dreadful puniſhments due to the tranſgreſſours of the law, now to be delivered, and partly as means to humble and awaken, and convince and terrifie proud and ſecure ſinners that they might more reverently attend to the words and commands of God, more willingly yield obedience to them, and be more afraid of the violation of them. *e* Which was both a fit mean for the production and reception of the thunders and lightnings, and a ſignification as well of the inviſible and unconceivable nature of God, as of the obſcurity of the legal diſpenſation in regard of its types and ſhadows, *&c.* 2 *Cor.* 3. 13, 18. and 4. 6. *f* A fit inſtrument both for the promulgation of Gods law, and for the ſignification of that war that is between God and ſinners. *g* *Moſes* himſelf not excepted, as appears from *Heb.* 12. 21.

* Deut. 4. 10. 17 And * Moſes brought forth the people out of the camp to meet with God, and they ſtood at the nether part of the mount *h*.

h Therefore one part of the mount they might come to, though not to another, to wit, the higher: which may clear the difficulty and ſeeming contradiction betwixt *ver.* 12. and 13.

* Deut. 4. 11. and 33. 2. Judg. 5. 4. Hab. 3. 3. * Heb. 12. 26. 18 And * mount Sinai was altogether on a ſmoak, becauſe the LORD deſcended upon it in fire *i*, and the ſmoak thereof aſcended as the ſmoak of a furnace, and * the whole mount quaked greatly *k*.

i For further terrour to obſtinate ſinners. Hence this law is called *a fiery law*. *Deut.* 33. 2. *k* By an earthquake, as appears from *Pſal.* 60. 2. and 104. 32.

19 And when the voice of the trumpet ſounded long, and waxed louder and louder *l*, Moſes ſpake,
* Neh. 9. 13. and * God anſwered him by a voice *m*.

l Heb. *went on* or *increaſed and grew very ſtrong* or *vehement* or *loud*. This is oppoſed to the *ſounding long*, *ver.* 13. *m* (*i. e.*) By plain, diſtinct and audible words, as *Pſal.* 81. 7. *Joh.* 12. 29. ſo as the people alſo might hear, as appears from *ver.* 9. See *Deut.* 5. 24. 5 *King.* 19. 12, 13. *Heb.* 12. 19.

20 And the LORD came down upon mount Sinai, on the top of the mount *n*: and the LORD called Moſes *up* to the top of the mount, and Moſes went up.

n So here are three parts of the mount manifeſtly diſtinguiſhed, the top, where the cloud was, the middle part, where *Moſes* now ſtood, and about which the bounds ſeem to have been put, and the nether or lower part, where the people were.

21 And the LORD ſaid unto Moſes, Go down,
† Heb. *contеſt.* † charge the people, leſt they break through unto the LORD to gaze *o*, and many of them periſh.

o Through curioſity to know in what form or manner I appear to thee.

22 And let the Prieſts *p* alſo which come near to the LORD *q* ſanctifie themſelves, leſt the LORD break forth upon them.

p For though the *Aaronical* Prieſthood was not yet appointed, it is certain, that as there were ſacrifices before, ſo there were Prieſts to offer them, which were either the firſt-born who were conſecrated to God and did execute the office of Prieſts, as may be gathered from *Exod.* 13. 2. and 24. 5. *Numb.* 3. 12. and 8. 26. or ſome other perſons appointed by God for doing that work till the office was ſettled in *Aarons* family. *q* Not at this time, for both Prieſts and people are now kept at equal diſtance, *ver.* 22. but uſually, *q. d.* whoſe duty and priviledge it is to approach unto God and to preſent the peoples prayers and ſacrifices to him, and therefore are here particularly admoniſhed, becauſe they above all others are obliged to this care, and becauſe they might ſeem to claim this priviledge by their function.

23 And Moſes ſaid unto the LORD, The people cannot come up *r* to mount Sinai, for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctifie it.

r The people are ſufficiently admoniſhed in that particular, becauſe as thou didſt command this ſame thing before *ver.* 12. ſo I have informed and warned them of it, ſo that it may ſeem ſuperfluous for me to go down again to acquaint them herewith. But God, who better knew the dulneſs and the hardneſs of their hearts than *Moſes* did, ſaw it neceſſary to repeat the ſame command again and again. Some read the words interrogatively, *Lo*, for *halo*, as it is 2 *Sam.* 13. 26. 2 *King.* 5. 26. *Job* 2. 10. *Mal.* 2. 15. *May not the people* (*i. e.* ſome of the people the prieſts at leaſt, *which*, as thou haſt now ſaid, may *come near to the Lord*) *go up?* Is this an univerſal prohibition? To this, anſwer is given by a diſtinction in the next verſe, that he and *Aaron* might come up, but no other.

24 And the LORD ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee: but let not the Prieſts and the people break through, to come up unto the LORD, leſt he break forth upon them.

25 So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

1 AND *a* God ſpake *b* all theſe words *c*, ſaying,

a Or, *Then*, to wit, when *Moſes* was returned into the mount. *b* Immediately, and not by an Angel. For though an Ambaſſadour or Meſſenger may act in the name of his maſter, yet it is againſt the uſe of all ages and places for ſuch to call themſelves by his name. As well might an Ambaſſadour of *France* ſay, *I am the King of France*, which all men would account abſurd, arrogant, and ridiculous, as an Angel might ſay, *I am the Lord.* *c* (*i. e.*) Commands, for ſo *word* is uſed *Deut.* 17. 19. *Eſth.* 1. 12.

2 * I am the LORD thy God *d*, which have * Deut. 5. 6.
brought thee out of the land of Egypt *e*, * out of Pſal. 81. 10.
the houſe *f* of † bondage. Hoſ. 13. 4.
* chap. 13.
† Heb. *ſervants.*

d The only true God, and *thy God* by ſpecial title, having entred into covenant with thee, and choſen thee for my peculiar people to protect, and rule, and bleſs thee above all others. Gods authority and right over them is fitly put in the front as the foundation of all Gods commands and their duties. *e* And ſo by right of redemption thou art mine. *f* (*i. e.*) The place: for ſo the word *houſe*, is ſometimes uſed as *Judg.* 16. 21.

3 Thou ſhalt have no other Gods *g* before me *h*.

g Heb. *There ſhall not be to thee another God* or *other Gods*, to wit, Idols, which others have, eſteem and worſhip as Gods, and therefore Scripture ſo calls them by way of ſuppoſition, *Deut.* 32. 21. 1 *Sam.* 12. 21. 1 *Cor.* 8. 4, 5. but thou ſhalt not have them in any ſuch reputation or veneration, but ſhalt forſake and abhor them and cleave unto me alone. *q* (*i. e.*) In my preſence, in my Houſe or Church, which you are, where I am eſpecially preſent, and therefore for you to worſhip any other God is moſt impudent Idolatry, even as when a Woman commits Adultery before her husbands face. He may alſo intimate, that all the Idolatry which any of them ſhall hereafter commit, though never ſo cunningly and ſecretly managed, is manifeſt to his eyes, *Pſal.* 44. 20, 21. Others Tranſlate it *with me*, or *beſides me*, as it is rendred *Matth.* 12. 30. He forbids the worſhip of all others not only in oppoſition to him, but alſo in conjunction with him, or ſubordination to him. See 2 *King.* 17. 33. *Exod.* 32. *Act.* 7. 41. *Revel.* 19. 10. and 22. 8, 9.

4 * Thou ſhalt not make *i* unto thee *k* any graven * Lev. 26. 1.
image *l*, or any likeneſs *of any thing* that is in hea- Pſal. 97. 7.
ven *m* above, or that is in the earth *n* beneath, or that is in the water *o* under the earth *p*.

i Either in thy mind, or with thy hand, *Act.* 17. 29. or by thy command. *k* (*i. e.*) For thy uſe, or for thee to worſhip: for otherwiſe they were not abſolutely forbidden to make any images, but only to make them for worſhip, as may appear by comparing this place with *Levit.* 19. 4. *Deut.* 4. 15. and *Amos* 5. 26. with *Acts* 7. 43. and from *Levit.* 26. 1. where the *ſetting up* of a *pillar* or *ſtone* is as abſolutely forbidden as *the making of an Image*. And therefore as the former is not forbidden to be done ſimply and univerſally, as appears from *Joſ.* 24. 20. 1 *Sam.* 7. 12. but only to be done in order to worſhip, ſo alſo is the later. Moreover there were Cherubims

bims and other Images in the Temple, and afterwards the braſen Serpent, which, becauſe they were not made to be worſhipped, neither were indeed, nor were ever eſteemed to be, any contradictions to this Law. *l* Or, molten, or any other, Image, as is moſt evident from the nature and reaſon of the precept. Nor is any thing more common than ſuch ſynecdochical expreſſions, wherein under one kind named all other things of the like nature are contained. But for more abundant caution, and to put all out of doubt, he adds a more general word, *nor any likeneſs*. *m* As of God, *Deut.* 4. 15. *Eſa.* 44. 9, 20. Angels, Sun, Moon or Stars, which the Heathens worſhipped, *Deut.* 4. 19. and 17. 3. *n* As of Men and Beaſts, and creeping things, which the *Egyptians* and other Gentiles worſhipped as Gods. See *Deut.* 4. 16, 17. *Iſa.* 44. 13. *Ezek.* 23. 14. *o* As of Fiſhes, ſuch as *Dagon* was, or Serpents, Crocodiles, and ſuch other *Egyptian* Deities. *p* This is emphatically added, to note the ſingular care of Divine Providence in bringing the waters under the Earth, which naturally are lighter and higher than it, and therefore might eaſily overwhelm it. Compare *Pſal.* 104. 6.

5. Thou ſhalt not bowe down thy ſelf *q* to them *r*, nor ſerve them *s*: for I the LORD thy God *am* a * jealous *t* God *u*, * viſiting *x* the iniquity of the fathers upon the children *y*, unto the third and fourth *generation* *z* of them that hate me *a*:

hap. 34. 14.
ut. 6. 15.
h. 24. 19.
h. 1. 2.
hap. 34. 7.
mb. 14. 18.
ing. 21. 29.
5. 4. and
19. Iſa. 14.
21. and
6, 7. Jer.
and 32. 18.

q Not only inward reverence is forbidden, but alſo all outward geſtures that naturally or cuſtomarily expreſs reverence, whether *bowing down* the body, as here, or *bending the knee*, as 1 *King.* 19. 18. or *kiſſing* the Idol, or ones hand towards it, as *Job* 31. 27. *Hoſ.* 13. 2. one geſture being by a Synecdoche named for all. *r* Nor before them: for *to bowe to them*, and *to bowe before them*, are expreſſions in Scripture of the ſame extent and uſe, as appears by comparing this place with *Levit.* 26. 1. 2 *Chron.* 25. 14. and 2 *Sam.* 7. 22. with 1 *Chron.* 17. 25. and *Matth.* 4. 9. with *Luk.* 4. 7. *s* Or, *Worſhip him* either inwardly in thy mind, or outwardly by any ſenſible mean or ſign of worſhip given to them, as incenſe or ſacrifice, vowing to them, or ſwearing by them, or the like. *t* (*i. e.*) Impatient of any partner in thy love and worſhip, and full of wrath againſt them that give my glory to Images, *Iſa.* 42. 8. *as jealouſie is the rage of a man*, *Prov.* 6. 34. againſt the defiler of his marriage-bed. God is pleaſed to call and account himſelf the husband of his Church and People, *Jer.* 2. 2. *Hoſ.* 2. 19. and therefore Idolatry is called *Adultery*, *Deut.* 31. 16. *Jer.* 3. 3, 10. and Gods anger againſt Idolaters, *Jealouſie*. *u* The word *el*, properly ſignifies the ſtrong God, and ſhews Gods ability to avenge himſelf, as the word *jealous* notes his readineſs and reſolution to do it. *x* (*i. e.*) Remembring; enquiring into, or puniſhing, as that word is commonly uſed, as hath been noted before. *y* *Queſt.* How can this be juſt? *Anſw.* 1. All are born ſinners, and are children of wrath, and therefore juſtly puniſhable for their own ſins. *Anſw.* 2. He ſpeaks not here of eternal damnation, but of temporal puniſhments, in which there is no ſhadow of injuſtice, as appears, 1. Becauſe the ſins of parents are oft puniſhed in their children even in human Courts, as is manifeſt in Traitors, which practiſe being acknowledged to be juſt, it cannot with any ſenſe be accounted unjuſt in God. 2. Becauſe ſuch external puniſhments have more good than evil in them, and are in many, and may be ſo in others, if themſelves do not hinder it, inſtruments of the greateſt good, exerciſes of their virtues and graces, and means of their eternal happineſs. 3. Becauſe children are a part and the poſſeſſion of their Parents, and therefore it is not unjuſt if they ſuffer with them and for them. *Anſw.* 3. This is to be underſtood with an exception of Repentance and penitent children, as appears from *Ezek.* 18. And if any ſuch be temporally puniſhed for their fathers ſins, God will abundantly recompenſe it to them ſome other way. But if children tread in their fathers ſinful ſteps, it is but juſt that they ſhould partake of their plagues. *z* And further too, as appears in the Ten Tribes, and afterwards in the Two Tribes, upon whom the iniquity of their Fathers hath been viſited now for many Generations. But he mentions them in particular, partly becauſe a Parent may live ſo long and ſee the dreadful effects of his ſin in his Childrens Children; partly becauſe ſo far the memory of a Father may extend and be matter of imitation to his Children, and partly to ſhew the difference between his exerciſe of juſtice and mercy, as appears by comparing the next verſe. *a* This word is oppoſed to the conceit that Idolaters, at leaſt many of them, have of themſelves, that they love God, more than others do, becauſe they love, and honour, and worſhip the Creatures for his ſake, and for thoſe Excellencies that he hath wrought in them. But this will no more excuſe their Idolatry, than it will excuſe him that commits Adultery with his friends wife, that he did it for his friends ſake, and from the love he had to his friend and for his Relations.

* Deut. 7. 9.
Pſal. 89. 34.

6 And * ſhewing mercy unto thouſands *b* of them that love me, and keep my commandments *c*.

b To wit, of their Generations, *i. e.* for ever: whereas his puniſhment extended only to three or four of them. So far is Gods mercy exalted above his juſtice, compare *Pſal.* 103. 17. *c* This conjunction is very obſervable both againſt thoſe that falſly and fooliſhly pretend or inſinuate, that the inward affection of love to God is not abſolutely and always neceſſary to Salvation, and alſo againſt them who pretending inward love to God, live in the cuſtomary breach of Gods known commands.

7 * Thou ſhalt not take ‖ *the* Name of the LORD *d* thy God in vain *e*: for the LORD will not hold him guiltleſs *f*, that taketh his Name in vain.

* Lev. 19. 12.
Deut. 5. 11.
Matth. 5. 33.

‖ Or, *not carry*, or not *take* or *lift up*, to wit, in or into thy mouth, as the phraſe is more fully expreſſed, *Job* 4. 2. *Pſal.* 16 4. and 50. 16. So men are ſaid to *take up a proverb* or a *lamentation*, *Iſa.* 14. 4. *Ezek.* 26. 17. *d* Not only the proper Name of the Lord, but any of his Attributes, Ordinances and Works, by which God hath made himſelf known. *e* Or, *unto vanity*, or, *vainly*. Either, 1. Falſly, or in a falſe Oath: thou ſhalt not ſwear falſly by the Name of the Lord, or, not lift up the Name of God into thy mouth in an Oath to the confirmation of a lye. Or, 2. *In vain*, as we render it, and as the word *Schave* is frequently uſed, as *Job* 7. 3. and 15. 31. *Pſal.* 60. 11. and 89. 47. *Iſai.* 1. 13. and you ſhall not uſe the Name of God either in Oaths or in common diſcourſe, lightly, raſhly, irreverently, or unneceſſarily, or without weighty or ſufficient cauſe. Which being a duty enjoyned not only in many places of Sacred Scripture, but alſo in the Apocryphal *Eccleſiaſticus* 23. 15, 16, 17. and even by Heathen authors, as *Plato* in his Book of Laws, and it being evident by the light of Nature to mans reaſon, it were ſtrange if it were not here underſtood, eſpecially conſidering, that it is moſt reaſonable to take theſe ſhort Laws in the moſt comprehenſive ſenſe, ſuch as this, not the former, is, for the prohibition of uſing it vainly and raſhly doth certainly include that of ſwearing by it falſely, but this later doth not include the former. Beſides the former Expoſition reſtrains the words to ſwearing, whereas the words are now general, and ſpeak of any taking Gods Name into their mouths either by Oaths or any other way. And it becomes not us to ſet limits to Gods Words where God hath ſet none. It is alſo here to be obſerved, as well as in the other commands, that when this ſin is forbidden, the contrary duty is commanded, to wit, to uſe the Name of God both in ſwearing and otherwiſe holily, cautiouſly and reverently. *f* Or, *innocent*, (*i. e.*) free from guilt and the puniſhment of it: the meaning is, the Lord will look upon him as a guilty perſon, and will ſeverely puniſh him. And ſo this or the like phraſe is uſed, 1 *King.* 2. 9. And it is a common figure, called *Meioſis*, where more is underſtood than is expreſſed, as 1 *Sam.* 12. 21. *Pſal.* 25. 3. *Prov.* 10. 2. And this reaſon is here added, becauſe ſinners of this ſort are uſually held innocent by men, either becauſe they cannot diſcover their fault, when they forſwear themſelves, or becauſe they take no care to puniſh the abuſers of Gods Name by vain and cuſtomary Oaths, Curſes or Blaſphemies, *q. d.* Though men ſpare them, I will aſſuredly puniſh them.

8 Remember *g* the Sabbath day, to keep it holy †.

g This word is here very emphatical, and 1. It re-minds us of a former delivery of the ſubſtance of this command, to wit, *Gen.* 2. 3. 2. It inſinuates the great neceſſity of conſideration and preparation of the Sabbath before it comes. 3. It ſhews the ſingular importance of this command, which is therefore placed in the heart and center of the reſt, to ſhew that the religious obſervation of this is the beſt way to ſecure our obedience to all the reſt, and that the neglect of this will bring in the violation of all the other, as common experience ſhews. † (*i. e.*) To uſe it holily, by a careful abſtinence from ſervile works, or worldly buſineſs, and by a diligent employing of the day holy in thoughts, words and exerciſes, in the worſhip of God in publick and private, and the celebration of his works, and the furthering of our own and others Sanctification and Salvation. See *Iſa.* 58. 13.

9 * Six days ſhalt thou labour *h*, and do all thy work:

* chap. 23. 12. and 31. 14. Levit. 23. 3. Ezek. 20. 12. Luk. 13. 14.

h This may be either, 1. A command to employ thoſe days in our worldly occaſions, yet ſo as God and Religion be not neglected on thoſe days, as many Scriptures teach us. Or, 2. A permiſſion to do ſo; which I prefer, 1. Becauſe ſo it is a proper argument to enforce the obſervation of the Sabbath, *q. d.* Grudge not me one day, when I allow you ſix for it. 2. Becauſe the command of diligence in our callings would ſeem improperly placed here, as being of a quite differing nature, and belonging to the ſecond table, and being provided for in a diſtinct command, as we ſhall ſee.

10 But the ſeventh day *i* the Sabbath of the LORD *i* thy God: *in it* thou ſhalt not do any work *k*, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant *l*, nor thy cattle *m*, nor thy ſtranger *n* that *is* within thy gates *o*:

i Or, *To the Lord*, (*i. e.*) Conſecrated to his uſe, honour and ſervice. Hence God calls them *my Sabbaths*, Lev. 26. 2. *Iſa.* 56. 4. becauſe they are commended by his example, and enjoyned by his command. *k* (*i. e.*) Any ſervile, laborious, common or worldly

worldly work, tending to thy own profit or pleasure. See *Exod.* 34.21. *Lev.*23.7. *Numb.*28.18. *Isa.*58.13. *l* This clause is added, not as if children or servants were not immediately obliged by this command, or were excused by God for the breach of this Law at their masters commands, which were to obey God rather than men, contrary to St. *Peters* command and practice, *Act.*5. 29. and which were to limit the foregoing word *thou*, and the law of the Sabbath only to those that have children and servants, which is an idle, senseless and absurd, as well as prophane, opinion, but to restrain hard-hearted and covetous, or ungodly persons, that they should neither command nor suffer their children or servants to prophane the Sabbath, so far as they can hinder it. Which how far it concerns thousands of Governours of Families at this day, they shall do well seriously and in time to consider. *m* Partly, to teach us to exercise mercy towards the brute creatures: compare *Deut.* 5.14. Partly, because the use of cattel must have drawn along with it the attendance or employment of men; and partly, that by observing the rest of the cattel, they might be more minded and quickened to the observation of this sacred rest. *n (i. e.)* The Gentile that sojourneth with thee: lest their example should provoke the *Israelites* to imitate them; and lest the Gentiles should have opportunity of gaining at that time when, and by that thing whereby, the *Israelites* were losers, even by the religious observation of the Sabbath. *o (i. e.)* That dwells within thy cities which have walls and gates, or within thy villages or territories. So the word *gates* is oft taken, as *Gen.* 22. 17. and 24. 60. and 2 *Sam.*10.8. compared with 1 *Chron.* 19. 9.

* Gen. 2. 2. 11 For * in six days *p* the LORD made heaven and earth, the Sea, and all that in them is, and rested *q* the seventh day: wherefore the LORD blessed *r* the Sabbath day *s*, and hallowed it *t*.

p And neither in more nor less time, as he could have done. *q (i. e.)* Ceased from his creating works: otherwise he worketh still, *Joh.* 5. 17. by his providence and grace, and neither is idle, nor weary, *Isa.* 40. 28. but this rest is ascribed to him for our admonition and imitation. *r (i. e.)* Made it a day of blessing, as well of receiving blessings and praises from men, as of conferring his blessings and favours upon those that religiously observe it. The day is said to be blessed when men are blessed by it and in it, by a common Metonymy, as a mans *field*, *Gen.* 27. 27. and *basket and store*, *Deut.* 28. 5. and *the work of his hands*, *Job* 1. 10. are said to be *blessed*, when a man is blessed in them. *s* It is remarkable, the blessing and sanctification are not appropriated to the seventh day, but to the Sabbath day, whether it should be the seventh day, as to the *Jews* it then was, or the first day, as to us Christians now it is, which change seems hereby to be insinuated. *t (i. e.)* Separated it from the rest of the days, and from all common employments, and consecrated it to his own holy service, and mans holy use.

* Levit. 19. 3. Deut. 5. 16. Ephes. 6. 2. 12 * Honour *u* thy father and thy mother *x*: that thy days may be long *y* upon the land, which the LORD thy God giveth thee.

u Which word doth not only note the reverence, love, and obedience we owe them, but also support and maintenance, as appears from *Mat.* 15. 4, 5, 6. and from the like signification of that word 1 *Tim.* 5. 3, 17. which is so natural and necessary a duty, that the *Jews* say, *a man is bound even to beg*, or *to work with his hands, that he may relieve his parents*. *x* The *father* is put first here, and the *mother*, *Lev.* 19. 3. to shew that we owe this duty promiscuously and indifferently to both of them. Compare *Exod.* 21. 15, 17. *Deut.* 21. 18. and 27. 16. *Prov.* 20. 20. and 30. 17. And, because these laws are brief and yet comprehensive, under these are contained all our Superiours and Governours. *y* Heb. *that they*, *i. e.* thy Parents, *may prolong thy days*, or, the days of thy life, to wit, instrumentally, by their prayers made to God for thee, and by their blessing in my Name conferred upon thee: though the active verb is commonly taken impersonally, as *Job* 7. 3. *Prov.* 9. 11. *Luk.* 12. 10. and so it may be here, *they prolong*, for *be prolonged*.

* Rom. 13. 9. 13 * Thou shalt not kill *z*.

z To wit, any man or woman, without authority, and without just cause: which exception must necessarily be understood, because many other Scriptures command the Magistrate to kill great offenders. And this prohibition, being delivered by God who made, and searcheth, and commands mens hearts, must be extended not only to the external act of killing, but to all motions of the heart or tongue which tend that way, as anger, hatred, envy, malice, strife, blows, and the challenges of Duellists, which is clearly manifest by comparing this with other Scriptures, as *Mat.* 5. 21. 1 *Joh.* 3. 15, *&c.* And here, as in the rest, is commanded the contrary duty of preserving the lives of our neighbours, as much as lies in our power.

14 Thou shalt not commit adultery *a*.

a Here is mentioned one kind of uncleanness, as being eminently sinful, and unjust, and pernicious to human society. But under this are comprehended and forbidden all other kinds of filthiness, as beastiality, Sodomy, whoredom, fornication, *&c.* and all means, occasions and appearances of them, as it appears, 1. From other Scriptures that forbid those things, which either belong to this command, or to none of the ten, which is very improbable. 2. From the large extent of the other commands, noted before. 3. From our Saviours Explication *Matth.* 5. 27. And contrariwise, all chastity and sobriety in thoughts, affections, words, habits and gestures is here prescribed. See 1 *Thes.* 4. 3, 4. *Heb.* 13. 4.

15 Thou shalt not steal *b*.

b (i. e.) Either by deceit or violence, or without his knowledge and consent, take away another mans goods, *Ephes.* 4. 28. but on the contrary shalt preserve and increase them, as need requires, and occasion is offered.

16 * Thou shalt not bear false witness *c* against thy neighbour *d*. * Deut. 19. 16.

c Heb. *not answer*, viz. when thou art asked in judgment, *Lev* 5. 1. 19. 16. or, *not speak a false testimony*, or, as a false witness. Which doth not only forbid perjury in judgment, but also all unjust censure, slander, backbiting, *scorning*, false accusation, and the like, and also requires a just and candid judgment of him and of his words and actions, speaking well of him, as far as truth and justice will permit, and defending his good name against the calumnies and detractions of others. *d* No nor for thy neighbour, but he saith *against*, both because such perjuries, slanders, *&c.* are most commonly designed against them, and because this is a great aggravation of the sin, when a man not only speaks evil and falsehood, but doth this from malice and ill-will. But under this kind are contained other sins of a like, though less sinful, nature, as in the other commands. *d* A mans *neighbour* here is not only the *Israelite*, as some would have it, but any man, as plainly appears, 1. Because that word is frequently used in that sense not only in the New, as all agree, but also in the Old Testament, as *Gen.*11.3. *Lev.* 20. 10. *Esth.* 1.19. *Prov.*18.17. 2. Because it is so explained *Luk.*10.29,36. *Rom.* 13. 9. compared with *Mat.* 22. 39. 3. From the reason of the thing, which is common to all: unless a man will be so hardy to say, that he may bear false witness against a stranger, though not against an *Israelite*; and, in like manner, that when God forbids a man to *commit adultery with his neighbours wife*, *Lev.*20.10. he may do it with a strangers wife; and that though a man be commanded to *speak the truth to his neighbour*, *Zech.* 8. 16. he may tell lyes to a stranger. 4. Because the great law of love and charity, which is the life and soul of this and all the commands, and binds us to all, binds us, and bound the *Israelites* to strangers, as appears from *Exod.* 23. 4. and *Lev.* 19. 33, 34.

17 * Thou shalt not covet *e* thy neighbours house, thou shalt not * covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his oxe, nor his ass, nor any thing that *is* thy neighbours. * Acts 20. 33. Rom. 7. 7. * Job 31. 9.

e The *coveting* here forbidden is, either, 1. The inward and deliberate purpose and desire of a deceitful or violent taking away of another mans goods. But this is forbidden in the eighth commandment. And it is hard to conceive, that St. *Paul* should think, that this command did not forbid such a practise, *Rom.*7.7. which even the better sort of heathens esteemed a sin, whose words are, that *they who are with-held from incest*, or *whoredom*, or *theft*, *only from a principle of fear*, *are guilty of those crimes*, especially seeing the Old Testament Scriptures, which doubtless he diligently studied, do so plainly condemn evil purposes of the heart, as *Lev.*19.17. *Deut.*9.4,5. and 15.7,9, *&c.* Or, 2. The greedy desire of that which is another mans, though it be without injury to him. Thus *Ahab* sinned in desiring *Naboths* vineyard, though he offered him money for it, 1 *Kings* 21. 2. Or rather, 3. Those inward motions of the heart, which from the fountain of original corruption do spring up in the heart, and tickle it with some secret delight, though they do not obtain the deliberate consent of the will. For seeing this *law* of God *is spiritual* and *holy*, *Rom.* 7. 12, 14. and reacheth the thoughts, intents, and all the actual motions of the heart, as is apparent from the nature of God and of his law, and seeing such motions are both the fruits of a sinful nature, and the common causes of sinful actions, and are not agreeable either to mans first and uncorrupted nature, or to Gods law, they must needs be a swerving from it, and therefore sin. And this is the reason why this command is added as distinct from all the rest.

18 And * all the people saw the thunderings *f* and the lightnings, and the noise of the trumpet, and the mountain smoaking: and when the people saw it, they removed *g*, and stood afar off. * Heb. 12. 18.

f (i. e.) Heard them. One sense is oft put for another, as *seeing*, *Gen.* 42. 1. for *hearing*, *Act.* 7. 12. *g* From the bottom of the mountain, where it seems they stood.

19 And they said unto Moses, * Speak thou with us, and we will hear: but let not God speak with us, lest we die *h*. * Deut. 5. 24. and 18. 16. Heb. 12. 19.

h This

b This they speak from a sense of their own guilt, and of the greatness and holiness of the Divine Majesty, to whom they durst not approach but by a Mediatour. See *Deut.* 5. 28. and 18. 16. *Gal.* 3. 19.

20 And Moses said unto the people, Fear not: for God is come to prove you *i*, and that his fear may be before your faces *k*, that ye sin not.

i Or *try* or *search you*, whether you are innocent, and such as delight in my presence, or conscious of your guilt, and therefore afraid of my appearance; whether you have such a righteousness as can abide the trial of a severe Judge, or whether you are such as have cause to fear my wrath, and to flee to my grace and mercy; which of you are sincere and upright, and which are hypocrites and ungodly persons, or, *to try*, whether this terrible appearance will produce in you that reverence, fear and obedience which I call for: Or, to give you a law, by which you will be proved whether you do indeed love and fear me, as you pretend you do, or whether you do not. *k* Gods fear is properly in mens hearts, but here the sense seems to be this, That his fear, *i. e.* this dreadful manifestation of his Majesty and Justice (the act being here put for the object) may be now and ever before your eyes and in your memories, as an effectual preservative from sin.

21 And the people stood afar off, and Moses drew near unto * the thick darkness, where God was.

* chap. 19. 16. 1 King. 8. 12.

22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen *l* that I have talked with you * from heaven *m*.

* Deut. 4. 36.

l (*i. e.*) Heard, as *ver.* 18. He may use the word *seen*, here to intimate, that this was all they could see of God, to wit, his voice and speech, and that they saw no image of him, as is expressed in a parallel place, and therefore should make no resemblances of him as it here follows. *m* (*i. e.*) From the lower Heaven, to wit, the Air or the Clouds, which were over the top of mount *Sinai*, *Deut.* 4. 36. *Neh.* 9. 13. and so the word *Heaven* is oft understood, as *Gen.* 1. 20. *Job* 35. 11. *Psal.* 79. 2. And so this place may be reconciled with *Heb.* 12. 25. where this is said to be spoken *upon Earth*.

23 Ye shall not make * with me *n* gods *o* of silver *p*, neither shall ye make unto you gods of gold.

* 1 Sam. 5. 4, 5. 2 King. 17. 23. Ezek. 20. 39. & 43. 8. 2 Cor. 6. 14, 15, 16.

n (*i. e.*) To worship together with me. I will allow no companion: or, *to me*, as it follows, *unto you*: and *ver.* 24. *unto me*: and the particle *eth*, is sometimes used for *el*, or *lamed*, as 1 *Sam.* 22. 14. 2 *King.* 22. 14. or, *for me*, either to represent my person, by comparing this with the parallel place, *Deut.* 4. 15, 16. or to worship me by, as it is apparent that the *Israelites* afterwards did intend to worship *Jehovah* in the golden Calf, and therefore *Aaron* calls the feast of the Calf *a feast to Jehovah*, *Exod.* 32. 5. and that with the approbation of the people, whom he then complyed with, and durst not resist. *o* (*i. e.*) Idols or Images, to whom you may give the name and worship of Gods. *p* And consequently not of any other materials, as wood or stone: It is a Synecdoche.

24 An Altar of Earth thou shalt make unto me *q*, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, * thy sheep, and thine oxen: in all places *r* where I record my Name *s*, I will come unto thee, and I will bless thee.

* Lev. 1. 2.

q For thy present use, or whilst thou art in the wilderness: This he commanded, partly that they might easily and readily erect an Altar upon all occasions, which it might be hard for them to do there of better materials; partly, to mind them how much more God regarded the inward holiness, than the outward pomp of their devotions; partly, because God would make a conspicuous difference between them and Idolaters, who used much cost and curiosity about their Altars; partly, that the Altars might, after they left them, fall down and moulder away, and not remain as lasting monuments, which might be afterward abused to Idolatry by any persons that came thither; partly, because they were uncertain of their stay any where, except at *Sinai*, and therefore must raise such Altars as they could suddenly do. But this command only concerned their wilderness-state: for there were better and more durable Altars, in the Tabernacle and Temple. *r* Therefore there is no need of building any stately Altar in a certain place, as if my presence were fixed there, and not to be enjoyed elsewhere. *s* Or, *cause my Name to be remembred* by you: *i. e.* Not in every place which you shall invent, but in all such places as I shall appoint, for the remembrance or celebration of my Name, or for the service of my Majesty, whether it be in the wilderness, and in divers parts thereof, or in the Tabernacle and Temple.

25 And * if thou wilt make me an Altar of stone *t*, thou shalt not † build it of hewen stone *u*: for if thou lift up thy tool upon it, thou hast polluted it *x*.

* Deut. 27. 5. Josh. 8. 31. † Heb. *build them* with *hewing*.

t Which in those rocky parts might be as easie for them to make as one of earth. *u* Which would require both time and cost and art. The reasons of this precept are in part the same with the former, *ver.* 24. *x* By thy disobedience to my express command now given: and howsoever they think to gratifie me by this curiosity, I shall not look upon it as a sacred thing, by which the sacrifices offered on it shall be sanctified, but as a prophane thing which will defile them. So little doth God value or approve the inventions of men in his worship, how colourable soever they be.

26 Neither shalt thou go up by steps *y* unto mine Altar, that thy nakedness be not discovered thereon *z*.

y He seems to mean the steps of Ladders or others of the same nature, which could suddenly be made, and were proper for their present condition, where there was danger of the following inconvenience. For afterwards God appointed an Altar ten cubits high, 2 *Chron.* 4. 1. Though some conceive they went not up to that by steps, but by an insensible ascent upon the ground raised by degrees for that purpose. But if the Priests did go up to it by steps, God provided against the indecency here mentioned by prescribing linnen breeches to them in that service. *z* For these linnen breeches were not yet appointed, and the manner then and there was for men to wear long coats or gowns like women. God would remove all appearance or occasion of immodesty, especially in sacred persons and things; and the rather, to shew his detestation of that impudence and filthiness which was very usual in some of the solemnities and worships of the heathen.

CHAP. XXI.

1 NOW these are the Judgments *a*, which thou shalt * set before them.

* chap. 24. 3, 4.

a Or, *the judicial Laws*, by which thou and the Judges before mentioned shall govern thy self and the people in civil and criminal causes.

2 * If thou buy an Hebrew servant *b*, six years he shall serve: and in the seventh year *c* he shall go out free for nothing.

* Deut. 15. 12.

b Of which practise see *Jer.* 34. 14. This was allowed in two cases: 1. When a man for his crimes was condemned by the Judges to be sold. Of which see *Exod.* 22. 3. 2 *King.* 4. 1. *Mat.* 18. 25. 2. When a man pressed by great poverty, sold himself or his children: Of which see *Lev.* 25. 39, 40. *c* Which is to be numbred, either, 1. From the last Sabbatical year, or year of release, which came every seventh year: and then the sense of the place is, not that he shall always serve six full years, but that he shall never serve longer, and that his service shall last only till that year comes. Or rather, 2. From the beginning of his service; for, 1. It were a very improper speech to say *he shall serve six years*, of one who possibly entred into his service but a month before the year of release. 2. In the law of the Sabbatical year there is no mention of the release of servants, as there is of other things, *Lev.* 25. *Deut.* 15. and in the year of *Jubilee*, when servants are to be released, it is expressed so, as *Lev.* 25. 54, 55.

3 If he came in † by himself *d*, he shall go out by himself: if he were married, then his wife shall go out with him.

† Heb. *with his body*.

d (*i. e.*) With his own person only, not with a wife, as the opposite branch sheweth.

4 If his master have given him a wife, and she have born him sons or daughters: the wife and her children shall be her masters *e*, and he shall go out by himself *f*.

e That being a true rule, and approved both by Scripture and by heathen Authors, that the birth follows the belly, *Gen.* 21. 10. *Gal.* 4. 24, 25. and he that owns the tree hath right to all its fruit. *f Quest.* How was this separation of man and wife agreeable with the first institution of marriage, by which that bond is made indissoluble? *Answ.* 1. That bond was not necessarily dissolved by this law, both because the separation was at the mans choice, who might have stayed there, if he so pleased; and because the distinction of their habitations might consist with the right and use of matrimony, which the master also would probably permit for his own advantage. *Answ.* 2. God might here, as well as in the case of divorces, dispense with his own laws and institutions, especially in this case, where he might design this for a punishment to the man for marrying a stranger; which was not pleasing to God, as appears from *Deut.* 21. 11. *Ezra* 10. 2. *Neh.* 13. 23. And that this woman was a stranger and not an Hebrewess is manifest, because then she also must have gone out free, *ver.* 7, 8, 9. and *Deut.* 15. 12.

† Heb. *saying shall say.*

5 And if the ſervant † ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free:

6 Then his maſter ſhall bring him unto the Judges *g*, he ſhall alſo bring him to the door *h*, or unto the door-poſt, and his maſter ſhall bore his ear through with an awl *i*, and he ſhall ſerve him for ever *k*.

g Partly, that it may appear he chuſeth this freely, and is not over-awed nor over-reached by his maſter; and partly, that the agreement being ſo publickly and ſolemnly confirmed, might be irrevocable. *h* To wit, of his maſters houſe, as it is expreſſed *Deut.* 15. 17. A token that he was fixed there, and never to go a freeman out of theſe doors. *i* As a note of a ſervant, as it continued to be long after this in *Syria* and *Arabia*, as *Juvenal* and *Petronius Arbiter* affirm: And it did fitly repreſent his ſettled and perpetual obligation to abide in that houſe, and there to hear and obey his maſters commands. See *Pſal.* 40. 6. *k* (*i. e.*) Not only for ſix years more, but without any limitation of time, as long as he lives, until the *Jubilee*, which is an exception made by God to this law, *Lev.* 25. 40. *Deut.* 15. 17. The Hebrew word *olam*, here uſed, oft ſignifies not eternity, but only a long time. See *Exod.* 12. 14.

7 And if a man *l* ſell his daughter to be a maid-ſervant *m*, ſhe ſhall not go out as the men-ſervants do *n*.

l (*i. e.*) An Hebrew, as appears by the oppoſition of *one of a ſtrange nation*, *ver.* 8. *m* Which was allowed in caſe of extream neceſſity, becauſe of the hardneſs of their hearts. *n* But upon better terms, as being one of the weaker and more helpleſs Sex. *Queſt.* How doth this agree with *Deut.* 15. 17. *Alſo unto thy maid-ſervant thou ſhalt do likewiſe?* *Anſw.* 1. Diſtinguiſh perſons. She, *Deut.* 15. was ſold by her ſelf, and that to mere ſervitude: this here was ſold by her father, not only for ſervice, but in order to her marriage, as the following verſes ſufficiently imply. 2. Diſtinguiſh things. The likeneſs between men-ſervants and maid-ſervants was only in the rites uſed in caſe ſhe conſented to perpetual ſervitude: the difference here is in caſe they both were made free, in which caſe ſhe had ſome priviledges, which here follow.

† Heb. *be evil in the eyes of,* &c.

8 If ſhe † pleaſe not her maſter who hath betrothed her to himſelf *o*, then ſhall he let her be redeemed *p*: to ſell her unto a ſtrange nation he ſhall have no power *q*, ſeeing he hath dealt deceitfully with her *r*.

o For a concubine or ſecondary wife. Not that maſters did always take maid-ſervants upon theſe terms, as ſome conceive, but that ſome did ſo, and of them this place ſpeaks. Though here is a differing reading, and as the margent hath *lo* the pronoun ſignifying, *to him*, ſo the text hath *lo* the adverb ſignifying *not*, and ſo the text may be tranſlated thus, *ſo that he doth not betroth her*, to wit, to himſelf, or to his ſon, as he gave her hopes he intended. Either reading or ſenſe is proper and probable. *p* Either by her ſelf or friends or any other perſon that will redeem her. *Queſt.* How could he part with her and ſell her, when ſhe was betrothed to him? *Anſ.* 1. This might be one of thoſe many indulgences given to them for the hardneſs of their hearts: and there is no doubt God could diſpenſe with his own poſitive laws. 2. The latter reading avoids this difficulty. *q* This was in general prohibited for all Hebrew ſervants, but it is particularly mentioned here, becauſe there was ſpecial reaſon for it, both becauſe there was more danger of her corruption in chaſtity and religion in regard of her Sex, and becauſe the maſter in that caſe was under a greater temptation of ſelling her to a forreigner, becauſe no *Iſraelite* would buy her or give ſo much money for her as an heathen would, who would and might keep her for a perpetual ſervant which the *Iſraelites* might not do. *r viz.* In breaking his promiſe of marriage made to her, or blaſting the hopes he encouraged her to have of it. The Hebrew words are exactly rendred thus, *in dealing deceitfully* or *falſly with her* or *againſt her*, and they may be added as an aggravation of that ſin of ſelling her to a ſtrange nation, wherein there was a double falſe-dealing, the one towards God who by his law forbad this, the other towards her, whom he hired upon other terms and not with a power to diſpoſe of her contrary to the law and manner of the *Iſraelites*.

9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters *s*.

s (*i. e.*) Give her a convenient portion, as he doth to his own daughters, *chap.* 22. 16.

10 If he take him another *wife*, her food, her raiment, and her duty of marriage *t* ſhall he not diminiſh *u*.

t Called *due benevolence*, 1 *Cor.* 7. 3. Or, *her dwelling*, as the word is oft uſed. So here are the three great conveniencies of life, food and raiment and habitation, all which he is to provide for her: or, *her cohabitation*, or, *her time*, the convenient and appointed times for conjugal converſe with her: for ſome times were diſallowed for it, *Lev.* 15. and when there were plurality of wives, they had their viciſſitudes, *Gen.* 30. 15, 16. *u* Or rather, not *withdraw*, or *deny it*, as the word ſignifies, and as the LXX. Chaldee, Samaritan, Vulgar, and others render it.

11 And if he do not theſe three unto her, then ſhall ſhe go out free *x* without money.

x And with gifts alſo by vertue of the law, *Deut.* 15. 14. The ſum is this, The maſter was either 1. willing to part with her, and then he was to let her be redeemed by her ſelf or any of her friends, but not by an heathen, *ver.* 8. Or 2. willing to keep her, and then as he had betrothed her, he was to perform all the duties of an husband to her, although he had another wife beſides her, *ver.* 10, if he would keep her and yet deny thoſe duties to her, then as his fault was aggravated, ſo was his puniſhment, for now he cannot ſell her, but muſt let her go freely, in this verſe.

12 * He that ſmiteth a man *y* ſo that he die, ſhall be ſurely put to death *z*. * Gen. 9. 6. Lev. 24. 17.

y Knowingly and wilfully, as appears by the next verſe. *z* Neither the friends of the party ſlain, nor the Magiſtrate ſhall give him a pardon or accept a ranſom for him, *Numb.* 35. 31.

13 And if a man lie not in wait *a*, but God deliver *him* into his hand *b*, then * I will appoint thee a place whither he ſhall flee *c*. * Deut. 19. 3. Joſh. 20. 2.

a If it appear, that the manſlayer did not intend nor deſire it, but only it fell out by his heedleſneſs, or by ſome caſualty. *b* By ſome ſpecial unexpected providence: or, *God* and not man, God without the mans contrivance or deſign: for otherwiſe in a general ſenſe and way God delivered Chriſt into the hands of *Judas* and the *Jews* who did adviſedly and maliciouſly kill him. *c* (*i. e.*) A city or place of refuge, *Numb.* 35. 11. *Deut.* 19. 5.

14 But if a man come preſumptuouſly *d* upon his neighbour to ſlay him with guile, * thou ſhalt take him from mine Altar *e*, that he may die. * 1 Kin. 2. 28.

d (*i. e.*) Do this proudly, boldly, purpoſely and malitiouſly; for ſo the word ſignifies. *e* Which not only in the wilderneſs, but afterward, ſeems to have been eſteemed a place of refuge, 1 *King.* 1. 50. as it alſo was among the Heathens. But God ſo far abhors murder, that he will rather venture the pollution of his own Altar than the eſcape of the murderer. See 2 *King.* 11. 15.

15 And he that ſmiteth *e* his father, or his mother, ſhall be ſurely put to death.

e Either 1. So as is before mentioned, *ver.* 12. *ſo as they die!* And to *ſmite* ſometimes ſignifies *to kill*, as *Gen.* 14. 15. 2 *King* 14. 5. compared with 2 *Chron.* 25. 3. And this may be here added by way of diſtinction, *q. d.* That killing of another man which is puniſhed with death muſt be done preſumptuouſly, but the killing of parents, though not done preſumptuouſly, is a capital crime. Or 2. the mere ſmiting of them, to wit, wilfully, and dangerouſly. Nor will any think this law too ſevere that conſiders that this is an act full of horrid impiety againſt God, who hath ſo expreſly and emphatically commanded children to honour their Parents, of higheſt and moſt unnatural ingratitude, and utterly deſtructive to human Society.

16 And he that ſtealeth a man, and ſelleth him, or if he be found in his hand *f*, he ſhall ſurely be put to death.

f (*i. e.*) In the man-ſtealers hand: *q. d.* though he keep him in his own hands for his own uſe: for ſtill it is a theft, and he is made that mans ſlave, and it is in his power to ſell him to another when he pleaſeth, and therefore deſerves death.

17 And * he that † curſeth || his father or his mother, ſhall ſurely be put to death. * Lev. 20. 9. Prov. 20. 20. Mat. 15. 4. Mar. 7. 10.

|| Or, *revileth*, to wit, wilfully, malitiouſly, obſtinately againſt all admonition, by comparing *Deut.* 21. 18. † Or, *reviles.*

18 And if men ſtrive together, and one ſmite † another with a ſtone *g*, or with his fiſt, and he die not, but keep his bed: † Or, *his neighbour.*

g Or any other inſtrument fit for ſuch a miſchievous purpoſe. An uſual Synecdoche.

19 If he ariſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote him, be quit: only he ſhall pay for † the loſs of his time *h*, and ſhall cauſe *him* to be throughly healed *i*. † Heb. *ceaſing.*

h (*i. e.*) Of the profit which he could or commonly did make of his time in the way of his calling. *i* (*i. e.*) Pay the charges of the cure.

20 And

20 And if a man ſmite his ſervant *k* or his maid, with a rod *l*, and he die under his hand *m*, he ſhall
† Heb. *avenged.* be ſurely † puniſhed *n*:

k Namely a ſtranger: for an *Iſraelite* was to be better uſed: See *Lev.* 25. 39, 40. &c. *l* A fit and uſual inſtrument for correction, whereby it is implyed, that if he kill'd him with a ſword or any ſuch weapon, he was to die for it. *m* (*i. e.*) Whilſt the maſter is correcting him. *n* Not with death, for then it would have been ſaid ſo, as it is before and after, but as the Magiſtrate or Judge ſhall think fit, according to the diverſity of circumſtances; and therefore no particular puniſhment is ſet down.

21 Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed, for he is his money *o*.

o (*i. e.*) His poſſeſſion bought with his mony; and therefore, 1. had a power to chaſtiſe him according to his demerit, which might be very great. 2. is ſufficiently puniſhed with his own loſs: 3. may be preſumed not to have done this purpoſely and maliciouſly.

22 If men ſtrive and hurt a woman with child *p*, ſo that her fruit depart from her, and yet no miſchief follow *q*, he ſhall be ſurely puniſhed, according as the womans husband will lay upon him, and he ſhall pay as the Judges *determine r*.

p To wit, the wife of the other perſon, who interpoſed her ſelf to ſuccour her husband. *q* Neither to the woman, nor child, for it is generally expreſſed ſo as to reach both, in caſe the abortive had life in it. *r* The husband ſhall impoſe the fine, and, if it be unreaſonable, the Judges ſhall have a power to moderate it.

23 And if any miſchief *s* follow, then ‖ thou ſhalt give life for life,

s Either to the mother or to the child, whether it be death, or any maime or miſchief. ‖ Who? *Anſw.* Not the private perſon, which would have introduced infinite miſchiefs and confuſions, but the Magiſtrate: for theſe laws are given to *Moſes*, and the execution of theſe things was committed to *Moſes*, and others under him.

Lev. 24. 20. Deut. 19. 21. Matth. 5. 38. 24 * Eye for eye *t*, tooth for tooth, hand for hand, foot for foot,

t This is called the law of retaliation, and from hence the heathen Lawgivers took it and put it into their laws. But though this might ſometimes be practiſed in the letter, yet it was not neceſſarily to be underſtood and executed ſo, as may appear, 1. by the impoſſibility of the juſt execution of it in many caſes, as when a man that had but one eye or hand was to loſe the other, which to him was a far greater miſchief than what he did to his neighbour, whom he deprived but of one of his eyes or hands: And this is a ſure and righteous rule, puniſhments may be leſs, but never ſhould be greater, than the fault. And how could a wound be made neither bigger nor leſs than that which he inflicted? 2. by comparing this with other laws, wherein a compenſation is allowed in like caſes, as *ver.* 18, 30. And when it is enjoyned, that *no ſatisfaction ſhall be taken for the life of a* wilful *murderer*, *Numb.* 35. 31. it ſeems therein implyed, that ſatisfaction may be taken for leſſer injuries. And indeed the payment of ſuch a price, as the loſs of an eye or hand or foot required, though it might not ſo much ſatisfie the revenge of the party ſo injured, yet it was really more to his benefit. This Law therefore was only minatory, but ſo as it was literally to be inflicted, except the injuring party would give ſuch ſatisfaction as the injured perſon accepted or the Judges determined.

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 And if a man ſmite the eye of his ſervant *u*, or the eye of his maid, that it periſh, he ſhall let them go free for his eyes ſake.

u Which ſome confine to the *Iſraeliti*ſh ſervants, but the text doth not ſo limit it, and the reaſon of the law ſeems to reach to Gentile-ſervants, this being a juſt puniſhment to unmerciful maſters, (who ought to be merciful to their beaſts much more to ſuch ſervants) and a fit recompence to a ſervant for ſuch a loſs. And this law reacheth the loſs of any other member, theſe two being inſtanced in, the one as the chief, and the other as the meaneſt, to intimate that other parts of a like or middle nature are included.

27 And if he ſmite out his man-ſervants tooth, or his maid-ſervants tooth, he ſhall let him go free for his tooths ſake.

28 If an ox *x* gore a man or a woman that they
Gen. 9. 5. die, then * the oxe ſhall be ſurely ſtoned *y*, and his flesh ſhall not be eaten ‖: but the owner of the oxe ſhall be quit.

x Under which you are to underſtand any other creatures of like nature which hurt a man in ſuch a dangerous manner, whether with their horns or teeth or feet, but he mentions only the oxe or bull and his goring with his horn, becauſe this is moſt frequently done. *y* Partly to prevent future miſchiefs from that creature: partly to puniſh its maſter for his negligence in not keeping it in: and principally, for mans admonition, for whom ſeeing the beaſts were made, it is not ſtrange nor unjuſt if it be deſtroyed for mans good, God would hereby ſhew, that he would not, and men ſhould not, ſpare a wilful murderer. ‖ Both becauſe it was forbidden food, its blood being not let out, and for the puniſhment of the owner who was hereby hindred from the ſale of it, to beget in all the greater deteſtation of murderers, when they obſerve the poor beaſt upon this account accurſed and therefore not to be touched or taſted.

29 But if the oxe were wont to puſh with his horn in time paſt, and it hath been teſtified *z* to his owner, and he hath not kept him in, but that he hath killed a man or a woman *a*, the oxe ſhall be ſtoned, and his owner alſo ſhall be put to death.

z Which the *Jews* ſay was to be done thrice, and before the Magiſtrate. *a* To wit, an *Iſraelite*, or a ſtranger who is free, by comparing this with *ver.* 32.

30 If there be laid on him *b* a ſum of money, then he ſhall give for * the ranſom of his life, * Num. 35. 31.
whatſoever is laid upon him.

b Either by the avenger of blood, the next a-kin to the party ſlain, who is willing to exchange the puniſhment; or by the Judge, who may diſcern ſome circumſtances, which may much leſſen the crime, as if an oxe had broken his cords wherewith he was tyed, or broke forth through the careleſneſs or wickedneſs of his ſervant to whoſe care he was committed.

31 Whether he have goared a ſon *c*, or have goared a daughter *c*, according to this judgment ſhall it be done unto him.

c Names ſignifying their tender age, in reſpect of the *man* or *woman*, *ver.* 29. And this is added, leſt the foregoing ſenſe ſhould be reſtrained to their parents, whoſe lives were more precious, and therefore their loſs greater.

32 If the oxe ſhall puſh a man-ſervant, or a maid-ſervant, he ſhall give unto their maſter thirty ſhekels *d*, and the oxe ſhall be ſtoned.

d The half of the freemans price. See on *Mat.* 26. 15.

33 And if a man ſhall open a pit, or if a man ſhall dig a pit *e*, and not cover it, and an oxe or an aſs fall therein:

e If a man ſhall either *open* an old pit, which hath been covered with earth, or *dig* a new *pit*, to wit, in a publick way, as the reaſon of the law ſhews; for if it were done in a mans own houſe or ground, there was no danger of ſuch an accident, except the beaſt tranſgreſſed his bounds, and then the man was not culpable.

34 The owner of the pit ‖ ſhall make *it* good, *and* give money *f* unto the owner of them, and the dead beaſt ſhall be his.

‖ (*i. e.*) He by whoſe hand or command it was made. *f* Equal to the worth of the dead beaſt, in the opinion of the Judge.

35 And if one mans oxe hurt another, that he die, then they ſhall ſell the live oxe, and divide the money of it *g*, and the dead oxe alſo they ſhall divide.

g Not equally, for ſo the owner of the miſchievous oxe might be gainer by the miſchief, his oxe being much worſe than that which was killed, but in ſuch proportions as the Judges ſhall think fit conſidering the worth of the cattle, and the circumſtances of the action.

36 Or if it be known that the oxe hath uſed to puſh in time paſt, and his owner hath not kept him in, he ſhall ſurely pay oxe for oxe *h*, and the dead ſhall be his own.

h An oxe of equal value with that ſlain oxe, or the price and worth of it.

CHAP. XXII.

† Or, *goat.*

1 IF a man ſhall ſteal an oxe, or a † ſheep *a*, and kill it, or ſell it *b*; he ſhall reſtore five oxen for an oxe, and * four ſheep for a ſheep *c*.

*2 Sam. 12.6. Luk. 19. 8. See Prov. 6. 31.

a Or, an *Aſs*, which is added *ver.* 4. and conſequently any other living creature, to be valued according to its worth and uſe to man, proportionably to the rule here laid down. Only theſe are inſtanced in, for their uſefulneſs in the ſervice both of God and of men. *b* Which was an aggravation of the crime, and a token of greater boldneſs, reſolvedneſs, and expertneſs in the trade of thieving, than was in him who kept it at home, *ver.* 4. *c Queſt.* 1, Why ſo much, ſeeing the ſtealer of other things was tyed to reſtore but double? *Anſw.* 1. For terrour, becauſe theſe beaſts being kept in the fields might more eaſily be ſtoln. 2. Becauſe the loſs of theſe was greater than of other things: for they did not only loſe what the cattle might be ſold for, but all the ſervice, increaſe, and other benefits, which a man might receive from them. *Queſt.* 2. Why more for oxen, than for ſheep? *Anſ.* 1. Becauſe it argued greater boldneſs and cuſtomarineſs in the thief to ſteal that which might more eaſily be diſcovered. 2. Becauſe, beſides the intrinſecal worth of the oxe, the labour of the oxe was very conſiderable to his owner, *Prov.* 14. 4. and therefore the loſs greater.

2 If a thief be found breaking up *d*, and be ſmitten that he die, there ſhall no bloud be ſhed for him *e*.

d To wit, *an houſe*, which the Chaldee here adds, and *by night*, as appears from the next verſe. *e (i. e.)* For the thief, though he be killed by a man in his own defence. Becauſe in that caſe, the thief might be preſumed to have a worſe deſign, and the owner of the houſe could neither expect or have the help of others to ſecure him from the intended violence, nor guide his blows with that diſcretion and moderation, which in the day-time he might uſe.

3 If the Sun be riſen upon him, there ſhall be blood ſhed for him *f*: for he ſhould make full reſtitution: if he have nothing, then he ſhall be ſold *g* for his theft.

f He that kills him ſhall be put to death, becauſe he puniſhed him more than his crime deſerved, and might have been otherwiſe either ſecured or righted, and in that caſe, it is probable the thief deſigned not murder, but theft only. But if it were evident, that the houſe-breaker deſigned murder, he might doubtleſs kill him in his own defence. *g* Either ſo long till his ſervice was worth the thing ſtollen, or rather for the ordinary time of ſix years, becauſe this was not a ſimple thief, but an houſe-breaker, which was much worſe. *Queſt.* How can he be ſold, who is ſuppoſed to be killed? *Anſ.* The Hebrew word may be better rendred, *ſhould be ſold*, as the forgoing word, of the ſame future time, is rendred, *ſhould make reſtitution*, to wit, if he were not killed; and therefore the killer of him being ſufficiently ſecured againſt this injury was more culpable in killing him without neceſſity.

4 If the theft be certainly found in his hand alive *h*, whether it be oxe, or aſs, or ſheep, he ſhall reſtore double *i*.

h Nor killed, nor ſold, as *ver.* 1. *i* Not more, 1. becauſe in that caſe it was preſumed, either that he intended to reſtore it, or at leaſt that he was but raw and unexerciſed in the trade of ſtealing, and ſo ſhould be more gently puniſhed: 2. Becauſe the right owner recovered his goods with leſs charge and trouble, or 3. becauſe it was but a ſingle crime, whereas the other *ver.* 1. was an aggravated and complicated crime, where one ſin and injury was added to another. *Obj.* It is ſaid, *he ſhall reſtore ſeven-fold*, *Prov.* 6. 31. *Anſ.* 1. *Seven-fold* is put for abundantly, as that word is oft uſed as *Gen.* 4. 24. *Pſal.* 12. 6. and 79. 12. and a learned man obſerves it is never uſed for that definite number, *Anſ.* 2. This *ſeven-fold* or *ſeven-times* may relate not to the proportion of his reſtitution, but to the number of his Thefts, or rather of his detections, and the ſenſe is this, Though he be *found* guilty of theft *ſeven times*, all his puniſhment is, that he ſhall *reſtore*, as the law preſcribes. Whereas Adultery, of which he there ſpeaks in the following verſes, is a crime of that nature, that if a man be once found guilty of it, reſtitution cannot be made nor will it ſerve his turn, but he falls into all all the miſchiefs there reckoned up.

5 If a man ſhall cauſe a field or vineyard *k* to be eaten, and ſhall put in his beaſt, and ſhall feed in another mans field: of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution.

k Or, Orchard, or other things of like nature, which is generally to be obſerved in Laws.

6 If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding corn, or the field be conſumed *therewith*; he that kindled the fire *l*, ſhall ſurely make reſtitution *m*.

l Whether wilfully for ſuch a purpoſe, or careleſly in ſuch a time or place as was dangerous. *m* Which if he were not able to do, it is probable he was to be ſold for it, as in like caſes was provided.

7 If a man ſhall deliver unto his neighbour money or ſtuff *n* to keep, and it be ſtollen out of the mans houſe; if the thief be found, let him pay double.

n Heb. *Veſſels*, garments, utenſils, or any kind of houſhold-ſtuff.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the Judges *to ſee o* whether he have put his hand unto his neighbors goods *p*.

o That they may examine all circumſtances, and uſe all means to find out the truth, by offering him his Oath, or otherwiſe. *p* Either to take and reſerve them for his own uſe, or to diſpoſe of them to another for his own advantage.

9 For all manner of treſpaſs *q*, *whether it be* for oxe, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his *r*: the cauſe of both parties ſhall come unto the Judges, *and* whom the Judges ſhall condemn *s*, he ſhall pay double unto his neighbour.

q To wit, about matters depoſited upon truſt, and loſt, of which alone this place ſpeaks. *r* Or, *when* or concerning *which he ſhall ſay, this is it, viz.* the thing that I have loſt: Or rather, *this is he*, to whom I committed it, and whom I ſuſpect and charge as guilty. *s* Whether the perſon with whom the things were depoſited, if they judged him guilty of Theft, or the depoſitor, if he were convicted of a falſe-accuſation.

10 If a man deliver unto his neighbour an aſs, or an oxe, or a ſheep, or any beaſt to keep *t*, and it dye, or be hurt, or driven away, no man ſeeing *it*;

t As his ſervant, not freely, but for wages.

11 Then ſhall an Oath of the LORD *u* be between them both *x*, that he hath not put his hand unto his neighbours goods: and the owner of it ſhall accept thereof, and he ſhall not make it good.

u So called here, as alſo 1 *Kings* 1. 43. becauſe it is taken by his authority and appointment, and for his honour, and in his name alone, God being made both witneſs and judge and avenger thereby. *x (i. e.)* Shall end the difference between them both, the one ſhall give his Oath, and the other ſhall accept of it: Or be taken by them both, by the one, that he did deliver them to him upon agreement and for hire; by the other, that he put not his hand to them.

12 And if it be ſtollen from him *y*, he ſhall make reſtitution unto the owner thereof.

y Heb. *from with him*, which is an emphatical expreſſion, and notes that this was taken away, either 1. From thoſe things which were with him, or which were his, *i. e.* from the midſt of his own goods, which ſuppoſeth fraud in him: Or 2. From under his eye, when he either did know of it, or with common care and diligence might have been known and prevented, and this argues groſs neglect in him. And this is one reaſon, why this man is bound to make reſtitution, when the other *ver.* 7. is not; another reaſon of the difference is, becauſe thoſe things *ver.* 7. were only or principally dead things and ſuch things as required no great care, or, if they did, for in that caſe alſo were included, Oxen, Aſſes, &c. *v.* 9. yet he with whom they were left received no recompence for them and therefore was not obliged to any ſingular care about them; but here, the things were ſuch as needed great care and diligence, which alſo this man was obliged to perform by the hire which he received upon that account, which was *Jacobs* caſe, *Gen.* 31. 39.

13 If it be torn in pieces, then let him bring it *for witneſs z*, and he ſhall not make good that which was torn.

z It (i. e.) Some part of the torn Creature, which the wild Beaſt haply had left, *Amos* 3. 11, 12. *Queſt.* What if the whole creature were carried away, as a Sheep or Lamb is ſometimes by the Wolf! *Anſw.* 1. I ſuppoſe this was not frequent, and that thoſe ravenous creatures did ſpeedily fall to their meal, and that ſomething was left, not far from the place, which the Shepherd might eaſily procure. 2. The words may be otherwiſe rendred,

dred, *he shall bring a witness*, as the *Chaldee* and *Samar.* render it, or *a Testimony*, (*i. e.*) Some evidence whereby the judge might be satisfied, as for instance, that some Wolf or Lion, &c. was seen in those parts, &c. or some witness of his diligence and faithfulness in all other things, which therefore might well be presumed in this.

14 And if a man borrow ought *a* of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good *b*.

a (*i. e.*) Any living thing, which may be *hurt* or *die*, as it follows. *b* This may seem hard, but all things considered, is reasonable; because in doubtful cases, wherein it is not evident whether the borrower was faulty or not, as it is here, it ought to be interpreted in favour of the lender, rather than of the borrower, partly to oblige the borrower to the greater fidelity and care in such things, which being not his own, men are commonly more careless about; partly because the benefit being wholly the borrowers, the loss also in all reason ought to be his, and the lender ought not to suffer for his kindness, lest he should be discouraged from such actions for the future.

15 But if the owner thereof be with it *c*, he shall not make it good *d*: if it be an hired *thing*, it came for his hire *e*.

c In which case, the Law reasonably presumes, both that the borrower would not abuse it in the sight of its owner, and that the lender might and would take due care about it. *d* Except there be some manifest fault in the borrower, as if he should kill or wound the beast in the lenders presence: which exception is easily to be understood from divers other Laws of God. *e* (*i. e.*) The benefit was the lenders, and not the borrowers, and therefore the former reason ceaseth, and whether the master were present or absent, he that receives the gain or hire shall bear the loss, except when it came through the borrowers gross and wilful default.

Deut. 22.28. 16 And * if a man entice a maid *f* that is not betrothed *g*, and lie with her, he shall surely endow her to be his wife.

f By perswasions, promise of Marriage, allurements, or rewards. *g* But if she were betrothed, it was punished with death, *Deut.* 22. 23.

17 If her father utterly refuse *h* to give her unto him, he shall † pay money according to the dowry of Virgins *i*.

† Heb. *weigh.*

h Which shews the necessity of Parents consent in Marriage. *i* (*i. e.*) In such proportion as the Virgins quality requires, for there was no certain and equal dowry appointed for all Women. See 1 *Sam.* 18. 25. *Quest.* Why is there no punishment for the Woman? *Answ.* 1. She had no distinct estate, being yet in her Fathers house. 2. The loss of her Virginity was a sufficient punishment, especially in *Israel*, where it was a great reproach and prejudice. 3. She was not so culpable as the man, both because she was of the weaker sex, and because she was drawn to the sin by the mans perswasion.

Lev. 19. 26, 31. 18 * Thou shalt not suffer a witch *k* to live.

k (*i. e.*) Any person that is in league with the Devil, and by his help either doth any mischief, or discovers and practises things above the reach of other men or women. Of which see *Exod.* 7. 11. *Levit.* 20. 27. *Deut.* 18. 10. 1 *Sam.* 28. 9. The word is of the feminine gender, partly because Women are most prone to these Devilish arts, and most frequently guilty of them; and partly to intimate that no pity should be shewed to such offenders, though they were of the weaker sex.

19 Whosoever lieth with a beast, shall surely be put to death.

Deut. 13. 13, 14, 15. Mac. 2. 24. 20 * He that sacrificeth *l* unto *any* God save unto the LORD only, he shall be utterly destroyed *m*.

l Or otherwise worshippeth, as appears from *Deut.* 17. 2, 3, 4, 5. and many other places. One act of worship put for all by a very familiar Synecdoche. *m* Heb. *anathematized*, *i. e.* esteemed execrable, and as such destroyed without mercy. See *Deut.* 13. 15. &c. and 18. 20.

chap. 23. 9. Lev. 19. 33. and 25. 35. Deut. 10. 18. and 24. 17. and 27. 19. Isa. 1. 17. Zech. 7. 10. Jam. 1. 27. 21 * Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 * Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry.

24 And my wrath shall wax hot, and I will kill you with the sword: and your wives shall be widows, and your children fatherless.

25 * If thou lend money to *any of* my people *n* *that is* poor *o* by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury *p*.

* Lev. 25. 37. Deut. 23. 19. Psal. 15. 5. Neh. 5. 7. Ezek. 18. 8, 17.

n (*i. e.*) Any *Israelite*: for it was permitted to take usury of the Gentiles, *Deut.* 23. 20. *o* This seems to be added not by way of apposition, as if Gods people and the poor were all one, because such are commonly poor, but by way of restriction; for God had promised greatly to bless and enrich the generality of his people, if they by their wickedness did not hinder it, and that there should be few poor among them, yet some such there should be for the tryal and exercise of their charity. See *Lev.* 19. 10. *Deut.* 15. 4, 7, 11. *p* The Hebrew word signifies *biting*: so usury is called not by way of distinction as if moderate usury were allowed in this case, which is manifestly false, because the borrower is here supposed to be poor, to whom not the use only, but oft-times even the principal, is to be remitted, *Luk.* 6 34, 35. but by way of explication, because all usury is of a biting or eating nature, which commonly consumes the person that pays it.

26 * If thou at all take thy neighbours *q* raiment to pledge, thou shalt deliver it unto him by that the Sun goeth down *r*.

* Job 24. 3, 9. Prov. 20. 16. and 22. 27. Amos 2. 8.

q To wit, that is poor, as appears by comparing this with the next verse, where he is supposed to have but one garment, and with *Deut.* 24. 12, 13. *r* Because he speaks of such raiment or covering, wherein he used to sleep, *ver.* 27. But you are not to think that the creditor would every morning take and every night redeliver his pledge; and therefore this is rather a prohibition to take any such thing for a pledge as a man hath great and daily need of by this argument that if he did take it he could not keep it. Compare *Deut.* 24. 6.

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he cryeth unto me, that I will hear: for I *am* gracious.

28 Thou shalt not revile the || gods *s*, nor curse the ruler of thy people *t*.

|| Or, *judges*:

s Not Gods falsly so called, as some would have it, as appears by 1 *Kings* 18. 27. *Jer.* 10. 11. but Magistrates and governours, whether Civil or Ecclesiastical, as it is evident both from *Act.* 23. 3, 4, 5. and from the following words which explain the former, according to the common use of Scripture, and from the title of Gods commonly given to such, as *Exod.* 7. 1. *Psal.* 82. 6. *Joh.* 10. 34, 35. *t* Compare *Eccl.* 10. 20. *Jude ver.* 8.

29 Thou shalt not delay *u to offer* the † first of thy ripe fruite *x*; and of thy † liquors: * the firstborn of thy sons shalt thou give unto me *y*.

† Heb. *thy fulness.* † Heb. *tear.* * chap. 13. 2, 12. and 34. 19. Deut. 15. 19.

u Beyond the times appointed, lest this delay grow to a total neglect. And *delay* may here be put for *neglect*, as that word is used, *Deut.* 7. 10. and 23. 21. *Hab.* 2. 3. which may seem to be favoured by the following clause, which commands the giving or offering of the first-born without any mention of the hastning or delaying of it. *x* Heb. *thy fulness*; and whereas this word is sometimes applied to seed or corn, as *Numb.* 18. 27. and sometimes to the vintage, as *Deut.* 22. 9. the circumstances must determine, as it doth in like cases, how it must be taken; which here seem to restrain it to dry fruits, as corn, &c. because it is opposed to *liquors*; and so all sorts of fruits are comprehended here. Unless you will make this an usual figure called Hendyadis, as *judgment and justice*, *Deut.* 16. 18. is put for *judgment of Justice*, or *just judgment*, so here *thy fulness and liquors*, for *the fulness of thy liquors*; and so this may be one kind mentioned for all the rest, than which nothing more frequent. *y* Not in kind, but by a price of redemption to be paid to me in their stead.

30 Likewise *z* shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam, on the eighth day *a* thou shalt give it me.

z (*i. e.*) Ye shall offer their first-born. *a* Not sooner, because it was till then tender and imperfect and therefore not fit to be offered to God: but it was not tyed to that day, for it might be offered afterwards, as appears from *Lev.* 22. 27. even till it was a year old.

31 And ye shall be holy *b* men unto me: neither shall ye eat *any* flesh *that is* torn of Beasts *c* in the field; ye shall cast it to the dogs.

b (*i. e.*) Separated from all filthiness both moral and ceremonial. *c* Partly because the blood was not taken out of it, partly because the clean beast was ceremonially defiled by the touch of the unclean, and partly to beget in them a detestation of cruelty, even in the beasts, and much more in men.

CHAP.

CHAP. XXIII.

* Pſal 15. 3. † Or, *receive.*

1 THou * ſhalt not † raiſe *a* a falſe report: put not thine hand *b* with the wicked to be an unrighteous witneſs.

a Heb. *not take up,* to wit, into thy mouth, as *Exod.* 20. 7. either by the firſt raiſing, or further ſpreading of it: Or, *not bear,* or *endure,* as that word oft ſignifies; not hear it patiently, delightfully, readily, approvingly, as perſons are very apt to do, but rather ſhalt diſcourage and reprove the ſpreader of it, according to *Prov.* 25. 23. Poſſibly the Holy Ghoſt might chuſe a word of ſuch general ſignification to ſhew that all theſe things were forbidden. *b* (*i. e.*) Not conſpire or agree with them, which is ſignified by joyning hands, *Prov.* 11. 21. not give them an helping hand in it, not incourage them to it by gifts or promiſes, not aſſiſt them by counſel or intereſt. Others *not ſwear* with them. But ſwearing is noted by *putting the hand,* but by *lifting it up.*

* Lev. 19. 15. Deut. 1. 17. † Heb. *anſwer.*

2 * Thou ſhalt not follow a multitude *c* to *do* evil *d*: neither ſhalt thou † ſpeak *e* in a cauſe, to decline after many, to wreſt judgment *f*.

c Either their counſel or example. But the Hebrew *rabbim* both here and in the following clauſe is by ſome rendred *great men,* men in power and authority, whom we are commanded not to *follow.* And as the word is thus uſed, *Job* 32. 9. *Jer.* 41. 1. ſo this ſenſe may ſeem moſt probable: 1. Becauſe in the laſt clauſe he ſpeaks of *cauſes* or *controverſies,* as the Hebrew *rib* ſignifies and matters of *judgement,* which were not determined by the multitude, but by great men. 2. Becauſe theſe are oppoſed to the *poor* in the next verſe. 3. Becauſe the examples of ſuch men are moſt prevalent. *d* Either in general, or particularly, to work miſchief, to oppreſs or cruſh another. *e* Heb. *anſwer,* when thou art ſummoned as a witneſs in any cauſe. *f* Or, *to turn aſide* right, or, *to pervert* thy ſelf, the verb being taken reciprocally, as Hiphil is oft put for Hithpael, or, which is all one, *to do perverſly, i. e.* unrighteouſly.

3 Neither ſhalt thou countenance *g* a poor man in his cauſe.

g Heb. *Honour, i. e.* reſpect, or prefer, his cauſe, when the richer mans cauſe is more juſt: The meaning of this and the *former* verſe is, there ſhall be no reſpect of perſons, whether rich or poor, but an impartial conſideration of the cauſe. See *Levit.* 19. 15. *Pſal.* 72. 1, 2.

* Deut. 22. 1. Job 24. 3. Prov. 24. 17. & 25. 21. Mat. 5. 44. Rom. 12. 20.

4 * If thou meet thine enemies oxe *h* or his aſs going aſtray, thou ſhalt ſurely bring it back to him again.

h So far ſhalt thou be from revenging his injuries, that thou ſhalt render good to him for them, whereby if thou doſt not reconcile him, thou wilt procure peace to thy ſelf, and honour to Religion.

* Deut. 22. 4. ‖ Or, *wilt thou ceaſe to help him? and wouldeſt ceaſe to leave* thy buſineſs *for him: thou ſhalt ſurely leave* it to join *with him.*

5 * If thou ſee the aſs of him that hateth thee, lying under his burden, ‖ and wouldeſt forbear to help him; thou ſhalt ſurely help with him *i*.

i This tranſlation depends upon this ſuppoſition, that the Hebrew word *azab,* which is thrice uſed in this verſe, ſignifies not only to *leave,* but alſo to *help,* or *erect,* or *lift up* or *ſtrengthen* or *reſtore:* which ſignification of the verb may be proved. 1. From that uſe of it, *Nehem.* 3. 8. and 4. 2. 2. From the parallel place, *Deut.* 22. 4. where inſtead of this verb, *azab,* is *hakim* which is properly to *erect* or *lift up.* But if the verb did ſignifie only to *leave,* it may be thus rendred according to the Hebrew words, *then* or *therefore,* or *ſurely,* (for all theſe ways the Hebrew particle *Vau* is uſed) *thou ſhalt forbear to leave* it, to wit, the aſs groaning under his burden, or the lifting up of the aſs and burden, *to him* alone: but if thou wilt be leaving, I will appoint thee a better object for it, *thou ſhalt ſurely leave* or *lay aſide* what thou haſt *againſt him,* i. e. whatſoever controverſie thou haſt with him, that ſhall not hinder thee from ſuccouring him or his in any diſtreſs. The Hebrew preposition, *im,* doth oft ſignifie *againſt,* as *Gen.* 26. 20. *Pſal.* 85. 4. and 94. 16. *Hoſ.* 9. 8. And it is a conciſe or ſhort way of ſpeaking, which is very common in the Hebrew language, *againſt him* for, *what thou haſt againſt him.* Or thus, *and wouldeſt forbear to leave,* to wit, thy buſineſs which thou art going about, *for him, i. e.* for the ſake of him who is thine enemy, as the Hebrew prepoſition, *lamed,* is oft uſed, as *Exod.* 14. 25. *Numb.* 25. 13. *Joſ.* 10. 14. &c. thou ſhalt repreſs thoſe malitious deſires, and *thou ſhalt ſurely leave* it to be or to tarry or to help *with him* to lift up the aſs. So there is only an Elliplis of the verb, which is moſt common in the Hebrew tongue.

6 Thou ſhalt not wreſt the judgment of thy poor *k* in his cauſe.

k (*i. e.*) Of the poor which is among thee, not of the poor Jews only, as ſome peradventure may conceive, for common right muſt be done even to the Gentiles. Compare *Deut.* 27. 19.

7 Keep thee far *l* from a falſe matter *m*: and the innocent and righteous ſlay thou not *n*: for * I will not juſtifie the wicked *o*.

* chap. 34. 7.

l (*i. e.*) Abſtain from all occaſions, degrees, or appearances of it. Compare *Job* 22. 23. *Prov.* 4. 14. 15. *m* (*i. e.*) An unrighteous judgment: for he is ſpeaking to the Judges, as appears both by the foregoing and following verſes. *n* Condemn not to death, nor to any other unjuſt penalty, for the ſame reaſon. *o* And therefore not condemn the innocent, one contrary being here underſtood from the other, as is frequent in the book of the *Proverbs,* and what I do not, thou who acteſt in my name and ſtead ſhouldeſt not do. Or rather thus, Know, O Judge, for to ſuch he ſpeaks, if thou doſt pronounce ſuch a wicked ſentence, *I will not juſtifie thee,* or *hold thee guiltleſs, i. e.* I will ſeverely puniſh thee, as *Exod.* 20. 7.

* Deut. 16. 19. † Heb. *the ſeeing.*

8 And * thou ſhalt take no gift *p*: for the gift blindeth † the wiſe *q*, and perverteth the words of the righteous *r*.

p Namely from ſuch whoſe cauſes are depending before thee, becauſe if thou doſt not ſell Juſtice for it, yet thou wilt both ſeem to do ſo and be tempted to do ſo. Compare *Deut.* 16. 19. 1 *Sam.* 8. 3. *Prov.* 17. 8, 23. and 19. 6. *q* Or, *the open* eyed, the quick-ſighted, who in this caſe cannot ſee, partly becauſe they will not ſee, and partly becauſe intereſt and affection do exceedingly corrupt the judgment, and render it very partial. *r* (*i. e.*) The judgment of the righteous Judges, *i. e.* of them who before were ſuch and are enclined to be ſo, and probably would be ſo, were they not tempted with bribes, or, of them who by their place ſhould be righteous. So they are called righteous to admoniſh them of their duty to be ſo, and to aggravate their ſin when they are unrighteous, and conſequently to aggravate the miſchief of gifts, which make thoſe unrighteous whoſe office obligeth them to be righteous. Or thus, *the matters* or *cauſes of the righteous,* which may be underſtood not of the Judges, but of the parties pleading, whoſe righteous cauſe is by this means perverted by the Judge, and a wrong ſentence given.

* chap. 22. † Heb. *ſoul.*

9 Alſo * thou ſhalt not oppreſs a ſtranger: for ye know the † heart of a ſtranger *s*: ſeeing ye were ſtrangers in the land of Egypt.

s (*i. e.*) The diſpoſition, dejection, and diſtreſs of his heart, which makes him an object of pity, not of malice or miſchief.

* Lev. 25.

10 And * ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof.

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill *t*: that the poor of thy people may eat *u*: and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy ‖ olive-yard *x*.

‖ Or, *oliver*

t (*i. e.*) From manuring, plowing, tilling and ſowing, and reaping alſo, by comparing *Levit.* 25. 3, 4, 5. And this God ordained not only for the reaſon here mentioned, the more comfortable proviſion for the poor, and for the cattel, but for other weighty reaſons, as 1. That the heart and ſtrength of the land might not be eaten out by continual tillage. 2. that he might both try and exerciſe and alſo ſecure the obedience of the *Iſraelites.* 3. That he might keep them in dependance upon himſelf, and give to them and to all their neighbours a manifeſt proof of his ſingular and gracious providence over his people. 4. that by this kind of quit-rent they might be admoniſhed that God alone was the Lord and proprietary of the land, and they were only Tenants at his will. 5. That being freed from their great labours about the land they might have the more leaſure to meditate upon Gods works, and to attend upon the law, which was to be ſolemnly read at this time; *Deut.* 31. 10, &c. *u Queſt.* What had the poor to eat? *Anſ.* Not only the fruits of the vines and olives and other fruit-trees, but alſo all that *grew of its own accord, Levit.* 25. 5. from thoſe ſeeds which in the laſt reaping time were ſcattered here and there, which were much more numerous now than in other years, becauſe God gave a ſpecial bleſſing to the ſixth year, whereby it did bring forth the fruit of three years, *Lev.* 25. 21. and in years of ſo great plenty men are generally more negligent in their reaping, and therefore the relicks are more. *x* (*i. e.*) Thou ſhalt not prune nor dreſs them, nor gather and appropriate to thy own uſe what they ſhall produce, but ſhalt leave them to the poor.

* chap. 20. Deut. 5. Luk. 13.

12 * Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt *y*: that thine oxe and thy aſs may reſt, and the ſon of thine handmaid, and the ſtranger may be refreſhed.

y This

y This command is here repeated, lest any should think the weekly rest might cease when the whole year was consecrated to rest. There were three sorts of Sabbaths to the Jews, 1. Of Days. 2. Of Years, to wit, the Seventh year. 3. Of Weeks of Years, two wit. the Jubilee, and all these are types of the eternal rest in Heaven.

13 And in all *things* that I have said unto you, be
* Deut. 12. 3. circumspect: and * make no mention of the names of other gods *z*, neither let it be heard out of thy mouth.

z To wit, with honour and delight, or without detestation; as *fornication is not to be named among Saints, Eph.* 5. 3. Or, *not mention* them in your worship, or in oaths, or, in common discourse, and without special occasion, lest the frequent mention of them might keep up their memory or introduce their worship. Hence the names of Idols and Idolatrous places were ofttimes changed by the *Israelites*. See *Numb.* 32. 38. *Jos.* 23. 7. Compare *Psal.* 16. 4. *Hos.* 2. 17. *Zech.* 13. 2.

* chap. 24. 23. Deut. 16. 16. 14 * Three times thou shalt keep a feast unto me in the year.

* chap. 13. 3. & 34. 18. 15 * Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread as I have commanded thee, in the time appointed of the month Abib: for in it thou camest out from Egypt:
* Deut. 16. 16. Eccl. 35. 4. * and none shall appear before me empty *a*:

a This may be either 1. a precept, as it is generally understood, that none should ever come at those times without some offering or other, for the support of the *Levites* and of the worship of God: But the determination of this, or what they would give was left to their choice. Or 2. A promise to encourage them to come so oft from their remotest habitations to *Jerusalem*, because *they* should *never appear before God in vain*, *i. e.* to no purpose, or without some benefit, for so the word, *rekam*, oft signifies. So it may be parallel to *Isa.* 45. 19. *I said not unto the seed of Jacob, seek ye me in vain.* But the former sense is more probable by comparing this with its parallel place, *Deut.* 16. 16, 17.

16 And the feast of harvest *b* the first-fruits of thy labours *c*, which thou hast sown in the field: and the feast of in-gathering *d which is* in the end of the year *e*, when thou hast gathered in thy labours out of the field.

b (*i. e.*) Of Wheat-harvest: for Barley-harvest was before this time. This feast was otherwise called Pentecost. *c* How were these the first-fruits, when a sheaf was offered to God in the feast of the Passover? *Ans.* That sheaf was generally of barly, which was less considerable than their wheat, but this was the first-fruits of their Wheat, which was their principal grain, and they had no bread before this time from the growth of that year. *d* To wit, of all the rest of the fruits of the earth, as of the vines and olives. This was called also the *feast of booths*, and *of Tabernacles*. See *Levit.* 23. 34. *Numb.* 29. 12. *Deut.* 16. 13. All their three feasts had a respect to the harvest, which began in the Passover, was carried on at Pentecost, and was fully compleated and ended in this feast. *e* Of the common or civil year which began in *September*, as the sacred year began in *March*.

17 Three times in the year all thy males *f* shall appear before the LORD God *g*.

f To wit, such as are of competent years, and health and strength, and such as were at their own dispose: for that servants were not bound to this may seem probable, because none of these concerned were to appear before the Lord empty or without an offering, but the generality of servants had not any thing to offer. And the care and management of their domestick affairs did require the presence and care of many of their males. *g* (*i. e.*) In that place where God shall record his name, *Exod.* 20. 24. as the Tabernacle or Temple.

* Lev. 2. 11. Deut. 16. 3. † Or, *feast*. 18 * Thou shalt not offer the bloud of my sacrifice with leavened bread *h*, neither shall the fat of my † sacrifice remain untill the morning *i*.

h This and the following clause most understand of the Passover, by comparing this place with its parallel, *Exod.* 34. 25. where the Passover is mentioned. But the words being here universal, by the laws of interpretation they ought to be universally understood, if they can bear that sense, which here they may: for both these clauses agree to other sacrifices. For as every sacrifice had a Minchah or a meat-offering of flour attending upon it and offered with it, so it was expresly cautioned, that no leaven should be in that Minchah, *Lev.* 2. 11. And the fat of every sacrifice was consecrated to God, *Lev.* 3. 16. 2 *Chron.* 35. 14, &c. and was presently to be burnt upon the Altar; *Lev.* 7. 2, 3. And for *Exod.* 34. 25. what hinders, but what is here more generally prescribed, may be there particularly applied to the Passover? And that seems more reasonable, than to make that an idle repetition of the same thing. And *my sacrifice* may be here put for *my sacrifices*, by the common Enallage. Moreover the two principal things which were offered to God in every sacrifice were *blood* and *fat*, *Lev.* 17. 6, 11, &c. *i* This if understood of the Passover may seem superfluous, because *nothing of it*, neither fat nor lean, was to *remain untill the morning*, *Exod.* 12. 10. but all of it was to be eaten even *the purtenance thereof*, *ver.* 9. and that, for ought I see, without any exception of the fat, as there was in other sacrifices, *Lev.* 3. 16. And therefore in that parallel place, *Exod.* 34. 25. where the Passover is mentioned, there is not a word of the *fat*, but only it is said in the general, *neither shall the sacrifice of the feast of the Passover be left until the morning*. And in that 2 *Chron.* 35. 14. where there is mention of the *fat*, it is manifestly restrained to the burnt-offerings, which are there distinguished from the Passover, *ver.* 11. 12.

19 The first of the first-fruits *k* of thy land, thou shalt bring into the house of the LORD thy God.
* Thou shalt not seethe a kid in his mothers milk *l*. * Deut. 14. 21

k This seems to be a general rule extending to all the fruits which the earth first produced in every kind, of which the very first are here enjoyned to be offered unto God, before they should presume to eat any of them. It may seem to be repeated here where the year of rest is mentioned, to teach them the first-fruits were to be given to God of all that the earth produced, not only by their labour and seed, as might be thought from *ver.* 16. but also of its own accord, as is here implied. *l* He names one kind, under which he understands a lamb or a calf, &c. according to the use of Scripture-style. This law many understand literally, and that it is forbidden to them, because the Idolaters had such a custom; whereof yet there seems to be no sufficient proof: Nor, if there were, doth it seem to be a rite of that importance or probability to intice the *Israelites* to imitate it, that there needed a particular law against this, more than against an hundred such ridiculous usages, which were among the heathen, and are not taken notice of in the book of Gods laws. The words may be rendred thus, *Thou shalt not seethe* or *rost* (for the word *bashal* signifies to rost as well as to boil, as it is evident from *Deut.* 16. 7. *a kid* being of whilst it is (which is to be understood, there being nothing more common than an Ellipsis of the verb substantive) *in his mothers milk*: which it may be said to be, either 1. Whilst it sucks its mothers milk, and so it may admit of a twofold interpretation, 1. That this is to be understood of the Passover, of which most conceive he had now spoken, *ver.* 18. in which they used either a lamb or a kid, *Exod.* 12. 5. and then the word *bashal* must be rendred *rost*. 2. That this speaks not of sacrifice to God, wherein sucking creatures were allowed, *Exod.* 22. 30. *Levit.* 22. 27. 1 *Sam.* 7. 9. but of mans use, and so God ordained this, partly because this was unwholsome food, and principally to restrain cruelty, even towards brute-creatures, and luxury in the use of them. Or rather 2. Whilst it is very tender and young, rather of a milky than of a fleshy substance, like that young kid of which *Juvenal* thus speaks, *Qui plus lactis habet quam sanguinis*, *i. e.* which hath more milk than blood in it. And it may be said to *be in its mothers milk*, by an usual Hypallage, when *its mothers milk is in it*, *i. e.* whilst the milk it sucks as it were remains in it undigested and unconverted into flesh, even as a man is oft said to *be in the spirit*, when indeed *the spirit is in him*. And what is here indefinitely prohibited, is elsewhere particularly explained and the time defined, to wit, that it be not offered to God before it was eight days old. And this interpretation may receive light and strength from hence, that the law of the first-fruits, which both here and *Exod.* 34. 26. goes immediately before this law, doth in *Exod.* 22. 30. immediately go before that law of not offering them before the eighth day, which implies, that both of them speak concerning the same thing, to wit, the first-fruits or first-born of the cattel, which were not to be offered to God, while they were in their mothers milk, saith this place, or till they were eight days old, saith that place. And consequently, if they might not be offered to God, they might not be used by men for food.

20 * Behold, I send an Angel *m* before thee, to keep thee in the way, and to bring thee into the place which I have prepared. * chap. 33. 2. 14. Num. 20. 16.

m To wit, Christ, the Angel of the Covenant, as may be gathered both from the following words, because pardon of sin, which is Gods Prerogative, *Mark* 2. 7. is here ascribed to him, and Gods *name is in him*, and by comparing other Scriptures, as *Exod.* 32. 34. *Act.* 7. 38, 39. 1 *Cor.* 10. 9. See *Exod.* 13. 21. and 14. 19.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions *n*: for my Name *is* in him *o*.

n (*i. e.*) He will severely punish you for them, by a common Meiosis, as *Exod.* 20. 7. Understand, if you continue obstinate in your sins. *o* Heb. *Is in his inward parts*; *i. e.* is intimately united to him, according to *Joh.* 10. 38. *I am in the father and the father in me*. It not only signifies that he acts in his name,

and

and by his power and authority, which even the Apoſtles did, and other Miniſters of the Goſpel do; and therefore it is unreaſonable to think, no more is aſcribed to this Angel, but that his divine nature or eſſence is in him, whence he is called *the Lord our righteouſneſs*, *Jer.* 23. 6. and god who will not *give his glory to another*, *Iſa.* 42. 8. hath given it to Chriſt, *that all men ſhould honour the ſon even as they honour the father*, *Joh.* 5. 23. which never was nor can be ſaid of any Angel without blaſphemy. Add to this, that the word *name* is oft put for the thing or being, whether it be human or divine, as is manifeſt from *Deut.* 28. 58. *Pſal.* 20. 1. and 115. 1. *Iſa.* 30. 27. *Act.* 1. 15. *Revel.* 3. 4. and 11. 13. And ſo it muſt be here, becauſe this *name* is not ſaid to be *given to him*, as it would be, if it were properly taken, but to be *in him*, or, *in his inwards*, which agrees well to the Divine nature or eſſence, but not to the mere name.

22 But if thou ſhalt indeed obey his voice, and do all
* Gen. 12. 3. that I ſpeak *p*, * then I will be an enemy unto thine
Deut. 30. 7. enemies, and † an adverſary unto thine adverſaries.
Jer. 30. 20.
† Or, *I will afflict them that afflict thee.*

p All that I have already commanded, and ſhall further preſcribe by him unto *Moſes*.

23 * For mine Angel ſhall go before thee, and
* Ver. 20.
* chap. 33. 2. * bring thee in unto the Amorites, and the Hittites,
* Joſh. 24. 11. and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites: and I will cut them off.

24 Thou ſhalt not bow down to their gods, nor
* Lev. 18. 3. ſerve them *q*, * Nor do after their works *r*: * but
Deut. 12. 31. thou ſhalt utterly overthrow them *s*, and quite break
* chap. 34. 13. down their images *t*.
Numb. 33. 52.
Deut. 7. 5, 25. & 12. 3.

q (*i. e.*) Give them neither outward worſhip with thy body, nor inward with thy mind. *r* (*i. e.*) Nor follow their example in the worſhip of Idols. *s* (*i. e.*) The people, leſt thou be enſnared by their counſel or example. *t* Or, *ſtatues*, or *pillars*, or any thing elſe erected in honour to their falſe Gods. See *Gen.* 28. 18. and 35. 20.

25 And ye ſhall ſerve the LORD your God; and
* Deut. 28. 5, 8. * he ſhall bleſs thy bread, and thy water *u*: and * I
* chap. 15. 26. will take ſickneſs away from the midſt of thee.
Deut. 7. 15.

u (*i. e.*) Thy meat and thy drink, that they ſhall be able to nouriſh thee, and give thee comfort, which without my bleſſing they will never be able to do.

* Deut. 7. 14. 26 * There ſhall nothing caſt their young, nor be barren *x* in thy land: the number of thy days I will fulfill *y*.

x Here was a double mercy. God gave them ſtrength both to conceive, and to retain the conception, till the natural and proper time of bringing forth came. *y* I will preſerve thee ſo as thou ſhalt live as long as the courſe of nature and temper of thy body will permit, when evil men *ſhall not live out half their days*. *Pſal.* 55. 23.

27 I will ſend my fear *z* before thee, and will deſtroy
† Heb. *necks.* all the people to whom thou ſhalt come, and I will make all thine enemies turn their † backs unto thee.

z (*i. e.*) A great terrour, or a terrour wrought by me. See *Exod.* 33. 2. *Joſh.* 24. 12.

28 And I will ſend Hornets *a* before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite *b* from before thee.

a Properly ſo called, as may be gathered from *Joſ.* 24. 12. *Deut.* 7. 20. Hornets are of themſelves very troubleſome and miſchievous, but theſe, it is very probable, were like thoſe *Egyptian* flies, *Exod.* 8. 21. of an extraordinary bigneſs and perniciouſneſs. Nor is it ſtrange, that ſuch creatures did drive many of theſe people from their habitations, for many heathen writers give us inſtances of ſome people driven from their ſeats by frogs, others by mice, others by bees and waſps: of which ſee *Herodotus*, *Diodorus*, *Plin.* *Ælian*, *Juſtin*, &c. *b* He names theſe three people, either for all the reſt, becauſe they were the moſt potent about the time of *Iſraels* firſt entrance into *Canaan*, and gave them moſt trouble, or becauſe theſe three were more infeſted with Hornets than the other Nations, as being more numerous and dangerous.

* Deut. 7. 22. 29 * I will not drive them out from before thee in one year; leſt the land become deſolate *c*, and the beaſt of the field multiply againſt thee.

c Void of inhabitants in a great meaſure, becauſe thy preſent number is not ſufficient to occupy and manage their whole land.

30 By little and little I will drive them out from before thee, until thou be increaſed and inherit the land.

31 And * I will ſet thy bounds *d* from the Red-
* Joſh. 1. 4. ſea, even unto the ſea of the Philiſtines *e*, and from the deſert *f* unto the river *g*: for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee.

d Compare this place with *Gen.* 15. 18. *Numb.* 34. 2. *e* (*i. e.*) The Mediterranean or Mid-land ſea, upon whoſe coaſt the land of the *Philiſtines* lay. *f* Of *Egypt* or *Arabia*: whereof ſee *Gen.* 16. 7. *Exod.* 15. 22. *g* To wit, *Euphrates*, as it is expreſſed, *Deut.* 1. 7. and 11. 24. which is oft called *the river* by way of eminency. All within theſe bounds were given them by God, but upon conditions, which they manifeſtly broke, and therefore were for the moſt part confined to a much narrower compaſs.

32 * Thou ſhalt make no covenant with them nor
* chap. 34. 12. Deut. 7. 2. with their gods *h*:

h To worſhip them; as they made a covenant with *Jehovah* to worſhip him. The ſenſe is, Thou ſhalt not engage thy ſelf either to the people or to their Gods, but ſhall root out both.

33 They ſhall not dwell in thy land, leſt they make thee ſin againſt me: for if thou ſerve *i* their gods, * it will ſurely *k* be a ſnare *l* unto thee.
* chap. 34. 12. Deut. 7. 16. Joſh. 23. 13. Judg. 2. 3. 1 Sam. 18. 21. Pſal. 106. 36.

i Or, *for thou wilt ſerve*: this will be the fruit of thy cohabitation with them, thou wilt thereby be drawn to Idolatry. *k* Or, and *aſſuredly* this *will*. *l* An occaſion of further ſin and utter ruine.

CHAP. XXIV.

1 AND he ſaid unto Moſes, Come up *a* unto the LORD, thou and Aaron, Nadab and Abihu *b*, and ſeventy of the Elders of Iſrael *c*: and worſhip ye afar off *d*.

a After thou haſt gone down and acquainted the people with my will, and received their anſwer, then come up again. This ſenſe is gathered from the repetition of this command after that was done, *ver.* 12. *b* *Aaron* and his two eldeſt ſons, whom by this ſpecial honour and favour he prepared for that office to which they were to be called, *chap.* 28. *c* Not the ſeventy governours, which were choſen after this time, as appears from *Numb.* 11. 24. compared with *Numb.* 33. 16. but ſeventy perſons ſelected by *Moſes* out of thoſe rulers choſen and mentioned *Exod.* 18. 25. and poſſibly theſe were the chief heads of thoſe ſeveral families which went with *Jacob* into *Egypt*, which were about 70. See *Gen.* 46. 26, 27. *d* Though they may come up into the mount further than the people, yet do thou, and let them eſpecially, keep their diſtance; and what worſhip either thou or they ſhall offer to me, ſhall be performed afar off from the top of the mountain whither thou only ſhalt be admitted and that not to pray to me, but only to receive laws and oracles from me. See *ver.* 2.

2 And Moſes alone *e* ſhall come near the LORD but they ſhall not come nigh, neither ſhall the people go up with him *f*.

e (*i. e.*) Without the perſons now mentioned, though not without *Joſhua* his miniſter, as ſome conceive from *ver.* 13. though even there *Moſes* ſeems to aſcend into the mount without *Joſhua*. *f* To any part of the mount, as *Aaron*, and *Nadab*, &c. did, but they ſhall tarry at the bottom. See *Exod.* 19. 12.

3 And Moſes came *g* and told the people all the words of the LORD, and all the judgments: and all the people anſwered with one voice, and ſaid, * All
* chap. 19. 8. Ver. 7. Deut. 5. 27. the words, which the LORD hath ſaid, will we do *h*.

g Down from the mount to the people, after he had received the laws from God. *h* This they ſo readily and raſhly promiſe, becauſe they were not ſenſible of their own weakneſs, and becauſe they did not underſtand the comprehenſiveneſs and ſpirituality and ſtrictneſs of Gods law, but thought it conſiſted only in the external performances and abſtinences expreſſed.

4 And Moſes wrote *i* all the words of the LORD and roſe up early in the morning, and builded an altar *k* under the hill, and twelve pillars *l*, according to the twelve tribes of Iſrael.

i To wit, in a book, *Heb.* 9. 19. And the Ten Commandments God himſelf wrote alſo in tables of ſtone, *Exod.* 31. 18. *k* Repreſenting God in Chriſt, as one party in the Covenant. *l* Repreſenting the people of *Iſrael*, the other party. So here are the outward ſigns and ſymbols of a Covenant made between God and the *Iſraelites*.

5 And

5 And he ſent young men *m* of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen *n* unto the LORD.

m It matters not whether they were the firſt-born, or others: it is ſufficient that they were perſons appointed and authorized for the preſent ſervice, not without Gods direction. *n* One kind, as the principal, is named for all; for there were offered alſo goats, as appears both from *Heb.* 9. 19. and from hence, that *burnt-offerings* were uſually made of the goats, *Lev.* 1. 10. *Numb.* 7. 28.

6 And Moſes took half of the bloud *o*, and put *it* in baſons; and half of the bloud he ſprinkled on the altar ‖.

o Of the beaſts killed, which for conveniency of ſprinkling was mixed with a little water, *Heb.* 9. 19. whereby alſo Chriſt was moſt fitly repreſented, who *came by water and blood*, 1 *Joh.* 5. 6. ‖ To ſignifie, as well that God was appeaſed and atoned by this blood as it repreſented the blood of Chriſt, as alſo that Chriſt was ſanctified with his own blood, *Heb.* 9. 12.

7 And he took the book of the covenant *p*, and read in the audience of the people *q*, and they ſaid, * All that the LORD hath ſaid, will we do, and be obedient.

* Verſe 3.

p Wherein *Moſes* had written the conditions of this Covenant, to wit, the words and laws of God, above *ver.* 4. *q* (*i. e.*) In the hearing of a great number of them, or of ſome in the name of all the people, by whom it was read or otherwiſe publiſhed to all the people ſucceſſively.

8 And Moſes took the bloud *r*, and ſprinkled *it* on the people *s*, and ſaid, Behold *, the bloud of the covenant *t*, which the LORD hath made with you, concerning all theſe words.

* 1 Pet. 1. 2.

r The other half of the blood, which was put in the baſons for this end, *ver.* 6. *s* Either upon the 12 pillars repreſenting the people: or upon the peoples repreſentatives, to wit, the Elders mentioned *ver.* 1. as when the people are commanded to lay on their hands, the Elders do it in their name and ſtead, *Lev.* 4. 15. *Deut.* 21. 2. or upon thoſe of the people which were neareſt him, which was imputed to all the reſt, and was to be taken by them as if it had reached unto them all. Now this ſprinkling of the bloud upon the people did ſignifie, 1. their ratification of the Covenant on their parts, and their ſecret wiſhing of the effuſion of their own blood if they did not keep it. 2. the ſprinkling of their conſciences with the blood of Chriſt, and their obtaining redemption, juſtification, and acceſs to God through it alone. See *Heb.* 9. 20, 22. and 13. 20. *t* Whereby the Covenant is made and confirmed, as was uſual both in Scripture, *Mat.* 26. 28. *Luk.* 22. 20. and among heathens.

9 Then went up *u* Moſes and Aaron, Nadab and Abihu, and ſeventy of the Elders of Iſrael.

u In obedience to that command of God, given *ver.* 1.

10 And they ſaw the God of Iſrael *x* and *there was* under his feet, as it were a paved work * of a Saphire ſtone *y*, and as it were the body of heaven in *his* clearneſs *z*.

* Ezek. 1. 26. and 10. 1.

x Not any viſible reſemblance of the Divine nature which is expreſly denied, *Deut.* 4. 15. 1 *Tim.* 6. 16. and was refuſed to *Moſes* when he deſired it; *Exod* 33. 18, 20. and therefore ſurely would never be granted to the Elders of *Iſrael*, but ſome glorious appearance or token of Gods ſpecial preſence, or rather, the ſecond perſon in the Trinity, who now ſhewed himſelf to them in an human and glorious ſhape, as an eſſay and teſtimony of his future incarnation. This may ſeem probable, 1. Becauſe here is mention of his *feet*, 2. Becauſe this way of Chriſts appearance was not unuſual. See *Gen.* 18. &c. 3. Becauſe the perſon who delivered the law in *Sinai* was Chriſt, as appears from *Act.* 7. 38. though he be there called an *Angel*, a name oft given to Chriſt, as hath been formerly ſhewed. *y* Which is of a clear ſky-colour, mixed with golden ſpots, like ſtars in the ſky. *z* Or, *for clearneſs*. A clear ſky in Prophetical ſtyle ſignifies Gods favour, as a cloudy ſky notes his anger.

11 And upon the nobles *a* of the children of Iſrael he laid not his hand *b*: alſo they ſaw God, and did eat and drink *c*.

a Or *ſeparated* or *ſelect ones*, i. e. the perſons who were ſingled out to go up with *Moſes ver.* 1. 9. the ſame of whom it is ſaid here and *ver.* 10. that *they ſaw God*. *b* (*i. e.*) Did not hurt or deſtroy them, as they might expect according to the vulgar opinion, *Gen.* 16. 13. and 32. 20. &c. and the conſcience of their own guilt, as being now before their Lord and Judge. And ſo the phraſe of *putting* or *ſtretching forth the hand* is moſt frequently uſed, as *Gen.* 37. 22. 1 *Sam.* 26. 11. 23. *Eſth.* 2. 21. *Job* 1. 11, 12. *Pſal.* 138. 7, &c. *c* So far were they from being deſtroyed, that they were not affrighted at this glorious appearance of God, but were refreſhed and comforted by it, and did joyfully eat and drink together in Gods preſence, celebrating the ſacred feaſt made of the remnant of the peace-offerings, according to the manner. Thus God gave them a taſte of his grace and mercy in this covenant, and an aſſurance that he would not deal with them according to the rigors of the Law, but for the ſake of the blood of Chriſt typically repreſented here, would graciouſly pardon and accept all thoſe that ſincerely, though imperfectly, obey him.

12 And the LORD ſaid unto Moſes, Come up to me into the mount, and be *d* there: and I will give thee * tables of ſtone *e*, and a law and commandments *f*, which I have written; that thou mayſt teach them.

* chap. 31. 18. and 32. 16.

d (*i. e.*) Abide, as that verb is uſed 1 *Tim.* 4. 15. and elſewhere. *e* He choſe that material, partly as very durable, yet ſo that it was capable of being broken, which God, foreſeeing their wickedneſs, intended to do, and partly for ſignification, to note the hardneſs of their hearts, upon which no impreſſion could be made, but by the finger of God. *f* Or, *the Law*, and becauſe that is ambiguous to the moral, and ceremonial, and judicial, he adds, *even the Commandment*, or *Commandments*, to wit, the Ten Commandments, ſo called by way of eminency, for theſe only were written by God upon the ſtony tables, as appears by *Exod.* 34. 28. the reſt were written only by *Moſes* in a book, above *ver.* 4.

13 And Moſes roſe up, and his miniſter Joſhua *g*: and Moſes went up into the mount of God.

g Who did not go up with *Moſes* to the top of the mount, as is ſufficiently implyed both here and above *ver.* 1, 2. but abode in ſome lower place, waiting for *Moſes* his return, as appears from *Exod.* 32. 17. And there *Joſhua* abode 40 days, not faſting all the while, but having, as the reſt had, *Manna* for his meat, and, for his drink, water *out of the brook that deſcended out of the mount*, as we read *Deut.* 9. 21.

14 And he ſaid unto the elders, Tarry ye here for us *h*, until we come again unto you: and behold, Aaron and Hur *i are* with you: if any man have any matters to do, let him come unto them.

h (*i. e.*) For me and *Joſhua*, and *here*, *i. e.* in the camp, where he was when he ſpake theſe words; for it was where not only *Aaron* and *Hur*, but the people might come, as it here follows, and therefore not upon the mount. *i* Whom *Moſes* had made joint-commiſſioners to determine hard cauſes which were brought to them from the Elders, according to the order, *Exod.* 18. 22. Some make *Aaron* the Eccleſiaſtical head, and *Hur* the civil head. But *Aaron* was not authorized for Eccleſiaſtical matters till *chap.* 28.

15 And Moſes went up into the mount, and a cloud covered the mount.

16 And * the glory of the LORD *k* abode upon mount Sinai, and the cloud covered *l* it ſix days: and the ſeventh day *m* he called unto Moſes out of the midſt of the cloud.

* Num. 14. 14.

k (*i. e.*) The tokens of his glorious preſence in the fire, *ver.* 17. *Deut.* 4. 36. *l* From the eyes of the people. *m* So long God made *Moſes* wait, either to exerciſe his humility, devotion and dependence upon God: Or to prepare him by degrees for ſo great a work: Or becauſe this was the Sabbath day, called therefore *the ſeventh* with an emphatical article: And God might chuſe that day, for the beginning of that glorious work, to put the greater honour upon it, and oblige the people to a ſtricter obſervance of it. So it was upon a Lords Day that St. *John* had his Revelation delivered to him, *Rev.* 1. 10.

17 And the ſight of the glory of the LORD *was* like * devouring fire *n* on the top of the mount, in the eyes of the children of Iſrael.

* Deut. 4. 36.

n He ſaith *like* it, for it was not *devouring fire*, as appears by *Moſes* his long abode in it. Note here, whatſoever the Elders of *Iſrael* ſaw before, the people ſaw no ſimilitude of God, as *Moſes* obſerves *Deut.* 4. 15.

18 And Moſes went up into the midſt of the cloud *o*, and gat him up into the mount: and Moſes was in the mount forty days and forty nights *p*.

o The God that called him enabling him to enter and abide there, whereas, when he was left to himſelf, he could not enter into the Tabernacle, *Exod.* 40. 35. *p* In which he did neither eat nor drink, *Exod.* 34. 28. *Deut.* 9. 9, 18. whereby it ſeems moſt probable the ſix days mentioned *ver.* 16. were a part of theſe 40 days, becauſe *Moſes* being in perpetual expectation of

Gods call, ſeems not to have had leiſure for eating and drinking, nor proviſion neither. Beſides, he is not ſaid to be in the midſt of the cloud ſo long, but only *in the mount*, where he was thoſe ſix days, *ver.* 15, 16.

CHAP. XXV.

1 AND the LORD ſpake *a* unto Moſes, ſaying,

a Having delivered the Moral and Judicial Laws, he now comes to the Ceremonial Law, wherein he ſets down all things very minutely and particularly, whereas in the other Laws he was content to lay down general rules, and leaveth many other things to be by analogy deduced from them. The reaſon of the difference ſeems to be this, That the light of reaſon implanted in all men gives him greater help in the diſcovery of Moral and Judicial things, than in Ceremonial matters, or in the external way and manner of Gods Worſhip; which is a thing depending wholly upon Gods inſtitution, and not left to mans invention, which is a very incompetent Judge of thoſe things, as appears from hence, becauſe the wittieſt men, deſtitute of Gods Revelation, have been guilty of moſt foolery in their devices of Gods Worſhip.

2 Speak unto the children of Iſrael, that they † bring me an ‖ offering: * of every man that giveth it willingly with his heart, ye ſhall take my offering.

† Heb. *take for me.*
‖ Or, *heave-offering.*
* chap. 35. 5.

3 And this *is* the offering which ye ſhall take of them; gold, and ſilver, and braſs,

4 And blue *b*, and purple, and ſcarlet, and fine † linen *c*, and goats *hair d*.

† Or, *ſilk.*

b Or, *Skie-coloured*, But here you muſt not underſtand the mere colours, which could not be offered, but ſome materials proper for the work, and of the colours here mentioned, to wit, Wool, or Threeds, or ſome ſuch like things, as appears from *Heb.* 9. 19. and from the teſtimony of the Jews. *c* Which was of great eſteem in antient times, and uſed by Prieſts and great Officers of State. See *Gen.* 41. 42. *Rev.* 19. 8, 14. *d* Heb. *Goats.* But that their hair is underſtood is apparent from the nature of the thing, and from the uſe of the word in that ſenſe, in other places.

5 And rams ſkins died red, and badgers ſkins, and ſhittim-wood *e*.

e A kind of Wood growing in *Egypt*, and the Deſerts of *Arabia*, very durable and pretious. See *Exod.* 35. 24. *Numb.* 33. 49. *Iſa.* 41. 19. *Joel* 3. 18.

6 * Oyl for the light *f*, * Spices for anointing oyl *g*, and for * ſweet incenſe *h*.

* chap. 27. 20.
* chap. 30. 23.
* chap. 30. 34.

f For the Lamps or Candleſticks, *ver.* 37. *g* Wherewith the Prieſts, and the Tabernacle, and the Utenſils thereof, were to be anointed. *h* Heb. *Incenſe of Spices* or *Sweet-odors*: So called to diſtinguiſh it from the incenſe of the fat of Sacrifices, which was burnt upon the Altar.

7 Onyx-ſtones *i*, and ſtones to be ſet *k* in the * Ephod, and in the * breaſt-plate *l*.

* chap. 28. 4.
* chap. 28. 15.

i Or, *Sardonyx-ſtones*. Note, that the ſignification of the Hebrew Names of the ſeveral ſtones are not agreed upon by the Jews at this day, and much more may we ſafely be ignorant of them, the religious uſe of them being now aboliſhed. *k Stones of fulneſs*, or *filling*, or *perfecting ſtones*, ſo called either becauſe they did perfect and adorn the Ephod, or becauſe they filled up the ouches or the hollow places, which were left vacant for this purpoſe. *l* What the Ephod and Breaſt-plate were, ſee *Exod.* 28.

8 And let them make me a ſanctuary *m*, that * I may dwell amongſt them *n*.

* chap. 29. 45.
1 King. 6. 13.
2 Cor. 6. 16.
Heb. 3. 6.
Rev. 21. 3.

m A place of publick and ſolemn Worſhip. *n* Not by my eſſence, which is every where, but by my grace and glorious operations.

9 According to all that I ſhew thee, after the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*.

10 * And they ſhall make an ark *o of* Shittim-wood: two cubits *p* and an half *ſhall be* the length thereof, and a cubit and an half the breadth thereof, and a cubit and an half the height thereof.

* chap. 37. 1.

o Or, *Little cheſt* or *coffer*, for the uſes after mentioned. *p* Underſtand it of the common cubit, which is generally conceived to contain a foot and an half of our meaſure. See *Gen.* 6. 15.

11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it, and ſhalt make upon it a crown *q* of gold round about.

q Or, *A border*, raiſed up above the reſt of the Ark as a Crown is above that which it is applied to, only a crown is round, and this was ſquare. This was both for ornament, and for the faſtning of the covering of the Ark to it.

12 And thou ſhalt caſt four rings of gold for *it*, and put *them* in the four corners *r* thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it.

r In the middle of each corner for conveniency of carriage. See 1 *King.* 7. 30.

13 And thou ſhalt make ſtaves of ſhittim-wood, and overlay them with gold.

14 And thou ſhalt put the ſtaves into the rings, by the ſides of the ark, that the ark may be born with them.

15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it.

16 And thou ſhalt put into the ark, * the Teſtimony *s*, which I ſhall give thee.

* Deut. 10. 1.
1 King. 8. 9.

s To wit, The two Tables of ſtone, wherein the Decalogue was written, called the *Teſtimony* here, and *Exod.* 30. 6. *Levit.* 16. 13. and more fully the *Tables of the Teſtimony*, *Exod.* 31. 18. *Numb.* 1. 50. becauſe they were witneſſes of that Covenant made between God and his People, whence they are called *the Tables of the Covenant*, *Deut.* 9. 9. and the Ark, *the Ark of the Covenant*, *Numb.* 10. 33. This being as a publick Record both of Gods Mercy promiſed to them, and of the duty and conditions required of them. See *Exod.* 16. 34.

17 And thou ſhalt make a mercy-ſeat *t* of pure gold two cubits and an half *ſhall be* the length thereof, and a cubit and an half the breadth thereof.

t Or, *Propitiatory*: Which ſeems from the ſameneſs of dimenſions, to be nothing elſe but the covering of the Ark, upon which God is ſaid to ſit, whence the Ark is called Gods *footſtool*. This covering is a manifeſt Type of Chriſt, who is therefore called the *propitiation*, or *propitiatory*, *Rom.* 3. 25. 1 *John.* 2. 2. and 4. 10. becauſe he interpoſeth himſelf between God our Judge, and the Law by which we all ſtand condemned and accurſed, *Gal.* 3. 10. 13. that God may not deal rigorouſly with us according to that Law, but mercifully for his ſake who hath fulfilled the Law and therefore boldly preſents himſelf to his Father on our behalf.

18 And thou ſhalt make two cherubims *u* of gold: *of* beaten work *x* ſhalt thou make them in the two ends of the mercy-ſeat.

u Figures of human ſhape, in which alone the Angels uſed to appear: But they had wings to ſignifie their expedition in Gods work and meſſages. And between theſe Angels God is ſaid to ſit and dwell. So this place was a repreſentation of Heaven, where God ſitteth and dwelleth among the Cherubims, and other glorious Angels. *x* Not made of ſeveral parcels joyned together, as Images commonly are, nor yet melted and caſt in a frame or mould, but beaten by the hammer out of one continued piece of Gold, poſſibly to note the exact unity or indiviſibility and the ſimplicity of the Angelical Nature.

19 And make one cherub on the one end, and the other cherub on the other end: *even* ‖ of the mercy-ſeat *y* ſhall ye make the cherubims on the two ends thereof.

‖ Or, *of the matter of the mercy-ſeat.*

y (*i. e.*) Of one and the ſame piece of maſſie Gold out of which the Cherubims were made.

20 And the cherubims ſhall ſtretch forth *their* * wings on high, covering the mercy-ſeat with their wings, and their faces *ſhall look* one to another: toward the mercy-ſeat *z* ſhall the faces of the cherubims be.

* 1 King. 8.
1 Chro. 28.
Heb. 9. 5.

z Towards God, who is ſuppoſed to ſit there; whoſe face the Angels in Heaven always behold, and upon whom their eyes are fixed to obſerve and receive his commands; and towards Chriſt, the true propitiatory, which myſtery they *deſire to look into*, 1 *Pet.* 1. 12. not envying mankind their near and happy relation to him, but taking pleaſure in the contemplation of it.

21 And thou ſhalt put the mercy-ſeat above upon the ark, and in the ark thou ſhalt put *a* the teſtimony that I ſhall give thee.

a Or, *After thou ſhalt have put in the Ark*: For the Ark was not to be opened after the covering was put upon it. The Hebrew particle *Vau* oft ſignifies *after that*, as *Jer.* 43. 13. and 51. 60.

22 And

22 And there I will meet with thee *b*, and I will commune with thee, from above the mercy-seat from * between the two cherubims *c* which *are* upon the ark of the Testimony, of all *things* which I will give thee in commandment unto the children of Israel.

* chap. 29. 42. and 30. 36. Lev. 16. 2. Numb. 7. 89.

b There I will be in a special and gracious manner present with thee. *c* Which spreading forth their wings formed a kind of seat, which the Divine Majesty was pleased to possess.

23 * Thou shalt also make a table of shittim-wood: two cubits *shall* be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

* chap. 37. 10. 1 King. 7. 48. 2 Chro. 4. 8.

24 And thou shalt overlay it with pure gold, and make thereto a crown *d* of gold round about.

d A square-border at the top of it, as *ver.* 11. partly for Ornament, and principally to keep what was put upon it from falling off.

25 And thou shalt make unto it a border *e* of an hand-breadth round about, and thou shalt make a golden crown *f* to the border thereof round about.

e Which encompassed and kept together the feet of the Table, and seems to have been towards the bottom of it. *f* Not the same mentioned before, *ver.* 24. but another for further Ornament to the Table.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border *g* shall the rings be for places of the staves to bear the table.

g As much below the top, as the border was above the bottom, of the feet of the Table, which was a convenient place for the carriage. Others, *near the border*, in that part of the feet which is next to it.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that the table may be born with them.

29 And thou shalt make the dishes *h* thereof, and spoons *i* thereof, and covers *k* thereof, and bowls thereof, † to cover withal *l*: of pure gold shalt thou make them.

† Or, *to pour out withal.*

h In which the bread and Frankincense upon it were put, *Levit.* 24. 7. Of this sort there were twelve, one for every Loaf. *i* In which incense was put, as appears from *Numb.* 7. 14. and by which incense was either put into the dishes, or taken out of them, as occasion required. *k* So the Hebrew word is used *Exod.* 37. 16. *Numb.* 4. 7. Herewith either the Bread or Incense, or both was covered. *l* To cover the same things. So this and the former were two several sorts of covers, the one deeper than the other, one to cover the bread, another, the incense. Or, *Bowls thereof, to pour out withall*, to wit, liquid things, as Wine and Oyl, when they were offered. See *Gen.* 35. 14. Or, these last words may relate not only to the bowls, but the other things here mentioned, and may be thus rendred, *wherewith it*, to wit, the Table, *shall be covered*, as indeed it was in a manner quite covered with these vessels.

30 And thou shalt set upon the table * shew-bread *m* before me alway.

* Lev. 24. 5.

m Heb, *Bread of faces*, or *of the presence*, so called because it was constantly placed in Gods presence. This bread was divided into twelve loaves, one for every Tribe, and they were in their name presented to God in the nature of an offering, as the Frankincense shews, as a publick acknowledgment, that they received all their bread or food both corporal and spiritual from Gods hand, and were to use it as in Gods presence.

31 * And thou shalt make *n* a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft *o*, and his branches, his bowls, his knops *p*, and his flowers shall be of the same *q*.

* chap. 37. 17. 1 King. 7. 49. Zech. 4. 2. Rev. 1. 12. and 4. 5.

n Either by thy self, or by some other person whom thou shalt cause to make it. *o* The trunk or main body of it. *p* Or, *Apples*, made in form of a Pomegranate. *q* To wit, beaten out of the same piece by the hammer. Compare *ver.* 36.

32 And six branches shall come out of the sides of it *r*, three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

r In every one of which was a Lamp, and there was a seventh Lamp in the chief stem of it, as appears from *ver.* 37. And all these together represent *the seven Spirits of God*, *Revel*, 1. 4. and 4. 5. and 5. 6. Or the spirit of God, the great enlightner of the Church, with his sevenfold or various gifts and operations.

33 Three bowls made like unto almonds *with* a knop and a flower in one branch: and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *s shall be* four bowls *t*, made like unto almonds, *with* their knops and their flowers.

s (*i. e.*) In the shaft or trunk of the Candlestick, which is here distinguished from its branches. *t* Whereas there were but three in each of the branches.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches *u* that proceed out of the candlestick.

u And, to compleat the number of four mentioned in the foregoing verse, we must understand, that there was another knop and bowl and flower in the upper part of the shaft, above all the branches, as the rules of proportion and common use in making such things will easily evince.

36 Their knops and their branches shall be of the same: all it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and * they *x* shall † light the lamps thereof, that they may give light over against ‖ it *y*.

* chap. 27. 20. and 30. 8. Lev. 24. 3, 4.
† Or, *cause to ascend.*
‖ Heb. *the face of it.*

x Whom I shall appoint for that work. *y* (*i. e.*) Either 1. The Table of Shew-bread. Or rather 2. The Candlestick, as it is expressed, *Numb.* 8. 2. where by the *Candlestick* you are to understand, as here *verse* 33. 34. the stem or main body of it, and the sense is, that the lamps shall be so placed, that they and their light may look towards that stem: unless you will suppose that the seven lamps were distinct and separated from the Candlestick and fastned to the sides of the Tabernacle, in several places, and all giving light to or over against the great Candlestick which was in the midst, as the candlestick did over against them, which is also now usual among us.

38 And the tongs thereof, and the snuff-dishes thereof *shall be* of pure gold.

39 *Of* a talent *z* of pure gold shall he make it, with all these vessels.

z Which contains three thousand shekels, *Exod.* 38. 25. or 125 pound.

40 And * look that thou make *them* after their pattern, † which was shewed thee in the mount.

* Numb. 8. 4. 1 Chr. 28. 19. Act. 7. 44. Heb. 8. 5.
† Heb. *which thou wast caused to see.*

CHAP. XXVI.

1 MOreover, * thou shalt make the tabernacle *a with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet *b*: *with* cherubims † of cunning work *c*, shalt thou make them.

* chap. 36. 8.
† Heb. *the work of a cunning workman or embroiderer.*

a Or, *Tent*, a little house, wherein the Ark, Table, and Candlestick were to be placed. *b* (*i. e.*) With materials of these colours, to wit, Wool, as may be gathered from hence, that it is opposed to Linen. Compare *Exod.* 25. 4. *c* Either woven, or rather wrought with needle, wherein is more skill and curiosity.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together † one to another, and *other* five curtains *shall be* coupled one to another.

† Heb. *the woman to her sister.*

4 And

4 And thou shalt make loops *d* of blue upon the edge of the one curtain, from the selvedge *e* in the coupling *f*: and likewise *g* shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

d Which together with the taches were for the joyning the curtains together, as appears from *verse* 11. which way of conjunction was most convenient for the often taking them down and setting them up. *e* Or, *from* or *in the extremity*, or *end*, or *edge*. Heb. *lip*. *f* (*i. e.*) In the place where the two curtains are coupled together. *g* The second curtain is to be made exactly like the first.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches *h*: and it shall be one Tabernacle.

h Or *hooks* or *buttons*, which were put into the loops to unite and fasten the curtains.

7 And thou shalt make curtains of goats *hair i* to be a covering *k* upon the Tabernacle: eleven curtains shalt thou make.

i Spun, *Exod.* 35. 26. and woven into a stuff, like our camlet. *k* To be put next above the curtains.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain *l* in the forefront of the tabernacle.

l For the better security of the inward covering.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* out-most in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the ‖ tent together, that it may be one.

‖ Or, *covering*.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth shall hang over the side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side † of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side, and on that side to cover it.

† Heb. *in the remainder* or *surplusage*.

14 And thou shalt make a covering for the tent, *of* rams skins died red, and a covering above *of* badgers skins *m*.

m To preserve the rest from the injury of the weather.

15 And thou shalt make boards for the tabernacle *of* shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and an half *shall be* the breadth of one board.

† Heb. *hands*.

17 Two † tenons *n shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

n Heb. *hands*, (*i. e.*) parts of the boards so cut and framed, that like hands they may take hold of and be fastned into the sockets, *ver.* 19.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south-side southward.

19 And thou shalt make fourty sockets *o* of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

o Or *bases*, or *pedestals*, or *feet*, upon which the boards stood, and to which they were fastned.

20 And for the second side of the tabernacle, on the north-side *there shall be* twenty boards,

21 And their fourty sockets of silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

23 And two boards *p* shalt thou make for the corners of the tabernacle in the two sides.

p Which were of another fashion than the former, as may be gathered both from the distinct nomination and use of them, and from the laws of building. And whereas the rest were but single boards, these were double for greater strength and conveniency of joyning them together.

24 And they shall be † coupled together *q* beneath, and they shall be coupled together above the head of it unto one ring *r*: thus shall it be for them both, they shall be for the two corners.

† Heb. *twined*.

q Heb. *as twins*, *i. e.* equal and equally joyned together, and exactly answering one to the other. *r* Which ring was exactly in the corner, and with the help of the bars kept the corner-boards, and with them the other boards of the Tabernacle close together. But you must note, that here were two rings in each corner, the one in the upper, the other in the lower parts.

25 And they shall be eight boards, and their sockets *of* silver sixteen sockets: two sockets under one board, and two sockets under another board.

26 And thou shalt make bars *s of* shittim-wood; five for the boards of the one side of the tabernacle.

s By *bars* you may understand either, 1. Several rows or orders of bars, one bar beginning at the end of the other, and each containing four cubits in length, and all together twenty cubits, which was the length of the Tabernacle: Or 2. single bars, which seems truer, 1. Because the word signifies *bars*, not *rows of bars*: And why should we go from the proper signification of the word without cause. 2. If *bars* be put for rows of bars, there must be five rows of bars on a side, there being so many bars said to be on a side. But the abettors of that opinion allow only four rows of bars on a side, and it is apparent the middle bar, which is one of the five, is but one single bar, *ver.* 28. and therefore it may be presumed the rest were so too. 3. The name of the middle bar implies, that of the other four bars two were above it and two below it. *Obj.* But if they were each single bars, reaching the whole length of the building, why is it said peculiarly of the middle bar, that it should *reach from end to end* or *from extremity to extremity*, *ver.* 28? *Ans.* This may be peculiarly said of this, either because the other four might want something of the just length of the building, or because the middle bar might stand out beyond the two ends of it, for conveniency of carriage of the building.

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides westward *t*.

t There was but one side westward. Either therefore here is a transposition of the Hebrew words, which is usual, and the words are thus to be placed and rendred, *westward* looking *to both sides*, or, *west-ward*, *according to both* the other *sides*, now mentioned, to note that the number and length of bars in the west end should be equal to those on either of the other sides: or here is an Enallage of the number, the dual or plural for the singular, of which there are many examples, and so the words are to be rendred, *for the side* looking *westward*.

28 And the middle bar in the midst of the boards *u*, shall reach from end to end.

u Not within the thickness of the boards, as the *Jews* conceive, but in the length of them, as appears, 1. Because this bar, as well as the rest, was gilded, *ver.* 29. which was frivolous if it were never seen. 2. Because all the bars had rings made to receive and hold them up, *ver.* 29.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold, *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle, * according to the fashion thereof, which was shewed thee *x* in the mount.

* chap. 25. 40. Act. 7. Heb. 8. 5.

x Either by visible representation to his eye, or rather by mental vision or impression of it upon his imagination.

31 And thou shalt make * a vail *y of* blue, and purple, and scarlet, and fine twined linen *of* cunning work: *with* cherubims shall it be made.

* 2 Chron. 3. Matth. 27.

y Which

y Which was thick and ſtrong that none could ſee through it, called the *ſecond vail*, *Heb.* 9. 3. whereby the Holy of Holies, which repreſented the higheſt heaven, was divided from the Holy place, where the Church Militant, or its repreſentatives met and ſerved God, *ver.* 33. For the ſignification of this vail ſee *Luk.* 23. 45. *Heb.* 9. 8, 24. and 10. 19, 20.

32 And thou ſhalt hang it upon four pillars of ſhittim-*wood*, overlaid with gold: their hooks *z* ſhall be of gold, upon the four ſockets of ſilver.

z Which were faſtened to the tops of the pillars, as the vail was faſtened to them.

33 And thou ſhalt hang up the vail under the taches †, that thou mayſt bring in thither within the vail the ark of the teſtimony: and the vail ſhall divide unto you, between the * holy *place*, and the moſt holy.

Heb. 9. 2, 3.

† Or, *in the place* (as the Hebrew *tacheth* oft ſignifies) *of the taches*, to wit, where the two curtains are joyned together by taches, *ver.* 6.

34 And thou ſhalt put the mercy-ſeat upon this ark of the teſtimony, in the moſt holy *place*.

Heb. 9. 2.

35 And * thou ſhalt ſet the table without the vail, and the candleſtick over againſt the table, on the ſide of the tabernacle, toward the ſouth: and thou ſhalt put the table on the north-ſide.

36 And thou ſhalt make an hanging for the door of the tent ‖ *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work.

‖ (*i. e.*) Of the Holy-place, where it was divided from the court of the people.

37 And thou ſhalt make for the hanging five pillars *of* ſhittim-*wood*, and * over-lay them with gold, and their hooks *ſhall be of* gold: and thou ſhalt caſt five ſockets of braſs for them.

chap. 36. 38.

CHAP. XXVII.

1 AND thou ſhalt make * an altar *of* ſhittim-wood, five cubits long, and five cubits broad: the altar ſhall be four-ſquare: and the height thereof ſhall be three cubits.

chap. 38. 1.

a Not that for Incenſe, but another for ſacrifices.

2 And thou ſhalt make the horns of it *b* upon the four corners thereof: his horns ſhall be of the ſame *c*: and * thou ſhalt overlay it with braſs *d*.

b Which were elevated above the body of the Altar, in form either of pyramids or ſpires, or rather of horns, as the word ſignifies: Nor is there any neceſſity of departing from the proper ſignification. Theſe were not only for ornament, but for uſe alſo, either to keep things put upon it from falling, or that beaſts to be offered might be bound to them. See *Pſal.* 118. 27. *c* Of the ſame piece with the altar, for its uſe required ſtrength. *d* With plates of braſs of competent thickneſs, both above the wood and under it, that the fire might not take hold of the wood.

See Numb. 16. 6.

3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his ‖ baſins *e*, and his fleſh-hooks *f*, and his fire-pans *g*: all the veſſels thereof thou ſhalt make *of* braſs.

‖ Or, *bowls*. Or, *Vials*. 2 Chron. 4. 8.

e To receive the blood of the ſacrifices, which they were to ſprinkle. *f* Wherewith they took fleſh out of the pot in which it was ſeethed; as 1 *Sam.* 2. 14. But this ſeems not proper here, becauſe the fleſh was never boiled upon the Altar, but in other places appointed for that uſe. And the Hebrew word is general and may ſignifie either tongs, or fire-forks. *g* In which they carried live coals from this Altar to that of Incenſe, as occaſion required.

4 And thou ſhalt make for it a grate of network *h* of braſs, and upon the net *i* ſhalt thou make four brazen rings *k* in the four corners thereof.

h Which was competently ſtrong and thick, this being as it were the hearth of the Altar upon which they laid both the wood and the ſacrifices, and it was full of holes, through which the blood and aſhes might fall down into the place appointed for them. *i* Or rather *at* or *beſide*, or *under*, the net, for ſo the rings were placed, as their uſe ſhews, and the Hebrew prepoſition, *al*, is oft ſo uſed. *k* Which were either 1. peculiar to the grate, which by theſe was carried apart from the Altar, having the perpetual fire kept in it: for had it been carried with the Altar, the cloth wherewith the Altar was covered *Numb.* 4. 12. would have been endangered by the fire. Or 2. common to the Altar, to which theſe were fixed on the outſide, as on the inſide to the grate, that by them the grate might be both kept even and upright, and alſo carried together with the Altar, and that with ſuch caution, that the fire included might not hurt the covering-cloth, which was not difficult to do.

5 And thou ſhalt put it under the compaſs *l* of the altar beneath, that the net may be even to the midſt of the altar *m*.

l (*i. e.*) Within the ſquare and hollow ſpace of the Altar *m* Or, *and the net ſhall be at* (the Hebrew, *ad*, being here uſed for *el*, as *Hoſ.* 14. 2. *Joel* 2. 12. *Amos* 4. 6, 8.) *the midſt of the altar*. And theſe words ſeem added to explain the word, *beneath*, to ſhew that as it was not to be at the top, ſo neither at the bottom of the Altar, but in the midſt of it.

6 And thou ſhalt make ſtaves for the altar, ſtaves of ſhittim-wood, and over-lay them with gold.

7 And the ſtaves ſhall be put into the rings *n*, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

n Which ſeem to be the ſame both to the Altar and the grate, though ſome alledge that place for the contrary.

8 Hollow with boards *o* ſhalt thou make it: * as † it was ſhewed thee in the mount, ſo ſhall they make *it*.

*chap. 25. 40. and 26. 30. †Heb. *he ſheweth thee*.

o (*i. e.*) Not one entire piece of wood, but conſiſting of four ſeveral ſides, hollow within, for eaſineſs and conveniency of carriage in their wilderneſs ſtate.

9 And thou ſhalt make the court of the tabernacle *p* for the ſouth-ſide ſouthward *there ſhall be* hangings for the court *q*, *of* fine twined linen of an hundred cubits long, for one ſide.

p A court encompaſſing the Tabernacle, *Exod.* 40. 33. in the midſt whereof the Altar of Sacrifices was placed, upon which the offerings were burnt in the open Air, which was moſt convenient. *q* Whereby the court was diſtinguiſhed and encloſed.

10 And the twenty pillars *r* thereof, and their twenty ſockets *s ſhall be* of braſs: the hooks of the pillars, and their fillets *t ſhall be of* ſilver.

r On which the hangings were faſtened, by the hooks here mentioned. *s* Or, *baſes*, upon which the pillars ſtood. *t* Or *hoops*, which encompaſſed the pillars at the top, being placed there, as it ſeems, for ornament only.

11 And likewiſe for the north-ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty ſockets of braſs: the hooks of the pillars and their fillets of ſilver.

12 And *for* the breadth of the court on the weſt-ſide, *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten.

13 And the breadth of the court on the eaſt-ſide eaſtward, *ſhall be* fifty cubits.

14 The hangings of one ſide *of the gate ſhall be* fifteen cubits *u*: their pillars three, and their ſockets three.

u Which with the 15 cubits, *ver.* 15. and the 20 cubits *ver.* 16. make up the 50 cubits mentioned *ver.* 13.

15 And on the other ſide *ſhall be* hangings fifteen cubits: their pillars three, and their ſockets three.

16 And for the gate of the court *ſhall be* an hanging of twenty cubits *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four.

17 All the pillars round about the court *ſhall be* filletted with ſilver: their hooks *ſhall be of* ſilver *x*, and their ſockets *of* braſs.

x All ſilver, not only covered with ſilver, as ſome unduly infer from *Exod.* 38. 17.

18 The

18 The length of the court *shall be* an hundred
† Heb. *fifty by fifty.* cubits, and the breadth † fifty every where, and the height five cubits, of fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins *y* of the court *shall be* of brass.

y Wherewith the Tabernacle and Curtains thereof were fastened to the ground, as tents usually are with wooden pins.

20 And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for
†Heb. *to ascend up.* the light *z*, to cause the lamp † to burn alway *a*.

z Beaten out of the olives with a pestel, which is freer from dregs than that which is squeezed out with a press. *a* (*i. e.*) At all the times appointed, daily, though not continually, as the lamb offered only every morning and every evening is called a *continual burnt offering*, *Exod.* 29. 42. For that these were lighted only at the evening may seem probable from the next verse, and from *Exod.* 27. 21. and 30. 8. *Lev.* 24. 3. 1 *Sam.* 3. 3. 2 *Chron.* 13. 11. But because *Josephus* and *Philo*, who were eye-witnesses of the Temple-service, and had no temptation to lye in this matter, expressly affirm, that some lights did burn in the day-time, and it may seem indecent and improbable, that God should dwell and the Priests minister in darkness, and there were no windows to give light to the Tabernacle by day, it may be granted, that some few burnt in the day, and all in the night, and that the later is only mentioned in the places alledged, as being the more solemn time when all are lighted.

† Heb. *of meeting.* See chap. 25. 22. and 29. 42.
* chap. 26. 31, 33.
21 In the tabernacle † of the congregation *b* * without the vail *c*, which *is* before the testimony *d*, Aaron and his sons shall order it *e* from evening to morning before the LORD: *it shall be* a statute for ever unto their generations, on the behalf of the children of Israel.

b So called, because there the people used to meet not only one with another, but with God also. See *Exod.* 25. 22. *Numb.* 17. 4. Others render it, *in the Tabernacle of witness*, because there God declared his mind and will, and mans duty. *c* To wit, the second vail, in the Holy place. *d* A short speech for, *before the Ark of the Testimony*, as it is elsewhere more largely called, compare *Exod.* 25. 16. *e* To wit, the lamp, or the lights, taking care that there be a constant supply of them, and that they burn well.

CHAP. XXVIII.

* Heb. 5. 1, 4.
1 AND take thou unto thee *a* * Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priests office, *even* Aaron, Nadab and Abihu, Eleazar, and Ithamar, Aarons sons.

a Cause them to come near unto thee, that thou mayst before them and before the people declare the will of God therein, and solemnly set them apart for this office.

* chap. 39. 2.
† Gr. *an holy stole.*
Rev. 7. 9.
2 And * thou shalt make † holy garments *b* for Aaron thy brother, for glory and for beauty *c*.

b Garments to be used only in Holy ministrations. *c* (*i. e.*) Such as are glorious and beautiful, partly to mind the people of the dignity and excellency of their office and employment, and principally to represent the glorious robes wherewith Christ is both clothed himself and clotheth all his people, who are made Priests unto God.

* chap. 36. 1.
* chap. 31. 2. and 35. 30.
3 And * thou shalt speak unto all that are wisehearted *d*, * whom I have filled *e* with the spirit of wisdom, that they make Aarons garments to consecrate him *f*, that he may minister unto me in the priests office.

d (*i. e.*) Skilful Artists. The Hebrews make the heart, not the brain, the seat of Wisdom. See *Job.* 9. 4. *e* Either 1. By my ordinary providence and assistance, giving them both ability and opportunity to learn the arts: Or rather 2. by extraordinary inspiration, which was necessary for the *Israelites*, whose base and laborious drudgery took off their minds and hands from all ingenious studies and arts. *f* (*e. e.*) To be an outward sign of my calling and consecration of him to my Holy service. A Metonymical expression.

4 And these *are* the garments which they shall make; a breast-plate, and an ephod *g*, and a robe *h*, and a broidered coat *i*, a mitre *k*, and a girdle *l*: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priests office.

g This was a short upper garment, made without sleeves, which was girt about the body. And it was twofold, the one made of fine linen, which was common not only to all the Priests, as 1 *Sam.* 2. 18. and 22. 18. but to some others also upon solemn and sacred occasions, as 2 *Sam.* 16. 14. the other made of divers stuffs and colours, peculiar to the High-priest, the parts whereof were not sewed, but tied together. *h* An upper garment, like a surplice. *i* An under coat curiously wrought with circular works like Eyes, as the word notes, and richly adorned with gems and other things. *k* A kind of bonnet or cap for the covering of the head, supposed to be something like a *Turkish* Turband for the form of it. *l* To enclose and fasten all the other garments, which were loose in themselves, that he might be more expeditious in his work.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 And they shall make the ephod *of* gold *m*, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, *with* cunning work.

m Beaten out into plates and cut into wires.

7 It shall have the two shoulder-pieces * thereof joyned at the two edges thereof; and so it shall be joyned together.

n Which were two parts of the Ephod going up from the body of the Ephod, the one before, the other behind, which when the Priest had put over his head, were tied together and covered the Priests shoulders and part of his back and breast.

8 And the || curious girdle of the ephod *o*, which *is* upon it *p* shall be of the same *q*, according to the work thereof, *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.
|| Or, *embroidered.*

o Which was for the closer fastening and girding of it. *p* This is added to distinguish it from the other girdle *ver.* 4. which was to gird all the garments, and was tied in a lower place: *q* Either 1. of the same piece: Or rather 2. of the same kind of materials and workmanship, as the following words explain it.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other six r* names of the rest on the other stone, according to their birth:

r *Levi* seems to be omitted here, as being sufficiently represented by the High-priest himself.

11 * With the work of an engraver in stone, like *the* engravings of a signet shalt thou engrave the two stones, with the names of the children of Israel: thou shalt make them to be set in ouches *s* of gold.
* Wisd. 18.

s Hollow places, such as are made in golden rings to receive and hold the precious stones, which are put into them.

12 And thou shalt put the two stones upon the shoulders of the ephod *t*, *for* stones of memorial unto the children of Israel. And Aaron shall bear their names before the LORD *u*, upon his two shoulders for a memorial *x*.

t (*i. e.*) In the place where the two shoulder-pieces were joyned together. *u* Into the Holy of Holies. An evident type of Christs entring into Heaven with the names and in the stead of his people, the true *Israel*, upon his shoulders, and presenting them to his father with acceptance. *x* Not so much to the High-priest, that he should not forget to pray for them, as to God, that he, beholding their names there according to his order, might graciously remember them, and shew mercy unto them. Such a memorial to God was the Rainbow, *Gen.* 9. 13. Such things are spoken of God after the manner of men.

13 And thou shalt make ouches *y of* gold:

y Not for the stones, *ver.* 12. who had other ouches, *ver.* 11. but for the chains, *ver.* 14.

14 And two chains *of* pure gold at the ends *z*: *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

z Or,

z Or, *with ends*, (*i. e.*) not like chains that are faſtened about ones neck or arm, which ſeem to have no end, but two diſtinct chains with two ſeveral ends, both hanging downward. Compare *verſe* 22. The Syriack render it *double*, others *equal*, or of equal length.

15 And thou ſhalt make the breaſt-plate of judgement *a with* cunning work, after the work of the ephod thou ſhalt make it: *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

a This was a ſquare and curiouſly wrought piece put over the Ephod upon ones breaſt, called *of judgement*, becauſe from thence the *Iſraelites* were to expect and receive their judgment and the mind of God in all thoſe weighty matters of war or peace, wherein they conſulted God for direction.

16 Four ſquare it ſhall be, *being* doubled *b:* a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof.

b For greater ſtrength, that it might better ſupport and ſecure the precious ſtones which were put into it, and that it might receive the Urim and Thummim, *Lev.* 8. 8.

† Heb. *fill in it fillings of ſtone.* 17 And thou ſhalt † ſet in it ſettings of ſtones, *even* four rows of ſtone *c*: *the firſt* row *ſhall be* a || ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

|| Or, *rubie.*

c It is needleſs to trouble the reader with the explication of theſe ſtones, which the *Jewiſh* Doctors themſelves are not agreed in, ſeeing this uſe of them is now abolished. It may ſuffice to know, that they were precious ſtones ſeverally allotted to the names of the ſeveral tribes according to Gods good pleaſure, poſſibly with reſpect to ſome diſpoſition or concernment of each tribe, which at this diſtance we cannot learn.

18 And the ſecond row *ſhall be* an emeraud, a ſaphir, and a diamond.

19 And the third row, a ligure, an agate, and an amethyſt.

20 And the fourth row, a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their † incloſings.

† Heb. *fillings.*

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names, *like* the engravings of a ſignet: every one with his name ſhall they be according to the twelve tribes *d*.

d (*i. e.*) According to the order of their birth, the firſt ſtone to the eldeſt, the ſecond to the next, *&c.*

22 And thou ſhalt make upon the breaſt-plate chains at the ends *e*, *of* wreathen work *of* pure gold.

e Some think, theſe are the ſame with thoſe mentioned, *ver.* 14. But it ſeems improbable and without example, that God ſhould in this ſhort deſcription, and that within a few verſes, give a new and ſecond command concerning the ſame thing. It may rather ſeem, that theſe are other chains faſtened to the breaſt-plate, as it follows, whereas thoſe chains *ver.* 14. ſeem to have been faſtened to the ephod, to thoſe ouches made in it for that purpoſe, *ver.* 13. And whereas theſe chains alſo are faſtened in the ſaid ouches, *ver.* 25. two ſeveral chains may well enough be faſtened in divers parts of each of the ouches, and there ſeems to be this difference between the chains, thoſe chains mentioned *ver.* 14. are ſaid to be faſtened only at one end, even to the ouches of the Ephod, whence they might hang down looſely, whereas theſe are manifeſtly faſtened at both ends, *ver.* 24. 25.

23 And thou ſhalt make upon the breaſt-plate two rings *of* gold; and ſhalt put the two rings on the the two ends of the breaſt-plate.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate.

25 And *the other* two ends of the two wreathen *chains*, thou ſhalt faſten in the two ouches, and put them on the ſhoulder-pieces of the ephod before it *f*.

f (*i. e.*) In the fore-part of the Ephod: or *before him*, *i. e.* the High-prieſt, in his fore-part, upon his breaſt.

26 And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends *g* of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward *h*.

g To wit, upon the lower ends, for there were other rings put upon the upper ends, *ver.* 23, 24, 25. *h* (*i. e.*) In the inner ſide of the Ephod, under which theſe rings were hid: for the Ephod was double, *ver.* 16.

27 And two other *rings i* of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod underneath *k*, towards the forepart thereof *l*, over againſt the *other* coupling thereof *m*, above the curious girdle of the ephod.

i To anſwer the two rings in the breaſt-plate, that by all theſe the breaſt-plate might be the better faſtened to the Ephod. *k* In the lower part of the Ephod, or in that part of it which is under the loweſt part of the breaſt-plate. *l* Towards the breaſt. *m* (*i. e.*) Over againſt the ouches on the ſhoulder-pieces, where the upper part of the breaſt-plate was faſtened to the Ephod.

28 And they ſhall bind the breaſt-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod.

29 And Aaron ſhall bear the names of the children of Iſrael, in the breaſt-plate of judgment, upon his heart *n*, when he goeth in unto the holy *place o*, for a memorial before the LORD continually.

n Partly to admoniſh the High-prieſt of that dear affection he ſhould have to his people, and with what ardency he ſhould pray for them, and principally to repreſent the tender compaſſions of Chriſt, the great High-prieſt, towards his people, and how mindful he is of them and of all their concerns, even when he is in the Holy of Holies, that is, in heaven, where he remembers them ſtill and unceſſantly intercedes for them. *o* (*i. e.*) Into the moſt Holy place, the poſitive degree being put for the ſuperlative.

30 And * thou ſhalt put in the breaſt-plate of judgment, the Urim and the Thummim *p*, and they ſhall be upon Aarons heart, when he goeth in before the LORD: and Aaron ſhall bear the judgment of the children of Iſrael *q* upon his heart, before the LORD continually *r*.

* Deut. 33. 8. Ezra 2. 63. Neh. 7. 65.

p The words confeſſedly ſignifie *light* or *illuminations* and *perfections*, which may be underſtood either of two differing things, the one noting the knowledge, the other the perfection, to wit, of virtues and graces, which were required in the High-prieſt, and which were in Chriſt in an eminent degree, and from him alone communicated to his people, or of one and the ſame thing, noting perfect light or illumination, by a figure called Hendyadis, oft uſed in Scripture, as *Deut.* 16. 18. *Mat.* 4. 16. compared with *Job* 10. 20. *Joh.* 3. 5. *Act.* 17. 25. compared with *Gen.* 2. 7. Which may ſeem probable, 1. becauſe the great uſe of this inſtrument was to give light and direction in dubious and difficult caſes, and not to confer any other perfection upon any perſon. 2. Becauſe ſometimes both theſe words or things are expreſſed only by one of them, and that is by *Urim*, *Numb.* 27. 21. 1 *Sam.* 28. 6. which ſignifies *lights*. And the name ſeems to be given from the effect, becauſe hence the *Iſraelites* had clear light, and perfect or certain direction in dark and doubtful matters. But the great queſtion is, What this Urim and Thummim was, and in what manner God anſwered by it. Which God having on purpoſe concealed from us, and not ſet down the matter or form of it, as he hath done of all the other particulars, it may ſeem curioſity and preſumption for men ſolicitouſly to inquire and poſitively to determine. Many conceive, it was nothing elſe but the twelve precious ſtones, wherein the names of the Twelve Tribes were engraven, and that the anſwer of God was compoſed out of thoſe Letters which either ſhew more brightly, or thruſt themſelves further outward than the reſt did. Which ſeems a frivolous and ungrounded conjecture, both becauſe all the Letters of the Alphabet were not there, and ſo all anſwers could not be given by them, and becauſe it was ſhut up within the duplicature of the breaſt-plate, and therefore could not be ſeen by the High-prieſt, and there is not a word to ſignifie that he was to take it out thence and look upon it, but rather the contrary is evident. And that this Urim and Thummin are not the ſame thing with thoſe twelve ſtones may be eaſily proved. 1. Becauſe the ſtones were *ſet* and *ingraven* in the breaſt-plate, *ver.* 17, 21. this was only *put* into it, which is a word of quite different and more looſe and large ſignification, and therefore probably doth not deſign the ſame thing. 2. It is not likely, that in ſuch a brief account of the ſacred utenſils, the ſame command would be repeated again, eſpecially in more dark and general words than it was mentioned before. And how could *Moſes* now put it in, when the workmen had faſtened it there before? Or why ſhould he be required to put it in the breaſt-plate, when it was faſtened to it already, and could not without violence be taken from it: 3. Becauſe the ſtones were put in by the workmen, *Exod.* 39. 10. the Urim and Thummim by *Moſes* himſelf, *Lev.* 8. 8. It is objected, that where

the ſtones are mentioned, there is no mention of Urim and Thummim, as *Exod.* 39. and that where the Urim and Thummim are mentioned, there is no mention of the ſtones, as *Lev.* 8. 8. which ſhews they were one and the ſame thing. But that is not neceſſary, and there is an evident reaſon of both thoſe omiſſions; of the former *Exod.* 39. becauſe he mentions only thoſe things which were made by the workmen, whereas the Urim and the Thummim ſeems to have been made immediately by God, or by *Moſes* with Gods direction: Of the later *Lev.* 8. becauſe the ſtones are implied in the breaſt-plate as a part of it and being faſtened to it, whereas there he only mentions what was put in by *Moſes* himſelf. There are other conjectures, as that it was the name Jehovah, or ſome viſible repreſentations, *&c.* But ſuch conjectures are as eaſily denied as affirmed. It is therefore more modeſt and reaſonable to be ſilent where God is ſilent, than to indulge our ſelves in boundleſs and groundleſs fancies. It may ſuffice us to know, that this was a ſingular piece of Divine Workmanſhip, which the High-prieſt was obliged to wear upon ſolemn occaſions, as one of the conditions upon which God engaged to give him anſwers. Which anſwers God might give to him either by inward ſuggeſtion to his mind, or by a vocal expreſſion to his ear. But which of thoſe ways, or whether by any other way, it is needleſs now to ſearch, and impoſſible certainly to diſcover. *q* A ſhort ſpeech. As the *teſtimony* is oft put for the *ark of the teſtimony*, ſo is the *judgment* here for the *breaſt-plate of judgment*, *i. e.* that breaſt-plate which declared the judgment or oracle or mind of God to the *Iſraelites* in thoſe caſes which they brought to the Lord. *r* (*i. e.*) At all times when he ſhall appear before the Lord in the Holy-place.

31 And thou ſhalt make the robe of the ephod *s* all of blue.

s Not the Ephod it ſelf, for that was preſcribed before *ver.* 6. but a long and looſe robe called the *robe of the Ephod*, becauſe it was worn next under it, and was girded about the High-prieſts body with the curious girdle of the Ephod.

32 And there ſhall be an hole in the top of it in the midſt thereof: it ſhall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent.

‖ Or, *Skirts.*

33 And beneath upon the ‖ hem of it thou ſhalt make pomegranates *t* of blue, and of purple, and of ſcarlet, round about the hem thereof, and bells *u* of gold between them round about.

t The figures of Pomegranates, but flat and embroidered. *u* By the ſound whereof the people might be admoniſhed of the work which the Prieſt was employed in, and thereby be provoked to joyn their affections and devotions with his. Theſe pomegranates and bells might note either 1. the qualifications of the Prieſt, who was both to declare or give forth the ſound of pure and wholeſom doctrine, and to adorn his doctrine with the fragrancy and fruitfulneſs of a good converſation. Or 2. The glorious atchievements of Chriſt, who cauſed the ſound of his doctrine to be heard by all men, and offered up himſelf as *a ſacrifice to God for a ſweet-ſmelling ſavour*, *Eph.* 5. 2.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

* Eccl. 45. 9.

35 * And it ſhall be upon Aaron to miniſter, and his ſound ſhall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not *u*.

u For his diſobedience or careleſneſs. For though the matter might ſeem ſmall in it ſelf, yet it was an errour in Gods Worſhip, wherein God is more ſevere than in other things, and it was an errour of the High-prieſt, who had more knowledge of Gods mind herein, and was obliged to more care and diligence, not only for himſelf, but for the influence of his bad example upon the people.

36 And thou ſhalt make a plate *x* of pure gold, and grave upon it, *like* the engravings of a ſignet, HOLINESS TO THE LORD *y*.

x Like an half coronet, reaching, as the *Jews* ſay, from ear to ear. *y* To mind the Prieſt of his ſpecial conſecration to God, and of that ſingular holineſs which was required of him as at all times ſo eſpecially in his approaches to God. It might alſo repreſent Chriſt who is called *the holy one of God*, and who is a crowned Prieſt, or both King and Prieſt.

37 And thou ſhalt put it on a blue lace *z*, that it may be upon the mitre, upon the fore-front of the mitre it ſhall be.

z The words may be rendered, *thou ſhalt put it* on, or, *bind it*, as the vulgar renders it, *with a blue lace*, to wit, upon the mitre, as it follows.

38 And it ſhall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things *a*, which the children of Iſrael ſhall hallow in all their holy gifts *b*: and it ſhall be always *c* upon his forehead, that they may be accepted before the LORD.

a Either. 1. that he, being conſecrated to God for this end, that he ſhould take care as far as he could, that both perſons and things preſented to God ſhould be holy or agreeable to the mind of God, might bear the puniſhment for any miſcarriage committed therein, which he could have prevented. Or rather, 2. That he being an holy perſon and appointed by God to make a typical reconciliation for the ſins of the people, and to intercede for them, might take away, or obtain from God the pardon of, their *iniquity*, wherewith even their *holy things* are defiled, if God ſhould ſeverely mark what is amiſs them. Which ſence the laſt words of the verſe favour. And the High-Prieſt was herein eminently a Type of Chriſt, who properly and truly bare and took away the iniquity of his peoples holy things, by his ſacrifice and interceſſion. *b* (*i. e.*) Shall ſeparate or conſecrate unto God in all their offerings or gifts. If there be any thing amiſs either in the thing offered or in the manner of offering, God upon the Prieſts interceſſion will pardon it. *c* (*i. e.*) At all times of his ſolemn appearance before God.

39 And thou ſhalt embroider the coat *d* of fine linen, and thou ſhalt make the mitre *of* fine linen, and thou ſhalt make the girdle *of* needle-work.

d This was a looſe and large garment made with ſleeves, worn under the Ephod, reaching down to the feet, which was girt with a girdle, *Lev.* 8. 7.

40 And for Aarons ſons thou ſhalt make coats *e*, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glory and for beauty.

e Not of woollen, *Ezek.* 44. 17. but of linen, *Exod.* 39. 27. Theſe were Ephods, 1 *Sam.* 22. 18.

41 And thou ſhalt put them upon Aaron thy brother, and his ſons with him: and * ſhalt anoint them, and † conſecrate them *f*, and ſanctifie them, that they may miniſter unto me in the prieſts office.

* chap. 29. and 30. 30.
† Heb. *fill the hand.*

f Heb. *fill their hands*, *i. e.* preſent them to God with part of the ſacrifice in their hands, as we find, *Exod.* 29. 24. by that rite putting them into their office.

42 And thou ſhalt make them linen breeches to cover † their nakedneſs, from the loins even unto the thighs *g* they ſhall † reach.

† Heb. *fleſh of their nakedneſs.*
† Heb. *be.*

g Including both. Compare *Exod.* 20. 26.

43 And they ſhall be upon Aaron, and upon his ſons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar, to miniſter in the holy *place*: that they bear not iniquity, and die. *It ſhall be* a ſtatute for ever, unto him, and his ſeed after him.

CHAP. XXIX.

1 AND this *is* the thing that thou ſhalt do unto them to hallow them, to miniſter unto me in the prieſts office. * Take one young bullock, and two rams without blemiſh *a*:

* Lev. 8. 1, 2.

a See *Exod.* 12. 5. *Mal.* 1. 13, 14.

2 And * unleavened *b* bread, and cakes unleavened, tempered with oyl, and waters unleavened, anointed with oil: *of* wheaten flower ſhalt thou make them.

* Lev. 6. 24.

b To ſhew that the Prieſts ſhould be, and that Chriſt really was, free from all malice and hypocriſie, both which are compared to leaven, *Luk.* 12. 1. 1 *Cor.* 5. 8. and that all the ſervices offered to God by the Prieſts were to be pure and unmixed.

3 And thou ſhalt put them into one basket, and bring them *c* in the basket with the bullock and the two rams.

c To the door of the *Tabernacle*, as it follows, *ver.* 4.

4 And

4 And Aaron and his ſons thou ſhalt bring unto the door of the tabernacle of the congregation, and ſhalt waſh them with water *d*.

d Taken out of that laver, *Exod.* 30. 18. This ſignified the univerſal pollution of all men, and the abſolute need they have of waſhing, eſpecially when they are to draw nigh to God. And this outward waſhing was only typical of their ſpiritual waſhing by the blood and ſpirit of Chriſt in order to their acceptance with God.

5 And thou ſhalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breaſt-plate, and gird him with
chap. 28. 8. * the curious girdle of the ephod *e*.

e Not about the loins, but about the paps, or breaſt, as Chriſt and his Miniſters are repreſented, *Rev.* 1. 13. The linen breeches are here omitted, becauſe they were put on privately before they came to the door of the Tabernacle, where the other things were put on.

6 And thou ſhalt put the mitre upon his head, and put the holy crown *f* upon the mitre.

f (*i. e.*) The plate of gold, *chap.* 28. 36. as appears by comparing *Lev.* 8. 9.

chap. 30. 25. 7 Then ſhalt thou take the anointing * oyl, and pour *it* upon his head, and anoint him *g*.

g Which ſignified the gifts and graces of the Holy Ghoſt, wherewith Chriſt was, and the Prieſts ought to be, repleniſhed. See *Iſa.* 61. 1. 1 *Joh.* 2. 27. But here ariſeth a difficulty; for this anointing is ſometimes ſpoken of, as peculiar to the High-prieſt, as *Lev.* 21. 10. ſometimes as common to all the Prieſts, *Exod.* 30. 30. and 40. 14. 15. which may be thus reconciled, The oil was ſprinkled upon all the Prieſts and their right ears, thumbs and toes and their garments, *ver.* 20, 21. *Lev.* 8. 30. but it was poured out upon the head only of the High-prieſt, *Pſal.* 133. 2. who herein was a type of Chriſt who was *anointed above his fellows*, *Pſal.* 45. 7. *Heb.* 1. 9.

8 And thou ſhalt bring his ſons, and put coats upon them:

9 And thou ſhalt gird them with girdles (Aaron
‡ Heb. *bind.* and his ſons) and † put the bonnets on them: and the prieſts office ſhall be theirs, for a perpetual
† Heb. *fill the hand of.* ſtatute *h*: and thou ſhalt † * conſecrate Aaron and
* chap. 28. 41. his ſons.

h So long as the *Jewiſh* Pedagogy and Policy laſts.

10 And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation: and
* Lev. 1. 4. * Aaron and his ſons ſhall put their hands upon the head of the bullock *i*.

i To ſignifie that they offered it for themſelves and for their own ſins, which the offerer performing this rite was to confeſs, *Lev.* 16. 21. that they acknowledged themſelves to deſerve that death which was inflicted upon this innocent creature for their ſakes, and to teſtifie their faith in the future ſacrifice of Chriſt, upon whom their ſins were to be laid, and by whoſe blood they were expiated, and that they humbly begged Gods mercy in pardoning their ſins and accepting them to and in their holy office.

11 And thou *k* ſhalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

k *Moſes*, who though no Prieſt yet for this time and occaſion was called by God to this work.

12 And thou ſhalt take of the bloud of the bul-
* chap. 27. 2. and 30. 2. lock, and put *it* upon * the horns of the altar *l* with thy finger, and pour all the bloud beſide the bottom of the altar.

l Not of incenſe, as ſome would have it, but of the burnt-offerings, as may appear, 1. Becauſe it was that altar at the bottom whereof the bloud was to be poured, as it is here expreſſed: But that was not done at the altar of Incenſe, as is evident and confeſſed. Compare *Lev.* 16. 18, &c. 2. It was that altar, upon which the parts of the ſacrifices were burnt, as it here follows, *ver.* 13. for there is no diſtinction here between the two altars. It is true, in the following ſin-offerings of the Prieſts the bloud was put upon the horns of the altar of Incenſe, *Lev.* 4. 7. But it muſt be conſidered, 1. That the bloud was not poured out at the bottom of that altar. 2. Becauſe *Aaron* and his ſons were not yet compleat Prieſts, but private perſons, and therefore did this at the ſame altar which the people uſed in their ſin-offerings, *Lev.* 4. 25, 30.

13 And thou ſhalt take all the fat that covereth the inwards, and ‖ the caul *that is* above the liver, ‖ *It ſeemeth by anatomy, and the Hebrew Doctors to be the midriff.*
and the two kidneys, and the fat that *is* upon them *m*, and burn *them* upon the altar.

m The parts which in all ſacrifices were burned unto God, *Lev.* 3. 3. and 4. 19. to ſignifie either the mortification of their inward and moſt beloved luſts, or the dedication of the beſt of all ſacrifices, and of their inward and beſt parts to God and his ſervice.

14 But the fleſh of the bullock, and his skin, and his dung, ſhalt thou burn with fire without the camp: it *is* a ſin-offering *n*.

n To wit, for the high-prieſt, as is plain from the whole context and therefore ought to be burnt, by that law *Lev.* 4. There was indeed a law, that that ſin-offering, whoſe bloud was not carried into the Tabernacle, which was the caſe here, ſhould not be burnt, but eaten, *Lev.* 6. 30. and 10. 18. But that concerned the people, not the prieſts, who did not eat, but burn, their own ſin-offerings, *Lev.* 4. 3, 12.

15 Thou ſhalt alſo take one ram, and Aaron and his ſons ſhall put their hands upon the head of the ram.

16 And thou ſhalt ſlay the ram, and thou ſhalt take his bloud, and ſprinkle *it* round about upon the altar *o*.

o Which ſignifies, that not only our perſons, but our very Altars and Sacrifices and beſt ſervices, need the ſprinkling of Chriſts bloud upon them to render them acceptable to God.

17 And thou ſhalt cut the ram in pieces, and waſh the inwards of him, and his legs, and put *them* unto his peices, and ‖ unto his head. ‖ Or, *upon.*

18 And thou ſhalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a ſweet ſavour *p*, an offering made by fire unto the LORD.

p Heb. *A ſavour of reſt*, wherewith God will be well-pleaſed, and for which, as repreſenting Chriſt who offered up himſelf, he will graciouſly accept of the offerings of the prieſts for themſelves and for the people.

19 And thou ſhalt take the other ram *q*: and Aaron and his ſons ſhall put their hands upon the head of the ram.

q For a peace-offering. So here were all the three ſorts of ſacrifices, which were afterwards to be offered by them for the people.

20 Then ſhalt thou kill the ram, and take of his bloud, and put *it* upon the tip of the right ear *r* of Aaron, and upon the tip of the right ear of his ſons, and upon the thumb of their right hand *r*, and upon the great toe *r* of their right foot, and ſprinkle the blood upon the altar round about.

r Theſe parts are conſecrated in the name and ſtead of all the reſt, the *ear*, as the inſtrument of hearing and receiving the mind and will of God in all their ſacred adminiſtrations and in their whole converſation; the *hand* and *foot*, as the inſtruments of action and execution of that which they hear and underſtand to be the mind of God. And the *right* parts are choſen, rather than the left, as being uſually more vigorous and expeditious. And all theſe parts are ſprinkled with this blood, to ſhew the abſolute neceſſity of Chriſts blood to qualifie them for an acceptable and ſucceſsful diſcharge of their office.

21 And thou ſhalt take of the blood that *is* upon the altar, and of * the anointing oyl, and ſprinkle * chap. 30. 25. *it* upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and * he ſhall be hallowed, and his garments, * Heb. 9. 22. and his ſons, and his ſons garments with him.

22 Alſo thou ſhalt take of the ram the fat, and the rump, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that *is* upon them, and the right ſhoulder: for it *is* a ram of conſecration *s*:

s Of the Prieſts in their office. Therefore the right ſhoulder was burnt, which in other ſacrifices was given to the Prieſt.

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened *bread*, that *is* before the LORD.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sons, and shalt ‖ wave them *t for* a wave-offering before the LORD.

‖ Or, *Shake to and fro.*

t Either toss them from one hand to another, as giving all from themselves to God; or shake them to and fro, towards the several parts of the world, to note Gods dominion over all places and people, and the extent of that true and great sacrifice, represented in these types, to all.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take * the breast of the ram of Aarons consecrations, and wave it *for* a wave-offering before the LORD, and it shall be thy part *u*.

* Lev. 8. 29.

u To wit, the breast alone, whereas both shoulder and breast were given to *Aaron* afterwards: The reason whereof might be, either because *Moses* was not a proper and compleat Priest, as *Aaron* afterward was, but only appointed by God for this time to do that work: Or, because now there were in a manner two Priests, the one consecrating, to wit, *Moses*, the other consecrated, to wit, *Aaron*, and therefore these parts were divided, the breast given to the former to be eaten, the shoulder offered unto God for the later, *verse* 22. he being not yet a perfect Priest and therefore not in a capacity of eating it.

27 And thou shalt sanctifie * the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up *x* of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons *y*.

*. Lev. 7. 34. Numb. 18. 18. Deut. 18. 3.

x This was done by throwing the parts upward and catching them again. *y* The words may be rendred thus, *of which*, breast and shoulder of the ram, shall be *Aarons portion, and of which* shall be *the portion of his sons*: So there is only an Ellipsis of the verb substantive, which is most common, and the Hebrew prefix *Lamed* designs a thing belonging to the person to whom that is prefixed, as it is in other like cases, as *Gen.* 40. 8. *Deut.* 1. 17. *Psal.* 47. 9.

28 And it shall be Aarons and his sons, by a statute for ever, from the children of Israel: for it *is* an heave-offering *z*: and it shall be an heave-offering from the children of Israel, of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

z Under which is comprehended also the wave-offering, as plainly appears both from the context, and from the parity of reason, these offerings being of the same nature and designed for the same purpose.

29 And the holy garments of Aaron shall be his sons *a* after him, to be anointed therein, and to be consecrated *b* in them.

a (*i. e.*) His eldest sons successively. *b* By some other Priest, there being no other higher person who could do it, and therefore the necessity of it made it warrantable.

30 *And* † * that son that is priest in his stead, shall put them on seven days *c* when he cometh into the tabernacle of the congregation, to minister in the holy *place d*.

† Heb. *he of his sons.*
* Num. 20. 28.

c For so long the solemnity of the consecration lasted, *ver.* 35. *d* Both that strictly so called, and in the most Holy place: for as none could go into the most Holy place except the High-Priest, so there were some things to be done in the Holy place, which none but he could do. See *Levit.* 4. 7, 8.

31 And thou shalt take the ram of the consecration, and seeth his flesh in the holy place *e*.

e In the Court-yard at the door of the Tabernacle, where it was both boiled and eaten, as appears from this and the next verse, and from *Leo.* 8. 31. And part of this was eaten by the person or persons that brought the offering, though they were of the people, who were not admitted into any other Holy place but this.

32 And Aarons and his sons shall eat the flesh of the ram, and the * bread that *is* in the basket, by the door of the tabernacle of the congregation.

* Lev. 8. 31. Matth. 12. 4.

33 And they shall eat those things *f* wherewith the atonement was made to consecrate, *and* to sanctifie them: but a stranger *g* shall not eat *thereof*, because they *are* holy.

f (*i. e.*) The remainders of the oblations mentioned *verse* 32. *g* (*i e.*) One who is not of the Priestly race, whereas in other peace-offerings the offerer did eat a part.

34 And if ought of the flesh of the consecrations, or of the bread remain unto the morning, then thou shalt burn the remainder *h* with fire: it shall not be eaten, because it *is* holy.

h According to the Law of all Peace-offerings, except those which were vows or voluntary offerings, *Levit.* 7. 16, 17. which these were not, compare *Exod.* 12. 10.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock *for a* sin-*offering* for atonement *i*: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctifie it.

i As well for the Priests, as for the Altar, both which as they were or might be polluted, so they needed the sprinkling of this blood to sanctifie them, to shew that all persons and things were fitted for Gods service and accepted by him only for and thorough the blood of Christ.

37 Seven days thou shalt make an atonement, for the altar, and sanctifie it: * and it shall be an altar most holy *k*: ‖ * whatsoever toucheth the altar shall be holy *l*.

* chap. 40. 10.
‖ Or, *whosoever.* Lev. 6. 18.
* chap. 30. 29.

k As appears from the following reason, because it was not only holy in itself, but by its touch communicated a legal Holiness to other things. *l* This may be understood either 1. Of persons, as a caution that none should touch the Altar but holy and consecrated persons, Or rather 2. Of things, yet not of all things, for polluted things were not made holy by the touch of holy things, which is affirmed *Hagga.* 2. 12. but of things belonging to the Altar of offerings which by Gods appointment were to be offered, which were sanctified by being laid upon this Altar, and therefore the Altar was greater and more holy than the gift, as our blessed Saviour notes, *Matt.* 23. 19.

38 Now this *is that* which thou shalt offer *m* upon the altar, * two lambs of the first year * day by day continually *n*.

* Numb. 28.
* Dan. 12.

m This is the chief end and use of this Altar, though it served also for other sacrifices. *n* To shew partly, that men do daily contract new defilement, and daily need new pardons; and partly that God is not only to be Worshipped upon Sabbath-days and other set and solemn times, but every day.

39 The one lamb thou shalt offer in the morning *o*, and the other lamb thou shalt offer † at even *o*.

* Heb. *between the two evenings.*

o Which two seasons were selected, as most commodious, that men might both begin and end their worldly actions and businesses with God, and might see their need of Gods assistance and blessing in all their concerns and the justness of giving him the praise and glory of all.

40 And with the one lamb a tenth-deal *p* of flour, mingled with the fourth part of an hin of beaten oil, and the fourth part of a hin *q* of wine, *for* a drink-offering.

p The tenth part of an Ephah, as is evident from *Numb.* 28. 5. which is an *Omer*, *Exod.* 16. 36. *q* An Hin was a measure for liquid things, as the Ephah was for dry things, containing six pints of our measure.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt-offering throughout your generations, *at* the door of the tabernacle † of the congregation before the LORD where *r* I will meet you, to speak there unto you.

† Heb. *of meeting.*

r Either 1. At which door, for there the Lord stood and talked with *Moses*, *Exod.* 33. 9, 10. Or rather 2. In which Tabernacle, to wit in the innermost part of it, because that was the principal place where God did ordinarily reside and meet with his people, *Exod.* 30. 6. *Levit.* 16. 2. whereas God met but once at the door of the Tabernacle, and that with *Moses* only, not with the people, with whom he is said to meet in this place, *verse* 43. Add to this, that the place where God

God meets them is the same place which is sanctified by his glory, and that was the Tabernacle, *ver.* 43. as it is expressed in the Translation, and sufficiently implied in the Hebrew, by a common Ellipsis of the pronoun *it*, *i. e.* that place where I meet with you, to wit, the Tabernacle, *shall be*, &c.

43 And there I will meet with the children of Israel: and || *the tabernacle* shall be sanctified by my glory *s*.

Or, *Israel.*

s (*i. e.*) By my glorious presence and appearance, of which see *Exod.* 40. 34. 35. *Levit.* 9. 24.

44 And I will sanctifie the tabernacle of the congregation, and the altar: I will sanctifie also both Aaron and his sons to minister to me in the Priests office.

45 And * I will dwell *t* amongst the children of Israel, and will be their God.

chap. 25. 8. Lev. 26. 12. 2 Cor. 6. 16.

t By my special grace, and favour, and blessing, for by his essence he fills all places.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongst them: I *am* the LORD their God.

CHAP. XXX.

1 AND thou shalt make * an altar to burn incense upon *a*: *of* shittim-wood shalt thou make it.

chap. 37. 25.

a Incense signifies the prayers of Gods people, *Psal.* 141. 2. *Revel.* 8. 3. which are not acceptable to God, except they be offered upon the true Altar, Christ. This incense also was useful to correct the bad smell of the sacrifices, which were offered on another Altar, not far from it. Yea some sacrifices were offered upon this Altar, as appears from *ver.* 10. *Levit.* 4. 7. But here only the principal and constant use of it is noted.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof (four-square shall it be) and two cubits *shall be* the height thereof, the horns thereof *b* *shall be* of the same.

b See *Exod.* 27. 2. Though these horns as they were for another use, so they seem to be here of another form, and for ornament more than for service.

3 And thou shalt overlay it with pure gold, the † top thereof *c*, and the † sides thereof round about, and the horns thereof: and thou shalt make unto it a crown *d* of gold round about.

Heb. *roof.* Heb. *wall.*

c This was made hollow like a grate that the ashes might fall thorough it. *d* A border which encompassed the Altar, that the things laid on it might not fall off.

4 And two golden rings shalt thou make to it, under the crown of it, by the two † corners thereof, upon the two sides of it shalt thou make *it*: and they shall be for places for the staves to bear it withal.

Heb. *ribs.*

5 And thou shalt make the staves *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail *e*, that *is* by the ark of the testimony, before the mercy-seat, that *is* over the testimony, where I will meet with thee.

e Before the second vail, in the Holy place, and near to the Holy of Holies, and consequently to the Ark and Mercy-seat.

7 And Aaron shall burn thereon † sweet incense *f* every morning: when * he dresseth the lamps *g* he shall burn incense upon it.

Heb. *incense of spices,* chap. 27. 20.

f Aaron was to do this for the first time, but afterwards any Priest might do it, as appears from *Luk.* 1. 9. This not being done in the Holy of Holies, which was the High-Priests peculiar. *g* (*i. e.*) Cleansed them, and prepared them for the receiving of the new lights.

8 And when Aaron || † lighteth the lamps † at even *h* he shall burn incense upon it, a perpetual incense before the LORD, throughout your generations.

Or, *setteth up.* † Heb. *causeth to ascend.* Heb. *between the two evens.*

h The time when all the lamps were to be lighted, 1 *Sam.* 3. 3. See *Exod.* 27. 20, 21.

9 Ye shall offer no strange incense *i* thereon nor burnt-sacrifice, nor meat-offering, neither shall ye pour drink-offering thereon.

i (*i. e.*) Of any other sort than what I shall here appoint, *ver.* 34, &c.

10 And * Aaron shall make an atonement upon the horns of it once in a year *k*: with the blood of the sin-offering of atonements *l*; once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

* Lev. 16. 14. and 23. 27.

k On the day of expiation, *Lev.* 16. 19. *Numb.* 29. 7.

l To note, that the prayers of the Saints are acceptable to God no otherwise, but through the blood of Christ who was offered for the expiation of our sins.

11 And the LORD spake unto Moses, saying,

12 * When thou takest the sum of the children of Israel after † their number, then shall they give every man a ransom for his soul *m* unto the LORD, when thou numbrest them *n*, that there be no plague amongst them, when *thou* numbrest them.

* chap. 38. 25. Numb. 1. 2, 3. and 26. 2.] † Heb. *them that are to be numbred.* See Numb. 31. 50.

m A certain price for the redemption of their lives: whereby they acknowledged the right and power which God had over their lives, and that they had forfeited them by their sins, and that it was Gods mercy to continue their lives to them. *n* To wit, upon any just occasion, either now in the Wilderness, or afterward: It may seem that this payment was neither to be made at this time only, as some would have it, nor yet every year, as *Josephus* and others affirm, because it is not said to be a *perpetual statute*, as other things of constant observance are, but upon any eminent occasions, when the *service of the Tabernacle* (which is the end and use of this collection) or Temple required it, as may be gathered from 2 *Kings* 12. 4. compared with 2 *Chron.* 24. 6. Compare *Neh.* 10. 32. *Matth.* 17. 24. And as now it was imployed in the building of the Tabernacle, so afterwards it might be laid out upon the repairs or other services of it.

13 This they shall give, every one that passeth among them that are numbred * half a shekel, after the shekel of the sanctuary *o*, (a shekel is twenty gerahs:) an half shekel *shall be* the offering of the LORD *p*.

* Matth. 17. 24.

o Which though it hath been commonly conceived to be double to the common shekel, yet divers late learned men seem more truely to judge that it was no more than the common shekel consisting of half a crown of English-money, which is called *the shekel of the Sanctuary*, because the standard by which all shekels were to be examined was kept in the Sanctuary, as afterwards the just weights and measures were kept in Christian Temples or other publick places. See *Levit.* 27. 25. *Numb.* 3. 47. *Ezek.* 45. 10, 11, 12. add to this, that it was a part of the Priests office to look to the weights and measures, as plainly appears from 1 *Chron.* 23. 29. *p* Not less, lest it should be contemptible, nor more, lest it should be too burdensome for the poor.

14 Every one that passeth among them that are numbred, from twenty years old and above *q*, shall give an offering unto the LORD.

q The time when they began to be fit for employment and capable of getting and paying money. Women and Children are not included here, because they are reckoned in their fathers or husbands.

15 The rich shall not † give more, and the poor shall not || give less *r* than half a shekel when *they* give an offering unto the LORD, to make an atonement for your souls.

† Heb. *multiply.* || Heb. *diminish.*

r This was partly to teach them, that all souls are of equal worth in themselves and price with God, that there is no respect of persons with God and in Gods Worship and Service, but Gospel-graces, Ordinances and Priviledges are common and equal to all, *Exod.* 12. and 16. 18. *Gal.* 3. 28. *Col.* 3. 11. that all persons are alike obnoxious to divine justice, and are redeemed by one and the same price; partly to check the arrogance and vanity of the rich, who are very apt to despise the poor; and partly that by this means the number of the people might be exactly known when occasion required it.

16 And thou shalt take the atonement-money of the children of Israel, and * shalt appoint it for the service of the tabernacle *s* of the congregation, that it may be a memorial *t* unto the children of Israel before the LORD, to make an atonement for your souls.

* chap. 38. 25.

s For the building and furniture of it, and the maintenance of Gods Worſhip in it. t Either to the people who hereby profeſs God to be their Lord and owner, and themſelves his ſubjects and tributaries; or to God, who hereby takes occaſion to remember them and to own them for his people.

17 And the LORD ſpake unto Moſes *u*, ſaying,

u The frequent repetition of this phraſe, and the ſhortneſs of theſe diſcourſes in compariſon of the length of the forty days, ſhew, that God did not deliver all theſe Laws and Preſcriptions at one time, but ſucceſſively at ſeveral times, poſſibly upon the Sabbath-days.

18 Thou ſhalt alſo make a laver of braſs *x*, and his foot *alſo of* braſs, to waſh *withal* *y*, and thou ſhall put it between the tabernacle of the congregation and the altar *z*, and thou ſhalt put water therein.

x See the accompliſhment *Exod.* 38. 8. y Both the Prieſts and the parts of the ſacrifices. z To wit, of burnt-offerings.

* Pſal. 25. 6. Iſa. 52. 11. Heb. 10. 22.

19 For Aaron and his ſons * ſhall waſh their hands and their feet *a* thereat.

a To ſignifie their natural impurity and unworthineſs either to handle holy things or to come into the Holy place, and their need of waſhing with the blood and ſpirit of Chriſt, which was typified by this waſhing.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not *b*: or when they come near to the altar to miniſter, to burn an offering made by fire unto the LORD.

b For though the fault might ſeem ſmall, yet the command was evident and eaſe, and therefore the diſobedience was worſe, arguing preſumption, rebellion, and contempt. And God is more ſevere in the matters of his Worſhip than in other caſes.

21 So they ſhall waſh their hands and their feet that they die not: and it ſhall be a ſtatute for ever to them, *even* to him, and to his ſeed throughout their generations.

22 Moreover, the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee *c* principal ſpices *d*, of pure myrrhe *e* five hundred *ſhekels*, and of ſweet cinamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus *f* two hundred and fifty *ſhekels*,

c The words are very emphatical, and the Jews from hence do rightly infer, that this ointment was but once made, and that by *Moſes* his own hands. d See *Cant.* 4. 14. *Ezek.* 27. 22. and compare *Pſal.* 45. 8. *Amos* 6. 6. e Heb. *myrrhe of liberty*, either, 1. Free from adulteration or mixture, or rather 2. Freely dropping from the Tree, which is eſteemed better than that which is forced out of it. f A ſweet reed, of which ſee *Iſa.* 43. 24. *Jer.* 6. 20.

* chap. 29. 40.

24 And of caſſia *g* five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oil olive an * hin.

g Not the common kind of Caſſia, which we uſe in purging, but another kind of it, there being ſeven ſeveral kinds of it, as the learned note.

‖ Or, *perfumer.*

25 And thou ſhalt make it an oil of holy ointment, an ointment compound after the art of the ‖ Apothecary: it ſhall be an holy anointing oil.

26 And thou ſhalt anoint *h* the tabernacle of the congregation therewith, and the ark of the teſtimony.

h This was only an outward ceremony ſignifying the ſeparation and ſanctification of theſe things for the ſervice of God, as the anointing of Kings and Prieſts noted their deſignation to their Offices.

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver, and his foot.

29 And thou ſhalt ſanctifie them, that they may be moſt holy; whatſoever toucheth them ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons *i*, and conſecrate them, that they may miniſter unto me in the prieſts office:

i Not all of them, but only thoſe who ſucceed him in the High-Prieſts Office, as appears from *Exod.* 40. 15. *Levit.* 4. 3, 5, 16. and 16. 32. and 21. 10. This anointing of them ſignified both Gods election or calling them to this office, and the inward qualifications requiſite for it, to wit, the gifts and graces of the Holy Ghoſt, which are oft deſigned by this word of anointing, as *Iſa.* 61. 1. *Dan.* 9. 24. 1 *John* 2. 27. and the ſolemn ſetting a part of Chriſt, the true High-Prieſt, for the mediatorial office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oil unto me *k* throughout your generations.

k (*i. e.*) Reſerved for my ſervice alone, nor employed to any profane or civil uſe, as it follows.

32 Upon mans fleſh ſhall it not be poured *l*, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you *m*.

l Except thoſe whom God himſelf, the author of this Law, excepts, to wit, the High-prieſts, of which ſee *verſe* 30. and ſome of the Kings, of which ſee 1 *King.* 1. 39. *Pſal.* 89. 20. though others think the Kings were only anointed with common oil. m As it is unto me, *verſe* 31. you ſhall account it holy, as I do.

* Gen. 17.

33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger *n*, * ſhall even be cut off from his people.

n The word *ſtranger* is commonly uſed to note the Gentiles, or ſuch as were not of *Iſraels* race, but ſometimes it notes thoſe that are not of the Prieſtly race, as *Exod.* 29. 33. *Levit.* 22. 12, 13. And ſo it ſeems to be here. And if any of the Kings were anointed with this oil, it was done by Gods ſpecial appointment, who may diſpenſe with his own Laws.

34 And the LORD ſaid unto Moſes, take unto thee ſweet ſpices, ſtacte, and onycha, and Galbanum *o*: *theſe* ſweet ſpices, with pure frankincenſe, of each ſhall there be a like *weight* *p*.

o The Jews themſelves are not agreed what theſe were, and it concerns not Chriſtians much to know, the uſe of them being aboliſhed. It is evident they were each of them ſweet ſpices, and therefore this *Galbanum* was not of the common kind, which gives a very bad ſcent. p Heb. *Alone ſhall be with alone*, *i. e.* Each of theſe *alone* ſhall be *with* another *alone*, to wit, in equal quantity. Or it may note, that each of theſe was to be taken and beaten apart, and then mixed together. Or, *it ſhall be alone alone*, *i. e.* abſolutely and certainly alone, the doubling of the word increaſing the ſignification, and thus it doth not belong to all the ingredients, becauſe the Hebrew verb is here of the ſingular number, but only to the Frankincenſe, and the ſenſe may be, that whereas the other things ſhall be tempered together, the Frankincenſe ſhould be alone, which may ſeem moſt agreeable both to the common uſe of Frankincenſe, and to its differing nature from the other things mentioned, two of them at leaſt being confeſſedly liquid things.

† Heb. *ſalted*

35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, † tempered together *q* pure *r and* holy.

q Heb. *Salted*, either 1. properly, for *ſalt* was to be *offered with all offerings*, *Lev.* 2. 13. And the Hebrew Doctors tell us that ſix eggſhels full of ſalt were uſed, or, 2. Metaphorically, well mixed together, as ſalt was with things either offered to God or eaten by man. r Of the beſt of each kind of drugs, the moſt perfect and uncorrupted.

† Heb. *of moſt ing.* * chap. 29. Lev. 16. 2.

36 And thou ſhalt beat *ſome* of it *s* very ſmall, and put of it before the teſtimony in the tabernacle † of the congregation, * where I will meet with thee: it ſhall be unto you moſt holy.

s So much as is ſufficient for the daily incenſe.

37 And *as for* the perfume which thou ſhalt make, ye ſhall not make to your ſelves according to the compoſition thereof: it ſhall be unto thee holy for the LORD.

38 Whoſoever ſhall make like unto that to ſmell thereto, ſhall even be cut off from his people.

CHAP.

CHAP. XXXI.

1 AND the LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel the son of Uri, the son of Hur *a* of the tribe of Judah.

a He seems to be the same mentioned, 1 *Chron.* 2. 20.

3 And I have filled him with the spirit of God *b*, in *c* wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

b Which was now necessary, because the *Israelites* in *Egypt* wanted ingenuous education to learn these things, and therefore needed inspiration. *c* Or, *with*, the following clauses being explicatory of the former, shewing what gifts of the spirit God had filled him with, to wit, Wisdom, *&c.*

4 To devise cunning works, to work in gold, and in silver, and in brass.

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold I, have given with him Aholiab the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted *d* I have put wisdom, that they may make all that I have commanded thee:

d That have wisdom and skil sufficient to do these things under the inspection and direction of *Bezaleel* and *Aholiab*, the principal workmen.

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the † furniture of the tabernacle:

† Heb. *vessel.*

8 And the table, and his furniture, and the pure candlestick *e*, with all his furniture, and the altar of incense:

e So called by way of eminency, not only because it was made of pure gold, and was not defiled with blood, for so some other things were, but especially to mind the Priests of their duty in keeping it neat and clean, it being more subject to defilement than other things.

9 And the altar of burnt-offering, with all his furniture, and the laver and his foot:

10 And * the clothes of service *f*, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priests office:

* ch. 39. 1. *&c.*

f Wherein the Ark and other sacred utensils were wrapped up when they were to be removed. See *Exod.* 35. 19. and *Numb.* 4.

11 And the anointing oil, and † sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

† Heb. *incense of spices.*

12 And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep *g*: for it *is* a sign between me and you *h*, throughout your generations, that ye may know that I *am* the LORD that doth sanctifie you *i*?

g This precept is here repeated, either 1. to shew the chief use of the Tabernacle and all this cost and trouble about it, to wit, that they might there acceptably serve God, as in some measure upon every day, so especially upon the Sabbath day. Or rather 2. To restrain the time for the doing of the forementioned works, *q. d.* Though the work of the Tabernacle and Utensils be Holy, and for an Holy use, yet I will not have it done upon my Holy day. The Sabbath was not made for them, but they for it, and therefore they shall give place to it. *h* The Sabbath is a five-fold sign, 1. Commemorative, of Gods Creation of and Dominion over them and all other things, to whom they do hereby profess their subjection. 2. Indicative, shewing that they were made to be Holy, and that their Sanctification can be had from none but from God, as it here follows, and from the observation of Gods days and appointments. 3. Distinctive, whereby they owned themselves to be the Lords peculiar people by a religious keeping of those Sabbaths, which the rest of the World grosly neglected and profanely scoffed at. 4. Prefigurative of that rest which Christ should purchase for them, to wit, a rest from the burden of the ceremonial, and from the curses and rigours of the moral, Law, as also from sin and the wrath of God for ever. See *Heb.* 4. 5. Confirmative, both assuring them of Gods good will to them, and that as he blessed the Sabbath for their sakes so he would bless them in the holy use of it with temporal, spiritual and everlasting blessings, as he declares in many places of Scripture, and assuring God of their standing to that Covenant made between God and them. So that this was a mutual stipulation or ratification of the Covenant of grace on both sides. *i* That selecteth you out of all people and consecrate you to my self and to my service and worship, a great part whereof is the observation of the Sabbath. Or, that sanctifieth you by my Word and Ordinances, which are in more eminent and solemn manner dispensed upon the Sabbath day, by the observation whereof you declare that you own me as your only sanctifier. And so we may observe, the Sabbath owns the Lord as our Creatour and as our Redeemer and as our Sanctifier; and therefore it is no wonder God so severely enjoyns the sanctification of the Sabbath and punisheth the neglect of it, it being a tacit renouncing or disowning of God the Father, the Son, and the Holy Ghost.

14 * Ye shall keep the Sabbath therefore: for it *is* holy unto you: every one that defileth it, shall surely be put to death *k*: for * whosoever doth *any* work *l* therein, that soul shall be cut off from amongst his people.

* chap. 20. 8. Deut. 5. 12. Ezek. 20. 12.
* Num. 15. 35.

k Of which see an example, *Numb.* 15. 32, *&c.* *l* (*i. e.*) Servile work, as it is explained, *Lev.* 23. 7. *&c.*

15 Six days † may work be done, but in the seventh *is* the sabbath of rest *m*: † holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

† Heb. *shall be done.*
† Heb. *holiness.*

m Heb. *the sabbath of sabbaths*, or *of sabbaths*, *i. e.* the great and chief sabbath, as *the song of songs* is the most excellent song, *the holy of holies* is the most holy, *&c.* The *Jews* had many sabbaths or days of rest, but This is here preferred before them all by this emphatical repetition of the same word, and by this argument the foregoing duty is pressed upon them.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath *n* throughout their generations *for* a perpetual covenant *o*.

n Or, *shall keep the sabbath by observing* or *celebrating the sabbath*, *i. e.* by observing or celebrating it, the antecedent being put for the relative, as is frequently done. So here is another most emphatical repetition to oblige us to the greater caution and diligence in this great duty, and to shew what stress God lays upon it, who hath therefore placed this in the midst of the commands of the Decalogue, as the heart which gives life and vigour to all the rest. Or it may be rendered thus, *shall observe the day of rest to celebrate the sabbath*, and so the phrase is like that, in the fourth Command, *Remember the sabbath day to keep it holy*. So here, *Observe the sabbath*, *i. e.* watch its coming and approach, consider attentively the nature and use of it, and that not as a matter of idle speculation, but of serious practise, or so *that you may do* or *celebrate the sabbath*, *i. e.* perform all the duties of it, Or thus, *shall observe the sabbath*, *to make* it *a sabbath*, or *day of rest*, and that no idle or carnal rest, but *a rest*, *holy to the Lord*, as it is called in the foregoing verse. *o* Or, by *a perpetual covenant*: or, it is *a perpetual covenant*, *i. e.* condition or part of that agreement made between me and them, they have solemnly covenanted or promised that they will do all that I commanded them, *Exod.* 24. 7, 8. among which this is a chief branch, and I have covenanted to bless and sanctifie them in so doing. And this word *perpetual*, as also the word *for ever* being added to it in the next verse, may intimate, that this hath a longer perpetuity than the ceremonies, to which this phrase is sometimes ascribed, the rather because the reason of this perpetuity given in the next verse is such as hath its force not only till Christ, but even till the end of the World, and it is fit and just that men should retain this monument or memorial of the Worlds Creation even till its dissolution.

17 It *is* a sign *p* between me and the children of Israel for ever: for * in six days the LORD made heaven, and earth, and on the seventh day he rested, and was refreshed *q*.

* Gen. 2. 2.

p A sign of the covenant between us, that I will be their God and they will be my people, both which depend upon this, amongst other, duties, and upon this in an eminent degree. *q* Not as if he had been weary with working, which surely he could not be with speaking a few words, nor can God be weary with any thing, *Isa.* 40. 28. but it notes the pleasure or delight God took in reflecting upon his works, *beholding* that *every thing* he had made *was very good*, *Gen.* 1. 31.

18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, * two tables of testimony *r*, tables of stone *s*, written with the finger of God *t*.

* chap. 32. 15. Deut. 9. 10. 2 Cor. 3. 3.

r (*i. e.*) The

r (*i. e.*) The tables of the law, which was the witness of Gods will and *Israels* duty. See *Exod.* 16. 34. *s* Whereby was signified both the durable and perpetual obligation of the moral law, whereas the ceremonial law was to end with the *Jewish* policy at Christs coming, and the stoniness of mens hearts by nature, in which the law of God could not be written but by a divine and omnipotent hand. *t* (*i. e.*) With the power or spirit of God, by comparing *Mat.* 12. 18. not by any art of man, but immediately by a divine hand.

CHAP. XXXII.

1 AND when the people saw that Moses delayed to come down out of the mount *a*, the people *b* gathered themselves together unto
* Act. 7. 40. Aaron *c*, and said unto him, * Up, make us gods *d* which shall go before us *e*: for *as for* this Moses *f*, the man that brought us up out of the land of Egypt, we wot not what is become of him *g*.

a Where he had now been for near 40 days. *b* (*i. e.*) Most or some of the people, as it is expressed, 1 *Cor.* 10. 7. *c* As the chief person in *Moses* his absence. *d* (*i. e.*) Images or representations of God, whom, after the manner of Idolaters, they call by Gods name. For it is ridiculous to think, that the body of the *Israelites*, who were now lately instructed by the mouth, and words and miraculous works of the eternal God, should be so senseless as to think that was the true God, which themselves made, and that out of their own ear-rings, much more, that That was the God that brought them out of *Egypt*, as they say, *ver.* 4. *e* To guide us through this vast wilderness to the land of promise, where they longed to be, for as to the cloud, which hitherto had guided them, that seemed now to be fixed upon the mount, and they thought both that and *Moses* had deserted them. The *Jewish* Doctors note, that he doth not say, *Make us Gods* whom we may worship, but, *which shall go before us*, which, as they truly say, shews that they wanted not a God, whom they knew by infallible evidences they had, but a visible guide, who might supply the want of *Moses*, as the next words shew. *f* An expression of contempt towards their great deliverer. *g* Whether he be not consumed by the fire in the cloud, or taken up to heaven, or conveyed away by God to some other place.

2 And Aaron said unto them, Break off the golden ear-rings *h* which *are* in the ears of your wives *i*, of your sons, and of your daughters, and bring them unto me.

h Which were of good value and common use among the Eastern people, who seem to have used them superstitiously, *Gen.* 35. 4. *Judg.* 8. 24. and therefore *Aaron* demands these, partly that he might take away one vice or occasion of vice, whilst the people were intent upon another, and partly that the proposed loss of their precious ear-rings might cool their idolatrous desires. *i* Whom he thought most fond of their jewels and most unlikely to part with them.

3 And all the people brake off the golden ear-rings *k* which *were* in their ears *l*, and brought *them* unto Aaron.

k Whereby they shew both their madness upon their Idols, and their base ingratitude to their God, who had transferred these jewels from the *Egyptians* to them, *Exod.* 12. 35, 36. which therefore God upbraids them with, *Ezek.* 16. 11, *&c.* *l* (*i. e.*) The mens ears, for the affix is of the masculine gender: whereby it seems the men were more set upon Idolatry than the women, parting with their ear-rings for it, which the women would not do.

* 1 King. 12. 28. Ps. 106. 19. 4 * And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf *m*, and they said, These *be* thy gods *n*, O Israel, which brought thee up out of the land of Egypt.

m The meaning of this Translation is, That *Aaron*, to wit, by Artificers did first melt the gold into one mass, and then by the graving tool form it into the shape of a calf and polish it; or as others render the words, *he formed it in a type* or *mould*, made in the shape of a calf, into which he cast the molten gold, *and so made it a molten calf*. But the words may be translated thus, *he put it* or them *into a purse*, for so the *Hebrew* verb and noun both are used, 2 *King.* 5. 23. and in like manner *Gideon* disposed the ear-rings given him for like use, *Judg.* 8. 24. *and* afterwards *he made* of them *a molten calf*. Now the people desired and *Aaron* in compliance with them made this in the form of a *calf* or an *ox* (for the word signifies both) in imitation of the *Egyptians*, as *Philo* the *Jew* expressly affirms, and the learned generally agree, and it may thus appear, 1. the great idols of the *Egyptians*, *Apis*, *Serapis* and *Isis* were oxen and cows, as is confessed. 2. The *Egyptians*, besides those creatures which they adored as Gods, did also make and keep and worship their images, as even the heathen writers, *Mela* and *Strabo*, affirm. 3. The *Israelites* whilst they were in *Egypt*, were many of them infected with the *Egyptian* Idolatry, as it appears from *Jos.* 24. 14. *Ezek.* 20. 7, 8. and 23. 3. *Act.* 7. 39. And it is not unlikely divers of them hanker'd no less after the Idols than after the garlick and onions of *Egypt*. And, being now, as they thought, forsaken by *Moses*, they might think of returning to *Egypt*, as afterwards they did, and therefore chose a God of the *Egyptian* mode, that they might more willingly receive them again. *n* (*i. e.*) This is thy God, the plural number being put for the singular as it is usual in this case. The meaning is, this is the sign or symbol or image of thy God, for such expressions are very frequent: thus this image of a calf is called *a calf* frequently, and the images of the temple of *Diana* are called *shrines* or *little temples*, *Act.* 19. 24. So they intended to worship the true God by this image, as afterwards *Jeroboam* did by the same image, as we shall plainly see when we come to that place of Scripture. And it is absolutely incredible, that the generality of the *Israelites* should be so void of all sense and reason as to think that this new-made calf did bring them out of *Egypt* before its own creation, and that this was the same Jehovah, who had even now spoken to them from heaven with an audible voice, saying, *I am the Lord thy God who brought thee out of the land of Egypt.*

5 And when Aaron saw *o it* he built an altar before it, and Aaron made proclamation, and said, To morrow is a feast to the LORD *p*.

o (*i. e.*) Observed with what applause they received it and with what fury and resolution they prosecuted their former desire, he was born down with the stream, and, as it is probable, by the peoples instigation built an altar to it. *p* Heb. *to Jehovah.* Which title being peculiar to the true God, and being here given by *Aaron* to the calf with the approbation of the people, makes it more than probable that the people designed to worship the true God in this calf, which they made only as a visible token of Gods presence with them, and an image by which they might convey their worship to God.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings *q*: and the * people sat down to eat and to * 1 Cor. 10.
drink *r* and rose up to play *s*.

q But no *sin-offerings*, which they most needed. *r* For the sacrifices were accompanied with feasting both among the worshippers of the true God and among Idolaters. See *Exod.* 18. 12. and 24. 11. *s* By shouting and singing and dancing, as it appears from *ver.* 17, 18, 19.

7 And the LORD said unto Moses, * Go, get * Deut. 9.
thee down: for thy people *t* which thou broughtest out of the land of Egypt, have corrupted *themselves*.

t No longer *my people*, as God had called them hitherto, *Exod.* 3. 7. and 5. 1, *&c.* they have forsaken me, and I do hereby renounce them.

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, * These *be* thy gods, * 1 Kin. 12.
O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, * I have seen * chap. 33.
this people, and behold, it *is* a stiff-necked people *u*. Deut. 9. 13.
Isa. 48. 4.

u Untractable, wilful and stubborn, incorrigible by my judgements, ungovernable by mine or by any laws. A metaphor from those beasts that will not bend their necks to receive the yoke or bridle.

10 Now therefore let me alone *x*, that my wrath may wax hot against them, and that I may consume them: and * I will make of thee *y* a great * Num. 14. 12.
nation.

x Do not hinder me by thy prayers, which I see thou art now about to make on their behalf. *y* To come out of thy loins.

11 * And Moses besought † the LORD his God *z*, * Deut. 9. 18.
and said, LORD, why doth thy wrath wax hot *a* Psal. 106. 23.
against thy people *b*, which thou hast brought forth † Heb. *the face*
out of the land of Egypt, with great power and with *of the Lord.*
a mighty hand?

z Emphatically

z Emphatically ſo called, *q. d. Moſes* had not loſt his intereſt in God, though *Iſrael* had. *a* So hot as to conſume them utterly. For though he ſaw reaſon enough why God ſhould be angry with them, yet he humbly expoſtulates with God whether it would be for his honour utterly to deſtroy them. Or, this is a petition delivered in form of an interrogation or expoſtulation, as *Mat.* 8. 29. compared with *Luk.* 8. 28. *b* An ingenious retortion, *q. d.* They are not my people, as thou calledſt them, *ver.* 7. but *thy people*, which he proves in the following words.

* Num. 14. 13. Deut. 9. 28. and 32. 27.

12 * Wherefore ſhould the Egyptians ſpeak, and ſay, For miſchief did he bring them out, to ſlay them in the mountains *c*, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people.

c (i. e.) In or at mount *Sinai*, the plural number for the ſingular: or, in this mountainous deſert.

* Gen. 12. 7. & 13. 15. & 15. 18. & 26. 4. & 28. 13.

13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwareſt by thy own ſelf, and ſaidſt unto them, * I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever.

14 And the LORD repented *d* of the evil which he thought to do unto his people.

d (i. e.) Changed his ſentence. See on *Gen.* 6. 6.

15 And Moſes turned, and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their ſides *e*: on the one ſide, and on the other ſide *were* they written.

e Not in the inſide and outſide, which is unuſual and unneceſſary, but in the inſide only, ſome of the ten Commands being written on the right hand, and others on the left, not for any myſtery, but only for conveniency of writing.

* chap. 31. 18.

16 And the * tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joſhua *f* heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp.

f Who had waited all this while upon the middle of the hill for *Moſes* his return, and ſo neither knew what the people had done, nor heard what God had ſaid to *Moſes*.

† Heb. *weakneſs*.

18 And he ſaid, *It is* not the voice of *them that* ſhout *for* maſtery *g*, neither *is it* the voice of *them that* cry *for* † being overcome *h*: *but* the noiſe of *them that* ſing do I hear.

g Heb. *of a cry of ſtrength, i. e.* of ſtrong men or of the ſtronger and victorious party, who uſe to expreſs themſelves with triumphant ſhouts. *h* Heb. *of a cry of weakneſs, i. e.* of weak and wounded and vanquiſhed men who uſe to break forth into doleful cries.

19 And it came to paſs aſſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes anger waxed hot, and he caſt the tables out of his hands, and brake them *i* beneath the mount.

i Not through raſh anger, but by Divine inſtinct, partly to puniſh their Idolatry with ſo great a loſs, and partly to ſhew that the covenant made between God and them ſo much to their advantage, which was contained in thoſe tables, was by their ſin broken and now of none effect, and not to be renewed but by bitter repentance.

* Deut. 9. 21.

20 * And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder *k*, and ſtrawed *it* upon the water *l*, and made the children of Iſrael *m* to drink *of it n*.

k Melted it either into one great maſs, or rather into divers little fragments, which afterwards by a file or other inſtruments he by the help of many others might ſoon grind to powder or duſt of gold. *l* Upon the brook, which came out of the rock *Horeb*. *Exod.* 17. 6. *m* Not all, which would require long time, but ſome in the name of the reſt, and moſt probably either the chief promoters of this idolatrous deſign, or the chief rulers of the people who ſhould by their power and authority have reſtrained the people from this wickedneſs. *n* Of the water into which that duſt was caſt, partly to make them aſhamed of their madneſs in worſhipping a God which now muſt be drunk and caſt out into the draught, and partly to fill them with terrour and dreadful expectation of ſome ill effect or curſe of God to come upon them either by this draught or by other means.

21 And Moſes ſaid unto Aaron, What did this people unto thee *o*, that thou haſt brought ſo great a ſin upon them *p*?

o What injury or miſchief had they done to thee which thou didſt ſo ſeverely revenge! *p* The ſin of the people is charged upon *Aaron*, both becauſe he did not reſiſt and ſuppreſs their wicked ſuggeſtion *ver.* 1. by his counſel and by the authority which *Moſes* had left in his hand, which he ſhould have done even with the hazard of his life, as the Rabbins ſay that *Hur* did, whom they report to have been ſlain by the people whileſt he diſſwaded them from their attempt, and becauſe he did not promote and direct and manage their enterprize, *ver.* 4, 5.

22 And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people, that they *are ſet* on miſchief *q*.

q Heb. are *in evil, i. e.* are altogether wicked, addicted to or bent upon wickedneſs, ſo that it was impoſſible for me to ſtop or divert their courſe.

23 For they ſaid unto me, Make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: ſo they gave *it* me: then I caſt it into the fire, and there came out this calf *r*.

r Not that he meant, or thought to perſwade *Moſes*, that the melted gold came out of the fire in the form of a calf by accident without any art or induſtry of his, which was a ridiculous conceit and eaſily confuted, but only he conceals his own ſin in the forming and graving of it, and lays the whole blame upon the people.

† Heb. *thoſe that roſe up againſt them*.

25 And when Moſes ſaw that the people *were* naked *s* (for Aaron had made them naked *t* unto *their* ſhame amongſt † their enemies *u*.)

s (i. e.) That they were ſtripped both of their ornaments which was not ſo much the jewels of their ears, as the innocency of their minds and lives, and of their defence, to wit, of the favour and protection of God, by which alone they were ſecured from the *Egyptians*, and were to be defended againſt thoſe many and mighty enemies towards whom they were about to march, and that being thus diſarmed and helpleſs they would be a prey to every enemy; when *Moſes* conſidered this, he took the following courſe to cover their nakedneſs, to expiate their ſins, to regain the favour of God, and by puniſhing the moſt eminent and incorrigible offenders to bring the reſt to repentance. *t* As *Ahaz* is ſaid to have *made Judah naked*, 2 *Chron.* 28. 19. *u Queſt.* How were they made naked or aſhamed amongſt their enemies when at this time they were in their own camp, remote from all their enemies? *Anſ.* He ſpeaks not only of their preſent ſhame, but of their everlaſting reproach, eſpecially among their and Gods enemies, who being conſtant to their idols would juſtly ſcorn the *Iſraelites* for their levity in forſaking their God ſo quickly and eaſily. See *Jer.* 2. 11. But the Hebrew word may be and is by ſome tranſlated thus, *amongſt thoſe that do* or *ſhall riſe up* or *be born of them, i. e.* that ſhall ſucceed them, for ſo the word *riſing* is uſed *Exod.* 1. 8. *Mat.* 11. 11. And ſo the Chaldee here renders it, *amongſt their generations*, and the other Chaldee Interpreter and the Syriack, *in their later days*, or *in after-times*. So the ſence is, That *Aaron* had put a note of perpetual infamy upon them even to all after-ages.

26 Then Moſes ſtood in the gate of the camp *x* and ſaid, Who *is* on the LORDS ſide *y*? *let him come* unto me. And all the ſons of Levi *z* gathered themſelves together unto him.

x He choſe that place, 1. As the uſual place of Judicature, 2. That he might withdraw himſelf from the company of Idolaters as far as he might. 3. As a fit place of concourſe and reſort for thoſe that were on Gods ſide: 4. To prevent the eſcape of the greateſt delinquents, the reſt of the camp being probably ſurrounded with ſome trench, or ſuch like thing, elſe gates had been ſuperfluous and unprofitable. *y* Who will take Gods part and plead his cauſe againſt Idolatry and Idolaters? *z (i. e.)* The moſt of that tribe, as that univerſal particle is oft underſtood, for ſome of them were deſtroyed as guilty.

27 And he ſaid unto them, Thus ſaith the LORD God of Iſrael, Put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and ſlay every man his brother *a*, and every man his companion, and every man his neighbour.

a The meaning, Slay every principal offender, whom you meet with without any indulgence or exception though *brother* or *companion* or *neighbour*. There was no fear of killing the innocent in this case, because, 1. The people were generally guilty. 2. *Moses* had called to himself all that were on Gods side, who thereby were separated from the guilty: 3. The innocent might easily be discerned from the transgressours, either by the personal knowledge which the *Levites* or others had of the most forward Idolaters, or by their abiding in their tents as ashamed and grieving for their sin whilest the transgressours were impudently walking about in the camp, as trusting to their numbers, or by the direction of Gods providence, if not by some visible token.

28 And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men *b*.

b And no more, for it is probable they slew only those whom they knew to have been the ringleaders to others in this mischeif.

‖ Or, *and Moses said, consecrate yourselves to day to the* LORD, *because every man* hath been *against his son, and against his brother*, &c. † Heb. *fill your hands*.

29 ‖ For Moses had said, † Consecrate your selves to day to the LORD *c*, *even* every man upon his son, and upon his brother, that he may bestow upon you a blessing this day.

c Offer up your selves to the honour and service of the Lord in this work, which because it was joyned with the hazard of their lives he calls it a consecration or oblation of themselves, as *Abraham* for the like reason is said to have offered up *Isaac*. Heb. *Fill your hands*, &c. *i. e.* offer a sacrifice, for so that phrase is oft used, as *Exod.* 28. 41. *Judg.* 17. 5, 12. That work of justice which they were going to execute might seem an inhuman and barbarous act, but he tells them it was an acceptable Sacrifice to God, as the destruction of Gods enemies is called *a sacrifice*, *Isa.* 34. 6. *Ezek.* 39. 17. Or, he hereby intimates, that this Tribe was designed by God for his immediate service, and therefore recommends this work to them as an excellent initiation into their office, and as a demonstration that they were in some sort worthy of that great trust.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD, * peradventure *d* I shall make an atonement for your sin.

* 2Sam. 16. 12. Amos 5. 15.

d He speaks doubtfully, partly because he was uncertain how far God would pardon them, and partly to quicken them to the more serious practise of repentance.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin *e*: and if not, blot me, I pray thee, out of thy book *f*, which thou hast written.

e Understand here, *forgive it*, or, *it is well*, or, *I and others shall praise thy name*. His great passion for his people stops his words and makes his speech imperfect. *f* (*i. e.*) Out of the book of Life, as appears by comparing this with other places, as *Psal.* 69. 28. *Dan.* 12. 1. *Luk.* 10. 20. *Phil.* 4. 3. *Rev.* 3. 5. and 13. 8. and 20. 12. Or, out of the Catalogue or number of those that shall be saved. I *suppose Moses* doth not in this case wish his eternal damnation, because that state implies both wickedness in himself and the dishonour of God, but his annihilation, or the utter loss of this life and of that to come and of all the happiness of both of them. Nor doth *Moses* simply desire this, but only comparatively expresseth his singular zeal for Gods glory, and charity to his people, signifying that the very thoughts of the destruction of Gods people and of the reproach and blasphemy which would be cast upon God by means thereof were so grievous and intolerable to him, that he rather wisheth, if it were possible, that God would accept of him as a sacrifice in their stead, and by his utter destruction prevent so great a mischief. And it is to be considered, that *Moses* speaks this, as also many other things, as the Mediatour between God and *Israel*, and as the type of the true Mediatour, Jesus Christ, who was in effect to suffer this which *Moses* was content to suffer.

33 And the LORD said unto Moses, * Whosoever hath sinned ‖ against me, him will I blot out of my book *g*.

* Ezek. 18. 4.

‖ Or, *doth sin*, to wit, presumptuously, obstinately, and impenitently. *g* Him will I cut off out of the land of the living, and eternally deprive of my favour and glory, and not thee who art innocent and righteous.

34 Therefore now go lead the people unto *the place* of which I have spoken unto thee. * Behold mine angel *h* shall go before thee. Nevertheless * in the day when I visit, I will visit their sin upon them *i*.

* chap. 33. 2. * Deut. 32. 35.

h Not Christ, the Angel of the covenant, who had hitherto gone before them, but a created Angel, as appears by comparing this with *Exod.* 33. 2, 3, 12. Though *Moses* obtained the revocation of this threatning, *Exod.* 33. 14. 17. *i* When I shall punish them for their other sins, which I foresee they will commit, I will remember and punish this also.

35 And the LORD plagued the people *k*, because they made the calf which Aaron made *l*.

k This relates either to the destruction of 3000 of them by the *Levites*, or rather to the future plagues, in which God also reckoned with them for this sin. *l* They made it, because they urged *Aaron* to make it, as *Judas* is said to *purchase the field*, *Act.* 1. 18. which was purchased by his mony, and *Aaron* made it, by giving command to make it. The *Chaldee*, *Syriack*, *Arabick* and *Samaritan* render the words thus, *they worshipped* or *sacrificed to the calf which Aaron made*. And the word which signifies *to make* is oft used for worshipping or sacrificing, as *Exod.* 10. 25. *Judg.* 13. 15. 1 *King.* 18. 26.

CHAP. XXXIII.

1 AND the LORD said unto Moses, Depart, *and* go up hence, thou and the people, which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, * Unto thy seed will I give it.

* Gen. 12. 7.

2 * And I will send an Angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite.

* chap. 32. 34. Deut. 7. 22. Josh. 24. 11. * Gen. 3 Numb. 1

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee *a*: for thou *art* a * stiff-necked people, lest I consume thee in the way *b*.

* chap. 32. Deut. 9.

a By my own special and gracious presence, as hitherto I have done, but I will depart from thee. In pursuance hereof God removes his tabernacle without the camp, *ver.* 7. I will only make good my promise to thy fathers, and send an Angel to accomplish it, but I will shew no peculiar and further kindness to thee. *b* Lest thy sins should be aggravated by my presence and favour, and thereby I should be provoked utterly to destroy thee. So he shews that their perverseness makes this severity necessary for them, and that God even in his judgment remembers mercy to them.

4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments *c*.

c Their precious garments, or jewels, which the women reserved, as we saw *ver.* 3. This was a visible sign and profession of their inward humiliation and repentance for their sin and of their deep sense of Gods displeasure.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee *d* in a moment, and consume thee *e*: therefore now put off thy ornaments from thee, that I may know what to do unto thee *f*.

d To wit, in anger; not in favour, *ver.* 3. where the words are the same, but the sence differing. *e Obj.* But God had promised he would not do so, *ver.* 14. *Ans.* That was signified to *Moses*, not to the people, to whom the threatning was most proper and profitable; and this threatning hath a condition implied, to wit, except they repent, as the next words plainly shew. *f* That I may either inflict my judgments or suspend them, as thou art penitent or impenitent.

6 And the children of Israel stript themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle *g*, and pitched it without the camp, afar off from the camp *h*, and called it the tabernacle of the congregation *i*: and it came to pass, *that* every one which sought the LORD *k*, went out unto the tabernacle of the congregation, which *was* without the camp.

g A tent set up by *Moses* for the people to meet in for sacrifice and seeking of God and other parts of Gods Worship, until the great Tabernacle should be finished: for such a place was necessary or highly expedient for that use, and therefore it is not probable they would be without it for a years space. *h* In testimony of Gods alienation from them and displeasure against them, this being a kind of excommunication, and all was too little to

bring

bring them to a thorough repentance. *i* It was ſo before, but he called it ſo now, to ſhew that God had not wholly forſaken them, and that, if they truly repented, he ſtill permitted them to come into his preſence and to ſeek the Lord. *k* Either for his favour, or for counſel and direction: See *Exod.* 18. 15, 19, 20.

8 And it came to paſs, when Moſes went out unto the tabernacle *that* all the people roſe up, and ſtood every man at his tent door and looked after Moſes *l* until he was gone into the tabernacle.

l Teſtifying their grief for Gods departure, their reſpect to *Moſes* whom they had lately deſpiſed, their earneſt deſire of his interceſſion for them, their longing for Gods favour, and their humble expectation of a gracious return from God by the hands of *Moſes*.

9 And it came to paſs as Moſes entred into the tabernacle, the cloudy pillar deſcended *m*, and ſtood at the door of the tabernacle, and *the* LORD talked with Moſes.

m Whereby God teſtified his approbation of *Moſes* and of that which *Moſes* had done, which might ſeem to ſome ſevere and cruel.

10 And all the people ſaw the cloudy pillar ſtand at the tabernacle door and all the people roſe up and worſhipped, every man in his tent door.

* Gen. 32. 30. Numb. 12. 8. 11 And * the LORD ſpake unto Moſes face to face *n*, as a man ſpeaketh to his friend. And he turned again into the camp, but his ſervant Joſhua the ſon of Nun, a young man, departed not out of the tabernacle *o*.

n Or, *mouth to mouth*, as *Num.* 12. 8. Not that God hath face or mouth, or that *Moſes* could behold it, which is denied, *verſe* 20. but the ſence is, he ſpake with him freely and familiarly, and immediately, not by an Angel in a dream or viſion, as he did to other Prophets. See *Deut.* 34. 10. *o* Who abode there either to keep it from injury or inconvenience, for as it was ſet up by mans help, ſo it needed mans care to preſerve it; or to aſſiſt and direct thoſe who reſorted thither to ſeek God in *Moſes* his abſence. And *Joſhua* ſeems to be appointed for this work rather than *Aaron* or any other of the Elders, becauſe they had one way or other been guilty of the late Idolatry, and God would hereby puniſh them with a temporary ſuſpenſion from his ſervice and their office.

12 And Moſes ſaid unto the LORD, ſee, thou ſayeſt unto me, bring up this people, and thou haſt not let me know whom thou wilt ſend with me *p*. Yet thou haſt ſaid, I know thee by name *q*, and thou haſt alſo found grace in my ſight.

p (*i. e.*) What Angel it is, whether it be a created Angel, for then I profeſs I am unſatisfied with him, *verſe* 15. or the ſame increated Angel Chriſt, who hath hitherto accompanied us, and then I am content. But I am at a great loſs by thy withdrawing thy cloudy pillar from the people to whom it is to be a guide. *q* (*i. e.*) Diſtinctly and familiarly, as one whom I have much converſe with and great kindneſs for: thy name is written in my book. Compare *Exod.* 32. 32, 33. *Pſal.* 87. 5, 6. *Phil.* 4. 3. And *knowing* here notes approbation and affection, as *Pſal.* 1. 6. *Matth.* 7. 23. compare *Jer.* 1. 5.

13 Now therefore I pray thee, If I have found grace in thy ſight, ſhew me now thy way *r*, that I may know thee *s*, that I may find grace in thy ſight, and conſider that this nation *is* thy people *t*.

r The courſe and manner of thy dealings *with* men, and particularly thy purpoſe and will concerning me and thy people, and the method which thou wilt chuſe for the fulfilling of thy promiſe, and the courſe which thou wouldſt have me take, and the way by which I ſhall conduct thy people to the promiſed Land. *s* (*i. e.*) Thy mind herein: men are ſaid to know God, when they know his mind and will: Or, that I may experimentally know thee to be what thou haſt promiſed thou wilt be to me and to thy people: Or rather, *that I may* thereby *know thee*, namely *that I ſhall find grace in thy ſight*, as it follows, that I may be aſſured that thou wilt be reconciled to and preſent with me and thy people. *t* Both by thy own choice, and purpoſe and promiſe to their parents, and by their recognition of thee for their God, and their returning to thee again.

* 2 Sam. 17. 11. 14 And he ſaid *, my preſence *u* ſhall go *with thee*, and I will give thee reſt *x*.

u Heb. *My face*, *i. e.* I my ſelf, by comparing this with 2 *Sam.* 17. 11. The Angel of my preſence, *Iſa.* 63. 9. the pledge of my preſence, the cloudy pillar, and I will not turn thee over to an Angel, as I threatned, *ver.* 2. See *Deut.* 4. 34. *x* Not only reſt from thy preſent anguiſh and perplexity of mind for thy people, but in due time I will bring them to their reſting-place and ſettled habitation: for it is evident from *ver.* 15, 16. that *Moſes* his care and prayer was more for the people than for himſelf.

15 And he ſaid unto him, if thy preſence go not *with me*, carry us not up hence *y*.

y Let us rather live and die in the Wilderneſs with thy preſence and favour, than go into *Canaan* without it: for even that promiſe of reſt I value not without thy preſence. So he ecchoes back Gods words to himſelf, and turns Gods promiſe into a prayer.

16 For wherein ſhall it be known here *z*, that I and thy people have found grace in thy ſight? *is it* not in that thou goeſt with us? ſo * ſhall we be ſeparated, I, and thy people, from all the people *a* that *are* upon the face of the earth. * chap. 34. 10.

z By what other token ſhall other nations and after-ages know. *a* (*i. e.*) Diſtinguiſhed by thy peculiar kindneſs and priviledges afforded to us. Or, *be made wonderful* or *eminent* or *glorious above all* other *people*.

17 And the LORD ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee ſhew me thy glory *b*.

b (*i. e.*) Thy glorious Majeſty, the brightneſs of thy countenance, ſome ſuch manifeſtation of thy ſelf as becomes thy excellency, and ſuch as ſhall be ſeen in the other life, or that glorious ſhape which together with an human voice thou haſt now aſſumed. But for the eſſence of God, as that was, and is and ever will be inviſible to bodily eyes, 1 *Tim.* 6. 16. ſo a man of ſuch great reaſon and deep knowledge in divine things and univerſal Learning could not be ignorant of it, and therefore would not deſire it.

19 And he ſaid, I will make all my goodneſs *c* paſs before thee, and I will proclaim the Name of the LORD *d* before thee: * and will be gracious to whom I will be gracious *e*, and will ſhew mercy on whom I will ſhew mercy. * Rom. 9. 15.

c Or, *My beauty*, for ſo that Hebrew word is ſometimes uſed, *Gen.* 6. 2. 1 *Sam.* 9. 2. Or, *my excellency*, or *my glory*, as appears from *ver.* 22. which was the thing *Moſes* deſired to ſee: And the difference between his requeſt and Gods anſwer doth not lye in *glory* and *goodneſs*, but in *ſhewing* his glory ſo as *Moſes* might gaze upon it, and making it only, as it follows, to *paſs before him*, to wit, in a ſudden and very tranſitory viſion. Though it may be underſtood properly of Gods goodneſs and kindneſs to men, of which the following words ſpeak, and that was the great, if not the only, thing aſcribed to God, *chap.* 34. 6, 7. *d* (*i. e.*) My name: The noun for the pronoun, as is very frequent. I will give thee notice when I come that thou mayſt attend, I will not ſurprize thee, nor ſteal by thee. Or, *I will proclaim* or *publiſh of the name of the Lord*, or, of my name, *i. e.* ſome part of it, eſpecially my goodneſs which may ſeem to be here principally intended, 1. by comparing this with *chap.* 34. 6, 7. 2. By the following words, which ſeem a limitation of this general expreſſion. *q. d.* I will proclaim, manifeſt, and impart my goodneſs, but with a difference, not to all men, but to whom I pleaſe. 3. By other places, where *the name of the Lord* is principally, if not ſolely, underſtood of his goodneſs, as *Iſa.* 50. 10. and in many places of the Pſalms. *e* This may ſeem to be added with reference to the people for whom *Moſes* is interceding, leſt *Moſes* ſhould miſunderſtand or miſapply what is ſaid here and *chap.* 34. 6, 7. The ſence is, I will ſhew this peculiar favour to thee, I will alſo be gracious towards the people thou pleadeſt for, but not promiſcuouſly. Some of them I will ſeverely and eternally puniſh for this and their other ſins; and ſome of them I will pardon and ſave, not becauſe they are righteous or innocent, or leſs ſinners than the reſt, but merely out of my own good pleaſure and moſt free grace, whereby I will ſhew mercy to ſome when I will not ſhew mercy to others. Thus this place is interpreted by the Apoſtle, *Rom.* 9. 16, &c.

20 And he ſaid, Thou canſt not ſee my face *f*: for * there ſhall no man ſee me, and live *g*. * Gen. 32. 30. Deut. 5. 24. Jud. 13. 22. Rev. 1. 16, 17.

f Either 1. My eſſence. But that no man can ſee, neither in this life, nor in the next. Or rather 2. My glorious preſence. *g* This may note either 1. Gods purpoſe that that bliſsful viſion of God in glory ſhall be given to no man here, but is reſerved for the future life. Or rather 2. The impoſſibility of the thing from mans weakneſs, which is ſuch, that if God ſhould diſplay all the beams of his glory to him, it would certainly aſtoniſh, overwhelm, and deſtroy him.

21 And the LORD said, Behold, *there is* a place by me *b*, and thou shalt stand upon a rock.

b In this mountain where my residence and glorious presence now is, and in that part of it whence my voice now cometh to thine years.

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand *i* while I pass by.

i That thou mayst not be undone by thy own desires, nor swallowed up with the sight of my glory.

23 And I will take away mine hand, and thou shalt see my back parts *k*: but my face shall not be seen.

k (*i. e.*) Imperfectly and in part, as when we see only a mans back-parts and not his face. Thou shalt see a shadow or obscure delineation of my glory, as much as thou canst bear, though not as much as thou dost desire.

CHAP. XXXIV.

*Deut. 10. 1. 1 AND the LORD said unto Moses, * Hew thee two tables of stone *a*, like unto the first: and I will write upon *these* tables the words that were in the first tables *b* which thou brakest.

a The first Tables were made immediately by God, who of his own mere grace and good pleasure, and without mans merit or contrivance entred into Covenant with *Abraham* and his Seed; these Tables must be made by *Moses*, partly in token of Gods displeasure for their sin, and partly to signific, that though the Covenant of grace was first made without mans care and counsel, yet it should not be renewed but by mans repentance. And as the Tables of stone signified the hardness of their hearts, so the hewing of them by *Moses* might signifie the circumcision and plowing up of their hearts that they might be fit for the receiving of Gods mercies and the performance of their duties. *b* To shew Gods reception of *Israel* into his favour and their former state, and that the Law and Covenant of God was neither abolished nor changed by their sin.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present
*chap. 19. 20. thy self there to me * in the top of the mount.

*chap. 19. 12. 3 And no man shall * come up with thee, neither let any man be seen throughout all the mount, neither let the flocks nor herds feed before that mount *c*.

c This is said, not for the beasts, which are not capable of a Law, but to restrain the presumption and curiosity of the people by this argument, that even the beasts that come too near shall be destroyed, and much more man, whose knowledge aggravates his sin and punishment.

4 And he hewed two tables of stone like unto the first, and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud *d*, and stood with him there *e*, and proclaimed the Name of the LORD.

d In the cloudy pillar, which ordinarily stood up in the air above the Mount, but came down to the top of it, when God spake with *Moses*. See *Exod.* 33. 9. *Numb.* 11. 17, 25. *e* To wit, in the Mount, *ver.* 2, 4. and the clift of a rock, *chap.* 33. 22. which was in the Mount, and near the top of it, as appears by comparing these places together.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God *f*, merciful and gracious, long-suffering, and abundant in goodness and truth *g*.

f This title shews his glorious being, power and authority, the following titles note his goodness to men. *g* In fulfilling all his gracious promises made to *Abraham* and to his seed and to all his people, wherein he is said to be abundant, because he generally is better than his word and gives more than he promised. There is a truth in divine threatnings, but here the situation of this word in the midst of the Attributes of divine Goodness plainly shews, that it is to be restrained to the promises, this being usual and reasonable, that general words have their signification limited by the context. And indeed here seems to be a *Hendyadis*, *goodness and truth*, for *true*, *sincere and hearty goodness*, as *mercy and truth* are oft put for true and real mercy. See *Psal.* 25. 10. and 57. 3. &c.

7 Keeping mercy for thousands *h*, forgiving iniquity, and transgression and sin *i*, and * that will by * Deut. 5. 9.
no means clear *the guilty k*,* visiting the iniquity of the Jer. 32. 18.
fathers upon the children, and upon the childrens *chap. 33. 7.
children, unto the third and to the fourth *generation*. 21. Josh. 24. 19.
Job 10. 14.
Nah. 1. 3.

h The *Chaldee* and some others render it, *for a thousand generations*. *i* Sins of all sorts and sizes, secret or open, infirmities or presumptions, against God or Men, as the heap of various words here put together signifies. *k* This is commonly esteemed a title of Justice or Vengeance, which is here added by way of correction, lest men should mistake or abuse Gods mercy. God is most gracious indeed, but so as he is also just and will not pity nor spare impudent and impenitent transgressours, but will severely punish them. And the Jewish Doctors hereupon observe, that the mercy of God doth far exceed his justice, here being as they number them, thirteen Attributes of Mercy, and but one of Justice. But this translation and interpretation is rejected by some late Learned Interpreters, who make this an attribute of Gods Goodness or Clemency, and render the words thus, *in destroying he will not utterly destroy*, though *visiting*, &c. *q. d.* He is so gracious, that though he will severely punish the iniquity of the fathers, and especially their Idolatry, upon themselves, and upon their Children, &c. as he hath said *Exod.* 20, 5. yet in judgment he will remember mercy, and will not utterly destroy his people for their sins. There are many things which favour this interpretation. 1. This suits most with *Moses* his solicitude and prayer for the people of *Israel*, which was, that God would not utterly destroy them, as he threatned to do. 2. This sense best agrees with Gods promise, *chap.* 33. 19. I will make all my goodness to pass before thee, which general promise is particularly explained and performed in these two verses. 3. This place doth not speak of Gods disposition and carriage towards his enemies, against whom he proceeds with great severity, and commands the *Israelites* to do so in the verses here following, but towards his people, whose cause *Moses* is all along pleading with God. See *chap.* 32. 11. 12, 13. 31, 32. and 33. 13, 15. and 34. 9. 4. The Hebrew verb here used frequently signifies *to make empty* or *desolate*, to empty men of their goods, or places of men. See *Isa.* 3. 26. *Amos* 4. 6. So here *he will not utterly empty* or *destroy*. Though he will leave the marks of his vengeance for this sin upon thy people even to their third and fourth generation, or, it may be further, yet he will not utterly root them out, which is the great thing thou feareſt and laboureſt to prevent. And this very phrase here used we have in *Jer.* 30. 11. and repeated *Jer.* 46. 28. where though interpreters generally render it, *I will not leave thee altogether unpunished*, which may make a good sense, yet it seems much better to be rendred, *I will not utterly destroy thee*, 1. Because hereby these words exactly answer to the foregoing clause, *yet will I not make a full end of thee*, and so the same thing is elegantly repeated in other words, which is very frequent in Scripture. 2. Because here is an opposition between the severity God useth to other people, and the kindness he useth to his own people, which is manifest in the former member of the verse, and therefore most probable and agreeable in this. 5. This is much confirmed from *Numb.* 14. 18. where *Moses*, pleading with God for the pardon of his peoples sin, useth this very phrase and argument, as taken out of Gods mouth, which in this sense is very proper and prevalent, Thou hast said, that even when thou dost visit iniquity, &c. thou wilt not utterly destroy them. And God answers him, *ver.* 20. *I have pardoned, according to thy word*, *i. e.* so as not to utterly destroy them. *But truly as I live*, &c. *ver.* 21, 22, 23. *i. e.* But I will severely punish them. But if this had been the meaning, Lord thou hast said, ——*thou wilt by no means clear* the guilty, as we render it, it was a most improper argument and puts a sword into the Lords hand to slay them even by vertue of this consideration.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go amongst us, (for it is a stiff-necked people *l*,) and pardon our iniquity, and our sin, and take us for thine inheritance *m*.

l And therefore need thy glorious and powerful presence to rule them. Or rather, *though it be a stiff-necked people*, as thou sayst, yet forsake them not. The Hebrew particle, *chi*, oft signifies *though*, as *Exod.* 5, 11. *Isa.* 54. 6. *m* (*i. e.*) Deal with us as men do with their inheritances, dwell among us, protect us, improve us.

10 And he said, Behold, * I make a covenant *n*: * Deut. 5. 2.
before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people amongst which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee *o*.

n (*i. e.*) I

n (i. e.) I do hereby renew my Covenant with thy people which they had violated and voided by their ſin. But the ſhortneſs of the phraſe, there being no mention here of any with whom this covenant is made or renewed, and the following words, make it more probable, that this covenant is nothing but a ſolemn promiſe or engagement that God will do the thing which here follows. And the word *covenant* is oft uſed for a mere promiſe, as *Gen.* 9. 9. &c. *Levit.* 24. 8. *Numb.* 18. 19. and 25. 12. *o* Either 1. By thy Miniſtery, as that phraſe is ſometimes uſed, as 1 *Cor.* 15. 10. Or 2. In the midſt of thee, *i. e.* of thy people, as *ver.* 11. *before thee, i. e.* before thy people. This I prefer, becauſe the next verſe explains this of ſuch things as were not done by *Moſes* his Miniſtery, nor in his time, but afterwards.

11 Obſerve thou that which I command thee this day. Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

*chap. 23. 32. Deut. 7. 2. 12 * Take heed to thy ſelf, leſt thou make a covenant with the inhabitants of the land, whither thou goeſt, leſt it be for a ſnare in the midſt of thee.

*chap. 23. 24. Deut. 12. 3. †Heb. *ſtatues.* *Judg. 6. 25. 2 King. 18. 4. and 23. 14. 13 But ye ſhall deſtroy their altars, and * break their † images, and * cut down their groves *p*.

p Which at firſt were uſed by good men for their devotion, as *Gen.* 21. 33. but afterwards being horribly abuſed to ſuperſtition and Idolatry were by Gods command to be deſtroyed.

*chap. 20. 5. 14 For thou ſhalt worſhip no other God: for the LORD, whoſe name *is* jealous *q is* a * jealous God.

q Who hath made himſelf known by, and glories in that name, the *jealous God*, who cannot endure any competitor or corrival; wheras the falſe and puny Gods of the Heathens were contented with multitudes of partners. So this is properly ſaid to be the name of God, whereby he is known and diſtinguiſhed from all other Gods.

15 Leſt thou make a covenant *r* with the inhabitants of the land, and they go a whoring *s* after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice *t*.

r For cohabitation, or to ſuffer them quietly to live among you, whom you ſhould drive out. *s (i. e.)* Commit Idolatry which is oft called and compared to ſpiritual Whoredom. See *Jer.* 2. and 3. and *Ezek.* 16. *t* To wit, of the parts or remainders of his ſacrifices, whereby thou wilt partake with him in an Idolatrous Worſhip, becauſe ſuch feaſts were a part of the Worſhip offered to the Idol, and were accompanied with ſolemn benedictions and thankſgivings to the Idol. See *Numb.* 25. 2. *Pſal.* 106. 28. *Ezek.* 18. 6. and 22. 9. 1 *Cor.* 10. 20. *Rev.* 2. 20.

*1 King. 11. 2. *Num. 25. 1, 2. 16 And thou take of * their daughters unto thy ſons, and their daughters * go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no molten gods *u*.

u Nor graven, nor any other, as it plainly appears both from the nature of the things, and from many parallel Scriptures: But he mentions *molten*, becauſe their late Idol was of that kind.

*chap. 12. 15. &c. 23. 15. 18 The feaſt of * unleavened *bread* ſhalt thou keep: ſeven days ſhalt thou eat unleavened *bread*, as I commanded thee, in the time of the month Abib: for in the * month Abib thou cameſt out from Egypt.

*chap. 13. 4.

*chap. 22. 29. Ezek. 44. 30. Luk. 2. 23. 19 * All that openeth the matrix, *is* mine: and every firſtling amongſt thy cattle, *whether* oxe or ſheep, *that is male x*.

x Heb. *And* (for, *That is*, as the particle, *and*, is oft uſed, the words following here and *verſe* 20. being a pecular explication of the general ſentence in the beginning of this verſe) *all thy cattle* which (a particle oft underſtood) *ſhall be born male*, as it is alſo explained *Exod.* 13. 12.) *the opening*, or *whatſoever* (to wit of the male kind) *openeth* the matrix (which word is fitly underſtood out of the former member, which is very uſual) of Ox or (*and* put for *or*, as it is oft done) *Sheep*.

*chap. 13. 13. ‖ Or, *kid.* 20 But the * firſtling of an aſs thou ſhalt redeem with a ‖ lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſons thou ſhalt redeem: and none ſhall appear before me * empty *y*.

*chap. 23. 15. 1 Sam. 9. 7, 8. 2 Sam. 24. 24.

y Either without a gift to me, ſo it is a precept; or without benefit to himſelf, ſo it is a promiſe. See *Exod.* 23. 15.

*chap. 23. 12 Deut. 5. 12. Luk. 13. 14. 21 * Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing time, and in harveſt thou ſhalt reſt *z*.

z Which times are expreſſed, becauſe the great profit and ſeeming neceſſity of working at that time was likely to be a powerful temptation to make men break the Sabbath.

*chap. 23. 16. †Heb. *revolution of the year.* 22 * And thou ſhalt obſerve the feaſt of weeks *a*, of the firſt-fruits of wheat harveſt *b*, and the feaſt of in-gathering *c* at the † years end *d*.

a (i. c.) Which is numbred by weeks, being juſt ſeven weeks after the Paſs-over, whence it is called *Pentecoſt*, *i. e.* the fiftieth day, to wit, after the Paſs-over. See *Levit.* 23. 15. and 25. 8. *b* So this is a deſignation of the time and buſineſs of the feaſt of weeks. *c* To wit, of the fruits of the Earth. *d* So it was in regard of the jubilee and civil contracts.

*chap. 23. 14, 17. Deut. 16. 16. 23 * Thrice in the year ſhall all your men children appear before the LORD God, the God of Iſrael.

*Gen. 35. 5. Act. 18. 10. 24 For I will caſt out the nations *e* before thee, and enlarge thy borders: * neither ſhall any man deſire thy land *f*, when thou ſhalt go up to appear before the LORD thy God, thrice in the year.

e So thou ſhalt have no inteſtine enemy to do thee or thine miſchief. This God promiſed to do, but upon condition of *Iſrael's* diſcharge of their duty in following God in this work of driving them out, which they neglecting, it was not fully done. *f* I will not only tye their hands, that they ſhall make no invaſion upon you, but I will take off their thoughts and affections from ſuch an enterprize, which it was very eaſie for God to effect many ways.

*chap. 23. 18. 25 * Thou ſhalt not offer the blood of my ſacrifice with leaven, neither ſhall the ſacrifice of the feaſt of paſſ-over be left unto the morning.

*Deut. 26. 2. 26 * The firſt of the firſt-fruits of thy land *g* thou ſhalt bring unto the houſe of the LORD thy God. Thou ſhalt not ſeeth a * kid in his mothers milk.

*chap. 23. 19. Deut. 14. 21.

g Thou ſhalt not delay to do this, but ſhalt bring the very firſt of them. Or, *the firſt-fruits*, even *the firſt-fruits of thy land*. Which limitation ſeems here conveniently added, becauſe they were not bound to bring thither all their firſt-fruits, to wit, thoſe of their own bodies, their children.

27 And the LORD ſaid unto Moſes, Write thou theſe words *h*: for after the tenour of theſe words I have made a covenant with thee, and with Iſrael.

h Object. God ſaith *I will write*, *verſe* 1, *Anſw.* 1. *Moſes* was to write the ritual precepts mentioned here above, God wrote the Moral Law. 2. *Moſes* wrote what he wrote in a book. See *Exod.* 24. 7. but what was written upon the Tables of ſtone was written by God himſelf, not by *Moſes*, who had no graving inſtruments with him in the Mount, and could not without them write upon the ſtone.

*chap. 31. 18. and 34. 1. Deut. 4. 13. †Heb. *words,* 28 And he was there with the LORD fourty days and forty nights *i*: he did neither eat bread nor drink water: and he * wrote *k* upon the tables the words of the covenants the Ten † Commandments.

i As he had been before, being now to renew the broken covenant. This forty days faſt of his is mentioned four times, *Exod.* 24. 18, and here, and *Deut.* 9. 18. and 10. 10. but it is evident it was performed but twice, as the occaſion of it happened only twice. *k* Not *Moſes*, but the Lord, as appears from *verſe* 1. and from *Deut.* 10. the relative pronoun being here referred to the remoter antecedent, of which there are many inſtances, as *Gen.* 10. 12. 1 *Sam.* 21. 14. and 27. 8. *Pſal.* 99. 6.

29 And it came to paſs, when Moſes came down from mount Sinai, (*with* the two tables of teſtimony in Moſes hand, when he came down from the mount) that Moſes wiſt not that the skin of his face ſhone *l*, while he talked with him.

l Queſt. Why now, and not when he came down from God before? *Anſw.* 1. Becauſe now he obtained what he did not before, to wit, a glimpſe of the Divine Glory, which though but very tranſient, left its print upon his face. 2. Now it was more neceſſary than before, to procure the greater honour to *Moſes* and to the law, 2 *Cor.* 3. 7, 8, 11. becauſe of the late horrid violation and contempt of them which the *Iſraelites* had fallen into.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the skin of his face ſhone, and they were afraid to come nigh him.

31 And Moſes called unto them: and Aaron, and all the rulers of the congregation returned unto him *m*, and Moſes talked with them.

m To the Tabernacle which was ſtill at a diſtance from the camp, though afterwards, God being reconciled, it was ſet up in the camp, *Exod.* 40. 34.

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai.

†Heb. *and Moſes ceaſed from ſpeaking with them, and put a vail on his face.*

33 † And *till* Moſes had done ſpeaking with them, he put * a vail on his face *n*.

n In condeſcenſion to their weakneſs.

*2 Cor. 3. 13.

34 But when Moſes went in before the LORD to ſpeak with him, he took the vail off, until he came out: and he came out and ſpake unto the children of Iſrael, *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the skin of Moſes face ſhone: and Moſes put the vail upon his face again, until he went in to ſpeak with him.

CHAP. XXXV.

1 AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the LORD hath commanded, that ye ſhould do them.

* chap. 20. 9. Lev. 23. 3. Deut. 5. 12. Luk. 13. 14. †Heb. *Holineſs.*

2 * Six days ſhall work be done, but on the ſeventh day there ſhall be to you an † holy day, a ſabbath of reſt to the LORD *a*: whoſoever doth work therein ſhall be put to death.

a This command of the Sabbath is repeated here, as alſo *Exod.* 31. 13. together with the inſtructions for the building of the Tabernacle and its Utenſils, to ſhew that they were made for no other uſe than the ſervice of God, which was to be performed, as every day, ſo in an eminent and peculiar manner upon the Sabbath day, and to teach them the abſolute neceſſity of minding that precept in and above all their ceremonial obſervations.

3 Ye ſhall kindle no fire *b* throughout your habitations upon the ſabbath day.

b This command ſeems to be only temporary and extraordinary during the preſent ſeaſon and condition, and not extending to ſucceeding generations. For 1. There are inſtances of temporary precepts both in the Old and New Teſtament, which yet are not in their places ſaid to be ſo. Such were ſome of the precepts concerning the Paſſover, *Exod.* 12. 11. as is confeſſed. And ſuch was that law of abſtaining from things ſtrangled and blood, *Act.* 15. 2. This precept is nakedly propoſed, and not called *a perpetual ſtatute*, nor enjoyned to be obſerved in their generations, as other precepts are, to whom thoſe or ſome like clauſes are frequently added. 3. The Sabbath is rather a feaſt-day than a faſt-day. And the *Jews* did make feaſts and invited gueſts upon the Sabbath-day, which could not probably be without kindling a fire. And, which is more conſiderable, Chriſt himſelf, who fulfilled all righteouſneſs and therefore would not have joined in the violation of the Sabbath, went to one of thoſe feaſts, *Luk.* 14. And the *Corinthians*, as they received the Lords Supper upon that day, which none queſtion, ſo they had their feaſts, as is confeſſed, and apparent from 1 *Cor.* 11. 28, 22, &c. 4. The kindling of a fire was no greater hinderance to the religious obſervation of the Sabbath than other things which were allowed upon that day, ſuch as the waſhing and dreſſing of themſelves, eating and drinking, &c. 5. This prohibition doth not ſeem to concern the dreſſing of meat, as many underſtand it by comparing this with *Exod.* 16. 23. (which place I humbly conceive is miſunderſtood, as I have there intimated, for that was lawful to be done upon their moſt ſolemn days, *Exod.* 12. 16.) but the ſervice of the Tabernacle, which is the ſubject of this chapter and the occaſion of theſe words, and the ſence ſeems to be this, You ſhall kindle no fire for any handy-work throughout your habitation, no not for the ſervice of this Tabernacle, for the heating of any tools, or the melting of any metals, or other things belonging to it, which being to be made for Gods ſervice, and deſerving and requiring all expedition, they might probably conceive, that ſuch work might be done upon that day. And here alſo, as oft elſewhere, under one kind all the reſt are comprehended and forbidden.

4 And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the LORD commanded, ſaying,

5 Take ye from amongſt you an offering unto the LORD: * whoſoever *is* of a willing heart *c*, let him bring it, an offering of the LORD, gold, and ſilver, and braſs. * chap. 25.

c For God values not forced or grudged ſervices, 2 *Cor.* 9. 7.

6 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*.

7 And rams skins died red, and badgers skins, and ſhittim-wood,

8 And oyl for the light, and ſpices for anointing oyl, and for the ſweet incenſe:

9 And onyx ſtones, and ſtones to be ſet for the ephod, and for the breaſt-plate.

10 And * every wiſe-hearted *d* among you ſhall come, and make all that the LORD hath commanded. * chap. 31.

e (i. e.) Skilful artiſt: For though God had preſcribed the things, yet it required Wiſdom and Skill to execute what God commanded.

11 * The tabernacle *e*, his tent *f*, and his covering *g*, his taches, and his boards, his bars, his pillars, and his ſockets: * ch. 26.1,

e (i. e.) The boards or ſtructure of the Tabernacle, as it appears becauſe it is diſtinguiſhed here from its tent and curtains, whereas elſewhere, the *Tabernacle* is put for all together. *f* The inward and finer curtains which covered the boards of it. *g* The outward and courſer coverings.

12 The ark, and the ſtaves thereof, *with* the mercy-ſeat, and the vail of the covering *h*.

h (i. e.) Which was hanged before the Ark and Mercy-Seat.

13 The table, and his ſtaves, and all his veſſels, and the ſhew-bread *i*:

i But neither did God preſcribe the making of the ſhew-bread amongſt the other Utenſils, *Exod.* 25, nor was this made by the workmen here ſpoken of, but by others. How then comes this to be mentioned here? *Anſ.* 1. *The ſhew-bread* may be here put for the veſſels for the receiving of the ſhew-bread, by an uſual Metonymy of the adjunct, the thing contained put for the thing containing, as *treaſures* are put for the place where the treaſures are put, *Pſal.* 135. 7. *Mat.* 2. 11. and 12. 35. and *the gifts* or *offerings of God* for the treaſury where they were put, *Luk.* 21. 4. Hence *Tremellius* renders this place, *and the* veſſels of *the ſhew-bread*. Obj. *All the veſſels* of the Table are mentioned before, of which this was one. *Anſ.* It is not unuſual, after a general expreſſion comprehending all diſtinctly, to name one eminent member of that kind, ſuch as this unqueſtionably was, the table being made principally for this uſe. Thus *Mark* 16. 7. *Tell my Diſciples and Peter.* Like examples are in 2 *Sam.* 2. 30. 1 *King.* 11. 1. *Pſal.* 18. the Title, *Act.* 1. 14. and in other Authors. And for the particle *Vau, and*, which may ſeem to imply that theſe were things of another kind, and not any veſſels of the Table, that is oft put for *eſpecially*, as *Joſ.* 2, 1. *Mark* 16. 7. and ſo only notes an eminent thing of the ſame kind, as hath been ſaid. *Anſ.* 2. Though God did not preſcribe the making of the ſhew-bread, yet he mentions it, together with the table, *Exod.* 25. 30. and therefore it is conveniently mentioned with the table in this place alſo, where *Moſes*, to ſhew his exactneſs and fidelity, doth punctually repeat the ſame things to the people which he had received in command from God. In like manner the oyl, which fed the light of the lamps, is mentioned here in the next verſe, becauſe the *lighting of the lamps* was preſcribed, *Exod.* 25. 37.

14 The candleſtick alſo *for* the light, and his furniture, and his lamps, with the oyl for the light.

15 * And the incenſe altar, and his ſtaves, and * chap. 30.

the

the anointing oyl, and the ſweet incenſe, and the hanging for the door, at the entring in of the Tabernacle:

16 * The altar of burnt-offering, with his brazen grate, his ſtaves, and all his veſſels, the laver and his foot:

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court:

18 The pins of the Tabernacle, and the pins of the court, and their cords:

19 The clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the Prieſt, and the garments of his ſons to miniſter in the prieſts office.

20 And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came every one whoſe heart ſtirred him up *k*, and every one whom his ſpirit made willing, *and* they brought the LORDS offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.

k (i. e.) Whoſe heart being deſirous and ready to ſerve God ingaged his hand to offer what he had to his ſervice.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings *l*, and rings, and tablets, all jewels of gold, and every man that offered, *offered* an offering of gold unto the LORD.

l Obj. Aaron had got theſe from them for the making of the calf, *Exod.* 32. *Anſ.* Though the generality of the people did then part with their ear-rings, yet there was a conſiderable number who did not, as being unſatisfied with that Idolatrous deſign, and it may ſeem that the women would not part with theirs being more fond of their ornaments than of their Idols. See the notes on *Exod.* 32. 3.

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red skins of rams, and badgers skins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs, brought the LORDS offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

25 And all the women that were wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun, *both of* blue, and *of* purple, *and of* ſcarlet, and *of* fine linen.

26 And all the women whoſe heart ſtirred them up in wiſdom *m*, ſpun goats *hair*.

m This word ſeems better to agree with the following than with the foregoing word, *they ſpun with wiſdom, i. e*, with skill and art.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet for the ephod, and for the breaſt-plate.

28 And * ſpice, and oyl for the light, and for the anointing oyl, and for the ſweet incenſe. * chap. 30. 23.

29 The children of Iſrael brought a willing offering unto the LORD, every man and woman, whoſe heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the hand of Moſes.

30 And Moſes ſaid unto the children of Iſrael, See, * the LORD hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah. * chap. 31. 2.

31 And he hath filled him with the Spirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip.

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs;

33 And in the cutting of ſtones, to ſet *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart, that he may teach *n*, *both* he, and Aholiab the ſon of Ahiſamach of the tribe of Dan.

n To wit, others to work under him: for the work required many hands: and it is a peculiar gift of God to be apt to teach, which every skilful man hath not.

35 Them hath he filled with wiſdom of heart, to work all manner of work of the ingraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

CHAP. XXXVI.

1 THen wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the LORD put wiſdom and underſtanding, to know how to work all manner of work, for the ſervice of the ſanctuary *a*, according to all that the LORD had commanded.

a Or, *of the holy place*, to wit, of the Tabernacle, ſo called by a Prolepſis, and Synecdoche.

2 And Moſes called *b* Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the LORD had put wiſdom, *even* every one whoſe heart ſtirred him up, to come unto the work to do it.

b God had qualified them before, but that is not ſufficient without a call.

3 And they received of Moſes all the offering which the children of Iſrael had brought for the work of the ſervice of the ſanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning *c*.

c Which time they choſe as the firſt and beſt part of the day and therefore fitteſt for Gods ſervice.

4 And all the wiſe-men that wrought all the work of the ſanctuary, came every man from his work which they made.

5 And they ſpake unto Moſes, ſaying, The people bring much more than enough, for the ſervice of the work which the LORD hath commanded to make.

6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman *d* make any more work, for the offering of the ſanctuary: ſo the people were reſtrained from bringing.

d For the women did part of this work as well as the men, See *Exod.* 35. 25.

7 For the ſtuff they had was ſufficient for all the work to make *it*, and too much.

8 And every wiſe-hearted man among them that wrought the work of the tabernacle, * made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims *of* cunning work made he them. * chap. 26. 3, 4.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain in the coupling of the ſecond.

12 * Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one to another. * chap. 26. 10.

13 And he made fifty taches of gold, and coupled

pled the curtains one unto another with the taches. So it became one tabernacle.

14 And he made curtains *of* goats *hair*, for the tent over the tabernacle *e*: eleven curtains he made them.

e (*i. e.*) For the outward covering of the Tabernacle. See *Exod.* 35. 11.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass, to couple the tent together that it might be one.

19 And he made a covering for the tent, *of* rams skins died red, and a covering *of* badgers skins above *that*.

20 And he made boards for the tabernacle, *of* shittim-wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and an half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south-side, southward.

24 And fourty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards.

26 And their fourty sockets of silver: two sockets under one board and two sockets under another board.

27 And for the sides of the tabernacle westward, he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

†Heb. *twinned.* 29 And they were † coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their sockets were sixteen sockets of silver: † under every board two sockets.

†Heb. *two sockets, two sockets under one board.*

31 And he made * bars of shittim-wood: five for the boards of the one side of the tabernacle.

*chap. 25. 28. and 30. 5.

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

*chap. 26. 31. 35 And he made * a vail *f of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it *of* cunning work.

f To wit, the second vail, which separated between the Holy place, and the Holy of Holies, because the first vail is described, *ver.* 37.

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks *were* of gold: and he cast for them four sockets of silver.

*chap. 26. 36. 37 And he made an * hanging for the tabernacle door *g of* blue, and purple, and scarlet, and fine twined linen † of needle work.

†Heb. *the work of a needle-worker or embroiderer.*

g Which divided the Holy place from the Court.

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold *h*, but their five sockets *were* of brass.

h Whereas the *pillars* are said to be *overlaid with gold*, *Exod.* 26. 37. That hence appears to be a Synedochical expression, in regard the tops and knobs of the pillars were wholly overlaid with gold, and the rest of the pillars adorned with divers golden girds or hoops: for that place is in all reason to be explained by this as coming after it, and containing the execution of that prescript, and that more particularly than is there expressed.

CHAP. XXXVII.

1 AND Bezaleel made the ark *of* shittim-wood: * two cubits and an half *was* the length of it, and a cubit and an half the breadth of it: and a cubit and an half the height of it.

* chap. 25.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings, by the sides of the ark, to bear the ark.

6 And he made the * mercy-seat *of* pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof.

* chap. 25.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat.

8 One cherub ‖ on the end *a* on this side, and another cherub ‖ on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

‖Or, *out of*
‖Or, *out of*

a Or, made *out of the end*: for they were to be of the same piece with the mercy-seat, *Exod.* 25. 19.

9 And the cherubims spread out their wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another: *even* to the mercy-seat-ward were the faces of the cherubims.

10 And he made * the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and an half the height thereof.

* chap. 25.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about: and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his * dishes, and his spoons, and his bowls, and his covers ‖ to cover withall, *of* pure gold.

* chap. 25.
‖Or, *to pour withal.*

17 And he made the * candlestick *of* pure gold, *of* beaten work made he the candlestick, his shaft, and his branch, his bowls, his knops, and his flowers were of the same.

* chap. 25.

18 And six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower: and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

† 20 And

20 And in the candleſtick *were* four bowls made like almonds, his knops, and his flowers;

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

chap. 30. 1. 25 * And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit: (*it was* fourſquare) and two cubits *was* the height of it: the horns thereof were of the ſame.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it, under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withal.

28 And he made the ſtaves of ſhittim-wood, and overlaid them with gold.

chap. 30. 25, 35. 29 And he made * the holy anointing oyl, and the pure incenſe of ſweet ſpices, according to the work of the apothecary.

CHAP. XXXVIII.

chap. 27. 1. 1 AND * he made the altar of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof: and five cubits the breadth thereof: (*it was* fourſquare) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the ſame, and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſins, *and* the fleſh-hooks, and the fire-pans, all the veſſels thereof made he *of* braſs.

4 And he made for the altar a brazen grate of net-work, under the compaſs thereof, beneath unto the midſt thereof.

5 And he caſt four rings for the four ends of the grate of braſs, to be places for the ſtaves.

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hollow with boards.

* chap. 30. 18. || Or, *brazen glaſſes.* † Heb. *aſſembling by troops.* as 1 Sam. 2. 22. 8 And he made the * laver *of* braſs, and the foot of it *of* braſs, of the || looking glaſſes *a* of *the women* † aſſembling, which aſſembled at the door of the tabernacle of the congregation *b*.

a Which as now they are ſometimes made of poliſhed ſteel, ſo antiently were made of poliſhed braſs, as appears both from ſacred and from prophane writers. See *Job* 37. 18. *Plin.* 33. 9. *&c.* *b* It ſeems to note a company of religious women who in a more peculiar manner devoted themſelves to the ſervice of God in or about his Tabernacle, by Faſting, Prayer, *&c.* See 1 *Sam.* 2, 22. and *Luk.* 2. 37. And whereas ſome object, that the Tabernacle was not yet built, it may be replied, either that this is to be underſtood of the Tabernacle, ſpoken of *Exod.* 33. 7. which might ſerve for that purpoſe till this was built, or that here is a prolepſis or anticipation, and that he ſpeaks not of what the women now did, but of what they did after the Tabernacle was built, which was before *Moſes* writ theſe words.

* chap. 27. 9. 9 And he made * the court: on the ſouth-ſide ſouth-ward, the hangings of the court *were of* fine twined linen an hundred cubits.

10 Their pillars were twenty, and their brazen ſockets twenty: the hooks *c* of the pillars and their fillets *were of* ſilver.

c Upon which they hanged the beaſts to be ſacrificed, as the *Jews* affirm.

11 And for the north-ſide, *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars, and their fillets of ſilver.

12 And for the weſt-ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets of ſilver.

13 And for the eaſt-ſide eaſt-ward fifty cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits, their pillars three, and their ſockets three.

15 And for the other ſide of the court-gate on this hand, and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets three.

16 All the hangings of the court round about *were of* fine twined linen.

17 And the ſockets for the pillars *were of* braſs, the hooks of the pillars, and their fillets *of* ſilver, and their overlaying of the chapiters *of* ſilver, and all the pillars of the court were filletted *with* ſilver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *d was* five cubits anſwerable to the hangings of the court.

d The *height* relates to its ſtanding or hanging upright, and the *breadth* relates to the hanging it ſelf, and the height of the hanging was taken in the breadth.

19 And their pillars were four, and their ſockets *of* braſs four, their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets *of* ſilver.

20 And all the * pins of the tabernacle, and of the court round about *were of* braſs. * chap. 27. 19.

21 This is the ſum of the tabernacle *e*, *even* of the tabernacle of teſtimony, as it was counted, according to the commandment of Moſes, *for* the ſervice of the Levites *f*, by the hand of Ithamar ſon to Aaron the Prieſt.

e This doth not belong to the following account of Gold and Silver, but to the foregoing particulars of holy things relating to the Tabernacle, for theſe only were committed to the care of the *Levites*, as it here follows, but this Gold and Silver was put into other hands. *f* (*i. e.*) For thoſe holy uſes and ſervices which the Levites adminiſtred.

22 And Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah, made all that the LORD commanded Moſes.

23 And with him *was* Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver and a cunning workman, and an embroiderer in blue, and in purple, and in ſcarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents *g*, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

g Every talent contained three thouſand ſhekels. See *Gen.* 23. 15. *Exod.* 30. 13. It is not ſaid, that all this Gold and following Silver were uſed about the building of the Tabernacle, for the people brought *much more than enough*, *Exod.* 36. 5. And theſe remains, it is probable, were put into the ſacred treaſury to be uſed as occaſion ſhould require.

25 And the ſilver of them that were numbred of the congregation *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels after the ſhekel of the ſanctuary.

26 A * Bekah for † every man, *that is*, half a ſhekel, * chap. 30. 13. † Heb. *a poll*

shekel, after the shekel of the sanctuary, for every one that went to be numbred, from twenty
* Numb. 1. 46. years old and upward, for * six hundred thousand, and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were
* chap. 26. 19, 21, 25, 32. cast the * sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels*, he made hooks for the pillars, and overlaid their chapiters, and filletted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar.

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

1 AND of the blue, and purple, and scarlet, they made clothes of service, to do ser-
* chap. 31. 10. and 35. 19. vice in the holy *place*, and * made the holy garments for Aaron, as the LORD commanded Moses.

2 And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wiers, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it *was* of the same, according to the work thereof, *of* gold, blue, and purple, and scarlet, and fine twined linen, as the LORD commanded Moses.

* chap. 28. 9. 6 * And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the
* chap. 28. 12. Ephod, *that they should be* stones for a * memorial to the children of Israel, as the LORD commanded Moses.

8 And he made the breast-plate *of* cunning work like the work *of* the ephod, *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare, they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof *being* doubled.

10 And they set it in four rows of stones: the
‖ Or, *Ruby*. *first* row *was* a ‖ Sardius, a Topaz, and a Carbuncle: this *was* the first row.

11 And the second row an Emerauld, a Saphir, and a Diamond.

12 And the third row a Ligure, an Agate, and an Amethyst.

13 And the fourth row a Beryl, an Onyx, and a Jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve according to their names, like the ingravings of a signet, every one with his name according to the twelve Tribes.

15 And they made upon the breast-plate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of a breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastned in the two ouches, and put them on the shoulder-pieces of the Ephod before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate upon the border of it, which *was* on the side of the Ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the Ephod underneath, toward the fore-part of it, over-against the *other* coupling thereof, above the curious girdle of the Ephod.

21 And they did bind the breast-plate by his rings unto the rings of the Ephod with a lace of blue, that it might be above the curious girdle of the Ephod, and that the breast-plate might not be loosed from the Ephod, as the LORD commanded Moses.

22 And he made the robe of the Ephod of woven work, all *of* blue.

23 And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rent.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and scarlet, and twined *linen*.

25 And they made * bells *of* pure gold, and put * chap. 28. 33. the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to minister *in*, as the LORD commanded Moses.

27 And they made coats *of* fine linen *of* woven work, for Aaron and for his sons,

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and * linen breeches *of* fine twined * chap. 28. 42. linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet *of* needle-work; as the LORD commanded Moses.

30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the ingravings of a signet, * HOLINESS TO THE * chap. 28. 36. LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre, as the LORD commanded Moses.

32 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets.

34 And the covering of rams skins died red, and the covering of badgers skins, and the vail of the covering.

35 The ark of the testimony, and the staves thereof, and the mercy-seat,

36 The table *and* all the vessels thereof, and the shew-bread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps, to be set in order, and all the vessels thereof, and the oyl for light,

38 And the golden altar, and the anointing oyl, and † the sweet incense, and the hanging for the † Heb. *the incense of sweet spices.* tabernacle-door.

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver, and his feet,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his

his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation,

41 The cloaths of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſts office.

42 According to all that the LORD commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes did look upon all the work, and behold, they had done it as the LORD had commanded, euen ſo had they done it: and Moſes bleſſed them *a*.

a (i. e.) Both the people for their liberal contribution, and the workmen for their great care and induſtry.

CHAP. XL.

1 AND the LORD ſpake unto Moſes, ſaying,

2 On the firſt day of the firſt month *a* ſhalt thou ſet up the tabernacle of the tent of the congregation.

a To wit, Of the ſecond year after their coming out of *Egypt*, as is evident.

3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail.

4 And * thou ſhalt bring in the table, and ſet in order † the things that are to be ſet in order upon it *b*, and thou ſhalt bring in the candleſtick, and light the lamps thereof.

* chap. 26. 35.
† Heb. *the order thereof.*

b The veſſels belonging to it, and the ſhew-bread, *Exod.* 25. 29, 30.

5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle.

6 And thou ſhalt ſet the altar of the burnt offering before the door of the tabernacle of the tent *c* of the congregation.

c (i. e.) The Tabernacle which is covered with a Tent. See *Exod.* 35 11. Though elſewhere the words, *Tabernacle* and *Tent* are promiſcuouſly uſed.

7 And * thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

* chap. 30. 18.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

9 And thou ſhalt take the anointing oil, and * anoint the tabernacle, and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof, and it ſhall be holy.

* chap. 30. 26.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctifie the altar: and * it ſhall be an altar † moſt holy.

* chap. 29. 37.
† Heb. *holineſs of holineſſes.*

11 And thou ſhalt anoint the laver and his foot, and ſanctifie it.

12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctifie him, that he may miniſter unto me in the prieſts-office.

14 And thou ſhalt bring his ſons, and cloath them with coats.

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſts office: for their anointing ſhall ſurely be an everlaſting prieſt-hood *d*, throughout their generations.

d (i. e.) A ſign or ſeal that their Prieſthood ſhall continue as long as their policy laſts, till the coming of the *Meſſias*. He ſignifies that this unction ſhould be ſufficient for all ſucceeding Prieſts, they ſhould not need to be anointed again, except the ſucceſſive High-prieſts. See *Exod.* 29. 7, 29. *Levit.* 4. 3. and 16. 32. and 21. 10.

16 Thus did Moſes: according to all that the LORD commanded him, ſo did he.

17 And it came to paſs in the firſt month, in the ſecond year *e*, on the firſt day of the month, *that* the tabernacle was reared up.

e After their coming out of *Egypt*, *Numb.* 7, 1.

18 And Moſes reared up the Tabernacle, and faſtned his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it, as the LORD commanded Moſes.

20 And he took and put * the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy-ſeat above upon the ark.

* chap. 25. 16.

21 And he brought the ark into the Tabernacle, and * ſet up the vail of the covering, and covered the ark of the teſtimony, as the LORD commanded Moſes.

* chap. 35. 12.

22 And he put the table in the tent of the congregation upon the ſide of the tabernacle northward without the vail.

23 And he ſet the bread in order upon it before the LORD: as the LORD had commanded Moſes.

24 And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouthward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moſes.

26 And he put the golden altar in the tent of the congregation before the vail.

27 And he burnt ſweet incenſe thereon; as the LORD commanded Moſes *f*.

f This is wiſely and ſeaſonably added, becauſe this was a work peculiar to the Prieſt, and not to be done by *Moſes* without Gods expreſs command.

28 And he ſet up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering *g*; as the LORD commanded Moſes.

g For the conſecration of the Altar, this being the firſt ſacrifice.

30 And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *with*.

31 And Moſes, and Aaron and his ſons, waſhed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the LORD commanded Moſes.

33 And he reared up the court round about the tabernacle, and the altar, and ſet up the hanging of the court-gate, ſo Moſes finiſhed the work.

34 * Then a cloud covered the tent of the congregation, and the glory of the LORD *h* filled the tabernacle.

* Lev. 16. 2. Numb. 9. 15. 1 King. 8. 10. Iſa. 6. 4. Rev. 15. 8.

h (i. e.) The glorious preſence of God, which having been forfeited and loſt, was now returned to them and took its habitation among them.

35 And Moſes was not able to enter into the tent *i* of the congregation, becauſe the cloud abode thereon, and the glory of the LORD filled the tabernacle.

i Partly becauſe of the extraordinary thickneſs and brightneſs of the Cloud, which both dazzled his eyes and ſtruck him with horrour, as 1 *King.* 8. 11. and partly becauſe of his great reverence and dread of that eminent and glorious appearance of God,

God, and partly becauſe he was not called to it, as he was not able to go up into the mount till he was called, *Exod.* 24. 16.

36 And when the cloud was taken up from over the Tabernacle, the children of Iſrael † went onward in all their journeys.

† Heb. *journeyed,*

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire *k* was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

k The ſame pillar which in the day time was like a cloud, in the night time had the appearance of fire. See *Exod.* 13. 21.

ON

LEVITICUS.

The ARGUMENT.

THis Book, containing the actions of about one Months ſpace, acquainteth us with the Levitical Ceremonies uſed after the Tabernacle was erected, and anointed in the Wilderneſs, and is therefore called Leviticus: *It treats of Laws concerning Perſons, and Things unclean, and clean, by infirmity, or accident, as alſo Purifiings in general once a year, and divers particular Cleanſings, with a brief Repetition of divers Laws,* Chap. 19. *together with certain Feaſts, of Seven years Reſt, of the Jubilee, and the Redemption of things conſecrated to God,* &c. *but eſpecially of ſuch Ceremonies, as were uſed about Offerings, and Sacrifices, which were both expiatory, for Treſpaſſes, wittingly or unwittingly committed, whether by the People or the Prieſts; and alſo Euchariſtical, in the owning of Gods Bleſſings, here are declared alſo Laws for the Regulating of theſe, and preſcribing the lawful time for Marriages; here is ſet down how ſeveral abominable Sins are puniſhable by the Magiſtrate, and how theſe things are to be managed by certain Perſons appropriated to the* Tribe of Levi, *whoſe Office is confirmed from Heaven, and the Male-adminiſtration of it threatned, and the Judgment particularly inflicted on* Nadab *and* Abihu *for an Example; here are alſo Bleſſings, Promiſes, and Threatnings, to the Obſervers, or Breakers of this Law.*

CHAP. I.

1 AND the LORD called unto Moſes *a*, and ſpake unto him out of the tabernacle of the congregation *b* ſaying.

a Who ſtood without, *Exod.* 40. 35. waiting for Gods call. *b* From the mercy-ſeat in the Tabernacle.

2 Speak unto the children of Iſrael, and ſay unto them, * If any man of you bring an offering *c* unto the LORD, ye ſhall bring your offering of the cattle, *even* of the herd, and of the flock *d*.

* chap. 22. 18.

c There are divers kinds of ſacrifices here preſcribed, ſome by way of acknowledgement to God for mercies either deſired or received: Others by way of ſatisfaction to God for mens ſins: Others were mere exerciſes of piety and devotion. And the reaſon why there are ſo many kinds of them was partly reſpect to the childiſh eſtate of the *Jews*, who by the cuſtom of nations and their own natural inclinations were much addicted to outward rites and ceremonies, that they might have full employment of that kind in Gods ſervice and thereby be kept from temptations to Idolatry; and partly to repreſent as well the ſeveral perfections of Chriſt the true ſacrifice and the various benefits of his death, as the ſeveral duties which men owe to their creator and redeemer, all which could not be ſo well expreſſed by one ſort of ſacrifices. *d* Or, *of the ſheep*: though the *Hebrew* word contains both ſheep and goats, as appears both from the uſe of the word, *Gen.* 12. 16. and 27. 9. and 38. 17. and from *ver.* 10. and other places of Scripture. Now God choſe theſe kinds of creatures for his ſacrifices either 1. In oppoſition to the *Egyptian* Idolatry, to which divers of the *Iſraelites* had been uſed and were ſtill in danger of revolting to again, that the frequent deſtruction of theſe creatures might bring ſuch ſilly Deities into contempt. Or 2. becauſe theſe are the fitteſt repreſentations both of Chriſt and of true Chriſtians, as being gentle, and harmleſs, and patient, and moſt uſeful to men. Or 3. as the beſt and moſt profitable creatures, with which it is fit God ſhould be ſerved, and which we ſhould be ready to part with when God requires us to do ſo. Or 4. As things moſt common and obvious, that men might never want a ſacrifice when they needed, or God required it.

3 If his offering *be* a burnt ſacrifice *e* of the herd, let him offer a male *f* without blemiſh *g*: he ſhall offer it ‖ of his own voluntary will *h*, at the door of the Tabernacle of the Congregation *i* before the LORD.

‖ Or, *to be accepted for him*

Iſa. 56. 7. & 58. 5. & 60. Jer. 6. 20.

e Strictly ſo called, ſuch as was to be all burnt, the skin excepted, *Levit.* 7. 8. See *Gen.* 8. 20. and 1 *King.* 3. 15. For otherwiſe every ſacrifice was burnt, more or leſs. Theſe ſacrifices did partly ſignifie, that the whole man, in whoſe ſtead the ſacrifice was offered, was to be intirely and unreſervedly offered or devoted to Gods ſervice; and that the whole man did deſerve to be utterly conſumed, if God ſhould deal ſeverely with him; and directed us to ſerve the Lord with all ſingleneſs of heart without ſelf-ends, and to be ready to offer to God even ſuch ſacrifices or ſervices wherein we our ſelves ſhould have no part nor benefit. *f* As being more perfect than the female, *Mal.* 1. 14. and more truly repreſenting Chriſt. *g* Of which ſee *Exod.* 29. 1. *Levit.* 22. 22, &c. To ſignifie, 1. that God ſhould be ſerved with the beſt of every kind. 2. That man, repreſented by theſe ſacrifices, ſhould aim at all purity and perfection of heart and life, and that Chriſtians ſhould one day attain to it, *Eph.* 5. 27. 3. The ſpotleſs and compleat holineſs of Chriſt, *Heb.* 9. 13, 14. 1 *Pet.* 1. 18, 19. and 2. 22. *h* According to this tranſlation, the place ſpeaks only of free-will offerings, or ſuch as were not preſcribed by God to be offered in courſe, but were offered at the pleaſure and by the voluntary devotion of any perſon either by way of ſupplication for any mercy which he needed or deſired, or by way of thankſgiving for any favour or bleſſing received. But it may ſeem improper to reſtrain the rules here given to freewill offerings, which were to be obſerved in other offerings alſo. And the *Hebrew* word is by the 70, *Chaldee*, *Syr.* and *Arab.* and others rendred to this purpoſe, *for his acceptation*, or *that he may be accepted* with God, or that God may be atoned, as it is *ver.* 4: And ſo this phraſe is uſed, *Levit.* 23. 11. *i* In the Court near to the door, where the Altar ſtood, *ver.* 5. For here it was to be ſacrificed, and here alſo the people might behold the oblation of it. And this further ſignified, that men could have no entrance neither into the earthly tabernacle, the Church, nor into the heavenly

venly tabernacle of glory, but by Christ, who is the *door*, *Joh.* 10. 7, 9. by whom alone we have access to God.

Exod. 29. 10, 15.

4 * And he shall put his hand *k* upon the head of the burnt-offering *l*, and it shall be accepted from him to make atonement for him *m*.

k (*i. e.*) Both his hands, *Levit.* 8. 14, 18. and 16. 21. A common Enallage. *l* Whereby he signified, 1. That he willingly gave it to the Lord. 2. That he did legally unite himself with it, and judged himself worthy of that death which it suffered in his stead, and that he laid his sins upon it in a ceremonial way, and had an eye to him upon whom God would *lay the iniquity of us all*, *Isa.* 53. 6. and that together with it he did freely offer up himself to God. *m* To wit, ceremonially and sacramentally, as directing his faith and thoughts to that true propitiatory sacrifice which in time was to be offered up for him. See *Rom.* 3. 25. *Heb.* 9. 15, 25, 26. And although burnt-offerings were commonly offered by way of thanksgiving, *Gen.* 8. 20. *Psal.* 51. 16, 17. yet they were sometimes offered by way of atonement for sin, to wit, for sins in general, as appears from *Job* 1. 5. but for particular sins there were special sacrifices as we shall see.

5 And he *n* shall kill the bullock before the LORD: and the Priests Aarons sons shall bring the bloud, and sprinkle the blood round about upon the Altar *o* that *is* by the door of the Tabernacle of the Congregation.

n Either 1. the offerer, who is said to do it, to wit, by the Priest: For men are commonly said to do what they cause others to do, as *Joh.* 4. 1, 2. Or 2. The Priest, as it follows, or the *Levite*, whose office this was. See *Exod.* 29. 11. *Levit.* 8. 15. *Numb.* 8. 19. 1 *Chron.* 23. 28, 31. 2 *Chron.* 30. 16. and 35. 11. *o* Which was done in a considerable quantity, as may be gathered from *Zech.* 9. 15. and whereby was signified, 1. That the offerer deserved to have his blood spilt in that manner. 2. That the blood of Christ should be poured forth for sinners, and that That was the only mean of their reconciliation to God and acceptance with him.

6 And he shall slay the burnt-offering *p*, and cut it into his pieces *q*.

p Partly for decency, because the sacrifices being as it were Gods food and feast, it was incongruous to offer to God that which men refused to eat; and partly to signifie that the great thing which God required and regarded in men was not their outward appearance, but their inside, and that as he doth see all mens insides, *Heb.* 4. 13. so he will one day make them visible to others. *q* To wit, the head, and fat, and inwards and legs, *ver.* 8, 9.

7 And the sons of Aaron the Priest shall put fire *r* upon the altar, and lay the wood in order upon the fire.

r Or, *dispose the fire*, *i. e.* blow it up, and put it together so as it might be fit for the present work. For the fire there used and allowed came down from heaven, *Levit.* 9. 24. and was to be carefully preserved there, and all other fire was forbidden, *Levit.* 10. 1. *&c.*

8 And the priests Aarons sons shall lay the parts, the head and the fat *s* in order upon the wood that *is* in the fire which *is* upon the Altar.

s All the fat, which was to be separated from the Flesh, and to be put together, to increase the flame, and to consume the other parts of the sacrifice more quickly. Others translate it, *the trunck of the body*, as distinguished from the head and joints and inward parts.

9 But the inwards and his legs shall he wash *t* in water, and the Priests shall burn all *u* on the Altar, *to be* a burnt-sacrifice, an offering made by fire of a sweet savour *x* unto the LORD.

t To signifie the universal and perfect purity both of the inwards, or the heart, and of the legs, or ways or actions, which was in Christ, and which should be in all Christians. *u* Not only the parts, now mentioned, but all the rest, the trunck of the body and the shoulders, as is apparent from the practise or execution of these precepts. *x* Not in it self, for so it rather caused a stink, but as it represented Christs offering up himself to God *as a sweet smelling savour*, *Eph.* 5. 2. and to admonish us of the excellent virtue of Divine institution, without which God values no worship, though never so glorious, and by which even the meanest things are pretious and acceptable to God.

10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats for a burnt-sacrifice, he shall bring it a male, without blemish.

11 And he shall kill it on the side of the Altar Northward *y*, before the LORD: and the Priests Aarons sons shall sprinkle his blood round about upon the Altar.

y Here this and other kinds of sacrifices were killed, *Levit.* 6. 25. and 7. 2. because here seems to have been the largest and most convenient place for that work, the Altar being probably near the middle of the East end of the building, and the entrance being on the South-side: So the Northside was the only vacant place. Besides, this might design the place of Christs death both more generally; to wit, in *Jerusalem*, which was *in the sides of the North*, *Psal.* 48. 2. and more specially, to wit, on Mount *Calvary*, which was on the North and West side of *Jerusalem*.

12 And he shall cut it into his pieces with his head and his fat: and the Priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards, and the legs with water, and the Priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 And if the burnt-sacrifice for his offering to the LORD *be* of fowles, then he shall bring his offering of * turtle doves, or of young pigeons *z*. * chap. 5. 7.

z These birds were appointed for the relief of the poor who could not bring better. And these birds are preferred before others, partly because they were easily gotten, and partly because they are fit representations of Christs chastity and meekness or gentleness, for which these birds are remarkable. The Pigeons must be young, because then they are best, but the Turtle-doves are better when they are more grown up, and therefore they are not confined to that age.

15 And the Priest shall bring it unto the altar: and ‖ wring off *a* his head, and burn *it* on the altar: and the blood thereof shall be wrung out † at the side of the altar. ‖ Or, *pinch off the head with the nail.* † Heb. *upon the wall.*

a To wit, from the rest of the body, as sufficiently appears because this was to be burnt by it self, as it here follows, and the body afterwards, *ver.* 17. And whereas it is said, *Levit.* 5. 8. *he shall——wring his head from his neck, but shall not divide it asunder*, that is spoken not of the burnt-offering, as here, but of the sin-offering, in which there might be a differing rite.

16 And he shall pluck away his crop with ‖ his feathers *b*, and cast it beside the altar on the East part *c*; by the place of the ashes *d*. ‖ Or, *the filth thereof.*

b Or, *with its dung* or *filth*, to wit contained in the crop and in the guts. *c* To wit, of the Tabernacle. Here the filth was cast, because this was the remotest place from the Holy of Holies, which was in the West-end, to teach us, that impure things and persons should not presume to approach to God, and that they should be banished from his presence. *d* The place where the ashes fell down and lay, whence they were afterwards removed without the camp. See *Levit.* 4. 12. and 6. 10, 11. and 8. 17.

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder *e*: and the Priest shall burn it upon the altar, upon the wood that *is* upon the fire: *it is* a burnt-sacrifice, an offering made by fire, *of* a sweet savour unto the LORD.

e Shall cleave the bird thorough the whole length, yet so as not to separate the one side from the other, and so as there may be a wing left on each side. See *Gen.* 15. 10.

CHAP. II.

1 AND when † any will offer a meat-offering *a* unto the LORD, his offering shall be *of* fine flour *b*: and he shall pour oyl upon it *c*, and put frankincense thereon *d*. † Heb. *a soul*

a This was of two kinds, the one joyned with other offerings, *Numb.* 15. 4. 7, 10. which was prescribed together with the measure or proportion of it: the other, of which this place speaks, was a distinct and separate offering, and was left to the offerers good will both for the thing, and for the quantity. And the matter of this offering was things without life, as meal, corn, cakes, *&c.* Now this sort of sacrifices *were* appointed, 1. because these are things of greatest necessity and benefit to man, and therefore it is meet that God should be served with them

them and owned and praiſed as the giver of them. 2. In condeſcenſion to the poor, that they might not want an offering for God, and to ſhew that God would accept even the meaneſt ſervices when offered to him with a ſincere mind. 3. Theſe were neceſſary proviſions for the feaſt which was here to be repreſented to God, and for the uſe of the Prieſts, who were to attend upon theſe holy miniſtrations. *b* Searched or ſifted, and purged from all bran, it being fit that the beſt things ſhould be offered to the beſt being. *c* Which may note the graces of the Holy Ghoſt, which are compared to oyl and anointing with it, *Pſal.* 45. 7. 1 *Joh.* 2. 20. and which are neceſſary to make any offering acceptable to God. *d* Which manifeſtly deſigned Chriſts ſatisfaction and interceſſion, which is compared to a ſweet odour, *Eph.* 5. 2. and to incenſe, *Rev.* 8. 3.

2 And he ſhall bring it to Aarons ſons the Prieſts: and he *e* ſhall take thereout his handfull of the flour thereof, and of the oyl thereof with all the frankincenſe thereof, * and the Prieſt ſhall burn the memorial of it *f*, upon the altar, *to be* an offering made by fire *of* a ſweet ſavour unto the LORD.

* chap. 5. 12. & 6. 15.

e (*i. e.*) That Prieſt to whom he brought it and who is appointed to offer it. *f* That part thus ſelected and offered, which is called a memorial, either 1. to the offerer, who by offering this part is minded, that the whole of that he brought and of all which he hath of that kind is Gods, to whom this part was paid as a quit-rent or acknowledgment. Or 2. To God, whom (to ſpeak after the manner of men) this did put in mind of his gracious covenant and promiſes of favour and acceptance of the offerer and his offering. See *Exod.* 30. 16. *Levit.* 6. 15. *Numb.* 5. 26.

3 And * the remnant of the meat-offering *ſhall be* Aarons and his ſons ‖ : *it is* a * thing moſt holy *g* of the offerings of the LORD made by fire.

* chap. 7. 6. Eccl. 7. 31. * Numb. 18. 9.

‖ To be eaten by them, *Levit.* 6. 16. *g* (*i. e.*) Moſt Holy, or ſuch as were to be eaten only by the Prieſts, and that only in the Holy place near the Altar. See *Levit.* 6. 26. and 7. 6, 9. and 21. 22.

4 And if thou bring an oblation of a meat-offering baken in the oven *h*, *it ſhall be* an unleavened cake of fine flour mingled with oyl, or unleavened wafers anointed with oyl.

h Made in the Sanctuary for that uſe, as may ſeem from 1 *Chron.* 23. 28, 29. *Ezek.* 46. 20.

5 And if thy oblation *be* a meat-offering *baken* ‖ in a pan, it ſhall be *of* fine flour unleavened, mingled with oyl.

‖ Or, *on a flat plate or ſlice.*

6 Thou ſhalt part it in pieces *i*, and pour oyl thereon: it is a meat offering.

i Becauſe part of it was offered to God, and part given to the Prieſt.

7 And if thy oblation *be* a meat-offering *baken* in the frying pan, it ſhall be made of fine flour with oyl.

8 And thou ſhalt bring the meat-offering that is made of theſe things unto the LORD, and when it is ‖ preſented unto the Prieſt, he ſhall bring it unto the altar.

‖ Or, *offered.*

9 And the Prieſt ſhall take from the meat-offering * a memorial thereof, and ſhall burn it upon the altar: it *is* an * offering made by fire of a ſweet ſavour unto the LORD.

* Verſe 2. *Exod. 29. 18.

10 And that which is left of the meat-offering, *ſhall be* Aarons and his ſons: *It is* a thing moſt holy, of the offerings of the LORD made by fire.

11 No meat-offering *k* which he ſhall bring unto the LORD, ſhall be made with leaven *l*: for ye ſhall burn no leaven, nor any honey *m* in any offering of the LORD made by fire.

k To wit, which is offered of freewill, for in other offerings it might be uſed, *Levit.* 7. 13. and 23. 17. *l* This was forbidden, partly to mind them of their deliverance out of *Egypt*, when they were forced through haſte to bring away their meal or dough (which was the matter of this oblation) unleavened; partly to ſignifie what Chriſt would be, and what they ſhould be, pure and free from all errour in the faith and worſhip of God, and from all hypocriſie and malice or wickedneſs, all which are ſignified by *leaven*. *Mat.* 16. 12. *Mark* 8. 15. *Luk.* 12. 1. 1 *Cor.* 5. 8. *Gal.* 5. 9. *m* Either 1. becauſe it hath the ſame effect with leaven in paſte or dough, making it ſower and ſwelling. Or 2. In oppoſition to the ſacrifices of the Gentiles, in which the uſe of hony was moſt frequent; Or 3. To teach us, that Gods worſhip is not to be governed by mens fancies and appetites, to which hony might have been grateful, but by Gods will. The *Jews* conceive, that under the name of *hony* all ſweet fruits, as figs, dates, &c. are contained and forbidden.

12 As for the oblation ‖ of the firſt fruits, ye ſhall offer them *n* unto the LORD, but they ſhall not † be burnt *o* on the altar for a ſweet ſavour.

‖ Or, *of the ſ of the firſt fruits.* † Heb. aſce Exod. 27.

n Or, *The offering*, or *For the offering of the firſt-fruits you ſhall* or *may offer them*, or either of them, to wit, leaven or hony, which were offered and accepted in that caſe, *Levit.* 23. 17. 2 *Chron.* 31. 5. *o* But reſerved for the Prieſts, *Numb.* 18. 13. *Deut.* 18. 4.

13 And every oblation of thy meat-offering * ſhalt thou ſeaſon with ſalt *p*, neither ſhalt thou ſuffer the ſalt of the covenant of thy God *q* to be lacking from thy meat-offering: with all thine offerings *r* thou ſhalt offer ſalt.

* Mar. 9. 4

p Either 1. for the decency and conveniency of the feaſt, which God would have here repreſented. Or 2. for the ſignification of that incorruption of mind and ſincerity of grace, which in Scripture is ſignified by ſalt, *Mark* 9. 49. *Col.* 4. 6. and which is neceſſary in all them that would offer an acceptable offering to God. Or 3. In teſtimony of that communion which they had with God in theſe exerciſes of his worſhip: ſalt being the great ſymbol of friendſhip in all nations and ages. *q* So ſalt is called, either 1. Becauſe it fitly repreſented the durableneſs and perpetuity of Gods covenant with them, which is deſigned by *ſalt*, *Numb.* 18. 19. 2 *Chron.* 13. 5. Or 2. Becauſe it was ſo particularly and rigorouſly required as a condition of their covenant with God, this being made abſolutely neceſſary in all their offerings, as it follows, and as the neglect of ſacrifices was a breach of covenant on their part, ſo alſo was the neglect of ſalt in their ſacrifices. *r* Not theſe only, but all other, as appears from *Eccl.* 43. 24. *Mark* 9. 49.

14 And if thou offer a meat-offering of thy firſt-fruits *s* unto the LORD, thou ſhalt offer for the meat-offering of thy firſt-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

s To wit, of thine own free-will: for there were other firſt-fruits, and that of ſeveral ſorts, which were preſcribed and the time, quality and proportion of them appointed by God. See *Levit.* 23. 10.

15 And thou ſhalt put oyl upon it, and lay frankincenſe thereon, it *is* a meat-offering.

16 And the Prieſt ſhall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oyl thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the LORD.

CHAP. III.

1 AND if his oblation *be* a ſacrifice of peace-offering *a*, if he offer *it* of the herd, whether *it be* a male or female *b*, he ſhall offer it without blemiſh, before the LORD.

a Which was an offering for peace and proſperity and the favour and bleſſing of God, either 1. obtained, and ſo this was a thank-offering, as *Levit.* 7. 12, 16. or 2. deſired, and ſo it was a kind of ſupplication to God. as *Judg.* 20. 26. 1 *Chron.* 21. 26. *b* Which were allowed here, though not in burnt-offerings, becauſe thoſe principally reſpected the honour of God, who is to be ſerved with the beſt, but the peace-offerings did primarily reſpect the benefit of the offerer, and therefore the choice was left to himſelf.

2 And * he ſhall lay his hand upon the head of his offering, and kill it at the door of the Tabernacle of the Congregation *c*: and Aarons ſons the Prieſts ſhall ſprinkle the blood upon the altar round about.

* Exod. 29. 1

c Not on the North-ſide of the Altar, where the burnt-offering was killed, *Lev.* 1. 11. as alſo the ſin-offering and the treſpaſs-offering, *Lev.* 6. 25. and 7. 2. but in the very entrance of the court, where the brazen altar ſtood, which place was not ſo holy as the other, as appears both becauſe it was more remote from the Holy of Holies, and becauſe the aſhes of the ſacrifices were to be laid here. And the reaſon of this difference is not obſcure, both becauſe part of this ſacrifice was to be waved by the hands of the offerer, *Levit.* 7. 30. who might not come into the Court; and becauſe this offering was not ſo Holy as the other, which were to be eaten only by the Prieſt, when part of theſe were eaten by the offerer.

3 And

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD, * the ‖ fat that covereth the inwards, and all the fat that is upon the inwards.

Exod. 29. 13.

Or, *suet.*

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks: and the ‖ caul above the liver, with the kidneys, it shall he take away.

Or, *midriff over the liver, and over the thighs.*

5 And Aarons sons shall burn it on the altar upon the burnt sacrifice *d*, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

d Either 1. Upon the remainders of it, which not were burning, or rather 2. after it; for the daily burnt-offering was first to be offered, both as more eminently respecting Gods honour, which ought to be preferred before all things, and as the most solemn and stated sacrifice, which should take place of all voluntary and occasional oblations, and as a sacrifice of an higher nature and use, being for expiation and atonement, without which no peace could be obtained, nor peace-offering offered with acceptance.

6 And if his offering for a sacrifice of peace-offering unto the LORD, be *of* the flock, male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the Tabernacle of the Congregation: and Aarons sons shall sprinkle the blood thereof, round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD: the fat thereof *and* the whole rump *e*, it shall he take off hard by the back-bone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards:

e Which in sheep is fat and sweet, and in these parts was very much larger and better than ours, as is agreed both by antient and modern writers, and therefore was fitly offered to God.

10 And the two kidneys, and the fat that is upon them, which *is* by the flanks, and the caul above the liver with the kidneys, it shall he take away.

11 And the Priest shall burn *f* it upon the altar: *it is* † the food *g* of the offering made by fire unto the LORD.

Heb. *the bread, ver.* 16. chap. 21. 6.

f (*i. e.*) The parts now mentioned, and for the rest, they fell to the Priest, *Levit.* 7. 31. *g* (*i. e.*) The fewel of the fire, or the matter of the offering. It is called *food*, Heb. *bread*, to note Gods acceptance of it and delight in it, as men delight in their food.

12 And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the Tabernacle of the Congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD, the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And the two kidneys and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the Priest shall burn them *g* upon the altar: *it is* the † food of the offering made by fire for a sweet savour. All the fat *h is* the LORDS.

Heb. *bread.*

g The parts mentioned, among which the tail is not one, as it was in the sheep, because that in goats is a refuse part. *h* This is to be limited, 1. To those beasts, which were offered or might be offered in sacrifice, as it is explained and restrained, *Levit.* 7. 23, 25. 2. To that kind of fat which is here above mentioned and required to be offered, which was separated, or easily separable from the flesh: for the fat which was here and there mixed with the flesh they might eat, *Deut.* 32. 14. *Neh.* 8. 10.

17 *It shall* be a perpetual statute for your generations, throughout all your dwellings *i*, that ye eat neither fat *k*, nor * blood *l*.

* Gen. 9. 4. chap. 7. 23, 26. & 17. 10, 14. Deut. 12. 16. 1 Sam. 14. 33. Ezek. 44. 7.

i Not only at or near the Tabernacle, nor only of those beasts which you actually sacrifice, but also in your several dwellings, and of all that kind of beasts. *k* This was forbidden, 1 To preserve the reverence of the holy rites, and sacrifices. 2. That they might be taught hereby to acknowledge God as their Lord and the Lord of all the Creatures, who might reserve what he pleased to himself. 3. To exercise them in obedience to God and self-denial and mortification of their appetites, even in those things which probably many of them would much desire. *l* This was forbidden partly to maintain reverence to God and his worship; partly out of opposition to Idolaters, who used to drink the blood of their sacrifices; partly with respect unto Christs blood, thereby manifestly signified; and partly for moral admonition about avoiding cruelty, &c.

CHAP. IV.

1 AND the LORD spake *a* unto Moses, saying,

2 Speak unto the children of Israel, saying, * If a soul shall sin *a* through ignorance *b* against any of the commandements of the LORD (*concerning things* which † ought not to be done) *c* and shall do against any of them *d*:

* Num. 15. 24.

† Heb *shall not be done.*

a This must necessarily be understood of more than common sins and daily infirmities, for if every such sin had required an offering, it had not been possible either for most sinners to bear such a charge, or for the altar to receive so many sacrifices, or for the Priests to manage so infinite a work. And for ordinary sins, they were ceremonially expiated by the daily offering, and by that on the great day of atonement, *Levit.* 16. 30. *b* Or, *errour*, either not knowing his fact to be sinful, as appears by comparing, *ver.* 13, 14. or not considering it, but rashly and unadvisedly falling into sin through the power of some sudden passion or temptation, as the *Hebrew* word signifies, *Psal.* 119. 67. Compare *Job* 19. 4. *Psal.* 19. 13. The words may be thus rendred, *in* or *about every* or *any of the commandments of the Lord which should not be done*, or, *which* concern things *that should not be done*, to wit, in any negative commands. And there is great reason why a sacrifice should be more necessary for these than for other sins, because affirmative precepts do not so strictly and constantly bind men as the negative do, and if a man through ignorance have neglected them, he may yet recover his errour, and fulfil them. *d* Then he shall offer according to his quality, which is here to be understood, out of the following verses.

3 If the Priest that is anointed *e*, do sin *f* according to the sin of the people *g*, then let him bring for his sin which he hath sinned, * a young bullock *h* without blemish, unto the LORD for a sin-offering *i*.

* chap. 9. 2.

e (*i. e.*) The High-priest, who only was anointed after the first time. See *Exod.* 29. 7. and 30. 30. and 40. 15. *Lev.* 10. 7. *Numb.* 3. 3. His *anointing* is mentioned, because he was not compleat High-priest till he was anointed. *f* Either in doctrine or practise, which it is here supposed he may do. And this is noted as a blot and character of imperfection in the Priesthood of the law, whereby the *Israelites* were directed to expect another and better High-priest, even one who is *holy, harmless and separate from sinners, Heb.* 7. 26. *g* In the same manner as any of the people do: which implies that God expected more circumspection and care from him than from the people. But the words may be rendred, *to the sin* or *guilt of the people*, which may be mentioned as a reason of the law, and an aggravation of his sin, that by it he commonly brings sin and guilt and punishment upon the people, who are infected or scandalized by his example. *h* The same sacrifice, which was offered for all the people, to shew how much his sin was aggravated by his quality. *i* Heb. *sin*, Which word is oft taken in that sense, as *Exod.* 29. 14.

4 And he shall bring the bullock unto the door of the Tabernacle of the Congregation before the LORD, and shall lay his hand upon the bullocks head *k*, and kill the bullock *l*, before the LORD.

k To testifie both his acknowledgment of his sin, and his faith in Gods promise for the expiation of his sins, through Christ, whom that sacrifice typified. *l* To wit, by one of the Priests, whom he shall cause to do it, for this Priest is distinguished from *the anointed Priest, ver.* 5.

5 And the Priest that is anointed shall take of the bullocks bloud, and bring it to the Tabernacle of the congregation *m*.

m Into

m Into the tabernacle: which was not required nor allowed in any other ſacrifice, poſſibly to ſhew the greatneſs of the High-prieſts ſin, which needed more than ordinary diligence in him and favour from God to expiate it.

6 And the Prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times *n* before the LORD, before the vail *o* of the ſanctuary.

n A number much uſed in Scripture, as a number of perfection; and here preſcribed, either to ſhew that his ſins needed more than ordinary purgation, and more frequent and manifeſt exerciſes of his faith and repentance, both which graces he was obliged to joyn with that ceremonial rite. *o* To wit, the ſecond vail, dividing between the Holy of Holies, which is generally called by the name here uſed, as *Exod.* 26. 31, &c. and 35. 12. and 40. 3, 21. *Numb.* 4. 5.

7 And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the LORD, which *n is* in the Tabernacle of the Congregation, and ſhall pour all the blood *o* of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

n Which altar: for the altar of burnt-offerings was without the Tabernacle. *o* So alſo below *ver.* 18. 30, 34. to wit, all the reſt, as it is expreſſed *Lev.* 5. 9. for part was diſpoſed elſewhere.

8 And he ſhall take off from it all the fat of the bullock for the ſin-offering: the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away,

* chap. 3. 3. 10 * As it was taken off from the bullock of the ſacrifice of peace-offerings: and the Prieſt ſhall burn them upon the altar of the burnt-offering.

* Exod. 29. 14. Numb. 19. 5. 11 * And the ſkin of the bullock, and all his fleſh, with his head and with his legs, and his inwards and his dung,

† Heb. *to without the camp.* † Heb. *at the pouring out of the aſhes.* 12 Even the whole bullock *p* ſhall he carry forth *q* † without the camp *r*, unto a clean place, where the aſhes are poured out *s*, and burn him on the wood with fire: † where the aſhes are poured out, ſhall he be burnt.

p So no part of this was to be eaten by the Prieſts, as it was in other ſin-offerings, *Levit.* 6. 26. The reaſon is plain, becauſe the offerer might not eat of his own ſin-offering, and the Prieſt was the offerer in this caſe, as alſo in the ſin-offering for the whole congregation below *ver.* 21. of which the prieſt himſelf was a member. *q* Not himſelf, which would have defiled him, but by another whom he ſhall appoint for that work, as may be gathered from *Levit.* 16. 27, 28. *r* To ſignifie, either 1. The horrible and abominable nature of ſin, eſpecially in high and holy perſons, or when it overſpreads a whole people. Or 2. The removing of the guilt and puniſhment of that ſin from the people, and their duty of keeping ſuch wickedneſs out of the camp for time to come. Or 3. That Chriſt ſhould ſuffer without the camp or gate, as he did. See *Heb.* 13. 11, 12. *s* For the aſhes, though at firſt they were thrown down near the Altar, *Levit.* 1. 16. yet afterwards they, together with the filth of the ſacrifices, were carried into a certain place without the camp. See *Lev.* 6. 10, 11.

* chap. 5. 2, 3, 4. 13 And if the whole Congregation of Iſrael *t* ſin through ignorance, * and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the LORD, *concerning things* which ſhould not be done, and are guilty:

t The body of the people, or the greater part of them, their rulers concurring with them.

14 When the ſin which they have ſinned againſt it † is known, then the Congregation ſhall offer a young bullock *u* for the ſin, and bring him before the tabernacle of the congregation.

† Againſt any one of the ſaid commandments. *u* But if the ſin of the congregation was only the omiſſion of ſome ceremonial duty, a kid of the goats was to be offered, *Numb.* 15. 24.

15 And the Elders of the Congregation *x* ſhall lay their hands upon the head of the bullock, before the LORD: and the bullock ſhall be killed before the LORD.

x (i. e.) The Rulers of the people, of whom ſee *Exod.* 3. 16. and 24. 1. who here acted in the name of all the people, who could not poſſibly perform this act in their own perſons.

16 And the Prieſt that is anointed, ſhall bring of the bullocks blood to the Tabernacle of the congregation.

17 And the Prieſt ſhall dip his finger *in ſome* of the bloud, and ſprinkle *it* ſeven times before the LORD, *even* before the vail.

18 And he ſhall put *ſome* of the bloud upon the horns of the altar, which *is* before the LORD *y*, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of burnt-offering, which *is at* the door of the tabernacle of the congregation.

y That is, before the Holy of Holies, where the Lord was in a more ſpecial manner preſent, namely, the altar of incenſe, as before *ver.* 7.

19 And he ſhall take all his fat from him, and burn it upon the altar.

20 And he ſhall do with the bullock as he did * with the bullock for a ſin-offering *z*, ſo ſhall he do with this: and the Prieſt ſhall make an atonement for them, and it ſhall be forgiven them. * Ver. 3.

z To wit, for the Prieſts ſin-offering, called the *firſt bullock*, *ver.* 21.

21 And he ſhall carry forth the bullock, without the camp, and burn him as he burned the firſt bullock: it *is* a ſin-offering for the congregation.

22 When a Ruler *a* hath ſinned, and done *ſomewhat* through ignorance *b againſt* any of the commandments of the LORD his God, *concerning things* which ſhould not be done, and is guilty:

a To wit, of the people, or a civil Magiſtrate. *b* Either not knowing it to be ſin, or not obſerving and conſidering it, till it be done. See before on *ver.* 2.

23 * Or *c* if his ſin wherein he hath ſinned, come to his knowledge: he ſhall bring his offering, a kid of the goats, a male without blemiſh. * Or, A

c The diſjunctive, *or*, is here put for the copulative, *and*, as it is, 1 *Cor.* 12. 13. and 13. 8. and 15. 11. For it is evident, that he ſpeaks of the ſame perſon, and of the ſame ſin.

24 And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering *d* before the LORD: it *is* a ſin-offering *e*.

d So called by way of eminency, to wit, the daily burnt-offering, of which *Exod.* 29. 38. of which place ſee *Lev.* 1. 11. *e* And therefore to be killed where the burnt-offering is killed, as is expreſſed, *Lev.* 6. 25, and 7. 2. Whereby it is diſtinguiſhed from the peace-offerings, which were killed elſewhere, *Lev.* 3. 2.

25 And the Prieſt ſhall take of the bloud of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering.

26 And he ſhall burn all his fat upon the altar, as * the fat of the ſacrifice of peace-offerings: and the Prieſt ſhall make an atonement for him, as concerning his ſin, and it ſhall be forgiven him *f*. * chap. 3.

f Both ceremonially and judicially, as to all eccleſiaſtical cenſures or civil puniſhments, and really, upon condition of their repentance and faith in the *Meſſias* to come.

27 And

* Num. 15. 27. † Heb. *any soul.* ‖ Or, *People of the Land.*

27 And * if † any one of the ‖ common people *g* sin through ignorance, while he doth *somewhat against* any one of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty:

g Whether *Israelites*, or Strangers embodied with them and Proselytes, for both were under one and the same Law, *Exod.* 12. 49. *Numb.* 15. 16.

* Or, *And.*

28 * Or if his sin which he hath sinned come to his knowledg: then he shall bring his offering, a kid of the goats, a female *h* without blemish, for his sin which he hath sinned.

h Which here was sufficient; because the Sin of one of those was less than the Sin of the Ruler, for whom a Male was required, *ver.* 21.

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the Priest shall take of the bloud thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

* Lev. 3. 14. * Chap. 3. 3.

31 And * he shall take away all the fat thereof, * as the fat is taken away from off the sacrifice of peace-offerings: and the Priest shall burn

* Exod. 29. 18.

it upon the altar, for a * sweet savour unto the LORD; and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33 And he *i* shall lay his hand upon the head of the sin-offering, and slay *k* it for a sin-offering in the place where they kill the burnt-offering.

i To wit, the Offerer. *k* Not by himself, but by the hands of the Priest.

34 And the Priest shall take of the blood of the sin-offering with his finger: and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the Priest shall burn them *l* upon the altar, according to the offerings made by fire *m* unto the LORD; and the Priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

l (*i. e.*) The fat, but he useth the plural number, because the fat was of several kinds, as we saw *ver.* 8, 9. *m* Heb. *upon* them, together with them, or after them, because the burnt-offerings were to have the first place. See on chap. 3. 5.

CHAP. V.

‖ Or, *adjuration.*

1. AND if a soul sin, and *a* hear the voice of ‖ swearing *b*, and *is* a witness, whether he hath * seen or known *c of it*; if he do not utter *it*, then he shall bear his iniquity *d*.

a And for *that is*, as that Particle is oft used, as *Gen.* 13. 15. 1 *Chron.* 21. 12. compared with 2 *Sam.* 24. 13. For this declares in particular what the Sin was. *b* Either, 1. of adjuration upon Oath, when the Judge adjures a Witness to speak the whole Truth; of which see *Mat.* 26. 63. But this seems too much to narrow the sence, and this and the other Laws both before and after it, speak of private Sins committed through Ignorance. Or, 2. Of false swearing before a Judge. But that is expresly forbidden, *Lev.* 6. 3. Or rather, 3. Of cursing or blasphemy, or execration, as the word commonly signifies; and that either, 1. against ones Neighbour, as 2 *Sam.* 16. 7. or, 2. against God, as *Levit.* 24. 10, 11. which may seem to be principally intended here, because the Crime here spoken of is of so high a nature, that he who heard it was obliged to reveal it and prosecute the guilty. And though God be not here mentioned, yet the general word is here to be understood of the most famous particular, as it is frequently in all Authors, of which there are many Instances. * Being present, when it it was said. *c* By sufficient Information from others. *d* (*i. e.*) The Punishment of it, as that word is oft used, as *Gen.* 19. 15. *Numb.* 18. 1. See of this Phrase *Levit.* 17. 16. and 20. 20. *Isa.* 53. 11.

* Chap. 11. 24, 28, 31, 39.

2 Or * if a soul touch any unclean thing *e*, whether *it be* a carkass of an unclean beast, or a carkass of unclean cattel, or the carkass of unclean creeping things, and *if* it be hidden from him *f*; he also shall be unclean, and guilty *g*:

e To wit, ceremonially. Of which see more fully, *chap.* 11. &c. and *Deut.* 14. *f* If he do it unwittingly, yet that would not excuse him, because he should have been more diligent and circumspect to avoid all unclean things. Hereby God designed to awaken Men to Watchfulness against, and Repentance for their unknown or unobserved Sins. See *Psal.* 19. 13. 1 *John* 3. 20. *g* Not morally, for the Conscience was not directly polluted by these things, *Mat.* 15. 11, 18. but ceremonially.

* Chap. 12. and 13. and 15.

3 Or if he touch the * uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal: and *it* be hid from him, when he knoweth *of it h*, then he shall be guilty *i*.

h As soon as he knoweth it, he must not delay to make his Peace with God. And though it was Sin before, though not known, yet the knowledge of it made it worse, and therefore required the more speedy Repentance. *i* Not only ceremonially by that touch, but morally for his violation and contempt of God's Authority and Command.

* Psal. 49. 18.

4 Or if a soul swear *k*, pronouncing with *his* lips to do evil *l*, or * to do good *m*, whatsoever *it be* that a man shall pronounce with an oath, and *it* be hid from him *n*; when he knoweth *of it o*, then he shall be guilty in one of these *p*.

k To wit, rashly, without consideration either of God's Law, or his own Power or Right, as *David* did, 1 *Sam.* 25. 22. *l* Either, 1. to himself, to wit, to punish himself, either in his Body, or Estate, or something else which is dear to him. Or rather, 2. to his Neighbour, as 1 *Sam.* 25. 22. *Act.* 23. 22. *m* To wit, to his Neighbour, as *Mark* 6. 23. when a Man either may not or cannot do it, which may frequently happen. *n* (*i. e.*) He did not know, or not consider that what he swore to do was, or would be impossible or unlawful. *o* When he discovers it to be so, either by his own consideration, or by information from others. *p* Either in the good or evil which he swore to do.

5 And it shall be when he shall be guilty in one of these *things q*, that he shall confess *r* that he hath sinned in that *thing*.

q In one of the three forementioned cases, either by sinful silence and compliance with others in their Sin, *ver.* 1. or by an unclean touch, as *ver.* 2, 3. or by rash swearing, *ver.* 4. *r.* Before the Lord in the place of publick Worship. And this confession is not to be restrained to the present case, but by a parity of Reason, and comparing of other Scriptures to be extended to other Sacrifices for Sin, to which this was a constant Companion, and as it was signified by the guilty Persons laying his hand upon his Offering, so it is probable it was expressed in words. See *Numb.* 5. 6, 7.

6 And he shall bring his trespass-offering ‖ unto the LORD for his sin which he hath sinned, a female *s* from the flock, a lamb or a kid of the goats, for a sin-offering: and the Priest shall make an atonement for him concerning his sin.

‖ *Quest.* How comes Confession and a Sacrifice to be necessary for him that touched an unclean thing, when such Persons were cleansed with simple washing, as appears from *Levit.* 11. and *Numb.* 19? *Ans.* This place speaks of him that being so unclean did come into the Tabernacle, as may be gathered by comparing this place with *Numb.* 19. 13. which if any Man did, knowing himself to be unclean, which was the case there, he was to be *cut off* for it; and if he did it ignorantly, which is the case here *ver.* 2. he was upon discovery of it to offer this Sacrifice. Interpreters dispute much what the difference is between *Sins* and *Trespasses*, and between *Sin-offerings* and *Trespass-offerings*. Some make the one for omissions, the other for commissions; the one for greater, the other for lesser Sins; the one for known Sins, the other for Sins of Ignorance. In all which there seems to be more curiosity than solidity. Either they seem to be the same, as may be gathered from *ver.* 6. where those two words, *asham*, and *chata*, which they so carefully and critically distinguish, are both used concerning the Trespass-offerings, and from *ver.* 9. or the difference may be this, that *Sin-offerings* were more indefinite or general, being for any particular Sin, and *Trespass-offrings* more restrained and particular, for such Sins as were more scandalous and injurious, either to God by Blasphemy, as *ver.* 1. or to his Sanctuary, by approaching to it in ones uncleanness, *ver.* 2, 3. as hath been now said; or to ones Neighbour, by swearing to do to them either the good which we afterwards cannot or do not, or the evil which we should not; or to the Priests and holy things of God, *ver.* 15. *s* Because those Sins were less than others, as being committed ignorantly or unwittingly, and therefore God would accept a meaner Sacrifice for them.

* Chap. 14. 21 † Heb. *his hand cannot reach to the sufficiency of a lamb.*

7 And * if † he be not able *t* to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle doves, or two young

young pigeons *u* unto the LORD; one for a sin-offering *x*, and the other for a burnt-offering.

t Through Poverty, as *ver.* 11. and 25. 26. And this exception was allowed also in other Sin-offerings. *u* Of which see *Levit.* 1. 14. *x* Which was for that particular Sin, and therefore is offered first before the burnt-offering, which was for Sins in general, to teach us not to rest in general Confessions and Repentances for Sin, as Hypocrites commonly do, but distinctly and particularly, as far as we can, to search out and confess and loath and leave our particular Sins, without which God will not accept our other Religious Services. Note that the Burnt-offering was for the expiation of Sin, as well as the Sin-offering, *Lev.* 1. 4. only that was for Sin in general, and this for particular Sins.

8 And he shall bring them unto the Priest, who shall offer *that* which *is* for the sin-offering first, * Chap. 1. 15. and * wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar, and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering *y*.

y This is added as the reason why its Blood was so sprinkled and spilt. See *Lev.* 4. 7, 18, 30, 34.

10 And he shall offer the second *for* a burnt-offering, according to the ‖ * manner *z*: and the Priest shall make an atonement for him *a* for his sin which he had sinned, and it shall be forgiven him.

‖ Or, *Ordinance.* * Chap. 1. 14.

z Or *order* appointed by God. *a* Either declaratively, he shall pronounce him to be pardoned: or typically, with respect to Christ.

11 But if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an Ephah *b* of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put *any* frankincense thereon *c*: for it is a sin-offering.

b About a pottle of our Measure. See *Exod.* 16. 36. *c* Either to distinguish these from the Meat-offerings, *Lev.* 2. 1. or as a fit expression of their true sorrow for their Sins, in the sense whereof they were to abstain from things pleasant and delightful: See *Numb.* 5. 15. or to signifie that by his Sins he deserved to be utterly deprived both of the Oil of Gladness, the Gifts, Graces and Comforts of the Holy Ghost, and of God's gracious acceptance of his Prayers and Sacrifices, which is signified by Incense, *Psal.* 141. 2. or to teach them how evil a thing Sin was, how hateful to God, and how uncomfortable to themselves.

12 Then shall he bring it to the Priest, and the Priest shall take his handful of it, * *even* a memorial thereof, and burn *it* on the altar, * according to to the offerings made by fire unto the LORD: it *is* a sin-offering.

* Chap. 2. 2. * Chap. 4. 35.

13 And the Priest shall make an atonement for him as touching his sin, that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the Priests, as a Meat-offering *d*.

d As it was in the Meat-offering, where all except one handful fell to the share of the Priests. See *Lev.* 2. 3. and 7. 9. And this is the rather mentioned here, because in the foregoing Sacrifices, *Levit.* 4. 3, *&c.* 13, *&c.* the Priest had no part reserved for him.

14 And the LORD spake unto Moses, saying,

15 If a soul commit a trespass *e*, and sin through ignorance *f* in the holy things of the LORD *g*: then he shall bring for his trespass unto the LORD, a ram *h* without blemish out of the flocks, with thy estimation *i* by shekels of silver, after the * shekel of the sanctuary * for † a trespass-offering.

* Exod. 30. 13. † Heb. *a trespass.*

e Against the Lord and his Priests. *f* For if a Man did it knowingly, he was to be cut off, *Numb.* 15. 30. *g* In things consecrated to God and to holy Uses, of which see *Lev.* 22. 2. such as Tithes and First-fruits, or any things due, or devoted, or offered to God, which possibly a Man might either with-hold or employ to some common use. See *Exod.* 34. 26. *Deut.* 12. 17, 18. and 15. 19. *Jer.* 2. 3. *h* A more chargeable Sacrifice than the former, as the Sin of Sacriledge was greater. *i* As thou shalt esteem or rate it, thou O Priest, as appears from *ver.* 16, 18. and *Levit.* 6. 6. See also *Lev.* 22. 14. and 27. 2, 3. and at present, thou O *Moses*, *Lev.* 27. 3. for he as yet performed the Priests part. And this either, 1. may be referred to the Ram, which was to be of such a Price and Worth as the Priest shall appoint. Or rather, 2. is an additional Charge and Punishment to him, which besides the Ram, he was to pay for the holy thing which he had with-held or abused, so many Shekels of Silver as the Priest should esteem proportionable to it: which was as it were another part or branch of his trespass-offering. * Of which see on *Gen.* 23. 15.

16 And he shall make amends for the harm that he hath done in the holy thing: and shall * add the fifth part *k* thereto, and give it unto the Priest: and the Priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

* Chap. 22. 14. & 27. 13, 15, 27. Num. 5. 7.

k So much they were to add to holy things redeemed, *Lev.* 27. 13, 15, 19.

17 And if a * soul sin and commit any of these things *l* which are forbidden to be done by the commandments of the LORD, though he wist it not *m*, yet is he guilty, and shall bear his iniquity.

* Chap. 4. 2. Numb. 5. 6.

l To wit, concerning holy things, of which he is yet speaking, though with some difference and addition as it may seem. The former Law concerns the Alienation of holy Things from the sacred to a common use, and this may concern other miscarriages about holy Things and holy Duties, as may be gathered from *ver.* 19. where this is said to be a *Trespass against the Lord*, not in a general sense, for so every Sin was, but in a proper and peculiar sense. *m* For if he did it knowingly, he must die, *Numb.* 15. 30.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering unto the Priest: and the Priest shall make an atonement for him, concerning his ignorance wherein he erred, and wist *it* not; and it shall be forgiven him.

19 It *is* a trespass-offering: he hath certainly trespassed against the LORD.

CHAP. VI.

1 AND the LORD spake unto Moses, saying,

2 If a soul sin and commit a trespass against the LORD *a*, and lie unto his neighbour in that which was delivered him to keep *b*, or in ‖ † fellowship *c*, or in a thing taken away by violence *d*, or hath deceived his neighbour *e*:

‖ Or, *in dealing.* † Heb. *putting of the hand.*

a This Sin, though directly committed against Man only, is here emphatically said to be done *against the Lord*, not only in general, for so every Sin against Man is also against the Lord, whose Image in Man is thereby injured, and whose Law, which obligeth us to Love, and Fidelity, and Justice to other Men, is thereby violated; but in a more special sense, because this was a violation of human Society, whereof God is the Author and President, and Defender; See *Numb.* 5. 6. and because it was a secret Sin, of which God alone was the Witness and Judge; see *Act.* 5. 4. and because God's Name was abused in it by Perjury, *ver.* 3. *b* To wit, in trust. *c* Heb. *or in putting of the hand.* Which may be either, 1. another expression of the same thing immediately going before, which is very frequent in Scripture; and so the sense is, when one Man puts any thing into another Mans hand to keep for him, and when he requires it, to restore it to him. Or, 2. a distinct branch, which seems more probable, and so it belongs to Commerce or Fellowship in trading, which is very usual, when one Man puts any thing into anothers hand, not to keep it, as in the foregoing word or member, but to use and improve it for the common benefit of them both, in which cases of Partnership it is easie for one to deceive the other, and therefore provision is here made against it. And this is called *a putting of the hand*, because such Agreements and Associations used to be confirmed by giving or joyning their hands together, *Jer.* 50. 15. *Gal.* 2. 9. compare *Exod.* 23. 1. *d* To wit, secretly; for he seems to speak here of such Sins as could not be proved by witness. *e* Get any thing from him by Calumny, or Fraud, or Circumvention; for so the word signifies.

3 Or have found that which was lost, and lieth concerning it, and * sweareth falsly *f*: in any of all these that a Man doeth, sinning therein:

* Numb. 5. 6.

f His Oath being required, seeing there was no other way of discovery left.

4 Then

4 Then it shall be, because he hath sinned, and is guilty *g*, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which is found:

g This guilt of his being manifested either by his refusing to swear when called to it, as in some of the cases alledged: or by his voluntary confession upon remorse, whereby he reapeth this benefit, that he only restores the Principal without the addition of a fifth part, whereas if he were convicted of his fault, he was to pay double, *Exod.* 22. 9.

5 Or all that about which he hath sworn falsly: he shall even * restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ‖ † in the day of his trespass-*offering h*.

* Chap. 5. 16.

‖ Or, *in the day of his being found guilty.*

† Heb. *the day of his trespass.*

h It must not be delayed, but restitution to Man must accompany Repentance towards God. Compare *Mat.* 5. 23.

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the * flock, with thy estimation, for a trespass-offering unto the Priest.

* Chap. 5. 15.

7 And the Priest shall make an atonement for him before the LORD: and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

8 And the LORD spake unto Moses, saying,

9 Command Aaron and his sons *i*, saying, This *is* the Law of the burnt-offering *k*: (it *is* the burnt-offering, ‖ because of the burning upon the altar all night, unto the morning *l*, and the fire of the altar shall be burning in it.)

‖ Or, *for the burning.*

i Hitherto he hath prescribed the Sacrifices themselves, now he comes to the manner of them. *k* To wit, of the daily one, of which *Exod.* 29. 38. *Numb.* 28. 3. as the following words shew. *l* The meaning is the Evening burnt-offering was to be so managed and laid on piece after piece, that the Fire might be constantly maintained by it. It is to be understood, that the Offerings were to be kept burning all the day from morning to night also, but he mentions not that, because there was so great a number, and such a constant succession of Sacrifices in the day time, that there needed no Law for feeding and keeping in the Fire then; the only danger was for the night, when other Sacrifices were not offered, but only the Evening-burnt-offering, which if it had been consumed quickly, as the morning Burnt-offering was, there had been danger of the going out of that Fire, which they were commanded diligently and constantly to keep in and maintain, here below, *ver.* 13.

10 And the Priest shall put on his linen garment *m*, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed *n* with the burnt-offering on the altar, and he shall put them besides the altar.

m (*i. t.*) His Linen Coat: Of which see *Exod.* 28. 39, 40. *n* The Ashes are said to be consumed improperly, when the wood is consumed into Ashes, as *Meal* is said to be *ground*, *Esa.* 47. 2. when the Corn is ground into Meal; and *the naked* to be *stripped of their clothing*, *Job* 22. 6. when by being stripped they are made naked.

11 And he shall put off his garments, and put on other garments *o*, and carry forth the ashes without the camp, unto a clean place *p*.

o Because this was no sacred, but a common work. *p* Where no dung or filth was laid. See *Levit.* 4. 12. and compare *Levit.* 14. 40, 41.

12 And the fire upon the altar shall be burning in it: it shall not be put out *q*; and the priest shall burn wood on it every morning *r*, and lay the burnt-offering in order upon it, and he shall burn thereon *s* * the fat of the peace-offerings.

* Chap. 3. 9, 9, 14.

q The Fire coming down from Heaven, *Levit.* 9. 24. was to be perpetually preserved, and not suffered to go out, partly that there might be no occasion nor temptation to offer strange Fire, nor to mingle their Inventions with God's Appointments; and partly to teach them whence they were to expect the acceptance of all their Sacrifices, even from the divine Mercy and Grace, signified by the Fire which came down from Heaven, which was an usual token of God's favourable acceptance. See the Notes on *Gen.* 4. 4, 5. *r* Though the Evening also be doubtless intended, as it appears from *ver.* 9. and from the nature of the thing, yet the Morning only is mentioned, because then the Alar was cleansed and the Ashes taken away, and a new Fire made. *s* (*i. t.*) Upon the Burnt-offering, which thereby would be sooner consumed, that so way might be made for other Sacrifices, which were many.

13 The fire shall ever be burning upon the altar, it shall never go out.

14 * And this *is* the law of the meat-offering *t*: the sons of Aaron shall offer it before the LORD, before the altar.

* Chap. 2. 1. Numb. 15. 4.

t To wit, of that which was offered alone, and that by any of the People, not by the Priest, for then it must have been all burnt. This Law delivered, *Levit.* 2. is here repeated for the sake of some additions here made to it, as it is a common practice of Law-makers, when they make additional Laws, to recite such Laws to which such Additions belong.

15 And he shall take of it his handful of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar, *for* a sweet savour, *even* the * memorial of it unto the LORD.

* Chap. 2. 29.

16 And the * remainder thereof shall Aaron and his sons *u* eat: † with unleavened *bread* *x* shall it be eaten in the holy place: * in the court of the tabernacle of the congregation *y* they shall eat it.

* Chap. 2. 3.

† Heb. *It shall be eaten unleavened*, chap. 10. 12.

* Chap. 10. 12.

u The Males only might eat these, because they were most holy things; whereas the Daughters of *Aaron* might eat other holy things, *Numb.* 18. 11. *x* Or rather, *unleavened*, for *with* is not in the Hebrew, and it disturbs the sense: For since the meat-offering it self was fine Flour, *Levit.* 2. 1. It is not likely that they eat it with unleavened bread. *y* In some special room appointed for that purpose. See *Levit.* 8. 31. 1 *Sam.* 3. 3. *Ezek.* 42. 13. and 46. 19, 24. The reason why this was to be eaten only by holy Persons, and that in an holy place, is given *ver.* 17. because *it is most holy*, and therefore to be treated with greater Reverence.

17 It *z* shall not be baken with leaven: * I have given it *unto them* for their portion of my offerings made by fire: it *is* * most holy, as *is* the sin-offering, and as the trespass-offering.

* Numb. 18. 9, 10.

* Chap. 2. 3.

z That part which remains to the Priest: for the part here offered to God seems not to have been baked at all.

18 All the males among the children of Aaron shall eat of it: *it shall be* a statute for ever in your generations, concerning the offerings of the LORD made by fire: * every one that toucheth them shall be holy *a*.

* Chap. 22. 4, 5, 6.

a It may be understood either, 1. Of Persons that none should touch, or eat them but consecrated Persons, to wit, Priests. Or this may be an additional Caution, that they who eat them should be not only Priests, or their Male-Children, but also *holy*, *i. e.* having no uncleanness upon them, for in that case even the Priests themselves might not touch them. Or rather, 2. Of things, as may be gathered by comparing this with *ver.* 27, 28. Whatsoever toucheth them, as suppose the Dish that receives them, the Knife, or Spoon, *&c.* which is used about them, those shall be taken for holy, and not employed for common uses. See *Exod.* 29. 37.

19 And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron, and of his sons, which they shall offer unto the LORD, in the day when he is anointed *b*: the tenth part of an * Epha of fine flour for a meat-offering perpetual *c*, half of it in the morning, and half thereof at night *d*.

* Exod. 16. 36.

b When any of them are anointed for High-Priest, for he only of all the Priests was to be anointed in future Ages. This Law of his Consecration was delivered before *Exod.* 29. 2, 24, 25. and is here repeated because of some Additions made to it. *c* To wit, whensoever any of them shall be so anointed. *d* Or, *In the Evening*: the one to be annexed to the Morning Sacrifice, the other to the Evening Sacrifice, over and besides that Meat-offering which every day was to be added to the daily Morning and Evening Sacrifices, *Exod.* 29. 40.

21 In a pan it shall be made with oil, *and when it is* baken *e*, thou *f* shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

e Or, *Fryed*, so that it swells and bubbles up. *f* Who art so anointed and consecrated, *ver.* 22.

22 And the Priest of his sons * that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD, * it shall be wholly burnt.

* Chap. 4. 3.

* Exod. 29. 25.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten *f*.

f No part of it shall be eaten by the Priest, as it was when the offering was for the People. The reason of the difference is, partly because when he offered it for the People, he was to have some recompence for his Pains, which he could not expect when he offered it for himself; partly to signifie the Imperfection of the Levitical Priests, who could not bear their own Iniquity; for the Priest eating part of the Peoples Sacrifices, did signifie his typical bearing of the Peoples Iniquity, as appears from *Levit.* 10. 17. and partly to teach the Priests and Ministers of God, that it is their Duty to serve God with singleness of Heart, and to be content with God's Honour, though they have no present advantage by it.

24 And the LORD spake unto Moses, saying,

25 Speak unto Aaron, and to his sons, saying, This *is* the Law of the sin-offering: * in the place where the burnt-offering is killed, shall the sin-offering be killed before the LORD: it *is* most holy.

* Chap. 1. 3, 5, 11. and 4. 24, 29, 33.

* Chap. 21. 22.

26 * The Priest that offereth it for sin *g*, shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

g For the Sins of the Rulers, or of the People, or any of them, but not for the Sins of the Priest; for then its Blood was brought into the Tabernacle, and therefore it might not be eaten.

‖ Or, *whosoever*, ver. 18.

27 ‖ Whatsoever shall touch the flesh thereof, shall be holy: * and when there is sprinked of the blood thereof upon any garment *h*, thou shalt wash that whereon it was sprinkled in the holy place *i*.

* Of which see the Note on *verse* 18. *h* Upon the Priests Garment, for it was he only that sprinkled it, and in so doing he might easily sprinkle his Garments. *i* Partly out of Reverence to the Blood of Sacrifices, which hereby was kept from a prophane or common touch: and partly that such Garments might be decent and fit for sacred Administrations.

28 But the earthen vessel wherein it is sodden, * shall be broken *k*: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water *l*.

* Chap. 11. 33.

k Because being full of Pores, the Liquor in which it was sodden might easily sink into it, whereby it was ceremonially holy, and therefore was broken, lest afterwards it should be abused to prophane or common uses. *l* And not broken, as being of considerable value, which therefore God would not have unnecessarily wasted. And this being of a more solid substance than an earthen Vessel, was not so apt to drink in the humour.

29 All the males among the Priests shall eat thereof: it *is* most holy.

30 * And no sin-offering *m* whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

* Heb. 13. 11.

m Such were the Sacrifices offered for the High-Priest, or for the whole Assembly, either severally, *Levit.* 4. 7, 18. or jointly for both in the yearly atonement, *Levit.* 16. 27, 33.

CHAP. VII.

1 LIkewise * this *is* the law of the trespass-offering: * it *is* most holy.

* Chap. 5. & 6.
* Chap. 21. 22.

2 In * the place where they kill the burnt-offering, shall they kill the trespass-offering, and the blood thereof shall he sprinkle round about upon the altar.

* Chap. 1. 3, 5, 11. and 4. 24, 29, 33.

3 And he shall offer of it * all the fat thereof, the rump, and the fat that covereth the inwards,

* Exod. 29. 13. chap. 3. 4, 10. & 4. 8, 9.

4 And the two kidneys, and the fat that *is* on them which *is a* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

a Or, and that *which is*, &c. So this is another fat, as may seem probable from the mention of the several parts, the *kidneys*, and the *flanks*. For it seems preposterous after a plain and exact description of the very particular place of the Fat, *the kidneys*, to add another more dark and doubtful description of it from the *flanks*. And the Hebrew Writers, whose common practise of these things makes them the best Interpreters of it, make these divers kinds or parts of Fat. And so there is only an Ellipsis of the conjunction copulative, which is *Psal.* 133. 3. and in many other places, as hath been already shewed.

5 And the Priest shall burn them upon the altar, for an offering made by fire unto the LORD: it *is* a trespass-*offering*.

6 * Every male *b* among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

* Num. 18. 9, 10.

b Supposing him not to have any Uncleanness upon him, *verse* 20. or other Impediment.

7 As the sin-offering *is*, so is * the trespass-offering *c*: *there is* one law for them: the priest that maketh atonement therewith shall have *it d*.

* Chap. 6. 25.

c To wit, in the matter here following, for in other things they differed. *d* (*i. e.*) By a Synecdoche, that part of it which was by God allowed to the Priest. See *Levit.* 6. 26.

8 And the priest that offereth any mans burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And all * the meat-offering *e* that is baken in the oven, and all that is dressed in the frying-pan, and ‖ in the pan, shall be the priests that offereth it *f*.

* Chap. 2. 3, 10.

‖ Or, *on the fire plate*, or *slice*.

e Except the part reserved by God, *Levit.* 2. 2, 9. *f* Because these were ready dresst and hot, and to be presently eaten; and because the priest who offered it, was in reason to expect, and have something more than his Brethren who laboured not about it; and that he had only in this offering, for the other were equally distributed.

10 And every meat-offering mingled with oil, and dry *g*, shall all the sons of Aaron have, one *as much as* another *h*.

g Without Oil, or Drink-offering, as those *Levit.* 5. 11. *Numb.* 5. 15. *h* The sense may be either, 1. That every Priest shall have equal right to this, when the course of his Ministration comes. But then there was no reason to make so great an alteration of the Phrase, nor to make any distinction of the differing kinds of Meat-offerings, if in both they were to be the *Priests that offered them*, as is expressed *verse* 9. and here, as they say, intended. Or rather, 2. That these were to be equally divided among all the Priests. And there was manifest reason for this difference, because these were in greater quantity than the former, and being raw, might more easily and commodiously be divided and reserved for the several Priests, to dress it in that way which each of them best liked.

11 And * this *is* the law of the sacrifice of peace-offerings which he shall offer unto the LORD.

* Chap. 3. 1. & 22. 18, 21.

12 If he offer it for a thanksgiving *i*, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fried.

i For Mercies received. See *Levit.* 22. 29. 2 *Chron.* 29. 31. and 33. 16.

13 Besides the cakes, he shall offer *for* his offering leavened bread *k*, with the sacrifice of thanksgiving of his peace-offerings *l*.

k Partly because this was a Sacrifice of another kind than those in which Leaven was forbidden, this being a Sacrifice of thanksgiving for God's Blessings, among which leavened Bread was one; partly to shew that Leaven was not so strictly forbidden in other Sacrifices as if it were evil in it self, but to teach us wholly to rest in the Will of God in all his Appointments without too scrupulous an enquiry into the particular reasons of them. *Obj.* Leaven was universally forbidden, *Lev.* 2. 11. *Ans.* 1. That Prohibition concerned only things offered and burnt upon the Altar, which this Bread was not, but it was offered only towards the Priests Food. 2. That was another kind of Sacrifice, and therefore it is no wonder if it had other Rites. 3. That Leaven was not universally forbidden, appears from *Levit.* 23. 17. *l* Or, *With the Sacrifice of thanksgiving* for *his Peace* or *Prosperity*.

14 And of it *m* he shall offer one out of the whole oblation *for* an heave-offering *n* unto the LORD, *and it* shall be the priests that sprinkleth the blood of the peace-offerings.

m Of it, (*i. e.*) Either of the Loaves of leavened Bread, mentioned *verse* 13. or of the offering, one of each part of the *whole Oblation*, as it follows, it being most probable and agreeable to the Rules and Laws laid down before and afterward, that the Priest should have a share in the unleavened Cakes and Wafers as well as in the leavened Bread. Concerning the heave-offerings. See *Exod.* 29. 24, 28.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten *n* the same day that it is offered: he shall not leave any of it untill the morning.

n By the Priests and Officers, *Levit.* 22. 30.

16 But

* Chap. 19. 5, 6. 16 But * if the sacrifice of his peace-offering *be* a vow *o*, or a voluntary offering *p*, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten *q*.

o Offered in performance of a Vow, the Man having desired some special favour from God, and vowed the Sacrifice to God if he would grant it. *p* Which a Man freely offered to God, in testimony of his Faith and Love to God, without any particular injunction from God, or design of his own special advantage thereby. See *Levit.* 22. 23. *Ezek.* 46. 12. *q* Which was not allowed for the Thank-offering. The reason of which difference is to be fetched only from God's good Pleasure and Will, to which he expects our Obedience, though we discern not the reason of his Appointments.

17 But the remainder of the flesh of the sacrifice, on the third day, shall be burnt with fire *r*.

r That it might neither putrefie, and thereby be exposed to contempt; nor yet be reserved either for superstitious abuse, or for the Priests domestick use, which would savour of Covetousness, and of distrust of God's Care for their future Provisions.

* Chap. 19. 8. 18 * And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him *s* that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

s For an acceptable Service to God.

19 And the flesh *t*, that toucheth any unclean *thing u*, shall not be eaten: it shall be burnt with fire: and as for the flesh *x*, all that be clean *y* shall eat thereof.

t To wit, of the holy Offerings, of which he is here treating, and therefore the general word is to be so limited; for other Flesh one might eat in this case, *Deut.* 12. 15, 22. *u* After its Oblation: which might easily happen, as it was conveyed from the Altar to the place where it was eaten: for it was not eaten in the holy place, as appears, because it was eaten by the Priests together with the Offerers, who might not come thither. *x* (*i. e.*) The other Flesh, that which shall not be polluted by any unclean touch. *y* Whether Priests or Offerers, or Guests invited to the Feast. See 1 *Sam.* 9. 12. and 20. 26. Both the Flesh and the Eaters of it must be clean.

20 But the soul that eateth *z of* the flesh of the sacrifice of peace-offerings, that *pertain* unto
* Chap. 15. 3. Gen. 17. 14. the LORD, * having his uncleanness upon him *a*, even that soul * shall be cut off from his people.

z Knowingly: for if it were done ignorantly, a Sacrifice was accepted for it, *Levit.* 5. 2. *a* (*i. e.*) Not being cleansed from his Uncleanness according to his appointment, *Levit.* 11. 24, &c. This Verse speaks of Uncleanness from an internal Cause, as by an Issue, *&c.* for what was from an external Cause is spoken of in the next Verse.

21 Moreover, the soul that shall touch any un-
* Chap. 12. and 13. and 15. * Chap. 11. 24, 28. clean thing, as * the uncleanness of man *b*, or *any* * unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings, which *pertain* unto the LORD: even that soul shall be cut off from his people.

b Or, *Of Woman*, for the word signifies both, and that there were such things coming from Men or Women, the touch whereof did pollute Men and Things, may be seen *Levit.* 15. and elsewhere. Others make it an Hypallage, *Uncleanness of Man*, for *a Man of Uncleanness*, or, *an unclean Man*. But that seems not necessary here.

22 And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat of ox, or of sheep, or of goat *c*.

c The general prohibition of eating Fat, *Lev.* 3. 17. is here explained of, and restrained to those kinds of Creatures which were sacrificed to God.

† Heb. *carcass.* 24 And the fat of the † beast that dieth of it self, and the fat of that which is torn with beasts *d*, may be used in any other use: but ye shall in no wise eat of it.

d He speaketh still of the same kinds of Beasts, and sheweth that this Prohibition reacheth not only to the Fat of those Beasts which were offered to God, but also of those that died or were killed at home. And if this seems a superfluous Prohibition concerning the Fat, since the Lean as well as the Fat of such Beasts was forbidden, *Levit.* 22. 8. it must be noted that that Prohibition reached only to the Priests, *verse* 4.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it, shall be cut off from his people.

26 * Moreover, ye shall eat no manner of blood, *whether it be* of fowl, or of beast, in any of your dwellings. * Gen. 9. 4. chap. 3. 17. and 17. 14.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring *e* his oblation *f* unto the LORD *g*, of the sacrifice of his peace-offerings.

e Not by another, but by himself, as it is explained *ver.* 30. *f* (*i. e.*) Those parts of the Peace-offering, which are in a special manner offered to God, to wit, the Fat, and Breast, and Shoulder, as it follows. *g* (*i. e.*) To the Tabernacle, where the Lord was present in a special manner. He shews, that though part of such Offerings might be eaten in any clean place, *Levit.* 10. 14. yet not till they had been killed and part of them offered to the Lord in the place appointed by him for that purpose.

30 * His own hands shall bring *h* the offer- * Chap. 3. 3, 4, 13, 14. ings of the LORD made by fire *i*, the fat with the breast, it shall he bring, that the breast may be waved *k for* a wave-offering before the LORD.

h After the Beast was killed and the parts of it divided, the Priest was to put the parts mentioned into the hands of the Offerer. See *Exod.* 29. 22, 23, 24. *i* So called not strictly, as Burnt-offerings are, because some parts of these were left for the Priest, *ver.* 31. but more largely, because even these peace-offerings were in part, though not wholly, burnt. *k* To and fro, by his hands, which were supported and directed by the hands of the Priest.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aarons and his sons *l*.

l (*i. e.*) The portion of every succeeding High-priest and his Family: compare *Exod.* 29. 26.

32 And the right shoulder shall ye give unto the priest *for* an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For * the wave-breast and heave-shoulder *m* * Exod. 29. 28. chap. 10. 14. Numb. 18. 18. Deut. 18. 3. have I taken of the children of Israel, from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

m The *Breast* or Heart is the seat of Wisdom, and the *Shoulder* of strength for Action, and these two may denote that Wisdom and Vertue, or Power which was in Christ our High-Priest, 1 *Cor.* 1. 24. and which ought to be in every Priest.

35 This *is the portion* of the anointing *n* of Aaron, and *of* the anointing of his sons, out of the offerings of the LORD made by fire, in the day *o when* he presented them, to minister unto the LORD in the priest office.

n (*i. e.*) Of the Priesthood, the Sign put for the thing signified: and the *anointing*, by a like Figure, is put for the right, or part of the Sacrifices belonging to the Priest by virtue of his anointing, as plainly appears from the words here following, *out of the offerings*, &c. *o* This was their Portion appointed them by God in that day, and therefore to be given to them in after Ages. Or, *from the day*, &c. and thence-forward, the Hebrew Preposition *Beth* being put for *Min*, as it is frequently.

36 Which the LORD commanded to be given them of the children of Israel, * in the day that * Exod. 40. 13, 15. chap. 8. 12, 30. he anointed them, *by* a statute for ever throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the sin-*offering*, and of the trespass-*offering*, and of the consecrations *p*, and of the sacrifice of the peace-offerings:

p (*i. e.*) Of the Sacrifice offered at the Consecration of the Priests.

38 Which

38 Which the LORD commanded Moſes in mount Sinai in the day that he commanded the children of Iſrael to offer their oblations unto the LORD, in the wilderneſs of Sinai.

CHAP. VIII.

1 AND the LORD ſpake unto Moſes *a*, ſaying,

a This is here premiſed, to ſhew that *Moſes* did not confer the Prieſthood upon *Aaron* by virtue of his Relation or Affection to him, but by God's Appointment, which alſo appears from the following ſtory.

* Exod. 29. 1. 2 * Take Aaron and his ſons with him, and
*Exod.28.2,4. the * garments, and * the anointing oil, and a
*Exod.30.23. bullock for the ſin-*offering*, and two rams, and a basket of unleavened *bread*.

3 And gather thou all the congregation *b* together, unto the door of the tabernacle of the congregation.

b The Elders which repreſented all, and as many of the People, as would and could get thither, that all might be witneſſes both of *Aaron*'s Commiſſion from God, and of his work and buſineſs.

4 And Moſes did as the LORD commanded him, and the aſſembly was gathered together unto the door of the tabernacle of the congregation,

5 And Moſes ſaid unto the congregation,
* Exod. 29. 4. * This *is* the thing which the LORD commanded to be done.

6 And Moſes brought Aaron and his ſons, and waſhed them with water.

7 And he put upon him the coat *c*, and girded him with the girdle, and clothed him with the robe, and put the Ephod upon him, and he girded him with the curious girdle of the Ephod, and bound *it* unto him therewith.

c The Linen Breeches preſcribed *Exod.* 28. 42. are not here mentioned, becauſe they were not to be put on at his Conſecration, but afterwards in the execution of his Office.

8 And he put the breaſt-plate upon him: alſo
* Exod.28.30. * he put in the breaſt-plate the Urim and the Thummim.

9 And he put the mitre upon his head: alſo upon the mitre, *even* upon his forefront did he put
* Exod. 28. 39, &c. the golden plate, the holy Crown *, as the LORD ‖ commanded Moſes.

‖ Of which ſee *Exod.* 29. 6.

*Exod.30.26. 10 * And Moſes took the anointing oil, and anointed the tabernacle, and all that *was* therein, and ſanctified them.

11 And he ſprinkled thereof upon the altar ſeven times *d*, and anointed the altar, and all his veſſels, both the laver *e*, and his foot, to ſanctifie them.

d To ſignifie the ſingular uſe and holineſs of it, which it was not only to have in it ſelf, but alſo to communicate to all the Sacrifices laid upon it. *e* Where the Prieſts waſhed themſelves and the Sacrifices, and Veſſels, or Inſtruments of the holy Miniſtration. See *Levit.* 6. 28.

* Exod. 29. 7. Eccluſ. 45. 15. 12 And he * poured *f* of the anointing oil upon Aarons head, and anointed him, to ſanctifie him.

f In a plentiful manner, as appears from *Pſal.* 133. 2. whereas other Perſons and things were only anointed or ſprinkled with it.

* Exod. 29. 8. 13 * And Moſes brought Aarons ſons, and put coats upon them, and girded them with girdles,
† Heb. *bound.* and † put bonnets upon them, as the LORD commanded Moſes.

* Exod. 29. 1, 10. 14 * And he brought the bullock *g* for the ſin-*offering*, and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-*offering*.

g There were indeed ſeven Bullocks to be offered at his Conſecration, one every day, *Exod.* 29. 35, 36. but here he mentions only one, either by a common Enallage of number, or becauſe he here deſcribes only the work of the firſt day, and leaves the reſt to be gathered from it: of which ſee *ver.* 33.

15 And he ſlew *it*, and Moſes took the blood, and put *it* upon the horns of the altar round about, with his finger, and purified the altar, and poured the blood at the bottom of the altar, and ſanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar.

17 But the bullock, and his hide *h*, his fleſh, and his dung, he burnt with fire without the camp, as the LORD * commanded Moſes. * Exod.29.14.

h Which in the offerings for the People was not burnt, but given to the Prieſt.

18 * And he brought the ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the ram. * Exod.29.15. * Exod. 30, 35.

19 And he *i* killed *it*, and Moſes ſprinkled the blood upon the altar round about.

i Either *Moſes*, as in the following Clauſe, the Pronoun being put for the Noun; or ſome other Perſon by *Moſes* his appointment, which may be the reaſon why he is not named here, as he is to the ſprinkling of the blood, which was an action more proper to the Prieſt, and more eſſential to the Sacrifice, as the Learned have obſerved.

20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces, and the fat.

21 And he waſhed the inwards and the legs in water, and Moſes burnt the whole ram upon the altar: It *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the LORD, * Exod.29.
* as the LORD commanded Moſes.

22 And * he brought the other ram, the ram * Exod.29.
of † Conſecration, and Aaron and his ſons laid † Heb. *fillings.*
their hands upon the head of the ram.

23 And he ſlew *it*, and Moſes took of the blood of it, and put *it* upon the tip *k* of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

k The loweſt and ſofteſt part of the Ear, called the tip, or lap of the Ear. See *Exod.* 29. 20.

24 And he brought Aarons ſons, and Moſes put of the blood upon the tip of their right ear, and upon the the thumbs of their right hands, and upon the great toes of their right feet: and Moſes ſprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right ſhoulder.

26 And out of the basket of unleavened *bread*, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* upon the fat, and upon the right ſhoulder.

27 And he put all * upon Aarons hands, and * Exod. 29. 24, &c. * Exod.
upon his ſons hands, and waved them *for* a wave-offering before the LORD.

28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* † conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the LORD. † Heb. *fillings.*

29 And Moſes took the breaſt, and waved it *for* a wave-offering before the LORD: *For* of the ram of conſecration it was Moſes * part *l*, as * Exod.29.
the LORD commanded Moſes.

l Who at this time adminiſtring the Prieſts Office, was to receive the Prieſts Wages; it being moſt juſt and reaſonable that the Work and Wages ſhould go together.

30 * And Moſes took of the anointing oil, and of * Exod.30.
the blood which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſons, and upon his ſons garments with him: and ſanctified Aaron, *and* his garments, and his ſons, and his ſons garments with him. * Chap. Ezra 6.

31 And Moſes ſaid unto Aaron, and to his ſons, Boil the fleſh *m* at the door of the tabernacle of the

* Exod. 29. 32. the congregation: and there * eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

m That which was left of the Ram, and particularly the Breast, which was said to be *Moses* his part, *ver.* 29. and by him was given to *Aaron*, that he and his Sons might eat of it in token that they, and only they, should have the right to do so for the future.

32 And that which remaineth of the flesh, and of the bread, shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven dayes, untill the dayes of your consecration be at an end: for * seven dayes *n* shall he *o* consecrate you.

* Exod. 29. 30, 35.

n In which the same Ceremonies were to be repeated, as the next Verse implies, and other rites to be performed. *o* Either God; or *Moses*, for the words may be spoken by *Moses* either in God's Name or in his own, *Moses* speaking of himself in the third Person, which is very common in Scripture.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the congregation day and night seven dayes, and keep the charge of the LORD *p*, that ye die not *q*, for so I am commanded.

p What God hath commanded you concerning your Consecration. *q* If the threatning seem too severe for the fault, it must be considered both that it is the usual practice of Lawgivers most severely to punish the first Offences for the terrour and caution of others, and for the maintenance of their own Authority; and that this Trangression was aggravated by many Circumstances, being committed by sacred and eminent Persons and that in the presence of the People, which made it a publick scandal, and in God's Worship, where he is very tender and jealous, and against a plain and easie Command of God, and at a time when they were receiving high Favours and Priviledges from God. Nor is Sin to be esteemed or measured by the idle Fancies of Men of corrupt Minds and Lives, whose Interests and Lusts easily blind their Minds, but by the Authority, Majesty, and Will of the great, and wise, and just Lawgiver.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAP. IX.

1 AND it came to pass on the eighth day *a*, *that* Moses called Aaron and his sons, and the elders of Israel *b*.

a To wit, from the first day of his Consecration, or when the seven days of his Consecration were ended, *chap.* 8. 33, 35. as appears from *Exod.* 29. 30, &c. *Ezek.* 43. 27. The eighth day is famous in Scripture for the perfecting and purifying both of Men and Beasts. See *Levit.* 12. 2, 3. and 14. 8, 9, 10. and 15. 13, 14. and 22. 27. *b* All the Congregation were called to be witnesses of *Aarons* Instalment into his Office, to prevent their murmurings and contempt, which being done, the Elders were now sufficient to be Witnesses of *Aarons* first execution of his Office.

* Exod. 29. 1. 2 And he said unto Aaron, * Take thee a young calf *c* for a sin-*offering* *d*, and a ram for a burnt-offering without blemish, and offer *them* before the LORD.

c Heb. *A Calf the Son of a Bull* or *Cow*: Which may seem to be added purposely to intimate that it was not a *young Calf* properly so called, but a *young Bullock*, for that was the Sacrifice enjoyned for the High-Priests Sin-offering, *Levit.* 4. 3. Though it be not material, if this be a *young Calf*, and that *a young Bull*, because the grounds and ends of these several Sacrifices differ, that *Levit.* 4. being for his particular Sin; and this for his own and Families Sins in general, and therefore no wonder if the Sacrifices also differ. *d* For himself and his own Sins, which was an evidence of the Imperfection of that Priest-hood, and of the necessity of another and a better.

* Chap. 4. 23. Ezra 6. 17. 3 And unto the children of Israel thou shalt speak, saying, * Take ye a kid of the goats for a sin-*offering* *e*; and a calf, and a lamb, *both* of the first year, without blemish, for a burnt-offering.

e For the People, as it is expressed here *ver.* 15. for whose Sin a young Bullock was required, *Levit.* 4. 15. but that was for some particular Sin, but this was more general and indefinite for all their Sins. Besides, there being an Eye here had to the Priest's Consecration and entrance into his Office, it is no wonder if there be some difference in these Sacrifices from those before prescribed.

4 Also a bullock, and a ram, for peace-offerings to sacrifice before the LORD, and a meat-offering mingled with oil: for * to day the LORD will appear *f* unto you.

* Ver. 23.

f See the fulfilling of this Promise *ver.* 24. Heb. *Hath appeared*: He speaks of the thing to come as if it were past, which is frequent in Scripture, to give them the more assurance of the thing.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD *g*.

g Before the Tabernacle where God dwelt.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD *h* shall appear unto you.

h The glorious Manifestation of God's powerful and gracious presence, *ver.* 24. Compare *Exod.* 24. 16, 17. and 40. 34, 35. *Ezek.* 43. 2.

7. And Moses said unto Aaron, Go unto the altar and * offer *i* thy sin-*offering*, and thy burnt-offering, and make an atonement for thy self, and for the people *k*: and offer the offering of the people, and make an atonement for them, as the LORD commanded.

* Heb. 5. 3.

i *Moses* had hitherto sacrificed, but now he resigneth his work to *Aaron* and actually gives him that Commission which from God he had received for him. *k* The order is very observable, first for thy self, otherwise thou art unfit to do it for the People. Hereby God would teach us, both the deficiency of this Priesthood, and the absolute necessity of an higher and better Priest, *Heb.* 7. 26, 27. and how important and needful it is that God's Ministers should be in the Grace and Favour of God themselves; that their Ministrations may be acceptable to God, and profitable to the People.

8 Aaron therefore went unto the altar, and slew the calf of the sin-*offering* which *was* for himself.

9. And the sons of Aaron brought the blood unto him, and he dipt his finger in the blood, and put *it* upon the horns of the altar *l*, and poured out the blood at the bottom of the altar.

l To wit, of Burnt-offerings, of which alone he speaks both in the foregoing and following words, and the Blood was poured out at the bottom of this Altar only, not of the Altar of Incense, as appears from *Lev.* 4. 7. where indeed there is mention of putting some of the Blood upon the horns of the Altar of Incense, in this case of the Priests sacrificing for his own Sins. But there seems to be a double difference, 1. That Sacrifice was offered for some particular Sin, this for his Sins indefinitely. 2. There he is supposed to be compleat in his Office, and here he is but entring into his Office, and therefore must prepare and sanctify himself by this offering upon the Brazen Altar in the Court before he can be admitted into the holy Place where the Altar of Incense was. And the like is to be said for the difference between the Sin-offering for the People here, and *Lev.* 4. 17, 18.

10 But the fat, and the kidneys, and the caul, *above* the liver of the sin-*offering*, he burnt *m* upon the altar, * as the LORD commanded Moses.

* Chap. 4. 8.

m Either, 1. disposed it for the burning, (*i. e.*) laid it upon the Altar where it was to be burnt by the heavenly fire, *ver.* 24. Thus Interpreters generally understand the word here, as also *ver.* 13, 17, 20. by an anticipation: or, the Consequent is put for the Antecedent, of which there are Examples in Scripture. Or, 2. properly burnt by ordinary Fire, which was used and allowed until the Fire came down from Heaven, *ver.* 24. though afterwards it was forbidden. And if it had not been allowed otherwise, yet this being done by *Aaron* at the command of *Moses*, and consequently with God's Approbation, it was unquestionably lawful. And therefore there seems to be no necessity of departing from the proper sense of the word. Add to this, that there is nothing said to be consumed by that heavenly Fire but *the burnt-offering*, with the *Fat* belonging to it, namely that Burnt-offering mentioned *ver.* 16. which therefore is not there said to be burnt, as it is said of the other Burnt-offering, *ver.* 13. and of the rest of the Sacrifices in their places.

11 And * the flesh and the hide he burnt with fire, without the camp.

* Chap. 4. 11.

12 And he slew the burnt-offering, and Aarons sons presented unto him the blood, which he sprinkled round about upon the Altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 And he brought the Peoples offering *n*, and took the goat which *was* the sin-*offering* for the people, and slew it, and offered it for sin, as the first *o*.

n Which was to be offered for the People, as the former was for himself, *ver.* 7. *o* To wit, in like manner as he did that for the Priest, *ver.* 8. and consequently burnt this as he did the other, *ver.* 11. for which *Moses* reproves him, *Lev.* 10. 17.

16 And he brought the burnt-offering *p*, and offered it * according to the || manner.

* Chap. 1. 3, 10.
|| Or, *ordinance.*

p which also was offered for the People, as the last mentioned sin-offering was.

17 And he brought the * meat-offering *q*, and † took an handful thereof, and burnt *it* upon the altar * besides the burnt-sacrifice of the morning *r*.

* Chap. 2. 1, 2.
† Heb. *filled his hand out of it.*
* Exod. 29. 38.

q Which was always to be added to the Burnt-offering. See *Levit.* 6. *r* Which was to be first offered every morning: for God will not have his ordinary and stated Service swallowed up by extraordinary.

18 He slew also the bullock and the ram, *for* * a sacrifice of peace-offerings, which *was* for the people: and Aarons sons presented unto him the blood (which he sprinkled upon the altar round about.)

* Chap. 3. 1.

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards s*, and the kidneys, and the caul *above* the liver.

s The Fat *which covereth* the inwards or the Guts. Which words are here understood, as appears by comparing this place with *Levit.* 3. 3, 9. and 4. 8. and 7. 3. where they are expressed.

20 And they put the fat upon the beasts *t*, and he burnt the fat upon the altar.

t Which were reserved for the Priest out of the Peace-offerings, which were offered for the People. See *Levit.* 7. 30, 31, 34.

21 And the breasts, and the right shoulder, Aaron waved *for* a * wave-offering before the LORD, as Moses commanded.

* Exod. 29. 24, 28.

22 And Aaron lift up his hand *u* towards the people, and blessed them *x*, and came down *y* from offering of the sin-*offering*, and the burnt-offering, and peace-offerings.

u His right hand, which the *Jews* say was lifted up highest: or *his hands*, according to the other reading, which was the usual rite of Blessing. See *Luke* 24. 50. By this posture he signified both whence he expected the Blessing, and his hearty desire of it for them. *x* In some such manner, as is related, *Numb.* 6. 24, *&c.* though not in the same form, as some suppose, for it is not probable that he used it before God delivered it. And this Blessing was an act of his Priestly Office no less than sacrificing. See *Gen.* 14. 18, 19. *Numb.* 6. 23. *Deut.* 10. 8. and 21. 5. *Luke* 24. 50. *y* To wit, from the Altar, whence he is said to *come down*, either, 1. because the Altar stood upon raised ground to which they went up by an insensible ascent. Compare *Exod.* 20. 26. Or, 2. because it was nearer the Holy Place, and the Holy of Holies, which was the upper end.

23 And Moses *z* and Aaron went into the tabernacle of the congregation, and came out, and blessed the people *a*: and the glory of the LORD *b* appeared unto all the people.

z Who went in with *Aaron* to direct him, and to see him perform those parts of his Office which were to be done in the holy Place, about the Lights, and the Table of Shew-bread, and of the Altar of Incense, upon which part of the Blood of the Sacrifices now offered was to be sprinkled according to the Law, *Levit.* 4. 7, 16, 17. *a* (*i. e.*) Prayed to God for his Blessing upon the People, as this Phrase is explained, *Numb.* 6. 23, *&c.* and particularly for his gracious Acceptation of these and all succeeding Sacrifices, and for his signification thereof by some extraordinary token, which accordingly happened. *b* Either a miraculous Brightness shining from the cloudy Pillar, as *Exod.* 16. 10. *Numb.* 14. 10. Or a glorious and visible discovery of God's gracious presence and acceptance of the present Ministry and Service, as it follows.

24 And * there came a fire *c* out from before the LORD *d*, and consumed upon the altar the burnt-offering, and the fat: *which* when all the people saw, they shouted *e*, and fell on their faces.

* Gen. 4. 4.
1 King. 18. 38.
2 Chron. 7. 1.

c In token of God's acceptation and approbation of the Priesthood now instituted, and the Sacrifices now offered, and consequently of others of the like nature. See the like Instances, *Judg.* 6. 21. and 13. 19, 20. 1 *Chron.* 21. 26. And this Fire now given was to be carefully kept, and not suffered to go out, *Levit.* 6. 13. and therefore was carried in a particular Vessel in their Journeys in the Wilderness. *d* Or, *from the face* or *presence of the Lord*, i. e. from the place where God was in a special manner present, either, 1. from Heaven, as 1 *King.* 18. 38. 2 *Chron.* 7. 1. which is oft called God's *dwelling-place*, as *Deut.* 26. 15. *Isa.* 63. 15. Or, 2. from the Holy of Holies, where also God is said to dwell, 2 *Kings* 19. 15. 2 *Chron.* 6. 2. *Psal.* 80. 1. And what is done before the Ark, is said to be done *before God*, as 1 *Chron.* 13. 8, 10. and 16. 1, *&c.* And this may seem more probable, by comparing this with *Levit.* 10. 2. *e* As wondering at, rejoycing in, and blessing God for, this wonderful and gracious discovery of himself and of his favour to them therein.

CHAP. X.

1 AND * Nadab and Abihu the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire *a* before the LORD *b*, which he commanded them not *c*.

* Numb. 3. 4 and 26. 61. 1 Chron. 24. 2.

a So called, as not appointed for, nor belonging to the present work; Fire not taken from the Altar as it ought, but from some common Fire. *b* Upon the Altar of Incense. *c* For seeing *Moses* himself neither did nor might do any thing in God's Worship without God's Command, which is oft noted of him, for these to do it was a more unpardonable and inexcusable Presumption. Besides, *not commanding* may be here put for *forbidding*, as it is *Jer.* 32. 35. Now as this was forbidden implicitly, *Lev.* 6. 12. especially when God himself made a Comment upon the Text, and by sending Fire from Heaven declared of what Fire he there spake; so it is more than probable it was forbidden expressly, though that be not here mentioned, nor was it necessary it should be.

2 And there went out fire from the LORD *d*, and devoured them *e*, and they died before the LORD.

d From Heaven, or rather from the Sanctuary. See *Chap.* 9. 24. *e* Destroyed their Lives: for their Bodies and Garments were not consumed, as it appears from *ver.* 4, 5. Thus the Sword is said to *devour*, 2 *Sam.* 2. 26. Thus Lightning many times kills Persons, without any hurt to their Bodies or Garments.

3 Then Moses said unto Aaron, This *is it* that the LORD spake *f*, saying, I will be sanctified *g* in them that come nigh me *h*, and before all the people I will be glorified *i*: and Aaron held his peace *k*.

f Though the express words be not recorded in Scripture, where only the Heads of Sermons and Discourses are contained, yet it is probable they were uttered by *Moses* in God's Name. However, the sence and substance of them is in many places. See *Exod.* 19. 22. and 29. 43. *Levit.* 8. 35. *g* This may note, either, 1. their Duty to sanctifie God, *i. e.* to demean themselves with such Care, and Reverence, and Watchfulness, as becomes the Holiness of the God whom they serve, and of the Worship in which they are engaged: whence he leaves them to gather the Justice of the present Judgment for their gross neglect herein. Or, 2. God's purpose to sanctifie himself, *i. e.* to declare and manifest himself to be an holy and righteous God, by his severe and impartial Punishment of all Transgressors how near soever they are to him. *h* (*i. e.*) Who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are shut out. It is a description of the Priests. See *Exod.* 19. 22. *Levit.* 21. 17. *Ezek.* 42. 13, 14. *i* As they have sinned publickly and scandalously, so I will vindicate my Honour in a publick and exemplary manner, that all Men may learn to give me the Glory of my Soveraignty and Holiness, by an exact conformity to my Laws. *k* Partly through excessive Grief, which is sometimes signified by Silence, as *Isa.* 47. 5. *Lam.* 2. 10. and principally in acknowledgment of God's Justice and Submission to it. Compare *Psal.* 39. 10. *Ezek.* 24. 17. He murmured not, nor replied against God, nor against *Moses*, wisely considering that their Sin was directly against God, and in that which is most dear and honourable in God's account, to wit, in his Worship; and that God's Honour ought to be dearer to him than his Sons; and that this being the first violation of the Law newly given, and committed by those who should have been the strictest Observers and Assertors of it, did deserve a very severe Punishment.

4 And Moses called Mishael and Elzaphan *l* the sons of Uzziel, the uncle of Aaron *, and said unto them, Come near, carry your brethren *m* from before the Sanctuary, out of the camp *n*.

l For *Aaron* and his Sons had scarce finished their Consecration-work, and were employed in their holy Ministrations, from

from which they were not to be called for funeral Solemnities. See *Lev.* 21. 1, &c. * See *Exod.* 6. 18. *Numb.* 3. 19. *m* (*i. e.*) Kinſmen, as that word is oft uſed, as *Gen.* 13. 8. and 24. 27. *n* Where the burying-places of the *Jews* were, that the living might neither be annoyed by the unwholſome ſcent of the dead, nor defiled by the touch of their Graves.

5 So they went near, and carried them in their coats *o* out of the camp, as Moſes had ſaid.

o In the holy Garments wherein they miniſtred, which might be done either, 1. as a Teſtimony of a Reſpect due to them notwithſtanding their preſent failure, and that God in Judgment remembred Mercy, and when he took away their Lives, ſpared their Souls. Or, 2. becauſe being polluted both by their Sin and by the touch of their dead Bodies, God would not have them any more uſed in his Service.

* Num. 6. 6. 6 And Moſes ſaid unto Aaron, and unto Eleazar, and unto Ithamar his Sons, * Uncover not your heads *p*, neither rend your clothes *q*, leſt you die, and leſt wrath come upon all the people: but let your brethren, the whole houſe of Iſrael, bewail the burning which the LORD hath kindled *r*.

p Either, 1. by putting off your Miters and Bonnets, or Ornaments, and going bare-headed, as Mourners ſometimes did. See *Levit.* 13. 45. *Ezek.* 24. 17, 23. Or, 2. by ſhaving off the hair of your Heads and Beards, as Mourners did. See *Job* 1. 20. *Jer.* 7. 29. and 41. 5. *Ezek.* 44. 20. *Mich.* 1. 16. This latter may ſeem to be principally intended, 1. becauſe this Ceremony of *uncovering the head*, being uſed by the People as well as by the Prieſts in caſe of mourning, as the places now alledged ſhew, and the other Ceremony here joyned with it, of *rending the Clothes*, being alſo common to the People, ſeems to imply that he ſpeaks not of that uncovering the Head which was peculiar to the Prieſts, but to that which was common both to Prieſts and People, eſpecially ſeeing that which is here forbidden to theſe Prieſts, is in the following words allowed to the People, to *bewail* their Death, which as at other times it was, ſo now probably might be performed by theſe ſame Ceremonies. 2. Becauſe the High-prieſt is forbidden to *uncover his head* in way of mourning for the dead, not only at that time when he was in actual Miniſtration, but at all times, even when he had neither his Miter, nor any of the holy Garments upon him, *Lev.* 21. 10. *q* Give no ſignification of your Sorrow, mourn not for them, partly, leſt you ſhould ſeem to juſtifie and approve of your Brethren, and tacitly reflect upon God, as too ſevere in his Proceedings with them; and partly, leſt thereby you ſhould be diverted from, or diſturbed in your preſent Service, which God expects ſhould be done chearfully. *r* Not ſo much in compaſſion to them againſt whom I have ſhewed ſuch great and juſt Indignation, as in ſorrow for the tokens of Divine Diſpleaſure.

7 And ye ſhall not go out from the door of the tabernacle of the congregation *ſ*, leſt you die: for the anointing oil of the LORD *is* upon you *t*: and they did according to the word of Moſes.

ſ Where at this time they were, either becauſe this happened within the 7 days of their Conſecration: See *Lev.* 8. 35. or becauſe they were longer detained there about ſome other holy Miniſtrations. Though the former may ſeem more probable, becauſe the *meat-offering* here mentioned, *ver.* 12. and the *ſin-offering*, *ver.* 16. were part of the Conſecration-offerings. *t* You are Perſons conſecrated peculiar to God's Service, which therefore it is juſt and reaſonable you ſhould prefer before all funeral Solemnities.

8 And the LORD ſpake unto Aaron, ſaying,

* Ezek. 44. 21. 1 Tim. 3. 3. 9 * Do not drink wine nor ſtrong drink *u*; thou, nor thy ſons with thee, when ye go into the tabernacle of the congregation, leſt ye die: *It ſhall be* a ſtatute for ever throughout your generations:

u This is here added, either becauſe *Nadab* and *Abihu* had been led to their Error by drinking too much, which might eaſily fall out when they were feaſting and full of Joy for their entrance into ſo honourable and profitable an Employment; or at leaſt, becauſe others might thereby be drawn to commit the ſame Miſcarriages, which they might now commit from other Cauſes. Drunkenneſs is ſo odious a Sin in it ſelf, eſpecially in a Miniſter, and moſt of all in the time of his Adminiſtration of ſacred things, that God ſaw fit to prevent all occaſions of it. And hence the Devil, who is God's Ape in his Preſcriptions for his Worſhip, required this abſtinence from his Prieſts in their Idolatrous Services.

* Jer. 15. 19. Ezek. 22. 26. and 44. 23. 10 And that ye may * put difference between holy and unholy *x*, and between unclean and clean.

x Perſons and Things, which *Nadab* and *Abihu* did not, miſtaking unholy or common Fire for that which was ſacred and appointed by God for their uſe.

11 And that ye may teach *y* the children of Iſrael all the ſtatutes which the LORD hath ſpoken unto them by the hand of Moſes.

y Be apt to teach aright, which drunken Perſons are very unfit to do.

12 And Moſes ſpake unto Aaron, and unto Eleazar, and unto Ithamar his ſons, that were leſt, * Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it *z* without leaven, beſides the altar: for it *is* * moſt holy.

* Exod. 29. 2. chap. 8. 2. * Chap. 21. 22.

z *Moſes* repeateth and reinforceth the former Command; partly, leſt their great loſs and grief ſhould cauſe them to forget or neglect their Meat preſcribed them by God, which Abſtinence would have been both a ſignification of their Sorrow which God had forbidden them, and a new Tranſgreſſion of a Divine Precept; and partly, to encourage them to go on in their holy Services, and not to be dejected for the late Severity, as if God would no more accept them, or their Sacrifices.

13 And ye ſhall eat it in the holy place *a*, becauſe it *is* thy due *b*, and thy Sons due of the ſacrifices of the LORD made by fire: for ſo I am commanded.

a In the Court near the Altar of Burnt-offerings. See *Lev.* 6. 26. *b* See *Lev.* 2. 3. and 6. 16, 17.

14 And * the wave-breaſt, and heave-ſhoulder ſhall ye eat in a clean place *c*, thou, and thy ſons, and thy daughters *d* with thee: for *they be* thy due, and thy ſons due, *which* are given out of the ſacrifice of peace-offerings of the children of Iſrael.

* Exod. 29. 24. chap. 7. 31, 34.

c In any of your dwellings, or any place in the Camp, which he ſuppoſeth to be kept clean from all ceremonial Defilement, as they ought to be, whence the Lepers were put out of the Camp. See *Numb.* 5. 1, 2, 3. In any place where the Women as well as the Men might come, for the *Daughters* of the Prieſts might eat theſe as well as their Sons, as it here follows. *d* To wit, if they were Maids, or Widows, or divorced, *Lev.* 22. 11, 12, 13.

15 * The heave-ſhoulder and the wave-breaſt ſhall they bring, with the offerings made by fire of the fat, to wave *it* for a wave-offering before the LORD; and it ſhall be thine, and thy ſons with thee by a ſtatute for ever, as the LORD hath commanded.

* Chap. 7. 29, 30.

16 And Moſes diligently ſought * the goat of the ſin-*offering d*, and behold it was burnt: and he was angry with Eleazar and Ithamar *e* the ſons of Aaron which were left *alive f*, ſaying,

* Chap. 9. 3.

d To wit, for the People, mentioned *Levit.* 9. 15. to know what was done with that part of it which was the Prieſts. Which he enquired into more than into the other Sacrifices, becauſe a miſtake there was eaſie and probable, becauſe that matter might ſeem ſomething doubtful, by reaſon of two Laws concerning it ſeemingly contrary, the one *Lev.* 4. 21. where it is to be burned, the other *Lev.* 6. 26. where it was to be eaten. But they are thus reconciled: It was to be burnt, when the Blood of this Sacrifice was brought into the holy place, *Lev.* 4. 16, 17. and when that was not done, which *Aaron* this firſt time could not do, for the reaſon expreſſed on *ver.* 18. it was to be eaten, and here lay their miſtake. *e* He ſpares *Aaron* at this time, as overwhelmed with Sorrow, and becauſe the rebuking of him before his Sons might have expoſed him to ſome Contempt, but he knew that the Reproof, though directed to them, would concern him too, as he alſo apprehended it. *f* Preſerved from Death when their Brethren were deſtroyed: which is here mentioned as an Aggravation of their Sin.

17 Wherefore have ye not eaten the ſin-*offering* in the holy place, ſeeing it *is* moſt holy, and *God* hath given it you, to bear the iniquity of the congregation *g*, to make atonement for them before the LORD?

g (*i. e.*) As a Reward of your Service, and Function, whereby you do expiate, bear and take away their Sins, by offering thoſe Sacrifices and performing thoſe Rites, by which God through Chriſt is reconciled to the penitent and believing Offerers.

18 Behold, the blood of it was not brought in within the Holy *place h*; ye ſhould indeed have eaten it in the holy *place*, * as I commanded.

* Chap. 6. 26.

h The reaſon whereof was, becauſe *Aaron* was not yet admitted into the holy place, whither that Blood ſhould have been brought, till he had prepared the way by the Sacrifices which were to be offered in the Court.

19 And Aaron said unto Moses, Behold, this day have they offered *i* their sin-*offering* and their burnt-offering before the LORD: and such things have befallen me *k*: and *if* I had eaten the sin-*offering* to day, should it have been accepted in the sight of the LORD *l*?

i They have done the substance of the thing, though they have mistaken this one circumstance. *k* Whereby having been oppressed with Grief, and almost bereft of my Reason, it is not strange nor unpardonable if I have mistaken. *l* Because it was not to be eaten with Sorrow, but with rejoycing and Thanksgiving, as appears from *Deut.* 12. 7. and 26. 14. *Hos.* 9. 4. and I thought it fitter to burn it, as I did other sacred Relicks, than to profane it by eating it unworthily.

20 And when Moses heard *that*, he was content *m*.

m He rested satisfied with his Answer, either because he thought it reasonable, seeing the Letter of the Law oft-times yields to Necessities or great Accidents, 2 *Chron.* 30. 18. *Mat.* 12. 3, 4. or at least, because the things alledged were mitigations of his Fault, and he would not add Affliction to the afflicted, but rather defer the debate of it to a fitter opportunity.

CHAP. XI.

1 AND the LORD spake unto Moses, and to Aaron *a*, saying unto them,

From the Laws concerning the Priests, he now comes to those which belong to all the People.

a To both of them, because the cognizance of the following matters belonged to both, the Priest was to direct the People about the things forbidden or allowed, where any Doubt or Difficulty arose, and the Magistrate was to see the direction here given followed.

2 Speak unto the children of Israel, saying, * These *are* the beasts which ye shall eat *b* among all the beasts that *are* on the earth:

* Deut. 14. 4, &c. Act. 10. 12, 14.

b Though every Creature of God be good and pure in it self, as appears from *Gen.* 1. 31. *Mat.* 15. 11. *Rom.* 14. 14. yet it pleased God to make a difference between clean and unclean, and to restrain the use of them, which he did in general, and in part before the Flood, *Gen.* 7. 2. but more fully and particularly here for many Reasons; as 1. To assert his own Soveraignty over Man and over all the Creatures, which Men may not use but with God's leave, and to inure that stiff-necked People to Obedience. 2. To keep up the Wall of Partition between the *Jews* and other Nations, which was very useful and necessary for many great and wise purposes. 3. That by bridling their Appetite in things in themselves lawful, and some of them very desirable and delightful for Food, they might be better prepared and enabled to deny themselves in things simply and grosly sinful. 4. For the Preservation of their Health, some of the Creatures forbidden being, though used by the Neighbouring Nations, of unwholsome Nourishment, especially to the *Jews*, who were very obnoxious to Leprosies, which some of these Meats are apt to produce and foment. 5. For moral Signification, to teach them to abhor that Filthiness, and all those ill Qualities for which some of these Creatures are noted.

3 Whatsoever parteth the hoof, and is cloven-footed *c*, *and* cheweth the cud *d* among the beasts, that shall ye eat.

c To wit, is divided into two parts only, as in the Coney, Swine, &c. whereas the Horse, Camel, &c. have their hoofs entire and undivided. This Clause is added only to explain and limit the former, as appears from *ver.* 26. for the feet or hoofs of Dogs, Cats, &c. are parted or cloven into many parts. *d* Heb. and *bringeth up the cud*, *i. e.* the Meat once chewed out of the Stomach into the Mouth again, that it may be chewed a second time for better Concoction. And this branch is to be joyned with the former, both Properties being necessary for the allowed Beasts. But the reason hereof must be resolved into the will of the Lawgiver, though Interpreters guess that God would hereby signify their Duties; by the first, that of dividing the Word of God aright, and discerning between good and evil, between God's Institutions and Mens Inventions; and by the latter, that Duty of recalling God's Word to our Minds and serious Meditation upon it.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel *e*, because he cheweth the cud, but divideth not the hoof *f*, he *is* unclean unto you.

e An usual Food in *Arabia*, but yielding bad Nourishment, as *Galen* notes. *f* To wit, so as to have his Foot cloven in two, which being expressed *ver.* 3. is here to be understood. Otherwise the Camels hoof is divided, but it is but a small and imperfect division, as *Aristotle* and *Pliny* observe, and Observation shews.

5 And the Cony *g*, because he cheweth the cud, but divideth not the hoof, he *is* unclean unto you.

g Some understand by this *Hebrew* word *Shaphan*, *a Mountain Mouse*, which were of a much greater size than ordinary Mice, and were used by the *Arabians* for Food. But for the names of the following Creatures, seeing the *Jews* themselves are uncertain and divided about them, I think it improper to trouble the unlearned Reader with Disputes about them, and for the Learned they may have recourse to my Latin Synopsis. I shall therefore take them according to our Translation.

6 And the Hare, because he cheweth the cud, but divideth not the hoof, he *is* unclean unto you.

7 And * the Swine *h*, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud: he *is* * unclean unto you.

* 2 Mac. 6. 18. and 7. 1.
* Isa. 65. 4. and 66. 3, 17.

h Which the *Jews* would not so much as name, but called it *another*, or, a strange *thing*, lest the naming of it should tempt them to eat this Meat which was so commonly used, and so much esteemed by others.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch *i*: * they are unclean to you.

* See Act. 10. 14, 15. & 11. 9. Rom. 14, 14, 17. 1 Cor. 8. 8.

i To wit, in order to eating, as may be gathered by comparing this with *Gen.* 3. 3. *Col.* 2. 21. For since the Fat and the Skins of some of the forbidden Creatures were useful, for medicinal and other good uses, and were used by good Men; see *Mat.* 3. 4. it is not probable that God would have them cast away. Thus God forbad the making of Images, *Exod.* 20. not absolutely and universally, but in order to the worshipping of them, as Christian Interpreters agree. Or, they were here forbidden to touch them, to wit, unnecessarily, and if he that touched them for some necessary use were polluted by it, it was but a slight and transient Pollution ending at Evening, as appears from *ver.* 24, 25, &c.

9 These shall ye eat, of all that *are* in the waters whatsoever hath fins and scales *k* in the waters, in the seas, and in the rivers, them shall ye eat.

k To wit, both of them: such fishes being both more cleanly, and more wholsome Food than others. The names of them are not particularly mentioned, partly because most of them wanted Names; the Fishes not being brought to *Adam* and named by him, as other Creatures were; and partly because the Land of *Canaan* had not many Rivers, nor great store of Fishes.

10 And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters *l*, they *shall be* an abomination unto you:

l (*i. e.*) Either of the smaller sort of Fishes, or of the greater, which are called here *living Creatures* or *Beasts*, as some of them are called *the Beasts of the Sea* by other Authors.

11 They shall be even an abomination unto you *m*: ye shall not eat of their flesh, but you shall have their carcasses in abomination.

m To wit, for Food. This Clause is added, to shew that they were neither abominable in their own nature, nor for the Food of other Nations, and consequently, when the Partition Wall between *Jews* and *Gentiles* was taken away, these distinctions of Meats were to cease. See *Acts* 10.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 And these *are they which* ye shall have in abomination among the fowls *n*, they shall not be eaten, they *are* an abomination; the Eagle, and the Ossifrage, and the Ospray *o*.

n The true signification of the following *Hebrew* words is now lost, as the *Jews* at this day confess, which not falling out without God's singular Providence, may intimate the cessation or abolition of this Law, the exact observation whereof since Christ came is become impossible. In general, this may be observed, that the Fowls forbidden in Diet, are all either ravenous and cruel, or such as delight in the Night and Darkness, or such as feed upon impure things, and so the signification and reason of these Prohibitions is manifest, to teach Men to abominate all Cruelty or Oppression, and all Works of Darkness and Filthiness. *o* Which are two peculiar kinds of Eagles, distinct from that which, being the chief of its kind, is called by the name of the whole kind, as it usually happens.

14 And the Vulture, and the Kite after his kind:

15 Every Raven after his kind *p*:

p (*i. e.*) According to the several kinds of Birds, known by this general name, which includes, besides Ravens properly so called, Crows, Rooks, Pyes, &c.

16 And the Owl *q*, and the Night-hawk, and the Cuckow, and the Hawk after his kind:

q Heb. *the daughter of the Owl*, which he mentions as the best of the kind both for Sex and Age, and therefore more desired for Food than the Elder or Males. And it is hereby implied, that the very youngest and best of all the other kinds are forbidden, and much more the rest.

17 And

17 And the little Owl, and the Cormorant, and the great Owl,

18 And the Swan, and the Pelican, and the Gier-Eagle,

19 And the Stork, the Heron after her kind, and the Lapwing, and the Bat,

20 All fowles that creep *r*, going upon *all* four *ſ*, *ſhall be* an abomination unto you.

r That crawl or creep upon the Earth, and ſo degenerate from their proper nature, which is to flie, and are of a mungril kind; which may intimate, that Apoſtates and Mungrels in Religion are abominable in the ſight of God, and in Converſation with Men. *ſ* Upon four Legs, or upon more than four, as Bees, Flies, *&c.* which is all one to the preſent purpoſe, theſe pluraliſts, for Legs being here oppoſed to thoſe that have but two.

21 Yet theſe may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet *t*, to leap withal upon the earth:

t The truth of this Tranſlation may ſeem evident both from the following Clauſe, *to leap withal*, and eſpecially from the next Verſe, where one of this kind is the *Locuſts*, which, as it is manifeſt, have two Legs wherewith they leap, beſides the four Feet upon which they walk. The Adverb *Lo* is here put for the Pronoun *Lo*, as it is alſo 1 *Chron.* 11. 20. compared with 2 *Sam.* 23. 18. Others take the words as they lie, and read them negatively, *which have not legs upon their feet*, and ſo the ſence may be this, That they might eat the Locuſts, Graſhoppers, *&c.* when they were very young, and therefore more wholſome for Food: for they are born without Legs, *Plin. nat. Hiſt.* 11. 29. or, their Legs at firſt are very ſmall, and ſcarce to be diſcerned, and in effect none. And the Canon of the *Jews* in this matter is this, *Thoſe which yet have not Wings and Legs may be eaten, though they be ſuch as afterward would have them.*

* Matth. 3. 4. Mark 1. 6.

22 *Even* theſe of them ye may eat; * The Locuſt *u* after his kind, and the Bald-locuſt after his kind, and the Beetle after his kind, and the Graſhopper after his kind:

u Locuſts though unuſual in our Food, were commonly eaten by the *Æthiopians*, *Lybians*, *Parthians*, and other Eaſtern People bordering upon the *Jews*, which is expreſly affirmed by *Diodorus Siculus*, *Ariſtotle*, *Pliny*, St. *Hierom*, and others, as well as *Mat.* 3. 4. And as it is certain that the Eaſtern Locuſts were much larger than ours, ſo it is probable they were of different Qualities, and yielded better Nouriſhment; and the familiar uſe of them made them more agreeable to their Bodies; for even Poiſons themſelves have, by frequent uſe, been made not only harmleſs, but nouriſhing alſo to ſome Perſons.

23 But all *other* flying creeping things, which have four feet *x*, *ſhall be* an abomination unto you.

x (*i. e.*) All ſuch except thoſe now mentioned, the word *other* being here underſtood out of the former Verſe, without which there might ſeem to be a contradiction between this and that Verſe. But the words may be, and by the vulgar Latin, are thus rendred, *But all flying creeping things which have only four feet*; which word *only*, is to be gathered out of *ver.* 20, 21. *i. e.* which have not thoſe Legs above and beſides their Feet mentioned, *ver.* 21. And ſo all the Verſes agree well together.

24 And for theſe *y* ye ſhall be unclean: whoſoever toucheth the carcaſe of them, ſhall be unclean until the even *z*.

y And ſuch were excluded both from the Courts of God's Houſe, and from free Converſation with other Men. *z* Which poſſibly might ſignifie; that even the ſmalleſt Defilements could not be cleanſed but by the Death of Chriſt, who was to come and offer up himſelf in the evening, or end, or declining Age of the World, as the Prophets ſignifie, and the Apoſtle expreſſeth, *Heb.* 9. 26.

25 And whoſoever beareth *b ought* of the carcaſe of them, ſhall waſh his clothes, and be unclean until the even.

b Or, *taketh away*, out of the place where haply it may lie, by which others may be either offended, or polluted.

26 *The carcaſes c* of every beaſt which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, ſhall be unclean.

c Which word is eaſily to be underſtood out of *ver.* 24 and 25. where it is expreſſed.

27 And whatſoever goeth upon his paws *d*, among all manner of beaſts, that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe, ſhall be unclean until the even.

d Heb. *upon his hands*; *i. e.* which hath feet divided into ſeveral parts like Fingers, as Dogs, Cats, Apes, Bears, *&c.*

28 And he that beareth the carcaſe of them, ſhall waſh his clothes, and be unclean until the even: they *are* unclean unto you.

29 Theſe alſo *ſhall be* unclean unto you, among the creeping things that creep upon the earth; the Weaſel, and the * Mouſe, and the Tortois after his kind, * Iſa. 66. 17.

30 And the Ferret, and the Camelion, and the Lyzard, and the Snail, and the Mole.

31 Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even.

32 And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean, whether *it be* any veſſel of wood, or raiment, or ſkin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean until the even: ſo it ſhall be cleanſed.

33 And every earthen veſſel, whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean, and * ye ſhall break it. * Chap. 6. 28.

34 Of all meat which may be eaten, *that* on which *ſuch* water comith *e*, ſhall be unclean: And all drink that may be drunk in every *ſuch* veſſel, ſhall be unclean.

e The meaning is, that Fleſh, or Herbs, or other Food which is dreſſed in Water, to wit, in a Veſſel ſo polluted, ſhall be unclean; not ſo, if it be Food which is eaten dry, as Bread, Fruits, *&c.* the reaſon of which difference ſeems to be this, that the Water did ſooner receive the Pollution in it ſelf, and convey it to the Food ſo dreſſed.

35 And every *thing* whereupon *any part* of their carcaſe falleth, ſhall be unclean, *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you.

36 Nevertheleſs, a fountain, or pit, † *wherein there is* plenty of water *f*, ſhall be clean: ‖ but that which toucheth their carcaſe ſhall be unclean. † Heb. *a gathering together of waters.* ‖ Or, *he that toucheth.*

f Of which no ſolid reaſon can be given, whileſt ſuch unclean things remained in them, but only the Will of the Lawgiver, and his merciful condeſcenſion to Mens Neceſſities, Water being ſcarce in thoſe Countries: and for the ſame reaſon God would have the Ceremonial Law of Sacrifices to be offered to God, give place to the Moral Law of Mercy towards Men.

37 And if *any part* of their carcaſe fall upon any ſowing ſeed which is to be ſown *g*, *it ſhall be* clean.

g Partly becauſe this was neceſſary Proviſion for Man; and partly becauſe ſuch Seed would not be uſed for Mans Food till it had received many alterations in the Earth, whereby ſuch Pollution was taken away. See *Joh.* 12. 24. 1 *Cor.* 15. 36.

38 But if *any* water be put upon the ſeed *h*, and *any part* of their carcaſe fall thereon, it *ſhall be* unclean unto you.

h The reaſon of the difference is, partly becauſe wet Seed doth ſooner receive and longer retain any Pollution; and partly becauſe ſuch Seed was not fit to be ſown preſently, and therefore that neceſſity which juſtified the uſe of the dry Seed which was ſpeedily to be ſown, could not be pretended in this caſe.

39 And if any Beaſt of which ye may eat, die *i*, he that toucheth the carcaſe thereof, ſhall be unclean until the even.

i Either of it ſelf, or being killed by ſome wild Beaſt, in which caſes the Blood was not poured forth, as it was when they were killed by Men, either for Food or Sacrifice.

40 And * he that eateth of the carcaſe of it *k*, ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſe of it, ſhall waſh his clothes, and be unclean until the even. * Chap. 17. 15. & 22. 8. Ezek. 4. 14. & 44. 31.

k To wit, unwittingly; for if he did it knowingly, it was a preſumptuous Sin againſt an expreſs Law, *Deut.* 14. 21. and therefore puniſhed with cutting off, *Numb.* 15. 30.

41 And every creeping thing *l* that creepeth upon the earth, *ſhall be* an abomination: it ſhall not be eaten.

l Except thoſe before expreſly excepted above, *ver.* 29, 30.

42 Whatſoever goeth upon the belly *m*, and whatſoever goeth upon *all* four *n*, or whatſoever † hath more feet *o*, among all creeping things that creep upon the earth, them ye ſhall not eat, for they *are* an abomination.

† Heb. *doth multiply feet.*

m As Worms and Snakes. *n* As Toads and divers Serpents. *o* To wit, more than four, as Caterpillars, *&c.*

43 * Ye ſhall not make your † ſelves abominable with any creeping thing that creepeth, neither ſhall ye make your ſelves unclean with them, that ye ſhould be defiled thereby.

* Chap. 20. 25.
† Heb. *ſouls.*

44 For *I am* the LORD your God: ye ſhall therefore ſanctifie your ſelves, and * ye ſhall be holy *p*, for I *am* holy: neither ſhall ye defile your ſelves with any manner of creeping thing that creepeth upon the earth.

* Chap. 19. 2. and 20. 7. 1 Pet. 1. 15, 16.

p By which he gives them to underſtand, that all theſe Cautions and Prohibitions about the eating or touching of theſe Creatures was not for any real Uncleanneſs in them, all being God's good Creatures, but only that by the diligent Obſervation of theſe Rules, they might learn with greater care to avoid all moral Pollutions, and to keep themſelves from all filthineſs of Fleſh and Spirit, and particularly from all familiar and intimate Converſe with notorious Sinners.

45 For I *am* the LORD that bringeth you up out of the land of Egypt to be your God: ye ſhall therefore be holy, for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that † moveth in the waters, and of every creature that creepeth upon the earth.

† Heb. *ſwimmeth.*

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten, and the beaſt that may not be eaten.

CHAP. XII.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a * woman have † conceived ſeed, and born a man-child, then * ſhe ſhall be unclean *a* ſeven dayes *b*: according to the dayes of the ſeparation for her infirmity *c* ſhall ſhe be unclean.

* Chap. 15. 19.
† Heb. *ſeeded.*
* Luk. 2. 22.

From Uncleanneſs contracted by the touching or eating of external things, he now comes to that Uncleanneſs which ariſeth from our ſelves.

a Not for any Filthineſs which was either in the Conception or in bringing forth, but to ſignifie the univerſal and deep Pollution of Man's Nature, even from the birth and from the Conception. *b* For ſo long, or thereabouts Nature is employed in the purgation of moſt Women. *c* (*i. e.*) For her monthly Infirmity. And it may note an agreement therewith, not only in the time, *Levit.* 15. 19. but in the degree of Uncleanneſs, which was ſuch that ſhe defiled every thing ſhe touched, *&c.*

3 And in the * eighth day, the fleſh of his foreſkin ſhall be circumciſed *d*.

* Gen. 17. 12. Luk. 1. 59. and 2. 21. Joh. 7. 22.

d Which Law is here repeated, becauſe the Woman's Uncleanneſs laſting for ſeven days was one, tho not the only reaſon why the Child's Circumciſion was put off till the eighth day.

4 And ſhe ſhall then continue *e* in the blood of her purifying *f* three and thirty dayes: ſhe ſhall touch no hallowed thing *g*, nor come into the ſanctuary, until the dayes of her purifying be fulfilled.

e Heb. *ſit, i. e.* abide, as that word is oft uſed, as *Gen.* 22. 5. and 34. 10. or tarry at home, not go into the Sanctuary. *f* In her polluted and ſeparated Eſtate: for the word *Blood* or *Bloods* ſignifies both Guilt, as *Gen.* 4. 10. and Uncleanneſs, as here and elſewhere. See *Ezek.* 16. 6. And it is called *the blood of her purifying*, becauſe by the expulſion or purgation of that Blood, which is done by degrees, ſhe is purified. *g* She ſhall not eat any part of the Peace-offerings which ſhe or her Husband offered, which otherwiſe ſhe might have done: and, if ſhe be a Prieſt's Wife, ſhe ſhall not eat any of the Tithes or Firſt-fruits, or part of the hallowed Meats, which at other times ſhe together with her Husband might eat.

5 But if ſhe bear a Maid-child, then ſhe ſhall be unclean two weeks, as in her ſeparation: and ſhe ſhall continue in the blood of her purifying three-ſcore and ſix dayes *h*.

h The time in both particulars is double to the former, not ſo much from natural Cauſes, becauſe the Purifications in Female Births are longer and ſlower, which if it were true, yet doth not extend to any ſuch time as here is mentioned, as for moral Reaſons; either to be a blot upon that Sex for being the firſt in Man's Tranſgreſſion, 1 *Tim.* 2. 14. or to put an honour upon the Sacrament of Circumciſion, which being adminiſtred to the Males did put an end to that Pollution ſooner than otherwiſe had been: or to ſhew the Privileg of the Man above the Woman, and that the Women were to be purified, ſanctified, and ſaved by one of the other Sex, even by the Man Chriſt Jeſus, without whom they ſhould have ſtill continued in their Impurity.

6 And when the dayes of her purifying are fulfilled, for a ſon, or for a daughter *i*, ſhe ſhall bring a lamb of the † firſt year for a burnt-offering, and a young pigeon, or a turtle-dove for a ſin-*offering* *k*, unto the door of the tabernacle of the congregation unto the Prieſt:

† Heb. *ſon of his year.*

i For the Birth of a Son, or of a Daughter: but the Purification was for her ſelf, as appears from the following Verſes. *k* Either becauſe of her Ceremonial Uncleanneſs, which required a Ceremonial Expiation; or for thoſe particular Sins relating to the time and ſtate of Child-bearing, of which ſhe is juſtly preſumed to be guilty, which might be many ways.

7 Who ſhall offer it before the LORD, and make an atonement for her, and ſhe ſhall be cleanſed from the iſſue of her blood. This *is* the Law for her that hath born a male or a female *l*.

l For though there was a difference in the time of her Uncleanneſs for the one and for the other, yet both were to be purified one and the ſame way; to note that though all Sins and Sinners were not equal, yet all were to be cleanſed by the ſame means, to wit, by Chriſt and by Faith. See 1 *Cor.* 7. 14. *Gal.* 3. 28.

8 * And if † ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles, or two young pigeons, the one for the burnt-offering, and the other for a ſin-*offering*: and the prieſt ſhall make an atonement for her, and ſhe ſhall be clean.

* Luk. 2. 24.
† Heb. *her hand find not ſufficiency of.*

CHAP. XIII.

1 AND the LORD ſpake unto Moſes and Aaron, ſaying,

2 When a man ſhall have in the ſkin *a* of his fleſh a ‖ riſing, a ſcab, or bright ſpot *b*, and it be in the ſkin of his fleſh *like* the plague of leproſy *c*, * then he ſhall be brought unto Aaron the prieſt *d*, or unto one of his ſons the prieſts.

‖ Or, *ſwelling.*
* Deut. 17. 8. and 24. 8.

a For there was the ſeat of the Leproſy. *b* Shining like the Scale of a Fiſh, as it is in the beginning of a Leproſy. *c* A Diſtemper moſt frequent in *Egypt*, and *Syria*, &c. known alſo among the *Greeks*, who note that it was not ſo properly a Diſeaſe as a Defilement or Diſtemper in the Skin, whence Chriſt is not ſaid to heal, but to *cleanſe* the Lepers that came to him. And this Diſtemper is here provided againſt, not becauſe it was worſe than others, but becauſe it was externally and viſibly filthy, and becauſe of its infectious Nature, that hereby we might be inſtructed to avoid Converſe with ſuch vicious Perſons who were likely to infect us. *d* Not to the Phyſician, becauſe, as was now ſaid, it needed not ſo much healing, as cleanſing, and was rather a Ceremonial Pollution than a Diſeaſe, and becauſe it belonged to the Prieſt to cleanſe him, and therefore to ſearch and diſcover whether he was defiled and needed cleanſing. The Prieſt alſo was to admit to, or exclude from the Sanctuary, and therefore to examine who were to be excluded. And the diſcovery of this Diſtemper was not ſo difficult, that it required the Phyſicians Art, but the Prieſt by Experience and the Obſervation of thoſe Rules might eaſily make it.

3 And the prieſt ſhall look on the plague *e* in the ſkin of the fleſh, and *when* the hair in the plague is turned white *f*, and the plague in ſight is deeper than the ſkin of his fleſh *g*, it *is* a plague of leproſy: and the prieſt ſhall look on him, and † pronounce him unclean *h*.

† Heb. *pollute him.*

e (*i. e.*) The ſign or appearance of the plague of Leproſy. And it is obſervable, that the ſame ſigns of it are given by *Moſes* here, and by the learned Phyſicians in their Works. *f* And when the Leproſy came to its height, not the Hair only, but alſo the Skin was turned white, as *Exod.* 4. 6. *Numb.* 12. 10. And this change of Colour was an evidence both of the abundance of excrementitious Humours, and of the weakneſs of Nature, as we ſee in old and ſick Perſons. *g* For the Leproſy did conſume both the Skin and the Fleſh, as appears from 2 *King.* 5. 14. *h* Heb. *make him unclean, i. e.* miniſterially and declaratively, in which ſenſe Miniſters are ſaid to *remit Sins*, Mat. 16. 19. and *to deſtroy* Nations, *Jer.* 1. 10.

4 If the bright ſpot *be* white in the ſkin of his fleſh, and in ſight *be* not deeper than the ſkin, and

and the hair thereof be not turned white, then the priest shall shut up *him that hath* the plague *i*, seven dayes.

i For greater assurance: to teach Ministers not to be rash nor hasty in their Judgments and Censures, but diligently to search and examine all things before-hand. *The Plague* is here put for the *Man that hath the Plague*, as *Pride* is put for a Proud Man, *Jer.* 50. 31. and *Dreams* for the *Dreamers*, *Jer.* 27. 9.

5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay *k*, *and* the plague spread not in the skin, then the priest shall shut him up seven dayes more.

k This Translation is justified by the following Clause which is added to explain it. Otherwise the words are and may be rendred thus, *stand* or *abide in its* own *colour*, the *Hebrew* word being used for *colour* as well as for *sight*.

6 And the priest shall look on him again the seventh day: and behold, *if* the plague be somewhat dark *l*, and the plague spread not somewhat in the skin, the priest shall † pronounce him clean: it *is but* a scab: and he shall wash his clothes *m*, and be clean.

† Heb. *cleanse him.*

l Which is opposed to the white colour of the Leprosy. But the word may be rendred, *have contracted it self*, or, *be restrained* or *confined* to its former place and bigness, and thus the opposition seems to be most clear to the *spreading* of it self, mentioned both in the foregoing Verse, and in the following Clause. *m* Though it was no Leprosy, but a Scab only: to teach us, that no Sin was so small which did not need to be washed by the Blood of Christ, which was the thing designed by all these washings.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And *if* the priest see, that behold, the scab spreadeth in the skin, then the priest shall † pronounce him unclean: it *is* a leprosy.

† Heb. *pollute him.*

9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him*, and behold, *if* the rising *be* white *n* in the skin, and it have turned the hair white, and *o there be* † quick raw flesh *p* in the rising:

† Heb. *the quickning of living flesh.*

n To wit, with a preternatural and extraordinary Whiteness, as *Numb.* 12. 14. *o* Or rather, *or* the Copulative put for the Disjunctive, as hath been noted before: for either of these were signs of a Leprosy, and one of these may seem inconsistent with the other, the former sign of *white hair* supposing the Skin in which the Hair was to remain, and the latter of *live flesh* supposing the Skin to be consumed by the Leprosy. *p* Which shewed that this was not a superficial Leprosy, but one of a deeper and more malignant nature that had eaten into the very Flesh, for which cause it is in the next Verse called *an old*, or *inveterate*, or *grown Leprosy*.

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up; for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague, from his head even to his foot, wheresoever the priest looketh:

13 Then the priest shall consider, and behold, *if* the leprosy *q* have covered all his flesh *r*, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean:

q (*i. e.*) The sign or appearance of the Leprosy: or the Scab is called *a Leprosy*, because at first view it seemed to be so to the Priest, and to other Beholders. *r* When it appeared in some one part it discovered the ill Humour which lurked within, and withal the inability of Nature to expel it, but when it overspread all, it manifested the strength of Nature conquering the Distemper, and purging out the ill Humours into the outward parts.

14 But when the raw flesh appeareth in him *r*, he shall be unclean.

r Or rather, *in it*, *i. e.* in the place where the sign or appearance of Leprosy was, when the Flesh was partly changed into a whiter colour, and partly kept its natural colour, this variety of Colours was an evidence of the Leprosy, as one and the same Colour continuing was a sign of Soundness.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean *s*: it *is* a leprosy.

s This is repeated again and again, because raw or living Flesh might rather seem a sign of Soundness, and the Priest might easily be deceived by it, and therefore he was more narrowly to look into it and to observe the place, and manner, and other circumstances in which it appeared.

16 Or if the raw flesh turn again, and be changed unto white *t*, he shall come unto the priest:

t As it is usual with Sores, when they begin to be healed, the Skin, which is white, coming upon the Flesh.

17 And the priest shall see him: and behold, *if* the plague be turned into white, then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 The flesh also in which, *even* in the skin thereof, was a bile, and is healed:

19 And in the place of the bile there be a white rising, or a bright spot white, and somewhat reddish *u*, and it be shewed to the Priest:

u (*i. e.*) White mixed with red, as when Blood and Milk are mixed together. A late learned Writer renders the words thus, *white and very bright*, or *light*, which indeed is the true colour of Leprosy, to wit, when it is in its perfection, as *Exod.* 4. 6, *&c.* But here it was only beginning and arising out of a Bile, in which together with the white, which was the colour of the Leprosy, there might be some mixture of redness arising from the Bile, or that part of it which was not yet turned into the nature and colour of Leprosy.

20 And if when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the bile.

21 But if the priest look on it, and behold *there be* no white hairs therein, and if it *be* not lower than the skin, but *be* somewhat dark ‖, then the priest shall shut him up seven dayes.

‖ Or, *and be contracted*; of which see *ver.* 6.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean; it *is* a plague *x*.

x Or, *the plague*, to wit, of Leprosy, of which he is speaking.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning bile, and the priest shall pronounce him clean.

24 Or if there be *any* flesh in the skin, whereof *there is* a † hot burning *y*, and the quick *flesh* that burneth have a white bright spot, somewhat reddish or white *z*;

† Heb. *a burning of fire.*

y Heb. *a burning of fire*, by the touch of any hot Iron, or burning Coals, which doth naturally and usually make an Ulcer or Sore in which the following Spot is. *z* (*i. e.*) Or only white, without any mixture of red in it. This Clause seems to overthrow that Exposition of the *Hebrew* word *Adamdam*, which is given by a learned Man, *ver.* 19. because this colour which is here said to be only *white*, is distinguished from that which is here called *Adamdam*, which therefore must be some other colour than that of Snow, which though very light or bright, yet is only white.

25 Then the priest shall look upon it: and behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin, it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and behold, *there be* no bright hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark *a*, then the priest shall shut him up seven dayes.

a Or, *contracted*, *i. e.* not spreading. See on *ver.* 6.

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean, it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark, it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning *b*.

b (*i. e.*) Arising from the burning, mentioned *ver.* 24.

29 If

29 If a man or woman hath a plague upon the head or the beard,

30 Then the priest shall see the plague, and behold, if it *be* in sight deeper than the skin, *and there be* in it a yellow thin hair *c*, then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head, or beard.

c The Leprosy in the Body turned the Hair white, in the Head or Beard it turned it yellow. And if a Man's Hair was yellow before, this might easily be distinguished from the rest, either by the thinness or smallness of it, which is here noted, or by its peculiar kind of yellow, for there are divers kinds or degrees of the same Colour manifestly differing one from another, as in green Colours, *&c.*

31 And if the priest look on the plague of the scall, and behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it *d*: then the priest shall shut up *him that hath* the plague of the scall, seven dayes.

d For had that appeared, it had ended the doubt, the black Hair being a sign of soundness and strength of Nature, *ver.* 37. as the yellow Hair was a sign of Unsoundness.

32 And in the seventh day the priest shall look on the plague: and behold *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin,

33 He shall be shaven *e*: but the scall shall he not shave: and the priest shall shut up *him that hath* the scall, seven dayes more.

e For the more certain discovery of the growth or stay of the Plague.

34 And in the seventh day the priest shall look on the scall: and behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin, then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him, and behold, *if* the scall be spread in the skin, the priest shall not seek for yellow hair *f*: he *is* unclean.

f He need not search for the Hair or any other sign, the spreading or running of it being a sure sign of Leprosy, without any other evidence.

37 But if the scall be in his sight at a stay: and *that* there *is* black hair grown up therein; the scall is healed, he *is* clean, and the priest shall pronounce him clean *g*.

g The Truth of the thing, and not the Sentence of the Priest, made him clean; and if the Priest had partially pronounced one clean who was not clean, his Sentence had been null. And therefore it is a fond and dangerous conceit to think that the Absolution given to any Sinner by a Priest will stand him in any stead, if he do not truly repent.

38 If a man also, or a woman, have in the skin of their flesh bright spots, *even* white bright spots.

39 Then the priest shall look: and behold, *if* the bright spots in the skin of their flesh *be* darkish white *h*, it *is* a freckled spot *that* groweth in the skin: he *is* clean.

h Or, *contracted*, or *confined* to the place where they are, and *white*.

† Heb. *head is pilled.*

40 And the man whose † hair is fallen off his head, he is bald, *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore, it *is* a leprosie *i* sprung up in his bald head, or his bald forehead.

i It is a sign that such Baldness came not from Age, or any Accident, but from the Leprosy.

43 Then the priest shall look upon it: and behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosie appeareth in the skin of the flesh;

44 He *is* a leprous man: he *is* unclean, the priest shall pronounce him utterly unclean: his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent *k*, and his head bare *l*, and he shall put a covering upon his upper lip *m*, and shall cry, Unclean, unclean *n*.

k To wit, in the upper and former parts, which were most visible. This was done partly as a token of Sorrow, *Ezra* 9. 3, 5. *Job* 2. 12. because though this was not a Sin, yet it was an effect of Sin, and a sore Punishment, whereby he was cut off both from Converse with Men, and from the enjoyment of God in his Ordinances; partly as a warning to others to keep at a due distance from him whersoever he came; and partly, as some add, that it might conduce to his Cure by giving the freer vent to the ill Humours. But the exposing of the affected part to the cold, would rather hinder than further Evaporation. *l* Another sign of mourning, as appears from *Levit.* 10. 6. God would have Men, though not overwhelmed with, yet deeply sensible of his Judgments. *m* Partly as another badge of his Sorrow and Shame, as *Ezek.* 24. 17, 22. *Mic.* 3. 7. and partly for the preservation of others from his infectious Breath or Touch. *n* As begging the Pity and Prayers of others, and confessing his own Infirmity, and cautioning those who came near him to keep at a distance from him.

46 All the dayes wherein the plague *shall be* in him, he shall be defiled, he *is* unclean, he shall dwell alone, *o* * without the camp *p shall* his habitation *be*. * Numb. 5. 2 and 12. 14.

o Partly for his Humiliation; partly to prevent the Infection of others; and partly to shew the danger of converse with spiritual Lepers, or notorious Sinners. This Rule excludes the Society of sound Persons, but not of Lepers. See 2 *King.* 15. 5. 2 *Chron.* 26. 21. *p* So *Numb.* 12. 14. and afterward without Cities and Places of great Concourse, whereof we have examples, 2 *King.* 7. 3. *Luke* 17. 12.

47 The garment also that the plague of leprosie *is* in *q*, *whether it be* a woollen garment, or a linen garment *r*.

q Leprosie in Garments and Houses is unknown in these times and places, which is not strange, there being some Diseases or Distempers peculiar to some Ages and Countries, as the Learned have noted. And that such a thing was among the Jews cannot reasonably be doubted: for, if *Moses* had been a Deceiver, as some have impudently affirmed, a Man of his Wisdom would not have exposed himself to the disbelief and contempt of his People, by giving Laws about that which their Experience shewed to be but a Fiction. *r* These two sorts are put by a Synecdoche for any other Garments.

48 Whether *it be* in the warp, or woof *s* of linen or of wollen, whether in a skin, or in any † thing made of skin: † Heb. *work*

s A Learned Man renders it, *in the outside, or in the inside of it.* If the signification of those words be doubtful or unknown now, as some of those of the living Creatures and pretious Stones are confessed to be, it is not material to us, this Law being abolished: it sufficeth that the Jews understood these things by frequent Experience.

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of skin, it *is* a plague of leprosie, and shall be shewed unto the priest. † Heb. *vessel, instrument.*

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven dayes.

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin, the plague *is* a fretting leprosie, it *is* unclean.

52 He shall therefore burn that garment, whether warp, or woof, in woollen, or in linen, or any thing of skin, wherein the plague *is*: for it *is* a fretting leprosie, it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin:

54 Then the priest shall command that they wash the *thing* wherein the plague *is*, and he shall shut it up seven dayes more.

55 And the priest shall look on the plague after that it is washed: and behold, *if* the plague have not changed his colour *t*, and the plague be not spread, it *is* unclean, thou shalt burn it in the fire,

it

† Heb. whether it be bald in the head thereof, or in the forehead thereof.

it *is* fret inward, *whether* it *be* † bare within, or without *u*.

t If washing doth not take away that vicious Colour, and restore it to its native Colour. *u* In the outside of the Garment, which is here called the forehead or foreside, as being most visible, or in the inside of it. Some of the Jewish Doctors understood it thus, whether the Garment was made threadbare by the Leprosy, or by former wearing of it.

56 And if the priest look, and behold, the plague *be* somewhat dark after the washing of it, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it *is* a spreading *plague*, thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and *shall be* clean.

59 This *is* the law of the plague of leprosie, in a garment of woollen, or linen, either *in* the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

1 AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper, in the day of his cleansing: he * shall be brought unto the priest *a*.

* Mat. 8. 24. Mar. 1. 40, 41. Luk. 5. 12, 14. and 17. 14.

a Not into the Priest's House, but to some place without the Camp or City, *Levit.* 13. 46. which the Priest should appoint.

3 And the priest shall go forth out of the camp, and the priest shall look, and behold, *if* the plague of leprosie be healed *b* in the leper,

b To wit, by God. For God alone did heal or cleanse him really, the Priest only ministerially and declaratively, as Ministers are said to remit Sins, though it be granted that none can truly and properly forgive Sins but God, *Mark* 2. 7.

4 Then shall the priest command to take for him that is to be cleansed, two || birds *c* alive, *and* clean *d*, and * Cedar-wood *e*, and scarlet *f*, and hyssop *g*.

|| Or, *Sparrows*. * Numb. 19. 6. Psal. 51. 7.

c The one to represent Christ as dying for his Sins, the other to represent him as arising again for his Purification or Justification. *d* Allowed for Food and for Sacrifice. *e* A stick of Cedar to which the Hyssop, and one of the Birds was tied by the Scarlet thred. Cedar seems to be chosen, to note that the Leper was now freed from that Putrefaction or Corruption, which his Leprosie had brought upon him, that kind of wood being in a manner incorruptible. *f* A thred of Wool of a Scarlet colour, *Heb.* 9. 19. to represent both the Leper's Sinfulness, *Isa.* 1. 18. and the Blood of Christ, and the happy change of the Lepers Colour and Complexion, which before was wan and loathsome, now sprightly and beautiful. *g* Chosen partly for its fragrant Smell, which signified the cure of the Lepers ill scent, and partly for conveniency in the use of sprinkling. See *Exod.* 12. 22.

5 And the priest shall command that one of the birds be killed *h* in an earthen vessel, over † running water *i*.

† Heb. *Living water.* Gen. 6. 29.

h To wit, by some other Man. The Priest did not kill it himself, because it was not properly a Sacrifice, as being killed without the Camp, and not in that place to which all Sacrifices were confined; and if it had been a Sacrifice, that might be killed by another, so long as the sprinkling of the Blood of it, which was the most proper and essential Act in the Sacrifice, was done by the Priest. *i* It seems to be a Metathesis or transplacing of words, for, *over running water* put *in an earthen Vessel*. Thus the Blood of the Bird and the Water were mixed together, partly for the conveniency of sprinkling, and partly to signifie Christ who came by Water and Blood, *1 John* 5. 6. The *running* Water, *i. e.* Spring or River Water by its liveliness and motion did fitly signifie the restoring of Liveliness to the Leper who was in a manner dead with his Leprosie, as was noted before.

6 As for the living bird he shall take it, and the Cedar-wood, and the scarlet, and the hyssop, and shall dip them, and the living bird in the blood of the bird that was killed over the running water.

7 And he shall sprinkle upon him that is to be cleansed from the leprosie, seven times *k*, and shall pronounce him clean, and shall let the living bird loose † into the open field *l*.

† Heb. *upon the face of the field.*

k To signifie his perfect cleansing and restoration to all his former Priviledges. Compare *Levit.* 4. 17. and 7. 15, 16, & 10. 14, 19. *l* The place of its former abode, signifying the taking off that restraint which was laid upon the Leper, and the liberty which the Leper now had to return to his former Habitation and Conversation with other Men.

8 And he that is to be cleansed, shall wash his clothes, and shave off all his hair *m*, and wash himself in water, that he may be clean: And after that he shall come into the camp, and shall * tarry abroad out of his tent *n* seven dayes.

* Num. 12. 15.

m Partly to discover his perfect soundness, partly to preserve him from relapse through any seeds or relicks of it which might remain in his Hair or in his Clothes; and partly to teach him to put off his old Lusts, and to become a new Man. *n* Out of his former Habitation, in some separate place, lest some of his Leprosie yet lurking in him, should break forth to the infection of his Family.

9 But it shall be on the seventh day, that he shall shave all his hair *o* off his head, and his beard, and his eye-brows, even all his hair he shall shave off: And he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

o Which began to grow again since it was first shaved, and now for more caution is shaved again.

10 And on the eighth day, he shall take two he-lambs without blemish, and one ewe lamb of † the first year without blemish, and three tenth deales of fine flour *for* * a meat-offering mingled with oil *p*, and one log *q* of oil.

† Heb. *daughter of her year.* * Chap. 2. 1.

p Oil is added here as a fit sign of God's Grace and Mercy, and of the Lepers healing. *q* A measure for liquid things containing six Eggshels full.

11 And the priest that maketh *him* clean *r*, shall present the man that is to be made clean, and those things before the LORD, *at* the door of the tabernacle of the congregation:

r The healing is ascribed to God, *ver.* 13. but the ceremonial cleansing, or making of him clean and fit for Society, was an act of the Priest using the Rites which God had prescribed, whereby the Sinner was cleansed.

12 And the priest shall take one he-lamb, and offer him for a trespass-*offering* *s*, and the log of oil, and * wave them *for* a wave-offering, before the LORD.

* Exod. 29. 24.

s To teach them, that Sin was the cause of Leprosie, and of all Diseases; and that these ceremonial Observations had a further meaning, even to make them sensible of their spiritual Diseases, their Sins, and to fly to God in Christ for the cure of them.

13 And he shall slay the lamb in * the place where he shall kill the sin-*offering*, and the burnt-offering, in the holy place *t*: for * as the sin-*offering is* the priests, so is the trespass-*offering*, it *is* * most holy *u*.

* Exod. 29. 11. chap. 3. 8. and 4. 4, 24. * Chap. 7. 7. * Chap. 2. 3. and 21. 22.

t To wit, in the Court of the Tabernacle. See *Levit.* 1. 11. and 7. 7. *u* Both of them are equally holy, and therefore to be offered in the same place.

14 And the priest shall take *some* of the blood of the trespass-*offering*, and the priest shall put *it* upon * the tip of the right ear *x* of him that is to be cleansed, and upon the thumb of his right *x* hand, and upon the great toe of his right foot *x*:

* Exod. 29. 10. chap. 8. 23.

x To signifie, that he was now free to hear God's word in the appointed places from which he was before excluded, and to touch any Person or thing without defiling it, and to go whither he pleased.

15 And the priest shall take *some* of the log of oil *z*, and pour *it* into the palm of his own left hand.

y As the *Blood* signified Christ's Blood, by which Men obtain remission of Sins; so the Oil noted the Graces of the Spirit, by which they are regenerated and renewed.

16 And

16 And the priest shall dip his right-finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD *a*.

a (*i. e.*) Before the second Vail which covered the Holy of Holies, where God is oft said to dwell, and to be present in a peculiar manner.

17 And of the rest of the oil that *is* in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-*offering b*.

b (*i. e.*) Upon the place of that Blood, as it is expressed, *vers.* 28. or where that Blood was put, *ver.* 14. Or, *over* and besides *the Blood*, &c. *i. e.* As the Blood was put in those places, so shall the Oil be.

18 And the remnant of the oil that *is* in the priests hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

* Chap. 5. 1. 19 And the priest shall offer * the sin-*offering*, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering and the meat-offering, upon the altar: and the priest shall make an atonement for him, and he shall be clean.

* Chap. 5. 7. † Heb. *his hand reap not.* † Heb. *for waving.* 21 And * if he *be* poor, and † cannot get so much, then he shall take one lamb *for* a trespass-*offering* † to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil, for a meat-offering, and a log of oil,

22 And two turtle doves, or two young pigeons, such as he is able to get: and the one shall be a sin-*offering*, and the other a burnt-offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation before the LORD.

24 And the priest shall take the lamb of the trespass-*offering*, and the log of oil, and the priest shall wave them *for* a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-*offering*, and the priest shall take *some* of the blood of the trespass-*offering*, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand, seven times before the LORD.

28 And the priest shall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-*offering*.

29 And the rest of the oil that *is* in the priests hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get:

31 *Even* such as he is able to get, the one *for* a sin-*offering* and the other *for* a burnt-offering, with the meat-offering. And the priest shall make an atonement for him that is to be cleansed, before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosie, whose hand is not able to get *that which pertaineth* to his cleansing.

33 And the LORD spake unto Moses, and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosie in a house of the land of your possession:

35 And he that oweth the house shall come and tell the priest, saying, It seemeth to me, *there is* as it were a plague in the house.

36 Then the priest shall command that they *c* ‖ empty the house, before the priest go *into it*, to see the plague, that all that *is* in the house be not made unclean *d*: and afterward the priest shall go in to see the house. ‖ Or, *Prepare.*

c (*i. e.*) The possessors of the house. *d* It is observable here, that neither the People nor the houshold stuff were polluted till the Leprosie was discovered and declared by the Priest, to shew what great difference God makes between Sins of Ignorance, and Sins against Knowledg and Conscience.

37 And he shall look on the plague: and behold *if* the plague *be* in the walls of the house *e*, with hollow strakes *f*, greenish or reddish, which in sight *are* lower than the wall:

e This was an extraordinary Judgment of God peculiar to this People; either as a Punishment of their Sins, which were much more sinful and inexcusable than the Sins of other Nations; or as a special mean and help to Repentance, which God afforded to them above other People; or as a document of the mischievous nature of Sin, typified by Leprosie, which did not only destroy Persons, but their Habitations also: See *Zech.* 5. 4. *f* Such as were in the Bodies of leprous Persons, *Levit.* 13. 3.

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and behold, *if* the plague be spread in the walls of the house:

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place *g* without the City.

g Where they used to cast dirt and filthy things.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust *h* that they scrape off, without the city into an unclean place.

h The Mortar or other Rubbish.

42 And they shall take other stones, and put *them* in the place of those stones, and he shall take other morter, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered:

44 Then the priest shall come and look, and behold, *if* the plague be spread in the house, it *is* a fretting leprosie in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house: and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house, all the while that it is shut up, shall be unclean until the even.

47 And he that lieth in the house, shall wash his clothes: and he that eateth in the house, shall wash his clothes.

48 And if the priest † shall come in, and look *upon it*, and behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed. † Heb. *in coming in shall come in*, &c.

49 And he shall take to cleanse the house, two birds, and cedar-wood, and scarlet, and hyssop,

50 And he shall kill the one of the birds in an earthen vessel, over running water.

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the

the running water, and ſprinkle the houſe ſeven times.

52 And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſop, and with the ſcarlet.

53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner of plague of
* Chap. 13. 30. leproſie and * ſcall.

55 And for the leproſie of a garment, and of an houſe.

56 And for a riſing, and for a ſcab, and for a bright ſpot.

† Heb. *in the day of the unclean, and in the day of the clean.* 57 To teach *i* † when *it is* unclean, and when *it is* clean: this *is* the law of leproſie.

i To direct the Prieſt when to pronounce a Perſon or Houſe clean or unclean. So it was not left to the Prieſt's Power or Will, but they were tied to plain Rules, ſuch as the People might diſcern no leſs than the Prieſt.

CHAP. XV.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, * When any man hath a † running iſſue out
* Numb. 5. 2. † Or, *running of the reins.* of his fleſh *a*, becauſe of his iſſue he *is* unclean.

a His ſecret Parts, called *Fleſh*, *Levit.* 6. 10. and 12. 3. *Ezek.* 16. 26. and 23. 20.

3 And this ſhall be his uncleanneſs in his iſſue: whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue *b*, it *is* his uncleanneſs.

b Or if it have run, and been ſtopped in great meaſure, either by the groſsneſs of the Humour, or by ſome obſtruction in parts that it cannot run freely, as it did, but only droppeth.

† Heb. *veſſel.* 4 Every bed whereon he lieth, that hath the iſſue, is unclean: and every † thing *c* whereon he ſitteth, ſhall be unclean.

c Heb. *Veſſel*, by which the Hebrews underſtand all ſorts of Houſhold-ſtuff.

5 And whoſoever toucheth his bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

6 And he that ſitteth on *any* thing whereon he ſate that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

7 And he that toucheth the fleſh *d* of him that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

d That is, any part of his Body: the word *fleſh* being taken otherwiſe here than *ver.* 2. As the ſame word is frequently uſed in Scripture in differing Signification in the ſame Chapter, and ſometimes in the ſame Verſe, as *Matth.* 8. 22.

8 And if he that hath the iſſue ſpit upon him that is clean, then he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

9 And what ſaddle ſoever he rideth upon, that hath the iſſue, ſhall be unclean.

10 And whoſoever toucheth any thing that was under him, ſhall be unclean until the even: and he that beareth *any* of thoſe things, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

11 And whomſoever he toucheth that hath the iſſue, (and hath not rinſed his hands in water) *e*, he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

e This may be underſtood, either, 1. Of the Perſon touching, if he that hath an iſſue toucheth another with unwaſhen hands. Thus moſt take it. But why then ſhould it be limited to his hands? for if he had touched him by any other part, as ſuppoſe by kiſſing him, he had defiled him, though his hands had been waſhed. Or rather, 2. Of the Perſon touched, to whom the waſhing of his hands is preſcribed as an eaſier way of cleanſing himſelf, if ſpeedily uſed, but if that was neglected or delayed, a more laborious courſe was enjoyned him. And thus the Syriack Interpreter underſtands it.

12 And the * veſſel of earth that he toucheth, * Chap. 6. 28. and 11. 32, 33.
which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinſed in water.

13 And when he that hath an iſſue is cleanſed of his iſſue *f*, then * he ſhall number to himſelf ſeven * Chap. 14. 10.
dayes for his cleanſing *g*, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean *h*.

f When his iſſue is not only ſtopped in part or for a ſeaſon, but hath wholly ceaſed. *g* To wit, for the uſe of the Ceremonies preſcribed in ſuch caſes. See *Numb.* 19. 11, 12. *h* (*i. e.*) Admitted to converſe with Men and with God in publick Ordinances.

14 And on the eighth day he ſhall take to him
* two turtle doves, or two young pigeons, and * Chap. 14. 22.
come before the LORD unto the door of the tabernacle of the congregation, and give them unto the prieſt.

15 And the prieſt ſhall offer them, the one *for* a ſin-*offering*, and the other *for* a burnt-offering, and the prieſt ſhall make an atonement for him *i* before the LORD, for his iſſue.

i Not as if this was in it ſelf a Sin, but only a Puniſhment of Sin, though oft-times it was ſinful as being a fruit of a Mans Intemperance, and immoderate Luſt. See *Levit.* 14. 12.

16 And if * any mans ſeed of copulation go * Deut. 23. 10.
out from him *k*, then he ſhall waſh all his fleſh in water, and be unclean until the even.

k Not through weakneſs of the parts, as that *ver.* 3. but in his ſleep, which is called *nightly pollution*, which though involuntary, might ariſe from ſome luſtful Dream or Imagination. But if it was voluntary and by a Man's own procurement when awake, it was eſteemed abominable, and a degree of Murder. See *Gen.* 38. 9.

17 And every garment, and every skin whereon *is* the ſeed of copulation, ſhall be waſhed with water, and be unclean until the even.

18 The woman alſo with whom man *l* ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelves* in water, and be unclean until the even.

l Or, *The Man*, to wit, that had ſuch an iſſue, which is plainly to be underſtood out of the whole Context. For though in ſome ſpecial caſes relating to the Worſhip of God, Men were to forbear the uſe of the Marriage-bed, as *Exod.* 19. 15. and 1 *Sam.* 21. 4. yet to affirm that the uſe of it in other caſes did generally defile the Perſons, and made them unclean till even, is contrary to the whole current of Scripture, which affirms the *Marriage-bed* to be undefiled, *Heb.* 13. 4. to the practiſe of the Jews, which is a good Comment upon their own Laws, and to the light of Nature and Reaſon.

19 And * if a woman have an iſſue, *and* her * Chap. 12. 2.
iſſue in her fleſh be blood *m*, ſhe ſhall be † put † Heb. *in her ſeparation.*
apart *n* ſeven dayes *o*: and whoſoever *p* toucheth her, ſhall be unclean until the even.

m Heb. *And a Woman when ſhe ſhall have an iſſue of Blood*, (and becauſe that might be at her Noſe or other parts, he adds) *and her iſſue ſhall be in her fleſh*, *i. e.* in her ſecret parts, as the word *fleſh* is taken *ver.* 2. So it notes her monthly Diſeaſe. *n* Not out of the Camp, as the Lepers and ſome others, but from converſe with her Husband and others, and from acceſs to the Houſe of God. *o* For ſometimes it continues ſo long, and it was but decent to allow ſome time for Purification after the ceaſing of her Iſſue. *p* To wit, of grown Perſons. For the Infant, to whom in that caſe ſhe might give ſuck, was exempted from this Pollution by the greater Law of Neceſſity, and by that antecedent Law which riquired Women to give ſuck to their own Children.

20 And every thing that ſhe lieth upon in her ſeparation ſhall be unclean: every thing alſo that ſhe ſitteth upon ſhall be unclean.

21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

22 And whoſoever toucheth any thing that ſhe ſate upon, ſhall waſh his clothes, and *bathe* himſelf in water, and be unclean until the even.

23 And if it *be* on *her* bed, or any thing whereon ſhe ſitteth, when he touch it, he ſhall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he ſhall be unclean ſeven

dayes *q*: and all the bed whereon he lieth ſhall be unclean.

q If he did this unwittingly; but if the Man and Woman did this knowingly, this was a groſs Sin, *Ezek.* 18. 6. and they being accuſed and convicted, were puniſhed with Death, *Levit.* 20. 18. for as there was a turpitude in the Action, ſo it was very prejudicial to the Children then begotten, who were commonly weak, or leprous, or otherwiſe diſordered; which was alſo an Injury to the Commonwealth of *Iſrael*, and redounded to the diſhonour of God and of the true Religion, that the Profeſſors thereof gave ſuch publick evidence of their Intemperance.

25 And if a woman have an iſſue of her blood many dayes out of the time of her ſeparation, or if it run beyond the time of her ſeparation *r*; all the dayes of the iſſue of her uncleanneſs ſhall be as the dayes of her ſeparation: ſhe *ſhall be* unclean.

r To wit, the ſeven days mentioned, *Levit.* 12. 2. as ſuppoſe ſhe had the Emerods, *&c.*

26 Every bed whereon ſhe lieth all the dayes of her iſſue, ſhall be unto her as the bed of her ſeparation: and whatſoever ſhe ſitteth upon, ſhall be unclean, as the uncleanneſs of her ſeparation.

27 And whoſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall number to her ſelf ſeven dayes *ſ*, and after that ſhe ſhall be clean.

ſ From the ſtopping of her Iſſue, as it is apparent. And this was for trial, whether it was only a Temporary Obſtruction, or a real Ceſſation.

29 And on the eighth day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the prieſt, to the door of the tabernacle of the congregation.

30 And the prieſt ſhall offer the one *for* a ſin-*offering*, and the other *for* a burnt-offering, and the prieſt ſhall make an atonement for her before the LORD, for the iſſue of her uncleanneſs.

31 Thus ſhall ye ſeparate the children of Iſrael from their uncleanneſs, that they die not in their uncleanneſs, when they defile my tabernacle *t* that *is* among them.

t Which they did both ceremonially, by coming into it in their Uncleanneſs, and morally, by the groſs neglect and contempt of God's expreſs and poſitive Command to cleanſe themſelves.

32 This *is* the law of him that hath an iſſue, and *of him* whoſe ſeed goeth from him, and is defiled therewith;

33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

1 AND the LORD ſpake unto Moſes, after * the death of the two ſons of Aaron, when they offered before the LORD, and died.

* Chap. 10. 2.

2 And the LORD ſaid unto Moſes, Speak unto Aaron thy brother, that he * come not at all times *a* into the holy *place* || within the vail *b*, before the mercy-ſeat, which *is* upon the ark, that he die not *c*: for * I will appear *d* in the cloud *e* by the mercy-ſeat.

* Exod. 30. 10. Heb. 9. 7.

* Exod. 40. 35. 1 King. 8. 12.

a Not whenſoever he pleaſeth, but only when I ſhall appoint him, to wit, to take down the parts and furniture of it upon every removal, and to miniſter unto me once in the year, *Exod.* 30. 10. || *i. e.* Into the Moſt Holy, or the Holy of Holies, as the following words demonſtrate, which is ſometimes called only the *holy place*, as *Heb.* 9. 2, 3. the poſitive degree put for the comparative, which is not unuſual in Scripture. *b* To wit, the ſecond vail. See *Levit.* 4. 6. *c* For his Irreverence and Preſumption. *d* Viſibly and glorioufly: That is as it were my Preſence-Chamber, whither the Prieſt ſhall not dare to come but when I call him. *e* Either in that dark place, for there was no Light came into it, and Clouds and Darkneſs go together, and one may be put for the other: or in a bright and glorious Cloud, which uſed to be over the Mercy-ſeat, or rather in the *cloud of Incenſe*, mentioned afterwards, *ver.* 13.

3 Thus *f* ſhall Aaron come into the holy *place*, with * a young bullock *g* for a ſin-*offering* *h*, and a ram for a burnt-offering.

* Chap. 4. 3.

f In this manner, or upon theſe terms. *g* (*i. e.*) With the Blood of it, as it is explained *ver.* 14. So it is a Synecdoche, the whole put for the part. For as for the Body of it, that was to be killed and offered without upon the Altar of burnt-offerings. *h* For his own and Families Sins, for a Goat was offered for the Sins of the People.

4 He ſhall put on the * holy linen coat *i*, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with a linen girdle, and with the linen mitre ſhall he be attired. Theſe *are* holy garments *k*: therefore * ſhall he waſh his fleſh in water, and *ſo* put them on.

* Exod. 28. 39. 40.

* Exod. 30. 20.

i It is obſervable that the High-prieſt did not now uſe his peculiar and Glorious Robes, but only his Linen Garments, which were common to him with the ordinary Prieſts. The reaſon whereof was either becauſe this was not a day of feaſting and rejoycing, but of mourning and humiliation, at which times People were to lay aſide their Ornaments, *Exod.* 33. 5. Some conceive, that under the Linen Garments here named, are comprehended his more glorious Robes alſo by a Synecdoche. But that doth not appear neither from hence, nor from other places alledged. Had only his holy Garments been mentioned in general, all might have been underſtood, but when only the Linen Apparel is mentioned here, and after *ver.* 23. and when that is ſo particularly expreſſed in four ſeveral parts of it, and not a word of the other, either here or in the reſt of the Chapter, it ſeems preſumptuous to add them here without any ground or evidence. Or, becauſe it was fit he ſhould not exalt, but abaſe himſelf, when he was to appear before the Divine Majeſty, and therefore he was to come in the meaneſt of his Prieſtly Habits: Or, that it might be an evidence of the Imperfection of this Prieſthood, and of the great difference between the Levitical, and the true High-Prieſt, Chriſt Jeſus, whoſe Prerogative alone it is to go into the true Holy of Holies with his glorious Robes, when this muſt carry thither the Characters of his meanneſs. *k* Becauſe appropriated to an holy and religious uſe, for which reaſon other things are called *holy*. See *Exod.* 29. 31. and 30. 25. and 2 *Chron.* 5. 5.

5 And he ſhall take of the congregation of the children of Iſrael, two kids of the goats for a ſin-*offering*, and one ram for a burnt-offering.

6 And Aaron ſhall offer his bullock of the ſin-*offering*, which *is* for himſelf, and make * an atonement for himſelf, and for his houſe *l*.

* Heb. 9. 7.

l (*i. e.*) His Family, as *Gen.* 7. 1. to wit, the Prieſts and Levites. See *Numb.* 1. 49.

7 And he ſhall take the two goats, and preſent them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron ſhall caſt lots upon the two goats: one lot for the LORD *m*, and the other lot for the † ſcape-goat.

† Heb. *Azazel.*

m For the Lord's uſe and ſervice by way of Sacrifice. Both this and the other Goat typified Chriſt, this in his Death and Paſſion for us, that in his Reſurrection for our deliverance.

9 And Aaron ſhall bring the goat upon which the LORDS lot † fell *n*, and offer him for a ſin-*offering*.

† Heb. *went up.*

n So the Lot is ſaid to *fall*, *Jonah* 1. 7. *Act.* 1. 26. Heb. *went up*, to wit, out of the Veſſel into which the Lots were put, and out of which they were brought up.

10 But the goat on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the LORD, to make an atonement with him *o*, *and* to let him go for a ſcape-goat into the wilderneſs.

o In manner hereafter expreſſed, *ver.* 21, 22.

11 And Aaron ſhall bring the bullock *p* of the ſin-*offering*, which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-*offering* which *is* for himſelf.

p Mentioned in general *ver.* 6. The Ceremonies whereof are here particularly deſcribed. This was a differing Bullock or Heifer from that *Numb.* 19, as appears by comparing the places.

12 And he ſhall take a cenſer full of burning coals of fire from off the altar *q* before the LORD, and his hands full of ſweet incenſe *r* beaten ſmall, and bring *it* within the vail *ſ*.

q To wit, of Burnt-offering, where the Fire was always burning, and whence Fire was taken for ſuch uſes as theſe. *r* Of which ſee *Exod.* 30. 34, 35, 38. *ſ* (*i. e.*) Into the Holy of Holies, *ver.* 2.

13 And

13 And he ſhall put the incenſe upon the fire *t* before the LORD, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not *u*.

t Which was in the Cenſer, *ver.* 12. *u* For ſo groſs an Error committed in the higheſt Acts of Worſhip, and that by an High-Prieſt, whoſe Knowledg and Function was a great aggravation to his Sin.

14 And * he ſhall take of the blood of the bullock, and * ſprinkle *it* with his finger upon the mercy-ſeat *x* eaſtward *y*: and before the mercy-ſeat *z* ſhall he ſprinkle of the blood with his finger ſeven times.

* Heb. 9. 13. and 10. 4.
* Chap. 4. 6.

x To teach us, that God is merciful to Sinners only through and for the Blood of Chriſt. *y* (*i. e.*) With his Face Eaſt-ward, or upon the Eaſtern part of it, towards the People, who were in the Court which lay Eaſtward from the Holy of Holies, which was the moſt Weſtern part of the Tabernacle. This ſignified that the High-Prieſt in this act repreſented the People, and that God accepted it on their behalf. *z* On the Ground.

15 Then ſhall he kill *a* the goat of the ſin-*offering* that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.

a Either this was done before he entred into the Holy of Holies, though it be mentioned after, ſuch tranſ-placings of Paſſages being not unuſual: or rather he went out of the Holy of Holies, and killed it, and then returned thither again with its Blood, and this agrees beſt with the Text, nor are Tranſpoſitions to be allowed without neceſſity. And whereas the High-Prieſt is ſaid to be allowed to enter into that place but *once in a Year*, that is to be underſtood, but one day in a Year, though there ſeems to have been occaſion of going in and coming out more than once upon that day.

16 And he ſhall make an atonement for the holy *place b*, becauſe of the uncleanneſſes of the children of Iſrael *c*, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhall he do for the tabernacle of the congregation that † remaineth among them, in the midſt of their uncleanneſſes *d*.

† Heb. *dwelleth.*

b Of which ſee below *ver.* 19, 20. and *Exod.* 29. 36. *Lev.* 8. 15. *Heb.* 9. 13. *c* For though the People did not enter into that place, yet their Sins entred thither, and would hinder the Effects of the High-Prieſts Mediation on their behalf, if God was not reconciled to them. *d* Encompaſſed with their Sins, being in the midſt of a ſinful People who defile not themſelves only, but alſo God's Sanctuary, as God complains, *Ezek.* 23. 38, 39.

17 * And there ſhall be no man in the tabernacle † of the congregation *e*, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael.

* Luk. 1. 10.
† Heb. *of meeting.*
Exod. 29. 42.

e (*i. e.*) In the holy place, where the Prieſts and Levites were at other times. This was commanded for the greater Reverence to the Divine Majeſty then in a more ſpecial manner appearing, and that none of them might caſt an eye into the Holy of Holies, as the High-prieſt went in or came out.

18 And he ſhall go out unto the altar *f* that *is* before the LORD, and make an atonement for it, and ſhall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

f To wit, the Altar of Incenſe, where the Blood of Sacrifices was to be put, *Levit.* 4. 4. and particularly the Blood of the ſin-offerings offered upon this day of atonement, *Exod.* 30. 10. and which is moſt truly and properly ſaid to be *before the Lord*, *i. e.* before the place where God in ſpecial manner dwelt, to wit, the Holy of Holies. Some underſtand it of the Altar of Burnt-offerings, becauſe he is ſaid to *go out* to it. But that *going out* relates not to the Tabernacle, but to the Holy of Holies, into which he was ſaid to *go in*, *ver.* 17. Add to this, that this Altar which is atoned by the High-prieſt ſeems to be in that place where he only might now come, and therefore in the holy place, called here *the Tabernacle*, from which all other Prieſts were for this day excluded, whereas the Altar of Burnt-offerings was without the holy place or Tabernacle, to wit, at the door of it, and in the Court of the Prieſts.

19 And he ſhall ſprinkle of the blood upon it with his finger ſeven times *g*, and cleanſe it, and hallow it from the uncleanneſſes of the children of Iſrael.

g To ſignify its perfect cleanſing, Seven being a number of Perfection, and our perfect Reconciliation by the Blood of Chriſt here repreſented.

20 And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat.

21 And Aaron ſhall lay both his hands *h* upon the head of the live goat, and confeſs over him *i* all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins *k*, putting them upon the head *l* of the goat, and ſhall ſend *him* away by the hand of † a fit man *m* into the wilderneſs *n*.

† Heb. *a man of opportunity.*

h See on *Exod.* 29. 10. and *Lev.* 1. 4. *i* Confeſſion of Sin being a duty to accompany the Sacrifice offered for it, as we ſee *Lev.* 5. 5. *Numb.* 5. 7. *k* Or, *with* or *according to all their Sins*: for ſo the *Hebrew* Particle is oft uſed. He mentions *Iniquities*, *Tranſgreſſions*, and *Sins*, to note Sins of all ſorts, and that a very free and full Confeſſion was to be made, and that the ſmalleſt Sins needed, and the greateſt Sins were not excluded from, the benefit of Chriſt's Death here repreſented. *l* Charging all their Sins, and the Puniſhment due to them, upon the Goat, which tho only a Ceremony, yet being done according to God's appointment, and manifeſtly pointing at Chriſt upon whom their Iniquities and Puniſhments were laid, *Iſa.* 53. 5, 6. it was available for this end. And hence the Heathens took their cuſtom of ſelecting one Beaſt or Man, upon whom they laid all their Imprecations and Curſes, and whom they killed as an Expiatory Sacrifice for their Sins, and to prevent their ruine. *m* One that knows the Wilderneſs, and the way to it, and what places in it are moſt convenient for that uſe. Heb. *a Man of time*, i. e. of Years and Diſcretion, who may be truſted with this work. *n* Which ſignified the removal of their Sins far away both from the People, and out of God's ſight, or from the place of his Preſence. And here the Goat being neglected by all Men, and expoſed to many hardſhips and hazards from wild Beaſts, which were numerous there, might further ſignify Chriſt's being forſaken both by God and by Men, even by his own Diſciples, and the many Dangers and Sufferings he underwent. The *Jews* write, that this Goat was carried to the Mountain called *Azazel*, whence the Goat is ſo called, *ver.* 10. and that there he was caſt down headlong, and that the red ſtring, by which he was led, turned white, when God was pleaſed with the *Iſraelites*, otherwiſe it remained red: and then they mourned all that Year. And the ancient *Hebrews* write, that 40 Years before the deſtruction of the Temple, which was about the time of Chriſt's Death, this red ſtring turned no more white.

22 And the goat ſhall bear upon him all their iniquities unto a land † not inhabited: and he ſhall let go the goat in the wilderneſs.

† Heb. *of ſeparation.*

23 And Aaron ſhall come *o* into the tabernacle of the congregation, and ſhall put off the linen garments which he put on, when he went into the holy *place*, and ſhall leave them there.

o Forthwith, not expecting the return of the Man who carried the Goat away, but ſecurely committing that to God's Providence he ſhall go on in his work.

24 And he ſhall waſh his fleſh with water in the holy place *p*, and put on his garments *q*, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people.

p Either in the Laver appointed for that purpoſe. Or, in ſome other Veſſel within the holy place, becauſe after he had waſhed in it, he is ſaid to *come forth*. *q* Not his ordinary Prieſtly Linen Garments, for he was to *leave them* in the Tabernacle, *ver.* 23. but the High-prieſtly Garments, called *his Garments* properly and peculiarly, and by way of diſtinction from the former Garments which are called *holy Garments*, *ver.* 4. and *the Linen Garments*, *ver.* 23. but never *his Garments*, as theſe are. And this change of his Garments was not without cauſe. For the common Prieſtly Garments were more proper and fit for him in the former part of his Miniſtration, both becauſe he was to appear before the Lord in the moſt holy place to humble himſelf, and make Atonement for his own and the Peoples Sins, and therefore his humbleſt and meaneſt Attire was moſt fit; and becauſe he was to lay his hands upon that Goat on which all their Sins were put, by which touch both he and his Garments would be in ſome ſort defiled, and therefore, as we read here, that he *waſhed* himſelf, or *his Fleſh*; ſo we may well preſume his Linen Garments were laid by for the waſhing, as *the Clothes* of him who carried away the Scape-goat were *waſhed*, *ver.* 26. And the High-prieſtly Garments were moſt proper for the latter part of his work, which was of another nature.

25 And the * fat of the ſin-*offering* ſhall he burn upon the altar.

* Chap. 4. 10.

26 And he that let go the goat for a ſcape-goat, ſhall waſh *r* his clothes, and bathe his fleſh in water, and afterward come into the camp.

r Becauſe he had contracted ſome degree of Ceremonial Uncleanneſs by the touch of the Goat.

* Chap. 4. 12, 21. and 6. 30. Heb. 13. 11. † Heb. *of.* ‖ Heb. *of.*

27 * And the bullock † *for* the ſin-*offering*, and the goat ‖ *for* the ſin-*offering*, whoſe blood was brought in to make atonement in the holy *place*, ſhall *one* carry forth without the camp, and they ſhall burn in the fire their skins, and their fleſh, and their dung.

28 And he that burneth them, ſhall waſh his clothes, and bathe his fleſh in water, and afterward he ſhall come into the camp.

* Chap. 23. 27. Numb. 29. 7.

29 And *this* ſhall be a ſtatute for ever *ſ* unto you: *that* * in the ſeventh month *t*, on the tenth *day u* of the month, ye ſhall afflict your ſouls *x*, and do no work at all, *whether it be* one of your own countrey, or a ſtranger that ſojourneth among you.

ſ See on *Exod.* 12. 14. *t* Anſwering part to our *September* and part to our *October*; when they had gathered in all their Fruits, and were moſt at leaſure for God's Service: This time God choſe for this and other Feaſts, herein graciouſly condeſcending to Mens Neceſſities and Conveniences, being contented with that time which Men could beſt ſpare *u Obj.* It was *on the ninth day*, *Lev.* 23. 32. *Anſ.* It began in the evening of the ninth day and continued till the evening of the tenth day, as is there ſufficiently implied. *x* (*i. e.*) Your ſelves, as the word *Soul* is frequently uſed, both your Bodies by abſtinence from Food and other Delights, and your Minds by anguiſh and grief for former Sins, which though bitter, yet is voluntary in all true Penitents, who are therefore here ſaid not to be afflicted, but to afflict themſelves, or to be active in the work.

30 For on that day ſhall *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſins before the LORD.

31 It *ſhall be* a ſabbath of reſt *y* unto you, and ye ſhall afflict your ſouls by a ſtatute for ever.

y Obſerved as a Sabbath-day by ceſſation from all worldly and ſervile Works, and diligent attendance upon God's Worſhip and Service.

* Chap. 4. 3, 5, 16. † Heb. *fill his hand.*

32 * And the prieſt whom he ſhall anoint *z*, and whom he ſhall † conſecrate to miniſter in the prieſts office in his fathers ſtead, ſhall make the atonement, and ſhall put on the linen clothes, even the holy garments.

z *He*, (*i. e.*) either God, who commanded him to be anointed, as Men are oft ſaid to do what others do by their Command, or the High-Prieſt, who was to anoint his Succeſſour. Or, the third Perſon is here put indefinitely or impersonally, for, *who ſhall be anointed.*

33 And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation.

34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſins * once a year. And he did as the LORD commanded Moſes.

* Chap. 30. 10. Heb. 9. 7.

CHAP. XVII.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and unto his ſons, and unto all the children of Iſrael, and ſay unto them, This *is* the thing which the LORD hath commanded, ſaying,

3 What man ſoever *there be* of the houſe of Iſrael, that killeth *a* an oxe, or lamb, or goat in the camp *b*, or that killeth *it* out of the camp *b*,

a Not for common uſe or eating, for ſuch Beaſts might be killed by any Perſon or in any place, but for Sacrifice, as manifeſtly appears both from *ver.* 4. where that is expreſſed, and from the reaſon of this Law, which is peculiar to Sacrifices, *ver.* 5. and from *Deut.* 12. 5, 15, 21. *b* In *Canaan* the City anſwered to the Camp, and ſo it forbids any Man's doing this either in the City or in the Country.

4 And bringeth it not unto the door of the tabernacle *c* of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, blood ſhall be imputed unto that man *d*: he hath ſhed blood, and that man ſhall be cut off from among his people *e*:

c This was appointed, partly in oppoſition to the Heathens, who ſacrificed in all places; partly to cut off occaſions of Idolatry; partly to prevent the Peoples Uſurpation of the Prieſts Office; and partly to ſignify, that God would accept of no Sacrifices but through Chriſt, and in the Church; (of both which the Tabernacle was a Type. See *Heb.* 9. 11.) and according to his own preſcript. But though Men were tied to this Law, God was free to diſpenſe with his own Law, which he did ſometimes to the Prophets, as 1 *Sam.* 7. 9. and 11. 15, *&c.* and afterwards more fully and generally in the days of the *Meſſiah*, *Mal.* 1. 11. *Joh.* 4. 21, 24. *d* He ſhall be eſteemed and puniſhed as a Murderer both by God and by Men. See *Iſa.* 66. 3. The reaſon is, becauſe he ſhed that Blood, which though not Man's Blood, yet was as precious, being ſacred and appropriated to God, and typically the Price by which Mens Lives were ranſomed. *e* By Death, either by the hand of God, in caſe Men do not know it, or neglect to puniſh it, or by Men, if the Fact was publick and evident.

5 To the end that the children of Iſrael may bring their ſacrifices, which they *f* offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the prieſt, and offer them *for* peace-offerings *g* unto the LORD.

f Either, 1. the *Egyptians* and other Idolatrous Nations, which commonly ſacrificed to Idols or Devils in Fields, or any places: who are not here named, but may be deſigned by the Particle *they*, in way of contempt, as if they were not worthy to be named, as that Particle is uſed, *Luk.* 14. 24. and 19. 27. *Joh.* 7. 11. and 8. 10. Or rather, 2. the *Iſraelites* now mentioned, and plainly underſtood in the following *they*, who, before the building of the Tabernacle, took the ſame liberty herein which the *Gentiles* did, from which they are now reſtrained. *g* He nameth theſe not excluſively to others, as appears from the Reaſon of the Law, and from *ver.* 8, 9. but eſpecially, becauſe in theſe the Temptation was more common in regard of their frequency; and more powerful, becauſe part of theſe belonged to the Offerer; and the pretence was more plauſible, becauſe their Sanctity was ſomething of a lower degree than others, theſe being only called *holy*, and allowed in part to the People, when the other are called *moſt holy*, and were wholly appropriated either to God, or to the Prieſts.

6 And the prieſts ſhall ſprinkle the blood *h* upon the altar of the LORD, *at* the door of the tabernacle of the congregation, and burn the fat * for a ſweet ſavour unto the LORD.

* Exod 29. 18. chap. 4. 31.

h This Verſe contains a reaſon of the foregoing Law, becauſe of God's propriety in the *Blood* and *Fat*, wherewith alſo God was well pleaſed, and the People reconciled. And theſe two parts only are mentioned, as the moſt eminent and peculiar, though other parts alſo were reſerved for God.

7 And they ſhall no more offer their ſacrifices unto devils *i*, after whom they have gone a whoring *k*: This ſhall be a ſtatute for ever unto them throughout their generations.

i So they did not directly or intentionally, but by Conſtruction and Conſequence, becauſe the Devil is the Author of Idolatry, and is eminently ſerved, pleaſed and honoured by it. And as the *Egyptians* were notorious for their Idolatry, as appears by the Teſtimony of Scripture, and of all ancient Writers, ſo the *Iſraelites* were infected with their Leaven, *Joſ.* 24. 14. *Ezek.* 20. 7. and 23. 2, 3. And the name of *Devils* is commonly given in Scripture to Idols, yea even to thoſe which ſeemed moſt innocent, as to *Jeroboam's* Calves, 2 *Chron.* 11. 15. by which he and the People deſigned and profeſſed to worſhip the true God; as is manifeſt from the nature of the thing, and from many places of Scripture. And the Worſhippers of Idols are eſteemed and called Worſhippers of Devils. See *Deut.* 32. 17. *Pſal.* 106. 37. 1 *Cor.* 10. 20. *Rev.* 9. 20. The Hebrew word rendred *Devils*, ſignifies *Goats*, either becauſe Goats were eminently worſhipped by the *Egyptians*, as *Herodotus*, *Strabo*, and others note, and divers of the Idols of the Heathens were of that or a like form; or becauſe the Devil did oft appear to the Heathens in that ſhape, as their own Authors note. *k* For Idolatry, eſpecially in God's People, is commonly called *Whoredom*, as *Ezek.* 16. 16, 26. & 23. 8, 19, 21, *&c.* and that juſtly, becauſe it is a Violation of that Covenant by which they were peculiarly betrothed or married to God. See *Hoſ.* 2. 19. & 18. 19.

8 And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering, or ſacrifice,

9 And

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD, even that man shall be cut off from among his people.

* Gen. 9. 4. chap. 7. 26. & 19. 26. Deut. 12. 16. & 15. 23. 1 Sam. 14. 33. Ezek. 44. 7. * Jer. 44. 11.

10 * And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, * I will even set my face against that soul *l* that eateth blood, and will cut him off from among his people.

l (*i. e.*) I will be an Enemy to him, and execute Vengeance upon him immediately, because such Persons probably would do this in private so as the Magistrate could not know nor punish it. See this, or the like Phrase, *Lev.* 20. 3. and 26. 17. *Jer.* 3. 12. *Ezek.* 14. 8.

† Heb. *Soul.*

11 For the † life of the flesh *m is* in the blood *n*, and I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul *o*.

m (*i. e.*) Of living Creatures. *n* (*i. e.*) It depends upon the Blood, is preserved and nourished by it, and is extinguished when the Blood is gone. And this Law was given to the *Jews*, an hard-hearted People, as they are oft said to be, that by this restraint from the Blood of brute Creatures, they might be wrought to the greater Abhorrency of taking away the Life of a Man. *o* Typically, and in respect of the Blood of Christ which is represented, by which the Atonement is really made, *Heb.* 9. 12. So the reason is double; 1. because this was the eating up of the Price or Ransom of their own Lives, which in Construction was the destroying of themselves. 2. Because this was Ingratitude and Irreverence towards that sacred Blood of Christ, which they ought to have in continual Veneration.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

† Heb. *that hunteth any hunting.* * Chap. 7. 26.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, † which * hunteth and catcheth any beast *p* or fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust *q*.

p He instanceth in this kind; either because Persons much given to that Exercise are commonly too licentious, and being in haste might easily transgress; or because some might think the former Prohibition did reach only to the Blood of such Creatures as were offered to God in Sacrifice. *q* Partly to beget an honourable respect unto the Blood even of Beasts, and much more of Men; partly lest the Beasts should lick it up, and by tasting the sweetness of it, be made more fierce and cruel to devour and destroy others; and partly as a license from God, upon this condition giving them a right to kill and eat such Creatures, without any fear of the Blood being imputed to them: for as the not covering of the Blood portends the Punishment which the Sin of Blood-shedding calls for, *Job* 16. 18. *Ezek.* 24. 7, 8. so covering it, notes Impunity.

* Gen. 9. 4. † Heb. *Soul.* † Heb. *Soul.* † Heb. *Soul.*

14 * For *it is* the † life of all flesh, the blood of it *is* for the † life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the † life of all flesh *is* the blood thereof: whosoever eateth it, shall be cut off.

* Exod. 22. 31. Ezek. 44. 31. † Heb. *a carcase.* * Chap. 22. 8.

15 * And every soul that eateth *r* † * that which died *of it self*, or that which was torn *with beasts*, (whether *it be* one of your own country, or a stranger *s*) he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

r To wit, through Ignorance or Inadvertency, as appears by the slightness of the Punishment; for if it was done knowingly, it was a presumptuous Sin against an express Law here; and *Deut.* 14. 21. and therefore more severely punished. *s* Understand of the Proselytes, either of the Proselytes of the Gate, who were obliged to observe the Precepts of *Noah*, whereof this was one, or of the Proselytes of Righteousness, or converts to the Jewish Religion: for other Strangers were allowed to eat such things, *Deut.* 14. 21.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity *t*.

t (*i. e.*) The Punishment of it, and therefore must offer a Sacrifice for it. See *Levit.* 5. 1, 2, &c. and 7. 18.

CHAP. XVIII.

1 AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I *am* the LORD your God *a*.

a Your Soveraign, and Lawgiver. This is oft repeated here, because the things here forbidden were practised and allowed by the Gentiles, to whose Custom he here opposeth Divine Authority, and their obligation to obey his Commands.

3 After the doings of the land of Egypt *b*, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan *b*, whither I bring you, shall ye not do: neither shall ye walk in their ordinances *c*.

b These two Nations he mentions, because their Habitation and Conversation among them made their evil example in the following matters more dangerous. But under them he includes all other Nations, as he elsewhere expresseth it. *c* Or *Statutes*, either because their Laws did indeed allow such things, or because prevailing Customs have the force of Laws.

4 Ye shall do my judgments *d*, and keep mine ordinances *d*, to walk therein: I *am* the LORD your God.

d *Mine* universally, *Deut.* 27. 26. *Gal.* 3. 10. for though the words be indefinite, the matter is necessary, and *mine* solely, *Deut.* 6. 13. compared with *Mat.* 4. 10. and therefore those that here follow, though you do not see the particular reason of some of them, and though they be contrary to the Laws and Usages of the Nations.

5 Ye shall therefore keep my statutes, and my judgments: * which if a man do, he shall live in them *e*: I *am* the LORD.

* Ezek. 20. 11, 13. Luk. 10. 28. Rom. 10. 5. Gal. 3. 12.

e Not only happily here, but also eternally hereafter, as it is expounded, *Mat.* 19. 17. *Rom.* 10. 5. This is added as a powerful Argument why they should follow God's Commands rather than Mens Examples, because their Life and Happiness depends upon the one, not the other. And though in strictness and according to the Law or Covenant of Works they could not challenge Life for doing, except their Obedience was universal, perfect, constant and perpetual, and therefore no Man since the Fall could be justified by the Law, as the Apostle affirms and proves, *Rom.* 4. and *Gal.* 3. yet by the Covenant of Grace this Life is promised to all that obey God's Commands sincerely, though not perfectly, 1 *Tim.* 4. 8.

† Heb. *remainder of his flesh.*

6 None *f* of you shall approach *g* to any that is † near of kin to him *h*, to uncover their nakedness *i*: I *am* the LORD.

f Heb. *No Man.* For though the Women also be bound by this Law, yet the Men alone are mentioned, both because they are most active in the choice of their Yoke-fellows, and therefore most likely to transgress these Laws, and because they having Authority over the Women, could have the greater influence upon them by their Power, Counsel, or Example, to oblige them either to the Observation or Violation of them. *g* This word signifies the Conjugal Act here, as it doth *Gen.* 20. 4. *Isa.* 8. 3. but because it is ambiguous in it self, it is so limited and explained in the end of the Verse. *h* This is the general Rule, which is particularly expounded and applied in the following instances. And these Laws are so just and reasonable, that although the barbarous Nations did allow of such incestuous Marriages, yet wiser and civil Heathens by the meer Light of Nature condemned them, as may be seen in *Suetonius*, *Tacitus*, *Catullus*, and others. *i* (*i. e.*) Their secret parts, so called, to put us in mind of the Fall of our first Parents, whose first sense and shame of their Nakedness had its rise from thence. This Phrase notes the same thing with *knowing*, *Gen.* 4. 1. and with *discovering* ones *Skirt*, *Deut.* 22. 30. and 27. 20.

7 The nakedness of thy father, or *k* the nakedness of thy mother, shalt thou not uncover: she *is* thy mother *l*, thou shalt not uncover her nakedness.

k Heb. *And*, put for *that is*, or *to wit*, as it is oft used. Here it notes, that *the Nakedness of the Father*, and *the Nakedness of the Mother* are one and the same thing, because they two are one Flesh, and therefore her Nakedness is his also. Which further appears, because the Mother only is mentioned in the following words, which contain the Reason of the Law. *l* And therefore even Nature teacheth thee to abhor such Incest. Yet the *Persians* used to marry their Mother, therein worse than the very Camels, whom no force will drive to that Act with their Dams.

* Chap. 20. 11. Deut. 22. 30. and 27. 20. Amos 2. 7.

8 * The nakedness of thy fathers wife *m* shalt thou not uncover: it is thy fathers nakedness *n*.

m (*i. e.*) Thy Step-mother. Examples of this are *Gen.* 35. 22. and 49. 4. 1 *Cor.* 5. 1. *n* By Interest and Relation, that which he only may uncover.

9 * The

* Chap. 20. 17. 2 Sam. 13. 12. Ezek. 22. 11.

9 * The nakedness of thy sister *o*, the daughter of thy father *p*, or daughter of thy mother, whether *she* be born at home *q*, or born abroad *r*, *even* their nakedness thou shalt not uncover.

o By both Parents. *p* Thy Sister by either of thy Parents. *q* To wit, of thy Father by another Wife, whom he hath taken into his House. *r* Either of thy Mother by another, whether a former or a second Husband, in another House and Family: or, of thy Father by some strange Woman: for there might be some doubt in these cases.

10 The nakedness of thy sons daughter, or of thy daughters daughter *s*, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness *t*.

s And consequently of all thy Children, and Childrens Children, and all downwards. *t* They are a part of thy self, as coming out of thy Loins, and out of thy Wife, whose Nakedness is thine own.

11 The nakedness of thy fathers wives daughter, begotten of thy father *u*, (she is thy sister) thou shalt not uncover her nakedness.

u Or, *being akin to thy Father*. He seems to speak of the Daughter of the Father's Brother by his Wife, whom the Father here spoken of, being Brother to the deceased Person, married by virtue of that Law, *Deut.* 25. 5. by which Marriage there was a near kindred contracted between the two Families, so that the Son of the one could not marry the Daughter of the other. Thus this Law is differing from that *ver.* 9. And that seems more probable, than that in so brief a Table of Laws the same thing should be forbidden both there and here. *Obj.* The word being the same here, and *ver.* 9. must be understood in the same sense, and therefore here must be rendred *begotten* or *born*, as it is there. *Ans.* It may be rendred there as well as here, *akin*, as some render the words *there*, *of domestick*, or of another *a foreign kindred*: and if the word had been participially put for *begotten*, or *born*, it is likely the Preposition *Mem* or *Lamed* would have been prefixed to the Hebrew word *Abicha*, as is common in those cases.

* Chap. 20. 19. † Heb. *flesh*. Gen. 37. 27.

12 * Thou shalt not uncover the nakedness of thy fathers sister *x*: she *is* thy fathers † near kinswoman *y*.

x Thy Aunt by the Father's side, as the next Verse speaks of the Aunt by the Mothers side. If *Amrams* example be alledged to the contrary, see on *Exod.* 6. 20. *y* Heb. *thy Father's Flesh*, a member and product of the same Flesh from which thy Father came.

† Heb. *flesh*.

13 Thou shalt not uncover the nakedness of thy mothers sister: for she *is* thy mothers † near kinswoman.

* Chap. 20. 20.

14 * Thou shalt not uncover the nakedness of thy fathers brother *z*, thou shalt not approach to his wife: she *is* thine aunt †.

z (*i. e.*) Of his Wife, as the next words explain it. And as a Man may not marry his Aunt, so neither may a Woman marry her Uncle, there being altogether the same distance in Kindred, and the self-same reason of the Law. And for the Examples of *Abraham*, *Amram*, *Othoniel*, &c. to the contrary, they were before the Publication of this Law, by which it pleased God to restrain the liberty allowed formerly, when the holy Seed was in a narrower compass, and fewer Persons, which altered the case. For in that regard there was a time when God allowed Brethren and Sisters to marry, to wit, when there were no other in the World, which was the case of *Adam*'s immediate Children. We learn from hence, that the same degrees are forbidden in consanguinity, or kindred by Blood, and in affinity or kindred by Marriage.

† Some infer from hence, that it is unlawful for Cousin-Germans, or the Children of Brethren and Sisters to marry. But there is not the same reason, nor the same degree of distance; for my Uncle or Aunt are nearer akin to me than their Children are. Yet because it seems doubtful to many, and may hereafter prove occasion of grievous Perplexities of Mind, especially to tender and scrupulous Consciences, Christian Prudence directs us to chuse the safest way, there being so great a latitude of unquestionable Persons.

* Chap. 20. 12. Ezek. 22. 11.

15 * Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy sons wife, thou shalt not uncover her nakedness.

* Chap. 20. 21. Matth. 14. 4.

16 * Thou shalt not uncover the nakedness of thy brothers wife *a*: it *is* thy brothers nakedness.

a Neither in his life-time, nor after his Death, and therefore a Woman might not marry her Husbands Brother, nor might a Man marry his Wives Sister, either before or after his Wives Death, for so all the Prohibitions are to be understood: which will give light to *ver.* 18. But God, who can undoubtedly dispense with his own Laws, did afterwards make one exception to this Rule, of which see *Deut.* 25. 5.

* Chap. 20.

17 * Thou shalt not uncover the nakedness of a woman and her daughter *b*, neither shalt thou take her sons daughter, or her daughters daughter, to uncover her nakedness: *For* they *are* her near kinswomen: it *is* wickedness *c*.

b To wit, thy Step-Daughter, and so they Step-Sons Daughter, &c. *c* Because they are very near to thy Wife by Consanguinity, as coming directly from her, and therefore they are as near to thee by Affinity, which binds as much as Consanguinity, the Wife, who is only related by Affinity, being nearer to a Man than any other by Consanguinity, they two being made one Flesh, and therefore the same distance is to be observed in both of them.

‖ Or, *one Wife to another*.

18 Neither shalt thou take ‖ a wife to her sister *d*, to vex *her*, to uncover her nakedness besides the other, in her life time *e*.

d The word *Sister* is here understood either, 1. properly, so some: whence others infer, that it is lawful to marry ones Wives Sister after the Wives death. Or, 2. Improperly, for any other Woman, as not only Persons, but Things of the same kind are oft called *Sisters* and *Brethren*, of which see plain Examples, *Exod.* 32. 27, 29. *Ezek.* 16. 45, 48, 49. So the sense is, *thou shalt not take one Woman to another*. And this sense may seem more probable, 1. Because else here were a tautology, the Marriage of a Man with his Wives Sister being sufficiently forbidden, *ver.* 16. where Marriage with his Brother's Wife is forbidden, as also *ver.* 9. & 11. where he forbids the Marriage of ones own Sister, and consequently the Marriage of ones Wives Sister, it being manifest and confessed that Affinity and Consanguinity are of the same consideration and obligation in these matters. Nor can this be added for Explication, for then the Comment would be darker than the Text, nay, it would destroy the Text; for then what was simply, and absolutely, and universally forbidden before, is here forbidden doubtfully and restrainedly, and might at least seem to be allowed after the Wives Death; which is rejected by those who own the former Interpretation. 2. Because the reason of this Prohibition, which is, lest he should vex her thereby, is much more proper and effectual against marrying any other Woman, than against marrying the Wives Sister, so near and dear a Relation being most commonly and probably a means to induce them rather to love and please and serve, than to vex one another in such a Relation. And therefore to take her natural Sister to vex her, would seem a course unsuitable to his end or design. 3. Some add another reason, that Polygamy, which Christ condemns *Mat.* 19. 5. is either forbidden here, or no where in the Law. But this may admit of great dispute. And it is observable that Christ confutes Polygamy, and Divorces, not by any of *Moses* his Laws (which probably he would not have omitted, if they had been to his purpose) but by the first Institution of Marriage, *Gen.* 2. 23. whence also *Malachi* seems to fetch his Argument, *Chap.* 2. 14, 15. And that Law *Deut.* 21. 15, 16. may seem to intimate that God did then, in consideration of the hard-heartedness of the *Jewish* Nation, dispense with that first and primitive Law, especially if we consider the Practice of divers holy Men amongst the *Jews*, not only before the Law, as *Abraham* and *Jacob*, but also after it, as *Elkanah* and *David*, who would never have lived in the violation of a known Law; or, if they had, would have been blamed for it: whereas on the contrary, God mentions it as one of his Favours vouchsafed to *David*, that he *gave* him his *Masters Wives into his bosom*, 2 *Sam.* 12. 8. and affirms, that *David turned not aside from any thing that he commanded him all the days of his Life, save only in the matter of* Uriah, 1 *King.* 15. 5. Peradventure therefore it may deserve some consideration, which a Learned Man in part suggests, that this Text doth not simply forbid the taking of one Wife to another, but the doing of it in such a manner, or for such an end, that he may vex, or punish, or revenge himself of the former, which probably was a common Motive amongst that hard-hearted People to do so, and therefore the forbidding hereof might give a great check to the practice of Polygamy amongst them. *e* This clause is added, to signifie God's allowance to marry one Wife after another, when she is dead, and thereby to intimate how the word *Sister* is to be understood.

* Chap. 20. 18. Ezek. 22. 10.

19 * Also thou shalt not approach unto a woman *f* to uncover her nakedness, as long as she is put apart for her uncleanness.

f No not to thy own Wife. See *Chap.* 12. 2. and 15. 24, 25. This was not only a Ceremonial Pollution, but an Immorality also, whence it is put amongst gross Sins, *Ezek.* 18. 6. There is also a natural turpitude in this Action. And therefore it is now unlawful under the Gospel.

* Exod. 20. 14. chap. 20. 10.

20 Moreover *, thou shalt not lie carnally with thy neighbours wife, to defile thy self with her.

* Chap. 20. 2 King. 23. † called Act. 7. 43. Molock.

21 And thou shalt not let any of thy seed * pass through *the fire g* to † Molech *h*, neither shalt thou prophane the name of thy God *i*: I *am* the LORD.

g This was done two ways, either, 1. By burning them in the Fire, of which see 2 *Kings* 3. 27. 2 *Chron.* 28. 3. *Psal.* 106. 37, 38.

* Jer. 9. Ezek. 23.

37, 38. *Isa.* 57. 1. Or, 2. By making them pass between two great Fires, which was a kind of Lustration or Consecration of them to that God. Which latter seems to be here meant. See on *Deut.* 18. 10. where the word *Fire*, here understood, is expressed. *h* Or, *Moloch*, called also *Milcom*, an Idol chiefly of the *Ammonites*, as appears from 1 *King.* 11. 7. 2 *King.* 23. 13. *Jer.* 49. 1, 3. This seems to be the Saturn of the Heathens, to whom especially Children and Men were sacrificed. This is mentioned, because the Neighbours of *Israel* were most infected with this Idolatry, and therefore they are particularly cautioned against it, though under this one instance all other Idols and Acts, or kinds of Idolatry are manifestly comprehended and forbidden. *i* Either by joyning him with, or by forsaking him for such a base and bloody Idol, whereby the Name, Honour, and Service of God would be horribly defiled, and exposed to the scorn of the Heathen, as if he were but one of the same kind with their mungrel Deities.

* 1 Cor. 6. 9. 1 Tim. 1. 10.

22 * Thou shalt not lie with mankind *k*, as with woman-kind: it *is* abomination.

k See *Levit.* 20. 13. 1 *King.* 14. 24.

* Chap. 20. 15. and 22. 19.

23 * Neither shalt thou lie with any beast to defile thy self therewith: neither shall any woman stand before a beast to lie down thereto, it *is* confusion *l*.

l An horrible Confusion of the Natures which God hath distinguished, and of the Order which God hath appointed, and an overthrow of all bounds of Religion, Honesty, Sobriety and Modesty.

24 Defile not ye your selves in any of these things: for in all these *m* the Nations are defiled, which I cast out before you.

m To wit, above-mentioned Sins. Whence it is apparent, that the several Incests here prohibited, are not only against the positive and particular Law given by God to the Jews, but also against the general Law and Light of Nature. And therefore the Law about these things was one of the seven Precepts of *Noah*. And the sober Heathens condemned such incestuous Marriages. The Roman Historians observe, that when *Claudius* the Emperour had married his Neece (which is one of the lowest kinds of Incest here mentioned) and the Senate in complaisance with him had made it lawful for any to do so, yet there was but one, and he too an obscure Person, that followed his Example.

25 And the land is defiled: therefore I do visit *m* the iniquity thereof upon it, and the land it self vomiteth out her inhabitants *n*.

m I am now visiting, or about to visit, (*i. e.*) to punish. See *Isa.* 26. 21. *n* As no less burdens to the Earth than corrupted Food is to the Stomack. See *Jer.* 9. 19. *Mic.* 2. 10.

* Chap. 20. 22.

26 * Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations, *neither* any of your own nation, nor *any* stranger *o* that sojourneth among you:

o In Nation or Religion, of what kind soever. For though they might not force them to submit to their Religion, yet they might restrain them from the publick contempt of the Jewish Laws, and from the violation of Natural Laws, which, besides the Offence against God and Nature, were matters of evil Example and Consequence to the *Israelites* themselves.

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled.)

* Jer. 9. 19. Ezek. 36, 13, 17.

28 That * the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them*, shall be cut off *p* from among their people.

p To wit, by Death to be inflicted by the Magistrates, as it is apparent in case of Idolatry with *Moloch*, or other false Gods; and, in case of the Magistrates neglect, by God himself. This Phrase therefore of *cutting off*, is to be understood variously, as many other Phrases are, either of Ecclesiastical, or Civil and Corporal Punishment, according to the differing natures of the Offences for which it is inflicted.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not your selves therein: I *am* the LORD your God.

CHAP. XIX.

1 AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, * Ye shall be holy *a*: for I the LORD your God *am* holy *b*. * Chap. 11. 44. and 20. 7. 1 Per. 1. 16.

a Separated from all the fore-mentioned Defilements, and intirely consecrated to God, and obedient to all his Laws and Statutes. *b* Both in my Essence, and in all my Laws, which are holy, and just, and good, and in all my Actions: Whereas the Gods of the Heathen are unholy both in their Laws and Institutions, whereby they allow and require filthy and abominable Actions, and in their Practices, some of them having given wicked Examples to their Worshippers.

3 * Ye shall fear every man his mother, and his father *c*, and keep * my sabbaths *d*: I *am* the LORD your God. * Exod. 20. 12. * Exod. 20. 8. and 31. 13.

c The *Mother* put first, partly because the Practice of this Duty begins there; Mothers by perpetual converse being more and sooner known to their Children than their Fathers, and partly because this Duty is most commonly neglected to the Mother, upon whom Children have not so much dependance as they have upon their Father. And this *fear* includes the two great Duties of Reverence and Obedience. *d* This is here added, to shew, that whereas it is enjoyned to Parents that they should take care that the Sabbath be observed both by themselves and by their Children, it is the Duty of Children to fear and obey their Parents in this matter; and moreover, that, if Parents should neglect their Duty herein, or by their Command, Counsel, or Example draw them to pollute the Sabbath, yet the Children in that case must keep the Sabbath, and in all such cases prefer the Command of God before the Commands of their Parents or Superiours.

4 * Turn ye not *e* unto Idols *f*, nor make to your selves * molten gods *g*: I *am* the LORD your God. * Exod. 20 4. * Exod. 34. 17. Deut. 27. 15.

e Turn not your Hearts and Faces from me, whom alone you pretend to respect, unto them. He intimates, that their turning to Idols is a turning from God, and that they could not serve both God and Idols. *f* The word signifies such as are *no Gods*, or *nothings*, as they are called, 1 *Cor.* 8. 4. many Idols having no being, but only in the fancy of their Worshippers, and all of them having no virtue or power to do good or evil, *Isa.* 41. 23. *g* Nor graven Gods neither, as appears from *Exod.* 20. whereby we learn, that such Expressions are generally to be understood Synecdochically.

5 And if he offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will *h*.

h Or, *according to your own good pleasure*, what you think fit: For though this in the general was required, yet it was left to their choice to determine the Particulars. See *Levit.* 7. 16. Or rather, *to your acceptation*, *i. e.* in such manner as it may be accepted by God on your behalf, which is explained in the next Verse, and not in such manner as to lose the end you aim at, to wit, God's acceptance: for if we do otherwise than God hath prescribed, *it shall not be accepted*, as he adds *ver.* 7. but on the contrary severely punished, *ver.* 8.

6 It shall be eaten the same day ye offer it, and on the morrow *i*: and if ought remain until the third day, it shall be burnt in the fire.

i By which Clause it appears that he speaks here only of that sort of Peace-offerings, which were offered either by vow, or freely, for the obtaining of some Mercy desired; for the other sort, which was by way of gratitude for Mercies received, were to be eaten the same day, *Levit.* 7. 15.

7 And if it be eaten at all on the third day: it *is* abominable, it shall not be accepted.

8 Therefore *every one* that eateth it, shall bear his iniquity *k*, because he hath prophaned the hallowed thing of the LORD, and that soul shall be cut off from among his people.

k (*i. e.*) The Punishment of his Iniquity, instead of acceptation he shall receive Punishment.

9 And * when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. * Chap. 23. 22. Deut. 24. 19. Ruth 2. 15, 16.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard: thou shalt leave them for the poor and stranger: I *am* the LORD your God *l*.

l Who gave you all these things, with a reservation of my Authority over you, and Right in them, and with a charge of giving part of them to the poor.

11 * Ye

* Exod. 20. 15. & 22. 1, 7, 10. chap. 6. 2.

11 * Ye shall not steal, neither deal falsly, neither lie one to another *m*.

m Or, *one against another* to the defrauding of him of any of his Goods, to which kind of lying the words foregoing and following seem here to restrain it, though it be true, that all sorts of lying are unlawful.

* Exod. 20. 7. chap. 6. 3. Deut. 5. 11. Matth. 5. 34. Jam. 5. 12.

12 And ye shall not * swear by my name falsly *n*, neither shalt thou prophane the name of thy God *o*: I *am* the LORD.

n This is here added, to shew, how one Sin draws on another, and that when Men will lie for their own advantage, they will easily be induced to Perjury. *o* By any unholy use of it. So it is an additional Precept, thou shalt not abuse my holy Name by swearing either falsly or rashly. Or, this may be a reason of the former prohibition, because in so doing *thou wilt prophane the Name of thy God.*

* Deut. 24. 14, 15. Mal. 3. 5. James 5. 4.

13 * Thou shalt not defraud thy neighbour, neither rob him: the wages *p* of him that is hired shall not abide with thee all night *q*, until the morning.

p Heb. *the Work* put for the *Wages*, as *Deut.* 24. 15. *Job* 7. 2. *Jer.* 22. 13. *q* Because his urgent Necessities require it for present subsistence.

* Deut. 27. 18.

14 Tho shalt not curse the deaf, * nor put a stumbling-block before the blind *r*, but shalt fear thy God *s*: I *am* the LORD.

r To make them fall. Under these two particulars are manifestly and especially forbidden all Injuries done to such as are unable to right or defend themselves: of whom God here takes the more care, because they are not able to secure themselves. *s* Who both discerns the Injuries you do them, and can avenge them, though the blind and deaf cannot.

* Exod. 23. 3. Deut. 1. 17. and 16. 19. Prov. 24. 23. Jam. 2. 9.

15 Ye shall do no unrighteousness in Judgment: thou shalt not * respect the person of the poor *t*, nor honour the person of the mighty: *but* in righteousness shalt thou judg thy neighbour.

t So as through pity to him to give an unrighteous Sentence. Compare *Deut.* 1. 17. and 10. 17. *Prov.* 24. 23.

* Exod. 23. 1.

16 * Thou shalt not go up and down *as* a tale-bearer *u* among thy people: neither shalt thou stand *x* against the blood of thy neighbour: I *am* the LORD.

u Who makes it his business to go up and down from one to another, and divulge evil and false reports concerning others, which though many times it proceeds only from levity and talkativeness, yet apparently tends to the great Injury of our Neighbour. See *Prov.* 11. 13. *Jer.* 6. 28. and 9. 4. *x* To wit, in Judgment as a false Accuser, or false Witness; For Accusers and Witnesses use so stand, whilst the Judges sate, in Courts of Judicature.

* 1 Joh. 2. 11. * Mat. 18, 15. ‖ Or, *that thou bear not sin for him.*

17 * Thou shalt not hate *y* thy brother *z* in thine heart *: thou shalt in any wise rebuke thy neighbour *a*, ‖ and not suffer sin upon him *b*.

y To prevent Murder, last spoken of, he forbids Hatred, which is the common cause, and a degree of Murder, 1 *Joh.* 3. 15. *z* The same with *Neighbour*, as it follows, *i. e.* every Man, *Matth.* 5. 44. for it is manifest, that God's Law commanded them to love Strangers no less than *Israelites*. *a* If thy Brother hath done thee, or others any Injury, thou shalt neither divulge it to others as a Tale-bearer, nor hate him, and smother that Hatred by sullen Silence, as 2 *Sam.* 13. 22. nor justifie, and flatter, and encourage him therein, but shalt freely and in Love, not with Hatred, tell him of his fault. *b* (*i. e.*) Not suffer him to lie under the guilt of any Sin, which thou by rebuking of him, and thereby bringing him to true Repentance, couldst in some sort free him from. But the Phrase of *suffering Sin upon him*, seems imperfect and unusual in Scripture, and I doubt whether the Hebrew Verb *Nasa* be ever used for *permitting*, or *suffering*. The words may be rendred thus, *And* (or *so*) *thou shalt not bear Sin for him*, or *for his sake*, thou shalt not make thy self guilty of his Sin, as thou wilt assuredly do, if thou dost not perform thy Duty of rebuking him for his Sin, which is a likely way, and a course appointed by God to remove the guilt of his Sin from him, and consequently, as it was his fault that he sinned and contracted Guilt, so it is thy fault, that his Guilt continues upon him. Many things favour this sense. 1. This is the proper and usual signification of the word *Nasa*. 2. The same words are used in this sense, *Levit.* 22. 9. *Numb.* 18. 32. 3. The Preposition *Al* is oft used thus, as *Gen.* 37. 8, 34. *Judg.* 9. 9. 1 *King.* 16. 7. 4. This Phrase of *bearing Sin*, or *Iniquity*, is constantly used in this Book for being guilty and liable to Punishment. And so the sense is here full and compleat, and a very weighty reason here given to enforce the foregoing Precept.

* Mat. 5. 43. & 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8.

18 Thou shalt not avenge, nor bear any grudge *c* against the children of thy people, * but thou shalt love thy neighbour *d*, as thy self: I *am* the LORD.

c Heb. *nor keep*: Either, 1. The Injury here supposed, in thy memory: So it is opposed to those who say they will forgive, but not forget an Injury. Or, 2. Anger or Hatred in thy Heart. So this Verb is used, *Jer.* 3. 12. *Nah.* 1. 2. *d* By which he understands not the *Israelites* only, as some would perswade us, but every other Man with whom we converse; as plainly appears, 1. By comparing this place with *verse* 34. where this very Law is applied to Strangers. 2. Because the word *Neighbour* is explained by *another Man*, *Levit.* 20. 10. *Rom* 13. 8. See more on *Exod.* 20. 16.

19 Ye shall keep my statutes *f*. Thou shalt not let thy cattel gender with a diverse kind *g*: thou shalt not sow thy field with mingled seed *h*: neither shall a garment mingled of linen and woollen come upon thee.

f Either, 1. My Laws. So this is fitly premised, because otherwise some of the following Commands might seem trifling, and Obedience to them unnecessary: Or, 2. My Ordinances, to wit, of Nature, or the Order which I have appointed in Creatures, as the word is used *Job* 26. 10. and 38. 33. *Psal.* 148. 6. *Prov.* 8. 29. and therefore they shall not confound those things that I have distinguished, which were in some sort to reproach and correct my Works, and which may seem to be done in some of the following Instances. *g* This was prohibited, partly to restrain the curiosity and boldness of Men, who might attempt to amend or change the Works of God: Partly that by the restraints here laid, even upon brute Creatures, Men might be taught to abhor all unnatural and unlawful Lusts: Partly to teach the *Israelites* to avoid mixtures with other Nations either in Marriage or in Religion: Which also may be signified by the following Prohibitions. *h* See of this and the next, *Deut.* 22. 9, 10, 11.

20 And whosoever lieth carnally with a woman that *is* a bondmaid ‖ † betrothed to an husband, * and not at all redeemed, nor freedom given her, ‖ † she shall be scourged *i*: they shall not be put to death *k*, because she was not free *l*:

‖ Or, *abused any.* † Heb. *reproached by*, or, *by Man.*

* Or, *reproached* or *despised*, and therefore forsaken *of her Husband.* For as his continuance with her in his and her Master's Family and Service is mentioned as an evidence that he loved her, *Exod.* 21. 5, 6. So on the contrary, his forsaking of her was a Reproach to her, and a sign of Contempt. *i* Heb. *There shall be a scourging*, which may belong, either, 1. To her alone, as the Jews understand it, for the Man's Punishment follows, *ver.* 21, 22. Or, 2. To both of them: for 1. Both were guilty. 2. It follows, *they shall not be punished with Death*, which may seem to imply that they were to be punished by some other common and considerable Punishment, which scourging indeed was; but the paying of a Ram was a small Penalty, and very unsuitable to the greatness of the Offence. And the offering of the Ram as a trespass-offering for the Sin against God, is not inconsistent with making Satisfaction other ways for the Injury done to Men, as we may see *Levit.* 6. 4, 5, 6. but only added here as a further Punishment to the Man, either because he only could do this, and not the Woman, who being a Bond-Woman had nothing of her own to offer: Or because his Sex and his freedom aggravated his Sin. *k* Which they should have been, had she been free, *Deut.* 22. 23, 24. *l* The reason of this difference is not from any respect which God gives to Persons, for bond and free are alike to him but; because Bond-Women were scarce Wives, and their Marriages were scarce true Marriages, being neither made by their choice, but by their Master's Authority, nor continued beyond the Year of release, but at her Master's or Husband's pleasure: Of which see *Exod.* 21. 4, &c.

† Heb. *be a scourging.*

21 And * he shall bring his trespass-*offering* unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-*offering*.

* Chap. 5. 19

22 And the priest shall make an atonement for him with the ram of the trespass-*offering* before the LORD, for his Sin which he hath done: and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised *m*: three years *n* shall it be as uncircumcised unto you: it shall not be eaten of.

m (*i. e.*) As unclean, not to be eaten, but cast away, and counted abominable, as the foreskins are. *n* This Precept was serviceable, 1. To the Trees themselves, which grew the better and faster, being early stript of those Fruits, which otherwise would have derived to themselves and drawn away much more of the Strength from the Root and Tree. 2. To Men, both because the Fruit then was waterish, indigested and unwholsome,

and

and becauſe hereby Men were taught to bridle their Appetites, a Leſſon of great uſe and abſolute neceſſity in a godly Life. 3. To God, who required and deſerved the firſt-Fruits, which muſt be alſo of the beſt, and ſo they could not be in this time.

24 But in the fourth year all the fruit thereof ſhall be † holy *o* to praiſe the LORD withal *p*.

† Heb. *holineſs of praiſe to the* LORD.

o Conſecrated to the Lord, as the firſt-Fruits and Tithes were, and therefore given to the Prieſts and *Levites*, *Numb.* 18. 12, 13. *Deut.* 18. 4. yet ſo that part of them were communicated to the poor Widows and Fatherleſs and Strangers. See *Deut.* 14. 28. *p* To bleſs the Lord by whoſe Power and Goodneſs the Trees bring forth Fruit to Perfection.

Chap. 23. 20. Numb. 5. 8. Joſh. 6. 19.

25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yeild unto you the increaſe thereof *q*: I *am* the LORD your God.

q That God may be pleaſed to give his Bleſſing, which alone can make them fruitful.

26 * Ye ſhall not eat *any thing* with the blood *r*, neither ſhall ye uſe inchantment, nor obſerve times *ſ*.

* Chap. 17. 10, &c.

r (*i. e.*) Any Fleſh out of which the Blood is not firſt poured. See 1 *Sam.* 14. 32. The Jews write, that the *Egyptians* and other Nations, when they offered Sacrifices to the Devils, did eat part of the Sacrifices, beſide the Blood which was kept in Baſins for that end, which alſo they believed to be as it were the ſpecial Food of the Devils. *ſ* To wit, ſuperſtitiouſly, by the obſervation of the Clouds, or Stars, or otherwiſe, by eſteeming ſome days lucky, others unlucky. See *Deut.* 18.10,11. *Eſth.* 3. 7.

27 * Ye ſhall not round the corners of your heads *t*, neither ſhalt thou mar the corners of thy beard.

* Chap. 21. 5.

t (*i. e.*) Your Temples: Ye ſhall not cut off the Hair of your Heads round about your Temples. This the Gentiles did, either for the Worſhip of the Devils, or Idols, to whom young Men uſed to conſecrate their Hair being cut off from their Heads, as *Homer*, *Plutarch*, and many others write; or in Funerals, or immoderate Mournings, as appears from *Iſa.* 15. 2. *Jer.* 48. 37. And the like is to be thought concerning the Beard or the Hair in the *Corner*, (*i. e.*) Corners of the Beard. The reaſon then of this Prohibition is, becauſe God would not have his People agree with Idolaters, neither in their Idolatries, nor in their exceſſive ſorrowing, no nor ſo much as in the appearances and outward ſignifications or expreſſions thereof.

28 Ye ſhall not * make any cutting in your fleſh *u* for the dead *x*, nor print any mark upon you: I *am* the LORD.

* Deut. 14. 1.

u Which the *Gentiles* commonly did, both in the Worſhip of their Idols, and in their ſolemn Mournings, *Jer.*16.6. *x* Heb. *for a Soul*, *i. e.* either, 1. Improperly, for a dead Body, as that word is ſometimes uſed, as *Lev.* 19. 28. and 21. 1. *Numb.* 6. 6. Or, 2. Properly, *for the Soul*, Ye ſhall not cut your Fleſh, or your Bodies, for your Souls, or upon pretence of doing your Souls any good, either in way of Mortification, or in the Worſhip of God, as they did 1 *King.* 18. 28. in like manner as others were willing to give to God *the fruit of* their *Body for the Sin of* their *Soul*, Mic. 6. 7.

29 Do not † proſtitute thy daughter, to cauſe her to be a whore *y*, leſt the land fall to whoredom, and the land become full of wickedneſs.

† Heb. *profane.*

y As the *Gentiles* frequently did for the honour of ſome of their Idols, to whom diverſe Women were conſecrated and publickly proſtituted.

30 * Ye ſhall keep my ſabbaths, and reverence my ſanctuary *z*: I *am* the LORD.

* Chap. 26. 2.

z Not preſuming to approach it with Irreverence, or with any kind of Uncleanneſs upon you.

31 * Regard not them that have familiar ſpirits *a*, neither ſeek after wizards *b*: I *am* the LORD your God.

* Iſa. 8. 19. Acts 16. 16.

a That have entred into Covenant with the Devil, by whoſe help they foretell many things to come, and acquaint Men with ſecret things. See *Lev.* 20. 27. *Deut.* 18. 11. 1 *Sam.* 28. 3, 7, 9. 2 *King.* 21. 6. *b* Another Name expreſſing the ſame thing for ſubſtance, to wit, Perſons in league with the Devil, with ſome difference only in the manner of their operation.

32 Thou ſhalt riſe up *c* before the hoary head, and honour the face of the old man, and fear thy God *d*: I *am* the LORD.

c To do them Reverence when they paſs by, for which end they were obliged, as the *Jews* ſay, preſently to ſit down again when they were paſt, that it might be manifeſt they aroſe out of reſpect to them. *d* A reaſon of the former Precept, both becauſe old Men in ſome reſpect do moſt reſemble God, who is ſtiled *the Antient of days*, *Dan.* 7. 9, 22. and becauſe this reſpect is due to ſuch, if not for themſelves, who may be unworthy or contemptible, yet for God's ſake who requires this Reverence, and whoſe ſingular Bleſſing Old Age is.

33 And * if a ſtranger ſojourn with thee in your land, ye ſhall not ‖ vex him *e*.

* Exod. 22. 21. and 23. 9.

‖ Or, *oppreſs.*

e Either with opprobrious Expreſſions, or grievous Exactions.

34 * *But* the ſtranger that dwelleth with you, ſhall be unto you as one born amongſt you *f*, and * thou ſhalt love him as thy ſelf: for ye were ſtrangers *g* in the land of Egypt: I *am* the LORD your God.

* Exod. 12. 49.

* Deut. 10. 19.

f Either, 1. as to the matters of common right, as it here follows: ſo it reacheth to all Strangers. Or, 2. As to Church-Priviledges: ſo it concerns only thoſe who were Proſelytes of Righteouſneſs. *g* And therefore are ſenſible of the Fears, Diſtreſſes, and Miſeries of ſuch, which call for your Pity, and you ought to do to them, as you would that others ſhould do to you when you were ſuch.

35 Ye ſhall do no unrighteouſneſs in judgment, in mete-yard *h*, in weight, or in meaſure *i*.

h In the meaſuring of Lands, or any dry and continued things, as Cloth, Ribband, *&c.* *i* In the meaſuring of liquid, or ſuch dry things as are not continued or contiguous, as of Corn or Wine, *&c.* Or, the former may note greater, the latter leſs Meaſures.

36 * Juſt ballances, juſt † weights, a juſt ephah, and a juſt hin *i* ſhall ye have: I *am* the LORD your God which brought you out of the land of Egypt.

* Deut. 25. 13. Prov. 11. 1. and 16. 11. and 20. 10.

† Heb. *ſtones.*

i Theſe two Meaſures are named as moſt common, the former for dry, the latter for moiſt things: but under them he manifeſtly comprehends all other Meaſures.

37 Therefore *k* ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I *am* the LORD.

k Becauſe my Bleſſings and Deliverances are not Indulgences to Sin, but greater Obligations to all Duties to God and Men. So that if Religion and Righteouſneſs were utterly loſt in the World, they ought in all reaſon to be found among you as my peculiar People and freed Men.

CHAP. XX.

1 AND the LORD ſpake unto Moſes, ſaying,

2 * Again, thou ſhalt ſay to the children of Iſrael *a*, * Whoſoever *he be* of the children of Iſrael, or of the ſtrangers *b* that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech *c*, he ſhall ſurely be put to death: the people of the land ſhall ſtone him with ſtones.

* Chap. 18. 21. * Deut. 18. 10. 2 King. 17. 17. and 23. 10. Jer. 32. 35.

a Here follow the Puniſhments of the Crimes forbidden in the former Chapters. *b* Not only ſuch as were Proſelytes, but all others, theſe being groſs Immoralities, and ſuch as the Precepts of *Noah* reached to, and ſuch as the Laws of Nature and Nations obliged them to. And therefore the toleration of ſuch Actions was not only againſt Reaſon of State, and the Intereſt of the Common-wealth of *Iſrael*, and dangerous to the Infection and Deſtruction of the *Iſraelites* by the imitation of ſuch Examples, but alſo againſt the Light of Nature and Laws of Humanity. *c* Or to any other Idol, for the reaſon of the Law equally concerns all. See *Levit.* 18. 21.

3 And I will ſet my face againſt that man *d*, and will cut him off from among his people *e*: becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary *f*, and to prophane my holy Name *g*.

d (*i. e.*) Deal with him as an Enemy, and make him a Monument of my Juſtice, either by puniſhing him immediately and eminently, when the Magiſtrate cannot or will not do it, or by adding to his Corporal Puniſhments my Curſe upon his Soul and Name. See *Lev.* 17. 10. *e* From the number of his People, of what Nation or Kindred ſoever he was, or, from the Land of the Living. *f* Which was done by this Wickedneſs, either becauſe ſuch Perſons did, for the cover of their Idolatry, come into God's Sanctuary, as the reſt did: See *Lev.* 15. 31. or becauſe the Sanctuary was, and was ſaid to be defiled by groſs Abominations, committed in that City or Land where God's Sanctuary was: Or, becauſe by theſe Actions they did pronounce and declare to all Men, that they eſteemed the Sanctuary and Service of God abominable and vile, by preferring ſuch odious and pernicious Idolatry before it. *g* Partly by deſpiſing it themſelves, and partly by diſgracing it to others, and giving them occaſion to blaſpheme it, and to abhor the true Religion; becauſe they ſaw it deſerted and condemned by thoſe that beſt knew it, and once embraced it.

4 And if the people of the land do any wayes hide their eyes from the man *h*, when he giveth of his ſeed unto Molech, and kill him not:

h (*i. e.*) Wink at his fault, and forbear to accuſe and puniſh him. Compare *Act.* 17. 13.

5 Then I will ſet my face againſt that man, * Exod. 20. 5. and * againſt his family *i*, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

i (*i. e.*) Either, 1. His Poſterity, whom God threatned to puniſh for their Fathers Idolatry, *Exod.* 20. Or, 2. His People, as that word is uſed, *Jer.* 8. 3. *Mic.* 2. 3. to wit, the People of that Land, who by their connivance make themſelves guilty of his Sin, *ver.* 4. Or, 3. His Diſciples and Followers, who are oft called the Sons or Children of their Maſters. And ſo it may be ſeen to be explained in the following words, *all that go a whoring after him*, as the firſt Clauſe which concerns the head or chief Perſon himſelf, *I will ſet my face againſt that Man*, is explained by theſe words, *I will cut him off.*

* Chap. 19. 31. 6 And * the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them *k*, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

k To ſeek Knowledg, or Counſel, or Help from them.

* Chap. 11. 44. & 19. 2. 1 Pet. 1. 16. 7 * Sanctifie your ſelves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the LORD which ſanctifie you *l*.

l (*i. e.*) Who ſeparated you from all Nations, and from their Impurities and Idolatries, to be a peculiar People to my ſelf, and therefore I will not ſuffer you to follow their Examples. Or, who really ſanctify you, and give you my Grace to do what I require, *i. e.* to keep my Statutes. Or the Argument is this, Thoſe Idols and Idolatries will defile you, and make you worſe; but I only and my Service will ſanctify you, and make you better.

* Exod. 21. 17. Deut. 27. 16. Prov. 20. 20. Mat. 15. 4. 9 * For *m* every one that curſeth *n* his father, or *o* his mother, ſhall be ſurely put to death: he hath curſed his father, or his mother, his blood ſhall be upon him *p*.

m Or, *ſurely*, as that Particle *Chi* is oft uſed, as *Job* 8. 6. and 20. 20. So there needs no diſpute about the Connexion, or what this is a reaſon of. *n* Which is not meant of every perverſe Expreſſion, but of bitter Reproaches or Imprecations. *o* Heb. *and* put for *or*, as hath been noted before. *p* He is guilty of his own Death: he deſerves to die for ſo unnatural a Crime.

* Deut. 22. 22. Joh. 8. 4, 5. 10 And * the man that comitteth adultery with *another* mans wife, *even he* that committeth adultery with his neighbours wife, the adulterer and the adultereſs ſhall ſurely be put to death.

* Chap. 18. 8. 11 * And the man that lieth with his fathers wife, hath uncovered his fathers nakedneſs: both of them ſhall ſurely be put to death, their blood *ſhall be* upon them.

* Chap. 18. 15. Deut. 27. 23. 12 * And if a man lie with his daughter in law, both of them ſhall ſurely be put to death: they have wrought confuſion *q*, their blood *ſhall be* upon them.

q By perverting the order which God hath appointed, and mixing the Blood which God would have ſeparated, and making the ſame off-ſpring both his own immediate Child and his Grandchild.

* Chap. 18. 22. 13 * If a man lie alſo with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death *r*; their blood *ſhall be* upon them.

r Except the one party was forced by the other. See *Deut.* 22. 25.

* Chap. 18. 17. 14 And * if a man take a wife, and her mother, it *is* wickedneſs *ſ*: they ſhall be burnt with fire, both he and they *t*, that there be no wickedneſs among you.

ſ (*i. e.*) Abominable and extraordinary Wickedneſs, as the ſingularity of the Puniſhment ſheweth. *t* Either, or both, or all of them, if they conſented to it.

* Chap. 18. 23. Deut. 27. 21. 15 * And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt *u*.

u Partly for the prevention of monſtrous Births, partly to blot out the memory of ſo loathſome a Crime, and partly that by ſo ſevere a Puniſhment of that Creature which was only a paſſive Inſtrument to Man's Sin; Men might be aſſured that a more dreadful Puniſhment than Corporal Death was reſerved for them, if they repented not.

16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death; their blood ſhall be upon them.

17 * And if a man ſhall take his Siſter, his fathers daughter, or his mothers daughter, and ſee her nakedneſs *x*, and ſhe ſee his nakedneſs, it *is* a wicked thing, and they ſhall be cut off in the ſight of their people *y*: he hath uncovered his ſiſters nakedneſs, he ſhall bear his iniquity. * Chap. 18. 9. Deut. 27. 22.

x *Seeing* is here underſtood, either, 1. properly, and ſo God would cut off the occaſions of further Filthineſs. Or rather 2. improperly, for touching her, or lying with her; for 1. the Senſe of *Seeing* is oft put for other Senſes, as for *Hearing*, *Gen.* 42. 1. compared with *Acts* 7. 12. *Exod.* 20. 18. *Rev.* 1. 12. and for *Touching*, as *Joh.* 20. 25, 29. 2. That Act is expreſſed by words parallel to this of *Seeing*, as by *uncovering* or *diſcovering*, and by *knowing*, *Gen.* 4. 1. 3. So it is directly explained, in the following words, *he hath uncovered his Siſters nakedneſs*, which manifeſtly ſignifies lying with her. 4. It is not probable that an equal Puniſhment would have been appointed to an immodeſt ſight, and to the higheſt act of Filthineſs. 5. Nor ſeems there to be any reaſon why this Crime ſhould be reſtrained to this rather than to any other Relations, when it was as great, yea a greater crime in ſome other relations. *y* (*i. e.*) Publickly, for the terror and caution of others.

18 * And if a man ſhould lie with a woman *z* having her ſickneſs *a*, and ſhall uncover her nakedneſs: he hath † diſcovered her fountain *b*, and ſhe hath uncovered the fountain of her blood: and both of them ſhall be cut off from among their people. * Chap. 18. 19. *See* ch. 15. 24. † Heb. *made naked.*

z Wittingly and willingly. See on *Lev.* 15. 24. and 18. 19. *a* (*i. e.*) her monthly Infirmity. *b* Or her Iſſue. Thus *the Fountain of Blood* in *Mark* 5. 29. is *the Iſſue of Blood*, *Luke* 8. 44. the Fountain put for the Stream, the Cauſe for the Effect, which is common.

19 * And thou ſhalt not uncover the nakedneſs of thy mothers ſiſter, nor of thy fathers ſiſter: for he uncovereth his near kin: they ſhall bear their iniquity. * Chap. 18. 12, 13.

20 * And if a man ſhall lie with his uncles wife, he hath uncovered his uncles nakedneſs: they ſhall bear their ſin, they ſhall die childleſs *c*. * Chap. 18. 14.

c (*i. e.*) Either ſhall be ſpeedily cut off ere they can have a Child by that inceſtuous Conjunction, that the remembrance of the Fact may be blotted out: or, if this ſeem a leſs Crime than moſt of the former inceſtuous mixtures, becauſe the relation is more remote, and therefore the Magiſtrate ſhall forbear to puniſh it with Death, yet they ſhall either have no Children from ſuch an unlawful Bed, or their Children ſhall die before them, *Hoſ.* 9. 11, 12. or ſhall not be reputed their genuine Children, but Baſtards, and therefore excluded from the Congregation of the Lord, *Deut.* 23. 2.

21 * And if a man ſhall take his brothers wife *d*; it *is* † an unclean thing *e*: he hath uncovered his brothers nakedneſs, they ſhall be childleſs. * Chap. 18. 16. † Heb. *a ſeparation.*

d Except in the caſe allowed by God, *Deut.* 25. 5. *e* An abominable thing, like the uncleanneſs of a menſtruous VVoman, which is oft expreſſed by this word: Heb. *a Separation*, or *removing*, *i. e.* a thing deſerving ſeparation or excluſion from Society with others, or a thing to be removed out of ſight, or out of the VVorld.

22 Ye ſhall therefore keep all my † ſtatutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, * ſpue you not out. † Chap. 18. 26. * Chap. 18. 25.

23 And ye ſhall not walk in the manners of the nation which I caſt out before you: for they committed all theſe things, and * therefore I abhorred them. * Deut. 9. 5.

24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it, a land that floweth with milk and honey: I *am* the LORD your God, which have ſeparated you from *other* people *f*.

f By my ſpecial Grace and Favour vouchſafed to you above all People in glorious and miraculous VVorks wrought for you and among you, and in Ordinances and other ſingular Priviledges and Bleſſings imparted to you; all which calls for your ſpecial Love and Service.

* Chap. 11. 2. Deut. 14. 4. 25 * Ye shall therefore put difference between clean beasts, and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that ‖ creepeth on the ground, which I have separated from you as unclean *g*.

‖ Or, *moveth.*

g (*i.e.*) As things which by my Sentence I have made unclean, and which you must avoid as such.

* Verse 7. Chap. 19. 2. 1 Pet. 1. 16. 26 And ye shall be holy unto me: * for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

* Deut. 18. 10, 11. 1 Sam. 28. 7, 8. 27 * A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

CHAP. XXI.

1 AND the LORD said unto Moses, Speak unto the priests, the sons of Aaron, and * Ezek. 44. 25. say unto them, * There shall none be defiled for the dead *a* among his people:

a To wit, by touching of the dead Body, or abiding in the same House with it, or assisting at his Funerals, or eating of the Funeral Feast. The reason of this Law is evident, because by such Pollution they were excluded from converse with Men to whom by their Function they were to be serviceable upon all occasions, and from the handling of holy things, *Numb.* 6. 6. and 19. 11, 14, 16. *Deut.* 26. 14. *Hos.* 9. 4. And God would hereby teach them, and in them all successive Ministers of holy things, that they ought so entirely to give themselves to the Service of God, that they ought to renounce all expressions of Natural Affections, and all worldly Employments, so far as they are impediments to the discharge of their holy Services. See *Lev.* 10. 3, 7. *Deut.* 33. 9. *Mat.* 8. 22. Hereby also God would beget in the People a greater Reverence to the Priestly Function, and oblige the Priests to a greater degree of strictness and purity than other Men.

2 But for his kin that is near unto him *b*, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother *c*;

b Under which general Expression his Wife seems to be comprehended, tho she be not expressed in the following Instances; because from the mention of others more remote, it was easie to gather that so near a Relation was not excluded. And hence it is noted as a peculiar and extraordinary case, that *Ezekiel*, who was a Priest, was forbidden to mourn for his Wife, *Ezek.* 24. 16, *&c.* These Exceptions God here makes in condescension to human Infirmity, because in such cases it was very hard to restrain the Affections. But this allowance concerns only the inferiour Priest, not the High-priest, as we shall see. *c* Obj. *Eleazar* and *Ithamar* are forbidden to mourn for their Brethren, *Nadab* and *Abihu*. *Answ.* 1. That case was singular, both because such a mourning might seem to be a censure of God's Severity upon them, and because they were then in the actual execution of their Office, and in their initiation to it, and they were the only Persons, besides *Aaron*, that could perform that work, and therefore their attendance upon it was more necessary then it would be in after-times and other cases. 2. The latter Law can either limit or enlarge the former at the pleasure of the Lawgiver. And this Law may seem to be added, lest that Prohibition, *Lev.* 10. should be taken for a general Rule.

3 And for his sister *d* a virgin, that is nigh unto him *e*, which hath had no husband *f*: for her may he be defiled.

d Either by Father, or Mother. (*i.e.*) By nearness not of Relation, (for that might seem a needless addition) but of Habitation, *i.e.* one not yet cut off from the Family, as it follows. *f* For if she was married, she was now of another Family, and under her Husbands special care in those matters.

‖ Or, *being an Husband among his people, he shall not defile himself* for his Wife, *&c.*

4 *But* ‖ he shall not defile himself, *being* a chief man among his people *g*, to prophane himself.

g Or, seeing he is *a chief Man*, &c. or *Ruler*, &c. for such, not only the High-Priest, but others also of the inferiour Priests were. And therefore though he might defile himself for the Persons now named, yet he, above all others, must take heed so to do it that he do not prophane himself by doing as follows. Or, for *a chief Man*, &c. the Preposition *Lamed* being easily understood from the former Verse, where it is oft used, such supplements being not unusual in the *Hebrew* Tongue. So the sense is, *He shall not defile himself* for any other Person whatsoever who is not thus near of kin to him, no not for *a Prince* or *chief Ruler among his People*, who might seem to challenge this Duty from him, to joyn with all others in their resentment of the publick loss, much less shall he defile himself for any other. And so the last word, *to prophane himself*, may be added as a reason why he should not defile himself for the Prince or any other, except the Persons named, because such Defilement for the Dead did prophane him, or make him as a common Person and unclean, and consequently unfit to manage his Sacred Employment, which was an Impediment to the Service of God, and a publick Inconvenience to the People, whose concerns with God he negotiated. And it was not meet such great and important Affairs should give place to the Ceremonies of a Funeral for a Stranger.

5 * They shall not make baldness upon their head *h*, neither shall they shave off the corner of their beard, nor make any cutting in their flesh. * Chap. 19. 27 28. Ezek. 44. 20.

h To wit, in Funerals, as the Heathens did: *q.d.* Though I allow them to defile themselves for some of the dead, yet in no case shall they use these superstitious and heathenish Rites, which also the People are forbidden to do, *Lev.* 19. 27. *Deut.* 14. 1. but the Priests in a more peculiar manner, because they are by Word and Example to teach the People their Duty, not to sorrow for the dead as Persons without hope.

6 They shall be holy unto their God *i*, and not profane the Name of their God *k*: for the offerings of the LORD made by fire, *and* the bread of their God *l* they do offer: therefore they shall be † holy. † Heb. *Holiness.*

i Devoted to God's Service, and always prepared and fit for it, and therefore shall keep themselves, as far as they can from all Defilement, which makes them unmeet for their Masters use. *k* Which they especially bear: they shall not disparage the Service of God by making it give place to such slight occasions. *l* (*i.e.*) the Shew-bread: or rather, all the other Offerings, besides Burnt-offerings: which are called Bread, either because Bread is commonly put for all Food, as below, *ver.* 17. 21. or, because God is satisfied and refreshed with these Offerings, as a Man is with his Bread: or rather, because they, or part of them, are the Bread or Food of the Priests, and are here called *Bread of their God*, either objectively, because they were offered to God; or efficiently, because they were given by God to the Priests. And these are called *Bread*, in opposition to the Burnt-offerings, which, being wholly consumed, gave no Food to the Priests. Or, *the Offerings made by Fire*, are here put Synecdochically for all the rest, the most eminent kind for all, which are here called *Bread*, because devoured by Fire to the Honour of God. For the Particle *and* is not in the *Hebrew*, and may be omitted.

7 * They shall not take a wife *that is* a whore, or profane *m*, neither shall they take a woman put away from her husband *n*: for he *is* holy unto his God. * Ezek. 44. 22.

m Or, *defiled*, or *deflowred*, though it were done secretly, or by accident, or by force: because the Priest must take care that all the Members of his Family be free not only from gross Wickedness, but from all suspicions of Evil, and occasions of Reproach or Contempt; because this would reflect upon himself, and upon his God, and Religion also. The word may note one *deflowred* by any Person, though it were by her Husband, or a Widow, because not only the High-priest was obliged to marry a Virgin, *ver.* 13. but also the inferiour Priest, as appears from *Ezek.* 44. 22. and that is either signified by this word, or by none other here. It is true, *a Widow*, and a *profane* Person are distinguished, *ver.* 14. but the same word may be, and oft is taken in differing senses, both more largely and more strictly, in the same Chapter. And there was some reason why it should be more expresly and distinctly set down there, *a Widow*, *or* one *profane* or *deflowred* otherwise, because there was the more need of caution in the High-priest, and therefore the *Widow* is particularly mentioned, which in the former case might be sufficiently comprehended under a general Title. *n* Though not for Adultery, but for light Causes, and by the Husband's fault, because though the Woman might be wholly innocent and free, yet it would leave some Blemish upon her.

8 Thou shalt sanctifie him *o* therefore, for he offereth the bread of thy God: he shall be holy unto thee *p*: for I the LORD which sanctifie you *am* holy *q*.

o Thou, O *Moses*, and whosoever shall succeed in thy place, to whom it belongs to see those and other of my Laws observed, shall take care that the Priest be holy, and do not defile himself by any of these forbidden Marriages, though he would do it. *p* Either, 1. in thy esteem, and therefore shall not give thee cause to think meanly and irreverently of him by his defiling or debasing of himself with irregular mixtures: Or, 2. to thy Use or Service, in whose Name he is to act with God, and therefore shall preserve himself in a state of Holiness and Acceptation with God. *q* And therefore my Ministers must be such also.

9 And the daughter *r* of any priest, if she profane her self by playing the whore, she profaneth her father *s*, she shall be burnt with fire *t*.

r And by Analogy his Son also, and his Wife, because the reason of the Law here added concerns all. And nothing is more common than to name one kind for the rest of the same nature, as also is done *Levit.* 18. *s* (*i. e.*) Exposeth his Person and Office, and consequently Religion, one of whose prime Ministers he is, to Contempt. *t* Which was the severest of all the kinds of Punishments among the *Jews*. Whereby God would shew, both the greatness of their Sins who stand in nearer relation to God than others, and how far God is from allowing Sin in those who are nearest to him.

10 And *he that is* the high priest among his brethren, upon whose head * the anointing oyl was poured *u*, and * that is consecrated to put on the garments *x*, shall * not uncover his head *y*, nor rent his clothes *z*.

* Exod. 30. 30.
* Exod. 28. 2. Chap. 16. 32.
* Chap. 10. 6.

u Levit. 8. 11. Which was only sprinkled upon inferiour Priests, Blood also being mixed with it, *Levit.* 8. 30. *x* To wit, those holy Garments, which were peculiar to him as well as those common to others. *y* This being then the posture of Mourners, *Lev.* 10. 6. tho afterwards the custom was changed, and Mourners covered their Heads, 2 *Sam.* 15. 30. *Esth.* 6. 12. Or if this custom was now in use, the meaning may be, he shall not put off the Priestly Covering or Miter, which was necessary for him to do, if he had put on the Mourners Covering upon his Head, otherwise the holy Covering had been defiled, but he shall continue in the exercise of his Office, which is signified by keeping on his Priestly Garments.

11 Neither shall he go *a* to any dead body, nor defile himself for his father *b*, or for his mother.

a To wit, into the Chamber or House whereby they lye. This and divers other Rites here prescribed were from hence translated by the Heathens into their use, whose Priests were put under the same Obligations. *b* Because upon his Father's death he was actually High-priest, having been consecrated to this Office in his Father's Life-time.

12 Neither shall he go out of the sanctuary *c*, nor profane the sanctuary *d* of his God: for * the ‖ crown of the anointing oyl *e* of his God *is* upon him: I *am* the LORD.

* Exod. 28. 36.
‖ Or, *consecration*, or *separation*, Numb. 6. 7.

c To wit, to attend the Funerals of any Person: for upon other occasions he might and did commonly go out. *d* Either by making the Service thereof give place to the discharge of his Passions, or the performance of a Civility, or by entring into the Sanctuary before the seven days allotted for his cleansing, *Numb.* 19. 11. were expired. *e* (*i. e.*) The anointing Oyl, which to him was instead of a Crown, by which he was advanced not only above the rest of his Brethren, but even above all the People, whose chief Governour he was in the things of God, though subject and accountable to the Civil Magistrate, by which also he was made an eminent Type of Christ who was to be King and Priest. Or, *the Crown*, to wit, the Golden Plate, which is called *the holy Crown*, *Exod.* 29. 6. and *the anointing Oyl of his God* are *upon him*. So there is only an Ellipsis of the Conjunction *and*, which is frequent, as *Psal.* 33. 2. and 144. 9. *Isa.* 63. 11. *Hab.* 3. 11, &c. And these two things, being most eminent, are put for the rest, and the sign is put for the thing signified, *q. d.* for he is God's High-priest. Or, *the Consecration* (for so *Nezer* signifies) *of the anointing Oyl*, which by an Hypallage may be put for *the anointing Oyl of the Consecration*, *i. e.* whereby he is consecrated, *is upon him*, *i. e.* though that Action be past, yet the Virtue of it remains still upon him, he is a sacred Person in the highest degree, and therefore not to defile himself in any kind.

13 And he shall take a wife in her virginity *f*.

f Or, a Virgin, partly for the decency of the Type, because as he was a Type of Christ, so his Wife was a Type of the Church, which is compared to a Virgin, 2 *Cor.* 11. 2. *Rev.* 14. 4. and partly for greater caution and assurance that his Wife was not a defiled or defloured Person. This and the following Rule belong not to all the Priests, for then this were a gross tautology, these same things, or most of them, being expresly forbidden to them *ver.* 7. but only to the High-priest, to shew that he also and he especially is obliged to the same cautions.

14 A widow *g*, or a divorced woman, or profane, *or* an harlot, these shall he not take, but he shall take a virgin of his own people *h* to wife.

g Except she were the Widow of his Predecessor, which some gather from *Ezek.* 44. 22. But that place speaks only of the common Priest, not of the High-priest. *h* (*i. e.*) Either, 1. Of his own Tribe, which is confuted by the Examples of holy Men. See 2 *Chron.* 22. 11. Or, 2. Of the Seed of *Israel*, as it is explained *Ezek.* 44. 22.

15 Neither shall he prophane his seed *i* among his people: for I the LORD do sanctifie him *k*.

i By mixing it with forbidden kinds, whereby the Children would be disparaged and rendred unfit for their Priestly Function. *k* (*i. e.*) have separated him from all other sorts of Men for my especial and immediate Service, and therefore will not have that Race corrupted.

16 And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed *l* in their generations *m*, that hath *any* blemish *n*, let him not approach to offer the ‖ bread *o* of his God.

‖ Or, *Food*.

l Whether the High-priest, or the inferiour ones. *m* In all successive Ages, as long as your Priesthood and Policy indures. *n* (*i. e.*) Any defect or excess of Parts, any notorious deformity or imperfection in his Body. The reason hereof is partly typical, that he might more fully represent Christ, the great High-priest, who was typified both by the Priest and Sacrifice, and therefore both were to be without blemish; partly moral, to teach all Christians, and especially Ministers of holy things, what Purity and Perfection of Heart and Life they should labour after, and that notorious blemishes in the Mind or Conversation, render a Man unfit for the Ministry of the Gospel; and partly prudential, because such blemishes were apt to breed Contempt of the Person, and consequently of his Function, and of the holy things wherein he ministred. For which reason, some conceive, that still such Persons as have notorious Defects or Deformities, which render them contemptible, are not fit for the Ministry. Which may be true in the general, except where there are eminent Gifts and Graces, which are sufficient to vindicate a Man from the contemptibleness of his bodily Presence. The particular Defects here mentioned, I shall not enlarge upon, because some of the Hebrew Words are diversly interpreted, and because the use of these things being abolished, the knowledg of them is not very necessary. *o* Either the Shew-bread, one eminent part being named for the whole: or, *the Food*, *i. e.* all the Oblations. See before on *ver.* 8.

18 For whatsoever man *he be* that hath a blemish, he shall not approach *p*: a blind man, or a lame, or he that hath a flat nose *q*, or any thing * superfluous,

* Chap. 22. 23.

p Unto God, or to serve him in his Sanctuary. *q* Most restrain this word to the Nose, and to some great Deformity relating to it, either the want of it wholly or in part, or the shortness, flatness, or crookedness of it. But according to others, it signifies more generally, a Person that wants some Member or Members, because the next word, to which it is opposed, signifies one that hath more Members than he should.

19 Or a man that is broken footed, or broken handed,

20 Or crook-backt, or a ‖ dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken.

‖ Or, *too slender*.

21 No man that hath a blemish *r*, of the seed of Aaron the priest, shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish, he shall not come nigh to offer the bread of his God.

r Any notorious Blemish whereby he is disfigured, though not here mentioned.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy *s*.

s Which a Priest having any uncleanness upon him might not do. Whereby God would shew the great difference between natural Infirmities sent upon a Man by God, and moral Defilements which a Man brought upon himself. What was *holy*, and what *most holy*, was declared before. See *Levit.* 2. 3. and 6. 17. and 7. 1. and 14. 13. and 22. 10.

23 Only he shall not go in unto the vail *t*, nor come nigh unto the altar *u*, because he hath a blemish, that he prophane not my sanctuary *x*: for I the LORD do sanctifie them *y*.

t (*i. e.*) To the second Vail which was between the Holy and the most Holy Place, *Exod.* 26. 13, 36. to burn Incense, to order the Shew-bread, and to dress the Lamps, which were nigh unto that Vail though without. *u* (*i. e.*) The Altar of Burnt-offering, which was without the Sanctuary. The sense is, He shall not execute the Priest's Office, which was to be done in those two places. *x* Heb. *my Sanctuaries*, in the plural number, as it is also, *Levit.* 26. 31. *Jer.* 51. 51. *Ezek.* 28. 18. For though the Sanctuary was but one, yet there were divers parts, to wit, the Court, the Holy Place, and the most Holy, each of which was in a large sense a *Sanctuary*, or an Holy place set apart for God's Worship. *y* (*i. e.*) Do set them apart for high and holy uses, to manifest my Presence and Grace, and to receive my Worship and Service in them. And therefore I will not have them polluted or disparaged by the admission of defiled or deformed Priests to minister therein.

24 And

24 And Moſes told *it* unto Aaron, and to his ſons, and to all the children of Iſrael.

CHAP. XXII.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſons, that they ſeparate themſelves *a* from the holy things *b* of the children of Iſrael, and that they prophane not my holy name *in thoſe things* which they *c* hallow unto me: I *am* the LORD.

a To wit, when any uncleanneſs is upon them, as it appears from *ver.* 3, 4. *b* (*i. e.*) from eating of thoſe parts of the Offerings which belong to them. Only of the Tithes they might eat in that caſe. *c* Either the Children of *Iſrael*, or the Priests: For both of them did in their kinds hallow, conſecrate, or offer them to God. But the former ſeems more probable, both becauſe they are mentioned here, and *ver.* 3. where they are ſaid *to hallow*, &c. and becauſe this makes the Argument ſtronger, it ill became the Prieſts to prophane or pollute what the People did hallow.

3 Say unto them, Whoſoever *he be* of all your ſeed among your generations that goeth unto the holy things *d*, which the children of Iſrael hallow unto the LORD, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence *e*: I *am* the LORD.

d To eat them, or to touch them; for if the touch of one of the People having his uncleanneſs upon him defiled the thing he touched, much more was it ſo in the Prieſt. *e* Either, from the place of my Preſence and from my Ordinances by Excommunication: He ſhall be excluded both from the Adminiſtration, and from the Participation of them. Or, from the People among whom I am preſent, which commonly is expreſſed by *cutting off from his People.* Or, from the Land of the Living.

4 What man *f* ſoever of the ſeed of Aaron *is* a leper, or hath * a †running iſſue, he ſhall not eat of the holy things until he * be clean. And * whoſo toucheth any thing *that is* unclean by the dead, or * a man whoſe ſeed goeth from him.

* Chap. 15. 2.
† Heb. *running of the Reins.*
* Chap. 14. 2. and 15. 13.
* Numb. 19. 11.
* Chap. 15. 16.

f (*i. e.*) Or Woman, of *Aaron*'s Seed: for they were under the ſame Law.

5 Or * whoſoever toucheth any creeping thing, whereby he may be made unclean, or * a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath:

* Chap. 11. 24.
* Chap. 15. 7, 19.

6 The ſoul which hath touched any ſuch, ſhall be unclean until the even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

7 And when the ſun is down, he ſhall be clean, and ſhall afterwards eat of the holy things, becauſe it *is* his food *g*.

g (*i. e.*) His Portion, the means of his Subſiſtence. This may be added to ſignifie why there was no greater nor longer a Penalty put upon the Prieſts than upon the People in the ſame caſe, *Levit.* 11. and 15. becauſe his neceſſity craved ſome mitigation: Though otherwiſe the Prieſts being more ſacred Perſons, and obliged to greater care and exemplarineſs, deſerved a greater Puniſhment.

8 * That which dieth of it ſelf, or is torn *with beaſts*, he ſhall not eat, to defile himſelf therewith: I *am* the LORD.

* Exod. 22. 31. Chap. 17. 15. Ezek. 44. 31.

9 They ſhall therefore keep mine ordinance *h*, leſt they bear ſin *i* for it *k*, and die therefore, if they profane it *l*: I the LORD do ſanctifie them.

h Either this Ordinance here treated of concerning abſtaining from holy things when they are unclean: Or more generally, that great Ordinance whereby I have made them the Guardians of Holy places and things to keep them from all Defilement by themſelves or others. Heb. *my Watch*, (*i. e.*) the Watch or Guard which I have commanded them to keep. *i* (*i. e.*) Incur Gullt and Puniſhment. *k* (*i. e.*) For the neglect or violation of it. *l* (*i. e.*) Their Charge, or God's Ordinance about it.

10 * There ſhall no ſtranger *m* eat of the holy thing; a ſojourner *n* of the Prieſts, or an hired ſervant ſhall not eat of the holy things *o*.

* *See* 1 Sam. 21. 6.

m (*i. e.*) Of a ſtrange Family, who is not a Prieſt, as *ver.* 12. compare *Matth.* 12. 4. But there is an Excepcion to this Rule, *ver.* 11. *n* One that comes to his Houſe and abides there for a ſeaſon, and eats at his Table: *o* Of theſe parts of the Offerings, which fell to the Prieſts ſhare, as the Breaſt and Shoulder.

11 But if the prieſt buy *any* ſoul † with his money, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat *p*.

† Heb. *with the purchaſe of his Money.*

p Becauſe they were wholly his, and as ſuch they were circumciſed, *Gen.* 17. *Exod.* 12.

12 If the prieſts daughter alſo be *married* unto † a ſtranger *q*, ſhe may not eat of an offering of the holy things.

† Heb. *a Man, a Stranger.*

q (*i. e.*) To one of another Family, who is no Prieſt. Yet the Prieſt's Wife, though of another Family, might eat. The reaſon of which difference is, becauſe the Wife paſſeth into the Name, State and Priviledges of her Husband, from whom the Family is denominated and eſteemed.

13 But if the prieſts daughter be a widow, or divorced, and have no child, and is returned unto her fathers houſe, * as in her youth, ſhe ſhall eat of her fathers meat, but there ſhall no ſtranger eat thereof.

* Chap. 10. 14.

14 And if a man eat of the holy thing unwittingly, then he ſhall put the fifth part thereof unto it *r*, and ſhall give *it* unto the Prieſt, with the holy thing *s*.

r Over and above the principal, and beſides the Ram to be offered to God, *Levit.* 5. 15. *s* Or, *and ſhall give unto the Prieſt the holy thing*, *i. e.* the worth of it, which the Prieſt was either to take to himſelf to offer to God, as the nature of the thing was.

15 And they *t* ſhall not profane the holy things of the children of Iſrael, which they offer unto the LORD.

t Either, 1. The People ſhall not prophane them, by eating them: Or, 2. The Prieſts ſhall not profane them, *i. e.* ſuffer the People to profane them, without Cenſure and Puniſhment. Both come to the ſame thing: The People ſhall not do it, nor the Prieſts ſuffer it.

16 Or ‖ ſuffer them to bear the iniquity of treſpaſs *u*, when they eat their holy things: for I the LORD do ſanctifie them.

‖ Or, *lade themſelves with the iniquity of treſpaſs in their eating.*

u (*i. e.*) *They*, *i. e.* the Prieſts, *ſhall* not (the negative Particle being underſtood out of the foregoing clauſe, as *Pſal.* 1. 5. and 9. 18.) *ſuffer them*, *i. e.* the People, *to bear the Iniquity of Treſpaſs*, *i. e.* the Puniſhment of their Sin, which they might expect from God, and for the prevention whereof the Prieſt was to ſee Reſtitution made, *&c.* The words may be rendred thus, *But* (ſo the Hebrew *Vau* is oft tranſlated) *they*, *i. e.* the Prieſts, *ſhall make them*, *i. e.* the People, *to bear the Iniquity*, or *Puniſhment of* their *Treſpaſs* or *Sin*, *i. e.* they ſhall require from them Reparations in manner here expreſſed.

17 And the LORD ſpake unto Moſes, ſaying,

18 Speak unto Aaron, and to his ſons, and unto all the children of Iſrael, and ſay unto them, * Whoſoever *he be* of the houſe of Iſrael, or of the ſtrangers *x* in Iſrael, that will offer his oblation for all his vows *y*, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

* Chap. 1. 2, 3, 10.

x Such as were Proſelytes. *y* See on *Levit.* 7. 16.

19 *Ye ſhall offer* at your own will a male *z* without blemiſh of the beeves, of the ſheep, or of the goats.

z For a Burnt-offering, which was always of that kind: but the Females were accepted in Peace-offerings, *Levit.* 3. 1. and Sin-offerings, *Levit.* 4. 32. and 5. 6.

20 * *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you.

* Deut. 15. 21. and 17. 1. Mal. 1. 8.

21 And * whoſoever offereth a ſacrifice of peace-offerings unto the LORD, to accompliſh *his* vow, or a free-will-offering in beeves or ‖ ſheep, it ſhall be perfect, to be accepted: there ſhall be no blemiſh *a* therein.

* Chap. 3. 1.
‖ Or, *goats.*

a To wit, none of the Blemiſhes mentioned *ver.* 22, 24. for ſome Blemiſhes did not hinder the acceptance of a free-will-offering, but only of a Vow, *ver.* 23.

22 * Blind

* Verſe 20. 22 * Blind, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the LORD; nor make an offering by fire of them upon the altar unto the LORD.

‖ Or, *kid.* * Chap. 21. 18. 23 Either a bullock, or a ‖ lamb that hath any thing * ſuperfluous or lacking in his parts, that mayeſt thou offer *b* for a free-will-offering: but for a vow it ſhall not be accepted.

b Either, 1. To the Prieſt, who might, according to the Rules given by God, either convert it to this own uſe, or ſell it, and lay out the price of it upon the Temple or Sacrifices. But in this ſenſe any of the other kinds, as *blind*, or *broken*, &c. might be offered, which yet are forbidden to be offered, *ver.* 22. or rather, 2. To the Lord, as is expreſſed, *ver.* 22, and 24. this being put down by way of oppoſition to thoſe Defects, *ver.* 22. and by way of exception from the general Rule, *ver.* 21.

24 Ye ſhall not offer unto the LORD that which is bruiſed, or cruſhed, or broken, or cut, neither ſhall ye make *any* offering *thereof* in your land.

25 Neither from a ſtrangers hand *c*, ſhall ye offer the bread *d* of your God of any of theſe *e*; becauſe their corruption *is* in them *f*, *and* blemiſhes *be* in them: they ſhall not be accepted for you *g*.

c To wit, from Proſelytes, from whom leſs might ſeem to be expected, and in whom God might bear with ſome things, which he would not bear with in his own People: Yet even from thoſe, ſuch ſhould not be accepted, much leſs from the *Iſraelites*. *d* (*i. e.*) The Sacrifices. See on *Levit.* 21. 8. *e* (*i. e.*) So corrupted or defective. Which clauſe limits the ſenſe and kinds of Offerings, and cuts off another more general interpretation received by many, to wit, that he forbids the receiving of any Offering, whether blemiſhed or perfect, from the hands of a Stranger remaining in Heatheniſm. *f* (*i. e.*) They are corrupt, vicious, and unlawful Sacrifices. *g* Or, *from you*, O Prieſts, to whom it belongs to offer. You ſhall bear the blame of it, for the Strangers might do ſo through ignorance of God's Law.

26 And the LORD ſpake unto Moſes, ſaying,

* Exod. 34. 26. Deut. 14. 21. 27 * When a bullock, or a ſheep, or a goat *is* brought forth, then it ſhall be ſeven days under the dam, and from the eighth day *h* and thenceforth, it ſhall be accepted for an offering made by fire unto the LORD.

See on *Exod.* 22. 30. and 23. 19.

‖ Or, *ſhe-goat.* * Deut. 12. 6. 28 And whether it be cow, or ‖ ewe, ye ſhall not kill it * and her young both in one day *i*.

i Becauſe it favoured of Cruelty. See on *Deut.* 22. 6.

29 And when ye will offer a ſacrifice of thankſgiving unto the LORD, offer it at your own will *k*.

k (*i. e.*) What and when you pleaſe, ſo the Rules be obſerved: Or, *for your acceptance*, as *Levit.* 1. 3. (*i. e.*) in ſuch manner that God may accept it, (*i. e.*) regularly, chearfully, *&c.*

* Chap. 7. 15. 30 On the ſame day it ſhall be eaten up, ye ſhall leave * none of it until the morrow: I *am* the LORD.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the LORD.

* Chap. 10. 3. 32 Neither ſhall ye profane my holy name *l*, but * I will be hallowed *m* among the children of Iſrael: I *am* the LORD which hallow you *n*.

l Either by deſpiſing me and my Command your ſelves, or by giving others occaſion to profane them. *m* Or, *ſanctified*, either by you in keeping my holy Commands, or upon you in executing my holy and righteous Judgments, *Levit.* 10. 3. *Iſa.* 26. 15: I will manifeſt my ſelf to be an holy God that will not bear the Tranſgreſſion of my Laws. *n* By ſeparating you from all the World unto my Self and Service, by giving you holy Laws, and my holy Spirit to enable and incline you to keep them, and therefore you have the more reaſon to hallow me and keep my Commands, and are the more inexcuſable if you tranſgreſs them.

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAP. XXIII.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, Concerning the feaſts of the LORD, which ye ſhall proclaim *a to be* holy convocations *b*, *even* theſe *are* my feaſts *c*.

a (*i. e.*) Cauſe to be proclaimed by the Prieſts. See *Numb.* 10. 8, 9, 10. *b* Days for your aſſembling together to my Worſhip and Service in a ſpecial manner. *c* Which I have appointed, and the right obſervation whereof I will accept.

* Exod. 20. 9. and 23. 12. and 31. 13. and 34. 21. Chap. 19. 3. Deut. 5. 13. Luke 13. 14. 3 * Six days ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *d therein*: it *is* the ſabbath of the LORD in all your dwellings *e*.

d So it runs in the general for the Sabbath-day, and for the day of Expiation, *ver.* 28. excluding all works about earthly Occaſions or Employments, whether of Profit or Pleaſure; but upon other Feaſt-days he forbids only *Servile Works*, as *ver.* 7, 21, 36. for ſurely this manifeſt difference in the expreſſions uſed by the wiſe God, muſt needs imply a difference in the things. *e* This is added to diſtinguiſh the Sabbath from other Feaſts, which were to be kept before the Lord in *Jeruſalem* only, whither all the Males were to come for that end, but the Sabbath was to be kept in all places where they were, both in Synagogues, which were erected for that end, and in their private Houſes.

4 Theſe *are* the feaſts of the LORD, *even* holy convocations, which ye ſhall proclaim in their ſeaſons *f*.

f In their appointed and proper times, as the word is uſed *Gen.* 1. 14. *Pſal.* 104. 19.

* Exod. 12. 18. and 13. 3. and 23. 15. and 34. 18. Numb. 9. 2. and 28. 16. Deut. 16. 1. 5 * In the fourteenth *day* of the firſt month at even, *is* the LORD's paſſover.

6 And on the fifteenth day of the ſame month *is* the feaſt of unleavened *bread* unto the LORD: ſeven days ye muſt eat unleavened *bread*.

7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the LORD ſeven days *g*: in the ſeventh day *is* an holy convocation, ye ſhall do no ſervile work *therein*.

g The matter and manner whereof, ſee *Numb.* 28. 18, &c.

9 And the LORD ſpake unto Moſes, ſaying,

* Exod. 23. 16. Numb. 28. 26. 10 Speak unto the children of Iſrael, and ſay unto them, * When ye be come into the land *h* which I give unto you, and ſhall reap *i* the harveſt thereof *k*, then ye ſhall bring a ‖ † ſheaf *l* of the firſt-fruits of your harveſt unto the prieſt:

‖ Or, *handful.* † Heb. *an Omer.*

h Therefore this obliged them not in the Deſert, where they reaped no Harveſt, *&c.* *i* (*i. e.*) Begin to reap, as it is expounded *Deut.* 16. 9. So he *begat* (*i. e.*) began to beget, *Gen.* 5. 32. and 11. 26. and *he built*, 1 *Kings* 6. 1. (*i. e.*) he began to build, as it is explained, 2 *Chron.* 3. 1. *k* To wit, Barly Harveſt, which was before Wheat Harveſt. See *Exod.* 9. 31, 32. and 34. 22. *Ruth.* 2. 23. *l* Heb. *an Omer*, which is the tenth part of an Ephah. It ſeems here to note the meaſure of Corn which was to be offered. For it is to be conſidered, that they did not offer this Corn in the Ear, or by a ſheaf or handful, but, as *Joſephus* 3. 10. affirms, and may be gathered from *Levit.* 2. 14, 15, 16. purged from the Chaff, and dryed, and beaten out, and, ſome add, ground into Meal, and ſifted into fine Flour; though this may be doubted of, becauſe the Meat-offering attending upon this was of fine Flour, *ver.* 13. and becauſe this Offering is ſaid to be of *green ears of Corn dried*, &c. *Levit.* 2. 14.

11 And he ſhall wave the ſheaf before the LORD, to be accepted for you *m*: on the morrow after the ſabbath *n* the prieſt ſhall wave it.

m That God may accept of you, and bleſs you in the reſt of your Harveſt. *n* (*i. e.*) After the firſt day of the Feaſt of unleavened Bread, which was a Sabbath, or day of reſt, as appears from *ver.* 7. or upon the ſixteenth day of the Month. And this was the firſt of thoſe fifty days, in the cloſe whereof was the Feaſt of Pentecoſt, or Whitſuntide.

12 And ye ſhall offer that day, when ye wave the ſheaf, an he-lamb *o* without blemiſh of the firſt year, for a burnt-offering unto the LORD.

o Beſides the daily Morning and Evening-Sacrifice, which it was needleſs to mention here, and beſides one of thoſe Sacrifices to be offered every day of the ſeven, *ver.* 8.

† 13 And

13 And the meat-offering thereof *shall be* two tenth-deals *p* of fine flour mingled with oil, an offering made by fire unto the LORD, *for* a sweet savour: and the drink-offering thereof *q shall be* of wine, the fourth part of an hin *r*.

p Or, *parts*, to wit, of an Ephah, *i. e.* two Omers, whereas in other Sacrifices of Lambs there was but one tenth-deal prescribed, *Numb.* 15. 4. The reason of which disproportion may be this, that one of the tenth-deals was a necessary attendant upon the Lamb, and the other was peculiar to this Feast and occasion, and was an attendant upon that of the Sheaf or Corn, and was offered with it in thanksgiving to God for the Fruits of the Earth. *q* Drink-offerings were added to all Burnt-offerings, as we may see *Numb.* 15. 5. *r* The measure appointed for every Lamb, *Numb.* 15. 5. This also probably would have been doubled, for the reason now mentioned, had this been a thank-offering for the Vintage, as it was for the Harvest.

14 And ye shall eat neither bread *s*, nor parched corn, nor green ears *t*, until the self-same day *u* that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations, in all your dwellings.

s Made of new Wheat, as the nature and reason of the Law sheweth. *t* Which were usual, not only for Offerings to God, as *Levit.* 2. 14. but also for Man's Food. See *Josh.* 5. 11. *Ruth* 2. 14. 1 *Sam.* 17. 17. *Matth.* 12. 1. *u* Good reason God should be first served and owned as the supream Landlord.

* Deut. 16. 9. 15 And * ye shall count unto you from the morrow after the sabbath *x*, from the day that ye brought the sheaf of the wave-offering, † seven sabbaths *y* shall be compleat.

† Or, *seven weeks*

x (*i. e.*) From the sixteenth day of the Month, and the second day of the Feast of unleavened Bread inclusively. See on *ver.* 11. *y* (*i. e.*) Weeks, which are so called, by a Synecdoche, from the chief day of it, both here and *Luke* 18. 12. *Acts* 20. 7. 1 *Cor.* 16. 2.

16 Even unto the morrow after the seventh sabbath *z* shall ye number fifty dayes, and ye shall offer a new meat-offering *a* unto the LORD.

z (*i. e.*) After seven Weeks, or forty nine days, the morrow after which was the fiftieth day, called also Pentecost. *a* To wit, of new Corn made into Loves, as it follows.

17 Ye shall bring out of your habitations *b* two wave-loaves of two tenth-deals *c*: they shall be of fine flour, they shall be baken with leaven *d*, *they*

* Exod. 23. 16, 19. & 34. 26. Numb. 15. 20. and 28. 26. Deut. 26. 2. *are* * the first-fruits unto the LORD.

b (*i. e.*) Out of the Corn of your own Land, for which and for the Fruits of it you are now to offer Praises unto God. And this also, as well as the former Sacrifice, was brought out of the common charge, and in the name of the whole Nation, whence it is said to be brought *out of* their *Habitations* in the plural number. Some conceive two several Loaves were brought from every Family, or, as others, from every City or Town. But this is easily confuted from *ver.* 18. where we read that *with the Bread*, to wit, the two Loaves, were to be offered *seven Lambs, one Bullock*, &c. which doubtless was a common Oblation, and in the name of all. *c* In double proportion, as before, *ver.* 13. *d* Because these were not offered to God, but wholly given to the Priest for Food. See on *Levit.* 2. 11. and 7. 13.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams *e*: they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire *of* sweet savour unto the LORD.

e In *Numb.* 28. 11, 19. it is *two young Bullocks and one Ram.* Either therefore it was left to their liberty to chuse which they would offer, or one of the Bullocks there, and one of the Rams here, were the peculiar Sacrifices of the Feast-day, and the other were attendants upon the two Loaves, which were the principal and most proper Offering at this time. And the one may be mentioned there, and the other here, to teach us, that the addition of a new Sacrifice did not destroy the former, but both were to be offered, as the extraordinary Sacrifices of every Feast did not hinder the Oblation of the daily Sacrifice.

* Chap. 4. 23, 28. * Chap. 3. 1. 19 Then ye shall sacrifice * one kid *f* of the goats for a sin-*offering*, and two lambs of the first year for a Sacrifice of * peace-offerings.

f In *Levit.* 4. 14. the Sin-offering for the Sin of the People is a Bullock, but here *a Kid*, &c. the reason of the difference may be this, because that was for some particular Sin of the People, but this only in general for all their Sins. If it be said, then this should have been the better Sacrifice, as being for far more, and possibly greater Offences: it may be replied, that this is not the only instance wherein the greater Sins are expiated by smaller Sacrifices, and the smaller Sins by greater Sacrifices, which was to instruct us, that Sins were not expiated by the Sacrifices for any worth in them, but only in respect of Christ, and that, though all Sins are not equal, yet they are all expiated by one and the same price, even by the Blood of Christ.

20 And the priest shall wave them *g* with the bread of the first-fruits *for* a wave-offering before the LORD, with the two lambs: * they shall be holy to the LORD, † for the priests *h*.

* Num. 18. 12. Deut. 18. 4. † Heb. *to.*

g (*i. e.*) Some part of them in the name of the whole, and so for the two Lambs, otherwise they had been too big and too heavy to be waved. So it is a synecdochial Expression. *h* Who had to themselves not only the Breast and Shoulder, as in others, which belonged to the Priest; but also the rest which belonged to the Offerer, because the whole Congregation being the Offerer here, it could neither be distributed to them all, nor given to some without Offence or Injury to the rest.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation *i* unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings, throughout your generations.

i A Sabbath or day of rest, called Pentecost, which was instituted, partly in remembrance of the Consummation of their Deliverance out of *Egypt*, by bringing them thence to the Mount of God, or *Sinai*, as God had promised, and of that admirable Blessing of giving the Law to them at that time, and forming them into a Commonwealth under his own immediate Government; and partly in gratitude for the further progress of their Harvest, as in the Passeover they offered a thank-offering to God for the beginning of their Harvest.

22 And * when ye reap the harvest of your land, thou *k* shalt not make clean riddance of the corners of thy field, when thou reapest, * neither shalt thou gather any gleanings of thy harvest; thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

* Chap. 19. 9. * Deut. 24. 19, &c.

k From the plural, *ye*, he comes to the singular, *thou*, because he would press this Duty upon every Person who hath an Harvest to reap, that none might plead exemption from it. And it is observable, that though the present business is only concerning the Worship of God, yet he makes a kind of excursion to repeat a former Law of providing for the Poor, to shew that our Piety and Devotion to God is little esteemed by him, if it be not accompanied with Acts of Charity to Men.

23 And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the * seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets *l*, an holy convocation.

* Numb. 29. 1.

l (*i. e.*) Solemnized with the blowing of Trumpets by the Priests; not in a common way, as they did every first day of every Month, *Numb.* 10. 10. but in an extraordinary manner, not only in *Jerusalem*, but in all the Cities of *Israel*. This seems to have been instituted, 1. To solemnize the beginning of the new Year, whereof as to Civil Matters, and particularly as to the Jubilee, this was the first day; concerning which it was fit the People should be admonished, both to excite their thankfulness for God's Blessing in the last Year, and to direct them in the management of their Civil Affairs. 2. To put a special Honour upon this Month. For as the seventh day was the Sabbath, and the seventh Year was a Sabbatical Year, so God would have the seventh Month to be a kind of Sabbatical Month, for the many Sabbaths and solemn Feasts which were observed in this more than in any other Month. And by this sounding of the Trumpets in its beginning, God would quicken and prepare them for the following Sabbaths, as well that of Atonement and Humiliation for their Sins, as those of Thanksgiving for God's Mercies.

25 Ye shall do no servile work *therein:* but ye shall offer an offering *m* made by fire unto the LORD.

m What that was see *Numb.* 29. 2, &c.

26 And the LORD spake unto Moses, saying,

27 * Also on the tenth *day* of this seventh month, *there shall be* a day of atonement, it shall be an holy convocation unto you, and ye shall afflict your souls *n*, and offer an offering made by fire unto the LORD.

* Chap. 16. 30. Numb. 29. 7.

n With Fasting, and bitter Repentance for all, especially their national Sins, among which no doubt God would have them remember

remember their Sin of the golden Calf. For as God had threatned to remember it in after-times to punish them for it, *Exod.* 32. 34. so there was great reason why they should remember it to humble themselves for it.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you, before the LORD your God.

29 For whatsoever soul *it be o* that shall not
* Gen. 17. 14. be afflicted in that same day, * he shall be cut off from among his People.

o Either of the Jewish Nation or Religion. Hereby God would signify the absolute necessity which every Man had of Repentance and Forgiveness of Sin, and the desperate condition of all impenitent Persons.

30 And whatsoever soul *it be* that doth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations, in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls in the ninth *day* of the month at even, from even unto even shall ye
† Heb. *rest.* † celebrate your sabbath *p*.

p This clause seems to be added to answer an Objection, How this day of Atonement could be both on the *tenth* day, *ver.* 27. and on the ninth day here. The Answer is, it began at the evening or close of the ninth day, and continued till the evening or close of the tenth day, and so both were true, especially if you consider, that the Jews did take in some part of the sixth days evening by way of preparation for the Sabbath, and therefore would much more take in a part of the ninth day to prepare and begin the great and solemn work of their yearly Atonement. And this clause may be understood either, 1. Of this particular Sabbath, called here *your Sabbath*, in the singular number, possibly to note the difference between this and other Sabbaths: for the weekly Sabbath is oft called *the Sabbath of the Lord*, because that was in a special manner appointed for the praising, honouring and serving of God, and celebrating his glorious works, as also the other Sabbaths here mentioned were, whereas this was principally ordained for their need and for their good, even to seek and obtain the pardon of their Sins. Or, 2. Of all their Sabbaths, and consequently of this. The Jews are supposed to begin every day, and consequently their Sabbaths, at the evening, in remembrance of the Creation, *Gen.* 1. 5. as Christians generally begin their days and Sabbaths with the Morning in memory of Christ's Resurrection.

33 And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying,
* Num. 29. 12. *. The fifteenth day of the seventh moneth *shall be* the feast of tabernacles *q for* seven dayes unto the LORD.

q (*i. e.*) Of Tents, or Booths, or Arbours. This Feast was appointed principally to remind them of that time when they had no other Dwellings in the Wilderness, as it is expressed, *ver.* 43. and to stir them up to bless God as well for the gracious Conduct and Protection then afforded them, as for their more commodious and secure Habitations now given them; and secondarily, to excite them to gratitude for all the Fruits of the Year newly ended, which were now compleatly brought in, as may be gathered from *ver.* 39. and *Exod.* 23. 16. *Deut.* 16. 13, 14. See an instance of this Feast, *Neh.* 8. 16.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven dayes ye shall offer an offering *r* made
* Joh. 7. 37. & 2 Chro. 7. 9. by fire unto the LORD; * on the eighth day *s* shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD:
† Heb. *day of restraint.* it *is* a † solemn assembly *t*, and ye shall do no servile work *therein*.

r A several Offering each day, which is particularly described *Numb.* 29. 13, &c. *s* Which though it was not one of the days of this Feast strictly taken, nor is it here affirmed to be so, but on the contrary is expresly said to consist of seven days, *ver.* 34, 39. nor did they dwell longer in Tabernacles, yet in a larger sense it belonged to this Feast, and is called the *great day of the Feast*, *Joh.* 7. 37. And so indeed it was, as for other reasons, so because, by their removal from their Tabernacles into more fixed and comfortable Habitations, it represented that happy time wherein their 40 Years tedious march in the Wilderness was ended, with their Introduction into and Settlement in the Land of *Canaan*, which it was most fit and just they should acknowledg with such a solemn day of Thanksgiving as this was. *t* Heb. a day of *conclusion*, because it was the end of the Feast, *Joh.* 7. 37. or, of *restraint*, because they were restrained from servile Work, and obliged to attendance upon God's Worship; or, of *detention*, because they were yet detained before the Lord, and kept together for his Service, and not suffered to return to their Tents, till this was over.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice *u*, and drink-offerings, every thing upon his day:

u (*i. e.*) Another Sacrifice, to wit, for a Sin-offering, as we shall find it, *Numb.* 29. 16, 19, 22, &c. called by the general name, *a Sacrifice*, because it was designed for that which was the principal end of all Sacrifices, to wit, for the expiation of Sin.

38 Beside the sabbaths *x* of the LORD, and beside your gifts *y*, and beside all your vows, and beside all your free-will offerings, which ye give unto the LORD.

x (*i. e.*) The Offerings of the weekly Sabbaths, by a Metonymy, as the *Day* is sometimes put for the Actions done in it, as *Prov.* 27. 1. 1 *Cor.* 3. 13. God will not have any Sabbath-Sacrifice diminished, because of the addition of others proper to any other Feast. And it is here to be noted that though other Festival Days are sometimes called Sabbaths, as here *ver.* 39. yet these are here called the *Sabbaths of the Lord*, in way of contradistinction to other days of rest, to shew that this was more eminently such than other Feast-days, which also sufficiently appears from the fourth Commandment. *y* Which, being here distinguished from free-will-offerings made to the Lord, may seem to note what they freely gave to the Priests over and above their First-fruits and Tithes, or other things which they were enjoyned to give.

39 Also *z*, in the fifteenth day of the seventh moneth, when ye have gathered in the fruit *a* of the land, ye shall keep a feast unto the LORD seven days. On the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

z Or, rather *surely*, as this Particle is oft used: For this is no addition of a new, but only a repetition of the former Injunction, with a more particular Explication both of the manner and reason of the Feast. *a* Not the Corn, which was gathered long before, but of their Trees, as Vines, Olives, and other Fruit-trees: which compleated the Harvest, whence this is called the *Feast of in-gathering*, *Exod.* 23. 16.

40 And ye shall take you on the first day the
† Heb. *fruit.* † boughs *b* of goodly trees *c*, branches of palm-trees, and the boughs of thick trees *d*, and willows of the brook *e*, and ye shall rejoyce *f* before the LORD your God seven days.

b Heb. *the fruit*, *i. e.* Fruit-bearing Boughs, or Branches with the Fruit on them, as the word *Fruit* seems to be taken, 2 *King.* 19. 30. *Ezek.* 19. 12. *c* To wit, the Olive, Myrtle, and Pine, as they are mentioned, *Neh.* 8. 15, 16. which were most plentiful there, and which would best preserve their greenness or freshness. *d* Fit for shade and shelter. *e* Which might do well to mix with the other, and in some sort to bind them together. And as they made their Booths of these Materials, as is apparent from *Neh.* 8. so it seems they did also carry some of these Boughs in their hands, as is affirmed by *Jewish* and other ancient Writers. *f* Which Joy they testified by Feasting, Thanksgiving, &c.

41 And ye shall keep it a feast unto the LORD seven days in the year, *it shall be* a statute for ever in your generations, ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths *g* seven days: all that are Israelites born shall dwell in booths;

g Which were erected in their Cities or Towns, either in their Streets or Gardens, or the tops of their Houses *Neh.* 8. 16. which were made flat, and therefore were proper and fit for that use.

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAP. XXIV.

1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring *a* unto thee pure oil-olive, beaten, for the lights, † to cause the lamps to burn continually.
† Heb. *to cause to ascend.*

a At their common charge, because it was for their common good and service. This command was given before, *Exod.* 27. 20.

3 With-

3 Without the vail of the teſtimony *b*, in the tabernacle of the congregation ſhall Aaron *c* order it from the evening unto the morning, before the LORD continually: *it ſhall be* a ſtatute for ever in your generations.

b (*i. e.*) Which was before the Ark of the Teſtimony. *c* Either by himſelf, or by his Sons, *Exod.* 25. 37.

* Exod. 31. 8. 4 He ſhall order the lamps upon * the pure *d* candleſtick before the LORD continually.

d So called, partly becauſe it was made of pure Gold, partly becauſe it was to be oft dreſſed and always kept clean.

5 And thou *e* ſhalt take fine flour, and bake * Exod. 25. 30. twelve * cakes *f* thereof: two tenth-deals *g* ſhall be in one cake.

e By the Prieſts or Levites, whoſe work it was to prepare them, 1 *Chron.* 9. 32. *f* Repreſenting the twelve Tribes. *g* (*i. t.*) Two Omers. See *Levit.* 23. 13.

6 And thou ſhalt ſet them in two rows *h*, ſix on a row, upon the pure table *i* before the LORD.

h Not one above another, but one beſides another, as the frankincenſe put upon each, *ver.* 7. ſhews. *i* So called, becauſe it was covered with pure Gold, *Exod.* 25. 24. and becauſe it was always to be kept very pure and clean by the care of the Prieſts.

7 And thou ſhalt put pure frankincenſe *k* upon *each* row, that it may be on the bread *l* for a memorial *m*, *even* an offering made by fire unto the LORD.

k Unmixed and uncorrupted, or of the beſt ſort. *l* Or, *to the Bread*, or *for the Bread*, to wit, to be burnt before the Lord inſtead of the bread which could not conveniently be offered to God in that manner. And this was done every time that the bread was changed. *m* For that part which properly belonged to God, whereas the reſt belonged to the Prieſts. See on *Levit.* 2. 2.

8 Every ſabbath he ſhall ſet it in order before the LORD *n* continually, *being taken o* from the children of Iſrael by an everlaſting covenant *p*.

n Whence it was called the *Shew-bread*, Heb. *the Bread of faces*, or *of preſence*, *i. e.* the Bread which was put upon the Table in the Lord's preſence. *o* Such ſupplements are not unuſual. Thus *in the floor*, 1 *King.* 22. 10. is put for *ſitting in the floor*, 2 *Chron.* 18. 9. and *burdens*, 2 *Chron.* 2. 18. for *carrying burdens*, 1 *King.* 5. 15. And theſe Cakes are ſaid to be received from, or offered by *the children of Iſrael*, becauſe they were bought with the mony which they contributed, as may be ſeen *Nehem.* 10. 32, 33. as *Judas* is ſaid to *purchaſe the Field*, *Act.* 1. 18. which was purchaſed by his Mony, *Mat.* 27. 7. *p* By virtue of that compact made between me and them, by which they are obliged to keep this amongſt other Commands, and, they ſo doing, I am obliged to be their God, and to bleſs them. And this may be here called *an everlaſting Covenant*, not only becauſe it was to endure as long as the *Jewiſh* Religion and Policy ſtood, but alſo becauſe this was to ſtand there everlaſtingly, or continually, as is here ſaid, and therefore the new cakes were firſt brought before the old were taken away.

* Exod. 29. 33. chap. 8. 31. 1 Sam. 21. 6. Mat. 12. 4. 9 And * it *q* ſhall be Aarons and his ſons, and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings *r* of the LORD made by fire, by a perpetual ſtatute.

q (*i. t.*) The old Bread now to be taken away. *r* Or, as one, or being one *of the Offerings*, &c. in regard of the Incenſe which was offered by fire, and that for or inſtead of the Bread, as was ſaid on *ver.* 7. and therefore the Bread was reputed as if it had been ſo offered.

10 And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian *s*, went out *t* among the children of Iſrael: and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together *u* in the camp.

s This circumſtance ſeems noted, partly to ſhew the danger of marriages with perſons of wicked Principles or Practices, wherein the Children, as one wittily and truly obſerves, like the concluſion, do commonly follow the worſe part, and are more eaſily taught by word or Example to do ten things agreeable to their corrupt natures, than one thing contrary to it; and partly by this Severity againſt him *who* was a ſtranger by the Father, and an *Iſraelite* by the Mother, to ſhew that God would not have this Sin to go unpuniſhed amongſt his People, whatſoever he was that committed it. *t* To wit, out of *Egypt*, being one of that mixed Multitude, which came out with the *Iſraelites*, *Exod.* 12. 38. It is probable, this was done when the *Iſraelites* were near *Sinai*. *u* This is added, to ſhew that provocation to Sin is no juſtification of Sin.

11 And the Iſraelitiſh womans ſon † blaſphemed the Name *of the LORD x*, and curſed *y*, and they *z* brought him unto Moſes *a*, (and his mothers name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

† Or, *named.* Numb. 1. 17.

x The words *of the Lord*, or of *Jehovah*, are here conveniently ſupplied out of *v.* 16. where they are expreſſed, but here they are omitted for the Aggravation of his crime, he *blaſphemed the Name*, ſo call'd by way of eminency, that Name which is above every name, that Name which a man ſhould in ſome ſort tremble to mention, which is not to be named without cauſe and without reverence. For which reaſon the godly *Jews* did many times rather underſtand than expreſs the Name of God, as *Mark* 14. 62. *the Right hand of Power*, for *of the Power of God*, as it is *Luk.* 22. 69. and *the Bleſſed* for *the bleſſed God*, *Mat.* 26. 63. *Mark* 14. 61. *y* Not the *Iſraelite* only, but his God alſo, as appears from *ver.* 15, 16. *z* Either the People who heard him, or the inferior Magiſtrate, to whom he was firſt brought. *a* According to the order ſettled by *Jethro*'s advice, *Exod.* 18. 26.

12 And they * put him in ward, † that the mind of the LORD might be ſhewed them *b*.

* Numb. 15. 34. † Heb. *to expound unto them according to the mouth of the LORD.*

b For God had only ſaid in general, that *he would not hold* ſuch *guiltleſs*, *i. e.* he would puniſh them, but had not declared how he would have them puniſhed by Men.

13 And the Lord ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed, without the camp, and let all that heard him, * lay their hands upon his head *c*, and let all the congregation ſtone him *d*.

* Deut. 13. 9. and 17. 7.

c Whereby they gave publick Teſtimony that they heard this perſon ſpeak ſuch words, and did in their own, and in all the Peoples names deſire and demand Juſtice to be executed upon him, that by this Sacrifice God might be appeaſed, and his Judgments turned away from the People, upon whom they would certainly fall if he were unpuniſhed. *d* The ſame Puniſhment which was before appointed for thoſe who curſed their Parents, whereas it deſerved a far more grievous Death. Thus God in this Life mixeth Mercy with Judgment, and puniſheth Men leſs than their Iniquities deſerve.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth *e* his God, ſhall bear his ſin *f*.

e (*i. e.*) Speaketh of him reproachfully and with contempt. They therefore are greatly miſtaken that underſtand this of the Heathen Gods, whom their Worſhippers are forbidden to reproach or curſe. But *Moſes* is not here giving Laws to Heathens, but to the *Iſraelites*; nor would he concern himſelf ſo much to vindicate the Honour of Idols, nor doth this agree either with the deſign of the holy Scriptures, which is to beget a contempt and deteſtation of all Idols and Idolatry; or with the practice of the holy Prophets who uſed oft to vilify them. See 1 *King.* 18. 27. *Jer.* 10. 11. *f* (*i. t.*) The Puniſhment of it, ſhall not go unpuniſhed. Some ſay he was to be beaten with ſtripes: other ſay with Death, which is deſcribed *ver.* 16.

16 And † he that blaſphemeth the name of the LORD *g*, he ſhall ſurely be put to death, *and* all the congregation *h* ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he † blaſphemeth the name *of the LORD*, † ſhall be put to death.

† Or, *he that nameth.* † Or, *nameth*

g This ſome make a diſtinct Sin from *curſing his God*, mentioned *ver.* 15. but the difference they make ſeems arbitrary, and without evidence from reaſon, or the uſe of the words. And therefore this may be a repetition of the ſame Sin in other words, which is common. And as this Law is laid down in more general terms *ver.* 15. ſo both the Sin and the Puniſhment are more particularly expreſſed *ver.* 16. Or the firſt part of *ver.* 16. may be an application of the former rule to the preſent caſe. *And as for him that blaſphemith*, &c. or *is blaſphoming* &c. in the preſent tenſe, which is fitly uſed concerning words juſt now uttered, and ſcarce yet out of their Ears, *he ſhall*, &c. And ſo the following words, *as well the ſtranger*, &c. may be a repetition and amplification of the former Law. *h* To ſhew their zeal for God, and to beget in them the greater dread and abhorrency of Blaſphemy.

17 * And he that † killeth any man *i*, ſhall ſurely be put to death.

* Exod. 21. 12. Numb. 35. 31. Deut. 19. 21. † Heb. *ſmiteth the ſoul of a man.*

i This Law is repeated here, either to juſtify this ſeverity of putting Blaſphemers to death, from the ſame Severity executed for a leſs crime: or to prevent the miſchievous effects of Mens ſtriving or contending together, which as here it cauſed Blaſphemy, ſo it might in others lead to Murder.

18 And he that killeth a beaſt, ſhall make it good, † beaſt for beaſt.

† Heb. *ſoul for ſoul.*

19 And if a man cauſe a blemiſh in his neighbour; as * he hath done, ſo ſhall it be done unto him:

* Exod. 21. 24. Deut. 19. 21. Mat. 5. 38.

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

* Exod. 21. 33, 34. 21 * And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

* Exod. 12. 49. 22 Ye shall have * one manner of law *k*, as well for the stranger, as for one of your own countrey: for I *am* the LORD your God.

k To wit, in matters of common right, but not as to Church-Priviledges.

23 And Moses spake unto the children of Israel, that they should bring forth him that had cursed, out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

CHAP. XXV.

1 AND the LORD spake unto Moses in mount Sinai *a*, saying,

a (*i. e.*) Near mount *Sinai*. So the *Hebrew* Particle *Beth* is sometimes used, as *Gen.* 37. 13. *Jos.* 5. 13. *Judg.* 8. 5. 2 *Chron.* 33. 20. compared with 2 *King.* 21. 18. So there is no need to disturb the order of the History in this place.

2 Speak unto the children of Israel, and say unto them, When ye come into the land *b* which I give you, then shall the land † keep * a sabbath *c* unto the Lord *d*.

† Heb. *rest.* * Exod. 23. 11. See ch. 26. 34.

b So as to be settled in it, for the time of the wars was not to be accounted, nor the time before *Joshua*'s distribution of the Land among them, *Jos.* 14. 7, 10. *c* (*i. e.*) Enjoy rest and freedom from plowing, tilling, *&c.* *d* (*i. e.*) In obedience, and unto the honour of God. This was instituted, partly for the assertion of God's Soveraign Right to the Land, in which the *Israelites* were but Tenants at God's Will; partly for the trial and exercise of their Obedience; partly for the demonstration of his Providence aswel in the general towards Men, as more especially towards his own People, of which see below, *ver.* 20, 21, 22. partly to wean them from inordinate love and pursuit of, or trust to worldly Advantages, and to inure them to depend upon God alone, and upon God's Blessing for their subsistence; partly to put them in mind of that blessed and eternal Rest provided for all good Men, wherein they should be perfectly freed from all worldly labours and troubles, and wholly devoted to the service and enjoyment of God. See on *Exod.* 23. 11. and lastly, that by their own straits in that year they might learn more compassion to the poor, who were under the same straits every year.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof.

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

* 2 King. 19. 29. 5 * That which groweth of its own accord *e* of thy harvest thou shalt not reap *f*, neither gather the grapes † of thy vine undressed *g*: *for* it is a year of rest unto the land.

† Heb. *of thy separation.*

e From the grains that fell out of the ears the last reaping time. *f* (*i. e.*) As thy own peculiarly, but only so as others may reap it with thee, for present Food. *g* Heb. *the grapes of thy separation*, *i. e.* The Grapes which thou hast separated or set apart to the Honour of God, and to the ends and uses appointed by God; or the Grapes of that year, which are in this, like the *Nazarites* hair, not cut off by thee, but suffered to grow to the use of the poor.

6 And the sabbath *h* of the land shall be meat for you, for thee, and for thy servant *i*, and for thy maid, and for thy hired servant, and for the stranger that sojourneth with thee.

h (*i. e.*) The growth of the Sabbath, or that fruit which groweth in the Sabbatical year. See on *Levit.* 23. 38. where the word *Sabbath*, is taken in the like sense. *i* For all promiscuously, to take food from thence as they need it.

7 And for thy cattel, and for the beast that *are* in thy land, shall all the increase thereof be meat.

† Or, *weeks.* 8 And thou shalt number seven † sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet † of the jubilee *k* to sound on the tenth *day* of the seventh month *l*, * in the day of atonement *m* shall ye make the trumpet sound throughout all your land.

† Heb. *loud of sound.* * chap. 23. 27.

k Which signified the true liberty from our spiritual Debts and Slaveries, to be purchased by Christ, and to be published to the World by the sound of the Gospel. *l* Which was the first Month of the Year for civil and worldly Affairs, which were mainly concerned in the Jubilee. And therefore it began in that Month, and, as it seems, upon this very tenth day, when the Trumpet sounded, as other Feasts generally began when the Trumpet sounded. *m* A very fit time, that when they fasted and prayed for God's Mercy to them in the pardon of their Sins, then they might exercise their Charity and kindness to Men in forgiving their Debts, which is the true Fast, as is noted *Isa.* 58 6. and to teach us, that the foundation of all solid Comfort and Joy, must be laid in bitter Repentance and Atonement for our Sins through Christ.

10 And ye shall hallow the fiftieth year *n*, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof *o*: it shall be a jubilee *p* unto you, and ye shall return every man unto his possession *q*, and ye shall return every man unto his family *r*.

n By which it seems most probable, that the Year of Jubilee was not the forty and ninth year, as some learned Men think, but precisely the fiftieth Year. Which may appear, 1. Because the Jews account it so, which is confessed by the Adversaries of this Opinion, who say, that *the Jews err in the computation of the Jubilee, as they do in Christ, the great End and Antitype of the Jubilee.* But it is not probable that the Jews should universally err in a matter of constant practice among themselves, especially when there was nothing of Interest or Prejudice in the case, as there was in reference to Christ. 2. Because it is expresly called *the fiftieth Year* here, and *ver.* 11. *that fiftieth Year*, which was not true, if it was but the nine and fortieth Year. It is said, it is called so popularly, and it was so, if you take in the foregoing Jubilee. But it must be remembred, that there was not yet any foregoing Jubilee, but the very first of the kind is expresly called the *fiftieth Year*, which in truth it was not, if the Jubilee was ended ere the fiftieth Year began. 3. From the common course of computation, The old weekly Sabbath is called *the seventh Day*, because it truly was so, being next after the six days of the Week, and distinct from them all: and the Year of release is called *the seventh Year*, *ver.* 4. as immediately following the *six Years*, *ver.* 3. and distinct from them all. And therefore in like manner the Jubilee must needs be called *the fiftieth Year*, because it comes next after *seven times seven*, or forty nine *years*, *ver.* 8. and is distinct from them all. From *ver.* 11, 12. where it is said, *Ye shall not sow nor reap, &c. for it is the Jubilee*, &c. which looks like a vain and useless Repetition, if this Year were but one of the seven Years, for this very Command was given concerning every seventh Year, *ver.* 4. but if this Year of Jubilee was, as indeed it was, a Year distinct from, and coming after the seven sevens of Years, then this Repetition and Application of that Command to it was highly necessary, because otherwise it might seem hard and unreasonable that they should forbear sowing and reaping two Years together, which hereby they are commanded to do. Two things are objected against this; 1. That the Jubilee was only a Revolution of forty nine Years. But that seems a great Mistake, for it is most expresly distinguished from them all, and by way of distinction called *the fiftieth Year*, therefore surely none of the forty nine. 2. The difficulty propounded *v.* 20. concerns only the 7th Year, whereas it had been a greater difficulty, if it had been extended to the Jubilee, and the Jubilee had been another vacant Year coming next after the seventh Year. But though the difficulty was greater for the Jubilee, yet it was more frequent for the seventh Year: and the resolution of the one made the way plain for the satisfaction of the other. For as God promised so to bless every sixth Year, that it should bring forth fruit for three Years, *ver.* 21. so when the case was extraordinary, as in the Jubilee, it was but reasonable to expect an extraordinary Blessing from God upon that sixth Year, which went next before the last of the seventh Years, or the forty ninth Year, that it should then bring forth fruit for four Years. *o* Understand such as were *Israelites*; principally to all Servants, even to such as would not, and did not go out at the seventh Year, and to the Poor, who now were acquitted from all their Debts, and restored to their Possessions. *p* So called either from the Hebrew word *Jobel*, which signifies first a *Ram*, and then a *Rams horn*, by the sound whereof it was proclaimed; or from *Jubal*, the Inventor of Musical Instruments, *Gen.* 4. 21. because it was celebrated with Musick and all Expressions of Joy. *q* Which had been sold, or otherwise alienated from him. This Law was not at all unjust, because all Buyers and Sellers had an eye to this condition in their bargains: but it was necessary and expedient in many regards, as 1. To mind them that God alone was the Lord, and Owner, and Proprietor, both of them and of their Lands, and they only his Tenants and Farmers, a Point which they were very apt to forget. 2. That hereby Inheritances, Families and Tribes might be kept entire and clear until the coming of the

the *Meſſias*, who was to be known as by other things, ſo by the Tribe and Family out of which he was to come. And this accordingly was done by the ſingular Providence of God until the Lord Jeſus did come. Since which time thoſe characters are miſerably confounded: Which is no ſmall Argument that the *Meſſias* is come. 3. To ſet bounds both to the inſatiable avarice of ſome, and the fooliſh prodigality of others, that the former might not wholly and finally ſwallow up the inheritances of their Brethren, and the latter might not be able to undo themſelves and their poſterity for ever, which was a ſingular priviledge of this Law and People. *r* From whom he was gone, being ſold to ſome other Family either by himſelf, or by his Father.

11. A Jubilee ſhall that fiftieth year be unto you: ye ſhall not ſow *s*, neither reap that which groweth of it ſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

s Though it come immediately after a ſeventh year, wherein alſo this was forbidden to you.

12 For it *is* the jubilee, it ſhall be holy unto you *t*, ye ſhall eat the increaſe thereof *u* out of the field *x*.

t So it was, becauſe it was ſequeſtred in great part from worldly employments, and dedicated to God, and to the exerciſe of holy joy and thankfulneſs; and becauſe it was a type of that holy and happy Jubilee which they were to expect and enjoy by and under the *Meſſias*. *u* Such things as it produced of it ſelf: For the year before nothing was ſowed. *x* Whence they in common with others might take it as they needed it; but muſt not put it into Barns. See *ver.* 5. and *Exod.* 23. 11.

13. In the year of this jubilee ye ſhall return every man unto his poſſeſſion.

14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbours hand, ye ſhall not oppreſs one another *y*.

y Neither the Seller by requiring more, nor the Buyer by taking the advantage from his Brothers neceſſities to give him leſs than the worth of it.

15 According to the number of years after the jubilee, thou ſhalt buy of thy neighbour, *and* according unto the number of years of the fruits *z* he ſhall ſell unto thee.

z Or, *Of Years of Fruits*, or, *of fruitful Years*; for there were ſome unfruitful Years, to wit, ſuch wherein they were not allowed to ſow or reap, &c.

16 According to the multitude of years thou ſhalt increaſe the price thereof: and according to the fewneſs of years, thou ſhalt diminiſh the price of it: For *according* to the number *of the years* of the fruits *a* doth he ſell unto thee.

a Or, *For the number of the Fruits*. The meaning is, he ſelleth not the Land, but only the Fruits thereof, and that for a certain time.

17 Ye ſhall not therefore oppreſs one another, but thou ſhalt fear thy God: for I *am* the LORD your God.

18. Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them, and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yeild her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat *b* the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe.

b A like objection. See *Exod.* 34. 23, 24.

21 Then I will command † my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years *c*.

† *(i. e.)* Give. *Commanding* is oft uſed in Scripture, either for the performance of promiſed Bleſſings, as *Deut.* 28. 8. *Pſal.* 111. 9. and 133. 3. or for the execution of threatned Judgments, as *Iſa.* 5. 6. *Amos* 9. 4. both being acts of God's Providential Will, as the Command is of his Legiſlative Will. *c.* Not compleatly, but in great part, to wit, for that part of the ſixth Year which was between the beginning of Harveſt and the beginning of the ſeventh Year, for the whole ſeventh Year, and for that part of the eight Year which was before the Harveſt, which reached almoſt until the beginning of the ninth Year. And by this expreſſion we may underſtand the meaning of that eminent paſſage of Chriſt's being *three dayes and three nights in the Grave*, to wit, one whole day and part of two days: Of which more, if God pleaſe, in its proper place. This is added to ſhew the Equity of this Command. As God would hereby try their Faith and exerciſe Obedience, ſo he gave them an eminent proof of his own exact Providence and tender Care over them in making Proviſions ſuitable to their Neceſſities. Albeit it be alſo probable, that divers of them, eſpecially ſuch as were more ſolicitous or diſtruſtful of God's Providence, did lay up ſomething of the Fruits of former Years againſt this Time.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit *d* until the ninth year: until her fruits *e* come in, ye ſhall eat *of* the old *ſtore*.

d Of the ſixth year principally, if not ſolely. *e (i. e.)* The Fruits of the eighth Year.

23 The land ſhall not be ſold ‖ † for ever *f*: for the land is mine *g*, for ye *are* * ſtrangers and ſojourners with me *h*.

‖ Or, *to be quite cut off.*
† Heb. *for cutting off.*
* Pſal. 119. 19. 1 Pet. 2. 11.

f Or, *abſolutely* and *properly*, ſo as to become the propriety of the Buyer: Or *to the Extermination* or *utter cutting off*, to wit, of the Seller from all Hopes and Poſſibility of Redemption. *g* Procured for you by my Power, given to you by my meer Grace and Bounty, and the Right of Propriety reſerved by me, and to be diſpoſed of by you only to ſuch Perſons, and in ſuch manner as I ſhall have ordained. *h (i. e.)* In my Land or Houſes; thus he is ſaid to ſojourn with another that dwells in his Houſe. Thus the poor decayed *Iſraelites* and the Strangers are ſaid to live with them, *i. e.* with the other *Iſraelites*, to wit, in the Land or houſes, here *ver.* 35, 36, 40, 45. Or, *before me*, in my ſight, or in my account. Howſoever in your own or other Mens Opinions you paſs for Lords and Proprietors, yet in Truth, according to which my Judgment always is, you are but Strangers and Sojourners, not to poſſeſs the Land for ever, but only for a ſeaſon, and to leave it to ſuch as I have appointed for it.

24 And in all the land of your poſſeſſion, ye ſhall grant a redemption *i* for the land.

i (i. e.) A Right of Redemption in the time and manner following.

25 If thy brother be waxen poor, and hath ſold *away* ſome of his poſſeſſion *k*, and if any of his kin come to redeem it *l*, then ſhall he redeem that which his brother ſold.

k To wit, in the Fields, but not in Cities, *ver.* 29. *l* Or, *If the Redeemer come, being near akin to him*, to whom the Right of Redemption belonged, *Ruth* 3. 12. & 4. 4. *Jer.* 32. 7. who in this Act was an eminent Type of Chriſt, who was made near akin to us, by taking our Fleſh, that he might perform the Work of Redemption for us.

26 And if the man have none to redeem it, † and himſelf be able to redeem it:

† Heb. *his hand hath attained and found ſufficiency.*

27 Then let him count the years of the ſale thereof *m*, and reſtore the overplus *n* unto the man to whom he ſold it, that he may return unto his poſſeſſion.

m (i. e.) From the time of the Sale to the Jubilee. See above, *ver.* 15, 16. *n (i. e.)* A convenient Price for the Years from this Redemption to the Jubilee.

28 But if he be not able to reſtore *it* to him, then that which is ſold ſhall remain in the hand of him that hath bought it, until the year of jubilee: and in the jubilee it ſhall go out, and he ſhall return unto his poſſeſſion.

o (i. e.) Out of the Buyers Hand, without any Redemption Mony

29 And if a man ſell a dwelling houſe in a walled city, then he may redeem it within a whole year after it is ſold, within † a full year may he redeem it.

† Heb. *dayes.* 1 Sam. 1. 3. & 27. 7.

30 And if it be not redeemed within the ſpace of a full year, then the houſe that *is* in the walled city ſhall be eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubilee *p*.

p The reaſon is from the great Difference between ſuch Houſes and Lands. The Reaſons before alledged for Lands do not hold in ſuch Houſes, there was no Danger of Confuſion in Tribes or Families by the Alienation of Houſes. The Seller alſo had a greater Propriety in Houſes than in Lands, as not coming to him by God's meer Gift, but being commonly built by the Owners Coſt and Diligence, and therefore had a fuller Power to diſpoſe of them. Beſides, God would hereby encourage Perſons to buy and poſſeſs Houſes in ſuch Places; which frequency and fulneſs of Inhabitants in Cities was a great Strength, Honour and Advantage to the whole Land.

31 But the houſes of the villages *q* which have no wall round about them, ſhall be counted as the fields of the country: † they may be redeemed, and they ſhall go out in the jubilee.

† Heb. *Redemption belongeth unto it.*

q Becauſe they belonged to, and were neceſſary or very convenient for the Management of the Lands.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession may the Levites redeem at any time.

‖ Or, one of the Levites redeem them.

33 And if ‖ a man purchase of the Levites, then the house that was sold, and the city of his possession shall go out *r* in the *year* of jubilee: for the houses of the cities of the Levites *are* their possession among the children of Israel.

r Or thus, *But he that shall redeem* it, shall be, or must be *of the Levites, i. e.* No Person of another Tribe, though by Marriage near akin to the selling *Levite*, shall redeem it, but *Levites* only, and any of them shall have the same Power to redeem it, which in other Tribes only the nearest Kindred have; *and*, in case none of them redeem it, yet *the House that was sold, and the City of his Possession, i. e.* his Share or Interest in the City of his Possession, *shall go out* and return to the *Levites* without any Redemption.

34 But the field of the suburbs of their cities *s* may not be sold *t*, for *it is* their perpetual possession.

s Of which see on *Numb.* 35. 5. *t* Not sold at all; partly, because it was of absolute Necessity for them for the keeping of their Cattel; and partly, because these were no Enclosures, but common Fields, in which all the *Levites* that lived in such a City had an Interest, and therefore no particular *Levite* could dispose of his Part in it. Some conceive that this Law was altered in ensuing Ages, which they gather from *Jer.* 32. 7, 8, &c. and *Act.* 4. 36, 37. But those Examples do not prove it. That Sale of *Jeremiah*'s was made by a particular Dispensation and Command of God, and that in a time when the *Levites*, as well as the People, were to be destroyed, or dispersed and carried into Captivity, and therefore could receive no considerable Injury by it: and besides, this Sale was only made formally and for signification, as it is explained, *ver.* 14, 15. And for the Land sold by *Barnabas* a *Levite*, *Act.* 4. as it was at a time when the Jewish Church was dissolved, and their State upon the Brinks of utter Ruine, so it is not evident that it was such Suburb Land, which would have yielded but a small Price, but it might be other Land, either such as he might have in Right of his Wife, or such as he might have purchased. For though the *Levites* in general had no other Share of Land beside this, allotted them by God, yet it is conceived that particular *Levites* might purchase Lands to themselves.

35 And if thy brother be waxen poor, and † fallen in decay *u* with thee, then thou shalt † relieve him *x*, *yea though he be* a stranger, or a sojourner *y*, that he may live with thee.

† Heb. *his hand faileth.*
† Heb. *strengthen.*

u Heb. *his Hand waxeth* or *faileth*, or *is decayed*, so that he hath not power to get or keep Wealth, as the Phrase is, *Deut.* 8. 18. as on the contrary, when a Man is able, *his Hand* is said *to attain and find Sufficiency*, as here above, *ver.* 26. *x* Heb. *strengthen him*, comfort his Heart, and strengthen his Hand. *y* Understand it of Proselytes only, for of other Strangers they were permitted to take Usury, *Deut.* 23. 20.

36 * Take thou no usury of him *z*, or increase *a*, but * fear thy God, that thy brother may live with thee.

* Exod. 22. 25. Deut. 23. 19. Prov. 28. 8. Ezek. 18. 8. and 22. 12. * Nehem. 5. 9.

z (*i. e.*) Of thy Brother, whether he be *Israelite* or Proselyte. *a* This some conceive relates to the Fruits of the Earth, Food, &c. as *Usury* doth to Mony. But here may rather seem to be two Words expressing the same thing, to meet with the subtil Evasions of Crafty and covetous Men, who make gain of their poor Brethren (for of such only he speaks here, as is evident from *ver.* 36.) by the lending of Mony or other Things, and that they may quiet their Consciences, and palliate their Sin, they disguise it under other Names, and to shew that all kinds of Usury are in this case forbidden, whether *of Mony*, or *of Victuals*, or *of any thing that is* commonly *lent* by one Man to another *upon Usury*, or upon condition of receiving the Thing lent with Advantage and Overplus, as it is said, *Deut.* 23. 19.

37 Thou shalt not give him thy mony upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 And * if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee, thou shalt not † compel him to serve as a bond-servant *b*.

* Exod. 21. 2. Deut. 15. 12. Jer. 34. 14. † Heb. *serve thy self of him with the service*, &c.

b Neither for the Time for ever, nor for the Manner, with the hardest and vilest kinds of Service rigorously and severely exacted from him.

40 *But* as an hired servant, *and* as a sojourner he shall be with thee, *and* shall serve thee unto the year of jubilee.

41 And *then* shall he depart from thee *c*, *both* he and his children with him, and shall return unto his own family, and unto his possession of his fathers shall he return.

c Thou shalt not suffer him or his to abide longer in thy Service, as thou mightest do in the Year of Release, *Exod.* 21. 2, 6.

42 For they *are* my servants *d*, which I brought forth out of the land of Egypt: they shall not be sold † as bond-men.

† Heb. *with the sale of a bond-man.*

d They, no less than you, are Members of my Church and People, such as I have chosen out of all the World to serve me here, and to enjoy me hereafter, and therefore are not to be oppressed or abused; neither are you absolute Lords over them, to deal with them as you please.

43 * Thou shalt not rule over him with rigor, but shalt fear thy God *e*.

* Eph. 6. 9. Col. 4. 1.

e Though thou dost not fear them who are in thy power, and unable to right themselves, yet fear that God who hath commanded thee to use them kindly, and who can and will avenge their Cause, if thou dost oppress them.

44 Both thy bond-men and thy bond-maids which thou shalt have, *shall be* of the heathen that are round about you: of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land; and they shall be your Possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; † they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigor.

† Heb. *ye shall serve your selves of them.*

47 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock *f*, of the strangers family:

f Heb. *root*, *i. e.* one of the Root or Stock. So the word *Root* is elsewhere used for the Branch or Progeny growing from it, as *Numb.* 13. 28. 2 *Chron.* 22. 10. He seems to note one of a foreign Race and Country transplanted into the Land of *Israel*, and there having taken Root amongst the People of God, yet even such an one, though he hath some Privilege by it, yet he shall not have power to keep an Hebrew Servant from the benefit of Redemption.

48 After that he is sold, he may be redeemed again, one of his brethren may redeem him.

49 Either his uncle, or his uncles son may redeem him, or *any* that is nigh of kin unto him of his family, may redeem him: or, if he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee, and the price of his sale shall be according unto the number of years, according to the time of an hired servant *g* shall it be with him.

q Allowance shall be made for the Time wherein he hath served proportionable to that which is given to an hired Servant for so long Service, because his Condition is in this like theirs, that it is not properly his Person, but his Work and Labour that was sold.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the mony that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: and *the other* shall not rule with rigor over him in thy sight *h*.

h Thou shalt not suffer this to be done, but whether thou art a Magistrate, or a private Person, thou shalt take care according to thy Capacity to get it remedied.

54 And if he be not redeemed ‖ in these *years*, then he shall go out in the year of jubilee, *both* he and his children with him.

‖ Or, *by these means.*

55 For

55 For unto me the children of Israel *are* servants, they *are* my servants, whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

* Exod. 20. 4. Deut. 5. 8. and 16. 12. and 27. 15. Psal. 77. 7. ‖ Or, *pillar.* ‖ Or, *figured stone.* † Heb. *a stone of picture.*

1 YE shall make you * no idols, nor graven image, neither rear you up a ‖ standing image *a*, neither shall ye set up *any* ‖ † image of stone in your land, to bow down unto it: for I *am* the LORD your God.

a Or, *Pillar*, to wit, to worship it, or bow down to it, as it follows. Otherwise this was not simply prohibited, being practised by holy Men both before and after this Law. Compare *Exod.* 23. 24. *Deut.* 16. 22. So *Exod.* 20. 4. They are forbidden to make Images, not simply or for any use, but for Worship.

* chap. 19. 30.

2 * Ye shall keep my sabbaths, and reverence my sanctuary *b*: I *am* the LORD.

b By purging and preserving it from all Uncleanness, by approaching to it, and managing all the Services of it with Reverence, and in such manner only as God hath appointed.

* Deut. 28. 1.

3 * If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain *c* in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

c Therefore God placed them not in a Land where there were such Rivers as *Nilus*, to water it, and make it fruitful, but in a Land which depended wholly upon the Rain of Heaven, the Key whereof God kept in his own Hand, that so he might the more effectually oblige them to Obedience, in which their Happiness consisted.

* Amos 9. 13.

5 And * your threshing shall reach unto the vintage *d*, and the vintage shall reach unto the sowing time, and ye shall eat your bread to the full, and

* Job 11. 18.

* dwell in your land safely.

d (*i. e.*) You shall have so plentiful an Harvest, that you shall not be able to thresh out your Corn in a little time, but that Work will last till the Vintage.

* Job 11. 19. Isa. 35. 9. Ezek. 34. 25. † Heb. *cause to cease.*

6 And I will give peace in the land, and * ye shall lie down and none shall make *you* afraid: and I will † rid evil beasts out of the land, neither shall the sword *e* go through your land *f*.

e (*i. e.*) War, as the *Sword* is oft taken, as *Numb.* 14. 3. 2 *Sam.* 12. 10. Otherwise there is the Sword of Justice. *f* (*i. e.*) It shall not enter into it, nor have passage through it, much less shall your Land be made the Seat of War.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

* Deut. 32. 30. Josh. 23. 10.

8 * And five *g* of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

g (*i. e.*) A small Number, a certain Number for an uncertain.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

h (*i. e.*) Actually perform all that I have promised you in my Covenant made with you.

10 And ye shall eat old store, and bring forth *i* the old, because of the new.

i Or, *cast out*, throw them away as having no occasion to spend them, or give them to the Poor, or even to your Cattel, that you may make way for the new Corn, which also is so plentiful, that of it self it will fill up your Barns.

* Ezek. 37. 26.

11 * And I will set *k* my tabernacle amongst you: and my soul shall not abhor you.

k As I have placed it, so I will continue it among you, and not remove it from you, as once I did upon your Miscarriage, *Exod.* 33. 7.

* 2 Cor. 6. 16.

12 * And I will walk among you *l*, and will be your God, and ye shall be my people *m*.

l As I have hitherto done both by my Pillar of Cloud and Fire, and by my Tabernacle, which have walked or gone along with you in all your Journeys, and staid among you in all your Stations, to protect, conduct, instruct and comfort you. *m* I will own you for that peculiar People which I have singled out of the Mass of Mankind to bless you here, and to save you hereafter.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men, and I have broken the bands of your yoke, and made you go upright *n*.

n With Heads lifted up, not pressed down with a Yoke. It notes their Liberty, Security, Confidence, and Glory. See *Exod.* 14. 8. *Numb.* 33. 3.

* Deut. 28. 15. Mal. 2. 2.

14 * But if ye will not hearken unto me, and will not do all these commandments.

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant *o*:

o (*i. e.*) Break your Part or Conditions of that Covenant made between me and you, and thereby discharge me from the Blessings promised on my Part.

† Heb. *upon you.* * Job 31. 8. Jer. 5. 17. and 12. 13.

16 I also will do this unto you, I will even appoint † over you *p* terrour, consumption, and the burning ague, that shall consume the eyes *q*, and cause sorrow of heart: and * ye shall sow your seed in vain, for your enemies shall eat it.

p I will give them Power over you, that you shall not be able to avoid or resist them. *q* By the Decay of Spirits and Affluence of ill Humours.

* chap. 17. 10. * Psal. 53. 5. Prov. 28. 1.

17 And * I will set my face against you, and ye shall be slain before your enemies: they that hate you, shall reign over you, and * ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins:

19 And I will break the pride of your power *q*, and I will make your heaven as iron, and your earth as brass *r*:

q (*i. e.*) Your Strength of which you are proud, your numerous and united Forces, your Kingdom, yea your Ark and Sanctuary. *r* The Heavens shall yield you no Rain, nor the Earth Fruits.

20 And your strength *s* shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

s Spent in plowing, and sowing, and tilling the Ground.

‖ Or, *at all adventures with me*, and so v. 24.

21 And if ye walk ‖ contrary unto me *t*, and will not hearken unto me, I will bring seven times more plagues upon you, according to your sins.

t Or, *carelesly* or *heedlesly with me*, or *before me*, *i. e.* so as to be careless and unconcerned whether you please me or offend me. This is opposed to exact and circumspect walking with God, as *Abraham* did, *Gen.* 17. 1. and all are to do, *Ephes.* 5. 15.

* Deut. 32. 24. Ezek. 5. 17. * Judg. 5. 6. 2 Chro. 15. 5. Isa. 33. 8. Lam. 1. 4.

22 * I will also send wild beasts among you, which shall rob you of your children, and destroy your cattel, and make you few in number, and * your *high* ways shall be desolate *u*.

u By reason of the fewness of Travellers and People, and the Terrour of wild Beasts growing more numerous thereby.

23 And if ye will not be reformed by these things, but will walk contrary unto me:

* 2 Sam. 22. 27. Psal. 18. 26.

24 * Then will I also walk contrary unto you *x*, and will punish you yet seven times for your sins.

x Or, *carelesly with you*, or *towards you*, *i. e.* I will put you out of my Care and Protection.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant *y*: and when ye are gathered together within your cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy *z*.

y (*i. e.*) My Quarrel with you for your Breach of your Faith and Covenant made with me. *z* Because those few that shall be left of the Pestilence, will be unable to defend you in your Cities, or Strong-holds.

* Isa. 3. 1. Ezek. 5. 16. & 14. 13. * Micah 6. 14. Hag. 1. 6.

26 * And when I have broken the staff of your bread *a*, ten women *b* shall bake your bread in one oven, and they shall deliver *you* your bread again by weight *c*: and *, ye shall eat, and not be satisfied.

a Either, 1. By taking away that Power and Virtue of nourishing which I have put into Bread or Food, which when I with-

withdraw, it will be unable to nouriſh. Or rather 2. By ſending a Famine or Scarcity of Bread, which is the Staff and Support of Man's preſent Life, *Pſal.* 104. 15. for ſo this Phraſe is commonly uſed, and elſewhere explained, as *Pſal.* 105. 16. *Ezek.* 4. 16. and ſo the following Words expound it here. *b* (*i. e.*) Ten, or many Families, for the Women took care for the Bread and Food of all the Family. *c* This is a Sign and Conſequence both of a Famine, and of the baking of the Bread of ſeveral Families together in one Oven, wherein each Family took care to weigh their Bread, and to receive the ſame Proportion which they put in. Compare *Ezek.* 4. 16.

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you alſo in fury *d*, and I, even I will chaſtiſe you ſeven times for your ſins.

d Or, *in Fury of Raſhneſs* or *Careleſneſs with you*, or *among you*, like a raging Lion breaking into a Multitude of People, and deſtroying all he meets with promiſcuouſly, or without any Diſtinction, both Righteous and Wicked together, as is threatned, *Ezek.* 21. 3. Or, *in fury of Contrarity*, or *meeting with you*, or *againſt you*, like a Man that meets his Enemy in the Fury of Battel.

* Deut. 28. 53. Ezek. 5. 10. 29 * And ye ſhall eat the fleſh of your ſons *e*, and the fleſh of your daughters ſhall ye eat.

e Through extreme Hunger. See *Lam.* 4. 10.

* 2 Chr. 34. 7. Ezek. 6. 4, 5, 13. 30 And I will deſtroy your high places *f*, and * cut down your images *g*, and caſt your carcaſes upon the carcaſes of your idols *h*, and my ſoul ſhall abhor you.

f In which you will ſacrifice after the manner of the Heathens. See *Levit.* 19. 26. *Numb.* 33. 52. *g* Or, *Your Images of the Sun*, made for the Honour and worſhipping of the Sun, and having ſome reſemblance to it. See 2 *Chron.* 34. 7. Under this one kind of Idolatry, famous and frequent in thoſe times and Places, he contains all the reſt. *h* So he calls them, either to ſignifie that their Idols, how ſpecious ſoever or glorious in their Eyes, were in truth but lifeleſs and contemptible Carcaſes, *having Eyes but ſee not*, &c. *Pſal.* 115. 5. or to ſhew that their Idols ſhould be ſo far from helping them, that they ſhould be thrown down and broken with them, and both ſhould lie together in a forlorn and loathſome State.

* Lam. 1. 10. Ezek. 9. 6. and 21. 7. 31 And I will make your cities waſte, and * bring your ſanctuaries *i* unto deſolation, and I will not ſmell *k* the ſavour of your ſweet odours *l*.

i Either, 1. God's Sanctuary, called *Sanctuaries* here, as alſo *Pſal.* 73. 17. and 74. 7. *Jer.* 51. 51. *Ezek.* 28. 18. becauſe there were divers Appartiments in it, each of which was a Sanctuary, or which is all one, an Holy Place, as they are ſeverally called. And *your* emphatically, not mine, for I diſown and abhor it, and all the Services you do in it, becauſe you have defiled it. Or, 2. The Temples built by you to Idols, therefore called *their Sanctuaries*, in oppoſition to God's. Or, 3. Your Synagogues. But the firſt is moſt probable, becauſe he ſpeaks of the Place where they uſed to offer their *ſweet Odours* here following. *k* (*i. e.*) Not own or accept them. See *Gen.* 8. 21. *Iſa.* 1. 11, *&c.* *l* Either of the Incenſe, or of your other Sacrifices, which when offered with Faith and Obedience, are very ſweet and acceptable to me.

32 And I will bring the land into deſolation: and your enemies which dwell therein *m*, ſhall be aſtoniſhed at it *n*.

m Having driven you out and poſſeſſed your Places. *n* See *Lam.* 5. 12.

* Deut. 4. 27. & 28. 62, 64. 33 And * I will ſcatter you among the heathen, and will draw out a ſword after you *o*: and your land ſhall be deſolate, and your cities waſte.

o The Sword ſhall follow you into ſtrange Lands, and you ſhall have no *Reſt* there.

* 2 Chron. 36. 21. ‖ Or, *accompliſh.* See Job 14. 6. 34 * Then ſhall the land ‖ enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land, *even* then ſhall the land reſt, and enjoy her ſabbaths *p*.

p Either, 1. Becauſe it ſhall be rid of you who were the unprofitable and heavy Burdens thereof, under whom it in a manner groaned. Or rather, 2. Becauſe it ſhall now enjoy thoſe Sabbatical Years of Reſt from Tillage, which you through covetouſneſs oft-times would not give it, as the next Verſe informs us, though God commanded it, *Levit.* 25. 4.

35 As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your ſabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will ſend a faintneſs *q* into their hearts, in the lands of their enemies, and * the ſound of a † ſhaken leaf ſhall chaſe them, and they ſhall flee, as fleeing from a ſword: and they ſhall fall, when none purſueth.

* Prov. 28. 1. † Heb. *driven.*

q The word notes a Tenderneſs and Softneſs of Mind, whereby they are diſenabled from bearing the preſent Miſeries, and are in continual Dread of further and ſorer Miſeries.

* Iſa. 10. 4. 37 And * they ſhall fall one upon another *r*, as it were before a ſword, when none purſueth *s*: and ye ſhall have no power to ſtand before your enemies.

r As Souldiers uſe to do when their Ranks are broken, and they forced to flee away haſtily from their Purſuers. *s* Your Guilt and Fear cauſing you to imagine that they do purſue you, when indeed they do not.

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

* Ezek. 4. 17. & 6. 9. & 20. 44. & 24. 23. & 33. 10. & 36. 31. Hoſ. 5. 15. 39 And they that are left of you, * ſhall pine away *t* in their iniquity in your enemies lands, and alſo in the iniquities of their fathers ſhall they pine away with them.

t Be conſumed and melt away by degrees, through Diſeaſes, Oppreſſions, Griefs, and manifold Miſeries.

40 If they ſhall confeſs *u* their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me.

u Heb. *And they ſhall confeſs*, where our Tranſlation, and many others underſtand the Particle *If*, which is alſo wanting, and underſtood, *Exod.* 4. 23. *Mal.* 1. 2. and 3. 8. So here, *And* if *they ſhall confeſs, &c.* But there ſeems no neceſſity of any ſuch Supplement, but theſe and the following Words may be taken as they lie in their plain and proper Signification, to this purpoſe, *ver.* 40. *And* through the Heavineſs and Extraordinarineſs of their Affliction, their Conſciences will force them to *confeſs their Iniquity, and the Iniquity of their Fathers, with their Treſpaſs which they have treſpaſſed againſt me*, *i. e.* with their Prevarication with me, and Defection from me to Idolatry, which by way of Eminency he calls *their Treſpaſs*: *And that alſo they have walked contrary to me*, v. 41. *and* that *I alſo have walked contrary unto them, and have brought them into the Land of their Enemies*: *i. e.* that they are not come into theſe Calamities by chance, nor by the Misfortune of War, but my juſt Judgment upon them. All which Confeſſion is no more than *Pharaoh* made in his Diſtreſſes, and than Hypocrites in their Affliction uſe to make. And therefore he adds, *if then their uncircumciſed*, *i. e.* impure, carnal, profane, and impenitent *Hearts be humbled*, *i. e.* ſubdued, purged, reformed: If to this Confeſſion they add ſincere Humiliation and Reformation, I will do what follows.

* Jer. 6. 10. Rom. 2. 29. Col. 2. 11. 41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies: if then their * uncircumciſed hearts be humbled, and they then accept *of the puniſhment of* their iniquity *x*;

x The Hebrew word *Avon* commonly ſignifies *Iniquity*, but it is oft uſed for *the Puniſhment of Iniquity*, as here, and 1 *Sam.* 28. 10. *Pſal.* 31. 10. *Iſa.* 53. 6, 11. The meaning is, if they ſincerely acknowledge the Righteouſneſs of God and their own Wickedneſs, and patiently ſubmit to his correcting Hand, and would rather be in their preſent ſuffering Condition, than in their former ſinful, though proſperous Eſtate; if, with *David*, they are ready to ſay, *it is good for them that they are afflicted, that they may learn God's Statutes*, and Obedience to them for the future, which is a good Evidence of true Repentance.

42 Then will I remember my covenant *y* with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember, and I will remember the land *z*.

y To wit, ſo as to perform it, and make good all that I have promiſed in it. For Words of Knowledge, or Remembrance in Scripture do moſt commonly connote Affection and Kindneſs; of which there are many Inſtances, ſome given before, and more hereafter. *z* Which now ſeems to be forgotten, and neglected, and deſpiſed, as if I had never choſen it to be the peculiar place of my Preſence and Bleſſing.

43 The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept *of the puniſhment of* their iniquity: becauſe, even becauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes.

44 And

44 And yet for all that, when they be in the land
* Deut. 4. 31. Rom. 11. 26. of their enemies, * I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them: for I *am* the LORD their God †.

† Neither the deſperateneſs of their Condition, nor the greatneſs of their Sins ſhall make me wholly make void my Covenant with them and their Anceſtors, but I will in due time remember them for good, and for my Covenants ſake return to them in Mercy. From this place the *Jews* take great comfort, and aſſure themſelves of deliverance out of their preſent Servitude and Miſery. And from this and ſuch other places St. *Paul* concludes, that the *Iſraelitiſh* Nation, tho then rejected and ruined, ſhould be gathered again and reſtored.

45 But I will for their ſakes ‖ remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt, in the ſight of the heathen, that I might be their God: I am the LORD.

‖ Or rather, *to* or *for them*, *i.e.* for their good or benefit; for ſurely, if one conſiders what is ſaid before concerning the wickedneſs of this People, he cannot ſay this Deliverance was given them for their ſakes, but muſt rather ſay with the Prophet, *Ezek.* 36. 22, 32. *not for your ſake, O houſe of Iſrael*, &c.

46 Theſe *are* the ſtatutes, and judgments, and laws which the LORD made between him and the children of Iſrael, in mount Sinai, by the hand of Moſes.

CHAP. XXVII.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children, and ſay unto them; When a man ſhall make a ſingular vow *a*, the perſons *ſhall be* for the LORD *b*, by thy eſtimation *c*.

a Or, *an eminent*, or *hard*, or *wonderful Vow*, not concerning Things, which were not ſtrange, but cuſtomary, but concerning Perſons, as it here follows, which he vowed or by vow devoted unto the Lord, which indeed was unuſual and difficult: yet there want not Inſtances of ſuch Vows, and of Perſons which devoted either Themſelves or their Children to the Service of God, and that either more ſtrictly and particularly, as the *Nazarites*, and the *Levites*, 1 *Sam.* 1. 11. and for theſe there was no redemption admitted, but they were in perſon to perform the Service to which they were devoted: or more largely and generally, as ſome who were not *Levites*, nor intended themſelves or their Children ſhould be *Nazarites*, might yet through Zeal to God and his Service, or to obtain God's help in giving them ſome Mercy which they wanted and deſired, or in freeing them from ſome Evil felt or feared, devote Themſelves, or their Children, to the Sevice of God and of the Sanctuary, though not in ſuch a way as the *Levites*, which they were forbidden to do, yet in ſome kind of Subſerviency to them. And becauſe there might be too great a number of Perſons thus dedicated, which might be burdenſom and chargeable to the Sanctuary, therefore an Exchange is allowed, and the Prieſts are directed to impoſe and require a Tax for their Redemption. *b* (*i.e.*) Dedicated to the Lord, and conſequently to the Prieſt. *c* By whoſe Eſtimation? *Anſ.* Either, 1. thine, O Prieſt, to whom the valuation of things belonged, and here is aſcribed, *vtr.* 12. Or rather, 2. thine, O Man that voweſt, as appears from *vtr.* 8. where his Eſtimation is oppoſed to the Prieſt's valuation. Nor was there any fear of his Partiality in his own cauſe, for the price is particularly limited. But where the price is undetermined, there, to avoid that inconvenience, the Prieſt is to value it, as *vtr.* 8, 12.

3 And thy Eſtimation ſhall be, of the male from twenty years old, even unto ſixty years old *d*, even thy eſtimation ſhall be fifty ſhekels of ſilver, after the ſhekel of the ſanctuary.

d Which is the beſt time for ſtrength and ſervice, and therefore is prized at the higheſt rate.

4 And if *it be* a female, then thy eſtimation ſhall be thirty ſhekels *e*.

e Leſs than the Man's price, becauſe ſhe is inferior to him, both in ſtrength and ſerviceableneſs.

5 And if *it be* from five years old *f*, even unto twenty years old, then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels.

f At what age they might be vowed by their Parents, as appears from 1 *Sam.* 1. though not by themſelves; and the Children were obliged by their Parents Vow, which is not ſtrange, conſidering the Parents Power and Right to diſpoſe of their Children, ſo far as is not contrary to the Mind of God.

6 And if *it be* from a month old, even unto five years old, then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhall be* three ſhekels of ſilver.

7 And if *it be* from ſixty years old, and above, if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels.

8 But if he be poorer than thy eſtimation *g*, then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him: according to his ability *h* that vowed, ſhall the prieſt value him.

g If after his Vow he be decayed and impoveriſhed, and not able to pay the price, which thou according to the Rules here given, requireſt of him. *h* Which God alſo conſidered in other caſes, as *Levit.* 12. 8. Compare 2 *Cor.* 8. 12.

9 And if *it be* a beaſt whereof men bring *i* an offering unto the LORD, all that *any man* giveth *k* of ſuch unto the LORD, ſhall be holy *l*.

i To wit, uſually and according to God's appointment. *k* (*i.e.*) Voweth to give. *l* (*i.e.*) Conſecrated to God, either to be ſacrificed, or to be given to the Prieſt according to the manner of the Vow, and the intention of him that voweth.

10 He ſhall not alter it, nor change it *m*, a good for a bad, or a bad for a good *n*: and if he ſhall at all change beaſt for beaſt, then it, and the exchange thereof *o* ſhall be holy.

m Two words expreſſing the ſame thing more emphatically, *q. d.* He ſhall in no wiſe change it, neither for one of the ſame, nor of another kind. *n* Partly becauſe God would preſerve the Sanctity and Reverence of conſecrated things, and therefore would not have them alienated; and partly to prevent abuſes of them who on this pretence might exchange it for the worſe, as reſerving the Judgment to himſelf. *o* (*i.e.*) Both the thing firſt vowed, and the thing offered or given in Exchange. This was inflicted upon him as a juſt Penalty for his Raſhneſs and Levity in ſuch weighty matters.

11 And if *it* be any unclean *p* beaſt of which they do not offer a ſacrifice unto the LORD, then he ſhall preſent the beaſt before the prieſt.

p Either for the kind or for the quality of it, if it were ſuch an one as might not be offered. The Dog only may ſeem to be excepted, for his price might not be offered; See *Deut.* 23. 18.

12 And the prieſt ſhall value it, whether it be good or bad: † as thou valueſt it, *who art* the prieſt, ſo ſhall it be.

† Heb. *according to thy eſtimation, O Prieſt*, &c.

13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation.

14 And when a man ſhall ſanctify *q* his houſe *to be* holy unto the LORD *r*, then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand *s*.

q To wit, by a Vow, for of that way and manner of ſanctification he ſpeaks in this whole Chapter. *r* In which caſe the benefit of it redounded either to the Prieſts for their maintenance, *Num.* 18. 14. or to the Sanctuary for its reparations or expences. *s* Suppoſing that the Prieſt's Eſtimation doth not notoriouſly ſwerve from the rules of valuation preſcribed by God. For if the Prieſt determined moſt unrighteouſly & unreaſonably, as ſuppoſe an hundred times more than the true value of it, I preſume no man is ſo void of ſence as to ſay they were all bound to ſtand to the Prieſts determination in that caſe. Even as in caſe a mans Leproſy was notorious and unqueſtionable, if a Prieſt ſhould through Partiality pronounce him clean, this did not make him clean. And therefore all thoſe Paſſages of Scripture which leave things to, and command men to acquieſce in the Determination of the Prieſt or Prieſts, are to be underſtood with this exception, that their Determinations be not evidently contrary to the revealed Will of God, to whom Prieſts are ſubject and accountable. Otherwiſe if the Prieſt had commanded men to profane the Sabbath, this would have acquitted them from the obligation of Gods Command of keeping it holy, which is impious and abſurd to affirm. And this conſideration will give light to many Scriptures.

15 And if he that ſanctifieth it, will redeem his houſe, then he ſhall add the fifth *part* *t* of the mony of thy eſtimation unto it, and it ſhall be his.

t Which he might the better do, becauſe the Prieſts did uſually put a moderate rate upon it.

16 And

16 And if a man ſhall ſanctifie unto the LORD *ſome part* of a field of his poſſeſſion *u*, then thy eſtimation ſhall be according to the ſeed thereof *x*: ‖ Or, *the land of* an homer, *&c.* ‖ an homer of barly ſeed *ſhall be valued* at fifty ſhekels of ſilver *y*.

u (*i.e.*) Which is his by Inheritance, becauſe particular Direction is given about purchaſed Lands, *ver.* 22. And he ſaith *part of it*, becauſe it was unlawful to vow away all his Poſſeſſions, becauſe thereby he had diſenabled himſelf from the Performance of divers Duties by way of Sacrifice, Almeſgiving, *&c.* and made himſelf burdenſome to his Brethren. *x* (*i.e.*) According to the quantity and quality of the Land, which is known by the quantity of Seed which it can receive and return. *y* Not to be paid yearly, till the year of Jubilee, as ſome would have it, but once for all, as is moſt probable, 1. Becauſe here is no mention of any yearly payment, but only of one payment, and we muſt not add to the Text. 2. Becauſe it is moſt probable that Lands and all things were favourably and moderately valued, ſo that Men might be rather encouraged to make ſuch Vows upon juſt occaſions, than to be deterred from them by exceſſive Impoſitions. But if this were yearly Rent, it was an exceſſive rate, and much more than the Land ordinarily yielded. For an *Omer* is but the *tenth part of an Ephah*, *Exod.* 16. 36. and therefore not above a Pottle of our Meaſure, which quantity of Seed would not extend very far, and in ſome Lands would yield but an inconſiderable crop, eſpecially in Barley, which was cheaper than Wheat, and which for that reaſon, among others, may ſeem to be here mentioned rather than Wheat.

17 If he ſanctifie his field from the year of jubilee *z*, according to thy eſtimation *a* it ſhall ſtand *b*.

z (*i.e.*) Immediately after the Year of Jubilee is paſt. *a* Now mentioned, to wit, of 50 ſhekels for an homer of Barley ſeed. *b* (*i.e.*) That price ſhall be paid without diminution.

18 But if he ſanctifie his field after the jubilee *c*, then the prieſt ſhall reckon unto him the mony, according to the years that remain, even unto the year of the jubilee *d*, and it ſhall be abated from thy eſtimation.

c (*i.e.*) Some conſiderable time after the Jubilee, as appears from the following words. *d* The defalcation from the full price of fifty ſhekels, being to be more or leſs, as the years are more or fewer. See *Levit.* 25. 15, 16, 17.

19 And if he that ſanctified the field, will in any wiſe redeem it, then he ſhall add the fifth *part* of the mony of thy eſtimation unto it, and it ſhall be aſſured to him.

20 And if he will not redeem the field *e*, or if he have ſold the field *f* to another man, it ſhall not be redeemed any more *g*.

e To wit, when the Prieſt ſhall ſet a price upon it, and offer it to him in the firſt place to redeem it. *f* *He*, who? Either 1. the Man that vowed it, if he after ſuch a Vow made, ſhall neglect to pay his Vow, and ſhall ſacrilegiouſly ſell the ſame Land to another Man: or if he ſell it, *i.e.* ſuffer it to be ſold to another, and will not prevent that by redeeming it to himſelf. Or rather, 2. the Prieſt, or ſome in his Name, who though not expreſſed, is ſufficiently underſtood out of the foregoing clauſe, *If he will not redeem* or buy again *the field*, to wit, of the Prieſt, who is now the ſeller of it; *or*, or rather *and*, for this ſeems to be added by way of accumulation, *if he*, *i.e.* the Prieſt, of whom he might have redeemed it, upon his refuſal, offers it to ſale, and *have ſold the field to another man*. Add to this, that none but the Prieſt could ſell this Land, after it was once vowed and declared to be ſo, and offered by the Prieſt to him again to redeem it, which is apparently the preſent caſe. *g* (*i.e.*) He ſhall for ever loſe the benefit of Redemption.

21 But the field when it goeth out *h* in the jubilee, ſhall be holy unto the LORD, as a field devoted: the poſſeſſion thereof ſhall be the prieſts *i*.

h (*i.e.*) Out of the Poſſeſſion of the other Man to whom the Prieſt ſold it. *i* For their maintenance. Nor is this repugnant to that Law, that the Prieſts ſhould *have no inheritance in the Land*, *Numb.* 18. 20. for that is only ſpoken of them and the whole Tribe of *Levi* in general, and in reference to the firſt Diviſion of the Land, wherein the *Levites* were not to have a diſtinct part of Land, as other Tribes had, but this doth not hinder but ſome particular Lands might be vowed, and given to the Prieſts, either for their own Benefit, or for the Service of the Sanctuary.

22 And if *a man* ſanctifie unto the LORD a field which he hath bought, which *is* not of the fields of his poſſeſſion *k*;

k Which is not his Patrimony or Inheritance.

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation *l*, *even* unto the year of the jubilee *m*, and he ſhall give thine eſtimation *n* in that day, as a holy thing *o* unto the LORD.

l (*i.e.*) The price or ſumme, at which thou, O Prieſt, ſhalt reckon it. So it is only a change of the Perſon, which is frequent: or the price which thou, O *Moſes*, by my direction haſt ſet in ſuch caſes. *m* (*i.e.*) As much as it is worth, for that ſpace of time between the making of the Vow and the year of Jubilee: for he had no Right to it for any longer time, as the next Verſe tells us. *n* Without the addition of the fifth part, which he was to pay for his Lands of Inheritance, *ver.* 19. as being of a better and more durable Tenure than purchaſed Lands, which were his only till the Jubilee *o* As that which is to be conſecrated to God in ſtead of the Land redeemed by it.

24 In the year of the jubilee the field ſhall return to him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong p*.

p By original right, which no other perſon by Vow or otherwiſe could give away from him.

25 And all thy eſtimation ſhall be according to the ſhekel of the ſanctuary: * twenty gerahs ſhall be the ſhekel. * Exod. 30. 13. Numb. 3. 47. Ezek. 45. 12.

26 Onely the † * firſtling of the beaſt, which ſhould be the LORDS firſtling, no man ſhall ſanctifie it *q*, whether *it be* ox or ſheep *r*: it *is* the LORD's. † Heb. *firſt-born* &c. * Exod. 13. 2, 12.

q To wit, by Vow; becauſe it is not his own, but the Lord's already, and therefore to vow ſuch a thing to God, is a tacit derogation from, and an Uſurpation of the Lord's right, and a mocking of God, by pretending to give him what we cannot withhold from him. *r* Under theſe two eminent kinds he comprehends all other beaſts which might be ſacrificed to God, the firſtlings whereof could not be redeemed, but were to be ſacrificed, whereas the firſtlings of men were to be redeemed, and therefore were capable of being vowed, as we ſee 1 *Sam.* 1. 11.

27 And if *it be* of an unclean beaſt *r*, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold *s* according to thy eſtimation.

r (*i.e.*) If it be the firſt-born of an unclean Beaſt, as appears from *ver.* 26. which could not be vowed, becauſe it was a firſt-born, nor offered, becauſe it was unclean, and therefore is here commanded to be redeemed or ſold. Others underſtand it of all unclean Beaſts in general, and not of the firſt-born of them, becauſe the firſt-born of ſuch were to be redeemed by a ſheep, *Exod.* 13. 13. without the addition of any ſuch fifth part as is here enjoyned. Which is true of the firſt Redemption of them, but then as after they were redeemed they might be again vowed unto God, ſo when the Owners would redeem them a ſecond time, it was but reaſonable they ſhould pay a better price for them. And if this were meant of unclean Beaſts in general, this were the very ſame Law which is mentioned before, *ver.* 11, 12, 13. which, it is not probable, would after a few verſes be unneceſſarily repeated again like a diſtinct Law. *s* And the price thereof was given to the Prieſts, or brought into the Lord's Treaſury.

28 * Notwithſtanding, no devoted thing *t* that a man ſhall devote unto the LORD, of all that he hath *u*, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the LORD *x*. * Joſh. 6. 18.

t (*i.e.*) Nothing which is abſolutely devoted to God with a curſe upon themſelves or others, if they diſpoſed not of it according to their Vow; as the *Hebrew* word implies. *u* To wit, in his Power or Poſſeſſion. *x* (*i.e.*) Only to be touched or employed by the Prieſts, and by no other Perſons, no not by their own Families, for that was the ſtate of the *moſt holy* things.

29 None devoted, which ſhall be devoted of men *y*, ſhall be redeemed: *but* ſhall ſurely be put to death.

y Not *by men*, as ſome would elude it, but *of men*, for it is manifeſt both from this, and the foregoing verſes, that *men* here are not the Perſons devoting, but devoted. *Queſt.* Was it then lawful for any Man or Men thus to devote another Perſon to the Lord, and in purſuance of ſuch Vow to put him to death? *Anſ.* This was unqueſtionably lawful, and a Duty in ſome caſes, when Perſons have been devoted to Deſtruction either by God's Sentence, as Idolaters, *Exod.* 22. 20. *Deut.* 23. 15. the *Canaanites*, *Deut.* 20. 17. the *Amalekites*, *Deut.* 25. 19. and 1 *Sam.* 15. 3, 26. *Benhadad*, 1 *Kings* 20. 42. or by Men, in purſuance

suance of such a Sentence of God, as *Numb.* 21. 2, 3. and 31. 17. or for any Crime of an high nature, as *Judg.* 21. 5. *Jos.* 7. 15. But this is not to be generally understood, as some have taken it, as if a *Jew* might by virtue of this Text devote his Child or his Servant to the Lord, and thereby oblige himself to put them to death, which peradventure was *Jephthah*'s Error. For this is expresly limited *to all that* a Man hath, or *which is his*, *i. e.* which he hath a power over. But the *Jews* had no power over the Lives of their Children or Servants, but were directly forbidden to take them away by that great Command, *Thou shalt do no Murder.* And seeing he that killed his Servant casually by a blow with a rod was *surely* to be *punished*, as is said *Exod.* 21. 20. it could not be lawful, wilfully and intentionally to take away his Life upon pretence of any such Vow as this. But for the *Canaanites*, *Amalekites*, &c. God the undoubted Lord of all Mens Lives, gave to the *Israelites* a power over their Persons and Lives, and a Command to put them to death. And this Verse may have a special respect to them, or such as them. And although the general subject of this and the former Verse be one and the same, yet there are two remarkable differences to this purpose. The Verb is active, *ver.* 28. and the Agent there expressed, *that a Man shall devote*, but it is passive, *ver.* 29. and the Agent undetermined, *which shall be devoted*, to wit, by God, or Men in conformity to God's revealed Will. 2. The devoted Person or thing is only to be sold or redeemed, and said to be most holy, *ver.* 28. but here it is to be *put to death*, and this belongs only to Men, and those such as either were or should be devoted in manner now expressed.

* Gen. 28. 22. Numb. 18. 21, 24. Mal. 3. 8, 10.

30 And * all the tithe of the land *a*, *whether* of the seed of the land *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.

a There are divers sorts of Tithes, but this seems to be understood only of the ordinary and yearly Tithes belonging to the *Levites*, &c. as the very expression intimates, and the addition of the fifth part in case of Redemption thereof implies.

31 And if a man will at all redeem ought of his tithes, he shall add thereunto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod ‖, the tenth shall be holy unto the LORD.

‖ Either, 1. The Tithers Rod, it being the manner of the *Jews* in tithing to cause all their Cattel to pass through some Gate or narrow Passage, where the Tenth was marked by a Person appointed for that purpose, and reserved for the Priest. Or, 2. The Shepherds Rod, under which the the Herds and Flocks passed, and by which they were governed and numbred. See *Jer.* 33. 13. *Ezek.* 20. 37.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it, and the change thereof shall be holy, it shall not be redeemed.

34 These *are* the commandments which the LORD commanded Moses for the children of Israel in Mount Sinai.

NUMBERS.

The ARGUMENT.

THIS *Book giveth us an History of almost forty Years Travel of the Children of* Israel *through the Wilderness; where we have an account of their Journeys, and what happened to them therein, with their Government, and how they were managed thereby: Called* Numbers *by reason of the several* Numbrings *of the People, as at the Offerings of the* Princes, *and at their several Journeys*, &c. *but especially two, one* Chap. 1. *out of which the* Priests *and* Levites *were excepted, but numbred by themselves*, viz. *in the second Year after they were come out of* Egypt, *in the first Month whereof the Passeover was instituted; with the order about the* Tabernacle *both of the* Levites *and People, and their several Marches, Encampings, and manner of pitching their Tents, the* Priests *Maintenance and Establishment, by the miraculous budding of* Aaron's *Rod, with the several Impediments in their Marches, both among themselves by several* Murmurings, Seditions *and* Conspiracies; *and from their Enemies*, viz. *the* Edomites, Canaanites, *over whom having obtained a Victory, and afterwards murmuring, they were stung with fiery* Serpents, *and cured by the brazen one*; Amorites, *whose Kings*, Sihon *and* Og, *they overcame, and slew*; *and* Moabites, *where by the allurements of* Balaam *who was hired by* Balak *to curse* Israel, *they joyned themselves to* Baal-peor, *and are plagued for it*; *that openly opposed them. The other chief* numbring *is in* Chap. 26. *where they are found almost as many as the first, though among them were none of the first* numbring, *according to what God had threatned* Chap. 14. *save* Moses, Joshua, *and* Caleb, *by reason of their desire to return back into* Egypt *upon the discouraging report of ten of those twelve that* Moses *sent to spy out the Land*; *whereupon they were forced to wander above* 38 *Years in the Wilderness, where he gave them several* Laws, Civil, Ecclesiastical, *and* Military; *as also particular directions about Womens inheriting, occasioned by the case of* Zelophehad's *Daughters, and concerning* Vows: *And then brings them back to the Borders of* Canaan, *where, after divers Victories obtained against their Enemies, they were directed how the Land of* Canaan *was to be divided among the* Tribes, *and what Portion the* Levites *were to have among them, together with six Cities of Refuge set apart for the Man-slayer: At length* Aaron *being dead, and* Eleazar *placed in his stead, and* Moses *also having received the Sentence of Death, doth, by God's Appointment, deliver up the People unto the Charge and Conduct of* Joshua.

CHAP. I.

AND the LORD spake unto Moses in the wilderness of Sinai *a*, in the tabernacle *b* of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

a Where now they had been a full Year or near it, as may be gathered by comparing this place with *Exod.* 19. 1. and 40. 17. and other places. *b* From the Mercy-seat.

2 * Take ye the sum *c* of all the congregation of the children of Israel *d*, after their familes, by the house of their fathers *e*, with the number of *their* names, every male by their poll: * Exod. 30. 12.

c This is not the same Muster with that *Exod.* 38. 26. as plainly appears, because that was before the building of the Tabernacle, which was built and set up *on the first day of the first Month*, *Exod.* 40. 2. but this was after it, to wit, *on the first day of the second Month*, as is said, *ver.* 1. And they were for differing ends, that was to tax them for the Charges of the Tabernacle, but this was for other ends, partly, that the great number of the People might be known to the Praise of God's Faithfulness in making good his Promises of multiplying them, and to their own comfort and encouragement; partly for the better ordering of their

Camp and march, for they were now beginning their Journey; and partly that this account might be compared with the other in the close of the Book, where we read that not one of all this vast number, except *Caleb* and *Joshua*, were left alive, which was an evident discovery of the mischievous nature of Sin, by which so vast a company were destroyed, and a fair warning to all future Generations to take heed of rebelling against the Lord, for which their Ancestours had been so dreadfully plagued even to Extirpation. It is true the sums and numbers agree in this and that computation, which is not strange, because there was not much time between the two numbrings, and no eminent Sin among the People in that Interval, whereby God was provoked to diminish their numbers. Some conceive, that in that number, *Exod.* 30. and 38. the *Levites* were included, which are here excepted, *ver.* 47. and that in that Interval of time there were grown up as many more Men of those Years as there were *Levites* of the same Age. *d* So the Strangers mixed with them were not numbred. *e* The People were divided into twelve Tribes, the Tribes into great Families, *Numb.* 26. 5. these great Families into lesser Families, called *the Houses of their Fathers*, because they distinguished one from another by their Fathers.

† Heb. *every one that goeth out.*

3 From twenty years old and upward †, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe *f*: every one head of the house of his fathers.

f To inspect the Work, that it might be faithfully and impartially done.

5 And these *are* the names of the men that shall stand with you *g*: of *the tribe of* Reuben *h*; Elizur the son of Shedeur.

g To wit, with *Moses* and *Aaron*, who were the chief managers of the work. *h* The Tribes are here numbred according to the order or quality of their Birth, first the Children of *Leah*, then of *Rachel*, and then of the Handmaids.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Aminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel *i*.

i Called *Reuel*, *Numb.* 2. 14. the *Hebrew* Letters *Daleth* and *Resh* being very like and oft changed.

15 Of Naphthali; Ahira the son of Enan.

16 These *were* the renowned *k* of the congregation, princes of the tribes of their fathers, heads of thousands *l* in Israel.

k Heb. *the named* or *called*, to wit, by *Moses* and by God's Appointment, to manage this Affair and others, as there was occasion. Compare *Numb.* 16. 2. and 26. 9. *l* See *Exod.* 18. 21. *Numb.* 10. 4.

17 And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

19 As the LORD commanded Moses, so he numbred them in the wilderness of Sinai.

20 And the children of Reuben, Israels eldest son, by their generations *m*, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war.

m Heb. to wit, *their Generations*, *i. e.* the Persons begotten of *Reubens* immediate Children, who are here subdivided into Families, and they into Houses, and they into particular Persons.

21 Those that were numbred of them, *even* of the tribe of Reuben, *were* fourty and six thousand and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbred of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war:

23 Those that *were* numbred of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

25 Those that were numbred of them, *even* of the tribe of Gad, *were* fourty and five thousand six hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

27 Those that were numbred of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred *n*.

n Far more than any other Tribe, in accomplishing of *Jacob's* Prophecy, *Gen.* 49.

28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

29 Those that were numbred of them, *even* of the tribe of Issachar, *even* fifty and four thousand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

31 Those that were numbred of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 Of the children of Joseph, *namely*, of the children of Ephraim, by the generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

33 Those that were numbred of them, *even* of the tribe of Ephraim, *were* fourty thousand and five hundred *o*.

o Above 8000 more than *Manasseh*, towards the accomplishment of that Promise, *Gen.* 48. 20. which the Devil in vain attempted to defeat by stirring up the Men of Gath against them, 1 *Chron.* 7. 21, 22.

34 Of the children of Manasseth, by their generations, after their Families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

35 Those that were numbred of them, *even* of the tribe of Manasseth, were thirty and two thousand and two hundred.

36 Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

37 Those that were numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred *p*.

p The smallest number except one, though *Benjamin* had more immediate Children than any of his Brethen, *Gen.* 46. 21. whereas *Dan* had but one immediate Son, *Gen.* 46. 23. yet

now

how his number is the biggeſt but one of all the Tribes, and is almoſt double to that of *Benjamin*. Such great and ſtrange Changes God eaſily can, and frequently doth make in Families, 1 *Sam.* 2. 5. And therefore let none boaſt or pleaſe themſelves too much in their numerous Off-ſpring.

38 Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

39 Thoſe that were numbred of them, *even* of the Tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

40 Of the children of Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, ſome twenty years old and upward, all that were able to go forth to war:

41 Thoſe that were numbred of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to forth to war:

43 Thoſe that were numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred.

44 Theſe *are* thoſe that were numbred, which Moſes and Aaron numbred, and the Princes of Iſrael, *being* twelve Men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbred of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael:

46 Even all they that were numbred, were
*Exod. 38. 26. * ſix hundred thouſand and three thouſand, and
Set Exod. 12. 37. ch. 26. 51. five hundred and fifty.

47 But the Levites after the tribe of their fathers, were not numbred among them.

48 For the LORD had ſpoken unto Moſes, ſaying,

49 Only thou ſhalt not number the tribe of Levi *q*, neither take the ſum of them among the children of Iſrael.

q Becauſe they were not generally to go out to war, which was the thing principally eyed in this muſter, *ver.* 3, 20, 45. but were to attend upon the Service of the Tabernacle, and therefore are reſerved to another diſtinct muſter, *Numb.* 3. 15. and 4. 2, *&c.* And leſt this ſhould be thought to be deſigned and done through *Moſes* his ambition to give his own Tribe the preeminence, he aſſures them it was done by God's expreſs Command.

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony *r*, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

r So called here, and *Exod.* 38. 21. becauſe it was made chiefly for the ſake of the Ark of the Teſtimony, 2 *Sam.* 7. 2. which is oft called *the Teſtimony*, as hath been obſerved before.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the ſtranger *s* that cometh nigh *t*, ſhall be put to death.

s The *Stranger* elſewhere is one of another Nation, here one of another Tribe; one no *Levite*. *t* So as to do the offices mentioned *ver.* 50.

52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony, that there be no wrath *u* upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge *x* of the tabernacle of teſtimony.

u To wit, from God, who is very tender of his Worſhip, and will not ſuffer the Profaners of it to go unpuniſhed, whoſe Wrath is called ſimply *Wrath* by of Eminency, as the moſt terrible kind of Wrath. *x* (*i. e.*) Shall ſuffer no Stranger to approach through curioſity, or any other motive.

54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

CHAP. II.

1 AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Every man of the children of Iſrael ſhall pitch by his own ſtandard *a*, with the enſign of their fathers houſe: † far off *b* about the tabernacle of the congregation ſhall they pitch. † Heb. *over againſt.*

a Or, *Enſign*, by that to which he is allotted by the following order. It is manifeſt that there were four great Standards or Enſigns, which here follow, diſtinguiſhed by their colours or figures, or otherwiſe; alſo that there were other particular Enſigns belonging to each of their Fathers Houſes or Families, as is here ſaid. *b* Partly out of Reverence to God and his Worſhip, and the portion allotted to it; and partly for caution, leſt their Vicinity to it might tempt them to make too near approaches to it. It is ſuppoſed they were at 2000 Cubits diſtance from it, which was the ſpace between the People and the Ark, *Joſ.* 3. 4. and it is not improbable, becauſe the *Levites* encamped round about it, between them and the Tabernacle.

3 And on the eaſt-ſide toward the riſing of the Sun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſon of Amminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him, *ſhall be* the tribe of Iſſachar *c*: and Nathaneel the ſon of Zuar *ſhall be* captain of the children of Iſſachar.

c He and *Zebulun* were *Leah*'s two youngeſt Sons, and therefore would more contentedly ſubmit to *Judah*.

6 And his hoſt, and thoſe that were numbred thereof, *were* fifty and four thouſand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the ſon of Helon *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbred thereof, *were* fifty and ſeven thouſand and four hundred.

9 All that were numbred in the camp of Judah, *were* an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred *d*, throughout their armies: theſe ſhall firſt ſet forth.

d This was the moſt numerous Camp, becauſe they marched firſt, as being placed on the Eaſt and going toward the Eaſt, and becauſe they guarded the Sanctuary.

10 On the ſouth-ſide *ſhall be* the ſtandard of the camp of Reuben *e*, according to their armies: and the captain of the children of Reuben *ſhall be* Elizur the ſon of Shedeur.

e Who being the Firſt-born, was the Leader of the ſecond Camp.

11 And his hoſt, and thoſe that were numbred thereof, *were* fourty and ſix thouſand and five hundred.

12 And thoſe which pitch by him, *ſhall be* the tribe of Simeon, and the captain of the children of Simeon *ſhall be* Shelumiel the ſon of Zuriſhaddai.

13 And his hoſt, and thoſe that were numbred of them, *were* fifty and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſons of Gad *ſhall be* Eliaſaph the ſon of Reuel *f*.

f Called *Devil*, *Numb.* 1. 14. the Hebrew Letters *Daleth* and *Reſh* being very like and oft changed, as appears by comparing *Gen.* 10. 3. with 1 *Chron.* 1. 6. and *Gen.* 36. 26, 38. with 1 *Chron.* 1. 41, 50.

15 And his hoſt, and thoſe that were numbred of them, *were* fourty and five thouſand and ſix hundred and fifty.

16 All that were numbred in the camp of Reuben, *were* an hundred thouſand and fifty and one thouſand and four hundred and fifty, throughout their armies: and they ſhall ſet forth in the ſecond rank.

17 Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the midſt of the camp *g*: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

g Which is not to be underſtood ſtrictly or exactly, but largely; for in their march they were divided, and part of that Tribe marched next after *Judah*, *Numb.* 10. 17. and the other part exactly in the midſt of the Camp.

18 On the weſt-ſide *ſhall be* the ſtandard of the camp of Ephraim *h*, according to their armies: and the captain of the ſons of Eprhaim *ſhall be* Eliſhama the ſon of Ammihud.

h Who is here preferred before his Brother, according to the Prophecy, *Gen.* 48. 19, 20.

19 And his hoſt, and thoſe that were numbred of them, *were* fourty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeth: and the captain of the chilren of Manaſſeth *ſhall be* Gamaliel the ſon of Pedahzur.

21 And his hoſt, and thoſe that were numbred of them, *were* thirty and two thouſand and two hundred.

22 Then the Tribe of Benjamin, and the captain of the ſons of Benjamin, *ſhall be* Abidan the ſon of Gideoni.

23 And his hoſt, and thoſe that were numbred of them, *were* thirty and five thouſand and four hundred.

24 All that were numbred of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank.

25 The ſtandard of the camp of Dan *ſhall be* on the north-ſide by their armies: and the captain of the children of Dan *ſhall be* Abiezer the ſon of Ammiſhaddai.

26 And this hoſt, and thoſe that were numbred of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and thoſe that were numbred of them, *were* fourty and one thouſand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali, *ſhall be* Ahira the ſon of Enan.

30 And his hoſt, and thoſe that were numbred of them, *were* fifty and three thouſand and four hundred.

31 All they that were numbred in the camp of Dan, *were* an hundred thouſand and fifty and ſeven thouſand and ſix hundred *i*: they ſhall go hindmoſt with their ſtandards.

i The ſtrongeſt Camp next after *Judah*, and therefore he comes in the Rear, as *Judah* marched in the Front, that the Tabernacle might be beſt guarded where there was moſt danger.

32 Theſe *are* thoſe which were numbred of the children of Iſrael, by the houſe of their fathers; all thoſe that were numbred of the camps throughout there hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

33 But the Levites were not numbred *k* among the children of Iſrael, as the LORD commanded Moſes.

k Becauſe their Warfare was of another kind.

34 And the children of Iſrael did according to all that the LORD commanded Moſes: ſo they pitched by their ſtandards *l*, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

l (*i. e.*) Each of them under his principal Standard.

CHAP. III.

1 THeſe *a* alſo *are* the generations *b* of Aaron and Moſes, in the day *that* the LORD ſpake with Moſes in Mount Sinai *c*.

a Which follow in this Chapter. *b* (*i. e.*) Either, 1. The things done by them, as the word *Generation* is ſometimes uſed, as *Gen.* 6. 9. and 25. 19. and 37. 2. Or rather, 2. The Kindred or Family, for that is the Subject of this Chapter, and not their Events or Actions. *Obj.* *Aaron*'s Family indeed is here mentioned, but not *Moſes* his Family. *Anſw.* *Moſes* his Family and Children are here included under the general name of the *Amramite*, *ver.* 27. which includes all the Children and Grand-Children of *Amram*, the Perſons only of *Aaron* and *Moſes* being excepted. And the Generations of *Moſes* are thus obſcurely mentioned, becauſe they were but common *Levites*, the Prieſthood being given ſolely to *Aaron*'s Poſterity, whence *Aaron* is here put before *Moſes*, who elſewhere is commonly named after him. *c* This ſeems to be added, becauſe *Nadab* and *Abihu*, mentioned *ver.* 2. were then alive, though dead at the time of taking this account.

2 And theſe *are* the names of the ſons of Aaron; Nadab the * firſt-born, and Abihu, Eleazar, and Ithamar. * Exod. 6. 23.

3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, † whom he conſecrated to miniſter in the prieſts office. † Heb. *whoſe hand he filled.*

4 * And Nadab and Abihu died before the LORD, when they offered ſtrange fire before the LORD, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſts office in the ſight of Aaron *d* their father. * Lev. 10. 1. chap. 26. 61, 1 Chron. 24. 2.

d In the time of *Aaron*'s Life, as this Phraſe is taken *Numb.* 3. 4. See alſo *Pſal.* 72. 5, 17. and under their Fathers Inſpection and Direction, and as their Fathers Servants or Miniſters, in the Prieſt's Office, for Servants are oft deſcribed by this Phraſe of *being*, or *ſtanding*, or *ſerving in the ſight* or *preſence* of their Maſter.

5 And the LORD ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi near, and preſent them *e*, before Aaron the prieſt, that they may miniſter unto him.

e Offer them to the Lord for his ſpecial Service. This was promiſed to them before, and now actually conferred upon them.

7 And they ſhall keep his charge *f*, and the charge of the whole congregation *g* before the tabernacle *h* of the congregation, to do the ſervice of the tabernacle.

f (*i. e.*) *Aaron*'s Charge, or thoſe things which are commixed principally to *Aaron*'s care and overſight, and under him and his direction to the *Levites*. *g* (*i. e.*) Of all the Sacrifices and Services which were due to the Lord from all the People, and becauſe all the People could not, and might not perform them, or at leaſt divers of them, in their own Perſons, therefore they were to be performed by ſome particular Perſons in their name and ſtead, formerly by the Firſt-born, *Numb.* 8. 16. and now by the *Levites*. See *Numb.* 1. 53. and 16. 9. *h* Emphatically, not within the Tabernacle, for the care of theſe things within the holy place was appropriated to the Prieſts, as the care of the moſt Holy place was peculiar to the High-prieſt.

8 And they ſhall keep all the Inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael *i*, to do the ſervice of the tabernacle.

i Thoſe things which all the Children of *Iſrael* are in their ſeveral places and ſtations obliged to take care of, though not in their Perſons, yet by others in their ſtead.

And

* Chap. 8. 19. † Heb. *given given.*

9 And * thou ſhalt give the Levites unto Aaron and to his ſons: they *are* † wholly given unto him *k* out of the children of Iſrael.

k To attend upon him and obſerve his Orders, and eaſe him of part of his Burden in things hereafter mentioned.

10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office *l*: and the ſtranger *m* that cometh nigh *n* ſhall be put to death.

l In their own Perſons, not by the *Levites*. *m* (*i. e.*) Every one who is of another Family than *Aaron*'s, yea though he be a *Levite*. See *Numb.* 1. 53. and 16. 40. *n* To wit, to execute any part of the Prieſts Office.

11 And the LORD ſpake unto Moſes, ſaying,

* Chap. 8. 16. and 18. 6.

12 And I, behold, * I have taken the Levites from among the children of Iſrael, inſtead of all the firſt-born *n* that openeth the matrix among the children of Iſrael: therefore the Levites ſhall be mine.

n Who were God's Propriety by right of Redemption, *Exod.* 13. 12. and to whom the Adminiſtration of holy things was formerly committed, which now was taken away from them; either becauſe they had forfeited this Privilege by joyning with the reſt of their Brethren in the Idolatrous Worſhip of the Calf; or becauſe they were to be mainly concerned in the diſtribution and management of the Inheritances which now they were going to poſſeſs, and therefore could not be at leiſure to attend upon the Service of the Sanctuary: Which made it fit that this work ſhould be committed to other hands. And God would not commit it to ſome other Perſons in each Tribe, which might be an occaſion of Idolatry, Confuſion, Diviſion, and contempt of Sacred Things, but to one diſtinct Tribe, which might be intirely devoted to that Service, and particularly to the Tribe of *Levi*, partly out of his reſpect to *Moſes* and *Aaron*, branches of this Tribe; partly as a recompence of their Zeal for God and againſt Idolaters. See *Exod.* 32. 26, 29. *Deut.* 33. 9. and partly becauſe it was the ſmalleſt of the Tribes, and therefore moſt likely to find both Employment in, and Maintenance for the Work.

* Exod. 13. 2. Levit. 27. 26. chap. 8. 16. Luke 2. 23. * Exod. 13. 12, 15.

13 Becauſe * all the firſt-born *are* mine, * *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt, mine they ſhall be: I *am* the LORD *o*.

o Who may appoint whom I pleaſe for my Service.

14 And the LORD ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi, after the houſe of their fathers, by their families: every male from a month old *p* and upward, ſhalt thou number them.

p Becauſe at that time the Firſt-born, in whoſe ſtead the *Levites* came, *Numb.* 8. 16. were offered to God, *Luke* 2. 22. and to be redeemed, *Numb.* 18. 16. And from that time the *Levites* were conſecrated to God, and were, as ſoon as they were capable, to be inſtructed in their Work. Elſewhere they are numbred from twenty five Years old; when they were entred as Novices to part of their Work, *Numb.* 8. 24. and from thirty Years old, when they were compleatly admitted to their whole Office.

† Heb. *mouth.*

16 And Moſes numbred them according to the † word of the LORD, as he was commanded.

* Gen. 46. 11. Exod. 6. 16. chap. 26. 57. 1 Chron. 6. 1, 2. and 23. 6.

17 * And theſe were the ſons of Levi, by their names: Gerſhon, and Kohath, and Merari.

18 And theſe *are* the names of the ſons of Gerſhon, by their families; Libni, and Shimei.

19 And the ſons of Kohath by their families; Amram, and Izhar, Hebron, and Uzziel.

20 And the ſons of Merari by their families; Mahli and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnite, and the family of the Shimite: theſe *are* the families of the Gerſhonite.

22 Thoſe that were numbred of them, according to the number of all the males, from a month old and upward, *even* thoſe that were numbred of them, *were* ſeven thouſand and five hundred.

23 The families of the Gerſhonite ſhall pitch behind the tabernacle weſtward.

24 And the chief of the houſe of the father of the Gerſhonite *ſhall be* Eliaſaph the ſon of Lael.

25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the * tabernacle *q*, and the * tent *r*, * the covering thereof *s*, and the * hanging for the door of the tabernacle of the congregation:

* Exod. 25. 9. * Exod. 26. 1. * Exod. 26. 7, 14. * Exod. 26. 36.

q Not the Boards which belonged to *Merari*, *ver.* 36. but the ten Curtains mentioned *Exod.* 26. 1. *r* To wit, the Curtains of Goats Hair. *s* (*i. e.*) The coverings, of Rams-skins and Badgers-skins. See *Numb.* 4. 25.

26 And the * hangings of the court, and the * curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it *t*, for all the ſervice thereof.

* Exod. 27. 9. * Exod. 27. 16.

t By which the Tabernacle was faſtned to the Pins, and ſtretched out, *Exod.* 35. 18.

27 And of Kohath *u was* the family of the Amramite, and the family of the Izharite, and the family of the Hebronite, and the family of the Uzzielite: theſe *are* the families of the Kohathite.

u This Family had many Priviledges above the others: Of that were *Moſes* and *Aaron*, and all the Prieſts: They had the chief place about the Tabernacle, and the care of the moſt Holy Things here below, *ver.* 31. and in the Land of *Canaan* they had twenty three Cities, which were almoſt as many as both their Brethren received. See *Joſ.* 21.

28 In the number of all the males, from a month old and upward *were* eight thouſand and ſix hundred, keeping *x* the charge of the ſanctuary *y*.

x Or, *Keepers*, &c. (*i. e.*) appointed for that work, as ſoon as they were capable of it. *y* (*i. e.*) Of thoſe Holy Things contained in, or nearly belonging to the Sanctuary, expreſſed *ver.* 31.

29 The families of the ſons of Kohath ſhall pitch on the ſide of the tabernacle ſouthward.

30 And the chief of the houſe of the father of the families of the Kohathite, *ſhall be* Elizaphan the ſon of Uzziel.

31 And their charge *ſhall be* the * ark, and the * table, and the * candleſtick, and * the altars, and the veſſels of the ſanctuary wherewith they miniſter, and * the hanging *z*, and all the ſervice thereof *a*.

* Exod. 25. 10. * Exod. 25. 23. * Exod. 25. 31. * Exod. 27. 1. and 30. 1. * Exod. 26. 36.

z Which covered the moſt Holy place, for all other Hangings belonging to the *Gerſhonites*. *a* (*i. e.*) All the other Furniture belonging to it, of which ſee *Numb.* 4. 7, 9, 14.

32 And Eleazar the ſon of Aaron the Prieſt *ſhall be* chief *b* over the chief of the Levites *c*: *and have* the overſight of them that keep the charge of the ſanctuary.

b Next under the High-prieſt, whence he is called *the ſecond Prieſt*, 2 *King.* 25. 18. and in caſe of the High-prieſt's abſence by Sickneſs or other neceſſary occaſions, he was to perform his Work, 1 *King.* 4. 4. and he had a Superiority over all the reſt of the Prieſts and Levites. *c* (*i. e.*) Over thoſe three Perſons, who were each the chief of their ſeveral Families, of whom ſee here, *ver.* 24, 31, 35.

33 Of Merari *was* the family of the Mahlite, and the family of the Muſhite: theſe *are* the families of Merari.

34 And thoſe that were numbred of them, according to the number of all the males, from a month old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle northward.

† Heb. *the Office of the Charge.*

36 And † *under* the cuſtody and charge of the ſons of Merari, *ſhall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto:

37 And the pillars of the court round about, and their ſockets, and their pins, and their cords *d*.

d Therefore theſe were for another uſe than thoſe mentioned *ver.* 26.

38 But

38 But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward; *shall be* Moses and Aaron, and his sons, keeping the charge of the sanctuary for the charge of the children of Israel *e*: and the stranger that cometh nigh shall be put to death.

e Either in their stead; that Charge which they were obliged to keep either by themselves, or by others appointed by them, if God had not committed it to those: or for their Good, and Service, and Benefit, *for* their *Preservation*, as the word may be rendred.

39 * All that were numbred of the Levites, which Moses and Aaron numbred at the commandment of the LORD throughout their families, all the males, from a month old and upward, *were* twenty and two thousand *f*.

* *See* chap. 26. 62.

f Obj. But if the partial Numbers mentioned *ver.* 22. 28, 34. be put together, they make exactly 22300. *Answ.* The odd 300 are omitted here, either according to the use of the Holy Scripture, where in so great Numbers small Sums are commonly neglected; or, because they were the First-born of the Levites, and therefore belonged to God already, and so could not be given to him again instead of the other First-born. See *Levit.* 27. 29. If this number of First-born seem very small to come from 22000 *Levites*, it must be considered, That only such First-born are here named as were Males, and such as continued in their Parents Families, not such as had erected new Families of their own. Add to this, that God so ordered things by his wise Providence for divers weighty Reasons, that this Tribe should be much the least of all the Tribes, as is evident by comparing the numbers of the other Tribes, from twenty Years old, *Numb.* 1. with the number of this from a Month old; and therefore it is not strange if the number of their First-born be less than in other Tribes. Altho if the other Tribes had been computed from a Month old, as this was, their number of 600000, had probably been double or treble to that, and consequently the number of their First-born being 22273, *ver.* 43. would have been as unproportionable to their whole Sum, as this of 300 first-born Levites seems to their whole number. And some add, that only those First-born are numbred both in this and in the other Tribes, which were born since they came out of *Egypt*, when God challenged all the First-born to be his.

40 And the LORD said unto Moses, Number all the first-born of the males of the children of Israel *g*, from a month old and upward, and take the number of their names.

g That they may be compared with the Number of the Levites, for the reason here following.

41 And thou shalt take the Levites for me (I *am* the LORD) instead of all the first-born among the children of Israel *h*, and the cattel of the Levites *i* in stead of all the firstlings among the cattel of the children of Israel.

h To wit, such as are now alive of them, but those which should be born of them hereafter are otherwise disposed. *i* Not that they were to be taken from the Levites, or to be sacrificed to God, any more than the Levites themselves were, but that they, together with the Levites, were to be presented before the Lord by way of acknowledgment, that the Levites might be set apart for God's Service, and their Cattel for themselves as God's Ministers, and for their support in God's Work.

42 And Moses numbred, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbred of them, *were* twenty and two thousand two hundred and threescore and thirteen.

44 And the LORD spake unto Moses, saying,

45 Take the Levites *k* instead of all the first-born among the children of Israel, and the cattel of the Levites instead of their cattel, and the Levites shall be mine, I *am* the LORD.

k To wit, the 22000, reckoned up, *ver.* 39. of which see the Notes there.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels a piece *l* by the poll, after the shekel of the sanctuary shalt thou take *them*: * the shekel *is* twenty gerahs.

* Exod. 30. 13. Levit. 27. 25. chap. 18. 16. Ezek. 45. 12.

l Which was the Price to be paid for the Redemption of a First-born a Month old, *Numb.* 18. 15, 16. but this Mony, though paid for these 273 Persons, was probably paid out of the common Stock of all, except Lots were cast who should pay, which is not probable in so small a concern accompanied with so much trouble.

48 And thou shalt give the money wherewith the odd number of them is to be redeemed, unto Aaron and to his sons *m*.

m To whom all the Levites were given, and therefore the Mony which came in their stead.

49 And Moses took the redemption-money, of them that were over and above them that were redeemed by the Levites.

50 Of the first-born of the children of Israel took he the money, a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary.

51 And Moses gave the mony of them that were redeemed, unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. IV.

1 AND the LORD spake unto Moses, and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers:

3 From thirty years old *a* and upward, even until fifty years old *b*, all that enter *c* into the host *d*, to do the work of the tabernacle of the congregation.

a This Age was prescribed, as the Age of full strength of Body, and therefore most proper for their present laborious Work of carrying the parts and vessels of the Tabernacle, and of maturity of Judgment, which is necessary for the right mangement of holy Services. Whence even *John* and Christ entred not upon their Ministry till that Age. And it may still seem to be the fittest season for Mens undertaking the Ministry of the Gospel, except in case of extraordinary Abilities, or the Churches pressing necessity. *Object.* They might enter upon this Work at their 25*th* Year, *Numb.* 8. 24. and in *David*'s time and afterward at their twentieth Year. *Answ.* 1. Their first entrance upon their Work was at their five and twentieth Year, when they began as learners, and acted only under the Inspection and Direction of their Brethren, but in their thirtieth Year they were compleatly admitted to a full discharge of their whole Office. 2. *David*, being a Prophet, and particularly directed by God in the Affairs of the Temple, might and did make a change in this matter, which he might the better do, both because it was but a change in a Circumstance, and because the magnificence of the Temple, and the great multitude of sacred Utensils and Sacrifices, required a greater number of Attendants than formerly was necessary. *b* When they were exempted from the toilsome work of carrying Burdens, but not discharged from the honourable and easie work done within the Tabernacle, *Numb.* 8. 26. *c* (*i. e.*) That do and may enter, having no defect, *Levit.* 21. 17. nor other impediment. *d* The Society or sacred Ministers he calls an *Host*, because of that excellent Order which was among them as to Persons, Place, Time, the matter and manner of their Services.

4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things *e*.

e Hereafter mentioned, as the Ark, Table, Altar, *&c.* Compare *Numb.* 3. 31.

5 And when the camp setteth forward, Aaron shall come, and his sons, and they *f* shall take down the covering vail *g*, and cover the Ark *h* of testimony with it:

f For upon this necessary occasion the inferiour Priests are allowed to come into the Holy of Holies, which otherwise was peculiar to the High-priest, *Heb.* 9. 7. *g* The second Vail, of which see *Exod.* 26. 31, &c. *Levit.* 4. 6. *Heb.* 9. 3. wherewith the Ark was covered while the Tabernacle stood, *Exod.* 40. 3. *h* Because the Levites, who were to carry the Ark, might neither see nor immediately touch it.

6 And

6 And shall put thereon the covering of badgers-skins *i*, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof *k*.

i Whereby the Ark was secured from the Injuries of the Weather. *k Object.* How could these Staves be *put in*, when they were never to be taken out, *Exod.* 25. 15. compared with 1 *King.* 8. 8. 1. *Answ.* These Places may speak of the Staves while the Ark and Tabernacle stood, but when they were to be removed, the Posture of all things was altered. 2. The Hebrew Verb doth not signifie *putting in*, but barely *putting* or *placing* or *disposing*, and may be understood not of putting the Staves into the Rings wherein they constantly remained, but of the putting of them either upon their Shoulders to try and fit them for Carriage, or into the Holes or Receptacles which probably were made in these Coverings for the receiving and covering of these gilded Staves, to keep them both from the Touch of the Levites, and from the Inconveniences of bad Weather.

* Exod. 25. 30. 7 And upon the * table of shew-*bread l* they shall spread a cloth of blue, and put thereon the dishes *m*, and the spoons, and the bowls and covers to ‖ cover withal: and the continual bread *n* shall be thereon.

‖ Or, *pour out withal.*

l Heb. *Of faces* or *presence*, for *of the bread of faces* or *presence*, i. *e.* of the Bread which was continually standing in the Presence of the Lord. *m* Upon which the Shew-bread was put. *n* (i. *e.*) Shew-bread, so called, because it was continually to be there, even in the Wilderness, where though they had only Manna for themselves, yet they reserved Corn for the weekly making of these Loaves, which they might with no great difficulty procure from some of the People bordering upon the Wilderness in the innermost Parts whereof they were.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers-skins, and shall put in the staves thereof.

* Exod. 25. 31. * Exod. 25. 37, 38. 9 And they shall take a cloth of blue, and cover the * candlestick of the light, * and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

10 And they shall put it, and all the vessels thereof, within a covering of badgers-skins: and shall put *it* upon a bar *n*.

n So contrived, that this Cloth containing the Candlestick, *&c.* might be either laid upon it, or some other way fastened to it.

11 And upon the golden *o* altar they shall spread a cloth of blue, and cover it with a covering of badgers-skins, and shall put to the staves thereof.

o All covered with Plates of Gold.

12 And they shall take all the instruments of ministery *p*, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers-skins, and shall put *them* on a bar.

p The sacred Garments used by the Priests in their holy Ministrations. See *Exod.* 31. 10.

13 And they shall take away the ashes from the altar *q*, and spread a purple cloth thereon:

q Of Burnt-Offerings. Whereby it may seem probable, though it be denied by most, that they did offer some Sacrifices in the Wilderness, tho it may be not so frequently nor orderly as afterwards they did. Whence else were these Ashes? And there are some undeniable Instances of their sacrificing there, as *Exod.* 18. 12. and 24. 4. *Numb.* 7. *&c.* from which it seems rational to conclude that they did offer Sacrifices at other times, though not so constantly and diligently, as they did in *Canaan*. And for the Argument against it from *Amos* 5. 25. that may be easily dissolved, as we shall there see, if the Lord please. Moreover the taking away of the Ashes only, doth sufficiently imply that the Fire was preserved, which as it came down from Heaven, *Levit.* 9. So it was by God's Command to be continually fed and kept burning, and therefore doubtless was put into some Vessel, which might be either fastened to the Altar and put within this covering, or carried by some Person appointed thereunto.

14 And they shall put upon it all the vessels thereof *r*, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the ‖ basins, all the vessels of the altar; and they shall spread upon it a covering of badgers-skins, and put to the staves of it.

‖ Or, *bowls.*

r Amongst all these Vessels here and abovenamed, there is no mention of the brazen Laver, though that be elsewhere reckoned among the holy things, as *Exod.* 35. 16. and 38. 8. and 39. 39. and 40. 30. whereof possibly the reason may be, because it was not covered, as not being capable of much Hurt by the Weather. Though some antient Translations of the Bible do here add these Words. *They shall take a Purple Covering, and cover the Laver*, &c.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear *it s*: but they shall not touch *any* holy thing *t*, lest they die *u*. * These things *are* the burden of the sons of Kohath, in the tabernacle of the congregation.

* Chap. 3. 31.

s To wit, upon their Shoulders, not upon Carts or Wagons, as appears from *Numb.* 7. 9. the Neglect of which Order did provoke the Lord, 2 *Sam.* 6. 6, 7. 1 *Chron.* 13. 7. and 15. 12, *&c.* Afterward the Priests themselves, being multiplied, carried these things, as appears from *Deut.* 31. 9. *Jos.* 3. 6. and 8. 33. 1 *Sam.* 4. 4. though the Levites also were not excluded 2 *Chron.* 5. 5. *t* Immediately, or before they be covered. *u* As some did for that Sin. See 1 *Sam.* 6. 19. 2 *Sam.* 6. 6, 7.

16 And to the office of Eleazar the son of Aaron the priest, *pertaineth x* * the oil for the light, and the * sweet incense, and the daily meat-offering *y*, and the * anointing oil, *and* the oversight of all the tabernacle *z*, and of *all that therein is*, in the sanctuary, and in the vessels thereof.

* Exod. 25. 6. * Exod 30. 34. * Exod. 30. 25.

x (i. *e.*) He himself is to carry these things, and not to commit them to the sons of *Cohath*. *y* Of fine Flour, which was to be offered every Morning and Evening with the daily Burnt-Offering. See *Exod.* 29. 38, 39. *z* (i. *e.*) The Care that all the things above-mentioned be carried by the Persons, and in the manner expressed.

17 And the Lord spake unto Moses, and unto Aaron, saying,

18 Cut ye not off *a* the tribe of the families of the Kohathite from among the Levites.

a (i. *e.*) Do not by your neglect provoke God to cut them off for touching the holy things.

19 But thus do unto them, that they may live and not die, when they approach unto the most holy things, Aaron and his sons shall go in and appoint them every one to his service *b*, and to his burden.

b To that which is peculiarly allotted to him, the services and burdens being equally distributed among them.

20 But they shall not go in to see when the holy things are covered, lest they die.

21 And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon throughout the houses of their fathers by their families:

23 From thirty years old and upward, until fifty years old shalt thou number them: all that enter in † to perform the service, to do the work in the tabernacle of the congregation.

† Heb. *to war the warfare.*

24 This *is* the service of the families of the Gershonites, to serve, and for ‖ burdens.

‖ Or, *carriage.*

25 And * they shall bear the curtains of the tabernacle *c*, and the tabernacle of the congregation *d*, his covering *e*, and the covering of the badgers-skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation.

* Chap. 3. 25.

c (i. *e.*) The Curtains or Covering of Goats Hair. *d* (i. *e.*) The ten curious Curtains which covered the Boards of the Tabernacle, for the Boards themselves were carried by the *Merarites*. *e* (i. *e.*) The Covering of Rams-skins which was put next over those ten Curtains.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which

which *is* by the tabernacle, and by the altar *f* round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

f (*i. e.*) Which Court compassed both the Tabernacle and the Altar, *Exod.* 27. 16.

† Heb. *mouth.*

27 At the † appointment of Aaron and his sons, shall be all the service of the sons of the Gershonite, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand *g* of Ithamar the son of Aaron the priest.

g Under his Conduct and Direction. Thus *the Hand of Hegai*, *Esth.* 2. 3. is his Care and Custody.

29 As for the sons of Merari, thou shalt number them after their families by the house of their fathers.

30 From thirty years old and upward, even unto fifty years old shalt thou number them, every

† Heb. *warfare.* one that entreth into the † service, to do the work of the tabernacle of the congregation.

* chap. 3. 36. 31 And * this *is* the charge of their burden, according to all their service in the tabernacle of

* Exod. 26. 15. the congregation, * the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof *h*;

h Which were as the Feet upon which the Pillars stood, of which see *Exod.* 38. 27.

32 And the pillars of the court round about, and their sockets, and their pins, and their cords with all their instruments, and with all their service: and by name *i* ye shall reckon the instruments of the charge of their burden.

i Every Part and Parcel thereof shall be put in an Inventory; which is required here rather than in the foregoing particulars, partly because these were much more numerous than the former; partly because being meaner things, and such as might easily be supplied, they might otherwise have been neglected; and partly to teach us, that God esteems nothing small in his Worship and Service, and that he expects his Will should be observed in the minutest Circumstances.

33 This *is* the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation under the hand of Ithamar the son of Aaron the priest.

34 And Moses and Aaron, and the chief of the congregation numbred the sons of the Kohathite, after their families, and after the house of their fathers,

35 From thirty years old and upward, even unto fifty years old, every one that entreth into the service, for the work in the tabernacle of the congregation.

36 And those that were numbred of them by their families, were two thousand seven hundred and fifty.

37 These *were* they that were numbred of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the LORD by the hand of Moses.

38 And those that were numbred of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward, even unto fifty years old, every one that entreth into the service, for the work in the tabernacle of the congregation:

40 Even those that were numbred of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbred of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 And those that were numbred of the families of the sons of Merari, throughout their families, by the house of their fathers:

43 From thirty years old and upward, even unto fifty years old, every one that entreth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbred of them after their families, were three thousand and two hundred *k*.

k Here appears the Wisdom of Divine Providence, that whereas in the *Kohathites* and *Gershonites*, whose Burdens were fewer and easier, there were but about a third Part of them which were fit for Service; the *Merarites*, whose Burdens were more and heavier, had above one half of them fit for this Work.

45 These *be* those that were numbred of the families of the sons of Merari, whom Moses and Aaron numbred, according to the word of the LORD by the hand of Moses.

46 All those that were numbred of the Levites, whom Moses, and Aaron, and the chief of Israel numbred, after their families, and after the house of their fathers:

47 From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministery, and the service of the burden in the tabernacle of the congregation:

48 Even those that were numbred of them, were eight thousand and five hundred and fourscore *l*.

l Which Number was much inferiour to any other Tribe, for the Reasons mentioned on *Numb.* 3. 39.

49 According to the commandment of the LORD they were numbred by the hand of Moses, every one according to his service, and according to his burden: thus were they numbred of him, as the LORD commanded Moses.

CHAP. V.

1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp *a* every * leper, and every one that hath an * issue *b*, and whosoever is defiled by the * dead *c*.

* Lev. 13. 3, 46. * Lev. 15. 2. * chap. 9. 6, 10. and 19. 11. and 31. 19.

a In which the People dwelt, as afterward out of the Cities and Towns, that they might not converse with others, and infect them. *b* To wit, of genital Seed in Men, or of Blood in Women in their seasons. *c* (*i. e.*) By the touch of the dead. See *Levit.* 21. 1. *Numb.* 6. 6.

3 Both male and female shall ye put out, without the camp shall ye put them, that they defile not their camps *d*, in the midst whereof I dwell *e*.

d By which Caution God would intimate the Possibility and Danger of Mens being made guilty by other Mens Sins, and the necessary Duty of avoiding intimate Converse with wicked Men. *e* By my special and gracious Presence, and therefore the Permission of such Impurities is the greater Injury and Provocation to me, as being done in my sight, and reflecting Dishonour upon my Name.

4 And the children of Israel did so, and put them out without the camp, as the LORD spake unto Moses, so did the children of Israel.

5 And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, * When a man or a woman shall commit any sin that men commit *f*, to do a trespass against the LORD *g*, and that person be guilty *h*:

* Lev. 6. 3.

f Heb. *any sins of men*, *i. e.* Either, 1. Of common Infirmity, or such Sins as Men commit through humane Frailty; for if this were done knowingly and willingly, a greater Punishment was appointed. See *Lev.* 6. 5, 6. Or rather, 2. Sins against Men, or belonging to Men, to wit, Deceit or Wrongs, whereby other Men

Men are injured, of which he manifeſtly ſpeaks, as appears from *verſ.* 7, 8. ſo this is a Genitive Caſe of the Object, as *Mat.* 12. 31. *blaſphemy of the Spirit*, (for ſo it is in the Greek) is *blaſphemy againſt the* Holy *Ghoſt*, as it is called *Mark* 3. 28. *Luke* 12. 10. and *power of all Fleſh*, Joh. 17. 2. is *power over all Fleſh*, and *power of Spirit*, Mat. 10. 1. is *power over* or *againſt Spirits*, Luke 9. 1. and *prayer of God*, Luk. 6. 12. is Prayer directed unto God: and *the ſpoil of the Poor*, Iſa. 3. 14. is the Spoil taken from the Poor: and *violence of the Children of* Judah, *Joel* 3. 19. is *violence againſt* them, as we tranſlate it. *g* Which words may be added, either, 1. to expreſs a new Sin, of prevaricating or dealing falſly with God; either by a falſe Oath, which is a ſpecial injury to God, or by a Lie, or ſimple Denial, that he hath taken any thing of his Neighbours; which alſo God takes as a Sin, eſpecially concerning himſelf, who in ſuch caſes is the only Judg of what is falſly ſaid or ſworn. See *Act.* 5. 3, 4. Or, 2. to aggravate the former Sin, and to ſhew that ſuch Injuries done to Men, are alſo Sins againſt God, who hath commanded Juſtice to Men, as well as Religion to himſelf. But the former is more probable, both becauſe here is a Ram of Atonement to be offered to God for the ſpecial Injury done to him, as well as Satisfaction is to be made to the Man whom he injured; and eſpecially by comparing this with the parallel place, *Levit.* 6. 2, &c. *h* (*i. e.*) Shall be ſenſible of his Guilt, or be convicted in his Conſcience of his Sin; for otherwiſe this might ſeem a mere Tautology, if it were only meant of being really guilty of Sin, which was expreſſed before in theſe words, *when* one *ſhall commit any Sin*, *i. e.* be guilty of any Sin.

7 Then they ſhall confeſs their ſin *i* which they have done, and he ſhall recompenſe his treſpaſs * with the principal thereof *k*, and add unto it the fifth *part* thereof *l*, and give *it* unto *him* againſt whom he hath treſpaſſed.

* Lev. 6. 5.

i They ſhall not continue in the denial of the Fact, as ſuch Perſons oft do, but ſhall give Glory to God, and take ſhame to themſelves by acknowledging their Sin, with grief and remorſe. See *Lev.* 5. 5. & 6. 4. *k* (*i.e.*) The thing he took away, or what is equivalent to it. *l* Which is added both as a compenſation to the injured Perſon for the want of his Goods ſo long, and for his trouble for the ſuppoſed utter loſs of them, and as a Penalty upon the injurious dealer, to diſcourage others from ſuch Attempts. *Qu.* How doth this agree with that Law *Exod.* 22. 1? *Anſ.* That Law was made againſt notorious and obſtinate Thieves, who were legally convicted of their Crime; and this againſt more modeſt Thieves, whoſe Neceſſities might induce them to ſteal, and whoſe Conſciences are affected with their Sin.

8 But if a man have no kinſman *m* to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto the LORD, *even* to the prieſt *n*: beſide * the ram of the atonement, whereby an atonement ſhall be made for him.

† Lev. 6. 6. and 7. 8.

m Which might be the caſe commonly with Proſelytes, if not with *Iſraelites*. This alſo ſuppoſeth the Perſon injured to be dead, or gone away into ſome unknown Place, and the Perſon injured to be known to the Injurer. *n* Whom God appointed as his Deputy to receive his Dues, and take them to his own uſe, that ſo he might more chearfully and intirely devote himſelf to the miniſtration of holy Things. This is an additional explication to that Law, *Levit.* 6. 2. and for the ſake thereof it ſeems here to be repeated.

9 And every ‖ * offering *o* of all the holy things of the children of Iſrael, which they bring unto the prieſts *p* ſhall be his *q*.

‖ Or, *heave-offering.*
* Lev. 6. 18, 26. and 7. 6, 32. chap. 18. 8. Deut. 18. 3.

o Heb. *every Heave-offering*; the *Heave-offering* being here taken largely, ſo as to comprehend alſo *the Wave-offering*, for both theſe were *Aaron*'s Portion. See *Exod.* 29. 26, 27, 28. *p* To wit, to offer unto the Lord by his hands. *q* (*i. e.*) The Prieſts. See *Levit.* 6. 16.

10 And every man's hallowed things *r* ſhall be his: whatſoever any man giveth the prieſt, it ſhall be * his.

* Lev. 10. 13.

r Underſtand this, not of the Sacrifices, no not of ſuch of them as were voluntary or vowed, as moſt underſtand it; becauſe theſe were not the Prieſts peculiar, but a good part of them was offered to God, and the remainder was eaten by the Offerer as well as by the Prieſt, as is manifeſt, but of ſuch other things as were devoted to God, and were ſuch as could not be offered in Sacrifice; as ſuppoſe a Man conſecrated an Houſe or Tent of it to the Lord, this was to be the Prieſts. And this reſtriction may be eaſily collected from the nature of the thing, becauſe he ſpeaketh in this, and the other Branches here, of ſuch things as were appropriated to the Prieſt as his Portion, which none of the Sacrifices were.

11 And the LORD ſpake unto Moſes, ſaying,

12 Speak unto the children of Iſrael, and ſay unto them, If any man's wife *ſ* go aſide *t*, and commit a treſpaſs againſt him,

ſ This Law was given partly to deter Wives from adulterous Practiſes, and partly to ſecure Wives againſt the rage of their hard-hearted Husbands, who otherwiſe might upon mere ſuſpicions deſtroy them, or at leaſt put them away. *Queſt.* Why was there not the ſame Law for the trial of the Husband, when the Wife was jealous of him? *Anſ.* This might be either, 1. becauſe the Woman's Sin is greater, becauſe there is not only filthineſs and falſneſs in it, which is alſo in the Man's Sin, but alſo peculiar Unrighteouſneſs in diſhonouring his Name and Family, and transferring his Eſtate to Strangers and other Mens Children: or, 2. becauſe there was not like fear of Inconveniencies to the Husband from the jealouſy of the Wife, who had not that Authority, and Power, and Opportunity for the putting away, or killing of the Husband, as the Husband had over the Wife. Or, 3. becauſe being the inferior and the weaker Sex, and more ſubject to Jealouſies and groundleſs Suſpicions, it was not thought expedient to truſt them with ſuch a Power or Privilege. *t* From the way of Religion and Juſtice, or from her Faith given to her Husband, or to the by-paths of Falſhood and Filthineſs, and that either in Truth, or in Appearance, and in her Husband's Opinion.

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept cloſe *u*, and ſhe be defiled, and *there be* no witneſs againſt her *x*, neither ſhe be taken *with the manner*.

u She utterly denying it, *Prov.* 30. 20. and none being able and willing to diſcover it. *x* For if it was witneſſed, ſhe was to die for it, *Lev.* 20. 10. *Deut.* 22. 22.

14 And the ſpirit of jealouſy *y* come upon him, and he be jealous of his Wife, and ſhe be defiled: or if the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be not defiled:

y (*i.e.*) A ſtrong Opinion, or Suggeſtion, or inward Motion of that kind, whether from a good or evil Spirit. Thus we read of *the ſpirit of Wiſdom*, Iſa. 11. 2. *of Perverſeneſs*, Iſa. 19. 14. *of Fornication*, Hoſ. 4. 12. *of Fear*, 2 Tim. 1. 7. *of Slumber*, Rom. 11. 8.

15 Then *z* ſhall the man bring his wife unto the prieſt, and he ſhall bring her offering *a* for her, the tenth *part* of an Ephah of barley-meal, he ſhall pour no oil upon it, nor put frankincenſe thereon *b*; for it *is* an offering of jealouſy, an offering of memorial, bringing iniquity to remembrance *c*:

z She perſiſting in her denial, and her Husband requiring her ſubmiſſion to this way of tryal. *a* Which was partly becauſe none were to appear before God empty, *Exod.* 23. 15. partly by way of ſolemn appeal to God, whom hereby ſhe deſired to judg between her and her Husband; and partly by way of atonement to appeaſe God, who had for her Sins ſtirred up her Husband againſt her, and ſent an evil Spirit between them. See 1 *Sam.* 26. 19. *b* Both becauſe it was a kind of Sin-offering, from which theſe were excluded, *Levit.* 5. 11. and to teſtify her ſorrowful ſenſe of the Hand of God, and of her Husband's Diſpleaſure; and becauſe ſhe came thither as a delinquent, or one ſuſpected of delinquency, and under an ill Fame, and unpleaſing both to God and Men, as one that wanted that Grace, and Amiableneſs, and Joy which *Oil* ſignified, and that acceptance with God which *Frankincenſe* deſigned, *Pſal.* 141. 2. *c* Both to God, before whom ſhe appeared as a Sinner, and to her own Conſcience, if ſhe were guilty; and if ſhe were not guilty of this, yet it reminded her of her other Sins, for which this might be a puniſhment.

16 And the prieſt ſhall bring her *d* near, and ſet her before the LORD *e*.

d (*i. e.*) The Woman: But of her he ſpeaks *verſ.* 18. or *it*, *i. e.* the Offering which is laſt ſpoken of, ſo the Feminine Gender is put for the Maſculine or the Neuter, of both which we have inſtances. *e* (*i. e.*) Before the Sanctuary where the Ark was.

17 And the prieſt ſhall take holy water *f* in an earthen veſſel *g*, and of the duſt *h* that is in the floor of the tabernacle *i* the prieſt ſhall take, and put *it* into the water *k*:

f Either Water out of the Holy Laver, *Exod.* 30. 18. or rather the Water of Purification appointed for ſuch kind of uſes, *Numb.* 19. 9. This was uſed, that if ſhe were guilty, ſhe might be afraid to add profaneneſs, and the pollution of holy things to her other Crime. *g* Either to ſignify that frailty and vileneſs of which ſhe ſtood accuſed, or expreſs her ſorrowful and ſhameful condition; or becauſe, after this uſe, it was to be broken in pieces, that the remembrance of it might be blotted out as far as was poſſible. Compare *Levit.* 6. 28. and 11. 33. and 15. 12. *h* An Emblem of Vileneſs and Miſery, as appears from *Job* 2. 12. *Pſal.* 22. 15. *Lam.* 3. 29. and the Serpent's Food, *Gen.* 3. 14. very proper for her who had been ſeduced to Folly by the Serpent's Inſtigation. *i* Which made it Holy Duſt, and ſtruck the greater terror into the Woman, if ſhe were guilty. *k* To make it more unpleaſant and bitter, which was ſuitable to one in that ſorrowful ſtate.

18 And the prieſt ſhall ſet the woman before the LORD *l*, and uncover the womans head *m*, and

put the offering of memorial in her hands *n* which is the jealousie-offering: and the priest shall have in his hand the bitter *o* water that causeth the curse *p*.

l Before the Tabernacle, with her Face towards the Ark. *m* Partly that she might be made sensible how manifest she and all her ways were to God, and that she might be more visible to the Congregation, that her shame might be greater if she were guilty; partly in token of her Sorrow, either for her Sin, or at least for any cause of suspicion which she had given; partly as a sign that she was after a sort deprived of the help and protection of her Husband, which the covering of the Woman's Head signified, 1 *Cor.* 11. 5, 6, 7, 10. and that she was neither Virgin nor loyal Wife, for the Heads of both these used to be covered. *n* That she her self might offer it, and therefore call God to be witness of her Innocency. *o* So called either from the bitter taste which the Dust gave it, or from the bitter Effects of it upon her, if she were guilty. Compare *Exod.* 32. 20. *p* Not by any natural Power, but by a supernatural Efficacy ordained and wrought by God for her Punishment, and for the terrour and caution of others.

19 And the priest shall charge her by an oath *q*, and say unto the woman, If no man *r* have lien with thee, and if thou hast not gone aside to uncleanness ‖ † *with another s* instead of thy husband, be thou free from this bitter water that causeth the curse.

‖ Or, *being in the power of thy husband.*
† Heb. *under thy husband.*

q To answer truly to his Question, or to declare by Oath whether she be guilty or no, and after such Oath shall say as follows. *r* To wit, except thy Husband, as is manifest from the whole context, or *no* other *Man*, the Word *another* being understood here, as it is thought to be also *Gen.* 14. 1. and 36. 6. *Exod.* 22. 20. *s* Or, *with him*, *i. e.* the Man now mentioned. So it is an Ellipsis easily supplied out of the Text.

20 But if thou hast gone aside to *another* in stead of thy husband, and if thou be defiled; and some man have lien with thee beside thine husband;

21 Then the priest shall charge the woman with an Oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse, and an oath *t* among thy people when the LORD doth make thy thigh *u* to † rot *x*, and thy belly to swell *y*.

† Heb. *to fall.*

t (*i. e.*) A form of cursing or imprecatory Oaths, that when they would curse a Person, they may wish that they may be as cursed and miserable as thou wast upon this occasion. See the like phrase, *Isa.* 65. 15. *Jer.* 29. 22. and compare *Gen.* 48. 20. *Ruth.* 4. 11, 12. *u* A modest signification of the genital Parts, used both in Scripture, as *Gen.* 46. 26. *Exod.* 1. 5. and other Authors, that the sin might be evident in the punishment. *x* Heb. *to fall*, *i. e.* to die or wast away, as the word is used 1 *Chron.* 21. 14. compared with 2 *Sam.* 24. 15. *y* Suddenly and violently till it burst, which the *Jews* note was frequent in this and like cases, as *Exod.* 32. 20. And it was a clear evidence of the truth of their Religion.

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: and the woman shall say, Amen, amen *z*.

z (*i. e.*) So let it be if I be guilty. The word is doubled by her as an evidence of her Innocency, and ardent desire that God would deal with her according to her desert.

23 And the priest shall write these curses *a* in a book *b*, and he shall blot *them* out with the bitter water *c*.

a Wherewith she cursed her self, to which peradventure her name was added. *b* (*i. e.*) In a scroll of Parchment, which the *Hebrews* commonly call a *Book*, as *Deut.* 24. 1. 2 *Sam.* 11. 14. *Isa.* 39. 1. *c* Or, *raze* or *scrape* them *out* and cast them *into the bitter water*. Whereby it was signified, that if she was innocent, the Curses should be blotted out and come to nothing, and, if she were guilty, she should find in her the effects of this Water which she drunk, after the words of this curse had been scraped and put in.

24 And he shall cause the woman to drink *d* the bitter water, that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

d To wit, after the Jealousie-offering was offered, as is affirmed *ver.* 26.

25 Then the priest shall take the jealousie-offering out of the womans hand, and shall wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handful of the offering, *even* the memorial thereof *e*, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

e Of which see *Lev.* 2. 2.

27 And when he hath made her to drink the water then it shall come to pass, *that* if she be defiled, and have done trespass against her husband, that the water that causeth the curse, shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be * a curse among her people.

* Deut. 28. 37. Psal. 83. 5, 11. Jer. 24. 9. and 29. 18, 22. and 42. 18.

28 And if the woman be not defiled, but be clean, then she shall be free *f*, and shall concieve seed *g*.

f To wit, from these bitter Curses and Miseries. *g* (*i. e.*) Shall bring forth Children, as the *Jews* say, in case of her Innocency, infallibly she did, yea though she was barren before: or shall be as capable of bearing Children as other Women. Zech. 8. 13.

29 This *is* the law of jealousies, when a wife goeth aside *to another* in stead of her husband, and is defiled.

30 Or when the spirit of jealousie cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity *h*, and this woman shall bear her iniquity *i*.

h Which he should not have been, if he had either dissembled or indulged her in so great a Wickedness, and not endeavoured to bring her either to Repentance or Punishment: See *Mat.* 1. 19. or cherished suspicions in his Breast, and thereupon proceeded to hate her or cast her off. Whereas now, whatsoever the consequent is, the Husband shall not be blamed or censured, either for bringing such Curses and Mischiefs upon her, or for defaming her, if she appear to be Innocent. *i* (*i. e.*) The punishment of her Iniquity, whether she was false to her Husband, or by any light and foolish carriage gave him occasion to suspect her to be so.

CHAP. VI.

1 AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel and say unto them, When either man or woman *a* shall ‖ separate *themselves* to vow a vow of a Nazarite *b*, to separate *themselves* unto the LORD:

‖ Or, *make themselves Nazarites.*

a For both Sexes might make this vow, if they were free and at their own dispose, for otherwise their Parents or Husbands could disanul the Vow, *Numb.* 30. 4. and in that case they sinned in taking God's Name in vain and vowing what they could not perform. *b* Whereby they did sequester themselves in a great part from worldly Employments and Enjoyments, that they might intirely consecrate themselves to God's Service; and this either for their whole life time, of which see *Judg.* 13. 5. and 16. 17. 1 *Sam.* 1. 11. *Luk.* 1. 15. or for a less and limited space of time, of which in this Chapter.

3 He shall separate *himself* from wine and strong drink *b*, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried *c*.

b Lest they should either inflame or dispose him to Luxury, and consequently to the breaking of his Vow: or cloud his Reason, and thereby occasion some mistake or miscarriage in the Rules to which he had bound himself. Compare *Lev.* 10. 9. *c* Which was forbidden him for greater caution, to keep him at the further distance from Wine.

4 All the dayes of his ‖ separation *d* shall he eat nothing that is made of the † vine-tree, from the kernels even to the Husk.

‖ Or, *Nazaritehip.*
† Heb. *of the vine of the wine.*

d Which were sometimes more, sometimes fewer, as he thought fit to appoint.

5 All the dayes of the vow of his separation, there shall no *rasor *e* come upon his head, until

* Judg. 13. 5. 1 Sam. 1. 11.

till the days be fulfilled, in the which he ſeparateth *himſelf* unto the LORD, he ſhall be holy *f*; and ſhall let the locks of the hair of his head grow.

e Nor Sciſſers, or other Inſtrument to cut off any part of his Hair. This was appointed, partly as a Sign of his mortification to worldly Delights and vain Affectation of outward Beauty, which is promoted by the polling or cutting off the Hair; partly as a teſtimony of that Purity which hereby he profeſſed, becauſe the cutting off the Hair was a ſign of Uncleanneſs, as appears from *verſ.* 9. and *Levit.* 14. 8, 9. partly that by the notorious length of his Hair, he might be conſtantly minded of his Vow, and the exquiſite Holineſs it required; and that others might thereby be admoniſhed and ſtirred up to the imitation of his holy Example; and partly, that he might reſerve his Hair entirely for God to whom it was to be offered, *ver.* 18. *f* (*i. e.*) Wholly conſecrated to God and his Service, whereby he ſhews that inward and ſubſtantial Holineſs, was the great thing which God required and valued in theſe, and conſequently in other Rites and Ceremonies.

† Or, *dead ſoul.*

6 All the days that he ſeparateth *himſelf* unto the LORD, he ſhall come at no † dead body.

† Heb. *ſeparation.*

7. He ſhall not make himſelf unclean for his father, or for his mother *g*, for his brother, or for his ſiſter, when they die: becauſe the † conſecration *h* of his God *i is* upon his head.

g Wherein he was equal to the High-Prieſt, *Levit.* 21. 11. being, in ſome ſort as ſacred a Perſon, and as eminent a Type of Chriſt, *Heb.* 7. 26. and therefore juſtly required to prefer the Service of God, to which he had ſo fully and peculiarly given himſelf, before the expreſſions of his Affections to his deareſt and neareſt Relations. *h* (*i. e.*) The Token of his Conſecration, to wit, his long Hair. *i* (*i. e.*) Whereby he hath devoted himſelf to his God in an eminent manner. The Genitive Caſe of the Object.

8 All the days of his ſeparation he *is* holy unto the LORD.

9 And if any man die very ſuddenly by him, and he hath defiled the head of his conſecration; then he ſhall ſhave his head *k* in the day of his cleanſing, on the ſeventh day *l* ſhall he ſhave it.

k Becauſe his whole Body, and eſpecially his Hair was defiled by ſuch an Accident, which he ought to impute either to his own heedleſneſs, or at leaſt to God's Providence ſo ordering the matter poſſibly for the puniſhment of his other Sins, or for the quickning of him to more caution, and purity, and deteſtation of all dead Works, whereby he would be defiled. *l* To be reckoned from the time of his pollution, for Uncleanneſs contracted by the Dead, continued for ſeven days, and the ſeventh day was the day of cleanſing for it, *Levit.* 15. 13. *Numb.* 19. 11, 12.

* Levit. 5. 7. & 24. 22.

10 And on the * eighth day he ſhall bring two turtles, or two young pigeons *m* to the prieſt, to the door of the tabernacle of the congregation.

m As in the caſe of him that had a running Iſſue, *Levit.* 15. 14.

11 And the Prieſt ſhall offer *n* the one for a ſin-offering *o*, and the other for a burnt-offering, and make an atonement for him, for that he ſinned *p* by the dead, and ſhall hallow *q* his head that ſame day.

n Heb. *make*: which is oft put for *ſacrificing* or *offering*, as *Exod.* 29. 36. 1 *Chron.* 21. 23. compared with 2 *Sam.* 24. 22. *o* Becauſe ſuch a pollution was, though not his Sin, yet the chaſtiſement of his Sin; and had an appearance of Sin, to wit, of negligence in not ſtanding ſufficiently upon his guard, which in ſuch Perſons was in a manner equivalent to a Sin. *p* (*i. e.*) Contracted a ceremonial Uncleanneſs; which is called *ſinning*, becauſe it was a Type of Sin, and a violation of the Law, though through ignorance and inadvertency, as many other Sins were. *q* Begin again to hollow or conſecrate it.

* Levit. 5. 6. † Heb. *fall.*

12 And he ſhall conſecrate unto the LORD the days of his ſeparation *r*, and ſhall bring a lamb of the firſt year * for a treſpaſs-*offering*: but the days that were before ſhall † be loſt *ſ*, becauſe his ſeparation was defiled:

r As many days as he had before ſeparated or vowed unto God. *ſ* (*i. e.*) Not reckoned or imputed to him. Heb. *fall*, to wit, to the ground; *i. e.* be void, or of none effect.

13 And this *is* the law of the Nazarite: when the days of his ſeparation are fulfilled, he ſhall be brought *t* unto the door of the tabernacle of the congregation.

t By the Prieſts appointment and direction.

14 And he ſhall offer his offering unto the LORD, one he-lamb of the firſt year, without blemiſh, for a burnt-offering, and one ew-lamb of the firſt year, without blemiſh, for * a ſin-*offering u*, and one ram without blemiſh, for * peace-offerings *x*:

* Levit. 4. 2, 17, 32.

* Levit. 3. 6.

u Whereby he confeſſed and bewailed his Frailties and Miſcarriages, notwithſtanding the ſtrictneſs of his Vow, and all the diligence and care which he could uſe; and conſequently acknowledged his need of the Grace of God in Chriſt Jeſus the true Nazarite. *x* For thankfulneſs to God, who had given him Grace to make, and in ſome meaſure to keep ſuch a Vow. So he offered all the three ſorts of Offerings, that he might ſo far fulfil all Righteouſneſs, and profeſs his Obligation to obſerve the Will of God in all things.

* Levit. 2. 4.

15 And a basket of unleavened *bread*, * cakes of fine flour mingled with oil, and wafers of unleavened *bread* anointed with oil, and their meat-offering, and their drink-offerings *y*.

y Such as did generally accompany the Sacrifices, of which ſee *Levit.* 2. 1. and *Numb.* 28.

16 And the prieſt ſhall bring them before the LORD, and ſhall offer his ſin-*offering*, and his burnt-offering.

17 And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the LORD, with the basket of unleavened *bread*; the prieſt ſhall offer alſo his meat-offering, and his drink-offering.

* Act. 21. 24.

18 * And the Nazarite ſhall ſhave the head of his ſeparation *z*, at the door of the tabernacle of the congregation *a*, and ſhall take the hair of the head of his ſeparation, and put *it* in the fire *b*, which *is* under the ſacrifice of the peace-offerings.

z Or, *of his Nazarite-ſhip*, *i. e.* in which the chief of his Nazarite-ſhip or ſeparation to God conſiſted. *a* Publickly, that it might be known that his Vow was ended, and therefore he was at liberty as to thoſe things from which he had reſtrained himſelf for a ſeaſon, otherwiſe ſome might have been ſcandalized at his uſe of his liberty. See *Act.* 21. 26. *b* Either, 1. the Fire of the Altar. But why then is this reſtrained to the Peace-offerings, ſeeing it was common to the Burnt-offerings, and to the Sin-offering? Or rather, 2. to the Fire of the Kitchin, upon which the Fleſh of the Peace-offering was boiled.

19 And the prieſt ſhall take the ſodden ſhoulder *c* of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and ſhall put them upon the hands of the Nazarite *d*, after the *hair* of his ſeparation is ſhaven.

c The left Shoulder, as it appears from *verſ.* 20. where this is joined with the *heave-ſhoulder*, which was the right-ſhoulder, and which was the Prieſt's due in all Sacrifices, *Levit.* 7. 32. and in this alſo. But here the other Shoulder was added to it, as a ſpecial Token of Thankfulneſs from the *Nazarites* for God's ſingular Favours vouchſafed unto them. *d* That he may give them to the Prieſt as his peculiar Gift.

* Exod. 29. 27, 28.

20 And the prieſt ſhall wave them * *for* a wave-offering *e* before the LORD: this *is* holy for the prieſt with the wave-breaſt, and heave-ſhoulder: and after that the Nazarite may drink wine *f*.

e Of the Wave-offering, and Heave-offering. See *Lev.* 7. 30. *f* And return to his former freedom and manner of living, he is diſcharged from his Vow.

21 This *is* the law of the Nazarite, who hath vowed, *and* of his offering unto the LORD for his ſeparation, beſides *that* that his hand ſhall get *g*: according to the vow which he vowed, ſo he muſt do, after the law of his ſeparation.

g (*i. e.*) Beſides what he ſhall voluntarily promiſe and give according to his ability.

22 And the LORD ſpake unto Moſes, ſaying,

23 Speak unto Aaron, and unto his ſons, ſaying, On this wiſe *h* ye ſhall bleſs the children of Iſrael *i*, ſaying unto them,

h Heb. *Thus*, in this manner, or in theſe words: yet ſo as that they were not tied to theſe very words, becauſe after this we have Examples of *Moſes*, and *David*, and *Solomon*, and others bleſſing the People in other words. *i* To wit, in the Publick Aſſembly.

24 The LORD bless thee *k*, and keep thee *l*:

k (*i. e.*) Bestow upon you all manner of Blessings, Temporal and Spiritual. Compare *Gen.* 12. 2. *l* (*i. e.*) Continue his Blessings to thee, and preserve thee in and to the use of them; keep thee from Sin and its bitter Effects.

25 The LORD make his face shine upon thee *m*, and be gracious unto thee:

m (*i. e.*) Smile upon thee: this is opposed to the hiding of his Face, and to the covering Himself or his Face with a Cloud; and it is explained by the following words, *be gracious unto thee*. Others expound it of Illumination or Direction, and the revelation of Himself, and of his Will to them.

26 The LORD lift up his countenance upon thee *n*, and give thee peace *o*.

n (*i. e.*) Look upon thee with a chearful and pleasant Countenance, as one that is reconciled to thee, and well pleased with thee and thy Offerings and Services. See of this phrase *Psal.* 4. 6. *Prov.* 16. 15. To this is opposed the *falling* and the *casting down of the countenance*, of which see *Gen.* 4. 5, 6. *Job* 29. 24. Or, Regard, Protect, and Help thee. Compare *Psal.* 33. 18. *o* Peace with God, and with thy own Conscience, and with all Men, and all Prosperity, which is comprehended under this word.

27 And they shall put my Name upon the children of Israel *p*, and I will bless them *q*.

p (*i. e.*) Shall call them by my Name, shall recommend them to me as my own People, and bless them, and pray unto me for them as such: which is a powerful Argument to prevail with God for them, and therefore hath been oft used by the Prophets interceding for them, as *Jer.* 14. 9. *Dan.* 9. 18, 19. Compare 1 *Sam.* 12. 22. *q* I will ratify their Blessings, and give those Blessings to the People which the Priests pray for.

CHAP. VII.

1 AND it came to pass on the day *a* that Moses had fully * set up the tabernacle, and had anointed it *b*, and sanctified it, and all the instruments thereof, both the altar, all the vessels thereof, and had anointed them, and sanctified them;

* Exod. 40. 18. Levit. 8. 10.

a Either, 1. precisely, and so this History, as many others, is put out of its proper place, and this Chapter and the 8th, and 9th, and 10th, and 11th, should follow next after *Exod.* 40. and this day is the same on which the Tabernacle was erected, which was the first Day of the first Month of the 2*d* Year, *Exod.* 40. 17, 18. Or, 2. largely, *Day* being put for Time; and *on the Day*, for *about the Time*, or, a little after the Time. And thus it seems to be taken here, because all the Princes did not offer these things upon one and the same Day, but on several Days, as here it follows. And so there is no disorder in the History, and this Chapter comes in its proper place, and those things were done in the second month of the second Year, after the Tabernacle and Altar, and all other Instruments thereof were anointed, as is here expressed; and after the *Levites* were separated to the service of the Tabernacle, and appointed to their several Works, as is manifest from *ver.* 5, 6, 7, 8, 9. which was done about a month after the Tabernacle was erected, *&c.* and after the numbering of the People, *Numb.* 1. when the Princes here employed in the Offerings, were first constituted; and after the disposal of the Tribes about the Tabernacle, the order of which is here observed in the time of their Offerings.

2 That * the princes of Israel, heads of the house of their fathers (who *were* the princes of the tribes, † and were over them that were numbred) offered *c*:

* Chap. 1. 4. † Heb. *who stood*

c To wit, in the manner and days hereafter mentioned.

3 And they brought their offering before the LORD, six covered wagons *d*, and twelve oxen: a wagon for two of the princes, and for each one an oxe: and they brought them before the tabernacle.

d For the more convenient and safe carriage of such things as were most cumbersome.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation, and thou shalt give them unto the Levites: to every man according to his service *e*.

e (*i. e.*) More or fewer of them, as the nature of their Service, and of the things to be carried, required.

6 And Moses took the wagons, and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar *f* the son of Aaron the priest.

f (*i. t.*) Under his Care and Inspection. See *Gen.* 39. 22. And it must be noted that these words belong both to the *Merarites* here, and to the *Gershonites*, *ver.* 7. because both of them were under his hands, as is affirmed, *Numb.* 4. 28, 33.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them, *was* that they should bear upon their shoulders *g*.

g Because of the greater worth and holiness of the Things which they carried. See *Numb.* 4. 6, 8, 10, 12, 14. 2 *Sam.* 6. 6, 13.

10 And the princes offered for dedicating of the altar *h*, in the day *i* that it was anointed, even the princes offered their offering before the altar.

h To wit, of Burnt-offerings, and Incense too, as appears from the matter of their Offerings. The Singular Number for the Plural. Not for the first dedication of them, for it is apparent they were dedicated or consecrated before this time by *Moses* and *Aaron* for diverse days together, *Numb.* 8. and 9. but for a further dedication of them, these being the first Offerings that were made for any particular Persons or Tribes. *i* (*i. e.*) About the time, as soon as it was anointed. See on *ver.* 1.

11 And the LORD said unto Moses, They shall offer their offering each prince on his day *k*, for the dedicating of the altar.

k As well for the greater solemnity and splendour of the Work, as for the prevention of confusion. And in this offering they follow the order of their Camp, and not of their birth.

12 And he that offered his offering the first day, was Nahshon the son of Amminadab, of the tribe of Judah *l*.

l In whose name and behalf, this Offering was made, and so in the rest.

13 And his offering *was* one silver charger *m*, the weight thereof *was* an hundred and thirty *shekels*, one silver † bowl of seventy shekels, after * the shekel of the sanctuary, both of them *were* full of fine flour mingled with oil, for a * meat-offering.

† Or, *Vial.* * Exod. 30. 13. * Lev. 2. 1.

m A large Dish or Platter, of which see *Exod.* 25. 29. to be employed about the Altar of Burnt-offering, or in the Court, not in the Sanctuary, for all its Vessels were of Gold.

14 One spoon of ten *shekels* of gold *o* full of incense:

o And therefore belonging to the Altar of Incense.

15 * One young bullock, one ram, one lamb of the first year, for a burnt-offering:

* Lev. 1. 2.

16 One kid of the goats for a * sin-*offering*:

* Lev. 4. 23.

17 And for * a sacrifice of peace-offerings *p*, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

* Lev. 3. 1.

p Which are more numerous, because the Princes and Priests, and some of the People, did make a Feast before the Lord of them, and celebrated it with great rejoycing.

18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

20 One

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:
21 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:
22 One kid of the goats for a ſin-offering:
23 And for a ſacrifice of peace-offerings: five oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nethaneel the ſon of Zuar.
24 On the third day Eliab the ſon of Helon, prince of the children of Zebulun *did offer*:
25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
26 One golden ſpoon of ten *ſhekels*, full of incenſe:
27 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:
28 One kid of the goats for a ſin-*offering*:
29 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliab the ſon of Helon.
30 On the fourth day Elizur the ſon of Shedeur, prince of the children of Reuben, *did offer*:
31 His offering was one ſilver charger of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
32 One golden ſpoon of ten *ſhekels* full of incenſe:
33 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:
34 One kid of the goats for a ſin-*offering*:
35 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Elizur the ſon of Shedeur.
36 On the fifth day, Shelumiel the ſon of Zuriſhaddai, prince of the children of Simeon, *did offer*:
37 His offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil for a meat-offering:
38 One golden ſpoon of ten *ſhekels*, full of incenſe:
39 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:
40 One kid of the goats for a ſin-*offering*:
41 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Shelumiel the ſon of Zuriſhaddai.
42 On the ſixth day Eliaſaph the ſon of Deuel, prince of the children of Gad, *offered*.
43 His offering *was* one ſilver charger, of the weight of an hundred and thirty ſhekels, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat offering:
44 One golden ſpoon of ten *ſhekels*, full of incenſe:
45 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:
46 One kid of the goats for a ſin-*offering*:
47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs. This *was* the offering of Eliaſaph the ſon of Deuel.
48 On the ſeventh day Eliſhama the ſon of Ammihud, prince of the children of Ephraim, *offered*.
49 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
50 One golden ſpoon of ten *ſhekels*, full of incenſe:
51 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:
52 One kid of the goats for a ſin-*offering*:
53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliſhama the ſon of Ammihud.
54 On the eighth day *offered* Gamaliel the ſon of Pedahzur, prince of the children of Manaſſeh.
55 His offering *was* one ſilver charger, of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
56 One golden ſpoon of ten *ſhekels*, full of incenſe:
57 One young bullock, one ram, one lamb of the firſt year for a burnt-Offering:
58 One kid of the goats for a ſin-*offering*.
59 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Gamaliel the ſon of Pedahzur.
60 On the ninth day Abidan the ſon of Gideoni, prince of the children of Benjamin, *offered*.
61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
62 One golden ſpoon of ten *ſhekels*, full of incenſe:
63 One young bullock, one ram, one lamb of the firſt year for a burnt-offering.
64 One kid of the goats for a ſin-*offering*:
65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Abidan the ſon of Gideoni.
66 On the tenth day Ahiezer the ſon of Ammiſhaddai, prince of the children of Dan, *offered*.
67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
61 One golden ſpoon of ten *ſhekels*, full of incenſe:
69 One bullock, one ram, one lamb of the firſt year, for a burnt-offering:
70 One kid of the goats for a ſin-*offering*:
71 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahiezer, the ſon of Ammiſhaddai.
72 One the eleventh day, Pagiel the ſon of Ocran, prince of the children of Aſher, *offered*.
73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
74 One golden ſpoon of ten *ſhekels*, full of incenſe:
75 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:
76 One kid of the goats for a ſin-*offering*.
77 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Pagiel the ſon of Ocran.
78 On the twelfth day, Ahira the ſon of Enan, prince of the children of Naphtali, *offered*.
79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one

one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

80 One golden ſpoon of ten *ſhekels*, full of incenſe:

81 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

82 One kid of the goats for a ſin-*offering*.

83 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahira the ſon of Enan.

84 This *was* the dedication of the altar, (in the day when it was anointed *q*) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver † bowls, twelve ſpoons of gold:

† Or, *vials*.

q This is again repeated, to ſhew why it is called the Dedication of the Altar, becauſe it was the firſt Offering made by any particular Perſons or Tribes.

85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy: all the ſilver veſſels *weighed* two thouſand and four hundred ſhekels, after the ſhekel of the ſanctuary.

86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* a-piece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*.

87 All the oxen for the burnt-offering, *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering *r*: and the kids of the goats for ſin-*offering* twelve.

r Which was not mentioned before, becauſe it was ſufficiently underſtood from the Law which required it, *Numb.* 15. 3, 4, 5. but for greater aſſurance is here expreſſed.

88 And all the oxen for the ſacrifice of the peace-offerings, *were* twenty and four bullocks, the rams ſixty, the he-goats ſixty, the lambs of the firſt year ſixty. This *was* the dedication of the altar, after that it was anointed *ſ*.

ſ Which words are very conveniently added, to explain in what ſenſe he had ſo oft ſaid that this was done *in the day when it was anointed*; to wit, not exactly, but in a latitude, to wit, a little *after that it was anointed*, as is here ſaid.

89 And when Moſes was gone into the tabernacle of the congregation *t*, to ſpeak with ‖ him *u*, then he heard the voice of one ſpeaking unto him from off the mercy-ſeat *x*, that *was* upon the ark of teſtimony, from between the two cherubims: and he ſpake unto him.

‖ That is, *God*.

t Into which *Moſes*, though no Prieſt, was permitted to enter by God's ſpecial Licenſe. *u* (*i. e.*) To conſult God upon occaſion. *x* Which *Moſes* ſtanding without the Vail could eaſily hear. And this ſeems to be added in this place, to ſhew that when Men had done their part in the dedication of the Tabernacle, Altars, *&c.* God was not wanting in the performance of his part, and Promiſe made, *Exod.* 25. 22.

CHAP. VIII.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and ſay unto him, When thou * lighteſt the lamps, the ſeven lamps ſhall give light over againſt the candleſtick *a*.

* Exod. 25. 37. & 40. 25.

a (*i. t.*) Either, 1. on every ſide of the Candleſtick. So the *Candleſtick* is here put for the Bulk or Shaft of the Candleſtick, as *Exod.* 25. 34, 35. and the Lamps, when they were lighted, were put into the Branches of the Candleſtick, and taken out upon occaſion. Thus the meaning is, that all the Lamps were to be lighted on that part which was towards the middle, looking that way whence they had their Light; for the middle Lamp was lighted with the Fire of the Altar, and from that the other Lamps received Light. But againſt this ſenſe 'tis objected, That the Lamps could not be otherwiſe ordered, but that they muſt give light round about the Candleſtick, and therefore that ſenſe ſeems to make this Direction idle and frivolous. Or, 2. on that part which is before the Candleſtick, Heb. *over againſt the face of the Candleſtick*, *i. e.* in that place towards which the Candleſtick looked, or where the Candleſtick ſtood in full view, *i. e.* upon the North ſide, where the Table of Shew-bread ſtood; as appears from hence, becauſe the Candleſtick ſtood cloſe to the Boards of the Sanctuary on the South ſide, *Exod.* 26. 35. And thus the Lights were on both ſides of the Sanctuary; which was fit and neceſſary, becauſe it was wholly dark in it ſelf, and had no Window in it.

3 And Aaron did ſo: he lighted the lamps thereof over againſt the candleſtick, as the LORD commanded Moſes.

4 * And this work of the candleſtick *was of* beaten gold *b*, unto the ſhaft thereof, unto the flowers thereof *was* * beaten work: according unto the * pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.

* Exod. 25. 31.
* Exod. 25. 18.
* Exod. 25. 40.

b Not hollow, but ſolid and maſſy Gold, beaten out of one piece, and not of ſeveral pieces joined or ſodered together; ſee *Exod.* 25. 18, 31. and 37. 17.

5 And the LORD ſpake unto Moſes, ſaying,

6 Take the Levites from among the children of Iſrael, and cleanſe *c* them.

c Or, *waſh* or *purify* them, which was alſo done with the Prieſts and others when they were to approach to God and his Service; See *Exod.* 19. 10. *Levit.* 14. 9.

7 And thus ſhalt thou do unto them, to cleanſe them: ſprinkle water † of purifying *d* upon them, and † let them ſhave all their fleſh *e*, and let them waſh their clothes, and *ſo* make themſelves clean.

† Heb. *of ſin*: Chap. 19. 9.
† Heb. *let them cauſe a raſor to paſs over*, &c.

d Heb. *Of Sin*, (*i. t.*) for the expiation of Sin. This Water was mixed with the Aſhes of a red Heifer, *Numb.* 19. 9. which therefore may ſeem to have been preſcribed before, though it be mentioned after, ſuch kind of tranſplacings of Paſſages being frequent in Scripture. *e* Which external Rite, ſignified the cutting off their inordinate concupiſcences of earthly things, and that ſingular purity of Heart and Life which is required in the Miniſters of God; ſee *Iſa.* 52. 11. 2 *Tim.* 2. 21.

8 Then let them take a young bullock with his * meat-offering, *even* fine flour mingled with oil, and another young bullock *e* ſhalt thou take for a ſin-*offering*.

* Levit. 2. 1.

e The ſame Sacrifice which was offered for a Sin-offering for the whole Congregation, *Levit.* 4. becauſe the *Levites* came in the ſtead of all the Firſt-born, which did in a manner repreſent the whole Congregation.

9 And thou ſhalt bring the Levites before the tabernacle of the congregation, and thou ſhalt gather the whole aſſembly of the children of Iſrael together.

10 And thou ſhalt bring the Levites before the LORD, and the children of Iſrael *f* ſhall put their hands upon the Levites *g*.

f Not all of them, which was impoſſible, but ſome in the name and ſtead, and by the appointment of all, to wit, either the Firſt-born, or rather the Princes or Chiefs of each Tribe, who uſed to tranſact things in the name of their Tribes. Whereby they ſignified their tranſferring of that right of miniſtring to God from the Firſt-born, in whoſe hands it formerly was, unto the Levites, and their renouncing of their Intereſt in the Levites, from whom they might otherwiſe have expected help by their Perſons or Purſes, as they did from other Tribes in their common Concernments, and their intire reſignation and dedication of them to God's Service; as the Perſon offering, by laying his Hand upon the Head of his Sacrifice, *Levit.* 1. 4. ſignified his tranſlation of his Guilt upon the Beaſt, and his dedication of it unto God.

11 And Aaron ſhall † offer the Levites before the LORD *for* ‖ offering *h* of the children of Iſrael, that † they may execute the ſervice of the LORD.

† Heb. *wave*.
‖ Heb. *wave-offering*.
† Heb. *they may be to execute*, &c.

h Heb. *For a Wave-offering*. Of which ſee *Exod.* 29. 24. Not that *Aaron* did ſo wave them, which he could not do, but that he cauſed or commanded them to imitate that Motion, and to wave themſelves towards the ſeveral parts of the World: whereby they might ſignify their readineſs to ſerve God according to their capacity whereſoever they ſhould be. Though the Word may be taken more generally for any Offering made to God, as *Exod.* 35. 22.

12 And the Levites ſhall lay their hands upon the heads of the bullocks *i*: and thou ſhalt offer the

†

the one *for* a sin-*offering*, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

i To signify that they were offered by them, and for them. See *Exod.*29.16,19. *Levit.*1.4. & 3.2. & 4.4.

13 And thou shalt set the Levites before Aaron, and before his sons *k*, and offer them *for* an offering unto the LORD *l*.

k (*i. e.*) Put them into the Power of *Aaron* and his Sons, to employ them in holy Ministrations; for so that phrase is sometimes used, as *Gen.*13.9. *the Land is before thee, i. e.* in thy Power to use or enjoy it. Or, setting the Levites before them, did signify the giving the Levites to them or to their service. *l* For to him they were first properly offered, and by him given to the Priests in order to his Service.

14 Thus shalt thou separate the Levites from among the children of Israel, and the Levites shall
* chap. 3. 45. be * mine.

15 And after that shall the Levites go in *m*, to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

m To wit, into the Court, where they were to wait upon the Priests at the Altar of Burnt-offering, and at present into the Tabernacle, to take it down and set it up.

16 For they are wholly given unto me *n* from among the children of Israel: instead of such as
* chap. 3. 13. open every womb, * *even instead of* the first-born
Exod. 13. 2. of all the children of Israel have I taken them un-
Luk. 2. 23. to me.

n By the Peoples consent, as well as *taken* (as it follows) by my Choice and Command. See *Numb.*3.9.

* Exod. 13. 2, 12, 15. 17 * For all the first-born of the children of Israel *are* mine, *both* man and beast: on the day
chap. 3. 13. that I smote every first-born in the land of Egypt,
Luk. 2. 29. I sanctified them for my self.

18 And I have taken the Levites for all the first-born of the children of Israel.

* chap. 3. 9. † Heb. *given.* 19 And * I have given the Levites *as* a † gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel *o*,
* chap. 1. 53. in the tabernacle *p* of the congregation, and * to make an atonement for the children of Israel *q*: that there be no plague *r* among the children of Israel, when the children of Israel come nigh unto the sanctuary.

o (*i. e.*) To serve God in their stead and behalf, to do what otherwise they had been obliged to do in their own Persons. *p* How in it, see on *vers.* 15. *q* Not by offering Sacrifices, which the Priests alone might do, but by assisting the Priests in that expiatory Work, and by a diligent performance of all the parts of their Office, whereby God was pleased, both with them and with the People. *r* This is added as a Reason why God appointed them to serve in or about the Tabernacle, that they might watch and guard it, and not suffer any of the People to come near it, or meddle with holy Things; which if they did, it would certainly bring a plague upon them.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified *s*, and they washed their clothes: and Aaron offered them *as* an offering before the LORD, and Aaron made an atonement for them to cleanse them.

s Which was done by Washing, and Sprinkling, and Sacrifices. See *Levit.*15.13,14,15. *Numb.*19.11, &c.

22 And after that went the Levites in, to do their service in the tabernacle of the congregation, before Aaron and before his Sons *t*: as the LORD had commanded Moses concerning the Levites, so did they unto them.

t In their presence, and by their direction and appointment.

23 And the LORD spake unto Moses, saying,

24 This *is* it that *belongeth* unto the Levites: from * twenty and five years old *u* and upward, they shall go in † to wait upon the service of the tabernacle of the congregation.

u See on *Numb.* 4. 3.

* 1 Chron. 23. 24. Num. 1. 3. † Heb. *to war the warfare of,* &c.

25 And from the age of fifty years they shall † cease waiting upon the service *thereof x*, and shall serve no more:

x (*i. e.*) Upon the difficult and cumbersome part of their Work.

† Heb. *return from the warfare of the service.*

26 But shall minister with their brethren *y* in the tabernacle of the congregation, to keep the charge, and shall do no service: thus shalt thou do unto the Levites, touching their charge.

y By way of advise, and assistance in lesser and easier Works.

CHAP. IX.

1 AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year *a*, after they were come out of the land of Egypt, saying,

a And therefore before the numbring of the People, which was not till the second month, *Numb.* 1. 1, 2. But it is placed after it, because of a special case relating to the Passover which happened after it, and which is here related, upon occasion whereof he mentions the Command of God for keeping of the Passover in the Wilderness, which was done but once; and without this Command they had not been obliged to keep it at all till they came to the Land of *Canaan*. See *Exod.* 12. 25.

2 Let the children of Israel also keep * the passover at its appointed season.

* Exod. 12. 1. &c. Lev. 23.5. chap. 28. 16. Deut. 16. 2.

3 In the fourteenth day of this month † at even, ye shall keep it in its appointed season: according to all the rites of *b* it, and according to all the ceremonies thereof shall ye keep it.

† Heb. *between the two evenings.*

b So far as concerned the Lamb and the unleavened Bread, &c. for there were some things peculiar to the first Passover in *Egypt*, as that they were to eat it *in haste, with their loins girded, their shoes on their feet, and their staff in their hand*; which were not properly Rites or Ceremonies of the Passover, but Circumstances of their present condition, being then Travellers and ready to depart, &c. *Qu.* Whence had they Meal to make unleavened Bread? *Answ.* They were not now in haste, and so had time enough to procure it out of the Land of *Midian*, by the help of *Moses* his Father-in-law who lived there; which Land was not far from *Horeb* or *Sinai*, as appears from *Exod.* 3. 1.

4 And Moses spake unto the children of Israel that they should keep the passover.

5 And they kept the passe-over on the fourteenth day of the first month at even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 And there were certain men who were * defiled by † the dead body of a man *c*, that they could not keep the passover *d* on that day: and they came before Moses *e*, and before Aaron on that day.

* chap. 5. 3. † Or, *the soul of a man*, ch. 6. 6.

c By the touch of a dead body, or something belonging to it. See *Numb.* 19. 11. *d* Because unclean Persons were prohibited to eat of holy Things. See *Levit.* 7. 20. and 22. 3. *e* For resolution of their difficulty.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer *f* an offering of the LORD *g* in its appointed season, among the children of Israel?

f Which if we neglect, we must be cut off; and if we keep it in these Circumstances, we must also be cut off. What shall we do? *g* (*i. e.*) The Passover, so called, because it was both killed and eaten in obedience to God's Command, and to God's Honour, and as a Thank-offering to God for his great Mercies.

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you *h*.

h God having promised to answer and direct him upon his address to him in difficult Cases.

9 And the LORD spake unto Moses, saying,

10 Speak

10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or *be* in a journey *i* afar off *k*, yet ye shall keep the passover unto the LORD.

i Under these two Instances the Hebrews think that other hinderances of like nature are comprehended, as if one be hindred by a Disease, or by any other such kind of Uncleanness, which may seem probable, both from the Nature of the Thing, and the Reason of the Law, which is the same in other cases, and from the application of this Rule to other cases, 2 *Chron.* 30. *k* In some remote Country, whence he cannot return sooner.

* 2 Chron. 30. 2, 15. 11 The * fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread, and bitter *herbs*.

* Exod. 12. 10. * Exod. 12. 46. Joh. 19. 30. 12 * They shall leave none of it unto the morning *l*, * nor break any bone of it: according to all the ordinances of the passover, they shall keep it.

l But either eat or burn it before that time.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover *m*: even the same soul shall be cut off from his people, because he brought not the offering of the LORD in its appointed season: that man shall bear his sin.

m Through contempt or neglect, without these or any other just Impediments, as before.

14 And if a stranger *n* shall sojourn among you, and will keep the passover unto the LORD, according to the ordinance of the passover, and according to the manner thereof, so shall he do: * Exod. 12. 45. * ye shall have one ordinance, both for the stranger, and for him that was born in the land.

n To wit, a Proselyte.

* Exod. 40. 34. 15 And * on the day that the tabernacle was reared up, the cloud *o* covered the tabernacle, *namely*, the tent of the testimony *p*: and at * Exod. 13. 21. and 40. 38. * even there was upon the tabernacle, as it were the appearance of fire *q*, until the morning.

o Of which see *Exod.* 13. 12. *p.* Or, *the Tabernacle towards* or *above the Tent of the Testimony*, *i. e.* that part of the Tabernacle in which was the Testimony, or the Ark of the Testimony; for there the cloudy Pillar stood, *Levit.* 16. 2. This was an evident Token of God's special presence with, and Providence over them. See *Exod.* 14. 20, 24. *Psal.* 105. 39. And this Cloud was easily distinguished from other Clouds, both by its peculiar Figure, and by its constant residence in that place. *q* That they might better discern it, and direct themselves and their Journeys or Stations by it.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up *r* from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

r Or, Ascended on high, above its ordinary place, by which it became more visible to all the Camp.

18 At the commandment of the LORD *s* the children of Israel journeyed; and at the com- * 1 Cor. 10. 1. mandment of the LORD they pitched, * as long as the cloud abode upon the tabernacle, they rested in the tents.

s The motion or stay of the Cloud is fitly called the Command of God, because it was a signification of God's Will and their Duty, which a Command properly is.

† Heb. *prolonged.* 19 And when the cloud † tarried long upon the tabernacle many dayes, then the children of Israel kept the charge of the LORD *t*, and journeyed not.

t (*i. e.*) The Command of God mentioned before, that they should stay as long as the Cloud stayed, as the same phrase is manifestly taken below, *ver.* 23. And this, saith he, they did, though it were long in one place, which was tedious to them, who desired to change places and to make haste to *Canaan*, yet they obeyed God herein against their own Inclinations. Which because it was remarkable in so obstinate a People, it is so largely and particularly mentioned here, as an instance of their Obedience, and as an aggravation of the many following Instances of their Apostacy and Disobedience.

20 And *so* it was when the cloud was a few days upon the tabernacle, according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was when the cloud † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed. † Heb. *was* chap. 11. 35.

22 Or whether *it were* two dayes, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel * abode in their tents, and journeyed not: but when it was taken up, they journeyed. * Exod. 40. 36, 37.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAP. X.

1 AND the LORD spake unto Moses, saying,

2 Make thee two trumpets *a* of silver *b*: of an whole piece *c* shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

a For *Aaron's* two Sons: though afterwards the number of the Trumpets was much increased, as the number of the Priests also was. See 2 *Chron.* 5. 12. These Trumpets were ordained, both for signification of the great Duty of Ministers, to wit, to preach the Word; and for use, as here follows. *b* A Metal pure and precious, and giving a clear sound. *c* See *Exod.* 25. 31. *Numb.* 8. 4.

3 And when * they *d* shall blow with them *e*, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. * Joel 2. 1.

d (*i. e.*) The Priests, by comparing this with *ver.* 8. *e* (*i. e.*) With both of them, by commparing this with the next verse.

4 And if they blow *but* with one *trumpet*, then the princes *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm *e*, then the camps that lie on the east-part, shall go forward.

e To wit, once, as appears from *ver.* 6.

6 When ye blow an alarum the second time, then the camps that lie on the south-side, shall take their journey: they shall blow an alarm for their journeys *f*.

f As a Sign for them to march forward, and consequently for the rest to follow them; which is easily understood out of these words.

7 But when the congregation is to be gathered together, ye shall blow: but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the Trumpets *g*: and they shall be to you for an ordinance for ever throughout your generations.

g To oblige them to the greater regard and observance, as if God himself had called them.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets *h*, and ye shall be remembred before the LORD your God, and ye shall be saved from your enemies *i*.

h Which was practised accordingly. See *Numb.* 31. 6. 2 *Chron.* 13. 12. *i* If you use this Ordinance of God with trust and dependance upon God for help; which Condition is necessarily to be understood from divers other Scriptures, where it is expressed.

10 Also * in the dayes of your gladneſs *k*, and in your ſolemn days *l*, and in the beginnings of your months *m*, ye ſhall blow with the trumpets over your burnt-offerings, and over the ſacrifices of your peace-offerings, that they may be to you for a memorial before your God *n*: I *am* the LORD your God.

* chap. 29. 1. 1 Chro. 15. 24. 2 Chron. 5. 12. and 7. 6. and 29. 26. Ezra 3. 10. Neh. 12. 35.

k (*i. e.*) Days appointed for rejoycing and thankſgiving to God, either for former mercies, or for ſucceeding deliverances, as *Eſth.* 9. 18, &c. Compare *Hoſ.* 2. 11. *l* Your ſtated and conſtant feſtivals. *m* Of which ſee *Pſal.* 81. 3. *n* That God may remember you for good to accept and bleſs you, as that phraſe oft ſignifies.

11 And it came to paſs on the twentieth *day* of the ſecond month, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony.

12 And the children of Iſrael took * their journeys out of the wilderneſs of Sinai, and the cloud reſted in the wilderneſs of Paran *o*:

* chap. 2. 9, 16, 24, 31.

o From which they travelled to other places, and then returned into it again, *Numb.* 12. 16.

13 And they firſt took their journey, according to the commandment of the LORD by the hand of Moſes.

14 * In the firſt *place* went the ſtandard of the camp of the children of Judah, according to their armies: and over his hoſt *was* * Nahſhon the ſon of Amminadab.

* chap. 2. 3.

* chap. 1. 4.

15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel the ſon of Zuar.

16 And over the hoſt of the tribe of the children of Zebulon, *was* Eliab the ſon of Helon.

17 And * the tabernacle was taken down, and the ſons of Gerſhon, and the ſons of Merari ſet forward, * bearing the tabernacle.

* chap. 1. 51.

* ch. 4. 24, 31.

18 And the * ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt was Elizur the ſon of Shedeur.

* chap. 2. 10.

19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſon of Zuriſhaddai.

20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel.

21 And the Kohathite ſet forward, bearing the * ſanctuary, and ‖ *the other p* did ſet up the tabernacle againſt they came.

* chap. 4. 4. ‖ That is, *the Gerſhonites, & the Merarites.* See *ver.* 17.

p (*i. e.*) The *Gerſhonites*, and *Merarites*, as is evident both from their work and office, which was to take down and ſet up the Tabernacle, *Numb.* 3. 25.—26. and 4. 22.—33. and from *ver.* 17. who therefore marched after the firſt camp, a good diſtance from and before the *Kohathites*, that they might prepare the Tabernacle for the reception of its utenſils, which the *Kohathites* brought ſome time after them.

22 And * the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud.

* chap. 2. 18.

23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur.

24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni.

25 And * the ſtandard of the camp of the children of Dan ſet forward *which was* the rereward of all the camps throughout their hoſts, and over his hoſt *was* Ahiezer the ſon of Ammiſhaddai.

* chap. 2. 25.

26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran.

27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan.

28 † Thus *were* the journeyings *q* of the children of Iſrael, according to their armies when they ſet forward.

† Heb. *Theſe.*

q (*i. e.*) In this manner and order they marched.

29 And Moſes ſaid unto Hobab, the ſon of Raguel *r* the Midianite, Moſes father in law *ſ*, We are journeying unto the place of which the LORD ſaid, I will give it you: come thou with us, and * we will do thee good: for the LORD hath ſpoken good concerning Iſrael.

* Judg. 1. 16.

r Called alſo *Revel*, *Exod.* 2. 18. who ſeems to be the ſame who is called *Jethro*, *Exod.* 3. 1. it being uſual in Scripture for one perſon to have two or three names. And therefore this *Hobab* is not *Jethro*, but his ſon, which may ſeem more probable, becauſe *Jethro* was old and unfit for travel, and deſirous, as may well be thought, to die in his own Countrey, whether he returned, *Exod.* 18. 27. but *Hobab* was young and fitter for theſe journeys, and therefore intreated by *Moſes* to ſtay and bear them company. *ſ* Which words are ambiguous, but ſeem to belong to *Raguel*, or *Revel*, not to *Hobab*, though others are of another mind.

30 And he ſaid unto him, I will not go *t*, but I will depart to mine own land, and to my kindred.

t So he might truly and ſincerely ſay, though after this ſpeech he was overcome by the intreaties and perſwaſions of *Moſes*. Or, he did go and ſettle his affairs, and afterwards return: for we find his poſterity ſettled among the *Iſraelites*. See *Judg.* 1. 16. and 4. 11, 18, &c.

31 And he ſaid, Leave us not, I pray thee, foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us inſtead of eyes *u*.

u To direct and guide us: for though the cloud determined them to a general place, yet many particulars might be uncertain and unknown to *Moſes*, wherein *Hobab*, having long lived in thoſe parts, might be able to adviſe him, as concerning the conveniences of water for their Cattle, concerning the ſafety or danger of the ſeveral parts by reaſon of Serpents or Wildbeaſts, or Enemies in the parts adjoyning to them, that ſo they might guard themſelves better againſt them. Or, this is to be underſtood of his directing them, not ſo much in their way, as about great and difficult matters, wherein the counſel he had from God did not exclude the advice of men, as we ſee in *Hobab*'s father *Jethro*, *Exod.* 18. And it is probable, this was the wiſe ſon of a wiſe Father.

32 And it ſhall be if thou go with us, yea, it ſhall be, that what goodneſs the LORD ſhall do unto us, the ſame will we do unto thee.

33 And they departed from the mount of the LORD three dayes journey *x*: and the ark of the covenant of the LORD went before them *y* in the three dayes journey: to * ſearch out a reſting place *z* for them.

* Deut. 1. 33. Jer. 31. 2. Ezek. 20. 6.

x With continued journeys, onely it ſeems moſt probable, that the cloud made little pauſes, that they might have time for ſleep, and neceſſary refreſhments, which their Natures required. And thus all Writers, when they relate the continued journeys of perſons for many days together, are to be underſtood with this exception. *y* Not ſo much in place, ſay ſome, for ſo it went in the midſt, or at leaſt after the firſt camp, as may ſeem from *ver.* 21. as in office and authority, as a General, who is ſaid to go before, or lead his Army, though he do not go in the very firſt place. But others more probably think, that the Ark, which indeed is not mentioned *ver.* 21. albeit in their ſtations it was in the middle, where alſo the cloud was, yet in their marches it went before them, as alſo the cloud did, and ſo the cloud was conſtantly over the Ark, whether it ſtood or went; and therefore the Ark is ſaid to go before and direct them, not as if the Ark could be ſeen of all the Camps, which being carried onely upon mens ſhoulders was impoſſible, but becauſe the cloud, which always attended upon the Ark, and did, together with the Ark, conſtitute in a manner one ſign of Gods preſence, did lead and direct them. *z* Where they might ſafely and commodiouſly reſt. But this is a metaphorical expreſſion, for diſcovering to them, for otherwiſe the Ark could not ſearch, and God, who knew all places and things, needed not to ſearch.

34 And the cloud of the LORD *was* upon them by day †, when they went out of the camp.

† And by night too, as was expreſſed before. So we muſt learn to compare places of Scripture, and to ſupply the defects of one out of another, as we do in all Authors.

35 And it came to paſs when the ark ſet forward, that Moſes ſaid, * Riſe up, LORD, and let thine enemies be ſcattered, and let them that hate thee flee before thee.

* Pſal. 68. 1, 2.

36 And when it reſted, he ſaid, Return ‖, O LORD, unto the † many thouſands of Iſrael.

† Heb. *ten thouſand thouſands.*

‖ Or, *give reſt, i. e.* a ſafe and quiet place, free from enemies and dangers.

CHAP. XI.

1 AND *when* the people ‖ complained *a*, † it diſpleaſed the LORD, and the LORD heard *it*, and his anger was kindled, and the fire of the LORD *b* burnt * among them, and conſumed *them that were* in the uttermoſt parts of the camp *c*.

‖ Or, *were, as it were, complainers.*

† Heb. *it was evil in the ears of*, &c.

* Pſal. 78. 21.

a Or, *murmured*, the occaſion whereof ſeems to be their laſt three days journey in a vaſt howling wilderneſs, without any benefit, and thereupon the remembrance of their long abode in the wilderneſs, and the proſpect and fear of many other tedious, and fruitleſs, and dangerous journeys, whereby they were like to be long delayed from coming to that reſt, that land of milk and honey which God had promiſed them, and which they thirſted after. *b* (*i. e.*) A fire ſent from God in an extraordinary manner, poſſibly from the pillar of cloud and fire, or from heaven, as 2 *King.* 1. 12. *c* Either becauſe the ſin began there among the mixt multitude, who probably had their place there, or amongſt thoſe who were feeble and weary with their laſt journey, and therefore hindmoſt in the march: or in mercy to the people, whom he would rather awaken to repentance, than utterly deſtroy, and therefore he ſent it into the skirts, not the heart and midſt of the Camp.

2 And the people *d* cryed unto Moſes *e*: and when Moſes prayed unto the LORD, the fire † was quenched.

† Heb. *ſunk.*

d The murmurers being penitent, or others for fear. *e* Whom they knew to be very prevalent with God.

3 And he called the name of the place ‖ Taberah *f*, becauſe the fire of the LORD burnt among them.

‖ That is, *a burning.*

f From this fire, as it was called *Kibroth-hattaavah* from another occaſion, *ver.* 34, 35. and *Numb.* 33. 16. As it is no new thing in Scripture for perſons and places to have two names. Both theſe names were impoſed as monuments of the peoples ſin, and of Gods juſt judgment. See *Deut.* 9. 7, 22, 24.

4 And the * mixt multitude *g* that *was* among them, † fell a luſting, and the children of Iſrael *h* alſo † wept again *i*, and ſaid, * Who ſhall give us fleſh *k* to eat?

* Exod. 12. 38.

† Heb. *luſted a luſt.*

† Heb *returned and wept.*

* 1 Cor. 10. 6. Pſal. 78. 18. and 106. 14.

g Conſiſting of *Egyptians* or other people, which being affected with Gods miraculous works in *Egypt*, and thereupon believing the promiſe of God to carry them to a land of milk and honey, for their own advantage joyned themſelves to the *Iſraelites*, *Exod.* 12. 38. and now finding themſelves ſadly diſappointed they diſcover their evil minds. *h* VVhoſe ſpecial relation and obligation to God ſhould have reſtrained them from ſuch carriages. *i* This word relates either to their former murmuring upon this occaſion a twelve-month before, *Exod.* 16. 2. or rather to their complaining mentioned, *ver.* 1. to note the aggravation of their ſin, that having juſt now ſinned in the ſame kind, and ſorely ſmarted for their ſin, and being but newly delivered from their fears and dangers cauſed thereby, they forthwith return to their Vomit, and murmur again, and that more paſſionately than before, expreſſing themſelves in tears and bitter words. *k* This word is here taken generally ſo as to include fiſh, as the next words ſhew, and as it is uſed, 1 *Cor.* 15. 39. They had indeed fleſh and cattel which they brought with them out of *Egypt*, but theſe were reſerved for breed, to be carried into *Canaan*, and were ſo few, that they would ſcarce have ſerved them for a month, as may be gathered from *Numb.* 11. 20, 21, 22.

5 * We remember the fiſh which we did eat in Egypt freely *l*: the cucumbers, and the melons, and the leeks, and the onions, and the garlick.

* Exod. 16. 3.

l Either without price, for fiſh was very plentiful, and fiſhing was there free, or with a very ſmall price; for *nothing* is ſometimes put for a *little*, as *Joh.* 18. 20. *Act.* 27. 33. and *none* for *few*, as *Jer.* 8. 6. 1 *Cor.* 2. 8. And this is the more probable, becauſe the *Egyptians* might not taſt of fiſh, nor of the leeks and onions, which they worſhipped for Gods, and therefore the *Iſraelites*, who ſpeak theſe words, might have them there upon cheaper terms.

6 But now our ſoul *m* is dried away *n*, *there is* nothing at all beſides this Manna, before our eyes *o*.

m Either 1. our life, as the *ſoul* ſignifies, *Gen.* 9. 5. *Pſal.* 33. 19. *Job* 36. 14. or 2. our body, which is oft ſignified by the *ſoul*, as *Pſal.* 16. 10. and 35. 12. and 105. 18. So *Levit.* 19. 28. and 21. 1. *Numb.* 5. 2. *n* Is withered and pines away, which poſſibly might be true through envy, and diſcontent, and inordinate appetite, as 2 *Sam.* 13. 4. *Prov.* 14. 30. *o* Heb. *Our eyes* ſee or look to *nothing but this Manna.* They ſpeak as if the *Manna* were only uſeful to pleaſe their eyes, with its fine colour and ſhape, but not to ſatisfy their appetites, or ſuſtain their natures.

7 And * the manna *was* as coriander-ſeed *p*, and the † colour thereof as the colour of bdellium *q*.

* Exod. 16. 14, 31.

† Heb. *eye of it as the eye of.*

p Not for colour, for that is black, but for ſhape and figure. *q* Which is either 1, the gum of a tree, of a white and bright colour, or rather 2. a gem, or precious ſtone, as the *Hebrew* Doctors take it, and particularly a *pearl*, as ſome render it, wherewith the *Manna* doth manifeſtly agree both in its colour, which is white, *Exod.* 16. 14. and in its figure, which is round. See more on *Gen.* 2. 12.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taſt of it *was* as the taſt of freſh oyl *r*.

r Or, *of the moſt excellent oyl*; or, *of the flour of oyl:* or as others, of *cakes* or *paſt made with the beſt oyl*, the word *cakes* being eaſily ſupplied out of the foregoing member of the verſe; or, which is not much differing, *like wafers made with honey*, as it is ſaid, *Exod.* 16. 31. The nature and uſe of *Manna* is here thus particularly deſcribed, to ſhew the greatneſs of their ſin in deſpiſing ſuch excellent food, as this was.

9 And when the dew fell upon the camp in the night, the manna fell upon it *ſ*.

ſ And then the dew fell again upon it, and covered it; as we ſee, *Exod.* 16. 13, 14. ſo the Manna lay hid, as it were, between two beds of dew. Hence the phraſe of *hidden Manna*, *Rev.* 2. 17.

10 Then Moſes heard the people weep throughout their families, every man in the door of his tent *t*, and * the anger of the LORD was kindled greatly, Moſes alſo was diſpleaſed *u*.

* Pſal. 78. 21.

t To note, that they were not aſhamed of their ſin. *u* Partly for their great unthankfulneſs, partly foreſeeing the dreadful judgments, coming upon them, and partly for his own burden expreſſed in the following verſes.

11 And Moſes ſaid unto the LORD, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found favour in thy ſight *x*, that thou layeſt the burden of all this people upon me?

x Why didſt thou not hear my prayer, when I deſired thou wouldeſt excuſe me, and commit the care and government of this unruly people to ſome other perſon. See *Exod.* 3. 11. and 4. 10.

12 Have I conceived all this people? have I ‖ begotten them *y*, that thou ſhouldeſt ſay unto me, Carry them in thy boſom (as a nurſing father beareth the ſucking-child *z*) unto the land which thou ſweareſt unto their fathers?

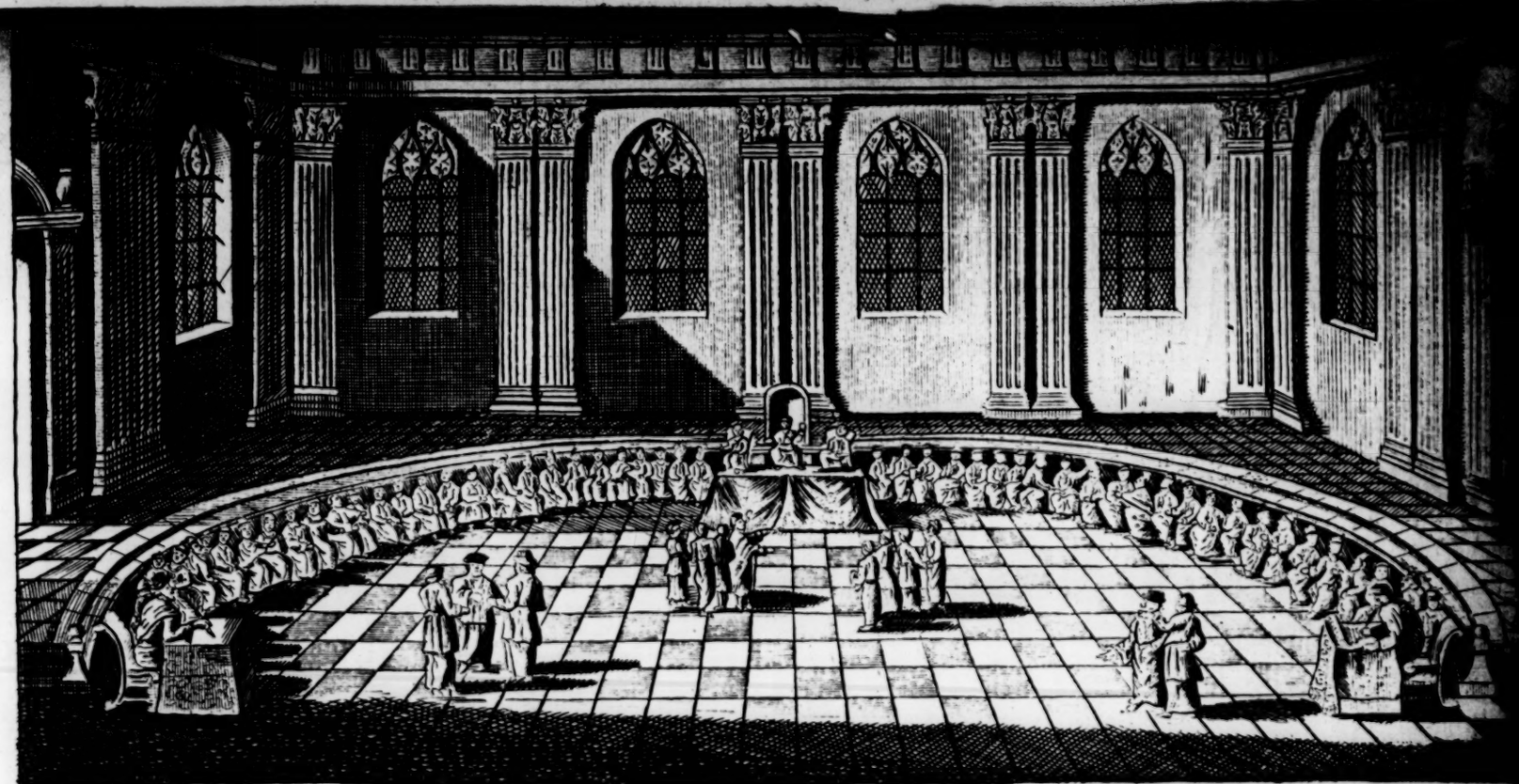
‖ Or, *born them.* So Gr.

y Are they my children, that I ſhould be obliged to provide food, and all things for their neceſſity and deſire? *z* Which expreſſion ſhews the tender care and affection that Governours by the command of God ought to have towards their people.

13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh that we may eat.

14 I am not able to bear all this people *a* alone *b*, becauſe *it is* too heavy for me.

a (*i. e.*) The burden of providing for, and ſatisfying of them. *b Obj.* How was he alone, when there were others added to help him, *Exod.* 18. 21, 24? *Anſ.* Thoſe were onely aſſiſtant to him in Civil Cauſes, and ſmaller matters, but the harder, and greater affairs, ſuch as this unqueſtionably was, were



The GREAT SANHEDRIN sitting in the **TEMPLE** in their Council Chamber called *GEZITH*.

The number of **Judges** *in this high Court was 71 answering to Moses & the 70* **Elders** *in Numbers XI. They were elected indifferently out of the Chief* **Priests**, *or seed of Aaron, the* **Scribes** *or Tribe of Levy, and* **Elders** *or mear Laymen. Their Qualifications were Piety and Learning in Arts and Languages, they were to be without blemish of Body men of Gravity & Fathers of Children that they might be Tender. Their way of sitting was thus y^e most considerable for Wisdom & Reputation was plac'd uppermost in y^e middle representing Moses & was call'd Nasi Prince or President, y^e next for worth was call'd Abh Beth Din Father of y^e Council or Vice President & sat at y^e Right Hand of the President on y^e left Hand sits y^e Hhacam or Wiseman & then y^e rest of y^e Sanhedrin sit part on the right and part on the left in a Semicircle, after them you have two Clerks of the Council, one on the right sitting down the acquitting Votes & the other on the left the Casting in the middle of the Court stands two contending Parties with their witnesses pleading one ever against the other. Their proper time of sitting was from the end of the Morning Service to the beginning of the Evening Service but though necessity might oblige them to prolong their sitting into night yet they never entered upon business by night so that by Judging our Saviour by night they violated their own Laws. Their power of Judging extended to all Persons and Causes, to a whole Tribe a Prophet an high Priest and even to the King himself.* **Gamaliel** *Pauls Master was President of the Council for a long time.* **Nicodemus** *who came to* **Jesus** *by night was one of the Judges, as was also* **Joseph** *of* **Aramathea.**

were brought to *Moſes*, and determined by him alone, *Exod.* 18. 22.

* See 1 King. 19. 4. Jon. 4. 3

15 And if thou deal thus with me, * kill me, I pray thee, out of hand, if I have found favour in thy ſight, and let me not ſee my wretchedneſs *c*.

c Heb. *my evil*, *i. e.* my intolerable anguiſh and torment, ariſing from the inſuperable difficulty of my office and work of ruling this people, and from the dread of their utter extirpation, which they will bring upon themſelves, and the diſhonour which thence will accrue to God, and to Religion, as if not I only, but God alſo were an impoſtor. *Seeing* is here put for feeling, as to *ſee death*, *Pſal.* 89. 48. *Luk.* 2. 26. is to ſuffer it, and to *ſee the ſalvation of God*, *Pſal.* 50. 23. and 91. 16. is to enjoy it.

* See Exod. 4. 29.

16 And the LORD ſaid unto Moſes, Gather unto me * ſeventy men of the elders of Iſrael *d*, whom thou knoweſt to be the elders *e* of the people, and officers over them: and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

d Of whom ſee *Exod.* 3. 16. and 5. 6. *Levit.* 4. 15. *Deut.* 16. 18. *e* Whom thou by experience diſcerneſt to be Elders, not only in years, and name, and place, but alſo in wiſdom and gravity, and authority with the people.

* Neh. 9. 20.

17 And I will come down *f*, and talk with thee there, and I * will take of the ſpirit which *is* upon thee, and will put *it* upon them *g*, and they ſhall bear the burden of the people with thee, that thou bear *it* not thy ſelf alone.

f Not by local motion, but by my powerful preſence and operation. See *Gen.* 11. 5. and *Exod.* 34. 5. *g* (*i. e.*) I will give the ſame ſpirit to them which I have given to thee. But as the ſpirit was not conveyed to them from or through *Moſes*, but immediately from God; ſo the ſpirit, or its gifts, were not by this means impaired in *Moſes*. The *ſpirit* is here put for the gifts of the ſpirit, as it is, *Num.* 27. 18. *Joel* 2. 28. *Joh.* 7. 39. *Act.* 19. 2, 6. 1 *Cor.* 14. 12, 32. and particularly for the ſpirit of propheſy, *v.* 25. whereby they were enabled, as *Moſes* had been, and ſtill was, to diſcern hidden and future things, and reſolve doubtful and difficult caſes, which made them fit for government. It is obſervable, that God would not, and therefore men ſhould not, call any perſons to any office for which they were not ſufficiently fit and qualified.

18 And ſay thou unto the people, Sanctifie your ſelves *h* againſt to morrow, and ye ſhall eat fleſh: (for ye have wept in the ears of the LORD *i*, ſaying, Who ſhall give us fleſh to eat? for *it was* well with us in Egypt) therefore the LORD will give you fleſh, and ye ſhall eat.

h (*i. e.*) Prepare your ſelves, either to receive the miraculous bleſſings of God, the fleſh you deſire: or rather, *prepare to meet thy God*, *O Iſrael*, in the way of his judgments, and to receive the puniſhment which God will inflict upon you; for it is evident from *ver.* 20. that God anſwered them with a Curſe in ſtead of a Bleſſing. Prepare your ſelves by true repentance, that you may either obtain ſome mitigation of the Plague, or, whileſt your Bodies are deſtroyed by the fleſh you deſire and eat, *ver.* 33, 34. your ſouls may be ſaved from the wrath of God. *Sanctifying* is oft uſed for *preparing*, as *Jer.* 6. 4. and 12. 3. and 51. 28. *i* Not ſecretly in your Cloſets, but openly and impudently in the doors of your Tents, *ver.* 10. calling Heaven and Earth to witneſs your cries and complaints.

19 Ye ſhall not eat one day, nor two dayes, nor five dayes, neither ten dayes, nor twenty dayes:

† Heb. *month of dayes.*

20 *But* even a † whole month, until it come out at your noſtrils *k*, and it be loathſome unto you *l*, becauſe ye have deſpiſed the LORD *m*, which *is* among you *n*, and have wept before him, ſaying, Why came we forth out of Egypt *o*?

k Which meat loathed and violently vomited up frequently doth. *l* Being glutted with the abundance of it. Thus God deſtroys them by granting their deſires, and turns even their bleſſings into curſes: whilſt he deals much more favourably with *Moſes*, though he alſo fell into the ſame ſin with the people, *i. e.* impatience and murmuring. But God will make a great difference between perſons and perſons, and between *Moſes* his ſins of infirmity, and the peoples preſumptuous and oft repeated provocations. *m* (*i. e.*) You have lightly eſteemed his bounty and manifold bleſſings in *Manna*, and other things, and have preferred the leeks, the onions, *&c.* of *Egypt* before them all: you have ſlighted and diſtruſted his promiſes and providence after ſo long and large experience of it. *n* Who is preſent and reſident with you, to obſerve all your carriages, and to puniſh your offences. This is added as a great aggravation of the Crime, to ſin in the preſence of the Judge. *o* VVhy did God do us ſuch an injury? why did we ſo fooliſhly follow and obey him in coming forth?

* Exod. 38. chap. 1. 46.

21 And Moſes ſaid, * The people amongſt whom I *am*, *are* ſix hundred thouſand footmen *p*, and thou haſt ſaid, I will give them fleſh that they may eat a whole month.

p Fit for war, *Exod.* 12. 37. beſides women, children, *&c.* That *Moſes* ſpeaks this as doubting or diſtruſting Gods words, is evident enough from *ver.* 22, 23. And that *Moſes* was not remarkably puniſhed for this, as he was afterward for the ſame ſin, *Numb.* 20. next to Gods good pleaſure may be imputed to the different circumſtances of this and that ſin: this was the firſt great offence of this kind, and therefore more eaſily paſſed by, that was after warning, and againſt more light and experience. This ſeems to have been ſpoken ſecretly in *Moſes* his breaſt: that openly and publickly before the people, and to their ſcandal; and therefore it was fit to be openly and ſeverely puniſhed, to prevent the Contagion of that Example.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them *q*? or ſhall all the fiſh of the ſea be gathered together for them to ſuffice them?

q Will they be ſufficient for them? or where ſhall they have more?

* Iſa. 50. 2. and 59. 1.

23 And the LORD ſaid unto Moſes, * Is the LORDS hand waxed ſhort *r*? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

r (*i. e.*) Leſs able to work ſuch great and glorious miracles as I have done.

24 And Moſes went out *ſ* and told the people the words of the LORD, and gathered the ſeventy men *t* of the elders of the people, and ſet them round about the tabernacle *u*.

ſ Out of the tabernacle, into which he entred to receive Gods anſwers from the Mercy-ſeat, *Numb.* 7. 89. *t* Either they are called *ſeventy* from the ſtated number, though two of them were lacking, *ver.* 26. as the Apoſtles are called *the twelve*, *Mat.* 26. 20. when one of that number was abſent: or, he is ſaid to have *gathered* them, when he gave command to gather them, *u* partly that the awe of God might be imprinted upon their hearts, that they might more ſeriouſly undertake, and more faithfully manage their high Employment, partly to gain them the more authority and reſpect from the people, and principally, becauſe that was the place where God manifeſted himſelf, and gave his bleſſings, and therefore there he would beſtow his ſpirit upon them.

25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders, and it came to paſs, *that* when the ſpirit reſted upon them *x*, they propheſied *y*, and † did not ceaſe ‖.

† Gr. *added, or proceeded no further.*

x (*i. e.*) Not only moved them for a time, but took up his ſettled abode with them, becauſe the uſe and end of this gift was not temporary but perpetual. *y* (*i. e.*) Diſcourſed of the word and works of God in a ſingular and marvellous manner, as the Prophets did. So this word is uſed, 1 *Sam.* 10. 5, 6. *Joel* 2. 28. *Act.* 2. 17. 1 *Cor.* 14. 3. Yet were they not hereby conſtituted Prophets or Teachers, but civil Magiſtrates and Rulers, who together with the ſpirit of government, which is here ſufficiently implied, received alſo the ſpirit of Prophecy, as a ſign and ſeal both to themſelves and to the people that God had called them to that Employment, and would be with them in it, as it was with *Saul* upon the ſame occaſion, 1 *Sam.* 10. 10. ‖ Either for that day, they continued in that exerciſe all that day, and, it may be, all the night too, as it is ſaid of *Saul*, 1 *Sam.* 19. 24. or, afterwards alſo, to note that this was a continued gift conferred upon them to enable them the better to diſcharge their Magiſtracy; which was more expedient for them than for the Rulers of other people, becauſe the *Jews* were under a Theocracy, or the government of God, and even their civil controverſies were decided out of that word of God which the Prophets expounded, and in their wilderneſs condition they had frequent occaſions of ſeeking counſel from God, which was the work of Prophets, and they were to determine

termine all things agreeably to the mind and will of God, which therefore they were obliged to ſtudy. Others tranſlate the words, *and they added not:* ſo the ſence is, They propheſied only this day for an aſſurance of vocation to, and due qualification for their work; but afterwards they propheſied no more, the gift of prophecy ceaſed in them, and only the ſpirit of government reſted upon them.

26 But there remained two *of the* men in the camp *z*, the name of the one *was* Eldad, and the name of the other, Medad: and the ſpirit reſted upon them (and they *were* of them that were written *a*, but went not out unto the tabernacle) and they propheſied in the camp.

z Not going to the Tabernacle, as the reſt did, either modeſtly declining that high Employment, from an humble ſence of their own inſufficiency. as *Saul* did, 1 *Sam.* 10. 22. or not having ſufficient or ſeaſonable notice to repair thither: or, being detained in the Camp, and in their dwellings, whether by uncleanneſs, or ſickneſs, or ſome urgent occaſion, not without Gods ſpecial providence, that ſo the Miracle might be more evident, and their call and authority more unqueſtionable to all the people. *a* To wit, in a book or paper by *Moſes*, who by Gods direction nominated the fitteſt and worthieſt perſons.

27 And there ran a young man, and told Moſes *b*, and ſaid, Eldad and Medad do propheſie in the camp.

b Fearing leaſt his authority ſhould be diminiſhed by their propheſying, and thereby, as by the ſignal given at this time, taking authority to themſelves without his knowledge and conſent.

28 And Joſhua the ſon of Nun the ſervant of Moſes, *one* of his young men *c* anſwered, and ſaid, * My lord Moſes, forbid them *d*.

* See Luk. 9. 49.

c Or, one *of his choice* Miniſters, *a choſen* or excellent perſon: which may be emphatically added, to note, that even great and good men may miſtake and miſ-judge about the works of God. Or *from his youth*, as the words will bear, and the *Chaldee*, *Syr.* &c. render it. So it may be added as a reaſon why *Joſhua*, above others, was concerned for *Moſes* his honour and authority. *d* He feared either ſchiſme, or ſedition, or that by their uſurpation of authority independently upon *Moſes* and ſeparately from him, his power and eſteem might be leſſened, as the next words ſhew.

29 And Moſes ſaid unto him, Envieſt thou for my ſake *e*? would God that all the LORDS people were prophets *f*, *and* that the LORD would put his ſpirit upon them.

e Art thou grieved becauſe the gifts and graces of God are imparted to others beſides me; Compare *Joh.* 3. 26. *f* He ſaith *Prophets*, not *Rulers*, for that he knew was abſurd and impoſſible.

30 And Moſes gat him into the camp *g*, he and the elders of Iſrael.

g Among the people, to exerciſe the gifts and authority now or formerly received.

31 And there went forth a * wind from the LORD *h*, and brought quails *i* from the ſea *k*, and let *them* fall by the camp, † as it were a days journey on this ſide, and as it were a days journey on the other ſide round about the camp, and as it were two cubits *high* upon the face of the earth *l*.

*Exod. 16. 13. Pſal. 78. 26. and 105. 40. † Heb. *as it were the way of a day.*

h (*i. e.*) An extraordinary and miraculous wind both for its vehemency and for its effects. *i* A delicious and very nouriſhing food, which conſidering their greedy appetite, and the newneſs and plenty of it, diſpoſed them to ſurfeits, and other diſtempers of body, and prepared the way for the following plague. God gave them quails once before, *Exod.* 16. 13. but neither in the ſame quantity, nor with the ſame deſign and effect as now. *k* Principally from the *Red Sea*, and both ſides of it, where, by the report of ancient Heathen Writers, they were then in great numbers, and no doubt, were wonderfully increaſed by Gods ſpecial providence for this very occaſion. *l* Not as if the quails did cover all the ground two cubits high for a days journey on each ſide of the Camp; for then there had been no place left where they could *ſpread* them *all abroad round about the camp*, as it is ſaid they did, *ver.* 32. but the meaning is, that the quails came and fell down round about the Camp for a whole days journey on each ſide of it, and that in all that ſpace, they lay here and there in great heaps, which were oft-times two cubits high.

32 And the people ſtood up *m* all that day, and all *that* night *n*, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten homers *o*: and they ſpread *them* all abroad for themſelves *p* round about the camp.

m Or rather *roſe up*, which word is oft uſed for attempting, or beginning to do any buſineſs. *n* Some at one time, and ſome at the other, and ſome through greedineſs or diffidence at both times. *o* (*i. e.*) Ten Aſs loods. Which if it ſeem incredible, you muſt conſider, 1. that the *gatherers* here were not all the people, which could not be without great confuſion, and other inconveniences, but ſome on the behalf of all, poſſibly one for each family, or the like, while the reſt were exerciſed about other neceſſary things. So the meaning is not, that every *Iſraelite* had ſo much for his ſhare, but that every Collector gathered ſo much for the family, or others, by whom he was intruſted. 2. That the people did not gather for their preſent uſe only, but for a good while to come, as we ſhall ſee, and being greedy and diſtruſtful of Gods goodneſs, it is not ſtrange it they gathered much more than they needed. 3. That the word rendred *homers*, may ſignifie *heaps*, as it doth, *Exod.* 8. 14, *Judg.* 15. 16. *Hab.* 3. 15. and *ten* is oft put for *many*, and ſo the ſence is, that every one gathered ſeveral heaps. If yet the number ſeems incredible, it muſt be further known, 4. That heathen and other Authors affirm, that in theſe Eaſtern and Southern Countries quails are innumerable, ſo that in one part of *Italy*, within the compaſs of five miles, there were taken about an hundred thouſand of them every day, for a month together; and that ſometimes they fly ſo thick over the Sea, that being weary, they fall into Ships, ſometimes in ſuch numbers that they ſink them with their weight, as *Varro* and *Solinus* affirm. And *Athenæus* relates, that in *Egypt*, a Country prodigiouſly populous, as all agree, they were in ſuch plenty, that all thoſe vaſt numbers of people could not conſume them, but were forced to ſalt them, and keep them for their future uſe. So that there is no need at all that God ſhould create innumerable quails for this purpoſe: which yet if it were affirmed he did, Atheiſts and Anti-ſcripturiſts, have no occaſion of triumph, ſince they muſt either own the Creation of the World, which is a far greater miracle, or aſcribe the production of the World to a caſual jumble of Atoms, which is more ſenceleſs and ridiculous than all the fables of the Poets. *p* That ſo they might dry them, and ſalt them, and preſerve them for their future uſe, according to what they had ſeen and learned in *Egypt*.

33 And while the * fleſh *was* yet between their teeth, ere it was chewed *q*, the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague *r*.

* Pſal. 78. 30, 31.

q Heb. *cut off*, to wit, from their mouths, which is here underſtood, and expreſſed *Joel* 1. 5. *i. e.* ere it was taken away, as the *flocks* are ſaid to be *cut off from the fold*, *Hab.* 3. 17. when they are loſt and periſhed. The ſence is, before they had done eating their quails, which laſted for a month, as appears from *ver.* 20. *r* Whether it was leanneſs ſent into them, *Pſal.* 106. 15. whereby the food was deprived of its nouriſhing power which it hath only from Gods bleſſing; or ſurfeit, a puniſhment moſt ſuitable to their ſin, and moſt likely to follow their intemperate deſire and uſe of this food; or the peſtilence. it is not much material: but a great and ſore plague unqueſtionably it was. *Queſt.* Why did God ſo ſorely puniſh the peoples murmuring and complaining for lack of fleſh here, when he ſpared them after the ſame ſin, *Exod.* 16? *Anſ.* Becauſe this ſin was a far greater ſin than that, and aggravated with worſe circumſtances; as proceeding not from neceſſity, as that did, when as yet they had no food, but from meer luſt and wantonneſs, when they had *Manna* conſtantly given them; as committed after large experience of Gods care and kindneſs, after God had pardoned their former ſins, and after God had in a ſolemn and terrible manner made known his laws, and their duty to them.

34 And he called the name of that place ‖ Kibroth-hattaavah *ſ*, becauſe there they buried the people that luſted.

‖ That is, *the graves of luſt.*

ſ Heb. *the graves of luſt*, *i. e.* of the men that luſted, as it here follows. The abſtract for the concrete, which is frequent, as *poverty*, 2 *King.* 24. 14 *pride*, *Pſal.* 36. 11. *deceit*, *ſins*, *Prov.* 13. 6, *&c. dreams*, *Jer.* 27. 9. are put for men who are *poor*, or *proud*, or *deceitful*, or *ſinful*, or *dreamers*. And it notes, that this plague did not ſeize upon all that did eat of the quails, for then all had been deſtroyed, but only upon thoſe who were inordinate both in the deſire and uſe of them.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth *t*: and † abode at Hazeroth.

† Heb. *they were in, &c.*

t Of which place ſee on, *Numb.* 33. 17. and *Deut.* 1. 1.

CHAP.

CHAP. XII.

1 AND Miriam and Aaron *a* ſpake againſt Moſes, becauſe of the ‖ Ethiopian woman *b*, whom he had married, for * he had † married an Ethiopian woman.

‖ Or, *Cuſhite.*
* Exod. 2. 21.
† Heb. *taken.*

a Whom God permitted to murmur againſt their brother, partly to exerciſe and diſcover the admirable meekneſs and patience for the inſtruction of after ages: and partly that by this ſhaking *Moſes* his authority might take the deeper root, and the people might be deterred from all ſedition and rebellion againſt him, by this example. *Miriam* ſeems to be firſt named, becauſe ſhe was the chief inſtigator, or firſt-mover of the ſedition, wherefore ſhe alſo is more eminently puniſhed. *b* VVhich was either, 1. *Zipporah*, who is here called an *Ethiopian*, in the *Hebrew* a *Cuſhite*, becauſe ſhe was a *Midianite*; the word *Cuſh* being generally uſed in Scripture, not for *Ethiopia* properly ſo called below *Egypt*, but for *Arabia*, as ſome late learned men have evidently proved from 2 *King.* 19. 9. 2 *Chron.* 21. 16. *Ezek.* 29. 10. and 30. 8, 9. *Hab.* 3. 7. and other places. If ſhe be meant, as it is commonly conceived, I ſuppoſe they did not quarrel with him for marrying her, becauſe that was done long ſince, but for indulging her too much, and being ſwayed by her and her relations, by whom they might think he was perſwaded to make this innovation, and to chuſe ſeventy Rulers, as he had been formerly *Exod.* 18. by which co-partnerſhip in government they thought their authority and reputation much diminiſhed, eſpecially when no notice was taken nor uſe made of them in the choice, but all was done by the direction of *Moſes*, and for his aſſiſtance in the government. And becauſe they durſt not accuſe God, who was the chief agent in it, they charge *Moſes*, his inſtrument, as the manner of men is. Or 2. ſome other woman, though not named in Scripture, whom he married either whilſt *Zipporah* lived, or rather becauſe ſhe was now dead, though that, as many other things, be not recorded. For, as the quarrel ſeems to be about his marrying a ſtranger, ſo it is probable it was a late and freſh occaſion about which they contended, and not a thing done 40 years ago. And it was lawful for him, as well as any other, to marry an *Ethiopian*, or *Arabian* woman, provided ſhe were, as doubtleſs this woman was, a ſincere proſelyte, which were by the law of God admitted to the ſame priviledges with the *Iſraelites*, *Exod.* 12. 48. ſo there might be many reaſons why *Moſes* might chuſe to marry ſuch a perſon rather than an *Iſraelite*, or why God ſo ordered it by his providence, either becauſe ſhe was a perſon of eminent worth and vertue, or becauſe God intended that the government ſhould not be continued in the hands of *Moſes* his children, and therefore would have ſome political blemiſh to be upon the family, as being ſtrangers by one parent. And this they here urge as a blemiſh to *Moſes* alſo.

2 And they ſaid, Hath the LORD indeed ſpoken only by Moſes? * hath he not ſpoken alſo by us *c*? And the LORD heard *it d*.

* Mic. 6. 4.

c Are not we Prophets as well as he? ſo *Aaron* was made, *Exod.* 4. 15, 16. and ſo *Miriam* is called, *Exod.* 15. 20. See alſo *Mic.* 6. 4. And *Moſes* hath debaſed and mixed the holy Seed, which we have not done. Why then ſhould he take all power to himſelf, and rule and make Rulers as he pleaſeth without conſulting us in the caſe? *d* (*i. e.*) Obſerved their words and carriage to *Moſes*.

3 (Now the man Moſes *was* very meek *e*, above all the men which *were* upon the face of the earth.)

e This is added as the reaſon why *Moſes* took no notice of their reproach, but was as one that heard it not, and why God did ſo ſpeedily and ſeverely plead *Moſes* his cauſe, becauſe he did not avenge himſelf. *Queſt.* 1. Did it become *Moſes* thus to commend himſelf? *Anſw.* 1. The holy Pen-men of Scripture are not to be meaſured or cenſured by other profane Writers, becauſe they are guided by ſpecial inſtinct, in every thing they write; and as they oft-times publiſh their own and their near Relations greateſt faults, where it may be uſeful to the honour of God, and the edification of the Church in after ages; ſo it is not ſtrange, if for the ſame reaſons ſometimes they commend themſelves, eſpecially when they are forced to it by the inſolence and contempt of their adverſaries, which was *Moſes* his caſe here, in which caſe St. *Paul* alſo commends himſelf, 2 *Cor.* 11. 5, &c. and 12. 11, 12. Which they might the better do, becauſe all their writings and carriage made it evident to all men that they did not this out of vain-glory, and that they were exalted above the affectation of mens praiſes and the dread of mens reproaches. 2. This might be added, as ſome other clauſes were, by ſome ſucceeding Prophet, which was no diſparagement to the authority of the holy Scriptures, ſeeing it is all written by one hand, though divers Pens be uſed by it. *Queſt.* 2. How was *Moſes* ſo meek, when we oft-times read of his anger, as *Exod.* 11. 8. and 16. 20. and 32. 19. *Levit.* 10. 16. *Numb.* 16. 15. and 20. 10, 11. compared with *Pſal.* 106. 32, 33. *Anſw.* 1. The meekeſt men upon Earth are provoked ſometimes, yea oftner than *Moſes* was. 2. True meekneſs doth not exclude all anger, but only ſuch as is unjuſt, or immoderate, or implacable. *Moſes* was and ought to be angry where God was offended and diſhonoured, as he was in almoſt all the places alledged.

4 And the LORD ſpake ſuddenly *f* unto Moſes, and unto Aaron, and unto Miriam, Come out *g* ye three unto the tabernacle of the congregation, and they three came out,

f Partly to ſhew his great reſpect unto *Moſes*, and unto the grace of meekneſs; and partly to ſtifle the beginnings of the ſedition, that this example might not ſpread amongſt the people, who had too much of that leaven among them. *g* To wit, out of your private dwellings, and from amongſt the people, both that you may not infect them by ſuch ſcandalous Words, and partly that you may know my pleaſure and your own doom.

5 And the LORD came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle *h*, and called Aaron and Miriam, and they both came forth.

h VVhere they ſtood without, not being admitted into the Tabernacle, as *Aaron* uſed to be: which is noted as a ſign of Gods diſpleaſure.

6 And he ſaid, Hear now my words: if there be a prophet among you *i*, I the LORD will make my ſelf known unto him in a viſion *k*, *and* will ſpeak unto him in a dream *l*:

i If you be Prophets, as you pretend, yet know there is a difference among Prophets, nor do I put the equal authority and honour upon all of them. *k* VVhereby God repreſents things to the mind of a Prophet when he is awake, as *Gen.* 15. 1. and 46. 2. *Dan.* 8. 18. and 10. 8. *l* By which God manifeſts his mind to them in a dream, as *Gen.* 20. 3. and 28. 12.

7 My ſervant Moſes *is* not ſo, * who *is* faithful in all mine houſe *m*.

* Heb. 3. 2.

m (*i. e.*) VVhom I have ſet over all my houſe, *i. e.* my Church and people, and therefore over you, and who hath diſcharged his office faithfully, and not partially and ſelf-ſeekingly, as you falſly accuſe him.

8 With him will I ſpeak * mouth to mouth *n*, even apparently *o*, and not in dark ſpeeches *p*, and the ſimilitude of the LORD *q* ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant *r* Moſes?

* Exod. 33. 11.

n (*i. e.*) Diſtinctly, by an articulate voice; immediately, not by an interpreter, nor by ſhadows and repreſentations in his fancy, as it is in viſions and dreams; and familiarly. This is called *ſpeaking face to face*, 2 Epiſt. of *John*, *ver.* 12. and 3 Epiſt. *ver.* 14. *o* Plainly and certainly. *p* Not in parables, ſimilitudes, riddles, dark reſemblances, as by ſhewing a *boyling pot*, an *Almond Tree*, &c. to *Jeremy*, *a chariot* with wheels, &c. to *Ezekiel*. *q* Not the face or eſſence of God, which no man can ſee and live, *Exod.* 33. 20. it being inviſible, *Col.* 1. 15. and never ſeen by man, *John* 1. 18. but ſome ſingular manifeſtation of his glorious preſence, as *Exod.* 33. 11, 20, &c. and 34. 5, &c. *Deut.* 34. 10. Yea the Son of God appeared to him in an humane ſhape, which he took up for a time, that he might give him a fore-taſt of his future incarnation. *r* VVho is ſo in ſuch an eminent and extraordinary manner.

9 And the anger of the LORD was kindled againſt them, and he departed *ſ*.

ſ From the door of the Tabernacle, in token of his great diſpleaſure, not waiting for their anſwer, and judging them unworthy of any further diſcourſe.

10 And the cloud departed from off the tabernacle *t*, and * behold, Miriam *became* leprous *u*, *white* as ſnow *x*: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

* Deut. 24. 9.

t Not from the whole Tabernacle, for then they muſt have removed, but from that part of the Tabernacle, whither it was come, to that part which was directly over the Mercy-ſeat, where it conſtantly abode. *u* She, and not *Aaron*, either becauſe ſhe was firſt or chief in the Tranſgreſſion; or becauſe God would not have his VVorſhip either interrupted or diſhonoured, which it muſt have been if *Aaron* had been leprous. *x* This kind of leproſie was the moſt virulent and incurable of all. See *Exod.* 4. 6. 2 *King.* 5. 27. It is true, when the leproſie began in a particular part, and thence ſpread it ſelf over all the fleſh by degrees, and at laſt made it all white, that was an evidence of the cure of the leproſie, *Levit.* 13. 12, 13. but it was otherwiſe when one was ſuddenly and extraordinarily ſmit-

ſmitten with this univerſal Whiteneſs, which ſhewed the great corruption of the whole maſs of blood, as it was here.

11 And Aaron ſaid unto Moſes, Alas, my lord, I beſeech thee, lay not the ſin upon us *y*, wherein we have done fooliſhly, and wherein we have ſinned.

y Let not the guilt and puniſhment of this ſin reſt upon us, upon her in this kind, upon me in any other kind, but pray to God for the pardon and removal of it.

12 Let her not be as one dead *z*, of whom the fleſh is half conſumed, when he cometh out of his mothers womb *a*.

z Either naturally, becauſe part of her fleſh was putrefied and dead, and not to be reſtored but by the mighty power of God: Or, morally, becauſe ſhe was cut off from all converſe with others, *Levit.* 13. 46. *a* Like an untimely birth, without due ſhape and proportion, or like a ſtill-born child, that hath been for ſome time dead in the Womb, which when it comes forth, is white and putrefied, and part of it conſumed.

13 And Moſes cryed unto the LORD, ſaying, Heal her now, O God, I beſeech thee.

*See Heb. 12. 9. 14 And the LORD ſaid unto Moſes, * If her father had but ſpit in her face *b*, ſhould ſhe not

*Lev. 13. 46. be aſhamed *c* ſeven dayes? let her be * ſhut out from the camp ſeven dayes *d*, and after that let her be received in *again*.

b (*i. e.*) Expreſſed ſome eminent token of indignation and contempt, which this was, *Job* 30. 10. *Iſa.* 50. 6. *c* And withdraw her ſelf from her fathers preſence, as *Jonathan* did upon a like occaſion, 1 *Sam.* 20. 34. So though God healed her according to *Moſes* his requeſt, yet he would have her publickly bear the ſhame of her ſin, and be a warning to others to keep them from the ſame tranſgreſſion. *d* The time appointed for cleanſing the unclean. See *Numb.* 6. 9. and 31. 19.

15 And Miriam was ſhut out from the camp ſeven dayes: and the people journeyed not, till Miriam was brought in *again* *e*.

e Which was a teſtimony of reſpect to her both from God and from the people, God ſo ordering it, partly leaſt ſhe ſhould be overwhelmed by ſuch a publick rebuke from God, and partly leaſt, ſhe being a Propheteſs, together with her perſon the gift of Propheſie ſhould come into contempt.

16 And afterward the people removed from Hazeroth *f*, and pitched in the wilderneſs of Paran *g*.

f Where they *abode*, as is ſaid, *Numb.* 11. 35. for *Miriams* ſake. *g* (*i. e.*) In another part of the ſame Wilderneſs, as may be gathered from *Numb.* 10. 12. See alſo *Deut.* 33. 2. It is poſſible they might have removed out of one part of that Wilderneſs into another Wilderneſs, and then returned again into another part of it, as we know the *Iſraelites* had many ſtrange windings and turnings in their Wilderneſs-travels. And this part was more eſpecially called *Rithmah*, *Numb.* 33. 18. and *Kadaſh-barnea*, *Numb.* 13. 26. *Deut.* 1. 19. which were two noted places in that part, both which ſeem to be comprehended within their camp, or near adjoyning to it.

CHAP. XIII.

1 AND the LORD ſpake unto Moſes *a* ſaying,

a In anſwer to the peoples petition about it, as is evident from *Deut.* 1. 22. And it is probable from the following ſtory, that the people deſired it out of diffidence of Gods promiſe, and providence, though *Moſes* liked of it as a prudent courſe to learn where or how to make the firſt invaſion. And God granted their deſire for their trial and puniſhment, as well knowing from what root it came.

* chap. 32. 8. Deut. 1. 22. 2 * Send thou men *b*, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers *c* ſhall ye ſend a man, every one a ruler *d* among them.

b Do as the people preſs thee to do. *c* (*i. e.*) VVhich comes from their ſeveral Parents or Patriarchs. *d* A perſon of VViſdom and Authority which might make his VVitneſs more conſiderable with the people.

3 And Moſes, by the commandment of the LORD, ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſon of Zaccur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea *e* the ſon of Nun.

e Called alſo *Joſhua*, *ver.* 16.

9 Of the tribe of Benjamin, Palto the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh *f*, Gaddi the ſon of Suſi.

f (*i. e.*) Of that part of the tribe of *Joſeph*, which is peculiarly called *the tribe of Manaſſeh*, as the other part of it was called *the tribe of Ephraim*, *ver.* 8. The name of *Joſeph* is elſewhere appropriated to *Ephraim*, as *Ezek.* 37. 16, 19. *Rev.* 7. 8. here to *Manaſſeh*, poſſibly to aggravate the ſin of the ruler of this tribe, who did ſo baſely degenerate from his noble Anceſtor, *Joſeph*.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Shether the ſon of Michael.

14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the men which Moſes ſent to ſpy out the land: and Moſes called Oſhea the ſon of Nun, Jehoſhua *g*.

g *Oſhea* notes a deſire of Salvation, ſignifying, *Save we pray thee*; but *Jehoſhua*, or *Joſhua*, includes a promiſe of Salvation, that he ſhould ſave, or that God by his hands ſhould ſave the people. So this was a Prophecy of his ſucceſſion to *Moſes* in the government and of the ſucceſs of his arms.

17 And Moſes ſent them to ſpie out the land of Canaan, and ſaid unto them, Get ye up this *way* ſouthward *h*, and go up into the mountain *i*:

h (*i. e.*) Into the Southern part of *Canaan*, which was the neareſt part, and the worſt too, being dry and deſert, *Joſ.* 15. 1, 3, *Judg.* 1. 15. *Pſal.* 126. 4. and therefore fitteſt for them to enter and paſs through with leſs obſervation. *i* (*i. e.*) Into the mountainous Country, and thence into the Valleys, and ſo take an exact ſurvey of the whole land.

18 And ſee the land what it *is* *k*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many:

k Both for largeneſs, and for nature and quality as is more particularly expreſſed *ver.* 19, 20.

19 And what the land *is* that they dwell in, whether it be good or bad *l*, and what cities *they be* that they dwell in, whether in tents *m* or in ſtrong holds:

l Healthful, or unwholeſome, fruitful or barren. *m* As the *Arabians* did, or in unwalled Villages, which, like tents, are expoſed to an Enemy.

20 And what the land *is*, whether it *be* fat *n* or lean, whether there be wood therein, or not. And be ye of good courage *o*, and bring of the fruit of the land, (now the time *was* the time of the firſt ripe grapes.)

n Rich and fertile. *o* Doubt not but God will preſerve you in this dangerous journey, and be not diſmayed nor diſcouraged if you find the people numerous and potent, and well fortified.

21 So they went up, and ſearched the land, from the wilderneſs of Zin *p*, unto Rehob, as *men* come to Hamath *q*.

p In the ſouth of *Canaan*, *Numb.* 34. 3. *Joſ.* 15. 3. differing from *the wilderneſs of Sin*, which was nigh unto *Egypt*, *Exod.* 16. 1. *q* (*i. e.*) From the South they paſſed through the whole land, even to the Northern parts of it, *Rehob*, a City in the North-weſt part, *Joſ.* 19. 28. *Judg.* 1. 31. and *Hemath*, a City in the North-eaſt part, *Joſ.* 19. 35. *Ezek.* 47. 17. And that they might more expeditiouſly and ſecurely perform this office, it is probable, that they divided themſelves into ſeveral ſmall parties, and informed themſelves not only by their eye,

but

but alſo by their ear, and the information of perſons of whom they enquired about the nature and condition of their land.

22 And they aſcended by the ſouth *r*, and came *ſ* unto Hebron: where * Ahiman, Sheſhai, and Talmai, the children of Anak *t were*: (now Hebron was built ſeven years before Zoan in Egypt *u*.)

* Joſh. 15. 14. Judg. 1. 10.

r Here *Moſes* having generally deſcribed their progreſs and courſe from South to North, now returns more particularly to relate ſome memorable places and paſſages, as that having entred the land in the ſouthern parts, they travelled then till they came to *Hebron*. *ſ* Heb. *He came*, to wit, *Caleb*, as appears from *Joſ.* 14. 9, 12, 14. For, as was now intimated, the ſpies diſtributed their work among them, and went either ſeverally, or by pairs; and, it ſeems, the ſurvey of this part was left to *Caleb*. *t* A famous Giant ſo called, whoſe children theſe are called, either more generally, as all Giants ſometimes were, or rather more ſpecially, becauſe *Arbah*, from whom *Hebron* was called *Kiriath-arbah*, was the father of *Anak*, *Joſ.* 15. 13. And this circumſtance is mentioned as an evidence of the goodneſs of that land and ſoil, becauſe the Giants choſe it for their habitation. *u* This ſeems to be noted to confront the *Egyptians*, who vainly boaſted of the Antiquity of their City *Zoan* above all places.

23 * And they came unto the ‖ brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff *x*: and *they brought* of the pomegranates, and of the figs.

* Deut. 1. 24. ‖ Or, *Valley.*

x Either for the weight of it, conſidering the length of the way they were to carry it, or for the preſervation of it whole and entire. In thoſe Eaſtern and Southern Countries there are vines and grapes of an extraordinary bigneſs as *Strabo* and *Pliny* affirm.

24 The place was called the ‖ brook ‖ Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

‖ Or, *Valley.* ‖ That is, *a cluſter of grapes.*

25 And they returned from ſearching of the land after fourty dayes.

26 And they went and came to Moſes, and to Aaron, and to all the congregation of the children of Iſrael, unto the wilderneſs of Paran, to Kadeſh *y*, and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

y So called by way of abbrevation, which is frequent in *Hebrew* names, for *Kadeſh-barnea*, *Deut.* 1. 19. which ſome raſhly confound with *Kadeſh* in the wilderneſs of *Sin*, *Numb.* 20. 1. and 27. 14. and 33. 16. into which they came not till the 40*th* year after their coming out of *Egypt*, as appears from *Numb.* 33. 37, 38. whereas they were in this *Kadeſh* in the ſecond year, and before they received the ſentence of their forty years abode in the Wilderneſs,

27 And they told him *z*, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with * milk and honey *a*, and this *is* the fruit of it.

*Exod. 33 3.

z In the audience of the people, as appears from *ver.* 30. *a* They craftily begin their relation with commendations, that their following ſlanders might be more eaſily believed.

28 Nevertheleſs, the * people *be* ſtrong *b* that dwell in the land, and the cities *are* * walled, *and* very great: and moreover, we ſaw the children of Anak there.

* Deut. 2. 10. 21. * Deut. 1. 28.

b Potent both for the ſtrength of their body and the valour of their minds.

29 The Amalekite dwelleth in the land of the ſouth *c*: and the Hittite, and the Jebuſite, and the Amorite dwelleth in the mountains *d*: and the Canaanite dwelleth by the ſea *e*, and by the coaſt of Jordan.

c Where we are to enter the land, and they who were ſo eager and fierce againſt us, that they came into the Wilderneſs to fight with us, will, without doubt, oppoſe us when we come cloſe by their land, and are about to ſettle in their neighbourhood, the rather, to revenge themſelves for their former loſs and ſhame received by us. Therefore they mention them, though they were no *Canaanites*. *d* (*i. e.*) In the mountainous Country in the South-eaſt part of the land, ſo that you cannot enter there without great difficulty both becauſe of the noted ſtrength and valour of thoſe people, and becauſe of the advantage they have from the mountains. *e* Not the midland Sea, which is commonly underſtood by that expreſſion, but the ſalt, or dead Sea, as appears, 1. becauſe it is that Sea which is next to *Jordan*, as here follows: 2. becauſe the *Canaanites* dwelt principally in thoſe parts, and not near the mid-land Sea. So theſe guard the entrance on the eaſt-ſide, as the others do on the South.

30 And Caleb *f* ſtilled the people *g* before Moſes *h*, and ſaid, Let us go up at once, and poſſeſs it, for we are well able to overcome it *i*.

f Together with *Joſhua*, as is manifeſt from *Numb.* 14. 6, 7, 30. but *Caleb* alone is here mentioned, poſſibly becauſe he ſpake firſt and moſt, which he might better do, becauſe he might be preſumed to be more impartial than *Joſhua*, who being *Moſes* his Miniſter, might be thought to ſpeak only what he knew his Maſter would like. *g* Which implies either that they had began to murmur, or that by their looks and carriages they diſcovered that grief and anger which boiled in their breaſts. *h* Or, *towards Moſes*, againſt whom they were incenſed, as the man who had brought them into ſuch ſad circumſtances. *i* Partly in moral probability, becauſe we are one people united under one head, whereas they are divided into ſeveral nations and governments, of differing counſels and intereſts and inclinations, and principally becauſe of the aſſiſtance of the Almighty God.

31 But the men that went up with him *k*, ſaid, We be not able to go up againſt the people, for they *are* ſtronger than we *l*.

k All of them, *Joſhua* excepted. *l* Both in ſtature of body and numbers of people. Thus they wickedly queſtion the power and truth and goodneſs of God, of all which they had ſuch ample teſtimonies.

32 And they brought up *m* an evil report of the land *n*, which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land * that eateth up the inhabitants thereof *o*: and * all the people that we ſaw in it, *are* † men of a great ſtature.

* Lev. 26. 38. * Amos 2. 9. † Heb. *men of ſtatures.*

m Heb. *brought forth*, to wit, out of their mouthes: they uttered a reproach, or reproachful words. *n* (*i. e.*) Againſt, or concerning the land. It is the Genitive Caſe of the Object, as *Mat.* 10. 1. and 14. 1. *o* Not ſo much by civil Wars, as moſt think, for that was likely to make their Conqueſt more eaſie; nor by the barrenneſs of the Soil, which conſumed the people with the exceſſive pains it required to make it fruitful, as others think, for they confeſſed the excellency of the land, *ver.* 27. but rather by the unwholeſomneſs of the air and place, which they gueſſed from the many funerals, which, as ſome *Hebrew* Writers not without probability affirm, they obſerved in their travels through it: though that came to paſs from another cauſe, even from the ſingular providence of God, which, to facilitate the *Iſraelites* conqueſt, cut off vaſt numbers of the *Canaanites* either by a plague, or by the *hornet* ſent *before them*, as is expreſſed, *Joſ.* 24. 12. or ſome other way.

33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers *p*, and ſo we were in their ſight.

p (*i. e.*) Small and contemptible.

CHAP. XIV.

1 AND all the congregation *a* lifted up their voice, and cryed, and the people wept that night.

a Except *Caleb* and *Joſhua*, and ſome few others. A Synecdochical expreſſion, the whole for the greateſt part.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron *b*, and the whole congregation ſaid unto them, * Would God that we had died in the land of Egypt, or would God that we had died in this wilderneſs *c*.

* See v. 28, 29.

b As the inſtruments and occaſions of their preſent calamity. *c* It was not long before they had their deſire and did die in the Wilderneſs.

3 And wherefore hath the LORD *d* brought us unto this land, to fall by the ſword, that our wives, and our children ſhould be a prey *e*? were it not better for us to return into Egypt?

d From the inſtruments they riſe higher and ſtrike at God, the chief cauſe and author of their journey: by which we ſee the prodigious growth and progreſs of ſin when it is not reſiſted. *e* To the *Canaanites* whoſe land we were made to believe we ſhould poſſeſs.

4 And

4 And they ſaid one to another, Let us make a captain *f*, and let us return into Egypt *g*.

f Inſtead of *Moſes*, one who will be more faithful to our intereſt than he. *g* This was but a purpoſe or a deſire, and yet it is imputed to them as if they had done it, *Nehem.* 9. 16, 17. they *appointed a captain, &c.* even as *Abraham*'s purpoſe to offer up *Iſaac* is reckoned for the deed, *Heb.* 11. 17. *g* Stupendious madneſs! whence ſhould they have protection againſt the many hazards, and proviſion againſt all the wants of the Wilderneſs? could they expect either Gods cloud to cover and guide them, or *Manna* from heaven to feed them? who ſhould conduct them over the *Red Sea*? or, if they went another way, who ſhould defend them againſt thoſe nations by whoſe borders they were to paſs? what entertainment could they expect from the *Egyptians*, whom they had deſerted and brought to ſo much ruine?

5 Then Moſes and Aaron fell on their faces *h* before all the aſſembly *i* of the congregation of the children of Iſrael.

h As humble and earneſt ſuppliants, either, to the people, to intreat them to deſiſt from their wicked and pernicious enterprize: or rather, to God, by comparing this with *Numb.* 16. 4. and 20. 6. the only refuge to which *Moſes* reſorted in all ſuch ſtraits, and who alone was able to ſtill and govern this tumultuous and ſtiff-necked people. *i* That they might be awakened to apprehend their ſin and danger, when they ſaw *Moſes* at his prayers, whom God never uſed to deny and never failed to defend even with the deſtruction of his enemies.

6 And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, rent their clothes *k*.

k To teſtifie their hearty grief for the peoples blaſphemy againſt God, and ſedition againſt *Moſes*, and that dreadful judgment which they eaſily foreſaw this muſt bring upon the congregation and people of God.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land.

8 If the LORD delight in us *l*, then he will bring us into this land, and give it us, a land which floweth with milk and honey.

l If by our rebellion and ingratitude we do not provoke God to loath and forſake us.

9 Only rebel ye not againſt the LORD, neither fear ye the people of the land, for they *are* bread for us *m*: their † defence *n* is departed from them, and the LORD *is* with us *o*: fear them not.

† Heb. *ſhadow.*

m We ſhall deſtroy them as eaſily as we do our bread or common food. Compare *Numbers* 24. 8. *Pſal.* 14. 4. *n* (*i. e.*) Their counſel, conduct, and courage, and eſpecially, God, who was pleaſed to afford them his protection till their iniquities were full, *Gen.* 15. 16. is utterly departed from them, and hath given them up as a prey to us. *o* By his ſpecial grace and almighty power to ſave us from them and from all our enemies.

10 But all the congregation bade ſtone them with ſtones: and the glory of the LORD appeared *p* in the tabernacle *q* of the congregation, before all the children of Iſrael.

p Now in extremity of danger to reſcue his faithful ſervants, and to ſtop the rage of the people. *q* (*i. e.*) Upon or above the tabernacle, where the cloud uſually reſided, in which the glory of God did appear upon occaſion, and now in a more illuſtrious manner, as the ſtate of things required.

11 And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them *r*, * and will make of thee a greater nation and mightier than they.

* Exod. 32. 10.

r This was not an abſolute determination, as the event ſhewed, but only a commination, like that of *Nineveh*'s deſtruction within 40 days, with a condition implied, except there be ſpeedy repentance, or powerful interceſſion.

13 And * Moſes ſaid unto the LORD, Then *ſ* the Egyptians ſhall hear *it* (for thou broughteſt up this people in thy might from among them *t*.)

* Exod. 32. 12. Deut. 32. 27.

ſ (*i. e.*) In caſe thou doſt utterly deſtroy them. *t* Whereby thou didſt get great honour to thy ſelf, which now thou wilt certainly loſe.

14 And they will tell *it* to the inhabitants of this land *u*: * *for* they have heard that thou, LORD, *art* among this people, that thou LORD, art ſeen face to face, and *that* * thy cloud ſtandeth over them, and that thou goeſt before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

* Exod. 15. 14. Joſh. 2. 9. and 5. 1.
* Exod. 13. 21.

u For there was much entercourſe between theſe two Nations.

15 Now *if* thou ſhalt kill all this people, as one man *x*, then the nations which have heard the fame of thee will ſpeak, ſaying,

x (*i. e.*) Altogether or to a man, and ſuddenly, as it were, by one blow, as if all had but one neck.

16 Becauſe the LORD was not * able to bring this people into the land which he ſware unto them *y*, therefore he hath ſlain them in the wilderneſs.

* Deut. 9. 28.

y His power was quite ſpent in bringing them out of *Egypt*, and could not finiſh the work he had begun and had ſworn to do.

17 And now, I beſeech thee, let the power of my LORD be great *z*, according as thou haſt ſpoken, ſaying,

z (*i. e.*) Appear to be great, diſcover its greatneſs. A real Verb put for a declarative, or the thing for the manifeſtation of the thing. And this may be underſtood either 1. of God's power in preſerving the people, and carrying them on into *Canaan*, which ſence may ſeem to be favoured by the foregoing verſe, where the *Egyptians* deny that God had power to do ſo. And according to that ſence he adds the following words, not as an explication of this power, but as an argument to move him to ſhew forth his power for his people notwithſtanding their *ſins, according as*, or rather *becauſe* (as the *Hebrew* word is oft rendred) he had *ſpoken, ſaying*, &c. and ſo he ſhould maintain the honour and the truth of his own name, or of thoſe Titles which he had aſcribed to himſelf. Or 2. the power of his grace and mercy, or the *greatneſs of his mercy*, as he calls it, *ver.* 19. in pardoning of this and their other ſins: for to this the following words manifeſtly reſtrain it, *according as thou haſt ſpoken*, &c. where the pardon of their ſins is the only inſtance of this power both deſcribed in Gods Titles, *ver.* 18. and prayed for by *Moſes*, *ver.* 19. *pardon, I beſeech thee*, &c. and granted by God in anſwer to him, *ver.* 20. *I have pardoned*, &c. Nor is it ſtrange that the pardon of ſin, eſpecially of ſuch great ſins, be ſpoken of as an act of power in God, becauſe undoubtedly it is an act of omnipotent, and infinite goodneſs; whence deſpairing ſinners ſometimes cry out, that their ſins are greater than God can pardon, as ſome tranſlate *Cain*'s words, *Gen.* 4. 13. And ſince *power* is applied to Gods wrath in puniſhing ſin, *Rom.* 9. 22 why may it not as well be attributed to Gods mercy in forgiving it? Eſpecially if it be conſidered, that even in men revenge is an act of impotency, and conſequently it muſt needs by an act of power to conquer their paſſions and inclinations to revenge and to pardon thoſe enemies whom they could deſtroy.

18 The LORD *is* * long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, * viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation a*.

* Exod. 34. 6. Pſal. 103. 8.
* Exod. 20. 5. and 34. 7.

a Theſe words may ſeem to be very improperly mentioned, as being a powerful argument to move God to deſtroy this wicked people, and not to pardon them. It may be anſwered, that *Moſes* uſeth theſe words together with the reſt, partly becauſe he would not ſever what God had put together, and partly to ſhew that he did not deſire a full and abſolute pardon, but was willing that God ſhould execute his vengeance upon the principal authors of this rebellion, and leave ſome character of his diſpleaſure upon all the people, as God did, but only that God would not diſinherit them, *ver.* 12. nor *kill* all *the people as one man*, *ver.* 15. nor deſtroy them both root and branch, becauſe he had promiſed not to extend his wrath againſt them in puniſhing their ſins beyond the third and fourth generation. But the truer anſwer ſeems to be, that theſe words are to be tranſlated otherwiſe, *and in deſtroying he will not utterly deſtroy, though he viſit the iniquity of the fathers upon the children, unto the third and fourth generation.* Of which ſee the notes on *Exod.* 34. 7. where all this verſe is explained.

19 Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people from Egypt, even ‖ until now *b*.

‖ Or, *hitherto*

b After many and great provocations: ſhew thy ſelf ſtill to be the ſame ſin-pardoning God.

20 And

20 And the LORD said, I have pardoned, according to thy word *e*.

e So far, as not utterly to destroy them, as I threatned, *ver.* 12. and thou didst fear, and beg the prevention of it, *ver.* 19.

* Psal. 72. 19. 21 But truly, *as* I live, * all the earth shall be filled with the glory of the LORD *d*.

d (*i. e.*) With the report of the glorious and righteous acts of God in punishing this rebellious people in manner following. That this is the true sense, appears both from the particle of opposition, and the solemn introduction of them, *But truly, as I live*, and from the following verses, *Because all those men*, &c. which come in without any note of opposition, and have a manifest relation to and connexion with this verse.

22 Because all those men which have seen my glory *e*, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times *f*, and have not hearkened to my voice.

e (*i. e.*) My glorious appearances in the cloud, and in the Tabernacle. *f* (*i. e.*) Many times. A certain number for an uncertain, as *Gen.* 31. 7. *Levit.* 26. 8. *Job* 19. 3. Though some reckon ten times precisely wherein they did eminently provoke God.

* Deut. 1. 35. Psal. 95. 11. and 106. 26. Heb. 3. 17. † Heb. *if they see the land.* * Josh. 14. 6, 8, 9. 23 * † Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me, see it:

24 But my servant * Caleb *g*, because he had another spirit with him *h*, and hath followed me fully *i*, him will I bring into the land, whereinto he went *k*, and his seed shall possess it *l*.

g *Joshua* is not here named, because he was not now among the people, but a constant Attendant upon *Moses*; nor was he to be reckoned as one of them, any more than *Moses* and *Aaron* were, because he was to be their chief Commander. *h* (*i. e.*) Was a man of another temper and carriage, faithful and couragious, not acted by that evil spirit of cowardize, unbelief, unthankfulness, disobedience, which ruled in his brethren, but by the spirit of God. *i* (*i. e.*) Universally and constantly, in and through difficulties and dangers, which made his partners halt. *k* In general *Canaan*, and particularly *Hebron* and the adjacent parts, *Jos.* 14. 9. *l* Or, *shall expel it*; *i. e.* its inhabitants, the land being oft put for the people of it. Compare *Jos.* 8. 7. and 14. 12.

25 (Now the Amalekites, and the Canaanites dwelt in the valley *m*) to morrow turn ye, and get ye into the wilderness, by the way of the Red-sea *n*.

m Beyond the mountain at the foot whereof they now were, *ver.* 40. And this clause is added, either 1. as an aggravation of *Israel*'s misery and punishment, that being now ready to enter and take possession of the land, they are forced to go back into the wilderness: or, 2. as an argument to oblige them more willingly to obey the following command of returning into the Wilderness, because their enemies were very near them, and severed from them only by that *Idumean* mountain, and, if they did not speedily depart, their enemies would hear of them and fall upon them, and so the evil which before they causelesly feared would come upon them, they, their Wives and their Children would become a prey to the *Amalekites* and *Canaanites*, because God had forsaken them, and would not assist nor defend them. The verse may be rendred thus, *And* or *But*, for the present, *the Amalekite, and the Canaanite dwell in the valley*: therefore (which particle is here understood, as it is in other places) *to morrow turn ye*, &c. Tho some knit these words to the former, and read the place thus, *Caleb —— and his seed shall possess it*, to wit, the land near *Hebron*, *and* also, the land of *the Amalekites and* of *the Canaanites that dwell in the valley*. *Quest.* But how are the *Canaanites* said to dwell in the valley, here, when they *dwelt in the hill*, *ver.* 45. and by the sea-coasts, *Numb.* 21. 1? *Ans.* 1. Part of them dwelt in one place, and part in other places. 2. The word *Canaanite* may here be understood more generally of all the inhabitants of *Canaan*. *n* (*i. e.*) That leadeth to the *Red-sea*, and to *Egypt*, the place whither you desired to return, *ver.* 3, 4.

26 And the LORD spake unto Moses, and unto Aaron, saying,

27 How long *shall I bear with* o this evil congregation which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

o Or, *pardon*, as *ver.* 19, 20. or *spare*: which words are necessarily and easily understood. It is a short and imperfect speech, which is frequent in case of anger, as *Exod.* 32. 32. *Psal.* 6. 3. and 90. 13.

28 Say unto them, * *As truly as I* live, saith the LORD, as * ye have spoken *p* in mine ears, so will I do to you *q*: * chap. 26. 65. and 32. 10, 11. Deut. 1. 35. * See Verse 2.

p When you wickedly wished you might have died in the Wilderness, *ver.* 2. *q* I will bring your Imprecations upon your heads.

29 Your carcases shall fall in this wilderness, and all that were numbred of you, according to your whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land *concerning* which I † sware to make you *r* dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. † Heb. *lifted up my hand.*

r (*i. e.*) Your Nation, for God did not swear to do so to these particular persons.

31 But your little ones which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as* for you, your carcases they shall fall in this wilderness.

33 And your children shall ‖ wander *s* in the wilderness forty years *t*, and bear your whoredoms *u*, until your carcases be wasted in the wilderness. ‖ Or, *feed.*

s Like sheep feeding in the deserts: or, *shall be shepherds*; *i. e.* shall live like the shepherds of *Arabia*, in tents, and removing from place to place, having no certain dwelling. *t* (*i. e.*) So long as to make up the time of your dwelling in the Wilderness forty years, as appears from *Numb.* 33. 8. *Deut.* 1. 3. and 2. 14. Compare *Amos* 5. 25. It is manifest, that one whole year and part of another were past before this sin or judgment. *u* (*i. e.*) The punishment of your Whoredoms, to wit, of your Apostacy from and perfidiousness against your Lord, who was your husband and had married you to himself. See *Jer.* 3. 14. Whence Idolatry is called Whoredom.

34 * After the number of the days in which ye searched the land, *even* * forty days (each day for a year *x*) shall ye bear your iniquities, *even* forty years, and ye shall know ‖ my breach of promise *y*. * chap. 13. 25. * Psal. 95. 10. Ezek. 4. 6. ‖ Or, *altering of my purpose.*

x So there should have been 40 years to come, but God was pleased mercifully to accept of the time past as a part of that time. *y* That as you have first broken the covenant between you and me, by breaking the terms or conditions of it, so I will make it void on my part, by denying you the blessings promised in that covenant, and to be given to you in case of your obedience. So you shall see that the breach of promise wherewith you charged me, *ver.* 3. lies at your door, and was forced from me by your perfidiousness. Or, *my breach*, either passively, *i. e.* your breaking off from me, as such pronouns are oft used, as *Gen.* 50. 4. *Isa.* 53. 11. and 56. 7. or actively, *i. e.* my breaking off or departing from you, and stopping the current of my blessings towards you: you shall feel by experience, how sad your condition is when I withdraw my grace and favour from you.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me; in this wilderness they shall be consumed, and there they shall die.

36 And the men whom Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land:

37 Even those men that did bring up the evil report upon the land, * died by the plague *z* before the LORD *a*. * 1 Cor. 10. 10. Heb. 3. 17. Jude 5.

z Either by the pestilence, threatned *ver.* 12. or by some other sudden and extraordinary judgment. *a* (*i. e.*) Sent from the cloud in which God dwelt, and from whence he spake to *Moses*, and wherein his glory at this time appeared before all the people, *ver.* 10. who therefore were all, and these spies among the rest, before the Lord.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel, and the people mourned greatly.

40 And they rose up early in the morning,

and gat them up *b* into the top of the mountain,
*Deut. 1. 41. saying, Lo, we * *be here*, and will go up unto the place which the LORD hath promiſed: for we have ſinned.

b (*i. e.*) Deſigned, or attempted, or prepared themſelves to go up: for that they were not yet actually gone up, plainly appears from *ver.* 42, 44 and from *Deut.* 1. 41. Things deſigned or endeavoured, in Scripture-phraſe, are oft ſaid to be done. See on *Gen.* 37. 21, 22. *Exod.* 8. 18.

41 And Moſes ſaid, Wherefore now do ye tranſgreſs the commandment of the LORD *c*? but it ſhall not proſper.

c Either that command, *Go not up*, &c. which, though in this place mentioned after, yet may ſeem to have gone before their tranſgreſſion, by comparing this place with *Deut.* 1. 42, 43. or that command above *ver.* 25. *turn ye and get ye into the wilderneſs*, &c. which was a courſe directly contrary to that which they took.

42 Go not up, for the LORD *is* not among you, that ye be not ſmitten before your enemies.

43 For the Amalekite, and the Canaanite *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they preſumed *d* to go up unto the hill top: nevertheleſs the ark of the covenant of the LORD, and Moſes departed not out of the camp.

d Guilty both of raſhneſs and rebellion, thus running from one extream to another.

45 Then the Amalekite came down, and the Canaanite *e* which dwelt *f* in that hill, and ſmote them, * and diſcomfited them, *even* unto
*Deut. 1. 44 * Hormah *g*.
*chap. 21. 3

e Largely ſo called, but ſtrictly the *Amorite*, as appears from *Deut.* 1. 44. *f* So they were a part and branch of thoſe that dwelt in the valley, *ver.* 25. Or, *ſat*, *i. e.* placed themſelves, lay in ambuſh, expecting your coming. *g* A place ſo called afterwards, *Numb.* 21. 3. from the great ſlaughter or deſtruction of the *Iſraelites* at this time.

CHAP. XV.

1 AND the LORD ſpake unto Moſes, ſaying,

*Lev. 23. 10. 2 * Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations, which I give *a* unto you,

a (*i. e.*) Will certainly give you, notwithſtanding this great provocation and my unchangeable commination. And for their better aſſurance hereof he repeats and amplifies the laws of Sacrifices, whereby thorough Chriſt he was or would be reconciled to them and theirs upon their repentance.

3 And will make an offering by fire unto the
*Lev. 17. 16. & 22. 21. † Heb. *ſeparating*. *Lev. 13. 8, 12, 36. chap. 28. 16, 27. & 29. 2, 8, 13. Deut. 16. 10. *Exod. 29. 18. LORD, a burnt-offering, or a ſacrifice *b* * in † performing a vow, or in a free-will-offering, or * in your ſolemn feaſts, to make a * ſweet ſavour unto the LORD, of the herd or of the flock:

b (*i. e.*) A peace-offering, as appears 1. becauſe that word put by it ſelf is oft ſo taken, as *Exod.* 18. 12. *Levit.* 17. 5, 8. and 23. 37. *Deut.* 12. 27. 2. becauſe the offerings for ſins and treſpaſſes had no meat-offerings and drink-offerings attending upon them, excepting only the caſe of the *Lepers* cleanſing, *Levit.* 14. 10. 3. becauſe this is explained by and called *peace-offerings*, *ver.* 8. 4. from the words here following, becauſe peace-offerings were commonly offered either in performance of a vow, or freely, or by Gods command in their ſolemn feaſts, all which are here expreſſed.

*Lev. 2. 1. *Exod. 29. 40. Lev. 23. 13. 4 Then * ſhall he that offereth his offering unto the LORD, bring a * meat-offering of a tenth-deal *c* of flour, mingled with the fourth *part* of an hin of oil *d*.

c Or, *tenth part*, to wit, of an Ephah, *i. e.* an Omer, *Exod.* 16. 36. *d* Wherein it ſeems to differ from ſuch meat-offerings as were ſolitary, and not acceſſaries to other ſacrifices.

5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering, or ſacrifice, for one lamb.

6 Or for a ram, thou ſhalt prepare *for* a meat-offering two tenth-deals *e* of flour mingled with the third *part* of an hin of oyl.

e Becauſe this belonged to a better ſacrifice than the former; and therefore in the next ſacrifice of a bullock, there are three tenth deals. So the acceſſory ſacrifice grows proportionably with the principal.

7 And for a drink-offering, thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the LORD.

8 And when thou prepareſt a bullock *for* a burnt-offering, or *for* a ſacrifice in performing a vow, or * peace-offerings *f* unto the LORD: *Lev. 7. 11.

f (*i. e.*) Or any other peace offerings, to wit, ſuch as were offered either freely or by command, which may be called *peace-offerings* or thank-offerings, by way of eminency, becauſe ſuch are offered purely by way of gratitude to God, and with ſingle reſpect to his command and honour, whereas the peace-offerings made in performance of a vow were made and offered by way of contract and with deſign of getting ſome advantage by them.

9 Then ſhall he bring with a bullock a meat-offering of three tenth deals of flour, mingled with half an hin of oyl.

10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the LORD.

11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye ſhall prepare, ſo ſhall ye do to every one according to their number *g*.

g (*i. e.*) As many cattel as ye ſacrifice, ſo many meat and drink-offerings ye ſhall offer.

13 All that are born of the countrey ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the LORD.

14 And if a ſtranger *h* ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the LORD: as ye do, ſo he ſhall do.

h To wit, Proſelyte: for ſuch offerings were not accepted from others.

15 * One ordinance *ſhall be both* for you of *Exod. 12. 49. the congregation, and alſo for the ſtranger that chap. 9. 14. ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the LORD *i*.

i (*i. e.*) As to the Worſhip of God: his ſacrifices ſhall be offered in the ſame manner, and accepted by God upon the ſame terms, as yours: which was a preſage of the future calling of the *Gentiles*. And this is added by way of caution and diſtinction, to ſhew that ſtrangers were not upon this pretence to partake of their civil priviledges.

16 One law, and one manner ſhall be for you, and for the ſtranger that ſojourneth with you.

17 And the LORD ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When ye come unto the land whither I bring you,

19 Then it ſhall be, that when ye eat *k* of the bread *l* of the land, ye ſhall offer up an heave-offering unto the LORD *m*.

k (*i. e.*) When ye are about to eat it: for before they did eat it, they were to offer this offering to God. *l* (*i. e.*) The bread-corn, as that word is uſed, *Job* 28. 5. *Pſal.* 104. 14. *Iſa.* 28. 28. *m* (*i. e.*) To the Prieſt of the Lord, as appears from *Ezek.* 44. 30.

20 Ye ſhall offer up a cake of the firſt of your dough *for* an heave-offering as *ye do* * the heave- *Lev 2. 14. & offering of the threſhing floor *n*, ſo ſhall ye heave 23. 10, 16. it *o*.

n (*i. e.*) Of the corn in the threſhing-floor, as *Deut.* 16 13. when you have gathered in your corn. *o* (*i. e.*) You ſhall offer this in the ſame proportion, to the ſame perſons, *i. e.* the Prieſts, and with the ſame rites.

21 Of the firſt of your dough ye ſhall give unto the LORD an heave-offering in your generations.

22 And * if ye have erred, and not obſerved * Lev. 4. 2. all theſe commandments *p* which the LORD hath ſpoken unto Moſes;

p To

p To wit, those now spoken of, those which concern the outward Worship and Service of God, or the rites or ceremonies belonging to it. And herein principally this law may seem to differ from that, *Lev.* 4. 13. which speaks of some positive miscarriage, or doing that which ought not to have been done about the holy things of God, whereas this speaks only of an omission of something which ought to have been done about holy ceremonies. But besides this, that law, *Levit.* 4. 13. concerns *the whole congregation of Israel*, as it is there expressed, but this concerns only *the congregation*, or *a congregation*, as it is here expressed, *ver.* 24. *i. e.* any particular congregation of *Israelites*, whether of a whole tribe meeting together by their representatives, or a lesser congregation, such as there were to be many in *Canaan*, and the words rendred, *all the congregation*, may be, and are by some here, rendred, *every congregation*. And by vertue of this law, as some suppose, the *Israelites* newly after their return from the captivity offered 12 bullocks, one for each tribe, *Ezra* 8. 35.

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations:

24 Then it shall be, if *ought* be committed by ignorance, † without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering *r*, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the ‖ manner, and one kid of the goats for a sin-*offering*.

† Heb. *from the eyes.*

‖ Or, *Ordinance.*

r In *Lev.* 4. the bullock is for a sin offering, here it is for a burnt-offering, either because they are different laws, as hath been said; or, because here is added a new penalty, to breed the greater caution and diligence in the *Israelites*, who had given many instances, and now a fresh and eminent instance, of their heedlesness in observing the commands of God; and so, besides that bullock for a sin-offering, which he leaves to be gathered out of *Levit.* 4. 14. he now requires another bullock for a burnt-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-*offering* before the LORD, for their ignorance.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people *were* in ignorance.

* Lev. 4. 27.

27 * And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-*offering*.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him, and it shall be forgiven him.

† Heb. *doth.*

29 Ye shall have one law for him that † sinneth through ignorance, *both for* him that is born amongst the children of Israel, and for the stranger that sojourneth among them.

† Heb. *with an high hand.*

30 But the soul that doth ought *s* † presumptuously *t*, (*whether he be* born in the land, or a stranger) the same reproacheth the LORD *u*; and that soul shall be cut off from among his people.

s Understand such things as ought not to be done, and things relating to the Worship of God. *t* Heb. *with an high*, or *lifted up hand*, *i. e.* knowingly, wilfully, boldly, resolvedly, deliberately, designedly. So this phrase is elsewhere used. See *Exod.* 14. 8. *Lev.* 26. 21. *Numb.* 33. 3. *Job* 15. 26. *Psal.* 19. 13. *u* (*i. e.*) He sets God at defiance, and exposeth him to contempt, as if he were unworthy of any regard, and unable to punish transgressors.

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off: his iniquity *shall be* upon him *x*.

x (*i. e.*) The punishment shall be confined to himself, and not fall upon the congregation, as it will do, if they neglect to cut him off.

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks on the sabbath day *y*.

y This seems to be added as an example of a presumptuous sin: for as the law of the sabbath was plain and positive, so this transgression of it must needs be a known and wilful sin.

33 And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation *z*.

z (*i. e.*) To the Rulers of the congregation, who as they represented and governed the congregation, are called by the name of the congregation.

34 And they *a* put him * in ward, because it was not declared what should be done unto him *b*.

* Lev. 24. 12.

a (*i. e.*) *Moses* and *Aaron*, and the 70 Rulers last mentioned. *b* (*i. e.*) In what manner he was to be cut off, or by what kind of death he was to die, which therefore God here particularly determines: otherwise it was known in general that sabbath-breakers were to be put to death, from *Exod.* 31. 14. and 35. 2.

35 And the LORD said unto Moses, * The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

* Exod. 31. 14.

36 And all the congregation brought him without the camp, and stoned him with stones, as the LORD commanded Moses.

37 And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid * them that they make them fringes *b* in the † borders *c* of their garments *d*, throughout their generations, and that they put upon the fringe of the borders a ribband *e* of blue *f*.

* Deut. 22. 12. Mat. 23. 5.

† Heb. *wings.*

b These were certain threds or ends of their garments, standing out a little further than the rest of their garments, left there for this use. *c* (*i. e.*) *in the four borders* or *quarters*, as it is, *Deut.* 22. 12. Heb. *wings*, which is oft used for borders or ends, as *Ruth* 3. 9. 1 *Sam.* 15. 27. and 24. 5, *&c.* *d* (*i. e.*) Of their upper garment, or that *wherewith they covered themselves*, as is expressed *Deut.* 22. 12. This was practised by the *Pharisees* in Christs time, who are noted for making their borders larger than ordinary, *Mat.* 23. 5. and by Christ himself, as may be gathered from *Luk.* 8. 44. *e* To make it more obvious to the sight, and consequently more serviceable to the use here mentioned. Or, of a *purple* colour, as the *Jewish* Writers agree, whose Opinion is the more considerable, because it was matter of constant practise among them.

39 And it shall be unto you for a fringe *g*, that ye may look upon it, and remember *h* all the commandments of the LORD, and do them: and that ye seek not *i* after your own heart, and your own eyes *k*, after which ye use to go a whoring *l*:

g It (*i. e.*) the ribband, *shall be unto you*, *i. e.* shall serve you *for the fringe*, to wit, to render it more visible and notorious by its certain and remarkable and distinct colour, whereas the fringe without this was of the same piece and colour with the garment, and therefore less observable. Or *it*, (*i. e.*) the ribband, *shall be in your fringes*, or, *put to your fringes*, fastened to them. *h* That by looking upon it you may remember, that your eye may affect your mind and heart. *i* Or, *inquire not* for other rules or ways of serving me than I have prescribed you. *k* (*i. e.*) Neither after the devices and inventions of your own minds or hearts, as *Nadab* and *Abihu* did when they offered strange fire, and as you now did when you pretended to serve and please me by going up the hill and towards *Canaan* without and against my command; nor after the examples or inventions of others which your eyes see, as you did when you were set upon worshipping a calf after the manner of *Egypt*. *l* (*i. e.*) To depart from me, and to prefer your own fancies before my commands, and to live only by present sight or sence, and not at all by faith in my promises.

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God *m*.

m Though I am justly displeased with you for your frequent and horrid rebellions, for which also I will keep you 40 years in the Wilderness, yet I will not utterly cast you off, but will continue to be your God, to preserve and provide for you there, and after that time to bring you into *Canaan*.

CHAP. XVI.

1 NOW * Korah *a* the ſon of Izhar *b*, the ſon of Kohath, the ſon of Levi, and Dathan, and Abiram, the ſons of Eliab, and On the ſon of Peleth, ſons of Reuben *c*, took *men d*:

* chap. 27. 3. Jude 11.

a The firſt and chief author of this rebellion, *ver.* 21. *Jude ver.* 11. *b Amrams* brother, *Exod.* 6. 18. therefore *Moſes* and he were couſen-germans. Moreover, *Izhar* was the ſecond ſon of *Kohath*, whereas *Elizaphan*, whom *Moſes* had preferred before him, and made prince or ruler of the *Kohathites*, *Numb.* 3. 30. was the ſon of *Uzziel*, the fourth ſon of *Kohath*. This, the *Jewiſh* Writers ſay, made him malecontent, which at laſt broke forth into ſedition. *c* Theſe are drawn into confederacy with *Korah*, partly becauſe they were his next Neighbours, both being encamped on the South-ſide, and therefore could eaſily communicate counſels, partly in hopes to recover their right of primogeniture, in which the Prieſthood was comprehended, which was given away from their father. *d* To wit, thoſe 250 mentioned *ver.* 2. In the *Hebrew* there is nothing but *took*, and the *Hebrew* words are placed and may well be rendred thus, *Now Korah——took both Dathan and Abiram, &c.* or, *took Dathan*, &c. the particle *Vau* being here ſuperfluous, as it is *Gen.* 8. 6. and elſewhere.

2 And they *e* roſe up *f* before Moſes *g*, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, * famous *h* in the congregation, men of renown.

* chap. 26. 9. Ruth 4. 11, 14.

e (i. e.) Korah, Dathan and *Abiram*, laſt mentioned. *f (i. e.)* Conſpired together and put their ſeditious deſign in execution. *g* Not privily and obſcurely, but openly and boldly, not fearing nor regarding the preſence of *Moſes*, who was an eye-witneſs of their conſpiracy. *h* For place and birth.

3 And * they *i* gathered themſelves together againſt Moſes, and againſt Aaron *k*, and ſaid unto them, † *Ye take* too much upon you *l*, ſeeing all the congregation *are* holy *m*, every one of them, and the LORD *is* among them *n*; wherefore then lift ye up your ſelves *o* above the congregation of the LORD?

* Pſal. 106. 16.

† Heb. it is *much for you.*

i (i. e.) Either, *Korah* and the 250 Princes, which may ſeem probable by comparing this with *ver.* 12, 25, 27. where we find *Dathan* and *Abiram* in another place, even in their tents, whither it is likely they were gone by conſent to form and ſtrengthen their party there, while *Korah* and the reſt went to *Moſes*. Or, *Korah, Dathan* and *Abiram*, and the reſt, who were all together when *Moſes* ſpake thoſe words, *ver.* 5, 6, 7. but after that *Dathan* and *Abiram* retired to their tents, and then *Moſes* ſent for *Korah* and the *Levites*, who had more ſpecial and more colourable pretences to the Prieſthood, and treats with them apart, and ſpeaks what is mentioned *ver.* 8, 9, 10, 11. and then having diſpatched them, he ſends for *Dathan* and *Abiram*, *ver.* 12. that he might reaſon the caſe with them alſo apart. *k* Againſt *Aaron*, to whom the Prieſthood was confined, and againſt *Moſes*, both becauſe this was done by his order, and becauſe before *Aarons* conſecration *Moſes* appropriated it to himſelf. For whatever they intended, they ſeem not now directly to ſtrike at *Moſes* for his ſupreme civil government, but only for his intereſt and influence in the diſpoſal of the Prieſthood, as may appear by the whole context, and particularly by *ver.* 5, 10, 15, *&c.* *l* By perpetuating the Prieſthood in your ſelves and family, with the excluſion of all others from it. *m A kingdom of Prieſts*, an holy *nation*, as they are called, *Exod.* 19. 6. a people ſeparated to the ſervice of God, and therefore no leſs fit to preſent themſelves before God, and to offer ſacrifice and incenſe for themſelves than you are. *n* By his Tabernacle and Cloud, the tokens of his ſpecial and gracious preſence, and therefore ready to receive all their ſacrifices and ſervices from their own hands. *o* Thou *Moſes* by preſcribing what laws thou pleaſeſt about the Prieſthood, and confining it to thy brother; and thou *Aaron*, by uſurping it as thy peculiar priviledge.

4 And when Moſes heard it, he fell upon his face *p*.

p Humbly begging that God would direct him, and defend and vindicate him from this falſe and odious imputation. See *Numb.* 14. 5. Accordingly God anſwers his prayers, and inſpires him with this following anſwer to *Korah*, and ſtrengthens him with new courage and confidence of good ſucceſs.

5 And he ſpake unto Korah, and unto all his company, ſaying, Even to morrow *q* the LORD will ſhew who *are* his, and who *is* holy, and will cauſe *him r* to come near unto him *ſ*: even *him* whom he hath choſen, will he cauſe to come near unto him *t*.

q Heb. *In the morning*, the time appointed by men for adminiſtring juſtice, *Pſal.* 101. 8. *Jer.* 21. 12. and choſen by God for that work, *Pſal.* 73. 14. *Iſa.* 47. 11. *Zeph.* 3. 5. Some time is allowed, partly that *Korah* and his company might prepare themſelves and their cenſers; and partly to give them ſpace for conſideration and repentance. *r* Or, *and* whom *he will cauſe*. *ſ (i. e.)* To ſerve him in the Prieſthood. *t (i. e.)* He will by ſome evident and miraculous token declare his approbation of him and his miniſtry.

6 This do; take ye cenſers *u*, Korah, and all his company:

u Since ye will be Prieſts, take your cenſers, and act as Prieſts, at your peril.

7 And put fire therein, and put incenſe in them before the LORD to morrow: and it ſhall be that the man whom the LORD doth chuſe *x*, he *ſhall be* holy: *ye take* too much upon you, ye ſons of Levi.

x (i. e.) Declare his choice and appointment of them for that work.

8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi *y*.

y Conſider what I ſay before it be too late, and repent of your great wickedneſs.

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf *z*, to do the ſervice of the tabernacle of the LORD, and to ſtand before the congregation, to miniſter unto them *a*?

z Nearer than the other Tribes, though not ſo near as the Prieſts. *a (i. e.)* In their ſtead and for their good. So they were the ſervants both of God and of the Church, which was an high dignity, though not ſufficient for their ambitious minds.

10 And he hath brought thee near *to him*, and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo *b*?

b There being at this time but very few Prieſts, and the profits and priviledges belonging to them being many and great, they thought it but fit and reaſonable that they, or ſome of the chief of them, ſhould be admitted to a ſhare in their work and advantages.

11 For which cauſe *both* thou and all thy company *are* gathered together againſt the LORD *c*: and what *is* Aaron that ye murmur againſt him?

c Whoſe miniſter and choſen ſervant *Aaron* is. You ſtrike at God through *Aaron*'s ſides. Compare 1 *Sam.* 8. 7. *Luk.* 10 16. *Joh.* 13. 20.

12 And Moſes ſent to call Dathan and Abiram *d* the ſons of Eliab: which ſaid *e*, We will not come up *f*.

d To treat with them, and give them, as he had done *Korah* and his company, a timely admonition. *e* Unto the meſſengers ſent to them by *Moſes*. *f* To *Moſes* his Tabernacle, whither the people uſed to go up for judgment. Men are ſaid in Scripture-phraſe to *go up* to places of judgment. See *Deut.* 25. 7. *Ruth* 4. 1. *Ezra* 10. 7, 8. But becauſe they would not now *go up*, therefore they *went down quick into the pit*, *ver.* 33.

13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey *g*, to kill us in the wilderneſs, except thou make thy ſelf altogether a prince over us?

g (i. e.) Out of *Egypt*, a place indeed of great plenty, but to them a place of torment and intolerable ſlavery. They invidiouſly and ſcoffingly uſe the ſame words wherewith God by *Moſes* commended the land of *Canaan*.

14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou † put out the eyes of theſe men *h*? we will not come up *i*.

† Heb. *bore out.*

h (i. e.) Of thoſe who are confederate with us, and of all the people, who are of our mind. Wilt thou make them blind, or perſwade them that they are blind, and that they do not ſee what is viſible to all that have eyes, to wit, that thou haſt deceived them, and broken thy faith and promiſe given to them? or wilt thou lead them about like blind men whither thou pleaſeſt, one time towards *Canaan*, another time toward *Egypt* again? *i* We will not obey thy ſummons, nor own thy authority.

15 And

15 And Moſes was very wroth *k*, and ſaid unto the LORD, * Reſpect not thou their offering *l*: I * have not taken one aſs *m* from them, neither have I hurt one of them *n*.

* Gen. 4. 4,5.
* Acts 20. 33.

k Not ſo much for his own ſake, for he had learnt to bear indignities, *Numb.* 12. as for Gods ſake, who was highly diſhonoured, blaſphemed and provoked, by theſe ſpeeches and carriages, in which caſe he ought to be angry, as Chriſt was, *Mark* 3. 5. *l* (*i. e.*) Accept not their incenſe which they are now going to offer, but ſhew ſome eminent diſlike of it. He calls it *their offering*, though it was offered by *Korah* and his companions, becauſe it was offered in the name and by the conſent of all the conſpirators, for the deciſion of the preſent controverſie between them and *Moſes*. *m* (*i. e.*) Not any thing of the ſmalleſt value, as an aſs was. See 1 *Sam.* 12. 3. *n* I have never injured them, nor uſed my power to defraud or oppreſs them, as I might have done, but, which is here implied, I have done them many good offices, but no hurt; therefore their crime is inexcuſable, becauſe without any cauſe or provocation on my part.

16 And Moſes ſaid unto Korah, Be thou and all thy company before the LORD *o*, thou, and they, and Aaron to morrow.

o Not in the Tabernacle, which was not capable of ſo many perſons ſeverally offering incenſe; but at the door of the Tabernacle, *ver.* 18. which place is oft ſaid to be *before the Lord*, as *Exod.* 29. 42. *Levit.* 1. 11, &c. where they might now lawfully offer it by *Moſes* his direction upon this extraordinary occaſion and neceſſity, becauſe this work could not be done in that place, which alone was allowed for the offering up of incenſe, not only for its ſmallneſs, but alſo becauſe none but Prieſts might enter to do this work. Here alſo the people, who were to be inſtructed by this experiment, might ſee the proof and ſucceſs of it.

17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers: thou alſo and Aaron, each of *you* his cenſer.

18 And they took every man his cenſer *p*, and put fire in them *q*, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation, with Moſes and Aaron.

p Which they could eaſily make in a ſlight manner, which would ſuffice for the preſent purpoſe. *q* Taken from the Altar which ſtood in that place, *Levit.* 1. 3, 5. for *Aaron* might not uſe other fire, *Levit.* 10. 1. And it is likely the remembrance of the death of *Nadab* and *Abihu* deterred them from offering any ſtrange fire.

19 And Korah gathered all the congregation *r* againſt them, unto the door of the tabernacle of the congregation: and the glory of the LORD appeared *ſ* unto all the congregation.

r That they might be Witneſſes of the event, and, upon their ſucceſs, which they doubted not of, might fall upon *Moſes* and *Aaron* with popular rage and deſtroy them. And it ſeems by this, that the people were generally incenſed againſt *Moſes*, and inclined to *Korah*'s ſide. *ſ* In the cloud, which then ſhone with greater brightneſs and Majeſty, as a token of Gods approach and preſence. See *Exod.* 16. 7, 10. *Levit.* 9. 6, 23. *Numb.* 20. 6.

20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

21 * Separate your ſelves from among this congregation ‖, that I may conſume them in a moment.

* Gen. 19. 17, 22. Jer. 51. 6. Rev. 18. 4.

‖ To wit, *Korah*, and his 250 men, and the people whom he gathered againſt *Moſes* and *Aaron*, *ver.* 19.

22 And they fell upon their faces, and ſaid, O God, * the God of the ſpirits *t* of all fleſh *u*, ſhall one man *x* ſin, and wilt thou be wroth with all the congregation?

* chap. 27. 16. Job 12. 10. Eccl. 12. 7. Iſa. 57. 16. Zech. 12. 1. Heb. 12. 9.

t (*i. e.*) Of ſouls, as the word *ſpirit* in Scripture is oft uſed, as *Pſal.* 31. 5. and 77. 3. *Prov.* 17. 22. *Eccl.* 12. 7. *Luke* 23. 46. *Acts* 7. 59. And this is no empty title here, but very emphatical and argumentative, thus, Thou art the maker of ſpirits, *Zech.* 12. 1. deſtroy not thy own workmanſhip, *Iſa.* 64. 8. O thou who art the preſerver of men, and of their ſpirits: the Lord of ſpirits, *Job* 12. 10. who as thou maiſt juſtly deſtroy this people, ſo thou canſt preſerve whom thou pleaſeſt: *the father of ſpirits*, Heb. 12. 9. O deal mercifully with thy own children: the ſearcher of ſpirits, thou canſt diſtinguiſh between thoſe who have maliciouſly raiſed this tumult, and thoſe whoſe ignorance and ſimple credulity hath made them a prey to crafty ſeducers. *u* (*i. e.*) Of all mankind: the word *fleſh* is oft put for men, as *Gen.* 6. 13. *Job* 12. 10. *Iſa.* 40. 5, 6. *Ezek.* 20. 48. and 21. 4, 5. *x* To wit, *Korah*, the ringleader of this ſedition.

23 And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the congregation *y*, ſaying, Get ye up from about the tabernacle of Korah, Dathan, and Abiram *z*.

y Whom for your ſakes I will ſpare upon the condition here following. *z* And *On* too, who is mentioned *ver.* 1. though ſome think he deſiſted and repented, and therefore is not now mentioned.

25 And Moſes roſe up, and went unto Dathan and Abiram *a*: and the elders of Iſrael *b* followed him.

a Becauſe they refuſed to come to him, he goes to them, to their coſt. *b* The 70 rulers, whom he carried with him for the greater ſolemnity of the action, and for his own better vindication, becauſe he lay under ſuch calumnies, and to encourage them in their work, notwithſtanding the obſtinate and intractable Nature of the people they were to govern.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men *c*, and touch nothing of theirs *d*, leſt ye be conſumed in all their ſins *e*.

c Shew your diſlike of them and their wicked ways, by a ſpeedy removal of your perſons, and tents from about them. *d* Becauſe they and all that was theirs was under a curſe, and therefore not to be touched. See *Deut.* 13. 16, 17. *e* Leſt being guilty of their ſins, you periſh together with them.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram *f*, on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents *g*, and their wives, and their ſons, and their little children.

f Whoſe tents were not far aſunder, being both on the ſouth-ſide of the Tabernacle, as appears from *Numb.* 2. 10. and 3. 29. *g* An argument of their fooliſh confidence, pride and impudence, obſtinacy and impenitency, whereby they declared, that they neither feared God, nor reverenced man; and made themſelves ripe for the approaching judgment.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works *h*, for I *have* not *done them* † of mine own mind *i*.

† Gr. *of my ſelf*, chap. 24. 13.

h To wit, which I have done, and for which I am traduced by theſe and ſuch like wicked men, as the bringing of the people out of *Egypt*; the conducting of them through, and the keeping of them ſo long in the Wilderneſs; the exerciſing of power and authority among and over them; giving of laws to them, as about other things, ſo concerning the Prieſthood, which is the ground of the preſent quarrel; and, that which vexeth them moſt, that when they were upon the borders of *Canaan*, and ready to enter in, I ſhould cauſe them to go back into this vaſt howling Wilderneſs, and fix them there for forty years. *i* By pretending, or uſurping an authority which God gave me not, by feigning Words or Meſſages from God to eſtabliſh my own inventions, and to comply with my own Will, or Luſt, or Intereſt, as I am now accuſed to have done. For this phraſe ſee *Numb.* 24. 13. *Ezek.* 13. 2.

29 If theſe men die † the common death of all men *k*, or if they be viſited after the viſitation of all men *l*, *then* the LORD hath not ſent me *m*.

† Heb. *as every man dieth.*

k (*i. e.*) By a natural death. *l* (*i. e.*) By plague, or ſword, or ſome uſual judgment. *m* (*i. e.*) I am content that you take me for an impoſtor, falſly pretending to be ſent of God. This he might well ſay, becauſe he was inſpired by God to ſay this, and infallibly aſſured by God that this ſhould be done.

30 But if the LORD † make a new thing *n*, and the earth open her mouth and ſwallow them up, with all that *appertain* unto them, and they go down quick † into the pit *o*: then ye ſhall underſtand that theſe men have provoked the LORD *p*.

† Heb. *create a creature.*
† Heb. *into hell.*

n (*i. e.*) Do ſuch a work as was never heard before. *o* (*i. e.*) Into the grave which God thereby makes. The *Hebrew* word *Scheol* ſometimes ſignifies *hell*, and ſometimes the *grave*, as *Gen.* 37. 35. *Pſal.* 55. 15. *p* By making his Words and Works to be nothing but my devices and artifices.

31 * And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them:

* chap. 26. 10. and 27. 3. Deut. 11. 6. Pſal. 106. 17.

32 And

32 And the earth opened her mouth, and
*See ver. 17 & chap. 26. 11. ſwallowed them up, and their houſes, and * all the men that *appertained* unto Korah *q*, and all *their* goods.

q (*i. e.*) All his family which were there, Women, Children, and Servants: but his Sons, who were ſpared, *Numb.* 26. 11, 58. 1 *Chron.* 6. 22, 37. were abſent either upon ſome ſervice of the Tabernacle, or upon ſome other occaſion, God ſo ordering it by his providence, either becauſe they diſliked their fathers act, or upon *Moſes* his interceſſion for them, or for ſome other reaſon. This expreſſion may ſeem to intimate, that *Korah* himſelf was not here, but that he continued with his 250 men before the Lord, *ver.* 18, 19. where they were waiting for Gods deciſion of the controverſie, nor is it probable, that their Chief Captain would deſert them, and leave them ſtanding there without an head, eſpecially when *Aaron*, his great adverſary, abode there ſtill, and did not go with *Moſes* to *Dathan*, &c. *ver.* 25. And *Korah* may ſeem to have been conſumed with thoſe 250, *ver.* 35. though he be not mentioned there, but is eaſily underſtood both by comparing that verſe with *ver.* 16, 17, 18. and from the nature of the thing it ſelf, there being no cauſe of doubt but that deſtruction which befel the acceſſaries, did much more involve the principal. And ſo much is intimated *ver.* 40. *that no ſtranger come near to offer incenſe before the Lord, that he be not as Korah, and as his company*, i. e. deſtroyed, as they were, by fire from the Lord. And when the Pſalmiſt relates this hiſtory, *Pſal.* 106. the Earths ſwallowing them up is confined to *Dathan* and *Abiram*, *ver.* 17. and for all the reſt of that conſpiracy, it is added *ver.* 18. *And a fire was kindled in their company, the flame burnt up the wicked.* As for *Numb.* 26. 10. which ſeems to oppoſe this Opinion, we ſhall ſee more on that place, if God permit.

33 They, and all that *appertained* to them,
† Heb. *Hell.* went down alive into † the pit *r*, and the earth cloſed upon them; and they periſhed from among the congregation.

r (*i. e.*) Into the earth, which firſt opened it ſelf to receive them, and then ſhut it ſelf to deſtroy them, and tranſmit them to further puniſhments.

34 And all Iſrael that *were* round about them,
fled at the cry of them: for they ſaid, Leſt the earth ſwallow up us *alſo*.

35 And there * came out a fire from the
LORD *ſ*, and conſumed the two hundred and fifty men that offered incenſe.

ſ (*i. e.*) From the cloud, wherein the glory of the Lord appeared, *ver.* 19. to give ſentence in this cauſe.

36 And the LORD ſpake unto Moſes, ſaying,

37 Speak unto Eleazar *t* the ſon of Aaron
the prieſt, that he take up the cenſers out of the burning *u*, and ſcatter thou the fire *x* yonder *y*, for they are hallawed *z*.

t Rather than to *Aaron*, partly becauſe the troubleſome part of the work was more proper for him, and partly leaſt *Aaron* ſhould be polluted by going amongſt thoſe dead carcaſes; for it is probable this fire conſumed them, as lightning ſometimes doth others, by taking away their lives, and leaving their bodies dead upon the place. *u* (*i. e.*) From among the dead bodies of thoſe men who were burnt: *Burning* put for thoſe who are burnt, as *captivity* for the *captives*, *Numb.* 21. 1. and *poverty* for the *poor*, 2 *Kings* 24. 14. *x* (*i. e.*) The cinders or aſhes which are left in or near their cenſers. *y* (*i. e.*) Far from the altar and ſanctuary into an unclean place, where the aſhes were wont to be caſt: by which God ſhews his rejection of their ſervices. *z* Either 1. by Gods appointment, becauſe they were preſented before the Lord by his expreſs order, *ver.* 16, 17. Or 2. by Gods juſt judgment, becauſe they together with the perſons that uſed them, were accurſed and devoted by God, and therefore were the Lords, and not to be imployed in any profane or common uſe, as appears from *Lev.* 27. 28. But the firſt Reaſon is the chief, and is rendred by God himſelf, *ver.* 38.

38 The cenſers of theſe ſinners againſt their
own ſouls *a*, let them make them broad plates *for* a covering of the altar *b*: for they offered them before the LORD, therefore they are hallowed, and they ſhall be a ſign *c* unto the children of Iſrael.

a (*i. e.*) Their own lives: who were the authors of their own death and deſtruction, Compare 1 *Kings* 2. 23. *Prov.* 20. 2. This he ſaith for the vindication of Gods juſtice and his own miniſtry in this ſevere diſpenſation. *b* To wit, of burnt-offerings, which was made of VVood, but covered with Braſs, before this time, *Exod.* 27. 1, 2. to which this other covering was added for further ornament and ſecurity againſt the fire which was continually burning upon it. *c* A monument or warning to all ſtrangers to take heed of invading the Prieſthood, as it follows, *ver.* 40.

39 And Eleazar the Prieſt took the brazen
cenſers, wherewith they that were burnt had offered, and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Iſra-
el, that no ſtranger, which *is* not of the ſeed of Aaron, come near to offer incenſe before the LORD, that he be not as Korah, and as his company *d*: as the LORD ſaid to him *e* by the hand of Moſes.

d (*i. e.*) That he do not imitate them in their ſin; and therefore bring upon himſelf the ſame plague. *e* (*i. e.*) To *Eleazar*. Theſe words belong to *ver.* 38. the meaning is, that *Eleazar* did as God bad him.

41 But on the morrow *f* all the congregation
of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, ye have killed *g* the people of the LORD *h*.

f Prodigious wickedneſs and madneſs ſo ſoon to forget ſuch a terrible inſtance of divine vengeance. *g* You who ſhould have preſerved them and interceded for them, have pulled down Gods VVrath upon them, for the maintenance of your own authority and intereſt. *h* So they call thoſe wicked VVretches, and Rebels againſt God: which ſhews the power of paſſion and prejudice to corrupt mens judgments.

42 And it came to paſs, when the congregati-
on was gathered againſt Moſes, and againſt Aaron, that they *i* looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the LORD appeared.

i (*i. e.*) *Moſes* and *Aaron*, who in all their diſtreſſes made God their refuge.

43 And Moſes and Aaron came before the ta-
bernacle of the congregation *k*.

k To hear what God, who now appeared, would ſay to him.

44 And the LORD ſpake unto Moſes, ſaying,

45 Get ye up from among this congregation,
that I may conſume them as in a moment: and they fell upon their faces *k*.

l To beg pardon and mercy for the people, as they oft did; thus rendring good to them for evil, which the people requited with evil for their kindneſs.

46 And Moſes ſaid unto Aaron, Take a cen-
ſer, and put fire therein from off the altar, and put on incenſe *m*, and go quickly unto the congregation *n*. and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun *o*.

m Which was a ſign of interceſſion, *Pſal.* 141. 2. and was to be accompanied with it, *Luke* 1. 9, 10. *n* VVith the incenſe, to ſtir up the people to repentance and prayer, to prevent their utter ruine. This he might do upon this extraordinary occaſion, having Gods Command for his Warrant, though ordinarily incenſe was to be offered only in the Tabernacle. *o* In cutting off the people by a ſudden and miraculous ſtroke.

47 And Aaron took as Moſes commanded,
and ran into the midſt of the congregation *p*: and behold, the plague was begun amongſt the people: and he put on incenſe, and made an atoneme nt for the people.

p Hazarding his own life to obey God, and to do this wicked people good.

48 And he ſtood between the dead and the li-
ving *q*, and the plague was ſtayed.

q VVhereby it may ſeem that this plague, like that fire, *Numb.* 11. 1. began in the uttermoſt parts of the congregation, and ſo proceeded, deſtroying one after another in an orderly manner, which gave *Aaron* occaſion and direction ſo to place himſelf, as a Mediator to God on their behalf.

49 Now they that died in the plague, were
fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes unto the
door of the tabernacle of the congregation: and the plague was ſtayed.

CHAP.

CHAP. XVII.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael *a*, and take of every one of them *b* a rod *c*, according to the houſe of *their* fathers *d* of all their princes according to the houſe of their fathers, twelve rods: write thou every mans *e* name upon his rod.

a That I may fully and finally ſatisfie all their ſcruples, and take away all pretence and cauſe of murmuring. *b* Not of every perſon, but of every Tribe, as it follows. *c* Either an ordinary walking-ſtaff; or rather, that ſtaff or rod, which the Princes carried in their hands, as tokens of their dignity and authority, as may be gathered from *Numb.* 21.18. compared with *Pſal.* 110.2. *Jer.* 48.16,17. *d (i.e.)* According to each family proceeding from the Patriarch or Father of that tribe. *e (i.e.)* Every princes: for they being the firſt-born and the chief of their tribes might above all others pretend to the Prieſthood, if it was communicable to any of their tribes, and beſides each Prince repreſented and acted for all his tribe: ſo that this was a full deciſion of the whole queſtion. And this place ſeems to confirm, what was before obſerved, that not only *Korah* and the *Levites*, but alſo thoſe of other Tribes conteſted with *Moſes* and *Aaron* about the Prieſthood, as that which belonged to all the congregation, they being all holy, as they ſaid, *Numb.* 16.3.

3 And thou ſhalt write Aarons name *f* upon the rod of Levi, for one rod *ſhall be* for the head of the houſe of their fathers *g*.

f Rather than *Levi*'s name, for that would have left the controverſie undecided between *Aaron* and the other *Levites*, whereas this would juſtifie the appropriation of the Prieſthood to *Aarons* family. *g (i.e.)* There ſhall be in this, as there is in all the other Tribes, only one rod, and that for the head of their Tribe, who is *Aaron* in this Tribe: whereas it might have been expected that there ſhould have been two rods, one for *Aaron*, and another for his competitors of the ſame Tribe. But *Aarons* name was ſufficient to determine both the Tribe, and that branch or family of the Tribe, to whom this dignity ſhould be affixed.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony *h*, *Exod.25.22. * where I will meet with you *i*.

h (i.e.) Before the Ark of the teſtimony, either mediately, cloſe by the vail behind which the Ark ſtood; or rather immediately, within the vail in the moſt holy place, cloſe by the Ark, as may be gathered by comparing this place with *ver.* 10. and with *Heb.* 9.4. *i* And manifeſt my mind to you for the ending of this diſpute.

5 And it ſhall come to paſs, *that* the mans rod whom I ſhall chuſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you,

6 And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him † a rod a-piece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron *was* among their rods *k*.

†Heb. *a rod for one prince, a rod for one prince.*

k (i.e.) VVas laid up with the reſt, being either one of the twelve, as the *Hebrews* affirm, or the thirteenth, as others think.

7 And Moſes laid up the rods before the LORD in the tabernacle of witneſs.

8 And it came to paſs, that on the morrow Moſes went into the tabernacle of witneſs *l*, and behold, the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds *m*.

l Into the moſt holy place, which he might ſafely do under the protection of Gods command, though otherwiſe none but the High-prieſt might enter there, and that once in a year. *m* This being, as *Joſephus* with great probability affirms, a ſtaff of an Almond-tree, as the reſt alſo were.

9 And Moſes brought out all the rods from before the LORD, unto all the children of Iſrael: and they looked, and took every man his rod.

10 And the LORD ſaid unto Moſes, * Bring Aarons rod again before the teſtimony, to be kept for a token againſt the † rebels, and thou ſhalt quite take away their murmurings from me, that they die not *n*.

*Heb. 9.4. † Heb. *children of rebellion.*

n For if after all theſe Warnings and Prohibitions, backt with ſuch miracles and judgments, they ſhall uſurp the Prieſthood, they ſhall aſſuredly die for it.

11 And Moſes did *ſo*: as the LORD commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh *o*.

o VVords of conſternation ariſing partly from the remembrance of theſe ſevere and repeated judgments, partly from the threatning of Death upon any ſucceeding murmurings, partly from the ſence of their own guilt and weakneſs which made them fear leſt they ſhould relapſe into the ſame miſcarriages, and thereby bring the vengeance of God upon themſelves.

13 Whoſoever cometh any thing near *p* unto the tabernacle of the LORD, ſhall die: ſhall we be conſumed with dying *q*?

p (i.e.) Nearer than he ſhould do, an error which we may eaſily commit. *q* VVill God proceed with us in theſe ſevere courſes, according to his ſtrict juſtice? Will he ſhew us no mercy nor pity, till all the people be cut off and deſtroyed with dying one after another?

CHAP. XVIII.

1 AND the LORD ſaid unto Aaron, Thou, and thy ſons, and thy fathers houſe with thee, ſhall bear * the iniquity of the ſanctuary *a*: * Lev. 18.25. and thou and thy ſons with thee, ſhall bear the iniquity of your prieſthood *b*.

a (i.e.) Shall ſuffer the puniſhment of all the uſurpations or pollutions of the Sanctuary, or the holy things by the *Levites*, or any of the people, becauſe you have authority and power from me to keep them all within their bounds, and I expect you uſe it to that end. Thus the people are in good meaſure ſecured againſt their fears expreſſed *Numb.* 17.12,13. Alſo they are informed that *Aaron*'s high dignity was attended with great burdens, having not only his own but the peoples ſins to anſwer for, and therefore they had no ſuch reaſon to envy him, as they might think, if the benefits and encumbrances and dangers were equally conſidered. *b (i.e.)* Of all the errors committed by your ſelves, or by you permitted in others in things belonging to your Prieſthood.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be * joyned unto thee, and miniſter unto thee *c*, but thou and thy ſons with thee *ſhall miniſter d* before the tabernacle of witneſs. * See Gen. 29. 34.

c About ſacrifices and offerings, and other things, according to the rules and limits I have preſcribed them. The *Levites* are ſaid to miniſter to *Aaron* here, to the Church, *Numb.* 16.9. and to God, *Deut.* 10.8. They ſhall not contend with thee for ſuperiority, as they have done, but they ſhall be ſubordinate and ſervants to thee. *d* Or, *both to thee and to thy ſons with thee*; which Tranſlation may ſeem to be favoured by the following words, *before the tabernacle*, which was the proper place where the *Levites* miniſtred, whereas the Prieſts did miniſter to God both before and in the Tabernacle. Beſides, both the foregoing Words and the Two following Verſes do entirely ſpeak of the miniſtry of the *Levites*, and the miniſtry of the Prieſts is diſtinctly ſpoken of, *ver.* 5.

3 And they ſhall keep thy charge *e*, and the charge of all the tabernacle *f*: only they ſhall not come nigh the veſſels of the ſanctuary, and the altar *g*, that neither they, nor ye *h* alſo die.

e (i.e.) That which thou ſhalt command them and commit unto them. *f (i.e.)* Of the boards and hangings and utenſils of the Tabernacle, to take them down and carry them and ſet them up again. *g* Which therefore were to be covered by the Prieſts before the *Levites* might meddle with them. *h* They for preſuming to touch them, and *you* for your negligence in not covering them well, or not looking to them.

4 And they ſhall be joyned unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger ſhall not come nigh unto you.

5 And ye ſhall keep the charge of the ſanctuary *i*, and the charge of the altar, that there be no wrath any more upon the children of Iſrael *k*.

i (i.e.)

i (*i.e.*) Of the holy, and of the most holy place. *k* For coming too near the holy place, or for usurping any part of your sacred function, or for any other miscarriage which they may be guilty of through your carelesness or remissness, in which case they shall perish for their error, but their blood will I require at your hands, who should have advised them better, or over-ruled them.

* chap. 3. 12, 45. * chap. 3. 9.

6 And I, behold, I have * taken your brethren the Levites from among the children of Israel: to * you *they are* given *as* a gift for the LORD *l*, to do the service of the tabernacle of the congregation.

l (*i.e.*) For the service of the Lord, to assist you therein, in the servile and troublesome parts of it.

7 Therefore thou and thy sons with thee shall keep your priests office for every thing of the altar *m*, and within the vail *n*, and ye shall serve: I have given your priests office *unto you*, *as* a service of gift *o*: and the stranger that cometh nigh shall be put to death.

m To wit, of burnt-offering, as appears from the following words. *n* This phrase elsewhere signifies the inward or second vail, but here it signifies either the outward vail only, or rather both the vails, the singular number being put for the plural, as when the *altar* is put for both the altars, as hath been noted; and so this phrase comprehends both the holy, and the most holy place. *o* As a gift which I have freely conferred upon you, and upon you alone; and therefore let no man henceforth dare either to charge you with arrogance and usurpation in appropriating this to your selves, or to invade your Office.

8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Israel, unto thee have I given them *p* by reason of the anointing *q*, and to thy sons by an ordinance for ever.

p Not only the charge of them, but the use of them for thy self and family, in such manner as I have elsewhere expressed. *q* To wit, to the Priestly Office, *i.e.* because thou art Priest, and art to devote thy self wholly to my service, which that thou maist perform more diligently and chearfully, I give thee this recompense.

9 This shall be thine of the most holy things *r*, *reserved* from the fire *s*: every oblation *t* of theirs, every * meat-offering of theirs, and every * sin-*offering* of theirs, and every * trespass-*offering* of theirs, which they shall render unto me *u*, *shall be* most holy for thee, and for thy sons *x*.

* Lev. 2. 2, 3. * Lev. 4. 22, 27. and 6. 25. * Lev. 5. 6. & 7. 7. & 14. 13.

r Such as were to be eaten only by the Priests, and that in the Sanctuary. How these differ from *the holy things*, see on *Levit.* 6. 17. *s* (*i.e.*) Such sacrifices or such parts of sacrifices as were not burnt in the fire. *t* Which may be understood either 1. of the wave-loaves, *Levit.* 23. 17. and the shew-bread, which were *most holy things*, *Lev.* 23. 20. and 24. 9. and which did belong to the Priest, nor was there any other such Oblation, besides what is here particularly expressed: for the peace-offerings were not most holy, and the burnt-offerings were not the Priests. Or, 2. of Oblations in general; and so the following particulars are mentioned by way of explication and restriction of that general word, to shew what Oblations are here meant, and to exclude peace-offerings and burnt-offerings. *u* By way of compensation for a Trespass committed against me, in which case a ram was to be offered, *Lev.* 6. 2.——6. which was a most holy thing, and may be particularly designed here. *x* Thou shalt esteem it as a most holy thing, and shalt use it accordingly, in manner following. Or, these are *most holy*, and therefore shall be *for thee and for thy sons*, to wit, exclusively, none else may eat them.

10 In the most holy *place* *y* shalt thou eat it, every male *z* shall eat it: it shall be holy unto thee.

y To wit, in the court of the Priests, where there were places for this use. See *Lev.* 6. 16, 17, 26. and 7. 6. and 8. 31. and 14. 13. *Neh.* 13. 5, 9. *Ezek.* 42. 13. which is called *the most holy place*, not simply and absolutely, as the place within the vail was, but in respect of the thing he speaks of, because this was the most holy of all the places appointed for eating of holy things, whereof some might be eaten in any clean place in the Camp, *Lev.* 10. 14. or in their own houses. And as the most holy place is sometimes called simply *Holy*, so it is not strange if an holy place be called *most holy*, especially this place which was near to the altar of burnt-offerings, which is called *most holy*, and made all that touched it holy, *Exod.* 29. 37. And God would have these things eaten by them in an holy place, as in Gods presence, that they might be obliged to the greater caution, and not to abuse Gods good creatures, and especially holy things, to intemperance, and that they might learn to eat this and their other food with thankfulness to God, the giver of it, and with respect to his service and glory, which was afterward prescribed to Christians, 1 *Cor.* 10. 31. 1 *Tim.* 4. 3. *z* And they only, whereas of peace-offerings the females might eat their share, *Deut.* 12. 18.

11 And this is thine: the heave-offering *a* of their gift *b*, with all the wave-offerings *c* of the children of Israel: I have given them unto * thee, and to thy sons, and to thy daughters with thee *d*, by a statute for ever: * every one that is clean in thy house *e* shall eat of it.

* Lev. 10. 14. Deut. 18. 3. * Lev. 22. 2.

a (*i.e.*) The right-shoulder, which was the Priests. *b* To wit, of their peace-offerings, as may appear, because here is an enumeration of all that belonged to the Priest in the several Oblations, and therefore it is not likely that he would omit the peace-offerings, wherein the Priest had a share, and the very share here spoken of and called an *heave-offering*, which was *the right shoulder*, *Lev.* 7. 32. which also might be eaten by the daughters, *Lev.* 7. 34. and 10. 14. as is here said. See *Numb.* 6. 17, *&c.* *c* To wit, the breasts of the peace-offerings, which were waved, *Lev.* 7. 30, 31, 34. *d* (*i.e.*) Who are with thee in thy house, for if they were married to strangers, they might not eat of them, *Lev.* 22. 12, 13. *d* To wit, as fixed members of thy house, though they be bond-slaves: for strangers and hired servants were excepted, *Lev.* 22. 10, 11.

12 * All the † best *f* of the oil, and all the best of the wine, and of the wheat, the first fruits of them *g* which they shall offer unto the LORD, them have I given thee.

* Deut. 18. 4. † Heb. *fat*.

f Heb. *the fat* for the best: the *fat of wheat* is the best of it, *Deut.* 32. 14. *Psal.* 81. 16. and 147. 14. *g* As well those which were offered in the name and behalf of the body of the people at the solemn feasts, *Lev.* 23. 10. 17. as those which were required of particular persons, *Exod.* 22. 29. and 23. 19. whereof the precise quantity is not determined, but left free to the giver, as an exercise for his piety and charity, only they are enjoyned to give the first and the best of them.

13 *And* whatsoever is first ripe *h* in the land, * which they shall bring unto the LORD, shall be thine: every one that is clean *i* in thine house, shall eat *of* it.

* Exod. 22. 29. and 23. 19. and 34. 26. Lev. 2. 14. chap. 15. 20. Deut. 26. 2.

h (*i.e.*) Not only the first-fruits of the oil and wine and wheat now mentioned, but all other first-fruits of all other grains, and all fruit-trees, *&c.* *i* And none else, because these were first offered to God, and by consequent given to the Priests; but for those which were directly and immediately given to the Priests, the clean and unclean might eat of them.

14 * Every thing devoted *k* in Israel, shall be thine.

* Lev. 27. 28.

k Dedicated to God by vow or otherwise, provided it be such a thing as might be eaten or consumed by use: for the vessels or treasures of gold and silver which were devoted or dedicated by *Joshua*, *David*, or others, were not the Priests, but were appropriated to the uses of the Temple.

15 Every thing that openeth * the matrix in all flesh, which they bring unto the LORD, whether it be of men *l* or beasts, shall be thine: nevertheless, the * first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

* Exod. 13. 2. & 22. 29. Lev. 27. 26. chap. 3. 13. * Exod. 34. 20.

l Which were offered to God in his Temple, *Exod.* 13. 12. *Luke* 2. 22. and to his service and disposal.

16 And those that are to be redeemed *m*, from a month old shalt thou redeem, according to thine estimation *n*, for the money of five shekels, after the shekel of the sanctuary, * which *is* twenty gerahs.

* Exod. 30. 13. Lev. 27. 25. chap. 3. 47. Ezek. 45. 12.

m To wit, of men only, not of unclean beasts last mentioned, as is manifest from the time and price of redemption here mentioned, both which agree to men, the time, *Numb.* 18. 16. the price, *Numb.* 3. 46, 47. but neither agree to unclean beasts, which were to be redeemed with a sheep, *Exod.* 13. 13. and that after it was eight days old. *n* This belongs either 1. to the foregoing clause, to this purpose, that whereas Women newly delivered of a child, continued in their uncleanness either a longer or a shorter time, according to the quality of the birth, as it was male or female, *Levit.* 12. 4, 5. and the temper of the mother, the Priest was to take that time when he judged the mother to be clean, that so the mother might be purified, and the child redeemed at the same time. Or rather 2. to the following clause, to wit, the price which

which was to be paid, as appears by comparing this place with *Lev.* 27. 2, 3. And both there and here it is said to be done according to the Priests estimation, though a certain rule be added to guide his estimation, and a certain price set, because the Priest was to apply that general rule to each person, and to put that price upon him.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem, they *are* holy *o*: thou shalt sprinkle their blood upon the altar; and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

o To wit, in a peculiar manner, and higher degree than other beasts, consecrated to an holy use, even to be sacrificed unto God, and not to be redeemed, nor alienated to any other use. Compare *Deut.* 15. 19.

18 And the flesh *p* of them shall be thine: as
* Exod. 29. 26, 28. the * wave-breast, and as the right shoulder are thine.

p All the flesh of them, and not only some parts, as in other sacrifices.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons, and thy daughters with thee, by a statute for ever: it *is* a covenant of salt *q* for ever, before the LORD, unto thee, and to thy seed with thee.

q (*i. e.*) A durable and perpetual covenant, so called here and 2 *Chron.* 13. 5. either, because salt is a sign of incorruption, as being of singular use to preserve things from corruption: or, because it is confirmed and ratified on their part by salt, which is therefore called *the salt of the covenant*, for which the Priests were obliged to take care, that it should never be *lacking from any meat-offering*, *Levit.* 2. 13. And this promise or priviledge conferred upon the Priests is called a *covenant*, because it is given them conditionally, upon condition of their service, and care about the Worship of God, and sacrifices, which were commonly accompanied with meat-offerings, and therefore with salt.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land *r*, neither
* Deut 10. 9. & 12. 12. & 18. 2. Josh. 13. 14, 33. Ezek. 44. 28. shalt thou have any part among them: * I *am* thy part *s*, and thine inheritance among the children of Israel.

r (*i. e.*) In the land of the children of *Israel*, mentioned *ver.* 19. You shall not have a distinct and separate portion of land, as the other Tribes shall. The reason of this law was, partly because God would have them wholly devoted to and employed in his service, and therefore free from worldly incumbrances and businesses; partly because God had abundantly provided for them otherwise by tithes and first-fruits and Oblations of all sorts; partly because God would have their worldly comfort and happiness depend singly upon him and his service, and so would oblige them to use more zeal and diligence in the advancement of piety, even for their own interest, which was either better or worse as true religion flourished or decayed. See *Judg.* 17. 9, 10. and 19. 18. 2 *Chron.* 13. 9. and 30. 22. and 31. 4. partly that this might be a firm bond of hearty love and affection between the people and their teachers the *Levites*, who as they performed religious services for the people, so they received their subsistence from them; and partly that by this means being dispersed among the several Tribes, they might have the better opportunity for teaching and watching over the people, which was their duty, *Deut.* 33. 10. 2 *Chron.* 30. 22. *Mal.* 2. 4, 5, 6, 7. *s* (*i. e.*) I have appointed thee a liberal maintenance out of my Oblations.

* Lev. 27. 30. 21 And behold, * I have given the children of Levi all the tenth *t* in Israel, for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

t For the Tithes were all given to the *Levites*, and out of their Tithes the Tenth was given to the Priests, here *ver.* 26, *&c.* and *Neh.* 10. 37, 38.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congrega-
† Heb. *to die.* tion *u*, lest they bear sin, † and die.

u (*i. e.*) So nigh as to do any act proper to the Priests or *Levites*.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity *x*: it *shall be* a statute for ever throughout their generations, that among the children of Israel they have no inheritance.

x (*i. e.*) The punishment due not only for their own, but also for the peoples miscarriage, if it be committed through their connivance or negligence. And this was the reason why the Priests withstood their King *Uzziah*, when he would have burnt incense to the Lord, 2 *Chron.* 26 17, 18.

24 But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD *y*, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

y (*i. e.*) As a rent-charge or an acknowledgment that they have and hold all their lands and the fruits of it from God's bounty. Note, that the word *heave offering*, which is for the most part understood of a particular kind of Offerings heaved or lifted up to the Lord, is here used for any Offering in general, as before, *ver.* 8.

25 And the LORD spake unto Moses, saying,
26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance: then ye shall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor *z*, and as the fulness of the wine-press.

z It shall be accepted of you as much as if you offered it out of your own lands and labours.

28 Thus ye also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel, and ye shall give thereof the LORDS heave-offering to Aaron the priest *a*.

a And to his children, which were one with him, and were all to have their share herein.

29 Out of all your gifts *b* ye shall offer *c* every heave-offering *d* of the LORD, of all the † best thereof, *even* the hallowed part thereof † Heb. *fat.* *e* out of it.

b Not only out of your Tithes, but out of the other gifts which you receive from the people, and out of those fields which shall belong to your Cities. *c* To wit, to the Priest. *d* (*i. e.*) As many gifts so many heave-offerings, you shall reserve a part out of each of them for the Priest. *e* This may describe either 1. the nature and proportion of this Offering, and so peradventure he means the Tenth part, which was the part or proportion that God hallowed or sanctified to himself as his proper portion, both here and elsewhere: or 2. the reason or ground of this Offering, because it is a thing hallowed or appropriated by God to himself, and given by him to the Priest, and because the payment of this due doth hallow all the rest, so as they may use it with comfort and good conscience, as it follows, *ver.* 31, 32.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place *f* ye, and your households: for * it *is* your reward for * 1 Tim 5. 18. your service in the tabernacle of the congregation.

f (*i. e.*) In every clean place, and not in the holy place only.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it *g*:
* Lev. 22. 15, 16. * neither shall ye pollute the holy things of the children of Israel *h*, lest ye die.

g Implying, that if they neglected this duty, they sinned in the use of such unhallowed food. *h* As you will do, if you abuse their holy Offerings, by reserving that intirely to your selves, which they offer to God to be disposed as he hath appointed, to wit, part to you, and part to the Priests.

CHAP. XIX.

1 AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 This *is* the ordinance of the law *a* which the LORD hath commanded, ſaying, ſpeak unto the children of Iſrael, that they bring thee *b* a red *c* heifer without ſpot, wherein *is* no blemiſh *d*, and upon which never came yoke *e*.

a Or, *The conſtitution of the law, i. e.* that which God hath ordained or eſtabliſhed by Law. *b* At their common charge, becauſe it was for the common good. *c* A fit colour to ſhadow forth both the bloody nature and complexion of ſin. *Iſa.* 1. 8. and the humane nature, and eſpecially the Blood of Chriſt, from which this Water, and all other Rites had their purifying Vertue. *d* A fit Type of Chriſt, who was ſuch, *Heb.* 7. 26. 1 *Pet.* 1. 19. *e* VVhereby may be ſignified, either that Chriſt in himſelf was free from all the Yoke or Obligation of God's Command, till for our ſakes he took up our Yoke, and put himſelf under the Law; or that Chriſt was not drawn or forced to undertake our burden and croſs, but that he did voluntarily chuſe it. See *John* 10. 17, 18.

3 And ye ſhall give her unto Eleazar the prieſt *f*, that he may bring her * forth without the camp *g*, and *one h* ſhall ſlay her before his face. * Heb. 13 11.

f VVho was the ſecond Prieſt, and, in ſome caſes, the Vicegerent or Deputy of the High-prieſt. To him, not to *Aaron*, becauſe this ſervice made him unclean for a ſeaſon, *ver.* 7. and conſequently unfit for Holy Miniſtrations, whereas the High-prieſt was, as far as poſſibly he could, to be preſerved from all ſorts of defilement, and conſtantly fit for his high and holy Work. *g* Partly becauſe it was reputed an unclean and accurſed thing, being ceremoniouſly laden with the ſins of all the people, and partly to ſignifie that Chriſt ſhould ſuffer without the Camp, as he did, *Heb.* 13. 12. in the place where Malefactors ſuffered, *Levit.* 24. 14. *h* A perſon appointed by *Eleazar* for this Work.

4 And Eleazar the prieſt ſhall take of her blood with his finger, and * ſprinkle of her blood directly before the tabernacle *i* of the congregation ſeven times. * Heb. 9. 13.

i Or, *Towards* or *over-againſt the Tabernacle*, either 1. Near to it, and ſo we muſt ſuppoſe that he took ſome of the blood in a baſon and carried it from without the Camp to the Tabernacle, and then returned to this place again: VVhich might be done though it be not here expreſſed. And this ſeems to agree beſt with other places, where this ſprinkling ſeven times was performed in or near the Tabernacle, as *Lev.* 4. 17. Or, 2. Standing at a good diſtance from it, even without the camp, yet turning and looking towards it. For here is no intimation that he went into the Camp before this Work was done, but rather the contrary is implied, *ver.* 7. And becauſe being defiled by this Work, he could not come near to the Tabernacle, it was ſufficient for him to turn and look towards it. Either way this poſture ſignified his preſenting of this blood before the Lord by way of atonement and ſatisfaction for his and the peoples ſins, and his expectation of acceptance and pardon only from God and from his mercy-ſeat in the Tabernacle.

5 And *one* ſhall burn the heifer *k* in his ſight: * her ſkin, and her fleſh, and her blood *l*, with her dung, ſhall he burn. *Exod* 29. 14. *Lev.* 4. 11, 12.

k To ſignifie the ſharp and grievous ſufferings of Chriſt for our ſins. *l* All of it, but what was ſpent in ſprinkling.

6 And the prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet *m*, and caſt *it* into the midſt of the burning of the heifer.

m All which are here burnt and, as it were, offered to God, that they might be ſanctified to this holy uſe for the future, for of theſe kinds of things was the ſprinkle made wherewith the unclean were ſprinkled, *Levit.* 14. 4.

7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even *n*.

n Partly to teach us the imperfection of the Levitical Prieſthood, in which the Prieſt himſelf was defiled by ſome parts of his Work, and the abſolute neceſſity of a better and holier Prieſthood; and partly to ſhew that Chriſt himſelf, though he had no ſin of his own, yet was reputed by men and judged by God, as an unclean and ſinful perſon, by reaſon of our ſins which were laid upon him, *Iſa.* 53. 12. 2 *Cor.* 5. 21.

8 And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even.

9 And a man *that is* clean, ſhall gather up * the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael *o*, for a water *p* of ſeparation *q*: it *r* is a *purification for* ſin *ſ*. * Heb. 9. 13.

o (*i. e.*) For their uſe, and therefore in a fit place or places, whence any of them might eaſily procure it. *p* Or, *To the water, i. e.* to be put to the Water, or mixed with it. *q* (*i. e.*) Appointed for the cleanſing of them that are in a ſtate of ſeparation, who for their uncleanneſs are ſeparated from the congregation. *r* Either the Heifer thus managed, or the VVater thus made and ſprinkled. *ſ* Heb. *A ſin, i. e.* a kind of an Offering for ſin, or rather a mean for the expiation or cleanſing of ſin. The name of *ſin* is ſometimes given to the puniſhment of ſin, and ſometimes to ſacrifice or offering for ſin.

10 And he that gathereth the aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them *t* for a ſtatute for ever.

t To wit, a Proſelyte, not any ſtranger, as ſome underſtand it. For ſince it is confeſſed all the other ceremonial Laws do not oblige them; and that where the name of *ſtranger* is put as here it is, it generally ſpeaks of a Proſelyte, it is more reaſonable to take it ſo here, than without any reaſon or evidence to make this a particular exception from the general rule.

11 * He that toucheth the dead body of any † man, ſhall be unclean ſeven days *u*. * Lev. 21. 1. chap. 5. 2. Lam. 4. 14. Hag. 2. 13.

u VVhereas the touch of a dead beaſt made a man unclean only till even, *Levit.* 11. 24.

† Heb. *ſoul.*

12 * He ſhall purifie himſelf with it *x* on the third day *y*, and on the ſeventh day he ſhall be clean *z*: but if he purifie not himſelf the third day, then the ſeventh day he ſhall not be clean *a*. * chap. 31. 19.

x (*i. e.*) VVith the VVater of ſeparation. *y* To typifie Chriſts Reſurrection on that day, by which we are cleanſed or ſanctified. *z* To teach us, that our purification in this life is gradual, and not perfect till we come to that eternal Sabbath which the ſeventh day reſpected. *a* But was firſt to purifie himſelf and four days after that to be clean.

13 Whoſoever toucheth *b* the dead body of any man that is dead, and purifieth not himſelf *b*, defileth the tabernacle of the LORD *c*, and that ſoul ſhall be cut off from Iſrael; becauſe the water of ſeparation was not ſprinkled upon him: he ſhall be unclean; his uncleanneſs *is* yet upon him *d*.

b To wit, if this Tranſgreſſion be done preſumptuouſly; for if it was done ignorantly, he was only to offer ſacrifice, *Levit.* 5. 3, 6, 17. *c* By approaching to it in his uncleanneſs: for holy things or places were ceremonially defiled with the touch of any unclean perſon or thing. See *Levit.* 15. 31. and 16. 16. *Hagg.* 2. 13. *d* He continues in his guilt and filth, not now to be waſhed away by this VVater, but to be puniſhed by cutting off.

14 This *is* the law, when a man dieth in a tent, all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days.

15 And every * open veſſel *e*, which hath no covering bound upon it, *is* unclean. * chap. 31. 20.

e Becauſe it receives the air of the Tent, by which it is ceremonially polluted. Compare *Levit.* 11. 32, 33.

16 And whoſoever toucheth one that is ſlain with a ſword *f* in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days.

f Or by any other violent way.

17 And for an unclean *perſon*, they ſhall take of the † aſhes of † the burnt heifer of *purification for* ſin, and † running water *g* ſhall be put thereto in a veſſel *h*. † Heb. *duſt.* † Heb. *the burning.* † Heb. *living water ſhall be given.*

g (*i. e.*) VVaters flowing from a Spring or River, which are the pureſt. Theſe manifeſtly ſignifie Gods Spirit, which is oft compared to VVater, *John* 7. 38, 39. and by which alone true purification is obtained. *h* VVhere they were to be mixed, and then the VVater was to be ſtrained out and kept for this uſe.

18 And a clean perſon *i* ſhall take hyſop, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels *k*, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave.

i To

i To wit, a Prieſt; for to ſuch the work of cleanſing was appropriated. See *Levit.* 13. *k* Even thoſe who were in part purified by the fire. See *Numb.* 31. 23.

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day: and on the ſeventh day, and on the ſeventh day he ſhall purifie himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.

20 But the man that ſhall be unclean, and ſhall not purifie himſelf *k*, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the LORD, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.

k (*i. e.*) Shall contemptuouſly refuſe to ſubmit to this way of purification.

21 And it ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation ſhall waſh his clothes *l*: and he that toucheth the water of ſeparation *m*, ſhall be unclean until even.

l Becauſe he is unclean, as it here follows. It is ſtrange, that the ſame Water ſhould cleanſe one perſon, and defile another, but God would have it ſo, partly to teach us that it did not cleanſe by any vertue in it or in the Work done, but only by vertue of Gods appointment: partly to mind the *Jews* of the imperfection of their Prieſthood and their ritual purifications and expiations, and conſequently of the neceſſity of a better Prieſt and ſacrifice and way of purifying, which theſe outward Rites did point at, and partly to ſhew that the efficacy of Gods Ordinances doth not depend upon the perſon or quality of his Miniſters, becauſe the ſame perſon who was polluted himſelf, could and did cleanſe others. *m* Either by ſprinkling of it, or by being ſprinkled with it, for even he that was cleanſed by it, was not fully cleanſed as ſoon as he was ſprinkled, but only at the even of that day, as is ſaid here and above, *ver.* 19.

22 And whatſoever the unclean *perſon n* toucheth, ſhall be unclean: and the ſoul that toucheth *it*, ſhall be unclean *o* until even *p*.

n Not he who is ſo only by touching the Water of ſeparation, *ver.* 21. but he who is ſo by the greater ſort of uncleanneſs, which laſted ſeven days, of which *ver.* 11, 16. and which was not removed without the uſe of this Water of purification, as is manifeſt from the context and other places of Scripture, and from the nature of the thing: For the leſſer ſort of uncleanneſs, mentioned in the foregoing verſe, laſted only till even, and was cleanſed by the ſole waſhing of his clothes and fleſh in VVater, *ver.* 7. without any uſe of this VVater of purification, which, if it had been neceſſary, muſt have been uſed on the third, and on the ſeventh day, according to the Rule, *ver.* 12, 19. and ſo the uncleanneſs of one day had been made an uncleanneſs of ſeven days, which is a contradiction. Beſides, it is unreaſonable, that he who immediately touched the defiling thing ſhould be no more and longer unclean, than he who touched that perſon only; and it is contrary to other Rules in like caſes, as *Levit.* 15. where the Man or VVoman having an Iſſue, are thereby made unclean for ſeven days, *ver.* 13, 28. but he who toucheth them is made unclean only till even, *ver.* 7, 27. And therefore this cannot be meant of him who was unclean by touching this VVater, who himſelf was unclean only till even, *ver.* 21. as alſo he who toucheth him is in this place. *o* To ſignifie to us, the very infectious nature of ſin and of ſinful company. *p* Becauſe as his defilement was leſs, ſo it was fit the duration of it ſhould be ſhorter.

CHAP. XX.

1 THen *a* came the children of Iſrael *even* the whole congregation into the deſert of Zin *b*, in the firſt month *c*, and the people abode in Kadeſh *d*; and Miriam died there *e*, and was buried there.

a To wit, after many other ſtations and long journeys here omitted, but particularly deſcribed, *Numb.* 33. *b* A place near the land of *Edom*, diſtinct and diſtant from that ſin, *Exod.* 16. 1. *c* To wit, of the fortieth year, as is evident, becauſe the next ſtation to this was in mount *Hor*, where *Aaron* died, *ver.* 22, 23, *&c.* who died in the fifth month of the fortieth year, *Numb.* 33. 38. *Moſes* doth not give us an exact journal of all their Occurrences in the VVilderneſs, but only of thoſe which were moſt remarkable, and eſpecially of thoſe which happened in the firſt and ſecond, and in the fortieth year. *d* VVhether the ſame place called *Kadeſh-barnea*, where they were long ſince, *Numb.* 13. 26. and to which they now return after 38 years tedious Travels and VVandrings in the Deſert, *Deut.* 2. 14. or another place, more ſoutherly, it is not material. *e* Four months before *Aaron*, and but a few more before *Moſes*.

2 And there was no water for the congregation *f*: and they gathered themſelves together againſt Moſes, and againſt Aaron.

f VVhich having followed them through all their former journeys began now to fail them here, and becauſe they were now come near *Canaan*, and other Countries, where Waters might be had by ordinary means, and therefore God would not uſe extraordinary, leſt he ſhould ſeem to proſtitute the honour of miracles. This ſtory, though like that *Exod.* 17. is different from it, as appears by divers circumſtances.

3 And the people * chode with Moſes, and ſpake, ſaying, Would God that we had died * when our brethren died before the LORD *g*. * Exod. 17. 2. * chap. 11. 1. *g* (*i. e.*) Suddenly, rather than to die ſuch a lingring and painful death. Their ſin was much greater than their parents in like caſe, becauſe they ſhould have taken warning by their miſcarriages, and by the terrible effects of them which their eyes had ſeen. 33 & 14. 37. & 16. 32, 35, 46.

4 And * why have ye brought up the congregation of the LORD into this wilderneſs, that we and our cattel ſhould die there? * Exod. 17. 3.

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly *h*, unto the door of the tabernacle of the congregation, and * they fell upon their faces: and * the glory of the LORD appeared unto them. * chap. 14. 5. & 16. 4. * chap. 14. 10.

h Partly to avoid the growing rage of the people, for Gods ſingular protection of them did not exclude the uſe of ordinary means: and partly to go to God for relief and redreſs.

7 And the LORD ſpake unto Moſes, ſaying,

8 * Take the rod *i*, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock *k*, before their eyes, and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the rock; ſo thou ſhalt give the congregation and their beaſts drink. * Exod. 17. 5.

i That rod which was laid up before the Lord in the tabernacle, as appears from *ver.* 9. But whether it was *Aaron*'s rod, which was undoubtedly laid up there, *Numb* 17. 10. or *Moſes* his rod by which he wrought ſo many miracles, it is not conſiderable; or whether it was not one and the ſame rod, which was commonly called *Moſes* his Rod, as here *ver.* 11. and elſewhere, and ſometimes *Aarons Rod*, as *Exod.* 7. 12. which may ſeem moſt probable. For it is likely, though not related elſewhere in Scripture, that Wonder-working Rod, called *the Rod of God*, *Exod.* 4. 20. was laid up in ſome part of the tabernacle, though not in or near the Ark, where *Aarons* bloſſoming Rod for a particular Reaſon was put. *k* VVhich will ſooner hear and obey my Commands, than theſe ſottiſh and ſtubborn people.

9 And Moſes took the rod from before the LORD *l*, as he commanded him.

l (*i. e.*) Out of the Tabernacle.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels, muſt we fetch you water out of this rock?

11 And Moſes lift up his hand, and with his rod, he ſmote the rock twice: and the * water came out abundantly, and the congregation drank, and their beaſts *alſo m*. * Exod. 17. 6

m To the men it was a ſacrament, 1 *Cor.* 10. 3, 4. but to the beaſts it was no holy, but a common thing. So that the Elements in the Sacraments have no inherent and inſeparable holineſs, but only a relative holineſs with reſpect to their uſe, out of which they are unholy and common.

12 And the LORD ſpake unto Moſes, and Aaron, Becauſe * ye believed † me not *n*, to ſanctifie me *o* in the eyes of the children of Iſrael *p*; therefore ye ſhall not bring this congregation into the land which I have given them. * chap. 27. 14. Deut. 1. 37. & 3. 26. & 32. 51. † Heb. *not in me*.

n But ſhewed your Infidelity: which they did, either by their looks and geſtures, or rather by the matter and manner of their expreſſions and actions, either 1. by ſmiting the Rock, and that twice, which is emphatically noted, as if he doubted whether once ſmiting would have done it, whereas he was not commanded to ſmite ſo much as once, but only to ſpeak to it: or 2. by the doubtfulneſs of theſe Words, *ver.* 10. *Muſt we*

fetch water out of the rock? Which implies a ſuſpicion of it, as the like words do, *Gen.* 18. 13. whereas they ſhould have ſpoken poſitively and confidently to the Rock to give forth Waters. And yet they did not doubt of the Power of God, but of his Will, whether he would gratifie theſe *Rebels* with this further miracle after ſo many of the like kind. And beſides the Words themſelves, it is conſiderable, both with what mind they were ſpoken, which God ſaw to be diſtruſtful, and in what manner they were delivered, which the people might diſcern to come from disbelief or doubt. And there might be divers other unbelieving words uſed by them at this time and place, though they be not here recorded, it being uſual in Scripture to give only the ſum or principal heads of diſcourſes or events, leaving the reſt to be gathered out of them. See *Pſal.* 106. 32, 33. *o* (*i. e.*) To give me glory of my power in doing this miracle, and of my truth in punctually fulfilling my promiſe ſo to do, and of my goodneſs in doing it, notwithſtanding the peoples perverſeneſs. *p* This made their ſin ſcandalous to the *Iſraelites*, who of themſelves were too prone to Infidelity, and little needed ſuch an ill example, to prevent the contagion whereof God leaves a monument of his great diſpleaſure upon them, and inflicts a puniſhment as publick and manifeſt as their ſin was.

* Deut. 33. 8. Pſal. 95. 8. & 106, 32, &c. ‖ That is, *ſtrife.*

13 * This *is* the water of ‖ Meribah *q*, becauſe the children of Iſrael ſtrove with the LORD, and he was ſanctified in them *r*.

q Called *Meribah Kadeſh*, to diſtinguiſh it from another *Meribah*, *Exod.* 17. 7. *r* Or, *among them*, to wit, *the children of Iſrael* laſt mentioned, by the demonſtration of his Omnipotency, Veracity, and Clemency towards the *Iſraelites*, and of his impartial holineſs and ſeverity againſt ſin, even in his greateſt friends and favourites, as *Moſes* was.

14 And Moſes ſent meſſengers *ſ* from Kadeſh, unto the king of Edom, Thus ſaith thy brother *t* Iſrael, Thou knoweſt all the travel that hath † befallen us *u*.

† Heb. *found us.*

ſ By Gods direction, *Deut.* 2. 1, 2, 3. *t* For *was not Eſau* (*who is Edom, Gen.* 36. 1.) *Jacobs* brother? *Mal.* 1. 2. *u* All the Wandrings and Afflictions of our Parents, and of us their Children, which doubtleſs have come to thine ears.

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us and our fathers.

* Exod. 3. 7.

16 And * when we cried unto the LORD, he heard our voice, and ſent an angel *x*, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh *y*, a city in the uttermoſt of thy border.

x To wit, the Angel of the Covenant, Chriſt Jeſus, who firſt appeared to *Moſes* in the buſh, *Exod.* 3. 2. and afterward in the cloudy pillar, who conducted *Moſes* and the people out of *Egypt*, and thorough the Wilderneſs, as appears from *Exod.* 14. 19. and 23. 20. and 33. 14. 1 *Cor.* 10. 4. For though *Moſes* may be called an *Angel*, or *Meſſenger*, a Title given to *Phinehas*, *Judg.* 2. 1. and to the Prophets, 2 *Chron.* 36. 16. and to *Haggai*, *Hag.* 1. 13. yet it is not probable, that he is meant, partly becauſe *Moſes* was the perſon that ſent this meſſage; partly, becauſe there was no reaſon why he ſhould expreſs himſelf by ſuch a dark and doubtful Title to them; and partly becauſe another Angel beſides and above *Moſes* did conduct them, and the mention hereof to the *Edomites* was likely to give more authority and efficacy to their preſent meſſage. *y* (*i. e.*) Near the City *Kadeſh*, the particle *in* being oft ſo uſed, as we have ſhewed.

17 Let us paſs, I pray thee, through thy countrey: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells *z*: we will go by the kings *high*-way, we will not turn to the right hand, nor to the left, until we have paſſed thy borders.

z Or, *pits*, which any of you have digged for your private uſe, to wit, without paying for it, *ver.* 19. *Deut.* 2. 6. but only of the waters of common rivers, which are free to all paſſengers, and will not be prejudicial to thee.

18 And Edom ſaid unto him, Thou ſhalt not paſs by me *a*, leſt I come out againſt thee with the ſword.

a (*i. e.*) Through my country, as thou deſireſt: I will not ſuffer thee to do ſo: which was an act of common policy to ſecure themſelves from ſo numerous an hoſt.

19 And the children of Iſrael ſaid unto him *b*, We will go by the high-way: and if I and my cattel drink *of* thy water, then I will pay for it *c*: I will only (without *doing* any thing *elſe*) go through on my feet.

b (*i. e.*) Their meſſengers replyed unto them what here follows. *c* For water was a ſcarce commodity in thoſe parts.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border *d*: wherefore Iſrael turned away from him *e*.

d But permitted them to go by their border, *Deut.* 2. 4, 8. *Judg* 11. 18. and furniſhed them with victuals for their money, *Deut.* 2. 29. *e* According to Gods command, *Deut.* 2. 5.

22 And the children of Iſrael, *even* the whole congregation, journeyed from * Kadeſh, and came unto mount Hor *f*.

* chap. 33. 37.

f Whoſe Inhabitants were thence called *Horins*, *Deut.* 2. 12. and *Eſau the Horite*, *Gen.* 36. 20.

23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my † word *g* at the water of Meribah.

† Heb. *mouth.*

g This was one, but not the only reaſon. God would not have *Moſes* and *Aaron* to carry the people into *Canaan*, for this reaſon alſo, to ſignifie the inſufficiency of the *Moſaical* law, and *Aaronical* Prieſthood to make them perfectly happy, and the neceſſity of a better, and ſo to keep the *Iſraelites* from reſting in them, ſo as to be taken off from their expectation of Chriſt, and from the entertainment of him when he ſhould come.

25 * Take Aaron and Eleazar his ſon, and bring them up unto mount Hor:

* chap. 33. 38. Deut. 32. 50.

26 And ſtrip Aaron of his garments *h*, and put them upon Eleazar his ſon *i*, and Aaron ſhall be gathered *unto his people*, and ſhall die there.

h To wit, of his Prieſtly garments, *Exod.* 28. 2. *Levit.* 8. 7, 8, 9. in token of his reſignation of his Office. See the like *Iſa.* 22. 15, 19, 20, 21. *i* By way of admiſſion and inauguration of him to his Office.

27 And Moſes did as the LORD commanded: and they went up into mount Hor, in the ſight of all the congregation *k*.

k That their hearts might be more affected with their loſs of ſo great a pillar, and that they all might be Witneſſes of the Tranſlation of the Prieſthood from *Aaron* to *Eleazar*, and therefore might give him the honour due to him.

28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon, and * Aaron died there *l* in the top of the mount: and Moſes and Eleazar came down from the mount.

* Deut. 10. 6. & 32. 50.

l To wit, in mount *Hor*. *Obj.* He died in *Moſera*, *Deut.* 10. 6. *Anſ.* *Moſera* was the general name of the place where that ſtation was, and mount *Hor* is a particular place in it, where he died, and was buried alſo, *Deut.* 10. 6.

29 And when all the congregation ſaw *m* that Aaron was dead, they mourned for Aaron thirty days *n*, *even* all the houſe of Iſrael.

m (*i. e.*) Underſtood by the relation of *Moſes* and *Eleazar*, and by other ſigns. So *ſeeing* is uſed, *Gen.* 42. 1. *Acts* 7. 12. *n* The time of publick and ſolemn mourning for great perſons. See *Deut.* 34. 8.

CHAP. XXI.

1 AND *when* * † King Arad the Canaanite *a*, which dwelt in the ſouth *b*, heard *tell* that Iſrael came by the way of the ſpies *c*, then he fought againſt Iſrael, and took *ſome* of them priſoners *d*.

* chap. 33. 40. † Heb. *the Canaanite king of Arad.* Joſh. 12. 14. Judg. 1. 16.

a Or rather, *the Canaanite King of Arad*: for *Arad* is not the name of a man, but of a City or Territory, as may ſeem from *Joſ.* 12. 14. *Judg.* 1. 16. if at leaſt this was the ſame place with that. And he ſeems to be called a *Canaanite* in a general ſence, as the *Amorites* and others ſometimes are. *b* To wit, of *Canaan*, as appears from *Numb.* 33. 40. towards the *Eaſt*, and near the dead Sea. *c* Not of thoſe ſpies which *Moſes* ſent to ſpy the land, *Numb.* 13. 17. for that was done 38 years before this, and they went ſo privately, that the *Canaanites* took no notice of them, nor knew which way they came or went,

but

but of the ſpies vvhich he himſelf ſent out to obſerve the marches and motions of the *Iſraelites*. But the words may be otherwiſe rendred, either thus, *in the manner of ſpies*, ſo the ſence is, when he heard that divers of the *Iſraelites* came into or towards his Country in the nature of ſpies to prepare the vvay for the reſt: or thus, *by the way of Atharim*, a place ſo called, as the ſeventy Interpreters here take it, and it ſeems not improbable. *d* VVhich God permitted for *Iſraels* humiliation and puniſhment, and to teach them not to expect the conqueſt of that land from their ovvn Wiſdom or Valour, but vvholly from Gods favour and aſſiſtance. See *Deut.* 9. 4. *Pſal.* 44. 3, 4.

2 And Iſrael vowed a vow unto the LORD *e*, and ſaid if thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities *f*.

e Being ſenſible of their ovvn vveakneſs, they endeavour to engage God to help them in the VVar, vvhich they intended to renevv. *f* I vvill reſerve no perſon nor thing for my ovvn uſe, but devote them all to total deſtruction, vvhich was the conſequent of ſuch Vows. See *Lev.* 27. 29. *Deut.* 13. 15.

3 And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanite: and they † utterly deſtroyed them *g*, and their cities, and he called the name of the place ‖ Hormah.

† Gr. *anathematized them.*
So Heb.
‖ That is, *utter deſtruction.*

g VVhen? *Anſ.* Either 1. Some time after this, under *Joſhua*, who ſubdued, among others, the *King of Arad*, *Joſ.* 12. 14. And ſo this is mentioned here by anticipation, that the Vow being now made and mentioned, the effect or performance of it might be recorded, though out of its place; and ſo this verſe muſt be ſuppoſed to be added by ſome of the Prophets, and inſerted into *Moſes* his Hiſtory, as ſome other paſſages ſeem to be. Or 2. at this time: and ſo this is not the ſame *Arad* with that, *Joſ.* 12. 14. nor this the ſame *Hormah* with that there mentioned, but another of the ſame Name, which is moſt frequent in perſons and places in Scripture. And this is the more probable, becauſe that *Arad* and *Hormah*, *Joſ.* 12. 14. are two diſtinct places, and had divers Kings, whereas here the ſame place is called both *Arad* and *Hormah*; and becauſe that *Arad* ſeems to be at ſome good diſtance from this and more within the Country, and more northward, as may be gathered from the other places joyned with it, *Joſ.* 12. whereas this *Arad* was near *Edom*, *ver.* 4. and *in the ſouth*, *ver.* 1. *Queſt.* 1. How could this be now done in the land of *Canaan*, when *Moſes* neither entred himſelf, nor led the people into that land? *Anſ.* Neither *Moſes*, nor the whole body of the people did this Exploit, but a ſelect number ſent out for this purpoſe to puniſh that King and People who were ſo fierce and malicious, that they came out of their own Country to fight with the *Iſraelites* in the VVilderneſs, and theſe when they had done this Work returned to their brethren into the VVilderneſs. *Queſt.* 2. VVhy did they not all now go into *Canaan*, when ſome of them had once entred it, and purſue this victory? *Anſ.* Becauſe God would not permit it, there being ſeveral VVorks yet to be done, other people muſt be conquered, the *Iſraelites* muſt be further humbled, and tried, and purged, *Moſes* muſt die, and then they ſhall enter, and that in a more glorious manner, even over *Jordan*, which ſhall be miraculouſly dried up and give them paſſage.

* chap. 33. 41. 4 And they * journeyed from mount Hor by the way of the Red-ſea *h* to compaſs the land of Edom: and the ſoul of the people was much ‖ † diſcouraged becauſe of the way *i*.

‖ Or, *grieved.*
† Heb. *ſhortened.*

h (*i.e.*) VVhich leadeth to the *Red-ſea*, as they muſt needs do to compaſs the land of *Edom*. *i* By reaſon of this journey, which was long, and troubleſome, and prepoſterous, for they were now going towards *Egypt*, and unexpected, either becauſe they doubted not, but their brethren the *Edomites* would grant them their reaſonable requeſt of paſſing through their land, which diſappointment made it worſe; Or, becauſe the ſucceſsful entrance and victorious progreſs which ſome of them had made in the borders of *Canaan*, made them think they might have ſpeedily gone in and taken poſſeſſion of it, and ſo have ſaved their tedious travels and further difficulties into which *Moſes* had again brought them.

5 And the people ſpake againſt God *k*, and againſt Moſes, Wherefore have ye brought us up out of Egypt to die in the wilderneſs? for *there is* no bread, neither *is there* any water, and * our ſoul loatheth this light bread *l*.

* chap. 11. 6.

k Againſt Chriſt, their chief conductor, whom they tempted, 1 *Cor.* 10. 9. *l* (*i.e.*) Of ſmall ſubſtance and vertue. Thus contemptuouſly do they ſpeak of *Manna*, whereas it appears it yielded excellent nouriſhment, becauſe in the ſtrength of it they were able to go ſo many and ſuch tedious journies.

* 1 Cor. 10 9. 6 And * the LORD ſent fiery ſerpents *m* among the people, and they bit the people, and much people of Iſrael died.

m Such there were many in this VVilderneſs, *Deut.* 8. 15. which, having been hitherto reſtrained by God, are now let looſe and ſent among them. They are called *fiery* from their Effects, becauſe their Poiſon cauſed an intolerable heat and burning and thirſt in the bodies of the *Iſraelites*, which was aggravated with this circumſtance of the place that here was no *water*, *ver.* 5.

7 Therefore the people came to Moſes, and ſaid, We have ſinned: for we have ſpoken againſt the LORD, and againſt thee: pray unto the LORD, that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent *n*, and ſet it upon a pole *o*: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live *p*.

n (*i e.*) The figure of a ſerpent in braſs, which is of a fiery colour. This would require ſome time: God would not ſpeedily take off the judgment, becauſe he ſaw they were not throroughly humbled. *o* That the people might ſee it from all parts of the Camp, and therefore the pole muſt be high, and the ſerpent large. *p* This method of cure was preſcribed, partly that it might appear to be Gods own Work, and not the effect of nature or art: and partly that it might be an eminent Type of our ſalvation by Chriſt See *John* 3. 14, 15. The ſerpent ſignified Chriſt, who was in *the likeneſs of ſinful fleſh*, *Rom.* 8. 13. though without ſin, as this brazen ſerpent had the outward ſhape, but not the inward poiſon of the other ſerpents: the pole reſembled the croſs upon which Chriſt was lift up for our ſalvation: and looking up to it deſigned our believing in Chriſt.

9 And * Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived *q*.

* 2 King. 18. 4 John 3. 14.

q He was delivered from death and cured of his diſeaſe.

10 And the children of Iſrael ſet forward, and * pitched in Oboth *r*.

* chap. 33. 43

r Not immediately, but after two other ſtations mentioned *Numb.* 33.

11 And they journeyed from Oboth, and * pitched at † Ije-Abarim, in the wilderneſs which *is* before Moab *ſ* toward the ſun-riſing.

* chap. 33. 44.
† Or, *heaps of Abarim.*

ſ Called *the wilderneſs of Moab*, *Deut.* 2. 8.

12 From thence they removed, and pitched in the valley of Zared *t*.

t Or rather *by the torrent* or *brook of Zared*, as we render it, *Deut.* 2. 13. which ran into the dead ſea, and from which the valley alſo might be ſo called.

13 From thence they removed, and pitched on the other ſide of Arnon *u*, which *is* in the wilderneſs that cometh out of the coaſts of the Amorite: for Arnon is the border of Moab, between Moab and the Amorite *x*.

u Or rather, *on this ſide of Arnon*, for ſo it now was to the *Iſraelites*, who had not yet paſſed over it, as appears from *Deut.* 2. 24. But the ſame words, *Judg.* 11. 18. are to be rendered, *on the other ſide of Arnon*, for ſo it was to *Jephthah*: and the ſame prepoſition ſignifieth *on this ſide*, or *beyond*. according to the circumſtances of the place. *x* (*i. e.*) Though formerly it and the land beyond it belonged to *Moab*, yet afterwards it had been taken from them by *Sihon*, *ver.* 26, 28. This is added to reconcile two ſeemingly contrary commands of God, the one that of not meddling with the land of the *Moabites*, *Deut.* 2. 9. the other that of going over *Arnon*, and taking poſſeſſion of the land beyond it, *Deut.* 2. 24. becauſe, ſaith he, it is not now the land of the *Moabites*, but of the *Amorites*.

14 Wherefore it is ſaid in the book of the wars of the LORD *y*, ‖ what he did in the Red-ſea *z*, and in the brooks *a* of Arnon;

‖ Or, *Vaheb in Suphah.*

y This ſeems to have been ſome Poem or Narration of the Wars and Victories of the Lord, either by, or relating to the *Iſraelites*: which may be aſſerted without any prejudice to the integrity of the Holy Scripture, becauſe this book doth not appear to have been written by a Prophet, or to be deſigned for a part of the Canon, but by ſome other ingenious perſon who intended only to write an hiſtorical relation of theſe matters, which yet *Moſes* might quote, as St. *Paul* doth ſome of the heathen Poets. And as St. *Luke* aſſures us, that many did write an Hiſtory of the things done and ſaid by Chriſt, *Luke* 1. 1. whoſe Writings were never received as Canonical: the like may be juſtly conceived concerning this and ſome few other books mentioned in the Old Teſtament. Though the words may be thus rendred, *Wherefore it ſhall be ſaid in the relation* or *narration* (for ſo the *Hebrew Sepher* is confeſſed to ſignifie) *of the*

wars

wars of the Lord. x Or, *At Vaheb in Suphah*, or *in the land of Suph*. *Vaheb* ſeems to be the name not of a man, but of a city or place, and *Suphah* the name of the Country where it was; and the *Hebrew* particle *eth* is oft rendred *at*. And whereas the ſence ſeems to be imperfect, it muſt be noted, that he quotes only a fragment or piece of the book, and that principally to prove the ſcituation of *Arnon*, which he had aſſerted *ver.* 13. for which end the paſſage quoted is ſufficient. And the ſence is eaſily to be underſtood, for it is plain enough that this Poet or Writer is deſcribing the Wars and Works of God by the ſeveral places where they were done, and having begun the ſentence before, and mentioned other places, he comes to theſe here mentioned, *At Vaheb in Suphah, and at the brooks of Arnon*, &c. And it ſeems probable that the War here deſigned was that of *Sihon* againſt the *Moabites* mentioned below, *ver.* 26. which is fitly aſcribed to the Lord, becauſe it was undertaken and perfected by the ſingular direction and aſſiſtance of God, and that for the ſake of the *Iſraelites*, that by this means that country might be invaded and poſſeſſed by them, without taking it away from the *Moabites*, which they were forbidden to meddle with or to diſturb, *Deut.* 2. 9. and ſo their Title to it might be more juſt and unqueſtionable. See *Judg.* 11. 12, 13,---27. *a* (*i. e.*) The *brooks*, the plural number for the ſingular, as the plural number *rivers* is uſed concerning *Jordan*, *Pſal.* 74. 15. and concerning *Tigris*, *Nah.* 2. 6. and concerning *Euphrates*, *Pſal.* 137. 1. and concerning *Thermodoon* in *Virgil*, all which may be ſo called becauſe of the ſeveral little ſtreams into which they were divided.

15 And at the ſtream of the brooks that goeth
† Heb. *leaneth.* down to the dwelling of Ar *b*, and † lieth upon the border of Moab.

b A chief City in *Moab*, as appears from *Iſa.* 15. 1. of which *ver.* 28.

16 And from thence *they went* to Beer *c*: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water *d*.

c This place and *Mattanah*, *Nahaliel*, and *Bamoth* named here, *ver.* 19. are not mentioned among thoſe places where they pitched or encamped, *Numb.* 33. Either therefore they did not pitch or encamp in theſe places, but only paſs by or thorough them, nor indeed is it here ſaid they pitched or encamped in theſe places, which is ſaid of thoſe places *Numb.* 33. but only that they *went* to them, *ver.* 18. or, theſe are ſtations omitted there, and to be ſupplied from hence, for though it be there ſaid they went from ſuch a place and pitched in ſuch a place, yet it is not ſaid they went immediately from the one place to the other, and therefore they might take theſe places in their way. *d* To wit, in a miraculous manner.

† Heb. *aſcend.* 17 Then Iſrael ſang this ſong *e*, † Spring up *f*,
‖ Or, *anſwer.* O well, ‖ Sing ye unto it ‖.

e To praiſe God for giving them ſuch a ſeaſonable bleſſing before they asked it or complained for the want of it. *f* Give forth thy waters that we may drink. Heb. *aſcend*, *i. e* let thy waters, which now lie hid below in the Earth aſcend for our uſe. It is either a prediction that it ſhould ſpring up, or a prayer that it might, or a command in the name of God directed to the Well, by an uſual *Proſopopœia*, as when God bids the *heavens hear*, and *the earth give ear*, *Iſa.* 1. 2. Any of theſe ways it ſhews their faith. ‖ Or, *ſing ye of it*, or, *anſwer to it* or *concerning it*; it being the manner of the *Jewiſh* ſingers, that one ſhould anſwer to another, of which ſee *Exod.* 15, 21. 1 *Sam.* 18. 7.

18 The princes digged *g* the well, the nobles of the people digged it, by *the direction of* the lawgiver *h*, with their ſtaves *i*. And from the wilderneſs *they went* to Mattanah:

g Either by themſelves, or by others whom they commanded to do it. *h* Or, *with the law-giver*, *i. e. Moſes*, they together with *Moſes*, or they by *Moſes* his direction and appointment, which is ſignified *ver.* 16. *i* Which are here mentioned, either 1. as the Enſigns of their authority, *Judg.* 5. 14. by which they gave this command of digging: or 2. as the Inſtruments of their Work, not that they did formally and effectually dig the VVell or receptacle for the VVater, for which ſpades were more proper than ſtaves, but that as *Moſes* ſmote the Rock with his Rod, ſo they ſtruck the Earth with their ſtaves, making only ſome ſmall impreſſion, only for form ſake, or as a ſign that God would cauſe the VVater to flow forth out of the Earth where they ſmote it, as he did before out of the Rock.

19 And from Mattanah to Nahaliel, and from Nahaliel to Bamoth *k*:

k See the Notes on *ver.* 16.

20 And from Bamoth *in* the valley *l*, that *is* in
† Heb *field.* Or, *the hill*, Or, *the wilderneſs.* the † country of Moab, to the top of ‖ Piſgah *m*, which looketh toward ‖ Jeſhimon.

l Or, *the valley*, which might be called *Bamoth*, not becauſe it was a place naturally high, but from divers other Reaſons which may be eaſily gueſſed. Or, *to the valley*, or *to that valley*, that famous, or rather infamous valley, to wit, of *Abel ſhittim*, *Numb.* 33. 49. where they committed thoſe foul abominations recorded *Numb.* 25. *m* This was the top of thoſe high hills of *Abarim*; of which ſee *Deut.* 3. 17, 27. & 32. 49. & 34. 1. 6.

21 And Iſrael ſent meſſengers *n* unto Sihon the king of the Amorite, ſaying,

n By Gods allowance, that ſo *Sihons* malice might be the more evident and inexcuſable, and that their title to his country more clear in the judgments of all men, as being gotten by a juſt VVar, into which they were forced for their own defence.

22 * Let me paſs through thy land, we will not * Deut. 2. 27. Judg. 11. 19.
turn into the fields, or into the vineyards, we will not drink *of* the waters of the well: *but* we will go along by the kings *high*-way, until we be paſt thy borders *o*:

o They ſpoke what they ſeriouſly intended and would have done, if he had given them quiet paſſage: but withal they knew that *Sihon* would not do it, and that he would withſtand them, and that they ſhould ſubdue him and take his land, as God had told them before they ſent this meſſage, as appears from *Deut.* 2. 24, 26, 27. and accordingly *God hardened his ſpirit, and made his heart obſtinate*, for this end, *that he might deliver him into Iſraels hand* there, *ver.* 30. And no wonder, for he and his people were *Amorites*, and therefore devoted to deſtruction, as all that people were.

23 * And Sihon would not ſuffer Iſrael to paſs * Deut. 29. 7.
through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz *p*, and fought againſt Iſrael.

p A City, of which ſee *Deut.* 2. 32. *Jer.* 48. 21.

24 And * Iſrael ſmote him with the edge of * Deut. 2. 32. and 29. 7.
the ſword, and poſſeſſed his land from Arnon *q* unto Jabbok *r*, even unto the children of Ammon, for the border of the children of Ammon *was* ſtrong *ſ*. * Joſh. 12. 2. & 24. 8. Pſal. 135. 10, 11. and 136. 19. Amos 2. 9.

q Or, which reached *from Arnon*, &c. ſuch ſupplements being very uſual, and ſo here is contained a deſcription or limitation of *Sihons* conqueſt and kingdom, that it extended only *from Arnon---unto the children of Ammon*, and then the following words, *for the border of the children of Ammon* was *ſtrong*, come in very fitly, not as a Reaſon why the *Iſraelites* did not or could not conquer the *Ammonites*, for they were abſolutely forbidden to meddle with them, *Deut.* 3. 8. but as a reaſon why *Sihon* could not enlarge his Conqueſts and Empire to the *Ammonites*, as he had done to the *Moabites*. *r* A River by which the Countries of *Ammon* and *Moab* were in part bounded and divided. *ſ* Either by the advantage of the River, or by their ſtrong holds in their frontiers.

25 And Iſrael took all theſe cities; and Iſrael dwelt in all the cities of the Amorite *t*: in
† Heb. *daughters.* Heſhbon, and in all the † villages thereof.

t Having deſtroyed the ancient Inhabitants, *Deut.* 2. 34.

26 For Heſhbon *was* the city of Sihon *u* the King of the Amorite, who had fought againſt the former king of Moab *x*, and taken all his land out of his hand, even unto Arnon.

u This is added as a reaſon why *Iſrael* took poſſeſſion of this land, notwithſtanding Gods prohibition of meddling with them or their land, *Deut.* 2. 9. becauſe it was not now the land of the *Moabites*, but had been ſome time ſince taken from them, and in the poſſeſſion of the *Amorites*. *x* (*i.e.*) the predeceſſor of *Balak*, who was the preſent King.

27 Wherefore they that ſpeak in proverbs *y*, ſay, Come into Heſhbon *z*: let the city of Sihon *a* be built and prepared.

y The Poets or other ingenious perſons, to wit, of the *Amorites* or *Canaanites*, who made this following ſong of triumph over the vanquiſhed *Moabites*; which is here brought in partly as a proof that this was now *Sihons* land, and partly as an evidence of the juſt judgment of God in ſpoiling the ſpoilers, and ſubduing thoſe who inſulted over their conquered Enemies. *z* Theſe are the words either of *Sihon* ſpeaking thus to his people, or of the people exhorting one another, to come and poſſeſs and repair the city which they had taken. *a* That which once was the royal city of the King of *Moab*, but now is the city of *Sihon*.

28 For there is a * fire *a* gone out of Heſh- * Jer. 48. 45.
bon *b*, a flame from the city of Sihon: it hath conſumed Ar of Moab *c*, *and* the lords of the high places *d* of Arnon.

a (*i.e.*)

a (*i e.*) The fury of War, which is oft and fitly compared to fire here, as *Isa.* 47. 14. *Amos* 1. 7, 10, 12, 14. and 2. 2, 5. *b* That city which before was a refuge and defence to all the country, now is turned into a great annoyance and a publick mischief. *c Quest.* How can this be, since *Ar* was yet in the hands of the *Moabites*, *Deut.* 2. 9, 18. 29? *Ans.* 1. This may be understood not of the city of *Ar*, but of the people or the country subject or belonging to that great and royal city, as the *Chaldee* understands it. 2. Possibly *Ar* was taken by *Sihon* of the *Moabites*, but afterwards was either recovered by the *Moabites*, or upon the *Israelites* approach quitted by *Sihon*, gathering all his forces together that he might fight with the *Israelites*, and so re-possessed by the *Moabites*. 3. This place may be thus rendred, *it shall consume Ar of Moab*, the past Tense being put for the future, as is usual in prophetical passages, and so this may be the *Amorites* prediction or presage, that having taken *Heshbon*, and its Territories, they should now extend their victories to *Ar* of *Moab*, though they fell short of that hope, as ordinarily men do. *d* Either 1. the Princes or Governours of the strong holds, which were frequently in high places, especially in that mountainous country, and which were in divers parts all along the River of *Arnon*, and having taken some of these, they promised to themselves that they should take all the rest, and so proceed further and further till they had taken *Ar* it self. Or rather 2. the priests and people that worship their God in their high places: which may seem more probable, 1. because as the *Israelites* worshipped God, so the heathens worshipped *Baal*, in high-places, *Numb.* 22. 41. and particularly the *Moabites* are noted for so doing, *Jer.* 48. 35. 2. because amongst the eminent places of *Moab* there is mention of *Bamoth-baal*, or, of *the high-places of Baal*, *Jos.* 13. 17.

29 Wo to thee, Moab *e*, thou art undone, O people of * Chemosh *f*: he hath given his sons that escaped, and his daughters into captivity *g*, unto Sihon king of the Amorite *h*.

* 1 Kings 11. 7, 33.

e Alas poor *Moab*, thou couldst not save thy self from *Sihons* sword. *f* (*i. e.*) The Worshippers of *Chemosh*: so the God of the *Moabites* was called, 1 *King.* 11. 7, 33. 2 *King.* 23. 13. *Jer.* 48. 46. *g He*, (*i. e.*) their God, hath delivered up his own people to his and their Enemies, he could not defend them, but suffered many of them to be killed, nor could he secure even those that had escaped the sword, but suffered them to fall into their enemies hands, and by them to be carried into captivity. *h* Now the words of this and the following verse seem to be not a part of that triumphant song or poem made, as I suppose, by some *Amoritish* Bard or Poet, which seems to be concluded *ver.* 28. but of the *Israelites* making their observation upon it. And here they scoff at the impotency not only of the *Moabites*, but of their God also, who could not save his people from the sword of *Sihon* and the *Amorites*.

30 We have shot at them *i*: Heshbon is perished, even unto Dibon *k*, and we have laid them waste even unto Nophah, which *reached* unto Medebah *l*.

i Though you feeble *Moabites*, and your God too, could not resist *Sihon*, *we Israelites* by the help of our God *have shot*, to wit, with success and victory, as the following words shew, *at them*, to wit, at *Sihon* and his *Amorites*, which is easily and plainly understood both from the foregoing and following words. *k Heshbon*, the Royal City of *Sihon*, and by him lately repaired, *is perished*, is taken away from *Sihon*, and so is all his Territory or Country even as far as *Dibon*, which, as some think, is called *Dibon-gad*, *Numb.* 33. 45. *l* (*i. e.*) Whose Territory extendeth to *Medeba*. Or, *yea, even to Medeba*: for the *Hebrew* word *asher*, is sometimes used for *yea*, or *moreover*, as 1 *Sam.* 15. 20. *Psal.* 10. 6. and 95. 11. The sense is the whole Country of *Sihon*, taken by him from the *Moabites*, is wasted and perished.

31 Thus Israel dwelt in the land of the Amorite:

32 And Moses sent to spy out Jaazer *m*, and they took the villages thereof, and drove out the Amorite that *was* there.

m One of the cities of *Moab* formerly taken from them by *Sihon*, and now taken from him by the *Israelites*, *Numb.* 32. 1, 3, 35. and after the decay or destruction of the Kingdom of the Ten Tribes re-possessed by the *Moabites*, *Jer.* 48. 32.

33 * And they turned, and went up by the way of Bashan: and Og *n* the King of Bashan *o* went out against them, he, and all his people, to the battel at Edrei.

* Deut. 3. 1. & 29. 7.

n Who also was a King of the *Amorites*, of whom see *Deut.* 3. 1, 11. And it may seem that *Sihon* and *Og* were the leaders or Captains of two great colonies which came out of *Canaan*, and drove out the former Inhabitants of these places. *o* A rich country famous for its pastures and breed of Cattel, *Deut.* 32. 14. *Psal.* 22. 12. *Jer.* 50. 19. and for its Oaks, *Ezek.* 27. 6.

34 And the LORD said unto Moses, Fear him not *p*: for I have delivered him into thy hand, and all his people, and his land, and * thou shalt do to him as thou didst unto Sihon King of the Amorites, which dwelt at Heshbon.

* Psal. 135. 10, 11. & 136. 20.

p A necessary caution, for he was a great Giant, *Deut.* 3. 11. likely to strike them with terror.

35 So they smote him, and his sons, and all his people, until there was none left him alive, and they possessed his land.

CHAP. XXII.

1 AND * the children of Israel set forward, and pitched in the plains of Moab *a*, on this side Jordan by Jericho *b*.

* chap. 33. 48.

a Which still retained their ancient Title, though they had been taken away from the *Moabites* by *Sihon*, and from him by the *Israelites*. *b* (*i. e.*) Over against *Jericho*. Or, *near the passage over Jordan* to *Jericho*, or its Territories.

2 And Balak the son of Zippor *c* saw all that Israel had done to the Amorite.

c The son or successor of him whom *Sihon* had spoiled of part of his Kingdom, *Numb.* 21. 26. Of him see *Judg.* 11. 25. *Mich.* 6. 5.

3 And Moab was sore afraid *d* of the people; because they *were* many; and Moab was distressed, because of the children of Israel.

d As it was foretold both in general of all Nations, *Deut.* 2. 25, and particularly concerning *Moab*, *Exod.* 15. 15.

4 And Moab said unto the elders of Midian *e*: Now shall this company lick up *f* all *that are* round about us *g*, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* King of the Moabites at that time.

e Called *the Kings of Midian*, *Numb.* 31. 8. and *Princes of Midian*, *Jos.* 13. 21. who though divided in their Kingdoms, yet were now united upon the approach of the *Israelites* their common Enemy; and, being, as it seems, a potent and crafty people, and neighbours to the *Moabites*, these seek confederacy with them. We read of *Midianites* near mount *Sinai*, *Exod.* 2. and 3. which seem to have been a part or colony of this people that went out to seek new quarters, as the manner of those times was, but the body of that people were seated in those parts, as is evident from many Scriptures. *f* (*i. e.*) Consume and utterly destroy, in which sense the fire is said to *lick up* the water and sacrifices, 1 *Kings* 18. 38. The meaning is, we can expect no mercy from them, they will utterly root us out, as they did the *Amorites*, if we do not make a stout and timely opposition. *g* (*i. e.*) All our people, who lived in the Country and Territory adjoyning to each City, where the Princes resided.

5 * He sent messengers therefore unto Balaam *b* the son of Beor *i* to Pethor *k*, which *is* by the river of the land of the children of his people *l*, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover † the face of the earth, and they abide over against me *m*.

* Josh. 24. 9. Neh. 13. 1, 2. Mic. 6. 5. 2 Pet. 2. 15. Jude 11. Rev. 2. 14.

† Heb. *eye*.

b Who is called a *Prophet*, 2 *Pet.* 2. 16. because God was pleased to inspire and direct him to speak the following prophesie, as he did inspire *Caiaphas* to speak those words, *John* 11. 51, 52. and as sometimes he did for a time inspire other wicked men, but in truth he was *a soothsayer*, as he is called, *Jos.* 13. 22. See *Numb.* 24. 1. *i* Or, *Bosor*, 2 *Pet.* 2. 15. for he had two Names, as many others had. *k* A City in *Mesopotamia* or *Aram*, see *Numb.* 23. 7. *Deut.* 23. 4. *l* (*i. e.*) By *Euphrates*, which is oft called *the River* by way of eminency, as *Gen.* 15. 18. *Jos.* 24. 2, 15. and here *the River of* Balaams *land*, or Country, to wit, of *Mesopotamia* or *Aram*, *Numb.* 23. 7. *m* They are encamped in my neighbourhood, ready to invade my Kingdom.

6 Come now therefore, I pray thee, curse me *n* this people, for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them *o*, and *that* I may drive them out of the land: for I wot that he whom thou blessest, *is* blessed, and he whom thou curses, is cursed *p*.

n (*i. e.*) Curse them for my sake and benefit, use thy utmost power which thou hast with thy Gods or infernal Spirits to blast and ruine them. *o* Thou by thy magical imprecations, and I by my sword joyned with them. *p* He had some experience

perience of, or, at leaſt, a great confidence in *Balaams* skill and power in theſe matters.

7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination *q* in their hands, and they came unto Balaam, and ſpake unto him the words of Balak.

q Heb. *with divinations*, by which he underſtands not the inſtruments of divination, which it was needleſs and abſurd to bring to ſo eminent a Diviner, who doubtleſs was thoroughly furniſhed for his own Trade; but the rewards of it, as it is explained 2 *Pet.* 2. 15. and as in the *Hebrew* 2 *Sam.* 4. 10. *good tidings* is put for *the reward of good tidings*. Nor is it probable, they would go to, or could expect to prevail with ſuch a perſon, eſpecially being noted for his covetouſneſs, as appears from the ſtory, without that powerful Engine.

8 And he ſaid unto them, Lodge here this night *r*, and I will bring you word again, as the LORD *ſ* ſhall ſpeak unto me: and the princes of Moab *t* abode with Balaam.

r The night was the time when God uſed to reveal his mind by dreams. Here is the firſt diſcovery of his wickedneſs, that he takes time to conſider, and doth his endeavour to effect that wicked motion of curſing the *Iſraelites*, which he ſhould have rejected and abhorred at the firſt mention of it. *ſ* Heb. *Jehovah*, the true God, whom he here mentions, either for his own greater Reputation, as if he conſulted not with inferiour ſpirits, as other Soothſayers did, but with the ſupreme God, or rather, becauſe this was *Iſraels* God, and the only poſſible way of ruining them, was by engaging their God againſt them, as the known way of the *Romans* and other Heathens, when they went to beſiege any City, they uſed Inchantments to call forth that God under whoſe peculiar protection they were. *t* And of *Midian* too, as is manifeſt from *ver.* 7. which was needleſs to repeat here.

9 And God came unto Balaam *u*, and ſaid, what men *are* theſe with thee *x*?

u Not to gratifie his covetous deſire, but to advance his own honour and ſervice even by the counſels of his enemies. *x* He asketh not this for his own information, but partly that *Balaam* by repeating the thing in Gods preſence, might be convinced and aſhamed of his ſin and folly, in offering his ſervice in ſuch a curſed buſineſs; and partly for a foundation to the following anſwer.

10 And Balaam ſaid unto God, Balak the ſon of Zippor, King of Moab, hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curſe me them, peradventure † I ſhall be able to overcome them, and drive them out.

† Heb. *I ſhall prevail in fighting againſt him.*

12 And God ſaid unto Balaam *y*, Thou ſhalt not go with them, thou ſhalt not curſe the people, for they *are* bleſſed *z*.

y To whom God revealeth his mind, not for any love to him, but for the ſake of his people concerned in it, as he did to *Pharaoh*, *Gen.* 41. 25. and to *Nebuchadnezzar*, *Dan.* 2. 45. *z* By my irrevocable decree and ſentence, and therefore it is in vain for men to curſe them.

13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get ye into your land: for the LORD refuſeth to give me leave to go with you *a*.

a He conceals the principal thing, to wit, the reaſon of Gods prohibition, which might have given a ſtop to their further courſe and counſels in this matter, and ſecretly intimates his own good will and readineſs to comply with them, if God had not hindered him.

14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us *b*.

b Thus they lay the blame upon *Balaam*, which he imputed to God.

15 And Balak ſent yet again princes, mo, and more honourable than they.

16 And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, † let nothing *c*, I pray thee, hinder thee from coming unto me.

† Heb. *be not thou letted from*, &c.

c No counſel nor ſuggeſtion either of God or Man.

17 For I will promote thee unto very great honour *d*, and I will do whatſoever thou ſayeſt unto me: come therefore, I pray thee, curſe me this people.

d Before he wrought upon his covetouſneſs, now upon his ambition.

18 And Balaam anſwered and ſaid unto the ſervants of Balak, * if Balak would give me his houſe full of ſilver and gold, I cannot *e* go beyond the word of the LORD my God *f*, to do leſs or more.

* chap. 24. 13.

e You deſire and expect that from me which is out of my power, to reſiſt the Will of the great God. He ſlily inſinuates, that he wanted not Will, but Power only. *f* So he calls him, partly to magnifie himſelf as the ſervant of the great *Jehovah*, partly that by profeſſing this reſpect unto God, he might the ſooner induce him to grant his deſire; and partly becauſe he worſhipped the true God together with Idols, as many in thoſe times and places did.

19 Now therefore, I pray you, tarry ye alſo here this night, that I may know what the LORD will ſay unto me more *g*.

g Poſſibly he may change his mind or yield to my renewed ſuit. Thus he ſought to make God and his conſcience ſtoop to the ſervice of his pride and covetouſneſs, which was abominable.

20 And God came unto Balaam at night, and ſaid unto him, if the men come to call thee, riſe up and go with them *h*: but yet the word which I ſhall ſay unto thee, that ſhalt thou do *i*.

h Since this is thy great deſire and purpoſe, as far as thou canſt, take thy courſe, I will, according to thy Wiſh, withdraw my reſtraint, and leave thee to thy ſelf and thy own choice. Compare *Pſal.* 81. 11, 12. *i* Theſe words ſignifie not ſo much his duty, as the event and his diſappointment, Thou ſhalt not do what thou deſireſt, to wit, curſe my people, and ſo inrich and advance thy ſelf, but I will ſo over-rule thy Mind, and bridle thy Tongue, that thou ſhalt ſpeak nothing but what is contrary to thy deſire and intereſt, and therefore though I permit thee to go, thou ſhalt loſe thy deſign in it.

21 And Balaam roſe up in the morning, and ſadled his aſs, and went with the princes of Moab.

22 And Gods anger was kindled becauſe he went *k*: and the angel of the LORD ſtood in the way † for an adverſary againſt him *l*: now he was riding upon his aſs, and his two ſervants were with him *m*.

† Heb. *le-Satan.*

k Either 1. becauſe he went of his own accord, with the Princes of *Moab*, and did not wait till *they came to call* him, i.e. urged him to go, which was the ſign and condition of Gods permiſſion, *ver.* 20. but rather himſelf roſe and called them, as it may ſeem from *ver.* 21. Or 2. becauſe thoſe words *ver.* 20. did contain no approbation nor licenſe, but a bare permiſſion, and that in anger, as *Balaam* might eaſily have underſtood, if he had conſidered his own heart, or the circumſtances of his conceſſion. This was no more an approbation than that paſſage of Chriſt to *Judas*, *John* 13. 27. *That thou doeſt, do quickly.* Or 3. becauſe he went with ill deſign and deſire to do contrary to what God had charged him, to wit, to curſe the people, as plainly appears from the following ſtory, and from *Deut.* 23. 5. For God hath been oft and juſtly angry with thoſe who have done what God bad them, when they did it in evil manner, or for evil ends, as appears from *Iſa.* 10. 6, 7. and many other places. *l* (*i. e.*) To oppoſe and terrifie, if not to kill him. *m* The reſt of the company being probably gone before them. For in thoſe ancient times there was more of ſimplicity, and leſs of ceremony, and therefore it is not ſtrange that *Balaam* came at ſome diſtance, after the reſt, and attended only by his own ſervants.

23 And * the aſs ſaw the Angel *n* of the LORD ſtanding in the way, and his ſword drawn in his hand, and the aſs turned aſide out of the way, and went into the field: and Balaam ſmote the aſs, to turn her into the way.

* 2 Pet. 2. 16. Jude 11.

n Which *Balaam* ſaw not, becauſe God withheld his eyes, as he did the eyes of *Daniel*'s companions, *Dan.* 10. 7. It is a truth, which meer Philoſophers own, that when God withdraws his concourſe or help from any of his creatures, they cannot perform their natural acts and offices, the eye cannot ſee, as *Gen.* 19. nor the ear hear, nor the fire burn, as *Dan.* 3.

24 But the angel of the LORD ſtood in a path of the vineyards: a wall *being* on this ſide, and a wall on that ſide:

25 And when the aſs ſaw the angel of the LORD, ſhe thruſt her ſelf unto the wall, and cruſht Balaams foot againſt the wall: and he ſmote her again.

26 And the angel of the LORD went further, and

and ſtood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the aſs ſaw the angel of the LORD, ſhe fell down under Balaam, and Balaams anger was kindled, and he ſmote the aſs with a ſtaff.

28 And the LORD opened the mouth of the aſs *o*, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?

o (*i. e.*) Conferred upon her the power of ſpeech and reaſoning for that time. Impudent are thoſe Heathens that diſbelieve and ſcoff at the Scripture for this and ſome ſuch relations contained in it, when there are examples of the ſame kind of prodigies, to wit, of Oxen and other brute-creatures ſpeaking ſome few words, in the greateſt and moſt approved Writers of the *Roman* Hiſtory, as *Plutarch*, *Polybius*, *Livy*, and others. See the particulars in my *Latin Synopſis* on this place.

29 And Balaam ſaid unto the aſs *p*, becauſe thou haſt mocked me; I would there were a ſword in mine hand, for now would I kill thee.

p Balaam was not much terrified with the Aſſes ſpeaking, becauſe he was much accuſtomed to converſe with evil ſpirits which oft appeared to him, and diſcourſed with him in the ſhape of ſuch creatures.

† Heb. *who haſt ridden upon me.* ‖ Or, *ever ſince thou waſt, &c.*

30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, † upon which thou haſt ridden ‖ ever ſince I *was* thine, unto this day? was I ever wont to do ſo unto thee? and he ſaid, nay.

‖ Or, *bowed himſelf.*

31 Then the LORD opened the eyes of Balaam, and he ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and ‖ fell flat on his face *q*.

q in token of reverence and ſubmiſſion.

† Heb. *le-ſatan*, that is, *to be an adverſary to thee.*

32 And the angel of LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? Behold, I went out † to withſtand *thee*, becauſe *thy* way is perverſe before me *r*.

r Howſoever thou maiſt deceive thy ſelf or others, I ſee the perverſeneſs of thy heart and way, the wickedneſs of thy deſign and deſires in this journey, which thou haſt undertaken not to pleaſe me, but to gratifie *Balak*, and, if it be poſſible, to curſe my people.

33 And the aſs ſaw me and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive *ſ*.

ſ I had ſlain thee alone, and not her, and therefore her turning aſide and falling down, was wholly for thy ſake and benefit, not for her own, and thy anger againſt her was unjuſt and unreaſonable.

† Heb. *be evil in thine eyes.*

34 And Balaam ſaid unto the angel of the LORD, I have ſinned, for I knew not that thou ſtoodeſt in the way againſt me: now therefore, if it † diſpleaſe thee *t*, I will get me back again.

t A frivolous ſuppoſition, for it was apparently diſpleaſing to God, who had now ſaid that his way was perverſe and had therefore oppoſed him and ſought to ſlay him: but hereby he ſhews how loath he was to go back and loſe the hopes he had conceived, and beſides he ſpeaks of deſiſting from the outward action, but ſhews no ſenſe of the plague of his heart, his vile affections, which were the root of this ill deſigned journey.

35 And the angel of the LORD ſaid unto Balaam, Go with the men *u*: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak *x*: ſo Balaam went with the princes of Balak.

u This may be either 1. A meer permiſſion, ſince neither the convictions of thy own conſcience, nor the experience of thy danger have weaned thee from thy baſe deſigns and inclinations, I ſhall no further reſtrain thee, my Angel ſhall give thee no more diſturbance, go on and proſper. Or 2. a conceſſion, I allow thee to go, upon the following terms. For the words here are more abſolute and unconditional than thoſe, *ver.* 20. *x* Theſe words may expreſs either 1. The event, or 2. his duty. See above on *ver.* 20.

36 And when Balak heard that Balaam was come, he went out to meet him *y*, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt *z*.

y That by this great honour he might give him a taſt and earneſt of thoſe great rewards he deſigned him, and thereby oblige him to uſe his utmoſt skill and intereſt for him. *z* Not far from the camp of the *Iſraelites* whom he deſired him to curſe.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee, to call thee? wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing *a*? the word that God putteth in my mouth, that ſhall I ſpeak *b*.

a To wit, agreeable to thy expectation or my own inclination. *b* I am forced to do ſo by his ſuperior power, and therefore be not offended with me, if I ſpeak things unpleaſing to thee.

‖ Or, *a city of ſtreets.*

39 And Balaam went with Balak, and they came unto ‖ Kirjath-huzoth.

40 And Balak offered *c* oxen and ſheep, and ſent to Balaam *d*, and to the princes that *were* with him *e*.

c Or, *killed*, either for ſacrifice; or rather for a feaſt: for the ſacrifices were offered after this, *Numb.* 23. 1, 2. *d* To invite him to the feaſt. *e* Whom the King had left to accompany him and attend upon him.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal *f*, that thence he might ſee the utmoſt *part* of the people *g*.

f (*i. e.*) Conſecrated to the Worſhip of *Baal*, *i. e.*) of *Baal-Peor*, who was their *Baal* or God, *Numb.* 25. 2, 3. or of *Chemoſh*. *g* (*i. e.*) All that people, even to the utmoſt and remoteſt of them, as appears by comparing this with *Numb.* 23. 13. He hoped that the ſight of ſuch a numerous hoſt ready to break in upon his Country, would ſtir up his paſſion and further his charms.

CHAP. XXIII.

1 AND Balaam ſaid unto Balak, Build me here ſeven altars *a*, and prepare me here ſeven oxen, and ſeven rams *b*.

a Either 1. To *Baal*, in whoſe high places this was done, and to whom alone *Balak* uſed to ſacrifice. Or rather 2. To the true God, otherwiſe he would not have mentioned it to God as an argument why he ſhould grant his requeſts, as he doth *ver.* 4. And though *Balak* was averſe from God and his Worſhip, yet he would be eaſily over-ruled by *Balaam*, who doubtleſs told him that it was in vain to make an addreſs to any other than the God of *Iſrael*, who alone was able either to bleſs or curſe them as he pleaſed. And therefore when *Balaam* loſt his deſign this way, he tried it another way with greater ſucceſs, but ſtill uſed the ſame method in provoking their own God to deſtroy the *Iſraelites*, *Numb.* 25. But though he direct his ſacrifices to a right Object, he chuſeth a wrong place, and, to comply with *Balaks* deſire, makes uſe of the high places of *Baal* for this end, and mingles his own ſuperſtitions with the Worſhip of God, in erecting divers Altars, according to the manner of Heathens and Idolaters, 2 *King.* 18. 22. *Iſa.* 17. 8. *Jer.* 11. 13. *Hoſ.* 8. 11. and 10. 1. and 12. 11. whereas God appointed, and holy men uſed but one Altar, though many ſacrifices were to be offered upon it, *Gen.* 8. 20. *Exod.* 17. 15. and 24. 4. *b* This being the ſolemn and uſual number in ſacrifices, 1 *Chron.* 15. 26. 2 *Chron.* 29. 21, *Job* 42. 8.

2 And Balak did as Balaam had ſpoken, and Balak and Balaam *c* offered on *every* altar a bullock and a ram.

c Balak by procuring them, and *Balaam* by offering them: though in ancient times Kings were Prieſts alſo, and ſo might perform a Prieſtly Work, as this was.

‖ Or, *he went ſolitary.*

3 And Balaam ſaid unto Balak, ſtand by thy burnt-offering *d*, and I will go *e*: peradventure the LORD will come to meet me: and whatſoever he ſheweth me *f*, I will tell thee. And ‖ he went to an high place *g*.

d As in Gods preſence, as one that offers thy ſelf as well as thy ſacrifices to obtain his favour. *e* To ſome ſolitary and convenient place, where I may by my Inchantments prevail with God to appear to me, and to anſwer thy and my deſires in curſing this people. *f* (*i. e.*) Reveals to me either by word or ſign. *g* Or, *into the plain*, as that word properly ſignifies, for he was now in an high place, *Numb.* 22. 41. But this is not material, it was doubtleſs ſome ſolitary place, where he might uſe ſome geſtures and ceremonies which he would not have others ſee, and where he might more reaſonably expect to meet with

God, for both good and evil ſpirits moſt commonly appeared to perſons in ſuch places.

4 And God met Balaam *b*; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ram *i*.

b Not to comply with *Balaams* charms, nor to gratifie, but to oppoſe his wicked deſires, and to force him againſt his own inclination and intereſt to utter the following words *i* Which I pray thee accept, and give me leave to curſe thy people, as their abundant wickedneſs deſerves.

5 And the LORD put a word in Balaams mouth *k*, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak,

k He ſuggeſted what he ſhould ſay, even thoſe words, *ver.* 8, 9, 10.

6 And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.

7 And he took up *l* his parable *m*, and ſaid, Balak the King of Moab hath brought me from Aram *n*, out of the Mountains of the eaſt *o*, *ſaying*, Come, curſe me Jacob *p*, and come, defie Iſrael.

l To wit, into his mouth, he expreſſed or ſpoke. *m* (*i. e.*) His oracular and prophetical ſpeech, which he calls a *parable*, becauſe of the weightineſs of the matter, and the majeſty and ſmartneſs of the expreſſions, which is uſual in parables. *n* From *Aram Naharaim*, or *Meſopotamia*, *Deut.* 23. 4. See *Gen.* 10.22. *o* In which quarter *Aram* lay. The Eaſt was infamous for charmers or ſoothſayers, *Iſa.* 2. 6. *p* The poſterity of *Jacob*, *i. e. Iſrael*, as it here follows.

† Heb. *curſed him.*

8 How ſhall I curſe *whom* God hath not † curſed *q*? or how ſhall I defie, *whom* the LORD hath not defied?

q God hath not curſed, but bleſſed *Iſrael*, and therefore it is a vain and ridiculous attempt for me to curſe them in ſpight of God.

* Deut. 33. 28.

9 For from the top of the rocks *r* I ſee him *ſ*, and from the hills I behold him: lo, * the people ſhall dwell alone, and ſhall not be reckoned among the nations *t*.

r Upon which I now ſtand. *ſ* I ſee the people according to thy deſire, *chap.* 22.41. but cannot improve that ſight to the end for which thou didſt deſign it, to wit, to curſe them. *t* This people are of a diſtinct kind from others, Gods peculiar people, ſeparated from all other Nations, as in Religion and Laws, ſo alſo in divine protection, and therefore my inchantments cannot have that power againſt them, which they have againſt other perſons and people. See *Exod.* 19. 5. *Levit.* 20. 24, 26.

10 Who can count the duſt of Jacob *u*, and the number of the fourth *part* of Iſrael *x*: Let

† Heb. *my ſoul or my life.*

* Pſal. 116. 15.

† me die * the death of the righteous *y*, and let my laſt end *z* be like his.

u (*i. e.*) The numberleſs people of *Jacob* or *Iſrael*, who according to Gods promiſe, *Gen.* 13. 16. and 28.14. are now become as the duſt of the Earth. *x* (*i. e.*) Of one of the camps of *Iſrael*, for they were divided into four camps, *Numb.* 2. which *Balaam* from this height could eaſily diſcover, much leſs can any man number all their hoſts. *y* (*i. e.*) Of this righteous and holy people, the *Iſraelites* called *Jeſurun*, *Deut.* 32. 15. which word ſignifies *upright* or *righteous*. The ſenſe is, they are not only happy above other Nations in this life, as I have ſaid, and therefore in vain ſhould I curſe them, but they have this peculiar priviledge, that they are happy after death, their happineſs begins where the happineſs of other peoples ends, and therefore I heartily wiſh, that my ſoul may have its portion with theirs when I die. But it was a vain Wiſh, for as he would not live as Gods people did, ſo he died by the ſword, as others of Gods enemies did, *Numb.* 31.8. *Joſ.* 13 22. *z* (*i. e.*) My death, as the word is uſed. Or, *My poſterity*, as this *Hebrew* word ſignifies, *Pſal.* 109. 13. *Dan.* 11.4. *Amos* 4.2. And as the covenant and bleſſing of God given to *Abraham* did reach to his poſterity, ſo this might not be unknown to *Balaam*, which might give him occaſion for this VViſh. Or, *my reward*, as the word is taken, *Prov.* 23. 18. and 24. 20. But the firſt ſence ſeems the moſt true, becauſe it agrees beſt with the uſage of Scripture, to repeat the ſame thing in other words, and this includes the third ſence, to wit, the reward, vvhich is here ſuppoſed to follovv death, and for poſterity, it doth not appear that he had any, or, if he had, that he vvas ſo very ſolicitous for them; or that he knevv the tenor of Gods covenant vvith *Abraham* and his poſterity. Nay, he rather ſeems to have had ſome hope of ruining *Abrahams* poſterity, vvhich he attempted both here and aftervvards.

11 And Balak ſaid unto Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth *a*?

a I ſpeak not theſe vvords by my ovvn choice, but by the conſtraint of an higher povver vvhich I cannot reſiſt.

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt *part* of them, and ſhalt not ſee them all *b*: and curſe me them from thence.

b He thought the ſight of the people neceſſary both to excite *Balaams* paſſions, and to ſtrengthen and direct his conjurations, but he vvould novv have him ſee but a part of the people, and not all, becauſe the ſight of all of them might diſmay and diſcourage him, and, as it did before, raiſe his fancy to an admiration of the multitude, and of the felicity of the people, *ver.* 9, 10.

14 And he brought him into the field of Zophim *c* to the top of ‖ Piſgah *d* and built ſeven altars, and offered a bullock and a ram on *every* altar.

‖ Or, *the Hill.*

c A place ſo called from the Spies and VVatches vvhich vvere kept there. *d* An high hill in the land of *Moab* ſo called, *Deut.* 3. 27. and 34. 1.

15 And he ſaid unto Balak, ſtand here by thy burnt-offering, while I meet *the* LORD *e* yonder.

e To conſult him, and to receive an anſvver from him, if peradventure thoſe renevved ſacrifices vvill melt him into ſome compliance vvith our deſires.

* chap. 22. 35.

16 And the LORD met Belaam *f*, and * put a vvord in his mouth, and ſaid, go again to Balak, and ſay thus.

f See above on *verſe* 4. and *Numb.* 22. 35.

17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the LORD ſpoken?

18 And he took up his parable, and ſaid, Riſe up *g*, Balak, and hearken unto me, thou ſon of Zippor:

g This vvord implies, either 1. The reverence vvherevvith he ſhould hear and receive Gods meſſage, as *Ehud* did, *Jud.* 3. 20. vvhich might have been probable, if *Balak* had been now fitting, as *Ehud* there vvas: but he vvas ſtanding, *ver.* 15. or rather 2. The diligent attention required, rouſe up thy ſelf, and carefully mind what I ſay.

* 1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29. Jam. 1. 17.

19 * God *is* not a man that he ſhould lie *h*, neither the ſon of man, that he ſhould repent *i*: hath he ſaid, and ſhall not do *it k*? or hath he ſpoken, and ſhall he not make it good?

h (*i. e.*) Break his Faith and Promiſes made to his people for their preſervation and benediction. *i* (*i. e.*) Change his counſels or purpoſes, which men do, either becauſe they are not able to execute them, or becauſe they are better informed and their minds changed by ſome unexpected occurrent, or by their luſts and paſſions, none of which have place in God. And therefore I plainly ſee that all our endeavours and repeated ſacrifices are to no purpoſe, and can make no impreſſion in God, nor induce him to curſe thoſe whom he hath purpoſed and ſolemnly and frequently promiſed to bleſs. *k* Is he like a man that oft ſpeaks and promiſes what he either never intends, or cannot or will not perform.

20 Behold, I have received *commandment* to bleſs *l*: and he hath bleſſed, and I cannot reverſe it.

l Or, *I have received a bleſſing*, to wit, a ſentence of bleſſing, which God hath put into my mind and mouth, and which I cannot forbear to utter. Heb. *I have received to bleſs.* The Infinitive put for the noun, as is frequent.

21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael *m*: the LORD his God *is* with him *n*, and the ſhout of a King *is* among them *o*.

m He (*i.e.*) God, underſtood *v.* 20. and expreſſed *v.* 19. *hath not* or doth not *behold* or *ſee iniquity* or *perverſeneſs*, *i.e.* any ſin, *in Jacob* or *Iſrael*, which cannot be meant of a ſimple ſeeing or knowing of him, for ſo God did ſee and obſerve, yea and chaſtiſe their ſins, as is manifeſt *Exod.* 32. 9. *Deut.* 9. 13. but of ſuch a ſight of their ſins as ſhould provoke God utterly to forſake and curſe and deſtroy them, which was *Balaks* deſire and *Balaams* hope and deſign. For as *Balaam* knew that none but *Iſraels* God could curſe or deſtroy *Iſrael*, ſo he knew, that nothing

thing but their ſin could move him ſo to do, and therefore he took a right though wicked courſe afterwards, to tempt them to ſin, and thereby to expoſe them to ruine, *Numb.* 25 And *Balaam* had now hoped that God was incenſed againſt *Iſrael* for their ſins, and therefore would be prevailed with to give them up to the curſe and ſpoil. But, ſaith he, I was miſtaken, I ſee God hath a ſingular favour to this people, and though he ſees and puniſheth ſin in other perſons and people with utter deſtruction, as he hath now done in *Sihon* and *Og*, and the *Amorites*, yet he will not do ſo with *Iſrael*, he winks at their ſins, forgets and forgives them, and will not puniſh them as their iniquities deſerve. In this ſenſe God is ſaid *not* to *ſee* ſin, as elſewhere he is ſaid to forget them, *Iſa.* 43,25. *Jer.* 31.34. and, to *cover* them, *Pſal.* 32. 1. which keeps them out of ſight and ſo out of mind, and to *blot* them out, *Pſal.* 51.1,9. and to *caſt* them *behind his back*, *Iſa.* 38.17. or, *into the depth of the ſea*, *Mic.* 7.19. in which caſes they cannot be ſeen nor read. And men are oft ſaid *not to know* or *ſee* thoſe ſins in their children or others which they do not take notice of ſo as to puniſh them. And this ſence beſt agrees with the context, God hath decreed and promiſed to bleſs this people, and *he hath bleſſed* them, *and I cannot reverſe it*, ver. 20. and he will not reverſe it, though provoked to do ſo by their ſins, which he will take no notice of. Others thus, *He hath not beheld*, as hitherto he hath not, ſo for the future he will not behold, *i. e.* ſo as to approve it, as that word is oft uſed, as *Gen.* 7. 1. *Iſa.* 66 2. *Hab.* 1. 13. or ſo as to ſuffer it, *injury againſt Jacob*, *&c.* For *aven* here rendred *iniquity*, is oft uſed in that ſence, as *Job* 5. 6, 7. *Prov.* 12. 21. and 22. 8. And the other word *amal* rendred *perverſeneſs*, oft notes *vexation* and *trouble*, as *Job* 5. 6, 7. *Pſal* 25. 17. and 36. 4. and the particle *beth* rendred *in* is oft uſed for *againſt*, as *Exod.* 14. 25. and 20. 16. *Numb.* 12. 1. So the ſence is, God will not ſee them wronged or ruined by any of their adverſaries, whereof the following words may be a good reaſon, for *God is with him*, &c. *n* (*i.e.*) He hath a favour for this people, and will defend and ſave them. So the phraſe of *Gods being with* a perſon or people ſignifies, as *Judg.* 6 13. *Pſal.* 46. 7. *Iſa.* 8. 10. *o* (*i.e.*) Such joyful and triumphant ſhouts as thoſe wherewith a people congratulate the approach and preſence of their King when he appears among them upon ſome ſolemn occaſion, or when he returns from battel with victory and ſpoils. The expreſſion implies Gods being their King and Ruler, and their abundant ſecurity and juſt confidence in him as ſuch. And here is an alluſion to the ſilver Trumpets which were made by Gods command, and uſed upon great ſolemnities, in which God their King was preſent in a ſpecial manner, *Numb.* 10. 9. *Joſ.* 6. 16, 20. 1 *Sam.* 4. 5. 2 *Chron.* 13. 12.

* chap. 24. 8. 22 * God brought them out of Egypt *p*: he *q* hath as it were the ſtrength of an unicorn *r*.

p To wit, by a ſtrong hand and in ſpight of all their Enemies, and therefore it is in vain to ſeek or hope to overcome them. *q* Either 1. God, laſt mentioned. But ſo the compariſon is mean and unbecoming. Or rather 2. *Iſrael*, whom God brought out of *Egypt*, ſuch change of numbers being very common in the *Hebrew* language. The ſence is, *Iſrael* is not now, what he was in *Egypt*, a poor, weak, diſpirited, unarmed people, but high and ſtrong and invincible. *r* Whoſe great ſtrength and fierceneſs is celebrated in Scripture, *Numb.* 24.8. *Deut.* 33. 17. *Job* 39.9. *Pſal.* 22.21. and 92.10. But whether it be an Unicorn, or a Rhinoceros, or a ſtrong and fierce kind of wild goar, which is here called *reem*, it is not needful here to determine.

‖ Or, *in*. 23 Surely *there is* no inchantment ‖ againſt Jacob *ſ*, neither *is there* any divination againſt Iſrael: according to this time *t* it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought *u*?

ſ I find by experience and ſerious conſideration, that all mine and thine endeavours to enchant *Iſrael*, are in vain, being fruſtrated by their omnipotent God. I can do thee no ſervice by my art againſt them. *t* Not only in ſucceeding times and ages, of which he ſpeaks *chap.* 24. 17, *&c.* but even now in this time and age, and ſo forward. *u* (*i.e.*) How wonderful and glorious are thoſe Works which God is now about to do for *Iſrael*, by drying up *Jordan*, by ſubduing the *Canaanites*, &c. Theſe things will be matter of diſcourſe and admiration to all ages.

* Gen. 49. 9. 24 Behold, the people ſhall riſe up *x* as * a great lion, and lift up himſelf as a young lion: he ſhall not lie down *y*, until he eat *of* the prey and drink the blood of the ſlain.

x As a lion rowzeth up himſelf to fight or to go out to the prey, ſo ſhall *Iſrael* ſtir up themſelves to warlike attempts againſt all their enemies, as occaſion ſhall offer it ſelf. *y* (*i.e.*) Not reſt or ceaſe from fighting and purſuing.

25 And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.

26 But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the LORD ſpeaketh, that I muſt do?

27 And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place: peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.

28 And Balak brought Balaam unto the top of Peor *z*, that looketh toward Jeſhimon.

z An high place called *Beth-peor*, *Deut.* 3. 29. *i. e.* the houſe or temple of *Peor*, becauſe there they worſhipped *Baal-peor*.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

1 AND when Balaam ſaw that it pleaſed the LORD to bleſs Iſrael, he went not as at * other times, † to ſeek for inchantments *a*: but he ſet his face toward the wilderneſs *b*. * chap. 23. 3. 15. † Heb. *to the meeting of inchantments.*

a (*i.e.*) To uſe enchantments, which he is ſaid to have done, either becauſe when he conſulted and ſacrificed to God, he did alſo uſe enchantments and conſult with the Devil, that if one would not, the other might help him; or, becauſe he conſulted God in a magical and ſuperſtitious way, by uſing ſuch poſtures or inſtruments or forms of words as Inchanters uſed. *b* Where *Iſrael* lay encamped, either with intent to curſe *Iſrael* without Gods leave; or rather, expecting what God of his own accord would ſuggeſt to him concerning this matter.

2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents*, according to their tribes *c*: and the ſpirit of God came upon him *d*.

c In the order appointed *Numb.* 2. *d* (*i.e.*) Inſpired him to ſpeak the following words, and ſo conſtrained him again to bleſs thoſe whom he deſired to curſe.

3 * And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man † whoſe eyes are open *e*, hath ſaid; * chap. 23. 7, 18. † Heb. *who had his eyes ſhut*, but now open.

e *The eyes*, either 1. of his body, as in the following verſe: or 2. of his mind, which God had opened in a peculiar and prophetical manner, whence Prophets are called *Seers*, 1 *Sam.* 9. 9. He implies that before he was blind and ſtupid, having eyes, but not ſeeing nor underſtanding. Some render the words, *having his eyes ſhut*, as the *Hebrew* Verb *Saſtum* ſignifies, the letters *Schin* and *Samech* being frequently exchanged, and ſo the meaning is, that he received this revelation either in a dream, when mens eyes are ſimply ſhut; or in an extaſie or trance, when mens eyes, though open, are in a manner ſhut, to wit, as to the uſe and exerciſe of them.

4 He hath ſaid, which heard the words of God, which ſaw the viſion *f* of the Almighty falling *into a trance g*, but having his eyes open:

f So called either ſtrictly and properly, becauſe he was awake when this was revealed to him; or largely and improperly, for any extraordinary diſcovery of Gods mind to him, whether ſleeping or waking. *g* Or, *extaſy*, fainting and falling upon the ground, as the Prophets uſed to do. See 1 *Sam.* 19. 24. *Ezek.* 1.28. and 3.23. and 43.3. *Dan.* 8.17,18. and 10.16. *Rev.* 1. 17. Others, *falling* ſuddenly into a ſleep, as the Prophets ſometimes did, as *Gen.* 15 12. *Dan.* 8. 18.

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael!

6 As the valleys *h* are they *i* ſpread forth, as gardens by the rivers ſide *k*, as the trees of lignaloes *l* which the LORD hath planted *m*, *and* as cedar-trees *n* beſide the waters *o*.

h Which oft-times from a ſmall beginning are ſpread forth far and wide. Others, *as the brooks*, or *rivers*, as the word ſignifies, which ſtretch out and diſperſe their Waters into ſeveral channels, and ſometimes further. *i* (*i.e.*) The *Iſraelites* laſt mentioned. *k* Pleaſant and fruitful and ſecured by a fence. *l* An *Arabian* and *Indian* Tree of a ſweet ſmell, yielding good ſhade and ſhelter both to man and beaſt, ſuch is *Iſrael*, famous among the Nations, and not only ſafe themſelves, but yielding ſhelter to all that joyn themſelves to them. *m* Which are the beſt of the kind, ſuch as not man, but God might ſeem to have planted, as the beſt of all ſorts are aſcribed to God, as *the trees, hills, cities of God*, &c. Compare *Pſal.* 104. 16. *n* Which are famous for growth, and height, and ſtrength, and durableneſs, whence *Solomons* Temple was built of this Wood, 1 *Kings* 6. 9, 10. *o* Where Trees thrive beſt.

7 He ſhall pour the water out of his buckets *p*, and his ſeed *ſhall be* in many * waters *q*, and his king *r* ſhall be higher than Agag *ſ*, and his kingdom ſhall be exalted. * Deut. 8. 7.

p He (*i.e.*) God will abundantly water the *valleys*, *gardens* and *trees*, which represent the *Israelites*, *ver.* 6. *i. e.* he will wonderfully bless his people, not only with all outward blessings, of which a chief one in those parts was plenty of Water, but also with higher gifts and graces, with his Word and Spirit, which are oft signified by *waters*, *John* 3. 5. and 4. 10. and 7. 38, 39. and at last with eternal life, the contemplation whereof made *Balaam* desire to die the death of the righteous. Others thus, God shall make his posterity numerous: for the procreation of Children is oft signified by Waters, Fountains, Cisterns, *&c* as *Psal.* 68. 26. *Prov.* 5. 15, 18. & 9. 17. *Isa.* 48. 1. But there is no necessity of flying to Metaphors here, and therefore the other being the literal and proper sence, is by the laws of good interpretation to be preferred before it. *q* This also may be literally understood of their seed, which shall be sown in watterish ground, and therefore bring forth a better increase, *Isa.* 32. 20. Others thus, His seed shall be so numerous that it shall branch forth into many people, the several tribes being reckoned and sometimes called several *people*. Or, his seed shall rule over many people or nations, which are sometimes signified by many Waters, as *Psal.* 144. 7. *Isa.* 57. 20. *Jer.* 47. 2 *Rev.* 17. 15. But here also the literal sence seems best. *r* (*i.e.*) The King of *Israel*, either God, who was in a peculiar manner their King or Ruler, *Numb.* 23. 21. *Judg.* 6. 13. 1 *Sam.* 8. 7. *Isa.* 33 22. or their chief governour or governours, whether King or others: for *Moses* is called their *king*, *Deut.* 33. 5. and the Judges were in a manner Kings. *s* (*i.e.*) Than the King of the *Amalekites*, which King and People were famous and potent in that age, *ver.* 20. as may be guessed by their bold attempt upon so numerous a people as *Israel* was. And it is probably thought by the *Jewish* and other Interpreters, that *Agag* was the common Name of the *Amalekitish* Kings, as *Abimelech* was of the *Philistines*, and *Pharaoh* of the *Egyptians*, and *Cæsar* of the *Romans*. But though this King only be instanced in, yet other Kings, to wit, such as did or should border upon the *Israelites*, are doubtless to be understood, above whom the Kings and People of *Israel* sometimes were advanced, and oftner should have been, if they had not been their own hinderance by their sins. Some make this a prophecy of *Sauls* conquering *Agag* and his People, 1 *Sam.* 15. 7, 8. But the words seem to be more general, and to signifie a greater honour and advantage to *Israel* than that was.

* chap. 23 22. 8 * God brought him forth out of Egypt, he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break *f* their bones, and pierce *them* through with his arrows.

f Or, *unbone*, or, *take out*, *i.e.* shall eat the flesh to the very bones, and then break them also.

* Gen. 49. 9. 9 * He couched, he lay down *t* as a lion, and
* Gen. 12. 3. and 27. 29. as a great lion: who shall stir him up *u*? * Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

t Having conquered his Enemies the *Canaanites*, and their land, he shall quietly and securely rest and settle himself there. *u* (*i. e.*) Awake or provoke him.

10 And Balaks anger was kindled against Balaam, and he smote his hands together *x*: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times.

x A sign of great anger, *Ezek.* 21. 17. and 22. 13.

11 Therefore now, flee thou to thy place *y*: I thought to promote thee unto great honour, but lo, the LORD *z* hath kept thee back from honour.

y Whence I sent for thee, *Numb.* 22. 5. *z* Whose commands thou hast preferred before my desires and interest; and therefore seek thy recompence from him, and not from me.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

* chap. 22. 18. 13 * If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or
† Gr. *of my self.* bad † of mine own mind: *but* what the LORD
chap. 16. 28. saith that will I speak.

14 And now behold, I go unto my people: come *therefore*, *and* * I will advertise thee *a*, what this people shall do to thy people in the
* Mic. 6. 5. latter days *b*.

a Or, *inform thee*, to wit, concerning future things, as it here follows, for this word seems inseparably joyned with the following. Others, *give thee counsel*, and tell thee *what this people*, *&c.* So it is a short and defective speech, such as we have *Exod.* 4. 5. and 13. 8. And by *counsel* they understand that which is related, *Numb.* 25. 1, 2. which was done by *Balaams* counsel, *Numb.* 31. 16. *Rev.* 2. 14. But the former sence is more unforced and agreeable to the following words, as they lie. *b* Not in thy time, therefore thou hast no reason to fear, but in succeeding ages, as 2 *Sam.* 8. 2, *&c.*

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes were open, hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall *c* see him *d* but not now *e*: I shall behold him, but not nigh: there shall come a * star * Mat. 2. 2.
f out of Jacob, and a * Scepter *g* shall rise out of * Psal. 110. 2.
Israel, and shall ‖ smite the corners *h* of Moab, ‖ Or, *smite through the princes of Moab.*
and destroy all the children of Sheth *i*.

c Or, *I have seen*, or *do see*, for the future is oft put for other times or tenses: he speaks of a prophetical sight, like that of *Abrahams*, who *saw* Christs *day*, *Joh.* 8. 56. *d* To wit, the *star*, and *scepter*, as it here follows, *i.e.* a great and eminent Prince, which was to come out of *Israels* loins, either 1. *David*, who first did the things here spoken of, 2 *Sam.* 8. 2. *Psal.* 60. 8. and 108. 9. and some of the Kings of *Judah* and *Israel* after him, for it is not necessarily understood of one particular person: or 2. the *Messias*, as both *Jewish* and Christian Interpreters expound it, who most eminently and fully performed what is here said, in destroying the Enemies of *Israel* or of Gods Church, who are here described under the Names of the neerest and fiercest Enemies of *Israel*, which he doth partly by himself, by his Word and Spirit, and spiritual Plagues; and partly by his ministers, those Princes whom he makes nursing-fathers to his Church, and scourges to his Enemies. And to him alone agrees the foregoing verb properly, *I shall see him*, to wit, in my own person, or with the eyes of my own body, as *every eye shall see him*, *Rev.* 1. 7. when he comes to judgment. Nor can it seem strange that *Balaam* should speak of such high and remote things, seeing he foresaw and foretold these things by the revelation of the spirit of God, by which also he foresaw the great felicity of good men, and the miserable state of bad men after death and judgment, *Numb.* 23. 10. *e* Not yet, but after many ages. *f* A title oft given to Princes and eminent and illustrious persons, and particularly to the *Messias*, *Rev.* 2. 28. & 22. 16. *g* (*i.e.*) A scepter-bearer, a King or Ruler, even that scepter mentioned *Gen.* 49. 10. *h* Either 1. literally, the borders, which by a *Synecdoche*, are oft used in Scripture, for the whole country to which they belong, as *Exod.* 8. 2. *Psal.* 74. 17. and 147. 14. *Jer.* 15. 13. and 17. 3. Or 2. metaphorically, to wit, Princes and Rulers, who are sometimes compared to corners, as *Zach.* 10. 4. and Christ himself is called a *corner stone*, because he unites and supports the building. But I prefer the former sence. *i* Which seems to be the name of some then eminent, though now unknown, place or prince in *Moab*, where there were many Princes, as appears from *Numb.* 23. 6. *Amos* 2. 3. there being innumerable instances of such places or persons sometimes famous, but now utterly lost as to all monuments and remembrances of them.

18 And * Edom shall be a possession *d*, Seir *e* * 2 Sam. 8. 14.
also shall be a possession for his enemies *f*, and Is- Psal. 60. 8, 9.
rael shall do valiantly *g*:

d Which was also foretold *Gen.* 25. 23. and in part fulfilled, 2 *Sam.* 8. 14. 1 *Chron.* 18. 13. but more fully by Christ, *Amos* 9. 12. *Obad. ver.* 18. who shall subdue and possess all his Enemies here signified by the name of *Edom*, as *Jacob* or *Israel* his brother, signifies all his Church and People. *e* A part and mountain of *Edom*, *Gen.* 36. 8. which may be here mentioned as the strongest part of *Edom*, to shew that not only the rest of *Edom*, which is more accessible, but even the Rocks and best munitions of it, shall be taken. *f* The *Israelites*. *g* Or, *gain power*, or *riches*, or *victory*, all which are comprehended in this phrase.

19 Out of Jacob *h* shall come he that shall have dominion *i*, and shall destroy him that remaineth of the City *k*.

h Out of *Jacobs* loins. *i* *David*, and especially Christ. *k* Or, *from or out of the City*, *i.e.* the cities, the singular number for the plural, which hath been oft noted before. The sence is, he shall not only subdue those *Moabites* and *Edomites* which meet him in the field, but he shall pursue them even to their strongest holds and cities, and shall pull them out thence. Possibly he may note some eminent city in which they confided most, their Metropolis or Royal City, as may be guessed from *Psal.* 60. 9.

20 And when he looked *l* on Amalek, he took up his parable, and said, Amalek *was* ‖ the first *m* ‖ *The first of the nations that warred against Israel*, Ex. 17.
of the nations, but his latter end ‖ *shall be* that he ‖ Or, *shall be, even to destruction.*
perish for ever *n*.

l From the top of *Pisgah*, which was exceeding high, and gave him the prospect of the parts of all these Kingdoms. *m* Heb. *the first fruits*; so called either 1. because they were the first of all the neighbouring nations which were embodied together in one government: or 2. because they were the most pow-

powerful and eminent of them, as is implied above, *ver.9.* the best things in each kind being oft signified by the name of first-fruits. Or 3. because he was the first who fought against *Israel*, and was vanquished by them, in that famous battel *Exod.* 17. which victory was an earnest and first-fruits of that large harvest of victories which the *Israelites* should in due time get over all their Enemies, and among others, over *Amalek* himself, 1 *Sam.* 15. 3. *n* He began with God and with *Israel*, but God will end with him, and the firm purpose and will of God is, that he shall be utterly destroyed, *Exod.* 17. 14. so that *Saul* lost his Kingdom for not executing this decree and Gods command pursuant thereunto, 1 *Sam.* 15.

* 1 Sam. 15. 6. 21 And he looked on * the Kenite *o*, and took up his parable, and said, strong is thy dwelling-place, and thou puttest thy nest *p* in a rock:

o The posterity or kindred of *Jethro*, not that part of them which dwelt among the *Israelites*, to whom the following words do not agree, but those of them who were mingled with the *Amalekites* and *Midianites*. See *Exod.* 3. 1. *Judg.* 1. 16. and 4. 11. 1 *Sam.* 15. 6. *p* (*i.e.*) Thy dwelling-place, so called, either because it was in an high place, as nests commonly are: or from their security and confidence of continuing long and safe in it: See *Job* 29. 18. or in allusion to their name, for *Ken* in *Hebrew* signifies *a nest*.

† Heb. *Kain.* ‖ Or, *how long shall it be ere Ashur carry thee away captive?* 22 Nevertheless † the Kenite *q* shall be wasted, ‖ until Ashur shall carry thee away captive *r*.

q Heb. *Kain*, *i.e.* the *Kenite*, so called, either by a transposition of letters, which is very usual in the *Hebrew* Tongue: or from the name of some eminent place where they lived, or person from whom they were descended, though now the memory of them be utterly lost, as it hath fared with innumerable other places and persons famous in their generations, mentioned in ancient heathen Writers. *r* (*i.e.*) Shall be by degrees diminished and wasted by the incursions of divers enemies, till at last the *Assyrian* comes to compleat the Work and carries them into captivity. For the *Kenites* lived partly among the Ten Tribes, *Jos.* 19. 33. compared with *Judg.* 4. 11. and partly with the Two Tribes, *Judg.* 1. 16. and 4. 16, 17. and were carried captive with them, part by *Salmaneser*, the King of *Assyria*, 2 *Kings* 17. 6. and part by *Nebuchadnezzar*, who also is called an *Assyrian*, *Ezra* 6. 22. *Isa.* 52. 4. The words may be rendred thus, *shall be wasted. How long?* to wit, shall they be thus wasted? (these particles being oft used abruptly and pathetically in the same manner, *Psal.* 6. 3. and 90. 13. *Isa.* 6. 11.) till *Ashur* comes, *Ashur shall carry thee away captive.*

23 And he took up his parable, and said, Alas! who shall live *s* when God doth this?

s How calamitous and miserable will the state of the World be when the *Assyrian*, and after him the *Chaldean*, shall over-run and overturn all these parts of the World? Who will be able to live and keep his heart from fainting under such grievous pressures? how few will then escape the destroying sword?

24 And ships *shall come* from the coast of Chittim *t*, and shall afflict Ashur, and shall afflict Eber *u*, and he also *x* shall perish for ever.

t A place or people so called from *Chittim* the son of *Javan*, *Gen.* 10. 4. whose posterity were very numerous and were first seated in the lesser *Asia*, and from thence sent forth colonies into the Islands of the *Ægean* sea, and into *Cyprus*, and afterwards into *Macedonia* and other parts of *Greece*, and then into *Italy*. Whence it comes to pass that by this name is understood sometimes *Macedonia*, as appears from 1 *Macc.* 1. 1. & 1 *Macc.* 8. 5. and sometimes *Italy*, as is manifest from *Dan.* 11. 29, 30. and sometimes both, as in this place: for he speaks here of the scourge that God hath appointed for the *Assyrian* after he had done Gods Work in punishing of his people and the bordering Nations. Now although the *Assyrian* and *Chaldean* Empire was subdued by the *Medes* and *Persians*, yet the chief afflictions and calamities of that people came from two hands, both beyond the sea, and brought to them by ships, as is here expressed, first from the *Grecians* under *Alexander* and his successors, by whom that people were grievously oppressed and wasted; then from the *Romans*, who subdued all the *Grecian* Empire, one great part whereof were the *Assyrians* largely so called, and after many bloody Wars made them a colony. *u* (*i.e.*) The posterity of *Eber*, *Gen.* 10. 24. the *Hebrews*, who were the chief and flower of *Ebers* children, and therefore are here designed by that general Name, such general expressions being oft used concerning one particular, and the most eminent of its kind. And it pleased God to express it thus darkly here, because though he would foretell this for the comfort and instruction of his people in after ages, yet he would not have *Balak*, nor *Balaam* neither, understand or utter any thing which might seem to thwart that happy estate of *Israel*, which *Balaam* clearly saw and openly applauded. *x* Not the *Hebrews*, as some understand, for his affliction was now mentioned before, and other Scriptures tell us they shall have a better end, and that *all Israel shall be saved*, and therefore not perish for ever, but the afflicter or scourge of *Ashur* and *Eber*, to wit, the *Grecian* and *Roman* Empire.

25 And Balaam rose up, and went, and returned to his place *y*: and Balak also went his way.

y (*i.e.*) To *Mesopotamia*. *Obj.* He went only to *Midian*, where he was slain, *Numb.* 31. 8. *Ans.* 1. He is said to return home, because he intended and began to do so, though he was diverted by the *Midianites*: for men in Scripture are oft said to do what they design or attempt to do, as *Exod.* 8. 18. *Numb.* 14. 40. *Ans.* 2. He did go home first, though afterwards he returned to the *Midianites*, either because they sent for him, or to recover his lost credit, and to do that by policy which he could not do by charms, to which purpose he gave them that devilish counsel which was put in practice, *Numb.* 25. and that by his advice, *Numb.* 31. 16. *Rev.* 2. 14.

CHAP. XXV.

1 AND Israel abode in * Shittim *a*, and the people *b* began to commit whoredom *c* with the daughters of Moab *d*. * chap. 33. 49.

a A place called more largely, *Abel-Shittim*, *Numb.* 33. 49. it being usual with the *Hebrews* to abbreviate long proper Names, as *Hermon* is put for *Baal-hermon*, *Judg.* 3. 3. *Tholad* for *El-tholad*, *Jos.* 19. 4. *Nimrim*, *Isa.* 15. 6. for *Beth-nimrim*, *Numb.* 32. 36. And this was their last station, from whence they passed immediately into *Canaan*. So this is here noted as a great aggravation of their sin, that they committed it when God was going to put them into the possession of their long-expected and much-desired land. *b* Not all, but many of them, as appears from *Deut.* 4. 3, 4. 1 *Cor.* 10. 8. *c* Both corporally and spiritually, either because they prostituted themselves to them upon condition of worshipping their God: or because their filthy God was worshipped by such filthy acts, as *Priapus* and *Venus* were. *d* And of *Midian* too, as is evident from *ver.* 6. 17, 18. and *Numb.* 31. 16. for both these people being confederated in this wicked design, the one is put for the other, and the daughters of *Moab* may be named, either because they began the transgression, or because they were the chief persons, possibly, the relations or courtiers of *Balak* King of *Moab*.

2 And * they called *e* the people unto the sacrifices *e* of their gods *f*: and the people did eat, and bowed down *g* to their gods *b*: * Josh. 22. 17. Psal. 106. 28. Hos. 9. 10.

e This may be noted, either 1. as the consequent of their Whoredom, an invitation to further society in their sacred feasts: or rather 2 as the cause or occasion of their Whoredom, the *Hebrew Vau* here signifying *for*, as it oft doth. The *Moabites* being now Neighbours to the *Israelites*, and finding themselves unable to effect their design against *Israel* by War and Witchcraft, they now fell another way to work, by contracting familiarity with them, and, perceiving their evil and lustful inclinations, *they*, *i.e.* their daughters, last mentioned, invited them to their feasts. *e* (*i.e.*) Unto the feasts which were made of their parts of their sacrifices, after the manner of the *Jews* and *Gentiles* too, the participation whereof was reckoned a participation in the Worship of that God to whom the sacrifices were offered, 1 *Cor.* 10. 8. and therefore was forbidden to the *Israelites* when such feasts and sacrifices belonged to a false God, *Exod.* 34. 15. Yet this was a less and more modest kind of Idolatry, and therefore is fitly used to usher in what was more gross and impious. *f* (*i.e.*) Of their God, *Baal-peor*, the plural *Elohim* being here used, as commonly it is, for one God. *g* Which properly notes the outward act of Worship, which here consisting in, or being accompanied with filthy actions, may either signifie or connote them. *b* Before their Gods, or, to the honour and worship of their Gods.

3 And Israel joyned himself *i* unto Baal-peor *k*: and the anger of the LORD was kindled *l* against Israel.

i The word implies a forsaking of God to whom they were and should have been joyned, and a turning to, embracing of, strict conjunction with, and fervent affection, after this false God. Compare *Hos.* 9. 10. and 2 *Cor.* 6. 14. *k* Called *Baal*, by the Name common to many false Gods, and especially to those that represented any of the heavenly bodies, and *Peor*, either from the Hill *Peor*, where he was worshipped, *Numb.* 23. 28. or rather from a verb signifying to *open* and *uncover*, either because of the obscene posture in which possibly the Idol was set, as *Priapus* was: or because of the filthiness which was exercised in his worship. *l* (*i.e.*) Discovered it self in a dreadful plague, *Ps.* 106. 29.

4 And the LORD said unto Moses, * Take all the heads of the people, and hang them up *m* before the LORD *n* against the sun *o*, that the fierce anger of the LORD may be turned away from Israel. * Deut. 4. 3. Jos. 22. 17.

m The sense is, either 1. *Take*, to wit, to thy self and thy assistance, *all the heads*, *i.e.* the *Judges*, as they are called *ver.* 5. Or Rulers *of the people*, and in their presence and by their help *hang them*, *i.e.* the people now mentioned, to wit, such of them

as were guilty, as was ſaid *ver.* 2. And this ſence ſeems to be favoured by the next verſe, where the execution of this command is mentioned. *Moſes ſaid unto the Judges of Iſrael*, whom he had taken to himſelf and called together, *Slay ye every one his man*, *i.e.* Each of you execute this command of God and hang up the delinquents under your ſeveral juriſdictions. Or 2. *Take*, *i.e.* apprehend, *all the heads*, *i.e.* the chief *of the people*, ſuch as were chief either in this tranſgreſſion, or rather in place and power, who are ſingled out to this exemplary puniſhment either for their neglect in not preventing, reſtraining or puniſhing the Offenders according to their power and duty, or for their concurrence with others in this wickedneſs, which was more odious and miſchievous in them than in others. And then this muſt be neceſſarily limited to ſuch *heads* as were guilty, which is evident from the nature of the thing, and from the words of the verſe. And ſo theſe *heads of the people* differ, as in name and title, ſo in place and dignity, from *the Judges of the people ver.* 5. which may ſeem to note the ſuperior Magiſtrates, even the 70 Elders, which, being perſons of great worth and piety, choſen by God and endowed with his ſpirit, moſt probably kept themſelves from this contagion, and therefore were fitter to puniſh others, and *the heads of the people* ſeem to be the inferior Magiſtrates, the rulers of tens or hundreds, or the like, who as they did many of them, partake with the people in other rebellions, ſo probably were involved in this guilt. Now theſe are to be hanged up, as other malefactors and condemned perſons were, *Deut.* 21. 23. 2 *Sam.* 21. 6. *n* To the vindication of Gods honour and juſtice. *o* (*i e.*) Publickly, as their ſin was publick and ſcandalous, and ſpeedily before the Sun go down. But withal, this phraſe may ſignifie, that theſe alſo muſt be taken down about ſun-ſetting, as other malefactors were, *Deut.* 21. 23.

*Exod. 32. 27. 5 And Moſes ſaid unto the judges of Iſrael, * ſlay ye every one his men *p*, that were joyned unto Baal-peor.

p (*i e.*) Thoſe under his charge: for as theſe 70 were choſen to aſſiſt *Moſes* in the government, ſo doubtleſs the care and management of the people was diſtributed among them by juſt and equal proportions.

6 And behold *q* one of the children of Iſrael came, and brought unto his brethren *r*, a Midianitiſh woman, in the ſight of Moſes *ſ*, and in the ſight of all the congregation *t* of the children of Iſrael, who *were* weeping *u* before the door of the tabernacle of the congregation.

q This was done, either 1. Before Gods command to *Moſes*, and by him to the Judges, *ver.* 4, 5. ſuch tranſpoſitions and diſorders being not unuſual in ſacred ſtory. Or rather 2. In the order it is related, to wit, when *Moſes* had given the charge to the Judges, and, as it may ſeem, before the execution of it, otherwiſe it is probable he would not have been ſo bold and fooliſh to have run upon preſent and certain ruin, when the Examples were freſh and frequent before his eyes. *r* (*i.e.*) Into the Camp of the *Iſraelites*, or to his Friends and Relations in his Tent, whither he carried her, *ver.* 8. for his or their fleſhly ſatisfaction. *ſ* An argument of intolerable impudence and contempt of God and of *Moſes*. *t* (*i. e.*) The rulers of the congregation with divers of the people. *u* Bewailing the abominable wickedneſs of the people and the dreadful judgments of God, and imploring Gods mercy and favour.

* Pſal. 106. 30. * Exod. 6. 25. 7 And * when Phinehas the * ſon of Eleazar, the ſon of Aaron the Prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand.

8 And he went after the man of Iſrael into the ‖ tent *x*, and thruſt both of them through *y*, the man of Iſrael and the woman through her belly *z*: ſo the plague *a* was ſtayed from the children of Iſrael.

‖ Or, *brothel.*

x Or, *Brothel-houſe*: For ſince they gave way to ſuch leud practiſes, no doubt they ſingled out convenient places for their wickedneſs. *y* Which is no warrant for private perſons to take upon them the execution of juſtice upon any, though the greateſt malefactors, becauſe *Phinehas* was himſelf a man in great authority and power, and did this after the command given by *Moſes* to the Rulers to ſlay theſe tranſgreſſors, and in the very ſight, and no doubt, by the conſent of *Moſes* himſelf and alſo by the ſpecial inſtinct and direction of Gods Spirit. *z* Or, *in her brothel-houſe*, for the word is the ſame before uſed and tranſlated *tent*, and it may be called *hers*, becauſe ſhe choſe or uſed that place for her wicked purpoſes, as the reſt doubtleſs did other places of like nature. *a* Either the peſtilence or ſome other ſudden and grievous mortality.

* 1 Cor. 10. 8. 9 And * thoſe that died in the plague, were twenty and four thouſand *b*.

b Object. They were but 23000. 1 *Cor.* 10. 8. *Anſw.* The odd thouſand here added were ſlain by the Judges according to the order of *Moſes*, the reſt by the immediate hand of God, but both ſorts died of the *plague*, the word being uſed, as oft it is, for the ſword, or hand, or ſtroke of God.

10 And the LORD ſpake unto Moſes, ſaying,

11 * Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt hath turned my wrath away from the children of Iſrael, (while he was zealous *c* for my ſake *d* among them) that I conſumed not the children of Iſrael in my jealouſie. * Pſal. 106. 30.

c Fervent, and reſolute, and valiant. *d* For my ſatisfaction and vindication.

12 Wherefore ſay, Behold, I give unto him my covenant of peace *e*.

e (*i.e.*) *The covenant of an everlaſting prieſthood*, as it is expounded *v.* 13. which is called *a covenant of peace*, partly with reſpect to the happy effect of this heroical action of his, whereby he made peace between God and his people, and partly with regard to the principal end and uſe of the Prieſtly Office, which was conſtantly to do that which *Phinehas* now did, even to mediate between God and Men, to obtain and preſerve his own and *Iſraels* peace and reconciliation with God by offering up ſacrifices and incenſe and prayers to God on their behalf, *Num.* 16. 47, 48. as alſo by *turning them away from iniquity*, which is the only peace-breaker, and by teaching and preſſing the obſervation of that law, which is the only bond of their peace, *Mal.* 2. 5, 6, 7.

13 And he ſhall have it, and his ſeed after him *f*, *even* the covenant of an everlaſting prieſthood *g*, becauſe he was zealous for his God, and made an atonement for the children of Iſrael.

f Queſt. What advantage had he by this promiſe, ſeeing the thing here promiſed was due to him by birth? *Anſ.* 1. The ſame bleſſing may be oft-times promiſed, as the Kingdom was to *David*; and the renewing of this promiſe might ſeem convenient here, to ſignifie that bloodſhed was ſo far from polluting him, and thereby caſting him out of the Prieſthood, that it was a mean to confirm him in it. 2. This promiſe ſecured him and his againſt divers contingences, which otherwiſe have been befallen him or them, as that he ſhould live longer than his father, elſe he could not have been the High-prieſt; that he ſhould be preſerved from thoſe blemiſhes which might have rendred him uncapable of the Prieſthood, which were many; that he ſhould have a ſeed, and they ſuch as were fit for that office. *g* (*i.e.*) To continue as long as the law and commonwealth of the *Jews* did. *Queſt.* How was this verified, ſeeing the Prieſthood went from *Eleazars* to *Ithamars* line in *Eli*, and three or four of his ſucceſſors? *Anſ.* 1. This promiſe, as others of the like nature, was conditional, and therefore might be made void and of none effect by the miſcarriages of *Phinehas* his ſons, as it ſeems it was, and thereupon a like promiſe was made to *Eli* of the line of *Ithamar*, that he and his ſhould *walk before the Lord*, to wit, in the office of High-prieſt *for ever*, which alſo for his and their ſins was made void, 1 *Sam.* 2. 30. *Anſ.* 2. That was but a ſhort interruption, and not conſiderable in ſo long a ſucceſſion, for the Prieſthood returned to *Phinehas* his line in the time of *Solomon*, 1 *King.* 2. 26, 27, 34. 1 *Chron.* 24. 3. and continued in that line till the captivity of *Babylon*, as is evident, and afterward too, 1 *Chron.* 6. 4. *Ezra* 7. 1, 5. even until Chriſts time, for any thing which appears to the contrary.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince *h* of † a chief houſe *i* among the Simeonites *k*. † Heb. *houſe of a father.*

h This is added as a proof of *Phinehas* his zeal, that he durſt venture upon ſo great a perſon, who was likely to have many avengers of his blood. *i* Heb, *Of the houſe of* his *Father*. Every Tribe was divided into great Houſholds, called *the houſes of their Fathers*, *Numb.* 1. 2. and he was the Prince or chief of one of theſe, tho not of the whole Tribe. Of the Tribe of *Simeon*, which ſeems to have been too much influenced by his and other ſuch Examples, ſo that for 59300. which were numbred, *Numb.* 1. 22, 23. there were now only 22200. *Numb.* 26. 14.

15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur *l*, he *was* head over a people, *and* of a chief houſe *m* in Midian.

l One of the Kings or Princes of *Midian*, *Numb.* 31. 8. *Joſ.* 13. 21. *m* Or, and over her *fathers houſe*.

16 And the LORD ſpake unto Moſes, ſaying,

17 * Vex the Midianites *n* and ſmite them *o*. * chap. 31. 2.

n And why not the *Moabites*, who were as guilty, *ver.* 1. *Anſw.* 1. Becauſe God will reſerve to himſelf a liberty of puniſhing or ſparing, according to his own good pleaſure. 2. God had a kindneſs for the *Moabites* for *Lots* ſake, *Deut.* 2. 9. 3 God puniſhed the *Moabites* in another manner, partly by his own immediate hand, whereby it is probable he cut off thoſe *Moabitiſh* Women that were guilty of this fact, partly by a particular and dreadful kind of excommunication, *Deut.* 23. 3. and partly by impunity, which in its conſequences is commonly worſe and more pernicious than any or all temporal puniſhments, which none that believes the *Bible* can deny. 4. It is probable the *Midianites* were moſt guilty, as in perſwading *Balak*

lak to send for *Balaam*, as may be gathered from *Numb.* 22. 4, 7. So in the reception of *Balaam* after *Balak* had dismissed him, *Numb.* 31.8. and in further consultation with him, and in contriving the means for the executing of this wicked plot. *o* (*i.e.*) Kill them: in which words as there is a command to war against them, so there is a promise of success.

18 For they vex you with their wiles *p*, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi *q*, the daughter of a prince of Midian, their sister *r*, which was slain in the day of the plague for Peors sake.

p For under pretence of kindred and friendship and leagues, yea and Marriages, which they offered to them, instead of that War which the *Israelites* expected from them, they sought only an opportunity to insinuate themselves into their familiarity, and execute their hellish plot of bringing that curse upon the *Israelites*, which they had in vain attempted to bring another way. *q* By drawing you both to spiritual and corporal whoredom. *r* In a large sense, to wit, their Country-woman.

CHAP. XXVI.

1 AND it came to pass after the plague *a* that the LORD spake unto Moses, and unto Eleazar *b* the son of Aaron the priest, saying,

a Last mentioned, *chap.* 25. 8, 9. *b* Who, his father being dead, was High-priest.

2 Take the sum *c* of all the congregation of
* chap. 1. 3. the children of Israel * from twenty years old and upward, throughout their fathers house, all that are able to go to war in Israel.

c They were numbred twice before, *Exod.* 30. 11, 12. & *Numb.* 1. 1, 2. Now they are numbred a third time, partly to demonstrate the faithfulness of God, both in cutting all those off whom he had threatned to cut off, *Numb.* 14.29. and in a stupendious increase and multiplication of the people according to his promise, notwithstanding all their sins and the sweeping judgments inflicted upon them; and partly to prepare the way for the equal division of the land which they were now going to possess.

3 And Moses and Eleazar the priest spake with them in the plains of Moab *d*, by Jordan *near* Jericho *e* saying,

d See *Numb.* 22. 1. and 33. 48. *e* See *Numb.* 22. 1.

4 *Take the sum of the people f*, from twenty years
* chap. 1. 1. old and upward, as the LORD * commanded Moses, and the children of Israel which went forth out of the land of Egypt.

f Which words are easily supplied and necessarily to be understood from *ver.* 2.

* Gen. 46. 8. Exod. 6. 14. 1 Chro. 5. 1. 5 * Reuben the eldest son of Israel: the children of Reuben; Hanock, *of whom cometh* the family of the Hanochite: of Pallu, the family of the Palluite:

6 Of Hesron, the family of the Hesronite: of Carmi, the family of the Carmite.

7 These *are* the families *g* of the Reubenite: and they that were numbred of them, were forty and three thousand and seven hundred and thirty *h*.

g (*i.e.*) The chief houses, which were subdivided into divers lesser families. *h* Whereas in their last numbring they were 46500, *Numb.* 1. 21. for *Korahs* conspiracy, as well as other provocations of theirs had cut off many of them.

8 And the sons *i* of Pallu; Eliab.

i For, *son*, of which change of the number. See *Gen.* 21. 7. and 46. 7.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram: this *is that* Dathan and Abiram *which*
* chap. 16. 2. *were* * famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD.

10 And the earth opened her mouth, and swallowed them up together with Korah *k*, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign *l*.

k According to this translation *Korah* was not consumed by fire with his 250 men, *Numb.* 16. but swallowed up by the earth. But others rather think he was devoured by the fire, of which see on *Numb.* 16. 32, 35. and render these words, *and* the things *of Korah*, or belonging to *Korah*, to wit, his tent, and goods, and family, children excepted, as here follows. Which interpretation receives strength by comparing this place with *Numb.* 16. 32. *And the earth opened her mouth, and swallowed them* (to wit, *Dathan* and *Abiram*, as is manifest from *ver.* 24, 25, 27.) *up, and their houses, and all the men that* appertained *unto Korah*, which variation of the phrase plainly shews that *Korah* himself was not swallowed up with them, but only his men and his tabernacle, which is mentioned there, together with the tabernacles of *Dathan* and *Abiram*, *ver.* 24, 27. but his person is not there mentioned with their persons. Nor is it unusual both in sacred and profane Authors, by the Name of a man who is the head and master, to understand only his house and family, though himself be not included. But this difficulty may be cleared another way. The *Hebrew* particle *eth* may be here the note of a Nominative case, as it is 2 *King.* 6. 5. *Neh.* 9. 19. *Jer.* 38. 16. *Ezek.* 39. 14. & 43. 7. and there may be a defect of a verb, which is most frequent, and so the place may be rendred thus, *and the earth opened her mouth, and swallowed them up*, to wit, *Dathan* and *Abiram*, *ver.* 9. *and Korah*, or, *and as for Korah* he died (which verb is easily understood out of the following noun, of which Ellipsis there are many instances in Scripture, some whereof have been given before, and more will follow in their places) *in the death of that company*, or *when that company died, what time the fire devoured the two hundred and fifty men.* And so this place and *Numb.* 16. 35. explain one another; and whereas there is mention only of 250 men consumed by that fire, *Korah* is here added to the number. *l* (*i.e.*) God made them a monument or example, to warn others not to rebel against God nor against Magistracy, nor to usurp the Priestly Office.

11 Notwithstanding the children of Korah died not *m*.

m God being pleased to spare them, either because they disowned their fathers fact, and thereupon separated themselves both from his tent and company, or because *Moses* interceded for them, or because God would glorifie his own free mercy in sparing some, while he punished others, according to his declaration in a like case, *Exod.* 33. 19. Hence the sons of *Korah* are mentioned 1 *Chron.* 6. 22, 38. and oft in the book of *Psalms*.

12 The sons of Simeon after their families: of Nemuel *n*, the family of the Nemuelite: of Jamin, the family of the Jaminite: of Jachin *o*, the family of the Jachinite:

n Called *Jemuel*, *Gen.* 46. 10. *Exod.* 6. 15. *o* Called also *Jarib*, 1 *Chron.* 4. 24. And such Names might be either added or changed upon some special occasion, not recorded in Scripture.

13 Of Zerah *o*, the family of the Zarhite: of Shaul, the family of the Shaulite.

o Called also *Zohar*, *Gen.* 46. 10. *Exod.* 6. 15. There is another of his sons, *Obad*, mentioned *Gen.* 46. 10. not here, possibly because his family was extinct before this time.

14 These *are* the families of the Simeonite: twenty and two thousand and two hundred *p*.

p Whereas there were 35400 in *Numb.* 1. 23. It is thought the example of *Zimri*, one of their Princes, *Numb.* 25. and some others among them, did infect the generality of the tribe, and so caused this great diminution in their numbers.

15 The children of Gad *q* after their families: of Zephon *r*, the family of the Zephonite; of Haggi, the family of the Haggite: of Shuni, the family of the Shunite.

q Who is placed next, because he was joyned with *Reuben* and *Simeon* in the same camp and quarters, *Numb.* 2. 10, 14. *r* Called *Zephion*, *Gen.* 46. 16.

16 Of Ozni *s*, the family of the Oznites: of Eri, the family of the Erites:

s Called *Ezbon*, *Gen.* 46. 16.

17 Of Arod *t*, the family of the Arodites: of Areli, the family of the Arelites.

t Called *Arodi*, *Gen.* 46. 16.

18 These *are* the families of the children of Gad, according to those that were numbred of them, forty thousand and five hundred *u*.

u Fewer by above 5000 than there were in their last numbring, *Numb.* 2. 15.

19 * The sons of Judah *were* Er and Onan: * Gen. 38. 2, &c. & 46. 12.
and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families * 1 Chro. 2. 3.
were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez *x* were; of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

x Which though *Judahs* Grandchildren are here mentioned among his sons, because they are put in the stead of *Er* and *Onan*, which died before.

22 These

22 These *are* the families of Judah, according to those that were numbred of them, threescore and sixteen thousand and five hundred *y*.

y About 2000 more than they were, *Numb.* 1.27. whereas the foregoing Tribes were all diminished, this Tribe was now encreased, and the blessing promised to that Tribe above the rest, *Gen.* 49. 8. doth herein begin to shew it self.

* 1 Chro. 7.1. 23 * Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Puah *z*, the family of the Punites.

z Called also *Phuvah*, *Gen.* 46. 13. as his brother *Jashub*, *ver.* 24. is called *Job*, *Gen.* 46. 13.

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar, according to those that were numbred of them, threescore and four thousand and three hundred *a*.

a A great increase. Compare *Numb.* 2. 6.

* Ger. 46.14. 26 Of * the sons of Zebulun, after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites, according to those that were numbred of them, threescore thousand and five hundred *b*.

b Whereas before they were but 57400 in *Numb.* 1,31. and 2. 8. So that *Judahs* camp was much encreased, as *Reubens* was much diminished.

* Gen. 46.20. 28 * The sons of Joseph, after their families, *were* Manasseh and Ephraim.

* Josh. 17. 1 29 Of the sons of Manasseh: of * Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites *c*.

c *Gilead* is here mentioned as *Machirs* only son, and therefore some conceive that the family of the *Machirites*, and of the *Gileadites*, are one and the same family, only called by two Names, first *Machirites*, but afterwards *Gileadites*. Others make them distinct families, because *Machir* had other children, *Gen.* 50.23. 1 *Chron.* 7.14,15,16. which are called by their fathers Name, *Machirites*, whereas the children of his eldest son *Gilead* are called by his Name, *Gileadites*. But though *Machir* had other children, it seems they and their posterity were extinct at this time, and that *Machir* alone was left and his posterity, as may be gathered by comparing this and the following verses with *Jos.* 17. 1, 2, 3. & 1 *Chron.* 7. 14, 15, 16, 17, 18, 19.

30 These *are* the sons of Gilead, of Jeezer *d*, the family of the Jeezerites: of Helek, the family of the Helekites.

d Called also *Abiezer*, *Jos.* 17.2. *Judg.* 6.11,34. 1 *Chron.* 7 18.

31 And of Asriel, the family of the Asrielites: and of Sechem, the family of the Sechemites:

32 And of Shemida, the family of Shemidaites: and of Hepher, the family of the Hepherites.

* chap. 27. 1 & 36. 11. 33 And * Zelophehad the son of Hepher had no sons but daughters; and the Names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbred of them, fifty and two thousand and seven hundred *e*.

e Whereas they were but 32200 in *Numb.* 1.35. So they are now increased above 20000, according to that prophecy *Gen.* 49. 22.

35 These *are* the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of Becher *f*, the family of the Bachrites: of Tahan, the family of the Tahanites.

f Called also *Bered*, 1 *Chron.* 7. 20.

36 And these *are* the sons of Shuthelah: of Eran *g*, the family of the Eranites.

g Called *Edan* or *Hudan*, 1 *Chron.* 7. 26. the letters *Daleth* and *Resh* being alike in the *Hebrew* tongue, and therefore oft changed, as is evident from Scripture-instances.

37 These *are* the families of the sons of Ephraim, according to those that were numbred of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

* 1 Chro. 7.6. 38 * The sons of Benjamin *h* after their families: of Bela, the family of the Belaites: of Ashbel *i*, the family of the Ashbelites: of Ahiram *k*, the family of the Ahiramites:

h Who were Ten, *Gen.* 46, 21. whereof only five are here mentioned, the rest probably together with their families being extinct ere this time. *i* Called also *Jediael*, 1 *Chron.* 7. 6. *k* Called also *Aharah*, 1 *Chron.* 8. 1. and *Ehi*, *Gen.* 46. 21.

39 Of Shupham *l*, the family of the Shuphamites: of Hupham *m*, the family of the Huphamites.

l Called also *Shuppim*, 1 *Chron.* 7. 12. and *Muppim*, *Gen.* 46. 21. *m* Called *Huppim*, *Gen.* 46. 21. 1 *Chron.* 7. 12.

40 And the sons of Bela were Ard and Naaman: *of Ard n*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

n Or, *Arde*, and by transposition *Adar*, 1 *Chron.* 8. 3.

41 These *are* the sons of Benjamin after their families: and they that were numbred of them, *were* forty and five thousand and six hundred.

42 These *are* the sons of Dan after their families: of Shuham *o*, the family of the Shuhamites. These *are* the families of Dan after their families *p*.

o Called, by transposition, *Hushim*, *Gen.* 46. 23. *p* The greater families subdivided into lesser families.

43 All the families of the Shuhamites, according to those that were numbred of them *were* threescore and four thousand and four hundred *q*.

q All from one son and family, whereas of *Benjamin*, who had ten sons, and here five families, there were only 45600. to shew that the increase of families depends singly upon Gods blessing and good pleasure.

* 1 Chro. 7.30. 44 * Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui *r*, the family of the Jesuites; of Beriah, the family of the Berilites.

r Called *Isui*, *Gen.* 46. 17. where also there is another son of *Asher*, named, to wit, *Ishuah*, whose family seems now to be lost.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher, *was* Sarah *s*.

s Who seems to be here mentioned, because she was a Woman of masculine Wisdom, or courage or other vertue.

47 These *are* the families of the sons of Asher, according to those that were numbred of them, *who were* fifty and three thousand and four hundred *t*.

t Whereas they were only 41500 in *Numb.* 1. 41.

* Gen. 46.24. 1 Chro. 7.13. 48 * Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of * Shillem, the family of the Shillemites.

* 1 Chro. 7.13. *Shallum.* 50 These *are* the families of Naphtali, according to their families: and they that were numbred of them, *were* forty and five thousand and four hundred.

51 These *were* the numbred of the children of Israel, six hundred thousand, and a thousand seven hundred and thirty *u*.

u Very nigh as many as they were before, *Numb.* 1. 46. so wisely and marvellously did God at the same time manifest his justice in cutting off so vast a number, and his mercy in giving such a speedy and numerous supply, and his truth in both.

52 And the LORD spake unto Moses, saying,

53 Unto these *x* the land shall be divided *y* for an inheritance, acccording to the number of names *z*.

x To these families now mentioned. *y* By lot, *ver.* 55. The land was divided into nine parts and an half, respect being had in such division to the goodness as well as to the largeness of the several portions, and the lot gave each Tribe their part. *z* (*i.e.*) Of the persons, *names* being oft put for persons, as *Acts* 1. 15. *Phil.* 2. 9. *Rev.* 3. 4. & 11. 13. The meaning is, that the share of each Tribe was divided amongst the several families, to some more, to some less, according to the number of the persons of each family, *Numb.* 33. 54. And withal, if one of the lots or portions proved too large or too little for all the families and persons of that Tribe, in this case they might either give part of their portion to another Tribe, as *Simeon* and *Dan* had parts of *Judahs* share, *Jos.* 19. 4, 40. or take away a part from the portion belonging to another Tribe.

54 * To

54 * To many thou *a* shalt † give the more inheritance, and to few thou shalt † give the less inheritance: to every one shall his inheritance be given, according to those that were numbred of him *b*.

* chap. 33. 54. † Heb. *multiply his inheritance.* † Heb. *diminish his inheritance.*

a Thou *Moses*, partly by thy self, for he divided the land beyond *Jordan* to the two tribes and an half, and partly by thy successor *Joshua*, whom thou shalt empower and command to do it. *b* According to the number of the families and persons now numbred and being 20 years old, no regard being to be had either to any increase of the number by those who came up to that age between this time and the division of the land, or to the diminution of this number by the sword of *Canaanites* or otherwise.

55 Notwithstanding, the land shall be * divided by lot *e*: according to the names of the tribes of their fathers *d* they shall inherit.

* chap. 33. 54. Josh. 11. 23. & 14. 2.

c Which lots seem to have been cast only for the Tribes, not as some would have it, for the several families, for the distribution of it to them was left to the Rulers Wisdom, according to the Rule now given *ver.* 54. Yet, if any lot was too large for the Tribe, they might give up part of their right to others, with the Rulers consent, as *Judah* gave a share to *Simeon* and to *Dan* within his lot. *d* (*i. e.*) The lots shall go under the Names of each Tribe or each Patriarch.

56 According to the lot shall the possession thereof be divided between many and few *e*.

e (*i. e.*) That share, which shall by lot fall to each Tribe, shall be distributed to the several families and persons in such proportions as their numbers shall require.

57 * And these *are* they that were numbred of the Levites: of Gershon the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

* Gen. 46. 11. Exod. 6. 16, 17, 18, 19. 1 Chro. 6. 1, 16.

58 These *are* the families of the Levite *f*: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korhites: and Kohath begat Amram.

f Which are here numbred by themselves, because they were not to have a distinct share of the land, whence it is that they are not so distinctly and exactly mentioned as the other Tribes, but confusedly and imperfectly, some of them being wholly omitted here. See *Exod.* 6. 17, 18, 19.

59 And the name of Amrams wife *was* * Jochebed, the daughter of Levi, whom *her mother g* bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

* Exod. 2. 1, 2. & 6. 20.

g To wit, *Levi*'s wife, which must necessarily be understood.

60 And unto Aaron was born, Nadab and Abihu, Eleazar and Ithamar.

61 And * Nadab and Abihu died, when they offered strange fire before the LORD.

* Lev. 10. 2. chap. 3. 4. 1 Chron. 24. 2.

62 And those that were numbred of them, were twenty and three thousand *h*, all males from a month old and upward *i*: for they were not numbred among the children of Israel, because there was no inheritance given them among the children of Israel.

h One thousand more than they were, *Numb.* 3. 39. *i* The reason of which different way of numbring see on *Numb.* 3. 15.

63 These *are* they that were numbred by Moses and Eleazar the priest, who numbred the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbred, when they numbred the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They * shall surely die in the wilderness: and there was not left a man of them *i*, save Caleb the son of Jephunneh, and Joshua the son of Nun.

* chap. 14. 28, 29. 1 Cor. 10. 5, 6.

i To wit, of those who then murmured and rebelled against God, as plainly appears both because this threatning and punishment is confined to those transgressors, and because otherwise this had not been true, for of those that were then numbred there were now left *Eleazar* and *Ithamar*, and possibly many of the *Levites*, and some others, who being not guilty of that sin, did not partake of their judgment. *Caleb* and *Joshua* are mentioned here, as also *Numb.* 14. not by way of exception, as if these were murmurers, which is utterly denied, *Numb.* 14. 24. but by way of opposition, to signifie that they, though they were two of the spies, and companions of them who were the chief authors and ringleaders of that mutiny, yet they kept themselves from their sin, and therefore God kept them from their plague and destruction, as also he did some others for the same reason.

CHAP. XXVII.

1 THen came the daughters of * Zelophehad *a*, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph; and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah and Tirzah.

* chap. 26. 33. & 36. 11. Josh. 17. 3.

a Perceiving that the males only were numbred, and that the land was to be divided to them only, they put in their claim for a share in their fathers inheritance.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation *b*, saying,

b Nigh unto which it seems was the place where *Moses* and the chief rulers assembled for the administration of publick affairs, which also was very convenient, because they had frequent occasion of recourse to God for his assistance and direction therein.

3 Our father * died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD * in the company of Korah *c*: but died in his own sin *d*, and had no sons.

* chap. 14. 35. & 26. 64. 65. * chap. 16. 1.

c Nor in any other rebellion of the people, which must be understood, because all of them are opposed to *his own sin*, in which alone he is said to die. But they mention this only either 1. because he might possibly be accused to be guilty of this: Or 2. because he being an eminent person might be thought guilty of that rather than of any other, because the great and famous men were more concerned in that rebellion than others: Or 3. to gain the favour of *Moses*, against whom that rebellion was more particularly directed, and more desperately prosecuted than any other: Or 4. because peradventure he died about that time, and therefore might be presumed guilty of that crime. Or rather. 5. because that sin, and, as it may seem, that only of all the sins committed in the Wilderness, was of such a flagitious nature, that God thought fit to extend the punishment not only to the persons of those rebels, but also to their children and families, *Numb.* 16. 27, 32. as was usual in like cases, as *Deut.* 13. 15. *Jos* 7. 24. Whence it is noted as a singular priviledge granted to the *children of Korah*, that they *died not*, *Numb.* 26. 11. whereas the children of their confederates died with them. And this makes their argument here more proper and powerful, that he did not die in that sin for which his posterity were to be cut off, and to lose either their lives or their inheritances, and therefore their claim was more just. *d* Either 1, for that sin mentioned *Numb.* 14. which they call *his own sin*, in opposition not to the rest of the people, for it was a common sin, but to his children, *i. e.* the sin for which he alone was to suffer in his person, and not in his posterity, as God had appointed, *Numb.* 14. 33. Or rather 2. for his own personal sins, for 1. these were more properly *his own sins*. 2. It was a truth, and that believed by the *Jews*, that death was a punishment for mens own sins. 3. The punishment of that common sin was not directly and properly death, but exclusion from the land of *Canaan*, and death only by way of consequence upon that.

4 Why should the name of our father be † done away *e* from among his family, because he hath no son? give unto us *therefore* a possession *f* among the brethren of our father.

† Heb. *diminished.*

e As it will be, if it be not preserved by an inheritance given to us in his name and for his sake. Hence some gather, that the first son of each of these heiresses was called by their fathers name, by vertue of that law. *Deut.* 25. 6. whereby the brothers first son was to bear the name of his elder brother, whose Widow he married. *f* In the land of *Canaan* upon the division of it, which, though not yet conquered, they concluded would certainly be so, and thereby gave glory to God by believing.

5 And Moses brought their cause before the LORD *g*.

g (*i. e.*) Into the Tabernacle, where God was pleased to speak with *Moses* upon occasions, *Exod.* 25. 22 *Numb.* 7. 89. For it was an hard case, and though their plea seemed reasonable, yet *Moses* shewed his humility and modesty, that he would not determine it himself without Gods particular direction.

6 And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them *h* a possession of an inheritance among their fathers brethren, and

thou shalt cause the inheritance of their fathers *i* to pass unto them.

* *b* In *Hebrew* it is of the masculine gender, to shew that Women in this case should enjoy the mans priviledge, and that the heavenly *Canaan*, whereof this was a type, did belong no less to Women than to Men, *Gal.* 3. 28. *i* (*i. e.*) Which belonged to their fathers, in case they had lived.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren *k*, then ye shall give his inheritance unto his fathers brethren.

k Nor sisters, as appears from *ver.* 8.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman, that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment *l*, as the LORD commanded Moses.

l A statute or rule, by which the Magistrate shall give judgment in such cases.

* Deut. 3. 27. & 32. 49.

12 And the LORD said unto Moses, * Get thee up into this mount Abarim *m*, and see the land which I have given unto the children of Israel.

m The whole tract of mountains was called *Abarim*, *Numb.* 33. 47. whereof one of the highest was called *Nebo*, *Deut.* 32. 49. and the top of that *Pisgah*, *Deut.* 34. 1.

* chap. 20 24. & 31. 2. Deut. 10. 6.

13 And when thou hast seen it, thou also shalt be gathered unto thy people *n*, as * Aaron thy brother was gathered.

n Of which phrase see *Gen.* 15. 15. & 25. 8.

* chap. 20. 24. Deut 1. 37. Psal. 106. 32.

14 For * ye rebelled against my commandment (in the desert of Zin, in the strife of the congregation) to sanctifie me at the water before

* Exod. 17. 7.

their eyes: that *is* the * water of Meribah in Kadesh *o* in the wilderness of Zin.

o This is added, to distinguish this miscarriage of *Moses* from that of the people in *Rephidim*, *Exod.* 17. 7.

15 And Moses spake unto the LORD *p*, saying,

p The words here following, and others too, which are recorded, *Deut.* 3. 23, 26.

* chap. 16. 22.

16 Let the LORD * God of the spirits of all flesh *q*, set a man over the congregation;

q (*i. e.*) Of all men: the searcher of spirits, that knowest who is fit for this great employment, the father and giver and governour of spirits, who canst raise and suit the spirits of men to the highest and hardest works, as thou didst those *Numb.* 11. 16, 17. See *Numb.* 16. 22.

17 Which may go out before them, and which may go in before them *r*, and which may lead them out, and which may bring them in; that

* Zech. 10. 2. Mat. 9. 36.

the congregation of the LORD be not * as sheep which have no shepherd.

r (*i. e.*) Which may wisely conduct them in all their affairs, both when they go forth to war, or upon other occasions, and when they return home and live in peace. A metaphor from shepherds, as it here follows, which in those places used not to go behind their sheep, as ours now do, but before them, and to lead them forth to their pasture, and in due time to lead them home again. Of this phrase see *Deut.* 28. 6. *Act.* 1. 21.

18 And the LORD said unto Moses, Take thee Joshua, the son of Nun, a man in whom *is* the spirit *s*, and lay thine hand upon him *t*.

s The spirit of government, of wisdom, and of the fear of the Lord, &c. *t* By which ceremony *Moses* did both design the person and confer the power, and by his prayers, which accompanied that rite, obtain from God all the spiritual gifts and graces necessary for his future employment, as appears from *Deut.* 34. 9. See of this custom *Gen.* 48. 14. *Levit.* 1. 4. *Numb.* 8. 10. 1 *Tim.* 4. 14.

19 And set him before Eleazar the priest, and before all the congregation *u*: and give him a charge *x* in their sight.

u That they may be witnesses of the whole action, and may acknowledge him for their supream ruler. *x* Thou shalt command him in my Name to undertake the government of my people, which otherwise he will be afraid and unwilling to do, and thou shalt give him counsels and instructions for the right management of that great trust.

20 And thou shalt put *some* of thine † honour upon him *y*, that all the congregation of the children of Israel may be obedient.

† Heb. *glory*, or *splendor*.

y Thou shalt not now use him as a servant, as thou hast done, but as a brother and thy partner in the government, shewing respect to him, and causing others to do so, and thou shalt impart to him the ensigns and evidences of thy own authority, whatsoever they be. Some understand this honour of those spiritual endowments which did adorn *Moses*, which *Moses* was now to confer upon him. But this *Joshua* had before, for *in him* was *the spirit*, *ver.* 18. and he received a further measure of the spirit by *Moses* his laying on of hands, from both which this *honour* is distinguished, and, had he meant this, he would not have expressed it in so dark and doubtful a phrase, but have called it *a putting* not of honour, but *of the spirit* upon him, as it is called, *Numb.* 11. 17. And seeing the word *honour* here may very well be properly understood, why should we run to figurative significations?

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him *z*, * after the judgment ‖ of Urim † before the LORD *: at his word ‖ shall they go out, and at his word they shall come in, *both* he and all the children of Israel with him, even all the congregation.

* Exod. 28 30.

z When he requires him to do so, and in important and difficult matters. See *Jos.* 9. 14. *Judg.* 1. 1. & 20. 18. 1 *Sam.* 23. 9. ‖ Or, *by* or *from the judgment*, *i e.* by seeking and receiving and communicating to him *the judgment* or sentence thereby given: or, *by the judgment* is here put defectively for, *by the breast-plate of judgment*, as it is called, *Exod.* 28. 30. as *the testimony* is oft put for *the ark of the testimony*. Or, *concerning the judgment* or sentence, *i.e.* what the mind and will of God is in the matter. Or, *after the manner* or *rite*, for so the *Hebrew* word *mishpat* here used oft signifies. † Understand, *and of Thummim*, for these two generally go together; only here, as also 1 *Sam.* 28. 6. *Urim* is synecdochically put for both *Urim* and *Thummim*. For the manner of this enquiry and answer, see on *Exod.* 28. 30. * Ordinarily in the Tabernacle near the second vail, setting his face to the Ark, or otherwise presenting himself as in Gods presence, as *Abiathar* did by *Davids* direction, 1 *Sam* 23. 9. when they were both banished from the Ark. ‖ (*i.e.*) The word of the Lord, last mentioned, delivered to him by the High-priest.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

CHAP. XXVIII.

1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel *a*, and say unto them, My offering *and* * my bread for my sacrifices made by fire *b for* a † sweet savour unto me, shall ye observe to offer unto me in their due season.

* Lev. 5. 11. & 21. 6, 8. Mal. 1. 7, 12.

† Heb. *a savor of my rest.*

a God here repeats some of the former laws about sacrifices, not without great reason, partly because they had been generally discontinued for 38 years together; partly because the generation to which the former laws had been given about these things was wholly dead, and it was fit the new generation should be instructed about them, as their parents were; partly to renew the testimonies of Gods grace and mercy, notwithstanding their frequent forfeitures thereof by their horrid apostacies and rebellions; and principally because they were now ready to enter into that land in which they were obliged to put these things in practice, *Deut.* 12. 8, &c. *b* According to this translation the sense is, *My offering*, *i.e.* my offerings or sacrifices; and *my bread*, *i.e.* either my shewbread, or rather my meat-offering made of bread or meal, *for my sacrifices made by fire*, *i.e.* which is to accompany my burnt-offerings. Or thus, *My offering*, to wit, *my bread* (*i. e.*) my meat offering, which was made of bread or meal, which is oft expressed by this very name of *korban*, or *offering*, as *Lev.* 2. 1. & 6. 20. But because *korban* signifies not only a meat-offering, but other offerings also, as *Lev.* 7. 37, 38. therefore he limits that general word by adding *my bread*, *with* (so the *Hebrew Lamed* is oft used, as *Gen.* 46 26. *Ezra* 1. 5. & 2. 63, &c.) *my sacrifices made by fire*, which may be understood either 1. generally for all the sacrifices, as that phrase is sometimes taken, as 1 *Sam* 2. 28. where it must needs be so meant, because the burnt-offerings properly so called, were not given to the Priest, but reserved to God himself, and the Priests portion lay in the other sacrifices only: or 2 specially and properly for burnt-offerings, and so under them, as the most eminent kind, are contained all other sacrifices, as under the meat-offering here is contained the drink-offering. And according to this translation and explication, these words contain a full and general rule comprehending all the particulars following in this chapter, as in reason they ought to do, and which otherwise they do not.

3 And

*Exod.29.38. 3 And thou shalt say unto them, * This *is* the offering made by fire, which ye shall offer unto the LORD: two lambs of the first year without †Heb.*in a day.* spot, † day by day, for a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, †Heb.*between the two evenings.* and the other lamb shalt thou offer † at even.

5 And a tenth *part* of an ephah of flour for a * meat-offering *c*, mingled with the fourth part *Lev. 2. 4. *Exod. 29. 40. of an * hin of beaten oyl.

c Which was an appendix or accessory to the principal sacrifice. See on *Lev.* 2. 1. & *Numb.* 15. 4.

6 *It is* a continual burnt-offering, which was ordained *d* in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

d Or, *prescribed*, instituted by God. Or, *made*, *i. e.* offered at that place, though since omitted for 38 years.

7 And the drink-offering thereof *shall be* the fourth part of an hin for the one lamb: in the ho- †Heb.*Shekar.* Gr.*Sicera.* See Luke 1. 15. ly *place* shalt thou cause the † strong wine *f* to be poured unto the LORD, *for* a drink-offering.

e (*i. e.*) Upon the altar of burnt-offerings which was in the court of the Priests, nigh the entrance into the Sanctuary. See *Exod.* 29. 42. 2 *Chron* 29. 7. *f* Heb. *Shecar*, which though it signifie in the general all kinds of strong drink, yet is here put for the most famous of that kind, to wit, for wine, which alone was used in offerings, as appears below, *ver.* 18. *Exod.* 29. 40.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it g*, a sacrifice made by fire, of a sweet savour unto the LORD.

g Or, *thou shalt offer* with it. Or, *with the meat-offering of the morning, and with the drink-offering thereof, thou shalt offer* it; the letter *caph* being put for *beth*, which are alike in *Hebrew*; and the words are said to be read with *beth* in some copies.

9 And on the sabbath-day two lambs *h* of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oyl, and the drink-offering thereof.

h Besides that for the daily sacrifice, *ver.* 10.

10 *This is* the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

*chap. 10. 10. 1 Sam. 20. 5. 11 And * in the beginnings of your months *i*, ye shall offer a burnt-offering unto the LORD: two young bullocks, and one ram, seven lambs of the first year without spot.

i Which, though not reckoned among the solemn feasts, *Lev.* 23. yet were celebrated as such, by the sound of Trumpets, *Numb.* 10. 10. by extraordinary sacrifices, by abstinence from servile works, *Amos* 8. 5. and by attendance upon the ministry of Gods Word, 2 *Kings* 4. 23. And God ordained it thus, partly that by giving God the first fruits of every month they should acknowledge him as the Lord of all their time, and own his providence by which all times and seasons, and all the fruits and blessings of them, and actions done in them are ordered, and partly that it might be a type of the future renovation of the World by Christ.

12 And three tenth deals of flour *for* a meat-offering, mingled with oyl, for one bullock; and two tenth deals of flour *for* a meat-offering mingled with oyl, for one ram.

13 And a several tenth deal of flour mingled with oyl, *for* a meat-offering unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months *k* of the year.

k (*i. e.*) To be offered in the beginning of every month.

15 And one kid of the goats *l* for a sin-*offering* unto the LORD *m* shall be offered, besides the continual burnt-offering, and his drink-offering.

l An he-goat. See *Numb.* 15. 24. *m* Not unto the moon, to which the *Gentiles* offered it.

*Exod.12.18. Lev. 23. 5. chap. 9. 3. Deut. 16. 1. 16 * And in the fourteenth day of the first month *is* the passover of the LORD *n*.

n Instituted by him and to his honour and service. See on *Lev.* 23. 5.

17 And in the fifteenth day of this month *is* the feast *o*, seven days shall unleavened bread be eaten.

o To wit, of unleavened bread; of which see on *Lev.* 23. 6.

18 In the * first day *shall be* an holy convocati- *Exod. 12. 16. Lev. 23. 7. on: ye shall do no manner of servile work *therein*.

19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the LORD, two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.

20 And their meat-offering *shall be of* flour mingled with oyl: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram.

21 A several tenth deal shalt thou offer for every lamb throughout the seven lambs.

22 And one goat *for* a sin-*offering*, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning *p*, which *is* for a continual burnt-offering.

p And that in the evening too, as is evident from the nature of the thing and from other scriptures, but the morning sacrifice alone is mentioned, partly because the celebration of the feast began with it, and principally because this alone was doubtful, whether this might not be omitted when so many other sacrifices were offered in that morning, whereas there was no question but the evening sacrifice should be offered, when there were none other besides it to be offered.

24 After this manner ye shall offer daily throughout the seven days † the meat of the sa- †Heb. *the bread.* crifice made by fire *q*, of a sweet savour unto the LORD: it shall be offered beside the continual Lev. 3. 11, 16. burnt-offering, and his drink-offering.

q (*i. e.*) The sacrifice made by fire, which is as it were my meat or food: for as God is said to smell the sacrifices, to wit, metaphorically, *i. e.* to accept of them, so is he said to eat them, *i. e.* to devour or consume them, and to be satisfied with them: such things spoken of God after the manner of men, are to be understood so as will agree with the Majesty of God.

25 And on the seventh day ye shall have an holy convocation: ye shall do no servile work.

26 Also * in the day of the first fruits *r*, when *Exod. 23. 16. & 34. 22. ye bring a new meat-offering *s* unto the LORD, Deut. 16. 1 after your weeks *be out t*: ye shall have an holy convocation; ye shall do no servile work.

r In the feast of Pentecost, *Act.* 2. 1. *s* New fruits, two loaves made of your new corn, *Lev.* 23. 16. *t* (*i. e.*) The seven weeks which you are to number from the Passover, *Lev.* 23. 15. Heb. *in the weeks*, *in* being put for *after*, as it is *Isa.* 20. 1. *Luke* 9. 36. & 11. 37.

27 But ye shall offer the burnt-offering *u* for a sweet savour unto the LORD, two young bullocks, one ram, seven lambs of the first year.

u For the celebration of the feast over and besides that other offering which was joyned with the first fruits. *Lev.* 23. 18. so here is a new additional sacrifice prescribed, which doth not destroy the former.

28 And their meat-offering of flour mingled with oyl, three tenth deals unto one bullock, two tenth deals unto one ram.

29 A several tenth deal unto one lamb, throughout the seven lambs.

30 *And* one kid of the goats to make an atonement for you.

31 Ye shall offer *them* besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish) and their drink-offerings.

CHAP. XXIX.

1 AND in the seventh month *a*, on the first *day* of the month, ye shall have an holy convocation, Ye shall do no servile work: * it is * Lev. 23. 24. a day of blowing the trumpets *b* unto you.

a So it was in their Ecclesiastical account, in which the month *Abib* was the first: but as to civil matters this was the first month. *b* Whereby the people were admonished solemnly to prepare themselves for the feasts, which were as many in this month, as in all the year besides.

2 And ye shall offer a burnt-offering *c* for a sweet savour unto the LORD, one young bullock, one ram, *and* seven lambs of the first year without blemish.

c Besides the offerings of every month and day, as is expressed *ver.* 6.

3 And their meat-offering *shall be of* flour mingled with oyl, three tenth deals for a bullock, *and* two tenth deals for a ram:

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin-offering, to make an atonement for you.

* chap. 28. 11. 6 Beside * the burnt-offering of the month *d*,
* chap. 28. 3. and his meat-offering, and * the daily burnt-offering, and his meat-offering; and their drink-offerings according to their manner *e* for a sweet savour, a sacrifice made by fire unto the LORD.

d Belonging to every new moon, of which see *Numb.* 28. 11, 12. 2 *Chron.* 2. 4. *e* According to the Order, Rites and Ceremonies appointed by God.

* Lev. 16. 29. & 23. 27. 7 And * ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls *f*: ye shall not do any work therein.

f (*i e.*) Your selves, by fasting and abstinence from all delightful things, and by compunction and bitter sorrow for your sins and the judgments of God either deserved by you or inflicted upon you for your sins. See *Lev.* 16. 29,30. and 23 27.

8 But ye shall offer a burnt-offering unto the LORD, *for* a sweet savour, one young bullock, one ram, *and* seven lambs of the first year: they shall be unto you without blemish.

9 And their meat-offering *shall be* of flour mingled with oyl, three tenth deals to a bullock, *and* two tenth deals to one ram:

10 A several tenth deal for one lamb, throughout the seven lambs.

11 One kid of the goats *for* a sin-*offering*, be-
* Lev. 16. 3, 5. side the * sin *offering* of atonement *g*, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

g By which the High-priest made atonement, of which see *Lev.* 16. 9, 29, 30.

* Lev. 23. 34. 12 And * on the fifteenth day of the seventh month, ye shall have an holy convocation, ye shall do no servile work, and ye shall keep a feast *h* unto the LORD seven days *i*.

h The feast of booths, of which see *Lev.* 23. 34, 35. *Deut.* 16. 13. *i* Not by abstaining so long from all servile works, but by offering extraordinary sacrifices each day.

* Ezra 3 4. 13 And ye * shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD, thirteen young bullocks *k*, two rams *and* fourteen lambs *k* of the first year: they shall be without blemish.

k More sacrifices than at any other feast, partly because this feast was in the close of the year, when it was meet to supply the defects of the year past, and when they had gathered in all their fruits, *Deut.* 16. 13,15. and therefore ought to make the larger returns and acknowledgment to God; partly because it was Gods pleasure so to order it, for reasons known to himself, in whose Will we ought to acquiesce. And the same reason holds why these sacrifices grew fewer and fewer every day.

14 And their meat-offering *shall be of* flour mingled with oyl, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams:

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin-*offering* beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot.

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner *l*:

l Of which see for meat-offerings, *ver.* 3, 4, 9, 10. and for drink-offerings, *Numb.* 28. 7, 14.

19 And one kid of the goats *for* a sin-*offering*, beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 And on the third day, eleven bullocks, two rams, fourteen lambs of the first year without blemish.

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin-*offering*, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish.

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner.

25 And one kid of the goats *for* a sin-*offering*, beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot.

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin-*offering*, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin-*offering*, beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin-*offering*, beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 On the eighth day ye shall have a * solemn * Lev. 23. 36.
assembly: ye shall do no servile work *therein*.

36 But ye shall offer a burnt-offering, a sacrifice made by fire of a sweet savour unto the LORD, one bullock, one ram, seven lambs *m* of the first year without blemish:

m This was the last and great day of the feast, as it is called, *John* 7. 37. and yet the sacrifices were fewer than any other day, to teach them not to trust to the multitude of their sacrifices, nor to expect remission of sins from them, but from the one and only sacrifice of Christ.

37 Their meat-offering, and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-*offering*, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall ‖ do unto the LORD, ‖ *offer.*
in your set feasts, besides your * vows, and your * Lev. 7. 11, 16.
free-will-offerings *n*, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

n Your ordinary sacrifices shall not be omitted because of the extraordinary, which ye offer on special occasions.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAP.

CHAP. XXX.

1 AND Moſes ſpake unto the heads of the tribes *a*, concerning the children of Iſrael, ſaying, This *is* the thing which the LORD hath commanded.

a The chief Rulers of each Tribe, who were to communicate it to the reſt.

2 If a man *b* vow a vow *c* unto the LORD *d*, or ſwear an oath *e* to bind his ſoul with a bond *f*, he ſhall not † break his word *g*, he ſhall do according to all that proceedeth out of his own mouth *h*.

† Heb. *profane.*

b Which notes both the Sex, as appears by *v.* 3. and the Age, that he be grown up, for none can be ſo weak as to think the vow of a young Child would bind it. *c* (*i.e.*) A ſimple vow to do ſomething poſſible and lawful. *d* To the honour and ſervice of God. *e* Confirm his Vow by an Oath. *f* To reſtrain himſelf from ſomething otherwiſe lawful, as ſuppoſe from ſuch a ſort of meat or drink; or to oblige himſelf to the performance of ſomething otherwiſe not neceſſary, as to obſerve a private day of faſting. *g* Heb. *not pollute*, or *prophane his word*, as the ſame phraſe is uſed, *Pſal.* 55. 20. & 89. 34. *i.e.* not render his Word, and conſequently himſelf prophane, or vile and contemptible in the eyes of others. *h* And that without delay, *Deut.* 23. 21. *Eccleſ.* 5. 4. provided the thing be not unlawful and forbidden by God, *Acts* 23. 14. for it is an idle conceit that a man can give away Gods right, or that he can make void Gods commands by his own vows, which was the dotage of the *Phariſees*, *Mark* 6. 23, 26.

3 If a woman *i* alſo vow a vow unto the LORD, and bind *her ſelf* by a bond, *being* in her fathers houſe *k*, in her youth *l*:

i Or a man in the ſame circumſtances, a ſon or a ſervant, as plainly appears from hence, becauſe the reaſon of this Law is perfectly the ſame in both Sexes, which is, that ſuch perſons have given away what was not their own, but anothers, even their ſuperiors right, which is againſt the Rule and Law of Natural Reaſon, and againſt the Word of God, which binds all perſons to give to every one their due. He inſtanceth only in the Woman, becauſe that Sex is both by creation and ſin put into a ſtate of ſubjection, but under the chief and moſt unqueſtionable kind all other Subjects in like circumſtances are comprehended, as is very uſual. *k* (*i. e.*) Under his care, power, and government which ſhe is, whilſt ſhe continues in her Fathers Houſe, being a Virgin, as appears by the oppoſition of a married Woman, *v.* 6. and of a Widow and divorced Woman, *v.* 9. and by this phraſe of being *in her Fathers houſe*, for when ſhe marries, ſhe is removed into her Husbands houſe, *Ruth* 1. 9. Or, being *in*, *or of her Fathers Family*, the word *Houſe* being commonly uſed for *Family*, for when ſhe marries, ſhe is tranſlated and removed into another Family. *l* When not only her Sex, but her Age diſ-enables her for vowing, and this clauſe is added not by way of reſtriction, as if Virgins in their riper years were freed from their Parents juriſdiction, and at their own diſpoſal, (which undoubtedly they are not) but by way of addition, or amplification, *q. d.* eſpecially (which particle is here to be underſtood, ſuch defects of particles being frequent in the *Hebrew* Tongue) *in her youth*, which is commonly reckoned about her Twelfth or Thirteenth year.

4 And her father *m* hear her vow, and her bond, wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her *n*: then all her vows ſhall ſtand, and every bond, wherewith ſhe hath bound her ſoul, ſhall ſtand *o*:

m Under which Title ſeem to be comprehended, as in other places of Scripture, Maſters, Magiſtrates, and all other ſuperiors, in ſuch caſes wherein their right is given away by the inferior vow; as for inſtance, when a Servant vows to go a long journey for his Friend, and his Maſter will not permit him to do ſo, but not in other caſes; as if a Servant vows to do ſomething for another in that time which his Maſter alloweth to his own uſe and diſpoſal, in this caſe his vow binds him, but not in the former. *n* His ſilence being an interpretative conſent, and much more if he declares his approbation of it. *o* (*i. e.*) Be eſtabliſhed, or confirmed, or be in force.

5 But if her Father diſallow her in the day that he heareth *p*; not any of her vows, or of her bonds, wherewith ſhe hath bound her ſoul, ſhall ſtand: and the LORD ſhall forgive her *q*: becauſe her Father diſallowed her.

p (*i e.*) Speedily, or without delay, allowing only neceſſary and convenient time for deliberation. And it is hereby intimated, that the day or time he had for diſallowing her vow, was not to be reckoned from her vowing, but from his hearing, or knowledge of her vow. *q* Or *will forgive* either her raſhneſs of making ſuch vows, or rather her not performing of it. But this is to be underſtood only of ſuch vows which could not be performed without invading the Fathers, or Superiors right; for if one ſhould vow to forbear ſuch, or ſuch a ſin, and all unneceſſary occaſions or means leading to it, and to perform ſuch, or ſuch duties, when he had opportunity, no Father nor Superior can diſcharge him from ſuch vows.

6 And if ſhe had at all an husband *r* when † ſhe vowed *ſ*, or uttered ought out of her lips *t*, wherewith ſhe bound her ſoul;

† Heb. *Her vows were upon her.*

r To whoſe will and authority ſhe was thereby made ſubject. *ſ* To wit, when ſhe was in her Fathers houſe, as is evident by comparing *v.* 16. and this clauſe ſeems to be added by way of exception to that which was ſaid *v.* 3, 4. to ſignifie, that tho ſhe were in her Fathers houſe, yet if ſhe were married, her Husband only, and not her Father, could diſoblige her from her vow. *t* Either 1. By way of vow, and ſo this clauſe explains and determines the former, *i.e.* if ſhe expreſs her vow in words. Or 2. By way of Oath, concerning which this ſame phraſe is uſed *Lev.* 5. 4. and ſo this clauſe is diſtinct from the former, which the diſjunctive particle *or*, implies.

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds, wherewith ſhe bound her ſoul, ſhall ſtand.

8 But if her husband diſallow her, on the day that he heard *it*, then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect, and the LORD ſhall forgive her.

9 But every vow of a widow, and of her that is divorced *u*, wherewith they have bound their ſouls, ſhall ſtand againſt her.

u Though ſhe be in her Fathers houſe, whither ſuch perſons oft returned: which limitation may be gathered both from the oppoſition of her being *in her Husbands houſe*, *v.* 10. and from hence, that this was the only doubtful caſe; for if ſuch a perſon was not in her Fathers houſe ſhe was unqueſtionably bound by it; but being now freed from her Husband, and returned to her Father, it was doubtful whether ſhe was not returned to the ſame ſtate of ſubjection in which ſhe was before, and conſequently unable to make or perform a vow without her Fathers conſent, as ſhe was before, which is here denied.

10 And if ſhe vowed in her husbands houſe *x*, or bound her ſoul by a bond with an oath;

x (*i.e.*) If ſhe that now is a Widow, or divorced, made that vow whileſt her Husband lived with her; as ſuppoſe ſhe then vowed, that if ſhe was left a Widow, ſhe would give ſuch a proportion of her eſtate to pious or charitable uſes, of which vow ſhe might repent when ſhe came to be a Widow, and might believe or pretend ſhe was free from it, becauſe that vow was made in her Husbands life-time, which is here granted, in caſe her Husband then diſallowed it, but denied, in caſe by ſilence, or otherwiſe he conſented to it. And thus this Law is ſufficiently diſtinguiſhed from that above, *v.* 6, 7, 8.

11 And her husband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond, wherewith ſhe bound her ſoul, ſhall ſtand.

12 But if her husband hath utterly made them void on the day he heard *them*, *then* whatſoever proceeded out of her lips, concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand, her husband hath made them void, and the LORD ſhall forgive her.

13 Every vow, and every binding oath to afflict the ſoul *y*, her husband may eſtabliſh it, or her husband may make it void.

y (*i.e.*) Her ſelf by faſting, which oft goes under that name, as *Lev.* 16. 29, 31. & 23. 27, 32. *Iſa.* 58. 5. by watching, or the like. And theſe words are added not for limitation, for it is manifeſt from *v.* 5, 8, 10, 12. that the power of Parents and Husbands was more general and large, but for amplification, to ſhew that the Husband had this power not only in thoſe vows which concerned himſelf or his eſtate, but alſo in thoſe which might ſeem only to concern her own perſon, or body. And the reaſon hereof is, becauſe the Wives perſon or body being the Husbands right, ſhe might not do any thing to the injury of her body without his conſent.

14 But if her Husband altogether hold his peace at her, from day to day, then he eſtabliſheth all her vows, or all her bonds which *are* upon her: he confirmeth them, becauſe he held his peace at her, in the day that he heard *them*.

15 But if he ſhall any ways make them void, after that he hath heard *them* *z*, then he ſhall bear her iniquity †.

z And approved them by his ſilence from day to day, if now after that time ſpent, he ſhall upon further thoughts diſlike and

and hinder it, which he ought not to do. † Her non-performance of her vow ſhall be imputed to him, not to her.

16 Theſe *are* the ſtatutes which the LORD commanded Moſes, between a man and his wife, between the father and his daughter, *being yet* in her youth in her fathers houſe.

CHAP. XXXI.

1 AND the LORD ſpake unto Moſes, ſaying,
2 * Avenge the children of Iſrael of the Midianites: *a* afterwards ſhalt thou * be gathered unto thy people.

* chap.25.17.
* chap.27.13.

a For their malicious deſigns and practices againſt *Iſrael*, both by hiring *Balaam* to curſe them, and by ſending their Women to inſnare them. The *Moabites* alſo were guilty, but God out of his own good pleaſure, and in kindneſs to *Lot*, was pleaſed to ſpare them, the rather, becauſe the meaſure of their Iniquity was not yet full.

3 And Moſes ſpake unto the people, ſaying, Arm ſome of your ſelves unto the war, and let them go againſt the Midianites, and avenge the LORD *b* of Midian.

b For the affront and injury which they offered to God, partly by their own Idolatry and lewdneſs, and partly by ſeducing Gods people into Rebellion againſt him. Gods great care was to *avenge the Iſraelites*, *v.* 2. and *Moſes* his chief deſire was to *avenge God* rather than himſelf or the people. Withal he doth hereby inſinuate, that God and his people have the ſame cauſe, the ſame Friends and Enemies.

4 † Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war.

† Heb. *A thouſand of a tribe, a thouſand of a tribe.*

5 So there were delivered out of the thouſands of Iſrael, a thouſand of *every tribe c*, twelve thouſand armed for war.

c To prevent emulations or diviſions. *d* God would ſend no more, though it is apparent that the *Midianites* were numerous and ſtrong, becauſe he would try and exerciſe their truſt in him, and becauſe he would hereby give them an earneſt of their *Cananitiſh* Conqueſts.

6 And Moſes ſent them to the war, a thouſand of *every* tribe; them and Phinehas *e* the ſon of Eleazar the Prieſt to the war, with the holy inſtruments *f*, and the trumpets to blow *g* in his hand.

e Who had the charge not of the Army, as General, (an Office never committed to any Prieſt in all the Old Teſtament) but of *the Holy Inſtruments*, *&c.* as is here expreſſed, and was alſo ſent to encourage, and quicken, and confirm them in their good enterprize. It is not here mentioned who was the general, whether *Joſua*, as ſome think, becauſe he is not named amongſt thoſe who went out to meet the returning hoſt, tho that might be for other reaſons, or ſome other Prince, nor is it worth while to determine. *f* Either 1. the Ark, with the things belonging to it, which before the building of the Temple, they did ſometimes carry into the War for the encouragement of their Army. See *Numb.* 14.44. *Joſ.*6.9. 1 *Sam.* 4.4. & 14.18. But why then is it thus ambiguouſly expreſſed, ſeeing in all the other places it is called by its proper Name? Nor is the Ark ever ſo called in Scripture. Or 2. The Trumpets, as it here follows, the words being thus to be read, *the Holy Inſtruments*, that is, *the Trumpets*: for *and* is oft times put exegetically for *that is*, or *to wit*, as *Gen.* 13.15. 1 *Chron.* 21.12. compared with 2 *Sam.*24 13. *Zach.*1.4. & 9.9 *&c.* Or rather 3. The Holy Breaſt-plate, wherein was the *Urim* and *Thummim*, which was eaſily carried, and uſed, and very uſeful in War upon many emergent occaſions. See 1 *Sam.*23.9. & 30.7. *g* Which were to be uſed in War as well as in the ſervice of the Tabernacle. See *Numb.* 10.9. 2 *Chron.* 13.12.

7 And they warred againſt the Midianites, as the LORD commanded Moſes, and they ſlew * all the males *h*.

* See Judg. 6. 33.

h Namely all whom they took in that War; Or, all who lived in thoſe parts, for it is probable, and was then very uſual, ſome Colonies of them were ſent forth to remoter places, which therefore had no hand either in their former ſin, or in this preſent ruine, of whom we read after this, *Judg.* 6. And herein they did according to Gods own order concerning ſuch people, *Deut.* 20.13. only their fault was, that they did not conſider the ſpecial reaſon and great obligation which they had to involve the Women in the deſtruction, for which reaſon *Moſes* blames them afterward, *v.* 15, 16.

8 And they ſlew the Kings of Midian *i*, beſides the reſt of them that were ſlain; *namely*, * Evi, and Rekem, and Zur *k*, and Hur, and Reba, five Kings of Midian: Balaam alſo *l* the ſon of Beor, they ſlew with the ſword.

* Joſh. 13.21.

i Called *Dukes* or *Princes of Sihon*, *Joſ.* 13.21. becauſe they were ſubject to him while he lived, but upon his death they reſumed their Kingly power. *k* The Father of *Cozbi*, *Numb.* 25.15. *l Obj.* He was gone and returned to his own place, *Numb.*24.25. which was *Aram* or *Meſopotamia*, *Numb.* 23.7. *Anſ.* Either he did go thitherward, but in his journey made ſome ſtay in *Midian*, where he was overtaken by divine vengeance: or underſtanding the ſucceſs of his wicked counſel left with *Balaam* in the ſin and ſlaughter of the *Iſraelites*, he returned partly to enjoy the reputation and reward of his counſel which he had loſt before, and partly to employ his Helliſh Arts againſt *Iſrael*, now they were, as he thought, forſaken by their God, and expoſed to his malice. Here *Balaam* dies the death of the wicked, and not of the righteous, as he deſired, *Numb.* 23.10.

9 And the children of Iſrael took *all* the Women of Midian Captives, and their little ones, and took the ſpoil of all their cattel, and all their Flocks, and all their goods.

10 And they burnt all their cities *m*, wherein they dwelt, and all their goodly caſtles with fire:

m Partly to blot out the Name and Memory of ſo lewd and vile a people; partly leſt any of the *Iſraelites* ſhould be tempted to ſettle there, and ſo be diſcouraged in their progreſs to *Canaan*; and partly leſt they ſhould be poſſeſſed by other people who might prove as bad Neighbours to them as theſe would have been.

11 And they took all the ſpoil, and all the prey *both* of men and of beaſts.

12 And they brought the captives, and the prey and the ſpoil unto Moſes, and Eleazar the Prieſt, and unto the Congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 And Moſes, and Eleazar the Prieſt, and all the Princes of the congregation, went forth to meet them without the camp *n*.

n Partly to put reſpect upon them, and congratulate with them for their happy ſucceſs; and partly to prevent the pollution of the Camp by the untimely entrance of the Warriors into it.

14 And Moſes was wroth with the officers of the hoſt *o*, *with* the captains over thouſands, and captains over hundreds, which came from the † battel.

† Heb. *hoſt of war.*

o Becauſe they had ſpared thoſe who were moſt criminal, and who by the law of God and of Nature were worthy of death.

15 And Moſes ſaid unto them, Have ye ſaved * all the women alive?

16 Behold, * theſe cauſed the children of Iſrael, through the * counſel of Balaam to commit treſpaſs againſt the LORD in the matter of Peor, and * there was a plague among the congregation of the LORD.

17 Now therefore * kill every male among the little ones *p*, and kill every woman that hath known man *q*, by lying with † him.

* See Deut. 20.23.
1 Sam. 15.3.
* chap. 25.2.
* chap. 24.14.
2 Pet. 2.15.
* chap. 25.9.
* Judg. 21.11.
† Heb. *a male.*

p Which they were forbidden to do to other people, *Deut.* 20.14. except the *Canaanites*, to whom this people had equalled themſelves by their horrid crimes; and therefore it is not ſtrange, nor unjuſt, that God, the ſupream Lord of all mens lives, who as he gives them, ſo may take them away when he pleaſeth, did equal them in the puniſhment. *q* Partly for puniſhment, becauſe the guilt was general, and though ſome of them only did proſtitute themſelves to the *Iſraelites*, yet the reſt made themſelves acceſſary by their conſent or concurrence, or approbation; and partly for prevention of the like miſchief from ſuch an adulterous generation.

18 But all the women children that have not known a man *r*, by lying with him, keep alive for your ſelves *ſ*.

r To wit, carnally. See on *Gen.* 48.1. & 19.8. *Lev.* 18.22. *ſ* Either to ſell them as ſlaves to others, or to uſe them as ſervants to your ſelves, or to marry them, when you have prepared and inſtructed them.

19 And do ye abide without the camp ſeven days *ſ*: whoſoever hath killed any perſon, and * whoſoever hath touched any ſlain, purify *t both* your ſelves, and your captives on the third day, and on the ſeventh day.

* chap. 19.11, *&c.*

ſ According to the Law, *Lev.* 15.13. & *Numb.* 19.11, 12. *t* With the water of ſprinkling, *Numb.* 19.9.

20 And purifie all *u your* raiment, and all that is † made of skins, and all work of goats *hair x*, and all things made of wood.

† Heb. *Inſtrument, or veſſel of skins.*

u To

u To wit, your ſpoil and prey. See *Levit.* 8. 15. & 14. 49.
x All which had contracted ſome ceremonial uncleanneſs, either from the dead bodies which wore them, or the tents or houſes where they were, in which ſuch dead bodies lay, or from the touch of the *Iſraelitiſh* Soldiers, who were legally defiled by the ſlaughters they made.

21 And Eleazar the Prieſt ſaid unto the men of war which went to the battel, This *is* the ordinance of the Law which the LORD commanded Moſes.

22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye ſhall make *it* go thorow the fire, and *it* ſhall be clean: nevertheleſs, it ſhall be purified * with the water of ſeparation; and all that abideth not the fire, ye ſhall make go through the water.

* chap. 19. 9, 17.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 And the LORD ſpake unto Moſes, ſaying,

26 Take the ſum of the prey † that was taken, *both* of man and of beaſt, thou and Eleazar the prieſt, and the chief fathers of the congregation;

† Heb. *Of the captivity.*

27 And * divide the prey into two parts between them that took the war upon them, who went out to battel, and between all the congregation *y*.

* Joſh. 22. 8. 1 Sam. 30. 24.

y The Congregation hath ſome ſhare, becauſe the Warriours went in the name of all, and becauſe all having been injured by the *Midianites*, all were to have ſome ſhare in the reparations: but the Warriours, who were but 12000, have a far greater ſhare than others of their brethren, becauſe they underwent greater pains and dangers.

28 And levy a tribute unto the LORD, of the men of war which went out to battel: one ſoul *z* of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep.

z (*i. e.*) One perſon, as it follows here and *ver.* 30.

29 Take *it* of their half, and give *it* unto Eleazar the prieſt *for* an heave-offering of the LORD *a*.

a In thankfulneſs to God for their preſervation and good ſucceſs.

30 And of the children of Iſraels half, thou ſhalt take one portion of fifty *b*, of the perſons, of the beeves, of the aſſes, and of the ‖ ſheep, of all manner of beaſts, and give them unto the Levites, * which keep the charge of the tabernacle of the LORD.

‖ Or, *goats.*

* chap. 3. 7, 8, 25, 31, 36.

b Whereas the former part was one of 500, the reaſon of the difference is partly becauſe this was taken out of the peoples portion, whoſe hazards being leſs than the others, their gains alſo in all reaſon were to be leſs; partly becauſe this was to be diſtributed into more hands, the *Levites* being now numerous, when the Prieſts were but few.

31 And Moſes and Eleazar the prieſt did as the LORD commanded Moſes.

32 And the booty, *being* the reſt of the prey *c* which the men of war had caught, was ſix hundred thouſand, and ſeventy thouſand, and five thouſand ſheep.

c All which was now left of the prey. It is ſo expreſſed becauſe they took more, but ſome of the perſons were ſince killed, *ver.* 17. and ſome of the cattel was ſpent for the neceſſary proviſions of the Army.

33 And threeſcore and twelve thouſand beeves,

34 And threeſcore and one thouſand aſſes,

35 And thirty and two thouſand perſons in all, of women that had not known man, by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thouſand, and ſeven and thirty thouſand, and five hundred ſheep.

37 And the LORDS tribute of the ſheep was ſix hundred and threeſcore and fifteen.

38 And the beeves *were* thirty and ſix thouſand, of which the LORDS tribute *was* threeſcore and twelve.

39 And the aſſes *were* thirty thouſand and five hundred, of which the LORDS tribute *was* threeſcore and one.

40 And the perſons *were* ſixteen thouſand, of which the LORDS tribute *was* thirty and two perſons.

41 And Moſes gave the tribute *which was* the LORDS heave offering unto Eleazar the prieſt, as the LORD commanded Moſes *d*.

d Either now upon his conſulting of God in the caſe, or formerly in general rules and laws for ſuch occaſions, ſuch as *Numb.* 18. 8.

42 And of the children of Iſraels half, which Moſes divided from the men that warred:

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand, *and* ſeven thouſand and five hundred ſheep.

44 And thirty and ſix thouſand beeves:

45 And thirty thouſand aſſes, and five hundred,

46 And ſixteen thouſand perſons,)

47 Even of the children of Iſraels half, Moſes took one portion of fifty, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD, as the LORD commanded Moſes.

48 And the officers which *were* over thouſands of the hoſt: the captains of thouſands, and captains of hundreds came near unto Moſes.

49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our † charge, and there lacketh not one man of us.

† Heb. *hand.*

50 We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains and bracelets, rings, earrings, and tablets, to make an atonement for our ſouls *e* before the LORD.

† Heb. *found.*

e For their error noted *ver.* 14, 15, 16. and withal *for a memorial*, as it is ſaid *ver.* 54. or by way of gratitude for ſuch a ſtupendious aſſiſtance and deliverance, as appears from the word *therefore* in the beginning of this verſe, and from *ver.* 49.

51 And Moſes and Eleazar the prieſt took the gold of them: even all wrought jewels.

52 And all the gold of the † offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

† Heb. *heave-offering.*

53 (For the men of war had taken ſpoil, every man for himſelf.)

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands and of hundreds, and brought it into the tabernacle of the congregation; *for* a memorial for the children of Iſrael before the LORD.

CHAP. XXXII.

1 NOW the children of Reuben, and the children of Gad had a very great multitude of cattel: and when they ſaw the land of Jazer *a*, and the land of Gilead *b*, that behold, the place was a place for cattel,

a A city and country taken from the *Amorites*, *Numb* 21. 32.
b A mountainous country, famous for paſturage, *Jer.* 50. 19. *Mich.* 7. 14.

2 The children of Gad, and the children of Reuben, came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 Ataroth *c*, and Dibon, and Jazer, and Nimrah *d*, and Heſhbon, and Elealeh, and Shebam *e*, and Nebo, and Beon *f*,

c Different from that *Ataroth*, *Joſh.* 16. 2, 7. which was on the other ſide of *Jordan*. *d* Called *Beth-nimrah*, *ver.* 36. & *Joſ.* 13. 27. and *the waters of Nimrim*, *Iſa.* 15. 6. *e* Which is thought to be the ſame place called *Baal-meon*, *ver.* 38. and *Beth-meon*, *Jer.* 48. 23.

4 *Even* the country * which the LORD ſmote before the congregation of Iſrael *g*, *is* a land for cattel, and thy ſervants have cattel.

* chap. 21. 24, 34.

g And

g And given to them for a poſſeſſion, in the ſame manner as he will give the land of *Canaan*.

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion: *and* bring us not over Jordan *h*.

h To wit, to give us our poſſeſſion there, but let this land on this ſide *Jordan* be our whole poſſeſſion.

6 And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here *i*?

i In eaſe and peace, whilſt your brethren are engaged in a bloody War. Their words were ambiguous, and *Moſes* thought this to be an act of unbelief, and ſloth, and ſelf-love, and policy.

† Heb. *break.* 7 And wherefore † diſcourage ye the heart of the children of Iſrael, from going over into the land which the LORD hath given them?

* chap. 13. 3. * Deut. 1. 22. 8 Thus did your fathers, when I * ſent them from Kadesh-barnea * to ſee the land.

* chap. 13. 24. 9 For * when they went up into the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go *k* into the land which the LORD had given them.

k That they ſhould not attempt to go, but rather return to *Egypt*, *Numb.* 14. 4.

10 And the LORDS anger was kindled the ſame time, and he ſware, ſaying,

11 Surely none of the men that came up out

* chap. 14. 28, 29. of Egypt, * from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham,

* chap. 14. 24, 30. unto Iſaac, and unto Jacob, becauſe * they have

* Heb. *fulfilled after me.* not † wholly followed me:

12 Save Caleb the ſon of Jephunneh, the Kenezite *l*, and Joſhua the ſon of Nun: for they have wholly followed the LORD.

l So called from *Kenaz*, his grand-father, or one of his eminent anceſtors, *Joſ.* 15. 17. 1 *Chron.* 4, 13, 14, 15.

13 And the LORDS anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the LORD were conſumed.

14 And, behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men *m*, to augment yet the fierce anger of the LORD toward Iſrael.

m Succeeding your fathers as in their places and eſtates, ſo alſo in their ſins.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and ye ſhall deſtroy all this people *n*.

n Who being moved by your counſel and example will refuſe to go over *Jordan*, and to poſſeſs the land of *Canaan*.

16 And they came near unto him, and ſaid, We will build ſheep-folds here for our cattel, and cities for our little ones:

17 But we our ſelves *o* will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land *p*.

o Either all, or as many of us as ſhall be thought neceſſary, leaving only ſo many as may be neceſſary to provide for the ſuſtenance and defence of our Wives and Children here. See *Joſ.* 4. 12, 13. *p* The *Moabites* and *Edomites* or other bordering people.

* Joſh. 22, 2. 18 * We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance:

19 For we will not inherit with them on yonder ſide Jordan, or forward, becauſe our inheritance is fallen to us on this ſide Jordan eaſtward.

* Joſh. 1. 13. 20 And * Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the LORD *p* to war,

p Either 1. ſincerely and heartily, as in Gods preſence. Or rather 2. before the Ark, which was the token of Gods preſence. He alludes either to the order of the tribes in their march, whereby *Reuben* and *Gad* marched next and immediately before the ark, as appears from *Numb.* 2. 10, 14, 16, 17. Or to the manner of their paſſage over *Jordan*, wherein the ark went firſt into *Jordan*, and ſtood there whilſt all the tribes marched over *Jordan* by and before it, *Joſ.* 3. & 4. and theſe amongſt the reſt, as is expreſly noted in theſe very words, that they *paſſed over before the Lord*, *Joſ.* 4. 13.

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

* Deut. 3. 20. 22 And * the land be ſubdued before the LORD *q*: then afterward ye ſhall return, and be guiltleſs before the LORD, and before Iſrael; and

* Deut. 3. 12, 15, 16. Joſh. 1. 15. & 13. 8. * this land ſhall be your poſſeſſion before the LORD.

q (*i.e.*) By his preſence and gracious and powerful aſſiſtance.

23 But if ye will not do ſo, behold, ye have ſinned againſt the LORD: and be ſure your ſin *r* will find you out.

r (*i. e.*) The puniſhment of your ſin, as that word is very oft uſed.

24 Build you cities for your little ones, and folds for your ſheep, and do that which hath proceeded out of your mouth *ſ*.

ſ Which you have uttered and promiſed to do. See this or the like phraſe, *Numb.* 30. 2. *Mat.* 15. 18.

25 And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattel ſhall be there in the cities of Gilead *t*.

t Largely ſo called, as that word is oft uſed, for that whole country beyond *Jordan*, as in other places it is taken more ſtrictly for a part of it, as here below *ver.* 39, 40. and elſewhere.

* Joſh. 4. 12. 27 * But thy ſervants will paſs over, every man armed for war, before the LORD to battel, as my lord ſaith.

* Joſh. 1. 13. 28 So * concerning them, Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battel before the LORD, and the land ſhall be ſubdued before you, then ye ſhall give them the land of Gilead for your poſſeſſion:

30 But if they will not paſs over with you armed, they ſhall have poſſeſſion among you in the land of Canaan *u*.

u They ſhall forfeit and loſe their poſſeſſions in *Gilead*, and ſhall be conſtrained to go over *Jordan*, and to ſeek poſſeſſions there among their brethren.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the LORD hath ſaid *x* unto thy ſervants, ſo will we do.

x Either at this time by thy mouth: or formerly, where he commandeth us as well as our brethren to go into *Canaan* and poſſeſs it.

32 We will paſs over armed before the LORD into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

* Deut. 3. 2. Joſh. 13. 8. & 22. 4. 33 And * Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh *y* the ſon of Joſeph, the * Kingdom of Sihon, king of the Amorite, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the country round about.

* chap. 21. 24, 33.

y Who are here added to the Tribes of *Reuben* and *Gad*, either becauſe upon the good ſucceſs of the two Tribes of *Reuben* and *Gad*, they were encouraged to make the ſame requeſt for themſelves, as having much cattel, as well as they: or becauſe upon further conſideration it was found that this portion of land was more than ſufficient for thoſe two Tribes, and it was given by *Moſes* to theſe rather than to any other, becauſe theſe fought againſt the *Amorites* with great courage and ſucceſs here, *ver.* 39. & *Joſ.* 17. 1.

34 And the children of Gad built *z* Dibon, and Ataroth, and Aroer.

z (*i. e.*) Repaired and fortified, as that word is oft uſed, as 1 *King.* 12. 25. 2 *King.* 14. 22. 2 *Chron.* 8. 1. & 11. 5, *&c.* & 26. 2. *Dan.* 4. 30. For they neither had need nor leaſure as yet to do more, the old cities not being burnt and ruined, at divers in *Canaan* were.

* Verſe 1, 3. *Jazer.* 35 And Atroth, Shophan, and * Jaazer, and Jogbehah.

* Verſe 3. *Nimrah.* 36 And * Beth-nimrah, and Beth-haran, fenced cities, and folds for ſheep.

37 And

* chap. 21. 27. 37 And the children of Reuben * built Heſhbon, and Elealeh, and Kirjathaim,

* See Verſe 3. Joſh. 23 7. † Heb. *they called by names the names of the cities.* 38 And Nebo *a*, and Baal-meon, (* their names being changed *b*) and Sibmah: and † gave other names unto the cities which they builded.

a Of which city ſee *Deut.* 34. 1. *Jer.* 48. 1. *b* Either becauſe conquerors of places uſe to do ſo: or becauſe *the names of other Gods* (which *Nebo* and *Baal meon* unqueſtionably were) were not to *be mentioned*, *Exod.* 23. 13. eſpecially at the firſt ſetling of the *Iſraelites* there, that the very remembrance of the Idols might be blotted out, and ſo the temptation to Idolatry removed, though afterwards, when that danger was over, they were called by their old names again, *Joſ.* 13. 17, 20.

* Gen. 50. 23. 39 And the children of * Machir the ſon of Manaſſeh went to Gilead, and took it *c*, and diſpoſſeſſed the Amorite which *was* in it.

c (*i. e.*) Part of it, or *Gilead* is here taken more ſtrictly. See above on *ver.* 29. & *Gen.* 31. 21. *Deut.* 3. 12, 13.

* Deut. 3. 12, 13, 15. 40 And Moſes * gave Gilead unto Machir the ſon of Manaſſeh *d*, and he dwelt therein.

d (*i. e.*) Not to *Machir* himſelf, who doubtleſs was long ſince dead, ſee *Gen.* 50. 23. the family or poſterity of *Machir*, which are called by their fathers name; as the names of *Abraham*, *Acts* 7. 16. of *Iſaac*, *Amos* 7. 9. of *Jacob* or *Iſrael* frequently, of *Judah* and *Simeon*, *Judg.* 1. 3. of *David*, 1 *King.* 12. 6. are manifeſtly put for their poſterity.

* Deut. 3. 14. Joſh. 13. 30. 41 And * Jair the ſon of Manaſſeh *e* went and took the ſmall towns thereof, and called them Havoth-jair.

e Called here *the ſon of Manaſſeh*, partly becauſe he was ſo by his mother, 1 *Chron.* 2. 21, 22. and partly becauſe he joyned himſelf with the *Manaſſites* in this expedition, and ſetled himſelf among them.

† Heb. *daughters.* 42 And Nobah *f* went, and took Kenath, and the villages † thereof, and called it Nobah, after his own name.

f Who, though not elſewhere named, was doubtleſs an eminent perſon of the Tribe of *Manaſſeh*.

CHAP. XXXIII.

1 THeſe *are* the journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies *a*, under the hand of Moſes and Aaron.

a (*i. e.*) In great number and exact order, as armies march, and they did, *Exod.* 12. 37, 38. & 13. 18.

2 And Moſes wrote their goings out according to their journeys, by the commandment of the LORD *b*: and theſe *are* their journeys, according to their goings out.

b Who would have this done, partly to evince the truth of the hiſtory, partly to preſerve the remembrance of Gods glorious and miraculous works both of judgment and mercy, towards his people, and thereby to confirm their faith in their preſent difficult undertaking.

*Exod. 12. 37. 3 And they * departed from Rameſes *c* in the firſt month, on the fifteenth day of the firſt month: on the morrow after the paſſover the

*Exod. 14. 8. children of Iſrael went out * with an high hand, in the ſight of all the Egyptians *d*.

c Whither they all repaired by *Moſes* his order from all parts of the land. *d* See *Exod.* 14. 8. *Numb.* 15. 30.

*Exod. 12. 29. *Exod 12. 12. & 18. 11. Iſa. 21. 9. & 19. 1. 4 (For the Egyptians buried all their firſt-born, * which the LORD had ſmitten among them: * upon their gods *e* alſo the LORD executed judgment.)

e Either 1. their Princes and Rulers, who are ſometimes called *gods* in Scripture; and ſo this is added by way of amplification, God ſlew their firſt-born, not only of the meaner ſort, but even of their King and Princes. Or 2. their falſe gods, to wit, thoſe beaſts, which the brutiſh *Egyptians* worſhipped as Gods, which were killed with the reſt, for the firſt-born both of men and beaſts were then killed, *Exod.* 13. 15. See more on *Exod.* 12. 12. & 18. 11.

And the children of Iſrael removed from Rameſes, and pitched in Succoth.

*Exod. 13. 20. 6 And they departed from * Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs.

* Exod. 14. 2. 7 And they * removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and * paſſed through the midſt of the ſea, into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah: *Exod. 14. 22. & 15. 22, 23.

9 And they removed from Marah, and * came unto Elim, and in Elim were twelve fountains of water, and threeſcore and ten palm trees, and they pitched there. *Exod 15. 27.

10 And they removed from Elim, and encamped by the Red ſea *f*.

f (*i. e.*) By another part of that Sea which they paſſed over.

11 And they removed from the Red-ſea, and encamped in the * wilderneſs of Sin. * Exod. 16. 1.

12 And they took their journey out of the wilderneſs of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at * Rephidim, where was no water for the people to drink. * Exod. 17. 1.

15 And they departed from Rephidim, and pitched in the * wilderneſs of Sinai. * Exod. 16. 1.

16 And they removed from the deſert of Sinai, and pitched * at ‖ Kibroth-hattaavah. * chap. 11. 34.

17 And they departed from Kibroth-hattaavah, and * encamped at Hazeroth. ‖ That is, *graves of luſt.* * chap. 11. 35.

18 And they departed from Hazeroth, and pitched in Rithmah *g*.

g A place in the wilderneſs of *Paran*, near *Kadeſh-barnea*.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and * encamped at Moſeroth. * Deut. 10. 6.

31 And they departed from Moſeroth, and pitched in Bene-jaakan *h*.

h Called more fully *Beeroth-benejaacan*, *Deut.* 10. 6.

32 And they removed from * Bene jaakan, and encamped at * Hor-hagidgad *i*. * See Gen. 36. 27. Deut. 10. 6. 1 Chro. 1. 42.

i Called *Gudgodah*, as *Jotbathah* is called *Jotbath*, *Deut.* 10. 7.

33 And they went from Hor-hagidgad, and pitched in Jotbathah. * Deut. 10. 7.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber *k*.

k A place upon the *Red-ſea*, as appears from 1 *Kings* 9. 26. & 22. 48.

36 And they removed from Ezion-gaber, and pitched in the * wilderneſs of Zin, which *is* Kadeſh, * chap. 20. 1.

37 And they removed from * Kadeſh, and pitched in mount Hor in the edge of the land of Edom. * chap. 20. 22.

38 And * Aaron the prieſt went up into mount Hor at the commandment of the LORD, and died there in the fortieth year after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the fifth month. * chap. 20. 25. Deut. 32. 50.

39 And Aaron *was* an hundred and twenty

and three years old, when he died in mount Hor.

* chap. 21. 1, &c. 40 And * king Arad the Canaanite (which dwelt in the south, in the land of Canaan) heard of the coming of the children of Israel.

* chap. 21. 4. 41 And they departed from mount * Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

* chap. 21. 10. 43 And they departed from Punon, and * pitched in Oboth.

44 And they departed from Oboth, and pitched in ‖ Ije-abarim, in the border of Moab.

‖ Or, *heaps of Abarim.* chap. 21. 11. 45 And they departed from Iim *l*, and pitched in Dibon-gad *m*.

l Rather, *Ijim*, *i. e.* the heaps, as the word signifies, even the *heaps of Abarim*, last mentioned; the *Hebrew* word is the same with *Ije*, *ver.* 44. only there it is in the construed, and here in the absolute form. *m* So called partly by way of distinction of this from another *Dibon*, in the portion of *Reuben*, *Jos.* 13. 17. and partly because it was rebuilt by the tribe of *Gad*.

* Ezek. 6. 14. 46 And they removed from Dibon-gad, and encamped in Almon-* diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo *n*.

n Of which see *Numb.* 27. 12. *Deut.* 32. 49, 50. & 34. 1.

* chap. 22. 1. 48 And they departed from the mountains of Abarim, and * pitched in the plains of Moab, by Jordan *near* Jericho.

‖ Or, *the plain of Shittim.* * chap. 25. 1. 49 And they pitched by Jordan from Beth-jesimoth, *even* unto ‖ * Abel-Shittim *o*, in the plains of Moab.

o Called *Sittim*, *Numb.* 25. 1. and here *Abel-sittim*, for the grievous mourning which there was both for the heinous crimes committed, and horrible judgments there inflicted.

50 And the LORD spake unto Moses, in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan:

* Deut. 7. 2. Josh. 11. 12. *Exod. 34. 13, 52 * Then ye shall drive out *p* all the inhabitants of the land from before you, and destroy all their pictures * *q*, and destroy all their molten images *r*, and quite pluck down all their high places *s*.

p Not by banishing, but by destroying them, as it is explained, *Deut.* 7. 1, 2. and elsewhere. *q* Which seem to have been stones curiously ingraven and set up for Worship. See *Deut.* 16. 22. *r* See *Exod.* 23. 24, 32. *Deut.* 7. 5. *s* (*i. e.*) By a Metonymy, the Chappels, Altars, Groves, or other means of Worship there set up; for the hills themselves could not be destroyed by them. See on *Deut.* 12. 2.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

* chap. 26. 53. † Heb. *multiply his inheritance.* † Heb. *diminish his inheritance.* 54 And * ye shall divide the land by lot for an inheritance among your families, *and* to the moe ye shall † give the more inheritance, and to the fewer ye shall † give the less inheritance: every mans *inheritance* shall be in the place where his lot falleth, according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that those which ye let remain of them *shall be* * pricks in your eyes *t*, and thorns in your sides, and shall vex you in the land wherein ye dwell.

* Josh. 23. 13. Judg. 2. 3.

t (*i. e.*) Both vexatious and pernicious; for the eye is a tender part, and a wound there is very mischievous.

56 Moreover, it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

CHAP. XXXIV.

1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts *a* thereof.)

a Or, *limits* or *bounds*, to wit, of the land beyond *Jordan*. Which are here particularly described, 1. To direct and bound them in their Wars and Conquests, that they might not seek the enlargement of their Empire, after the manner of other Nations, but be contented with their own portion. 2. To encourage them in their attempt upon *Canaan*, and assure them of their success. 3. To guide them in the approaching distribution of the land.

3 Then * your south-quarter *b* shall be from the wilderness of Zin, along by the coast of Edom *c*, and your south-border shall be the outmost coast of * the salt sea *d* eastward *e*. * Josh. 15. 1. * Gen. 14. 3.

b Which is here described from *East* to *West* by divers windings and turnings, by reason of the mountains, rivers, &c. *c* Bordering all along upon the *Edomites*. *d* So called from the salt and sulphureous taste of its Waters. *e* (*i. e.*) At the *Eastern* part of that Sea, where the *Eastern* and *Southern* borders meet.

4 And your border shall turn from the south to the ascent of Akrabbim *f*, and pass unto Zin: and the going forth thereof shall be from the south *g* to Kadesh-Barnea *h*, and shall go on to Hazar-addar *i*, and pass on to Azmon *k*.

f Called *Maaleb-akrabbim*, *Jos.* 15. 3 which was at the south end of the salt or dead sea. *g* Or, *on the south*, *i. e.* proceeding onward towards the South. *h* Which was on the Southern part of *Canaan*, *Numb.* 13. 17. *i* Which in *Jos.* 15. 3. may seem distinguished into two places, *Hezron* and *Addar*, which here are united because peradventure they were contiguous or joyned together. Or, *the village of Addar*, and so this is the same place called *Addar*, *Jos.* 15. 3. and for *Hezron*, that may be another place here omitted, and there supplied for more exactness. *k* Which is at the *West* end of the mount of *Edom*.

5 And the border shall fetch a compass from Azmon unto the river of Egypt *l*, and the goings out of it shall be at the sea *m*.

l Called *Sihor*, *Jos.* 13. 3. which divided *Egypt* from *Canaan*. See *Gen.* 15. 18. *m* The mid-land sea, called *the sea* emphatically, whereas the other seas there, as they are called, are indeed but lakes.

6 And *as for* the western border, ye shall even have the great *n* sea for a border: this shall be your west-border.

n The mid-land sea from the *South* to the *North* so far as runs parallel with mount *Libanus*.

7 And this shall be your north-border: from the great sea ye shall point out for you mount Hor *o*.

o Not that *Hor* where *Aaron* died, *Numb.* 20. 22. which was Southward, and bordering upon *Edom*, *Numb.* 33. 37, 38. and therefore could not be their Northern border, but another mountain, and, as it is conceived, the mountain of *Libanus*, which is elsewhere mentioned as the Northern border of the land, and which, in regard of divers parts, or by divers people, is called by divers names, as *Sirion* and *Senir*, *Deut.* 3. 9. and *Sion*, *Deut.* 4. 48. and *Hermon*, *Jos.* 13. 5. and here *Hor*, which signifies a *mountain*, and this may be called so by way of eminency. Certain it is, that as *Hor* here, so *Hermon*, *Jos.* 13. 5. is joyned with *the entrance of Hamath*, which makes it probable they are one and the same place.

8 From mount Hor, ye shall point out *your border* unto the entrance of Hamath *p*, and the goings forth of the border shall be to Zedad.

p Called *Hamath the great*, *Amos* 6. 2. which is among the Northern borders, *Ezek.* 47. 16, 17. See *Gen.* 10. 15, 18. *Numb.* 13. 21. *Judg.* 3. 3. 1 *King.* 8. 65.

9 And the border shall go unto Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north-border.

10 And ye shall point out your east-border, from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain: and the border shall descend, and shall reach unto the † side of the sea of Chinnereth *q* eastward. †Heb. *shoulder.*

q Of this name we have a city, *Jos.* 19. 35. and a country, *Jos.* 11. 2. 1 *King.* 15. 20. and a Sea or Lake here, and *Jos.* 12. 3. and 13. 27. which in the New Testament is called *the sea of Genesareth*, *Luk.* 5. 1. and *of Gallilee*, and *of Tiberias*, *John* 6. 1.

12 And the border shall go down to Jordan *r*, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

r (*i. e.*) All along the river of *Jordan* even to the end of it, which is the Eastern border.

13 And Moses commanded the children of Israel, saying, This *is* the land which they shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe.

14 * For

* chap.32,33. Josh. 14. 2, 3.

14 * For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received *their inheritance*, and half the tribe of Manasseh have received their inheritance.

15 The two tribes, and the half tribe, have received their inheritance on this side Jordan *near* Jericho, eastward, toward the sun-rising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: * Eleazar the priest *f*, and Joshua the son of Nun.

* Josh. 14. 1. & 19. 51.

f Who was to act in Gods name, to cast lots, to prevent differences and contentions, to consult with God in cases of difficulty, to transact the whole business in a solemn and religious manner.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: of the tribe of Judah *t*, Caleb the son of Jephunneh.

t The order of the Tribes is here differing from that *Numb.* 1. 7, 26. and in other places, being here, as also *Jos.* 16. and 17. and 18. and 19. conformed to the order of their several inheritances which afterwards fell to them by lot. Which is an evident demonstration of the infinite Wisdom of Gods providence, and of his exact and peculiar care over his people.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chisbon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel, in the land of Canaan.

CHAP. XXXV.

1 AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

* Josh. 14. 3, 4. & 21. 2.

2 * Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in: and ye shall give *also* unto the Levites, suburbs for the cities round about them.

3 And the cities shall they have to dwell in, and the suburbs of them shall be for their cattel *a*, and for their goods, and for all their beasts.

a For pasturage for their cattel: where they might not build houses, nor plant gardens, orchards or vineyards, no, nor sow corn, for which they were abundantly provided out of the first-fruits and tithes. And these suburbs did not belong to the *Levites* in common, but were distributed to them in convenient proportions, as may appear from *Jos.* 21. 18. 1 *Chron.* 6. 60.

4 And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the city and outward, a thousand cubits round about *b*.

b Obj. In the next verse it is *two thousand*. How do these agree? *Ans.* 1. The LXX Interpreters read both here and *ver.* 5. *two thousand cubits*, whence some suppose this to be an error in the *Hebrew* Text, which being in a matter neither concerning faith nor good manners, is not prejudicial to the authority of the holy Scriptures. *Ans.* 2. The one thousand cubits may be in length from the city, and the two thousand cubits in breadth on each side of the city, and so they well agree; for a line of a thousand cubits being drawn in length eastward, and another westward, and another northward, and another southward, a line drawn at a thousand cubits distance from the city, from East to West, must needs contain two thousand cubits, and so must the other line from North to South, and so on every side of the city there must be two thousand cubits. *Ans.* 3. This verse and the next do not speak to the same thing: this speaks of the space or place from whence the Suburbs shall be measured, the next verse speaks of the space unto which that measure shall be extended; and the words may very well be read thus, *And the suburbs*—shall be (so it is only an ellipsis of the verb substantive, which is most frequent, and the meaning is, shall be taken or accounted) *from the wall of the city* and from (that particle being supplied or understood from the foregoing words, which is very usual) *without it*, or, from *the outward parts of it*, (which being a general and indefinite expression, is limited and explained by the following words) even from *a thousand cubits round about*. Which are mentioned not as the thing measured, for as yet there is not a word of *measuring*, but as the term or space from which the measuring line should begin. And then it follows *ver.* 5. *And ye shall measure from without the city*, (not *from the wall of the city*, as was said before *ver.* 4. but *from without it*, *i. e.* from the said outward part or space of a thousand cubits without the Wall of the city round about) *on the east-side two thousand cubits*, &c. So in truth there were three thousand cubits from the Wall of the city, whereof one thousand probably were for out-houses, stalls for cattel, gardens, vineyards and olive-yards, and the like, and the other two thousand for pasture, which are therefore called *the field of the suburbs*, *Lev.* 25. 34. by way of distinction from the suburbs themselves, which consist of the first thousand cubits from the wall of the city.

5 And ye shall measure from without the city on the east-side two thousand cubits, and on the south-side two thousand cubits, and on the west-side two thousand cubits, and on the north-side two thousand cubits: and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites, *there shall be* * six cities for refuge *c*, which ye shall appoint for the man-slayer *d*, that he may flee thither: and † to them ye shall add forty and two cities.

* Deut. 4. 41. Josh 20. 2. & 21. 3, 21.
† Heb. *above them ye shall give.*

c Or, for *receit*, or *escape*, or *resort*, to wit, for man-slayers. And these cities are assigned among the *Levites*, partly because they might be presumed to be the most proper and impartial Judges between man-slayers, and wilful murderers; partly because their presence and counsel and authority would more effectually bridle the passions of the avenger of blood who might pursue him thither; and partly to signifie, that it is only in Christ (whom the Levitical Priests did represent) that sinners find refuge and safety from the destroyer. The names of these Cities we have *Deut.* 4. 41, 43. *Jos.* 20. 8.

d Such as is here described, *ver.* 11, 15, 22, 23.

7 So all the cities which ye shall give to the Levites, *shall be* forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give, *shall be* of the possession of the children of Israel: * from *them that have* many, ye shall give many *e*; but from *them that have few*, ye shall give few. Every one shall give of his cities unto the Levites according to his inheritance which † he inheriteth.

* chap. 26. 54.
† Heb. *they inherit.*

e Compare *Numb.* 33. 54. *Jos.* 20. 2.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, * When ye be come over Jordan, into the land of Canaan:

* Deut. 19. 2. Josh. 20. 2.

11 Then * ye shall appoint you cities, to be cities of refuge for you, that the slayer may flee thither, which killeth any person † at unawares *f*.

* Exod. 21. 13.
† Heb. *by error.*

f (*i. e.*) Not wilfully, designedly or maliciously, but inconsiderately, through mistake, or indiscretion, or carelessness. See *Lev.* 4. 2.

12 And they shall be unto you cities for refuge, from the avenger *g*, that the man-slayer die not *h*, until he stand before the congregation *i* in judgment *k*.

g To wit, of the party slain, or, *of blood*, as it is fully expressed below, *ver.* 19. 21. Heb. *from the redeemer*, or, *from the next kinsman*, to whom by the law belonged the right of redemption of the lands of, and vindication of the injury done to, the person deceased. *h* (*i. e.*) Be not killed by the avenger meeting him in some other place. *i* (*i. e.*) Before the society or convention of Judges or Elders who were appointed in every City for the decision of criminal causes, who were 23, who were to examine the matter, and that publickly before the people, whether the murder was wilful or casual. *Quest.* In what City

was this cauſe to be tried? *Anſ.* Some ſay, in the city of refuge; others ſay, in the city in or near which the fact was committed. It ſeems to me it was done in both; at firſt in the city of refuge, as is manifeſt from *Joſ.* 20. 4 but if that trial and ſentence did not ſatisfie the avenger of blood, it was fully and finally determined in the other city, as is ſufficiently evident both by comparing this place with *ver.* 25. and *Joſ.* 20. 6. and from the uſual and moſt reaſonable courſe of Juſtice, which is that facts ſhould be examined, as far as may be, in or near the places where they were committed, and where the Witneſſes and Evidences were at hand. *k* Or, *for judgment, i. e.* to receive ſentence there according to the nature of the fact.

13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge.

14 Ye ſhall give three cities on this ſide Jordan *l*, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge:

l Becauſe that land was as long as *Canaan*, tho not ſo broad; and beſides, theſe might be convenient for many of them that lived in *Canaan*.

15 Theſe ſix cities ſhall be a refuge, *both* for the children of Iſrael, and for the ſtranger *m*, and for the ſojourner among them: that every one that killeth any perſon unawares, may flee thither.

m Not the proſelyte only, but all ſtrangers, this being no matter of religious priviledge, but of common right, and agreeable to the Law of nature, and practice of wiſe heathens.

* Ex. 21. 12, 14. 16 * And if he ſmite him with an inſtrument of iron *n* (ſo that he die *o*) he *is* a murderer: the murderer ſhall ſurely be put to death *p*.

n Wittingly and willfully, tho not with premeditated malice or deſign, as appears by comparing this with *ver.* 20, 21, 22, 23.
o To wit, ſuddenly; not ſo, if he walked abroad afterward, *Exod.* 21. 19, 20. *p* Yea tho he were fled into the city of refuge.

† Heb. *with a ſtone of the hand.* 17 And if he ſmite him † with throwing a ſtone *q*, (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

q Heb. *with the ſtone of the hand, i. e.* caſt by the hand, and that knowingly, as appears by *ver.* 23.

18 Or *if* he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

19 The revenger of blood himſelf ſhall ſlay the murderer *r*: when he meeteth him, he ſhall ſlay him.

r Either 1. By himſelf, as the following words ſhew: ſo it is only a permiſſion, that he may do it without offence to God or danger to himſelf: Or 2. By the Magiſtrate, from whom he ſhall demand juſtice: ſo it is a command, as may appear by comparing this with *ver.* 31. & *Deut.* 19. 12, 13.

* Deut. 19. 11. 20 But * if he thruſt him of hatred, or hurl at him by laying of wait, that he die:

21 Or in enmity ſmite him with his hand that he die: he that ſmote *him* ſhall ſurely be put to death, *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer when he meeteth him.

* Exod. 21. 13. 22 But if he thruſt him ſuddenly *ſ*, * without enmity, or have caſt upon him any thing without laying of wait:

ſ Through ſudden paſſion or provocation. Or, *by chance* or *unawares*.

23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy, neither ſought his harm:

24 Then *u* the congregation ſhall judge between the ſlayer, and the revenger of blood, according to theſe judgments.

u If the man-ſlayer flee to the city of refuge.

25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge, whither he was fled: and he ſhall abide in it *x*, unto the death of the high prieſt *y*, * which was anointed with holy oyl.

* Exod. 29. 7. Lev. 4. 3. & 21. 10.

x Be confined to it, partly to ſhew the hatefulneſs of wilful murder in Gods account, by ſo ſevere a puniſhment as this in many caſes might prove, inflicted upon the very appearance of it; and partly for the ſecurity of the man-ſlayer, leſt the preſence of ſuch a perſon, and his converſation among the kindred of the deceaſed, might occaſion reproach and bloodſhed. *y* Partly becauſe the publick grief for the loſs of ſo publick a perſon, was likely to aſſwage the private griefs and paſſions of men, the rather, becauſe by this example they were minded of their own mortality, and thereby withheld from taking vengeance; and principally to ſhew, that the death of Chriſt (the true High-prieſt, whom the others did evidently and eminently repreſent and typifie) is the only mean whereby ſins are pardoned and ſinners are ſet at liberty.

26 But if the ſlayer ſhall at any time come without the border of his city of refuge, whither he was fled:

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer: he † ſhall not be guilty of blood *z*:

† Heb. *no blood ſhall be to him.*

z (*i. e.*) Not liable to puniſhment from men, tho not free from guilt before God, becauſe he kills an innocent perſon, as appears from *Deut.* 19. 10. This God ordained to oblige the man-ſlayer to abide in his city of refuge. See *ver.* 32.

28 Becauſe he ſhould have remained in the city of his refuge, until the death of the high prieſt: but after the death of the high prieſt, the ſlayer ſhall return into the land of his poſſeſſion.

29 So theſe *things* ſhall be for a ſtatute of judgment unto you, throughout your generations, in all your dwellings.

30 Whoſo killeth any perſon, the murderer ſhall be put to death, by the * mouth of witneſſes: but one witneſs ſhall not teſtifie againſt any perſon *to cauſe him* to die *a*.

* Deut. 17. 6. & 19. 15. Mat. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.

a No Judge ſhall condemn any man to death upon a ſingle teſtimony.

31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer *b*, which *is* † guilty of death, but he ſhall be ſurely put to death.

† Heb. *faulty to die.*

b No interceſſion, nor ranſome ſhall be accepted to ſave his life or procure him a pardon

32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the prieſt *c*.

c Whereby God would ſignifie the abſolute and indiſpenſable neceſſity of Chriſts death to expiate ſin and to redeem the ſinner.

33 So ye ſhall not pollute the land wherein ye *are*: for blood, it * defileth the land: and † the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſheddeth it *d*.

* Mic. 4. 11. † Heb. *there can be no expiation for the land.*

d Theſe words are added as a reaſon not of the laſt law, *ver.* 32. for in that caſe the land was cleanſed without the blood of the man ſlayer, but of the law next foregoing that, *ver.* 31. in which caſe it holds, and the ſenſe is, If you ſhall ſpare the murderer, or take any ſatisfaction for him, you do, together with your ſelves, involve your land and people in guilt, and will certainly bring down Gods vengeance upon your ſelves and them.

34 Defile not therefore the land which ye ſhall inherit *e*, wherein I dwell: for I the LORD dwell among the children of Iſrael.

e Be not cruel to your own land, by making it a den of murderers.

CHAP. XXXVI.

1 AND the chief fathers of the families *a* of the children of Gilead the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near, and ſpake before Moſes, and before the princes, the chief fathers of the children of Iſrael.

a Who had the care and management of the publick affairs of that Tribe committed to them.

2 And they ſaid, * The LORD commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and * my lord was commanded by the LORD, to give the inheritance of Zelophehad our brother *b* unto his daughters.

* chap. 26. 55. * chap. 27. 1. Joſh. 17. 3.

b (*i. e.*) Our kinſman, one of our Tribe, *Joſ.* 17. 2, 3.

3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael, then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe † whereunto they are received *c*: ſo ſhall it be taken from the lot of our inheritance.

† Heb. *unto whom they ſhall be.*

c For their inheritance will paſs to their children, who will be of another Tribe by their fathers ſide, which alone is conſidered in this place.

4 And

* Lev. 25. 10. 4 And when the * jubile of the children of Israel shall be *d*, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

d VVhich God appointed principally for this end, to preserve the inheritances in the hands of the Tribes and Families to which they were first given.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well *e*.

e Their plea is just and reasonable. God did not take particular care about every occurrence that happened or might happen, but left divers things to be found out by humane prudence, which being his own gift, it was meet there should be opportunities left for the exercise of it, and God thought fit to approve and ratifie the prudent and profitable inventions of men by his own law or sanction, as in the case of *Jethro*, *Exod.* 18 of *Zelophehads* daughters, *Num.* 27. and here of their brethren. But it is observable, that God allowed this only in civil affairs, but never in the matters of his worship, where he utterly forbids it.

† Heb. *be wives.* 6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them † marry to whom they think best: only to the family of the tribe of their father *f* shall they marry.

f They seem hereby to be confined not only to the same Tribe, but also to the family of their Tribe, as appears from the reason of the law, for God would have the inheritance of Families as well as Tribes, kept intire and unmixed: and this was one reason of that law of marrying the brothers wife, *Deut.* 25. And altho the next verse may seem to thwart this interpretation, the reason of this law being there given that inheritances might not go from tribe to tribe, yet *ver.* 8. confirms it, where the very same phrase is repeated, and that more emphatically, that such shall marry *one of the family of the tribe of her father*; and this further reason and restriction is added, *that* they *may enjoy every man the inheritance* (not only of his Tribe, but) *of his fathers*, to wit, belonging to his fathers family.

† Heb. *cleave to the*, &c. 7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall † keep himself to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth an inheritance *g* in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father: that the children of Israel may enjoy every man the inheritance of his fathers.

g By which clause it seems this law was not general to forbid every woman to marry into another tribe, (as may be reasonably concluded from the practice of so many Patriarchs, Kings, Priests, and other holy men, who have married women of other tribes, yea, sometimes of other Nations, which it is not likely they would have done, if this had been a transgression of Gods law) but restrained to heiresses or such as were likely to be so. See 1 *Chron.* 23. 22. But if they had brethren, it is probable they were free to marry into any tribe, yet so that if their brethren died, their punishment was, that the inheritance went from them to the next akin of their fathers tribe and family. And the principal reason why God was sollicitous to preserve tribes and families unmixed was, that the tribe and family too, out of which the *Messiah* was to come, and by which he should be known, might be evident and unquestionable.

9 Neither shall the inheritance remove from *one* tribe to another tribe: but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad.

* chap. 27. 1. 11 * For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad, were married unto their fathers brothers sons *h*.

h It is uncertain whether *brothers* or *sons* be taken strictly and properly, or more large, as those words are oft used in scripture.

† Heb. to some that were *of the families.* 12 *And* they were married † into the families of the sons of Manasseh, the son of Joseph: and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments, and the judgments which the LORD commanded by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan *near* Jericho.

DEUTERONOMIE.

The ARGUMENT.

Moses, in the two last Months of his life, rehearseth what God had done for them, and their frequent murmurings, rebellions, and constant ingratitude; he begs to enter into the land, but is permitted only to see it; he forbiddeth any communion with the Nations for several reasons. Chap. 7. *He gives a short repetition of those sundry Laws, Moral, Ceremonial, Judicial and Military, which he had given them, from whence this Book is called* Deuteronomy. *Then, after many Exhortations, he propheseth of Christ; afterwards he shews how matters of War are to be managed, and, giving many other particular directions with reference to Duties, Conditions, and Persons of both Sexes, he pronounceth blessings on the obedient, and curses on the disobedient; he then gives a charge for the laying up, and reading of the Law at certain times, and every seven years to be solemnly read before all the people; he composeth a Song for common use, comprizing the wonderful things here mentioned; he propheseth of Christs coming, and the calling of the* Gentiles, *seeth the Land, and dieth, leaving* Joshua, *after he had consecrated him, to succeed.*

CHAP. I.

|| Or, Zuph. 1 THese *be* the words which Moses spake *a* unto all Israel *b*, on this side Jordan, in the wilderness, in the plain *c* over against the || Red-*sea*, between Paran *d*, and Tophel, and Laban *e*, and Hazeroth *f*, and Dizahab.

a These are the Laws, Counsels and Admonitions delivered by *Moses* from God to *Israel*, which are here repeated for the instruction and obligation of those who by reason of their tender years were uncapable either of understanding them, or of entring into covenant with God. *b* To wit, by the Heads or Elders of the several Tribes or others, who were to communicate these discourses to all the people in several Assemblies. *c* Either 1. In the vast desert of *Arabia*. But that is no where called *a plain*. Or rather 2. In the plain of *Moab*, as may appear by comparing this with *v.* 5. & *Numb.* 22. 1. & *Deut.* 34. 8. *Obj.* That was far from the *Red-sea* here mentioned. *Ans.* The word *Suph* here used doth not signifie the *Red sea*, which is commonly called *jam-suph*, and which was at too great a distance, but some other place now unknown to us (as also most of the following places are) so called from the *Reeds*, or *Flags*, or *Rushes* (which that word signifies) that grew in or near it; which reason of the name being common to other places with the *Red-sea*, it is not strange if they got the same name. Compare *Numb.* 21. 14. *d* Not that *Numb.* 10 12. which there and elsewhere is called *the Wilderness of Paran*, and which was too remote; but some other place called by the same name, than which nothing more usual. *e* Places not mentioned elsewhere. *f* Of which see *Numb.* 11. 35. & 33. 17, 18. And these places seem to be the several bounds and limits not of the whole Country of *Moab*, but of the plain of *Moab*, where *Moses* now was, and spake these words.

2 (*There are* eleven days *journey g* from Horeb *h*, by the way of mount Seir *i*, unto Kadesh-barnea *k*.)

g This is added to shew that the reason why the *Israelites* in so many years were advanced no further from *Horeb*, than to these plains, was not the great distance of the places or length of the way, which was but a journey of eleven days at most, but because of their rebellions, as is mentioned before, and repeated in this book. *h* Or, *Sinai*, the place where the Law was given, which is promiscuously called by both those names. *i* Or Mount *Edom*, *i. e.* the mountainous Country of *Seir*, which was first

first possessed by the *Horims*, and afterwards by the *Edomites*, *Deut.* 2. 12. *k* Which was not far from the borders of *Canaan*. See *Gen.* 16. 14. *Numb.* 13. 26.

3 And it came to pass in the fortieth year, in the eleventh month *l*, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

l Which was but a little before his death.

* Numb. 21. 24, 33. * Josh. 13. 31.

4 * After he had slain Sihon the King of the Amorite, which dwelt in Heshbon, and Og the King of Bashan, which dwelt at * Astaroth, in Edrei *m*:

m His Palace or Mansion-house was at *Astaroth*, and he was slain at *Edrei*, *Numb.* 21. 33. Of both these places, see *Gen.* 14. 5. *Jos.* 13. 31.

‖ Or, *willed to declare*, that is, *willingly declared*, See John 6. 21. Gr.

5 On this side Jordan, in the land of Moab, ‖ began Moses to declare this law, saying,

6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount *i*.

i Of *Horeb*, where they continued about a years space, *Exod.* 19. 1. *Numb.* 10. 11, 12.

† Heb. *All his Neighbours*.

7 Turn ye, and take your journey, and go to the mount of the Amorite *k*, and unto † all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanite, and unto Lebanon, unto the great river the river † Euphrates.

† Heb. Of *Euphrates*.

k (*i. e.*) To the mountainous Country where the *Amorites* dwelt, which is opposed to the *plain* here following, where others of them dwelt. And this is first mentioned, because it was in the borders of the land; See belovv *v.* 19, 20. The divers parts or bounds of the land are here mentioned.

† Heb. *given*.

8 Behold, I have † set the land before you *l*: go in, and possess the land, which the LORD sware unto your fathers, * Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

* Gen. 12. 7. & 15. 7. & 17. 7. 18. 18. & 26. 4. & 28. 13.

l Heb. *before your faces*, it is open to your view, and to your possession, there is no impediment in the way. See of this phrase, *Gen.* 13. 9. & 34. 10.

9 And I spake unto you at that time *m*, saying, I am not able to bear you my self alone:

m (*i. e.*) About that time, to wit, a little before their coming to *Horeb*, *Exod.* 18. 18.

10 The LORD your God hath multiplied you, and behold, ye *are* this day as the stars of heaven for multitude.

* 2 Sam. 24. 3.

11 * The LORD God of your fathers make you a thousand times so many moe as ye *are*, and bless you, * as he hath promised you.

* Gen. 15. 5. & 22. 17. & 26. 4. Exod. 32. 13.

12 How can I my self alone bear your cumbrance, and your burden *n*, and your strife *o*?

n The trouble of ruling and managing so perverse a people. *o* Either your quarrellings with God: or rather your contentions among your selves, for the determination whereof the Elders were appointed.

† Heb. *give*.

13 † Take ye wise men, and understanding *p*, and known *q* among your tribes, and I will make them rulers over you.

p Persons of Knowledge, Wisdom and Experience. *q* Men famous, and had in reputation, for ability and integrity: for to such they would more readily submit.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief *r* of your tribes, wise men and known, and † made them heads over you; captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers *s* among your tribes.

† Heb. *gave*.

r Not in authority, which yet they had not, but in endowments for good government. *s* Inferior Officers, that were to attend upon the Superior Magistrates, and to execute their decrees.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and * judge righteously between *every* man and * his brother, and the stranger *that is* with him *t*.

* John 7. 24. * Lev. 24. 22.

t That converseth or dealeth with him. To such God would have justice equally administred as to his own people, partly for the honour of Religion, and partly for the interest which every man hath in matters of common right.

* Lev. 19. 15. chap. 16. 19. 1 Sam. 16. 7. Prov. 24. 23. † Heb. *acknowledge faces*.

17 * Ye shall not † respect persons *u* in judgment, *but* ye shall hear the small *x* as well as the great, ye shall not be afraid of the face of man: for the judgment *is* Gods *y*: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

a Heb. *Not know*, or *acknowledge faces*, *i. e.* Not give sentence according to the outward qualities of the person, as he is poor or rich, your friend or enemy, but purely according to the merits of the cause. For which reason some of the *Grecian* Law-givers ordered that the Judges should give sentence in the dark, where they could not see mens faces. See the same or like phrase, *Deut.* 10. 17. 2 *Chron.* 19. 6, 7. *Job* 13. 8. *Jam.* 2. 1, 9. *x* Persons of the meanest rank. *y* (*i. e.*) It is passed in the name of God, and by commission from him, by you as representing his person, and doing his work, who therefore will own and defend you therein against all your enemies, and to whom you must give an exact account.

18 And I commanded you at that time all the things which ye should do *z*.

z I delivered unto you, and especially unto your Judges, all the Laws, Statutes, and Judgments revealed unto me by the Lord in *Horeb*.

‖ That is, *of Paran*, Numb. 10. 12.

19 And when we departed from Horeb, we went through all that great and terrible ‖ wilderness, which ye saw by the way of the mountain of the Amorite, as the LORD our God commanded us, and * we came to Kadesh-barnea.

* Num. 13. 26.

20 And I said unto you, Ye are come unto the mountain of the Amorite, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up, *and* possess *it*, as the LORD God of thy fathers hath said unto thee: fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again, by what way we must go up, and into what cities we shall come.

* Numb. 13. 3.

23 And the saying pleased me well *b*: and * I took twelve men of you, one of a tribe.

b For there seemed to be some prudence and good policy in it: but *Moses* could not see into their hearts, nor from what root this desire grew: but God saw it, and therefore in just judgment complied with their desire, and permitted them to do so for their trial and exercise, *Numb.* 13. 1, 2, 3.

* Num. 13. 24.

24 And * they turned and went up into the mountain, and came unto the valley *c* of Eshcol *d*, and searched it out.

c Or, *the brook*: the word signifies both, for brooks commonly run in valleys. *d* (*i.e.*) *of grapes*, so called from the goodly cluster of grapes which they brought from thence, *Num.* 13 23.

25 And they took of the fruit *e* of the land in their hand, and brought *it* down unto us, and brought us word again, and said, *It is* a good land *f* which the LORD our God doth give unto us.

e Grapes, Pomegranates and Figs, *Numb.* 13 23. *f* Which acknowledgment coming from its enemies, should have prevailed with you to go in, more than their discouraging words should have beat you off, because the Lord who had given you this land, was unquestionably able to settle you in it in spight of all opposition.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD our God.

27 And ye murmured in your tents, and said, Because the LORD hated us *g*, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorite, to destroy us.

g And therefore designed to destroy us.

† Heb. *melted*. * Num. 13. 28, 29, 32, 33. * Num. 13. 28.

28 Whither shall we go up? our brethren have † discouraged our heart, saying, * The people *is* greater *h* and taller than we, the cities *are* great, and walled up to Heaven *i*; and moreover, we have seen the sons of the * Anakims *k* there.

h In number and strength and valour. *i* (*i. e.*) To a great height. A common *Hyperbole*, as *Gen.* 11. 4. *Psal.* 107. 26. *k* The children of *Anak* or *Enak*. See *Judg.* 1. 10, 20.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt *l* before your eyes;

l Where you were weak, dispirited, divided, raw and unexperienced, and in a great measure unarmed, and able to do nothing against your numerous, potent, united Enemies, but to stand still, and see the salvation of God. And therefore now your

your diſtruſt is highly unreaſonable, when you have been hardned and fitted for military ſervice by your travels, diſciplined and experienced in ſome degree as to martial affairs, encouraged by frequent and glorious miracles for 40 years together, and you are going into a Country divided into ſeveral Nations and Kingdoms.

31 And in the wilderneſs where thou haſt ſeen how that the LORD thy God * bare thee *m*, as a man doth bear his ſon, in all the way that ye went, until ye came into this place.

* Iſa. 63. 9. Hoſ. 11. 3.

m Or, *carried thee*, as a father carries his weak and tender child in his arms, as *Iſa.* 49. 22. or as upon Eagles Wings, as it is, *Exod.* 19. 4. through difficulties and dangers, gently leading you according as you were able to go, and ſuſtaining you by his power and goodneſs. See of this or the like phraſe, *Numb.* 11. 12. *Deut.* 32. 10, 11. *Pſal.* 91. 12. *Iſa.* 46. 3, 4.

32 Yet in this thing *n* ye did not believe the LORD your God;

n In this matter which God commanded and encouraged you to do, to wit, in going in confidently to poſſeſs the land. Or, *in this word*, whereby God promiſed to fight for you, and aſſured you of good ſucceſs.

33 * Who went in the way before you, * to ſearch you out a place to pitch your tents *in*, in fire by night, to ſhew you by what way ye ſhould go, and in a cloud by day.

*Exod 13.21. * Num.10.33. Ezek. 20.6.

34 And the LORD heard the voice of your words *o*, and was wroth and ſware, ſaying,

o To wit, your murmurings, your unthankful, impatient, diſtruſtful and rebellious ſpeeches and carriages.

35 * Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers;

* Num.14.23. Pſal. 95. 11.

36 Save Caleb *p* the ſon of Jephunneh, he ſhall ſee it, and to him will I give the land *q* that he hath troden upon, and to his children, becauſe he hath † wholly followed the LORD.

†Heb *fulfilled* to go *after*.

p Under whom *Joſhua* is comprehended, as is manifeſt from v. 38. & *Numb.* 14. 30. tho not here expreſſed, becauſe he was not now to be one of the people, but to be ſet over them as chief Governour. *q* That particular part of the land. Compare *Joſ.* 14. 9.

37 * Alſo the LORD was angry with me for your ſakes *r*, ſaying, Thou alſo ſhalt not go in thither.

* Num.20.12. & 27. 14. chap. 3. 26. & 4.21. & 34.4.

r Upon occaſion of your wickedneſs and perverſeneſs, by which you provoked me to ſpeak unadviſedly, *Pſ.* 106. 32, 33.

38 *But* Joſhua the ſon of Nun, which ſtandeth before thee *ſ*, he ſhall go in thither. Encourage him: for he ſhall cauſe Iſrael to inherit it.

ſ (*i. e.*) Who is now thy Miniſter and Servant, for ſuch are oft deſcribed by this phraſe, as 1 *King.* 1. 2. *Dan.* 1. 5, 19.

39 Moreover, your little ones, which ye ſaid ſhould be a prey, and your children; which in that day had no knowledge between good and evil *t*, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it.

t A common deſcription of the ſtate of childhood, as *Jonah* 4. 11.

40 But *as for* you, turn ye, and take your journey into the wilderneſs by the way of the Red-ſea.

41 Then ye anſwered and ſaid unto me, * We have ſinned againſt the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when we have girded on every man his weapons of war, ye were ready *u* to go up into the hill.

* Num.14.40.

u Or, *ye offered your ſelves*, or, *you began*, or, *you earneſtly reſolved* and *attempted*.

42 And the LORD ſaid unto me, Say unto them, Go not up, neither fight, for I *am* not among you *x*: leſt ye be ſmitten before your enemies.

x With my powerful preſence and aſſiſtance.

43 So I ſpake unto you, and ye would not hear, but rebelled againſt the commandment of the LORD, and † went preſumptuouſly up into the hill.

†Heb. *ye were preſumptuous, and went up,*

44 And the Amorite which dwelt in that mountain came out againſt you, and chaſed you, as bees do *y*, and deſtroyed you in Seir, *even* unto Hormah.

y As Bees which being provoked come out of their Hives in great numbers, and with great fury purſue and ſting their Adverſary and Diſturber, *Pſal.* 118. 12.

45 And ye returned, and wept before the LORD, but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadeſh many days, according unto the days that ye abode *there z*.

z (*i. e.*) As you abode in *Kadeſh* many, even 40 days, until the ſpies which you ſent returned to give you an account, ſo you alſo abode there many days, or a long time after, and were not now permitted to make any further progreſs towards *Canaan*.

CHAP. II.

1 THen we turned, and took our journey into the wilderneſs, *by* the way of the Red-ſea, * as the LORD ſpake unto me: and we compaſſed mount Seir *a* many days *b*.

* Num.14.25. chap. 1. 40.

a The mountainous Country of *Seir* or *Edom*. *b* Or, *Many years*, even for 38 years.

2 And the LORD ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough, turn ye northward *c*.

c Towards the land of the *Amorites* and *Canaanites*.

4 And command thou the people, ſaying, * Ye are to paſs through the coaſt *d* of your brethren, the children of Eſau, which dwell in Seir *e*, and they ſhall be afraid of you *f*: take ye good heed unto your ſelves therefore.

* Num.20.14.

d Or, *by*, or *near the coaſt* or *border*: for they did not paſs through their borders, as it is ſaid, *Numb.* 20. 21. And the particle *Beth* doth oft ſignifie *by* or *near*, as *Gen.* 37. 13. *Joſ.* 5. 13. *Judg.* 8. 5. *Jer.* 32. 7. Thus that difference may be reconciled, which others reconcile thus, that they at firſt denied it, but afterwards granted it. *e* Theſe words reſtrain the prohibition to theſe particular children of *Eſau*, for there were another ſort or branch of *Eſau*'s children, which were to be medled with and deſtroyed, even the *Amalekites*, *Exod.* 17. 14. *Deut.* 25. 17. who were *Eſaus* poſterity, *Gen.* 36. 12. *f* But, I charge you take no advantage of their fears, which you will be very apt to do.

5 Meddle not with them *f*, for I will not give you of their land, † no, not ſo much as a foot-breadth, * becauſe I have given mount Seir unto Eſau *for* a poſſeſſion.

† Heb. *even to the treading of the ſole of the foot.*

f To wit, in battel at this time.

* Gen. 36. 8. Joſh. 24. 4.

6 Ye ſhall buy meat of them *g* for money, that ye may eat, and ye ſhall alſo buy water of them *h* for money, that ye may drink.

g For tho the Manna did yet rain upon them, they were not forbidden to buy other meats when they had opportunity, but only were forbidden greedily to hunger after them when they could not obtain them. *h* For water in thoſe parts was ſcarce, and therefore private perſons did ſeverally dig pits for their particular uſe. See *Gen.* 26. 18. *Numb.* 21. 18.

7 For the LORD thy God hath bleſſed thee *i* in all the works of thy hand; he knoweth *k* thy walking through this great wilderneſs: theſe forty years the LORD thy God *hath been* with thee, thou haſt lacked nothing.

i By Gods bleſſing thou art able to buy thy conveniencies, and therefore thy theft and rapine will be inexcuſable, becauſe without any pretence of neceſſity. *k* Heb. *He hath known, i. e.* obſerved, or regarded with care and kindneſs, which that word oft notes, as *Pſal.* 1. 6. & 31. 7. Which experience of Gods ſingular goodneſs to thee, ſhould make thee truſt him ſtill, and not uſe any indirect and unjuſt practices to procure what thou wanteſt or deſireſt.

8 And when we paſſed by from our brethren, the children of Eſau which dwelt in Seir, through the way of the plain from Elath, and from Ezion-Gaber *l*, we turned *m* and paſſed by the way of the wilderneſs of Moab.

l Of which ſee *Numb.* 33. 35. which may be either that place upon the *Red-ſea*, 1 *King.* 9. 26. or another of the ſame name. *m* To wit, from our direct road which lay through *Edoms* land.

9 And the LORD ſaid unto me, ‖ Diſtreſs not the Moabites, neither contend with them in battel: for I will not give thee of their land *for* a poſſeſſion, becauſe I have given Ar *n* unto the children of Lot *o for* a poſſeſſion.

‖ Or, *uſe no hoſtility againſt Moab.*

n The chief City of the *Moabites*, *Numb.* 21. 15, 28. here put for the whole Country which depended upon it. *o* So called to ſignifie that this preſervation was not for their ſakes, for they were a wicked people; but for *Lots* ſake, whoſe memory God yet honours.

10 (The Emims *p* dwelt therein in times paſt, a people great and many, and tall as * the Anakims:

* Num 13.28.

p Men 33.

p Men terrible for ſtature and ſtrength, as their very name imports. See *Gen.* 14. 5. whoſe expulſion by the *Moabites* is here noted as a great encouragement to the *Iſraelites*, for whoſe ſake he would much more drive out the wicked and accurſed *Canaanites*.

11 Which alſo were accounted giants; as the Anakims: but the Moabites call them Emims.

* Gen. 36. 20. † Heb. *inherited them.* ‖ Or, *room.*

12 * The Horims *q* alſo dwelt in Seir beforetime, but the children of Eſau † ſucceeded them, when they had deſtroyed them from before them, and dwelt in their ‖ ſtead, as Iſrael did unto the land of his poſſeſſion which the LORD gave unto them *r*.

q Of whom ſee *Gen.* 14. 6. & 36. 20. r *Obj.* God had not yet given it unto them. *Anſ.* 1. The paſt tenſe is here put for the future, *will give*, after the manner of the Prophets. 2. Things are oft ſaid to be done when they are only reſolved, or decreed, or attempted to be done, in which ſence *Reuben* is ſaid to *deliver* Joſeph, *Gen* 37. 21. *Balak* to *fight* againſt *Iſrael*, *Joſ.* 24. 9. *Abraham* to have *offered* his ſon, *Heb.* 11. 17. 3 God may well be ſaid to have given it, not only becauſe he had purpoſed and promiſed to give it, but alſo becauſe he was now about to give it, and had already given them ſome part of it, and that as an earneſt of the whole. 4 This may be particularly underſtood of that part of *Iſraels* poſſeſſion which was beyond *Jordan*, which God had actually given to them, that is, to ſome of them; for even the land of *Canaan*, on this ſide *Jordan*, was not given to all of them, but only to ſome of the tribes.

* Num. 21. 12. ‖ Or, *valley.*

13 Now riſe up, *ſaid I*, and get ye over * the ‖ brook Zered: and we went over the brook Zered.

14 And the ſpace in which we came from Kadeſh-barnea, until we were come over the brook Zered, *was* thirty and eight years, until all the generation of the men of war were waſted out from among the hoſt, as the LORD ſware unto them.

15 For indeed the hand of the LORD was againſt them, to deſtroy them from among the hoſt, until they were conſumed.

16 So it came to paſs when all the men of war were conſumed and dead from among the people,

17 That the LORD ſpake unto me, ſaying,

18 Thou art to paſs over through Ar, the coaſt of Moab *ſ*, this day.

ſ Or, *to paſs by the border of* Moab, *by* Ar.

19 And *when* thou comeſt nigh over-againſt the children of Ammon, diſtreſs them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* poſſeſſion, becauſe I have given it unto the children of Lot *for* a poſſeſſion.

20 (That alſo was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them * Zamzummims *t*;

* Gen. 14. 5. *Zuzims.*

t Which ſignifies men *moſt wicked and abominable*, or *moſt preſumptuous*, or *moſt crafty.*

21 A people great, and many, and tall as the Anakims: but the LORD deſtroyed them before them *u*, and they ſucceeded them, and dwelt in their ſtead:

u Who therefore will certainly do as much for his own people.

* Gen. 32. 3.

22 As he did to the children of Eſau, * which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead, even unto this day.

* Joſh. 13. 3.

23 And the * Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims *x*, which came forth out of Caphtor *y*, deſtroyed them, and dwelt in their ſtead.)

x A people akin to the *Philiſtines*, *Gen.* 10. 14. and confederate with them in this enterprize, and ſo dwelling together, and by degrees were probably united together by Marriages or other ways, and became one people, the *Caphtorims* being at laſt ſwallowed up in the *Philiſtines*. See *Jer.* 47. 4. *Amos* 9. 7. y Which is by the Learned thought to be *Cappadocia*. Whither theſe people might make an expedition out of *Egypt*, either becauſe of the report of the great Riches of part of that country, which drew others thither from places equally remote, or after the manner of thoſe ancient times, or for ſome other reaſon now unknown.

* Num. 21. 13, 16.

24 Riſe ye up, take your journey, and * paſs over the river Arnon: behold, I have given into thy hand Sihon the Amorite, King of Heſhbon, and his land: † begin to poſſeſs *it*, and contend with him in battel.

† Heb. *begin, poſſeſs.*

25 This day will I begin to put the dread of thee, and the fear of thee upon the nations *that are* under the whole heaven *z*, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

z Which is a *Synecdoche* and an *Hyperbole*, but is explained by the following words, which reſtrain the ſentence to thoſe nations that heard of them.

26 And I ſent meſſengers out of the wilderneſs of Kedemoth *a*, unto Sihon King of Heſhbon, * with words of peace *b*, ſaying,

* chap. 20. 10.

a So called from a city of that name, *Joſ.* 13. 18. and called *Jeſimon*, *Numb.* 21. 20. b With offers of peace, which they refuſing, their deſtruction was highly juſt and reaſonable.

27 * Let me paſs through thy land; I will go along by the high-way *c*, I will neither turn unto the right hand, nor to the left.

* Num. 21. 21, 22.

c In my direct road to *Canaan*, from which I will not turn aſide into thy Fields, or Vineyards, or Houſes.

28 Thou ſhalt ſell me meat for money, that I may eat, and give me water for money, that I may drink: only I will paſs through on my feet *d*:

d Or, *with my Foot-men*, or *with my company which are on foot*: which is added ſignificantly, becauſe if their Army had conſiſted as much of Horſemen as many other Armies did, their paſſage through his land might have been more miſchievous and dangerous: but they were generally on foot.

29 (As the children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did unto me *e*) until I ſhall paſs over Jordan, into the land which the LORD our God giveth us.

e *Obj.* The King of *Edom*, *i. e.* of the children of *Eſau*, did not grant them paſſage, *Numb.* 20. *Anſ.* They did permit them to paſs quietly by the borders, tho not through the heart of their land; and in their paſſage the people ſold them meat and drink, being it ſeems more kind to them than their King would have had them; and therefore they here aſcribe this favour not to the King, tho they are now treating with a King, but to the people, *the children of Eſau*.

30 But Sihon King of Heſhbon would not let us paſs by him *f*: for * the LORD thy God hardened his ſpirit, and made his heart obſtinate *g*, that he might deliver him into thy hand, as *appeareth* this day.

* Joſh 11. 20.

f (*i. e.*) By his borders. g Unmovable and inexorable to our deſires.

31 And the LORD ſaid unto me, Behold, I have begun to give Sihon and his land before thee, begin to poſſeſs, that thou mayeſt inherit his land.

32 * Then Sihon came out againſt us, he and all his people, to fight at Jahaz.

* Num. 21. 23.

33 And the LORD our God delivered him before us, and we ſmote him, and his ſons, and all his people.

34 And we took all his cities at that time, and utterly deſtroyed *g* the † men, and the women, and the little ones of every city, we left none to remain.

† Heb. *every city of men and women, and little ones.*

g By Gods command, theſe being a part of thoſe people who were devoted by the Lord of Life and Death, to utter deſtruction for their abominable wickedneſs. See *Deut.* 7. 2. & 20. 16.

35 Only the cattel we took for a prey unto our ſelves, and the ſpoil of the cities which we took:

36 From Aroer *h*, which is by the brink of the river of Arnon, and *from* the city that *is* by the rive *i*, even unto Gilead, there was not one city too ſtrong for us: the LORD our God delivered all unto us.

h Which was in the border of *Moab*, but now in the hands of the *Amorites*. i Heb. *In the river*, wherewith it was encompaſſed, *Numb.* 21. 15. 28. *Joſ.* 12. 2. & 13. 9. He ſpeaks excluſively, for this was *Ar*, which now was in the *Moabites* juriſdiction, above *v.* 9.

37 Only unto the land of the children of Ammon thou cameſt not, *nor unto* any place of the river * Jabbok *k*, nor unto the cities in the mountains *l*, nor unto whatſoever the LORD our God forbad us *m*.

* Gen. 32. 22.

k (*i. e.*) Beyond *Jabbok*: for that was the border of the *Ammonites*, *Joſ.* 12. 2. *Obj.* *Half the land of the Ammonites is* ſaid to be *given to the tribe of Gad*, *Joſ.* 13. 27. *Anſ.* This is true of that half of it which the *Amorites* had taken from them, but not

not of the other half which yet was in the poſſeſſion of the *Ammonites*. *l* The mountainous Country of the *Ammonites*. *m* Heb. *commanded us*: *commanding* is put for *forbidding* here, as *Gen.* 2. 16. & 3. 11. *Lev* 4. 2. *Deut.* 4. 23. The words may be thus rendred, concerning *which the Lord gave us command*, or *charge*, to wit, that we ſhould not meddle with them, as was ſaid before. So it is only an Ellipſis of the prepoſition, which is very frequent.

CHAP. III.

1 THen we turned, and went up the way to Baſhan: and * Og the King of Baſhan came out againſt us, he, and all his people to battel at Edrei.

* Num. 21. 33, &c. chap. 29. 7.

2 And the LORD ſaid unto me, Fear him not *a*: for I will deliver him, and all his people, and his land into thy hand, and thou ſhalt do unto him, as thou didſt unto * Sihon King of the Amorite, which dwelt at Heſhbon.

* Num 21. 24.

a Tho he be of ſo frightful a look and ſtature, *ver.* 11.

3 So the LORD our God delivered into our hands * Og alſo the King of Baſhan, and all his people: and we ſmote him, until none was left to him remaining.

* Num. 21. 33.

4 And we took all his cities at that time, there was not a city which we took not from them; threeſcore cities, all the region of Argob *b* the kingdom of Og in Baſhan.

b A Province within *Baſhan*, or at leaſt ſubject and belonging to *Baſhan*, as appears from *ver.* 13. & 1 *King.* 4. 13. called *Argob*, poſſibly from the name of a man, its former Lord and Owner.

5 All theſe cities *were* fenced with high walls, gates, and bars *c*, beſides unwalled towns a great many.

c Which may encourage you in your attempt upon *Canaan* notwithſtanding the fenced cities which the ſpies told you of, and you muſt expect to find.

6 And we utterly deſtroyed them, as we did unto Sihon King of Heſhbon, utterly deſtroying the men, women, and children of every city.

7 But all the cattel, and the ſpoil of the cities, we took for a prey to our ſelves.

8 And we took at that time out of the hand of the two Kings of the Amorite, the land that *was* on this ſide Jordan *d*, from the river of Arnon, unto mount Hermon:

d So it was when *Moſes* wrote this book, but afterward when *Iſrael* paſſed over *Jordan*, it was called the land beyond *Jordan*.

9 (*Which* Hermon the Zidonians call Sirion *e*: and the Amorite call it Shenir.)

e Elſewhere called *mount Gilead*, and *Libanus* or *Lebanon*, and here *Shenir*, and *Sirion*, and, by abbreviation, *Sion*, *Deut.* 4. 48. Which ſeveral names are given to this one mountain, partly by ſeveral people, and partly in regard of ſeveral tops and parts of it, whence *Schenir* and *Hermon* are mentioned as diſtinct places, *Cant.* 4. 8.

10 All the cities of the plain, and all Gilead *f*, and * all Baſhan, unto Salchah and Edrei, cities of the kingdom of Og in Baſhan.

* Joſh. 12. 5. & 13. 11.

f *Gilead* is ſometimes taken largely for all the *Iſraelites* poſſeſſions beyond *Jordan*, and ſo it comprehends *Baſhan*, but here more ſtrictly for that part of it which lies in and near mount *Gilead*, and ſo it is diſtinguiſhed from *Baſhan* and *Argob*.

11 For only Og King of Baſhan remained of the remnant of giants *g*: behold, his bedſtead was a bedſtead of iron: *is it* not in * Rabbath of the children of Ammon *i*? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man *k*.

* 2 Sam. 12. 26. Jer. 49. 2.

g The other giants of *Baſhan* were deſtroyed before; and therefore when *Og* was killed, the *Iſraelites* work was done. *i* Where it might now be, either becauſe the *Ammonites* in ſome former battel with *Og*, had taken it as a ſpoil: or becauſe after *Ogs* death, the *Ammonites* deſired to have this monument of his greatneſs, and the *Iſraelites* permitted them to carry it away to their chief city. *k* To wit, of ordinary ſtature. So his bed was four yards and an half long, and two yards broad.

12 And this land *which* we poſſeſſed at that time from Aroer, which *is* by the river Arnon, and half mount Gilead, and * the cities thereof, gave I unto the Reubenite, and to the Gadite.

* Num. 32. 33. Joſh. 13. 8, &c.

13 And the reſt of Gilead, and all Baſhan, *being* the kingdom of Og, gave I unto the half tribe of Manaſſeh: all the Region of Argob, with all Baſhan, which was called the land of giants.

14 * Jair the ſon of Manaſſeh took all the country of Argob, unto the coaſts of Geſhuri *l*, and Maachathi *m*, and called them after his own name Baſhan-* Havoth-Jair unto this day *n*.

* 1 Chro. 2. 22. * Num 32. 41.

l Or, *Geſhurites*, a people towards the *North* of *Canaan*, 2 *Sam.* 3. 3. & 15. 8. See alſo *Joſ.* 13. 13. *m* Of whom ſee 2 *Sam* 3. 3. & 10. 6. *n* This muſt be put among thoſe other paſſages which were not written by *Moſes*, but added by thoſe holy men who digeſted the books of *Moſes* into this order, and inſerted ſome very few paſſages to accommodate things to their own time and people.

15 And * I gave Gilead *o* unto Machir *p*.

* Num 32. 39.

o (*i. e.*) The half part of *Gilead*, as appears from *ver.* 12, 13. See on *Numb.* 32. 40. *p* (*i. e.*) Unto the children of *Machir*, ſon of *Manaſſeh*, for *Machir* was now dead.

16 And unto the Reubenite, and unto the Gadite I gave from Gilead even unto the River Arnon, half the valley *q*, and the border, even unto the river Jabbok *r*, * *which is* the border of the children of Ammon *ſ*.

* Num. 21. 24. Joſh. 12. 2.

q Or rather *to the middle of the River*: for the word rendred *half* ſignifies commonly *middle*, and the ſame *Hebrew* word ſignifying both a *valley* and a *brook* or *river*, it ſeems more reaſonable to underſtand it of a *River*, as the ſame word is here rendred in the next foregoing clauſe of this verſe, than of a *valley*, which was not mentioned before, eſpecially ſeeing there is here an article added which ſeems to be emphatical, and to note *that River*, to wit, now mentioned. Add to this, that there was no ſuch *valley*, much leſs any *half-valley*, belonging both unto the *Reubenites* and *Gadites*. But according to the other tranſlation the ſenſe is plain and agreeable to the truth, that their land extended from *Gilead* unto *Arnon*, and, to ſpeak exactly, to the middle of that River; for as that River was the border between them and others, ſo one half of it belonged to them, as the other half did to others. And that this is no ſubtil device, as ſome may think it, but the truth of the things and the real meaning of the place, will appear by comparing this place with two others, 1. with *Joſ.* 12. 2. where the ſame thing is expreſſed in the ſame words in the *Hebrew* which are here, tho our tranſlators render the ſelf-ſame words there, *from the middle of the River*, which here they render, *half of the valley*; and where the bounds of *Sihons* Kingdom, which was the ſame portion here mentioned as given to *Reuben* and *Gad*, are thus deſcribed, *from Aroer, which is upon the bank of the River of Arnon, and from the middle of the River, and from half Gilead, even unto the River Jabbock*, which is *the border of the children of Ammon*. 2. With *Deut.* 2. 36. *From Aroer, which is by the brink of the River of Arnon, and* from *the city that is by the River*, or rather, as the *Hebrew* hath it, *in the River*, *i. e.* from *Ar*, which was the chief city of the *Moabites*, and therefore denied to the *Iſraelites*, as is here implied, and more fully expreſſed *Deut.* 2. 9. which city was ſeated in an Iſland in the middle of the River. So that here we have a juſt and full reaſon why the border of this land given to *Reuben* and *Gad* is ſo nicely and critically deſcribed here, even to the middle of a River, which altho in truth and ſtrictneſs it be the bound of thoſe lands which are divided by a River, yet is not uſually expreſſed in the deſcription of borders, either in Scripture or other Authors, becauſe here was an eminent city of the *Moabites* in the middle of this River, which by this curious and exact deſcription is excepted from their poſſeſſion, as God would have it to be. *r* The meaning ſeems to be this, *And the border*, to wit, of their land, *was*, which verb ſubſtantive is commonly underſtood, or *went forth*, (as the phraſe is *Joſ.* 15. 6, 7, *&c.*) from thence, to wit, from the River *Arnon, even unto the River Jabbock*, for ſo indeed their border did proceed. *ſ Obj.* This was the border between them and the *Manaſſites*, as is evident, and therefore not the border of the *Ammonites*. *Anſ.* It bordered upon the *Manaſſites* in one part, and upon the *Ammonites* in another part, to wit, in that part which is remoter from *Jordan*, and ſo both are true.

17 The plain *t* alſo, and Jordan, and the coaſt *thereof* from Chinnereth *u*, even unto the ſea of the plain *x*, *even* the ſalt ſea, ‖ under Aſhdoth Piſgah *y* eaſtward.

‖ Or, *under the ſprings of Piſgah, or the hill.*

t The Low Country towards *Jordan*. *u* Of which ſee on *Num.* 34. 11. *Joſ.* 12. 3 *x* (*i.e.*) That ſalt Sea, as it here follows, which before that dreadful conflagration was a goodly plain, called *the plain of Jordan*, *Gen.* 13. 10. *y* The proper name of a City, of which *Joſ.* 13. 20.

18 And I commanded you *z* at that time, ſaying, The LORD your God hath given you this land to poſſeſs it: * ye ſhall paſſover armed before your brethren, the children of Iſrael, all *that are* † meet for the war *a*.

* Num. 32. 20. † Heb. *ſons of power.*

z To wit, the *Reubenites* and *Gadites* mentioned *ver.* 16. to whom he now turns his ſpeech by an *Apoſtrophe*. *a* In ſuch number as your brethren ſhall judge neceſſary. See *Joſ.* 1. 14. & 4. 13.

19 But your wives, and your little ones, and your cattle (*for* I know that ye have much cattle) ſhall abide in your cities, which I have given you;

20 Until the LORD have given reſt *b* unto your brethren, as well as unto you, and *until* they alſo poſſeſs the land which the LORD your God hath given them beyond Jordan: and *then* ſhall ye * return every man unto his poſſeſſion which I have given you.

* Joſh. 22. 4.

b A peaceable and fixed poſſeſſion.

21 And * I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the LORD your God hath done unto theſe two Kings: ſo ſhall the LORD do unto all the Kingdoms whither thou paſſeſt.

* Num. 27. 18.

22 Ye ſhall not fear them: for the LORD your God he ſhall fight for you.

23 And I beſought the LORD at that time, ſaying,

24 O LORD God, thou haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand: for * what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

* Pſal. 86. 8. & 89. 6.

25 I pray thee let me go over *c*, and ſee the good land that *is* beyond Jordan, that goodly mountain *d*, and Lebanon *e*.

c For he ſuppoſed Gods threatning might be conditional and reverſible, as many others were. *d* Or, *that bleſſed mountain*, which the *Jews* not improbably underſtand of that mountain on which the Temple was to be built. For as *Moſes* deſired and determined to *prepare an habitation* for God, *Exod.* 15. 2. and knew very well that God would *chuſe* a certain *place for his habitation*, and *to put his name there*, *Deut.* 12. 5. So he alſo knew that it was the manner both of the true Worſhippers of God, and of Idolaters to worſhip their God in high-places, and particularly that *Abraham* did worſhip God in the mount of *Moriah*, *Gen.* 22. 2. and therefore did either reaſonably conjecture that God would chuſe ſome certain mountain for the place of his habitation, or poſſibly underſtood by revelation, that in that very mount of *Moriah*, where *Abraham* performed that eminent and glorious act of worſhip, there alſo the children of *Abraham* ſhould have their place of conſtant and ſettled worſhip. This he ſeems to call *that mountain*, emphatically and eminently, *that* which was much in *Moſes* his thoughts, tho not in his eye, and *the bleſſed* (as the *Hebrew tob* oft ſignifies) or *the goodly mountain*. Or, *the mountain* may be here put for the mountainous countries, as that word is oft uſed, as *Gen.* 36. 9. *Numb.* 13. 29. & 23. 7. *Deut.* 1. 7. *Joſ.* 10. 6. & 11. 16, 21, &c. And it is known that a great part of the glory, and beauty and profit of this country lay in its hills or mountains. See *Deut.* 11. 11. & 33. 15. And *that goodly mountain* may by an Enallage of the number be put for thoſe goodly mountains in *Canaan*, which were many. *e* Thus alſo he proceeds gradually in this deſire and deſcription, and prays that he may ſee in general *the good land that* is *beyond Jordan*, and then particularly, *the goodly mountains* of it, and eſpecially that famous mount of *Lebanon*, which was ſo celebrated for its tall and large Cedars, and other trees and excellent plants. See *Pſal.* 29. 5. & 104. 16. *Iſa.* 2. 13. & 14. 8.

26 But the LORD * was wroth with me for your ſakes *f*, and would not hear me: and the LORD ſaid unto me, Let it ſuffice thee *g*, ſpeak no more unto me of this matter.

* Num. 20. 12. & 27. 14. chap. 1. 37. & 32. 51.

f By occaſion of your ſins which provoked me to unadviſed words and carriages, *Pſal.* 106. 32, 33. See *Numb.* 20. 12. *Deut.* 31. 2. & 34. 4. *g* That this is my pleaſure and unalterable reſolution. Compare 2 *Cor.* 12. 8, 9.

27 * Get thee up into the top of ‖ Piſgah *h*, and lift up thine eyes *i* weſtward, and northward, and ſouthward, and eaſtward, and behold *it* with thine eyes: for thou ſhalt not go over this Jordan.

* Num. 27. 12.

‖ Or, *the hill.*

h Of which ſee on *Numb.* 27. 12. *i* Towards the land of *Canaan* and its ſeveral quarters.

28 But * charge Joſhua *k*, and encourage him, and ſtrengthen him *l*: for he ſhall go over before this people, and he ſhall cauſe them to inherit the land which thou ſhalt ſee.

* Num. 27. 18.

k Give him commiſſion and authority and a command to execute his truſt, and conduct the people. *l* With exhortations, and promiſes, and aſſurances of my preſence and help, and of good ſucceſs.

29 So we abode in * the valley over-againſt Beth-peor *m*.

* Deut. 34. 6.

m The Houſe or Temple of *Peor*, or of *Baal-peor*, of which ſee *Numb.* 25. 3. whence this place or city had its name.

CHAP. IV.

1 NOW therefore hearken, O Iſrael, unto the ſtatutes *a*, and unto the judgments *b* which I teach you, for to do *them*, that ye may live, and go in, and poſſeſs the land which the LORD God of your fathers giveth you.

a The Laws which concern the worſhip and ſervice of God. *b* The Laws concerning your duties to men. So theſe two comprehend both Tables, and the whole Law of God.

2 * Ye ſhall not add unto the word which I command you *c*, neither ſhall ye diminiſh *ought* from it *d*, that ye may keep the commandments of the LORD your God, which I command you.

* chap. 12. 32. Joſh. 1. 7. Prov. 30. 6. Eccl. 12. 13. Rev. 22 18, 19.

c By deviſing other doctrines or ways of worſhip than what I have thaught or preſcribed. See *Numb.* 15. 39, 40. *Deut.* 12. 8, 32. 1 *Kings* 12. 33. *Prov.* 30. 6. *Mat.* 15. 9. For this were to accuſe me of want of wiſdom, or care, or faithfulneſs in not giving you ſufficient inſtructions for my own ſervice. *d* By rejecting or neglecting any thing which I have commanded, tho it ſeem never ſo ſmall.

3 Your eyes have ſeen what the LORD did becauſe of * Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath deſtroyed them from among you.

* Num. 25. 4, &c. Joſh. 22. 17.

4 But ye that did cleave unto the LORD your God, *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgments, even as the LORD my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it.

6 Keep therefore, and do *them*, for this *is* * your wiſdom and your underſtanding in the ſight of the nations *d*, which ſhall hear all theſe ſtatutes, and ſay, ſurely this great nation *is* a wiſe and underſtanding people.

* Job 28. 28. Pſal. 111. 10. Prov. 1. 7.

d For tho the generality of heathen people in the later and degenerate ages of the World, did through inveterate prejudices, and for their own luſts and intereſts condemn the Laws of the *Hebrews* as fooliſh and abſurd, yet it is moſt certain, that divers of the wiſeſt heathens did highly approve of them, ſo far that they made uſe of divers of them, and tranſlated them into their own Laws and Conſtitutions; and *Moſes*, the giver of theſe Laws, hath been mentioned with great honour for his Wiſdom and Learning by many of them. And particularly the old Heathen Oracle expreſly ſaid, *That the Chaldeans or Hebrews, who worſhipped the uncreated God, were the only wiſe men.*

7 For * what nation *is there ſo* great, who *hath* † God * ſo nigh unto them *e*, as the LORD our God *is* in all *things* that we call upon him for?

* 2 Sam. 7. 23. † Heb. *A God. So* Gr. * Pſal. 46. 1. & 145, 18. & 148. 14. Iſa. 55. 6.

e By glorious miracles by the pledges of his ſpecial preſence, by the operations of his grace, and particularly, as it here follows, by his readineſs to hear our prayers, and to give us thoſe ſuccours which we call upon him for.

8 And what nation *is there ſo* great, that hath ſtatutes and judgments *ſo* righteous *f*, as all this law which I ſet before you this day?

f Whereby he implies that the true greatneſs of a nation doth not conſiſt in pomp or power, or largeneſs of Empire, as commonly men think, but in the righteouſneſs of its laws.

9 Only take heed to thy ſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but * teach them thy ſons, and thy ſons ſons:

* Gen. 18. 19. chap. 6. 7. & 11. 19. Pſal. 78. 5, 6.

10 *Specially* * the day that thou ſtoodſt before the LORD thy God in Horeb *g*, when the LORD ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

* Exod. 19. 9, 16. & 20. 18. Heb. 12. 18.

g Some of them ſtood there in their own perſons, tho then they were but young, the reſt ſtood there in the loins of their Parents, in whom they may well be ſaid to ſtand there, becauſe they are ſaid to have entred into covenant with God, becauſe their Parents did ſo in their name and for their uſe.

11 And ye came near, and ſtood under the mountain, and the * mountain burnt with fire unto the † midſt of heaven *h*, with darkneſs, clouds and thick darkneſs.

* Exod. 19 18. † Heb. *heart.*

h Flaming up into the air, which is oft called *Heaven*, and the *midſt* or the *heart* of it, is not only that which is ſtrictly and pro-

properly the middle part, but that which is within it, tho but a little way, in which ſenſe places, or perſons, or things, are ſaid to be in the *heart of the Sea*, *Exod.* 15.8. *Prov* 23.34. *Ezek.* 28.2 and Chriſt *in the heart of the earth*, *Matth.* 12.40.

12 And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude *i*; † only *ye heard* a voice.

† Heb. *ſave a voice.*

i (*i. e.*) No reſemblance or repreſentation of God, whereby either his eſſence, or properties, or actions were repreſented, ſuch as were uſual among the heathens.

13 And he declared unto you his covenant, which he commanded you to perform, *even* * ten commandments, and * he wrote them upon two tables of ſtone.

*Exod 34.28.
*Exod. 24.12.

14 And * the LORD commanded me at that time, to teach you ſtatutes and judgments *k*, that ye might do them in the land whither ye go over to poſſeſs it.

* Exod. 21.1.

k (*i.e.*) The ceremonial and judicial Laws, which are here diſtinguiſhed from the moral, or the *Ten Commandments*, *v.*13.

15 Take ye therefore good heed unto your ſelves *l* (for ye ſaw no manner of ſimilitude on the day *that* the LORD ſpake unto you in Horeb *m*, out of the midſt of the fire)

l By which caution he inſinuates mans great proneneſs to the worſhip of Images. *m* God, who in other places and times did appear in a ſimilitude, in the faſhion of a man, now in this moſt ſolemn appearance, when he comes to give eternal laws for the regulation and direction of the *Iſraelites* in the worſhip of God, and in their duty to men, he purpoſely avoids all ſuch repreſentations, to ſhew that he abhors all Worſhip of Images, or of himſelf by Images of what kind ſoever, as it here follows *ver.* 16, 17, 18, 19. becauſe he is the inviſible God, and cannot be repreſented by any viſible Image. See *Iſa.* 40.18. *Acts* 17.29.

16 Leſt ye corrupt *your ſelves n*, and * make you a graven image *o*, the ſimilitude of any figure, the likeneſs of male or female:

* Exod. 24.5.

n (*i.e.*) Corrupt your minds with mean and carnal thoughts of God. Or, *corrupt* your ways or courſes, by worſhipping God in a corrupt manner, or by falling into Idolatry. *o* To wit, for worſhip, or for the repreſentation of God, as it is explained *ver.* 19. for otherwiſe it was not ſimply unlawful to draw the picture, or make a figure of a man or a beaſt.

17 The likeneſs of any beaſt *p* that *is* on the earth, the likeneſs of any winged fowl that flieth in the air:

p Whereby the Heathen nations did repreſent and worſhip God, ſome by an Ox, ſome by a Goat, or an Hen, or a Serpent, or a Fiſh, *&c.*

18 The likeneſs * of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth:

* Rom. 1.23.

19 And leſt thou * lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* * all the hoſt of heaven, ſhouldeſt be driven to worſhip them *q*, and ſerve them, which the LORD thy God hath ‖ divided unto all nations *r* under the whole heaven.

* chap. 17.3. Job 31.27.
* Gen. 2.1.
‖ Or, *imparted.*

q (*i. e.*) Strongly enclined, and in a manner conſtrained, partly by the glory of theſe heavenly bodies, which may ſeem to be made for higher purpoſes than to enlighten this lump of earth; partly from that natural propenſion which is in men to Idolatry. Or, *ſhouldeſt be driven* or *thruſt*, to wit, out of *the way of the Lord*, (as it is more fully expreſſed, *Deut.* 13.5.) or, be ſeduced, or led aſide, as ſilly ſheep eaſily are, *and worſhip them.* Or, *ſhouldeſt be caſt down*, or, *throw down thy ſelf and worſhip them*, *i. e.* worſhip them by falling down before them. *r* Which are not Gods, but Creatures, made not for the worſhip, but for the uſe of men, yea, of the meaneſt and moſt barbarous people under Heaven, and therefore cannot without great abſurdity be worſhipped, eſpecially by you who are ſo much advanced above other Nations in Wiſdom and Knowledge, and in this, that you are my peculiar people.

20 But the LORD hath taken you, and * brought you forth out of the iron furnace *ſ*, *even* out of Egypt, to be unto him a people of inheritance *t*, as *ye are* this day.

* 1 King. 8.51. Jer. 11.4.

ſ (*i. e.*) The furnace wherein iron and other metals are melted, to which *Egypt* is fitly compared, not only for the torment and miſery which they there endured, but alſo becauſe they were throughly tried and purged thereby, as metals are by the fire. *t* His peculiar poſſeſſion from generation to generation. See *Exod.* 19.5. *Deut.* 7.6. *Tit.* 2.14. And therefore for you to forſake God, and worſhip Idols, will be not only wickedneſs and madneſs, but moſt abominable ingratitude.

21 Furthermore * the LORD was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land, which the LORD thy God giveth thee *t for* an inheritance.

* Num. 20.12.

t God hath granted you the favour which he denied to me: which greatly increaſeth your obligation to God.

22 But I muſt die in this land, I muſt not go over Jordan: but ye ſhall go over, and poſſeſs that good land.

23 Take heed unto your ſelves, leſt ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing*, * which the LORD thy God hath forbidden thee *u*.

* Exod. 20.4, 5.

u Or, *commanded thee*, to wit, not to do, which is eaſily underſtood by comparing this place with *Exod.* 20.4, 5. and with *Gen.* 3.11. where this phraſe is fully expreſſed. See more on *Lev.* 4.2. *Deut.* 3.37.

24 For the * LORD thy God *is* a conſuming fire *x*, *even* a * jealous God *y*.

* chap. 9.3. Iſa. 33.14. Heb. 12.29. * Exod. 20.5. Iſa. 42.8.

x A juſt and terrible God, who, notwithſtanding his ſpecial relation to thee, will ſeverely puniſh and deſtroy thee, if thou provokeſt him by Idolatry, or other ways. *y* Who being eſpouſed to thee, will be highly incenſed againſt thee, if thou followeſt after other lovers, or committeſt Whoredom with Idols, and wilt bear no rival or partner.

25 When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the land, and ſhall corrupt *your ſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the LORD *z* thy God, to provoke him to anger:

z Which words are here added, either, 1. As a caution, Your Idolatry, tho poſſibly ſecretly and cunningly managed, will not be hid from him, he ſees it, and he will puniſh it. Or, 2. To aggravate their ſpiritual whoredom, as being committed in the ſight and preſence of their Lord and Husband, whoſe eye is more peculiarly upon them in all their ways, than it is upon other people. Or, 3. By way of oppoſition unto mens judgment. Idolatry oft-times ſeems good, and reaſonable, and religious in the eyes of men, but, ſaith he, it is evil in the eyes of the Lord, whoſe judgment is moſt conſiderable.

26 I call heaven and earth *a* to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto you go over Jordan to poſſeſs it; ye ſhall not prolong *your* days upon it; but ſhall utterly be deſtroyed.

a Either, 1. Figuratively, *i. e.* God, and Angels, and Men. Or rather, 2. Properly; it being uſual in Scripture to call in the ſenceleſs Creatures as witneſſes in ſuch caſes, as *Deut.* 32.1. *Iſa.* 1.2. *Jer.* 2.12.

27 And the LORD * ſhall ſcatter you among the nations, and ye ſhall be left † few in number among the heathen, whither the LORD ſhall lead you.

* Lev. 26.33. chap. 28.64. Neh. 1.8. † Heb. *men of number.*

28 And * there ye ſhall ſerve gods *b*, the work of mens hands, wood and ſtone, * which neither ſee, nor hear, nor eat, nor ſmell.

* ch. 28.36.64. Jer. 16.13. * Pſal. 115.4, 5. & 135.15. Iſa. 45.20. & 46.7.

b (*i. e.*) Idols. You ſhall be compelled by men, and given up by me to Idolatry. So that very thing which was your choice, ſhall be your puniſhment: it being juſt and uſual for God to puniſh one ſin by giving them up to another, as is manifeſt from *Rom.* 1.24, 25.

29 * But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt find *him*, if thou ſeek him *c* with all thy heart *d*, and with all thy ſoul.

* Lev. 26.40. chap. 30.1. Neh. 1.9.

c If thou deſireſt his help and favour. See *Deut.* 30.1. *Iſa.* 55.6. *d* (*i. e.*) ſincerely and fervently.

30 When thou art in tribulation, and all theſe things † are come upon thee, *even* in the latter days *e*, if thou turn to the LORD thy God, and ſhalt be obedient unto his voice:

† Heb. *have found thee.*

e Either in general, in ſucceeding ages and generations: or particularly, in the days of the *Meſſias*, which are commonly called in Scripture *the latter*, or *laſt days*, as *Iſa.* 2.2. *Hoſ.* 3.5. *Mich.* 4.1. *Dan.* 2.44. *Heb.* 1.2. & 9.26. And ſo this may reſpect the converſion and redemption of the *Jewiſh* Nation, even in thoſe times when their caſe ſeems moſt deſperate, when they have forſaken their God, and rejected their *Meſſias* for many ages, to wit, towards the end of the World.

31 (For the LORD thy God *is* a merciful God) he will not forſake thee, neither deſtroy thee, nor

forget the covenant of thy fathers *f*, which he ſware unto them.

f (i. e.) Made with thy fathers, including their poſterity, as *Gen.* 17. 7.

32 For ask now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *ask* from the one ſide of heaven *g* unto the other, whether there hath been *any ſuch thing*, as this great thing *is* or hath been heard like it:

g (i. e.) Of the earth under heaven. Ask all the inhabitants of the World. Compare *Mat.* 24. 31. with *Mark* 13. 27.

33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live *h*?

(i. e.) And was not overwhelmed and conſumed by ſuch a glorious appearance. See *Exod.* 24. 11. & 33. 20.

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, * by temptations *i*, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched-out arm, and by great terrors *k*, according to all that the LORD your God did for you in Egypt before your eyes?

* chap. 7. 19. & 29. 3.

i By tribulations and perſecutions, which are commonly called *temptations*, which are here fitly mentioned as one great occaſion firſt of their cries unto God, and then of Gods coming for their reſcue. Or, *temptations* is the general title, which is explained by the following particulars, *ſigns and wonders*, &c. which are called *temptations*, becauſe they were trials both to the *Egyptians* and *Iſraelites*, whether thereby they would be induced to believe and obey God or no. *k* Raiſed in the minds of the *Egyptians*, as the Hiſtory ſheweth: compare *Deut.* 2. 25. & 34. 12. or, by terrible things done among them.

35 Unto thee it was ſhewed, that thou mighteſt know, that the LORD he *is* God, * *there is* none elſe beſides him.

*chap. 32. 39.

36 * Out of heaven *t* he made thee to hear his voice, that he might inſtruct thee: and upon earth *u* he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

*Exod. 24. 16. Heb. 12. 18.

t (i. e.) Out of the air, above *Mount Sinai*. See *Exod.* 19. 9. & 20. 18, 22. *u* At the top of *Mount Sinai*.

37 And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight *x* with his mighty power out of Egypt;

x Keeping his eye fixed upon him, as the Father doth on his beloved child. Or, *with his preſence*, *i. e.* He did not ſend them forth by *Moſes*, but he himſelf was preſent with them, and as it were, marched along with them in the pillar of cloud and fire.

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and conſider *it* in thine heart, that * the LORD he *is* God in heaven above, and upon the earth beneath, *there is* none elſe.

* Joſh. 2. 11.

40 Thou ſhalt keep therefore his ſtatutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee: and that thou mayeſt prolong *thy* days upon the earth, which the LORD thy God giveth thee for ever.

41 Then Moſes ſevered three cities *y* on this ſide Jordan toward the ſun-riſing.

y As God had commanded him, *Numb.* 35. 6, 14.

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live:

43 *Namely*, * Bezer in the wilderneſs, in the plain country of the Reubenite; and Ramoth in Gilead of the Gadite, and Golan in Baſhan of the Manaſſite.

* Joſh. 20. 8.

44 And this *z is* the law which Moſes ſet before the children of Iſrael:

z Which hath been generally intimated already, but is more particularly and punctually expreſſed in the following chapter, to which theſe words are a preface.

45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgments which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt;

46 On this ſide Jordan, * in the valley over-againſt Beth-Peor, in the land of Sihon King of the Amorite, who dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote, after they were come forth out of Egypt.

* chap. 3. 29.

* Num. 21. 24. 34. chap. 1. 4.

47 And they poſſeſſed his land, and the land of * Og king of Baſhan, two kings of the Amorite, which *were* on this ſide Jordan toward the ſun-riſing.

* Num. 21. 33. chap. 3. 3.

48 From Aroer, which *is* by the bank of the river Arnon, even unto Mount Sion, which *is* * Hermon;

* chap. 3. 9. Pſal. 133. 3.

49 And all the plain on this ſide Jordan, eaſtward, even unto the ſea of the plain under the * ſprings of Piſgah.

* chap. 3. 17.

CHAP. V.

1 AND Moſes called all Iſrael *a*, and ſaid unto them, Hear, O Iſrael, the ſtatutes and Judgments, which I ſpeak in your ears this day, that ye may learn them, and † keep, and do them.

† Heb. *keep to do them.*

a To wit, by their Elders, who were to impart it to the reſt.

2 * The LORD our God made a covenant with us in Horeb.

* Exod. 19. 5.

3 The LORD * made not the covenant with our fathers *b*, but with us: *even* us, who *are* all of us here alive this day *c*.

* See Mat. 13. 17. Heb. 8. 9.

b Either 1. Not only with them, the word *only* being here underſtood, as it is *Gen.* 32. 28. & 35. 10. 1 *Sam.* 8. 7. *Jer.* 7. 19. & 31. 34. *Mat.* 9. 13. Or, 2. Not at all with them. But then the word *Covenant* is not here to be taken for the Covenant of Grace in general, for ſo it was made with their fathers, *Exod.* 2. 24. but for this particular and mixed diſpenſation of the Covenant at *Sinai*, as appears both by the foregoing and following words. *c* He ſaith not, that all who made that Covenant at *Sinai* are now alive, for many of them were dead, but that this Covenant was made with all that are now alive, which is moſt true, for it was made with the elder ſort of them in their own perſons, and with the reſt in their Parents, who did covenant for them: for this phraſe *with us*, is put excluſively as to their fathers, but not as to their poſterity, as is evident from the nature of the Covenant, *Acts* 2. 39. and courſe of the ſtory.

4 * The LORD talked with you face to face *d*, in the mount out of the midſt of the fire.

* Ex. 19. 9. 19.

d Not in a viſible ſhape, which was utterly denied, *Deut.* 4. 12, 15. but perſonally and immediately, not by the mouth or miniſtry of *Moſes*; plainly and certainly, as when two men talk face to face; freely and familiarly, ſo as not to overwhelm and confound you. Compare *Exod.* 33. 11. *Numb.* 12. 8.

5 (I ſtood between the LORD and you *e* at that time, to ſhew you the word of the LORD *f*: for ye were afraid, by reaſon of the fire, and went not up into the mount) ſaying,

e As a Mediator or Meſſenger between you, according to your deſire, below *v.* 27. Compare *Exod.* 19. 16, *&c.* & 20. 19. *Gal.* 3. 19. *f* Not the Ten Commandments, which God himſelf uttered, but the following ſtatutes and judgments.

6 * I *am* the LORD thy God *h*, which brought thee out of the land of Egypt, from the houſe of † bondage,

* Ex. 20. 2, *&c.* Lev. 26. 1. Pſal. 81. 10.

† Heb. *ſervants.*

h The Ten Commandments delivered *Exod.* 20. are here repeated with ſome ſmall difference of words, but the ſence is perfectly the ſame, and therefore the explication of them muſt be fetched thence.

7 Thou ſhalt have none other gods before me.

8 Thou ſhalt not make thee *any* graven image, or *any* likeneſs of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the LORD thy God *am* a jealous God, * viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

* Exod. 34. 7.

10 * And ſhewing mercy unto thouſands, of them that love me, and keep my commandments.

* Jer. 32. 18.

11 Thou

11 Thou ſhalt not take the Name of the LORD thy God in vain: for the LORD will not hold *him* guiltleſs that taketh his Name in vain.

12 Keep *i* the ſabbath-day to ſanctifie it, as the LORD thy God hath commanded thee *k*.

i To wit, in mind and memory, as it is *Exod.* 20. 8. *k* To wit, in *Exod.* 20. whither he directs them, and therefore he here omits the Argument of the Creation, which is urged there.

13 Six days thou ſhalt labour, and do all thy work.

* Gen. 2. 2. Heb. 4. 4. 14 But the ſeventh day is the * ſabbath of the LORD thy God, *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattel, nor thy ſtranger that *is* within thy gates; that thy man-ſervant, and thy maid-ſervant may reſt as well as thou.

15 And remember that thou waſt a ſervant *l* in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand, and by a ſtretched-out arm: therefore the LORD thy God commanded thee to keep the ſabbath day.

l And therefore art highly obliged both to ſerve that God who redeemed thee, eſpecially upon his own day, and not to grudge thy ſervants their reſt upon that day.

* chap. 27. 16. Col. 3. 20. 16 * Honour thy father and thy mother, as the LORD thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

* Mat. 5. 21. 17 * Thou ſhalt not kill.

* Luke 18. 20. 18 * Neither ſhalt thou commit adultery.

* Rom. 13. 9. 19 * Neither ſhalt thou ſteal.

26 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

* Rom. 7. 7. 21 * Neither ſhalt thou deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe *m*, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbours.

m In *Exod.* 20. the order is contrary, and *the neighbours houſe* is put before his *wife*, whereby it is evident, that *Moſes* intended this but for one Commandment, wherein the order of the words was an inconſiderable circumſtance: for if this were two commandments, as ſome would have it, it would be altogether uncertain which is the Ninth, and which the Tenth Commandment, ſeeing the one is firſt, *Exod.* 20. and the other here.

22 Theſe words the LORD ſpake unto all your aſſembly in the mount, out of the midſt of the fire, of the cloud, and of the thick darkneſs, *with* a great voice, and he added no more *n*, and * he wrote them in two tables of ſtone, and delivered them unto me. *Exod. 24. 12.

n He ceaſed for that time to ſpeak immediately, and with that loud voice unto the people, for the reſt were delivered to *Moſes*, and by him communicated to the people. This he did to ſhew the preeminency of that Law above the reſt, and its Everlaſting Obligation.

*Exod. 20. 18. 23 * And it came to paſs, when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders.

24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory and his greatneſs, and * we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and * he liveth. *Exod. 19. 19. * chap. 4. 33.

† Heb. *add to hear.* 25 Now therefore why ſhould we die *o*? for this great fire will conſume us, If we † hear the voice of the LORD our God any more, then we ſhall die.

o For tho God hath for this ſeaſon kept us alive to our admiration, yet we ſhall never be able to endure any further diſcourſe from him in ſuch a terrible manner, but ſhall certainly ſink under the burden of it. Compare *Gen.* 16. 13. *Judg.* 6. 22.

26 For who *is there* of all fleſh *p*, that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived?

p Fleſh is here put for Man in his frail corruptible and mortal ſtate, as *Mat.* 16. 17. 1 *Cor.* 15. 50. *Eph.* 6. 12. *Heb.* 2. 14.

27 Go thou near, and hear all that the LORD our God ſhall ſay, and * ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*. *Exod. 20. 19.

28 And the LORD heard the voice of your words, when ye ſpake unto me, and the LORD ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: * they have well ſaid all that they have ſpoken. * Deut. 18. 17.

29 † * O that there were ſuch an heart in them *q* that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! † Heb. *who will give their heart to be ſuch in them.* * chap. 32. 29.

q Heb. *Who will give them ſuch an heart?* This is ſpoken of God after the manner of men, to ſhew that ſuch an heart is deſirable to him, and required by him: otherwiſe it is certain that God can give ſuch an heart, and hath promiſed to give it, *Jer.* 32. 40. *Ezek.* 36. 27. And if God will work, *who can hinder him*, *Job* 11. 10. Pſa. 81. 13. Iſa. 48. 18. Mat. 23. 37.

30 Go, ſay to them, Get ye into your tents again.

31 But *as for* thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: * ye ſhall not turn aſide to the right hand, or to the left *r*. * chap. 17. 20. & 28. 14. Joſh. 1. 7.

r Neither by ſuperſtitious additions to Gods Commands, nor by a bold or prophane rejection or contempt of any one of them.

33 Ye ſhall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days, in the land which ye ſhall poſſeſs.

CHAP. VI.

1 NOW theſe *are* the commandments, the ſtatutes, and the judgments which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye † go to poſſeſs it. † Heb. *paſs over.*

2 That thou mightieſt fear the LORD *a* thy God, to keep all his ſtatutes; and his commandments which I command thee, thou and thy ſon, and thy ſons ſon, all the days of thy life: and that thy days may be prolonged.

a Which he hereby implies to be the firſt principle of true Obedience.

3 Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

4 * Hear O Iſrael, † the LORD our God *is* one LORD *b*. *Mark 12. 29. † Heb. *the LORD our God, the LORD is one. So* Gr.

b One in Eſſence, and the only Object of our Worſhip.

5 And * thou ſhalt love the LORD *c* thy God with all thine heart, and with all thy ſoul, and with all thy might. * chap. 10. 12. Mat. 22. 37. Mark 12. 30. Luke 10. 27.

c Now he ſhews another ſpring or principle of ſincere obedience to God, even hearty love to God, which will make his work and ſervice eaſie, and that the fear he mentioned before, *v.* 2. was ſuch as would conſiſt with love to God, and not that ſlaviſh fear and honour which produceth hatred.

6 And * theſe words which I command thee this day ſhall be in thine heart *d*. * chap. 11. 18. Pſal. 37. 31. & 40. 8. & 119. 98. Iſa. 51. 7.

d (*i.e.*) In thy mind to remember them, and meditate upon them, and in thy affection to love and purſue them.

7 And thou ſhalt * † teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walk- *e* * chap. 4. 9. † Heb. *whet or sharpen.*

eſt

eſt by the way, and when thou lieſt down, and when thou riſeſt up.

e Heb. *Whet*, or *ſharpen them*, ſo as they may pierce deep into their hearts. This Metaphor ſignifies the manner of inſtructing them, that it is to be done diligently, earneſtly, frequently, diſcreetly, and dexterouſly.

* chap. 11. 18. † Heb. *for frontlets.*

8 And thou ſhalt * bind them for a ſign upon thine hand, and they ſhall be † as frontlets between thine eyes *f*.

f Thou ſhalt give all diligence, and uſe all means to keep them in thy remembrance, as men oft-times bind ſomething upon their hands, or put it before their eyes to prevent forgetfulneſs of a thing which they much deſire to remember. Compare *Prov.* 3. 3. & 6. 21. & 7. 3. See the notes on *Exod.* 13. 16.

* chap. 11. 20. Iſa. 57. 8.

9 * And thou ſhalt write them upon the poſts of thy houſe, and on thy gates.

10 And it ſhall be, when the LORD thy God ſhall have brought thee into the land, which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee great and goodly cities * which thou buildeſt not;

* Pſal. 105 44.

11 And houſes full of all good things which thou filledſt not, and wells digged which thou diggedſt not, vineyards and olive-trees which thou plantedſt not, * when thou ſhalt have eaten, and be full;

* chap. 8. 10, &c.

12 *Then* beware leſt thou forget the LORD which brought thee forth out of the land of Egypt, from the houſe of † bondage.

† Heb. *Bondmen* or *ſervants.*

13 Thou ſhalt * fear the LORD thy God, and ſerve him, and ſhalt ſwear *g* by his name *h*.

* chap. 10. 12. 20. & 13. 4. Mat. 4. 10. Luke 4. 8.

g When thou haſt a call and juſt cauſe to ſwear. *h* Underſtand *only*, as *Deut.* 5. 2. not by Idols, or any Creatures.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you:

15 (For the LORD thy God *is* a jealous God among you *i*) leſt the anger of the LORD thy God be kindled againſt thee, and deſtroy thee from off the face of the earth.

i Heb. *in the midſt of you*, to ſee and obſerve all your ways and your turnings aſide to other Gods.

* Mat. 4. 7. Luke 4. 12. * Exod. 17. 2. Num. 20. 4.

16 * Ye ſhall not tempt the LORD *k* your God * as ye tempted him in Maſſah.

k (*i. e.*) Not provoke him, as the following inſtance explains. Sinners, eſpecially preſumptuous ſinners, are oft ſaid to *tempt God*, *i. e.* to make a trial of God, whether he be what he pretends to be; ſo wiſe as to ſee their ſins, ſo juſt and true and powerful as to take vengeance on them for their ſins, concerning which they are very apt to doubt, becauſe of the preſent impunity and proſperity of many ſuch perſons. See *Numb.* 14. 22. *Pſal.* 78. 18. *Mat.* 4. 7. *Acts* 5. 9.

17 Ye ſhall diligently keep the commandments of the LORD your God, and his teſtimonies, and his ſtatutes which he hath commanded thee.

18 And thou ſhalt do *that which is* right and good in the ſight of the LORD *l*, that it may be well with thee, and that thou mayeſt go in, and poſſeſs the good land which the LORD ſware unto thy fathers:

l Not that which is right in thine own eyes, as many ſuperſtitious and ſinful practices ſeem right and good to evil-minded men. Let Gods will and word, and not thine own fancy or invention, be thy rule in Gods ſervice. Good actions are oft ſaid to be *right in Gods ſight*, as *Jer.* 34. 15. *Acts* 4. 19. and evil actions are oft ſaid to be *right in our own eyes*, as *Deut.* 12. 8. *Judg.* 17. 6.

* Num. 33. 52.

19 * To caſt out all thine enemies from before thee, as the LORD hath ſpoken.

† Heb. *to morrow.*

20 *And* when thy ſon asketh thee † in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, and the judgments which the LORD our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, we were Pharaohs bondmen in Egypt, and the LORD brought us out of Egypt * with a mighty hand.

* Exod. 3. 19. & 13. 3.

† Heb. *evil.*

22 And the LORD ſhewed ſigns and wonders, great and † ſore upon Egypt, upon Pharaoh, and upon all his houſhold before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers.

24 And the LORD commanded us to do all theſe ſtatutes, to fear the LORD our God for our good *m* always, that he might preſerve us alive as *it is* this day.

m The benefit of obedience is ours, not Gods, *Job* 35. 7. and therefore our obedience is highly reaſonable, and abſolutely neceſſary.

† Heb. *and righteouſneſs ſhall be to us.* Gr. *mercy ſhall be to us.* See chap. 24. 13. * Rom. 10. 5.

25 † And it * ſhall be our righteouſneſs *n*, if we obſerve to do all theſe commandments, before the LORD our God, as he hath commanded us.

n Heb. *Righteouſneſs ſhall be to us.* We ſhall be owned and pronounced by God to be truly righteous and holy perſons, if we ſincerely obey him, otherwiſe we ſhall be declared to be unrighteous and ungodly perſons, and all our profeſſion of Religion will appear to be in Hypocriſie. Or, *mercy ſhall be to us* or *with us*. For as the *Hebrew* word rendred *righteouſneſs*, is very oft put for *mercy*, as *Pſal.* 24. 5. & 36. 10. & 51. 14. *Prov.* 10. 2. & 11. 4. *Dan.* 9. 16, *&c.* ſo this ſence ſeems beſt to agree both with the Scripture uſe of this phraſe, in which *righteouſneſs* ſeldom or never, to my remembrance, but *grace* or *mercy* frequently is ſaid to *be to us*, or *with us*, as 2 *Sam.* 15. 20. *Pſal.* 89. 24. *Prov.* 14. 22. *Gal.* 6. 16. 2 *John* 3. and with the foregoing verſe and argument, *God*, ſaith he, *v.* 24. *commanded theſe things for our good, that he might preſerve us alive, as it is this day. And*, ſaith he in this verſe, this is not all, for as he hath done us good, ſo he will go on to do us more and more good, and Gods *mercy ſhall be to us*, or *with us* in the remainder of our lives, and for ever, *if we obſerve*, &c.

CHAP. VII.

* chap. 31. 3.

1 WHen the * LORD thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven Nations *a* greater and mightier than thou:

a There were ten in *Gen.* 15. 19. But this being ſome hundreds of years after that, it is not ſtrange if three of them were either deſtroyed by foreign or domeſtick Wars, or by cohabitation and marriage, united with, and ſwallowed up in ſome of the reſt.

* Num. 33. 52. Joſh. 6. 17. & 8. 24. & 10. 28, 40. & 11. 11, 12. * Exod. 23. 32. & 34. 12, 15. † Heb. *cut no covenant with them.* See Joſh. 2. 14. & 9. 15. Judg. 1. 24.

2 And when the LORD thy God ſhall deliver them before thee, thou ſhalt ſmite them, and * utterly deſtroy them, * thou ſhalt † make no covenant with them *b*, nor ſhew mercy unto them.

b To ſpare them, or permit them to dwell with thee in the land. Other Nations had more favour, but theſe were, for their great wickedneſs, and for the good of *Iſrael*, devoted to utter deſtruction.

3 Neither ſhalt thou make marriages with them, thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou not take unto thy ſon.

4 For they will turn away thy ſon from following me, that they may ſerve other gods *c*: ſo will the anger of the LORD be kindled againſt you, and deſtroy thee ſuddenly.

c (*i. e.*) There is manifeſt danger of Apoſtacy and Idolatry from ſuch matches. Which reaſon doth both limit the Law to ſuch of theſe as were unconverted, otherwiſe *Salmon* married *Rahab*, *Mat.* 1. 5. and enlarge it to other Idolatrous Nations, as appears from 1 *Kings* 11. 2. *Ezra* 9. 2. *Neh.* 13. 23.

* Exod. 23. 24. † Heb. *ſtatues* or *pillars.*

5 But thus ſhall ye deal with them; ye ſhall * deſtroy their altars, and break down their † images, and cut down their groves *d*, and burn their graven images with fire.

d Which Idolaters planted about the Temples and Altars of their Gods. Hereby God deſigned to take away whatſoever might bring their Idolatry to remembrance, or occaſion the reviving of it.

* chap 14. 2. & 26. 19. * Exod. 19. 5. Amos 3. 2. 1 Pet. 2. 9.

6 * For thou *art* a holy people unto the LORD thy God: * the LORD thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that *are* upon the face of the earth.

7 The LORD did not ſet his love upon you, nor chooſe you, becauſe ye were moe in number than any people: (for ye *were* the feweſt of all people *e*.)

e To wit, at that time when God firſt declared his love to you, and choice of you for his peculiar people, which was done to *Abraham*. For *Abraham* had but one Son concerned in this choice and covenant, to wit, *Iſaac*, and that was in his hundredth year; and *Iſaac* was 60 years old ere he had a child, and then had only two children; and tho *Jacob* had 12 Sons,

yet

yet it was a long time ere they made any conſiderable increaſe. Nor do we read of any great multiplication of them till after *Joſeph's* death, *Exod.* 1. 6, 7.

8 But becauſe the LORD loved you *f*, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the houſe of bondmen, from the hand of Pharaoh King of Egypt.

f (*i.e.*) Becauſe it pleaſed him to love you, it was his free choice, without any cauſe or motive on your part. Compare *Deut.* 10. 15. 1 *Sam.* 12. 22. *Pſal.* 44. 3.

* Exod. 20. 6. 9 Know therefore that the LORD thy God, he *is* God, the faithful God *g*, * which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations:

g True to his word, and conſtant in performing all his promiſes.

10 And repayeth them that hate him *h*, to their face *i*, to deſtroy them: he will not be ſlack *k* to him that hateth him, he will repay him to his face.

h Not only thoſe who hate him directly and properly, (for ſo did few or none of the *Iſraelites* to whom he here ſpeaks,) but thoſe who hate him by conſtruction and conſequence, thoſe who hate and oppoſe his People, and Word, and Image, thoſe who preſumptuouſly and wilfully perſiſt in the breach of Gods Commandments, as appears from *v.* 9. where the *love* of God, to which this *hatred* is oppoſite, is deſcribed and expreſſed by the *keeping of his commandments*. *i* (*i. e.*) Openly, and ſo as they ſhall ſee it, and not be able to avoid it. *k* To wit, *ſo as ſome men count ſlackneſs*, 2 *Pet.* 3. 9. ſo as to delay it beyond the fit time or ſeaſon for vengeance, yet withal he is long-ſuffering, and ſlow to anger, as that and other places inform us.

11 Thou ſhalt therefore keep the commandments, and the ſtatutes, and the judgments which I command thee this day, to do them.

* Lev. 26. 3. chap. 28. 1. † Heb. *becauſe.* 12 * Wherefore it ſhall come to paſs, † if ye hearken to theſe judgments, and keep and do them, that the LORD thy God ſhall keep unto thee the covenant and the mercy *l* which he ſware unto thy fathers.

l (*i.e.*) The Covenant of Mercy or Grace, which he, out of his own meer grace, made with them. A figure called *Hendiaduo.*

13 And he will love thee *m*, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine and thine oyl, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee.

m He will continue to love thee, and to manifeſt his love to thee, he will not repent of his love to thee.

* Exod. 23. 26, *&c.* 14 Thou ſhalt be bleſſed above all people: * there ſhall not be male or female barren among you, or among your cattel.

* Exod. 9. 14. & 15. 26. 15 And the LORD will take away from thee all ſickneſs, and will put none of the * evil diſeaſes of Egypt *n* (which thou knoweſt) upon thee, but will lay them upon all them that hate thee.

n Such as the *Egyptians* were infeſted with, either commonly, as that botch, *Deut.* 28. 27. or miraculouſly and extraordinarily from the hand of the Lord, as *Exod.* 9. 10, 15. Compare *Exod.* 23. 25. *Pſal.* 105. 37.

† Heb. *giveth thee.* *Exod. 23. 33. 16 And thou ſhalt conſume all the people which the LORD thy God † ſhall deliver thee, thine eye ſhall have no pity upon them, neither ſhalt thou ſerve their Gods, for that *will be* a * ſnare *o* unto thee.

o An occaſion of ſin and utter deſtruction. See *Exod.* 23. 33. & 34. 12. *Judg.* 2. 3.

17 If thou ſhalt ſay in thine heart, Theſe nations *are* moe than I, how can I diſpoſſeſs them?

18 Thou ſhalt not be afraid of them: *but* ſhalt well remember *p* what the LORD thy God did unto Pharaoh, and unto all Egypt;

p Heb. *Remembring, remember, i. e.* remember it frequently, conſiderately, practically, and for thy encouragement, for men are ſaid to forget thoſe things which they do not remember to good purpoſe.

19 * The great temptations *q* which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched-out arm, whereby the LORD thy God brought thee out: ſo ſhall the LORD thy God do unto all the people of whom thou art afraid *r*. * chap. 4. 34. & 29. 3.

q The Trials and Exerciſes of thy Faith and Obedience to my call and commands. *r* So as he did to *Pharaoh* and his people, mentioned *v.* 18.

20 * Moreover, the LORD thy God will ſend the hornet *ſ* among them, until they that are left and hide themſelves from thee, be deſtroyed. *Exod. 23. 28. Joſh. 24. 12.

ſ Of which, ſee on *Exod.* 23. 28.

21 Thou ſhalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God, and terrible.

22 And the LORD thy God will † put out thoſe nations before thee by little and little: thou mayeſt not conſume them at once *t*, leſt the beaſt of the field increaſe upon thee. † Heb. *pluck off.*

t Or, *Thou ſhalt not be able to conſume them at once, i. e.* in an inſtant. I will not aſſiſt thee with my Omnipotency, to cruſh them in a moment, but will bleſs thee in the uſe of ordinary means, and deſtroy them ſucceſſively by ſeveral battles.

23 But the LORD thy God ſhall deliver them † unto thee, and ſhall deſtroy them with a mighty deſtruction, until they be deſtroyed. † Heb. *before thy face.*

24 And * he ſhall deliver their Kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, until thou have deſtroyed them *u*. * Joſh. 12. 1.

u This promiſe is made upon condition of their performance of their duty, which they neglecting, they juſtly loſe the benefit of it, as we ſee, *Judg.* 2. 1, 2, 3.

25 The graven images of their gods * ſhall ye burn with fire: thou * ſhalt not deſire the ſilver or gold *that is* on them *x*, nor take *it* unto thee, leſt thou be * ſnared therein: for it *is* an abomination to the LORD thy God. * chap. 12. 3. Exod. 32. 20. * Joſh. 7. 1, 21. * Pſal. 106. 36.

x Wherewith the Idols are covered or adorned, nor conſequently any other of their Ornaments. This he commands, to ſhew his utter deteſtation of Idolatry, and to cut off all occaſions of it.

26 Neither ſhalt thou bring an abomination into thy houſe, leſt thou be a curſed thing *y* like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it: for * it *is* a curſed thing. * chap. 13. 17.

y (*i.e.*) Devoted to utter deſtruction, as that was. See *Joſ.* 7. 11, 21, 24, *&c.* Lev. 27. 28.

CHAP. VIII.

1 ALL the commandments which I command thee this day, ſhall ye obſerve to do, that ye may live *a*, and multiply, and go in, and poſſeſs the land which the LORD ſware unto your fathers.

a (*i. e.*) Live comfortably and happily, as *life* is oft taken, as *Gen.* 17. 18. *Prov.* 3. 2. as on the contrary troubles or afflictions are called *Death. Exod.* 10. 17. 2 *Cor.* 11. 23.

2 And thou ſhalt remember all the way *b* which the LORD thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to * prove thee, to know *c* what *was* in thine heart, whether thou wouldeſt keep his commandments or no. * chap. 13. 3.

b (*i. e.*) All the events which befel thee in the way, the miraculous protections, deliverances, proviſions, inſtructions which God gave thee, and withal the frequent and ſevere puniſhments of thy diſobedience. *c* (*i. e.*) That thou mighteſt diſcover to thy ſelf and others that infidelity, inconſtancy, hypocriſie, apoſtacy, rebellion and perverſeneſs, which lay hid in thy heart; the diſcovery whereof was of ſingular uſe both to them, and to the Church of God in all ſucceeding ages.

3 And he humbled thee, and * ſuffered thee to hunger, and fed thee with * Manna (which thou kneweſt not, neither did thy fathers know) that he might make thee know, that man doth * not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD *d* doth man live. * Exod. 16. 3. *Exod. 16. 12, 14. * Mat. 4. 4. Luke 4. 4.

d (*i.e.*)

d (*i. e.*) By every or any thing which God appoints for this end, how unlikely soever it may seem to be for nourishment, as appears in the Manna; seeing it is not the Creature, but only Gods command and blessing upon it, that makes it sufficient for the support of life.

* chap. 29. 5. Neh. 9. 21. 4 * Thy raiment waxed not old upon thee *e*, neither did thy foot swell *f* these forty years.

e Did not wear away through age, which they must needs have done without a miracle. *f* Notwithstanding thy long and hard travels, which also was miraculous.

* 2Sam. 7. 14. Psal. 89. 32. Rev. 3. 19. 5 * Thou shalt also consider in thine heart, that as a man chasteneth his son *g*, *so* the LORD thy God chasteneth thee.

g (*i. e.*) Unwillingly, being constrained by thy necessity; moderately, in judgment remembring mercy; and for thy reformation, not for thy destruction. Compare *Prov.* 3. 11, 12. *Heb.* 12. 5, *&c.*

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into
* chap. 11. 10, 11. a good land, * a land of brooks of water, of fountains, and depths *b* that spring out of valleys, and hills.

b (*i. e.*) Deep Wells, or Springs, or Lakes, which were divers and large.

† Heb. *of olive-tree of oil.* 8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of † oil olive *i*, and honey.

i Heb. *Of the Olive-tree of oyl, i. e.* Not of wild and barren, but of fruitful Olive-trees, which yield plenty of Oyl.

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it: a
* chap. 33. 25. land * whose stones *are* iron *k*, and out of whose hills thou mayest dig brass *l*.

k Where are mines of iron, in a manner, as plentiful as stones, and upon which travellers must tread, as in other parts they do upon stones. *l* To wit, in great plenty. These are mentioned, because they had none such in *Egypt* whence they came.

* chap. 6. 11, 12. 10 * When thou hast eaten, and art full, then thou shalt bless the LORD thy God *m*, for the good land which he hath given thee.

m (*i. e.*) Solemnly praise him for thy food; which is a debt both of gratitude and justice, because it is from his providence and favour that thou receivest both thy food and refreshment and strength by it. The more unworthy and absurd is that too common profaneness of them, who, professing to believe a God and his Providence, from whom all their comforts come, grudge to own him at their meals, either by desiring his blessing before them, or by offering due praise to God after them.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day.

* chap. 28. 47. & 32. 15. Prov. 30. 9. Hos. 13. 6. 12 * Lest, *when* thou hast eaten, and art full, and hast built goodly houses, and dwelt *therein*:

13 And *when* thy herds, and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:

14 Then thine heart be lifted up *n*, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the house of bondage;

n As if thou didst receive and enjoy these things either by thy own wisdom, and valour, and industry, *v.* 17. or for thy own merit, *Deut.* 9. 4. See *Hos.* 13. 6. 1 *Cor.* 4. 7.

* Num. 21. 6. Hos. 13. 5. 15 Who led thee through that great and terrible wilderness, * *wherein were* fiery serpents, and
* Num. 20. 11. scorpions, and drought, where there was no water, * who brought thee forth water out of the rock of flint;

* Exod. 16. 15. 16 Who fed thee in the wilderness with * manna, which thy fathers knew not, that he might humble thee *o*, and that he might prove thee, to do the good at thy latter end *p*.)

o By keeping thee in a constant dependance upon him for every days food, and convincing thee what an impotent, helpless, and beggarly Creature thou art in thy self, having nothing whereon to subsist, but from hand to mouth, and being supported wholly by the alms of divine goodness given to thee from day to day. The mercies of God, if duly considered, are as powerful an argument or mean to humble us as the greatest afflictions, because they increase our debts to God, and manifest our dependance upon him, and insufficiency without him, and by making God great, they make us little in our own eyes. Tho this clause, as well as that which follows, may have respect to their afflictions, mentioned, *v.* 15. *p* (*i. e.*) That after he hath purged and prepared thee by afflictions, he may give thee, and thou mayest receive and enjoy his blessings with less disadvantage, whilst by the remembrance of former afflictions thou art made thankful for them, and more cautious not to abuse and forfeit them again.

17 And thou say in thine heart, My power, and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth *q*, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

q So this word is used, *Numb.* 24. 18. *Job* 24. 18. *Prov.* 31. 29.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testifie against you this day, that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

1 HEar, O Israel, thou *art* to pass over Jordan this day *a*, to go in to possess nations *b* greater and mightier than thy self *c*, cities great and * fenced up to heaven *d*. * chap. 1. 28.

a (*i. e.*) Shortly, within a little time, the word *day* being oft put for *time*, as *John* 8. 56. 1 *Cor.* 4. 5. *Rev.* 16. 14. within two months: for *Moses* spake this on the first day of the eleventh month, *Deut.* 1. 3. and they passed over *Jordan* on the tenth day of the first month, *Jos.* 4. 19. *b* (*i. e.*) The land of those Nations; for that only they were to possess, but as for the Nations or people they were not to possess, but to destroy them. Thus they are said to *inherit Gad*, *Jer.* 49. 1. *i. e.* the Country and *Cities* of *Gad*, as it is there explained. *c* This he adds, partly that they might not be surprized when they find them to be such: partly that they might not trust to their own strength, but wholly rely upon Gods help for the destroying of them, and, after the work was done, might ascribe the praise and glory of it to God alone, and not to themselves. *d* As the Spies reported, *Deut.* 1. 28. See on *Gen.* 11. 4.

2 A people great and tall, the children of * the
* Num. 13. 28, 29. Anakims, whom thou knowest, and *of whom* thou hast heard *say e*, Who can stand before the children of Anak?

e Either from the spies, or rather from common fame, for this seems to be a proverb, used in those times.

3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee *as* a * consuming fire: he shall destroy them, * chap. 4. 24. Heb. 12. 29. and he shall bring them down before thy face; so shalt thou drive them out, and destroy them quickly *f* as the LORD hath said unto thee.

f Without great difficulty or long wars.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, * For my righteousness the LORD * Rom. 11. 6, 20. 1 Cor. 4. 7. hath brought me in to possess this land: but * for the wickedness of these nations the LORD doth drive them out from before thee. * Gen. 15. 16.

5 Not for thy righteousness, or for the uprightness of thine heart *g*, dost thou go to possess their land; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform * the
* Gen. 12. 7. & 13. 15. & 15. 7. & 17. 8. & 26. 4. & 28. 13. word which the LORD sware unto thy fathers, Abraham, Isaac and Jacob *h*.

g Neither for thy upright heart, nor holy life, which are the two things which God above all things regards, 1 *Chron.* 29. 17. *Psal.* 15. 1, 2. And consequently he excludes all merit. And surely they who did not deserve this earthly *Canaan*, could not merit the Kingdom of Glory. *h* To shew my faithfulness in accomplishing that promise which I graciously made and confirmed with my Oath. By which words it is implied, that this land was not given to them for the righteousness of their fathers, tho they were righteous and holy persons, and much less for their own righteousness, which they had not, as it follows.

9 Un-

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness, for thou *art* a * stiff-necked people *i*.

* Exod. 32.9. & 34.9.

i Rebellious and perverse, and so destitute of all pretence of righteousness; such were the people, but there were divers particular persons amongst them truly righteous and holy, and yet even their righteousness is denyed to be the procuring cause of this land.

7 Remember, *and* forget not how thou provokedst the LORD thy God to wrath in the wilderness: * from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

* Exod. 14.11. & 16.2. & 17.2. Num. 11.4. & 20.2. & 25.3.

8 Also * in Horeb *k*, ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

* Exod. 32.4. Ps. 106.19.

k When your miraculous deliverance out of *Egypt* was fresh in memory; when God had but newly manifested himself to you in so stupendious and dreadful a manner, and had taken you into covenant with himself, when God was actually conferring further mercies upon you.

9 * When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then * I abode in the mount forty days and forty nights; I neither did eat bread, nor drink water *l*.

*Exod. 24.12. 15.

*Exod. 24.18. & 34.28.

l (*i. e.*) I wholly abstained from all meat and drink. Compare 1 *King.* 13.8, 9, 13. 2 *King.* 6.22.

10 * And the LORD delivered unto me two tables of stone, written with the finger of God *m*, and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of the fire, * in the day of the assembly *n*.

*Exod. 31.18.

*Exod. 19.17. & 20.1.

m Immediately and miraculously, which was done not onely to procure the greater reverence to the Law, but also to signifie, that it was the work of God alone to write this Law upon the Tables of mens hearts. See *Jer.* 31.33. 2 *Cor.* 3.3, 7.

n (*i. e.*) When the people were gathered together by Gods command to the bottom of Mount *Sinai*, to hear and receive Gods ten Commandments from his own mouth.

11 And it came to pass at the end of forty days, and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, * Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt, have corrupted *themselves*: they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

* Exod. 32.3.

13 Furthermore, the LORD spake unto me, saying, I have seen this people, and behold, it *is* a stiff-necked people.

14 Let me alone *o*, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation greater and mightier than they.

o Stop not the course of my fury by thy intercession.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And * I looked, and behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

*Exod. 32.19.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes *p*.

p Not by an unbridled passion, but in zeal for Gods honour, and by the direction of Gods spirit, to signifie to the people, that the covenant between God and them contained in those tables was broken and made void, and they were now quite cast out of Gods favour, and could expect nothing from him but fiery indignation and severe justice. See on *Exod.* 32.19.

18 And * I fell down *q* before the LORD, as at the first, forty days, and forty nights; I did neither eat bread, nor drink water, because of all your sins, which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

* Psa. 106.23.

q In way of humiliation and supplication, on your behalf.

19 (For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you, to destroy you) But the LORD hearkned unto me at that time also.

20 And the LORD was very angry with Aaron *r*, to have destroyed him: And I prayed for Aaron also the same time.

r Though he was only accessary, as being perswaded, and in a manner compelled to comply with your desire.

21 And * I took your sin *s*, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook *t* that descended out of the mount.

*Exod. 32.20.

s (*i. e.*) The object and matter of your sin, as *sin* is taken *Isa.* 31.7. *t* That there might be no monument or remembrance of it left.

22 And at * Taberah, and at * Massa, and at * Kibroth-hattaavah, ye provoked the LORD to wrath.

*Num. 11.1, 3. * Exod. 17.7. *Num. 11.34.

23 Likewise * when the LORD sent you from Kadesh-barnea, saying, Go up, and possess the land which I have given you, then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkned to his voice.

* Num. 13.3.

24 Ye have been rebellious against the LORD, from the day that I knew you.

25 Thus I fell down before the LORD forty days, and forty nights *u*, as I fell down * *at the first*, because the LORD had said, he would destroy you.

* Ver. 18.

u The same mentioned before *v.* 18. as appears, 1. By comparing this with *Exodus*, where this History is more fully related, and where this is said to be done twice only. 2. By the occasion and matter of *Moses* his prayer here following, which is the same with the former. 3. By the words here following, *as I fell down at first*, which shew that this was the second time of his so doing.

26 I prayed therefore unto the LORD and said, O LORD God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness *x*, which thou hast brought forth out of Egypt, with a mighty hand.

x (*i. e.*) Through the greatness of thy power, which appeared most eminently in that work, as is noted *v.* 29.

27 Remember thy servants *y*, Abraham, Isaac, and Jacob: look not unto the stubbornes of this people, nor to their wickedness, nor to their sin:

y (*i. e.*) The promise made and sworn to thy servants, which was mentioned above *v.* 5.

28 Lest the land whence thou broughtest us out, say, * Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

*Num. 14.16.

29 Yet they *are* thy people *z*, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

z Whom thou hast chosen to thy self out of all mankind, and publickly owned them for thine, and hast purchased and redeemed them from the *Egyptians*.

CHAP. X.

1 AT that time *a* the LORD said unto me, * Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood *b*.

* Exod. 34.1.

a When God was newly appeased by my intercession. *b* Either a temporary Ark for this use, till the other was finished: or the famous Ark, as may seem by comparing this with *v.* 9. It is not evident in what order these things were done, nor is it strange if *Moses* in this short and general relation neglect the order of time, as being nothing to his present purpose.

2 And I will write on the tables, the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark *of* * Shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

* Exod. 25.5, 10.

*Exod.34.28. † Heb. words.

4 And * he wrote on the tables according to the first writing, the ten † commandments, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the LORD gave them unto me.

5 And I turned my self: and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6 And the children of Israel took their journey *c* from Beeroth of the children of Jaakan to

*Num.33.30. *Num.20.28. * Mosera *d*; * there Aaron died *e*, and there he was buryed, and Eleazer his son ministred in the priests office in his stead.

c This following History comes in manifestly by way of parenthesis, as may appear from *ver.*10. where he returns to his former discourse; and it seems to be here inserted, Either 1. Because the Priests and Levites here mentioned were the Guardians and Keepers of the Ark and Tables here mentioned. Or rather, 2. As an evidence of Gods gracious answer to *Moses* his prayers, and of his reconciliation to the people notwithstanding their late and great provocation. For, saith he, after this they proceeded by Gods guidance in their journeys, some eminent stages whereof he names for all: and though *Aaron* dyed in one of them, yet God made up that breach, and *Eleazar* came in his place and ministred as Priest, one branch of which office was to intercede for the people. Then, saith he, God brought them from the barren parts of the wilderness to *a land of rivers of waters*, *v.* 7. a pleasant and fruitful soil, Then, he adds, God separated the *Levites*, &c. *v.* 8. *d Obj.* This place seems directly contrary to that *Numb.*33.31. where their journey is quite contrary to this, even *from Moseroth, to Benejaakan.* This indeed is a great difficulty, and prophane wits take occasion to cavil. And if a satisfactory answer be not yet given to it by interpreters, it ought not therefore to be concluded unanswerable, because many things formerly thought unanswerable, have been since fully cleared, and therefore the like may be presumed concerning other doubts yet remaining. And it were much more reasonable to acknowledge here a transposition of the words through the Scribes mistake, than upon such a pretence to reject the divine Authority of those sacred books which hath been confirmed by such irresistable Arguments. But there is no need of these general pleas, seeing particular answers are and may be given to this difficulty sufficient to satisfie modest and impartial enquirers, *Ans.* 1. The places here mentioned are differing from those *Numb.* 33. it being very frequent in Scripture for divers persons and places to be called by the same names, and yet the names are not wholly the same; for there it is *Bene-jaakan*, and here *Beeroth benejaakan*, or *Beeroth of the children of Jaakan*; there *Moseroth*, here *Moserah*; there *Hor-hagidgad*, here, *Gudgodah*, there *Jotbathah*, here *Jotbath*. If the places were the same, it may justly seem strange why *Moses* should so industriously make a change in every one of the names. And therefore these may be other stations, which being omitted in *Numb.* 33. are supplyed here, it being usual in sacred Scripture to supply the defects of one place out of another. *Answ.* 2. Admitting these two places to be the same with those *Numb.* 33. 31. yet the journeys are divers. They went from *Beeroth of the children of Jaacan to Mosera*, which is omitted in Numbers, and therefore here supplyed; and then back again from *Moserah* or *Moseroth*, to *Bene-jaakan*, as is there said: for which return there might then be some sufficient reason, though now unknown to us, as the reasons of many such like things are: or God might order it so for his own pleasure, and, it is not impossible he might do it for this reason, that by this seeming contradiction, as well as some others, he might in just judgment do what he threatned to the *Jews. Jer.*6.21. even *lay stumbling blocks* before prophane and proud wits, and give them that occasion of deceiving and ruining themselves, which they so greedily seek and gladly embrace; which is the reason given by some of the antients why God hath left so many difficulties in Scripture. *Ans.* 3. The words may be otherwise rendred *from Beeroth of the children of Jaakan*, and from *Moserah*: where the order of the places is not observed, as was noted before of the order of time, *v.* 1. because it was nothing to the purpose here, and because that might be easily fetched from *Numb.* 33. where those journeys are more particularly and exactly described. For the conjunction *and*, that may be here wanting, and to be supplyed, as it is *Ex.* 6. 23. 1 *Sam.* 4.7. *Ps.* 133. 3. *Isa.* 63. 11. Hab. 3. 11. And the præposition, *from*, is easily supplyed from the foregoing words, as is most usual. Nor seems there to be any more reason to render it to *Moserah*, than, *from Moserah*, seeing the *Hebrew* letter *He* in the end is made a part of the proper name, and therefore is not local. *e* Qu. How it is true, when *Aaron* dyed not in *Moserah*, but in Mount *Hor*. *Numb.*33. 37. *Ans.* 8. *Moserah* may be a differing place from *Moseroth*, and that may be the name of a Town or Region in which Mount *Hor* was or to which it belonged. Or the same mountain in respect of divers parts and opposite sides of it might be called by divers names, here *Moserah*, and there *Hor*. And it is possible they might go several journeys, and pass to divers stations, and by fetching a compass (which they oft did in their Wilderness travels) come to the other side of the same Mountain. *Ans.* 2. The *Hebrew* particle, *scham*, may here note the time, and not the place of *Aarons* death, and may be rendred *then*, as it is taken, *Gen.* 49. 24. *Ps.* 14. 5. *Eccles.* 3.17. *Zephan.* 1.14. And *then* is not to be taken precisely, but with some latitude, as it is oft used in Scripture; that is, about that time, after a few removes more; as the words, *at that time*, *v.* 8. must necessarily be understood.

*Num.33.32, 34.

7 * From thence *e* they journeyed unto Gudgodah, and from Gudgodah to Jotbath, a land of rivers of waters.

e Either 1. From that place, and that either from *Mosera*, last mentioned: or from *Bene-jaakan*: for relatives many times in Scripture belong to the remoter antecedent. Or, 2. From that time: for this particle sometimes notes not place, but time, as 2 *King.* 2.21. *Isa.* 65. 20. So the meaning is, *At*, or *about that time*, as it is *v.* 8. which being considered, may serve to clear the great difficulty discoursed upon the last verse concerning the seeming contradiction of this place, and *Numb.* 33. 31, 32.

*Num.3.6.& 4.4. & 8. 14.

8 At that time *f* * the LORD separated the tribe of Levi to bear the ark of the covenant of the LORD, to stand before the LORD *g* to minister unto him, and to bless in his name *h* unto this day.

f About that time, *i.e.* when I was *come down from the mount*, as was said *v.*5. For these words manifestly look to that verse, the 6, and 7. *verses* being put in by way of parenthesis as was said before. Or, if it relate to the words immediately foregoing, this may be meant of a second separation of them upon *Aarons* Death, and having mentioned the separation of *Eleazer* to the Office of the high Priest in his Fathers stead, *v.* 6. he now repeats it, that the Levites who were his, as they had been his Fathers Servants, were separated as before, or were confirmed in their office. *g* A phrase used concerning the Prophets, 1 *King.* 17. 1. and 18. 15. this being the posture of Ministers. Hence the Angels are said to *stand*, 2 *Chron.* 18. 18. *Luk.* 1. 19. *h* Either 1. Particularly, to pronounce the solemn blessing of God upon the Congregation, which was done in Gods name, of which see *Levit.* 9. 23. *Numb.* 6. 23, &c. But that work was peculiar to the Priests, not common to all the Levites, or more generally, to *bless*. Either 1. God, *i.e.* to praise him, which being a considerable part of the Levites work, 1 *Chron.*16. it is not probable, it would be omitted here, where their Office is so particularly described. Or, 2. The people, whom they did bless by performance of those holy ministrations for the people, and giving those instructions to them, to which Gods blessing was promised, and usually given; and this they did *in Gods name*, *i. e.* by command, and commission from him.

*Num.18.20.

9 * Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his inheritance *i*, according as the LORD thy God promised him.

i (*i.e.*) The Lords portion, to wit, tithes and offerings which belong to God are given by him to the *Levites* for their subsistence from generation to generation, as inheritances run.

*Exod.34.28. ‖ Or, *former days.* *Exod.32.32, 33. & 33. 17.

10 And * I stayed in the mount, according to the ‖ first time, forty days, and forty nights: and the LORD * hearkened unto me at that time also, *and* the LORD would not destroy thee.

* Exod.32.34. & 33. 1. † Heb. *go in journey.*

11 * And the LORD said unto me, Arise, † take *thy* journey before the people, that they may go in *k*, and possess the land, which I sware unto their fathers to give unto them.

k This shews, that God was appeased and reconciled to the people, whom therefore he led forwards towards *Canaan.*

* Mic. 6. 8.

12 And now, Israel, * what doth the LORD thy God require of thee *l*, but to fear the LORD thy God, to walk in all his ways, and * to love him, and to serve the LORD thy God with all thy heart, and with all thy soul,

* Chap. 6. 5.

l By way of duty and gratitude to God for such amazing mercies.

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

* Psa. 148. 4. * Exod.19. 5. Psal. 24. 1.

14 Behold, * the heaven *m*, and the heaven of heavens *n is* the LORD thy God's, * the earth also, with all that therein *is o*.

m The airy and starry heaven, *n* The highest or third heaven, 1 *King.* 8. 27. 2 *Cor.* 12. 2. called *the heaven of heavens* for its eminency. as *the song of songs, king of kings, holy of holies*, &c. *o* With all creatures and all men, which being all his, he might have chosen what Nation he pleased to be his people.

15 Only the LORD had a delight in thy fathers to love them *p*, and he chose their seed after them, *even* you, above all people, as *it is* this day.

p He

p He shews that God had no particular reason nor obligation to their fathers any more than to other persons or people, all being equally his creatures, and that his choice of them out of and above all others proceeded only from Gods good pleasure and free love.

* Jer. 4. 4. Colos. 2. 11

16 Circumcise therefore * the foreskin of your hearts *q*, and be no more stiff-necked.

q Rest not in your bodily circumcision, but seriously set upon that substantial work which is signified and designed thereby, cleanse your hearts from all filthiness and superfluity of naughtiness, which is fitly compared to the foreskin, which if not cut of made persons profane, unclean and odious in the sight of God. Compare *Deut.* 30. 6. *Jer.* 4. 4. and 9. 25. *Rom.* 2. 28, 29. *Col.* 2. 11.

* Rev. 17. 14. * 2 Chron. 19. 7. Job. 34. 19. Act. 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

17 For the LORD your God *is* God of gods and * Lord of Lords, a great God, a mighty, and a terrible, which * regardeth not persons *r*, nor taketh reward.

r Whether *Jews* or *Gentiles*, but deals justly and equally with all sorts of men, and as whatsoever fears and obeys him shall be accepted of him, so all incorrigible transgressours shall be severely punished, and you no less than other people: therefore do not flatter your selves as if God would bear with your sins because of his particular kindness to you or to your fathers.

* Pf. 68. 5. & 146. 9.

18 He * doth execute the judgment *s* of the fatherless, and widow, and loveth the stranger, in giving him food and raiment.

s (*i. e.*) Plead their cause, and give them right against their more potent adversaries, and therefore he expects you should do so too.

* Lev. 19. 33, 34. * chap. 6. 13. Mat. 4. 10. Luk. 4. 8. * chap. 13. 4.

19 * Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt fear the LORD thy God: him shalt thou serve, and to him shalt thou * cleave *t*, and swear by his Name.

t With firm confidence, true affection, and constant attendance and obedience.

* Exod. 15. 2.

21 * He *is* thy praise *u*, and he *is* thy God that hath done for thee these great and terrible things which thine eyes have seen.

u Either 1. the object and matter of thy praise, as *Exod.* 15. 2. whom thou shouldest ever praise. Or rather, 2. the ground of thy praise, *i. e.* of thy praise-worthiness, he who makes thee honourable and glorious above those people whose God he is not.

* Gen. 46. 27. Exod. 1. 5. Acts 7. 14. * Gen. 15. 5.

22 Thy fathers went down into Egypt, * with threescore and ten persons: and now the LORD thy God hath made thee * as the stars of heaven for multitude.

CHAP. XI.

1 THerefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments alway.

2 And know *a* ye this day: for *I speak* not with your children, which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm:

a (*i. e.*) Acknowledge and consider it with diligence and thankfulness.

3 And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land.

4 And what he did unto the army of Egypt, unto their horses, and to their chariots, * how he made the water of the Red-sea to overflow them, as they pursued after you, and *how* the LORD hath destroyed them unto this day *b*.

* Exod. 14. 27.

b The effect of which destruction continueth to this day, in their weakness and fear, and our safety from all their further attempts against us.

5 And what he did unto you in the wilderness, until ye came unto this place:

6 And * what he did unto Dathan and Abiram the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the ‖ substance that † *was* in their possession *c*, in the midst of all Israel:

* Num. 16. 31. and 27. 3. Psal. 106. 17.

‖ Or, *living substance which followed them*
† Heb. was *at their feet.*

c Heb. *At their feet i. e.* under their power, *Psal.* 8. 6. which followed them or belonged to them.

7 But your eyes have seen all the great acts of the LORD *d*, which he did.

d All of them had seen some, and some of them had seen all the great things done in *Egypt* and at the *Red-sea*, and in the *Wilderness*.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in, and possess the land whither ye go to possess it:

9 And that ye may prolong *your* dayes in the land which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 For the land whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and watered*st* it with thy foot *e* as a garden of herbs:

e (*i. e.*) With great pains and labour of thy feet, partly by going up and down to fetch water and dispersе it, and partly by digging furrows with thy foot, and using engines for distributing the water which engines they thrust with their feet. For tho' the River *Nilus* did once in a year overflow the grounds and made them fruitful, yet oft times it failed or scanted them, and then they were put to great pains about their ground; and when it did overflow sufficiently & left its Mud upon the earth yet that Mud was in little time hardned, and needed another watering and much digging and labour both of the hand and feet, especially in places something higher or more remote from that river. Which inconvenience *Canaan* was free from.

11 But the land whither ye go to possess it, *is* a land of hills and vallies *f*, *and* drinketh water of the rain of heaven *g*:

f And therefore much more healthful than *Egypt* was, which as it was inriched, so it was annoyed, with *Nilus*, which overflowed the land in summer time, and thereby made the country both unpleasant, and, which is much worse, unhealthful. And health being the greatest of all outward blessings, *Canaan* must therefore needs be a more desirable habitation than *Egypt*, which is the thing here implyed. *g* Which is more honourable, because this comes not from mans art or industry; but immediately from Gods power and goodness; more easie, being given thee without thy charge or pains; more sweet and pleasant, not hindering thy going abroad upon thy occasions, as the overflow of *Nilus* did, whereby the *Egyptians* were confined in a great measure to their several houses; more safe and healthful, being free from that Mud which attends upon the waters of *Nilus*; and more certain too, the former and the latter rain being promised and to be given to them in their several seasons, upon condition of their obedience, which condition, though it may seem a clog and inconvenience, yet indeed was a great benefit, that by their own necessities and worldly interest they should be obliged to that obedience, upon which their happiness depended both for this life and for the next.

† Heb. *seeketh.* * 1 King. 9. 3

12 A land which the LORD thy God † careth for *h*: * the eyes of the LORD thy God *are* always upon it from the beginning of the year, even unto the end of the year *i*.

h To wit, in a special manner, watering it immediately as it were by his own hand without mans help, and giving peculiar blessings to it, which *Egypt* enjoys not. *i* To give it the rain and other blessings proper to the several seasons. But all these mercies and the fruitfulness of the land consequent upon them were suspended upon their disobedience, as it here follows. And therefore it is not at all strange that some later writers decry the land of *Canaan* as in great part a barren soyl, which is so far from affording any ground to question the divine authority of the holy Scriptures in which it's fruitfulness is declared, that it doth much more confirm it, this being but at effect of that threatning that God would *turn a fruitful land into barrenness for the wickedness of those that dwell in it*, *Psal.* 107. 34. and elsewhere, and the wickedness of the *Israelites* in succeeding ages being notorious, it is but just and fit that the barrenness of their land should be as evident and infamous.

13 And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the LORD your God, and to serve him with all your heart, and with all your soul;

14 That I will give *you* the rain of your land *k* in his due season, the first rain, and the latter rain *l*, that thou mayest gather in thy corn, and thy wine, and thine oyl.

k (*i. e.*) Which is needful and sufficient for your land; or which is proper to your land, not comon to *Egypt*, where, as all authors agree, there is little or no rain. *l* That fell in seed time to make the corn spring, the other a little before harvest to ripen it. See *Jer.* 5. 24. *Joel* 2. 23. *Amos* 4. 7. *Jam.* 5. 7.

† Heb. *give.*

15 And I will † ſend graſs in thy fields for thy cattle, that thou mayeſt eat and be full.

16 Take heed to your ſelves, that your heart be not deceived *m*, and ye turn aſide, and ſerve other gods, and worſhip them:

m By the ſpecious pretences of Idolaters, who will plead the general conſent of all nations except yours in the worſhip of creatures, and that they worſhip the creatures only for Gods ſake and as they are glorious works of God, whom they worſhip in and by them. Which and the like arguments being commonly alledged by Heathens for their Idolatries, as their own writers declare, might poſſibly ſeduce an unwary *Iſraelite*: and therefore they are here cautioned againſt ſuch deceit, and withal it is implyed, that if a mans mind be corrupted and deceived, ſo as he believes Idolatry to be lawful, this will not excuſe him in the ſight of God.

17 And *then* the LORDS wrath be kindled againſt you, and he ſhut up the heaven *n*, that there be no rain, and that the land yield not her fruit, and *leſt* ye periſh quickly from off the good land which the LORD giveth you.

n Which is compared ſometimes to a bottle, *Job.* 38. 37. which may be either ſtopped or opened; ſometimes to a great ſtore-houſe wherein God lays up his treaſures of rain, *Job* 38. 22. *Pſal.* 33. 7. the doors whereof God is ſaid to *open* when he gives rain, and to *ſhut*, when he with-holds it. See 1 *King.* 8. 35. 2 *Chron.* 6. 26. and 7. 13.

* chap. 6. 6.
* chap. 6. 8.

18 Therefore * ſhall ye lay up theſe my words in your heart, and in your ſoul, and * bind them for a ſign upon your hand, that they may be as frontlets between your eyes.

* chap. 4. 10. and 6. 7.

19 And * ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down and when thou riſeſt up.

20 And thou ſhalt write them upon the doorpoſts of thine houſe, and upon thy gates:

21 That your dayes may be mutiplied, and the dayes of your children, in the land which the LORD ſware unto your fathers to give them, as the days of heaven upon the earth *o*.

o (*i. e.*) As long as this viſible world laſts, whileſt the heaven keeps its place and continues it influences upon earth, until all theſe things be diſſolved. Compare *Pſal.* 72. 5. and 81. 5. and 89. 29. *Jer.* 33. 25.

22 For if ye ſhall diligently keep all theſe commandments which I command you, to do them, to love the LORD your God, to walk in all his wayes, and to cleave unto him:

23 Then will the LORD drive out all theſe nations from before you, and ye ſhall poſſeſs greater nations, and mightier than your ſelves,

* Joſh. 1. 3.
* Num. 34. 3.

24 * Every place whereon the ſoles of your feet ſhall tread *p*, ſhall be yours *q*: * from the wilderneſs *r*, and Lebanon *s*, from the river, the river Euphrates *t*, even unto the uttermoſt ſea *u*, ſhall your coaſt be.

p Not abſolutely, as if the *Jews* ſhould be Lords of all the world, as the *Rabbins* fondly conceit, but in the promiſed land, as it is reſtrained in the following words. *q* Either by poſſeſſion, or by dominion, to wit, upon condition of your obedience. *r* To wit, of *Sin*, on the ſouth-ſide. *s And* from *Lebanon*: or, *and* to *Lebanon*, which was the Northern border. *t* On the eaſt. So far their right of dominion extended, but that their ſins cut them ſhort: and ſo far *Solomon* extended his dominion. *u* The weſtern or midland ſea: Heb. *the hindermoſt ſea*: for the Eaſtern part of the World being generally eſteemed the foremoſt, and the ſouthern on the right hand, *Pſal.* 89. 12. and conſequently the Northern on the left hand, the Weſtern part muſt needs be behind. Of theſe bounds of the land ſee *Gen.* 10. 19. and 15. 18. *Exod.* 23. 31. *Joſ.* 1. 3, 4.

25 There ſhall no man be able to ſtand before you: *for* the LORD your God ſhall lay the fear of you, and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you.

* chap. 30. 15.

26 * Behold, I ſet before you *x* this day a bleſſing and a curſe:

x I propoſe them to your minds and to your choice.

* chap. 28. 2.

27 * A bleſſing, if ye obey the commandments of the LORD your God, which I command you this day:

* chap. 28. 15.

28 And a * curſe, if ye will not obey the commandments of the LORD your God, but turn aſide out of the way which I command you this day to go after other gods which ye have not known *y*.

y Which you have no acquaintance with nor experience of their power or wiſdom or goodneſs, as you have had of mine.

29 And it ſhall come to paſs, when the LORD thy God hath brought thee in unto the land whither thou goeſt to poſſeſs it, that thou ſhalt *z* put * the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

* chap 27. 12, 13. Joſh. 8. 33.

z Heb. *Thou ſhalt give*, *i. e.* ſpeak or pronounce or cauſe to be pronounced. So the word *to give* is uſed *Deut.* 13. 1. 2. *Job* 36. 3. *Prov.* 9. 9. This is more particularly expreſſed *Deut.* 27. 12, 13. and *Joſ.* 8. 33. whither I refer the reader.

30 *Are* they not on the other ſide Jordan by the way where the ſun goeth down, in the land of the Canaanites, which dwell in the champian over againſt Gilgal ‖, beſide the plains of Moreh?

‖ Looking towards *Gilgal*, though at ſome conſiderable diſtance from it, as this particle is ſometimes uſed.

31 For ye ſhall paſs over Jordan, to go in to poſſeſs the land which the LORD your God giveth you, and ye ſhall poſſeſs it, and dwell therein.

32 And ye ſhall obſerve * to do all the ſtatutes and judgments which I ſet before you this day.

* chap. 5. 32.

CHAP. XII.

1 THeſe *are* the ſtatutes and judgments which ye ſhall obſerve to do, in the land which the LORD God of thy fathers giveth thee to poſſeſs it, all the dayes that ye live upon the earth.

2 * Ye ſhall utterly deſtroy all the places *a* wherein the nations, which ye ſhall ‖ poſſeſs ſerved their gods, upon the high mountains *b*, and upon the hills, and under every green tree *c*.

* chap. 7. 5.
‖ Or, *inherit.*

a Temples, Chappels, altars, groves, as appears from other Scriptures. *b* Which the *Gentiles* uſed to imploy for their Idolatry. See *Iſa.* 57. 5. 7. *Ezek.* 6. 13. *Hoſ.* 4. 13. *c* As the *Gentiles* conſecrated divers trees to their falſe Gods, ſo they worſhipped theſe under them.

* Judg. 2. 2
† Heb. *break down.*

3 And * ye ſhall † overthrow their altars, and break their pillars *d*, and burn their groves with fire, and ye ſhall hew down the graven images of their gods, and deſtroy the names of them *e* out of that place.

d Upon which their images were ſet. *e* (*i. e.*) All the memorials of them, and the very names given to the places from the Idols.

4 Ye ſhall not do ſo *e* unto the LORD your God.

e (*i. e.*) Not worſhip him in ſeveral places, mountains, groves, &c. which ſence is evident from the following oppoſition.

* 1King. 8. 29. 2Chron. 7. 12.

5 But unto the place which the LORD your God ſhall * chuſe out of all your tribes, to put his Name there *f*, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come.

f (*i. e.*) To ſet up his worſhip there, or which he ſhall call by his name, as his houſe, or dwelling-place, &c. to wit, where the Ark ſhould be, the Tabernacle, or Temple. Which was firſt *Shilob*, Joſ. 18. 1. next and eſpecially *Jeruſalem*.

* Lev. 17. 3.

6 And * thither ye ſhall bring your burnt-offerings, and your ſacrifices *g*, and your tithes *h*, and heave-offerings *i* of your hand, and your vows, and your free-will-offerings *k*, and the firſtlings of your herds, and of your flocks *l*.

g Which were wiſely appropriated to that one and publick place, partly for the ſecurity of the true religion, and for the prevention of Idolatry and ſuperſtition, which otherwiſe might more eaſily have crept in: and partly to ſignify that their ſacrifices were not accepted for their own worth, but by Gods gracious appointment and for the ſake of Gods altar by which they were ſanctified, and for the ſake of Chriſt, whom the Altar did manifeſtly repreſent. *h* Of which ſee below on *ver.* 17. *i* (*i. e.*) Your firſt-fruits, to wit, of the earth, as of corn and wine and oyl and other fruits, as plainly appears by comparing this place with *Deut.* 18. 4. and 26. 2. where theſe are commanded to be brought thither, and ſeeing here is an exact and particular enumeration of all ſuch things, and theſe cannot be put under any of the other branches, theſe muſt needs be intended here, the rather, becauſe the other kind of firſt-fruits, to wit, of the *herds* and *flocks*, are here expreſly mentioned. And theſe are called here *the heave-offerings of their hand*, becauſe the offerer was firſt to take theſe into his own hands, and to heave them before the Lord (as other places tell us) and then to give them to the Prieſt, as appears from, *Deut.* 18. 3, 4. and 26. 4. *k* Even for your voluntary oblations, which were not due by my preſcription but only by your own choice and voluntary ingagement: you may chuſe what kind of the offering

ing you please to vow and offer, but not the place where you shall offer them. *l* Either 1. the holy firstlings or first-born, as appears by *Numb.* 18. where they are commanded to be brought to this one place here designed, and to be *offered upon* Gods *altar*, *ver.* 17. It is objected by some that those were given to the priests, *Numb.* 18. 18. but these were to be eaten by the people here *ver.* 7. But that the next verse doth not say, but onely in general, *there shall ye eat*, to wit, such of the offerings mentioned *ver.* 6. as they were allowed to eat, but not such as were the Priests peculiar, for these they might not eat, nor all there expressed, for it is evident they might not eat any of the burnt-offerings, nor some parts of the other sacrifices, which are here mentioned. Or 2. the second births, which were the peoples *first-born*, or the first which they could eat of which they were to eat before the Lord by way of acknowledgement of his favour in giving them to them and all their succeeding births. See more on *ver.* 17.

7 And there *m* ye shall eat *n* before the LORD *o* your God, and ye shall rejoyce in all that ye put your hand unto *p*, ye and your households, wherein the LORD thy God hath blessed thee.

m Not in the most holy place, wherein only the Priests might eat, *Numb.* 18. 10. but more generally in places allowed to the people for this end, in the holy city. *n* To wit, your part of the things mentioned *ver.* 6. *o* (*i. e.*) In the place of Gods presence, where Gods Sanctuary shall be. *p* Either to bestow your pains and labour upon it: or, to take and use or enjoy it. The sence is, You thus doing shall be blessed and enabled to rejoyce or to take comfort in all your labours and enjoyments, which otherwise would be accursed to you. We have the same phrase below *ver.* 18. and *Deut.* 15. 10.

8 Ye shall not do after all *the things* that we do here *q* this day, every man whatsoever *is* right in his own eyes ‖.

q Where the inconveniency of the place and the uncertainty of our abode in and removal from several places would not permit exact order in sacrifices and feasts and ceremonies, which therefore God was pleased then to dispense, but, saith he, he will not do so there. ‖ Not that universal liberty was given to all persons to worship whom and how they lifted, but that in many things their unsettled condition gave every one opportunity to do so, if he thought good.

9 For ye are not as yet come to the rest, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety,

11 Then there shall be * a place which the LORD your God shall chuse to cause his Name *r* to dwell there, thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all † your choice vows *s*, which ye vow unto the LORD.

* 1 King. 8. 29. Psal. 78. 68.

† Heb. *the choice of your vows.*

r (*i. e.*) His Majesty and glory, his worship and service, his special and gracious presence, and the tokens of it. *s* Heb. *the choice of your vows*, *i. e.* your select or chosen vows, so called, because things offered for vows were to be perfect, whereas superfluous or defective creatures were accepted in free-will offering, as appears from *Levit.* 22. 21, 22, 23.

12 And ye shall rejoyce before the LORD your God, ye, and your sons, and your daughters *t*, and your men-servants, and your maid-servants, and the Levite that *is* within your gates, forasmuch as * he hath no part nor inheritance with you.

* chap. 10. 9.

t Hence it appears, that though the males onely were obliged to appear before God in their solemn feasts, *Exod.* 23. 17. yet the women also were permitted to come, as they did. See *Judg.* 21. 19, 21. 1 Sam. 1. 3, 7, 21, 22, 23.

13 Take heed to thy self, that thou offer not thy burnt-offerings *u* in every place that thou seest *x*:

u Nor the other things mentioned above, this one and most eminent kind being put for all the rest, as is usual: for being all expressed before, it was needless to repeat them again. *x* To wit, with complacency and approbation, which thou thinkest very fit and proper for such a work, as one might possibly judge of some high-places or groves or gardens.

14 But in the place which the LORD shall chuse in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh *y* in all thy gates *z*, whatsoever thy soul lusteth after *a*, according to the blessing of the LORD thy God, which he hath given thee *b*: the * unclean *c* and the clean may eat thereof *d*, as of the roe-buck, and as of the hart.

* Verse 22.

y To wit, for thy common use and food. *z* (*i. e.*) Thy cities or dwellings. *a* What you shall desire either for quantity or quality, provided always you observe the laws given you elsewhere about avoiding excess and uncleanness in the things you eat. *b*. According to thy quality and estate: whereby he manifestly condemns those who profusely and riotously spend other mens money and live at a rate which their consciences know to be much above their ability: which certainly is an ungodly and unrighteous, though too common, practise. *c* Who is forbidden to eat of holy meats. *Levit.* 7. 20. *d* To wit, of any sort of creatures, even of those sorts which are offered to God in sacrifices, which are as free to your use, as the *roe-buck*, and the *hart*, which were not accepted in sacrifice, *Lev.* 22. 19. yet were clean beasts, *Deut.* 14. 5. and therefore here is a tacit exception of unclean beasts.

16 * Only ye shall not eat the bloud, ye shall pour it out upon the earth as water.

* Gen. 9. 4. Lev. 7. 2. chap. 15. 23.

17 Thou *e* † mayest not eat within thy gates *f* the tithe of thy corn, or of thy wine, or of thy oyl *g*, or the firstlings of thy herds, or of thy flock *h*, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand.

† Heb. *canst not* See chap. 16. 5.

e Either 1. *thou*, O Levite: or rather 2. *thou* O *Israelite*, whom he distinguisheth from the *Levite ver* 18, accordingly as the following particulars agree to the one or to the other of you. *f* (*i. e.*) In your private habitations, here opposed to the place of Gods worship, *ver.* 18. *g* Here seems to be a great difficulty, not yet sufficiently observed nor cleared by Interpreters. There were divers kinds of tithes, 1. The tithes given to the *Levites* out of all, of which *Numb.* 18. 21, 24. *Deut.* 14. 22. *Neh.* 10. 37. 2. The tithe of those tithes, which were to be given by the *Levites* to the Priests, of which *Numb.* 18. 26, 28. *Neh.* 10. 38. 3. The third years tithe of which *Deut.* 14. 28. To which some add another tithe, which they call the *second tithe*, which they say was taken after the *Levites* tithe was laid by: Now each of these hath its difficulty. It seems this place cannot be understood 1. Of the *Levites* tithe, partly because it might seem a great and wholly superfluous trouble to carry all their tithes up to *Jerusalem*, and to carry them back to their several habitations for their use; partly because those were *holy to the Lord*, *Lev.* 27. 30. and not to be eaten by the people, *ver.* 31. whereas these belonged principally to the people, the *Levites* being only taken in as accessories to eat with them, as it is here *ver.* 18. and partly because those might be eaten *in every place*, as is expressly affirmed, *Numb.* 18. 31. Nor 2. of the tithe which was the Priests, and neither *Levites* nor others might eat of it, except they were of or in the Priests household. Nor 3. of the third years tithe, because that was to be eaten *within their gates*, *Deut.* 14. 28, 29. as this was not. I do therefore humbly conceive, that this is meant of the second tithe, spoken of *Deut.* 14. 22. and that this was the very same tithe with that third years tithe, with this only difference, that in the third year they were to eat them, together with the *Levites within their gates*, *Deut.* 14. 28, 29. but in the two first years they were to eat them, together with the *Levites* also, in the place of Gods worship, as it is prescribed here and *Deut.* 14. 23. And that it is one and the same tithe which is spoken of *Deut.* 14. 22. and *ver.* 28. seems more than probable both because they are called by the same name *all the tithe of their increase*, and because that *ver.* 28. manifestly looks back to that *ver.* 22. and because otherwise every third year the *Israelites* were to pay three several tithes one after another, which Scripture no where affirms, and it seems to make the peoples burdens and the *Levites* provisions too great. For the objection taken from *Deut.* 26. 12, 13. it shall be considered in its place. And the reason of that difference of place, and why the same tithes were eaten for two years together in *Jerusalem*, and the third year in their own gates, seems to be this, that in the two first years there was a more special regard had to the *Levites*, who were very much conversant in *Jerusalem*, where these tithes were then eaten, and in the third year there is a respect had to *the stranger, and the fatherless, and the widow*, who are mentioned as joynt-sharers with the *Levites*, in this third years tithe, whose occasions and obligations of coming to *Jerusalem* were not so many nor strong as those of the *Levites*, and therefore they were to be found generally *within* their *gates*, where these were to be eaten. And whereas the objection made before against the chargeable and useless carrying of the first tithes to *Jerusalem* might be applyed here, it is answered there, and it is provided, that when they lived at a great distance from *Jerusalem* they might turn it into money and bestow it there, *Deut.* 14. 24, 25, 26. which both confirms the objection as to the first tithe, for which no such provisions was made, and answers it as to this, where such a remedy is expressed. And whereas it may be pleaded on the behalf of the first or the *Levitical* tithe, that those tithes were brought to *Jerusalem*, and that there were store-houses or chambers in the Temple appointed for the receiving of the tithes, 2 *Chro.* 31. 5, 6, 11, 12. *Neh.* 10. 37, 38. and 12. 44. it may be answered. that those chambers, being only 38 in number and each of them, except two, but 6 cubits broad and 12

Cubits

cubits long, were altogether uncapable of all those tithes, and seem principally, if not solely appointed for the Priests tithes, and not for all them neither, but only for so much of them as might serve for the use and necessity of those Priests and *Levites* too that were in the actual ministration. *b* As the tithes now mentioned were not the *Levitical*, but second, tithes, as hath been discoursed, so these *firstlings* do not seem to be the first firstlings, which being appropriated to the *Levites* were not to be eaten by any of the people, except those of or in the *Levites* families, but the second firstlings, which were the first which the owner could dispose of, and which, in conformity to the second tithes, he is required to set apart for this use.

18 But thou must eat them before the LORD thy God, in the place which the LORD thy God shall chuse, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *h* within thy gates: and thou shalt rejoyce before the LORD thy God, in all that thou puttest thine hands unto.

19 * Take heed to thy self *i*, that thou forsake not the Levite, † as long as thou livest upon the earth.

* chap. 14. 27. † Heb. *all thy days upon thy land.*

i Lest a worldly mind and self-love make thee rob the *Levites* of their dues, as afterwards the ungodly *Jews* did. See *Mal.* 3. 8.

20 When the LORD thy God shall enlarge thy border *k*, * as he hath promised thee, and thou shalt say, I will eat flesh; (because thy soul longeth to eat flesh) thou mayest eat flesh, whatsoever thy soul lusteth after.

* Gen. 28. 14. chap. 19. 8.

k Which will make it inconvenient and impossible to do what now thou dost and because of the narrow bounds of thy camp canst conveniently do, to wit, to bring all the cattel thou usest to the Tabernacle, which it seems probable they did to prevent their eating of blood. Compare *Levit.* 17. 3. 1 *Sam.* 14. 34.

21 If the place which the LORD thy God hath chosen to put his name there, be too far from thee ‖, then thou shalt kill of thy herd, and of thy flock, which the LORD hath given thee, as I have commanded thee *l*, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

‖ In which case being obliged to carry their sacrifices to the place of worship, that the blood might be there poured forth, &c. they might think themselves obliged, for the same reason to carry their other cattel thither to be killed. They are therefore released from all such obligations, and left at liberty to kill them at home, whether they lived nearer to that place or further from it, only the latter is here mentioned as being the matter of the scruple, and as containing the former in it. *l* In such manner as the blood may be poured forth, as above *ver.* 16. and below *ver.* 24.

22 * Even as the roe-buck and the hart *m* is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike *n*.

* Verse 15.

m As common or unhallowed food, though they be of the same kind with the sacrifices, which are offered to God. *n* Because there was no holiness in such meat for which the unclean might be excluded from it.

23 * Only † be sure that thou eat not the blood: for the blood *is* the † life *o* and thou mayest not eat the † life with the flesh.

* Verse 16. †Heb. *be strong.* † Heb. *soul.* † Heb. *soul.*

o Of which see on *Gen.* 9. 4. *Lev.* 17. 11. The animal life depends upon the blood.

24 Thou shalt not eat it, thou shalt pour it upon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee; when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things *p* which thou hast, and thy vows thou shalt take, and go unto the place which the LORD shall chuse.

p Mentioned before *ver.* 6. 12, 17. which thou hast consecrated to God.

27 And * thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God, and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh *q*.

* Lev. 1. 5, 9, 13

q Excepting what shall be burned to Gods honour and given to the Priest according to his appointment.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy Children after thee for ever, when thou doth *that which is* good and right in the sight of the LORD thy God.

29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them *r*, and thou † succeedest them, and dwellest in their land:

† Heb. *inherit* or *possessest them.*

r Of which phrase see *Deut.* 9. 1. and 11. 23.

30 Take heed to thy self, that thou be not snared *s* † by following them, after that they be destroyed *t* from before thee, and that thou inquire not after their gods *u*, saying, How did these nations serve their gods? even so will I do likewise.

† Heb. *after them.*

s Drawn into their sin and ruine. *t* (*i. e.*) By following the example they left, when their persons are destroyed. *u* Through curiosity to know their Gods and the manner of the worship, left thy vain and foolish mind be seduced by its speciousness or newness.

31 Thou shalt not do so unto the LORD *x* thy God: for every † abomination to the LORD which he hateth, have they done unto their gods: for * even their sons and their daughters they have burnt in the fire to their gods.

† Heb. *abomination of the* * Lev. 18. 21. and 20. 2. chap. 18. 10. Jer. 32. 35.

x Either 1. Not offer him that indignity and injury to worship other Gods together with him. Or rather 2. Not worship him in such manner as they worshipped their Gods, to wit, by offering thy children to him, as they did to their gods, as it here follows, or by thy own devises or superstitions, as is implied *ver.* 32.

32 What thing soever I command you, observe to do it: * thou shalt not add thereto, nor diminish from it.

* chap. 4. 2. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.

CHAP. XIII.

1 IF there arise among you *a* a prophet, or a dreamer of dreams *b*, and giveth thee a sign or a wonder *c*.

a (*i. e.*) One of your nation, for such might be both seduced and afterward seducers. *b* One that pretends himself to be one to whom God hath revealed himself either by visions or dreams. See *Numb.* 12. 6. *c* (*i. e.*) Shall foretell some strange and wonderful thing to come, as appears from *ver.* 2. as the true prophets used to do, as 1 *Sam.* 10.

2 And * the sign or the wonder come to pass *d*, whereof he spake unto thee, saying *e*, Let us go after other gods, (which thou hast not known) and let us serve them:

* See chap. 18. 22. Jer. 28. 9. Mat. 7. 22.

d Which God may suffer for the reason after mentioned. *e* This word is to be joyned with the beginning of *verse* 1. *If there arise among you a prophet, or dreamer of dreams, saying*, what here follows, and *giveth thee a sign*, &c. to confirm his doctrine, such transpositions are frequent.

3 Thou shalt not hearken to the words of that prophet *e*, or that dreamer of dreams; for the LORD your God * proveth you *f*, to know *g* whether ye love the LORD your God with all your heart, and with all your soul.

* 1 Cor. 11. 19.

e Not receive his doctrine though the sign come to pass. For although when such a sign or wonder foretold did *not follow* or come to pass, it was a sign of a false prophet, as is said *Deut.* 18. 22. yet when it did *come to pass*, it was no sufficient or infallible sign of a true one especially in such a case when he brings in new Gods. The reason of the difference is, because many causes must concurr to make a thing good and true, but any one failure is sufficient to make a thing bad or false. And particularly there are many signs yea such as men may think to be wonders which may be wrought by evil spirits, God so permitting it for divers wise and just reasons, not only for the trial of the good as it here follows, but also for the punishment of ungodly men who would not receive Divine Truths though attested by many evident and unquestionable miracles and therefore are most justly exposed to these temptations to believe lies. *f* (*i. e.*) Tryeth your faith and love and obedience, examineth your sincerity by your constancy. See *Mat.* 24. 24. 2 *Thes.* 2. 11. *Rev.* 13. 14. See on *Gen.* 22. 1. *Deut.* 8. 2, 7. *g* That he may know it, to wit, judicially, or in a publick manner so as both you and others may know and see it, that so the justice of his judgments upon you may be more evident and glorious.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him *h*, and * cleave unto him.

* chap. 10. 20.

h To wit, only, as appears from the opposition. Compare *Deut.* 6. 13. with *Mat.* 4. 10.

5 And * that prophet, or that dreamer of dreams shall be put to death (because he hath † spoken *i* to turn *you* away from the LORD *k* your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage,

* chap. 18. 20. Zech. 13. 3. † Heb. *spoken revolt against the LORD.*

bondage, to thrust thee out of the way *l* which
* chap. 22. 21. 24. 1 Cor. 5. 13. the LORD thy God commanded to walk in,)* so shalt thou put the evil *m* away from the midst of thee.

l (i. e.) Taught or perswaded you. *k* To forsake God and his worship. He shews that the chiefest and most certain character of a true Prophet, is to be taken from his doctrine rather than from his miracles. *l* This phrase notes the great force and power of seducers to corrupt mens minds. Compare *Deut.* 4. 19. 2 *King.* 17. 21. *Mat.* 24. 24. *m* Either 1. that evil thing, that wicked doctrine and practise. Or 2. that wicked and scandalous man, that Idolater and seducer.

* chap. 17. 2. 6 * If thy brother, the son of thy mother *n*, or thy son, or thy daughter *o*, or the wife of thy bosom *p*, or thy friend, which *is* as thine own soul *q*, intice thee *r* secretly, saying, Let us go and serve other *s* gods, (which thou hast not known, thou, nor thy fathers,)

n This is added, to restrain the signification of the word *brother*, which is oft used generally for one near akin, and to express the nearness of the relation, the mothers side being the surest, and usually the ground of the truest and most fervent affection. See *Gen.* 20. 12. *o* Thy piety must overcome both thy affection to thy neerest relation, and thy compassion to the weaker Sex. *p* Either 1. that is near to thy heart, that hath thy dearest love. Or rather 2. *that lyeth in thy bosom*, as it is expressed, *Mic.* 7. 5. Compare *Gen.* 16. 5. *Prov.* 5. 20. *Deut.* 28. 54. So we read of *the husband of her bosom*, *Deut.* 28. 56. *q* As dear to thee as thy self. The father and mother are here omitted not, as some fancy, because children might not in this nor in any case accuse their parents, for certainly they owe more reverence and duty to God, who is injured in this case, than to their parents, and *Levi* is commended for neglecting *his father and mother* in this case, but because they are sufficiently contained in the former examples, for since mens love doth usually descend more strongly than it ascends, and the relation of a wife is and ought to be nearer and dearer than of a parent, that favour which is denied to wives and children cannot be thought fit to be allowed to parents. *r* Though it be without success, because the very attempt of such an abominable crime deserved death, as it is judged in case of treason. *s* Unknown and obscure and new Gods, which greatly aggravates the crime, to forsake a God whom thou and thy fathers have long known and had great and good experience of for such upstarts.

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth *t*.

t He armes against the pretence of the universality of this Idol-worship, wherewith they were like to be oft assaulted.

8 Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him *u*.

u (i.e.) Smother his fault, hide or protect his person, but shalt accuse him to the Magistrate and demand justice upon him, which was not to be done in most other criminal causes; and no wonder, this crime being of a far higher nature than others.

‡ chap. 17. 7. 9 But * thou shalt surely kill him *x*; thine hand shall be first upon him, to put him to death *y*, and afterwards the hand of all the people.

x Not privately, which pretence would have opened the door to innumerable murders, but by procuring his death by the sentence of the Magistrate. *y* Thou shalt cast the first stone at him, as the witness was to do. See *Deut.* 17. 7. *Act.* 7. 58.

10 And thou shalt stone him with stones that he die: because he hath sought to thrust thee away from the LORD thy God which brought thee from the land of Egypt, from the house of † bondage.

† Heb. *bondmen.*

‡ chap. 17. 13. 11 And * all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you.

12 If thou shalt hear say in one of thy cities which the LORD thy God hath given thee, to dwell there, saying,

‖ Or, *naughty men.* 1 Sam. 2. 12. and 25. 25. 2 Cor. 6. 15. 13 *Certain* men, ‖ the children of Belial *z*, are gone out from among you *a*, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods (which ye have not known:)

z A title oft used in Scripture, as *Judg.* 19. 22. 1 *Sam.* 1. 16. and 25. 25. 2 *Sam.* 16. 7. It signifies properly persons without yoke, vile and wretched miscreants, lawless and rebellious, that will suffer no restraint, that neither fear God, nor reverence man. *a (i.e.)* From your Church and Religion. It notes a separation or departure from them not in place (as appears by their partnership with their fellow Citizens both in the sin and punishment, as it here follows (but in heart doctrine and worship, as the same phrase is used, 1 *Joh.* 2. 19.

14 Then shalt thou *b* inquire, and make search, and ask diligently: and behold, if *it be* truth, *and* the thing certain, *that* such abomination is wrought among you:

b This is meant of the Magistrate, to whose office this properly belongs, and of whom he continues to speak in the same manner, *thou*, *ver.* 15. and *ver.* 16.

15 Thou shalt surely smite the inhabitants of that city *c* with the edg of the sword, * destroying it utterly *d*, and all that therein *is*, and the cattel with the edg of the sword. * Josh. 6. 17.

c To wit, all that are guilty, not the innocent part, such as disowned this Apostacy, who doubtless by choice and interest, at least upon warning, would come out of so wicked and cursed a place. *d* The very same punishments which was inflicted upon the cities of the cursed *Canaanites*, to whom having made themselves equal in sin, it is but fit and just that God should equal them in punishment.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God *e*: and it shall be an heap for ever, it shall not be built again *f*.

e (i.e.) For the satisfaction of Gods justice, the maintenance of his honour and authority and laws, and the pacification of his offended Majesty. *f* It shall be an eternal monument of Gods justice and terror to after ages, who may be tempted to like practises.

* chap. 7. 26. ‖ Or, *devoted.* 17 And * there shall cleave nought of the ‖ cursed thing *g* to thine hand, that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee *h*, as he hath sworn unto thy fathers;

g (i.e.) Of the goods of that accursed city. *h* So thou shalt have no loss of thy numbers by cutting off so many people.

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which *is* right in the eyes of the LORD thy God.

CHAP. XIV.

1 YE are the children of the LORD your God *a*: * ye shall not cut your selves, nor make any baldness between your eyes *b* for the dead *c*. * Lev. 19. 28

a Whom therefore you must not disparage by unworthy or unbecoming practises, such as here follow, and whom you must not disobey. *b* Which were the practises of Idolaters both in the worship of their Idols, as 1 *King.* 18. 28. or in their funerals, as here and *Jer.* 16. 6. or upon occasion of publick calamities, as *Jer.* 41. 5. and 47. 5. See more on *Levit.* 19. 27, 28. and 21. 5. and 47. 5. See more on *Levit.* 19. 27, 28. and 21. 5. *c* Through excessive sorrow for your dead friends, as if you had no hope of their happiness after death, 1 *Thess.* 4. 13.

2 * For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth. * chap. 7. 6. and 26. 18.

3 Thou shalt not eat any abominable *d* thing.

d (i. e.) Unclean and forbidden by me, which therefore should be abominable to you.

4 * These *are* the beasts *e*, which ye shall eat, the ox, the sheep, and the goat, * Lev. 11. 2, &c.

e Of which see on *Levit.* 11. The small differences between some of their names here and there are not proper for this work. The learned reader may find them cleared in my Latin Synopsis. For others they may well enough want the knowledge of them, both because these are the smaller matters of the Law, and because this distinction of clean and unclean beasts is now out of date.

5 The hart, and the roe-buck, and the fallow deer, and the wild goat, and the ‖ † pygarg, and the wild ox, and the chamois: ‖ Or, *bison.* † Heb. *dishon.*

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongst the beasts: that ye shall eat.

7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof, *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof, *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof,

yet

yet cheweth not the cud, it *is* unclean unto you:
* Lev. 11. 27. ye shall not eat of their flesh *, nor touch their dead carcase.
* Lev. 11. 9. 9 * These ye shall eat, of all that *are* in the waters: all that hath fins and scales shall ye eat.
10 And whatsoever hath not fins and scales, ye may not eat: it *is* unclean unto you.
11 Of all clean birds ye shall eat.
12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the osprey,
13 And the glede, and the kite, and the vulture after his kind,
14 And every raven after his kind,
15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,
16 The little owl, and the great owl, and the swan,
17 And the pelican, and the gier-eagle, and the cormorant,
* Lev. 11. 19. 18 And the stork, and the heron after her kind, and the lapwing, and the * bat.
19 And every creeping thing that flyeth *is* unclean unto you: they shall not be eaten.
20 *But of* all clean fowls ye may eat.
21 Ye shall not eat *of* any thing that dieth of it self: thou shalt give it unto the stranger *f* that *is* in thy gates, that he may eat it: or thou mayest sell it unto an alien: for thou *art* an holy people
* Exod. 23. 19. and 34. 26. unto the LORD thy God. * Thou shalt not seethe a kid in his mothers milk.

f Not to the proselyte, for such were obliged by this Law, *Levit.* 17. 15. but to such as were strangers in Religion as well as in nation,

* chap. 12. 6, 17. 22 * Thou shalt truly tithe all the encrease of thy seed *g*, that the field bringeth forth year by year.

g This is to be understood of the second tithes, which seem to be the same with the tithes of the third year, mentioned here below *ver.* 28. and *Deut.* 26. 12. of which see above on *ver.* 17. And to confirm this opinion, though I would not lay too great a stress upon criticismes. Yet I cannot but observe that this tithing is spoken of only as the peoples act here, and *Deut.* 26. 12. and the Levites are not at all mentioned in either place as receivers or takers of them, but only as partakers of them together with the owners, and therefore they are so severely charged here upon their consciences, *thou shalt truly tithe all thine increase*, because the execution of this was left wholly to themselves, whereas the first tithes were received by the Levites, who therefore are said *to take* or *receive* those *tithes*, *Numb.* 18. 26. *Neh.* 10. 38. *Heb.* 7. 5.

23 And thou shalt eat before the LORD *h* thy God, in the place which he shall chuse to place his Name there, the tithe of thy corn, of thy wine,
* chap. 15. 19, 20. and of thine oil, and * the firstlings of thy herds, *and* of thy flocks, that thou mayest learn to fear the LORD thy God alwayes.

h See on *Deut.* 12. 6, 17.

24 And if the way be too long for thee, so that thou art not able to carry it, *or* if the place be too far from thee, which the LORD thy God shall chuse to set his Name there, when the LORD thy God hath blessed thee:
25 Then shalt thou turn it into money, and bind up the money in thine hand *i*, and shalt go unto the place which the LORD thy God shall chuse.

i (*i. e.*) In a bag to be taken into thy hand and carried with thee.

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for
† Heb. *asketh of thee.* whatsoever thy soul † desireth: and thou shalt eat there before the LORD thy God and thou shalt rejoyce, thou and thine household.
* chap. 12. 19. *Num. 18. 20. 27 And * the Levite that *is* within thy gates, thou shalt not forsake him *k*: for * he hath no part nor inheritance with thee.

k Thou shalt give him a share in such tithes or in the product of them.

28 At the end of three years *l* though shalt bring forth all the tithe of thine increase *m* the same year *n*, and shalt lay *it* up within thy gates,

l (*i. e.*) In the third year, as it is expressed, *Deut.* 26. 12. So, *in the end of three years* or *of seven years* is the same with *in the third* or *seventh year*, as appears by comparing *Deut.* 31. 10. *Jos.* 9. 16, 17. 2 *King.* 18. 9, 10. and 17. 6. *m* I joyn with those Expositors who make this same tithe with the former *ver.* 22. as being called by the same title without any distinction between them save only as to the place of eating them. See above on *ver.* 22. and *Deut.* 12. 17. *n* This is added to shew that he speaks of the third year, and not of the fourth year, as some might conjecture from the phrase, *at the end of three years.*

29 And the Levite (because he hath no part nor inheritance with thee) and the stranger, and the fatherless, and the widow which *are* within thy gates shall come, and shall eat, and be satisfied, that * the LORD thy God may bless thee in all *SeeMal. 3. 10. the work of thine hand which thou doest.

CHAP. XV.

1 AT the end of * *every* seven years *a* thou * Lev. 25. 24. shalt make a release.

a (*i. e.*) In the last year of the seven, as is most evident from *ver.* 9. *Exod.* 21. 2. *Jer.* 34. 14. So the like phrase is oft used, as *Deut.* 14. 28. *Jos.* 3. 2. *Jer.* 25. 12. *Luk.* 2. 21. *Act.* 2. 1, And this *year of release*, as it is called below *ver.* 9. is the same with the Sabbatical year, *Exod.* 23. 11. *Levit.* 25. 4.

2 And this *is* the manner of the release. Every † creditor that lendeth *ought* unto his neigh- † Heb. *master of the lending of his hand.* bour, shall release *it b*: he shall not exact *it* of his neighbour, or of his brother *c*, because it is called the LORDS release *d*.

b Not absolutely and finally forgive it, but forbear it for that year, as may appear, 1. because the word doth not signifie a total *dismission* or *acquitting*, but an *intermission* for a time, as *Exod.* 23. 11. *He shall not exact it*, as it here follows, *i. e.* force it from him by course of Law or otherwise, to wit, that year, which is easily understood out of the whole context. 2. Because the person releasing is called a *creditor*, and his communicating to him what he desires and needs is called *lending* here and *ver.* 8. whereas it were *giving*, and the person giving it were no creditor but a *donor*, if it were to be wholly forgiven to him 3. Because the reason of this Law is temporary and peculiar to that year, wherein there being no sowing, nor reaping, they were not in a capacity to pay their debts. 4. Because it seems unjust and unreasonable, and contrary to other Scriptures, which require men to pay what they borrow, as *Ps.* 37. 21. Yet I deny not that in case of poverty the debt was to be forgiven, but that was not by vertue of this law, but of other commands, of God. *c* This is added to explain and limit the word *neighbour*, which is more general unto a *brother*, to wit, in Nation and Religion, to an Israelite, who is opposed to a *forreigner*, *ver.* 3. Heb. *and a brother*, for *that is a brother*, the particle *and* being oft so used, as *Gen.* 13. 15. &c. *d* Or, *a release to* or *for the Lord*, in obedience to his command, for his honour, and as an acknowledgment of his right in your estates and of his kindness in giving and continuing them to you. If you are unwilling to release this for your brothers sake, yet do it for Gods sake your Lord and the chief creditor.

3 Of a forreigner *e* thou mayest exact *it again* but that which is thine *f* with thy brother, thine hand shall release.

e Or *stranger*, yea though a proselyte, for 1. They are oft called by this name, as *Gen.* 17. 12. *Ruth* 2. 10. 2. Though proselytes were admitted to the Church-priviledges of the Israelites, yet they were not admitted to all their civil immunities or priviledges. See 1 *Chron.* 22. 2. and 2 *Chron.* 2. 17. 3. Such were not then freed from their personal debt, to wit, of their service, *Levit.* 25. 44. *Deut.* 15. 12. *Jer.* 34. 14. therefore not from their real debt. *f* To wit, by right though lent to him.

4 ‖ Save when there shall be no poor among you ‖ Or, *to the end that there be no poor among you.* *g*: for the LORD shall greatly bless thee *h* in the land which the LORD thy God giveth thee for an inheritance to possess it:

g So the words are an exception to the foregoing clause, which they restrain to the poor, and imply that if his brother was rich, he might exact his debt of him, in that year. And indeed this Law seems to be chiefly if not wholly designed and given in favour to the poor and to the borrower, as is manifest from *ver.* 6, 7, 8, 9, 10, 11. But the words are and may be rendred thus, as in the margent of our Bibles, *To the end that there be no poor among you.* And so they contain a reason of this Law, to wit, that none be impoverished and ruined by a rigid and unseasonable exaction of debts. They may also be translated thus, *Nevertheless of a truth* or, *assuredly* (as the particle *chi* is oft used) *there shall be no poor among you*, and the sense may be this, Though I impose this Law upon you, which may seem hard and grievous, yet the truth is, supposing your performance

formance of the conditions of God's Covenant, you shall not have any great occasion to exercise your charity and kindness in this matter, for God will greatly bless you, &c. so as you shall be in a capacity of lending, and few or none of you will have any need to borrow and thereby to expose his brethren to the inconvenience and burden of this Law. Thus the connexion is plain and easie both with the foregoing and following words. *Object.* It is said, *the poor should never cease, ver.* 11. *Answ.* That also is true and affirmed by God, because he foresaw they would not perform their duty, and therefore would bereave themselves of the promised blessing. *b* And therefore this will be no great inconvenience nor burden to thee.

5 Only if thou carefully hearken unto the voice of the LORD thy God to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee, and * thou shalt lend unto many nations *i*, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

* chap. 28. 12, 44.

i Thou shalt be rich and able to lend not only to thy poor brother, but even to strangers of other nations, yea to many of them.

7 If there be among you a poor man, of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee thou shalt not harden thy heart, nor shut thine hand from thy poor brother:

8 * But thou shalt open thine hand wide unto him *k*, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

* Mat. 5. 42. Luk. 6. 34, 35.

k (*i. e.*) Deal bountifully and liberally with him, giving him as it were by handfuls.

9 Beware that there be not a † thought in thy † wicked heart *l*, saying, The seventh year, the year of release is at hand, and thine eye be evil *m* against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be sin *n* unto thee.

f Heb. *word.* † Heb. *Belial.*

l Suppress the first risings and inward motions of such uncharitableness. *m* (*i. e.*) Envious, unmerciful, unkind, as this phrase is used *Prov.* 23. 6. *Matth.* 20. 15. as a *good eye* notes the contrary disposition *Prov.* 22. 9. *n* (*i. e.*) It be charged upon thee as a sin, and as a great sin, as the word *sin* sometimes signifies, as *Prov.* 24. 9. *John* 15. 24. *Jam.* 4. 17.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him *o*: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto *p*.

o (*i. e.*) Thou shalt give not only with an open hand, but with a willing and chearful mind and heart, *Rom.* 12. 8. 2 *Cor.* 9. 7. without which thy very charity is uncharitable and not accepted by God, who requires the heart in all his services. *p* (*i. e.*) In all thy works, as before, for the hand is the great instrument of action.

11 For * the poor shall never cease out of the land *q*: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land.

* Mat. 26. 11. John. 12. 8.

q God by his providence will so order it, partly for the punishment of your disobedience, and partly for the trial and exercise of your obedience to me, and charity to your brother, both which are best discovered by your performance of costly duties.

12 *And* * if thy brother, an Hebrew man, or an Hebrew woman be sold unto thee *r*, and serve thee six years *s*, then in the seventh year thou shalt let him go free from thee.

* Exod. 21. 2. Jer. 34. 14.

r See on *Exod.* 22. 3. *s* To be computed, either 1. From the year of Release, as they gather from hence that personal and real Debts were both released together. But that seems to be supposed rather than proved, nay there is a manifest difference between them, for the release of real debts is expresly mentioned and required in the year of release, but so is not the release of the personal debt of servitude, either here or elsewhere. Or rather 2. From the beginning of this servitude, which is every where limited unto the space of *six years*, as here and below *ver.* 18. and *Exod.* 21. 2. *Jer.* 34. 14. And it seems a strange and forced exposition, to take these *six years*, for *so much of the six years as remains* until the year of release, which possibly might not be one quarter of a year, whereas an hired servant serves for a far longer time, and this is said to be *worth a double hired servant*, in regard of the longer time of his service, *ver.* 18. Add to this, that it is mentioned as the peculiar priviledge of the year of Jubilee, that that such servants were then freed though their six years of service were not expired.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty.

14 Thou shalt furnish him liberally out of thy flock and out of thy floor, and out of thy winepress, *of that* wherewith the LORD thy God hath blessed thee, thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee *t*: therefore I command thee this thing to day.

t And brought thee out with triumph and with riches, which because they would not, God did give to thee as a just recompence for thy service, and therefore thou shalt follow his example, and send out thy servant furnished with all convenient provisions.

16 And it shall be if he say unto thee, I will not go away from thee (because he loveth thee, and thine house, because he is well with thee) *u*.

u Because he is sensible that he fares well with thee. Or, *because* it is *good*, *i. e.* acceptable in his eyes or pleasing to him, to be *with thee*.

17 * Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever *x*: and also unto thy maidservant thou shalt do likewise *y*.

* Exod. 21. 6.

x (*i. e.*) All the time of his Life, or at least, till the year of Jubile. See on *Exod.* 21. 6. *y* (*i. e.*) Either dismiss her honourably and with plenty of provision: or engage her to perpetual servitude in the same manner and by the same Rites. Whence it appears, that this case differs from that *Exod.* 21. 7. and that the maid-servant there was taken in upon other and better terms than this here.

18 It shall not seem hard unto thee, when thou sendest him away free from thee: for he hath been worth a double * hired servant *to thee z*, in serving thee six years, and the LORD thy God shall bless thee in all that thou doest.

* See Isa. 16. 14.

z Or, *he* deserves *double wages to an hired servant*, because he served thee upon better terms, both without wages, which hired servants require, and for a longer time, even for six years, as it here follows, whereas servants were ordinarily hired but from year to year, *Levit.* 25. 53. or at most but for three years, as they gather from this place and *Isa.* 16. 14.

19 * All the firstlings males that come of thy herd, and of thy flock, thou shalt sanctifie unto the LORD thy God: thou shalt do no work with the firstling *a* of thy bullock, nor shear the firstling of thy sheep.

* Exod. 34. 19 Lev. 27. 26. Num. 3. 13.

a This is meant, either 1. Of the male firstlings; which, they say, is forbidden here, because some did plow with the firstlings of their Oxen, and shear the firstlings of their sheep before they were offered. But this seems absurd and incredible, because they were to be offered upon the eighth day, *Exod.* 22. 30. when they were very unfit for such uses. Or rather 2. The second firstlings, of which see on *Deut.* 12. 17.

20 Thou *b* shalt eat it *c* before the LORD thy God year by year *d*, in the place which the LORD shall chuse, thou and thy household.

b Either 1. *Thou*, O Priest. Or rather 2. *Thou*, O Israelite, for it is evident that the same person who was forbidden to work with these, *verse* 19. is here commanded to eat them, &c. *c* Together with the Levites as is to be understood from *Deut.* 12. 18. and 14. 27, 29. where that is expressed in like cases. *d* To wit, in the solemn feasts which returned upon them every year. See *Deut.* 16. 11, 14.

21 * And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

* Lev. 22. 20. chap. 17. 1.

22 Thou shalt eat it within thy gates: the * unclean and the clean person shall eat it alike, as the ro-buck, and as the hart.

* chap. 12. 15.

23 * Only thou shalt not eat the blood thereof thou shalt pour it upon the ground as water.

* chap. 12. 16, 23.

CHAP. XVI.

1 OBserve the * month of Abib, and keep the passeover unto the LORD thy God: for * in the month of Abib the LORD thy God brought thee forth out of Egypt by * night *a*.

* Exod. 12. 2. &c. * Exod. 13. 4. * Exod. 12. 29, 42.

a Object. They came out of *Egypt* by *day*, and *in the morning*, as appears from *Exod.* 12. 22. and 13. 3. *Numb.* 33. 3. *Answ.*

They are said to be brought out by night, because in the night *Pharoah* was forced to give them leave to depart and accordingly they made preparation for their departure, and in the morning they perfected the work.

2 Thou shalt therefore sacrifice the passeover *b* unto the LORD thy God, of the flock, and the
* chap. 12. 5. herd, in the * place which the LORD shall chuse to place his Name there.

b (*i. e.*) Either 1. properly and strictly so called, which was the Paschal Lamb, and so the *Sheep* and *Oxen*, which here follow, are mentioned only as additional sacrifices, which were to be offered in the seven days of the Paschal solemnity, *Numb.* 28. 18, 19, &c. Or 2. Largely, to wit, for the *Passeover-offerings*, to wit, which were offered after the Lamb in the seven days, and so this very word is used 2 *Chron.* 35. 8, 9. And this signification seems necessary here, partly because it is here said to consist *of the flock and of the herd*, or, *of Sheep and Oxen*, and partly because it follows, *ver.* 3. *Thou shalt eat no leavened bread with it, seven days shalt thou eat unleavened* bread *therewith, i.e.* with the Passeover, which could not be done with the Passeover strictly so called, which was to be wholly spent in one day. Or 3. The Feast of the Passeover, and so the place may be rendred, *Thou shalt therefore observe* or *keep the Feast of the Passeover* (as those same Hebrew words are taken, *Numb.* 9. 5. *Jos.* 5. 10. 2 *Chron.* 35. 1, 17, 18, 19.) *unto the Lord thy God, with Sheep, and with Oxen*, as is prescribed *Numb.* 28. 18, &c.

*Exod. 12. 15. 3 * Thou shalt eat no leavened *bread* with it *c*, seven days shalt thou eat unleavened *bread* therewith, *even* the bread of affliction *d* (for thou camest fourth out of the land of Egypt in haste) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

c To wit, with the Passeover, in the sense delivered: Or, *in it, i. e.* during the time of the feast of the Passeover. *d* (*i.e.*) Bread which is not usual nor pleasant, but unsavoury and unwholesome, to put thee in mind both of thy miseries endured in *Egypt* and of thy hasty coming out of it, which allowed thee no time to leaven or to prepare thy Bread.

*Exod. 34. 25. † Heb. *leaven*. * Exod. 12. 10 4 * And there shall be no † leavened bread seen with thee in all thy coasts seven days, * neither shall there *any thing* of the flesh which thou sacrificedst the first day at even *e* remain all night until the morning.

e (*i. e.*) Of the Passeover properly so called and by these words plainly described, which circumlocution may seem to insinuate that the word *Passeover ver.* 1. was improperly used and therefore he chose rather to describe it, then to name it, lest the ambiguity of the word should occasion some mistake.

† Heb. *may'st not*. chap. 12. 17. ‖ Or, *kill*. 5 Thou † mayest not ‖ sacrifice the passeover within any of thy gates *f* which the LORD thy God giveth thee.

f (*i. e.*) Of thy cities, as that word is oft used, as *Gen.* 22. 17. and 24. 60. *Deut.* 17. 2. *Ruth.* 4. 10.

6 But at the place which the LORD thy God shall chuse to place his name in, there thou shalt sacrifice the passeover *g*, at even, at the going down of the sun, at the season *h* that thou camest fourth out of Egypt.

g To wit, in the Court of the Tabernacle or Temple. This he prescribed, partly that this great work might be done with more solemnity and care, in such manner as God required; partly because it was not onely a Sacrament, but also a sacrifice, as appears because it is so called, *Exod.* 12. 27. and 23. 18. and 34. 25. *Numb.* 9. 7. and because here was the sprinkling of blood, which is the essential part and character of a sacrifice: and partly to design the place where Christ, the true Passeover or Lamb of God, was to be slain. *h* Understand this with some latitude, as such phrases are commonly taken, about that season, when you had received command from me to go out of *Egypt*, and were preparing your selves for the journey.

7 And thou shalt roast *i*, and eat *it* in the place which the LORD thy God shall chuse, and thou shalt turn in the morning *k* and go unto thy tents *l*.

i So that word is used also 2 *Chron.* 35. 13. *k* Either 1. The morning after the seventh day, as appears, partly by the following verse, which is added to explain and limit this ambiguous word; partly by the express command of God that the people should come to *Jerusalem* to keep this Feast, which by Gods appointment lasted for seven days; partly from the examples of the people staying there the whole time of the feast. 2 *Chron.* 30. 21. and 35. 17. and partly from the nature and business of this feast, wherein there being so many extraordinary sacrifices to be offered, and feasts made by the people upon the sacrifices and two days of solemn assemblies, it is not probable, that they would absent themselves from these solemn services, for the performance whereof they came purposely to *Jerusalem*. Or 2. The morning after the first day, and so they were permitted to go then, and possibly some that lived near *Jerusalem* might go and return again to the last day of solemn assembly. But the former seems more probable. *l* (*i. e.*) Thy dwellings, which he calls *Tents*, as respecting their present state, and withal to put them in mind afterwards when they were setled in better habitations, that there was a time when they dwelt in Tents.

8 Six days *m* thou shalt eat unleavened *bread*, and on the seventh day *shall be* a † solemn assembly to the LORD thy God thou shalt do no work *therein*. † Heb. *restraint*.

m To wit, besides the first day, on which the passeover was killed: or rather besides the seventh and the last day, which is here mentioned apart, not as if leavened bread might be eaten then, for the contrary was evident from many places, but because there was something more to be done, to wit a solemn assembly to be kept. So in all there were *seven days*, as it is said *Exod.* 12. 15. *Levit.* 23. 6. *Numb.* 28. 17.

9 * Seven weeks *n* thou shalt number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn *o*. *Exod. 23. 16. Lev. 23. 15. Num. 28. 26.

n Of which see on *Exod.* 34. 22. *Levit.* 23. 10, 15. *o* (*i. e.*) To reap thy corn, thy Barly, when the first-fruits were offered, *Levit.* 23. 10, 11.

10 And thou shalt keep the feast of weeks *p* unto the LORD thy God, with a ‖ tribute of a freewill-offering of thine hand, which thou shalt give *q unto the LORD thy God*, according as the LORD thy God hath blessed thee: ‖ Or, *sufficiency*.

p (*i. e.*) Of Pentecost, *Act.* 2. 1. *q* Over and besides what was appointed *Levit.* 23. 17, 20. *Numb.* 28. 27, 31.

11 And thou shalt rejoyce before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow that *are* among you, in the place which the LORD thy God hath chosen, to place his Name there.

12 And thou shalt remember that thou wast a bond-man in Egypt; and thou shalt observe and do these statutes.

13 Thou shalt observe the feast of tabernacles *r* seven days, after that thou hast gathered in thy † corn, and thy wine. †Heb. *floor, and thy winepress*.

r Of which see on *Exod.* 23. 16. *Levit.* 23. 34. *Numb.* 29. 12.

14 And thou shalt rejoyce in thy feast, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall chuse: because the LORD thy God shall bless thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoyce *s*.

s To wit, in God and the effects of his favour, praising him with glad heart.

16 * Three times in a year shall all thy males *t* appear before the LORD thy God, in the place which he shall chuse: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: * they shall not appear before the LORD empty. * *Exod. 23. 14. 17. and 34. 23.* * *Exod. 34. 20.*

t Not the Women, partly because of their infirmity and unfitness for many journeys, partly because the care of their children and families lay upon them, and partly because they were sufficiently represented in the men.

17 Every man *shall give* † as he is able, according to the blessing of the LORD thy God which he hath given thee. †Heb. *according to the gift of his hand*.

18 Judges *u* and officers *x* shalt thou make thee in all thy gates *y* which the LORD thy God giveth thee throughout thy Tribes, and they shall judge the people with just judgment.

u Chief Magistrates to examine and determine causes and differences. *x* Who were inferior and subordinate to the other to bring causes and persons before them, to acquaint people with the mind and sentence of the Judges, and to execute their sentence. See *Deut.* 20. 5, 9. *Jos.* 1. 10, 11. and 3. 2, 3. *y* (*i. e.*) Thy Cities, which he here calls *gates*, because there were seats of judgment set. Compare 1 *Chron.* 23. 4.

19 Thou shalt not wrest judgment *z*, thou shalt not † respect persons *a*, * neither take a gift: † Heb. *acknowledge*. * *Exod. 23. 8. Lev. 19. 15.*

gift: for a gift doth blind the Eyes of the wise, *b* and pervert the ‖ words of the righteous *c*.

‖ Or, *matters*.

t (*i. e.*) Not give a perverse forced and unjust sentence. See on *Exod.* 23. 8. *a* (*i. e.*) Not give sentence according to the quality of the person, his riches or poverty, friendship or enmity, but according to the justice of the cause. *b* Corrupts and byasseth his mind that as he will not so oft times he cannot discern between right and wrong. *c* Either 1. The words, (*i. e.*) The sentence, of those Judges who are inclined and used to do righteous things and have the repute of righteous men, it makes them give wrong judgment. Or 2. The words, *i. e.* The matters, or causes, (as *word* oft signifies) of righteous persons, or of them whose cause is just.

† Heb. *justice. justice.*

20 † That which is altogether just *d* shalt thou follow, that thou mayst live, and inherit the land which the LORD thy God giveth thee,

d Heb. *Righteousnes, Righteousnes, i.e.* nothing but Righteousnes in all causes and times, and to all persons equally. Compare *Isa.* 26. 7.

21 Thou shalt not plant thee a grove of any trees *e* near unto the altar of the LORD thy God, which thou shalt make thee.

e Because this was the practise of Idolaters, 1 *King.* 15. 13. and might be an occasion of reviving Idolatry. See *Judg.* 3. 7. 1 *King.* 14. 23. and 16. 33. and 18. 19.

*Lev. 26. 1. ‖ Or, *statue, or, pillar.*

22 * Neither shalt thou set thee up *any* ‖ image *f*, which the LORD thy God hateth.

f Heb. *Statue*, whether with a picture or representation, or without it, as the Idolaters used to worship smoothed and polished stones or pillars without any image upon them.

CHAP. XVII.

1 THou * shalt not sacrifice unto the LORD thy God *any* bullock or ‖ sheep *a*, wherein *is* blemish, *or* any evil-favouredness: for that *is* an abomination *b* unto the LORD thy God.

* chap. 15. 21. Mal. 1. 8. ‖ Or, *goat.*

a (*i.e.*) Either greater or smaller sacrifices, all being comprehended under the two most eminent kinds. See on *Levit.* 22. 20, 21. *b* (*i. e.*) Abhominable, as *Deut.* 18. 12.

* chap. 13. 6.

2 * If there be found among you within any of thy gates which the LORD thy God giveth thee, man or woman *c* that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant *d*:

c The weakness and tenderness of that Sex shall not excuse her sin nor prevent her punishment. *d i.e.* In Idolatry, as it is explained *v.* 3. which is called *a transgressing of Gods Covenant* made with *Israel*, partly because it is a breach of their faith given to God and of that Law which they covenanted to keep, and principally because it is a dissolution of their matrimonial Covenant with God, a renouncing of God and his worship and service, and a chusing other Gods.

3 And hath gone and served other gods, and worshipped them, either the * sun, or the moon, or any of the host of heaven *e*, which I have not commanded *f*:

* chap. 4. 19.

e Those glorious creatures; which are to be admired as the wonderful works of God, but not to be set up in Gods stead, nor worshipped as Gods; see *Job* 31. 26. By condemning the most specious and reasonable of all Idolatries, he intimates, how absurd a thing it is to worship stocks and stones, the works of mens hands. *f* (*i. e.*) I have forbidden, to wit, *Exod.* 20. Such negative expressions are oft emphatical and imply the contrary, as *Prov.* 10. 2. and 17. 21. and 24. 23.

4 And if it be told thee *g*, and thou hast heard *of it*, and enquired diligently ‖, and behold, it *be* true: *and* the thing certain, *that* such abomination is wrought in Israel:

g By any person, thou shalt not sleight so much as a rumor or flying report of so gross a crime. ‖ By sending messengers, examining witnesses, &c.

5 Then shalt thou bring forth that man, or that woman (which have committed that wicked thing) unto thy gates, *even* that man, or that woman, and * shalt stone them with stones, till they die.

*Lev. 24. 14.

6 * At the mouth *h* of two witnesses, or three witnesses *i*, shall he that is worthy of death, be put to death: *but* at the mouth of one witness, he shall not be put to death.

*Num. 35. 30. Chap. 19. 15. Matth. 18. 16. Joh. 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28.

h (*i. e.*) Upon the Testimony delivered upon oath before the Magistrates. *i* To wit, credible and competent witnesses. The Jews rejected the Testimonies of Mad-men, Children, Women, Servants, familiar Friends or Enemies, persons of dissolute lives and evil fame.

7 * The hand of the witnesses shall be first upon him *k*, to put him to death and afterward the hand of all the people *l*: so thou * shalt put the evil away from among you.

* Chap 13. 9

* Chap. 1. 53.

k Either laid upon his head to design the person, or stretched out to throw the first stone at him. God thus ordered it, partly for the caution of witnesses, that if they had through malice or wrath accused him falsely, they might now be afraid to imbrue their hands in innocent blood; partly for the security and satisfaction of the people in the execution of this punishment. *c* Who being all highly and particularly obliged to God, are bound to express their zeal for his honour and service, and their detestation of all persons and things so highly dishonourable and abominable to him.

* Jer. 32. 27. 2 Chro. 19. 10.

8 * † If there arise a matter too hard for thee *m* in judgment, between blood and blood *n*, between plea and plea *o*, and between stroke and stroke *p*, *being* matters of controversie *q* within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall chuse *r*:

† Heb. *If a matter be hidden from thee.* chap. 30. 11. 2 Sam. 13. 2.

m He speaks to the inferior Magistrates, who were erected in several Cities, as appears by the opposition of these to them at *Jerusalem*. If, saith he, that thou hast not skill or confidence to determine so weighty and difficult a cause. *n* (*i. e.*) In capital causes in matter of bloodshed, whether it be wilful or casual murder, whether punishable or pardonable by those laws, *Exod.* 21. 13, 20, 22, 28. and 22. 2. *Numb.* 35. 11, 16, 19. *Deut.* 19. 4, 10. *o* In civil causes or suits betwen plaintifs and defendants about words or Estates. *p* (*i.e.*) Either 1. In Ceremonial causes, *between plague and plague*, between the true leprosie, which is oft times called *the plague*, and the seeming and counterfeit leprosie; which was oft times hard to determine. And under this, as the most eminent of the kind, may seem to be contained all ceremonial uncleannesses. But this seems not probable. 1. Because the final determination of the matter of leprosie is manifestly left to any particular Priest, *Levit.* 13. and 14. 2. because the person suspected of leprosie was not to be brought to *Jerusalem*, to be tryed there, but was to be shut up in his own city and house, *Levit.* 13. 4, 5. and the Judges at *Jerusalem* neither could nor would determine his case without once seeing the person. 3. Because the case of leprosy was not hard or difficult, as those causes are said to be, but plain and evident, and so particularly and punctually described, that the Priest needed only eyes to decide it. Or rather, 2. In Criminal Causes, concerning blows, or wounds inflicted by one man upon another, and to be requited to him by the sentence of the Magistrate according to that law, *Exod.* 21. 23, 24, 25. wherein there might be many cases of great difficulty and doubt, about which see the Annotations there. *q* (*i.e.*) Such things or matters, of blood and pleas and strokes being doubtful, and the Magistrates divided in their opinions about it, for if it was a clear cause, this was not to be done. Some make this an additional clause to comprehend these and all other things thus, as if he had said, and in general, any *words* or *matters of strife* or *contentions*. *r* To wit, to set up his Worship and Tabernacle, or Temple there; because there was the abode, both of their Sanhedrim, or chief Councel, which was constituted of Priests and civil Magistrates, who were most able to determine all controversies, and of the High-Priests, who were to consult God by Urim, *Numb.* 27. 21. in great matters, which could not be decided otherwise.

9 And thou shalt come unto the priests the Levites *s*, and unto the judge *t* that shall be in those days, and enquire, and they shall shew thee the sentence of judgment *u*.

s (*i.e.*) Unto the great councel, which it is here denominated from, because consisted chiefly of the Priests and Levites, as being the best Expositors of the Laws of Gods, by which all those Controversies mentioned *v.* 8. were to be decided. And the High-Priest was commonly one of that number, and may seem to be understood here under the *Priests* whereof he was the chief. *t* This *Judge* here is, either 1. The supream civil Magistrate, who was made by God the keeper of both Tables, and was by his Office to take care for the right administration both of justice, and of Religion, who was to determine causes and suits by his own skill and authority in civil matters, and by the Priests direction in spiritual or sacred causes. But this seems obnoxious to some difficulties, because this Judge was obliged to dwell in the place of Gods Worship, which the civil Magistrate was not, and oft times did not: 2 This Judge is one whose Office it was to expound and teach others the Law of God, as it here follows, *v.* 11. therefore not the civil Magistrate. Or 2. The High-Priest, who was obliged to live in this place to whom it belonged to determine some at least of those controversies mentioned *v.* 8. and to teach and expound the Law of God. And he may be distinctly named, though he be one of the Priests, partly because of his eminency and superiority over the rest of them, as after *all David's enemies*; *Saul* is particularly mentioned. *Isa.* 18. *title.* and partly to shew that amongst the Priests he especially was to be consulted in such cases. But this also seems liable to objections. 1. That he seems to be included under that general expression of the *Priests and Levites*. 2. That the Priest is

never in all the Scripture called simply the *Judge*, but generally called the *Priest*, or the *High-Priests*, or *cheif-Priest*, or the like; and it is most probable if *Moses* had meant him here, he would have expressed him by some of his usual Names and Titles, and not by a strange Title which was not likely to be understood. 3. That divers controversies, *between blood and blood, plea and plea, stroke and stroke*, were not to be determined by the High-Priest, but by other Persons, as appears by *Exod.* 18. 22. *Deut.* 1. 16, 17. Or, 3. The Sanhedrim or Supreme Councel, which as was said before, consisted partly of Priests, and partly of wise and learned persons of other tribes, as is confessed by all the *Jewish* and most other writers. And so this is added by way of explication, partly to shew that *the Priests and Levites* here mentioned, as the persons to whom all hard controversies are to be referred are not all the Priests and Levites which should reside in *Jerusalem*, but only such of them as were or should be Members of that great Councel, by whom, together with their fellow-Members of other Tribes these causes were to be decided, partly to intimate, that that great Councel which had the chief and final determination of all the aboveaid controversies, was a mixed assembly consisting of wise and good men, some Ecclesiastical, and some Secular; as it was most meet it should be, because many of the causes which were brought unto them were mixed causes. As for the Conjunctive particle, *and*, that may be taken either disjunctively for *or*, as it is *Exod.* 21.15,17. compared with *Mat.* 15.4. and *Num.* 30. 5, 6. compared with *Mat.* 12. 37. and *Levit.* 6.3,5. 2 *Sam.* 2. 19. 21. or exegetically, for, *that is*, or, *to wit*, as *Judg.* 7. 24. 2 *Sam.* 17. 40. and 28. 3. 2 *Chron.* 35. 14. and so the sence may be, *the Priests, the Levites, or the Judge*, as it is, *v.* 12. or, *the Priests, the Levites, that is, the Judge, or the Judges* appointed for this work. And though the word *Judge* be of a singular number, and may seem to denote one person, yet it is only an Enallage, or change of the number, the singular for the plural, *Judges* which is most frequent, as *Gen.* 3. 2, 7. and 49. 6. 1 *Sam.* 31. 1. 1 *King.* 10. 22. and 2 *King.* 11.10. compared with 2 *Chron.* 9. 21. and 23.9. and in the *Hebrew*, 1 *Chron.* 4. 42. where divers Officers are called one *Head*. And so it is most probably here. 1. Because the following words which belong to this, run altogether in the plural number, *they, they, they, &c.* here and *v.* 10, 11. 2. Because here is the same Enallage in the other branch, the same person or persons being called *the Priests* here, and *the Priest. v.* 12. 3. Because for *the judge* here is put *the Judges, Deut.* 19.17. where we have the same phrase used upon the same or a like occasion, *the men between whom the controversie is shall stand before the Lord, before the Priests and the Judges, which shall be in those days*. Nor is it strange, but very fit and reasonable, that so many persons being all united in one body, and to give judgment or sentence by the consent of all, or the greatest part should be here called by the name of one *Judge*, as indeed they were; and for that reason, the *Priests* are spoken of in the plural number, because they were many as also the other members of that Assembly were, and *the Judge* in the singular number, because they all constitut d but one Judge. *u* Heb. *The word*, or *matter of judgment*, *i. e.* the true state and right of the cause, and what judgment or sentence ought to be given in it.

10 And thou shalt *x* do according to the sentence, which they of that place (which the LORD shall chuse) shall shew thee, and thou shalt observe to do *y* according to all that they inform thee:

x (*i. e.*) Thou shalt pass sentence: for he speaks to the inferior Magistrates; as was before noted, who were to give sentence, and came hither to be advised about it. *y* It is very observable that this place doth not speak of all controversies of faith; as if they were to believe every thing which they should teach, but only of some particular matters of practise and strife between man and man, to which it is plainly limited, *v.* 8. And they are not here commanded to believe, but only to *do*, which is thrice repeated.

11 According to the sentence of the law which they shall teach thee *z*, and according to the judgment which they shall tell thee thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

z These words are a manifest limitation of the foregoing assertion, that they were to do according to all that the Judge or Judges informed him. And they seem to limit and regulate 1. The Judges in their sentence, that they shall not upon pretence of this supreme Authority, put into their hands, presume to teach or direct otherwise than the Law prescribes: 2. The people in their obedience: that they shall not simply obey them in all things but so far forth as their sentence is according to the Law and Word of God, but not when their commands are evidently contrary to Gods Law, for then, say even Popish Commentators on this place, they must obey God rather than Man. And this cannot be denyed by any man of sence, upon supposition that this place speaks of, and this power given to the Priest or Judge reacheth to all controversies or questions of Faith and Manners, as the Papists would extend it: for put case these Priests or Judges should give a sentence directly contrary to the express words of Gods Law, *thou shalt worship a graven Image*, as *Aaron* did in the case of the calf; *thou shalt prophane the Sabbath, thou shalt dishonour thy Father and Mother, thou shalt Murder, Steal, commit Adultery*, &c. I ask, were the people in this case bound to do as the Judge determined, or not? If any say they were, such a bold and wicked assertion must needs strike all sober Christians with horror; and if they say they were not, then this must needs be taken for a limitation. But if this place speak only of particular suits between man and man, as is apparent from the notes on *v.* 8. And in all such cases although the Judge be hereby confined and tied to his rule in giving the sentence, yet it seems but fit and reasonable that people should be bound simply to acquiesce in the sentence of their last and highest Judge, or else there would have been no end of strife.

12 And * the man that will do presumptuously *a*, † and will not hearken unto the priest (that standeth to minister there before the LORD thy God) or unto the judge, even that man shall die, and thou shalt put away the evil *b* from Israel.

* Hos. 4. 4. † Heb. *not to hearken.*

a (*i. e.*) That will proudly and obstinately oppose the sentence given against him. This is opposite to ignorance and error, *Exod.* 21. 13, 14. *b* Either 1. The evil thing, that scandal, that pernicious example. Or, 2. That evil, refractory, pernicious person, whose practise herein tends to the dissolution of all Government, and the ruine of the Commonwealth of Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a King over me *c*, like as all the nations that *are* about me:

c He only foresees and foretells what they would do, but doth not seem to approve of it, because when they did this thing for this very reason here alledged, he declares his utter dislike of it, 1 *Sam.* 8. 7.

15 Thou shalt in any wise set *d him* king over thee, whom the LORD thy God shall chuse *e*. *One* * from among thy brethren *f* shalt thou set king over thee: thou mayst not set a stranger over thee *g*, which *is* not thy brother.

* Jer. 30. 21.

d (*i. e.*) Appoint, or instal. If you will chuse a King, which I shall suffer you to do, I command you to observe this in your choice. *e* Approve of, or appoint. So it was in *Saul*, and in *David*. God reserved to himself the nomination both of the Family, and of the person. See 1 *Sam.* 9. 15. & 10. 24. and 16.12. 1 *Chron.* 28. 4,5. *f* Of the same nation and Religion; partly because such a person was most likely to maintain true Religion, and to rule with righteousness, gentleness, and kindness to his subjects; and partly that he might be a fit type of Christ their supream King, who was to be one of their brethren. *g* To wit, by thy own choice and consent; but if God by his providence and for their sins should set a stranger over them, they might submit to him, as appears from *Jer.* 38.17. *Ezek.* 17. 12. *Mat.* 22. 17.

16 But he shall not multiply horses to himself *g*, nor cause the people to return to Egypt *h*, to the end that he should multiply horses: forasmuch as the LORD hath said *i* unto you, * ye shall henceforth no more return that way *k*.

* chap. 28.68. Hos. 11. 5.

g To wit, excessively, beyond what the State and Majesty of his place required, Hereby God would prevent many sins and mischiefs, as 1. Pride of heart, and contempt of his people. 2. Oppression and Tyranny, and the Imposition of unnecessary burdens upon his people. 3. Carnal confidence, which by this means would be promoted. See *Psal.* 33. 17. *Prov.* 21. 31. 4. Much commerce with *Egypt*, as it here follows, which was famous for Horses, as appears from *Exod.* 14. 23. 1 *King.* 10. 26, 28. 2 *Chron.* 1.16. and. 9. 28. *Isa.* 31. 1, 3. *Ezek.* 17. 5. *h* Either for habitation; or for trade. This God forbad to prevent, 1. Their unthankfulness for their deliverance out of *Egypt*; 2. Their confederacies with the *Egyptians*, their trusting to them for aid, which they were very prone to, and their infection by the Idolatry and other manifold wickednesses, for which *Egypt* was infamous. 3. Their multiplication of Horses, as it here follows. *i* When or where? *Ans.* Either implicitely, when he shewed his dislike of their return to *Egypt*, as *Exod.* 13. 17. *Numb.* 14. 3, 4. or expressly at this time, The Lord hath now said it to me, and I in his name, and by his command declare it to you. *k* In the way that leads to that place.

17 Neither shall he multiply wives to himself *l*, that his heart turn not away *m*: neither shall he greatly multiply to himself *n* silver and gold.

l As the manner of other Kings was. *m* To wit, from God and his law, Either 1. To Idolatry and Superstition, to which women are oft times prone, and especially such women as he was likely to chuse, even the Daughters of Neighbouring and Idolatrous

Idolatrous Kings and Princes, as Solomon did: Or. 2. To other manifold sins and violations of his duty to his people, either by neglect and contempt of his business through effeminacy and sloath, or by oppressing his people, and perverting justice to comply with the vast and exorbitant desires of his Wives. *m* Least this should lift up his heart in confidence and pride, which God abhors, and beget in him a contempt of his people; and least it should encline or engage, or enable him to burden his people with immoderate exactions. They are not simply forbidden to be rich, if God made them so either by the voluntary gifts of their subjects, or by the spoils of their enemies, which was the case of *David* and *Solomon*, and *Jehoshaphat*, &c. but they are forbidden either inordinately to desire, or irregularly, to procure great riches by grinding the faces of their poor people, or by other wicked arts and courses, as the manner of their neighbouring Kings was.

18 And it shall be when he sitteth upon the throne of his kingdom, that he shall write *o* him † a copy of this law in a book, out of *that which is* before the Priests the Levites *p*.

† Heb. *duplicate.*

o Either with his own hand, as the Jews say, or, at least by his command and procurement. *p* (*i. e.*) Out of the true Original, which was carefully kept by the Priests in the Sanctuary; *Deut.* 31. 26. 2 *King.* 22. 8. partly that it might be a true and perfect copy, and partly that it might have the greater authority and influence upon him, coming to him, as from the hand and presence of God.

* Jos. 1. 8. 19 And * it shall be with him, and he shall read therein all the days of his life *q*, that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them.

q (*i. e.*) Diligently and constantly, neither the greatness of his place, nor the weight and multitude of his business shall excuse or hinder him.

20 That his heart be not lifted up above his brethren *r*, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong *his* days in his kingdom, he, and his children in the midst of Israel.

r He intimates, that the Scriptures diligently read and studied, are a powerful and probable means to keep him humble, because they shew him that, though a king, he is subject to an higher Monarch, to whom he must give an account of all his administrations and actions, and receive from him his sentence and doom agreeable to their quality, which is sufficient to abate the pride of the haughtiest person in the world, if he duly consider it.

CHAP. XVIII.

* Num. 18. 20. Chap. 10. 9. * 1 Cor. 9. 13. 1 THE Priests, the Levites, *and* all the tribe of Levi, * shall have no part nor inheritance with Israel: they * shall eat the offerings of the LORD made by fire *a*, and his inheritance *b*.

a By which phrase we here manifestly see that he means not burnt-offerings, which were wholly consumed by fire, and no part of them eaten by the Priests, but other Sacrifices, whereof part was offered to the Lord by fire, and part was allotted to the Priests for their food. *b* (*i. e.*) The Lords portion or inheritance, which God had reserved to himself, as Tithes and first Fruits, and other oblations distinct from those which were made by fire, and so these two branches make up the whole of that which belonged to God, and was by him given to the *Levites*.

2 Therefore shall they have no inheritance among their brethren: the LORD *c is* their inheritance, as he hath said unto them.

c (*i. e.*) The Lords part and right, as was now said.

3 And this shall be the priests due from the people, from them that offer a sacrifice *d*, whether *it be* ox or sheep, and they shall give unto the priest the shoulder, and the two cheeks, and the maw *e*.

d To wit, a Sacrifice of Thanksgiving, or a Peace-offering, as appears from *Levit.* 7. 31, 33. which is oft times called simply a *Sacrifice*, as *Exod.* 18. 12. *Levit.* 17. 5, 8. *Numb.* 15. 3. *Deut.* 12. 27. *e Qu.* How doth this agree with other Texts, in which the shoulder and the breast, and those parts only are the Priests due, not the cheeks and maw? *Answ.* 1. Who shall tie Gods hands: what if he now makes an addition, and enlargeth the Priests commons? Nothing more usual than for one Scripture to supply what is lacking in another, and for a latter Law of God to add to a former. 2. The Breast may be here omitted, because it is comprehended under the Shoulder, to which it is commonly joyned, and with which it was waved before the Lord. 3. The *Hebrew* word here rendred *Maw* or *Stomach*, which was reckoned among dainties by the Antients, is not to my remembrance used elsewhere, and therefore it may have another signification, and some render it the *breast*, others take it for the uppermost part of the stomach, which lies under the breast.

4 The * first fruit *also* of thy corn, of thy wine, and of thy oil, and the first of the fleece of thy sheep shalt thou give him. * Num. 18. 12, 24.

5 For * the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the Name of the LORD *f*, him, and his sons for ever. * Exod. 28. 1. Num. 3. 10.

f (*i. e.*) Either by Authority and Commission from him, or for his Honour, Worship or Service.

6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall chuse *g*;

g Either for any private occasions, or to sojourn there for a season, or rather with full purpose to fix his abode, and to spend his whole time and strength in the service of God as appears by the *sale of his patrimony* mentioned, *v.* 8. It seems probable that the several Priests were to come from their Cities to the Temple by turns, before *Davids* time, and it is certain they did so after it. But if any of them were not contented, with this seldom attendance upon God in his Tabernacle, or Temple, and desired more intirely and constantly to devote himself to Gods service there, he was permitted so to do, because this was an eminent act of piety joyned with self-denyal to part with those great conveniencies which he could and did enjoy in the City of his possession, and to oblige himself to more constant and laborious work about the Sacrifices, &c.

7 Then he shall minister in the Name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions *h* to eat, beside † that which cometh of the sale of his patrimony *i*. † Heb. *his sales by the fathers.*

h To wit, with their Brethren who were in actual ministration as they share with them in the work, so shall they also in the incouragements. *i* Though he have an estate whereby he may subsist raised by the sale of his House in his City, and his Cattel, and other moveables, yet you shall not upon this ground either deny of diminish their part of your maintenance. The reason of this Law was partly because he that waited on the Altar, ought to live by the Altar: & partly because it was fit he should keep his money, wherewith he might redeem what he sold, if afterwards he saw occation for it. Heb. *Besides his sales by the fathers, i. e.* Of that which came to him by his Fathers, or, *according to* his *Fathers*, or, his *Fathers* house, and these words may be joyned not with the word immediately foregoing, but with the former part of the verse, the next word coming in by a kind of parenthesis, in this manner, and order, *Besides that which cometh by the sale* of their goods, *they shall have like portions to eat* to what their Brethren have, each of them eating *according to* his *Fathers* house, *i. e.* A *Gershonite* shall eat with his Brethren the *Gershonites*, who are then ministring, and a *Merarite* with the *Merarites*, &c. and so there shall be no disturbance nor change in the appointed courses by their accession to the number.

9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son, or his daughter * to pass through the fire *k*, *or* that * useth divination *l*, *or* an observer of times *m*, or an inchanter *n*, or a witch *o*, * Lev. 18. 21. * Lev. 19. 26, 31. and 20. 27. Isa. 8. 19.

k Either by a superstitious lustration or purgation, or by a cruel sacrificing of them. See *Levit.* 18. 21. 2 *King.* 17. 31. and 23. 10. 2 *Chron.* 28. 3. *Psal.* 106. 37. *Jer.* 7. 31. and 19. 5. *Ezek.* 16. 20, 21. and 23. 37, 38, 39 *l* (*i. e.*) Foretelleth things secret or to come. *Mich.* 3. 11. by unlawful arts and practises. *m* Superstitiously pronouncing some days good or lucky, and others unlucky for such or such actions. Or, *an observer of the clouds* or heavens, *i. e.* one that divineth by the motions of the clouds, by the stars, or by the flying or chattering of Birds, all which heathens used to observe. *n* Or, *a conjecturer*, that discovers hidden things by a superstitious use of words or ceremonies, by observation of water, or smoak or any contingencies, as the meeting of an hare, &c. See on *Levit.* 19. 26. *o* One that is in a covenant with the Devil, and by his help deludes their sences or hurts their persons. See *Exod.* 7. 11. and 22. 18.

11 * Or a charmer *p*, or a consulter with familiar spirits *q*, or a wizard *r*, or * a necromancer *s*. * Lev. 20. 27. * 1 Sam. 28. 7.

p One

p One that charmeth Serpents or other cattel, *Pſal.* 58. 6. Or *a fortune-teller*, that foretelleth the events of mens lives by the conjunctions of the ſtars, &c. See more on *Levit.* 19. 31. and 20. 6. *q* Whom they call upon by certain words or rites to engage them in evil deſigns. *r* Heb. *a knowing* or *cunning man*, who by any ſuperſtitious or forbidden ways undertakes the revelation of ſecret things. *s* One that calleth up and enquireth of the dead, 1 *Sam.* 28. 8. *Iſa.* 8. 19.

12 For all that do theſe things *are* an abomination unto the LORD: and becauſe of theſe abominations, the LORD thy God doth drive them *t* out from before thee.

t The people of the land which thou art going to poſſeſs mentioned above, *ver.* 9.

‖ Or, *upright*, or, *ſincere*.

13 Thou ſhalt be ‖ perfect with the LORD *u* thy God.

u Sincerely and wholly his, ſeeking him and cleaving to him and to his word alone, and therefore abhorring all commerce and converſations with Devils or their agents, ſuch as were now mentioned.

‖ Or, *inherit*.

14 For theſe nations which thou ſhalt ‖ poſſeſs, hearkened unto obſervers of times, and unto diviners: but *as for* thee, the LORD thy God hath not ſuffered thee ſo *to do* *x*.

x Hath not ſuffered thee to follow thy own vain mind and theſe ſuperſtitious and Diabolical practiſes, as he hath ſuffered other nations to do, *Act.* 14. 16. but hath inſtructed thee better by his word and ſpirit, and thereby kept thee from ſuch courſes, and will more fully inſtruct thee by a great Prophet. &c. Or, *hath not given to thee*, to wit, ſuch perſons to conſult with, but hath given thee prophets to inſtruct thee, and will in due time give thee an eminent prophet as it here follows.

* John. 1. 4. Act. 3. 22. & 7. 37.

15 * The LORD thy God will raiſe up *y* unto thee a prophet *z* from the midſt of thee; of thy brethren, like unto me, unto him ye ſhall hearken.

y (*i. e.*) Will produce and ſend into the world in due time. *z* Thoſe words may be underſtood ſecundarily concerning the ſucceſſion of Prophets which God would raiſe for the inſtruction of his Church, both becauſe this is alledged as an argument why they need not conſult with diviners, &c. becauſe they ſhould have Prophets at hand whenſoever it was needful, to adviſe them, and becauſe this *Prophet* is oppoſed to the falſe prophets, and a general rule is hereupon given for the diſcovery of all ſucceeding Prophets whether they be true or falſe. *ver.* 20, 21, 22. but they are chiefly to be underſtood of Chriſt, as the following words ſhew which do not truly and fully agree to any other, particularly where he is ſaid to be *like unto Moſes*, which is ſimply denied concerning all other Prophets, *Deut.* 34. 10. and therefore it is not probable that it ſhould be ſimply affirmed concerning all true Prophets ſucceeding him. But Chriſt was truly, and in all commendable parts like him, in being both a Prophet and a King and a Prieſt and Mediatour, as *Moſes* was, in the excellency of his Miniſtery and work, in the glory of his miracles, in his familiar and intimate converſe with God, &c. And this place is expounded of Chriſt alone by God himſelf in the New Teſtament, *Act.* 3. 22. and 7. 37. See alſo *Joh.* 1. 45. and 6. 14.

16 According to all that thou deſiredſt of the LORD thy God in Horeb, in the day of the aſſembly *a*, ſaying, * Let me not hear again the voice of the LORD my God, neither let me ſee this great fire any more, that I die not.

*Exod. 20. 19. Heb. 12. 19.

a To wit, of that great and general congregation of all the people together.

* chap. 5. 28.

17 And the LORD ſaid unto me, *They have well *ſpoken that* which they have ſpoken.

* Joh. 1. 45. Act. 3. 22. & 7. 37. * Iſa. 51. 16.

18 * I will raiſe them up a prophet from among their brethren, like unto thee, and * will put my words in his mouth *b*, and he ſhall ſpeak unto them all that I ſhall command him *c*.

b Will inſtruct him what to ſay, reveal my ſelf and my Will to him. *c* He will faithfully execute the office and truſt I commit to him.

19 And it ſhall come to paſs, *that* whoſoever will not hearken unto my words which he ſhall ſpeak in my Name, I will require it of him *d*.

d (*i. e.*) I will puniſh him ſeverely for it, as this phraſe is taken, *Gen.* 9. 5. and 42. 22. The ſad effect of this threatning the *Jews* have felt for above 1600 years together.

*chap. 13. 5. Jer. 14. 14. Zech. 13. 3.

20 But * the prophet which ſhall preſume to ſpeak a word in my Name, which I have not commanded to ſpeak, or that ſhall ſpeak in the name of other gods, even, that prophet ſhall die.

21 And if thou ſay in thine heart, How ſhall we know the word which the LORD hath not ſpoken?

* Jer. 28. 9.

22 * When a prophet ſpeaketh in the Name of the LORD, if the thing *e* follow not, nor come to paſs, that *is* the thing which the LORD hath not ſpoken *f*, *but* the prophet hath ſpoken it preſumptuouſly *g*: thou ſhalt not be afraid of him *h*:

e Which he gives as a ſign of the truth of his prophecy; He means the prediction of ſome ſtrange and wonderful event, as appears by comparing this with *Deut.* 13. 1, 2. *f* The falſhood of his prediction ſhews him to be a falſe prophet, though the truth and accompliſhment of his prediction had not proved him to be a true Prophet, as is evident from *Deut.* 13. 2, 3. *g* Impudently aſcribing his own vain and lying fancies to the God of truth. *h* (*i. e.*) Of his predictions or threatnings, ſo as to be ſcared from doing thy duty in bringing him to deſerved puniſhment.

CHAP. XIX.

* chap. 12. 29.

1 WHen the LORD thy God * hath cut off the nations, whoſe land the LORD thy God giveth thee, and thou † ſucceedeſt them, and dwelleſt in their cities, and in their houſes:

† Heb. *inheriteſt*, or, *poſſeſſeſt*.

*Exod. 21. 13. Num. 35. 10, 11 Joſh. 20. 2.

2 * Thou ſhalt ſeparate three cities for thee in the midſt of thy land *a*, which the LORD thy God giveth thee to poſſeſs it.

a To wit beyond *Jordan*, as there were three already appointed on this ſide *Jordan*, *Numb.* 35. 14. He ſaith, *in the midſt of the land*, either for, *in the land*, as *in the midſt of the city*, *Jer.* 52. 25. is the ſame with that, *in the city*, 2 *King.* 25. 19. or to deſign the places, that they ſhould be ſituated in the midſt of the ſeveral parts of their land, to which they might conveniently and ſpeedily flee from all the parts of the land.

3 Thou ſhalt prepare thee a way *b*, and divide the coaſts of thy land (which the LORD thy God giveth thee to inherit) into three parts *c*, that every ſlayer may flee thither.

b Diſtinguiſh it by evident marks, and make it plain and convenient, to prevent miſtakes and delays. *c* Not into more, becauſe it was fit that theſe places ſhould, as far as it was poſſible, be at ſome conſiderable diſtance from the friends of the ſlain perſon, leaſt the ſight of the manſlayer might have provoked their paſſion and occaſioned his ruine.

4 And this *is* the caſe of the ſlayer which ſhall flee thither, that he may live, whoſo killeth his neighbour ignorantly, whom he hated not † in time paſt.

† Heb. *from yeſterday the third day.*

5 As when *a man* goeth into the wood with his neighbour to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree: and the † head ſlippeth from the † helve, and † lighteth upon his neighbour that he die, he ſhall flee unto one of thoſe cities, and live:

†Heb. *iron.* †Heb. *wood.* †Heb. *findeth.*

6 Leſt the avenger of blood purſue the ſlayer *d*, while his heart is hot, and overtake him, becauſe the way is long, and † ſlay him *e*, whereas he *was* not worthy of death, inaſmuch as he hated him not † in time paſt.

† Heb. *ſmite him in ſoul.* † Heb. *from yeſterday third day.*

d This verſe is to be joyned with *ver.* 3. as is evident, the 4th. and 5th. verſes, coming in as a parentheſis, which is uſual, in Scripture and other authors. *e* Which is ſuppoſed, but not allowed, as appears from the following words. But the avenger of blood is not to be puniſhed with death for killing the manſlayer in caſe he found him without the borders of the city of refuge after he had been received there, *Numb.* 35. 26, 27. becauſe then he was guilty of a new crime, to wit, a contempt of Gods ordinance, and a groſs neglect of the duty of ſelf-preſervation, and therefore deſerved death from God, who might permit it to be inflicted by the avenger of blood.

7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

* chap. 12. 20.

8 And if the LORD thy God * enlarge thy coaſt *f* (as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers:

f As far as *Euphrates*. See *Gen.* 15. 18. *Exod.* 23. 31. *Deut.* 1. 7.

9 (If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his

* Josh. 20. 7. his wayes) * then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and so blood be upon thee.

11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him † mortally, that he die, and fleeth into one of these cities:

† Heb. *in soul in life.*

12 Then the elders of his city *g* shall send and fetch him thence *h*, and deliver him into the hand of the avenger of blood, that he may die.

g Either of the slain person, who were most likely to prosecute the murderer: or, of the murderer, because God would oblige even his own fellow citizens to prosecute him to death, that it might appear how hateful murder and the murderer is to God and ought to be to all men. *h* Demand him of the Elders of the city of refuge, who upon the hearing of the cause and the evidence of the murder were obliged to deliver the offender to justice.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

* chap. 27. 17. † Heb. *bound.*

14 * Thou shalt not remove thy neighbours † *land*-mark *i*, which they of old time have set in thine inheritance, which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it.

i By which the several portions of lands distributed to several families were distinguished one from another. See *Job.* 24. 2. *Prov.* 22. 28. *Hos.* 5. 10.

* Num. 35. 30. chap. 17, 6. Mat. 18. 16. Joh. 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

15 * One witness shall not rise up *k* against a man for iniquity, or for any sin, in any sin that he sinneth: at the month of two witnesses, or at the mouth of three witnesses shall the matter be established.

k Or, *not stand*, or, *not be established*, accepted, owned as sufficient, it is the same word which in the end of the verse is rendred, *be established.*

‖ Or, *falling away.*

16 If a false witness *l* rise up against any man to testifie against him ‖ *that which is* wrong:

l A single witness, though he speak truth, is not to be accepted for the condemnation of another man, but if he be convicted of false witness, this is sufficient for his own condemnation.

17 Then both the men between whom the controversie *is*, shall stand before the LORD, before the priests, and the judges *m*, which shall be in those days:

m See on *Deut.* 17. 9, 12. and observe that the *controversies* both here and there referred to and to be determined by the Priests and Judges, are onely between man and man, and not doctrines of faith and manners, as the Papists for their own advantage pretend.

18 And the judges shall make diligent inquisition: and behold, *if* the witness *be* a false witness, *and* hath testified falsly against his brother:

* Prov. 19. 5, 9. * chap. 13. 5. and 17. 7.

19 * Then shall ye do unto him, as he had thought to have done unto his brother: * so shalt thou put the evil away from among you.

20 And those which remain *n* shall hear and fear, and shall henceforth commit no more any such evil among you.

n (*i. e.*) The rest of the people. See *Deut.* 13. 11. and 17. 13.

* Exod. 21. 23, Lev. 24. 20. Mat. 5. 38.

21 And thine eye shall not pity, *but* * life *shall go* for life, eye for eye *o*, tooth for tooth, hand for hand, foot for foot.

o What punishment he intended or the law allotted to the accused, if he had been convicted, the same shall the false accuser bear. Of this law see on *Exod.* 21. 24. *Lev.* 24. 20.

CHAP. XX.

* Psal. 20. 7. Isa. 31. 1.

1 WHen thou goest out to battel *a* against thine enemies, and seest * horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

a Upon a just and necessary cause, as upon great provocation, or for thy own defence.

2 And it shall be when ye are come nigh unto the battel, that the priest *b* shall approach, and speak unto the people *c*.

b An eminent Priest appointed for this work, and to blow with the holy trumpets, *Numb.* 10. 9. and 31. 6. *c* Either successively to one regiment of the army after another, or to some by himself, to others by his brethren or deputies, which accompanied him for that end.

3 And shall say unto them, Hear, O Israel, ye approach this day unto battel against your enemies: let not your heart † faint *d*, fear not, and do not † tremble, neither be ye terrified because of them.

† Heb. *Le tender* † Heb. *make haste.*

d Heb. *be soft* or *tender.* Softness or tenderness of heart towards God is commended, 2 *King.* 22. 19. but towards enemies it is condemned, here and *ver.* 8. *Levit.* 26. 36. 2 *Chron.* 13. 7. *Isa.* 7. 4.

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it *e*? let him go and return to his house *f*, lest he die in the battel, and another man dedicate it *g*.

e Which was done by feasting and thanksgiving to God. See the title of *Psal.* 30. and *Nethem.* 12. 27. Heb. *hath initiated it, i. e.* entred upon it, taken possession of it, dwelt in it. *f* Least his heart be set upon it, and thereby he be negligent or timerous in the battel to the scandal and prejudice of others. *g* And so he should lose and another get the fruit of his labours, which might seem unjust or hard. And God provides even for mens infirmities. But this and the following exceptions are to be understood only of a War allowed by God, not in a War commanded by God, not in the approaching war with the *Canaanites*, from which even the Bridegroom was not exempted, as the *Jewish* writers note.

6 And what man *is he* that hath planted a vineyard *h*, and hath not yet † eaten of it? let him *also* go and return unto his house, lest he die in the battel, and another man eat of it.

† Heb. *made it common.* See Lev. 19, 23, 24

h This and the former dispensation were generally convenient, but more necessary in the beginning of their settlement in *Canaan*, for the encouragement of those who should build houses or plant vineyards, which was chargeable to them, and beneficial to the commonwealth. *i* Heb. *made it common*, to wit, for the use of himself and family and friends, which it was not till the fifth year, *Levit.* 19. 23, &c. *Jer.* 31. 5.

* chap. 24. 5.

7 * And what man *is there* that hath betrothed *k* a wife, and hath not taken her? let him go and return unto his house, lest he die in the battel, and another man take her.

k Which was done by a solemn and mutual promise, but not by an actual contract. See *Gen.* 19. 14. *Deut.* 22. 23.

* Judg. 7. 3.

8 And the officers shall speak further unto the people: and they shall say, * What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethrens heart † faint as well as his heart.

† Heb. *melt.*

9 And it shall be when the officers have made an end of speaking unto the people, that they shall make captains of the armies † to lead the people *l*.

† Heb. *to be in the head of the people.*

l Or rather, as the *Hebrew* hath it, *they shall set* or *place the captains of the armies in the head or front of the people* under their charge, that they may conduct and manage them, and by their example incourage their souldiers. But it is not likely they had their captains to make or chuse when they were just going to battel.

* 2 Sam. 20. 18.

10 When thou comest nigh unto a city to fight against it, then * proclaim peace unto it *m*.

m This seems to be understood not of the cities of the *Canaanites*, as is manifest from *ver.* 16, 17, 18. who were under an absolute sentence of utter destruction, *Exod.* 23. 32, 33. *Deut.* 7. 1, 2. whence they are blamed that made any league or peace with them, *Judg.* 2. 2. but of the cities either of other nations who injured or disturbed them, or commenced war against them, or aided their enemies, or oppressed their friends and allies; or of the *Hebrews* themselves, if they were guilty or abettors of Idolatry or Apostacy from God, or of sedition or rebellion against authority, or of giving protection and defence to capital offenders. See *Gen.* 14. *Judg.* 20. 2 *Sam.* 20. &c.

11 And it shall be, if it make thee answer of peace

peace, and open unto thee, then it shall be, *that* all the people *that is* found therein, shall be tributaries unto thee, and they shall serve thee *n*.

n By their purses, and by their labours too, as appears from 1 *King.* 9. 15. 2 *Chron.* 8. 7.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

13 And *when* the LORD thy God hath delivered it into thine hand, thou shalt smite every male thereof with the edg of the sword *o*.

o A just punishment of their obstinate refusal of peace offered.

14 But the women, and the little ones *p*, and * the cattel, and all that is in the city, *even* all the spoil thereof, shalt thou † take unto thy self, and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

* Josh. 8. 2.
† Heb. *spoil.*

p Excused by their sex or age, as not involved in the guilt, nor being likely to revenge their quarrel.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But * of the cities of these people which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth *q*:

* Num. 33 52. chap. 7. 1, 2.

q Heb. *no soul. i. e.* no man, as that word is oft used. Compare *Jos.* 10. 40. with 11. 14. For the beasts, some few excepted as being under a special curse, were given them for a prey.

17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations which they have done unto their gods: so should ye sin against the LORD your God.

19 When thou shalt besiege a city a long time in making war against it, to take it, thou shalt not destroy the trees thereof *r*, by forcing an ax against them, for thou mayest eat of them, and thou shalt not cut them down (‖ for the tree of the field is mans *life s*, † to imploy them in the siege.

‖ Or, *for, O man, the tree of the field is to be imployed in the siege.*
† Heb. *to go from before thee.*

r To wit, the fruit trees, as appears from the following words. Which is to be understood of a general destruction of them, not of the cutting down of some few of them, as the conveniency of the siege might require. *s* (*i. e.*) The sustenance or support of his life, as *life* is taken *Deut.* 24. 6. But this place may be otherwise translated, as it is in the Margent of our *English* Bibles: *For, O man* (the *Hebrew* letter *He* being here the note of a vocative case, as it is *Psal.* 9. 7.) *the tree* (or, *trees*, the singular number for the plural, as is common) *of the field* is (or ought, as the *Hebrew Lamed* is used *Esth.* 9. 1. *Psal.* 62. 10.) *to be employed in the siege*, or, as it is in the *Hebrew, to go before thy face, i. e.* to make fences for thy security, *in the siege*. *The trees of the field*, I here understand not in its general signification of all trees including fruit-bearing trees, as that phrase is commonly used, but in its more special and distinct signification, for unfruitful trees, as it is taken *Isa.* 55. 12. or such as grow only in open fields, such as are elsewhere called *the trees of the wood*, 1 *Chron.* 16. 33. *Isa.* 7. 2. or *the trees of the forest*, *Cant.* 2. 3. *Isa.* 10. 19. which are opposed to the trees of the gardens, *Gen.* 3. 2, 8. *Eccl.* 2. 5. *Ezek.* 31. 9. as the *flower of the field*, *Psal.* 103. 15. *Isa.* 40. 6. and *the lilies of the field*, *Mat.* 6. 28. are opposed to those that grow in Gardens, and are preserved and cultivated by the gardeners art and care. And so it is a very proper argument to dissuade from the destroying of fruit-trees, because the wild and unfruitful trees were sufficient for the use of the siege. And this sence fitly agrees with the following words, where the concession or grant which here is delivered in more ambiguous terms of *the tree of the filed* is repeated and explained concerning *the trees which thou knowest that they* be *not trees for meat*.

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy, and cut them down, and thou shalt build bulwarks against the city that maketh war with thee, until † it be subdued.

† Heb *it come down.*

CHAP. XXI.

1 IF *one* be found slain in the land, which the LORD thy God giveth thee to possess it, lying in the field *a*, *and* it be not known who hath slain him:

a Or, in the city, or any place: only the *field* is named, as the place where such murders are most commonly committed and most easily concealed.

2 Then thy elders and thy judges *b* shall come forth, and they shall measure *c* unto the cities which *are* round about him that is slain.

b Those of thy Elders who are Judges: for the latter word explains and restrains the former, the Judges or rulers of all the neighbouring cities, who were all concerned in this enquiry. *c* Unless it be evident and confessed which city is neareſt, for then measuring was superfluous.

3 And it shall be *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke *d*.

d A fit vicegerent and representative of the murderer, in whose stead it was kil'd, who by this act hath shewn himself to be a son of *Belial*, who would not bear the yoke of Gods law. A type also of Christ, who was obliged to no work and under no yoke, but what he had voluntarily taken upon himself.

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sowen *e*, and shall strike off the heifers neck *f* there in the valley.

e Partly to represent the hard and unprofitable and untutoured heart of the murderer; and partly that such a desert and horrid place might beget an horrour of murder and of the murderer. *f* To shew what they would and should have done to the murderer if they had found him.

5 And the priests the sons of Levi shall come near *g* (for * them the LORD thy God hath chosen to minister unto him, and to bless in the Name of the LORD) and * by their † word shall every controversie *h*, and every stroke be *tried*.

* chap. 10. 8.
* chap. 17. 8, 9.
† Heb. *mouth.*

g Both to direct them in all the circumstances of action and to see that the law was observed, and to bless them in Gods name, by praying for them, and absolving or pronouncing them guiltless in this matter. *h* Not absolutely all manner of controversies that could possibly arise, as if their word were to determine whether there were a God or providence or no, whether God should be worshipped, and his commands observed or no, whether *Moses* was a true Prophet or an impostour, whether Apostate and Idolatrous *Israelites* should be punished or no; which is apparently absurd and ridiculous, but every such controversie as might arise about the matter here spoken of, nothing being more usual than to understand universal expressions in a limited sence, and indeed this is limited and explained by the following words, *and every stroke*, the particle *and* being put expositively, of which instances have been formerly given, *i. e.* every controversie which shall arise about any stroke, whether such a mortal stroke as is here spoken of, a murder, which may well be called a *stroke*, as to *smite* is oft used for to *kill*, as *Gen.* 4. 15. *Levit.* 24. 17. *&c.* or any other stroke or wound given by one man to another.

6 And all the elders of that city *that are* next unto the slain *man*, * shall wash their hands *i* over the heifer that is beheaded in the valley.

* See Ps. 19. 12.

i In testimony of their innocency. See on *Mat.* 27. 24.

7 And they shall answer *k*, and say, Our hands have not shed this blood *l*, neither have our eyes seen it *m*.

k To wit, to the Priests who shall examine them and determine this controversie. *l* *This* about which the present enquiry is made: or *this* which is here present: for it is thought the Corps of the slain man was brought into the same place where the heifer was slain. *m* Nor have we seen or understood how or by whom this was done.

8 Be merciful, O LORD, unto thy people Israel whom thou hast redeemed, and * lay not innocent blood † unto thy people of Israels charge: and the blood shall be forgiven them *n*.

* Judg. 9. 24.
† Heb. *in the midst.*

n (*i. e.*) Not imputed to them nor punished in them: for God is sometimes said to *forgive*, when he doth not punish, *Psal.* 78. 38. Besides though there was no moral guilt in this people, yet there was a ceremonial uncleanness in the land, which was to be expiated and forgiven.

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 When thou goest forth to war against thine enemies *o*, and the LORD thy God hath delivered them into thine hand, and thou hast taken them captive;

o Of other nations, but not of the *Canaanites*, for they might not spare their women, and much less marry them, *Exod.* 34. 16. *Deut.* 7. 3.

11 And seest among the captives a beautiful woman, and hast a desire unto her *p*, that thou wouldest have her to thy wife:

p Or, *hast cleaved to her*, to wit, in love: or *hast taken delight in her*. Which may be a modest expression for *lying with her*, and seems probable, because it is said *v.* 14. *that he had humbled her*, to wit, by military insolence when he took her captive, not after he had married her, for then he would have expressed it thus, *because thou hast married her*, which had been more emphatical than to say, *because thou hast humbled her*. And here seem to be two cases supposed, and direction given what to do in both of them, 1. that he did desire to marry her, of which he speaks *ver.* 11, 12, 13. 2. that he did not desire this, or not delight in her, of which he speaks, *ver.* 14.

12 Then thou shalt bring her home to thine house, and she shall shave her head, and ‖ † pare her nails *q*.

‖ Or, *suffer to grow.* † Heb *make or dress.*

q Either 1. to take off his affections from her by rendring her uncomely and deformed, but then the last words must not be rendred, shall *pare her nails*, but shall *nourish* them or *suffer* them *to grow*, as the *Chaldee*, *Arabick* and divers of the learned *Jews* and other Interpreters render it. Or 2. to express her sorrow for the loss of her father and mother, as it follows *ver.* 13. it being the antient custom of mourners in most nations to shave themselves and in some to pare their nails, in others to suffer them to grow. Or rather 3. in token of her renouncing her heathenish Idolatry and superstition, and of her becoming a new woman, and embracing the true religion. Which her captive condition and subjection to his will would make her inclinable to do in profession.

13 And she shall put the raiment of her captivity *r* from off her, and shall remain in thine house, and bewail her father and her mother *s* a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife *t*.

r (*i.e.*) Either 1. those goodly raiments in which she was when she was taken captive, in stead of which she now must put on a servile habit. as this is generally understood, or rather 2. those servile and sordid raiments which were put upon her when she was taken captive, as the manner was to do with captives, as the phrase it self seems to intimate, as *prison-garments*, *Jer.* 52. 33. are such garments as prisoners use to wear; and *garments of praise* are praise-worthy or glorious garments, and it seems harsh to call those *garments of captivity*, which are made for and generally worn by free persons only, and which are usually taken away from persons when they come into captivity; Add, that this doth not seem to be any part or token of her sorrow, but rather a mending of her condition, and exchanging her servile habit for a better and more decent one, which might be though this were a mourning habit. *s* Either their death, or, which was in effect the same, her final separation from them. Withal this signified her alienation from them or from their superstitious and Idolatrous courses, and her translation of her love from all other persons to her husband and to the true religion. Compare *Psal.* 45. 11. *t* Supposing what might very rationally be supposed of one in her circumstances, and what she signified by the foregoing rites, that she should submit to her husbands Religion, in which case the marriage might be tolerable. Or this was a permission and indulgence given to them for the hardness of their hearts, as in the case of Divorce, *Deut.* 24. 1. *Mat.* 19. 8.

14 And it shall be, if thou have no delight in her *u*, then thou shalt let her go whither she will, but thou shalt not sell her at all for mony, thou shalt not make merchandise of her *x*, because thou hast humbled her *y*.

u Either 1. after thou hast married her, and so this is a permission of a Divorce, which being indulged towards an *Israelitish* woman, was not likely to be denied towards a stranger. Or rather 2. before thy marriage: for it is not probable, that God having given him competent time for the trial of his affections to her before he was permitted to marry her would suffer him upon so sleight an occasion within a day or two after so solemn a contract to send her away: nor is there a word spoken here of any Divorce. *x* (*i.e.*) Make gain of her, either by using her to thy own servile works, or by prostituting her to the lusts or to the service of others. *y* (*i.e.*) Lain with her as this phrase is oft used, as *Gen.* 34. 2. *Deut.* 22. 24, 29. *Judg.* 19. 24. *Ezek.* 22. 10, 11.

15 If a man have two wives *z*, one beloved, and another hated *a*, and they have born him children, *both* the beloved, and the hated: and *if* the first-born son be hers that was hated:

z Either 1. both together: which practise, though tolerated, is not hereby made lawful, but only provision is made for the children in that case. Or 2. one after another. *a* Comparatively, *i. e.* less loved, as *Gen.* 29. 31. *Mat.* 6. 24. *Luk.* 14. 26.

16 Then it shall be, when he * maketh his sons to inherit *that* which he hath, *that* he may not *b* make the son of the beloved, first-born, before the son *c* of the hated, *which is indeed* the first-born.

* 2 Chro. 11. 19, 22.

b It is not lawful, because contrary to the rights and law of nature. *c* Or, *before the face of the son*, *i.e.* in his life time, as this phrase is understood *Gen.* 11. 28. and 16. 12. and 25. 18. And when this phrase is rendred *before* another it signifies only in the presence of another, but never notes the preference of one person to another, which the *Hebrews* express in another manner. And this may be added to intimate, that if the eldest son were dead and had left a child, the father was free to give the right of his first-born unto his second son rather than to the child of the eldest. Or this phrase may be an aggravation of the fact, whereby his father did in a manner spit in his face, and fasten a reproach upon him in his very sight and presence.

17 But he shall acknowledge *d* the son of the hated *for* the first-born, by giving him a double portion *e* of all † that he hath: for he is the * beginning of his strength *f*; the right of the first-born *is* his.

† Heb. *that is found with him.* * Gen. 49. 3.

d (*i.e.*) Make it appear that he owns him. *e* For the phrase see 2 *King.* 2. 9. *Zach.* 13. 8. and for the thing see *Gen.* 25. 31. 1 *Chron.* 5. 1. *f* (*i. e.*) The first evidence of his manly strength and ability for procreation.

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that* when they have chastened him, will not hearken unto them:

19 Then shall his Father and his mother *g* lay hold of him, and bring him out unto the elders of his city *h*, and unto the gate of his place.

g The consent of both is required to prevent the abuse of this Law to cruelty. And it cannot reasonably be supposed that both would agree without manifest necessity and the sons abominable and incorrigible wickedness, in which case it seems a fit and righteous law, because the crime of Rebellion against his own Parents was so high in it self, and did so fully signifie what a pernicious Member, and son of *Belial* he would be in the Commonwealth of *Israel*, who had dissolved all his Natural Obligations. Yet the *Jews* say this Law was never put in practice, and therefore it might be made for terror and prevention, and to render the authority of Parents more sacred and powerful. *h* Which was a sufficient caution to preserve Children from the malice of any hard-hearted Parents, because these Elders were first to examine the cause with all exactness, and then to pronounce the sentence.

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious *i*, he will not obey our voice: *he is* a glutton, and a drunkard *k*.

i Adds incorrigibleness to all his wickedness. *k* Under which two offences others of a like or worse nature are comprehended by a Synecdoche.

21 And all the men of his city shall stone him *l* with stones that he die: so shalt thou put evil away from among you, and all Israel shall hear, and fear.

l Which was the punishment appointed for blasphemers and Idolaters, which if it seem severe, it is to be considered that Parents are in Gods stead, and entrusted in good measure with his authority over their Children, and that Families are the matter and foundation of the Church and Commonwealth, and they who are naughty Members and Rebellious children in them do commonly prove the bane and plague of these, and therefore no wonder if they are nipped in the bud.

22 And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree *m*:

m Which was done after the Malefactor was put to death some other way this publick shame being added to his former

punishment. See *Jos.* 7. 25. and 8. 29. and 10. 26. 2 *Sam.* 4. 12.

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for * he that is hanged, *is* † accursed of God *n*) that thy land be not defiled *o*, which the LORD thy God giveth thee *for* an inheritance.

* Gal. 3. 13. † Heb. *the curse of God.*

n (*i. e.*) He is in a singular manner cursed and punished by Gods appointment with a most shameful kind of punishment as this was held among the *Jews* and all Nations; and therefore this punishment may suffice for him, and there shall not be added to it that of lying unburied, which was another great calamity, *Jer.* 16. 4. And this curse is here appropriated to those that are hanged, partly because this punishment was inflicted only upon the most notorious and publick Offenders, and such as brought the curse of God upon the community, as *Numb.* 25. 4. 2 *Sam.* 21. 6. and principally to foresignifie that Christ should undergo this execrable punishment, and be made a curse for us, *Gal.* 3. 13. which though it was yet to come in respect to men, yet was present unto God, and in his eye at this time. And so this is delivered with respect unto Christ, as many other passages of Scripture manifestly are. *o* To wit, morally, either by inhumanity towards the dead: or rather by suffering the monument or memorial of the mans great wickedness, and of Gods curse to remain publick and visible a longer time than God would have it, whereas it should be put out of sight, and buried in oblivion.

CHAP. XXII.

* Exod. 23. 4. THou * shalt not see thy brothers *a* ox, or his sheep go astray, and hide thy self from them *b*: thou shalt in any case bring them again unto thy brother.

a So called by communion not of Religion, but of nature, as having one Father, even God, *Mal.* 2. 10. as appears 1. Because the same Law is given about their *Enemies* ox, &c. *Exod.* 23. 4. 2. Because else the obligation of this law had been uncertain, seeing men could not ordinarily tell whether the straying Ox or Sheep belonged to a *Jew* or to a stranger. 3. Because this was a duty of common justice and charity, which the Law of Nature taught even Heathens, and it is absurd to think that the Law of God delivered to the *Jews* should have less charity in it than the law of nature given to the Gentiles. *b* (*i. e.*) Dissemble or pretend that thou dost not see them, or neglect and pass them by as if thou hadst not seen them.

2 And if thy brother *be* not nigh unto thee *c*, or if thou know him not *d*, then thou shalt bring it unto thine own house *e*, and it shall be with thee until thy brother seek after it and thou shalt restore it to him again *f*.

c Which may make the duty more troublesome or chargeable. *d* Which implies, that if they did know the owner, they should restore it to him. *e* To be used like thine own Cattel. *f* The owner, as it may be presumed, paying the charges.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment, and with all lost things of thy brothers, which he hath lost, and thou hast found, shalt thou do likewise; thou mayest not hide thy self *g*.

g (*i. e.*) Dissemble that thou hast found it. Or, *hide it*, *i.e.* conceal the thing lost.

4 Thou shalt not see thy brothers ass, or his ox fall down by the way, and hide thy self from them: thou shalt surely help him *h* to lift *them* up again.

h (*i. e.*) Thy Brother, the owner. Compare *Exod.* 23. 5.

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a womans garment *i*: for all that do so, *are* abomination unto the LORD thy God.

i To wit, ordinarily or unnecessarily, for in some cases this may be lawful, as to make an escape for ones life. Now this is forbidden, partly for decency sake, that men might not confound, nor seem to confound those Sexes which God hath distinguished, that all appearance of evil might be avoided, such change of garments carrying a manifest umbrage or sign of softness and effeminacy in the man, of arrogance and impudency in the woman, of lightness and petulancy in both; and partly to cut off all suspicions and occasions of evil, which this practice opens a wide door unto.

6 If a birds nest chance to be before thee in the way, in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

7 *But* thou shalt in any wise let the dam go *k*, and take the young to thee, that it may be well with thee, and *that* thou mayest prolong *thy* days.

k Partly for the Birds sake, which suffered enough by the loss of its young; for God would not have cruelty exercised towards the brute Creatures: and partly for mens sake to restrain their greediness and covetousness that they should not monopolize all to themselves, but might leave the hopes of a future seed for others.

8 When thou buildest a new house, then thou shalt make a battlement *l* for thy roof, that thou bring not blood *m* upon thine house, if any man fall from thence.

l (*i. e.*) A fence or breastwork, because the roofs of their houses were made flat or plain, that men might walk on them See *Judg.* 16. 27. 1 *Sam.* 9. 25. 2 *Sam.* 11. 2. *Neh.* 8. 16. *Mat.* 10. 27. *m* (*i. e.*) The guilt of blood, by a mans fall from the top of thy house, through thy neglect of this necessary provision.

9 * Thou shalt not sow thy vineyard with divers seeds *n*: lest the † fruit of thy seed *o* which thou hast sown, and the fruit of thy vineyard be defiled *p*.

* Lev. 19. 19. † Heb. *fulness of thy seed.*

n Either 1. With divers kinds of seeds mixed and sowed together between the rows of Vines in thy Vineyard: which was forbidden to be done in the Field, *Levit.* 19. 19. and here, in the Vineyard. Or 2. With any kind of seed differing from that of the Vine, which would produce either Herbs, or Corn, or Fruit-bearing-Trees, whose Fruit might be mingled with the Fruit of the Vines. Now this and the two following precepts, though in themselves small and trivial, are given, according to that time and state of the Church, for documents or instructions in greater matters, and particularly to commend to them simplicity and sincerity in all their carriages towards God and Men, and to forbid all mixture of their Inventions with Gods Institutions in Doctrine or Worship. *o* Heb. *The fulness of thy seed*, *i. e.* that seed when it is ripe and full. See *Exod.* 22. 29. *Numb.* 18. 27. *p* Either 1. Naturally, corrupted or marred, whilest one seed draws away the fat and nourishment of the Earth from the other, and so both are starved and spoiled. Or rather 2. Legally and Morally, as being prohibited by God's Law, and thereby made unclean; as on the contrary, things are *sanctified by* God's *word*, allowing and approving them, 1 *Tim.* 4. 5. Heb. *be sanctified*, or, *be as a sanctified* thing, by an Ellipsis of the particle, *as*, *i. e.* unlawful for the owners use, as things sanctified were. Or, *sanctifying* is put for *polluting*, by a figure called Euphemismus, which is frequent in Scripture, as when *blessing* is put for *cursing*, as *Job* 2. 9. and in other Authors, as when they use *sacred* for execrable.

10 Thou shalt not plow with an ox and an ass together *q*.

q Either 1. Because the one was a clean beast, the other unclean; whereby God would teach men to avoid polluting themselves by the touch of unclean persons or things, 2 *Cor.* 6. 14. Or, 2. Because of their unequal strength, whereby the weaker, the ass, would be oppressed and over-wrought. Or 3. For mystical reasons, of which see on *v.* 8. and *Levit.* 19. 19.

11 * Thou shalt not wear a garment of divers sorts, *as* of woolen and linnen together.

* Lev. 19. 19. * Num. 15. 38.

12 Thou shalt make thee * fringes *r* upon the four † quarters of thy vesture, wherewith thou covereſt thy self *s*.

† Heb. *wings.*

r Or *Laces*, or *Strings*, partly to bring the commands of God to their remembrance, as it is expressed, *Numb.* 15. 38. and partly as a publick profession of their Nation and Religion, whereby they might be discerned and distinguished from strangers, that so they might be more circumspect to behave themselves as became the people of God, and that they should not be ashamed to own their God and Religion before all the World. *s* These words are either restrictive to the upper Garment wherewith the rest were covered; or argumentative, why they should use these things, because herewith they might possibly fasten their Garments, and prevent the uncovering themselves, as might easily happen, when they wore no breeches, but only loose Garments.

13 If any man take a wife, and go in unto her *t*, and hate her,

t (*i. e.*) Hath had carnal knowledge of her.

14 And give occasions of speech *u* against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid;

u Heb. *of words*, *i. e.* of discourses or diffamations.

15 Then

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsels virginity *x*, unto the elders of the city, in the gate.

x (*i. e.*) The linnen cloth or sheet, as is expressed *v.* 17. which in the first congress was infected with blood, as is natural and usual. But because this is not now constant, the enemies of Scripture take occasion to quarrel with his Law, as unreasonable and unjust, and such as might oppress the innocent, and hence take occasion to reject the Holy Scriptures. It were much more reasonable for these men either to expound this place metaphorically of producing those proofs and testimonies of her virginity which should be as satisfactory as if that cloth were produced, as some of the *Jews* understand it, or modestly to acknowledge their own Ignorance in this, as they are forced to do in many other things, and not impudently to conclude it is insoluble, because they cannot resolve it. But there is no need of such general answers, many things may be particularly said for the vindication of this law. 1. That it was necessary for that people, because of their hard-heartedness towards their Wives, and their levity and desire of change of Wives. 2. That either this tryal, or at least the proof of her Virginity, was to be taken presently after the day of marriage, and that proof was to be admitted afterwards upon occasion. 3. That this Law was seldom or never put in execution, as the *Jews* note, and seems to be made for terror and caution to Husbands and Wives, as many other Laws have been in like cases, 4. That that God who gave this Law, did by his Providence govern all Affairs, and rule the Tongues and Hearts of Men, and therefore would doubtless take care so to order matters that the innocent should not suffer by this means, which he could prevent many ways. 5. That there is a great difference in times and climates. Who knows not that there are many things now by our Moderns thought uncertain or false, which by the Antient Physitians were thought and affirmed to be true and certain in their times and Countrys, and that many signs of Diseases and other things do generally hold true in those more Southernly and warmer parts of the World which are many times deceitful in our Northern and colder Climates? 6. That this very way of tryal of Virginity hath been used not only by the *Jews*, but also by the *Arabians* and *Egyptians*, as is affirmed by divers Learned Writers, among whom yet it was more doubtful and hazardous than among the *Jews*, who might promise to themselves that God would guide the execution of his own Law to a just and good issue. 7. That this sign if it were uncertain in persons of riper years, yet it may be reasonably thought certain and constant in Virgins of young and tender age, and that the Jews did ordinarily marry their Daughters when they were about 12 or 13 years old, as is confessed, as making haste to roll away that reproach which they thought to be in an unmarried state.

16 And the damsels father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her:

17 And lo, he hath given occasions of speech *against her*, saying I found not thy daughter a maid: and yet these *are the tokens of* my daughters virginity: and they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him *x*.

x Either 1. By the following mulct. Or. 2. By severe reproofs, which that word oft signifies. Or, 3. By stripes, as is expressed, *Deut.* 25. 2, 3. Which is not strange, considering how pretious a thing ones good Name is, of which he endeavoured to deprive his Wife.

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel *y* because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife, he may not put her away all his days *z*.

y Because this was a reproach to his family, and to himself, because such a miscarriage of his Daughters would have been ascribed to his evil education. *z* Which seems to have been his design in this false accusation, and therefore that liberty of a divorce which is permitted to others, *Deut.* 24. 1. shall be denied to him.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her fathers house, and the men of her city shall stone her with stones, that she die *a*, because she hath wrought folly in Israel, to play the whore in her fathers house: so * shall thou put evil away from among you. * Chap. 13.5.

a Qu. Why should she die when her crime was only Fornication, which was not punished in a woman with death, *Exod.* 22. 16, 17? *Answ.* Because there was not only Fornication in this case, as *Exod.* 22. but this was accompanied with deep dissimulation and injury to her Husband in the false profession of Virginity, and it might be presumed that she committed this folly after she was betrothed to him, and therefore so obstinately denyed it, as knowing the danger of it in that case; Or God ordered it thus for the honour and custody of the matrimonial bed from all defilement, that she, who being defiled before she was married or betrothed, and therefore not punishable by death, yet if she should presume to carry her defilement into the married estate with a pretence of Virginity, she should then be put to death.

22 * If a man be found lying with a woman married *b* to an husband, then they shall both of them die: *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. * Lev. 20.10.

b If he be convicted of this fault, though not taken in the very act.

23 If a damsel *that is* a virgin be betrothed unto an husband *c*, and a man find her in the city, and lie with her:

c For by this betrothing she had actually engaged her self to another man, and was in some sort his Wife, and therefore is sometimes so called, as *Gen.* 29.21. *Mat.* 1.20.

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones, that they die: the damsel because she cried not *d*, *being* in the city: and the Man because he hath humbled his neighbors Wife: so thou shalt put away evil from among you.

d And therefore is justly presumed to have consented to it.

25 But if a man find a betrothed damsel in the field, and the man ‖ force her *e*, and lie with her: then the man only that lay with her shall die. ‖ Or, *take strong hold of her.*

e Which was to be examined and determined by the consideration of all the circumstances.

26 But unto the damsel thou shalt do nothing, *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour and slayeth him, even so *is* this matter *f*.

f Not an act of choice, but of force and constraint.

27 For he found her in the field, *and* the betrothed damsel cried *g*, and *there was* none to save her.

g Which is in that case to be presumed, charity obliging us to believe the best till the contrary be manifest.

28 * If a man *h* find a damsel *that is* a virgin, which is not betrothed, and lay hold on her *i*, and lie with her, and they be found: * Exod. 22.16.

h (*i. e.*) An unmarried man, as appears, 1. From his obligation to marry the person he abused, which it is not probable would have been imposed upon him. 2. Because if the man had been married, this had been adultery, and so had been punished with death. *i* Which notes some kind of force or artifice whereby she was overpowered, whereas *Exod.* 22.16. she was enticed, which implies consent, and therefore the man doth here receive a greater punishment, because he used hostile violence towards her, which was the greater sin.

29 Then the man that lay with her shall give unto the damsels father fifty *shekels* of silver *k*, and she shall be his wife *l*, because he hath humbled her: he may not put her away all his days *m*.

k Besides the dowry, as *Philo* the Learned *Jew* notes, which is here omitted, because that was common and customary, and because it might easily be gathered out of *Exod.* 22. 16. it being sufficient here to mention what was peculiar to this case. *l* To wit, if her Father consent to it, which is to be supposed out of *Exod.* 22. 16. it being not likely that the Father should lose his paternal right of disposing his Child when she was in some sort forced, rather than when she was inticed. *m* Which others were suffered to do, *Deut.* 24. 1. and he who inticed the maid, *Exod.* 22. 16. was not prohibited to do.

30 * A man shall not take *n* his fathers wife *o*, nor discover his fathers skirt *p*. * Lev. 18. 8.

n To Wife. So this respects the state, and the next branch speaks of the act only. *o* His Mother in Law. See *Levit.* 18.8. and 20. 11. 1 Cor. 5. 1. *p* (*i. e.*) The skirt of the Mothers Garment, *i. e.* the nakedness, which is here called *his fathers skirt*, because his Father and Mother were one flesh, or because his Father alone had the right to uncover it. The phrase is taken from the ancient custom or ceremony of the Bridegrooms spreading the skirt of his Garment over the bride, to signifie his right to her, and authority over her, and his obligation to the marriage duty. See *Ruth.* 3. 9. *Ezek.* 16. 8.

CHAP. XXIII.

1 HE that is wounded in the ſtones *a*, or hath his privy members cut off, ſhall not enter into the Congregation of the LORD *b*.

a Heb. *wounded by compreſſion* or *attrition* or *contuſion*, to wit, of the ſtones, which was the courſe the Gentiles took with Infants to make them Eunuchs. And theſe Eunuchs and Baſtards *v.* 2. ſeem to be not only thoſe of other Nations, as ſome underſtand it, without any foundation for ſuch reſtriction, but alſo of the Iſraelites, the reaſon of this law being the ſame in all, to wit, that God would bring into diſgrace thoſe heatheniſh practices of making Eunuchs, and getting Baſtards, which doubtleſs he would eſpecially do among his own people. *b* Which phraſe cannot be underſtood ſo that they might come into the Church or Holy Aſſemblies to worſhip God, to pray, or hear, &c. becauſe Proſelytes of any Nation were admitted to common Church-priviledges no leſs than the Jews, as is evident from *Exod.* 12. 48. *Levit.* 22. 18. *Numb.* 9. 14. and 15. 15. It were abſurd to think that any of the *Iſraelites* for ſuch a natural or involuntary defect ſhould be ſhut out from all Gods ordinances; nor ſo that they were to be put out of the muſter-roll of Gods people, or to loſe the Priviledges common to all *Iſraelites*, to wit, the benefit of the year of releaſe or Jubile, which it is not probable the *Iſraelites* were to forfeit meerly for this unculpable imperfection; but either 1. That they ſhould not be incorporated into the Body of *Iſrael* by marriage, for ſo this phraſe may ſeem to have been underſtood by the whole Congregation of *Iſrael*, *Nehem.* 13. 1, 2, 3, 23, 24, 25. Although at that time the Government was in part in the hands of ſuch perſons as are here mentioned, *v.* 3. or of their children, ſeeing it is apparent from *Ezra* 10. that many Prieſts and Levites and other Officers and Rulers of *Iſrael* were married to ſtrange Women, whoſe iſſue are by this Law excluded from all ſhare in the Government, and for that among other reaſons *Nehemiah* ſeparated them from *Iſrael* by vertue of the Law here following. Or 2. That they ſhould not be admitted to Honours and Offices either in the Church or Commonwealth of *Iſrael*, and ſo the *congregation of the Lord* doth not here ſignifie, as commonly it doth, the body of the people, but the ſociety of the Elders or Rulers of the people, who, as they repreſent the whole Congregation, and act in their name, and for their ſervice and good, ſo they are ſometimes called by the name of *the Congregation*, as *Numb.* 35. 12, 24, 25. *Joſ.* 20. 6, 9. 1 *King.* 8. 5. compared with *v.* 1, 2, 3. and 1 *Chron.* 13. 1, 2, 4. and 29. 1, 10, 20. compared with 1 *Chron.* 28. 1. and 29. 6. and of *the congregation of God*, as it is in the Hebrew of *Pſal.* 82. 1. Howſoever, ſeeing they are oft called the *congregation*, they may very well be called in a ſpecial manner *the congregation of the Lord*, becauſe they were appointed by God, and act in his name and ſtead, and for his work and ſervice, and did alſo oft aſſemble near the Tabernacle where God was eminently preſent. Add to this, that this Hebrew word, *Kahal*, generally ſignifies a *Congregation* or *Company of men met together*, and therefore this cannot ſo conveniently be meant of all the body of the people which could never meet in one place, but of the chief Rulers, which frequently did ſo. Nor is it ſtrange that Eunuchs are excluded from government, partly becauſe ſuch perſons are commonly obſerved to want that courage which is neceſſary for a Governor, *Exod.* 18. 21. and partly becauſe as ſuch perſons ordinarily were diſpicable, ſo the Office and Authority in their hands was likely to be expoſed to the ſame contempt.

2 A baſtard *c* ſhall not enter into the congregation of the LORD: even to his tenth generation *d* ſhall he not enter into the congregation of the LORD.

c So the word is commonly rendred, and ſo it notes a perſon baſe-born, or born in Fornication or Adultery, or by inceſtuous or any prohibited mixtures of man and woman. *Obj.* 1. This Law ſeems harſh, and too ſevere for the innocent Baſtard. *Anſ.* 1. It was only an excluſion from Government, which was a tolerable burden. 2. It was a neceſſary caution to prevent and brand the ſin of uncleanneſs, to which the Jews were more than ordinarily prone. *Obj.* 2. *Pharez* and *Jephthe* were both Baſtards, yet advanced to great Honour and Authority. *Anſw.* God gives laws to us, and not to himſelf, and therefore he might, when he ſaw fit, confer what favour or power he pleaſed upon any ſuch perſon, as he did to theſe. But ſome add, that the Hebrew word *mamzer* ſignifies not every Baſtard, but a Baſtard born of any ſtrange Woman, as the word may ſeem to intimate; and as ſuch perſons generally ſeem to have been, becauſe of that ſpecial proviſion that there ſhould be *no whore of the daughters of Iſrael*, as it is here below, *v.* 17. *d* Or, *his tenth generation*, as it is in the Hebrew, and ſo in the following verſes.

* Neh. 13. 1. 3 * An Ammonite, or Moabite *e* ſhall not enter into the congregation of the LORD, even to their tenth generation ſhall they not enter into the congregation of the LORD for ever *f*.

e This may be underſtood either 1. Of the Males only, or the children of ſuch fathers, as Interpreters commonly take it. Or rather 2. Of Females alſo, or of all that were born either of ſuch Fathers or Mothers, as may be gathered from *Ezra.* 10. and *Nehem.* 13. where the Children of ſtrange Wives were ſeparated from *Iſrael* no leſs than the Children of ſtrange fathers. And it is an allowed maxime, that the birth ſollows the belly. And whereas the Children of *Rahab* and *Ruth* are produced to the contrary, it may be ſaid as it was before, that theſe were extraordinary inſtances, and that God when he pleaſed might exempt any particular perſon of them from this curſe, though the *Iſraelites* might not do ſo. *f* So it ſeems to note the Immutability and perpetuity of this Law, that it ſhould be inviolably obſerved in all ſucceeding ages, and not diſpenſed with for any merit in the perſons, or any pretence whatſoever. But why then ſhould this clauſe be added only here, ſeeing the foregoing laws are as inviolable as this? It ſeems therefore to extend the duration of this excluſion of them from the Congregation of the Lord beyond what was ſaid at firſt, and to be added by way of aggravation, *even to their tenth generation ſhall they not enter.* —— yea, *even for ever*; *i. e.* they ſhall never enter, as it is expreſſed; without any mention of the tenth Generation, *Neh.* 13. 1. *that they ſhould not come into the Congregation of God for ever.*

4 Becauſe they met you not with bread and with water in the way *g* when ye came forth out of Egypt, and * becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee. * Num. 22. 5, 6.

g As the manner of thoſe times was to waite and provide for Strangers and Travellers, See *Gen.* 14. 18. and 18. 2, 3. and 19. 1, 2. *Judg.* 19. 18, 19, 20, 21. which was the more neceſſary, becauſe in thoſe times and Countries there were no ſuch publick houſes of entertainment, as now there are among us. Their fault then was unmercifulneſs to Strangers and Pilgrims, and Afflicted Perſons, which was aggravated both by their relation to the *Iſraelites* as being the children of *Lot*, and by the ſpecial kindneſs of God, and of the *Iſraelites* to them in not fighting againſt them as they had juſt occaſion to do, and as they did by others *Deut.* 2. *Obj.* Qu. How doth this agree with *Deut.* 2. 28, 29. where *the Moabites which dwell in Ar* are ſaid to have ſold them meat and drink? *Anſw.* 1. It is one thing voluntarily to meet them, and kindly to relieve them with bread and Water, which they are here denied to have done, and a quite differing thing to ſell them bread and water when they are upon their very borders, and their own intereſt forced them to do ſo. 2. It may ſeem that it was only *theſe Moabites that dwelt in Ar* did ſo, as is ſaid *Deut.* 2. 29. and that all the reſt of the people neglected or refuſed to do it, and therefore, the ſin being ſo general and national, no wonder if the puniſhment be ſo too. 3. Theſe and the following words both here and *Nehem.* 13. 1. are to be taken diſtributively, and this firſt member of the verſe belongs to the *Ammonites*, who did not *meet them with bread*, &c. and the latter part to the *Moabites*, who, together with the *Midianites*, but not with the *Ammonites*, *hired Balaam*, &c.

5 Nevertheleſs the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curſe into a bleſſing unto thee *h* becauſe the LORD thy God loved thee.

h (*i. e.*) Forced *Balaam* to bleſs thee, who was hired and inclined to curſe thee, if poſſibly he could.

6 Thou ſhalt not ſeek their peace *i*, nor their † proſperity all thy days for ever. † Heb. good.

i (*i.e.*) Make no Contracts either by Marriages or Leagues, or commerce with them, but rather ſhalt conſtantly keep a jealous eye over them, as enemies who will watch every opportunity to enſnare or diſturb thee. This counſel was now the more neceſſary, becauſe a great part of the *Iſraelites* lived beyond *Jordan* in the borders of thoſe people, and therefore God ſets up this wall of partition betwixt them, as well knowing the miſchief of bad Neighbours, and *Iſraels* proneneſs to receive infection from them. Each particular *Iſraelite* is not hereby forbidden to perform any Office of humanity to them, but the body of the Nation are forbidden all friendly and familiar converſation with them.

7 Thou ſhalt not abhor an Edomite *k*, for he *is* thy brother *l*: thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land *m*.

k The children of *Edom*, only the *Amalekites* are excepted by Gods particular order, and upon ſpecial reaſon, *Deut.* 25. 17, 18, 19. *l* By *Eſau*, *Jacobs* brother. *m* And didſt receive habitation, protection and proviſion from them a long time which kindneſs thou muſt not forget for their following perſecution. It is ordinary with great men and others, that one injury or offence blots out the remembrance of twenty courteſies, but God doth not deal ſo with us, nor will he have us to deal ſo with others, but commands us to overlook and forget injuries, and to remember kindneſſes.

8 The

8 The children that are begotten of them, shall enter into the congregation of the LORD in their third generation *n*.

n Supposing their Grand-father, or great Grand-father turned Proselyte, and the Children continue in that faith received by such Ancestors.

9 When the host goeth forth against thine enemies then keep thee from every wicked thing *o*.

o Then especially take heed, because that is a time and state of confusion and licentiousness, when, as one said, the Laws of God and Man cannot be heard for the noise of arms; and because the success of thy arms and enterprizes depends upon Gods blessing, which wicked men have no reason to expect; and because thou dost then carry thy life in thy hand, and therefore hast need to be well prepared for Death and Judgment.

10 If there be among you any man that is not clean by reason of uncleanness that chanceth him by night *p*, then shall he go abroad out of the camp *q*, he shall not come within the camp.

p Of which see *Levit.* 17. 4, 16, 17. or by uncleanness of any like kind. one kind being here, as oft put for all. *q* *Qu.* Why doth this uncleanness oblige a man to go out of the Camp, when it did not oblige him to such a removal, *Levit.* 15? *Ans.* 1. It is not unreasonable if they were obliged to greater strictness and purity when they were undertaking so difficult and dangerous a work. 2. There is a manifest reason of the difference, because in their houses they had private Chambers, where they could in such cases keep themselves from converse with others, whereas in the Camp their conveniencies were so small, and their occasions of action so many, that it was very hard for his fellow-Souldiers that continued with him in the same Tent or part of the Camp to avoid the touching of him, which yet was infectious, *Levit.* 15. 7, 22.

† Heb. *turneth toward.*

11 But it shall be when evening † cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 Thou shalt have a place also without the camp: whither thou shalt go forth abroad *q*.

q To wit, to ease thy self, as it follows, *v.* 13.

† Heb. *sittest down.*

13 And thou shalt have a paddle *r* upon thy weapon: and it shall be when thou † wilt ease thy self abroad, thou shalt dig therewith, and shalt turn back, and cover that which cometh from thee *s*.

r The nature of which may be known from the use, which here follows. *s* Partly to prevent the annoyance of our selves or others; partly to preserve and exercise Modesty and Natural honesty; and principally that by such outward rites they might be inured to the greater reverence of the Divine Majesty, and the greater caution to avoid all real and moral uncleanness, especially now when it was most necessary so to do.

† Heb. *nakedness of any thing.*

14 For the LORD thy God walketh in the midst of thy camp *t* to deliver thee, and to give up thine enemies before thee: therefore shall thy camp be holy, that he see no † unclean thing in thee, and turn away from thee.

t Either because the Ark was commonly present with them, or at least some of the Holy Instruments, which were pledges of Gods presence: or, because God had promised to go forth with them, when they ingaged in a just and necessary war.

*1 Sam. 30. 15.

15 * Thou shalt not deliver unto his master the servant which is escaped from his master unto thee *u*.

u This is not to be understood universally, as if all servants that flee from their masters, though without any sufficient cause or colour of justice might be detained from them by any person to whom they fled for refuge, for this is apparently contrary to all the Laws of Religion, and Justice, and Charity and would open a door to infinite disorders and mischiefs, but it is to be understood, 1. Of the Servants of Strangers, because it follows *v.* 16. *he shall dwell with thee*, even *among you*, which shews that he had dwelt with, and belonged to another people. 2. Of such as belonged to the *Canaanites*, or other neigbouring Nations, because if he had lived in remote Countries, it is not probable that he would flee so far to avoid his Master, or that his Master would follow him so far to recover him. And for the *Canaanites* this sentence was most just, because both they and theirs were all forfeited to God and to Israel, and whatsoever they enjoyed was by special indulgence. And for the other Neighbours it may seem just also, partly, because some of them were within the larger limits of the land belonging to *Israel* by Gods grant or deed of gift, *Gen.* 15. 18. *Jos.* 1. 4. partly because by their hostile carriages they had given *Israel* a right to much more of theirs, than a few Servants that might possibly run away from their Masters: and especially because both Masters and Servants of these and other Nations are unquestionably at the disposal of the Lord their Maker and Soveraign Ruler. 3. Of such as upon enquiry appear to have been unjustly oppressed by their Masters, as is implyed by that phrase of his making *an escape*, which supposeth a deliverance from danger or vexation. Now it is not strange nor unjust, if the great God, who hates all Tyranny, and stiles himself the refuge of the Oppressed, doth interpose his authority and help to rescue such persons from their cruel Masters, who otherwise would be too strong for them. 4. Of such as came to them out of a desire to embrace the true Religion, which possibly his Master perceiving indeavoured by force to restrain him from, as it may be probably thought from his chusing and liking to live among the *Israelites*, expressed *v.* 16. Now if this great and supreme Master, to whom all other Masters are but Servants and they and theirs are absolutely in his power, shall receive and protect one that gives up himself to his service against the will of the under-Master, who in this case rebels against his Soveraign Lord, what shadow is there of injustice in the case?

† Heb *is good for him.*

16 He shall dwell with you, *even* among you in that place which he shall chuse, in one of thy gates where it † liketh him best: thou shalt not oppress him *e*.

e Taking advantage from his low and afflicted condition to be unreasonable or injurious to him.

‖ Or, *Sodomitess.*

17 There shall be no ‖ whore *f* of the daughters of Israel *g*, nor a Sodomite *h* of the sons of Israel.

f No common prostitute, such as were tolerated and encouraged by the Gentiles, and used even in their Religious worship. *g* Not that such practises were allowed to the strangers among them, as is evident from many Scriptures and reasons, but that it was in a peculiar manner, and upon special reasons forbidden to them, as being much more odious in them than in strangers. Though the words may be rendred, *among the Daughters*, and so, in the following clause, *among the sons*, for the Hebrew *Men* is sometimes used in that sence, as *Numb.* 32. 22. *Psal.* 31. 12. and so it notes that none of that sort should be permitted among them, whether Jews or Strangers? *h* Or, *buggerer*, who defileth or suffereth himself to be defiled with mankind. See *Gen.* 19. 5. *Levit.* 18. 12. 1 *King.* 14. 24. and 22. 47. *Rom.* 1. 27.

18 Thou shalt not bring the hire of a whore *g*, or the price of a dog *h* into the house of the LORD thy God for any vow *i*: for even both these are a abomination unto the LORD thy God.

g This is opposed to the practise of the Gentiles, who allowed both such persons and their oblations they made out of their wicked and infamous gains, and some of them kept lewd Women, who prostituted themselves in the Temples, and to the honour of their false Gods, and offered part of their profit to them. See *Mich.* 1. 7. *Baruch* 6. 43. *Herod.* in the end of his first book, and *Strabo* in his eighth book. *h* Either 1. Properly; the dog being a vile and contemptible creature in those Eastern parts. 1 *Sam.* 17. 43. and 24. 15. and 2 *Sam.* 3. 8. *Eccles.* 9. 4. and unclean by Gods designation, which yet should have been redeemed by virtue of that law, *Numb.* 18. 15. had it not been for this prohibition. And this may be here prohibited, either. 1. That by this one instance put for all others of the like kind they might be taught not to offer to God what cost them nothing, or was worth nothing: Or 2. To bring contempt upon that Creature, which divers of the Gentiles offered up to their Gods, and the *Egyptians* worshipped as Gods. Or, 3. That by comparing *Whores* and *Dogs* together, and equalling the prices of them, he might expose Whores to the highest disgrace and infamy. Or, 2. Metaphorically, as that word is oft used in Scriptures, as 1 *Sam.* 24. 14. *Psal.* 22. 16, 20. *Isa.* 56. 10, 11. *Mat.* 7. 6. *Phil.* 3. 2. and particularly it is used for unclean or filthy persons, 2 *Pet.* 2. 22. *Revel.* 22. 15. as *Horace* also calls Whores *Bitches*. Which name doth most properly agree to them in respect of that impudence and filthiness, and insatiableness, for which both of them are branded. And this sence may seem most proper in this place, because it agrees with all the other expressions, and as the *hire of a whore* answers to the *whore*, *v.* 17. so the *price of a dog* may seem to answer to the *Sodomite*, *v.* 17. and so all concern the same thing, whereas *the price of a dog*, properly so called, may seem to be quite incongruous and foreign to the place. It is true which is objected, that Law-givers use to deliver their Laws in proper, and not in metaphorical terms to prevent mistake and ambiguity. But there seems to be no great danger of mistake here where the metaphor is so clearly explained and determined by so many words joyned with it. *i* And much less in other sacrifices, which being of an higher Nature, and prescribed by God, must needs require more exactness

actneſs than thoſe which depended much upon a mans Will and choice, as vows and free-will-offerings did. *k (i. e.)* The *Whore* and the *Dog*, and therefore the price of either of them cannot be acceptable. And this may ſeem to favour the latter opinion, that the *Dog* is here taken metaphorically rather than properly, becauſe there is no mention in the Law (ſave in this place which is in queſtion) of any abominableneſs of a Dog unto God more than of an Aſs or any other unclean creature; but how abominable *Sodomites* are to God is ſufficiently evident from other Scriptures and from undeniable reaſons.

*Exod. 22. 25. Lev. 25. 36. Pſal. 15. 5.

19 * Thou ſhalt not lend upon uſury *l* to thy brother, uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

l (i. e.) So as to receive thy principal mony or thing lent with ſuch increaſe or improvement of it, as was uſual and allowed among the Gentiles. But whether all uſury be unlawful to Chriſtians is too great a queſtion to be determined in a work of this nature. See *Exod.* 22. 25. *Deut.* 15. 3. *Pſal.* 15. 5. *Nehem.* 5. 2. *Luke* 6. 34.

20 Unto a ſtranger *m* thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon Uſury: that the LORD thy God may bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

m (i. e.) To a perſon of any other nation, for ſo that word is generally uſed, and therefore they who reſtrain it to the curſed *Canaanitiſh* Nations ſeem to do ſo without any ſolid or ſufficient grounds. And though the word *brother* is ofttimes uſed in a general ſenſe for *every man*, yet, I think I may affirm that whereſoever the words *brother* and *ſtranger* are oppoſed in the Jewiſh Law, the *Brother* ſignifies the *Iſraelite* only, and the *ſtranger* ſignifies any perſon of what nation or Religion ſoever, whether proſelyted to the Jewiſh Religion or not, and ſo it ſeems to be meant here. And the reaſon why uſury is permitted to a a ſtranger, not to an *Iſraelite*, may ſeem to be this, becauſe the *Iſraelites* generally imployed themſelves in the management of Land and Cattle, and therefore could not make any advantage of borrowed money to ballance the uſe they ſhould pay for it, and conſequently it may be preſumed that they would not borrow mony upon uſe but for want and poverty, and in that caſe, and principally for that reaſon, uſury ſeems to be forbidden to them, as may be thought from *Levit.* 25. 35, 36. But the ſtrangers made uſe of their money in way of Trade and Traffick with the *Iſraelites*, which was more gainful and could much better bear the burden of uſury, and reap advantage from mony ſo borrowed, and theſe ſtrangers here ſpoken of are ſuppoſed to be competently rich and not poor, as may plainly appear by comparing this place with *Levit.* 25. 35, 36. where they are no leſs forbidden to take uſury of a ſtranger than of a brother, in caſe of poverty.

‡ Eccleſ. 5. 4.

21 * When thou ſhalt vow a vow unto the LORD thy God, thou ſhalt not ſlack to pay it *n*: for the LORD thy God will ſurely require it of thee: and it would be ſin in thee *o*.

n To wit, if the matter of it be lawful and in thy power. See *Numb.* 30. 2. *Not ſlack*, or *delay*, becauſe delays may make thee both unable to pay it, and unwilling too, the ſenſe of one's obligation growing every day weaker than other, &c. *o (i. e.)* It would be laid to thy charge as a ſin and bring judgment upon thee.

22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee.

23 That which is gone out of thy lips, thou ſhalt keep and perform; *even* a free-will offering *p*, according as thou haſt vowed unto the LORD thy God, which thou haſt promiſed with thy mouth.

p Which though thou didſt freely make, yet being made thou art no longer free, but obliged to perform it.

24 When thou comeſt into thy neighbours, vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure *q*: but thou ſhalt not put any in thy veſſel.

q Which was allowed in thoſe parts becauſe of the great plenty and fruitfulneſs of Vines there.

25 When thou comeſt into the ſtanding corn of thy neighbours, * then thou mayeſt pluck the ears with thine hand: but thou ſhalt not move a ſickle unto thy neighbours ſtanding corn.

* Mat. 12. 1. Mar. 2. 23. Luk. 6. 1.

CHAP. XXIV.

* Mat. 5. 31. and 19. 7. Mar. 10. 4.

1 WHen * man hath taken a wife, and married her, and it come to paſs that ſhe find no favour in his eyes *a*, becauſe he hath found ſome † uncleanneſs *b* in her: then let him write her a bill of † divorcement, and give *it* in her hand, and ſend her out of his houſe *c*.

† Heb. *matter of nakedneſs.* chap. 23. 14.

† Heb. *cutting off.*

a (i. e.) He diſlike and loath her. It is a figure called *Meioſis*, whereby more is underſtood than is expreſſed, as *Prov.* 10. 2. and 17. 23. and 24. 23. *b* Heb. *nakedneſs* or *ſhamefulneſs*, or *filthineſs of a thing*, *i. e.* ſome filthy or hateful thing, ſome loathſome diſtemper of body or quality of mind not obſerved before Marriage: Or ſome light and unchaſt carriage, as this or the like phraſe commonly ſignifies, but not amounting to Adultery, which was not puniſhed with divorce, but with death. *c* Which is not a command to divorce them, as ſome of the Jews underſtood it, nor an allowance, and approbation, as plainly appears not only from the New Teſtament, *Matth.* 5. 31, 32. and 19. 8, 9. But alſo from the old Teſtament, *Gen.* 2. 24. *Mal.* 2. 16. but meerly a permiſſion or toleration of that practiſe for prevention of greater miſchiefs and cruelties of that hard hearted people towards their Wives, and this only for a ſeaſon, even until *the time of reformation*, as it is called *Heb.* 9. 10. *i. e.* till the coming of the *Meſſias*, when things were to return to their firſt inſtitution and pureſt condition. The Husband is not here commanded to put her away, he is commanded to *write and give her a bill of divorcement*, before *he ſend her out of his houſe*. And though it be true, as our Saviour obſerves, that *Moſes* did ſuffer theſe divorces, to wit, without puniſhing them, which alſo is here implyed, yet it muſt be acknowledged, that if we conſult the Hebrew words, thoſe three firſt verſes may ſeem to be only a ſuppoſition, and the words rendred, *then let him write her*, in the Hebrew run thus, *and hath written her*, and ſo it follows *ver.* 2. *And ſhe be departed out of his houſe, and be gone and become another mans wife*; Then follows *ver.* 3. which, even according to our tranſlation, carries on the ſuppoſition, *And if the latter husband hate her*, &c. Then follows the poſition or prohibition *ver.* 4.

2 And when ſhe is departed out of his houſe, ſhe may go and be another mans wife *d*.

d For although he could not cauſeleſſly put her away without ſin, yet ſhe being put away and forſaken by her husband might marry another without ſin, as is determined in the ſame or a like caſe, 1 *Cor.* 7. 15.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* her in her hand, and ſendeth her out of his houſe: or if the later husband die, which took her *to be* his wife:

4 * Her former husband, which ſent her away may not take her again *e* to be his wife after that ſhe is defiled *f*: for that *is* abomination before the LORD, and ‖ thou ſhalt not cauſe the land to ſin *g*, which the LORD thy God giveth thee *for* an inheritance.

* Jer. 3. 1.

‖ Or, *pollute* ſo Gr.

e This is the puniſhment of his levity and injuſtice in putting her away without ſufficient cauſe, which by this offer he now acknowledgeth. *f* Not ſimply and abſolutely, as if her ſecond Marriage were a ſin, but reſpectively, or as to her firſt husband, to whom ſhe is as a defiled or unclean woman, that is, forbidden, for things forbidden are accounted and called *unclean*, *Judg.* 13. 7. becauſe they may no more be touched or uſed than an unclean thing. *g (i. e.)* Thou ſhalt not ſuffer ſuch abominable lightneſs and lewdneſs to be practiſed, leaſt the people be polluted and the land defiled and accurſed by that means.

5 * When a man hath taken a new wife, he ſhall not go out to war, † neither ſhall he be charged with any buſineſs *h*: *but* he ſhall be free at home one year *i*, and ſhall chear up his wife which he hath taken.

* chap. 20. 7.

† Heb. *not any thing ſhall paſs upon him.*

h (i. e.) Any publick office or employment, which may cauſe an abſence from or neglect of his Wife. *i* That their affection newly engaged may be firmly ſettled ſo as there may be no occaſions for the divorces laſt mentioned.

6 No man ſhall take the nether or the upper milſtone *i* to pledge: for he taketh a mans † life *k* to pledge.

† Heb. *ſoul.*

i Uſed in their handmills, of which ſee *Exod.* 11. 5. *Numb.* 11. 28. *Jer.* 25. 10. Under this one kind he underſtands all other things neceſſary to get a livelihood, the taking away whereof is againſt the Laws both of charity and prudence ſeeing by thoſe things alone he can be enabled both to ſubſiſt and to pay his debts. *k (i. e.)* His livelihood, or the neceſſary ſupports of his life.

7 If a man be found ſtealing any of his brethren *l* of the children of Iſrael, and maketh merchandiſe of him, or ſelleth him: then that thief ſhall die, and thou ſhalt put evil away from among you.

l See on *Exod.* 21. 16.

8 Take

*Lev.13.&14. 8 Take heed in * the plague of leproſie, that thou obſerve diligently, and do according to all that the prieſts the Levites ſhall teach you: as I commanded them *m*, ſo ye ſhall obſerve to do.

m By which words he plainly intimates, that they were not only to have an eye to the *Levites* inſtructions, but alſo and eſpecially unto the word and command of God, and that if the *Levites* ſentence were manifeſtly contrary to the command of God, it were not to be obeyed. As now if a *Levite* or Prieſt ſhould for fear or favour or gain pronounce a perſon to be clean who were really and manifeſtly unclean, and had the unqueſtionable marks of leproſie upon him, I ſuppoſe no man in his wits will queſtion, but every man that ſaw and knew this were bound to avoid the touching of him, and that if he did touch him he ſhould be defiled by it.

*Num.12.10. 9 Remember what the LORD thy God did * unto Miriam *n* by the way after that ye were come forth out of Egypt.

n Whom God ſmote with leproſie for her contempt of *Moſes*, and therefore thou maiſt expect the ſame or like puniſhment if thou doſt deſpiſe the counſel and direction of the *Levites* which I have ſet over thee and commanded thee to obſerve in this and the like matters.

† Heb. *lend the loan of any thing to, &c.* 10 When thou doeſt † lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge *o*.

o To prevent both the poor mans reproach by having his wants expoſed to view, and the creditors inſolence and greedineſs which might be occaſioned by the ſight of ſomething which he deſired and the debtour could not ſpare.

11 Thou ſhalt ſtand abroad, and the man to whom thou doeſt lend, ſhall bring out the pledg *p* abroad unto thee.

p He ſhall chuſe what pledge he pleaſe, provided only it be ſufficient for the purpoſe.

12 And if the man *be* poor, thou ſhalt not ſleep with his pledg *q*:

q But reſtore it before night, which intimates that he ſhould take no ſuch thing for pledge without which a man cannot ſleep, ſince it were an idle thing to fetch it and carry it every day. See on *Exod.* 22. 26, 27.

*Exod. 22.26. 13 * In any caſe thou ſhalt deliver him the pledg again, when the ſun goeth down, that he

‡ Job 31. 20. may ſleep in his own raiment, and * bleſs thee *r*: and *it* ſhall be righteouſneſs unto thee before the LORD thy God *s*.

r Inſtrumentally, as miniſters are ſaid to convert and ſave ſinners, to wit, bring down the bleſſing of God upon thee by his prayers; for though his prayers, if he be not a good man, ſhall not avail for his own behalf, yet they ſhall avail for thy benefit. *s* (*i. e.*) Eſteemed and accepted by God as a work of righteouſneſs, or holineſs, or goodneſs and mercy, which oft is called *righteouſneſs*, as *Pſal.* 112. 9. *Prov.* 10. 2. *Dan.* 4. 27.

14 Thou ſhalt not oppreſs an hired ſervant *t* *that is* poor and needy, *whether he be* of thy brethren, or of thy ſtrangers that *are* in thy land within thy gates.

t Either by laying too grievous burdens of work upon him, or by with-holding his wages from him, as it follows.

*Lev. 19.13. Jer. 22. 13. † Heb. *he liftеth his ſoul unto it.* 15 At his day *u* * thou ſhalt give *him* his hire, neither ſhall the ſun go down upon it *x*, for he *is* poor, and † ſetteth his heart upon it *u*, leſt he cry againſt thee unto the LORD, and it be ſin unto thee.

u At the time appointed, weekly or daily. *x* To wit, after the day upon which it is due, and deſired or demanded by him, for juſtice muſt not be denied nor delayed. *y* Heb. *lifteth up his ſoul to it*, which notes his great deſire and hope of it, and his dependance upon it: See *Pſal.* 24. 4. *Jer.* 22. 27.

*2King.14.6. 2 Chron.25.4. Jer. 31.29,30. Ezek. 18. 20. 16 * The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers *z*: every man ſhall be put to death for his own ſin *a*.

z Underſtand it thus, if the one be free from the guilt of the others ſin, and except in thoſe caſes where the ſoveraign Lord of Life and Death, before whom none is innocent, hath commanded it, as *Deut.* 13. *Joſ.* 7. 24. For this law is given to men, not to God, and though God do viſit the fathers ſin upon the children, *Exod.* 20. yet he will not ſuffer men to do ſo. *a* Underſtand *only*, and not for any other mans ſin.

*Exod.22.21, 2. Prov. 22. 22. Jer. 22.3. Ezek. 22. 29. *Exod.22.26. 17 * Thou ſhalt not pervert the judgment of the ſtranger, *nor* of the fatherleſs *b*, * nor take a widows raiment *c* to pledg.

b Nor of the *widow*, which is to be ſupplied out of the laſt member; nor indeed of any other perſon, but he particularly mentions theſe, partly becauſe men are moſt apt to wrong ſuch helpleſs perſons, and partly becauſe God is pleaſed eſpecially to charge himſelf, and ſo to charge others, with the care of thoſe who have no other refuge. See *Iſa.* 1. 23. *Jer.* 5. 28. *c* To wit, ſuch an one as ſhe hath daily and neceſſary uſe of, as being poor, as may appear by comparing this with *ver.* 12, 13. and with other places. But this concerns not rich perſons, nor ſuperfluous raiment.

18 But thou ſhalt remember *d* that thou waſt a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing *e*.

d To wit, affectionately and practically, and by thy compaſſionate ſence of others miſeries thou ſhalt make it evident that thou haſt not forgotten thy own diſtreſſes and deliverances; *e* and I having thereby authority to command thee, and and thou having obligations on that account both to obey me and to pity others in the ſame calamities which thou haſt felt.

19 * When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhall be for the ſtranger, for the fatherleſs, and for the widow: that the LORD thy God may bleſs thee in all the work of thine hands. * Lev. 19. 9. and 23. 22.

20 When thou beateſt thine olive-tree *f*, † thou ſhalt not go over the boughs again; it ſhall be for the ſtranger, for the fatherleſs, and for the widow. † Heb. *thou ſhalt not bough it after thee.*

f With ſtaves, as they uſed to do to fetch down the olives.

21 When thou gathereſt the grapes of thy vineyard; thou ſhalt not glean *it* † afterward: it ſhall be for the ſtranger, for the fatherleſs, and for the widow. † Heb. *after thee.*

22 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

1 IF there be a controverſie between men *a*, and they come unto judgment, that the judges may judge them, then they ſhall juſtify *b* the righteous, and condemn *c* the wicked.

a About criminal matters, as it follows. *b* (*i. e.*) Acquit him from guilt and falſe accuſations, and free him from puniſhment. *c* Declare him guilty, and paſs ſentence of condemnation to ſuitable puniſhments upon him.

2 And it ſhall be, if the wicked man be ‖ worthy to be beaten *d*: that the judge ſhall cauſe him to lie down, and to be beaten before his face *e*, according to his fault by a certain number. ‖ Heb. *beating*, 1 Sam. 25. 16.

d Which the *Jews* ſay was the caſe of all thoſe crimes which the law commands to be puniſhed, without expreſſing the kind or degree of the puniſhment. *e* That the puniſhment may be duly inflicted, without exceſs or defect, which otherwiſe might eaſily happen through the executioners paſſion or partiality.

3 * Forty ſtripes he may give him, *and* not exceed *f*: leſt if he ſhould exceed, and beat him above theſe, with many ſtripes, then thy brother *g* ſhould ſeem vile unto thee. *2Cor.11.24.

f It ſeems not ſuperſtition, but prudent caution, when the *Jews* would not exceed 39 ſtripes, 2 *Cor.* 11. 24. leaſt through miſtake or forgetfulneſs or eagerneſs they ſhould go beyond their bounds, which they were commanded to keep, but they were not obliged to go to the utmoſt extent of them. *g* Who though faulty and chaſtized, yet ſtill is thy brother by nation, and probably, by religion too. *b* (*i. e.*) Should be made contemptible to his brethren, either by this cruel uſage of him as if he were a ſlave or brute beaſt: or by the deformity or infirmity of body which exceſſive beating might produce.

4 * Thou ſhalt not muzzle the ox when he treadeth out *the corn* *i*. * 1 Cor. 9. 9. 1 Tim. 5. 18. † Heb. *threſheth.*

i As the *Gentiles* uſed to do, having divers devices to keep them from eating when they trod out the corn, which they did in thoſe parts and times by oxen, *Hoſ.* 10. 11. either immediately by their hoofs, *Iſa.* 28. 28. *Mich.* 4. 13. or by drawing carts or other inſtruments over the corn, *Iſa.* 25. 10. and 26. 27. and 41. 15. *Amos.* 1. 3. Hereby God taught them humanity and kindneſs even to their beaſts

that

that ſerved them, *Prov.* 12. 10. and much more to their ſervants or other men who laboured for them, and eſpecially to their Miniſters, 1 *Cor.* 9. 9.

* Mat. 22. 24. Mar. 12. 19. Luk. 20. 28.

5 * If brethren *k* dwell together, and one of them *m* die, and have no child *n*, the wife of the dead ſhall not marry without, unto a ſtranger *o*: her ‖ husbands brother ſhall go in unto her *p*, and take her to him to wife, and perform the duty of an husbands brother unto her.

‖ Or, *next kinſman.*

k Strictly ſo called, as is evident from *ver.* 7. *Gen.* 38. 8. *Ruth.* 1. 15. *Mat.* 22. 24, 25. *l* Either 1. ſtrictly, in the ſame houſe or family: which is not probable, becauſe the married brother may be preſumed to have left his fathers houſe and ſet up a family of his own. Or 2. more largely, in the ſame town or city, or, at leaſt, countrey. This is added for a relief of their conſciences, that if the next brother had removed his habitation into remote parts, or were carried thither into captivity, which God foreſaw, would be their caſe, then the wife of the dead had her liberty to marry to the next kinſman that lived in the ſame place with her. *m* Either 1. the firſt and eldeſt of them, as it was practiſed *Gen.* 38. 6, &c. and expounded *Mat.* 22. 25. *one* being oft put for the *firſt*, as *Gen.* 1. 5. and 2. 11. *Hag.* 1. 1. *Mark* 16. 2. And the chief care was about the firſt-born, who were inveſted with ſingular priviledges and were types of Chriſt. Or 2. any of them, for the words are general, and ſo the practiſe may ſeem to have been *Ruth* 3. and the reaſon of the law may ſeem to be in a great meaſure the ſame, which was to keep up the diſtinction as of tribes and families, that ſo the *Meſſias* might be diſcovered by the family from which he was appointed to proceed, ſo alſo of inheritances which were divided among all the brethren, the firſt-born having only a double portion. *n* Heb. *no ſon.* But *ſon* is oft put for any *child*, male or female, both in Scripture and other authors, and therefore the *Hebrew no ſon* is rendred *no child* here, as it is in effect *Mat.* 22. 24. *Mark* 12. 19. *Luk.* 20. 28. And indeed this caution was not neceſſary, when there was a daughter, whoſe child might be adopted into the name and family, of its grandfather. *o* (*i. e.*) To one of another family, as that word is oft uſed. *p* Except he was married himſelf, as may appear by other Scriptures, and by the reaſon of the thing, and, as ſome add, from the phraſe of *dwelling together*, to wit, in their fathers family.

6 And it ſhall be *that* the firſt-born which ſhe beareth, ſhall ſucceed in the name of his brother *q which* is dead, that his name be not put out of Iſrael *r*.

q Shall be called and reputed his ſon. See *Ruth* 4. 17. *r* That a family be not loſt. So this was a proviſion that the number of their families might not be diminiſhed.

‖ Or, *next kinſmans wife.* * Ruth. 4. 7.

7 And if the man like not to take his ‖ brothers wife, then let his brothers wife go up to the gate, unto the elders, and ſay, * My husbands brother refuſeth to raiſe up unto his brother a name *s* in Iſrael: he will not perform the duty of my husbands brother.

s To revive his brothers name and memory.

8 Then the elders of his city ſhall call him, and ſpeak unto him *t*; and if he ſtand to it *u*, and ſay, I like not to take her:

t To convince him of the duty and perſwade him to it. *u* If he obſtinately refuſe it.

9 Then ſhall his brothers wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot *x*, and ſpit in his face *y*, and ſhall anſwer, and ſay, So ſhall it be done unto that man, that will not build up *z* his brothers houſe.

x Partly as a ſign of his reſignation of all his right to the woman and to her husbands inheritance; for as the ſhoe was a ſign of ones power and right, *Pſal.* 60. 8. and 108. 9. ſo the parting with the ſhoe was a token of the alienation of ſuch right, and that he would not, and henceforth might not enter upon his brothers land; and partly as a note of infamy, to ſignify that by this unnatural and diſingenuous action he was unworthy to be amongſt free-men, and fit to be reduced to the condition of the meaneſt ſervants or captives, who uſed to go barefoot, *Iſa.* 20. 2, 4. *y* As a return of his contempt upon himſelf. See *Numb.* 12. 14. *Iſa.* 50. 6. *Mat.* 26. 67. and 27. 30. This was not done *Ruth* 4. either becauſe he was not a brother, but a remoter kinſman, and ſo deſerved leſs ſhame; or becauſe *Ruth* did not proſecute him to the utmoſt, but freely conſented to this exchange. *z* A phraſe oft uſed for the procreation of children and the increaſe of a family. See *Gen.* 16. 2. *Exod.* 1. 21. 1 *King.* 11. 38. 1 *Chron.* 17. 25.

10 And his name *a* ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed.

a (*i. e.*) His perſon, *names* being oft put for *perſons*, and his poſterity alſo. So it was a laſting blot.

11 When men ſtrive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets:

12 Then thou ſhalt cut off her hand *b*, thine eye ſhall not pity *her*. *c*.

b Partly becauſe of the great miſchief ſhe did to him both to his perſon and poſterity, and partly to deter all women from all immodeſt and impudent carriages, and to ſecure that modeſty, which is indeed the guardian of all the vertues, as immodeſty is an inlet to all vices, as the ſad experience of this degenerate age ſhews: and therefore it is not ſtrange that it is not ſo ſeverely reſtrained and puniſhed. *c* Which thou wilſt be very apt to do becauſe of the infirmity of her ſex and the urgency of the occaſion, this being done for the neceſſary preſervation of her huſband.

* Lev. 19. 35, 36. † Heb. *a ſtone and a ſtone.*

13 * Thou ſhalt not have in thy bag † divers weights, a great and a ſmall.

d The *great*, either to buy with, or openly to make ſhew of: the *ſmall*, for their private uſe in ſelling.

† Heb. *an E. pbah and an E. pbah.*

14 Thou ſhalt not have in thine houſe † divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy dayes may be lengthened in the land which the LORD thy God giveth thee.

* Prov. 11. 1.

16 For * all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the LORD thy God.

* Exod. 17. 8.

17 * Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt. *e*.

e Which circumſtance greatly aggravates their ſin, that they ſhould do thus to a people who had been long exerciſed with ſore afflictions, to whom pity and help was due by the laws of nature and humanity, and whom God had in ſo glorious a manner appeared for their reſcue, which they could not be ignorant of. So this was barbarouſneſs to *Iſrael*, and ſetting the great Jehovah at defiance.

18 How he met thee by the way, and ſmote the hindmoſt of thee *f*, *even* all *that were* feeble behind thee, when thou *waſt* faint and weary: and he feared not God.

f Which God permitted both for the puniſhment of *Iſraels* ſins, and to harden and prepare them for the difficulties of their expedition.

* 1 Sam. 15. 3.

19 Therefore it ſhall be, * when the LORD thy God hath given thee reſt from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it; *that* thou ſhalt blot out the remembrance of Amalek *g* from under heaven; thou ſhalt not forget *it*.

g Which was in great meaſure done afterward. See 1 *Sam.* 15. and 27. 8. and 30. 1, 17. 1 *Chron.* 4. 43. *Eſth.* 9. 12, 13.

CHAP. XXVI.

1 AND it ſhall be when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and poſſeſſeſt it, and dwelleſt therein.

* Exod. 23. 19. chap. 16. 10.

2 * That thou ſhalt take *a* of the firſt of all the fruit of the earth *b*, which thou ſhalt bring of thy land that the LORD thy God giveth thee, and thou ſhalt put *it* in a basket, and ſhalt go unto the place which the LORD thy God ſhall chuſe, to place his Name there.

a This ſeems to be required of each particular maſter of a family, either upon his firſt ſettlement, or once every year at one of their three feaſts, when they were obliged to go up to *Jeruſalem*, as here they are. *b* Either of their corn, or of the fruits of trees.

3 And thou ſhalt go unto the prieſt *c* that ſhall be in thoſe dayes, and ſay unto him, I profeſs this day unto the LORD thy God, that I am come unto the countrey which the LORD ſware unto our fathers for to give us.

c (*i. c.*) To any of the Prieſts, who ſhall be appointed in Gods

Gods ſtead to receive theſe oblations and acknowledgments.

4 And the prieſt ſhall take the basket out of thine hand, and ſet it down before the altar of the LORD thy God.

5 And thou ſhalt ſpeak, and ſay before the LORD thy God, A Syrian *d* ready to periſh *e* *was* my father, and * he went down into Egypt, and ſojourned there with a few, and became there a nation, great, mighty, and populous.

* Gen. 46. 1.

d So *Jacob* was, partly by his original, as being born of *Syrian* Parents, as were *Abraham* and *Rebecca*, both of *Chaldea* or *Meſopotamia*, which was a part of *Syria* largely ſo called, as is confeſſed by *Strabo*, *b.* 16. and by *Pliny*, *b.* 5. *c.* 12. partly by his education and converſation, for which reaſon Chriſt is called a *Nazarite*, and a *Capernaite*, and partly by his relations, his wives being ſuch, and his children too by their mothers. *e* Either through want and poverty; ſee *Gen.* 28. 11. 20. and 32. 10. or through the rage of my brother *Eſau*, and the treachery and cruelty of my father in law *Laban*.

* Exod. 1. 11. 6 And * the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

* Exod. 2. 23. 7 And * when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

* Exod. 12. 36, 37. 8 And * the LORD brought us forth out of Egypt with a mighty hand, and with an outſtretched-arm, and with great terribleneſs, and with ſigns, and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the firſt-fruits of the land, which thou, O LORD, haſt given me: and thou ſhalt ſet *e* it *f* before the LORD thy God, and worſhip before the LORD thy God.

e To wit, mediately, by the Prieſt who was to ſet it there, *ver.* 4. *f* (*i. e.*) the basket of firſt-fruits, *ver.* 2.

11 And thou ſhalt rejoyce *g* in every good *thing* which the LORD thy God hath given unto thee, and unto thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

g (*i. e.*) Either 1. thou ſhalt hereby be enabled to rejoyce and take comfort in a thy enjoyments, when thou haſt ſanctified them by giving God his portion. Or 2. thou ſhalt feaſt (which is oft expreſſed by *rejoycing*) with the *Levites* and ſtrangers upon the oblations which at theſe ſolemn times were offered. Which expoſition is confirmed by comparing *Deut.* 16. 10, 11, 14, 15.

* chap. 14. 28. 12 When thou haſt made an end of tithing all the tithes *h* of thine increaſe, the third year, *which is* * the year of tithing *i*, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled:

h Of which ſee on *Deut.* 14. 28. *i* Heb. *the year of that tithe*, ſo called either 1. becauſe theſe tithes were gathered only in that year. Or rather 2. becauſe then only they were ſo beſtowed or uſed; and whereas theſe ſecond tithes for two years together were eaten only by the owners and Levites, and that in *Jeruſalem* in the third year they were eaten alſo by the ſtrangers, fatherleſs and widows, and that in their own dwellings. The ſeventy joyn theſe words with the following, and for *Shenath*, *the year*, read *Shenith*, *the ſecond*, and take *Vau* for redundant, as ſometimes it is, and read the place thus, *The ſecond tithe thou ſhalt give to the Levite*, &c.

13 Then thou ſhalt ſay before the LORD thy God *k*, I have brought away *l* the hallowed things *m* out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*.

k (*i. e.*) Either before the Tabernacle or Temple: or rather, in thy private and domeſtick addreſſes to God; for this is to be ſaid preſently upon the diſtribution of theſe tithes, which was not done at *Jeruſalem*, but *in their* own private *gates* or dwellings, except we will ſuppoſe that after he had given away theſe tithes at home he ſhould go up to *Jeruſalem* meerly to make this acknowledgment, which ſeems improbable. And this is to be ſpoken *before the Lord*, *i. e.* ſolemnly, ſeriouſly, and in a religious manner, with due reſpect to Gods preſence and will and glory, which is a ſufficient ground for that phraſe. *l* Or, *ſeparated* or *removed*, to wit, from my own proper and private fruits. *m* (*i. e.*) The tithes which hath been ſanctified and ſet a part for theſe uſes.

14 I have not eaten thereof in my mourning *n*, neither have I taken away *ought* thereof for *any* unclean *uſe* *o*, nor given *ought* thereof for the dead *p*: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou haſt commanded me.

n (*i. e.*) Either 1. in my funeral ſolemnities for the dead. But this falls in with the laſt branch. Or 2. in my diſtreſs or poverty, or upon pretence of my own want, in which caſe men are tempted and inclined to fall upon ſacred or forbidden things. Or 3. in ſorrow, or grieving that I was to give away ſo much of my profits to the poor, but I have chearfully eaten and feaſted with them, as I was obliged to do. For though it be taken for granted by ſome learned Expoſitors from *Deut.* 14. 28, 29. that the owner was not to eat any part of the third years tithe; but to give it all away to the ſtranger and fatherleſs, &c. the contrary ſeems to me more probable from that very place, where it is ſaid, *thou ſhalt lay it up within thy gates*, and then it follows, that the *Levite*, *ſtranger*, &c. *ſhall come* to wit, to thy gates, *and ſhall eat*, to wit, there, as is expreſſed *Deut.* 26. 12. *that they may eat within thy gates, and be filled*. Which implies, that theſe tithes, or ſome part of them were eaten in the owners gates or dwelling, with holy rejoycing and feaſting, wherein it is moſt probable the owner had his ſhare, though it be not there expreſſed; becauſe it was evident in it ſelf from the foregoing paſſage *Deut.* 14. 23, &c. where the owner is allowed and commanded to eat thoſe tithes together with the *Levites*. And howſoever ſome think the third years tithes *ver.* 28. were not the ſame with thoſe *ver.* 23. yet it cannot with any colour of reaſon be thought that thoſe tithes which were to be eaten not only by the *Levites*, but alſo by the ſtrangers *ver.* 29. were more ſacred than thoſe that were to be eaten by none but the *Levites* and the owners, *ver.* 23, 27. or that the owner might eat of the one, and not of the other. *o* (*i. e.*) For any common uſe, the words *common* and *unclean* being oft indifferently uſed one for the other, or for any other uſe than that which thou haſt appointed, which would have been a pollution of them, *p* (*i. e.*) For any funeral pomp or ſervice or feaſt, for the *Jews* uſed to ſend in proviſions to feaſt with the neareſt relations of the party deceaſed of which ſee *Jer.* 16. 7. *Ezek.* 24. 17. *Hoſ.* 9. 4. and in that caſe both the gueſts and food were legally polluted, *Numb.* 19. 11. 14. and therefore the uſe of theſe tithes in ſuch caſes had been a double fault, both the defiling of ſacred food, and the imploying of thoſe proviſions upon ſorrowful occaſions which by Gods expreſs command were to be eaten with rejoycing, *Deut.* 14. 26. and 26. 11.

15 * Look down *q* from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey.

* Iſa. 63. 15. Zech. 2. 13.

q After that ſolemn profeſſion of their obedience to Gods commands, they are taught to pray for Gods bleſſing upon their land, whereby they are inſtructed how vain and ineffectual the prayers of unrighteous or diſobedient perſons are.

16 This day the LORD thy God hath commanded thee to do theſe ſtatutes and judgments: thou ſhalt therefore keep and do them with all thine heart, and with all thy ſoul.

17 Thou haſt avouched *r* the LORD this day *s* to be thy God, and to walk in his wayes, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice.

r Or *declared*, or, *profeſſed*, or, *owned*. *s* (*i. e.*) At this time in this wilderneſs, where thou haſt accepted and ratified Gods covenant.

18 And * the LORD hath avouched thee *t* this day to be his peculiar people, as he hath promiſed thee, and that thou ſhouldeſt keep all his commandments *e*.

* chap. 7. 6. and 14. 2.

t Hath owned thee for ſuch before all the world by eminent and glorious communications and manifeſtations of his power and grace and favour in thee and for thee, by a ſolemn entring into covenant with thee and giving peculiar laws promiſes and priviledges to thee above all mankind. *u* Which is here mentioned as an act of Gods, becauſe though this be mans duty, yet it is the work of Gods grace that he will vouchſafe to give us ſuch commands, that he doth require and will accept of our obedience to them, and that we have any power or will to obey them, *Ezek.* 36. 26, 27.

19 And to make thee high above all nations, which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the LORD thy God, as he hath ſpoken.

CHAP. XXVII.

1 AND Moſes with the elders of Iſrael commanded the people, ſaying, Keep all the commandments which I command you this day.

* Joſh. 4. 1. 2 And it ſhall be on that day *a* * when ye ſhall paſs over Jordan, unto the land which the * Joſh. 8. 32. LORD thy God giveth thee, that * thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter *b*.

a (i. e.) About that time, for it was not done till ſome days after their paſſing over. *Day* is oft put for time, as hath been noted before. *b* For conveniency of writing upon them.

3 And thou ſhalt write upon them all the words of this law *c*, when thou art paſſed over that thou mayeſt go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey, as the LORD God of thy fathers hath promiſed thee.

c Either 1. all the words of this book of *Duteronomy*. But that ſeems too large for this place. Or 2. the bleſſings and curſes here following. But they are mentioned as a different thing. Or 3. the *law* properly ſo called, *i. e.* the ſum and ſubſtance of the precepts or laws of *Moſes*, eſpecially ſuch as were moral and general, as may be gueſſed from the following part of the chapter, where the curſes pronounced againſt all *that confirm not all the words of this law to do them* are particularly applied unto the tranſgreſſours of moral laws only, *ver.* 15, 16, *&c.* And eſpecially the Decalogue, which oft goes under that name. Compare *Joſ.* 8. 22. *&c.*

4 Therefore it ſhall be when ye are gone over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal ‖, and thou ſhalt plaiſter them with plaiſter.

‖ The mount of curſing. Here the law is written, to ſignify that a curſe was due to the violatours of it, and that no man could expect juſtification or bleſſing from the works of the law, by the ſentence whereof all men are juſtly accurſed, as being all guilty of the tranſgreſſion of it in one kind and degree or other. Here the ſacrifices are to be offered to ſhew that there is no way to be delivered from this curſe, but by the blood of Chriſt, which all theſe ſacrifices did typifie, and by Chriſts being made a curſe for us, *Gal.* 3. 13.

5 And there thou ſhalt build an altar unto the *Exod. 20. 25. LORD thy God, an altar of ſtones: * thou Joſh 8. 31. ſhalt not lift up *any* iron *tool* upon them.

6 Thou ſhalt build the altar of the LORD thy God of whole ſtones *d*: and thou ſhalt offer burnt-offerings thereon unto the LORD thy God.

d (i. e.) Rough, not hewed nor poliſhed.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoyce before the LORD thy God.

8 And thou ſhalt write upon the ſtones all the words of this law very plainly *e*.

e So as to be eaſily read by all.

9 And Moſes, and the prieſts the Levites ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael, this day thou art become the people of the LORD *f* thy God.

f By thy ſolemn renewing of thy convenant with me.

10 Thou ſhalt therefore obey the voice of the LORD thy God, and do his commandments, and his ſtatutes which I command thee this day.

11 And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizzim *g*, to bleſs the people *h*, when ye are come over Jordan; Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin *i*.

g Obj. In *Joſ.* 8. 33. they ſtood *over againſt mount Gerizzim. Anſ.* 1. Both are true: they who ſtood upon the one mount ſtood over againſt the other. 2. Theſe words may be rendered, *beſide* or *near to* (as the *Hebrew al* oft ſignifies) *mount Gerizzim*, which might be over againſt it. *h* Whence it appears that the bleſſings alſo were pronounced as well as the curſes though they be not here mentioned. See *Joſ.* 8. 33. *i* All theſe were the children of the free-women, *Leah* and *Rachel*, to ſhew both the dignity of the bleſſings above the curſes, and that the bleſſings belong only to thoſe that are Evangelically ſuch, as this is expounded and applied, *Gal.* 4. 22, *&c.* even to thoſe that receive the Spirit of adoption and liberty. *Joſeph* is here put for both his ſons and tribes *Manaſſeh* and *Ephraim*, which are here reckoned as one tribe, becauſe *Levi* is here numbred, but when *Levi* is omitted, as it is where the diviſion of the land is made, there *Manaſſeh* and *Ephraim* paſs for two tribes.

13 And * theſe ſhall ſtand upon mount Ebal * chap. 11. 29. † to curſe *k*; Reuben, Gad and Aſher, and Zebulun, Dan, and Naphtali *l*: † Heb. *for a curſing.*

k He ſaith *to bleſs the people, ver.* 12. but here only *to curſe*, not expreſſing whom, either becauſe he was loath to mention the people as objects of the curſe; or becauſe he preſumed and hoped that though ſome particular perſons might deſerve the curſe, yet the generality of the people would keep out of the reach of it, or to intimate, that though the bleſſing was peculiar to the people of *Iſrael*, yet the curſe was indefinite and common to all nations, as may appear from the particular ſins here numbred which are ſuch as made the *Gentiles* guilty and abominable to God, as is elſewhere affirmed. See *Lev.* 18. 28. *l* Four of theſe are the children of the bondwomen, to ſhew that the curſe belongs to thoſe of ſervile and diſingenuous ſpirits and carriages to God. With theſe are joyned *Reuben*, who by his ſhameful ſin fell from his dignity, *Gen.* 49. 4. and *Zebulon*, as the youngeſt of *Leahs* children, who was neceſſarily to be joyned with thoſe that the numbers might be equal.

14 And * The Levites *m* ſhall ſpeak, and ſay * Dan. 9. 11. unto all men of Iſrael with a loud voice *n*:

m (i. e.) Some of the *Levites*, to wit, *the Prieſts, which bare the Ark*, as it is expreſſed *Joſ.* 8. 33. for the body of the *Levites* ſtood upon mount *Gerizzim*, *v.* 12. But theſe ſtood in the valley between *Gerizzim* and *Ebal*, looking towards the one or the other mountain as they pronounced either the bleſſings or the curſes, as may be gathered from *Joſ.* 8. 33. *n* So as they might be heard by a great number of the people, by whom the reſt were informed and directed by ſome ſignal when they ſhould anſwer.

15 * Curſed *be* the man that maketh *any* graven * Exod. 20. 4, or molten image *o*, an abomination unto the 23. and 34. 17. LORD, the work of the hands of the craftſmen, Lev. 19. 4. and *p* putteth *it* in a ſecret place *q*: and all the people ſhall anſwer and ſay, * Amen *r*. * 1 Cor. 14. 16.

o Under this particular he underſtands all the groſs violations of the firſt Table, as under the following branches he comprehends all other ſins againſt the ſecond Table, as is manifeſt from hence, that there are other ſins not here mentioned which are as ſinful as theſe and will as certainly expoſe a man to the curſe, as any of the reſt. *p* Or, *although*, as that particle ſometimes ſignifies. *q* He takes ſpecial notice of ſuch partly to ſhew the folly of thoſe men who think to hide their ſins by this means; and partly to deter men from ſuch practiſes which men could not ſee nor puniſh, by making them their own condemners and executioners. *r (i. e.)* So let it be: I wiſh this curſe may befal me if I be guilty of this crime. See *Num.* 5. 22. *Jer.* 11. 5.

16 * Curſed *be* he that ſetteth light *s* by his * Exod. 20. 12. father or his mother: and all the people ſhall & 21. 17. ſay, Amen.

s Or, *diſpiſeth* in his heart: or *reproacheth* or *curſeth*, to wit, ſecretly, as before: for if the fact was notorious it was puniſhed with death, *Levit.* 20. 9.

17 * Curſed *be* he that removeth his neigh- * chap. 19. 14. bours land-mark *t*: and all the people ſhall ſay, Amen.

t To wit, deſignedly, to defraud his neighbour, or enlarge his own portion.

18 * Curſed *be* he that maketh the blind to * Lev. 19. 14. wander out of the way *u*: and all the people ſhall ſay, Amen.

u That miſleadeth ſimple ſouls giving them pernicious counſel either for this life or for the next.

19 * Curſed *be* he that perverteth the judgment * Exod. 22. 21, of the ſtranger, fatherleſs, and widow: and all 22. the people ſhall ſay, Amen, chap. 10. 18.

20 * Curſed *be* he that lieth with his fathers * Lev. 18. 8. wife, becauſe he uncovereth his fathers skirt *x*: and all the people ſhall ſay, Amen.

x See *Deut.* 22. 20.

21 * Curſed *be* he that lieth with any man- * Lev. 18. 23. ner of beaſt: and all the people ſhall ſay, Amen.

22 * Curſed *be* he that lieth with his ſiſter, * Lev. 18. 9. the daughter of his father, or the daughter of * Lev. 18. 17. his mother: and all the people ſhall ſay, Amen. and 20. 14.

23 * Curſed *be* he that lieth with his mother * Exod. 20. 13. in law: and all the people ſhall ſay, Amen. and 21. 12, 14.

24 * Curſed *be* he that ſmiteth *y* his Neigh- Lev. 24. 17. Numb 35. 31.

bour

bour ſecretly; and all the People ſhall ſay Amen.

y (*i.e.*) Killeth, as that word is oft uſed.

* Exod. 23. 8. chap. 10. 17. and 16. 19. Ezek. 22. 12. * Jer. 11. 3. Gal. 3. 10.

25 * Curſed *be* he that taketh reward to ſlay an innocent perſon: and all the people ſhall ſay, Amen.

26 * Curſed *be* he that confirmeth not *z all* the words of this law to do them: and all the people ſhall ſay, Amen.

z (*i.e.*) Performeth not: for he that tranſgreſſeth doth in ſome ſort deſtroy and make void the law of God, as to the main end for which it was given, even to the regulation of his life and actions, and as far as lies in him diſanuls the authority and force of Gods law.

CHAP. XXVIII.

* Lev. 26. 3.

1 AND it ſhall come to paſs, * If thou ſhalt hearken diligently unto the voice of the LORD thy God, to obſerve, *and* to do all his commandments which I command thee this day, that the LORD thy God will ſet thee on high *a*, above all nations of the earth.

a (*i.e.*) Advance and honour thee with divers priviledges and bleſſings, as it here follows.

2 And all theſe bleſſings ſhall come on thee, and overtake thee *b*, if thou ſhalt hearken unto the voice of the LORD thy God.

b Thoſe bleſſings which others greedily follow after and oft times never overtake, they ſhall follow after thee and ſhall be thrown into thy lap by my ſpecial kindneſs.

3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field.

* Gen. 49. 25 Pſal. 127. 3. ‖ Heb. *belly.*

4 Bleſſed *ſhall be* * the fruit of thy † body, and the fruit of thy ground, and the fruit of thy cattel, the increaſe of thy kine, and the flocks of thy ſheep.

‖ Or, *dough*, or *kneading-trough*

5 Bleſſed *ſhall be* thy basket, and thy ‖ ſtore *c*.

c (*i.e.*) It ſhall always be well repleniſhed, and the proviſion thou haſt there ſhall be preſerved for and in due time brought forth to thy uſe and ſervice. See *Deut.* 26. 2, 10.

* Pſal. 121. 8.

6 * Bleſſed *ſhalt* thou *be* when thou comeſt in *d*, and bleſſed *ſhalt* thou *be* when thou goeſt out *d*.

d (*i.e.*) In all thy affairs and adminiſtrations, which are oft expreſſed by this phraſe, as *Numb.* 27. 17. *Deut.* 31. 2. 2 *Sam.* 3. 25. 2 *Chron.* 1. 10. *Act.* 1. 21. and 9. 28.

7 The LORD ſhall cauſe thine enemies that riſe up againſt thee, to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways *e*.

e (*i.e.*) Many ways, as is uſual when an army is totally overthrown and diſſipated.

‖ Or, *barns.*

8 The LORD ſhall command *f* the bleſſing upon thee in thy ‖ ſtore-houſes, and in all that thou ſetteſt thine hand unto, and he ſhall bleſs thee in the land which the LORD thy God giveth thee.

f (*i.e.*) Shall by his ſoveraign and powerful providence give it, even when it ſeems furtheſt from thee and not likely to come to thee without a word of command from God himſelf.

* Exod. 19. 5, 6.

9 * The LORD ſhall eſtabliſh thee an holy people unto himſelf *g*, as he hath ſworn unto thee: if thou ſhalt keep the commandments of the LORD thy God, and walk in his ways.

g (*i.e.*) Shall confirm and eſtabliſh his covenant with thee by which he ſeparated thee to himſelf as an holy and peculiar people, and ſhall publickly own thee for ſuch, as it follows, *ver.* 10.

10 And all people of the earth ſhall ſee that thou art called by the Name of the LORD *h*, * and they ſhall be afraid of thee.

* Gen. 21. 22, 23. and 26. 28.

h (*i.e.*) That you are in deed and truth his people and children: See *Deut.* 14. 1. and 26. 18. For to *be called* oft-times ſignifies *to be* as *Iſa.* 47. 1, 5. and 56. 7. *Mat.* 5. 9, 19. and 21. 13.

* chap. 30. 9. &c. ‖ Or, *for good.* † Heb. *belly.*

11 And * the LORD ſhall make thee plenteous ‖ in goods, in the fruit of thy † body, and in the fruit of thy cattel, and in the fruit of thy ground *i*, in the land which the LORD ſware unto thy fathers, to give thee.

i The ſame things which were ſaid before are repeated to ſhew that God would repeat and multiply his bleſſings upon them.

12 The LORD ſhall open unto thee his good treaſure *k*, the heaven to give thee rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and * thou ſhalt lend unto many nations, and thou ſhalt not borrow.

* chap. 15. 6.

k To wit, the heaven or the air, as it here follows, which is Gods ſtorehouſe, where he treaſures up rain or wind or other things for mans uſe. See *Job.* 38. 22. *Pſal.* 33. 7.

13 And the LORD ſhall make thee the head *l*, and not the tail, and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to obſerve and to do *them*:

l The chief of all people in power, or at leaſt in dignity and priviledges, ſo that even they that are not under thine authority ſhall reverence thy greatneſs and excellency. So it was in *Davids* and *Solomons* time, and ſo it ſhould have been much oftner and much more, if they had performed the conditions here required. For the phraſe ſee *Iſa.* 9. 13, 14. and 19. 15.

14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

* Lev. 26. 14. Lam. 2. 17. Dan. 9. 11, 15. Mal. 2. 2.

15 But it ſhall come to paſs, * if thou wilt not hearken unto the voice of the LORD thy God, to obſerve to do all his commandments, and his ſtatutes, which I command thee this day, that all theſe curſes ſhall come upon thee, and overtake thee *m*.

m So as thou ſhalt not be able to eſcape them, as thou ſhalt vainly hope and endeavour to do.

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy basket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

20 The LORD ſhall ſend upon thee curſing, vexation, and rebuke *o*, in all that thou ſetteſt thine hand unto † for to do, until thou be deſtroyed, and until thou periſh quickly, becauſe of the wickedneſs of thy doings, whereby thou haſt forſaken me.

† Heb. *which thou wouldeſt do.*

n Or, *diſturbance.* This ſeems chiefly to concern the mind, and its torment ariſing from the diſappointment of hopes and the preſages of its approaching miſeries. *o* To wit, from God not ſo much in words as by his actions, by croſs providences, by ſharp and ſore afflictions, which are oft called *rebukes*, as 2 *King.* 19. 3. *Pſal.* 18. 15. and 39. 11. and 80. 17. *Iſa.* 51. 20. and 66. 15. *Ezek.* 5. 15. and 25. 17.

21 The LORD ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land whither thou goeſt to poſſeſs it.

* Lev. 26. 16.

22 * The LORD ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extream burning and with the ‖ ſword, and with blaſting, and with mildew *p*: and they ſhall purſue thee until thou periſh.

‖ Or, *drought.*

p Two plagues or evil affections of corn. See 1 *King.* 8. 37. 2 *Chron.* 6. 28. *Amos* 4. 9. *Hag.* 2. 17.

23 And the heaven that *is* over thy head ſhall be braſs *q*, and the earth that *is* under thee *ſhall be* iron *r*.

q (*i.e.*) Like braſs, hard and dry and ſhut up from giving rain. See *Levit.* 26. 19. *r* Hard and chapt and barren.

24 The LORD ſhall make the rain of thy land powder and duſt *r*: from heaven ſhall it come down upon thee, until thou be deſtroyed *s*.

r Either 1. thy rain ſhall be as unprofitable to thy ground and ſeed as if it were only ſo much duſt. Or 2. Inſtead of rain ſhall come nothing but duſt from heaven, which being raiſed and carried up by the wind in great abundance doth return and fall upon the earth as it were in clouds or ſhowrs. *s* To wit, by famine following theſe great droughts.

* chap. 32. 30. Isa. 30. 17.

25 * The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them, and * shalt be † removed *t* into all the kingdoms of the earth.

* Jer. 15. 4. and 24. 9. Ezek. 23. 46. † Heb. *for a removing.*

t Heb. *for a removing*, to be tossed like a foothal from place to place and from people to people.

* Psal. 79. 2. Jer. 7. 33. & 16. 4. & 34. 20.

26 And * thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

* Exod. 9. 9. & 15. 26. * 1 Sam. 5. 6. *Psal.* 78. 66.

27 The LORD will smite thee with * the botch of Egypt, and with the * Emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness *u*, and astonishment of heart *x*:

u To wit, of mind, so that they shall not know what to do; see *Job* 5. 13, 14. so as they shall commonly chuse and follow the worst counsels and courses to their own ruine. *x* They shall be filled with wonder and horrour because of the strangeness and soreness of their calamities.

* Job 5. 14. Isa. 59. 10.

29 And thou shalt * grope at noon days *y*, as the blind gropeth in darkness, and thou shalt not prosper in thy ways *z*, and thou shalt be only oppressed, and spoiled evermore, and no man shall save *thee*.

y (*i. e.*) In the most clear and evident matters thou shalt grosly mistake and miss thy way. *z* Thy counsels and enterprizes shall be frustrated and turn to thy destruction.

* Jer. 8. 10. * Job 31. 8. Jer. 12. 13. Amos 5. 11. Zeph. 1. 13. * chap. 20. 6. † Heb. *prosane*, Or, *use it as common meat.*

30 * Thou shalt betroth a wife, and another man shall lie with her *a*: thou * shalt build an house, and another shall dwell therein: * thou shalt plant a vineyard, and shalt not † gather the grapes thereof.

a Before thou canst consummate thy marriage, and enjoy her as thy wife. And so in the following branches.

† Heb. *shall not return to thee, &c.*

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and † shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people *b*, and thine eyes shall look and fail *c with longing* for them all the day long: and there shall be no might *d* in thine hand.

b By those who have conquered them and taken them captives, who shall give or sell them to other persons, as the manner was. *c* Or, *be consumed.* partly with grief and plentiful tears shed for them; and partly with earnest desire and vain and long expectation of their return. See *Psal.* 119. 82. *d* (*i. e.*) No power to rescue them nor money to ransom them.

33 The fruit of thy land and all thy labours, shall a nation which thou knowest not *e*, eat up: and thou shalt be only oppressed and crushed always *f*.

e Which shall come from a far country, which thou didst not at all expect or fear, and therefore will be the more dreadful when they come, a nation whose language thou understandest not, and therefore canst not plead with them for mercy, nor expect any favour from them. *f* Not sometime conquered, and sometimes conquering, as the course of war commonly is, but in all times and in all thy actions and attempts foiled and worsted.

34 So that thou shalt be mad, for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

*2 King. 17. 4, 5. and 24. 12. and 25. 7. 2 Chro. 33. 11. * Jer. 17. 3.

36 The LORD shall bring thee, and * thy king *g* which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known, and * there shalt thou serve other gods *h*, wood and stone.

f The calamity shall be both universal, which even thy King shall not be able to avoid, much less the Subjects who have far less advantage and opportunity for escape; and irrecoverable, because he who should protect or rescue them is lost with them. See *Lam.* 4. 20. *g* Either being corrupted by their examples and counsels, or compelled to it by their tyranny. So what formerly was their choice and delight now becomes their plague and misery. And this doubtless was the condition of many *Israelites* under the *Assyrian* and *Babylonish* captivities, as we may gather from *Jer.* 44. 17, 18, 19. and other places, though many of them kept themselves free from that infection.

37 And thou shalt become * an astonishment, a proverb, and a by-word, among all nations *b* whither the LORD shall lead thee.

b All other nations shall wonder to see such calamities befall such a people, and when they would express any dreadful affliction in a proverbial way, they shall make use of thy example, they shall also sport themselves in thy miseries and say, these are the people of the Lord, the only Saints upon earth, *&c.*

* 1 King. 9. 7. Jer. 24. 9. and 25. 9. Zech. 8. 13.

38 * Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

* Mic. 6. 15. Hag. 1. 6.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink of the wine, nor gather *the grapes*: for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thy self* with the oil: for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but † thou shalt not enjoy them: for they shall go into captivity.

† Heb. *they shall not be thine.*

42 All thy trees and fruit of thy land shall the locusts ‖ consume.

‖ Or, *possess.*

43 The stranger that *is* within thee *i*, shall † get up above the very high, and thou shalt come down very low.

† Heb. *ascend above thee up; and thou shalt descend down, down.*

i (*i. e.*) Within thy gates, who formerly honoured and served thee, and were some of them glad of the crums which fell from thy table.

44 He shall lend to thee, and thou shalt not lend to him: * he shall be the head, and thou shalt be the tail.

* Lam. 1. 5.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed, because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments, and his statutes which he commanded thee.

46 And they *k* shall be upon thee for a sign, and for a wonder *l*, and upon thy seed for ever:

k (*i. e.*) These curses now mentioned. *l* (*i. e.*) Signal and wonderful to all that hear of them.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, * for the abundance of all *things m*:

*Chap. 32. 15.

m Or, *In the abundance of all* things, for this is opposed to *in hunger, in thirst, &c. v.* 48. And the Hebrew *Mem* oft signifies *in*, as *Exod.* 25. 18. and *Job* 19. 26. *Psal.* 72. 16.

48 Therefore shalt thou serve thine enemies, which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*, and he shall put a yoke of iron *n* upon thy neck, until he have destroyed thee.

n Which thou canst neither well bear nor break. See *Jer.* 28. 13, 14.

* Jer. 5. 15. & 6. 22. Luk. 19. 43. * Jer. 48. 40. & 49. 22. Lam. 4. 19. Hos. 8. 1. † Heb. *Hear.*

49 * The LORD shall bring a nation against thee from far, from the end of the earth, *as* * *swift* as the eagle flieth *o*, a nation whose tongue thou shalt not † understand:

o Heb. *as the Eagle flies*, (*i. e.*) not only swiftly, as is expressed in our translation, for which the *Babylonian* is noted and compared to an Eagle, *Jer.* 4. 13. *Ezek.* 17. 3. *Dan.* 7. 4. but also fiercely and greedily, as the Eagle to its prey, also strongly and irresistibly. Possibly this may be understood of the *Romans* who did come *from far, from the end of the earth*, more truly and literally than the *Chaldeans*, whose Countrey was not far from *Judea*, and this may allude to the Eagle, which was in their ensignes.

† Heb. *strong of face.*

50 A nation † of fierce countenance *p*, which shall not regard the person of the old, nor shew favour to the young:

p Heb. *strong of face or countenance*, *i. e.* bold and impudent, hardy and undaunted, cruel and uncompassionate and inflexible, sparing no Age nor Sex, *&c.*

51 And he shall eat the fruit of thy cattel, and the fruit of thy land, until thou be destroyed, which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee,

52 And

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

* Lev. 26. 29. 2 King. 6. 28, 29. Jer. 19. 9. Lam. 2. 20. & 4. 10. † Heb. *belly.*

53 And * thou shalt eat the fruit of thine own † body, the flesh of thy sons, and of thy daughters (which the LORD thy God hath given thee) in the siege, and in the straitness wherewith thine enemies shall distress thee.

* Chap. 13. 6.

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil *q* toward his brother, and toward * the wife of his bosom, and toward the remnant of his children, which he shall leave:

q (*i. e.*) Unkind, envious, covetous, to monopolize these dainty bits to themselves, and grudging that their dearest relations should have any part of them.

55 So that he will not give to any of them, of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness her eye shall be evil *r* towards the husband of her bosom, and towards her son, and towards her daughter,

r (*i. e.*) Unmerciful: she will desire or design their destruction for her food.

* Heb. *after-birth.*

57 And towards her † young one *s*, that cometh out from between her feet, and towards her children which she shall bear *t*: for she shall eat them for want of all *things* secretly in the siege, and straitness wherewith thine enemy shall distress thee in thy gates.

s Heb. *after-birth*: that which was loathsom to behold, will now be pleasant to eat; and together with it she shall eat the child which was wrapt up in it, and may be included in this expression. *t* Or, which she shall have born, *i. e.* her more grown children.

58 If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful Name *u*, THE LORD THY GOD:

u (*i. e.*) Thing or Person, to wit, this glorious God. *Names* are oft put for *things*, as 1 *King.* 5. 3. *Psal.* 20. 1. and 115. 1. *Act.* 4. 12. *Eph.* 1. 21. and for *persons*, as *Act.* 1. 15. *Revel.* 3. 4.

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the

* Chap. 7. 15.

* diseases of Egypt, which thou wast afraid of: and they shall cleave unto thee.

61 Also every sickness, and every plague which *is* not written in the book of this law, them

† Heb. *cause to ascend.*

will the LORD † bring upon thee, until thou be destroyed.

* Chap. 4. 27. * Chap. 10. 22.

62 And ye * shall be left few in number, whereas ye were * as the stars of heaven for multitude: because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD rejoyced over you to do you good, and to multiply you: so the LORD * will rejoyce over you to destroy you *x*, and to bring you to nought, and ye shall be plucked from off the land whither thou goest to possess it *y*.

* Pro. 1. 26. Isa. 1. 24.

* His just indignation against you will be so great, that it will be a pleasure to him to take vengeance on you. For though he doth not delight in the death of a sinner, in it self, yet he doth doubtless delight in the glorifying of his justice upon incorrigible sinners, seeing the exercise of all his attributes must needs please him, else he were not perfectly happy. *y* Which was no ordinary land, but a most pleasant land, a land of promise, a token of Gods favour, and a pledge of their eternal inheritance, which was a great aggravation of their loss of it.

64 And the LORD * shall scatter thee among

* Lev. 26. 33. Neh. 1. 8. Jer. 16. 13.

all people, from the *one* end of the earth, even to the *other* end of the earth; and there thou shalt serve other gods, which *neither* thou nor thy fathers have known, *even* wood, and stone.

65 And * among these nations shalt thou find no ease, neither shall the sole of thy foot have rest *z*, but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

* Amo. 9. 4.

z Ye shall have no settlement in the land whither you are banished, but there you shall be tossed about from place to place, and sold from person to person, or *Cain*-like, wander about like a Vagabond.

66 And thy life shall hang in doubt before thee *a*, and thou shalt fear day and night: and shalt have none assurance of thy life,

a Either because thou art in the hands of thy enemies that have power and want not will, to destroy thee: or because of the terrors of thy own mind, and the guilt of thy conscience making thee to fear, even where no great cause to fear is.

67 * In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning: for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

* Job 7. 4.

68 And the LORD * shall bring thee into Egypt again *b* with ships *c* by the way *d* whereof I spake unto thee, * Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men, and bond-women, and no man shall buy you *e*.

* Jer. 44. 7. Hos. 8. 13. and 9. 3. * Chap. 17. 16.

b Whence he hath now so gloriously delivered thee, as repenting of all his kindness to thee, and resolved to undo what he hath done for thee. And the remembrance of what they endured in *Egypt* could not but make the thoughts of returning thither again very terrible to them. *c* Which was literally fulfilled under *Titus*, when multitudes of them were carryed thither in Ships, and sold there for Slaves, as *Josephus* relates. And this expression seems to mind them of that time when they went over the Sea without ships, God miraculously drying up the Sea before them, &c. which now they would have occasion sadly to remember. *d* Or, *to the way*: the Hebrew *Beth* here signifying *to*, as it doth *Gen.* 11. 4. *Levit.* 16. 22. *Psal.* 19. 5. and 91. 12. *Isa.* 9. 8. And the *way* seems not to be meant here of the usual road-way from *Canaan* to *Egypt*, which was wholly by land, but to be put for the end of the way or journey, even the land of *Egypt*, for to this, and not to the road-way between *Canaan* and *Egypt*, agree the words here following, *whereof I spake unto thee, thou shalt see it*, (*i. e. Egypt*) *no* more again. And so *that way* is put for *to that land* in a place parallel to this, where the very same words are used, *Deut.* 17. 16. to which this place palpably alludes. *e* Either because the number of you captives shall be so great that the market shall be glutted with you; or because you shall be so loathsom and contemptible that men shall not be willing to have you for slaves. And this was the condition of the *Jews* after the destruction of *Jerusalem*, as *Josephus* the *Jew* hath left upon record.

CHAP. XXIX.

1 THese *are* the words of the covenant *a*, which the LORD commanded Moses to make with the children of Israel in the land of Moab, * beside the covenant *b* which he made with them in Horeb.

* Chap. 6. 2, 3.

a These are the terms or conditions upon which God hath *made*, *i. e.* renewed Covenant with you. *b* (*i. e.*) That entring into or striking of covenant. The *covenant* was but one in substance, but various in the time and manner of its dispensation.

2 And Moses called unto all Israel, and said unto them, * Ye have seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land:

* Exod. 19. 4.

3 * The great temptations which thine eyes have seen, the signs, and those great miracles:

* Chap. 4. 34. & 7. 19.

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day *c*.

c This verse comes in by way of correction or exception to the foregoing clause in this manner, I said indeed, *ye have seen*, &c. *v.* 2. and *thine eyes have seen*, &c. but I must recal my words, for in truth you have not seen them, in seeing you have not seen, and perceiving you have not perceived them; you have perceived and seen them with the eyes of your body, but not with your minds and hearts, you have not seen them to any purpose

purpose; you have not yet learned rightly to understand the word and works of God, so as to know them for your good, and to make a right use of them, and to comply with them: Which he expresseth thus, *the Lord hath not given you*, &c. not to excuse their wickedness, but partly to direct them what course to take, and to whom they must have recourse for the amending of their former errors, and for a good understanding and improvement of Gods works, and partly to aggravate their sin and to intimate that although the hearing ear, and the seeing eye, and the understanding heart be the workmanship of God, *Prov.* 20. 12. and the effects of his special grace, *Deut.* 30. 6. *Jer.* 31. 33. and 32. 39, &c. yet their want of this grace was their own fault, and the just punishment of their former sins; their present case being like theirs in *Isays* time, who first shut their eyes and ears that they might not see and hear, and would not understand, and then by the tremendous, but righteous judgment of God had their hearts made fat, and their eyes and ears closed that they should not be able to see and hear, and understand, as is manifest from the history of their carriage in the wilderness.

5 And I have led you forty years in the wilderness, your cloths are not waxen old upon you, and thy shoe is not waxen old upon thy foot *d*.

d So far, that it was necessary for you to throw them away, and to get new ones. See on *Deut.* 8. 4.

6 Ye have not eaten bread *e* neither have ye drunk wine or strong drink *f*, that ye might know that I *am* the LORD your God *g*.

e (*i. e.*) Common bread purchased by your own mony, or made by your own hands, but Heavenly and Angelical bread, *Deut.* 8. 3. *Ps.* 78. 24, 25. You have subsisted without bread the staff of life. *f* But only water out of the rock. *g* The *Lord* Omnipotent and All-sufficient for your provision without the help of any Creatures, and *your God* in covenant with you who hath a true affection to you, and fatherly care of you even when ordinary means fail.

7 And when ye came unto this place, * Sihon the King of Heshbon, and Og the King of Bashan came out against us unto battel, and we smote them,

* Num. 21. 24, 33. chap. 2. 32. and 3. 1.

8 And we took their land, and * gave it for an inheritance unto the Reubenite, and to the Gadite, and to the half tribe of Manasseh.

* Num. 32. 33.

9 * Keep therefore the words of this covenant, and do them, that ye may † prosper in all that ye do.

* chap. 4. 6. Josh. 1. 7. 1 King. 2. 3.

† Heb. *deal prudently*. So *Gr.*

10 Ye stand this day all of you before the LORD your God *h*: your captains of your tribes, your elders, and your officers, with all the men of Israel.

h In his presence, who sees your hearts and carriages, and before his Tabernacle, where it is probable they were now called together, and assembled for this work. See *v.* 2.

11 Your little ones, your wives, and thy stranger *i* that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water *k*.

i Such strangers as had embraced their Religion. *k* All sorts of persons, yea, even the meanest of them, such as these were, *Jos.* 9. 27. all sorts and ranks of servants.

12 That thou shouldest † enter into covenant *l* with the LORD thy God, and into his oath *l*, which the LORD thy God maketh with thee this day:

† Heb. *pass.*

l (*i. e.*) Into covenant or agreement confirmed by a solemn oath.

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant, and this oath:

15 But with *him* that standeth here with us this day, before the LORD our God, * and also with *him* that *is* not here with us this day *m*:

* See Act. 2. 39. 1 Cor. 7. 14.

m (*i. e.*) With your posterity. For so the covenant was made at first with *Abraham* and his seed, by which as God engaged himself to continue the blessing of *Abraham* upon his posterity, so he also engaged them to the same duties and conditions which were required of *Abraham*. So it is even among men where a King confers an estate upon a Subject and his Heirs for ever, upon some certain conditions all his Heirs who enjoy that benefit, are obliged to the same conditions. But whatsoever becomes of mans right, God the Creator and Soveraign Lord of all men and things hath an unquestionable right and power to oblige all persons that are or shall be to such conditions as he pleaseth, and especially to such conditions as are for their own benefit, which is the present case.

16 (For ye know how we have dwelt in the land of Egypt *n*, and how we came through the nations *o* which ye passed by.

n Where you have seen their Idolatries, and learned too much of them, as the Golden Calf shewed, and therefore need to renew your covenant with God; where also we were in dreadful bondage whence God alone hath delivered us, to whom therefore we are deeply obliged, and have all reason to renew our covenant with him. *o* (*i. e.*) With what hazards, if God had not appeared for us.

17 And ye have seen their abominations, and their † idols *p*, wood and stone, silver and gold, which *were* among them.)

† Heb. *dungy gods.*

p What sorry tools they are, what senceless and ridiculous deities; so that you have great reason to value your God, and to cleave to him in covenant, and to take heed of such abominable Idolatries.

18 Lest there should be *q* among you, man or woman, or family, or tribe, whose heart turneth away *r* this day from the LORD our God, to go, *and* serve the gods of these nations: * lest there should be among you a root *s* that beareth ‖ gall and wormwood *t*.

* Heb. 12. 15.

‖ Or, *a poisonful herb*. Heb. *rosh.*

q Or take heed or beware *lest there be*. For it seems to be an Ellipsis, or defect of a verb which is usual in Scripture, and which we have in a case parallel to this, *Gen.* 3. 22. *And now* we must take care *lest he put forth*, &c. Or this particle, *lest*, may be joyned with *v.* 14, 15. to this purpose, I now renew the covenant with you, and with your posterity, lest any of you or yours should be tempted to depart from God, &c. *r* (*i. e.*) Who turneth away from God to Idols not by constraint, but by choice, and the inclination of his own heart. By this phrase he leads them to the spring of their sin and ruine, even their own hearts, which he admonisheth them hereby to look to above all things. *s* Either 1. An evil heart enclining you to such cursed Idolatry, and bringing forth bitter fruits. Or, rather 2. Some secret and subtil Apostate who lurks and works like a root under ground, and slyly conveighs his poison to the infection of others, for both the foregoing and following words speak of some particular person. *t* (*i. e.*) Which though for the present it may please your fancy, yet in the end, assure your selves, will produce bitter fruits, not only distasteful to God, but also poisonful and destructive to your selves.

19 And it come to pass when he *u* heareth the words of this curse *x*, that he bless himself in his heart *y*, saying, I shall have peace *z*, though I walk in the ‖ imagination of mine heart *a*, to add † drunkenness to thirst *b*:

‖ Heb. *stubbornness*,

† Heb. *The drunken to the thirsty.*

u (*i. e.*) That root, or that man mentioned, *v.* 18. *x* (*i. e.*) of that oath mentioned *v.* 12. wherein he swore that he would keep covenant with God, and that with a curse pronounced against himself if he did not perform it. Now if when he reads this again, or hears of it from others. *y* (*i. e.*) Flatter himself in his own eyes, as *Psal.* 36. 2. with vain conceits and hopes, as if God did not mind such things, and either could not, or would not punish them. Compare *Psal.* 49. 18. *Jer.* 2. 20. *Zech.* 11. 5. *z* (*i. e.*) Safety and prosperity. *a* Though in my practices and worship I do not follow Gods command, but my own devices, and whatsoever my fancy best liketh, minding nothing but the gratifying of mine own fancy and humour. *b* (*i. e.*) Not only to satisfie his *thirst*, *i. e.* his concupiscence and inclination to wickedness, but even to exceed it, as Drunkards oft times take more than their appetite desires, drink out of meer wantonness, or from a desire to be drunk; and as filthy persons commit lewdness with others more than their natural inclinations desire, or their strength can well bear, meerly from a wicked mind, and from contempt of God, and because they will do so. The words may be rendred, *to add thirst to drunkenness*, the particle *eth*, which is a note of the Accusative Case, being joyned with *thirst*, and not with *drunkenness*, and so the Sence may be this, that when he hath multiplied his Sins and made himself as it were drunk with them yet he is not satisfyed therewith, but still whets his Appetite, and provokes his thirst after more; as Drunkards commonly will use means and temptations to make themselves thirst after more drink, that they may drink more abundantly. Or thus, *to add the moist* or *moistening to the thirsty*, (*i. e.*) in stead of restraining and mortifying, as he ought to do, fully and greedily to satisfie, his idolatrous or wicked inclinations, and resolvedly to give up himself to all the desires of his own heart. Compare *Job* 34. 7. *Prov.* 23. 35. *Isa.* 30. 1. and 56. 12. 4. 19.

20 * The LORD will not spare him, but then the anger of the LORD, and his jealousie shall smoke *c* against that man, and all the curses *that are* written in this book shall lie upon him: and the

* Ezek. 14. 7, 8.

the LORD shall blot out his name from under heaven *d*.

c (i. e.) Shall burn and break forth with flame and smoak as it were from a furnace. Compare *Psal.* 18. 8. *d (i. e.)* destroy his person and memory from amongst men.

21 And the LORD shall separate him unto evil *e*, out of all the tribes of Israel, according to all the curses of the covenant *f*, *that* † are written in this book of the law:

† Heb. *that is written.*

e (i. e.) Unto some peculiar and exemplary plague, he will make him a monument of his displeasure to the whole land. *f* He intimates that the covenant of grace, which God made with them, hath not only blessings belonging to it, as this foolish person imagined, but curses also to the transgressors of it.

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say *g*, when they see the plagues of that land, and the sicknesses † which the LORD hath laid upon it:

† Heb. *wherewith the LORD hath made it sick*

g The words following, *v.* 24, 25, &c.

23 *And that* the whole land thereof *is* brimstone, and salt, *and* burning *h*, that it is not sowen, nor beareth, nor any grass groweth therein, * like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath.

* Gen. 19. 24, 25.

h (i. e.) Is burnt up and made barren, as with brimstone and salt. See *Judg.* 9. 45. *Psal.* 107. 34. *Jer.* 17. 6. *Ezek.* 47. 11.

24 Even all nations shall say, * Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

* 1 King. 9. 8. Jer. 22. 8.

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them, when he brought them forth out of the land of Egypt.

26 For they went and served other gods, and worshipped them; gods whom they knew not, and ‖ *whom* he had not † given unto them *i*.

‖ Or, *who had not given unto them* any portion.
† Heb. *divided.*

i (i. e.) Whom God had not given or divided to them, as their portion, or for their worship, but hath *divided* them *unto all Nations*, as it is said, *Deut.* 4. 19. not for their worship, but for their use and service. So he speaks here of the Sun and Moon and Stars, which were the principal Gods worshipped by the neighbouring Nations. Or, *to whom none hath given* this, *i. e.* that they should be worshipped, or, to whom no worship belongs. So this is an argument against Idolatry. Or *who had not given unto them*, to wit, any thing: It is an Ellipsis of the Accusative, which is very frequent: gods known to them by no benefits received from them, as they had from their God, whom therefore it was the greater folly and ingratitnde to forsake.

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses *that are* written in this book.

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God *k*: but those things *which are* revealed, *belong* unto us, and to our children *l* for ever, that we may do all the words of this law.

k Having now mentioned the dreadful and amazing judgments of God upon the whole land and people of *Israel*, and foreseeing by the spirit of prophecy the utter extirpation and destruction which would come upon them for their wickedness, he breaks out into this pathetical exclamation either to bridle their curiosity, who hearing this, would be apt to enquire into the time and manner of so great an event, or to quiet his own mind, and satisfie the scruples of others, who perceiving God to deal so severely with his own people, when in the mean time he suffered those Nations which were guilty of grosser Atheism and Idolatry and Impiety than the generality of the Jewish people were to live and prosper in the world, might thence take occasion to deny or reproach his providence, or question the equity of his proceedings. To this he answers, that the ways and judgments of God, though never unjust, are oft-times secret and hidden from us, and unsearchable by our shallow capacities, and are matter for our admiration, not for our enquiry. *l* But the things which are revealed by God and his word, these are the proper object of our enquiries and studies, that thereby we may come to the knowledge of our duty by the practise whereof we may be kept from such terrible punishments and calamities as these now mentioned.

CHAP. XXX.

1 * AND it shall come to pass, when all these things are come upon thee, the blessing *a* and the curse *b*, which I have set before thee *c*, and thou shalt call them to mind *d* among the nations whither the LORD thy God hath driven thee.

* Lev. 26. 40.

a When thou art obedient. *b* When thou becomest rebellious and Apostatical. *c* Heb. *placed before thy face, i.e.* propounded to thy consideration and choice. *d* Or, *bring* them *back to thy heart, i. e.* deeply affect thy heart with the sence of these things, to wit, of the blessings offered and given to them by Gods mercy, and the curses brought upon themselves by their sins.

2 And shalt return unto the LORD thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul:

3 * That then the LORD thy God will turn thy captivity *e*, and have compassion upon thee, and will return, and * gather thee *f* from all the nations whither the LORD thy God hath scattered thee.

* Psal. 126. 1.
* Psal. 147. 2.

e (i. e.) Bring back thy captives, as *captivity* is taken, *Psal.* 14. 7. *Eph.* 4. 8. *f (i. e.)* Thy children, either spiritually such, as it is explained *Job.* 11. 51, 52. or literally such, as is promised *Rom.* 11.

4 * If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

* Neh. 1. 9.
* Jer. 32. 37.

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers.

6 And * the LORD thy God will circumcise thine heart *f*, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

* Ezek. 11. 19. & 36. 26.

f Or, *For the Lord will circumcise thine heart, i. e.* will by his Word and Spirit change and purge thy heart from all thine Idolatry and Superstition and Wickedness, and encline thy heart to *love him*, as it here follows. See *Deut.* 10. 16. And so this is produced to shew why and how those great things should be accomplished, God would first convert and sanctifie them, the fruit whereof should be this, that *they* should *return and obey* Gods *commandments*, and *v.* 8. and then should prosper in all things, *v.* 9. The Hebrew *Vau* is oft rendred *for*, and notes the reason of a thing, as 1 *King.* 1. 21. and 18. 3, 4. *Psal.* 1. 3. and 5. 12. *Isa.* 16. 2. and 64. 5. And this promise principally respects the times of the Gospel, and the Grace which was to be then imparted to all Gods Israel by Christ, by whom alone this circumcision is obtained, *Col.* 2. 11. And so having fully described to them the Law of God, the Rule of their obedience here, and in the foregoing chapters, and considering their great instability in the performance of their obedience to it, he now seasonably adds a glorious Gospel promise, and directs their faith to the Messias by whom alone they could expect or receive the establishment of their hearts in the ways of God against Apostacy.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return, and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 * And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattel, and in the fruit of thy land for good *g*, for the LORD will again rejoyce over thee for good *h*, as he rejoyced over thy fathers:

* chap. 28. 11.

g Whereas thou didst formerly receive and enjoy these mercies for thy hurt, through thy own wicked and foolish heart, when thou wast full and fat, forgetting God, and kicking against him, *Deut.* 31. 20. and 32. 15. now thou shalt have them for thy good, thy heart shall be so changed by the grace of the Gospel that thou shalt not now abuse them, but imploy them to the more chearful and faithful service of God the giver of them. *h (i. e.)* To do thee good; as he did *rejoyce to destroy thee*, Deut. 28. 63.

10 If

10 If thou ſhalt hearken *i* unto the voice of the LORD thy God to keep his commandments and his ſtatutes *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy ſoul.

i This caution and condition is added to warn them that they ſhould not receive the Grace of God in vain, and to teach them, that the Grace of God doth not diſcharge mans obligation to his duty, nor excuſe him for the neglect of it, and that Converſion and Sanctification, though it be Gods work, yet it is mans duty.

11 For this commandment which I command thee this day *k*, it * is not hidden from thee *l*, neither *is* it far off *m*.

* chap. 27. 8. Ja. 45. 19.

i He ſeems to ſpeak of the law, or of that great command of loving and obeying God, mentioned here *v.* 2, 6, 10, 16. which is the ſum of the Law, of which yet he doth not here ſpeak ſimply, or as it is in it ſelf, but as it is mollified and accompanied with the Grace of the Goſpel, whereby God circumciſeth mens hearts to do this, as is expreſſed, *v.* 6. The meaning is, that although the practiſe of Gods Law ſtrictly and ſeverely be now far from us, and above our ſtrength, yet, conſidering the advantage of Goſpel Grace, whereby God enables us in ſome meaſure to our duty, and accepts of our ſincere endeavours inſtead of perfection, and imputes Chriſts perfect righteouſneſs unto us that believe, now it is near and eaſie to us. And ſo this place well agrees with *Rom.* 10. 6, &c. where St. *Paul* expounds or applies this place to the righteouſneſs of faith; by which alone the Law is ſuch as it is here deſcribed. *l* Heb. *Is not too wonderful for thee*, as *Deut.* 17. 8. *Prov.* 30. 18. *Jer.* 32. 17. *i. e.* not to hard for thee to know and do: the Will of God, which is but darkly manifeſted to other nations, *Act.* 17. 27. is clearly and fully revealed unto thee: thou canſt not pretend ignorance or invincible difficulty. *m* (*i. e.*) Out of thy reach.

12 * It *is* not in heaven *n* that thou ſhouldeſt ſay, Who ſhall go up for us to heaven, and bring it unto us that we may hear it, and do it?

* Rom. 10. 6. &c.

n (*i. e.*) Shut up there, but it hath been thence delivered and publiſhed by thy hearing.

13 Neither *is* it beyond the ſea *o*, that thou ſhouldeſt ſay, Who ſhall go over the ſea for us, and bring it unto us that we may hear it, and do it?

o The knowledg of this commandment is not to be fetched from far diſtant places, to which divers of the wiſe Heathens travelled for their wiſdom, but it was brought to thy very doors and ears, and declared to thee in this Wilderneſs.

14 But the word *is* very nigh unto thee, in thy mouth *p*, and in thy heart *q* that thou mayeſt do it.

p Thou knoweſt it ſo well, that it is the matter of thy common diſcourſe, thou profeſſeſt thy knowledg and belief of it: or, in the mouths of thy Prieſts and Levites, who are dayly preaching of it, and inſtructing thee in it. *q* (*i. e.*) In thy mind, as the heart is very commonly taken, to underſtand and believe it.

15 * See, I have ſet before thee this day, life and good *r* and death an evil.

Chap. 11. 26. ver. 19.

r (*i. e.*) A good or an happy life. A figure called, Hendiaduo, Or, life, and all the bleſſings of life, as *good* is oft uſed, as *Job* 7. 7. *Pſal.* 4. 6. and 128. 5. *Eccleſ.* 2. 24. and 4. 8. and 6. 3.

16 In that I command thee this day, to love the LORD thy God, to walk in his ways, and to keep his commandments, and his ſtatutes, and his judgments, that thou mayeſt live and multiply; and the LORD thy God ſhall bleſs thee in the land, whither thou goeſt to poſſeſs it.

17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away *s*, and worſhip other gods, and ſerve them:

s Either by thy own evil mind, or by the examples or perſwaſions of others.

18 I denounce unto you this day, that ye ſhall ſurely periſh, *and that* ye ſhall not prolong *your* days upon the land whither thou paſſeſt over Jordan to go to poſſeſs it.

19 * I call heaven and earth to record this day againſt you *t*, *that* I have ſet before you life and death, bleſſing and curſing: therefore chuſe life, that both thou and thy ſeed may live.

* Chap. 4. 26. Ver. 15.

t Compare *Deut.* 4. 26. *Joſ.* 24. 27. *Pſal.* 50. 4. *Iſa.* 1. 2.

20 That thou mayeſt love the LORD thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him: (for he *is* thy life *u*, and the length of thy days) that thou mayeſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob to give them.

u (*i. e.*) The cauſe or author of thy life, as *life* is uſed *Job.* 14. 6. and 17. 3.

CHAP. XXXI.

1 AND Moſes went and ſpake *a* theſe words unto all Iſrael.

a (*i. e.*) Proceeded or continued to ſpeak, An uſual Hebrew phraſe. Or, *went* to the place where he had aſſembled the people that he might ſpeak to them.

2 And he ſaid unto them, * I *am* an hundred and twenty years old this day: I can no more go out and come in *b*: alſo the LORD hath ſaid unto me, * Thou ſhalt not go over this Jordan.

* chap. 34. 7.

* Num. 20. 12. Chap. 3. 27.

b (*i. e.*) Perform the Office of a Leader or Governour, either becauſe I now find a decay of my mind and body: which ſeems not well to agree with *Deut.* 34. 7. or becauſe I foreſee the time of my death approaches.

3 The LORD thy God he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, * as the LORD hath ſaid.

* Num. 27. 21.

4 And the LORD ſhall do unto them, * as he did to Sihon, and to Og, kings of the Amorite, and unto the land of them *c* whom he deſtroyed.

* Numb. 21. 24, 33.

c Which he gave to you to poſſeſs.

5 And * the LORD ſhall give them up before your face *d*, that ye may do unto them according unto all the commandments which I have commanded you.

* Chap. 7. 2.

d (*i. e.*) Into your power. See on *Deut.* 1. 8.

6 Be ſtrong and of a good courage, fear not, nor be afraid of them: for the LORD thy God he *it is* that doth go with thee, * he will not fail thee, nor forſake thee.

* Joſh. 1. 5. Heb. 13. 5.

7 And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong, and of a good courage; for thou muſt go with this people unto the land which the LORD hath ſworn unto their fathers to give them, and thou ſhalt cauſe them to inherit it.

8 And the LORD he *it is* that doth go before thee, he will be with thee, he will not fail thee, neither forſake thee: * fear not, neither be diſmayed.

* Joſh. 1. 9.

9 And Moſes wrote this law *e*, and delivered it unto the prieſts the ſons of Levi *f*, which bare the ark *g* of the covenant of the LORD, and unto all the elders of Iſrael *h*.

e Largly ſo called, the whole Law or Doctrine delivered unto *Moſes* contained in theſe five books. *f* That they might keep it carefully and religiouſly, and bring it forth upon occaſion; and read it, and inſtruct the people out of it. *g* To wit, ſometimes in great ſolemnities, as *Joſ.* 3. 13, 17. and 6. 12. 1 *King.* 8. 3. though the Levites alſo might bear it, as appears from *Numb.* 3. and 4. and 10. 1 *Chron.* 15. 2. *h* Who were Aſſiſtants to the Prieſts, and overſeers to take care that the Law ſhould be kept, and read, and obſerved.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the * year of releaſe *i*, in the feaſt of tabernacles.

* Chap. 15. 1.

i When they were freed from debts and troubles, and cares of worldly matters, and thereby fitter to attend upon God and his ſervice.

11 When all Iſrael is come to appear before the LORD thy God, in the place which he ſhall chuſe, * thou ſhalt read *k* this law before all Iſrael in their hearing.

* Joſh. 8. 34, 35

k Thy ſelf in part, for the Jews tell us that the King was in perſon to read ſome part of it, or at leaſt, thou ſhalt cauſe it to be read by the Prieſts or Levites, for he could not read it himſelf in the hearing of all Iſrael, but this was to be done by ſeveral perſons, and to the people met in ſeveral congregations. See *Nehem.* 8. 1, &c.

12 Gather the people together *l*, men, and women *m*, and children *n*, and thy ſtranger *o* that *is* within

within thy gates, that they may hear, and that they may learn *p*, and fear the LORD your God, and observe to do all the words of this law:

l Not into one place, where all could not hear, but into divers Assemblies or Synagogues *m* Who hereby are required to go to *Jerusalem* at this solemnity, as they were permitted to do in other solemnities, when the Males only were enjoyned to go, *Exod.* 23. 17. *n* To wit, such of them as could understand, as appears from *Neh.* 8. 2, 3. *o* (*i. e.*) The Proselytes, though others also were admitted. *p* That they may then certainly and constantly do so, though they had also other opportunities to do so, as upon the Sabbath-days, *Act.* 15. 21. and other solemn feasts, yea even in their private houses.

13 And *that* their children which have not known *any thing*, may hear and learn to fear the LORD your God, as long as ye live in the land, whither ye go over Jordan to possess it.

14 And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present your selves in the tabernacle *q* of the congregation, that * I may give him a charge *r*. And Moses and Joshua went and presented themselves in the tabernacle of the congregation.

* Num. 27. 19.

q Either properly so called, for though the Priests only might ordinarily enter there, yet others might go in upon a call and command from God, which here they had: or in the court of the Tabernacle, at the door of which God stood in the cloudy pillar, *v.* 15. the Court coming here under the name of the *Tabernacle*, as elsewhere it comes under the name of the *Temple*. *r* Immediately from my self for his greater encouragement, and to gain him more authority with the people.

15 And * the LORD appeared in the tabernacle, in a pillar of a cloud: and the pillar of the cloud, stood over the door of the tabernacle.

* Exod. 33. 9.

16 And the LORD said unto Moses, Behold, thou shalt † sleep *s* with thy fathers, and this people will rise up, and go a whoring *t* after the gods of the strangers of the land *u*, whither they go to *be* amongst them, and will forsake me, and break my covenant which I have made with them.

† Heb. *lie down.*

s The death of men, both good and bad, is oft called a *sleep*, because they shall certainly awake out of it by resurrection. See *Psal.* 76. 5. *Dan.* 12. 2. 1 *Thess.* 4. 13, &c. 2 *Pet.* 3. 4. *t* God certainly foresees all things to come, yea even those which depend upon the wills of men, or contingencies of the things, as this unquestionably did. *u* (*i. e.*) Of the *Canaanites*, who now are possessours, but shortly will be turned out of their possessions, and become as strangers in their own land. This aggravates their folly to worship such Gods as could neither preserve their friends, nor annoy their enemies.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will * hide my face *x* from them, and they shall be devoured, and many evils and troubles shall † befall them, so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?

*Psal. 104. 29.
† Heb. *find them.*

x (*i. e.*) Withdraw my favour and help.

18 And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song *y* for you, and teach it the children of Israel, put it in their mouths *z*, that this song may be a witness for me *a* against the children of Israel.

y Which is contained *Deut.* 32. and is put into a song that it be better learned, and more fixed in their minds and memories. *z* Cause them to learn it, and sing it one to another, to oblige them to more circumspection and watchfulness. *a* Of my kindness in giving them so many blessings, of my patience in bearing so long with them, of my clemency in giving them such fair and plain warnings, and my justice in punishing such an unthankful perverse and incorrigible people.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey, and they shall have eaten and filled themselves, and waxen fat: * then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

* chap. 6. 10. &c. and 8. 10. and 32. 15.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall † testifie against them as a witness: for it shall not be forgotten *b* out of the mouths of their seed: for I know their imagination, which they † go about even now *c*, before I have brought them into the land which I sware.

† Heb. *before.*

† Heb. *do.*

b This seems not to be a precept that they should remember it, but a prediction, that God would give them sad occasion to remember it, by bringing upon them the dreadful calamities mentioned in it. *c* Either their inward inclinations to Idolatry, which they do not check, as they ought, but rather entertain with delight, and some of them do not only cherish it in their hearts, but as far as they can and dare, secretly practise it, as may be gathered from *Amos* 5. 25. *Act.* 7. 43. or their secret purposes to allow themselves therein, when they are settled in their land, which were clearly known to God, though it may be not fully evident to themselves.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge and said, * Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them *d*: and I will be with thee.

* Josh. 1. 6.

d This wickedness of theirs which I now foresee and foretel shall not hinder me from bringing them into *Canaan*.

24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished;

25 That Moses commanded the Levites *e* which bare the ark of the covenant of the LORD, saying,

e (*i. e.*) the Priests *ver.* 9. who also were *Levites*.

26 Take this book of the law, and put it in the side *f* of the ark of the covenant of the LORD your God, that it may be there for a witness against thee *g*:

f (*i. e.*) In the outside, in a little chest fixed to it, for nothing but the Tables of stone were contained in the Ark, 1 *King.* 8. 9. Here it was kept for greater security and reverence. *g* (*i. e.*) Against thy people, to whom he here turns his speech that they might be more affected with it.

27 For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the LORD, and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt *your selves*, and turn aside from the way which I have commanded you: and evil will befall you in the later dayes, because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song until they were ended.

CHAP. XXXII.

1 GIve * ear, O ye heavens *a*, and I will speak: and hear O earth *a*, the words of my mouth.

* chap. 4. 26 & 30. 19. Psal. 50. 4. Isa. 1. 2. Jer 2. 12. & 6. 19.

a Either 1. Angels and men. Or 2. You lifeless and senceless creatures, heaven and earth, which he calls upon partly to accuse the stupidity of *Israel*, that were more dull of hearing than these: and partly as witnesses of the truth of his sayings and the justice of Gods proceedings against them.

2 * My doctrine shall drop as the rain *b*, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

* Isa. 55. 10, 11. 1 Cor. 3. 6, 7, 8.

b Look what effect rain and dew have upon herbs and grass which they make fresh and fragrant and growing, the same effect I may justly expect and hope that my discourse will have upon your hearts, *i. e.* to make them soft and pliable and fruitful. Or this may be a prayer, *Let my doctrine drop*, &c. O that it might do so, that my discourse might not be lost upon you, but be profitable to you; the future tense of the indicative mood being put for the imperative mood, as is usual.

3 Because I will publish the Name of the LORD *c*: ascribe ye greatness unto our God. *d*.

c (*i. e.*) His glorious excellencies and righteous and worthy actions, by which he hath made himself known as a man is known by his name, and by which it will appear both that there is no blame to be laid upon him whatsoever

befals you, and that it is groſs madneſs to forſake ſuch a God for dumb Idols and meer vanities. *d* As I am about to publiſh the great power and Majeſty and glory of God, ſo do you alſo own and acknowledge it, as you have reaſon to do; or do you attend to the words which God hath commanded me to ſpeak to you in his Name with that diligence, reverence and godly fear which the preſence of ſo great and glorious a Majeſty calls for.

4 *He is* the rock *e*, his work is perfect *f*: for all his wayes *are* judgment *g*: a God of truth *h*, and without iniquity, juſt and right *is* he.

e Or, *a rock*, as for the ſtability and everlaſtingneſs of his nature, and invincibleneſs of his power, ſo alſo for his fixedneſs and immutability in his counſels and promiſes and wayes; ſo that if there ſhall be a ſad change in your affairs from an high and proſperous, to a calamitous and deplorable condition, as there will be, remember this proceeds from your ſelves and from the change of your ways and carriages towards God, and not from God, *in whom there is no variableneſs nor ſhadow of change*, *Jam.* 1. 17. *f* All his works and actions are unblameable, as being perfectly wiſe and righteous, as it follows. *g* All his adminiſtrations in the world and particularly all his dealings with you are managed with judgment and juſtice. *h* Conſtant to his promiſes: you cannot accuſe him of any levity or unfaithfulneſs towards you to this day.

† Heb. *he hath corrupted to himſelf.* ‖ Or, that they are *not his children* that is *their blot.*

5 † They *i* have corrupted themſelves *k*, ‖ their ſpot *is* not *the ſpot* of his children: *l* they are a perverſe and crooked generation *m*.

i (*i. e.*) The Iſraelites, as the following words manifeſt. *k* This phraſe ſometimes in Scripture notes ſin, and ſometimes deſtruction. And ſo the ſenſe may be either 1. Their wickedneſs is not from God but from themſelves, and their own choice, they have wilfully and induſtriouſly depraved themſelves, and ſold themſelves to ſin, Or rather 2. Their deſtruction is not from God, who is *juſt* and *true*, *&c.* as was now ſaid, but wholly and ſolely from themſelves, and from their own wickedneſs, as it here follows. *l* (*i. e.*) Their blemiſhes or ſins are not committed through ignorance or frailty or ſurprizal, as good men ſometimes ſin, but they proceed from deſign and deliberation, are accompanied with malice and wilfulneſs and contempt, and followed with obſtinacy, impenitency and incorrigibleneſs. So that they carry themſelves not like my children and people as they ſeem to be and profeſs to be, but like mine enemies. *m* Not only ſome few of them but the whole body or *generation* of them are *perverſe*, (*i. e.*) froward and untractable, *and crooked*, (*i. e.*) irregular and diſorderly, not agreeing with the ſtraight and righteous nature of God and of his law. Compare *Iſa.* 42. 16.

6 Do ye thus requite the LORD, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee *n*? Hath he not made thee *o* and eſtabliſhed thee? *p*.

n That hath redeemed and reſcued thee from Egyptian bondage. *o* (*i. e.*) Advanced thee, as that word is uſed, 1 *Sam.* 12. 6. *Eſth* 6. 6. & *Pſal.* 95. 6. & 149. 2. *Iſa.* 43. 7. *Made thee*, not only in a general and common way by Creation or production, but in a peculiar manner by adoption or making thee his peculiar people and children. *p* (*i. e.*) Renewed and confirmed his grace and favour to thee, and not taken it away from thee, which thou haſt oft provoked him to do.

† Heb. *of eternity* Iſa. 63. 11. Mic. 5. 2. † Heb. *generation & generation.*

7 Remember the days † of old *q* conſider, the years of † many generations, ask thy father, and he will ſhew thee, thy elders, and they will tell thee.

q (*i. e.*) The hiſtory and events of antient dayes or former ages, and thou wilſt find that I had a reſpect unto thee not only in Abrahams time, but long before it. Compare *Jer.* 2. 20.

* Zech. 9. 2. Act. 17. 26. † Heb. *peoples.*

8 When the moſt High * divided to the nations their inheritance *r*, when he ſeparated the ſons of Adam *s*, he ſet the bounds of the † people, according to the number of the children of Iſrael *t*.

r When God by his providence did allot the ſeveral parts of the world to ſeveral people, which was done *Gen.* 10. and 11. See *Deut.* 2. 5, 9. *Amos* 9. 7. *Act.* 17. 26, 27. *s* (*i. e.*) Divided them in their languages and habitations according to their families. *t* (*i. e.*) He diſpoſed of the ſeveral lands and limits of the people ſo as he did reſerve a convenient and ſufficient place for the great numbers of the people of *Iſrael*, whom he deſigned to make as numerous as the ſtars of heaven. And therefore he ſo guided the hearts of ſeveral people that the poſterity of *Canaan*, which was accurſed of God, *Gen.* 9. 25, 26, 27, and devoted to ruine ſhould be ſeated in that country which God intended for the children of *Iſrael*, that ſo when their iniquities were ripe and Gods time came they might be rooted out, and the *Iſraelites* might come in their ſtead.

* Exod. 15. 16. † Heb. *cord.*

9 For the * LORDS portion *is* his people *u*: Jacob *is* the † lot of his inheritance.

u It is no wonder God had ſo great a regard to this people, for he choſe them out of all mankind to be his peculiar portion and treaſure.

10 He found him *x* * in a deſert land *y*, and in the waſt howling wilderneſs *z*: he ‖ led him about *a*, he inſtructed him, he * kept him as the apple of his eye. *b*.

* chap. 8. 15. Jer. 2. 6. ‖ Or, *compaſſed him about.* * Pſal. 17. 8. Zech. 2. 8.

x Not by chance, but as it were looking out and ſeeking for him, he met with him there. He did indeed manifeſt himſelf to him in *Egypt*, but it was in the wilderneſs at *Sinai* where he found God, and God found him in an eminent manner and revealed his mind and will to him and entered into covenant with him and imparted himſelf and his grace and bleſſing to him, that being the place appointed even in *Egypt* for God and *Iſrael* to meet together, *Exod.* 3. 12. By this word he alſo ſignifies both their loſt condition in themſelves, and that their recovery was not from themſelves, but only from God who ſought and found them out by his grace. *y* In a place deſtitute of all the neceſſaries and comforts of life, which alſo was a type of that deſolate and comfortleſs condition in which all men are before the grace of God finds them out. See *Cant.* 3. 6. and 8. 5. *Ezek.* 16. 4. *Hoſ.* 9. 10. and 13. 9. *z* Where in ſtead of the voices of men is nothing heard but the howlings and yellings and ſcrietches of ravenous birds and beaſts. See *Iſa.* 43. 20. *Mich.* 1. 8, *a* He conducted them from place to place by his cloudy pillar and providence. See *Exod.* 13. 18, *&c.* Or, *be compaſſed him about*, by his provident care over him watching over him, and preſerving him on every ſide. Compare *Pſal.* 32. 7. *b* As men uſe to keep the apple of their eye, *i. e.* with ſingular care and diligence, this being as moſt tender, ſo a moſt uſeful part. Compare *Pſal.* 17. 8. *Prov.* 7. 2. *Zech.* 2. 8.

11 * As an eagle ſtirreth up her neſt *c*, fluttereth over her young, ſpreadeth abroad her wings *d*, taketh them beareth them on her wings *e*:

* Exod. 19. 4. chap. 1. 31. Iſa. 31. 5.

c (*i. e.*) Her young ones in the neſt, by a common Metonymy, which ſhe by her cry and motion provoketh to flie by her example. *d* Or, as *on her wings*, *i. e.* gently and tenderly and ſafely too, as if ſhe carried them not in her claws for fear of hurting them but upon her wings. So it is only an Eliplis of the particle *as*, which is frequent, as hath been ſhewed. *e* Though ſome ſay, the eagle doth uſually carry her young ones upon her wings.

12 *So* the LORD alone did lead him *f*, and *there was* * no ſtrange God with him *g*.

* Iſa. 43. 12.

f. (*i. e.*) When they were ſhut up in *Egypt* as in their neſt whence they durſt not venture to fly nor ſtir, he taught and incouraged and enabled them to flie out and free themſelves from that bondage, and brought them into a ſtate of liberty and ſafety, he dealt tenderly with them, bearing with their infirmities, keeping them from all harms. *g* To wit, to aſſiſt him in that work or to deliver them. The more unworthy they in giving to Idols a ſhare in that worſhip and ſervice which they owe to God only.

13 He made him ride on the high places of the earth *h*, that he might eat the increaſe of the fields, and he made him to ſuck * honey out of the rock *i*, and oil out of the flinty rock *k*.

* Pſal. 81. 16.

h (*i. e.*) To conquer their ſtrongeſt holds, which oft-times are in the mountains, and their cities fenced with walls of greateſt height and ſtrength, *Deut.* 1. 28. and 2. 36. and 33. 29. *Iſa.* 58. 14. To *ride upon* in Scripture phraſe is to ſubdue or conquer, as *Pſal.* 45. 4. and 66. 12. *Rev.* 6. 2. and 19. 11, 14. *i* This being a land flowing with hony, *Exod.* 3. 8, 17. where the bees made hony even in woods, as 1 *Sam.* 14 or in the holes of rocks, or in the trees that grew upon or among rocks. *k* The olive trees grow and fructifie moſt in rocky or hilly places.

14 Butter of kine, and milk of ſheep with fat of lambs *l*, and rams of the breed of Baſhan *m*, and goats, with the fat of kidneys of wheat *n*, and thou didſt drink the pure blood of the grape *o*.

l For though the fat wherewith the inward parts were covered was not to be eaten by them but offered to God, *Lev.* 3. 9, 10. yet that fat which was faſt joyned to and mixed with the fleſh they might eat, as the *Jewiſh* Doctors note. *m* A place famous for excellent cattel, *Numb.* 32. 4, 33. *n* (*i. e.*) With the fineſt of the grains or kernels of wheat compared to kidneys for their ſhape and plumpneſs and largeneſs. Compare *Pſal.* 81. 16. and 147. 14. *o* Wine not mixed with water, but pure as it comes from the grape, which was of a red or bloody colour. See *Pſal.* 75. 8. *Iſa.* 27. 2.

15 But * Jeſurun *p* waxed fat and kicked *q*: * thou art waxen fat, thou art grown thick, thou art covered *with fatneſs r*: then he forſook God which made him, and lightly eſteemed the Rock of his ſalvation.

* Iſa. 44. 2. * Neh. 9. 25. Jer. 2. 7. and 5. 7. Hoſ. 13. 6.

p (*i. e.*) *Iſrael*, as is agreed by *Chriſtian*, and *Jewiſh* Interpreters, whom he calls *right*, or *upright* or *righteous*, (as the word ſignifies) not that they were ſo indeed, but partly by way of inſtruction to mind them that they profeſſed and promiſed and ought to be, and partly by way of exprobation, to ſhew them how unlike they were to the people of God which they pretended to be, and what a ſhame it was to them to degene-

rate

rate ſo much from their name and profeſſion. *q* As well fed and and wanton cattel uſe do: he grew inſolent and rebellious againſt God and againſt his word and ſpirit. *r* Which is here rightly underſtood and ſupplied, by comparing this place with *Job.* 15.27. *Pſal.* 17.10.

16 They provoked him to jealouſie *s* with ſtrange gods, with abominations provoked they him to anger.

s (*i. e.*) To anger and fury, for *jealouſie is the rage of a man Prov.* 6 34. And withall it implies the ground of this anger, to wit, their falſeneſs to God whom they had owned and accepted as their husband, and their ſpiritual whoredom with other Gods.

* Lev. 17. 7. Pſal. 106. 37. 1 Cor 10. 20. Rev. 9. 20. ‖ Or, *which were not God.*

17 * They ſacrificed unto devils *t*, ‖ not to God *u*: to gods whom they knew not *x*, to new *gods*, that came newly up *y*, whom your fathers feared not *z*.

t (*i. e.*) Unto Idols, which the Devils brought into the World in oppoſition to God, in and by which the Devils oftimes manifeſted themſelves unto men and gave them anſwers, and received their worſhip. Compare 1 *Cor.* 10. 20. The *Gentiles* pretended to worſhip God in theſe Idols, and the Devils which inſpired them deluded the nations with falſe pretences that they were a ſort of lower Gods. *Moſes* therefore takes off this maſk, and ſhews the *Iſraelites* that theſe pretended Gods were really Devils, thoſe great enemies of mankind, and therefore that it was the height of madneſs to honour or worſhip them. *u* This he ſaith, either becauſe though at firſt they joyned God and Idols together in worſhip, yet at laſt they quite forſook God and adhered to Idols only: or becauſe God utterly rejected thoſe ſacrifices which they offered to him together with Idols, and took them for no ſacrifices. See 1 *Cor.* 10. 21. *x* Or, *who never knew them, i. e.* never ſhewed any kindneſs to them, or did them any good: for ſo words of knowledg are oft uſed, as *Pſal.* 1. 6. *Hoſ.* 13. 5. *y* Not ſimply or abſolutely, for ſome of theſe Gods had been worſhipped for many generations and had a fair pretence of long antiquity, but comparatively to the true God, who is *the antient of dayes, Dan.* 7. 9. and who was worſhipped from the beginning of the world. To this original and firſt antiquity *Moſes* recals them; as alſo our Saviour doth recal the *Jews* to the firſt inſtitution, *Mat.* 19. 8. And therefore we may ſafely follow both their patterns in deſpiſing all pretences of antiquity which are contrary to Gods firſt inſtitutions contained (as all confeſs) in the holy Scriptures. *z* (*i. e.*) Served not, worſhipped not, but juſtly deſpiſed and abhorred them.

18 Of the Rock *a* that begat thee *b* thou art unmindful, and haſt forgotten God that formed thee.

a (*i. e.*) Of God, one of whoſe titles this is, above *ver.* 4. *Iſa.* 44. 8. or of Chriſt, who is called the *rock*, 1 *Cor.* 10. 4. whom the *Iſraelites* are ſaid to have tempted, there *ver.* 9. *b* (*i. e.*) Who hath adopted you to be his people, and hath ſhewed as much care and kindneſs to you, as if he had begotten you.

‖ Or, *deſpiſed.*

19 And when the LORD ſaw *it*, he ‖ abhorred them, becauſe of the provoking of his ſons, and of his daughters *c*.

c Becauſe of their ſins whereby they provoked him to anger. Or, *by reaſon of* his great and juſt *anger* againſt them *he abhorred* or *reprobated* or *caſt off his ſons and his daughters*, for ſuch they were by calling and profeſſion, but not in truth and reality, *ver.* 5.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be d*: for they *are* a very froward generation, * children in whom there *is* no faith *e*.

* Iſa. 30. 9.

d I will *ſee* and obſerve what will be the iſſue of all this, what will become of them at laſt: but this God doth not *ſee* only by way of ſpeculation but practically, *i. e.* conſiders with himſelf what he ſhall do with them, and how he ſhall puniſh them, and ſees what he will or purpoſes to do. A ſpeech after the manner of men. Or I *will ſee* is put for *I will make them and others to ſee*, what the fruit of ſuch actions ſhall be. *Hebrew* verbs in *Cal* do oft-times take the ſignification of *Hiphil*. *e* Perfidious, that have broken their covenant ſo ſolemnly made with me.

21 They have moved me to jealouſie with *that which is* not god, they have provoked me to anger with their vanities: and * I will move them to jealouſie with *thoſe which are* not a people *f*, I will provoke them to anger with a fooliſh nation *g*.

* Hoſ. 1. 9. Rom. 10. 19.

f (*i. e.*) With the *Gentile* or Heatheniſh nations, who are none of my people, who ſcarce deſerve the name of a *people*, as being without yoke, without the knowledge and fear of God which is the foundation of all true policy and government, and without righteous and neceſſary laws; and many of them are deſtitute of all government and laws and order, barbarous and rude and ſavage and brutiſh in their manners. And yet theſe people I will prefer before you and take into your ſtead, receive them and reject you; which when it came to paſs how deſperately it provoked the *Jews* to jealouſie, may be gathered from *Mat.* 21. 43, &c. *Act.* 11. 2,3. and 22.21, 22, 23. 1 *Theſ.* 2. 15, 16. *g* So the *Gentiles* were both in the opinion of the *Jews*, and in truth and reality, notwithſtanding all their pretences to wiſdom, *Rom.* 1. 22. there being nothing more fooliſh or brutiſh than the worſhip of Idols. See *Jer.* 10. 8. 1 *Cor.* 12. 2.

22 For * a fire is kindled *h* in mine anger, and ‖ ſhall burn unto the loweſt hell *i*, and ‖ ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

* Jer. 15. 14. Lam. 4. 11. ‖ Or, *hath burned.* ‖ Or, *hath conſumed.*

h (*i. e.*) Great and grievous judgments ſhall be inflicted, which oft come under the name of *fire*, &c. See *Deut.* 4. 24. *Ezek.* 30. 8. *Amos* 2. 2, 5. *i* Or, *unto hell* or *the graves beneath*. The ſence is, it ſhall not only burn up all the corn and fruits and buildings which appear above ground but it ſhall reach to the inwards and depth of the earth and burn up the very roots and hopes of future increaſe.

23 I will * heap miſchiefs upon them, I will * ſpend mine arrows *k* upon them.

* Iſa. 26. 14, 15 * Pſal. 7. 12, 13 Ezek. 5. 16.

k (*i. e.*) Even empty my quiver, and ſend upon them all my plagues, which, like arrows ſhot by a skilful and ſtrong hand ſhall ſpeedily reach and certainly hit and mortally wound them, Compare *Zech.* 9. 14.

24 They ſhall be burnt with hunger *l*, and devoured with † burning heat *m*, and with bitter deſtruction: I will alſo ſend * the teeth of beaſts upon them, with the poyſon of ſerpents of the duſt *n*.

† Heb. *burning coals.* Hab. 3. 5. * Lev. 26. 22.

l With famine, which burneth and parcheth the inward parts, and makes the face *black as a coal*, *Lam.* 4. 8. *m* From fevers or carbuncles, or other inflaming diſtempers. *n* Who feed upon the duſt, *Gen.* 3. 14. and lurk in it that they may ſurprize unwary paſſengers, *Gen.* 49. 17.

25 * The ſword without, and terror † within ſhall † deſtroy, both the young man and the virgin, the ſuckling *alſo*, with the man of gray hairs.

* Lam. 1. 20. Ezek. 7. 15. † Heb. *from the chambers.* † Heb. *bereave.*

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men:

27 Were it not that I feared the wrath of the enemy *o*, leſt their adverſaries ſhould behave themſelves ſtrangely *p*, *and* leſt they ſhould ſay, ‖ Our hand *is* high, and the LORD hath not done all this.

‖ Or, *our high hand, and not the LORD hath done all this.*

o (*i. e.*) *Their rage againſt me*, as it is expreſſed *Iſa.* 37. 28, 29. their inſolent and furious reproaches againſt my name, as if I were unnatural and cruel to my people or unable to deliver them. Compare *Exod.* 32. 12. *Numb.* 14. 13. *Deut.* 9. 28. *Joſ.* 7. 9. The fear hereof is aſcribed to God after the manner of men. *p* (*i. e.*) Inſolently and arrogantly above what they uſed to do. Or, *make themſelves ſtrangers*, *i. e.* either really not acknowledge or pretend they did not know that which I had publickly declared and they either did or eaſily might have known, to wit, that this judgment was inflicted upon them by my hand for their ſins.

28 For they *q are* a nation void of counſel *r*, neither *is there any* underſtanding in them.

q Either 1. the enemies laſt mentioned, who are fooliſh people, and therefore make ſo falſe and fooliſh a judgment upon things. Or rather 2. the *Iſraelites* themſelves, of whom he ſpeaks both in the foregoing *ver.* 26. and in the whole foregoing chapter, and in the next *v.* 29. and afterwards. *r* That have not wiſdom to direct themſelves, nor diſcretion to deſire and receive counſel from others, but raſhly and madly go on in thoſe courſes which will certainly ruine them.

29 * O that they were wiſe, *that* they underſtood this, * that they would conſider their latter end *s*.

* Pſal. 94. 8. * Lam. 1. 9.

s What their end will be, and that although God ſpare them long, yet at laſt judgment will certainly overtake them.

30 How ſhould * one chaſe a thouſand *t*, and two put ten thouſand to flight, except their Rock *u* * had ſold them *x*, and the LORD had ſhut them up *y*?

* Joſh. 23. 10. 2 Chro. 24. 24. Iſa. 30. 17. * Iſa. 44. 12. Iſa. 50. 1. and 52. 3.

t Whence ſhould this miraculous change come, that whereas God had promiſed that *five Iſraelites* ſhould *chaſe an hundred* of their enemies, &c. *Levit.* 26. 8. now on the contrary *one* enemy *ſhould chaſe a thouſand Iſraelites*. *u* (*i. e.*) Their God, as before *ver.* 4. 18. who was their only refuge and defence. *x* To wit, for bondſlaves, had quitted his right and relation to them, and given them up into their enemies hands. *y* As it were in the net which their enemies had laid for them.

31 For their Rock *is* not as our Rock, even our Enemies themſelves *being* judges *z*.

? Who by their dear bought experience have been forced to acknowledge that our God was far ſtronger than they and their falſe Gods together. See *Exod.* 14. 25. *Num.* 23. 1 *Sam.* 4. 8. *Jer.* 43. 3.

‖ Or, is worſe than *the vine of Sodom*, &c.

32 For *a* their vine ‖ *is* of the vine of Sodom *b*, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter *c*.

a Or, *But*; for theſe words ſeem to contain an anſwer to that queſtion, *ver.* 30. *how ſhould*, &c. To this he anſwers, 1. Negatively it was not from impotency in God, for if he had not forſaken and delivered them up, they could not have been ſo eaſily chaſed. 2. Poſitively, *But*, ſaith he, the true reaſon was this, *their vine*, &c. *b* The people of *Iſrael*, which I planted and brought up as a choice vine, are now degenerated and become like the vine of *Sodom*, their principles and practiſes are all corrupt and abominable. Compare *Iſa.* 1. 10. *c* Their fruits or actions are moſt loathſom to me, malicious and miſchievous to others, and at laſt will be pernicious to themſelves.

33 Their wine *is* the poiſon of dragons *d*, and the cruel venom of aſps *e*.

d For although ſome write that the Dragons of *Greece* have no poiſon in them, yet that the *African* and *Arabian* Dragons, of which *Moſes* here writes, have poiſon in them, is confeſſed by ancient heathen authors. *e* Whoſe poiſons kills certainly and ſpeedily, as *Ariſtotle* and others write.

* Jer. 2. 22. Hoſ. 13. 12.

34 Is not this *f* * laid up in ſtore with me, *and* ſealed up among my treaſures?

f (*i. e.*) All their wickedneſs mentioned before. My long-ſuffering towards them may make them and others think that I have forgotten their ſins, but I remember them punctually, they are *ſealed up* as *in a bag*, *Job* 14. 17. and as men ſeal up their treaſures, that nothing be loſt, and I ſhall bring them to their remembrance alſo.

* Rom. 12. 19. Heb. 10. 30. * 2 Pet. 2. 3.

35 To me *belongeth* * vengeance *g* and recompence, their feet ſhall ſlide *h* in *due* time *i*: for * the day of their calamity *is* at hand *k*, and the things that ſhall come upon them, make haſte.

g It is my office to puniſh ſin, and therefore as I know their ſins ſo I will aſſuredly puniſh them. *h* They who now think they ſtand faſt and unmoveable they ſhall fall into utter deſtruction. *i* Though not ſo ſoon as ſome may expect it, yet in that time when it ſhall be moſt proper and ſeaſonable, when they have filled up the meaſure of their ſins. This *due time* may be the ſame with that *fulneſs of time*. *Gal.* 4. 4. when Chriſt came into the world, whom this people by wicked hands crucified and ſlew, *Act.* 2. 23. for which *wrath came upon them to the uttermoſt*, 1 *Theſ.* 2. 15, 16. *k* Heb. *is near*. So the Scripture oft ſpeaks of thoſe things which are at many hundred years diſtance, to meet with objections ariſing in mens minds from the delays of them, and to ſignifie, that though they may be afar off as to our meaſures of time and expectation of the things, yet in Gods account they are near, they are as near as may be, as ſoon as ever the fit and the full time is come, they come inſtantly, they are nearer than ſinners would have them, when the meaſure of their ſins is once full, the judgment ſhall not be deferred.

* Pſal. 106. 45. Jer. 31. 20. † Heb. *hand*.

36 For *l* the LORD ſhall judge his people *m*, and * repent himſelf for his ſervants *n*, when he ſeeth that *their* † power is gone, and *there is* none ſhut up, or left *o*.

l Or, *Nevertheleſs*, or *But yet*, as the particle, *chi*, is ſometimes uſed, as *Job.* 5. 7. *Iſa.* 9. 1. and 49. 25. Having now ſpoken of the dreadful calamity which would come upon his people, he now turns his diſcourſe into a more comfortable ſtrain, according to the uſual method of the Prophets, and here begins to ſhew that after God had humbled and ſorely chaſtiſed his people, yet at laſt he would have mercy upon them and turn their captivity, as it here follows. *m* (*i. e.*) Shall plead their cauſe, ſhall protect and deliver them, as that phraſe is oft uſed. See *Pſal.* 7. 8. and 10. 18. *Iſa.* 1. 17. and 11. 4. *Jer.* 5. 28. and 22. 16. *n* (*i. e.*) Repent of the evils he hath brought upon them, will change his courſe and carriage towards them. *o None ſhut up*, either in their ſtrong cities or caſtles or other hiding places, or in the enemies hands or priſons, whence there might be ſome hope or poſſibility of redemption; and none *left*, as the poor and contemptible people are neglected and uſually left by the conquerors in the conquered land, as 2 *King.* 25. 12. but all ſeem to be cut off and the people quite deſtroyed. So this phraſe is uſed 1 *King.* 14. 10. and 21. 21. and 2 *King.* 9. 8. and 14. 26.

* Judg. 10. 14.

37 And he ſhall ſay *p*, * where *are* their gods, *their* rock in whom they truſted?

p The Lord, before he deliver his people, will firſt convince them of their former folly in forſaking him and following Idols: he will find an occaſion from that miſerable and and hopeleſs condition into which their Idols have brought them, to upbraid them with it.

38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings *q*? let them riſe up, and help you *r*, *and* be † your protection.

† Heb. *an hiding for you.*

q (*i. e.*) To whom you offered ſacrifices and oblations after the manner of the *Gentiles*. See *Exod.* 34. 13. *Pſal.* 106. 28. 1 *Cor.* 10. 20. *r* If they can do it. Compare *Judg.* 10. 14. *Jer.* 2. 28.

* Pſal. 102. 27. * chap. 4. 35. * 1 Sam. 2. 6. Job 5. 18. Hoſ. 6. 1.

39 See now *ſ*, that * I *even* I *am* he *t*, and * *there is* no god with me; * I kill, and I make alive: I wound, and I heal: neither *is there any* that can deliver out of my hand.

ſ Learn now by your own ſad experience what vain and impotent things Idols are, and what a ſilly thing it was in you to put your truſt in them, as they did *ver.* 37. *t* (*i. e.*) The only true and omnipotent and irreſiſtible God, as it here follows.

40 For I lift up my hand to heaven *u*, and ſay, I live for ever *x*.

u (*i. e.*) I ſolemnly ſwear, that I will do what here follows. that, as I will deliver my people, ſo I will fully avenge my ſelf upon all mine enemies, whom I have uſed as rods to ſcourge my people. *x* (*i. e.*) As ſure as I live. Compare *Jer.* 4. 2. *Heb.* 6. 13. *Rev.* 10. 5, 6.

* Iſa. 27. 1. & 34. 5. & 66. 16. Ezek. 21. 14, 20.

41 If * I whet my glittering ſword *y*, and mine hand take hold on judgment *z*, I will render vengeance to mine enemies, and will reward them that hate me.

y If once I begin to prepare for war and for the execution of my ſentence. *z* (*i. e.*) Of the inſtruments of judgment, of the weapons of war. A metaphor from warriours, that take their weapons into their hand, when they intend to fight.

* Job 13. 24. Jer. 30. 14. Lam. 2. 5.

42 I will make mine arrows drunk with blood (and my ſword ſhall devour fleſh) *and that* with the blood of the ſlain, and of the captives *a*, from the beginning of * revenges upon the enemy *b*.

a Whom my ſword hath ſorely wounded, though not utterly killed. *b* (*i. e.*) When once I begin to revenge my ſelf and my people upon mine and their enemies, I will go on and make a full end. Or, *with the head*, or *with* the blood of *the head*, *i. e.* of the chief or chiefs, *of the revenges of the enemy*, *i. e.* of the revengeful or malicious enemy of God and of his people. The noun ſubſtantive is oft put for the adjective, as *Gen.* 17. 5. *a multitude of nations* is put for *many nations*, *Rom.* 4. 17. and *Gen.* 45. 22. *changes of raiment*, *i. e.* changeable raiment; and *Pſal.* 99. 4. *the kings ſtrength*. *i. e.* the ſtrong and mighty king. And ſo here, *the revenges of the enemy*. *i. e.* the revengeful enemy. And by the *head* may be here underſtood either the Devil, or the heads and rulers of thoſe Empires which were enemies to Gods people. Or, *of the head* ſhall be *the revenges upon the enemies*, *i. e.* I will take vengeance upon all mine enemies, yea upon the head or heads of them.

‖ Or, *praiſe his people, ye nations, or ſing ye.* * Rom. 15. 10.

43 ‖ * Rejoyce, O ye nations, *with* his people *c*, for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land, *and* to his people.

c This tranſlation is juſtified by St. *Paul*, *Rom.* 15. 10. the particle *with*, being oft underſtood, as *Lev.* 26. 42. He calls upon the nations to rejoyce and bleſs God for his favours and eſpecially for the laſt wonderful deliverance which ſhall be given to the *Jews* when they ſhall be converted unto the Goſpel in the laſt days, which they have all reaſon to do not only from that duty of ſympathy which they owe to all people, and eſpecially to Gods anicent people, whereby they are to *rejoyce with them that rejoyce*, but becauſe of that ſingular advantage and happineſs which all nations will have at that time and upon that occaſion. Or, *rejoyce*, *O ye Gentiles*, *his people*, *i. e.* O you Genties, who once were not Gods people, but now are his people, do you rejoyce for Gods mercies to the *Jews* his antient people, bleſs God for their converſion and ſalvation.

‖ Or, *Joſhua.*

44 And Moſes came, and ſpake all the words of this ſong in the ears of the people, he, and ‖ Hoſhea *d* the ſon of Nun.

d Or *Joſhua*: who is here joyned with *Moſes* in this action, becauſe though *Moſes* only ſpake the words, yet *Joſhua* conſented to them, and, it may be, afterwards repeated them; this being not a ſong to be ſung once for all, but a ſtanding monument which was written and kept for future uſe, *Deut.* 31. 22, &c. and to be repeated again and again upon ſolemn occaſions, which *Joſhua* and other ſucceeding Magiſtrates were to take care of.

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael.

* chap. 6. 6. & 11. 18.

46 And he ſaid unto them, * Set your hearts unto all the words which I teſtifie among you this day, which ye ſhall command your children to obſerve to do, all the words of this law.

47 For

47 For it *is* not a vain thing for you *e*, because it is your life, and through this thing ye shall prolong *your* days, in the land whither ye go over Jordan to possess it.

e It is not an unprofitable or contemptible work I advise you to, but well worthy of your most serious care oft to remember and diligently to consider it.

*Num.27.12. 48 * And the LORD spake unto Moses that self-same day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo *f*, which *is* in the land of Moab, that *is* over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession:

f *Nebo* was a ridge or top of the mountains of *Abarim*. See on *Numb.* 27. 12. *Deut.* 3. 27.

50 And die in the mount whither thou goest up, and be gathered unto thy people, as * Aaron thy brother died in mount Hor, and was gathered unto his people.

*Num.20.25, 28. & 33. 38.

*Num.20.12, 13. & 27. 14. ‖ Or, *strife at Kadesh.*

51 Because * ye trespassed against me, among the children of Israel, at the waters of ‖ Meribah-kadesh in the wilderness of Zin: because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

CHAP. XXXIII.

1 AND this *is* the blessing, wherewith Moses the man of God blessed *a* the children of Israel *b* before his death.

a He is said to *bless* them ministerially partly by praying to God with faith for his blessing upon them, partly by foretelling the blessings which God would confer upon them: for the Prophets are oft said to do what they foretel should be done, as *Gen.* 49. 7. *Jer.* 1. 10. *Ezek.* 43. 3. *Hos.* 6. 5. And *Moses* calls himself here *the man of God*, *i. e.* the servant or prophet or minister of God, as this phrase signifies, 1 *Sam.* 9. 6, 7. 1 *Tim.* 6. 11. to acquaint them that the following prophecies were not his own inventions, but divine inspirations. *b* (*i. e.*) The several tribes: only *Simeon* is omitted, either 1. in detestation of their parent *Simeon* his bloody and wicked carriage, for which *Jacob* also gives that tribe a curse rather than a blessing, in *Gen.* 49. But as for *Levi*, who is joyned with him in that censure and curse, *Gen.* 49. 5, 6, 7. he is here separated from him and exempted from that curse and blessed with an eminent blessing for a singular and valuable reason expressed here *v.* 8, 9. whereas *Simeons* tribe had been so far from expiating their fathers crime that they added new ones their Prince being guilty of another notorious crime, *Numb.* 25. 6. 14. and his tribe too much concurring with him in such actions, as Interpreters gathered from the great diminution of the numbers of that tribe, which were 59300 in *Num.* 1. 23. and but 22200 in *Num.* 26. 14. which was near 40 years after. Or 2. because that Tribe had no distinct inheritance but was to have his portion in the Tribe of *Judah*, as he had *Jos.* 19. 1. and therefore he must needs partake with them in their blessing.

2 And he said, The LORD came *c* from Sinai *d*, and rose up *e* from Seir *f* unto them *i* he shined forth from mount Paran *g*, and he came with † ten thousands of Saints *h*: from his right hand *i* went † a fiery law *k* for them.

† Heb. *holy myriads*, or, *ten thousands.* So Gr. See Jude *v.* 14.

† Heb. *a fire of Law.*

c To wit, to the *Israelites*, *i. e.* manifested himself graciously and gloriously among them. *d* (*i. e.*) Beginning at *Sinai*, where the first and most glorious appearance of God was, and so going on with them to *Seir* and *Paran*. Or, *to Sinai*, the particle, *mem*, oft signifying, *to*, as is evident by comparing *Isa.* 59. 20. with *Rom.* 11. 26. 1 *King.* 8. 30. with 2 *Chron.* 6. 21. and 2 *Sam.* 6. 2. with 1 *Chron.* 13. 6. See also *Gen.* 2. 8. and 11. 2. and 13. 11. 1 *Sam.* 14. 15. Or, *in Sinai*, *mem* being oft put for *beth in*, as *Exod.* 25. 18. *Deut.* 15. 1. *Job* 19. 26. *Psal.* 68. 29. and 72 16. *e* He appeared or shewed himself, as the Sun doth when it riseth. *f* (*i. e.*) From the mountain or land of *Edom*, which is called *Seir*, *Gen.* 32. 3. and 36. 8. *Deut.* 2. 4. to which place the *Israelites* came *Num.* 20. 14. *&c.* and from thence God led them on towards the land of promise, and then gloriously appeared for them in subduing *Sihon* and *Og* before them and giving their countries unto them. Which glorious work of Gods is particularly celebrated, *Judg.* 5. 4. But because the land of *Seir* or *Edom* is sometimes taken more largely, and so reacheth even to the *Red-sea*, as appears from 1 *King.* 9. 26. and therefore mount *Sinai* was near to it, and because *Paran*, which here follows, was also near *Sinai*, as being the next station into which they came from the wilderness of *Sinai*, *Numb.* 10. 12. all this verse may belong to Gods appearance in mount *Sinai*, where that glorious light which shone upon mount *Sinai* directly did in all probability scatter its beams into the adjacent parts, such as *Seir* and *Paran* were, and so this is only a Poetical and Prophetical variation of the phrase and expression of the same thing in diverse words, and Gods *coming* or *rising* or *shining from* or *to* or *in Sinai* and *Seir* and *Paran* note one and the same illustrious action of God appearing there with *ten thousands of* his *Saints* or holy Angels, and there giving a *fiery law to them*, as it here follows. And this interpretation may receive some strength from *Hab.* 3. 3. where this glorious march of God, before his people is remembred, only *Teman*, which signifies the *South* is put for *Seir*, which is here, possibly to signify, that that *Seir* which is here mentioned was to be understood of the Southern part of the country of *Seir* or *Edom*, which was that part adjoyning to the *Red Sea*. Others refer this of *Seir* to the brasen Serpent, that eminent type of Christ, which was erected in this place. *g* A place where God eminently manifested his presence and goodness both in giving the people flesh which they desired, and in appointing the 70 Elders and pouring forth his Spirit upon them, *Num.* 11. Though the exposition mentioned in the foregoing branch may seem more probable. *h* (*i. e.*) With a great company of holy Angels, *Psal.* 68. 17. *Dan.* 7. 10. which attended upon him in this great and glorious work of giving the law, as may be gathered from *Act.* 7. 53. *Gal.* 3. 19. *Heb.* 2. 2. and 12. 22. *i* Which both wrote the law and gave it to men. An allusion to men who ordinarily write and give gifts with their right, and not with their left, hand. *k* The *law* is called *fiery*, partly because it is of a fiery nature, purging and searching and inflaming, for which reasons Gods *word* is compared to *fire*, *Jer.* 23. 29. partly to signify that fiery wrath and curse which it inflicteth upon sinners for the violation of it, 2 *Cor.* 3. 7, 9. and principally because it was delivered out of the midst of the fire, *Exod.* 19. 16, 18. *Deut.* 4. 11. and 5. 22, 23.

3 Yea, he loved the people *l*: all his saints *m* are in thy hand *n*, and they sat down at thy feet *o*: *every one* shall receive of thy words *p*.

l (*i. e.*) The tribes of *Israel*, which are called *People*, *Gen.* 48. 19. *Judges* 5. 14. *Act.* 4. 27. The sense is, This Law, though delivered with Fire and Smoke and Thunder, which might seem to portend nothing but hatred and terrour, yet in truth it was given to *Israel* in great love as being the great mean of their temporal and eternal Salvation. And although God shews a general and common kindness to all men, yet he loved this people in a singular and peculiar manner. *m* *All Gods Saints* or *holy ones*, *i. e.* his *People*, as they are now called, the people of *Israel*, who are all called *holy*, *Exod.* 19. 6. *Num.* 16. 3. *Deut.* 7. 6. *Dan.* 7. 25, and 8. 24. and 12. 7. because they all professed to be so and were obliged to be so and many of them were such. Though some appropriate this to the true Saints in *Israel*. *n* Or, were *in thy hand*, *i. e.* under God's care to protect and direct and govern them, as that phrase signifies, *Numb.* 4. 28, 33. *Job.* 10. 28, 29. These words are spoken to God, and for the change of persons, *his* and *thy*, that is most frequent in the Hebrew tongue. See *Dan.* 9. 4. This clause may further note Gods kindness to *Israel* in upholding and preserving them when the fiery law was delivered, which was done with so much dread and terrour, that not only the people trembled and were ready to sink under it, *Exod.* 20. 18, 19. but even *Moses* himself did *exceedingly fear and quake*, *Heb.* 12. 21. But in this fright God sustained both *Moses* and the people in or by his hand, whereby he in a manner hid and covered them that no harm might come to them by this terrible apparition. *o* Like Scholars to receive instructions and counsels from thee. He alludes either 1. To the manner of disciples among the Jews who used to sit at their masters feet, *Luk.* 10. 39. *Acts* 22. 3. See also *Gen.* 49. 10. 2 *King.* 4. 38. But it is doubtful whether this custom was so ancient as *Moses*. Or 2. To the place where the people waited when the Law was delivered, which was at the foot of the mount. *p* The people, easily understood from the foregoing words, did or will receive or submit to thy instructions and commands. This may respect either 1. The peoples promise when they heard the Law, that they would *hear and do* all that was commanded, *Deut.* 5. 27. Or. 2. The peoples duty to do so. 3. The peoples priviledge that they were admitted to receive so great a priviledge as the words and Laws of God were.

4 Moses commanded us a law *q*, *even* the inheritance of the congregation of Jacob *r*.

q *Moses* speaks this of himself in the third person, which is very usual in the Hebrew language. *r* The Law is called their *Inheritance*, partly because the obligation of it was hereditary passing from Parents to their Children, and partly because this was the best part of all their inheritance and possessions, the greatest of all those gifts and favours which God bestowed upon them.

5 And he was * king *s* in Jeshrun *t*, when the heads of the People, *and* the tribes of Israel were gathered together *u*.

* See Gen. 36. 31. chap. 32. 15

s *Moses* was their King, not in Title, but in reality, being under God, their supream and uncontroulable Governour, and Lawgiver. Though the word oft signifies only a *Prince* or *chief Ruler*, as *Judg.* 19. 1. *Jer.* 19, 3. and 46. 25. *t* (*i. e.*)

In

In *Israel* so called *Deut.* 32. 15. *u* When the Princes and People met together for the management of publick affairs, *Moses* was owned by them as their King and Law-giver, and he directed and ruled them as their superiour. This he saith to shew that the people approved of and consented to the Authority and Laws of *Moses*.

6 Let Reuben live, and not die, and let *not* his men be few *x*.

x Though *Reuben* deserve to be cut off or greatly diminished and obscured, according to *Jacobs* prediction, *Gen.* 49. 4. Yet God will spare them and give them a name and portion among the Tribes of *Israel*, and bless them with increase of their numbers.

7 And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah *y*, and bring him unto his people *z*: let his hands be sufficient for him *a*, and be thou an help to him from his enemies *b*.

y (*i. e.*) God will hear his prayer for the accomplishment of those great things promised to that Tribe, *Gen.* 49. 8, 9, 10, 11. This implies the delays and difficulties *Judah* would meet with herein, which would drive him to his prayers, and that those prayers should be crowned with success. *z* Either 1. When he shall go forth to Battel against Gods and his Enemies and shall fall fiercely upon them, as was foretold, *Gen.* 49. 8, 9. *bring him* back with honour and victory and safety *to his people*, *i. e.* either to the rest of his Tribe who were left at home when their brethren went to Battel: or to his brethren the other Tribes of *Israel*. Or 2. When that Tribe shall go into captivity, let them not be always kept in captivity as the ten Tribes are like to be, but do thou *bring him* again *to his people*. Or 3. As thou hast promised *the gathering of the people to him*, even to the *Shiloh*, who was to come out of his loyns, *Gen.* 49. 10. so do thou *bring him*, *i. e.* the *Messias*, who may be understood out of that parallel prophesie, and who may be here called *Judah*, because he was come from him, as he is for that reason called *David* in divers places, *to his people*, *i. e.* to that people which thou hast given to him. Or 4. *Bring him in*, to wit, as Prince and Governour, as thou hast promised *Gen.* 49. *to his people*, *i. e.* to thy people of *Israel* now to be reckoned as *his people*, because of their subjection to him. Or rather 5. *Bring him in to his people*, to that people which thou hast promised and given to him, *i. e.* to that portion of Land which thou hast allotted to him, settle him in his possession: the *people* or inhabitants being here put for the Land inhabited by them, as the *Israelites* are told they should *possess the Nations* or people of *Canaan*, *Deut.* 11. 23. and 12. 2. *i. e.* their Land, as it is explained, *Deut.* 17. 14. and 30. 18. for the people they were not to possess but to dispossess and to root out. *a* This Tribe shall be so numerous and potent and valiant that it shall suffice to defend it self without any aid either from forreign Nations or from other Tribes; as appeared when this Tribe alone was able to grapple with nine or ten of the other Tribes. *b* Thou wilt preserve this Tribe in a special manner, so as his enemies shall not be able to ruine it, as they will do other Tribes, and that for the sake of the *Messias* who shall spring out of it.

*Exod. 28. 30. *Num. 20. 13. 8 And of Levi he said, * *Let* thy Thummim and thy Urim *be* with thy holy one *c*, * whom thou didst prove *d* at Massah *e*, *and with* whom thou didst strive *f* at the waters of Meribah;

c *The Thummim and the Urim*, which are *thine*, O Lord by special institution and consecration, by which he understands the Ephod in which they were put, *Exod.* 28. 30. by a synecdoche and the High Priesthood, to which they were appropriated, by a Metonymie, and withal the gifts and grace signified by the *Urim* and *Thummim*, and necessary for the discharge of that high-office, shall be *with thy holy one*, *i. e.* with that Levite, that Priest, which thou hast consecrated to thy self, and which is *holy* in a more peculiar manner than all the people were, *i. e.* The Priesthood shall be confined to and continued in *Aarons* Family. *d* This seems added by way of anticipation, Although thou didst try him, and rebuke him, and shut him out of *Canaan*, for his miscarriage about fetching water out of the rock, yet thou didst not therefore take away the Priesthood from him. *e* Not *at* that *Massah* mentioned *Exod.* 17. which is also called *Meribah*, where neither *Moses* nor *Aaron* are reproved, nor is *Aaron* so much as named, but at that other *Meribah*, *Num.* 20. where this is expressed, which as it is called by one of the names of that place, Exod. 17. to wit, *Meribah*, *Num.* 20. so it may be here called by its other name, *Massah*; and well may the same names be given to those two places, because the occasion of them was in a great measure one and the same. Though this place may be otherwise rendred, *whom thou didst try in trying* or *with tryal*, *i. e.* whom thou didst exactly and throughly try, such repetitions being very frequent and elegant in the Hebrew language. And it may be observed, that in the Hebrew text here are two several prepositions, though the English translation render them both by *at*, here, *beth*, *in* or *with*, and in the next branch, *al*, *at* or *near* or *concerning the waters of Meribah*; which may seem to intimate that the former is not the name of the place as the latter is: why else should they not have been expressed by the same preposition? *f* Or, *contend*, *i. e.*, whom thou didst reprove and chastise, as that phrase signifies, *Isa.* 49. 25. *Jer.* 2. 9.

9 Who said unto his father, and to his mother, I have not seen him *g*, neither did he acknowledge his brethren, nor knew his own children: * for they have observed thy word, and kept thy covenant *h*. * Mal. 2. 5.

g (*i. e.*) I have no respect unto them, for so *knowledg* is oft used, as *Job.* 9. 21. *Prov.* 12. 10, 11. 1 *Thess.* 5. 12. The sense is, who followed God and his command fully, and executed the judgment enjoyned by God without any respect of persons, *Exod.* 32. 26, 27. This seems better than to refer it, either to their not mourning for their next kindred, for that was allowed to all but the High-Priest in case of the Death of Father or Mother, and that was only a ceremonial rite and no matter of great commendation; or to their impartiality in executing the judgments committed to them, *Deuteronomy* 17. 9. of which they had as yet given no considerable proof. *h* (*i. e.*) When the rest broke their covenant with God by that foul sin of Idolatry with the calf, that Tribe kept themselves more pure from that infection, and adhered to God and his Worship and Service, as appears from *Exod.* 32. 26, 28. Compare *Mal.* 2. 6, 7.

10 ‖ They *i* shall teach Jacob thy judgments, and Israel thy law: ‖ they shall put incense † before thee *k*, and whole burnt-sacrifice upon thine altar. ‖ Or *let them teach*, &c. ‖ Or, *let them put incense*. † Heb. *at thy nose*.

i (*i. e.*) The Priests and Levites. *k* (*i. e.*) Upon thine Altar of incense which stood before the Ark, the place of Gods special presence.

11 Bless, LORD his substance *l*, and accept the work of his hands *m*, smite through the loins of them that rise against him *n*, and of them that hate him, that they rise not again.

l (*i. e.*) His outward estate, as *Deut.* 8. 18. because he hath no inheritance of his own and therefore wholly depends upon thy blessing. Or, *His Host* or *Army*, as the word is used *Ezek.* 37. 10. The Priests that attended upon Gods service in the Tabernacle or Temple are oft compared to an *host* or *army* in regard of their exquisite order and courses and constant watches there. See *Num.* 4. 3. *m* (*i. e.*) All his holy administrations which he fitly calls *the works of his hands*, either more largly, the hand, one great instrument of action being put for all the rest: Or because a great part of the service of the Levites and Priests was done by the labour of their hand and body, whereas the service of Evangelical Ministers is more spiritual and heavenly. *n* He prays thus earnestly for them, partly because he foresaw they who were to teach and admonish, and reprove, and chastise others would have many enemies. *Jer.* 15. 10. *Amos* 5. 10. and partly because they were under God, the great preservers and upholders of Religion, and their Enemies were the Enemies of Religion it self, as is evident from the history of the Old Testament.

12 *And* of Benjamin he said, The beloved of the LORD *o* shall dwell in safety by him *p*, *and the LORD q* shall cover him all the day long *r*, and he shall dwell between his shoulders *s*.

o (*i. e.*) This beloved Tribe, so called partly in allusion to their Father *Benjamin* who was the beloved of his Father *Jacob*: and partly because of the love and kindness of God towards this Tribe appeared both in this, that they dwelt in the fattest and best part of the Land, as *Josephus* affirms, and especially in the following priviledge *p i. e.* Shall have his lot nigh unto Gods Temple, which was both a singular comfort and safeguard to him. *q* Who may well be understood here because he was expressed in the former member. *r* Shall protect that Tribe continually while they cleave to him. *s* The Lord shall dwell, *i. e.* his Temple shall be placed, *between his shoulders*, *i. e.* in his portion, or between his borders, or sides as the word *Shoulder* is oft used, as *Exod.* 28. 7. *Numb.* 34. 11. *Jos.* 15. 8, 10. *Ezek.* 47. 1, 2. And this was truly the situation of the Temple, on both sides whereof was *Benjamins* portion, and though mount *Sion* was in the Tribe of *Judah*, yet mount *Moriah*, on which The Temple was built, was in the Tribe of *Benjamin*.

13 And of Joseph he said, * Blessed of the LORD *be* his land *t*, for the precious things of heaven *u*, for the dew, and for the deep that coucheth beneath *x*: * Gen. 49. 25.

t His portion shall be excellent and endowed with choice blessings from God, as it here follows. *u i. e.* The pretious fruits of the Earth brought forth by the influences of Heaven, the warmth of the Sun, and the Rain which God will send from Heaven. *x* The sweet springs of water bubbling out of the Earth.

14 And for the precious fruits brought forth by the sun *y*, and for the precious things † put forth by the † moon *z*. † Heb. *thrust forth*. † Heb. *moons*.

y Which opens and warms the Earth, cherisheth and improveth and in due time ripeneth the seeds and fruits of the Earth. *z* Which by its moisture refreshes and promotes them.

Heb.

Heb. *Of the Moons*, or *moneths*, *i. e.* which it bringeth forth in the ſeveral Moneths or Seaſons of the year.

15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills *a*.

a (*i. e.*) The excellent fruits, as Grapes, Olives, Figs, &c. which delight in Mountains, growing upon, or the pretious Minerals contained in, their *mountains* and *hills* called *antient* and *laſting*, *i. e.* ſuch as have been from the beginning of the world, and likely to continue to the end of it, in oppoſition to thoſe hills or mounts which have been caſt up by the wit of man

16 And for the precious things of the earth *b*, and fulneſs thereof *c*, and for the good will of him that dwelt in the buſh *d*: let the bleſſing come upon the head of Joſeph *e*, and upon the top of the head of him that * was ſeparated from his brethren.

* Gen. 49.26.

b And in general for all the choice fruits which that Land produceth in all the parts of it, whether Hills or Valleys. *c* *i. e.* The Plants and Cattle and all Creatures that grow, increaſe, and flouriſh in it. *d* For all other effects of the good will and kindneſs of God who not long ſince did for a time dwell or appear in the buſh to me in order to the relief of his people, *Exod.* 3. 2. *e* *i. e.* of *Joſephs* poſterity.

17 His glory *is like* the firſtling of his bullock *f*, and his horns *are like* the horns of ‖ unicorns *g*, with them he ſhall puſh the people *h* together, to the ends of the earth; and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh *k*.

‖ Or, *of a wild bulls* Heb. *Reem.*

f In whoſe countenance there is a kind of lawful Majeſty and comely generoſity, as *Tully*, *Ælian*, &c. obſerve. This ſeems to note the Kingdom which *Ephraim* ſhould obtain in *Jeroboam* and his Succeſſors. *g* His ſtrength and power ſhall be very great. *h* (*i. e.*) All that ſhall oppoſe him, and particularly the *Canaanites*. *i* (*i. e.*) Of the Land of *Canaan*. *k* Though *Manaſſeh* be now more numerous, yet *Ephraim* ſhall ſhortly outſtrip him, as was foretold, *Gen.* 48. 29.

18 And of Zebulun he ſaid, Rejoyce *l* Zebulun, in thy going out *m*, and Iſſachar *n* in thy tents *o*.

l Thou ſhalt proſper and have cauſe of rejoycing. *m* Either 1. To war as this phraſe is oft uſed, as *Gen.* 14. 18. which was in part verified, *Judg.* 5.18. or 2. To Sea, in way of Traffick, becauſe their portion lay near the Sea. Or both may be joyned, and in both reſpects his courſe is oppoſite to that of *Iſſachar*, who was a lover of peace and paſturage. See *Gen.* 49. 14. 15. *n* Who is here joyned with *Zebulun*, both becauſe they were brethren by Father and Mother too, and becauſe their poſſeſſions lay near together. *o* (*i. e.*) Thou ſhalt give thy ſelf to the management of Land and Cattle, living quietly in thy own poſſeſſions, diſliking the troubles of war and of merchandiſe. So the phraſe is uſed, *Gen.* 25.27. *Joſ.* 22. 4. *Judg.* 5.24. and 7.8.

19 They *p* ſhall call the people *q* unto the mountain *r*, there they ſhall offer ſacrifices of righteouſneſs *s*: for they ſhall ſuck *of* the abundance of the ſea *t*, and *of* treaſures hid in the ſand *u*.

p Either 1. *Zebulun* and *Iſſachar*. Or rather 2. *Zebulun* only, as the following matter ſhews, and it was *Zebulun* that *Moſes* takes more ſpecial notice of *ver.* 18. bringing in *Iſſachar* only by the by in conjunction with him or in oppoſition to him. And ſo having diſpatched *Iſſachar* in two words, he returns to *Zebulun*, a more active Tribe. *q* (*i. e.*) The Gentiles, either thoſe of *Galilee*, which was called *Galilee of the Gentiles*, who were their Neighbours, or people of other nations, with whom they had commerce, which they endeavoured to improve in perſwading them to the true God and his Worſhip and Service. *r* (*i. e.*) To the Temple which *Moſes* knew was to be ſeated upon a mountain. *s* (*i. e.*) Such as God requires and Righteouſneſs obligeth them to offer. Their trafficking abroad with Heathen nations ſhall not make them forget or neglect their duty at home, nor ſhall their diſtance from the place of ſacrifices hinder them from coming to it to diſcharge that duty. *t* They ſhall grow rich by the traffick of the ſea, and their riches ſhall not make them the worſe as they do others, but they ſhall conſecrate themſelves and their riches to the ſervice of God. *u* Such pretious things as either 1. Are contained in the Sand of the Sea and Rivers, in which ſometimes there is mixed a conſiderable quantity of Gold and Silver. Or 2. Such as grow in the Sea or are fetched from the ſandy bottom of it, as pearls, coral, ambergreaſe, &c. Or 3. Such as being caſt into the Sea by ſhipwrack are caſt up upon the ſhore by the workings of the Sea, and thence taken either by merchants, or by the people that live upon the Sea-Coaſt.

* See Joſh. 8. &c. 1 Chron. 12. 8, &c.

20 And of Gad he ſaid, Bleſſed *be* he that * enlargeth Gad *x*: he dwelleth as a lion *y*, and teareth the arm with the crown of the head *z*.

x By praiſing God for enlarging *Gad* he ſuppoſeth the ground of theſe praiſes, that God would enlarge *Gad*, *i.e.* either 1. enlarge his Territories: which ſeems needleſs, becauſe they had a very large portion now when *Moſes* uttered theſe words. Or 2. bring him out of his ſtraits and troubles, which he was likely to be oft engaged in, becauſe he was encompaſſed with potent Enemies. And in this ſenſe the phraſe is uſed *Pſal.* 4. 2. compare *Pſal.* 31. 8. and 118. 5. One inſtance of the fulfilling hereof we have *Judg.* 11. *y* (*i. e.*) Safe and ſecure from his Enemies, and terrible to them when they rouſe and moleſt him. See 1 *Chron.* 5.18, &c. and 12.8. *z* (*i. e.*) Utterly deſtroys his Enemies both the *head*, the ſeat of the crown, their dignity and principality, and the *Arm*, the ſubject of ſtrength and inſtrument of action, both chief Princes, and their inſtruments and ſubjects.

21 And * he provided the firſt part *a* for himſelf, becauſe there *in* a portion of the law-giver *b* *was he* † ſeated *c*, and he came *with* the heads of the people *d*, he executed the juſtice of the LORD, and his judgment with Iſrael *e*.

* Num. 32.17

† Heb. *ſieled.*

a The firſt-fruits of the Land of promiſe, the country of *Sihon*, which was firſt conquered, which he is ſaid to *provide for himſelf*, becauſe he deſired and ſo obtained it of *Moſes*, *Numb.* 32. *b* (*i. e.*) Of *Moſes* whoſe portion this is called, either becauſe this part of the Land beyond *Jordan* was the only part of the Land which *Moſes* was permitted to enter upon: or becauſe it was given to him by *Moſes*, whereas the portions beyond *Jordan* were given to the ſeveral Tribes by *Joſhua* according to the direction of the lot. *c* Heb. *hid* or *protected*: for their Wives and Children were ſecured in their Cities, whileſt many of their men went over to the war in *Canaan*. *d* (*i. e.*) He went, or he will go (the preter tenſe being put for the future after the manner of the Prophets) to wit, to the war in *Canaan*, with *the Princes*, or *Captains*, or *Rulers of the People of Iſrael*, *i. e.* under their command and conduct, as indeed they did, or with the *firſt of the people*, or, *in the front of the people*, as the *Syriack* renders it, for this tribe and their brethren whoſe lot fell beyond *Jordan*, were to march and did march into *Canaan before their brethren*, as it is expreſſed *Joſ.* 1. 14. And the Hebrew word *roſch* oft ſignifies the *beginning* or *firſt* of a thing. *e* (*i. e.*) He did or will execute the juſt judgment of God againſt the *Canaanites*, as the reſt of the *Iſraelites* did, he will joyn in the war againſt them, as he promiſed to do *Numb.* 32. 27, &c. and actually did, *Joſ.* 1. 14.

22 And of Dan he ſaid, Dan *is* a lions whelp *f*: he ſhall leap from Baſhan *g*.

f (*i. e.*) Couragious and generous and ſtrong and ſucceſsful againſt his Enemies. *g* Or, which *leapeth from Baſhan*: for this clauſe ſeems not to belong to the Tribe of *Dan*, which was at a great diſtance from *Baſhan*, even at the other end of the Land, and therefore this ſeems too great a leap for him, and if he did leap ſo far he ſhould rather be ſaid to take his leap from his own lot in the South of *Canaan*, and thence to *leap* not *from Baſhan*, but to *Baſhan*, to fall upon his Enemies there: but it rather is a continuation of the Metaphor, and belongs to the *Lion*, which is ſaid to *leap from Baſhan*, becauſe there were many and fierce Lions in thoſe parts, ſee *Judg.* 14. 5. whence they uſed to come forth to prey, and their manner was to leap upon the prey.

23 And of Naptali he ſaid, O Naptali ſatisfied with favour *g*, and full with the bleſſing of the LORD *h*: poſſeſs thou the weſt and the ſouth *i*.

g Either 1. With Gods favour, as it follows: Or 2. With mens favour or good will, his carriage being peaceable, courteous and obliging, as is intimated, *Gen.* 49. 21. according to the common Tranſlation, ſee the notes there. *h* (*i. e.*) Seated in a pleaſant and fertile and happy ſoil, ſuch as *Galilee*, (in which their ſhare lay) eminently was, as *Joſephus* and others report. *i* Or, *the Sea and the South*. This is to be underſtood of the places, that his lot ſhould fall there, for he was rather in the Eaſt and North of the Land, but of the pleaſures and commodities of the *Weſt* or of the *Sea*, which were conveyed to him from his neighbour *Zebulun*, and *of the South*, *i.e.* from the ſouthern tribes and parts of *Canaan*, which were brought to him down the River *Jordan*, and both ſorts of commodities were given him in exchange for the fruits of his rich ſoil which he had in great abundance.

24 And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children *k*, let him be acceptable to his brethren *l*, and let him dip his foot in oil *m*.

k He ſhall have numerous and thoſe ſtrong and healthful and comely Children. Or, *ſhall be bleſſed* or *praiſed of* or *above the ſons*, *i. e.* the other Sons of *Iſrael*, or his *brethren*, as it here follows, *i. e.* His portion ſhall fall in an excellent part, where he may have the benefits both of his own fat ſoil, and of the Sea, by his neighbours, *Tyrus* and *Sidon*. *l* By his ſweet diſpoſition and winning carriage and communication of his excellent commodities to his brethren he ſhall gain their affections. *m* He ſhall have ſuch plenty of Oil that he may not only waſh his face but his feet alſo in it. Or, the fatneſs and fertility of his Countrey may be expreſſed by oil, as *Job* 29. 6. And ſo it agrees with *Jacobs* bleſſing of him, *Gen.* 49. 20.

25 ‖ Thy ſhoes *ſhall be* iron and braſs *n*, and as thy days, *ſo ſhall* thy ſtrength *be* *o*.

‖ Or, under *thy ſhoes ſhall be iron.*

n This may note, either 1. Their great ſtrength by which they ſhould be able to tread down and cruſh their Enemies, as Chriſts *feet* for this very reaſon are ſaid to be of *braſs*, *Revel.* 1. 15. Or 2. The mines of Iron and Copper, which were in their portion, whence *Sidon* their neighbour was famous among the heathens for its plenty of braſs, and *Sarepta* is thought to have its name from the braſs and iron, which were melted

melted there in great quantity. Compare *Deut.* 8.9. Or 3. The ſtrength of its ſcituation, and ſo ſome antients and moderns render the words, *thy habitation* or *thy enclosure* ſhall be *iron and braſs*, *i. e.* fortified as it were with walls and gates of iron and braſs, being defended by the Sea on one ſide, by their brethren on other ſides, as alſo by mountains and rivers. *o* (*i. e.*) Thy ſtrength ſhall not be diminiſhed with thine age, but thou ſhalt have the vigour of youth even in thy old age: thy Tribe ſhall grow ſtronger and ſtronger,

26 *There is* none like unto the God of Jeſurun, *who* rideth upon the heaven *p* in thy help, and in his excellency *q* on the skie.

p (*i. e.*) Upon the clouds to ſuccour thee from thence by ſending thunder and lightning upon thine enemies. See *Pſal.* 18 7, &c. and 68. 34, &c. *q* Or, *in his magnificence*, *i. e.* magnificently glorioully and with great Majeſty as well as power.

27 The eternal God *is thy* refuge *r*, and underneath *s* are the everlaſting arms: and he ſhall thruſt out *the* enemy from before thee, and ſhall ſay, Deſtroy *them t*.

r Or, *thy dwelling-place*. Compare *Pſal.* 91. 1. *s* (*i. e.*) Under thy arms to hold thee up, as my hands were once held up by *Aaron* and *Hur*. He will ſupport and defend thee. Or the meaning is, Though he dwelleth on high, yet he comes down to earth beneath to aſſiſt and deliver thee *t* (*i. e.*) Shall give thee not only command and commiſſion, but alſo power to deſtroy them. for Gods *ſaying* is doing, his word comes with power.

* Jer. 23. 6. 28 * Iſrael then ſhall dwell in ſafety alone *u*; the fountain of Jacob *x ſhall be* upon a land of corn and wine: alſo his heavens *y* ſhall drop down dew.

u Either 1. Though they be alone, and have no confederates to defend them, but have all the world againſt them, yet my ſingle protection ſhall be ſufficient for them. Or 2. Diſtinct and ſeparated from all other nations, with whom I will not have them to mingle themſelves. See *Num.* 23. 9. *Ezra* 9. 1, 2. *x* (*i. e.*) The poſterity of *Jacob*, which flowed from him as waters from a Fountain, in great abundance. Compare *Pſal.* 68. 26. *Iſa.* 48. 1. The *fountain* is here put for the *River* or *Streams* which flow from it, as *Pſal.* 104. 10. as the *Root* is put for the *branch*. 2 *Chron.* 22. 10. *Iſa.* 11. 10. *Revel.* 5. 5. and as *Jacob* or *Iſrael* who is the *fountain*, is oft put for the children of *Iſrael*. Or *the eye* (for ſo the Hebrew word oft ſignifies) *of Jacob*, *i. e.* of the people of *Iſrael*, and ſo the ſenſe is, They who now only hear of the Land of promiſe ſhall ſhortly ſee it, which I am not ſuffered to do, and ſhall enjoy it, which is oft ſignified by *ſeeing*, as *Pſal.* 4. 6. 27. 13. and 34. 13. *Eccleſ.* 2. 1. and 3. 13. *y* (*i. e.*) Thoſe Heavens or that Air which hangs over his Land.

29 Happy *art* thou, O Iſrael; who *is* like unto thee, O people, ſaved by the LORD, the ſhield of thy help, and who *is* the ſword of thy excellency! and thine enemies ‖ ſhall be found liars unto thee ‖, and thou ſhalt tread upon their high places †.

‖ Or, *ſhall be ſubdued.*

z The giver and preſerver of all that excellency, that glory, ſafety and happineſs, which thou haſt above all other people, which thou doeſt not obtain either by or for thy own wiſdom or ſtrength or goodneſs. Or, *Thy moſt excellent ſword*, *i. e.* Thy ſtrength and the author of all thy paſt or approaching victories. ‖ (*i. e.*) Shall be deceived as to all their vain hopes and confidences of deſtroying thee or ſaving themſelves, whether grounded upon their own numbers and valour and ſtrong holds, or upon old Prophecies and Predictions of ſucceſs, or upon their Idols. Or, *ſhall lie unto thee*, *i. e.* ſhall ſubmit themſelves to thee, though it be done but feignedly and by conſtraint, as this phraſe is uſed *Pſal.* 18. 44. & 66. 3. & 81. 15. Poſſibly this may deſign the lies and frauds which the *Gibeonites* would uſe to deceive them. *Joſ.* 9. 4. † *i. e.* Thou ſhalt ſubdue their greateſt princes, and their ſtrongeſt holds, *Deut.* 32. 13. and their idols Temples and Worſhip.

CHAP. XXXIV.

1 AND Moſes went up *a* from the plains of Moab, unto the mountain of Nebo *b* to the top of ‖ Piſgah, that *is* over againſt Jericho: and the LORD ſhewed him * all the land of Gilead *c* unto Dan *d*.

‖ Or, *the hill.*
* chap. 3. 27.

a In compliance with Gods will that he ſhould then and there reſign up his ſoul to God. *b* Of which ſee *Num.* 27. 12. and 32. 38. & *Deut.* 32. 49. *c* Whereof *Moſes* had as yet ſeen and enjoyed but a ſmall part. Of this Land ſee *Gen.* 31. 21. *Numb.* 32. 1, 19, &c. *d* To that City which after *Moſes* his death was called *Dan*, *Joſ.* 19. 47. *Judg.* 18. 29. So that here is an anticipation. But it ſeems moſt probable and is commonly believed that this chapter was not written by *Moſes* but by *Eleazer* or *Joſhua* or *Ezra* or ſome other man of God directed herein by the Holy Ghoſt; this being no more impeachment to the divine authority of this chapter, that the penman is unknown, which alſo is the lot of ſome other Books of Scripture, than it is to the authority of the Acts of the King or Parliament, that they are Written or Printed by ſome unknown perſon.

2 And all Naphtali *e*, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the utmoſt ſea *f*.

e (*i. e.*) The land of *Naphtali*, which together with *Dan*, was in the North of *Canaan*, as *Ephraim* and *Manaſſeh* were in the midland parts, and *Judah* on the South, and the Sea on the Weſt. So theſe parts lying in the ſeveral quarters are put for all the reſt. He ſtood in the Eaſt and ſaw alſo *Gilead*, which was in the Eaſtern part of the land, and thence he ſaw the North and South and Weſt. *f* (*i. e.*) The midland Sea which was the utmoſt bound of the land of promiſe on the Weſt.

3 And the ſouth *g*, and the plain of the valley of Jericho *h*, the city of palm-trees *i*, unto Zoar.

g (*i. e.*) The fourth quarter of the land of *Judah*, which is towards the ſalt ſea, which is deſcribed *Num.* 34. 3, 4, 5. *Joſ.* 15. 1, 2, 3, 4. as the weſtern quarter of *Judah* was deſcribed in the words next foregoing. *h* Or, in which lies *Jericho*: which was in the Tribe of *Benjamin*. *i* (*i. e.*) *Jericho*, ſo called both here and *Judg.* 1. 16. and 3. 13. 2 *Chron.* 28. 15. from the multitude of Palm-trees which were in thoſe parts, as *Joſephus* and *Strabo* write. From whence and the balm there growing it was called *Jericho*, which ſignifies, *odoriferous* or *ſweet ſmelling*.

4 And the LORD ſaid unto him, * This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes *k*, but thou ſhalt not go over thither.

* Gen. 12. and 13. 15

k To wit, by a miraculous power ſtrengthening thy ſight or making a clear repreſentation of all theſe parts to thy view.

5 So Moſes the ſervant of the LORD died there in the land of Moab *l*, according to the word of the LORD.

l (*i. e.*) In the land which *Iſrael* took from the *Amorites* which antiently was the land of *Moab*.

6 And he *m* buryed him in a valley in the land of Moab, over-againſt Beth-Peor: but no man knoweth of his ſepulchre *n* unto this day.

m (*i. e.*) The Lord, laſt mentioned, buried him either immediately or by the miniſtery of Angels, whereof *Michael* was the Chief or Prince, *Jude ver.* 9. *n* *i. e.* Of the particular place of the Valley where he was buried; which God hid from the *Iſraelites*, to prevent their Superſtition and Idolatry, to which he knew their great proneneſs. And for this very reaſon the Devil endeavoured to have it known and contended with *Michael* about it, *Jude ver.* 9. And ſeeing God would not endure the worſhip of the Relicks, or Tomb of ſo eminent a perſon as *Moſes* was, it is ridiculous to think God would permit this honour to be given to any of the ſucceeding Saints who were ſo far inferiour to him.

7 And Moſes was an hundred and twenty years old when he died: his eye was not dim, nor his † natural force † abated *o*.

† Heb. *moiſture.*
† Heb. *fled.*

o By a miraculous work of God in mercy to his Church and people.

8 And the children of Iſrael wept for Moſes in the plains of Moab thirty days *p*: ſo the days of weeping *and* mourning for Moſes were ended.

p Which was the uſual time of mourning for perſons of high place and eminency. See *Gen.* 50. 3, 10. *Num.* 20. 29. For others ſeven days ſufficed.

9 And Joſhua the ſon of Nun *was* full of the ſpirit of wiſdom *q*: for Moſes had laid his hands upon him *r*, and the children of Iſrael hearkened unto him, and did as the LORD commanded Moſes.

q And other gifts and graces too, as appears from the Hiſtory, but *Wiſdom* is mentioned as being moſt neceſſary for the Government to which he was now called, *r* Which God had appointed as a ſign to *Moſes* and *Joſhua* and the *Iſraelites* that this was the perſon whom he had appointed and qualified for his great work. See *Numb.* 27. 18, &c. compare *Gen.* 48. 10. *Numb.* 8. 10.

10 And there aroſe not a prophet ſince in Iſrael like unto Moſes *s*, whom the LORD knew face to face *t*:

s In the priviledges here following. *t* (*i. e.*) Whom God did ſo freely and familiarly and frequently converſe with. See on *Exod.* 33. 11. *Numb.* 12. 8. *Deut.* 5. 4.

11 In all the ſigns *u*, and the wonders which the LORD ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land.

u This is to be joyned either 1. with the words immediately foregoing, as an eminent inſtance wherein God did know or acknowledge and own or converſe ſo familiarly with *Moſes*, namely in the working of all his ſigns and wonders in *Egypt*, where God ſpake to him ſo oft, and ſometimes even in *Pharoahs* preſence, and anſwered his requeſts, ſo particularly and punctually whether he called for vengeance or for deliverance. Or 2. With the more remote words, there was none *like unto Moſes* in regard of *all the ſigns*, &c. the words, *whom the Lord knew face to face*, coming in by way of parentheſis.

12 And in all that mighty hand, and in all the great terror which Moſes ſhewed in the ſight of all Iſrael:

JOSHUA.

The ARGUMENT.

IT *is not material to know who was the Pen-man of this Book, whether* Joshua, *as seems most probable from* Chap. 24. 26. *or some other holy Prophet. It is sufficient, that this Book was a part of the Holy Scriptures or Oracles of God committed to, and carefully kept by, the* Jews, *and by them faithfully delivered to us; as appears by the concurring Testimony of Christ and his Apostles, who owned and approved of the same Holy Scriptures which the Church of the* Jews *did. But this is certain, that divers Passages in this Book, were put into it after* Joshua's *death,* as Josh. 10. 13. *compared with* 2 Sam. 1. 18. *and* Josh. 19. 47. *compared with* Judg. 18. 1. *and* Josh. 24. 29, 30. *And such like Insertions have been observed in the five Books of* Moses.

CHAP. I.

NOW after the death of Moses *a*, the servant of the LORD *b*, it came to pass, that the LORD spake *c* unto Joshua the son of Nun Moses
*Deut. 1. 38. * minister *d*, saying,

a Either immediately after it, or when the days of mourning for *Moses* were expired. *Joshua* was appointed and declared *Moses* his Successor in the Government before this time; and therefore doubtless entred upon the Government instantly after his death; and here he receives confirmation from God therein. *b* This title is given to *Moses* here and *v.* 2. as also *Deut.* 34. 5. and is oft repeated not without cause, partly to reflect Honour upon him, partly to give Authority to his Laws and Writings, in publishing whereof he only acted as Gods Servant in his name and stead: and partly that the *Israelites* might not think of *Moses* above what was meet, remembring that he was not the Lord himself, but only the Lords Servant; and therefore not to be worshipped, nor yet to be too pertinaciously followed in all his Institutions, when the Lord himself should come and abolish part of the Mosaical Dispensation; it being but reasonable that he who was only a Servant in Gods house, should give place to him who was the Son, and Heir, and Lord of it, as Christ was. See *Heb.* 3. 3. 5. 6. *c* Either in a Dream or Vision, or by *Urim, Numb.* 27. 21. *d* i. e. Who had waited upon *Moses* in his great Employments, and thereby been privy to his Managery of the Government, and so fitted and prepared for it.

2 Moses my servant is dead: now therefore arise, go over this Jordan *e*, thou, and all this people, unto the land which I do give *f* to them, *even* to the children of Israel.

e This which is now near thee, which is the only obstacle in thy way to *Canaan*. *f* i. e. Am now about to give the actual Possession of it, as I formerly gave a right to it by promise.

*Deut. 11. 24. Chap. 14. 9. 3 * Every place *g* that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

g To wit, Within the following bounds.

*Exod. 23. 31. Numb. 34. 3. 4 * From the wilderness, and this Lebanon *h*, even unto the great river, the river Euphrates, all the land of the Hittites *i*, and unto the great sea *k*, toward the going down of the sun, shall be your coast *l*.

h This emphatically, as being the most eminent Mountain in *Syria*, and the Northern border of the Land: or *this* which is within thy view; as if the Lord appeared to him in the form of a man, and pointed to it. *i* i. e. Of the *Canaanites*, who elsewhere are all called *Amorites*; as *Gen.* 15. 16. and here *Hittites* by a *Synecdoche*: the *Hittites* being the most considerable and formidable of all, as may appear from *Numb.* 13. 33. and 14. 1. 2 *King.* 7. 6. and many of them being of the race of the Giants, dwelling about *Hebron*: See *Gen.* 25. 9, 10. and 26. 34. and 27. 46. *k* The Midland Sea, great in it self, and especially with those lesser Collections of waters, which the *Jews* called *Seas*. *l Obj.* The *Israelites* never possessed all this Land. *Ans.* 1. That was from their own sloth and cowardize, and disobedience to God, and breach of those Conditions upon which this Promise was suspended: See *Judg.* 2. 20. 2. This Land was not all to be possessed by them at once, but by degrees, as their numbers and necessities increased; but *Canaan* being fully sufficient for them, and many of the *Israelites* being from time to time either cut off, or carried captive for their sins, there was never any need of enlarging their Possessions. 3. Though their Possessions extended not to *Euphrates*, yet their Dominion did, and all those Lands were tributary to them in *David's* and *Solomon's* time.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *m* so I will be with thee; * I will not fail thee, nor forsake thee *n*.
*Heb. 13. 5. Deut. 31. 6, 18.

m To assist him against all his enemies, and in all the difficulties of governing this stiff-necked people, which *Joshua* might justly fear no less than the *Canaanites*. *n* I will not leave thee destitute neither of inward support or of outward assistance.

6 * Be strong, and of a good courage *o*: for † unto this people shalt thou divide for an Inheritance, the land *p* which I sware unto their fathers to give them.
*Deut. 31. 7. † Or, *thou shalt cause this people to inherit the land*, &c.

o Joshua, though a person of great Courage and Resolution, whereof he had given sufficient Proof, yet needs these Exhortations, partly because his work was great, and difficult, and long, and in a great measure new; partly because he had a very mean opinion of himself, especially if compared with *Moses*; and remembring how perverse and ungovernable that people were, even under *Moses*, he might very well suspect the burden of ruling them would be too heavy for his shoulders. *p* Which supposeth the full Conquest of the land. That Honour and Assistance which I denied to *Moses*, I will give to thee.

7 Only be thou strong, and very couragious, that thou mayest observe to do according to all the Law * which Moses my servant commanded thee *q*: * turn not from it to the right hand or to the left *r*, that thou mayest † prosper *s* whithersoever thou goest *t*.
* Deut. 31. 7. * Deut. 5. 32. & 28. 14. † Or, *do wisely*.

q Remember, that though thou art the Captain and Commander of my people, yet thou art my Subject, and obliged to observe all my commands. *r* i. e. In any kind, or upon any pretence. *s* Which plainly shews, That Gods assistance promised to him and to the *Israelites*, was conditional, and might justly be withdrawn upon their breach of the Conditions. *t* Or, *That thou mayest do wisely*. Whereby he instructs him in the true Art of Government; and that his greatest Wisdom will lie in the observation of all Gods Commands, and not in that pretended reason of State which other Princes govern all their Affairs by. *t* i. e. Whatsoever thou doest. Mens actions are oft compared to ways, or journeys, or steps by which they come to the end, they aim at.

8 * This book of the law shall not depart out of thy mouth *u*, but * thou shalt † meditate therein day and night *x*, that thou mayest observe to do according to all *that is* written therein *y*: for then thou shalt make thy way prosperous, and then thou shalt † have good success.
* Deut. 17. 18, 19. * Psal. 1. 2. † Or, *discourse of it*. See Psal. 28. 35. † Or, *do wisely*.

u i. e. Thou shalt constantly read it, and upon occasion discourse of it, and the sentence which shall come out of thy mouth, shall in all things be given according to this Rule. *x* i. e. Diligently study, and frequently and upon all occasions consider what is Gods Will and thy Duty. The greatness of thy place and employments shall not hinder thee from this Work, because this is the only Rule of all thy private Actions and publick Administrations. *y* Whereby he teacheth him, that it is his Duty to see with his own eyes, and to understand the Mind and Law of God himself, and

not blindly to follow what any other should advise him to.

* Deut. 31. 7, 8. 9 * Have not I commanded thee ? Be strong, and of a good courage, be not afraid, neither be thou dismayed; for the LORD thy God *is* with thee whithersoever thou goest.

? I whom thou art obliged to obey: I who can carry thee through every thing I put thee upon: I of whose Faithfulness and Almightiness thou hast had large experience?

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals *a*: for within three days *b* ye shall pass over this Jordan, to go in to possess the land which the LORD your God giveth you to possess it.

a For although *Manna* was given them to supply their want of ordinary Provisions in the Wilderness; yet they were allowed, when they had opportunity, to purchase other Provisions, and did so, *Deut.* 2. 6, 28. And now having been some time in the land of the *Amorites*, and together with *Manna* used themselves to other food which that Country plentifully supplied them with; they are warned to furnish themselves therewith for their approaching march. *b* Qu. How can this be, when the Spies, who were not yet sent away, continued three days hid in the Mountains, *Josh.* 2. 22. and the people passed not over till three days after the Spies returned? *Josh.* 3. 2. *Ans.* These words, though placed here, seem not to have been delivered by *Joshua* till after the return of the Spies; such Transpositions being so frequent in Scripture, that Interpreters have formed this general Rule, That *there is no certain Order, no former nor latter in the Histories of the Scripture.* And hence it comes, that these three days mentioned here, after the History of the Spies, are again repeated, *Josh.* 3. 2. Besides, the *Septuagint* render the words, *Yet three days*; and the *Chaldee*, *In the end of three days*; others, *After three days*, as it is, *Josh.* 3. 2. Or, these three days may be the same with those, *Josh.* 2. 22. and the matter may be conceived thus, *Joshua* gives the people notice of their passage over *Jordan within three days*, here, and at the same time sends away the Spies, who return ere those three days be ended. For the *three days*, Josh. 2. 22. may be understood of one whole day, and part of two other days, as it is in that famous instance, *Matth.* 27. 63, of which see more on that place, and on, *Matth.* 12. 40. The Spies came to *Jericho* in the Even of the first day, and intended to lye there, *Josh.* 2. 8. but being disturbed and affrighted by the search made after them, they go away that night into the Mountains, and there abide the time mentioned. *Joshua* having delivered this message from God to the *Israelites*, and sent away the Spies, removes from *Shittim* to *Jordan*, *Josh.* 3. 1. being sufficiently assured of his safe passage over *Jordan*, whatsoever became of the Spies; and after those three days mentioned here were past, *Josh.* 3. 2. he sends the Officers to the people with a second message about the manner of their actual passing over.

12 And to the Reubenite, and to the Gadite, and to half the tribe of Manasseh, spake Joshua, saying,

* Numb. 32. 23. Deut. 3. 18. 13 Remember * the words which Moses the servant of the LORD commanded you *c*, saying, The LORD your God hath given you rest *d*, and hath given you this land.

c His charge to you, and your promise to him, which they were obliged to keep; and *Joshua* was to see that they did so. *d* i. e. A place of rest, as that word signifies; See on *Gen.* 49. 15.

14 Your wives, your little ones, and your cattel shall remain in the land which Moses gave you on this side Jordan: but ye shall pass *e* before your

† Heb. *marshalled by five.* brethren *f* † armed *g* all the mighty men of valour *h*, and help them:

e To wit, over *Jordan*. *f* Either, 1. in their presence. Or, 2. In the front of all of them; which was but reasonable: partly, because they had the advantage of their brethren, having actually received their Portion, which their Brethren had only in hope, and therefore were obliged to more service, the rather to prevent the envy of the other Tribes; partly because they were freed from those Impediments which the rest were exposed to, their Wives, and Children, and Estates being safely lodged; and partly to prevent their retreat and withdrawing themselves from the present service, which they otherwise should have had opportunity and temptation to do, because of the nearness of their Habitations. *g* For by this time they were well furnished with Arms, which they had either from the *Egyptians*, or *Amalekites*, or *Amorites*, from whom they had taken them; or by purchase from those people by whose borders they passed. Or, *in military order*: See on *Exod.* 13. 18. *h* All such were obliged to go over if occasion required it, but *Joshua* took only some of them, partly because they were sufficient for his purpose, and partly because some were fit to be left, both to secure their own Wives, Children, and Possessions, and to prevent their enemies on that side from giving them disturbance or hinderance ~~in their enterprize upon *Canaan*~~.

15 Until the LORD have given your brethren rest, as *he hath* given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan, toward the sun-rising.

16 And they answered *h* Joshua, saying, All that thou commandest us, we will do, and whithersoever thou sendest us, we will go.

h i. e. The *Reubenites*, &c. mentioned *v.* 12. to whom *Joshua*'s Discourse is confined *v.* 13, 14, 15. No doubt the other Tribes expressed the same thing; but this is only recorded concerning these, because that might seem most doubtful, and the obedience of the rest was unquestionable.

17 According as we hearkned unto Moses in all things, so will we hearken unto thee *i*: only the LORD thy God be with thee, as he was with Moses *k*.

i The same obedience which we owed, and those of us who are now alive generally performed to Moses, we promise unto thee. *k* This is not a limitation of their obedience, as if they would not obey him any further or longer than he was prosperous or successful; but an additional Prayer for him, As we have hereby promised thee our obedience, so our Prayer shall be, That God would bless and prosper thee, as he did *Moses*.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him *l*, he shall be put to death: only be strong, and of a good courage.

l Not repugnant to Gods commands; for none can be so foolish to think, that if he had commanded the people to blaspheme God, or worship Idols, the people were obliged to obey him therein.

CHAP. II.

AND Joshua the son of Nun sent *a* out of Shittim *b* two men *c*, to spy *d* † secretly *e*, saying, Go view the land, even Jericho *f*: and they went, and * came into an harlots *g* house, named * Rahab, and † lodged *h* there.

† Heb. *silently.* * Heb. 11. 31. Jam. 2. 25. * Matth. 1. 5. † Heb. *lay.*

a Or, *had sent*, as that Tense is oft used: See on *Josh.* 1. 11. *b* Called also *Abel-shittim*, Num. 33. 49. *c* Not twelve, as *Moses* did, partly because the people of *Canaan* were now more alarm'd than in *Moses* his time, and more suspicious of all strangers; and partly because those were to view the whole land, these but a small parcel of it. *d* i. e. To learn the state of the land and people, and what way and method they should proceed in. It is evident enough, That *Joshua* did not this out of distrust, as the people did, *Deut.* 1. and it is most probable, he had Gods Command and Direction in it for the encouragement of himself and his Army in their present Enterprize. *e* With reference not to his Enemies, which being the constant and necessary practice of all Spies, was needless to be mentioned; but to the *Israelites*, without their knowledge or desire. And this seems added by way of opposition unto the like Action, *Deut.* 1. where it was done with the peoples privity, and upon their motion; and therefore an Account was given not only to *Moses*, but also to the Congregation; whereas here it was given to *Joshua* only, *v.* 23. which was a good Caution to prevent the Inconveniency which possibly might have arisen, if their Report had been doubtful or discouraging. *f* i. e. The land about *Jericho* together with the City. Heb. *The land and Jericho*, i. e. especially *Jericho*. So *and* is used, 2 *Sam.* 2. 30. 1 *King.* 11. 1. *Psal.* 18. 1. They obeyed *Joshua*'s Command, even with the hazard of their own lives, considering that they were under the protection of divine Providence, which could very easily many ways secure them; or being willing to sacrifice their lives in their Countreys service. *g* So the Hebrew word is used, *Judg.* 11. 1. 16. 1. 1 *King.* 3. 16. *Ezek.* 23. 44. and so it is rendred by two Apostles, *Heb.* 11. 31. *Jam.* 2. 25. such she either now was, or formerly had been; and such a persons house they might come to with less observation than to an *Hostess*, as some render it, or to a publick Victualling-House. And such a course of life was very common among the Gentiles, who esteemed Fornication to be either no sin, or a very small and trivial one. Or, *lay down*; as the same word is rendred, *v.* 8. intended and composed themselves to rest; but they were disturbed and hindred from their Intentions upon the following Discovery.

2 And

2 And it was told the King of Jericho, saying, Behold, there came in men hither to night *i*, of the children of Israel, to search out the Country.

i This evening, by comparing this with *v.* 5.

3 And the King of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee; which are entred into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them *k*, and said thus, There came men unto me, but I wist not whence they were *l*:

k Or, *But the Woman had taken* —— *and had hid them*, to wit, before the Messengers came from the King; as soon as she understood from her Neighbours or common Rumor, that there was a suspicion of the matter, and guessed that search would be made. And this is justly mentioned as a great and generous act of Faith, *Heb.* 11. 31. for she did apparently venture her life upon a stedfast perswasion of the Truth of Gods Word and Promise given to the *Israelites*. *l* Her Answer contained in these and the following words, was palpably false, and therefore unquestionably sinful; howsoever, her intention was good therein: See *Rom.* 3. 8. But it is very probable, she being an Heathen, might think, what some Christians have thought and said, That an officious Lie is not unlawful. Or at worst, this was her Infirmity, which was graciously pardoned by God, and her Faith was amply rewarded.

5 And it came to pass *about the time* of shutting of the gate *m*, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly, for ye shall overtake them.

m Either of her house, or rather of the City which was shut at a certain time.

6 But * she had brought them up to the roof *n* of the house, and hid them with the stalks of flax, which she had laid in order upon the roof *o*.

* See 2 Sam. 17. 19.

n Which was plain after the manner: See *Deut.* 22. 8. *Mat.* 10. 27. *Act.* 10. 9. *Mark* 2. 4. *o* That they may be dried by the heat of the Sun.

7 And the men pursued after them the way to Jordan unto the fords *p*: and assoon as they which pursued after them were gone out, they shut the gate *q*.

p Or *passages*, i. e. The usual places where people used to pass over *Jordan*, whether by Boats or Bridges; or rather, because of the shallowness of the River, which a little after this, swelled higher, as the History will tell us; and as it is very usual for Rivers to do. *q* Of the City, partly for their security against their approaching Enemies; and partly to prevent the escape of the Spies, if peradventure *Rahab* was mistaken, and they yet lurked in the City.

8 And before they were laid down *r*, she came up unto them upon the roof,

r To rest or sleep, as they intended, being now, after the departure of the Searchers come from their hiding-place to their resting place.

9 And she said unto the men *s*, I know that the LORD hath given you the land, and that * your terror *t* is fallen upon us, and that all the inhabitants of the land † faint because of you.

* Gen. 35. 5. † Heb. *melt.*

s Qu. How could they understand one the other? *Ans.* 1. The *Hebrew* and the *Canaan* or *Phœnician* Languages have a very great resemblance, and are thought to be but differing Dialects of one and the same Tongue, as the learned prove by a multitude of words which are common to both of them. Or, 2. some of the *Hebrews* had either out of curiosity, or by *Joshua*'s order and direction, learnt that Language for this or other such like Occasions. *t* i. e. The dread of you: See *Exod.* 23. 27. and 34. 24. *Deut.* 11. 25. and 28. 7.

10 For we have heard how the LORD * dried up the water of the Red-sea for you, when ye came out of Egypt, and what ye did unto the two Kings of the Amorites, that were on the other side Jordan, * Sihon and Og whom ye utterly destroyed.

*Exod. 14. 21. Chap. 4. 23.

* Numb. 21. 24, 34.

11 And assoon as we had heard *these things*, * our hearts did melt *u*, neither † did there remain any more courage in any man, because of you: for * the LORD your God, he *is* God in heaven above, and in the earth beneath *x*. *

*Exod. 15. 14. † Heb. *rose there up any more spirit in any man.* * Chap. 5. 1. * Deut. 4. 39.

u i. e. Was dissolved, lost all consistency and courage. This Phrase is oft used, as *Deut.* 1. 28. and 20. 8. *Josh.* 5. 1. and 7. 5. *x* He can do whatsoever he pleaseth in Heaven and Earth; whereas our Gods are inclosed in Heaven, and can do nothing to us upon Earth.

12 Now therefore, I pray you, swear unto me by the LORD *y*, since I have shewed you kindness, that ye will also shew kindness unto * my fathers house *z*, and give me a true token *a*:

* See 1 Tim. 5. 8.

y By your God who is the only true God; so she shews her Conversion to God, and owns his Worship, one eminent Act whereof is swearing by his Name. *z* My near Kindred, which she particularly names, *v.* 13. Husband and Children it seems she had none. And for her self, it was needless to speak, it being a plain and undeniable Duty to save their Preserver. *a* Either an assurance that you will preserve me and mine from the common Ruine: or a Token which I may produce as a Witness of this agreement, and a mean of my security.

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have *b*, and deliver our lives from death.

b i. e. Their Children, as appears from *Josh.* 6. 23.

14 And the men answered her, Our life † for yours *c*, if ye utter not this our business *d*. And it shall be when the LORD hath given us the land, that * we will deal kindly and truly with thee.

† Heb. *in stead of you to die.* * Judg. 1. 24.

c We pawn and will venture our lives for the security of yours. Or, may we perish, if you be not preserved. *d* i. e. This Agreement of ours, and the way and condition of it, lest others under this pretence, secure themselves. By which they shew both their Piety and Prudence in managing their Oath with so much Circumspection and Caution, that neither their own Consciences might be ensnared, nor the publick Justice obstructed.

15 Then she let them down by a cord through the window: for her house *was* upon the Town-wall *e*, and she dwelt upon the wall *f*.

e Which gave her the opportunity of dismissing them when the gates were shut. *f* Her particular dwelling was there: which may possibly be added, because the other part of her House was reserved for the entertainment of Strangers.

16 And she said unto them, Get ye to the mountain *g*, lest the Pursuers meet you: and hide your selves there three days *h*, until the Pursuers be returned, and afterward may ye go your way.

g i. e. To some of the Mountains wherewith *Jericho* was encompassed, in which also there were many Caves where they might lurk. *h* Not three whole days, but one whole day, and parts of two days: See on *Josh.* 1. 11.

17 And the men said *i* unto her, We *will be* blameless *k* of this thine oath, which thou hast made us swear:

i Or, *had said*; namely, before she let them down; it being very improbable, either that she would dismiss them before the Condition was expressed and agreed; or that she would discourse with them, or they with her, about such secret and weighty things after they were let down, when others might over-hear them; or that she should begin her discourse in her Chamber, and not finish it till they were gone out of her House. *Obj.* They spoke this after they were let down; for it follows, *v.* 18. *this--thred--which thou didst let us down by*. *Ans.* Those words may be thus rendred, *which thou dost let us down by*; i. e. art about to do it: it being frequent for the Preter Tense to be used of a thing about to be done, by an Enallage of Tenses, as *Josh.* 10. 15. *k* i. e. Free from guilt or reproach if it be violated, namely, if the following Condition be not observed.

18 Behold, *when* we come into the land *l*, thou shalt bind this line of scarlet thread in the window *m*, which thou didst let us down by; and thou shalt † bring thy Father, and thy Mother, and thy Brethren, and all thy Fathers Houshold home unto thee.

† Heb. *gather.*

l i. e. Over *Jordan*, and near the City. *m* That it may be easily discerned by our Souldiers.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head *n*, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* upon our head *o*, if *any* hand be upon him *p*.

n The blame of his death shall rest wholly upon himself, as being occasioned by his own neglect or contempt of the means of safety. *o* We are willing to bear the sin, and shame, and punishment of it. *p* To wit, so as to kill him, as this Phrase is used, *Esth.* 6. 2. *Job* 1. 12.

20 And if thou utter this our business, then we will be quit of thine oath, which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window *q*.

q Forthwith, partly that the Spies might see it hung out before their departure, and so the better know it at some distance; partly lest some accident might occasion a mistake or neglect about it; and partly for her own comfort, it being pleasant and encouraging to her to have in her eye the pledg of her deliverance.

22 And they went, and came unto the mountain, and abode there three days *r*, until the Pursuers were returned. And the Pursuers sought *them* throughout all the way *s*, but found *them* not.

r Supporting themselves there with the Provisions which after the manner of those times and places they carried with them, which *Rahab* furnished them with. *s* i.e. In the Road to *Jordan*, and the places near it, but not in the Mountains.

23 So the two men returned, and descended from the mountain, and passed over *t*, and came to Joshua the son of Nun, and told him *u* all *things* that befel them.

t To wit, *Jordan* unto *Joshua*. *u* *Him* alone, not the people, as they did, *Numb.* 13.

24 And they said unto Joshua, Truly the LORD hath delivered into our hand all the land: for even all the Inhabitants of the country do † faint because of us.

† Heb. *melt.*

CHAP. III.

AND Joshua rose early in the morning *a*, and they removed from Shittim, and came to Jordan, he, and all the children of Israel, and lodged there *b* before they passed over.

a Not after the return of the Spies, as may seem at first view; but after the three days, as it follows *v.* 2. *b* That night, that they might go over in the day time, partly that the Miracle might be more evident and unquestionable; and partly to strike the greater terror into their Enemies.

2 And it came to pass after three days *c*, that the Officers went through the host *d*;

c Either, 1. at the end of the three days mentioned, *Josh.* 1. 11. or upon the last of them, as this Phrase is used: See on *Deut.* 15. 1. Or, 2. after those days were expired: See on *Josh.* 1. 11. *d* The second time to give them more particular Directions, as they had given them a general notice, *Josh.* 1. 10, 11.

3 And they commanded the people *e*, saying, When ye see the ark of the Covenant of the LORD your God, and the Priests the Levites *f* bearing it, then ye shall remove from your place, and go after it *g*.

e In *Joshua's* name, and by his Authority. *f* Who were not only Levites, but Priests also. For although the Levites were to carry the Ark, *Numb.* 4. yet the Priests might perform that Office, and did so upon some solemn occasions, as here, and *Josh.* 6. 6. Chap. 3. 3. *g* Towards *Jordan*, to go over it in such manner as I am about to describe. Till this time the Ark went in the middle of the cloudy Pillar, probably being now vanished; now it goes in the Front.

4 Yet there shall be a space between you and it, about two thousand cubits *h* by measure: come not near unto it *i*, that ye may know the way by which ye must go *k*: for ye have not passed *this* way † heretofore.

† Heb. *since yesterday and the third day.*

h Which make a thousand yards, and at which distance from it the *Israelites* seem to have been encamped in the Wilderness. And because they generally went from their Tents to the Ark to worship God, especially on the Sabbath-days; hence it hath been conceived, that a *Sabbath days journey* reached only to 2000. Cubits. But that may be doubted; for those who encamped neareſt the Ark, were at that distance from it, and came so far; but the most were further from it, and their Sabbath-days journey was considerably longer. *i* Partly from the reverent respect they should bear to the Ark; and partly for the following reason. *k* That the Ark marching so far before you into the River, and standing still there till you pass over, may give you the greater assurance of your safe passage.

5 And Joshua said *l* unto the people, * sanctifie your selves *m*: for to morrow the LORD will do wonders among you.

* Exod. 19. 14, 15. Lev. 20. 7. Num. 11. 18. Chap. 7. 13. 1 Sam. 16. 5. Joel 2. 16.

l Or rather, *had said*, to wit, the day before their passage; for it follows, *to morrow*, &c. *m* Both in Soul and Body, that you may be meet to receive such a favour, and with more Attention and Reverence observe and ponder this great Work, and fix it in your Hearts and Memories: See on *Exod.* 19. 10. *Lev.* 20. 7.

6 And Joshua spake unto the priests, saying, Take up *n* the ark of the covenant, and pass over before the people *o*. And they took up the ark of the covenant, and went before the people.

n To wit, upon your shoulders; for so they were to carry it, *Numb.* 7. 9. *o* Not in the middle of them, as you used to do.

7 And the LORD said unto Joshua, This day will I begin to magnifie thee in the sight of all Israel *p*, that they may know that * as I was with Moses, *so* I will be with thee.

* Chap. 1. 5.

p i.e. To gain thee Authority and Reputation among them, as the person whom I have set in *Moses* his stead, and by whom I will conduct them to the Possession of the promised Land.

8 And thou shalt command the Priests that bear the Ark of the Covenant, saying, When ye are come to the brink *q* of the water of Jordan, ye shall stand still in Jordan *r*.

q Heb. *to the extremity*, so far as the River then spreads it self, which was now more than ordinary, *v.* 15. *r* Within the waters of *Jordan*, in the first entrance into the River; where they stood for a season, till the River was divided, and then they went into the midst of it, as it is implyed *v.* 17, and there abode till all the people were passed over, as it follows in the History.

9 And Joshua said unto the children of Israel, Come hither *s*, and hear the words of the LORD your God *t*.

s To the Ark or Tabernacle, the place of publick Assemblies. *t* Who is now about to give a proof that he is both the *Lord*, the Omnipotent Governour of Heaven and Earth, and all Creatures: *and your God*, in Covenant with you, having a tender care and true affection for you.

10 And Joshua said, Hereby ye shall know *u* that the living God *x is* among you *y*, and *that* he will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite.

u To wit, by experience and sensible evidence. *x* Not a dull, dead, senseless and unactive God, such as the gods of the Nations are; but a God of life, and power, and activity to watch over you, and work for you. *y* Is present with you to strengthen and help you, as the Phrase signifies, *Exod.* 17. 7. *Deut.* 31. 17. *Josh.* 22. 31.

11 Behold, the ark of the covenant of the LORD of all the earth, passeth over before you into Jordan *z*.

z Into part of the River.

12 Now therefore take ye twelve men *a* out of the Tribes of Israel, out of every Tribe a man.

a For the work described, *Josh.* 4. 2, 3.

13 And it shall come to pass assoon as the soles of the feet of the priests that bear the ark of the LORD *b*, the Lord of all the earth *c*, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above *d*: and [they * shall stand upon an heap *e*.

* Psal. 114. 3.

b That so it may appear that this is the Lords doing, and that in pursuance, and for the accomplishment of his Covenant made with *Israel*. *c* The Lord of all this terrestrial Globe made of Earth and Water, who therefore can dispose of this River and the adjoyning Land as he pleaseth. *d* The Waters which now are united shall be divided, and part shall flow down the Channel towards the Dead-Sea, and the other part that is nearer the Spring or Rise of the River, and flows down from it, shall stand still. *e* Being as it were congealed, as the Red-Sea was, *Exod.* 15. 8. and so kept from overflowing all the Country.

14 And it came to pass when the people removed from their tents, to pass over Jordan, and the priests bearing the * ark of the covenant before the people;

* Act. 7. 45.

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for * Jordan overfloweth all his banks all the time of harvest) *f*

* 1 Chron. 12. 15. Jer. 12. 5. & 49. 19.

f Which

f Which is also noted, 1 *Chron.* 12. 15. *Eccluſ.* 24. 36. and by *Ariſtæus* in his Hiſtory of the LXX. Interpreters. This is meant not of the Wheat-harveſt, but of the Barely-harveſt, (which was before it, *Ruth* 1. 22. 2 *Sam.* 21. 9.) as is manifeſt from their keeping of the Paſſover at their firſt entrance, *Joſh.* 5. 10. which Feaſt was kept on the fourteenth day of their firſt Month, when they were to bring a Sheaf of their firſt-fruits, *Levit.* 23. 10. *Deut.* 16. 9, 10. which were of Barley, as *Joſephus* affirms, and is evident from the thing it ſelf. So that this Harveſt in thoſe hot Countreys fell very early in the Spring, when Rivers uſe to ſwell moſt; partly becauſe of the rains which have fallen all the Winter, and partly becauſe of the Snows which then melt into Water and come into the Rivers; for which Reaſons the ſame overflowing of Water which is here aſcribed to *Jordan*, is by other Authors aſcribed to *Euphrates*, and *Tigris*, and the *Rhine*, and *Main*, &c. And this time God choſe for this Work, partly that the Miracle might be more glorious in it ſelf, more obliging to the *Iſraelites*, and more amazing and terrible to the *Canaanites*; and partly that the *Iſraelites* might be entertained at their firſt entrance with more plentiful and comfortable Proviſions.

16 That the waters which came down from above, ſtood *and* roſe up upon an heap *g* very far from the city Adam that is beſide Zaretan *h*; and thoſe that came down toward the ſea of the plain, *even* the ſalt ſea failed, *and* were cut off: and the people paſſed over right againſt Jericho *i*.

g Which having been affirmed by Heathen Writers to have been done by *Magicians*, it is great impudence to diſbelieve or doubt of Gods power to do it. *h* The City *Adam* being more obſcure, is deſcribed by its nearneſs to a more known place, *Zaretan*, or *Sarthan*, which ſome think is the ſame place mentioned 1 *King.* 4. 12. and 7. 46. but it rather ſeems to have been another place then eminent, but now unknown, as many thouſands are. The meaning is, That the Waters were ſtopped in their courſe at that place, and ſo kept at a due diſtance from the *Iſraelites* whilſt they paſſed over. *i* Here God carried them over, becauſe this part was, 1. The ſtrongeſt, as having in its Neighbourhood an eminent City, a potent King, and a ſtout and Warlike people. 2. The moſt pleaſant and fruitful, and therefore more convenient both for the Refreſhment of the *Iſraelites* after their long and tedious Marches, and for their Encouragement to their preſent Expedition.

17 And the prieſts that bare the ark of the covenant of the LORD, ſtood firm *k* on dry ground in the midſt of Jordan *l*, and all the Iſraelites paſſed over on dry ground, until all the people were paſſed clean over Jordan.

k i. e. In one and the ſame place and poſture; their feet neither moved by any Waters flowing in upon them, nor ſinking into any mire, which one might think was at the bottom of the River. And this may be oppoſed unto their other *ſtanding in the brink of the water* when they came to it, commanded, *v.* 8. which was but for a while, till the Waters were divided and gone away; and then they were to go further even *into the midſt of Jordan*, as is here ſaid, where they are to ſtand *conſtantly* and *fixedly*, as this Hebrew word ſignifies, *until all were paſſed over*. If it be ſaid, that what is preſcribed, *v.* 8. is here ſaid to be executed; and therefore *the midſt of Jordan* here, is the ſame place with *the brink of the water of Jordan*, v. 8. It may be anſwered, That the manifeſt variation of the Phraſe ſhews, that it is not abſolutely the ſame thing or place which is ſpoken of there and here; but what is there enjoyned is here executed with advantage; for when it is ſaid, that they *ſtood firm*——*in the midſt of Jordan*, it muſt needs be ſuppoſed, that they firſt *came to the brink of the water*, and that they *ſtood* there for a ſeaſon till the Waters were cut off and dried up, as appears from the nature of the thing; and that they went further, even into the midſt of *Jordan*. *l* Either, 1. within *Jordan*, as it is expreſſed above, *v.* 8. for that Phraſe doth not always ſignifie the exact middle of a place, but any part within it, as appears from *Gen.* 45. 6. *Exod.* 8. 22. and 24. 18. *Joſh.* 7. 13. and 10. 13. *Prov.* 30. 19 Or rather, 2. in the middle and deepeſt part of the River. For, 1. words ſhould be taken properly, where they may without any inconveniency, which is the caſe here. 2. The Ark went before them to direct, and encourage and ſecure them in the dangers of their Paſſages, for which ends the middle was the fitteſt place. 3. In this ſenſe this ſame Phraſe is uſed *Joſh.* 4. *v.* 3, 8. For certainly thoſe Stones which were to be Witneſſes and Monuments of their Paſſage over *Jordan*, ſhould not be taken from the brink or brim of the River, or from the ſhore which *Jordan* overflowed only at that ſeaſon, but from the moſt inward and deepeſt parts of the River; and *v.* 16, 17, 18. where the Prieſts are ſaid to *aſcend* or *come up out of Jordan, and out of the midſt of Jordan* ——*unto the dry land*; whereas had this been meant only of the firſt entrance into the River, they muſt have been ſaid firſt to *go down into Jordan*, and then to *go up to the land*.

CHAP. IV.

AND it came to paſs, when all the people were clean paſſed * over Jordan, that the LORD ſpak *a* unto * Joſhua, ſaying, * Deut. 27. 2. * Chap. 3. 12.

a This was commanded before, *Joſh.* 3. 12. and is here repeated with enlargement, as being now to be put in Execution.

2 Take ye twelve men out of the people, out of every Tribe a man *b*,

b For the greater evidence and certainty, and the more effectual ſpreading of the Report of this marvellous work among all the Tribes.

3 And command ye them, ſaying, Take ye hence out of the midſt of Jordan *c*, out of the place were the prieſts feet ſtood firm, twelve ſtones, and ye ſhall carry them over with you, and leave them in the lodging-place where ye ſhall lodge this night *d*.

c Of which ſee on *Joſh.* 3. 17. *d i.e.* In *Gilgal*, as is expreſſed below, *v.* 19, 20.

4 Then Joſhua called the twelve men, whom he had prepared *e*] of the children of Iſrael, out of every Tribe a man:

e i. e. Appointed or choſen for that work, and commanded them to be ready for it.

5 And Joſhua ſaid unto them, Paſs over before the ark *f* of the LORD your God into the midſt of Jordan, and take ye up every man of you a ſtone upon his ſhoulder, according unto the number of the Tribes of the children of Iſrael:

f i. e. Go back again to the place where the Ark ſtands.

6 That this may be a ſign *g* among you, *that* when your children ask *their fathers* † in time to come, ſaying, What *mean* ye by theſe ſtones. † Heb. *to morrow.*

g A Monument or Memorial of this days work.

7 Then ye ſhall anſwer them, That the waters of Jordan were cut off before the ark *h* of the covenant of the LORD, when it paſſed over Jordan, the waters of Jordan were cut off: and theſe ſtones ſhall be for a memorial unto the children of Iſrael for ever.

h As it were at the ſight and approach of the Ark, to give it and the *Iſraelites* a ſafe paſſage.

8 And the children of Iſrael did ſo as Joſhua commanded, and took up twelve ſtones out of the midſt of Jordan, as the LORD ſpake unto Joſhua, according to the number of the Tribes of the children of Iſrael, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joſhua ſet up twelve ſtones in the midſt of Jordan *i*, in the place where the feet of the prieſts, which bare the ark of the covenant, ſtood: and they are there unto this day *k*.

i Properly ſo called, as *Joſh.* 3. 17. Qu. How could theſe ſtones be a Monument of this work, when they were not ſeen, but generally covered with the Waters of *Jordan*? *Anſ.* Theſe ſtones are not the ſame with thoſe which a man could carry upon his ſhoulders, *v.* 5. And therefore might be very much larger; and being ſet up in two rows one above another, they might poſſibly be ſeen, at leaſt ſome times when the Water was low, and eſpecially where the Water was commonly more ſhallow, as it might be ordinarily in this place, though not at this time when *Jordan* overflowed all its banks. Add to this, That the Waters of *Jordan* are ſaid to be very pure and clear; and therefore theſe ſtones, though they did not appear above it, might be ſeen in it either by thoſe who ſtood upon the ſhore, becauſe that River was not broad; or at leaſt by thoſe that paſſed in Boats, upon the River, who could eaſily diſcern them by the peculiar noiſe and motion of the Water occaſioned by that heap of ſtones. And this was ſufficient, eſpecially conſidering that there was another more diſtinct and viſible Monument of this Miracle ſet up in *Gilgal*. *k* This might be written either, 1. by *Joſhua* who wrote this Book near 20. years after this was done: Or, 2. by ſome other holy man divinely inſpired and approved of by the whole *Jewiſh* Church, who inſerted this and ſome ſuch paſſages both in this Book, and in the Writings of *Moſes*.

10 For the prieſts which bare the ark, ſtood in the midſt of Jordan, until every thing was finiſhed that

that the LORD commanded Joshua to speak unto the people *l*, according to all that Moses commanded Joshua *m*: and the people hasted and passed over *n*.

l i. e. To command the people to do. *m* Which he did not particularly, but in the general; because he commanded *Joshua* to observe and do all that God had commanded him by *Moses*, and all that he should command him any other way. *n* i. e. Passed over with haste, which is noted as an Argument of their fear, or weakness of their Faith; as on the contrary, the Priests are commended that they stood firm, and fixed and settled in their minds, as well as in the Posture of their Bodies.

11 And it came to pass when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the presence of the people *o*.

o The people looking on, and beholding this wonderful work of God with Attention and Admiration.

* Numb. 32. 20, 27. 12 And * the children of Reuben, and the children of Gad, and half the Tribe of Manasseh, passed over armed before the rest of the children of Israel, as Moses spake unto them:

† Or, *ready armed.* 13 About forty thousand † prepared for war, passed over before the LORD *p* unto battel to the plains of Jericho.

p Either, 1. before the Ark, by which they, as well as the rest, passed when they went over *Jordan*. Or, 2. in the presence of God who diligently observed whether they would keep their Promise and Covenant made with their Brethren or not.

* Chap. 3. 7. 14 On that day the LORD * magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying.

* Exod. 25. 16, 22. 16 Command the Priests that bear * the ark of the Testimony, that they come up *q* out of Jordan.

q For being now in the middle, and lowest, and deepest place of the River, of which see on *Josh.* 3. 17. they are most properly said to *ascend* or *go up* to the land; which word is thrice used in this and the two next following Verses.

17 Joshua therefore commanded the Priests *r*, saying, Come ye up out of Jordan.

r Who stayed contentedly in the River, till God by *Joshua* called them out.

18 And it came to pass, when the priests that bare the ark of the Covenant of the LORD, were come up out of the midst of Jordan, *and* the soles of the priests feet were † lifted up unto the dry land, that the waters of Jordan returned unto their place, *s* and † flowed over all his banks, as *they did* before.

† Heb. *plucked up.* † Heb. *went.*

s Came down from their heaps, and returned with all convenient speed into their proper Channel, according to their natural and usual course.

19 And the people came out of Jordan, on the tenth *day* of the first month *t*, and incamped in Gilgal *u*, in the east border of Jericho.

t To wit, of *Nisan*, which wanted but 5 days of 40 years from the time of their coming out of *Egypt*, which was on the fifteenth day of this Month. So punctual is God in the performing of his word whether promised or threatned. And this day was very seasonable for the taking up of the Lambs which were to be used four days after, according to *the Law*, *Exod.* 12. 3, 6. *u* A place so called hereafter upon a following occasion, *Josh.* 5. 9. So here it is an Anticipation.

20 And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal *x*.

x Which most probably were placed severally and in order like so many little Pillars, which was most proper to keep up the remembrance of this miraculous Benefit vouchsafed to this people.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers † in time to come, saying, What *mean* these stones?

† Heb. *to morrow.*

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the Waters of Jordan from before you, until ye were passed over as the LORD your God did to the Red-sea *, which he dried up from before us *y*, until we were gone over:

* Exod. 14. 21.

y i. e. My self and *Caleb*, and all of us here present; for this Benefit, though done to their Fathers, is justly and rightly said to be done to themselves, because they were then in their Parents loyns; and their very being, and all their Happiness, depended upon that Deliverance.

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty, that ye might fear the LORD your God † for ever.

† Heb. *all days.*

CHAP. V.

AND it came to pass when all the kings of the Amorite *a* which were on the side of Jordan westward *b*, and all the kings of the Canaanite *c*, which were by the Sea *d*, * heard that the LORD had dried up the waters of Jordan *e* from before the children of Israel, until we were passed over, that their heart melted *f*, neither was there spirit in them any more, because of the children of Israel.

* Num. 13:29. Exod. 15. 14.

a These and the *Canaanites* are mentioned for all the rest, as being the chief of them for number, and power, and courage. *b* This is added to distinguish them from the other *Amorites*, Eastward from *Jordan*, whom *Moses* had subdued. *c* So the proper place of this Nation was on both sides of *Jordan*. *d* The mid-land Sea, all along the Coast of it, which was the chief seat of that people, though divers Colonies of them were come into, and settled in other places. *e* Which was their Bulwark on the East side, where the *Israelites* were; for it is very probable they had taken away all Bridges near those parts; and the *Israelites* having been so long in that Neighbouring Countrey and yet not making any attempt upon them, they were grown secure; especially now, when *Jordan* swell'd beyond its ordinary bounds; and therefore they did not endeavour to hinder their passage. *f* They lost all their courage, and durst attempt nothing upon the *Israelites*; not without Gods special Providence, that the *Israelites* might quietly participate of the two great Sacraments of their Church, Circumcision and the Passover, and thereby be prepared for their high and hard work, and for the possession of the Holy and Promised Land, which would have been Defiled by an Uncircumcised People.

2 At that time *g* the Lord said unto Joshua, Make *h* thee * sharp knives † *i*, and circumcise again the children of Israel the second time *k*.

* Exod. 4. 25. † Or, *knives of flints.*

g As soon as ever they were come to *Gilgal*, which was on the tenth day; and so this might be executed the next, or the eleventh day, and that in the morning: on the thirteenth day they were sore of their wounds, and on the forteenth day they recovered, and at the Even of that day kept the Passover. *h* Or, *prepare*, or *make ready*, as this word is sometimes used. As it was not necessary for those who had such Knives already to make others for that use; so it is not probable that such were commanded to do so, but only to make them sharp and fit for that work, *i* Called in *Hebrew*, *Knives of Flints*, not as if they were all necessarily to be made of Flints, but because such were commonly used, especially in those parts where there was but little Iron; and because such Knives were oft used in this work, as the *Jewish* Doctors note, and in such like works, as Heathen writers relate. Thus we call that an *Ink-horn*, which is made of Silver, because those Utensils are commonly made of Horn. *k* He calleth this a *second Circumcision*, not as if these same persons had been Circumcised once before, either by *Joshua*, or by any other, for the contrary is affirmed below, *v.* 7. but with respect unto the body of the People, whereof one part had been Circumcised before, and the other at this time, which is called a *second time*, in relation to some former time wherein they were Circumcised, either, 1. in *Egypt*, when many of the people, who possibly for fear or favour of the *Egyptians*, had neglected this Duty, were by the command of *Moses* (who had been awakened by the remembrance of his own neglect and danger thereupon) Circumcised; which during the Ten Plagues, and the grievous confusion and consternation of the *Egyptians*, they might easily find opportunity to do. Or 2. at *Sinai*, when they received the Pass-over, *Numb.* 9. 5. which no uncircumcised person might do, *Exod*, 12. 48. and therefore it may not seem improbable, that all the Children born in that first year after their coming out of *Egypt*, and all they who peradventure might come out of *Egypt* in their uncircumcision, were now Circumcised. Obj. 1. *All that came out of* Egypt *were Circumcised*, v. 5. *Ans.* 1. This may be true, but he doth not say when and where they were Circumcised: nor doth he deny that this was done to some of them, either in time of the Plagues in *Egypt*, or at *Sinai*. 2 *All* is very oft used of the greatest part, as is confessed. Obj. 2. *All the people that were born in the Wilderness* were *not Circumcised*, v. 5. *Ans.* 1. Understand this also of the greatest part. 2. This is limited to them that were born *by the way*, as it is said there, and emphatically repeated, *v.* 7. *i. e.* in their Journeys and Travellings; which insinuates the reason why they were not Circumcised, because they were always uncertain of their stay in any place; and were constantly to be in readiness for a removal when God took

took up the Cloud: But this reason ceased at *Sinai*, where they knew they were to abide for a considerable time; and seeing they took that opportunity for the celebration of the Pass-over, it is likely they would improve it also to the Circumcision of their Children or others, which they ought to prize highly, and to embrace all occasions offered for it; which though the people might, it is not likely that *Moses* would neglect. Obj. 3. *They are said to have remained uncircumcised* Forty *whole* Years *in the Wilderness*, v. 6. *Ans.* i. e. for almost 40 years; as the same Phrase is used, *Numb.* 14. 33, 34. and 32. 13. when there was above one year of that number past and gone. Or 3. in *Abraham*, and so the sense may be, The first Circumcision conferred upon *Abraham*, and continued in his Posterity, hath been for many years neglected or omitted; and so that great and solemn pledg of my Covenant with you, is in a manner wholy lost, and therefore it is but fit and necessary to have this long interrupted practice of Circumcision revived, and to have *Abrahams* Posterity circumcised a second time for the renewing of the Covenant between them and me again.

3 And Joshua made him sharp knives, and circumcised *l* the children of Israel *m* at the *hill of the foreskins.

* Or, *Gibeah haaraloth.*

l i. e. He caused this to be done; and, because it was to be done speedily, the Passover approaching, it was necessary to use many hands in it, either Priests and Levites, or other Circumcised persons, who, at least in those circumstances, were permitted to do it. *m i. e.* Such of them, as were uncircumcised. And, though it be not mentioned, it is more than probable that the *Israelites* beyond *Jordan* were Circumcised at the same time.

4 And this is the cause why Joshua did circumcise all the people that came out of Egypt *m*, that *were* males, *even* all the men of war died in the wilderness by the way, after they came out of Egypt.

m This is to be restrained to such as were then above 20 years old, and such as were guilty of that rebellion, *Numb.* 14. as it is expressed below, *v.* 6.

5 Now all the people that came out, were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they *n* had not circumcised.

n Either their Parents, or the Rulers of *Israel*, whose omission hereof was not through neglect; for then God, who had ordered the neglecter of Circumcision to be cut off, *Gen.* 17. 14. would not have left so gross a fault unpunished; but by Divine Permission and Indulgence; partly because they were now in a Journey, in which case the Passover also might be neglected, *Numb.* 9. 10, 13. and in that Journey the Passover was but once observed; and partly, because there was not so great a necessity of this note of Circumcision to distinguish them from other Nations, whilest they dwelt alone and unmixed in the Wilderness, as there was afterwards.

6 For the Children of Israel walked forty years in the wilderness, till all the people *o that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD, unto whom the LORD sware * that he would not shew them *p* the land which the LORD sware unto their fathers, that he would give us a land that floweth with milk and honey.

**Numb.* 14. 23.

o The *Hebrew* word commonly signifies the *Gentiles*; so he calls them, to note that they were unworthy of the name and priviledges of Israelites. *p. i. e.* Not give them so much as a sight of it, which he granted to *Moses*, much less the possession and enjoyment of it. Or *shewing* is put for *giving*, as it is *Psal.* 4. 6. and 60. 3. *Eccles.* 2. 24.

7 And their children *whom* he raised up in their stead, them Joshua circumcised *q*, for they were uncircumcised: because they had not circumcised them by the way.

q Which God would have now done, 1. as a Testimony of Gods reconciliation to the people, of which circumcision was a sign, and that God would not further impute their Parents Rebellions to them. 2. Because the great impediment of Circumcision was now removed, to wit, their continued Travels, and frequent and uncertain removal. 3. To prepare them for the approaching Passover. 4. To distinguish them from the *Canaanites*, into whose land they were now come *r*. To ratify the Covenant between God and them, whereof Circumcision was a Sign and Seal, to assure them that God would now make good his Covenant, in giving them this Land; and to oblige them to perform all the Duties and Services to which that Covenant bound them, of which Circumcision was the beginning and foundation, all which they were expressly enjoyned to do, as soon as ever they came into *Canaan*, *Exod.* 12. 25. *Levit.* 23. 10. *Numb.* 15. 2.

8 And it came to pass * when they had done circumcising all the people, that they abode in their places in the camp, till they * where whole *r*.

* Heb. *When all the people had made an end to be Circumcised.*

* Heb. *lived.*

r Free from that pain and sore which Circumcision caused, *Gen.* 34. 25. It was indeed an act of great Faith, to expose themselves to so much pain and danger too, in this place where they were hemmed in by *Jordan* and their Enemies; but yet they had many considerations to support their Faith, and suppress their Fears; the fresh experience of Gods power and readiness to work Miracles for their preservation; the great consternation of all their Enemies, which they might observe and rationally presume; the considerable number of the people who were above 40 years old, and therefore circumcised before this time, their great General being one of this number; the time it would require for their Enemies to bring together a force sufficient to oppose them.

9 And the LORD said unto Joshua, This day have I roled away the reproach of Egypt *s* from off you: wherefore the name of the place is called * Gilgal, unto this day.

* *That is rolling.*

s i. e. Uncircumcision, which was both in Truth, and in the opinion of the *Jews*, a matter of Great reproach, *Gen.* 34. 14. 1 *Sam.* 14. 6. and 17. 26. And although this was a reproach common to most Nations of the World, yet it is particularly called *the reproach of Egypt*, either, 1. because the other neighbouring Nations, being the children of *Abraham* by the Concubines, are supposed to have been Circumcised, which the *Egyptians* at this time were not, as may be gathered from *Exod.* 2. 6. where they knew the Child to be an *Hebrew* by this mark. Or 2. because they came out of *Egypt*, and were esteemed to be a sort of *Egyptians*, *Numb.* 22. 5. which they justly thought a great reproach; but by their Circumcision they were now distinguished from them, and manifested to be another kind of people. Or 3. Because many of them lay under this reproach in *Egypt*, having wickedly neglected this Duty there for worldly reasons; and others of them continued in the same shameful condition for many years in the Wilderness.

10 And the children of Israel incamped in Gilgal, and kept the Passover *t* on the * fourteenth day of the month at even, in the plains of Jericho.

* *Exod.* 12. 6.

t Which was their third Passover: the first was in *Egypt* *Exod.* 12. the second at Mount *Sinai*, *Numb.* 9. the third here; for in their Wilderness-Travels, these and all other Sacrifices were neglected, *Amos* 5. 25.

11 And they did eat of the old corn *u* of the land, on the morrow after the Passover *x*, unleavened cakes, and parched *corn* *y*, in the self-same day *z*.

u The Corn of the last year, which the Inhabitants of those parts had doubtless left in their Barns, being doubtless fled for fear of the *Israelites* into their strong Cities, or other remoter and safer parts. *x i. e.* On the sixteenth day; for the Passover was killed between the two Evenings of the fourteenth day, and was eaten in that evening or night, which, according to the *Jewish* computation, whereby they begin their days at the evening, was a part of the fifteenth day, all which was the feast of the Passover; and so the morrow of the sixteenth day, was *the morrow after the Passover*, when they were obliged to offer unto God the first sheaf, and then were allowed to eat of the rest. *y* Of that years Corn, which was most proper and customary for that use. *z* Having an eager desire to enjoy the Fruits of the Land.

12 And the * Manna ceased *a* on the morrow after they had eaten of the old corn of the land, *b* neither had the children of Israel Manna any more, but they did eat of the fruit of the land of Canaan that year.

* *Exod.* 16. 35.

a Which God now witheld, 1. To shew that *Manna* was not an ordinary production of Nature, as by the long and constant enjoyment of it, they might be prone to think; but an extraordinary and special gift of God to supply their necessity. 2. Because God would not be prodigal of his favours, nor expose them to contempt by giving them superfluously, or by working Miracles where ordinary means were sufficient. *b i. e.* On the seventeenth day.

13 And it came to pass when Joshua was by Jericho *c*, that he lift up his eyes, and looked, and behold, there stood * a man *d* over against him with his sword drawn *e* in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our Adversaries?

* *Exod.* 2. 23. *Zech.* 1. 8.

c Heb. *In Jericho*, i. e. in the Countrey or Territory adjoyning to *Jericho*; whither he went to view those parts and discern the fittest places for his attempt upon *Jericho*, as Generals usually do. *d* One in the appearance of man. *e* In readiness to fight, not, as *Joshua* thought, against him, but for him and his people.

14 And

† Or, *Prince.*

14 And he said, Nay *f*, but *as* † Captain of the host of the LORD *g* am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant *h*?

f I am neither *Israelite*, nor *Canaanite*. *g* Either, 1. of all Creatures in Heaven and Earth, which are Gods Hosts. Or, 2. of the Angels, who are called *the Host of Heaven*, 1 *King*. 22. 19. 2 *Chron*. 18. 18. *Luke* 2. 13. Or, 3. of the Host or people of *Israel*, which are called *the Lords Host*, Exod. 12. 41. The sense is, I am the chief Captain of this people, and will conduct and assist thee and them in this great undertaking. Now this person is none other than *Michael the Prince*, Dan. 10. 21. and 12. 1. not a created Angel, but the Son of God, who went along with the *Israelites* in this Expedition, 1 *Cor*. 10. 4. not surely as an underling, but as their Chief and Captain. And this appears, 1. by his acceptance of Adoration here, which a created Angel durst not admit of *Rev*. 22. 8, 9. 2. Because the place was made holy by his presence, *v*. 15. which was Gods Prerogative, *Exod*. 3. 5. 3. Because he is called *the Lord*, Heb. *Jehovah*, Josh. 6. 2. *h* I acknowledg thee for my Lord and Captain, and therefore wait for thy Commands, which I am ready to obey.

* Exod. 3. 5. Act. 7. 33.

15 And the Captain of the LORDs host said unto Joshua, * Loose thy shoe from off thy foot *i*, for the place whereon thou standest *is* holy *k*: and Joshua did so.

i In token of reverence and subjection: See on *Exod*. 3. 5. *k* Consecrated by my presence; which when it was withdrawn, it was no more holy than any other place, the reason of its holiness being removed.

CHAP. VI.

† Heb. *did shut up, and was shut up.*

NOW Jericho † was straitly shut up *a*, because of the children of Israel, none went out, and none came in.

a Not only by night, as before, *Josh*. 2. 5. but constantly and diligently.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour *b*.

b Who are in it resolved and ready to defend it with their utmost strength.

3 And ye shall compass the City, all *ye* men of war, *and* go round about the City once: *c* thus shalt thou do six days *d*.

c At convenient distance, out of the reach of their Arrows. *d* Every day once. This and the following course might seem ridiculous and absurd, and is therefore prescribed and used by God, that they might learn to take new measures of things, and to expect success not from their own valour, or skill, or probable means, but meerly from Gods appointment and blessing; and in general, not to judge of any of Gods Institutions by meer carnal reason, to which divers of their Ceremonies would seem no less foolish than this action; and that they might have a full Demonstration of the All-sufficiency of that God who can do what he pleaseth, even by the most contemptible means.

4 And seven priests shall bear before the ark seven trumpets of rams horns *e*: and the seventh day ye shall compass the City seven times, and the Priests shall blow with the trumpets.

e Or, *of the Jubilees*; i. e. such Trumpets wherewith they were to sound in the years of Jubile, *Lev*. 25. 9. Either this, or one of the other six was certainly a Sabbath-day; and it is not material which was it, for the Command of *the Lord of the Sabbath* was sufficient to legitimate any Action.

5 And it shall come to pass, that when they make a long *blast f* with the rams horns, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the City *g* shall fall down † flat, *h* and the people shall ascend up every man straight before him.

† Heb. *under it.*

f As is usual in the close of musical sounds. *g* Not all of it; which was not only unnecessary, but inconvenient, and might have given the people better opportunity of escaping, but only a considerable part of it where the *Israelites* might fitly enter: for *Rahabs* house was not overthrown, *v*. 22. *h* Heb. *under it*, i. e. below the place they stood in: Or, *in its place*: it was not battered down with Engines, which would have made part of it fall out of its place; but it fell without any force, and of its own accord, and therefore in the place it did formerly stand in.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the Ark of the covenant, and let seven priests bear seven trumpets of rams horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed *i* pass on before the ark of the LORD.

i God would have them armed both for the defence of themselves and the Ark, in case the Enemies should make a sally upon them, and for the Execution of the Lords vengeance upon that City.

8 And it came to pass when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the Priests that blew with the trumpets: and the † reer-ward *k* came after the ark, *the priests l* going on, and blowing with the Trumpets.

† Heb. *gathering host.*

k Which being opposed to *the armed men*, may seem to note the unarmed people, who were desirous to be Spectators of this wonderful work. *l* Which is rightly supplied here from *v*. 4.

10 And Joshua commanded the people, saying, Ye shall not shout *m*, nor † make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout, then shall ye shout.

† Heb. *make your voice to be heard.*

m Because shouting before the time appointed, would be ineffectual, and so might give them some Discouragement, and their Enemies matter of insulting.

11 So the Ark of the LORD compassed the City going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them, but the reer-ward came after the ark of the LORD, *the priests* going on, and blowing with the Trumpets.

14 And the second day they compassed the City once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner, seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout *n*, for the LORD hath given you the city.

n To testifie your faith in Gods promise, and thankfulness for this glorious mercy, and to encourage your selves and Brethren, and to strike a terror into your Enemies.

17 And the City shall be † accursed *o*, *even* it, and all that *are* therein, to the LORD *p*: only Rahab the harlot shall live, she, and all that *are* with her in the house, because * she hid the messengers that we sent.

† Or. *devoted.*

* Chap. 2. 4.

o i. e. Devoted to uttter Destruction, *Levit*. 27. 21, 29. *Deut*. 12. This he spake by instinct or direction from God, as is evident from 1 *King*. 16. 34. *p* Partly because the first-fruits were appropriated to God; partly lest the soldiers being glutted with the Spoil of this rich City, should grow sensual and sluggish in their work; and partly to strike the greater terror into the rest of their Enemies.

18 And ye, * in any wise keep *your selves* from the accursed thing, lest ye make *your selves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse *q*, and trouble it.

* Deut. 7. 26. & 13. 17.

q By provoking God to punish them for your sin, in which they may be one way or other involved; or at least upon the occasion of your sin: for to speak properly, God will not (the case of *Adams* sin only excepted) punish one man for the sin of another, as he hath oft declared; but the whole Camp having sins of their own, God might take what occasion he saw fit to inflict this Punishment.

19 But all the silver, and gold, and vessels of brass and iron *r*, *are* † consecrated unto the LORD *s*: they shall come into the treasury of the LORD *t*.

† Heb. *holiness.*

r Except

r Except that of which Images were made, which were to be utterly destroyed, *Exod.* 32. 20 *Deut.* 7. 25. s Being first made to pass through the fire, *Numb.* 31. 22, 23. t To be employed wholly for the service or uses of the Tabernacle, not to be applied to the use of any private person or Priest.

20 So the people shouted when *the Priests* blew with the Trumpets: and it came to pass when the people heard the sound of the Trumpet, and the people shouted with a great shout, that * the wall fell down † flat, so that the people went up into the city, every man straight before him, and they took the City.

* Heb. 11. 30.
† Heb. *under it.*

21 And they utterly destroyed all that *was* in the City, both man and woman, young and old *u*, and ox, and sheep, and ass, with the edge of the sword.

u Being commanded to do so by the Sovereign Lord of every mans life; and being informed by God before that the *Canaanites* were abominably wicked, and deserved the severest Punishments. As for the Infants, they were guilty of Original sin, and otherwise at the disposal of their Creator, as the clay is in the hands of the Potter; but if they had been wholly innocent, it was a great favour to them to take them away in infancy, rather than reserve them to those dreadful Calamities which those who survived them, were liable to.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlots house *x*, and bring out thence the woman, and all that she hath, * as ye sware unto her.

* Chap. 2. 14. Hebr. 11. 31.

x Which together with the wall upon which it leaned was left standing, either by a special favour of God to her, or for the reason alledged upon, *v.* 6.

23 And the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her † kindred, and left them without the camp of Israel *y*.

† Heb. *families.*

y Till they were cleansed from the impurities of their Gentile state, and instructed in the *Jewish* Religion, and solemnly admitted into that Church in the usual way, to which *Rahabs* good Counsel and Example had doubtless very much prepared them; and this stupendious work of God confirmed their purposes.

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass, and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive *z*, and her fathers household, and all that she had: and she dwelleth in Israel *even* unto this day, because she hid the messengers which Joshua sent to spy out Jericho.

z For that general command of rooting out the *Canaanites* seems to have had some exception, in case any of them had sincerely and seasonably cast off their Idolatry and Wickedness, and submitted themselves to the *Israelites*, as we shall see hereafter.

26 ¶ And Joshua adjured them *a* at that time, saying, * Cursed *be* the man before the LORD *b*, that riseth up and buildeth *c* this city Jericho, he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it *d*.

* 1 King. 16. 34.

a Or, *made them to swear*; caused the people, or some in the name of all, to swear for the present and succeeding Generations, and to confirm their Oath by a Curse. *b* i. e. From Gods presence, and by his sentence, as they are said to *cast lots before the Lord*, Josh. 18. 8, 10. *i. e.* expecting the Decision from God. He intimates, that he doth not utter this in a Passion, or upon a particular dislike of that place, but by divine Inspiration, as appears from 1 *King.* 16. 34. God would have the Ruines of this City remain as a standing Monument of Gods Justice against this wicked and idolatrous People, and of his Almighty Power, in destroying so great and strong a City by such a contemptible means. *c.* i. e. That shall attempt or endeavour to build it. So this Curse is restrained to the Builder, but no way belongs to those who should inhabit it after it was built, as is evident from 2 *King.* 4. 18. *Luke* 19. 1, 5. *d* i. e. He shall lose all his Children in the work, the first at the beginning, others in the progress of it by degrees, and the youngest in the close of it, when the Gates use to be set up This was fulfilled, 1 *King.* 16. 34.

27 So the LORD was with Joshua, and his fame was noised throughout all the Country,

i. e. They talked of him in the Countries round about.

CHAP. VII.

BUT the children of Israel *a* committed a trespass in the accursed thing *b*: for * Achan the son of Carmi, the son of Zabdi, *c* the son of Zerah *d* of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel *e*.

* Chap. 22. 20. 1 Chron. 2. 7.

a *i. e.* One of them, by a very usual Synecdoche or Enallage, as *Gen.* 8. 4. and 19. 29. and *Mat.* 26. 8. where that is ascribed to the *Disciples*, which belonged to *Judas* only, *John* 12. 4. *b i. e.* In taking some of the forbidden and accursed goods. *c* Called also *Zimri*, 1 Chron. 2. 6. *d* Or, *Zarah*, who was *Judahs* immediate Son, *Gen.* 38. 30, who went with *Judah* into *Egypt*: and so for the filling up the 256 years that are supposed to come between that and this time, we must allow *Achan* to be now an Old-man, and his three Ancestors to have begotten each his Son at about 60 years o Age; which at that time was not incredible nor unusual. *e* Why did God punish the whole Society for this one mans sin? *Ans.* All of them were punished for their own sins, whereof each had a sufficient proportion; but God took this occasion to inflict the punishment upon the Society, partly because divers of them might be guilty of this sin, either by coveting what he actually did, or by concealing of his fault, which it is probable could not be unknown to others; or by not sorrowing for it, and endeavouring to purge themselves from it: partly to make sin the more hateful; as being the cause of such dreadful and publick Judgments: and partly to oblige all the members of every society to be both more circumspect in the ordering of their own actions, and more diligent to watch over one another, and to prevent the miscarriages of their Brethren, which is a great benefit and blessing to them, and to the whole Society, and worthy to be purchased by a sharp affliction upon the Society.

2 And Joshua sent men from Jericho to Ai *f*, which *is* beside *g* Beth-aven *h*, on the east-side of Beth-el *i*, and spake unto them saying, Go up and view the country. And the men went up and viewed Ai.

f Called *Hai*, Gen. 12. 8. and *Aijah*, Nehem. 11. 31. They were not to go into the City of *Ai*, but into the Country bordering and belonging to it, and there to understand the state and quality of the place and people. *g* So the *Hebrew im* is used, *Gen.* 25. 11. and 35. 4. *Judg.* 9. 6. and 18. 3. and 19. 11. *h* A City or Town distinct from but nigh unto *Bethel*, though *Bethel* was afterwards by allusion called *Bethaven*, *Hos.* 4. 15. and 10. 5. Compare *Jos.* 18. 12. *i* Compare *Gen.* 12. 8. *Jos.* 8. 9, 12.

3 And they returned to Joshua, and said unto him, Let not all the people go up: but let † about two or three thousand men go up *k*, and smite Ai, *and* make not all the people to labour thither, for they *are but* few.

† Heb. *about two thousand men, or about three thousand men.*

k Which was done by the wise contrivance of Divine Providence, that their Sin might be punished and they awakened and reformed with as little hazard and mischief, and reproach, as might be: For if the Defeat of these caused so great a Consternation in *Joshua*, it is easy to guess what dread, and confusion, and despair, it would have caused in the People, if a great Host had been defeated.

4 So there went up thither of the people, about three thousand men, and they fled *l* before the men of Ai.

l Not having their usual Courage to strike a stroke, which was a plain Evidence that God had forsaken them; and an useful instruction, to shew them what weak and inconsiderable Creatures they were when God left them; and that it was God, not their own valour, that gave the *Canaanites* and their Land into their hands.

5 And the men of Ai smote of them about thirty and six men *m*: for they chased them *from* before the gate, *even* unto Shebarim, and smote them in the † going down *n*: wherefore the heart of the people melted, and became *as* water *o*.

† Or, *in Morad.*

m A dear Victory to them, whereby *Israel* was awakened, and reformed, and reconciled to their God and Shield, and they hardned to their own ruine. *n* By which it seems it was a down-hill way to *Jericho*, which was nearer *Jordan*. *o* Soft and weak, and full of fluctuation and trembling.

6 ¶ And Joshua rent his Clothes *p*, and fell to the earth upon his face *q*, before the Ark of the LORD, until the even-tide *r*, he, and the Elders of Israel, and put dust upon their heads *s*.

p In Testimony of great Sorrow as *Gen.* 37. 34. and 44. 13. for the loss felt, the consequent mischief feared, and the

ſin which he ſuſpected. *q* In deep humiliation and fervent ſupplication; *r* continuing the whole day in Faſting and Prayer. *ſ* As was uſual in caſe of grief and aſtoniſhment, 1 *Sam.* 4. 12. 2 *Sam.* 1. 2. and 13. 19. *Jon.* 3. 6. *Mich.* 1. 10.

7 And Joſhua ſaid, Alas, O LORD GOD; wherefore haſt thou at all brought this people over Jordan *t*, to deliver us into the hand of the Amorite to deſtroy us? would to God we had been content, and dwelt on the other ſide Jordan.

t This and the following Clauſe, though well intended, and offered to God only by way of Expoſtulation and Argument, yet do ſo ſavour of Humane Infirmity, and fall ſhort of that reverence, and modeſty, and ſubmiſſion which he owed to God; and are mentioned as inſtances that the Holy men of God were ſubject to like paſſions and infirmities with other men.

8 O LORD, what ſhall I ſay *u*, when Iſrael *x* turneth their † backs before their Enemies?

† Heb. *necks.*

u In anſwer to the reproaches caſt by our inſulting Enemies upon us, and upon thy name. *x* Gods own people, which he hath ſingled out of all Nations for his own peculiar.

9 For the Canaanite, and all the inhabitants of the land ſhall hear *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great Name *y*?

y Which will upon this occaſion be Blaſphemed and charged with inconſtancy, unkindneſs, and unfaithfulneſs to thine own people, and with inability to reſiſt them, or to do thy people that good thou didſt intend them. Compare *Exod.* 32. 12. *Numb.* 14. 13. *Deut.* 32. 27. *Joel* 2. 17.

10 ¶ And the LORD ſaid unto Joſhua, Get thee up; wherefore † lieſt thou thus upon thy face *z*?

† Heb. *falleſt.*

z This buſineſs is not to be done by unactive Supplication, but by vigorous endeavours for reformation.

11 Iſrael *a* hath ſinned, and they have alſo tranſgreſſed my covenant *b* which I commanded them: for they have even taken of the accurſed thing *c*, and have alſo ſtollen *d*, and diſſembled *e* alſo, and they have put *it* even amongſt their own ſtuff *f*.

a Some, or one of them, as before on *v.* 1. *b* i. e. Broken the conditions of my Covenant which I have commanded them, and they have promiſed to perform, *viz.* Obedience to all my Commands, *Exod.* 19. 8. and 24. 7. whereof this was one, not to meddle with the accurſed thing. *c* Which I charged them not to meddle with. *d* i. e. Taken my portion which I had reſerved, *Joſ.* 6. 19. *e* Covered the fact with deep diſſimulation, and a real, if not verbal profeſſion of their Innocency. Poſſibly *Achan* might be ſuſpected, and being accuſed, had denied it, or was reſolved to deny it. *f* Converted it to their own uſe, and added obſtinacy and reſolvedneſs to the crime; thus he loads this Sin with divers aggravations.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed *g*, neither will I be with you any more, except ye deſtroy the accurſed perſon from among you.

g As I warned and threatned them, *Joſ.* 6. 18. they have put themſelves out of my Protection an Bleſſing, and therefore are liable to the ſame deſtruction which belongs to this accurſed People.

13 Up, ſanctifie the people, and ſay, Sanctifie your ſelves *h* againſt to morrow: for thus ſaith the LORD God of Iſrael, There is an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, until ye take away the accurſed thing from among you.

h Purify your ſelves from that defilement which you have all in ſome ſort contracted by this accurſed fact, and prepare your ſelves to appear before the Lord, as it is moſt probable they were required to do; as imploring and expecting the Sentence of God for the Diſcovery and Puniſhment of the Sin, and that the guilty perſon might hereby be awakened and terrified, and brought to a free and ſeaſonable confeſſion of his fault. And it is a marvellous thing that *Achan* did not on this occaſion acknowledg his Crime; but this is to be imputed partly to the heart-hardening power of Sin, which makes men grow worſe and worſe; partly to his Pride, being loath to take to himſelf the ſhame of ſuch a miſchievous and infamous action; partly to his ſelf-flattering and vain conceit, whereby he might think many others were guilty as well as he, and ſome of them might be taken, and he eſcape; and partly to the juſt Judgment of God, whereby he blinds and hardens Sinners to their own ruine. See a like inſtance, *Mat.* 26. 21, 22, 25.

14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be that the tribe which the LORD taketh *i*, ſhall come according to the families *thereof*: and the family which the LORD ſhall take, ſhall come by houſhoulds and the Houſholds which the LORD ſhall take, ſhall come man by man.

i Which ſhall be diſcovered or declared Guilty by the Lot, which is diſpoſed by the Lord, *Prov.* 16. 33. and which was to be caſt in the Lords Preſence before the Ark. Of ſuch uſe of Lots, ſee 1 *Sam.* 14. 41, 42. *Jon.* 1. 7. *Act.* 1. 26.

15 And it ſhall be, *that* he that is taken with the accurſed thing, ſhall be burnt with fire *k*, he and all that he hath *l*: becauſe he hath tranſgreſſed the covenant of the LORD, and becauſe he hath wrought † folly *m* in Iſrael. *n*.

† Or, *wickedneſs.*

k As perſons and things accurſed were to be, See *Numb.* 15. 30, 35. *Deut.* 13. 16. *l* His Children and Goods, as is noted, *v.* 24. according to the Law, *Deut.* 13. 16. *m* So Sin is oft called in Scripture, as *Gen.* 34. 7. *Judg.* 20. 6. *&c.* in oppoſition to the idle opinion of ſinners, who commonly eſteem it to be their wiſdom and intereſt. *n* i. e. Among the Church and people of God who had ſuch excellent Laws to direct them, and ſuch an All-ſufficient and gracious God to provide for them, without any ſuch indirect and unworthy practiſes.

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes, and the tribe of Judah was taken.

17 And he brought the family *o* of Judah, and he took the family of the Zarhites: and he brought the family of the Zarhites, man by man *p*, and Zabdi was taken.

o Either, 1. the Tribe or people, as the word *Family* ſometimes ſignifies, as *Judg.* 13. 2. *Zech.* 12. 13. *Amos* 3. 1. *Act.* 3. 25. compared with *Revel.* 1. 7. Or, 2. the Families, as *v.* 14. the ſingular Number for the Plural the chief of each of their five Families, *Numb.* 26. 20, 21. *p* Not every individual perſon, as is evident from *v.* 18. but every Head of the ſeveral Houſes, or leſſer Families of that greater Family of the *Zarhites*, of which ſee 1 *Chron.* 2. 6.

18 And he *q* brought his houſhold, man by man, and Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah was taken.

q Either *Joſhua*, or *Zabdi* by *Joſhua*'s appointment.

19 And Joſhua ſaid unto Achan, My ſon *r* give, I pray thee, glory to the LORD God of Iſrael *s*, and † make confeſſion unto him, and tell me now what thou haſt done, hide *it* not from me.

† *Or* give praiſe.

r So he calls him, to ſhew, that this ſevere Inquiſition and Sentence did not proceed from any hatred to his perſon, which he loved as a Father doth his Son, and as a Prince ought to do each of his Subjects. *s* As thou haſt highly diſhonoured him, now take the ſhame and blame to thy ſelf, and aſcribe unto God the Glory of his Omniſcience in knowing thy ſin, of his Juſtice in puniſhing it in thee, and others for thy ſake; of his Omnipotency, which was obſtructed by thee; and of his Kindneſs and Faithfulneſs to his people, which was eclipſed by thy Wickedneſs; all which will now be evident by thy ſin confeſſed and puniſhed.

20 And Achan anſwered Joſhua, and ſaid, Indeed, I have ſinned *t* againſt the LORD *u* God of Iſrael *x*, and thus have I done.

t He ſeems to make a ſincere and Ingenuous Confeſſion, and loads his ſin with all juſt Aggravations. *u* Againſt his expreſs Command, and juſt Rights, and glorious Attributes. *x* The true God, who hath choſen me and all *Iſrael* to be the people of his peculiar love and care.

21 When I ſaw *y* among the ſpoil a goodly Babyloniſh garment *z*, and two hundred ſhekels *a* of ſilver, and a † wedge of gold, of fifty ſhekels weight, then I coveted them, and took them, and behold, they *are* hid in the earth in the midſt of my tent, and the ſilver under it *b*.

† Heb. *tongue.*

y He accurately deſcribes the progreſs of his ſin, which began at his eye, which he permitted to gaze and fix upon them, which inflames his deſire, and made him *covet* them; and that deſire put him upon Action, and made him *take* them; and having taken, reſolve to keep them; and to that end *hide* them in his Tent? Which were compoſed with great art of divers Colours, and of great price, as appears both from Scripture, *Ezek.* 23. 15. and from divers Heathen Authors. [See my Latin *Synopſis*] *a* To wit, in Weight, not in Coin; for as yet they received and payed Money by weight *b* i. e. Under the *Babyloniſh* Garment covered with it, or wrapt up in it.

22 So

22 So Joshua sent messengers *c*, and they ran *d* unto the tent, and behold, *it e* was hid in his tent, and the silver under it.

c That the truth of his Confession might be evident and unquestionable, which some, peradventure might think was forced from him. *d* Partly longing to free themselves and all the people from the Curse under which they lay: and partly that none of *Achan's* Relations or others might get thither before them, and take away those things. *e* i. e. The parcel of things mentioned, *v.* 21, and 24.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and † laid them out before the LORD *f*.

† Heb. *poured.*

f Where *Joshua* and the Elders continued yet in their Assembly waiting for the issue of this business.

24 and Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedg of gold, and his sons, and his daughters *g*, and his oxen, and his asses, and his sheep *h*, and his tent, and all that he had: and they brought them unto the valley of Achor.

g But this seems hard and unjust, and therefore forbidden by God himself, *Deut.* 24. 16. *Ans.* 1. That Law was given to men, not to God, who certainly hath a more absolute Right and Sovereignty over men, than one man hath over another. 2. Their Death was a Debt they owed to nature and to their own sins, which Debt God may require when he pleaseth; and he could not take it in more honourable and excellent Circumstances than these, That the death of a very few in the beginning of a new Empire, and of their settlement in the land, might be useful to prevent the death of many thousands who took warning by this dreadful Example, whom, if the fear of God did not, yet the love of their own, and of their dear Childrens lives would restrain from such dangerous and pernicious Practises. 3. It is very probable they were conscious of the fact, as the *Jewish* Doctors affirm. If it be pretended that some of them were Infants; the Text doth not say so, but only calls them *Sons* and *Daughters*. And considering that *Achan* was an old man, as is most probable, because he was the fifth person from *Judah*; of which see on *v.* 1. it seems most likely, that the Children were grown up, and so capable of knowing, and concealing, or discovering this Fact. Nor doth it follow, that they were not guilty, because it is not said so; for it is apparent, that many Circumstances are omitted in divers historical Relations in Scripture, which sometimes are supplied in other places. *h* Which, though not capable of sin, nor of punishment properly so called, yet as they were made for mans use, so they are rightly destroyed for mans good; and being daily killed for our bodily food, it cannot seem strange to kill them for the Instruction of our minds, that hereby we might learn the detestable and contagious nature of sin, which involves innocent Creatures in its Plagues; and how much sorer Punishments are reserved for man, who having a Law given to him, and that excellent gift of Reason and Will to restrain him from the Transgressions of it, his guilt must needs be unspeakably greater, and therefore his sufferings more severe and terrible. Further, by this enumeration it appears, that he had no colour of necessity to induce him to this Fact, but was wholly inexcusable.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones *i*, and burned them with fire, after they had stoned them with stones *k*.

i And burned them with fire; which is is easily understood both out of the following words, and from Gods Command to do so, *v.* 15. which doubtless was here executed. *k* Qu. How could both these Deaths be inflicted upon them? *Ans.* It seems they were stoned to death, which was the Punishment of such Offenders, *Lev.* 24. 14. *Numb.* 15. 35. and not burned to death; and therefore the stoning only of *Achan* is mentioned here, and not his burning: and God would have their dead Carkasses burned to shew his utmost Detestation of such persons as break forth into sins of such a publick Scandal and Mischief. And for the *burning* of *Achan* commanded *v.* 15. it seems not likely to be meant of his burning alive, because that burning is common to *him, and all that he hath*, as is there expressed; but of the burning of his dead Carcass, and other lifeless things, as the manner was with accursed things, *Deut.* 13. 16.

26 And they raised over him a great heap of stones *l* unto this day: so the LORD turned from the fierceness of his anger: wherefore the name of that place was called, * the valley of † Achor *m* unto this day.

* Isa. 65. 10. Hos. 2. 15.
† That is, *trouble.*

l As a Monument of the sin and Judgment here mentioned, that others might be instructed and warned by the Example; and as a Brand of Infamy, as *Josh.* 8. 29. 2 *Sam.* 18. 17. *m* Or, *the valley of trouble*, from the double trouble expressed *v.* 25.

CHAP. VIII.

AND the LORD said unto Joshua, * Fear not, neither be thou dismayed: take all the people of war with thee *a*, and arise, go up to Ai: see, I have given into thine hand the king of Ai, and his people, and his city, and his land. * Deut. 1. 21. & 7. 18.

a Partly, to strengthen them against those fears which their late Defeat had wrought in them; and partly that all of them might be partakers of this first spoil, and thereby be encouraged to proceed in their work. The weak multitude were not to go, because they might have hindred them in the following Stratagem; and it was but fit that the Military men who run the greatest hazards, should have the Precedency and Priviledge in the spoils.

2 And thou shall do to Ai *b* and her King, as thou didst unto * Jericho and her King *c*: * only the spoil thereof, and the cattel thereof, shall ye take for a prey unto your selves: lay thee an ambush for the city behind it. * Chap. 6. 21. * Deut. 20. 14.

b i. e. The City and people of *Ai*. *c* i. e. Overcome and destroy them. This was enjoyned partly to chastise their last Insolence, and the Triumphs and Blasphemies which doubtless their success produced: and partly to revive the dread and terror which had been impressed upon the *Canaanites* by *Jericho's* ruine, and had been much abated by the late success of *Ai*, and their confidence and expectation of further and greater success.

3 So Joshua arose, and all the people of war, to go up against Ai *c*: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

c i. e. To consider and conclude about this Expedition of going up against *Ai*; not as if all the people of war did actually go up, which was both unnecessary and burdensome, and might hinder their following design: but it seems to be resolved by *Joshua* and all the Council of War, That the 30000. here following should be selected for the Enterprize. Either, 1. the 30000. now mentioned; Or, 2. part of them; to wit, such as were to lie in wait, as seems most probable both from the next verse, which limits it to those who were *to lie in wait*, and from *v.* 9. where what is here mentioned only by anticipation, is actually put in execution; and it is said of them that were *sent forth* that *they went to lie in ambush*, and did so; and these were only 5000. men, as is expressed, *v.* 12. And the only inconvenience of this Exposition is, That the Pronoun Relative *them*, is put without, or before its Antecedent, which is left to be gathered out of the following words, which is not unusual in the Hebrew Tongue, as plainly appears from *Exod.* 14. 19. *Numb.* 18. 9. and 24. 17. *Psal.* 87. 1. and 105. 19. and 114. 2. *Prov.* 7. 8. and 14. 26.

4 And he commanded them *d*, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

d The same party last spoken of *v.* 3. even the 5000. mentioned *v.* 12. This historical Narration seems obscure and intricate, and at first view to make three parties, one of 30000. *v.* 3. one of 5000. *v.* 12. which may seem to be two several Ambushes; and a third of all the people, *v.* 5, 11. But if it be more narrowly and considerately observed, it will appear, that there are only two parties ingaged in the taking of *Ai*, and but one Ambush, as plainly appears by comparing *v.* 9. (which manifestly speaks of that party which is mentioned *v.* 3.) with *v.* 12. which speaks only of 5000. which is justly supposed to be a part of those 30000. named *v.* 3. and that part which was to lie in ambush; unless we will suppose that there were two Ambushes, one of 30000. and the other of 5000. both lying in wait in the same quarter, even *between Bethel and Ai, on the west side of Ai*, the only place where the Ambush lay, as is said both *v.* 9. and 12, 13. which seems absurd and incredible. And besides, in the execution of this Command, there is mention but of one Ambush *v.* 12, 13. 14. 19. and they are said to consist only of 5000. *v.* 12. and they only take and burn the City *v.* 19. so that the other supposed Ambush of 30000. is perfectly vanished and lost, and did nothing in this work; which also is very improbable. And therefore, that 30000. *v.* 3. are the same who are called *the people*, and *the people of war that were with Joshua*, *v.* 5, 11, which pitched on the North-side of *Ai*, *v.* 11, 13. as the Ambush did on the west-side; but for any other side of the City, or a third party placed elsewhere about *Ai*, we read not one word; and therefore it may well be presumed there were no more imployed to take it.

5 And I, and all the people, that are *e* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we *f* will flee before them.

e Or,

e Or, *that* ſhall be: for at preſent he ſent them away, *v.* 9. but the next morning followed them, and joyned himſelf with them, *v.* 10, 11. *f* I and the 25000. with me.

6 (For they will come out after us) till we † have drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

† Heb. *pulled.*

7 Then ye ſhall riſe up from the ambuſh *f* and ſeize upon the city: for the LORD your God will deliver it into your hand.

f To wit, upon the ſignal given, of which *v.* 18.

8 And it ſhall be when ye have taken the city, *that* ye ſhall ſet the city on fire *g*: according to the commandment of the LORD ſhall ye do. See, I have commanded you.

g To wit, part of it, as a ſign to their Brethren of their ſucceſs, for the whole City was not burnt now, but afterwards; as is ſaid *v.* 28.

9 Joſhua therefore ſent them *h* forth, and they went to lie in ambuſh, and abode between Bethel and Ai, on the weſt-ſide of Ai: but Joſhua lodged that night among the people *i*.

h The ſame party deſigned by the Pronoun *them*, *v.* 3. of which ſee the Notes there. *i* Heb. *that people*, to wit, *the people of war*, as they are called, *v.* 11. to wit, the main body of that hoſt conſiſting of 30000.

10 And Joſhua roſe up early in the morning, and numbred the people *k*, and went up; he, and the elders of Iſrael *l*, before the people to Ai.

k Heb. *that people*, not all the people of *Iſrael*; which was needleſs, and required more time than could now be ſpared; but the reſt of that hoſt of 30000. whereof 5000. were ſent away; and now the remainder are numbred, partly to ſee whether ſome of them had not withdrawn themſelves, taking the advantage of the night, and of the deſign of laying an Ambuſh; and partly that it might be evident, that this work was done without any loſs of men, and thereby they might be encouraged to truſt in God, and to proceed vigourouſly and reſolutely in their work. *l* Either, 1. the military Elders, the chief Commanders of his Army. But they ſeem to be included in the 30000. *v.* 3. which are ſuppoſed to be furniſhed and led by their ſeveral Commanders; and ſuch perſons are ſcarce ever called *the Elders of Iſrael*. Or rather, 2. the chief Magiſtrates and Rulers of *Iſrael* under *Joſhua*, who are commonly ſo called; and theſe, I ſuppoſe, went with *Joſhua*, and with the Army, to take care that the Cattel and the Spoil of the City, which was given by God to all *Iſrael* for a prey, *v.* 2. 27. might be juſtly and equally divided between thoſe that went to battel, and the reſt of the people, according to the Example and Preſcript, *Numb.* 31. 27. and that they who were preſent and aſſiſtant in the taking of that City, might not ingroſs the whole to themſelves, as is uſual for Souldiers in thoſe caſes to do.

11 And all the people, *even the people* of war that *were* with him *m*, went up, and drew nigh, and came before the city, and pitched on the north-ſide of Ai: now *there was* a valley between them and Ai.

m To wit, the 30000. mentioned, *v.* 3. or the moſt of them.

12 And he took *n* about five thouſand men, and ſet them to lie in ambuſh between Bethel, and Ai, on the weſt-ſide † of the city.

† Or, *of Ai.*

n Or rather, *but he had taken*, to wit, out of the ſaid number of 30000. for this is added by way of Recapitulation and further Explication of what is ſaid in general, *v.* 9.

13 And when they had ſet the people, *even* all the hoſt that *was* on the north-ſide of the city, and † their lyers in wait on the weſt of the city: Joſhua went *o* that night into the midſt of the valley *p*.

† Heb. *their lying in wait.*

o To wit, accompanied with a ſmall part of the hoſt now mentioned, *i. e.* Very early in the morning, *when it was yet dark*, as is ſaid in a like caſe, *Joh.* 20. 1. whence it is here called *Night*, though it was *early in the morning*, as is ſaid, *v.* 10. for it ſeems moſt probable, that all was done in one Nights ſpace, and in this manner; *Joſhua* ſends away the Ambuſh *by night*, *v.* 3. and lodgeth that night with 25000 men, *v.* 9. not far from the city. But not able nor willing to ſleep all night, he riſes very early, *v.* 20. and numbers his men, which by the help of the ſeveral Officers was quickly done, and ſo immediately leads them towards *Ai*; and while it was yet duskiſh or night, he goes into the midſt of the valley, *v.* 13. and when the day dawns he is diſcovered by the King and people of *Ai*, who thereupon *roſe up early* to fight with them, *v.* 14. Though others conceive this was the ſecond night, and ſo the Ambuſh had lain hid a night and a day together. But then there might be danger of their being diſcovered, although that danger may ſeem to be the leſs, becauſe *Ai* might be ſhut up, that none might go out nor come in, but by Order, and upon Neceſſity, becauſe of the nearneſs of their Enemies, as *Jericho* formerly was for the ſame reaſon, *Joſh.* 6. 1. *p* Which was near the City, thereby to allure them forth.

14 And it came to paſs when the king of Ai ſaw *it*, that they haſted, and roſe up early, and the men of the city went out againſt Iſrael to battel, he, and all his people *q*, at a time appointed *r*, before the plain *s*, but he wiſt not that *there were* liers in ambuſh againſt him *t*, behind the city.

q To wit, all his men of war, for the reſt were left in *Ai*, *v.* 16. *r* At a certain hour agreed upon between the King and People of *Ai*, and of *Bethel* too, who were their Confederates in this Enterprize, as it may ſeem from *v.* 16. Poſſibly they might appoint the ſame hour of the day on which they had fought againſt *Iſrael* with ſuch good ſucceſs, looking upon it as a lucky hour. *s* i. e. Towards or in ſight of that plain or valley in which the *Iſraelites* were, that ſo they might put themſelves in Battel-array. *t* The former ſucceſs having made him more careleſs and ſecure, as is uſual in ſuch Caſes, God alſo blinding his mind, and infatuating him, as he uſeth to do with thoſe which he intends to deſtroy.

15 And Joſhua and all Iſrael made as if they were beaten before them *u*, and fled by the way of the wilderneſs *x*.

u i. e. Fled from them, as it were for fear of a ſecond blow: and peradventure ſome of them might be wounded, though none were killed; and might make that the pretence of their fleeing away. *x* Which lay between *Ai* and *Jericho*, whither they now ſeemed to flee.

16 And all the people *y* that *were* in Ai, were called together to purſue after them, and they purſued after Joſhua, and were drawn away from the city.

y To wit, all that were able to bear Arms, for old men and Children were unfit for the purſuit or fight; and that they were yet left, may ſeem from *v.* 24. 25.

17 And there was not a man *z* left in Ai, or Bethel *a*, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

z To wit, fit for war. *a* Which, being a neighbouring City, and incouraged by the former ſucceſs, had ſent ſome Forces to aſſiſt them; and now, upon notice ſent to them of the flight of their common Enemies, or upon ſome other ſignal given, which might eaſily be done, having been appointed before-hand, as is uſual in ſuch Caſes, all their men of War joyn with thoſe of *Ai* in the purſuit.

18 And the LORD ſaid unto Joſhua, Stretch out the ſpear *b*, that *is* in thy hand toward Ai, for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand toward the city.

b Or, *thy banner*: or there might be ſome Banner in the end of his Spear. This was preſcribed and practiſed, either 1. for a ſign to his Hoſt preſent with him, to ſtop their flight, and make head againſt the purſuers: Or 2. for a ſignal to the liers in wait, as may ſeem from *v.* 19. who, though they were at ſome diſtance, might know this from perſons whom they had ſet in ſome high and convenient places to obſerve *Joſhua's* motion, and to give notice from one to another, and that ſpeedily, as is common in ſuch caſes, until it came to the whole ambuſh: Or 3. as a myſtical token of Gods preſence and aſſiſtance with them, and of their Victory; or as a mean by Gods appointment contributing to their good ſucceſs, as the like poſture of *Moſes* lifting up his hands was, *Exod.* 17. 11, 12. which may be the reaſon why he continued this poſture till the Enemies were all deſtroyed, *v.* 26. whereas if it had been a ſignal only, it was ſufficient to do it for a little while. I know no reaſon why all theſe ends might not be joyned together.

19 And the ambuſh aroſe quickly out of their place, and they ran aſſoon as he had ſtretched out his hand: and they entred into the city, and took it, and haſted, and ſet the city *c* on fire.

c i. e. Not all of it, as appears both from *v.* 28. and becauſe then they had loſt that Prey which God had allowed them; but ſome part of it, enough to raiſe a ſmoke, and give notice to their Brethren of their ſucceſs.

20 And

20 And when the men of Ai looked behind them, they ſaw, and behold, the ſmoak of the city aſcended up to heaven, and they had no
* Heb. *Hand.* * power *d* to flee this way, or that way, and the people that fled to the wilderneſs, turned back upon the purſuers.

d Or, *place*, for ſo the *Hebrew* word is oft uſed, as *Numb.* 2. 17. *Neh.* 7. 4. *Job* 37. 7. *Pſal.* 104. 25. *Iſa.* 22. 18. and 56. 5.

21 And when Joſhua and all Iſrael *e* ſaw that the ambuſh had taken the city, and that the ſmoak of the city aſcended, then they turned again, and ſlew the men of Ai.

e i.e. All the *Iſraelites* there preſent, or all thoſe who ſeemed to flee away before.

22 And the other *f* iſſued out of the city againſt them, ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide, and they
* Deut. 7. 2. ſmote them ſo that they * let none of them remain or eſcape *g*.

f They who lay in Ambuſh. *g* So their late ſucceſs was a real miſchief to them, as being the occaſion of their total ruine.

23 And the king of Ai they took alive *h*, and brought him to Joſhua.

h Reſerving him to a peculiar and more ignominious puniſhment, for the terror of the other Kings, who were the chief cauſes of all that oppoſition and diſturbance which *Iſrael* met with in gaining the Poſſeſſion of the Promiſed Land.

24 And it came to paſs when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and *when* they were all fallen on the edg of the ſword, until they were conſumed, that all the Iſraelites returned unto Ai, and ſmote it *i* with the edg of the ſword.

i i.e. The Inhabitants of it, the *men*, who through age or infirmity were unfit for War, and *the women*, v. 25.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai *k*.

k Not ſtrictly, but largely ſo called, who were now in *Ai*, either as conſtant and ſettled Inhabitants, or as Sojourners and ſuch as came to them for their help, ſuch as being confederate with them, are eſteemed as one with them; for it is evident that *the men of Bethel* are included in this number, v. 17. the *Iſraelites* who took this number, being unable to diſtinguiſh who belonged to the one City, and who to the other.

26 For Joſhua drew not his hand back, wherewith he ſtretched out the ſpear *l*, until he had utterly deſtroyed all the inhabitants of Ai.

l Either 1. he ceaſed not to Fight with that Hand. Or, 2. He kept his Hand and Spear in the ſame poſture, both ſtretched out and lifted up, as a Sign both to encourage them, and to direct them to go on in the work. See on v. 18.

* Numb. 31. 22, 26. 27 * Only the cattel, and the ſpoil of that city, Iſrael took for a prey unto themſelves, according
* Verſ. 2. unto the word of the LORD, which he * commanded Joſhua.

28 And Joſhua burnt Ai, and made it an heap for ever *m*, *even* a deſolation unto this day.

m Or, *for a long time*, as that word oft ſignifies, as *Gen.* 6. 3. *Iſa.* 42. 14. For that it was after ſome Ages rebuilt, may ſeem from *Nehem.* 11. 31. unleſs that were another City built near the former, there being ſome little difference in the name alſo.

29 And the king of Ai he hanged on a tree *n*, until even-tide: and aſſoon as the ſun was down, Joſhua commanded, that they ſhould take his carcaſe down from the tree *o*, and caſt it at the entring of the gate of the city *p*, and * raiſe there-
* Chap. 7. 26. on a great heap of ſtones, *that remaineth* unto this day.

n He dealt more ſeverely with the Kings of *Canaan* than with the people, partly becauſe the abominable wickedneſs of that people was not reſtrained and puniſhed (as it ſhould have been) but countenanced and encouraged by their evil examples and adminiſtrations; and partly becauſe they were the principal Authors of the Deſtruction of their own people, by engaging them in an obſtinate oppoſition againſt the *Iſraelites*. *o* Accordling to Gods command in that caſe *Deut.* 21, 22. *p* Which place he choſe either as moſt commodious, now eſpecially when all the City within the Gate was already turned into an heap of Stones and Rubbiſh; or becauſe this was the uſual place of Judgment; and therefore proper to bear the monument of Gods Juſt Sentence againſt him, not without reflection upon that Injuſtice which he had been guilty of in that place.

30 Then *q* Joſhua built an altar *r* unto the LORD God of Iſrael in mount Ebal *ſ*.

q To wit, after the taking of *Ai*. For they were obliged to do this, when they were brought over *Jordan* into the Land of *Canaan*, *Deut.* 11. 29. and 27. 2, 3. which is not to be underſtood ſtrictly, as if it were to be done the ſame moment or day; for it is manifeſt they were firſt to be Circumciſed, and to eat the Paſſeover, which they did, and which was the work of ſome days; but as ſoon as they had opportunity to do it, which was now when theſe two great Frontier Cities were taken and deſtroyed, and thereby the Coaſt cleared, and the bordering people under great conſternation and confuſion, that all the *Iſraelites* might ſecurely march thither. And indeed this work was fit to be done as ſoon as might be, that thereby they might renew their Covenant with, and profeſs their ſubjection, to that God by whoſe help alone they could expect Succeſs in their great and difficult enterpriſe. *r* To wit, for the Offering of Sacrifices, as appears from the following verſe, and from *Deut.* 27. 5, 6, 7. *ſ* Why not on Mount *Gerizim* alſo? *Anſ.* Becauſe Gods Altar was to be but in one place, *Deut.* 12, 13, 14. and this place was appointed to be Mount *Ebal*, *Deut.* 27. 4, 5. which alſo ſeems moſt proper for it, that in that place whence the Curſes of the Law were denounced againſt Sinners, there might alſo be the tokens and means of Grace, and Peace, and Reconciliation with God, for the removing of the Curſes, and the procuring of Gods Bleſſing unto Sinners.

31 As Moſes the ſervant of the LORD commanded the children of Iſrael, as it is written in the * book of the law of Moſes, an altar of whole * Exod. 20. 25; ſtones, over which no man hath lift up *any* iron; Deut. 27. 5. and they offered thereon burnt-offerings unto the LORD, and ſacrificed peace-offerings.

32 And he wrote there upon the ſtones *t* a copy of the law of Moſes *u*, which he wrote in the preſence of the children of Iſrael.

r Not upon the Stones of the Altar, which were to be rough and unpoliſhed, v. 31. but upon other Stones, ſmooth and plaiſtered, as is manifeſt from *Deut.* 27. 2. *u* Not certainly the whole five Books of *Moſes*, for what Stones and time would have ſufficed for this! nor the Bleſſings and the Curſes here following, which never are, nor can without great impropriety be called *the Law of Moſes*, ſeeing they preſuppoſe the Law, and the Obſervation or Tranſgreſſion thereof, to which they belong, only as rewards of the one, and puniſhments of the other: but the moſt weighty and ſubſtantial parts of the Law, as may be gathered from the Laws which are mentioned, and to the violaters whereof the Curſes are applied, *Deut.* 27. 15. &c. and eſpecially the Law of the Ten Commandments.

33 And all Iſrael *x*, and their elders, and officers, and their judges ſtood on this ſide the ark, and on that ſide *y* before the prieſts the Levites, which bare the ark of the covenant of the LORD, as well the ſtranger, as he that was born among them: half of them over againſt mount Gerizim *z*, and half of them over againſt mount Ebal, * as Moſes the ſervant of the LORD had com- * Deut. 11. 29. and 27. 12. manded before, that they ſhould bleſs *a* the people of Iſrael.

x i.e. The whole Congregation, old and young, male and female, as it follows, v. 35. *y i.e.* Some on one ſide of it, and ſome on the other. *z* Theſe two places were in the Tribe of *Ephraim*, not far from *Shechem*, as appears both from Scripture, *Deut.* 11. 29, 30. and 27. 12. *Judg.* 9. 7. and from other Authors who lived in thoſe parts, as *Joſephus* and the *Jewiſh* Doctors. *a* Or Curſe, which is eaſily underſtood out of the following verſe, and from *Deut.* 27. 13, &c.

34 And afterward *b* he read *c* all the words of the law, the bleſſings and curſings *d*, according to all *that is* written in the book of the law *e*.

b After the Altar was built, and the Stones plaiſtered and writ upon. *c i.e.* He commanded the Prieſts or *Levites* to read, *Deut.* 27. 14. *d* Which words come in not by way of Explication, as if the words of the Law were nothing elſe beſides the Bleſſings and Curſes; but by way of addition, to note that theſe were read over and above the words of the Law. *e* He ſaith not, *according to all that was written upon thoſe Stones*, but *in the Book of the Law*, which

ſhow

ſhews the miſtake of them that think the ſame things were both read and written upon theſe Stones.

25 There was not a word of all that Moſes commanded, which Joſhua read not *f* before all the congregation of Iſrael, * with the women and the little ones, and the ſtrangers that * were converſant among them *g*.

*Deut. 31. 12.
* Heb. *walked.*

f Therefore he read not the Bleſſings and Curſes only, as ſome think, but the whole Law, as the manner was when all *Iſrael*, Men and Women, were Aſſembled together, as we read *Deut.* 31. 10, 11, 12. *g i. e.* Who were Proſelytes, for no others can be ſuppoſed to be with them at this time.

CHAP. IX.

AND it came to paſs when all the kings which *were* on this ſide Jordan, in the hill, and in the valley, and in all the coaſt of the great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite heard *thereof*:

2 That they gathered themſelves together *a* to fight with Joſhua, and with Iſrael with one * accord.

* Heb. *Mouth.*

a Not actually, as the following Hiſtory ſhews; but they entred into a league or confederation to do this.

3 And *b* when the inhabitants of Gibeon *c* heard what Joſhua had done unto Jericho, and to Ai.

b Or, *But*; for he ſhews that theſe took another and a wiſer courſe. *c* A great and royal city of the Hivites, *Joſ.* 10. 2. and 11. 19.

4 They did work wilily, and went and made as if they had been embaſſadors *d*, and took old ſacks upon their aſſes, and wine-bottles, old and rent, and bound up.

d Sent from a far Country, as they ſay, *v.* 6.

5 And old ſhooes and clouted upon their feet, and old garments upon them; and all the bread of their proviſion was dry *and* mouldy.

6 And they went to Joſhua, unto the camp at Gilgal *e*, and ſaid unto him, and to the men of Iſrael *f*, We be come from a far countrey: now therefore *g* make ye a league with us.

e The place of their head-Quarters. *f* To wit, thoſe who uſed to meet in Counſel with Joſhua, to whom it belonged to make Leagues, as it here follows, even the Princes of the Congregation, not the common people, as appears both from *v.* 15, 18, 19, 21. and from common uſage of all Ambaſſadors, who generally deliver their Meſſage to, and treat with Princes, not People. And the Hebrew word *iſch*, here uſed ſometimes notes men of eminency and dignity. *g* Becauſe we are not of this people, whom as we are informed you are obliged utterly to deſtroy; that which appeared ſufficiently both by the *Iſraelites* practice in deſtroying the *Amorites* beyond *Jordan*, and the people of *Jericho* and *Ai* without any allowance for Sex or Age; and by common rumor and the report of the *Iſraelites* and other perſons who dwelt among them or had converſe with them, as *Rahab* and all her kindred; and by the nature of the thing, becauſe they were to poſſeſs that whole Land, and were not to mix themſelves with the people of it.

7 And the men of Iſrael ſaid unto the Hivite *g*, Peradventure ye dwell among us *h*, and how ſhall we make a league with you?

g i. e. The *Gibeonites* who were *Hivites*, Joſ. 11. 19. *h i. e.* In this Land, and ſo are of that people with whom we are forbidden to make any League or Covenant, *Exod.* 23, 32, 33, 34. *Deut.* 7. 2. and 20. 15, 16.

8 And they ſaid unto Joſhua, We *are* thy ſervants *i*. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye *k*?

i We deſire a League with you upon your own terms; we are ready to accept of any conditions. *k* For this free and general conceſſion of theirs gave *Joſhua* juſt cauſe to ſuſpect that they were of the curſed *Canaanites*.

9 And they ſaid unto him, From a very far country thy ſervants are come, becauſe of the Name of the LORD *l* thy God: for we have heard the fame of him, and all that he did in Egypt *m*.

l Being moved thereunto by the report of his great and glorious nature and works; ſo they gave them hopes that they would embrace their Religion. *m* They cunningly mention thoſe things only which were done ſome time ſince, and ſay nothing of the dividing of *Jordan*, nor of the deſtruction of *Jericho* and *Ai*, as if they lived ſo far off that the fame of thoſe things had not yet reached them.

10 And * all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth.

* Numb. 21. 24, 33.

11 Wherefore our elders, and all the inhabitants of our country, ſpake to us, ſaying, Take victuals * with you for the journey, and go to meet them, and ſay unto them, We *are* your ſervants, therefore now make ye a league with us.

* Heb. *in your hand.*

12 This our bread we took hot for our proviſion out of our houſes, on the day we came forth to go unto you: but now behold, it is dry, and it is mouldy.

13 And theſe bottles of wine which we filled, *were* new, and behold, they be rent: and theſe our garments and our ſhooes are become old, by reaſon of the very long journey.

14 And * the men *n* took of their victuals *o*, and asked not *counſel* at the mouth of the LORD *p*.

* Or, *they received the men by reaſon of their victuals.*

n i. e. The Princes, as before *v.* 7. *o* Not from their want or any deſire they could have to ſuch unpleaſant and unwholſome food; nor as a Ceremony uſual in making Leagues, for that was not now done, but in the next verſe: but that they might examine the truth of what they ſaid. *p* As they ought to have done upon all ſuch weighty and doubtful occaſions. So they are accuſed of raſhneſs and neglect of their Duty. For though it is probable, if God had been conſulted, he would have conſented to the ſparing of the *Gibeonites*; yet it ſhould have been done with more caution, and an obligation left upon them to embrace the true Religion, which here was omitted.

15 And Joſhua made peace with them, and made a league with them, to let them live *q*, and the princes of the congregation ſware unto them.

q i. e. That they would not deſtroy them. Some queſtion whether this League was lawful and obliging, becauſe it is contrary to a poſitive and precedent law of God, by which they were enjoyned to make no peace with them, but utterly to deſtroy them, *Exod.* 23. 32. and 34. 12, *&c.* But this law ſeems to admit of ſome exception and favourable interpretation, and that taken from the reaſon and ſoul of that Law; which was this, that the *Iſraelites* might not be tainted with their Idolatry and other Abominations by cohabitation with them; and therefore when that reaſon ceaſed, *i. e.* if they were willing to relinquiſh their Poſſeſſions and Idolatry, and other wickedneſs, and to embrace the true Religion, they might be ſpared. And though this Law was delivered in general terms, becauſe God foreſaw that the *Iſraelites* would be moſt prone to err on that hand, by ſparing thoſe whom they ſhould deſtroy; yet that it was to be underſtood with an exception of Penitents, and true Converts, might eaſily be gathered both from the example of *Rahab*, and from the tenor of Divine Threatnings, which though abſolutely delivered, allow of this exception; as appears from *Jer.* 18. 7, 8. *Jonah* 3. 4. and from the great kindneſs and favour which God hath manifeſted unto all true Penitents, in delivering them from evils threatned to them, and inflicted upon others; which kindneſs of God we alſo are obliged to imitate by vertue of that natural and moral Law of God implanted in us, and revealed to us, to which ſuch poſitive Commands as this of killing the *Canaanites* muſt give place. And that this League was lawful and obliging, may ſeem probable, 1. Becauſe *Joſhua* and all the Princes upon the review concluded it ſo to be, and ſpared them accordingly, *v.* 19, 20, 22, 23. 2. Becauſe God puniſhed the violation of it long after, 2 *Sam.* 21. 1. 3. Becauſe God is ſaid to have hardened the hearts of all other Cities, not to ſeek Peace with *Iſrael*, that ſo he might utterly deſtroy them. *Joſ.* 11. 19, 20. which ſeems to imply that their utter Deſtruction did not neceſſarily come upon them by vertue of any abſolute and peremptory Command of God to deſtroy them, but by their own obſtinate hardneſs, whereby they neglected and refuſed to make Peace with the *Iſraelites*. *Obj.* This League was grounded upon a Deceit and Errour of the perſons, which alſo they had entred a caution againſt, *v.* 7. *Anſ.* Their ſuppoſition that they were *Canaanites*, was indeed a part of the foregoing Diſcourſe, *v.* 7. and the *Iſraelites* reſted ſatisfied with their Anſwer, and believed they were not, and ſo entred into the League; but that League was abſolute, not ſuſpended upon that or any other condition; and the error was not about the perſons, but about the Country and People to which they belonged, which was not material to this Contract, no more than it is to a Contract of Marriage, that the one perſon believed the other to be of another Country or Family than indeed they were.

16 And

16 ¶ And it came to pass at the end of three days *r*, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

r i. e. At the last of them, or upon the third day, as it is said, *v.* 17. and so this Phrase is elsewhere used, as *Deut.* 14. 28. and 31. 10. Or it may be properly understood, that after three days they heard this, and on the day after they heard this, they came to their Cities, as is said, *v.* 17.

17 And the children of Israel journeyed, and came unto their cities on the third day; now their cities *were* Gibeon, and Chephirah, and Beeroth and Kirjath-jearim *s*.

s Which Cities were subject to *Gibeon*, which was the Royal City, *Jos.* 10. 2.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel: and all the congregation murmured against the Princes *t*.

t Partly from that proneness which is in people to censure the actions of their Rulers; partly because they might think the Princes by their rashness had brought them into a Snare, that they could neither Kill them for fear of the Oath, nor Spare them for fear of Gods Command to the contrary; and partly from their desire of the Possession and Spoil of these Cities, of which they thought themselves hereby deprived.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD *u* God of Israel: now therefore we may not touch them *x*.

u They plead not the lawfulness, nor the prudence of the action; but only the Obligation of an Oath; of which, though it was procured by Fraud, they perceived the People sufficiently sensible. *x i. e.* Not hurt them, as that word is oft used, as *Gen.* 26. 11. *Psal.* 105. 15. and 144. 5. or, not *smite* them, as is said *v.* 18.

20 This *y* we will do to them: we will even let them live,* lest wrath be upon us, because of the breach of the Oath which we sware unto them.

y Which follows, *v.* 21.

21 And the princes said unto them, Let them live (but let them be hewers of wood, and drawers of water unto all the congregation *z*) as the princes had *promised them *a*.

* Ver. 15.

z i. e. Let them be publick Servants, and employed in the meanest Offices and Drudgeries (such as this was, this one kind being put for all the rest, as it is *Deut.* 29. 11.) for the use and benefit of the Congregation, to do this partly *for* the Sacrifices and Services of *the House of God*, as it is expressed *v.* 23. which otherwise the *Israelites* themselves must have done; partly for the Service of the Camp or body of the People; and sometimes upon occasion, even to particular *Israelites*: whence they are made *Bond-men*, which is mentioned, as a thing distinct from their Service in *the House of God*, v. 23. And so they are in effect stripped of all their Possessions, whereby the main ground of the Peoples Quarrel was taken away. *a* Or, *because* or *seeing that* (as the *Hebrew* word sometimes signifies) *the Princes* (*i. e.* we our selves, they speak of themselves in the third person, which is very frequent in the *Hebrew* Language) *had promised* it to *them*, to wit, that they should live; and confirmed their Promise by an Oath. So the Princes speaking here to the People, alledg the Promise or Oath of the Princes, when they met among themselves, and apart from the People. And this change of persons may possibly arise from hence, because some of the Princes who were present in the Assembly of the Princes, might now be absent upon some occasion. And this clause relates not to the next words, which are fitly enclosed within a Parenthesis, but to the foregoing clause, *let them live*, because the Princes have promised them their Lives.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you: when ye dwell among us?

23 Now therefore ye *are* cursed *b*, and there shall † none of you be freed from being bondmen *c*, and hewers of wood, and drawers of water for the house of my God *d*.

† Heb. *not be cut off from you.*

b You shall not escape the Curse of God which by Divine Sentence belongs to all the *Canaanites*, who are a People Devoted by God to ruine; but only change the quality of it, you shall feel that Curse of Bondage and Servitude, which is proper to your race, by vertue of that ancient Decree. *Gen.* 9. 25. you shall live indeed, but in a poor, vile and miserable condition, *c* The Slavery which is upon you shall be entailed to your posterity. *d* This only Service they mention here, because it was their principal and most durable servitude, being first in the Tabernacle, and then in the Temple, whence they were called *Nethinims*, 1 *Chron.* 9. 2. *Ezra* 2. 43. whereas their servitude to the whole Congregation would in a great measure cease when the *Israelites* were dispersed to their several habitations.

24 And they answered Joshua and said, Because it was certainly told thy servants, how that the LORD thy God * commanded his servant Moses, to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives, because of you, and have done this thing.

* Deut. 7. 1, 2.

25 And now behold, we are in thine hand *e*: as it seemeth good and right unto thee to do unto us, do *f*.

e i. e. In thy power to use us as thou wilt. *f* We refer our selves to thee, and thy own Piety, and Probity, and Faithfulness to thy Word and Oath; If thou wilt destroy thy humble Suppliants, we submit.

26 And so *g* did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

g So as was said. *v.* 23. and so as here follows.

27 And Joshua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the LORD *h*, even unto this day, in the place which he should chuse.

h By which it appears, that they were not only to do this Service in Gods House, but upon all other occasions, as the Congregation needed or required their help.

CHAP. X.

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it (* as he had done to Jericho and her king, so he had done to * Ai, and her king) and how the inhabitants of Gibeon had made peace with Israel, and were among them *a*,

* Chap. 6. 17.
* Chap. 8. 3.

a i. e. Were conversant with them, had yielded themselves to their disposal, submited themselves to their Laws, had mingled interests with them.

2 That they *b* feared greatly, because Gibeon *was* a great city, as one of the † royal cities *c* and because it *was* greater than Ai, and all the men thereof *were* mighty.

† Heb. *Cities of the Kingdom.*

b i. e. He and his people, the *King* being spoken of *v.* 1. as a publick person representing all his people. Or, He and the following Kings, *v.* 3. But this fear is mentioned. *v.* 2. as the cause why he sent to those Kings. *c* Either 1. really a Royal City, the *Hebrew* particle *Caph* oft signifying the truth of a thing, as *Hos.* 4. 4. and 5. 10. and oft elsewhere. Or 2. equal to one of the Royal Cities though it had no King, but seems to be governed Aristocratically by their Elders, *Jos.* 9. 11.

3 Wherefore Adoni-zedek king of Jerusalem sent *d* unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

d Either because he was Superior to them in Power or Dignity, or because he was neareſt the danger, and most forward in the work.

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five Kings of the Amorites *e*, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon gathered themselves together and went up, they, and all their hosts, and encamped before Gibeon, and made war against it.

e This name being here taken largely or generally for any of the *Canaanites*, as is frequent; for to speak strictly, the Citizens of *Hebron* here mentioned, *v.* 3. were *Hittites*; thus the *Gibeonites*, who were *Hivites*, *Jos.* 11. 19. are called *Amorites*, 2 *Sam.* 21. 2. It is reasonably supposed, that the *Amorites*

rites being numerous and victorious beyond *Jordan*, did pour fourth Colonies or Forces into the land of *Canaan*, and there subdued divers places, and so communicated their name to all the rest.

6 ¶ And the men of Gibeon sent *f* unto Joshua to the camp to Gilgal, saying, Slack not thy hand *g* from thy servants *h*, come up to us quickly, and save us, and help us: for all the kings of the Amorites, that dwell in the mountains *i*, are gathered together against us.

f Or, *had sent*; when their enemies were drawing towards them, which they could easily learn. *g* Do not neglect nor delay to help us. *h* Whom thou art obliged to protect both in Duty, as thou art our Master and Ruler; and by thy own Interest, we being part of thy Possessions; and in ingenuity, because we have given our selves to thee, and put our selves under thy Protection. *i* In the mountainous Country.

7 So Joshua ascended *k* from Gilgal, he, and all the people of war with him, and *l* all the mighty men of valour.

k Having, no doubt, asked advice of God first, which is implied by the Answer God gives to him, *v.* 8. *l* Or, *even*, or *that is*, as this Particle is oft used, hath been noted before. So it seems put here by way of Explication and Restriction; having said *all the people of war*, he now adds, *even all the mighty men*, &c. i. e. an Army of the most valiant men picked out from the rest; for it is not probable, either that he would take so many hundred thousands with him, which would have hindred one another; or that he would leave the Camp without an Army to defend it.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly *m*, *and* went up from Gilgal all night *n*.

m Though assured by God of the Victory, yet he useth all prudent means, and surprizeth them. *n* It is not said, that he went from *Gilgal* to *Gibeon* in a nights space; but only that he travelled all night: unto which you may add part either of the foregoing, or of the following day.

10 And the LORD **† discomfited them before Israel, and slew them *o* with a great slaughter at Gibeon *p*, and chased them along the way that goeth up to Bethoron, and smote them to Azekah, and unto Makkedah.

†Isa. 28. 21. *Or. *terrified* So Gr.

o Or, *he slew them*; either God, or *Israel*; for Gods work is described *v.* 11. *p* Heb. *in Gibeon*, not in the City, but in the Territory belonging to it; as *Joshua* is said to be in *Jericho*, Josh. 5. 13.

11 And it came to pass as they fled from before Israel, *and* were in the going down to Bethoron, that the LORD cast down great stones *q* from heaven upon them unto Azekak, and they died; they *were* more which died with hailstones, than *they* whom the children of Israel slew with the sword.

q i. e. Hailstones of extraordinary greatness and hardness, cast down with that certainty, as to hit the *Canaanites*, and not their Pursuers the *Israelites*; and with that force as to kill them. *Josephus* affirms, That Thunder and Lightning were mixed with the Hail, which may seem probable from *Habak.* 3. 11.

12 ¶ Then spake Joshua to the LORD *r* in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel *s*, * Sun † stand thou still upon Gibeon *t*, and thou moon in the valley *u* of Ajalon *x*.

*Isa. 28. 21. Hab. 3. 11. †Heb. *be silent.*

r To wit, in way of Petition for this Miracle being moved to beg it out of zeal to destroy Gods Enemies, and directed to it by the motion of Gods Spirit, and receiving a gracious Answer, and being filled with holly Confidence of the success, he speaks the following words before the people, that they might be Witnesses of it. *s* i. e. In the presence and audience of *Israel*; *seeing* being sometimes put for hearing as *Gen.* 42. 1. compare with *Act.* 7. 12. Although these words may seem rather to be joyned with the following, thus, *in the sight of Israel, stand still, O Sun*, &c. Which Sense the Hebrew Accents favour. *t* i. e. Over and above, or against *Gibeon*, i. e. In that place and posture in which now it stands towards, and looks upon *Gibeon*. Let it not go down lower, and by degrees, out of the sight of *Gibeon*. It may seem, that the Sun was declining, and *Joshua* perceiving that his Work was great and long, and his time but short, begs of God the lengthning out of the day, and that the Sun and Moon might stop their course, and keep the place in which they now were. *u* Or. *upon the valley*; as before, *upon Gibeon*; the Preposition being the same there and here. *x* Either, 1. that *Ajalon* which was in the Tribe of *Zebulun*, Judg. 12. 12. Northward from *Gibeon*. Or rather, 2. that *Ajalon* which was in the Tribe of *Dan*, Josh. 19. 42. Judg. 1. 35. Westward from *Gibeon*. For, 1. this was nearer *Gibeon* than the other. 2. This was most agreeable to the Course of the Sun and Moon, which is from East to West. 3. This way the Battel went from *Gibeon* Westward to *Ajalon*, and so further Westward, even to *Lachish*, *v.* 31. And he mentions two places, *Gibeon* and *Ajalon*, not as if the Sun stood over the one, and the Moon over the other, which is absurd and ridiculous to affirm, especially these places being so near one to the other; but partly to vary the Phrase, as is common in Poetical Passages; partly because he was in his March and the Pursuit of his Enemies, to pass from *Gibeon* to *Ajalon*; and he begs that he may have the help and benefit of longer light to pursue them, and to that end that the Sun might stand still, and the Moon also; not that he needed the Moons light when he had the Suns; but because it was fit, either that both Sun and Moon should go, or that both should stand still to prevent Disorder and Confusion in the heavenly Bodies.

13 And the sun stood still *y*, and the moon stayed, until the people had avenged themselves upon their enemies *z*. *Is* not this written in the book of † Jasher *a*? so the sun stood still *b* in the midst of heaven *c*, and hasted not to go down about a whole day *d*.

†Or, *the upright.*

y Heb. *was silent*; i. e. still, as this Phrase is commonly used, as 1 *Sam.* 14. 9. *Psal.* 4. 4. *Jonah* 1. 12. the cessation of the Tongues motion being put synecdochically for the cessation of any other Motion or Action. *z* i. e. Till they had utterly destroyed them, as is mentioned in the following Chapter. *a* Either of a man so called, or *of the righteous* or *upright*, wherein possibly the memorable Actions of worthy men were recorded, and this among the rest. And this Book was written and published before *Josua* wrote his, and so is fitly alledged here. But this, as well as some few other historical Books, is lost, not being a Canonical Book, and therefore not preserved by the *Jews* with the same care as they were. *b* Here is no mention of the Moon, because the Suns standing was the only thing which *Joshua* desired and needed; and the Moons standing he desired only by accident to prevent irregularity in the Motions of those celestial Lights. Some take this to be but a Poetical Phrase and Relation of the Victory, that *Joshua* did so many, and such great things in that day, as if the Sun and Moon had stood still and given him longer time for it. But the frequent Repetition, and magnificent Declaration of this Wonder, manifestly confutes that fancy. That the Sun and Moon did really stand still, is affirmed *Habak.* 3. 11. and *Sirach* 46. 5, 6. And if it seem strange to any one, that so wonderful a Work observed by the whole World that then was, should not be mentioned in any Heathen Writers; he must needs be satisfied, if he considers, that it is confessed by the generality of Writers, Heathens and others, that there is no certain History or Monument in Heathen Authors of any thing done before the *Trojan* Wars, which was a thousand years after *Joshua*'s time; and that all time before that, is called by the learnedst Heathens, the *uncertain*, *unknown*, or *obscure time*. *c* Not Mathematically, in the very Meridian or middle part of that Hemisphere; but morally, and with some Latitude, when it had begun a little to decline, the consideration whereof seems to have given *Joshua* occasion for his desire. *d* i. e. For the space of a whole day. Understand an artificial day between Sun-rising and Sun-setting; for that was the day which *Joshua* needed and desired, a day to give him light for his work.

14 And there was no day like that *e*, before it, or after it, that the LORD hearkened unto the voice of a man *f*: for the LORD fought for Israel *g*.

e To wit, In those parts of the World of which he here speaks, and about which the Comparison is here made: vain therefore is that Objection, that the days are longer near the Northern and Southern Poles, where they are constantly longer at certain seasons, and that by the order of nature; whereas the length of this day was purely contingent, and granted by God in answer to *Joshua*'s Prayer, as is here added. *Obj.* In *Hezekiah*'s time, and at his Prayer there was a day which may seem to have been longer; for the Sun went backward ten Degrees in ten hours, and then returned again ten Degrees in ten hours, and so it was 20. hours longer than a common day, and so longer than this. *Ans.* It is not certain, either that each Degree designed an hour, and not rather half an hour, or a quarter, as others think; or that the Sun returned those ten Degrees as slowly as he went down before or after. Besides it was now near Summer solstice, when the day was longest, and about 14. hours; and that being doubled, the artifical day was 28. hours: and because there is not the least evidence that *Hezekiahs* day was longer, but rather of the contrary; it is much more reasonable to believe this Scripture-assertion, than to deny or question upon meer Suppositions or idle Conjectures. *f* To wit, in such a manner to alter the Course of nature, and of the heavenly Bodies

Bodies, that a man might have more time to purſue and deſtroy his Enemies. *g* This is added as the reaſon why God was ſo ready to anſwer *Joſhua*'s Petition herein, becauſe he was engaged and reſolved to fight for *Iſrael*, and that in a more than ordinary manner.

15 ¶ And Joſhua returned *h*, and all Iſrael with him, unto the camp to Gilgal.

h Not immediately, or upon that ſame day, but after he had diſpatched the matter which here follows; as appears by *v.* 43. where the very ſame words are repeated to ſhew, that that was the meaning of them. And they are put here to cloſe the general diſcourſe of the fight which begun *v.* 10. and ends here; which being done, he particularly deſcribes ſome remarkable Paſſages, and cloſeth them with the ſame words.

16 But theſe five kings *i* fled, and hid themſelves in a cave *k* at Makkedah *l*.

i Named above, *v.* 3. *k* As a place of moſt ſecrecy or ſecurity; but there is no eſcaping the eye or hand of God, who here brought them into a Net of their own making. *l* Heb. *in Makkedah*, not in the city, for that was not yet taken; but in the Territory of it, as *in Gibeon*, v. 10.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it, for to keep them.

19 And ſtay ye not *m*, *but* purſue after your enemies, and † ſmite the hindmoſt of them *n*, ſuffer them not to enter into their cities *o*, for the LORD your God hath delivered them into your hand *p*.

† Heb. *cut off the tail.*

m Loſe not your opportunity by your ſloth or negligeuce. *n* Their rereward, all whom you can overtake. *o* Whereby they will recover their ſtrength, and renew the War. *p* Your work will be eaſie, God hath already done the work to your hands.

20 And it came to paſs when Joſhua and the children of Iſrael *q* had made an end of ſlaying them with a very great ſlaughter; till they were conſumed, that the reſt *which* remained of them, entred into fenced cities.

q i. e. *Joſhua* by the Children of *Iſrael*; or the Children of *Iſrael*, i. e. a Party of them, by the Command, Direction and Encouragement of *Joſhua*; for *Joſhua* himſelf went not with them, but abode in the Siege before *Makkedah*, *v.* 21.

21 And all the people returned to the camp *r* to Joſhua at Makkedah in peace: * none moved his tongue *s* againſt any of the children of Iſrael.

* Exod. 11. 7.

r To the body of the Army which were encamped there with *Joſhua* to beſiege that place. *s* Not ſo much as a Dog, as it is expreſſed *Exod.* 11. 7. Not only their men of War could not find their hands, but they were all ſo confounded, that they could not move their Tongues in way of Inſultation or Reproach, as doubtleſs they did when the *Iſraelites* were firſt repulſed and ſmitten at *Ai*; but now they were ſilenced as well as conquered; they durſt no more provoke nor injure the *Iſraelites*.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And it came to paſs when they brought out thoſe kings unto Joſhua, that Joſhua called all the men of Iſrael, and ſaid unto the captains of the men of war which went with him, Come near, put your feet upon the necks of theſe kings *t*. And they came near, and put their feet upon the necks of them.

t This he did not from Pride and contempt of their Dignity in it ſelf; but partly as a puniſhment of their impious Rebellion againſt their Sovereign Lord; partly in purſuance of that Curſe of ſervility due to all this people, *Gen.* 9. 25. partly as a token to aſſure his Captains, that God would ſubdue the proudeſt of them all under their feet; and partly to oblige and teach his people ſeverely to execute the Judgment of God upon them, and not to ſpare any of them, either out of a fooliſh Pity, or out of reſpect to their Dignity, as *Saul* afterwards ſpared *Agag* to his own ruine.

25 And Joſhua ſaid unto them, Fear not, nor be diſmayed, be ſtrong, and of good conrage: for thus ſhall the LORD do to all your enemies againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them, and hanged them *u* on five trees: and they were hanging upon the trees * until the evening.

* chap. 8. 29.

u After they were dead, as a brand of Infamy, and for the Terror and Inſtruction of others.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they * took them down off the trees, and caſt them into the cave, wherein they had been hid, and laid great ſtones in the caves mouth *x*, *which remain* unto this very day.

* Deut. 21. 23. chap. 8. 29.

x That neither wild Beaſts could come at them to devour them, nor any of their people to give them honourable Burial.

28 ¶ And that day *y* Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein, he let none remain: and he did to the king of Makkedah, * as he did unto the king of Jericho *z*.

* chap. 21.

y On which the Sun ſtood ſtill, or on which the five Kings were hanged. Nor is it ſtrange, that ſo much work was done, and places ſo far diſtant, taken in one day, when the day was ſo long, and the *Canaanites* ſtruck with ſuch a terror. *z* Who was hanged, or otherwiſe killed, as appears from *Joſh.* 6. 2.

29 Then Joſhua paſſed down from Makkedah, and all Iſrael *a* with him, unto Libnah *b*, and fought againſt Libnah.

a To wit, who were with him in this Expedition. *b* A City of *Judah*, Joſh. 15. 42.

30 And the LORD delivered it alſo, and the king thereof, into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls *c* that *were* therein; he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

c *i. e.* The humane Souls; for all the Cattel they had for a prey.

31 ¶ And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh, and encamped againſt it, and fought againſt it.

32 And the LORD delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day *d*, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done to Libnah.

d Either the day after his firſt laying of the Siege; or, after the taking of *Makkedah* and *Libnah*.

33 ¶ Then Horam king of Gezer *e* came up to help Lachiſh, and Joſhua ſmote him and his people, until he had left him none remaining.

e Either that in *Ephraim*, of which *Joſh.* 16. 3. *Judg.* 1. 29. But that ſeems too remote from the other places; or rather, that in *Judah*, which was near *Lachiſh*, 1 Chron. 14. 16. whoſe King therefore was more capable, and more obliged to help them for his own ſake.

34 ¶ And from Lachiſh Joſhua paſſed unto Eglon *f*, and all Iſrael with him, and they encamped againſt it, and fought againſt it.

f A City of *Judah*, Joſh. 15. 39.

35 And they took it on that day *g*, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, he utterly deſtroyed that day, according to all that he had done to Lachiſh.

g On which they firſt attempted it.

36 And Joſhua went up from Eglon, and all Iſrael with him unto Hebron *h*, and they fought againſt it.

h Which though they took and killed all its Inhabitants, yet they did not keep it; and therefore when *Joſhua* and his Army had forſaken it, and were returned to *Gilgal*, it ſeems the Gyants and other *Canaanites* being burnt out, or driven away from their former Seats, planted and fortified themſelves

ſelves there; which made it neceſſary for *Caleb* to take it a ſecond time, as is recorded *Joſh.* 15. 14. *Judg.* 1. 10. Or, this is the ſame Story, and the ſame Conqueſt of *Hebron* which is here generally related, and afterwards repeated, and more particularly deſcribed, *Joſh.* 15. 13, 14.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof *i*, and all the cities thereof *k*, and all the ſouls that *were* therein, he left none remaining, according to all that he had done to Eglon: but † deſtroyed it utterly, and all the ſouls that *were* therein.

† Heb. *made it a curſe.* Or, *anathematized it.*

i Either him mentioned before, *v.* 23. whoſe death is here repeated in this account of the general Deſtruction of all the Inhabitants of that place; or his Heir or Succeſſor. *k* Which were ſubject to its Juriſdiction; this being, it ſeems, a Royal City, as *Gibeon* was, *v.* 2. and having cities under it, as that had, *Joſh.* 9. 17.

38 And Joſhua returned, and all Iſrael with him to Debir *l*, and fought againſt it,

l He is ſaid to return thither, not as if he had been there before, but becauſe having gone as far Weſtward and Southward as he thought fit, even as far as *Gaza*, *v.* 41. he now returned towards *Gilgal*, which lay Northward and Eaſtward from him, and in his return fell upon *Debir*, ſee on *Joh.* 15. 15.

39 And he took it, and the king thereof, and all the cities thereof, and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein, he left none remaining: as he had done to Hebron, ſo he did to Debir, and to the king thereof, as he had done alſo to Libnah, and to her king.

40 ¶ So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings, he left none remaining, but utterly deſtroyed † all that breathed *m*, as the LORD God of Iſrael * commanded *n*.

† Heb. *all breath.* * Deut. 20. 16, 17.

m i. e. All mankind, by a Synecdoche: for they reſerved the Cattel for their own uſes. *n* This is added for the Vindication of the *Iſraelites*, whom God would not have to ſuffer in their Reputation for executing his commands; and therefore he acquits them of that implacable hatred and heinous cruelty, which they might be thought guilty of, and aſcribes it to himſelf and his own juſt Indignation againſt this moſt wicked people.

41 And Joſhua ſmote them from Kadeſh-barnea *o*, even unto Gaza *p*, and all the country of * Goſhen *q*, even unto Gibeon.

* chap. 11. 16. & 15. 51.

o Which lay in the South of *Canaan*, *Num.* 34. 4. *Deut.* 1. 19. *Joſh.* 15. 3. *p* Which was in the South-weſt of *Canaan*. So he here ſignifies, that *Joſhua* did in this expedition ſubdue all thoſe parts which lay South and Weſt from *Gilgal*. *q* Not that *Goſhen* in *Egypt*, but another in *Judah*, *Joſh.* 11. 16. and 15. 51.

42 And all theſe kings and their land did Joſhua take at one time, becauſe the LORD God of Iſrael fought for Iſrael.

43 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

CHAP. XI.

AND it came to paſs when Jabin king of Hazor *a* had heard *thoſe things b*, that he ſent to Jobab king of Madon, and to the king of Shimron *c*, and to the king of Achſhaph *d*.

a The chief City of all thoſe parts, *v.* 10. *b* This was a remarkable inſtance of the Wiſdom and Goodneſs of divine Providence, which ſo governed the minds and hearts of the *Canaanites*, that they were not at all united under one King, but divided amongſt many petty Kings; and next, that theſe did not all unanimouſly joyn their Counſels and Forces together to oppoſe the *Iſraelites* at their firſt entrance, which their own Wiſdom and Intereſt obliged them to do, but quietly ſuffered the deſtruction of their Brethren, thereby preparing the way for their own. *c* Called *Shimron-meron*, *Joſh.* 12. 10. *d* A place in the Tribe of *Aſer*, the furtheſt part of the land toward the North and Weſt.

2 And to the kings that *were* on the north of the mountains *e*, and of the plains, ſouth of Cineroth *f*, and in the vale, and in the borders of Dor *g*, on the weſt,

e Heb. *on the North*, (which may be the general deſignation of all the particular places following, that they were in the Northern parts of *Canaan*, as thoſe mentioned *Joſh.* 10. were in the Southern parts) *in the mountain*, either in or near the famous mountain of *Lebanon*, called *the mountain* by way of eminency; or in the mountainous countrey. *f* Heb. *in the plain* lying *Southward* from *Cinneroth*, or the Lake of *Geneſareth*; See *Deut.* 3. 17. *Luk.* 5. 1. *g.* A place upon the coaſt of the Midland-ſea.

3 *And* to the Canaanite on the eaſt, and on the weſt *h*, and to the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountains, and to the Hivite under Hermon *i*, in the land of Mizpeh *k*.

h The *Canaanites* properly ſo called, lived part of them on the Eaſt near *Jordan*, and part on the Weſt near the Sea, and both are here united. *i* That dwelt under Mount *Hermon* in the North of *Canaan*, whereby they are differenced from thoſe *Hivites* who lived in *Gibeon*, of which before. *k* That *Mizpeh* which was in the Northern part of *Gilead*, of which *Gen.* 31. 49. *Judg.* 11. 29. But there were other cities called by that name, which ſignifying a Watching-place, might be eaſily applied to ſeveral places of good proſpect. Beſides this, there is one *Mizpeh* of *Judah*, Joſh. 15. 38. another of *Benjamin*, *Joſh.* 18. 26. a third in *Moab*, 1 *Sam.* 22. 3.

4 And they went out, they, and all their hoſts with them, much people, even as the ſand that *is* upon the ſea ſhore in multitude, with horſes and chariots very many.

5 And when all theſe kings were † met together, they came and pitched together at the Waters of Merom *l*, to fight againſt Iſrael.

† Heb. *aſſembled by appointment.*

l A lake made by the River *Jordan* in the Northern part of it, which was in the Territory of the King of *Schimron*, or *Schimron-Meron*, and near *Hazor*, *Jabins* Royal City, and almoſt in the middle of theſe confederate Kings.

6 ¶ And the LORD ſaid unto Joſhua, Be not afraid becauſe of them: for to morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt hough their horſes *m*, and burn their chariots with fire.

m i. e. Cut their Hamſtrings that they may be unfit for War. For God forbad them to have, or keep many Horſes, *Deut.* 17. 16. now eſpecially, that they might not truſt to their Horſes, as men are apt to do, nor diſtruſt God for want of ſo neceſſary an help in Battel; nor aſcribe the conqueſt of the land to their own ſtrength, but wholly to God, by whoſe power alone a company of raw and unexperienced Footmen were able to ſubdue ſo potent a people, which beſides their great Numbers, and Giants, and walled cities, had the advantage of many thouſands of Horſes and Chariots.

7 So Joſhua came, and all the people of war with him, againſt them by the waters of Merom ſuddenly *n*, and they fell upon them.

n When they leaſt expected them, intending there to refreſh, and prepare, and order themſelves for the offenſive War which they deſigned.

8 And the LORD delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto † great Zidon *o*, and unto †* Miſrephoth-maim *p*, and unto the valley of Miſpeh *q* eaſtward, and they ſmote them, until they left them none remaining.

|| Or, *Zidon Rabbah.* || Or, *Salt-pits.* * Heb. *burning of waters.*

o A great and famous city in the Northweſt part of *Canaan*, and upon the Sea. *p* A place not far from *Zidon*, ſuppoſed to be ſo called from the Salt or Glaſs which they made there. *q* Under Mount *Hermon*, as appears by comparing this with *v.* 3. and 17. where it ſeems to be called *the valley of Lebanon*. This lay on the Eaſt, as *Sidon* did on the Weſt; and ſo it ſeems they fled ſeveral ways, and the *Iſraelites* alſo divided themſelves into two Bodies, one purſuing Eaſt, and the other Weſt.

9 And Joſhua did unto them, as the LORD bade him: he houghed their horſes, and burnt their chariots with fire.

10 ¶ And Joſhua at that time turned back, and took Hazor, and ſmote the king thereof *r* with the ſword: for Hazor before time was the head of all thoſe kingdoms *ſ*.

r Either in the former Battel, though it be mentioned here: or rather, in his Royal City, to which he fled out of the Battel. *ſ* Not of all *Canaan*, but of all thoſe who were confederate with him in this Expedition.

11 And

11 And they ſmote all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them*: there was not * any *t* left to breathe, and he burnt Hazor with fire.

* Heb. *any breath.*

t i. e. No Humane Perſon.

12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, * as Moſes the ſervant of the LORD commanded.

* Num. 33. 52. Deut. 7. 2. and 20. 16, 17.

13 But *as for* the cities that ſtood ſtill † in their ſtrength *u*, Iſrael burned none of them, ſave Hazor onely *x*, that did Joſhua burn *y*.

† Heb. *on their heap.*

u Heb. *with* (for ſo this Preposition is oft uſed, as *Exod.* 35. 12. *Levit.* 2. 2. *Ezek.* 16. 37. &c.) *their Fence* or *Fences*, Walls or Bulwarks, *i. e.* which were not utterly ruined together with their Walls in the taking of them. *x* Which though taken by the *Iſraelites*, was not ſo much deſtroyed as other places were. *y* Becauſe this City began the War, and being the chief and Royal City, might renew the War if the *Canaanites* ſhould ever ſeize upon it.

14 And all the ſpoil of theſe cities. and the cattel, the children of Iſrael took for a prey unto themſelves: but every man they ſmote with the edge of the ſword, until they had deſtroyed *them*, neither left they any to breathe.

15 ¶ * As the LORD commanded Moſes his ſervant, ſo * did Moſes command Joſhua, and ſo did Joſhua: † he left nothing undone of all that the LORD commanded Moſes.

* Exod. 34. 11.
* Deut. 7. 2.
† Heb. *he removed nothing.*

16 So Joſhua took all that land *z*, the hill *a*, and all the ſouth countrey *b*, and all the land of Goſhen *c*, and the vale *d*, and the plain *e*, and the mountain of Iſrael *f*, and the vale of the ſame *g*.

z Of *Canaan*, whoſe parts here follow. *a* Or, *the mountain*, *i. e.* the Mountainous Country, to wit, of *Judea*, as may ſeem, 1. Becauſe in the following enumeration he begins in the South parts, where there was an eminent Mountain, *Numb.* 13. 17. 2. Becauſe a conſiderable part of *Judea* was called *the Hilly* or the *mountainous Country*, Luke 1. 39, 65. which is not likely to be omitted in this particular deſcription of the Land; the rather becauſe *Hebron*, one of the places taken by *Joſhua*, chap. 10. 36, 37. was *in the mountain of* Judah, Joſ. 20. 7. 3. Becauſe this is here diſtinguiſhed from *the mountain of* Iſrael, and therefore moſt likely to be *the mountain of* Judah, eſpecially if you compare this with *ver.* 21. where having mentioned *the mountain* in general, from which *Joſhua* cut off the *Anakims*, he comes to particularize, and names only two, *all the mountain of* Judah, *and all the mountain of* Iſrael. *b i. e.* Not onely the Mountainous part, but all the Country of *Judea*, which lay in the Southern part of *Canaan*, and oft comes under the name of *the South*, as *Numb.* 13. 22, 29. and 21. 1. *Joſ.* 10. 40. and 18. 5. *&c.* *c* Of which ſee *Joſ.* 10. 41. *d* The low Countries. *e* The Fields or Champion grounds. *f* Either 1. Some one particular and eminent Mountain, poſſibly *the Hill of Samaria*, mentioned 1 *Kings* 16. 24. or rather 2. The Mountains or Mountainous Country of *Iſrael*. See the ſecond note on this verſe. *g i. e* Of *Iſrael*.

17 *Even* from the ‖ mount Halak, that goeth up to Seir *h*, unto Baal-Gad *i*, in the valley of Lebanon under mount Hermon: and all their kings he took, and ſmote them, and ſlew them.

‖ Or, *the ſmooth Mountain.*

h i. e. To the country of *Stir* or *Edom*; to wit, that part of it which was South from *Judea*, not that which was Eaſtward from it, as appears from hence, that here, as alſo *Joſ.* 12. 7. is mention of the two extream bounds of the Land conquered by *Joſhua*; whereof the other which follows being in the North, this muſt needs be in the South of the Land. *i* A part of Mount *Lebanon*.

18 Joſhua made war a long time *k* with all thoſe kings.

k For divers years together, as is evident by the following Hiſtory, and by comparing *Deut.* 2. 14. with *Joſ.* 14. 7, *&c.* And this is here expreſſed, leſt it ſhould be thought that as all theſe Wars are here recorded in a ſhort Narration, ſo they were diſpatched in a ſhort time. And God would have the Land to be conquered gradually, for many weighty reaſons; 1. Leſt the ſudden extirpation of thoſe Nations ſhould have made a great part of the Land Deſert, and thereby have encreaſed the Numbers of Wild Beaſts, *Deut.* 7. 22. 2. Leſt being done ſuddenly and eaſily, it ſhould ſoon be forgotten and deſpiſed, as the nature of man is apt to do in thoſe caſes. 3. That by long exerciſe the *Iſraelites* might grow skilful in the Art of War, which was very uſeful and needful for them in that Land. 4. For the trial and exerciſe of their Patience and Courage, and Truſt in God. 5. To oblige them to the greater care to pleaſe and obey God, whom they yet needed for their help againſt their Enemies.

19 There was not a city that made peace with the children of Iſrael: ſave * the Hivites the inhabitants of Gibeon, all *other l* they took in battel.

* chap. 9. 3.

l To wit, all that was taken by *Joſhua*, were taken by the Sword; and therefore it is no wonder that the War was long, when the Enemy was ſo obſtinate.

20 For it was of the LORD to harden their hearts *m*, that they ſhould come againſt Iſrael in battel, that he might deſtroy them utterly, *and* that they might have no favour: but that he might deſtroy them, * as the LORD commanded Moſes.

* Deut. 20. 16, 17.

m It was the deſign of Gods Providence not to ſoften their hearts to a compliance with the *Iſraelites*, but to give them up to their own Animoſity, Pride, Confidence and Stubbornneſs; that ſo both their abominable and incorrigible wickedneſs might be ſeverely puniſhed, and that the *Iſraelites* might not be mixed with them, but be intire among themſelves in the poſſeſſion of the Land. Compare *Deut.* 2. 30. and for the Phraſe *Exod.* 7. 13. and 9. 12. and 14. 17.

21 And at that time * came Joſhua, and cut off the Anakims *n* from the mountain *o*, from Hebron, from Debir *p*, from Anab *q*, and from all the mountain of Judah, and from all the mountain of Iſrael *r*: Joſhua deſtroyed *them* utterly with their cities *ſ*.

* *i. e.* In that War, for it cannot be meant of any particular and ſhort time, becauſe the work here related was done in divers times and years. *n* A Race of Giants, of which ſee *Numb.* 13. 33. *o* Or, *mountains*, the Singular Number for the Plural; Theſe Barbarous and Monſtrous perſons either choſe to live in the Dens or Cave, which were frequent in the Mountains of thoſe parts; or elſe they were driven thither by the Arms and Succeſs of the *Iſraelites*. *p* Either, 1. From the Territories belonging to theſe Cities, as we have oft ſeen in this Hiſtory, cities mentioned for the country ſubject to them, for the cities were taken before by *Joſhua*, chap. 10. 36, 37, 38. Or, 2. From the cities themſelves; and ſo either the cities were re-taken by the Giants, which it is not probable that God would permit in *Joſhua*'s time; or he ſpeaks here of that time when he took thoſe places mentioned here, and *chap.* 10. which Hiſtory he here in part repeats and enlargeth with this memorable circumſtance, That, together with the reſt, he deſtroyed alſo the Giants which were in thoſe places. *q* A place in the Tribe of *Judah*, Joſ. 15. 50. *r* It doth not follow from hence, which ſome conclude, that this Book was written by ſome other perſon long after *Joſhua*'s Death, even after the diviſion of the *Iſraelites* into two Kingdoms, of *Iſrael* and *Judah*; but only that this was one of thoſe clauſes which were added or altered, and ſuited to the ſtile of the preſent times by *Ezra*, or ſome other Prophet; though that be not neceſſary; for ſince it was evident to *Joſhua*, from *Gen.* 49. 10, *&c.* That the Tribe of *Judah* was to be the chief of all the Tribes, and ſome dawnings of its Eminency appeared in that time, in their having the firſt Lot in the Land of *Canaan*, *Joſ.* 15. 1. and the largeſt inheritance, *Joſ.* 19. 9. It is no wonder that it is mentioned apart, and diſtinguiſhed from the reſt of the Tribes of *Iſrael*, though that alſo be one of them; even as *the Daughter of Pharaoh* is diſtinguiſhed from *the Strange Women*, 1 King. 11. 1. and *Saul* from *all Davids Enemies*, Pſal. 18. title; and *Peter* from *the Diſciples*, Mark 16. 7. though they were each of the ſame nature and quality with the reſt. *ſ* Qu. How could *Joſhua* utterly deſtroy theſe, when *Caleb* and *Othoniel* deſtroyed ſome of them after *Joſhua*'s Death? *Joſ.* 14. 12. *Judg.* 1. 10, 11, 12. *Anſ.* This might be, either 1. Becauſe theſe places being in part deſtroyed and neglected by the *Iſraelites*, might be repoſſeſſed by the Giants, either in *Joſhua*'s time, or after his Death, and by them kept till *Caleb* diſpoſſeſſed and deſtroyed them. Or rather 2. Becauſe this work, though done by the particular valour and induſtry of *Caleb*, is aſcribed to *Joſhua* as the General of the Army, according to the manner of all Hiſtorians; and therefore it is here attributed to *Joſhua*, though afterwards, that *Caleb* might not loſe his deſerved Honour, the Hiſtory is more particularly deſcribed, and *Caleb* owned as the great Inſtrument in the Atchievement of it. *Joſ.* 14. and *Judg.* 1.

22 There was none of the Anakims left in the land of the children of Iſrael: only in Gaza, in Gath, and in Aſhdod *t* there remained.

t Three Cities of the *Philiſtines*, to which they retired, and where we find ſome of them afterwards, 1 *Sam.* 17. 4. and 2 *Sam.* 21. 16. Which may be one reaſon why the *Iſraelites* durſt not make an attempt upon theſe places, though they were a part of their Poſſeſſion.

23 So Joshua took the whole land *u*, according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel, * according to their divisions by their tribes: and the land rested from war *x*.

* Numb. 26. 53.

u Synecdochically, *i. e.* the greatest and the best part of it, for some parts and places are expresly excepted in the following History. *x* From actual War, so far that they could now quietly survey, and distribute, and possess the Land.

CHAP. XII.

NOW these *are* the kings of the Land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the Sun: from the river Arnon, unto mount Hermon, and all the plain on the east *a*.

a On the East of *Jordan*, called *the Plain*, Deut. 1. 1. and *the plains of Moab*, Deut. 34. 1.

2 * Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river *of* Arnon, and from the middle of the river *b*, and from half Gilead *c*, even unto the river Jabbok, *which is* the border of the children of Ammon:

* Num. 21.24. Deut. 3. 6.

b It is not unusual even amongst us, for a River to be divided between two Lords, and for their Territories or Jurisdictions to meet in the middle of the River: And besides, here is a very particular reason for this expression, because the city *Ar*, which was no part of *Sihons* Dominions, but belonged to the *Moabites*, *Deut.* 2. 9, 18. was in the middle of the River *Arnon*, *Deut.* 2. 36. and 3. 16. and therefore the middle of the River is most fitly and properly here mentioned, as the bound of *Sihons* Dominions on that side. *c* Heb. *and the half* Gilead, *i. e.* half of the country of *Gilead*; the particle *from* is not in the Original, and this doth not seem to denote the term or bound from which his Dominion begun, as our Version implies, for so indeed it was not, but the place or country, in and over which his Dominion was, which, as is here said, began at *Arnon*, and took in half *Gilead*, and ended at *Jabbok*, beyond which was the other half of *Gilead*, which belonged to *Og*, as is expresly said, *ver.* 5. where the words being wholly the same that are here, it is most reasonable to understand and translate them in the same manner.

3 And * from the plain unto the sea of Cinneroth on the east *d*, and unto the sea of the plain *e*, *even* the salt sea on the east, the way to Beth-jeshimoth: and from * the south *f* under ‖ * Ashdothpisgah.

* Deut. 3. 17.

* Or, *Teman.* † Or, *the springs of Pisgah*, or *the hill.*

d Which words describe the situation not of the sea of *Cinneroth*, which was part of the Western border of *Sihons* Dominion, but of the Plain, which is here said to lye Eastward from the sea of *Cinneroth*, and also Eastward from the Salt Sea, as it here follows. And this was indeed the situation of the Plains of *Moab*, which are here spoken of, to wit, that they lay between the two Seas, that of *Cinneroth* and the Salt Sea, and Eastward to them both. *e* The Salt Sea is so called because it was a famous Plain, pleasant and fruitful, before it was turned into a Salt Sea. *f* Or, *on*, or *towards the South.*

* Deut. 3. 17. and 4. 49.

4 ¶ And the coast of Og king of Bashan which was of the † remnant of the giants, that * dwelt at Ashtaroth, and at Edrei *g*.

† Deut. 3. 11. chap. 13. 12.

* Deut. 1. 4.

g To wit, successively, sometimes at the one, sometimes at the other City; both being his Royal Mansions.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurite *h*, and the Maacathite, and half Gilead, the border of Sihon king of Heshbon.

h Of which see *Deut.* 3. 13. *Jos.* 13. 13. 2 *Sam.* 13. 37. and 15. 8.

6 * Them did Moses the servant of the LORD, and the children of Israel smite, and * Moses the servant of the LORD gave it for a possession unto the Reubenite, and Gadite, and the half tribe of Manasseh.

* Num. 21.24, 33. * Num. 32.29. Deut. 3. 12. chap. 13. 8.

7 And these *are* the kings of the country, which Joshua and the children of Israel smote on this side Jordan, on the west, from Baal-gad in the valley of Lebanon, even unto * the mount Halak, that goeth up to Seir, which Joshua gave unto the tribes of Israel *for* a possession according to their divisions.

* chap. 11. 17.

8 In the mountain, and in the vale, and in the plain, and in the springs, and in the wilderness *i*, and in the south countrey; the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite.

i This word here and elsewhere in Scripture notes not a Land wholly desart and uninhabited, but one thin of Inhabitants, as 1 *Kings* 2. 34. and 9. 18. *Mat.* 3. 1, 3.

9 ¶ * The king of Jericho, one: * the king of Ai which *is* beside Beth-el *k*, one:

* chap. 7. 2. * chap. 8. 29.

k This is added to distinguish it from *Ai* of the *Ammonites*, of which *Jer.* 49. 3.

10 * The king of Jerusalem, one: the king of Hebron, one:

* chap. 10. 23.

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: * the king of Gezer, one:

* chap. 10. 33.

13 * The king of Debir, one: the king of Geder, one:

* chap. 10. 38.

14 The king of Hormah one: the king of Arad, one:

15 * The king of Libnah, one: the king of Adullam, one:

* chap. 10. 29.

16 * The king of Makkedah, one: the king * of Beth-el, one:

* chap. 10. 28. * chap. 8. 17.

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of † Lasharon, one:

† Or, *Sharon.*

19 The king of Madon, one: * the king of Hazor, one:

* chap. 11. 10.

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Jokneam of Carmel, one:

23 The king of Dor *l*, in the coast of Dor, one: the king of * the nations of Gilgal *m*, one:

* Gen. 14. 1.

l Of which *Jos.* 11. 2. *m* Not of that *Gilgal* where *Joshua* first Lodged after his passage over *Jordan*; where it doth not appear that there was either King or City; but of another City of the same Name, (as was frequent in those parts) probably in *Galilee* towards the Sea, whither divers people might possibly resort for Trade and Merchandise, over whom this was King, as formerly *Tidal* seems to have been, *Gen.* 14. 1.

24 The king of Tirzah, one: all the kings thirty and one *n*.

n Each being confined to a narrow compass, and being King only of one City or small Province belonging to it, which was by the wise and singular Providence of God, that they might be more easily and successively conquered by the *Israelites* one after another, as they were.

CHAP. XIII.

NOW Joshua * was old, *and* stricken in years, and the LORD said unto him. Thou art old *a*, *and* stricken in years, and there remaineth yet very much land † to be possessed *b*.

* See chap. 14. 10.

† Heb. *to possess it.*

a Therefore delay not to do the work which I have appointed and commanded thee to do. *b* To be conquered, and so possessed by the people.

2 * This is the land that yet remaineth *c*: all the borders of the Philistines, and all Geshuri *d*.

* Judg. 3. 3.

c Unconquered by thee, and to be conquered by the *Israelites*, if they behave themselves aright. *d* A People in the North-east of *Canaan*, of which see *Deut.* 3. 14. as the *Philistines* are on the South-west.

3 From Sihor *e*, which *is* before Egypt, even unto the borders of Ekron northward, which is counted

counted to the Canaanite *f*: five lords of the Philistines; the * Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites, also
* Zech. 9. 5.
* Deut. 2. 23. the * Avites *g*.

t A River, of which see *Isa.* 23. 3. and *Jer.* 2. 18. *f i. e.* Which, though now possess'd by the *Philistines*, who drove out the *Canaanites* the old Inhabitants of it, *Deut.* 2. 23. *Amos* 9. 7. yet is a part of the Land of *Canaan*, and therefore belongs to the *Israelites*. *g*. Or, *the Avims*, as they are called, *Deut.* 2. 23. who though they were expelled out of their ancient Seat, and most of them destroyed by the *Caphtorims* or *Philistins*, as is there said; yet many of them probably escaped, and planted themselves in some other place not very far from the former.

4 From the south, all the land of the Canaa-
† Or, *the Cave.* nites *h*, and † Mearah *i*, that *is* beside the Sidonians, unto Aphek *k*, to the border of the Amorite *l*:

h i. e. From those Southern parts of the Sea-coast, now possessed by the *Philistines*, all the more Northern parts of the Sea-coast being yet inhabited by the *Canaanites*, almost as far as *Sidon*, as it here follows. For there is no mention made of any Conquests of *Joshua* upon the Sea-coast: The *Canaanites*, properly so called, are said to *dwell by the Sea*, Numb. 13. 29. and these are here spoken of, though some of them dwelt in other parts of the Land. *i* A strong place, it matters not whether it was a City, or an impregnable Cave, which some Writers mention to be in those parts. *k* Not that of *Judea*, of which *Jos.* 15. 53. but another in the Tribe of *Aser*, of which *Jos.* 12. 18. *Judg.* 1. 31. *l* The *Amorites* were a strong and very numerous people, and we find them dispersed in several parts, some within *Jordan* and some without it; some in the South and others in the North, of whom he speaks here.

* 1 Kin. 5. 18. Psal. 83. 7. 5 And the land of the * Giblites *m*, and all Lebanon toward the Sun-rising, from Baal-gad under mount Hermon, unto the entring into Hamath.

m A people dwelling near *Sidon* in *Gebal*, of which see 1 *King* 5. 18. *Ezek.* 27. 9.

* chap. 11. 8. 6 All the inhabitants of the hill-country from Lebanon * unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel *n*: only divide thou it by lot unto the Israelites for an inheritance *o*, as I have commanded thee.

n Presently after thy Death, if the *Israelites* do not hinder it by their unbelief or wickedness. *o* Though they be now unconquered, yet divide them, partly as a pledge to assure them of my help in conquering them after thy Death; partly to lay an obligation upon the *Israelites* to proceed in conquering-work, and to bear Witness against them in case they did not; and partly as a Wall of partition between them and the *Canaanites*, to prevent all Agreements, Contracts and Confederacies with them, to which God saw they began to encline.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh.

8 With whom *p* the Reubenites, and the Gadites
* Num. 32. 33. Deut. 3. 12, 13. chap. 22. 4. have received their inheritance, * which Moses gave them beyond Jordan eastward, *even* as Moses the servant of the LORD gave them *q*.

p Heb. *With him*, i. e. *with the half Tribe of Manasseh*, not that half which is expressed, *ver.* 7. as is evident from the thing; but the other half, which is sufficiently and necessarily understood, the relative being here put for the antecedent, understood as it is, *Numb.* 7. 89. *Psal.* 114. 2. *Isa.* 8, 21. *Jonah* 1. 3. *q* Which *Moses* gave them by my command, and therefore do not thou disturb them in their Possessions, but proceed to divide the other Possessions to the rest.

9 From Aroer that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river *r*, and all the plain of Medeba unto Dibon *s*.

r Of which see the notes on *Deut.* 3. 16. and on *Jos.* 12. 2. *s* Either this is the same City now mentioned, even *Aroer*, which is said to have been a double City, as the very name seems to import, whereof one part was on the bank of the River, and the other part in the middle of it, whence we read of the cities of *Aroer*, *Isa.* 17. 2. or it is another city, possibly *Ar*, as it is elsewhere named. *s* Two Cities anciently belonging to the *Moabites*, and taken from them by the *Amorites*, *Numb.* 21. 30. and from them by the *Israelites*; and after the *Israelites* were gone into Captivity recovered by the first Possessors, the *Moabites*; as may seem from *Isa.* 15. 2.

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geshurites, and Maacathites *t*, and all mount Hermon, and all Bashan, unto Salcah:

t Whose Land God had given to the *Israelites* without *Jordan* though they had not yet used the Gift of God, nor taken Possession of it, as is noted, *ver.* 13.

12 All the kingdoms of Og in Bashan, which reigned in Ashtaroth, * and in Edrei, who remained of * the remnant of the giants; for these *u* did Moses smite, and cast them out. * Deut. 3. 11. chap. 12. 4.

u Not all now mentioned, as appears from *ver.* 13. but *Sihon* and *Og*, and their people, and the generality of them, which he had now named, some of them being excepted.

13 Nevertheless, the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maacathites dwell among the Israelites unto this day *x*.

x This seems added by way of anticipation and reflection upon the present *Israelites*; implying, that although *Moses* did and might permit them to remain, both because the Land which he had conquer'd was more than enough for the *Israelitish* Possessors; and because being intent upon their passage over *Jordan*, into the Land of *Canaan*, he would not delay them, by searching their Enemies out of all their corners; yet they were in fault, in not going on and perfecting the work which was begun by *Moses*, and carried on so far by *Joshua*.

14 Onely unto the tribe of Levi *y* he gave none inheritance *z*: the sacrifices of the LORD God of Israel made by fire *a*, *are* their inheritance, * as he said unto them. * Ver. 33.

y i. e. Moses, as is expressed *ver.* 33: *z* To wit, in the Land beyond *Jordan*, where yet a considerable part of the *Levites* were to have their settled abode. This is mentioned as the reason both why *Moses* gave all that Land to the *Reubenites*, and *Gaditts*, and *Manassites*; and why *Joshua* should divide the Land onely into Nine parts and an half, as was said, *ver.* 7. because *Levi* was otherwise provided for. *a* Which by a Synecdoche are here put for all those Sacrifices and Oblations, including First Fruits and Tithes, which were assigned to the *Levites*; And this passage is so oft repeated and urged, to prevent those calumnies and injuries which God foresaw the *Levites* were likely to meet with from the Malice, Envy and Covetousness of their Brethren; and to oblige all the other Tribes to a chearful and conscionable giving to the *Levites* their Dues, to which they had as good a Right and Title, as they had to their several Possessions.

15 And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families *b*.

b Dividing the Inheritance into as many parts as they had Families; But this is only spoken of the greater Families, for the lesser Divisions or Distributions to the several small Families, was done by inferior Officers, according to the Rules which *Moses* gave them.

16 And their coast was from Aroer that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river *c*, and all the plain by Medeba:

c Of which see *Deut.* 3. 16. and *Jos.* 12. 2.

17 Heshbon *d*, and all her cities that *are* in the plain: Dibon, and * Bamoth-baal *e*, and Beth-baal-meon *f*. * Or, *the high places of Baal, and house of Baal-meon.*

d This City, and *Dibon* and *Ataroth*, were upon the borders of *Reuben* and *Gad*, and therefore sometimes are ascribed to *Reuben*, as here and *Numb.* 32. 37. sometimes to *Gad*, as *Numb.* 32. 34. 1 *Chron.* 6. 81. by whom *Heshbon* is said to be given to the *Levites*, *Jos.* 21. 39. Possibly it and the rest were jointly inhabited by both Tribes, as *Jerusalem* was by *Jews* and *Benjamites*. *e* Of which *Numb.* 21. 28. *f* Called *Beth-meon*, Jer. 48. 23. and *Baal-meon*, Ezek. 25. 9. part of the Name being cut off, as is usual with the *Hebrews*.

18 And Jahazah, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar, in the mount of the valley *g*.

e In

e In the mountain bordering upon that Valley, which then was famous among the *Israelites*; whether that where *Moses* was buried, which was near to the place here following, *Bethpeor*, Deut. 34. 1, 6. or some other. And this clause is thought to belong to all the Cities now mentioned.

20 And Beth-peor, and * † Ashdoth-Pisgah, and Beth-jeshimoth :

* Deut. 3. 17. † Or, springs of Pisgah, or the hill.

21 And all the cities of the plain *h*, and all the kingdom of Sihon *i* king of the Amorite, which reigned in Heshbon, whom Moses smote * with the princes of Midian *k*, Evi, and Rekem, and Zior, and Hur, and Reba, *which were* dukes of Sihon *l*, dwelling in the countrey *m*.

* Num. 31. 8.

h Opposed to the foregoing Cities; of the *mountain of the Valley*. *i* A Synecdochical expression, for a great part of it; in which sense we read of *all* Judea, *and all the Region round about* Jordan, *Mat.* 3. 5. *and all* Galilee, *Mat.* 4. 23. and many others. Or, *which all* were *the Kingdoms of* Sihon, *i. e.* belonged to his Kingdom. The *Hebrew* conjunction *and* is oft put for the relative particle *which*, as *Judg.* 2. 21. *Prov.* 19. 1. *Eccles.* 6. 12. *k* Not in the same time or Battel, as appears by comparing *Numb.* 21. 23, 24. with *Numb.* 31. 8. but in the same manner. And they are here mentioned, partly because they were slain not long after, and upon the same occasion, even their enmity against *Israel*; and partly because of their relation and subjection to *Sihon*, as it here follows. *l* Qu. How could they be so, when they were *Kings of Midian*? Numb. 31. 8. *Ans.* There were divers petty Kings in those parts, which were subject to greater Kings, and such these were; but are here called Dukes or Princes of *Sihon*, because they were Subject and Tributaries to him; and therefore did one way or other assist *Sihon* in this War, though they were not killed at this time. It is probable, that when *Sihon* destroyed those *Moabites* which dwelt in these parts, he frighted the rest of them, and with them their Neighbours and Confederates, the *Midianites*, into some kind of Homage or Tribute, which they were willing to day to him. *m* Heb. *inhabiting that Land*, namely *Midian*, last mentioned; whereby he signifies, that though they were subject to *Sihon*, yet they did not dwell in his Land, but in another.

22 * Balaam also the son of Beor the † soothsayer *n*, did the children of Israel slay with the sword, among them that were slain by them.

* Num. 22. 25. † Or, diviner.

n So he was in truth, though a *Prophet*, (2 Pet. 2. 16.) in Title and Profession. See *Numb.* 24. 25.

23 And the border of the children of Reuben was Jordan, and the border *thereof o*: this *was* the inheritance of the children of Reuben after their families, the cities and villages thereof.

o i. e. Those Cities or Places which bordered upon *Jordan*. Compare *Numb.* 34. 6.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad, according to their families:

25 And their coast was Jazer, and all the cities of Gilead *p*, and half the land of the children of Ammon *q*, unto Aroer *r*, that *is* before Rabbah *s*.

p i. e. All the Cities of note and eminency, all Cities properly so called, which it seems lay in that part of *Gilead*; and so this may well agree with *ver.* 31. where *half* the country of *Gilead* is said to be given to the *Manassites*; but there is no mention of any Cities there. *q* Not of that which now was theirs, for that they were forbidden to meddle with, *Deut.* 2. 9. but of that which was anciently theirs, but taken from them by the *Amorites*, *Numb.* 21. 26. from whom the *Israelites* took it, *Judg.* 11. 15. *r* The border between them and *Moab*. *s* The chief city of the *Ammonites*, 2 *Sam.* 11. 1. and 12. 26, 27.

26 And from Heshbon *t* unto Ramath-mizpeh *u*, and Betonim: and from Mahanaim *x*, unto the border of Debir.

t Either exclusively or inclusively. See before on *ver.* 17. *u* Called *Ramoth-Gilead*, or *Ramoth* in *Gilead*, Jos. 20. 8. and elsewhere. *x* Exclusively; for *Mahanaim* was in the portion of *Manasseh*, beyond *Jabbok*, which was the border of *Gad* and *Manasseh*.

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon *y* king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Cinnereth, on the other side Jordan eastward.

y The Northern part of his Kingdom.

28 This *is* the inheritance of the children of Gad, after their families, the cities and their villages.

29 And Moses gave *inheritance* unto the half tribe of Manasseh *z*: and *this* was *the possession* of the half tribe of the children of Manasseh by their families.

z Not that they desired it, as *Reuben* and *Gad* did, *Numb.* 32. 1. but partly as a recompence to *Machir* the *Manassite*, for his valiant acts against *Og*; and partly for the better security and defence of the other two Tribes, by so considerable an accession to them, which also was without any inconvenience to them, because the Country was too large for the two Tribes of *Reuben* and *Gad*.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair *a*, which *are* in Bashan, threescore cities.

a Who, though of the Tribe of *Judah*, by the Father 1 *Chron.* 2. 21, 22. yet is called *the Son of Manasseh*, Numb. 32. 41. because he Married a Daughter of *Manasseh*, and wholly, associated himself with those valiant *Manassites*; and with their help took sixty Cities or great Towns, *Deut.* 3. 4, 14. which thence were called *the Towns of* Jair.

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the * children of Machir *b*, by their families.

* Num. 32. 25.

b Whom before he called *the Children of Manasseh*, he now calls the *Children of Machir*, because *Machir* was the most eminent, and as it may seem, the onely surviving Son of *Manasseh*, *Numb.* 26. 29. 1 *Chron.* 7. 14, 15, 16. For the other half of *Machirs*, or *Manasseh's* Children, see *Josh.* 17. 1. &c.

32 These *are the countreys* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan by Jericho eastward.

33 * But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel was their inheritance, * as he said unto them.

* chap. 18. 7. * Num. 18. 20.

CHAP. XIV.

AND these *a are the countreys* which the children of Israel inherited in the land of Canaan, * which Eleazer the Priest *b*, and Joshua the son of Nun, and the heads of the fathers of the tribes *c* of the children of Israel distributed for inheritance to them.

* Num. 34. 17.

a Mentioned *Chap.* 14, 15, 16, 17, 18, 19. *b* See on *Josh.* 8. 33. and 9. 15, 18. and 19. 51. He best understood the Laws of God by which this division was to be regulated; and he was to consult God upon any difficult occurrence. *c* Twelve persons, each the head of his Tribe, which were appointed and named by God, *Numb.* 34. 19. and if any of them were now dead, no doubt *Joshua* and *Eleazar*, by Gods direction, put others in their stead.

2 * By lot *was* their inheritance *d*, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

* Num. 26. 55. & 33. 54.

d This course God ordained, partly to prevent discontents, Enmities, Animosities and Quarrels among the Tribes about the quality of their several Portions: and partly to demonstrate the Truth and Wisdom of his Providence, by which alone those parts fell to each of them, which *Jacob* long since, and *Moses* lately, foretold; so that as a learned man saith, He must be more stupid than stupidity, and more impudent than impudence it self, that doth not acknowledge and confess a divine Hand and Providence in this matter. The Lot did only determine the several Parts or Provinces to the several Tribes, but did not precisely fix all the bounds of it, but these might be either enlarged or diminished according to the greater or smaller number of the Tribes, *Numb.* 26. 53, 56. and 33. 54. and that by the direction of those persons mentioned *ver.* 1. and *Josh.* 17. 14.—18.

3 For Moses had given the inheritance of two tribes, and a half tribe, on the other side Jordan:

but

but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes *e*, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in* with their suburbs, for their cattel, and for their substance.

e i. e. Had the double Portion, or the Portion of two Tribes, 1 *Chron.* 5. 1, 2. and therefore though *Levi* was excluded, there remained nine Tribes and a half, as was said *ver.* 2. to be provided for in *Canaan*.

* Numb. 35. 2. chap. 21. 2. 5 * As the LORD commanded Moses, so the children of Israel did, and they divided the land *f*.

f They, i. e. the persons named *ver.* 5. who represented and acted in the name of the Children of *Israel, divided it*, either now, or presently after; which is here spoken by Anticipation,

6 ¶ Then *g* the children of Judah came *h* unto Joshua in Gilgal *i*: and Caleb the son of Jephunneh *k* the Kenezite *l*, said unto him, Thou knowest the thing that the LORD said unto Moses *m* the man of God *n* concerning me and thee in Kadesh barnea.

g Either, 1. at that time when *Joshua* and the rest were consulting about the division of the Land, though they did not yet actually and fully divide it. Or, 2. when *Joshua*, and himself, and the *Israelites*, were proceeding in their Conquests and were going against *Hebron*, *Josh.* 10. 36. which Expedition there mentioned in a general manner, may be particularly described in this Chapter, and *Josh.* 15. 13, 14. But the former seems more probable, because this was done when *Joshua* was in *Gilgal*, and not when he was pursuing his Enemies. *h* Not so much to intercede for *Caleb*, which was not needful for *Joshua*, especially in a thing already promised by God, but only to justifie and countenance him in his desire. *i* Where the division of the land was designed and begun, though it was executed and finished at *Shiloh*, *Josh.* 18. 1, *&c.* *k* So he is called here and 1 *Chron.* 4. 15. to difference him from *Caleb the Son of Hezron*, 1 *Chron.* 2. 18. *l* Of the Posterity of *Kenaz*, of whom see *Judg.* 1. 13. 1 *Chron.* 4. 13, 15. *m* In general, the gracious and comfortable promise he made us of possessing this land; and in particular, for my part, that which is expressed here, *ver.* 9. *n* Whose words therefore thou art obliged to make good.

7 Forty years old *was* I *o*, when Moses the servant of the LORD sent me from Kadesh-barnea, to espy out the land, and I brought him word again, as *it was* in mine heart *p*.

o See on *Josh.* 11. 18. *p* I spake my opinion sincerely without flattery and fear, when the other Spies were biassed by their own fears, and the dread of the people, to speak otherwise than in their Consciences they believed, as appears from *Numb.* 13. 30, 31, 32. and 14. 36.

* Numb. 13. 31. 32. * Num. 14. 24. 8 Nevertheless * my brethren that went up with me, made the heart of the people melt: but I wholly * followed the LORD my God *q*.

q Which self-commendation is justifiable, because it was necessary, as being the ground and foundation of his Petition.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance *r*, and thy childrens for ever, because thou hast wholly followed the LORD my God.

r See *Numb.* 14. 24. *Deut.* 1. 36.

* Num. 14. 30. † Heb. *walked.* 10 And now behold, the LORD hath kept me alive, as * he said, these forty and five years *s*, even since the LORD spake this word unto Moses, while *the children of* Israel † wandred in the wilderness: and now, lo, I *am* this day fourscore and five years old.

s Whereof thirty eight years were spent in the Wilderness and seven since they came into *Canaan*.

* Eccl. 46. 9. 11 * As yet I am as strong this day, as I *was* in the day that Moses sent me: as my strength was then, even so is my strength now, for war *t*, both to go out, and to come in *u*.

t Not only for Counsel, but for Action, for marching and fighting. And therefore this gift will not be cast away upon an unprofitable and unserviceable person. *u* To perform all the Duties belonging to my place.

12 Now therefore give me this mountain *x*, whereof the LORD spake in that day, (for thou heardest *y* in that day, how the * Anakims *were* there, and that the cities *were* great *and* fenced) if so be the LORD *will be* with me *z*, then I shall be able to drive them out *a*, as the LORD said.

* Num. 13. 28, 32, 33.

x i. e. This mountainous Countrey, in which was *Hebron*, *Josh.* 11. 21. and 20. 7. and *Debir*, and *Anab*. He names the Countrey rather than the Cities, either, 1. because the Giants here following were already driven out of their cities, but yet abode in their caves or Holds in the mountains, whence they much molested the *Israelites*. Or, 2. because the cities were given to the *Levites*, *Josh.* 21. 11, 13. *y i. e.* Didst understand both by the Reports of others, and by thy own observation, as I also did. *Hearing*, the sense by which we get knowledge, is oft put for knowing or understanding, as *Gen.* 11. 7. and 42. 23. 2 *King.* 18. 26. *z* A modest and humble, and pious Expression, signifying both the absolute necessity of Gods help, and his godly fear, lest God for his sins should deny his Assistance to him, as he might justly do; for although he was well assured in general, that God would crown his people with success in this War, yet he might doubt of his particular success in this or that Enterprize. *a* Out of their Fastnesses where they yet remain. *Caleb* desires this difficult work as a Testimony of his own Faith, and as a Motive to quicken and encourage his Brethren to the like attempts.

13 And Joshua blessed him *b*, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

b Either, 1. prayed to God to bless and help him according to his own desire. Or, 2. acknowledged his praise-worthy carriage in the matter of the Spies, and the reasonableness of his request. Or, 3. consented to his desire, and as it follows, gave it to him; as Gods *Blessing* is oft put for his actual conferring of favours upon men.

* chap. 21. 12. 14 * Hebron therefore became the inheritance of Caleb the son of Jephunneh, the Kenezite unto this day: because that he wholly followed the LORD God of Israel.

* chap. 15. 13. 15 And * the name of Hebron before *was* Kirjath arba, which *Arba* was a great man *c* among the Anakims: and the land had rest from war *d*.

c In stature, and strength, and dignity, and authority, as being the Progenitor of *Anak*, the Father of those famous Giants called *Anakims*, *Josh.* 14. 15. *d* Which gave them opportunity for the distribution of the Land.

CHAP. XV.

* Num. 34. 3. * Num. 33. 36. THis then was the lot *a* of the tribe of the children of Judah *b* by their families, * *even* to the border of Edom *c*; the * wilderness of Zin southward, *was* the uttermost part of the south-coast:

a For the general understanding of this business, it must be known, 1. That this work of casting Lots was transacted with great seriousness and solemnity in Gods presence, with Prayer and Appeal to him for the decision of the matter. 2. That although an exact survey of this Land was not taken till *Josh.* 18. 18. 4, 5, yet there was, and must needs be a general Description of it, and a division thereof into nine parts and a half; which, as far as they could guess, were equal either in Quantity or in Quality. 3. That the Lot did not at this time so peremptorily and unchangeably determine each Tribe, that their Portion could neither be increased nor diminished; as is manifest, because after *Judahs* Lot was fixed, *Simeons* Lot was taken out of it, *Josh.* 19. 9. though after the Land was more distinctly known and surveyed, *Josh.* 18. it is likely the Bounds were more certain and fixed. 4. That the Lot determined only in general what part or quarter of the Land belonged to each Tribe, but left the particulars to be determined by *Joshua* and *Eleazar*, &c. For the manner of this Lottery, it is probably conceived, that there were two Urns or Pots, into one of which were put the names of all the Tribes, each in a distinct Paper, and into the other the names of each Portion described; then *Eleazar*, or some other person, drew out first the name of one of the Tribes out of one Pot, and then the name of one Portion out of the other Pot, and that Portion was appropriated to that Tribe; and so the rest. And with respect to these Pots in the bottom of which the Papers lay, these Lots are oft said

said to *come up*, or *come forth*. *b* Whose Lot came out first by Gods disposition, as a note of his Preeminency above his Brethren. *c* Which lay Southeast from *Judahs* Portion.

† Heb. *tongue.*

2 And their south-border was from the shore of the salt-sea, from the † bay *d* that looketh southward.

d Heb. *the Tongue*; By which he understands either a creek or arm of that Sea; or a Promontory, which by learned Authors is sometimes called a *Tongue*.

‖ Or, *the going up to Acrabbim,*

3 And it went out to the south-side *e* to ‖ Maaleh-acrabbim, and passed along to Zin, and ascended up on the south-side unto Kadesh-barnea: and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa.

e Concerning this description of the Southern-coast of *Judah*, See *Numb.* 34. 3, 4, 5.

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt, and the goings out of that coast were at the sea: this shall be your south-coast.

5 And the east-border *was* the salt sea, *even* unto the end of Jordan *f*: and their border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan.

f i. e. The place where *Jordan* runs into the Salt-sea.

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah *g*, and the border went up to the stone of Bohan the son of Reuben *h*.

g Or, *on the North*, or *Northward to Beth-arabah*. Which place is attributed to *Judah* here, *ver.* 61. and to *Benjamin*, *Josh.* 18. 22. because it was a Frontier Town in the borders of *Judah* and *Benjamin*, and therefore promiscuously belonging to both: which also was the case of some other places; and this Cohabitation was convenient to maintain brotherly love and union between the several Tribes, especially in the borders where differences oft arise. *h* A place so called, not from *Bohan*'s dwelling there (for the *Reubenites* had no portion on this side *Jordan*) but from some notable exploit which he did there, though it be not recorded in Scripture.

7 And the border went up toward Debir *i* from the valley of Achor, and so northward, looking toward Gilgal *k*, that *is* before the going up to Adummim, which *is* on the south side of the river *l*: and the border passed towards the waters of En-shemesh, and the goings out thereof were * at En-rogel.

* 1 King. 1. 9.

i A differing place from that *Debir*, *ver.* 15. which was near *Hebron*, and remote from *Judahs* border; as also from that *Debir*, *Josh.* 13. 26. which was beyond *Jordan*. *k* Either that *Gilgal* nigh *Jordan*, *Josh.* 4. 19. or another place of that name. *l* Or *brook*, or *valley*.

8 And the border went up *m* by the valley of the son of Hinnom *n*, unto the south-side of the * Jebusite *o*, the same is Jerusalem *p*: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, westward, which *is* at the end of the valley of the giants, northward.

m Properly, for the Line went from *Jordan* and the Salt-Sea, to the higher grounds nigh *Jerusalem*; and therefore the Line is said to *go down*, *Josh.* 18. 16. because there it takes a contrary course, and goes downwards to *Jordan* and the Sea. *n* A very pleasant place, but afterward made infamous, 2 *King.* 23. 10. *o i. e. Of the* City *of the Jebusites*, which was anciently called *Jebus*. *Josh.* 18. *last.* *Judg.* 19. 10. *p* It may seem hence, and from *Deut.* 33. 12. *Josh.* 18. *last.* *Judg.* 1. 21. that *Jerusalem* properly, or at least principally, belonged to *Benjamin*; and yet it is ascribed to *Judah* also here, *ver.* 63. and elsewhere, either because a part of the City was allotted to *Judah*; or because the *Benjamites* needed or desired the help and conjunction of this powerful Tribe of *Judah* for the getting and keeping of this most important place. And when the *Benjamites* had in vain attempted to drive out the *Jebusites*, this work was at last done by the Tribe of *Judah*, who therefore had an interest in it by the right of war; as *Ziglag* which belonged to the Tribe of *Simeon*, being gotten from the *Philistines* by *David*, was adjoined by him to his Tribe of *Judah*, 1 *Sam.* 27. 6.

9 And the border was drawn from the top of the hill, unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron *q*, and the border was drawn to Baalah, which is Kirjath-jearim.

q i. e. Belonging to, or bordering upon Mount *Ephron*. *r* Called *Kiriath-baal*, *ver.* 60. and *Josh.* 18. 14.

10 And the border compassed from Baalah westward unto mount Seir *s*, and passed along unto the side of mount Jearim (which *is* Chesalon) on the north side, and went down to Beth-shemesh *r*, and passed on to Timnah.

s Not that of *Edom*, but another so called from some resemblance it had with that in quality. *t* There were divers cities of this name, this in *Judah* here, and *Josh.* 21. 16. 2 *King.* 14. 11. another in *Issachar*, and a third in *Naphtali*, *Josh.* 19. 22, 38.

11 And the border went out unto the side of Ekron northward, and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel: and the goings out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof*: this *is* the coast of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the son of Jephunneh he *u* gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* * ‖ the city of Arba *x* the father of Anak, which city *is* Hebron.

* chap. 14. 15.
‖ Or, *Kirjath-arba.*

u i. e. Joshua, as appears by comparing this with *Josh.* 14. 6. 12, 13. *x* Or, *Kiriath-arba*. Not the City which was the *Levites*, but the Territory of it; *Josh.* 21. 13.

14 And Caleb drove thence *y* * the three sons of Anak, Sheshai, and Ahiman, and Talmai *z* the children of Anak.

* Judg. 1. 10.

y i. e. From the said Territory, from their Caves and Forts in it; compare *Josh.* 14. 12. This and the following work was done either in *Joshua's* life-time, as may seem from *Josh.* 11. 21. or after his death, as is related *Judg.* 1. 10. These Giants having either recovered their cities, or defended themselves in the mountains. *z* Either the same who are mentioned *Num.* 13. 33. and so they were long-liv'd men, such as many were in those times and places: or their Sons, called by their Fathers names, which is very usual.

15 And he went up thence to the inhabitants of Debir *a*, and the name of Debir before was Kirjath-sepher *b*.

a The same mentioned above, *ver.* 7. *b* This clause seems to be added to distinguish this from the other *Debir* subdued by *Joshua*, *Josh.* 10. 38, 39.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife *c*.

c Which is to be understood with some conditions, as if he were one who could marry her by Gods Law; for every Promise contrary to that, is void; and if she were willing; for though Parents had a great Power over their Children, they could not force them to marry any person against their own wills. He might otherwise be an unfit and unworthy person; but this was no ordinary motion propounded to the imitation of others, but a divine impulse, that *Othniel*'s valour might be more manifest, and so the way prepared for his future Government of the People, *Judg.* 3. 9.

17 And * Othniel the son of Kenaz, the brother of Caleb *d* took it: and he gave him Achsah his daughter to wife.

* Judg. 1. 13. and 3. 9.

d Obj. This Marriage was unlawful. *Ans.* No, for it was not *Othniel*, but *Kenaz* who was *Caleb*'s Brother; and besides, the word *Brother* is commonly used for any Kinsman; And that *Caleb* was not properly *Othniels* Brother, sufficiently appears, because *Caleb* is constantly called the Son of *Jephunneh*; and *Othniel*, the Son of *Kenaz* here, and 1 *Chron.* 4. 13.

18 And it came to pass as she came *unto him e*, that she moved him to ask *f* of her father a field, and she lighted off her ass *g*, and Caleb said unto her, What wouldst thou?

e Or,

e Or, *as she went*, to wit, from her Fathers house to her Husbands, as the manner was; See on *Matth.* 1. 18. *f* She perswaded her Husband either, 1. That he would ask: or rather, 2. That he would suffer her to ask, as she did. *g* That she might address her self to her Father in an humble posture, and as a suppliant, which he understood by her gesture.

19 Who answered, Give me a blessing *h*: for thou hast given me a south land *i*, give me also springs of water *k*. And he gave her the upper springs, and the nether springs *l*.

h i. e. A gift, as that word signifies, *Gen.* 33. 11. *i* i. e. A dry Land, which was much exposed to the South-wind, which in those parts was very hot and drying, as coming from the Desarts of *Arabia*. *k* i. e. *A Field*, as she desired, *v.* 18. wherein are *Springs of water*, which in that Countrey were of great Price; for it is not probable, that he would give her the springs, and give to another the grounds in which the springs were; who could thereby at their pleasure deprive her of the use and benefit of her springs, so she begs a well moistned Field, which also might give some relief to that which was dry and barren. *l* i. e. Springs both in the higher and in the lower grounds; or two Fields, one in high, another in low grounds; or rather, one above, and the other below that South and dry ground which she complained of, that by this means it might be watered on both sides.

20 This *is* the inheritance of the tribe of the children of Judah, according to their families.

21 And the uttermost cities *m* of the tribe of the children of Judah toward the coast of Edom, southward, were Kabzeel *n*, and Eder, and Jagur;

m Those which were on the borders of the Land, not the mid-land Cities. It is apparent, that all the Cities belonging to this Tribe, are not mentioned in this catalogue. *n* Called *Jekabzeel*, Neh. 11. 25.

22 And Kinah, and Dimonah, and Adadah,
23 And Kedesh, and Hazor, and Ithnan.
24 Ziph, and Telem, and Bealoth.
25 And Hazor, Haddattah *o*, and Kerioth, *and* Hezron, which *is* Hazor *p*,

o Possibly it should be read as one word, *Hazor-haddattah*, as there is *Hazar-gaddah*, *v.* 27. and *Hazar-shual*, *v.* 28. such compounded proper names being usual; and this may seem the more probable, because if *Hazor* and *Haddattah* were two different Cities, the conjunction *and* would have been put between them, as it is generally in the rest. *p* Or, *which* also is called *Hazor*; but to distinguish it from the other *Hazor*, v. 23. this was called also *Hezron*.

26 Aman, and Shema *q*, and Moladah,

q Called also *Sheba*, Jos. 19. 2.

27 And Hazar-gaddah, and Heshmon, and Beth-palet,
28 And Hazar-shual, and Beer-sheba, and Bizjothjah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Chesil, and Hormah,
31 And Ziglag, and Madmannah, and Sansannah.
32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine *r*, with their villages.

r Obj. Here are 37, or 38 cities named before; how then are they only reckoned 29? *Ans.* There were only 29 of them, which either, 1. Properly belonged to *Judah*, the rest fell to *Simeons* Lot: or 2. Were cities properly so called, *i. e.* walled cities, or such as had *Villages* under them, as it here follows, the rest being great, but unwalled Towns, or such as had no Villages under them.

33 *And* in the vale, Eshtaol, and Zoreah, and Ashnah,
34 And Zanoah, and Engannim, Tappuah, and Enam.
35 Jarmuth, and Adullam, Socoh, and Azekah,
36 And Sharaim, and Adithaim, and Gederah, ‖ and Gederothaim; fourteen cities *s* with their villages.

‖ Or, *or*.

s Obj. There are 15 numbred. *Ans.* Either one of them was no City strictly called; or, *Gederah, and Gederothaim* is put for *Gederah*, or *Gederothaim*, so called; possibly because the City was double, as there want not instances of one City divided into two parts, called the old and the new City. So the conjunction, *and*, is put for the disjunctive, *or*, whereof examples have been given before.

37 Zenan, and Hedashah, and Migdal-gad,
38 And Dilean, and Mizpeh, and Joktheel.
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmas, and Kithlish,
41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteen cities with their villages.
42 Libnah *t*, and Ether, and Ashan.

t Heb. *Libnah*. See *Jos.* 10. 29.

43 And Jiphta, and Ashnah, and Nezib,
44 And Keilah, and Achzib, and Mareshah: nine cities with their villages.
45 Ekron *u* with her † towns *x*, and her villages *y*.

† Heb. *Daughters.* Numb. 21. 25.

u Here and in the following Verses are contained all the Cities of the *Philistines*, among which are *Gath* and *Askelon*, which peradventure are here omitted, because they were not at this time places of such Power and Eminency, as afterwards they were, but were the Daughters of some of these following Cities, though afterwards the Daughter might overtop the Mother, as is usual. *x* Heb. *Her Daughters*, i. e. lesser Cities, or great Towns, subject to *Ekrons* Jurisdiction. *y* i. e. Lesser Towns or Hamlets.

46 From Ekron even unto the sea, all that *lay* † near Ashdod with their villages.

† Heb. *by the place of.*

47 Ashdod with her † towns and her villages; Gaza with her † towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof* *z*.

† Heb. *Daughters.*

z i. e. The Sea-coast and all other Cities, Towns and Villages upon it.

48 ¶ And in the mountains *a*, Shamir, and Jattir, and Socoh,

a i. e. In the higher grounds called Mountains or Hills, in comparison of the Sea-coast.

49 And Dannah, and Kirjath-sannah, which *is* Debir *b*.

b Which also is called *Kiriath-sepher*, above *v.* 15. So this City had three Names.

50 And Anab, and Eshtemoh, and Anim,
51 And Goshen *c*, and Holon, and Gilch: eleven cities with their villages.

c See *Jos.* 10. 41.

52 Arab, and Dumah, and Eshean,
53 And ‖ Janum, and Beth-tappuah, and Aphekah,

‖ Or, *Janim*

54 And Humtah, and * Kirjath-arba, (which *is* Hebron) and Zior: nine cities with their villages.

* chap. 14. 15.

55 Maon *d*, Carmel *e*, and Ziph *f*, and Juttah,

d Of which see 1 *Sam.* 23. 25. and 25. 2. *e* *Nabals* country, 1 *Sam.* 25. *f* Which gave its name to the Neighbouring Mountain, 1 *Sam.* 26. 1.

56 And Jezreel, and Jokdeam, and Zanoah,
57 Cain, Gibeah, and Timnah: ten cities with their villages.
58 Halhul, Bethzur, and Gedor,
59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.
60 Kirjath-baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages.
61 ¶ In the wilderness *g*, Beth-arabah, Middin, and Secacah,

g So the *Hebrews* call places either uninhabited by men, or having but few Inhabitants.

62 And Nibshan, and the city of salt *h*, and Engedi: six cities with their villages.

h So called either from the Salt Sea, which was near it, or from the salt which was made in it, or about it.

63 As for the Jebusites the inhabitants of Jerusalem *i*, the children of Judah could not drive them out *k*: but the Jebusites dwell with the children of Judah at Jerusalem *l* unto this day *m*.

i For though *Jeruſalem* was in part taken by *Joſhua* before this; yet the upper and ſtronger part of it, called *Zion*, was ſtill kept by the *Jebuſites*, even until *Davids* time; and it ſeems from thence they deſcended to the lower Town called *Jeruſalem*, and took it; ſo that the *Iſraelites* were forced to win it a ſecond time; yea, and a third time alſo: for afterwards it was poſſeſſed by the *Jebuſites*, *Judg.* 19. 11. 2 *Sam.* 5. 6. 7. k Namely, becauſe of their unbelief, as Chriſt *could do no mighty work----becauſe of the peoples unbelief*, Mark 6. 5, 6. Matth. 13. 58. and becauſe of their Sloth, and cowardiſe, and wickedneſs, whereby they forfeited Gods help, and then they muſt needs be impotent; but this inability was wilful, and brought upon them by themſelves. l The ſame things which are here ſaid of the children of *Judah*, are ſaid of the *Benjamites*, *Judg.* 1. 21. Hence ariſeth a queſtion, To which of the Tribes *Jeruſalem* belonged? whether to *Benjamin*, as is gathered from *Gen.* 49. 27. *Deut.* 33. 12. *Jer.* 6. 1. or to *Judah*, as is implied here, and *Pſal.* 78. 68, 69. Some think, that being in the Borders of both, it was common to both, and promiſcuouſly inhabited by both; and it is certain, that after the captivity it was poſſeſſed by both, *Neh.* 11. 4. But for the preſent, though it did belong to *Benjamin*, yet the children of *Judah* being poſſibly very active in the firſt taking of it by *Joſhua*, as they certainly were after his Death, *Judg.* 1. 8. they might thereby get ſome right to ſhare with the *Benjamites* in the poſſeſſion of it. It ſeems moſt probable, that part of it, and indeed the greateſt part, and main body of it, ſtood in the Tribe of *Benjamin*; and hence this is mentioned in the Liſt of their cities, and not in *Judahs* Liſt; and part of it ſtood in *Judahs* ſhare, even Mount *Moriah*, on which the Temple was built; and Mount *Sion*, when it was taken from the *Jebuſites*. m When this Book was written, whether in *Joſhuas* Life and Old Age, which continued many years after the taking of *Jeruſalem*; or after his Death, when this clauſe was added here and elſewhere in this Book by ſome other man of God, which muſt needs be done before *Davids* time, when the *Jebuſites* were quite expelled, and their Fort taken.

CHAP. XVI.

† Heb. *went forth.*

AND the lot of the children of Joſeph *a* fell from Jordan by Jericho, unto the † water of Jericho *b* on the eaſt, to the wilderneſs *c* that goeth up from Jericho throughout mount Beth-el;

a i. e. Of *Ephraim*, and the half Tribe of *Manaſſeh*, which are here put together in one; not becauſe they had but one Lot, for *Ephraim* had one here, *v.* 5. and *Manaſſeh* another, *Joſh.* 17. 1. but becauſe in theſe firſt Verſes he ſpeaks of them in common, and of the South border, which ſeems to be the ſame, either wholly or in a great part: and then he comes to the particular deſcription of their ſeveral portions. It is here farther remarkable, that God ſo diſpoſed of theſe Lots, that they came forth in decent and due order; *Judahs* firſt, to whom the Sovereignty was promiſed; and then *Joſephs*, who ſucceeded *Reuben* in the other Priviledge of the Birth-right, the double portion, 1 *Chron.* 5. 1, 2. *b* Of which ſee 2 *King.* 2. 19, 20, 21, 22. *c* The Wilderneſs of *Beth-aven*, as appears by comparing *Joſ.* 18. 12. which ſpeaks of the very ſame border which was on the South of *Ephraim*, and on the North of *Benjamin*.

* Judg. 1. 26.

2 And goeth out from Beth-el to * Luz *d*, and paſſeth along unto the borders of Archi, to Ataroth.

d Or, *from Bethel-luzah*, as the LXX. here join the words; for *Bethel* was anciently called *Luz*, Gen. 28. 19. and 48. 3. Though ſome think this was another *Luz*, ſpoken of *Judg.* 1. 26. Others make *Bethel* and *Luz* two neighbouring Towns, which afterwards being more built and inhabited, became one, as oft hath happened.

3 And goeth down weſtward to the coaſt of Japhleti, unto the coaſt of Beth-horon the nether *e*, and to Gezer: and the goings out thereof are at the ſea.

e Of the two *Beth borons*, ſee Joſ. 10. 10, 11.

4 So the children of Joſeph, Manaſſeh *f*, and Ephraim, took their inheritance *g*.

f i. e. Half *Manaſſeh*, by a Synecdoche. *g* i. e. Their ſeveral Portions which here follow. Some think that they had but one Lot between them, and therefore they are now ſaid to *take their inheritance*, to wit, by dividing it between them, according to the direction of *Joſhua* and *Eleazar*, &c. For that Phraſe being uſed of them, and not, to my remembrance, of any other Tribes, may ſeem to have ſome peculiar ſignification, which doth not agree to the other Tribes. But there being mention of a peculiar Lot taken out for *Manaſſeh*, Joſh. 17. 1. ſhews that their ſeveral inheritances fell to them, as the reſt did to the other Tribes, even by ſeveral Lots: and it is ſaid of them, that they *took their inheritance*, which alſo *Judah* had done before them, becauſe the Tribes of *Judah* and *Joſeph* did take their Inheritances before the reſt; and it was fit they ſhould do ſo, for the ſecurity of the main Camp, and the body of the people which were at *Gilgal*. See *Joſ.* 18. 5.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus*: even the border of their inheritance on the eaſt ſide *h*, was from Ataroth-addar unto Beth-horon the upper.

g i. e. The North-eaſt ſide. It is no wonder, if ſome of theſe Deſcriptions are dark and doubtful to us at this diſtance of time and place; there having been ſo many alterations made in places, and ſo many circumſtances, being now altogether undiſcoverable. But this is evident to every man of common ſenſe, that this, and all the deſcriptions here mentioned, were then certain and evident to the *Iſraelites*, becauſe theſe were the foundation of their preſent practice, and of all the Poſſeſſions which then they took, and peaceably poſſeſſed in ſucceeding Ages.

6 And the border went out toward the ſea *i*, to Mickmethah on the north-ſide, and the border went about eaſtward unto Taanath-ſhiloh, and paſſed by it on the eaſt to Janohah:

i The Mid-land ſea, towards the Weſt.

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho *k*, and went out at Jordan.

k Not to the City of *Jericho*, which belonged to *Benjamins* Lot, *Joſ.* 18. 21. but to its Territory.

8 The border went up from Tappuah weſtward unto the river Kanah; and the goings out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

* chap. 17. 9

9 And the * ſeparate cities *l* for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.

l i. e. Beſides thoſe Cities which were within *Ephraims* bounds, he had ſome other Cities, to which alſo their Territories were annexed, out of *Manaſſehs* Portion, becauſe his Tribe was all here, and was larger than *Manaſſehs*.

* Judg. 1. 29

10 And they * drove not out the Canaanites that dwelt in Gezer *m*: but the Canaanites dwell among the Ephraimites unto this day, and ſerveth under tribute *n*.

m Nor were they driven out till *Solomons* time, 1 *King.* 9. 16. *n* As *Joſ.* 17. 13. 1 *King.* 9. 16.

CHAP. XVII.

THere was alſo a lot for the tribe of Manaſſeh; (for he *was* the * firſt born of Joſeph *a*) *to wit*, for * Machir *b*, the firſt-born *c* of Manaſſeh, the father of Gilead *d*: becauſe he *was* a man of war *e*, therefore he had Gilead and Baſhan *f*.

* Gen. 41. 51. and 46. 20. * Gen. 50. 23. Numb. 32. 39, 40.

a The ſenſe is, though *Ephraim* was to be more potent and numerous, yet *Manaſſeh* was the Firſt-born, and had the priviledge of the Firſt-born, which was tranſlated to *Joſeph*, to wit, a double portion; and therefore though this were but half the Tribe of *Manaſſeh*, yet they are not made Inmates to *Ephraim*, but have a diſtinct Lot of their own, as their Brethren, or other half Tribe had beyond *Jordan*. *b* The only Son of *Manaſſeh*, who therefore is here, and *Judg.* 5. 14. put for the whole Tribe. *c* So even only Sons are ſometimes called, as *Mat.* 1. 25. See *Exod.* 4. 22. *d* Or, and *the Father*, or who was alſo *the Father of Gilead*; not of the Land of *Gilead*, but of the man *Gilead*, who was *Machirs* Son, *Numb.* 26, 29. *e* He, i. e. *Machir*, had given great proof of his Valour in his Generation, (though the particular Hiſtory be not mentioned) and his Poſterity were no degenerate Sons, but had his valiant Blood ſtill running in their Veins. *f* i. e. Part of thoſe Countries; for part of them alſo was given to the *Reubenites*, and part to the *Gadites*, as appears from Joſ. 13. 30, 31. This may be added as a reaſon, either 1. Why he got thoſe places from the *Amorites*: or 2. Why they were allotted to him or his Poſterity, becauſe this was a Frontier Country, and the Out-works to the Land of *Canaan*, and therefore required ſuch valiant perſons to defend it.

2 There

2 There was also *a lot* *g* for * the rest of the children of Manasseh *h* by their families: for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male-children *i* of Manasseh the Son of Joseph by their families.

* Numb. 26. 29.

g Or, a Portion, or distinct Inheritance. *h* To wit, those of them which had not received their possessions beyond *Jordan*, Numb. 26. 30, &c. *i* This expression is used to bring in what follows, concerning his Female Children.

3 But * Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons but daughters *k*: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

* Numb. 26. 33. and 27. 1. and 36. 2.

k Of whom see on *Numb.* 26. 33. and 27. 1.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren: therefore according to the commandment of the LORD he *l* gave them an inheritance among the brethren of their father.

l i. e. *Eleazar*, or *Joshua*, with the consent of the Princes appointed for that work.

5 And there fell ten portions *m* to Manasseh, beside the land of Gilead, and Bashan, which were on the other side Jordan:

m Either 1. Six portions for the six Sons, whereof one was *Hepher*; and because he had no Sons, his part was sub-divided into five equal parts, for each of the Daughters: Or, 2. Ten Portions, five for the Sons, and five for the Daughters; for as for *Hepher*, both he and his Son *Zelophehad* was dead, and that without Sons, and therefore he had no Portion; but his Daughters had several Portions allotted to them.

6 Because the daughters of Manasseh had an inheritance among his sons *n*: and the rest of Manassehs sons had the land of Gilead.

n i. e. No less than the Sons, so their Sex was no bar to their Inheritance.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but the city of Tappuah on the border of Manasseh *belonged* to the children of Ephraim.

9 And the coast descended unto the ‖ river Kanah southward of the river: * these cities of Ephraim *o are* among the cities of Manasseh *p*, the coast of Manasseh also *was* on the north-side of the river, and the out-goings of it were at the sea.

‖ *Or*, Brook of Reeds.

* chap. 16. 9.

o Tappuah, and the cities upon *the Coast descending to the River*, &c. last mentioned. *p* i. e. Are intermixed with their cities, which was not strange nor unfit, these two being linked together by a nearer Alliance than the rest.

10 Southward *it was* Ephraims, and northward *it was* Manassehs, and the sea is his border *q*, and they met together in Asher *r* on the north *s*, and in Issachar on the east.

q Either 1. *Manasseh's*, whose portion is here described, and whose Name was last mentioned. Or 2. *Ephraim's* and *Manassehs* both expressed in the foregoing words, and implyed in the following, *they*. *r* i. e. Upon the Tribe of *Asher*; for though *Zabulon* came between *Asher* and them for the greatest part of their Land, yet it seems there were some Necks or Parcels of Land, both of *Ephraims* and of *Manassehs*, which jutted out farther than the rest, and touched the borders of *Asher*. And it is certain there were many such incursions of the Land of one Tribe upon some parcels of another, although they were otherwise considerably distant one from the other. See *Jos.* 19. 34. And you must not judge of these things by the present Maps, which are drawn according to the Opinions of late Authors, which many times are false; and they are to be judged by the Scripture, and not the Scripture by them: But, that part of *Manasseh* did reach to *Asher*, appears from hence, that *Dor*, a City of *Manasseh*, v. 11. was, as *Josephus* witnesseth, near *Carmel*, which belonged to *Asher*, Jos. 19. 26.

11 And Manasseh had in Issachar, and in Asher *t*, Beth-shean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor *u* and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countreys *x*.

t Either 1. Bordering upon them, as *in Asher* is taken v. 10. and as *Aarons* rod is said to be *in the Ark*, i. e. close by it, *Heb.* 9. 4. or 2. Properly in them, as *Ephraim* had some Cities in the Tribe of *Manasseh*. Jos. 16. 9. and as it was not unusual, when the place allotted to any Tribe was too narrow for it, and the next too large, to give away part from the larger to the less portion; nay sometimes one whole Tribe was taken into another; as *Simeon* was into *Judahs* Portion, when it was found too large for *Judah*, Jos. 19. 9. *u* Not the places only, but the people; whom, contrary to Gods command, they spared and used for servants, whom therefore they are said to *have* or possess. *x* This may be referred either to some, to wit, the three last places, or to all the places named in this verse, which are here said, either to have three Countreys or Tracts of Land belonging to them, or to be in three several Countryes or Portions, as they seem to have been, some in *Issachar*, and some in *Asher*, and yet both belonging to *Manasseh*. Or, the words may be rendred, *the third part of that Country*; for the *Hebrew* word is of the Singular Number, and the Article seems emphatical; and so the meaning may be, That the Cities and Towns here mentioned are a third part of that country, *i. e.* of that part of *Issachars* and *Ashers* Portion, in which those places lay.

12 Yet * the children of Manasseh could not *y* drive out *the inhabitants* of those cities, but the Canaanites would dwell *z* in that land.

* Judg. 1. 27.

q See on *Jos.* 15. 63. *z* Were resolved to Fight, rather than be turned out of their ancient habitations.

13 Yet it came to pass when the children of Israel were waxen strong, that they put the Canaanites to tribute: but did not utterly drive them out *a*.

a Which they were obliged to, now they were strong and numerous enough to possess those places.

14 And the children of Joseph *b* spake unto Joshua *c*, saying, Why hast thou given me *but* one lot, and one portion *d* to inherit, seeing I *am* a great *e* people, forasmuch as the LORD hath blessed me hitherto?

b i. e. Of *Ephraim* and *Manasseh*, as is manifest, partly from *v.* 17. where it is so explained; and partly, because they mention it as an unreasonable thing; that they being two, should have but one Lot. *c* i. e. Expostulated with him, when they went and saw that portion which was allotted to them, and found it much short of their expectation. *d* Either 1. Because they really had but one Lot, which afterwards was divided by the Arbitrators between them. Or 2. Because the Land severally allotted to them, was no more than was little enough for one of them. *e* Or, *numerous*, for so the *Hebrew* word oft signifies.

15 And Joshua answered them, If thou be a great people *f*, *then* get thee up to the wood-*country* *g*, and cut down *h* for thy self there in the land of the Perizzites *i*, and of the ‖ giants *k*; if mount Ephraim be too narrow for thee *l*.

‖ *Or*, Rephaims.

f He retorts their own Argument: Seeing thou art a great and numerous People, turn thy Complaints into Actions and valiant Exploits, and enlarge thy Borders by thy own hand, to which thou maist confidently expect Gods assistance. *g* To the Mountain, as it is called v. 17. where among some Towns there is much Wood-land, which thou maist without much difficulty possess, and so get the more room. *h* Either the wood, *v.* 18. for thy own advantage and use; partly in building more cities and towns; and partly in preparing the Land for the use of Pasture and Tillage. *i* Supposed to be a savage and brutish kind of people, that lived in Woods and Mountains. *k* Who lived in caves and mountains, now especially when they were driven out of their cities. *l* Or, *seeing* Mount Ephraim *is too narrow for thee*, as thou complainest; take to thy self the rest of that Hilly and Wood countrey. *Mount Ephraim* was a particular and eminent Portion of the Land, belonging to the Tribe of *Ephraim*, as appears from *Josh.* 19. 50. and 20. 7. and 21. 21. *Judg.* 4. 5. And this seems to

be here mentioned Synecdochically, for all the Portion allotted to *Ephraim* and *Manasseh*, as appears from their complaint, which was not, that this part, but that their whole Portion was too strait for them.

16 And the children of Joseph said, The hill is not enough for us *m*: and all the Canaanites that
* Judg. 4. 3. dwell in the land of the valley *n*, have * chariots of iron *o*, *both they* who *are* of Beth-shean, and her towns, and *they* who *are* of the valley of Jezreel *p*.

m If we should invade and conquer it, and cut down both Wood and Men, yet it would not be sufficient for us. Heb. *The Hill will not be found, i. e.* obtained *by us*; those fierce and strong people the *Perizzites* and the Giants will easily defend themselves, and frustrate our attempts, having the advantage of the Woods and Mountains. *n i. e.* And if thou sayest, as we know thou wilt reply, That if the Hill either cannot be conquered, or be not sufficient for us, we may go down and take the more Land out of the pleasant and fruitful Valleys, we shall meet with no less difficulty there than in the Mountains. Or thus, in going to the Hills to which thou directest us, we must pass through Valleys, where we shall be way-laid by powerful and armed Enemies. *o* Not all made of Iron, but armed with Iron, not only for Defence, but for Offence also, having as it were Sithes and Swords fastned to them, to cut down all that stood in their way. *p* Which was either in the Tribe of *Issachar*, or upon the Borders of it, *Jos.* 19. 18.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim, and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *onely q*.

q Thou needest and deservest more than that Lot, of which thou art actually possessed, and thou hast Power to get more; which if thou endeavourest to do, God will bless thee, and give thee more.

18 But the mountain shall be thine: for it *is* a wood, and thou shalt cut it down: and the outgoings of it *r* shall be thine: for thou shalt drive out the Canaanites, though they have iron charets, *and* though they *be* strong.

r Either 1. The Productions or Fruits of that Land, when it is cleared from the Wood, and purged: or rather 2. The Valleys and Fields belonging or adjoining to it, for there the *Canaanites* were, *ver.* 16.

CHAP. XVIII.

AND the whole Congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there *a*; and *b* the land was subdued before them.

a By Gods appointment, as is manifest from *Deut.* 12. 5, *&c. Jer.* 7. 12. Hither it was removed from *Gilgal*, partly for the honour and conveniency of *Joshua*, that he being of the Tribe of *Ephraim*, and seating himself there, might have the opportunity of consulting with God as oft as he desired and needed; and partly for the conveniency of all the Tribes, that being in the heart and center of them, they might more easily resort to it from all places. Here the Tabernacle continued for above 300 Years, even till *Samuel's* days, 1 *Sam.* 1. 3. *b* Or, *for*, because these words contain a reason of the former action: the Particle *and* is oft used for *for*, as hath been shewed.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land *c* which the LORD God of your fathers hath given you?

c This slackness is supposed to arise, partly from their dissatisfaction in the portions already allotted, *Judahs* being too large, as it appeared; and *Josephs* too narrow, as they complained; partly from an opinion of the impossibility of making any regular and equal distribution of the Parts, till the Whole were better known, and more exactly Surveyed, which accordingly is here done; and partly, because being weary of War, and having sufficient plenty of all things in their present condition, they grew slothful and secure, and were unwilling to run into new Hazards and Wars, as they perceived by *Joshua's* answer to the Tribe of *Joseph*, *Jos.* 17. 15, *&c.* they were likely to do when they entred upon their several Possessions.

4 Give out from among you three men *d* of *each* tribe *e*: and I will send them, and they shall rise, and go thorow the land *f*, and describe it according to the inheritance of them, and they shall come *again* to me.

d Three, not One, for more exact observation both of the measure and quality of the several Portions, and for greater assurance and evidence of their care and faithfulness in giving in their Account. *e* Either One of each of these Tribes, who were yet unprovided for; or rather Two of all the Tribes, even of them who had already received their Portions; which was highly expedient, that in case it should appear that there was not a sufficiency for each of these Tribes who wanted their Portions, their Brethren might be more ready either to assist them in procuring more Land, or to part with some of their own Portion to them. *f* Which they might now safely do, because the Terror of the late War was yet upon the *Canaanites*, who were loath to rouse so near and potent an Enemy.

5 And they shall divide it into seven parts *f*: Judah shall abide in their coast on the south *g*, and the house of Joseph shall abide in their coast on the north *h*.

f Which were of equal extent or worth: for no Tribe was so great, but one of these parts in its full extent would abundantly suffice them; and there was no reason why the Portions should be greater or less according as the Tribes at present were more or fewer in number, because of the various changes which happened therein successively; it being usual for one Tribe to be more numerous than another in one Age, which was fewer in the next. And if the several Tribes had increased more, and not diminished their Numbers by their Sins, they might have sent forth Colonies, and taken any part of the Land, even as far as *Euphrates*, all which the Lord of the whole Earth had given them a Right to, which when they pleased they might take Possession of. *g* They shall not be disturbed in their Possession, but shall keep it, except some part of it shall be adjudged to another Tribe. *h* In respect of *Judah*, not of the whole Land; for divers other Tribes were more Northern than they.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me: that I may cast lots for you here before the LORD *i* our God.

i i. e. Before the Ark or Tabernacle, that God may be Witness, and Judge, and Author of the Division, that each may be contented with his Lot, and that your several Possessions may be secured to you as things Sacred, and not to be alienated.

7 But the Levites have no part among you *k*, for the priesthood of the LORD is their inheritance: and Gad and Reuben, and half the tribe of Manasseh have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men rose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

k Therefore it shall be divided only into Seven parts, as I have said.

9 And the men went and passed through the land, and described it by cities *l*, into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

l Or, *according to the Cities*, to which the several Parts or Territories belonged.

10 ¶ And Joshua cast lots for them in Shiloh, before the LORD: and there Joshua divided the land unto the children of Israel, according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah, and the children of Joseph *m*.

m Wherein we see the wisdom of Divine Providence, this being the onely place in which that Prophecy, *Deut.* 33. 12. could have been accomplished.

12 And

12 And their border on the north-side was from Jordan, and the border went up to the side of Jericho, on the North-side, and went up through the mountains westward, and the goings out thereof were at the wilderness of Beth-aven *n*.

n A place distinct from, but near unto *Bethel*, as may be gathered from *Jos.* 16.1.

13 And the border went over from thence toward Luz, to the side of Luz, (* which *is* Beth-el) * Gen. 28. 19. southward, and the border descended to Ataroth-adar, near the hill that *lieth* on the south-side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea-southward: from the hill that lieth before Beth-horon southward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim *o*) a city of the children of Judah: this *was* the west quarter.

o The *Israelites* changed the name, to blot out the remembrance of *Baal*. Compare *Jos.* 15. 9. *Numb.* 32. 38.

15 And the south quarter *p*, *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah.

p The same with the North-quarter of *Judah*. See *Jos.* 15. 5, 6, 11.

16 And the border came down to the end of the mountain *q*, that *lieth* before the valley of the son of Hinnom *r*, *and* which *is* in the valley of the giants on the north *s*, and descended to the valley * chap. 15. 8. of Hinnom * to the side of Jebusi *t* on the south, * chap. 15. 7. and descended to * En-rogel,

q i. e. The place where the Mountain ends, and the Valley begins. *r i. e.* In the prospect of that Valley; or, that reacheth to that Valley on the South. *s* Which extends to this other Valley on the North-side of it. *t* To that part where the *Jebusites* lived, which was in and near *Jerusalem*.

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth *u*, which *is* over against the going up of * chap. 15. 6. Adummim, and descended to * the stone of Bohan the son of Reuben,

u Called also *Gilgal*, as appears from *Jos.* 15. 7. *Judg.* 3. 19. but differing from that *Gilgal* by *Jordan*.

18 And passed along toward the side over against ‖ Arabah *x* northward, and went down unto ‖ Or, *the plain.* Arabah.

x Called *Beth-arabah*, *Jos.* 15. 6.

19 And the border passed along to the side of Beth-hoglah northward: and the out-goings of † Heb. *tongue.* the border were at the north † bay of the salt sea *y*, at the south end of Jordan *z*: this *was* the south coast.

20 And Jordan was the border of it on the east side: This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

y Where an Arm of that Sea runs into the Land, which is opposed to the South-bay that was in the South-border of the Tribe of *Judah*, *Jos.* 15. 2. *z* Where it enters into the salt Sea, which is here opposed to the North-end of it, or the Spring-head, which was in the North.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho *a*, and Beth-hoglah, and the valley of Keziz *b*,

a For though the City was destroyed, the Territory remained, and some Houses probably were built and inhabited there, though it was not made a City with Walls and Gates, which was the only thing forbidden, *Jos.* 6. 26. *b* Or, *Emek-keziz*, the proper name of a City or great Town.

† Gr. *Bethabara.* *Joh.* 1. 28. 22 And † Beth-arabah, and Zemaraim *c*, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

c Which either gave name to, or took name from that mountain, 2 *Chron.* 13. 4.

26 And Mizpeh *d*, and Chephirah, and Mozah.

27 And Rekem, and Irpeel, and Taralah,

d Near *Ramah*, in the same Mountain where *Silo* was. There were divers other Cities of that name.

28 And Zelah, Eleph, and Jebusi (which *is* Jerusalem *e*) Gibeath, *and* Kir-jath: fourteen cities *f* with their villages. This *is* the inheritance of the children of Benjamin, according to their families.

e So it seems this City did properly and primarily belong to *Benjamin*, although the Tribe of *Judah* had also an Interest in it, either because some part of it was allotted to them, or because the *Benjamites* gave them a share in it, for the Assistance which either they had received, or did expect from that Potent Tribe, for the getting or defending of that very Important Place. See more on *Jos.* 15. 63. *f* It is more than probable that all the Cities belonging to this Tribe are here named, because *Azzathoth* and *Almon* are omitted, but here expressed *Jos.* 21. 18.

CHAP. XIX.

AND the second lot came forth to Simeon, *even* for the Tribe of the Children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah *a*.

a This was so ordered by Gods Providence, partly to fulfil that threatning that he would *divide* and *scatter* this Tribe *in Israel*, Gen. 49. 7. which was hereby done in part, because they had no distinct part of their own, but were as Inmates to *Judah*; partly, because now upon the more exact survey of the Land, it appeared to *Joshua* and *Eleazar*, and all the Princes and People, even to the Tribe of *Judah* themselves, that the part given to *Judah* did far exceed the proportion which either they needed and could occupy, or which the other Tribes could expect; and partly, because this was the least of the Tribes; as is evident from *Numb.* 26. 14. and therefore fittest to be put within another Tribe.

2 And they had in their inheritance Beer-sheba, and *b* Sheba, and Moladah.

b Or, *or*, 1. *i. e.* otherwise called: for that *Beersheba* and *Sheba* were one and the same City, is manifest both from *v.* 6. where all the Cities are reckoned to be but *Thirteen*: and from 1 *Chron.* 4. 28. where *Simeons* Cities are enumerated, and *Sheba* omitted as superfluous.

3 And Hazar-shual, and Balah *c*, and Azem,

c Called also *Bilhah*, 1 *Chron.* 4. 29. and *Baalah*, *Jos.* 15. 29. For let this be observed once for all, that the names of persons or places are frequently changed through length of time, or difference of Dialects, or study of brevity and easiness in pronunciation, or new accidents, or other causes. Thus *Eltolad* and *Bethul v.* 4. are called *Tolad* and *Bethuel*, 1 *Chron.* 4. 29, 30. and for *Beth-lebaoth*, *v.* 6. is *Beth-biri*, 1 *Chron.* 4. 31.

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah.

6 And Beth-lebaoth, and Sharuhen: thirteen cities *d*, and their villages.

d Or, *Towns*, as some of them are called, 1 *Chron.* 4. 32. Nor are all *Simeons* Cities here numbred, for *Elam* is added, 1 *Chron.* 4. 32. unless that were built afterward.

7 Ain, Remmon, and Ether, and Ashar: four cities and their villages.

8 And all the villages that were round about these cities, to Baalath-beer, Ramath of the south: This *is* the inheritance of the tribe of the children of *Simeon*, according to their families.

9 Out of the portion the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And

10 ¶ And the third lot came up for the children of Zebulun *e*, according to their families, and the border of their inheritance *was* unto Sarid.

e Who is here put before *Iſſachar* his elder Brother, as he is alſo *Gen.* 49. 13, 14. *Deut.* 33. 18.

11 And their border went up toward the Sea *f*, and Maralah, and reached to Dabbaſheth, and reached to the river that *is* before Jokneam *g*.

f i. e. The Midland Sea, as on the other ſide it reached to the Sea of *Galilee*, and ſo thoſe Prophecies concerning him, *Gen.* 49. 3. *Deut.* 33. 18. were abundantly fulfilled. *g* Supposed to be *Kiſhon*, *Judg.* 4. 7. or *Belus*, or *Pagis*.

12 And turned from Sarid eaſtward, toward the ſun-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberath *h*, and goeth up to Japhia.

h A City in *Iſſachar*, as appears from *Joſ.* 21. 28.

13 And from thence paſſeth on along on the eaſt to Gittah-hephir, to Ittah-kazin, and goeth out to Remmon ‖ Methoar to Neah.

‖ Or, *which is drawn.*

14 And the border compaſſeth it on the north-ſide to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el.

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem *i*: twelve cities *k* with their villages.

i Not that where Chriſt was born, which was in *Judah*, thence called *Bethlehem Judah*, *Matth.* 2. 5. but another. *k* There are more numbred here, but the reſt either were not Cities properly ſo called, having Villages under their juriſdiction; or were not within this Tribe, but onely bordering upon it, and belonging to other Tribes, which is evident of ſome of them, and may well be preſumed of others.

16 This *is* the inheritance of the children of Zebulun, according to their families, theſe cities with their villages.

17 ¶ *And* the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families.

18 And their border was *toward* Jezreel *l*, and Cheſulloth, and Shunem *m*,

l The Royal City, 1 *King.* 21. 1. This Tribe, becauſe it lay between *Benjamin* on the South, and *Zebulun* on the north, is not here deſcribed by its borders, which were the ſame with theirs; but by ſome of its Cities. *m* The Birth-place of *Abiſhag*, 1 *King.* 1. 3.

19 And Hapharaim, and Shion, and Anaharah,

20 And Rabbith, and Kiſhion, and Abez.

21 And Remeth, and En-gannim *n*, and En-haddah, and Beth-pazzez.

n A different place from that *Engannim* in the Tribe of *Judah*, *Joſ.* 15. 34.

22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh, and the out-goings of their border were at Jordan: Sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Iſſachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Aſher according to their families.

25 And their border *o* was Helkath, and Hali, and Beten, and Achſhaph.

o On the North-weſt ſide.

26 And Alammelech, and Amad, and Miſheal, and reacheth to Carmel weſtward *p*, and to Shihor-libnath;

p Or, *Carmel by the ſea*, to diſtinguiſh it from that *Carmel* in the Tribe of *Judah*, 1 *Sam.* 25. 2. This was a place of eminent fruitfulneſs, *Iſa.* 33. 9. and 35. 2. and 37. 24. agreeable to the Prophecy concerning *Aſher*, *Gen.* 49. 20. *Deut.* 33. 24.

27 And turneth toward the ſun-riſing, to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north ſide of Beth-emek, and Neiel, and goeth out to Cabul *q* on the left hand *r*.

q Either 1. That countrey called *Cabul*, wherein were twenty Cities, of which 1 *King.* 9. 13. But this is not probable, becauſe that was not within, nor belonging to any particular Tribe; for then *Solomon* could not have alienated it from them, and given it unto *Hiram*, whereas this did belong to *Aſher*; or 2. A certain city ſo called. *r i. e.* On the North, which, when men look towards the Eaſt, as is uſual, is on their left hand.

28 And Hebron, and Rehob, and Hammon, and Kanah *ſ*, *even* unto great Zidon *t*.

ſ To wit, *Kanah the greater*, in the upper *Galilee*; not *Kanah the leſs*, which was in the lower *Galilee*. *t* Called *great* for its Antiquity, and Riches, and Glory. This city either was not given to the *Iſraelites*, but is only mentioned as their border; or at leaſt was never poſſeſſed by them; not without a ſingular Providence of God, that they might not by the opportunity of ſo good a Port, be ingaged in much Commerce with other Nations; from which, together with Wealth, that great corrupter of Mankind, they might contract their Errors and Vices.

29 And *then* the coaſt turneth *ſ* to Ramah, and to the ſtrong city † Tyre *t*, and the coaſt turneth to Hoſah; and the outgoings thereof are at the ſea, from the coaſt to * Achzib.

† Heb. Tyr.
* Gen. 38. 5. Judg. 1. 31. Mic. 1. 14.

ſ From the North Southward. *t* Excluſively, for this city was no part of the Land given them.

30 Umma alſo, and Aphek, and Rehob: twenty and two cities *x* with their villages.

x Here are more named, but ſome of them were not within this Tribe, but only bordering places.

31 This *is* the inheritance of the tribe of the children of Aſher, according to their families, theſe cities with their villages.

32 ¶ The ſixth lot came out to the children of Naphtali: *even* for the children of Naphtali, according to their families.

33 And their coaſt *y* was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings *z* thereof were at Jordan.

y Their Northern Border drawn from Weſt to Eaſt, as appears, becauſe when this Coaſt is deſcribed and brought to its end, *the Coaſt* is ſaid to *turn* from the Eaſt *Weſtward*, *ver.* 34. *z i. e.* The end of that coaſt.

34 And then the coaſt turneth weſt-ward *a* to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the ſouth ſide, and reacheth to Aſher on the weſt-ſide, and to Judah upon Jordan *b* toward the ſun-riſing.

a This is unqueſtionably the Southern Border deſcribed from Eaſt to Weſt. *b Qu.* How can this be, when there were divers Tribes between this and *Judah*, all which reached to *Jordan*? *Anſ.* He doth not ſay of *Judah*, as he doth of *Zebulun* and *Aſher*, that it *reacheth* to it; but, as it ſeems, purpoſely leaves out that word which he had uſed in both the former branches, leſt it ſhould be underſtood of a Local Reaching to it, or being contiguous with it, which was not true; and that he might ſignifie, that he meant this clauſe in another ſenſe; to wit, that it did in ſome ſort go or reach *to*, or converſe *with Judah by Jordan*. And ſo this may be here added, to ſhew the accompliſhment of that famous and obſcure Prophecy, That *Naphtali*, though he ſhould be planted in the utmoſt border of the Land, on the North-eaſt, yet he ſhould *poſſeſs* the riches of *the Weſt and South*, *Deut.* 33. 23. *i. e.* of thoſe Tribes which were at great diſtance from him Weſtward and Southward; and this he ſhould do in way of commerce with them by their famous River *Jordan*, which he did not onely touch in a ſmall part, as ſome of the other Tribes did, but lay all along it for a good ſpace together, even from the very Fountain unto the Sea of *Geneſareth*. Some think that this is verified by that Royalty of this River, which they ſuppoſe God gave to the Tribe of *Judah*, which extended as far as *Napthali*.

35 And

35 And the fenced cities are Ziddim, Zer, and Hammath *c*, Rakkath and Cinnereth *d*.

c Or, *Hamath*, of which see *Numb.* 34. 8. 1 *King.* 8. 65. 2 *King.* 23. 33. *d* Whence the Lake of *Cinneroth* or *Geneſareth* received its Name.

36 And Adamah, and Ramah, and Hazor,
37 And Kedeſh, and Edrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-ſhemeſh: nineteen cities *e* with their villages,

e See on *ver.* 15, 22, 30.

39 This *is* the inheritance of the tribe of the children of Naphtali, according to their families; the cities and their villages.

40 ¶ *And* the ſeventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance *f* was Zorah, and Eſhtaol, and Ir-ſhemeſh,

f Which is here deſcribed onely by its Cities, not by its Borders, which are in part the ſame with *Judah*'s, and their Inheritance is in good part taken out of *Judah*'s too large Portion; as appears from divers of the Cities here mentioned, which are alſo reckoned as in *Judah*'s Portion.

42 And Shaalabbin, and Ajalon, and Jethlah,
43 And Elon, and Thimnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalath,
45 And Jehud, and Bene-berak, and Gath-rimmon,
46 And Me-jarkon, and Rakkon, with the border ‖ before ‖ Japho.

‖ Or, *over-againſt.*

47 And the coaſt of the children of Dan went out *too little* for them *g*, therefore the children of Dan went up to fight againſt Leſhem *h*, and took it, and ſmote it with the edge of the Sword, and poſſeſſed it, and dwelt therein, and called Leſhem, * Dan, after the name of Dan their father.

‖ Or, *Joppa.* Act. 9. 36.

* Judg. 18. 29.

g Heb. *Went out from them*, to wit, out of their hands or Poſſeſſion; for ſo this Hebrew Word is uſed concerning thoſe Lands, which in the year of Jubilee are ſaid to *go out*, *Levit.* 25. 28, 30, 31, 33. *i. e.* out of the hands of the preſent Poſſeſſor, to the firſt and ancient Owner. And ſo peradventure this may ſignifie, that many of the *Danites* were forced by their powerful Neighbours the *Philiſtines* to relinquiſh their coaſt, and their allotted Habitations: which put them upon the following courſe. *h* This was done after *Joſhua*'s death, as appears from *Judg.* 18. and ſeems to be here inſerted, partly that all the chief Places where the *Danites* (dwelt) though far diſtant, might be mentioned together; and partly, to give an account of this ſtrange accident, why they removed from their appointed Portion to ſo remote a Place; which may be this, That being much moleſted and terrified by their bad Neighbours, they thought fit to go to ſome place remote from them, which alſo they were in a manner conſtrained to do, becauſe otherwiſe they muſt have taken ſome part of the Portions of other Tribes, whereas now going to the very utmoſt Northern Point of the Land, they took that which did not belong to, or at leaſt, was not in the Poſſeſſion of any other Tribe. See more on *Judg.* 18.

48 This *is* the inheritance of the tribe of the children of Dan, according to their families; theſe cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coaſts, the children of Iſrael gave *i* an inheritance to Joſhua the ſon of Nun among them.

i *i. e.* They are ſaid to *give* it, becauſe the whole Land was given to *Joſhua*; and *Eleazar* and the Princes? as joynt Truſtees, acting in the name and for the good of the People: ſo that even *Joſhua* could take nothing without their gift.

50 According to the word of the LORD *k*, they gave him the city which he asked, *even* * Timnath-Serah *l* in mount Ephraim, and he built *m* the city, and dwelt therein.

* chap. 24. 30.

k As God promiſed, or commanded, either, Firſt, formerly, as may be gathered from *Joſ.* 14. 6. Where we read, That *the Lord ſaid* ſomething *unto Moſes concerning me* Caleb, *and thee* Joſhua; though onely what is ſaid to *Caleb* be there expreſſed, the other not being to his purpoſe there: for *Joſhua* having ſhewed the ſame courage and faithfulneſs which *Caleb* did, did doubtleſs receive equal encouragement and comfort from God at that time. Or, Secondly, now at this time by *Eleazar*. *l* Called *Timnath heres*, *Judg.* 2. 9. *m* *i. e.* Repaired and enlarged it, in which ſenſe *Nebuchadnezzar* is ſaid to have *built Babylon*, *Dan.* 4. 30.

51 * Theſe are the inheritances which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael, divided for an inheritance by lot, in Shiloh before the LORD, at the door of the tabernacle of the congregation: ſo they made an end of dividing the country.

* Num. 34. 17.

CHAP. XX.

THE LORD alſo ſpake unto Joſhua, ſaying,

2 Speak to the children of Iſrael, ſaying, * Appoint out *a* for you cities of refuge, whereof I ſpake unto you by the hand of Moſes.

* Exod. 21. 13. Num. 35. 6, 11, 14. Deut. 19. 2, 9.

a The Poſſeſſions being now divided among you, do you reſerve ſome of them for the uſe which I have commanded.

3 That the ſlayer that killeth *any* perſon unawares, *and* unwittingly *b*, may flee thither: and they ſhall be your refuge from the avenger of blood *c*.

b Heb. *Through Ignorance*, or *Error*, or *Miſtake*, and *without Knowledge*. The ſame thing twice repeated to cut off all the claims and expectations that Wilful Murderers might have of Protection here; and God having declared, That ſuch ſhould be taken even from his Altar, that they might be killed, *Exod.* 21. 14. and accordingly *Joab* was by *Solomons* Order, killed even at the Altar, 1 *King.* 2. 28, 29, 30, 31, 34. it is the more ſtrange and impudent, that any Chriſtians ſhould make their Sanctuaries give Protection to ſuch perſons whom God hath ſo expreſly excepted from it, which the *Papiſts* do; and their Doctors are not aſhamed to defend it upon frivolous reaſons. *c* The Kinſ-man, who had right or power to demand, or take vengeance of the ſlaughter.

4 And when he that doth flee unto one of thoſe cities, ſhall ſtand at the entring of the gate *d* of that city; and ſhall declare his cauſe *e* in the ears of the elders of that city; they ſhall take him into the city *f* unto them, and give him a place *g* that he may dwell among them.

d Where the Judges uſed to ſit. *e* Or, *his matters* or *buſineſs*, what he hath done, and why, and how, he ſhall give them a true relation of the Fact, and all its circumſtances. *f* Underſtand, if they are ſatisfied in the relation he makes, concerning the Fact, otherwiſe it had been a vain thing to examine his Cauſe. *g* Which they might well allow him, becauſe God gave them the city with a reſervation for ſuch perſons.

5 And if the avenger of blood purſue after him, then they ſhall not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly, and hated him not before time.

6 And he ſhall dwell in that city, until he ſtand *h* before the congregation *i* for judgment, *and* * until the death of the high prieſt *k* that ſhall be in thoſe days: then ſhall the ſlayer return and come unto his own city, and unto his own houſe, unto the city from whence he fled.

* Num. 35. 12, 25.

h Which was the poſture of the Accuſed, and Accuſers, *Exod.* 18. 13. *Iſa.* 50. 8. *Zech.* 3. 1. *i* Or, *Company*, or *Aſſembly*; to wit, the Council appointed to judge of theſe matters, not the Council of the City of Refuge, for they had examined him before, *ver.* 4. but of the City to which he belonged, or in or nigh which the Fact was committed, as appears from *Numb.* 35. 25. *k* Of which ſee on *Numb.* 35. 25.

7 ¶ And they † appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah *l*.

† Heb. *Sanctified.*

l Concerning theſe cities note, 1. That they were all upon Mountains, that they might be ſeen at a great diſtance, and ſo direct thoſe who fled thither. 2. That they were ſeated

seated at convenient distance one from another, for the benefit of the several Tribes; for *Kedesh* was in the North, *Hebron* in the South, and *Shechem* between them. 3. That they all belonged to the *Levites*; partly, that these causes might be more impartially examined, and justly determined by them who are presumed best able to understand the Law of God, and most obliged and likely to follow it in their Judgment, and not to be biass'd by any affection or corrupt interest; and partly, that their just reputation with the people, and their good counsels, might lay some restraint upon revengeful persons, who might be inclined or tempted to follow the Man-slayer thither, and endeavour to kill him there.

8 And on the other side Jordan by Jericho eastward, they assigned *m* * Bezer in the wilderness upon the plain, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the tribe of Manasseh.

* Deut. 4. 43.
1 Chron. 6. 78.

m Or, *gave*, or *had assigned*, or *given*; for they were given by *Moses*, *Deut.* 4. 41, *&c.* or, they confirmed *Moses* his Grant, and applied them to that use to which *Moses* designed and separated them.

9 These were the cities appointed for all the children of Israel, and for the stranger *n* that sojourneth among them, that whosoever killeth any person at unawares, might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

n Not onely Proselytes, but others also; because this was a matter of common right, that a distinction might be made between casual Man-slayers, and wilful Murderers.

CHAP. XXI.

THen *a* came near the heads of the fathers of the Levites *b* unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel.

a When the whole Land was distributed unto the several Tribes, but not actually possessed by them; which was the proper season for them to put in their claim. *b* The Fathers of the Levites were *Kohath*, *Gershom*, and *Merari*, and the heads of these were the chief persons now alive of these several Families.

2 And they spake unto them * at Shiloh in the land of Canaan, saying, * The LORD commanded by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattel.

* chap. 18. 1.
* Num. 35. 2.

3 And the children of Israel gave unto the Levites *c* out of their inheritance *d*, at the commandment of the LORD, these cities and their suburbs *e*.

c It seems most probable, that they gave to the *Levites* promiscuously such cities as God commanded, and that the Lot appropriated them to their several Houses or Families. *d i. e.* Out of their several Possessions; partly, that the burden and loss might be equally divided; and principally, that the *Levites* being dispersed among the several Tribes, according to *Jacobs* Prediction, *Gen.* 49. 7. might more easily, and frequently, and effectually *Teach* the *Israelites Gods Law and Judgments*, which they were engaged to do, *Deut.* 33. 10. and that the People might upon all occasions resort to them, and *require* the meaning *of the Law at their mouths*, *Mal.* 2. 7. *e* Not only the use, but the absolute Dominion of them, as is manifest both from *ver.* 11, 12. where a distinction is made between the *City and Suburbs* of *Hebron*, and the *Fields and Villages thereof*, and the former are given to the *Levites*, the latter to *Caleb*; and from the return of these cities in the *Jubilee*, unto the *Levites* as to their proper owners, *Levit.* 25. 33. 34.

4 And the lot came out for the families of the Kohathites, and the children of Aaron the priest, *which were* of the Levites, had * by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin *f*, thirteen cities *g*.

* See chap. 24. 33.

f Which three Tribes were nearest to the Temple, where their business lay. *g* For though the Priests were now few enough for one city, yet respect was to be had to their succeeding numbers; this division being made for all future Generations. And seeing the *Levites* might sell their Houses until the *Jubilee*, *Levit.* 25. 33. much more might they Let them; and therefore it is probable their Cities were not very long uninhabited, many being inclined to dwell with them by vertue of relations contracted with them, or dependance upon, or expectation from them; or out of respect to the Service of God, and the good of their Souls.

5 And the rest of the children of Kohath *h had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh *i*, ten cities *k*.

h Who were not of *Aarons* Family, or Priests, but *Levites* onely. *i* Which Tribes are nearest to the three former, and so the *Kohathites* are placed next to their Brethren the *Aaronites*, *k* Fewer than they gave out of the three former Tribes, because their inheritance was less than the former. See *Numb.* 35. 8.

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs *k*, as the LORD commanded by the hand of Moses.

k Of which see on *Numb.* 35. 2.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon *l*, these cities which are *here* † mentioned by name.

† Heb. *called*

l These are mentioned together, because the cities of *Simeon* lay within *Judah*'s Portion.

10 Which the children of Aaron *being* of the families *m* of the Kohathites, *who were* of the children of Levi, had; (for theirs was the First lot.)

m i. e. Of the family, the Plural Number for the Singular, which is not unusual.

11 And they gave them ‖ the city of Arbah, the father of Anak, (which *city is* Hebron) in the hill *country* of Judah, with the suburbs thereof round about it.

‖ Or, *Kiriath arba.* Gen. 23. 2.

12 But * the fields *n* of the city, and the villages thereof gave they to Caleb the son of Jephunneh, for his possession.

* chap. 14. 14.
1 Chron. 6. 56.

n i. e. All beyond the two thousand cubits expressed, *Numb.* 35. 5. This is here mentioned, not as his peculiar case, but as one eminent Instance, to shew, that it was so in all the rest of the cities here named; that the Fields and Villages thereof still belonged to the several tribes from whom the Cities and their Suburbs were taken; and to make the rest of the *Israelites* more contentedly and chearfully resign so great a part of their Possessions to the *Levites*, because even *Caleb* did so, though his Possession had been long before promised, and now actually given to him by Gods special command, as a mark of honour and compensation, for his long and faithful Service.

13 ¶ Thus they * gave to the children of Aaron the priest, Hebron with her suburbs, *to be* a city of refuge for the slayer, and Libnah with her suburbs.

* 1 Chro. 6. 57.

14 ¶ And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And * Holon *o* with her suburbs, and Debir with her suburbs,

* 1 Chro. 6. 58. Hilen.

o Called *Hilen*, 1 *Chron.* 6. 58. as *Juttah* here is called, *Ashan*, 1 *Chron.* 6. 59. and *Kibzaim* called *Jokmeam*, 1 *Chron.* 6. 68. and so some others, the names of the places being changed by length of time, and upon special occasions, as was frequent among the Jews. Though their Doctors add, that some of these places here mentioned being now in the *Canaanites* Possession, and not speedily recovered from them, there were others put in their stead.

16 And * Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs, nine cities out of those two tribes.

* 1 Chro. 6. 59. Ashan.

p *Ain* here, and *Gibeon*, *ver.* 17. and some others here named

are

are not named 1 *Chron.* 6. either becauſe they were deſtroyed in ſome of thoſe Hoſtile Invaſions and Wars wherewith their Land was grievouſly haraſſed and waſted before that time; or they appear there under other Names, as was ſaid.

17 And out of the tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſuburbs,

* 1 Chro. 6. 60. Alemeth. 18 Anathoth with her ſuburbs, and * Almon with her ſuburbs: four cities.

19 All the cities of the children of Aaron the prieſt, *were* thirteen cities with their ſuburbs.

20 ¶ And the families of the children of Kohath, the Levites, which remained of the children of Kohath *q*, even they had the cities of their lot out of the tribe of Ephraim.

q Over and above thoſe of them who were Prieſts.

21 For they gave them Shechem with her ſuburbs, in mount Ephraim, *to be* a city of refuge for the ſlayer, and Gezer with her ſuburbs,

22 And Kibzaim with her ſuburbs, and Bethhoron with her ſuburbs, four cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs.

24 Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs: four cities.

25 And out of the half tribe of Manaſſeh *r*, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

r To wit, that half which dwelt in *Canaan*, by comparing this with *v.* 27.

26 All the cities *were* ten with their ſuburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gerſhon of the families of the Levites, out of the *other* half tribe of Manaſſeh, *they gave* Golan in Baſhan with her ſuburbs, *to be* a city of refuge for the ſlayer: and Beeſhterah with her ſuburbs: two cities,

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs.

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs, four cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkath with her ſuburbs, and Rehob with her ſuburbs: four cities.

32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a city of refuge for the ſlayer, and Hammath-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.

34 ¶ And unto the families of the children of Merari, the reſt of the Levites, out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: four cities.

36 And out of the tribe of Reuben, Bezer *s* with her ſuburbs, and Jahazah with her ſuburbs.

s A City of Refuge, as it is called *Joſ.* 20. 8. and therefore needleſs to be here repeated.

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs. *to be* a city of refuge for the ſlayer, and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, Jazer with her ſuburbs, four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot, twelve cities.

41 All the cities of the Levites, within the poſſeſſion of the children of Iſrael *were* forty and eight cities *t*, with their ſuburbs.

t Qu. Why hath this Tribe, which was the leaſt of all, more Cities than any of them? *Anſw.* Firſt, It doth not appear that they had more: for though all the cities of the *Levites* be expreſſed, it is not ſo with the other Tribes, but divers of their Cities are omitted, as is evident. Secondly, The *Levites* were confined to their Cities and Suburbs; the reſt had large Territories belonging to their Cities, which alſo they were in a capacity of improving, which the *Levites* were not; ſo that one of their Cities might be more conſiderable than divers of the *Levites*. Thirdly, God was pleaſed to deal liberally with his Miniſters, partly to put honour upon thoſe whom he foreſaw many would be prone to deſpiſe; and partly, that being free from all outward diſtractions, they might more intirely and fervently devote themſelves to the ſervice of God, and the inſtruction of Souls.

42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.

43 ¶ And the LORD gave unto Iſrael all the land *u* which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein.

u He gave them the right to All, and the actual Poſſeſſion of the greateſt part of it, and power to poſſeſs the reſt as ſoon as it was needful and convenient for them, which was by degrees, when their numbers were increaſed, *&c.* *Exod.* 23. 29, 30. and the abſolute dominion of all the people remaining in it.

44 And the LORD gave them reſt round about, according to all that he ſware unto their fathers, and there ſtood not a man of all their enemies before them *x*: the LORD delivered all their enemies into their hand.

x To wit, all the days of *Joſhua*, by comparing *Joſ.* 1. 5. for afterwards it was otherwiſe with them.

45 * There failed not ought of any good thing, which the LORD had ſpoken unto the houſe of Iſrael: all came to paſs. * chap. 21. 44, 45.

CHAP. XXII.

THen Joſhua called the Reubenites, and the Gadites, and the half tribe of Manaſſeh,

2 And ſaid unto them, Ye have kept * all that Moſes the ſervant of the LORD commanded you, and have obeyed my voice in all that I commanded you. * Num. 32. 20, Deut. 3. 18.

3 Ye have not left your brethren theſe many days *a* unto this day, but have kept the charge of the commandment of the LORD your God.

a *i. e.* For divers years together, ſo long as the War laſted. See *Joſ.* 11. 18. and 14. 10.

4 And now the LORD your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get ye unto your tents *b*, *and* unto the land of your poſſeſſion, * which Moſes the ſervant of the LORD gave you on the other ſide Jordan. * Numb. 32. 33. chap. 13. 8.

b *i. e.* To your ſetled habitations, as appears from *v.* 8. which are oft called *Tents*, as *Judg.* 19. 9. 2 *Sam.* 18. 17. *Hoſ.* 9. 6. *Mal.* 2. 12.

5 But take diligent heed *c* to do the commandment, and the law *d* which Moſes the ſervant of the LORD charged you, * to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart, and with all your ſoul *e*. * Deut. 10. 12.

c Watch over your ſelves and all your actions. *d* Two words expreſſing the ſame thing, the Law of Commandments delivered by *Moſes*. *e* With the whole ſtrength of your Minds, and Wills, and Affections.

6 So Joſhua bleſſed them, and ſent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſtward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them.

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattel, with ſilver, and with gold, and with braſs, and with iron, and with very much raiment: divide the ſpoil of your enemies with your brethren *f*.

f i. e. With them who ſtay'd beyond *Jordan* for the defence of their Land, and Wives, and Children, who therefore were to have a ſhare, though not an equal ſhare with theſe. See *Numb.* 31. 27. But for them, 1 *Sam.* 30. 24. their ſhare was equal, becauſe their danger was equal.

9 ¶ And the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh returned, and departed from the children of Iſrael out of Shiloh, which *is* in the land of *Canaan*, to go into the country of Gilead to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the LORD by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, built there *g* an altar by Jordan, a great altar to ſee to.

g Or, *then*, as this Particle is elſewhere uſed; and ſo Learned Interpreters underſtand it, *Pſal.* 14. 5. and 36. 12. *Eccleſ.* 3. 17. *Hſ.* 2. 15. And in the Latin Tongue Adverbs of Place are ſometimes put for Adverbs of Time: So I take it here. Firſt, Becauſe this beſt anſwers to the *when* in the beginning of the Verſe. Secondly, This ſeems to me to clear a great difficulty as to the place where this Altar was built, which though according to our Tranſlation it ſeems, and is generally thought by Interpreters to have been in the Land of *Canaan*; yet if things be more narrowly examined, it may be thought to have been on the other ſide *Jordan* in *Gilead*; and that both, Firſt, from *v.* 11. where it is ſaid to have been built *over againſt, or, in the ſight of the land of Canaan*, therefore not in it. And Secondly, From the reaſon they give for the building of this Altar, *for fear* leſt the *Iſraelites* within *Jordan*, and in *Canaan*, *ſhould ſay unto their Children* dwelling beyond *Jordan*, *The Lord hath made Jordan a border between us and you*, &c. Which jealouſie would have been much confirmed by building the Altar in *Canaan*, but would be ſatisfied and confuted by having on the other ſide of *Jordan*, and in their own Land, a pattern of that Altar at which God was ſerved in the Land of *Canaan*, as a witneſs that they owned the ſame God, and the ſame way of Worſhip with their Brethren that lived in *Canaan*. But whether the Hebrew Particle be rendred *then* or *there*, it is not to be taken too ſtrictly; if *then*, the meaning is not, that they did this as ſoon as ever *they came to the borders of Jordan*, *that* are *in the land of Canaan*; but about that time when they came to them, they thought and deſigned it, and as ſoon as ever they were got over *Jordan*, which was in a very little time, they effected and perfected it: if it be rendred *there*, it is not to be limited to the very ſame ſpot of ground mentioned before, as if it was built at that *border of Jordan that was in the Land of Canaan*; but to be a little more largely underſtood; to be built at one or other of the borders of *Jordan*; or in general, by *Jordan*: which is here purpoſely added, for the Explication of the word *there*, and to prevent the reſtraint of it to the border of *Jordan*, within *Canaan*.

11 ¶ And the children of Iſrael heard ſay, Behold the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, have built an Altar over againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael *b*.

b Where they paſſed over *Jordan*, either at their firſt entrance into *Canaan*, or afterwards, and uſually.

12 And when the children of Iſrael *i* heard of it, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, to go up to war againſt them *k*.

i Not in their own perſons, but by their Elders, who uſed to tranſact all Affairs of this kind in the name and ſtead of all the People, *k* As Apoſtates from God, according to Gods command in that caſe, *Deut.* 13. 13, *&c.*

13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh into the land of Gilead, * Phinehas the ſon of Eleazar the prieſt.

* Exod. 6. 25. Numb. 25. 7.

14 And with him ten Princes, of each † chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers among the thouſands of Iſrael.

† Heb. *houſe of the father.*

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh, unto the land of Gilead, and they ſpake with them, ſaying,

16 Thus ſaith the whole congregation of the Lord *l*, What treſpaſs is this *m*, that ye have committed againſt the God of Iſrael, to turn away this day *n* from following the LORD, in that ye have builded you an altar, that ye might rebel *o* this day againſt the LORD?

l Who do and are reſolved to cleave unto that God from whom you have revolted, and who ſpeak this to you in the name of the Lord. *m* How heinous a crime is this! *n i. e.* ſo ſoon after God hath obliged you by ſuch wonderful favours, and when God is now conducting you home to reap the fruits of all your pains and hazards. *o* With a deſign to revolt from, and rebel againſt God, and againſt his expreſs command of worſhipping him at one only Altar, *Exod.* 20. 24. *Levit.* 17. 8, 9. *Deut.* 12. 5, 11, 13.

17 Is the iniquity * of Peor *p* too little for us, from which we are not cleanſed until this day *q* (although there was a plague in the congregation of the LORD)

* Numb. 25. 4

p i. e. Of our worſhipping of *Baal-Peor*, *Numb.* 25. *q* For though God had pardoned it, as to the National Puniſhment of it, *Numb.* 25. 11. Yet they were not yet thorowly purged from it; partly becauſe the ſhame and blot of that filthy and odious practice was not yet wiped off; and partly, becauſe ſome of that corrupt leaven ſtill remained among them, and though ſmothered for a time, yet was ready to break forth upon all occaſions. See *Joſ.* 24. 23. And God alſo took notice of theſe Idolatrous inclinations in particular perſons, and found out ways to puniſh them one time or other.

18 But that ye muſt turn away this day from following the LORD? and it will be, *ſeeing* ye rebel to day againſt the LORD, that to morrow *r* he will be wroth with the whole congregation of Iſrael *s*.

r i. e. Suddenly, as that word is oft uſed, as *Matt.* 6. 30. 1 *Cor.* 15. 32. *s* With you for doing ſo, and with us for ſuffering, or not puniſhing it.

19 Notwithſtanding, if the land of your poſſeſſion *be* unclean *t*, *then* paſs ye over unto the land of the poſſeſſion of the LORD, wherein the LORD's tabernacle dwelleth, and take poſſeſſion among us *u*: but rebel not againſt the LORD, nor rebel againſt us *w*, in building you an altar, beſide the altar of the LORD our God.

t If you apprehend it to be ſo for want of the Tabernacle and Altar there; as the following words imply: If you now repent of your former choice in preferring the worldly commodities of that Country before the advantage of Gods preſence and favour, and more frequent opportunities of his Service. *u* We will readily reſign part of our poſſeſſions to you for the prevention of this ſin and miſchief, wherein they ſhew great zeal for Gods honour, and great pity and charity to their Brethren. *w* For all the tribes were united in one Body Politick, and made one Common-wealth, and one Church; and each Tribe was ſubject to the Laws and Commands of the whole Society, and of the Chief Ruler or Rulers thereof; ſo its diſobedience to their juſt commands was properly Rebellion againſt them.

20 * Did not Achan the ſon of Zerah *x* commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael, and that man periſhed not alone *y* in his iniquity *z*?

* chap. 7. 1, 5

x i. e. One of his Poſterity, *Joſ.* 7. 17, 18. *y* But brought deſtruction upon his whole Family, and part of our Forces ſent againſt *Ai*. *z* Or, *for his ſin*, of which ſee *Joſ.* 7. 24.

21 Then the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, anſwered and ſaid unto the heads of the thouſands of Iſrael *a*.

a Either

a Either First properly, each was a Governour of a thousand: for there were among them divers Rulers, some of Tens, some of Hundreds, and some of Thousands; or rather, Secondly, improperly, and indefinitely, *i. e.* of the People of *Israel*, which consist of so many Thousands more than you, whose Authority therefore you owe a reverence to. For by comparing *v.* 14. these seem to be greater Persons than those that were Rulers of thousands.

22 The LORD God of gods *b*, the Lord God of gods, he knoweth *c*, and Israel he shall know, if *it be d*, in rebellion, or if in transgression against the LORD (save us not this day *e*).

b That *Jehovah*, whom we no less than you acknowledge and adore as the *God of gods*, infinitely superiour to all that are called Gods. The multiplying of his Titles, and the repetition of these words, shew their zeal and earnestness in this matter, and their abhorrency of the very thoughts of it. *c* To him we appeal who knoweth all things, and the truth of what we are now saying. *d* Not onely our present words, but our future and constant course shall satisfie all *Israel* of our perseverance in the true Religion. *d* If this have been done by us with such design, or in such a manner. *e* Thou, O Lord, to whom we have appealed, and without whom we cannot be saved or preserved, save us not from any of our Enemies, nor from the Sword of our Brethren. It is a sudden Apostrophe to God, usual in such vehement speeches.

23 That we have built us an altar to turn from following the LORD; or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD himself require *it f*.

f i. e. Call us to an account and punish us for it, as that Phrase is oft used, as *Deut.* 18. 19. 1 *Sam.* 20. 16. *Job* 10. 6. *Psal.* 10. 13.

24 And if we have not *rather* done it for fear of *this* thing, saying, † In time to come your children might speak unto our children, saying, What have ye to do with the LORD *g* God of Israel?

† Heb. *to morrow.*

g You have no relation to him, nor interest in him, or his Worship.

25 For the LORD hath made Jordan a border between us and you *h*, ye children of Reuben, and children of Gad, ye have no part in the LORD *i*: so shall your children make our children cease from fearing the LORD.

h To shut you out of the Land of Promise, and consequently from the Covenant made between God and our Fathers. *i* Nothing to do with him, no right to serve him or expect favour from him. See the like Phrase. 2 *Sam.* 20. 1.

26 Therefore we said, Let us now prepare to build an altar, not for burnt-offering, nor for sacrifice.

27 But *that it may be* * a witness between us and you, and our generations after us, that we might do the service of the LORD before him *k* with our burnt-offerings, and with our sacrifices, and with our peace-offerings, that your children may not say to our children in time to come, Ye have no part in the LORD.

* Gen. 31. 48. chap. 24. 27. verse 34.

k That we and ours may have and hold our Priviledge of serving and worshipping God, not upon this Altar, but in the place of Gods presence, in your Tabernacle, and upon your Altar.

28 Therefore said we, That it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, Behold the pattern *l* of the Altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices: but it *is* a witness between us and you *m*.

l An exact representation and resemblance. *m* That we both serve one God, and approve and make use of one and the same Altar.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that *is* before his tabernacle.

30 And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, † it pleased them *n*.

† Heb. *it was good in their eyes.*

n They were fully satisfied with this answer.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us *o*, because ye have not committed this trespass against the LORD: † now ye have delivered the children of Israel out of the hand of the LORD *p*.

† Heb. *then*

o By his gracious presence, and preventing goodness, in keeping you from so great an offence, and all of us from those dismal calamities that would have followed upon it. *p i. e.* From the Wrath and dreadful Judgments of God, by avoiding that Sin which would have involved both you and us in a most Bloody War, you have delivered us from the evils we feared. He that prevents an unexpected or approaching Disease or Mischief, doth as truly deliver a man from it, as he that cures or removes it after it hath been inflicted.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel, and the children of Israel blessed God, and did not intend to go up against them in battel, to destroy the land *p* wherein the children of Reuben and Gad dwelt.

p As they were by the Law of God obliged to do, if they had been guilty and persisted therein, as afterwards they did the Tribe of *Benjamin* for the same reason.

34 And the children of Reuben and the children of Gad called the altar ‖ *Ed*, for it *shall be* a witness between us, that the LORD *is* God.

‖ That *is*, a witness. So chap. 24. 27.

CHAP. XXIII.

AND it came to pass, a long time *a* after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old, *and* † stricken in age.

† Heb. *came into days.*

a About 14 years after it.

2 And Joshua called *b* for all Israel *c*, *and* for *d* their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age.

b Either to his own City, or rather to *Shiloh*, the usual place of such Assemblies, where his words being uttered before the Lord, were likely to have the more effect upon them. *c* Not all the people in their own persons, who could not either come thither, or hear him there; but in their Representatives, by their *Elders*, *Heads*, *Judges* and *Officers*, which are here added for the restriction and explication of that general expression. *d* Or, even *for*, &c.

3 And ye have seen all that the LORD your God hath done unto all these Nations, because of you *e*: for the * LORD your God *is* he that hath fought for you.

* Exod. 14. 14.

e For your sake and good, that you might gain by their losses.

4 Behold, I have divided unto you by lot these nations that remain *f*, to be an inheritance for your tribes *g*, from Jordan with all the Nations that I have cut off *h*, even unto the great sea † westward *i*.

† Heb. *at the Sun-set.*

f Not yet Conquered. *g* You shall certainly subdue them, and inherit their Land, as you have done the rest, if you be not wanting to your selves. *h i. e.* With the Land of those Nations; the *People* put for their *Land*, as we have seen before; and as sometimes on the contrary, the *Land* is put for the *People*. *i* Where the *Philistims*, your most formidable Adversaries yet survive; but them also and their Land I have given to you, and you shall undoubtedly destroy them, if you will proceed vigorously in your work.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight, and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very couragious *k*, to keep and to do all that is written in the book of the law of Moses, * that ye turn not aside therefrom, to the right hand or to the left *l*.

* Deut. 5. 32. and 28. 14.

k For it will require great Courage and Resolution to execute all the Commands of *Moses*, and particularly, that of expelling and destroying the residue of the *Canaanites*. *l i. e.* In one kind or other, by adding to the Law, or diminishing from it, as *Moses* speaks.

7 That ye come not among these nations *m*, these that remain amongst you, neither * make mention of the name of their gods *n*, nor cause to swear *by them o*, neither serve them, nor bow your selves unto them *p*.

* Psal. 16. 4. Jer. 5. 7. Zeph. 1. 5.

m i. e. Avoid all familiar converse and contracts, but especially Marriages with them, as it is explained, *ver.* 12. and as the *Hebrew* Verb intimates; being oft used of *coming* or *going* in to a Woman. *n* To wit, unnecessarily and familiarly, lest the mention of them breed discourse about them, and so by degrees bring a man to the approbation and worship of them. Compare *Exod.* 23. 13. *Deut.* 12. 3. *Psal.* 16. 4. *Eph.* 5. 3. *o* Nor require or compel the Gentiles to swear by them, as they used to do, especially in Leagues and Contracts, which therefore the *Israelites* are here implicitely forbidden to make with them. *p* Neither give them any inward reverence, or outward adoration. Here is an observable gradation, whereby he shews what notable Progress Sin usually makes, and what need there is to look to the beginnings of it, forasmuch as a civil and common conversation with their persons was likely to bring them, and indeed did actually bring them, by insensible steps, to the Worship of their gods. So it is no wonder, if some things not simply and in themselves evil, be forbidden by God, as here the naming of their gods is, because they are occasions and introductions to evil.

8 ‖ But * cleave unto the LORD *q* your God, as ye have done unto this day *r*.

‖ Or, *for if you will cleave*, &c. * Deut. 11. 22.

q By firm Alliance, constant Obedience, intire Affection, faithful Service and Worship of him alone. *r* To wit, since you came into *Canaan*, since which time the body of the people (for of them he speaks, not of every particular person) had behaved themselves much better than they did in the Wilderness, and had not been guilty of any gross and general Apostacy from God, or Rebellion against him.

9 ‖ For the LORD hath driven out from before you, great nations and strong, but *as for* you, no man *s* hath been able to stand before you unto this day.

‖ Or, *then the LORD will drive.*

s To wit, whom you have invaded; otherwise some of those people did yet remain unconquered.

10 * One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you *t*, * as he hath promised you.

* Lev. 26. 8. Deut. 32. 30. * Exod. 14. 14. and 23. 27.

t Impute not this therefore to your own valour, as you will be apt to do, but to Gods gracious and powerful assistance.

11 Take good heed therefore unto your † selves *u*: that ye love the LORD your God.

† Heb. *Souls.*

u Now it requires more watchfulness and diligence than it did in the Wilderness, because your Temptations are now more and stronger; partly, from the examples and insinuations of your bad Neighbours, the remainders of this wicked people; and partly from your own Peace and Prosperity; and the Pride, Security, Forgetfulness of God, and Luxury, which usually attend upon that condition, as God had warned them, *Deut.* 6. 10, 11, 12.

12 Else, if ye do in any wise go back *x*, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them *y*, and they to you;

x From God, and from his Worship and Service. *y* The Phrase notes the Matrimonial act.

13 Know for a certainty, that the LORD your God will no more drive out *any* of these nations from before you; * but they shall be snares and traps unto you *z*, and scourges in your sides, and thorns in your eyes *a*; until ye perish from off this good land *b* which the LORD your God hath given you.

* Exod. 23. 33. Num. 33. 55. Deut. 7. 16.

z By your indulgence to them, and converse with them, you will be inticed and drawn by degrees into their Errors, and Impieties, and brutish Lusts. *a* When they have inveagled, and seduced, and thereby weakned you, then they will molest and vex you, no less than a severe Scourge doth a mans Sides which are lashed by it, or than a small Thorn doth the Eye when it is got within it. *b* They shall so Persecute you, and Fight against you with such Success, that you shall be forced to quit your own Land, and wander you know not whither, which must needs be very Terrible to them to think of, when they compared this present Ease, and Plenty and Safety, with the Pains, and Wearines, and Hazards, and Wants of their former Wanderings.

14 And behold, this day *I am* going the way all the earth *c*, and ye know in all your hearts, and in all your souls *d*, that * not one thing hath failed *e* of all the good things which the LORD your God spake concerning you, all are come to pass unto you, *and* not one thing hath failed thereof.

* chap. 21. 45.

c i. e. Of all flesh, or of all men, the way which all men go; I am about to Die, as all men must, *Heb* 9. 27. The same Phrase is 1 *King.* 2. 2. *d i. e.* You know assuredly, your own experience puts it out of all question. *e Qu.* How is this true, when so great a part of the Promised Land and People yet remained unconquered? *Ans.* God promised them to destroy all their Enemies, and to give them the whole Land, *not at once, but* by degrees, *by little and little*, as is expressed, *Deut.* 7. 22. and as was most convenient for them.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you: so shall the LORD bring upon you * all evil things *f*, until he have destroyed you from off this good land, which the LORD your God hath given you.

* Lev. 26. 16. Deut. 28. 15, 16, &c.

f The accomplishment of Gods Promises is a Pledge or Assurance, that he will also fulfil his Threatnings, both of them depending upon the same ground, the faithfulness of God.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed your selves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given you.

CHAP. XXIV.

AND Joshua gathered all the tribes of Israel *a* to Shechem *b*, and called for the elders of Israel, and for the heads, and for the judges, and for their officers, and they presented themselves before God *c*.

a To wit, by their Representatives, as *Jos.* 23. 2. *b* Either 1. To *Shiloh*, where the Ark and Tabernacle was; because they are here said *to present themselves before God*; and because the stone set up here is said to be *set up in or by the Sanctuary of the Lord*; of both which I shall speak in their proper places. And they say *Shiloh* is here called *Shechem*, because it was in the Territory of *Shechem*; but that may be doubted, seeing *Shiloh* was Ten Miles distant from *Shechem*, as S. *Jerom* affirms. And had he meant *Shiloh*, why should he not express it in its known and proper name, by which it is called in all other places, rather than by another name no where else given to it? Or rather, 2. To the City of *Shechem*, a place convenient for the present purpose, not only because it was a *Levitical* City, and a City of Refuge, and a place near to *Joshua*'s City, but especially for the two main ends for which he summoned them thither. 1. For the solemn Burial of the *Bones of Joseph*, as is implyed here *v.* 32. and of the rest of the Patriarchs, as is noted *Act.* 7. 15, 16. for which this place was designed. 2. For the solemn renewing of their covenant with God; which in this place was first made between God and *Abraham*, Gen. 12. 6, 7. and afterwards was there renewed by the *Israelites* at their first

first entrance into the Land of *Canaan*, between the two mountains of *Ebal* and *Gerizim*, Jos. 8. 30, &c. which were very near *Shechem*, as appears from *Judg.* 9. 5, 7. and therefore this place was most proper, both to remind them of their former obligations to God, and to engage them to a farther ratification of them. *c* Either 1. Before the Ark or Tabernacle, as that Phrase is commonly used; which might be either in *Shiloh*, where they were fixed; or in *Shechem*, whither the Ark was brought upon this great occasion, as it was sometimes removed upon such occasions, as 1 *Sam.* 4. 3. 2 *Sam.* 15. 24. Or 2. In that Publick, and Venerable, and Sacred Assembly met together for Religious Exercises; for in such God is present, *Exod.* 20. 24. *Psal.* 82. 1. *Mat.* 18. 20. Or 3. As in Gods Presence, to hear what *Joshua* was to speak to them in Gods Name, and to receive Gods commands from his mouth. Thus *Isaac* is said to *Bless* Jacob *before the Lord*, i. e. in his Name and Presence, *Gen.* 27. 7. and *Jeptha* is said to *utter all his words before the Lord in* Mizpeh, i. e. as in Gods Presence, calling him in to be Witness of them.

2 And Joshua said unto all the people *d*, Thus
* Gen. 11. 26, 31. and 12. 1. † Heb. *Olam*, that is, *from everlasting.* saith the LORD God of Israel, * your fathers dwelt on the other side of the flood *e* † in old time, *even* Tera the father of Abraham, and the father of Nachor: and they *f* served other gods.

d i. e. That people which were present, to wit, to the *Elders*, &c. by whom it was to be imparted to all the rest, and to as many of the people as came thither. *e* Or, *the River*, to wit, *Euphrates*, as all agree, so called by way of Eminency. *f* i. e. Both *Abraham* and *Nahor* were no less Idolaters than the rest of Mankind. This is said to prevent their vain boasting in their worthy Ancestors, and to assure them that whatsoever good was in, or had been done by their Progenitors, was wholly from Gods free Grace, and not for their own merit or righteousness, as the *Jews* were very apt to conceit.

3 And I took *g* your father Abraham from the other side of the flood, and led him throughout all the land of Canaan *h*, and multiplyed his seed *i*, and * gave him Isaac *k*.

* Gen. 21. 2.

g I apprehended him by my grace, and snatched him out of that Idolatrous and Wicked place, and took him into Acquaintance and Covenant with my self, which was the highest Honour and Happiness he was capable of. *h* i. e. I brought him after his Fathers Death into *Canaan*, Gen. 12. 1. and I conducted and preserved him in safety in all his Travels through the several parts of *Canaan*. *i* i. e. Gave him a numerous Posterity, not only by *Hagar* and *Keturah*, but even by *Sarah* and by *Isaac*, as it follows. *k* By my special Power and Grace to be the Heir of my Covenant, and all my Promises, and the Seed in or by which all Nations were to be Blessed, *Gen.* 12. 1. and 21. 2.

* Gen. 25. 24, 26. * Gen. 36. 8. * Gen. 46. 1, 6. 4 And I gave unto Isaac, * Jacob and Esau, and I gave unto * Esau mount Seir to possess it *l*: * but Jacob and his children went down into Egypt *m*.

l That he might leave *Canaan* intire to his Brother *Jacob* and his Posterity, *Gen.* 36. 7, 8. *m* Where they long lived in grievous Bondage; which God having delivered us from, I shall now pass it over.

† Exod. 3. 10. 5 * I sent Moses also and Aaron, and I plagued Egypt according to that which I did *n* amongst them: and afterward I brought you out.

n i. e. In such manner, and with such Plagues as I inflicted, and are recorded.

† Exod. 12. 37. 6 And I * brought your fathers out of Egypt, and ye came unto the sea, and the Egyptians pursued after your fathers with chariots and horsemen
† Exod. 14. 9. unto * the Red sea.

7 And when they cryed unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them, and your eyes have seen what I have done in Egypt *o*, and ye dwelt in the wilderness a long season.

o He speaketh this to the *Elders*. *ver.* 1. who were so, not only by Power and Dignity, but many of them by Age; and there being now not sixty years past since those *Egyptian* Plagues, it is very probable that a considerable number of those here present, had seen those things in *Egypt*, and being not twenty years old, were exempted from that dreadful Sentence of Destruction passed upon all who were then of more years standing, *Numb.* 14.

8 And I brought you into the land of the Amorite, which dwelt on the other side of Jordan: * and they fought with you, and I gave them into your hand, that ye might possess their land, and I destroyed them from before you.

* Num. 21. 34. Deut. 2. 32.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel *p*, and * sent and called Balaam the son of Beor to curse you.

* Num. 22. 5. Deut. 23. 4.

p Qu. How is this true, when *Balak did never fight against* Israel. *Judg.* 11. 25? *Ans.* One Prince may commence a War against another, though he never come to a Battel, nor strike one stroke; So *Balak* warred, though not by open force, yet by crafty Counsel and Warlike Stratagems, by Magical Art, by Wicked Devices, by making bate betwixt them and God their Confederate; or by Warlike preparations, in case *Balaam*'s Charms had succeeded, as may be gathered from *Num.* 22. 11. or at least by design or intention; things being oft said to be done both in Scripture and other Authors, which were only designed or intended, as here *ver.* 11. *Gen.* 37. 21. *Ezek.* 24. 13. *Mat.* 5. 28. *Joh.* 10. 32, 33. And the old Lawyers note, *That he is rightly called a Thief or an Adulterer*, &c. *who wanted nothing but occasion to be so.*

10 But I would not hearken unto Balaam *q*, therefore he blessed you still: so I delivered you out of his hand *r*.

q Who hereby appears to have desired of God leave to curse *Israel*; and therefore it is not strange, that God who permitted him simply to go, was highly angry with him for going with so wicked an intent. *Numb.* 22. 20, 22, 32. *r* i. e. From *Balaks* malicious Design against you.

11 And * ye went over Jordan, and came unto Jericho: and * the men of Jericho fought against you *s*, the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, the Hivite, and the Jebusite *t*, and I delivered them into your hand.

* chap. 3. 14. * chap. 6. 1. and 10. 1. and 11. 1.

s Made opposition against you by shutting their Gates, by endeavouring to cut off your Spies, &c. they Warred against you, if not by an Offensive, yet by a Defensive War. *t* To wit, successively; for in these few words he seems to comprise all their Wars, which being so fresh in their Memory, he thought it needless particularly to mention.

12 And * I sent the hornet *u* before you, which drave them out from before you, *even* the two kings of the Amorites: *but* * not with thy sword, nor with thy bow *x*.

* Exod. 23. 23. Deut. 7. 20. * Psal. 44. 3, 6.

u Either figuratively, *i. e.* Terrors and Plagues, or other destroying Judgments. Or 2. Properly so called. See on *Exod.* 23. 28. And this being done before *Joshua*'s entrance into *Canaan*, it is not strange if it be not mentioned in this Book or Record of *Joshua*'s actions. *x* For though thou didst fight with them, and prevail against them in Battel, yet this was not because thou hadst more force or courage than they; but because by my Hornet which I sent like an Harbinger before thee, I had both broken their spirits, and greatly diminished their numbers, and particularly cut off those Giants or others who were like to give thee most trouble and difficulty; whence it comes to pass that we read of so few Giants in that Land *which was called the* Land of Giants, Deut. 3 13.

13 And I have given you a land for which ye did not labour, and * cities which ye built not *y*, and ye dwell in them: of the vineyards and oliveyards which ye planted not, do ye eat.

* Deut. 6, 10, 11.

y See on *Jos.* 10. 12, 13.

14 ¶ Now therefore fear the LORD, and serve him in sincerity and in truth *z*, and put away the gods *a* which your fathers *b* served on the other side of the flood, and * in Egypt *c*; and serve ye the LORD.

* Lev. 17. 7. Ezek. 20. 8.

z Either these two expressions note the same thing; or *sincerity* is opposed to the mixture of false gods with the true, as it here follows; or of a false and corrupt worship of God, with that which God appointed; and *Truth* is opposed to dissimulation and falsenes, and inflability of heart. *a* Whereby it appears, That although *Joshua* had doubtless prevented and purged out all publick and manifest Idolatry, yet there were some of them who practised it in their private houses and retirements. See below *ver.* 23. *Amos* 5. 25, 26. *Acts* 7. 42, 43. *b Terah*, and *Nahor*, and *Abraham*, as *ver.* 2. and others of your Ancestors. *c* See *Ezek.* 23. 3, 8, 19, 21, 27. Under these particulars, no doubt he comprehends all other false

falſe gods, which were ſerved by the Nations amongſt whom they were, as appears from *ver.* 15. but onely mentions theſe, as the Idols which they were in more danger of worſhipping than thoſe in *Canaan*; partly becauſe thoſe of *Canaan* had been now lately and palpably diſgraced by their inability to preſerve their Worſhippers from total ruine; and partly, becauſe the other Idols came recommended unto them by the venerable name of Antiquity, and the cuſtom of their forefathers. See *Jer.* 44. 17. *Ezek.* 20. 18.

15 And if it ſeem evil *d* unto you to ſerve the
* Joh. 6. 67. LORD, * chooſe ye this day whom ye will ſerve *e*, whether the gods which your fathers ſerved, that *were* on the other ſide of the floud, or the gods of the Amorite, in whoſe land ye dwell: but as for me and my houſe, we will ſerve the LORD *f*.

d Unjuſt, unreaſonable or inconvenient. *e* Not that he leaves them to their liberty, whether they would ſerve God or Idols; for *Joſhua* had no ſuch power or liberty himſelf, nor could give it to any other; and both he and they were obliged by the Law of *Moſes*, to give their Worſhip to God only, and to forbear all Idolatry in themſelves, and ſeverely to puniſh it in others; but it is a Rhetorical and powerful inſinuation, whereby he both implies, That the Worſhip of God is ſo highly reaſonable, ſo neceſſary and beneficial; and the ſervice of Idols is ſo abſurd, and vain, and pernicious, that, if it were left free to all men to make their choice, every man in his right Wits muſt needs chuſe the Service of God, before that of Idols; and provokes them to bind themſelves faſter to God by their own choice. See ſuch manner of ſpeeches in *Ruth* 1. 8. 15. 1 *King.* 18. 21. *f* But know this, if you ſhould all be ſo baſe and brutiſh, as to prefer ſenſeleſs and impotent Idols before the True and Living God, it is my firm purpoſe, That I will, and my Children and Servants (as far as I can influence them) ſhall be conſtant and faithful to the Lord.

16 And the people anſwered and ſaid, God forbid that we ſhould forſake the LORD, to ſerve other gods.

17 For the LORD our God he *it is* that brought us up, and our fathers out of the land of Egypt, from the houſe of bondage, and which did thoſe great ſigns in our ſight, and preſerved us in all the way wherein we went, and among all the people through whom we paſſed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we alſo ſerve the LORD, for he is our God.

19 And Joſhua ſaid unto the people, Ye cannot ſerve the LORD *g*: for he *is* an holy God: he is
* Exod. 23. 21. a jealous God *h*, he * will not forgive your tranſgreſſions *i*, nor your ſins.

g He ſpeaks not of an abſolute impoſſibility, (for then both his reſolution to ſerve God himſelf, and his exhortation to them to do ſo, had been vain and ridiculous) but of a moral impoſſibility, or a very great difficulty, which he alledgeth, not to diſcourage them from Gods Service, which is his great deſign to engage them in; but only to make them more conſiderate and cautious in obliging themſelves; and more circumſpect and reſolved in anſwering their obligations. The meaning is, Gods Service is not, as you ſeem to fancy, a ſlight and eaſy thing, as ſoon done as ſaid; but it is a work of great difficulty, and requires great care, and courage and reſolution; and when I conſider the infinite purity of God, that he will not be mocked or abuſed; and withal your great and often manifeſted proneneſs to Superſtition and Idolatry, even during the Life of *Moſes*, and in ſome of you, whilſt I live, and whileſt the obligations which God hath laid upon you in this Land, are freſh in remembrance; I cannot but fear that after my Deceaſe you will think the Service of God too hard and burdenſome for you, and therefore will caſt it off, and revolt from him, if you do not double your Watch, and carefully avoid all occaſions of Idolatry, which I fear you will not do, but I do hereby exhort you to do. *h* He will not endure a corrival, or partner in his Worſhip; you cannot ſerve him and Idols together, as you will be inclined and tempted to do. *i* If you who own your ſelves for his People and Servants, ſhall wickedly and wilfully tranſgreſs his Laws by Idolatry or other Crimes, he will not let this go unpuniſhed in you, as he doth in other Nations; Therefore conſider what you do when you take the Lord for your God, weigh your advantages and inconveniences together; for as if you be ſincere and faithful in Gods Service, you will have admirable benefits by it; ſo if you be falſe to your Profeſſions, and forſake him whom you have ſo ſolemnly avouched to be your God, he will deal more ſeverely with you, than with any people in the World.

20 If ye forſake the LORD, and ſerve ſtrange gods, * then he will turn *k*, and do you hurt, and * chap. 23. 15. conſume you after that he hath done you good *l*.

k i. e. He will alter his courſe and the manner of his dealing with you, and will be as ſevere as ever he was kind and gracious. *l* He will repent of all his former kindneſs, and his goodneſs abuſed will be turned into fury.

21 And the people ſaid unto Joſhua, Nay, but we will ſerve the LORD *m*.

m To wit, him onely, and not ſtrange gods, as was ſuppoſed by *Joſhua*, *ver.* 20.

22 And Joſhua ſaid unto the people, Ye *are* witneſſes againſt your ſelves *n*, that ye have choſen the LORD, to ſerve him. And they ſaid, *We are* witneſſes.

n This Solemn Profeſſion will be a ſwift Witneſs againſt you if hereafter you Apoſtatize from God.

23 Now therefore put away, *ſaid he*, the ſtrange gods which are among you *o*, and encline your heart unto the LORD God of Iſrael.

o Thoſe Idols which you either brought out of *Egypt*, or have taken in *Canaan*, which I have too much reaſon to believe that ſome of you contrary to Gods Command do keep, whether for the preciouſneſs of the matter, or rather for ſome ſecret inclination to Superſtition and Idolatry, as the following words imply. See *ver.* 14.

24 And the people ſaid unto Joſhua, The LORD our God will we ſerve, and his voice will we obey.

25 So Joſhua made a covenant with the people that day, and ſet them a ſtatute, and an ordinance *p* in Shechem.

p Either 1. *He ſet*, or propounded, or declared *unto them*, *the Statute and Ordnance*, i. e. the ſumm of the Statutes and Ordinances of God which their Covenant obliged them to. Or 2. *He ſet* or eſtabliſhed it, to wit, that Covenant with *them*, i. e. the People, *for a Statute or an Ordinance*, to bind themſelves and their Poſterity unto God for ever as a Statute and Ordinance of God doth.

26 And Joſhua wrote theſe words *q* in the book of the law of God *r*, and * took a great ſtone, * See Judg. 9. 6
ſet it up there *ſ*, under * an oak that *was* by the * Gen. 35. 4
ſanctuary of the LORD *t*.

q i. e. This Covenant or Agreement of the people with the Lord. *r i. e.* In that Volumn which was kept in the Ark, *Deut.* 31. 9, 26. whence it was taken and put into this Book of *Joſhua*: This he did partly for the perpetual remembrance of this great and ſolemn Action; partly to lay the greater obligation upon the people to be true to their engagement; and partly as a Witneſs for God, and againſt the people, if afterwards he ſeverely puniſhed them for their defection from God, to whom they had ſo ſolemnly and freely obliged themſelves. *ſ* As a witneſs and monument of this great tranſaction, according to the cuſtom of thoſe ancient times, as *Gen.* 28. 18. and 31. 45. and 35. 14, *Exod.* 24. 4. *Deut.* 27. 2. *Joſ.* 4. 3. and 8. 32. Poſſibly this agreement was written upon this Stone, as was then uſual. *t i. e.* Near to the place where the Ark and Tabernacle then were; for though they were forbidden to *plant a Grove of Trees near unto the Altar*, *Deut.* 16. 21. as the Gentiles did, yet they might for a time ſet up an Altar, or the Ark, near a great Tree which had been planted there before.

27 And Joſhua ſaid unto all the people, Behold, this ſtone ſhall be a witneſs unto us; for it hath heard *u* all the words of the LORD which he ſpake unto us, it ſhall be there for a witneſs unto you, leſt ye deny your God.

u It ſhall be as ſure a Witneſs againſt you, as if it had heard. This is a common Figure, called *Proſopopœia*, whereby the ſenſe of hearing is oft aſcribed to the Heavens and the Earth, and other ſenſeleſs creatures, as *Deut.* 32. 1. *Iſa.* 1. 2. *Jer.* 2. 12.

28 So * Joſhua let the people depart, every man * Judg. 2. 6.
unto his inheritance.

29 ¶ And it came to paſs after theſe things, that Joſhua the ſon of Nun, the ſervant of the LORD died, *being* an hundred and ten years old.

30 And

30 And they buried him in the border of his inheritance in * Timnath-ſerah, which *is* in mount Ephraim, on the north-ſide of the hill of Gaaſh.

* chap. 19. 50. Judg. 2. 9.

31 And * Iſrael ſerved the LORD all the days of Joſhua, and all the days of the elders that † over-lived Joſhua, and which had known all the works of the LORD, that he had done for Iſrael.

* Judg. 2. 7.

† Heb. *prolonged their days after Joſhua.*

32 ¶ And * the bones of Joſeph, which the children of Iſrael brought up out of Egypt, buried they in Shechem *x*, in a parcel of ground which Jacob bought of * the ſons of Hamor the father of Shechem, for an hundred ‖ pieces of ſilver, and it became the inheritance of the children of Iſrael.

* Gen. 50. 25. Exod. 13. 19.

* Gen. 33. 19.

‖ Or, *Lambs.*

x Not in the city of *Shechem*, but in a Field near, and belonging to it, as appears from the following words, and from *Gen.* 33. 18. and from the ancient cuſtom of the *Iſraelites* to have their Burying places without Cities, in Fields or Gardens.

33 And Eleazar the ſon of Aaron died, and they buried him in a hill *that pertained* to Phinehas his ſon, which was given him *x* in mount Ephraim.

x By ſpecial favour, and for his better conveniency in attending upon the Ark, which then was, and for a long time was to be in *Shiloh*, which was near to this place; whereas the Cities which were given to the Prieſts, were in *Judah*, *Benjamin* and *Simeon*, which were remote from *Shiloh*, though near to the place where the Ark was to have its ſettled abode, to wit, to *Jeruſalem*.

JUDGES.

The ARGUMENT.

THE Author of this Book is not certainly known, whether it was Samuel *or* Ezra, *or ſome other Prophet: nor is it material to know.* 1. *It matters not who was the Kings Secretary, or with what Pen it was written, if it be once known that it was the King who made the Order or Decree: It is ſufficient, that* unto *the Jews* were committed the Oracles of God, Rom. 3. 2. *i. e. the Holy Scriptures of the Old Teſtament, one part of which this was, by confeſſion of all; and that the Jews did not falſify their truſt therein, but kept thoſe Holy Books themſelves, and delivered them to the World entire, without addition or diminution: for neither Chriſt nor his Apoſtles, who ſeverely rebuke them for their miſtakes and miſunderſtandings of ſome paſſages of Scripture, ever charge them with any perfidiouſneſs about the Canon or Books of the Scripture. This Book is called* the Book of Judges, *becauſe it treats of the Judges, or of the ſtate of the Commonwealth of* Iſrael *under all the Judges, except* Eli *and* Samuel, *who being the laſt of the Judges, and the occaſions or inſtruments of the change of this Government, are omitted in this Book. The Judges were a ſort of Magiſtrates inferior to Kings, and could neither make new Laws, nor impoſe any Tributes, but were the ſupreme Executors of Gods Laws and Commands, and the Generals of their Armies.*

CHAP. I.

NOW after the death of Joſhua *a*, it came to paſs, that the children of Iſrael asked the LORD *b*, ſaying, Who ſhall go up for us againſt the Canaanites firſt *c*, to fight againſt them?

a Not long after it, becauſe *Othniel*, the firſt Judge, lived in *Joſhua*'s time. *b* Being aſſembled together at *Shiloh*, they enquired of the High-prieſt by the *Urim and Thummim*. See *Numb.* 27. 21. *Judg.* 20. 18. 1 *Sam.* 23. 9. *c* Being ſenſible that the *Canaanites* are troubleſome to them, and expected great advantage againſt them by their heedleſs condition, and finding their People to encreaſe and multiply exceedingly, and conſequently the neceſſity of enlarging their Quarters, they renew the War. They do not enquire who ſhall be the Captain General to all the Tribes; but (as appears by the anſwer) What Tribe ſhall firſt undertake the Expedition, that by their ſucceſs the other Tribes may be encouraged to make the like attempt upon the *Canaanites* in their ſeveral Lots.

2 And the LORD ſaid, Judah *d* ſhall go up: behold, I have delivered the land into his hand.

d Not a perſon ſo called, but the Tribe of *Judah*, as is manifeſt from *ver.* 3, 4, 8, 9. which is choſen for the firſt enterpriſe, becauſe they were both moſt populous, and ſo moſt needing enlargement; and withal moſt Valiant, and therefore moſt likely to ſucceed: for God chuſeth fit means for the work which he deſigns; and becauſe the *Canaanites* were numerous and ſtrong in thoſe parts, and therefore were in time to be ſuppreſſed, before they grew too ſtrong for them.

3 And Judah ſaid unto Simeon his brother *e*, Come up with me into my lot, that we may fight againſt the Canaanites *f*, and I likewiſe will go with thee into thy lot. So Simeon went with him.

e As neareſt to him both by relation, being his Brother by both Parents, which few of them were; and by habitation, as appears from *Joſ.* 19. 1, 2. *f* Specially ſo called, becauſe they are diſtinguiſhed from the *Perizzite*, *ver.* 4.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand, and they ſlew of them in Bezek *g*, ten thouſand men.

g Not in the City, for that was not yet taken, *ver.* 5. but in the Territory of it, or near to it; as *in Hor* is taken, *Numb.* 33. 37. And *in Jericho*, *Joſ.* 5. 13.

5 And they found Adoni-bezek *h*, in Bezek *i*, and they fought againſt him *k*, and they ſlew the Canaanites, and the Perizzites.

h The Lord or King of *Bezek*, as his Name ſignifies. *i* Whither he fled, when he had loſt the Field. *k i. e.* Againſt the

the City wherein he had Encamped himself, and the rest of his Army.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off his thumbs, and his great toes *l*.

l That he might be disenabled to fight with his Hands, or to run away upon his Feet. And this they did, either by the secret instinct and direction of God, or upon notice of his former Tyranny and Cruelty expressed upon others, in this manner, as it follows: either way it was a just requital.

† Heb. *The thumbs of their hands, and of their feet.* ‖ Or, *gleaned.*

7 And Adoni-bezek said, Threescore and ten kings *m*, having † their thumbs * and their great toes cut off, ‖ gathered *their meat* under my table *n*: as I have done, so God hath requited me *o*: and they brought him *p* to Jerusalem *q*, and there he died.

m Which is not strange in those times and places: for these might be either, First, *Kings* successively, and so there might be divers of those Kings in one place, and so in others: Or, Secondly, Contemporary Kings. For it is well known, that anciently each Ruler of a City, or great Town, was called a *King*, and had Kingly Power in that place; and many such Kings we meet with in *Canaan*: and it is probable, that some years before, Kings were more numerous there, till the greater devoured many of the less. * That so their hands might be unable to manage weapons of War. *n* An act of Barbarous Inhumanity thus to insult over the miserable, joyned with abominable Luxury. *o* He acknowledgeth the Providence and vindictive Justice of God, which also *Pharaoh* did, and others too, without any true sense of Piety. *p* They carried him in Triumph as a monument of Gods righteous Vengeance. *q* To wit, in *Joshua*'s time; which though done before, may be here repeated, to shew why they brought *Adoni-bezek* to *Jerusalem*, because that City was in their hands, having been taken before; as may be gathered from *Jos.* 15. 63. And the taking of this City may be ascribed to *the children of Judah*, rather than to *Joshua*, because the City was not taken by *Joshua*, and the whole Body of the Army in that time when so many Kings were destroyed, *Jos.* 10. and 12. (for there is mention made of the destroying of the King of *Jerusalem*, *Jos.* 10. 23. and 12. 10. But not a word of the taking of *Jerusalem*, as there is of the taking of *Makkedah*, and *Libnah*, and other Cities belonging to the Kings there mentioned, *Jos.* 10. 28, *&c.*) but by the children of *Judah* after they had received their Lot, when at the desire, and with the consent of the *Benjamites*, in whose Lot *Jerusalem* fell, *Jos.* 18. 28. they assaulted and took it, and thereby, as it seems acquired the right of Copartnership with the *Benjamites* in the possession of that City. Though some think *Jerusalem* was twice taken, once in *Joshua*'s Life-time; and being afterwards recovered by the *Canaanites*, was now retaken by the children of *Judah*.

8 (Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.)

* Josh. 10. 36. and 11. 21. and 15. 13. ‖ Or, *low Country.*

9 * And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the ‖ valley.

10 And Judah went against the Canaanites *r* that dwelt in Hebron, (now the name of Hebron * Josh. 15. 13. before *was* * Kirjath arba) and they slew Sheshai, and Ahiman, and Talmai.

r Under the Conduct of *Caleb*, as it is recorded *Jos.* 15. 14, *&c.* for that relation, and this here following, are doubtless one and the same Expedition and War, as appears by all the circumstances; and it is mentioned either there by anticipation, or here by repetition. Of this and the following Verses, see the Notes there.

11 And from thence he went against the inhabitants of Debir, (and the name of Debir before *was* Kirjath-sepher.)

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

* chap. 3. 9. 13 And Othniel the son of Kenaz, * Calebs younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass when she came *to him*, that she moved him to ask of her father a field: and she lighted from off her ass, and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing, for thou hast given me a south land, give me also springs of water. And Caleb gave her the upper springs, and the nether springs.

16 ¶ And the children of the Kenite, Moses father in law *s*, went up out of the city of palm-trees *, with the children of Judah, into the wilderness of Judah, which *lieth* in the south of Arad *t*, and they *u* went and dwelt among the people *x*.

s *i. e.* Of *Jethro*, so called from the people from whom he descended, *Numb.* 24. 21, 22. And, whatsoever he did, it is evident, that his Posterity came into *Canaan* with the *Israelites*, and were there seated with them. See *Judg.* 4. 11, 17. and 5. 24. 1 *Sam.* 15. 6. 1 *Chron.* 2. 55. * *i. e.* From *Jericho* so called, *Deut.* 34. 3. not the City, which was utterly destroyed; but the Territory belonging to it, where it seems they were seated as in a most pleasant, and fruitful, and safe place, according to the promise made by *Moses* to their Father, *Numb.* 10. 31, 32. and whence they might remove, either to avoid the Society or Molestation of the Neighbouring *Canaanites*, or out of love to the children of *Judah*, whom they went to; or to avoid temptations to Luxury, and exercise themselves in self-denial, and contempt of the present evil World, and the Lusts thereof; as may be thought from *Jer.* 35. 6, *&c.* Or for some other cause unknown to us at this distance. t In the Southern part of the Land of *Canaan*, where *Arad* was, *Numb.* 21. 1. *u i. e.* Some of them, for others of them dwelt in the contrary quarter, in the most Northern part of the Land. *x* Heb. *that people*, to wit, those Children of *Judah* that lived there.

17 And Judah went with Simeon his brother *y*, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it (and the name of the city *was* called Hormah) *z*.

y According to his Promise, *ver.* 3. and the Laws of Justice and Gratitude. z Either 1. The same place so destroyed and called, *Numb.* 21. 3. and so what was there Vowed, is here Executed: Or 2. Some other place called by the same Name upon the like occasion, which was frequent among the *Hebrews*: This seems more probable, 1. Because this was but one City; that, divers Cities, *Numb.* 21. 2, 3. 2. Because that seems to have been done in *Moses* his time, though Interpreters generally think otherwise; of which see my Notes there.

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof *a*.

a The principal Cities of the *Philistines*, *Qu.* How could this be, when among the people left to try *Israel*, are the five Lords of the *Philistines*, *Judg.* 3. 3. *Ans.* It is only said that they *took* the Cities, and probably contented themselves with making them Tributary; but it is not said that they slew the people, as they ought to have done; and as it is said of the other Cities here, *ver.* 5, 8, 17, 25. And the people being thus spared, did by Gods Just Judgment, recover their strength, and expel the *Jews* out of their cities, as we find afterwards: It is further observable, that *Ekron* here taken, was one of *Dan*'s cities, *Jos.* 19. 43. and it was attempted and taken here by *Judah* and *Simeon*, partly out of love to their Brother *Dan*, and partly to secure their new conquests, and other adjoining Territories, from such potent Neighbours.

19 And the LORD was with Judah, and ‖ he drave out *the inhabitants* of the mountain, but could not *b* drive out the inhabitants of the valley, because they had chariots of iron.

‖ Or, *he possessed the mountain.*

b Because of their unbelief, whereby they doubted and distrusted Gods power to destroy those who had Chariots of Iron, and so gave way to their own fear and sloth, whereby God was provoked to withdraw his helping hand from them, and so they were really made impotent, as they were unwilling. See *Jos.* 17. 16.

20 * And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak *c*.

* Num. 14. 24. Josh. 14. 9, 13. and 15. 13.

c Abovementioned, *ver.* 10.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem: but the

the Jebuſites dwell with the children of Benjamin *d* in Jeruſalem unto this day.

d See on *Joſ.* 15. 63.

22 ¶ And the houſe of Joſeph *e*, they alſo went up againſt Bethel: and the LORD *was* with them.

e i. e. The Tribe of *Ephraim*, as appears from their oppoſition to the Tribe of *Manaſſeh*, *ver.* 27.

23 ¶ And the houſe of Joſeph ſent to deſcry Bethel, (now the name of the city before *was* * Luz.)

* Gen. 28. 19.

24 And the ſpies ſaw a man come forth out of the city, and they ſaid unto him, Shew us, we pray thee, the entrance into the city *f*, and * we will ſhew thee mercy.

* Joſh. 2. 12. 14.

f On which ſide it is weakeſt, that we may beſt invade and take it.

25 And when he ſhewed them the entrance into the city, they ſmote the city with the edge of the ſword: but they let go the man and all his family *g*.

g Together with his Eſtate, as the following Verſe manifeſts.

26 And the man went into the land of the Hittites *h*, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

h Where the *Hittites* ſeated themſelves after they were driven out of *Canaan*, which ſeems to be Northward from *Canaan*, and near unto it. See 1 *King.* 11. 1. 1 *Chron.* 1. 17.

* Joſh. 17. 11, 12, 13. † Heb. *daughters.*

27 ¶ * Neither did Manaſſeh *i* drive out *the inhabitants* of Beth-ſhean *k*, and her † towns, nor Taanach *l*, and her towns, nor the inhabitants of Dor *m*, and her towns, nor the inhabitants of Ibleam, and her towns, nor the inhabitants of Megiddo *n*, and her towns: but the Canaanites would dwell in that land.

i i. e. That half of this Tribe which dwelt in *Canaan*. *k* A place near *Jordan*, *Joſ.* 17. 11. *l* Of which ſee *Joſ.* 12. 21. and 17. 11. *m* A great City with large Territories. See *Joſ.* 11. 2. and 12. 23. and 17. 11. *n* A Royal City. See *Joſ.* 12. 21. and 17. 11.

28 And it came to paſs when Iſrael was ſtrong, that they put the Canaanites to tribute, and did not utterly drive them out.

* Joſh. 16. 10.

29 ¶ * Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer *o* among them.

o Which they poſſeſſed till *Solomons* time, 1 *King.* 9. 16.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Aſher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Aſherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath, but he dwelt among the Canaanites the inhabitants of the land: nevertheleſs, the inhabitants of Beth-ſhemeſh *p*, and of Beth-anath, became tributaries unto them.

p A place differing from that *Beth-ſhemeſh*, *Joſ.* 15. 10.

34 And the Amorites forced the children of Dan into the mountain: for they would not ſuffer them to come down to the valley *q*.

q i. e. Into the Plain Country; which was the occaſion of that Expedition for the getting of new quarters, of which we read *Joſ.* 19. and *Judg.* 18.

35 But the Amorites would dwell in mount Heres in Ajalon and in Shaalbim: yet the hand of the houſe of Joſeph *r* † prevailed, ſo that they became tributaries.

† Heb. *was heavy.*

r i. e. Of the *Ephraimites*, who helped their Brethren the *Danites* againſt the *Amorites*, and that with good Succeſs.

36 And the coaſt of the Amorites *was* from ‖ the going up to Akrabbim *ſ*, from the rock and upward.

‖ Or, *Maaleh-rabbim.*

ſ Which was in the Southern part of *Canaan*, *Joſ.* 15. 2, 3. from whence it went up towards the North. This is added to ſhew the great power and large extent of this people.

CHAP. II.

AND an ‖ angel of the LORD *a* came up from Gilgal to Bochim *b*, and ſaid, I made you to go up out of Egypt, and have brought you unto the land which I ſware unto your fathers, and I ſaid *c*, I will never break my covenant with you.

‖ Or, *Meſſenger.*

a Either, Firſt, a created Angel. Or, Secondly, a Prophet or man of God, for ſuch are ſometimes called *Angels*, which ſignifies onely *Meſſengers of God*; and then the following words are ſpoken by him in the Name of God, as may eaſily be underſtood. Or, Thirdly, Chriſt the Angel of the Covenant, who is oft called *the Angel of the Lord*, as we have formerly ſeen, to whom the conduct of *Iſrael* out of *Egypt*, and thorough the Wilderneſs, and into *Canaan*, here ſpoken of, is frequently aſcribed, as *Exod.* 14. 19. and 23. 20. and 33. 14. *Joſ.* 5. 13, 14. *Judg.* 6. 12. and 13. 3. Who alone of all the Angels could ſpeak the following words in his own Name and Perſon; whereas created Angels and Prophets do univerſally uſher in their Divine Meſſages with, *Thus ſaith the Lord*, or ſome equivalent Expreſſion. And this Angel having aſſumed the outward ſhape of a Man, it is not ſtrange that he imitates the local motion of a Man, and comes as it were from *Gilgal* to the place where now they were: by which motion he ſignified, that he was the perſon that brought them to *Gilgal*, the firſt place where they reſted in *Canaan*, and there renewed Covenant with them, and protected them there ſo long, and from thence went out with them to Battel, and gave them ſucceſs. *b* A place ſo called here by Anticipation, for the reaſon expreſſed here, *ver.* 5. And it ſeems to be no other than *Shilo*, where it ſeems probable, that the people were met together upon ſome ſolemn Feſtival. And this was the proper and uſual place of Sacrificing, *ver.* 5. *c i. e.* I promiſed, upon condition of your keeping Covenant with me.

2 And * ye ſhall make no league with the inhabitants of this land, * you ſhall throw down their altars: but ye have not obeyed my voice: Why have ye done this *d*?

* Deut. 7. 2. * Deut. 12. 3.

d i. e. Diſobeyed theſe expreſs Commands of mine?

3 Wherefore I alſo ſaid *e*, I will not drive them out from before you: but they ſhall be *as thorns* in your ſides *f*, and their gods ſhall be a * ſnare unto you.

* Exod. 23. 33. and 34. 12.

e With my ſelf, I have now taken up this peremptory reſolution. *f* See on *Numb.* 33. 55. *Joſ.* 23. 13.

4 And it came to paſs, when the angel of the LORD ſpake theſe words unto all the children of Iſrael, that the people lift up their voice, and wept *g*:

g Some of them from a true ſenſe of their ſins; but moſt of them from a juſt apprehenſion of their danger and approaching miſery from the *Canaanites* growing Power, and Gods forſaking of them; as the following Hiſtory makes moſt probable.

5 And they called the name of that place ‖ Bochim: and they ſacrificed *h* there unto the LORD.

‖ That is, *weepers.*

h For the expiation of their ſins, by which they had provoked God to this reſolution; and for the regaining of Gods favour.

* Josh. 24. 28. 6 ¶ And when * Joshua had let the people go *i*, the children of Israel went every man unto his inheritance to possess the land.

i When he had distributed their Inheritances, and dismissed them severally to take Possession of them. This was done before this time, whilst *Joshua* lived; but is now repeated in order to the discovery of the time, and cause, or occasion of the Peoples defection from God, and of Gods desertion of them.

7 And the people served the LORD all the days of Joshua, and all the days of the elders † Heb. *prolonged days after Joshua.* that † out-lived Joshua, who had seen all the great works of the LORD that he did for Israel.

* Josh. 24. 29. 8 And * Joshua the son of Nun, the servant of the LORD died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres *k*, in the mount of Ephraim, on the north-side of the hill Gaash.

k Called *Timnath-Sera*, *Jos.* 19. 50. and 24. 30.

10 And also all that generation were gathered unto their fathers: and there arose another gene ration after them, which knew not *l* the LORD, nor yet the works which he had done for Israel.

l Which had no experimental, nor serious and affectionate knowledge of God, nor of his works.

11 And the children of Israel did evil in the sight of the LORD *m*, and served Baalim *n*.

m Which notes the hainousness and the impudence of their sins, above other peoples sins, because Gods presence was with them, and his eye upon them in a peculiar manner, and he did narrowly observe all their actions, which also they were not ignorant of, and therefore were guilty of more contempt of God than other People. *n i. e.* False gods. He useth the Plural Number, because the gods of the *Canaanites* and adjoyning Nations, which *Israel* Worshipped, were divers, and most of them called by the name of *Baal*.

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth *n*.

n i. e. The Sun and the Moon, whom many Heathens Worshipped, though under divers names; and so they ran into that Error which God had so expressly warned them against, *Deut.* 4. 19.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hand * Psal. 44. 12. Isa. 50. 1. of spoilers, that spoiled them, and * sold them *o* into the hand of their enemies round about, so that they could not any longer stand before their Enemies.

o i. e. Delivered them up, as the seller doth his Commodities unto the buyer. Thus the same Phrase is used *Judg.* 3. 8. and 4. 9. comp. with *ver.* 14. *Psal.* 44. 13.

15 Whithersoever they went out *p*, the hand of the LORD was against them for evil; as the * Lev. 26. Deut. 28. LORD had said, and † as the LORD had sworn unto them: and they were greatly distressed.

p i. e. Whatsoever expedition or business they undertook, which is usually signified by *going out, or coming in.*

16 Nevertheless, the LORD raised up *q* judges *r*, † Heb. *saved.* which † delivered them out of the hand of those that spoiled them.

q By inward Inspiration and Excitation of their Minds and Hearts, and by outward Designation testified by some heroical and extraordinary Action. *r* Supreme Magistrates, whose office it was, under God, and by his particular direction, to govern the Commonwealth of *Israel* by Gods Laws, and to protect and save them from their Enemies; to preserve and purge Religion; to maintain the Liberties of the People against all Oppressors. See *Judg.* 3. 9, 10, 15, &c. and 4. 4. and 6. 25, 26. and 8. 23.

17 And yet they would not hearken unto their Judges *s*, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD: *but* they did not so.

s Who admonished them of their sin and folly, and of the danger and misery which would certainly befal them.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their Enemies all the days of the judge: (for it repented the LORD *t*, because of their groanings, by reason of them that vexed them, and oppressed them.)

t i. e. The Lord changed his course and dealings with them, as penitent Men use to do; removed his Judgments, and returned to them in mercy, *Gen.* 6. 6.

19 And it came to pass * when the judge was * chap. 3. 12. dead, *that* they returned *u*, and ‖ corrupted themselves more than their fathers *x*, in following other gods, to serve them, and to bow down unto them, † they ceased not from their own doings *y*, nor from their stubborn way *z*.

‖ Or, *were corrupt.* † Heb. *they let nothing fall of their.*

u To their former, and usual, and natural, though interrupted course. *x* In *Egypt*, or in the *Wilderness*. *y i. e.* From their evil practises, which he calls their *own*, partly because they were agreeable to their own natures, which in all mankind are deeply and universally corrupted, *Gen.* 6. 5. and 8. 21. and partly, because they were familiar and customary to them. Compare *Isa.* 58. 13. and 66. 3. *Ezek.* 36. 32. *Act.* 14. 16. *Jude, ver.* 16. *z* Heb. *hard way*: so he calls their way of wickedness, either because it proceeded from an hard heart, and was managed with a hard and stiff neck: or to signifie, that although it seemed at first very soft, and easie and pleasant, yet they would certainly, and did constantly find, that it was hard, and difficult, and troublesome to them, as an hard way is to the Traveller.

20 ¶ And the anger of the LORD was hot against Israel, and he said, Because that this people hath transgressed my Covenant, which I commanded their fathers, and have not hearkned unto my voice:

21 * I also will not henceforth drive out any * Josh. 23. 13. from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel *, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

* Either, First, that I may try, and see whether *Israel* will be true and faithful to me, or whether they will suffer themselves to be corrupted by the evil counsels and examples of their bad Neighbours, whom I will leave among them for their Tryal and Exercise. Or, Secondly, That by them I may afflict and punish *Israel*; for Afflictions are commonly and justly called *trials*. But the former sense suits better with the following words.

23 Therefore the LORD ‖ left those nations, ‖ Or, *suffered.* without driving them out hastily *, neither delivered he them into the hand of Joshua.

* Or, *speedily*, when the *Israelites* desired it, and needed it.

CHAP. III.

NOW these *are* the nations which the LORD left to prove Israel by them (*even* as many *of* Israel as had not known all the wars of Canaan *a*:

a i. e. Such who had no experience of those Wars, nor of Gods extraordinary Power and Providence manifested in them.

2 Onely that the generations of the children of Israel might know to teach them war *b*, at the least such as before knew nothing thereof.)

b That by the Neighbourhood of such Warlike and Potent Enemies, they might be purged from Sloth and Security, and obliged to inure themselves to Martial Exercises, and to stand continually upon their guard, and consequently to keep close to that God whose Assistance they had so great and constant need of.

3. *Namely,*

* Jos. 13. 3. 3 *Namely*, * five lords of the Philistines *c*, and all the Canaanites *d*, and the Zidonians *e*, and the Hivites that dwelt in Mount Lebanon, from mount Baal-hermon *f*, unto the entring in of Hamath.

c Whereof three had been in some sort subdued, *Judg.* 1. 18. But afterwards rescued themselves, and recovered their former strength. See on *Judg.* 1. 18. *d* Properly so called, who were very numerous, and dispersed through several parts of the Land, whence they gave denomination to all the rest of the People. *e* The people living near *Zidon*, and subject to its jurisdiction. *f* Which was the Eastern part of mount *Lebanon*: See *Deut.* 3. 8, 9.

4 And they were to prove Israel by them, to know *g* whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

g *i. e.* That they and others might know by Experience.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites.

* Exod. 3. 16. Deut. 7. 3. 6 And they * took their daughters to be their wives, and gave their daughters to their sons, and served their gods *h*.

h Were drawn to Idolatry by the perswasions and examples of their Yoke-fellows, through the just judgment of God, punishing their sinful Marriages by giving them up to Idolatry.

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves *i*.

i *i. e.* In the Groves, in which the Heathens usually Worshipped their *Baalims* or Idols. Or, *the Groves* are here put Metonymically for the Idols of the Groves, which are distinguished here from their *Baalim*, which seem to have been Worshipped in other places, as *the Prophets of Baal* are distinguished from *the Prophets of the Groves*, 1 King. 18. 19.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of * Chushan-rishathaim king of † Mesopotamia: and the children of Israel served Chushan-rishathaim *k* eight years.

* Hab. 3. 7. † Heb. *Aram-naharaim.*

k *i. e.* Were made subject and Tributary to him.

9 And when the children of Israel cried *l* unto the LORD, the LORD raised up a † deliverer to the children of Israel, *even* * Othniel the son of Kenaz, Calebs younger brother *m*.

† Heb. *saviour.* * chap. 1. 13.

l *i. e.* Prayed fervently for deliverance. *m* Of which see on Judg. 1. 13.

* *Sit* Num. 27. 18. † Heb. *was.* 10 And * the spirit of the LORD † came upon him *n*, and he judged Israel *o*, and went out to war, and the LORD delivered Chushan-rishathaim king of † Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim. † Heb. *Aram.*

n With extraordinary Influences, indowing him with singular wisdom, and courage, and resolution; and stirring him up to this great undertaking. Compare *Judg.* 6. 34. and 11. 29. *o* *i. e.* Pleaded and avenged the cause of *Israel* against their oppressors, as that Phrase is oft used, as *Deut.* 32. 36. *Psal.* 10. 18. and 43. 1.

11 And the land had rest forty years *p*, and Othniel the son of Kenaz died.

p Either First, it rested about Forty Years, or the greatest part of Forty Years: it being most frequent in Scripture to use Numbers in such a Latitude. Thus the *Israelites* are said to *bear their iniquities forty years in the wilderness*, *Numb.* 14 33. when there wanted near two years of that number; and *to dwell in Egypt four hundred and thirty years*, when there wanted many years of that number. Thus *Joseph's kindred* sent for, and called by him into *Egypt*, are numbred Seventy five souls, *Act.* 7. 14. although they were but Seventy, as is affirmed *Gen.* 46. 27. *Exod.* 1. 5. So here *the land* is said to *rest forty years*, although they were in servitude Eight of those Years, *ver.* 8. And in like manner *the land* is said to *have rest Eighty years*, though Eighteen of them they served the King of *Moab*, *ver.* 18. And so in some other instances. Nor is it strange and unusual either in Scripture or in other Authors, for things to be denominated from the greater part, as here it was; especially, when they did enjoy some degrees of rest and peace even in their times of slavery, which here they did. Or, Secondly, *it rested*, *i. e.* began to rest, or recovered its interrupted rest, in the *fortieth year*, either after *Joshua's* Death, or after that first and famous Rest procured for them by *Joshua*, as is noted *Heb.* 4. 9, when he destroyed and subdued the *Canaanites*, and gave them quiet possession of the Land; and *the land had rest from war*, as is said *Jos.* 11. 23. and 14. 15. So there is this difference between the years of Servitude and Oppression, and those of Rest, that in the former he tells us how long it lasted; in the latter, when it began; by which, compared with the other years, it was easie also to know how long the Rest lasted. To strengthen this Interpretation, two things must be noted: 1. That *resting* is here put for beginning to Rest, as *to beget* is put for *beginning to beget*, *Gen.* 5. 32. and 11. 26. and *to Reign*, for to *begin to Reign*, 2 *Sam.* 2. 10. and *to build* 1 *King.* 6. 15. 36. for *to begin to build*, 2 *Chron.* 3. 1. 2. That *forty years* is put for *the fortieth year*: the Cardinal Number for the Ordinal, which is common both in the holy Scripture, as *Gen.* 1. 5. and 2. 11. *Exod.* 12. 2. *Hag.* 1. 1. *Mark* 16. 1. and in other Authors.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthned * Eglon *p* the King of Moab against Israel, because they had done evil in the sight of the LORD. * 1 Sam. 12 9.

p By giving him Courage, and Power, and Success against them.

13 And he gathered unto him the children of Ammon, and Amalek, and went and smote Israel, and possessed the city of Palm-trees *q*.

q *i. e.* *Jericho*, as may be gathered from *Deut.* 34. 3. *Judg.* 1. 16. 2 *Chron.* 28. 15. Not the city which was demolished, but the Territory belonging to it. Here he fixed his Camp, partly for the admirable Fertility of that Soil; and partly, because of its nearness to the passage over *Jordan*, which was most commodious both for the conjunction of his own Forces which lay on both sides of *Jordan*; and to prevent the conjunction of the *Israelites* in *Canaan* with their Brethren beyond *Jordan*; and to secure his Retreat into his own Country, which therefore the *Israelites* prevented, *ver.* 28.

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a † deliverer, Ehud the son of Gera ‖, a Benjamite *r*, a man † left-handed *s*; and by him the children of Israel sent a present unto Eglon the king of Moab. † Heb. *a saviour* ‖ Or, *the son of Jemini.* † Heb. *shut of his right hand.*

r Heb. *the son of Jemini*, who was of the Tribe of *Benjamin*, 2 *Sam.* 16. 11. and 19. 17. 1 *King.* 2. 8. This Tribe was next to him, and doubtless most Afflicted by him; and hence God raiseth a Deliverer. *s* Which is here noted, partly, as a mark of his Courage and Strength, and Activity: See *Judg.* 20. 16. and principally, as a considerable circumstance in the following Story, whereby he might more advantagiously and unsuspectedly give the deadly blow.

16 But Ehud made him a dagger (which had two edges) of a cubit length *t*, and he did gird it under his raiment, upon his right thigh *u*.

t Long enough for his design, and not too long for carriage and concealment. *u* Which was most convenient both for the use of his left hand, and for the avoiding of suspition.

17 And he brought the present *x* unto Eglon king of Moab: and Eglon *was* a very fat man *y*.

x Which was to be paid to him as a part of his Tribute. *y* And therefore more unweildy and unable to ward off *Ehud's* blow.

18 And when he had made an end to offer the present, he sent away the people that bare the present *z*.

z He accompanied them part of the way, and then dismissed them, and returned to Eglon alone, that so he might have more easie access to him, and privacy with him; and that he might the better make his escape.

19 But he himself turned again *a* from the ‖ quarries *b* that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence *c*. And all that stood by him went out from him. ‖ Or, *graven images.*

a As if he had forgot or neglected some important business. b Either First, Whence they hewed stones: Or Secondly, The Twelve Stones which *Joshua* set up there; by the sight whereof he was animated to his Work. Or, Thirdly, The Idols, as the Word also signifies, which that Heathen King might place there, either in spight and contempt to the *Israelites* who had that place in great Veneration: or, that he might ascribe his Conquest of the Land to his Idols, as the *Israelites* did to the true God, by setting up this Monument in the entrance or beginning of it. c Till my Servants be gone: whom he would not have acquainted with a business which he supposed to be of great and close importance.

20 And Ehud came unto him, and he was sitting in † a summer parlour *d*, which he had for himself alone *e*: and Ehud said, I have a message *f* from God *g*, unto thee. And he arose out of *his* † seat *h*.

† Heb. *a parlour of cooling.*

† Heb. *throne.*

d They had divers Houses and Chambers, some for *Winter* others for *Summer*. See *Jer.* 36. 22. *Amos* 3. 15. e Into which he used to retire himself from company: which is mentioned as the reason why his Servants waited so long ere they went in to him, *ver.* 25. f To be delivered not in Words, but by Actions: Heb. *a Word*, or *Thing*, or *Business*. So that there is no need to charge *Ehud* with a Lye, as some do. g This he saith to Amuse him, by raising his expectation and wonder, to divert him from any apprehension of his Danger, and to oblige him to rise out of his Seat, which he knew he would do from the common practise of the Heathens in their entercourses with God. And he designedly useth the name *Elohim*, which was common to the true God, and false ones; and not *Jehovah*, which was peculiar to the true God; because *Ehud* not knowing whether the Message came not from his own false god, he would more certainly rise, and thereby give *Ehud* more advantage for his blow; whereas he would possibly shew his contempt of the God of *Israel* by sitting still to hear his Message. h In token of humble subjection and reverence to God. See *Numb.* 23. 18. 2 *King.* 23. 3. which condemns those Christians that behave themselves irreverently in the Presence and Service of the true God.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

22 And the haft went in after the † blade: and the fat closed *upon* the blade, † so that he could not draw the dagger out of his belly, and ‖ the dirt came out *i*.

† Heb. *flame.* so Gr. Gen. 3. 24.

† Heb. *because he drew not.* so Gr.

‖ Or, *it came out at the fundament.*

i i.e. His Excrements came forth, not at the Wound, which closed up; but at the Fundament, as is usual, when persons Die either a Natural or Violent Death.

23 Then Ehud went forth *k* through the porch, and shut the doors of the parlour upon him *l*, and locked them *m*.

k With a composed Countenance and Gate, without any fear; being well assured, that God who by his extraordinary Call had put him upon that enterprise, would by his special Providence preserve him, and carry him through it. l Either upon the King, or upon or after himself. m Either by pulling it close after him, as we do when Doors have Spring-Locks; or by taking the Key with him for more caution; and this he did, that they supposing the King to be retired, might wait till he was gone.

24 When he was gone out, his servants came, and when they saw, that behold the doors of the parlour *were* locked, they said, Surely he ‖ covereth his feet *n* in his Summer-chamber.

‖ Or, *doth his easement.*

n This phrase is used only here, and 1 *Sam.* 24. 3. It is commonly understood in both places, of easing nature; because the men not then wearing Breeches as we do, but long Coats, they did in that act cover their feet, as Women do: But a late judicious Interpreter expounds it, of composing himself to take a little Sleep or Rest, as was very usual to do in the day-time in those hot Countreys, 2 *Sam.* 4. 5. and 11. 2. And when they did so in cool places, such as this Summer-Parlour unquestionably was, they used to cover their Feet, as appears from *Ruth* 3. 7. And this may seem to be the more probable, both because the Summer-Parlour was more proper for this use, than for the former; and because this was a more likely reason of their long waiting at his Door, lest they should disturb his repose. And this sense best agrees with *Saul*'s case in the Cave, when being asleep *David* could more securely cut off the lap of his Garment, 1 *Sam.* 24. 3. where see my Annotations.

25 And they tarried till they were ashamed *o*: and behold he opened not the doors of the parlour, therefore they took a key *p*, and opened *them*: and behold, their lord *was* fallen down dead on the earth.

o Or, *confounded*, not knowing what to say or think; lest they should either disturb him, or be guilty of neglect towards him. p Another Key, it being usual in Princes Courts to have divers Keys for the same Door.

26 And Ehud escaped while they tarried: and passed beyond the quarries, and escaped unto Seirath,

27 And it came to pass when he was come, that he blew a trumpet in the mountain of Ephraim; and the children of Israel *q* went down with him from the mount, and he before them.

q Whom doubtless he had prepared, and by his emissaries gathered together in considerable numbers.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the foords of Jordan *r* toward Moab, and suffered not a man to pass over.

r Where they passed over *Jordan*, that neither the *Moabites* that were got into *Canaan*, might escape, nor any more *Moabites* come over Jordan to their succour.

29 And they slew of Moab at that time about ten thousand men, all † lusty, and all men of valour, and there escaped not one man. † Heb. *fat.*

30 So Moab was subdued that day under the hand of Israel, and the land had rest fourscore years *s*.

s How these are to be understood, see on *ver.* 11. instead of *eighty*, some copies read *eight years*.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad *t*, and he also † delivered Israel. † Heb. *saved.*

t As *Sampson* did a thousand with the Jaw-bone of an Ass; both being miraculous actions, and not at all incredible to him that believes a God, who could easily give strength both to the persons and to their Weapons to effect this.

CHAP. IV.

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan *a*, that reigned in Hazor *b*, the captain of whose host *was* * Sisera, which dwelt * 1 Sam. 12. 9. in Harosheth of the Gentiles *c*.

a i.e. Of the Land where the most of the *Canaanites* strictly so called, now dwelt, which seems to be in the Northern part of *Canaan*. This seems to be of the Posterity of that *Jabin* whom *Joshua* slew, *Jos.* 11. 11. who watched all opportunities to recover his ancient Possessions, and to revenge his own, and Fathers Quarrel upon the *Israelites*. b Either 1. In the City of *Hazor*, which though taken and burnt by *Joshua*, chap. 11. 11. yet might be retaken and rebuilt by the *Canaanites*: Or 2. In the Territory or Kingdom of *Hazor*, which might now be restored to its former largeness and power, *Jos.* 11. 10. the names of Cities being oft put for their Territories, as *Zorah*, a City, *Jos.* 15. 33. is put for the Fields belonging to it, *Judg.* 13. 2, in which *Sampson*'s Parents lived, *Judg.* 13. 25. and 16. 31. and 18. 2. c So called, because it was much frequented and inhabited by the *Gentiles*, either by the *Canaanites*, who being beaten out of their former Possessions, seated themselves in those Northern parts; or by other Nations coming thither for Traffick; or upon divers occasions, as *Strabo* notes of those parts, whence *Galilee*, where this was, is called *Galilee* of the *Gentiles*.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron, and twenty years he mightily oppressed *d* the children of Israel.

d More

d More than the former Tyrants; partly from his malice and hatred against the *Israelites*; and principally from Gods Just Judgment, the growing punishment being most suitable to their aggravated wickedness.

† Heb. *a woman, a prophetess.*

4 ¶ And Deborah † a prophetess *e*, the wife of Lapidoth *f*, she judged Israel *g* at that time.

e As there were Men-Prophets, so there were also Women-Prophetesses, as *Miriam*, *Exod.* 15. 20. *Huldah*, 2 *King.* 22. 14. and divers others; but the word *Prophets* or *Prophetesses* is very ambiguous in both Testaments; sometimes being used of persons extraordinarily inspired by God, and endowed with a power of working Miracles, and foretelling things to come; and sometimes of Persons endowed with special, though not miraculous gifts or graces, for the better understanding of, and discoursing about the Word and Mind of God, for praising of God, or the like; of which see 1 *Chron.* 25. 1. 1 *Cor.* 11. 5. and 14. 1, 3, 4, *&c.* And of this sort were the Sons of the Prophets, or such who were bred in the Schools of the Prophets, who are oft called *Prophets*, as 1 *Sam.* 10. 5, 10, 11, 12. See also 1 *King.* 18. 4. and 19. 10. And because we read nothing of *Deborahs* miraculous actions, peradventure she was only a Woman of eminent Holiness and Prudence, and Knowledge of the Holy Scriptures, by which she was singularly qualified for the Judging of the People according to the Laws of God. If it be alledged, that she foresaw and foretold the following Victory; so did all the Sons of the Prophets foresee and foretel *Elijahs* translation, 2 *King.* 2. 3, 5. which yet were not extraordinary Prophets. *f* Or, *a Woman of Lapidoth*; and so *Lapidoth* is not the name of a man, but of the place of her Birth or Abode. *g* *i. e.* Determined Causes and Controversies arising among the *Israelites*, as is implied *v.* 5. And this *Jabin* might suffer to be done, especially by a Woman; and the frequent discharge of this part of the Judges Office, whereby she gained great Power and Authority with the People, did notably (though not observed by the Tyrant), prepare the way for her sliding into the other part of her Office, which was to defend and rescue the People from their Enemies.

5 And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment *h*.

h To have their Suits and Causes determined by her Sentence.

* Heb. 11. 32.

6 And she sent and called *i* * Barak the son of Abinoam out of Kedesh Naphtali *k*, and said unto him, Hath not the LORD God of Israel commanded *l*, *saying*, Go, and draw *m* toward mount Tabor *n*, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun *o*?

i By vertue of that power which God had given her, and the people owned in her. *k* So called, to distinguish it from other places of that name, one in *Judah*, *Jos.* 15. 23. and another in *Issachar*, 1 *Chron.* 6. 72. *l* *i. e.* Assuredly God hath commanded thee; this is not the fancy of a weak Woman, which peradventure thou maist despise; but the Command of the great God by my Mouth: Which Command of God, and the following assurance of Success, she might either gather from the general rules of Scripture, and the common course of Gods gracious Providence, which was always ready to succour them when they cryed to God; or receive by instinct or direction from God. *m* Or, *go*; for so this word is oft used, as *Gen.* 37. 28. *Judg.* 20. 37. *Job* 21. 33. Heb. *draw*, to wit, thy self, or thy feet. *n* A place most fit for his purpose, as being in the borders of divers Tribes, and having a large Plain at the top of it, where he might conveniently Marshal and Discipline his Army. *o* These she names, partly, because they were neareſt and best known to *Barak*, and therefore soonest brought together; partly, because they were neareſt to the Enemy, and therefore must speedily be Assembled, or else they were likely to be hindred in their Design; whilest the other Tribes being at more distance, had better opportunity of gathering Forces for their succour; and partly, because these had most smarted under this Oppressour, who was in the heart of their Country, and therefore were most forward in the present Service; but these are not named exclusively, as appears by the concurrence of some other Tribes, as is related *Judg.* 5.

* Psal. 83. 9, 10.

7 And I will draw unto thee *p* to the * river Kishon, Sisera the captain of Jabins army, with his charets, and his multitude, and I will deliver him into thine hand.

p By my secret and powerful Providence, ordering and over-ruling his inclinations that way.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go *q*.

q His offer to go with her, shews the truth of his Faith, for which he is praised, *Heb.* 11. 32. but his refusal to go without her, shews the weakness of his Faith, that he could not trust Gods bare word, as he ought to have done, without the Pledge of the Presence of his Prophetess, whom he thought God would preserve and deliver, and himself for her sake.

9 And she said, I will surely go with thee: notwithstanding the journey *r* that thou takest shall not be for thine honour: for the LORD shall sell Sisera into the hand of a woman *s*. And Deborah arose and went with Barak to Kedesh.

r Heb. *the way*, *i. e.* the course and practise, as the *way* is taken, *Numb.* 22. 32. *s* Either 1. *Jael*, or rather 2. *Deborah*, who being, as it were, the Judge and chief Commandress of the Army, the Honour of the Victory would be ascribed to her: But for *Jael*, her Fact would have been the same, though *Barak* had gone into the Field without *Deborah*.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and he went up with ten thousand men at his feet *t*: and Deborah went up with him.

t *i. e.* Who followed him or his foot-steps; possibly he intimates that they were all Foot-men, the *Israelites* neither now having, nor otherwise allowed to have a multitude of Horses; and so this is emphatically added, to signifie by what contemptible means God overthrew *Sisera*'s great Host, wherein there were Ten Thousand Horse, as *Josephus* reports.

11 Now Heber *u* the Kenite *x*, *which was* of the children of Hobab *y* the father in law of Moses, had severed himself from the Kenites *z*, and pitched his tent *a* unto the plain of Zaanarim, which *is* by Kedesh.

u The Husband of *Jael*, v. 17. *x* Of whom see *Numb.* 24. 21, 22. *Judg.* 1. 16. *y* Called also *Jethro*. See *Numb.* 10. 29. *z* From the rest of his Brethren, who lived in the wilderness of *Judah*, *Judg.* 1. 16. which removal is here mentioned, lest any should wonder to find the *Kenites* in this place. *a* *i. e.* His dwelling, which probably was in Tents, as Shepherds used.

12 And they shewed *b* Sisera that Barak the son of Abinoam was gone up to mount Tabor.

b *They*, *i. e.* His people dwelling there, or his Spies; or, *he was told*, this being an impersonal Speech.

† Heb. *gathered, or cryed by cry*, or *proclamation.*

13 And Sisera † gathered together all his charets, *even* nine hundred charets of iron, and all the people that *were* with him, from Harosheth of the Gentiles, unto the river of Kishon.

14 And Deborah said unto Barak, Up, *c*, for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee *d*? so Barak went down from mount Tabor *e*, and ten thousand men after him.

c *Heb. arise*, delay not, fall to thy work. *d* To wit, as General of thine Army, to Fight for thee; see *Judg.* 5. 20. and 2 *Sam.* 5. 24. *e* He doth not make use of the advantage which he had of the Hill, where he might have been out of the reach of his Iron Chariots, *Jos.* 17. 16. but boldly marcheth down into the Valley, to give *Sisera* the opportunity of using all his Horses and Chariots, that so the Victory might be more glorious and wonderful.

* Psal. 83. 9, 10.

15 And * the LORD discomfited *f* Sisera and all his charets, and all his host with the edge of the sword *g*, before Barak: so that Sisera lighted down off *his* caret, and fled away on his feet *h*.

f With great Terror and Noise, as the word signifies, *Exod.* 14. 24. *Jos.* 10. 10. 1 *Sam.* 7. 10. most probably with Thunder, and Lightning, and Hail-stones, or other such Instruments of Destruction poured upon them from Heaven, as is sufficiently implyed, *Judg.* 5. 20. *g* *i. e.* By the Sword of *Barak* and his Army, whose Ministry God used; but so, that they had little else to do, but to kill those whom God by more powerful Arms had put to flight. *h* That he might flee away more secretly and securely in the quality of a common Souldier, whereas his Chariot would have exposed him to more observation and hazard.

16 But Barak pursued after the charets, and after the host unto Harosheth of the Gentiles, and

and all the hoſt of Siſera fell upon the edge of the
† Heb. unto one. ſword, *and* there was not † a man left *i*.

i To wit, in the Field; for there were ſome who fled away, as *Siſera* did.

17 Howbeit Siſera fled away on his feet to the tent of Jael *k* the wife of Heber the Kenite: for *there was* peace *l* between Jabin the King of Hazor, and the houſe of Heber the Kenite.

k For Women had their Tents apart from their Husbands: *Gen.* 24. 67. and 31. 33. And here he thought to lurk more ſecurely than in her Husbands Tent. *l* Not a League or Covenant of Friendſhip, which they were forbidden to make with that curſed People; but only a ceſſation of Hoſtilities, which he afforded them becauſe they were a peaceable people, abhorring War, and wholly minding Paſturage, and were not *Iſraelites*, with whom his principal Quarrel was; and eſpecially by Gods over-ruling diſpoſal of his heart to favour them who were careful to keep themſelves uncorrupted with *Iſraels* Sins, and therefore are preſerved from their Plagues.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in my lord, turn in to me, fear not *m*. And when he had turned in unto her, into the tent, ſhe covered him with a ‖ mantle.
‖ Or, *rug, or blanket.*

m This was a promiſe of Security, and therefore ſhe cannot be excuſed from Diſſimulation and Treachery in the manner, though the ſubſtance of her act was lawful and worthy.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty. And ſhe
* chap. 5. 25. opened * a bottle of milk, and gave him drink *n*, and covered him *o*.

n Either becauſe ſhe had not Water in her Tent, and pretended fear of Diſcovery, or ſome inconvenience if ſhe went out to fetch it; or, as a ſignification of greater reſpect; or as a likely mean to caſt him into a Sleep, which ſhe deſired and deſigned; to which end, poſſibly ſhe might mix ſomething with it to cauſe Sleep, which ſhe could not ſo conveniently have done with water. *o* Upon pretence of hiding him, but really to diſpoſe him to Sleep.

20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be when any man doth come and enquire of thee, and ſay, Is there any man here? that thou ſhalt ſay, No *p*.

p He ſpeaks imperiouſly to her; but it is obſervable, that ſhe gives him no promiſe to do ſo, nor makes him any Anſwer; poſſibly becauſe though ſhe knew her deſign upon him was warrantable, yet ſhe had proceeded too far in uſing diſſimulation therein.

21 Then Jael, Hebers wife, took a nail of the
† Heb. *put.* tent *q*, and † took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples *r*, and faſtned it into the ground: (for he was faſt aſleep, and weary) ſo he died.

q Wherewith they uſed to faſten the Tent, which conſequently was long and ſharp, being headed with Iron; Theſe Weapons ſhe chuſeth, either, 1. Becauſe ſhe had no better Weapons at hand, this being only the Womans Tent, where Arms uſe not to be kept, and theſe people being wholly given to Peace, and negligent of War; Or *Siſera* having diſarmed them before this time. Or, 2. Becauſe ſhe had more skill in the handling theſe, than other Weapons, being probably accuſtomed to faſten the Tents herewith. Or, 3. Becauſe this was very proper for his preſent poſture, and which ſhe knew would be effectual. *r* Which is the ſofteſt part of the Skull, and ſooneſt pierced. This might ſeem a very bold attempt; but it muſt be conſidered, that ſhe was encouraged to it, partly by obſerving that the Heavens and all the Elements conſpired againſt him, as againſt one devoted to Deſtruction; partly, by the fair opportunity which Gods Providence put into her hands; and principally, by the ſecret inſtinct of God inciting her to it, and aſſuring her of ſucceſs in it. *Qu.* What ſhall we judge of this fact of *Jaels*? It is a difficult queſtion, and neceſſary to be determined, becauſe on the one hand there ſeems to be groſs perfidiouſneſs, and an horrid violation of all the Laws of Hoſpitality and Friendſhip, and of the Peace which was eſtabliſhed between *Siſera* and her; and on the other ſide, this fact of hers is applauded and commended in *Deborahs* Song, *Judg.* 5. 24. *&c.* And ſome who make it their buſineſs to pick quarrels with the Holy Scriptures, from hence take occaſion to queſtion and reject their Divine Authority, for this very paſſage, becauſe it commends an act ſo contrary to all Humanity, and ſo great a breach of Faith: And whereas all the pretence of their Infidelity is taken from the following Song, and not from this Hiſtory wherein the Fact is barely related, without any reflection upon it: There are many Anſwers given to that Argument, as, 1. That there was no League of Friendſhip between *Jael* and *Siſera*, but only a Ceſſation of Acts of Hoſtility, of which ſee the Notes on *v.* 17. 2. That *Deborah* doth not commend *Jaels* words, *v.* 18. *Turn in my Lord, fear not*; in which the great ſtrength of this Objection lies; but only her action, and that Artifice, that *he asked water, and ſhe gave him milk*; which if impartially examined, will be found to differ but little from that of Warlike Stratagems, wherein a man lays a Snare for his Enemy, and deceives him with pretences of doing ſomething which he never intends. And *Siſera*, though for the time he pretended to be a Friend, yet was in truth a bitter and implacable Enemy unto God and all his people, and conſequently to *Jael* her ſelf. But theſe and other Anſwers may be omitted, and this one conſideration following may abundantly ſuffice to ſtop the mouths of theſe men: It cannot be denied, that every word, or paſſage, or diſcourſe which is recorded in Scripture, is not Divinely Inſpired, becauſe ſome of them were uttered by the Devil, and others by Holy Men of God, but miſtaken (the Prophets themſelves not always ſpeaking by Inſpiration) ſuch as the Diſcourſe of *Nathan* to *David*, 2 *Sam.* 7. 3. which God preſently contradicted, *v.* 4. 5. *&c.* and ſeveral Diſcourſes of *Jobs* three Friends, which were ſo far from being Divinely Inſpired, that they were in a great degree unſound, as God himſelf tells them, *Job* 42. 7. *To have not ſpoken of me the thing that is right, as my Servant* Job *hath*; this being ſo, the worſt that any malicious mind can infer from this place is, That this Song, though indited by a good man or woman, was not Divinely Inſpired, but only compoſed by a perſon piouſly minded, and tranſported with Joy for the deliverance of Gods People, but ſubject to miſtake; who therefore out of zeal to commend the happy Inſtrument of ſo great a deliverance, might eaſily overlook the indirectnets of the means by which it was accompliſhed, and commend that which ſhould have been diſliked. And if they further object, that it was compoſed by a Prophetеſs, *Deborah*, and therefore muſt be Divinely Inſpired; it may be replyed, 1. That it is not certain what kind of Prophetеſs *Deborah* was, whether extraordinary and infallible, or ordinary, and ſo liable to miſtakes; for there were Prophets of both kinds, as hath been proved above on *v.* 4. 2. That every expreſſion of a true and extraordinary Prophet was not Divinely Inſpired, as is evident from *Nathans* miſtake above-mentioned, and from *Samuels* miſtake concerning *Eliab*, whom he thought to be *the Lords Anointed*, 1 *Sam.* 16. 6.

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold Siſera lay dead, and the nail *was* in his temples.

23 So God ſubdued on that day Jabin the king of Canaan, before the children of Iſrael.

24 And the hand of the children of Iſrael † † Heb. *went and was hard.* proſpered, and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin king of Canaan.

CHAP. V.

THen ſang Deborah *a* and Barak the ſon of Abinoam on that day, ſaying.

a The compoſer of this Song, as may be gathered from *v.* 7.

2 Praiſe ye the LORD *b* for the avenging of Iſrael *c*, when the people *d* willingly offered themſelves *e*.

b Give him the praiſe who hath done the work. *c* Or, *for taking Vengeance*, to wit, upon his and their Enemies, *by Iſrael*, or *for Iſrael*, for *Iſraels* benefit, or for the injuries and violences offered by them to *Iſrael*. *d* Chiefly *Zebulun* and *Naphtali*, below *v.* 18. and 4. 6. and others hereafter mentioned. *e* When neither *Deborah* nor *Barak* had any power to compel them.

3 Hear, O ye kings, give ear, O ye princes *f*: I, *even* I will ſing unto the LORD, I will ſing *praiſe* to the LORD God of Iſrael *g*.

f You eſpecially that live near to *Iſrael*, and have evil minds and deſigns againſt *Iſrael*, know this for your inſtruction and caution, and terror too, if you ſhall preſume to moleſt them. *g* Who, as you ſee by this plain inſtance, is both able and reſolved to defend them from all their enemies.

4 LORD, * when thou wenteſt out of Seir, * Deut. 33. 2.
when thou marchedſt out of the field of Edom *h*, * Pſal. 68. 8.
* the earth *i* trembled, and the heavens dropped, Iſa. 64. 1.
the clouds alſo dropped water *k*. Hab. 3. 10.

h Stir

b *Seir* and *Edom* are the ſame place; and theſe two expreſſions note the ſame thing, even Gods marching in the head of his people from *Seir* or *Edom*, towards the Land of *Canaan*: Whileſt the *Iſraelites* were encompaſſing Mount *Seir*, there were none of the following effects; but when once they had done that, and got *Edom* on their backs, then they marched directly forwards towards the Land of *Canaan*; the Propheteſs being to praiſe God for the preſent Mercy, takes her riſe higher, and begins her Song with the Commemoration of the former and ancient deliverances afforded by God to his people, the rather becauſe of the great reſemblance this had with them, in the extraordinary and miraculous manner of them. *i* Either. 1. The Inhabitants of the Earth or Land; or 2. The Earth, properly taken as the following paſſages are; God prepared the way for his People, and ſtruck a dread into their Enemies, by Earthquakes, as well as by other Terrible Signs. *k* *i. e.* Thou didſt ſend moſt dreadful Showers of Rain, Storms and Tempeſts, Thunder and Lightning, and other tokens of thy diſpleaſure upon thine Enemies, as may appear by comparing this with other Parallel Texts.

* Pſal. 97. 5. † Heb. *flamed.* * Pſal. 68. 8.

5 *The mountains † melted *l* from before the LORD, *even* * that Sinai *m*, from before the LORD God of Iſrael.

l Or, *flowed*, with Floods of Water poured out of the Clouds upon them, and from them flowing down in a mighty Stream upon the lower grounds, and carrying down ſome part of the Mountain with it, as is uſual in exceſſive Showers. *m* She ſlides into the mention of another, and a more ancient appearance of God for his People, to wit, in *Sinai*; it being uſual in Scripture repetitions of former actions, to put divers together into a narrow compaſs, and in few words. The ſenſe is, No wonder that the Mountains of the *Amorites* and *Canaanites* melted and trembled when thou didſt lead thy People towards them, for even *Sinai* it ſelf could not bear thy Preſence, but melted in like manner before thee. Or, as *that Sinai* did upon a like manifeſtation of thy ſelf; ſo there is only a defect of the Particle *as*, which I have ſhewed to be frequent.

* chap. 4. 18. † Heb. *walkers of paths.* † Heb. *crooked ways.*

6 In the days of Shamgar *n* the ſon of Anath, in the days of * Jael *o*, the high ways were unoccupied, and the † travellers walked through † by-ways *p*.

n Whileſt *Shamgar* lived, who was, if not a Judge, yet an eminent perſon for Strength and Valour, *Judg.* 3. 31. *o* *Jael*, though an Illuſtrious Woman, and of great Authority and Influence upon the People, did effect nothing for the Deliverance of Gods People, till God raiſed me up, *&c.* *p* Partly, becauſe of the *Canaanites*, who beſides the publick Burdens and Tributes which they laid upon them, waited for all opportunities of doing them miſchief ſecretly; their Souldiers watching for Travellers in Common Roads, as is uſual with ſuch in times of War; and partly, becauſe of the *Robbers* even of their own people, who having caſt off the Fear and Worſhip of God, and there being no King or Ruler in *Iſrael* to reſtrain or puniſh them, and being alſo many of them reduced to great want, through the Oppreſſion of the *Canaanites*; it is not ſtrange, if in thoſe times of publick diſorder and anarchy, divers of the *Iſraelites* themſelves did break forth into acts of Injuſtice and Violence, even againſt their own Brethren, whom they could meet with in convenient places, which made Travellers ſeek for by-paths.

7 *The inhabitants of* the villages ceaſed *q*, they ceaſed in Iſrael, until that I Deborah aroſe, that I aroſe a * mother *r* in Iſrael.

* Iſa. 49. 23.

q The people forſook all their unfortified Towns, as not being able to protect them from Military Inſolence. *r* *i. e.* To be to them as a Mother, to Inſtruct, and Rule, and Protect them, which Duties a Mother oweth to her Children, as far as ſhe is able.

* 1 Sam. 13. 19. 22.

8 They choſe *ſ* new gods *t*; then *was* war in the gates *u*: * was there a ſhield or ſpear ſeen among forty thouſand in Iſrael *x*?

ſ They did not only ſubmit to Idolatry when they were forced to it by Tyrants, but they freely choſe it. *t* *New* to them, and unknown to their Fathers, and *new* in compariſon of the true and everlaſting God of *Iſrael*, being but Up-ſtarts, and of yeſterday. *u* *i. e.* In their Walled Cities, which have Gates and Bars; *Gates* are oft put for *Cities*, as *Gen.* 22. 17. *Deut.* 17. 2. *Obad.* v. 11. Then their ſtrongeſt Holds fell into the hands of their Enemies. *x* *i. e.* There was not; the meaning is not, that all the *Iſraelites* had no Arms, for here is mention made only of *Shields* or *Spears*, ſo they might have Swords, and Bows and Arrows to offend their Enemies; but, either that they had but few Arms among them, being many Thouſands of them diſarmed by the *Canaanites*; or that they generally neglected the uſe of Arms, as being utterly diſ-ſpirited, and without all hope of recovering their loſt Liberty, and being neceſſitated to other employments for ſubſiſtence.

9 My heart *is* toward the governours of Iſrael *y* that offered themſelves willingly among the people: Bleſs ye the LORD *z*.

y I greatly honour and love thoſe, who being the chief of the people in Wealth and Dignity, did not withdraw themſelves from the work, as ſuch uſually do; but did expoſe themſelves to the ſame hazards, and joyned with their meaner Brethren in this noble, but dangerous attempt; and by their Examples and Countenance engaged others in it. *z* Who inclined their hearts to this undertaking, and gave them Succeſs in it. As ſhe gives Inſtruments their due, ſo ſhe is careful the Soveraign Cauſe, and Lord of all, loſe not his Glory.

10 ‖Speak *a* ye that ride on white aſſes *b*, ye that ſit in judgment, and ye that walk by the way *c*.

‖ Or, *meditate.*

a Celebrate the Praiſes of our Mighty God, whoſe hand hath done this. *b* *i. e.* Magiſtrates and Nobles, who uſed to do ſo, *Judg.* 10. 4. and 12. 14. Horſes being in a manner forbidden there, *Deut.* 17. 16. *c* *i. e.* You that now can ſafely Travel about your buſineſs in thoſe High-ways, which before you durſt neither ride nor walk in: So great and mean perſons are jointly excited to Praiſe God.

11 *They that are delivered* from the noiſe of archers *d* in the places of drawing water *e*, there ſhall they rehearſe the † righteous acts of the LORD *f*, even the righteous acts *towards the inhabitants* of his villages *g* in Iſrael: then ſhall the people of the LORD go down to the gates *h*.

† Heb. *righteouſneſs of the LORD.*

d Either 1. From the noiſe or ſound, and conſequently, the force of thoſe Arrows which are ſhot at them; but he names the *noiſe*, becauſe this Epithete is frequently given to Bows and Arrows in Poetical Writings: Or, 2. From the Triumphant noiſe and ſhout of Archers, rejoycing when they meet with their Prey. *e* At thoſe Pits or Springs of Water, which were ſcarce and precious in thoſe hot Countries, to which the peoples Neceſſities forced them oft to reſort, and nigh unto which the Archers did uſually lurk in Woods, or Thickets, or Hedges, that from thence they might ſhoot at them, and kill and ſpoil them. *f* When they come to thoſe places with freedom and ſafety, which before they could not, they ſhall with thankfulneſs rehearſe this Righteous, and Faithful, and Gracious work of God, in reſcuing his People, and Puniſhing his Enemies. *g* Whom he mentions, becauſe as their danger was greater, *v.* 7. ſo was their Deliverance and their Obligation to Praiſe God. *h* To wit, of their Cities, which were the chief places to which both City and Countrey reſorted for publick buſineſs and matters of Juſtice, from which they had been debarred by their Oppreſſors; but now they had free acceſs and paſſage, either in or out of the Gates, as their occaſions required; and they who had been driven from their Cities, now returned to them in Peace and Triumph; ſo the Citizens Deliverance is Celebrated here, as the Country-mens is in the foregoing words.

12 Awake, awake *i* Deborah: awake, awake, utter a ſong: ariſe Barak, and lead thy captivity captive *k*, thou ſon of Abinoam.

i Stir up thy ſelf and all that is within thee, to Admire and Praiſe the Lord. *k* How could this be done, when there was none of them left, *Judg.* 4. 16? *Anſ.* 1. None were left to make head againſt them. 2. *None* is oft put for *few*, and thoſe few might be taken after the Battel, and carried Captive, and led in Triumph, and afterward Slain.

13 Then he made him that remaineth have dominion over the nobles among the people *l*: the LORD made me *m* have dominion over the mighty.

l Thus God did not only preſerve the poor and deſpiſed remnant of his people, from the fury of the Oppreſſor before this War, and from the Deſtruction which *Siſera* deſigned and promiſed himſelf to bring upon them by this War; but alſo gave them the Victory, and thereby the Dominion over the Princes and Nobles of *Canaan*, who were combined againſt them. *m* Though but a weak Woman.

14 Out of Ephraim *n* *was* there a root of them *o* againſt Amalek *p*, after thee Benjamin *q*, among thy people *r*: out of Machir *ſ* came down governors *t*, and out of Zebulun they that † handle the pen of the Writers *u*.

† Heb. *Draw with the pen.*

n Now ſhe relates the carriage and miſcarriage of the ſeveral Tribes in this expedition, and ſhe begins with *Ephraim*. *o* Either Firſt, of the *Ephraimites*: or Secondly, of them that came forth to this Expedition. By *root* ſhe ſeems to mean a *branch*,

branch, as that word is ſometimes uſed, as *Iſa.* 11. 10. and 53. 2. By which alſo ſhe may note the fewneſs of thoſe that came out of *Ephraim*, that *fruitful bough* conſiſting of many *branches*, Gen. 49. 22. yielding but one branch, or an handful of Men to this ſervice. *p* The conſtant and ſworn enemy of the *Iſraelites*, who were confederate with their laſt oppreſſors the *Moabites*, Judg. 3. 13. And in all probability took their advantage now againſt the *Iſraelites* in the ſouthern or middle parts of *Canaan*, whileſt their main Force was drawn Northward againſt *Jabin* and *Siſera*. Againſt theſe therefore *Ephraim* ſent forth a Party, and ſo did *Benjamin*, as it here follows; and theſe hindred their conjunction with *Jabins* Forces, and gave their brethren the advantage of fighting with *Siſera* alone. *q* *Benjamin* followed *Ephraims* Example. Or, *After thee, O Benjamin*: and thus the preeminence is here given to *Benjamin* in two reſpects; Firſt, That he was firſt in this Expedition, as indeed he lay nearer the *Amalekites*, and by his example incouraged the *Ephraimites*. Secondly, That the whole Tribe of *Benjamin*, though now but ſmall, came forth to this War, when the numerous Tribe of *Ephraim* ſent only a handful to it. *r* Either Firſt, among the people of *Benjamin*, with whom thoſe few *Ephraimites* united themſelves in this Expedition. Or, Secondly, among the People or Tribes of *Iſrael*; to wit, thoſe who ingaged themſelves in this War. *s* *i. e.* Out of the Tribe of *Manaſſeh*, which are elſewhere called by the name of *Machir*, as *Joſ.* 13. 31. to wit, out of the half Tribe which was within *Jordan*; for of the other ſhe ſpeaks, *ver.* 17. *t* Either civil Governours, the Princes and great Perſons, who were as ready to hazard themſelves, and their ample Eſtates, as the meaneſt: or Military Officers, valiant and expert Commanders, ſuch as ſome of *Machir's* Poſterity are noted to have been. *u* *i. e.* Even the *Scribes*, who gave themſelves to Study and Writing, whereby they were exempted from Military Service, did voluntarily enter into this Service. Or, *they that drew*, to wit, The People after them, as that Verb is uſed, *Judg.* 4. 6. *With the pen of the ſcribe* or *writer*, *i. e.* Who did not only go themſelves, but by their Letters invited and engaged others to go with them to the Battel.

15 And the princes of Iſſachar *were* with Deborah *x*: even Iſſachar *y*, and alſo * Barak *z*, he was ſent on † foot into the valley: ‖ for the diviſions *a* of Reuben there were great † thoughts *b* of heart.

* chap. 4. 14.
† Heb. *his feet.*
‖ Or, *in the diviſions*, &c.
† Heb. *impreſſions.*

x *i. e.* Ready to aſſiſt her. *y* Heb. *And Iſſachar*, *i. e.* The Tribe, or People of *Iſſachar*, following the counſel and example of their Princes, and being now at their Commandments, as they were afterward upon another occaſion, 1 *Chron.* 12. 32. *z* Secondly, Or, even *as Barak*, *i. e.* They were as hearty and valiant as *Barak* their General; and as he *Marched on foot* here and *Judg.* 4. 10. againſt their Enemies Horſes and Chariots, and that *into the valley* where the main uſe of Horſes and Chariots lies; ſo did they with no leſs courage and reſolution. *a* Or, *Separations*, whereby they were divided or ſeparated, not ſo much one from another in their thoughts, counſels, and carriage in this War, (for they ſeem to be all too well agreed in abiding at home with their Sheep, as it follows) as all from their Brethren, from whom they were divided no leſs in their Deſigns and Affections, than in their Situation by the River *Jordan*: and they would not joyn their Intereſts and Forces with them in this common Cauſe. *b* Or, *great ſearchings*, as it is *ver.* 16. Great and ſad thoughts, and debates, and perplexities of Mind among the *Iſraelites* to ſee themſelves deſerted by ſo great and potent a Tribe as *Reuben* was.

16 Why abodeſt thou among the ſheep folds, to hear the bleatings of the flocks *c*? ‖ for the diviſions of Reuben *there were* great ſearchings of heart.

‖ Or, *in.*

c Why waſt thou ſo unworthy and cowardly, ſo void of all Zeal for God, and compaſſion towards thy Brethren, and care for the recovery of thy own Liberties and Priviledges, that thou wouldſt not ingage thy ſelf in ſo juſt, ſo neceſſary, and ſo noble a cauſe, but didſt prefer the care of thy Sheep, and thy own preſent eaſe and ſafety, before this generous undertaking? *Reuben* thought Neutrality their wiſeſt courſe; being very rich in Cattel, *Numb.* 32. 1. They were loath to run the hazard of ſo great loſs, by taking up Arms againſt ſo Potent an Enemy as *Jabin* was: and the bleatings of their Sheep were ſo loud in their ears, that they could not hear the call of *Deborah* and *Barak* to this Expedition.

17 Gilead *d* abode beyond Jordan *e*: and why did Dan remain in ſhips *f*? Aſher continued on the ſea-‖ ſhore *g*, and abode in his ‖ breaches *h*.

‖ Or, *part.*
‖ Or, *creeks.*

d *Gilead* is ſometimes taken more largely, for all the Land of the *Iſraelites* beyond *Jordan*, as *Numb.* 32. 1, 26, 29. So it is not here taken, becauſe *Giltad* is here diſtinguiſhed from *Reuben* and his Land: ſometimes it is taken more ſtrictly for that part of the Land beyond *Jordan* which fell to the half-tribe of *Manaſſeh*, as *Numb.* 32. 39, 40. *Deut.* 3. 15. *Joſ.* 17. 1. And ſometimes both for that part of *Manaſſeh's*, and for *Gad's* Portion, as *Joſ.* 13. 24, 25, 29, 30, 31. And ſo it ſeems to be underſtood here; and the Land *Giltad*, is here put for the People, or Inhabitants of it, *Gad* and *Manaſſeh*. *e* In their own Portions, and did not come over *Jordan* to the help of the Lord, and of his People, as they ought to have done. *f* *Dan*, whoſe Coaſt was near the Sea, was wholly intent upon his Merchandiſe, and Shipping, as the great Inſtrument both of his riches and ſafety; and therefore would not joyn in this Land-Expedition. *g* Where their Lot lay. *h* Either, Firſt, in the creeks of the Sea, whether in deſign to ſave themſelves by Ships in caſe of danger, as *Dan* alſo intended: or upon pretence of repairing the breaches made by the Sea into their Country. Or, Secondly, In their broken and craggy Rocks and Caves therein, in which they thought to ſecure themſelves.

18 * Zebulun and Naphtali *were* a people *that* † jeoparded *i* their lives unto the death, in the high places of the field *k*.

* chap. 4. 10.
† Heb. *expoſed to reproach.*

i Heb. *deſpiſed*, or *reproached*, or *contemned*, comparatively; they choſe rather to venture upon a generous and honourable Death, than to enjoy a ſhameful and ſervile Life. *k* *i. e.* Upon that large and eminent Plain in the top of Mount *Tabor*, where they put themſelves in Battel Array, and expected the Enemy; though when they ſaw he did not come up to them, they marched down to meet and Fight him.

19 The kings *l* came *and* fought: then fought the kings of Canaan in Taanach, by the waters of Megiddo *l*, they took no gain of mony *m*.

l Either confederate with him, or ſubject to him: for it is known, that there were divers petty Kings in thoſe parts; which alſo oft-times were ſubject to one greater and more potent King; and particularly, this *Hazor*, where this *Jabin* now Reigned, *Judg.* 4. 2. was *beforetime the head* of divers petty *Kingdoms*, *Joſ.* 11. 10. *l* *Taanach* and *Megiddo* were two eminent Cities belonging indeed to *Manaſſeh*, *Judg.* 1. 27. but ſeated in the Tribe of *Iſſachar*, *Joſ.* 17. 11. not far from Mount *Tabor*, *Joſ.* 17. 10. *Judg.* 1. 27. nor from the River *Kiſhon*. *m* Either, Firſt, from *Siſera*, they fought without Pay, whether from meer hatred of the *Iſraelites*, and a deſire to be revenged upon them: or from a full hope and confidence of paying themſelves abundantly out of *Iſraels* ſpoils. Or, Secondly, From the *Iſraelites*; ſo the ſence is, They fell, loſt all their hopes of Money, and rich Spoils and Booty, which they aſſured themſelves of: inſtead of gaining a Prey, they loſt Themſelves.

20 They fought from heaven *n*, the ſtars *o* in their † courſes *p* fought againſt Siſera.

† Heb. *paths.*

n Or, *they from heaven*, or *the heavenly Hoſt fought*, by Thunder, and Lightning, and Hail-ſtones, poſſibly mingled with Fire. Compare *Joſ.* 10. 11. and 1 *Sam.* 7. 10. *o* Which raiſed theſe Storms by their Influences, which they do naturally and ordinarily, but now far more, when God ſharpned their Influences, and diſpoſed the Air to receive and improve their Impreſſions. *p* Or, *from their paths*, or *ſtations*, or *high-places*. As Souldiers fight in their ranks and places aſſigned them, ſo did theſe, and that with advantage, as thoſe Enemies do which fight from the higher ground.

21 The River of Kiſhon *q* ſwept them away, that ancient river *, the river Kiſhon. O my ſoul, thou haſt troden down ſtrength *r*.

q Which, though not great in it ſelf, and therefore fordable, was now much ſwelled and increaſed by the foregoing Storm and Rain, as *Joſephus* affirms; and therefore drowned thoſe who being purſued by the hand of God, and by the *Iſraelites*, were forced into it, and thought to paſs over it, as they did before. * So called, either, Firſt, in oppoſition to thoſe Rivers which are of a later date, being made by the hand and art of Man. Or, Secondly, Becauſe it was a River anciently famous for ſome remarkable Exploits, for which it was Celebrated by the ancient Poets or Writers, though not here mentioned. *r* *i. e.* Thou, O *Deborah*, though but a weak Woman, haſt by Gods Aſſiſtance and Bleſſing upon thy Counſels and Prayers ſubdued a potent Enemy. Such Apoſtrophes and abrupt Speeches are frequent in Poetical Scriptures.

22 Then were the horſe hoofs broken *s* by the meanes of the ‖ pranſings *t*, the pranſings of their mighty ones *u*.

‖ Or, *tramplings*, or, *plungings.*

s Their

s Their Horſes, in which they put moſt confidence, had their Hoofs, which are their ſupport and ſtrength, broken, either by dreadful Hail-ſtones, or rather, by their ſwift and violent running over the ſtony grounds, when they fled away with all poſſible ſpeed from God and from *Iſrael*. *t* Or, *becauſe of their fierce or ſwift courſes*. *u* Either, Firſt, of their ſtrong and valiant Riders, who forced their Horſes to run away as faſt as they could. Or, Secondly, Of their Horſes, as this word ſignifies, *Jer.* 8. 16. and 47. 3. and 50. 42 *i. e.* Of themſelves: the Antecedent for the Relative.

23 Curſe ye Meroz *x*, (ſaid the angel of the LORD *y*) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the LORD *z*, to the help of the LORD againſt the mighty.

x A place then, no doubt, eminent and conſiderable, though now there be no remembrance of it left, which poſſibly might be the effect of this bitter Curſe; as God curſeth *Amalek* in this manner, that he would utterly *blot out their remembrance*, &c. *Exod.* 17. 14. *Deut.* 25. 19. And this place above all others may be thus ſeverely curſed; either becauſe it was near the place of the Fight, and therefore had the greateſt opportunity and obligation to engage with, and to aſſiſt their Brethren; and their denying their help, was a great diſcouragement to all their Brethren, whoſe hearts, no doubt, were greatly Afflicted, and might have utterly fainted, at this great miſcarriage, and ſcandalous Example; or for ſome other great aggravation of their Cowardiſe and Treachery, which may eaſily be imagined, though it be not here expreſſed. *y* She ſignifies, that this Curſe proceeded not from her ſpleen or ill-will towards that place, nor from her own private opinion or affection, but from Divine Inſpiration; and that if all the reſt of the Song ſhould be taken but for the breathings, and expreſſions of a pious and devout Soul, but liable to miſtake, yet this Branch of it was immediately dictated to her by the Lord, by the Miniſtry of an Angel: otherwiſe, ſhe neither would, nor durſt have uttered ſo bitter a curſe againſt them. *z* Either, Firſt, of the Lords People: for God takes what is done for, or againſt his People, as if it was done to himſelf: See *Iſa.* 63. 9. *Zech.* 2. 8. *Mat.* 25. 45. Or, Secondly, Of the Lord himſelf, who though he did not need, yet did require and expect their help and concurrence: and he expreſſeth it thus, to ſhew the ſinfulneſs and unreaſonableneſs of their cowardly deſertion of this Cauſe, becauſe it was the Cauſe of God, and they had the Call of God to it, whom they knew to be able eaſily to cruſh that Enemy whom they dreaded, and who had promiſed to do it.

24 Bleſſed above women *a*, ſhall * Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent *b*.

* chap. 4. 17.

a Celebrated, and praiſed, and endowed with all ſorts of Bleſſings more than they. But of this fact of *Jaels*, ſee the notes on *Judg.* 4. 21. *b* In her Tent or Habitation, in her Houſe and Family, and all her Affairs: for ſhe and hers dwelt in Tents. The *Tent* is here mentioned in Alluſion to the place where this Fact was done.

25 He asked water, *and* ſhe gave *him* milk, ſhe brought forth ‖ butter *c* in a lordly diſh *d*.

‖ Or, *cream*.

c Or, *cream*, *i. e.* The choiſeſt of her milk: ſo the ſame thing is repeated in differing words. *d* Which you are not to underſtand of ſuch a ſtately and coſtly diſh as the Luxury of after ages brought in, which is not agreeable to the ſimplicity either of this Family, or of thoſe antient times; but of a comely and convenient diſh, the beſt which ſhe had, and ſuch as the better ſort of perſons then uſed.

26 She put her hand *e* to the nail, and her right hand to the workmans hammer: and with the hammer ſhe † ſmote Siſera, ſhe ſmote off *f* his head, when ſhe had pierced *g* and ſtricken through his temples.

† Heb. *hammered*.

e i. e. Her left hand, as appears from the nature of the thing; and from the *right hand*, which is oppoſed to it. *f* Or, *ſtruck through*, as the *LXX.* and *Syriack* render it: or *brake*, as the *Chaldee* hath it. *g* Heb. *and ſhe pierced*: or, *and* the Nail *pierced*.

27 † At her feet he bowed, he fell, and lay down *h*: at her feet he bowed, he fell, where he bowed, there he fell down † dead.

† Heb. *between*.

† Heb. *deſtroyed*.

h Here is a lively repreſentation of the thing done. At the firſt blow or Wound he was awakened, and made ſome attempt to riſe; but being aſtoniſhed and very weak, ſhe alſo following her firſt blow with others, he found himſelf impotent, and fell down dead; and then ſhe ſtruck the Nail quite through his head into the ground, as is ſaid, *Judg.* 4. 21.

28 The mother of Siſera looked out at a window *i*, and cried through the latteſs, Why *is* his chariot ſo long in coming? why tarry the wheels of his chariots?

i Expecting to ſee him returning: for ſhe concluded, that he went forth not ſo much to Fight, as to take the Spoil.

29 Her wiſe ladies anſwered her, yea, ſhe returned † anſwer to her ſelf,

† Heb. *her words*.

30 * Have they not ſped? have they *not* divided the prey *k*, † to every man a damſel *or* two? To Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* for † the necks of *them that take* the ſpoil *l*.

* Exod. 15. 9.

† Heb. *to the head of a man*.

† Heb. *for the necks of the ſpoil*.

k i. e. It is certain they have got the prey, only they tarry to view it and diſtribute it, according to every mans quality and merit. *l* Heb. *of the prey*, the *prey* put for *the men of prey*, thoſe, or who take the Prey, as *kindred* is put for *a man of kindred*, or a *kinſman*, *Ruth* 3. 2. and *Belial*, for *a man of Belial*, 2 *Sam.* 16. 7, And *days*, for *a man of days*, or an old man, *Job* 32. 7.

31 So *m* let all thine enemies periſh, O LORD: but *let* them that love him, *be* as * the ſun when he goeth forth in his might *n*. And the land had reſt forty years *o*.

* 2 Sam. 23. 4.

m i. e. So ſuddenly, ſo ſurely, ſo effectually and irrecoverably. *n* When he firſt riſeth, and ſo goeth on in his courſe, which he doth with great might, even *as a ſtrong man that runneth a race*, *Pſal.* 19. 5. and ſo as no creature can ſtop or hinder him; even ſo irreſiſtible let the people be. *o* How to be computed, ſee before on *Judg.* 3. 11.

CHAP. VI.

AND the children of Iſrael did evil in the ſight of the LORD: and the LORD delivered them into the hand * of Midian *a* ſeven years.

* Hab. 3. 7.

a For although the generality of the *Midianites* had been cut off by *Moſes* about 200 years ago, yet many of them doubtleſs fled into the neighbouring Countries, whence afterwards they returned into their own Land, and in that time might eaſily grow to be a very great Number; eſpecially, when God furthered their increaſe, that they might be a fit ſcourge for his People *Iſrael* when they tranſgreſſed.

2 And the hand of Midian † prevailed againſt Iſrael, *and* becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves *b*, and ſtrong holds.

† Heb. *was ſtrong*.

b In which they might ſecure their perſons and proviſions from the hands of the *Midianites*.

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt *c*, even they came up againſt them.

c i. e. The *Arabians*, who are commonly called *the children of the Eaſt*, as *Gen.* 29. 1. *Judg.* 8. 10, 11. *Job* 1. 3. *Ezek.* 25. 4. Not all the *Arabians*, for in that were many, and divers people; but in the Eaſtern part of *Arabia*.

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto Gaza *d*, and left no ſuſtenance for Iſrael, neither ‖ ſheep, nor ox, nor aſs.

‖ Or, *goats*.

d i. e. From the Eaſt, on which ſide they entred, to the Weſt, where *Gaza* was near the Sea: ſo they deſtroyed the whole Land.

5 For they came up with their cattel, and their tents, and they came as graſhoppers for multitude; *for* both they and their camels were without number *e*: and they entred into the land to deſtroy it.

e i. e. So many that it was not eaſie to number them. It is an *Hyperbole*.

6 And Iſrael was greatly impoveriſhed becauſe of the Midianites, and the children of Iſrael cried unto the LORD.

7 ¶ And it came to paſs when the children of Iſrael cried unto the LORD, becauſe of the Midianites.

† Heb. *a man, a prophet.*

8 That the LORD sent † a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage.

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land:

10 And I said unto you, I *am* the LORD your God, * fear not *f* the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

* 2 King. 17. 35, 38. Jer. 10. 2.

f. i. e. Do not serve or worship them.

11 ¶ And there came an angel of the LORD, and sate under an oak which *was* in Ophrah *g*, that *pertained* unto Joash the Abiezrite *h*: and his son * Gideon threshed wheat *i* by the winepress *k*, † to hide *it* from the Midianites.

* Heb. 11. 32. *called Gedeon.* † Heb. *to cause it to flee.*

g To wit, in *Manasseh*: for there was another *Ophrah* in *Benjamin*, *Jos.* 18. 23. *h* Of the Posterity of *Abiezer*, of whom, see *Jos.* 17. 2. 1 *Chron.* 7. 18. See *Judg.* 8. 27, 32. *i* Not with Oxen, as the manner was, *Deut.* 25. 4. but with a staff to prevent discovery. *k* In the place where the Winepress stood, not in the common floor.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee *l*, thou mighty man of valour *m*.

l i. e. Will assist thee against thine and mine Enemies. *m* To whom I have given strength and courage for this end.

13 And Gideon said unto him, Oh my lord, if the LORD be with us, why then is all this befaln us: and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hand of the Midianites.

14 And the LORD looked upon him *n*, and said, * Go in this thy might *o*: and thou shalt save Israel from the hand of the Midianites: have not I sent thee *p*?

* 1 Sam. 12. 11. Heb. 11. 32.

n With a settled and pleasant countenance, as a testimony of his favour to him, and of his readiness to help him. *o* Or, *go now*, or *at this* time *in thy might*: the strength which thou hast already received, and dost now further receive from me, is sufficient with my help. *p* I do hereby give thee command and commission for this Work, and therefore am obliged in Honour to Assist thee in it.

15 And he said unto him, Oh my lord, wherewith shall I save Israel? behold † my family *q* is poor *r* in Manasseh, and I *am* the least *s* in my fathers house.

† Heb. *my thousand is the meanest.*

q Heb. *my thousand*: for the Tribes were distributed into several thousands, whereof each thousand had his peculiar Governour. *r i. e.* Weak and contemptible. *s* Either for Age, or for Wisdom, and fitness for so great a Work.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man *t*,

t As easily, as if they were all but one man; or, thou shalt destroy them to a man, as he did, *Judges* 8.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign, that thou talkest with me *u*.

u That it is *thou*, to wit, an Angel or Messenger sent from God, that appears to me, and discourseth with me; and not a Phancy or Delusion; that thou art in truth what thou seemest and pretendest to be, *ver.* 12. Or, *a sign* of *that which thou talkest with me*; *i. e.* That thou wilt'st by me smite the *Midianites*.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my ‖ present *x*, and set *it* before thee *y*. And he said, I will tarry until thou come again.

‖ Or, *meat-offering.*

x Not a Sacrifice, because neither was *Gideon* a Priest, nor was this the place of Sacrifice, nor was any Altar here, nor was there any such Sacrifice as here follows, appointed by God; but a repast, or some food for the Angel, which he thought to be a man, as appears by *ver.* 22. Compare *Judg.* 13. 15. and *Gen.* 18. 5, *y* That thou maist eat and refresh thy self.

19 ¶ And Gideon went in, and made ready † a kid, and unleavened cakes of an Ephah of flour *z*: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

† Heb. *a kid of the goats.*

z To wit, out of the choicest part of a whole *Ephah*; as also he brought to him the best part of a Kid dressed; for a whole Ephah, and a whole Kid had been very superfluous, and improper to provide for, and set before one man.

20 And the angel of God said unto him, Take the flesh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh, and the unleavened cakes, and * there rose up fire out of the rock, and consumed the flesh, and the unleavened cakes *a*; then the angel of the LORD departed out of his sight.

* Levit. 9. 24.

a By which, he shew'd himself to be no man that needed such Provisions, but a true Angel of God, or the Son of God; and by this instance of his Omnipotency, gave him assurance, that he both could, and would consume the *Midianites*.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas *b*, O LORD God: * for because *c* I have seen an angel of the LORD face to face.

* Exod. 33. 2. chap. 13. 22.

b I am an undone man; I must dye, and that speedily; for that he feared, *ver.* 23. according to the common opinion in that case, of which see *Gen.* 16. 13. and 32. 30. *Exod.* 33. 20. *Deut.* 5. 25, 26. *c* Or, *for therefore*, &c. *i. e.* Therefore God hath shewed me this sight as a presage of my death.

23 And the LORD said unto him *d*, Peace *be* unto thee *e*, fear not, thou shalt not dye.

d By inward suggestion, rather than in a visible Apparition. *e* Thou shalt receive no hurt by this Vision, as thou feareſt; but only *peace*, *i. e.* all the blessings needful for thy own happiness, and for the present work; for this is a very comprehensive Phrase among the *Hebrews*.

24 Then Gideon built an altar there *f* unto the LORD, and called it ‖ Jehovah-shalom *g*: unto this day it *is* yet in Ophrah of the Abi-ezrites.

‖ That is, *the Lord send peace.*

f To wit, on the top of the Rock, as is evident from *ver.* 20. and especially from *v.* 26. where that which is here expressed only in general, and by anticipation, is more particularly described, according to the usage of the Scripture. *g i. e. The Lords peace*; the sign or witness of Gods speaking Peace to me, and to his People: or the place where he spake Peace to me, when I expected nothing but Destruction.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy fathers young bullock, ‖ even the second bullock *h*, of seven years old, and throw down the altar of Baal that thy father hath *i*, and * cut down the grove that *is* by it *k*:

‖ Or, *and.* * Exod. 34. 13. Deut. 7. 5.

h Thus there was but one Bullock, which was *young*, to wit, comparatively, but not simply, for it was seven years old, and of such this *Hebrew* word is used, *Job* 21. 10. For these Creatures are fruitful above seven years. Or thus, *thy Fathers young Bullock, and the second Bullock*; so there were two Bullocks. But because there is but one of them mentioned both in the next verse, and in the execution of this Command, *ver.* 28. it is probable it was but one; and the *Hebrew* Particle, *vau, and*, is put exegetically for *even*. or, *to wit*, as is very usual. And this he calls his *Fathers young Bullock*, both because his Father was the owner of it, and because his Father kept and fed it for a Sacrifice to *Baal*. But because it is likely his father kept divers of these Cattel of differing Ages and Statures for that use, either at his own, or at the Peoples charge; therefore he adds by way of limitation, that he should not take the eldest and the greatest, but the *second*;

second; to wit, in age, or stature, or goodliness, or in the order of Sacrifice, that which was to have been Sacrificed to *Baal* in the second place. And this he singled out because of its age; for being *seven years old*, it began with the *Midianitish* Calamity, and being now to be Sacrificed, did fitly signifie, that the period of that Misery was now come. *i* Which thy Father built in his own ground, though for the common use of the whole City, *ver.* 28, 29, 30. *k* Planted by the Altar for Idolatrous or impure uses, as the manner of Idolaters was. See *Judg.* 3. 7. This Action might seem injurious to his Fathers Rights and Authority, but Gods Command was sufficient warrant, and *Gideon* was now called to be the Supreme Magistrate, whereby he was made his Fathers Superiour, and was impowered, and authorized, and enjoyned to root out all Idolatry and Superstition, and the Instruments thereof.

26 And build an altar unto the LORD thy God, upon the top of this † rock *l*, ‖ in the ordered place *m*, and take the second bullock, and offer a burnt-sacrifice *n* with the wood of the grove which thou shalt cut down.

† Heb. *strong place.*
‖ Or, *in an orderly manner.*

l Of which *ver.* 20, 21. Heb. *of this strong hold*: for in that calamitous time the *Israelites* retreated to such Rocks, and hid and fortified themselves in them. *m i. e.* In a plain and smooth part of the Rock, where an Altar may be conveniently built. Or, *in order*, *i. e.* in such manner as I have appointed; for God had given Rules about the building of Altars. *n Gideon* was no Priest, nor was this the appointed place of Sacrifice; but God can dispense with his own Institutions, though we may not; and his Call gave *Gideon* sufficient Authority.

27 Then Gideon took ten men of his servants *o*, and did as the LORD had said unto him: and *so* it was, because he feared *p* his fathers household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

o Whom doubtless he had acquainted with his design, and the assurance of success in it whereby they were easily induced to assist him, if not sincerely, yet for the expectation of advantage to themselves by it. *p* Not so much, lest he should suffer for it, for he knew very well the doing it by night with so many hands could not hinder the discovery, and consequently the punishment of it; but lest he should be prevented from doing it.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built *q*.

q Not upon *Baals* Altar, for which it was designed; but upon an Altar erected in contempt of *Baal*.

29 And they said one to another, Who hath done this thing? And when they enquired, and asked, they said, Gideon the son of Joash hath done this thing *r*.

r Which they might easily conjecture, partly, by his known aversion from the Worship of *Baal*, and partly, because no other person durst presume to do such a thing, but they might more certainly learn it from some of the persons imployed in it, who through fear or favour might inform them.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal *s*? will ye save him? he that will plead for him, let him be put to death *t*, whilest *it is yet* morning *u*: if he *be* a god, let him plead for himself *x*, because *one* hath cast down his altar.

s Why are you so zealous in pleading for that *Baal*, for the Worship whereof you suffer such grievous Calamities at this day, and from whom you have no help? It is plain, that *Joash* had been a Worshipper of *Baal*: either therefore he was now convinced by *Gideon*'s information and action, or he makes use of this pretence to preserve his Son, being indeed indifferent in matters of Religion; and therefore as he did worship *Baal* to comply with his Neighbours, so now he deserts him, to rescue his Son. *t* He that shall further plead for such a god as this, deserves to die for his folly and impiety. It is not probable, that this was all which he said for his Son's defence; or that he would neglect to mention the Call his Son had from God to it, the Apparition of an Angel, the Promise of Deliverance: but it is usual in Scripture to give onely some short hints of those things which were more largely discoursed. *u i. e.* Instantly, without delay; for it was now Morning-time, as appears from *ver.* 28, *&c.* *x* As the God of *Israel* hath often done when any indignity or injury hath been done to him. But *Baal* hath now shewed that he is neither able to help you, nor himself; and therefore is not worthy to be served any longer. This couragious and resolute Answer was necessary to stop the torrent of the Peoples fury; and it was drawn from him, partly by the sence of his Sons extream danger; and partly by the confidence he had, that God would plead his Sons Cause, and use him for the Rescue of his People.

32 Therefore on that day he called him *y* Jerub-baal, saying, Let Baal plead against him, because he hath thrown down his altar.

y i. e. Joash called *Gideon* so, *Judg.* 7. 1. in remembrance of this noble Exploit, and to put a brand upon *Baal*.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the east were gathered together and went over, and pitched in the valley of Jezreel *z*.

z Not that *Jezreel* in *Judah*, of which *Jos.* 15. 56. but another in the borders of *Manasseh* and *Issachar*, *Jos.* 17. 16. and 19. 18. which was not far distant from *Ophrah*, where *Gideon* dwelt, and now was.

34 But the spirit of the LORD † came upon Gideon *a*, and he * blew a trumpet, and Abiezer *b* was † gathered after him.

† Heb. *clothed.*
* Numb. 20. 3. chap. 3. 27.
† Heb. *was called after him.*

a Inspiring him with extraordinary Wisdom, and Courage, and Zeal to vindicate Gods Honour, and his Countries Liberty. Compare 1 *Chron.* 12. 18. and 24. 20. *b i. e.* The *Abiezrites*, his kindred, and their servants, and others; who finding no harm coming to him for the destroying of *Baal*, but rather a blessing from God, in giving him strength and courage for so great and dangerous an Attempt, changed their minds, and followed him as the person by whose hands God would deliver them.

35 And he sent Messengers throughout all Manasseh *c*, who also was gathered after him, and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali *d*, and they came up to meet them.

c On both sides of *Jordan*. *d* Because these Tribes were nearest to him, and so could soonest joyn with him; and were nearest the Enemy also, *ver.* 33. and therefore were more sensible of the Calamity, and would in all reason be most forward to rescue themselves from it.

36 ¶ And Gideon said unto God *e*, If thou wilt save Israel by mine hand, as thou hast said,

e In way of humble Supplication, partly for the strengthning of his own Faith, and partly for the greater encouragement of his Souldiers in this great and strange Attempt.

37 Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside f*; then shall I know that thou wilt save Israel by mine hand, as thou hast said.

f i. e. Upon all that spot of ground which adjoyneth to, and encompasseth the Fleece.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, * Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece. Let it now be dry only upon the fleece, and upon all the ground let there be dew *g*.

* Gen. 18. 32.

g Which was more difficult and preternatural than the former instance, because if there be any moisture, such bodies as fleeces of Wool are most likely to drink it up.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

THen Jerubbaal (who *is* Gideon) and all the people that *were* with him, roſe up early, and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on the north-ſide of them, by the hill of Moreh, in the valley.

2 And the LORD ſaid unto Gideon, The people that *are* with thee *are* too many for me *b* to give the Midianites into their hand, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine own hand hath ſaved me.

b i. e. For my purpoſe; which is, ſo to deliver *Iſrael*, that it may appear to be my own miraculous act, that ſo I may have all the Glory of it, and they may be more ſtrongly obliged to love and ſerve me.

3 Now therefore go to, proclaim in the ears
* Deut. 20. 8. of the people, ſaying, * Whoſoever *is* fearful and afraid, let him return and depart early from mount Gilead *c*: and there returned of the people twenty and two thouſand *d*, and there remained ten thouſand.

c Not that famous *Mount Gilead* which was beyond *Jordan*; for it is apparent that both the Camps of the *Iſraelites* and of the *Midianites* were on this ſide *Jordan*: but another *Mount Gilead* in the Tribe of *Manaſſeh*; which might be ſo called, either for ſome reſemblance it had with the other *mount Gilead*, or in remembrance of their Father *Gilead*; or, that this might be a Memorial of their near relation to their Brethren, notwithſtanding their being divided one from another by *Jordan*; or, for ſome other reaſon now unknown at this diſtance of Time and Place. Or, the words may be rendred *towards mount Gilead*; for the *Hebrew* Particle, *min*, or *mem*, is ſometimes rendred *towards*, of which ſee *Gen.* 11. 2. and 13. 11. *Deut.* 32. 2. 2 *Sam.* 6. 2. And ſo it may be underſtood of the famous *mount Gilead*, beyond *Jordan*, which he may mention here, either, 1. Becauſe many of his Soldiers were of that half Tribe of *Manaſſeh* which dwelt there, and ſo it was moſt proper for them to return thither; Or, 2. Becauſe that was their ſafeſt courſe, to get furtheſt from the danger which they feared; Or, 3. Becauſe though he would remove them from danger, yet he would not have them diſperſed, but kept together in a Body about *mount Gilead*; knowing that they who had not Courage enough to Fight their Enemies, might have Valour enough to Purſue them, when they were beaten by others; and ſuſpecting, That the *Midianites*, if beaten, would probably flee that way. *d* Who finding their whole Army to be very ſmall, in compariſon of their Enemies, who were a Hundred Thirty Five Thouſand, *Judg.* 8. 10. and they, no doubt well Armed and Diſciplined, and encouraged by long Succeſs; whereas the *Iſraelites* were diſ-ſpirited with long Servitude, and many of them unfurniſhed with Arms and Proviſions; loſt the courage which in the beginning they ſeemed to have.

4 And the LORD ſaid unto Gideon, The people *are* yet too many: bring them down unto the water *e*, and I will try them for thee *f* there, and it ſhall be, *that* of whom I ſay unto thee, This ſhall go with thee, the ſame ſhall go with thee: and of whomſoever I ſay unto thee, This ſhall not go with thee, the ſame ſhall not go up.

e Either that which ran from the Well of *Harod*, mentioned *ver.* 1. or ſome other Brook. *f* Becauſe thy Proclamation hath not ſufficiently tried them; for many who are fearful indeed, will put on the face, and deſire the opinion of being Valiant Perſons; I will take another courſe.

5 So he brought down the people unto the water: and the LORD ſaid unto Gideon, every one that lappeth of the water with his tongue as a dog lappeth, him ſhalt thou ſet by himſelf, likewiſe every one that boweth down upon his knees to drink *g*.

g It is true, there may be natural reaſons given, why ſome did onely Lap of the Water, when others bowed down to drink; from the Temperance, or Fortitude, or Patience, or Strength, or Diligence of the one; and the Intemperance, or Cowardice, or Impatience, or Weakneſs, or Slothfulneſs of the other; but theſe ſeem to be meer conjectures: The true reaſon and deſign of this courſe, ſeems to be onely this, That God would reduce them to a very ſmall number, which was likely to be done by this means; for the Seaſon of the year being hot, and the generality of the Soldiers weary, and thirſty, and faint, they would moſt probably bow down upon their Knees, that they might more fully refreſh themſelves by a liberal draught, as indeed they did; and it could be expected that there would be but few, who either could or would deny themſelves in this matter; eſpecially, when God concurred in the work, and ſo diſpoſed of the Minds and Bodies of them, that all, except Three Hundred, ſhould lye down to drink.

6 And the number of them that lapped *putting* their hand to their mouth *h*, were three hundred men: but all the reſt of the people bowed down upon their knees to drink water.

h Taking up a little water in the Palm of their Hands to put into their mouths.

7 And the LORD ſaid unto Gideon, By the three hundred men that lapped, will I ſave you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place *i*.

i i. e. To his own home, as *Numb.* 24. 11.

8 So the people took victuals in their hand, and their trumpets *k*: and he ſent all *the reſt of* Iſrael, every man unto his tent, and retained thoſe three hundred men: and the hoſt of Midian was beneath him in the valley.

k i. e. The Trumpets belonging to the whole Army, even to thoſe who were gone away, which he retained for the uſe here following. See *ver.* 16.

9 ¶ And it came to paſs the ſame night *l* that the LORD ſaid unto him *m*, Ariſe, get thee down unto the hoſt, for I have delivered it into thine hand.

l After he had diſmiſſed all but the Three Hundred. *m* In a Dream or Viſion of the Night.

10 But if thou fear to go down *n*, go thou with Phurah thy ſervant down to the hoſt.

n To wit, without ſome farther aſſurance of thy Succeſs, I will condeſcend ſo far to thee, as to give thee another Sign.

11 And thou ſhalt hear what they ſay, and afterward ſhall thine hands be ſtrengthned *o* to go down unto the hoſt. Then went he down with Phurah his ſervant unto the out-ſide ‖ of the armed men that *were* in the hoſt.

‖ Or, *of rank by five.*

o Thou wilt be encouraged to proceed, notwithſtanding the ſmalneſs of thy number, which may deter thee.

12 And the Midianites, and the Amalekites, and * all the children of the eaſt, lay along in the valley like graſhoppers for multitude, and their camels *were* without number, as the ſand by the ſea-ſide for multitude.

* chap. 6. 5, 33. and 8. 10.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, a cake of barley bread *p* tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay all along.

p A weak and contemptible thing; and in it ſelf as unable to overthrow a Tent, as to remove a Mountain; but being thrown by a Divine hand, bore down all before it; which fitly reſembled *Gideon*'s caſe, which was mean and deſpicable, as himſelf ſaith, *Judg.* 6. 15. yet he was Mighty, through God, to deſtroy the *Midianites*.

14 And his fellow anſwered and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſon of Joaſh, a man of Iſrael *q*: *for* into his hand hath God delivered Midian and all his hoſt.

q As there are many examples of ſignificant Dreams, given by God to Heathens, as *Gen.* 41. *Dan.* 2. and 4. ſo ſome of them had the gift of Interpreting Dreams; which they ſometimes did by Study and Art, and ſometimes by Divine direction in this caſe.

15 And

15 And it was *so*, when Gideon heard the telling of the dream *r*, and † the interpretation thereof, that he worshipped *ſ*, and returned into the hoſt of Iſrael, and ſaid, Ariſe, for the LORD hath delivered into your hand the hoſt of Midian.

† Heb. *the breaking thereof.*

r Which he underſtood, though ſpoken in the *Midianitiſh* Language; either, becauſe it was near akin to the *Hebrew*, being onely a differing Dialect of it; or, becauſe the *Iſraelites* had now been accuſtomed to the *Midianites* company and diſcourſe for ſeven years. *ſ* He praiſed God for this Miraculous Work and ſpecial encouragement, whereby he was confirmed in his enterpriſe.

16 And he divided the three hundred men into three companies *t*, and he put † a trumpet in every mans hand with empty pitchers, and ‖ lamps *u* within the pitchers *x*.

† Heb. *trumpets in the hand of all of them.*
‖ Or *fire-brands, or torches.*

t To make a ſhew of a vaſt Army encompaſſing them. *u* Or, *Torches* made of ſuch materials as would quickly take Fire, and keep it for ſome time, *x* Partly to preſerve the Flame from the violence of Wind and Weather; and partly to conceal it, and ſurpriſe their Enemy with ſudden and unexpected Flaſhes of Light.

17 And he ſaid unto them, Look on me, and do likewiſe *y*; and behold, when I come to the outſide of the camp, it ſhall be, *that* as I do, ſo ſhall ye do.

y For though two hundred of his men were placed on other ſides of the Camp; yet they were ſo diſpoſed, that ſome perſon or perſons, ſet as Watch-men, might ſee what was done, and give notice to the reſt to follow the Example.

18 When I blow with a trumpet, I, and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* † of the LORD, and of Gideon *z*.

† Heb. *for the LORD and Gideon.*

z He mentions his own Name, together with Gods, not out of vain oſtentation or arrogance, as if he would equal himſelf with God; for he mentions God in the firſt and chief place, and himſelf onely as his Miniſter; but from prudent Policy, becauſe his Name was grown formidable to them, and ſo was likely to further his Deſign, and their Flight, as it did.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outſide of the camp, in the beginning of the middle watch *a*, and they had but newly ſet the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

a i. e. Of the ſecond Watch; for though afterwards the night was divided into four Watches by the *Romans*, *Mat.* 14. 25. yet in more ancient times, and in the Eaſtern parts, it was divided into three: He choſe the dark and dead of the night, to increaſe their Terror by the Trumpets, whoſe ſound would then be loudeſt and beſt heard, and the Lamps, whoſe light would then ſhine moſt brightly, and ſeem biggeſt, to ſurpriſe them at diſadvantage, and to conceal the ſmalneſs of their numbers.

20 And the three companies blew the trumpets, and brake the pitchers, and held their lamps in their left hands *b*, and their trumpets in their right hands to blow *withal*, and they cried, The ſword of the LORD, and of Gideon.

b That they might be thought to be a mighty Hoſt, having as many Troops or Companies, as there were Trumpets and Lights.

21 And they ſtood every man in his place *c*, round about the camp; and all the hoſt ran, and cried and fled.

c As if they had onely been Torch-bearers to the ſeveral Companies.

22 And the three hundred blew the trumpets, and * the LORD ſet every mans ſword againſt his fellow *d*, even throughout all the hoſt, and the hoſt fled to Beth-ſhittah ‖ in Zererath, *and* to the † border of Abel-meholah *e*, unto Tabbath.

* Iſa. 9. 4.
‖ Or, *towards.*
† Heb. *lip.*

d They ſlew one another, either becauſe they ſuſpected Treachery, and ſo fell upon thoſe they firſt met with; which they might more eaſily do, becauſe they conſiſted of ſeveral Nations, as may be gathered from *Judg.* 6. 3. and *Joſephus* affirms; or becauſe the darkneſs of the night made them unable to diſtinguiſh Friends from Foes; or, becauſe the ſuddenneſs of the thing ſtruck them with Horror and Amazement; or, becauſe God infatuated them, as he hath done many others. Compare 1 *Sam.* 14. 20. 2 *Chron.* 20. 23. *e* Of which ſee 1 *King.* 4. 12. and 19. 16.

23 And the men of Iſrael gathered themſelves together out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites.

24 ¶ And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the waters unto Beth-barah *f*, and Jordan *g*. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan.

f i. e. The Paſſes over thoſe Waters to which they are like to come. *g* The Foords of *Jordan*, which River they muſt paſs over into their own Countrey.

25 And they took * two princes of the Midianites, Oreb and Zeeb: and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the winepreſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other ſide Jordan *h*.

* Pſal. 83. 11; Iſa. 10. 26.

h For *Gideon* in the purſuit had paſſed over *Jordan*, as we read *Judg.* 8. 4. which though mentioned after, this may ſeem to have been done before it, ſuch tranſpoſitions being frequent in Sacred Story. Or, *on this ſide Jordan*, for the *Hebrew* word is indifferent to both ſides, ſee *Gen.* 50. 10. And ſo this is oppoſed to what follows of his paſſing over *Jordan*, *Judg.* 8. 4. And then there is no anticipation here.

CHAP. VIII.

AND the men of Ephraim ſaid unto him, † Why haſt thou ſerved us thus, that thou calledſt us not *a* when thou wenteſt to fight with the Midianites? and they did chide with him † ſharply.

† Heb. *what thing is this thou hast done unto us.*
† Heb. *ſtrongly.*

a Why haſt thou neglected and deſpiſed us, in not calling us in to thy help, as thou didſt other Tribes? Theſe were a proud people, *Iſa.* 11. 13. puffed up with a conceit of their Number and Strength, and the preference which *Jacob* by Divine direction gave them above *Manaſſeh*, *Gen.* 48. 19, 20. of which Tribe *Gideon* was, who by this act had ſeemed to advance his own Tribe, and to depreſs theirs.

2 And he ſaid unto them, What have I done now in compariſon of you *b*? *is* not the gleaning of the grapes of Ephraim *c* better than the vintage of Abiezer *d*?

b What was done, was done by Gods immediate hand, making them one to kill another; what I have done in cutting off ſome of the Fugitive common Soldiers, is not to be compared with your Exploit in deſtroying their Princes; I began the War, but you have finiſhed. *c* What you have gleaned or done after me. *d i. e.* Of the *Abiezrites*, to whom he modeſtly communicateth the honour of the Victory, and doth not arrogate it to himſelf, as Generals commonly do.

3 God hath delivered into your hand the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? then their † anger was abated toward him, when he had ſaid that *e*.

† Heb. *ſpirit.*

e His ſoft and humble Anſwer allayed their Rage and Envy; ſee *Prov.* 15. 1. and 25. 15.

4 ¶ And Gideon came to Jordan, *and* paſſed over *f*, he, and the three hundred men that *were* with: faint, yet purſuing *them*.

f Or, *had paſſed over.* When he paſſed over; ſee on *Judg.* 7. 25.

5 And he ſent unto the men of Succoth *g*, Give, I pray you, loaves of bread unto the people that follow

follow me, for they *be* faint, and I am purſuing after Zeba and Zalmunna, kings of Midian *h*.

g A place beyond *Jordan*, *Gen.* 33. 17. *Joſ.* 13. 27. *Pſal.* 60. 6. *h* Where before this time were five Kings at once, *Numb.* 31. 8. who either reigned ſeparately in divers parts of the Land; or governed by common counſel and conſent; as ſometimes there were two or three *Roman* Emperors together.

6 ¶ And the princes of Succoth ſaid, *Are* the hands of Zeba and Zalmunna now in thine hand *i*, that * we ſhould give bread unto thine army?

* See 1 Sam. 25. 10.

i Art thou ſo fooliſh, to think with thy three hundred faint and weary Souldiers, to conquer and deſtroy an Hoſt of fifteen thouſand men?

7 And Gideon ſaid, Therefore when the LORD hath delivered Zeba and Zalmunna into mine hand, I will † tear your fleſh with the thorns of the Wilderneſs *k*: and with briers.

† Heb. *threſh.*

k Which grow abundantly in the neighbouring Wilderneſs; I will chaſtiſe or beat your naked Bodies with Thorny Rods, even unto Death: Or, I will lay you down upon Thorns, on the ground, and bring the Cart-wheel upon you, which will both tear your fleſh, and bruiſe you to death.

8 ¶ And he went up thence to Penuel *l*, and ſpake unto them likewiſe: and the men of Penuel anſwered him as the men of Succoth had anſwered *him*.

l Another City beyond *Jordan*; of which ſee *Gen.* 32. 30. 1 *King.* 12. 25.

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower *m*.

m Your confidence in which makes you thus Proud and Preſumptuous. He implies that he would afterwards deſtroy their perſons, as is expreſſed *ver.* 17.

10 ¶ Now Zeba and Zalmunna *were* in Karkor, and their hoſts with them, about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell ‖ an hundred and twenty thouſand men that drew ſword *n*.

‖ Or, *an hundred and twenty thouſand, every one drawing a ſword*

n i. e Perſons expert and exerciſed in War, beſides the retainers to them, *Judg* 6. 5.

11 ¶ And Gideon went up by the way of them that dwelt in tents *o*, on the eaſt of Nobah and Jogbehah *p*, and ſmote the hoſt: for the hoſt was ſecure *q*.

o i. e. Of the *Arabians*, ſo fetching a compaſs, and falling upon them where they leaſt expected it. *p* Of which Cities ſee *Numb.* 32. 35, 42. *p* Being now got ſafe over *Jordan*, and a great way from the place of Battel; and probably, ſuppoſing *Gideon*'s men to be ſo tired with their hard Service, and the great Slaughter which they had made, that they would have neither Strength nor Will to purſue them ſo far.

12 And when Zeba and Zalmunna fled, he purſued after them, and * took the two kings of Midian, Zebah and Zalmunna, and † diſcomfited them.

* Pſal. 83. 11.
† Heb. *terrified.*

13 ¶ And Gideon the ſon of Joaſh returned from battel before the ſun was up *r*,

r By which it may be gathered, that he came upon them in the Night, which was moſt convenient for him who had ſo ſmall a number with him; and moſt likely both to ſurpriſe and terrifie them by the remembrance of the laſt Nights ſad work, and the expectation of another like it.

14 And caught a young man of the men of Succoth, and enquired of him: and he † deſcribed unto him the princes of Succoth *ſ*, and the elders thereof, *even* threeſcore and ſeventeen men.

† Heb. *writ.*

ſ He told him their Names and Qualities.

15 And he came unto the men of Succoth, and ſaid, behold Zebah and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderneſs and briers, and with them he † taught the men of Succoth *t*.

† Heb. *made to know.*

t By that ſevere puniſhment, of which *ver.* 7. he made *the men*, *i. e.* the Elders of *Succoth*, to know their Sin and Folly, though it was too late for their good, but not for the inſtruction and warning of others.

17 ¶ And he beat down the tower of * Penuel, and ſlew the men of the city.

* 1 King. 12. 25.

18 Then ſaid he unto Zeba and Zalmunna, What manner of men *u were* they whom ye ſlew at Tabor *x*? And they anſwered, As thou *art*, ſo *were* they, each one † reſembled the children of a king *y*.

† Heb. *according to the form, &c.*

u i. e. For outward ſhape and quality. *x* Whither he underſtood they fled for ſhelter, upon the approach of the *Midianites*; and where he learnt that ſome were ſlain, which he ſuſpected might be they. *y* Not for their Garb, or outward Splendour, for the Family was but mean; but for the Majeſty of their looks: By which commendation they thought to ingratiate themſelves with their Conqueror.

19 And he ſaid, They *were* my brethren, *even* the ſons of my mother: as the LORD liveth, if ye had ſaved them alive, I would not ſlay you *z*.

z For being not *Canaanites*, he was not obliged to kill them; but they having killed his Brethren, and that in cool blood, he was by Law the avenger of their Blood.

20 And he ſaid unto Jether his firſt-born, Up, *and* ſlay them *a*: but the youth drew not his ſword: for he feared, becauſe he *was* yet a youth.

a Partly, that he might animate him to the uſe of Arms, for his God and Countrey, againſt their Enemies, and to the Exerciſe of Juſtice; partly, that the Death of thoſe miſchievous perſons might be more ſhameful and painful; and partly, that he might have ſome ſhare in the honour of the Victory.

21 Then Zeba and Zalmunna ſaid, Riſe thou and fall upon us: for as the man *is*, ſo *is* his ſtrength *b*. And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ‖ ornaments that *were* on their camels necks.

‖ Or, *ornament like the moon.*

b Thou excelleſt him, as in Age and Stature, ſo in Strength; and it is more honourable, as well as eaſie, to die by the hands of a valiant man.

22 ¶ Then the men of Iſrael ſaid unto Gideon, Rule thou over us *c*, both thou, and thy ſon, and thy ſons ſon alſo *d*: for thou haſt delivered us from the hand of Midian *e*.

c Not as a Judge, for he was already made by God; but as a King. *d* Let the Kingdom be Hereditary to thee, and to thy Family. *e* This miraculous and glorious deliverance by thy hands, deſerves no leſs from us.

23 And Gideon ſaid unto them, I will not rule over you *f*, neither ſhall my ſon rule over you: the LORD ſhall rule over you *g*.

f To wit, as a King, which you deſire. *g* In a ſpecial manner, as he hath hitherto done, by Judges, whom God did particularly appoint and direct, even by *Urim* and *Thummim*, and aſſiſt upon all occaſions; whereas Kings had a greater Power, and onely a general dependance upon God, as other Kings had. Compare 1 *Sam.* 8. 6, 7.

24 ¶ And Gideon ſaid unto them, I would deſire a requeſt of you, That ye would give me every man the ear-rings of his prey, (for they had golden ear-rings, becauſe they were Iſhmaelites *h*.)

h Obj. They are called *Midianites* before. *Anſ.* Here ſeems to have been a mixture of People, *Judg.* 6. 3. which are all called by

by one general name, *Ishmaelites*, or *Arabians*, who used to wear Ear-rings, *Gen.* 35. 4. but the greatest, and the ruling part of them were *Midianites*.

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein, every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested, *was* a thousand and seven hundred *shekels* of gold, beside ornaments, and ‖ collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels necks.

‖ Or, *sweet Jewels.*

27 And Gideon made an ephod thereof *i*, and put it in his city *k*, *even* in Ophrah: and all Israel went thither a whoring after it *l*; which thing became a snare *m* unto Gideon, and to his house.

i Not of all of it; for then it would have been too heavy for use; but of part of it, the rest being probably employed about other things agreeable and appertaining to it; which elsewhere are comprehended under the name of the Ephod, as *Judg.* 17. 5. and 18. 14, 18. *Hos.* 3. 4. *k* Not as a Monument of the Victory, for such Monuments were neither proper nor usual; but for Religious use, for which alone the Ephod was appointed. The case seems to be this, *Gideon* having by Gods Command erected an Altar in his own City, *Ophrah*, *Judg.* 6. 26. for an extraordinary time and occasion, thought it might be continued for ordinary use; and therefore as he intended to procure Priests, so he designed to make Priestly Garments, and especially an Ephod, which was the chief and most costly; which besides its use in sacred ministrations, was also the instrument by which the Mind of God was enquired and discovered, 1 *Sam.* 23. 6, 9. and 30. 7. which might seem necessary for the Judge to have at hand, that he might consult with God upon all occasions. *l* Committing Superstition or Idolatry with it, or going thither to enquire the Will of God; whereby they were drawn from the true Ephod, instituted by God for this end, which was to be worn by the High-Priest onely. *m* An occasion of Sin and Ruine to him and his, as the next Chapter sheweth. Though *Gideon* was a good man, and did this with an honest mind, and a desire to set up Religion in his own City and Family; yet here seems to be many Sins in it; 1. Superstition and Will-worship, Worshipping God by a device of his own, which was frequently and expresly forbidden. 2. Presumption, in wearing, or causing other Priests to wear this kind of Ephod, which was peculiar to the High-Priest. 3. Transgression of a plain command, of Worshipping God ordinarily but at one place and one Altar, *Deut.* 12. 5, 11, 14. and withdrawing people from that place, to his. 4. Making a fearful Schism or Division among the People. 5. Laying a Stumbling-block, or an occasion of Superstition or Idolatry before that people, whom he knew to be too prone to it.

28 ¶ Thus was Midian subdued before the children of Israel: so that they lifted up their head no more *n*: and the country was in quietness forty years *o* in the days of Gideon *p*.

n i. e. Recovered not their former Strength or Courage, so as to Conquer or Oppress others, as they had done. *o* i. e. To the fortieth year, from the beginning of the *Midianitish* Oppression; see on *Judg.* 3. 11. *p* i. e. As long as *Gideon* lived.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house *q*.

q Not in his Fathers House, as he did before; nor yet in a Court like a King, as the People desired; but in a middle state, as a Judge, for the preservation and maintenance of their Religion and Liberties.

† Heb. *going out of his thigh.*

30 And Gideon had threescore and ten sons † of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem *r*, she also bare him a son, whose name he † called Abimelech *s*.

† Heb. *set.*

r She dwelt there, and he oft came thither, either to execute Judgment, or upon other occasions. *s* i. e. *My Father the King*; so he called him, probably, to gratify his Concubine, who desired it either out of Pride, or Design.

32 And Gideon the son of Joash died in a good old age *t*, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrite.

t His long Life being crowned with the continuance of his Honour, Tranquility and Happiness.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again *u*, and went a whoring after Baalim *x*, and made Baal-berith *y* their god.

u Whereby we see the Wicked temper of this people, who did no longer cleave to God, than they were in a manner constrained to it, by the Presence and Authority of their Judges. *x* This was the general name including all their Idols, whereof one here follows. *y* i. e. *The Lord of the Covenant*, so called, either from the Covenant wherewith the Worshippers of this God bound themselves to maintain his Worship, or to defend one another therein; or rather, because he was reputed the God and Judge of all Covenants, and Promises, and Contracts, to whom it belonged to maintain them, and to punish the violaters of them; and such a God both the *Grecians* and the *Romans* had.

34 And the children of Israel remembred not the LORD their God, who had delivered them out of the hand of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely* Gideon, according to all the goodness which he had shewed unto Israel.

CHAP. IX.

AND Abimelech the son of Jerubbaal went to Shechem, unto his * mothers brethren, and communed with them, and with all the family of the house of his mothers father, saying,

* chap. 8. 31.

2 Speak, I pray you, in the ears of all the men of Shechem, † Whether is better for you, either that all the sons of Jerubbaal (*which are* threescore and ten persons) reign over you *a*, or that one reign over you? Remember also, that I *am* your bone and your flesh *b*.

† *What is good? whether*, &c.

a He supposeth that they would take that Government which their Father modestly refused; and that the multitude of his Sons would occasion horrible Divisions, and Confusions, and Contests about the Sovereign Power; all which they might avoid by chusing him King; and so they might enjoy the Monarchy which they had long and oft desired. *b* Your Kinsman, of the same Tribe and City with you; which will be no small Honour and Advantage to you.

3 And his mothers brethren *c* spake of him in the ears of all the men of Shechem all these words, and their hearts inclined † to follow Abimelech: for they said, He *is* our brother *d*.

† Heb. *after.*

c i. e. Kinsmen, as that word is oft used, as *Gen.* 14. 16. and 29. 12. *d* They were easily perswaded to believe and follow what served their own Interest.

4 And they gave him threescore and ten *e pieces* of silver *f* out of the house of Baal-berith *g*, wherewith Abimelech hired * vain and light persons *h* which followed him.

* chap. 11. 3.

e Agreeably to the number of his Enemies, *Gideon*'s seventy Sons. *f* Not Shekels, as some fancy, which were too small a Sum for this purpose; but far larger pieces, the exact worth whereof it is neither possible nor needful for us now to know. *g* Out of his Sacred Treasury; for even they who were very parsimonious and base in their Expences about Gods Service, were liberal in their Contributions to Idols; having since *Gideon*'s Death, built this Temple (which he would never have suffered whilest he lived) and endowed it with considerable Revenues. *h* Unsettled, idle and necessitous persons, the most proper Instruments for Tyranny and Cruelty.

5 And he went unto his fathers house at Ophrah, and slew his brethren the sons of Jerubbaal *i*, *being* threescore and ten persons *k*, upon one stone *l*: notwithstanding, yet Jotham the youngest son of Jerubbaal was left, for he hid himself.

i The onely persons who were likely to hinder him in establishing his Tyranny. *k* Wanting one, who is here expressed; And these Synecdochical expressions are frequent in Scripture, See *Gen.* 35. 26. and 42. 13. *Numb.* 14. 32, 33. *Job.* 20. 24. 1 *Cor.* 15. 5. *l* Whereby he would signifie, that this

this was either, 1. An act of Justice, in cutting them all off in an orderly manner, for some supposed Crime, probably, as designing Sedition and Rebellion: Or, 2. An act of Religion in avenging the dishonour and injury done to *Baal* by *Gideon*, *Judg.* 6. 27, 28. upon his Children, whom he offered up as so many Sacrifices to *Baal* upon this Stone, which served for an Altar; and for this reason it seems the Money was taken out of *Baal*'s House, because it was to be laid out in his Service.

6 And all the men of Shechem gathered together, and all the house of Millo *m*, and went and made Abimelech king *n*, ‖ by the plain of the pillar *o* that *was* in Shechem.

‖ Or, *by the oak of the pillar. See* Josh. 24. 26.

m Of a place or person so called; some eminent and potent Family living in *Shechem*, or near to it, either the Family of *Abimelech*'s Mother, or some other; Or, *and all Beth-millo*; so *Beth* is not an House, but a part of the name of the place. *n* To wit, over all *Israel*, *ver.* 22. which was a strange Presumption for the inhabitants of one City to undertake; but they had many advantages and encouragements for it; as the eager, and general, and constant inclination of the *Israelites* to Kingly Government; *Abimelech*'s being the Son of *Gideon*, to whom, and to his Sons, they offered the Kingdom, *Judg.* 8. 22, And though the Father could, and did refuse it for himself; yet they might imagine, that he could not give away his Son's right, conveyed to them by the *Israelites*, in their offer; the universal defection of the *Israelites* from God to *Baal*, whose great Patron and Champion *Abimelech* pretended to be; the power and prevalency of the Tribe of *Ephraim*, in which *Shechem* was, *Jos.* 20. 7. whose proud and imperious spirit, manifested *Judg.* 8. 1. and 12. 1. would make them readily close with a King of their own Brethren; and *Abimelech*'s getting the start of all others, having the Crown actually put upon his head, and an Army already raised to maintain his Tyranny. *o* Or, *by the Oak of the Pillar*, *i. e.* By the Oak, where *Joshua* erected a Pillar as a Witness of the Covenant renewed between God and *Israel*, *Jos.* 24. 26. This place they chose, to signify that they still owned God, and their Covenant with him; and did not Worship *Baal* in opposition to God, but in conjunction with him, or in subordination to him.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim *p*, and lift up his voice, and cried *q*, and said unto them, Hearken unto me, ye men of Shechem *r*, that God may hearken unto you *s*.

p Which lay near *Shechem*, and near Mount *Ebal*. The Valley between these two Mountains of *Gerizim* and *Ebal*, was a famous place, employed for a Religious use, even for the Solemn reading of the Law, and its Blessings and Curses, *Deut.* 11. 29. and 27. 12. *Jos.* 8. 33. and therefore it is probable it was still used, even by the Superstitious and Idolatrous *Israelites* for such like occasions, who delighted to use the same places which their Religious Ancestors had Consecrated and used. *q* So as they that stood in the Valley might hear him, though not suddenly come at him to take him. *r* Who are here met together upon a solemn occasion, as *Josephus* notes, *Abimelech* being absent. *s* When you cry unto him for Mercy; so he conjures and perswades to give him patient Audience, as they did.

8 The trees went forth on a time *t* to anoint a king *u* over them, and they said unto the olive-tree *x*, Reign thou over us.

t A Parabolical Discourse, usual among the Ancients, especially in the Eastern parts; wherein, under the names of Trees, men are represented. *u* *i. e.* To make a King, which was oft done among the *Israelites*, and some others, with the Ceremony of Anointing. *x* By which he understands *Gideon*.

9 But the olive-tree said unto them, Should I leave my fatness * wherewith by me they honour God *y* and man *z*, and ‖ go to be promoted *a* over the trees?

* Psal. 104. 15.
‖ Or, *go up and down for* other *trees.*

y In whose Worship and Service Oyl was used for divers things; as about the Lamps, *Exod.* 35. 14. and Offerings, *Lev.* 2. 6, 7. and for the anointing of Sacred Persons and Things. *z* For Oyl was used in the constitution of Kings, and Priests, and Prophets, and for a Present to great Persons, and to anoint the head and face, *&c.* *a* Heb. *to move* hither and thither, to wander to and fro, to exchange my sweet Tranquillity, for unceasing Cares and Travels for the good of others, as a King ought to do.

10 And the trees said unto the fig-tree *b*, Come thou, *and* reign over us.

b This, as also the Vine, *ver.* 12. signifies the same thing with the Olive-Tree, but here are various expressions used, either for the decency of the Parable; or, because *Gideon* refused this Honour, both for himself, and for his Sons; or, to signify that the Sons of *Gideon*, whom *Abimelech* had so cruelly slain, upon pretence of their affecting the Kingdom, were as far from such thoughts as their Father; and therefore were unjustly and wickedly Murdered.

11 But the fig-tree said unto them, Should I forsake my sweetness *c*, and my good fruit, and go to be promoted over the trees?

c For which that fruit is particularly commended.

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheareth God *d* and man *e*, and go to be promoted over the trees?

d Wherewith God is well pleased, because it was offered to God, *Numb.* 15. 5, 7, 10. *e* See *Psal.* 104. 15. *Prov.* 31. 6.

14 Then said all the trees unto the ‖ bramble *f*, Come thou, *and* reign over us.

‖ Or, *thistle.*

f Or, *Thorn*; a mean, and barren, and hurtful Tree, fitly representing *Abimelech*, the Son of a Concubine, and a person of small use, and great Cruelty.

15 And the bramble said unto the trees, If in truth ye anoint me king over you *g*, *then* come, *and* put your trust in my shadow *h*: and if not, * let fire come out of the bramble, and devour the cedars of Lebanon *i*.

* Exod. 9. 23.

g If you deal truly and justly in making me King. *h* Then you may expect protection under his Government. *i* Instead of Protection, you shall receive Destruction by him, especially you Cedars, *i. e.* Nobles, such as the House of *Millo*, who have been most forward in this work.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

17 (For my father fought for you, and † adventured his life far *k*, and delivered you out of the hand of Midian:

† Heb. *cast his soul.*

k Heb. *cast away his Soul* or *Life far off*, out of his reach or power to recover it, *i. e.* Exposed himself to utmost hazard for your sakes.

18 And ye are risen up against my fathers house this day, and have slain *l* his sons, threescore and ten persons, upon one stone, and have made Abimelech the son of his maid-servant *m* king over the men of Shechem *n*, because *he is* your brother.)

l *Abimelech*'s fact is justly charged upon them, as done by their consent, approbation and assistance. *m* His Concubine, whom he so calls by way of reproach, because Maidservants were oft made Concubines, *Exod.* 21. 7, 8, 9, 10. *n* By which limitation of their power, and his Kingdom, he reflects contempt upon him, and chargeth them with Presumption, That having only power over their own City, they durst impose a King upon all *Israel*.

19 If ye then have dealt truly and sincerely with Jerubbaal, and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo: and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech *o*.

o This is not a Prediction, but an Imprecation or Curse, as it is called *v.* 57. which, being grounded upon just cause, and being the onely way by which *Jotham* could perform the Duty of the *avenger of* his Brethrens *Blood*, which was incumbent upon him; had its effect, as others in like case had, as *Jos.* 6. 26. compared with 1 *King.* 16. 34. and 2 *King.* 2. 24.

21 And

21 And Jotham ran away, and fled *p*, and went to Beer *q*, and dwelt there, for fear of Abimelech his brother.

p Which he might eaſily do, having the advantage of the Hill, and other accommodations for flight; and becauſe the people were not forward to purſue a man whom they knew to have ſuch juſt cauſe, and great provocation to ſpeak, and ſo little power to do them any hurt. *q* A place remote from *Shechem*, and out of *Abimelech*'s reach: There were divers places of that name.

22 ¶ When Abimelech had reigned three years over Iſrael *r*:

r For though the men of *Shechem* were the firſt Authors of *Abimelech*'s advancement, it's more than probable, that the reſt of the People eaſily conſented to that form of Government which they ſo much deſired; or at leaſt, made no reſiſtance againſt it.

23 Then God ſent an evil ſpirit *ſ* between Abimelech, and the men of Shechem: and the men of Shechem dealt treacherouſly with Abimelech.

ſ God gave the Devil Commiſſion to enter into, or work upon their minds and hearts; knowing, that he of himſelf, and by his own inclination, would fill them with miſtakes, and jealouſies, and diſſenſions, and heart-burnings, which would end in Civil Wars, and mutual ruine.

24 That the cruelty *t done* to the threeſcore and ten ſons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which ſlew them, and upon the men of Shechem, which † aided him in the killing of his brethren.

† Heb. *ſtrengthened his hands to kill.*

t i. e. The puniſhment of the Cruelty.

25 And the men of Shechem ſet liers in wait for him *u* in the tops of the mountains, and they robbed all that came along that way by them *x*: and it was told Abimelech *y*.

u To ſeize his perſon. *x* To wit, ſuch as favoured or ſerved *Abimelech*; for to ſuch only their Commiſſion reached, though it may be they went beyond their bounds, and by Military Licenſe robbed all Paſſengers promiſcuouſly. *y* Who, as it is here implied, exerciſed Hoſtility towards the men of *Shechem*.

26 And Gaal the ſon of Ebed *z* came with his brethren, and went over to Shechem *a*: and the men of Shechem put their confidence in him.

z It is not known who, or of what Tribe he was; but it is evident, that he was a man very conſiderable for Wealth, and Strength, and Counſel, and Intereſt; and ill pleaſed with *Abimelech*'s Power. *a* By his Preſence and Counſel to animate and aſſiſt them againſt *Abimelech*.

27 And they went out into the fields *b*, and gathered their vineyards, and trod *the grapes*, and made ‖ merry *c*, and went into the houſe of their gods *d*, and did eat and drink *e*, and curſed Abimelech *f*.

‖ Or, *Songs.*

b Which, till his coming they durſt not do, for fear of *Abimelech*; but now took confidence to do ſo, in contempt of of him. *c* Partly, from the Cuſtom of rejoycing, and ſinging Songs in Vintage-time, *Levit.* 19. 24. *Iſa.* 16. 10. *Jer.* 25. 30. and partly, for the hopes of their Redemption from *Abimelech*'s Tyranny. *d Baal-berith*, *ver.* 4. either to beg his help againſt *Abimelech*, or to give him thanks, either for the Fruits of the Earth now received, or for the hopes of recovering their former, and loſt Liberty. *e* To the honour of their Idols, and out of the Oblations made to them, as they uſed to do to the honour of *Jehovah*, and out of his Sacrifices. *f* Either by reviling and reproaching him after their manner; or rather in a more Solemn and Religious manner, Curſing him by their god, as *Goliah* did *David*, 1 *Sam.* 17. 43. Or, calling upon their god to ratify their Curſes pronounced againſt him.

28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech *g*, and who is Shechem *h* that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal *i*? And Zebul his officer *k*? ſerve the men of Hamor the father of Shechem *l*: for why ſhould we ſerve him?

g What is he but a baſe-born perſon, an Ambitious, Imperious, and Cruel Tyrant, and one every way unfit and unworthy to govern you? *h Shechem* is here the name, either, 1. Of the Place or City of *Shechem*; and ſo the *Hebrew* Particle *mi*, *who*; is put for *mah*, *what*; as it is *Judg.* 13. 17 and then the ſenſe of the place is this; Conſider how obſcure and unworthy a perſon *Abimelech* is, and what a Potent and Honourable City *Shechem* is; and judge you whether it be fit that ſuch a City ſhould be ſubject to ſuch a Perſon: Or, rather 2. Of a perſon, even of *Abimelech*, named in the foregoing words, and deſcribed in thoſe which follow, *the ſon of Jerubbaal*, between which *Shechem* is hemmed in, and therefore cannot conveniently belong to any other. He is called *Shechem* for the *Stechemite*, by a Metonymy of the ſubject, whereby the place is put for the perſon contained in it, and belonging to it; as, *Egypt*, *Æthiopia*, *Seba*, *Judea*, *Macedonia*, and *Achaia*, &c. are put for the people of thoſe Countreys, *Job* 1. 15. and 6. 19. *Pſal.* 68. 31. and 105. 38. *Iſa.* 43. 3. *Mat.* 3. 5. *Rom.* 15. 26. Thus *mi* is taken properly and the ſenſe is, *Who is this Shechemite?* for ſo he was by the Mothers ſide, born of a Woman of your City, and ſhe but his Concubine and Servant; Why ſhould you ſubmit to one ſo baſely deſcended? *i i. e.* Of *Gideon*, a perſon obſcure by his own confeſſion, *Judg.* 6. 15. and famous only by his boldneſs and fierceneſs againſt that *Baal* which you juſtly honour and reverence, whoſe Altar he overthrew, and whoſe Worſhip he endeavoured to aboliſh. *k* And you are ſo unworthy and mean-ſpirited, that you do not onely ſubmit to him, but ſuffer his very Servants to bear rule over you, and enſlave you; and particularly, this ignoble and hateful perſon *Zebul*. *l* If you love Bondage, call in the old Maſter and Lord of the place; chuſe not an upſtart, as *Abimelech* is; but rather take one of the old Stock, one deſcended from *Hamor*, *Gen.* 34. 2. who did not carry himſelf like a Tyrant, as *Abimelech* did; but like a Father of his City of *Shechem*. This he might ſpeak, either, 1. Sincerely, as being himſelf a *Canaanite* and a *Shechemite*, and poſſibly come from one of thoſe little ones whom *Simeon* and *Levi* ſpared when they ſlew all the grown Males, *Gen.* 34. 29. And it may be that he was one of the Royal Blood, a deſcendant of *Hamor*, who hereby ſought to inſinuate himſelf into their minds and Government, as it follows, *ver.* 29. *Would to God this people were under my hand*; which he might judge the people more likely to do, both becauſe they were now united with the *Canaanites* in Religion; and becauſe their preſent diſtreſs might oblige them to put themſelves under him, who ſeemed or pretended to be a Valiant and Expert Commander. Or, 2. In way of deriſion, he being an *Iſraelite*; if you are ſo ſervile, ſerve ſome of the children of *Hamor*; which becauſe you rightly judge to be abſurd and diſhonourable, do not now ſubmit to a far baſer perſon; but caſt off his Yoke, and recover your loſt Liberties.

29 And would to God this people were under my hand *m*, then would I remove Abimelech *n*, And he ſaid to Abimelech *o*, Increaſe thine army, and come out *p*,

m i. e. Under my Command; I wiſh you would unanimouſly ſubmit to me, as your Captain and Governour; for he found them divided; and ſome of them hearkening after *Abimelech*, whom they had lately rejected, according to the levity of the popular humour. *n* As you have driven him out of your City, I would drive him out of your Countrey. *o* He ſent this Meſſage or Challenge to him. *p* I deſire not to ſurpriſe thee at any diſadvantage; ſtrengthen thy ſelf as much as thou canſt, and come out into the open Field, that thou and I may decide it by our Arms.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was ‖ kindled *q*.

‖ Or, *hot.*

q It ſeems he had temporized and complyed with the peoples humour and Plot againſt *Abimelech*, either in diſſimulation and deſign, and by *Abimelech*'s connivance or advice; or, really; but when he heard *Gaal*'s words, and himſelf traduced, and ſtruck at by them, he changed his mind, repented of his defection from *Abimelech*, and intended to return himſelf, and to bring the people again to the Obedience of their Lord and King.

31 And he ſent meſſengers unto Abimelech † privily *r*, ſaying, Behold, Gaal the ſon of Ebed, and his brethren be come to Shechem; and behold they fortifie the city againſt thee *ſ*.

† Heb. *craftily*, or *to Tormah.*

r So as *Gaal* and his Confederates might not know it. Or, *in Thormah*; or, who was *in Tormah*; for ſome make it the name of the place where *Abimelech* was, which is called with ſome variation, *Arumah*, *ver.* 41. *ſ* They Beſiege or Guard the City of *Shechem*, ſo as none may go out to thee, nor come in from thee.

32 Now therefore, up by night, thou and the people that *is* with thee, and lye in wait in the field.

33 And it shall be, *that* in the morning assoon as the sun is up, thou shalt rise early, and set upon the city: and behold, *when* he *t*, and the people that *is* with him come out against thee, then mayest thou do to them † as thou shalt find occasion.

† Heb. *as thine hand shall find.*

t i. e. Gaal mentioned *ver.* 33.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entring of the gate of the city *u*; and Abimelech rose up, and the people that *were* with him, from lying in wait.

u To put his Army in order, and to conduct them against *Abimelech*, whom he supposed to be at a great distance.

36 And when Gaal saw the people, he said to Zebul *x*, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains, as *if they were* men *y*.

x Who concealed the anger which he had conceived, *v.* 30. and pretended compliance with him in this Expedition, that he might draw him forth into the Field where *Abimelech* might have the opportunity of Fighting with him, and overthrowing him. *y* For in the Morning, as this was, and in the Evening, the shadows are longest, and move most quickly. He intimates, that he was afraid of shadows.

37 And Gaal spake again, and said, See, there come people down by the † middle of the land *z*, and another company come along by the plain of ‖ Meonenim.

† Heb. *navel.*

‖ Or, *the regarders of times.*

z Heb. *by the navel of the Land.* So he calls, either First the middle of it, as the middle part of *Greece* and of *Sicily* are called *the navel* of them, by the *Roman* Writers, because the Navel is in the midst of Mans Body: Or, Secondly, The higher part of it, called *the Mountains*, *ver.* 36. and here *the navel*, because it was raised above the other ground, as the Navel is above the rest of the Body.

38 Then said Zebul unto him, Where *is* now thy mouth *a* wherewith thou saidst, Who *is* Abimelech that we should serve him? *is* not this the people that thou hast despised? Go out, I pray now, and fight with them.

a i. e. Thy brags. Now thou betrayest thy fears, and therefore now shew thy self a man, and fight valiantly for thy self and people.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him *b*, and many were overthrown *and* wounded *c*, *even* unto the entring of the gate.

b Being surprized by the unexpected coming of *Abimelech*, and possibly not fully prepared for the encounter. *c* Being pursued and overtaken by *Abimelech*.

41 And Abimelech dwelt at Arumah *d*; and Zebul thrust out Gaal and his brethren *e*, that they should not dwell in Shechem.

d He did not prosecute his Victory, but retreated to *Arumah*, partly to see the effect of this Fight, and whether the *Shechemites* would not of themselves return to his Government, being either perswaded by *Zebul* upon this occasion, or terrified by his strength and valour, or now by his clemency in proceeding no further against them: and partly, that being hereby grown more secure, he might have the greater advantage against them, which accordingly he here makes use of. *e* Which he was inabled to do, because the Multitude, which is generally light and unstable, and judgeth of all things by Events, were now enraged against *Gaal*, suspecting him guilty either of Treachery, or Cowardize, or ill Conduct: and besides, they thought the expulsion of *Gaal* would sweeten and satisfie *Abimelech*, and make him give over the War against them. But though they were offended with *Gaal*, yet *Zebul*'s interest was not so considerable with them, that he could prevail with them either to kill *Gaal* and his Brethren, or to yield themselves to *Abimelech*; and therefore he still complies with the People, and waits for a fairer opportunity, though in vain.

42 And it came to pass on the morrow, that the people went out into the field *f*, and they told Abimelech.

f Either, First, to renew the Fight, and avenge themselves for their last loss, the great God hardening their hearts to their Destruction, and the accomplishment of his Word delivered to them by *Jotham*. But here is not one word about the Peoples Arming, or Resisting, or Fighting, as there was before, *ver.* 39. but only of their Slaughter, *ver.* 43. 44. Or, Secondly, to their usual, and then proper Imployments about their Lands, for though their Vintage was past, the Seed-time was now come, and other things were to be done in the Fields. Or, Thirdly, Upon some solemn occasion, not here expressed; possibly to make a solemn Procession, or perform some other Rites in the Fields, to the honour of their god *Baal-berith*, as the manner of the Heathen was, to make supplication to him for his help, and for better success; or onely to go for that end to the house of their god *Baal-berith*, which is thought to have been in the Fields; as may seem from *ver.* 27, 46. on a Mountain upon the East side of the City.

43 And he took the people, and divided them into three companies *g*, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city, and he rose up against them and smote them.

g Whereof he kept one with himself, *ver.* 44. and put the rest under other Commanders.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entring of the gate of the city *h*, and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

h To prevent their Retreat into the City, and give the other two Companies opportunity to cut them off.

45 And Abimelech fought against the city all that day, and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt *i*.

i Not to make the place barren, as salt will do, for then he would have sowed the Fields, not the City; but in token of his detestation and desire of their utter and irrecoverable Destruction: for Salt is the symbole or sign of Perpetuity; compare *Numb.* 18. 19. *Deut.* 29. 23. 2 *Chron.* 13. 5. *Zeph.* 2. 9.

46 ¶ And when all the men of the tower of Shechem *k* heard *that*, they entred into an hold of the house of the god of Berith *l*.

k A strong place belonging to the City of *Shechem*, and made for its defence or security, but without the City. It is thought, this was that *Millo* which was confederate with *Shechem* in their design against *Abimelech*, *ver.* 6. which also *Jotham* cursed with *Shechem*, *ver.* 20. and that curse is noted to have its Effect, *ver.* 57. And this place may be called *the Tower of Shechem*; either because those who possessed and defended it, were sent from *Shechem*: Or, because it was built and kept for the safe-guard of *Shechem*. *l* Or, *Baal-berith*, *ver.* 4. Hither they fled out of the Town belonging to it, fearing the same event with *Shechem*; and here they thought to be secure; partly by the strength of the place, as the Temples or Idols were oft-times built in the highest and strongest Places, as the Capitol at *Rome*, and the Temple at *Jerusalem*; and such this place seems to have been, because they laid their Treasure here, *ver.* 4. Partly by the Religion of it, thinking that either their god would protect them there, or that *Abimelech* would spare them there, if not out of piety to that god, yet out of thankfulness for the benefit which he received thence, *ver.* 4.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together, into that place.

48 And Abimelech gat him up to mount Zalmon *m*, he, and all the people that *were* with him, and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen † me do, make haste, *and* do as *I have done*.

† Heb. *I have done.*

m A place so called from its shadiness, because there were many Trees there.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez *n*, and encamped against Thebez, and took it.

n Another Town near to *Shechem*; and, as it seems, within its Territory.

51 But there was a strong tower within the city, and thither fled all the men, and women *o*, and all they of the city, and shut *it* to them, and gat them up to the top of the tower *p*.

o All that were not slain in the taking of the Town: or they all forsook the Town, and retired to their strong hold. *p* Which was flat and plain, after their manner of Building.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower, to burn it with fire.

*2 Sam. 11. 21. 53 And a certain woman * cast a piece of a milstone *q* upon Abimelech's head, and all to brake his skull.

q Such great stones no doubt they carried up with them, whereby they might defend themselves, or offend those who Assaulted them. Here the Justice of God is remarkable in suiting the Punishment to his Sin. He slew his Brethren upon a stone, *ver.* 5. and he loseth his own life by a Stone.

*So 1 Sam. 31. 4. 54 Then * he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him *r*: and his young man thrust him through, and he died.

r Which was esteemed a matter of Disgrace.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendred the wickedness of Abimelech which he did unto * his father *s*, in slaying his seventy brethren.

* Judg. 9. 5. Ruth 4. 10.

s In rooting out, as far as he could, the name and memory, and remainders of his Father.

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham, the son of Jerubbaal.

CHAP. X.

‖ Or, *deliver.* † Heb. *save.* AND after Abimelech, there arose *a* to ‖ † defend Israel *b*, Tola the son of Puah, the son of Dodo, a man of Issachar, and he dwelt in Shamir in mount Ephraim *c*.

a Not of himself, but either chosen by the People; or rather, raised by God, as the other Judges were. *b* Or, *to save*, which he did not by fighting against, and overthrowing their Enemies, but by a prudent and pious Government of them, whereby he kept them from Sedition, and Oppression, and Tyranny, as also from Idolatry; as may be gathered from *ver.* 6. which if not restrained and purged out, would have brought certain ruine upon them. *c* Which was in the very heart and midst of the Land.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair a Gileadite *d*, and judged Israel twenty and two years.

d Of *Giltad* beyond *Jordan*.

4 And he had thirty sons that rode on thirty ass-colts *e*, and they had thirty cities, which are ‖ Or, *the villages of Jair.* called ‖ Havoth-jair *f*, unto this day, which are in the land of Gilead.

e Because Horses were scarce there, and were not to be multiplied by the King himself, *Deut.* 17. 16. Hence their Kings and Kings children used to ride upon Mules, 2 *Sam.* 13. 29. and 18. 9. 1 *King.* 1. 33, 38. 40. Compare *Judg.* 5. 10. and 12. 14. *f Object.* These Villages were called so before this time from another *Jair*: And *Numb.* 32. 41. *Deut.* 3. 14. *Answ.* They are not said to be now first called by that Name; but to be still so called, because the old Name was revived and confirmed upon this occasion. As *Sheba* is said to be called *Beersheba* upon an occasion mentioned *Gen.* 26. 33. though it was so called before upon a more ancient occasion, *Gen.* 21. 33. Possibly this *Jair* had enlarged or fortified these Towns, and so they were justly denominated from him, no less than from the former.

5 And Jair died, and was buried in Camon.

6 ¶ And * the children of Israel did evil again in the sight of the LORD, and served Baalim, and * Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him *g*.

* chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 13. 1. * chap. 2. 13.

g He shews how they grew worse and worse, and so ripened themselves for the Ruin which afterward came upon them. Before they Worshipped God and Idols together: now they utterly forsake God, and wholly cleave to Idols.

7 And the anger of the LORD was hot against Israel, and he * sold them into the hands of the Philistines, and into the hands of the children of Ammon *h*.

* 1 Sam. 12. 9.

h The one on the West, the other on the East; so they were molested on both sides.

† Heb. *crushed.* 8 And that year they vexed and † oppressed the children of Israel eighteen years *i*, all the children of Israel that *were* on the other side Jordan, in the land of the Amorite which *is* in Gilead.

i Or, *That year they had vexed and oppressed the children of Israel eighteen years.* Or, *They vexed* them *in that year, that was the eighteenth year*; to wit, of that Vexation. This was the eighteenth year from the beginning of that Oppression. And these eighteen years are not to be reckoned from *Jair*'s Death, because that would enlarge the time of the Judges beyond the just bounds; as may appear from 1 *King.* 6. 1. Nor from *Jephthah*'s beginning to Reign, because he Reigned but six years; and in the beginning thereof put an end to this Persecution, but from the fourth year of *Jair*'s Reign: so that the greatest part of *Jair*'s Reign was contemporary with this Affliction. And although this Oppression of the *Ammonites* and *Philistines*, and the cause of it, the Idolatry of the *Israelites*, be not mentioned till after *Jair*'s death, because the Sacred Pen-man would deliver the whole History of this Calamity entirely and together; yet they both happened before it; and *Jair*'s death is mentioned before that, only by a *Prolepsis* or Anticipation, than which, nothing is more frequent in Scripture. The case of *Jair* and *Samson* seem to be much alike. For as it is said of *Samson*, that *he judged Israel in the dayes* of the Tyranny *of the Philistins, twenty years*, *Judg.* 15. 20. by which it is evident, that his Judicature, and their Dominion, were Contemporary; the like is to be conceived of *Jair*, that he began to judge *Israel*, and endeavoured to reform Religion, and purge out all abuses; but being unable to effect this through the backwardness and baseness of the People, God would not inable him to deliver the People, but gave them up to this sad Oppression; so that *Jair* could only perform one half of his Office, which was to determine Differences amongst the *Israelites*, but could not deliver them from their Enemies.

9 Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim *k*.

k Because not contented to add Idols to thee, we have preferred them before thee, and rejected thee to receive and worship them.

11 And the LORD said *l* unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites *m*, from the children of Ammon *n*, and from the Philistines *o*?

l Either

k Either by himself, the Son of God appearing in a visible shape, which then was usual: or by some Prophet whom he raised and sent to this purpose: or by the High-Priest, who was consulted in the case. *m* Both *Sihon* and *Og*, and their people, *Numb.* 21. and other Kings of the *Amorites* within *Jordan*, *Josh.* 10. 5. *n* Who were confederate with the *Moabites*, *Judg.* 3. 13, 14. *o* See *Judg.* 3. 31.

12 The Zidonians *p* also, and the Amalekites *q*, and Maonites *r* did oppress you, and ye cried to me, and I delivered you out of their hand.

p For though we do not read of any oppression of *Israel* particularly, by the *Sidonians*; yet there might be such a thing: as many things were said and done, both in the Old and New Testament, which are not Recorded there: Or, they might joyn their Forces with the King of *Mesopotamia*, *Judg.* 3. 8. Or with some other of their Oppressors: for it is certain, these were *left* among others *to prove Israel*, *Judg.* 3. 1, 2, 3. *q* Of whom, see *Judg.* 3. 13. and 6. 3. *r* Either, First, those who lived in, or near the Wilderness of *Maon* in the South of *Judah*, 1 *Sam.* 23. 25. and 25. 2. whether *Edomites* or others. Or, Secondly, the *Mehunims*, a People living near the *Arabians*, of whom, 2 *Chron.* 26. 7. For in the *Hebrew*, the Letters of both Names are the same, onely the one is the Singular, the other the Plural Number. Or, Thirdly, The *Midianites*, whose Oppression he would not omit; it being usual for one and the same Person or Persons to have two Names: although the *Midianites* may be comprehended under the *Amalekites*, with whom they were joyned, *Judg.* 6. 3, 33. Or, Fourthly, Some other people now unknown, and not expressed elsewhere in Scripture.

* Deut. 28. 20. Jer. 2. 13.

13 *Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more *s*.

s To wit, except you Repent in another manner than you yet have done; which when they performed, God suspends the execution of this Threatning. Compare *Jer.* 18. 7.

* Deut. 32. 37, 38. Jer. 2. 28.

14 Go and * cry unto the gods which ye have chosen *t*, let them deliver you in the time of your tribulation.

t You have not been forced to Worship those gods by your Oppressors and Tyrants; but you have freely chosen these gods before me.

15 ¶ And the children of Israel said unto the LORD, We have sinned, do thou unto us whatsoever † seemeth good unto thee *u*, deliver us onely, we pray thee, this day.

† Heb. *is good in thine eyes.*

u Do not give us up into the hands of these cruel Men, but do thou chastise us with thine own hand as much as thou pleasest; to wit, if we be not more faithful and constant to thee, than we have hitherto been.

† Heb. *gods of strangers.* * Isa. 63. 9. † Heb. *was shortned.*

16 And they put away the † strange gods from among them *x*, and served the LORD: and * his soul † was grieved *y* for the misery of Israel.

x This was an evidence of the sincerity of their sorrow, that they did not only confess and bewail their Sins, but also forsake them, and loath themselves for them. *y* Not properly, or as to inward affection; for God being infinitely happy, is not capable of grieving: but figuratively, and as to outward expression. He acted towards them, like one that felt their Sufferings; he had pity upon them, repented of his severe Proceedings against them, and quite changed his carriage towards them, and punished their Enemies as sorely as if they had grieved and injured his own person.

† Heb. *cried together.*

17 Then the children of Ammon were † gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh *z*.

z That *Mizpeh* which was beyond *Jordan* in *Gad* or *Manasseh*; of which see *Gen.* 31. 49. *Josh.* 18. 26. *Judg.* 10. 17. and 11. 11, 29, 34. There were other Cities of that name in Scripture.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall * be head over all the inhabitants of Gilead.

* chap. 11. 8.

CHAP. XI.

NOW * Jephthah the Gileadite *a* was a mighty man of valour, and he was the son of † an harlot *b*: and Gilead *c* begat Jephthah.

* Heb. 11. 32. called *Jephthae.* † Heb. *a woman an harlot.*

a So called, either from his Father *Gilead*, *Jos.* 17. 1, 2. or from the Mountain, or City of *Gilead*, the place of his birth or abode. *b i. e.* A Bastard; for though such were not ordinarily *to enter into the Congregation of the Lord*, *Deut.* 23. 2. yet God can dispence with his own Laws, and hath sometimes done honour to base-born persons, so far, that some of them were admitted to be the Progenitors of the Lord Jesus Christ. *c* One of the children of that Ancienter *Gilead*, *Numb.* 32. 1. *Josh.* 17. 1.

2 And Gileads wife bare him sons, and his wives sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our fathers house, for thou *art* the son of a strange woman.

3 Then Jephthah fled † from his brethren, and dwelt in the land of Tob *d*: and there were gathered * vain men *e* to Jephthah, and went out with him *f*.

† Heb. *from the face.* * Judg. 9. 4. 1 Sam. 22. 2.

d The name either of the Land or Territory, or of the Man who was the Owner or Ruler of it. This place was in, or near *Gilead*, as appears by the speedy intercourse which here was between *Jephthah* and the *Israelites*. *e* Idle persons, who desire to get their living rather by Spoil and Rapine, than by honest and diligent Labour. These evil-minded persons *Jephthah* managed well, employing them against the Enemies of God, and of *Israel*, that bordered upon them; and particularly, upon Parties of the *Ammonites*, which made the *Israelites* more forward to chuse him for their Chieftain in this War. *f* When he made excursions and attempts upon his and their Enemies.

4 ¶ And it came to pass † in process of time *g*, that the children of Ammon made war against Israel.

† Heb. *after dayes.*

g Heb. *after* some *days*: or, *after a year*, *days* being oft put for a *year*, as hath been shewed; after that year mentioned *Judg.* 10. 8. The *Ammonites* had vexed and oppressed them Eighteen years, and now that the *Israelites* begin to make Opposition, they commence a War against them. Or, some time after *Jephthah* had been banish'd, and after he had taken up Arms, and given them some disturbance. Or, after the *Israelites* assembled together, as is said, *Judg.* 10. 18.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah *h* out of the land of Tob.

h By direction or instinct from God, who both qualified him for, and called him to the office of a Judge. See *Judg.* 10. 7. *Heb.* 11. 32. Otherwise they might not have chosen a Bastard, *Deut.* 32. 2. Unless we will say, that there being no other person among them fit for, and willing to this Work, necessity dispensed with this Law, as it did with other positive Laws, as those of the Sabbath and Sacrifices.

6 And they said unto Jephthah, Come and be our Captain *i*, that we may fight with the children of Ammon.

i They say not, *our King*; for the experience of *Abimelech*'s kingship had cooled their Appetite in that particular; but our Captain.

7 And Jephthah said unto the elders of Gilead, * Did not ye hate me, and expel me out of my fathers house *k*? and why are ye come unto me now, when ye are in distress?

* Gen. 26. 27.

k And deprive me of all share in my Fathers Goods, which, though a Bastard, was due to me. This Expulsion of him was the act of his Brethren; but he here ascribes it to the Elders of *Gilead*; either because some of them were among these Elders, as is very probable from the dignity of this Family; or because this act, though desired and promoted by his Brethren, was executed by the decree of the Elders, to whom the determination of all controversies about Inheritances belonged; and therefore it was their fault that they did not Protect him from the Injuries of his Brethren, as their duty was.

8 And

8 And the Elders of Gilead said unto Jephthah, Therefore we turn again to thee now *l*, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

l Being sensible that we have done thee Injury, we come now to make thee full Reparations.

9 ¶ And Jephthah said unto the elders of Gilead, If ye bring me home again *m* to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head *n*?

m If you recall me from this place where I am now setled to the place whence I was Expelled. *n* Will you really make good this Promise? *Jephthah* was so sollicitous in this case, either from his Zeal for the publick Good, which required that he should be so; or from the Law of Self-Preservation, that he might secure himself from his Brethren; whose ill-will he had experienced, and whose injuries he could not prevent, if, after he had served their ends, he had been reduced to his private capacity; or, there might be some Tincture of Ambition in him; for which God therefore severely, though paternally, chastiseth him, as we see afterwards.

10 ¶ And the elders of Gilead said unto Jephthah, The LORD † be witness between us *o*, if we do not so according to thy words.

† Heb. *be the hearer between us.*

o They confirm their Promise by a Solemn and Sacred Oath.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words *p* before the LORD *q* in Mizpeh.

p Objectively so called, *i. e.* All that was spoken not onely by him, but also by the Elders of *Gilead*, concerning him, and concerning this whole Transaction, and the conditions of it; or, *all his matters*, the whole business. *q i. e.* Before the Publick Congregation, wherewith God was usually, and then especially present; see *Exod.* 20. 24. *Deut.* 6. 25. *Mat.* 18. 10. Or, before the Altar, which possibly they did erect upon this special occasion, by Gods Permission: Or, in Gods Presence, calling him to be present, as a Witness and Judge between them.

12 ¶ And Jephthah sent messengers *r* unto the king of the children of Ammon, saying, What hast thou to do with me *s*, that thou art come against me, to fight in my land *t*?

r i. e. Ambassadors, to prevent Blood-shed, and make Peace; as far as in him lay; that so the *Israelites* might be acquitted before God and men from all the sad consequences of this War; Herein he shewed great Prudence, and no less Piety. *s* What pretence, or reasonable cause hast thou for this Invasion? *t* He speaks this in the Name of all the People, whose the Land was.

13 And the king of the children of Ammon answered unto the messengers of Jephthah, * Because Israel took away my land *u*, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

* Num. 21. 13.

u i. e. This land of *Gilead*, which was mine, but unjustly taken from me, by *Sihon* and *Og*, the Kings of the *Amorites*; and the injury perpetuated by *Israel*'s detaining it from me. This Land, before the Conquests of *Sihon* and *Og*, belonged partly to the *Ammonites*, as is affirmed, *Jos.* 13. 25. and partly, and principally, to the *Moabites*, as appears from *Numb.* 21. 24, 26. *Deut.* 3. 11. And indeed, *Moab* and *Ammon* did for the most part joyn their Interests and their Forces, as appears from Scripture-Story; and as *Balak* the King of the *Moabites* acted for the *Ammonites*, so now the King of *Ammon* seems to act for the *Moabites*, either as being now his Subjects; or, as his Confederates; whence it comes to pass that *Moab* and *Ammon* are here promiscuously mentioned, as *ver.* 15, 17, 18, 25. and *Chemosh* the known god of the *Moabites*, *Numb.* 21. 29. 1 *King.* 11. 33. 2 *King.* 23. 13. *Jer.* 48. 13, 46. is here called the god of the *Ammonites*, *ver.* 24. though to speak strictly, *Moloch* or *Milcolm* was their god, 1 *King.* 11. 5, 7, 33. and 2 *King.* 23. 13.

14 And Jephthah sent messengers again unto the king of the children of Ammon.

15 And said unto him, Thus saith, Jephthah, * Israel took not away the land of Moab, nor the land of the children of Ammon.

* Deut. 2. 9.

16 But when Israel came up from Egypt, and * walked through the wilderness unto the red-sea *x*, and * came to Kadesh:

* Num. 14. 25.
* Num. 20. 1.

x Unto which they came three times; once, *Exod.* 13. 18. again, a little after their passage over it, *Exod.* 15. 22. and a third time, long after, when they came to *Ezion Gaber*, *Numb.* 33. 35. *Deut.* 2. 8. which was upon the Shoar of the Red-Sea, 1 *King.* 9. 26. 2 *Chron.* 8. 17. from whence they went to *Kadesh*, *Numb.* 20. of this time he speaks here.

17 Then * Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*: and in like manner they sent unto the king of Moab: but he would not *consent*: and Israel abode in Kadesh *y*.

* Num. 20. 14.

y Peaceably, and did not revenge their unkindness and inhumanity, as they could have done.

18 Then they went along through the wilderness, and * compassed the land of Edom, and the land of Moab, and came by the east-side of the land of Moab, and pitched on the other side of Arnon, * but came not within the border of Moab, for Arnon *was* the border of Moab.

* Num. 21. 4.
* Num. 21. 13. and 22. 36.

19 And * Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon, and Israel said unto him, Let us pass, we pray thee, through thy land unto my place *z*.

* Deut. 2. 26.

z i. e. Unto the Land of *Canaan*, which God hath given to me.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel *a*.

a So *Sihon* was the aggressor or beginner of the War; and the *Israelites* were forced to it for their own Defence.

21 And the LORD God of Israel delivered Sihon, and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed * all the coasts *b* of the Amorites, from Arnon even unto Jabbok, and from the wilderness *c* even unto Jordan.

* Deut. 2. 36.

b Or, *Borders*; together with all the Land included within those Borders; for so that word is oft used, as *Exod.* 8. 2. *Psal.* 147. 14. *Jer.* 15. 13 and 17. 3. *c* To wit, the Desert of *Arabia*.

23 So now the LORD God of Israel hath dispossessed the Amorites *d* from before his people Israel, and shouldest thou possess it?

d God, the Soveraign Lord of all Lands, hath given us this Land; This he adds, as a further and a convincing reason; because otherwise it might have been alledged against the former Argument, that they could gain no more Right to that Land from *Sihon*, than *Sihon* himself had; and he had but an unjust Claim to it.

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess *e*? so whomsoever the LORD our God shall drive out from before us, them will we possess.

e He speaks according to their fond and absurd Opinion: The *Ammonites* and *Moabites* got their Land by right of War, and Conquest of the old Inhabitants, whom they cast out; and this Success, though given them by the true God, for *Lot*'s sake, *Deut.* 2. 9, 19. they impiously and ridiculously ascribe to their god *Chemosh*, whose Gift they owned to be a firm and sufficient Title.

25 * And now art thou any thing better than Balak *f*, the son of Zippor king of Moab? Did he ever strive against Israel, or did he ever fight against them?

* Num. 22. 2. Deut. 23. 4. Josh. 24. 9.

f Art

f Art thou wiser than he? or hast thou more right than he had? *Balak*, though he Plotted against *Israel*, in defence of his own Land, which he feared they would Invade and Conquer, *Numb.* 22. 4. yet he never contended with them about the restitution of those Lands which *Sihon* took from him or his Predecessors, after the *Israelites* had conquered them.

26 While Israel dwelt in Heshbon, and her †Heb. *daughters* † towns, and in Aroer, and her † towns, and in all †Heb. *daughters* the cities that *be* along by the coasts of Arnon, three hundred years *g*? why therefore did ye not recover *them* within that time?

g Not precisely, but about that time, either from their coming out of *Egypt*; or, from their first conquest of those Lands; and thus numbers are oft expressed, see *Numb.* 1. 46. and 2. 32. and 11. 21. *Judg.* 20. 46. He urgeth Prescription, which is by all men reckoned a just Title, and it is fit it should be so for the good of the World, because otherwise the Door would be opened both to Kings, and to private Persons, for infinite contentions and confusions.

27 Wherefore I have not sinned against thee *h*, but thou doest me wrong to war against me: the LORD the Judg, be judg this day *i* between the children of Israel, and the children of Ammon.

h I have done thee no wrong. *i* Let him determine this controverse by the success of this day and War.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the * Spirit of the LORD came upon Jephthah *k*, and he passed over Gilead and Manasseh *l*, and passed over Mizpeh of Gilead *m*, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

* chap. 3. 10.

k Indued him with a more than ordinary Courage and Resolution. *l i. e. Bashan*, which the half Tribe of *Manasseh*, beyond *Jordan*, inhabited, *Jos.* 20. 8. and 21. 6. *m* So called, to distinguish from other Cities of that name: Having gathered what Forces he suddenly could, he came hither to the borders of the *Ammonites*.

30 And Jephthah vowed a vow *n* unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hand:

n Of this and the following Verse, see the Notes on *ver.* 39.

31 Then it shall be, that † whatsoever cometh forth of the doors of my house, to meet me, when I return in peace from the children of Ammon, shall surely be the LORDS, ‖ and I will offer it up for a burnt-offering.

† Heb. *that which cometh forth, which shall come forth.*
‖ Or, *or I will offer*, &c.

32 ¶ So Jephthah passed over unto the children of Ammon, to fight against them, and the LORD delivered them into his hand.

33 And he smote them from Aroer, even till thou come to Minnith *o*, *even* twenty cities; and unto the ‖ plain of the vineyards, with a very great slaughter: thus the children of Ammon were subdued before the children of Israel.

‖ Or, *Abil.*

o A place not far from *Rabbah*, the chief City of the *Ammonites*.

34 ¶ And Jephthah came to Mizpeh unto his house, and behold his daughter came out to meet him, with timbrels and with dances *p*, and she was his onely child: ‖ beside her *q* he † had neither son nor daughter.

‖ Or, *he had not of his own either son or daughter.*
† Heb. *of himself.*

p In Consort with other Virgins, as the manner was, See *Exod* 15. 20. 1 *Sam.* 18. 6. *q* Heb. *of himself*, *i. e.* Proceeding from his own body; which may imply, that he had other children, either by Adoption, or in right of his Wife, who had them by a former Husband.

35 And it came to pass when he saw her, that he rent his clothes, and said, Alas, my daughter, thou hast brought me very low, and thou art one of them that trouble me *r*: for I have opened my mouth *s* unto the LORD, and I cannot go back *t*.

r Before this, I was troubled by my Brethren; and since, by the *Ammonites*; and now most of all, though but occasionally, by thee. *s i. e.* I have Vowed, which was done by Words, *Numb.* 30. 2, 6. *t i. e.* Not retract my Vow; I am indispensably obliged to perform it.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth *u*: forasmuch as the LORD hath taken vengeance for thee of thine enemies *x*, *even* of the children of Ammon.

u Do not for my sake make thy self a Transgressor; I freely give my consent to thy Vow; wherewith, and with the Success of his Arms he had now acquainted her, though it be not here expressed. *x* I am willing to bear my Burthen; being abundantly satisfied with the great Deliverance which God hath given to his People by thy hands.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may † go up and down upon the mountains *y*, and bewail my virginity *z*, I, and my fellows.

† Heb. *go, and go down.*

y Which she chose as a solitary place, and therefore fittest both for Lamentations, and for her Preparation for her approaching Calamity. *z* That I shall Die Childless, which was esteemed both a Curse and a Disgrace for the *Israelites*, *Gen.* 30. 23. 1 *Sam.* 1. 6, 7. *Isa.* 4. 1. Because such were excluded from that great Priviledge of increasing the Holy Seed, and contributing to the Birth of the *Messiah*, who was to be Born of an *Israelitish* Woman.

38 And he said, Go. And he sent her away *for* two months, and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed *a*: and she knew no man *b*: and it was a ‖ custom in Israel.

‖ Or, *ordinance*

a Qu. What was it which *Jephthah* Vowed and Performed concerning his Daughter? *Ans.* Many, especially of Modern Writers, conceive, that *Jephthah's* Daughter was not Sacrificed, but only Devoted to perpetual Virginity; which then was esteemed a great Curse and Reproach: This they gather, 1. From *ver.* 37, 38. where we read, that she bewailed not her Death, which had been the chief Cause of Lamentation, if that had been Vowed, but *her Virginity*: 2. From this, *ver.* 39. where, after he had said, that *he did with her according to his Vow*; he adds, by way of declaration of the matter of that Vow, *and she knew no Man*. But for the first, there may be a fair reason given, That she could not with Honour bewail her Death, which she had so generously and chearfully accepted of; because it was attended with, and occasioned by the Publick Good, and her Fathers Honour and Happiness, *ver.* 36. and was a kind of Martyrdom; and moreover, an act of Religion, the payment of a Vow, which ought to be done chearfully; but onely bewailed the circumstance of her Death, that it was in some sort accursed and opprobrious; she having had no Husband to take away her reproach, as they speak, *Isa.* 4. 1. and leaving no Posterity to her Fathers Comfort, and the Increase of Gods People. And for the second, that Clause, *and she knew no man*, is plainly distinguished from the Execution of his Vow, which is here mentioned before; and this is added, not as an Explication of the Vow, but as an aggravating circumstance, that this was executed when she had not yet known any man. Besides, this Opinion seems liable to weighty Objections; 1. There is no Example in all the Scripture, of any Woman that was obliged to perpetual Virginity by any Vow of her own, much less by the Vow of her Parents; nor have Parents any such Power over their Children, either by the Law of Nature, or by the Holy Scripture. 2. The express words of the Vow, *ver.* 31. mention nothing of her Virginity, but onely, that she should *surely be the Lords*; *i. e.* Devoted to the Service of the Lord, which might be without any obligation to perpetual Virginity; for, even *Samuel*, who was as fully devoted to the Lord by his Parents, as she could be, 1 *Sam.* 1. 11. and *Sampson*, who was Devoted not onely by his Parents, but by God himself, and that in the highest degree, even to be a perpetual *Nazarite*, *Judg.* 13. 5, 7. yet were not prohibited Marriage; nor were any of the most Sacred Persons, *Levites*, or Priests, or High Priests, though they were the Lords in a singular manner, obliged to perpetual Virginity; and therefore if she was not Offered up for a Burnt-Offering, as the Authors of this Opinion say, but onely was consecrated to God, there was no occasion to bewail her Virginity, which, for any thing that appears, she was not tied to. 3. If this were all, here was no sufficient

cause

cause, why so wise and valiant a man as *Jephthah* should so bitterly and passionately lament over himself or his Daughter. And therefore it may seem most probable, that *Jephthah* did indeed Sacrifice his Daughter, as he had Vowed to do; which was the Opinion of *Josephus* the Jew, and of the *Chaldee* Paraphrast, and of divers of the *Jewish* Doctors, and almost all the Ancient Fathers, and many eminent Writers; and this best agrees with the words of the Vow, delivered *ver.* 31. *Whatsoever cometh forth of the doors of my house to meet me——— shall surely be the Lords, and I will offer it for a Burnt-Offering.* Nor is there one word in all the following Verses, which denies that she was thus offered; onely the execution of the Vow is delivered in more ambiguous and general terms, *ver.* 39. which in all reason, and by the Laws of good Interpretation, ought to be limited and explained by the more plain and particular description of it: It is true, those words may seem capable of another Interpretation; the conjunctive Particle, *and*, may be here put for the disjunctive, *or*, as it often is, as *Exod.* 21. 16, 17. *Levit.* 6. 3, 5. 2 *Sam.* 2. 19, &c. and so the meaning is, that what I first meet *shall surely be the Lords, or, I will offer it up for a Burnt-Offering*; to wit, if it be a Creature fit to be so offered; Otherwise, say they, if a Dog or an Ass should have met him first, he should have been obliged to offer them, which was against the Law: But it is sufficiently evident, that he speaks of an Humane Person, from the very Phrase of *coming forth to meet him* at his return; which plainly argues a design to meet him, purposely to congratulate his Return; this phrase of *going to meet* a person coming, being very oft used in Scripture, and constantly of one person meeting another, as *Gen.* 14. 17. and 18. 2. and 24. 17, *&c.* and never of any brute Creature: And although *and* is sometimes put for *or*, yet it is not to be so used without necessity, which seems not to be in this place; nor is it very proper to distinguish two Sentences in this manner, where the one is more general, and the other being more special, is comprehended within it, which is the case here; for it *shall surely be the Lords*, is the general; and its being *offered up for a burnt-offering*, is the particular way or manner how it was to be the Lords; as it were very improper to say, This is either a man, or it is my servant *John*; because the latter branch is contained in the former: and therefore in all the alledged instances where *and* is put for *or*, they are two distinct persons or things, and not one comprehended within another, as *Exod.* 21. 17. *Father or Mother*, 2 *Sam.* 2. 19. *right hand or left*. But the great objection against this Opinion is this, That it seems a most horrid Act, directly contrary to the Law of Nature, and to plain Scripture, thus to Sacrifice his own Daughter; and that it seems altogether incredible, either that such a man as *Jephthah*, so eminent for Piety, and Wisdom, and Zeal, and Faith, should either make so Barbarous a Vow, or pursue it for above two Months space; and that none of the Priests of that time should inform him of the unlawfulness of executing so Wicked a Vow, and of the liberty he had to redeem such a Vow, by vertue of *Levit.* 27. 2, 3, *&c.* or that *Jephthah* would not willingly receive information, especially where it was so agreeable to his own interest and natural affection; or, that the Priests and People would suffer him to execute his own Daughter, and not rather hinder him by force, as they afterwards did *Saul*, when he had sworn the Death of *Jonathan*. These and other such difficulties I confess there are in the case; but something may be truly and fairly said to allay the seeming Monstrousness of this Fact. 1. These were times of great and general ignorance and corruption of Religion, wherein the *Israelites* had Apostatized from God, and learnt and followed the practises and worships of the Heathen Nations, *Judg.* 10. 6. whereof this was one, to offer up Humane Sacrifices to *Moloch*; and although they seem now to have repented and forsaken their Idols, *Judg.* 10. 16. yet they seem still to have retained part of the old Leaven, and this among the rest, That they might offer Humane Sacrifices, not to *Moloch*, as they had done, but unto the Lord. And whereas some of the *Jewish* Writers pretend that *Phinehas* was alive at this time; and tell a fine Story concerning him and *Jephthah*, That both stood upon their Terms, and neither would go to the other to advise about the matter; yet it is more than probable that *Phinehas* was dead long before this time; and whosoever was the High-Priest then, he seems to be guilty either of gross ignorance or negligence; so that a late Learned Writer conceives, that this was the reason why the Priesthood was taken from him, and from that line, and translated to the line of *Ithamar*, which was done in the time of the Judges, as may be gathered from 1 *Sam.* 2. 35, 36. Moreover, *Jephthah*, though now a good man, may seem to have had but rude and barbarous Education; having been banished from his Fathers House, and forced to wander and dispose himself in the utmost Borders of the Land of *Gilead*, beyond *Jordan*, at a great distance from the place of Worship and Instruction; Nor is it strange, That the Priests and People did not resist *Jephthah* in this Enterprise; partly, because many of them might lye under the same ignorance and mistake that *Jephthah* did; and partly, because they knew *Jephthah* to be a stout, and resolute, and boisterous man, and were afraid to oppose him in a matter wherein he seemed to be so peremptory, and their Persons and Families were not much concerned. 2. This mistake of *Jephthah*'s, and of the rest of that Age, was not without some plausible appearance of Warrant from the Holy Text, even from *Levit.* 27. 28, 29. wherein it is expressly provided, That *no Devoted thing, whether Man or Beast, should be redeemed, but should surely be put to Death*; a place, which it is not strange that a Soldier in so ignorant an Age should mistake, seeing even some Learned Divines, in this knowing Age, and *Capellus* amongst the rest, have fallen into the same error and justified *Jephthah*'s action from that place; and though I doubt not they run into the other extreme, as men commonly do, those words being to be otherwise understood than they take them; of which see my Notes on that place; yet it must be granted that place gave *Jephthah* a very colourable pretext for the Action; and being pushed on by Zeal for God, and the Conscience of his Vow, he might easily be induced to it; and though this was a Sin in him, yet it was but a Sin of Ignorance; which therefore was overlooked by a gracious God, and not reproved by any Holy men of God. It is probably conceived, that the *Greeks*, who used to steal Sacred Histories, and turn them into Fables, had from this History their relation of *Iphigenia* (which may be put for *Jephtigenia*) Sacrificed by her Father *Agamemnon*, which is described by many of the same circumstances wherewith this is accompanied. *b* To wit, carnally, she died a Virgin.

40 That the daughters of Israel went † yearly *c* ‖ to lament the daughter of Jephthah *d* the Gileadite four days in a year.

† Heb. *from days to days.*
‖ Or, *to talk with.*

c To a place appointed for their meeting to this end, possibly to the place where she was Sacrificed. *d* To express their Sorrow for her loss, according to the manner. Or, *to Discourse of* (so the *Hebrew Lamed* is sometimes used) *the Daughter of* Jephthah, to celebrate her Praises, who had so willingly yielded up her self for a Sacrifice.

CHAP. XII.

AND the men of Ephraim † gathered themselves together, and went northward *a*, and said unto Jephthah *b*, Wherefore passedst thou over *c* to fight against the children of Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire.

† Heb. *were called.*

a Over *Jordan*, so Northward towards *Mizpeh*, where *Jephthah* was, *Judg.* 11. 34. and which was in the Northern part of the Land beyond *Jordan*. *b* Through Pride and Envy, contending with him, as they did before with *Gideon*, *Judg.* 8. 1. *c* Not over *Jordan*, for there he was already; but over the Borders of the *Israelites* land beyond *Jordan*, as appears by comparing this with *Judg.* 11. 29. where the same Phrase is used.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you *d*, ye delivered me not out of their hand.

d Hence it appears, that he craved their assistance, which they denied; though that be not elsewhere expressed.

3 And when I saw that ye delivered *me* not, I put my life in my hand *e*, and passed over against the children of Ammon, and the LORD delivered them into my hand. Wherefore then are ye come up unto me this day to fight against me *f*?

e i. *e.* I exposed my self to utmost danger; as a man that carries a brittle and precious thing in his hand, which may easily either fall to the ground, or be snatched from him. The same Phrase is used 1 *Sam.* 19. 5. and 28. 21. *Job* 13. 14. *Psal.* 119. 109. *f* Why do you thus requite my kindness in running into such hazard to preserve you and yours?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim, among the Ephraimites, *and* among the Manassites *g*.

g According to this Translation, these words are a scoffing and contemptuous expression of the *Ephraimites* concerning the *Gileadites*, whom they call Fugitives of *Ephraim*; the word *Ephraim* being here taken largely, as it is elsewhere, as *Isa.* 7. 2, 5. so as it comprehends the other Neighbouring Tribes, of which *Ephraim* was in some sort the head or chief; and especially their Brethren of *Manasseh*, who lived next to them, and were descended from the same Father, *Joseph*; by reason whereof, both these Tribes are sometimes reckoned for one, and called

called by the name of *the Tribe of Joſeph*. And this large ſignification of *Ephraim* may ſeem probable from the following words, where inſtead of *Ephraim* is put *the Ephraimites, and the Manaſſites*. By *Gileadites* here they ſeem principally to mean the *Manaſſites* beyond *Jordan*, who dwelt in *Gilead*, as appears from *Deut.* 3. 13. *Joſh.* 17. 1, 5, 6. And although other *Gileadites* were joyn'd with them, yet they vent their paſſion againſt theſe; principally, becauſe they envied them moſt; partly, becauſe they ſeem to have had a chief hand in the Victory, *Judg.* 11. 29. and partly, becauſe they were more nearly related to them, and therefore more obliged to deſire their Conjunction with them in the War. Theſe they here opprobriouſly call *fugitives*, *i. e.* ſuch as had deſerted their Brethren of *Ephraim* and *Manaſſeh*, and for ſome worldly advantage planted themſelves beyond *Jordan* at a diſtance from their Brethren, and were alienated in Affection from them, and carried on a diſtinct and ſeparate Intereſt of their own; as appears by their Monopolizing the glory of this Succeſs to themſelves, and excluding their Brethren from it. According to the *Hebrew*, the words lye, and may be rendred thus, *Therefore* (ſo *chi* is oft rendred) *they ſaid, Fugitives of Ephraim are ye*; (*i. e.* Ye *Ephraimites* are meer run-aways: for the words next foregoing are, *the men of Gilead ſmote Ephraim*. And having told you what they ſaid, becauſe the pronoun *they* was ambiguous, he adds by way of Explication) who ſaid it, even, the *Gileadites* (and they ſaid it when they had got the advantage over them, and got between them and home, as the next verſe ſhews) being *between Ephraim and Manaſſeh*; *i. e.* Having taken the paſſages of *Jordan*, as it follows, which lay between *Ephraim* and that part of *Manaſſeh* which was beyond *Jordan*. Or theſe latter words may be rendred thus, And *the Gileadites* were *between Ephraim and Manaſſeh*. So there is only an *Ellipſis* of two ſmall words, which are oft defective, and to be underſtood in Scripture. Or thus, And *the Gileadites* were *in the midſt of the Ephraimites*, and *in the midſt of the Manaſſites*, to wit, thoſe *Manaſſites* who ordinarily lived within *Jordan*, who poſſibly were confederate with the *Ephraimites* in this quarrel. And ſo the meaning is, they followed cloſe after them, and overtook them, and fell upon the midſt of them, and ſmote them; and they ſent a party to intercept them at the paſſages of *Jordan*, as it here follows.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped *h*, ſaid, Let me go over, that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay *i*.

h Heb. *The fugitives of Ephraim*, as before; for the Hebrew words are the ſame. Which may make the latter Expoſition of the foregoing words more probable, to wit, that it is not the *Gileadites*, but the *Ephraimites* who are there as well as here ſo called, becauſe they were ſmitten before *Jephthah*, and fled from him. *i* To avoid the preſent danger.

6 Then ſaid they unto him, Say now Shibboleth *k*; and he ſaid, Sibboleth *l*: for he could not frame to pronounce *it* right *m*. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time *n* of the Ephraimites forty and two thouſand.

k Which ſignifies *a ſtream* or *river*, which they deſired to paſs over: ſo it was a word proper for the occaſion, and gave them no cauſe to ſuſpect the Deſign, becauſe they were required onely to expreſs their deſire, to go over the *Shibboleth* or River. *l* It is well known, that not only divers Nations, but divers Provinces, or parts of the ſame Nation who uſe the ſame Language, differ in their dialect and manner of pronunciation. *m* Or rather, *he did not frame* or *direct* himſelf *to ſpeak ſo*, or *to ſpeak right*; *i. e.* So as he was required to do it. The Hebrew Text doth not ſay that *he could not* do it, but that he *did* it *not*, becauſe he ſuſpecting not the deſign of it, uttered it ſpeedily according to his manner of Expreſſion. *n* Not in that place, at the paſſages of *Jordan*, but in that Expedition, being ſlain either in the Battel, or in the Purſuit, or at *Jordan*.

7 And Jephthah judged Iſrael ſix years: then died Jephthah the Gileadite, and was buried in *one of* the cities *o* of Gilead.

o Heb. *In the cities*. The Plural Number put for the Singular, as *Gen.* 19. 29. where *Lot* is ſaid to dwell *in the cities*, *i. e.* one of the Cities: And 1 *Sam.* 18. 21. *the twain* is put for *one of the twain*: and *Judg.* 18. 14. *Houſes* for *houſe*: and *Jonah* 1. 5. *The ſides*, for one of the ſides.

8 ¶ And after him Ibzan of Bethlehem *p* judged Iſrael.

p Either that in *Judah*, of which *Mat.* 2. 6. Or that in *Zebulun*, *Joſh.* 19. 15.

9 And he had thirty ſons, and thirty daughters, *whom* he had ſent abroad, and took *q* in thirty daughters from abroad for his ſons. And he judged Iſrael ſeven years.

q i. e. Took them home for Wives to his Sons. See *Gen.* 24. 67. and 31. 50. *Deut.* 21. 12. 2 *Sam.* 11. 27.

10 Then died Ibzan, and was buried at Bethlehem.

11 And after him, Elon a Zebulonite judged Iſrael; and he judged Iſrael ten years.

12 And Elon the Zebulonite died, and was buried in Ajelon, in the country of Zebulun *r*.

r This is added to diſtinguiſh it from other *Ajalons*, of which ſee *Judg.* 1. 35. 1 *Chron.* 6. 69. and 8. 13.

13 ¶ And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael.

14 And he had forty ſons, and thirty † nephews, that * rode on threeſcore and ten aſſcolts, and he judged Iſrael eight years.

† Heb. *Sons ſons.* * chap. 5. 10. and 10. 4.

15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites *s*.

s So called from ſome remarkable Exploit, done either by, or upon the *Amalekites* in that place.

CHAP. XIII.

AND the children of Iſrael † * did evil *a* again in the ſight of the LORD, and the LORD delivered them into the hand of the Philiſtines forty years *b*.

† Heb. *added to commit*, &c. * chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

a i. e. Fell into Idolatry, *&c.* not now after the death of *Abdon* the laſt Judge, but in the days of the former Judges. *b* To be computed, not from *Abdon*'s Death, but before that time, as is evident both from *ver.* 5. where it is declared, that *Iſrael* was under the Power of the *Philiſtines*; and from *Judg.* 15. 20. where only twenty of theſe Years are ſaid to have been in *Sampſon*'s days. And it is probably conceived, that that great ſlaughter of the *Ephraimites* made by *Jephthah* did greatly encourage the *Philiſtines* to riſe againſt *Iſrael*, when one of their chief Bulwarks was ſo much weakned; and therefore that the *Philiſtines* began to domineer over them not long after *Jephthah*'s death.

2 ¶ And there was a certain man of Zorah *c*, of the family *d* of the Danites, whoſe name *was* Manoah, and his wife *was* barren, and bare not *e*.

c A City, of which ſee *Joſh.* 15. 33. and 19. 41. *d i. e.* Of the Tribe or People, as *family* ſometimes ſignifies, *Joſh.* 7. 17. *Jer.* 8. 3. and 10. 25. *Amos* 3. 1. *Mich.* 2. 3. *Zach.* 14. 18. *e* An Emphatical repetition of the ſame thing in divers words, which is an uſual Elegancy both in Scripture and other Authors.

3 And † the angel of the LORD *f* appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren, and beareſt not: but thou ſhalt conceive, and bear a Son.

† Heb. *an angel.*

f The Son of God oft ſo called in the old Teſtament, as may be gathered from *ver.* 18. yet diſtinguiſhed from the Lord, becauſe he appeared here as it were in the form of a Servant, as a Meſſenger ſent from God, and was really a diſtinct perſon from God the Father.

4 Now therefore, beware I pray thee *g*, * and drink not wine, nor ſtrong drink *h*, and eat not any unclean *thing i*.

* Numb. 6. 2, 3.

g Becauſe the child was to be a *Nazarite* from the Womb, *ver.* 5. and from the Conception; and becauſe the Mothers Pollution extends to the Child, ſhe is enjoyned from this time to obſerve the following rules belonging to the *Nazarites*. *h* Under which by a Synecdoche, are comprehended the other particulars mentioned *Numb.* 6. 2, 3, 4. as is implyed *ver.* 14. *i* Any of thoſe meats forbidden, *Levit.* 11. which were forbidden to all, but eſpecially to the *Nazarites*.

5 For lo, thou ſhalt conceive and bear a ſon, and * no raſor ſhall come on his head: for the child ſhall be a Nazarite *k* unto God from the womb: and he ſhall begin to deliver Iſrael *l* out of the hand of the Philiſtines.

* Num. 6. 5. 1 Sam. 1. 11.

k A person separated from others, and consecrated to Gods service. *l* And the deliverance shall be carried on and perfected by others, as it was in part by *Eli*, and *Samuel*, and *Saul*; but especially by *David*.

6 ¶ Then the woman came, and told her husband, saying, A man of God *m* came unto me, and his countenance *was* like the countenance of an Angel of God, very terrible *n*: but I asked him not whence he *was*, neither told he me his name:

m A Prophet, or sacred person, sent with a Message from God. *n* Or, *venerable*, or *awful*, full of Majesty.

7 But he said unto me, Behold, thou shalt conceive, and bear a son: and now drink no wine, nor strong drink, neither eat any † unclean *thing*: for the child shall be a Nazarite to God from the womb, to the day of his death.

† Heb. *uncleanness.*

8 ¶ Then Manoah intreated the LORD, and said, O my LORD, let the man of God, which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkned to the voice of Manoah: and the angel of God came again unto the woman as she sate in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? and he said, I *am*.

12 And Manoah said, Now let thy words come to pass *o*: † how shall we order the child *p*? and ‖ † *how* shall we do unto him?

† Heb. *what shall be the manner of the*, &c.
‖ Or, *what shall he do.*
† Heb. *what shall be his work.*

o Or, *thy words shall come to pass*: I firmly believe that thy promises shall be fulfilled. *p* What rules shall we observe about his Education?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman, let her beware *q*.

q Whilest the Child is in her Womb, and after the Child is Born, let him observe the same Orders.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine, or strong drink, neither eat any † unclean *thing*: all that I commanded her, let her observe.

† Heb. *uncleanness.*

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee until we shall have made ready a kid † for thee *r*.

† Heb. *before thee.*

r Supposing him to be a Man and a Prophet, to whom he would in this manner express his respect, as was usual to strangers. See *Gen.* 18. 5. *Judg.* 6. 18.

16 And the Angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread *s*: and if thou wilt offer a burnt-offering, thou must offer it unto the LORD *t*: for Manoah knew not that he was an angel of the LORD.

s i. e. Meat, as *bread* is commonly taken in Scripture. *t* Not unto a man, as now thou apprehendest me to be; but unto the Lord, as thou wiltst by and by perceive me to be.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass, we may do thee honour *u*?

u Either by making honourable mention of thee, or by performing respect and service to thee, by a Present, which they usually gave to Prophets, 1 *Sam.* 9. 7, 8. 2 *King.* 14. 3.

18 And the angel of the LORD said unto him, Why * askest thou thus after my name, seeing it ‖ is secret *x*.

* Gen. 32. 29.
‖ Or, *wonderful.*

x Or, *hidden* from mortal Men: or *wonderful*, such as thou canst not comprehend: my nature or essence (which is oft signified by *name* in Scripture) is incomprehensible. This shews, that this was the Angel of the Covenant, the Son of God.

19 So Manoah took a kid, with a meat-offering *y*, and offered *it* upon a rock *z* to the LORD; and *the angel* did wondrously, and Manoah and his wife looked on.

y Which were generally joyned with the chief Sacrifices. *z* The Angels presence and command being a sufficient Warrant for the offering of Sacrifice by a person who was no Priest, and in a place otherwise forbidden.

20 For it came to pass when the flame *a* went up toward heaven from off the altar *b*, that the angel of the LORD ascended in the flame *c* of the altar: and Manoah and his wife looked on *it*, and fell on their faces *d* to the ground.

a Either arising from the fire which *Manoah* brought for the offering: or produced by the Angel out of the Rock in a miraculous manner. *b i. e* From that part of the Rock which served instead of an Altar, upon which the Sacrifice was laid. *c* To manifest his Nature and Essence to be Spiritual, because not capable of hurt by the Fire; and Coelestial. *d* Partly in Reverence to that glorious Presence manifested in so wonderful a manner: and partly, out of a religious Horror and fear of Death upon this occasion; as is expressed *ver.* 22. for the prevention whereof they fell down in way of supplication to God.

21 (But the angel of the LORD did no more appear to Manoah and to his wife:) then Manoah knew that he was an angel of the LORD.

22 And Manoah said unto his wife, * We shall surely die, because we have seen God.

* Exod. 33. 20. Deut. 5. 20, 26. chap. 6. 22.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering, and a meat-offering at our hands, neither would he have shewed us all these *things*, nor would as at this time *e* have told us *such things* as these.

e Or, *at this time*: the Particle, *as*, noting here, not likeness, but the truth and reality of the thing, as it doth *Num.* 11. 1. *Deut.* 9. 10. and elsewhere. This Expression seems to have some Emphasis in it, to enhance Gods Mercy to them, as being afforded them in a time of such publick and grievous Calamity; and in a time when the Word of the Lord was precious; and there was no open Vision, as it was afterwards, 1 *Sam.* 3. 1.

24 ¶ And the woman bare a son, and called his name * Samson: and the child grew, and the LORD blessed him *f*.

* Heb. 11. 32.

f i. e. Endowed him with all those graces and gifts of mind and body which were necessary for the Work he was designed for.

25 And the spirit of the LORD began to move him at times *g*, in the camp of Dan *h*, between Zorah and Eshtaol.

g i. e. To stir him up to Heroical Designs; to shew forth its Power in him in the frame of his mind, and in the strength of his body, discovered to his Neighbours in extraordinary Actions; to encline his heart to great attempts to the help and deliverance of Gods People, and to give some essays of it to his brethren, and to seek all opportunities for it, as he did in the next Chapter. *h* A place so called, either from the Expedition of the *Danites*, *Judg.* 18. 11, 12. which though placed after this History, was done before it: or from some other Camp which the *Danites* had formed there at this time, to give some check to the Incursions of the *Philistines*.

CHAP. XIV.

AND Samson went down *a* to Timnath *b*, and saw a woman in Timnath, of the daughters of the Philistines.

a After he was come to mature Age. *b* A place not far from the Sea, of which see *Gen.* 38. 12. *Josh.* 15. 57. and 19. 43.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath, of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines *c*? and Samſon ſaid unto his Father, Get her for me *d*; for † ſhe pleaſeth me well *e*.

† Heb. *ſhe is right in mine eyes.*

c With whom the *Iſraelites* were forbidden to Marry, *Exod.* 34. 12, *&c.* And although the *Philiſtines* were not *Canaanites* in their Original, *Gen.* 10. 14. *Deut.* 2. 23. yet they were ſo in their Habitation, and concurrence with them in wickedneſs, and therefore were liable to the ſame cenſures and judgments with them. *d* This action of *Samſon*'s, though againſt common rules, ſeems to be warranted, partly by the greatneſs and goodneſs of his Deſign in it; and principally by the inſtinct and direction of God, which is mentioned in the following words, which was known to *Samſon*, but not to his Parents. *e* Not ſo much for her Beauty, as for the Deſign mentioned in the next Verſe.

* 1 King. 12. 15. 2 Chro. 10. 15. and 22. 7. and 25. 20.

4 But his father and his mother * knew not that *it was* of the LORD, that he ſought an occaſion againſt the Philiſtines *f*: for at that time the Philiſtines had dominion over Iſrael.

f Which he knew by very probable conjecture, if not by particular Inſpiration, that Marriage would give him many ways.

5 Then went Samſon down, and his father and his mother *g* to Timnath, and came to the vineyards of Timnath *h*: and behold, a young lion roared † againſt him

† Heb. *in meeting him.*

g Who accompanied him, either becauſe they were now acquainted with his Deſign; or to order the circumſtances of that action which they ſaw he was ſet upon: or to watch if they could find any occaſion to take him off from his intention. *h* Whither he had turned aſide either by a Divine impulſe, or upon ſome real or pretended occaſion.

6 And the ſpirit of the LORD came mightily upon him *i*, and he rent him as he would have rent a kid *k*, and *he had* nothing in his hand: but he told not his father or his mother what he had done *l*.

i Stirred up and increaſed his courage and bodily ſtrength. *k* As ſoon and as ſafely. *l* Leſt by their means it ſhould be publickly known; for he wiſely conſidered, that it was not yet a fit time to awaken the jealouſies and fears of the Philiſtines concerning him, as this would have done.

7 And he went down, and talked with the woman, and ſhe pleaſed Samſon well.

8 ¶ And after a time *m* he returned to take her: and he turned aſide to ſee the carcaſe of the lion, and behold, *there was* a ſwarm of Bees *n*, and honey in the carcaſe of the lion.

m Heb. *after days*, *i. e.* Either after ſome days: or rather, after a year, as that word oft ſignifies; as *Exod.* 13. 10. *Lev.* 25. 29. *Num.* 9. 22. *Judg.* 17. 10. 1 *Sam.* 1. 3. and 27. 7. When the fleſh of the Lion, which by its ſtrong ſmell is offenſive to, and avoided by Bees, was wholly conſumed, and nothing was left but the bones. *n* Not generated of the dead Lions body, but elſewhere, and ſettling themſelves there, as they have ſometimes done in a man's Skull, and in a Sepulchre, and ſuch like places.

9 And he took thereof in his hands *o*, and went on eating, and came to his father and mother *p*, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion.

o Out of the Lions Carcaſe. *Queſt.* Did not *Samſon* tranſgreſs in touching a Carcaſe? *Anſw.* It was in it ſelf a legal Pollution: but ſome ſuch Pollutions were involuntary and unavoidable, as in one that hath an iſſue running in his ſleep; and ſome were neceſſary duties, as in thoſe who were to attend upon a Woman in her Month, or upon the burial of a Dead Body. And ſuch was this Pollution, being contracted by Divine Inſtinct and direction, and in order to Gods honour, and therefore diſpenſed with by the Author of that Law, and required by him for his ſervice. *p* From whom he had turned aſide a ſeaſon, *ver.* 8. upon ſome pretence or other.

10 ¶ So his father went down unto the woman, and Samſon made there a feaſt: for ſo uſed the young men to do.

11 And it came to paſs when they ſaw him *q*, that they brought thirty companions to be with him *r*.

q Or, *obſerved* or *conſidered him*, his ſtature, and ſtrength, and countenance, and carriage, which were extraordinary. *r* Partly in compliance with the Cuſtom of having Bride-men; of which ſee *Mat.* 9. 15. *Mark* 2. 19. *Joh.* 3. 29. though they were not ſo numerous; and principally by way of caution, and as a Guard put upon him under a pretence of reſpect and affection.

12 ¶ And Samſon ſaid unto them, I will now put forth a riddle *s* unto you: if ye can certainly declare it me within the ſeven days of the feaſt *t*, and find *it* out, then I will give you thirty ‖ ſheets *u*, and thirty change of garments *x*.

‖ Or, *ſhirts.*

s i. e. An obſcure ſentence for you to reſolve and explain. *t* For ſo long Marriage-feaſts laſted. See *Gen.* 29. 27. *u* Fine linnen Cloathes, which were uſed for many purpoſes in thoſe parts. See *Mat.* 27. 59. *Mark* 14. 51. *x i. e.* Changeable ſuits of Apparel, as below, *ver.* 19. and *Gen.* 45. 22.

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle that we may hear it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs *y*. And they could not in theſe days expound the riddle.

y i. e. Out of that ſtrong and devouring Creature, the Lion, came forth ſweet Meat; to wit, honey: withal it is covertly implyed, that the *Philiſtines*, though now they had ſtrength on their ſide, and Dominion over *Iſrael*, whom they did devour upon all occaſions, yet at laſt they ſhould become Meat to the *Iſraelites*.

15 And it came to paſs on the ſeventh day *z*, that they ſaid unto Samſons wife, Entice thy huſband, that he may declare unto us the riddle, leſt we burn thee and thy fathers houſe with fire: Have ye called us † to take that we have *a*? *is it* not *ſo*?

† Heb. *to poſſeſs us*; *or, to impoveriſh us.*

z They had doubtleſs ſpoken to her before this time, but with ſome remiſneſs, ſuppoſing that they ſhould find it out; but now their time being nigh ſlipped, they preſs her with more vehemency, and put her under a neceſſity of ſearching it out. *a i. e.* To ſtrip us of our Garments: and ſo your civility will end in groſs unkindneſs and injuſtice.

16 And Samſons wife wept before him, and ſaid, Thou doeſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of my people, and haſt not told *it* me. And he ſaid unto her, Behold, I have not told *it* my father, nor my mother *b*, and ſhall I tell *it* thee?

b Though I have had much more experience of their fidelity and taciturnity, than of thine.

17 And ſhe wept before him ‖ the ſeven days, while the feaſt laſted *c*: and it came to paſs on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

‖ Or, *the reſt of the ſeven days, &c.*

c i. e. On the reſidue of the ſeven days; to wit, after the third day. It is a familiar Synecdoche. Or, *on the ſeventh of the days on which the Feaſt was*: And then the following Clauſe, *on the ſeventh day*, is only the Noun repeated for the Pronoun, on that day; as is moſt frequent, as 1 *King.* 8. 1. *Solomon aſſembled* —— *unto Solomon*, *i. e.* unto himſelf.

18 And the men of the city ſaid unto him on the ſeventh day before the ſun went down, What *is* ſweeter than honey, and what *is* ſtronger than a lion? And he ſaid unto them, If ye had not plowed with my heifer *d*, ye had not found out my riddle.

d If you had not employed my Wife to find it out, as men Plough up the ground with an Heifer, thereby Diſcovering its hidden parts; he calls her *Heifer*, either becauſe he now ſuſpected her wantonneſs and too much familiarity with that Friend which ſhe afterwards Married; or, becauſe ſhe was joined with him in the ſame Yoke; or, rather becauſe they uſed ſuch in Ploughing.

19 ¶ And

19 ¶ And the ſpirit of the LORD came upon him *e*, and he went down to Aſhkelon *f*, and ſlew thirty men of them, and took their ‖ ſpoil, and gave change of garments *g* unto them which expounded the riddle, and his anger was kindled *h*, and he went up *i* to his fathers houſe.

‖ Or, *apparel.*

e Though he had a conſtant habit of eminent Strength and Courage; yet that was exceedingly increaſed upon ſpecial occaſions, by the extraordinary influences of Gods Spirit. *f* Either to the Territory, which oft comes under the name of the City; or to the City it ſelf, where he had both Strength and Courage enough to attempt what here follows; and upon the doing hereof they were doubtleſs ſtruck with ſuch a Terrour, that every one ſought onely to preſerve himſelf, and none durſt oppoſe or purſue him. *g* Together with their Sheets or Shirts, which it ſufficed to imply here, being expreſſed above *ver.* 13. *h* For the Treachery of his Wife and Companions. *i* To wit, alone or without his Wife.

20 But Samſons wife was *given k* to his companion, whom he had uſed as his friend *l*.

k By her Father. *l i. e.* To the chief of the Bride men to whom he had ſhewed moſt reſpect and kindneſs.

CHAP. XV.

BUT it came to paſs within a while after, in the time of wheat harveſt *a*, that Samſon viſited his wife with a kid: and he ſaid, I will go in to my wife into the chamber *b*. But her father would not ſuffer him to go in.

a Which circumſtance is noted as the proper ſeaſon for the following exploit. *b* Into her proper Chamber, which Women had diſtinct and ſeparate from the mens.

2 And her father ſaid, I verily thought that thou hadſt utterly hated her *c*, therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? † take her, I pray thee, in ſtead of her.

† Heb. *let her be thine.*

c Becauſe thou didſt deſert her in great Wrath: But this was not ſufficient cauſe; for he ſhould have endeavoured a reconciliation, or waited for it; and not have diſpoſed of another mans Wife without his conſent, which is not onely againſt the Law of God, but of Nature alſo.

3 ¶ And Samſon ſaid concerning them, ‖ Now ſhall I be more blameleſs than the Philiſtines, though I do them a diſpleaſure *d*.

‖ Or, *Now ſhall I be blameleſs from the Philiſtines thirſt.*

d Becauſe they have firſt provoked me by an irreparable injury: But although this may look like an act of private revenge; yet it is plain enough that *Samſon* acted as a Judge (for ſo he was) and as an avenger of the publick Injuries and Oppreſſions of his People, as plainly appears from hence, that *Samſon* deſigned this very thing before he had received any perſonal injury, *Judg.* 14. 4.

4 And Samſon went and caught three hundred foxes *e*, and took ‖ fire-brands *f*, and turned tail to tail, and put a fire-brand in the midſt between two tails *g*.

‖ Or, *Torches.*

e Of which there were great numbers in *Canaan*, as appears from *Nah.* 4. 3. *Pſal.* 62. 11. *Cantic.* 2. 15. *Lam.* 5. 18. *Ezek.* 13. 4. So that divers places there have their Names from the Foxes which abounded there; as, *Joſ.* 15 28. and 19. 42. 1 *Sam.* 13. 17. Add to this, that ſome Learned men conceive that the *Hebrew* Name *Schual*, is more general, and contains not only the Foxes, but another ſort of Creature very like to them, called *Thoes*, whereof there were ſo many there, that ſometimes two hundred of them have been met together in one Company; as ſome who have lived in thoſe parts have left upon Record: But Infidels are much ſcandalized at this Hiſtory, and pretend it incredible that *Samſon* ſhould catch ſo many Foxes together; ſo nice and delicate is the Faith of theſe men in things concerning God and Scripture, that can devour things ten times more difficult and abſurd concerning the production of the World, and of men, *&c.* But there is no cauſe of wonder here, for any man that is tollerably wiſe; for it is not ſaid that *Samſon* caught them all either at one time, or by his own hands; for being ſo eminent a perſon, and the Judge of *Iſrael*, he might require aſſiſtance of as many perſons as he pleaſed, and all his people would readily aſſiſt him; nor can it at all perplex any mans Reaſon or Faith, if it be allowed, that the God who made the World, and by his ſingular Providence watched over *Iſrael*, and intended them deliverance at this time, could eaſily diſpoſe things ſo that they might be taken. He choſe to do this exploit, not by his Brethren, whom he would preſerve from the Envy and Hatred, and Miſchief which that might have occaſioned to them, but by brute Creatures, thereby to add ſcorn and contempt to their Calamity, and particularly by Foxes; partly, becauſe they were fitteſt for the purpoſe, being Creatures very fearful of Fire; and having ſuch Tails as the Fire-brands might moſt conveniently be tied to; and not going directly forward, but crookedly and involvedly, whereby the Fire was likely to be diſperſed in more places. *f* Made of ſuch matter as would quickly take Fire, and keep it for a long time, which was eaſie to procure. *g* That the Foxes might not make too much haſte, nor run into their holes, but one of them might delay and ſtop another in his courſe, and ſo continue longer in the places where they were to do Execution.

5 And when he had ſet the brands on fire, he let *them* go *h* into the ſtanding corn of the Philiſtines, and burnt up both the ſhocks, and alſo the ſtanding corn, with the vineyards *and* olives.

h To wit, ſucceſſively at ſeveral times; and in divers places, with great care and diſcretion, ſo as they might not hinder one another, nor all run into the ſame Field; but being diſperſed in all parts, might ſpread the Plague farther; and withal might be kept at a diſtance from the Fields and Vineyards of the *Iſraelites*. It is not worthy of our enquiry what became of theſe Foxes afterward, whether they were burnt by the Fire-brands, or run into Holes, or were taken and killed by the *Philiſtines*. The truth of this Hiſtory is notably atteſted by a cuſtom of the *Romans*, which it is very probable they had from the *Phœnicians*, upon this occaſion; for every year they had a Solemnity in *April*, the very time of *Canaan*'s Wheat-Harveſt, wherein Foxes were let looſe with burning Torches faſtned to their Back-ſides, *&c.*

6 ¶ Then the Philiſtines ſaid, Who hath done this? and they anſwered, Samſon the ſon in law of the Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up and burnt her *i* and her father with fire.

i Partly, for her Adultery, which divers Heathens puniſhed with Death; and partly, for that miſchief which ſhe had occaſioned to them; thus ſhe brought upon her ſelf that miſchief which ſhe ſtudied to avoid, *Judg.* 14. 15. as wicked perſons oft do, *Prov.* 10. 24.

7 ¶ And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you *k*, and after that I will ceaſe.

k Whereby it appears, that it was not his private injuries, but the Publick, which he did revenge.

8 And he ſmote them hip and thigh *l* with a great ſlaughter *m*; and he went down and dwelt in the top of the rock Etam *n*.

l Upon their Hips and Thighs, peradventure not deſigning to Kill them, but to make them uncapable of Military employment; or, of doing hurt to the *Iſraelites*. Or, *He ſmote them with his Leg upon their Thigh, i. e.* without any other Weapon but his Leg and Foot he kicked them, and made them Lame and uſeleſs for War. *m* Heb. *with a great ſtroke*; for ſo it was, even to them whom it did not Kill. *n* Partly, becauſe there he could better defend himſelf from his Enemies; and partly, becauſe he would not involve his Brethren in the ſame danger with himſelf, but like a Worthy Magiſtrate, would ſecure them even with his own greater hazard.

9 ¶ Then the Philiſtines went up, and pitched in Judah *o*, and ſpread themſelves *p* in Lehi *q*.

o Where the Rock *Etam* was, ſee 1 *Chron.* 4. 32. 2 *Chron.* 11. 5, 6. *p* As coming in great Numbers with a powerful Hoſt. *q* A place ſo called by anticipation, *ver.* 17.

10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To bind Samſon are we come up, to do to him, as he hath done to us.

† Heb. *went down.*

11 Then three thousand men of Judah † went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us *r*? And he said unto them, As they did unto me, so have I done unto them.

r Thou hast by these actions punished not them, as thou intendedst; but us, who being under their Dominion, are sure to smart for it.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me your selves *s*.

s Not that he feared them, or could not as easily have Conquered them, as he did the whole Host of the *Philistines*; but, because he would be free from all Obligation or Temptation of doing them any harm, though it were in his own just and necessary defence.

13 And they spake unto him, saying, No, but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock *t*.

t i. e. From the Cave or Hole in the Rock, in which he had secured himself, out of which he was first brought up, and then carried down from the Rock to the Plain.

14 ¶ And when he came unto Lehi, the Philistines shouted against him *u*, and the spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands † loosed *x* from off his hands.

† Heb. *were melted.*

u For Joy and Triumph, because they had now their great Enemy, as they supposed, in their hands. *x* Heb. *were melted, i. e.* were dissolved, as things are which are melted in the fire.

† Heb. *moist.*

15 And he found a † new *y* jaw-bone of an ass, and put forth his hand, and took it, and slew a thousand men therewith;

y And therefore more tough and strong.

16 And Samson said, With the jaw-bone of an ass, † heaps upon heaps, with the jaw-bone of an ass have I slain a thousand men *z*.

† Heb. *an heap two heaps.*

z This, though it might seem difficult, yet is not at all impossible or incredible; especially, seeing the Learned affirm of the Asses of *Syria*, that they were larger and stronger than ours, and so consequently were thir Bones. And withal, it must be acknowledged, that there was something extraordinary and Miraculous in this, as there was unquestionably in *Samson*'s strength, and so all the difficulty vanisheth.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place ‖ Ramath-Lehi *a*.

‖ That is, *the lifting up of the jaw-bone, or casting away of the jaw-bone.*

a And by contraction, *Lehi*, *ver.* 14. it being usual so to contract proper Names; as *Salem* is put for *Jerusalem*, *Psal.* 76. 3. *Sheba* for *Beersheba*, *Jos.* 19. 2. and many other.

18 ¶ And he was sore athirst *b*, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised *c*?

b So as he was ready to faint and die with Thirst; which was partly natural, from his excessive toil and heat; partly, sent by God, that by the experience of his own Impotency, he might be forced to ascribe the Victory to God onely, and not to himself. *c* Wilt thou not finish what thou hast begun? Wilt thou undo what thou hast done.

19 But God clave an hollow place *d* that was in ‖ the Jaw *e*, and there came water thereout, and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof † En-hakkore *f*, which *is* in Lehi unto this day *g*.

‖ Or, *Lehi.*

‖ That is, *the well of him that called, or, cried.*

d i. e. By cleaving a place, made it hollow; an expression like that *Isa.* 47. 2. *grind Meal, i. e.* Grind Corn into Meal; and that *Psal.* 74. 15. *thou didst cleave the Fountain, i. e.* cleave the Rock so as to make a Fountain in it. *e* In the Jaw-bone which he had used, which God could easily effect, either by causing the Jaw-bone to send forth Water, as the Rock formerly did the Miracle being in effect the same, though in a differing subject, causing a Spring to break forth *in Lehi*, or *in that Lehi* mentioned before *ver.* 14. for *Lehi* is both the name of a place, and signifies a *Jaw-bone*. *f i. e. The Fountain of him that cried* for Thirst, or, *that called* upon God for Deliverance; *i. e.* the Fountain or Well which was given in Answer to my Prayer. *g* According to this Translation, *Lehi* is the name of a place, and not a *Jaw-bone*, because it seems improbable that a Jaw-bone should continue there so long, which every Traveller might take away, and would be forward enough to carry a Fountain with them in those hot Countries; although it is not incredible that Passengers would generally forbear to meddle with, or remove so great a Monument of Gods Power and Goodness; or, that the same God who made it instrumental to so great a wonder, should add one circumstance more, to wit, fix it in the earth, as a Testimony to Posterity of the Truth of this glorious worke: But these words may be otherwise rendred thus, *which* Fountain was *in that Jaw-bone*; and for the following words, *unto this day*; they may not be joyned with the words next and immediately foregoing, as if the Fountain was there to this day; but with the former words, *he called*, &c. and so the sense may be this, That it was so called unto this day, and the place may be thus read, *he called the name thereof*; or, *the name thereof was called* (such active verbs being frequently put passively and impersonally,) *The Well or Fountain of him that called* or *cryed* (*which* was *in* Lehi) *unto this day.*

20 And he judged Israel *h* in the days of the Philistines *i* twenty years.

h i. e. He pleaded their Cause, and avenged them against the *Philistins*. *i i. e.* Whilst the *Philistines* had the Power and Dominion, from which he was not fully to deliver, but onely to *begin to deliver* them, as it was foretold, *Judg.* 13. 5. From this place it is manifest that in the computation of the times of the Judges, the years of Servitude or Oppression are not to be separated from the years of the Judges, and added to them, but are comprehended within them; which proposition is of great importance for clearing this difficult part of Scripture Chronology, and for justifying that account of times given 1 *King.* 6. 1.

CHAP. XVI.

THen went Samson to Gaza *a*, and saw there an † harlot *b*, and went in unto her.

† Heb. *a woman an harlot.*

a A chief City, to make some new attempt upon the *Philistines*, whom he feared not either in their Cities or in their Camps, having had such large experience of his own strength, and of God's Assistance; Possibly he came in thither by Night, unknown and unobserved till afterwards. *b* Going into an House of Publick Entertainment to refresh himself, as the manner was, *Jos.* 20. 1. He there *saw* this Harlot; which implies, that he did not go thither upon so evil a Design, but accidentally saw her there, and by giving way to Lustful looks upon her, was ensnared by her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were † quiet all night, saying, In the morning, when it is day, we shall kill him *c*.

† Heb. *silent.*

c This they chose to do, rather than to seize upon him in his House and Bed by night; either, because they knew not certainly in what House or place he was; or, because they thought that might cause great Terror, and Confusion, and Mischief among their own People; whereas in the day-time they might more fully discover him, and more unexpectedly surprise him, and more certainly direct their blows, and use their Weapons against him.

3 And Samson lay till midnight, and arose at midnight *d*, and took the doors of the gate of the city *e*, and the two posts, and went away with them *f*, † bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron *g*.

† Heb. *With the bar.*

d Being

d Being either ſmitten in Conſcience for his Sin, when he firſt awaked, and thence fearing danger, as he had juſt cauſe to do; or, being ſecretly warned by God in a Dream; or, by an inward impulſe, for the prevention of his deſigned Deſtruction. *e* Not the great Gates, but leſſer Doors made in them, and ſtrengthned with diſtinct Poſts and Bars. *f* The Watch-men not expecting him till morning, and therefore being now retired into the ſides, or upper part of the Gate-houſe, as the manner now is, to get ſome reſt, whereby to fit themſelves for their hard Service intended in the morning; or, if ſome of them were in his way, he could eaſily and ſpeedily ſtrike them dead, and break the Door, whilſt the reſt were partly aſtoniſhed with the ſurpriſe; and partly, preparing themſelves for reſiſtance: Nor durſt they purſue him, whom they now again perceived to have ſuch Prodigious Strength and Courage; and to be ſo much above the fear of them, that he did not run away with all ſpeed, but went leiſurely, having ſo great a weight on his Shoulders, wherewith they knew he could both defend himſelf and offend them. *g* Either, 1. To an Hill near *Hebron*, which was above twenty miles from *Gaza*; or, 2. To the top of an high Hill not far from *Gaza*, which looked towards *Hebron*, which alſo ſtood upon another high Hill, and might be ſeen from this place, though it was at a great diſtance from it. And *Samſon* did this not out of vain oſtentation, but as an evidence of his great ſtrength, for the encouragement of his people to joyn with him more vigorouſly for their own Deliverance, than yet they had done, or durſt do; and for the greater terror and contempt of the *Philiſtines*. It may ſeem ſtrange that *Samſon* immediately after ſo foul a Sin ſhould have the Courage in himſelf, and the ſtrength from God, for ſo great a work. But Firſt, it is probable, that *Samſon* had in ſome meaſure repented of his Sin, and begged of God Pardon and Aſſiſtance, which alſo he perceived by Inſtinct, that God would afford him. 2. This ſingular ſtrength and courage was not in it ſelf a Grace, but a Gift, which might have been in a graceleſs perſon, and therefore might continue in a good Man, notwithſtanding an hainous act of Sin; and it was ſuch a Gift as did not depend upon the diſpoſition of his Mind, but upon the right ordering of his Body, by the rule given to him, and others of that Order.

4 ¶ And it came to paſs afterward, that he loved a woman *b* ‖ in the valley of Sorek, whoſe name *was* Delilah.

‖ Or, *by the brook*

b Either, Firſt, with Conjugal Love, ſo as to Marry her, as divers both Jews and Chriſtians have thought. Or, Secondly, with luſtful Love, as an Harlot: which, though not certain, becauſe the Phraſe is here Ambiguous, ſhe being neither called an *Harlot*, as ſhe of *Gaza* was, *ver.* 1. nor yet his *Wife*, as ſhe of *Timnath* was, *Judg.* 14. 2, 3, 20. yet it may ſeem more probable; partly, becauſe the dreadful puniſhment now inflicted upon *Samſon* for this Sin, whom God ſpared for the firſt Offence, is an intimation, that this Sin was not inferiour to the former; partly, becauſe the confidence which the *Philiſtine* Lords had in her, and their bold and frequent Treating with her, and the whole courſe of her carriage towards *Samſon*, ſhew her to be a mercenary and perfidious Harlot, and not a Wife; whoſe Affection and Intereſt would have obliged her to better things; and partly, becauſe *Samſon* did not carry her home to his Houſe, as Husbands uſe to do with their Wives; but lodged in her houſe: as appears from the whole Story.

5 And the Lords of the Philiſtines *i* came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him to ‖ afflict him *k*; and we will give thee every one of us eleven hundred pieces of ſilver *l*.

‖ Or, *humble*.

i The Lords of their five Principal Cities, who ſeem to have been united together at this time in one Ariſtocratical Government; or at leaſt were Leagued together againſt him as their common Enemy. *k* To chaſtiſe him for his injuries done to us. They mean to puniſh him ſeverely, as they did; but they expreſs it in mild words, leſt the horror of it might move her to pity him. *l* i. e. Shekels, as that Phraſe is commonly uſed, as *Numb.* 7. 13, 85. 2 *Sam.* 18. 12. 2 *King.* 6. 25.

6 ¶ And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth m*, and wherewith thou mighteſt be bound, to afflict thee?

m What is the cauſe of this prodigious Strength, or wherein doth it conſiſt? She ſeems to ask meerly out of curioſity, to underſtand the ſtate of a perſon whom ſhe ſo highly values.

7 And Samſon ſaid unto her, If they bind me with ſeven ‖† green withs, that were never dried *n*, then ſhall I be weak, and be as † another man.

‖ Or, *new cords*. † Heb *moiſt*. † Heb. *one of man*. So Gr.

n *Samſon* is guilty both of the Sin of Lying, though he dreſs up the Lye in ſuch circumſtances as might make it moſt probable; and of great folly in encouraging her enquiries, which he ſhould at firſt have checkt: But as he had forſaken God, ſo God had now forſaken him, and deprived him of common Prudence; otherwiſe the frequent repetition and vehement urging of this Queſtion might eaſily have raiſed Suſpicion in him.

8 Then the lords of the Philiſtines brought up to her ſeven green withs, which had not been dried, and ſhe bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber *o*) and ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs as a thread of tow is broken, when it † toucheth the fire: ſo his ſtrength was not known.

† Heb. *ſmelleth*.

o *With her*, i. e. in the ſame Houſe, *in a Chamber*, i. e. in a ſecret Chamber within her Call. Nor is it ſtrange that they did not fall upon him in his Sleep; partly, becauſe they feared to awake a ſleeping Lion; and partly, becauſe they expect an opportunity for doing their work more certainly, and with leſs danger.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lies: now tell me, I pray thee, wherewith thou mighteſt be bound?

11 And he ſaid unto her, If they bind me faſt with new ropes † that never were occupied, then ſhall I be weak, and be as † another man.

† Heb. *wherewith work hath not been done*. † Heb. *one of man*, ver. 7.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. (And there were liers in wait abiding in the chamber.) And he brake them from off his arms like a thred.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web *p*.

p Or *thred* which is woven about a Weavers loom: or, *with a Weavers beam*. If my hair, which is all divided into ſeven locks, be faſtned about a Weavers Beam; or interwoven with Weavers threds: Underſtand out of the foregoing Verſes; then I ſhall be weak as another man.

14 And ſhe faſtened *it* with the pin *q*, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

q Having done what *Samſon* directed, ſhe adds this for ſureneſs-ſake, ſhe faſtned the hair thus woven with a pin.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, I love thee, when thine heart *is* not with me *r*? thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*?

r When thy love conſiſts only in outward expreſſion, not in Affection, and thou wilt not open thy heart to me, as one true friend doth to another.

16 And it came to paſs, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was † vexed unto death *s*,

† Heb. *ſhortned*.

s Being Tormented by two contrary and violent Paſſions, deſire to gratifie her whom he ſo much doted upon, and fear of betraying himſelf to utmoſt hazard. But being deſerted by God, it is no wonder that he chuſeth the worſe part.

17 That he told her all his heart, and ſaid unto her, * There hath not come a raſor upon mine head: for *I have been* a Nazarite unto God from my mothers womb: If I be ſhaven, then my ſtrength will go from me *t*, and I ſhall become weak, and be like any *other* man.

* Num. 6. 5.

t Not that his Hair was in it ſelf the Seat or Cauſe of his Strength, but becauſe it was the chief condition of that Vow or Covenant, whereby as he ſtood obliged to him, ſo God was pleaſed graciouſly to ingage himſelf to fit him for, and aſſiſt him in that great Work to which he called him: but upon his violation of his condition, God juſtly withdraws his help, and leaves him to himſelf.

18 And

18 And when Delilah saw that he had told her all his heart *u*, she sent and called for the Lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the Lords of the Philistines came up unto her, and brought money in their hand.

u Which it was not hard for her to discover, by the change of his Countenance, and the matter of his Discourse, and the whole carriage of the business.

19 And she made him sleep *x* upon her knees *y*, and she called for a man, and she caused him to shave off *z* the seven locks of his head, and she began to afflict him *a*, and his strength went from him *b*.

x By some sleepy Potion, which it is like she gave him upon other pretences, agreeable enough to his present and vitiated inclination. *y* Resting his head upon her knees. *z* With a gentle hand, as if she her self had but been sporting with him. She did this more securely; partly, because she had cast him into a deep Sleep; and partly, because, if he had discovered it before it was finished, she would have said, it was onely an innocent intention to try the sincerity of his Affection to her, and the truth of this last relation, which she had so just reason to doubt of, from his frequent dissimulation and lyes. *a i.e.* To disturb, and awaken, and affright him, as by other ways, so particularly by crying out in a terrible manner, *The Philistines are upon thee*, as she had done before, and as it follows *ver.* 20. *b* Which, as is here implyed, she perceived, because he could not now shake himself as he did before, *i. e.* with equal vigour and might, as is intimated in the next verse: or, because she had bound him, though it be not here expressed, and found him unable to break his bonds.

20 And she said *b*, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said *c*, I will go out as at other times before, and shake my self *d*. And he wist not *e* that the LORD was departed from him *f*.

c Within himself, *i. e.* he purposed and attempted it. *d i. e.* Put forth my strength to crush them, and to deliver my self. *e* Being not yet well awake, and not distinctly feeling the loss of his Hair, or not duly considering what would follow upon it. *f* In respect of the strength and help he had formerly given him.

† Heb. *bored out.* 21 ¶ But the Philistines took him *g*, and † put out his eyes *h*, and brought him down to Gaza *i*, and bound *him with* fetters of brass, and he did grind *in the* Prison-house *k*.

g Who now durst Apprehend him, because they rested in the Assurance which *Delilah* had given them, that now all was discovered and done. *h* Which was done by them out of Revenge and Policy to disenable him from doing them much harm, in case he should recover his strength; but not without Gods Providence, punishing him in that part which had been greatly instrumental to his sinful Lusts. *i* Because this was a great and strong City, where he would be kept safely; and upon the Sea-coast, at sufficient distance from *Samson*'s People; and to repair the Honour of that Place, upon which he had fastned so great a scorn, *Judg.* 16. 3. God also ordering things thus, that where he first sinned, *Judg.* 16. 1. there he should receive his Punishment. *k* As Captives and Slaves use to do: See *Exod.* 11. 5. *Isa.* 47. 2. *Matt.* 24. 41. *l* He made himself a Slave to vile Lusts and Harlots, and now God suffers men to use him like a Slave.

‖ Or, *as when he was shaven.* 22 Howbeit, the hair of his head began to grow again *l* ‖ after he was shaven.

l This circumstance, though in it self inconsiderable, is noted as a sign of the recovery of Gods favour, and his former strength, in some good degree, upon his bitter Repentance, and his renewing of his Vow with God, which was allowed for *Nazarites* to do, *Numb.* 6. 9, &c. and which it is here supposed he did, and by the Effects proved.

23 Then the Lords of the Philistines gathered them together *m*, for to offer a great sacrifice unto Dagon *n* their god, and to rejoyce: for they said, Our God hath delivered Samson our enemy into our hand.

m Either upon some annual or customary Solemnity: or rather upon this special occasion, To praise *Dagon* for this singular Favour. And they did not appoint this solemn Service as soon as *Samson* was taken, but some considerable time after, as appears by the growth of *Samson*'s Hair in the mean time, because they would give sufficient time and warning for all their Friends and Allies to come thither, and for the making of all necessary preparations for so great an Occasion. *n* Which is by most supposed to be an Idol, whose upper part was like a Man, and whose lower part was like a Fish; whence there is mention of *Dagon*'s *hands*, but not of his Feet, in 1 *Sam.* 5. 4. And this Place being near *Ægypt*, where some of their gods were Worshipped in the form of Fishes; and being near the Sea, it seems most probable, that it was one of the Sea-gods of the *Heathens*; and that it had in some part the resemblance of a Fish.

24 And when the people saw him, they praised their god: for they said, Our God hath delivered into our hands our enemy, and the destroyer of our country, † which slew many of us.

† Heb. *and who multiplyed our slain.*

25 And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house, and he made † them sport *n*, and they set him between the pillars.

† Heb. *before them.*

n Either, First, Passively, being made by them the matter of their sport and derision, and of many bitter Scoffs, and other Indignities or Injuries: Or, Secondly, Actively, by some ridiculous Actions, or some proofs of more than ordinary Strength yet remaining in him, like the ruines of a great and goodly Building: whereby he lull'd them asleep in security, until by this seeming complaisance he prepared the way for that which he design'd; otherwise his generous Soul would never have been forced to make them sport, save in order to their Destruction.

26 And Samson said unto the lad that held him by the hand, Suffer me, that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women, and all the lords of the Philistines *were* there: and *there were* upon the roof *o* about three thousand men and women, that beheld while Samson made sport.

o Which after the manner was flat, and had Windows through which they might see what was done in the lower parts of the house.

28 And Samson called unto the LORD, and said, O LORD God, remember me, I pray thee, and strengthen me, I pray thee, onely this once, O God, that I may be at once avenged of the Philistines for my two eyes *p*.

p This Prayer was not an act of Malice and Revenge, but of Faith and Zeal for God, who was there publickly dishonoured; and justice, in punishing their Insolencies, and vindicating the whole Common-wealth of *Israel*, which was his duty, as he was Judge, to do. And this is manifest from hence, because God, who heareth not Sinners, and would never use his Omnipotency to gratifie any Mans impotent Malice, did manifest by the Effect, that he accepted and owned his Prayer as the dictate of his own Spirit. And that in this Prayer he mentions only his Personal injury, the loss of his Eyes, and not their Indignities to God and his People, must be ascribed to that prudent care which he had, and declared upon former occasions, of deriving the rage and hatred of the *Philistines* upon himself alone, and diverting it from the People. For which end I conceive this Prayer was made with an audible Voice, though he knew they would entertain it onely with scorn and laughter, which also he knew would quickly be turned into Mourning.

29 And Samson took hold of the two middle pillars, upon which the house stood, and ‖ on which it was born up, of the one with his right hand, and of the other with his left *q*.

‖ Or, *he leaned on them.*

q Qu. How could so great a Building, containing so many thousands of People, rest upon two Pillars so near placed together? Here Infidels triumph, as if they had got an unanswerable Argument against the truth of the Scriptures. But it is a far more incredible and ridiculous thing to imagine, that the Pen-man of this Book should feign such a circumstance as this is, if it had been false, whereby he would have utterly overthrown the Credit of the whole Book; and that he should do this before a People that could easily have confuted him; and that the people should have so high a Veneration for that Book in which they knew so notorious a falsehood to be: these things, I say, are far more absurd to believe, than the truth of this Relation. But to this I shall add two Answers. First. It is no sufficient Argument to prove, that this was not true, because

cauſe we do not at this day underſtand how it was done. There were many great Works, and excellent pieces of Art, ſome footſteps whereof are left in ancient Writers; but the exact way and particular manner of them, is wholly, or in a great meaſure unknown and loſt: ſo that *Pancirollus* hath written a whole Book of ſuch things. Particularly, the old way of Architecture is much in the dark, as is confeſſed by the Learned. It may be pretended, That though there might be curious Arts of Building in the Learned and Ingenious part of the World, it is not probable they were among ſuch a rude and barbarous People as the *Philiſtines*. But this is certainly a very great miſtake; for theſe People were either a part of, or very near Neighbours to the *Phœnicians*, from whom it is confeſſed the Arts came to the *Grecians*. And foraſmuch as many things which were concluded by the Ancients to be impoſſible, are by the Wit and Induſtry of later Ages found to be poſſible, and certainly true; it cannot be ſtrange if ſome things now ſeem impoſſible to ſome men, which were then known to be practicable. And he that will venture his Faith and Salvation upon this Propoſition, That ſuch a Building as this was ſimply impoſſible, becauſe he doth not ſee the poſſibility of it; or, which is all one, That no man underſtands more than he doth; will find few admirers of his Wiſdom. And to queſtion the Truth and Divinity of the Holy Scriptures, which is ſo fully and clearly proved by ſundry Arguments, upon ſuch a nicety as this, is but a more learned kind of Doting. *Anſw.* 2. Inſtances are not wanting of far more large and capacious Buildings than this, that have been ſupported only by one Pillar. Particularly, *Pliny* in the 15*th.* Chapter of the 36*th.* Book of his *Natural Hiſtory*, mentions two Theaters built by one *C. Curio*, who lived in *Julius Ceſar*'s time; each of which was ſupported only by one Pillar, or Pin, or Hinge, though very many thouſands of people did ſit in it together. And much more might two pillars ſuffice to uphold a Building large enough to contain Three thouſand perſons, which is the number mentioned, *ver.* 17. Or, the Pillars might be made Two in the lower part meerly for Ornament-ſake, which might eaſily be ſo ordered as to ſupport a Third and Main Pillar in the middle, which upheld the whole Fabrick.

† Heb. *my ſoul.*

30 And Samſon ſaid, Let † me die with the Philiſtines *r*: and he bowed himſelf with *all his* might: and the houſe fell upon the lords, and upon all the people that *were* therein: ſo the dead which he ſlew at his death, were moe than *they* which he ſlew in his life.

r i. e. I am contented to Die, ſo I can but therewith contribute any thing to the Vindication of Gods Glory, here trampled upon, and to the Deliverance of Gods People. This is no Example nor Encouragement to thoſe that wickedly Murder themſelves: for *Samſon* did not deſire, nor procure his own Death voluntarily, but only by meer force and neceſſity; becauſe he did deſire, and by his Office was obliged to ſeek the deſtruction of theſe Enemies and Blaſphemers of God, and Oppreſſors of his people; which in theſe circumſtances he could not Effect without his own Death: and his Caſe was not much unlike theirs, that in the heat of Battel run upon the very mouth of the Canon, or other evident and certain danger of Death, to execute a deſign upon the Enemy; or theirs, who go in a Fire-ſhip to deſtroy the Enemies beſt Ships, though they are ſure to periſh in the Enterprize. Moreover, *Samſon* did this by Divine Inſtinct and Approbation, as Gods Anſwer to his prayer manifeſts, and that he might be a Type of Chriſt, who by voluntarily undergoing Death, deſtroyed the Enemies of God, and of his people.

31 Then his brethren *s*, and all the houſe of his father came down, and took him, and brought *him* up, and buried him *t* between Zorah and Eſhtaol, in the burying-place of Manoah his father: and he judged Iſrael twenty years *u*.

s Either, Firſt, Largely ſo called, his kinſmen. Or, Secondly, ſtrictly ſo called; *Samſon*'s Parents having had other Children after him; as it was uſual with God when he gave an extraordinary and unexpected power of procreating a Child, to continue that ſtrength for the Generation or Conception of more Children, as in the caſe of *Abraham*, *Gen.* 25. 1, 2. and *Anna*, 1 *Sam.* 2. 21. *t* Which they adventured to do; partly, becauſe the moſt barbarous Nations allowed Burial even to their Enemies, and would permit this oft-times to be done by their friends: partly, becauſe *Samſon* had taken the blame of this Action wholly to himſelf; for which his innocent Relations could not upon any pretence be puniſhed: and principally, becauſe they were under ſuch grief, and perplexity, and conſternation for the common Calamity, that they had neither heart, nor leiſure to Revenge themſelves of the *Iſraelites*, but for their own ſakes were willing not to diſquiet or offend them; at leaſt, till they were in a better poſture to reſiſt them. *u* This was ſaid before, *Judg.* 15. 20. and is here repeated, partly to confirm the Relation of it, and partly to explain it; and to ſhew when theſe Twenty years ended, even at his Death as is here Noted.

CHAP. XVII.

AND there was a man *a* of mount Ephraim, whoſe name was † Micah. † Heb. *Micajah.*

a The things mentioned here, and in the following Chapters, did not happen in the order in which they are put; but much ſooner, even preſently after the Death of the Elders that overlived *Joſhua*, *Judg.* 2. 7. as appears by divers paſſages; as Firſt, becauſe the place called *Mahaneh-Dan*, or *the camp of Dan*, *Judg.* 13. 25. was ſo called from that which was done, *Judg.* 18. 12. Secondly, Becauſe the *Danites* had not yet got all their Inheritance, *Judg.* 18. 1. which is not credible of them, above 300 Years after *Joſhuah*'s Death. Thirdly, becauſe *Phineas* the ſon of *Eleazar* was Prieſt at this time, *Judg.* 20. 28. who muſt have been about 250 years old, if this had been done after *Samſon*'s Death, which is more than improbable.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver that were taken from thee, about which thou curſedſt *b*, and ſpakeſt of alſo in mine ears, behold, the ſilver *is* with me, I took *it c*. And his mother ſaid, Bleſſed *be thou* of the LORD *d*, my ſon.

b i. e. Didſt curſe the perſon who had taken them away, and that in my hearing, as it follows. *c* The fear of thy curſe makes me acknowledge mine Offence, and beg thy pardon. *d* I willingly conſent to, and beg from God the removal of the curſe, and a Bleſſing inſtead of it. Be thou free from my curſe, becauſe thou haſt ſo honeſtly reſtored it.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly † dedicated the ſilver unto the LORD *e*, from my hand, for my ſon *f* to make a graven image, and a molten image *g*: now therefore I will reſtore it unto thee *h*. † Heb. *ſanctified*

e In the *Hebrew* it is, *Jehovah*, the incommunicable name of God. Whereby it is apparent, that neither ſhe, nor her Son, intended to forſake the true God or his Worſhip; as appears from his rejoycing when he had got a Prieſt of the Lords appointment, of the Tribe of *Levi*, *Judg.* 17. 13. but onely to Worſhip God by an Image; which alſo it is apparent, that both the *Iſraelites*, *Exod.* 32. 1, &c. and *Jeroboam* afterwards, deſigned to do. *f* Either, Firſt, for the honour and benefit of thy ſelf and Family; that you need not be continually going to *Shiloh* to Worſhip, but may do it as well at home by theſe Images. Or, Secondly, that thou mayeſt cauſe theſe things to be made; to which end, ſhe reſtored all the Money to him, as it here follows. *g* Many think this was but one Image, partly Graven, and partly Molten. But it ſeems more probable, that they were two diſtinct Images, becauſe they are ſo plainly diſtinguiſhed, *Judg.* 18. 17, 18. where alſo ſome other words come between them. It is true, *the graven image* alone is mentioned, *Judg.* 18. 20, 30, 31. not excluſively to the other, as appears from what is ſaid juſt before; but by a common Synecdoche, whereby one is put for all; eſpecially, where that one is eſteemed the chief. *h* To diſpoſe of, as I ſay.

4 Yet he reſtored the money unto his mother *i*, and his mother took two hundred *ſhekels* of ſilver *k*, and gave them to the founder, who made thereof *l* a graven image, and a molten image, and they were in the houſe of Micah.

i Though his Mother allowed him to keep it, yet he perſiſted in his reſolution to reſtore it, that ſhe might diſpoſe of it as ſhe pleaſed; and did actually reſtore it, as was ſaid before; and now confirms the former Reſtitution, and therefore is twice ſaid to *reſtore* it. *k* Reſerving 900 *Shekels* either for the *Ephod* and *Teraphim*, or for other things relating to this Worſhip: or for her own private uſe; being, it ſeems, cooled in her firſt Zeal, and willing to have as cheap a Religion as ſhe could, as alſo her Son *Micah* was, *Judg.* 17. 10. *l* Made them, either, Firſt, of that Matter: Or, Secondly, for that money.

5 And the man Micah had an houſe of gods *m*, and made an * ephod *n* and * teraphim *o*, and † conſecrated one of his ſons, who became his prieſt *p*. * Gen. 31. 19. Hoſ. 3. 4. † Heb. *filled the hand.*

m i. e. An Houſe or place conſecrated for the Service of God in this manner. *n* An eminent part of the prieſtly Garments, *Exod.* 28. 4. which, ſome think, is here put for all of them. *o* Some ſort of Images ſo called, of which ſee *Gen.* 31. 19. *Hoſ.* 3. 4. *p* Becauſe the *Levites* in that corrupt Eſtate of the Church, neglected the Exerciſe of their Office, and therefore were neglected by the people, and others put into their Employment. But this kind of prieſthood was condemned, *Numb.* 16. 40. and 18. 2, 7.

6 * In

* chap. 18. 1. and 21. 25.

6 * In those days *there was* no King *q* in Israel, *but* every man did *that which was* right in his own eyes *r*.

q i. e. No Judge to Govern and Controul them. The word *King* being here used largely for a Supreme Magistrate; as *Gen.* 36. 31. *Deut.* 33. 5. God raised up Judges to Rule and deliver the People, when he saw fit; and at other times for their Sins he suffered them to be without them, and such a time this was; and therefore they ran into that Idolatry, from which the Judges usually kept them; as appears by that solemn and oft-repeated passage in this Book, that after the Death of such or such a Judge, the people forsook the Lord, and turned to Idols. *r i. e.* Not what pleased God, but what best suited his own fancy or lusts.

7 ¶ And there was a young man out of Bethlehem-Judah *s*, of the family of Judah *t*, who was a Levite, and he sojourned there *u*.

s Or, *of Bethlehem-Judah*, so called here, as *Mat.* 2. 1, 5. to difference it from *Bethlehem* in *Zebulun*, *Josh.* 19. 15. There he was born and bred. *t i. e.* Of, or belonging to the Tribe of *Judah*; not by Birth, for he was a *Levite*; nor by his Mother, for though that might be true, the Mothers-side is not regarded in Genealogies; but by his Habitation and Ministration. For the *Levites*, especially in times of Confusion and Irreligion, were dispersed among all the Tribes; and this mans Lot fell into the Tribe of *Judah*; which seems to be here noted by way of reflection upon that Tribe, and as an evidence of the general defection, that a *Levite* could not find entertainment in that great and famous Tribe which God had put so much honour upon. *Gen.* 49. 8, 9. 10, 11. and therefore was forced to wander and seek for subsistence elsewhere. *u* So he expresseth it, because this was not the proper, nor usual place of his abode, this being no *Levitical* City.

8 And the man departed out of the city from Bethlehem-Judah, to sojourn where he could find *a place x*, and he came to mount Ephraim, to the house of Micah † as he journeyed.

† Heb. *in making his way.*

x For employment and a lively-hood; for the Tithes and Offerings, which were their maintenance, not being brought into the house of God, the *Levites* and Priests must needs be reduced to great streights.

9 And Micah said unto him, Whence comest thou? and he said unto him, I *am* a Levite of Bethlehem-Judah, and I go to sojourn where I may find *a place*.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest *y*, and I will give thee ten *shekels* of silver by the year, and ‖ † a suit of apparel, and thy victuals. So the Levite went in.

‖ Or, *a double suit*, &c.
† Heb. *an order of garments.*

y For, *a Father, that is, a Priest*, a Spiritual Father, a Teacher or Instructor, for such are called *Fathers*; see 2 *King.* 6. 21. and 8. 9. and 13. 14. *Isa.* 22. 21. He pretends Reverence and Submission to him; and what is wanting in his Wages, he pays him in empty Titles.

11 And the Levite was content *z* to dwell with the man, and the young man was unto him as one of his sons *a*.

z Being constrained by necessity, and infected with the common contagion of the Superstition and Idolatry of the times. *a i. e.* Treated with the same degree of kindness and affection.

12 And Micah consecrated the Levite *b*, and the young man became his priest *c*, and was in the house of Micah.

b To be a Priest, for which he thought a Consecration necessary, as knowing that the *Levites* were no less excluded from the Priests Office than the people. *c* Instead of his Son, whom he had Consecrated for want of a fitter, *ver.* 6. but now seems to restrain him from the exercise of that Office, and to devolve it wholly upon the *Levite*, who was nearer akin to it.

13 Then said Micah, Now know I that the LORD will do me good *d*, seeing I have a Levite to *my* priest.

d I am assured God will Bless me. So blind and grosly partial he was in his Judgment, to think that one right circumstance would answer for all his substantial Errors, in making and worshipping Images against Gods express Command, in worshipping God in a forbidden place; and in that he being an *Ephraimite* presumed to make a Priest, *&c.*

CHAP. XVIII.

IN * those days *there was* no king in Israel *a*: and in those days the * tribe of the Danites *b* sought them an inheritance to dwell in, for unto that day *all their* inheritance had not fallen unto them *c* among the tribes of Israel.

* chap. 17. 6. and 21. 25.
* Josh. 19. 47.

a Not long after *Joshua*'s death, of which see on *Judg.* 17. 6. *b i. e.* A part or branch of that Tribe, consisting onely of six hundred men of War, *ver.* 16. with their Families, *ver.* 21. or, *a Family of the Danites*; for the word, *Schebet*, which properly signifies a *Tribe*, is sometimes taken for a *Family*, as *Judg.* 20. 12. as elsewhere *Family* is put for a *Tribe*, as *Zech.* 12. 13. *c* The Lot had fallen to them before this time, *Jos.* 19. 40, *&c.* but not the actual possession of their Lot, because therein the *Philistines* and *Amorites* opposed them, not without success. See *Jos.* 19. 40. *Judg.* 1. 34.

2 And the children of Dan sent of their family *d* five men from their coasts, † men of valour, from Zorah, and from Eshtaol *e*, to spy out the land, and to search it, and they said unto them, Go, search the land: who when they came to mount Ephraim to the house of Micah, they lodged there *f*.

† Heb. *sons.*

d Which shews that it was but one, though a large Family, which was engaged in this Expedition. *e* Of which see *Jos.* 19. 41. *Judg.* 13. 2, 25. *f* Not in the same House, but near it, as appears from the next Verse, in a neighbouring place.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite *g*: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place h*? and what hast thou here?

g Either, 1. By his manner of pronunciation, which was differing and distinguishable in several Tribes, as appears from *Judg.* 12. 6. *Mark* 14. 70. Or 2. By the celebration of some part of his Office, which they then lodging in the neighbourhood, might be invited to. Or rather, 3. By some acquaintance which some of them formerly had with him, which they might have upon many occasions. *h* This being not thy usual place, nor proper for thy employment.

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his Priest.

5 And they said unto him, Ask counsel, we pray thee, of God *i*, that we may know whether our way which we go shall be prosperous.

i To wit, by thine *Ephod*, or *Teraphim*, or Images, which they knew he had, *ver.* 14.

6 And the priest said unto them, Go in peace: before the LORD *is* your way *k* wherein ye go.

k i. e. Your Journey or Design is under the eye of God: *i. e.* under his Care, and Protection, and Direction, which *the eye of God* being *upon a person*, commonly notes in Scripture, as *Psal.* 32. 8. and 34. 15. Compare *Jer.* 39. 12. and 40. 4. So the phrase is here taken in a restrained sense, which is elsewhere taken more largely, as *Prov.* 5. 21. This Answer he either feigns to gratifie their humour; or, did indeed receive from the Devil, who transformed himself into an Angel of Light, and in Gods name gave them Answers, and those not seldom very true, which God suffered for the tryal of his people: See *Deut.* 13. 1, 2, 3. But it is observable, that his Answer was, as the Devils Oracles usually were, ambiguous, and such as might have been interpreted either way, as they had success or disappointment.

7 ¶ Then the five men departed, and came to Laish *l*, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians *m*, quiet, and secure, and *there was* no † magistrate in the land that might put *them* to shame in *any* thing *n*, and they *were* far from the Zidonians *o*, and had no business with *any* man *p*.

† Heb. *possessor, or heir of restraint.*
1 Sam. 9. 17.

l Called also *Lehem*, *Jos.* 19. 47. *m* Who living in a very strong place, and abounding in Wealth, and understanding that they were not a part of that Land which God gave to his people; and perceiving that the *Israelites* never attempted any thing against them, were grown secure and careless.

n Or,

n Or, *that might rebuke or punish any thing*, *i. e.* any crime; Heb. *that might put any thing to shame*, or, make any thing shameful. *Putting to shame* seems to be used Metonymically for inflicting Civil Punishment, because shame is generally the adjunct or effect of it. *o* Who otherwise could have succoured them, and would have been ready to do it. *p* No League or Confederacy, nor much Converse with other Cities, it being in a pleasant and plentiful Soil, between the two Rivolets of *Jor* and *Dan*, not needing Supplies from others, and therefore minding onely their own ease and pleasure.

8 And they came unto their brethren to Zorah, and Eshtaol, and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and behold, it *is* very good: and *are* ye still *q*? Be not slothful to go, *and* to enter to possess the land.

q Heb. *silent*? *Silence* is oft put for *stillness* or *cessation from action or motion*, as *Exod.* 14. 14. *Isa.* 62. 1. *Lam.* 2. 18. For they do not accuse them for want of speaking, for that they did; but for wanting of doing and putting their words and resolves into execution.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hand *r*: a place where *there is* no want of any thing, that *is* in the earth.

r This they gather partly from Gods Word or Promise, which they supposed they had from the *Levites* mouth; and partly from his Providence, which hath so disposed them, that they will be an easie Prey to you.

11 ¶ And there went from thence of the family *s* of the Danites out of Zorah, and out of Eshtaol six hundred men, † appointed with weapons of war.

† Heb. *girded.*

s By which it again appears, That the *Tribe*, *ver.* 1. is put for *Family*.

12 And they went up and pitched in Kirjath-jearim *t* in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold *it is* behind Kirjath-jearim *u*.

t Called *Kiriath-baal*, *Jos.* 15. 60. a City lying in the Northern parts of *Judah*, in the Road to *Laish*; yet not in the City, but in the Fields belonging to it, as the following words evince. *u i. e.* Westward from it, as the Western Sea is called the *hindermost Sea*, *Deut.* 11. 24. and as on the contrary, the East is called *Kedem*, which signifies the *forepart*.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah *x*.

x i. e. To the Town in which his House was, for they were not yet entred into it.

14 ¶ Then answered *y* the five men that went to spie out the countrey of Laish, and said unto their brethren, Do ye know that there is in those houses *z* an ephod, and teraphim, and a graven image, and a molten image? Now therefore consider what ye have to do *a*.

y i. e. Spake, the word *answering* being oft used in Scripture of the first speaker: as 1 *King.* 1. 28. & 13. 7. *Ezra* 10. 2. *Isa.* 14. 10. *z i. e.* In one of these Houses, the Plural number for the Singular, as *Judg.* 12. 7. *a* Whether it be not expedient; either, 1. To consult them again for your own satisfaction; or rather, 2. To take them away for your further use, as you shall have occasion; for their action is the best Comment upon their words.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and † saluted him *b*.

† Heb. *asked him of peace.*

b Heb. *asked him of Peace*, *i. e.* if he were in peace, *Peace* being commonly put for Health and Prosperity.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entring of the gate

17 And the five men that went to spy out the land went up, *and* came in thither *c*, *and* took the graven image, and the ephod and the teraphim, and the molten image, and the priest stood in the entring of the gate *d* with the six hundred men *that were* appointed with weapons of war.

c To wit, into the House, and that part of it, where those things were. *d* Whither they had drawn him forth, that they might without noise or hindrance take them away.

18 And these *e* went into Micahs house: and fetched the carved image, the ephod, and the teraphim, and the molten image; then said the priest unto them, What do ye *f*?

e To wit, the five mentioned, *ver.* 17. *f* What do you mean to do? I hope you will not do so Impious and Injurious an action.

19 And they said unto him, Hold thy peace, lay thy hand upon thy mouth *g*, and go with us, and be to us a father, and a priest *h*: *Is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe, and a family *i* in Israel?

g i. e. Be silent, as this Phrase is used, *Job* 21. 5. and 29. 9. and 40. 4. *Prov.* 30. 32. The same thing repeated in other words. *h* See on *Judg.* 17. 10. *i* To wit, *a Tribe*, *that is*, (*and* being oft put for *that is*) *a family*. For it is certain this was not an expedition of the whole tribe, which numbred 64000 men, *Num.* 26. 43. but only of one family, which it seems were more vexed with the *Philistines* or *Amorites*, and therefore resolved to seek new habitations at a great distance from them. And after this time we find the Body of the *Danites* in their old and proper portions in *Sampson*'s time, which, though placed before this, was long after it.

20 And the priests heart was glad *k*, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people *l*.

k Being wholly governed by his own Interest, and making all his obligations of Justice and Gratitude give place to it. But it is not strange, if he who was before perfidious to God, should prove so to men. *l i. e.* Among the People: or properly in the midst, both for the greater security of such precious things, and that *Micah* might not be able to come at him, either to injure or upbraid him; and, it may be, because that was the place where the Ark used to be carried.

21 So they turned and departed, and put the little ones, and the cattel, and the carriage before them *m*.

m For their greater security, if *Micah* should pursue them.

22 ¶ *And* when they were a good way from the house of Micah, the men *that were* in the houses near to Micahs house, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What ails thee, † that thou comest with such a company.

† Heb. *that thou art gathered together.*

24 And he said, Ye have taken away my gods which I made *n*, and the priest, and ye are gone away: and what have I more *o*? and what *is* this *that* ye say unto me, What aileth thee?

n So far was he besotted with Superstition and Idolatry, that he esteemed those gods, which were man's work. But he could not be so stupid, as to think these were indeed the great *Jehovah* that made Heaven and Earth; but only a lower sort of gods, by whom, as Mediators, he offered up his Worship unto the true God, as it is manifest divers of the Heathens did. *o* I value nothing I have in comparison of what you have taken away. Which zeal for Idolatrous trash may shame multitudes that call themselves Christians, and yet apparently value their worldly conveniences more than all the concerns even of the true Religion, and of their own Salvation.

25 ¶ And the children of Dan said unto him, Let not thy voice *p* be heard among us: lest † angry fellows *q* run upon thee, and thou lose thy life *r*, with the lives of thy household.

† Heb. *bitter of soul.*

p The complaints and reproaches, *q* The Soldiers, who are in themselves sharp and fierce, and will soon be enflamed by thy provoking words. *r* Which, notwithstanding all thy pretences, thou dost value more than thy Images, as indeed appeared from his following practice.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned, and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet, and secure, and they smote them with the edge of the sword, and burnt the city with fire *s*.

s Not wholly, but in a great measure, to strike the greater terror into the Inhabitants, and to make their conquest of the place more easie.

28 And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man: and it *was* in the valley that *lieth* by Bethrehob *t*, and they built a city, and dwelt therein.

t A place near *Libanus* and *Hamath*: of which see *Num.* 13. 21. *Jos.* 19. 28. and 21. 31. *Judg.* 1. 31.

* Josh. 19. 47. 29 And they called the name of the * city Dan, after the name of Dan their Father *u*, who was born unto Israel: howbeit, the name of the city was Laish at the first.

u That it might be manifest, that they belonged to the tribe of *Dan*, though they were seated at a great distance from them, even in the most Northerly part of the Land: whereas the lot of their tribe was in the Southern part of *Canaan*.

30 ¶ And the children of Dan set them up the graven image *x*: and Jonathan the son of Gershom, the son of Manasseh, he, and his sons were priests to the tribe of Dan, until the day of the captivity of the land *y*.

x Having succeeded in their expedition according to the prediction which, as they supposed, they had from this Image, they had a great veneration for it. *y* Either 1. When the *Ark* and the *Israelites* were taken captives by the *Philistines*, 1 *Sam.* 4, 10, 11. Though there is no mention of any who were then taken captives, or that the *Philistines* did pursue the Victory, and Conquer the Land at that time, for their Victory was quickly damped, and turned to Mourning, 1 *Sam.* 5. Or 2. After that time, when the *Philistines* slew *Saul* and *Jonathan*, and discomfited the whole Host of *Israel*, and made the rest of the People flee out of their Cities, and took possession of their Cities and Land. Or 3. When the whole Land of the ten Tribes, whereof *Dan* was one, was conquered, and the People carried Captive by the *Assyrian*, 2 *King.* 17. 6, 23. which is called by way of Eminency, *the Captivity*, 1 *Chron.* 5. 22. But against this it is Objected, That it is not probable, that this Idolatry should continue so long in such a publick place and manner: or that *David* and *Solomon* would suffer it. *Ans.* It is not said, that the *graven Image* was there so long, for that is restrained to a shorter date, even to the continuance of the Ark in *Shiloh*, *ver.* 31. which was removed thence, 1 *Sam.* 4. But only that *Jonathan*'s posterity were Priests to this Tribe or Family of *Dan*, which they might be under all the changes, even till the *Assyrian* Captivity, sometimes more openly and allowedly, sometimes more cunningly, sometimes more secretly, sometimes in one way of Superstition or Idolatry, and sometimes in another; and, in and after *Jeroboam*'s time, in the Worship of the Calves, for which service though he did make Priests of the meanest of the People, 1 *King.* 12. 31. yet that was not by choice, but out of necessity, because the Priests and *Levites* generally forsook him, 2 *Chron.* 11. 13, 14. and therefore when he could engage any of the Priests or *Levites* in that service, he was doubtless very glad of them to gain reputation to his Impious and absurd device.

31 And they set them up Micahs graven image, which he made, all the time that the house of God was in Shiloh.

CHAP. XIX.

* chap. 17. 6. and 18. 1. and 21. 25. † Heb. *a woman, a concubine, or, a wife a concubine.*

AND it came to pass in those days *a* *, when there was no king in Israel, that there was a certain Levite sojourning on the side *b* of mount Ephraim, who took to him † a concubine *c* out of Bethlehem-Judah.

a Of which see on *Judg.* 17. 1. *b* Heb. *in the sides*, *i. e.* in one of the sides, as *ver.* 18. *c* Heb. *a Wife*, *a Concubine*, *i. e.* such a Concubine as was also his Wife, as appears from *ver.* 3, 4, 5, 7, 9, 25, 27. and *Judg.* 20. 4. See of these *Gen.* 22. 24. and 25. 1.

2 And his concubine played the whore against him *d*, and went away from him *e* unto her fathers house to Bethlehem-Judah, and was there ‖ † four whole months *f*.

‖ Or, *a year and four months.* † Heb. *Days for months.*

d *i. e.* Against her Faith given to him, or to his wrong; or, *with him*, *i. e.* in his House, or whilest she lived with him, which is opposed to her *going away*, which here follows. *e* Either for fear of his severe rebukes or punishment; or, because her heart was alienated from him. *f* Heb. some *days*, to wit, *four months*; or, *a year*, (so *days* commonly signifie) and *four months*; wherein not only she sinned, but her Father by some indulgence and connivance at her Sin, and neglect of just endeavours for her reconciliation to her Husband, the ill effects whereof he speedily felt, in the loss of his Daughter in so dreadful a manner.

3 And her husband arose, and went after her to speak † friendly unto her *g*, *and* to bring her again *h*, having his servant with him, and a couple of asses *i*: and she brought him into her fathers house: and when the father of the damsel saw him, he rejoiced to meet him *k*.

† Heb. *to her heart.*

g Or, *to speak to her heart*, *i. e.* kindly and comfortably, as that phrase is taken, *Gen.* 50. 21. *Hos.* 2. 14. to offer her pardon, and reconciliation, and restitution to her former state. *h* To wit, to his own House. *i* Partly, for himself or his Wife to ride upon, as there was occasion; and partly, for carrying their Provision, as appears from *ver.* 19. *k* Hoping the breach would be made up by this means.

4 And his father in law, the damsels father, retained him, and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsels father said unto his son in law, † Comfort thine heart with a morsel of bread, and afterward go your way.

† Heb. *strengthen.*

6 And they sate down, and did eat and drink both of them together: for the damsels father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart † be merry.

† Heb. *be good.*

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart, and the damsels father said, Comfort thine heart, I pray thee. And they tarried † until afternoon, and they did eat both of them.

† Heb. *till the day declined.*

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsels father, said unto him, Behold, now the day † draweth towards evening, I pray you tarry all night: behold, † the day groweth to an end *l*, lodge here that thine heart may be merry, and to morrow get ye early on your way, that thou mayest go † home.

† Heb. *is weak.* † Heb. *it is the pitching time of the day.* † Heb. *to thy tent.*

l Heb, *It is the encamping time of the day*, *i. e.* the Evening, when Armies having marched in the day, begin to pitch their Camp; or, when the Sun that makes the day, begins to encamp himself, and go toward rest; so it is a Poetical expression taken from hence, That the Sun when he sets, seems to vulgar eyes to go to rest.

10 But the man would not tarry that night, but he rose up, and departed, and came † over against Jebus (which *is* Jerusalem) and *there were* with him two asses sadled, his concubine also *was* with him.

† Heb. *to over against Jebus.*

11 *And* when they *were* by Jebus, the day was far spent, and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodg in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger *m* that *is* not of the children of Israel: we will pass over to Gibeah.

m *i. e.* Of a strange Nation, which the *Canaanites* possess; for though the City *Jerusalem* had been taken by *Caleb*, *Judg.* 1. yet the strong Fort of *Zion* was still in their hands, 2 *Sam.* 5. 6, 7. whence it is likely they did much molest, and afterwards by Gods permission, and for the punishment of their Sin, drive out the *Israelites* who dwelt there.

13 And

13 And he ſaid unto his ſervant, Come, and let us draw near to one of theſe places to lodge all night, in Gibeah, or in Ramah *n*.

n Both which places lay in *Benjamin*'s Portion, a little Northward from *Jeruſalem*, and in the Road from *Bethlehem-Judah* to *Gibeah*.

14 And they paſſed on, and went their way, and the ſun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin *o*.

o This is added to difference it from another *Gibeah* in *Judah*, *Joſ.* 15. 57. Poſſibly this is that which was called *Gibeah* of *Saul*, 1 *Sam.* 11. 4.

15 And they turned aſide thither to go in, *and* to lodge in Gibeah: and when he went in, he ſate him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging *p*.

p Though they were ſoft and effeminate in other reſpects, yet they were hard-hearted towards Strangers or indigent perſons. Either there were no publick Houſes to receive and entertain Travellers, as may be gathered from *Gen.* 28. & 42. & 45. and *Joſ.* 9, *&c.* or, if there were ſuch an one here, they might perceive it to be a very wicked Houſe, as being in ſo lewd a place, and therefore might decline it, and expect that ſome private perſon would exerciſe Hoſpitality to them, as perſons of any worth uſed to do, as *Gen.* 18. 1, 2, 3, 4. and 19. 1, 2. *Heb.* 13. 2.

16 ¶ And behold, there came an old man from his work, out of the field at even, which *was* alſo of mount Ephraim *q*; and he ſojourned in Gibeah, but the men of the place *were* † Benjamites *r*.

† Heb. *Sons of Jemini*, chap. 3. 15.

q Whence alſo the *Levite* was, which obliged and enclined him to ſhew the more kindneſs to his Country-man. *r* This was indeed one of the Cities belonging to the Prieſts, *Joſ.* 21. 1 *Chron.* 6. but you muſt conſider that the Cities which were given to the Prieſts, and whereof they were Poſſeſſors and Owners, were not inhabited by the Prieſts or *Levites* onely, eſpecially at this time when they were but few in number, but by many other perſons of differing Profeſſions and Callings, which was neceſſary for their conveniency.

17 And when he had lift up his eyes, he ſaw a wayfaring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou?

18 And he ſaid unto him, We *are* paſſing from Bethlehem-Judah, toward the ſide of mount Ephraim, from thence *am* I: and I went to Bethlehem-Judah, but I *am now* going to the houſe of the LORD *ſ*, and there *is* no man that † receiveth me to houſe.

† Heb. *gathereth*.

ſ Which was in *Shiloh*, *Joſ.* 18. 1. and 22. 12. Thither he went, either becauſe he lived there, for that was in the Tribe of *Ephraim*; or, rather, becauſe, he would there offer Prayers, and Praiſes, and Sacrifices unto God, for his Mercy in reconciling him and his Wife together, and for his Bleſſing upon them again, and to make atonement for his Wife.

19 Yet there is both ſtraw and provender for our aſſes, and there is bread and wine alſo for me, and for thy handmaid, and for the young man *which is* with thy ſervants: *there is* no want of any thing.

20 And the old man ſaid, Peace *be* with thee: howſoever *let* all thy wants *lie* upon me *t*, * onely lodge not in the ſtreet.

* Gen. 19. 2.

t It matters not whether thou wanteſt nothing or every thing, I will take care to ſupply all thy wants.

21 So he brought him into his houſe, and gave provender unto the aſſes: and they waſhed their feet *u*, and did eat and drink.

u As they uſed to do to Travellers in thoſe hot Countreys, *Gen.* 18. 4. and 19. 2. and 24. 32, *&c.*

22 ¶ *Now* as they were making their hearts merry *x*, behold, the men of the city, certain * ſons of Belial *y*, beſet the houſe round about, *and* beat at the door, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him *z*.

* Hoſ. 9. 9. and 10. 9.

x *i. e.* Refreſhing themſelves with the Proviſions ſet before them. *y* Wicked and Licentious men; ſee *Deut.* 13. 13. *z* An ambiguous expreſſion; whereby they pretended onely a deſire to know and ſee what perſon he had brought among them, and yet carry on their Wicked deſign of knowing him carnally. Compare *Gen.* 19. 5. where the ſame phraſe is uſed in that ſenſe upon a like occaſion. But though they name onely the man; yet it is plain from the following relation, that their Deſign was principally upon the Woman, and therefore under the name of the Man, they comprehend thoſe that belong to him.

23 And * the man, the maſter of the houſe, went out unto them, and ſaid unto them, Nay, my brethren, nay, I pray you do not *ſo* wickedly, ſeeing that this man is come into mine houſe *a*, do not this folly.

* Gen. 19. 6.

a And therefore I am obliged to protect him by the Laws of Hoſpitality. Compare *Gen.* 19. 7, 8.

24 Behold, *here is* my daughter, a maiden, and his concubine, them I will bring out now *b*, and humble ye them, and do with them what ſeemeth good unto you: but unto this man do not † ſo vile a thing.

† Heb. *the matter of this folly.*

b He offers this to avoid a greater and more unnatural Sin, which he thought they deſigned; but it ſeems they did not, their abuſe being confined to the Woman, and not extended to the Man, who alſo was in their power, if they had luſted after him. But this offer was Sinful, becauſe he offered that which was not in his, nor in the Mans power to diſpoſe of, even the Chaſtity of his Daughter, and the Mans Wife; and becauſe no Man muſt do any evil, though never ſo ſmall, for the prevention of any evil of ſin or miſery, or for the procuring of the greateſt good, *Rom.* 3. 8. though his Sin was much mitigated by his Ignorance, by his honeſt and generous Intention of protecting a ſtranger; by the force which was in ſome ſort put upon him, and by the ſuddenneſs and violence of the Temptation.

25 But the men would not hearken to him: ſo the man took his concubine *c*, and brought her forth unto them, and they knew her, and abuſed her all the night, until the morning: and when the day began to ſpring, they let her go.

c Being willing to expoſe her, rather than the Daughter of his Hoſt, who had expreſſed ſuch a ſingular care and affection for him.

26 Then came the woman in the dawning of the day, and fell down *d* at the door of the mans houſe, where her lord *e was*, till it was light.

d To wit, dead, as the following words ſhow, and as that word is oft uſed, as *Exod.* 19. 21. *Pſal.* 82. 7. and 91. 7. *Hoſ.* 5. 5. killed, partly with grief of heart, and partly with exceſſive abuſe of her Body, of which there have been divers inſtances. Thus the Sin ſhe formerly choſe, *ver.* 2. is now her Deſtruction; and though her husband pardoned her, God would puniſh her, at leaſt as to this life. *e* So he is called, either becauſe he was her husband; for which cauſe *Sarah* called *Abraham* Lord, 1 *Pet.* 3. 6. or becauſe ſhe had been his maid-ſervant, as Concubines oftentimes were; as *Gen.* 30. 3, 9.

27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the houſe, and her hands *were* upon the threſhold *f*.

f The poſture either of one that had fallen down; or of one that was layed down to ſleep, her hands or arms (for the *Hebrew* word ſignifies both) leaning upon the threſhold, and being put under her head: and therefore he thought to awake her, and raiſe her up.

28 And he ſaid unto her, Up, and let us be going. But none anſwered *g*: then the man took her *up* upon an aſs, and the man roſe up, and gat him into his place.

g For ſhe was dead, as is ſaid, *Judg.* 20. 5.

29 ¶ And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones *h*, into twelve pieces *i*, and ſent her into all the coaſts of Iſrael *k*.

h Or, *according to her bones*, according to the joynts of her Body, for there he made the division. This might seem to be a Barbarous and inhuman act in it self; but may seem excusable, if it be considered, that the sadness of the Spectacle did highly contribute to stir up the zeal of all the *Israelites* to avenge his Concubines death, and to execute Justice upon such profligate Offenders; and was necessary, especially in this time of Anarchy and general Corruption, *Judg.* 17. 6. to awaken them out of that Lethargy, in which all the Tribes lay. *i* That one piece might be sent to every Tribe; whereof none to *Levi*, because they would meet with it in every Tribe, being dispersed among them; but one to *Benjamin*; for he might well presume, that they would as much abhor so villanous an Action, though done by some of their own Tribe, as any of the rest. *k* By several messengers, by whom also he sent a particular Relation of the Fact.

30 And it was so, that all that saw it, said, There was no such deed *l* done nor seen from the day that the children of Israel came up out of the land of Egypt, unto this day: consider of it, take advice, and speak *your minds m*.

l So wicked and abominable. *m* Let us meet together, and seriously consider, and every one freely speak what is to be done in this case.

CHAP. XX.

THEN all the children of Israel *a* went out *b*, and the congregation was gathered together as one man *c*, from Dan even to Beersheba *d*, with the land of Gilead *e*, unto the LORD *f* in Mizpeh *g*.

a i. e. A great number, and especially the Rulers of all the Tribes, except *Benjamin*, *ver.* 3, 12. *b* From their several habitations. *c i. e.* With one consent. *d Dan* was the Northern border of the Land, near *Libanon*; and *Beersheba* the Southern border, *Gen.* 21. 33. Compare 1 *King.* 4. 25. *e* Beyond *Jordan*, where *Reuben*, *Gad*, and half *Manasseh* were. *f* As to the Lords Tribunal: for God was not only present in the place where the Ark and Tabernacle was, but also *in the Assemblies of the Gods*, or Judges, *Psal.* 82. 1. and in all the places where Gods name is recorded, *Exod.* 20. 24. *and where two or three are met together in his name*, *Matth.* 18. 20. for his service, and to seek for Counsel and Mercy from him: compare *Judg.* 11. 11. *g* A place in the borders of *Judah* and *Benjamin*, and therefore ascribed to both of them, *Jos.* 15. 38. and 18. 26. This they chose, as a place most fit and proper in many respects: First, as a place they used to meet in upon Solemn occasions, See *Judg.* 10. 17. and 11. 11. 1 *Sam.* 7. 5. 16. and 10. 17. Secondly, For its convenient Scituation for all the Tribes within and without *Jordan*. Thirdly, As being near the place where the Fact was done, that it might be more throughly examined; and not far from *Shiloh*, where the Tabernacle was, whither they might go or send, if need were.

† Heb. *the corners.*

2 And † the chief *h* of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand *i* foot-men *k*, that drew sword.

h Heb. *the corners*; *i. e.* the Nobles and Rulers, which are oft so called, because like corner stones, they both unite, and support, and adorn the whole Building. *i* Or, and *four hundred thousand*; It is an Ellipsis of the Particle, and of which Examples have been given before: for the chief of the People were not so many; but the common Soldiers, and these were all Foot-men; whereas many of the Rulers rid upon Horses or Asses, *Judg.* 5. 10. and 10. 4. and 12. 14. The number is here set down, to shew both their zeal and forwardness in punishing such a Villany; and the strange blindness of the *Benjamites* that durst oppose so great and united a Body; and that the success of Battels depends not upon great numbers, seeing this great Host was twice defeated by the *Benjamites*, but wholly upon Gods blessing. *k* For horse-men they had few or none in their Armies.

3 (Now the children of Benjamin heard *l* that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us m*, how was this wickedness?

l Like Persons unconcerned and resolved, they neither went nor sent thither: partly from their own pride, and stubbornness, and self-confidence: partly because as they were loath to give up any of their Brethren to Justice, so they presumed the other Tribes would never proceed to a War against them: and partly, from a Divine infatuation hardening that wicked Tribe to their own Destruction. *m* The Verb is of the Plural Number, because they speak to the *Levite*, and his Servant, and his Host, who doubtless were present upon this occation.

† Heb. *the man the Levite.*

4 And † the Levite *n*, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

n To whose Relation the other two gave their consent.

5 And the men of Gibeah rose up against me, and beset the house round about upon me by night, *and* thought to have slain me *o*: and my concubine have they † forced that she is dead.

† Heb. *humbled.*

o Except I would either submit to their unnatural Lust, which I was resolved to withstand even unto death: or deliver up my concubine to them, which I was forced to do.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly *p* in Israel.

p i. e. A lewd folly, most ignominious and impudent Wickedness.

7 Behold, ye *are* all children of Israel *q*, give here your advice and counsel.

q The Sons of that Holy man, who for one filthy action left an Eternal brand upon one of his own Sons: a People in Covenant with the holy God, whose Honour you are obliged to vindicate, and who hath expresly commanded you to punish all such notorious Enormities.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent *r*, neither will we any *of us* turn into his house:

r i. e. His habitation, to wit, until we have revenged this Injury.

9 But now this *shall be* the thing which we will do to Gibeah, *we will go up* by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought *s* in Israel *t*.

s That we may punish them as such a wickedness deserves. *t* This is added as an aggravation, that they should do that in Israel, or among Gods peculiar People, which was esteemed abominable even among the Heathen.

11 So all the men of Israel were gathered against the city, † knit together as one man.

† Heb. *fellows.*

12 ¶ And the tribes of Israel sent men through all the tribe *u* of Benjamin, saying, What wickedness *is* this that is done among you?

u Heb. *tribes*: Either the Plural Number for the Singular: or rather *tribe* is put for *family*, as was noted before, as *families* are elsewhere put for *tribes*. They take a wise and a just course, in sending to all the parts and families of the tribe, to separate the Innocent from the Guilty, and to give them a fair opportunity of preventing their ruin, by doing nothing but what their Duty, Honour, and Interest obliged them to; even by delivering up those vile Malefactors, whom they could not keep without horrid guilt and shame; and bringing the Curse of God upon themselves.

13 Now therefore deliver *us* the men, the children of Belial which *are* in Gibeah, that we may put them to death, and put away evil *x* from Israel: but the children of Benjamin would not hearken *y* to the voice of their brethren the children of Israel.

x Both the Guilt and the Punishment, wherein all Israel will be Involved, if they do not Punish it. *y* Partly from the Pride of their Hearts, which made them scorn to submit to their Brethren, or to suffer them to meddle in their Territory; partly from a conceit of their own Valour and Military skill; and partly from Gods just Judgment.

14 But

14 But the children of Benjamin gathered themſelves together out of the cities, unto Gibeah, to go out to battel againſt the children of Iſrael.

15 And the children of Benjamin were numbred at that time out of the city, twenty and ſix thouſand men that drew ſword; beſide the inhabitants of Gibeah, which were numbred ſeven hundred choſen men *z*.

z Object. This agrees not with the following numbers: for all that were ſlain of *Benjamin* were 25100 men, *ver.* 35. and there were only 600 that ſurvived, *ver.* 47. which make only 25700. *Anſ.* The other thouſand men were either left in ſome of their cities, where they were ſlain, *ver.* 48. or were cut off in the two firſt Battels, wherein it is unreaſonable to think they had an unbloody Victory: and as for theſe 25100 men, they were all ſlain in *that day*, *i. e.* the day of the third Battel, as is affirmed *ver.* 35.

16 Among all this people, *there were* ſeven hundred choſen men * left-handed *a*, every one could ſling ſtones at an hairs *breadth*, and not miſs *b*.

*chap. 3. 15.

a Heb. *ſhut up on their right hand*, *i. e.* uſing their left hand inſtead of their right. *b* An Hyperbolical expreſſion, ſignifying, that they could do this with great exactneſs. There are many Parallel Inſtances in Hiſtorians of Perſons that could throw Stones, or ſhoot Arrows with great certainty, ſo as ſeldom or never to miſs. Of which ſee my *Latin Synopſis*. And this was very conſiderable, and one ground of the *Benjamites* confidence, becauſe in thoſe times they had no Guns.

17 And the men of Iſrael *c*, beſide Benjamin, were numbred four hundred thouſand men that drew ſword, all theſe *were* men of war.

c To wit, ſuch as were here preſent, *ver.* 2. for otherwiſe it is moſt probable they had a far greater number of men, being 600000 before their entrance into *Canaan*, *Num.* 1. 2.

18 ¶ And the children of Iſrael *d* aroſe, and went up to the houſe of God *e*, and * asked counſel of God, and ſaid, Which of us ſhall go up firſt to the battel *f* againſt the children of Benjamin? And the LORD ſaid, Judah *ſhall go up* firſt.

*chap. 1. 1.

d i. e. Some ſent in the name of all. *e* To wit, to *Shiloh*, which was not far from *Mizpeh*, where they were. *f* This they ask to prevent Emulations and Contentions: but they do not ask whether they ſhould go againſt them, or no, for that they knew they ought to do by the Will of God already revealed: nor yet do they ſeek to God for his help by Prayer, and Faſting, and Sacrifice, as in all reaſon they ought to have done; but were confident of Succeſs, becauſe of their great Numbers, and Righteous Cauſe.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battel againſt Benjamin, and the men of Iſrael put themſelves in aray to fight againſt them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day, twenty and two thouſand men *g*.

g Queſt. Why would God ſuffer them to have ſo great a loſs in ſo Good a Cauſe? *Anſ.* Becauſe they had many and great Sins reigning amongſt themſelves, and they ſhould not have come to ſo great a Work of God as this, with pollured hands, but ſhould have pulled the Beam out of their own Eye, before they attempted to take that out of their Brother *Benjamin*'s Eye: which becauſe they did not, God doth it for them, making them by this loſs more clearly to ſee their own Sins, and their need of Gods help, without which their great Numbers were inſignificant; and bringing them through the Fire, that they might be purged from their Droſs; it being probable that the great God who governs every ſtroke in Battels, did ſo order things, that their worſt and rotten Members ſhould be cut off, which was a great Bleſſing to the whole Commonwealth.

22 And the people, the men of Iſrael incouraged themſelves *h*, and ſet their battel again in aray, in the place where they put themſelves in aray the firſt day *i*.

h Heb. *ſtrengthned themſelves*, partly by ſupporting themſelves with the Conſcience of the Juſtice of their Cauſe, and the hopes of Succeſs: and partly, by putting themſelves in better order for defending themſelves, and annoying their Enemies. *i* Hereby ſhewing their freedom from that Heatheniſh Superſtition, whereby they might have been apt to have rejected that as an unlucky place. Compare 1 *King.* 20. 23, 28.

23 (And the children of Iſrael went up and wept *k* before the LORD until even, and asked counſel of the LORD, ſaying, Shall I go up to battel againſt the children of Benjamin my brother *l*? And the LORD ſaid, Go up againſt him †.)

k Not ſo much for their Sins, as for their Defeat and Loſs, as appears by the Sequel. † They impute their ill Succeſs, not to their own Sins, as they had great reaſon to do, but to their taking up Arms againſt their Brethren, the Lawfulneſs whereof they now begin to doubt of. But ſtill they perſiſt in their former neglect of ſeeking Gods aſſiſtance in the way which he had appointed, as they themſelves acknowledge preſently, by doing thoſe very things which now they Sinfully neglected, *ver.* 26. and therefore are again juſtly puniſhed. *l* God anſwers to their queſtion; but as they did not deſire his aſſiſtance and ſucceſs, ſo he doth not promiſe it.

24 And the children of Iſrael came near againſt the children of Benjamin, the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again, eighteen thouſand men, all theſe drew the ſword.

26 ¶ Then all the children of Iſrael, and all the people went up, and came unto the houſe of God, and wept, and ſat there before the LORD, and faſted *m* that day until even, and offered burnt-offerings *n*, and peace-offerings *o* before the LORD.

m Being now ſenſible of their former ſlightneſs, and not being truly humbled for their Sins, which now they diſcover to be the true Cauſe of their ill ſucceſs. *n* To make atonement to God for their own Sins. *o* Partly to bleſs God for ſparing ſo many of them, whereas he might juſtly have cut off all of them when their Brethren were ſlain: and partly to Implore his aſſiſtance for the future, and to give him Thanks for the Victory, which now they were confident he would give them.

27 And the children of Iſrael enquired of the LORD *p*, (for the ark of the covenant of God *was* there *q* in thoſe days.

p To wit, by *Urim* and *Thummim*, *Numb.* 27. 21. *q* In *Shiloh* where they were now aſſembled.

28 And Phineas the ſon of Eleazar *r* the ſon of Aaron ſtood *ſ* before it *t* in thoſe days) ſaying, Shall I yet again go out to battel againſt the children of Benjamin my brother, or ſhall I ceaſe *u*? And the LORD ſaid, Go up, for to morrow I will deliver them into thine hand *x*.

r This is added to give us ſome light about the time of this Hiſtory, and to ſhew it was not done in the order in which it is here placed, after *Samſon*'s Death, but long before. *ſ i. e.* Miniſtred, as the word *ſtand* oft ſignifies, as *Deut.* 10. 8. and 18. 7. *Prov.* 22. 29. *Jer.* 52. 12. compare with 2 *King.* 25. 8. becauſe ſtanding is the uſual poſture of Servants. *t i. e.* Before the Ark: or, *before his*, *i. e.* the Lord's *face*, or *preſence*: which ſhews that he was the high-prieſt, for none elſe might appear there. *u* Which, if thou requireſt, we are willing to do, notwithſtanding the provocation they have given us, and our own inclination to Revenge. *x* Now when they had ſought God after the due order, and truly humbled themſelves for their Sins, he gives them a full and ſatisfactory Anſwer to their Deſires.

29 And Iſrael ſet liers in wait *x* round about Gibeah *y*.

x Though they were aſſured of the Succeſs, by a particular and abſolute promiſe, yet they do not neglect the uſe of means; as well knowing that the certainty of Gods purpoſes or promiſes doth not excuſe, but rather require Mans diligent uſe of all fit means for the accompliſhment of them. *y i. e.* On ſeveral ſides of it, as may be gathered from the following Verſes.

30 And

30 And the children of Israel z went up against the children of Benjamin on the third day *a*, and put themselves in aray against Gibeah, as at other times.

z *i. e.* A considerable part of them, who were ordered to give the first onset, and then to counterfeit flight, to draw the *Benjamites* forth of their strong hold. See *ver.* 32. *a* To wit, after the second Battel; for the first day after it, they spent in perplexing thoughts, and going up to the House of the Lord: the second, in Fasting and Prayer there: and this third, in the Fight. Or, this is so called with respect unto the two several foregoing days of Battel, and so this was the third day of Battel.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city *b*, and they began † to smite of the people, *and* kill as at other times *c*, in the high-ways, of which one goeth up to ‖ the house of God, and the other to Gibeah in the field *d*, about thirty men of Israel.

† Heb. *to smite of the people wounded as at*, &c.
‖ Or, *Bethel.*

b By the dissembled Flight of the *Israelites*. *c* With the same kind, though not the same degree of Success. *d* So called, to difference it from this *Gibeah*, which was upon an Hill; wherefore they are constantly said, to *ascend* or *go up* against it, as *ver.* 23. 30. See *Jos.* 18. 24, 28.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first: But the children of Israel said, Let us flee, and draw them from the city unto the high-ways.

33 And all the men of Israel rose up out of their place *e*, and put themselves in aray at Baal-Tamar: and the lyers in wait of Israel came forth out of their places *f*, *even* out of the meadows of Gibeah.

e Where they had disposed themselves, that they might fall upon the *Benjamites*, when they were drawn forth to a sufficient distance from their City, and when they were pursuing that Party mentioned, *ver.* 30. *f* To execute what was agreed upon, even to take *Gibeah*, and burn it, as they actually did, *ver.* 37.

34 And there came against Gibeah ten thousand chosen men out of all Israel *g*, and the battel was sore: but they knew not that evil was near them *h*.

g Selected out of the main Body, which was at *Baal-Tamar*; and these were to march directly to *Gibeah* on the one side, whilst the lyers in wait stormed it on the other side, and whilst the great Body of the Army laboured to intercept these *Benjamites*, who having pursued the *Israelites* that pretended to flee, now endeavoured to retreat to *Gibeah*. *h* They were so puffed up with their former Successes, that they were insensible of their danger.

35 And the LORD smote Benjamin before Israel, and the children of Israel destroyed of the Benjamites that day twenty and five thousand, and an hundred men *i*: all these drew the sword.

i This is the Total Sum, whereof the particulars are related *ver.* 44, 45. and for the odd hundred not there mentioned, they were killed in other places not there expressed.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the lyers in wait, which they had set beside Gibeah.

37 And the lyers in wait hasted, and rushed upon Gibeah, and the lyers in wait ‖ drew *themselves* along *k*, and smote all the city with the edge of the sword.

‖ Or, *made a long sound with the trumpet.*

k Or, *extended* themselves; *i. e.* whereas before they lay close and contracted into a narrow compass, now they spread themselves, and Marched in Rank and File, as Armies do. Or, *marched*, or *went*: Heb. *drew* their Feet. So this Verb is oft used, as *Gen.* 37. 28. *Exod.* 12. 21. *Judg.* 4. 6. *Job* 21. 33.

38 Now there was an appointed ‖ sign between the men of Israel † and the lyers in wait, that they

‖ Or, *time.*
† Heb. *with.*

should make a great † flame with smoke to rise up out of the city.

† Heb. *elevation.*

39 And when the men of Israel retired in the battel, Benjamin began † to smite *and* kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before *us*, as *in* the first battel.

† Heb. *to smite the wounded.*

40 But when the flame began to rise up out of the city, *with* a pillar of smoke, the Benjamites looked behind them, and behold, the † flame of the city ascended up to heaven.

† Heb. *the whole consumption.*

41 And when the men of Israel turned again, the men of Benjamin were amazed *l*; for they saw that evil † was come upon them.

† Heb. *touched them.*

l Because of their great disappointment, and the present danger wherewith they were surrounded on every side.

42 Therefore they turned *their backs* before the men of Israel, unto the way of the wilderness, but the battel overtook *m* them: and them which *came* out of the cities, they destroyed in the midst of them *n*.

m i. e. The Men of Battel or War. The abstract for the concrete, as *Poverty*, 2 *King.* 24. 14. *Pride*, *Psal.* 36. 11. *Deceit*, *Prov.* 12. 25. *Dreams*, *Jer.* 25. 9. *Election*, *Rom.* 11. 7. are put for Persons that are *Poor*, *Proud*. *Deceitful*. *Dreamers*, *Elect*. *n* So the sence may seem to be this, That the *Israelites* did not only kill the Inhabitants of *Gibeah*, and all the *Benjamites* that came into the Field against them, 600 excepted; but in the midst of them, or together with them, they killed also the rest of the *Benjamites*, who, when they saw their Army was wholly Destroyed, made haste to flee out of their several Cities or Towns, that so they might escape the Sword, which was coming towards them. But the words may be rendred thus: *And them who* were *of the* other *cities*, to wit, of *Benjamin*, *i. e.* who abode in their own Cities, and did not go up to *Gibeah*, *they Destroyed in the midst of them*, *i. e.* in their several Cities, or, *in the midst of it*, *i. e.* of every City: for so it is said *ver.* 48. where it is said, That *they smote the men of every City*. But this I submit to the Learned.

43 *Thus* they enclosed the Benjamites round about, *and* chased them, *and* trod them down ‖ with ease *o*, † over against Gibeah towards the sun-rising.

‖ Or, *from Menuchah*, &c.
† Heb. *unto over against.*

o Without great difficulty. Now that God gave them his presence and assistance, they easily did that which before they found too hard for them. Or, unto *Manuchah*, or, as far as *Manuchah*, a place so called. See 1 *Chron.* 2. 52. *Jer.* 51. 59.

44 And there fell of Benjamin eighteen thousand men *p*; all these *were* men of valour.

p To wit, in the Field, or Battel.

45 And they turned and fled toward the wilderness, unto the rock of Rimmon: and they gleaned *q* of them in the high-ways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

q i. e. They cut off the remainders in the pursuit, and spared none. A Metaphor from those who gather Grapes or Corn so clearly and fully, that they leave no relicks for those who come after them.

46 So that all which fell that day of Benjamin, were twenty and five thousand *r* men that drew the sword: all these *were* men of valour.

r Besides the odd hundred expressed *ver.* 35. but here only the great number is expressed, the less being omitted, as inconsiderable; which way of numbring is frequent in Scripture, as *Judg.* 11. 26. 2 *Sam.* 5. 5. and in other Authors, and in vulgar use; as when they are called, the 70 Interpreters, who in truth and exactness were 72. Here are also a thousand more omitted, because here he speaks onely of them who fell *in that* third *day* of Battel. See on *ver.* 15.

47 * But six hundred men turned and fled to the wilderness, unto the rock Rimmon, and abode in the rock *s* Rimmon four months.

* chap. 21. 13.

s In a Cave within that Rock, where they Fortified themselves and fetched in Provision as they had opportunity; which they could easily do, when the heat of the Battel was over, and the *Israelites* were not solicitous to pursue them further.

48 And

48 And the men of Iſrael turned again upon the children of Benjamin *t*, and ſmote them with the edge of the ſword, as well the men *u* of *every* city, as the beaſt, and all that † came to hand: alſo they ſet on fire all the cities that † they came to.

† Heb. *was found.*
† Heb. *were found.*

t Having deſtroyed thoſe that came to *Gibeah*, and into the field, now they follow them home to their ſeveral habitations. *u* Comprehenſively taken, ſo as to include women and children. If this ſeem harſh and bloody, either it may be aſcribed to Military Fury; or rather, it may be juſtified; partly, from that high guilt brought upon the whole Tribe, in which it is no wonder if their Infants ſuffered, which was not unuſual in ſuch caſes, as *Numb.* 31. 17. 1 *Sam.* 15. 3. *Joſ.* 7. 15. partly, from that Command of God in a Parallel caſe, *Deut.* 13. 15. and partly from that Solemn Oath, by which they had Anathematiſed or devoted to Death all that came not up to *Mizpeh*. *Judg.* 21. 5. which none of the *Benjamites* did; for which cauſe alſo they deſtroyed all the Men, Women, and Children of *Jabeſh-Gilead*, *Judg.* 21. 10.

CHAP. XXI.

NOW the men of Iſrael had ſworn *a* in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife *b*.

a In the beginning of this War, after the whole Tribe had eſpouſed the quarrel of the Men of *Gibeah*, *Judg.* 20. 13, 14. *b* They do not (as ſome ſuppoſe) here ſwear the utter extirpation of the Tribe; which fell out beyond their expectation, *Judg.* 21. 3, 6. but only not to give their Daughters to thoſe Men who ſhould ſurvive; juſtly eſteeming them for their barbarous Villany, to be as bad as the worſt of Heathens with whom they were forbidden to Marry. In this caſe the *Benjamites* might have Married among themſelves, if any of their Men and Women were left alive.

2 And the people came to the houſe of God *c*, and abode there till even before God, and lift up their voices and wept ſore.

c Partly to mourn for the common loſs; and partly, to ask counſel from God about the repairing of it.

3 And ſaid, O LORD God of Iſrael, Why is this come to paſs in Iſrael, that there ſhould be to day one tribe lacking in Iſrael *d*?

d Why haſt thou given them up to ſuch Wickedneſs, and us to ſuch Rage, that the whole Tribe ſhould be in a manner loſt! Hence it appears, that they did not ſwear to root them all out, as is further manifeſt from the different matter and words of this Oath, *ver.* 1. which only denied them their Daughters in Marriage; and that concerning the people of other Tribes who joyned not with them in this buſineſs, which was, that they ſhould *be put to death*, *ver.* 5. And their ſparing of thoſe 600 Men in the Rock *Rimmon*, *ver.* 13, 14. plainly ſhews, that they were not obliged by any Oath or Vow to extirpate them.

4 And it came to paſs on the morrow, that the people roſe early, and built there an altar *e*, and offered burnt-offerings, and peace-offerings.

e Not for a Monument of the Victory, as ſome ſay, but for Sacrifices, as the next words ſhew. Qu. What need was there of this, when the ordinary Altar was there, to which alſo they ſeem to be reſtrained, *Deut.* 16. 2.? *Anſw.* They are not there reſtrained to one Altar, but to one place of Worſhip, as is expreſſed; and therefore there might be in that place more Altars than one, when the Multitude of Sacrifices ſo required, which was the caſe, 1 *King.* 8. 64. and probably at this time, when all the Tribes being met, they had many Sacrifices to offer, ſome in common for all, and ſome peculiar to every Tribe. Nay, other Altars might be, and oft-times were Erected in other places, by Divine Direction or Diſpenſation; as *Judg.* 6. 24, 26. 1 *Sam.* 7. 9, 17. and 11. 15. and 16. 2, 5.

5 And the children of Iſrael ſaid, Who *is* there among all the tribes of Iſrael, that came not up with the congregation unto the LORD? for they had made a great oath *f* concerning him that came not up to the LORD to Mizpeh, ſaying, He ſhall ſurely be put to death *g*.

f i. e. A ſolemn Oath joyned with ſome terrible Execration againſt the Offenders herein. *g* Becauſe by refuſing to execute the Vengeance due to ſuch Malefactors, they were juſtly preſumed guilty of their Crime, and therefore liable to the ſame Puniſhment, as was the caſe of that City that would not deliver up an Idolater dwelling among them, to Juſtice.

6 And the children of Iſrael repented them for Benjamin their brother *h*, and ſaid, There is one tribe cut off from Iſrael this day:

h Not for the War which was juſt, and neceſſary, and good; but for their immoderate ſeverity in the Execution of it, and for the dreadful conſequences of it.

7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the LORD that we will not give them of our daughters to wives?

8 And they ſaid, What one *is* there of the tribes of Iſrael, that came not up to Mizpeh to the LORD? And behold, there came none to the camp from Jabeſh-gilead *i* to the aſſembly.

i A City in *Gilead*, and in the Tribe of *Manaſſeh*; of which ſee, 1 *Sam.* 11. 1, 3, 9, *&c.* and 31. 11, *&c.*

9 For the people were numbred, and behold, *there were* none of the inhabitants of Jabeſh-gilead there.

10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go, and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children *k*.

k Who in ſuch publick and ſcandalous Crimes were for the greater Terrour of ſuch Tranſgreſſors, and prevention of the like Sins, oft involved in the ſame Puniſhment with the men, as *Deut.* 13. 15. *Joſ.* 7. 24, *&c.*

11 And this *is* the thing that ye ſhall do, * Ye ſhall utterly deſtroy every male, and every woman that † hath lien by man *l*.

* Num. 31. 17.
† Heb. *knoweth the lying with man.*

l But not the Virgins, as appears from the next Verſes. It is queſtionable, whether they were not obliged to deſtroy theſe alſo by vertue of their Oath, and of Gods expreſs Command concerning Devoted Perſons, ſuch as theſe certainly were, that they ſhould *ſurely be put to death*, Levit. 27. 29. which was alſo particularly enjoyned and practiſed in ſuch Caſes, as *Deut.* 13. *Joſ.* 7, *&c.* But the natural and neceſſary duty of preſerving a Tribe from total Ruine, might ſeem to render the caſe difficult and doubtful, and incline their Opinions, as well as their Affections, to the more favourable ſide. And it may be, the Lord, whom they were here conſulting with upon all their occaſions, gave them a Diſpenſation thus to do, though that be not expreſſed; which is the caſe of many other things which were done, though not Recorded; as this very Oath was omitted in its proper place, and had not been Recorded if this extraordinary occaſion had not been offered.

12 And they found among the inhabitants of Jabeſh-gilead, four hundred † young virgins *m* that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

† Heb. *young women Virgins.*

m Not Married, yet marriageable: it is probable, there were other and younger Virgins; but whether they were ſlain or ſpared, Scripture determines not, and the Learned do not agree. But theſe could not ſerve the preſent and urgent occaſion, and therefore he takes notice onely of theſe 400 which were of riper Age.

13 And the whole congregation ſent *ſome* † to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call ‖ peaceably unto them.

† Heb. *and ſpake and called.*
‖ Or, *proclaim peace.*

14 And Benjamin *n* came again at that time, and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: and yet ſo they ſufficed them not.

n The poor remainders of the Tribe of *Benjamin*.

15 And the people repented them for Benjamin *o*, becauſe that the LORD had made a breach *p* in the tribes of Iſrael.

o Were yet more grieved upon this unhappy diſappointment, for they ſuppoſed here would have been Wives ſufficient for them. *p* The *Benjamites* were the only Authors of the Sin, but God was the chief Author of the Puniſhment, and the *Iſraelites* were but his Executioners.

16 ¶ The

16 ¶ Then the elders of the congregation said, How shall we do for Wives for them that remain *q*? seeing the women are destroyed out of Benjamin:

q For the 200 who are yet unprovided of Wives.

17 And they said, *There must be* an inheritance for them that be escaped out of Benjamin *r*, that a tribe be not destroyed out of Israel.

r The inheritance promised by *Jacob* and *Moses*, and given by *Joshua* to the Tribe of *Benjamin*, doth all of it belong to those few which remain of that Tribe, and cannot be Possessed by any other Tribe; and therefore we are obliged to procure Wives for them all, that they may make up this breach, and be capable of Possessing and managing all their Land: that this Tribe, and their Inheritance may not be confounded with, or swallowed up by any of the rest. Heb. *the inheritance* (to wit, belonging to the whole Tribe of *Benjamin*) is, or belongs to *them that be escaped of Benjamin.*

18 Howbeit we may not give them wives of our daughters; for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin *s*.

s i. e. To this Generation of *Benjamites* who have made themselves guilty of this foul Wickedness: but this Oath did not extend to their Posterity. And some think it had another exception, to wit, unless the surviving *Benjamites* could not otherwise be supplied with wives.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh † yearly *t*, *in a place* which *is* on the north-side of Beth-el *u*, ‖ on the east-side ‖ of the high-way that goeth from Beth-el to Shechem, and on the south of Lebonah.

† Heb. *from year to year.* ‖ Or, *towards the Sun-rising.* ‖ Or, *on.*

t On the three solemn Feasts, in which they used some honest and holy Recreations; among which, Dancing was one, *Exod.* 15. 20. 1 *Sam.* 18. 6. and 2 *Sam.* 6. 14. and probably it was the Feast of Tabernacles, which they did Celebrate with more than ordinary joy, *Deut.* 16. 13, 14, 15. *u* Heb. *Which is on the north of Bethel. Which* doth not relate to *Shiloh*, which was so known a place, that it was frivolous to describe it by such circumstances, even by places much less known than it self; but to the *Feast*, which as to that part or exercise of the Feast here especially concerned and mentioned, to wit, the Dancing of the Virgins, was not celebrated in *Shiloh*, but in a Neighbouring place more convenient for that purpose.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards:

21 And see, and behold, if the daughters of Shiloh *x* come out to dance in dances, then come ye out of the vineyards *y*, and catch ye every man his wife of the daughters of Shiloh *z*, and go to the land of Benjamin.

x By whom he may possibly understand not those onely who were born or settled Inhabitants there, (as many conceive) but all those who were come thither upon this occasion, and for a time sojourned there: For although only the Males were obliged to go up the Three solemn Feasts; yet it is apparent, that the Women had liberty to go, and those who were most devout did usually go, and others upon special reasons or occasions: See 1 *Sam.* 1. 7, 21, 22, 24. *Luke* 2. 22, 23, 41, 42, 43. And it may be justly presumed, especially concerning those women that lived at no great distance from the place of Publick Worship, that they came thither in great numbers. Moreover, the *daughters of Shiloh*, strictly so called, are not onely they that lived in that Town or City, but in the Country belonging to it, which oft comes under the name of the City to which it belongs. And these may be here particularly named, because though others might come, yet they were under great obligations to come, because of their nearness to the place. *y* Which were near to their Dancing-place. *z* Take them away by force or violence. Which they might the better do, because mixed Dances were not used by the People of God in their Solemnities, but the Women danced by themselves, and therefore were more liable to this Rape.

22 And it shall be when their fathers, or their brethren come unto us to complain, that we will say unto them, Be ‖ favourable unto them *a* for our sakes: because we reserved not to each man his wife in the war *b*: for ye did not give unto them at this time, *that* ye should be guilty *c*.

‖ Or, *gratifie us in them.*

a Pass by their offence, if not for their sakes, whom necessity forced to this course; yet for our sakes, and indeed for your own sakes; for both you and we have done them a great injury in Prosecuting them with so much fury, as to endanger the utter extinction of the whole Tribe: and therefore this is the least we can do by way of reparation. *b* Either, First, in the War with *Jabesh-Gilead*, wherein they should have taken care to reserve a sufficient number, which they might have done, by sparing either so many of the Married Women as were necessary, who, their former Husbands being slain, might have been married to those *Benjamites*; or as many of the younger Virgins, who within a little time might have been Married to them; whom many suppose that they slew. Or, Secondly, in the War with the *Benjamites*, in which they acknowledge their cruelty in destroying the Women with such fury, as not to leave a competent number for the Men which were left. See *Judg.* 20. 48. *c Quest.* Whether this did really discharge them from their Oath? *Answ.* First, It seems to excuse those Parents of these Virgins who were not acquainted with the Plot, and did neither directly nor indirectly give their Daughters to them, but they were taken away by force, without their knowledge and consent. If it be said, those Parents might and should have retaken their Daughters from them; it may be replied, that they could not do so before they were corrupted, and the Rulers of *Israel* would not assist them with their Power to recover them. And it is a Maxime, That many things which ought not to be done, when once they are done, should not be undone. And for those Parents who were conscious of the Design, it is probable they kept their Daughters at home to avoid this. Secondly, Either the Oath was made with an Exception of the Case of the Total Extirpation of a Tribe, or it was a rash Oath to do what was out of their Power, or what they could not lawfully do; to wit, utterly to destroy a Tribe out of *Israel*, which therefore they here speak of with horror, *ver.* 3, 6. and if so, as they Sinned in making it, so they were not obliged to keep it; it being an acknowledged truth, That Rash and Sinful Oaths are better broken than kept. Thirdly, Yet they cannot be wholly excused from Sin in this matter; for as it was folly to take such an Oath as it is expressed, so the manner of freeing themselves from their own Snare, is fraudulent and injurious to the Parents, in disposing of their Children without their consent.

23 And the children of Benjamin did so, and took *them* wives according to their number *d*, of them that danced, whom they caught: and they went and returned unto their inheritance *e*, and repaired the cities, and dwelt in them *f*.

d i. e. Each Man his Wife, as is said *ver.* 22. By which we may see, they had no very favourable opinion of *Poligamy*, because they did not allow it in this case, when it might seem most necessary for the reparation of a lost Tribe. *e* Which being very near the place, they could speedily do before the Parents could obtain redress. *f* Not at that instant, which could not be; but by degrees, increasing their Buildings as their number increased.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence, every man to his inheritance.

25 * In those days *there was* no king in Israel; every man did *that which was* right in his own eyes.

* chap. 17. 6. and 18. 1. and 19. 1.

RUTH.

RUTH.

The ARGUMENT.

This little Book, by whomsoever Written, which is not material to know, is annexed to the Book of Judges, *and by some of the* Hebrew Doctors *made a part of it. It is useful, as for many other points, so especially to shew the Genealogy of* David; *and consequently of* Christ; *and the Rise of* Christ *from a* Moabitish Woman: *which was an useful document, and a great encouragement to the* Gentiles *to believe in* Christ.

CHAP. I.

† Heb. *judged.* * 2 King. 8. 1.

NOW it came to pass in the days when the Judges † Ruled *a*, that there was a * famine in the land *b*: and a certain man of Bethlehem-Judah went to sojourn in the country of Moab *c*, he, and his wife, and his two sons.

a Which is noted as the cause of the following Famine, because in much of that time they were guilty of great defection from God. But under which of the Judges this happened, Scripture being silent, it seems presumptuous to determine; nor is it necessary to know what is said about this matter from the Genealogy mentioned, *Chap.* 4. 18, *&c.* it will be most proper to consider it there. *b* Or, *in that land*; to wit, of *Canaan*. *c* A Fruitful Land, beyond *Jordan*, Eastward.

2 And the name of the man was Elimelech, and the name of his wife, Naomi, and the name of his two sons, Mahlon, and Chilion, Ephrathites *d* of Bethlehem-Judah *e*: and they came into the countrey of Moab, and † continued there *f*.

† Heb. *were.* Num. 9. 21.

d So called, because this *Bethlehem* is otherwise called *Ephrath* or *Ephratha*, *Gen.* 35. 19. *Mich.* 5. 2. either from *Caleb*'s Wife of that name, 1 *Chron.* 2. 19. and 4. 4. or from the fertility of the Soyl about it; which Title may therefore be used here, to shew the greatness of the Famine, which affected even fertile parts. *f* To wit, during the Famine.

3 And Elimelech Naomies husband died, and she was left, and her two sons.

4 And they took them wives of the women of Moab *g*: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelt there about ten years *h*.

g Either these were Proselytes when they Married them, which may well be doubted, from *ver.* 15. or they sinned in marrying them, as appears from *Deut.* 7. 3. and 23. 3. *Ezra* 9. 1, 2. *Neh.* 13. 23. and therefore were punished with short Life, and want of Issue, *ver.* 5, 19, 21. *h* As long as the Famine lasted.

5 And Mahlon, and Chilion died also both of them, and the woman was left of her two sons, and her husband.

6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab, how that the LORD had visited his people in giving them bread *i*.

i. i. e. Food, so she staid no longer there than necessity forced her.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, * Go, return each to her mothers house *k*: the LORD deal kindly with you, as ye have dealt with the dead *l*, and with me. * See Josh. 24. 15.

k Not that they wanted Fathers, *Ruth.* 2. 11. but because Daughters used to converse more frequently with their Mothers, and to be most endeared to them, and to dwell in the same Apartments with them, which then were distinct from those parts of the House where the Men dwelt. *l* With my Sons, your Husbands, whilest they lived.

9 The LORD grant you, that ye may find rest *m*, each *of you* in the house of her husband: Then she kissed them *n*, and they lift up their voice and wept.

m i. e. A quiet and happy life, free from those cares, vexations, incumbrances, and troubles which widows are in a special manner exposed unto. *n* As the manner there was when friends parted.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands *o*?

o According to the Ancient Custom, *Gen.* 38. and the express Law of God, *Deut.* 25. 5. which doubtless she had acquainted them with before, among other branches of the Jewish Religion, wherein she did instruct them.

12 Turn again my daughters, go *your way p*, for I am too old to have an husband: if I should say, I have hope, ‖ *if I should* have a husband also to night, and should also bear sons: ‖ Or, *if I were with an husband.*

n Quest. Why doth she dissuade them from this journey, and not rather perswade them to go with her, and to embrace the Jewish Religion? *Answ.* 1. Possibly she thought such dissuasion might be the best way to perswade them, as it oft happen; especially in that Sex. 2 She would not have them rashly and inconsiderately to embrace the Jewish Religion, in hopes of some advantage from it, which she justly thought they would be disappointed of; and withal, exposed to many Straits and troubles, and on that occasion, revolt from the True Religion, which would be far worse than never to have embraced it. And therefore she doth justly, and wisely, and piously, in representing to them the truth of the business, and the outward inconveniences which would accompany the Change of their Place, and Religion; as also our Blessed Lord Christ did, *Mat.* 8. 20.

† Heb. *hope.*

† Heb. *I have much bitterness.* * Job 19. 21.

13 Would ye † tarry for them till they were grown? would ye stay for them from having husbands *o*? nay, my daughters: for † it grieveth me much for your sakes *p*, that * the hand of the LORD is gone out against me.

o It is unreasonable for me to expect it, or for you to perform it. *p* That you are left without the comfort of Husbands or Children; that I must part with such dear and affectionate Daughters; and that my circumstances are such, that I cannot invite, nor incourage you to go along with me. For her condition was so mean at this time, that *Ruth* when she came to her Mothers City, was forced to Glean for a living, *chap.* 2. 2.

14 And they lift up their voice, and wept again: and Orpah kissed her mother in law *q*, but Ruth clave unto her.

q i. e. Departed from her with a kiss, as the manner was, *Gen.* 31. 28. 1 *King.* 19. 20.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods *r*: * return thou after thy sister in law.

* See Jos. 24. 15. 2 King. 2. 2. Luk. 24. 28.

r Which she saith, partly to try *Ruths* sincerity and constancy; partly, that by upbraiding *Orpah* with her Idolatry, she might consequently turn her from it; and partly, that she might intimate to her, that if she went with her, she must embrace the True God and Religion.

‖ Or, *be not against me.*

16 And Ruth said, ‖ Intreat me not to leave thee, *or* to return from following after thee, for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God *s*.

s I renounce those Idols which my Sister hath returned to and I will Worship no other God but thine, who is indeed the onely True God.

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me and more also, *if ought* but death part thee and me.

† Heb. *strengthned her self.*

18 When she saw that she † was stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Bethlehem: and it came to pass when they were come to Bethlehem, that all the city was moved about them, and ‖ they said, Is this Naomi *t*?

‖ That is, *the women.*

t Is this she that formerly lived in so much Plenty and Honour? Oh how marvellously is her condition changed, that she is returned in this forlorn and desolate condition!

‖ That is, *pleasant.* ‖ That is, *bitter.*

20 And she said unto them, Call me not ‖ Naomi *u*, call me ‖ Mara *x*: for the Almighty hath dealt very bitterly with me.

u Which signifies *pleasant*, or *chearful*, or *amiable*. *x* Which signifies *bitter* or *sorrowful*.

21 I went out full *y*, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me *z*, and the Almighty hath afflicted me?

y With my Husband and Sons, and a plentiful Estate for our support. *z i. e.* Hath born witness, as it were, in Judgment, and given Sentence against me, and declared my Sin by my Punishment.

22 So Naomi returned, and Ruth the Moabitess her daughter in law with her, which returned out of the countrey of Moab, and they came to Bethlehem in the beginning of barley harvest.

CHAP. II.

AND Naomi had a kinsman of her husbands, a mighty man of wealth, of the family of Elimelech, and his name *was* Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field and glean *a* ears of corn after *him*, in whose sight I shall find grace *b*. And she said unto her, Go, my daughter.

a Which was permitted to the Poor, and the Stranger, *Deut.* 24. 19. both which she was; nor she ashamed to confess her Poverty, nor would she eat the bread of idleness: whereby she sheweth her self to be a prudent, and diligent, and vertuous woman, as she is called, *Ruth* 3. 11. *b* For though it was their duty to permit this, *Lev.* 19. 9. and 23. 22. yet either she was ignorant thereof, or thought, that being a Stranger, it might be grudged, or denied to her; or, at least, that it became her modestly and humbly to acknowledge their kindness herein.

3 And she went, and came, and gleaned in the field after the reapers: and her † hap was *c* to light on a part of the field *belonging* unto ‖ Boaz, who *was* of the kindred of Elimelech.

† Heb. *hap happened.* ‖ Called Mat. 1. 5. *Booz.*

c For it was indeed a chance in reference to Second Causes, but ordered and designed by Gods Providence.

4 ¶ And behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you: and they answered him, The LORD bless thee *d*.

d They expressed and professed their Piety, even in their civil Conversation, and worldly Transactions; which now so many are ashamed of, and call it Hypocrisie or vain Ostentation thus to do.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel, that came back with Naomi *e* out of the countrey of Moab.

e i. e. That came with *Naomi* when she came back: for otherwise, as *Ruth* did not go from thence, so she could not properly be said to come back.

7 And she said, I pray you, let me glean *f*, and gather after the reapers amongst the ‖ sheaves: so she came and hath continued even from the morning until now *g*, that she tarried a little in the house *h*.

‖ Or, *handfuls.*

f She did not boldly intrude her self, but modestly askt leave of us. *g* She is not retired through idleness, for she hath been diligent and constant in her labours. *h* Not in *Naomi's* house, as many understand it, as may be gathered from *vir.* 18, 19. but in the little House or Tent, which was set up in the Fields at these times, and was necessary in those hot Countries, where the Labourers or others might retire for a little repose or repast at fit times. Being weary with her continued labours, she comes hither to take a little rest.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens *i*.

i Not by the young Men, to avoid both occasion of sin, and matter of scandal. Herein he shews his Piety and Prudence.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee *k*? and when thou art athirst, go unto the vessels and drink of *that* which the young men have drawn.

k So as to offer any incivility or injury to thee. *Touching* is oft taken for *hurting*, Gen. 26. 11. Psal. 105. 15.

10 Then she fell on her face *l*, and bowed her self to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me *m*, seeing I am a stranger?

l This was the humblest Posture of Reverence, either Civil when performed to men, or Religious, when to God. See *Gen.* 18. 2. and 33. 3. and 42. 6. *Mat.* 2. 11. and 8. 2. *m i. e.* Shew any respect and kindness to me. For words of knowledge in Scripture commonly include affection.

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law, since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not *n* heretofore.

n Of whom thou hadst no experience: for otherwise in general she could not be ignorant of this People.

12 The

12 The LORD recompenſe thy work, and a full reward be given thee of the LORD God of Iſrael, under whoſe wings *o* thou art come to truſt.

o i. e. Protection and Care, as *Deut.* 32. 11. *Pſal.* 17. 8. and 36. 7. and 94. 3. An Alluſion either to Hens, which protect and cheriſh their Young ones under their Wings; or to the Wings of the *Cherubims*, between which God dwelt.

13 Then ſhe ſaid, ‖ Let me find favour in thy ſight *p*, my lord, for that thou haſt comforted me, and for that thou haſt ſpoken † friendly unto thine hand-maid, though I be not like unto one of thy hand-maidens *q*.

‖ Or, *I find favour.*
† Heb. *to the heart.*

p I humbly Implore the continuance of thy good Opinion of me, though I do not deſerve it. *q* A perſon more mean, and neceſſitous, and obſcure, being a ſtranger, and one Born of Heathenish Parents, and not the Holy and Honourable People of *Iſrael*, as they are.

14 And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread *r*, and dip thy morſel in the vinegar *ſ*. And ſhe ſate beſide the reapers *t*: and he reached her parched *corn u*, and ſhe did eat, and was ſufficed, and left.

r Which in thoſe ſimple and frugal times was the uſual Food of Servants and the meaner Sort, at leaſt when they were engaged in ſuch Works as this, which required ſpeed, and therefore muſt be quick in their Eating, as well as in their Work. Or, *Bread* may be here put for any Food, as it oft is. *ſ* Either ſimple Vinegar, in which the poorer ſort uſed to dip their Bread, and ſo Eat it in hot Countries, as they did not only in *Canaan*, but afterwards in *Italy*; it being very proper, eſpecially in thoſe Parts, for cooling them in thoſe hot Seaſons, for ſtrengthning their Sinews, *&c.* or Vinegar mixed with other things to make ſome kind of Sauce. *t* Not with or among them, but at ſome little diſtance from them, and as one Inferior to them, as ſhe had acknowledged before in Words, and now ſheweth it by her Actions. *u* A Food in frequent uſe, and ſome eſteem with them. See 2 *Sam.* 17. 28.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean among the ſheaves, and † reproach her not *x*.

† Heb. *ſhame her not.*

x As if ſhe were rude or impudent in ſo doing, as otherwiſe they ſhould have thought. *Queſt.* Why did he not rather give her as much Corn as ſhe could carry, and ſend her away? *Anſw.* Becauſe he would not have her to Eat the Bread of Idleneſs, but honeſtly to get it with the Sweat of her Brows, according to her Duty and preſent Condition.

16 And let fall alſo *ſome* of the handfuls, of purpoſe for her, and leave *them*, that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field until Even, and beat out that ſhe had gleaned: and it was about an ephah *y* of barley.

y Which is thought to contain about a Buſhel. See *Exod.* 16. 36. *Levit.* 5. 11.

18 ¶ And ſhe took *it* up, and went into the city: and her mother in law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, and was ſufficed *z*.

z Or, *that which ſhe had left of her fulneſs*, or *after ſhe was ſatisfied.* She did Eat as much as ſhe deſired of what ſhe had Gleaned, and her Mother, as I ſuppoſe, with her, and the reſidue ſhe gave to her Mother to lay up for future uſe.

19 And her mother in law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother in law with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, is Boaz.

20 And Naomi ſaid unto her daughter in law, Bleſſed be he of the LORD, who hath not left off his kindneſs to the living * and to the dead *a*. And Naomi ſaid unto her, The man *is* near of kin unto us, ‖ one of our next kinſmen *b*.

* 2 Sam. 2. 5.

‖ Or, *one that hath right to redeem.*

a i. e. Which he formerly ſhewed to thoſe who are now dead, to wit, my Husband and his Sons whilſt they were living, and now continues to us, their Wives, who are now alive. *b* Heb. *one of our Redeemers*, or *Avengers*, to whom it belongs to Avenge our perſons, and to Redeem our Lands, and to Marry thee, the Widow and Reliſt of his next Kinſman, as is expreſſed, *Ruth* 3. 9. She ſaith, *one of them*, not that there were many who were immediately ſuch, but that he was a very near Kinſman, and one to whom that Office belonged, in caſe of the refuſal of one Perſon, of whom ſhe rightly conjectured that he would refuſe, as he did.

21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, until they have ended all my harveſt *c*.

c Both Barley-Harveſt, and Wheat-Harveſt, as is ſaid, *v.* 23.

22 And Naomi ſaid unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they ‖ meet thee not in any other field *d*.

‖ Or, *fall upon thee.*

d Whereby thou wilt both expoſe thy ſelf to many inconveniences, which thou mayeſt expect from ſtrangers: and incur his diſpleaſure, as if thou didſt either deſpiſe his proffered kindneſs, or doubt of the ſincerity of his affections and offers.

23 So ſhe kept faſt by the maidens of Boaz to glean, unto the end of barley-harveſt, and of wheat-harveſt, and dwelt *e* with her mother in law.

e Heb. *ſat*, or *continued* at home, when ſhe had diſpatched her occaſions abroad, and did not wander or gad abroad, after the manner of idle Perſons and Harlots, *Prov.* 7. 11, 12.

CHAP. III.

THEN Naomi her mother in law ſaid unto her, My daughter, ſhall I not ſeek reſt *a* for thee, that it may be well with thee?

a i. e. A life of Reſt, and Comfort, and Safety, under the care of a good Husband. The Queſtion ſuppoſeth an Affirmative Anſwer: I will ſeek it, as my Duty binds me.

2 And now, *is* not Boaz of our kindred, with whoſe maidens thou waſt? Behold, he winnoweth barley to night in the threſhing floor *b*.

b Which was in a place covered at the top, but open elſewhere, whither *Ruth* might eaſily come. And this work of winnowing Corn was uſually begun or ended with a Feaſt, as may be gathered both from *ver.* 7. and from other Inſtances, wherein they uſed to do ſo upon like occaſions; and this work was to begin this Evening, and, as ſome think, was done only in the Evenings, when the heat grew leſs, and the wind began to blow. See *Gen.* 3. 8.

3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment *c* upon thee, and get thee down to the floor: *but* make not thy ſelf known unto the man *d*, until he ſhall have done eating and drinking.

c To wit, thy beſt Raiment. All this was done to render her ſelf more Amiable in the Eyes of *Boaz*. *Obj.* But *Boaz* could not ſee her, the whole buſineſs being to be tranſacted by Night. *Anſ.* Firſt, It was begun in the beginning of the Night, as ſoon as *Boaz* had ſupped and compoſed himſelf to reſt; as appears from *ver.* 4, 7. when there was ſo much Light left as might diſcover her to him. Secondly, There being a Solemn Feaſt this Evening, as is very probably thought, and the Maſter of the Feaſt having Invited his Labouring People to it, and *Ruth* among the reſt, it is likely that both ſhe and the reſt did put themſelves into their beſt Dreſs upon that occaſion, as the manner is even at this day; and ſo he had opportunity enough to ſee her. *d* To wit, not in ſo familiar a way, as ſhe was appointed to do, ſo as he might know her, in the ſence in which that word is ſometimes uſed.

4 And it ſhall be, when he lieth down *e*, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in *f*, and ‖ uncover his feet *g*, and lay thee down, and he will tell thee what thou ſhalt do *h*.

‖ Or, *lift up the cloths that are on his feet.*

e To reſt or ſleep, as upon ſuch occaſions they uſed to do in thoſe hot Countries. *f* Though *Naomi* and *Ruth* ſeem to be Vertuous and Modeſt Women, and their intent was Lawful and Honeſt; yet there ſeems to be a manifold Irregularity in

the manner of it. First, It ſeems to be againſt that Modeſty, which ſhould be eminent in that Sex, and in unmarried perſons. Secondly, Againſt Honeſty, both becauſe it was an injury to another perſon, who was nearer akin, whoſe right this was; which *Naomi* could not be Ignorant of: and becauſe it was a Prepoſterous and Precipitant Method, not agreeable either to the Rules of Scripture, or the Uſage of well-mannered Nations, or that Decency which even Nature requires. Thirdly, Againſt Prudence; for it might have proved the occaſion, as of many Sins, ſo of great ſhame to all of them; and a mean to Alienate his Affection from her, which ſhe ſought to engage. And though there be ſome Circumſtances which Alleviate the Fact, as the Experience which *Naomi* had of the Wiſdom and Sobriety both of *Boaz* and of *Ruth*, yet ſhe knew not what the event would be; and that there was ſomething of ſhamefulneſs in the thing, may be gathered both from *Naomies* choice of the Night for it, as if it were a Work of Darkneſs; and from *Boaz* his fear leaſt this ſhould be known, *ver.* 14. And it is an aggravation of it, that this Courſe was unneceſſary, and ſhe had a plain and likely way, which was directly to Addreſs her ſelf to *Boaz*, or the next Kinſman, and to require the Duty which by Gods Law he was bound to perform, and this before Witneſſes, as *Boaz* did. And her Clandeſtine proceeding ſeems to have ariſen from a diſtruſt of Gods Providence, to bring about what ſhe deſired in the ordinary way. *g* Remove the Cloths which were upon his Feet; thereby to awaken him. *h* How thou ſhouldſt carry thy ſelf, or what courſe thou ſhalt take to obtain that Marriage which belongs unto thee. Only there were ſome Rites to be obſerved, and Circumſtances to be done, before they came to the concluſion of the Marriage, about which *Boaz* would inſtruct her.

5 And ſhe ſaid unto her, All that thou ſayeſt unto me I will do *i*.

i The confidence ſhe had in *Naomies* Wiſdom and Piety, and true Love to her, made her ready to follow her advice, wherein ſhe was the more excuſable, becauſe ſhe did not underſtand the Laws and Cuſtoms of the Country, as *Naomi* did.

6 ¶ And ſhe went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk *k*, and his heart was merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

k To wit, liberally, as the manner was upon thoſe occaſions. See *Judg.* 9. 27. *Pſal.* 4. 7. *Iſa.* 9. 3.

8 ¶ And it came to paſs at midnight *l*, that the man was afraid, and ‖ turned himſelf *m*, and behold, a woman lay at his feet *n*.

¶ Or, *took hold on.*

l He did not diſcover her ſooner, though ſhe did uncover his Feet, being it ſeems in a deep ſleep, as is uſual after Feaſts, and ſhe doing no more than her Mother commanded her, and uſing no words or geſtures which might provoke his Luſt: wherein ſhe ſhewed her Temperance and Modeſty, and that what ſhe did was only by her Mothers Inſtigation and Advice, which plainly appeared from her deſire expreſſed, *v.* 9. which he knew, ſhe being a Stranger, was unacquainted with. And this was the reaſon *Boaz* was not in the leaſt offended with her, but only commends her Vertue, without any reflection upon her for this Fact. *m* From the place where he lay, he raiſed and turned himſelf towards the Feet, to learn who or what was there. Or, *he was troubled*, or *afraid*, or *wondred*. For the *Hebrew* word being but once uſed, is diverſly rendred. *n* Which he might underſtand, either by ſome glimmerings of Light which were after midnight, which diſcovered her, or rather by her Voice, or out of her own Mouth, who being asked, told him ſo much in general, before he made particular enquiry.

9 And he ſaid, Who *art* thou? And ſhe anſwered, I *am* Ruth thine hand-maid: ſpread therefore thy skirt over thine hand-maid *o*, for thou *art* ‖ a near kinſman.

‖ Or, *one that hath right to redeem.*

o i. e. Take me to be thy Wife, and perform the Duty of an Husband to me. This Phrase is uſed in this ſence, *Deut.* 22. 30. and 27. 20. *Ezek.* 16. 8. Either, Firſt, Becauſe the Wife is admitted into the ſame Bed with her Husband, and both are covered with one and the ſame covering. Or, Secondly, From an ancient Ceremony of the Husbands throwing the Skirt of his Garment over her Head, in token both of her ſubjection, 1 *Cor.* 11. 5, 6, 10. and appropriation to him, being hereby as it were hid from the Eyes of others; See *Gen.* 20. 16. and alſo of that protection which he oweth to her, See *Ruth* 2. 12.

10 And he ſaid, Bleſſed *be* thou of the LORD, my daughter: *for* thou haſt ſhewed more kindneſs *p* in the latter end, than at the beginning, in as much as thou followedſt not young men *q*, whether poor, or rich.

p Both to thy deceaſed Husband, the continuance of whoſe Name and Memory thou preferreſt before the ſatisfaction of thy own Luſt; and to thy Mother-in-law, whoſe Commands thou haſt punctually obeyed, even with thy own hazard in ſo doubtful an Enterprize. *q* To ſeek thy Marriage either here, or in thy own Country, as thou wouldſt have done if thou hadſt not preferred Obedience to Gods Command, before the pleaſing of thy ſelf.

11 And now my daughter, fear not *r*, I will do to thee all that thou requireſt *ſ*: for all the † city of my people doth know, that thou *art* a vertuous woman.

† Heb. *gate.*

r Think not that I Deſpiſe and Reject thee, becauſe I do not immediately comply with thy Deſire. *ſ i. e.* Marry thee, upon the Condition here following.

12 And now it is true, that I am *thy* near kinſman: howbeit, there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman *t*, well, let him do the kinſmans part: but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down until the morning.

t i. e. Take thee to Wife, to raiſe up Seed to his Brother, as he ought to do.

14 ¶ And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another *u*. And he ſaid, Let it not be known that a woman came into the floor *x*.

u i. e. While it was yet ſo Dark that one Perſon could not diſcern another. Or, *before one did know the other, i. e.* before they were carnally known to one another. *x* He takes care to preſerve not only his Conſcience towards God, but his Reputation, and hers alſo, among men.

15 Alſo he ſaid, Bring the ‖ veil that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix meaſures *z* of barley, and laid *it* on her: and ſhe went into the city.

‖ Or, *ſheet, or, apron.*

y Or, *the apron*, ſuch as women ordinarily wear. *z* Known and uſual Meaſure; It is not determined how large thoſe Meaſures were, but this the Nature of the thing ſhews, that they were no larger than one Woman could carry in her Veil, or Apron.

16 And when ſhe came to her mother in law, ſhe ſaid, Who *art* thou, my daughter ‖? and ſhe told her all that the man had done to her.

‖ Either, Firſt, She did not diſtinctly know who ſhe was, becauſe it was Dark, and ſo calls her *Daughter* only in general, as Elder Women call the Younger. But ſhe could as eaſily have diſcerned who ſhe was, as what her Age was. Or, Secondly, This is not a Queſtion of doubting, but of wonder, as if ſhe had ſaid, Art thou in very deed my Daughter? I can hardly believe it. How comeſt thou hither in this manner, and thus early?

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me, for he ſaid to me, Go not empty to thy mother in law.

18 Then ſaid ſhe, Sit ſtill my daughter until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

CHAP. IV.

THEN went Boaz up to the gate *a*, and ſate him down there: and behold, the kinſman of whom Boaz ſpake, came by, unto whom he ſaid, Ho, ſuch an one *b*, turn aſide, ſit down here *c*. And he turned aſide, and ſate down.

a The

a The place where Controverſies were decided, and the People Aſſembled, and where they uſed to go out, and come in to the Town; where he was moſt likely to find his Kinſman. *b* Doubtleſs *Boaz* both knew his Name, and called him by it, but it is omitted by the Holy Writer; partly becauſe it was unneceſſary to know it; and principally in way of contempt, as is uſual, and as a juſt puniſhment upon him, that he who would not preſerve his Brothers Name, might loſe his own, and lie buried in the Grave of perpetual Oblivion. *c* I have ſome Buſineſs of Importance with you.

2 And he took ten men *d*, of the elders of the city, and ſaid, Sit ye down here. And they ſate down.

d To be Umpires or Witneſſes between them: for though two or three Witneſſes were ſufficient, yet in weightier Matters they uſed more. And *ten* was the uſual Number among the *Jews*, in Cauſes of Matrimony and Divorce, and Tranſlation of Inheritances; who were both Judges of the Cauſes, and Witneſſes of the Fact. See 1 *King.* 21. 8.

3 And he ſaid unto the kinſman, Naomi *e*, that is come again out of the country of Moab, ſelleth a parcel of land *f*, which *was* our brother Elimelechs.

e Both *Naomi* and *Ruth* had an Intereſt in this Land during their Lives, but he mentions only *Naomi*, partly becauſe all was done by her direction, to which *Ruth* wholly ſubmitted her ſelf; and partly leſt the mention of *Ruth* ſhould raiſe a ſuſpicion of the neceſſity of his Marrying *Ruth*, before he had given his Anſwer to the firſt Propoſition. *f* Which ſhe might do becauſe of her Poverty, *Lev.* 25. 25.

† Heb. *I ſaid, I will uncover thine ear. Revtal in thine ear.*

4 And † I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people *g*. If thou wilt redeem *it*, redeem *it*, but if thou wilt not redeem *it*, *then* tell me that I may know: for *there is* none to redeem *it* beſides thee, and I *am* after thee. And he ſaid, I will redeem *it*.

g Before this Aſſembly, that it may be Legally, and Firmly made over to thee.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead *h*, to raiſe up the name of the dead *i* upon his inheritance.

h According to the Law, *Deut.* 25. 5, &c. *Mat.* 22. 24, &c. *i* To revive his Name, which was loſt and Buried with his Body, by raiſing up a Seed to him, to be called by his Name.

6 ¶ And the kinſman ſaid, I cannot redeem *it* for my ſelf, leſt I mar mine own inheritance *k*: redeem thou my right *l* to thy ſelf, for I cannot redeem *it*.

k Either, Firſt, Becauſe having no Children of his own, he might have one, and but one Son by *Ruth*, who, though he ſhould carry away his Inheritance, yet ſhould not bear his Name, but the Name of *Ruths* Husband; and ſo by preſerving another Mans Name, he ſhould loſe his own. Or, Secondly, Becauſe as his Inheritance would be but very little increaſed by this Marriage, ſo it might be much diminiſhed by being divided amongſt his many Children, which he poſſibly had already, and might probably have more by *Ruth*. *l* Which I freely Renounce and Reſign to thee.

* Deut. 25. 7, 9.

7 * Now this *was the manner* in former time in Iſrael, concerning redeeming, and concerning changing, for to confirm all things *m*: a man plucked off his ſhoe, and gave *it* to his neighbour *n*: and this *was* a teſtimony in Iſrael *o*.

m i. e. In all Alienation of Lands. So that it is no wonder if this Ceremony differ a little from that *Deut.* 25. 9. becauſe that concerned only one Caſe, but this is more general. Beſides, he pleads not the Command of God, but only ancient Cuſtom, for this Practice. *n* He who relinquiſhed his right to another, plucked off his own Shoe and gave it to him. This was Symbolical, and a ſignificant and convenient Ceremony, as if he ſaid, Take this Shoe wherewith I uſed to go and tread upon my Land, and in that Shoe do thou enter upon it, and take poſſeſſion of it. *o* This was admitted for ſufficient Evidence in all ſuch Caſes.

8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe.

9 ¶ And Boaz ſaid unto the elders, and unto all the people, Ye *are* witneſſes this day, that I have bought all that was Elimelechs, and all that was Chilions, and Mahlons, of the hand of Naomi.

10 Moreover, Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place *p*: ye *are* witneſſes this day.

p i. e. From among the Inhabitants dwelling within the Gate of this City, which was *Bethlehem-Judah*.

11 And all the people that *were* in the gate, and the elders ſaid, *We are* witneſſes: The LORD make the woman that is come into thine houſe, like Rachel, and like Leah *q*, which two did build the houſe *r* of Iſrael: and ‖ do thou worthily in Ephratah *ſ*, and † be famous in Bethlehem *ſ*.

‖ Or, *get thee riches, or, power.* † Heb. *proclaim thy name.*

q Amiable and Fruitful. Thoſe two are ſingled out; partly becauſe they were of a Foreign and Heathenith Original, and yet ingrafted into Gods people, as *Ruth* alſo was: and partly, becauſe of that ſingular Fertility which God vouchſafed unto them above their Predeceſſors, *Sarah* and *Rebecca*. *Rachel* is placed before *Leah*, becauſe ſhe was his moſt Lawful, and only Intended, and Choſen, and beſt-Beloved Wife. *r* i. e. Increaſe the Poſterity. See *Gen.* 16. 2. *Exod.* 1. 21. *ſ* Two Names of one and the ſame Place; of which ſee on *Ruth* 1. 2.

12 And let thy houſe be like the houſe of Pharez *t*, (* whom Tamar bare unto Judah) of the ſeed which the LORD ſhall give thee of this young woman.

* Gen. 38. 29. 1 Chron. 2. 4. Matth. 1. 3.

t As honourable and numerous as his Family was; whom though he alſo was Born of a ſtranger, God ſo far Bleſſed that his Family was one of the five Families to which all the Tribe of *Judah* belonged, and the Progenitor of the Inhabitants of this City.

13 ¶ So Boaz took Ruth *u*, and ſhe was his wife: and when he went in unto her *x*, the LORD gave her conception *y*, and in due time ſhe bare a ſon.

u Which he might do, though ſhe was a *Moabite*, becauſe the Prohibition againſt Marrying ſuch, is to be reſtrained to thoſe who continue in the Heatheniſh eſtate, as is evident from the reaſon of it; Whereas *Ruth* was a ſincere Proſelyte and convert to the God and Faith of *Iſrael*. *x* i. e. Had conjugal converſe with her. See *Gen.* 6. 4. *y* i. e. Strength to Conceive and Retain Seed.

14 And the women ſaid unto Naomi, Bleſſed *be* the LORD, which hath not † left thee this day without a ‖ kinſman *z*, that his name may be famous in Iſrael *a*.

† Heb. *cauſed to ceaſe unto thee.* ‖ Or, *redeemer.*

z Which is underſtood, Either, Firſt, Of the Son new Born. Or rather, Secondly, Of *Boaz*: For the Name of *Goel*, which is Tranſlated *Kinſman* or *Redeemer*, is never, that I know of, given to the child Born, but always to the perſon Begetting him of his Brother's or near Kinſman's Wife. And whereas it is Objected, That there was no cauſe for this congratulation at this time in reference to *Boaz*, becauſe that was done divers Months before this time: It may be Replied, That the Memory of that generous Action was revived upon this occaſion, and therefore is fitly mentioned as the foundation of this childs Birth; and this happy effect juſtly leads them to the cauſe and Original of it, which was this, that *Boaz* had ſhewed himſelf to be a *Kinſman* or *Redeemer*, not only in Name and Title, as the other Kinſman was, *ver.* 6. but in Truth and Reality. The words may be rendred, *Which hath not made*, or *ſuffered thy Kinſman to fail to thee*, i. e. To neglect or refuſe the performance of his Duty to thee and thine, as the other Kinſman did. *a* Heb. *and his Name ſhall be famous in Iſrael*, for this Noble and Worthy Action, wherein he gave ſo great an Example of Piety, Charity, Humility, and Self-denial.

15 And he ſhall be unto thee a reſtorer of thy life *b*, and † a nouriſher of † thine old age: for thy daughter in law which loveth thee, which * is better to thee than ſeven ſons, hath born him *c*.

† Heb. *to nouriſh.* † Heb. *thy gray hairs.* * 1 Sam. 1. 8.

b i. e. Of

b i. *e.* Of the comfort of thy life, which was in a great measure dead and gone. *c* To wit, a Son: the Pronoun for the Noun, understood, which is frequent in the *Hebrew* Tongue. Or, *Hath born to him*, i. e. to thy Kinsman, to wit, a Son, which is easily understood: and so the Pronoun affix is put for the separate; of which there are Instances; as *Jos.* 15. 19. 1 *King.* 19. 21. *Job* 31. 37. *Ezek.* 29. 3.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name *d*, saying, There is a son born to Naomi, and they called his name Obed *e*: he *is* the father of Jesse, the father of David.

d i. *e.* They gave her advice about the Name; for otherwise they had no power or right to do so. *e* *A servant*, to wit, to thee, to nourish, and comfort, and assist thee, which Duty Children owe to their Progenitors.

18 ¶ Now these are the generations of Pharez: * Pharez begat Hezron.

* 1 Chron. 2. 4. Matth. 1. 3.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat ‖ Salmon,

‖ Or, *Salmah.*

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David *f*.

f How can this be a true Genealogy, seeing by this means four Persons take up three hundred and eighty years, which were between *Salmon* and *David*, and consequently every one of them must beget a Son when he was very old? *Answ.* 1. It is not certain, that each of these was the immediate Parent of him whom he is said to beget: for sometimes Grand-Fathers are said in Scripture to beget their Grand-Children, to wit, by the Intervention of their immediate Sons; whereof Instances have been given. And sometimes in Genealogies whole Generations are omitted, as may appear by *Ezra* 7. 2. compared with 1 *Chron.* 6. 3. and by *Matth.* 1. 8. which might be done here for divers reasons now unknown. 2. There are many Examples even in profane Writers, both Ancient and Modern, of persons that have not onely lived 120, and 130 years and upwards, but have been Vigorous, and have begotten Children at above 100 years old; and of Women that have conceived and born Children at the age of 50, 60, yea, 70 years. And therefore if it were so in these more ancient times, when men were longer-lived, and under the Law, when long Life was expresly promised to the Obedient, and in Persons of strong Constitutions, and sober Conversations, such as some of these are known to have been, and the others may justly be presumed to be such, it is not strange, nor in the least incredible.

I. SAMUEL.

The ARGUMENT.

IT is not certainly known who was the Pen-man of this Book, or whether it was Written by one or more hands; nor is it of any great Importance: For since there are sufficient Evidences that God was the chief Author of it, it matters not who was the Instrument. As when it appears that such a thing was really an Act of Parliament, or of the Council-Table, *it is not considerable who was the Clerk, or which was the Pen that Wrote it. And this is the less material in such Historical Books, wherein there is but little which concerns the Foundation of Faith and Good Life, and therefore it was not necessary to Name the Writer of them. It may abundantly suffice, that there were in these times divers Prophets and Holy Men of God; as* Samuel, *and* Nathan, *and* Gad, *and* David *himself, who might each of them Write some part of this and the following Book. But if any man will out of perverseness doubt or deny that these Wrote it, yet this I suppose no Discreet and Impartial man will deny, that it is wholly Incredible that such Books should be Written in their Times, and Recommended to the Church as a Part of the Holy Scriptures, and so received by the succeeding Generation, without their Approbation, who had so great a Power and Authority in the Church and Commonwealth of* Israel.

CHAP. I.

NOW there was a certain man of Ramathaim Zophim *a*, of mount Ephraim, and his name *was* * Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite *b*:

* 1 Chron. 6. 27, 34.

a Called *Ramah*, *ver.* 19. and here is the dual number *Ramathaim*, *i. e.* double *Ramah*, probably because it consisted of two parts, whereof the one might be called the *Old* City, the other the *New*, both being united into one; and the additional Title of *Zophim*, which signifies *Watch-Towers*, or *Watch-Men*, may note either the height of its Scituation, which made it fit for that use; or that the Prophets, who are called *Watch-men*, as *Ezek.* 3. 17. had a School or Colledge there. *b* *i. e.* One of *Bethlehem-Judah*, *Ruth* 1. 2. to wit, by his Birth and Habitation, though by his Original a *Levite*. Thus divers *Jews* by Nation are called *Medes*, *Elamites*, *Cretians*, &c. *Act.* 2. 9, 10, 11. because they were Born and Bred there.

2 And he had two wives *c*, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

c As divers other good Men had in those Ages. And it is probable that he took a second Wife, to wit, *Peninnah*, because *Hannah*, who being first Named, seems to have been his first Wife, was Barren.

3 And this man went up out of his city *·† yearly *d*, to worship, and to sacrifice *e* unto the LORD of hosts in Shiloh *f*, and the two sons of Eli, Hophni, and Phinehas, the priests of the LORD, *were* there *g*.

* Deut. 16. 6.
† Heb. *from days to days.* Lev. 25. 29.

d To wit, at one of the Solemn Feasts, which probably was the Passeover, when he not only went up himself, but carried his Wife and Children with him. Compare *ver.* 7. Or, *at the appointed days* or *times*: Heb. *from days to days*; or, *from time to time*, *i. e.* at the three Solemn Feasts, when he together with all other Males were obliged to go to worship God in the place

place appointed; and at other times, when he as a *Levite*, was to go thither in his course. *e* Not in his own Person, which the *Levites* could not do, but by the Priests, in which sence *David*, and *Solomon*, and *Abjalom* are said to offer Sacrifices, 2 *Sam.* 15. 8. 1 *King.* 8. 63. 1 *Chron.* 21. 26. *f* Where the Tabernacle had long been, and now was. See *Jos.* 18. 1. *Judg.* 18. 31. and 21. 19. *g* Or, were *the Priests of the Lord there*, to wit, under their Father *Eli*, who is generally conceived to have been the High-Priest, but being very Old and Infirm, 1 *Sam.* 4. 15. and unfit for service, his Sons Ministred in his stead, being as it were second Priests. See 2 *King.* 25. 18. And this clause seems to be added, to shew that this good Man did not run into that Vulgar Error, of neglecting his Duty of Offering to God for the wickedness of the Priests; Of which see *chap.* 2. 17, 24.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and daughters, portions *h*.

h To wit, out of the Sacrifice of his Peace-Offerings, the greatest part whereof fell to the Offerer, and was eaten by him, and his friends or guests, before the Lord, *Lev.* 3. and 7. *Deut.* 12. 12. and 16. 11. and out of this he gave them all parts or portions, as the Master of the Feast used to do to Guests.

‖ Or, *a double portion.*

5 But unto Hannah he gave ‖ a worthy portion *i*: (for he loved Hannah *k*, but the LORD had shut up her womb.

i Or, *an Honourable* or *Select part*, such as the Master of the Feast usually gave to the Person most Respected or Beloved. See *Gen.* 43. 34. 1 *Sam.* 9. 23, 24. *k* With a singular and eminent Love. Compare *Gen.* 29. 30.

† Heb. *angred her.*

6 And her adversary *l* also † provoked her sore, for to make her fret *m*, because the LORD had shut up her womb.)

l Or, *her Troubler*, or *Vexer*, or *Enemy*; for so her Envy or Jealousie made her, though so nearly related. Compare *Gen.* 29. 30. *Lev.* 18. 18. *m* Against her Husband, or against God, or within her self.

‖ Or, *from the time that she*, &c. † Heb. *from her going up.*

7 And *as* he did so *n* year by year *o*, ‖ † when she went up to the house of the LORD *p*, so she provoked her: therefore she wept, and did not eat *q*.

n i. e. Either as oft as he went and carried them with him to Worship: or as *Elkanah* expressed peculiar kindness to *Hannah*, as was said, *ver.* 5. *o i. e.* Every year, at the days or times mentioned, *ver.* 3. *p* This circumstance is Noted, First, As the occasion of the contention, because at such times they were forced to more Society with one another, by the Way, and in their Lodgings; whereas at Home they had distinct Appartments, where they might be asunder; and then her Husbands extraordinary Love and Kindness was shewed to *Hannah*, whereby *Peninnah* was the more exasperated; then also *Hannah* prayed earnestly for a Child, which hitherto she had done in vain; and this possibly she reproached her with. Secondly, As the aggravation of her Sin, that when she came to Worship God, and to offer Sacrifices, when she should have been reconciled even to her Enemies, *Mat.* 5. 23, 24. she did quarrel with so near a Relation. *q* Either little, or rather nothing at all, as being overwhelmed with Grief, and therefore unfit to Eat of that Sacred Food, according to *Deut.* 12. 7.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I * better to thee than ten sons *r*?

* Ruth 4. 15.

r Oughtest thou not to value my Hearty Love to thee, more than the having of as many Sons as *Peninnah* hath? She would willingly change conditions with thee.

9 ¶ So Hannah rose up after they *s* had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat *t* by a post of the temple *u* of the LORD.)

s i. e. Elkanah and his company, except *Hannah*. Or, *She*: for though at first she eat nothing, yet upon her Husbands Invitation and Encouragement, she might eat afterwards: though the former may seem more probable. *t* Or, *Throne*; for it is manifest it was raised higher than ordinary, *chap.* 4. 18. Here he might sit, either as the Judge; or rather as High-Priest, to hear and answer such as came to him for Advice, and to Inspect and Direct the Worship of God, as need was. *u i. e.* Of the Tabernacle, which is called the *Temple* here, and *chap.* 3. 3. and 2 *Sam.* 22. 7. *Psal.* 27. 6. as on the contrary, the Temple is called the *Tabernacle*, *Jer.* 10. 20. *Lam.* 2. 6. And although this Tabernacle was but a Tent, yet it was supported by Boards and Posts, and especially at the entrance, by which *Eli* sate, even by the entrance into the outward Court, otherwise he could not have seen *Hannah*. See more on *chap.* 3. 15.

10 And she *was* † in bitterness *x* of soul, and prayed unto the LORD, and wept sore.

† Heb. *bitter of soul.*

x i. e. Oppressed with Grief, as that Phrase is used, *Job* 7. 11. and 10. 1. *Ruth* 1. 20.

11 And she vowed a vow *y*, and said, O LORD of hosts, if thou wilt indeed look on *z* the affliction *a* of thine hand-maid, and remember me, and not forget thine hand-maid, but wilt give unto thine hand-maid † a man-child, then I will give him unto the LORD *b* all the days of his life *c*, and * there shall no rasor come upon his head *d*.

† Heb. *seed of men.*

* Num. 6. 5. Judg. 13. 5.

y Knowing that her Husband would willingly consent to it, otherwise she had not power to do it. *z* To wit, favourably, so as to remove it. *a i. e.* The Barrenness and Reproach which attends it. *b i. e.* Consecrate him to Gods Service in his Temple, as far as in me lies: for if he had any Blemish, she might not do it. *c* Not only from his 25th. to his 50th. Year, as all the *Levites*, and so he himself, were obliged by God, *Numb.* 4. 2. and 8. 24. but for his whole time. Which is still to be understood with a reservation of Gods right, which her Vow must give place to, as indeed it did; for God called him to be a Prophet, and a General of the Army, and a Judge. *d i. e.* He shall be a perpetual *Nazarite*: for under this one Rule, as the chief, all the rest are contained; as elsewhere the whole *Mosaical* Law is understood, under the Title of Circumcision.

12 And it came to pass, as she † continued praying *e* before the LORD, that Eli marked her mouth *f*.

† Heb. *multiplied to pray.*

c Heb. *multiplyed to pray*. By which it appears that she said much more than is here expressed. And the like you are to judge of the Prayers and Sermons of other holy persons Recorded in Scripture, which gives us only the sum and substance of them. Which consideration may help us much in the understanding of some passages of the Bible. *f i. e.* The motion of her lips, as it follows.

13 Now Hannah, she spake in her heart, only her lips moved, but her voice was not heard *g*: therefore Eli † thought she had been drunken *h*.

† Heb. *accounted her for drunken.* So Gr.

g Partly, to avoid the suspition of vain-glory: partly, because she would not have others acquainted with her Barrenness, which was matter of reproach: and partly, because she would not disturb others, who at this Solemn Feast were probably imployed there in the same work. *h* Because of the multitude of her words, and those uncouth Gestures and Motions of her Face and Body, which the vehemency of her Passion, and her fervency in Prayer, caused in her, as it doth frequently in others; and because she was but newly come from a Feast, wherein the manner was to Eat and Drink liberally, (though not to excess) which he knew very well, both from the general custom of that Season, and from the time of the day.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee *i*.

i Come not before the Lord in thy drunkenness, but go and sleep it out, and Repent of this thy Sin.

15 And Hannah answered and said, No, my lord, I *am* a woman *k* † of a sorrowful spirit *l*: I have drunk neither wine nor strong drink *m*, but have poured out my soul *n* before the LORD.

† Heb. *hard of spirit.*

k In whom Drunkenness is most abominable; so that the *Romans* punished it with Death. Therefore judge me not so severely. *l* And therefore not likely to give up my self to Drink and Jollity, and far from that merry temper which Drunkards have: I am Drunk with Affliction, not with Wine, as is said *Isa.* 51. 21. *m* To wit, this day; See above *ver.* 7, 8. *n* Have been breathing forth the Griefs, and Perplexities, and Desires of my Soul. The like Phrase is *Job* 30. 16. *Psal.* 62. 8. and 142. 2.

16 Count not thine hand-maid for a daughter of Belial *o*: for out of the abundance of my ‖ complaint and grief, have I spoken hitherto *p*.

‖ Or, *meditation.*

o For

o For such a wicked Monster, as a Drunken Women is. *p* The oppression of my spirits hath forced me to speak, and that so liberally at this time, for the ease of my sinking heart.

17 Then Eli answered and said, Go in peace *q*: and the God of Israel grant *r* thee thy petition that thou hast asked of him.

q I recal my censure, and give thee my Blessing, and wish thee *Peace*, *i. e.* a quiet and composed mind, free from whatsoever it is that Grieves and Oppresses thee; and withal, good Success and Prosperity in what thou desirest; for *Peace* is a very comprehensive word among the *Hebrews*. *r* Or, *will grant*: for it may be either a Prayer, or a Prediction, which he might deliver, either from the consideration of Gods known goodness and readiness to hear Prayers: or he might be directed to say so by a special instinct of Gods Spirit, which sometimes was given to the High-Priests, even when they were wicked men, as *Joh.* 11. 51. and much more when they were Holy Men, as *Eli* was. And some add, that he was a Propher.

18 And she said, Let thine hand-maid find grace in thy sight *s*. So the woman went her way, and did eat, and her ‖ countenance was no more *sad t*.

‖ Or, *heaviness was no more.* See Job 9. 27. *Hebr.*

s That favourable Opinion, and good Will, and gracious Prayer, which thou hast expressed on my behalf, be pleased to continue towards me. *t* Her heart being cheared by the Priests comfortable words, and especially by Gods Spirit setting them home upon her, and assuring her that both his and her Prayers should be heard, quickly appeared in her countenance. Heb. *her indignation*, or *vexation* (as the word *Face* is sometimes understood, as *Gen.* 32. 20. *Psal.* 21. 9. and 34. 16.) *was no more*, *i. e.* it vanished away.

19 ¶ And they rose up in the morning early *u*, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife, and the LORD remembred her *x*.

u Partly for their Journey, and partly for prayer, as it follows, for which this was a very fit and usual time, *Psal.* 5. 3. 119. 147. *x i. e.* Manifested his remembrance of her by the effect.

† Heb. *in the revolution of days.* ‖ That is, *asked of God.*

20 Wherefore it came to pass † when the time was come about, after Hannah had conceived, that she bare a son *x*, and called *y* his name ‖ Samuel, *saying*, Because I have asked him of the LORD.

x So the sence is, When the usual time from the Conception to the Birth was past, she brought forth her Son. Heb. *In* or *After the Revolution*, or *Expiration of some Days*, Hannah *Conceived*, *and* in due time *bare a Son*. So the meaning is, That although her Husband knew her conjugally at his return, and God was mindful of her, and intended in his time to give her his Blessing, yet she did not Conceive at first, but after some days, or time afterwards. *y i. e.* She called, not doubting of her Husbands consent to the Name. The Names of Children were given to them, sometimes by the Fathers, and sometimes by the Mothers. See *Gen.* 4. 1. 26. and 5. 29. and 21. 3. and 19. 37, 38, *&c.*

21 And the man Elkanah, and all his house *z*, went up to offer unto the LORD the yearly sacrifice *a*, and his vow *b*.

z i. e. His Wife *Peninnah*, and his Children, which are oftimes called a Mans *House* in Scripture, *Hannah* only and her child excepted, as it here follows. *a* That Solemn Sacrifice which was offered up once every Year, probably the Paschal Lamb, which is oft called a *Sacrifice*, as *Exod.* 12. 27. and 34. 25. *b* By which it appears, though it was not expressed before, that he heard and consented to her Vow, which was necessary to make it Obligatory, *Numb.* 30. and that he added a Vow of his own, of some singular Sacrifice to be offered if God answered his prayers.

22 But Hannah went not up *c*, for she said unto her husband, I *will not go up* until the child be weaned *d*, and *then* I will bring him, that he may appear before the LORD, and there abide for ever *e*.

c To wit, at that Sacred Anniversary-Feast, to which she went up before, but now did not, because she could not with satisfaction to her Mind and Conscience appear before the Lord Empty, or without paying her Vow; nor bring her child thither to God, and then carry him away from God to her own House. Nor did she Sin by not going up; for the Women were not obliged to go up at the Solemn Feasts, but the Men only, *Exod.* 23. 17. *d* Not only from the Breast and the Milk, which was done within Two or Three Years at most, but also from the Mothers knee and care, and from childish Food; till the child be something grown up, and fit to do some Service in the Tabernacle: for it seems, that as soon as he was brought up, he Worshipped God, *ver.* 28. and presently after Ministred to *Eli*, 1 *Sam.* 2. 11. And this may further appear from the very Nature of the Vow, which must needs design a Service and an Advantage to the Tabernacle, and not a Burden and Encumbrance, as it would have been if a Young child had been brought up to it, and left upon it. *e* That when once he is presented to the Lord, he may continue in his Service as long as he liveth, as is said *ver.* 28.

23 And Elkanah her husband said unto her, Do what seemeth thee good, tarry until thou have weaned him, onely the LORD establish his word *f*: so the woman abode, and gave her son suck until she had weaned him.

f Either, First, The word of God made known to them by *Eli*, above, *ver.* 17. which being delivered by Gods High-Priest, and that in answer to his and his Wives Prayers, he took to be a kind of Oracle sent from God. But that word was already fulfilled in the Birth of a Son. Or, Secondly, Some other Word or Message from God to *Elkanah* or his Wife concerning *Samuel*; for such Revelations were frequent in those Ages of the Church, and were oft vouchsafed by God, concerning such Children as were extraordinary Persons, or in a special manner Devoted to God; as concerning *Isaac*, *Gen.* 18. and *Sampson*, *Judg.* 13. 3, 4. and *John Baptist*, *Luk.* 1. 13, 14, *&c.* and others. And so it might be here, though it were not mentioned before, there being many such things in Scripture omitted in their proper places, which afterwards are expressed or implyed upon other occasions. Or rather, Thirdly, It may be rendered, *his matter* or *thing*, *i. e.* the Business concerning the child, that which thou hast promised or Vowed concerning him, that he may grow up, and be accepted and employed by God in his Service; and that he, when he is fully grown, may not break thy Vow, but confirm it.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks *g*, and one ephah of flour *h*, and a bottle of wine *i*, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

g Either, First, One to be offered at that time: the other two presented to the Priest, whether for his own use, or to be offered afterwards, as he saw fit. Or, Secondly, One for a burnt offering, the Second for a sin-offering, the Third for a peace-offering; of which they might all Feast together; for all these sorts seem expedient for this work and time. *h* For the meat-offerings belonging to the principal Sacrifices, which to each Bullock were *three tenth-deals*, or three tenth parts of an Ephah, as appears from *Num.* 15. 9. and 28. 12. and so nine Homers, or nine parts of the Ephah were spent, and the tenth part was either a separate meat-offering, or given to the Priest *i* For drink-offerings, according to the manner.

25 And they slew a bullock *k*, and brought the child to Eli.

k Either, First, One of the three at the present, reserving the rest for the future. Or, Secondly, The three bullocks mentioned *ver.* 24. to which the Article here added, in the *Hebrew*, seems manifestly to relate; there being no one Bullock there, singled out, to which it can belong. And so it is only an Enallage of the Singular Number for the Plural, which is frequent.

26 And she said, O my lord *l*, as thy soul liveth *m*, my lord. I *am* the woman that stood by thee here, praying unto the LORD.

l A form of Speech to engage favourable attention. *m* The usual Form of an Oath, as *Gen.* 42. 15. 1 *Sam.* 17. 55. and 20. 3. As surely as thou livest. Which asseverations seem necessary, because this was some years after it, and was quite forgotten by him.

27 For this child I prayed, and the LORD hath given me my petition, which I asked of him.

‖ Or, *returned him whom I have obtained by petition, to the LORD.*

28 Therefore also I have ‖ lent him to the LORD *n* as long as he liveth, ‖ he shall be lent *o* to the LORD. And he *p* worshipped the LORD there.

‖ Or, *he whom I have obtained by petition, shall be returned.*

n Or,

z Or, *given him*, &c. *i. e.* do now give or offer him: for she did not lend him for a time, with a purpose or right to require him again. The words may be rendred thus: *And I also asked him*, or *made* my self *to ask him* (an usual *Hebraism*) *for the Lord. i. e.* I prayed for this Child, not only for my self, and to take away my reproach, but especially that I might have a Child to Serve and Devote to the Lord. And so the following words *as long as he liveth*, are not to be joyned with this foregoing Clause, but with those which come next after them; and that whole Clause may be thus rendred, as a consequent upon the former. *And*, or, *therefore all the days in which he is*, or *shall be he* is or shall be *lent* or *given to the Lord*; or, as one *begged for the Lord*, and for his Service, and therefore justly given to him. *a* Or, *rendred*, or *used as one given in my Prayer*; for this was the condition of my Prayer, that he should be the Lords. *b* Not *Eli*, who is not mentioned, but *ver.* 25. and then onely passively, not as speaking or doing any thing; nor *Elkanah*, of whom here is no mention: but young *Samuel*, who is the subject spoken of in this and the foregoing Verse, and who was capable of worshipping God in some sort, at least with External Adoration; of which see on *ver.* 22. And so the Particle *there* is Emphatical, signifying that hereby he entred himself into the worship and service of God in that place, to which he was Devoted by his Parents, and now did Devote himself.

CHAP. II.

* See Luk. 1. 46. &c.

AND Hannah prayed *a*, and said, * My heart rejoyceth *b* in the LORD *c*: mine horn is exalted *d* in the LORD: my mouth is enlarged *e* over mine enemies *f*, because I rejoyce in thy salvation *g*.

a i. e. Praised God, which is a part of Prayer, *Col.* 4. 2. 1 *Tim.* 2. 1. so it is a Synecdochical Expression. *b* Or, *leapeth for joy*: for the words note not only inward joy, but also the outward Demonstrations of it. *c* As the Author and Matter of my joy, that he hath heard my Prayer, and accepted my Son for his Service. *d* My strength and glory (which are oft signified by an *Horn*, as *Psal.* 89. 17, 24. and 92. 10.) are advanced and manifested to my Vindication, and the confusion of mine Enemies. *e i. e.* Opened wide to pour forth abundant Praises to God, and to give a full Answer to all the reproaches of mine Adversaries; whereas, before it was shut through Grief and Confusion. *f i. e.* More than theirs, or so as to get the Victory over them, as she saith afterwards. Here she manifests her great Prudence, and Piety, and Modesty, that she doth not name *Peninnah*, but only *her Enemies* in the general. *g* Because the matter of my joy is no trivial or Worldly thing, but that strange and glorious Salvation or Deliverance which thou hast given me from my own oppressing Care and Grief, and from the Insolencies and Reproaches of mine Enemies, in giving me a Son, and such a Son as this, who shall be serviceable to God, and to his People, in helping them against their *Enemies*, which she Presaged, as may be guessed from *ver.* 10.

* Deut. 32. 4. Psal. 86. 8. and 89. 6, 8.

2 * *There is* none holy as the LORD *h*: for *there is* none beside thee *i*: neither *is there* any rock like our God *k*.

h None so perfectly, unchangeably and constantly Holy, as God hath shewed himself to be in this Act of Grace to me, whereby he hath both checked the Proud and Mighty, and pleaded the cause of his afflicted Servant that trusted in him, and also fulfilled his Promise in giving me a Son, whom he hath Sanctified by his Grace to his Service; all which are the proper Effects of Gods Holiness. *i* Not onely none is so holy as thou art, but in truth *there is none* Holy (which word is easily understood out of the former clause) *besides thee*; to wit, intirely, or independently, but onely by participation from thee. Or, as none have any holiness like thine, so none have any Being besides thee, unless by derivation from thee. *k* Thou onely art a sure Defence and Refuge to all that Flee to thee, and Trust in thee, as I have found by my experience.

* Mal. 3. 13. † Heb. *hard.*

3 Talk no more so exceeding proudly *l*: * let *not* † arrogancy *m* come out of your mouth: for the LORD *is* a God of knowledge *n*, and by him actions are weighed *o*.

l Thou *Peninnah*, boast no more of thy numerous off-spring, and speak no more insolently and scornfully of me, as thou hast done. She speaks of her in the Plural number, because she would not expose her name to Censure, but onely instruct and reprove her for her good. *m* Heb. *hard* speeches, as those are called, *Jude ver.* 15. harsh, heavy, and not to be born. Or, the *old* Sayings, either the old Proverbs concerning barren Women, which thou appliedst to me; or, the old reproaches, to which for a long time thou hast accustomed thy self. *n* He knoweth thy heart, and all that Pride, and Envy and Contempt of me, which thy own Conscience knows, and all thy perverse carriages towards me. *o i. e.* He ponders, or tryeth all mens thoughts and Actions (for the Hebrew Word signifies both) as a just Judge, to give to every one according to their Works; and therefore he hath pitied my oppressed Innocency, and rebuked her Arrogancy. Or, *by him Counsels*, or *Actions*, or *Events*, *are disposed* or *ordered*, and not by our selves; and therefore he brings many things to pass contrary to Mens expectations, as now he hath done; he maketh one Barren, and another Fruitful, when, and how it pleaseth him. In the Hebrew Text it is Lo the Adverb; and so the words may be rendred thus, his *actions are not*, or *cannot be directed*, or *rectified*, or *corrected* by any others; none can mend his Work, he doth every thing best, and in the best season, as now he hath done; Or *weighed*, or *numbred*, his wayes are unsearchable: or thus, *are not* his *works right and straight*? who can blame his actions? So Lo is for *hale*, as it is 2 *Sam* 13. 25: 2 *King.* 5 26. *Job* 2. 10.

4 The bowes *p* of the mighty men *are* broken, and they that stumbled *q* are girt with strength *r*.

p This notes, either 1. The strength of which they boasted, See *Psal.* 44. 6. and 46. 5. Or, 2. Their malicious or mischievous Designs. See *Psal.* 7. 12. and 11. 2. and 37. 14. Or, 3. Their virulent Tongues, which are compared to *bowes* that *shoot their Arrowes, even bitter Words*; as it is said, *Psal.* 64. 3. compare *Jer.* 9. 3. Or, 4. Their procreating Vertue, which may well be compared to a bow, both because it is called a Mans Strength, *Gen.* 49. 3. and because Children which are the Effects of it, and are as it were shot from that Bow, are compared to Arrows, *Psal* 127. 4. 5. And this seems best to agree with the following Verse. *q* Or, *were weak*, or *feeble*, in Body and Spirit, that had no strength to Conceive, which was once *Sarah*'s case, *Heb.* 11. 11. Or, to bring forth, which was *Israels* condition under *Hezekiah*, 2 *King.* 19. 3. *r* Are enabled both to Conceive and to bring forth as the Church was, *Isa.* 66. 9.

5 * *They that were* full have hired themselves out for bread *s*: and *they that were* hungry ceased *t*: so that the barren hath born seven *u*, and * she that ‖ hath many children *x*, is waxed feeble *y*.

* Pſal. 34. 10. * Jer. 15. 9. ‖ Or, *bad*,

s Through extreme necessity, into which they are fallen from their greatest plenty. It is the same thing which is expressed both in divers Metaphors in the foregoing, and following Verses, and properly in the latter branch of this Verse. *t i. e.* Ceased to be such, to wit hungry; the hungry failed: there was none of them hungry or indigent. *u i. e.* Many, as seven is oft used. She speaks in the Prophetick Style, the past time, for the future; for though she had actually born but one, yet she hath a confident perswasion that she should have more, which was grounded either upon some particular assurance from God: or rather, upon the Prayer or Prediction of *Eli*; which though it be mentioned after this Song, *v.* 20. yet in all probability was spoken before it even upon the Parents presentation of the Child to *Eli*. *chap.* 1. *v.* 25. it not being likely that she would sing this Song in *Eli*'s presence, or before he had given his answer to her Speech delivered *chap.* 1. *v.* 26, 27, 28. there being nothing more frequent than such Transpositions in Scripture. And the experience she had of the strange and speedy accomplishment of his former Prophesie, made her confidently expect the same issue from the latter. *x i. e. Peninnah.* *y* Either because she was now past Child-bearing, and impotent for Procreation: or, because divers of her children, which were her Strength and her Glory, were dead, as the *Hebrew Doctors* relate.

6 * The LORD killeth, and maketh alive *z*, he bringeth down to † the grave, and bringeth up.

* Deut. 32. 39. † Heb. *hell.*

z Either, 1. Divers persons: he killeth one, and maketh another alive: or, 2. The same person whom he first killeth, or bringeth very nigh unto death, he afterwards raiseth to life. Me, who was almost overwhelmed and consumed with grief, he hath revived. The name of *death* both in Sacred Scripture, and Profane Writers, is oft given to great *Calamities*; as *Isa.* 26. 19. *Ezek.* 37. 11. *Rom.* 8. 36.

7 The LORD maketh poor, and maketh rich: * he bringeth low, and lifteth up.

* Pſal. 75. 7.

8 He * raiseth up the poor out of the dust *b*, * *and* lifteth up the begger from the dunghil *c*, to * set them among princes, and to make them inherit *d* the throne of glory *e* for the pillars *f* of the earth *are* the LORDS, and he hath set the world upon them.

* Pſal. 113. 7. * Job 36. 7.

b i. e. Out of their low and miserable condition; as this phrase is used, 1 *King.* 16. 2. *Psal.* 113. 7. Compare *Job* 16. 15. *Psal* 22. 15. *c* From the most sordid place and mean Estate. Compare 1 *King.* 16. 2. *Job* 20. 11. *Psal.* 7. 5. *c* Which the poor are said to embrace, *Lam.* 4. 5. *d* Not only possess themselves, but transmit them to their Posterity, as hath oft happened in the World: or *possess. e i. e.* A glorious Throne or Kingdom. *f* Either, 1. The foundations of the Earth, which God created, and upholds, and wherewith he sustains the Earth, and all its Inhabitants, as a

House is supported with Pillars; and therefore it is not ſtrange if he diſpoſeth of perſons and things therein as he pleaſeth. Or, 2. The Princes or Governours of the Earth, which are called, the *corners*, or corner-ſtones of a Land or People, *Judg.* 20.2. 1 *Sam.* 14. 38. *Zeph.* 3. 6. and are fitly called *Pillars*, becauſe they uphold the World, and keep it from ſinking into confuſion: See *Pſal.* 74. 2. *Jer.* 1.18. *Rev.* 3. 12. And theſe *are here ſaid to be the Lords*, by creation and conſtitution, becauſe he advanceth them to their State, and preſerves them in it; *Prov.* 8. 15, 16. and *puts the world*, or the Kingdoms of the World, *upon them*, as burdens upon their ſhoulders; See *Iſa.* 9.6.

* Pſal. 91. 11. * Pſal. 94. 14. 9 He * will keep the feet *g* of his ſaints, and the wicked ſhall be * ſilent *h*, in darkneſs *i*, for by ſtrength ſhall no man prevail *k*.

g i. e. The ſteps or paths, their Counſels and Actions, he will *keep*, *i. e.* both uphold, that they may not fall, at leaſt, into Miſchief or utter Ruine; and direct and preſerve from wandring, and from thoſe fatal Miſtakes and Errors that Wicked Men daily run into. *h* Shall be put to ſilence: they who uſed to open their mouths wide againſt Heaven, and againſt the Saints, ſhall be ſo confounded with the unexpected diſappointment of all their hopes, and with Gods glorious appearance and operations for his People, that they ſhall have their mouths quite ſtopped, and ſit down in ſilent Amazement and Conſternation. See *Iſa.* 15. 1. *Jer.* 8. 14. and 47. 5, 6. *i* Both inward, in their own minds, which are wholly in the dark, perplexed by their own choice and counſels, not knowing what to ſay or do; and outward, in a State of deepeſt diſtreſs and miſery. *k* To wit, againſt God, or againſt his Saints, as the wicked were confident they ſhould do, becauſe of their great Power, and Wealth, and Numbers: whereas Gods people were mean, and impotent, and helpleſs. And particularly, *Peninnah* ſhall not prevail againſt me by that ſtrength which ſhe hath, or thinks to have from her numerous off-ſpring. But it is to be obſerved, that although *Hannah* takes the riſe of this ſong from her own condition, yet ſhe extends her thoughts and words further, even to the uſual methods of Gods Providence in the Government of the World.

* chap. 7. 10. 10 The adverſaries of the LORD *l* ſhall be broken to pieces *m*: * out of heaven *n* ſhall he thunder upon them *o*: the LORD ſhall judge *p* the ends of the earth *q*, and he ſhall give ſtrength unto his king *r*, and * exalt the horn *s* of his anointed *t*. * Pſal. 89. 24.

l And of his People; eſpecially the *Philiſtines*, who at this time were the chief Oppreſſors of *Iſrael*. *m* Theſe and the following words are Prophetical of what God was about to do: They who are now our Lords, ſhall be ſubdued. *n i. e.* Out of the Clouds or Air, which is oft called *Heaven*. *o* As was done, 1 *Sam.* 7. 10. *p i. e.* Shall condemn and puniſh, as that Verb by a Synecdoche is oft uſed. *q* Or, *of the land*, to wit, the *Philiſtines* who dwelt in the utmoſt borders of *Canaan*, even upon the Sea-coaſt. *r* Either, 1. Unto the Judge or Ruler whom he ſhall ſet up for the Protection and Deliverance of his People; the word *King* being elſewhere ſo taken. Or, 2. The *King* properly ſo called: And ſo ſhe propheſieth, That *Iſrael* ſhould have a King, and that there ſhould be a great difference between King and King; between the Peoples King, *Saul*, whom they would obſtinately and paſſionately deſire, by whom therefore they ſhould have but little relief; and Gods King *David*, whom God would chuſe as a man after his own Heart, and whom he would ſtrengthen and aſſiſt ſo, as by his hands to break all his Enemies to pieces. *ſ i. e.* Increaſe, or advance the ſtrength. *t i. e.* Of his King. The ſame thing repeated in other Words; Although it may have a Myſtical ſenſe and reſpect to Chriſt, the ſingular Anointed one of God, and the ſpecial King of his People, whom all their other Kings did Typifie and Repreſent, and from whom they received Authority and Power.

11 And Elkanah went to Ramah to his houſe, and the child did miniſter unto the LORD *u* before Eli the Prieſt *x*.

u In ſome way agreeable to his tender years, as in Singing, or playing upon Inſtruments of Muſick, as they uſed then to do in Gods Service; or lighting the Lamps, or ſome other way. For, I ſuppoſe, *Samuel* was not brought to the Tabernacle in ſuch tender years as ſome think: of which, ſee on 1 *Sam.* 1. 22. *x i. e.* Under the inſpection, and by the direction and inſtruction of *Eli*.

12 ¶ Now the ſons of Eli were ſons of Belial, they knew not *y* the LORD.

y To wit, practically, *i. e.* They did not acknowledge, honour, regard, love, or ſerve God: for ſo words of knowledge are commonly uſed in Scripture; ſee *Rom.* 1.28. 1 *Cor.* 15.34. *Tit.* 1.16.

* chap. 8. 13 And the prieſts * cuſtome with the people, *was*, *that* when any man offered *z* ſacrifice, the prieſts ſervant came, while the fleſh was in ſeething *a*, with a fleſh-hook of three teeth in his hand.

z i. e. Preſented it to the Lord, to be offered by the Prieſt. *a* For as the Lords part of the Peace-offerings was burnt upon the Altar, ſo the Prieſts and offerers parts were to be ſodden.

14 And he ſtrook *it* into the pan, or kettle, or cauldron, or pot: all that the fleſh-hook brought up, the prieſt took for himſelf *b*: ſo they did in Shiloh unto all the Iſraelites that came thither.

b Nor contented with the Breaſt and Shoulder which were allotted them by God, *Exod.* 29. 27, 28. *Lev.* 7. 31. *&c.* They took alſo part of the offerers ſhare; and beſides, they ſnatched their part before it was heaved and waved, contrary to *Lev.* 7. 34.

15 Alſo before they burnt the fat *c*, the prieſts ſervant came, and ſaid to the man that ſacrificed, Give fleſh to roſte for the prieſt: for he will not have ſodden fleſh of thee, but raw.

c And the other parts to be burnt with it. See *Lev.* 3. 3, 4, 9. and 7.31. So this was an additional injury; for leſt the fork ſhould miſtake and injure them, they took ſuch parts as they beſt liked whileſt it was raw, when it might be better diſcerned.

16 And *if* any man ſaid unto him, Let them not fail to burn the fat † preſently, and *then* take *as much* as thy ſoul deſireth *d*: then he would anſwer him, *Nay*, but thou ſhalt give *it me* now; and if not, I will take *it* by force. † Heb. *as in the day.*

d We are content to relinquiſh our parts to thee, onely let not God be wronged of his due.

17 Wherefore the ſin of the young men was very great *e* before the LORD *f*: for men abhorred the offering of the LORD *g*.

e Becauſe they violently took away both Mans and Gods Dues, and this before their time, and that with manifeſt contempt of God and Men; and all this meerly for the gratifying of their ſenſual Appetite. *f i. e.* Even in the place of Gods ſpecial preſence, where he ſaw and obſerved all their miſcarriages: which argues the height of impiety and impudence. *g* They neglected and abhorred the practice of carrying up Sacrifices to be offered, which they knew would be ſo groſly abuſed; and which, as they might think, would be rejected and abhorred by God himſelf; and therefore they would not contribute to the Prieſts Sin, and the corruption of Gods Worſhip; but judged it better to neglect the thing, than to expoſe it to the Prieſts depravation; wherein yet they Erred, as we ſee, *ver.* 24.

18 ¶ But Samuel miniſtred *h* before the LORD *i*, *being* a child, * girded with a linnen Ephod *k*. * Exod. 28. 4

h i. e. Performed his Miniſtration carefully and faithfully, not corrupting nor abuſing it, as *Eli*'s Sons did. *i* In Gods Tabernacle: or as in Gods preſence, ſincerely and regularly, with Gods approbation. Compare *Gen.* 17. 1. 2 *Chron.* 26. 4. *k* A garment uſed in Gods Service, and allowed not onely to the inferior Prieſts and Levites, but alſo to eminent perſons of the People: as 2 *Sam.* 6. 14, and therefore to *Samuel*, who though no *Levite*, was a *Nazarite*, and that from his Birth.

19 Moreover, his mother made him a little coat *l*, and brought *it* to him from year to year, when ſhe came up with her husband, to offer the yearly ſacrifice.

l Suitable to his Age and Stature, to be worn ordinarily: for *coats* were their uſual Garments. See *Gen.* 3. 21. and 37. 3. 2 *Sam.* 15. 32. *Cant.* 5. 3. *Dan.* 2. 21. *Luk.* 3. 11. and 9. 3. Knowing that he could not yet do much ſervice, ſhe would not have him too burdenſome to the Tabernacle, and therefore ſhe yearly provided him with a Coat, which was the chief and upper Garment; and under that his other Garments poſſibly are comprehended.

20 ¶ And Eli bleſſed Elkanah, and his wife *m*, and ſaid, The LORD give thee ſeed *n* of this woman, for the ‖ loan which is lent to the LORD *o*. And they went unto their own home. ‖ Or, *Petition which ſhe asked, &c.*

m As their Superiour, and Gods High-Prieſt, he Bleſſed them in Gods Name, and they received this Bleſſing by Faith, which made it effectual, *ver.* 21. *n i. e.* A child, or rather children, as the Event ſhewed. *o* Or, *for the petition. i. e.* the thing deſired, to wit, the Child; *which* ſhe, thy Wife, *asked of the Lord*; or, *for the Lord*: as *Chap.* 1. 28. to whom accordingly ſhe hath given them. And therefore as ſhe asked him not ſo much for her ſelf, for ſhe ſeldom ſees him;

him; as for the Lord, to whose service she hath wholly devoted him: So now I pray, that God would give you other children for both your comfort and enjoyment.

21 And the LORD visited *p* Hannah, so that she conceived and bare three sons, and two daughters; and the child Samuel grew *q* before the LORD *r*.

p To wit, in Mercy, and with his Blessing, as that Word is used *Gen.* 21. 1. *Exod.* 13. 19. *Jer.* 15. 15. not in anger, as it is taken *Exod.* 32. 34. *Lev.* 26. 16. *q* Not onely in Age and Stature; but especially in Wisdom and Goodness, as *Luk.* 1. 15. Or, *was magnified*: or *grew great*, famous and acceptable, as *ver.* 26. *r* Not onely before men, who might be deceived, but in the presence and judgment of the All-seeing God.

22 ¶ Now Eli was very old *s*, and heard all that his sons did unto all Israel *t*, and how they lay with the women that † assembled *u* at the door *x* of the Tabernacle of the Congregation.

‖ Or, *assembled by troops or warred.* Exod. 38. 8. Numb. 4. 23. and 8. 24.

s And therefore unfit either to manage his Office himself, or to make a diligent inspection into the carriage of his Sons in holy Administrations: which gave them opportunity for their Wickedness. *t* Whom they injured in their Offerings, and alienated from the Service of God. *u* Or *warred*: which expression is used of them, either because they came to the Service and Worship of God in the Tabernacle, which is often called a *warfare*; or, because they came in considerable Numbers, and due order, like to an Army. *x* The place where all the people both Men and Women waited when they came up to the Service of God, 1 *Sam.* 1. 9. 12. *Luk.* 1. 10. because they could not have admittance into the Tabernacle, and because the Altar on which their Sacrifices were offered, was by the door. Hence it seems probable, that these Women were not such as devoted themselves to the Service of God and of his Tabernacle, either by Fasting and Prayer, *&c.* Or by Sowing, Spinning, *&c.* which if then there were any such, had their Stations not at the door, but in divers places allotted to them round about the Tabernacle; but of such as came up to Worship God at his Tabernacle; as Women oft-times did, with their Husbands, as here *Hannah* did, and the Blessed Virgin *Mary*, *Luk.* 2. 41. or with their Parents. And this Exposition may receive strength from *Exod.* 38. 8. where the very same phrase is used, and that when the great Tabernacle was not yet built, and so there was no occasion for any Women to come to the other less Tabernacle then used, save onely to pray or offer Sacrifices.

23 And he said unto them, Why do ye such things *y*? for ‖ I hear of your evil dealings by all this people *z*.

‖ Or, *I hear evil words of you.*

y As those above-mentioned, *ver.* 13. and *ver.* 22. *Eli*'s Sin in this matter was not onely that he reproved them too gently, and generally, and sparingly; but especially, that he contented himself with a Verbal Rebuke, and did not *restrain them*, as is said, *chap.* 3. 13. and inflict those punishments upon them, of putting them out of their Priests Office, and cutting them off from Gods People; which such high Crimes deserved by Gods Law, and which he as Judge and High-Priest ought to have done, without all respect of persons. *z* That dwell here: or come hither to Worship.

24 Nay, my sons: for it is no good report *a* that I hear, ye make the LORDS people ‖ to transgress *b*.

‖ Or, *to cry out.*

a Words too mild for such Diabolical Actions. *b* Either, 1. The Women that by your instigation were drawn to folly. Or, 2. Others who are easily brought to follow your pernicious Example. Or, 3. Other persons of pious and honest Minds, whom therefore he calls *the Lords people* by way of distinction from *the children of Belial*, who were so highly offended with the great dishonour done to God, and to his Worship, and with the horrible Wickedness of the Priests, that upon that occasion, they were hurried into the other Extreme, and lived in the neglect and contempt of their own indispensable duty of offering Sacrifices, because they came through the Priests hands.

† Heb. *God shall judge him.* Gr. *They shall pray for him to the Lord.* † Heb. *who shall make himself a Judge for him?*

25 If one man sin against another *c*, † the judge shall judge him *d*: but if a man sin against the LORD *e*, † who shall intreat for him *f*? notwithstanding, they hearkened not unto the voice of their father, because the LORD would slay them *f*.

c By doing any injury. *d* The Magistrate shall by his Sentence end the difference, and both Parties shall acquiesce in his Determination, and so the Breach shall be made up. The sence is, If onely Man be wronged, Man can right it, and reconcile the persons. *e* To wit, in such manner as you have done, directly and immediately, in the matters of his Worship and Service, wilfully and presumptuously. *f* The offence is of so high a nature, that few or none will dare to intercede for him, but will leave him to the just Judgment of God. He speaks after the manner of Men, who do oft intercede with the Prince, for such as have injured any private person; but will not presume to do so when the Injury is committed against his own Person. The Words are, and may be thus rendred, *Who shall judge for him?* Who shall interpose himself as Umpire, or Arbitrator, between God and him? Who shall compound that Difference? None can or dare do it, and therefore he must be left to the Dreadful, but Righteous Judgment of God: which is your Case and Misery. *g i. e.* Because God had determined to Destroy them for their many and great Sins; and therefore would not, and did not give them Grace to hearken to *Eli*'s counsel, and to Repent of their Wickedness, but hardned their Hearts to their Destruction.

26 And the child Samuel grew on *g*, and was in * favour both with the LORD, and also with men. * Prov. 3. 4. Luk. 2. 52. Act. 2. 47. Rom. 14. 18.

g He grew better in bad times, which is remembred to his commendation.

27 ¶ And there came a man of God *h* unto Eli, and said unto him, Thus saith the LORD, ‖ Did I plainly appear *i* unto the house of thy father *k*, when they were in Egypt *l*, in Pharaohs house *m*?

‖ Or, *in appearing did I appear.*

h i. e. A Prophet or Preacher sent from God, See 1 *Tim.* 6. 11. 2 *Tim.* 3. 17. 2 *Pet.* 1 21. Who this was, is not revealed by God, and therefore it is vain to enquire, and impossible to determine. *i* Did I indeed shew such a favour, and appear so evidently and gloriously to thee, and for thee, and is this thy requital? *k i. e.* Unto *Aaron* the Chief of thy Fathers House. *l* See *Exod.* 4. 27. *m i. e.* Either, 1. In *Pharaohs* Land, the whole Kingdom being as it were one great Family, whereof *Pharaoh* was the Master. Or, 2. In *Pharaohs* Court, where *Aaron* might probably be at the time of this Revelation, either to answer to some Accusation against him, or his Brethren, or to beg some Relaxation of the Rigor, or for some other occasion.

28 And did I chuse him *n* out of all the tribes of Israel, *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod *o* before me? and * did I give unto the house of thy father all the offerings made by fire *p* of the children of Israel? * Lev. 10. 14. Numb. 18. 8.

n To wit, *Aaron* thy father, whereby he shews what he meant by his *Fathers House*. *o* That golden Ephod, which was peculiar to the High-Priest. *p i. e.* All the Priests part of the offerings. He onely had the Office, and ye had the whole benefit.

29 Wherefore kick ye at my sacrifice *q*, and at mine offering, which I have commanded *in my* habitation, and honourest thy sons above me *r*, to make your selves fat *s* with the chiefest of all the offerings *t* of Israel my people?

q Using them irreverently, contemptuously, and prophanely; both by abusing them to your own Luxury, and by causing the People to abhor and neglect them. He chargeth *Eli* with his Sons faults. *r* Permitting them to dishonour and injure me, by taking my part to themselves; chusing rather to offend me by thy connivence at their sin, than to displease them by severe rebukes, and effectual restraints, and just punishments; and so prefer their will, and pleasure, and honour, before mine. *s* To pamper your selves. This you did not out of any necessity, but out of meer Luxury. *t* Not contented with those parts which I had allotted you, you invaded those choice Parts which I reserved for my self.

30 Wherefore the LORD God of Israel saith, I said indeed *u*, *that* thy house, and the house of thy father should walk before me *x* for ever *y*: but now the LORD saith, be it far from me *z*: for them that honour me *a*, I will honour *b*; and * they that despised me *c*, shall be lightly esteemed *d*. * Mal. 2. 9.

u Quest. Where, or when did God say this? *Answ.* Either, 1. When he made that promise for the perpetuation of the Priesthood in *Aarons* Family, *Exod.* 28. 43. and 29. 9. *Object.* If *Eli* and all his Family had been cut off, yet that promise had been made good in *Eleazars* Family: how then was that promise recalled by this Sentence against *Eli*? *Answ.* It was recalled and made void, though not absolutely and universally to all *Aarons* Family; yet respectively to *Eli* and his Family, which were wholly excluded from the benefit of it, wherein otherwise they should have shared.

Even as Gods keeping of the *Iſraelites* out of *Canaan*, and in the Wilderneſs for Forty years, and deſtroying them there, is called his *breach of promiſe*, Numb. 14. 34. although the Promiſe of *Canaan* was not ſimply made void to all the *Iſraelites*, but onely to that evil Generation of them: Or, as Gods Covenant with *David*, and with his Seed, of which God ſaith, that it ſhould *ſtand faſt*, Pſal. 89. 28. and that he would *not break* nor *alter it*, *vrr.* 34. yet is ſaid to be *made void*, *vr.* 39. to wit, in regard of ſome particular branches, or members of that Family. Or, 2. To *Eli* himſelf, or to his Father, when the Prieſthood was tranſlated from *Eleazars* to *Ithamars* Family for ſome cauſe not mentioned in Scripture, but moſt probably for ſome great miſcarriage of ſome of them. If it be ſaid, That there is no ſuch Promiſe Recorded in Scripture; it may be ſo replyed, That there are many ſayings and doings noted in Holy Scripture, which were not ſpoken of in their proper times and places, as *Gen.* 24. 51. and 42. 21. *Hoſ.* 12. 4. *Luk.* 11. 49. *Act.* 20. 25. So the ſence of the place may be this, That promiſe and priviledge of the perpetuation of the Prieſthood in *Phinehas* and his Family, made to them *Numb.* 25. 12. namely upon condition of his and their faithfulneſs in their Office, which is plainly underſtood, I now take away from that Family for their wickedneſs, and I transfer it to thee and thine, and will fix it there upon the ſame condition. *x i. e.* Miniſter unto me as High-Prieſt. *Walking* is oft put for Diſcharging ones Office; *before me*, may ſignifie that he was the High-Prieſt, whoſe ſole Prerogative it was to Miniſter before God, or before the Ark, in the Moſt Holy Place. *y* As long as the Moſaical Law and Worſhip laſted, as that Phraſe is oft uſed. *z* To wit, to fulfil my promiſe, which I repent of, and hereby retract. *a* That Worſhip and ſerve me with Reverence and Godly Fear, and according to my Will, which I eſteem as an Honour done to me. *b* I will advance them to Honour, and maintain them in it. *c* Not formally and directly; for ſo *Eli*'s Sons did not deſpiſe God; but indirectly and by conſequence, by preſumptuous diſobedience of my Commands; by defiling and diſgracing my Worſhip and Ordinances, either by tranſgreſſing the Rules I have given them therein, or by their ungodly and ſhameful Converſation; and by making my ſervice contemptible and abominable to others through their ſcandals; all which are manifeſt Arguments of Contempt of God, and are ſo called as *Numb.* 11. 20. 1 *Sam.* 12. 9, 10. *Mal.* 1. 8. and all which were eminently found in *Eli*'s ſons. *d* Both by God and Men.

* 1 King. 2. 27. See chap. 4. 11, 18. and 22. 18. *&c.*

31 Behold, * the days come, that I will cut off thine arm *e*, and the arm of thy fathers houſe *f*, that there ſhall not be an old man in thine houſe *g*.

e i. e. I will take away thy ſtrength, which is oft ſignified by the *arm*, as *Job* 22. 8. *Pſal.* 37. 17. or all that in which thou placeſt thy confidence and ſecurity: either, 1. The Ark, which is called Gods *ſtrength*, *Pſal.* 78. 61. and was *Eli*'s ſtrength, who therefore was not able to bear the very tidings of the loſs of it, *chap.* 4. 18. Or, 2. His Prieſtly dignity or employment, whence he had all his Honour and Subſtance. Or rather, 3. His Children, to whom the words following here, and in the ſucceeding Verſes, ſeem to confine it, who are the ſtrength of Parents: ſee *Gen.* 49. 3, *Deut.* 21. 17. *Pſal.* 127. 4. 5. *f i. e.* Thy Childrens Children, and all thy Family: which was in great meaſure accompliſhed, 1 *Sam.* 22. 16, *&c.* *g* They ſhall generally be cut off by an untimely Death, before they be old.

‖ Or, *the affliction of the Tabernacle, for all the wealth which God would have given* Iſrael.

* *See* Zech. 8. 4.

32 And thou ſhalt ſee ‖ an enemy *in my* habitation, in all *the wealth* which *God* ſhall give Iſrael *k*, and there ſhall not be an old * man in thine houſe for ever *i*.

h So the ſenſe is, *Thou ſhalt ſee*, not in thy Perſon, but in thy Poſterity; (it being moſt frequent in Scripture to attribute that to Parents, which properly belongs to their Poſterity only; as *Gen.* 17. 8. and 27. 29, 40.) *an enemy*, *i. e.* thy Competitor, or him who ſhall poſſeſs that place of high Truſt and Honour which now thou enjoyeſt; (ſuch perſons being through Mans corrupt Nature eſteemed as a mans worſt Enemy:) *in my habitation*, *i. e.* in the Sanctuary. And then he adds by way of Aggravation, that this ſad Accident ſhould happen, *in all the wealth which God ſhall give Iſrael*, *i. e.* In a time when God ſhould eminently bleſs *Iſrael*, and make good all his Promiſes to them, which was in *Solomon*'s days, when *Abiathar* of *Eli*'s Race was put out of the High-Prieſthood, and *Zadock* was put in his place, 1 *King.* 2. 27. 35. when the Prieſthood was moſt glorious, and moſt profitable and comfortable; and therefore the loſs of it more deplorable. But the words may be otherwiſe rendered, as is noted in the Margent of our *Engliſh* Bibles; *Thou ſhalt ſee*, to wit, in thy own perſon, *the affliction*, or *oppreſſion*, or *calamity* of my *habitation i. e.* either of the Land of *Iſrael*, wherein I dwell; or of the Sanctuary, called *the habitation* by way of Eminency, whoſe greateſt glory the Ark was; 1 *Sam.* 4. 21, 22. and conſequently, whoſe greateſt Calamity the loſs of the Ark was; *for*, or *inſtead of all that good wherewith God would have bleſſed Iſrael*, or *was about to bleſs Iſrael*; having raiſed up a young Prophet *Samuel*, and thereby given good grounds of hope that he intended to bleſs *Iſrael*, if Thou and thy Sons had not hindred it by your Sins, which God was reſolved ſeverely to puniſh. So this clauſe of the Threatning concerns *Eli*'s Perſon, as the following concerns his Poſterity. And this beſt agrees with the moſt proper and uſual ſignification of that phraſe, *Thou ſhalt ſee*. *i i. e.* As long as the Prieſthood continues in thy Family; or as long as the Levitical Prieſthood laſts.

33 And the man of thine *k*, *whom* I ſhall not cut off from mine altar *l*, *ſhall be* to conſume thine eyes, and to grieve thine heart *m*: and all the increaſe of thine houſe *n* ſhall die † in the flower of their age *o*.

† Heb. *Men.*

k i. e. Thoſe of thy Poſterity. *l i. e.* From attendance upon mine Altar, whom I ſhall not deſtroy, but ſuffer to live, and wait at the Altar. *m* Shall be ſo forlorn and miſerable, that if thou waſt alive to ſee it, it would grieve thee at the very heart, and thou wouldſt conſume thine Eyes with weeping for their Calamities. So the phraſe is like that of *Rachel weeping for her children*, *Jer.* 31. 15. which were ſlain long after her Death. *n i. e.* Thy Children. *o* About the Thirtieth year of their Age, when they were to be admitted to the plenary Adminiſtration of their Office, *Num.* 4. 3. then they ſhall die.

34 And this *ſhall be* a ſign unto thee *p*, that ſhall come upon thy two ſons, on Hophni and Phinehas: in one day they ſhall die both of them *q*.

p To wit, of the certain truth of all thoſe ſad predictions. *q* And ſo they did, *chap.* 4. 11.

35 And I will raiſe me up * a faithful Prieſt *r*, that ſhall do according to *that* which *is* in my heart *ſ*, and in my mind, and I will build him a ſure houſe *t*, and he ſhall walk *u* before mine anointed *x* for ever.

* Ezek. 44. 15.

r To wit, of another Line, as is neceſſarily implied by the total removal of that Office from *Eli*'s Line, before threatned. The perſon deſigned is *Zadok*, one eminent for his Faithfulneſs to God, and to the King, who, when *Abiathar*, the laſt of *Eli*'s Line, was Depoſed by *Solomon*, was made High-Prieſt in his ſtead. 1 *King.* 2. 27, 35. 1 *Chron.* 29. 22. *ſ* And ſhall not diſhonour or diſobey me, to gratify his Sons, as thou haſt done. *t i. e.* Give him a numerous Poſterity, as that phraſe is uſed, *Exod.* 1. 21. 2 *Sam.* 7. 11. 1 *King.* 11. 38. and confirm that ſure Covenant of an everlaſting Prieſthood made to *Phinehas*, of *Eleazar*'s Line, *Num.* 25. 13. and interrupted for a little while by *Eli*, and his, of the Line of *Ithamar*, unto him and his Children for ever. And this was manifeſtly verified until the *Babyloniſh* Captivity, *Ezek.* 44. 15. and there is no reaſon to doubt of its continuance in the ſame Line till Chriſt came. *u i. e.* Miniſter as High-Prieſt. *x* Either, Firſt, Before King *Solomon*, who was Anointed King, 1 *King* 1. 39. and before the ſucceeding Kings, who are commonly called *Anointed*, or *the Lords Anointed*, as 1 *Sam.* 12. 3. 5. and 24. 6, 10. *Pſal.* 89. 38, 51. *Lam.* 4. 20. Or rather, Secondly, Before Jeſus Chriſt; Firſt, Becauſe this Title of *Anointed*, or *Chriſt*, or *Meſſias*, (both which words ſignifie only the *Anointed*) is moſt frequently and eminently Aſcribed to Chriſt, both in the *Old* and *New Teſtament*, and therefore it is moſt reaſonable to underſtand it of him, when there is nothing in the Text or Context which Determines it to any other. Secondly, Chriſt is the main Scope and Deſign, not only of the *New*, but of the *Old Teſtament*, which in all its Types and Ceremonies repreſented Chriſt; and particularly, the High-Prieſt was an eminent Type of Chriſt, and did Repreſent his Perſon, and Act in his Name and Stead, and did mediately, what *John Baptiſt* did immediately, *go before the face of the Lord* Chriſt; and when Chriſt did come, that Office and Officer was to ceaſe. Thirdly, The High-Prieſt is ſeldom or never ſaid to *Walk* or *Miniſter* before the Kings of *Iſrael* or *Judah*, but conſtantly *before the Lord*, and conſequently, before Chriſt, who, as he was God Bleſſed for ever, *Rom.* 9. 5. was preſent with, and the Builder and Governour of the Ancient Church of *Iſrael*, as is manifeſt from *Act.* 7. 35. 1 *Cor.* 10. 4. *Heb.* 3. 3, 4, 5, 6. and many other places; and their Temple is particularly called *his Temple*, *Mal.* 3. 1. becauſe all the Temple-worſhip was performed in his preſence, and had a ſpecial reſpect unto him, and therefore the High-Prieſt is moſt properly ſaid to *walk before him*.

36 And it ſhall come to paſs, *that* every one that is left in thine houſe ſhall come † *and* crouch to him *y* for a piece of ſilver, and a morſel of bread *z*, and ſhall ſay, † Put me, I pray thee, into ‖ one of the prieſts Offices *, that I may eat a piece of bread.

† Heb. *to worſhip him.*
† Heb. *join.*
‖ Or, *ſomewhat about the Prieſthood.*

y In way of humble Supplication. *z* Whereas before they were ſo Nice and Delicate, that my liberal allowance could not ſatisfie them, but they muſt have their Meat Raw and Fat, *&c.*

above,

above, *ver.* 13, 14, 15, 16. so the punishment is suited to the Nature of their Sin. * Into the meanest office belonging to it. See *Ezek.* 44. 10, 11, *&c.* *Quest.* How could they be reduced to so great straits, seeing, though they lost the High-Priesthood, they still were inferior Priests, and had a right to those plentiful provisions which belonged to that Order? *Ans.* First, They might be degraded not only from the Office of the High Priest, but also from that of the Inferiour Priests, and consequently might forfeit and lose all the priviledges belonging to their Office. Secondly, This might be from the Tyranny and Violence of some of the succeeding Priests of *Eleazar*'s Line, towards that other Line which had long stood in competition with them, and had for a season got away the Priesthood from them. For this Text only relates the matter of Fact, but doth not express any Approbation of it.

CHAP. III.

AND the child Samuel ministred unto the LORD before Eli *a*: and the word of the LORD *b* was precious *c* in those days: *there was* no open vision *d*.

a i. e. Under his inspection and direction, which, being so young, he needed. *b* To wit, the word of prophesie, or the Revelation of Gods will to and by prophets. *c i. e.* Rare or Scarce, such things being most precious in Mens esteem, whereas common things are generally despised. *d* God did not impart his mind by way of Vision or Revelation openly, or to any publick person, to whom others might resort for satisfaction, though he might or did privately reveal himself to some pious persons for their particular Direction. This is here premised, as a reason why *Samuel* understood not, when God called him once or twice.

2 And it came to pass at that time, when Eli was laid down in his place *e*, and his eyes began to wax dim, *that* he could not see *f*;

e In the Court of the Tabernacle. *f* To wit, clearly and distinctly. This is added, as an Evidence of his Old Age, partly to shew God's contempt of him, notwithstanding his Venerable Age, and his preferring the child *Samuel* before him in this vision; and partly, as the reason why *Samuel* so readily ran to him upon the first call, because his great Age made him more to need his Servants help.

3 And ere the lamp of God went out *g* in the temple *h* of the LORD, where the ark of God was, and Samuel was laid down *to sleep i*.

g Before the Lights of the Golden Candlestick were put out, *i. e.* in the Night-season, or before the Morning, when they were put out, as they were Lighted in the Evening, *Exod.* 27. 21. *Levit.* 24. 3. 2 *Chron.* 13. 11. *h i. e.* In a place nigh to the Tabernacle, the particle *in* being oft used for *near*, as hath been shewed formerly; for in the Tabernacle or Temple none might lie. *i* Not that this happened when he first lay down, but whilst he was lying there.

4 That the LORD called Samuel, and he answered, Here *am* I.

5 And he ran *k* unto Eli, and said, Here *am* I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

k Shewing his great Faithfulness and Diligence in the Service, either of the Lord, or of his Master *Eli*.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am* I, for thou didst call me. And he answered, I called not, my son; lie down again.

‖ Or, *thus did* Samuel *before he knew the* LORD, *and before the word of the* LORD *was revealed unto him.*

7 ‖ Now Samuel did not yet know the LORD *l*, neither was the word of the LORD yet revealed unto him.

l Either, First, He was not acquainted with God in that Extraordinary or Prophetical way. Or rather, Secondly, He did not understand, any more than before, that it was not *Eli*, but God, who spake to him. And this ignorance of *Samuel*'s served Gods Design, that his simplicity might give *Eli* the better assurance of the truth of Gods call, and message to *Samuel*.

8 And the LORD called Samuel again the third time. And he arose, and went to Eli *m*, and said, Here *am* I, for thou didst call me. And Eli perceived *n* that the LORD had called the child.

m He persists in the same readiness to obey and serve him, and was not discouraged or driven from his Duty by his double mistake and disappointment. *n* By the consideration of *Samuel*'s piety, of the Sanctity of the place adjoyning, from whence God had oft-times spoken, and of the Solitude of the place, where there was no human person besides himself, who could or would have called *Samuel* in that manner.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak LORD, for thy servant heareth *o*. So Samuel went, and lay down in his place.

o i. e. I am ready to hear what thou speakest, and to do what thou requirest.

10 And the LORD came *p*, and stood *q*, and called as at other times *r*, Samuel, Samuel *s*. Then Samuel answered, Speak, for thy servant heareth.

p Before, he spake to him at a distance, even from the Holy Oracle between the *Cherubims*; but now, to prevent all further mistakes, the Voice came near to him, as if the person speaking had been present with him. *q* Before the Voice passed by him, now the speaker fixeth his abode with him for a time, till he had uttered his whole mind to him. *r* As he had done before. *s* His Name is here doubled, to engage him to the more speedy and diligent attention.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing *t* in Israel, at which both the ears of * every one that heareth it, shall tingle *u*. * 2 King. 21. 12.

t Those things which are related in the next Chapter, which though done by the *Philistines*, God here ascribes to himself, because he was the first and chief cause of it, by withdrawing his helping hand from *Israel*, and by delivering the Ark, and *Eli*'s two Sons, and the rest of the people, into his and their Enemies hands. *u* Which will be so terrible, that not only those that feel it shall groan under it, but those that only hear the report of it, shall be struck with such Amazement and Horror, which will make their Heads and Hearts ake. A Metaphor from him, who being surprized with some great and hideous Noise, such as Thunder or great Guns, his head is much affected with it, and the Sound or Tingling of it abides in his Ears a good while after it. This Phrase is used also, 2 *King.* 21. 12. *Jer.* 19. 3.

12 In that day *x* I will † perform against Eli * all *things* which I have spoken *y* concerning his house: † when I begin, I will also make an end *z*. † Heb. *establish.* * chap. 2. 30. † Heb. *beginning and ending.*

x In that time which I have appointed for this work, which was about Twenty or Thirty Years after this threatning. So long space of Repentance God allows to this wicked Generation, to make their peace with God, and prevent the Execution, as others did in like cases. *y* By that Prophet, *chap.* 2. 27. *z* Though this Vengeance may and shall be delayed for a season, to manifest my patience, and incite them to Repentance; yet when once I begin to Inflict, I shall certainly go on with it, and not desist till I have made a full end.

13 ‖ * For I have told him, that I will judge *a* his house *b* for ever *c*, for the iniquity which he knoweth *d*: because his sons made themselves ‖ vile *e*, and he † restrained them not *f*. ‖ Or, *and I will tell him*, &c. * chap. 2. 29, 30, 31, *&c.* ‖ Or, *accursed.* † Heb. *frowned not upon them.*

a i. e. Condemn, and punish and destroy, as the word *Judge* is oft used, as *Gen.* 15. 14. *Job.* 3. 18. and 16. 11. *b* His Children, and Posterity, as is manifest by the Story; as the word *House* is frequently taken, as 2 *Sam.* 7. 11. 1 *King.* 21. 29. *So the House of Judah, of Aaron, of David*, are oft taken for their posterity. And *to build an House* in Scripture use, is to encrease their posterity, as *Exod.* 1. 21. *Deut.* 25. 9. *Ruth* 4. 11. Compare *Gen.* 16. 2. and 30. 3. *c* Till they be utterly rooted out: or, for a long time, as that phrase is oft used. *d* Either by the information of the prophet, *chap.* 2. *ver.* 27, *&c.* or by his own guilty and self-accusing Conscience. But these, and the foregoing and following words, may well be, and are rendred thus, *for* this *iniquity, because he knew* (both by common Fame, and by his own observation) *that his Sons*, &c. He cannot pretend ignorance, or want of proof of their wickedness, which aggravates his Sin. *e* Not only hateful to God, but contemptible to all the people, whereby they also brought the Sacred Office, and Gods Holy Ordinances into contempt. Heb. *Cursed themselves*, or *made themselves Execrable* or *Accursed*, both to God and men: by their Lewd and Cursed practices, they put themselves under the Curse of God, by such a gross Violation of Gods Commands; Compare *Jos.* 6. 18. and 7. 12, 13. This expression may be used by way of reflection upon their Father, because he did not denounce the Curse of God

God against them, nor put them out of the Priesthood, as Accursed Persons, although they were so Vile, that they had prevented their Fathers censure, and Meritoriously cast themselves out, and cut themselves off from the Priesthood and Congregation of the Lord, which their Father should have done Judicially. *f* He contented himself with a cold and gentle reproof, and did not severely rebuke, and punish, and effectually restrain them from their abominable Courses, nor use that Authority which God had given him, as a Father, as an High-Priest, and as a Judge, or Chief Magistrate, against them, as by the Law of God he was obliged to do.

14 And therefore I have sworn *g* unto *h* the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice, nor offering for ever.

g Which might be done before, though it be mentioned here only. Or, *I do swear*: the past Tense being commonly put for the present in the *Hebrew* Tongue. *h* Or, *concerning*, as the præfix *Lamed* is oft used, as *Exod.* 14. 3. and 18. 7. 2 *Sam.* 13. 7. *Psal.* 91. 11. compare with *Matth.* 4. 6. *i i. t.* The punishment threatned against *Eli* and his Family, shall not be prevented or hindred by all their Sacrifices, as they fondly imagine, but shall Infallibly be Executed.

15 And Samuel lay until morning, and opened the doors of the house of the LORD *k*: and Samuel feared to shew Eli the vision *l*.

k Although the Tabernacle, whilst it was to be removed from place to place in the Wilderness, had no Doors, but consisted only of Curtains, and had only Hangings before the entrance, instead of Doors; yet when it was settled in one place, as now it was in *Shiloh*, where it had been for a long time, it is more than probable, both from this place, and by comparing 1 *Sam.* 1. 9. and 2 *Sam.* 6. 17. and from the Nature and Reason of the thing, that it was inclosed within some solid Building, which had Doors, and Posts, and other parts belonging to it. *l i. t.* The matter of the Vision or Revelation, partly from the Reverence and Respect he bore to his person, to whom he was loath to be a messenger of such sad tidings; partly, lest if he had been hasty to utter it, *Eli* might think him Guilty of Arrogancy or secret complacency in his calamity, which was like to tend to *Samuel*'s advancement. And not being commanded by God to acquaint *Eli* herewith, he prudently suspended the publication of it, till a fit occasion were offered, which he might reasonably expect in a very little time, knowing that *Eli* would be greedy to know the matter of that Revelation, the Preface whereof he was acquainted with; and that it would be less offensive, and therefore more useful to *Eli*, when he saw that *Samuel* was not puffed up with it, nor forward to vent it, until *Eli* forced it from him.

16 Then Eli called Samuel, and said, Samuel my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that the LORD hath said unto thee? I pray thee, hide *it* not from me: God do so to thee, and † more also *m*, if thou hide *any* ‖ thing from me of all the things that he said unto thee.

† Heb. *to add.* ‖ Or, *word.*

m God inflict the same Evils upon thee, which I suspect he hath pronounced against me, and greater Evils too. Or, *God do so, i. t.* let God deal with thee so severely, as I cannot or am loath to express. So it is a kind of Aposiopesis usual in Oaths, and in Adjurations. The same phrase is in *Ruth* 1. 17. Thus he adjures him to utter the whole truth, as was usual among the *Hebrews*, as 1 *King.* 22. 16. *Matth.* 26. 63.

18 And Samuel told him † every whit, and hid nothing from him. And he said, It *is* the LORD *n*: Let him do what seemeth him good.

† Heb. *all the things or words.*

n This severe Sentence is from the Sovereign Lord of the World, who hath an absolute Power and Right to dispose of me and all his Creatures as he pleaseth; to whose good pleasure I therefore freely submit: from *Israel*'s God, who was known by this Name of *Jehovah*, who is in a special manner the Ruler of the People of *Israel*, to whom it properly belongs to punish all mine offences; whose chastisement I therefore accept.

19 ¶ And Samuel grew *o*, and the LORD was with him, and did let none of his words * fall to the ground *p*.

* 1 King. 8. 56.

o As in Stature, so in Wisdom and Piety, and Gods Favour, and Reputation with the People. *p i. e.* Want its effect or success: God made good all his Predictions. A Metaphor from precious Liquors, which when they are spilt upon the Ground, are altogether useless and ineffectual. This phrase is oft used, as *Jos.* 21. 45. *Esth.* 6. 10, *&c.*

20 And all Israel, from Dan even to Beersheba *q*, knew *r* that Samuel *was* ‖ established *to be* a prophet of the LORD.

‖ Or, *faithful.*

q Through the whole Land, from the Northern Bound *Dan*, to the Southern, *Beersheba*; which was the whole length, and largest extent of the Land. See *Judg.* 20. 1, 2. 2 *Sam.* 17. 11. *r* Both by *Eli*'s Testimony, and particular Relation of the foregoing History, to the People that came from all parts; and by succeeding Revelations made to him, whereof mention is made in the next Verse, which though placed after, might be done before.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel *s* in Shiloh, by the word of the LORD *t*.

s Or, did use to Reveal his mind to *Samuel*. *t i. t.* By his word, the Noun for the Pronoun, which is frequent, as *Lev.* 14. 15, *&c.* by his word of command, which he chose to deliver to *Israel* by his Mouth, as it here follows; or by his word of Prophesie concerning future events.

CHAP. IV.

AND the word of Samuel *a* ‖ † came to all Israel. Now Israel went out against the Philistines *b* to battel, and pitched beside Eben-ezer *c*: and the Philistines pitched in Aphek *d*.

‖ Or, *came to pass.* † Heb. *was.*

a i. e. The Word of the Lord revealed to *Samuel*, and by him to the People; Either, First, The Prophetical Word mentioned before, *chap.* 3. 11, *&c.* which is here said to *come*, or to *come to pass*, as it was foretold, *to all Israel*. But the subject of that Prophesie was not *all Israel*, but *Eli and his House*, as is evident. Or rather, Secondly, A Word of command, that all *Israel* should go forth to Fight with the *Philistines*, as the following Words explain it, that so they might be first humbled and punished for their Sins, and so prepared by degrees for their future Deliverance. *b* Or, to meet the *Philistines*, who having by this time recruited themselves after their great loss by *Sampson*, *Judg.* 16. 30. and perceiving an eminent Prophet arising among them, by whom they were likely to be United, Counselled and Assisted, thought fit to Suppress them in the beginning of their Hopes and Designs of Rescuing themselves from their power. *c* A place so called here (by Anticipation) from a following event, *chap.* 7. 12. *d* A City so called in the Tribe of *Judah*, *Jos.* 15. 53. upon the Borders of the *Philistines* Country: not that *Aphek* in *Asher*, *Jos.* 19. 30. *Judg.* 1. 31. which was very remote from them.

2 And the Philistines put themselves in aray against Israel: and when † they joyned battel *e*, Israel was smitten before the Philistines: and they slew of † the army in the field, about four thousand men.

† Heb. *the battel was spread.* † Heb. *the army.*

e Heb. *When the Battel was spread, i. t.* when the two Armies had drawn forth themselves into Military Order, and put themselves into the usual posture for fighting, and began to fight in their several places.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines *f*? Let us † fetch the ark of the covenant of the LORD *g* out of Shiloh unto us, that when it cometh among us, *it* may save us out of the hand of our enemies.

† Heb. *take unto us.*

f Seeing our Cause is so just, our own just and necessary Defence from Gods and our Enemies, and we came not forth to Battel by our own motion, but by Gods command delivered by *Samuel*. This was strange blindness, that when there was so great a corruption in their Worship and Manners, *chap.* 2. and such a Defection to Idolatry, *chap.* 7. 3. *Psal.* 78. 58. they could not see sufficient reason why God should suffer them to fall by their Enemies. *g* That great pledge of Gods presence and help, by whose Conduct our Ancestors obtained success, *Numb.* 10. 35. and 14. 44. *Jos.* 6. 4. instead of the performance of Moral Duties, humbling themselves deeply for, and purging themselves speedily and throughly from all their Sins, for which God was displeased with them, and now had chastised them, they take an easier and cheaper course, and put their trust in their Ceremonial Observances, not doubting but the very presence of the Ark would give them the Victory. And therefore it is no wonder they meet with so sad a disappointment.

4 So the people sent to Shiloh, that they might bring

bring from thence the ark *h* of the covenant of the LORD of hosts, which dwelleth *between* the * cherubims: and the two sons of Eli, Hophni and Phinehas *were* there *i* with the ark *k* of the covenant of God.

* Exod. 25. 18, 22.

h Which it may seem they should not have done without asking Counsel of God, which they might easily have done by *Samuel*. *i* Either, First, In the camp. Or rather, Secondly, In *Shiloh*. *k* Attending upon it, instead of their Aged Father.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout *l*, so that the earth rang again.

l Partly, from their great joy and confidence of success; and partly, in Design to encourage themselves, and terrifie their Enemies.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood *m* that the ark of the LORD was come into the camp.

m By information from the *Israelites*, who would readily tell them of it to affright them.

7 And the Philistines were afraid, for they said, God is come *n* into the camp. And they said, Wo unto us: for there hath not been such a thing † heretofore *o*.

† Heb. *yesterday, or, the third day.*

n To wit, in and with his Ark: or, they give the Name of God to the Ark, before which he was Worshipped, as they used to do to the Images of their false gods. *o* Not to our knowledge, or not in our times; for the forementioned removals of the Ark were before it came to *Shiloh*.

8 Wo unto us: who shall deliver us out of the hand of these mighty Gods *p*? these are the Gods that smote the Egyptians with all the plagues in the wilderness *q*.

p They secretly confess the Lord to be higher and greater than their gods, and yet against their knowledge presume to oppose him. *q* They mention the Wilderness, not as if all the Plagues of the *Egyptians* came upon them in the Wilderness, but because the last and sorest of all, which is therefore put for all; to wit, the Destruction of *Pharaoh* and all his Host, happened in the Wilderness, namely, in the Red-Sea, which having the Wilderness on both sides of it, *Exod.* 13. 18, 20. and 14. 3. 11. and 15. 22, &c. may well be said to be in the Wilderness. Although it is not strange if these Heathens did mistake and misreport some Circumstances in a Relation of the *Israelitish* Affairs, especially some hundreds of Years after they were done, such mistakes being frequent in divers Heathen Authors, treating of those matters, as *Justin*, and *Tacitus*, and others.

9 Be strong, and quit your selves like men *r*, O ye Philistines, that ye be not servants unto the Hebrews, * as they have been to you: † quit your selves like men, and fight.

* Judg. 13. 1.
† Heb. *be men.*

r Since you can expect no relief from your gods, who are not able to resist theirs, it concerns you to put forth all your Strength and Courage, and once for all to act like brave and valiant Men.

10 ¶ And the Philistines fought, * and Israel was smitten, and they fled every man into his tent *s*: and there was a very great slaughter, for there fell of Israel thirty thousand *t* footmen *u*.

* Psal. 78. 9.

s *i. e.* To his Habitation, called by the Ancient Name of his *Tent*. *t* Before they lost but 4000, now in the presence of the Ark 30000, to teach them that the Ark and Ordinances of God, were never Designed for Sanctuaries or Refuges to impenitent Sinners, but only for the comfort and Relief of those that Repent. *u* Horsemen are not mentioned; Either, First, Because they had few or none, God having forbidden the multiplication of their Horses, *Deut.* 17. 16. and the *Philistines*, their Lords and Oppressors, having taken away what they had. Or, Secondly, Because they fled away, as is usual in such Cases, whilst the Footmen were more easily overtaken.

11 And * the ark of God was taken *x*, and the two sons of Eli, Hophni and Phinehas † were slain.

* Psal. 78. 61.
† Heb. *died.*

x Which God justly and wisely permitted; partly, to punish the *Israelites* for their Profanation of it: partly, that by taking away the pretences of their Foolish and Impious confidence, he might more deeply humble them, and bring them to true Repentance: partly, that the *Philistines* might by this means be more effectually convinced of Gods Almighty Power, and of their own, and their gods Impotency, and so a stop might be put to their Triumphs and Insultations, and to their Rage against the poor *Israelites*, whom otherwise in human appearance they might easily have rooted out. Thus as God was no loser by this event, so the *Philistines* were no gainers by it; and *Israel*, all things considered, received more good than hurt by it, as we shall see.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with * earth upon his head *y*.

* Job 2. 12.

y The usual Rites in great sorrows; See *Gen.* 37. 29. *Jos.* 7. 6, &c. 2 *Sam.* 1. 2, 11.

13 And when he came, lo, Eli sate upon * a seat *z* by the way side, watching: for his heart trembled for the ark of God *a*. And when the man came into the city, and told *it*, all the city cried out.

* chap. 1. 9.

z Placed there on purpose for him, that he might soon receive the Tidings which he longed for. *a* Whereby he discovered a publick and generous spirit, and a fervent Zeal for God, and for his Honour and Service, which he preferred before all his Natural Affections and Worldly Interests, not regarding his own Children in comparison of the Ark, though otherwise he was a most Indulgent Father, and had reason to believe that they went out like Sheep for the slaughter, according to *Samuel*'s Prediction.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old, and * his eyes † were dim, that he could not see.

* chap. 3. 2.
† Heb. *stood.*

16 And the man said unto Eli, I *am* he that came out of the army *b*, and I fled to day out of the army. And he said, What † is there done, my son?

† Heb. *is the thing.*

b I speak not what I have by uncertain Rumors, but what mine Eyes were Witnesses of.

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas are dead, and the ark of God is taken.

18 And it came to pass when he made mention of the ark of God, that he fell from off the seat backward *c*, by the side of the gate *d*, and his neck brake, and he died: for he was an old man, and heavy *e*, and he had judged Israel *f* forty years.

c Being so oppressed with Grief and Astonishment, that he had no Strength left to support him. *d* To wit, the Gate of the City, which was most convenient for the speedy understanding of all Occurrences. *e* *Old*, and therefore weak and apt to fall; *Heavy*, and therefore his fall more dangerous and pernicious. *f* He was their Supreme Governor, both in Civils and Spirituals.

19 ¶ And his daughter in law, Phinehas wife, was with child, *near* ‖ to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law, and her husband were dead, she bowed her self, and travelled; for her pains † came upon her *g*.

‖ Or, *to cry out.*
† Heb. *were turned.*

g To wit, before her time, which is oft the effect of great Terrors, both in Women, and in other Creatures, *Psal.* 29. 9.

20 And about the time of her death, the women that stood by her, said unto her, Fear not, for thou hast born a son. But she answered not, † neither did she regard it *h*.

† Heb. *set not her heart.*

h Being overwhelmed with Sorrow, and so uncapable of Comfort.

21 And

‖ That is, *Where is the glory?* ‖ Or, There is *no glory.* * chap. 14. 3.

21 And she named the child ‖ Ichabod, saying, ‖ * The glory *i* is departed from Israel (because the ark of God was taken, and because of her father in law, and her husband.)

i i. e. The glorious Type and assurance of Gods presence, the Ark, which is oft called Gods *Glory*, Psal. 26. 8. and 78. 61. Isa. 64. 11. and which was the great safeguard and Ornament of *Israel*, which they could glory in above all other Nations.

22 And she said, The glory is departed from Israel, for the ark of God is taken *k*.

k This is repeated to shew her Piety, and that the publick and Spiritual loss lay heavier upon her spirit, than her Personal or Domestick Calamity.

CHAP. V.

AND the Philistines took the ark of God *a*, and brought it from Eben-Ezer *b* unto Ashdod *c*.

a Quest. Why were not they immediately killed, who touched the Ark, as afterwards *Uzzah* was? 2 Sam. 6. 7. *Ans.* First, Because the Sin of the *Philistines* was not so great, because the Law forbidding this, was not given, or at least was not known to them; whereas *Uzzah*'s Fact was a transgression, and that of a known Law. Secondly, Because God designed to reserve the *Philistines* for a more publick and more shameful punishment, which had been prevented by this. *b* Where they found it in the Camp of the *Israelites*, chap. 4. 1. *c* Called also *Azotus*: whither they brought it, either because it was the first City in their way, or rather because it was a great and famous City, and most eminent for the worship of their great God *Dagon*.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon *d*.

d Either, First, Out of respect to it, that it might be worshipped together with *Dagon*. Or rather, Secondly, By way of reproach and contempt of it, as a Spoil and Trophy set there to the honour of *Dagon*, to whom doubtless they ascribed this Victory, as they did a former, *Judg.* 16. 23. And though they had some reverence for the Ark before, *chap.* 4. 7, *&c.* Yet that was certainly much diminished by their success against *Israel*, notwithstanding the presence and help of the Ark.

3 ¶ And when they of Ashdod *e* arose early on the morrow *f*, behold, Dagon *was* fallen upon his face to the earth, before the ark of the LORD: and they took Dagon, and set him in his place again *g*.

e i. e. The Priests of *Dagon*. *f* Either to worship *Dagon* according to their manner: or being curious and greedy to know whether the Neighbourhood of the Ark to *Dagon* had made any alteration in either of them, that if *Dagon* had received any Dammage, they might, if possibly they could, repair it, before it came to the Peoples knowledge, as indeed they did, to prevent their contempt of that *Idol*, by which the Priests had all their Reputation and Advantage. *g* Supposing or pretending that his fall was wholly casual.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the LORD, and the head of Dagon, and both the palms of his hands ‖ Or, *the fishy part.* *were* cut off *h* upon the threshold, onely ‖ *the stump of* Dagon *i* was left to him *k*.

h The Head is the Seat of Wisdom; *the Hands*, the Instruments of Action: both are cut off, to shew that he had neither Wisdom nor Strength to Defend himself, nor his worshippers. Thus the Priests by concealing *Dagon*'s shame before, make it more evident and infamous. *i* Heb. *Only Dagon, i. e.* that part of it from which it was called *Dagon*, to wit, the Fishy part, for *Dag* in *Hebrew* signifies *a Fish*. And hence their Opinion seems most probable, that this Idol of *Dagon* had in its upper parts an humane shape, and in its lower parts the Form of a *Fish*; for such was the Form of divers of the *Heathen* gods, and particularly of a god of the *Phœnicians* (under which Name the *Philistines* are comprehended) as *Diodorus Siculus*, and *Lucian*, both witness, though they call it by another Name. *k* Or, *upon it, i. e.* upon the Threshold, there the Trunk abode in the place where it fell, but the Head and Hands being violently cut off, were flung to distant and several places.

5 Therefore neither the priests of Dagon, nor any that come into Dagons house, tread on the threshold † of *l* Dagon in Ashdod unto this day *m*. † Heb. *Of the Temple.*

l Out of a Religious Reverence, supposing this place to be Sanctified by the touch of their god, who first fell here, and being broken here, touched it more thoroughly than he did other parts. This Superstition of theirs was Noted and censured long after, *Zephan.* 1. 9. Herein they manifested their stupendious Folly, both in making a perpetual Monument of their own and Idols shame, which in all reason they should rather have buried in eternal Oblivion; and in turning a plain and certain Argument of Contempt, into an occasion of further Veneration. *m* When this History was Written, which if Written by *Samuel* towards the end of his Life, was a sufficient ground for this expression, this Superstitious usage having then continued for many Years.

6 But the hand of the LORD was heavy upon them of Ashdod *n*, and he destroyed them *o*, and smote them † with * emerods *p*, *even* Ashdod, and the coasts thereof. † Heb. *in the seats.* So Gr. * Psal. 78. 66.

n For their Incorrigibleness by the foregoing Documents. *o* Partly, by wasting their Land, *chap.* 6. 5. and partly, by killing many of their Persons, as is sufficiently implied here, *ver.* 10. *p* A Disease mentioned only here, and *Deut.* 28. 27. it was in the hinder parts. It is needless to enquire into the Nature of it. It may suffice to know, that it was a very Sore Disease, and not only very Vexatious and Tormenting, but also Pernicious and Mortal.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath *q*. And they carried the ark of the God of Israel about *thither*.

q Supposing that this Plague was confined to *Ashdod* for some particular Reasons, or that it came upon them by Chance, or from some bad Influence of the Air, or of the Stars, or for putting it into *Dagon*'s Temple, which they resolved they would not do.

9 And it was so, that after they had carried it about, the hand of the LORD was against the city with ‖ a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts *r*. ‖ Or, *a very great terror.*

r Or, *in their hidden parts*, to wit, in the inwards of their hinder parts. Which is the worst kind of Emerods, as all Physicians acknowledge, both because its Pains are far more sharp and keen than the other; and because the Malady is more out of the reach of Remedies.

10 ¶ Therefore they sent the ark of God to Ekron: and it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us *s* and our people.

s Not that they intended this, but because this would be the event of it.

11 So they sent, and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city *t*: the hand of God was heavy there.

t To wit, the City of *Ekron*, during its short stay there. Or, *in every City*, to wit, where the Ark of God came: for it came also to *Gaza* and *Askelon*, and produced the same Effects there, as may be gathered from *chap.* 6. 4, 17. though for brevity sake it be here omitted.

12 And the men that died not *u*, were smitten with the emerods: and the cry of the city *x* went up to heaven.

u Either of some other Plague, or Ulcer, as may be thought from *ver.* 6. or of the Emerods, which Infested and Tormented even those whom it did not kill. *x* Or, *of that City* where the Ark was; and the *City* is put for the People Inhabiting it.

CHAP.

CHAP. VI.

AND the ark of the LORD was in the countrey of the Philistines seven months *a*.

a So long they kept it, as loth to lose so great a Prize, and willing to try all ways to keep it, and yet free themselves from the Mischiefs accompanying its presence.

2 And the Philistines called for the priests, and the diviners *b*, saying, What shall we do to the ark of the LORD? Tell us wherewith *c* we shall send it to his place?

b Whose Art was in great esteem with *Heathen* Nations, and especially with the *Philistines*, and their Neighbours the *Canaanites* and *Egyptians*. *c* In what manner, and with what Gifts; for to send it, they had Decreed before, *chap.* 5. 11.

3 And they said, If ye resolve to send away the ark of the God of Israel, send it not empty *d*: but in any wise return him a trespass-offering *e*: then ye shall be healed, and it shall be known to you *f*, why his hand * is not removed from you.

‖ Or, *was not.*

d i. e. Without a present; which they judged necessary, from the common Opinion and Practice both of *Jews* and *Gentiles*. *e* Thereby to acknowledge our Offence, and obtain his Pardon. *f* You shall understand, what is hitherto doubtful, whether he was the Author of these Calamities, and why they continued so long upon you. Compare *ver.* 7, 8, 9.

4 Then said they, What *shall be* the trespass-offering *g*, which we shall return to him? They answered, Five golden emerods *h*, and five golden mice *i*, *according to* the number of the lords of the Philistines: for one kind of plague *was* on † you all, and on your lords.

† Heb. *them.*

g They desire particular Information, because they were ignorant of the Nature and Manner of the Worship of *Israel*'s God and they might easily understand that there were some kinds of Offerings which would not accept. *h i. e.* Figures of that part of the Body which was the seat of the Disease, which by its swelling, or some other way, Represented also the Disease it self. Which they Offered not in contempt of God, for they sought to gain his Favour hereby; but in Testimony of their Humiliation, that by leaving this Monument of their own Shame and Misery, they might obtain Pity from God, and Freedom from their Disease. *i* Which Marred their Land (as it is related *ver.* 5.) by Destroying the Fruits thereof; as the other Plague Afflicted their Bodies.

5 Wherefore ye shall make images of your emerods, and images of your mice, that * mar the land, and ye shall give glory unto the God of Israel *k*: peradventure he will lighten his hand from off you, and from off your gods *l*, and from off your land.

* chap. 5. 6.

k The Glory of his Power in conquering you, who seemed and pretended to have conquered him; of his Justice in punishing you, and of his Goodness if he shall relieve you. *l* They so speak, either because not only *Dagon*, but their others gods also, were thrown down by the Ark, though that be not related; or because the Plural Number in that Case, was commonly used for the Singular.

6 Wherefore then do ye harden *m* your hearts, as the Egyptians, and Pharaoh hardened their hearts *n*? when he † had wrought ‖ wonderfully among them, * did not they let † the people go, and they departed?

* Exod. 7. 13. and 8. 15. and 14. 17.
† Gr. *deluded them.*
‖ Or, *reproachfully.*
* Exod. 12. 31.
† Heb. *them.*

m Or, *should ye harden*, the Future Tense of the Indicative Mood being put potentially, as is not unusual. They express themselves thus, either because they perceived that some opposed the Decree of sending home the Ark, though the most had consented to it; or because they thought they would hardly send it away in the manner prescribed, by giving Glory to God, and taking Shame to themselves. *n* Which they might easily learn, either by Tradition from their Ancestors, or by the Reports of the *Hebrews*.

7 Now therefore make a new cart *o*, and take two milch-kine, on which there hath come no yoke *p*, and tie the kine to the cart, and bring their calves home from them *q*.

o As *David* did for the same use, 2 *Sam.* 6. 3. in Reverence to the Ark. *p* Partly, in Respect to the Ark; and partly, for the better Discovery, because such untamed Heifers are wanton, and apt to wander, and keep no certain and constant paths, as Oxen accustomed to the Yoke do, and therefore were most unlikely to keep the direct Road to *Israels* Land. *q* Which would stir up Natural Affection in their Dams, and cause them rather to return Home, than to go to a strange Countrey.

8 And take the ark of the LORD, and lay it upon the cart *r*, and put the jewels of gold, which return him *for* a trespass-offering in a coffer by the side thereof *s*, and send it away, that it may go.

r Which God winked at in them, both because they were ignorant of Gods Law to the contrary, and because they had no *Levites* to carry it upon their Shoulders. *s* For they durst not presume to open the Ark, to put them within it.

9 And see, if it goeth up by the way of his own coast *s* to Bethshemesh, *then* ‖ he hath done us this great evil *t*: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* hapned to us *u*.

‖ Or, *it.*

s Or, *Border*, *i. e.* the way that leadeth to his Coast, or Border, *viz.* the Countrey to which it belongs. *t* Which they might well conclude; if such Heifers should against their common use, and natural instinct, go into a strange path, and regularly and constantly proceed in it, without any man's conduct. *u* This Evil came to us from some Influences of the Stars, or other unknown Causes. Which was a weak and foolish Inference, depending upon a meer contingency, it being uncertain whether God would please to give them this Sign; and probable that he would deny it, both to punish their Superstition, and to harden their hearts to their further and utter Destruction. But wicked Men will sooner believe the most uncertain and ridiculous things, than own the visible Demonstrations of Gods Power and Providence.

10 ¶ And the men did so: and took two milch-kine, and tied them to the cart, and shut up their calves at home.

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the straight way to the way of Bethshemesh *x*, *and* went along the high way, lowing as they went *y*, and turned not aside to the right hand, or to the left: and the lords of the Philistines went after them *z* unto the border of Bethshemesh.

x i. e. Leading to *Bethshemesh*, a City of the Priests, *Jos.* 21. 16. who were by Office to take care of it. *y* Testifying at once both their Natural and Vehement Inclination to their Calves, and the Supernatural and Divine Power which overruled them to a contrary Course. *z* Under pretence of an honourable dismission of it; but in truth, to prevent all Imposture, and to get assurance of the truth of the Event. All which circumstances tended to their greater Confusion, and Illustration of God's Glory.

13 And *they of* Bethshemesh *were* reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua a Bethshemite, and stood there, where there was a great stone: and they *a* clave the wood of the cart, and offered the kine, a burnt-offering unto the LORD *b*.

a Not the Lords of the *Philistines*, but the *Bethshemites*, to wit, the Priests that dwelt there. *b* There may seem to be a double Error in this Act. First, that they Offered Females for a Burnt-Offering, contrary to *Levit.* 1. 3. and 22. 19. Secondly, That they did it in a forbidden place, *Deut.* 12. 5, 6. into which they might easily be led by excess of Joy, and eager desire of returning to their long-interrupted course of Offering Sacrifices. And some think these Irregularities were partial Causes of the following Punishment. But this case being very extraordinary, may in some sort excuse it, if they did not proceed by ordinary Rules. As for the first, though they might not chuse Females for that use; yet when God himself had chosen, and in a manner Consecrated them to his service, and imployed them in so Sacred and Glorious a Work, it may seem tollerable to offer them to the Lord,

as being his peculiar, and improper for any other use. And for the latter, we have many instances of Sacrifices offered to God by Prophets, and Holy Men, in other places, besides the Tabernacle, upon extraordinary occasions, such as this certainly was; it being fit, that the Ark should at its first return be received with Thanksgiving and Sacrifice; and this Place being Sanctified by the presence of the Ark, which was the very soul of the Tabernacle, and that by which the Tabernacle it self was Sanctified, and for whose sake the Sacrifices were offered at the door of the Tabernacle.

15 And the Levites took down *c* the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put them on the great stone: and the men of Bethshemesh offered burnt-offerings, and sacrificed sacrifices the same day unto the LORD.

c Or, *For the Levites had taken down*: for this, though mentioned after, was done before the Sacrifices were offered.

16 And when the five lords of the Philistines had seen *it d*, they returned to Ekron the same day.

d To wit, that prodigious return of the Ark to its own Countrey, and the entertainment it found there.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass-*offering* unto the LORD: for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

18 And the golden mice *according* to the number of all the cities of the Philistines, *belonging* to the five lords: *both* of fenced cities, and of country villages *e* even unto the ‖great *stone* of Abel *f*, whereon they set down the ark of the LORD, *which stone remaineth* unto this day in the field of Joshua the Bethshemite.

‖Or, *great stone.*

e This is added for explication of that foregoing Phrase, *all the cities*; either to shew, that under the Name of the five Cities were comprehended all the Villages and Territories belonging to them, in whose Name, and at whose Charge these presents were made; or to express the difference between this and the former present, the Emerods being onely five, according to the five Cities mentioned, *ver.* 17. because it may seem, the Cities onely, or principally, were pestered with that Disease; and the *Mice* being many more, according *to the number of all the Cities*, as is here expressed: the Word *city* being taken generally so, as to include, not onely Fenced Cities, but also the Country Villages, as is here added, and the Fields belonging to them, these being the parts where the *Mice* did most mischief. *f* Which is mentioned as the utmost border of the *Philistines* Territory to which the Plague of *Mice* did extend. The Word *stone* being easily understood out of *ver.* 14, where this *great stone* is expressly mentioned, as the place on which the Ark was set, which is also here repeated in the following words. And this place is here called *Abel*, by anticipation, from the great Mourning mentioned in the following Verse.

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD *g*, even he smote of the people *h* fifty thousand and threescore and ten men *i*: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

g Having now an opportunity which they never yet had, nor were ever like to have, it is not strange they had a vehement curiosity and desire to see the contents of the Ark: or whether the *Philistines* had taken them away, and put other things in their place; and they thought they might now presume the more, because the Ark had been polluted by the *Philistines*, and was now exposed to open view, and not yet put into that Most Holy Place, which they were forbidden to approach. *h i. e.* Of the people living in, and near *Bethshemesh*, or coming thither from all parts upon this great and glorious occasion. Heb. *And*, or *Also he smote of the people*; to wit, of or belonging to other places, though now here: So these are distinguished from the *men of Bethshemesh*, of whom he speaks onely in general and indefinitely, *he smote the men, i. e.* some, or many of them, and then sets down the number of the persons smitten, or slain, either excluding the *Bethshemites*, or including them. *i* This may seem an incredible Relation, both because that place could not afford so great a number, and because it seems an act of great rigor, that God should so severely punish those people who came with so much Zeal and Joy to Congratulate the return of the Ark, and that for so inconsiderable an Errour. For the latter branch of the Objection, it may be said, 1. That God always used to be most severe in punishing his own People, as Sinning against more knowledge and warning than others; especially for such sins as immediately concern his own Worship and Service. 2. That men are very incompetent Judges of these Matters, because they do not understand all the reasons and causes of Gods Judgments. For although God took this just occasion to punish them for that Crime which was so severely forbidden even to the common *Levites* under pain of Death; of which see *Numb.* 4. 18, 19, 20. Yet it is apparent, that the People were at this time guilty of many other, and greater Miscarriages, for which God might justly inflict the present punishment upon them: and moreover, there are many secret Sins which escape Mans Observation, but are seen by God; before whom, many persons may be deeply guilty, whom men esteem innocent and vertuous. And therefore men should take heed of Censuring the Judgments of God, of which it is most truly said, that they are oft secret, but never unrighteous. And for the former branch of the Objection, many things are, or may be said; 1. That the Land of *Israel* was strangely populous, See 2 *Sam* 24. 9. and 2 *Chron.* 13. 3. 2. That all these were not the setled Inhabitants of this place, but most of them such as did, and in all probability would resort thither in great numbers upon so illustrious an occasion. 3. That all these were not struck dead in the very Fact, and upon the place, which would have terrified others from following their Example, but were secretly struck with some Disease or Plague, which killed them in a little time. 4. That divers Learned Men translate, and understand the place otherwise, and make the number much smaller. *Josephus* the Jew, and the *Hebrew* Doctors, and many others contend that onely seventy persons were slain. Which though it seem but a small number, yet might justly be called a *great slaughter*, either for the quality of the persons Slain, or for the greatness and extraordinariness of the Stroke; or because it was a great Number considering the smallness of the Place, and the sadness of the Occasion. The Words in the *Hebrew* are these, and thus placed, *he smote of* or *among the people seventy men, fifty thousand men*; whereas, say they, The Words should have been otherwise placed, and the greater number put before the less, if this had been meant, that he smote fifty Thousand and seventy Men. And one very Learned Man renders the Words thus, *He smote of the people seventy men*, even *fifty of a thousand*, the Particle *Mem*, *of*, being here understood, as it is very frequently. So the meaning is, That God smote every Twentieth man of the Transgressors, as the *Romans* used to Cut off every Tenth Man in case of the general guilt of an Army. Or the Words may be rendred thus, *He smote of*, or *among the people, seventy men* out of *fifty thousand men*; the Particle *Mem*, *of*, or *out of*, being understood before the Word *fifty*, which *Bochart* puts before a *thousand*; and it may be thus expressed, to shew, that God did temper his Severity with great Clemency: and whereas there were many thousands of Transgressors (every one following his Brothers Example, as is usual in such cases) God onely singled out seventy of the Principal Offenders, who either Sinned most against their Light, or Office; or were the Ringleaders, or Chief encouragers of the rest. To which may be added, That the ancient Translators, the *Syriack*, and *Arabick*, read the Place *five thousand and seventy men*, being supposed to have read in their *Hebrew* Copies, *Chamesh*, *five*, for *Chamishim*, *fifty*, which is no great alteration in the Word.

20 And the men of Bethshemesh said, Who is able to stand before † this holy LORD God *k*? and to whom shall he go up from us? †Heb. *The Lord, this holy God.*

k i. e. To Minister before the Ark where the Lord is present. Since God is so severe to mark whatsoever is amiss in his Servants, who is sufficient and worthy to serve him? who dare presume to come into his presence? It seems to be a Complaint, or Expostulation with God, concerning this last and great instance of his Severity. *l* Who will dare to receive the Ark with so much hazard to themselves?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim *m*, saying, The Philistines have brought again the ark of the LORD: come ye down *and* fetch it up to you.

m Whither they sent, either because the Place was not far off from them, and so it might soon be removed, which they mainly desired: or, because it was a place of Eminency and Strength, and somewhat further distant from the *Philistines*, where therefore it was likely to be better preserved from any new attempts of the *Philistines*, and to be better attended by the *Israelites*, who would more freely and frequently come to it at such a place, than in *Bethshemesh*, which was upon the border of their Enemies Land: or because they thought they would gladly receive it, being a pious and zealous People: or because it was in the way to *Shiloh*, its ancient Habitation; and whither they might suppose it was to be carried by degrees, and several Stages, whereof this was one.

CHAP.

CHAP. VII.

* Pſal. 132. 5. AND the men of * Kirjath-jearim came *a* and fetcht up *b* the ark of the LORD, and
* 2 Sam. 6. 4. brought it into the houſe of * Abinadab in the hill *c*, and ſanctified *d* Eleazar his ſon *e*, to keep the ark of the LORD *f*.

a They gladly embrace the motion, as wiſely conſidering, that their great Calamity was not to be charged upon the Ark, but upon themſelves and their own careleſneſs, irreverence, and preſumption, in looking into the Ark. This place is elſewhere called *Baalah*, and *Kiriath-Baal*, as is evident from *Joſ.* 15. 9. 60. and 18. 24. and 1 *Chron.* 13. 6, 7. *b i. e.* Cauſed it be brought up; to wit, by the Prieſts appointed to that work, whom they could eaſily procure, and undoubtedly would do it, eſpecially having been ſo lately warned of the great danger of violating Gods Commands in thoſe matters. In Scripture-uſe, men are commonly ſaid to do that which they order, or cauſe others to do. *c* This place they choſe, becauſe it was both a ſtrong place, where it would be moſt ſafe; and an High Place, and therefore viſible at ſome diſtance, and to many perſons, which was convenient for them, who were at that time to direct their Prayers and Faces towards the Ark, 1 *King.* 8. 29, 30, 35. *Pſal.* 28. 2. and 138. 2. *Dan.* 6. 10. And for the ſame reaſon *David* afterwards placed it in the Hill of *Sion*. Some Tranſlate the word, in *Gibeah*. But that was in the Tribe of *Benjamin*, *Joſ.* 18. 27. *Judg.* 19. 14. whereas this *Kiriath-jearim* was in the Tribe of *Judah*, 1 *Chron.* 13. 6, 7. *d* Not that they made him either *Levite* or *Prieſt*, as ſome would have it; for in *Iſrael* perſons were not made, but born ſuch; and ſince the Inſtitution of *Levites* and *Prieſts*, none were made ſuch, that were born of other Tribes or Families; but that they devoted, or ſet him apart (as this Verb ſometimes ſignifies) wholly to attend upon this Work. *e* Him they choſe rather than his Father, becauſe he was younger and ſtronger, and probably freed from Domeſtick Cares, which might divert him from, or diſturb him in this Work; or becauſe he was more eminent for Prudence and Piety. *f* To keep the place where it was clean and neat, and to guard it that none might approach or touch it, but ſuch as God required, or allowed to do ſo.

2 ¶ And it came to paſs while the ark abode in Kirjath-jearim *g*, that the time was long: for it was twenty years *h*: and all the houſe of Iſrael lamented after the LORD *i*.

g Where it continued, and was not carried to *Shiloh* its former place, either becauſe that place was deſtroyed by the *Philiſtines* when the Ark was taken, as may be gathered from this Hiſtory, compared with *Jer.* 7. 12, 14. and 26. 6, 9. Or becauſe God would hereby puniſh the wickedneſs either of that particular place of *Shiloh*, or of the People of *Iſrael*, by keeping it in a private and obſcure place, and that near to the *Philiſtines*, whither the generality of the People neither durſt, nor could ſafely come. *h* He ſaith not, That this twenty years was all the time of the Arks abode there, for it continued there from *Eli*'s time, till *David*'s Reign, 2 *Sam.* 6. 2. which was forty years, *Act.* 13. 21. but that it was ſo long there ere the *Iſraelites* were ſenſible of their Sin and Miſery, ere they *lamented*, *&c.* as it follows. *i i. e.* They followed after God with Lamentation for his departure, and ſo long eſtrangement from them, and with prayers for his return, and favour to them.

3 ¶ And Samuel ſpake unto all the houſe of Iſrael *k*, ſaying, If ye do return unto the LORD *l*
* Joſh. 24. 14, 23. with all your heart *m*, *then* * put away the ſtrange gods *n*, and * Aſhtaroth *o* from among you, and
* Judg. 2. 13. prepare your hearts *p* unto the LORD, and * ſerve
* Deut. 6. 13. Mat. 4. 10. Luk. 4. 8. him onely; and *q* he will deliver you out of the hand of the Philiſtines.

k To all the Rulers and People too, as he had occaſion in his Circuit, deſcribed below, *ver.* 16. mixing exhortations to Repentance, with his judicial Adminiſtrations. *l* If you do indeed what you profeſs, if you are reſolved to go on in that which you ſeem to have begun. *m* Sincerely and in good earneſt. *n* Out of your houſes where ſome of you keep and Worſhip them; and out of your hearts and affections, where they ſtill have an Intereſt in many of you. *o* And particularly or eſpecially, *Aſhtaroth*, which he mentions as a god, whom they, together with the neighbouring Nations, did more eminently worſhip. See *Judg.* 2. 13. *p* By purging them from all Sin, and particularly from all inclinations to other gods. Or, *direct your hearts*, having alienated your hearts from your Idols, turn them to God, and not to other Idols or Vanities. *q* Or, *then*, upon theſe conditions you may confidently expect it.

* Judg. 10. 16. 4 Then the children of Iſrael did put away * Baalim and Aſhtaroth, and ſerved the LORD onely.

5 And Samuel ſaid, Gather all Iſrael to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh *r*, and drew water, and poured *it* out *s* before the LORD *t*, and faſted on that day, and ſaid there, We have ſinned againſt the LORD. And Samuel judged the children of Iſrael *u* in Mizpeh.

r Not that beyond *Jordan*, of which *Judg.* 11. 11, 29. but another in *Canaan*, where the *Iſraelites* uſed to aſſemble, *Judg.* 20. 1. 1 *Sam.* 10. 17. *s* Which they did either, 1. Figuratively, they drew tears out of their Hearts, and poured out of their Eyes as it were Rivers of Water; ſuch deſcriptions of penitential Sorrow being not unuſual: See *Pſal.* 6. 7. and 119. 136. *Jer.* 9. 1. *Lam.* 3. 48, 49. Or rather, 2. Properly, becauſe they are ſaid firſt to *draw* it, and then to *pour it out*. And this agrees well with the ſtate of thoſe times, wherein ſuch Rites, as this were very cuſtomary. Now this courſe they ſeem to have uſed, either 1. As a mean or inſtrument of their Purification. So they waſhed themſelves in this Water, thereby acknowledging their filthineſs, and cleanſing themſelves as the Law preſcribed. But this ſeems not probable; 1. Becauſe here is onely mention of drawing and pouring forth this water before the Lord, but not of any waſhing themſelves with it. 2. Becauſe this was not a fit time and place to purifie themſelves in this great and general Aſſembly. Or, 2. As an External Sign, whereby they teſtified and profeſſed, both their own great filthineſs and need of waſhing by the Grace and Spirit of God, and Blood of the Covenant, which are oft ſignified by Water, and their ſincere deſire to pour out their very hearts before the Lord, in true Repentance, and to cleanſe themſelves from all filthineſs of Fleſh and Spirit. *t i. e.* In the publick Aſſembly, where God is in a ſpecial manner preſent, as hath been noted before. *u i. e.* Governed them, reformed all abuſes againſt God or Man, took care that the Laws of God ſhould be obſerved and executed, and wilful Tranſgreſſors puniſhed.

7 And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up *x* againſt Iſrael: and when the children of Iſrael heard it, they were afraid *y* of the Philiſtines.

x To wit, with an Army, *ver.* 10. ſuſpecting the Effects of their general Convention, and intending to nip them in the bud. *y* Being a company of unarmed perſons, and unfit for Battel.

8 And the children of Iſrael ſaid to Samuel, † Ceaſe not to cry unto the LORD our God for us *z*, that he will ſave us out of the hand of the Philiſtines. † Heb. *be not ſilent from us from crying.*

z We are aſhamed and afraid to look God in the face, becauſe of our great wickedneſs this day remembred and acknowledged: do thou therefore intercede for us, as *Moſes* did for his Generation.

9 ¶ And Samuel took a ſucking lamb *a*, and offered it *b for* a burnt-offering wholly *c* unto the LORD: and * Samuel cried unto the LORD for Iſrael, and the LORD ‖ heard him *d*. * Pſal. 99. 6. ‖ Or, *anſwered.*

a Which it might be, though it was more than Eight days old, and ſo that Law, *Exod.* 23. 19. was not violated. *b* Either himſelf by Divine Inſtinct, which was a ſufficient Warrant; or rather by a Prieſt, as *Saul* is afterwards ſaid to have *offered*, 1 *Sam.* 13. 9. *c* Burning all the parts of it, according to the Law of the Burnt-offerings; whereas in other Offerings ſome parts were reſerved. *d* As appears by the Effects, the following Thunder, and the overthrow of the *Philiſtines* Hoſt.

10 And as Samuel was offering up the burnt-offering, the Philiſtines drew near to battel againſt Iſrael: but the LORD thundred with a great † thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten *e* before Iſrael. † Heb. *voice.*

e Either by the Lightnings, or Thunderbolts, or other things which accompanied the cracks of Thunder: or by the *Iſraelites*, who perceiving them to be affrighted and flee away, purſued and ſmote them, as the next Verſe mentions.

11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them *f*, until *they came* under Beth-car.

f Qy. Whence had they Weapons wherewith to ſmite them? *Anſw.* Divers of them probably brought them to the Aſſembly, others borrowed them at *Mizpeh*, or the neighbouring places: and the reſt might be the Arms of the *Philiſtines*, which they threw away to haſten their flight, as is uſual in ſuch caſes.

12 Then Samuel took a ſtone *g*, and ſet it between Mizpeh, and Shen, and called the name thereof ‖ Eben-ezer *h*, ſaying, Hitherto hath the LORD helped us *i*.

‖ That is, *the ſtone of help.*

g A rude unpoliſhed Stone, which was not prohibited by that Law, *Lev.* 26. 1. there being no danger of Worſhipping ſuch a Stone, and this being ſet up onely as a Monument of the Victory. *h* By which, compared with *chap.* 4. 1. it appears, that this Victory was gained in or near the very ſame place where the *Iſraelites* received their former fatal loſs. *i* He hath begun to help us in ſome meaſure, though not compleatly to deliver us. By which wary expreſſion, he exciteth both their thankfulneſs for their mercy received, and their holy fear and care to pleaſe and ſerve the Lord, that he might proceed to help and deliver them more effectually.

13 ¶ So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael *k*: and the hand of the LORD was againſt the Philiſtines all the days of Samuel.

k i. e. They came not with a great Hoſt, as now they did, but onely moleſted them with ſtragling Parties, or Gariſons; as 1 *Sam.* 10. 5. and they came not, to wit, *all the days of Samuel*, as it follows, *i. e.* while *Samuel* was their ſole Judge, or Ruler; for in *Saul*'s time they did come, 1 *Sam.* 13. 5. 17. and 14. 52. and 17. 1. *&c.*

14 And the cities which the Philiſtines had taken from Iſrael, † were reſtored to Iſrael *l*, from Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out of the hand of the Philiſtines: and there was peace *m* between Iſrael and the Amorites *n*.

† Heb. *returned.*

l By the *Philiſtines*, who, it ſeems, were frighted into this Reſtitution by their dread of *Samuel*, and of the Divine Vengeance. *Object.* The *Philiſtines* had Cities and Gariſons in *Iſrael*'s Land after this time; as 1 *Sam.* 10. 5. and 13. 3. *Anſ.* Either therefore thoſe places were not any of theſe here mentioned; for it is not ſaid, That all their Cities were reſtored, but onely indefinitely, *the cities*, and thoſe limited to a certain compaſs, *from Ekron to Gath*; or ſome of the Cities now reſtored by the *Philiſtines*, were afterwards retaken by them. *m* An agreement for the Ceſſation of all acts of Hoſtility. *n i. e.* The *Canaanites*, oft called *Amorites*, becauſe theſe were formerly the moſt Valiant and Terrible of all thoſe Nations, and the firſt Enemies which the *Iſraelites* met with, when they went to take Poſſeſſion of their Land. They made this Peace with the *Canaanites*, that they might be more at leiſure to oppoſe the *Philiſtines*, now their moſt Potent Enemies.

15 And Samuel judged Iſrael all the days of his life *o*.

o For though *Saul* was King in *Samuel*'s laſt days, yet *Samuel* did not then quite ceaſe to be a Judge, being ſo made by Gods extraordinary Call, which *Saul* could not deſtroy; And therefore *Samuel* did ſometimes, upon great occaſions, though not ordinarily, exerciſe the office of a Judge after the beginning of *Saul*'s Reign; as *chap.* 11. 7. and 15. 32, 33. And the years of the Rule of *Saul* and *Samuel* are joyned together, *Act.* 13. 20, 21. *Queſt.* How doth the Office of a Judge agree with *Hannahs* Vow, whereby ſhe devoted him to a perpetual attendance upon the Lords Service? *Anſw.* This was not inconſiſtent with her Vow, which conſiſted of two Branches, the one more general, that he ſhould be given, or ſent to the Lord all his days, 1 *Sam.* 1. 11, 28. which ſhe faithfully executed, leaving him wholly to the ſervice and diſpoſal of the Lord, who thought fit to employ him in this way; and, if any thing therein was contrary to that Vow, could undoubtedly diſpenſe with it, as being his own right onely; the other more particular, that *no Raſor ſhould come upon his head*; nor doth it appear that this part was violated; or if it was, it was done by Divine Diſpenſation.

16 And he went from year to year † in circuit to Bethel *p*, and Gilgal *q*, and Mizpeh *r*, and judged Iſrael in all thoſe places *s*.

† Heb. *and he circuited.*

p Either a place known by that name: or *the houſe of God*; to wit, *Kiriath-jearim*, where the Ark was. *q* In the Eaſtern Border. *r* Towards the Weſt. *s* He went to thoſe ſeveral places, partly in compliance with the people, whoſe convenience and benefit he was willing to purchaſe with his own trouble, making himſelf an itinerant Judge and Preacher for their ſakes: and partly, that by his preſence in ſeveral parts, he might the better obſerve, and rectifie all ſorts of miſcarriages againſt God or Men.

17 And his return *was* to Ramah: for there *was* his houſe, and there he judged Iſrael, and there he built an altar unto the LORD *t*.

t That by joyning Sacrifices with his Prayers, he might the better obtain direction and aſſiſtance from God upon all emergencies. *Object.* It was unlawful to build another Altar for Sacrifice beſides that before the Tabernacle, *Deut.* 12. 5, 13. *Anſw.* This was in part excuſed by the confuſion of thoſe times, wherein the Tabernacle and its Altar were Deſtroyed; as is moſt probable; but moſt fully, becauſe this was done by Prophetical Inſpiration, and Divine Diſpenſation, as appears by Gods approbation and acceptance of the Sacrifices offered upon it.

CHAP. VIII.

AND it came to paſs when Samuel was old *a*, that he made his ſons Judges *b* over Iſrael.

a And ſo unable for his former Travels and Labours. *b* Not Supreme Judges, for ſuch there was to be but one, and that of Gods chuſing; and *Samuel* ſtill kept that Office in his own hands, *chap.* 7. 17. but his Vicegerents or Deputies, who might go about and determine matters, but with reſervation of a right of Appeals to himſelf. He advanceth his Sons to this place, not ſo much out of Parernal Indulgence, the ſad Effects whereof he had ſeen in *Eli*; but becauſe he had doubtleſs inſtructed them in a ſingular manner, and fitted them for the higheſt Employments; and he hoped that the Example he had ſet them, and the Inſpection and Authority he ſtill had over them, would have obliged them to diligence and faithfulneſs in the execution of their Truſt.

2 Now the name of his firſt-born was Joel, and the name of his ſecond Abiah: *they were* judges in Beer-ſheba *c*.

c In the Southern border of the Land of *Canaan*, where he placed his Sons, becauſe theſe parts were very remote from his houſe at *Ramah*? where, and in the neighbouring places *Samuel* himſelf ſtill executed the Office of the Judge; ſending his Sons to Reſide and Judge in diſtant places, for the eaſe and convenience of the People.

3 And his ſons walked not in his ways, but turned aſide after lucre, and * took bribes *d*, and perverted judgment.

* Deut. 16. 19.

d Opportunity and Temptation drew forth and diſcovered that Corruption in them, which till now was hid from their Father, and, it may be, from themſelves.

4 Then all the Elders *e* of Iſrael gathered themſelves together, and came to Samuel unto Ramah.

e Either for Age, or Dignity, and Power.

5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways *f*: now * make us a king to judge us *g*, like all the nations *h*.

* Hoſ. 13. 10. Act. 13. 21.

f They feared, that *Samuel* would not live long; and that either he through infirmity and indulgence might leave the Government in his Sons hands; or that they would Invade and keep it, after their Fathers Death; and therefore they joyntly make their Complaints againſt them, and procure their removal from their places. Thus they are brought low, and cruſhed by thoſe very wicked ways by which they deſigned to Advance and Eſtabliſh themſelves. So true is it, That Honeſty is the beſt Policy, and Unrighteouſneſs the greateſt Folly. *g* Their concluſion out-run their premiſes, and their Deſires exceed their Reaſons or Arguments, which extended no further than to the removal of *Samuel*'s Sons from their places, and the procuring ſome other juſt and prudent aſſiſtance to *Samuel*'s Age. Nor was the Grant of their Deſire a Remedy for their Diſeaſe, but rather an Aggravation of it. For the Sons of their King might and were likely to be as corrupt as *Samuel*'s Sons; and, if they were, would not be ſo eaſily removed as theſe were. *h i. e.* As moſt of the Nations about us have. But there was not the like reaſon, becauſe God had ſeparated them from all other Nations, and cautioned them againſt the imitation of their Examples, and had taken them into his own immediate Care and Government; which priviledge other Nations had not.

6 ¶ But the thing † diſpleaſed Samuel *i*, when they ſaid, Give us a king to judge us: and Samuel prayed unto the LORD *k*.

† Heb. *was evil in the Eyes of* Samuel.

i Not their complaint of his Sons, but their deſire of a King, as is apparent from the following Words, and from the whole courſe

course of the Story. Which was so grievous to him; partly, because of their Injustice and Ingratitude to himself, whose Government, though it had been so sweet and beneficial to them, they plainly shew themselves weary of; and principally, because God was hereby dishonoured and provoked, by that distrust of God, and that vain-glory and ambition, and that itch after changes, which were the manifest causes of this Desire; and because of that great servitude and misery, which he wisely foresaw the People would hereby bring upon themselves, as he particularly informs them, *ver.* 11, *&c.* *k* For the pardon of their Sin, and desire of direction and help from God in this great affair.

7 And the LORD said unto Samuel, Hearken unto the voice of the people *l* in all that they say unto thee: for they have not rejected thee *m*, but * chap. 10. 19. * have rejected me *n*, that I should not reign over them *o*.

l God grants their Desire in Anger, and for their Punishment, as is affirmed, *Hos.* 13. 11. compare *Numb.* 22. 13, 20. *Deut.* 1. 22. *Psal.* 77. 20. *m i. e.* Not thee only, nor principally. Compare *Gen.* 32. 28. *Exod.* 16. 7. *Hos.* 6. 6. *Mat.* 10. 20. *n* This injury and contumely, reflects chiefly upon me and my Government. *o* To wit, by my immediate and peculiar Government, which was the great honour, safety, and happiness of this People, if they had had wit to know it, or hearts to prize it. And all the Infelicities of *Israel*, under this kind of Government, did not proceed from the Nature of the Government, but from the ungovernableness and wickedness of the People, which, they might be sure, would produce the same or greater Calamities under their Kingly Government. *Quest.* First, Did not God Reign over them when they had Kings? *Ans.* Yes, in a general way, but not in such a peculiar manner as he did by the Judges, who were generally raised and called by Gods particular Appointment, Endowed and Sanctified by his Spirit, directed and assisted by his special Providence upon all Emergencies; whereas all things were for the most part contrary in their Kings. *Quest.* Secondly, Was it simply unlawful for the People to desire a King? *Ans.* No, as appears from *Deut.* 17. 14. but herein was their Sin, That they desired it upon Sinful grounds, of which see on *ver.* 7. and in an Impetuous manner, and at an unseasonable time, and without asking Leave or Advice from God; which in so weighty and difficult a Case they could not neglect without great Sin.

8 According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods: so do they also unto thee *p*.

p Thou fareſt no worſe than my ſelf. This he ſpeaks for *Samuel*'s Comfort and Vindication.

‖ Or, *obey.* ‖ Or, *notwithſtanding, when thou haſt ſolemnly proteſted againſt them, then thou ſhalt ſhew, &c.*

9 Now therefore ‖ hearken unto their voice: ‖ howbeit, yet proteſt ſolemnly unto them *q*, and ſhew them the manner of the king *r* that ſhall reign over them.

q That, if it be poſſible, thou maiſt yet prevent their Sin and Miſery. *r i. e.* Of the Kings which they deſire like the Kings of other Nations. He ſpeaks not of the juſt Authority, or the right of their Kings, but of their Practice, as is evident from divers of the following particulars, which are expreſly forbidden and condemned in Scripture, as we ſhall ſee.

10 ¶ And Samuel told all the words of the LORD unto the people, that asked of him a king.

11 And he said, This will be the manner of * chap. 14. 52. the king that shall reign over you: he * will take your sons *s*, and appoint *them* for himself, for his charets, and *to be* his horsemen *t*, and *some* shall run before his charets.

s To wit, Injuriously and by Violence, as this *Hebrew* word is oft used, as *Gen.* 20. 3. and 27. 36. *Job* 5. 5. and it must be here; because otherwise the King would have no more priviledge than any of his Subjects; for any Man might take a Son with his own or Parents consent. * *t* Or, *and for his Horses*, and so the *Hebrew* word *Parash*, sometimes signifies, as *Isa.* 21. 7, 9. and 28. 28. to ride his Horses.

12 And he will appoint him *u* captains over thousands, and captains over fifties, and *will set them* to ear his ground, and to reap his harvest *x*, and to make his instruments of war, and instruments of his charets *y*.

u Heb. *To*, or *for himself*; Emphatically, *i. e.* for his own fancy, or glory, or conveniency, or evil design, and not onely when the necessities of the Kingdom or Commonwealth require it, as the Judges did. And though this might seem to be no incumbrance, as it is here represented, but an honour and advantage to the Persons so advanced, yet even in them that Honour was accompanied with great Dangers, and Pernicious Snares of many kinds, which those saint Shadows of Glory could not recompence; and as to the publick, their Pomp and Power proved very Burdensome and Oppressive to the People, whose Lands and Fruits were taken from them, and bestowed upon these, for the support of their State, as it follows below, *ver.* 14, 15. *x* At his own pleasure, and without their consent, when possibly their own Fields required all their time and pains. *y* He will press them for all sorts of his work, and that upon his own Terms.

13 And he will take your daughters *z* *to be* confectioners, and *to be* cooks, and *to be* bakers.

z Which would be more grievous to their Parents, and more dangerous to themselves, because of the tenderness of that Sex, and liableness to many injuries.

14 And * he will take your fields *a*, and your * 1 King. 21. 7. vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants *b*.

a To wit, by fraud or force, as *Ahab* did from *Naboth*. *b* He will not only take the Fruits of your Lands for his own use, but will take away your Possessions to give to his Servants.

15 And he will take the tenth *c* of your seed, and of your vineyards, and give to his † officers *d*, † Heb. *Eunuchs.* and to his servants.

c Besides the several Tenths which God hath reserved for his Service and Servants, he will, when he pleaseth, impose another Tenth upon you. *d* Heb. *to his Eunuchs*, which may be properly understood, and may imply a further injury, that he should against the command of God, make some of his People Eunuchs; and take those into his Court and Favour, which God would have cast out of the Congregation.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work *e*.

e By constraint, and without sufficient recompence.

17 He will take the tenth of your sheep, and ye shall be his servants *f*.

f i. e. He shall use you like Slaves, and deprive you of that Liberty which you now enjoy.

18 And ye shall cry out in that day *g*, because of the king which ye shall have chosen you: and the LORD will not hear you in that day *h*.

g Ye shall bitterly mourn for the sad Effects of this inordinate desire of a King. *h* Because you will not hear him, nor obey his Counsel in this Day. Compare *Prov.* 1. 24, *&c.* *Zech.* 7. 13.

19 ¶ Nevertheless, the people refused to obey the voice of Samuel: and they said, Nay *i*, but there shall be a king over us *k*:

i i. e. These things shall never be, these are but vain Suppositions to affright us from our purpose. Thus they are not ashamed to give *Samuel* the lye, of whose Modesty, Integrity, and Prophetical Spirit, they had so great assurance, as if he had feigned those pretences meerly to keep the power in his own and his Sons hands. *k* We will have a King, whatsoever it cost us, although all thy Predictions should be verified.

20 That we also may be like all the nations *l*, and that our king may judge us †, and go out before us †, and fight our battels. † *In times of peace.* † Viz. *In times of War, as this is,* 1 Sam. 12. 12

l Woful Stupidity! Whereas it was their Glory and Happiness that they were unlike all other Nations, *Numb.* 23. 6. *Deut.* 33. 28. as in other Glorious Priviledges, so especially in this, That the Lord was their onely and immediate King and Lawgiver.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD *m*.

m He repeated them privately between God and himself; partly, for his own Vindication and Comfort: and partly, as a Foundation for his Prayers to God, for Direction and Assistance in this difficult case.

22 And

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city *n*.

n Betake your selves to your several occasions, till you hear more from me in this Matter. For God hath heard your words, and will give way to your Irregular and Obstinate desire; and accordingly I shall wait upon God for the Determination of the Person, which he hath wholly reserved to himself, as for Judges, so for the King also, *Deut.* 17. 15. and for the Regulation of all the Circumstances.

CHAP. IX.

NOW there was a man of Benjamin, whose name *was* * Kish *a*, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a ‖ Benjamite *b*, a mighty man of ‖ power *c*.

* chap. 14. 51. 1 Chron. 8. 33.

‖ Or, *the son of a man of* Jemini.

‖ Or, *substance.*

a Obj. His Name was *Ner*, 1 *Chron.* 8. 33. and 9. 39. *Ans.* Either his Father had two Names, as was usual among the *Hebrews*: or *Kish* was really his Father that begot him; and *Ner*, the Brother of *Kish*, 1 *Sam.* 14. 51. 1 *Chron.* 9. 36. is called his Father, because upon the Death of *Kish*, he took the care of his Education, and brought him up as his own Son. *b* Heb. *the Son of a man of Jemini*; *i. e.* either of *Benjamin*; or of a Place, or of a Man called *Jemini*. *c i. e.* A man of great courage and strength; which tends to *Saul*'s commendation: Otherwise, a man of great wealth. But that seems confuted by *Saul*'s words below, *ver.* 21. and the Peoples contempt of him, *chap.* 10. 27.

2 And he had a son whose name *was* Saul, † a choice young man, and a goodly *d*: and *there was* not a man of the children of Israel a goodlier person than he: from his shoulders and upward, *he was* higher than any of the people *e*.

† Heb. *choice and goodly.* Gr. *a man proper and goodly.*

d Heb. *good*, *i. e.* comely and personable, as that word is used, *Gen.* 6. 2. as *evil* is put for deformed, *Gen.* 41. 19. *e* A tall Stature was much valued in a King in Ancient Times, and in the Eastern Countries.

3 And the asses of Kish, Sauls father, were lost: and Kish said to Saul his Son, Take now one of the servants with thee, and arise, go seek the asses *f*.

f Which were there of great price and use, *Judg.* 10. 4. and 12. 14. because of the scarcity of Horses, *Deut.* 17. 16. and therefore not held unworthy of *Saul*'s seeking, at least in those Ancient Times, when Simplicity, Humility and Industry, were in fashion among Persons of Quality.

4 And he passed through mount Ephraim *g*, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land † of the Benjamites, but they found *them* not.

† Heb. *Jemini.*

g A part of the Tribe of *Ephraim*, which Bordered upon *Benjamin*; and therefore they could soon pass out of the one into the other, and back again, as they saw cause.

5 *And* when they were come to the land of Zuph *h*, Saul said to his servant that *was* with him, Come, and let us return, lest my father leave *caring* for the asses, and take thought for us.

h In which was *Ramah*, called also *Ramah* or *Ramathaim Sophim*, the place of *Samuel*'s Birth and Habitation, 1 *Sam.* 1. 1. and 7. 17.

6 And he said unto him, Behold now, *there is* in this city a man of God *i*, and he *is* an honourable man *: all that he saith, cometh surely to pass *k*: now let us go thither; peradventure he can shew us our way that we should go *l*.

i A Prophet, as that Phrase is used, 1 *Sam.* 2. 27. *Jos.* 14. 6. *Judg.* 13. 6. *One of great Reputation for his Skill and Faithfulness. *k* His Declarations of things secret or future, always certain, and confirmed by the Event. *l* The Course we should take to find the Asses. He saith, *peradventure*, because he doubted whether so great a Prophet would seek, or God would grant him a Revelation concerning such mean matters. Although sometimes God was pleased herein to condescend to his people, to cut off all pretence or occasion of seeking to Witches or Heathenish Divinations. See 1 *King.* 14. 2. 2 *King.* 1. 3.

7 Then said Saul to his servant, But behold, *if* we go, what shall we bring the man? for the bread † is spent in our vessels *m*, and *there is* not a present to bring to the man of God *n*: What † have we?

† Heb. *is gone out of*, &c.

† Heb. *is with us.*

m This he saith, because Bread was not unusually given by way of present, as we see 1 *Sam.* 10. 3, 4. Or *Bread* is put for all manner of provisions; as is frequent, and among these they might have something not unfit, in these plain Times, to make a present of, as Clusters of Raisins, or Cakes of Figs, such as *Abigail* presented to *David*, 1 *Sam.* 25. 18. See also 1 *King.* 14. 3. 2 *King.* 4. 42. *n* Such presents were then made to the Prophets, 1 *King.* 14. 2, 3. 2 *King.* 4. 42. and 8. 8. either as a Testimony of Respect to him as their Superior; upon which account Subjects made presents to their Kings, 1 *Sam.* 10. 27. And the *Persians* never came to their King without some Gift: or, as a grateful acknowledgment of his Favour: or, for the support of the Prophets themselves: or, of the Sons of the prophets: or, of other persons in want, known to them.

† Heb.

8 And the servant answered Saul again, and said, Behold, † I have here at hand the fourth part of a shekel of silver *o*, *that* will I give to the man of God to tell us our way.

† Heb. *there is found in my hand.*

o Which was near a Groat. Which, though now it may seem a contemptible Gift, yet in those Ancient times it was certainly of far more worth, and better accepted than now it would be, when the Covetousness, and Pride, and Luxury of men, hath raised their expectations and desires to far greater things.

9 (Before time in Israel, when a man went to enquire of God *p*, thus he spake, Come, and let us go to the Seer: for *he that is* now *called* a prophet, was before time called a Seer *q*.)

p Or, a Man of God, which signified the same thing. *q* Because he did discern, and could discover things secret and unknown to others. And these are the words, Either, First, Of some later Sacred Writer, which, after *Samuel*'s Death inserted this Verse. Or, Secondly, Of *Samuel*, who, being probably fifty or sixty Years Old at the Writing of this Book, and speaking of the state of things in his first Days, might well call it *before-time*. Or rather, Thirdly, Of *Saul*'s Servant, who might be now stricken in Years, and might speak this either by his knowledge of what was in his Juvenile Years, or upon the Information of his Father or Ancestors. And so it is a fit Argument to perswade *Saul* to go to the Man of God, that he might shew them their way, and where the Asses were, because he was likely to inform them; for the Prophets were Anciently called *Seers*, because they knew and could reveal hidden things. And the meaning is, that Anciently they were not Vulgarly called Prophets, but *Seers* only; whereas now, and afterwards, they were called *Seers*, yet they were more commonly called *Prophets*.

10 Then said Saul to his servant, † Well said, come let us go: so they went unto the city, where the man of God *was*.

† Heb. *thy word is good.*

11 ¶ *And* as they went up † the hill to the city, they found young maidens going out *r* to draw water, and said unto them, Is the Seer here?

† Heb. *the ascent of the city.*

r i. e. Out of the City, and down to the bottom of the Hill, where the Fountain or River was.

† Heb. is, &c.

12 And they answered them, and said, He is: behold, *he is* before you, make haste now: for he came to day to the city *s*; for *there is* a ‖ sacrifice *t* of the people *u* to day in the high place *x*.

‖ Or, *feast.*

s She so speaks, though this was his own constant habitation, because he had been travelling abroad, possibly in his Circuit, described 1 *Sam.* 7. 16, 17. and was now returned to his own House in *Ramah*, as he used to do, and so she implies they come in a good and seasonable time to meet with him. *t* Otherwise, *Feast*: but it seems to be understood of a Sacrifice. First, Because so the *Hebrew* word signifies most properly, and most frequently. Secondly, Because this Eating was in the *High Place*, which was the common place for Sacrifices, but not for private Feasts. Thirdly, The Prophets presence was not so necessary for a Feast, as for a Sacrifice. *u* So this Sacrifice is called, because this was a publick Solemnity, and possibly the

the New Moon, when the People brought ſeveral Sacrifices; to wit, Peace-offerings, whereof part fell to the Offerer's ſhare; and of theſe parts united together, they here made a common Feaſt; not without *Samuel*'s direction, who being forewarned the day before, by God, of *Saul*'s coming, made this Feaſt more Solemn for his entertainment, *ver.* 22, 23, 24. *x* Upon the Hill mentioned *ver.* 11. and near the Altar which *Samuel* built for this kind of uſe, 1 *Sam.* 7. 17. by Divine Diſpenſation, as was there Noted. Otherwiſe to Sacrifice in High places was forbidden by the Law, after the Building of the Tabernacle.

13 Aſſoon as ye be come into the city, ye ſhall ſtraightway find him *y*, before he go up to the high place to eat *z*: for the people will not eat until he come, becauſe he doth bleſs the ſacrifice *a*, *and* afterwards they eat that be bidden: Now therefore get ye up *b*, for about † this time ye ſhall find him.

† Heb. *to day.*

y At Home and at leiſure. *z* The Relicks of the Sacrifices, according to the manner. *a i. e.* Either, Firſt, The Meat left of the Sacrifice, which is the matter of the following Feaſt: as this is commonly underſtood. Or rather, Secondly, The Sacrifice it ſelf: for what reaſon is there to depart from the proper ſignification of the Word? For that the Sacrifices under the Law were accompanied with Confeſſion, or Petition, or Thankſgiving, may be gathered from divers places of Scripture, as *Lev.* 5. 5. and 16. 21. *Numb.* 5. 7. *Luk.* 1. 10. And who ſo proper to perform this work, as *Samuel*, an eminent Prophet? And the *Bleſſing* of this Sacrifice ſeems to have conſiſted both of Thankſgiving, this being a Thank-Offering, and of Prayer to God for his acceptance, *Pſal.* 20. 3. *b* With ſpeed, leſt he be ſat down before you come.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out *c* againſt them, for to go up to the high place.

c Out of his own Houſe, juſt as they paſſed by.

15 ¶ * Now the LORD had † told Samuel in his ear *d*, a day before Saul came *e*, ſaying,

* chap. 15. 1. Act. 13. 21.
† Heb. *uncovered the ear of* Samuel.

d i. e. Secretly. *e* That he might prepare himſelf for *Saul*'s reception.

16 To morrow about this time I will ſend thee a man *f* out of the land of Benjamin, and thou ſhalt anoint him *to be* captain over my people Iſrael, that he may ſave my people out of the hand of the Philiſtines *g*: for I have looked upon my people *h*, becauſe their cry *i* is come unto me.

f I will by my ſecret Providence ſo diſpoſe of matters, and of the Hearts of *Saul* and his Father, that *Saul* ſhall come to thee, though with another Deſign. *g* For though they were now moſt preſſed with the *Ammonites*, as we read *chap.* 12. 12. yet they looked upon theſe as a Land-Floud, which they hoped would be ſoon up, and ſoon down again: but the *Philiſtines*, their conſtant, inveterate, and neareſt Enemies, they moſt dreaded. And from theſe *Saul* did in ſome meaſure ſave them, and ſhould have ſaved them much more, if his and the Peoples manifold Sins had not hindred it. *h* To wit, with Compaſſion and Reſolution to help them. An uſual Synecdoche. *i i. e.* Their earneſt Prayers to me for help.

17 And when Samuel ſaw Saul, the LORD ſaid unto him *k*, Behold the man whom I ſpake to thee of; this ſame ſhall † reign over my people.

† Heb. *reſtrain* him, &c.

k In his Ear, as before, *ver.* 15. by ſecret inſtinct, ſo as none but he could hear it.

18 Then Saul drew near to Samuel in the gate *l*, and ſaid, Tell me, I pray thee, where the Seers houſe *is*.

l The Gate, either Firſt, Of *Samuel*'s Houſe. But he was come out thence before, *ver.* 14. Or rather, Secondly, Of the City, for the word *Gate* being put by its ſelf, according to reaſon and common uſe, muſt be underſtood of the moſt eminent in its kind, which the *Gate* of the City is. And through this Gate *Samuel* ſeems now to have been paſſing to go to the High-place, which probably was without the City: and there he makes a ſtand, to hear what theſe Perſons now approaching to him, were about to ſpeak.

19 And Samuel anſwered Saul, and ſaid, I *am* the Seer: Go up before me unto the high place; for ye ſhall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart *m*.

m Either all that thou deſireſt to know, as concerning the Aſſes: or rather, the ſecret thoughts of thy heart, or ſuch actions as none know but God and thy own heart; that ſo thou mayſt be aſſured of the truth and certainty of that which I am to acquaint thee with. And this might be done, though it be not here particularly related.

20 And as for thine aſſes that were loſt † three days ago, ſet not thy mind on them *n*, for they are found: And † on whom *is* all the deſire of Iſrael *o*? *is it* not on thee, and on all thy fathers houſe *p*?

† Heb. *to day three days.*
† Gr. *for whom are the deſireable things.*

n Trouble not thy mind about them. *o* Who is he that ſhall be that Thing or Perſon which all *Iſrael* deſire to have, to wit, a King? *p* That Honour is deſigned for thee, and after thy Death, for thy Family or Poſterity, if by thy Sin thou doſt not cut off the Entail.

21 And Saul anſwered and ſaid, *Am* not I a *Benjamite, of the ſmalleſt of the tribes of Iſrael *q*? and my family the leaſt of all the families of the tribe of Benjamin *r*? wherefore then ſpeakeſt thou † ſo to me *ſ*?

* Pſal. 68. 27.
† Heb. *according to this word.*

q For ſo indeed this was, having been all cut off except ſix hundred, *Judg.* 20. which Blow they never recovered, and therefore they were ſcarce reckoned as an intire Tribe, but only as a Remnant or Fragment of a Tribe; and, being Ingrafted into *Judah*, in the Diviſion between the Ten Tribes and the Two, they in ſome ſort loſt their Name, and they, together with *Judah*, were accounted but one Tribe, as 1 *King.* 11. 32. &c. *r i. e.* One of the leaſt, obſcure and inconſiderable, in compariſon of divers others. Whence it may ſeem that *Saul*'s Family was not ſo Noble and Wealthy, as ſome imagine. See on *ver.* 1. *ſ* Why doſt thou feed me with vain hopes of the Kingdom?

22 And Samuel took Saul and his ſervant *t*, and brought them into the parlour, and made them ſit in the chiefeſt place *u* among them that were bidden, which *were* about thirty perſons.

t Whom he honoured for *Saul*'s ſake: thereby both giving all the Gueſts occaſion to think how great that Perſon was, or ſhould be, whoſe very Servant was advanced above the Chief Perſons of the City, who were doubtleſs preſent upon this occaſion; and ſhewing how far himſelf was from envying *Saul* that Honour and Power, which was to be tranſlated from him to *Saul*. *u* Thereby to raiſe all their expectation, and to prepare them for giving that Honour to *Saul*, which his approaching Dignity required.

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee *x*, of which I ſaid unto thee, Set it by thee.

x Or, *I appointed* or *diſpoſed to thee, i. e.* which I bad thee reſerve for this uſe.

24 And the cook took up the ſhoulder *y*, and *that* which *was* upon it *z*, and ſet *it* before Saul: and *Samuel* ſaid, Behold, that which is ‖ left *a*, ſet *it* before thee, and *eat*: for unto this time *b* hath it been kept for thee, *ſince* I ſaid *c*, I have invited the people *d*: ſo Saul did eat with Samuel that day.

‖ Or, *reſerved*,

y To wit, the left Shoulder, for the right Shoulder was the Prieſts, *Levit.* 7. 32. 33. This he gives him, either, Firſt, As the beſt and nobleſt part of the remainders of the Sacrifice: the beſt parts being uſually given by the Maſter of the Feaſt to ſuch Gueſts as were moſt Honourable, or beſt Beloved, as *Gen.* 43. 34. Or, Secondly, As a ſecret Symbol or Sign of that burden which was to be laid upon *Saul*, and of that ſtrength which was neceſſary for the bearing of it; the Shoulder being both the Seat of burdens, and the ſubject of ſtrength. *z* Something which the Cook by *Samuel*'s order was to put upon it when it was dreſt, either for Ornament, or in the nature of a Sauce. *a* To wit, left of the Sacrifice; but ſo all, or moſt, of the reſt of their Proviſions were left: Or rather, *reſerved*, or *laid by*, by my order, for thy eating; when the reſt of the Meat was ſent up, and diſpoſed of as the Cook pleaſed. *b* Till thou ſhouldſt come hither and ſit down here: whereby thou maiſt know that thy coming hither was not unknown to me, and was deſigned by God for an higher purpoſe. *c* To wit, to the Cook, who was before mentioned, as the Perſon to whoſe care this was committed. *d i. e.* I have invited or Deſigned ſome

Perſons

Persons, for whom I reserve this part. For since the word *People* is not here taken properly, but for some particular Persons of the People, which were not in all above thirty, *ver.* 22. why may not the same word be understood of two or three Persons whom *Samuel* specially invited, to wit, *Saul* and his Servant? So some Learned Men understand this word People, of three Men, 2 *King.* 18. 36. And they further Note, That in the *Arabick*, and *Æthiopick*, and *Persian* Languages, (all which are near a-kin, both to themselves, and to the *Hebrew*, and do oft-times communicate their signification each to other:) the word that signifies *People*, is oft used for some few particular Persons. Or, if the word *People* be meant of the chief of the People, mentioned above, *v.*22. then *Samuel* was the principal Author of this Sacrifice and Feast, and it was not *a Sacrifice of the People*, as it is rendred *ver.* 12. but *a Sacrifice* and Feast made by *Samuel for the People*, as it should be rendred there: and the sence is, When I first spake or sent word to the Cook, that I had Invited the People, first to joyn with me in my Sacrifice, and then to partake with me of the Feast, I then bad him reserve this part for thy use.

25. ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul *e* upon the top of the house *f*.

e Concerning the Kingdom designed to him by God, and his Duty to expect it patiently, till God actually called him to it; and to Administer it Piously, and Justly, and Valiantly. *f* Which was flat after the manner, *Deut.* 22. 8. and so fit for walking, and for secret Prayers, *Dan.* 6. 10. *Act.* 10. 9. or any private and familiar Discourses among Friends.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house *g*, saying †, Up, that I may send thee away *h*: and Saul arose, and they went out both of them, he and Samuel abroad *i*.

† *After other discourse.*

g A second time, to impart something more to him. *h* Prepare thy self for thy departure and journey. *i* *Samuel* accompanying *Saul* part of his way.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us *k*, (and he passed on) but stand thou still † a while, that I may shew thee the word of God *l*.

† Heb. *to day.*

k That thou and I may speak privately of the matter of the Kingdom. Which *Samuel* hitherto endeavoured to conceal, lest he should be thought now to impose a King upon them, as before he denied one to them; and that it might appear by the Lot mentioned in the next Chapter, that the Kingdom was given to *Saul* by God's destination, and not by *Samuel*'s contrivance. *l* *i. e.* A Message delivered to me from God, which now I shall impart to thee.

CHAP. X.

THen Samuel took a vial of oil, and poured *it* upon his head *a*, and kissed him *b*, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance *c*?

a Which was the usual Rite in the Designation, as of Priests and Prophets, so also of Kings, as 1 *Sam.* 16. 1, 13. 1 *King.* 1. 39. 2 *King.* 9. 1, 3, 6. whereby was signified the pouring forth of the Gifts of Gods Spirit upon him, to enable him for the Administration of his Office, which he might expect, and should receive upon the discharge of his Duty. *b* Partly, in token of that Reverence which he did owe, and that Subjection which he and all the People were shortly to perform to him, whereof Kissing was a sign, as *Gen.* 41. 40. 1 *King.* 19. 18. and partly, as a Testimony of his sincere Friendship and Affection to him, and how far he was from envying his Successor in the Supreme Dignity. *c* *i. e.* Over his own peculiar People. Whereby he Admonisheth *Saul*, that this People were not so much his, as Gods; and that he was not to Rule and Manage them according to his own will and pleasure, but according to the Will and Mind of God.

2 When thou art departed from me to day, then thou shalt find two men by * Rachels sepulchre, in the borders of Benjamin *d*, at Zelzah: and they will say unto thee, The asses which thou wentest to seek, are found: and lo, thy father hath left † the care of the asses, and sorroweth for you, saying, What shall I do for my son?

* Gen. 35. 19, 20.

† Heb. *the business.*

d In the way to *Bethlehem*, *Gen.* 35. 19. which City was in *Judah*; and her Sepulchre might be either in *Judah*, or in *Benjamin*; for the possessions of those two Tribes were bordering one upon another, and oft intermixed together. See *Jos.* 18. 11.

3 Then shalt thou go on forward from thence and thou shalt come to the plain of Tabor *e*, and there shall meet thee three men going up to God to Bethel *f*, one carrying three kids, and another carrying three loaves of bread *g*, and another carrying a bottle of wine *h*.

e Not that at the foot of Mount *Tabor*, which was far from these parts; but another belonging to some other place or Man, called *Tabor*. *f* Properly so called, which was in *Ephraim*, where there was a Noted High-Place, famous for *Jacob*'s Vision there, *Gen.* 28. 19. where it is probable they Offered Sacrifices, in this confused state of things, when the Ark was in one place, and the Tabernacle, if not destroyed, in another. Or, *to the House of God*, *i. e.* to *Kiriath-jearim*, where the Ark, the habitation of God, now was, 1 *Sam.* 7. 1, 2, 16. *g* Which might be Offered, either by themselves, as *Levit.* 2. 4. or with other Sacrifices. *h* Which was poured forth in Drink-Offerings. See *Lev.* 23. 13. *Numb.* 15. 5.

4 And they will † salute thee, and give thee two *loaves* of bread *i*, which thou shalt receive of their hand.

† Heb. *ask thee of peace.*

i Two of those three designed for Sacrifice, supposing they could easily procure a supply of other Loaves at *Bethel*. But the more strange the Present was, the more fit it was for a sign of Gods extraordinary Providence in *Saul*'s affairs.

5 After that thou shalt come to the hill of God *k*, where *is* the garison of the Philistines: and it shall come to pass, when thou art come thither to the city *l*, that thou shalt meet a company of prophets *m* coming down from the high place *n*, with a psaltery, and a tabret, and a pipe, and a harp before them *o*, and they shall prophesie *p*.

k An Hill near *Geba*, or *Gibeah* of *Benjamin*, where a Garrison of *Philistines* was, 1 *Sam.* 13. 3. called here *the Hill of God*, because it was a place Devoted to the Service of God; either for Sacrifice, this being an *high place*, as it here follows; or, for a School or Colledge of Prophets. *l* Adjoyning to that Hill. *m* By *Prophets* here, and in such like places, he understands Persons that did wholly Devote themselves to Religious studies and exercises, such as Preaching, Praying, Praising of God, *&c.* For the term of *Prophesying* is not onely given to the most Eminent act of it, *viz.* foretelling things to come; but also to Preaching, as *Rom.* 12. 6. 1 *Cor.* 14. 31, 32. 1 *Thes.* 5. 20. and to the making or singing of Psalms, or Songs of Praise to God, as 1 *Chron.* 25. 1, 2, 3. And they that wholly attended upon these things, are oft called *Sons of the Prophets*, which were commonly combined into Companies or Colledges, as 2 *King.* 2. 3. 5. that they might more conveniently edify and assist one another in Gods work. Which Institution God was pleased so far to Honour and Bless, that sometimes he communicated unto those Persons the knowledge of future things, as 2 *King.* 2. 3, 5. *n* Where, either, their habitation was, or they had now been offering Sacrifice. And although they used to perform this following exercise, either in their Colledge, or in the place of their Sacrifices; yet now they did it in the descent of the Hill, which probably was beside their Custome, and therefore more proper for a sign to *Saul* of a more than ordinary hand of God towards him. *o* Such Instruments of Musick being then used by Prophets and other persons, for the exhilaration and excitation of their spirits in Gods Service. See 2 *King.* 3. 15. *p* Either sing Gods Praises, or speak of the things of God.

6 And the Spirit of the LORD will come upon thee *q*, and thou shalt prophesie with them, and shalt be turned into another man *r*.

q Heb. *will leap* or *rush upon thee*, to wit, for a season. So it may be opposed to the *Spirits resting* upon a man, as *Numb.* 11. 25. *Isa.* 11. 2. *r* *i. e.* Thou shalt be suddenly endowed and acted with another Spirit, filled with skill of Divine things, with Courage, and Wisdom and Magnanimity; and other qualifications befitting thy Dignity.

7 And † let it be when these signs *s* are come unto thee, † *that* thou do as occasion shall serve thee *t*, for God *is* with thee.

† Heb. *it shall come to pass that when those signs &c.*

s Which were certain evidences of Gods calling of him to the Kingdom, because they were all future contingencies, which none but God could infallibly know or foretel. *t* Heb. *do what* † Heb. *do for thee as thy hand shall find.*

what thy hand findeth to do; *i. e.* As thou shalt have a Call and opportunity. He doth not intend that he should take the Kingly Government upon him, before his Call to it was known to, and owned by the People, which had been preposterous and dangerous; but that he should dispose his mind to a readiness of undertaking any Publick Service when necessity required it, and he should be called to his Office.

8 And thou shalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: * seven days shalt thou tarry till I come to thee *u*, and shew thee what thou shalt do.

* chap. 13. 8.

u This, though now mentioned and commanded, yet was not immediately to be performed; as is evident, partly from the whole course of the Story, which shews, That *Saul* and *Samuel*, and the People, first met at *Mizpeh*, *ver.* 17, *&c.* where *Saul* was chosen by God, and accepted by the People as King; and afterwards went to *Gilgal* once before the time here spoken of, *chap.* 11. 14, 15. and partly, by comparing this place with *chap.* 13. 8, *&c.* where we find *Saul* charged with the violation of this Command, two years after the giving of it, as appears from *chap.* 13. 1, 2. *Quest.* How then is this to be understood? *Answ.* 1. This may be given as a standing Rule for *Saul* to observe while *Samuel* and he lived; That in case of any great future difficulties, as the Invasion of Enemies, *Saul* should resort to *Gilgal*, and call the people thither, and tarry there seven days, which was but a reasonable, and necessary time for the gathering of the People, and for the coming of *Samuel* thither. For though this be related as but once done, *chap.* 13. yet *Josephus* affirms, that it was to be constantly practised upon all such occasions. And *Gilgal* was chosen for this purpose as a very fit place; partly, because that place was famous for the solemn renewing of the Covenant between God and Israel, *Jos.* 4. and for other eminent instances of Gods favour to them, the remembrance whereof was a notable confirmation of their Faith; and partly, because it was a very convenient place for the Tribes within and without *Jordan* to assemble, and consult, and unite their Forces together upon such occasions. If you ask, Why then *Saul* did not practise this Precept upon the first Invasion of the *Ammonites*? It may be answered, That this was a Rule for *Saul*, when he and *Samuel* were asunder, whereas they were together in that expedition, *chap.* 11. 7. And further, That necessity did excuse the Violation of this Precept then, because *Saul* could not wait for *Samuel*, nor forbear his action for Seven days, as is evident from *chap.* 11. 3, 9, 10. Or, 2. (which I propose with submission to the Learned and Judicious) This may be here added as another sign to confirm his Faith, which having strengthned by three foregoing signs, he now fortifies it by another sign which was to follow afterwards; it being very usual for God to give men signs to confirm their Faith from future Events; as *Exod.* 3. 12. 2 *King.* 19. 29. *Isa.* 7. 13, 14. So the meaning may be this; Another sign I will add to strengthen thy Faith; *Thou shalt* in due time, and upon a great occasion which shall then happen, *go down before me to Gilgal, and* there *I will come down unto thee to offer*——*Sacrifices, &c.* But when thou comest thither, be sure *thou tarry there seven days*, and then *I will come*, as I have said, and give thee necessary Instructions and Assistance, as the matter shall require.

9 ¶ And it was *so* that when he had turned his † back to go from Samuel, God † gave him another heart: * and all those signs came to pass that day.

† Heb. *shoulder.* † Heb. *turned.* * See on *v.* 6.

10 And when they came thither to the hill, behold, a company of prophets met him, and the Spirit of God came upon him, and he prophesied among them *x*.

x The accomplishment of the two former signs is supposed, and this onely of the third is expressed, because this was more eminent and publick than the former; the other were onely Transient acts, which passed in private between two or three persons meeting together, and passing by one another; but this was a more permanent and more notorious sign, done in a more solemn manner, and before many, and very considerable witnesses.

11 And it came to pass, when all that knew him before-time, saw, that behold, he prophesied among the prophets, then the people said † one to another, What *is* this *that* is come unto the son of Kish *y*? * is Saul *z* also among the prophets?

† Heb. *a man to his neighbour.* * chap. 19. 24.

y What means this strange and prodigious event? *z* A man never instructed, nor exercised in, nor enclined to these matters; a man ever thought fitter to look to his Fathers Asses, than to bear a part in the sacred exercises of the Prophets.

12 And one † of the same place *a* answered, and said, But who *is* their father *b*? Therefore it became a proverb *c*, *Is* Saul also among the prophets?

† Heb. *from thence.*

a Heb. *one from thence*, *i. e.* One of the company there present, or one of the Prophets there prophecying. *b* Who is the Father of all these Prophets of whom you speak, and among whom *Saul* now is one? Who is it that instructs and inspires them with this holy Art, but God? They have it not from their Natural Parents, nor from their Civil Education, but by Inspiration from God, who, when he pleaseth, can inspire *Saul*, or any other man with the same skill. And therefore wonder not at this matter, but give God the glory of it. *Father* is here put for Teacher, or Instructor, as it is used; as *Gen.* 4. 20, 21. *Mat.* 23. 9. 1 *Cor.* 4. 15. And hence the Scholars are called *sons of the Prophets*. *c* Used when any strange, unlikely, or unexpected thing happened.

13 And when he had made an end of prophesying, he came to the high place *d*.

d Returning thither with the Prophets, there to praise God for these wonderful favours, and to beg counsel and help from God in this high business.

14 ¶ And Sauls uncle *e* said unto him, and to his servant, Whither went ye? and he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

e Being there present, and observing this great alteration in his Nephew.

15 And Sauls uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not *f*.

f Partly in obedience to *Samuel*, who obliged him to secrecy: partly, from an humble modesty which appeared in him, *ver.* 22. and partly in prudence, lest by an unseasonable publishing of it, he should raise envy in some, disbelief and contempt in others, *&c.*

17 ¶ And Samuel called the people together unto the LORD *g to* Mizpeh *h*,

g To appear before the Lord. So he speaks, either, 1. Because the Ark was carried thither upon this occasion. Or, 2. Because God is present in all the Assemblies of his People, whereof this was an eminent one, See 2 *Chron.* 19. 6. *Psal.* 82. 1. Or, 3. Because they did in a manner Erect a Tribunal for God; and intreated, and consequently obtained his Presence there to supervise and direct the whole business by his sentence, which also he did, *v.* 19, *&c.* See of this Phrase *Judg.* 11. 11. and 20. 1. *h* A City of *Benjamin*, *Jos.* 13. 26. where all *Israel* had met before upon a Publick and solemn occasion, 1 *Sam.* 7. 5.

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms *i*, *and* of them that oppressed you.

i To wit, the neighbouring Kingdoms, which molested you from time to time.

19 And ye have this day rejected your God *k*, who himself saved you *l* out of all your adversities, and your tribulations: and ye have said unto him *m*, *Nay*, but set a king over us. Now therefore present your selves before the LORD by your tribes, and by your thousands *n*.

k You this day declare, That you persist in your former act of rejecting Gods Government, See on *chap.* 8. 7. *l* Who by his own special Providence took care to raise up Judges and Saviours for you, and to deliver you at all times, when you needed his help, and did not by your Sins obstruct it. *m i. e.* Unto me his Prophet and Ambassador; and consequently unto the Lord whom I represented, and in whose Name I spake and acted. *n* For each Tribe was divided into thousands, *Numb.* 10. 36. *Deut.* 33. 17. *Josh.* 22. 14, 21. *Mic.* 5. 2. as in *England*, Counties are into Hundreds.

20 And when Samuel had caused all the tribes of Israel to come near *o*, the * tribe of Benjamin was taken *.

* Josh. 7. 14, 16.

o Unto the place appointed for the caſting of Lots. * Which Tribe was now preferred before *Judah*, becauſe the Kingdom was freely promiſed by God to *Judah*, and was to be given to him in love; but now the Kingdom was in a manner forced from God, and given to them in anger, *Hoſ.* 13. 11. and therefore conferred upon an obſcure Tribe.

21 When he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken: and when they ſought him, he could not be found.

22 Therefore they enquired of the LORD *p* further, if the man ſhould yet come thither: and the LORD anſwered, Behold, he hath hid himſelf among the ſtuff *q*.

p Either by *Urim* or *Thummim*, which was the uſual way of enquiry, *Numb.* 27. 21. 1 *Sam.* 23. 9. and 28. 6. Or by *Samuel*, who by his Prayer procured an anſwer. *q* Among the Carriages or Baggage of the People there Aſſembled. This he might do, becauſe he either had, or at leaſt would be thought to have a modeſt ſence of his own unworthineſs, which was a likely way to commend him to the People.

23 And they ran and fetched him thence, and when he ſtood among the people, he was higher than any of the people, from his ſhoulders and upward.

24 And Samuel ſaid to all the people, See ye him whom the LORD hath choſen, that *there* is none like him among all the people *r*? and all the people ſhouted, and ſaid, † God ſave the king *s*.

† Heb. *Let the King live.*

r As to the height of his Bodily Stature, which was in it ſelf commendable in a King, and ſome kind of indication of great endowments of Mind. *s* Heb. *Let the King live*; to wit, long and proſperouſly; for an Afflicted Life is reputed a kind of Death, and is oft ſo called. Hereby they accept and own him for their King, and promiſe Subjection to him.

25 Then Samuel told the people the manner of the kingdom *t*, and wrote *it* in a book, and laid it up before the LORD *u*, and Samuel ſent all the people away, every man to his houſe.

t Not *the manner of the King*, of which he had ſpoken before, *chap.* 8. 11, *&c.* but *of the Kingdom*; to wit, the Laws and Rules by which the Kingly Government was to be managed; agreeable to thoſe mentioned *Deut.* 17. 16, *&c.* which peradventure *Samuel* did expound, and apply to their particular caſe. *u* Before the Ark, or in the Sanctuary, where it was kept ſafe from depravation.

26 ¶ And Saul alſo went home to Gibeah *x*, and there went with him *y* a band of men, whoſe hearts God had touched *z*.

x Not being actually inaugurated into his Kingdom, he thought fit to retire to his former Habitation, and to live privately till he had an occaſion to ſhew himſelf in a more Publick and Illuſtrious manner, which he ſpeedily obtained. *y* To give him ſafe and honourable Conduct to his Houſe, though not to abide with him there, which did not ſuit with his preſent Circumſtances. *z* *i. e.* Either, 1. Diſpoſed or inclined to this work. Or, 2. Affected or renewed by his Grace and good Spirit working upon their Hearts; thoſe that feared God, and made Conſcience of their Duty: for they are oppoſed to *the children of Belial* in the next verſe. Theſe though they did not deſire a King, as the generality of the people did; yet when God had given them a King, they were moſt forward to pay him that Reverence and Obedience which they owed him: both which proceeded from the ſame Principle, that they were in both caſes guided by Gods will: which was, that they ſhould not deſire a King in their Circumſtances; and yet, that they ſhould obey him, when God had ſet a King over them.

27 But the children of Belial ſaid, How ſhall this man ‖ ſave us? and they deſpiſed him, and brought him no preſents †: but ‖ he held his peace *.

‖ Or, *he was as though he had been deaf.*

‖ So mean a perſon, and of the weakeſt of all the Tribes. † As Subjects in thoſe times and places uſed to do to their Kings, See 1 *King.* 10. 25. 2 *Chron.* 17. 5. *Mat.* 2. 11. and as *Saul*'s mean condition, wherewith they upbraided him required. * Thereby manifeſting his Prudence and Clemency, which was of great uſe in the beginning of his Government.

CHAP. XI.

THen *a* Nahaſh the Ammonite *b* came up *c*, and encamped againſt Jabeſh-gilead *d*: and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us *e*, and we will ſerve thee *f*.

a *i. e.* About that time; this Particle being uſed in ſome Latitude, as is frequent: for that this happened before, and was the occaſion of their deſire of a King, may ſeem from *chap.* 12. 12. Although it is poſſible, that *Nahaſh* his preparation, and declared intention of Warring againſt them, might cauſe that deſire, and that *Nahaſh* did not actually come againſt them (which is here related) till their King was choſen. *b* Either the ſame with him, 2 *Sam.* 10. 2. or his Father and Predeceſſor. *c* To War, probably to revenge and recover their former great loſs by *Jephthah*, *Judg.* 11. 33. *d* Which was beyond *Jordan*, and near the *Ammonites*, who dwelt in part of *Arabia*. *e* To wit, upon good conditions, ſo as we ſhall enjoy our Religion and Properties. *f* In other things we will be thy Subjects and Tributaries. The occaſion of this offer was, that they ſaw no likelihood of relief from their brethren the *Iſraelites* in *Canaan*, who were remote from them, and then weak and divided, and ſcarce able to defend themſelves from the *Philiſtines*.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I † make *a covenant* with you, that I may thruſt out all your right eyes *g*, and lay it *for* a reproach upon all Iſrael.

† Heb. *cut.* See Exod. 23. 32. Gen. 15. 18. Jer. 34. 18.

g Partly for a Reproach, as it here follows; and partly, to diſable them from managing offenſive weapons in Battel; for their left Eye ſerved onely, or chiefly for Defence, being covered by thoſe large ſhields which then they uſed, and held in their left hand. He leaves them one Eye, that they might be fit to ſerve him in any mean and baſe office.

3 And the elders of Jabeſh ſaid unto him, † Give us ſeven days reſpite *h*, that we may ſend Meſſengers unto all the coaſts of Iſrael: and then, if *there be* no man to ſave us, we will come out to thee.

† Heb. *forbear us.*

h Which it is very probable, and *Joſephus* and others Affirm, That *Nahaſh* granted, out of a fooliſh ſelf-confidence, and contempt of the broken condition of the *Iſraelites*, which he thought utterly unable to give them any relief; at leaſt, in ſo ſhort a time.

4 ¶ Then came the meſſengers to Gibeah of Saul *i*, and told the tidings in the ears of the people: and all the people lift up their voices, and wept *k*.

i Partly, becauſe it was not far from them; and partly, becauſe it belonged to the *Benjamites*, who had a ſpecial obligation to take more care of that place from whence they had their Wives, *Judg.* 21. 10, *&c.* and partly, becauſe *Saul*, their new choſen King, was there. *k* Both in compaſſion towards them, and for fear of themſelves, leſt it ſhould ſhortly be their own lot.

5 And behold, Saul came after the herd out of the field *l*, and Saul ſaid, What *aileth* the people that they weep? and they told him the tidings of the men of Jabeſh.

l For being onely anointed King, and not publickly inaugurated, nor owned, nor preſented by the generality of the People, nor having yet had any opportunity of doing any thing worthy of his Place, he thought fit to forbear all Royal State, and to retire to his former private, and Country Life, which howſoever deſpiſed in theſe latter, vain, ambitious, and ſlothful Ages of the World, was anciently in great eſteem among the *Greeks* and *Romans*, whoſe Princes and Generals did frequently exerciſe themſelves in it. Though ſome conceive that he now lived in ſome State, and that he had been in the fields onely to recreate himſelf, and that his coming after the Herd was but accidental, and is mentioned only to uſher in what follows of the Yoke of Oxen.

6 And the Spirit of God came upon Saul *m*, when he heard thoſe tidings, and his anger was kindled greatly *n*.

m Inſpiring him ſuddenly with more than ordinary Courage, and Zeal, and Reſolution, to ingage himſelf and the people for their Reſcue. Compare *Judg.* 3. 10. and 6. 34. and 11. 29. *n* Againſt *Nahaſh*, for ſo inſolent and barbarous a Propoſition.

7 And

7 And he took a yoke of Oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel *o*, by the hand of Messengers, saying, Whosoever cometh not forth after Saul, and after Samuel *p*, so shall it be done unto his oxen: and the fear of the LORD *q* fell on the people, and they came out † with one consent.

† Heb. *as one man.*

o Wisely considering, that the sight Mens Eyes do much more affect their Hearts, than what they onely hear with their Ears. *p* Whom he joyns with himself, both because he was present with him; as appears from *ver.* 12. and that hereby he might gain the more Authority to his Command, and strike the greater Terror into all despisers of it. *q* Either 1. A great fear; great things being oft thus expressed, as *Cedars of God, Mountains of God*, &c. Or, 2. A Fear sent upon them by God, as *Gen.* 35. 5. that they should not dare to deny their help.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand *r*, and the men of Judah thirty thousand *s*.

r This great Terror drew so many forth: which is not so strange to him that knows what none deny, That the Land of *Canaan* contained vast Numbers of People in a little compass. *s* Who are numbred apart to their honour, to shew how readily they, to whom the Kingdom was promised, *Gen.* 49. 10. submitted to their King, though of another and far meaner Tribe; and how willing they were to hazard themselves for their Brethrens Rescue, although they might have excused themselves from the necessity of defending their own Country from their dangerous Neighbours the *Philistines*.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow *t* by *that time* the sun be hot, ye shall ‖ Or, *deliverance.* have ‖ help. And the messengers came, and shewed *it* to the men of Jabesh, and they were glad.

t To wit, the day after your departure hence, or return home; for it seems probable, that some few days had been spent in the gathering and disposing of the Forces, and bringing them towards those parts,

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you *u*.

u They did, and might reasonably and justly understand their own condition before proposed, *ver.* 3. if none came to save them; which they were not now obliged to repeat, although they conjectured that their Enemies would understand it absolutely, whose Error therein they were no more obliged to correct, than to prevent their Destruction. Nor did they tell any lye herein, but onely concealed part of their intentions, to render their Enemy more secure and fit for Ruine; which kind of Stratagems are usual, and allowed by all persons.

11 And it was *so* on the morrow, that Saul put the people into three companies *x*, and they came into the midst of the host in the morning watch *y*, and slew the Ammonites, until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

x That so Invading them on several sides with a great Force, he might both strike them with the greater Terror, and prevent their escape. *y* Having marched all the day and night before it.

* chap. 10. 27. * Luk. 19. 27. 12 ¶ And the people said unto Samuel, * Who *is* he that said, Shall Saul reign over us *z*? * bring the men, that we may put them to death *a*.

z They did not say so in terms, as we may see *ver.* 27. but this was the design and consequence of their Speech, as they rightly construe it. *a* Which till this time they were not able to do, because that infection was then almost universal.

* 2 Sam. 19. 22. 13 And Saul said, * There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel *b*.

b I will not destroy any of those whom God hath so graciously preserved; nor sully the mirth of this glorious and comfortable Day with the slaughter of any of my Subjects: and therefore I freely forgive them. Wherein *Saul* shewed his Policy as well as his Clemency, this being the most likely way to gain his Enemies, and secure his Friends, and establish his Throne in the hearts of his People.

14 Then *c* said Samuel to the people, Come, and let us go to Gilgal *d*, and renew the kingdom there *e*.

c Whilest the people were together by *Jabesh-Gilead*, wherein *Samuel*'s great prudence and fidelity to *Saul* is evident. He suspended the Confirmation of *Saul* at first, whilst the generality of the people were disaffected and discontented at the meanness of his Person: and now when he had given such eminent proof of his Princely Vertues, and when the peoples hearts were unanimously and eagerly set upon him, he takes this as the fittest season for that work. *d* This place he chose, both because it was near, and, to most of them, in the way to their homes; and because thither the *Israelites* on this side, and beyond *Jordan*, might more easily resort; and because it was famous for publick Conventions there kept, and particularly, for the Covenant there renewed by *Joshua* between God and the People. *e i. e.* Confirm our former choice, to prevent all such Seditious Expressions and Actions as we had experience of at the former Election.

15 And all the people went to Gilgal, and there they made Saul king *f* before the LORD *g* in Gilgal: and there they sacrificed sacrifices of peace-offerings *h*, before the LORD: and there Saul and all the men of Israel rejoyced greatly.

f i. e. They Recognized him, or owned and accepted him for their King by consent; for to speak properly, *Saul* was not made, or constituted King by the People, but by the Lords immediate Act; see *chap.* 8. 9. and 10. 1. *g* Who was there present in a special manner; both because the People of the Lord were there Assembled, and because there was an Altar, as the following Sacrifices shew. The same Phrase is used *chap.* 10. 17. and 14. 18. *h* Partly to Praise God for so glorious a Victory, and for the firm Settlement of the distracted Kingdom; and partly, to implore the Presence and Assistance of God to the King and Kingdom, in all their Affairs and Exigencies.

CHAP. XII.

AND Samuel said unto all Israel *a*, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

a Whilst they were Assembled together in *Gilgal*. And this is another instance of *Samuel*'s great Wisdom and Integrity. He would not reprove the People for their Sin, in desiring a King, whilst *Saul* was raw, and weak, and unsettled in his Kingdom, and in the Peoples hearts; lest through their accustomed levity, they should as hastily cast off their King, as they had passionately desired him, and so add one Sin to another; and therefore he chuseth this Season for it; partly, because *Saul*'s Kingdom was now confirmed and illustrated by an eminent Victory, and so the danger of rejecting him was out of doors; which circumstance was also considerable for *Samuel*'s Vindication, that it might appear, that his following Reproof did not proceed from any selfish respects or desires, which he might be supposed to have of retaining the power in his own hands, but meerly from the Conscience of his Duty, and a Sincere desire of all their good; and partly, because the People *rejoyced greatly*, as is said in the next foregoing Verse; and upon this occasion applauded themselves for their desires of a King; and Interpreted the success which God had now given them, as a Divine Approbation of those desires; whereby they were like to be hardened in their impenitency, and might be drawn to many other inconveniencies: *Samuel* therefore thinks fit to temper their excessive joys, and to excite them to that Repentance and Holy Fear, which he saw wanting in them, and which he knew to be absolutely necessary, to prevent the Curse of God upon their new King, and the whole Kingdom.

2 And now, behold, the king walketh before you *b*: and I am old and gray-headed *c*, and behold, my sons *are* with you *d*: and I have walked before you *e* from my childhood unto this day.

b Goeth out and cometh in before you; *i. e.* Ruleth over you, as that Phrase signifies, *Numb.* 27. 16. *Deut.* 31. 2. 2 *Chron.* 1. 10. To him I have fully resigned all my Power and Authority, and do hereby renounce it, and own my self for a private Person, and one of his Subjects. *c* And therefore unable to bear the burden of Government, and feel my self greatly at ease to see it cast upon other Shoulders; and therefore do not speak what I am about to say, from envy of *Saul*'s Advancement, or from discontent at the Diminution of my own Power. *d* Or, among you, in the same State and Place, private Persons, as you are; if they have injured any of you in their Government, as you once complained, the Law is now open against them; any of you may accuse them, your King can punish them, I do not intercede for them, I have neither Power nor Will to keep them from receiving the just Fruits of their Misdemeanours. *e i. e.* Been your Guide and Governour; partly, as a Prophet; and partly, as a Judge.

3 Behold, here I *am*, witneſs againſt me *f* before the LORD, and before his anointed: * Whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed *g*? or of whoſe hand have I received *any* † bribe *h* ‖ to blind mine eyes therewith *i*? and I will reſtore it you *k*.

* Num. 16. 15. Act. 20. 33.

† Heb. *ranſom.*
‖ Or, *that I ſhould hide mine eyes at him.*

f I here preſent my ſelf before the Lord, and before your King, being ready to give an account of all my Adminiſtrations, and to make ſatisfaction for any Injuries that I have done. And this Proteſtation *Samuel* makes of his Integrity, not out of Oſtentation or Vain-glory; but partly, for his own juſt Vindication, that the People might not hereafter for the Defence of their own Irregularities, reproach his Government; partly, that being publickly acquitted from all faults in his Government, he might more freely and boldly reprove the ſins of the People, and particularly, that ſin of theirs in deſiring a King, when they had ſo little reaſon for it, and they had ſo juſt a Governour, from whom they might have promiſed themſelves an effectual Redreſs of his Sons male adminiſtrations, if they had acquainted him therewith; and partly, that by his Example he might tacitly Admoniſh *Saul* of his Duty, and prevent his miſunderſtanding of what he had formerly ſaid, *chap.* 8. *ver.* 11. &c. and miſtake that for the Rule of his juſt Power, which was onely a Prediction of his Evil Practices. *g* Whom have I wronged, either by Fraud and falſe Accuſation, or by Might and Violence? *h* Heb. *Price of Redemption*, given to Redeem an unjuſt and loſt Cauſe or Perſon, from that Righteous Sentence which they deſerved. *i* That I ſhould not diſcern what was right and juſt, or diſſemble it as if I did not ſee it. Or, *that I ſhould hide* or *cover mine eyes* (*i. e.* wilfully wink at the plain truth) *for it*, *i. e.* for the Bribe; or, *for him*, *i. e.* for his ſake. *k* Or, *and I will cover mine eyes from him*, *i. e.* I will take ſhame to my ſelf, and cover my face as one aſhamed to look upon him.

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any mans hand.

5 And he ſaid unto them, The LORD *is* witneſs againſt you *l*, and his anointed *is* witneſs this day, that ye have not found ought *m* in my hand: And they anſwered *n*, *He is* witneſs.

l To wit, if you ſhall at any time hereafter reproach my Government or Memory. Or rather, *againſt you*, that I gave you no cauſe to be weary of Gods Government of you by Judges, or to deſire a change of the Government; and therefore the blame of it wholly reſts upon your ſelves. But this was onely inſinuated, and therefore the People did not fully underſtand his drift in it. *m i. e.* Any thing which I have gotten by Bribery or Oppreſſion. *n* Heb. *he anſwered*, *i. e.* the whole People, who are here ſpoken of as one Perſon, becauſe they anſwered thus with one conſent.

6 ¶ And Samuel ſaid unto the people, *It is* the LORD that ‖ advanced Moſes and Aaron *o*, and that brought your fathers up out of the land of Egypt.

‖ Or, *made.*

o That for your ſakes raiſed, conſtituted, and exalted *Moſes* and *Aaron*, to that great Power and Reputation which they had, and uſed, to deliver you.

7 Now therefore ſtand ſtill, that I may reaſon with you *p* before the LORD, of all the † righteous acts *q* of the LORD, which he did † to you and your fathers.

† Heb. *Righteouſneſſes or benefits.*
† Heb. *with.*

p Since God hath laid ſo great Obligations upon you, let us a little conſider whether you have Anſwered them. *q* Heb. *the Righteouſneſſes*, *i. e.* Mercies and Benefits; for ſo that word is oft uſed, as *Pſal.* 24. 5. and 36. 10. *Prov.* 10. 2. and 11. 4, and that is the chief Subject of the following Diſcourſe; ſome of their Calamities being but briefly named, and that for the illuſtration of Gods Mercy in their Deliverances.

8 * When Jacob was come into Egypt, and your fathers † cried unto the LORD, then the LORD * ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place *r*.

* Gen. 46. 5, 6.
* Exod. 2. 23.
* Exod. 3. 10. and 4. 16.

r In this Land: in which *Moſes* and *Aaron* are ſaid to ſettle them; partly, becauſe they brought them into, and ſeated them in part of it, to wit, that without *Jordan*; partly, becauſe they were under God, the Principal Authors of their entring into the Land of *Canaan*; inaſmuch as they brought them out of *Egypt*, conducted them thorough the Wilderneſs; and there by their Prayers to God, and Counſel to them, preſerved them from utter ruine, and gave Command and Direction from God for the diſtribution of the Land among them, and incouraged them to enter into it by promiſes and aſſurances of Succeſs. And laſtly, *Moſes* ſubſtituted *Joſhua* in his ſtead, and commanded him to carry them thither, and ſeat them there, which alſo he did.

9 And when they forgat the LORD their God *ſ*, * he ſold them into the hand of Siſera, captain of the hoſt of Hazor, and into the hand * of the Philiſtines, and into the hand of the king * of Moab, and they fought againſt them *t*.

* Judg. 4. 2.
* Judg. 10. 7.
* Judg. 3. 12.

† Heb.
† Heb.

ſ i. e. They revolted from him, as it is explained *ver.* 10: and carried themſelves as ungratefully and unworthily towards God, as if they had wholly forgotten his great and innumerable Favours, and their infinite Obligations to him. *Forgetting of God*, is oft put for all manner of wickedneſs, whereof indeed that is the true cauſe. See *Iſa.* 17. 10. *Jer.* 3. 21. *Ezek.* 22. 12. This he ſaith, partly, to Anſwer an Objection, That the reaſon why they deſired a King, was becauſe in the time of the Judges they were at great uncertainties, and oft-times exerciſed with ſharp afflictions: to which he anſwereth by Conceſſion that they were ſo; but adds, by way of Retortion, that they themſelves were the cauſe of it, by their forgetting of God: ſo that it was not the fault of that kind of Government, but their tranſgreſſing the Rules of it; and partly, to mind them, that this their ungrateful carriage towards God, was no new or ſtrange thing, but an hereditary and inveterate Diſeaſe, that ſo they might more eaſily believe their own Guilt herein, and be more deeply humbled both for their own, and for their Parents Sins. *t* To wit, with ſucceſs, and ſubdued them.

10 And they cryed unto the LORD, and ſaid, We have ſinned, becauſe we have forſaken the LORD, and have ſerved Baalim, and Aſhtaroth: but now deliver us out of the hand of our enemies, and we will ſerve thee.

11 And the LORD ſent * Jerubbaal, and Bedan *u*, and * Jephthah, and * Samuel *x*, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe *y*.

* Judg. 6. 14. 32.
‡ Judg. 11. 1.
* chap. 7. 13.

u This certainly is one of the Judges; and becauſe there is no Judge ſo called in the Book of *Judges*, it is reaſonably concluded, that this was one of the Judges there mentioned, having two Names, as was very frequent. And this was, either, Firſt, *Sampſon*, as moſt Interpreters believe, who is called *Bedan*; *i. e.* in *Dan*, or of *Dan*, or the Son *Dan*, one of that Tribe, to ſignifie that they had no reaſon to diſtruſt that God, who could, and did, raiſe ſo eminent a Saviour out of ſo obſcure a Tribe. Or, Secondly, *Jair* the *Gileadite*, of whom *Judg.* 10. 3. which may ſeem beſt to agree, Firſt, With the Time and Order of the Judges; for *Jair* was before *Jephthah*, but *Sampſon* was after him. Secondly, With other Scriptures: for among the Sons of a more Ancient, and a Famous *Jair*, of whom ſee *Numb.* 32. 41. we meet with one called *Bedan*, 1 *Chron.* 7. 17. which Name ſeems here given to *Jair* the Judge, to diſtinguiſh him from that firſt *Jair*. Thirdly, With the following words, which ſhew that this *Bedan* was one of thoſe Judges who *deliver'd them out of the hand of their Enemies on every ſide*, and made them to *dwell ſafely*; which ſeems not ſo properly to agree to *Sampſon*, who did onely *begin to deliver* Iſrael *out of the hand of the* Philiſtines; as was foretold of him, *Judg.* 13. 5. as to *Jair*, who kept them in peace and ſafety, in the midſt of all their Enemies, as may be gathered from *Judg.* 10. 3, 4, 5, 6. And ſo did all the reſt of the Judges here mentioned. *x* He ſpeaks of himſelf in the Third Perſon, which is frequent in the Hebrew Tongue, as *Gen.* 4. 23. *Pſal.* 132. 1, 10, 11. *Dan.* 1. 6. *Iſa.* 1. 1. And he mentions himſelf not through vain Oſtentation, but for his own juſt and neceſſary Vindication, and for the juſtification and inforcement of his following Reproof, to ſhew that he had not degenerated from his Predeceſſors, nor had been ſo inconſiderable and unprofitable to them, as to give them any occaſion to contrive or deſire this change of Government in his days. *y* So that it was no neceſſity, but meer wantonneſs, that made you deſire a change.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, * ye ſaid unto me, Nay, but a king ſhall reign over us *z*, when the LORD your God *was* your king *a*.

* chap. 8. 19.

z See the Notes on *chap.* 11. 1. *a i. e.* When God was your immediate King and Governour, who was both able and willing to deliver you, if you had cried to him, whereof you and your Anceſtors have had plentiful experience; ſo that you did not at all need any other King; and your deſire of another, was a manifeſt reproach againſt God, as if he were either grown Impotent, or Unfaithful, or Unmerciful to you.

13 Now

13 Now therefore, behold the king whom ye have choſen *b*, *and* whom ye have deſired: and behold, the LORD hath ſet a king over you *c*.

b Though God choſe him by Lot, yet the People are ſaid to chuſe him; either generally, becauſe they choſe that Form of Government: or particularly, becauſe they approved of Gods choice, *chap.* 10. 24. and confirmed it, *chap.* 11. 15.
c He hath yielded to your inordinate deſire.

14 If ye will fear the LORD, and ſerve him, and obey his voice, and not rebel againſt the
† Heb. *mouth.* † commandment of the LORD, then ſhall both ye, and alſo the king that reigneth over you,
† Heb. *be after.* † continue following the LORD *d* your God.

d Heb. *then ſhall---ye---be*, (*i. e.* walk, or go) *after the Lord*; *i. e.* God ſhall ſtill go before you, as he hath hitherto done, as your Leader or Governour, to Direct, Protect, and Deliver you; and he will not forſake you, as you have given him juſt cauſe to do. Sometimes this Phraſe of *going after the Lord*, ſignifies a Mans Obedience to God; but here it is otherwiſe to be underſtood (as it is no new thing, for the ſame Phraſe in ſeveral places, to be underſtood in quite different Senſes); and it Notes not a Duty to be performed, but a promiſe of a Priviledge to be received upon the performance of their Duty; becauſe it is oppoſed to a threatning denounced in caſe of Diſobedience, in the next Verſe.

15 But if ye will not obey the voice of the LORD, but rebel againſt the commandment of the LORD, then ſhall the hand of the LORD be againſt you, as *it was* againſt your fathers *e*.

e Who lived under the Judges; and you ſhall have no advantage in that point by the change of Government, nor ſhall your Kings be able to Protect you againſt Gods Diſpleaſure.

16 ¶ Now therefore ſtand *f*, and ſee this great thing which the LORD will do before your eyes.

f He intends not the poſture of their Bodies, but the conſiſtency of their Minds, by ſerious and fixed Conſideration.

17 *Is it* not wheat-harveſt to day *g*? I will call
† Heb. *voice.* unto the LORD, and he ſhall ſend † thunder and rain *h*, that ye may perceive and ſee that your wickedneſs *is* great, which ye have done in the ſight of the LORD, in asking you a king.

g At which time it was a rare thing in thoſe parts to have Thunder or Rain, as the Scripture oft implies; and St. *Jerom* affirms, who was an Eye-witneſs of it; the weather being more conſtant and certain in its Seaſons there, and in divers other parts, than it is with us who live in Iſlands, as all Travellers inform us. *h* That by this unſeaſonable and pernicious Storm you may underſtand that God is diſpleaſed with you; and alſo how Fooliſhly and Wickedly you have done in rejecting the Government of that God, at whoſe command are all things both in Heaven and in Earth.

18 So Samuel called unto the LORD, and the LORD ſent thunder and rain that day: and all the people greatly feared the LORD, and Samuel *i*.

i Who had ſuch great Power and Favour with God.

19 And all the people ſaid unto Samuel, Pray for thy ſervants *k* unto the LORD thy God *l*, that we die not *m*: for we have added unto all our ſins, *this* evil, to ask us a king *n*.

k For ſo we ſhall ſtill own our ſelves to be, though we have got another Maſter. *l* Whom thou haſt ſo great an Intereſt in, and canſt ſo eaſily prevail with for any Mercy, whilſt we are aſhamed and afraid to call him our God, becauſe we have ſo highly offended him. *m* That this terrible Storm may be taken away, leſt our Perſons and the Fruits of the Earth be all Deſtroyed. *n* So horribly were they biaſſed with their prejudices and paſſions, that nothing but a Miracle could convince them of this particular Sin.

20 ¶ And Samuel ſaid unto the people, Fear not *o*: (ye have done all this wickedneſs, yet turn not aſide from following the LORD, but ſerve the LORD with all your heart:

o To wit, with a Servile and Deſponding Fear, as if there were no hope leſt for you.

21 And turn ye not aſide *p*, for then *ſhould ye go q* after vain *things r*, which cannot profit nor deliver *ſ*, for they *are* vain)

p To wit, after Idols; as they had often done before; and, notwithſtanding this warning, did afterwards. *q* Or, *ſhould ye turn aſide*; which words are eaſily to be underſtood out of the foregoing Branch, ſuch *Elliſes* being moſt frequent in Scripture, as *Deut.* 1. 4. 1 *King.* 14. 14. 2 *King.* 9. 27. *r* So Idols are called, *Deut.* 32. 21. *Jer.* 2. 5. and ſo they are, being meer *nothings*, 1 *Cor.* 8. 4. having no Divinity nor Power in them, no Influence upon us, nor uſe or benefit to us. *ſ i. e.* Which will not onely be unprofitable, but highly pernicious to you; the contrary Affirmative being underſtood under the Negative, as *Exod.* 20. 7. *Numb.* 21. 23. *Deut.* 2. 30.

22 * For the LORD will not forſake his peo- * Pſal. 94. 14.
ple for his great Names ſake *s*: becauſe it hath pleaſed the LORD to make you his people *t*.

ſ i. e. For his own Honour, which would ſeem to ſuffer much among men, if he ſhould not preſerve and deliver his People in eminent Dangers; as if he were grown feeble, or forgetful, or inconſtant, or unfaithful, or regardleſs of Human affairs, or unkind to thoſe who own and Worſhip him, when all the reſt of the World forſake him. Hence this Argument hath been oft pleaded with God, not without good ſucceſs, as *Exod.* 32. 12. *Numb.* 14. 13, &c. And this reaſon God here alledgeth to take them off from all conceit of their own merit; and to aſſure them, that if they did truly repent of all their ſins, and ſerved God with all their heart, which is here ſuppoſed; yet even in that caſe their Salvation would not be due to their Merits; but onely the effect of Gods Free Mercy. *t* To wit, out of his own Free Grace, without any deſert of yours, as he ſaith, *Deut.* 7. 7. and 9. 5. and therefore he will not eaſily forſake you, except you thruſt him away.

23 Moreover, *as for* me, God forbid that I ſhould ſin againſt the LORD, † in ceaſing to pray for
† Heb. *from ceaſing.* you *u*: but I will teach you *x* the good and the right way.

u Think not that becauſe you have ſo highly Diſobliged and Rejected me, that I will revenge my ſelf, by neglecting to pray for you, or by praying againſt you, as I have now done for your Conviction and Humiliation, and ſo for your Preſervation; I am ſenſible it is my Duty, as I am a Man, an *Iſraelite*, a Miniſter, a Prophet, to pray for you. *x* Heb. *and I will*, &c. *i. e.* I will not onely Pray for you, which is one Branch of my Duty; but will alſo Teach and Inſtruct you, which is the other Branch of it. And though you have caſt me off from being your Judge and Ruler, yet I will not ceaſe to be your Inſtructor and Monitor, to keep you from Sin and Deſtruction.

24 Onely fear the LORD, and ſerve him *y* in truth with all your heart: for conſider ‖ how great *things* he hath done for you *z*.
‖ Or, *what a great thing*, &c.

y Otherwiſe neither my Prayer nor Counſels will ſtand you in any ſtead. *z* Or, *among you*, both at this time and formerly.

25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your king.

CHAP. XIII.

SAul † reigned one year *a*, and when he had reigned two years over Iſrael,
† Heb. *the ſon of one year in his reigning.*

a i. e. Had now Reigned one Year, from his firſt Election at *Mizpeh*, in which time theſe things were done, which are Recorded *chap.* 11. and 12. to wit, Peaceably, or Righteouſly. Compare 2 *Sam.* 2. 10.

2 Saul choſe *b* him three thouſand men of Iſrael *c*: *whereof* two thouſand were with Saul in Michmaſh *d*, and in mount Bethel, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

b Heb. *And* (*i. e.* Then, as that Adverb is oft uſed, as *Gen.* 3. 5. and 18. 10, &c.) *Saul choſe.* *c* Which he thought ſufficient for conſtant Attendance and Service, intending to Summon the reſt when need ſhould be. *d* A Tract of Ground near *Ramah* and *Bethel*, in the Border of *Benjamin*, and near to the *Philiſtines*.

* 3 And Jonathan ſmote the * gariſon of the * chap. 10. 5.
Philiſtines *e* that *was* in ‖ Geba *f*, and the Phi- ‖ Or, *the hill.*
liſtines

liſtines heard *of it*: and Saul blew the trumpet thorowout all the land, ſaying, Let the Hebrews hear *g*.

e The firſt Deſign of *Saul* and *Jonathan*, was to free their Land from the Gariſons which the *Philiſtines* had in it; and they firſt begin to clear their own Country of *Benjamin*. *f* Not the ſame place called *Gibeah*, *ver.* 2. (for if the place were the ſame, why ſhould he vary the Name of it in the ſame Story, and in the next Verſe? Nor is it likely that *Jonathan* would chuſe that place for his Camp, where the *Philiſtines* had a Gariſon): but another place in the ſame Tribe, in which there were two diſtinct places, *Gebah* and *Gibeah*, *Joſh.* 18. 24, 28. *g i. e.* He ſent Meſſengers to tell them all what *Jonathan* had done, and how the *Philiſtines* were enraged at it, and made great preparations for War; and therefore what neceſſity there was of gathering themſelves together, and coming to him, for his and their own Defence.

4 And all Iſrael heard ſay, *that* Saul *h* had ſmitten a gariſon of the Philiſtines, and *that* Iſrael alſo † was had in abomination with the Philiſtines: and the people were called together after Saul to Gilgal *i*.

† Heb. *did ſtink.*

h i. e. Jonathan by *Saul*'s direction and encouragement. The Actions of an Army are commonly aſcribed to their General. *i* The place before appointed by *Samuel*, *chap.* 10. 8.

5 ¶ And the Philiſtines gathered themſelves together to fight with Iſrael, thirty thouſand charets *k*, and ſix thouſand horſmen, and people as the ſand which *is* on the ſea ſhore in multitude, and they came up and pitched in Michmaſh, eaſtward from * Beth-aven.

* Joſh. 7. 2. and 18. 12, 13.

k This number ſeems incredible to Infidels. To whom it may be ſufficient to reply, That it is far more rational to acknowledge a miſtake in him that Copied out the Sacred Text in ſuch Numeral or Hiſtorical paſſages, wherein the Doctrine of Faith and Good Life is not directly concerned, than upon ſuch a pretence to queſtion the Truth and Divinity of the Holy Scriptures, which are ſo fully Atteſted, and evidently Demonſtrated. And the miſtake is not great in the *Hebrew*, *Schaloſh* for *Scheliſhim*; and ſo indeed thoſe two Ancient Tranſlators, the *Syriack* and *Arabick* Tranſlate it, and are ſuppoſed to have read in their *Hebrew* Copies, *Three thouſand*. Nor is it neceſſary that all theſe ſhould be Military Charets, but many of them might be for Carriage of things belonging to ſo great an Army; For ſuch a diſtinction of Charets we find, *Exod.* 14. 7. But there is no need of this Reply. *Charets* here may very well be put for the Men that rode upon them, and Fought out of them, by a Figure called a *Metonymy*, of the Subject for the Adjunct; or the thing containing, for the thing contained in it, than which none more frequent. In the very ſame manner, and by the very ſame Figure, the *Baſket* is put for the Meat in it, *Deut.* 28. 5, 17. the *Wilderneſs*, for the wild Beaſts of the Wilderneſs, *Pſal.* 29. 8. the *Neſt*, for the Birds in't, *Deut.* 32. 11. the *Cup*, for the Drink in it, *Jer.* 49. 12. 1 *Cor.* 10. 21. And, to come more cloſely to the point, an *Horſe* is put for an Horſe-load of Wares laid upon it, 1 *King.* 10. 28. and *an Aſſe of Bread*, is put for *an Aſſe load of Bread*, both in the *Hebrew* Text of 1 *Sam.* 16. 20. and in an Ancient *Greek* Poet. And, yet nearer, the word *Charets*, is manifeſtly put, either for the Horſes belonging to them: or rather, for the Men that Fought out of them, as 2 *Sam.* 10. 18. where it is ſaid in the *Hebrew*, that *David ſlew Seven hundred Charets*; that is, *Seven thouſand Men*, which Fought *in Charets*, as it is explained, 1 *Chron.* 19. 18. and 1 *King* 20. 21. where *Ahab* is ſaid to *ſmite Horſes and Charets*; and 1 *Chron.* 18. 4. and *Pſal.* 76. 6. where *the Charet and Horſe* (*i. e.* the Men that Ride and Fight in Charets, or upon Horſes) *are* ſaid to be caſt *into a dead ſleep*: and *Ezek.* 39. 20. where it is ſaid, *ye ſhall be filled at my Table with Horſes and Charets* (*i. e.* with Men belonging to the Charets, for ſurely the Charets of Iron had been very improper Food), *with mighty Men*, &c. And let any cavilling Infidel produce a Wiſe reaſon, why it may not, and ought not to be ſo underſtood here alſo? Add to all this, that the *Philiſtines* were not alone in this expedition, but had the help of the *Canaanites*, and the *Tyrians*, as is very credible, both from *Eccl.* 40. 20. and from the Nature of the thing. If it be further inquired, Why the *Philiſtines* ſhould raiſe ſo great an Army at this time? The Anſwer is Obvious; That not onely their Old and Formidable Enemy *Samuel* was yet alive, but a New Enemy was riſen, even King *Saul*, who was lately Confirmed in his Kingdom, and had been flushed with his good ſucceſs againſt the *Ammonites*, and was likely to grow more and more potent, if not timely prevented; and they thought that now the *Iſraelitiſh* affairs were come to ſome Conſiſtency, being put into the hands of a King; and therefore they thought fit once for all to put forth all their ſtrength to ſuppreſs the *Iſraelites*, and to prevent that ruine which otherwiſe threatned them.

6 When the men of Iſrael ſaw that they were in a ſtrait *l*: (for the people were diſtreſſed *m*) then the people did * hide themſelves in caves *n*, and in thickets, and in rocks, and in high places, and in pits.

* Judg. 6. 2.

l Notwithſtanding their former preſumption, that if they had a King, they ſhould be free from all ſuch ſtraits. And hereby God intended to teach them the Vanity of all Carnal confidence in Men; and that they did not one jot leſs need the help and favour of God now, than they did before, when they had no King. *m* They were not miſtaken in their apprehenſions of Danger, as men oft are, for they were really in great Danger, their Enemies Hoſt far exceeding theirs, both in Number, and Order, and Courage, and Arms. *n* Whereof there were divers in thoſe parts for this very uſe, as we read in *Joſephus*, and in the Holy Scripture.

7 And *ſome* of the Hebrews went over Jordan, to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people *o* † followed him trembling.

† Heb. *trembled after him.*

o To wit, his whole Army, oppoſed to the common People, *ver.* 6.

8 ¶ * And he tarried ſeven days *p*, according to the ſet time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were ſcattered from him.

* chap. 10. 8.

p Not ſeven compleat days; for that the laſt day was not finiſhed, plainly appears from *Samuel*'s reproof, which had then been groundleſs and abſurd, and he had falſly charged *Saul* with breaking Gods command therein, *ver.* 13. And as *Samuel* came on the ſeventh day, and that with intent to Sacrifice; ſo doubtleſs he came in due time, for that Work which was to be done before Sun-ſetting, *Exod.* 29. 38, 39. So *Saul* waited onely ſix compleat days, and part of the ſeventh, which is here called ſeven days: for the word *Day*, is oft uſed for a part of the Day, as among Lawyers, ſo alſo in Sacred Scripture, as *Matth.* 12. 40. where Chriſt is ſaid to be *in the heart of the Earth three days and three nights*, *i. e.* one whole day, and part of the other two days. Moreover this place may be thus rendred: *He tarried* until *the ſeventh day*, (as this ſame Phraſe is uſed *Gen.* 7. 10, *Heb.* until the *ſeventh of the days*) (as the *Hebrew Lamed* is oft taken) *the ſet time that Samuel* had appointed.

9 And Saul ſaid, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering *q*.

q Either himſelf; or rather by the Prieſt, as *Solomon* is ſaid to offer, 1 *King.* 3. 4. Compare 1 *Sam.* 1. 3.

10 And it came to paſs, that aſſoon as he had made an end of offering the burnt-offering, behold Samuel came *r*, and Saul went out to meet him, that he might † ſalute him *ſ*.

† Heb. *bleſs him.*

r i. e. It was told *Saul*, Behold *Samuel* is coming. *ſ i. e.* Congratulate his coming. This he did, partly out of cuſtom; and partly, that by this Teſtimony of his affection and reſpect to *Samuel*, he might prevent that rebuke which his guilty Conſcience made him expect.

11 ¶ And Samuel ſaid, What haſt thou done *t*? And Saul ſaid, Becauſe I ſaw that the people were ſcattered from me, and *that* thou cameſt not within the days appointed *u*, and that the Philiſtines gathered themſelves together to Michmaſh:

t He ſuſpected that *Saul* had tranſgreſſed; either by his dejected countenance, or ſome words uttered by him, though not here expreſſed: but he asks him, that he might be more fully and certainly informed, and that *Saul* might be brought to an ingenuous Confeſſion of his Sin, and true Repentance for it. *u i. e.* When the ſeventh day was come, and a good part of it paſt, whence I concluded thou wouldſt not come that day, and that thou hadſt forgotten thy appointment, or been hindred by ſome extraordinary occaſion.

12 Therefore ſaid I, The Philiſtines will come down now upon me to Gilgal, and I have not made † ſupplication unto the LORD *x*; I forced my ſelf therefore, and offered a burnt-offering *y*.

† Heb. *intreated the face.*

x Hence it appears, that Sacrifices were accompanied with Solemn Prayers. *y* I did it againſt my own mind and inclination.

nation. My Conſcience told me I ſhould forbear it, and punctually obey God's Command delivered to me by *Samuel*, but my neceſſity urged me to make haſte.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly *z*: thou haſt not kept the commandment of the LORD thy God *a*, which he commanded thee: for now would the LORD have eſtabliſhed thy kingdom upon Iſrael for ever *b*.

z In that very thing wherein thou thinkeſt thou haſt done wiſely and politickly, in diſobeying my expreſs Command upon a pretended neceſſity, or reaſon of State. *a* Not onely upon common grounds, as thou art his Creature, and one of his People; but in a ſpecial manner, who hath conferred peculiar Favours and Honours upon thee; which is an aggravation of thy ſin. *b Queſt.* How could this be true, when the Kingdom was promiſed to *Judah*, *Gen.* 49. 10. and conſequently muſt neceſſarily be taken away from *Saul*, and from his Tribe? *Anſ.* Firſt, The Phraſe, *for ever*, in Scripture uſe, oft-times ſignifies onely a long time, as *Gen.* 43. 9. *Exod.* 21. 6. 1 *Sam.* 28. 2. So this had been abundantly verified, if the Kingdom had been enjoyed by *Saul*, and by his Son, and by his Sons Son; after whom the Kingdom might have come to *Judah*. Secondly, Though the Kingdom had been promiſed to *Saul*, and to his Poſterity for ever in a larger ſence, yet that was upon condition of his Obedience. And therefore God might well promiſe the Kingdom to *Judah*, becauſe at that time, and before, he foreſaw that *Saul* would by his diſobedience forfeit that promiſe, and that he would take the forfeiture, and transfer the Kingdom to *Judah*.

14 But now thy kingdom ſhall not continue: *Pſal 89. 20. Act. 13. 22. * the LORD hath ſought *c* him a man after his own heart *d*, and the LORD hath commanded *e* him *to be* captain over his people, becauſe thou haſt not kept *that* which the LORD commanded thee *f*.

c i. e. Hath found or diſcovered, as men do by ſeeking. An Anthropopathy. *d i. e.* Such a man as I deſire, one who will fulfil all the deſires of my heart, and not oppoſe them, as thou doſt. *e i. e.* Hath appointed or decreed, as the word *command* is ſometimes uſed: for it was not yet actually done. *f Queſt.* Firſt, What was *Saul*'s Sin? *Anſw.* Either, Firſt, That *Saul* Invaded the Prieſts Office, and Offered the Sacrifice himſelf: which is not probable, both becauſe he had Prieſts with him, and among others an eminent one; *Abiah*, *chap.* 14. 3. and therefore had no occaſion nor pretence for that preſumption. Or rather, Secondly, That *Saul* did not wait the full time for *Samuel*'s coming; for that is the thing which God commanded *ch.* 10. 8. and the breach of this command is the only thing for which *Saul* makes an Apology, *ver.* 11, 12. *Queſt.* Secondly, Why did God ſo ſeverely puniſh *Saul* for ſo ſmall an offence, and that occaſioned by great neceſſity, and done with an honeſt intention? *Anſw.* Firſt, Men are very incompetent *Judges* of Gods Judgments, becauſe they ſee but very little, either of the Majeſty of the offended God, or of the hainous nature and aggravations of the Offence. For inſtance, men ſee nothing but *Saul*'s outward act, which ſeems ſmall; but God ſaw with how wicked a mind and heart he did this, with what Rebellion againſt the Light of his own Conſcience, as his own words imply; with what groſs infidelity and diſtruſt of Gods Providence, with what contempt of Gods Authority and Juſtice, and many other wicked principles and motions of his heart, unknown to men. Beſides, God clearly ſaw all that wickedneſs that yet lay hid in his heart, and foreſaw all his other Crimes; and therefore had far more grounds for his Sentence againſt him, than we can imagine. Secondly, God doth ſometimes puniſh ſmall ſins ſeverely, and that for divers weighty reaſons, as that all men may ſee what the leaſt ſin deſerves, and how much they owe to Gods free and rich Mercy, for paſſing by their great Offences; and what need they have not to indulge themſelves in any ſmall ſin, as men are very prone to do, upon vain preſumptions of Gods Mercy, whereby they are eaſily and commonly drawn on to hainous Crimes; and for many other reaſons: ſo that ſome ſuch inſtances of Gods ſeverity, are neceſſary Diſcipline and Caution to all mankind in the preſent and future Ages; and therefore there is far more of mercy and kindneſs in ſuch actions, than of rigour and harſhneſs, ſince this is but particular to one Perſon, and the other is an univerſal good. Thirdly, It muſt be remembred, that the Kingdom of *Saul*, and of *Iſrael*, was now in its Infancy; and that this was the firſt command which he received from God. And it hath been ever held a piece of Wiſdom in all Law-givers, ſeverely to puniſh the firſt Violations of their Laws, to ſecure their Honour and Obedience, and to affright and caution Offenders for the future. And accordingly God dealt with *Cain* the firſt Murderer; with *Iſrael*, for their firſt Idolatry with the Calf; with the firſt miſcarriage of the Prieſts, *Lev.* 10. 1. with the firſt profaner of the Sabbath, *Numb.* 15. 32. with the firſt groſs Hypocrites in the Chriſtian Church, *Act.* 5. 5, 10. And therefore it is neither ſtrange nor unjuſt, if he deal with *Saul* after the ſame manner, and upon the ſame grounds. Fourthly, Though God threaten *Saul* with the loſs of his Kingdom for this ſin, yet it is not improbable, that there was a tacit condition implied, as is uſual in ſuch caſes, as *Jonah* 3. 4. to wit, if he did not heartily repent of this and of all his ſins; for the full, and final, and peremptory Sentence of *Saul*'s rejection, is plainly aſcribed to another cauſe, *chap.* 15. 11, 23, 26, 28, 29. and till that ſecond Offence, neither the Spirit of the Lord departed from him, nor was *David* anointed in his ſtead, *chap.* 16. 13, 14.

15 And Samuel aroſe, and gat him up from Gilgal, unto Gibeah of Benjamin *g*. And Saul numbred the people *that were* † preſent with him, * about ſix hundred men. † Heb. *found.* * chap. 14. 2.

g Whither *Saul* alſo followed him; as appears from the next Verſe: either, becauſe it was better fortified than *Gilgal*: or, becauſe he expected a greater increaſe of his Army there, it being in his own Tribe, and nearer the heart of his Kingdom: or, becauſe he hoped for *Samuel*'s Aſſiſtance there.

16 And Saul, and Jonathan his ſon, and the people *that were* preſent with them, abode in Gibeah of Benjamin: but the Philiſtines encamped in Michmaſh.

17 And the ſpoilers came out of the camp of the Philiſtines in three companies *h*; one company turned unto the way *that leadeth to* Ophrah *i*, unto the land of Shual.

h That they might March ſeveral ways, and ſo waſte ſeveral parts of the Countrey. *i* A City of *Benjamin*, *Joſ.* 18. 23. South-weſt from *Michmaſh*.

18 And another company turned the way to Beth-horon *k*, and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderneſs *l*.

k A City of *Ephraim*, *Joſ.* 16. 3. North-weſt from *Michmaſh*. *l i. e.* The Wilderneſs of *Jordan*, Eaſtward.

19 ¶ Now there was no ſmith found throughout all the land of Iſrael *m*: (for the Philiſtines ſaid, † Leſt the Hebrews make them ſwords or ſpears.) † *We muſt take them away.*

m This was a Politick courſe of the *Philiſtines*, which alſo other Nations have uſed. So the *Chaldeans* took away their Smiths, 2 *King.* 24. 14. *Jer.* 24. 1. and 29. 2. And *Porſenna* obliged the *Romans* by Covenant, That they ſhould uſe no Iron but in the Tillage of their Lands.

20 But all the Iſraelites went down to the Philiſtines *n* to ſharpen every man his ſhare, and his coulter, and his axe, and his mattock.

n Not to the Land of the *Philiſtines*, for it is not ſaid ſo, and that was too remote; but to the Stations and Gariſons which the *Philiſtines* yet retained in ſeveral parts of *Iſrael*'s Land, though *Samuel*'s Authority had ſo far over-awed them, that they durſt not give the *Iſraelites* much diſturbance. In theſe, therefore, the *Philiſtines* kept all the Smiths; and here they allowed them the exerciſe of their Art for the uſes here following.

21 Yet they had † a file for the mattocks, and for the coulters, and for the forks, and for the axes *o*, and † to ſharpen the goads. † Heb. *a file with mouths.* † Heb. *to ſet.*

o So the ſenſe is, They allowed them ſome ſmall helps to make their Mattocks, and in ſome ſort to ſerve their preſent uſe. But theſe words may be otherwiſe Tranſlated, and are ſo by ſome Learned, both Ancient and Modern, Tranſlators; thus, *Therefore the mouths or edges of the mattocks, and coulters, &c. were dull* or *blunt*. Or rather thus, *When* (Heb. *And* put for *when*, as the Particle, *and*, is ſometimes rendred, as *Mar.* 15. 25.) *the mouths* or *edges of the mattocks, &c. were blunt*, So this paſſage very well agrees both with the foregoing and following words; and the whole ſence of the place is intirely thus, They *went to the Philiſtines to ſharpen their ſhares, and mattocks, and coulters, and axes, when they were blunt, and* (which was more ſtrange, They were forced to go to them, even) *to ſharpen their goads.*

22 So it came to paſs in the day of battel, that there was neither ſword nor ſpear found in the hand of any of the people, that *were* with Saul and Jonathan *p*, but with Saul and with Jonathan his ſon was there found.

p Queſt.

p Quest. How could the *Israelites* smite either the Garison of the *Philistines* above, *ver.* 3. or the Host of the *Ammonites*, *chap.* 11. 11. without Arms? And when they had Conquered them, Why did they not take away their Arms, and reserve them to their own use? *Answ.* 1. This want of Swords and Spears is not affirmed concerning all *Israel*, but is restrained unto those 600, who were with *Saul* and *Jonathan*; whom God by his Providence might suffer to be without those Arms, that the glory of the following Victory might be wholly ascribed to God; as for the very same reason God would have but 300 men left with *Gideon*, and those Armed onely with Trumpets, and Pitchers, and Lamps, *Judg.* 7. There were no doubt a considerable number of Swords and Spears among the *Israelites*, but they generally hid them, as now they did their Persons, from the *Philistines*. And the *Philistines* had not yet attained to so great a power over them, as wholly to disarm them, but thought it sufficient to prevent the making of new Arms; knowing that the old ones would shortly be decayed, and useless. 2. There were other Arms more common in those times and places, than Swords and Spears; to wit, Bows and Arrows, and Slings and Stones; as appears from *Judg.* 20. 16. * 2 *Sam.* 1. 18, 22. 2 *King.* 3. 25. 1 *Chron.* 12. 1, 2. besides Clubs, and Instruments of Agriculture, which might easily be turned into Weapons of War. 3. God so governed the Affairs of the *Israelites*, that they had no great number of Swords, or Spears, *Judg.* 5. 8. that so they might be kept in more dependance upon, and subjection unto God, wherein their safety and happiness consisted. And therefore, that famous Victory obtained against the *Philistines* in *Samuel*'s days, was not got by the Sword of Men, but onely by Thunder from Heaven, *chap.* 7. 10.

‖ Or, *standing Camp.*

23 And the ‖ garison of the Philistines went out to the passage of Michmash *q*.

q A place so called, because it was near to *Michmash*, and led towards *Gibeah*, which, it seems, they designed to Besiege; and in the mean time, to waste the adjoyning Country.

CHAP. XIV.

‖ Or, *there was a day.*

NOW ‖ it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines garison *a*, that *is* on the other side *b*: but he told not his father *c*.

a This was a rash and foolish Attempt, if it be examined by common Rules; but not so, if we consider the singular promises made to the *Israelites*, That *one should chase a thousand*, &c. and especially the heroical and extraordinary Motions which were then frequently put into the minds of gallant Men, by Gods Spirit, whereby they undertook and accomplished noble and wonderful things; as did *Samson*, and *David* and his Worthies. *b* Beyond that Rocky Passage described below, *ver.* 4, 13. which he pointed at with his hand. *c* Lest he should hinder him in so improbable an Enterprize. Nor was it necessary he should inform him of it, because he had a Commission from his Father, to Fight when he saw occasion; as he had done without his Fathers privity, *chap.* 13. 3.

2 And Saul tarried in the uttermost part of Gibeah *d*, under a pomegranate tree, which *is* in Migron *e*: and the people that *were* with him, *were* * about six hundred men:

* chap. 13. 15.

d In the Outworks of the City where he had Intrenched himself to observe the Motion of the *Philistines*. *e* Or, *towards* (as the Hebrew *Beth* is oft used) *Migron*, which was another place, but near *Gibeah*; See *Isa.* 10. 28.

* chap. 4. 21.

3 And Ahiah the son of Ahitub *f*, * Ichabods brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod *g*: and the people knew not that Jonathan was gone.

f The same who is called *Abimelech*, 1 *Sam.* 22. 9, 11, 20. the High-priest, who was here to attend upon the Ark which was brought hither. *ver.* 18. *g* To wit, the High-priests Ephod, wherein the *Urim* and *Thummim* was.

† Heb. *the tooth of a rock.* See Job 39. 28.

4 ¶ And between the passages *h*, by which Jonathan sought to go over unto the Philistines garison, *there was* † a sharp rock on the one side, and a sharp rock on the other side *i*: and the name of the one *was* Bozez, and the name of the other Seneh.

h So these might be two known and common passages, both which *Jonathan* must cross, or pass over to go to the *Philistines*, between which the following Rocks lay. But the words may be rendred thus, In *the middle* (for so the *Hebrew* Particle, *ben*, signifies as *Isa.* 44. 4. and *bath*, is, is understood by a very frequent Ellipsis) *of the passage*; the Plural number being put for the Singular, as is frequent. *i* Which is not so to be understood, as if in this Passage one Rock was on the right hand, and the other on the left; for so he should have gone between both: and there was no need of climbing up to them, which is mentioned below, *ver.* 13. But the meaning is, that *the tooth* (or prominency) *of the one rock* (as it is in the *Hebrew*) *was on the one side*, *i. e.* Northward, looking towards *Michmash* (the Garison of the *Philistines*) and *the tooth of the other rock was on the other side*; *i. e. Southward looking towards Gibeah* (where *Saul*'s Camp lay) as the next verse informs us: and *Jonathan* was forced to climb over these two Rocks, because the other and common ways from one Town to the other, might now be obstructed, or were not so fit for his present Design.

† Heb. *tooth.*

5 The † fore-front of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garison of these uncircumcised *k*, it may be *l* that the LORD will work *m* for us: for *there is* no restraint to the LORD *n* * to save by many, or by few.

* 2 Chron. 14. 11.

k So he calls them, partly in contempt, and principally to strengthen his Faith by this consideration, That his Enemies were Enemies to God, and without any hope in God, or help from him; whereas he was Circumcised, and therefore in Covenant with God, who was both able, and engaged to assist his people. *l* He speaks doubtfully: for though he found and felt himself stirred up by God to this Exploit, and was assured that God would deliver his People; yet he was not certain that he would do it at this time, and in this way. *m* To wit, great and wonderful things. *n* There is no person nor thing which can hinder God from thus doing.

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee *o*: behold, I *am* with thee according to thy heart.

o March on to the Enemies.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover our selves unto them.

† Heb. *be still.*

9 If they say thus unto us, † Tarry until we come to you: then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us: then we will go up: for the LORD hath delivered them into our hand: and this *shall be* a sign unto us *p*.

p Jonathan not being assured of the success of this present Exploit, desires a sign; and, by the instinct of God's Spirit, as the success shews, pitcheth upon this. Divers such heroical Motions and extraordinary impulses there were among great and good men in ancient times; as *Gen.* 24. 13. *Judg.* 6. 37. which are not presidents to us.

11 And both of them discovered themselves unto the garison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes *q*, where they had hid themselves.

q Therefore *Jonathan* chose that Rocky and unusual way, that the *Philistines* might suppose they did not come from *Saul*'s Camp to Fight with them, but rather out of the Caves, and holes of the Rocks, from which their necessity had now driven them.

12 And the men of the garison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing *r*. And Jonathan said unto his armour-bearer, Come up after me, for the Lord hath delivered them *s* into the hand of Israel.

r We having something of Importance to communicate to you. A Speech of Contempt and Derision. *s* He piously and modestly ascribes the Success which he now foresees, to God onely.

13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him *t*: and they fell before Jonathan, and his armour-bearer slew after him *u*.

t The

t The *Philiſtines* could eaſily have hindred their Aſcent, but thought ſcorn to do it, not queſtioning but they could cut them off in a moment when they were come up to them according to their invitation. *u* For being endowed with extraordinary ſtrength and courage, and having with incredible boldneſs killed the firſt they met with, and ſo proceeding with ſucceſs, it is not ſtrange if the *Philiſtines* were both aſtoniſhed and intimidated; God alſo ſtruck them with a Panick Terror; and withal, infatuated their Minds, and poſſibly, put an Evil Spirit among them, which in this univerſal Confuſion made them conceive that there was Treachery amongſt themſelves, and therefore cauſed them to ſheath their Swords in one anothers Bowels; as appears from *ver.* 16, 20.

14 And that firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were ‖ an half acre of land, *which* a yoke *of oxen might plow.*

‖ Or, *half a furrow of an acre of land.*

15 And there was trembling *x* in the hoſt, in the field *y*, and among all the people *z*: the gariſon, and the ſpoilers, they alſo trembled, and the earth quaked *a*: ſo it was † * a very great trembling.

† Heb. *a trembling of God.* * Gen. 35. 5.

x A great Conſternation; partly, from this unexpected and prodigious Slaughter, which made them ſuſpect, there was more than Man in the Caſe; and that the Lord (of whoſe infinite Power they had had former experience) was come forth to Fight againſt them; and partly, from the Lord, who took away their Spirits and Strength, and ſtruck them with Fear and Amazement. *y i. e.* In the whole Hoſt which was there in the Field. *z i. e.* Among all the reſt of their Forces, as well thoſe in the Gariſon, (as it is here explained in the following words) at *Michmaſh*, as the Spoilers, mentioned *chap.* 13. 17. the report of this Prodigy, and with it the Terror of God ſpeedily paſſing from one to another. *a* Either 1. Metaphorically and Hyperbolically, the whole Land; *i. e.* the Inhabitants of the Land: to wit, of the *Philiſtines*, Trembled. Or rather, 2. Properly, God ſent an Earthquake among them, which probably overthrew their Tents and Chariots, and deſtroyed many of their Perſons, and ſcattered the whole Hoſt, making them to flee away for their lives.

16 And the Watch-men of Saul in Gibeah *b* of Benjamin looked: and behold, the multitude *c* melted away *d*, and they went on beating down *one another e.*

b Or, *in the hill*, as the very ſame word is rendred, *chap.* 13. 16. and that was the fitteſt place for Watchmen. *c* To wit, of that Numerous Hoſt of the *Philiſtines*. *d i. e.* Were ſtrangely and ſuddenly diſperſed, and put to Flight. *e* Either, 1. Accidentally through haſty Flight: Or, 2. With Deſign to deſtroy one another as the Authors or Abettors of the preſent Calamity. Poſſibly God blinded their Eyes or their Minds, that they could not diſtinguiſh Friends from Foes. Compare *Judg.* 7. 22. 2 *King.* 6. 18, &c. 2 *Chron.* 20. 23.

17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us *f*. And when they had numbred, behold Jonathan and his armour-bearer *were* not *there.*

f For he probably ſuppoſed, that not only *Jonathan*, but alſo ſome conſiderable number of his Army was gone, and that by them that Slaughter was made.

18 And Saul ſaid unto Ahiah, Bring hither the ark of God *g*: (for the ark of God was at that time with the children of Iſrael *h*.)

g That the Prieſt may put on the Ephod, and may enquire of the Lord before the Ark what the occaſion of this Tumult among our Enemies is, and what we ſhall do. *h* To wit, in the Camp, whither ſometimes it was brought; as 1 *Sam.* 4. 5. And now the rather, partly becauſe it was now in an unſetled condition, and without the Tabernacle, and therefore eaſily removed from place to place: and partly, becauſe *Saul* thought to compenſate *Samuel*'s abſence with the preſence of the Ark.

19 ¶ And it came to paſs while Saul talked unto the prieſt, that the ‖ noiſe that *was* in the hoſt of the Philiſtines went on and increaſed: and Saul ſaid unto the prieſt, Withdraw thine hand *i.*

‖ Or, *tumult.*

i Trouble not thy ſelf in putting on the Breaſt-plate, with the Ephod, to enquire of God; for I now plainly diſcern the matter, the buſineſs calls not for Prayer, but for Action. But if it did ſo, there was the more need of Gods direction and bleſſing, that they might act with more ſucceſs. Herein therefore he ſhews his Impatience in waiting upon God; his Hypocriſie in pretending to Religion; and yet his Prophaneneſs, in neglecting and deſpiſing it.

20 And Saul and all the people that *were* with him, † aſſembled themſelves, and they came to the battel, and behold, * every mans ſword was againſt his fellow *k*, *and there was* a very great diſcomfiture.

† Heb. *were cried together.* * Judg. 7. 22. 2 Chro. 20. 23.

k The *Philiſtines* ſlew one another; which might come, either from miſtake; of which, ſee on *ver.* 16. Or from mutual Jealouſies and Paſſions, to which God could eaſily diſpoſe them.

21 Moreover, the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *l*, *from the countrey* round about, even they alſo *turned* to be with the Iſraelites that were with Saul and Jonathan.

l Either by conſtraint, as Servants; or in Policy, to gain their favour and protection.

22 Likewiſe all the men of Iſrael, which * had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battel.

* chap. 13. 6.

23 So the LORD ſaved Iſrael that day: and the battel *m* paſſed over unto Beth-aven.

m i. e. The Warriers who were engaged in the Battel, and were Purſuing and Fighting with the *Philiſtines.*

24 ¶ And the men of Iſrael were diſtreſſed *n* that day; for Saul had adjured the people, ſaying, Curſed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies *o*: ſo none of the people taſted any food *p*.

n With Hunger, and Weakneſs, and Faintneſs, thence ariſing; and all by reaſon of the following Oath. *o* As *Sauls* intention was good; namely, to Execute Vengeance upon Gods and his Enemies: ſo the matter of the Obligation was not ſimply and in it ſelf Unlawful, if it had not been ſo rigorous in excluding all Food, without any exception of Caſes of Neceſſity; and in obliging the People to it under pain of a Curſe, and an accurſed Death; *ver.* 38, 39, 44. which was a puniſhment far exceeding the Fault. *p* Partly, in obedience to the Kings Command; and partly for fear of the Curſe.

25 And all *they of* the land *q* came to a wood, and there was honey upon the ground.

q Heb. *all the land*, *i. e.* The People of the Land; as it is explained below, *ver.* 30. and ſo the word is taken, *Gen.* 41. 57. All the *Iſraelites* who were with *Saul.*

26 And when the people were come into the wood, behold, the honey dropped *r*, but no man put his hand to his mouth: for the people feared the oath.

r It hath been obſerved by many Travellers, and Writers, That Bees do oft-times ſettle themſelves, and make their Hives, and Honey, in the Trunks of Trees, or Clefts of Rocks, or Holes of the Earth; and this in divers Countries, but eminently in this of *Canaan*; as may be gathered from *Deut.* 32. 13. *Pſal.* 81. 16. whence it was called, *a land flowing with milk and honey.*

27 But Jonathan heard not *s*, when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey comb, and put his hand to his mouth, and his eyes were enlightned *t.*

s Being then abſent, and in purſuit of the *Philiſtines*, divers of the *Iſraelites* having joyned themſelves with him, *ver.* 21. *t* He was refreſhed, and recovered his loſt Spirits, whereof part went into his Optick Nerves, and ſo cleared his ſight, which was much darkned by Famine, as is uſual.

28 Then anſwered one of the people *u*, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were ‖ faint.

‖ Or, *weary.*

u Who came along with *Saul*, whoſe Forces were now united with *Jonathans.*

29 Then ſaid Jonathan, My father hath troubled the land *x*: ſee, I pray you, how mine eyes have been enlightned, becauſe I taſted a little of this honey.

x i. e. The people of the Land, the whole Army, whom by this rash Oath he hath greatly injured. The Zeal of defending himself, makes him run into the other Extream of accusing his Father, and that before the People, whom by this means he might have stirred up to a Sedition.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Ajalon *y*: and the people were very faint.

y Either that in *Dan*, *Jos.* 19. 42. Or rather, that in *Judah*, 2 *Chron.* 11. 10.

32 And the people flew upon the spoil *z*, and took sheep and oxen, and calves, and slew *them* on the ground, and the people did eat *them* * with the blood *a*.

* Lev. 7. 26. and 19. 26. Deut. 12. 16.

z To wit, at Evening, when the time prefixed by *Saul* was expired. *a* Not having patience to tarry till the blood was perfectly gone out of them, as they should have done. See *Gen.* 9. 4. *Lev.* 17. 14. *Deut.* 12. 16. So they who seemed to make conscience of the Kings commandment for fear of the Curse, make no scruple of transgressing Gods Command.

33 ¶ Then they told Saul: saying, Behold the people sin against the LORD, in that they eat with the blood. And he said, Ye have ‖ transgressed *b*: roll a great stone unto me *c* this day.

‖ Or, *dealt treacherously.*

b He sees their fault, but not his own in giving the occasion to it. *c* That the cattle might be all killed in one place, under the inspection of *Saul*, or some other appointed by him for that work; and upon the stone, that the blood may sooner and better flow out.

34 And Saul said, Disperse your selves among the people, and say unto them, Bring me hither every man his oxe, and every man his sheep, and slay *them* here, and eat, and sin not against the LORD in eating with the blood. And all the people brought every man his oxe *d* † with him that night, and slew *them* there.

† Heb. *in his hand.*

d And his Sheep, which is to be understood out of the foregoing words.

35 And Saul built an altar unto the LORD *e*: † the same was the first altar that he built unto the LORD *f*.

† Heb. *that altar he began to build unto the LORD.*

e Either for a Monument of the Victory; or rather, for Sacrifice, as the next words imply. *f* Though he had occasion to do so oft ere this time. So this is noted as another Evidence of his Neglect of God, and his Worship. It is true, *Saul* Sacrificed before this, as at *Gilgal*; but that was upon an old Altar, Erected by others.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the Priest *g*, Let us draw near hither *h* unto God.

g Remembring *Saul*'s Contempt of Gods Ordinance the last time, and the ill Consequence of it; and perceiving *Saul* ready to run into the same Error again, even though he had not now the same pretence of the necessity of haste as before, and that the people were forward to comply with the motion, he gives them this pious and prudent Advice. *h* To wit, to the Ark; as above, *ver.* 18.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? but he answered him not that day *i*.

i Either, 1. Because he was displeased with *Saul* for his former neglect, *ver.* 18, 19. where he began to ask advice of God, but was so Rude and Impious, as not to tarry for an Answer; and therefore it was but a just Retaliation, if when *Saul* did ask, God would not vouchsafe him an Answer. Or, 2. To manifest his dislike of the violation of Oaths. For although *Jonathan* might have a fair excuse from his invincible Ignorance and urgent Necessity; and though *Saul* had done foolishly in making this Oath (which also God would this way discover,) yet, when once it was made, God would hereby teach them, that it should be observed; and that they should abstain, even from all appearance of the Breach of it.

38 And Saul said, Draw ye near hither all the † chief of the people *k*: and know and see wherein this sin hath been this day.

† Heb. *corners.* Judg. 20. 2.

k In the Name of all the People, that you may be Witnesses, and may see where the Fault lies.

39 For *as* the LORD liveth which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people that answered him *l*.

l None of those who either saw *Jonathan* Eating, or heard of it, informed against him; partly, because they were satisfied, that his Ignorance excused him, and that there was some other reason of Gods not answering: and partly, from their great Love to *Jonathan*, whom they would not Expose to Death for so small an Offence.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side: and the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, † ‖ Give a perfect *lot m*. And Saul and Jonathan were taken: but the people † escaped *n*.

† Heb. *Give* Thummim. Deut. 33. 8.
‖ Or, *shew the innocent.*
† Heb. *went forth.*

m Or, *declare* (for *giving* is oft put for *declaring*, or *pronouncing*, as *Deut.* 11. 29. and 13. 1, 2. *Prov.* 9. 9.) *the perfect*, or *guiltless* person. *i. e.* O Lord, so guide the Lot, that it may discover who is Guilty in this Matter, and that it may clear the Innocent. *n* To wit, the Danger; they were pronounced Guiltless.

42 And Saul said, Cast *lots* between me and Jonathan my son: and Jonathan was taken *m*.

m God so ordered the Lot; not that he approved *Saul*'s Execration, *ver.* 24. or his Oath that the Transgressor should die, *ver.* 39. nor that he would expose *Jonathan* to Death (for he Designed so to rule the hearts of the People, and of *Saul* also that *Jonathan* should not die); but because he would have the whole matter brought to light; partly, that *Sauls* Folly might be chastised, when he saw what Danger it had brought upon his Eldest and Excellent Son; partly, that *Jonathans* Innocency might be cleared; and partly, to stablish the Authority of Kings and Rulers, and the Obedience which Subjects owe to all their Lawful commands.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and* lo, I must die *n*.

n I am Sentenced to Death for it; which is hard measure He had another Answer, That he knew not of his Fathers command: but that being said before, *ver.* 27. it was needless here to repeat it.

44 And Saul answered, * God do so, and more also *o*: for thou shalt surely die *p*, Jonathan.

* Ruth 1. 17.

o From this, and other like expressions of *Sauls*, some gather that he was exceeding prone to the vice of Swearing and Cursing. *p* Strange perverseness! He who was so Indulgent, as to spare wicked *Agag*, *chap.* 15. is now so severe as to destroy his own worthy Son: he that could easily dispense with Gods Righteous and Reasonable Command, will not bear the violation of his own rash and foolish command; because his own Authority and Power is concerned in this, and onely Gods in the other.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: * *as* the LORD liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God *q* this day. So the people rescued Jonathan, that he died not.

* 2 Sam. 14. 14. 1 King. 1. 52.

q i. e. In concurrence with God, or by Gods help he had wrought this Salvation. God is so far from being offended with *Jonathan*, as thou apprehendest, that he hath graciously owned and assisted him in the great Service of this day.

46 Then Saul went up from following the Philistines *r*: and the Philistines went to their own place.

r Partly, because he was discouraged by Gods refusing to Answer him; and partly, because his delays had given them occasion to secure themselves.

47 ¶ So

47 ¶ So Saul took the kingdom *f* over Israel, and fought against all his enemies on every side,
* chap. 11.11. against Moab, and against the children * of Ammon, and against Edom, and against the kings of Zobah *t*, and against the Philistines: and whithersoever he turned himself, he vexed *them u*.

f i. e. Recovered it, and Resumed the Administration of it, after he had in a manner lost it; partly, by *Samuel*'s Sentence, *chap.* 13. 14. and partly, by the *Philistines*, who had almost turned him out of it. But now being encouraged by this success, he returns to the exercise of his Kingly Office. *b* Which lay not far from *Damascus*. See 2 *Sam.* 8. 5. *u* Heb. *He condemned* them, he treated them like wicked People, and Enemies to God and his People: or, *he punished* them.

‖ Or, *wrought mightily.* 48 And he ‖ gathered an host, and * smote the
* chap. 15. 3. Amalekites *x*, and delivered Israel out of the hand of them that spoiled them.

x Which is here mentioned onely in the general, but is particularly described in the next Chapter.

49 Now the sons of Saul were Jonathan, and Ishui *y*, and Melchishua: and the names of his two daughters *were these*; the name of the firstborn, Merab, and the name of the younger, Michal.

y Called also *Abinadab*, *chap.* 31. 2. and 1 *Chron.* 8. 33. *Ishbosheth*, *Saul*'s other Son, is here omitted, because he intended to mention onely those of his Sons who went with him into the Battels here mentioned, and who were afterwards slain with him.

50 And the name of Sauls wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Sauls uncle.

51 And Kish *was* the father of Saul, and Ner
* chap. 9. 1. the father of Abner *was* the son of * Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any
* chap. 8. 11. strong man, or any valiant man, * he took him unto him *z*.

z Into his Service, or Army.

CHAP. XV.

* chap. 9. 16. SAmuel also said unto Saul, * The LORD sent me to anoint thee *to* be king over his people *a*, over Israel: now therefore hearken *b* thou unto the voice of the LORD thy God.

a The Lord made thee King, and therefore thou art highly obliged to serve and obey him. *b* Thou hast committed one Error already, for which God hath severely rebuked and threatned: now therefore make amends for thy former Error, and regain Gods Favour by thy exact Obedience to what he now commands.

2 Thus saith the LORD of hosts, I remember
* Exod. 17. 8. Numb. 24. 20. *that* which Amalek did to Israel *c*, * how he laid wait for him in the way when he came up from Egypt *d*.

c I seem to have forgotten, but now I will shew that I remember, and now will revenge those old Injuries done 400 Years ago, which now I will punish in their Children: which was the more just, because they continued in their Parents cruel Practices, below, *ver.* 33. *d* When he was newly come out of cruel and long Bondage, and were now weak, and weary, and faint, and hungry, *Deut.* 25. 18. and therefore it was Barbarous and Inhuman, instead of that Pity which even Nature prompted them to afford, to add affliction to the afflicted; it was also horrid Impiety to fight against God himself, and to lift up *their Hand* in a *manner against the Lords Throne*, as some Translate these words, *Exod.* 17. 16. whilst they struck at that People which God had brought forth in so stupendious and Miraculous a way.

3 Now go and smite Amalek, and utterly destroy all that they have *e*, and spare them not *f*; but slay both man and woman, infant and suckling *g*, ox and sheep, camel and asse *h*.

e Both Persons and Goods, Kill all that live, and Consume all things without life, for I will have no Name nor Remnant of that People whom long since I have cursed and devoted to utter Destruction. *f* Shew no compassion or favour to any of them. The same thing repeated to prevent mistake, and oblige *Saul* to the exact performance hereof; or, to leave him without excuse, in case of neglect. *g* For their Parents Crime and Punishment: which was not unjust, because God is the Supreme Lord and giver of Life, and can require his own when he pleaseth; Infants also are Born in sin, *Psal.* 51. 5. and therefore liable to God's wrath, *Eph.* 2. 3. and to death, *Rom.* 5. 12, 14. Their death also was rather a Mercy than a Curse to them, as being the occasion of preventing the vast increase of their Sin and Punishment. *h* Which being all made for Man's benefit, it is not strange nor unjust, if they suffer with him, and for him, and for the instruction of Mankind.

4 And Saul called the people together, and numbred them in Telaim, two hundred thousand footmen, and ten thousand men of Judah *k*.

k Who are particularly Noted here, as also *chap.* 11. 8. either as Select Persons of extraordinary strength and courage: or to commend that Tribe, which though the Kingdom had been promised to their own Tribe, yet were forward in serving and obeying a King of another, and that a far meaner Tribe.

5 And Saul came to a city of Amalek *l*, and ‖ laid wait *m* in the valley. ‖ Or, *fought.*

l Their chief City, where their King was, as is probable from *ver.* 8. *m* Intending to draw them forth of their City by some pretence, like that of *Joshua*, *Josh.* 7. and then to intercept them, and so surprize their City: which happily they did, though it be not here Recorded, it being not worth while to mention all the minute circumstances of such matters.

6 ¶ And Saul said unto the Kenites *n*, Go, depart, get ye down from among the Amalekites, lest I destroy you with them: for ye shewed kindness *p* to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

n A People descending from, or nearly related unto *Jethro*, who anciently dwelt in Rocks near the *Amalekites*, *Numb.* 24. 21. and afterwards some of them dwelt in *Judah*, *Judg.* 1. 16. whence it is probable they removed, (which, dwelling in Tents, they could easily do) and retired to their old habitation, because of the Wars and Troubles wherewith *Judah* was annoyed. *p* Some of your Progenitors did so, *Exod.* 18. 12. *Numb.* 10. 31. and for their sakes all of you shall fare the better. You were not Guilty of that sin for which *Amalek* is now to be Destroyed.

7 And Saul smote the Amalekites from Havilah *until* thou comest to * Shur *q*, that *is* over against * Gen. 16. 7.
Egypt.

q i. e. From one end of their Country to the other, he smote all that he met with: but a great number of them fled away upon the noise of his coming, as is usual in such cases, and secured themselves in other places, until the Storm was over, when they returned again: of whom we read before, *chap.* 13. 5. and 14. 22.

8 And he took Agag the king of the Amalekites alive *r*, and * utterly destroyed all the people *s* * Se: ch. 30. 1.
with the edge of the sword.

r Whom *Saul* spared, either out of foolish pity for the goodliness of his Person, which *Josephus* Notes: or, for his respect to his Royal Majesty, in the preservation of which he thought himself concerned: or, for the Glory of his Triumph: Compare *ver.* 12. *s* To wit, the Body of the People, but not every individual Person, as hath been shewed. Universal Particles are commonly thus understood, as is confessed.

9 But Saul and the people *t* spared Agag, and the best of the sheep, and of the oxen, and ‖ of the ‖ Or, *of the fatlings*, and the lambs, and all *that was* good *u*, *and sort.*
and would not utterly destroy them: but every thing *that was* vile, and refuse, that they destroyed utterly *x*.

t The one proposed to do so, and the other consented to it, and so both were Guilty. *u* Which it is more than probable they reserved for their own use, rather than for Sacrifice; because they knew God would not accept a Sacrifice contrary to his own command. *x* Thus they obey God onely so far as they could without inconvenience to themselves; they Destroyed onely what was not worth keeping, nor fit for their use.

10 ¶ Then came the word of the LORD unto Samuel, saying,

*2 Sam. 24. 16. 11 It * repenteth me *y* that I have set up Saul *to be* king: for he is turned back from following †Heb. *confirmed.* me, and hath not † performed my commandments. And it grieved Samuel, and he cried unto the LORD all night *z*.

y Repentance properly Notes grief of heart, and change of counsels, and therefore cannot be in God, who is Unchangeable, most Wise, and most Blessed; but it is ascribed to God in such cases, when men give God cause to Repent, and when God alters his Course and Method of dealing, and Treats a Person as if he did indeed Repent of all the kindness he had shewed to him. *z* To implore his Pardoning Mercy for *Saul*, and for the People; so far was he from rejoycing at their Calamities, as an envious and self-seeking Person would have done.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel *a*, and behold, he set him up a † Heb. *hand.* † place *b*, and is gone about, and passed on, and gone down to Gilgal.

a Not Mount *Carmel*, of which *Josh.* 12. 22. but another Mountain or Town in the Tribe of *Judah*; of which see *Joh.* 15. 55. *b i. e.* A Monument or Trophy of his Victory, as the same *Hebrew* word is used, 2 *Sam.* 18. 18. And this may be here Noted by way of censure, That he *set* it *up* not to God's honour, but *to himself*, *i. e.* to his own praise; which he minded in the first place, and afterwards went to *Gilgal*, as it here follows, to offer Sacrifice to God.

13 And Samuel came unto Saul, and Saul said unto him, Blessed *be* thou of the LORD *c*, †Heb. *confirmed.* I have † performed the commandment of the LORD *d*.

c I thank thee, and I beg that God would Bless thee, for sending me upon this Employment, and giving me this opportunity of manifesting my Obedience to God. *d* To wit, for the main and substance of it, to wit, the Extirpation of that wicked People: for he thought the sparing of *Agag* and the Cattel very inconsiderable in the case; though indeed it was expresly contrary to Gods command: but self-Interest made him exceeding partial in his own Cause: or else like a bold Hypocrite, he pretends that for his part he had obeyed God; resolving, it seems, to cast the blame upon the People, as he did.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear *e*?

e How can this Evidence of Guilt consist with the Profession of thy Innocency?

15 And Saul said, They *f* have brought them from the Amalekites: for the people spared the best of the sheep, and of the oxen, to sacrifice unto the LORD *g* thy God *h*, and the rest we have utterly destroyed.

f i. e. The People. Thus, after the manner of all Hypocrites, he excuseth himself, and lays the blame upon the People; whereas they could not do it without his privity and consent; and he should have used his Power and Authority to over-rule them for God's sake, as he had done formerly for his own sake. But the truth is, he was zealous for his own Honour and Interest, but luke-warm where God onely was concerned. *g* It is not likely that this was his and the Peoples Design; but this he now pretends, and ascribes that to his Piety, which was indeed the effect of his Impiety and Avarice. *h* Whom thou Lovest and Servest, and therefore must needs be pleased with our Pious respect to him and his Service.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight *i*, *wast* thou not *made* the head of the tribes of Israel. and the LORD anointed thee king over Israel?

i i. e. Modest, Humble and Submissive, as 1 *Sam.* 9. 21. and 10. 22. Whereby he implies, that now he was grown Proud, and Stubborn, and Impudent, both to commit sin, and justify it.

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the sinners *k* the Amalekites, and fight against them, until † they be consumed. † Heb. *they consume them.*

k So called by way of Eminency, as that word is used, *Gen.* 13. 13. *Matth.* 2. 10, *Joh.* 9. 24, 31.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD *l*?

l Who cannot be deceived by thy fair professions of Religion, but knows very well that thou didst not seek Sacrifices for God, but Prey to thy self.

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD *m*, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek *n*, and have utterly destroyed the Amalekites.

m He addeth Obstinacy and Impenirency to his Crime, and justifies his Fact, though he hath nothing of any Moment to say, but what he said before. So he gives *Samuel* the lye, and reflects upon him, as one that had falsly Accused him. *n* To be dealt with as God pleaseth, and as thou thinkest fit.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed *o*, to sacrifice unto the LORD thy God in Gilgal.

o Heb. *the chief of the devoted things*: which being devoted to Destruction, I thought it most proper to destroy them by way of Sacrifice to God. But God had commanded *Saul* himself to smite and slay all upon the place, above, *ver.* 3.

22 And Samuel said, * Hath the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, * to obey *is* better than sacrifice *p*: *and* to hearken *q*, than the fat of rams *r*. * Psal. 50. 8, 9. Isa. 1. 11. * Eccl. 5. 1. Hos. 6. 6. Matth. 5. 24. and 9. 13. and 12. 7.

p Because Obedience to God is a Moral Duty, constantly and indispensably necessary; but Sacrifice is but a Ceremonial Institution, sometimes unnecessary, as it was in the Wilderness; and sometimes sinful, when it is offered by a polluted hand, or in an irregular manner. Therefore thy gross Disobedience to Gods expres command, is not to be compensated with sacrifice. *q i. e.* To obey, as *hearing* is oft used in Scripture. *r* Than the choicest part of all the Sacrifice, to wit, the Fat, which was appropriated to God, *Lev.* 3. 16. Whereas the Offerer might partake of other parts of it.

23 For rebellion *s is as* the sin of † witchcraft *t*, and stubbornness *u is as* * iniquity and idolatry *x*: because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king *y*. † Heb. *divination.* * *See* Isa. 66. 3. *Heb.*

s i. e. Disobedience to Gods expres Precept, which was *Saul*'s case. *t* Is, though not so great, yet as inexcusable and impudent a sin, as Witchcraft; as plainly Condemned, and as certainly Destructive and Damnable. *u* Either, wilful and presumptuous sin, whereby a man violently breaks loose from Gods Command, and resists his Authority: Or rather, Perseverance or Contumacy in sin, justifying it, and pleading for it, which was *Saul*'s present crime. *x* Or, *the Iniquity of Idolatry*; this being an *Hendiadis*; as *Judgment and Justice*, *Deut.* 16. 18. is put for *the Judgment of Justice*, or *just Judgement*. Or, *Idolatry* (for so the *Hebrew* word *Aven*, signifies, as *Jer.* 10. 15. *Hos.* 4. 15. and 10. 5. Compare with 1 *King.* 12. 29.) *even the Teraphim*, which is here mentioned as one of the worst kinds of Idolatry. *y i. e.* Hath pronounced the Sentence of Rejection: for that he was not actually Rejected or Deposed by God, plainly appears, because not onely the People, but even *David*, after this, owned him as King; and *Samuel*, at *Saul*'s desire, did honour him; *i. e.* own him as King, before the People, *ver.* 30.

24 ¶ And Saul said unto Samuel, I have sinned *z*: for I have transgressed the commandment of the LORD, and thy words *a*; because I feared the people *b*, and obeyed their voice.

z Which confession proceeded not from true Repentance, but from the sence of his great Danger, and from a desire of recalling that dreadful Sentence denounced against him. *a i. e.* The Commandment of the Lord delivered to me by thy words. Another *Hendiadis*. *b* Who, as thou knowest, are set upon mischief, and would probably have broken forth into a Mutiny or Rebellion, had I done otherwise. But how little he feared the People, may be seen by 1 *Sam.* 11. 7. and 14. 24. But this

this was a false cause: nor doth he acknowledge the true cause, which was his Covetousness, and because he did not fear God.

25 Now therefore, I pray thee, pardon my sin *c*, and turn again with me *d*, that I may worship the LORD *e*.

c Use thy great Interest with God to obtain the Pardon of my sin. Or, do thou Pardon my sin against thee: for he had sinned not onely against God, but against *Samuel* also, as Gods Prophet; and therefore needed a Pardon both from God and Man. *d* To *Gilgal*, whence *Saul* was gone forth to meet *Samuel*; and *Samuel* is here said to turn again to *Gilgal*; not properly, for he had not now been there: but by way of Concomitancy, because he accompanied *Saul*, who was come thence, and returned thither: See the like expression *Ruth.* 1. 10, 22. and 2. 6. *e* That I may offer further Sacrifices to God; partly to Praise him for the past Victory; and partly, to Implore his Mercy, and the taking off of my sin and punishment. This was a politick device of *Saul*'s; That *Samuel* might at least seem to countenance his Design in reserving the Cattel for Sacrifice: which *Samuel* seeing, refused to do it. Heb. *and I will worship the Lord, i. e.* I will seek his Pardon and Favour.

26 And Samuel said unto Saul, I will not return with thee *f*: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

f This was no lye, though he afterwards returned, because he spoke what he meant, his words and intentions agreed together, though afterwards he saw reason to change his Intentions. Compare *Gen.* 19. 2, 3. Which may relieve many perplexed Consciences, who think themselves obliged to do what they have said they would do, though they see just cause to change their minds.

27 And as Samuel turned about to go away,
* *Sit* 1 King. 11. 30. * he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, * The LORD
* chap. 28. 17. 1 King. 11. 31. hath rent the kingdom of Israel from thee *g* this day, and hath given it to a neighbour of thine *h*, *that is* better than thou.

g *Samuel* makes use of the emergent occasion, as a sign, to signify and confirm his former Prediction. *h* Either, another Man: or, another *Israelite*: for the word *Neighbour*, is used both ways: or rather, one of a Neighbouriug Tribe, even *Judah*, whose Inheritance did not onely joyn to that of *Benjamin*, but was partly mixed with it.

29 And also the ‖ strength of Israel *i* * will not
‖ Or, *eternity*, or, *victory*. * Num. 23. 19. 2 Tim. 2. 13. Tit. 1. 2. lie *k*, nor repent *l*: for he *is* not a man that he should repent.

i So he calls God here; partly, to shew the reason why God neither will nor can lye; because lying is a weakness, and proceeds from the sence of a Mans weakness, because he cannot many times accomplish his Design without lying and dissimulation; which therefore many Princes have used for this very reason. But, saith he, God needs no such Artifices; he can do whatsoever he pleaseth by his Absolute Power, and hath no need to use lyes to accomplish his Will: partly, to shew that *Israel* should be no loser by *Saul*'s loss, as he might vainly imagine, because he had saved them from their Enemies on every side, *chap.* 14. 47. For not *Saul*, but God, was the Strength and Protector of *Israel*, and he would continue to save them when *Saul* was lost and gone: and partly, to assure *Saul* that God would Execute this Threatning, because he wanted not strength to do it, and none could hinder him in it. *k* *i. e.* Nor change his Counsel; which also is an effect of weakness and imperfection, either of Wisdom or Power.

30 Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel *m*, and turn again with me, that I may worship the LORD thy God.

m Here he plainly discovers his Hypocrisie, and the true motive of this and his former Confession; he was not solicitous for the Favour of God, but for his Honour and Power with *Israel*.

31 So Samuel turned again after Saul *n*, and Saul worshipped the LORD.

n Not to Worship the Lord with him, for that he did not; and therefore it is here mentioned that *Saul* only *Worshipped the Lord*: but for two other reasons; First, That the People might not upon pretence of this Sentence of rejection, immediately withdraw all Respect and Obedience to their Sovereign; whereby they would both have sinned against God, and have been as Sheep without a Shepherd. Secondly, That he might rectify *Saul*'s Error, and Execute Gods Judgment upon *Agag*.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king † of the Amalekites: and Agag † Heb. *of Amalek.* came unto him delicately *o*. And Agag said *p*, Surely the bitterness of death is past *q*.

o Or, *in Delights*; or, *in his Ornaments*; *i. e.* He came not like an Offender, expecting the Sentence of Death; but in that Garb and Gesture which became his Quality. *p* Or, *for* Agag *said*: This being the reason why he came so. *q* I who have escaped Death from the hands of a Warlike Prince in the fury of Battel, shall certainly never suffer Death from an old Prophet in time of Peace.

33 And Samuel said, * As thy sword hath * Num. 14. 45. made women childless *r*, so shall thy mother be childless among women. And Samuel hewed Agag in pieces *s* before the LORD *t* in Gilgal.

r Whereby it appears; that he was a cruel Tyrant, and Guilty of many Bloody Actions, and that towards Gods People, though it be not related elsewhere. And this seems to be added for the fuller vindication of Gods Justice, and to shew, that although God did at this time remember and revenge a Crime committed by this Mans Ancestors 400 Years ago, yet he did not punish an Innocent Son for his Fathers Crimes, but one that allowed and persisted in the same evil courses. *s* This he did by Divine instinct, and in pursuance of Gods express and particular Command, above, *ver.* 3. which being sinfully neglected by *Saul*, is now executed by *Samuel*. See the like Example 1 *King.* 18. 40. But these are no presidents for private Persons to take the Sword of Justice into their hands. For we must live by the Laws of God, and not by extraordinary Examples. *t* Either, before the Ark, which, it seems, *Saul* carried with him in this, as he did in his former Expedition, *chap.* 14. 18. or, before Gods Altar: or, in the publick Assembly.

34 ¶ Then Samuel went to Ramah, and Saul went up to his house to * Gibeah of Saul. * chap. 11. 4.

35 And Samuel came no more to see Saul *u* until the day of his death: nevertheless, Samuel mourned for Saul *u*: and the LORD repented that he had made Saul king over Israel.

u *i. e.* To visit him, either, in token of Respect or Friendship: or, to seek Counsel from God for him, or to give Counsel to him. *Seeing* is put for *Visiting* here, and 2 *King.* 8. 29. Otherwise he did see him afterwards, *chap.* 19. 24. Though indeed it was not *Samuel* that came thither with design to see *Saul*, which is implied in the Phrase here; but *Saul* went thither to see *Samuel*, and that accidentally. *x* Partly, for *Saul*'s sake, whose sad condition he lamented: and partly, for *Israel*'s sake, whose estate he feared might by this means be doubtful and dangerous.

CHAP. XVI.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul *a*, seeing I have rejected him from reigning over Israel *b*? Fill thine horn with oyl *c*, and go, I will send thee to Jesse the Bethlehemite: for I have provided me † a king *d* † Heb. *for me.* among his sons.

a And pray for his Restitution, which the following words imply that he did. *b* The manifestation of my peremptory Will, should make thee submit to my pleasure. *c* Which was used in the Inauguration of Kings, as *chap.* 10. 1. and 1 *King.* 1. 39. But here it is used in the Designation of a King, though *David* was not actually made King by it, but still remained a Subject, as is evident from *chap* 24. 6. And the reason of this Anticipation was, partly, the comfort of *Samuel*, and other good men, against their great fears in case of *Saul*'s Death, of which they expected every day to hear: and partly, the assurance of *David*'s Title, which otherwise would have been very doubtful. For the prevention of which doubts, it was very meet, that the same Person and Prophet who had Anointed *Saul*, might now upon Gods rejection of *Saul*, Anoint *David* to succeed him upon his Death; and because *Samuel* was now not far from his Death, and was to die before *Saul*, it was fit that *David*'s Anointing should be hastned and done before its proper time. *d* This Phrase is very Emphatical, and implies the difference between this and the former King. *Saul* was a King of the Peoples providing, he was the Product of their inordinate and sinful Desires; they desired him for themselves, and for their own glory and safety, as they supposed: but this is a King of my own providing

providing, one that I have ſpied out, one of that Tribe to which I have allotted the Kingdom, *Gen.* 49. 10. A King *for me*; not one to gratifie the Peoples deſires, but *to fulfill all my Will*, as is ſaid, *Act.* 13. 22. and to ſerve my Glory. Or, *my King*; the *Hebrew* Phraſe, *to me*, or *for me*, being commonly uſed for the word *mine*.

2 And Samuel ſaid, How can I go *e*? if Saul hear *it*, he will kill me. And the LORD ſaid, Take an heifer † with thee, and ſay, I am come to ſacrifice to the LORD *f*.

† Heb. *in thine hand.*

e To wit, Safely? A Queſtion which ſeems to ſavour of Human frailty; for he ſhould have ſtrongly believed that God who had ſet him upon the Work, would carry him thorough it. *f* Which he uſed oft to do ſometimes in one place, and ſometimes in another, that ſo he might encourage and keep up the Worſhip of God in all of them. This was one cauſe, though not the onely cauſe, of his coming: nor was he obliged to declare all the cauſes of it.

3 And call Jeſſe to the ſacrifice *g*, and I will ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him* whom I name *h* unto thee.

g i. e. Invite him to the Feaſt, which, after the manner, was made of the Fleſh of the Sacrifice: and it belonged to *Samuel*, as the Offerer of the Sacrifice, to invite whom he pleaſed. *h i. e.* Whom I ſhall deſcribe, as it were, by name.

4 And Samuel did that which the LORD ſpake, and came to Bethlehem: and the elders of the town trembled at his † coming *i*, and ſaid, Comeſt thou peaceably *k*?

† Heb. *meeting.*

i Partly, becauſe it was ſtrange and unexpected to them, this being but an obſcure Town, *Mich.* 5. 2. and remote from *Samuel*, and therefore they juſtly thought there was ſome extraordinary reaſon for it; and their Guilty Conſciences made them fear that he came to denounce ſome dreadful and particular Judgment of God upon them: and partly, leſt *Saul*, whoſe heart was eſtranged from, and incenſed againſt *Samuel*, ſhould upon this occaſion conceive a jealouſie of them, and a diſpleaſure againſt them. *k Heb.* in or with *Peace*; either, firſt, to thy ſelf. Comeſt thou voluntarily, or to flee from the Rage of *Saul*? Or, Secondly to us. Comeſt thou with no evil Tidings to us, either from God, or from *Saul*? The *Hebrew* Phraſe, *comeſt thou in Peace*, being as much as to ſay (in our Phraſe) *is all well?*

5 And he ſaid, Peaceably: I am come to ſacrifice unto the LORD: ſanctifie your ſelves *l*, and come with me to the ſacrifice *m*: and he ſanctified Jeſſe and his ſons, and called them to the ſacrifice *n*.

l Prepare your ſelves in the manner expreſſed, *Exod.* 19. 14. 15. *m* Heb. *in the Sacrifice*; *i. e.* joyn with me in this act of Worſhipping God, and offering this Sacrifice, thereby to give Thanks for the Bleſſings you have received from him, and to pray for what you want. *n* It ſeems evident, that there was ſomething peculiar in *Jeſſe*'s Invitation. For Firſt, Both he and his Sons were Invited, whereas the others are onely Invited for their own Perſons. Secondly, The different Phraſe here uſed, that *he Sanctified* theſe, when he onely bad the other *Sanctify* themſelves; argues a ſingular care and agency of *Samuel* in their Sanctification: (unleſs we ſhould ſay, *He ſanctified them*, is no more but that *he cauſed them to be ſanctified*, that is, theſe in particular amongſt others). Which makes it probable, that the reſt were only to joyn with him in the act of Sacrificing; but theſe, and onely theſe, were Invited to Feaſt upon the remainders of the Sacrifice; which Feaſt is here called *a Sacrifice*, as it is above *ver.* 3. And the onely inconvenience of this Interpretation, is, that the word *Sacrifice* is taken in different ſenſes in the ſame Verſe, which is no unuſual thing. See *Matth.* 8. 22. And this difference may poſſibly be intimated by the differing prepoſitions prefixed to the ſame word, the firſt being *Bazzabach*, and the latter *Lazzabach*. Howſoever, that onely *Jeſſe* and his Sons were preſent at the Feaſt, may ſeem probable, from *Samuel*'s deſign of Privacy, and from the following relation.

6 ¶ And it came to paſs, when they were come *o*, that he looked on * Eliab, and ſaid, Surely the LORDS anointed *is* before him *p*.

* 1 Chron. 27. 18. *Elihu.*

o When the moſt of *Jeſſe*'s Sons were come, either to the place of the Feaſt, or to ſome other place near it, appointed for this private Diſcourſe, whither they were to come before they went to the Feaſt. It muſt alſo be underſtood, that *Samuel* had acquainted *Jeſſe* with his Deſign, which is eaſily gathered out of the Context, and needed not be expreſſed. *p i. e.* Is in this place where God is now preſent. For it is obſervable, that not only the Sacrifice is ſaid to be Offered, but even the Feaſt upon the remainders of it is ſaid to be eaten *before the Lord*, *Deut.* 12. 7. *i. e.* before or near his Altar, where God was preſent in a ſpecial manner. And the ground of this expreſſion ſeems to be this, That *Jeſſe* brought not all his Sons together, but made one after another to come to the place, and to paſs before *Samuel*, who ſtood before the Lord, in ſome place near the Altar, that this great buſineſs might be managed with more Solemnity. And *Eliab* being the Perſon now before *Samuel*, is ſaid to be now *before the Lord*. But whatſoever the ground of this Phraſe is, this is certain and confeſſed, that this is his meaning, This I take to be the Perſon whom I am ſent to Anoint: wherein yet he was greatly miſtaken, as other Prophets ſometimes were, when they haſtily ſpake their own thoughts, before they had conſulted God in the caſe, as 2 *Sam.* 7. 3.

7 But the LORD ſaid *q* unto Samuel, Look not on his countenance, or on the height of his ſtature *r*, becauſe I have refuſed him: for *the LORD ſeeth* not as man ſeeth: For man looketh on the † outward appearance *ſ*, but the LORD looketh on the * heart *t*.

† Heb. *Eyes.* * 1 Chron. 28. 9. Pſal. 7. 9. Jer. 11. 20. and 17. 10. and 20. 12.

q By ſecret inſpiration. *r* Whereby thou waſt once deceived in *Saul*, *chap.* 10. 23, 24. and therefore ſhouldſt not now be deceived a ſecond time. *ſ* Men value Men by their outſides. *t* God eſteems of Men by the goodneſs of their hearts, and hath now proceeded by that Rule in the choice of a King, and would have done ſo before, if the Peoples ſinful Deſires had not provoked him to give them a bad King.

8 Then Jeſſe called * Abinadab, and made him paſs before Samuel: and he ſaid, Neither hath the LORD choſen this.

* chap. 17. 13.

9 Then Jeſſe made Shammah *u* to paſs by: and he ſaid, Neither hath the LORD choſen this.

u Called alſo *Shimeah*, 2 *Sam.* 13. 3. and *Shimmah*, 1 *Chron.* 2. 13.

10 Again Jeſſe made ſeven of his Sons *x* to paſs before Samuel; and Samuel ſaid unto Jeſſe, The LORD hath not choſen † theſe.

† Heb. *any of.*

x i. e. The reſt of his Sons, which were ſeven, beſides *David*; for in all he had eight, 1 *Sam.* 17. 12. It is true, there are but ſeven of them named, 1 *Chron.* 2. 13, 14, 15. but that may be, becauſe one of them was either born of a Concubine; or, an obſcure Perſon: or, one that died immediately after this time.

11 And Samuel ſaid unto Jeſſe, Are here all *thy* children? And he ſaid There remaineth yet the youngeſt, and behold, he keepeth the ſheep *y*. And Samuel ſaid unto Jeſſe, * ſend and fetch him: for we will not ſit † down *z* till he come hither.

* 2 Sam. 7. 8. Pſal. 78. 70. † Heb. *round.*

y And conſequently is the moſt unfit of all my Sons for that high Employment. Either therefore he did not throughly underſtand *David*'s great Wiſdom and Valour, or he judgeth him unfit, by reaſon of his mean Education. And God ſo ordered it by his Providence, that *David*'s choice might plainly appear to be Gods Work, and not *Samuel*'s, or *Jeſſe*'s Deſign. *z* To wit, to the Feaſt. *Queſt.* How could *David* be admitted to this Feaſt, being, as it ſeems, not ſanctified with the reſt of his brethren? *Anſw.* 1. It is not ſtrange, if the Prophet, by Gods direction, diſpenſed with the ordinary Rule, in a perſon ſo extraordinary, both for his Piety, and the Dignity to which he was choſen. 2. It is not affirmed, that *David* did ſit down with them to the Feaſt; but onely, that they would not do ſo till he came. And when he was come, and *Samuel* had done what he intended with him, *David*, for ought we know, might depart, and the reſt ſit down to the Feaſt. For *David* was not now actually raiſed to any higher degree, but returned to his former employment; as we read below, *ver.* 19.

12 And he ſent and brought him in: now he *was* ruddy *a*, *and* withal † of a beautiful countenance, and goodly to look *b* to, and the LORD ſaid, Ariſe, anoint him: for this *is* he.

† Heb. *fair of eyes.*

a Which may be referred either to the colour of his hair; or rather, to the complexion of his Face. *b* Of a comely, but Maſculine and Majeſtick Aſpect.

13 Then Samuel took the horn of oyl, and anointed him in the midſt of his brethren *c*: and * the ſpirit of the LORD came upon David from that day forward *d*. So Samuel roſe up and went to Ramah.

* * Pſal. 89. 20. * See Num. 27. 18.

c According to this Tranſlation, his Brethren were preſent at

at this Act, and knew that *David* was Anointed King. But this seems with some, neither consistent to *Samuels* design of Secresie; nor with *Eliabs* scornful words concerning him after this, *chap.* 17. 28. But to this, others reply, That *Davids* Brethren saw *Davids* Unction, but did not particularly understand, that he was Anointed to the Kingdom; but were onely told by *Samuel*, that he was Anointed to some great Service, which hereafter they should know, but at present, it was fit to be concealed: Thus *Jesse* onely, and *David*, understood the whole business, and his Brethren were able to Attest to that Act of *Samuels* Anointing him, which with other collateral Evidences, was abundantly sufficient to prove *Davids* Right to the Kingdom, if need should be. And this seems fairly to accord, and explain the matter: But the words may be otherwise Translated out of the *Hebrew*, That he Anointed him *out of the midst of his Brethren*; *i. e.* He selected him from amongst the rest of his Brethren to be King. As Christ is said to be *raised from the midst of his Brethren*. And whereas the *Hebrew* word is *Bekereb*, *in the midst*; not *mikkereb*, *out of the midst*; it is confessed, that the Preposition *beth*, *in*, is oft used for *min*, *of* or *out of*, as hath been formerly shewed by many instances; and so it may be here. And further, the place may be thus rendred; that *Samuel anointed him*, being taken *out of the midst of his brethren*: and so these words may be added, to signifie, That *Samuel* took him out from the rest of the Company, and privately Anointed him; *Jesse* onely being present at the Action. And thus there is an Ellipsis of a Verb or Particle, which is frequent; as *Gen.* 12. 15. The *woman was taken* (*i. e.* was taken and carried) *into Pharaohs house*; and many such places. *d i.e.* He was immediately endowed with extraordinary Gifts of Gods Spirit, as Strength, and Courage, and Wisdom, and Magnanimity, and other excellent qualities which fitted him for, and put him upon Noble Attempts; for which, he presently grew famous, even whilest he lived a private Life: See below, *ver.* 18. and 17, 34, *&c.*

14 ¶ But the spirit of the LORD departed from Saul *e*, and an * evil spirit *f* from the LORD *g* ‖ troubled him *h*.

* chap. 19. 9.
‖ Or, *terrified.*

e God took away that prudence, and courage, and alacrity, and other gifts and assistances of Gods Spirit, wherewith he had qualified him for the management of his Publick Employment. *f* Properly so called: for what need is there of forsaking the proper signification of the Word? It is evident both from Scripture, and Experience, that God hath permitted some men to be really acted, and disquieted by the Devil: and why not *Saul* as well as others? *g i. e.* By Gods permission or judgment, delivering him up to Satan. *h* Stirred up in him unruly and tormenting Passions; as Envy, Rage, Fear, Despair, and the like.

15 And Sauls servants said unto him, Behold now, an evil spirit † from God troubleth thee.

† Heb. *of God.*

16 Let our lord now command thy servants *which are* before thee, to seek out a man, *who is* a cunning player on an harp, and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well *i*.

i And the Success confirms their Opinion. For although Musick cannot directly have any influence upon an Evil Spirit to drive him away; yet, because the Devil, as it seems, had not Possession of him, but onely made use of the Passions of his Mind, and ill humours of his Body to molest him: and because it is manifest, that Musick hath a mighty Power to qualifie and sweeten these, and to make a man sedate and chearful, as is evident by the unanimous consent of Learned Writers, and by common Experience; it is not strange, if the Devil had not that power over him when his Mind was more composed, which he had when it was disordered; as the Devil had less power over Lunaticks in the decrease, than in the increase of the Moon: *Matt.* 17. 15, 18. And seeing Musick prepared the Lords Prophets for the entertainment of the good Spirit, as 2 *King.* 3. 15. Why might it not dispose *Saul* to the resistance of the evil Spirit? and why might not the chearing of his heart, in some measure strengthen him against those temptations of the Devil, which were fed by his Melancholick Humour?

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters *k*, and a comely person, and the LORD *is* with him *l*.

‖ Or, *speech.*

k Wonder not that *David* was so suddenly advanced, from a poor contemptible Shepherd, to so great Reputation; for these were the Effects of that Spirit of the Lord which he received when he was Anointed. Though some would hence infer, that the things related in this Chapter, happened after the History of Chapter 17. though it be placed before, such Transpositions being not unusual in Historical Relations. *l i.e.* Directs and prospers all his undertakings.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul *m*.

m This Present, though in our times it would seem contemptible, yet was very agreeable to the usage of those times, and to the condition of *Jesse*, which was but mean in the World. And it seems to have been the Custom of those times, as it is yet in the Eastern Countries (when they made their appearance before Princes, or great Persons, to bring a Present; See *Gen.* 32. 20. *Gen.* 43. 25, 26. and elsewhere). To which civil Custom, that Religious Precept seems consonant, *Exod.* 23. 15. *Deut.* 16. 16. *None shall appear before me empty.* And he might send it, partly, as a Testimony of his respect to his Soveraign; and partly, to gain *David* favour and acceptance with him; being sensible, that he was going into a place and state of hazzard; but knowing *Sauls* furious temper, he durst not refuse to send him; and he sent him the more willingly, because this seemed a most likely means to accomplish Gods Promise of the Kingdom, and to prepare him for it.

21 And David came to Saul, and stood before him *n*: and he loved him greatly, and he became his armour-bearer *o*.

n i. e. Ministred unto him; or, (as we use to speak) waited upon him, as that Phrase oft signifies; as *Deut.* 1. 38. and 10. 8. *o* He had that Place conferred upon him, though we do not read that he ever exercised it; for it seems he was gone back to his Father upon some occasion not related; and had abode with him some considerable time before the War described, *chap.* 17. happened.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me: for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit † from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him *p*.

† Heb. *of God.*

p To wit, for a season. And the reason of this Success, may be, partly natural and common; of which, see on *ver.* 16. and partly, Supernatural and special, respecting *David*; whom God designed by this means to bring into favour with the King and his Court, and so to smooth the way for his Advancement.

CHAP. XVII.

NOW the Philistines gathered together their armies to battel *a*, and were gathered together at * Shocho, which *belongeth* to Judah, and pitched between Shocho and Azekah in ‖ Ephesdammim.

* Josh. 15. 35.
‖ Or, *the coast of* Dammim.

a To Revenge their former great and shameful Defeat *Chap.* 14.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and † set the battel in aray against the Philistines.

† Heb. *ranged the battel.*

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side *b*: and *there was* a valley between them.

b Where they had disposed and fortified their Camps, that if the one should Assault the other, the Assailant should have the disadvantage, and be obliged to Fight from a lower place.

4 ¶ And there went out a † Champion *c* out of the camp of the Philistines, named Goliah, of Gath, whose height *was* six cubits and a span *d*.

† Heb. *a middle man, or a man between two.*

c Heb. *A man between two*; either because he used to come forth, and stand between the two Armies; or, because he moved that the business should be decided *between two*, whereof

whereof he would be one. *d* Which is not ſtrange, for beſides the Giants mentioned in Scripture, *Herodotus*, *Diodorus Siculus*, and *Pliny*, and others, make mention of perſons Seven Cubits high; which is near double to an ordinary mans height.

5 And *he had* an helmet of braſs upon his head; and he *was* † armed with a coat of mail: and the weight of the coat *was* five thouſand ſhekels *e* of braſs.

† Heb. *clothed.*

e The common Shekel contained onely a fourth part of an Ounce; and ſo 5000 Shekels made 1250 Ounces, which make exactly 78 pounds. Which weight is not unſuitable to a man of ſuch vaſt greatneſs and ſtrength as his Height ſpeaks him to be.

6 And *he had* greaves of braſs upon his legs: and a † target of braſs between his ſhoulders.

† Heb. *gorget.*

7 And the ſtaff of his ſpear *was* like a weavers beam *f*, and his ſpears † head *weighed* ſix hundred ſhekels of iron, and one bearing a ſheild went before him.

† Heb. *flame.* Neh. 3. 3. Hab. 3. 11.

f On which the Weavers faſten their Web. It was like this for thickneſs; and for the length, that he omits, as eaſie to be collected by proportion to the reſt. And though the whole weight of *Goliahs* Armour may ſeem prodigious; yet it is not ſo much by far, as one *Athanatus* did manage; of whom *Pliny* relates, That he ſaw him come into the Theater with Arms weighing 12000 Ounces.

8 And he ſtood and cryed unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battel in aray? *am* not I a Philiſtine, and ye ſervants to Saul? chooſe ye a man for you, and let him come down to me *g*.

g That the Battel may be decided by us Two alone. Such offers were frequent in thoſe times. And poſſibly he thought the Valiant *Jonathan*, who had Aſſaulted an whole Army, would never have refuſed this Challenge. But God ſo ordered the matter, that none ſhould accept it, becauſe he would reſerve this Honour for *David*, as a ſtep to his Kingdom.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us.

10 And the Philiſtine ſaid, I defie the armies of Iſrael this day: give me a man that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmayed, and greatly afraid *h*.

h Which may ſeem ſtrange, conſidering the glorious Promiſes, and their late Experiences of Divine Aſſiſtance. But the truth is, all men do ſo intirely depend upon God in all things, that when he withdraws his help, the moſt Valiant and Reſolute Perſons cannot find their Hearts nor Hands as daily experience ſhews.

12 ¶ Now David *was* * the ſon of that * Ephrathite *i* of Bethlehem-Judah, whoſe name *was* Jeſſe, and he had eight ſons *k*: and the man went among men *for* an old man in the days of Saul.

* chap. 16. 1.
* Gen. 35. 19.

i i. e. Of the man of *Ephrathah*, or *Bethlehem*, *Gen.* 35. 19.
k See on *chap.* 16. 10.

13 And the three eldeſt ſons of Jeſſe went, *and* followed Saul to the battel: and the names of his three ſons that went to battel, *were* Eliab the firſt-born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngeſt, and the three eldeſt followed Saul.

15 But David went and returned from Saul *l* to feed his fathers ſheep at Bethlehem.

l Either 1. From *Sauls* Court: where having been entertained by *Saul*, to relieve him in his Melancholy Fits, he was permitted to go to his Fathers Houſe, to be ſent for again upon occaſion. Or, 2. From *Sauls* Camp, whither he uſed to come to viſit his Brethren; as appears from *ver.* 17.

16 And the Philiſtine drew near morning and evening, and preſented himſelf forty days.

17 And Jeſſe ſaid unto David his ſon, Take now for thy brethren an Ephah of this parched *corn m*, and theſe ten loaves, and † run to the camp to thy brethren.

† Heb. *carry them running.*

m A Food then much in uſe, which they uſed to mix with Water, or Milk, or Oyl, *&c.*

18 And carry theſe ten † cheeſes unto the † captain of *their* thouſand *n*, and look how thy brethren fare, and take their pledg *o*.

† Heb. *cheeſes of milk.*
† Heb. *captain of a thouſand.*

n In whoſe Power it was in a great meaſure, either to preſerve them, or to expoſe them to utmoſt hazards. *o i. e.* Bring me ſome token of their welfare from them.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines *p*:

p i. e. In a poſture and readineſs to Fight with them; as it is explained, *ver.* 20, 21. Men are oft ſaid in Scripture, to do what they intend, and are prepared to do; as hath been ſhewed formerly by inſtances.

20 And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went as Jeſſe had commanded him: and he came to the ‖ trench *q* as the hoſt was going forth to the ‖ fight, and ſhouted *r* for the battel.

‖ Or, *place of the carriage.*
‖ *In battel-ray or place of fight.*

q i. e. To the Camp or Army which was there Intrenched.
r As the manner was, both to animate themſelves, and to terrifie their Enemies.

21 For Iſrael and the Philiſtines had put the battel in aray, army againſt army.

22 And David left his † carriage *s* in the hand of the keeper of the carriage, and ran into the army, and came and † ſaluted his brethren.

† Heb. *the veſſels from upon him.*
† Heb. *asked his brethren of peace.*

s The Proviſions which he had brought to his brethren.

23 And as he talked with them, behold, there came up the champion (the Philiſtine of Gath, Goliah by name) out of the armies of the Philiſtines, and ſpake according to the ſame words: and David heard *them*.

24 And all the men of Iſrael, when they ſaw the man, fled † from him, and were ſore afraid.

† Heb. *from his face.*

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defie Iſrael is he come up: and it ſhall be *that* the man who killeth him, the King will enrich him *t* with great riches, and * will give him his daughter, and make his fathers houſe free *u* in Iſrael.

* Joſh. 15. 16.

t It is obſervable, that *Saul* in his great Diſtreſs, doth not encourage himſelf in God, nor ſeek his counſel or favour by Prayers and Sacrifices, but expects Relief from Men onely. This was one Effect and Sign of the departure of Gods Spirit from him. *u* Free from all thoſe Tributes and Charges which either the Court or the Camp required.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defie the armies of the living God *x*?

x Why ſhould you all be thus diſmayed at him? he is but a Man, and that of an accurſed Race, a Stranger and Enemy to God, and no way able to ſtand before them who have the Living and Almighty God for their Strength and Refuge?

27 And the people anſwered him after this manner, ſaying, So ſhall it be done unto the man that killeth him.

28 ¶ And Eliab his eldeſt brother heard when he ſpake unto the men, and Eliabs anger was kindled againſt David *y*, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs *z*? I know thy pride, and the naughtineſs of thine heart *a*; for thou art come down that thou mighteſt ſee the battel.

y Either becauſe he thought him guilty of intolerable Folly, and

and Pride, and Presumption, in pretending to such an Attempt: or because he feared and concluded he would be certainly Ruined in the Enterprize: or rather, because he envied him the glory of so great an undertaking; and took this proffer of *David*'s to be, what indeed it was, a Reproach to himself, and to all the rest, that having the great God on their side, had not the Faith or Courage to Fight with him. *z* Thou art much fitter to tend Sheep, than to appear in an Army, or to fight with a Giant. *a* Thy self-confidence, and vain-glory, and curiosity.

29 And David said, What have I now done? *Is there* not a cause *b*?

b Either, 1. Of my coming: My Father sent me on an Errand. Or rather, 2. Of my thus speaking: Is there not Reason in what I say? Is this Giant Invincible? is our God unable to Oppose him, and Subdue him?

30 ¶ And he turned from him towards another, and spake after the same † manner *c*: and the people answered him again after the former manner.

† Heb. *Word.*

c For being secretly moved by Gods Spirit to undertake the Combat; he speaks with divers persons about it, that so it might come to the Kings ear.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he † sent for him.

† Heb. *took him.*

32 ¶ And David said to Saul, Let no mans heart fail because of him: thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth *d*, and he a man of war from his youth.

d Either, 1. For Age, to wit, comparatively to *Goliah*, being now not much above 20 years old, as is supposed. Or rather, 2. For Military skill, as the words following explain it; as if he should say, Thou art but a Novice, a raw and unexperienced Souldier, and therefore unable to Fight with him.

34 And David said unto Saul, Thy servant kept his fathers sheep, and there came a lion and a bear *e*, and took a ‖ lamb out of the flock:

‖ Or, *kid.*

e Not both together, but one after another, at several times.

35 And I went out after him, and smote him *f*, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

f To wit, the Lyon, as appears by his Beard: which having particularly mentioned, it was easily understood, and believed, that he did the same to the Bear; which therefore it was needless to express.

36 Thy servant slew both the lion and the bear *g*, and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

g This he is probably thought to have done after he was Anointed; when he was endowed with singular gifts of Gods Spirit: and among others, with extraordinary courage of Heart, and strength of Body.

37 David said moreover, The LORD that delivered me out of the † paw of the lion, and out of the † paw of the bear, he will deliver me out of the hand of the Philistine *h*. And Saul said unto David, Go *i*, and the LORD be with thee.

† Heb. *hand.*
† Heb. *hand.*

h His Good-will is the same to me, that it then was, and his Power is not diminished. *i* It is not strange, that *Saul* consents to the Combate, considering *David*'s pious and convincing Discourse, grounded upon sensible Experience; and withal, the dangerous condition of the *Israelitish* Affairs, and the absolute Refusal of all other persons.

38 ¶ And Saul † armed David with his armour *k*, and he put a helmet of brass upon his head, also he armed him with a coat of mail.

† Heb. *clothed &c. with his clothes.*

k Either, 1. With *Saul*'s own Armour which he used to wear in Battel: which seems not to agree with the extraordinary height of *Saul*'s Stature, 1 *Sam.* 10. 23. Nor is it like that *Saul* would disarm himself, when he was going forth to the Battel, *ver.* 20, 21. Or, 2. With Armour taken out of his Armory. Not that the whole Armory of *Saul* was brought into the Field; but that some chosen Arms were taken out thence, and brought for any emergent occasion. Or rather, 3. *With his vestments, or garments.* For, 1. So the *Hebrew* word properly and usually signifies; and so this same Word is Translated, 1 *Sam.* 18. 4. 2. His Armour is distinguished from this, and is particularly described in the following words. He seems therefore to speak of some Military Vestments which were then used in War, and were contrived for defence; such as Buff-coats now are.

39 And David girded his sword upon his armour, and he assayed to go, for he had not proved *it*: and David said unto Saul, I cannot go with these: for I have not proved *them l*. And David put them off him.

l I have no skill nor experience in the management of this kind of Arms.

40 And he took his staff *m* in his hand, and chose him five *n* smooth stones *o* out of the ‖ brook, and put them in a shepherds † bag which he had, even in a scrip, and his sling was in his hand *p*, and he drew near to the Philistine.

‖ Or, *Valley.*
† Heb. *Vessel.*

m His Shepherds Staff. These Arms were in themselves contemptible, yet chosen by *David*; partly, because he had no skill to use other Arms; partly, because he had inward assurance of the Victory, even by these weapons; and partly, because such a Conquest would be most honourable to God, and most shameful, and discouraging to the *Philistines*. *n* That if one should fail him, he might make use of another. *o* Because such Stones would go most freely out of the Sling; and consequently, with more force and certainty, directly to the Mark which he aimed at. *p* This sort of Weapons was not unusual in the Fights of ancient times; and many arrived at great dexterity in slinging Stones with great certainty; of which we have instances both in Scripture, as *Judg.* 20. 16. and in *Diodorus Siculus*, and *Livy*, and other Authors.

41 And the Philistine came on, and drew near unto David, and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance *q*.

q Not having so much as the countenance of a Martial person.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves *r*? and the Philistine cursed David by his gods *s*.

r i. e. With a Staff. The Plural Number for the Singular; as *Gen.* 21. 7. and 46. 7. *s* He prayed that his god *Dagon*, and *Ashtaroth*, &c. would Destroy him.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the Name of the LORD of hosts *t*, the God of the armies of Israel, whom thou hast defied *u*.

t i. e. By a Commission from him, with confidence in him, and assurance of his Help, and for the vindication of his Honour. *u* In defying that Army and People whereof he is the Lord, and Protector.

46 This day will the LORD † deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that * there is a God in Israel *x*.

† Heb. *shut thee up.*
* 2 King. 5. 15.

x Heb. *that God*, the onely true God, *is for Israel*; or on *Israels* side, and against you. Or, *that Israel hath a God*, a God indeed, one who is able to help them; and not such an impotent Idol as you serve.

47 And all this assembly shall know, that the LORD saveth not with sword and spear *y*, (for the battel *is* the LORDS *z*,) and he will give you into our hands *a*.

y i. e. That he can save without these Arms, and with the most contemptible Weapons, such as mine seem to thee. *z i. e.* The Events of War are wholly in his Power, to give Success to whom, and by what means he pleaseth. *a David* speaks thus confidently, because he was assured of it by a particular Inspiration from God.

48 And it came to pass, when the Philistine arose, and came, and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his fore-head, that the stone sunk into his fore-head *b*, and he fell upon his face to the earth.

b Either, 1. The Stone pierced through his Helmet; which such Stones being slung, would not seldom do; as even *Diodorus Siculus* relates. Or 2. The Stone might get in through one of those holes which are left in Helmets, that he that wears it may see his way, and how to direct his blows. Or rather 3. The proud Giant had lift up that part of his Helmet which covered his Forehead; and that in contempt of *David* and his Weapons, and by the singular direction of Gods Providence.

50 So David prevailed over the Philistine, with a sling, and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran and stood upon the Philistine, and took his sword *c*, and drew it out of the sheath thereof, and slew him *d*, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

c Hence it appears, that *David* was not a little man, as many fancy: but a man of considerable bulk and strength, because he was able to manage a Giants Sword; which also he did, both here and below, *chap.* 21. 9. *d Quest.* How could this be, when *he slew him* before with the Stone, *ver.* 50. *Answ.* There he gives a general account of the Event of the Battel, and of the Giants Death: but here he gives a particular Relation of the manner and instrument of his Death. The Stone threw him down to the Earth, and bereaved him of the use of his Sense and Motion; but there remained some Life in him, (as frequently doth in such cases) which the Sword took away, and so compleated the Work.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents *e*.

e Heb. *their camps*, *i. e.* Their Camp: but he speaks of it in the Plural Number, because of the great extent, and various quarters of their Camp.

54 And David took the head of the Philistine, and brought it to Jerusalem *f*; but he put his armour in his tent *g*.

f Either, to terrifie the *Jebusites*, who yet held the Fort of *Zion*, 2 *Sam.* 5. 7. or, for some other Reason not Recorded, nor now known. *g i. e.* In the Tent which was erected for him in the Camp, upon this occasion. There it was kept for the present; though afterwards it seems to have been translated to the Tabernacle; where we find his Sword, *chap.* 21. and it is not unlikely the rest of his Armour was there also.

55 And when Saul saw David go forth against the Philistine, he said unto Abner the captain of the host, Abner, whose son is this youth *h*? and Abner said, As thy soul liveth, O king, I cannot tell *i*?

h Quest. How could *David* be unknown to *Saul*, with whom he had lived, *chap.* 16. 21.? *Answ.* That might well be, for divers reasons, because *David* was not constantly with him; nor, as it seems, used by him, but upon extraordinary Occasions, and desperate fits of Melancholy; from which, possibly he had been free for a good while, by Gods special Providence and Care for his People *Israel*, that so he might be capable of Governing and Protecting them against the *Philistines*, who watched all opportunities against them, and at last, broke forth into an open War. Thus *David* had been for some considerable time dismissed from *Saul*'s Court, and was returned home. And therefore it is not strange, if *Saul* had for the present forgotten *David*. For Kings, because of the Encumbrance of Publick Business, and the Multitude of Persons who come to them on several occasions, may easily forget some persons; yea, such as have frequently been with them, especially their Servants whom they do not use to observe with so much attention and care as they do others. Add to this, that the distemper of *Saul*'s mind might make him forgetful; and that *David* might now be much changed, both in his countenance and in his habit, from what he had before; and it is apparent, that the change of habits makes so great a difference, that it oft keeps us from the knowledge of those Persons whom in other habits we very well know. Some give this Answer, That this was the first time that *Saul* had seen *David*; and that *David*'s exploit here Recorded, was performed before that which is Recorded *chap.* 17. 15, *&c.* though it be placed after it: But that is confuted by comparing *chap.* 18. 1, 2, 3. *i* Which is not strange, because *Abner*'s conversation and employment was generally in the Camp, when *David* was at the Court; and when *Abner* was there, he took little notice of a Person so much inferior to him as *David* was.

56 And the king said, Inquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, I *am* the son of thy servant Jesse, the Bethlehemite.

CHAP. XVIII.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was † knit with the soul of David, and Jonathan loved him as his own soul *a*. † Heb. *bound up in.* See Gen. 44. 30.

a Partly, for his excellent Vertues and Endowments, which shone forth both in his Speeches and Actions; partly, for the great and good Service which he had done to God and to his People; and partly, for the similitude of their Age and Qualities.

2 And Saul took him that day, and would let him go no more home to his fathers house *b*.

b By which it appears, that before-time *David* had not his constant Residence at Court, but did return to his Fathers House, and thence again to the Court, as occasion required.

3 Then Jonathan and David made a covenant *c*, because he loved him as his own soul.

c i. e. An agreement of sincere and perpetual Friendship between them.

4 And Jonathan stript himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle *d*.

d Partly, as a pledge of his great respect and affection to him: and partly, to vindicate *David* from that Contempt which might cleave to him for his former Pastoral habit and condition, and to put him into an habit suitable to his present Greatness and Glory.

5 ¶ And David went out *e* whithersoever Saul sent him, *and* ‖behaved himself wisely: and Saul set him over the men of war *f*, and he was accepted in the sight of all the people, and also in the sight of Sauls servants. ‖ Or, *prospered.*

e Upon Military Expeditions, of which that word is oft used. *f* Gave him some considerable Command in his Army, though not the Supreme.

6 And it came to pass, as they came, when David was returned from the slaughter of the ‖ Philistine *g*, ‖ Or, *Philistins.*

liſtine *g*, that the women came out of all cities of Iſrael *h*, ſinging, and dancing *i*, to meet king Saul, with tabrets, with joy, and with † inſtruments of muſick.

† Heb. *three ſtringed inſtruments.*

g Either, Firſt, From ſome eminent Victory obtained by him againſt the *Philiſtines*, though not particularly related, wherein alſo *Saul* might be preſent and concerned. Or rather, Secondly, From the ſlaughter of *Goliah*, and the other *Philiſtines* with him. Againſt this it is objected, That this Song was ſung either after *David* was advanced and employed, as is related *ver* 5. and therefore not immediately after that great Victory; or, before he was ſo advanced; and then it would have raiſed *Saul*'s jealouſie and envy, and conſequently hindered *David*'s advancement. But it may be Replied, That this Song, though placed afterwards, was ſung before *David*'s advancement, related *ver.* 5. And that this did not hinder *David*'s preferment, muſt be aſcribed, partly, to *Saul*'s Policy, who, though he had an eye upon *David*, and deſigned to cruſh him upon a fit occaſion; yet ſaw it neceſſary for his own Reputation, and the encouragement of other mens Valour, and for the ſatisfaction of *Jonathan*'s paſſionate deſire, and the juſt and general expectation of the whole Army and People, to give him ſome conſiderable preferment for the preſent; and principally, to Gods Providence over-ruling *Saul*, againſt his own inclination, and his miſtaken intereſt. *h* *i. e.* Out of all the Neighbouring Cities, by or through which the Victorious Army Marched. *i* According to the cuſtom of thoſe times and places; Of which ſee *Exod.* 15. 20. *Judg.* 11. 34.

7 And the women anſwered *one another k* as they played, and ſaid, * Saul hath ſlain his thouſands, and David his ten thouſands *l*.

* chap. 21. 11. and 29. 5.

k Singing by parts alternately. *l* So they ſaid, becauſe *David* killed *Goliah*, which was the principal cauſe of all the following ſlaughter of the *Philiſtines*.

8 ¶ And Saul was very wroth, and the ſaying † diſpleaſed him, and he ſaid, They have aſcribed unto David ten thouſands, and to me they have aſcribed *but* thouſands: and *what* can he have more, but the kingdom *m*?

† Heb. *was evil in his eyes.*

m What greater honour can they give him, but that of the Kingdom? Or thus: *And moreover*, this will not reſt here, they will *certainly* give him *the Kingdom*: they will tranſlate the Crown from me to him. Or thus: *And moreover, the Kingdom certainly* belongs *to him*, *i. e.* I now perceive that this is the favourite of God, and of the people; this is that man after Gods own heart, to whom *Samuel* told me that God would tranſfer my Kingdom.

9 And Saul eyed David *n* from that day and forward.

n *i. e.* Narrowly obſerved all his Counſels and Actions, that he might underſtand whether he had any deſign upon the Kingdom or no; and that he might find ſome colourable pretence of putting him to death.

10 ¶ And it came to paſs on the morrow, that the * evil ſpirit from God came upon Saul *o*, and he propheſied *p* in the midſt of the houſe: and David played with his hand as at other times: and *there was* a javelin in Sauls hand *q*.

* chap. 16. 14.

o *Saul*'s envy, and jealouſie, and diſcontent revived his Melancholick Diſtemper, which the Devil, according to his wont, ſtruck him with. *p* Or, *he feigned himſelf to be a Prophet*, for ſo *Hebrew* Verbs in *Hithpahel* oft ſignifie; *i. e.* he uſed uncouth Geſtures, and Signs, and Speeches, as the Prophets, or Sons of the Prophets uſed to do: for which they were by the ignorant and ungodly ſort reputed mad-men, 2 *King.* 9. 11. And it may ſeem probable, that *Saul* did now ſpeak of Divine things Politickly, that thereby he might lull *David* aſleep, and kill him, before he ſuſpected any Danger. *q* Which he kept there for the following purpoſe.

11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it*: and David avoided out of his preſence twice *r*.

r Once at this time, and another time upon a like occaſion, *chap.* 19. 10.

12 ¶ And Saul was afraid of David *ſ*, becauſe the LORD was with him, and was departed from Saul.

ſ Leſt as he had gotten the favour of God and of all the People, he ſhould alſo take away his Kingdom.

13 Therefore Saul removed him from him *t*; and made him his captain over a thouſand, and he went out, and came in *u* before the people.

t From his Preſence and Court; which he did, partly, becauſe he feared leſt *David* ſhould watch and find an opportunity to kill him, as he had deſigned to kill *David*; partly, becauſe he was a great Eye-ſore, and his preſence now made him more ſad than ever his Muſick had made him chearful: and principally, that hereby he might expoſe him to the greateſt hazards, and in ſome ſort betray him into the hands of the *Philiſtines*. *u* He led his Soldiers forth to Battel, and brought them back again with ſafety. Compare 2 *Sam.* 5. 2. Or elſe the Phraſe of *coming in and going out*, may be underſtood (as elſewhere) for converſing; or (as we uſe to ſay) *going to and fro* about buſineſs; as *chap.* 29. 6.

14 And David ‖ behaved himſelf wiſely in all his ways, and the LORD *was* with him *x*.

‖ Or, *proſpered.*

x So he had great prudence in his Conduct, and proſperous Succeſs following his deſigns: which are two principal qualifications of a General, and of a Prince. Thus God turned all *Saul*'s Devices upon himſelf, and to *David*'s advantage.

15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.

16 But all Iſrael and Judah loved David, becauſe he went out and came in before them.

17 ¶ And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife *y*: onely be thou † valiant for me, and fight the LORDS battels: for Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him *z*.

† Heb. *a ſon of valour.*

y This was no more than *Saul* was obliged to do by his former promiſe, *chap.* 17. 25. which he here renews and pretends to perform, though he intended nothing leſs, as the ſequel ſhews. Whereby he makes himſelf guilty of Ingratitude, Injuſtice, and breach of Truſt, and withal of groſs Hypocriſie. *z* He thought ſo great an offer would oblige him, who was of himſelf Valiant enough, to give proofs of more than common Valour, and to venture upon the moſt dangerous enterprizes.

18 And David ſaid unto Saul, Who *am* I? and what *is* my life *a*, *or* my fathers family in Iſrael, that I ſhould be ſon in law to the king?

a *i. e.* My manner of living! How obſcure is that condition in which I was born and have been bred! Or rather thus: How little is my life worth, that by the expoſing of that to ſome hazard (which *Saul* required of him) I ſhould purchaſe a Kings Daughter! In theſe expreſſions *David* ſheweth not onely his Humility, but alſo his Wiſdom, in diſcovering ſo deep a ſenſe of his own meanneſs, that *Saul* might ſee how far he was from aſpiring at the Kingdom, and might have no occaſion to ſuſpect that he was already Anointed thereto.

19 But it came to paſs at the time when Merab Sauls daughter ſhould have been given to David *b*, that ſhe was given unto Adriel the Meholathite *c* to wife.

b When the Marriage was even ready to be Solemnized. *c* The Son of *Barzillai*, as he is called 2 *Sam.* 21. 8. This was an act of great Injuſtice and Perfidiouſneſs; and accordingly this Marriage was accurſed by God, and the Children begotten in it, were by Gods appointment cut off, 2 *Sam.* 21.

20 And Michal Sauls daughter loved David *d*: and they told Saul, and the thing † pleaſed him *d*.

† Heb. *was right in his eyes.*

d Not for any reſpect he had to *David*; but for his own malicious and wicked ends, that he might make uſe of her Love to *David*, to enſnare and ruine him, which he thought might be done many ways, whereof one is here expreſſed.

21 And Saul ſaid, I will give him her, that ſhe may be a ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt * this day *e* be my Son in law, in *the one of* the twain *f*.

* Ver. 26.

e *i. e.* Suddenly, within a time which probably *Saul* prefixed. *f* Whereas I have onely two Daughters, and thou waſt diſappointed of thy expectation in the one by an unexpected accident, thou ſhalt certainly have the other; which

is the same thing. Heb. *in the twain.* Thus *the Cities of Gilead* is put for one of them, *Judg.* 12. 7. And *the sides of the Ship* for one of the sides, *Jonah* 1. 5. Or, he saith, *in the twain*, or *in both*, because he was in effect Betrothed to the one, and should be Married to the other, and so was his Son in law upon a double account.

22 ¶ And Saul commanded his servants, *saying*, Commune with David *g* secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the kings son in law.

g Whom having so lately and grosly deceived, he found backward to imbrace his motion, and therefore sets others on work to perswade him.

23 And Sauls servants spake those words in the ears of David: and David said, Seemeth it to you *a* light *thing* to be a kings son in law, seeing that I *am* a poor man, and lightly esteemed *h*?

h And therefore neither have Estate nor Credit to give (according to the manner, *Gen.* 34. 12. *Exod.* 22. 16, 17.) a Dowry suitable to her Quality.

24 And the servants of Saul told him, saying, † On this manner spake David.

† Heb. *according to these words.*

25 And Saul said, Thus shall ye say to David, The king desireth not *any* dowry, but an hundred fore-skins *i* of the Philistines, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philistines.

i These he desires rather than their heads; partly, for the greater convenience of bringing them, and presenting them before him; partly, to cover his malice against *David* with a pretence of Zeal for God, and for his People, and for the covenant of circumcision; and partly, that the *Philistines* might be the more enraged against *David* for this reproachful and barbarous usage of them, and might therefore watch all opportunities to destroy him.

26 And when his servants told David these words, it pleased David well to be the kings son in law *k*: and the days *l* were not † expired.

† Heb. *fulfilled.*

k As for other reasons, so especially because this opened the Door to the Kingdom which God had promised him.
l *i. e.* The time allowed by *Saul* to *David* for the execution of this exploit.

27 Wherefore David arose, he, and his men, and slew of the Philistines two hundred men, and David brought their fore-skins, and they gave them in full tale to the king *m*, that he might be the kings son in law: and Saul gave him Michal his daughter to wife.

m He doubled the number required; partly, to oblige *Saul* the more to the performance of his promise; and partly, to shew his great Respect and Affection to *Saul*'s Daughter.

28 ¶ And Saul saw and knew that the LORD *was* with David, and that Michal Sauls daughter loved him.

29 And Saul was yet the more afraid of David *n*, and Saul became Davids enemy continually.

n Because he both lost his design against *David*'s life, and had now Paved a way for him to the Throne.

30 Then the princes of the Philistines went forth *o*: and it came to pass after they went forth, *that* David behaved himself more wisely than all the servants of Saul, so that his name was much † set by.

† Heb. *precious.*

o To wit, to War against the *Israelites*, being provoked both by their former losses, and especially by that act of *David*'s, related above, *ver.* 27.

CHAP. XIX.

AND Saul spake to Jonathan his son *a*, and to all his servants *b*, that they should kill David.

a Whom, though lately engaged in a League of Friendship with *David*, he thought to oblige to it by sense of his own Interest, as being the next Heir of the Crown, and likely to suffer most by *Davids* advancement. *b* What before he secretly designed, now he openly and impudently avowed.

2 But Jonathan Sauls Son, delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thy self until the morning *c*, and abide in a secret *place*, and hide thy self.

c Lest he kill thee before I discourse with him, and endeavour to reconcile him to thee; which I think not fit to attempt as yet, whilst he is in the fit of Rage against thee; but I intend to do it in the morning, when I may hope to find him in a better temper.

3 And I will go out and stand by my father in the field, where thou *art d*, and I will commune with my father of thee, and what I see, that I will tell thee.

d In the Field where my Father useth to walk, where also I would have thee to hide thy self, that I may know where to find thee at hand, to acquaint thee with the success of my indeavours, that thou maist accordingly either return to Court, or speedily depart.

4 ¶ And Jonathan spake good of David unto Saul his father *e*, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works *have been* to thee-ward very good.

e Which he could not do without hazard to himself. Herein therefore he performed the Duty of a true Friend, and of a valiant Man.

5 For he did put his * life in his hand *f*, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoyce: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

* Judg. 9. 17. and 12. 3. chap. 28. 21. Psal. 119. 109.

f *i. e.* He exposed his life to eminent hazard. See the Notes on *Judg.* 12. 3.

6 And Saul hearkened unto the voice of Jonathan, and Saul sware, *As* the LORD liveth, he shall not be slain *g*.

g This great change is not to be ascribed to any true Repentance for his sin against *David*, or any better affection which he now had to him; but meerly to his own worldly Interest; because he was convinced by *Jonathan*'s discourse, that he could not kill him, without great inconvenience and shame to himself.

7 And Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul, and he was in his presence as † in times past.

† Heb. *yesterday, third day.*

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter, and they fled from † him.

† Heb. *his face.*

9 And * the evil spirit † from the LORD was upon Saul *h*, as he sat in his house with his javelin in his hand: and David played with *his* hand.

* chap. 16. 14. and 18. 10.
† Heb. *of the Lord.*

h *Davids* successes against the *Philistines*, which should have cheered his heart, made him sad, and the Devil watched the opportunity to improve his Melancholy, as before he had done.

10 And Saul sought to smite David even to the wall with the javelin: but he slipt away out of Sauls presence; and he smote the javelin into the wall: and David fled, and escaped that night.

11 * Saul also sent messengers unto Davids house to watch him, and to slay him in the morning *i*: and Michal Davids wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain *k*.

* Psal. 59. title.

i Why not in the Night? *Answ.* Partly, because it would have been barbarous, and most dishonourable to *Saul*, to break into *David*'s House by Night, and kill him in his own House and Bed;

Bed; and it seemed more expedient to kill him as he came out of his House in the Morning: partly, because the Night might give *David* some opportunity of escaping, which the Day-light would prevent: and principally, by Gods singular Providence, infatuating *Sauls* mind to take the worst course, that *David* might be delivered from him. *k* Which she might learn, either by information from *Jonathan*, or some other Courtier that was privy to the design: or from her own observation of some suspicious or dangerous Persons hovering about the House.

12 ¶ So Michal let David down thorow a window *l*: and he went and fled, and escaped.

l Because they lay in wait for him at the Doors of the House, whensoever he should come forth there.

† Heb. *teraphim.*

13 And Michal took † an image *m*, and laid *it* in the bed, and put a pillow of goats *hair for* his bolster *n*, and covered *it* with a cloth *o*.

m Heb. *Teraphim*, which was an Image made in human shape: which she might keep secretly, either out of a superstitious regard to it, or out of meer curiosity. This stratagem she used, because knowing her Fathers unquiet, and jealous, and furious temper, she suspected he might come or send, to see whether *David* was there or no. *n* Or, *put great Goats* hair upon *his Bolster*, *i. e.* upon the head and face of the Image, which lay upon his Bolster, that it might have some kind of resemblance of *Davids* head and hair, at least in a sick mans Bed, where there useth to be but a glimmering light. *Goats* is here put for *Goats hair*, as it manifestly is, *Exod.* 25. 4. and 26. 7. and 35. 26. It is acknowledged by Learned Writers, that in those Eastern Countries, Goats had much longer hair than ours have, and were shorn like sheep; and that their hair was not unlike to a Mans or Womans hair; as may also be gathered from *Cant.* 4. 1. *thy hair is as a flock of Goats*, *i. e.* as the hair of a flock of Goats. And as there was Goats hair of several colours (as the Wool of Sheep in divers parts is of very differing colours, as white, or black, or yellow, *&c.*) so it is most probable she took that colour which was likest the colour of *Davids* hair. And she took this rather than the hair of another man, because the procuring and ordering of that would have taken up some time; whereas she had Goats hair of all sorts at hand, as being used in Spinning or Weaving, *&c.* Or, the sense may be this, according to our Translation, That she put a Pillow of the softest part of Goats hair under the head of the Image, as they used to put under the heads of sick Men; whereby also the head of the Image sinking into the Pillow, might be less discerned, especially when is was either wholly or in part covered with a Cloath. And all this art was used, that *David* being supposed, and, by some Persons who were sent to enquire, perceived, as they thought, to be in the Bed, *Saul* might be hindred from pursuing and overtaking him before he had got into some secure place. *o* Upon pretence of his being sick, and needing some such covering, but really in design to prevent the discovery of her deceit.

14 And when Saul sent messengers *p* to take David, she said, He *is* sick.

p To wit, other Messengers in the Morning, supposing the former to be either slow or perfidious.

15 And Saul sent the messengers *again* to see David *q*, saying, Bring him up to me in the bed, that I may slay him.

q Or onely, *to see David*, which they did not before, but went away satisfied (as it was fit they should) with her Report and Testimony of his sickness.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair for* his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go: Why should I kill thee *r*?

r If thou dost not permit me to escape without discovery, I shall be forced for my own defence to kill thee. Though it is most likely, this was a lye, and a fiction of her own.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah *s*, and told him all that Saul had done to him, and he and Samuel went and dwelt in Naioth.

s Partly, for comfort and direction in his great distress; and partly, for safety, supposing that *Saul* would be ashamed to execute his Bloody designs in the presence of so venerable a Person as *Samuel*, who had laid so great obligations upon *Saul*, and had such great and just Reputation with the People.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah *t*.

t Or, *near Ramah*; the *Hebrew* preposition *beth*, *in*, being oft put for *near*, as it is apparently used, *Numb.* 33. 37, 38. *Jos.* 5. 13. *Jer.* 20. 2. and 32. 7. *Naioth* was either an House or Colledge in the Town of *Ramah*, or a Village in the Territory of *Ramah*, or near to the Town of *Ramah*; in which there was a Colledge of the Prophets, amongst whom *Samuel* thought *David* might be secure.

20 And Saul sent messengers to take David *u*: and when they saw the company of the Prophets prophesying *x*, and Samuel standing *as* appointed over them *y*, the Spirit of God was upon the messengers of Saul, and they also prophesied *z*.

u Thus *Sauls* wickedness and fury increased; and he that at first used onely secret practices against *David*, now breaks forth into open and impudent Hostilities; plainly declaring, that he neither feared God, nor reverenced Man. He would have punished *Samuel*, as afterwards he did *Abimelech* for giving *David* entertainment, but that he feared the People, who had so great and unanimous a Veneration for him. *x* *i. e.* Speaking of God, or of the things of God by Divine inspiration; either praising God, or instructing Men. Compare *Numb.* 11. 25. 1 *Sam.* 10. 5. *y* To instruct, moderate and direct them in those Holy exercises. For though they prophesied by Divine Inspiration, which *Samuel* could not govern; yet they were both to prepare and dispose themselves for it before-hand, and to make good improvement of it afterwards, in both which they needed *Samuels* counsel and assistance. And whereas some might falsly pretend to those Raptures; or the Devil might transform himself into an Angel of Light, and convey some Evil or false Suggestions into some of their minds, *Samuels* presence and judgment was necessary to prevent and to detect such Impostures. Besides, *Samuel* would by his present conjunction with them in those Holy Exercises, encourage them, and stir up others to the coveting of those Gifts, and the performance of such Religious Duties. *z* Being Inspired by God to do so, as wicked *Balaam* also was; that being wrapt up into such an extasie, their minds might be wholly taken up with those matters, and quite taken off from their design of seizing *David*.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: and Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked, and said, Where *are* Samuel and David *a*? And *one* said, Behold, *they be* at Naioth in Ramah.

a For, his Messengers not returning, he knew not exactly where they were.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also *b*, and he went on, and prophesied until he came to Naioth in Ramah:

b It came upon him in the way; whereas it came not upon his Messengers till they came to the place. Whereby God would convince *Saul* of the vanity of all his designs against *David*, and that in them he Fought against God himself.

24 And he stript off his clothes *c* also *d*, and prophesied before Samuel *e* in like manner *f*, and † lay down *g* naked *h* all that day, and all that night *i*: wherefore they say, * *Is* Saul also among the Prophets *k*.

† Heb. *fell:* Num. 24. 4.

* chap. 10. 11.

c To wit, his Military or Royal Garments: which he did, either that he might suit himself and his habit to the rest of the Company; or, because his mind being altogether taken up with Divine things, he did not understand nor heed what he did. *d* This implies, that the Messengers which he sent, who probably were Military persons, had done so before him. *e* This doth not contradict 1 *Sam.* 15. 35. where it is said, that *Samuel came no more to see Saul*: for here *Saul* goes to *Samuel*, and that not with design to see him, but to surprize *David*, *f* As the rest of the Prophets there did. *g* Heb. *fell*, to wit, down upon the Earth; for his mind being in an Extasie, he had not the use of his Senses or Motion, as he, *Numb.* 24. 4. God so ordering it, that *David* might have an opportunity to escape. *h* *i. e.* Script of his upper Garments, as was said before, and as the word *Naked* is oft used, as *Isa.* 20. 2. *Mich.* 1. 8. See also 2 *Sam.* 6. 20. *Job.* 21. 7. And it is here repeated to signifie how

how long he lay in that posture. *i* So God kept him as it were in Chains, till *David* was got out of his reach. *k* The same Proverb which was taken up upon a like occasion, 1 *Sam.* 10. 12. is here remembred and revived upon this new occasion, as an Evidence of Gods wonderful care over *David*; he made *Saul* in some sort a Prophet, that he might make *David* a King.

CHAP. XX.

AND David fled *a* from Naioth in Ramah *b*, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father *c*, that he seeketh my † life *d*?

† Heb. *soul.*

a Whilst *Saul* lay in an Extasie. *b* To *Gibeah* where *Jonathan* was, taking the opportunity of *Sauls* absence. *c* What is it which thus incenseth thy Father against me? What Crime doth he charge me with? *d* To wit, to destroy it, as this Phrase is oft used, as *chap.* 22. 23. *Psal.* 38. 12. and 54. 3. and 63. 9.

2 And he said unto him, God forbid, thou shalt not die *e*: behold, my father will do nothing either great or small, but that he will † shew it me: and why should my father hide this thing from me? it *is* not *so*.

† Heb. *uncover mine ear.*

e I will secure thee by my Interest with my Father; nor doth he design to destroy thee; for what he doth in his frantick fits is not to be imputed to him; and when he comes to himself, I doubt not to reconcile thee to him. For *Jonathan* gave credit to his Fathers Oath, *chap.* 19. 6. and the worthiest minds are least suspicious, and most charitable in their opinions of others.

3 And David sware *f* moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he said, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there* is but a step between me and death.

f The matter being of great moment, and *Jonathan* doubting the truth of it, he confirms his word with an Oath, which follows in the end of the Verse. Onely he interposeth a reason why *Saul* concealed it from *Jonathan*.

4 Then said Jonathan unto David, ‖ whatsoever thy soul † desireth *g*, I will even do *it* for thee.

‖ Or, *say what is thy mind, and I will do*, &c. † *Speaketh, or thinketh.*

g To wit, for the discovery of the Truth, and for the preservation of thy Life.

5 And David said unto Jonathan, Behold, to morrow *is* the new moon *h*, and I should not fail to sit with the king at meat *i*: but let me go, that I may hide my self in the fields, unto the third *day k* at even.

h Which was a Solemn and Festival time, as among the *Romans* and other *Heathens*, so also with the *Hebrews*, who Solemnized it with offering Peace-offerings to God, and Feasting together upon the remainders of it, after the manner. See *Numb.* 10. 10. and 28. 11. *Psal.* 81. 3. *i* Then he useth to expect my company above other times. *k i. e.* Unto the next day but one after the New Moon; as appears by comparing *ver.* 19, 27, 35. His meaning is not, that he should hide himself in any certain place all the three days, but that he should secure himself either at *Bethlehem* with his Friends, or in any other place till the third day.

6 If thy father at all miss me *l*, then say, David earnestly asked *leave* of me *m*, that he might run to Bethlehem his city *n*; for *there is* a yearly ‖ sacrifice *o* there for all the family *p*.

‖ Or, *feast.*

l Quest. How could *David* imagine that *Saul* would expect his Company, whom he had once and again endeavoured to kill? *Answ.* First, He might suppose that *David* would ascribe all that to his Madness and Frantick fits, which being over, he would promise himself safety in the Kings presence. Secondly, *David* might not think that *Saul* would indeed expect him to Feast with him, considering his late and great danger from *Saul*; but that *Saul* would make use of this pretence, and require his presence, that he might lay hold upon him; and therefore he desired to try the experiment. *m* Who being the Kings Son and Deputy, used to give License to Military Men to depart for a season upon just occasions. *n i. e.* The place of his Birth and Education, *Joh.* 7. 42. *o* A Sacrifice which was offered up in some high-place there Yearly, upon some special occasion not mentioned in Scripture, which was accompanied with a Feast: or, *a yearly Feast*, as the *Hebrew* word is sometimes used. *p* Wherein all the Members of our Family, used to meet together, when they will earnestly expect me above others, and will charge me with Pride and Unnaturalness if I neglect their Invitation.

7 If he say thus, *It is* well, thy servant shall have peace: but if he be very wroth, *then* be sure *q* that evil is determined by him.

q Heb. *know thou*: For indeed *David* knew well enough that *Saul* designed to kill him; but he useth this course for *Jonathans* information and satisfaction, and for his own greater vindication, if he did wholly withdraw himself from *Saul*, and from his Wife; which he foresaw he should be forced to do.

8 Therefore thou shalt deal kindly with thy servant *r*: for * thou hast brought thy servant into a covenant of the LORD *s* with thee: notwithstanding, if there be in me iniquity, slay me thy self *t*: for why shouldest thou bring me to thy father *u*?

* chap. 18. 3. and 23. 18.

r In giving me timely notice, and a true account of *Saul's* disposition and intention towards me. *s i. e.* A Solemn Covenant, not lightly undertaken, but seriously entred into, in the name and fear of God, and in his presence, calling him to be the Witness of our sincerity therein, and the Avenger of perfidiousness in him that breaks it. *t* I am contented thou shouldst kill me. *u* Why shouldst thou betray me to thy Father, by concealing his evil intentions from me?

9 And Jonathan said, Far be it from thee *x*: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee?

x I abhor the thoughts of either killing thee my self, or giving thee up to my Father to slay thee.

10 Then said David to Jonathan, Who shall tell me *y*? or what *if* thy father answer thee roughly?

y By what means or Messenger shall I understand this? for peradventure thou wilt not be able to come to me thy self.

11 ¶ And Jonathan said unto David, Come, and let us go out into the field *z*. And they went out both of them into the field.

z Lest we be over-heard.

12 And Jonathan said unto David, O LORD God of Israel *a*, when I have † sounded my father, about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and † shew it thee:

† Heb. *search.* † Heb. *uncover thine ear.*

a Do thou hear and judge between us. It is an abrupt speech, which is usual in great passions.

13 The LORD do so, and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace, and the LORD be with thee, as he hath been with my father *b*,

b The Lord give thee that Honour and Success in all thy Affairs which he hath given to my Father. *Jonathan* undoubtedly knew of *Samuels* final and irrevocable Sentence of *Sauls* rejection from the Kingdom, and of the Substitution of some other Person after Gods own heart in his stead; and that *David* was this Person, he might strongly suspect (that which even *Saul* suspected) both from his eminent Piety, and Wisdom, and Valour, and Universal worth, and from the great things which God had done, both by him, and for him, in preserving and advancing him by such unusual methods; and it is most likely that *Jonathan* did ask *David* about it, and that *David* did Faithfully inform him of the whole truth, as may be gathered both from the words here following, and from *chap.* 23. 17. And that the knowledge hereof did not raise jealousie, and envy, and rage in him, who was the next Heir of the Crown, as it did in his Father, must be ascribed to *Jonathans* Piety towards God, to whose disposal he chearfully submitted himself, and to his sincere Friendship to *David*, in whose happiness he rejoyced as in his own.

14 And thou shalt not onely while yet I live, shew

shew me the kindness of the LORD *c*, that I die not *d*.

c Or, *And wilt thou not, if I shall then be alive,* (to wit, when *the Lord shall be with thee, as he hath been with my Father*, as he now said, *i. e.* when God shall have advanced thee to the Kingdom, as he did him): *yea, wilt thou not* (the same particle twice repeated for asseveration, *i. e.* I am well assured that thou wilt) *shew me the kindness of the Lord, i.e.* either such kindness as the Lord hath shewed to thee in preserving thy life in the midst of so many, and such great dangers: or, that kindness to which thou hast engaged thy self, in the Covenant Sworn between thee and me in Gods presence. *d* That thou do not kill me or mine, as Princes of another Line use to kill the nearest Relations of the former Line, from whom the Kingdom was translated to them; which they do either by way of revenge, or in policy, and reason of State, to secure the Kingdom to themselves.

*2 Sam. 9. 3. 15 But *also* thou shalt not cut off * thy kindness *e* from my house for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth *f*.

e He saith not, *the kindness of the Lord*, as before, because the Covenant between them seems to have been onely Personal, and not comprehending their Posterity. And therefore as *Jonathan* speaks confidently of his own Preservation by vertue of that Covenant; so here he lays this additional Obligation upon *David*, That he would extend this kindness to all his Progeny. *f* Which he will certainly do without exception of *Saul* my Father, and those of his Children who have joyned, or shall joyn with him in his Hostilities and Cruelties against *David*. And by this word, *Enemies*, he implies the reasonableness of his request, because *Jonathan* was none of that number, and therefore not to be treated as such.

† Heb. *cut.* 16 So Jonathan † made *a covenant* with the house of David *g*, *saying*, Let the LORD even require *it* at the hand of Davids enemies *h*.

g The Covenant which before was Personal, he now extends to the whole house of *David*, expecting a reciprocal enlargement of it on *David*'s side, which doubtless he obtained. *h* If either I, or any of my House shall break this Covenant, and shall prove Enemies to *David* or to his House, let the Lord, the Witness of this Covenant, severely punish the Violators of it, whoever they are. Others thus: Let the Lord require and punish the breach of this Covenant in *David*, if he break it. But because it was ominous and reproachful to suppose such a thing of *David*, by a Figure called *Euphumismus*, he names *David*'s *Enemies* for *David*; as they also Expound 1 *Sam.* 25. 22. But the former sense seems more probable, because this Verse contains only *Jonathan*'s Stipulation or Covenant with *David* and his House, which being expressed in the former part of it, is in this latter part confirmed by the usual form of imprecation; and the restipulation or Covenant of *David* to *Jonathan* and his House is mentioned in the next Verse. Yet may that other sense stand well enough; taking these words for *Jonathan*'s Adjuration of *David* to be kind to him, confirmed with an Imprecation in case he do otherwise. As if he should say, I Adjure thee, as thou hopest to escape such a mischief (which I had rather might befal thine Enemies than thee) that thou deal not so ungratefully with me or my House. Which Adjuration of *Jonathan*, *David* seconds with an Oath in the next Verse, at the Request of *Jonathan*.

17 And Jonathan caused David to swear again *i*, ‖ Or, *by his love towards him.* ‖ because he loved him *k*: for he loved him as he loved his own soul.

i Heb. *And* Jonathan *added or proceeded to make* David *Swear, i. e.* Having himself Sworn to *David*, or Adjured *David*, in the foregoing Verse, he here requires *David*'s Oath to him, by way of restipulation or confirmation. *k* Because he had a true Friendship for *David*, he desired that the Covenant might be inviolably observed through all their Generations.

18 Then Jonathan said to David, To morrow *is* the new moon: and thou shalt be missed, † Heb. *missed.* because thy seat *l* will be † empty.

l i. e. The place where *David* used to sit at Meals with *Saul*. See *ver.* 25.

‖ Or, *diligently.* † Heb. *greatly.* † Heb. *in the day of the business.* Gr. *in the working day.* ‖ Or, *that sheweth the way.* 19 And *when* thou hast stayed three days *m*, *then* thou shalt go down ‖ † quickly, and come to the place where thou didst hide thy self, † when the business was *in hand n*, and shalt remain by the stone ‖ Ezel *o*.

m Either at *Bethlehem* with thy Friends, *ver.* 6. Or elsewhere, as thou shalt see fit. *n* Heb. *in the day of business*; or, *of the business.* And these Words are to be joyned, either, 1. with the words next foregoing; and so they note the time when *David hid himself* there; which was, when *this* same *business* which now they were treating about, was in agitation formerly; to wit, to discover *Saul*'s Mind and Purpose towards him; *chap.* 19. 2, 3. Or, 2. with the more remote words; and so they note the time when *David* should come to the place appointed, and formerly used to hide himself in, upon a like occasion; to wit, in the day when *the business* here spoken of was to be *done*, *i. e.* When the discovery of *Saul*'s Mind was to be made. *o* Or, *by the stone of going*, or *travelling*; *i. e.* By that Stone which directs Travellers in the way: to wit, in some Cave, or convenient place, which was near that Stone.

20 And I will shoot three arrows on the side *thereof* as though I shot at a mark *p*.

p He chose this way to avoid *Saul*'s suspition, because Bows and Arrows were the principal Arms of those times; and *Jonathan*, as well as others, did oft go forth to Exercise himself with them, both for Recreation, and improvement of his Skill in that Art. Besides, he knew not that he should have any opportunity of private converse with *David*, by reason of Passengers, though the Event proved better than he expected.

21 And behold, I will send a lad, *saying*, Go, find out the arrows *q*. If I expresly say unto the lad, Behold, the arrows *are* on this side of thee, take them: then come thou, for *there is* peace to thee, and † † Heb. *not any thing.* no hurt, as the LORD liveth.

q I will send him out before I shoot, to find out, and take up the Arrows which I shall shoot. And I shall shoot them either short of him, or beyond him, as I shall see occasion.

22 But if I say thus unto the young man, Behold the arrows *are* beyond thee: go thy way, for the LORD hath sent thee away *r*.

r Take this for an intimation of Gods Providence, that thou shouldest keep away from the Court.

23 And *as touching* * the matter which thou and * Ver. 14, 15. I have spoken of, behold, the LORD *be* † between † *witness.* thee and me for ever.

24 ¶ So David hid himself in the field *s*: and when the new moon was come, the king sat him down to eat meat.

s To wit, at the time appointed: for it seems probable, that he went first to *Bethlehem*, as he bad *Jonathan* tell his Father, *ver.* 6. and thence returned to the Field, when the occasion required: else we must charge him with a downright Lie, which ought not to be imagined (without any apparent cause) concerning so good a Man; especially, in so distressed and dangerous a Condition. And why should he hide himself there so long before the time, when *Jonathan* was to come thither to inform him? Nor were there any need of appointing a certain time to meet, if *David* were there all the while.

25 And the king sat upon his seat as at other times, *even* upon a seat by the wall: and Jonathan arose *t*, and Abner sat by Sauls side, and Davids place *u* was empty.

t To wit, from his seat where he was sat next to the King, whence he arose, and stood up at *Abner*'s coming, to do Honour to him, who was his Fathers Cousin, and the General of the Army. *u* Which seems to have been next to *Abner* on the same side with him.

26 Nevertheless, Saul spake not any thing that day: for he thought, something hath befallen him *x*, he *is* not clean, surely he *is* not clean.

x Some accident which hath rendred him unclean, and so unfit to partake of this Feast, which consisted in part of the remainders of these Peace-offerings, according to the Law; *Lev.* 7. 20. Unfit also to come into any company, much more, into the Kings company, lest he should pollute them also. See above, on *ver.* 5. See also, *Lev.* 11. and 15.

27 And it came to pass on the morrow, *which* was the second *day* of the month *y*, that Davids place was empty: and Saul said unto Jonathan his son *z*, Wherefore cometh not the son of Jesse *a* to meat, neither yesterday, nor to day *b*?

y Or, *on the morrow of the new moon*, being *the second* day: Either, 1. of the Three days appointed, *ver.* 5. 19. Or, 2. of the Feast. Or 3. of the Month. *z* Who was *Davids* friend, and best knew his mind, and his ways. *a* So he calls him in Scorn

Scorn and Contempt, to note the meanneſs of his Original; and as not deigning to call him by his proper Name: See below, *chap.* 22. 9. and 25. 10. *b* For the Uncleanneſs which came by ſome chance, uſually laſted but for one day. See *Lev.* 11.

28 And Jonathan anſwered Saul, David earneſtly asked *leave* of me *to* go to Bethlehem.

29 And he ſaid, Let me go, I pray thee, for our family hath a ſacrifice in the city, and my brother, he hath commanded me *to be there c*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and ſee my brethren: therefore he cometh not to the kings table.

c Either in his Fathers name; or in the right of the Firſtborn; one branch of which, was Authority over his Brethren in all the concerns of the Family; whereof this was one.

30 Then Sauls anger was kindled againſt Jonathan, and he ſaid unto him, ‖ † Thou ſon of the perverſe rebellious woman *d*, do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion *e*, and unto the confuſion of thy mothers nakedneſs *f*?

‖ Or, *thou perverſe rebel.* † Heb. *ſon of perverſe rebellion.*

d This baſe Temper of thine, thou hadſt not from me, but from thy Mother; of whoſe perverſeneſs I have had ſo much experience. Or, *thou ſon of perverſe rebellion*; *i. e.* Thou perverſe and rebellious Son: Or, *thou moſt perverſe rebel*: For in the *Hebrew* Language, the word *Son*, thus uſed, is an Aggravation of a Mans Crime; and notes one who is extraordinarily addicted to it. Thus he calls him, becauſe he hid and preſerved that man whom the King had commanded to be brought forth, that he might be ſlain. *e* For it will be a horrible ſhame and reproach unto thee, that *David* by his crafty Inſinuations, and fair Pretences, ſhould cheat thee of thy Kingdom. *f* Men will conclude, That thy Mother was a Whore, and Thou a Baſtard; and that thou haſt no Royal Blood in thy Veins, that canſt ſo tamely give up thy Crown to ſo contemptible a Perſon.

31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be ſtabliſhed, nor thy kingdom *g*: wherefore now ſend and fetch him unto me, for he † ſhall ſurely die.

† Heb. *is the ſon of death.*

g Thus he groſly miſtakes the cauſe of *Jonathan*'s loſs of the Kingdom, which was not *Davids* Art, but *Saul*'s Sin; and vainly indeavours to prevent Gods Irrevocable Sentence.

32 And Jonathan anſwered Saul his father, and ſaid unto him, Wherefore ſhall he be ſlain? what hath he done?

33 And Saul caſt a javelin at him to ſmite him *h*, whereby Jonathan knew that it was determined of his father to ſlay David.

h i. e. To Wound him, though not *to ſmite him even to the wall*; as he deſigned to do *David*, *chap.* 19. 10.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David becauſe *i* his father had done him ſhame.

i Or, and *becauſe*: for this is a ſecond cauſe of his Grief. The Conjunction *and* is oft-times omitted, and to be ſupplyed; as *Pſal.* 33. 2. and 144. 9. *Joſ.* 63. 11. *Hab.* 3. 11.

35 ¶ And it came to paſs in the morning *k*, that Jonathan went out into the field, at the time appointed with David, and a little lad with him.

k To wit, of the third day appointed for this Work, *ver.* 5.

36 And he ſaid unto his lad, Run, find out now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow † beyond him.

† Heb. *to paſs over him.*

37 And when the lad was come to the place *l* of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

l i. e. Near to the place. Or, *And the lad went*, or *was going on to the place*: for the words following ſhew, that he was not yet come thither. The *Hebrew* Verb, *bo*, which properly ſignifies *to come*, ſometimes ſignifies *to go*; as here, and *Ruth* 3. 7. and *Jonah* 1. 3.

38 And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not *m*. And Jonathans lad gathered up the arrows, and came to his maſter.

m So he bids him, becauſe finding the coaſt clear, he made haſte to take the opportunity to ſpeak with his dearly beloved *David*.

39 But the lad knew not any thing: onely Jonathan and David knew the matter.

40 And Jonathan gave his † artillery *n* unto † his lad, and ſaid unto him, Go, carry *them* to the city.

† Heb. *inſtruments.* † Heb. *that was his.*

n His Bow, and Arrows, and Quiver.

41 ¶ *And* aſſoon as the lad was gone, David aroſe out of *a place* toward the ſouth *o*, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, until David exceeded *p*.

o In reſpect of the Stone where *David* by appointment hid himſelf. *p* As well he might, becauſe he was driven away, not only from his dear friend *Jonathan*, but alſo from his Wife, and all his Relations, and from the Commonwealth of *Iſrael*, and from the Service of God; as he complains below, *chap.* 26. 19.

42 And Jonathan ſaid to David, Go in peace, ‖ foraſmuch as we have ſworn both of us in the Name of the LORD, ſaying, The LORD be between me and thee, and between my ſeed and thy ſeed for ever *q*. And he aroſe and departed: and Jonathan went into the City.

‖ Or, *the Lord be witneſs of that which &c.*

q Therefore doubt not but I will ever love thee, and faithfully ſerve thee; and the like I aſſure my ſelf from thee; and this muſt be our comfort in our ſtate of Separation.

CHAP. XXI.

THen came David to Nob *a* to Ahimelech the prieſt *b*, and * Ahimelech was afraid at the meeting of David *c*, and ſaid unto him, Why *art* thou alone, and no man with thee *d*?

* *Alſo called* Abiathar. Mar. 2. 26.

a City of Prieſts, as it is called, *chap.* 22. 19. Either, 1. Becauſe it was aſſigned to the Prieſts. For though it be not expreſſed by this Name among their cities, *Joſ.* 21. yet it might be one of thoſe cities there named by ſome other name, which name might be changed; or another new name added to the old for ſome reaſon now unknown, as was very uſual among the *Hebrews*: compare 1 *Chron.* 6. Or, 2. Becauſe it was now inhabited by the Prieſts for the Service of the Tabernacle, which now was here; as appears from *v.* 7, 9. For as the Kings of *Iſrael* were to conſult with Gods Oracle in all their weighty Affairs; ſo they endeavoured to have it in, or near their own Habitations. Hence it was firſt carried by *Joſhua* to *Shiloh* in his Tribe of *Ephraim*; and afterwards by *David* into his Tribe and City; and now, as it ſeems, had been by *Saul* carried to *Nob*, a City in the Tribe of *Benjamin*, *Neh.* 11. 32. near to *Anathoth*, 1 *King.* 2. 26. Hither *David* reſorted, partly for a ſupply of his neceſſities, which he ſuppoſed he might receive here, without danger of being betrayed into *Sauls* hands: and principally, that in this great diſtreſs, and his reſolution of going out of the Kingdom, he might ſeek and receive comfort and counſel from the Lord. *b* To wit, the chief Prieſt, brother to that *Ahiah*, *chap.* 14. 3. and he being now dead, his ſucceſſor in the Prieſt-hood, for they were both ſons of *Abitub*, 1 *Sam.* 14. 3. and 22. 11. *c* Suſpecting ſome extraordinary cauſe of his coming in ſuch a manner, and fearing the worſt, as men uſually do in ſuch caſes. *d* For though *David* had ſome ſervants and companions, as is manifeſt from *v.* 4, 5. and from *Matt.* 12. 3, 4. whom *Jonathan* probably had ſent to a place appointed to ſerve and guard him; yet they were left at another place, as *David* himſelf affirmeth, *ver.* 2. And *David* was now alone, as alſo he was when he fled to *Achiſh*, *ver.* 10.

2 And David ſaid unto Ahimelech the prieſt, The King hath commanded me a buſineſs *e*, and hath ſaid unto me, Let no man know any thing of the buſineſs whereabout I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants † to ſuch and ſuch a place *f*.

† Heb. *to the place of* Peloni almoni, that is *of ſuch a man.* Ruth 4. 1. 2 King. 6. 8. Dan. 8. 13.

e This ſeems to be a plain lye extorted from him, by fear and neceſſity. But as it was officious for himſelf, ſo it was pernicious to all the Prieſts there. Whence *David* afterwards declares his Repentance for this ſin of Lying, *Pſal.* 119. 29. *f* To a certain place which it is not material nor convenient now to mention; becauſe the whole buſineſs requires concealment.

3 Now therefore what is under thine hand *g*? give

give *me* five *loaves* of bread in mine hand, or what † there is † present.

† *other food.* † Heb. *found.*

g To wit, in thy power, and ready for thee to give, and for me to take, and eat.

4 And the priest answered David, and said, *There is* no common bread under mine hand *h*, but there is * hallowed bread *i* if the young men have kept themselves at least from women *k*.

* Exod. 25. 30. Lev. 24. 5. Mat. 12. 4.

h To wit, here in the Tabernacle: though doubtless he had enough of that, and of other Provisions in his House; but *David* was in great haste, and in fear of *Doeg* whom he saw, and knew there, *chap.* 22. 22. and therefore would not stay till any thing could be fetched thence. *i* The Shew-bread, which was appropriated to the Priests; of which see *Exod.* 25. 30. *Lev.* 24. 5. *k* Either from uncleanness by Women, which might be divers ways contracted: or from Conjugal converse with their Wives; which though it did not defile them, yet he thought might debar them from the participation of such very Sacred things; which he gathered by the Analogy of that Precept, *Exod.* 19. 15. There was a double impediment to the giving of this Bread to them; 1. Its Sacredness in its self; which the Priest implies, and *David* answers *v.* 5. and the Priest was satisfied therein by *Davids* extraordinary Occasions and great necessities. 2. The Purity and Abstinence from all Women, which he supposeth should be in those that use it; concerning which he now enquires. And though he mention this onely concerning *Davids* young men, and out of Modesty and Reverence to *David*, forbears to name him; yet he is also included in the number, as *Davids* answer shews.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days *l*, since I came out *m*, and the vessels *n* of the young men are holy, and *the bread is* in a manner common *o*: ‖ yea, though it were sanctified this day in the vessel *p*.

‖ Or, *especially when this day there is* other *sanctified bread.*

l As long as the Law required, *Exod.* 19. 15. And so long *David* and his men had, it seems, hid themselves for fear of *Saul* in some of those Caves, whereof there were many in those parts; whereby they were kept both from all Converse with any other persons besides themselves, and consequently from Women: and withal, from Food convenient for them. *m* From the place where *Jonathan* and *David* met. *n* *i. e.* Either, 1. their Garments, or other Utensils for their Journey. Or, 2. their Bodies, for of them the Question was, *v.* 4, and having now said, that Women had been kept from them, he infers, that therefore their Bodies were Holy; their Members were Undefiled. Thus the word *vessel* is used, 1 *Thes.* 4. 4. and in other Authors, both *Greek* and *Latin*. *o* Heb. *and this* (to wit, the Bread; which is easily supplied out of the former Verse, because that was the thing about which the present discourse was, and against the giving whereof the Priest started an Objection, *ver.* 4. to which *David* here giveth an Answer) is in *a manner*, or, *after a sort common*: *i. e.* Considering the time, and our necessity: this may be asked in a manner, like common Bread, and so is used by others. For though for a season whilest it is to stand before the Lord, it be so Holy, that the Priest himself might not eat it; yet afterwards it is eaten by the Priest, and by his whole Family, as their common Food; and so it may be by us, in our circumstances. *p* If it were but newly put into the Vessel, it must give place to the great Law of Necessity and Charity; because God will have *Mercy* preferred before *Sacrifice*. Or thus, *Especially* when, or, *The rather because this day there is* other (*i. e.* new Bread) *Sanctified in the vessel*, *i. e.* put into the Vessel which was made to receive this Bread, *Exod.* 25. 29. and thereby Sanctified, or Consecrated to God: and therefore the former Shew-bread is now to be removed, and employed for the common use of the Priest and his Family.

6 So the priest * gave him hallowed *bread*, for there was no bread there *p* but the shew-bread that was taken from before the LORD, to put hot bread in the day when it was taken away *q*.

* Mar. 2. 26. Luk. 6. 4.

p To wit, in the Tabernacle, where *David* and the Priest now were. *q* Which was done upon the Sabbath-day, *Lev.* 24. 8. For though they might not then kindle a Fire to heat the Bread in, yet they might, and did keep it hot in an Oven that had been heated before the Sabbath.

7 (Now a certain man of the servants of Saul *was* there that day detained *r* before the LORD *s*, and his name *was* * Doeg an Edomite *t* the chiefest of the herdmen that *belonged* to Saul.)

* Psal. 52. title.

r Not by force from others, but by his own choice; he fixed his abode there for that day; either because it was the Sabbath-day; on which he might not proceed in his Journey, or other business: or for the discharge of some Vow: or to beg direction, and help from God in some great business. *s* *i. e.* At the Tabernacle. *t* Either, 1. by his Habitation, and Conversation among those People for some considerable time, as, for the same reason *Uriah* is called the *Hittite*; and *Obed-Edom* the *Gittite*: Or rather, 2. By his Birth, and Nation: but he was Proselyted to the *Jewish* Religion: or took it up for Sinister Ends, being advanced, as here we read, to a place of Trust and Preferment, possibly upon this occasion.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword, nor my weapons with me *u*, because the kings business required haste *x*.

u These he left behind him, that he might with less suspicion remove from place to place, and hide himself from *Saul* and his Spies. *x* The Message came to me, when I was unarmed, and the business required so great expedition that I could not go home to fetch my Weapons.

9 And the Priest said, The sword of Goliah the Philistine, whom thou slewest in * the valley of Elah, behold, it *is here* wrapt in a cloth behind the Ephod *y*: if thou wilt take that, take *it*, for *there is* no other save that, here. And David said, *There is* none like that *z*, give it me.

* chap. 17. 2.

y *i. e.* Behind that Holy place allotted for the keeping of the Sacred, or Priestly Garments; all which are here comprehended under the *Ephod*; which, as the chief of the kind, is put for all the rest. Here it was laid up as a Sacred Monument of Gods Power and Goodness, and that famous Victory, related *chap.* 17. *z* Because it not onely served him for his use, for he was a Strong and Tall Man, and one that could wield that Sword, as we saw, *chap.* 17. but was also a Pledge of Gods Favour to him, and a great encouragement to his Faith.

10 ¶ And David arose, and fled that day for fear of Saul, and went to * Achish the king of Gath *a*:

* *Abimelech.* Psal. 34. title.

a A strange Action: but it must be considered, 1. That *Sauls* Rage was so great and implacable: his Power also and diligence in hunting after him so great, that he despaired of escaping him other way: and it is not strange if a desperate Disease, produceth a desperate Remedy. 2. *David* might reasonably think, that being Persecuted, and Banished by *Saul*, and the *Israelites* under his Command, he should be welcom to the *Philistines*; who would be glad, not only to be freed from all those Evils which he had from time to time done, and was likely further to do to them, but also to make him their Friend, and oblige him by their kindness; and to make him the more odious and irreconcileable to *Saul* and the *Israelites*. *Quest.* But why did he go to these, and not rather to some other neighbour Nation? *Answ.* Because they were all at Peace with *Saul*; and therefore would certainly have delivered him up, upon *Sauls* Demands.

11 And the servants of Achish said unto him, *Is* not this David the king of the land *b*? did they not sing one to another of him in dances, saying, * Saul hath slain his thousands, and David his ten thousands *c*.

* chap. 18. 7.

b Or, *of this land*; *i. e.* Of the Land of *Canaan*. They call him *King*, either more generally for the Governour, as that Word is used, *Deut.* 33. 5. for the most eminent Captain and Commander, and, as it were the King of the *Israelitish* Armies: or, rather more specially, *the King*; to wit, The King Elect, the Person designed to be King: for by this time, the Fame of *Sauls* Rejection, and *Davids* Destination to the Kingdom, was got abroad among the *Israelites*, and from them, probably to the *Philistines* ears.. *c* And therefore consider what to do; and now thine, and our great Enemy is in thy hand, be sure thou never let him go alive.

12 And David laid up these words in his heart, and was sore afraid *c* of Achish the king of Gath:

c Lest either their Revenge or Policy should prompt them to kill him.

13 And * he changed his behaviour *d* before them, and feigned himself mad *e* in their hands *f*, and ‖ scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

* Psal. 34. title.

‖ Or, *made marks.*

d His Speech and Gesture; and, it may be, his Habit also. *e* Which they might the more easily believe; partly, because of the disappointment of his great hopes, and his extream danger and trouble from *Saul*, which might well make him mad: and partly, because he had put himself into their hands; which they supposed none but a Fool, or a Mad-man would have done. And *David* counterfeited this Madness, that he might

might procure, both their Pity, and their Contempt; that they being freed from jealousies and fears of future Mischief from *David*, and from his wise Conduct, of which they had sad Experience, might be secure of him, and so spare him. *f* *i. e.* Whilest he was in their Power, and before them.

14 Then said Achish unto his servants, Lo, ye see the man ‖ is mad *g*: wherefore *then* have ye brought him to me *h*?

‖ Or, *playeth the mad-man.*

g And so were *Achish* and his Men too, to be so soon Cheated. But this must be ascribed to the Wise and Powerful Providence of God; who, in answer to *Davids* Prayer now made, which is Recorded *Psal.* 34. and 56. did Infatuate them, as he hath done many others in like cases. *h* What Service can I expect from him? Or, What cause have I to fear him?

15 Have I need of mad men *i*, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into mine house *k*?

i I need Wise men, not such Fools, or Mad-men, as this is: *k* I will not have my Court disgraced with entertaining such Fellows.

CHAP. XXII.

* Psal. 57. title, and 142. title.

DAvid therefore departed thence, and * escaped to the cave of Adullam *a*: and when his brethren, and all his fathers house heard *it*, they went down thither to him *b*.

a A Place of considerable Strength, 2 *Sam.* 23. 13. 1 *Chron.* 11. 15. in the Land of *Judah*, *Jos.* 15. 21, 35. which being his own Tribe, and the Tribe to which God had first promised the Kingdom, *Gen.* 49. 10. he hoped for some Protection and Assistance there. *b* Partly to comfort and assist him; partly, to secure themselves at the present from *Sauls* Rage, which they knew to be Fierce and Cruel, and thought he might extend it to *Davids* Friends; especially, because they had so lately Entertained him, *chap.* 20. 6, 29. And partly, that they might share with *David* in his Honour and Advancement; which they now concluded certain, and near, though it was interrupted with some difficulties.

† Heb. *had a creditor.* † Heb. *bitter of soul.*

2 And every one *that was* in distress *c*, and every one that † *was* in debt *d*, and every one *that was k* † discontented *e*, gathered themselves unto him, and he became a captain over them *f*: and there were with him about four hundred men.

c Through Want, or Oppression, or otherwise. *d* How could *David* receive and countenance such persons to the wrong of their Creditors? *Answ.* 1. *David* might be ignorant of their Debts; and it is most likely they concealed that, and pretended other causes of their coming to him, as the Protection of the Innocent, and the Defence of his Just Rights, *&c.* 2. They might be, and probably were, poor Debtors, whom their Creditors were obliged to spare, and favour, *Exod.* 22. 25. And though their Persons were with *David*, yet their Lands and Goods were liable to their Creditors. *e* Or, *bitter in soul*: *i. e.* In an Afflicted, and Calamitous condition. *f* He did not justifie nor maintain any Injustice or Wickedness, which some of them possibly might be guilty of; but on the contrary, he instructed and obliged them to the practise of all Justice and Honesty; as appears from *chap.* 25. 15. And he onely used them for his just Defence.

3 ¶ And David went thence to Mizpeh of Moab *g*, and he said unto the king of Moab *h*, Let my father and my Mother *i*, I pray thee, come forth *and be* with you, till I know what God will do for me *k*.

g So called, to distinguish it from that *Mizpeh*, 1 *Sam.* 7. 5. *h* Partly, because he was related to, and descended from one of his People; *Ruth.* 4. 10. And partly, because he was *Sauls* Enemy, 1 *Sam.* 14. 47. and therefore more likely to be *Davids* Friend. *i* Who being very Aged, were not able to endure those Journeys and hardships which *David* foresaw that he was likely to be Exposed to. *k* Till I see the Accomplishment of Gods Promise made to me.

4 And he brought them before the king of Moab *l*, and they dwelt with him all the while that David was in the hold *m*.

l Into his Presence that he might see them, and give them leave to dwell in his Dominion. *m* Either, 1. In *Mizpeh* of *Moab*, which was a very strong Hold. But it is apparent, he speaks of some Hold, where his Father and Mother were exposed to fear and danger from *Saul*; which they were not in the King of *Moabs* Royal City. Or, 2. In the Cave of *Adullam*; mentioned above, *ver.* 1. Or, 3. In Holes; the Singular Number being put for the Plural; as is frequent: *i. e.* As long as *David* was forc'd to go from Place to Place, and from Hold to Hold, to secure himself: for it concern'd *David* to secure his Father, and he did doubtless secure him for all that time; and not onely whilest he was in the Hold of *Mizpeh*, or of *Adullam*, which was but a little while.

5 ¶ And the prophet * Gad said unto David, Abide not in the hold *n*; depart, and get thee into the land of Judah *o*. Then David departed and came into the forest of Hareth *p*.

* 2 Sam. 24. 11. 1 Chro. 21. 9. 2 Chro. 29. 25.

n Do not shut up thy self in Holes and Holds. *o* Go and shew thy self in the Land of *Judah*, that thou mayest publickly put in thy Claim to the Kingdom after *Sauls* Death; and that thy Friends may be invited and encouraged to appear on thy behalf. Hereby also God would exercise *Davids* Faith, and Wisdom, and Courage; and so prepare him for the Kingdom, and uphold, and increase his Reputation among the People. *p* Where there were many Caves and lurking Places.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him: (now Saul abode in Gibeah under a ‖ tree in Ramah *q*, having his spear in his hand *r*, and all his servants *were* standing about him).

‖ Or, *grove in a high place.*

q *i. e.* *In* the Territory of *Gibtah*, *in*, or *near* (for so the *Hebrew* Particle is oft used; as hath been shewed) *Ramah*, Or, *in* the town of *Gibeah--in an high place*; for so the Word *Ramah* unquestionably signifies; and so it is here rendred by some, both Ancient and Modern Interpreters. *r* Either as an Ensign of Majesty, for in old times Kings carried a Spear instead of a Scepter; as *Justin* and others note; Or, as an Instrument of Self-defence or Cruelty, as occasion required.

† Heb. *sons of Jemini chap.* 9.

7 Then Saul said unto his servants that stood about him, Hear now, ye † Benjamites *s*, will the son of Jesse give every one of you fields, and vineyards, *and* make you all captains of thousands, and captains of hundreds *t*:

s You that are of my own Tribe and Kindred, from whom *David* designs to translate the Kingdom to another Tribe. *t* Will he distribute Profits and Preferments amongst you *Benjamites*, as I have done, and intend still to do? will he not rather prefer those of his own Tribe before you?

† Heb. *uncovereth mine ear.*

8 That all of you have conspired against me, and *there is* none that † sheweth me that my son hath made a league with the son of Jesse *u*, and *there is* none of you that is sorry for me, or sheweth unto me, that my son hath stirred up my servant against me to lie in wait *x*, as at this day.

u This he suspected, partly, from *Jonathans* passionate Love for *David*, which he had formerly, and constantly declared; and from his late discontent and departure from his Father, mentioned, *chap.* 20. 33. and partly, from *Davids* confidence, in Invading the Land with Four hundred Men, which he thought he would never presume to do, without some encouragement or promise of Assistance from *Jonathan*. *x* *i. e.* To design against my Crown, and Life, which will appear to be a most groundless suspicion, and false Accusation.

9 ¶ Then answered * Doeg the Edomite (which was set over the servants of Saul) and said, I saw the son of Jesse coming to Nob *y*, to Ahimelech the son of * Ahitub.

* Psal. 52. title. * chap. 14. 3.

y See on *chap.* 21. 7.

10 And he enquired of the LORD for him *z*, and * gave him victuals, and gave him the sword of Goliah the Philistine.

* chap. 21. 6, 9.

z This is not Recorded, *ch.* 21. and therefore some think, that *Doeg* to curry favour with *Saul*, feigned this; for it is certain, *David* chargeth him with the Sin of Lying, *Psal.* 52. 3. though it is not improbable, that he told other Lies also, not here expressed; and withal, he was guilty of concealing part of the Truth, which in this case he was obliged to declare for *Abimelechs* just Defence; to wit, the cunning pretence and artifice whereby *David* circumvented *Abimelech*. Others think this was true, because *Abimelech* seems to confess it, *v.* 15. though that may be spoken by way of concession. If it were so as *Doeg* declares, this was no new thing. Then he might add, that it was not so; though this be not here mentioned: for it is evident, That all his Answer or Apology, is not here expressed; for here is not a word of the Victuals or Sword which he gave him.

11 Then

11 Then the king ſent to call Ahimelech the prieſt the ſon of Ahitub, and all his fathers houſe *a*, the prieſts that *were* in Nob: and they came all of them to the king.

a Of the Houſe of *Eli*, which God had threatned to cut off, *chap.* 2. 31.

12 And Saul ſaid, Hear now, thou ſon of Ahitub *b*: and he anſwered, † Here I *am*, my Lord.

† Heb. *behold me.*

b He ſhews his Contempt and Anger, that he would not vouchſafe to Name him: See before, on *chap.* 20. 27.

13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou, and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, and haſt enquired of God for him, that he ſhould riſe againſt me to lie in wait, as at this day?

14 Then Ahimelech anſwered the king, and ſaid, And who *is* ſo faithful among all thy ſervants, as David *c*, which is the kings ſon in law, and goeth at thy bidding, and is honourable in thine houſe.

c He doth not determine the differences between *Saul* and *David*; nor affirm, what *David* now was: but onely declared what *David* had formerly been, both really, and in Publick Fame and Opinion.

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing *d* unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this *e*, † leſs or more.

† Heb. *little or great.*

d Or, this *thing*; to wit, which thou now chargeſt me with That I ſhould Aſſiſt *David* in any evil Deſign againſt thee. *e* Or of thy ſuſpition concerning him. For as for *Sauls* Attempts upon *David*, well might *Abimelech* impute them wholly to the violence of *Sauls* Paſſion and Diſeaſe, ſeeing even *Jonathan* did ſo, as may be gathered from 1 *Sam.* 20. 2.

16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou and all thy fathers houſe.

17 ¶ And the king ſaid unto the ‖ † footmen that ſtood about him, Turn, and ſlay the prieſts of the LORD, becauſe their hand *is* with David, and becauſe they knew when he fled, and did not ſhew it me. But the ſervants of the king would not put forth their hand to fall upon the prieſts of the LORD *f*.

‖ Or, *Guard.* † Heb. *runners.*

f Chooſing rather to offend the King, by diſobeying his wicked and bloody Command, than to offend God, by ſhedding the Blood of ſuch Innocent and Sacred Perſons.

18 And the king ſaid to Doeg, Turn thou *g*, and fall upon the prieſts. And Doeg the Edomite *h* turned, and he fell upon the prieſts, and * ſlew on that day fourſcore and five perſons *i* that did wear a linnen ephod *k*.

* chap. 2. 31.

g Or, *go about*, to wit, from man to man, till thou haſt killed all. *h* Which is noted to wipe off the ſtain of this Butchery from the *Iſraelitiſh* Nation, and to ſhew, why he was ſo ready to do it, becauſe he was one of that Nation which had an implacable hatred againſt all *Iſraelites*, and againſt the Prieſts of the Lord. *i* With his own hand: which was not difficult, when no reſiſtance was made. *k* Not at that time, as ſome fancy, but uſually ſuch as uſed to Miniſter to the Lord in a linnen Ephod, which Prieſts and Levites uſed to do. See *Exod.* 28. 40. *&c.* 1 *Sam.* 2. 18.

19 And Nob the city of the prieſts ſmote he *l* with the edge of the ſword, both men and women, children and ſucklings, and oxen, and aſſes, and ſheep, with the edge of the ſword.

l Either *Saul*, or *Doeg*, with the help of ſome others whom *Saul* appointed to that work. By this barbarous and bloody Fact *Saul* thought to affright all his Subjects from giving any countenance or aſſiſtance to *David*.

20 ¶ And one of the ſons of Ahimelech, the ſon of Ahitub, named Abiathar *m*, eſcaped and fled after David *n*:

m Who by his Fathers death was now High-Prieſt. *n* To *Keilah*, *chap.* 23. 6, 7.

21 And Abiathar ſhewed David, that Saul had ſlain the LORDS prieſts.

22 And David ſaid unto Abiathar, I knew it *o* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul: I have occaſioned *the death* of all the perſons of thy fathers houſe.

o His malice and ambition made me ſuſpect that he would do it.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be* in ſafegnard *p*.

p Becauſe God will certainly preſerve me to the Kingdom which he hath promiſed: and I by his help will protect thee.

CHAP. XXIII.

THen they told David *a*, ſaying, Behold, the Philiſtines fight againſt Keilah *b*, and they rob the threſhing-floors *c*.

a Or, *Now they had told David*, to wit, before he heard of the ſlaughter of the Prieſts. *b* A City in the Tribe of *Judah*, *Joſ.* 15. 44. not far from the Foreſt of *Hareth*, where *David* now was, *chap.* 22. 5. *c* Which uſually were without the Cities in places open to the wind. See *Judg.* 6. 11. *Ruth* 3. 2. *&c.*

2 Therefore David enquired of the LORD *d*, ſaying, Shall I go and ſmite theſe Philiſtines *e*? And the LORD ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

d Either by *Abiathar*; or rather, by *Gad*, who was a Prophet, 2 *Sam.* 24. 11. and *Davids* Seer, 1 *Chro.* 21. 9. and was now with *David*, *ch.* 22. 5. for *Abiathar* was not yet come to him, *v.* 6. *e* For the caſe was both doubtful and new, he having not yet made any attempt upon the *Philiſtines*, but by *Sauls* Commiſſion; and dangerous, becauſe of the ſmall number of his Forces.

3 And Davids men ſaid unto him, Behold, we be afraid here in Judah *f*: how much more then if we come to Keilah againſt the armies of the Philiſtines *g*.

f *i. e.* In this part of *Judah*, whereas yet we have no Army to oppoſe us: for elſe *Keilah* alſo was in *Judah*. *g* When we ſhall have a Potent Enemy before us, the *Philiſtines*, and, it may be, another behind us, even *Saul*, who probably will come forth, either to reſiſt the *Philiſtines*, or to intercept us.

4 Then David enquired of the LORD yet again *h*: And the LORD anſwered him, and ſaid, Ariſe, go down to Keilah: for I will deliver the Philiſtines into thine hand.

h Not for his own, but for his Soldiers ſatisfaction and encouragement; as *Gideon* did, *Judg.* 7.

5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattel *i*, and ſmote them with a great ſlaughter; ſo David ſaved the inhabitants of Keilah.

i Which the *Philiſtines* had either brought out of their Land, or had taken from the *Iſraelites* in their March, for the ſuſtenance of their Army.

6 And it came to paſs when Abiathar the ſon of Ahimelech * fled to David to Keilah, *that* he came down *with* an ephod *k* in his hand.

* chap. 22. 20.

k Or, with *the Ephod*, to wit, the High-Prieſts Ephod, in which were the *Urim* and the *Thummim*, *Exod.* 28. 30. which when *Abimelech* and the reſt of the Prieſts went to *Saul*, were probably left in his hand, and to his care; which gave him the opportunity both of eſcaping, whilſt *Doeg* the Butcher was killing his Brethren, and of bringing away the *Ephod*, which *Saul* had oft groſly neglected, and now was juſtly deprived of it.

7 ¶ And it was told Saul that David was come to Keilah: and Saul ſaid, God hath † delivered him into mine hand *l*: for he is ſhut in, by entring into a town that hath gates and bars *m*.

† Heb. *alienated him.* Gr. *ſold him.*

l He eaſily believed what he greedily deſired, though his own experience had oft ſhewed him how ſtrangely God had delivered him out of his hands, and what a ſingular care God had over him. *m* So that which he choſe for his ſafety, will be his certain ruin.

8 And Saul called all the people together, to war, to go down to Keilah, to beſiege David and his men.

9 ¶ And David knew that Saul ſecretly practiſed *n* miſchief againſt him, and * he ſaid to Abiathar the prieſt, Bring hither the ephod *o*.

* Num. 27.21.

n Whereby it may ſeem he pretended that he raiſed this Army to defend *Keilah* and his Country from the *Philiſtines*, and kept his intention againſt *David* in his own Breaſt. Or, *deſigned* or *deviſed*: for ſo the word ſignifies; and it is here Tranſlated by many, and it ſeems both from *ver.* 8. and from his publickly avowed jealouſie of, and rage againſt *David*, that he declared his deſign to be againſt him, as a Traitor to his Crown and Dignity. *o* And put it upon thee, that thou maiſt ask Counſel of God for me.

10 Then ſaid David *p*, O LORD God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

p To wit, by the Prieſt, for he was to make the enquiry of God, *Numb.* 27.21. and *David* puts the words into his mouth.

11 Will the men of Keilah deliver me up into his hand *q*? Will Saul come down as thy ſervant hath heard? O LORD God of Iſrael, I beſeech thee tell thy ſervant. And the LORD ſaid *r*, He will come down *ſ*.

q To wit, if I continue in their City, and if *Saul* come down. *r* From this place it may appear that Gods anſwer by *Urim* and *Thummim*, was not by any change in the colour or ſituation of the precious Stones in the Breſt-Plate of the Ephod, but by a Voice or Suggeſtion from God to the High-Prieſt. *ſ i. e.* He purpoſeth to come, if thou continueſt here. For ſtill as *Davids* queſtion, ſo Gods anſwer, is upon a ſuppoſition, as is here ſufficiently implied.

12 Then ſaid David, Will the men of Keilah † deliver me and my men into the hand of Saul? And the LORD ſaid, They will deliver thee up *t*.

† Heb. *ſhut up.*

t To wit, if thou abideſt there. For God ſaw their hearts, their purpoſes, and paſſions, their averſion from *David*, and their affections to *Saul*, and knew better than themſelves what they would do in that caſe.

13 ¶ Then David and his men, *which were* about ſix hundred *u*, aroſe, and departed out of Keilah, and went whitherſoever they could go *x*: and it was told Saul that David was eſcaped from Keilah, and he forbare to go forth.

u Two hundred being added to his former number, *chap.* 22. 2. upon his laſt and great Succeſs againſt the *Philiſtines*. *x* Hither or thither, where they could find refuge, or an hiding place.

14 And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph: and Saul ſought him every day, but God delivered him not into his hand *y*.

y As *Saul* fondly perſwaded himſelf, he intended, *ver.* 7.

15 And David ſaw *z* that Saul was come out to ſeek his life: and David *was* in the wilderneſs of Ziph in a wood.

z Either by information from his ſpies: or, by proſpect from the top of the Mountain where he was.

16 ¶ And Jonathan, Sauls ſon aroſe, and went to David in the wood *a*, and ſtrengthened his hand in God *b*.

a Where *David* had appointed to meet him at that time. *b* He comforted and ſupported him againſt all his fears, by minding him of Gods infallible Promiſes made to him, and his ſingular Providence which hitherto had and ſtill would be with him.

17 And he ſaid unto him, Fear not, for the hand of Saul my father ſhall not find thee, and thou ſhalt be king over Iſrael, and I ſhall be next unto thee ‖: and * that alſo Saul my father knoweth *c*.

* chap. 24. 20.

‖ Which he gathered either from *Davids* Generoſity, Ingenuity, and true Friendſhip to him; or from ſome promiſe made to him by *David* concerning it. Or, the meaning of the words *next unto thee*, may be as much as to ſay, I ſhall be under thee, after thee, or inferior to thee, as the Phraſe *tibi ſecundus* oft ſignifies. So that the whole imports thus much; I do not look to be King my ſelf (as by my Birth I might expect), but that thou ſhalt be King (God having ſo appointed) and I but in a Secondary place inferior to thee. *c* By ſtrong and well-grounded conjectures, as hath been noted.

18 And they two made a covenant *d* before the LORD *e*: and David abode in the wood, and Jonathan went to his houſe.

d i. e. Renewed their former Covenant. *e i. e.* Setting themſelves as in Gods preſence, and calling upon him to be Witneſs between them.

19 ¶ Then came up the * Ziphites *f* to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrongs hold in the woods, in the hill of Hachilah, which *is* † on the ſouth of ‖ Jeſhimon?

* Pſal. 54. title.

† Heb. *on the right hand.*

‖ Or, *the wilderneſs.*

f Who were of *Davids* own Tribe, though for this their unnatural and ſtrange carriage to him, he calls them *ſtrangers*, *Pſal.* 54. 3.

20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down, and our part *ſhall be g* to deliver him into the kings hand.

g It ſhall be our care and buſineſs to the utmoſt of our power. Or, we will undertake to deliver him, or betray him to thee.

21 And Saul ſaid, Bleſſed *be* ye of the LORD, for ye have compaſſion on me *h*.

h Whilſt others harden their hearts againſt me, and joyn with *David* in his treaſonable conſpiracy, you ſhew your pity to me by your readineſs to me.

22 Go, I pray you, prepare yet *i*, and know, and ſee his place where his † haunt is *k*, *and* who hath ſeen him there: for it is told me that he dealeth very ſubtilly.

† Heb. *foot ſhall be.*

i To wit, the matter, inform your ſelves certainly of things, and diſpoſe them ſo that we may not be fruſtrated in our attempt. *k* In what Cave, or Wood, or Mountain he is moſt frequently.

23 See therefore, and take knowledge of all the lurking places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah *l*.

l i. e. Through all the parts of that Tribe. Every Tribe was divided into Thouſands, as Counties are now with us into Hundreds. See *Judg.* 6. 15. Or, *with all the thouſands of* Judah, *i. e.* I will raiſe againſt him all the Forces of that Tribe in which he truſteth and hideth himſelf. This he ſaith to animate them to the more vigorous Proſecution of him.

24 And they aroſe, and went to Ziph before Saul *m*: but David and his men *were* in the wilderneſs of Maon *n*, in the plain on the ſouth of Jeſhimon.

m To prepare things for *Saul*, who Marched after them. *n* Whither he went from the Wilderneſs of *Ziph*, upon ſuſpicion or information that *Saul* was coming thither.

25 Saul alſo and his men went to ſeek *him*, and they told David: wherefore he came down into a rock *o*, and abode in the wilderneſs of Maon: and when Saul heard *that*, he purſued after David in the wilderneſs of Maon.

o i. e. Into a Cave which was in the Rock; or, which might be called a Rock, not for the height, but the ſtrength of its ſituation: where at firſt he might think to hide himſelf, but upon further intelligence or conſideration he removed from thence upon *Sauls* approach. Or, *he came down* from *the Rock*, *i. e.* Either, Firſt, From the Mountain mentioned in the next Verſe, whence he came down, that ſo he might get out of *Sauls* ſight and reach. Or, Secondly, From the Hill of *Hachilah*, where

David

David hid himself, which is said to be *on the South of Jeshimon*, *ver.* 19. as this place where he now was, is also described, *ver.* 24. onely that speaks of the Plain, and this of the Rock or Hill adjoyning to it, or in the midst of it. Or, *he came down to* Selah, as the *Syriack* and *Arabick* translate it; a place so called from the many Rocks or Stones which were in it, or near it.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul: for Saul and his men compassed David and his men round about *p* to take them.

p Dividing themselves into several Parties, each Marching a several way after him.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come: for the Philistines have † invaded the land *q*.

† Heb. *spread themselves upon*, &c.

q God stirring them up by his all-disposing Providence to do it at this time for *Davids* Rescue. Compare 2 *King.* 19. 9.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place ‖ Sela-hammahlekoth *r*.

‖ That is, *the rock of divisions.*

r i.e. *The Rock of divisions*, because there *Saul* was separated, and in a manner pulled asunder from *David*, who was now almost within his reach.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

CHAP. XXIV.

AND it came to pass, when Saul was returned from † following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

† Heb. *after.*

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon † the rocks of the wild goats *a*.

† Heb. *the face of*, &c.

a Which the wild Goats use to delight and climb into. These very Rocks are exceeding steep, and full of precipices, and dangerous to Travellers, as an eye-witness hath left upon Record. And yet *Saul* was so transported with Rage, as to venture himself and his Army here, that he might take *David*, who, as he thought, would judge himself safe, and therefore be secure in such inaccessible places.

3 And he came to the sheep-coats *b* by the way, where *was* a cave, and * Saul went in to cover his feet *c*: and * David and his men remained in the sides of the cave *d*:

* Psal. 57. title, and 142. title.

b Which some think to have been Caves into which they used to drive their Sheep for shelter in tempestuous weather. *c i. e.* To ease his Belly, as this Phrase is thought to be used, *Judg.* 3. 24. The reason whereof is, because the Eastern and some other Nations of old wore no Breeches, but loose and long Coats or Gowns, like those which Women with us wear; but shorter, whence their Feet and Legs were in a great part uncovered; and sometimes other parts, which also in Scripture are designed by the name of the Feet, (of which see on *Gen.* 49. 10. *Deut.* 28. 57. 2 *King.* 18. 27. *Isa.* 7. 20.) were exposed to view. But when they went to perform this office of Nature, which obliged them first to lift up their Garments, they afterwards disposed them so decently, that all those parts might be covered and kept out of the sight of others. But possibly the words may have another meaning, and it is not to be despised, that those ancient and venerable Interpreters, the *Syriack* and *Arabick*, Interpret this Place and Phrase quite otherwise, that *Saul went in to sleep there:* which was no uncouth thing to *Saul*, who being a Military Man, used to sleep with his Soldiers upon the bare Ground, as he did *chap.* 26. 7. And it is not improbable that *Saul* being exceeding weary with his eager and almost incessant pursuit first of *David*, then of the *Philistines*, and now of *David* again, both needed and desired some sleep, God also disposing him thereunto, that *David* might have this eminent occasion to demonstrate his integrity to *Saul*, and to all *Israel*; and, the season possibly being hot, he might chuse to sleep in the Cave, for the benefit of the shade. But all the question is, how it may appear that this is the meaning of this Phrase, and what is the reason and ground of it? To which many things may be said. First, That this Phrase is but twice used in Scripture, as far as I remember, here, and *Judg.* 3. 24. and this sense may conveniently enough agree to both of them; nay, this sense may seem better to agree with that place, *Judg.* 3. for that *Summer Parlour*, or *Summer Chamber* (for both seem to be the same place, and were apparently for the same use, *v.* 24, 25.) seems to be a place far more convenient for sleeping, than for easing of Nature. And the Servants long stay and waiting for their Lord, seems to imply that they judged him gone to sleep (which might take up a considerable time), rather than to that other work which requires but a little time. See my Notes on *Judg.* 3. 24. Secondly, That there are many *Hebrew* Phrases, which do confessedly signifie several things, albeit, the reason of such significations be now utterly unknown to us, though it was doubtless known to the ancient *Hebrews*. Nor need I instance in particulars, seeing it is so in all Languages, and particularly in the *English* Tongue at this day, in which the use of many Proverbs and Phrases is well understood, though the reason of them be now lost. Which if our modern *Infidels*, who scoff at some passages of Scripture, which they either do not, or will not understand, would consider, they would lose much of their sport. Thirdly, Although there be not that clear and full proof of this sense which some may require (though indeed it cannot be reasonably expected in a thing so ancient, and in a Phrase of so concise and narrow a Language as the *Hebrew* is, and in an expression so rarely used in Scripture), yet there are some intimations in Scripture which may seem to favour this Interpretation. For Persons composing themselves to sleep in this manner, are not onely Noted in the general to have been *covered with a Mantle*, as it is said of *Sisera*, *Judg.* 4. 18, 19. but particularly they are said to have their *Feet covered*, as is expresly observed concerning *Boaz* when he lay down to sleep in the threshing-floor, *Ruth* 3. 4, 7. The reason whereof may possibly be this, That when they lay down to sleep in their Garments, they were secured as to the other parts of their Body, onely their Feet were open and visible; and therefore it was convenient to cover their Feet; partly, to prevent the inconveniencies of cold, (for which reason we here take special care to cover our Feet in such cases); and partly, for decencies sake, lest their Garments being loose and large below, should be disordered, and so their Nakedness should appear, as it happened to *Noah*, *Gen.* 9. 21. Compare *Exod.* 20. 26. And therefore it cannot seem strange or forced, if in this place *Sauls* covering of his Feet, design his composing himself to his rest. And if this be so, then the following difficulties of this History will appear to be plain and ease. For if *Saul* were fast asleep, which might easily be perceived by *David* and his Men within; then it is not strange that *Saul* neither heard *David* and his men talking of him, nor felt *David* when he came to cut off his lap. *d* For that there were vast Caves in those parts is affirmed not onely by *Josephus*, but also by *Heathen* Authors; and *Strabo* in his sixteenth Book writes of one which could receive Four Thousand men.

4 And the men of David said unto him *e*, Behold, the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him, as it shall seem good unto thee *f*. Then David arose, and cut off the skirt of † Sauls robe privily *g*.

† Heb. *the robe which was Sauls.*

c *Quest.* How came it to pass that *Saul* did not hear the debates of *David* and his Men? *Answ.* First, The greater noise of *Sauls* Men and Horses just by the Caves mouth, might easily drown the lesser. Secondly, There were in these large and capacious Caves, several cells or parts, whereof some were more inward and remote from the Caves mouth, in which they might freely converse and discourse, and yet neither be heard nor seen by *Saul*, though they could easily see him, and observe all his postures and actions, because he was in the mouth of the Cave. 3. *Saul* might be asleep, as hath been discoursed. *f* Not that either God said these words, or made any such particular promise, as some apprehend; but they put this construction upon those confessed and known promises which God had made to him, of delivering him from all his Enemies, and carrying him through all hinderances and difficulties to the Throne and Kingdom: which promise they conceived put him under an Obligation of watching and taking all opportunities which God by his Providence should put into his hand for their accomplishment, whereof this was an eminent instance. *g* *Quest.* How could *David* do thus, and *Saul* not perceive it? *Answ.* First, This might be some loose and upper Garment, which *Saul* might then lay at some distance from him, as we oft do on the same occasion. Secondly, In those vast Caves there were divers particular Cells and Rooms which were distinct from one another, yet so as there were secret passages from one to another, as may be gathered from the Relations of Historians and Travellers. At the mouth of one of these, *Saul* might lay his upper Garment: which *David* perceiving, and very well knowing all the Cells and Passages of that Cave, might go some secret way to it, and cut off a little part of it. Thirdly, The noise which *Davids* motion might be supposed to make, was but small, and that he well knew would be perfectly drowned with the far greater noise of *Sauls* Army, which lay at the mouth of the Cave. Fourthly, The Heroical Actions of great Men in Scripture are not to be measured by common Rules. And as divers of the Prophets

Prophet and Saints of old were in some of their Actions, so *David* might be in this, moved to it by a secret and Divine impulse, which also gave him confidence of Gods assistance therein, and of the Success of his Enterprize. Fifthly, This difficulty doth perfectly vanish, if *Saul* was now asleep. And as no man can prove that he was not; so that he was, may seem probable from what is said on *ver.* 3.

* 2 Sam. 24. 10. 5 And it came to pass afterwards, that * Davids heart smote him, because he had cut off Sauls skirt *h*.

h Not onely because it was injurious, and reproachful, and dangerous to the King; but possibly because he had some secret thought of doing more to him, though he suppressed and overcame it; for he attempted this in pursuance of his Soldiers suggestion, *ver* 4. which if followed, would have carried him to further Action.

6 And he said unto his men *i*. The LORD forbid that I should do this thing *k* unto my master *l* the LORDS anointed, to stretch forth mine hand against him *m*, seeing he *is* the anointed of the LORD *n*.

i Either, First, Before he cut off *Sauls* lap. Or rather, Secondly, Afterwards, when he returned with *Sauls* lap in his hand, and his Soldiers were enraged that he had not killed him. *k* Which you perswade me to do, even cut off *Saul*. *l* Whom I must still own for my Sovereign Lord and King, to whom I owe Allegiance whilst he lives, although after his death the right of the Kingdom be mine. *m* To wit, to kill him. A Synecdochical expression. See *Gen.* 37. 22. *n i. e.* Anointed by God to the Kingdom; by which Unction his Person was made Sacred and Inviolable, and is so to be accounted by me, and you, and all his Subjects. And as God onely Exalted him, and God onely could pronounce a Sentence of Deprivation of his Kingdom against him; so it belongs to God onely to execute his own Sentence, and actually to Depose him.

† Heb. *cut off.* 7 So David † stayed *o* his servants with these words, and suffered them not to rise against Saul: but Saul rose up out of the cave, and went on *his* way.

o Heb. *cut*, or *clave*, or *divided*, or *cut* them *off*. The word notes both the eagerness and violence of *Davids* men in prosecuting their desire, and *Davids* resoluteness in opposing them, as it were, by force. Wherein he shews great Piety, and Generosity, and Loyalty to *Saul*.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

* Psal. 141. 6. 9 ¶ And David said unto Saul, * Wherefore heares thou mens words *p*, saying, Behold, David seeketh thy hurt?

p He prudently and modestly Translates the fault from *Saul* to his followers, and evil counsellors.

10 Behold, this day thine eyes have seen, how that the LORD hath delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee, but * *mine eye* *q* spared thee, and I said, I will not put forth mine hand against my lord, for he *is* the LORDS anointed.

* 2 Sam. 13. 39. Psal. 16. 2.

q Which words are easily understood both from the nature of the thing, and from the use of this Phrase in other Scriptures, as *Deut.* 7. 16. and 13. 8. The Eye is said to spare, because it affects the heart with pity, and moves a man to spare.

11 Moreover, my father *r*, See, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see, that there is neither evil nor transgression in mine hand *s*, and I have not sinned against thee; yet thou hunteſt my soul to take it.

r So he calls him; partly, because he was his Father-in-law; partly, in testimony of his respect and subjection to him as to a Father; and partly, that by so amiable a compellation he might both insinuate himself into his favour, and mind him of that Duty which as a Father he owed to *David*. *s* I neither design mischief against thee with my heart, nor will I execute it with my hand, which my false accusers told thee I would do, if thou didst at any time fall into my hand.

12 The LORD judge † between me and thee, and the LORD avenge me of thee *t*: but mine hand shall not be upon thee *u*.

‖ Or, *will judge.*

t Or, *will avenge me of thee*, to wit, if thou dost persist in thy injurious and cruel designs against me. *u* I will not execute vengeance on thee, but will leave it wholly to God.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked *x*: but mine hand shall not be upon thee.

x i. e. Wicked men will do wicked actions, among which this is one, to kill their Sovereign Lord and King; as *David* implied above, *ver.* 6. and more fully expresseth, *chap.* 26. 9. And therefore if I were so wicked and vile a Person as thy Courtiers represent me to thee, I should make no conscience of laying wicked and violent hands upon thee, but should assassinate thee when I had opportunity. Which because I have now neglected and refused to do, though moved to it by some of my wicked Soldiers; know therefore that I am not guilty of any wicked designs against thee, but am just and innocent towards thee. Or thus: wicked actions (such as that would have been if I had killed thee) proceed onely from the wicked, of which number I am none; and therefore my hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? After a dead dog, after * a flea *y*.

* chap. 26. 20.

y After a worthless, contemptible, and impotent person; such as I am. Thou disparagest thy self in contending with such a Person; and even thy conquest of me will be inglorious and shameful.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and † deliver me out of thine hand.

† Heb. *judge.* 2 Sam. 18. 19.

16 ¶ And it came to pass when David had made an end of speaking these words unto Saul, that Saul said; *Is* this thy voice, my son David *z*? And Saul lift up his voice, and wept.

z He knew his voice, though being at a great distance from him, he could not discern his face. *a* Partly, from the sense of his sin against God, and of his wicked and base carriage to *David*, (for there are some such Temporary passions oft-times in Hypocrites and ungodly men) and principally from the remembrance of so great and so late a danger as he had now escaped; which commonly produceth grief and tears; as 2 *Sam.* 13. 36. Yet these may be tears of affection or tenderness (upon the sense of *Davids* kindness) rather than of grief.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good *b*, whereas I have rewarded thee evil *c*.

b For the Evil that I have designed and done to thee. *c* For thy good will to me.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had † delivered me into thine hand, thou killedst me not.

† Heb. *shut up.*

19 For if a man find his enemy, will he let him go well away *d*? wherefore the LORD reward thee good, for that thou hast done unto me this day.

d i. e. He will certainly destroy him. And therefore thou hast not dealt with me after the manner of men, but hast imitated the clemency of God in this act.

20 And now behold, * I know well *e* that thou shalt be surely king, and that the kingdom of Israel shall be established in thine hand.

* chap. 23. 17.

e Or, am convinced, not onely by the fame of *Samuels* Anointing thee, but by Gods singular Providence watching over thee; and by that good Spirit, and those Great and Princely Vertues wherewith God hath endowed thee.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me *f*, and that thou wilt not destroy my name *g* out of my fathers house.

f As Princes use to destroy their Competitors, and those that have any hopes of, or pretence to their Crown; and *Saul* had endeavoured to destroy *David* for the same reason, and therefore

therefore he feared a retaliation. *g* To wit, by cutting off my Seed. So it is the same thing repeated in other words, as is usual in Scripture.

22 And David sware unto Saul *h* : and Saul went home; but David and his men gat them up unto the hold *i*.

h Quest. How then could *David* destroy so many of *Sauls* Sons 2 *Sam.* 21. 8.? *Answ. David* could bind himself by his Oaths, but he could not bind God, to whose good pleasure all Promises, Vows, Oaths, must in all reason be submitted; and that was done by Gods command, and God was well pleased with it. 2 *Sam.* 21. 14. Nor is it to be supposed that *David* sware not to destroy any of them in case God should specially command it, or that should by miscarriage render themselves obnoxious to the Sword of Justice: but onely that he would not do it barely on his own private account, nor seek occasions of so doing. *i* To wit, of *Engedi*, *ver.* 1. For having had so great and frequent experience of *Sauls* inconstancy, and malice, and perfidiousness, he would trust him no more.

CHAP. XXV.

* chap. 28. 3. AND * Samuel died, and all the Israelites were gathered together, and lamented him, and buried him in his house *a* at Ramah. And David arose, and went down to the wilderness of Paran *b*.

a According to the manner of those times. See *Gen.* 23. 9. and 50. 5. *Matth.* 27. 60. *b* In the Southern Borders of the Land of *Judah*, that so when occasion served, he might retire out of *Sauls* Dominions.

‖ Or, *business*. 2 And *there was* a man in Maon *c*, whose ‖ possessions *were* in Carmel *d*, and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

c A place in or near to the Wilderness of *Paran*. See *chap.* 23. 24. *d* Not that *Carmel* in *Issachar*; of which see *chap.* 15. 12. and 1 *King.* 18. 19. but another in the Tribe of *Judah*, near unto *Maon*, as appears from *Jos.* 15. 55.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail: and she *was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish, and evil
† Gr. a Cynick. in his doings, and he *was* † of the house of Caleb *e*.

e This is added to aggravate his Crime, That he was a degenerate Branch of that Noble Stock of *Caleb*, and consequently of the Tribe of *Judah*, as *David* was.

4 ¶ And David heard in the wilderness, that Nabal did shear his sheep *f*.

f Which times were celebrated with Feasting and Jollity. See 2 *Sam.* 13. 23, 24.

5 And David sent out ten young men, and David said unto the young men, Get ye up to
† Heb. *ask him in my name of peace.* Carmel, and go to Nabal, and † greet him in my name.

6 And thus shall ye say to him that liveth *in pro-*
† Heb. *be thou peace, and thine house peace.* *sperity g*, † Peace *be* both to thee, and peace *be* to thine house *h*, and peace *be* unto all that thou hast *i*.

g Heb. *to him that liveth*. *Life* is oft put for a prosperous and happy life, as in that Prayer, *Let the King live*, 1 *Sam.* 10. 24. 1 *King.* 1. 25. and in other passages of Scripture, and other Authors; for an afflicted and calamitous life is unworthy of the Name of life, and is esteemed a kind of death, and oft so called, as 2 *Cor.* 1. 10. and 11. 23. By this expression *David* both congratulates *Nabals* felicity, and tacitly minds him of the penury and distress in which *David* and his men now were. *h i.e.* To all thy Family. *i* To all thy Goods. So *Davids* Prayer is very comprehensive, reaching to his Soul, and Body, and Wife, and Children, and Servants, and all his Estate.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we
† Heb. *shamed.* † hurt them not, neither was there ought missing unto them, all the while they were in Carmel *k*.

k Which considering the licentiousness of Soldiers, and the necessities which *David* and his men were oft exposed to, was no small favour and priviledge, which *Nabal* was bound both in justice, and gratitude, and prudence to requite.

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day *l*) give I pray thee, whatsoever cometh to thine hand, unto thy servants *m*, and to thy son *n* David.

l i. e. In a day of Feasting and Rejoycing; when men are most chearful and liberal; when thou maist relieve us out of thy abundance without damage to thy self; when thou art receiving the Mercies of God, and therefore obliged to pity and relieve distressed and indigent Persons, *Deut.* 12. 12. and 14. 26, 29. and 15 7. *m* To us who have been and still are ready to serve and guard thee and thine. Or, the word Servants may be only used as a word of respect, frequently used in Scripture, where Inferiors speak to Superiors, especially when they be supplants, and beg some favour. *n* So he calls himself, to shew that respect and affection which he bore to *Nabal*, as being elder and wealthier than himself, and of the same Tribe with himself, and a Branch of so worthy a Family as *Nabals* was.

9 And when Davids young men came, they spake to Nabal according to all those words in the name of David, and † ceased. † Heb. *rested.*

10 ¶ And Nabal answered Davids servants, and said, Who *is* David *o*? and who *is* the son of Jesse? There be many servants now a days that break away, every man from his master *p*.

o What relation or obligation have I to *David*? *p* Hereby he taxeth both *David*, as one revolted from, and risen up against *Saul* his Lord and Master; and his Soldiers, as Runagates from their Masters and Creditors, *&c.* See *chap.* 22. 2.

11 Shall I then take my bread, and my water *q*, and my † flesh that I have killed for my shearers, † Heb. *slaughter.* and give *it* unto men whom I know not whence they *be*?

q He speaketh thus either because in those hot and dry parts Water was scarce and precious: or, *Water* is here put for any kind of Drink, as *Bread* is oft taken for all sorts of Meat.

12 So Davids young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword *r*. And they girded on every man his sword, and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the stuff *s*.

r Having resolved and sworn to revenge himself of *Nabal*, as is expressed *ver.* 21, 22. *s* See *chap.* 17. 22. and 30. 24.

14 ¶ But one of the young men told Abigail *t* Nabals wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he † † Heb. *flew upon them.* railed on them.

t Wisely considering the mischievous effects likely to follow so churlish a message.

15 But the men *were* very good unto us, and we were not † hurt, neither missed we any thing as † Heb. *shamed.* long as we were conversant with them, when we were in the fields.

16 They were a wall *u* unto us both by night and day, all the while we were with them keeping the sheep.

u i. e. A defence against wild Beasts, and Robbers, and Enemies.

17 Now therefore know, and consider what thou wilt do: for evil is determined against our master, and against all his houshold *x*: for he *is such* a son of Belial, that *a man* cannot speak to him *y*.

x Which it was easie to guess; either, from some threatning expressions which *Davids* men used; or, from the consideration of *Davids* great power, and that rage which so high a provocation was likely to produce in Military Persons. *y* To wit, without hazard to himself, and therefore I acquaint thee, rather than him, with this matter.

18 ¶ Then Abigail made haste, and took two hundred loaves *z*, and two bottles of wine, and five

five sheep ready dressed, and five measures of parched corn, and an hundred † clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

‖ Or, *lumps.*

z Which she did without his leave, and against his mind, because it was a case of apparent necessity, for the preservation of her self, and Husband, and all the Family from imminent ruin. And surely that real and urgent necessity which dispenseth with Gods positive commands, might well dispense with the Husbands right, in this case.

19 And she said unto her servants, Go on before me, behold, I come after you *a*: but she told not her husband Nabal.

a For she knew she could quickly overtake them.

20 And it was *so, as* she rode on the asse, that she came down by the covert of the hill *b*, and behold, David and his men came down *c* against her, and she met them.

b In the lower part, and under the shadow of the Hill, or of the Trees that grew upon it, so that *David* did not see her till she met him. *c* To wit, from another opposite Hill.

21 (Now David had said *d*, Surely in vain have I kept all that this *fellow e* hath in the wilderness, so that nothing was missed of all that *pertained* unto him, and he hath requited me evil for good.

d Either in his journey, or as soon as he heard that reproachful answer. *e* Whom he thought unworthy to be named, for his barbarous ingratitude and churlishness.

22 So, and more also do God unto the enemies of David *f*, if I leave of all that *pertain* unto him by the morning light, any that pisseth against the wall *g*).

f i. e. Unto *David* himself. But because it might seem ominous and unnatural to Curse himself, therefore by a Figure called *Euphemismus*; instead of *David* he mentions *Davids Enemies*. See 1 *Sam.* 20. 16. The words may be thus rendred: *So and more also let God do: for* (the Hebrew *Lamed* being very oft so used) *the Enemies of David, i. e.* Let God work for them, and give them as much Prosperity and Success as *Nabal* hath hitherto had. Or, let God utterly destroy their Enemies; and especially, my self the chief of them, if I do not destroy this man. *g i. e.* Any of the Males, for they onely do so; and of them this Phrase is manifestly understood; 1 *King.* 14. 10. and 21. 21. and 2 *King.* 9. 8. And men not wholly barbarous have generally spared Women in such cases. *Quest.* Why then was *Abigail* so much concerned and afraid? *Answ.* Partly from humanity, and the horror of so general and dreadful a Slaughter of her Family and neerest Relations: and partly, because when the Sword was once drawn, she knew not where it would rest, nor whither she should escape: for she knew nothing of this limitation of *Davids* threatning, till she came to him.

23 And when Abigail saw David, she hasted and lighted off the ass, and fell before David on her face, and bowed her self to the ground *h*,

h Not onely in token of deep reverence, but as a most humble suppliant; as 2 *King.* 4. 27.

24 And fell at his feet, and said, Upon me, my lord, *upon* me let *this* iniquity *be h*, and let thine handmaid, I pray thee, speak in thine † audience, and hear the words of thine handmaid.

† Heb. *ear.*

h Impute *Nabals* Sin to me, and, if thou pleasest, punish it in me, who here offer my self as a Sacrifice to thy just Indignation. This whole Speech of *Abigail* is done with great Artifice; and she doth here, by an absolute submitting to Mercy, without any pretence of justification of what was done, (but rather with aggravation of it) indeavour to work upon *Davids* generosity, and good nature, to pardon it. And, with great art, first would divert the punishment from her Husband to her self, because she had then much more to say, why *David* should spare her, than why he should spare *Nabal*. And there was hardly any head or Argument, whence the greatest Orator might argue in this case, which she doth not manage to the best advantage, and most plausible insinuations for such an exigent.

† Heb. *lay it to his heart.*

25 Let not my lord, I pray thee, † regard *l* this man of Belial *m*, *even* Nabal: for as his name *is*, so *is* he: Nabal *is* his name, and folly *is* with him *n*: but I thine handmaid saw not the young men of my lord, whom thou didst send *o*.

l His Person and Words deserve thy contempt, but not thy regard. *m* For such hath he shewed himself to be by this wicked and abominable carriage towards thee. *n* His noted folly and stupidity is a more proper Object for thy pity than anger. His sordid Answer to thy Servants did not proceed from any ill design, or deep malice, but from brutish Sottishness, and want of the understanding of a man in him. It may be thought a great Crime, that she traduceth her Husband in this manner. But this may be said for her, That she told them nothing but what they all knew concerning him, and that she onely seemed to take away that which he never had indeed, to wit, his good name, that she might preserve that which he had, and which was more dear and important to him, even his Life and Soul. *o* Though I freely submit my self to the Punishment in my Husbands stead, yet I was innocent of the Crime.

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath with-holden thee from coming to *shed* blood *p*, and from † avenging thy self with thine own hand: now let thine enemies, and they that seek evil to my lord be as Nabal *q*.

† Heb. *saving thy self.*

p Seeing God hath so ordered this business by this wise and wonderful Providence, that I should accidentally, and unexpectedly come to the knowledge of my Husbands vile and sordid Carriage; and that I should come to meet thee, and find thee so gracious; as to give me a favourable Audience; and all this, that hereby he might with-hold thee from the Sin of Bloodguiltiness, *q* Let them be as contemptible and hateful as *Nabal* is, and will be for this odious Action; let them be as unable to do thee any hurt as he is; let them be forced to yield to thee, and implore thy Pardon and Favour, as *Nabal* now doth by my mouth: let the Vengeance thou didst design upon *Nabal* and his Family, fall upon their heads, who by their constant and inveterate Malice against thee, do more deserve it than this silly Fool for this one miscarriage; and much more than all the rest of our Family, who as they are none of thine Enemies, nor such as seek thee evil, so they were no way guilty of this wicked Action. And therefore spare these, and execute thy Vengeance upon more proper Objects.

27 And now this ‖ blessing *r* which thine handmaid hath brought unto my lord, let it even be given unto the young men that † follow my lord *s*.

‖ Or, *present.*

† Heb. *walk at the feet of &c.*

r So a gift or present is called here, and *Gen.* 33. 11. and elsewhere; not onely because the matter of it comes from Gods blessing; but also because it is given with a Blessing, or with a good will. *s* As being unworthy of thine acceptance or use.

28 I pray thee, forgive the trespass of thine hand-maid *t*: for the LORD will certainly make my lord a sure house *u*, because my lord fighteth the battels of the LORD *x*, and evil hath not been found in thee, *all* thy days *y*.

t i. e. Which I have taken upon my self, *ver.* 24. and which if it be not Pardoned, but Punished, the Punishment will reach to me. *u i. e.* Will give the Kingdom to thee, and to thy House for ever, as he hath promised thee. And therefore let Gods great kindness to thee, make thee gentle and merciful to others; do not sully thy approaching Glory with the stain of Innocent Blood; but consider, that it is the glory of a King (which thou art by Gods appointment, and shalt ere long actually be) to pass by Offences; and that it will be thy loss to cut off such as will shortly be thy Subjects. *x i. e.* For the Lord, and for the People of the Lord against their Enemies; especially, the *Philistines*. And as that is thy proper Work, and therein thou mayest expect Gods blessing and help; so it is not thy work to draw thy Sword in thy own private quarrel against any of the people of the Lord; and God will not bless thee in it. *y* Though thou hast been oft aspersed, and charged with many Crimes, by *Saul* and others; yet thy Innocency hath been, and is evident to all men: do not therefore now by this cruel act of Vengeance justifie thine Enemies Reproaches, nor blemish thy great and just Reputation.

29 Yet a man *z* is risen to pursue thee, and to seek thy soul *a*: but the soul of my lord shall be bound in the bundle of life *b* with the LORD thy God *c*, and the souls of thine enemies, them shall he sling out, † *as out* of the middle of a sling *d*.

† Heb. *in the midst of the bought of a sling.*

z To wit, *Saul*, though no way injured nor justly provoked by thee. *a i. e.* To take away thy Life. *b* Or, *in the bundle*: *i. e.* In the Society, or Congregation *of the living*; out of which men are taken, and cut off by Death. The Phrase is taken from

from the common usage of men who bind those things in bundles, which they are afraid to lose, because things that are solitary and unbound, are soon lost. The meaning of the place is, God will preserve thy Life; and therefore it becomes not thee, unjustly and unnecessarily to take away the Lives of any; especially, of the People of thy God and Saviour, *c i. e.* In the hand and custody of God, who by his watchful Providence, preserves this bundle, and all that are in it; and thee in a particular and singular manner, as being *thy God* in a peculiar way, and special Covenant. God himself will hide, and keep thee in the secret of his Presence, *Psal.* 31. 20. where no hand of violence can reach thee. And therefore all the Attempts of *Saul*, or others against thee, are vain and ridiculous. For who can Destroy whom God will keep? *d* God himself will cut them off suddenly, violently, and irresistibly; and cast them far away, both from his Presence, and from thy Neighbourhood, and from all capacity of doing thee any hurt.

30 And it shall come to pass, when the LORD shall have done to my lord, according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

† Heb. *no staggering or stumbling.* † Heb. *saved himself*, v. 26.

31 That this shall be † no grief unto thee, nor offence of heart unto my lord *e*, either that thou hast shed blood causeless *f*, or that my lord † hath avenged himself *g*: but when the LORD shall have dealt well with my lord, then remember thine handmaid *h*.

e Thy Mind and Conscience will be free from all the Torment which the guilt and shame of such an Action would cause in thee. By which, she cunningly insinuates, what a Blemish this would be to his Glory, what a disturbance to his Peace and Felicity, if he proceeded to execute his Purpose: and withal implies, how sweet and comfortable it would be to him to remember, that he had for conscience to God denied himself, and restrained his Passions. *f* Which she signifies would be done if he should go on. For though *Nabal* had been guilty of abominable Rudeness, Uncharitableness, and Ingratitude; yet he had done nothing worthy of Death, by the Laws of God or of Man. And whatsoever he had done, the rest of his Family were innocent. *g* Which is directly contrary to Gods Law, *Lev.* 19. 18. *Deut.* 32. 35. compare with *Rom.* 12. 19. *h* When God shall make thee King, and I shall have occasion to apply my self to thee for Justice, or Relief, let me find Grace in thy sight. and so let me do at this time. Or, *and the Lord will bless my lord*, and recompence thee for this Mortification of thy Passion, and *thou wilt remember thine handmaid: i. e.* Thou wilt remember my Counsel with satisfaction to thy self, and thankfulness to me.

32 ¶ And David said unto Abigail, Blessed *be* the LORD God of Israel, which sent thee *i* this day to meet me:

i Which by his gracious and singular Providence so disposed Matters, that thou shouldest come to me: He rightly begins at the Fountain of this Deliverance, which was God; and then proceeds to the Instruments.

33 And blessed *be* thy advice, and blessed *be* thou *k*, which hast kept me this day from coming to *shed* blood *l*, and from avenging my self with mine own hand.

k i. e. The Lord bless and recompence thee, for this thy good Advice. *l* Which I had sworn to do. Hereby it plainly appears, That Oaths whereby men bind themselves to any Sin, are Null and Void: and as it was a sin to make them; so it is adding sin to sin to perform them.

34 For in very deed, *as* the Lord God of Israel liveth, which hath kept me back from hurting thee *m*, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light, any that pisseth against the wall.

m Not that he intended to kill her, but the Males onely; as was noted on *ver.* 22. But their Destruction, was a dreadful Affliction and Damage to her.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house: see, I have hearkened to thy voice, and have accepted thy person *n*.

n i. e. Shewed my Acceptance of thy Person, by my grant of thy Request: See *Gen.* 19. 21.

36 ¶ And Abigail came to Nabal, and behold he held a feast in his house like the feast of a king *o*, and Nabals heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing *p*, less or more, until the morning light.

o As the manner was upon those Solemn Occasions. Sordid Covetousness, and vain Prodigality were met together in him. *p* He being then uncapable of Admonition, his Reason and Conscience being both asleep.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone *q*.

q He was oppressed with Grief, and fainted away through the fear and horror of so great a Mischief, though it was past. As one, who having in the Night galloped over a narrow Plank, laid upon a broken Bridge, over a deep River; when in the Morning he came to review it, was struck Dead with the horror of the danger he was in.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died *r*.

r God either inflicted some other stroke or Disease upon him, or increased his Grief and Fear to such an height, as killed him.

39 ¶ And when David heard that Nabal was dead, he said, Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal *s*, and hath kept his servant from evil *t*: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent *u* and communed with Abigail, to take her to him to wife.

s How could *David* rejoyce at the Death of his Enemy? *Ans.* Although it may be said, that he rejoyced not in *Nabals* Death as such, but onely in the declaration of Gods Justice in punishing so great a Wickedness; which was an honour to God, and a document, and therefore a benefit to Mankind, and so a Publick good, and cause of Joy: yet the matter is not weighty, if we confess, that this was another instance of Humane Infirmity in *David*, and that it is not proposed for our Imitation, but for our Caution. Yet it may be further said, That this was not purely an act of Private Revenge, because *David* was a Publick Person, and Anointed King: and therefore *Nabals* Reproach cast upon *David* above, *v.* 10, 11. was a Contempt of God, and of his Ordinance, and Appointment; which was vindicated by this remarkable Judgment. *t i. e* From the Sin of Bloodshed, and Self-revenge, *v.* 33. *u* To wit, Messengers; which he thought fitter than to go himself: partly, because if he had met with a Repulse, it had been less Ignominious; and partly, because he would leave her to her freedom and choice, and would not so much as seem to take her by violence. But this doubtless was not done immediately after *Nabals* Death, but in some convenient space of time after it; though such circumstances be commonly omitted in the Sacred History; which gives only the heads, and most important passages of things.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed her self on *her* face to the earth, and said *x*, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord.

x She shewed this Reverence, and spake thus to them, as representing *Davids* person.

42 And Abigail hasted, and arose and rode upon an ass with five damsels of hers that went † after her: and she went after the messengers of David *y*, and became his wife. † Heb. *at her.*

y Not immediately, but some competent time after they were gone. She considered not *Davids* present straits and penury, which she thought her Plentiful Estate might supply; nor his danger from *Saul*; but by a true and strong Faith rested upon Gods Promise made to *David*, not doubting but God would perform it.

43 David also took Ahinoam * of Jezreel, and they were also both of them his wives. * Josh. 15. 56.

44 ¶ But *z* Saul had given * Michal his daughter, Davids wife, to Phalti the son of Laish, which *was* of Gallim. * 2 Sam. 3. 14, 15.

z Or, *For*, as the Hebrew *Vau* is oft-times used. For this seems to be added, as a reason why *David* took other Wives, because *Saul* had given his former Wife to another man, that he might as far as he could Extinguish all Relation and Kindred to him, whom he hated; and withal, cut off his Hopes and Pretence to the Crown upon that account.

CHAP. XXVI.

AND the Ziphites came unto Saul *a* to Gibeah, saying, * Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon *b*?

* chap. 23. 19. Psal. 54. title.

a Having once betrayed him before, they thought their Case desperate with *David*; and therefore did more strenuously assist *Saul* in discovering him, in order to his Ruine. *b* He is returned to his former haunt: of which see *chap.* 23. 19. This place might be convenient for him, either for its nearness to *Abigails* Estate: or because he might think, that *Saul* was mollified, and the *Ziphites* cautioned by the unsuccessfulness of their former Attempt; or because he could from thence, make good his Retreat into other places, if need were.

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the Wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah which *is* before Jeshimon by the way: but David abode in the wilderness, and he *saw c* that Saul came after him into the wilderness.

c i. e. He understood by Information, probably, from his dear friend *Jonathan*.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched *d*: and David beheld the place where Saul lay, and * Abner the son of Ner the captain of his host: and Saul lay in the ‖ trench *e*, and the people pitched round about him.

* chap. 14. 50. 17. 55.

‖ Or, *midst of his carriages.*

d Came near to the skirts of *Sauls* Camp; which he might easily discover from some neighbouring Hill, or Wood; and yet not be discerned himself. And it is probable, he came thither disguised, and towards Night. *e* Encompassed with his Carriages for better security. Compare 1 *Sam.* 17. 20.

6 Then answered David, and said to Ahimelech the Hittite *f*, and to Abishai the son of Zeruiah *g*, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

f So called, either because he was one of that Nation, but Converted to the *Jewish* Religion: Compare 2 *Sam.* 11. 3. and 15. 18. Or, from his Habitation amongst, or some Relation to some of that people. *g Davids* Sister: See 1 *Chron.* 2. 16. His Father is not named; either because he was now dead; or because he was an obscure person.

7 So David and Abishai came to the people *h* by night, and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

h i. e. To *Sauls* Host and Camp. It might seem a bold and strange Attempt; but many things are to be considered: 1. That Heroical persons have oft attempted things of no less difficulty and danger than this was, as many credible Historians relate. 2. That *David* did, and might easily perceive, that they were all fast asleep. 3. That *David* had a particular Assurance, that God would preserve him to the Kingdom. 4. That he had a special Instinct from God, to this Work; and possibly God might inform him, that he had cast them into a dead sleep, that he might have this second opportunity of manifesting his Innocency towards *Saul*, and the Justice of his Cause.

8 Then said Abishai to David, God hath † delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not *smite* him the second time *i*.

† Heb. *shut up.*

i I will Nail him to the Ground at one blow, that I shall not need a second stroke.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORDS anointed, and be guiltless *k*?

k Though *Saul* be a cruel Tyrant, and rejected by God, yet he is our Soveraign Lord and King; and I, though designed King, as yet am but a private Person, and his Subject; and therefore cannot kill him without Sin, nor will I consent that thou shouldst do it.

10 David said furthermore, *As* the LORD liveth, the LORD shall smite him *l*, or his day shall come to die *m*, or he shall descend into battel and perish.

l By some sudden and mortal Stroke. *m* According to the course of Nature.

11 The LORD forbid that I should stretch forth mine hand against the LORDS anointed: but, I pray thee, take thou now the spear that is at his bolster *n*, and the cruse of water *o*, and let us go.

n Which will shew where we have been, and what we could have done. *o* Which might be put there, either to wash himself in case of any accidental Pollution, which oft happened in the Night: or to refresh him, and quench his thirst in that hot Climate and Season: or for divers other uses.

12 So David took the spear, and the cruse of water from Sauls bolster, and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep, because a deep sleep † from the LORD *p* was fallen upon them.

† Heb. *of the LORD.*

p Sent upon them by the Lord, for *Davids* advantage.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar *q* off (a great space *being* between them.)

q That his person might be out of their reach, and yet his Voice might be heard; which in a clear Air, and in the silence of the Night might be heard at a great distance.

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not Abner? Then Abner answered and said, Who *art* thou *that* criest to the king *r*?

r Or, *with* or *beside the king*, *i. e.* So near to him, so as to disturb the King.

15 And David said to Abner, *Art* not thou † a valiant man? and who *is* like to thee *s* in Israel? Wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

† Heb. *a man.*

s For Courage and Conduct: and therefore thy fault herein is the greater.

16 This thing *is* not good *t* that thou hast done: *as* the LORD liveth, ye *are* † worthy to die, because ye have not kept your master the LORDS anointed. And now see where the kings spear *is*, and the cruse of water that was at his bolster.

† Heb. *sons of death.*

t i. e. It is very bad, a great Crime. A Figure called *Miosis*, as *Prov.* 18. 5. and 19. 2.

17 And Saul knew Davids voice, and said, *Is* this thy voice, my son *u* David? And *David* said, *It is* my voice, my lord, O king.

u As thou wast my Son by Marriage, so thou hast expressed the care and affection of a Son to me now a second time.

18 And he said, Wherefore doth my lord pursue thus after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me *x*, let him † accept an offering *y*: but if *they be* the children of men *z*, cursed *be* they before the LORD: for they have driven me out this day from † abiding in the inheritance of the LORD *, saying, Go, serve other gods *a*.

† Heb. *smell.*

† Heb. *cleaving.*

x If the Lord hath by the evil Spirit which he hath sent, or by his secret Providence, directed thy Rage against me for the Punishment of thine, or my Sins. *y* Let us offer up a Sacrifice to God to appease his Wrath against us. *z* Who by their crafty insinuations, and calumnies, have incensed thee against me. He sheweth his Prudence, and Reverence, and Meekness; that he Accuseth not the King, but translateth the fault wholly upon his Evil Ministers; as the *Israelites* do in like Case. *Exod.* 5. 10.

* From the Land which God hath given to his People for their

their Inheritance, and where he hath Eſtabliſhed his Preſence, and Worſhip. *a* This was the Language of their Actions. For by driving him from Gods Land, and the place of his Worſhip, into Foreign and Idolatrous Lands, they expoſed him to the peril of being either enſnared by their Counſels, or Examples; or forced by their threats and power to worſhip Idols.

20 Now therefore let not my blood fall to the earth *b* before the face of the LORD *c*: for the king of Iſrael is come out to ſeek * a flea †, as when one doth hunt a partridg in the mountains *d*.

* chap. 24. 14.

b Do not attempt to ſpill my Innocent Blood like water upon the ground. *c* Remember, if thou doeſt it, God the Judge of all men ſeeth it, and will avenge it of thee; though I will not avenge my ſelf. † Hard to be taken, and not worth catching; a mean and contemptible perſon. *d* Where his advantage doth no way compenſate his Labour.

21 ¶ Then ſaid Saul, I have ſinned, Return, my ſon David, for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly *e*.

e He not onely confeſſeth, but aggravateth his fault, becauſe his Conſcience was fully convinced, though his Heart was not changed.

22 And David anſwered and ſaid, Behold the kings ſpear, and let one of the young men come over and fetch it.

23 The LORD render to every man his righteouſneſs and his faithfulneſs *f*: for the LORD delivered thee into *my* hand to day, but I would not ſtretch forth mine hand againſt the LORDS anointed.

f I deſire, that God would deal no otherwiſe with me, than I have dealt with thee.

24 And behold, as thy life was much ſet by this day in mine eyes, ſo let my life be much ſet by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed be thou, my ſon David: thou ſhalt both † do *great things*, and alſo ſhalt ſtill prevail. So David went on his way *g*, and Saul returned to his place.

† Heb. *in doing thou ſhalt do.* Dan. 11. 28, 32.

g Knowing *Sauls* unſtable and deceitful Heart, he would not truſt to any of his Profeſſions, or Promiſes, but kept out of his reach.

CHAP. XXVII.

† Heb. *be conſumed.*

AND David ſaid in his heart, I ſhall now † periſh one day by the hand of Saul *a*: *there is* nothing better for me, than that I ſhould ſpeedily eſcape into the land of the Philiſtines *b*, and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael, ſo ſhall I eſcape out of his hand.

a I ſee by this late experience his reſtleſs and implacable hatred againſt me; and how little heed is to be given to all his pretences of Repentance or Friendſhip. *b* But this was certainly a great miſtake and fault in *David*: for 1. This proceeded from groſs diſtruſt of Gods Promiſe and Providence; and that after ſuch repeated demonſtrations of Gods peculiar Care over him, which gave him cauſe to conclude, quite contrary to what is here ſaid. 2. He forſakes the place where God had ſetled him, *chap.* 22. 5. and given him both aſſurance, and experience of his Protection there. 3. He voluntarily runs upon that Rock which he curſed his Enemies for throwing him upon, *chap.* 26. 19. and upon many other Snares and Dangers, as the following Hiſtory will ſhew; and withal, deprives the people of the Lord of thoſe ſuccors which he might have given them, in caſe of a Battel. But it pleaſed God to leave *David* to himſelf in this, as well as in other particulars, that theſe might be ſenſible demonſtrations of the Infirmities of the beſt Men; and of the neceſſity of Gods grace, and daily direction and aſſiſtance: and of the freeneſs and riches of Gods Mercy, in paſſing by ſuch great Offences. And beſides, God hereby deſigned to accompliſh his own Counſel, to withdraw *David* from the *Iſraelites*, that *Saul* and they might fall by the hand of the *Philiſtines*, without any reproach or inconvenience to *David*, whom God had put into a ſafe place.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh the ſon of Maoch, king of Gath *c*.

c It might ſeem a bold adventure: but 1. He thought himſelf forced to it by *Sauls* inveterate Rage, and continued reſolutions to Perſecute him. 2. It is probable, he had ſent ſome perſons to Treat with him, and had agreed upon conditions; and received aſſurance of his ſafe and peaceable abode with him. 3. *David* reaſonably thought, that *Achiſh* would gladly receive him, as indeed he did; partly, becauſe he ſaw *Sauls* implacable Enmity againſt him: partly, becauſe by this means he ſhould be freed from the moſt formidable Enemy which he had in all *Iſrael*, who might do him moſt miſchief in the Battel; which it ſeems at this time he deſigned: and partly becauſe, he came not now alone, as he did before, but brought with him ſufficient Pledges of his Fidelity to *Achiſh*; namely, all his Souldiers, and his and their Wives, *ver.* 3.

3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs, Nabals wife.

4 And it was told Saul that David was fled to Gath, and he ſought no more again for him *d*.

d By which it is implyed, That he would have gone on in Perſecuting *David*, if he had continued in his Dominions.

5 ¶ And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there *e*: for why ſhould thy ſervant dwell in the royal city with thee *f*?

e A prudent deſire. Hereby *David* deſigned, 1. To preſerve his People, both from the Idolatry, and other Vices; which converſation with the *Philiſtines* would have expoſed them to: and from that envy, and malice, and miſchief, which diverſity of Religion, or other prejudices, might have cauſed. 2. That he might have opportunity of enterprizing ſomething againſt Gods Enemies, without the knowledge, or obſervation of the *Philiſtines*. *f* Which is too great an honour for me, and too burdenſome to thee, and may be an occaſion of ſuſpicion and offence to thy People, and of many other inconveniences.

6 Then Achiſh gave him Ziklag *g* that day: wherefore Ziklag pertaineth unto the kings of Judah *h* unto this day *i*.

g Not onely to Inhabit, but to Poſſeſs it as his own. Which he did, to lay the greater obligations upon *David*, whom he knew ſo able to ſerve him. *h* It was given to the Tribe of *Judah* before, *Joſh.* 15. 31, and afterwards to the Tribe of *Simeon*, *Joſh.* 19. 5. whoſe *inheritance was* given them *within the inheritance of the children of Judah*, *chap* 19. 1. But the *Philiſtines* kept the Poſſeſſion of it till this time, and were hitherto permitted to do ſo. And being now given by them to *David*, it now belonged not to the people of the Tribe of *Judah*, to whom it was allotted before; but to the King of *Judah*, *David* and his Heirs for ever. *i* This, and ſome ſuch Clauſes ſeem to have been added by ſome Sacred Writers, after the main ſubſtance of the ſeveral Books was written.

7 And † the time that David dwelt in the countrey of the Philiſtines, was † a full year and four months *k*.

† Heb. *the number of days.* † Heb. a year of *days.*

k Heb. *days and four months*; *days* being put for a *year*; as Lev. 25. 29. Or, ſome *days and four months*; *i. e.* Some days above four Months. Or, *ſome days and* (for, *even*, or, *that is*; the Conjunction, *and*, being oft ſo uſed, as hath been proved above) *four months.*

8 ¶ And David and his men went up, and invaded the Geſhurites, and the ‖ Gezrites *l*, and the Amalekites *m*: for thoſe *nations were* † of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

‖ Or, *Girzites.* † Heb. *from eternity.* Mic. 5. 2.

l Who were anciently ſeated in other places, *Joſh.* 12. 12. and 16. 3. but for ſome reaſons not now known, they changed their Seats, as was then very uſual and ſeated themſelves, and had for ſome conſiderable time lived near the *Amalekites*. *m* The remnant of thoſe whom *Saul* deſtroyed, 1 *Sam.* 15. who fled from his Sword, and retired into Remote and Deſert places.

9 And David ſmote the land, and left neither man nor woman alive *n*, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

x To wit, in that part where he came: but there were more of the *Amalekites* yet left in another part of that land, *chap.* 30. 1.

‖ Or, *did ye not make a rode*, &c.

10 And Achish said, ‖ Whither have ye made a rode to day? And David said, Against the south of Judah *o*, and *p* against the south of the Jerahmeelites *q*, and against the south of the Kenites *r*.

o These and the following Words are Ambiguous: for they may be understood, either of the Southern parts of *Judah*, &c. which he would have *Achish* understand: or, of another Country lying Southward from *Judah*, &c. which *David* meant, and which was the truth. So though it was not a downright lye; yet it was an Equivocation, with an intention to deceive, which is the formality of a Lye, and was contrary to that simplicity which became *David* both as a Prince, and as an Eminent Professor of the true Religion. *p* For, *that is*: for in the following words, he particularly expresseth what part of the South of *Judah* he went against, even that which was Inhabited by the *Jerahmeelites*, and by the *Kenites*. *q* The Posterity of *Hezron*, a Family of *Judah*, 1 *Chron.* 2. 9, 25. *r* The Posterity of *Jethro*, which chose to dwell in the South of *Judah*, *Judg.* 1. 16. See *Numb.* 24. 21.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us *s*, saying, So did David, and so *will be* his manner all the while he dwelleth in the countrey of the Philistines.

s That the tidings of this Action against this People (who were, it seems, either tributaries to, or confederates with *Achish*) might neither come quickly nor certainly to *Achish* his Court: which he might the rather promise himself, because *Achish* and all his Men were now busily imployed in their Warlike preparations against the *Israelites*; and if any flying rumour came thither, he thought by his Interest and Artifices he could easily discredit and dash it. Besides the consideration of Gods Curse denounced against the People whom he had now destroyed, and of Gods particular Promises made to him, and of his special Providence which he constantly experienced watching over him, made him more secure and confident in this and in many other hazardous attempts.

† Heb. *to stink.*

12 And Achish believed David *t*, saying, He hath made his people Israel † utterly to abhor him: therefore he shall be my servant for ever.

t Partly, because of his confidence in *Davids* Authority and Fidelity: partly, because most Men easily believe what they heartily wish to be true: and partly, from Gods Providence, which blinded him in this and in divers other particulars relating to *Davids* coming hither, and abiding here.

CHAP. XXVIII.

AND it came to pass in those days, that the Philistines gathered their armies together, for warfare to fight with Israel *a*: And Achish said unto David, Know thou assuredly that thou shalt go out with me to battel *b*, thou and thy men.

a Encouraged thereunto by *Samuels* death, and *Sauls* degeneration, and *Davids* presence with him. *b* This he saith, partly, to try his Sincerity; and partly, in confidence of *Davids* Fidelity.

2 And David said to Achish, Surely thou shalt know what thy servant can do *c*. And Achish said to David, Therefore *d* will I make thee keeper of mine head *e* for ever.

c He speaks ambiguously, as he did before, that *Achish* might understand him, as he did, of his acting for him against the *Israelites*; whereas he meant it of his acting for the *Israelites* against the *Philistines*, to which he was obliged both by Gods express command, and by his indelible and manifold Obligations to God, and to Gods People; and by his own manifest interest. Though it is likely he would have managed his Affairs with all possible regard and care of *Achish* his person, to whom alone, upon the matter, *David* stood obliged, and not to the rest of the *Philistines*, who had an ill opinion of him, as we shall see. *d* For that Valour which I doubt not thou wilt shew on my behalf. *e* *i. e.* Of my Body and Life, the Captain of my Life-Guard.

* chap. 25. 1.

3 ¶ Now * Samuel was dead †, and all Israel had lamented him, and buried him in Ramah, even in his own city *f*: and Saul had put away those that had familiar spirits, and the wizards *g* out of the land *b*.

† This is mentioned here as the reason why *Saul* did not enquire of *Samuel*; which, if he had now been alive, he would have done. *f* Where he had his Birth and Education, and most settled Habitation, 1 *Sam.* 19. 18. *g* According to Gods command, *Lev.* 19. 31. and 20. 6, 27. *Deut.* 18. 11. This he did either by *Samuels* instigation: or from a conceit that the evil Spirit came upon him by some of their means: or, that he might gain the repute of a Religious Prince, which was very useful to him: or, that he might quiet his troubled Conscience, and please God, as far as his Interest would give him leave. And this is here related, partly, to shew that an Hypocrite, and wicked Man, may obey some of Gods commands: and principally, to bring in the following History. *b* Of *Israel.*

4 ¶ And the Philistines gathered themselves together, and came and pitched in Shunem *i*: and Saul gathered all Israel together, and they pitched in Gilboa *k*.

i A Town in the Tribe of *Issachar*, *Jos.* 19. 18. *k* A Mountain not far from the Valley of *Jezreel*, where the Battel was fought, *chap.* 31. 1. 2 *Sam.* 2. 21. So the two Armies seem to be placed in the same manner as they were *chap.* 17. each upon an Hill, and a Valley between them.

5 And when Saul saw the host of the Philistines *l*, he was afraid, and his heart greatly trembled *m*.

l From Mount *Gilboa*, *chap.* 31. 1. *m* Partly, from the greatness and resolutenes of the Host of the *Philistines*, who were the aggressors: partly, from the loss of *David*, who might have been of great use to him at this time: partly, from the Conscience of his own manifest Guilt, and just expectation of Divine vengeance oft threatned, and now in all likelihood to be inflicted upon him.

6 And when Saul enquired of the LORD *n*, the LORD answered him not *o*, neither by dreams, nor by Urim, nor by Prophets *p*.

n In his slight and perfunctory way, as *chap.* 14. 19. as appears from hence, that when God did not speedily answer him, he goes to the Devil for an answer, *ver.* 7. For which reason he is said *not* to have *enquired of the Lord*, 1 *Chron.* 10. 14, *i. e.* not seriously, and after the right order. Possibly he enquired by some Prophet then with him, or by the Priest before the Ark. *o* Because he sought him not in due order, nor by the *Urim* and *Thummim* which were in the Ephod, which he by his cruelty to the Priests had lost, *chap.* 23. 6. and because he did not truly repent of, nor put away his sins, which provoked God, and kept him from answering; as *Saul* well knew by his own conscience and experience, *chap.* 14. 37, 38, 39. *p* *i. e.* Neither by ordinary means, nor extraordinary.

7 ¶ Then said Saul unto his servants, Seek me a woman *q* that hath a familiar spirit *r*, that I may go to her, and enquire of her. And his servants said to him *s*, Behold, there is a woman that hath a familiar spirit at Endor *t*.

q Rather than *a man*; for he thought that Sex most likely to be given to those wicked Arts, as being the weaker Sex, and so apter to be deceived, and most prone to Superstition, and oft-times most malicious and revengeful. *r* One that converseth with the Devil, and deads mens Ghosts, and by them can discover future things. See *Isa.* 8. 19. *s* Instead of dissuading him from this wicked and destructive practice, which they should and would have done, if they had either loved God or their King, they further him in it. *t* A place in the Tribe of *Manasseh*, within *Jordan*, not very far from the place where the Armies were encamped.

8 And Saul disguised himself *u*, and put on other raiment, and he went, and two men with him, and they came to the woman by night, and he said, I pray thee divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

u Both because he was ashamed to be known, or thought guilty of this practice; and because he suspected that the Woman, had she known him, would not practice her Art before him.

9 And the woman said unto him, Behold, thou knowest *x* what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land: wherefore then layest thou a snare for my life, to cause me to die *y*?

x For

x For his Speech and Garb discovered him to be an *Israelite*, and therefore acquainted with these matters. *y* By accusing me to *Saul* as guilty of a capital crime.

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no † punishment happen to thee for this thing.

† Heb. *iniquity.* So Gr.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel *z*.

z Whose kindness and compassion to him, as he had formerly experienced, so now he expected it in his deep distress. This practice of divination by the dead, or by the Ghosts or Souls of dead Persons, called up by Magical Art, was very usual among all Nations, and from them *Saul* learned it.

12 And when the woman saw Samuel, she cryed with a loud voice *a*: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul *b*.

a For fear of her life, *Saul* himself being Witness of her Crime. *b* This she knew, either by some Gesture of Reverence, which this supposed *Samuel* might shew to *Saul*, as to the King: or, by information from this Ghost, or from the Spirit by whose help she had raised him.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw ‖ gods *c* ascending out of the earth *d*.

‖ Or, *a god.*

c i. e. A god, a Divine Person, Glorious, and full of Majesty and Splendor, exceeding not onely Mortal men, but common Ghosts. She useth the Plural Number, *gods*, either after the manner of the *Hebrew* Language, which commonly useth that word of one Person: or, after the Language and Custom of the *Heathens*. But the whole coherence shews that it was but one. For *Saul* desired but one, *ver.* 11. and he enquires, and the Woman answers onely of one, *ver.* 14. *d* As if it came from the place of the dead.

14 And he said unto her, † What form *is* he of? And she said, An old man cometh up, and he is covered with a mantle *e*. And Saul perceived that it *was* Samuel *f*, and he stooped with his face to the ground, and bowed himself.

† Heb. *what is his form.*

e The usual Habit of Prophets, 2 *King.* 2. 8, 13. *Zech.* 13. 4. and particularly of *Samuel*, 1 *Sam.* 15. 27. *f* The Woman pretended, and *Saul* upon her Suggestion believed that it was *Samuel* indeed; And so many Popish, and some other Writers conceived. But that it was not *Samuel*, but the Devil representing *Samuel*, is sufficiently evident. For, First, It is most incredible, that God, who had just now refused to answer *Saul* by the means which himself appointed, and used in that case, would answer him, or suffer *Samuel* to answer him in that way, and upon the use of those means which God detested and contemned: which would have given great countenance and encouragement to *Saul*, and the Witch, and all Professors and Consulters of those Devilish Arts. Secondly, There are divers passages in this Relation which plainly discover that this was no good, but an evil Spirit: as first, That he receives that Worship from *Saul*, *ver.* 14. which good Spirits would not suffer, *Rev.* 19. 10. and 22. 8, 9. Secondly, That amongst his other sins for which he condemned him, he omitteth this of *asking Counsel of one that had a familiar Spirit, to enquire of it*; for which *transgression*, with others, he is expresly said to have *died*, 1 *Chron.* 10. 13. which the true *Samuel*, who was so Zealous for Gods Honour, and so Faithful a Reprover, would never have neglected, especially now, when he takes *Saul* in the very Fact. Thirdly, That he pretends himself to be *disquitted* and *brought up*, *ver.* 15. by *Sauls* Instigation, and the Witches Art; which is most false, and impious, and absurd to imagine, concerning those Blessed Souls who are *returned to* their *God*, *Eccl.* 12. 7. and *entred into peace and rest*, *Isa.* 57. 2. and lodged in *Abrahams bosom*, *Luk.* 16. 22. and *rest from their labours*, *Rev.* 14. 13. The onely Argument of any colour to the contrary, is onely this, That the Devil could not so particularly and punctually discover *Sauls* future Events, as this *Samuel* doth, *ver.* 19. But this also hath little weight in it; it being confessed and notoriously known, that evil Spirits both in the Oracles of the *Heathen*, and otherwise, have oft-times foretold future contingencies; God being pleased to Reveal such things to them, and to permit them to be the Instruments of Revealing them to Men, for the trial of some, and for the terror and punishment of others. Besides, the Devil might foresee this by strong conjectures, as by the numerousness, strength, courage and resolutenes of the *Philistine* Host, and the quite contrary condition of the *Israelites*, and by divers other symptoms far above the reach of Mortal men, but such as he by his great Sagacity could easily discern. And for that express determination of the time, *to morrow*. *ver.* 19. that word may be understood not of the very next day, but indefinitely of some short time after this, as it is taken, *Exod.* 13. 14. *Deut.* 6. 20. *Jos.* 4. 6, 21. And then it was easie to gather from the present posture of the two Armies, that the Fight and the Ruin of the *Israelites* was very near. And that it was not the very next day, but some days after this, is evident from the course of the Story, and hath been proved by a late Learned Writer. See my *Latin Synopsis* on this place.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me to bring me up *g*? And Saul answered, I *am* sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither † by prophets, nor by dreams *h*: therefore I have called thee, that thou mayest make known unto me what I shall do.

† Heb. *by the hand of prophets.*

g As the Devil appeared in *Samuel's* Shape and Garb, so also he speaketh in his Person, that he might ensnare *Saul*, and encourage others to seek to him in this wicked way. And God permits him to do so for *Sauls* greater condemnation and punishment. *h* He omitteth the *Urim* here, because he neither did nor could enquire by that, because *Abiathar* had carried it away to *David*, and so he expected no answer that way.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done ‖ to him *i*, * as he spake by † me *k*: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

‖ Or, *for himself.* * chap. 15. 28. † Heb. *mine hand.*

i i. e. To David, as it is explained in the following words. The Pronoun Relative put before the Noun to which it belongs, as is usual in the *Hebrew* Text, as *Psal.* 87. 1. and 105. 19. *Prov.* 7. 7, 8. *Jer.* 40. 5. Otherwise, *to him*, is put for, *to thee*; such changes of Persons being frequent among the *Hebrews*. Otherwise, *for himself*, *i. e.* for the accomplishment of his Counsel, and Prediction, and Oath, and for the Glory of his Justice and Holiness. *k* Still he nourisheth this perswasion in *Saul*, that it was the true *Samuel* that spake to him.

18 * Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek *l*, therefore hath the LORD done this thing unto thee this day.

* chap. 15. 19.

l He mentions this as an eminent instance of his disobedience.

19 Moreover, the LORD will also deliver * Israel with thee, into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me *m*: the LORD also shall deliver the host of Israel into the hand of the Philistines.

* chap. 31. 7.

m i. e. In the state of the dead; and so it was true both of *Saul* and *Jonathan*. Or, in the state of rest: for though thou shalt suffer here for thy sin, yet after death thou shalt be happy, as dying in the Lords quarrel: So the Devils design might be to flatter *Saul* into an opinion of his own future happiness, and to take him off from all serious thoughts and care about it. And it is here observable, That as it was the manner of the *Heathen* Oracles to answer ambiguously, the better to save his credit in case of mistake, (the Devil himself not being certain of future events, but onely conjecturing at what was most likely): so doth this counterfeit *Samuel* here. For, as concerning the time, he says *to morrow*: which he understood indifferently for the very next day, or for some short time after. And, as concerning the condition, *thou shalt be with me*; which may be understood either of a good condition, if understood as spoken in the Person of *Samuel*; or, of a bad condition, if understood as spoken by an evil Spirit; or, at least indefinitely of a dead condition, be it good or evil: which last he foresaw by circumstances to be very likely.

20 Then Saul † fell straightway all along on the earth *n*, and was sore afraid, because of the words of Samuel, and there was no strength in him: for he had eaten no bread all the day, nor all the night.

† Heb. *made haste and fell with the fulness of his stature.*

n Being quite dis-spirited with these sad and surprizing tidings, and so unable to stand.

21 ¶ And the woman came unto Saul *o*, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened

hearkened unto thy words which thou ſpakeſt unto me.

o From whom ſhe departed, when ſhe had brought him and *Samuel* together, that they might more freely converſe together, as being alone.

22 Now therefore, I pray thee, hearken thou alſo unto the voice of thine hand-maid *p*, and let me ſet a morſel of bread before thee; and eat, that thou mayeſt have ſtrength when thou goeſt on thy way.

p This earneſtneſs did not come meerly from her humanity and reſpect to *Saul*, but from a prudent and neceſſary care of her ſelf, becauſe if *Saul* had died in her Houſe, his Blood would have been charged upon her.

23 But he refuſed, and ſaid I will not eat. But his ſervants, together with the woman, compelled him *q*, and he hearkened unto their voice: ſo he aroſe from the earth, and ſate upon the bed.

q i. e. Did over-perſwade him, by importunate intreaties, as the next words ſhew.

24 And the woman had a fat calf in the houſe, and ſhe haſted, and killed it, and took flour, and kneaded *it*, and did bake unleavened *bread r* thereof.

r Not having time to Leaven it.

25 And ſhe brought *it* before Saul, and before his ſervants, and they did eat: then they roſe up, and went away that night *ſ*.

ſ i. e. Before Morning. For he came by Night, *ver.* 8. and went away before Day; not willing to have it diſcovered that he had conſulted with a Witch.

CHAP. XXIX.

NOW the Philiſtines gathered together all their armies to Aphek *a*: and the Iſraelites pitched by a fountain which *is* in Jezreel.

a Either, that in the Tribe of *Aſher*, *Joſ.* 19. 24. or rather another Town of that Name in *Iſſachar*, though not mentioned elſewhere in Scripture; this being the caſe of many places, to be but once Named.

2 And the lords of the Philiſtines paſſed on by hundreds, and by thouſands: but David, and his men paſſed on the rereward with Achiſh *b*.

b i. e. As the Life-guard of *Achiſh*, as he had promiſed, *chap.* 28. 2. *Achiſh* being, as it ſeems, the General of the Army.

3 Then ſaid the princes of the Philiſtines *c*, What *do* theſe Hebrews *here*? And Achiſh ſaid unto the princes of the Philiſtines, *Is* not this David the ſervant of Saul the king of Iſrael, which hath been with me theſe days, or theſe years *d*, and I have † found no fault in him, ſince he fell *unto me* *, unto this day.

† Heb. *nothing in him.* John 14. 30.

c The Lords of the other eminent Cities and Territories, who were confederate with him in this expedition. *d q. d.* Did I ſay *Days*? I might have ſaid *Years*, either becauſe he hath now been with me *a full Year and four Months*, *chap.* 27. 7. or becauſe he was with me ſome Years ago, 1 *Sam.* 21. 10. and ſince that time hath been known to me. And it is not improbable, but *David*, after his eſcape from thence, might hold ſome correſpondency with *Achiſh*, as finding him to be a Man of more generous temper than the reſt of the *Philiſtines*, and ſuppoſing that he might have need of him for a Refuge in caſe *Saul* continued to ſeek his life. * *i. e.* Since he revolted, or left his own King to turn to me. For that ſenſe *Achiſh* put upon this eſcape of *David* (as it is called *chap.* 27. 1.) and ſo is the Phraſe of *falling to* a party, elſewhere uſed, *Jer.* 37. 13, 14.

4 And the princes of the Philiſtines were wroth with him *e*, and the princes of the Philiſtines ſaid unto him, * Make this fellow return, that he may go again to his place which thou haſt appointed him *f*, and let him not go down with us to battel, leſt in the battel he be an adverſary to us: for wherewith ſhould he reconcile himſelf unto his maſter? *ſhould* it not *be* with the heads of theſe men *g*.

* 1 Chr. 12. 19.

e Were unſatisfied and offended with *Achiſh* for this intention and declaration. *f* Herein the Wiſe and Gracious Providence of God appeared, both in helping him out of thoſe ſnares and difficulties, out of which no human wit could have extricated him, but he muſt either have been, or have been thought to be a Traitor, and an ungrateful unworthy perſon either to the one or to the other ſide; and moreover in giving him the happy opportunity of recovering his own, and his All from the *Amalekites*, which had been irrecoverably loſt, if he had gone into this Battel. And the kindneſs of God to *David* was the greater, becauſe it had been moſt juſt for God to have left *David* in all thoſe Diſtreſſes into which his own ſinful counſel and courſe had brought him. *g i. e.* Of theſe our Souldiers? They ſpeak according to the rules of Reaſon and true Policy; for by this very courſe, great Enemies have ſometimes been reconciled together.

5 *Is* not this David, of whom they ſang one to another in dances, ſaying, * Saul ſlew his thouſands, and David his ten thouſands?

* chap. 18. 7. and 21. 11.

6 ¶ Then Achiſh called David, and ſaid unto him, Surely, *as* the LORD liveth *h*, thou haſt been upright, and thy going out, and thy coming in with me *i* in the hoſt *is* good in my ſight: for I have not found evil in thee, ſince the day of thy coming unto me *k*, unto this day: nevertheleſs † the lords favour thee not.

† Heb. *thou art not good in the eyes of the lords.*

h He Swears by *Jehovah*; either, becauſe he did acknowledge their *Jehovah* to be a God, being, it may be, convinced and inſtructed therein by *David*, though he did worſhip *Dagon* with him, and above him: or, becauſe this was *Davids* God, and therefore he ſwore by him; partly, out of complaiſance with *David*, that he might receive his unwelcom meſſage to him with leſs offence; and partly, that this Oath might gain more credit to his words with *David*. *i i. e.* Thy whole converſation with me. See *chap.* 18. 13. and many other places where that phraſe is uſed. *k* Though before that time there was Evil in thee towards me and my people.

7 Wherefore now return and go in peace, that thou † diſpleaſe not the lords of the Philiſtines.

† Heb. *do not evil in the eyes of the lords.*

8 ¶ And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant ſo long as I have been † with thee unto this day, that I may not go to fight againſt the enemies of my lord the king *l*?

† Heb. *before thee.*

l This was deep diſſimulation and flattery, but he apprehended it neceſſary, leſt he ſhould tacitly confeſs himſelf guilty of that whereof they accuſed him, and thereby expoſe himſelf to the utmoſt hazards. Theſe perplexities he brought himſelf into by his irregular courſe, in forſaking the Land of *Judah*, where God had placed him, *chap.* 22. 5. and promiſed him protection, and putting himſelf into the hands of the *Philiſtines*.

9 And Achiſh anſwered, and ſaid to David, I know thou art good in my ſight, as an angel of God *m*: notwithſtanding the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battel.

m In whom nothing is blame-worthy. Or, it may be uſed to expreſs *Davids* great wiſdom; (as well as integrity) as 2 *Sam.* 14. 17. and 2 *Sam.* 19. 27. The *Heathens* acknowledged good Spirits, which alſo they worſhipped as an inferior ſort of Deities, who were Meſſengers and Miniſters to the Supreme God; only *Achiſh* had learned the title of Angels, from the *Iſraelites* his Neighbours, and eſpecially from *Davids* Converſation.

10 Wherefore now riſe up early in the morning, with thy maſters ſervants *n* that are come with thee: and aſſoon as ye be up early in the morning, and have light depart *o*.

n He intimates the ground of the *Philiſtines* jealouſie concerning *David* and his men, that they were all Servants of *Saul*, and therefore had an Obligation, and were ſuſpected to have an Affection to their old Lord and Maſter, againſt whom even *David* himſelf could not make them Fight, eſpecially with, and for the *Philiſtines*. *o* Before the Battel begin, leſt, if you delay, the Lords of the *Philiſtines* fall upon you, and deſtroy you.

11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines, and the Philiſtines went up to Jezreel.

CHAP.

CHAP. XXX.

AND it came to pass, when David and his men were come to Ziklag on the third day *a*, that the Amalekites *b* had invaded the south *c*, and Ziklag, and smitten Ziklag *d*, and burnt it with fire:

a To wit, after *Davids* departure from *Achish*; for *Ziklag* was at a great distance from the Camp and place of Fight, as appears from 2 *Sam.* 1. 2. and *Davids* men being all Foot-men, could make but slow Marches. *b* The remainders of that People who lived near those parts where *David* had destroyed their Brethren, *chap.* 27. 8, 9. *c* To wit, the Southern part of *Judah*, and the adjacent parts: See below, *ver.* 14. *d i. e.* Sacked and spoiled it.

2 And had taken the women captives that *were* therein: they slew not any *e*, either great or small, but carried *them* away, and went on their way.

e Which was strange, considering how *David* dealt with them, *chap.* 27. 9. But this must be ascribed partly to their selfish or fleshly Interest: for they might reserve them, either to make Sale of them for their Profit, or to abuse them for their Lust; or, it may be, to revenge themselves upon *David* and his men, by reserving them to extraordinary, and lingring, and repeated punishments; but principally, to Gods overruling and wonderful Providence, who set these bounds to their Rage; and though he designed to chastise *Davids* sin and folly, yet would not deliver him nor his up to death.

3 ¶ So David and his men came to the city, and behold, *it was* burnt with fire, and their wives, and their sons, and their daughters were taken captives.

4 Then David and the people that *were* with him, lift up their voice and wept, until they had no more power to weep *f*.

f Till either the humour was wholly spent, or the consideration of their Calamity had made them stupid.

5 And Davids two wives were taken captives Ahinoam the Jezreelitess, and Abigail the wife of Nabal, the Carmelite.

6 And David was greatly distressed: for the people spake of stoning him *g*, because the soul of all the people was † grieved, every man for his sons, and for his daughters: but David encouraged himself in the LORD his God *h*.

† Heb. *bitter.*

g As the Author of their miseries, by coming to *Ziklag* at first, by provoking the *Amalekites* to this cruelty, by his forwardness in Marching away with *Achish*, and leaving their Wives and Children unguarded. *h i. e.* In this that the All-wise, and All-powerful Lord, was his God by Covenant-relation, and special Promise, and true and Fatherly affection, as he had shewed himself to be in the whole course of his Providence towards him.

7 And David said to Abiathar the priest, Ahimelechs son, I pray thee bring me hither the ephod *i*: and Abiathar brought thither the ephod to David.

i And put it upon thy self, that thou maist enquire of God according to his Ordinance, *Numb.* 27. 21. See above, *chap.* 23. 9. *David* was sensible of his former Error in neglecting to ask counsel of God by the Ephod, when he came to *Achish*, and when he went out with *Achish* to the Battel; and his necessity now brings him to his Duty, and his Duty meets with Success.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue, for thou shalt surely overtake *them*, and without fail recover *all k*.

k Before, God answered more slowly and gradually, *chap.* 23. 11, 12. but now he answers speedily, and fully at once, because the business here required more haste. So Gracious is our God, that he considers even the degree of our necessities, and accommodates himself to them.

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind, stayed.

10 But David pursued, he and four hundred men *l*: (for two hundred abode behind, which were so faint, that they could not go over the brook Besor.)

l A small number for such an attempt: but *David* was strong in Faith, giving God the glory of his Power and Faithfulness.

11 ¶ And they found an Egyptian in the field *m*, and brought him to David, and gave him bread, and he did eat, and they made him drink water *n*.

m Whom by his Habit they guessed to be a Souldier that had been engaged in that expedition. *n* Partly, out of humanity and compassion to a perishing creature: and partly, in prudence, that by him they might learn the true state of their Enemies.

12 And they gave him a piece of a cake of figs, and two clusters *of raisins*: and * when he had eaten, his spirit came again to him: for he had eaten no bread, nor drank *any* water, three days, and three nights *o*.

* See Judg. 15. 19. chap. 14. 27.

o Which is to be understood Synecdochically of one whole day and part of two others, as the same Phrase is taken *Matth.* 12. 40. as appears from the next Verse, where he saith *three days agone I fell sick*, but in the *Hebrew* it is, *this is the third day since I fell sick*.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt *p*, servant to an Amalekite, and my master left me *q*, because three days agone I fell sick.

p God by his Providence so ordering it, that he was not one of that Cursed Race of the *Amalekites*, who were to be utterly destroyed, but an *Egyptian*, who might be spared. *q* In this place and condition: which was barbarous inhumanity: for he ought, and easily might have carried him away with the Prey which they had taken. But he paid dear for this cruelty, for this was the occasion of the ruin of him and of all their company. And God by his secret Providence ordered the matter thus for that very end. So that there is no Fighting against God, who can make the smallest accidents serviceable to the production of the greatest effects.

14 We made an invasion upon the south of the Cherethites *r*, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb *s*, and we burnt Ziklag with fire.

r i. e. The *Philistines*, as is manifest from *ver.* 16. who are so called *Zeph.* 2. 5. *s q. d.* that part of the South of *Judah* which belongs to *Calebs* Posterity, *Jos.* 14. 13.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company *t*.

t For his Master had told him whither they intended to go, that he might come after them, as soon as he could.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth *u*, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

u Secure and careless, because they were now come almost to the Borders of their own Countrey, and the *Philistines* and *Israelites* both were otherwise engaged, and *David*, as they believed with them. So they had no visible cause of danger; and yet then they were nearest to their destruction.

17 And David smote them from the twilight ‖, even unto the evening of the † next day: and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

† Heb. *their morrow.*

‖ The

‖ The word signifies both the Morning and Evening twilight. But the later seems here intended, partly because their Eating, and Drinking, and Dancing, was more customary and proper work for the Evening, than for the Morning; and partly, because the Evening was more convenient for *David*, that the fewness of his Forces might not be discovered by the Daylight. *Object.* It is not likely that *David* would fall upon the *Amalekites* before his Men, who had been tired with a long and hasty March, were refreshed. *Answ.* Nor is it said that he did. It is probable, that when he came near them, he reposed himself, and his Army, in some secret place, whereof there were many in those parts, for a convenient Season; and then Marched on so as to come to them at the Evening time.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds *x*: *which* they drave before those *other* cattel *y*, and said, This *is* Davids spoil *z*.

x To wit, which the *Amalekites* had taken from the *Philistines* or others. *y* Before those who belonged to *Ziklag*. *z* *i. e.* The Soldiers, who lately were so incensed against *David* that they spake of Stoning him: now upon this success Magnifie him, and Triumphantly celebrate his Praise; and say concerning this spoil, *David* purchased it by his Valour and Conduct, and he may dispose of it as he pleaseth.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him *a*; and when David came near to the people, he ‖ saluted them *b*.

‖ Or, *asked them how they did.*

a To congratulate the Victory; which, it is probable, *David* had sent a Messenger to acquaint them with. *b* He spake kindly to them, and did not blame them because they went no further with them.

22 Then *c* answered all the wicked men, and *men* of Belial *d* of † those that went with David, and said, Because they went not with us *e*, we will not give them *ought* of the spoil that we have recovered, save to every man his wife, and his children, that they may lead *them* away, and depart.

† Heb. *men.*

c When those two hundred men required, or expected a part of the Spoil; and they gathered from *Davids* words and carriage, that he intended to give it to them. *d* So he calls them for their Covetousness, and Injustice, and Churlishness to their brethren. By which Expressions we may judge, how hainous and odious those Sins are in Gods sight. *e* Which was from their Impotency; not by choice, or design. Herein therefore was their iniquity and unreasonableness, they would punish them for no fault.

23 Then said David, Ye shall not do so, my brethren *f*, with that which the LORD hath given us *g*, who hath preserved us, and delivered the company that came against us, into our hand.

f He useth his Power and Authority to over-rule them; but manageth it with all sweetness, calling them Brethren; not only as of the same Nation and Religion with him, but as his fellow-Souldiers. *g* What he hath freely imparted to us, we should not unkindly and injuriously withhold from our Brethren.

24 For who will hearken unto you in this matter *h*? but * as his part *is* that goeth down to the battel, so *shall* his part *be* that tarrieth by the stuff: they shall part alike *i*.

* See Num. 31. 27.

h What wise or just man will be of your opinion in this matter? *i* A prudent and equitable Constitution, and therefore practised by the *Romans*, as *Polybius* and others note. The Reason of it is manifest; because they were exposed to hazards, as well as their Brethren: and were a Reserve to whom they might retreat in case of a Defeat; and they were now in actual Service, and in the station in which their General had placed them.

25 And it was *so* from that day † that he made it a statute, and an ordinance for Israel unto this day.

† Heb. *and forward.*

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah *k*, *even* to his friends (saying, Behold, a † present for you of the spoil of the enemies of the LORD *l*).

† Heb. *blessing.*

k Partly in gratitude for their former favour to him: and partly, in Policy, to engage their Affections to him now, when he apprehended *Sauls* Death near. *l* He intimates, that though he was fled to the *Philistines*, yet he imployed not his Forces against the *Israelites*, as, no doubt, *Sauls* Courtiers and Souldiers reported that he designed; but onely against Gods Enemies.

27 To *them* which *were* in Beth-el *m*, and to *them* which *were* in * south-Ramoth *n*, and to *them* which *were* in Jatter *o*,

* Josh. 19. 8.

m In *Kiriath-jearim*, where the Ark was, 1 *Sam.* 10. 3. *n* A City in the Tribe of *Simeon*, *Jos.* 19. 8. so called by way of distinction, from *Ramoth* in *Gilead*, which was more Northward; 1 *King.* 22. 12. *o* Of which, see *Jos.* 15. 48.

28 And to *them* which *were* in Aroer *p*, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

p Not that beyond *Jordan*, *Numb.* 32. 34. as many think; which was too remote from *David*: but another Place of that Name in *Judah*, where the rest of the Places here named were: This being one of those places *where David and his men were wont to haunt*, as is expressed *ver.* 31.

29 And to *them* which *were* in Rhachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himself, and his men were wont to haunt *q*.

q Or, *to go.* Whither they used to resort in the time of *Sauls* Persecution, either to hide themselves in some of their Territories; or, to get Provision from thence.

CHAP. XXXI.

NOW * the Philistines fought against Israel *a*: and the men of Israel fled from before the Philistines, and fell down ‖ slain in mount Gilboa.

* 1 Chro. 10. 1.

‖ Or, *wounded.*

a Whilest *David* was ingaged against the *Amalekites*. So he returns to the History which had been interrupted, to give an account of *Davids* concerns.

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew * Jonathan *b*, and Abinadab *c*, and Malchishua, Sauls sons.

* 1 Chro. 8. 33.

b *Davids* dear friend; God so ordering it for the further exercise of *Davids* Faith and Patience; and that *David* might depend upon God alone for his Crown, and receive it solely from him, and not from *Jonathan*; who doubtless, had he lived, would have speedily settled the Crown upon *Davids* Head, which would have in some sort Eclipsed the Glory of Gods Grace and Power in this Work. There was also a special Providence of God in taking away *Jonathan*: (who of all *Sauls* Sons, seems to have been the fairest for the Crown) for the preventing Divisions, which have happened amongst the People concerning the Successor: *Davids* way to the Crown being by this means made the more clear. *c* Called also *Ishui*, 1 *Sam.* 14. 49. *Ishbosheth* was not here, being possibly at home for the management of Publick Affairs there.

3 And the battel went sore against Saul, and the † archers † hit him, and he was sore wounded of the archers.

† Heb. *shooters men with bows.*

† Heb. *found him.*

4 Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come, and thrust me through, and ‖ abuse me *d*. But his armour bearer would not,

‖ Or, *mock me*

not, for he was ſore afraid: therefore Saul took a ſword and fell upon it *e*.

d Leſt they take me, and put me to ſome ſhameful and cruel Death. *e* And died of the Wound, as it follows.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died with his three ſons, and his armour-bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that *were* on the other ſide of the valley *f*, and *they* that *were* on the other ſide Jordan *g*, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities and fled, and the Philiſtines came and dwelt in them.

f To wit, the Valley of *Jezrel*, where the Battel was fought. *g* Or rather, *on this ſide Jordan*; for theſe were in the moſt danger: and the Hebrew Preposition is indifferently uſed for *on this ſide*, or for *beyond*.

8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head *h*, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to publiſh *it*, *in* the houſe of their idols *i*, and among the people.

h As the *Iſraelites* did by *Goliah*. *i* To give them the glory of this Victory.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtned his body to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of Jabeſh-gilead *k* heard ‖ of that which the Philiſtines had done to Saul:

‖ Or, *concerning him.*

k Which was beyond *Jordan*: for the people on this ſide *Jordan* were fled from their Cities, as was now ſaid.

12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons from the walls of Beth-ſhan, and came to Jabeſh, and * burnt them there *l*.

* Jer. 34. 5.

l Burnt their fleſh, after the manner.

13 And they took their bones, and * buried *them* under a tree at Jabeſh, and faſted ſeven dayes *m*.

* 2 Sam. 2. 4, 5. and 21. 12, 13.

m To teſtifie their ſorrow for the publick loſs of *Saul*, and of the people of God; and to intreat Gods favour to prevent the utter Extinction of his People. But you muſt not underſtand this word of *faſting* ſtrictly, as if they eat nothing for Seven whole days; but in a more large and general ſenſe, as it is uſed both in Sacred and Profane Writers; that they did Eat but little, and that ſeldom; and that but mean Food, and drunk only Water for that time.

II. SAMUEL.

CHAP. I.

NOW it came to paſs after the death of Saul, when David was returned from * the ſlaughter of the Amalekites, and David had abode two days in Ziklag *a*.

* 1 Sam. 30. 17.

a Which though burnt, yet was not ſo conſumed by the Fire, that *David* and his men could not lodge in it.

2 It came even to paſs on the third day *b*, that behold a man came out of the camp from Saul, with his clothes rent, and earth upon his head *c*: and ſo it was when he came to David, that he fell to the earth, and did obeiſance.

b From *David's* return to *Ziklag*, as the foregoing words manifeſt. *c* Pretending ſorrow for the loſs of Gods People, in compliance with *David's* humour.

3 And David ſaid unto him, From whence comeſt thou? And he ſaid unto him, Out of the camp of Iſrael am I eſcaped.

4 And David ſaid unto him, † How went the matter? I pray thee tell me. And he anſwered, That the people are fled from the battel, and many of the people alſo are fallen and dead, and Saul and Jonathan his ſon *d* are dead alſo.

† Heb. *what was*, &c.

d He mentions onely theſe two, as thoſe who ſeemed moſt to obſtruct *Davids* coming to the Crown.

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead *e*?

e For the knowledge of this did moſt concern both *David* and the whole Commonwealth of *Iſrael*.

6 And the young man that told him, ſaid, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his ſpear: and lo, the chariots and † horſemen followed hard after him.

† Heb. *Maſters*, or, *Captains of the horſemen.*

7 And when he looked behind him, he ſaw me, and called unto me: and I anſwered, † Here *am* I.

† Heb. *behold me.*

8 And he ſaid unto me, Who *art* thou? and I anſwered him, I *am* an Amalekite.

9 He ſaid unto me again, Stand, I pray thee, upon me *f*, and ſlay me: for ‖ anguiſh is come upon me *g*, becauſe my life *is* yet whole within me *h*.

‖ Or, *my coat of Mail: for my embroidered coat*) *hindereth me, that my*, &c.

f *i. e.* Lean upon me with thy weight and force, that the Spear may come through me: Or, *ſlay by me*: *i. e.* Stop thy flight, and tarry ſo long with me till thou haſt killed me. *g* *i. e.* I am in great pain of Body, and anguiſh of Mind. Or thus, *my coat of Mail*: or, *embroydered coat, hath hindred me*, that the Spear could not pierce into me. Thus divers both Hebrew and other Learned Expoſitors underſtand it. *h* I am heart-whole, and not likely to die, as well as not willing to live.

10 So I ſtood upon him, and ſlew him *i*, becauſe I was ſure that he could not live after that he was faln *k*: and I took the crown that *was* upon his head *l*, and the bracelet that *was* on his arm, and have brought them hither unto my lord *m*.

i It is most probable this was a Lye, devised to gain *Davids* favour, as he supposed. For, 1. *Saul* was not killed by a Spear, as he pretends, but by his Sword, 1 *Sam.* 31. 4. 2. It is expressly said, That *Sauls Armour-bearer* being yet living, *saw that Saul was dead*, 1 *Sam.* 31. 5. which doubtless he would very thoroughly examine and know, before he would kill himself upon that account, as he did. 3 *Sauls* death is manifestly ascribed to his own action, even to his falling upon his Sword, *ver.* 4, 5. *k* This he addeth by way of caution and excuse, that it might be thought an act of necessity and kindness, and not of choice or ill-will that he killed *Saul*. But here also he betrays himself: for how could this be true, when *Sauls* life was whole within him, as he had now said, *v.* 9.? *l* Not that he then wore it; which would have exposed him too much, and that unnecessarily, to the Rage of the *Philistines*; but that he used to wear it. It is not likely that he found it now actually upon *Sauls* Head, but that he met with it in some part of the Camp, whither *Saul* had brought it to wear it when he saw fit, *m* Unto thee, whom, now *Saul* is dead, I own for my Lord and King.

11 Then David took hold on his clothes, and
* chap. 3. 31. and 13. 31. * rent them, and likewise all the men that *were* with him.

12 And they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the LORD, and for the house of Israel, because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou *n*? And he answered, I *am* the son of a stranger, an Amalekite.

n *David* heard and knew before what he was, but he asked it again judicially, in order to his Trial and Punishment.

* Psal. 105. 15. 14 And David said unto him, * How wast thou not afraid to stretch forth thine hand to destroy the LORDS anointed *o*?

o Why didst not thou refuse to kill him, as his Armour-bearer had done? For notwithstanding his great danger, something might have fallen out through Gods All-disposing Providence, whereby his Life might have been preserved.

15 And David called one of the young men, and said, Go near *and* fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood *be* upon thy head *p*: for thy mouth hath testified against thee, saying, I have slain the LORDS anointed *q*.

p The guilt of thy blood-shed or death lies upon thy self, not upon me. *q* Thy free and voluntary Confession is sufficient proof of thy guilt in killing the King.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son:

18 ¶ Also *r* he bade them *s* teach the children of Judah *t* the *use of* the bow *u*: behold, *it is* written *x* * in the book ‖ of Jasher.

* Josh. 10. 13. ‖ Or, *of the upright.*

r Having mentioned *Davids* Lamentation in general, before he comes to the particular description of it, he interposeth this Verse by way of Parenthesis; to signifie, That *David* did not so give up himself to Lamentation, as to neglect his great business, the care of the Commonwealth, which now lay upon him; but took particular care to fortifie them against such further Losses and Calamities as he bewails in the following Song; and by his example, and his counsel, to instruct the People, that they should not give up themselves to sorrow and despondency for their great and general Loss; but should raise up their Spirits, and betake themselves to Action. *s* *David* being now Actually King upon *Sauls* Death, takes his Power upon him, and gives forth his Commands. *t* These he more particularly teacheth, because they were the Chief, and now the Royal Tribe, and likely to be the great Bulwark to all *Israel* against the *Philistines*, upon whose Land they bordered; and withal, to be the most friendly and true to him, and to his Interest. *u* *i. e.* The use of their Arms, which are all Synecdochically expressed, under the name of the *Bow*, which then was one of the chief Weapons; and for the dextrous use whereof *Jonathan* is commended in the following Song: which may be one reason, why he now gives forth this Order, that so they might strive to imitate *Jonathan* in his Military Skill, and to excel in it, as he did. *x* Not the following Song, as many think, for that is written here, and therefore it was needless to refer us to another Book for it; but this foregoing counsel and course which *David* took to repair the last Loss, which is here mentioned but briefly, and in general terms; but, as it seems, more largely and particularly described *in the Book of Jasher*: of which, See on *Josh.* 10. 13.

19 The beauty of Israel *y* is slain upon the high places *z*: how are the mighty fallen *a*.

y Their Flower and Glory, *Saul* and *Jonathan*, and their Army, consisting of young and Valiant Men. *z* Heb. *upon thy high places*; *i. e.* Those which belong to thee, O Land of *Israel*. *a* How strangely! how suddenly! how dreadfully and universally!

20 * Tell *it* not in Gath *b*, publish *it* not in * Mic. 1. 10. the streets of Askelon: lest the daughters *c* of the Philistines rejoyce, lest the daughters of the uncircumcised triumph.

b This is not a Precept, but a Poetical wish; whereby he doth not so much desire, that this might not be done, which he knew to be vain and impossible; as, expres his great sorrow, because it was, and would be done, to the great dishonour of God, and of his People. *c* He mentions these, because it was the custom of women in those times and places to celebrate those Victories which their Men obtained, with Triumphant Songs and Dances; as *Exod.* 15. *Judg.* 11. 34. 1 *Sam.* 18. 6.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you *d*, nor fields of † offerings *e*: for there the shield of the mighty *f* † is vilely *g* cast away *h*, the shield of Saul, *as though he had* not *been* anointed *with oyl i*.

† Heb. heave-offerings. † Heb. was loathed; so Gr.

d This is no proper Imprecation; which he had no reason to inflict upon those harmless Mountains; but onely a passionate representation of the Horror which he conceived at this publick Loss; which was such, as if he thought every person or thing which contributed to it, were fit to bear the tokens of Divine displeasure, such as this is, when the Earth wants the blessed and necessary Influences of Dew and Rain. *e* *i. e.* Fruitful fields, which may produce fair and goodly Fruits fit to be offered unto God. *f* The Shields of the Valiant men of *Israel*. *g* Dishonourably: for it was a great Reproach to any Souldier, to cast away or lose his Shield. *h* To wit, by themselves, that they might flee more swiftly away, as the *Israelites* did, and *Saul* with the rest; as is said, 1 *Sam.* 31. 1, 2. *i* As if he had been no more, nor better than a common Souldier: he was exposed to the same kind of Death and Reproach as they were.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back *k*, and the sword of Saul returned not empty *l*.

k To wit, without Effect: compare *Isa.* 45. 23. and 55. 11: Their Arrows shot from their Bows, and their Swords did seldom miss, and commonly pierced Fat, and Flesh, and Blood, and reached even to the Heart and Bowels. *l* *i. e.* Not filled and glutted with Blood: for the Sword is Metaphorically said to have a *mouth*, which we Translate an *edge*; and to *devour*, 2 *Sam.* 2. 26. and 11. 25. *Jer.* 2. 30. and 46. 10. And this their former successfulness is here mentioned as an aggravation of their last infelicity.

23 Saul and Jonathan *were* lovely, and ‖ pleasant *m* in their lives *n*, and in their death they were not divided *o*: they were swifter than Eagles *p*, they were stronger than lions *p*.

‖ Or, *sweet.*

m Amiable, and obliging in their carriage and conversation, both towards one another, and towards their People: for as for *Sauls* fierce behaviour towards *Jonathan*, it was only a sudden Passion, by which his ordinary temper was not to be measured; and for his carriage towards *David*, 1 *Sam.* 20. 30, 33. that was from that jealousie and Reason of State which usually engageth even good natured and well-nurtured Princes, to the same Hostilities in like cases. But it is observable, That *David* speaks not a word here of his Piety and other Vertues; but onely commends him for those things which were truly in him. A fit pattern for all Preachers in their Funeral Commendations. *n* *Jonathan* was not false to his Father, as was reported; but stuck close to him: and as he lived, *o* so he died with him, at the same time, and in the same common and good Cause. *p* Expeditious and nimble in Pursuing their Enemies, and Executing their Designs; which is a great commendation in a Prince, and in a Soldier. *q* In regard of their bodily Strength, and the courage of their Minds.

24 Ye daughters of Israel *r* weep over Saul, who clothed you in scarlet *s*, *with other* delights, who put on ornaments of gold upon your apparel.

r These he mentions; partly, because the Women then used to make Songs both of Triumph, and of Lamentation, as occasion required: and partly, because they usually are most delighted with the Ornaments of the Body here following. *s* This he did, partly, because he procured them so much Peace as gave them opportunity of enriching themselves:

ſelves: and partly, becauſe he took theſe things as ſpoils from the Enemies, and clothed his own People with them. Compare *Pſal.* 68. 12.

25 How are the mighty fallen in the midſt of the battel! O Jonathan, *thou waſt* ſlain in thine high places *t*.

t Which were in thy Country, (had not thy Father diſinherited thee by his Sins) in thy Dominions.

26 I am diſtreſſed for thee *u*, my brother Jonathan, very pleaſant haſt thou been unto me: thy love to me was wonderful, paſſing the love of *women x*.

u i. e. For the loſs of thee. For beſides the loſs of a true Friend, and all the comfort of friendſhip, which is inestimable; he loſt him who both could, and undoubtedly would have given him a ſpeedy, and quiet, and ſure Poſſeſſion of the Kingdom: whereas now, he met with long and troubleſome interruptions. *x i. e.* That Love wherewith they love their Husbands, or Children: for their Affections are uſually more vehement and ardent than Mens.

27 How are the mighty fallen, and the weapons of war *y* periſhed?

y Either, 1. Metaphorically ſo called; to wit, *Saul* and *Jonathan*, and the brave Commanders and Souldiers of *Iſrael*; who might have been called, *the chariots of Iſrael, and the horſemen thereof*. Or rather, 2. Properly: for together with the Men, their Arms were loſt, which was a very great aggravation of their loſs, and that loſs ſeems to be at this time more irrecoverable and dangerous, than the loſs of their men.

CHAP. II.

AND it came to paſs after this, that David enquired of the LORD *a*, ſaying, Shall I go up into any of the cities of Judah *b*: And the LORD ſaid unto him, Go up. And David ſaid, Whither ſhall I go up? And he ſaid, Unto Hebron *c*.

a By *Urim*, as 1 *Sam.* 23. 6, 9. and 30. 7, 8. Thus *David* begins at the right end, and lays his Foundation in Gods counſel and aſſiſtance, which now he ſeeks. *b* He asketh not whether he ſhould take the Kingdom; for that was appointed and known before; and he would not offend God, nor diſhonour his Ordinances with frivolous and unneceſſary enquiries; but only where he ſhould enter upon it; whether in *Judah*, as he ſuppoſed, becauſe of his relation to that Tribe, and his intereſt in it; or whether in ſome other Tribe: for he doth not limit God, but reſolves exactly to follow this Counſels. *c* Which was next to *Jeruſalem* (part whereof the *Jebuſites* now poſſeſſed) the chief City of that Tribe, and a City of the Prieſts: *Joſh.* 21. 10, *&c.* and in the very center or middle of that Tribe, to which the whole Tribe might ſpeedily reſort, when need required.

2 So David went up thither, and his two wives alſo, Ahinoam the Jezreeliteſs, and Abigail Nabals wife the Carmelite.

3 And his men that *were* with him, did David bring up, every man with his houſhold: and they dwelt in the cities of Hebron *d*.

d i. e. The Cities or Towns belonging and ſubject to *Hebron*, which was the *Metropolis*, *Joſ.* 21. 11, 12. For in *Hebron* it ſelf there was not ſpace for them all, becauſe it was filled with Prieſts, and with *Davids* Court.

* 1 Mac. 2. 57. 4 And * the men of Judah came, and there they anointed David king over the houſe of Judah *e*: * 1 Sam. 31. 13. and they told David, ſaying, *That* * the men of Jabeſh-Gilead *were they* that buried Saul.

e This they did upon juſt grounds, becauſe not onely the Kingdom was promiſed to that Tribe, *Gen.* 49. 10. but *David* was Deſigned and Anointed by God, whoſe will both they and all *Iſrael* were obliged to obſerve and obey. And they Piouſly reſolved not to neglect their Duty, though they ſaw the other Tribes would. Yet their prudent caution and modeſty is obſervable, That they make him King of *Judah* only, and not of all *Iſrael*. And therefore there was need of a Third Anointing to the Kingdom over all *Iſrael*, which he had *chap.* 5. 3. But as for that Firſt Anointing 1 *Sam.* 16. 13. it was only a deſignation of the Perſon who ſhould be King, but not an actual Inauguration of him to the Kingdom.

5 ¶ And David ſent meſſengers unto the men of Jabeſh-Gilead, and ſaid unto them, Bleſſed *be ye* of the LORD, that ‖ ye have ſhewed this kindneſs *f* unto your lord, *even* unto Saul, and have buried him. ‖ Or, *becauſe*.

f This reſpect and affection to procure him Burial. For as it is, and ever was eſteemed an act of inhumanity to deny Burial to the Dead; ſo it is an act of mercy and kindneſs to Bury him.

6 And now the LORD ſhew kindneſs and truth *g* unto you: and I alſo will requite you this kindneſs *h*, becauſe ye have done this thing.

g i. e. True and real kindneſs; not in words only, but alſo in actions, as you have now done to your King the Lords Anointed. *h* So far am I from being offended with you for this kindneſs to my late Enemy, that I will requite it.

7 Therefore now let your hands be ſtrengthned, and † be ye valiant *i*: for your maſter Saul is dead *k*, and alſo † the houſe of Judah have anointed me king over them. † Heb. *be ye the Sons of valour.* † *Know this for your comfort that*

i Be not afraid leſt the *Philiſtines* ſhould puniſh you for this Fact, but take good courage, I will defend you. *k* Or, *though your maſter Saul be dead*, and ſo your hearts may faint within you, as if you were now Sheep without a Shepherd.

8 ¶ But Abner the ſon of Ner *l*, captain of † Sauls hoſt, took ‖ Iſh-boſheth *m* the ſon of Saul, and brought him over to Mahanaim *n*. † Heb. *the hoſt which was* Sauls. ‖ Or, *Eſhbaal.* 1 Chro. 8. 33.

l Partly, out of envy and malice againſt *David*; and partly, out of his own ambition and deſire of Rule, becauſe he knew that *Iſhboſheth* would have only the name of King, whilſt he had the power. *m* Called alſo *Eſhbaal*, 1 *Chron.* 8. 33. and 9. 39. It being uſual with the Hebrews, inſtead of *Baal*, the name of falſe gods, to put *Boſheth*, which ſignifies *ſhame*, or *confuſion*, or a *ſhameful thing*; as appeareth by comparing *Judg.* 9. 53. with 2 *Sam.* 11. 21. and 2 *Sam.* 4. 4. with 1 *Chron.* 8. 34. and from *Jer.* 3. 24. *Hoſ.* 9. 10. *n* A place beyond *Jordan*, whither he carried him; partly, to ſecure thoſe Brave and Valiant Men of *Jabeſh-Gilead* to himſelf; and principally becauſe this place was moſt remote from *David*, and from the *Philiſtines* too; and therefore here he might recruit his Forces with leſs diſturbance than in other places.

9 And he made him king over Gilead *o*, and over the Aſhurites *p*, and over Jezreel *q*, and over Ephraim, and over Benjamin, and over all † Iſrael *r*. † *the reſt of.*

o Largely ſo taken for all the Land of *Iſrael* beyond *Jordan*, as it is *Joſ.* 22. 9. *Judg.* 10. 8. *p i. e.* The Tribe of *Aſher*, as the *Chaldee* Paraphraſt and others underſtand it. *q* A large and rich Valley ſcituate in the Borders of the Tribes of *Zebulun*, *Iſſachar* and *Naphtali*, and ſo put Synechdochically for them all. *r* Except *Judah*, as it follows.

10 Iſh-boſheth Sauls ſon *was* forty years old when he began to reign over Iſrael, and reigned two years *ſ*: but the houſe of Judah followed David.

ſ To wit, before the following War broke forth. Compare 1 *Sam.* 13. 1. For that he Reigned longer, may appear both from the following Verſe, and from *chap.* 3. 1. and from the following Hiſtory. Though ſome think he Reigned onely two Years, and that the reſt of *Davids* ſeven Years the *Iſraelites* by *Abners* inſtigation ſtuck to the Houſe of *Saul*, but were in ſuſpence whether they ſhould confer the Crown upon *Mephiboſheth* the right Heir, but a Child; or upon *Iſhboſheth* a grown man, whom with ſome difficulty, and after long debates among themſelves, they preferred.

11 (And the † time that David was king in Hebron over the houſe of Judah, *was* ſeven years and ſix months). † Heb. *number of days.*

12 ¶ And Abner the ſon of Ner, and the ſervants *t* of Iſh-boſheth the ſon of Saul, went out from Mahanaim to Gibeon *u*.

t i. e. His Officers, and Commanders, and their Army. *u* In the Country of *Benjamin*, *Joſ.* 18. 25. near *Judah*, to Fight with *Davids* Army, and to bring back the reſt of the Kingdom to *Sauls* Houſe.

13 And Joab the ſon of Zeruiah, and the ſervants of David, went out *x*, and met † together *y* by the * pool of Gibeon: and they ſate down, the one on the one ſide of the pool, and the other on the other ſide of the pool. † Heb. *them together.* * Jer. 41. 12.

x To Battel. *Qu.* How could or durſt this one Tribe oppoſe all the reſt? *Anſw.* Firſt, This Tribe was very numerous and valiant of themſelves, and they had a King of extraordinary courage, and conduct, and ſucceſs. Secondly, There were great numbers of the other Tribes which favoured them, as appears from 1 *Chron.* 12. Thirdly, They had the encouragement of ſpecial promiſes of God, made both to their Tribe, and to *David*. *y i. e.* Met the oppoſite Army, and put themſelves into a Poſture for Battel.

14 And Abner ſaid to Joab *x*, Let the young men now ariſe, and play *a* before us: and Joab ſaid, Let them ariſe.

z Abner truſting to his greater numbers, offers Battel. *a i. e.* Shew their proweſs and dexterity in managing their Weapons, and Fighting together. He ſpeaks like a vain-glorious and cruel Man, and a Souldier of fortune, that eſteemed it a ſport to ſee Men wounding and killing one another. So this he deſigned, partly for their Mutual Recreation, and trial of Skill and Valour; and partly, that by this occaſion they might be engaged in a Battel.

15 Then there aroſe and went over by number twelve of Benjamin *b*, which *pertained* to Iſh-boſheth the ſon of Saul, and twelve of the ſervants of David.

b He ſelected all his Combatants out of that Tribe, both becauſe that was a Warlike and Valiant Tribe; and that he might give the more honour to his own Tribe.

16 And they caught every one his fellow by the head *c*, and *thruſt* his ſword in his fellows ſide; ſo they fell down together: Wherefore that place was called ‖ Helkath-hazzurim *d*, which *is* in Gibeon.

‖ That is, *the field of ſtrong men, or, of ſwords*

c By the hair of the Head, which after their manner was of a conſiderable length, and therefore gave their Enemy advantage; which every one of them indeavoured to get, and to improve againſt the other. *d* Or, *the field of Rocks, i. e.* of Men who ſtood like Rocks unmovable, each one dying upon the ſpot where he fought.

17 And there was a very ſore battel that day: and Abner was beaten, and the men of Iſrael, before the ſervants of David.

18 ¶ And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light † of foot † as a wild Roe.

† Heb. *of his feet.*

19 And Aſahel purſued after Abner, and in going he turned not to the right hand, nor to the left from † following Abner.

† Heb. *as one of the Roes that is in the field.*

20 Then Abner looked behind him, and ſaid, Art thou Aſahel? And he anſwered, I *am*.

† Heb. *from after Abner.*

21 And Abner ſaid to him, Turn thee aſide to thy right hand, or to thy left, and lay thee hold on one of the young men, and take thee his ‖ armour *e*. But Aſahel would not turn aſide from following of him.

‖ Or, *ſpoil.*

e If thou art ambitious to get a Trophy or Mark of thy Valour, deſiſt from me who am an old, and experienced Captain, and go to ſome young and raw Soldier, try thy Skill upon him, and take away his Arms from him.

22 And Abner ſaid again to Aſahel, Turn thee aſide from following of me: Wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother *f*?

f He was loth to enrage *Joab* too much againſt him, becauſe his guilty Conſcience told him that his Cauſe was bad, and therefore he preſaged ill ſucceſs, and that he might need ſuch a Friend as *Joab*, to make his peace with *David*.

23 Howbeit, he refuſed to turn aſide: Wherefore Abner with the hinder end of the ſpear *g*, ſmote him * under the fifth *rib h*, that the ſpear came out behind him, and he fell down there, and died in the ſame place *i*: and it came to paſs, *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill.

* chap. 20. 10.

g Which was ſharp pointed after the manner. *h* The ſeat of the Liver and Bowels, where wounds are mortal. *i* Upon the ſpot, not being able to go one ſtep further.

24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderneſs of Gibeon.

25 ¶ And the children of Benjamin gathered themſelves together after Abner, and became one troop, and ſtood on the top of an hill *k*.

k Where, being upon the upper ground, they might better defend themſelves.

26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? Knoweſt thou not that it will be bitterneſs in the latter end *l*? How long ſhall it be then, ere thou bid the people return from following their brethren *m*?

l It will produce dreadful effects, and many Bloody ſlaughters, if by a further proſecution thou makeſt them deſperate; which is againſt all the Rules of Policy. *m* By Nation and Religion: whom therefore they ſhould not purſue with ſo fierce a Rage, as if they were purſuing the *Philiſtines*.

27 And Joab ſaid, *As* God liveth, unleſs thou hadſt ſpoken *n*, ſurely then † in the morning, the people had ‖ gone up every one from following his brother.

† Heb. *from the morning.*
‖ Or, *gone away.*

n Unleſs thou hadſt made the motion that they might Fight, *ver.* 14. It was thou, not I, that gave the firſt occaſion of this Fight. Withal, he intimates, That *Abner* was the ſole cauſe of this War; and that if he had not given commiſſion and command, the War had never been undertaken, but all things had been ended by an amicable agreement: which might have been made that very morning, if he had ſo pleaſed.

28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more *o*.

o Either, Firſt, At that time. Or rather, Secondly, In any pitcht Battel.

29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron *p*, and they came to Mahanaim.

p Otherwiſe called, *the mountains of* Bether, *Cant.* 2. 17. which were beyond *Jordan*. Or, ſome other Countrey, now not known by that name: which is the caſe of hundreds of places.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of Davids ſervants nineteen men, and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin and of Abners men, *ſo that* three hundred and threeſcore men died.

32 ¶ And they took up Aſahel, and buried him in the ſepulchre of his father, which *was* in Bethlehem: and Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

NOW there was long war *a* between the houſe of Saul, and the houſe of David: but David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.

a For five Years longer: for it is probable that *Iſhboſheth* was made King preſently upon *Sauls* Death, to give them countenance for their Rebellion againſt *David*; and the other Tribes did not ſubmit to *David* before ſeven Years were expired.

2 ¶ And * unto David were ſons born in Hebron: And his firſt-born was Ammon, of Ahinoam the Jezreeliteſs:

* 1 Chro. 3. 1.

3 And his ſecond, Chileab *b*, of Abigail † the wife of Nabal the Carmelite: and the third, Abſalom, the ſon of Maacah, the daughter of Talmai king of Geſhur *c*:

† *who had been:*

b Called alſo *Daniel*, 1 *Chron.* 3. 1. *c* A part of *Syria*, Northward from the Land of *Iſrael*, *Deut.* 3. 14. *Joſ.* 12. 5.

See

See 2 *Sam.* 13. 37. and 14. 13. and 15. 8. Her he Married, as it may ſeem, in policy, that he might have a powerful Friend and Ally to aſſiſt him againſt *Iſhboſheths* party in the North, whilſt himſelf oppoſed him in the Southern parts. But he paid dear for making Piety give place to Policy herein, as the Hiſtory of *Abſalom* ſheweth. There were other *Geſhurites* Southward from *Canaan*, whom *David* invaded, 1 *Sam.* 27. 8. and it is not improbable but they were a Colony of thoſe in the North.

4 And the fourth, Adonijah the ſon of Haggath: and the fifth, Shephatiah the ſon of Abital:

5 And the ſixth, Ithream by Eglah Davids wife *d*: theſe were born to David in Hebron.

d This is added, either becauſe ſhe was of obſcure Parentage, and was known by no other Title but her relation to *David*: or, to diſtinguiſh her from ſome other perſon of that name, who poſſibly might be of no good fame: or, becauſe this was his firſt and moſt proper Wife, beſt known by her other name of *Michal*, who, though ſhe had no Child by *David* after ſhe ſcoffed at him for Dancing before the Ark, *chap.* 6. 23. yet might have one before that time. And ſhe might be named the laſt of theſe here, becauſe ſhe was given away from *David*, and Married to another man, when *David* took the other Wives, and therefore though ſhe had been firſt, yet now ſhe was become the laſt of them. Or, this Title, being put in the laſt place, may belong to all the reſt of the Women above-mentioned, by a Figure called *Zeugma*, to diſtinguiſh them from his Concubines, 2 *Sam.* 5. 13. 1 *Chron.* 3. 9.

6 ¶ And it came to paſs while there was war between the houſe of Saul, and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul *e*.

e He uſed all his endeavours to ſupport *Sauls* Houſe. Which is mentioned, to ſhew the reaſon of his deep reſentment of the following aſperſion. Or, *he ſtrengthned himſelf in the houſe of Saul*, i. *e.* he ſo managed all Affairs, as to get all the riches and power into his own hands: which made *Iſhboſheth* ſuſpect that he aimed at the Kingdom, and ſought to Marry the Kings Concubine in order to it, as the manner was. See 2 *Sam.* 12. 8. and 16. 21. and 1 *King.* 1. 17.

7 And Saul had a concubine whoſe name *was* *chap. 21. 10. *Rizpah the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine *f*.

f Either, Firſt, To ſatisfy thy own Luſt. Or rather, Secondly, By that pretence to take away my Crown firſt. For this was that which ſtirred up his Jealouſie and Rage, and cauſed him to ſpeak that to *Abner* which otherwiſe he neither would nor durſt. But whether *Abner* were guilty or no, it is not evident from the following words: for if it were true, great men cannot endure to be told of their faults, though they be true and great.

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* I a dogs head *g*, which againſt *h* Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David *i*, that thou chargeſt me to day with a fault concerning this woman *k*?

g i. *e.* A vile and contemptible creature, as a Dog was. See *Deut.* 23. 18. 1 *Sam.* 24. 14. 2 *Sam.* 9. 8. and 16. 9. *Job* 30. 1. *Eccl.* 9. 4. And *a Dogs head* is put for *a Dog* by a Synecdoche, uſual both in the Hebrew and in other Languages, as the *Head* is oft put for the whole *Man* in the *Latin* Tongue. *h* So the Particle *Lamed* is well rendred, as *el*, which among the Hebrews is confeſſedly of the ſame nature and uſe, is uſed *Eccl.* 9. 14. *Jer.* 34. 7. *Ezek.* 13. 9, 20. *Amos* 7. 15. *i* Which I could oft and eaſily have done. *k* Either that thou accuſeſt me falſly concerning this matter: or, that thou canſt not wink at ſo ſmall a fault (for ſo he eſteemed it) as converſation with this Woman, who, whatſoever ſhe formerly was, is now ſo impotent and inconſiderable, that ſhe can do thee no ſervice, as I have done.

*Ruth 1. 17. 9 *So do God to Abner, and more alſo, except as the LORD hath ſworn to David *l*, even ſo I do to him:

l Whence it appears that this wicked wretch did all this while fight againſt his own knowledge and conſcience, and againſt God himſelf.

10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beerſheba.

11 And he could not anſwer Abner a word again *m*, becauſe he feared him *n*.

m Becauſe he durſt not provoke *Abner* further, leſt he ſhould really execute what he ſuppoſed as yet he only threatned. *n* As having a greater intereſt in, and power with both the Army and the reſt of the people, than himſelf had.

12 ¶ And Abner ſent meſſengers to David on his behalf *o*, ſaying, Whoſe *is* the land *p*? ſaying *alſo*, Make thy league with me *q*, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

o Who in his name and ſtead might treat with *David* concerning his Reconciliation with him. Thus God over-rules the Luſts and Paſſions of wicked Men, to accompliſh his own Wiſe and Holy Purpoſes. And who then dare contend with that God who makes even his Enemies to do his work, and deſtroy themſelves? *p* To whom doth this whole Land belong, but to thee? Is it not thine by Divine Right? *Sauls* Son is but an Uſurper, thou only art the rightful owner. *q* That thou wilt pardon all paſt offences to me, and to all *Iſrael*, and thou wilt receive me into thy grace and favour.

13 ¶ And he ſaid, Well, I will make a league with thee *r*: but one thing I require of thee, † that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou comeſt to ſee my face. † Heb. *ſaying.*

r To wit, upon thy terms: which, all circumſtances conſidered, ſeems to be lawful, to prevent the great effuſion of *Iſraelitiſh* Blood, which otherwiſe would certainly have been ſpilt. And although the principle of this action of *Abners* was baſe and wicked, yet the action it ſelf was Lawful and commendable, and no more than his Duty to God and *David* obliged him to; and therefore *David* might well perſwade and induce him to it.

14 And David ſent meſſengers to Iſh-boſheth Sauls ſon *ſ*, ſaying, Deliver *me* my wife Michal *t*, which I eſpouſed to me * for an hundred fore-skins of the Philiſtines. * 1 Sam. 18. 25, 27.

ſ Whoſe conſent was neceſſary, both to take her away from her preſent Husband, and to perſwade her to return to *David*. Hereby alſo *David* opened to him alſo a door of hope for his Reconciliation, leſt being deſperate he ſhould hinder *Abner* in his preſent deſign. *t* Who, though ſhe was taken from me by force, and conſtrained to marry another, 1 *Sam.* 25. 44. yet is indeed my rightful Wife. Her *David* demands, partly, for the affection he formerly had, and ſtill retained to her: partly, to deliver her from the ſin and reproach of Adultery with another Man, who was not in truth and juſtice her Husband, though he was ſo called and accounted: and partly, upon a politick conſideration, that ſhe might ſtrengthen his Right and Title to the Kingdom.

15 And Iſh boſheth ſent and took her from *her* husband *u*, *even* from * Phaltiel the ſon of Laiſh. * 1 Sam. 25. 44. *Phalti.*

u For, being forſaken by *Abner*, he durſt not deny *David*, into whoſe power he ſaw he muſt unavoidably come: and beſides, he ſuppoſed that ſhe might be an effectual inſtrument to make his peace with *David*.

16 And her husband went with her † along weeping behind her to Bahurim *x*: then ſaid Abner unto him, Go, return. And he returned. † Heb. *going and weeping.*

x A City of *Benjamin*, upon the Borders of *Judah*. See 2 *Sam.* 19. 16. 1 *King.* 2. 8.

17 ¶ And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for David † in times paſt *to be* king over you *y*. † Heb. *both yeſterday and the third day.*

y Even in *Sauls* time you highly honoured him, and prized his conduct, and wiſhed that the power were in his hands; and great numbers of you went to him, when he was in the Hold, 1 *Chron.* 12. And after *Sauls* Death you would gladly have advanced him to the Crown, if your reſpect to *Sauls* Family, together with my Authority and Influence, had not diverted you.

18 Now then do *it* *z*; for the LORD hath ſpoken of David *a*, ſaying, By the hand of my ſervant David, I will ſave my people Iſrael out of

of the hand of the Philiſtines, and out of the hand of all their enemies *b*.

z You ſhall have my free conſent and utmoſt aſſiſtance in procuring it. *a* He wickedly pretends Religion, when he intended nothing but the ſatisfaction of his own pride, and malice, and fury againſt *Iſhboſheth*. *b* It is very probable God ſpake theſe words, but undoubtedly he ſpake the ſame ſenſe by *Samuel*, though it be not expreſſed before.

19 And Abner alſo ſpake in the ears of Benjamin *c*: and Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

c To theſe he particularly applies himſelf, becauſe they might be thought moſt kind to *Saul* and his Houſe, and moſt loth to let the Kingdom go out of their own Tribe; and therefore it was neceſſary that he ſhould uſe all his art and power with them, to perſwade them to a compliance with his deſign; and beſides, they were a Valiant Tribe, and bordering upon *Judah*, and ſituate between them and the other Tribes; and therefore the winning of them, would be of mighty concernment to bring in all the reſt.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feaſt *d*.

d Which in thoſe times was cuſtomary when Perſons entred into Covenant. See *Gen.* 26. 30. and 31. 44, 46.

21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael *e* unto my lord the king, that they may make a league with thee, and that thou mayeſt reign over all that thy heart deſireth. And David ſent Abner away, and he went in peace.

e i. e. The Elders and Chieftains of all *Iſrael*, Repreſenting and Ruling all the reſt.

22 ¶ And behold, the ſervants of David, and Joab, came from *purſuing* a troop *f*, and brought in a great ſpoil with them: (but Abner *was* not with David in Hebron, for he had ſent him away, and he was gone in peace).

f Of Robbers, either *Philiſtines*, or *Edomites*, or ſome others, who taking advantage of the diſcord between the Houſes of *Saul* and *David*, made inroads into *Judah*, as they had occaſion.

23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, What haſt thou done *g*? behold, Abner came unto thee: why *is it* that thou haſt ſent him away, and he is quite gone?

g Thou haſt committed a great overſight, to diſmiſs ſo dangerous and miſchievous a Perſon, when he was in thy hands.

25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out, and thy coming in *h*, and to know all that thou doſt.

h To ſearch out thy counſels and ſecret deſigns, and to make uſe of them againſt thee.

26 And when Joab was come out from David, he ſent meſſengers after Abner *i*, which brought him again from the well of Sirah: but David knew *it* not.

i In the Kings name, and upon pretence of ſome further communication with him.

27 And when Abner was returned to Hebron, Joab * took him aſide in the gate *k*, to ſpeak with him ‖ quietly *l*: and ſmote him there under the fifth *rib m*, that he died, for the blood of * Aſahel his brother *n*.

* 1 King. 2. 5.
‖ Or, *peaceably.*
* chap. 2. 23.

k In the entrance into the City before he came to the King; and in the place where conferences uſed to be. *l* With appearance of great civility and kindneſs. Or, *ſecretly*, as having ſome matter of great importance to utter, which none but himſelf muſt hear. *m* As he did *Aſahel*, *chap.* 2. 23. *n* To revenge the death of *Aſahel*; and withal (though that be not here mentioned) to ſecure his own ſtanding, and rid his hands of ſo great and powerful a Competitor. And this was *Joabs* deſign; but God had other deſigns in it, both to puniſh *Abners* manifold wickedneſs, and particularly his Rebellion againſt *David*, and againſt God and his own Conſcience therein: and that *David* might not owe his Kingdom to *Abner*, and to his revenge and treachery, but wholly to Gods Wiſe and Powerful Providence.

28 ¶ And afterward when David heard it, he ſaid *o*, I and my kingdom *are* guiltleſs before the LORD *p* for ever, from the † blood of Abner the ſon of Ner:

† Heb. *bloods.*

o Publickly before his Courtiers and People; and ſeriouſly as in Gods preſence. *p* I call the Lord to Witneſs, that this was not done by my Inſtigation or Authority, or by any publick Counſel, but onely by *Joabs* malice; and therefore I truſt that God will not puniſh me nor my Kingdom, but *Joab* onely.

29 Let it *q* reſt on the head of Joab, and on all his fathers houſe *r*, and let there not † fail from the houſe of Joab one that hath an iſſue *ſ*, or that is a leper, or that leaneth on a ſtaff *t*, or that falleth on the ſword, or that lacketh bread.

† Heb. *be cut off.*

q i. e. This Blood, the guilt and puniſhment of it. *r* But children were not to ſuffer for their Parents ſin, *Deut.* 24. 16. And therefore either this was only a Prediction; or, if it were an Imprecation, *David* may ſeem to have tranſgreſſed his bounds, and mingled his Paſſion with his Zeal, that ſo he might expreſs his utter deteſtation of this horrid Murder, and how far he was from having any hand in it. *ſ* Which was not only a troubleſome and ſhameful Diſeaſe, but alſo infectious, both to him that had it, and to all that touched him: ſo that whilſt it was upon a man, he was cut off in a great part from converſe either with God or men. *t* Through crazineſs, or feebleneſs, or lameneſs, whereby he is rendred unfit for action and publick ſervice.

30 So Joab and Abiſhai *u* his brother ſlew Abner, becauſe he had ſlain their brother * Aſahel at Gibeon in the battel *x*.

* chap. 2. 23.

u For though *Joab* only committed the Murder, yet *Abiſhai* was guilty of it, becauſe it was done with his conſent, and counſel, and help, and approbation: for by theſe and ſuch like actions men are involved in the guilt of other mens ſins, at leaſt in Gods judgment. *x* Which he did in the fury of Battel, and for his own neceſſary defence; and therefore it was no juſtification of this unneceſſary and treacherous Murder in a time of peace.

31 ¶ And David ſaid to Joab *y*, and to all the people that *were* with him, * Rent your clothes, and gird you with ſackcloth, and mourn before Abner *z*. And king David *himſelf* followed the † bier *a*.

* Joſh. 7. 6.
† Heb. *bed.*

y Him he eſpecially obliged to it; partly, to bring him to Repentance for his ſin: partly, to expoſe him to publick ſhame, and to the contempt and hatred of all the people, with whom he had too great an intereſt, which hereby *David* deſigned to diminiſh. *z i. e.* Attending upon his Corps, and paying him that reſpect and honour which was due to his quality. *a* Which was againſt the uſage of Kings, and might ſeem below *Davids* Dignity; but it was now expedient to vindicate himſelf from all ſuſpition of contrivance or concurrence in this action.

32 And they buried Abner in Hebron, and the king lift up his voice, and wept at the grave of Abner, and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner as † a fool *b* dieth?

† Heb. *Nabal.* So Gr.

b i. e. As a wicked man, for ſuch are oft called *Fools* in Scripture. Was he cut off by the hands of Juſtice for his crimes? Nothing leſs; but by *Joabs* malice and treachery. Or, did he die by his own folly, becauſe he had not wiſdom or courage to defend himſelf? Ah no. The words may be thus rendred: *ſhall* or *ſhould Abner die like a Fool*, or *a vile contemptible perſon? i. e.* unregarded, unpitied, unrevenged; as Fools or vile Perſons die, for whoſe death none are concerned. Or, *How is Abner dead like a Fool!* pitying his miſchance. It being honourable for a great Man and a Souldier to fight, if met with an Enemy, and not (having his Arms at liberty) ſtand ſtill like a Fool to be killed, without making any reſiſtance or defence; which, by this treachery of *Joab*, happened to be his caſe.

34 Thy hands *were* not bound, nor thy feet put into fetters *c*: as a man falleth before † wicked men *d*, *ſo* felleſt thou. And all the people wept again over him.

† Heb. *children of iniquity.*

c Thou didſt not tamely yield up thy ſelf to *Joab*, as his Priſoner, to be bound hand and foot at his pleaſure. *Joab* did not overcome thee generouſly and honourably in an equal Combat, nor durſt he attempt thee in that way, as a General or Souldier of any worth would have done. *d* Or, *before*, *i. e.* in the preſence, or by the hands of *froward*, or *perverſe*, or *crooked men*, by Hypocriſie and Perfidiouſneſs, whereby the vileſt Coward may kill the moſt Valiant Perſon. Thus he reproached *Joab* to his very face, before all the people: which was a great Evidence of his own Innocency herein; becauſe otherwiſe *Joab*, being ſo powerful, and proud, and petulant to his Sovereign, would never have taken the ſhame and blame of it wholly to himſelf, as he did.

35 And when all the people came to cauſe David to eat meat *e*, while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſte bread, or ought elſe, till the ſun be down *e*,

d To refreſh and chear up his depreſſed Spirits; as they uſed to do at Funerals. See *Jer.* 16. 5. *Ezek.* 24. 17. *e i. e.* Till evening, for then Faſting Days ended of courſe.

36 And all the people took notice *of it f*, and it † pleaſed them *g*: as whatſoever the king did *h* pleaſed all the people.

† Heb. *was good in their eyes.*

f Obſerved what the King ſaid and did. *g* They were ſatisfied concerning *Davids* Integrity, and the method he uſed here for his own juſt vindication. *h* Either in this matter: or rather, in all things following this Action. The meaning is, By his carriage herein he gained ſo great an Intereſt in the hearts of his People, that they judged moſt favourably of, and put the beſt conſtruction upon all his words and actions; as, on the contrary, when people have a prejudice againſt, or an ill will towards their Prince, they are apt to judge moſt harſhly of all his Counſels and Doings.

37 For all the people, and all Iſrael underſtood that day, that it was not of the King * to ſlay Abner the ſon of Ner.

* Not done by his deſign or good will:

38 And the king ſaid unto his ſervants, Know ye not that there is a prince, and a great man *i* fallen this day in Iſrael?

i Both for his Illuſtrious Quality, and for his high Courage and wiſe Conduct; and eſpecially, now for his great uſefulneſs and ſerviceableneſs to me in giving me the intire and peaceable Poſſeſſion of all *Iſrael*. But ſtill obſerve *Davids* Prudence and Piety, that he doth not commend him for his Vertues and Graces, as men of vendible Conſciences and Tongues uſe to do upon Funeral-occaſions; but onely for that kind of worth which was really in him. Compare 2 *Sam.* 1. 23.

39 And I *am* this day † weak *k*, though anointed king; and theſe men the ſons of Zeruiah *l be* * too hard for me *m*: * the LORD ſhall reward the doer of evil according to his wickedneſs.

† Heb. *tender.*

* chap. 19. 7.
* See ch. 20. 10. 1 King. 2. 5, 6, 33, 34.

k Or, *tender*, in the Infancy of my Kingdom, not well rooted and ſettled in it. The Metaphor is taken from a young and tender Child or Plant. *l Joab* and *Abiſhai*, the Sons of my Siſter *Zeruiah*. *m i. e.* Too powerful, They have ſo great a command over all the Souldiers, and ſo great favour with the People, that I cannot puniſh them without apparent hazard to my Perſon, and Kingdom; eſpecially, now when all the Tribes, except *Judah*, are yet in a ſtate of Oppoſition againſt me. But this, although it might give ſome colour to the delay of their Puniſhment for a ſeaſon, yet it may ſeem to have been one of *Davids* infirmities, that he did not do it within ſome reaſonable time, both becauſe this Indulgence proceeded from a diſtruſt of Gods Power and Faithfulneſs; as if God could not, or would not make good his Promiſe of the Kingdom to him, without, and againſt *Joab* and all his Confederates; and becauſe it was contrary to Gods Law, which ſeverely requires the puniſhment of Wilful Murderers, *Gen.* 9. 6. *Exod.* 21. 14. *Numb.* 35. 21. which *David* had no power to diſpence with. And *David* might, and ſhould have remembred how dear *Saul* pay'd for this very thing, that he diſpenſed with Gods Command, and ſpared thoſe whom God commanded him to ſlay, 1 *Sam.* 15. And it ſeems *Davids* Conſcience oft ſmote him for this: which made him watch for a fit opportunity to remove, and then puniſh him, and having neglected it till Death, he declareth his ſorrow for that neglect, by giving *Solomon* a charge to execute it after his Death, 1 *King.* 2. 5, 6, 34.

CHAP. IV.

AND when Sauls ſon heard that Abner was dead in Hebron, his hands were feeble *a*, and all the Iſraelites were troubled *b*.

a His Spirit, and Courage, and Strength failed him. This Phraſe is uſed in the ſame ſence, *Ezra* 4. 4. *Neh.* 6. 9. *Iſa.* 13. 7. and 35. 3. *b* Becauſe now they were unable to oppoſe *David*, and doubtful of obtaining his favour, now *Abner* their peace-maker was dead.

2 And Sauls ſon had two men *that were* captains of bands, the name of the one was Baanah, and the name of the † other, Rechab, the ſons of Rimmon a Beerothite, of the children of Benjamin *c*: (for Beeroth alſo was reckoned to Benjamin *d*;

† Heb. *ſecond.*

c Of *Iſhboſheths* own Tribe, whom therefore he truſted the more; and this gave them opportunity to execute their wicked deſign. *d* This Is added as the reaſon why he called them *Berothites*, becauſe though *Beeroth* was now in the hands and poſſeſſion of the *Philiſtines*, 1 *Sam.* 31. 7. yet of right it belonged to the *Benjamites*, *Joſh.* 18. 25.

3 And *e* the Beerothites fled to Gittaim, and were ſojourners there until this day).

e Or, *Yet*, or, *But*. For this comes in to anticipate an Objection againſt what he had now ſaid. It is true, ſaith he, *the Beerothites fled*, as others did, upon the overthrow of *Saul* and his Army; 1 *Sam.* 31. 7. to a place called *Gittaim*; 2 *Sam.* 4. 3. not that in *Benjamin*, *Nehem.* 11. 33. but ſome other place of that name more remote from the *Philiſtines*: and ſo they were *Gittaimites* by their preſent Habitation; but *Beerothites* by their Original, and place of their Birth.

4 And Jonathan, Sauls ſon, had a ſon *that was* lame of *his* feet *f*, *and* was five years old when the tidings came of † Saul and Jonathan out of Jezreel *g*, and his nurſe took him up, and fled, and it came to paſs as ſhe made haſte to flee, that he fell, and became lame; and his name *was* ‖ Mephiboſheth *h*.

† *The ſlaughter of.*

‖ *Merib-baal.* 1 Chro. 8. 34. and 9. 40.

f This Hiſtory is inſerted as that which encouraged theſe men to this wicked Murder, becauſe *Sauls* Family was now reduced to a low ebb; and if *Iſhboſheth* was diſpatched, there would be none left, but a lame Child, who was altogether unfit to manage the Kingdom, eſpecially in ſo troubleſome a time as this was; and therefore the Crown muſt neceſſarily come to *David* by their act and deed; for which they promiſed themſelves no ſmall recompence. *g* The place of that laſt and fatal Fight, 1 *Sam.* 29. 11. *h* Called alſo *Merib-baal*, 1 *Chron.* 8. 34. See the notes on *chap.* 2. 8.

5 And the ſons of Rimmon the Beerothite, Rechab and Baanah, went and came about the heat of the day to the houſe of Iſh-boſheth, who lay on a bed at noon *i*.

i Either from diſcontent of mind, as *Ahab* did, 1 *King.* 21. 4. or from ſloth and ſenſuality, as *David* ſeems to have done, *chap.* 11. 2.

6 And they came thither into the midſt of the houſe *k*, *as though* they would have fetched wheat *l*; and they ſmote him under the fifth *rib*; and Rechab and Baanah his brother eſcaped *m*.

k Or, *into the houſe*: for the *midſt* is not always taken exactly, and Mathematically, but for any part within, as *Gen.* 48. 16, *Exod.* 8. 22. *Joſh.* 3. 17. *l* Which was laid up in publick Granaries in the Kings Houſe, and was fetched thence by the Captains and Commanders of the Army for the Pay of their Souldiers, who, in thoſe ancient times were not paid in Money, but in Corn, as is well known. Upon this pretence they were admitted into the Houſe, and ſo went from room to room, to the place where the King lay. *m* Which was not difficult to do, when the King was left alone, either becauſe he deſired to compoſe himſelf to Reſt or Sleep: or, becauſe his Guards, if he had any, were very ſmall, and negligent, now at leaſt, in his declining and forlorn Condition.

7 For when they came into the houſe, he lay on his bed in his bed-chamber: and they ſmote him, and ſlew him, and beheaded him, and took his head, and gat them away through the plain *n* all night.

n i. e. In the way from *Mahanaim* to *Hebron*; which for the most part was a plain Countrey.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold, the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life *o*; and the LORD hath avenged my lord the king this day of Saul and of his seed *p*.

o i. e. To destroy it, or take it away; as this Phrase is used; 1 *Sam.* 20. 1. and 23. 15. and elsewhere. *p* They thought their Action not only blameless, but Meritorious; because they had but executed Justice upon *Sauls* House, and *Davids* Enemies, and made way for *Davids* obtaining of his Rights. It may seem strange, they were not discouraged by *Davids* punishing of the *Amalekite* for killing *Saul*, 2 *Sam.* 1. and by his sharp reproof of *Joab* for Murdering *Abner*; but they thought the first Case much differing from theirs, because *Saul* was Anointed King by God: whereas, *Ishbosheth* was not, but was a meer Usurper: and for the latter, they thought that *Davids* sharp words proceeded rather from Art and Policy, than from any real dislike of the thing; which they judged, because *David* contented himself with words, and *Joab* did not only go unpunished, but continued in his former Place and Power.

9 ¶ And David answered Rechab, and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who hath redeemed my soul out of all adversity *q*,

q Who hath hitherto delivered, and will deliver me from all mine Enemies. So that I needed not your wicked help in this way.

10 When * one told me, saying, Behold Saul is dead, († thinking to have brought good tidings) I took hold of him, and slew him in Ziklag, ‖ who thought that I would have given him a reward for his tidings:

* chap. 14. 15.
† Heb. *he was in his own eyes as a bringer, &c.*
‖ Or, *which was the wound I gave him for his tidings*: or, *to whom I was to give a reward for his tidings. So* Gr.

11 How much more when wicked men have slain a righteous person *r* in his own house, upon his bed? Shall I not therefore now require his blood of your hand, and take you away from the earth?

r For so he was comparatively, and in respect of these men, having not deserved Death at their hands.

12 And David commanded his young men *s*, and they slew them, and cut off their hands and their feet *t*, and hanged *them* up over the pool in Hebron *u*: but they took the head of Ish-bosheth, and buried *it* in the * sepulchre of Abner in Hebron.

* chap. 3. 32.

s Those of his Guard, who used to Execute Justice upon Malefactors at the Kings Command. *t* Which had been most Instrumental in this Villany; their Hands to cut off his Head, and their Feet to carry them away, and his Head with them. *u* As Monuments of their Villany, and of *Davids* Abhorrency of it.

CHAP. V.

1 * Then * came all the Tribes of Israel *a* to David unto Hebron, and spake, saying, Behold, we *are* thy bone, and thy flesh *b*.

* 1 Chro. 11. 1.

a To wit, by their Ambassadors, *Ishbosheth* and *Abner* being now dead; and that without *Davids* concurrence. *b i. e.* Thy Brethren, or Kinsmen, of the same Nation and Parentage, though not of the same Tribe; and therefore, as Gods Law, *Deut.* 17. 15. permits us, so our own relation and affection inclines us to choose thee for our King; and we doubt not thou wilt receive us for thy Subjects and People, and Pardon our Offences against thee.

2 Also in time past, when Saul was king over us, * thou *wast* he that leddest out, and broughtest in Israel *c*; and the LORD said to thee *d*, * Thou shalt feed my people Israel *e*, and thou shalt be a captain over Israel.

* 1 Sam. 18. 13.
* Psal. 78. 71.

c Thou wast our chief Commander in our Expeditions against the *Philistines*, and therefore art most fit to be King over us. *d* To wit, by *Samuel*, 1 *Sam.* 16. 11, 12, 13. for though the words vary, yet the sence is the same. *e i. e.* Rule them, and take care of them, as a Shepherd doth of his Sheep, *Psal.* 78. 70, 71. This Expression he useth to admonish *David*, that he was not made a King to advance his own Glory and Interest, but for the good and benefit of his People; and that he ought to Rule them with all tenderness, and to watch over them with all diligence.

3 So all the elders of Israel came to the king to Hebron, and king David made a league with them *f* in Hebron before the LORD *g*: and they anointed David *h* king over Israel.

f Whereby *David* obliged himself to Rule them according to Gods Laws; and the People promised Fidelity and Obedience to him. *g* Either, 1. Before the Ark; which might be here, though that be not mentioned in this place. Or, 2. Before the Priest clothed with the Ephod; whereby he was in a manner put into Gods Presence. Or rather, 3. *In the congregation of the mighty*, or *Magistrates*, where God used to be present, *Psal.* 82. 1. in the Publick Assembly now met together in Gods name and fear, and as in his Presence to call upon him, to appeal to him as the Witness and Judge of their Transactions. Compare *Judg.* 11. 11. 1 *Sam.* 23. 18. *h* Either by a Prophet, or the Priest, to whom this Office belonged. See 2 *Sam.* 2. 4.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years *i*.

i And some odd Months, as it follows.

5 In Hebron he reigned over Judah * seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

* chap. 2. 11.

6 ¶ And the king and his men went *k* to Jerusalem *l* unto the Jebusites *m*, the inhabitants of the land, which spake unto David, saying, ‖ Except thou take away the blind and the lame, thou shalt not come in hither *n*: ‖ thinking, David cannot come in hither *o*.

‖ Or, *except ye remove from thence.*
‖ Or, *saying,*

k Having the advantage of so great a confluence of this People to make him King, he thought fit to begin his Reign with some eminent Action, and to lead them forth in this Expedition. Wherein doubtless he asked Advice from God, and the consent of the Elders now present. *l* As the place which God had designed for his Worship; and in the Center and Heart of his Kingdom, and therefore fittest for his Royal City. *m* Who continued to dwell there in spight of the *Benjamites*, to whose lot it fell. See *Josh.* 15. 63. *Judg.* 1. 21. and 19. 10, 11. *n* Or, *thou shalt not come in hither, but the blind and the lame shall remove* or *hinder thee.* By the *blind and the lame* they understand, either, 1. Their own People; and so they imply, that the Place was so Impregnable, that a few Blind and Lame men were able to Defend it against all *Davids* Assaults. And these may be called, and were the *hated of Davids soul, ver.* 8. Not because they were blind and lame, but because they were *Jebusites*, a People hated and accursed by God: and the *Jebusites* of this place were more hateful to him, than the rest of that Nation; partly, because they Possessed this Place, which *David* knew was designed for the one and onely Place of Gods Solemn Worship; and partly, because they did so wickedly and insolently defie the Armies of *Israel*, and consequently, the God of *Israel*. Or 2. Their gods or images; which, after the manner of the Heathens, they Worshipped as their tutelary gods, and placed in their Gates or Walls. These they call *blind and lame* sarcastically, and with respect to *Davids* opinion; as if they said, These gods of ours, whom you *Israelites* Reproach, as Blind and Lame, *Psal.* 115. 5, 6. and so unable to direct and protect us, they will defend us against you; and you will find, they are neither Blind nor Lame, but have Eyes to watch for us, and Hands to Fight against you; and you must Conquer them, before you can take our City. And these may well be called, *the hated of Davids soul.* But I prefer the former sence, as being most easie, and natural, and proper; whereas, the latter is Metaphorical, and seems doubtful and forced. *o* Concluding their Fort to be Impregnable.

7 Nevertheless, David took the strong hold of Zion *o*: the same *is* † the city of David.

† *Now called.*

o Either, 1. A very strong Fort which they had built upon Mount *Sion*: which being taken, the City quickly yielded. Or, 2. The City of *Zion*, which was very strongly Fortified.

8 And David said on that day, Whosoever getteth up to the gutter *p*, and smiteth the Jebusites, and the lame, and the blind *q*, *that are* hated of Davids soul *r*, * *he shall be chief and captain s*: ‖ wherefore they said, The blind and the lame shall not come into the house *t*.

* 1 Chro. 11. 6.
‖ Or, *because they had said, even the blind and the lame, he shall not come into the house.*

p i. e. Whosoever Scaleth the Fort, or getteth up to the top of it, where the Gutter was. *q* Or *even*, or *especially* (for the *Hebrew* Particle *Vau*, signifies both ways) *the lame and the blind*:

blind: *i. e.* Thoſe of them who are ſet to Defend that Place; who, as they pretend, ſhould be only the Lame, and the Blind. Others underſtand it, of their Idols, or Images. But they could not properly be ſaid to be *ſmitten*, *i. e.* Killed; as that Word is uſed here, and elſewhere. *r* This belongs to the *Jebuſite, and the lame, and the blind*; and it is explained in *ver.* 6. *s* Theſe words are fitly ſupplyed out of 1 *Chron.* 11. 6. where they are expreſſed; and they muſt needs be underſtood to make the ſence compleat. And ſuch Ellipſes or defects of a part of the Sentence, are uſual in Promiſes and Oaths, and Conditional Offers, ſuch as this was. *t i. e.* Whence it became a Proverb, or a common ſaying, uſed by *David*, and others, upon this occaſion: or otherwiſe, *The blind and the lame Jebuſites* were ſet to keep the Houſe: *i. e.* The Fort of *Zion*; and to keep others from coming into it; but now they are ſhut out of it, and none of them, to wit, either, 1. Of the *Jebuſites*; or, 2. Of Blind and Lame perſons, ſhall be admitted to come into it again. Which *David* might reſolve, and ordain, to keep up the memory of this great Exploit, and of the Inſolent Carriage of the *Jebuſites*, and their unhappy Succeſs. Or, *the blind and the lame ſhall not come into* my *houſe*: to wit, Into the Kings Palace. And although this might be a general Rule and Decree of *Davids*, yet he might diſpenſe with it in ſome ſpecial caſes, as in that of *Mephiboſheth*. But it is not neceſſary, that this ſhould be a Proverb; for the Words may be thus rendred, as it is in the Margent of our Bible, *becauſe they had ſaid, even the blind and the lame, he* (i. e. David) *ſhall not come into the houſe*: or, *becauſe they* (i. e. Jebuſites) *had ſaid, the blind and the lame* ſhall hinder him; (which Words are eaſily ſupplied out of *ver.* 6. where having ſpoken of this more largely, it was ſufficient here to mention the moſt Emphatical Words, as is uſual in ſuch Caſes;) *He ſhall not come into the houſe*, or *hither*; as they ſay, *v.* 6. *i. e.* Into the Fort: for the Word *houſe* is uſed very largely and generally in the Hebrew Language, for any place; as *Judg.* 16. 21.

9 So David dwelt in the fort, and called it, The city of David: and David built round about from Millo *u*, and inward.

u Which ſeems to have been ſome large and well fortified Building, *Judg.* 9. 6. 2 *Chron.* 3. 5. adjoyning, or near to the wall of the City of *Zion*.

† Heb. *went going and growing.*

10 ¶ And David † went on, and grew great *x*, and the LORD God of hoſts was with him.

x In reputation and power.

* 1 King. 5. 2. 1 Chron. 14. 1.

† Heb. *hewers of the ſtone of the wall.*

11 And * Hiram king of Tyre ſent meſſengers to David, and cedar-trees *y*, and carpenters, and † maſons *z*, and they built David an houſe.

y For *Lebanon*, which was famous for its Cedars, was a great part of it, in his Dominion. *z* For the *Tyrians* were excellent Artiſts and Workmen; as both Sacred and Profane Writers agree.

12 And David perceived *a*, that the LORD had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſraels ſake.

a By reflecting upon the Promiſes which God had made him, and the conſtant courſe of Gods Providence favouring him.

* 1 Chro. 3. 9. and 14. 3.

13 ¶ And * David took *him* moe concubines and wives *b* out of Jeruſalem, after he was come from Hebron, and there were yet ſons and daughters born to David.

b This may well be reckon'd amongſt *Davids* miſcarriages, the multiplication of Wives being expreſly forbidden to the King, *Deut.* 17. 17. The uſe of it ſeems to have been his Policy, that hereby he might enlarge his Family, and ſtrengthen his Intereſt by Alliances with ſo many conſiderable Families. And the number of Wives being not limited, *Deut.* 17. he might conceive this was no Tranſgreſſion of that Law.

* 1 Chro. 3. 5. ‖ Or, *Shimea.*

14 And * theſe *be* the names of thoſe that were born unto him in Jeruſalem: ‖ Shammua, and Shobab, and Nathan, and Solomon.

‖ Or, *Eliſhama.*

15 Ibhar alſo, and ‖ Eliſhua, and Nepheg, and Japhiah:

16 And Eliſhama, and Eliada, and Eliphalet.

* 1 Chro. 11. 16. and 14. 8.

17 ¶ * But when the Philiſtines heard that they had anointed David king over Iſrael *c*, all the Philiſtines came up to ſeek David *d*, and David heard *of it*, and went down to the hold *e*.

c Whilſt the Civil War laſted between the Houſes of *Saul* and *David*, they wiſely forbore all Hoſtilities, and left them to tear out one anothers Bowels, that afterwards they might make a more eaſie Conqueſt of both. But that being ended, and all united under *David*, they beſtir themſelves. *d* To find him out, and fight againſt him, and cut him off now in the Infancy of his Kingdom. Whereby they give *David* a juſt occaſion to fight againſt them for his own neceſſary Defence, and acquit him from any note of Ingratitude, in oppoſing them who had formerly exerciſed kindneſs and Hoſpitality to him. Though indeed *Davids* Obligations were in a manner wholly to *Achiſh*, who ſeems to be dead at this time, there being no mention of him. *e* To ſome fortified place to which his people might conveniently reſort from all places, and where he might intrench his Army, and which lay towards the *Philiſtines*.

18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephim *f*.

f Or, *of the Giants*: which lay Weſtward from *Jeruſalem*, and ſo was the ready way to *Jeruſalem*, which it ſeems they deſigned to take.

19 And David enquired of the LORD, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? and the LORD ſaid unto David, Go up: for I will doubtleſs deliver the Philiſtines into thine hand.

20 And David came to * Baal-perazim *g*, and David ſmote them there, and ſaid, The LORD hath broken forth upon mine enemies before me, as the breach of waters *h*. Therefore he called the name of that place ‖ Baal-perazim.

* Iſa. 28. 21.

‖ That is, *the plain of breaches.*

g Whither the *Philiſtines* were come from the Valley of *Rephaim*, 1 *Chron.* 14. 11. *h* As Floods or Rivers of Waters, which break the Banks and overflow a Land, and overturn all that ſtands in their way.

21 ¶ And there they left their images *i*, and David and his men * ‖ burnt them *k*.

* 1 Chron. 14. 12.

‖ Or, *took them away.*

i Which they ſeem to have brought into the Field to Fight for them, as the *Iſraelites* had formerly done the Ark. *k* As God had commanded, *Deut.* 7. 5.

22 And the Philiſtines came up yet again *l*, and ſpread themſelves in the valley of Rephaim.

k Doubtleſs with greater Force, as thoſe that ſaw their All lay at ſtake.

23 And when David enquired of the LORD, he ſaid, Thou ſhalt not go up *m*: *but* fetch a compaſs behind them, and come upon them over againſt the mulbery-trees *n*.

m To wit, directly againſt them, as the following words explain it. *n* Where they leaſt expect thee; Gods purpoſes and Promiſes do not exclude Mens juſt endeavours, but require them.

24 And let it be when thou heareſt the ſound of a going *o* in the tops of the mulbery-trees, that then thou ſhalt beſtir thy ſelf *p*: for then ſhall the LORD go out before thee, to ſmite the hoſt of the Philiſtines.

o A noiſe as it were of perſons walking upon the tops of them, which I ſhall cauſe; and by this ſign, both thou ſhalt be aſſured that I am coming to help thee; and the *Philiſtines* ſhall be affrighted and amuſed, and not perceive the noiſe of thy Army, until thou art upon them. *p* Do thou fall upon them.

25 And David did ſo, as the LORD had commanded him, and ſmote the Philiſtines from Geba, until thou come to Gazer *q*.

q They followed their Victory, and purſued them to their own Borders, in which *Gazer* was, as *Joſephus* relates.

CHAP. VI.

AGain David gathered together all *the* choſen *men* of Iſrael *a*, thirty thouſand.

a The ſtouteſt, and valianteſt Men in his Army and Land; leſt the *Philiſtines* ſhould attempt to diſturb them in this work.

* 1 Chron. 13. 5, 6.

‖ Or, *on which the name, even the name of the LORD of hoſts was called upon*

2 And * David aroſe, and went with all the people that *were* with him *b*, from Baale of Judah *c*, ‖ to bring up from thence the ark of God *d*, whoſe name is called by the name of the LORD of hoſts *e*, that dwelleth *between* the cherubims.

b With

b With the whole body of the People: for these seem to be a differing Party from the 30000 now mentioned. See 1 *Chron.* 13. 1, 2. *c Quest.* How *from* it, when they went to it; as is evident, both from 1 *Chron.* 13. 6. and because the Ark was there, and to be fetched thence? *Answ.* Some Affirm, That the Hebrew Preposition *Mem*, sometimes signifies *to*, as *Gen.* 13. 11. But there is no need of that: for, 1 *Chron.* 13. 6. mentions their going to *Baalah*; and this place mentions their going from it; and the one of these doth manifestly suppose the other: for they went thither, that they might return thence. So the sence is plain, They *went from Baalah of Judah*, to bring (or rather to *carry*; for the Word signifies either) *up from thence the ark*. Whereby it is supposed, that they first went thither, which is related 1 *Chron.* 3. 6. Moreover, this place is commonly called *Kiriath-jearim*, 1 *Sam.* 7. 1. and 1 *Chron.* 13. 5. and formerly *Kiriath-baal*, *Josh.* 15. 60. and *Baalah*, *Josh.* 15. 9. and here *Baale of Judah*, so called, because it was in the Tribe of *Judah*, as is evident from *Josh.* 15. 1, *&c.* *d* Unto *Jerusalem*, which in many respects was fitter for it than *Baalah*; because this was a more Publick place, where it would be more observed and regarded; and in the Center of the Kingdom, to which they might more easily come from all parts; and the Royal City, where it might be always at hand for *David* to enquire at, as occasion required; and the place which God had allotted for it. *e* Thus *whose* belongs not to the *Ark*, but to *God*: for what follows is not the name of the Ark, but of God. The place may well be, and is by some rendred thus, *Upon* (or *At*, or *Beside*, or *Before*,) *which* (Ark) *the name*, even *the name of the Lord of hosts, that dwelleth between the Cherubims is called upon*: *i. e.* By, or before which, they were to present their Prayers to God for Counsel and Succour upon all occasions. And this is mentioned here as the reason why *David* put himself and his people to so great trouble and charge, because it was to fetch up the choicest Treasure which they had, and so the benefit would abundantly recompence the inconvenience.

† Heb. *made to ride.*
* See 1 Sam. 6. 7.
‖ Or, *the hill.*
‖ Or, *his brother.* So Gr.

3 And they † set the ark of God * upon a new cart *f*, and brought it out of the house of Abinadab that *was* in ‖ Gibeah *g*: and Uzzah and ‖ Ahio the sons of Abinadab *h*, drave the new cart.

f Being taught, and encouraged to do so, by the Example of the *Philistines*, who did so without any token of Gods displeasure upon them for so doing. But they did not sufficiently consider, that God might wink at the *Philistines*, because they were ignorant of Gods Laws; and yet be angry with them for the same thing, because they knew, or might, and should have known the Law of God, which commanded the Priests to bear it upon their shoulders, *Numb.* 4. 14, 15. and 7. 9. But their present transports of Joy at the happy change of their Affairs, and their greedy desire of having the Ark removed, made them hasty and inconsiderate. *g* Or, *on the hill*, 1 *Sam.* 7. 1. *h* For *Abinadab* himself seems now to have been dead; or at least, detained at home through infirmity or indispensable occasions.

* 1 Sam. 7. 1.
† Heb. *with.*

4 And they brought it out of * the house of Abinadab which *was* at Gibeah, † accompanying the ark of God, and Ahio went before the ark *i*.

i To lead the Oxen that drew it.

5 And David and all the house of Israel played before the LORD, on all manner of *instruments made of* fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

* 1 Chro. 13. 9.
* See Num. 4. 15.
‖ Or, *stumbled, or, threw it down*; 2 King. 9. 33.

6 ¶ And * when they came to Nachons *k* threshing-floor, Uzzah * put forth *his hand* to the ark of God, and took hold of it, for the oxen ‖ shook it *l*.

k Otherwise called *Chidon*, 1 *Chron.* 13. 6. *l* For they stumbled, 1 *Chron.* 13. 9.

7 And the anger of the LORD was kindled against Uzzah, and God smote him *m* there for ‖ his *his* ‖ errour *n*, and there he died *o* by the ark of God.

‖ Or, rashness.

m With some deadly Disease or Stroke, as it follows. *n* Either, 1. For his touching the Ark, when he was no *Levite*, as *Josephus* reports; nor indeed was *Kiriath-jearim* a Levitical City: or, that being but a *Levite*, he touched the bare Ark, which only the Priests might do, *Numb.* 4. 15. and 18. 3. And though the Ark was ordinarily covered, yet it is not impossible but the covering might be either loose, and so blown aside by the Wind; or worn out, and so he might touch the Ark it self. Or, 2. Because he put the Ark into a Cart, and thereby exposed it to the danger of falling, which would have been a great discouragement to the *Israelites*, and a reproach to the Ark. And though *Ahio* also might have an hand in putting it into the Cart, yet *Uzzah* only is smitten; either, because he was the Elder Brother, and the person to whose care the Ark was more especially committed; or, because he was the chief Author of this counsel of putting it into a Cart; or, because he added a new fault of touching the Ark, and that out of distrust of Gods care over it. *o* This may seem very severe, considering that his Intention was pious, and his Transgression not great. But, besides that, Men are very improper Judges of the Actions of God; and that Gods Judgments are always just, though sometimes obscure: there are many things to be said of this, and such like cases. 1. That it is fit and reasonable, that God should make some persons Examples of his just and high Displeasure against Sins, seemingly small; partly, for the demonstration of his own exact and impartial Holiness; partly, for the Establishment of Discipline, (for which very reason, even Earthly Princes have oft-times Inflicted great Punishments for small Offences;) and for the greater terror and caution of Mankind, who are very prone to have slight thoughts of Sin, and to give way to small Sins, and thereby to be led on to greater; all which is, or may be prevented by such instances of Severity: and consequently, there is more of Gods Mercy, than of his Justice, in such Actions, because the Justice is confined to one particular person, but the Mercy and benefit of it publick and common to Mankind of that, and all future Ages. 2. That God is justly most severe in those things which immediately concern his Worship and Service; and against those persons who have the nearest Relation to him, and the greatest opportunities of Knowing, and the highest obligations of careful practising those Duties which they neglect: See *Lev.* 10. 3. 3. That this Punishment possibly was not so great, as it may seem to be; for as for his Body, the Disease, though dangerous, might not be exceedingly painful; and for his Soul, the stroke probably was not so sudden, as not to give him space of Repentance.

8 And David was displeased *p*, because the LORD had † made a breach upon Uzzah: And he called the name of the place ‖ Perez-Uzzah to this day.

† Heb. *had broken.*
‖ That is, *the breach of* Uzzah.

p Or, *grieved*, both for the sin, which he acknowledgeth, 1 *Chron.* 15. 2, 13. and for Gods heavy Judgment; whereby their hopes were dashed, and their joys interrupted, and a good subject struck dead for the circumstantial error of a Pious mind, which he might possibly think harsh and very severe, and therefore be displeased or offended at this sharp Providence.

9 And David was afraid of the LORD *q* that day, and said, How shall the ark of the LORD come unto me *r*?

q Either, that God was displeased with him for removing the Ark; and bringing it to his City: or lest God should proceed further in the way of his Judgments upon him and his people: or, lest the Ark being brought to his House, might be the occasion of inconveniencies and great calamities, for some neglects or errors which they might easily and frequently commit. *r* How may I presume, or how shall I dare do it, when God hath shewed his displeasure for my attempting it? I will therefore wait further upon God for his direction in the case, and at present forbear. But why did not *David* consult God presently by the *Urim*, as he used to do? This therefore seems to have been his infirmity and neglect.

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-Edom *s* the * Gittite *t*.

* Josh. 21. 24. 1 Chro. 13. 13.

s Which doubtless was done by the consent and desire of the owner of it, who for the enjoyment of so great a Priviledge, was willing to expose himself to some hazard; and wisely considered, that the late Judgment was not to be imputed to the Ark, but to *Uzzahs* carelessness in managing it. *t* He was certainly a *Levite*, 1 *Chron.* 15. 18, 21, 24. and 16. 5. and 26. 4. and here called a *Gittite*, Either, First, From *Gath* of the *Philistines*, where he or his Father might be Born or have Sojourned, which might be upon divers occasions: Or, Secondly, From *Gath-rimmon*, which was a *Levitical* City, *Jos.* 21. 24, 25.

11 And the ark of the LORD continued in the house of Obed-Edom the Gittite three months: and the LORD blessed Obed-Edom, and all his household *u*.

u With happy Success in all their Affairs and Actions.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-Edom, and all that *pertaineth* unto him, because of the ark of God. * So David went and brought up the ark of God *x* from the house of Obed-Edom *y*, into the city of David, with gladness.

* 1 Chron. 15. 25.

x Under-

x Understanding that the Ark was entertained without danger or inconvenience, and with great advantage, he apprehended his former miſtake, and brought it to himſelf. y Which is thought to have been either in *Jeruſalem*, or very near it.

13 And it was ſo, that when they that bare the ark of the LORD, had gone ſix paces *z*, he ſacrificed * oxen and fatlings *a*.

* See 1 Chron. 15. 26.

z With ſafety and comfort. *a* Upon an Altar ſuddenly erected, as was uſual in ſuch caſes. See *Exod.* 20. 24. This he did, either, to appeaſe God for the former miſcarriage: or, to praiſe him for his preſent mercy, that he had not made another breach upon them: or, to implore his favour and gracious preſence with them in this great Affair.

14 And David danced before the LORD *b* with all *his* might, and David *was* girded with a linen ephod *c*.

b To expreſs his inward joy and thankfulneſs to God by his outward carriage, according to the manner of thoſe times. See *Exod.* 15. 20. *Judg.* 11. 34. and 21. 21. 1 *Sam.* 18. 6. *Pſal.* 149. 3. and 150. 4. *c* The uſual Habit of the Prieſts and *Levites*, in their Sacred Miniſtrations, yet ſometimes worn by others, as it was by the young Child *Samuel*, 1 *Sam.* 2. 18. before he was come to thoſe years in which the *Levites* were allowed to Miniſter; and ſo hereby *David*, who laid by his Royal Robes, and put on this Robe to ſignifie and declare, that although he was King of *Iſrael*, yet he willingly owned himſelf to be the Lords Miniſter and Servant.

15 So David and all the houſe of Iſrael brought up the ark of the LORD with ſhouting, and with the ſound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Sauls daughter looked through a window, and ſaw king David leaping and dancing before the LORD, and ſhe deſpiſed him in her heart *d*.

d As one of a baſe and mean ſpirit, that knew not how to carry himſelf with that Majeſty which became his place, but behaved himſelf like one of the Fools or vain Perſons in *Iſrael*.

17 ¶ And * they brought in the ark of the LORD, and ſet it in his place, in the midſt of the tabernacle that David had † pitched for it *e*: and David offered burnt-offerings, and peace-offerings before the LORD.

* 1 Chro. 16. 1.

† Heb. *ſtretched.*

e For *Moſes* his Tabernacle was ſtill at *Gibeon*, 1 *Chron.* 16. 39. and 21. 29. and 2 *Chron.* 1. 3. which *David* left there, becauſe he deſigned to build a Temple at *Jeruſalem* with all ſpeed, though he was countermanded therein by God himſelf.

18 And aſſoon as David had made an end of offering burnt-offerings, and peace-offerings, * he bleſſed the people *f* in the name of the LORD of hoſts.

* 1 Chro. 16. 2.

f i. e. He heartily and ſolemnly prayed to God for his Bleſſing upon them: which he did both as Propher, and as their King, to whom by office it belongs, by all means, to ſeek his Peoples welfare.

19 And he dealt among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece *of fleſh*, and a flaggon *of wine*: ſo all the people departed every one to his houſe.

20 ¶ Then David returned to bleſs his houſehold: and Michal the daughter of Saul came out to meet David, and ſaid, How glorious was the king of Iſrael to day, who uncovered himſelf *g* to day in the eyes of the handmaids of his ſervants *h*, as one of the vain fellows *i* ‖ ſhamefully uncovereth himſelf!

‖ Or, *openly.*

g Either, Firſt, By ſtripping himſelf of his Royal Robes, that he might put on a *Levitical* Ephod: or, by diſcovering ſome part of his Thighs or Legs, as might poſſibly happen whilſt *he danced with all his might*, as is ſaid above *ver.* 14. conſidering that the men did then wear looſe Garments. Or, ſhe ſpeaks thus, not that he did ſo, but only by way of aggravation of his fault, and to vilify him the more, as is uſual with perſons in ſuch caſes. *h* Who either bare a part in the Solemnity, as Women ſometimes did, *Exod.* 15. 20. or, at leaſt were ſpectators of it, and of *Davids* carriage in it. *i* As idle and light perſons uſe to do.

21 And David ſaid unto Michal, *It was* before the LORD *k*, which choſe me before thy father, and before all his houſe *l*, to appoint me ruler over the people of the LORD, over Iſrael: therefore will I play before the LORD.

k In his preſence and ſervice, which though contemptible to thee, is, and ever ſhall be honourable in mine eyes. *l* Which took away the honour from him and his, and transferred it upon me, whereby he hath obliged me to Love and Serve him with all my might.

22 And I will yet be more vile than thus, and will be baſe in mine own ſight *m*: and ‖ of the maidſervants which thou haſt ſpoken of, of them ſhall I be had in honour *n*.

‖ Or, *of the handmaids* of my ſervants.

m I will always be ready to humble and abaſe my ſelf before God. *n* I ſhall rather chuſe to get honour from the meaneſt of my people, in ſerving and praiſing God, than to gain eſteem from thee by my lukewarmneſs in Gods ſervice.

23 Therefore *o* Michal the daughter of Saul had no child *p* until the day of her death *q*.

o Not becauſe of *Davids* words to her, which have nothing in them to this purpoſe; but becauſe of her proud, and petulant, and ungodly ſpeech and carriage to *David*, which God juſtly puniſhed with ſterility. *p* To wit, by *David*, and after this time, which theſe words evidently reſpect. Which was true, although thoſe five Children aſcribed to *Michal*, 2 *Sam.* 21. 8. were hers by Birth, and not by Adoption only. *q i. e.* Never: for if ſhe ever had any, it muſt be before her death. Compare 1 *Sam.* 15. 35. *Matth.* 1. 25.

CHAP. VII.

AND it came to paſs, * when the king ſat in his houſe *a*, and the LORD had given him reſt round about from all his enemies *b*:

* 1 Chro. 17. 1.

a i. e. Was ſettled and warm in the Houſe which *Hirams* men built for him, *chap.* 5. 11. then he reflected upon the unhandſome and unſettled ſtate of the Ark. *b Philiſtines*, *Moabites*, and others, ſo that they durſt not invade his Land, as they had formerly done. For though you read of *Davids* Wars with them, *chap.* 8. yet in them *David* was the Aggreſſor, and entred their Lands.

2 That the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of Cedar, but the ark of God dwelleth within curtains *c*.

c i. e. In a Tent or Tabernacle, *ver.* 6. compoſed of ſeveral Curtains, *Exod.* 26, 1, *&c.*

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart *d*: for the LORD *is* with thee.

d Purſue thy intentions, and Build an Houſe for the Ark, The deſign being Pious, and the thing not forbidden by God. *Nathan* haſtily approves it, before he had either ſeriouſly conſidered it in his own mind, or conſulted God about it, as both he and *David* certainly ought to have done in a matter of ſo great moment. And therefore *Nathan* meets with this rebuke, that he is forced to acknowledge his error, and recant it. For the Holy Prophets did not ſpeak all things by Prophetical Inſpiration, but ſome things by an humane ſpirit, and prudent conjecture; and therefore they were ignorant and miſtaken in ſome matters, as 1 *Sam.* 16. 6. 2 *King.* 4. 27.

4 ¶ And it came to paſs that night *e*, that the word of the LORD came unto Nathan *f*, ſaying,

e Becauſe *Davids* miſtake was Pious, and from an honeſt mind, God would not ſuffer him to lie long in his miſtake, nor to diſquiet his mind, or run himſelf into inconvenjencies, in order to the Work, before he gave a ſtop to it. *f* That the ſame Perſon who had confirmed *David* in his miſtake, might now rectify it.

5 Go and tell † my ſervant David, Thus ſaith the LORD, * Shalt thou build *g* me an houſe for me to dwell in?

† Heb. *to my ſervant, to David.*

* See 1 Kin. 5. 3. 1 Chron. 22. 8, and 28. 3.

g i. e. Thou ſhalt not. Or, *wilt ſt thou build*, &c.? Doſt thou purpoſe it?

* 1 King. 8. 16. 6 Whereas I have not dwelt in *any* house,* since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent, and in a tabernacle *h*.

h These two seem thus to be distinguished, the one may note the Curtains and Hanging within, the other the Frame of Boards, and Coverings upon it.

7 In all *the places* wherein I have walked with all the children of Israel, spake I a word *i* with ‖ any of the tribes *k* of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

‖ 1 Chr. 17. 6. *any of the Judges.*

i Did I ever give any command about it, without which neither they did, nor thou shouldst attempt it? *k* In 1 *Chron.* 17. 6. it is *of the Judges*, and to them, not to the Tribes, the following words agree, *whom I commanded to feed my people* Israel. Either therefore the *Tribes* are here put Synecdochically for the Rulers of the Tribes, as the word *Church* is sometimes used for the Governors of it: or, the word here rendred *Tribes*, may be rendred *Scepters*, as it is used *Gen.* 49. 10. and Scepters put for Scepter-bearers or Rulers, as is very frequent.

8 Now therefore, so shalt thou say unto my servant David *l*: Thus saith the LORD of hosts, * I took thee from the sheep-coat, † from following the sheep, to be ruler over my people, over Israel *m*.

* 1 Sam. 16. 11. 12. Psal. 78. 71. † Heb. *from after.*

l Lest *David* should be too much discouraged, or judge himself neglected and forsaken of God, as one thought unworthy of so great an honour, God here gives him the honourable title of *his Servant*, thereby signifying that he accepted of his service, and of his good intentions, which also was expressed at this time, as it may seem from 1 *King.* 8. 18. though not in this place. *m* I advanced thee, and I do not repent of it.

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies † out of thy sight, and have made thee a great name, like unto the name of the great *men* that are in the earth.

† Heb. *from thy face.*

10 (Moreover, I will appoint a place *n* for my people Israel *o*, and will plant them, that they may dwell in a place of their own *p*, and move no more: neither shall the children of wickedness afflict them any more, as before-time *q*.

n i. e. I will make room for them, whereas hitherto they have been much straitned and distressed by their Enemies. Or, *I will establish* (for so that Verb sometimes signifies) *a place* for them, *i. e.* I will establish them in their Place or Land. Some learned Men render the Verse thus, and the *Hebrew* words will bear it: *And I have appointed* (or, *assigned*, or *given*) *a place for my people Israel* (to wit, the Land of *Canaan*) *and have planted them* in it, *that they may dwell in their own place, and be no more driven to and fro*, or rather, *and they shall dwell in their own place*, &c. *i. e.* As I did long ago appoint it to them, and afterwards planted them, or put them into actual possession, so now they shall continue or dwell in it, in spight of all their Enemies. *o* Among the favours which God had vouchsafed, and would vouchsafe to *David*, he reckons his Blessings to the people of *Israel*, because they were great Blessings to *David*; partly, because the strength and happiness of a King consists in great part in the multitude and happiness of his People; and partly, because *David* was a Man of a pious and publick spirit, and therefore no less affected with *Israels* felicity than with his own. *p i. e.* In their own Land, not in strange Lands, nor mixed with other people. *q* Either, First, As in the Land of *Egypt*: and so he goes downward to the Judges. Or, Secondly, As in *Sauls* time; and so he ascends to the Judges.

11 And as since the time that I commanded judges *to be* over my people Israel *r*, and ‖ have caused thee to rest from all thine enemies *s*.) Also the LORD telleth thee, That he will make thee an house *t*.

‖ Or, *I will cause. So* Gr.

r Nor as they did under the Judges, neither so oft, nor so long. But all this is to be understood with a condition, except they should notoriously forsake God, or rebel against him: which being so oft declared by God in other places, it was needless to mention it here. Or, this may relate to the later Ages of the World, when the people of *Israel* shall be converted to Christ, and recalled out of Captivity, and planted in their own place; when they shall enjoy a far greater degree of Tranquility than ever they did before. And this agrees best with the Future Tense, *I will appoint* —— *and will plant them*, &c. otherwise the work was already done, God had already appointed this Land for them, and actually planted them in it. *s i. e.* And until this time in which I have given thee rest. But these words though according to our Translation they be inclosed in the same Parenthesis with the foregoing clauses, may seem to be better put without it, and to be taken by themselves. For the foregoing words in this Verse, and in *ver.* 10. do all concern the people of *Israel*; but these words seem to concern *David* alone, to whom the Speech returns after a short digression concerning the people of *Israel*. And they may be rendred either thus, *And I have caused thee to rest*, &c. or, *And I will cause thee to rest*, &c. to wit, more fully and perfectly than yet thou dost. *t* For thy good intentions to make him an house, *he will make thee an house*, to wit, *a sure house*, as is expressed, 1 *King.* 11. 38. *i. e.* he will encrease and uphold thy Posterity, and continue the Kingdom in thy Family.

12 ¶ And * when thy days be fulfilled *u*, and thou shalt sleep with thy fathers, I will set up thy seed after thee *x*, which shall proceed out of thy bowels *y*, and I will establish his kingdom.

* 1 King. 8. 20.

u When the time of thy life shall expire. This Phrase implies, that his days shall be compleated and prolonged to the usual course and stint of Nature, and not cut off in the midst, by any violent or untimely death. *x* I will set up in thy stead and Throne, thy Posterity, first *Solomon*, and then others successively, and at last the Messias. So the following words may be understood diversly, part of his Posterity in general or indefinitely taken; part of *Solomon*, and part of Christ only, according to the differing nature of the several passages. *y* Out of thy inward parts, or from thy Loins, who shall be begotten by thee.

13 * He shall build an house *z* for my Name *a*, and I will stablish the throne of his kingdom *b* for ever.

* 1 King. 5. 5. and 6. 12. 1 Chro. 22. 10.

z This is meant literally and immediately of *Solomon*, who alone did build the material House or Temple; but mystically and ultimately of Christ, who is the Builder of Gods Spiritual House or Temple, *Heb.* 3. 3, 6. 1 *Pet.* 2. 5. *a i. e.* For my Service, and Worship, and Glory. *b* This is not meant of *Solomon*, for his Kingdom was not *for ever*. And though the Phrase *for ever* is sometimes used of the time of a mans life, yet it cannot be so understood here, because the Mercy here promised to *Davids* Son is of another nature, and of far longer continuance, than that which was given to *Saul*, *ver.* 15. who yet enjoyed the Kingdom as long as he lived. But it is to be understood of *Davids* Posterity in general, but with special respect to Christ, in whose Person the Kingdom was to be lodged for ever, *Isa.* 9. 7. *Dan.* 2. 44. *Luk.* 1. 32, 33.

† Heb. *la*

14 * I will be his father, and he shall be my son *c*: * if he commit iniquity *d*, I will chasten him with the rod of men ‖, and with the stripes of the children of men:

* Heb. 1. 5. * Psal. 89. 26, 30, 31, 32.

c I will carry my self towards him as becomes a Father, with all affection and tenderness, and I will own him as my Son. This is intended both of *Solomon*, as a Type of Christ; and of Christ himself, as is evident from *Heb.* 1. 5. *d* This agrees only to *Solomon* and some others of *Davids* Posterity; but not to Christ, who never committed iniquity, as *Solomon* did, who therein was no Type of Christ, and therefore this branch is terminated in *Solomon*; whereas in those things wherein *Solomon* was a Type of Christ, the sense passeth thorough *Solomon* unto Christ. ‖ Either, First, With such Rods as men use to correct their Sons, or to beat other Men: which are here opposed to the Rods or Strokes which an angry God inflicts. See *Job* 23. 6. *Psal.* 39. 11. *Isa.* 47. 3. *Rom.* 9. 22. *Heb.* 10. 31. and 12. 29. Or, Secondly, With such Rods as are gentle and moderate, and suited to Mans weakness; as a tolerable and resistible *temptation* is called *human*, or *common to men*, 1 *Cor.* 10. 13.

15 But my mercy *e* shall not depart away from him, as I took *it* from Saul *f*, whom I put away before thee.

‖ Or, *but*

e i. e. Or, *my kindness*, *i. e.* the Kingdom which I have mercifully and kindly promised to thee and thine. *f* In regard of his Posterity, for the Kingdom was continued to his person during life.

16 And thine house, and thy kingdom shall be established for ever * before thee *g*: thy throne shall be established for ever.

* 1 King. 1. 48.

g Thine Eyes in some sort beholding it, for he lived to see his Wife and Godly Son *Solomon* actually placed in the Throne, with great reputation and general applause, 1 *King.* 1. 39, 40. which was in it self a good presage of the continuance of the Kingdom in his Family; and being considered together with the infallible certainty of Gods promise to him and his for ever,

† Heb. *greatness.*

ever, of the accomplishment whereof, this was an earnest, gave him good assurance thereof; especially considering that he had his eyes and thoughts upon the Messiah, *Psal.* 110. 1, &c. whose *day he saw* by Faith, as *Abraham* did, *Joh.* 8. 56. and whom he *knew that God would raise out of the fruit of his Loins to sit on his Throne*, as is affirmed. *Act.* 2. 30. and that for ever: and so the Eternity of his Kingdom is rightly said to be before him. The LXX and *Syriack* read *before me*, which is an usual Phrase, which makes no great variation in the Hebrew Text.

17 According to all these words, and according to all this vision, so did Nathan speak unto David *h*.

h Although it was contrary to his own opinion, and an evidence of his rashness and folly. This therefore is here mentioned as an evidence of his Fidelity and Impartiality, in relating the whole mind of God herein, and of his modesty in taking shame to himself.

18 ¶ Then went king David in, and sat *i* before the LORD, and said, Who *am* I, O LORD God? and what *is* my house, that thou hast brought me hitherto *k*?

i This word may note either, first, his Bodily gesture: for there is no certain gesture to which Prayer is limited; and we have examples of Saints Praying in that Posture, *Exod.* 17. 12. 1 *King.* 19. 4. or, he might sit for a season whilst he was Meditating upon these things, and then alter his Posture (though it be not here expressed) and betake himself to Prayer. Or rather, Secondly, His continuance there, as this Hebrew word is oft used, as *Gen.* 27. 44. *Lev.* 14. 8. 1 *Sam.* 1. 22. and 20. 19. that he did not barely present himself before God, but abode there for some competent time, that he might with Gods leave pour out his Soul freely before him. For howsoever one may in some cases pray sitting, yet it is most probable that *David* would in this Holy place, and upon this occasion, use a more Humble and Reverent gesture, such as kneeling is, which therefore *David* prescribeth or adviseth, *Psal.* 95. 6. and *Solomon* accordingly practiseth, 1 *King.* 8. 54. 2 *Chron.* 6. 13. *k* How infinitely unworthy am I and my Family of this great honour and happiness.

19 And this *l* was yet a small thing in thy sight, O LORD God *m*: but thou hast spoken also of thy servants house for a great while to come *n*, and *is* this the † manner of man, O LORD God *o*?

† Heb. *law.*

l To wit, which thou hast already done for me, as he now said, *That thou hast brought me hitherto*, i. e to that pitch of Honour, and Peace, and Prosperity, in which through thy favour I now stand. *m* Though it was more than I deserved or could expect, yet thou didst not think it enough for thee to give to me. *n* For many future Ages, and indeed to all Eternity. *o* Do men use to deal so freely and kindly with their inferiors, as thou hast done with me? No: this is the Prerogative of Divine Grace, to give such promises and largesses as this. So these are words of admiration: which very well suites with the foregoing and following words. Or, *And is this the Manner*, or *Law*, or *Custom of mean* or *obscure men*, &c. as the *Hebrew Adam* is confessed sometimes to signifie, as *Psal.* 49. 2. and 62. 9. *Isa.* 2. 9. i. e. Is this the manner of mens dealing with mean and obscure persons, such as I am? So the Hebrew, *haadam*, is the Genitive Case of the object, which is frequent in the Hebrew and other Languages. And this seems more probable, because it exactly agrees with the parallel place, 1 *Chron.* 17. 17. where the words are, *thou hast regarded me according to the estate of a man of high degree*, i. e. thou hast dealt with me as if I had been not a poor mean Shepherd, but the Son of some Great Monarch, to whom such honours best agree.

20 And what can David say more unto thee *p*? for ‖ thou LORD God, knowest thy servant *q*.

‖ Or, *but.*

p Either, First, in way of Gratitude, and praise to thee, words cannot express my obligations to thee, nor my sense of these obligations. Or rather, Secondly, In way of prayer, as appears by the parallel place, 1 *Chron.* 17. 17. What can I ask or desire of thee more than thou hast freely done? *q* Thou knowest, Either, First, My deep sense of thy favours, and my obligations to thee. Or rather, Secondly, My condition and necessities, what I do or may need hereafter; and as thou knowest this, so I doubt not thou wilt be ready to supply me accordingly. Compare *Mat.* 6. 8, 32.

21 For thy words sake *r*, and according to thine own heart *s* hast thou done all † these great things, to make thy servant know *them t*.

† Heb. *this greatness.*

r That thou mightest fulfil thy promises made to me, by *Samuel* and *Nathan*, and thereby demonstrate thy Faithfulness. *s* i. e. Of thine own meer liberality and good pleasure, without any desert of mine. So far was *David*, though now a very gracious man, from thinking his actions Meritorious. *t* i. e. That thy gracious and wonderful purposes of Mercy towards me, which lay hid in thine own heart, might be manifested unto me and others, by thy most kind words and actions. So it agrees with 1 *Chron.* 17. 19.

22 Wherefore thou art great *u*, O LORD God: for * *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears *x*.

* Deut. 3. 24. and 4. 35. and 32. 39. 1 Sam. 2. 2. Isa. 45. 5, 18. 22.

u Both in Power and in Goodness, as appears by the great and good things which thou hast done for me. *x* What we have heard from our Parents, or out of thy word concerning the incomparable excellency of thy Majesty, and of thy Works; of that I have this day eminent experience.

23 And * what one nation in the earth *is* like thy people, *even* like Israel, whom God went *y* to redeem for a people to himself, and to make him a name *z*, and to do for you great things, and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, *from* the nations and their gods?

* Deut. 4. 7, 32. and 33. 29. Psal. 147. 20.]

y To wit, into *Egypt*. An expression of God after the manner of men. *z* To advance the Glory of his Power and Goodness, and other perfections. Compare *Exod.* 9. 16.

24 For thou hast confirmed to thy self *a* thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God *b*.

a Partly, by thy Promises, and that sure Covenant which thou hast made with them; and partly, by thy Glorious Works wrought on their behalf, as it appears this day. *b* In a peculiar manner, and by special Relation and Covenant: for otherwise he is the *God and Father of all things*, 1 *Cor.* 8. 6.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel *c*: and let the house of thy servant David be established before thee.

c i. e. Do thou never cease to manifest thy self to be the God and Governour of *Israel*.

27 For thou, O LORD of hosts, God of Israel, hast † revealed to thy servant, saying, I will build thee an house: therefore *d* hath thy servant found in his heart *e* to pray this prayer unto thee.

† Heb. *opened the ear.*

d Because thy Promise hath given me incouragement to pray, and assurance of Answer. *e* Or, *found his heart*, i. e. taken Courage; as a man is said to lose his heart when he wants Courage.

28 And now, O LORD God, (thou *art* that God *f*, and * thy words be true, and thou hast promised this goodness unto thy servant):

* Joh. 17. 17.

f That God who hast declared thy self to be *Israels* God, and in particular my God.

29 Therefore now † let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God hast spoken *it g*, and with thy blessing let the house of thy servant be blessed for ever.

† Heb. *be thou pleased and blest.*

g And therefore wilt certainly do it, for thy words never fail.

CHAP. VIII.

AND after this it came to pass, that David smote the Philistines, and subdued them: and David took ‖ Metheg-Ammah *a* out of the hand of the Philistines.

‖ Or, *the bridle of Ammah.*

a i. e. *Gath and her Towns*, as it is expressed in the parallel place, 1 *Chron.* 18. 1. which are called *Metheg-Ammah*, or *the Bridle*

Bridle of Ammah, becauſe *Gath* was ſituate in the Mountain of *Ammah*; and becauſe this being the chief City of the *Philiſtims*, and having a King, which none of the reſt had, was the Bridle which had hitherto kept the *Iſraelites* in ſubjection, but now was taken out of their mouths.

2 And he ſmote Moab *b*, and meaſured them with a line *c*, caſting them down to the ground *d*: even with two lines meaſured he to put to death *e*; and with one full line to keep alive: and *ſo* the Moabites became Davids ſervants, *and* brought gifts.

b For although the King of *Moab*, out of hatred to *Saul*, pretended ſome kindneſs to *David*, and gave protection to his Parents, 1 *Sam.* 22. 3, 4. yet the *Moabites* were perpetual and ſworn Enemies to the *Iſraelites*, who therefore were forbidden to admit them *into the Congregation of the Lord*, and to *ſeek their peace and proſperity*, Deut. 23. 6. And though God commanded them in their March to *Canaan*, to ſpare the *Moabites*, *Deut.* 2. 9, 19 yet afterwards they proved unthankful, and inſolent, and fierce Enemies to God and his people, *Numb.* 22. 2, *&c.* and 24. 17. and 25. 17. 18. *Judg.* 3. 14, *&c.* 1 *Sam.* 14. 47, *&c.* and thereby provoked God to alter his courſe and carriage towards them. *c i. e.* As with Line, the Particle *as* being oft underſtood, as *Pſal.* 11. 1. and 22. 6. and 45. 1. The ſenſe is, Having conquered the Land, he made an eſtimate of it, and, as it follows, diſtributed the Towns, and People into three parts. *d i. e.* Overthrowing their Towns, and utterly deſtroying their People in manner following. *e* Which ſeverity was neceſſary for his own and his Peoples ſecurity, becauſe they were numerous and Potent, and Bordering upon *Canaan*, and very vexatious and miſchievous to the *Iſraelites*. And now that Prophecy, *Numb.* 24. 17. was accompliſhed.

3 ¶ David ſmote alſo Hadadezer *f* the ſon of Rehob, king of * Zobah *g*, as he *h* went to recover his border at the river Euphrates.

* Pſal. 60. title.

f Called *Hadarezer*, 1 *Chron.* 18. 3. the Hebrew letters *Daleth* and *Reſch* being alike, and ſo oft interchanged. *g* A part of *Syria*, lying North-Eaſt from *Canaan*; towards *Hemath*, 1 *Chron.* 18. 3. See 1 *Sam.* 14. 47. *h Queſt.* Who? *Anſ.* Either, Firſt, *Hadarezer*: who being already very Potent, and going to enlarge his Dominion further, *David* thought fit to oppoſe him. Or, Secondly, *David*, who remembring the grant which God had made to his people, of all the Land as far as *Euphrates*, and having ſubdued his Neighbouring Enemies, went to recover his Rights, and ſtabliſh his Dominion as far as *Euphrates*.

4 And David took ‖ from him a thouſand ‖ *charets i*, and ſeven hundred horſemen *k*, and twenty thouſand footmen: and David houghed *l* all the charet *horſes m*, but reſerved of them *for* an hundred charets.

‖ Or, *of his.*
‖ As 1 Chron. 18. 4.

i Which word is fitly ſupplied out of 1 *Chron.* 18. 4. ſuch Subſtantives being oft underſtood in the Hebrew Language, as *Gen.* 26. 30. 2 *Sam.* 21. 16. *k* Or, *ſeven hundred* Companies of *Horſemen*, *i. e.* in all *ſeven thouſand*; as it is 1 *Chr.* 18. 4. there being ten in each Company, and each ten having a Ruler or Captain, *Exod.* 18. 21. *Deut.* 1. 15. Or, theſe *ſeven hundred* were the Chief and the Rulers of the reſt, and the remaining 6300 were the common Horſemen, ſubject to their Commanders. *l i. e.* Cut the ſinews of their Legs, that they might be uſeleſs for War. Compare *Joſ.* 11. 6. *m* Except the following reſerve. *Chariots* are here put for *Chariot-Horſes*, as they are 1 *Sam.* 13. 5. 2 *Sam.* 10. 18. *Pſal.* 76. 6. *David* did this, becauſe he could not keep them for his own uſe, *Deut.* 17. 16.

5 And when the Syrians of Damaſcus * came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

* *i. e.* Who were ſubject to *Damaſcus*, the chief City of *Syria*.

6 Then David put gariſons in Syria of Damaſcus, and the Syrians became ſervants to David, *and* brought gifts *n*: and the LORD preſerved David whitherſoever he went.

n To purchaſe their peace, and acknowledge their ſubjection to him.

7 And David took the ſhields of gold that were on the ſervants *o* of Hadadezer, and brought them to Jeruſalem.

o Or rather, *which were with the ſervants*, *i. e.* committed to their cuſtody, as being kept in the Kings Armoury: for it is not probable they carried them into the field.

8 And from Beta, and from Berothai *p*, cities of Hadadezer, king David took exceeding much braſs.

p In 1 *Chron.* 18. 8. it is, *from Tibhath, and from Chun.* Either therefore the ſame Cities were called by ſeveral names, as is uſual, the one by the *Hebrews*, the other by the *Syrians*: or thoſe were two other cities, and ſo the Braſs was taken out of theſe four cities.

9 ¶ When Toi king of Hamath *q* heard that David had ſmitten all the hoſt of Hadadezer,

q Another eminent City in *Syria*.

10 Then Toi ſent Joram *r* his ſon unto king David, to † ſalute him, and to bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him: (for Hadadezer † had wars *ſ* with Toi) and *Joram* † brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs;

† Heb. *aſk his of peace.*
† Heb. *was a man of wars, &c.*
† Heb. *in his hands were,*

r Here alſo the Names differ from 1 *Chron.* 18. 9, 10. where it is *Tou* and *Hadoram*. *ſ* Heb. *was a man of Wars, i. e.* was exerciſed with continual Wars. Compare *Gen.* 9. 20, *&c.*

11 Which alſo king David * did dedicate unto the LORD *t*, with the ſilver and gold that he had dedicate of all nations which he ſubdued:

* 1 Chron. 18. 11. and 26. 26.

t To the building of Gods Temple. So he ſhewed his affection to God and his Houſe in preparing for it, when he was not permitted to build it.

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rehob, king of Zobah.

13 And David gat *him* a name *u* when he returned from † ſmiting of the Syrians *x* in the valley of ſalt *y*, * *being* eighteen thouſand *men z*.

† Heb. *his ſmiting.*
* See Pſal. 60. title.

u i. e. Much increaſed his reputation. *x* Or, *Edomites*, as they are ſaid to be, 1 *Chron.* 18. 12. It is likely theſe two people were confederates, and that divers of the *Syrians* whom *David* had defeated in *Syria*, fled to *Edom*, and there joyned with them againſt their common Enemy, and made up together a very great Army (as the number of the Men ſlain in it ſheweth) conſiſting of the veterane Soldiers of both countries. Although the ſlaughter here following may ſeem not to have been of the *Syrians*, as the words at firſt reading ſeem to intimate, but of the *Edomites*; (it not being probable that the *Syrians* would come ſo far from their own country, as to the Valley of *Salt*, to fight) and this Verſe may be read thus, and that very agreeably to the *Hebrew*: *And* David *gat him a name when he returned from ſmiting of the* Syrians, in ſmiting (which is eaſily repeated out of the laſt clauſe, according to the common uſage of Scripture) *in the Valley of* Salt *eighteen thouſand men*, who were *Edomites*, as is ſufficiently implied here in the next Verſe, and expreſſed 1 *Chron.* 18. 12. *y* A place in *Edom* ſo called, either from its Neighbourhood to the Salt Sea, or for ſome other cauſe now unknown. *z* As it is alſo 1 *Chron.* 18. 12. where alſo they are ſaid to be ſmitten by *Abiſhai*: becauſe he was then a chief Commander of the Army under *David*, and it may be, began the fight: as, for the like reaſon, they are ſaid to be ſmitten by *Joab*, *Pſal.* 60. title; where alſo there are onely twelve thouſand mentioned; which place, if it ſpeak of this Battel, the ſtate of it was this: *Abiſhai* begins the Combat, and kills ſix thouſand, after him comes in *Joab* and kills twelve thouſand more, which makes up this eighteen thouſand. But why may not that be another Hiſtory and Battel? So the *Edomites* and *Syrians* together did firſt fight with *Abiſhai*, and loſt eighteen thouſand men, and afterwards recruited their Forces and fought with *Joab*, and loſt other twelve thouſand men. Nor is it ſtrange if two Battels were fought in one place; of which there are divers inſtances in Hiſtorians.

14 ¶ And he put gariſons in Edom; throughout all Edom put he gariſons, and all * they of Edom became Davids ſervants: and the LORD preſerved David whitherſoever he went.

* Num. 24. 18.

15 And David reigned over all Iſrael, and David executed judgment and juſtice *a* upon all his people.

a i. e. Juſt judgment, as *Deut.* 16. 18. A Figure called *Hendiadis*; as in *Gen.* 3. 16. *Matth.* 4. 16.

16 And Joab the ſon of Zeruiah *was* over the hoſt *b*; and Jehoſhaphat the ſon of Ahilud *was* ‖ recorder *c*.

‖ Or, *remembrancer, or writer of Chronicles.*

b Who

b Who having doubtleſs declared his repentance for his former crimes, and having done eminent ſervice for his Country, and having received the chief Command by vertue of *Davids* promiſe and contract, 2 *Sam.* 5. 8. was ſtill continued in his place. *c* Either, Firſt, The Writer of Chronicles. But it is not likely he would have been put among the great Officers of State and Church. Or, Secondly, The Treaſurer, who examined all the accounts, and kept Records of them. Or, Thirdly, The Kings Counſeller, as *Ahitophel* is called, 2 *Sam.* 15. 12. 1 *Chron.* 27. 33. who was to bring things of moment to the Kings mind and remembrance, and to admoniſh him from time to time of things fit to be done. See 1 *King.* 4. 3. and 2 *King.* 18. 18.

* 1 Chron. 24. 3, 4

17 And * Zadok the ſon of Ahitub *d*, and Ahimelech the ſon of Abiathar *e*, *were* the prieſt *f*; and

‖ Or, *Secretary.*

Seraiah *was* the ‖ Scribe;

d Not of that *Ahitub*, 1 *Sam.* 4. for that was of *Ithamar*'s race, but this of *Eleazar*. *e* So *Abiathar* called his Son by the name of his Father, 1 *Sam.* 22. 20. *f i. e.* The Chief Prieſt next under *Abiathar*, who fled to *David*, 1 *Sam.* 22. 20. and now was High Prieſt, as may be gathered from 2 *Sam.* 15. 35. and 1 *King.* 2. 27. 35. under him theſe two were the next Chief Prieſts, or the Second Prieſts, each one being Chief of the Houſe of his Father, *Zadok* of *Eleazar*, and *Ahimelech* of *Ithamar*. See *Numb.* 3. 32. 1 *Chron.* 24. 3, 4. Or, theſe two are here mentioned, becauſe they conſtantly attended upon the King, that he might conſult with them in the matters of the Lord, as need required.

* 1 Chron. 18. 17.

18 * And Benaiah the ſon of Jehoiada *was over g* both the Cherethites and the Pelethites *h*: and Davids ſons were ‖ chief rulers *i*.

‖ Or, *Princes.*

g Theſe words are ſupplied out of the parallel place, 1 *Chron.* 18. 17. and out of 2 *Sam.* 20. 23. where they are expreſſed. *h i. e.* The *Cherethites* and *Pelethites* were undoubtedly Soldiers, and ſuch as were eminent for their Valour and Fidelity to the King, as is evident from 2 *Sam.* 15. 18. and 20. 7. and 1 *King.* 1. 38. 44. and moſt probably they were the Kings Guards, which conſiſted of theſe two Bands, who might be diſtinguiſhed either by their ſeveral Weapons, or by the differing time or manner of their ſervice. They are ſuppoſed to be thus called, either, firſt, from their Office, which was upon the Kings command to cut off or puniſh offenders, and to preſerve the Kings Perſon, as their names in the Hebrew Tongue may ſeem to imply. Or, Secondly, From ſome Countrey, or place to which they had relation. As for the *Cherethites*, it is certain they were either a Branch of the *Philiſtines*, or a People neighbouring to them and confederate with them, as is manifeſt from 1 *Sam.* 30. 14. *Ezek.* 25. 16. *Zeph.* 2. 4, 5. And ſo might the *Pelethites* be too, though that be not related in Scripture. And theſe *Iſraelites* and Soldiers of *David* might be ſo called, either, becauſe they went and lived with *David* when he dwelt in thoſe parts: or, from ſome notable Exploit againſt, or Victory over theſe People; as among the *Romans* the names of *Aſiaticus*, *Africanus*, &c were given for the ſame reaſon. One of their Exploits againſt the *Cherethites* is in part related, 1 *Sam.* 30. 14. And it is likely they did many other againſt them, and againſt other people, amongſt which the *Pelethites* might be one. *i* Had the places of greateſt Authority and Dignity conferred upon them.

CHAP. IX.

AND David ſaid *a*, Is there yet any that is left of the houſe of Saul *b*, that I may ſhew him kindneſs for Jonathans ſake?

a *Davids* Wars being ended, he ſet himſelf to the Adminiſtration of Juſtice to all his People, *chap.* 8. 15. And amongſt others he minds his juſt debt and obligation to *Jonathan* and his Family. *b* He ſaith not *of the houſe of Jonathan*, for he knew not of any Son which he had left, and therefore thought his kindneſs and obligation was to paſs to the next of his kindred. As for *Mephibosheth*, he was very young and obſcure, and poſſibly concealed by his Friends, leſt *David* ſhould cut him off from jealouſie of State, as hath been uſual among Princes in like caſe, and therefore was unknown to *David*, as well he might be eſpecially when *Davids* head and hands were full of War with divers and Potent Enemies, as they had hitherto been.

* chap. 16. 1. & 19. 29.

2 And *there was* of the houſe of Saul a ſervant *c* whoſe name *was* * Ziba: and when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he*.

c One who had been a Servant, and, as it may ſeem, a Steward to *Saul*. See below, *v.* 10.

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the kindneſs of God *d* unto him? And Ziba ſaid unto the king, Jonathan hath yet a ſon, *which is* * lame on his feet.

* chap. 4. 4.

d Either, Firſt, That kindneſs which I owe him for God's ſake, and by vertue of my Oath given to him about it, 1 *Sam.* 20. 14, 15. But that Oath ſeems onely to oblige him to *Jonathans* Poſterity, and not to any other of *Sauls* Houſe. Or, Secondly, Great and eminent kindneſs.

4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſon of Ammiel, in Lodebar *e*.

e In a place beyond *Jordan*, *chap.* 17. 27. where his Friends thought he might be kept out of *Davids* ſight.

5 ¶ Then king David ſent, and fet him out of the houſe of Machir the ſon of Ammiel, from Lodebar.

6 Now when Mephibosheth the ſon of Jonathan, the ſon of Saul, was come unto David, he fell on his face, and did reverence: And David ſaid, Mephibosheth. And he anſwered, Behold thy ſervant.

7 ¶ And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſs for Jonathan thy fathers ſake, and will reſtore thee all the land of Saul thy father *f*, and thou ſhalt eat bread at my table continually.

f Which were now ſeized and poſſeſſed by *David*, as due to him, either, in right of his Wife, to whom the Inheritance was devolved, *Sauls* Sons by his Wives being all dead. See *Numb.* 27. 8. or, by Divine Donation, as belonging to the Crown which God had now given him: or, by forfeiture, becauſe of *Iſhboſheth*'s Rebellion againſt his Lord and King.

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a * dead dog as I *am g*?

* 1 Sam. 24. 14.

g So contemptible in my perſon and condition.

9 ¶ Then the king called to Ziba Sauls ſervant, and ſaid unto him, * I have given unto thy maſters ſon all that pertained to Saul, and to all his houſe.

* See chap. 19. 29.

10 Thou therefore, and thy ſons, and thy ſervants ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſters ſon may have food to eat *h*: but Mephibosheth thy maſters ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons, and twenty ſervants *i*.

h i. e. That he may have wherewith to buy Food for all his Family, and all manner of proviſions (which oft come under the title of *Food* and Bread) neceſſary for himſelf and them. *i* For it is probable he had been the chief Steward to manage *Sauls* Lands: whereby he had great opportunities to inrich himſelf, which alſo he was very intent and reſolved upon, either directly, or indirectly, as the following Hiſtory of him ſhews; and therefore it is not ſtrange that he was ſo rich.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for Mephibosheth, *ſaid the king*, he ſhall eat at my table, as one of the kings ſons *k*.

k Theſe are the words, Either, Firſt, Of *David*; the words, *ſaid he*, or *ſaid the King*, being ſupplied out of the former and following Verſes. Or Secondly, Of *Ziba*, being thus rendred and underſtood, *Alſo* Mephibosheth, if the King ſo pleaſe, *ſhall eat at my table*, and ſhall be treated there according to his Quality, *as one of thy Sons*, as thou deſireſt: for the Eſtate will ſuffice for that alſo.

12 And Mephibosheth had a young ſon *l*, whoſe name *was* Micha *m*: and all that dwelt in the houſe of Ziba *were* ſervants unto Mephibosheth.

l Either, Firſt, Before he was diſcovered and brought to the King; and then *David* ſeems guilty of a great error in forgetting his dear *Jonathan* ſo long; although his long and continued

tinued Wars both Civil and Foreign, might afford him some excuse, as filling his mind and time with business of another nature. Or, Secondly, After that time: for there is nothing here which determines when this Son was Born. *m* Who also had other Children and Grand-children, to keep up the name and memory of worthy and famous *Jonathan*. See 1 *Chron.* 8. 34, 35. and 9. 40, 41.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the kings table; and was lame on both his feet.

CHAP. X.

* 1 Chro. 19. 1. AND it came to pass after this, that the * king of the children of Ammon *a* died, and Hanun his son reigned in his stead.

a Nahash, ver. 2. probably the same whose Army *Saul* defeated and destroyed, 1 *Sam.* 11. who out of enmity to *Saul* shewed kindness to *David*, as it follows; hoping also by fomenting the differences between *Saul* and *David*, to make way for his future Conquests.

2 Then said David, I will shew kindness unto Hanun the son of Nahash *b*, as his father shewed kindness unto me *c*. And David sent to comfort him by the hand of his servants, for † his father: and Davids servants came into the land of the children of Ammon.

† *the loss of.*

b Therefore there had hitherto been Peace and Friendship between *David* and him; and therefore the *spoils of the children of Ammon* are mentioned *chap.* 8. 12. by way of anticipation, and with respect to the story here following. *c* Which he might do, either, by offering him his help, if he needed it; or, by supplying him with Military or other provisions upon occasion, or many other ways.

3 And the princes of the children of Ammon said unto Hanun their lord, † Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? Hath not David *rather* sent his servants unto thee, to search the city, and to spie it out *d*, and to overthrow *it*?

† Heb. *in thine eyes doth David.*

d To observe where the City is weakest, and may soonest be taken. The ground of this suspition was, partly, the Conscience of their ill deserts and carriage towards the *Israelites*, whose quarrel *David* had espoused: partly, the opinion they had of *Davids* policy: and partly, the severity of Gods Law particularly against them, *Deut.* 23. 6. which might easily come to their ears. And they knew *David* was a zealous assertor of Gods Laws.

4 Wherefore Hanun took Davids servants, and shaved off the one half of their beards *e*, and cut off their garments in the middle, *even* to their buttocks *f*, and sent them away.

e Partly, that he might compel them to bear a part in their mourning, and that in such a way as was usual with them, but forbidden to the *Israelites*, *Lev.* 19. 27. *Deut.* 14. 1. which probably was not unknown to them: and partly, to fasten this as a reproach upon them, and to make them ridiculous and contemptible. Compare *Isa.* 20. 4. and 47. 2. and 50. 6. *f* This was worse than the former, because the *Israelites* wore no Breeches, and so their nakedness was hereby uncovered. Compare *Isa.* 20. 4.

5 ¶ When they told *it* unto David, He sent to meet them *g*, because the men were greatly ashamed: and the king said. Tarry at Jericho *h* until your beards be grown *i*, and *then* return.

g He sent them Clothes and other necessaries. *h* Both because this was one of the first places which they came to in Canaan: and because it was now a very obscure Village, and therefore fittest for them in their circumstances: for it was not built as a City till after this time, 1 *King.* 16. 34. *i* For the want or loss of Beards was esteemed a reproach among the *Israelites*.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-Rehob *k*, and the Syrians of Zoba *l*, twenty thousand footmen, and of king Maacah *m* a thousand men, and of Ishtob *n* twelve thousand men.

k Near *Hamath*, *Numb.* 13. 21. *l* Of which see 1 *Sam.* 14. 47. and 2 *Sam.* 8. 3. *m i. e.* Of that part of *Syria* which was under King *Maacah*: for *Syria* was a large Country, and there were divers Kings in the several parts of it. This part was near *Gilead*. See *Deut.* 3. 14. *n* Or, *of the men of Tob*, the Country where *Jephthah* dwelt, *Judg.* 11. 3. Besides these, they hired others out of *Aram Naharaim*, or *Mesopotamia*, as appears from 1 *Chron.* 19. 6. and *Psal.* 60. title. And all these were forward enough to Combine against *David*, both to revenge their former losses and reproaches, and to give check to his growing greatness.

7 And when David heard *of it*, he sent Joab, and all the host of the mighty men *o*.

o Chusing wisely to carry the War into their countrey, rather than to expect it in his own.

8 And the children of Ammon came out, and put the battel in aray at the entring in of the gate *p*: and the Syrians of Zoba, and of Rehob, and Ishtob, and Maacah, *were* by themselves in the field *q*.

p To wit, of *Medeba*, as it is expressed 1 *Chron.* 19. 7. which was a frontier city. See *Numb.* 21. 30. This place they chose for the Fight, that they might both defend that city and their country, whereof that was the entrance, and if need were, might retreat into it. *q* That by their numerous Forces they might fall upon the *Israelites* on the other side.

9 When Joab saw that the front of the battel was against him before and behind, he chose of all the choice *men* of Israel, and put them in aray against the Syrians *r*.

r Which were the most valiant and expert Soldiers.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in aray against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people *s*, and for the cities of our God *t*: and the LORD do that which seemeth him good *t*.

s For the preservation of our selves and all our Brethren from that utter ruin which our Enemies design for us. Our War is not vainly undertaken to enlarge our Empire or Glory, but for our own just and necessary defence; and therefore we may hope for Gods Blessing and assistance in it. *t* Which are devoted to his Worship and Service, and therefore he will plead their cause against his Enemies. *t* Let us do our parts, and quietly refer our selves and the event to Gods good pleasure, which we have no reason to distrust.

13 And Joab drew nigh, and the people that *were* with him, unto the battel against the Syrians *u*: and they fled before him.

u He prudently falls upon them first, because they were but mercenaries, and not concerned so much in the Success as the *Ammonites* were, all whose interest lay at stake; and therefore not likely to venture too far in their defence.

14 And when the children of Ammon saw that the Syrians were fled *x*, then fled they also before Abishai, and entred into the city: so Joab returned from the children of Ammon *y*, and came to Jerusalem.

x In whose numbers and prowess they had the most confidence. *y* Not judging it convenient or safe to pursue them; because the Forces were not utterly ruined, but onely dispersed and put to flight, and so might easily rally together.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together *z*.

z Partly, to wipe out the stain of Cowardize which they had now contracted: partly, to prevent that vengeance which they supposed *David* would execute upon them for their last attempt: and partly, to shake off the Yoke that *David* had lately put upon them.

16 And Hadarezer *a* sent, and brought out the Syrians

Syrians that *were* beyond the river *b*: and they came to Helam; and Shobach *c* the captain of the hoſt of Hadarezer *went* before them.

a The ſame with *Hadadezer*, *chap.* 8. 3. *b* Who having engaged themſelves in the former Expedition, as was noted before, were now obliged to proceed in their own defence, being alſo perſwaded and hired to this ſecond Expedition, *v.* 19. *c* Or, *Shophack*, 1 *Chron.* 19. 16,

17 And when it was told David, he gathered all Iſrael *d* together, and paſſed over Jordan, and came to Helam: and the Syrians ſet themſelves in aray againſt David, and fought with him.

d *i. e.* The Choſen and Valiant Men pickt out of all *Iſrael.*

18 And the Syrians fled before Iſrael, and David ſlew *the men of* ſeven hundred chariots *e* of the Syrians, and forty thouſand horſemen *f*, and ſmote Shobach the captain of their hoſt, who died there.

e Heb. *ſeven hundred Chariots*: *i. e.* The Men belonging to them; that Fought in, or with them; as plainly appears, 1. Becauſe the Men only, and not the Chariots were capable of being killed, as theſe are ſaid to have been. 2. Becauſe it is thus explained in the Book of *Chronicles*, which was written after this Book, for this end, to Explain what was dark or doubtful, and to ſupply what was omitted here; where inſtead of theſe words, are *ſeven thouſand men* which Fought *in Chariots*, 1 *Chron.* 19. 18. And this is a very common Metonymy; of which, See above *Chap.* 8. 4. and the Notes on 1 *Sam.* 13. 5. Although there might be 7000 Chariots in all, whereof 700 were *choſen* ones; according to the diſtinction made *Exod.* 14. 7. *f* For which in 1 *Chron.* 19. 18. is *forty thouſand footmen*. Which may be reconciled divers ways. 1. Both theſe may be true, that he ſlew 40000 Horſemen, which being the moſt conſiderable part and ſtrength of the Army, it might ſeem ſufficient to name them, and every one could eaſily underſtand, that the Footmen in that caſe were certainly cut off; and that he ſlew alſo 40000 Footmen, as is ſaid 1 *Chron.* where he mentions them only, becauſe they were omitted in 2 *Sam.* and the Horſemen being expreſſed here, it was needleſs to repeat them in 1 *Chron.* 2. The Horſemen may be here called *footmen*, in oppoſition to thoſe that Fought in Chariots; becauſe they ſometimes Fought on Horſeback, and ſometimes came down from their Horſes, and Fought on Foot, when the place of the Battle was more commodious for Footmen, than for Horſemen; which it is not improbable was their Caſe here; for *David*, being a Souldier of great Prudence and Experience, and underſtanding, the great numbers of the *Syrian* Horſemen; whereas the *Iſraelites* had but very few, *Deut.* 17. 16. would doubtleſs endeavour to chuſe a place as inconvenient for their Horſemen as he could. 3. Peradventure the *Syrians* deſigned to bring the War into *David's* Country, and therefore haſtened their March, and for that end put their Footmen on Horſeback, (as hath been frequently done in like caſes) who, when they came to the place of the Battle, came down from their Horſes, and Fought on Foot. So there is no need of acknowledging an error of the Scribe in the Sacred Text: which yet if it were granted in ſuch Hiſtorical Paſſages of no moment to the Doctrine of Faith and good Life, it would not ſhake the Foundation of our Faith in matters of great Importance, which it might reaſonably be preſumed the Providence of God would more watchfully preſerve from all depravation or corruption.

19 And when all the kings *that were* ſervants to Hadarezer *f* ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them: So the Syrians feared to help the children of Ammon any more.

f To wit, for that time, or in that Expedition to which he hired them.

CHAP. XI.

† Heb. *at the return of the year*

AND it came to paſs, *that* † after the year was expired, at the time when kings go forth *b* to *battel* *c* that * David ſent Joab and his ſervants with him, and all Iſrael; and they deſtroyed the children of Ammon, and beſieged Rabbah *d*, but David tarried ſtill at Jeruſalem.

* 1 Chro. 20. 1.

a When that year ended, and the next begun, which was in the Spring-time, *Exod.* 12. 2. *b* Which is, when the ground is fit for the March of Soldiers, and brings forth Proviſion for Man and Beaſt. *c* Theſe words are to be underſtood here, as *Gen.* 10. 11. and 14. 8. *d* The Chief and Royal City of the *Ammonites*, *Deut.* 3. 11.

2 ¶ And it came to paſs in an evening-tide, that David aroſe from off his bed *e*, and walked upon the roof *f* of the kings houſe: and from the roof he ſaw a woman waſhing her ſelf *g*: and the woman *was* very beautiful to look upon.

e Where he had lain, and ſlept for ſome time; being poſſibly diſpoſed to ſleep after Dinner, by reaſon of ſome exceſs committed in Eating, or Drinking; and indulging himſelf in his Lazy Humour, which may ſeem very improper for ſo great a Prince and Captain, who had had ſo many and great Burdens upon his Shoulders, eſpecially in a time of War; and therefore ſuch Practiſes have been condemned by *Heathens*: and *Homer* will not allow a General and great Counſellor to ſleep all the Night, much leſs to take any part of the Day for it. And therefore this is thought to be *Davids* firſt Error, and the occaſion of his following Fall. *f* Which was plain after the manner, *Deut.* 22. 8. *g* To wit, in a Bath, which poſſibly was in her Garden; or in ſome room near to the Kings Palace, where ſhe might waſh her ſelf divers ways, and for different ends; either for health, or coolneſs, or to cleanſe her ſelf from ſome kind of legal impurity: where alſo, the Windows being open, and ſhe careleſs, *David* might eſpie her.

3 And David ſent and enquired after the woman *b*: and *one* ſaid, *Is* not this Bath-ſheba *i* the daughter of Eliam, the wife of Uriah the Hittite *k*?

b Inſtead of ſuppreſſing that Luſt which the ſight of his Eyes had kindled, he ſeeks rather to feed it; and firſt enquires who ſhe was; that, if ſhe were unmarried, he might make her either his Wife, or his Concubine. *i* Called alſo *Bathſhua*, 1 *Chron.* 3. 5. where alſo *Eliam* is called *Ammiel*. *k* So called, either, 1, By his Original, being born either of that Race, but become a zealous Proſelyte; or, at leaſt, among that People. Or, 2. By his Habitation among them. Or, 3. For ſome notable Exploit of his againſt that People: See 1 *Sam.* 26. 6. and the notes on 2 *Sam.* 8. 18.

4 And David ſent meſſengers, and took her *l*, and ſhe came in unto him *m*, and he * lay with her († for ſhe was * purified from her uncleanneſs *n*) and ſhe returned unto her houſe.

* Pſal. 51. title.
† Heb. *and ſhe was purifying her ſelf from her uncleanneſs.* So Gr.
* Lev. 15. 19. and 18. 19.

l From her own Houſe into his Palace, not by force, but by perſwaſion, as deſiring to ſpeak with her. *m* Into his Palace and Chamber, as he deſired. *n* To wit, from her menſtruous Pollution according to the Law, *Levit.* 18. 19. Which is here noted, as the reaſon, either why *David* purſued his Luſtful deſire; or why ſhe ſo eaſily yielded to it, becauſe ſhe was not under that Pollution which might alienate her from it; or rather, why ſhe ſo readily conceived, that time being obſerved by *Ariſtotle* and others, to be the moſt likely time for Conception.

5 And the woman conceived, and ſent, and told David, and ſaid, I *am* with child *o*.

o Conſider therefore what to do for thy own honour, and for my ſafety, whom thou haſt brought into a moſt ſhameful and dangerous condition.

6 And David ſent to Joab, *ſaying*, Send me Uriah the Hittite: And Joab ſent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* † how Joab did, and how the people did, and how the war proſpered *p*?

† Heb. *of the peace of*, &c.

p Frivolous Queſtions which any common Meſſenger could have anſwered: which probably made *Uriah* ſuſpect that there was ſome other ſecret cauſe why he was ſent for. And he might underſtand ſomething, either by *Davids* Meſſengers, *v.* 4. or by ſome of his own Family, concerning her being ſent for to the Court: which together with other Circumſtances might give him cauſe of further ſuſpition. Yet ſuch might be the Queſtions (though not here particularly mentioned) concerning thoſe Heads, as every private perſon might not be acquainted with, nor able to reſolve, but ſuch onely as were acquainted with the Counſel of War.

8 And David ſaid to Uriah, Go down to thy houſe *q*, and waſh thy feet *r*. And Uriah departed out of the kings houſe, and there † followed him a meſs *of meat* from the king *s*.

† Heb. *went out after him.*

q Not doubting but he would there Converſe with his Wife, and ſo cover their Sin and Shame. *r* As Travellers there uſed to do. *s* Seemingly as a Teſtimony of *Davids* Reſpect and Affection to him; but really to cheer up his Spirits, and diſpoſe him to deſire his Wives Company.

9 But Uriah ſlept at the door of the kings houſe with all the ſervants of his lord *t*, and went not down to his houſe.

t With the Kings Guard. This he did, either upon ſome ſuſpition of the matter, See *ver.* 7. Or, by the ſecret direction of Gods wiſe and irreſiſtible Providence, who would bring *Davids* Sin to light.

10 And when they had told * David, ſaying, Uriah went not down unto his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey *u*? why *then* didſt thou not go down unto thine houſe?

* Whether of their own accord, or being firſt asked by *David*, it doth not appear. *u* Wearied with hard ſervice and Travel, and therefore didſt need refreſhment; nor did I expect or deſire that thou ſhouldeſt now attend upon my Perſon, or keep the Watch.

11 And Uriah ſaid unto David, The ark *x*, * chap. 20. 6. and Iſrael, and Judah abide in tents, and * my lord Joab, and the ſervants of my lord are encamped in the open fields *y*; ſhall I then go into mine houſe to eat, and to drink, and to lie with my wife *z*? *As* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

x Which it ſeems, was now carried with them for their encouragement and direction, as was uſual: See *Numb.* 10. 35. 1 *Sam.* 4. 4. *y* To wit, in Tents which are in the Fields. *z* He might poſſibly add theſe words, to inſinuate his apprehenſion of the Kings Deſign, and to awaken his Conſcience to the conſideration of his Sin, and of the Injury which he had done him. His meaning is, Now when Gods People are in a doubtful and dangerous Condition, it becomes me to Sympathize with them, and to abſtain even from lawful Delights. Whereby he might poſſibly intimate, how unworthy it was for *David* in ſuch a ſeaſon to indulge himſelf in ſinful and injurious Pleaſures. But *Davids* Ear was now Deaf, his Heart being hardned through the deceitfulneſs of Sin.

12 And David ſaid to Uriah, Tarry here to day alſo, and to morrow I will let thee depart. So Uriah abode in Jeruſalem that day and the morrow.

13 And when David had called him *, he did eat and drink before him, and he made him drunk *a*: and at even he went out to lie on his bed *b* with the ſervants of his lord *c*, but went not down to his houſe.

* *i. e.* Being invited by *David*. *a* Or, *he made him merry*, as the Word oft ſignifies. He cauſed him to Drink more than was convenient. *b* Which it doth not appear, that he did the Night before; but now his Exceſs in Eating and Drinking, might make it more neceſſary for him. *c i. e.* In ſome Chamber in the Kings Court, where the Kings Servants uſed to take their Repoſe.

14 And it came to paſs in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah.

15 And he wrote in the letter, ſaying, Set ye Uriah in the forefront of the † hotteſt battel, and † Heb. *ſtrong.* retire ye † from him, that he may be ſmitten and die *d*. † Heb. *from after him.*

d So far is *David* from Repenting upon theſe juſt and great Occaſions, that he ſeeks to cover one Sin with another; and to hide his Adultery with Murder, even the Murder of a moſt Excellent Perſon, and that in a moſt Malicious and Perfidious manner.

16 And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were* *e*.

e Placed there to defend it, becauſe that part of the City was ſuppoſed either the weakeſt, or the place deſigned for the Aſſault. *Joab* having formerly committed a baſe Murder upon *Abner*, was ready to execute this wicked Command of the King; that ſo he being involved in the ſame Guilt with him, might the more willingly receive him into favour.

17 And the men of the city went out and fought with Joab: and there fell ſome of the people of the ſervants of David, and Uriah the Hittite died alſo.

18 Then Joab ſent, and told David all the things concerning the war:

19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the war unto the king;

20 And if ſo be that the kings wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city when ye did fight? knew ye not that they would ſhoot from the wall?

21 Who ſmote * Abimelech the ſon of Jerubbeſheth ‖? did not a woman caſt a piece of a mil-ſtone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then ſay thou, Thy ſervant Uriah the Hittite is dead alſo *f*. * Judg. 9. 53.

‖ Called alſo *Jerubbaal*, *Judg.* 9. 1. See the note on 2 *Sam.* 2. 8. *f* Which he knew would be acceptable news to the King, and therefore allay his Wrath. This indeed might make the Meſſenger ſuſpect that *David* had an hand in *Uriahs* Death; and poſſibly *Joab* might ſay ſo for that very reaſon, that theſe matters by degrees being known, *David* might be hardned in Sin, and ſo *Joab* might have the greater intereſt in him.

22 So the meſſenger went and came, and ſhewed David all that Joab had ſent him for.

23 And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field, and we were upon them even unto the entring of the gate *g*.

g We beat them back, and purſued them even to the Gate.

24 And the ſhooters ſhot from off the wall upon thy ſervants, and ſome of the kings ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo.

25 Then David ſaid unto the meſſenger, Thus ſhalt thou ſay unto Joab, Let not this thing † diſ- † Heb. *be not* pleaſe thee *h*: for the ſword devoureth † one as *in thine eyes.* well as another: make thy battel more ſtrong † Heb. *So and* againſt the city, and overthrow it: and encou- *ſuch.* rage thou him *i*.

h Be not dejected or diſcouraged by this ſad occaſion. *i i. e. Joab*, to proceed in the Siege.

26 And when the wife of Uriah heard that Uriah her husband was dead, ſhe mourned for her husband.

27 And when the mourning was paſt *k*, David ſent and fet her to his houſe, and ſhe became his wife, and bare him a ſon *l*: but the thing that David had done *m*, † diſpleaſed the LORD. † Heb. *was evil in the eyes of.*

k Which was ſeven days, *Gen.* 50. 10. 1 *Sam.* 31. 13. Nor could the nature of the thing admit of longer delay, leſt the too early birth of the Child might diſcover *Davids* Sin. *l* By which it appears, That *David* continued in the ſtate of Impenitency for divers Months together; and this notwithſtanding his frequent attendance upon Gods Ordinances. Which is an eminent inſtance of the Corruption of Mans Nature which is even in the beſt; and, without Divine Aſſiſtance, is too ſtrong for them; of the deceitfulneſs of Sin, and of the tremendous Judgment of God in puniſhing one Sin, by delivering a man up to another. *m i. e.* His Adultery and Murder, as is evident from the next Chapter.

CHAP. XII.

AND the LORD ſent Nathan *a* unto David: and * he came unto him, and ſaid unto him, There were two men in one city *b*; the one rich and the other poor: * Pſal. 51. title.

a The Prophet, *chap.* 7. 2. 1 *King.* 1. 8. When the ordinary means did not awaken *David* to Repentance, God uſeth an Extraordinary Courſe. Thus the Merciful God pities and prevents him who had ſo horribly forſaken and forgotten God. *b* He prudently uſhereth in his Reproof with a Parable, after the manner of the Eaſtern Nations, and ancient times, that ſo he might ſurprize *David*, and cauſe him unawares to give Sentence againſt himſelf. He manageth his Relation as if it had been a real thing; and demands the Kings Juſtice in the caſe. Though the Application of this Parable to *David* be caſie and obvious, yet it matters not, if ſome circumſtances be not ſo applicable; becauſe

because it was fit to put in some such Clauses, either for the decency of the Parable, or that *David* might not too early discover his Design.

2 The rich *man* had exceeding many flocks and herds *c*.

c Noting *Davids* many Wives and Concubines.

3 But the poor *man* had nothing save one little ew-lamb *d*, which he had bought *e* and nourished up: and it grew up together with him, and with his children, it did eat of his own † meat, and drank of his own cup, and lay in his bosom *f*, and was unto him as a daughter.

† Heb. *Morsel.*

d Designing *Uriah*, with his own and onely Wife. *e* As men then used to buy their Wives: or, *had procured.* *f* Which *David* might take for Hyperbolical Expressions of his tender care of, and affection to it. Although there want not Instances of some who have treated such Brute Creatures in this manner.

4 And there came a traveller *g* unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor mans lamb, and dressed it for the man that was come to him.

g This some make to be the Devil, whom *David* gratified by his Sin; but it rather seems added for the decency of the Parable.

5 And Davids anger was kindled greatly against the man, and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing*, ‖ † shall surely die *h*.

‖ Or, *is worthy to die.* † Heb. is *the Son of death.*

h This seems to be more than the Fact deserved, or than he had Commission for it, *Exod.* 22. 1. But it is observable, That *David* now when he was most Indulgent to himself, and to his own Sin, was most severe to others; as appears by this Passage, and the following Relation, *ver.* 31. which was done in the time of *Davids* impenitent continuance in his Sin.

6 And he shall restore the lamb * fourfold, because he did this thing, and because he had no pity.

* Exod. 22. 4.

7 And Nathan said to David, Thou *art* the man *i*. Thus saith the LORD God of Israel, * I anointed thee king over Israel, and I delivered thee out of the hand of Saul:

* 1 Sam. 16. 13.

i Thou hast committed this Crime with great Aggravations; and out of thine own mouth thy Sentence hath proceeded, and thou art worthy of Death.

8 And I gave thee thy masters house, and thy masters wives *k* into thy bosome, and gave thee the house of Israel and of Judah, and if *that had been* too little, I would moreover have given unto thee such and such things *l*.

k Or, *women*, as that Word is elsewhere used; as *Numb.* 31. 18. And though we read not a word of Gods giving, or of *Davids* taking any of *Sauls* Wives into his Bosome; or, which is all one, into his Bed; Yet (which I think to be aimed at here) it might be according to the manner of that time, that the Wives and Concubines of the Precedent King, belonged to the Successor, to be at least at his Dispose. And to pretend to them, was interpreted little less than pretending to the Crown. Which made it fatal to *Adonijah* to ask *Abishag*, 1 *King.* 2. 23. And to *Abner* to be suspected for *Rispah*, 2 *Sam.* 3. 8. And *Absalom*, Usurping the Crown, usurped the Concubines also; which is looked on as a Crime unpardonable, 2 *Sam.* 16. 21. nor would this have been reckoned amongst the Mercies and Blessings which God here is said to give him, and which are opposed to that which he sinfully took: but we do read, That *Merab*, *Sauls* Daughter, was given to him for his Wife by *Sauls* promise, and consequently by Gods grant; though afterwards *Saul* perfidiously gave her to another Man; and that *Michal*, the other Daughter, was actually given to him, 1 *Sam.* 18. And it is very possible, that some other of *Davids* Wives were nearly Related to the House of *Saul*; whereby *David* might design to enlarge and strengthen his Interest in the Kingdom. Although there is no absolute Necessity of restraining this to *Saul*, seeing the Word is Plural, *Masters*; and may belong to others also, who sometimes were owned by *David* as his Masters, Lords, or Superiors, such as *Nabal* was, and some others not elsewhere named might be, whose *Houses* and *Wives*, or, at least, *Women*, God might give to *David*. *l* Such other things as thou hadst wanted, or in reason desired.

9 Wherefore hast thou despised the commandment of the LORD *m*, to do evil in his sight? thou hast killed Uriah the Hittite *n* with the sword, and hast taken his wife *to be* thy wife *o*, and hast slain him with the sword of the children of Ammon *p*.

m i. *e.* Those Laws of God which forbad thee to do this thing, by not giving them that respect and observance which they deserved. *n* That Valiant, and Generous, and Noble Person. *o* This he mentions amongst his other Sins; partly, because he had rewarded her, who by Gods Law should have been severely punished: partly, because he compassed this Marriage by wicked practices, even by *Uriahs* Murder, and for sinful ends, even for the gratification of his inordinate and sensual Lusts, and for the concealment of that Sin which he was obliged to confess and lament. *p* Those cursed Enemies of God, and of his People, whom thou hast encouraged and hardned in their Idolatry, by giving up him, and others of Gods People into their hands. And note here, That although *David* did not kill *Uriah* himself, nor command any to do it; but only that he should be put upon dangerous Service, (which a General of an Army oft doth to Soldiers under him, on justifiable accounts, without being therefore Legally chargeable with Murder, though the person so employed dye in the Service:) yet in Gods account, who judged of *Davids* Design therein, it is justly so reputed. And therefore, though the *Ammonites* slew *Uriah*, yet *David* is said to have killed him with their Sword.

10 Now therefore the sword shall never depart from thine house *q*, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

q During the residue of thy Life: as appears from the following History.

11 Thus saith the LORD, Behold, I will raise up evil *r* against thee out of thine own house *s*, and I will * take thy wives before thine eyes *t*, and give *them u* unto thy neighbour *x*, and he shall lie with thy wives in the sight of the sun *y*.

* Deut. 28. 30. chap. 16. 22.

r To wit, the evil of Punishment. *s* From thy own children and Family. *t* i. *e.* Openly, so as thou shalt know it as certainly as if thou didst see it, and yet not be able to hinder it. *u* i. *e.* I shall by my Providence, give him power over them, which I know he will abuse; and I shall not restrain him from so doing, either by my Grace or Providence. *x* To one who is very near to thee, even thy beloved Son *Absalom*. But God expresseth this here darkly and doubtfully, that the accomplishment of it might not be hindred. *y* In the open Day, and in a Publick Place. The accomplishment hereof, See *Chap.* 16. 22.

12 For thou didst *it* secretly: but I will do this thing *z* before all Israel, and before the Sun.

z i. *e.* I will Execute this Judgment. This God did by inclining *Davids* Heart to leave his Concubines, to keep his House, and so to come into *Absaloms* Power, by giving up *Achitophel* to his own Carnal Policy, which readily suggested to him that wicked and desperate Counsel; and by exposing *Absalom* to these Temptations, and leaving him to his own Vicious Inclinations, which God certainly knew would in such circumstances produce that Effect. So the Sin was wholly from Men; but the ordering and over-ruling their Mistakes and Miscarriages to this end, was from God.

13 And David said unto Nathan, * I have sinned against the LORD *a*. And Nathan said unto David, The LORD also hath put away thy sin *b*, thou shalt not die *c*.

* Psal. 32. 5. and 51. 4.

a I now freely confess, that Sin which I have hitherto so wickedly smothered; and I have deserved all these, and far heavier Judgments for it; and I am more troubled for my Sin against my Soveraign Lord and gracious God, than for the shame and punishment that follow it. How serious and pathetical this confession was, [illegible] may see, *Psal.* 51. *b* i. *e.* So far as concerns thy own Life and Eternal Salvation: both which were forfeited by this Sin. *c* As by thy own Sentence *ver.* 5. thou didst deserve, and as thou mightest expect to do by my immediate Stroke; though possibly thou

mighteſt elude the Law, before a humane Judicature, or there be no Superior to Execute the Law upon thee.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the LORD to blaſpheme *d*, the child alſo *that is* born unto thee, ſhall ſurely die *e*.

d i. e. To reproach both God and his People, and the true Religion. For though theſe were not concerned in *Davids* Sin, the blame and ſhame of which ſhould have been appropriated to him; yet *Heathens* and wicked men would, according to their own evil Minds, and malicious Hearts, faſten the Reproach of this upon God and Religion; as if God were unholy, becauſe the man after Gods own heart was ſo; and partial, in conniving at ſo great a Crime, when *Saul* was caſt off for a far leſs Sin, and negligent in the Government of the World, and of his Church in ſuffering ſuch a Wickedneſs, as even Heathens have abhorred to let go unpuniſhed; and as if all Religion were but Hypocriſie and Impoſture, and a pretence for Villanies. Beſides the *Ammonites* upon their ſucceſs againſt *Uriah* and his Party, did doubtleſs magnifie and praiſe their Idols, and blaſpheme the God of Iſrael. *e* Which, conſidering his Affection to it, and the Puniſhment threatned to the poor innocent Infant for his ſake, muſt needs be grievous to him.

15 And Nathan departed unto his houſe: and the LORD ſtrook the child *f* that Uriahs wife bare unto David, and it was very ſick.

f With ſome ſudden and dangerous diſtemper.

16 David therefore beſought God for the child *g*, and David † faſted, and went in *h*, and lay all night upon the earth.

† Heb. *faſted a faſt.*

g Suppoſing the Threatning might be conditional, and ſo the Execution of it prevented by Prayer. *h* To wit, into his Cloſet, as Mat. 6. 6. to pray ſolitarily and earneſtly as he had done with others. Or this Word may onely note his Progreſs and continuance in the actions here expreſſed.

17 And the elders of his houſe *i* aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he eat bread with them *k*.

i The chief Officers of his Kingdom and Houſhold who were there preſent. *k* This exceſſive Mourning did not proceed ſimply from the fear of the loſs of the child; but from a deep ſence of his Sin, and from the Divine Diſpleaſure manifeſted herein; and particularly, from a juſt apprehenſion of the injury which he had done to the child by his Sin, which juſtice obliged him to do his utmoſt to repair by Prayer, or other means.

18 And it came to paſs on the ſeventh day *l*, that the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid *m*, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then † vex himſelf, if we tell him that the child is dead?

† Heb. *do hurt.*

l Either, 1. From the beginning of the Diſtemper. Or, rather, 2. From the day of his Birth, which is the moſt uſual way of computation of Mens Days or Years: for it is apparent, that this happened during the time of *Davids* Faſting, and lying upon the Earth, *v.* 20. which it is not probable that it laſted for Seven Days. *m* Whiſpering among themſelves, *ver.* 19.

19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? And they ſaid, He is dead.

20 Then David aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the LORD *n*, and worſhipped: then he came to his own houſe, and when he required, they ſet bread before him, and he did eat.

n i. e. To the Tabernacle, to confeſs his Sin before the Lord, and to own his Juſtice in this ſtroke, and the other threatnings, and to deprecate his great and juſt diſpleaſure, and to acknowledge Gods rich mercy, in ſparing his own Life; and to offer ſuch Sacrifices as were proper and required in ſuch caſes. Nor did *David* tranſgreſs that Law. *Numb.* 19. 14. in going thither before the Seven Days were expired. For neither is there the ſame reaſon of a Tent, and of a dwelling Houſe, where the ſeveral Rooms of the Houſe are as diſtinct as ſeveral Tents; nor is it here ſaid, that *David* was in the ſame Room, or in the ſame Houſe where the child died.

21 Then ſaid his ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive, but when the child was dead, thou didſt riſe and eat bread.

22 And he ſaid, While the child was yet alive, I faſted and wept: * for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live *o*?

* See Iſa. 38. 1. Jon. 3. 9.

o For Gods threatning of the childs Death might be conditional, as that was of *Nineveh's* Deſtruction, *Jonah* 3. 4.

23 But now he is dead, wherefore ſhould I faſt *p*? can I bring him back again? I ſhall go to him *q*, but he ſhall not return to me.

p Seeing Faſting and Prayer cannot now prevail with God for his Life. *q* Into the ſtate of the Dead, in which he is, and into Heaven, where I doubt not I ſhall find him.

24 And David comforted Bath-ſheba his wife *r*, and went in unto her *s*, and lay with her: and * ſhe bare a ſon and * he called his name Solomon; and the LORD loved him *t*.

* Mat. 1. 6. * 1 Chr. 22. 9.

r Who was now much dejected, both for her former Sin which ſhe truly repented of, as may be gathered from *Prov.* 31. 1, 2, 3, *&c.* and for the loſs of that child which was very dear to her, and which might ſeem to be the onely tye of *Davids* Affection to her; which being now dead, ſhe might think that *David* would utterly caſt her off, and leave her to that Shame and Puniſhment which ſhe had deſerved. *s* To wit, into her chamber or bed. *t i. e.* The Lord declared to *David*, that he loved his Son, notwithſtanding the juſt cauſe which *David* had given to God to alienate his Affections from him.

25 And he ſent by the hand of Nathan the prophet; and he called his name ‖ Jedidiah, becauſe of the LORD *u*.

‖ That is, *beloved of the LORD.*

u Either, becauſe of the Lords love to him, as the Name ſignifies: or becauſe the Lord commanded him to do ſo.

26 And Joab fought againſt Rabbah of the children of Ammon, and took the royal city *x*.

x i. e. That part of the City where was the Kings Palace where he ordinarily reſided; though now it ſeems he was retired to a ſtrong Fort.

27 And Joab ſent meſſengers to David and ſaid, I have fought againſt Rabbah, and have taken the city of waters *y*.

y The ſame Royal City ſo called, becauſe it either ſtood beſide the River, or was encompaſſed with Water, both for defence and delight. Although the words are by ſome Learned Men rendred thus, *I have taken*, or *intercepted*, or *cut off water from the city*. Which well agrees, both with the words, *eth* being here put for *meeth*, which is frequent; as *Gen.* 4. 1. and 44. 4. *Exod.* 9. 29, *&c.* and with the Relation of *Joſephus* the *Jew*, who ſaith, The Conduits of Water were cut off, and ſo the City was taken; And with a Relation of *Polybius* concerning the ſame city, which was taken afterwards by *Antiochus* in the ſame manner, by cutting off Water from the city.

28 Now therefore, gather the reſt of the people together, and encamp againſt the city, and take it *z*: leſt I take the city, and † it be called after my name *a*.

† Heb. *my name be called upon it.*

z For having taken one part of the city, he concluded the remaining part of it could not long ſtand out. *a* Leſt I have the Honour of taking it. Thus he ſeeks to engratiate himſelf with the King, by pretending great care for his Honour and Intereſt.

29 And David gathered all the people together *b*: and went to Rabbah: and fought againſt it, and took it.

b Either becauſe *Joab* needed more help for the Storming of the city: or, at leaſt, for the Proſecution of the Victory, and Execution of Juſtice upon the whole Land: or becauſe he would have them all to partake of *the ſpoil of the City*,

City, which was there *in great abundance*, ver. 30. the rather because they were all exposed to the hazard of utter Ruine, in case the *Ammonites* had prevailed against them.

* 1 Chr. 20. 2. 30 * And he took their kings crown from off his head, (the weight whereof *was* a talent of gold *c*, with the precious stones) and it was *set* on Davids head: and he brought forth the spoil of the city † in great abundance.

† Heb. very great.

c Or rather, *the price whereof*, &c. For as the Hebrew Shekel signifies both a Weight, and a piece of Money of a certain price; so also may *mishkal*, as proceeding from the same Root. And in general, the same Words both in Hebrew, Greek, and Latin, are promiscuously used, to signifie either Weight, or Price; as is well known to the Learned. And the addition of *precious stones*, which are never valued by the Weight of Gold, makes this signification here most proper, and probable. Moreover, the Weight might seem too great either for the King of *Ammon*, or for *David* to wear it upon his Head. Although, if this were meant of the Weight, it might be said, that this was not a Crown to be worn ordinarily, but meerly to be put on upon the Kings Head at his Coronation, or upon Solemn occasions, as here where this was done, in token of the Translation of this Kingdom to *David*; and, it may be, it was held up, or supported by two Officers of State, that it might not be too burdensome to him, and after a little while taken off.

31 And he brought forth the people that *were* therein *d*, and put them under saws *e*, and under harrows of iron, and under axes of iron *f*, and made them pass through the brick-kiln *g*: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

d The words are indefinite, and therefore not necessarily to be understood of all the people; for it had been Barbarous to use Women and Children thus; but of the Men of War, and especially, of those who had been the chief Actors or Abettors of that Villanous Action against *Davids* Ambassadors, which was contrary to the Law of Nature, and of Nations, and of all Humanity, and of the Dreadful War ensuing upon it; for which, they might seem to deserve the severest Punishments. Although indeed there seems to have been too much Rigor used; especially, because these dreadful Deaths were inflicted not only upon those great Counsellors, who were the only Authors of that vile Usage of the Ambassadours; but upon a great number of the People who were Innocent from that Crime. And therefore it is probably conceived, That *David* exercised this Cruelty whilst his Heart was hardned, and impenitent; and when he was bereaved of that free and good Spirit of God, which would have taught him more Mercy and Moderation. *e* He Sawed them to Death: of which Punishment, we have Examples both in Scripture, *Heb.* 11. 37. and in other Authors. *f* He caused them to be laid down upon the Ground, and torn by sharp Iron Harrows drawn over them; and hewed in pieces by keen Axes. *g i. e.* To be burnt in Brick-kilns. Or, *made them to pass through the furnace of Malcheu*: *i. e.* of *Moloch*, called also *Milchom*, and here *Malchen*; punishing them with their own Sin, and with the same kind of Punishment which they Inflicted upon their own Children: See 2 *King.* 16. 3. and 23. 10. and *Levit.* 18. 21. and 20. 2. and *Deut.* 18. 10.

CHAP. XIII.

AND it came to pass after this, that Absalom the son of David had a fair sister *a*, whose name *was* Tamar: and Amnon the son of David loved her.

a His Sister by Father and Mother: See 2 *Sam.* 3. 3.

2 And Amnon was so vexed, that he fell sick *b* for his sister Tamar, for she *was* a virgin *c*, and † Amnon thought it hard for him to do any thing to her.

† Heb. *it was marvellous, or hidden in the eyes of* Amnon.

b The Passion of his Mind disturbed his Body, as is usual. *c* And therefore diligently kept, so as he could not get private converse with her; and withal Modest, and abhorring any compliance with his Lustful Desires, both from her Inclination and Interest.

3 But Amnon had a friend whose name *was* Jonadab, the son of Shimeah *d*, Davids brother: and Jonadab *was* a very † subtil man.

† Heb. *Wise.*

d Called also *Shammah*, 1 *Sam.* 16. 9.

4 And he said unto him, Why *art* thou, *being* the kings son, † lean from † day to day *e*? wilt thou not tell me *f*? And Amnon said unto him, I love Tamar my brother Absaloms sister.

† Heb. *thin.* † Heb. *morning by morning.*

e Heb. *from morning to morning*: for, whereas in the Day he had many Diversions, and Refreshments; in the Night he was pester'd with tormenting Thoughts and Passions; the Effects whereof appeared in his Countenance in the Morning. *f* Thy sure Friend and faithful Servant, who am ready to advise and assist thee.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thy self sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister *g* Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand *h*.

g So he calls her, to prevent the suspition of any dishonest Design upon so near a Relation, whom neither Nature, nor Respect and Affection would permit him to Vitiate. *h* Pretending, that his Stomach was so nice, that he could Eat nothing but what he saw dressed, and that by a Person whom he much affected.

6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnons house, and dress him meat *i*.

i It is strange, that so wise and sagacious a Person, as *David*, did not see through so vain a pretence: but that must be ascribed partly to the Instincts of Nature, which generally preserve near Relations from such Monstrous Actions; and partly to Gods Providence, which blinded *Davids* Mind, that he might bring upon him the designed and threatned Judgments.

8 So Tamar went to her brother Amnons house, (and he was laid down *k*) and she took ‖ flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

‖ Or, *Paste.*

k Upon his Bed, or rather his Couch.

9 And she took a pan, and poured *them* out *l* before him, but he refused to eat. And Amnon said, Have out all men from me: and they went out every man from him.

l Out of the Frying-pan into the Dish.

10 And Amnon said unto Tamar, Bring the meat into the chamber *m*, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

m An inner chamber: either 1. That wherein he lay sick upon his Bed, where also *Tamar* made the cakes in his sight, who then carried them out into the next Room, to bring them in again when he called for them. Or rather, 2. Another chamber. *Amnon* lying upon his couch in one chamber where the company were with him, where also she made the cakes before him, first sendeth all out of that Room, and then riseth from his couch, and, upon some pretence, goes into another secret chamber, where he might have the better opportunity for his intended Wickedness.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me my sister.

12 And she answered him, Nay, my brother *n*, do not † force me *o*: for * † no such thing ought to be done in Israel *p*; do not thou this folly.

† Heb. *humble me.* * Lev. 18. 9. † Heb. *it shall not so be done.*

n Whom Nature both teacheth to abhor such thoughts, and obligeth to defend me from such a Mischief with thy utmost hazard, if another should attempt it. *o* Thou shouldest abhor it, if I were willing; but to add Violence to thy Filthiness, is Abominable. *p* Among Gods People who are taught better things; who also will be infinitely Reproached for such a base Action.

13 And

13 And I, whither ſhall I cauſe my ſhame to go *q*? And as for thee, thou ſhalt be as one of the fools in Iſrael *r*: now therefore I pray thee, ſpeak unto the king, for he will not withhold me from thee *ſ*.

q How can I either endure or avoid the ſhame and reproach of it? *r* *i. e.* Loathſome and contemptible to all the people, whereas now thou art in great Reputation, and Heir Apparent of the Crown. *ſ* This ſhe ſpake, either becauſe ſhe did not underſtand, or not remember that the Law of God prohibited ſuch Marriages between a Brother and his half-Siſter: or, becauſe ſhe thought her Royal Father could or would diſpenſe with it, upon this extraordinary occaſion, to ſave his firſt-born Sons life: or, that by this pretence ſhe might free her ſelf from her preſent and moſt urgent danger, knowing ſhe ſhould have opportunity enough to prevent other miſchiefs.

14 Howbeit, he would not hearken unto her voice: but being ſtronger than ſhe, forced her, and lay with her.

† Heb. *with great hatred greatly.*

15 ¶ Then Amnon hated her † exceedingly *ſ*, ſo that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: and Amnon ſaid unto her, Ariſe, be gone.

ſ Partly, becauſe his Luſt being now ſatisfied, his mind and conſcience had a true and clear proſpect, and deep ſenſe of the Natural turpitude and baſeneſs of the action, and of that ſhame, and contempt, and loſs, and miſchief, which was likely to follow it, and conſequently an utter averſion from her who had been the inſtrument and occaſion of his ſin; and principally, by the juſt Judgment of God both upon *Amnon* and *David*, that ſo the ſin might be made publick, and way made for the ſucceeding Tragedies: for otherwiſe it would probably produce Love and Kindneſs to her, as it did in another, *Gen.* 34. 2, 3. eſpecially in him, whom both Nature, and Intereſt, and even Luſt it ſelf, obliged to allay her grief and ſhame, by all poſſible demonſtrations of kindneſs.

16 And ſhe ſaid unto him, *There is* no cauſe ‖: this evil in ſending me away, *is* greater than the other *t* that thou didſt unto me: but he would not hearken unto her.

‖ To wit, given thee by me. *t* This ſhe might truly ſay, becauſe though the other was in it ſelf a greater ſin, yet this was an act of greater inhumanity and barbarous cruelty, and a greater wrong and calamity to her (which ſhe means by *evil*) becauſe it expoſed her to publick infamy and contempt, as if ſhe had been an impudent Strumpet, and had either enticed him to the ſin, or at leaſt conſented to it; and beſides, it turned a private offence into a publick ſcandal, to the great diſhonour of God and of his people *Iſrael*, and eſpecially of all the Royal Family, and was likely to cauſe direful paſſions and breaches, and miſchiefs among them.

17 Then he called his ſervant that miniſtred unto him, and ſaid, Put now this *woman* out from me, and bolt the door after her.

18 And ſhe had a garment of divers colours *u* upon her: for with ſuch robes were the kings daughters that *were* virgins, apparelled. Then his ſervant brought her out, and bolted the door after her.

u Of Embroidered work. Compare *Gen.* 37. 3.

19 ¶ And Tamar put aſhes on her head, and rent her garment *x* of divers colours that *was* on her, and laid her hand on her head *y*, and went on, crying *z*.

x To ſignifie her grief for ſome Calamity which had befallen her, and what that was, concurring circumſtances did eaſily diſcover. *y* In token of grief and ſhame, as if ſhe were unable and aſhamed to ſhew her face. See *Jer.* 2. 37. *z* To manifeſt her abhorrency of the Fact, and that it was not done by her conſent.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee *a*? but hold now thy peace, my ſiſter: he *is* thy brother *b*,

† Heb. *not think heart.*

† regard not this thing *c*. So Tamar remained

† Heb. *and was deſolate.*

† deſolate *d* in her brother Abſaloms houſe.

a *i. e.* Lien with thee. Behold, and imitate the modeſty of Scripture-expreſſions. *b* Therefore thou muſt forgive and forget the injury; therefore thy diſgracing of him will be a blot to us all: therefore thou wilſt not get right from *David* againſt him, becauſe he is as near and dear to him as thou: therefore thy diſhonour is the leſs, becauſe thou waſt not abuſed by any mean perſon, but by a Kings Son: therefore this Evil muſt be born, becauſe it cannot be revenged. And thus he covers his deſign of taking vengeance upon him at the firſt opportunity. *c* So as to torment thy ſelf. *d* Neglected and forſaken by others, none now ſeeking her in Marriage; and through ſhame and dejection of mind giving her ſelf up to ſolitude and retirement.

21 ¶ But when king David heard of all theſe things, he was very wroth *e*.

e To wit, with *Amnon*: whom yet he did not puniſh, at leaſt ſo ſeverely as he ſhould: either from the conſcience of his own guilt in the like kind; or, from that fooliſh indulgence which he oft ſhewed to his Children: or, becauſe the caſe was perplexed: for if he had been put to death for the Fact, by vertue of that Law, *Deut.* 22. 23, 24. ſhe alſo, who was innocent, muſt have died with him, becauſe ſhe did not cry out: although indeed that Law did not reach the preſent caſe, *Tamar* not being betrothed to an Husband: and for the following Law concerning a Virgin not betrothed, that could have no place here: he could not force *Amnon* to Marry *Tamar*, becauſe that Marriage had been inceſtuous.

22 And Abſalom ſpake unto his brother Amnon neither good nor bad *f*: for *g* Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

f *i. e.* He ſaid nothing at all to him; to wit, about that buſineſs. It is a Synecdochical expreſſion, uſed in like manner, *Gen.* 31. 14. He neither debated it with him, nor threatned him for it; but ſeemed willing to cover it, and paſs it by with Brotherly kindneſs. For if he had wholly forborn all diſcourſe and converſe with him, it would have raiſed great jealouſies in *Amnon* and *David*, and hindred him in his intended and deſired revenge. *g* Or rather, *but*, or *though*, as the Hebrew Particle, *Chi*, commonly ſignifies: for the following Clauſe is not added as a reaſon of the former, but by way of exception or oppoſition. Though he outwardly expreſſed no diſlike of the Fact, ye he inwardly hated him.

23 ¶ And it came to paſs after two full years ‖, that Abſalom * had ſheep ſhearers *h* in Baal-Hazor, which *is* beſides Ephraim *i*: and Abſalom invited all the kings ſons.

* 1 Sam. 25.4

‖ This circumſtance of time is noted, partly, as an aggravation of *Abſaloms* malice, which was ſo inveterate and implacable: and partly, as an act of *Abſaloms* policy, that both *Amnon* and *David* might more ſecurely comply with his deſires, as being now free from all ſuſpition of revenge. *h* According to the manner of thoſe ancient times, when Princes did not give themſelves up to ſloth and luxury, but ſpent their time and pains in ſome honeſt imployment. *i* Either, Firſt, The City called *Ephraim*, or *Ephrem*, *Joh.* 11. 54. Or, Secondly, The Tribe of *Ephraim*, towards or nigh unto which this place was ſcituate.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheep ſhearers, Let the king, I beſeech thee, and his ſervants go with thy ſervant *k*.

k To the Feaſt, which was uſuall upon thoſe occaſions. See *Gen.* 38. 12. 1 *Sam.* 25. 7, 11.

25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be chargeable unto thee. And he preſſed him *l*: howbeit he would not go, but bleſſed him *m*.

l Pretending great deſire of his preſence there, to prevent any jealouſies, which otherwiſe he thought would ariſe in the Breaſt of a King ſo wiſe and experienced, and under the expectation of Gods dreadful judgments to be inflicted upon his Family. *m* Diſmiſſed him with thanks for his kindneſs, and with his Fatherly bleſſing.

26 Then ſaid Abſalom, If not, I pray thee, let my brother Amnon go with us *n*. And the king ſaid unto him, Why ſhould he go with thee?

n For the King deſigned (as the following words ſhew) to keep him at home with him, as being his eldeſt Son, and Heir of his Kingdom: otherwiſe *Abſalom* would never have made particular mention of him; which now he was forced to do. Nor did this deſire of *Amnons* preſence want ſpecious pretences, as that ſeeing the King would not, he who was next to him might, honour him with his company; and that this might be a manifeſt and publick token of that Love and Friendſhip which was between him and his Brother, notwithſtanding the former occaſion of difference.

27 But

27 But Absalom pressed him, that he let Amnon and all the kings sons go with him *o*.

o It is strange that his urgent desire of *Amnons* company raised no suspition in so wise a King; but God blinded his mind that he might execute his Judgments upon *David*, and bring upon *Amnon* the just punishment of his lewdness.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnons heart is merry with wine *p*, and when I say unto you, Smite Amnon, then kill him, fear not: ‖ have not I commanded you *q*? be couragious, and be † valiant.

‖ Or, *will ye not, since I have commanded you?*
† Heb. *sons of valour.*

p When he least suspects, and will be most unable to prevent the evil. *q* I who am the Kings Son, and, when *Amnon* is gone, his Heir: who therefore shall easily obtain pardon for you, and will liberally reward you.

29 And the servants of Absalom did unto Amnon as Absalom had commanded: then all the kings sons arose, and every man † gat him up upon his mule *r*, and fled.

† Heb. *rode.*

r Which were in use amongst the *Israelites*. See 1 *King.* 1. 33. For though they might not promote such mixed kinds of procreation, *Lev.* 19. 19. yet they might use Creatures so engendered.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the kings sons *s*, and there is not one of them left.

s Which was not improbable, when the Sword was once drawn among them, and one of them killed, which might provoke the rest to draw their Swords both to defend themselves, and to revenge their Brothers death, and thereby occasion the death of all. And God suffered this false report to be spread for *Davids* greater terror and humiliation, that he who had formerly rejoyced in the tidings of *Uriahs* Death, might now be tormented with the report of the Death of all his Sons.

31 Then the king arose, and tare his garments, and lay on the earth, and all his servants stood by with their clothes rent.

32 And Jonadab the son of Shimeah, Davids brother *t*, answered and said, Let not my lord suppose *that* they have slain all the young men the kings sons: for Amnon onely is dead: for by the † appointment *u* of Absalom this hath been ‖ determined, from the day that he forced his sister Tamar.

† Heb. *mouth.*
‖ Or, *stinted.*

t A man of great craft and subtilty, and one that had exact knowledge of *Amnons* fact, and of *Absalons* temper. *u* Or, *by the command*, Heb. *mouth*, put for *command*, *Numb.* 3. 16. *x* It was resolved from that time in his Breast: but the word of command was not then given to others; for that would probably have hindred his design. But all this he seems to have spoken from a probable conjecture, rather than of certain knowledge, as appears by the sequel.

33 Now therefore let not my lord the king take the thing to heart, to think that all the kings sons are dead: for Amnon only is dead.

34 But Absalom fled *y*. And the young man that kept the watch lift up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him *z*.

y He who had undertaken to defend his Servants, flies for his own life. *z* Behind the watch-man: for it seems they did not come in the direct Road, where the watchman looked for them, but (for some reason or fancy they had) fetched a compass, and come that way which he least expected them.

35 And Jonadab said unto the king, Behold, the kings sons come: † as thy servant said, so it is.

† Heb. *according to the word of thy servant.*

36 And it came to pass as soon as he had made an end of speaking, that behold, the kings sons came, and lift up their voice and wept: and the king also and his servants wept † very sore.

† Heb. *with a great weeping greatly.*

37 ¶ But Absalom fled, and went to Talmai, the son of ‖ Ammihud king of Geshur *: and *David* mourned for his son every day.

‖ Or, *Ammihur.*

* His Mothers Father, 2 *Sam.* 3. 3. that he might have present protection and sustenance from him; and that by his mediation he might obtain his Fathers pardon and favour.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And *the soul of* king David ‖ longed to go forth unto Absalom *: for he was comforted concerning Amnon, seeing he was dead.

‖ Or, *was consumed.*

* To wit, to visit him, or to send for him. And thus this word, *the Soul*, is here understood, partly, from the Hebrew Verb, which being of the Feminine Gender, agrees not with *David*, but with *Davids* Soul; and partly, by comparing this with other places, where the same Verb is used, and *the Soul* expressed, as *Psal.* 16. 2. and 119. 81. But as this supplement may seem too bold, so this version seems not so well to agree with that Phrase of *going out to Absalom*; for *David* neither desired nor intended to go out to *Absalom*, but that *Absalom* should come home to him. And these words may be, and are otherwise rendred, by the most ancient and remarkable Interpreters to this purpose, *And King David made an end of going out* (to wit, in an Hostile manner, as that Verb is oft used, *Gen.* 14. 18. 2 *Sam.* 11. 1.) *against* (for so the Hebrew Particle, *El*, is oft used, as *Jer.* 34. 7. *Ezek.* 13. 9, 20. *Amos* 7. 15.) *Absalom*, *i. e.* having used some, though it is probable, but cold and remiss endeavours to pursue after *Absalom*, and to fetch him from his Grandfathers to receive condign punishment, he now gave over thoughts of it. Thus the same Verb, and that in the same conjugation, is used in the same manner. 1 *King.* 3. 1. he *made an end of building*. It is to be Objected, That the Hebrew Verb is of the Feminine Gender, and therefore doth not agree with King *David*, which is Masculine. It may be Answered, That Enallage of Genders is a most frequent Figure; and as the Masculine Gender is sometimes applied to Women when they do some manly and gallant Action, as *Exod.* 1. 21. so the Feminine Gender is sometimes used of Men when they shew an effeminate tenderness in their disposition; which is the case here, as some Learned *Hebricians* have noted.

CHAP. XIV.

NOw Joab the son of Zeruiah, perceived that the kings heart *was* towards Absalom *a*.

a He desired to see him, but was ashamed to shew kindness to one whom Gods Law and his own Conscience obliged him to punish; and wanted a fair pretence, which therefore *Joab* gave him.

2 And Joab sent to Tekoah *b*, and fetcht thence a wise woman *c*, and said unto her, I pray thee, feign thy self to be a mourner, and put on now mourning apparel, and anoint not thy self with oil *d*, but be as a woman that had a long time mourned for the dead:

b A City of *Judah*, 2 *Chron.* 11. 5, 6. One of *Jerusalem* was not convenient, lest the King might know the person, or search out the business. And besides, this Woman seems to be of great eminency for her Wisdom, as the following discourse manifests. *c* Rather than a *Man*, because Women can more easily express their passions, and do sooner procure pity in their miseries, and an answer to their requests. *d* As they used to do when they were out of a Mourning state. See *Ruth* 3. 3. *Matth.* 6. 17.

3 And come to the king, and speak on this manner unto him: so Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, † Help, O king.

† Heb. *save.*

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow-woman *e*, and mine husband is dead.

e One of them who most need thy compassion and assistance, and whom thou art by Gods Law obliged in a singular manner to protect and relieve.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* † none to part them *f*, but the one smote the other, and slew him *g*.

† Heb. *no deliverer between them.*

f And

f And therefore there is no witness, either that he killed him, or how he killed him, whether from some sudden passion and great provocation, or in his own necessary defence, or otherwise. *g* As the avengers of Blood report.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him *h*, for the life of his brother whom he slew, and we will destroy the heir also *i*: and so they shall quench my coal which is left *k*, and shall not leave to my husband *l* neither name nor remainder † upon the earth.

† Heb. *upon the face of the earth.*

h According to the Law, *Numb.* 35. 19. *Deut.* 19. 12. *i* So they plainly discover, that their prosecution of him was not so much from love of justice, as from a covetous desire to deprive him of the Inheritance, and to transfer it to themselves; which self-interest might justly render their Testimony suspected. Or, perhaps these words are not spoken as the express words of the prosecutors (who can hardly be thought so directly to express a sinister design) but as the Womans Inference or Comment upon what they were doing: (for this would be indeed the result of it, though they did not say so in express words) thereby to represent her case as the more deserving pity. *k* The poor remainder of my light and comfort, by whom alone my hopes may be revived and repaired. *l* She names him rather than her self, because Children bear the names of their Fathers, not of their Mothers.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee *m*.

m That thy cause may be justly and truly examined, and thy Son preserved from their unjust and malicious proceedings.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my fathers house: and the king and his throne *be* guiltless *n*.

n The sense is, either, first, this, If I do not inform thee aright, and thou thereby beest drawn to give an unrighteous Sentence on my behalf, I am willing to bear the whole blame of it before God and Men; I acknowledge thou art wholly innocent in the case. Compare *Gen.* 27. 13. Or, Secondly, this, If through thy forgetfulness or neglect of this my just cause, my adversaries prevail and destroy my Son, my desire is, that God would not lay it to the Kings charge, but rather to me and mine, so the King may be exempted thereby. Whereby she both insinuates her great esteem of, and affection for the King, thereby winning upon him to compass her design; and withal implies, that such an omission of the Kings will bring guilt upon him; and yet most prudently and decently orders her Phrase so as not to seem to blame or threaten the King. Compare *Exod.* 5. 16. 2 *Sam.* 20. 16. This sense seems best to agree with *Davids* answer, which shews that she desired some further assurance of the Kings care and justice in her concern.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee *o* any more.

o i. e. So as to hurt or molest thee, by pursuing thy Son.

11 Then said she, I pray thee, let the king remember the LORD thy God *p*, † that thou wouldest not suffer the revengers of blood to destroy any more *q*, lest they destroy my son *r*. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth *s*.

† Heb. *that the revenger of blood do not multiply to destroy.*

p The sense is either, first, Make mention (as this Hebrew Verb is oft rendred) of the name of the Lord thy God, to wit, in an Oath; *i. e.* Swear to me by God, That thou wilt protect me and my Son against the revenger of Blood. For so *David* did in compliance with this desire of hers. Onely she was forced to express her mind in more general and ambiguous terms, because it had been presumption and rudeness for her in plain terms to desire the Kings Oath, as if she durst not trust his word; yet withal she insinuates her meaning so plainly, that the King understood it; and yet so handsomly and elegantly, that the King was much pleased with her Wisdom, and thereby inclined to grant her Request. Or, Secondly, this, Remember the Gracious nature of thy God, who is not too severe and rigorous to mark all that is amiss, nor doth cut off every manslayer, as appears from *Numb.* 35. and from the Example of *Cain*, and from thy self, O King: though this she expresseth not, but onely useth such words which she knew would give so wise and good a King occasion to reflect upon himself and upon the goodness of God in sparing him, though a wilful Murtherer, that thereby he might be obliged to imitate God, in sparing the person whom she designed. Or, Thirdly, this, Remember the Lord, in whose presence thou hast made me this promise, and who will be a witness against thee, if thou breakest it. *q* Heb. *lest the avenger of blood multiply to destroy. i. e.* lest they cause one destruction to follow another, and add my surviving Son to him who is slain already. Or, *lest thou dost multiply avengers of blood to destroy, i. e.* lest by thy connivance at their cruel and malicious proceedings against my Son, thou dost encourage Avengers of Blood to the like furious practices, and thereby increase the number of that sort of men, and upon that pretence occasion multitudes of murthers. *r* Or, *and let them not destroy my Son*; the Future Tense being put for the Imperative Mood, as is frequent. *s i. e.* He shall not suffer the least dammage. We have the same Phrase used 1 *Sam.* 14. 45. 1 *King.* 1. 52. *Act.* 27. 34. Compare *Matth.* 10. 30.

12 Then the woman said *t*, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on:

t Having obliged the King by his Oath in her supposed case, she now throws off the vail, and begins to apply this parable to the Kings and Kingdoms present case.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God *u*? for the king doth speak this thing as one which is faulty *x*, in that the king doth not fetch home again his banished *y*.

u If thou wouldst not permit the Avengers of Blood to molest me, or to destroy my Son, who are but two persons; how unreasonable is it that thou shouldst proceed in thy indeavours to avenge *Amnons* blood upon *Absalom*, whose death would be highly injurious and grievous to the whole Commonwealth of *Israel*, all whose eyes are upon him as the Heir of the Crown, and a wise, and valiant, and amiable person, unhappy onely in this one act of killing *Amnon*, which was done upon an high and hainous provocation, and whereof thou thy self didst give the occasion by permitting *Amnon* to go unpunished? *x* By thy Word, and Promise, and Oath given to me for my Son, thou condemnest thy self for not allowing the same equity towards thy own Son. *y* To wit, *Absalom*, from that Heathenish Countrey, where he is in evident danger of being infected with their Idolatry and other vices: which is likely to be a great and publick mischief to all thy people, if he come to Reign in thy stead, which he is very likely to do. It is true, there was a considerable disparity between her Sons, and *Absaloms* case, the one being a rash and sudden action, the other a deliberate and premeditated Murther; but that may seem to be balanced in some measure; partly, by *Amnons* great and lasting provocation; and principally, by the vast difference between a private injury, which was her case, and a publick calamity and grievance, which she affirmed, and the King easily believed was *Absaloms* case: And what *David* said in the case of *Joabs* murther of *Abner*, That he could not Revenge it, because *the Sons of Zeruiah were too hard for him*, 2 *Sam.* 3. 39. the like peradventure might have been said in this case, where the Peoples hearts may seem to have been universally and vehemently set upon *Absalom*, and the rather, because his long banishment moved their pity, and his absence made him more desirable, as it frequently happens among people; and therefore it might really be out of the Kings power to punish him; and so he might seem to be obliged to spare him for the common safety of his whole Kingdom.

14 For we must needs die *z*, and *are* as water spilt on the ground, which cannot be gathered up again *a*: ‖ neither doth God respect *any* person *b*, *yet* doth he devise means, that his banished be not expelled from him *c*.

‖ Or, *because God hath not taken away* his *life, he hath also devised means*, &c.

z Heb. *In dying we shall die, i. e.* we shall certainly and suddenly die all of us, both thou, O King, who therefore art obliged to take due care of thy Successor, who is *Absalom*; and *Absalom*, who, if he do not die by the hand of Justice, must shortly die by the necessity of Nature: and *Amnon* too must have died in the common way of all flesh, if *Absalom* had not cut him off. Therefore, O King, be not implacable towards *Absalom* for nipping a Flower a little before its time of fading, and restore him to us all before he die in a strange Land. *a* Which is quickly drunk up and buried in the Earth, and cannot be recovered. *b* To wit, so far as to exempt him from this common Law of dying. But this version seems not to agree with the Scripture Phrase: for the *accepting of a person* is never to my knowledge expressed in Hebrew by *Nasa Nephesh*, which is the Phrase here, but

but by *Nasa Panim*, every where. The words therefore may be rendred either thus: *yet God will not take away*, or *doth not use to take away* (the Future Tense oft noting a continued act, as *Hebricians* observe) *the soul*, or *souls*, or *lives* of men, to wit, by violence. God doth not severely and instantly cut off offenders, but suffer them to live till they die by the course of Nature; and therefore so should'st thou do too. Or, rather thus: *yet God hath not taken away* his *soul* or *life*, the Pronoun, *his*, being understood here, as it is in many other places, and as being easily supplied out of the context. So the sense is, God hath hitherto spared him, and did not suffer his Brethren to kill him, as in reason might have been expected; nor hath God himself yet cut him off for his Murther, as he oft doth with persons who are out of the Magistrates reach; but hath hitherto preserved him even in a Heathenish Land. All which are intimations that God would have him spared. *c* Or, *but hath devised means*, &c. *i. e.* hath given Laws to this purpose, That the manslayer who is banished should not always continue in banishment, but upon the High-Priests death return to his own City. Whereby he hath shewed his pleasure, that the Avenger of Blood should not implacably persist in seeking revenge, and that the manslayer should be spared. Or rather, thus, *but thinketh thoughts*, or, *but hath designed*, or, *therefore he intendeth that he who is banished* (to wit, *Absalom*) *be not* (always) *expelled or banished from him*, *i. e.* from God and from his People, and from the place of his Worship, but that he should return home to him. So the sense is, That God by sparing *Absaloms* life in the midst of dangers, did sufficiently intimate, that he would in due time bring him back to his Land and People. Even as in our Days and Land, Gods miraculous preservation of the Life of our present Sovereign in so many and great dangers, was a pledge and presage that God intended sooner or later to restore him to his Kingdoms.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid *d*: and thy handmaid said *e*, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

d The truth is, I was even forced to this bold Address to thee, by the disposition and condition of thy people, who are discontented at *Absaloms* perpetual banishment, and full of fears; either lest, upon thy Death, which none knoweth how soon it may happen, they should be involved in a Civil War about thy Successor; or lest, in the mean time, if *Absalom* by his Father-in-laws assistance invade the Land, and indeavour by force to regain and secure his right to the Succession, the people, who have a great opinion of him, and kindness for him, and think he is very hardly used, should take up Arms for him; or lest he who is thy Heir and Successor should by continual and familiar conversation with Heathens, be insnared in their Errors, or alienated from the true Religion and from Gods Worship, from which he is now utterly excluded. *e* Or, *therefore thy handmaid said*, either, within my self, *i. e.* I intended: or, to the people, to quiet them.

16 For the king will hear *f*, to deliver his handmaid out of the hand of the man *g that would* destroy me and my son *h* together out of the inheritance of God *i*:

f For I know the King is so wise and just, that I assure my self of Audience and Acceptation. Which expectation of hers is cunningly insinuated here, that the King might conceive himself obliged to answer it, and not to disappoint her hope, nor to forfeit that good opinion which his Subjects now had of him. *g* To grant my request concerning my Son, and consequently the peoples Petition concerning *Absalom*. *h* Implying that her life was bound up in the life of her Son, and that she could not out-live his Death; (and supposing, it is like, that it might be *Davids* case also, and would therefore touch him in a tender part, though it were not proper to say it expresly): and thereby suggesting, that the tranquillity, safety, and comfort of the people of *Israel*, depended upon *Absaloms* Restitution, and the settlement of the Succession in him. *i i. e.* Out of that Inheritance which God hath given to me and mine: or, out of that Land which God gave to his people to be their Inheritance and Possession, and in which alone God hath settled the place of his Presence and Worship. Whereby she intimates the danger of *Absaloms* living in a state of separation from God, and his House, and amongst Idolaters.

17 Then thine handmaid said, The word of my lord the king shall now be † comfortable *k*: for as an angel of God *l*, so *is* my lord the king † to discern good and bad *m*: therefore *n* the LORD thy God will be with thee *o*.

† Heb. *for rest.*
† Heb. *to hear.*

k I doubt not the King will give a gracious and satisfactory Answer to my Petition. *l* To wit, in Wisdom, and Justice, and Goodness. *m* To hear and judge of Causes and Requests, whether they be just and good, and fit to be granted, as mine is; or unrighteous and unreasonable, and fit to be rejected. So she intimates her confidence in the Justice of her Cause, and thereby confirms the King in his purpose and promise to grant her Request, and withal arms the King against the suggestions of them who should advise him to a rigorous execution of Gods Law against *Absalom*, and be ready to censure him for restoring *Absalom*, and this for want of that Angelical Wisdom which the King had, who wisely considered many things far above their reach. *n* Because thou art so wise, and just, and pitiful, and gracious to those who in strict Justice deserve punishment. *o* God will own and stand by thee in this thy act of Grace: or, God will prosper thee in thy enterprizes: or, at least, not be offended with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this *p*? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand, or to the left, from ought that my lord the king hath spoken *q*: for thy servant Joab he bade me, and he put all these words in the mouth of thine handmaid *r*:

p Hast thou not said and done this by *Joabs* direction and contrivance? *q* As the King is so wise that no man can deceive him by any turnings or windings to the right or left hand, but he quickly searcheth out the truth in every thing; so (it is a folly to dissemble, or go about to conceal it) it is even so thou hast now discovered the truth of this business. *r* To wit, for the scope and substance of them, but not as to all the expressions which she used, for these were to be varied as the Kings answer gave occasion, which also she did with singular prudence.

20 To fetch about this form of speech *s* hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth *t*.

s i. e. To propose mine, and his, and the peoples desire of *Absaloms* restitution in this parabolical manner, in mine, and my Sons person. *t* Or, *in this* Land, in all thy Kingdom; all the counsels and devices of thy Subjects, which have any relation to thee or thy affairs.

21 ¶ And the king said unto Joab, Behold now, I have done this thing *u*: go therefore, bring the young man *x* Absalom again.

u In compliance with thy desire: although in truth it was according to his own desire. He overlooks the Woman in this grant, because she was but *Joabs* Instrument in it. *x* By which expression he mitigates his Crime, as being an act of youthful heat, and folly, and rashness.

22 And Joab fell to the ground on his face, and bowed himself, and † thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of ‖ his servant *y*.

† Heb. *blessed.*
‖ Or, *thy.*

y i. e. Restored *Absalom* at my Request. Whereby *Joab* thought to establish himself for ever, and that he should be both the Fathers and the Sons favourite. *Quest.* Whether *David* did well in granting this Request? *Answ.* Although there be some circumstances which in part extenuate *Davids* fault herein, as *Amnons* high provocation of *Absalom*; *Absaloms* being out of the reach of *Davids* Justice, where also he could and would have kept himself, if *David* had not promised him impunity; the extream danger of *Absaloms* infection by Heathenish Principles and Practises; the safety of *Davids* Kingdom, which seemed to depend upon the Establishment of the Succession, and that upon *Absalom*, to whom the hearts of the people were so universally and vehemently inclined, if the matter was really so, and not pretended or magnified by the art of this subtil Woman; yet it seems most probable that *David* was faulty herein, because this action was directly contrary to the expres Laws of God, which strictly command the Supreme Magistrate to execute Justice upon all wilful Murtherers, without any reservation, *Gen.* 9. 6. *Numb.* 35. 30, 31. And *David* had no power to dispence with Gods Laws, nor to spare any whom God commanded him to destroy: for the Laws of God did bind the

Kings and Rulers, as well as the people of *Israel*, to observe and obey them, as is most evident from *Deut.* 17. 18, 19. and from *Jos.* 1. 8. and many other places. And indeed we may read *Davids* sin in the Glass of those tremendous Judgments of God which befel him, by means of his indulgence to *Absalom*. For although Gods Providences be in themselves no Rule to judge of the good or evil of Mens actions; yet where they comply with Gods word, and accomplish his threatnings, as here they did, they are to be taken for the tokens of Gods displeasure.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face *z*. So Absalom returned to his own house, and saw not the kings face.

z Lest whilst he shewed some mercy to *Absalom*, he should seem to approve of his sin, and thereby wound his own Conscience, and lose his honour, and encourage him and others to such like attempts; and that by this means *Absalom* might be drawn to a more thorough humiliation and true Repentance.

† Heb. *and as Absalom there was not a beautiful man in all Israel to praise greatly.*

25 ¶ † But in all Israel there was none to be so much praised as Absalom for his beauty *a*: from the sole of his foot even to the crown of his head, there was no blemish in him.

a This is here noted as the occasion of his Pride and insolency, and of the Peoples Affections to him, and consequently of the following Rebellion.

26 And when he polled his head, (for it was at every years end that he polled it: because *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred shekels *b*, after the kings † weight.

† Heb. *stone.*

b Whereas ordinarily the hair of a mans head which grows in a years space, comes not to half so much. But some Mens hair grows much faster, and is much heavier than others. But others understand this not of the weight, but of the price of his hair which was sold by him that Polled it at that rate.

27 And unto Absalom there were born three sons *c* and one daughter, whose name *was* Tamar *d*: she was a woman of a fair countenance.

c All which died not long after they were born, as may be gathered from *chap.* 18. 18. where it is said, that *Absalom had no son.* *d* So called from her Aunt, *chap.* 13. 1.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the kings face.

29 Therefore Absalom sent for Joab, to have sent him to the king *e*, but he would not come to him: and when he sent again the second time, he would not come *f*.

e That by his mediation he might be admitted into the Kings favour and presence. *f* Partly, because perceiving *Davids* affections to be cold to *Absalom*, he would not venture his own Interest for him, especially in desiring that which he feared he should be denied; partly, lest by interceeding further for *Absalom*, he should revive the remembrance of his former Murther, and meet with the reproach of one Murtherers interceding for another; and partly, because by converse with *Absalom*, he observed his temper to be such, that if once he were fully restored to the Kings favour, he would not onely eclipse and oppose *Joabs* interest and power with the King, but also attempt high things, not without danger to the King and Kingdom, as it happened.

† Heb. *near my place.*

30 Therefore he said unto his servants, See, Joabs field is † near mine, and he hath barley there; go and set it on fire *g*: and Absaloms servants set the field on fire.

g That *Joab* may be forced to come to me to complain of, and demand reparation for this injury.

31 Then Joab arose and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither that I may send thee to the king, to say, Wherefore am I come from Geshur? *It had been* good for me *to have been* there still *b*: now therefore let me see the kings face: and if there be *any* iniquity in me, let him kill me *i*.

b Rather than here, because my estrangement from him now when I am so near to him, is both more grievous and more shameful to me. But the truth of the business was this, *Absalom* saw that his Father had accomplished his design in bringing him thither, having satisfied both his own Natural affection, and his peoples desire of *Absaloms* return from banishment; but that he could not without restitution into the Kings presence and favour compass his design, *i. e.* confirm and improve that interest which he saw he had in the peoples hearts. *i* For it is better for me to die, than to want the sight and favour of my dear Father. Thus he insinuates himself into his Fathers affections, by pretending such Respect and Love to him. It seems that by this time *Absalom* having so far recovered his Fathers favour, as to be recalled, he began to grow upon him, and to take so much confidence as to stand upon his own justification, as if what he had done, had been no iniquity, at least not such as to deserve death. For so much this speech intimates.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom *k*.

k In testimony of his thorough Reconciliation to him. Which *Absalom* did very ill requite, as the next Chapter manifests.

CHAP. XV.

AND it came to pass after this, that Absalom * prepared him charets, and horses, and fifty men to run before him *a*.

* 1 King. 1. 5.

a As being the Kings eldest Son, now *Amnon* was dead; for *Chileab*, who was his eldest Brother, 2 *Sam.* 3. 3. was either dead or manifestly uncapable of the Government. And this course he knew would draw the eyes and minds of people to him, and make them conclude that *David* intended him for his Successor.

2 And Absalom rose up early *b*, and stood beside the way of the gate *c*: and it was *so*, that when any man that had a controversie, † came to the king for judgment, then Absalom called unto him *d*, and said, Of what city *art* thou *e*? And he said, Thy servant *is* of one of the tribes of Israel *f*.

† Heb. *to him.*

b Thereby making a shew of Self-denial, and diligence, and sollicitude for the good of the Publick, and of every private Person, as he had opportunity. *c* Either, First, Of the Kings Palace. Or rather, Secondly, Of the City, for that was the place of Judicature or *Judgment*, for which these Men came. *d* Preventing him with the offers of his Assistance. *e* As if he were ready to make particular enquiry into the state of his cause. *f* Or rather, *of one* City (which word is easily understood out of the foregoing question) *of the tribes of Israel*, *i. e.* of an *Israelitish* City, either this, or that; of such or such a City.

3 And Absalom said unto him, See, thy matters *are* good and right *g*: but ‖ *there is* no man *deputed* of the king to hear thee *h*.

‖ Or, *none will hear thee from the King* downward.

g Upon some very slight hearing of their case, he approved it, that he might oblige all. *h* To wit, none such as will do thee Justice. The other Sons and Relations of the King, and the rest of the Judges and Rulers under him and them, are wholly corrupted, and swayed by favour or bribes; or, at least not careful and diligent as they should be: and my Father being grown in years, is negligent of publick affairs, leaving them wholly to their conduct.

4 Absalom said moreover, O that I were made judge in the land *i*, that every man *k* which hath any suit or cause, might come unto me, and I would do him justice.

i For the King had onely restored *Absalom* to favour, but thought not fit to put him into any place of Power and Trust. *k* I should refuse no man, and decline no pains to do any man good. So he pretends to a very publick spirit.

5 And it was *so*, that when any man came nigh

nigh *to him*, to do him obeisance, he put forth his hand, and took him and kissed him *l*.

l Putting on the Garb of singular humanity and good will to all men. For that seems to have been a Ceremony, in frequent use in those times, of shewing respect, as pulling off the hat, and bowing, or imbracing, is at this day with us.

6 And on this manner did Absalom to all Israel, that came to the king for judgment: so Absalom stole the hearts of the men of Israel *m*.

m i. e. He secretly and subtilly undermined his Father, and robbed his Father of the good opinions and affections of his people, that he might gain them to himself, by such insinuations into their affections, by his plausible and over-civil carriage.

7 ¶ And it came to pass after forty years *n*, that Absalom said unto the king, I pray thee, let me go, and pay my vow *o* which I have vowed unto the LORD in Hebron *p*.

n Quest. Whence are these to be computed? *Answ.* Not from *Absaloms* Birth; for he was Born in *Hebron* some considerable time after *David* had begun his Reign, 2 *Sam.* 3. 3. much less from the time of his Vow made, or of his return from Banishment: but, either, First, From the time of *Davids* Election or Designation to the Kingdom, 1 *Sam.* 16. 13. Or, Secondly, From the beginning of *Sauls* Reign: which being a Solemn time, and observable for the change of the Government in *Israel*, might very fitly be made an *Epocha*, from which the computation or account of times begin; as the *Greeks* and *Romans* began their accounts in the same manner, and upon the same ground. Or rather, Thirdly, From the beginning of *Davids* Reign, who Reigned forty Years; and so the words may be rendred, *about* or *towards the end of forty years*, *i. e.* in the beginning of the fortieth Year. And so this very Phrase is used, *Deut.* 15. 1. *At the end of every seven years*, *i. e.* in the seventh Year, even from the beginning of it, as is manifest and confessed. So in a like expression, *After three days will I rise again*, *Mark* 8. 31. *i. e.* on the beginning of the third day, when Christ did rise, the number of three days being then compleated when the third day is begun. And the forty Years are here expressed as one motive or inducement to *Absalom* to Rebel, because now his Fathers end grew near; and one of the Hebrew Doctors affirms, that there was a tradition, or rumour, or prediction, that *David* should Reign but forty Years. And *Absalom* might easily understand that *David* intended to decline him, and to make *Solomon* his Successor, as well by the conscience of his own wickedness and unfitness for so great a trust, as by that eminent Wisdom and Piety which appeared in *Solomon* in his tender Years, and that great Respect and Affection which his Father must needs have and manifest to him upon this account, and by that Promise and Oath given to *Bathsheba* concerning his Succession mentioned, 1 *King.* 1. 30. but made before that time, which also might come to *Absaloms* Ear. Against this Opinion two things are Objected: First, That *David* was in the time of this Rebellion a strong Man, for he Marched on Foot, *ver.* 30. whereas in his last Year he was very infirm and bed-rid. Secondly, That after this Rebellion was ended, divers other things happened, as the three Years Famine, 2 *Sam.* 21. 1. and other things following in the History. But it may be Answered to the first, That *David* might in the beginning of his last year have so much strength and vigor left as to March on Foot, especially when he did so humble and afflict himself, as it is apparent he did, *v.* 30. and yet through his tedious Marches, and the tormenting Cares, Fears, and Griefs of his Soul for *Absalom*, might be so strangely and suddenly impaired, as in the end of the same Year to be very feeble and bed-rid, it being a very common accident, especially in old Men, and upon extraordinary occasions, to languish and decline exceedingly, and to fall from some competent degree of health and vigour, to be very infirm and bed-rid, and that in the space of a few Months. And to the second Objection, That those Histories related *chap.* 21, *&c.* though they be placed after this Rebellion, yet indeed were done before it; the proof of which see on *chap.* 21. 1. For it is so confessed and evident, that things are not always placed in the same order in which they were done, that it is a Rule of the Hebrews, and approved by other Learned Men, *Non datur prius & posterius in Sacris literis*, that is, *There is no first and last in the order of Scripture relations.* And here is a plain reason for this transplacing of this History, which is allowed in other like cases, That when once the History of *Tamars* Rape had been mentioned, it was very fit to subjoyn the Relation of all the Mischiefs which followed upon that occasion. If any Infidel will yet cavil with this Text and number of Years, let him know, that instead of *forty*, the *Syriack*, and *Arabick*, and *Josephus* the *Jew*, read *four years*; and that it is much more rational to acknowledge an Error of the Scribe, who Copied out the Sacred Text, than upon so frivolous a ground to question the Divine Authority of the Holy Scriptures. And that some men chuse the latter way rather than the former, is an evidence that they are Infidels by the choice of their Wills, more than by the strength of their Reasons. *o* He pretends Piety, which he knew would please his Father, and easily procure his consent. *p* Which is mentioned as the place, not where the Vow was made, for that was at *Geshur*, *v.* 8. but where he intended to perform it. The pretence for which was, That he was Born in this place, 2 *Sam.* 3. 3. and that here was a famous High-place; and, till the Temple was built, it was permitted to Sacrifice upon the high-places.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD *q*.

q i. e. Worship him by the offering of Sacrifices of Thanksgiving to God for restoring me to the place of his presence and service, and to my Fathers favour, But why should not this service have been performed at *Sion*, or at *Gibeon*? Here was some ground of suspition; but God blinded *Davids* eyes, that he might bring upon *David* and upon *Absalom* the Judgments which they deserved and he designed.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron *r*.

r This place he chose as being an eminent City, and next to *Jerusalem*, the chief of the Tribe of *Judah*, and the place of his Birth, and the place where his Father began his Kingdom, which he took for a good omen, and where it is probable that he had secured many Friends, and which was at some convenient distance from *Jerusalem*, that his Father could not suddenly reach him.

10 ¶ But Absalom sent *s* spies throughout all the tribes of Israel, saying, Assoon as ye hear the sound of the trumpet *t*, then ye shall say, Absalom reigneth in Hebron.

s From *Hebron*. Or, *had sent* from *Jerusalem*, that when he went to *Hebron*, they should go into the several Tribes to sift the people, and to dispose them to *Absaloms* party, and acquaint them with his success. *t* Which I shall take care to have sounded in several parts by other persons; and when that is done, you shall inform them of the reason of it. Or, as soon as you understand that the Trumpet was Sounded at *Hebron*; partly, to call the people together for my assistance; and partly, to celebrate my Inauguration to the Kingdom, which you shall speedily know by messengers whom I shall send to you to that end.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called *u*, and they went in their simplicity, and they knew not any thing *x*.

u Such as *Absalom* had pickt out as fit for his purpose, such as were of some quality and reputation with the King and People, which would give a great countenance to his undertaking, and give occasion to people at first to think that this was done by his Fathers consent or connivance, as being now aged, and infirm, and willing to resign the Kingdom to him, as his eldest Son, and the Noblest too, as being descended from a king by both Parents; and such as by their Wisdom and Interest in the People, might have done *David* much service in this needful time; yet such as were not very Martial men, nor likely with violence to oppose his proceedings. *x* Concerning *Absaloms* Design.

12 And Absalom sent for Ahithophel the Gilonite *y*, Davids Counsellor, from his city, *even* from Giloh, while he offered sacrifices *z*: and the conspiracy was strong, for the people increased continually with Absalom.

y Who is thought to have been the Author, or, at least, the fomenter of this Rebellion; either, because he was discontented with *David*, for which there might be many reasons; or, because he saw the Father was old and nigh his end, and he thought it best policy to worship the rising Sun, and to follow the young Prince, whom he observed to have so great an Interest in the hearts of the People, and whom he supposed he could easily manage as he pleased, which he could not do with *David*. *z* Which he did not in Devotion to God, for he neither feared God, nor reverenced Man; nor to implore Gods favour and assistance against his Father, which he knew was a vain thing to expect; but meerly that upon this pretence he might call great numbers of the people together, whereof many would come to joyn with him in the Worship of God, and most to partake of the Feasts which were made of the remainders of the Sacrifices, according to the manner.

13 And

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom *a*.

a The generality of the people are for him. Which is not strange, considering, either, first, *David*, whose many miscarriages had greatly lost him in the hearts of his people. Or, Secondly, The people, whose temper is generally unstable, weary of old things, and desirous of changes, and apt to expect great benefits thereby. Or, Thirdly, *Absalom*, whose noble Birth and singular Beauty, and most obliging Carriage, and ample Promises, had won the Peoples hearts, considering also that he was *David*'s first-born, to whom the Kingdom of right belonged, and yet that *David* intended to give away his right to *Solomon*, which the people thought might prove the occasion of a civil and dreadful War, which hereby they designed to prevent. Or, Fourthly, The Just and Holy God, who ordered and over-ruled all these things for *David*'s chastisement, and the instruction and terror of sinners in all future Ages.

14 And David said unto all his servants, that *were* with him at Jerusalem, Arise, and let us flee *b*: for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and † bring evil upon us, and smite the city with the edge of the sword.

† Heb. *thrust.*

b For though the Fort of *Zion* was strong and impregnable, and he might have defended himself there; yet he had not lain in provisions for a long Siege, and, if he had been once besieged there, *Absalom* would have got speedy and quiet possession of his whole Kingdom; whereas if he Marched abroad, he might raise a considerable Army for his defence and the suppression of the Rebels. Besides, the greatest part of *Jerusalem* could not be well defended against him. And he suspected that a great number of the Citizens might take part with *Absalom*; and possibly deliver him up into *Absalom*'s hands. Besides, if he had made that the seat of the War, he feared the destruction of that City, which he vehemently desired to preserve, because it was the Chief and Royal City, and the place in which God had appointed to put his Name and Worship. Moreover, when *David* considered, that God's hand was now against him, and that he was now bringing *evil upon him out of his own house*, as he had threatned, *chap.* 12. 11. it is no wonder if he was intimidated and disposed to flee.

15 And the kings servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall † appoint.

† Heb. *chuse.*

16 And * the king went forth, and all his household † after him *c*: and the king left ten women *which were* concubines *d*, to keep the house.

* Psal. 3. title.

† Heb. *at his feet.*

c Or, *on foot*, by comparing *ver.* 30. which the King chose to do, rather than to ride; partly, to humble himself under the hand of God; partly to encourage his companions in this hard and comfortless March; and partly, to move compassion in his people towards him. *d* For he supposed that their Sex would protect them even among *Barbarians*, and their relation to *David* would gain them some respect, and, at least, safety from his Son. But it seems he did not now actually consider that Clause of the threatning concerning his Wives, (God diverting his mind to other things) or he thought that would be accomplished some other way, conceiving that *Absalom* would abhor the thoughts of such incestuous converse, especially with persons which were now grown in Years.

17 And the king went forth, and all the people after him, and tarried *e* in a place that was far off *f*.

e Either to rest and refresh themselves a little: or rather in expectation of others who should or would come after him, that they might March away in a considerable Body, which might both defend the King, and invite others to come in to their assistance. *f* At some convenient distance, but not very far.

18 And all his servants passed on beside him: and all the Cherethites, and all the Pelethites *g*, and all the Gittites *h*, six hundred men, which came after him from Gath, passed on before the king.

g Of whom see the notes on *chap.* 8. 18. *h* Who were either, first, *Israelites* by Birth, called *Gittites*, because they went with him to *Gath*, and abode with him in that Countrey. Or rather, Secondly, *Strangers*, as *Itai* their Head is called, *ver.* 19. and they are called his *Brethren*, *ver.* 20. and probably they were *Philistines* by Birth, born in the City or Territory of *Gath*, as the following words imply, who by *Davids* counsel, and example, and the success of his Arms, were won to embrace and profess the true Religion, and had given good proof of their Military Skil, and Valour, and Fidelity to the King.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place *i*, and *k* abide with the king *l*: for thou *art* a stranger, and also an exile *m*.

i Either, First, To thy native Countrey of *Gath*, where thou wilst be remote from our broils. Or, Secondly, To *Jerusalem*, where thy settled abode now is. *k* Or, *or*: for he could not both go to *Gath*, and tarry in *Jerusalem* with *Absalom*. Although this part of the Verse lies otherwise in the *Hebrew* Text, and may be rendred thus, *Return* (to wit, to *Jerusalem*) *and abide with the King* (there); *for thou art a stranger and exile from thy own place*; or, *in respect of thy own place*, or, *as concerning thy place*, *i. e.* in regard of the place of thy birth and former habitation. *l* With *Absalom*, who is now made King by the choice of the people, and therefore is able to give thee that protection and encouragement which thou deservest; whereas I am in a manner deposed and unable to do for thee what I desired and intended. *m* Not much concerned in our affairs, and therefore not fit to be involved in our troubles.

20 Whereas thou camest *but* yesterday *n*, should I this day † make thee go up and down with us? seeing I go whither † I may *o*, return thou, and take back thy brethren *p*: * mercy and truth *be* with thee *q*.

† Heb. *make thee wander in going.*

† Heb. *I go.*

* chap. 2. 6.

n By which it may be gathered, that these were not the *Israelitish* Soldiers which went with *David* to *Gath*, and came up with him from thence to *Hebron*, which was above thirty years before this time, but some Proselytes which came from thence more lately. For though this word *yesterday* be sometimes used of a time long before past, as 2 *King.* 9. 26. *Job* 8. 9. *Isa.* 30. 33. yet it seems to be here restrained to a shorter compass by the following words, and by the argument here used. *o* I know not whither; having now no certain dwelling place. *p* Thy Countreymen and Soldiers the *Gittites*, *v.* 18. *q* Since I am now unable to recompence thy kindness and fidelity to me, my hearty prayer to God is, that he would shew to thee his *Mercy*, in Blessing thee with all sorts of Blessings, and his *Faithfulness* in making good all those Promises which he hath made, not to *Israelites* onely, but in and with them to all true-hearted Proselytes, such as thou art.

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him *r*.

r For being so deeply engaged for *David*, he durst not leave his little ones to *Absaloms* mercy.

23 And all the countrey *s* wept with a loud voice, and all the people passed over: the king also himself passed over the brook ‖ Kidron *t*, and all the people passed over toward the way of the wilderness *u*.

‖ Called John 18. 1. Cedron.

s i. e. The generality of the people by whom they passed: for it must be considered, that *Absaloms* Friends and Partizans were gone to him to *Hebron*, and the rest of the People thereabouts were either well-willers to *David*, or at least moved with compassion at the sad and sudden change of so great and good a King, which was able to affect an heart of stone. *t* Which was near *Jerusalem*. See *Matth.* 26. 36. *Joh.* 18. 1. *u* Which was between *Jerusalem* and *Jericho*.

24 ¶ And lo, Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God *x*, and they set down the ark of God *y*: and Abiathar went up *z*, until all the people had done passing out of the city.

x As a pledge of Gods presence and assistance, and that *David* might enquire at it upon occasion. *y* Either in expectation of drawing forth more people to *Davids* party, if not from their Loyalty to their Lawful King, yet from their Piety and Reverence to the Ark: or, that all the people might pass along, and the Ark might come in the rear of them for their safeguard and encouragement. *z* Either, First,

1. From the Ark which now was in the low ground, being near the Brook *Kidron*, to the top of the Mount of *Olives*, whence he had the Prospect of the City and Temple; as appears from *Mark* 13. 3. where he could discern when the people ceased to come out of the City after *David*; which when they did, he gave notice to *David*, that he should wait no longer, but March away and carry the Ark with him. Or, 2. From the Ark to the City, which was in an higher ground, that so he being High-Priest, might use his Authority and Interest with the People, to perswade them to do their duty, in going forth to defend and help their King against his Rebellious Son; and there he staid until all those whom he could perswade were gone forth.

25 And the king said unto Zadok, Carry back the Ark of God into the City *a*: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation *b*.

a Partly, out of Care and Reverence to the Ark, which though sometimes it was, and might be carried out to a certain place; yet he might justly think unfit to carry it from place to place he knew not whither, and to expose it to all the hazards and inconveniences to which he himself was likely to be Exposed: partly out of respect to the Priests, whom by this means he thought he should expose to the Rage of *Absalom*, as he had before Exposed them to *Saul's* Fury on another occasion, 1 *Sam.* 22. And partly, that by this means he might have the better opportunity to search out, and to Counter-work *Absaloms* Plots; which was so necessary, not onely for himself, but for the defence and maintenance of the Ark, and all Gods Ordinances, and of the true Religion. *b i. e.* The Tabernacle which *David* had lately built for it, *Chap.* 6. 17. in which the Ark, and God, by means thereof, ordinarily dwelt. And hereby he insinuates another reason of his returning the Ark to *Jerusalm*, because there was the Tabernacle made for the receit of it.

26 But if he thus say, I have no delight in thee *c*: behold, *here am I d*, let him do to me as seemeth good *unto him*.

c I will not receive thee into my Favour, nor restore thee to thy Throne and City, and to the enjoyment of my Ark and Ordinances. *d* Ready to obey him, and to submit to his Will and Pleasure concerning me.

27 The king said also unto Zadok the priest *e*, * *Art not* thou a seer *f*? return into the city in peace *g*, and * your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiather.

* 1 Sam. 9. 9. * See Chap. 17. 17.

e Either because *Abiathar* was gone from him, *v.* 24. and not yet returned: or because *David* put more confidence in *Zadok*. *f i. e.* Either 1. A Prophet, for such were called *Seers*, 1 *Sam.* 9. 9. 2 *Sam.* 24. 11. *Amos* 7. 12. And such he may be called, either because he really had the gift of Prophecy; or, because as the name of *Prophets* is sometimes given to those who had not Prophetical Gifts, but were onely Officers and Ministers devoted to, and employed in, Gods Worship and Service, as 1 *Sam.* 10. 5, *&c.* 1 *King.* 18. 4, 13. Compare 1 *Chron.* 25. 1, 2, 3. So it is reasonable, That the name of *Seers* be extended to the same Latitude; and therefore he may properly and fitly be called a *Seer*, as he was with, and under *Abiather* the Chief Governour of the House and Worship of God; who by his Office was to Instruct and direct the People in those matters, whereby he had many opportunities both of sifting out *Absalom's* Counsels, and of minding the People of their Duty to *David*, as he saw opportunity. Which sence suits well with *David's* Scope and Design. Or, 2. *a seeing*, or *discerning*, or *observing* man: for so the Hebrew Verb, *raah* is oft used. And this suits well with *David's* mind: Thou art a wise man, and therefore fit to manage this great business, which requires Prudence and Secrecy. *g* As men of Peace, giving over all thoughts of War, and devoting your selves entirely to God's Service.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certifie me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem; and they tarried there.

30 and David went up by the ascent of *mount* Olivet, † and wept as he went up, and had his head covered, and he went bare-foot *h*: and all the people that *was* with him covered every man his head, and they went up weeping, as they went up.

† *Heb.* going up, and weeping.

h In Testimony of his deep Sorrow, and Humiliation, and Shame for his Sins, whereby he had procured this Evil to himself: for these were Habits of Mourners, 2 *Sam.* 19. 4. *Esth.* 6. 12. *Isa.* 20. 3, 4. *Jer.* 14. 3, 4. and to take an Holy Revenge upon himself for his former Delicacy and Luxury.

31 And ‖ one told David *i*, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness *k*.

‖ Or, David told.

i Or, *David told*; *i. e. David* being hereof informed, acquaints his friends and followers with it, to stir them up to join with him, in the following Prayer against him. *k* Either infatuate him, that he may give foolish Counsel; or let his Counsel be rejected as foolish, or spoiled by the foolish Execution of it.

32 And it came to pass that *when* David was come to the top *of the mount* where he worshipped God *l*, behold, Hushai * the Archite came to meet him, with his coat rent, and ashes upon his head:

* Josh. 16. 2.

l Looking towards *Jerusalem* where the Ark and Tabernacle was. Compare 1 *King.* 8. 44, 48. *Dan.* 6. 10.

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me *m*:

m Increasing my Charge, and Care, and Sorrow for what may befall thee; and being but of little use to me: for it may seem he was an Old Man, and fitter for Counsel than for War.

34 But if thou return to the City and say unto Absalom, I will be thy servant, O king: *as I have been* thy fathers servant ‖ hitherto, so *will* I now also *be* thy servant *n*: then mayest thou for me defeat the counsel of Ahithophel.

‖ Or, heretofore.

n i. e. As faithful to thee, as I have been to thy Father; which he neither was, nor ought to be. And therefore, the profession of this was great dissimulation: and *David's* suggesting this crafty Counsel, may be reckon'd amongst his Errors: which, proceeding from a violent Temptation, and his present and pressing Straits, God was pleased mercifully to Pardon, and to direct this Evil Advice to a Good End.

35 And *hast thou* not there with thee Zadok, and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the kings house, thou shalt tell *it* to Zadok, and Abiathar the priests.

36 Behold, *they have* there * with them *o* their two sons, Ahimaaz Zadoks *son*, and Jonathan Abiathars *son*: and by them ye shall send unto me every thing that ye can hear.

* Ver. 27.

o Not in *Jerusalm*, but in a place near to it, to which they could easily send upon occasion. See *Chap.* 17. 17.

37 So Hushai Davids friend came unto the city, and Absalom came into Jerusalem.

CHAP. XVI.

AND when David was a little past the top *of* * *the hill*, behold, * Ziba *a* the servant of Mephibosheth met him with a couple of Asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisons, and an hundred of summer *fruits*, and a bottle *b* of wine.

* Chap. 15. 33. * Chap. 9. 2.

a A Crafty Man; who being perswaded, that God would in due time appear for the Righteous Cause of so good a King, and scatter the Cloud which was now upon him, takes this occasion to make way for his future Advancement. *b* A large Bottle, or Vessel proportionable to the other Provisions.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the kings household to ride on *c*, and the bread and summer *fruit* for the young men to eat, and the wine, that such as be faint in the wilderness may drink.

c For the King, and his Wives and Children were all on Foot; not that he had not, or could not procure Asses for them at *Jerusalm*; but because he chose it as best becoming that State of Penitence and Humiliation in which they were.

3 And the king said, And where *is* thy masters son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father *d*.

d Which tho it might seem a very unlikely thing, yet such vain Expectations do often get into the Minds of Men; nor was it impossible, that when *David's* Family was thus divided, and one part ingaged against another, they might destroy themselves by mutual Wounds; and the People being tired out with Civil

Wars, might Reſtore the Kingdom to the Family of *Saul* their old Maſter, whereof this was the top branch. And this was a time of general Defection of many whom the King had greatly obliged, witneſs *Ahithophel*. And *Mephibosheth*'s abſence made the Calumny more probable.

4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth *e*. And Ziba ſaid, † I humbly beſeech thee that I may find grace in thy ſight my lord, O King *f*.

† *Heb.* I do obeiſance.

e A raſh Sentence, and unrighteous, to Condemn a Man unheard, upon the ſingle Teſtimony of his Accuſer, and Servant. But *David*'s Mind was both clouded by the deep ſenſe of his Calamity, and byaſſed by *Ziba*'s great and ſeaſonable kindneſs. And he might think, that *Ziba* would not dare to Accuſe his Maſter of ſo great a Crime, which, if falſe, might ſo eaſily be diſproved. *f* Thy favour is more to me, than this gift; which, as a token of thy favour, I accept with all thankfulneſs.

5 And when king David came to Bahurim *g*, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei the ſon of Gera: ‖ he came forth, and curſed ſtill as he came.

‖ *Or*, he ſtill came forth and curſed.

g A City in *Benjamin*, *Chap.* 3. 16. and 19. 16. *i. e.* To the Territory of it, for to the City he came not till *v.* 14.

6 And he caſt ſtones *h* at David, and at all the ſervants of king David: and all the people, and all the mighty men *were* on his right-hand, and on his left *i*.

h Not ſo much to hurt them, as to ſhew his Contempt of them. *i* Which is noted to ſhew the Prodigious Madneſs of the Man: though Rage, (which is truly ſaid to be *a ſort Madneſs*) and the height of Malice hath oft tranſported men to the moſt hazardous and deſperate Speeches and Actions.

7 And thus ſaid Shimei when he curſed, Come out *k*, come out thou † bloody man, and thou man of Belial:

† *Heb.* man of blood.

k Or rather, *go out*, as the Word properly ſignifies. Be gone out of thy Kingdom, as thou deſerveſt.

8 The LORD hath returned upon thee all the blood of the houſe of Saul *l*, in whoſe ſtead thou haſt reigned, and the LORD hath delivered the kingdom into the hand of Abſalom thy ſon: and † behold, thou *art taken* in thy miſchief *m*, becauſe thou *art* a bloody man.

† *Heb.* behold thee in thy evil.

l Either, 1. The Blood of *Abner*, and *Iſhboſheth*; which he Maliciouſly impures to *David*, as if they had been Killed by *David*'s contrivance: eſpecially the former, becauſe *David* did only give *Joab* hard Words, as in Policy he was obliged to do; but inſtead of Puniſhing him, did Reward and Prefer him. Or, 2. The Death of *Saul*'s ſeven Sons, *Chap.* 21. 8. which though related after this ſeems to have been done before: Of which, ſee the Notes on *chap.* 15. 7. *m* The ſame Miſchief thou didſt bring upon others, is now returned upon thy own head. Or, Thy Sin hath found thee out, and thou art now receiving the juſt Puniſhment of it.

9 Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why ſhould this * dead dog curſe my lord the king? let me go over, I pray thee, and take off his head.

* 1 *Sam.* 24. 14. *Chap.* 3. 8.

10 And the king ſaid, What have I to do with you *n*, ye ſons of Zeruiah? ſo let him curſe, becauſe the LORD hath ſaid unto him *o*, Curſe David. Who ſhall then ſay *p*, Wherefore haſt thou done ‖ ſo?

‖ *Or*, doeſt thou.

n To wit, in this Matter I ask not your Advice, nor will I follow it; nor do I deſire you ſhould at all concern your ſelves in it, but wholly leave it to me, to do what I think fit. *o* Not that God commanded it by his Word; for that ſeverely forbids it, *Exod.* 22. 28. or moved him to it by his Spirit; for neither was that neceſſary, nor poſſible, becauſe God *tempteth no man*, Jam. 1. 13. but that the ſecret Providence of God did order and over-rule him in it. God did not put any Wickedneſs into *Shimei*'s heart, for he had of himſelf an heart full of Malignity and Venom againſt *David*; but only left him to his own Wickedneſs, took away that common Prudence which would have kept him from ſo fooliſh and dangerous an Action; directed his Malice that it ſhould be Exerciſed againſt *David*, rather than another man; as when God gives up one Traveller into the hands of a Robber, rather than another; inclined him to be at home, and then to come out of his doors at that time when *David* paſſed by him; and brought *David* into ſo diſtreſſed a condition, that he might ſeem a proper Object of his Scorn and Contempt. And this is ground enough for this Expreſſion, *the Lord ſaid*, not by the Word of his Precept, but by the Word of his Providence, in reſpect whereof he is ſaid to *command the Ravens*, 1 *Kings* 17. 4. and to *ſend forth his Word* and *Commandment* to ſenceleſs Creatures, *Pſal.* 147. 15, 18. *p* Nor unto *Shimei*, for it was juſtly ſaid ſo to him afterwards, 1 *Kings* 2. 9. but unto the Lord: who ſhall reproach Gods Providence for permitting this? Or, who ſhall by Words or Actions reſtrain him from executing Gods juſt Judgment againſt me?

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon, which came forth of my bowels, ſeeketh my life *q*: how much more now *may* this Benjamite *do it*? let him alone, and let him curſe *r*: for the LORD hath bidden him.

q Which is a greater Miſchief, than to Reproach me with Words. Of that Tribe and Family from which God hath taken away the Kingdom, and given it to me; which was likely to ſtir up his Rage and Hatred againſt me. *r* Do not now hinder him violently from it, nor puniſh him for it. It is meet I ſhould bear the Indignation of the Lord manifeſted herein, and ſubmit to his Pleaſure, and poſſeſs my Soul with Patience; and by bearing theſe leſſer Evils, prepare my ſelf for greater, which are coming towards me.

12 It may be *s* that the LORD will look on mine ‖ † affliction *t*, and that the LORD will requite me good for his curſing this day.

‖ *Or*, tears † *Heb.* eye.

s He ſpeaks doubtfully, becauſe he was conſcious, that by his Sins he had forfeited all his Claim to God's Promiſes. *t* With an Eye of Commiſeration.

13 And as David and his men went by the way, Shimei went along on the hills ſide over againſt him, and curſed as he went, and threw ſtones at him, and † caſt duſt *u*.

† *Heb.* duſted him with duſt.

u Not that he could reach, or hurt him with it; but only as an expreſſion of Contempt. And the like is to be thought concerning the Stones, wherewith he could not think to reach *David*, when he was Encamped with his Men on every ſide.

14 And the king, and all the people that *were* with him, came *x* weary, and refreſhed themſelves there.

x To the City of *Bahurim*, *v.* 5.

15 And Abſalom and all the people, the men of Iſrael, came to Jeruſalem, and Ahithophel with them.

16 And it came to paſs when Huſhai the Archite, Davids friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, † God ſave the king *y*, God ſave the king.

† *Heb.* Let the King live.

y To wit, *Abſalom*, whom he pretends to own for his King, and Liege Lord.

17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſs to thy friend *z*? why wenteſt thou not with thy friend?

z Doth this Action anſwer that Profeſſion of greateſt Friendſhip which thou haſt hitherto made to him? Doſt thou thus requite his Favour and true Friendſhip to thee? He ſpeaks thus only to try him. And he ſaith, *thy Friend*, by way of Reflection upon *David*; as one who was a *Friend* to *Hushai*, and to Strangers, but not to his own Son, whom by his Severity, and Deſign to give away his Right to *Solomon*, he provoked to this Courſe; and therefore he doth not vouchſafe to call him his *Father*.

18 And Huſhai ſaid unto Abſalom, Nay, but whom the LORD, and this people, and all the men of Iſrael chuſe *a*, his will I be, and with him will I abide.

a Though as a private perſon, I owed and payed Friendſhip to *David*; whileſt he was King; yet I muſt make all my Obligations give place to the Authority of God, who putteth down, and ſetteth up Kings at his pleaſure; and to the common Sence and Decree of the whole Body of the Nation. But *Huſhai* expreſſeth himſelf very cautiouſly; for though he would be thought to underſtand *Abſalom*, yet in truth this Character did not agree to him, whom neither God, nor all the People had choſen, but onely a part, and that the worſt part of them.

19 And again, whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſon *b*? as I have ſerved in thy fathers preſence, ſo will I be in thy preſence.

b Thou art his Son, and Heir, and Succeſſor, and now in his place and ſtead: whereby my Friendſhip which was due to him, is devolved upon thee by Right of Inheritance; and I reckon, that my Friendſhip is not wholly alienated from him, when it is transferred upon one that came out of his Bowels.

20 Then

20 Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy fathers concubines *c*, which he hath left to keep the house, and all Israel shall hear that thou † art abhorred of thy Father *d*, then shall the hands of all that *are* with thee be strong *e*.

† *Heb.* stinkest with thy father.

c This Counsel he gave, partly to Revenge the Injury done to *Bathsheba*, who was the Daughter of *Eliam*, 2 *Sam.* 11. 3. who was *the Son of Ahithophel*, *Chap.* 23. 34. and principally, for his own, and the Peoples safety, that the Breach between *David* and *Absalom* might be made wide, and irreparable by so Vile an Action; which must needs provoke *David* in the highest Degree, both for the Sin, and shame of it; as the like Action had done *Jacob*, *Gen.* 49. 3, 4. and cut off all hopes of Reconciliation, which otherwise might have been expected by some Treaty between *Absalom* and his tender-hearted Father; in which Case his Followers, and especially *Ahithophel* himself, had been left to *David's* Mercy. *d* And therefore obliged by thy own Interest to Prosecute the War with all possible Vigor, and to abandon all thoughts of Peace: as knowing that his Father, though he might dissemble, yet would never forgive so foul and scandalous a Crime. And they will Fight with greater Courage and Resolution, when they are freed from the fear of the Reconciliation, which otherwise would make their Hearts faint, and Hands slack in thy Cause. But by this we may see the Character of *Absalom's* Party, and how abominably wicked they were, whom such a loathsome and Scandalous Action tied the faster to him, whom for that very reason they should have deserted and abhorred. And we may further learn, how corrupt and filthy the Body of the People was, and how ripe for that severe Judgment which is now hastening to them.

22 So they spread Absalom a tent upon the top of the house *f*, and Absalom * went in unto his fathers concubines *g*, in the sight of all Israel *h*.

*Chap. 12. 11.

* *f* To wit, of the Kings Palace, the very place from whence *David* had spied and gazed upon *Bathsheba*, *Chap.* 11. 2. So that his Sin was Legible in the very place of his Punishment. *g. i. t.* To one, or some of them. And by so doing did further make Claim to the Kingdom as his own; and as it were, take Possession of it. It being usual in the Eastern Countries to account the Wives and Concubines of the late King, to belong of right to the Successor; See the note on *Chap.* 12. 8. *h* Who saw him go into the Tent; and thence concluded, That he lay with them, as he had designed to do.

23 And the counsel of Ahithophel which he counselled in those days, was as if a man had enquired at the † oracle of God *i*: so *was* all the counsel of Ahithophel, both with David *k*, and with Absalom.

† *Heb.* word.

i It was received by the People with equal Authority and Veneration, and was usually attended with as certain Success. Which is mentioned as the reason why a Counsel which had so ill a face, should meet with such general approbation. *k* To whose Pious Disposition he accommodated himself, as Policy obliged him; but being weary of it, he takes this first occasion to Discover himself, and Execute that Wickedness which before lay in his Heart.

CHAP. XVII.

MOreover, Ahithophel said unto Absalom, let me now chuse out twelve thousand men, and I will arise and pursue *a* after David this night *a*.

a I am so well assured of the goodness of this Counsel, that I will venture my own Person and Life in the Execution of it.

2 And I will come upon him while he *is* weary and weak-handed *b*, and will make him afraid: and all the people that *are* with him shall flee, and I will smite the king onely.

b Tired with a tedious March on Foot, and destitute of Men, and Military Provisions; and disheartned by his own small Numbers, and by the general Defection of his Subjects.

3 And I will bring back all the people unto thee, the man whom thou seekest *is* as if all returned *c*: *so* all the people shall be in peace.

c i. t. The Death of that Man whom thou seekest to destroy, is no less considerable to thee, than if all the People that follow him should desert him, and return unto thee.

† *Heb.* was right in the eyes of, *&c.*

4 And the saying † pleased Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise † what he saith *d*.

† *Heb.* what is in his mouth.

d A wonderful Effect of Divine Providence, blinding his Mind, and Influencing his Heart, that he could not rest in *Ahithophel's* Counsel, though it was so evidently Wise, and Good, and approved by the general consent of his whole Party; and that he should desire *Hushai's* Advice, though neither his Reputation for Wisdom was equal to *Ahithophels*, nor had he yet given any one proof of his Fidelity to *Absalom*, as *Ahithophel* had done; nor was he so fixed by his Interest to him, as *Ahithophel* was; and though there wanted not just Cause to suspect him, and his Counsel too. But there is no contending with that God who can Arm a Man against himself, and Destroy him by his own Mistakes and Passions, without any other help.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: Shall we do *after* his † saying? if not, speak thou.

† *Heb.* Word.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath † given, *is* not good at this time *e*.

† *Heb.* counselled.

e Though at other times he generally gives most wise and admirable Counsel; yet, as he is a man, he seems now to be under a mistake, and not sufficiently to consider all the present Circumstances of this Business.

8 For (said Hushai) thou knowest thy father and his men, that they *be* mighty men *f*, and they *be* * chafed in their minds *g*, as † a bear robbed of her whelps in the field *g*: and thy father *is* a man of war *h*, and will not lodge with the people.

† *Heb.* bitter of soul.
* Hos. 13. 8.

f Of approved Courage and Strength, therefore not so soon vanquished as *Ahithophel* supposeth. *g.* Heb. *bitter of Soul*, Inflamed with Rage; Desperate, and therefore resolved to sell their Lives at a dear rate. *h* A wise Prince and General; who knowing of what Importance it is to secure his own Person, and that your great Design is against his Life; will doubtless use extraordinary care to keep out of your reach, which he may easily do.

9 Behold he is hid now in some pit, or in some *other* place *i*: and it will come to pass, when some of them *k* be † overthrown at the first *l*, that whosoever heareth it, will say *m*, There is a slaughter among the people that followeth Absalom.

† *Heb.* fallen.

i Having been oft accustomed to that course, and well acquainted with all hiding-places from *Saul's* time. In one of them, unknown to us, he will lurk with some of his chosen men, and lie in Ambush for us; and, when they see a fit opportunity, they will suddenly come forth and surprize some of our men, when they least expect it, and fall upon them with great fury, and probably will at first put them to flight. *k* To wit, of *Absalom's* men sent against *David*. *l* Implying, that their good success at first would mightily animate *David's* men to proceed vigorously in the fight, and intimidate *Absalom's* Army, and consequently would be both a presage and an occasion of their total defeat. *m* They who first hear these ill tidings will propagate it, and strike terror with it into the rest of the Army.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men *n*.

n The known fame of the prodigious valour of *David* and his followers will easily gain credit to that report, and strike the stoutest of our men with dread, even *Ahithophel* himself, if he should go with them.

11 Therefore I counsel, that all Israel be generally gathered unto thee *o*, from Dan even to Beersheba, as the sand that *is* by the sea for multitude, and † that thou go to battel in thine own person *p*.

† *Heb.* that thy face, or, presence go, *&c.*

o His pretence was, that they might have a far greater Army, and make sure, though slow work: his design was to gain *David* more time, that he might increase his Army, and make better provisions for the Battel; and that the present heat of the people might be cooled, and they might at last bethink themselves of their duty to *David*, and return to their former Allegiance. *p* For thy presence will put more Life and Courage into all thy Soldiers, who will be ambitious to shew their utmost Skill and Courage in defending thy Person and Cause, when they know that all their Actions are observed by him who hath the distribution of rewards and punishments in his hands. So mayest thou also give counsel as occasion offers,

offers, and encourage thy men to kill *David*, which otherwiſe they may poſſibly be afraid to do. Beſides, the glory of the Victory will be wholly thine, which now *Ahitophel* ſeeks to get to himſelf.

12 So ſhall we come upon him in ſome place, where he ſhall be found, and we will light upon him as the dew falleth on the ground *q*: and of him and of all the men that *are* with him, there ſhall not be left ſo much as one.

q i. e. Plenteouſly, ſuddenly, irreſiſtibly, and on all ſides; for ſo the Dew falls.

13 Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city *r*, and we will draw it into the river *ſ*, until there be not one ſmall ſtone found there.

r Not that they ſhould do ſo, or that it was the Cuſtom to do ſo; but it is an Hyperbolical and Thraſonical expreſſion, ſuited to the vain-glorious temper of this inſolent young man; and therefore moſt likely to prevail with him: implying, that they would do ſo, if they could not diſcover and deſtroy him another way: or, that they ſhould be enough to do ſo, if there were occaſion. *ſ* Adjoyning to the City; it being uſual to build Cities near ſome River, both for defence, and for other accommodations.

14 And Abſalom and all the men of Iſrael ſaid *t*, The counſel of Huſhai the Archite *is* better than the counſel of Ahithophel: for the LORD had † appointed to defeat the good counſel *u* of Ahithophel, to the intent that the LORD might bring evil upon Abſalom.

† *Heb.* commanded.

t Being infatuated by a Divine power, and given up to believe lyes and miſtakes. *u* So it was, politically conſidered; being the wiſeſt and moſt effectual courſe to accompliſh *Abſalom's* end.

15 ¶ Then ſaid Huſhai unto Zadok, and to Abiathar the prieſts, Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael: and thus and thus have I counſelled.

16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſs *x*, but ſpeedily paſs over, leſt the king be ſwallowed up, and all the people that *are* with him.

x Leſt the King's and peoples minds change, and *Abithophel* by his deep wit and great intereſt, perſuade the King to follow his former advice, and to purſue you ſpeedily.

17 Now Jonathan and Ahimaaz ſtaied by Enrogel *y*: (for they might not be ſeen to come into the city) and a wench *z* went and told them: and they went and told king David.

y Or, *the Fullers well.* A place near *Jeruſalem*, *Joſ.* 15. 7. and 18. 16. *z* Pretending to go thither to waſh ſome Cloathes.

18 Nevertheleſs, a lad ſaw them *a*, and told Abſalom, but they went both of them away quickly, *b*, and came to a mans houſe in Bahurim, which had a well in his court, whither they went down *c*.

a Who knew them to be favourers of *David*, and obſerved them to wait there upon deſign, and to gain intelligence, and poſſibly ſaw the Wench ſpeaking privately to them. *b* Suſpecting by this Lads obſervation and carriage, that they were diſcovered. *c* Either to ſome hole in the ſide of the Pit: or, to the bottom of the Pit, it being then dry, as Pits often were in thoſe hot Countries. And this being in ſo open a place, they concluded none would imagine them to be hid there. And beſides, they relied upon Gods good Providence, which they knew watched over *David*, and them for his ſake.

19 And the woman took and ſpread a covering over the wells mouth, and ſpread ground corn thereon, † and the thing was not known.

† Under pretence of drying it by the Sun: which ſhews it was Summer-time.

20 And when Abſaloms ſervants came to the woman to the houſe, they ſaid, Where is Ahimaaz and Jonathan? And the woman ſaid unto them, They be gone over the brook of water *d*. And when they had ſought, and could not find *them*, they returned to Jeruſalem.

d i. e. Over *Jordan*. This was a manifeſt lye, but becauſe it was ſpoken for no hurt, but good only, many perſons in thoſe times conceived ſuch lies to be lawful. Compare *Exod.* 1. 19. *Joſ.* 2. 4, 5. But although God was pleaſed to overlook and pardon the ſin, and graciouſly to reward the good intention which accompanied them; yet it is certain that all kinds of lyes are moral Evils, and condemned by plain Scriptures, and that *we muſt not do evil that good may come*, nor *tell a lye for Gods glory*, Rom. 3. 7, 8.

21 And it came to paſs, after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you.

22. Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan *e*: by the morning-light, there lacked not one of them that was not gone over Jordan.

e Either at the Ford, or in Boats.

23 ¶ And when Ahithophel ſaw that his counſel was not † followed, he ſadled *his* aſſe, and aroſe, and gate him home to his houſe, to his city, and † put his houſhold in order *f*, and hanged himſelf *g*, and died, and was buried in the ſepulchre of his father.

† *Heb.* done.

† *Heb.* gave charge concerning his houſe.

f Diſpoſed of his Eſtate by Will. Compare *Iſa.* 38. 1. *g* Partly, becauſe he could not indure to outlive his diſgrace and the rejection of his Counſel: and partly, becauſe he foreſaw by this means *David* would gain time and ſtrength, and in all probability be Victorious, and then the ſtorm would fall moſt heavily upon his head, as the main Author and Pillar of the Rebellion, and the contriver of thoſe two pernicious Counſels above mentioned.

24 Then David came to Mahanaim *h*: and Abſalom paſſed over Jordan *i*, and all the men of Iſrael with him.

h A place in the Countrey of *Gilead*, bordering upon the Land of the *Ammonites*, *v.* 27. See *Gen.* 32. 2. and 2 *Sam.* 2. 8. *i* Not ſpeedily, but when *all the men of Iſrael* were gathered together according to *Huſhai's* counſel who are ſaid to be *with him* here, as it follows.

25 ¶ And Abſalom made Amaſa captain of the hoſt inſtead of Joab: which Amaſa *was* a mans ſon whoſe name *was* Ithra, an Iſraelite *k*, that went in to Abigail *l* the daughter of Nahaſh *m*, ſiſter to Zerujah, Joabs mother.

k Obj. He was an *Iſhmaelite*, 1 *Chron.* 2. 17. *Anſw.* Not *Amaſa*; but *Ithra*, or *Jether*, *Amaſa's* Father, is there ſo called, becauſe he was ſuch, either by his Birth from ſuch Parents, or by his long habitation among them, or for ſome other reaſon now unknown. Compare 2 *Sam.* 15. 18. And *Amaſa* is here called an *Iſraelite*, either, becauſe he was a Proſelyte: or, in oppoſition to *Joab*, who was of the Tribe of *Judah*, as *Amaſa* was of one of the ten Tribes: or rather, to intimate, that although he or his Parents were called *Ishmaelites* for ſome reaſon, yet as to their extraction they were indeed *Iſraelites*. Which if *Amaſa* had not been, it is not probable that he could have had ſo powerful an influence upon the Tribe of *Judah*, as he had, *chap.* 19. 14. *l* i. *e.* Lay with her, whether being firſt Married to her, or not, is uncertain. *m Nahaſh* is either another name of *Jeſſe*: or rather, the name of *Jeſſe's* Wife, by whom he had this *Abigail*, as he had *Zeruiah* by another Wife; ſo they were ſiſters by the Father, but not by the Mother; and *Nahaſh* is here named to ſignify ſo much.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 And it came to paſs when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbath of the children of Ammon *n*, and * Machir the ſon of Ammiel of Lodebar *o*, and * Barzillai the Gileadite, of Rogelim,

* Chap. 9. 4.
* Chap. 19. 31.
1 King. 2. 7.

n Who, as it may ſeem, diſliked and diſowned that barbarous action to the Embaſſadors; and therefore, when the reſt were deſtroyed, was left King or Governor of the reſidue of the *Ammonites*. *o* See above *ch.* 9. 4.

28 Brought beds, and ‖ baſins *p*, and earthen veſſels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulſe*;

‖ *Or*, Cups.

p i. e. All ſorts of Houſhold-ſtuff, as well as other proviſions, all which *David* now wanted.

29 And honey, and butter, and ſheep, and cheeſe of kine for David, and for the people that

were

were with him, to eat: for they said, The people *is* hungry, and weary, and thirsty in the wilderness *q*.

q i. e. Having been *in the Wilderness*. Which is an easie and common Ellipsis. Or, *because of* (so the *Hebrew* Particle *beth* is oft used) *the Wilderness*, which they passed thorough, in which provisions are very scarce.

CHAP. XVIII.

AND David numbred the people that *were* with him *a*, and set captains of thousands, and captains of hundreds over them.

a Which flocked to him thither, so as to make up a small Army.

2 And David sent forth a third part of the people under the hand of Joab *b*, and a third part under the hand of Abishai the son of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you my self also *c*.

b To wit, for his special conduct and management in the Battel: otherwise, *Joab* was the General of all the Forces; nor had *David* yet taken away that power from him, nor was this a time to do it. But such distributions of Forces are usual in Battels. *c* That by my presence I may put life and courage into my Soldiers; and because it is fit I should run the same hazards with you, which you do for my sake.

3 But * the people answered, Thou shall not go forth *d*: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now *thou art* † worth ten thousand of us *e*: therefore now *it is* better that thou † succour us out of the city *f*.

* Chap. 21. 17.
† *Heb.* set *their* heart on us.
† *Heb.* as ten thousand of us.
† *Heb.* be to succour.

d For this was *Absalom's* great error, into which he was drawn by a Divine infatuation, and by *Hushai's* craft to go to Battel in his own Person, which was the utter ruin of him and of his Cause. *e* Not onely for the Dignity of thy Person, but also for the importance of our common cause and concern, which, if thou art slain, is irrecoverably lost. *f* By sending us Supplies of Men, and Provisions of all sorts, as we have occasion; and by securing our retreat, if we be defeated. Or thus: not go along to the Battel with us, but onely go out with us, or accompany us out of the City (to incourage the Company) and then retire for thy own safety. And so it seems by the next Verse.

4 And the king said unto them, What seemeth you best, I will do. And the king stood by the gate-side *g*, and all the people came out by hundreds, and by thousands.

g i. e. *Between the two Gates* of the City, as it is expressed below, *v.* 24.

5 And the king commanded Joab, and Abishai, and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom *h*. And all the people *i* heard when the king gave all the captains charge concerning Absalom.

h If you Conquer (which he presaged they would by Gods Gracious answer to his prayer for the turning of *Ahithophel's* counsel into foolishness), take him Prisoner, but do not kill him. Which desire proceeded, partly, from his great indulgence towards his Children: partly, from *David's* consciousness that he himself was the meritorious and procuring cause of this Rebellion, *Absalom* being given up to it for the punishment of *David's* sins; and therefore did indeed deserve some pity from him; partly, from the consideration of his youth, which commonly makes men foolish, and heady, and violent, and subject to ill counsels: and partly, from his Piety, being loath that he should be cut off in the act of his sin without any space, or means for repentance, whereby both his Soul and Body would be in danger to perish for ever. *i* To wit, the Citizens and others who stood with the King in the Gate when the Army Marched forth.

6 ¶ So the people went out into the field against Israel: and the battel was in the wood of Ephraim *k*,

k So called, not from its situation in the Tribe of *Ephraim*, which was on the other side *Jordan*, as is evident; but from some memorable action or occurent of the *Ephraimites* beyond *Jordan*; whether it was their killing of *Oreb* and *Zeeb* there, *Judg.* 7. 25. and 8. 3. or, their slaughter by *Jephthah*, *Judg.* 12. 5, 6. or, some other not mentioned in Sacred Scripture.

7 Where the people of Israel *l* were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

l i. e. The Soldiers of *Absalom* so called; partly, to note that all *Israel* (some few excepted) were ingaged in this Rebellion, which made *David's* deliverance more glorious and remarkable: and partly, in opposition to *David's* men, who, as to the main Body, or most considerable part, were of the Tribe of *Judah*, or had followed him from *Judah*.

8 For the battel was there scattered *m* over the face of all the countrey: and the * wood † devoured more people *n* that day than the sword devoured *o*.

* Isa. 15. 9.
† *Heb.* multiplied to devour.

m i. e. The Warriers being beaten in the fight, fled and were dispersed: the abstract being put for the concrete, as *poverty* is put for *poor men*, 2 *King.* 24. 14. and *deceit* for the *deceiver*, and *dreams* for *dreamers*, *Prov.* 12. 24. and 13. 6. *viz.* More people died in the Wood, either through hunger, and thirst, and weariness: or, by the wild Beasts, whereof great numbers were there, which though they were driven away by noise and clamour from the place of the main Battle, yet might easily meet with them when they fled several ways, which also might be directed and sent to them by Gods Providence, and just Judgment, to punish them for their Rebellion: or, by falling into Ditches and Pits, which were in that place, *v.* 17. and probably were covered with Grass or Wood, so as they could not see them till they fell into them: or by being hanged in Trees, as *Absalom* was, *v.* 9. and especially by *David's* men, who pursued them, and killed them in the Wood; and the *Wood* is rightly said to have *devoured* them, because it gave the occasion to their destruction, inasmuch as the Trees, and Ditches, and Pits, entangled them, and stopped their flight, and made them an easie prey to *David's* men, who followed them, and slew them in the pursuit, being therein directed and assisted by the people of that Countrey, who, after the manner, fell in with the victorious side. *o* To wit, in the main Battel: the *Sword* being put for the *Battel*, by a common Metonymy.

9 ¶ And Absalom met the servants of David *p*, and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak *q*, and he was taken up between the heaven and the earth, and the mule that *was* under him went away *r*.

p Who according to *David's* command, spared him, and gave him an opportunity to escape. *q* In which probably he was entangled by the hair of the head, which being very long and thick, might easily catch hold of a Bough, especially when the Great God directed it. Either he wore no Helmet, or his Helmet was such as left much of his hair visible; or he had thrown away his Helmet as well as his other Arms, to hasten his flight, or because of the heat of the season. Thus the matter of his pride was the instrument of his ruin, as also *Ahasuel's* swiftness, *chap.* 2. 18. and *Ahithophel's* policy, *chap.* 17. 23. were the occasions of their destruction. *r* Which might easily happen, because being in flight the Mule passed along very swiftly.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground *s*, and I would have given thee ten *shekels* of silver, and a girdle *t*?

s Why didst thou not smite him down from the Oak, and with thy Spear nail him to the ground? *t* A Military Belt of more than ordinary price, as a Testimony of thy Valour and good Service. See on 1 *Sam.* 18. 4.

12 And the man said unto Joab, Though I † receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the kings son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, † Beware that none *touch* the young man Absalom.

† *Heb.* weigh upon mine hand.
† *Heb.* Beware whosoever *is* it, of, &c.

Or, *take heed what* (for so the *Hebrew* Pronoun, *mi*, is sometimes used, as *Judg.* 13. 17.) ye do *with the young man*. He expresseth *David's* sense, though not his words.

13 Otherwise I should have wrought falshood against mine own life *u*: for there is no matter hid from the king *u*, and thou thy self wouldest have set thy self against *me x*.

u Either, First, I should have been guilty of false and perfidious dealing against the Kings express Injunction, and that with the manifest hazard of my own life. Or, Secondly, I should have betray'd

betray'd my own life. I ſhould not onely have deceived my ſelf with falſe hopes, either of concealing my Fact from the King, or of obtaining a reward, yea or a pardon, from him or thee for it, but alſo have deſtroyed my ſelf thereby, and laid a plot againſt my own life. *u* This, as all other things, would certainly come to the Kings ear. *x* Thou wouldeſt have been mine adverſary and accuſer; partly, becauſe it was thy duty to be ſo; and partly, to vindicate thy ſelf by caſting the blame upon another. Or, *thou wouldſt have ſtood a far off*, as this Phraſe is uſed, *Pſal.* 38. 11. Thou wouldeſt not have ſtood to me to intercede for my life or reward, but wouldeſt keep at a diſtance from me.

† *Heb.* before thee.

14 Then ſaid Joab, I may not tarry thus † with thee *y*. And he took three darts in his hand, and thruſt them through the heart *z* of Abſalom, while he *was* yet alive *a* in the † midſt of the oak.

† *Heb.* heart.

y I muſt not loſe time in contending with thee till I let the occaſion ſlip. *z* Not properly ſo called, for he was yet alive after theſe wounds, and was ſlain, *v.* 15. but through his middle, as the word *heart* is oft uſed, as *Pſal.* 46. 2. and that too, not exactly, but more largely underſtood, as *Deut.* 4. 11. *Ezek.* 27. 4. *Matth.* 12. 40. or through his Body: which might be, and yet the wounds not mortal. *a* Or, *yet he continued alive*, i. e. the Darts did not diſpatch him, and therefore they ſmite him again, and kill him, *v.* 15.

15 And ten young men that bare Joabs armour, compaſſed about, and ſmote Abſalom, and ſlew him *b*.

b Judging that there could be no ſafety to the King, nor peace to the Kingdom, nor ſecurity to himſelf, and all *David*'s Friends, and Loyal Subjects, and good men, if *Abſalom* had lived, as may ſeem probable from *chap.* 19. 10. and yet perceiving that the Kings heart was reconcileable to *Abſalom*, notwithſtanding his abominable Crimes of lying with his Fathers Concubines, and of horrid and unnatural Rebellion; both which were capital Crimes by the Law of God; he adventured to ſave *David*'s life againſt his will. But whether *Joab* did well in this, all things conſidered, I ſhall not here determine.

16 And Joab blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people *c*.

c Who otherwiſe were highly incenſed againſt the Rebels, and hotly purſued them. But the head of the Rebellion being cut off, and the danger thereby paſt, he puts a ſtop to the effuſion of *Iſraelitiſh* blood.

17 And they took Abſalom, and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him *d*, and all Iſrael fled every one to his tent *e*.

d As a laſting monument of *Abſalom*'s ſin and ſhame, and of the Righteous Judgment of God upon him. Compare *Joſ.* 7. 26. and 8. 29. and 10. 27. He was firſt hanged, after a ſort, which was an accurſed death, *Deut.* 21. 23. and then thruſt through with Darts and Swords; and, after all, in a manner ſtoned, which was the proper puniſhment of a Rebellious Son, *Deut.* 21. 21. *e* To their houſes and dwellings, to avoid the ſhame and puniſhment of their Rebellion.

18 ¶ Now Abſalom in his life time had taken and reared up for himſelf a pillar *f*, which *is* in the kings dale *g*: for he ſaid, I have no ſon to keep my name in remembrance *h*: and he called the pillar after his own name, and it is called unto this day, Abſaloms place *i*.

* Gen. 14. 17.

f To preſerve his name in memory; whereas it had been more for his honour, if his name had been buried in perpetual oblivion. But this was the effect of his pride and vain-glory. *g* A place near *Jeruſalem* ſo called, *Geneſis* 14. 17. *h* Object. He had *three ſons*, *chap.* 14. 27. *Anſ.* Either they were all now dead; or, if one of them was left alive, he thought him unfit and unworthy to keep up his name and honour; or, he erected this Pillar before his Sons were born. But the firſt opinion ſeems moſt probable; and it was a remarkable Judgment of God, that he who ſtruck at his Fathers life, ſhould be puniſhed with the death of all his Sons. *i* Heb. *Abſalom*'s *hand*, i. e. his work, made, though not by his hand, yet for him and his glory, and by his procurement.

19 ¶ Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the king tidings, how that the LORD hath † avenged himſelf of his enemies.

† *He* judged him from the hand of, *&c.*

20 And Joab ſaid unto him, Thou ſhalt not † bear tidings this day, but thou ſhalt bear tidings, another day: but this day thou ſhalt bear no tidings, becauſe the kings ſon is dead *k*.

† *Heb.* be a man of tidings.

k And thou ſhalt not be a Meſſenger of Evil tidings, which will be unwelcome to him, and prejudicial to thee.

21 Then ſaid Joab to Cuſhi *l*, Go tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab, and ran.

l Or, *to an Ethiopian*; ſo he might be by birth, and yet by profeſſion an *Iſraelite*.

22 Then ſaid Ahimaaz the ſon of Zadok yet again to Joab, But † howſoever, let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore wilt thou run, my ſon *m*, ſeeing that thou haſt no tidings ‖ ready?

† *Heb.* be what may.

‖ *Or*, convenient, or, ſufficient, Numb. 11. 12.

m So he calls him with reſpect both to his younger years, and to that true and tender affection which he had for him.

23 But howſoever (*ſaid he*) let me run. And he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain *n*, and over-ran Cuſhi.

n Which was the ſmoother and eaſier, though the longer way.

24 And David ſate between the two gates *o*: and the watchman went up to the roof over the gate unto the wall *p*, and lift up his eyes, and looked, and behold, a man running alone.

o For the Gates of the Cities then were, as now they are, large and thick; and for the greater ſecurity, had two Gates, one more outward, the other inward. Here he ſate, that he might hear tidings when any came into the City. *p* Unto the top of the Wall or Tower upon the Gate, where watchmen uſed to watch. Compare 2 *King.* 9. 17. *Ezek.* 33. 2.

25 And the watchman cried, and told the king. And the king ſaid, If he *be* alone, *there is* tidings in his mouth *q*. And he came apace, and drew near.

q He is ſent with ſome ſpecial Meſſage: which was a very probable conjecture: for if he had run or fled from the Enemy, many others would have followed him.

26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſaid, Behold, *another* man running alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, † Methinketh the running of the formoſt, is like the running of Ahimaaz the ſon of Zadok. And the king ſaid, He *is* a good man, and cometh with good tidings *r*.

† *Heb.* I ſee thee running.

r He loves me well, and therefore would not afflict me with Evil tidings.

28 And Ahimaaz called and ſaid unto the king, ‖ † All is well. And he fell down to the earth upon his face before the king, and ſaid, Bleſſed *be* the LORD thy God, which hath † delivered up *ſ* the men that lift up their hand againſt my lord the king.

‖ *Or*, Peace be to thee.

† *Heb.* Peace.

† *Heb.* ſhut up.

ſ Into thy hand and power; or to deſtruction. Compare 1 *Sam.* 24. 19. and 26. 8.

29 And the king ſaid, † Is the yotmg man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the kings ſervant *s*, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was* *t*.

† *Heb.* Is there peace?

s *Cuſhi*. *t* He ſeems to tell an untruth, as is evident from *v.* 20. becauſe he now plainly perceived what *Joab* foretold him, that ſuch tidings would be very unwelcome to *David*. But he made a bad choice, to offend God with a lye, rather than to diſpleaſe the King with a truth. Yet thus far it might be true; that though he had reaſon to think *Abſalom* was dead, yet was not able to give account of the particulars which concerned it, wherewith *Cuſhi* was intruſted.

30 And the king ſaid *unto him*, Turn aſide, *and* ſtand here. And he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, † Tidings my lord the king: for the LORD hath avenged thee this day of all them that roſe up againſt thee.

† *Heb.* tidings is brought.

32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe up againſt thee to do *thee* hurt, be as that young man *is*.

u May they periſh and be cut off, as he is.

33 ¶ And

33 ¶ And the king was much moved, and went up to the chamber over the gate *x*, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom: would God I had died for thee, O Absalom, my son, my son *y*.

x Retiring himself from all men and business, that he might wholly give up himself to lamentation. *y* This he might speak from a deep sense of his Eternal state, because he died in his sins without the least testimony of repentance, and because *David* himself had by his own sins been the unhappy instrument and occasion of his Sons death.

CHAP. XIX.

AND it was told Joab *a*, Behold, the king weepeth and mourneth for Absalom.

a By his Messengers upon their return.

† *Heb.* salvation, or, deliverance.

2 And the † victory that day *was turned* into mourning, unto all the people: for the people heard say that day, how the king was grieved for his son.

3 And the people gat them by stealth that day into the city *b*, as people being ashamed steal away when they flee in battel.

b Not openly, and orderly, and triumphantly as Conquerors use to do; but secretly, and disorderly, and asunder, as if they were afraid and ashamed, lest *David* should see them, and look upon them with an evil eye, as those that had an hand in the killing of his dearly beloved Son.

4 But the king covered his face *c*, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son.

c As a deep mourner, as one that desired neither to see, nor to be seen by any others.

5 And Joab came into the house *d* to the king, and said, Thou hast shamed this day the faces of all thy servants *e*, which this day have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and lives of thy concubines *f*,

d Either the Gate-house: or, his now dwelling-house in the City: to which he was retired, that he might more freely indulge himself in the expressions of his grief. *e* By disappointing their just hopes of praises and rewards, and by requiting them with contempt and tacit rebukes. *f* All which *Absalom* struck at, and had sooner or later actually taken away, if he had not been cut off in such a manner without expecting thy knowledge or consent, and therefore thy carriage towards them that have saved the lives of thee and thine, with the utmost hazard of their own, is highly unjust and ungrateful.

† *Heb.* by loving, &c. † *Heb.* that princes, *or* servants, *are* not to thee.

6 † In that thou lovest thine enemies, and hatest thy friends; for thou hast declared this day, † that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well *g*.

g This is not to be understood as exactly true in the rigour of it; but onely comparatively and Hyperbolically spoken. For *David* desired their preservation and *Absalom*'s too: but it must be considered, that *Joab* was now in an high transport of passion, which might easily hurry him into indecent expressions; and that *David*'s carriage gave too much colour to such a suggestion; and that such sharpness of speech was in a manner necessary to awaken the King out of his Lethargy, and to preserve him from the impendent mischiefs.

† *Heb.* to the heart of thy servants.

7 Now therefore arise, go forth, and speak † comfortably unto thy servants: for I swear by the LORD *h*, if thou go not forth *i*, there will not tarry one with thee this night *k*, and that will be worse unto thee than all the evil that befel thee from thy youth until now.

h This Oath was either assertory of what he believed might in reason be expected, as likely in great measure to come to pass; or else promissory; or rather, minatory of what he by his influence could and would effect; and if so, it was much more than became him to say to his Sovereign; and could onely be excused by the circumstances which at this time might make it seem necessary: For *David* was indeed to blame in taking no more notice of their good service (however *Joab* might be faulty also in disobeying the Kings express command as to *Absalom*'s person); and great reason there was that *David*, as *Joab* did now advise, should shew himself less displeased to the people, who had exposed their lives to preserve him and his. *i* To the Gate, to shew thy self to thy people, and kindly and thankfully to acknowledge the good service that they have now done thee. *k* The hearts of all thy people will forthwith be irrecoverably alienated from thee, and they will look out for some other person on whom they may set the Crown.

8 Then the king rose, and sate in the gate *l*: and they told unto all the people, saying, Behold, the king doth sit in the gate: and all the people came before the king *m*: for Israel had fled every man to his tent.

l He was come forth out of his retirement, and appeared in publick, on the Seat of Judgment, at the Gate of the City, to receive the Addresses of his people, and mind the Affairs of the Kingdom. *m* To congratulate him for the Victory, and to profess their subjection to him. So *Joab*'s Speech, though very severe and presumptuous, was, it seems, a word in season, and had that good effect which he designed.

9 ¶ And all people were at strife *n* throughout all the tribes of Israel, saying, *o*, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom *p*.

n Quarrelling one with another, as the Authors or Abettors of this shameful and cursed Rebellion. *o* Discoursing privately and publickly of *David*'s high merits, which God, being now reconciled to *David*, brings afresh to their memories, and renewes the sense of their obligations to their King, which they had lately shaken off. Thus the Crowns of Kings sit faster or looser upon their heads, as God is pleased to dispose of the thoughts and hearts of their people, which he can turn in an instant which way he will. *p* Now we come to reflect upon our own actions, we are sensible of our folly and unworthiness in adhering to *Absalom*, and thereby forcing *David* to fly out of the Land of *Canaan*, to the parts beyond *Jordan*, for his security.

† *Heb.* are we silent.

10 And Absalom whom we anointed *q* over us, is dead in battel *r*: now therefore why † speak ye not a word *s* of bringing the king back?

q i. e. Caused to be Anointed by *Zadok*, or *Abiathar*, or some other, of the Priests, whom they perswaded or constrained to do this Office: for this being a Sacred Ceremony, of great reputation, and a likely means to gain the more authority and veneration from the people to *Absalom*, as one whom God by his Vicegerent had constituted and set up; and this rite being usual upon all translations of the Government from one person to another in an extraordinary way, as this confessedly was, it is not likely that they would now omit it: though otherwise *Anointing* is frequently put for designing or constituting. *r* And therefore we have no obligation to him, and no hope of any thing from him. *s* The People of *Israel* speak thus to the Elders of *Israel*, as appears by comparing this Verse with the next. Seeing their designs for *Absalom* disappointed, they now repented of that undertaking, and were willing to testify so much by their forwardness to bring back *David*, and re-establish him.

11 ¶ And king David sent to Zadok, and to Abiather the priests, saying, Speak unto the elders of Judah *t*, saying, Why are ye the last to bring the king back to his house *u*? (seeing the speech of all Israel is come to the king, *even* to his house *x*)

t Who being the first and chief Abettors of *Absalom*'s Rebellion, despaired of ever obtaining the Kings grace and pardon, and therefore were backward to promote the Kings Restauration. *u* To his Royal Palace at *Jerusalem*. *x* i. e. Even to *Mahanaim*, where now the Kings House and Family is. Thus sometimes one word is taken in divers senses in the same Verse, as *Math.* 8. 22. Or rather thus: about bringing the King back *to his house*: For, First, Those words are very fitly and easily understood here, out of the foregoing member of the Verse; such defects being usual in the *Hebrew*, which is a very concise or short Language. So it is *Exod.* 22. 15. and *Deut.* 1. 4. &c. Secondly, It seems most reasonable to understand the same Phrase, *to his house*, being twice here used in the same sense in both places, to wit, of his House in *Jerusalem*: and this is most agreeable to rule, and to Scripture-usage. Thirdly, Thus the words have more Emphasis than the other way: for if the Speech came to the King at *Mahanaim* it matters not whether it found him in his House there, or in the Gate-house, or in the field. Fourthly, *David* had no House in *Mahanaim*, which could properly be called *his house*; as he had in *Jerusalem*. And then the Parenthesis should close before those last words, *even to his house*, or *even to his own house*, to wit, that at *Jerusalem*.

12 Ye *are* my brethren, ye *are* my bones, and my flesh *y*: wherefore then are ye the last to bring back the king *z*?

y Of the same Tribe, and some of you of the same Family with my

my self; and therefore if I should revenge my self of you, which perhaps you may fear I will do when I have fully regained my power, I should but tear my own Flesh in pieces, and hate my own Body, which Nature and Interest obligeth every man to preserve. z This delay doth not suit with the relation you have, and the affection you owe to me.

*Chap 17.25. 13 And say ye to Amasa *a*, *Art* thou not *of my bone, and of my flesh *b*? God do so to me, and more also, if thou be not captain of the host before me *c* continually, in the room of Joab *d*.

a *Absalom*'s late General; who judging his case, above all others, desperate, might be ready to use all his Interest with that Tribe, to delay, or hinder the Kings return. *b* i. e. My near Kinsman, my Nephew. See 1 *Chron.* 2. 16, 17. *c* i. e. In my presence; or, now whilst I live; lest he should think he promised him only the reversion of it. *d* Who, besides his other Crimes had lately exasperated the King by his wilful Murther of *Absalom*, contrary to *David*'s express command; and by his insolent carriage towards him. And therefore the King having now the opportunity of another person who had a greater interest both in *Judah* and *Israel* than *Joab*, he gladly complies with it, that so he might both chastise *Joab* for his faults, and rescue himself from the Bondage in which *Joab* had hitherto held him. Yet is it not necessary, from those words *in the room of Joab*, to conclude that *Joab* was to be displaced to make room for *Amasa*; but that he might be in like condition with *Joab*: But, what follows in the next Chapter, makes very probable that he was indeed displaced, and *Amasa* put in his place.

14 And he *e* bowed the heart of all the men of
* Judg. 20.1. Judah, * even as *the heart* of one man, so that they sent *this word* unto the king, Return thou and all thy servants.

e Either, First, *Amasa* by his great influence upon them. Or, rather, Secondly, *David* by this prudent and kind message, and his free offer of pardon and favour to them, as if they had never offended.

15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan *f*.

f To attend upon the King in his passage over *Jordan*, and to furnish him with conveniences for his passage and journey. See below *v.* 41, 42.

* Chap. 16.5. 1 King. 2. 8. 16 ¶ And * Shimei, the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah, to meet king David.

17 And *there was* a thousand men of Benjamin
* Chap. 16.1. with him *g*, and * Ziba the servant of the house of Saul *h*, and his fifteen sons, and his twenty servants with him; and they went over Jordan before the king *i*.

g Whom he brought, partly to shew his power and interest in the people, whereby he was able to do *David* either great service, or great disservice: and partly, as intercessors on his behalf, and as witnesses of *David*'s clemency or severity, that in him, they might see what the rest of them might expect. *h* Who, being conscious of his former abuse of *David*, and of his Master *Mephibosheth*, which he knew the King would understand, designed to sweeten *David*'s Spirit towards him, by his great officiousness and forwardness in meeting him, and congratulating his return. *i* They did not tarry on this side *Jordan* waiting till the King came over, as the most of the men of *Judah* did; but went over *Jordan* to pay their respects and duty to the King there, to express their eager and impatient desire to see the King.

18 And there went over a ferry-boat *k* to carry
† *Hib.* the good in his eyes. the kings household, and to do † what he thought good: and Shimei the son of Gera fell down before the king as he was come over Jordan *l*;

k Made by the men of *Judah* for the Kings proper use; besides which there were doubtless many Boats ready for the use of others. *l* Or rather, *as he was passing*, or *about to pass over Jordan*; but this was beyond *Jordan*: for as he went over *Jordan* to the King, *v.* 17. so doubtless he fell down before him at his first coming into his presence there.

19 And said unto the king, Let not my lord
* Chap. 16.5. impute iniquity unto me, neither do thou remember * that which thy servant did perversly, the day that my lord the king went out of Jerusalem, that the king should take it to his heart *m*.

m i. e. Be affected with it, or excited to Revenge it,

20 For thy servant doth know that I have sinned *n*; therefore behold, I am come the first *o*, this day of all the house of Joseph *p*, to go down to meet my lord the king.

n I do not excuse my Sin, but with grief and shame Confess it; in which case the Lord thy God is ready to Pardon Offenders, and so I trust wilt'st thou be. *o* The sense of my former Sin now hath, and whilest I live will make me the first and most forward in all Acts of Duty and Service to thy Majesty. *p* *Object.* He was a *Benjamite*, *Chap.* 16. 5. How then doth he make himself one of *the house of Joseph*? Answ. *The house of Joseph* is here put, either, 1. For the Ten Tribes, which are oft distinguished from *Judah*, and then they are called *the house of Joseph*; as *Zech.* 10. 6. But this distinction was not made before the division of the People into two Kingdoms: and even after that Division, *Benjamin* was constantly reckoned with *Judah*, and not with *Joseph*, or *Ephraim*. Or, 2. For all the Tribes of *Israel*, who are all called *the children of Joseph*, *Psal.* 77. 15. Comp. *Psal.* 80. 1. and 81. 5. as well they might, not onely because of *Joseph*'s Eminency, (the most Eminent Persons and Things being oft put for the rest of the kind) and because the rights of Primogeniture were in a great part devolved upon him, 1 *Chron.* 5. 1. but also because *Joseph* had been as a Father to them, and had nourished them all like Children; as is expressed in the *Hebrew* Text, *Gen.* 47. 12. But in this sence this was not true, for the House of *Judah* came before him, *ver.* 15. Or rather, 3. For all the Tribes, except *Judah*, which are conveniently called *the house of Joseph*, for the reasons now mentioned, and are fitly distinguished from *Judah*, because the Rights of the First-born were divided between *Judah* and *Joseph*, 1 *Chron.* 5. 2. And though *Benjamin* after the Division of the Kingdoms was fitly joyned with *Judah*, because then they adhered to that Tribe; yet before that time it was more conveniently joyned with *Joseph*, because they Marched under the Standard of the House of *Joseph*, or of *Ephraim*, *Numb.* 10. 22, 23, 24. Whence it is, that *Ephraim*, *Benjamin*, and *Manasseh*, are put together, *Psal.* 80. 2.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed *q*?

q i. e. The King, by this Expression he minds *David* of his former Zeal against those who offered any injury to *Saul*, because he was the Lord's Anointed, 1 *Sam.* 24. 6. and 26. 9. and therefore demands the same Justice against *Shimei* for his Cursing of the King, which was so expressly forbidden, *Exod.* 22. 28. and by the Analogy of that Law, *Exod.* 21. 17. might seem punishable with Death.

22 And David said, What have I to do with you *r*, ye sons of Zeruiah *s*, that ye should this day be adversaries unto me *t*? * Shall there *1 Sam. 11. 13. any man be put to death this day in Israel? for do not I know, that I *am* this day king over Israel *u*?

r I do not ask, neither will I take your Advice in this Matter. *s* Implying, that *Joab*'s hand was in this Contrivance, or that he suspected it. *t* i. e. That you put me upon things unfit for me to do, and contrary to my present Interest; for it was *David*'s Interest at this time to Appease the People, and reconcile them to him, and not now to give them any new distast by acts of Severity; for this would make others jealous, that *David* will not forgive them neither, but would watch an opportunity to be Revenged on them. You pretend Friendship herein, and would have me take it for an effect of your Zeal for my Service; but in truth you give me such counsel as my Enemies would wish me to follow, that thereby I might awaken the fears and jealousies of my People which are now asleep, and cast them into a second Rebellion: which either *Joab* and *Abishai* really designed by this Advice, that so *Joab* might recover his Place again, and be made necessary for the King's Service: or *David* suspected that they did so. *u* Is not my Kingdom, which for my Sins was in a manner wholly lost, just now restored and assured to me? And when God hath been so Merciful to me in forgiving my Sin, shall I now shew my self Revengeful to *Shimei*? Shall I sully the Publick Joy and Glory of this Day, with an act of such severity? Or, shall I alienate the Hearts of my People from me, now when they are returning to me?

23 Therefore * the King said unto Shimei, * 1 King. 2. Thou shalt not die *x*: and the king sware unto 37, 46. him *y*.

x To wit, this day, as *Abishai* desireth; nor whilest I live, nor by my Hands, as it is repeated and explained, 1 *King.* 2. 8. nor for this Cause alone. For though *David* gave order to *Solomon* for his Punishment after his Death; nor was it fit for the Publick Good that such a Horrid Crime should go Unpunished; yet he would not have him Punished for this Fault alone, but for some other Capital Crime, which he presumed *Shimei*'s Temper would easily betray him to; and *Solomon*'s deep Wisdom would easily find out, 1 *King.* 2. 9. *y* That he would *not put him to death with the Sword*, as it is expressed 1 *King.* 2. 8.

24 ¶ And Mephibosheth the son *z* of Saul came

Sam: down to meet the king, and had neither dreſſed his feet *a*, nor trimmed his beard *b*, nor waſhed his cloathes *c*, from the day the king departed, until the day he came *again* in peace.

a i. e. The Grandſon, 2 *Sam.* 6. 3, 6. *a* By cutting his Nails, and by waſhing his Feet, which was uſual in thoſe hot Climates, and very refreſhing; and therefore now neglected, as becoming a Mourner. *b* But ſuffered it to grow very long, and diſorderly, as was uſual with many perſons in a forlorn, or mournful State. *c* His Linnen Clothes. This and the former, were ſigns, that he was a true and obſtinate Mourner, that lay'd aſide his uſual Refreſhments: and they are here mentioned as Evidences of the Falſhood of *Ziba*'s former Relation concerning him, *Chap.* 16. 3.

25 And it came to paſs when he was come to Jeruſalem *d* to meet the king, that the king ſaid unto him, Wherefore wenteſt not thou with me *e*, Mephiboſheth?

d So it is ſuppoſed, That *Mephiboſheth*, though he went to meet the King, wanted either Courage, or fit Opportunity to ſpeak to the King till he came to *Jeruſalem*, becauſe of the great Multitudes that Addreſſed themſelves to the King by the way. Though it might more reaſonably be thought, that he could not go from *Jeruſalem* to meet the King as others did, becauſe he wanted conveniencies for his Journey: for *Ziba* had gotten all his Lands and Goods, *Chap.* 16. 4. and it is not likely that he, who would not provide him an Aſs to Ride on, or to accompany the King at his departure, would now be haſty to furniſh him with one to meet the King, to whom he knew he would complain of him. But the Words may ſeem to be better rendred thus, *when he went* (for ſo the *Hebrew* Verb ſignifies, *Ruth.* 3 7. *Jonah* 1. 3.) from (which *Præpoſition* is oft underſtood) *Jeruſalem*. For there he was, *Chap.* 16. 3. and having continued there, as probably he did, (becauſe he wanted an Aſs to convey him elſewhere, and knew not where to be with more ſafety) he could not properly nor truly be ſaid to have come thither to meet the King. *e* As Juſtice and Gratitude obliged thee to do.

26 And he anſwered, My lord, O king, my ſervant deceived me *f*; for thy ſervant ſaid, I will ſaddle me an aſs, that I may ride thereon, and go to the king, becauſe thy ſervant is lame:

f By carrying away the Aſs which I bid him Saddle for me.

* Chap. 16. 3. 27 And * he hath ſlandered thy ſervant unto my lord the king; but my lord the king *is* as an angel of God *g*: do therefore *what is* good in thine eyes.

g To diſtinguiſh between true Reports and Calumnies; See on *Chap.* 14. 20.

† *Hb.* men of death. * Chap. 9. 7. 28 For all *of* my fathers houſe, were but † dead men before my lord the king *h*: yet * didſt thou ſet thy ſervant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king *i*?

h i. e. Before thy Tribunal: we were all at thy Mercy: not my Eſtate onely (which thou haſt now granted to *Ziba*) but my Life alſo was in thy Power, if thou hadſt dealt with Rigor, and as Earthly Kings uſe to do with their Predeceſſors and Enemies Children. For otherwiſe by the Law of God *Saul* himſelf had not deſerved to die by *David*'s hands, as *David* himſelf confeſſed: much leſs his Children, who were not to dye for their Fathers Sins, *Deut.* 24. 16. But *Mephiboſheth* ſpeaks like a Courtier, and like an Orator, aggravating Matters againſt himſelf, that he might ſeem to juſtifie the King's Sentence, and to ſubmit to it; and ſo inſinuate himſelf into the Kings favour. *i* To wit, for the Vindication of mine Honour, and the Reſtitution of my Eſtate.

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters *k*? I have ſaid *l*, Thou and Ziba divide the Land *m*.

k For as *Ziba* was preſent, ſo doubtleſs he was not ſilent, but ſaid, and did what he could to make good his former Charge; which muſt needs occaſion many Words before the King. And the King was not now at leiſure for long Debates, and therefore makes an end of the Matter. *l* To wit, within my ſelf; I have conſidered the Matter as far as now I can, and upon the whole am come to this Reſolution, wherein I expect that thou and he doth acquieſce. Or, *I do now ſay*, I pronounce this Sentence in the Cauſe. *m* The meaning is either, 1. The Land ſhall be divided between thee and him, as it was by my firſt Order, *Chap.* 9. 10. He and his Sons managing it, and ſupporting themſelves out of it, as they did before, and giving the reſt of the profits thereof to thee: And to this the following words may well enough be accommodated; *Yea, let him take all*; to wit, to his own ſole uſe. Or, 2. The right and profits of the Land ſhall be equally divided between you. It ſeems a very raſh and harſh Sentence, and very unbecoming *David*'s Wiſdom, and Juſtice, and Gratitude to *Jonathan*; and *Ziba* ſeems to have deſerved Death for falſly Accuſing his Maſter of Treaſon, rather than a Recompence. But the whole Tranſaction of the Matter is not here ſet down. Poſſibly *Ziba* might bring plauſible Pretences to juſtifie his Accuſation; and it might be pretended, That *Mephiboſheth* neglected the trimming and dreſſing himſelf onely in Policy, and that for a ſeaſon till *David* and his Family had Deſtroyed one another by their Civil Wars, and giving him a fit opportunity to take the Crown. So that *David* might really be at a loſs what to determine. And *Ziba* had given proof of his Affections to *David* by an Act of kindneſs which could not be without hazard to himſelf, *Chap.* 16. 1, 2. which *Mephiboſheth* had not done. And poſſibly, this was onely a preſent Sentence, and *David* reſolved to examine things more throughly when he had more leiſure, and then to make a more full and final Determination of the Buſineſs; which alſo he might do, though it be not here Recorded. For we muſt not think, that nothing was done and ſaid about ſuch things but what is mentioned in Scripture. Beſides, *Ziba* being a powerful man, and the Crown not yet firmly fixed upon the King's Head, *David* might think fit to ſuſpend his Final Sentence till a more convenient ſeaſon, and not now to prevoke him too much by taking away all his Eſtate from him at once, but to proceed againſt him by degrees. Howſoever, this is certain, we cannot paſs a right Judgment upon this Action of *David*'s, unleſs, we underſtood all the Circumſtances of it, which we cannot pretend to do.

30 And Mephiboſheth ſaid unto the king, Yea, let him take all, foraſmuch as my lord the king is come again in peace unto his own houſe *n*.

n I am contented to loſe all, being fully ſatisfied with the happineſs of ſeeing my dear and dread Sovereign reſtored to his Crown, and Truth and Peace returned to his Kingdom.

31 ¶ And * Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan *o*. * 1 King. 2. 7.

o And then to croſs *Jordan* again, and ſo return to his Native Land.

32 Now Barzillai was a very aged man, *even* fourſcore years old, and * he had provided the king of ſuſtenance while he lay at Mahanaim: for he *was* a very great man. * Chap. 17. 27.

33 And the king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem.

† *Hb.* how many days *are* the years of my life. 34 And Barzillai ſaid unto the king, † How long have I to live, that I ſhould go up with the king unto Jeruſalem *p*?

p Seeing my time of continuance in this World is but ſhort, it is not adviſeable to change my Habitation, or to give thee or my ſelf any further trouble.

35 I *am* this day fourſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink? can I hear any more the voice of ſinging-men, and ſinging-women *q*? wherefore then ſhould thy ſervant be yet a burden unto my lord the King *r*?

q My Senſes are grown dull, and uncapable of reliſhing the Delights of the Court. I am paſt taking Pleaſure in delicious Taſts, or ſweet Muſick, and other ſuch Delights of the Court. *r* I am through Age both uſeleſs and burdenſome to others, and therefore moſt improper for a Court life.

36 Thy ſervant will go a little way over Jordan *s* with the king: and why ſhould the king recompenſe it me *t* with ſuch a reward?

s A little onward in thy way to *Jeruſalem*, and then return. *t* Or; *recompence me*, to wit, for my ſmall kindneſs to thee at *Mahanaim*, which was but a part of my duty to thee.

37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy Servant Chimham *u*, let him go over with my lord the king, and do to him what ſhall ſeem good unto thee.

u Barzillai's ſon, 1 *King.* 2. 7.

38 And the king anſwered, Chimham ſhall go over with me: and I will do to him that which ſhall ſeem good unto thee: and whatſoever

† *Heb.* chuſe. thou ſhalt require † of me, *that* will I do for thee.

39 And all the people went over Jordan; and when the king was come over, the king kiſſed Barzillai, and bleſſed him, and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him, and all the people of Judah conducted the king *x*, and alſo half the people of Iſrael *y*.

x Attended upon him on his Journey towards *Jeruſalem*. *y* Whereas the men of *Judah* came intirely and unanimouſly to the king, as is noted here, and above *ver.* 14. the *Iſraelites* of the other Tribes came in but ſlowly, and by halves, as being no leſs guilty of the Rebellion, than the Tribe of *Judah*; but not encouraged and invited to come in by ſuch a particular and gracious Meſſage as they were. And this is here mentioned as the occaſion both of the Contention here following, and of the Sedition. *Chap.* 20.

41 ¶ And behold, all the men of Iſrael *z* came to the king, and ſaid unto the king, why have our brethren the men of Judah ſtolen thee away *a*, and have brought the king and his houſhold, and all Davids men *b* with him over Jordan?

z To wit, ſuch as were preſent. *a i. e.* Conveyed thee over *Jordan* haſtily and privily, not expecting nor deſiring our Conſent and Concurrence in the Buſineſs, which we were no leſs ready to afford than they. It is alſo a ſecret Reflection upon the King, for permitting this Precipitation: *b i. e.* All thy men; ſuch changes of Perſons being moſt frequent in the *Hebrew* Language; thine Officers, and Guards, and Soldiers. This is mentioned as an aggravation of their fault, That they did not only carry the King over *Jordan*, but all his Men too, without asking their Advice.

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king *is* near of kin to us *c*: wherefore then be ye angry for this matter? have we eaten at all of the kings *coſt*? or hath he given us any gifts *d*?

c Of the ſame Tribe with us, and therefore both oweth the more reſpect to us, and might expect and challenge more reſpect from us. *d* We have neither ſought, nor gained any advantage to our ſelves hereby, but onely diſcharged our duty to the King, and uſed all Expedition in bringing him back, which you alſo ſhould have done, and not have come in by halves, and ſo coldly, as you have done. See *ver.* 40.

43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts *e* in the king *f*, and we have alſo more *right* in David than ye *g*: Why then did ye † deſpiſe us, that our advice ſhould not be firſt had in bringing back our king *h*? And the words of the men of Judah were fiercer *i* than the words of the men of Iſrael.

† *Heb.* ſet us at light.

e They ſay but *ten*, though ſtrictly there were Eleven; either, becauſe they accounted *Joſeph* (which comprehends both *Ephraim*, and *Manaſſeh* under it) for one Tribe, as it is ſometimes reckon'd; or becauſe *Simeon*, whoſe Lot lay within the Tribe of *Judah*, were joyned with them in this Action. *f i. e.* In the Kingdom, and the management of the Affairs of it; the Word *King* being put for *Kingdom*, as it is 2 *Chron.* 23. 20. and *Iſa.* 23. 15. *Dan.* 7. 17. *Hoſ.* 10. 15. Or, in the King's perſon, and the diſpoſal thereof. *g* As in the general we have more right in the King and Kingdom; ſo particularly, we have more right in *David* than you, becauſe you were the firſt beginners, and the moſt zealous promoters of this Rebellion: and as *David* is neareſt of kin to you, ſo he hath been moſt injured by you; howſoever, as he is King, we juſtly Claim a greater Intereſt in him, than you; inaſmuch as we are the far greateſt part of his Subjects. *h* That we being the far greater Number, ſhould not have the firſt and chieſeſt Vote in this Action. But the Words are by ſome, and may well be rendred interrogatively, *And was not my word firſt about bringing the King back?* Did not we make the firſt mention of it, before you could be drawn to it? For ſo indeed they did, *ver.* 11. And therefore the neglect of their Advice herein might ſeem more inexcuſable. *i* Inſtead of mollifying them with gentle words, they anſwered them with greater fierceneſs, and inſolency; ſo that *David* durſt not interpoſe himſelf in the matter.

CHAP. XX.

AND there happened *a* to be there a man of Belial *b*, whoſe name *was* Sheba the ſon of Bichri, a Benjamite *c*, and he blew a trumpet, and ſaid, * We have no part in David *d*, neither have we inheritance in the ſon of Jeſſe ‖: every man to his tents *e*, O Iſrael. * 1 Kin. 12. 16.

a His preſence was caſual in it ſelf, though certain, and ordered by God's Providence. *b* A Lawleſs perſon, one that attempted to ſhake off the yoke of Civil Authority; See *Deut.* 13. 13. *c* Agrieved at the Tranſlation of the Kingdom from *Saul*, and that Tribe, to *David*. *d* The Tribe of *Judah* have Monopolized the King to themſelves, and will not allow us any ſhare in him; let them therefore enjoy him alone, and let us ſeek out a new King. ‖ An Expreſſion of Contempt, implying their Rejection of him, that he was no more to be owned as their King, but as a private Perſon, as the Son of *Jeſſe*. *e* Let us all deſiſt from this unthankful Office, of bringing the King back, and go each to our homes, that we may conſider, and then meet together, to chuſe a New King.

2 So every man of Iſrael *f* went up from after David, *and* followed Sheba the ſon of Bichri: but the men of Judah clave unto their king, from Jordan even to Jeruſalem.

f i. e. The generality of thoſe *Iſraelites* who were preſent.

3 ¶ And David came to his houſe at Jeruſalem, and the king took the ten women *his* * concubines, whom he had left to keep the houſe, and put them in ward † *g*, and fed them, but went not in unto them, ſo they were † ſhut up unto the day of their death, † living in widowhood. * Chap. 15. 16. and 16. 22. † *Heb.* a houſe of ward. † *Heb.* bound. † *Heb.* in widowhood of life.

g Partly, becauſe they had not vigorouſly Oppoſed *Abſalom's* Luſtful Deſire, as they ſhould have done, even with the hazard of their Lives: and partly, leſt the ſight of them ſhould renew the Memory of *Abſalom's* Filthineſs, and of their own and *David's* Reproach, which it was fit to bury in perpetual Oblivion: and partly, becauſe it might appear Inceſtuous to have to do with thoſe who had been defiled by his own Son: and partly, becauſe as *David* would not, ſo it was not now convenient, that any other man ſhould have any Conjugal converſation with them.

4 ¶ Then ſaid the king to Amaſa, † Aſſemble me the men of Judah *h*, within three days *i*, and be thou here preſent *k*. † *Heb.* Call.

h And March in the Head of them as their General, as I have promiſed thee; *Chap.* 19. 13. *i* Which he ſuppoſed *Amaſa* having been their late General could eaſily do: and the buſineſs required haſt. *k* Within that time to receive Orders and Inſtructions from me.

5 So Amaſa went to aſſemble the *men of* Judah; but he tarried longer then the ſet time *l* which he had appointed him.

l Either, becauſe the people being wearied out by the late Civil War, were not forward to Engage in another: or, becauſe the Soldiers had more Affection to *Joab*, than to their new General; to whoſe ill Conduct poſſibly they might impute their unſucceſſfulneſs in the laſt Battel: Or, becauſe *Amaſa* for his own Intereſt might ſeek delays, to render himſelf more neceſſary and uſeful to the King, and to keep up his Honourable and Profitable Employment, which is the common Policy of ſuch Men.

6 And David ſaid to Abiſhai *m*, Now ſhall Sheba the ſon of Bichri do us more harm than *did* Abſalom: take thou * thy lords ſervants *n*, and purſue after him, leſt he get him fenced cities, and † eſcape us. * Chap. 11. 11. † *Heb.* deliver himſelf from our eyes.

m Not to *Joab*; leſt by this means he ſhould recover his Place, and *Amaſa* be diſcontented, and *David's* Fidelity in making good his Promiſe to *Amaſa* be queſtioned. *n i. e.* My Guards that attend upon my Perſon, and the other Soldiers who are now preſent with me. He ſpeaks of himſelf in the Third Perſon, as is very frequent. For it is not probable he would now call *Joab his lord*, whom he had lately Depoſed; nor *Amaſa*, who had not yet taken actual Poſſeſſion of his Place, nor had the Command over the King's Guards.

7 And there went out after him Joabs men *o*, and the Cherethites, and the Pelethites *p*, and all the mighty men: and they went out of Jeruſalem to purſue after Sheba the ſon of Bichri. * Chap. 8. 18.

o The remainders of *Joab's* Army who were there preſent, with whom alſo *Joab* might go as a Reformade, watching

an opportunity to do what he designed. *p* Of whom see on *Chap.* 8. 18.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them *q*; and Joabs garment that he had put on, was girded unto him *r*, and upon it a † girdle *with* a sword fastned upon his loins in the sheath thereof, and as he went forth *s*, it fell out *t*.

† *Heb.* girdle; or, belt of a Sword.

q Having gathered some Forces, and given due Orders for the rest to follow him, he returned to *Jerusalem*, and by the Kings Command went after those mentioned, *ver.* 7. and being come up to them at the place where they waited for him, he put himself into the Head of *Joab*'s men, and the *Cherethites* and the *Pelethites*, and such as he had brought along with him, and Marched before them as their Chief and General. *r* After the manner of Travellers and Soldiers. *s* To meet and Salute *Amasa*, who was coming towards him to do him Honour. *t* Things having (it is likely) been so contrived by *Joab*, that upon the least Motion of his Body, his Sword should drop out, and he might take it up without raising *Amasa*'s Suspition.

9 And Joab said to Amasa, *Art* thou in health my brother? And Joab took Amasa by the beard *u* with the right hand to kiss him.

u As the manner of Ancient times was, when they kissed and saluted one another.

10 But Amasa took no heed to the sword that *was* in Joabs hand *x*: so he smote him therewith in the fifth *rib y*, and shed out his bowels to the ground, and † strook him not again *z*, and he died: so Joab *a* and Abishai his brother pursued after Sheba the son of Bichri.

† *Heb.* doubled not his *stroke.*

x Which falling out, as it seemed, casually, he supposed that *Joab* intended only to put it into its Scabbard, and therefore took no care to defend himself against the stroke. *y* See on *Chap.* 2. 23. *z* He dispatched him at one stroke; or, gave him his Deaths Wound at the first blow, and needed not to smite him again. *a* Who now boldly resumed his former Place, and Marched in the Head of the Army. It is not strange, that *Amasa*'s Soldiers did not fight to Revenge his Death; partly, because not many of them were yet come up, but came by degrees, as the following Verses shew; and partly, because *Joab*'s Interest and Authority with the Military-men was very great; especially, with *David*'s Guards, who were here present, and who had no kindness for *Amasa*, as having been the General of the Rebellious Army; and, as they might think, was not fit to be put into a Place of so great Power and Trust.

11 And one of Joabs men *b* stood by him, and said, He that favoureth Joab *c*, and he that *is* for David *d*, *let him go* after Joab.

b Left there on purpose to deliver the following Message. *c* He that would have *Joab* to be General, rather than such a Perfideous Rebel and Traytor as *Amasa*. *d* He that wisheth *David* good success against *Sheba*, and against all Rebels. Whereby he implies, that though this Fact of his was done against the Kings Command, yet it was for his Interest and Defence.

12 And Amasa wallowed *e* in blood *f* in the midst of the high-way: and when the man saw that all the people *g* stood still *h*, he removed Amasa out of the high-way into the field *i*, and cast a cloth upon him, when he saw that every one that came by him, stood still.

e Heb. *rolled himself*, being in the Pangs of Death; yet having so much Life left, as to move himself a little, though not to raise himself up from his place. *f* In his own blood, which was shed there. *g* To wit, the Soldiers which were upon their March. *h* Wondering at the Spectacle, and enquiring into the Author and occasion of it. *i* Perceiving, that it both incensed them against *Joab*, and hindred the Kings present Service.

13 When he was removed out of the high-way, all the people went on after Joab, to pursue after Sheba the son of Bichri.

¶ 14 And he *k* went through all the tribes of Israel unto Abel, and to Beth-maachah *l*, and all the Berites *m*: and they *n* were gathered together, and went also after him *o*.

k Either, 1. *Joab*, who pursued *Sheba*, through all the Tribes as far as *Abel*. Or rather, 2. *Sheba* who was last mentioned, who Marched from Tribe to Tribe to stir them up to Sedition; and to him the following words seem best to agree. *l* Or rather, *to Abel, even to Bethmaachah*; *i. e.* unto *Abel-bethmaachah*, as this place is called here in the *Hebrew* text, *ver.* 15. and 1 *King.* 15. 20. 2 *King.* 15. 29. to distinguish it from other *Abels*; and to signifie, that this was that *Abel* which was in the Tribe of *Naphtali*, in the Northern border of *Canaan*, towards that part of *Syria* called *Maachah*, 2 *Sam.* 10. 8. *m* Such as lived in the City, or Territory of *Beroth* of *Benjamin*, *Josh.* 18. 25. who being of the same Tribe, if not City with *Sheba*, and his greatest Acquaintance and Friends: or, being most Implacable against *David*, adhered to *Sheba*, and followed him through all the Tribes of *Israel*, *n* to wit, the Tribes of *Israel*; *i. e.* a considerable Number of them, as might well be expected, when the discontents were so high and general. *o* *i. e.* After *Sheba*.

15 And they *p* came and besieged him in Abel of Beth-maachah, and ‖ they cast up a bank against the city *q*, and it stood in the trench *r*: and all the people that *were* with Joab, † battered the wall to throw *it* down:

‖ *Or*, it stood against the outmost Wall. † *Heb.* marred to throw down.

p *i. e.* *Joab* and his Army, which is easily understood, both from the foregoing and following Verses. *q* From whence they might either batter the Wall, or shoot at those who defended it against them, who should Assault it. See 2 *King.* 19. 32. *Jer.* 32. 24. and 33. 4. Otherwise, *they threw down the bank of the City*, which they had raised up to Defend the City on the weakest side. *r* *i. e.* The Bank stood in, or near to the Trench, or the Wall of the City; so that the City was in great danger of being taken. Otherwise, the City stood within the Trench, or Wall, being Defended only by a single Trench, or a weak Wall; the Bank which was raised up there to Defend it, being thrown down.

16 ¶ Then cried a wise woman out of the city, Hear, Hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, *I am he*: Then he said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, ‖ They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter* *s*.

‖ *Or*, They plainly speak in the beginning, saying, Surely they will ask of *Abel*, and so make an end.

s According to this Translation the sence is, This City which thou art about to Destroy, is no mean and contemptible one, but so honourable and considerable for its Wisdom, and the Wise People in it, that when any differences did arise among any of the Neighbours, they used Proverbially to say, *We will ask the Opinion and Advice of the Men of* Abel *about it, and we will stand to their Arbitration; and so all parties were satisfied, and Disputes ended.* But there is another Translation in the Margent, embraced also by some others, which seems to be the best; *They* (*i. e.* The Citizens of this City) *plainly* (or, *commonly*) *speak* (among themselves) *in the beginning* (to wit, when *Sheba* and his Men first came into the City, and they were informed, That *Joab* was pursuing him) *saying, Surely they will ask of Abel and so make an end*: *i. e.* They will peaceably Expostulate the business with us, and enquire, Why we received *Sheba* into our City? and whether we would deliver him up into their hands, and would inform us of the reason of their Hostile Attempt upon us, and offer to us Conditions of Peace, which by *Gods Law Deut.* 20. 10. they were to do even to strange, and much more to *Israelitish* Cities. So she doth both modestly reprove *Joab* for the neglect of his Duty, and oblige him to the Performance of it.

19 I *am one of them that are* peaceable *and* faithful in Israel *t*: thou seekest to destroy a city, and a mother *u* in Israel: why wilt thou swallow up the inheritance of the LORD *x*?

t Or, *I* (to wit, the City of *Abel*, in whose Name and Person she speaks this) am one of the *peaceable and faithful* Cities of *Israel*. Whatsoever *Sheba* may design, whom we have innocently received into our City, before we well understood the matter; We of this City abhor the thoughts of Warring, and Rebelling against the King, as having had no hand in *Absalom*'s late Rebellion: which is probable enough, considering both their Scituation in the utmost Borders of the Land, very remote from the Seat of that Civil War; and their open Profession of their Peaceableness, and Fidelity, or Loyalty to the King; which had been Impudent if they had been so lately involved in the last War and Rebellion. *u* *i. e.* A Mother City: for great Cities are commonly called *Mothers*; as lesser Towns or Villages subject to them, and depending upon them, for direction and Defence, are called their *Daughters*, as Ezek. 16. 27, 46. *x* *i. e.* A considerable part of that Land which God hath chosen for his peculiar Possession. The Destruction which thou art about to bring upon us, is an injury also to *Israel*, and to the God of *Israel*.

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up, or destroy.

21 The matter *is* not so: but a man of mount Ephraim *y* (Sheba the son of Bichri † by name) hath lift up his hand *z* against the king, *even* against David: deliver him onely, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall *a*

† *Heb.* by his Name.

y Qu. How can this be so, when he is called a *Benjamite* ver. 1. *Answ.* Either he was a *Benjamite* by Birth, but dwelt in the Tribe of *Ephraim*, as many did upon several occasions dwell out of their own Tribes: or, *mount Ephraim* was a place in *Benjamin*, which might be so called, either because it was upon the Borders of *Ephraim*, and looked towards it; or from some notable Action or Event of the *Ephraimites* in that place. Comp. *Chap.* 18. 6. *z i. e.* Taken up Arms, or raised Rebellion. *a* Which she undertook, because she knew the present temper, and great fears of the Citizens, and Soldiers too; and that considering their evident and extream Danger, they were generally desirous of Peace, from which they were restrained onely by *Sheba's* Authority and Interest; and therefore did not doubt by God's Blessing upon her Wise Counsel to effect it, as indeed she did. And it is not unlikely, that this Woman might be a Governess in that City. For though this office was commonly performed by Men; yet were not the Women wholly Excluded, but sometimes Employed in the Government: As we see in *Deborah*, who Judged *Israel*, *Judg.* 4. 4. And Queen *Athalia*, 2 *King.* 11.

22 Then the woman went unto all the people in her wisdom *b*, and they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab: and he blew a trumpet, and they *c* † retired from the city, every man to his tent: and Joab returned to Jerusalem unto the king.

† *Heb.* were scattered.

b Prudently Treated with them about it, either severally, or joyntly, as she saw fit; representing to them the certainty and nearness of all their Ruine, if they did not speedily comply with her Desires, and certain Deliverance if they did. *c Joab* and his Army which Besieged them.

23 ¶ Now * Joab *was* over all the host of Israel *d*: and Benajah the son of Jehoiadah *was* over the Cherethites, and over the Pelethites.

* Chap. 8. 16.

d The good success of this, and of the former Expedition under the conduct of *Joab*, had so fixed his Interest in the Army, and others of *David's* fastest friends, that the King could not without danger to the publick weal displace him.

24 And Adoram *was* over the tribute *e*: and Jehoshaphat the son of Ahilud *was* ‖ recorder *f*.

‖ *Or*, remembrancer.

e The receiver and manager of the Kings publick Revenue. See on 1 *King.* 4. 6. *f* See 2 *Sam.* 8. 16.

25 And Sheba *was* scribe, and Zadok and Abiathar *were* the priests *g*:

g See 2 *Sam.* 8. 17. and 15. 35.

26 And Ira also the Jairite *h* was ‖ a chief ruler *i* about David.

‖ *Or*, a prince.

h So called from his birth or dwelling in the Countrey of *Jair* in *Gilead*, *Numb.* 32. 41. *Judg.* 10. 4. *i* Either the President of the Kings Council: or, his Chief Minister (as the *Hebrew* word *Cohen* signifies) of State, instead of *Abithophel*: or in some other very high place near the Kings Person. Compare 2 *Sam.* 8. 18. where this title is given to *David's* Sons, the Chief of which were now cut off. And these things are here repeated with some alteration, to shew that *David* was now fully re-established in his former Estate.

CHAP. XXI.

THen *a* there was a famine in the days of David three years, year after year; and David † enquired of the LORD *b*. And the LORD answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites *c*.

† *Heb.* sought the face of, *&c.*

a When? Either, First, After *Absalom's* and *Sheba's* Rebellion, as it is here related. Or rather, Secondly, *In* some other time before. It is well known and confessed, that the Particle, *then*, doth not always note that the thing was done in that order in which it is mentioned; but is oft of an indefinite signification; as also that the Scripture in its Histories and Relations, doth not always observe the order of time, but the order of things, putting that after, which was done before, as occasion requires. And so it seems to be here. The things related here and *chap.* 24. are by the most and best Interpreters conceived to have been done long before *Absalom's* Rebellion. And this opinion is not without sufficient grounds: First, This Particle *then*, is here explained, *in the days*, i. e. during the Life and Reign of *David*: which general and indefinite words, seem to be added as an intimation that these things were not done after the next foregoing passages, for then the sacred Writer would rather have added, *after these things*, or some such expression, as it is 2 *Chron.* 32. 1. and in many other places. Secondly, Here are divers passages which it seems very improbable to ascribe to the last years of *David's* Reign: such as these, First, That *Saul's* sin against the *Gibeonites* should so long remain unpunished. And indeed that this was done, and *Saul's* seven Sons hanged by *David's* order before that time, seems plainly to be intimated by that passage, 2 *Sam.* 16. 8. where he is charged with *the blood of the house of Saul*: for which there was not the least colour till this time. Secondly, That *David* should not remove the Bones of *Saul* and *Jonathan* to their proper place, here v. 12, 13, 14. till that time. Thirdly, That the *Philistines* should wage War with *David* again and again, v. 15, &c. so long after he had fully subdued them, *chap.* 8. 1. and that *David* in his old age should attempt to fight with a *Philistine* Giant, or that his people should suffer him to do so. Fourthly, That *David* should then have so vehement a desire to number his people, *Chap.* 24. 1, &c. which being an act of youthful heat and vanity, seems not at all to agree with his old age, nor with that state of deep humiliation, and great affliction in which he then was. And the reason why these matters are put here out of their proper order, is plainly this, because *David's* sin being once related, it was very convenient that *David's* punishments inflicted for it should immediately succeed: this being very frequent in Scripture-story, to put those things together which belong to one matter, though they happened at several times. And this is the more considerable, because it tends to the clearing of that great difficulty 2 *Sam.* 15. 7. *b* Concerning the reason of his displeasure, and this judgment. *c* Which was not only an act of cruelty, but also of perfidiousness and perjury, because it was a direct and publick violation of that Solemn Oath given to them for their security by *Joshua* and the Princes, in the name of all the *Israelites*, of that, and of succeeding Generations, and consequently a great scandal to the true Religion, and the professors of it, and a means to discourage others from embracing it, as the *Gibeonites* had done. *Quest.* Why did not God punish *Saul* whilst he was alive for this fault, but his innocent Children, and *David* and the *Israelites* of this age? *Answ.* First, God did severely punish *Saul* for this and his other sins. Secondly, As God may justly inflict Temporal punishments upon any offender either in his person, or in his posterity, when he pleaseth; so it is meet he should take his own time for it; and it is folly and wickedness in us to quarrel with God for so doing. Thirdly, The *Israelites* might sundry ways make themselves guilty of *Saul's* sin, tho, it be not particularly mentioned in Scripture, advising or encouraging him to it; or, by assisting him in the execution of it; or by conniving at it; or, by rejoycing in it, for some worldly advantage which they received, or expected from it; or, by not repairing the injuries which *Saul* had done them, as far as they might. And some of these ways *David* himself might be involved in the guilt: although in deed this evil fell principally upon the people. And whereas many of the people probably were innocent of that crime, yet they also were guilty of many other sins, for which God might punish them, though he took this occasion for it. And it may be further observed, That God is pleased many times severely to punish lesser delinquents, and to suffer the greater for the present to go unpunished; and that not onely to manifest his own Soveraign power and liberty, but also to give the World thereby assurance of a future Judgment, and Punishments reserved for the next life.

2 And the king called the Gibeonites, and said unto them, (now the Gibeonites *were* not of the children of Israel, but * of the remnant of the Amorites, and the children of Israel had sworn unto them: and Saul sought to slay them *d*, in his zeal to the children of Israel and Judah).

* Josh. 9. 3, 16, 17.

d i. e. He sought occasions and pretences how he might cut them off with some colour of Law or Justice, diligently searching out and aggravating their faults, and punishing them worse than they deserved; oppressing them with excessive labours, and openly killing some of them, and intended by degrees to wear them out. *e* Conceiving, or rather, pretending that it was not for the honour, nor comfort, nor advantage of Gods people, to nourish any of that viperous brood in their Bosoms; and that howsoever *Joshua* and the Princes which then were, had by their fraud been drawn into an Oath to preserve them, *Josh.* 9. 15. yet in truth, that Oath was contrary to Gods command, *Exod.* 23. 32. *Deut.* 7. 2. and therefore (as he thought) not to be observed. This was his pretence: but how little Zeal he had for God, or for the publick good of his people, is evident by the whole course of his life: and therefore it is more than propable, he had some particular motive or design in the case: either, because some of them had highly provoked him, for whose sake he would be revenged of the whole race: or, because they being cut off, their Estates might be forfeited to the Crown: or, for some other reason now unknown.

3 Wherefore David said unto the Gibeonites *f*, What

What shall I do for you *g*? and wherewith shall I make the atonement? that ye may bless the inheritance of the LORD *h*?

f To some of the chief of them, who were to impart it to the rest. *g* What satisfaction do you expect, or require; for the injuries formerly done to you? *h* That by your acknowledgment of satisfaction received, the guilt and curse may be removed from the Land and People of God, and by this means, as also by your Prayers, God may be reconciled, and may restore his Blessing of plenty to us, which hitherto he hath denied us.

‖ *Or, It is not* silver nor gold *that we have* to do with *Saul* or his house, neither *pertains it* to us to kill, *&c.*

4 And the Gibeonites said unto him, ‖ We will have no silver, or gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel *i*. And he said, What you shall say *k*, *that* will I do for you.

i Except *Saul's* Family, as it here follows. *k* To wit, in any reason, and as far as Gods Law will permit.

‖ *Or,* cut us off.

5 And they answered the king, The man that consumed us, and that ‖ devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel *l*.

l That we should be either killed, or banished from the Land of *Israel*; which is as bad as death to us, because here, and here onely, God is truly worshipped and enjoyed. Whereby it seems divers of them wear hearty Proselytes, and Godly persons; and therefore God is more severe in punishing the injuries done to them. Compare 1 *Sam.* 26. 19.

‖ *Or,* chosen of the LORD.

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD *m* in Gibeah of Saul *n*, ‖ *whom* the LORD did chuse *o*. And the king said, I will give *them p*.

m To vindicate his honour, which was injured by *Saul's* violation of the Oath, and Covenant of God, and to appease his wrath. *n* *Saul's* Countrey, 1 *Sam.* 10. 26. and 11. 4. for their greater shame. *o* This is added to aggravate *Saul's* offence, that it was committed not onely against them, but also against the Lord who had chosen and advanced him, and therefore did little deserve this from *Saul's* hand, to have his Laws broken, and his Name dishonoured by perjury. *p* Having doubtless consulted God in the matter; who as he had before declared *Saul's* Bloody House to be the causes of this Judgment, so now commanded that Justice should be done upon it, and that the remaining Branches of it should be cut off; as sufficiently appears from hence that God was satisfied and well pleased with the action; which he would not have been, if *David* had done it without his command; for then it had been a sinful action of *David's*, and contrary to a double Law of God, *Deut.* 21. 23. and 24. 16. Which, none but God himself could dispence with.

*1 Sam. 18. 3. and 20. 8, 42. and 23. 18.

7 But the king spared Mephibosheth *q* the son of Jonathan the son of Saul, because of * the LORDS oath that *was* between them, between David and Jonathan the son of Saul.

q For the *Gibeonites* desiring onely such a number, without designing the persons, it was at *David's* choice whom to spare. Or, he prevailed with the *Gibeonites* that they did not demand him: and with the Lord, that he might not be one of those who were devoted to destruction. ‖ This is expressly added, to distinguish him from the other *Mephibosheth*, v. 8.

‖ *Or, Michal's* sister, v. 19. † *Heb.* bare to *Adriel.*

8 But the king took the two sons of Rispah *r*, the daughter of Aiah, whom she bare unto Saul; Armoni, and Mephibosheth, and the five sons of ‖ Michal *s* the daughter of Saul, whom she † brought up *t* for Adriel the son of Barzillai the Meholathite *u*.

r *Saul's* Concubine, v, 11. and *chap.* 3. 7. *s* Or, of *Michal's* sister,, to wit, *Merab*: for *Michal* had no Children, 2 *Sam.* 6. 23. nor was she Married to this *Adriel*, but to *Phalti* or *Phaltiel the son of Laish*, 1 *Sam.* 25. 44. and 2 *Sam.* 3. 15. and *Merab* her sister was Married to this very *Adriel the Meholathite*, 1 *Sam.* 18. 19. And it must be remembred that the *Hebrew* Language is very short, and full of *Elipses* or defects of words, which yet may be easily understood from the sense. Particularly, relative words are oft lacking, and to be supplied. as *Goliah* is put for *Goliah's brother*, here v. 19. and *Uncle* for *Uncle's son*. Jer. 32. 7, 12. Or, the Sons of *Merab* are called *the sons of Michal*, to wit, by adoption; or, the near Kindred and next Heirs of *Michal*, and brought up by her. For upon that, and such like accounts the title of *Son* is oft given in Scripture, as *Gen.* 48. 5. *Exod.* 2. 10. *Deut.* 25. 5, 6. *Ruth.* 1 11, 12. and 4. 17. *Quest.* But why then are not these called *the sons of Merab*? *Answ.* Because they were better known by their Relation to *Michal*, who was *David's* Wife, and, it may be alive at this time, and having no Children of her own, took these and bred them up as her own; when *Merab*, was now a more obscure person, and possibly dead many years before this. *t* For so this *Hebrew* Verb, which primarily, and properly signifies to *bear*, is sometimes used, as *Gen.* 50. 23. *Ruth.* 4. 17. because the Education of Children is a kind of bearing of them, as requiring frequently no less care and pains than the bearing doth; whence it is that Nurses are reputed as Mothers, and sometimes go under that name both in Sacred and Prophane Writers. See *Ruth* 4. 16, 17. and compare *Gen.* 16. 2. and 30. 3. *Numb.* 11. 12. *Gal.* 4. 19. *u* Of *Abel meholah* in the Tribe of *Benjamin*. *Judg.* 7. 22. So he is here called by way of distinction from *Barzillai the Gileadite*, *chap.* 19. 31.

* Josh. 10. 26.

9 And he delivered them into the hand of the Gibeonites *x*, and they * hanged them in the hill *y* before the LORD *z*: and they fell *a* *all* seven together, and were put to death in the days of harvest, in the first *days*, *b* in the beginning of barley harvest *b*.

x *Quest.* How could *David* do this, when he had Sworn that he would not cut off *Saul's* seed, 1 *Sam.* 24. 21, 22. *Ans.* Because he had special warrant and direction from God about it, who, as all confess, can dispence with mens Oaths, and with his own Laws when he sees it fit. And that he did so here, is manifest, because God was pleased with it, and removed the Judgment upon it, whereas, otherwise *David* had been guilty of the same sin with *Saul*, to wit, of the breach of his Oath and Covenant, for which this Famine was inflicted. See the notes on 1 *Sam.* 24. 22. *y* Or, *in an hill*, in or near *Gibeah*; in a conspicuous place for their greater infamy, and for the caution and terror of others, who should make any attempt unto the *Gibeonites* for the future. *z* As a Sacrifice offered up to God to appease his wrath: or, unto the Lord, as was said *v.* 6. *a* *i. e.* Died: For so the word, to *fall*, is oft used, as *Exod.* 19. 21. 1 *Chron.* 21. 14. *Psal.* 91. 7. *Jer.* 39. last. *Hos.* 5. 5. or, were executed. *b* Which was before the Wheat-harvest.

* Chap. 3. 7. † *Heb.* gave not.

10 ¶ And * Rizpah the daughter of Aiah took sackcloth, and spread it for her *c* upon the rock *d*, from the beginning of harvest, until water dropped upon them out of heaven *e*. and † suffered neither the birds of the air to rest on them by day *f*, nor the beasts of the field *g* by night.

c As a Tent to dwell in: being informed that their Bodies were not to be taken away speedily, as the course of the Law was in other and ordinary cases, *Deut.* 21. 23. but were to continue there until God was ingreated, and did remove the present Judgment. And God was herein pleased to dispence with his own Law, that it might plainly appear, that these were not put to death by *David* for politick reasons, as that he and his Sons might be freed from competitors, which doubtless *David's* Enemies were ready to suggest; but by Gods special command, who was pleased to execute this Judgment upon them, as partly and principally for the punishment of *Saul's* sin; so secondarily for the stablishing of *David's* Throne to himself and to his seed for ever, as he had promised. *e* *i. e.* Until they were taken down: which was not to be done till God had given Rain as a sign of his favor, and a mean to remove the Famine, which was caused by the want of it. *f* *i. e.* On their Carkasses. *g*. From which she might preserve her self and them, by divers methods.

11 And it was told David *h* what Rizpah the daughter of Aiah the concubine of Saul had done.

h Who heard it with so much approbation, that he thought fit to imitate her Piety, being by her example provoked to do what hitherto he had neglected, to bestow an honourable interment upon the remains of *Saul* and *Jonathan*, and, with them, upon those that were now put to death, that the honour done to them, herein might be some comfort to this dejected and disconsolate Widow.

*1 Sam. 31. 10

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-Gilead, which had stollen them from the street of Beth-shan, where the * Philistines had hanged them, when the Philistines had slain Saul in Gilboa.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son, and they gathered the bones *i* of them that were hanged.

i Having first burnt off the flesh which remained upon them when they were taken down. Compare 1 *Sam.* 31. 10 &c.

14 And the bones of Saul and Jonathan his son buried they in the countrey of Benjamin, in Zelah *k*, in the sepulchre of Kish his father: and they performed all that the king commanded:

ed: and after that *l* God was intreated for the land.

k A place in *Benjamin*, mentioned *Jos.* 18. 28. *l* After those things were done, which were before related; *i. e.* after they were hanged up: for by that God was pacified, and not by their burial. So the relative belongs to the remoter antecedent. Or, if this relate to what was last mentioned, the meaning is, that God was pleased to restore the Blessing of plenty to the Land.

15 ¶ Moreover, the Philistines had yet war again with Israel *m*, and David went down and his servants with him, and fought against the Philistines, and David waxed faint.

m These Wars though here related, were transacted long before this time: of which see the notes on v. 1. For it is no way probable, either, that the *Philistines* being so fully and perfectly subdued by *David*, *chap.* 8. 1. should in his days be in a capacity of waging War with the *Israelites*: or, that *David* in his old age would undertake to fight with a Giant, or that his people would permit him to do so.

16 And Ishbi-benob, which *was* of the sons of ‖ the giant *n*, (the weight of whose † spear *weighed* three hundred *shekels* *o* of brass in weight) he being girded with a new *sword* *p*, thought to have slain David.

‖ *Or*, Rapha. † *Heb.* the staff, *or*, the head.

n So called by way of eminency. Or, *of Rapha*, a Giant so called. *o* See 1 *Sam.* 17. 5. *p* Or rather, *with a new* Girdle or Belt: For, First, This was the usual habit of Soldiers, 1 *Sam.* 18. 4. 2 *Sam.* 18. 11. and 20. 8. 1 *Kings* 2. 5. *Isa.* 5. 27. and, when it was of an extraordinary fashion and price, an Ensign of dignity and command in the Army, *Ezek.* 23. 15. So this may be mentioned to note, that this was the first time either of his going out to fight, or of his advancement to some eminent place in the Army: which made him desirous to signalize himself with some great action. Secondly, This supplement is more natural and usual, the word *girdle* being easie supplied from the word *being girded*: such Ellipses of conjugate words being frequent in the *Hebrew* Tongue, as *Numb.* 11. 14. *Psal.* 76. 12. *Matth.* 20. 12. Thirdly, The newness of the Sword seems to have no emphasis nor significancy for the present purpose; seeing an old and tried Sword would seem more considerable for his engagement, than one new and unproved.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then * the men of David sware unto him, saying, Thou shalt go no more out with us to battel, that thou quench not the † light of Israel *q*.

* Chap. 18. 3. † *Heb.* candle, *or*, lamp.

q Lest thou be slain, and thereby thy people be ruined. Good Kings are in Scripture justly called *the Light* of their people, as 1 *King.* 11. 36. and 15. 4. *Psal.* 132. 17. because the beauty and glory, the conduct and direction, the comfort, and safety, and welfare of a People depends upon them, and comes from them.

18 ˣ And it came to pass after this *r*, that there was again a battel with the Philistines at Gob *s*: then Sibbechai the Hushathite *t* slew Saph, which *was* of the sons of ‖ the giant.

* 1 Chro. 20. 4. ‖ *Or*, Rapha.

r After the Battel last mentioned. *s* Or, *in Gezer*, as it is 1 *Chron.* 20. 4. whereby it seems *Gob* and *Gezer* were Neighbouring places, and the Battel fought in the confines of both. *t* One of *David's* Worthies, 1 *Chron.* 11. 29.

19 And there was again a battel in Gob, with the Philistines, where Elhanan *u* the son of Jaare-Oregim, a Bethlehemite, slew * *the brother of* Goliath the Gittite *x*, the staff of whose spear *was* like a weavers beam *y*.

* See 1 Chro. 20. 5.

u Another of *David's* worthy and valiant Commanders. *x* The relative word *Brother*, is not in the *Hebrew* Text, but is fitly supplied out of the parallel place, 1 *Chron.* 20. 5. where it is expressed. And such defects of relatives are not unusual in Scripture. Thus the word *Wife* is understood, *Matth.* 1. 6. *Job.* 19. 25. and *Father* or *Mother*, *Mar.* 15. 40, 47. Compare with *Mar.* 16. 1. and *Luk.* 24. 10. and *Son*, *Matth.* 4. 21. *Mar.* 2. 14. *Job.* 21. 15. and *Brother*, *Luk.* 6. 16. Compare with *Jud* v. 1. And such Ellipses do also frequently occur in profane Authors. Although the place may be, and is otherwise rendred *Elhanan the son of Jaare-oregim, slew Beth-halachmi* or *Lachmi*, (as he is called by way of abbreviation, 1 *Chron.* 20. 5. which is very frequent in the *Hebrew* Tongue,) who was (which words are frequently understood in the *Hebrew* Text) *with* (so *eth* is oft rendred, as hath been noted before) *Goliath the Gittite*, i. e. in his Company, bred up with him to the War, and related to him as his Brother. Or, he *slew Beth-halachmi a Goliath* (or, another *Goliath*) *of Gath*, or *the Gittite*. So the name of the Giant was *Beth-halachmi*, who may be here called *Goliath*, not only for his near relation to him, being his Brother, but for his exact resemblance of him in Feature, or in Stature and Strength, or in Courage and Military Skill; as *John the Baptist* was called *Elias*, for the like reason. Perad venture also, after the death of the first and famous *Goliath* the *Gittite*, 1 *Sam.* 17. that name was either given to him by others, or taken by himself. *y* In thickness. See 1 *Sam.* 17. 7.

20 And there was yet a battel in Gath *z*, where was a man of *great* stature †, that had on every hand six fingers, and on every foot six toes, four and twenty in number, and he also was born to ‖ the giant.

‖ *Or*, Rapha.

z i. e. In the Territory of the City of *Gath*. Which circumstance intimates, that this, and consequently the other Battels here described, were fought before *David* had taken *Gath* out of the hands of the *Philistines*, which he did, 2 *Sam.* 8. 1. compare with 1 *Chron.* 18. 1. and therefore not in the last days of *David*, as some conceive from their mention in this place. † Or, *a Man of Middin* or *Madon*, as the LXX render it, so called from the place of his birth, as *Goliath* is said to be *of Gath* for the same reason.

21 And when he ‖ defied Israel, Jonathan the son of * Shimea, the brother of David, slew him.

‖ *Or*, reproved. * 1 Sam. 16 9.

22 These four were born to the giant in Gath, and fell by the hand of David ‖, and by the hand of his servants.

‖ Either, because they were slain by his conduct, and counsel, or concurrence; for he contributed by his hand to the death of one of them, whilst maintaining a fight with him, he gave *Abishai* the easier opportunity of killing him, *ver.* 16, 17. or because what is done by the inferior Commanders, is commonly ascribed to the General, both in Sacred and Prophane Writers.

CHAP. XXII.

This Chapter is in a manner wholly the same with Psal. 18. *and therefore I shall adjourn the exposition of it to that place.*

AND David spake unto the LORD the words of this song, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he said, * The LORD *is* my rock, and my fortress, and my deliverer:

* Psal. 18. 2, &c.

3 The God of my rock, in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the ‖ waves of death compassed me: the floods of † ungodly men made me afraid.

‖ *Or*, pangs, † *Heb.* Belial.

6 The ‖ sorrows of hell compassed me about: the snares of death prevented me.

‖ *Or*, cords.

7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth shook and trembled: the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke † out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

† *Heb.* by.

10 He bowed the heavens also, and came down: and darkness *was* under his feet.

11 And he rode upon a cherub, and did flie: and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, † dark waters, *and* thick clouds of the skies.

† *Heb.* binding of waters.

13 Through the brightness before him were coals of fire kindled.

14 The

14 The LORD thundred from heaven, and the most High uttered his voice.

15 And he sent out arrows, and scattered them: lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He sent from above, he took me: he drew me out of ‖ many waters.

‖ *Or*, great.

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.

21 The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his statutes, I did not depart from them.

‖ *Or*, perfect. † *Heb.* to him.

24 I was also ‖ upright † before him, and have kept my self from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness: according to my cleanness † in his eye-sight.

† *Heb.* before his eyes.

26 With the merciful, thou wilt shew thy self merciful: *and* with the upright man, thou wilt shew thy self upright.

27 With the pure, thou wilt shew thy self pure: and with the froward thou wilt ‖ shew thy self unsavoury.

‖ *Or*, wrestle, Psal. 18. 26.

28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that thou* mayest bring *them* down.

29 For thou *art* my ‖ lamp, O LORD: and the LORD will lighten my darkness.

‖ *Or*, candle.

‖ *Or*, broken a troop.

30 For by thee I have ‖ run through a troop: by my God have I leaped over a wall.

‖ *Or*, refined

31 *As for* God, his way is perfect; the word of the LORD is ‖ tried: he is a buckler to all them that trust in him.

32 For who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my strength *and* power: and he † maketh my way perfect.

† *Heb.* riddeth *or* looseth.

34 He † maketh my feet like hinds *feet*: and setteth me upon my high places.

† *Heb.* equalleth.

35 He teacheth my hands † to war: so that a bow of steel is broken by mine arms.

† *Heb.* for the war.

36 Thou hast also given me the shield of thy salvation: and † thy gentleness hath † made me great.

† *Heb.* thy hearkning to me. So *Gr.*

37 Thou hast enlarged my steps under me: so that my † feet did not slip.

† *Heb.* multiplied me.

† *Heb.* ankles.

38 I have pursued mine enemies, and destroyed them: and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battel: them that rose up against me, hast thou † subdued under me.

† *Heb.* caused to bow.

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there* was none to save: *even* unto the LORD, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not, shall serve me.

45 † Strangers shall ‖ † submit themselves unto me: assoon as they hear, they shall be obedient unto me.

† *Heb.* sons o the stranger. ‖ *Or*, yield feigned obedience. † *Heb.* lie.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The LORD liveth, and blessed be my rock, and exalted be the God of the rock of my salvation.

48 It *is* God that † avengeth me, and *that* bringeth down the people under me;

† *Heb.* giveth avengement for me.

49 And *that* bringeth me forth from mine enemies: thou also hast lifted me up on high above those that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee O LORD, among * the heathen, and I will sing praises unto thy name.

* Rom. 15. 9.

51 He *is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and * to his seed for evermore.

* Chap. 7. 12.

CHAP. XXIII.

NOw these *be* the last words of David *a*: David the son of Jesse said, and the man *who was* raised up on high *b*, the anointed of the God of Jacob *c*, and the sweet psalmist of Israel *d*, said.

a Not simply the last that he spake, but some of the last uttered in his last days, upon the approach of his death: or, the last which he spake by the Spirit of God, assisting and directing him in an extraordinary manner. *b* Advanced from an obscure Family and Estate, to the Kingdom. *c.* Whom, though despised by Men, and rejected by his own Brethren, God himself singled out from all his Fathers House, and out of all the Families and Tribes of *Israel*, and anointed to be King. *d* Or, *sweet*, or *delightful*, or *amiable* in the *Songs of Israel*: Either, First, As the object of them: he whom the people of *Israel* mentioned in their Songs with joy and praise, as when they Sung, *Saul hath slain his thousands, and David his ten thousands*; and many others which doubtless they made and Sung concerning him, upon the occasion of his eminent Victories, and the blessings of his wise and righteous Government; some whereof we have in the Books of *Psalms*. Or 2dly, As the Author of them: he who was eminent, and famous among the people of God, for the composing of sweet and holy Songs to the praise of God, and for the use of his Church in after Ages: For he did not onely indite most of the Book of *Psalms*, by the direction of Gods Spirit; but also invented the Tunes, or appointed Tunes to which they were to be Sung; and the Instruments of Musick which were used in and with those Holy Songs, 1 *Chron.* 25. 2, 6. *Amos* 6. 5. If the expressions here used seem arrogant, and not fit to be said by *David* in his own praise; let him consider, First, That Holy men spake by inspiration from God; and therefore must follow his suggestions impartially, as indeed they do, sometimes in the publishing their own praises; which yet is never done unnecessarily, and always moderately; and sometimes in the publishing of their own infirmities and shame, as they are moved thereunto, and as the Edification of the Church requires. Secondly, That these seem not to be the words of *David*, but of the sacred Penman of this Book, to make way for, and gain the greater attention, and respect unto *David's* following words.

2 The spirit of the LORD spake by me, and his word *was* in my tongue *e*.

e The following words, and consequently the other words and *Psalms* composed and uttered by me, upon the like Solemn occasions, are not to be looked upon as my private fancies or humane inventions, but both the matter, and the words of them are suggested and governed by Gods Spirit, which is the great teacher of the Church.

3 The God of Israel said, * The Rock of Israel *f* spake to me *g*: ‖ He that ruleth over men *must be* just, ruling in the fear of God *h*:

* Deut. 32. 4. ‖ *Or*, Be thou ruler.

f He who is the strength, and defence, and protector of his people; which he here manifests, by obliging and directing Kings and Rulers, so to manage their Power and Authority, as may most conduce to their comfort and benefit. *g* By way of command. Or, *of me*, by way of prediction and promise concerning me

me and my House, and the Messias who is to come out of my Loyns. *b* Thus it is a Precept or Declaration of the Duty of Kings, and particularly of *Solomon* his Son (to whom as a dying man he gives this advice) and of his Successors the Kings of Gods *Israel*, for whose instruction he gives this Rule, And so here are the two principal parts of a Kings duty, answerable to the two Tables of Gods Law, Justice towards men, and Piety towards God, both which he is to maintain and promote among his people. To which if you add benignity and clemency, whereby a King renders his Government not frightful and burdensom, but acceptable and amiable to his people, which possibly may be meant by the following similitudes; here is a compleat Character of an excellent Prince or Governor. Others make it a Prophesie of Christ, and then, the words are or may be thus rendred, *There shall be a Ruler over men* (or rather, *among men*, as the *Hebrew* word properly signifies, to wit, the Messias, who, though he be the Eternal and Invisible God, yet shall visibly appear and rule among men) *a Just* or *Righteous* one (a title oft given to Christ, as *Isa.* 53. 11. *Jer.* 23. 5. 6. and 33. 15. *Zech.* 9. 9.) *ruling* in *the fear of the Lord*, making it his great business to advance the Service, and Worship, and Glory of the Lord: or, as it is in the *Hebrew*, *ruling the fear of the Lord*, i. e. Governing and ordering the Worship of God, which is oft called, *the fear of God*. And so this clause is added to prevent or remove scandals and offences which might be taken at the Messias when he should come, because of his changing and abrogating the Ceremonial Law; and to insinuate that he should have no less power in the governing of Gods House and Worship, than *Moses* had; and that he might make such Laws as he thought meet. And if this be the meaning of the place, then as *Jacob*, being greatly afflicted with the troubles which he by the Spirit of Prophecy foresaw were coming upon his Posterity, comforts himself with the thoughts of that Great and Glorious Salvation of God, which he also foresaw and waited for, *Gen.* 49. 18. So *David* reflecting upon the great disorders, and miscarriages, and calamities which had already arisen in his house; and either, wisely presaging, or foreseeing by the *Spirit of the Lord*, v. 2. that the same sins and miseries should befal his Posterity and Successors; he supports and comforts himself with this Consideration, That one of them should be a most excellent Person; Just, and Pious, and Merciful, and an unspeakable Blessing to *David* himself, and to all his Family and People, and to the whole World, even the great *Messias*, who was undoubtedly Revealed to, and expected by *David*, as appears by many passages of the *Psalms*, and by other Scriptures.

* Judg. 5. 31. Psal. 89. 35. Prov. 4. 18. Hos. 6. 5.

4 And * *he shall be i* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

i These Words are either, 1. A further Description of the Kings Duty, which is not onely to Rule with exact Justice and Piety, but also with sweetness, and gentleness, and condescention to the Infirmities of his People; to render his Government as pleasant and acceptable to them, as is the Sunshine in a clear Morning, or the tender Grass which springs out of the Earth by the warm and refreshing Beams of the Sun after the Rain, which hath a peculiar kind of sweetness and fragrancy in it. Or rather, 2. A Prediction or Declaration of the sweet and blessed Effects of such a Government, both to the Governour himself, in that Peace, and Prosperity, and Glory, and Happiness which it brings to him, and to his People; to whom it is no less grateful, and comfortable, and beneficial, than those great and publick Blessings of Sunshine and Rain, and the Fruits which they produce: Which is true of every good King or Governour; but most eminently of the *Messias*.

5 Although my house *be* not so with God *k*; yet he hath made with me an everlasting covenant *l*, ordered in all *things m* and sure *n*: for *o this is p* all my Salvation *q*, and all *my* desire *r*, although he make *it s* not to grow.

k Although God knows, that neither I, nor my Children have Lived and Ruled as we should have done, so justly, and in the fear of the Lord; and therefore have not enjoyed that uninterrupted Prosperity which we might have enjoyed: but our Morning-light, or, the beginning of that Kingdom promised to me and mine for ever, hath been overcast with many black and dismal Clouds, and my Children have not hitherto been like the tender Grass springing out of the Earth, and thriving by the Influences of the Sun and Rain; but rather like the Grass that withereth away, or is cut off before its due time. *l* Notwithstanding all our Transgressions whereby we have broken Covenant with God, and the Confusions and Civil Wars which have threatned our Dissipation and utter Destruction; yet I comfort my self with this, That God, to whom all my Sins were foreknown before I committed them, was graciously pleased to make a sure Covenant, to give, and continue the Kingdom to me, and to my Seed for ever; *Chap.* 7. 16. until the Coming of the *Messias*; who is to be my Son and Successor, and whose Kingdom shall have no End. *m* Ordained in all Points by God's Eternal and Unchangeable Counsel; and disposed by his wise and powerful Providence, which doth and will over-rule all things, even the Sins and Sufferings of my House so far, that although he would punish them for their Sins, yet he will not utterly root them out, nor break his Covenant made with me and mine; as is said, *Psal.* 89. 31, 32, 33, 34. *n* Or *preserved* or *observed*, or *kept*; to wit, on Gods part, and by Gods power and faithfulness in the midst of all the oppositions and uncertainties to which it seems to be exposed on our part; compare *Rom.* 3. 3. And 2 *Tim.* 2. 13. *o* Or *therefore*, as the *Hebrew* Particle, *chi*, oft signifies; *therefore*, i. e. because God hath made such a Covenant. *p* Or, *he is*, he who hath made this Covenant: or, *in this is*, i. e. it consists in, and depends upon this Covenant. *q* Both my own Eternal Salvation, and the Temporal Salvation, or the Preservation of the Kingdom to me and mine. *r* Or, *every desirable thing*; the Word *desire* being oft put for Desired, or a Desirable Thing; as *Psal.* 21. 2. and 78. 29, 30. *Ezek.* 24. 16. *David* being deeply sensible, and having had large experience of the vanity and uncertainty of all Earthly things, here declares, That the Covenant made by God with him, and his in the *Messias*, is the onely happiness which he prizeth and desireth, in which he doth fully acquiesce. *s* i. e. My House, mentioned before. So the sense is, Although God as yet hath not made my House or Family to grow; i. e. to increase, or to flourish with Worldly Glory and Prosperity, as I expected; but hath for my Sins cut off divers of my most eminent Branches, and sorely afflicted my Person and Family; and although he may for the future deal in like manner with my Sons and Successors for the like miscarriages, which it is probable they may commit: yet this is my great support and comfort, that God will constantly and inviolably keep this Covenant; and therefore, in the midst of all the shakings, and confusions, and interruptions, which may happen in my House, and Kingdom, will preserve my Line and Family until the coming of the *Messiah* out of my Loins, whose Kingdom is an Everlasting Kingdom; who as he is the desire of all Nations, *Hag.* 2. 7. so in a special manner is my desire, and the Author of all my Salvation.

6 ¶ But *the* sons of Belial *t shall be* all of them as thorns thrust away *u*, because they cannot be taken with hands.

t Or, the Men of *Belial*, as it is expressed 2 *Sam* 16. 7. and elsewhere. Having in the foregoing Verses described the nature, and felicity, and stability of that Kingdom which God himself had by a sure and everlasting Covenant setled upon him and his Seed; and especially, upon the Messiah, who was to be one of his Posterity; He now describes the quality, the mischievous nature, the hazardous and miserable condition, of all the Enemies of this Holy and Blessed Kingdom, whom he justly calleth *sons of Belial*, because they Rebelled against God's appointment, and against that King whom God had set over them: for which reason others are so called, 1 *Sam.* 10. 27. 2 *Chron.* 13. 7. *u* Which men do not use to handle, as they do other Trees, but thrust them away from themselves, by some Instrument chosen for that purpose. And so will God remove, or thrust away from himself, and from his People, and Kingdom, all those who shall either secretly or openly set themselves against it. And this may be here added, 1. By way of Prescription to Rulers, whom, as before, he admonished to be just and kind to their People, *ver.* 3, 4. So here he requires them to be severe in Punishing, and Purging away Wicked and Incorrigible Men from about his Throne, and from among his People; the Encouraging of the Good, and the Punishing of the Bad, being the two chief Works of every good Magistrate, and the two Pillars of all Government. Or, 2. By way of Caution; to shew, That notwithstanding the holiness, and happiness, and sureness of this Kingdom, yet there would be *sons of Belial* in it, who would endeavour to disturb, and overthrow it, but to no purpose; for all these Projects against it should be vain, and fall upon their own Heads.

7 But the man *that* shall touch them, must be † fenced with iron, and * the staff of a spear *x*, and *y* they shall be utterly burnt with fire in the *same* place *z*.

† *Heb.* filled. * *Or, or.*

x So the meaning is, He must fill his Hand, or Arm himself *with* some *Iron* Weapon, whereby he may cut them down; or, *with the staff of a spear*, or some such like thing, whereby he may thrust them away from himself, that they do him no hurt. Or thus, *he will be filled*, or *will fill himself*; i. e. his Hand, wherewith he attempted to touch, and take them with Thorns, as *with iron and the staff of a spear*. i. e. He will be as surely and sorely Wounded, as if one should run the Iron head, and part of the wood of a Spear, into his Hand. *y* Or, *therefore*, because men cannot safely touch them, therefore they will burn them up. Or, i. e. if they do not cut them down with Iron, or thrust them away with the staff of a Spear, they will burn and consume them. *z* Or, *in their place*, where they grow or stand, and they will not trouble or hazard themselves to remove them. Withal, it may imply, that they shall be Destroyed, when, and where they thought themselves most secure, even in their own place. And, it may possibly intimate, That those Children of *Belial*, the Wicked and Unbelieving Jews, who rejected and Rebelled against the *Messiah David*'s Successor, and their Lawful

ful King, ſhould be Deſtroyed in their Great, and Strong, and Holy City *Jeruſalem*, where the greateſt part of that People were gathered together as fewel for the fire, and were Deſtroyed together by the *Romans* under *Titus*, where alſo their wicked Predeceſſors had been Deſtroyed by *Nebuchadnezzar* in former times.

8 ¶ Theſe *be* the names of the mighty men whom David had *a*; ‖ The Tachmonite *b* that ſate in the ſeat, chief among the captains (the ſame *was* Adino *c* the Eznite *d*) ‖ *he lift up his ſpear e* againſt eight hundred †, whom he ſlew at one time *f*.

‖ Or, *Joſheb-baſſebet* the *Tachmonite* head of the three, *&c.*
‖ See 1 *Chron.* 11. 11. and 27. 2.
† *Heb.* ſlain.

a i. e. Of his chief and moſt valiant Commanders. And as it was noted upon *Chap.* 21. 1. that the things related in that Chapter were done before *Abſalom*'s and *Sheba*'s Rebellion, though they be mentioned after them; ſo that Opinion is confirm'd by this Catalogue, which though placed here, was taken long before, as is manifeſt from hence, that *Aſahel* and *Uriah* are named here. And whereas there are ſome differences between this liſt, and that, 1 *Chron.* 11. moſt of them are eaſily reconciled by theſe two Conſiderations; 1. That nothing is more common than for one perſon to have divers Names. 2. That as ſome of the Worthies died, and others came in their ſteads; ſo this muſt needs cauſe ſome alteration in the latter Catalogue, 1 *Chron.* 11. from this which was the former. *b* Or, *Hachmonite*, called *Jaſhobeam*, 1 *Chron.* 11. 11. from his place; or, as here, *Joſheb-baſſebeth*, *i. e.* as we render it, *that ſate in the ſeat*: *i. e.* Was, under *Joab*, Chief, or Preſident of the Council of War, or Lieutenant (*locum tenens.*) *c* This was his Proper Name. *d* So called, either from his Family, or from the place of his Birth or Education. *e* Which words are fitly ſupplied out of 1 *Chron.* 11. 11. where they are expreſſed. Or thus, he was *above* 800; *i. e.* He conquered them. So there is onely an Ellipſis of the Verb ſubſtantive, which is moſt frequent. *f* In one Battel, which though it be ſtrange, yet cannot ſeem incredible, ſuppoſing him to be a Perſon of extraordinary Strength and Activity, and his Enemies to be weak, or diſcouraged, and fleeing away; and eſpecially, God's ſingular Bleſſing, and Aſſiſtance: all which may very reaſonably be ſuppoſed. *Obiect.* But this man is ſaid to have ſlain onely 300. in 1 *Chron.* 11. 11. *Anſw.* 1. Poſſibly he ſlew 800 at one time, and 300 at another; whereof the former is related here, as being moſt conſiderable; and the latter in the Book of *Chronicles*, which ſupplies many paſſages omitted in the former Writings. 2. He ſlew three hundred with his own Hands, and the other five hundred, though killed by his Men, are ſaid to be ſlain by him, becauſe he was the chief Cauſe of all their Death; for he by his undaunted Courage killing three hundred, put the reſt to Flight, who were eaſily ſlain by his Souldiers, in the Purſuit. 3. Some of the *Hebrew* Writers affirm, That theſe were Two diſtinct Perſons, being called by different Names; the one the Father, and the other the Son, who ſucceeded his Father, as in Strength and Valour; ſo alſo in his place of Honour and Truſt.

* 1 Chron. 11. 12. and 27. 4.

9 And after him *was* * Eleazar the ſon of Dodo the Ahohite *g*, *one* of the three *h* mighty men with David *i*, when they defied the Philiſtines *k that* were there gathered together to battel, and the men of Iſrael were gone away *l*.

g Of the Children of *Ahoah*, 1 *Chron.* 8. 4. *h i. e.* One of the firſt Three, *verſ.* 19. *i* Who were with *David* at this time: or, who uſually attended upon *David*. *k* When he either in the name of all the *Iſraelites*, or with the countenance and help of ſome of them, challenged the *Philiſtines* to Fight. Or, *when* ſome *of*, or *among the Philiſtins defied* them: *i. e.* The *Iſraelites*, according to their manner, and the Example of their great *Goliah*, 1 *Sam.* 17. 25, 36. Or, *in Hopam* (for ſome make it a proper name of a place) *among the Philiſtines*. *l i. e.* Fled away, 1 *Chron.* 11. 13. being diſmayed at the approach of their Enemies. *Heb. aſcended*, *i. e.* Vaniſhed away like Smoke which aſcends, and ſo diſappears, as that Verb is oft uſed.

10 He aroſe *m*, and ſmote the Philiſtines until his hand was weary, and his hand clave unto the ſword *n*: and the LORD wrought a great victory that day; and the people returned after him onely to ſpoyl.

m i. e. He undertook the work, as that word ſometimes is uſed. Or, *he ſtood*, (as it ſometimes ſignifies) when the reſt fled. *n* Either through Sweat or Blood, or by a Contraction of the Sinews. Or thus, *yet did his hand cleave to his ſword*; *i. e.* Though he was weary, he did not deſiſt, but continued fighting. *n i. e.* To purſue the Enemy whom he had diſcomfited, and to take their Spoil.

* 1 Chron. 11. 27.
‖ Or, for Foraging.

11 And after him *was* * Shammah the ſon of Agee the Hararite: and the Philiſtines were gathered together ‖ into a troop, where was a piece of ground full of lentiles *o*: and the people fled from the Philiſtines.

o Or *Barley*, as it is 1 *Chron.* 11. 13. For both might very well grow in the ſame Field, in divers parts of it. And this fact is aſcribed to *Eleazar*, 1 *Chron.* 11. 12. but ſo as it is implyed, that he had ſome Partner or Partners in it; for it is there ſaid, *verſ* 14. *They ſet themſelves*, &c. So *Eleazar* might ſtand and fight in that part where the Barley was; and *Shammah* there where the *Lentiles* were.

12 But he ſtood in the midſt of the ground, and defended it *p*, and ſlew the Philiſtines: and the LORD wrought a great victory.

p That the *Philiſtines* could neither burn, nor tread it down, and ſpoil it, nor carry it away.

13 ‖ And three of the thirty *q* chief went down and came to David, in the harveſt-time unto the cave of Adullam *r*: and a Troop of the Philiſtines pitched in the valley of Rephaim *s*.

‖ Or, the three Captains over the thirty.

q Either 1. The Three already named, as is generally ſuppoſed, becauſe it is ſaid of them, in the cloſe of this Hiſtory, 1 *Chron.* 11. 19. *Theſe things did theſe three mightieſt*. But in the *Hebrew* it is onely, *theſe three mighty men*, as the ſame words are rendred here, *verſ.* 17. Or rather, 2. The following *three*: for it is expreſly ſaid, both here, *verſ.* 16. and 1 *Chron.* 11. 20. That *Abiſhai was chief*, and therefore one *of the three*: And this Three are plainly diſtinguiſhed from the firſt Three, *verſ.* 19. and 1 *Chron.* 11. 25. *r* Where was a ſtrong Place where *David* had been before, 1 *Sam.* 22. 1, *&c.* and where he had now again fortified himſelf in the beginning of his Reign, when the *Philiſtines* were too ſtrong for him. *s* Of which ſee above, *Chap.* 5. 18.

14 And David *was* then in an hold, and the gariſon of the Philiſtines *was* then in Bethlehem.

15 And David longed, and ſaid, O that one would give me drink of the water of the well of Bethlehem *t*, which *is* by the gate!

t Being hot and thirſty, he expreſſeth how acceptable a draught of that Water would be to him; as is uſual with men to do in ſuch caſes: but was far from deſiring, or expecting that any of his men ſhould hazard their lives to procure it, as appears from *verſ.* 17.

16 And the three mighty men brake through the hoſt of the Philiſtines *u*, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheleſs he would not drink thereof *x*, but poured it out unto the LORD *y*.

u Which was in the Valley of *Rephaim*, *verſ.* 13. and in the way to *Bethlehem*. *x* Leſt by gratifying himſelf upon ſuch terms, he ſhould ſeem either to ſet too high a Price upon the ſatisfaction of his Appetite, or too low a Price upon the Lives of his Soldiers, or ſhould encourage others to the like Vain-glorious and Fooliſh Attempts. *y* As a kind of Drink-offering, and acknowledgment of God's goodneſs in preſerving the Lives of his Captains in ſo dangerous an Enterprize; and to ſhew, that he eſteemed it as a Sacred thing, which conſidering all things, it was not fit for him to drink it.

17 And he ſaid, Be it far from me, O LORD, that I ſhould do this: *is* not this the blood of the men *z* that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mighty men *a*.

z i. e. The Price of their Blood or Lives, which they raſhly expoſed to manifeſt hazard. *a* Either one of theſe Three are here omitted, as one of the firſt Three is not named, 1 *Chron.* 11. Or *Aſahel*, who follows next, was one of theſe three.

18 And * Abiſhai the brother of Joab the ſon of Zeruiah, was chief among three, and he lift up his ſpear againſt three hundred, † *and* ſlew *them b*, and had the name among the three *c*.

* 1 Chron. 11. 20.
† *Heb.* ſlain.

b He fought with, and killed three hundred Men in one Battel. *c i. e.* Was the moſt famous and eminent among them.

19 Was he not moſt honourable of three? therefore he was their captain: howbeit he attained not unto the *firſt* three *d*.

d He fell ſhort of them in Strength and Valour.

20 And Benajah the ſon of Jehojadah, the ſon of a valiant man, of Kabzeel *e*, † who had done

† *Heb.* great many of acts.

many acts *f*, he ſlew two † lion-like men *g* of Moab he went down alſo and ſlew a lion in the midſt of a pit *h* in time of ſnow *i*.

† *Heb.* Lions of God.

e A Place in *Judah*, *Joſh.* 15. 21. *f* This may belong either to *Benaiah*, or to his Father; to note, that *Benaiah*, was a Son becoming ſuch a Father. *g* For Courage and Strength. Or, *Lions of God*, *i. e.* Great and Strong Lions. Or, two Gigantick Perſons; and therefore both ſo called, as being either equal in Might, or Brethren by birth. *h* Where he put himſelf under a neceſſity, either of Killing or be Killed. *i* When Lions are moſt fierce, both from the ſharpneſs of their Appetite in cold Seaſons, and from want of Proviſion, Cattel being then ſhut up, and fed at home.

† *Heb.* a man of countenance, or ſight. Called 1 Chron. 11. 23. A man of *great* ſtature.

21 And he ſlew an Egyptian, † a goodly man *k*: and the Egyptian had a ſpear in his hand; but he went down to him with a ſtaff *l*, and plucked the ſpear out of the Egyptians hand, and ſlew him with his own ſpear.

k For Stature, as it is expreſſed, 1 *Chro.* 11. 23. *l* Without a Sword, or any Warlike Weapon.

22 Theſe *things* did Benajah the ſon of Jehoiada, and had the name among three mighty men.

‖ *Or*, honourable among the thirty.

23 He was ‖ more honourable than the thirty, but he attained not to the *firſt* three: and David ſet him over his ‖ † guard *m*.

‖ *Or*, counſel. † *Heb.* at his command.

m Heb. *over* (for *el* is ſometimes put for *all*) the men (which is oft underſtood, as hath been noted before) *of his command*. So his Guard is called, becauſe they were always at the Kings hand, ready to hear and receive the King's Commands, and to put them in Execution. Over the *Cherethites* and *Pelethites*; as appears by comparing 2 *Sam.* 8. 18. and 20. 23. who were faithful and obedient to him, when others Revolted from him; *chap.* 15. 18.

* Chap. 1. 18.

24 * Aſahel the brother of Joab *was* one of the thirty *n*, Elhanan the ſon of Dodo of Bethlehem.

n Heb. *with*, or *among the thirty* not onely as one, but as the Chief of them.

25 Shammah the Harodite *o*, Elika the Harodite.

o In 1 *Chron.* 11. 27. *Shammoth the Haroritе*. Concerning which, and ſuch like alterations, and other changes of the Names, which will be obſerved, by comparing this Catalogue with that, it will be ſufficient to ſuggeſt. 1. That the ſame Names of Perſons, or Places, are differently pronounced according to the different Dialects uſed by Men of divers Places or Ages. 2. That one man had oft two Names. 3. That *David* had more Worthies, than thoſe here mentioned; and as ſome of theſe were Slain in the former part of *David*'s Reign, as *Aſahel* was; ſo others came up in their ſteads; and ſome were added to this Number, as appears from 1 *Chron.* 11. where they are named, but not numbred, as they were here; and where there is a greater number than is here expreſſed.

* 1 Chron. 11. 27.

26 Helez the * Paltite, Ira the ſon of Ikkeſh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Huſhathite.

28 Zalmon the Ahohite, Maharai the Netophathite.

29 Heleb the ſon of Baanah, a Netophathite, Ittai the ſon of Ribai out of Gibeah of the children of Benjamin.

30 Benaiah the Pirathonite, Hiddai of the ‖ brooks of Gaaſh.

‖ *Or*, Valleys.

31 Abi-albon the Arbathite, Azmaveth the Barhumite.

32 Eliahba the Shaalbonite; of the ſons of Jaſhen, Jonathan.

33 Shammah the Hararite, Ahiam the ſon of Sharar the Hararite,

34 Eilphelet the ſon of Ahazbai, the ſon of the Maachathite, Eliam the ſon of Ahithophel the Gilonite.

35 Hezrai the Carmelite, Paarai the Arbite.

36 Igal the ſon of Nathan of Zobah, Bani the Gadite.

37 Zelek the Ammonite, Naharai the Berothite, armour-bearer to Joab the ſon of Zeruiah.

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite; thirty and ſeven in all *p*.

p Here are but 36 named. Either therefore one muſt be ſupplied whoſe name is not expreſſed among the three ſecond Worthies: or, *Joab* is comprehended in the number, as being the Lord General of all.

CHAP. XXIV.

AND again *a* the anger of the LORD was kindled againſt Iſrael, ‖ and he moved David *b* againſt them *c*, to ſay *d*, Go number Iſrael and Judah.

‖ Satan, See 1 Chro. 21. 1.

a To wit, after the former tokens of his Anger, ſuch as the three years Famine, *Chap.* 21. *b* *He*; Who? Either 1. Satan, as is Expreſſed, 1 *Chron.* 21. 1. Or, 2. God; who is ſaid, in like manner, to *ſtir up Saul againſt David*, 1 *Sam.* 26. 19. and to *turn the hearts* of the *Egyptians to hate his people*, *Pſal.* 105. 25. and to *make* men to *err from his ways*, *Iſa.* 63. 17. and to *ſend ſtrong deluſions*, *&c.* and to *harden* their *hearts*. All which Expreſſions are not ſo to be underſtood, as if God did work theſe ſinful Diſpoſitions, which neither was neceſſary, becauſe they are naturally in every man's heart, nor poſſible for the holy God to do; but becauſe he permits them, and withdraws his grace, and all reſtraints and hindrances from them, and giveth occaſions and advantages to them; and directs their thoughts to ſuch Objects as may indeed be innocently thought of, which yet he knows they will wickedly abuſe, and give them up to Satan, who, he knows, will deceive and entice them to ſuch and ſuch Sins; which, being tempted to do by Satan, and being effected by their own Wicked hearts, he ſo orders and over-rules, that they ſhall be Puniſhments for their former Sins. *c i. e.* For *Iſraels* Puniſhment. *d* Or, *ſaying*. For this may be referred, either 1. to God, of whom the ſame Expreſſion is uſed 2 *Sam.* 16. 10. *The Lord ſaid to Shimei, Curſe David*. Which in both places is not to be underſtood of any command or impulſe of God, but of his ſecret Providence, diſpoſing things in manner here above expreſſed. Or, 2. to *David*: he moved *David to ſay*, to wit, to *Joab*, as he did, *ver.* 2.

‖ *Or*, Compaſs.

2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, ‖ Go now through all the tribes of Iſrael, from Dan even to Beerſheba, and number ye the people, that I may know the number of the people *e*.

e Which Expreſſion points at *David*'s Sin in this matter, that he numbred them, not by direction from God, nor for any important buſineſs of the Church or Kingdom; but out of meer curioſity, and pride, and vain-glory; accompanied either with a ſecret diſtruſt of God's Promiſe; or rather, with a carnal confidence in the Numbers of his People. All which were great Sins, and were ſo manifeſt, that not onely God ſaw them, and all the degrees and aggravations of them in *David*; but even *Joab* and the Captains of the Hoſt were very ſenſible of them, *ver.* 3, 4.

3 And Joab ſaid unto the king, Now the LORD thy God add unto the people (how many ſoever they be) an hundred fold, and that the eyes of my lord the king may ſee *it*: but why doth my lord the king delight in this thing *f*?

f What reaſon or neceſſity is there for this Action? It is to no purpoſe, and will be burdenſome to thy People, and may offend God, and produce ill Effects?

4 Notwithſtanding, the kings word prevailed againſt Joab *g*, and againſt the captains of the hoſt: and Joab and the captains of the hoſt went out from the preſence of the king to number the people of Iſrael.

g *Joab* perceiving the King bent upon it, would not hazard the King's favour, by further diſputing, or diſobeying his Command.

5 ¶ And they paſſed over Jordan *h*, and pitched *i* in Aroer, on the right ſide of the city that *lieth* in the midſt of the ‖ river of Gad *k*, and toward Jazer *l*.

‖ *Or*, Valley.

h They began their Computation in the Eaſtern part of *David*'s Dominions, which were beyond *Jordan*. *i* Or, *encamped*. For *Joab* carried with them divers of his Commanders, and others; partly, for his Honour, and the credit of the Work: partly, to aſſiſt him in that troubleſom Work: and partly, to overcome the People, in caſe they ſhould Oppoſe it as ſinful or burdenſome, or favouring of ſome Evil Deſign which *David* might have upon them. *k i. e.* Of the River which lay in the Tribe of *Gad*, or upon the borders of *Gad* and *Reuben*, which was called *Arnon*, *Deut.*

Deut. 2. 36. *l* Or, *near Jazer*, which alſo was upon the River *Arnon*.

6 Then they came to Gilead *m*, and to the ‖ land of Tahtim-hodſhi *n*; and they came to Dan-Jaan *o*, and about to Zidon *p*.

‖ Or, *Nether-land* newly inhabited.

m To Mount *Gilead*, which lay Northward from *Arnon*. *n* A Place ſo called. Or, *the low land lately gained*; *i. e.* not given by *Joſhua*, but taken lately from the *Hagarens* by *Saul*; which was near *Gilead*: 1 *Chron.* 5. 10. *o* *i. e.* Probably, the Famous City of *Dan*, as it is called, *Joſh.* 19. 47. *Judg.* 18. 7. for this was in the Northern Border of the Land, and in the way from *Gilead* to *Zidon*. *p* *i. e.* To the City and Territory of *Zidon*; but not into it, becauſe it was not in the Power and Poſſeſſion of the *Iſraelites*: and the like is to be thought concerning *Tyre*, and the Cities which the *Hivites* and *Canaanites* yet Poſſeſſed in the Neighbourhood of *Tyre* and *Sidon*.

7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beer-ſheba.

8 So when they had gone through all the land, they came to Jeruſalem at the end of nine months and twenty days.

9 And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand *q* valiant men that drew the ſword; and the men of Judah *were* five hundred thouſand *r* men.

q *Obj.* In 1 *Chron.* 21. 5. They are Numbred 1100thouſand. *Anſw.* The ſum here Expreſſed, is onely of ſuch as were not in the ordinary and ſettled Militia waiting upon the King, which being 24000 for every Month, as is largely related, 1 *Chron.* 27. amounts to 288 Thouſand, which either with their ſeveral Commanders, or with the Soldiers placed in ſeveral Garriſons, might very well make up 300 Thouſand. Or, 288 Thouſand may paſs in ſuch accounts for 300 Thouſand; it being frequent in ſuch great Sums to neglect a ſmaller number. But in the Book of the *Chronicles*, which was to gather up the Fragments omitted in the former Books, both ſorts are put together, and ſo they amount to 1100 Thouſand. *r* In 1 *Chron.* 21. 5. but 470 Thouſand. *Anſw.* Either, 1. they were exactly no more, but are called 500 Thouſand in a round ſum, as is uſual in Scripture, and other Authors. Or, 2. the Garriſon-Soldiers, and ſuch as were imployed in other Services about the King are here included, which are there excluded. Or, 3. They were 500 Thouſand when *Joab* gave up the Number to the King; though preſently after that, they were but 470 Thouſand, 30000 being ſlain by the Plague, in the Tribe of *Judah*; which being *David*'s own Tribe, it was but juſt and fit it ſhould ſuffer more than the reſt for this Sin. And though it be true, that *Joab* gave up the Sum before the Plague began, yet the Sacred Penman of the Book of *Chronicles*, thought fit to make a defalcation of them who had been ſwept away by the Plague, that the Judgment of God therein might be obſerved. Or, 4. There are included here the 30000 which belonged to the 30 Colonels mentioned *Chap.* 23. who are Excluded, 1 *Chron.* 21. although it be queſtionable, whether thoſe were all of the Tribe of *Judah*.

10 ¶ And Davids heart ſmote *s* him, after that he had numbred the people: and David ſaid unto the LORD, I have ſinned greatly in that I have done: and now I beſeech thee, O LORD, take away the iniquity of thy ſervant, for *t* I have done very fooliſhly.

s His Conſcience diſcerned his Sin, and he was heartily ſorry for it. And the occaſion of his Repentance was, Gods Meſſage by the Prophet *Gad*, as it here follows, *ver.* 11. *For when*, &c. as formerly God's Meſſage by *Nathan* had the ſame effect, 2 *Sam.* 12. Both which Paſſages are Noted, to ſhew how neceſſary the further and repeated ſupplies of God's grace, are even to the beſt of men, to raiſe them when they fall into Sin. *t* Becauſe I am ſenſible of my Sin and Folly, as it is more fully Expreſſed, *Pſal.* 51. 5, 6. Or, *although*, as this Particle is oft uſed.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, Davids * ſeer *u*, ſaying.

*2Chr.29.25.

u So called, becauſe he was a Prophet (for ſuch were called *Seers*, 1 *Sam.* 9. 9.) now and at other times employed by God to Reveal his Mind and Will to *David*. See 1 *Sam.* 22. 5. 1 *Chron.* 29. 29.

12 Go, and ſay unto David, Thus ſaith the LORD, I offer thee three *things*; chooſe the one of them, that I may do it unto thee.

13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine *x* come unto thee, in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

x *Obj.* In 1 *Chron.* 21. 12. it is onely *three years of famine*. *Anſ.* 1. Some conceive, that here was an Error in the Tranſcriber, and that the true Reading is, *three years*, as the LXX read in this place, being ſuppoſed to have found it ſo in their Copies, and that otherwiſe they durſt never have preſumed to make ſo great a change in the Text. 2. In *Chron.* he ſpeaks exactly of thoſe years of Famine onely which came for *David*'s Sin: but here he ſpeaks more confuſedly and comprehenſively, including thoſe Three years of Famine ſent for *Saul*'s Sin, *Chap.* 21. And this Sin of *David*'s was Commited in the Year next after them, which was in a manner a year of Famine; either, becauſe it was the Sabbatical Year, wherein they might not Sow, nor Reap: or rather, becauſe not being able to Sow, in the Third Year, becauſe of the Exceſſive Drought, they were not capable of Reaping this Fourth Year. And Three years more being added to theſe Four, make up the Seven here mentioned, So the meaning of the Words is this, As thou haſt already had Four Years of Famine, ſhall Three years more come? And that it is ſaid of theſe Seven Years, that they *ſhall come*, it is a Synecdochical Expreſſion frequent in Scripture, becauſe part of the years were yet to come. Even as it is ſaid of the *Iſraelites*, that they ſhould *wander in the wilderneſs forty years*, *Numb.* 14. 33. when part of that time was already ſpent.

14 And David ſaid unto Gad, I am in a great ſtrait, let us fall now into the hand of the LORD, *y* (for his mercies *are* ‖ great *z*) and let me not fall into the hand of man.

‖ Or, many.

y To wit, his immediate Stroke, which is chiefly in the Peſtilence: for though the Sword and Famine be alſo God's Hand, yet there is alſo the hand of Man, or other Creatures in them. The reaſon of this choice, was partly his Experience in, and confidence of God's great goodneſs: partly, becauſe the other Judgments, eſpecially the Sword, had been more diſhonourable, not onely to *David*, but alſo to God, and to his People, and to the True Religion; and partly, becauſe he having ſinned himſelf, thought it juſt and reaſonable to chuſe ſuch a Plague to which he was as obnoxious to as his People; whereas, he had better fences for himſelf againſt Sword and Famine than they had. *z* And therefore will not exceed meaſure in his Strokes, as men will do.

15 ¶ So the Lord ſent a Peſtilence upon Iſrael, from the morning even to the time appointed *a*: and there died of the people from Dan even to Beer-ſheba, ſeventy thouſand men *b*.

a Either. 1. From Morning to Evening, which is here called *the time appointed*; or, *the time of the convention*, or *publick meeting*, as this *Hebrew* Word oft ſignifies, *i. e.* till the time of the Evening-Prayer and Sacrifice, when the people uſed more ſolemnly to meet together, See *Pſal.* 141. 2. *Act.* 3. 1. Thus God mitigated his Sentence, and turned three days into one; it being a thing not unuſual with God, to qualifie his threatnings, and to take off the evil threatned ſometimes wholly, as in *Ninevehs* Caſe, and ſometimes in part. And this God might do here upon the ſpeedy and ſerious Repentance of *David*, and of his People. Or rather, 2. *from the morning*, (or rather, *from that morning*; for the Article ſeems to be Emphatical, and to denote, That very morning, in which Gad came to *David*, *ver.* 11. and that the Plague did immediately enſue after *Gad*'s offer, and *David*'s choice:) *even to the time appointed*; to wit, by God, *i. e.* for Three Days, as God had ſet the time, *ver.* 13. *Obj.* If it continued Three Days, how is it ſaid, That God *repented him of the evil*, and ſtopped the Angel in his courſe? *ver.* 16. *Anſw.* This he did in the beginning of the Third Day, whereas otherwiſe it ſhould have gone on to the end of the Day. Or, it may ſignify no more but this; At the end of the third day God gave over ſmiting: for then is God ſaid (after the manner of men) to repent, when he ceaſeth to proceed as before he had done. *b* So the number of his people, which was the matter of his pride, and glorying, was diminiſhed.

16 And when the angel *c* ſtretched out his hand upon Jeruſalem *d* to deſtroy it, * the LORD repented him of the evil *e*, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand. And the angel of the LORD was by the threſhing-place of * Araunah *f* the Jebuſite.

*1Sam.15 11.

* 1 Chr. 21. 18, 20, 21.

c Which appeared in the ſhape of a Man with a Sword in his hand, 1 *Chron.* 21. 16. to convince them more fully that this was no natural nor common Plague, but inflicted immediately by the hand of God. *d* Which he had begun to ſmite, and was proceeding to make a far greater ſlaughter. *e* *i. e.* He moderated, and in part recalled his Sentepce of the Plagues continuance

for three whole days, and this he did upon *David*'s Prayers and Sacrifices, as appears from *v.* 25. though these be mentioned afterward. *f* Called also *Araunah* in the *Hebrew* of *v.* 18. and *Ornan*, 1 *Chron.* 21. 22. such changes in the pronounciation of the names being usual in Scripture.

17 And David spake unto the LORD, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me *g*, and against my fathers house *h*.

g Wherein *David* shews his Justice, and Piety, and Fatherly care of his people, and that he was a Type of Christ. *h* Against my neerest Relations, who probably either put *David* upon, or encouraged him in this action, because they were no less vain-glorious than *David*; and the honour which they thought would come to *David* thereby, would also redound to them; or, at least they did not use their utmost indeavours to dissuade *David* from it, as they should have done, and therefore were involved in *David*'s guilt. Howsoever it was but fit and reasonable that his Family which did partake of his honour and happiness should also partake in his suffering, rather than those who were less related to him. Nor doth *David* absolutely desire that they may suffer, but onely speaks comparatively, and by way of supposition, and with reference to Gods good pleasure.

18 ¶ And Gad came that day to David *i*, and said unto him, Go up *k*, rear an altar unto the LORD, in the threshing-floor of Araunah the Jebusite *l*.

i By command from God, *v.* 19. 1 *Chron.* 21. 18. *k* To Mount *Moriah*. *l* Which place God appointed for this work, partly, in Gracious condescension to, and compliance with *David*'s fear of going to *Gibeon*, which is expressed 1 *Chron.* 21.29,30. partly, because this was the place where God by his Angel appeared in a threatning posture, where therefore it was meet he should be appeased: and partly, because God would hereby signify the translation of the Tabernacle from *Gibeon* hither, and the erection of the Temple here, 2 *Chron.* 3. 1.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king, and his servants coming on toward him: and Araunah went out, and bowed himself before the king, on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant *m*? And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that † the plague may be stayed from the people.

† Sacifices may be offered, ad so.

m Wherefore doth the King do me this honour, and give himself the trouble of coming to me?

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: Behold *here be* oxen *n* for burnt-sacrifice, and threshing-instruments, and *other* instruments of the oxen for wood.

n Which were employed by him in his present work, which was threshing, 1 *Chron.* 21. 20. See the notes on *Deut.* 25. 4.

23 All these *things* did Araunah, *as* a king *o*, give *p* unto the king: and Araunah said unto the king, The LORD thy God accept thee *q*.

o The Particle, *as*, being understood, as it oft is in the *Hebrew*: i. e. with a Royal bounty. Or, *Araunah the king*; as he might be called, either, because he was King of the *Jebusites* before *David* took their City: or, because he was the Son and Heir of that King. *p* He not onely offered, but actually gave them, *i. e.* he actually resigned his right, and property in them unto *David* for so he did; and *David* by his refusal returned it to *Araunah* again. *q* He was a *Jebusite* by Nation, but an hearty Proselyte: which made him so liberal in his offers to Gods service, and the common good of Gods people.

24 And the king said unto Araunah, Nay, but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God, of that which doth cost me nothing *r*. So David * bought the threshing-floor, and the oxen, for fifty shekels of silver *s*.

*1Chr.21.25.

r For this would be both dishonourable to God, as if I thought him not worthy of a costly Sacrifice: and a disparagement to my self, as if I were unable or unwilling to offer a Sacrifice of my own goods: and unsatisfactory to the command of God, which obligeth all offenders, and me in a particular manner, to offer Sacrifice of their own Estate. *s Obj.* In 1 *Chron.* 21. 25. *he* is said to *give for the place six hundred shekels of gold by weight. Answ.* These two places may be fairly reconciled divers ways. First, Here he speaks of the price paid for the *threshing-floor*, and *oxen*, and *Instruments*; and there, for the whole *place* adjoyning, on which the Temple and its Courts were built, which certainly was very much larger than this Threshing-floor, and probably had *Araunah*'s House, if not some others, now built upon it. Secondly, The Shekels here may be of Gold; and in 1 *Chron.* 21. of Silver; and so the proportion of Gold to Silver being that of twelve to one, 50 Shekels of Gold make 600 Shekels of Silver. And whereas it may be objected, That on the contrary these 50 Shekels are said to be of Silver, and the 600 of Gold; this they answer by another translation of the words. For they render this place thus, agreeably enough to the words, and the order of the *Hebrew* Text, he *bought* them *for Silver*, (or, *for Money*, as the *Hebrew* word *Chesph*, oft signifies, and particularly in this very History in the Parallel place 1 *Chron.* 21. 23. where *David* desires to buy it *for the full price*, or for *full money*, where in the *Hebrew* it is *for full silver*): even *for fifty shekels*, to wit, of Gold, as it is expressed 1 *Chron.* 21. 25. which place they render thus, and that consonantly to the *Hebrew*, *he gave shekels of gold to the value* (for the *Hebrew* word *Miskal*, signifies value as well as weight, as was before noted on 2 *Sam.* 12. 30.) *of six hundred shekels*, to wit, of Silver. And this may seem added in the Book of the *Chronicles*, lest it should be thought that the fifty Shekels here mentioned were but common and Silver Shekels. Thirdly, There is a considerable difference in the Phrase in these two places. Here he mentions for what *David bought* it, or what he was obliged to give for it; and in *Chronicles* what he actually *gave* for it, to wit, of his Royal bounty, over and befides the full price of it: which was decent and convenient for so great a King, and especially upon so great an occasion, and to him who had given him such a noble example.

25 And David built there an altar unto the LORD *t*, and offered burnt-offerings *u*, and peace-offerings *x*: so the LORD was intreated for the land *y*, and the plague was stayed from Israel.

t Which he might well do, having Gods command for it, and the place being Sanctified by Gods special presence in and by the Angel. *u* To make atonement for his sins. *x* To praise God for his Gracious manifestation of himself. *y* As appeared both by fire from Heaven, which consumed the Sacrifices, as was usual in such cases: and by the speedy cessation of the Plague.

I KINGS.

The ARGUMENT.

These two Books called of the Kings, *because they treat of the Kings of* Judah *and* Israel, *were written by the Prophets or Holy Men of God, living in or near their several times, and by some one of them digested into this order. But whosoever was the Penman, that these are a part of those Holy Scriptures which were Divinely inspired, is sufficiently evident, First, From the concurring testimony of the whole* Jewish *Church in all Ages, to whom* were committed the Oracles of God, *Rom.* 3. 2. *who also did Faithfully discharge their Duty, in preserving and delivering them entirely and truly to their Posterity from time to time, as plainly appears, because Christ and his Apostles who reproved them freely for their several sins, never taxed them with this fault, of depraving the Holy Scriptures of the* Old Testament. *Secondly, Because this is manifest concerning divers parcels of them which were taken out of the Records of the Prophets,* Nathan, Ahijah *and* Iddo. 2 *Chro.* 9. 29. *and out of the Prophecies of* Isaiah *and* Jeremiah; *and the rest doubtless were of the same nature. Thirdly, From the approbation of these Books by the* New Testament, *both generally, as* 2 *Tim.* 3. 16. All scripture *is* given by inspiration from God, *&c. which is affirmed concerning all those* Holy Scriptures *which* Timothy *had* known from a child, *v.* 15. *and therefore must necessarily be meant of all the Books of the* Old Testament, *which the* Jews *owned for Canonical Scripture; and particularly* Rom. 11. 2, 3, &c. *where a passage out of these Books, is quoted and owned as a part of the Holy Scripture, called* the Scripture *by way of eminency.*

CHAP. I.

† *Heb.* entred into days.

NOW king David was old, *and* † stricken in years *a*, and they covered him with cloaths, but he gat no heat *b*.

a Being in the end of his seventieth year. *b* Which is not strange in a Person not only of so great an age, but also who had been exercised with so many hardships in War, and with such tormenting cares, and fears, and sorrows, for his own sins (as divers of his *Psalms* witness) and for the sins and miseries of his Children, and People. See *Prov.* 17. 22. Besides, this might be from the nature of his Disease, or Bodily Distemper.

† *Heb.* let them seek. † *Heb.* a damsel, a virgin. † *Heb.* be a cherisher unto him.

2 Wherefore his servants *c* said unto him, † Let there be sought for my lord the king, † a young virgin *d*, and let her stand before the king *e*, and let her † cherish him, and let her lie in thy bosom *f*, that my lord the king may get heat.

c His Physicians. *d* Whose Natural heat is fresh and wholesome, and not impaired with bearing or breeding of Children. The same counsel doth *Galen* give for the cure of some cold and dry Distempers. *e i. e.* Minister unto him, or wait upon him, (as this Phrase is oft used) in his sickness, as occasion requires. *f* As his Wife or Concubine: for that she was so, may appear by divers arguments. First, Otherwise this had been a wicked counsel and course; which therefore neither his Servants durst have prescribed, nor would *David* have used, especially being now in a dying condition. And seeing this was easily prevented by his taking her for his Concubine, which then was esteemed allowable, it is absurd to think that he would not chuse the safer way. Secondly, That passage *v.* 4. *but the king knew her not*, implies that the King might have had carnal knowledge of her without sin or scandal. Thirdly, It appears from this Phrase of *lying in his bosom*, which is every where in Scripture mentioned as the priviledge of a Wife and Concubine, as *Gen.* 16. 5. *Deut.* 13. 6. 2 *Sam.* 12. 8. *Mic.* 7. 5. Fourthly, This made *Adonijahs* crime in desiring her to Wife, so hainous in *Solomon's* account, because he wisely saw, that by Marrying the Kings Wife he designed to revive his pretence to the Kingdom, at least in case of *Solomon's* death; which pretence had been ridiculous, if she had been onely the Kings handmaid.

3 So they sought for a fair damsel *g* throughout all the coasts of Israel; and found Abishag a Shunammite *h*, and brought her to the king.

g Whose beauty might ingage his affections, and refresh his spirits, and invite him to those embraces which might communicate some of her Natural heat to him, as was designed. *h* Of the City of *Shunem* in *Issachar*, *Josh.* 19. 18. See 2 *King.* 4. 8.

4 And the damsel *was* very fair, and cherished the king, and ministred unto him: but the king knew her not *i*.

i Which is mentioned to note the continuance and progress of the Kings malady, and the ground of *Adonijah's* Rebellion, and of his following requeſt, *chap.* 2. 17.

† *Heb.* reign.

5 ¶ Then *k* Adonijah the son of Haggith *l* exalted himself *m*, saying, I will † be king *n*: and he prepared him charets, and horsemen, and fifty men to run before him *o*.

k Upon notice of the desperateness of the Kings Disease, and the approach of his death. *l* See 2 *Sam.* 3. 4. *m* Entertained high thoughts and designs. *n* As the right of the Kingdom is mine, *v.* 6. so I will now take possession of it, lest *Solomon* attempt to deprive me of it. *o* As *Absalom* had done upon the like occasion, 2 *Sam.* 15. 1. such ill use did he make of that example, that he committed the same wickedness which he had done, and yet feared not the same disappointment and destruction, which he brought upon himself.

† *Heb.* from his days.

6 And his father had not displeased him † at any time *p*, in saying, Why hast thou done so *q*? And he also *r was* a very goodly man; and *his mother* bare him after Absalom *s*.

p This is noted as *David's* great error, and the occasion of *Adonijah's* presumption. *q* He neither restrained him from, nor reproved him for his miscarriages: which was a great sin against that plain Law, *Levit.* 19. 17. and severely punished in *Eli*, which *David* was not ignorant of, except *Adonijah's* errors were small or concealed from *David*. *r* This particle relates either, First, To *Absalom* here following, who also was a goodly man. Or rather, Secondly, to what goes before, to signifie that this was a second ground of his confidence, because his great comelineſs made him amiable in the peoples eyes, as his Fathers indulgence was the first. *s i. e.* Next after *Absalom* was born of his Mother. See 2 *Sam.* 3. 3, 4.

7 And

† *Heb.* his words were with *Joab.*
† *Heb.* helped after *Adonijah.*

7 And † he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they † following Adonijah, helped him *t*.

t Either, because they thought the right of the Crown was his: or rather, from secret grudges, because they perceived themselves neglected by *David*, and possibly by *Solomon* too; and from carnal policy, that they might secure and advance their own Interest, which they saw to be in manifest danger.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and * Shimei and Rei, and * the mighty men which *belonged* to David *u*, were not with Adonijah.

* Chap. 4.18.
* 2 Sam.23.8.

u His great and famous Commanders, and the Guards, and Soldiers under them.

9 And Adonijah slew sheep and oxen, and fat cattel *x*, by the stone of Zoheleth, which *is* by ‖ Enrogel *y*, and called all his brethren the kings sons *z*, and all the men of Judah the kings servants *a*.

‖ *Or,* the well *Rogel.*

x Partly, for a Sacrifice; and partly, for Feasts, that he might engage God to be on his side, and draw a multitude of people after him. *y* Or, *the fountain of Rogel*, or, *of the Fuller*: a place nigh to *Jerusalem*. See *Josh.* 15. 7. and 18. 16. 2 *Sam.* 17. 17. *z* Either, because he knew they envied, and were discontented with *Solomon*, and therefore would favour him, or that he might engage them so to do. *a* Except these here excepted, *v.* 10.

10 But Nathan the prophet, and Benaiah, and the mighty men *b*, and Solomon his brother he called not.

b Because he knew they favoured *Solomon* his Competitor.

11 ¶ Wherefore Nathan spake *c* unto Bathsheba the mother of Solomon *d*, saying, Hast thou not heard that Adonijah the son of * Haggith doth reign, and David our lord knoweth it not *e*?

* 2 Sam. 3.4.

c Being prompted to it both by his Piety in fulfilling the will of God declared to him, and by him to *David* concerning *Solomon*'s Succession, 2 *Sam.* 7. 13. 1 *Chron.* 22. 8, 9. and by his prudence, as knowing that *Adonijah* hated him for being the principal instrument of *Solomon*'s advancement. *d* Who being retired and private in her appartment, was yet ignorant of what was done abroad: and, who was likely to be most zealous in the cause, and most prevalent with *David*. *e* So far is he from consenting to it, as thou mayest fear, or others think, that they have not yet acquainted him with it.

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon *f*.

f For he will never reckon himself safe till his Competitor and his Friends be taken out of the way.

13 Go and get thee in unto king David, and say unto him, Didst not thou my lord, O king, swear *g* unto thine handmaid *h*, saying,* Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne *i*? Why then doth Adonijah reign *k*,

* 1 Chr. 22.9.

g *i. e.* Thou didst Swear; which *David* himself owneth, *v.* 30. which probably he did to satisfie *Bathsheba*'s doubts and fears about it, and to oblige himself to a compliance with the Divine will declared about it. See *chap.* 2. 15. and 1 *Chron.* 28. 5. *h* So she calleth her self, to testifie her reverence and subjection to him, not only as her Husband, but as her King. *i* Another expression of the same thing, to signifie *David*'s sincerity and fervency in his Swearing, which adds to his obligation. *k* How comes this to pass? Or why dost thou suffer it?

14 Behold, while thou yet talkest there with the king, I will also come in after thee, and † confirm thy words.

† *Heb.* fill up.

15 ¶ And Bathsheba went in unto the king, into the chamber: and the king was very old, and Abishag the Shunammite ministred unto the king.

16 And Bathsheba bowed, and did obeisance unto the king: and the king said, † what wouldest thou?

† *Heb.* what to thee.

17 And she said unto him, My lord, thou swarest by the LORD thy God *l* unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:

l To whom thou art highly obliged, whose name thou justly feareſt and honourest, and therefore thou wilt'st not pollute it by Perjury, but make Conscience of thy Oath.

18 And now behold, Adonijah reigneth; and now my lord the king, thou knowest *it* not *m*.

m This she adds, partly, lest she should seem to accuse the King of inconstancy and perfidiousness; and partly, to aggravate *Adonijah*'s crime, from that gross neglect and contempt of the King, which did accompany it.

19 And he hath slain oxen, and fat cattel, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant *n* hath he not called.

n Who is not so presumptuous as *Adonijah*, usurping the Throne before his time, but carries himself modestly, and submissively, as thy Son, and Servant, and Subject.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee *o*, that thou shouldest tell them who shall sit upon the throne of my lord the king *p* after him *q*.

o The generality of the People are in suspence, whether *Adonijah*'s practices be with thy consent or no, and wait for thy Sentence, which they will readily embrace. *p* She spakes onely in general as owning the Kings Prerogative to give the Crown to which of his Sons he pleased, if he had not restrained himself by his Oath to *Solomon*. *q* *i. e.* After thy death. Whereby she taxeth *Adonijah*'s ambition, who usurped the Crown whilst his Father lived.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers *r*, that I and my son Solomon shall be counted † offenders *s*.

† *Heb.* shall be sinners.

r *i. e.* Die as his Fathers did, See *Gen.* 47. 30. *s* We shall be punished with death as Malefactors, as guilty of practising against the right Heir of the Crown, and transferring the Kingdom to *Solomon*, and covering our ambitious designs with a pretence of Religion.

22 ¶ And lo, while she yet talked with the king, Nathan the prophet also came in *t*.

t To discourse with the King; which made it fit for her to withdraw, as she did, *vers.* 28.

23 And they told the king, saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My Lord, O king, hast thou said *u*, Adonijah shall reign after me, and he shall sit upon my throne?

u Is this done by thy consent, without which it seems strange that he durst attempt it?

25 For he is gone down this day, and hath slain oxen, and fat cattel, and sheep in abundance, and hath called all the kings sons, and the captains of the host, and Abiathar the priest; and behold, they eat, and drink before him, and say, † God save king Adonijah.

† *Heb.* Let king *Adonijah* live.

26 But me, *even* me thy servant *x*, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon hath he not called.

x Whom he knew to be acquainted with thy mind, and with the mind of God in this matter: and therefore his neglect of me herein gives me cause to suspect that this is done without thy privity: which now I come to know.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant *y*, who should sit on the throne of my lord the king after him?

y Who, having been an instrument in delivering God's message to thee concerning thy Successor, might reasonably expect that if the King had changed his mind, or God had since made some revelation contrary to the former, thou wouldest have acquainted me with it, as being both a Prophet of the Lord, and one whom thou hast always found faithful to thee, and to whom thou hast used to communicate thy secret counsels.

28 ¶ Then king David answered and said, Call

me

me Bathsheba z: and she came † into the kings presence, and stood before the king.

† Heb. before the king.

z Who, upon *Nathan's* approach to the King had modestly withdrawn her self, either into another Room, or into another part of this Room, more remote from the Bed upon which *David* lay.

29 And the king sware, and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bathsheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

a i. e. For a long time, as that word is oft used, as *Chap.* 2. 33. *Dan.* 2. 4. Though I desire thy Oath may be kept, and the right of Succession confirmed to my Son, yet I am far from thirsting after thy death for his advancement, and should rather rejoyce, if it were possible for thee to live and enjoy thy Crown for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord *b*, and cause Solomon my son to ride upon † mine own mule *c*, and bring him down to Gihon *d*.

† Heb. which belongeth to me.

b i. e. My publick Officers, and my Guards. c As a token that the Royal Dignity is transferred upon *Solomon*, and that by my consent. Compare *Gen.* 41. 43. *Esth.* 6. 8. d A River near *Jerusalem*, on the West-side, as may be gathered from 2 *Chron.* 32. 30. at *En-rogel*, where *Adonijah* was inaugurated, was on the East-side. This place *David* chose either, as remote from *Adonijah* and his company, that so the people might go thither, and be there without fear of Tumults or Bloodshed; or to shew that *Solomon* was chosen King in opposition to *Adonijah*; or, because this was a place of great resort, and fit to receive and display that numerous company, which he knew would follow *Solomon* thither: or, that he might from thence return, and make the more magnificent entrance into the City.

34 And let Zadok the priest, and Nathan the prophet, anoint him there king *e* over Israel: and blow ye with the trumpet *f*, and say, God save king Solomon.

e As they used to do where there was any thing new, or doubtful, extraordinary in the Succession, as 1 *Sam.* 10. 1. and 16. 12, 13. 1 *King.* 19. 15, 16. 2 *King.* 9. 3. And this unction signified both the designation of the Persons to the Office, and the Gifts and Graces which were necessary for their Office, and which, they seeking them sincerely from God, might expect to receive. f To make the action more solemn, and glorious, and publick.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead *g*; and I have † appointed *h* him to be ruler over Israel, and over Judah *i*.

† Heb. commanded him. So Gr.

g My Deputy and Vice-King whilst I live, and absolutely King when I die. Or, if *David* and *Solomon* were Joint-Kings, it is no more than was afterwards frequent at *Rome*, where the Father and Son, or two other persons were not seldom Joint-Emperors. h And that by Divine direction. i This is added, partly, as being the most Eminent and Royal Tribe, it being frequent, together with the general distinction, to mention one of the most eminent particulars, as 1 *King.* 11. 1. *Psal.* 18. title, *Mark* 16. 7. and partly, lest *the men of Judah*, who were in a special manner invited by *Adonijah*, *ver.* 9. might think themselves exempted from his Jurisdiction.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen *k*: The LORD God of my lord the king say so *too l*.

k Which was both an approbation of the King's Fact, and a profession of his Allegiance to the new King, and a Petition to God to ratifie and confirm it. l The Lord stablished *Solomon's* Throne in spight of *Adonijah*, and all his other Enemies.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David *m*.

m Which Petition, albeit it might have offended an unworthy, vain-glorious, and envious Father, he knew would be welcome to so pious and generous a Man as *David* was, and to one so kind and indulgent to his Children.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest *n* took an horn of * oil out of the tabernacle *o*, and anointed Solomon: and they blew the trumpet, and all the people said, God save king Solomon.

* Exod. 30. 23, 25, 32.

n For though he was not the High-Priest, he might do this office, especially having the direction of the Prophet *Nathan*, *vers.* 34. o That which *David* had erected for the Ark, 2 *Sam.* 6. 17. in which Oyl was kept for divers Sacred uses: for *Moses* his Tabernacle was at *Gibeon*, 1 *Chron.* 16. 39. and 21. 29. which was too remote for the present occasion, which required all possible expedition.

40 And all the people came up after him *p*, and the people piped with ‖ pipes, and rejoyced with great joy *q*, so that the earth rent *r* with the sound of them.

‖ Or, flutes.

p Which flocked thither in abundance, some out of curiosity to see so Solemn an action; others to do their Duty; and others in expectation of some advantage by their chearful attendance upon the new King. q? Partly, because this would certainly prevent Civil Wars, under which they had so lately and so sorely groaned, and which they had reason to fear, from *Adonijah's* presence to the Crown, and the assistance he might have from the great and famous Lord General *Joab*, and from *Abiathar* the High-Priest, and from others who were or might easily be engaged for him, if *David* had not ended the controversie in his life-time: and partly, because of the singular wisdom and vertue for which *Solomon* was even then famous. See *chap.* 2. 5, 9. r An Hyperbolical expression: yet even solid Bodies have been oft broken and rent by great sounds.

41 ¶ And Adonijah, and all the guests that *were* with him, heard *it*, as they had made an end of eating *s*: and when Joab heard the sound of the trumpet, he said, Wherefore *is* this noise of the city, being in an uproar?

s For *Nathan* having given wise counsel, took all due care to expedite the execution of it, that it might not be spoiled by delays, as frequently happens.

42 And while he yet spake, behold, Jonathan the son of Abiathar *t* the priest came; and Adonijah said unto him, Come in, for thou *art* a valiant man *u*, and bringest good tydings.

t Who it seems was left at *Jerusalem* for a Spy, as he had formerly been under *Absalom*. u Or, *a man of vertue* or *worth*, as this *Hebrew* word is used, *Prov.* 12. 4. and therefore an happy man, and hast good news for thy self and us. Compare 2 *Sam.* 18. 27.

43 And Jonathan answered and said to Adonijah, Verily *x*, our lord king David hath made Solomon king.

x Or, *but*, or *nay*, *but*; i. e. The matter is not as thou expectest, but quite contrary.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the kings mule.

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon: and they are come up from thence rejoycing, so that the city rang again: this *is* the noise that ye have heard.

46 And Solomon sitteth on the throne *y* of the kingdom.

y i. e. Is put into actual possession of the Kingdom.

47 And moreover, the kings servants came to bless our lord king David *z*, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed *a*.

z To praise and thank him for his great and good care, in leaving them in the hands of so excellent a Successor, under whom

whom they might expect Peace and all Prosperity, and to congratulate with him for Gods great Mercy to him, in giving him such a Son and Successor, and that his Eyes had now seen the actual accomplishment of Gods great promise made to him concerning this thing. *a* Adoring God for this great Mercy, and thereby declaring his hearty approbation and consent to this action. Compare *Gen.* 47. 31.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah, were afraid, and rose up, and went every man his way *b*.

b i. t. The way to his own House, lest they should be discovered and taken.

50 ¶ And Adonijah feared, because of Solomon, and arose, and went, and caught hold on the horns of the altar *c*.

c Either that which was at *Gibeon*, as appears from 1 *Chron.* 16. 39. 2 *Chron.* 1. 3. and was made with four Horns, *Exod.* 38. 2. to which the Sacrifices were bound, *Psal.* 118. 27. Or rather, that which *David* had lately set up in the Threshing-floor of *Araunah*, which doubtless was made after the same form, as that at *Gibeon*: For, First, This was next at hand. Secondly, The Altar onely is mentioned here, whereas in *Joab*'s case there is mention of the Tabernacle and Altar both, *Chap.* 2. 28, 29. which seems to be noted to distinguish the two Altars: for *Adonijah* being the Kings Son, he might safely go to *Araunah*'s Altar, and the People would not be forward to seize upon him, or bring him to Justice: but *Joab* truly thought it was not safe for him to venture himself there, and therefore he flieth to *Gibeon*, as a place more remote from *Jerusalem*. Hither he fled, either to implore Gods Mercy; or rather to avoid *Solomon*'s Rage; supposing that his Reverence to that Sacred place would not permit him to pollute it with his Brothers blood; or that the consideration of Gods Grace and Mercy, which himself needed and begged of God, in pardoning his offences, and accepting the the Sacrifices which he should offer there, would engage and dispose him to shew Mercy to his offending, and now penitent Brother; or, that his Piety would not allow him violently to pluck him as it were out of the Arms of God, into which he had put himself. And for these or such like reasons the Altar was esteemed a kind of Sanctuary or place of Refuge, not onely among the *Gentiles*, but also among the *Hebrews*, though it be not called by that name, as may be gathered from *Exod.* 21. 14. 1 *King.* 2. 28.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day, that he will not slay his servant *d* with the sword.

d He owns *Solomon* as his King, and himself as his Servant and Subject; and being sensible of his great guilt, and of the jealousie which Kings have of their competitors, could not be satisfied without *Solomon*'s Oath.

52 And Soloman said, If he will shew himself † a worthy man *e*, * there shall not an hair of him fall to the earth *f*: but if wickedness shall be found in him he shall die.

† *Heb.* a son of vertue, or, valour.
* 1 Sam. 14. 45. 2 Sam. 14. 11. Act. 27. 34.

e Heb. *a man of strength* or *courage*: for it requiers great strength of mind, and resolution, to resist all temptations of vice, and to do vertuously. *f* Herein *Solomon* manifests his Clemency and Brotherly affection, and withal his prudence in sparing him, whom, being his Brother, and his eldest Brother too, it would have been invidious to have slain. *g* Not onely if he shall be guilty of some capital crime, but of any great wickedness or evil design. For as this pardon was *Solomon*'s free act, so he might justly qualifie it as he pleased.

53 So king Solomon sent, and they brought him down from the altar; and he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house *h*.

h Lead a private, or retired and quiet life, without noise and numerous attendants, and meddle not with the Affairs of the Court and Kingdom.

CHAP. II.

NOW the days of David drew nigh, that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth *a*: be thou strong *b* therefore, and shew thy self a man *c*.

a i. t. Of all men upon the Earth. Compare *Jos.* 23. 14. *Heb.* 9. 27. *b* For to govern his People according to the Law of God, as it here follows, requires great fortitude or strength of mind, to arm himself against the subtil devices and evasions of some; against the flatteries and importunities of others; against terrors and dangers from revengeful men, and especially against himself and his own weakness, or partiality, through fear or favour; and against all those evil thoughts and passions to which the temptations of their great wealth, and glory, and uncontroulable power naturally expose them. See *Prov.* 16. 32. *c* In manly wisdom, and courage, and constancy, though thou art but young in years, 1 *Chron.* 22. 5.

3 And keep the charge of the LORD thy God *d*, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses *e*, that thou mayest * ‖ prosper in all that thou doest, and whithersoever thou turnest thy self:

*Deut. 29. 9. Josh. 1. 7.
‖ Or, do wisely.

d i. t. What God hath charged or commanded thee to do; the act being put for the object, as is usual. *e* Which the Prince was enjoyned to transcribe and read, *Deut.* 17. 18. that he might govern his own and his peoples actions by it. *f* Or, *behave thy self prudently:* for the word signifies both. Hereby he intimates, That Religion is the truest Reason of State, and that all true Wisdom and good Success depends upon Piety.

4 That the LORD may confirm his word *g* which he spake concerning me, saying, * If thy children take heed to their ways *h*, to walk before me *i* in truth *k*, with all their heart, and with all their soul *l* *, there shall not † fail thee (said he) a man on the throne of Israel *m*.

*Psal. 132. 12,
* 2 Sam. 7. 12.
† *Heb.* be cut off from thee from the throne.

g i. t. Fulfil his promise, the condition upon which it was suspended being performed. *h i. t.* Diligently observe all their actions, to order them according to God's word. *i* To live as those that have God before their eyes, and endeavour to approve themselves to him. *k* Not onely in pretence and shew, but truly and sincerely. *l i. t.* Universally, freely, and fervently. *m* The Succession shall be continued in thy Line without any interruption.

5 Moreover, thou knowest also what Joab the son of Zeruiah did to me *n*, *and* *o* what he did to the two captains of the host of Israel, unto * Abner, the son of Ner, and unto * Amasa the son of Jether, whom he slew, and † shed the blood of war in peace *p*, and put the blood of war upon his girdle that *was* about his loins, and in his shooes that *were* on his feet *q*.

* 2 Sam. 3. 27.
* 2 Sam. 20. 10.
† *Heb.* put.

n i. t. Against me; Either, First, Directly and immediately; how insolently and imperiously he hath carried himself towards me from time to time, trampling upon my Authority and Commands when they thwarted his humour or interest, provoking my Spirit by his words and actions. See 2 *Sam.* 3. 39. and 19. 7. Or, Secondly, Indirectly in what he did against *Abner* and *Amasa*: whose death was a great injury to *David*, as it was a breach of his Law and Peace; a contempt of his Person and Government; a pernicious example to others of his Subjects upon the like occasions; a great scandal and dishonour to him, as if *Joab* had been onely *David*'s instrument, to effect what he secretly desired and designed; whereby the hearts of his People either were or might have been alienated from him, and inflamed against him, and the wounds which were well-nigh healed, might have been widened again, and made to bleed afresh. *o* Or, *even*; the following branches being added as an explication of the foregoing, to shew what and how he acted towards or against *David*. Or, *and particularly*; as his other miscarriages, so these especially. *p* He slew them as if they had been in the state and act of War, when there was not onely a Cessation of Arms, but also a treaty and agreement of Peace, of which also they were the great procurers and promoters. *q* This is added to note his impudence and impenitency, that although by his perfidious manner of killng them when he pretended to embrace them, he stained his own Garments with their Blood, yet he was not ashamed of it, but gloried in it, and Marched boldly along with the Army, with the same Girdle and Shooes which were sprinkled with their Blood. See 2 *Sam.* 20. 10.

6 Do therefore according to thy wisdom *r*, and let not his hoar head go down to † the grave in peace *s*.

† *Heb.* hell. So *Gr.*

r i. t. What in Reason and Justice thou seest fit. For tho I was forced to forbear him when it is was in a manner out of my power to punish him, yet I never forgave him; and therefore do thou wisely, and severely examine all his actions, and particularly this last Rebellion, and punish him according to his demerits.

rim. *f* Though he be old, having been the General of the Army 40 Years, yet do not ſuffer him to die a Natural death, but cut him off by the Sword of Juſtice.

*2Sam.19.31. 7 But ſhew kindneſs unto the ſons of * Barzillai the Gileadite *t*, and let them be of thoſe that eat at thy table: for ſo *u* they *x* came to me, when I fled becauſe of Abſalom thy brother.

t Queſt. Why doth he not require the like kindneſs to *Mephibosheth* the Son of his dear *Jonathan*? *Anſ.* Either he and his were now extinct; or by their after miſcarriages had forfeited his favour. *u i. e.* With ſuch kindneſs either as I cannot expreſs (as the Particle *ſo* is elſewhere uſed) or as I command thee to ſhew to them. *x i.e. Barzillai* and his Sons, for though *Barzillai* onely be mentioned, 2 *Sam.* 17. 27. yet his Sons doubtleſs were inſtrumental in the buſineſs, eſpecially *Chimham*, 2 *Sam.* 19. 37, 38.

*2 Sam.16.5. 8 And behold, *thou haſt* with thee *y* * Shimei the ſon of Gera, a Benjamite of Bahurim, which † *Hib.* ſtrong. curſed me with a † grievous curſe *z*, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the *2Sam.19.23. LORD, ſaying, * I will not put thee to death with the ſword *a*.

y i. e. In thy power, as that Phraſe is oft uſed. *z* Or, *reproached me with bitter reproaches*, 2 Sam. 16. 7, 8. which *David* could not but deeply reſent from him, though, as it was an affliction ſent from God, he patiently ſubmitted to it. *a Queſt.* How then could *David* Lawfully engage *Solomon* to puniſh him for it? And did *David* upon his death-bed bear malice againſt *Shimei*? *Anſ.* Firſt, *David* was not a private perſon, who might remit ſuch offences without any inconvenience; but a publick Magiſtrate, who for the honour and maintenance of Government was obliged to puniſh ſuch inſolent and opprobrious Speeches, if the neceſſity of his Affairs had not then engaged him to paſs it by. Otherwiſe it appears from divers paſſages of the *Pſalms*, and of this Hiſtory, how free *David* was from a rancorous and revengeful ſpirit even towards his Enemies. Secondly, The following advice is not contrary to *David*'s Oath, both becauſe that was onely perſonal, that *David* would not kill him either at that time, as *Abiſhai* deſired him, or whilſt he lived; and did not oblige his Succeſſors; and eſpecially, becauſe it was not *David*'s mind that *Shimei* ſhould be put to death for that fault (as is evident, for then there was no need of *Solomon*'s Wiſdom to find out an occaſion, but onely of his Juſtice to puniſh him for the old crime) but for ſome other competent crime, which *Solomon*'s Wiſdom narrowly prying into all his actions, would eaſily find out. And if the condition which *Solomon* impoſed upon *Shimei*, *v.* 36, 37. ſeem hard, it muſt be remembred, that *David* onely Swore that he would Pardon him as to life, but not that he would exempt him from all puniſhment or confinement.

9 Now therefore hold him not guiltleſs *b*: for thou *art* a wiſe man *c*, and knoweſt what thou oughteſt to do unto him *d*, but his hoar head bring thou down to the grave with blood *e*.

b Though I have deſired his life, do not treat him as an innocent Perſon, neither let him go wholly unpuniſhed. *c* And therefore wilt eaſily find out juſt occaſions to chaſtiſe him, eſpecially conſidering his perverſe and wicked diſpoſition. *d* How to puniſh him, not without juſt cauſe, and yet without any violation of my Oath, or reflection upon me, or upon Religion for my or thy ſake. *e i. e* With the effuſion of his blood, with a bloody or violent death.

*Act. 2. 29. and 13. 36. 13 * So David ſlept with his fathers *f*, and was buried in the city of David *g*.

f See of this Phraſe *Deut.* 31. 16. 1 *King.* 1. 21. *g i. e.* In that part of *Jeruſalem* which was called by his name, becauſe he took it from the *Jebuſites*. See 2 *Sam.* 5. 7. 1 *Chron.* 11. 5. 2 *Chron.* 5. 2.

* 2 Sam. 5. 4. 1 Chron. 29. 26, 27. 11 And the days that David * reigned over Iſrael, *were* forty years: ſeven years *h* reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

h More preciſely, ſeven Years and ſix Months, 2 *Sam.* 5. 5. but ſmaller ſums are oft neglected in Scripture-computations.

* 1 Chron.29. 23. 2 Chron. 1. 1. 12 ¶ * Then ſate Solomon upon the throne of David his father, and his kingdom was eſtabliſhed greatly *i*.

i Being ſettled upon him with univerſal conſent and approbation, and with the hearty affections of his People, which all Wiſe men know to be a Prince's beſt and ſureſt Eſtabliſhment.

13 ¶ And Adonijah the ſon of Haggith came to Bathſheba the mother of Solomon, and ſhe ſaid, Comeſt thou peaceably *k*? and he ſaid, Peaceably.

k Or, with ſome Evil deſign upon me or my Son: which ſhe might well ſurmiſe, knowing his ambition and envy at *Solomon*, and his hatred againſt her, as the chief occaſion of his dejection.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, ſay on.

15 And he ſaid, Thou knoweſt that the kingdom was mine *l*, and *that* all Iſrael ſet their faces on me, that I ſhould reign *m*: howbeit, the kingdom is turned about *n*, and is become my brothers: for * it was his from the * 1 Chr. 22.9. and 28. 5. LORD *o*

l Both by Birthright, and by actual Inauguration. It ſeems he could not yet forget his pretence to the Crown, nor his ambition for it, but continues his claim: Which, it ſeems, *Solomon* did apprehend and reſent, though *Bathſheba* did not; the Wives and Concubines of the late King being reputed to appertain to the Succeſſor. See 2 *Sam* 12. 8. *m* They looked upon me as their King, and *David*'s Succeſſor, expecting that *David* ſhould confirm my Election. *n* Tranſlated from me to him by the viciſſitude of human affairs, and the changeable humour of the people. *o* Either, Firſt, By Gods Providence ſo diſpoſing *David*'s mind, and the Peoples hearts. Or rather, Secondly, By Gods appointment and particular deſignation, wherein he would ſeem to acquieſce. Which he mentions, not that he made any Conſcience of it, or had any regard to it; but onely that by this pretence he might deceive both her and *Solomon*, as if he were far from any deſign of Uſurping the Kingdom.

16 And now I ask one petition of thee, † deny me not *p*. And ſhe ſaid unto him, Say on. † *Hib.* turn not away my face.

p Heb. *do not turn away my face*, i. e. do not ſend me out of thy preſence ſad or aſhamed. Compare 2 *Chron.* 6. 42. *Pſal.* 132. 10.

17 And he ſaid, Speak, I pray thee, unto Solomon the king (for he will not † ſay thee nay) that he give me Abiſhag the Shunammite to wife *q*. † *Heb.* turn away my face.

q Which though it was againſt a poſitive Law of God, *Levit.* 18. 7. yet either *Adonijah* might be ignorant of it, being a man more ſtudied in the Affairs of the Court, than in the Book of God; or might think her not concerned in it, becauſe *David* knew her not, *Chap.* 1. 4.

18 And Bath-ſheba ſaid, Well, I will ſpeak for thee unto the king.

19 ¶ Bath-ſheba therefore went unto king Solomon to ſpeak unto him for Adonijah: and the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a † ſeat to be ſet for the kings mother, and ſhe ſat on his right hand *r*. † *Heb.* Throne. So *Gr.*

r The moſt honourable Place, next to the King's; See 2 *Chr.* 18. 18. *Neh.* 8. 4. *Pſal.* 45. 9. *Mat.* 20. 21.

20 Then ſhe ſaid, I deſire one ſmall petition *s* of thee, *I pray thee* ſay me not nay: and the king ſaid unto her, Ask on, my mother, for I will not ſay thee nay *t*.

s So ſhe eſteemed it, becauſe ſhe did not perceive his Deſign in it; and as for that Law, *Levit.* 18. 7. ſhe might apprehend, that becauſe *David* knew her not, it was onely a Contract for Marriage, and therefore no impediment of her Marriage to any other after his Death; which alſo is the Opinion of ſome of the late Learned *Hebrew* Doctors. *t* Suppoſing thy Requeſt be but ſmall, as thou ſayſt it is, and not unlawful, nor injurious to my ſelf, or others.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother *u* to wife.

u By the Father's ſide, whom Brotherly Affection and Relation obligeth thee to gratifie; at leaſt, in ſmall things.

22 And king Solomon anſwered and ſaid unto his mother, And why doeſt thou aſk Abiſhag the Shunammite for Adonijah? aſk for him the kingdom alſo *x*; (for he is mine elder brother *y*) even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah *z*.

x His Deſign is not upon *Abiſhag*, but upon the Kingdom; which by this means he thinks to recover; partly, becauſe ſhe

was the last Kings Wife, or Concubine, which might strengthen his Pretence to the Crown; See 2 *Sam.* 3. 7. and 12. 8. and 16. 21. and partly, because by her eminent Beauty, and near Relation to *David*, she had a powerful Interest in the Court. *Quest.* Was not this too harsh a Censure, and the following Punishment of it too severe? *Answ.* 1. That *Adonijah* had such a Design, is very probable, both from his Temper, for he was an aspiring and Designing Man, and highly discontented with *Solomon*'s Government, and desirous of a Change; and from the nature of the thing, because he would not have made so daring and presumptuous a Request, if he had not some great Design in it. 2. It is very likely from the following words, though not expressed, that he, and *Joab*, and *Abiathar*, were engaged in some Design against *Solomon*, and that *Solomon* had got Information of it; and therefore he did, and might reasonably take this for an Indication, and the first overt-act of his Treason. 3. *Solomon* did not Pardon *Adonijah*'s Treason simply, and absolutely, but upon condition that he carried himself worthily, *Chap.* 1. 52. and this being confessedly a bold and unworthy Action, and arguing more confidence and presumption than became him; and carrying in it the appearance, and intention of an Incestous Marriage, he might justly revive his Guilt, and take this occasion to Execute the Sentence which he formerly deserved. If it be said, That it is very improbable that *Adonijah* should expect to get the Kingdom from *Solomon*, who was so firmly Established in it with universal Applause; it may be answered, That *Adonijah* was not the onely man that hath fed himself with vain hopes, and engaged himself in high and Treasonable Designs, where to other wise Men there was but little likelihood of Success: and that he might now be onely laying the Foundation of what he further intended, when he saw a fit time, and getting a pretence for his future Attempts upon the Crown; either, when *Solomon* should lose the Peoples Affections, as *David* had done; or when *Solomon* should die, which also *Adonijah* might secretly procure and hasten; and he had onely *Solomon*'s young and tender Son to contest with. All which, and many other things *Solomon* in his great Wisdom might easily discern; yea, or have some secret Intelligence of, though it be not Recorded. *y* He looks upon the Kingdom as his, by Nature and Birth-right, and the Law of Nations; and therefore he may seek to recover his own, and to cast me out as an Usurper. *z* Who have all an hand in the Plot, though he alone appear in it: which appears the more likely, because of *Solomon*'s proceeding against them all at the same time; as appears in the following Verses.

23 Then king Solomon sware by the LORD *a* saying, * God do so to me, and more also, if Adonijah have not spoken this word against his own life.

* Ruth 1. 17.

a Once here and again, *ver.* 24. Which he did to oblige himself irrevocably to it, and to prevent all Intercessions for his Life, it being of so great importance to him.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father *b*, and who hath made me an house *c* as he *promised Adonijah, shall be put to death this day *d*.

* 2 Sam. 7. 12, 13.

b Though *Adonijah* be my elder Brother, yet I have an undoubted Right and Title to the Crown, and that from the promise and appointment of that God who disposeth of all Kingdoms, and especially this of *Israel*, to whom he pleaseth; and therefore *Adonijah* in this, and his former Attempt, is guilty of Treason against me, and of Rebellion against God. *c* Either, 1. who hath given me Posterity, as that Phrase is used, *Exod.* 1. 21. and elsewhere: for *Rehoboam* most probably was born before this time; by comparing 1 *King.* 14. 21. Or rather, 2. who hath Established me in the House and Throne of *David*: which he thus expresseth, to signifie, that God had fulfilled in and to him that Promise which he made to *David*, in 2 *Sam.* 7. 11. where the same Phrase is used, and where it doth not so much signifie the giving of *David* Posterity, which he had sufficiently before that time, as the settlement of the Crown in him and his Seed. *d* For he knew delays were dangerous in matters of that Nature.

25 And king Solomon sent by the hand of Benaiah, the son of Jehoiada *e*, and he fell upon him *f* that he died.

e For the Execution of Justice was not then committed to obscure persons, as now it is; but to persons of great Honour, and Authority. See *Judg.* 8. 21. 1. *Sam.* 22. 18. 2 *Sam.* 1. 15. and 4. 12. *f* With a Sword, or other Instrument of Death; as below, *ver.* 32, 34, 46.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth *g* unto thine own fields *h*, for thou *art* † worthy of death: but I will not at this time *i* put thee to death because thou barest the ark of the LORD God before David my father *k*, and because * thou hast been afflicted in all wherein my father was afflicted *l*.

† *Heb.* a man of death.

* 1 Sam. 22. 20.

g A City of the Priests, *Josh.* 21. 18. to lead a private life there. *h* Either that part of the Suburbs which fell to his share: or, other Land which he had purchased there. See *Jer.* 32. 7. *i.* He doth not fully Pardon him, but onely forbears him, and reserves to himself a liberty of Punishing him afterwards, if he saw occasion; which he doth to keep him in awe, that he might not dare to raise, or foment Discontents or Tumults among the People, which otherwise he might be prone to do. *k* When he thought fit to carry it out with him; as 2 *Sam.* 15. 24, 29. 1 *Chron.* 15. 11. 12. when he as High-priest was to attend upon it. Thus *Solomon* sheweth his respect to his Sacred Function. *l* Here he mixeth Mercy with Justice, and requites *Abiathar*'s former kindness to *David*; hereby teaching Princes, that they should not Write Injuries in Marble, and Benefits in Sand or Water, as they have been too oft observed to do.

27 So Solomon thrust out Abiathar from being priest unto the LORD *m*; that he might * fulfil the word of the LORD *n*, which he spake concerning the house of Eli *o* in Shiloh.

* 1 Sam. 2. 31. 35.

m Either from his Office; or, at least, from the Execution of his Office. For some think, that he was thrust from his Office before *David*'s Death, when *Zadok* was formerly made Priest; *i. e.* High-priest, in his stead, 1 *Chron.* 29. 22. But that seems to be a mistake: for although that passage immediately follows the History of what was done in the time of *David*'s Life and Health, when he was in a capacity of going into the Publick Congregation: yet it manifestly belongs to another time, and was done after it: for he there speaks of *Solomon*'s being *made King the second time*, and he was made King but twice; once undoubtedly before this, 1 *Chron.* 23. 1. and again, 1 *King.* 1. 39. When *David* was Bedd-rid, and *Adonijah*'s Usurpation made a second Unction necessary. And therefore what is said, 1 *Chron.* 29. 22. of *Zadok*'s being made Priest, was done after *Abiathar*'s Deposition, and upon that occasion. *n* For what hinders but *Solomon* might intend this not onely as a Punishment for his Treason, but also as a means to accomplish God's Word? *o i. e.* Concerning the Translation of the Priesthood from the House of *Eli*, and of *Ithamar*, unto that of *Eleazar*: which being threatned 80 years ago, is now Executed. So divine Vengeance, though sometimes it be slow, is always sure.

28 ¶ Then tidings *p* came to Joab, (for Joab had turned after Adonijah, though he turned not after Absalom) and Joab fled unto the Tabernacle of the LORD *q*, and caught hold on the horns of the altar *r*.

p Concerning *Adonijah*'s Death, and *Abiathar*'s Deposition. *q* Which then was at *Gibeon*, 1 *King.* 3. 4. compared with 2 *Chron.* 1. 3, 5. *r* Of which see before, *Chap.* 1. 50.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, *he is* by the altar: then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him *s*.

s To wit, if he will not come thence, as I foresee he will not.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth *t*: And he said, Nay, but I will die here *u*. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

t That the King gave him this Command, though it be not mentioned before, is evident, both from the nature of the thing; for *Solomon* would not pollute the Altar without necessity; and from *Benaiah*'s Affirmation of it; for why should he tell a lye without a cause? and from his return to the King for new Orders upon *Joab*'s Resolution not to come thence. *u* For he supposed, either that *Solomon* would not defile that place with his Blood: or, that he would spare him for his respect to it, as he had done *Adonijah*: or, he had a superstitious conceit, that his dying there might give his guilty and miserable Soul some advantage.

31 And the king said unto him, Do as he hath said *x*, and fall upon him and bury him; that thou mayst take away the innocent blood *y* which Joab shed, from me, and from the house of my father.

x Either 1. Kill him in that place: and for so doing, *Solomon* might seem to have Warrant from God, *Exod.* 21. 14. and might further design by this just severity, to deter future Offenders, by shewing, that no place nor person should protect them from the stroak of Justice. Or, rather, 2. let him Die as he is resolved; kill him, though he be there; take him by violence from that place, and then kill him, for *Exod.* 21. 14. doth not command

command the Ruler to kill the Murderer there, but to remove him thence, *to take him from the Altar, that he may die.* And seeing this might be done, why should *Solomon* unnecessarily stain the Altar with his Blood? *y* i. e. Both the Guilt of it, which would rest upon my Fathers and my Family, if it went unpunished; and the scandal and reproach of it, that neither this, nor following Ages may imagine that it was done by *David*'s secret instigation, or with his consent.

32 And the LORD shall return his blood *z* upon his own head, who fell upon two men more righteous and better than he *a*, and slew them with the sword, my father David not knowing *thereof, to wit,* * Abner the son of Ner, captain of the host of Israel, and * Amasa the son of Jether, captain of the host of Judah.

* 2 Sam. 3. 27.
* 2 Sam. 20. 10.

z i. e. The guilt of the Blood which he shed. *a* Of more ingenuous and generous Tempers, abhorring from all such Treacherous Practises; and both of them then devoted to, and employed in my Service.

33 Their blood therefore shall return * upon the head of Joab, and upon the head of his seed for ever *b*: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD *c*.

* 2 Sam. 3. 29.

b Either as long as he shall have a Posterity: or for a long time: as that Phrase is commonly used. *c* In, and by this Execution of Justice upon him and such Malefactors, my Throne shall be Established, and God will bless me, and mine, with Peace and Prosperity.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him, and he was buried in his own house in the wilderness *d*.

d Places which have but few Houses and Inhabitants are oft so called in Scripture; as, *Isa.* 42. 11. *Jer.* 22. 24. *Ezek.* 34. 25.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host, and Zadok the priest did the king put in the room of Abiathar *e*.

e He now put him in the execution of that Office, to which he may seem to have been Anointed before, 1 *Chron.* 29. 22. But of that, see my notes here on *ver.* 27.

36 ¶ And the king sent, and called for * Shimei and said unto him, Build thee an house in Jerusalem and dwell there, and go not forth thence any whither *f*.

* 2 Sam. 16. 5.

f This *Solomon* ordered, partly for his own security; that being removed from that place where his Kindred, and Estate, and Interest lay, to a place where he was but a stranger, and sufficiently odious for his former, and never to be forgotten Insolency towards his Lord and King, he might be uncapable of raising any Tumults, and Seditions; partly, as a penalty for his former Wickedness, wherein yet there was more Mercy than Justice, and from which *David* had not promised him any security, but onely given him his Life; and partly, That being in this Publick Theatre, all his Words, and Actions might be narrowly observed; which, considering his busie, and covetous, and wicked Temper, was likely to give *Solomon* the advantage which he sought for; and this very Prohibition would probably inflame his desire of Transgressing it, as the manner of men is.

37 For it shall be, *that* on the day thou goest out, and passest over the * brook Kidron *g*, thou shalt know for certain, that thou shalt surely die; thy blood shall be upon thine own head *h*.

* 2 Sam. 15. 23.

g A Brook nigh unto *Jerusalem*, of which see 2 *Sam.* 15. 23 2 *King.* 23. 4. Which he particularly names, because that was the way to *Bahurim*, his former and settled Habitation: but this is not to be understood exclusively to other ways and places; for the restraint was general, that he should *not go forth thence any whither*, ver. 36. to wit, as far any other way as *Cedron* was; which also appears from the following History; for when he went to *Gath*, he went not over *Cedron*, (which lay Eastward from the City) but Westward, as *Gath* lay. *h* The blame and guilt of thy Blood shall lie upon thy self onely.

38 And Shimei said unto the king, The saying *is* good *i*: as my lord the king hath said, so will thy servant do *k*. And Shimei dwelt in Jerusalem many days.

i Thy Sentence is much more merciful than I expected, or deserved. *k* And *Shimei* did not onely promise it, but also swore to it; being required by *Solomon* to do so, as is manifest from *ver.* 42, 43.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath *l*, and they told Shimei, saying, Behold, thy servants *be* in Gath.

l A King, but subject and Tributary, first to *David*, and then to *Solomon*. This might be, either that *Achish* who shewed so much kindness to *David*, 1 *Sam.* 27. and 28. or his Son; who inrequital of this kindness was still permitted to enjoy the Title and Honour of a King, but not the full Power; whence it was, that *Achish* could not, or durst not keep these Servants, though they had fled to him for Protection; but suffered *Shimei* to take them away from his Royal City.

40 And Shimei arose, and saddled his ass, and went to Gath *m*, to Achish, to seek his servants: and Shimei went and brought his servants from Gath.

m Which, though highly dangerous, he attempted, partly because he was blinded with Covetousness and Rage against his Servants, which two Lusts have done, and daily do ingage men to such Courses and Actions, as are no less dangerous to their lives than this is; partly, because he thought length of time had worn this out of *Solomon*'s mind, and other mens thoughts: and that this being done secretly and speedily, would never have come to *Solomon*'s ears; or that *Solomon* would not be severe in this Case, where it was not wantonness nor contempt of his Authority, but the necessity of his Houshold-concerns, which put him upon it: and partly, because God withdrew from him the light of common Prudence, and wholly left him to his own Mistakes, and Folly, and Lusts; and withal, to the Instigation of the Devil, whose Cunning, and powerful Artifices, and Insinuations, he could not resist without Divine help.

41 And it was told Solomon *n* that Shimei had gone from Jerusalem to Gath, and was come back again.

n Who doubtless had his Spies appointed, to observe him in all his Motions.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, *that* on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? And thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with *o*?

o He was Guilty both of Rebellion against the express, and just, and (as himself called it) good Command of the King, and of Perjury against God; which were two high and hainous Crimes. His Oath, he calls *the oath of the Lord*, because it was taken in God's Presence, and he was called upon as witness of it, and as the Avenger of all Violations of it, and because the Law of God obliged him to the performance of it.

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to *p*, that thou didst to David my father: therefore the Lord shall return *q* thy wickedness upon thine own head.

p For which thy own Conscience accuseth thee, and there is no need of other Witnesses. *q* Heb. *hath returned*, which seems most proper. God hath Punished thee for thy former Wickedness, by suffering thee to fall into further Crimes, and expose thy self to thy deserved Death.

45 And king Solomon *shall be* blessed, and the throne of David *r* shall be established *s* before the LORD *t* for ever.

r That Royal Power and Dignity conferred upon *David* to him and his Heirs for ever. *s* By the Execution of such Righteous Judgments as this is. *t* In the Presence of that God, who is both an Observer and Rewarder of all such Righteous Actions: or, under Gods inspection, and by his Blessing.

46 So the king commanded Benaiah the son of Jehoiada, which went out *u*, and fell upon him that he died: and the * kingdom was established in the hand of Solomon *x*.

* 2 Chro. 1. 1.

u Carrying

a Carrying *Shimei* along with him to the place of Execution, which was not fit to be in the King's Presence. *x* His secret and worst Enemies being taken out of the way.

CHAP. III.

* Chap. 7. 8. AND * Solomon made affinity with Pharaoh king of Egypt *a*, and took Pharaohs daughter *b*, and brought her into the city of David *c*, until he had made an end of building his own house, and the house of the LORD *d*, and the * wall of Jerusalem round about *e*.

* Chap. 9. 15, 19.

a As being a powerful neighbour. *b* Upon what conditions is not here expressed: but it is probable, she was first Instructed in and Proselyted to the Jewish Religion; as may be gathered, 1. Because he was not yet fallen from God, but *loved the Lord, and walked in the statutes of David*, ver. 3. And therefore would never have Married a gross Idolater, which was so contrary to God's Law, and so pernicious in its Consequences. 2. Because it is no where reproved for this Fact, as he is for *loving many other strange women*, 1 *King.* 11. 1. 3. By comparing *Psal.* 45. and the Book of *Canticles*: whereby it plainly appears, that his Action had something extraordinary in it, and was designed by God to be a Type of Christ, calling his Church to himself, and to the true Religion, not onely out of the *Jews*, but even out of the *Gentile* World. *c* Of which see *Chap.* 2. 10. Into *David's* Palace there. *d i. t.* The Temple appropriated to the Worship and Honour of God. *e* Which though in some sort Built by *David*, 2 *Sam.* 5. 9. yet *Solomon* is here said to Build, either because he made it higher, and stronger, and more beautiful, and glorious; in which, or the like sense *Nebuchadnezzar* is said to have *build Babylon*, *Dan.* 4. 30. or because he built another Wall besides the former, for greater security; for after this time *Jerusalem* was encompassed with more Walls than one.

* 2 Chron. 3. 17. 2 * Onely *f* the people sacrificed in high places ‖, because there was no house *g* built unto the name of the LORD *h* until those days.

f This Particle is used here, and *v.* 3. as an Exception to *Solomon's* Integrity and Glory, and as his infirmity, and a blemish to his Government, That he himself both permitted and practised this which was expresly forbidden, *Levit.* 19. 3, 4. *Deut.* 12. 13, 14. except in some extraordinary cases. Possibly he permitted it, because he thought it better to allow an Error in a Circumstance, than to occasion a neglect of the Substance of God's Worship, which he apprehended would follow upon a severe Prohibition of that Practise, because the Peoples hearts were generally and constantly set upon these high places, as appears from all the following History; and they were not willing to submit to so much trouble and charge as the bringing of all their Sacrifices to one place would cause; nor would yield to it until the Temple was built, which he knew would easily encline and oblige them to it; and that being speedily to be done, he might think it more adviseable, rather to delay the Execution of that Law of God for an approaching Season, wherein he doubted not, they would be sweetly and freely drawn to it; than at present to drive them to it by force. Although these and all other prudential Considerations should have given place to the Will and Wisdom of God. ‖ Which were Groves, or other convenient places upon Hills, in which the Patriarchs used to offer up their Worship and Sacrifices to God; and from them this Custom was derived both to the *Gentiles* and the *Jews*: and in them the *Gentiles* Sacrificed to Idols, *Jer.* 7. 31. *Ezek.* 6. 3, 4. *Hos.* 10. 8. the *Hebrews* to the true God. *g* Which reason was not sufficient, for there was a Tabernacle to which they were as much confined as to the Temple, *Deut.* 12, *&c.* *h* Either, 1. To the Lord, *the name of the Lord* being oft put for the Lord himself, as *Deut.* 28. 58. *Job* 1. 21. *Psal.* 7. 17. and 116. 13. and 135. 1. Or, 2. To the Honour, and Praise, and Service of God; to the Glory of his Name; *i. e.* of his Majesty, and all his Perfections, which shall be adored and manifested there.

3 And *i* Solomon loved the LORD, walking in the statutes of David *k* his father: onely he sacrificed and burnt incense in high places.

i Or, *yet*, although he mistook, and miscarried himself in the matter of the High Places, yet in the general, his Heart was right with God, and he both *loved* him with inward Affection, and *walked* with him in outward Conversation and Worship. *k. i. t.* According to the Statutes or Commands of God, which are here called *the statutes of David*; not onely because they were so freely chosen, and heartily loved, and diligently practised by *David*, but also because the observation of them was so earnestly pressed upon *Solomon*, and fortified with *David's* Authority and Command: See 1 *King.* 2. 2, 3, 4. and 1 *Chron.* 28. 8, 9.

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place *l*: a thousand burnt offerings did Solomon offer upon that altar *m*.

l The most eminent and frequented, because there was the Tabernacle, and the Altar of *Moses*, 1 *Chron.* 16. 39. and 21. 29. And 2 *Chron.* 1. 3, 5, 6. which possibly were placed upon a high, or raised Ground. *m* Thereby shewing his special respect to this above all other places; and by his Example teaching and inviting all his People to do so.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream *n* by night: and God said *o*, Ask what I shall give thee.

n Quest. How could *Solomon* pray in his Dream, or that prayer be acceptable to God, as this was, *v.* 10? *Ans.* The Dreams of Men are not such insignificant things as many imagine. That good Dreams are oftentimes praise-worthy, and evil Dreams blame-worthy, is not onely the opinion of the *Jews* and Christians, but of divers of the wiser and better *Heathens*; and the reason hereof is evident, because mens Dreams are commonly the Images of their minds and tempers, and do onely reflect and represent, though but faintly and imperfectly, those very things which are most imprinted upon their hearts by their waking-meditations, and daily conversation; and therefore it is not unreasonable that either the sinful Dreams of evil-minded Men should be imputed to them, and punished in them, or the vertuous Dreams of good Men imputed to, and rewarded in them; which was *Solomon's* case: for his heart having been daily and constantly imployed in passionate longings and prayers for the Wisdom, which here he begs; it was a natural and likely thing that his heart should, as it did, work that way even in his Dreams. Although, to speak truly and strictly, *Solomon's* prayer made in his Dream, would have been no way pleasing to God, nor profitable to himself, if it had not been the result of his daily and most serious practice; and though God signified his mind in a Dream, yet it was *Solomon's* waking-prayers (which were shadowed by this dark representation) which God accepted and requited; and this acceptance of God was signified to him in an extraordinary manner, and by a Divine Dream, which was one of those ways whereby God oft used to communicate his Will to his Prophets and People. So the whole business lies thus: *Solomon* Dreamed that God bid him ask what he would, 1 *Kings* 3. 5. and that he did ask Wisdom, *v.* 6, &c. and that God accepted his desire, *ver.* 10. and gave him that Gracious answer, *ver.* 11, &c. And all this was done in a Dream, but with this difference; *Solomon's* prayer was but imaginary, but Gods answer was real, though conveyed in a Dream. And when he awoke, he knew by Divine inspiration that this was a Dream sent from God to assure him that he would give him Wisdom, and Riches, and Honour, and this with respect unto his frequent, constant, and fervent waking-desires, which his Dream of his prayers did sufficiently intimate. See more on *v.* 6. *a. i. t.* He Dreamed that God said so.

6 And Solomon said *p*, Thou hast shewed unto thy servant David my father great ‖ mercy, according as he walked before thee in truth *q*, and in righteousness, and in uprightness of heart with thee *r*, and thou hast kept *s* for him this great kindness, that thou hast given him a son to sit on his throne: as *it is* this day.

‖ *Or*, bounty.

p. i. t. He Dreamed that he said. See on *v.* 5. Or, he really said. For although the use of reason is ordinarily so dark and imperfect in Dreams, that such actings are not human actions; yet in extraordinary and Divine Dreams it is but reasonable to allow something extraordinary. For who can doubt but God may so clear up and assist a mans reason in his Dream, that he may have a true and strong apprehension of some things, which also may make a suitable impression upon the will or affections; and consequently such acts of the Soul may be Moral acts, and regardable by God and men? And this might be a kind of exstatical rapture, whereby his Soul might be as it were carried out of his Body, as St. *Paul's* was, 2 *Cor.* 12. 3. for a season, in which case both his reason might clearly and distinctly apprehend Gods mind, and his Gracious offer; and his Will might make a free choice of Wisdom; which therefore might be accepted and rewarded by God; *q* Either, First, Sincerely, and without dissimulation. But that is more fully expressed in the following words, *in uprightness of heart*. Or rather, Secondly, in the true Worship and Service of God, in the profession, belief, practice and defence of the truth, or of the true Religion, or of Gods Will or Word, which is called *truth*, *Prov.* 23. 23. *Joh.* 17. 17. *Gal.* 3. 1. So *truth* here contains all his duties to God, as *righteousness* doth his duties to men, and *uprightness* the right manner of performing both sorts of duties. *r. i. t.* In thy Judgment, to whom alone his heart was known, and to whom he oft appealed as the witness of his Integrity; and with respect to whom he performed all his duties, even to men. *s* Or, *reserved*; that which thou didst not reserve

reserve for *Saul*, whose Posterity thou didst cut off from the Kingdom.

7 And now, O LORD my God, thou hast made thy servant king in stead of David my father: and I *am but* a little child *s*: I know not *how* to go out or come in *t*.

s So he was in Years: not as if he were now but twelve Years old, as many gather from this name of *Child*; for that name is given to *Ishmael*, when 18 Years old, *Gen.* 21. 14, 15. and to *Rehoboam* when 41 Years old, 2 *Chron.* 13. 7. where the word is the same in the *Hebrew*: and before this time *David* calls him *a wise man*, *chap.* 2. 9. but he was now not above 20 Years old; and withal (which he principally intends) he was raw and unexperienced, as a Child, in State-Affairs, and altogether unfit for so hard a task. *t* *i. e.* To govern my People, and manage Affairs, as that Phrase signifies, *Num.* 27. 17. *Deut.* 31. 2. *Jos.* 14. 11.

8 And thy servant *is* in the midst of thy people *u*, which thou hast chosen *x*, a great people, that cannot be numbred, nor counted for multitude.

u *i. e.* Is set over them to rule and guide them. A Metaphor from the Overseer of divers Workmen, who usually is in the midst of them, that he may the better observe how each of them dischargeth his office. *x* Thy peculiar People, whom thou takest special care of, and therefore willst expect a more punctual account of my Government of them.

*2 Chr. 1. 10. †*Heb.* heart. 9 * Give therefore thy servant an † understanding heart *y* to judge *z* thy people, that I may discern between good and bad *a*: for who is able *b* to judge this thy so great a people?

y Whereby I may both clearly discern, and faithfully perform all the parts of my duty: for both these are spoken of in Scripture, as the effects of a good understanding; and he that lives in the neglect of his duties, or the practice of wickedness, is called a *Fool*, and one *void of understanding*. *z* Or, *govern*, as that word is used, *Judg.* 3. 10. and 4. 4. *Psal.* 7. 8. and 67. 4. and 16. 5. *a* To wit, in Causes and Controversies among my People, that I may not through mistakes, or prejudices, or passions, give wrong Sentences and call *evil good*, or *good evil*. *b* Of himself, or without thy Gracious assistance.

10 And the speech pleased the LORD *c*, that Solomon had asked this thing.

c How such a Dreaming-prayer could please God, see in the notes on *v.* 5, and 6.

†*Heb.* many days. 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thy self † long life, neither hast asked riches for thy self, nor hast asked the life of thine enemies *d*, but hast †*Heb.* to hear. asked for thy self understanding † to discern judgment;

d That God would take away their lives, or put them into thy power to destroy them.

12 Behold, I have done according to thy word *e*: lo, I have given thee a wise and an understanding heart *f*, so that there was none *g* like thee before thee, neither after thee shall any arise like unto thee. ‖

e I have granted, and do at this present grant unto thee thy desire. And accordingly at this time God did infuse into him a far higher degree, and greater measure of Wisdom than he naturally had, *f* *i. e.* Wisdom to govern thy People, to know and do thy several duties, which was the thing that *Solomon* desired, *v.* 7, 9. and the effects whereof here follow, *v.* 16, &c. and withal, all Divine and humane Wisdom, the knowledge of all things, of all the Arts and Sciences, as may be gathered from 1 *King.* 4. 29, &c. and that in a far greater proportion than by his years, and the time he could get for his study, could possibly produce. *g* Either, no King: or rather, no man: for he is herein preferred not onely before all Kings, but before *all men*, *chap.* 4. 31. no meer man since the fall equalled him, to wit, in universal knowledge, and especially in the art of well governing his People. ‖ *Quest.* Did not the Apostles excel him? *Answ.* They did not in Natural and Political knowledge, but onely in the knowledge of the mysteries of Faith, which were more freely and more fully imparted in those times; the ignorance whereof was no disparagement to *Solomon*'s Wisdom, because they were not discoverable by any Creature without Divine revelation, which God saw fit not to afford in *Solomon*'s time. I know no inconvenience in affirming that *Solomon*'s Natural capacities were higher than any of the Apostles; and *Solomon* had a more comprehensive knowledge of all things known in that Age, than the Apostles had in all the discoveries of their Age.

13 And I have also * given *h* thee that which thou hast not asked, both riches and honour, so that there ‖ shall not be *i* any among the kings like unto thee all thy days *k*. * Mat. 6. 33. ‖ *Or*, hath not been.

h Either, First, I have granted and decreed, to give: for words signifying action, are oft put onely for the purpose of the action. Or rather, Secondly, *I will give*, as it is expressed in the Parallel place, 2 *Chron.* 1. 12. I will as certainly give them, as if I had actually done it; for future certain things are oft expressed in Scripture in the past time, as is well known to all. *i* So it is true of all the succeeding Kings of *Israel*, of whom he speaks. Or, *hath not been*, as it is in the *Hebrew*: and so it may be true of all the Kings that then were or had been in the world, whereof none was like to him, to wit, in all the things here mentioned, and wherein he is compared with them, which is not onely in Riches, but also in Wisdom, and in Honour or Renown. *k* To wit, of thy life. Whereby he signifies, that these gifts of God were not temporary and transient, as they were in *Saul*, but such as should abide with him whilst he lived.

14 And if thou wilt walk in my ways *l*, to keep my statutes, and my commandments, * as thy father David did walk, then I will lengthen thy days. * Chap. 15. 5.

l This caution God gives him, lest his great Wisdom should make him proud, or careless, or presumptuous, as if he were out of all danger; and to oblige him to more care and circumspection to avoid the snares and mischiefs to which so much prosperity and glory would probably expose him; and withal to justify himself in case he should afterwards alter the course of his Providence towards *Solomon*; and that, when men are surprized with *Solomon*'s dreadful fall, they might know, it was no surprizal to God, but that he did foresee it, and would over-rule it to his own Glory one way or other.

15 And Solomon awoke, and behold, *it was* a dream *m*: and he came to Jerusalem, and stood before the ark of the covenant of the LORD *n*, and offered up burnt-offerings *o*, and offered peace-offerings *p*, and made a feast to all his servants.

m *i. e.* He perceived that it was a Dream; not a vain Dream wherewith men are commonly deluded; but a Divine Dream, assuring him of the thing: which he knew, partly, by a Divine impression and inspiration thereof in his mind after he was awakened: and partly, by the vast alteration which he presently found within himself in point of Wisdom and Knowledge. *n* Which was there in the City of *David*, 2 *Sam.* 6. 17. before which he presented himself in way of Holy Ministration and Adoration, which may be noted by the word, *stood*. Or, that word may note his abode there for some considerable time, as the offering of so many Sacrifices required. *o* Chiefly for the expiation of his and his peoples sin, through the Blood of Christ, manifestly signified in these Sacrifices. *p* Solemnly to praise God for all his Mercies, and especially for giving him a quiet and fixed possession of the Kingdom, and for his Glorious appearance to him in a Dream, and for the great promise therein made to him; and the actual accomplishment of it since wrought in him.

16 ¶ Then there came two women *that were* harlots *q*, unto the king *r*, and stood there before him *s*.

q Or, *Victuallers*: for the *Hebrew* word signifies both. See on *Josh.* 2. 1. And possibly they might be both, this by their open profession, and the other by their secret practice: not that they were common Harlots; for neither would *Solomon* have tolerated such; nor durst such have presented themselves before so wise and just a Ruler; nor do such use either to bring forth Children, or to have such a tender care of, and affection to them as these express. Yet that they were unmarried persons, and so guilty of Fornication, seems most probable, both because there is no mention of any Husbands, whose office it was, if there were any such, to contest for their Wives; and because they lived a solitary life in one House. *r* Haply they had presented their Cause to the Inferior Courts, who could not determine, and therefore now they bring it to the King, as the Supreme Magistrate, and famous for his Wisdom. *s* Desiring and expecting his Sentence in the case.

17 And the one woman said, O my lord, I and this woman dwell in one house, and I was delivered of a child with her in the house.

18 And it came to pass the third day *t* after that I was delivered, that the woman was delivered also: and we *were* together; *there was* no stranger with us in the house *u*, save we two in the house.

t So they could not be distinguished by their Age. *u* Therefore no Witness on either side: and although there might

might be some sensible difference to an exact observer between the features of the two Children; yet it is not probable that that was much minded by the Neighbours: for though civil Women might assist them both in their Child-births, yet it is not likely they would afterwards converse much with them, as being persons of suspected fame, and the features of the Children, especially for so few days, might easily be so like, that it was difficult to discern the one from the other. And the Testimonies of the Women were of equal credit, *i. e.* of none at all.

19 And this womans child died in the night, because she over-laid it *x*.

x And so smothered it: which she justly conjectures, because there were evidences of that kind of death, but no appearance of any other cause thereof.

20 And she arose at midnight *y*, and took my son from beside me *z*, while thine handmaid slept *a*, and laid it in her bosom, and laid her dead child in my bosom.

y When I was asleep; as she reasonably, and truly concluded. *z* Either, because she really desired the comfort of a Child, to be educated by her, and owned as hers; or, because she would not be thought guilty of the Childs death, for which she knew not how severely *Solomon* would punish her. *a* As she might well know, because had she been awake, she had discovered and prevented her design.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay, but the living *is* my son, and the dead *is* thy son: and this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king *b*.

b Both peremptorily and vehemently affirmed the same thing, oft repeating the same words.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead *c* and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword: and they brought a sword before the king.

25 And the king said *c*, Divide the living child in two, and give half to the one, and half to the other.

c With seeming sincerity and earnestness, though with a design far above the reach of the two Women, or of the People present, who probably with admiration and horror expected the execution of it.

26 Then spake the woman whose the living child *was*, unto the king, (for * her bowels † yerned upon her son) and she said, O my lord, give her the living child, and in no wise slay it; but the other said, Let it be neither mine nor thine, *but* divide *it*.

* Hos. 11. 8. † *Heb.* were hot.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof *d*.

d As is evident from her Natural and Motherly affection to the Child, which she had rather have alienated and given away from her, than destroyed.

28 And all Israel heard of the judgment which the king had judged, and they feared the king: for they saw that the wisdom of God *e was* † in him to do judgment *f*.

† *Heb.* in the midst of him.

e Either, great and eminent Wisdom, as *the Cedars* or *Mountains of God* are the highest and most eminent of the kind: or, Divine Wisdom, with which God had inspired him for the better government of his People. *f* To assist him in Wisely examining, and Justly determing the causes and controversies of his people.

CHAP. IV.

SO king Solomon was king over all Israel *a*.

a This is spoken with respect to his Successors, who were Kings onely over a part, and that the smallest part of it. Or, in reference to the times of Division and Rebellion under *David*; when part went after *David*, and part after *Ishbosheth*; or part after *Absalom*, or *Zeba*, or *Adonijah*: but now all *Israel* were united under *Solomon*, and adhered to him, not onely a part of them; especially since the death of *Adonijah* and *Joab* (who may be suspected to have watched an opportunity of revolting,) and the confinement of *Abiathar*, and of *Shimei* (if not his death also) who could now have little or no interest or opportunity of setting up a party against *Solomon* (their principals being taken away, to whom they were but accessaries;) nor in probability, any design to attempt it.

2 And these were the princes which he had *b*; Azariah the son *c* of Zadok *d*, ‖ the priest *e*.

‖ *Or*, the chief officer.

b i. e. The chief Rulers or Officers belonging to him. *c* Or, the Grand-son, by comparing this with 1 *Chron.* 6. 8, 9. *d* Either *Zadok* the Priest, 1 *Chron.* 6. 8, 9. or some other of that name. *e* So he was the second Priest, or the Priest that attended upon *Solomon*'s person in Holy Offices and Administrations. But when this Sacred Writer professeth to give an account of *Solomon*'s *Princes*, Why should he put the second Priest, or *Solomon*'s Domestick Priest, in the first place? Or, why should he be mentioned distinctly from his Father, who was generally present with *Solomon*, and could easily, either by himself, or some other fit person or persons appointed by him, manage all the Kings Sacred concerns? Or, why is he named before his Father? Others therefore render this *Hebrew* word, *Prince*, as it is used *Gen.* 41. 45. and 47. 22, 26. *Exod.* 2. 16. 2 *Sam.* 8. 18. So he was either the chief in Dignity, the first Prince, and the highest Officer in the State next to the King: or the chief Minister of State, by whom the great Affairs of State were managed and prepared for the Kings consideration, *&c.*

3 Elihoreph, and Ahiah the sons of Shisha, ‖ scribes *f*: Jehoshaphat, the son of Ahilud the ‖ recorder *g*.

‖ *Or*, secretaries.

‖ *Or*, remembrancer.

f i. e. Secretaries of State. He chose two, whereas *David* had but one: either, because he observed some inconveniencies in trusting all those matters in one hand: or, because he had now much more employment than *David* had, this being a time of great Peace and Prosperity, and his Empire enlarged, and his correspondencies with Forreign Princes more frequent. *g* Of which see on 2 *Sam.* 8. 16.

4 And Benaiah the son of Jehoiada, *was* over the host: and Zadok and Abiathar *were* the priests *h*.

h i. e. The High Priests, to wit, successively, first *Abiathar*, and then *Zadok*. *Quest.* Why is *Abiathar* named when he was deposed? *Ans.* First, Because it is ordinary for persons to retain the Names and Titles of those places which in reality they have lost. Secondly, Because though he was deposed from the High-Priesthood, yet he was a Priest and the Chief of one of the Priestly Families: and as *Zadok* was jointly named with *Abiathar*, when *Abiathar* alone was the High-Priest, as 2 *Sam.* 8. 17. and 20. 25. so now *Zadok* and *Abiathar* are joyned, although the High-Priesthood was rested in *Zadok* alone. Thirdly, Possibly *Abiathar*, though he was deposed from the Supreme Priesthood, yet upon his serious repentance, and by the intercession of his Friends, was restored to the execution of the Priestly Office, and put into that place which *Zadok* enjoyed when *Abiathar* was High-Priest. Fourthly, Some say that here is mention made of all *Solomon*'s Chief Officers, both such as now were, and such as had been, and such as were afterwards, as they gather from *v.* 11. and 15. where two persons are named who Married two of *Solomon*'s Daughters, which could not be till many years after this time.

5 And Azariah the son of Nathan *was* over the officers *i*: and Zabud the son of Nathan *k was* principal officer *l*, *and* the kings friend *m*.

i Or, *Overseers*, or *Surveyors*, to wit, over those *twelve Officers* named *ver.* 7, &c. where this *Hebrew* word is used, who were all subject, and to give up their accounts to him. Though the word signifies any Governors or Commanders of the higher sort, as 1 *King.* 5. 16. 2 *Chron.* 8. 10. *k* The Prophet, who had been so highly instrumental in *Solomon*'s Establishment in the Throne. *l* Possibly, President of the Kings Council. The *Hebrew* word is *Coben*, which *ver.* 2. is rendred *Priest*, whence some read this place thus: *Zabud the son of Nathan the Priest*, or *the Minister* (as the word properly signifies, and that Title well enough agrees to a Prophet, or *the Prince*: for the Prophet *Nathan* was a man considerable both for his quality, and for his honour and esteem with the King,) was *the Kings friend*. *m* Either his special favourite, both for his Fathers sake and for his own, having, it seems, been brought up with him: or, his confident, with whom he used to communicate his most secret counsels.

6 And Ahishar *was* over the household *n*: and * Adoniram the son of Abda *was* over the ‖ tribute *o*.

* Chap. 5. 14.

‖ *Or*, levy.

n Steward of the Kings Household. *o* To wit, the personal Tribute, or the Levy of men, as appears by comparing this with *chap.* 5. 13, 14. it being very fit that there should be some one person to whom the chief conduct or inspection of that great business was committed.

7 ¶ And

7 ¶ And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold: each man his month in a year made proviſion.

‖ *Or*, Ben-hur. 8 And theſe *are* their names: ‖ the ſon of Hur *p* in mount Ephraim.

p This and others of them are denominated from their Fathers, becauſe they were known and famous in their generation.

‖ *Or*, Ben-dekar. 9 ‖ The ſon of Dekar in Makaz, and in Shaalbim, and Bethſhemeſh, and Elon-Beth-hanan *q*.

q Or, *Elon, the houſe* or *dwelling place of* Hanan; and *Hanan* may be a mans name, and this place may be ſo differenced from other *Elons*. Or, *the plain* (for ſo the *Hebrew* word ſignifies) *of Beth-hanan*.

‖ *Or*, Ben-heſed. 10 ‖ The ſon of Heſed in Aruboth, *to him pertained* Sochoh *r*, and all the land of Hepher *ſ*.

r There were two *Sochohs*, but both near together. See *Joſh.* 15. 35, 48. *ſ* In *Judah*. See 1 *Chron.* 4. 6.

‖ *Or*, Ben-abinadab. 11 ‖ The ſon of Abinidab in all the region of Dor *s*, which had Taphath the Daughter of Solomon to wife.

s In *Manaſſeth* within *Jordan*, where alſo were *Taanach, Megiddo*, and *Bethſhean*, v. 12.

12 Baana the ſon of Ahilud, *to him pertained* Taanach, and Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel *t*, from Beth-ſhean to Abel-Meholah, *even* unto *the place that is* beyond Jockneam.

t Which was in *Iſſachar*. And this ſeems added to diſtinguiſh it from that *Zartanah*, *Joſh.* 3. 16.

‖ *Or*, Ben-geber. 13 ‖ The ſon of Geber in Ramoth Gilead *u*, to him *pertained* the Towns of Jair *x* the ſon of Manaſſeth, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls and brazen bars *y*.

u *Ramoth* in the Land of *Giltad*, *Deut.* 4. 43. *Joſh.* 20. 8. 1 *King.* 22. 3. ſo called to difference it from *Ramoth* in *Iſſachar*, 1 *Chron.* 6. 73. *x* In *Manaſſeth* beyond *Jordan*. See *Numb.* 32. 41. *Deut.* 3. 14. *y* This is added by way of diſtinction from thoſe Towns of *Jair*. For being without *Jordan*, they were liable to the attempts of their Enemies.

‖ *Or*, *to* Mahanaim. 14 Ahinadab the ſon of Iddo *had* ‖ Mahanaim *z*.

z The City and Territory of *Mahanaim*: of which ſee *Gen.* 32. 2. *Joſh.* 13. 26. But this ſeems too narrow a compaſs for one of theſe great Officers, and unequal to the reſt: although theſe portions ſeem not to be diſtributed into equal portions of Land, but into larger or leſſer parts, according to their fertility or barrenneſs. And this ſeems to have been a very fruitful place. See 2 *Sam.* 17. 27. Or, *to Mahanaim*. So he may underſtand all the ſpace from the parts laſt mentioned to *Mahanaim*, which was in the Tribe of *Gad*.

15 Ahimaaz *was* in Napthali: he alſo took Baſmath the daughter of Solomon to wife.

16 Baanah the ſon of Huſhai *was* in Aſher, and in Aloth.

17 Jehoſhaphat the ſon of Parvah in Iſſachar.

18 Shimei the ſon of Elah *a*, in Benjamin.

a Which he adds to diſtinguiſh him from that curſed and curſing *Shimei*, 2 *Sam.* 16. 5.

19 Geber the ſon of Uri *was* in the countrey of Gilead *b*, *in* the countrey of Sihon king of the Amorites, and of Og king of Baſhan: and *he was* the onely officer which *was* in the land *c*.

b *i. e.* In the remaining part of that Land of *Giltad*, which was mentioned above, *v.* 19. Or rather, *c in that land*, for the *Hebrew* points intimate that the emphatical Article is there underſtood, to wit, in all *Giltad*, excepting the parcels mentioned before, in all the Territories of *Sihon* and *Og*; which becauſe they were of large extent, and yet all committed to this one man, it is here noted concerning him as his priviledge above the reſt, whoſe Juriſdictions were of a narrower extent.

20 ¶ Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the river *d* unto the land of the Philiſtines *e*, and unto the border of Egypt *f*: they brought preſents, and ſerved Solomon *g* all the days of his life.

d *Euphrates*: for ſo far *David*, having conquered the *Syrians*, extended his Empire, which *Solomon* alſo maintained in that extent. And ſo Gods promiſe concerning the giving of the whole Land, as far as *Euphrates*, to the *Iſraelites*, was fulfilled. And, if the *Iſraelites* had multiplied ſo much that the Land of *Canaan* would not ſuffice them, having Gods grant of all the Land as far as *Euphrates*, they might have ſeized upon it whenſoever occaſion required. *e* Which is to be underſtood inclufively; for it is unreaſonable to think that the *Philiſtines* were not within *Solomon's* dominion. *f* Unto the River *Sihor*, which was the border between *Egypt* and *Canaan*, *Joſ.* 13. 3. Compare *Gen.* 15. 18. *g* By Tribute, or other ways, as he needed and required.

22 ¶ And Solomons † proviſion for one day was thirty † meaſures *h* of fine flour, and threeſcore meaſures of meal *i*.

† *Heb.* bread. † *Heb.* Cors.

h Heb. *Cors*: each of which contained ten Ephah's, *Exod.* 16. 36. So this Proviſion was ſufficient for near three thouſand perſons. *i* Of a courſer ſort for common uſe, and for the inferior ſort.

23 Ten fat oxen *k*, and twenty oxen out of the paſtures *l*, and an hundred ſheep, beſide harts, and ro-bucks and fallow-deer, and fatted fowl.

k Fatted in ſtalls. *l* Well fleſhed, tender and good, though not ſo fat as the former.

24 For he had dominion over all *the region* on this ſide the river, from Tiphſah *m* even to Azzah, over all the kings on this ſide the river *n*: and he had peace on all ſides round about him.

m Either that *Tiphſah*, 2 *King.* 15. 16. which was in the Kingdom of *Iſrael* within *Jordan*. Or, rather, another place of that name upon the *river* now mentioned, to wit, *Euphrates*, even that eminent City which is mentioned by *Ptolomy*, and *Strabo*, and *Pliny*, called *Thapſacum*. And this beſt agrees with the following *Azzah*, which was the border of *Canaan* in the South and Weſt, *Gen.* 10. 19. *Deu.* 2. 23. as *Tiphſah* was in the North and Eaſt. And ſo his Dominion is deſcribed by both its borders. *n* Who owned ſubjection, and payed Tribute to him.

25 And Judah and Iſrael dwelt † ſafely, * every man under his vine, and under his fig-tree *o*, from Dan even to Beerſheba, all the days of Solomon.

† *Heb.* confidently. * Mic. 4. 4.

o Enjoying the fruit of his own labours with ſafety and comfort. Under theſe two Trees, which were moſt uſed and cultivated by the *Iſraelites*, he underſtands all other Fruit-bearing Trees, and all other comforts, by a Synecdoche. And they are brought in as ſitting or *dwelling under* theſe Trees, partly for recreation or delight in the ſhade; and partly, for the comfort or advantage of the Fruit; and withal, to note their great ſecurity, not onely in their ſtrong Cities, but even in the Country, where the Vines and Fig-trees grew, which were moſt open to the incurſions of their Enemies.

26 ¶ And * Solomon had forty thouſand ſtalls of horſes *p* for his charets *q*, and twelve thouſand horſemen *r*.

* 2 Chr. 9. 25.

p In 2 *Chron.* 9. 25. it is but *four thouſand*. *Anſ.* Firſt, Some acknowledge an error of the Tranſcriber, writing *arbahim*, *forty*, for *arbah*, *four*, which was an eaſie miſtake. And ſuch miſtakes in ſome Copies, in theſe leſſer matters, God might permit, for the trial and exerciſe of our Faith, without any prejudice to the Authority of the Sacred Scriptures in the great Doctrines of Faith and good life. Secondly, It is not exactly the ſame *Hebrew* word which is here and there, though we Tranſlate both *ſtalls*; and therefore there may well be allowed ſome difference in the ſignification, the one ſignifying properly *ſtables*, of which there were 4000, the other *ſtalls* or *partitions* for each Horſe, which were 40000. Which great number ſeems directly forbidden, *Deut.* 17. 16. except *Solomon* had ſome particular diſpenſation from God, which might be, though it be not Recorded. *q* Both for his Military Charets, which ſeem to be thoſe 1400, 1 *King.* 10. 26. and for divers other uſes, as about his great and various Buildings, and Merchandiſes, and other occaſions, which might require ſome thouſands of other Charets. *r* Appointed partly for the defence and preſervation of his People in peace; and partly, for attendance upon his Perſon, and for the Splendor of his Government. Compare *chap.* 10. 26. But the words may be otherwiſe rendred, *and* 12000 *horſes*, for *Paraſh* manifeſtly ſignifies both an *horſe* and *horſemen*. And theſe might be a better ſort of Horſes than moſt of thoſe which were deſigned for the

the Charets. Or thus, *and* for (which Particle is eaſily underſtood and borrowed from the foregoing clauſe) 12000 *horſemen*: and ſo he means that the 40000 Horſes were in part appointed for his Charets, and in part for his 12000 Horſemen.

27 And thoſe officers *f* provided victual for king Solomon, and for all that came unto king Solomons table, every man in his month: they lacked nothing *s*.

f Named above, *v.* 7, &c. *s* Or rather, *they ſuffered nothing to be lacking* to any man that came thither, but plentifully provided all things neceſſary.

28 Barley alſo and ſtraw for the horſes, and ‖ dromedaries *t*, brought they unto the place where *the officers* were, every man according to his charge.

‖ *Or*, mules, *or*, ſwift beaſts.

t Or, *Mules*, by comparing this with 2 *Chron.* 9. 24. or, *Poſt-Horſes*: which are particularly mentioned and diſtinguiſhed from the other Horſes, becauſe they took a more exact and particular care about them. Howſoever, it is agreed that theſe were ſwift Beaſts, which is evident from *Eſth.* 8. 10. 14. *Mich.* 1. 13.

29 ¶ And God gave Solomon wiſdom, and underſtanding, exceeding much, and largeneſs of heart *u*, even as the ſand that *is* on the ſea ſhore *x*.

u. i. t. Either, Firſt, Magnanimity, or generoſity and greatneſs of ſpirit, whereby he was diſpoſed and emboldened to undertake great things. But this ſeems not ſo well to ſuit with the following reſemblance. Or rather, Secondly, Vaſtneſs of underſtanding, a moſt comprehenſive knowledge of all things both Divine and humane: for this Wiſdom is the thing for which he is here commended, both in the foregoing and following words. *x* Which cannot be numbred nor meaſured; and which, though it be ſo vaſt and comprehenſive, yet conſiſts of the ſmalleſt parts, and ſo it may note that *Solomon's* Wiſdom was both vaſt, reaching to all things; and moſt accurate, ſearching and diſcerning every ſmall thing.

30 And Solomons wiſdom excelled the wiſdom of all the children of the eaſt countrey *y*, and all the wiſdom of Egypt *z*.

y The *Caldæans*, *Perſians*, and *Arabians*, who all lay Eaſtward from *Canaan*, and who were famous in ancient times for their Wiſdom and Learning, as appears both from Sacred and Prophane Writers. *z. i. t.* The *Egyptians*, whoſe Fame was then great for their Skill in the Arts and Sciences, which made them deſpiſe the *Grecians* as Children in knowledge. See *Act.* 7. 22.

31 For he was wiſer than all men *a*: than Ethan the Ezrahite, and Heman *b*, and Chalcoal, and Darda *c* the ſons Mahol *d*: and his fame was in all nations round about.

a Either of his Nation: or, of his time: or, of all times and Nations, whether of the Eaſt or any other Countrey, excepting onely the firſt and ſecond *Adam*. *b Iſraelites* of eminent Wiſdom, probably the ſame mentioned, 1 *Chron.* 2. 6. and 15. 19. and 25. 4. *Pſal.* 88. title, and 89. title. *c* Of whom ſee 1 *Chron.* 2. 6 *d Obj.* All theſe four were the Sons *of Zerah*. 1 *Chron.* 2. 6. or of *Ezrah*, as others call him. *Anſ.* Either, the ſame Man had two names, *Zerah* and *Mahol*, which was common amongſt the *Jews*; and he might be called *Mahol* from his office or employment; for that ſignifies a *Dance*, or *a Pipe*; and he was expert in Muſical Inſtruments, and ſo were his Sons, 1 *Chron.* 15. 17, 18, 19. who poſſibly may here be called by a vulgar *Ebraiſme*, *Sons of the Muſical Inſtrument*, from their dexterity in handling it, as upon another account we read of the *daughters of muſick*, Eccleſ. 12. 4.

32 And he ſpake three thouſand proverbs *e*: and his ſongs were a thouſand and five *f*.

e i. t. Short, and deep, and uſeful Sentences, whereof a great and the beſt part are contained in the Books of *Proverbs* and *Eccleſiaſtes*. *f* Whereof the chief and moſt Divine are in the *Canticles*.

33 And he ſpake of trees *g*, from the cedar-tree that *is* in Lebanon, even unto the hyſſop that ſpringeth out of the wall *h*: he ſpake alſo of beaſts, and of fowls, and of creeping things, and of fiſhes.

g i. t. Of all plants, of their nature and qualities: all which Diſcourſes are loſt, without any impeachment of the perfection of the Holy Scriptures; which were not Inſpired and Written to teach men Philoſophy or Phyſick, but onely to make men Wiſe to Salvation. See *Job.* 20. 31. 2 *Tim.* 3. 16, 17. *h i. t.* From the greateſt to the leaſt.

34 And there came of all people to hear the wiſdom of Solomon, from all *i* kings of the earth, which had heard of his wiſdom.

i To wit, from all the Neighbouring Kings; univerſal Particles being frequently underſtood in a reſtrained ſenſe; and ſuch reſtriction is grounded upon the following words, where this is limited to ſuch as heard of *Solomon's* Wiſdom.

CHAP. V.

AND Hiram king of Tyre ſent his ſervants unto Solomon *a*: (for he had heard that they had anointed him king in the room of his father) for * Hiram was ever a lover of David.

* 2 Sam. 5. 11. 1 Chr. 14. 1. Amos 1. 9.

a To wit, as ſoon as he heard of his Succeſſion in the Throne, as the following words ſhew, he ſent to congratulate with him, as the manner of Princes is.

2 And * Solomon ſent to Hiram, ſaying,

* 2 Chro. 2. 3.

3 Thou knoweſt *b* how that David my father could not build an houſe to the Name of the LORD his God *c*, * for the wars which were about him on every ſide *d*, until the LORD put them under the ſoles of his feet *e*.

* 1 Chr. 22. 8.

b By common fame, and by particular information. *c i. t.* Either, Firſt, For the worſhip and Service of God, 1 *King.* 3. 2. Or, Secondly, For the Lord himſelf, as that Phraſe is uſed, *Deut.* 28. 58. *Pſal.* 20. 1. and 52. 9. *d* Which diverted his cares and thoughts to other things, and withal occaſioned Gods denial of the honour of that work to him. *e i. t.* Made them ſubject to him, that he might trample upon them at his pleaſure. Compare *Pſal.* 8. 6. 1 *Cor.* 15. 27.

4 But now the LORD my God hath given me reſt on every ſide, *ſo that there is* neither adverſary, nor evil occurrent.

5 And behold, I † purpoſe to build an houſe unto the name of the LORD my God, * as the LORD ſpake unto David my father, ſaying, Thy ſon whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my Name.

† *Heb.* ſay. * 2 Sam. 7. 13. 1 Chr. 22. 10. and 17. 12.

6 Now therefore command thou, that they *f* hew me cedar-trees *g* out of Lebanon *h*, and my ſervants ſhall be with thy ſervants *i*: and unto thee will I give hire for thy ſervants *k*, according to all that thou ſhalt † appoint: for thou knoweſt that *there is* not among us any that can skill to hew timber, like unto the Sidonians *l*.

† *Heb.* ſay.

f i. t. Thy ſervants, as appears both from the foregoing words, *command*, &c. and from the following oppoſition of *my ſervants*. And this aſſiſtance which theſe *Gentiles* gave to the building of *Solomon's* Temple, was a Type of the calling of the *Gentiles*, and that they ſhould be very inſtrumental in the building, and conſtituting of Chriſts Spiritual Temple, to wit, his Church. *g* Which for their ſoundneſs, and ſtrength, and fragrancy, and durableneſs, were moſt excellent and proper for his deſign. Of theſe *David* had procured ſome, but not a ſufficient number. *h* Which was either wholly or in part in *Solomon's* Juriſdiction: and therefore he doth not deſire that *Hiram* would give him the Cedars, becauſe they were his own already; but onely that his ſervants might *hew* them for him; which required Art and Skill, in the time and manner of doing of it; all which the ingenious *Tyrians* well underſtood. *i* Either to be employed therein as they ſhall direct; or to receive the Cedars, being cut down and hewed, from their hands, and to tranſmit them to me; although *Hiram* in his return eaſed him of that trouble. *k i. t.* Pay them for their Labour and Art. *l* Or, *Tyrians*: for theſe places and people being near, and ſubject to *Hiram*, are promiſcuouſly uſed one for another.

7 ¶ And it came to paſs, when Hiram heard the words of Solomon, that he rejoyced greatly *m*, and ſaid, Bleſſed *be* the LORD *n* this day, which hath given unto David a wiſe ſon over this great people.

m Being an ingenious Prince, a lover of Excellency, and a Faithful Friend to *David* and to his Houſe. *n* For though it be not probable that he was a ſincere Proſelyte, becauſe he did not endeavor the inſtruction of his People, and the extirpation of their groſs Idolatry, which by Gods bleſſing and

and *Solomon's* help he might easily have effected; yet he had sufficient information concerning the Nature and Excellency of the God of *Israel*, and had honourable thoughts of him, as also divers other Heathens had, 1 *Sam.* 4. 8. *Dan.* 6. 16. 2 *Macc.* 3. 3.

† *Heb.* heard. 8 And Hiram sent *o* to Solomon, saying, I have † considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar. and concerning timber of fir *p*.

o A Letter, 2 *Chron.* 2. 11. *p* Which formerly was, and still is very useful in most buildings. Others render the *Hebrew* word, *pitch-trees*, or *ash trees*, or *pine-trees*. To others, it was a particular sort of Cedars, and therefore comes under the general name of *Cedars*, in *Solomon's* message before related.

9 My servants shall bring *them* down from Lebanon unto the sea *q*: and I will convey them by sea in ‖ floats *r* unto the place that thou shalt † appoint me *s*, and will cause them to be discharged *t* there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my household *u*.

‖ *Or*, rafts. † *Heb.* send.

q The Midland Sea. *r* Or, *Ships*, or *Rafts*. It is thought the Timbers were tied together in the Water, as now it is usual, and so by the help of Boats or Ships, conveyed to the appointed place, which was at no great distance. *s* Which was *Joppa*, 2 *Chron.* 2. 16. a Town upon the Sea, *Jos.* 19. 46. *Act.* 9. 43. *t* Heb. *dispersed*, or *dissolved*: which implies that they were tied together. *u* Or, *i. e.* Either, First, My Kingdom or People: for the word *house* or *family* is sometimes used for a Nation or People, as *Judg.* 13. 2. and 18. 11. *Ezek.* 12. 13. and 14. 18. The reason of this desire is, because the Countrey belonging to *Tyre* and *Sidon*, was very barren, and the People there being very numerous, depended upon *Solomon's* Countrey for relief, as is manifest from *Act.* 12. 20. compare *Ezra.* 3. 7. *Ezek.* 27. 17. And this Relief or Provisions, *Hiram* doth not desire to be freely given to him, but to be sold to him and his people at a reasonable rate, as *Josephus* reports it. Or, Secondly, My *servants* employed in the work, as it is expressed, 2 *Chr.* 2. 16. Though divers, both *Jewish* and Christian Interpreters, conceive that this and that are differing accounts; and that here he speaks of the recompence which was given to *Hiram* himself, and to his House, for the materials which were taken out of his Territories; and in 2 *Chron.* 2. of what was given to his Servants for their Labour. Or, Thirdly, My Royal Family and Court, which most properly is called his *house*.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his desire.

† *Heb.* Cors. 11 And Solomon gave Hiram twenty thousand † measures of wheat, *for* food to his household, and twenty measures of pure oil *x*: thus gave Solomon to Hiram year by year *y*.

x Heb. *Twenty Cors of pure oil*; but in 2 *Chron.* 2. 10. it is *twenty thousand baths of oil*. To which is there added 20000 *measures of barley*, and 20000 *baths of wine*. Either therefore, First, He speaks of several things, as was now said on *v.* 9. Or, Secondly, He speaks there of what *Solomon* offered: for it runs thus, *I will give*; and here of what *Hiram* accepted; and accordingly *Solomon* gave, for it is here said, *Solomon gave Hiram*. Or, Thirdly, The Barley, and Wine, and 20000 *baths* of common *oil*, mentioned 2 *Chron.* 2. must be added to the 20000 *measures of wheat*, and the *twenty measures of pure oil* here expressed, and the whole sum is to be made up from both places; that Book of *Chronicles* being written to supply and compleat the Histories of the Books of *Samuel*, and of the *Kings*. *y* Either, First, For sustenance to the Workmen, during the Years wherein they were employed in the cutting down and hewing of the Timber. Or, Secondly, For the Yearly support of the Kings House, during the said time: And these words being left out in 2 *Chron.* 2. may seem to favour their opinion, that these places speak of divers passages, and several recompences, the one given to the King's House, the other to the Labourers, although the Argument is not cogent; and this might be omitted there, either because it was sufficiently implied in the nature of the thing, or because it had been plainly expressed here.

* Chap 3.12. * Judg. 4.17. 12 And the LORD gave Solomon wisdom *z*, * as he promised him, and there was * peace between Hiram and Solomon, and they two made a league together.

z *i. e.* He increased in Wisdom more and more: which is here mentioned, because he shewed his Wisdom in all his Transactions with *Hiram*.

† *Heb.* tribute of men. 13 ¶ And king Solomon raised a † levy out of all Israel, and the levy was thirty thousand men *a*.

a Which were to be Employed in the most honourable and easie parts of the Work relating to the Temple; In manner expressed, *ver.* 14. And these were *Israelites*; but those 150000 mentioned *ver.* 15. were Strangers, by comp. this with *Chap.* 9. 21, 22. If it seem strange to any man, that so many Thousands should be employed about so small a Building as the Temple was; it must be considered, 1. That the Temple, all its parts being considered, was far larger than men imagine; of which, more hereafter. 2. That it is probable, that they were employed by turns, as the 30000 were, *ver.* 14. else they had been oppressed with hard and uninterrupted Labours. 3. That the Timber and Stone, hewed and carried by them, was designed, not onely (though principally) for the Temple, but also for *Solomon's* own Houses, and Buildings; because we read of no other Levy of Men, nor of any great care and pains taken after the Building of the Temple, for the procurement, or preparation of Materials for his own Houses, or his other Buildings; which implies, That that Work was done before; nay, that this very Levy of Men was made and employed *for the building of the Lords house, and Solomons house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer*, is expressed 1 *King.* 9. 15. which may fully satisfie that scruple.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and * Adoniram *was* over the levy. * Chap. 4. 6.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers *b* in the mountains:

b Either of Timber, or rather of Stones: for *Hiram* had taken care for the Timber.

16 Besides the chief of Solomons officers which *were* over the work, three thousand and three hundred *c*, which ruled over the people that wrought in the work.

c Whereof 3000 were set over the 150000, expressed *ver.* 15. each of these over 50 of them, and the odd 300 were set over these 3000, each of these to have the oversight of ten of them, to take an account of the Work from them. But in 2 *Chron.* 2. 18. these Overseers are said to be 3600. *Answ.* The 300 added in 2 *Chron.* 2. might be a reserve, to supply the places of the other 3000: yea, or of the 3300, as any of them should be taken off from the Work by Death; or Sickness, or Weakness, or necessary occasions; which was a prudent Provision, and not unusual in such like cases. And so there were 3600 Commissioned for the Work, but onely 3300 employed at one time; and therefore both Computations may fairly stand together. Some Learned men add, That those 3600 were Strangers, which indeed is manifest from 2 *Chron.* 2. 17. And that those 3300 were a distinct number of Men, and *Israelites*, which were set over all the rest, both Strangers and *Israelites*; who therefore are here called, *the chief of Solomons officers*, and are said to *rule over the workmen*: whereas, all that is said of those 3600 2 *Chron.* 2. 18. is, that they were *overseers to set the people a work*. Which may deserve further consideration. Others say, That the 300 added in 2 *Chron.* were Overseers of the *Tyrian* Workmen in Mount *Lebanon*, and the rest in all other places; or that they were set over some particular and more curious and considerable parts of the Work.

17 And the king commanded, and they brought great stones, costly stones *d*, *and* hewed stones, to lay the foundation of the house *e*.

d Marble or Porphiry, or other Stones of great size and value. *e* Where they could not afterward be seen: and therefore that this was done, is mentioned onely as a point of Magnificence, except it was intended for a Type, or Mystical signification of the Preciousness of Christ, who is *the foundation* of the true Temple, the Church of God; as he is called, *Isa.* 28. 16. 1 *Cor.* 3. 11.

18 And Solomons builders, and Hirams builders did hew *them*, and the ‖ stone-squarers *f*, so they prepared timber and stones to build the house.

‖ *Or*, *Giblites*. as Ezek. 27. 9.

f Heb. *the Gibilites*, the Inhabitants of *Gebel*, a place near *Zidon*, named *Psal.* 83. 7. *Ezek.* 27. 9. famous for Artificers and Architects, *Josh.* 13. 5. These are here mentioned apart, as distinct from the rest of *Hiram's Builders*, as the most Eminent of them.

CHAP. VI.

AND * it came to pass in the four hundred and fourscore year after the children of Israel were come out of the land of Egypt *a*, in * 2 Chron. 3. 1.

in the fourth year of Solomons reign *b* over Iſrael, in the month Zif, which *is* the ſecond month † *Heb.* built. that he † began to build *c* the houſe of the LORD.

a This Chronological difficulty, is too vaſt and comprehenſive to be fully diſcuſſed here, or to be determined by Unlearned Readers: and for the Learned, I refer them to what is largely digeſted in my *Latine Synopſis* upon this place. It may ſuffice at preſent to ſuggeſt theſe particulars, 1. That *Iſraels coming out of Egypt* is variouſly underſtood in Scripture, and with ſome latitude, ſo as not onely to note the time when firſt they came out of *Egypt*, but the time of their being in, or coming out of the Wilderneſs; as is manifeſt from *Deut.* 4. 45. where the Words in the *Hebrew* are not *after*, &c. as we tranſlate it, but *in their coming forth out of Egypt*: And *Pſal.* 114. 1, 2, 3. *When Iſrael came forth, &c.* Heb. *in their coming forth, &c.* And it is not impoſſible it may be ſo underſtood here; *after* they *were come out*, &c. to wit, compleatly; *i. e.* towards the end of their Expedition out of *Egypt* into *Canaan*. Nor doth the difference between the *Hebrew* Præpoſitions, *Lamed* and *Beth*, which a Learned Man objects, hinder this ſenſe; for as *Beth* ſignifies (as he ſaith) *after*, ſo alſo doth *Lamed*, *Gen.* 7. 4, 10. *Numb.* 33. 38. 2. That whereas the times of the Judges do chiefly cauſe this difficulty, there are many things which will relieve us therein; as, 1. That divers of the years there mentioned belong to one and the ſame time, as is evident from *Jairs* 22 years, within which fell out, as divers Learned Chronologers agree, the 18 years of the Oppreſſion of the *Ammonites*, and ſeveral years of the *Philiſtine* Tyranny, who oppreſſed *Iſrael* in the Weſt, whileſt the *Ammonites* vexed them in the Eaſt: and the like might be obſerved in other caſes. 2. That the years of Reſt are not neceſſarily to be underſtood of ſo many diſtinct years, beſides thoſe of War, and Servitude; and thoſe words, which are generally rendred, *the land had reſt, forty*, or *eighty years*, or the like; may be thus rendred, and that very agreeable to the *Hebrew*, *The land had reſt*, or *began to reſt*, or recovered its reſt, *in the fortieth*, or *in the eightieth* (the Cardinal Numbers being frequently put for the Ordinal, eſpecially where the Number exceeds Ten) *year*, to be computed from ſome remarkable time; and ſo that Phraſe doth not note how long time, or till what time the Reſt continued, but at what time it began. As for inſtance, in *Judg.* 3. 11. *the land had reſt*, not *forty years*, as it is in our Tranſlation, but *in the fortieth year*; to wit, from, and after their firſt Reſt in, or quiet Poſſeſſion of, the Land of *Canaan*, which *Joſhua* gave them; which time may very probably be made up of the days of *Joſhua*, after he had ſetled them in a ſtate of Reſt; and *of the elders that out-lived him*; *Judg.* 2. 7. and the time of their Corruption after the Death of thoſe Elders; and the Eight years of Servitude under the King of *Meſopotamia*. So *Judg.* 3. 30. *The land had reſt in the eightieth year*; to wit, from, and after the reſt which *Othoniel* obtained for them, *ver.* 11. And *Judg.* 5. 31. *It reſted in the fortieth year*; to wit, after that Reſt got by *Ehud*, *Judg.* 3. 30. And *Judg.* 8. 28. *It reſted in the fortieth year*; to wit, from the laſt Reſt got by *Deborah*. And thus the computation of years is more plain and certain, being thus made from Reſt to Reſt, than theirs that proceed the other way. And this is the more conſiderable, becauſe it was the Opinion of that famouſly Learned and Pious Biſhop of *Armagh*. All which conſidered it, will be very eaſie to contain all the parts and paſſages of Sacred Story, from the coming out of *Egypt*, to this time, within the compaſs of 480 years: of the ſeveral parcels whereof; See my *Latine Synopſis*. And as for other Scriptures, which ſome conceit to be contradictory to this, I ſhall by God's help Vindicate them in their ſeveral places. *b* His three firſt years being ſpent, partly, in ſettling the Affairs of his Kingdom; without which, neither Civil nor Eccleſiaſtical Concerns could have any Conſiſtency; and partly, in making neceſſary Preparations for the Work. *c* For ſo it is expreſſed, 2 *Chron.* 3. 1. And ſo it is explained here below, *ver.* 37. *The foundation of the houſe was laid*: though in the *Hebrew* it be onely, *he built*. Thus active words are oft underſtood of the beginning of the Action, as *Gen.* 5. 32. and 11. 26.

2 And the houſe *d* which king Solomon built for the LORD, the length thereof *e* *was* threeſcore cubits *f*, and the breadth thereof twenty *cubits*, and the height thereof *g* thirty cubits.

d Properly ſo called, as diſtinct from all the Walls and Buildings which were adjoyning to it, to wit, the Holy, and Moſt Holy Place. *e* From Eaſt, and to Weſt. And this, and the other Meaſures may ſeem to belong to the inſide from Wall to Wall. *f* Cubits of the *Sanctuary*; of which, See on *Gen.* 6. 15. *g* To wit, of the Houſe: for the Porch was 120 Cubits high. 2 *Chron.* 3. 4. So that all the meaſures compared each with other were harmonious. For 60 to 20. (the length to the breadth) is triple: or as 3 to 1: And 60 to 30 (the length to the height) is double, or as 2 to 1: And 30 to 20 (the height to the breadth) is Seſquialter, or one and a half, as 3 to 2. Which are the Proportions anſwering to the Three great Concords in Muſick, commonly called, a Twelfth, an Eighth, and a Fifth. Which therefore muſt needs be a graceful Proportion to the Eye, as that in Muſick is graceful to the Ear.

3 And the porch before the temple of the houſe *h*, twenty cubits *was* the length thereof, according to the breadth of the houſe, *and* ten cubits *was* the breadth thereof before the houſe.

h In the *Front of*, or Entrance into *the houſe*, 2 *Chron.* 3. 4. Being a *Periſtilium* or *Portico*, a Walk or Gallery, at one end of the Building (from ſide to ſide.) And the meaſures of this were Harmonious alſo. For 20 to 10 (the length of the *Portico* to the breadth of it) is double, or as 2 to 1. And, if the height within, be the ſame with that of the Houſe, that is 30; it will be to the length of it, as 3 to 2, and to its breadth, as 3 to 1. Or, if we take in the whole height mentioned 2 *Chron.* 3. 4. which is a 120; there is in this no diſproportion (being to its length as 6 to 1, and to its breadth as 12 to 1) eſpecially when this height is conveniently divided into ſeveral Galleries, one over another, each of which had their due Proportions.

4 And for the houſe, he made ‖ windows of narrow lights *i*. ‖ *Or*, windows broad within, *and* narrow without: *or* skewed *and* cloſed.

i Narrow outward, to prevent the inconveniencies of the Weather; widening by degrees inward, that ſo the Houſe might better receive, and more diſperſe the Light. Or, *for proſpect*, *i. e.* to give light; yet *ſhut*, *i. e.* ſo far cloſed as to keep out Weather, and let in Light.

5 ¶ And ‖ againſt the wall *k* of the houſe he built † chambers *l* round about, *againſt* the walls of the houſe round about *m*, *both* of the temple, and of the oracle: and he made † chambers *n* round about. ‖ *Or*, upon, or, joyning to. † *Heb.* floor. † *Heb.* Ribs.

k Or, *upon* it; or, *joyning* to it: for the Beams of the Chambers were not faſtned into the Wall, but leaned upon the Buttreſſes of the Wall. *l* For the laying the Prieſts Garments, and other Utenſils belonging to the Temple, or to the Worſhip of God therein; See 2 *King.* 11. 2. 1 *Chron.* 28. 12. *Ezek.* 42. 13, 14. *m* Not ſimply, for there were none on the Eaſt-ſide; and it may ſeem, that there were ſome ſpaces left for the Windows, which being narrow outwardly, little ſpaces would ſuffice; but in a manner, *i. e.* on all the ſides except the Eaſt, where the Porch was; and except ſome very ſmall paſſages for the Light. And yet theſe Lights might be in the Five uppermoſt Cubits of the Wall, which were above all theſe Chambers, for theſe were onely 15 Cubits high, and the Wall was 20 Cubits high. *n* *Heb. Ribs*; *i. e.* Either, other Chambers above, and beſides the former: or rather, long Galleries which encompaſſed all the Chambers, as the Ribs do Mans Body; and which were neceſſary for paſſage to all the ſeveral Chambers.

6 The nethermoſt chamber *was* five cubits broad *o*, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in the wall* of the houſe he made † narrowed reſts *p* round about, that *the beams* ſhould not be faſtned in the walls of the houſe *q*. † *Heb.* narrowings, or rebatements.

o To wit, or in the inſide, and beſides the Gallerries mentioned above. *p* Or, *narrowings*: as in our Buildings the Walls of an Houſe are thicker, or broader at the bottom, and narrower towards the top: not onely theſe Narrowings were in the outſide of the Wall, which at each of the Three Stories was a Cubit narrower than that beneath it. And this is mentioned, as the reaſon of the differing breadth of the Chambers; becauſe the Wall being narrower, allowed more ſpace for the upper Chambers. *q* That there might be no holes made in the Wall for the faſtening of them; and that the Chambers might be removed, if occaſion were, without any inconvenience to the Houſe.

7 And the houſe, when it was in building, was built of ſtone, made ready *r* before it was brought thither: ſo that there was neither hammer, nor ax, *nor* any tool of iron heard in the houſe, while it was in building *s*.

r Hewed and Squared, and fitted exactly according to the direction of the Architect. *s* So it was ordered, partly for the eaſe and conveniency of Carriage: partly, for the Magnificence of the Work, and Commendation of the Workmens Skill and diligence: and partly, for Myſtical Signification. And as this Temple was a manifeſt Type both of Chriſts Church upon Earth, and of the Heavenly *Jeruſalem*: ſo this Circumſtance ſignified as to the former, That it is the duty of the Builders and Members of the Church, as far as in them lies, to take care that all things be tranſacted there with perfect peace and quietneſs; and that no noiſe of Contention, or Diviſion, or Violence, be heard in that Sacred Building: and for the latter, that no Spiritual Stone, no Perſon, ſhall bear a part in that Heavenly Temple, unleſs he be firſt hewed, and ſquared, and made meet for it in this Life.

8 The door for the middle chamber *t* *was* in the right † ſide *u* of the houſe: and they went up with winding ſtairs *x* into the middle † *Heb.* ſhoulder.

middle *chamber* *y*, and out of the middle into the third.

t i. e. By which they entred to go up to the middle Chamber or Chambers; to wit, such as were in the middle Story. *u* i. e. In the South-side, called *the right-side* here, and in the *Hebrew* Text, *Psal.* 89. 12. and in other Authors; because when a man looks towards the East, or Sun-rising, which is esteemed the most Glorious part of the Heavens, and to which Men most frequently look for divers reasons, the South is on his right-hand; whereby it is implyed, That there was another Door on the left, or the North-side, leading to the Chambers on that side; though for brevity sake it be not mentioned here. *x* Which were either, 1. VVithin the thickness of the Temple-wall, as many think, which is not probable, as tending to the great weakning of the VVall; especially in the upper parts, where the VVall was much narrower. And if such care was taken to preserve the VValls intire and unbroken, that there might not be small holes made into it for the fastning of the Beams of the Chambers, *ver.* 6. it seems very absurd and incredible, that there should be made such great breaches within them, as the Stairs would require. Or rather, 2. VVithout the VVall, and without the Chambers too, as leading up to the Gallery out of which they went into the several Chambers. *y* Or rather, *into the middle* Story, or row of Chambers; and so in the following words, *out of the middle* Story: for these Stairs could not lead up into each of the Chambers, nor was it needful, or convenient it should do so, but onely into the Story, which was sufficient for the use of all the Chambers.

9 So he built the house and finished it *z*; and covered the house ‖ with beams and boards of cedar *a*.

‖ *Or*, the vault-beams, and the cielings with Cedar.

z To wit, the Bulk, and the Body of the House. *a* Or, *the house*, i. e. the top of the House: for the like is said of the sides, and bottom; *ver.* 15. even *the beams and boards*; (or, *the vault-beams, and the cielings*; the Arched Beams and Boards wherewith the top of the House was covered, which was made of other wood which was more plyable than Cedar, and would better endure bowing and bending) *with Cedars*.

10 And *then* he built chambers against all the house *b*, five cubits high *c*: and they rested *d* on the house with timber of cedar *e*.

b Which Interpreters understand of those Chambers described *ver.* 5, 6. But why should that be repeated again, and that so darkly and confusedly, after he had particularly and exactly treated of them? (unless to give an account of the height of each Chamber, or Story, which before was not done.) And the *Hebrew* words may be truly and properly rendred thus, *He built a roof*, (to wit, a flat and plain Roof, called *Yatziah*, because of the exact resemblance it hath with the Floor of an House) *over all the house*, according to the manner of all the *Israelitish* Buildings, which were flat at the top; of which, See *Deut.* 22. 8. *Josh.* 2. 6. 2 *Sam.* 11. 2. The inner Roof was Arched, *ver.* 9. that it might be more beautiful and glorious to behold; but the outward Roof was flat. *c* Above the Walls of the Temple; which was necessary, that it might be a little higher than the Arched Roof, which it was designed to cover and secure. *d* Heb. *it rested*, to wit, the Roof: for the *Hebrew* Verb is of the singular Number. *e* Which rested upon the top of the Wall, as the Chambers, *ver.* 5, 6. rested upon the sides of the Wall. But all this I submit to the Learned and Judicious.

11 ¶ And the word of the LORD came to Solomon *f*, saying,

f Either by some Prophet, or rather in a Vision or Dream, as it did before.

12 *Concerning* this house which thou art in building *g*, * if thou wilt walk in my statutes, and execute my Judgments, and keep all my commandments to walk in them: then will I perform my word with thee, * which I spake unto David thy father.

* Chap. 2. 4. and 9. 4.
* 2 Sam. 7. 13. 1 Chron. 22. 10.

g God speaks thus, partly to encourage him to proceed in his Work; and partly, to purge out that Pride and Vain-glory, (which God, the searcher of hearts, saw either then did, or would arise in *Solomon's* Mind, as being the Author and Builder of so glorious a Work:) and that Presumption and Security which was very likely to grow, and God foresaw would grow both in *Solomon*, and in the People; as if God was now in a manner engaged to continue his Presence with them, and in his own Temple; and that they had now no great reason to fear God's departure from them, though they should provoke him. Therefore he expresseth the Condition upon which his Promise and Favour is suspended; and by assuring him thereof in case of Obedience, he plainly intimates the contrary, upon his Disobedience.

13 And I will * dwell among the children of Israel, and will not forsake my people Israel.

* Exod. 25 8.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, ‖ both the floor *h* of the house, and the walls of the cieling *i*, *and* he covered *them* *k* on the inside with wood *l*, and covered the floor of the house *m* with planks of fir.

‖ *Or*, from the floor of the house, unto the walls, &c. and so ver. 16.

h Or rather, *from the floor*, as it is in the *Hebrew*; for the floor it self was not covered with Cedar, but *with fir*, as it here follows. *i* Or rather, as it is in the *Hebrew*, *unto the walls of cieling*, or *of the roof*; i. e. unto the top of the Wall, which was even with the Roof: for the Roof it self was not of Stone, but Wood. Or, *unto the walls of the cieling*, i. e. unto the Cieling it self; which performing the office of a Wall, may well be called by that name. For the name of a *wall* is not appropriated to Stone or Brick, because we read of a *Brazen wall*, *Jer.* 15. 20. and *a wall of Iron*, *Ezek.* 4. 3. And that *wall into* which *Saul smote* his *javelin*, 1 *Sam.* 19. 10. seems more probably to be understood of Wood, than of Stone; especially considering that it was the Room where the King used to dine. So by this *Periphrasis*, *from the floor of the house, unto the walls of the cieling*, he designs all the side-walls of the house. *k* To wit, the side-walls of the House, now mentioned. *l* i. e. With other kind of Wood, even with Fir; as appears from 2 *Chron.* 3. 5. *m* wherewith the Floor is here said to be covered; and this is here spoken onely concerning the Floor, because there was nothing but Planks of Fir; whereas there was both Cedar and Fir in the sides of the House, the Fir being either put above, or upon the Cedar; or, intermixed with, or put between the boards or ribs of Cedar: as may be gathered from the said Parallel place, 2 *Chron.* 3. 5.

16 And he built twenty cubits on the sides of the house *n* both the floor and the walls *o* with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the † most holy *place* *p*.

† *Heb.* holiness of holiness.

n i. e. The Most Holy Place, which contained in the Length of the House *twenty Cubits*, by comp. this with *ver.* 2 and *ver.* 17. which may be said to be *on the sides of the house*, because this part took off 20 Cubits in length from each side of the House, and was also 20 Cubits from side to side, so it was 20 Cubits every way; or *on the sides* (i. e. on all the sides, as indeed it was) *of the house*, or of *that house*; to wit, *The most holy place*, as it here follows. Or, *from the sides of the house*; i. e. from one side to the other. And so this is meant onely of the Partition Wall, which was between the Holy and the Most Holy Place. *o* Or rather, as *ver.* 15. *from the floor to the wall*, or *cieling*, or *roof*. So it is not necessary, at least by vertue of these words, to understand this, as they generally do, That the Floor it self was built with Cedar; but onely all the sides of it from the bottom 20 Cubits upward. If it be said, that the whole House, and consequently the Most Holy Place, was 30 Cubits high, *ver.* 2. it may be replied, either, That, that is true onely of the greater House, or the Holy Place, which is called *the house*, *ver.* 17. and that the lesser; or the Most holy Place, was but 20 Cubits high, as divers think; or that the *ten cubits* at the top, were covered with some other Wood or thing; or were left open, that it might thereby receive both Light from the Candlestick, and Smoke from the Altar of Incense. *p* i. e. That it might be the Oracle; or, *the most holy place*. Or, *on the inner side* (whereby he might imply that the outside of the Partition Wall which looked towards the Holy Place, was not so covered.) *Of* (for the *Hebrew Lamid* is very oft a note of the *Genetive* Case) *the Oracle*, even *of the most holy place*: which last words are added, to explain what he means by the word *Oracle*, which he had not used before.

17 And the house *q*; that *is*, the temple *r* before it *s*, was forty cubits *long*.

q i. e. The Holy Place. *r* This is added, to restrain the signification of the Word *house*, which otherwise notes the whole Building. *s* i. e. Before the Oracle. Or, as it is in the *Hebrew*, *before my face*; i. e. before the place of my Presence. Or, it may be said to be before God, because he being pleased to describe himself as sitting upon the Cherubims, hath his face towards this house, where he beholds the services of his People. So this part of the House distinct from the Most Holy, hath its harmonious proportions also. The Length 40, to the Height 30, is Sesquitertian, or 4 to 3; (which is that of a Fourth in Musick:) The Length to the Breadth, 40 to 20; as 2 to 1: the Height to the Breadth, 30 to 20, as 3 to 2.

18 And the cedar of the house within *was* carved with ‖ knops, and † open flowers, all *was* cedar *t*; there was no stone seen.

‖ *Or*, Goards. † *Heb.* open-nings of flow-ers.

t i. e. All the House was covered with Cedar. *Quest.* How was this true, when it was covered with Fir? 2 *Chron.* 3. 5. *Answer* 1. It was done both with Cedar and Fir: of which see on *verse* 15. 2. It may be said to be *all cedar*, because

the greateſt part was ſo, Univerſal Particles being oft ſo uſed. 3. *Cedar* is here named, not to exclude all other Wood, but *Stone* onely; as the following Words ſhew. 4. Or, *all was of Cedar*; that is, all the Carving was of Cedar.

19 And the oracle he prepared *u* in the houſe *x* within *y*, to ſet there the ark of the covenant of the LORD.

u *i. e.* Adorned and fitted it for the Receit of the Ark. *x* Heb. *In the middle of the houſe*, or *building*; not *the middle* Mathematically or exactly, but in general within the Houſe, as that Phraſe, *in the middle*, oft ſignifies; as *Deut.* 4. 11. *Joſh.* 7. 21. *Dan.* 3. 26. *y* Or, *in the innermoſt part* of the Houſe; for ſo this was, the entrance into the Houſe being at the other end.

20 And the oracle in the forepart *z* was twenty cubits in length, and twenty cubits in the breadth, and twenty cubits in the height thereof *a*: and he overlaid it with † pure gold, and ſo *b* covered the altar *c* *which was of* cedar *d*.

† *Heb.* ſhut up, or beaten gold.

z Or rather, which was *in the inner part*, to wit of the Houſe, called here in *Hebrew* *the fore-part*; not becauſe a man firſt enters there, but becauſe when a man is entring, or newly entred into the Houſe, it is ſtill before him. Thus the ſame or the like Word proceeding from the ſame Root, is oft uſed, as *Levit.* 10. 18. 1 *King.* 6. 19. 29, 30, 36. 1 *Chron.* 28. 11. 2 *Object.* The great Houſe was 30 Cubits high, above, *ver.* 2. *Anſwer.* It is probably Affirmed by divers, That the Moſt Holy Place was not ſo high as the Holy Place, by ten Cubits: which was no way inconvenient, nor againſt the Rules of Proportion obſerved in Buildings. And as the ſecond part of the Building was far lower than the firſt, which was the Porch; ſo the third part might be conſiderably lower than the ſecond. And it might be lower either, 1. Outwardly, or in reſpect of the Walls of it, which might be onely 20 Cubits high, and ſo that height covered with a Flat Roof; it being but decent that that eminently Holy Place ſhould be diſtinguiſhed from the leſs Holy, even by its outward and viſible ſhape. Or, 2. Inwardly, or within the Wall of that part. For although this part might be Vaulted at the top, as the Holy Place was, which Vaulted Roof ſome think was Ten Cubits high; yet here might be the difference, That the Vaulted Roof of the Holy Place lay open to view; whereas, that of the Moſt Holy was covered with a Flat Roof from Wall to Wall, at the height of 20 Cubits. *b* *i. e.* With Gold, *Chap.* 7. 48. 1 *Chron.* 28. 18. *c* To wit, The Altar of Incenſe, which was put next to the Moſt Holy Place, *ver.* 22. *d* *Object.* This Altar was made of *Shittim* Wood, *Exod.* 30. 1. *Anſw.* Either that was covered with Cedar, that it might be agreeable to the reſt, *all* being *Cedar*, as was ſaid, *ver.* 18. Or this was a new Altar which *Solomon* made by Divine Command and Direction, delivered to him, either immediately, or by his Father: of which, See 1 *Chron.* 28. 12, *&c.* But this place may ſeem to be better Tranſlated thus, *and he covered the altar with Cedar*, either to make it like the reſt; or becauſe this was a new Altar made of Stone, and therefore fit to be covered with Cedar, that it might better receive and retain the Gold wherewith this Cedar was over-laid, *ver.* 22.

21 So Solomon overlaid the houſe *e* within with pure gold *f*: and he made a partition by the chains of gold *g* before the oracle *h*, and he overlaid it *i* with gold.

e Or, *that houſe*, to wit, the Oracle. *f* Compare 2 *Chron.* 3. 8. *g* *i. e.* He made a Veil, which was upon, or before the Partition; or which was a further Partition between the Holy, and the Moſt Holy; which Veil did hang upon theſe Golden Chains. Others render it thus, *he cloſed* or *ſhut* (as the Word ſignifies in the *Chaldee* Dialect, from which divers *Hebrew* Words borrow their ſignification) it (*i. e.* the Houſe now mentioned; to wit, the door of it) *with chains* or *bars of gold*. *h* *i. e.* In the outward part of the Wall, or Partition, which was Erected between the Oracle and the Holy Place; which is properly ſaid to be before the Oracle, which was the ſpace within, and beyond that Partition: for there the Veil was hung; and there the Chains or Bars, or whatſoever it was which faſtened the doors of the Oracle, were placed. *i* To wit, the Partition; which he here diſtinguiſheth from *the houſe*, or the main Walls of the Houſe, which he had in the former part of this Verſe told us were overlaid with Gold; and now he affirms as much of the Partition.

22 And the whole houſe *k* he overlaid with gold, until he had finiſhed all the houſe: alſo the whole altar that *was* by the oracle *l*, he overlaid with gold *m*.

k Not onely the Oracle, but all the Holy Place; and, as ſome add, even the Chambers belonging to it. *l* *i. e.* The Altar of Incenſe, which was ſet in the Holy Place cloſe by the doors of the Oracle. *m* As before he overlaid it with Cedar: of which, ſee the notes on *ver.* 20.

23 ¶ And within the oracle he made two cherubims *n* of ‖ † olive-tree *o*, *each* ten cubits high.

‖ Oily. † *Heb.* trees of oil.

n Beſides thoſe two made by *Moſes*, *Exod.* 25. 18. which were of Gold, and far leſs than theſe, and fixed in another place and poſture. *o* Or, *of oily trees*, which ſometimes are diſtinguiſhed from the Olive-trees, as *Iſa.* 41. 19.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure, and one ciſe.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe; and * ‖ they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one wall*, and the wing of the other cherub touched the other wall: and their wings touched one another in the midſt of the houſe.

* Exo. 25. 20. ‖ Or, the Cherubims ſtretched forth their wings.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims *p*, and palm-trees *q*, and † open flowers, within and without *r*.

† *Heb.* openings of flowers.

p As ſigns of the Preſence and Protection of the Angels vouchſafed by God to that Place. *q* Emblems of that Peace and Victory over their Enemies, which the *Iſraelites* duly ſerving God in that place might expect. *r* Within the Oracle and without it, in the Holy Place.

30 And the floor of the houſe he overlaid with gold, within and without.

31 ¶ And for the entring of the oracle, he made doors *of* olive-tree: the lintel *and* ſide-poſts *were* ‖ a fifth *of the wall* †.

‖ Or, five ſquare.

† *i. e.* Four Cubits in height or breadth, whereas the Wall was 20 Cubits. Or, *a fifth part* of the door now mentioned. Or rather, *five ſquare*, having 5 ſides, and 5 Angles, which is not incongruous, nor unuſual in Buildings.

32 The two ‖ doors alſo *were of* olive-tree, and he carved upon them carvings of cherubims and palm-trees, and † open flowers, and overlaid *them* with gold, and ſpread gold upon the cherubims, and upon the palm-trees.

‖ Or, leaves of the door. † *Heb.* openings of flowers.

33 So alſo made he for the door of the temple, poſts of olive-trees ‖ a fourth part *of the wall* *s*.

‖ Or, four ſquare.

s Or, rather, *four-ſquare*. See on *ver.* 31.

34 And the two doors *were of* fir-tree: the * two leaves of the one door were folding, and the two leaves of the other door *were* folding.

* Ezek. 41. 23.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers, and covered *them* with gold, fitted upon the carved work.

36 And he built the inner court *t* with three rows of hewed ſtone, and a row of cedar-beams *u*.

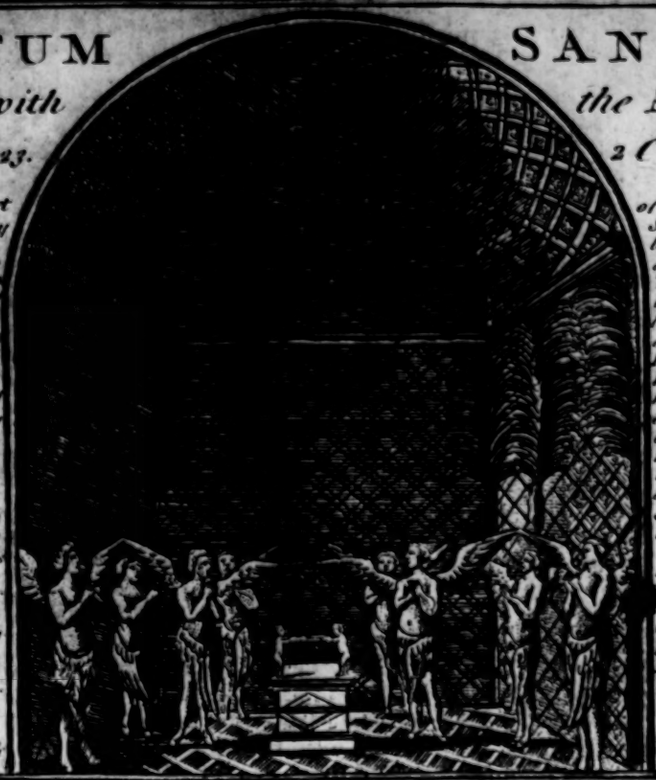
t *i. e.* The Prieſts Court, 2 *Chron.* 4. 9. ſo called, becauſe it was next to the Temple which it did encompaſs. *u* Which is underſtood, either 1. Of the thickneſs of the Wall, the three rows of Stones being one within another, and the Cedar innermoſt as a lining to the Wall. Or, 2. Of the height of the Wall, which was onely three Cubits high, that the People might ſee the Prieſts Sacrificing upon the Altar, which was in their Court; each row of Stones being about a Cubit, and poſſibly of a differing Colour from the reſt, and all covered with Cedar. Or rather, 3. Of ſo many Galleries, one on each ſide of the Temple, whereof the Three firſt were of Stone, and the Fourth of Cedar; all ſupported with rows of Pillars: upon which there were many Chambers for the uſes of the Temple, and of the Prieſts: for it is hard to think, that onely the making of a low Wall about the Court would be called a Building of the Court. And that a great number of Buildings and Rooms were neceſſary for the vari-

ous

The SANCTUM SANCTORUM.

or Holy of Holies with the Ark and Cherubims.

1 Kings. 6: 19. 23. 2 Chron: 3: 8: 14.



The Holy of Holys was a Room 30 feet Square and 30 feet High the Beauty and Riches of which was very great. the Floor was planked with Fir & guilt with Gold the Walls Wainscoted and deckt with Cherubims and Palm Trees with precious Stones intermix'd. The overlaying this small place amounting to Six Hundred Talents of Gold which comes to Four Millions Three Hundred and Twenty Thousand Pounds Sterling the Nails were likewise Gold This most Holy Place was ordain'd and made on purpose to be a Tabernacle for the Ark which was plac'd in the middle of it between two Cherubims of Imagé work 15 Feet high having their Wings expanded each 15 Cubits long with two they touched the Walls and with the Other two they met and touch'd each other exactly over the middle of the Ark their Faces being inwards in a Worshiping posture. The Ark call'd the Glory of Israel was a small Chest or Coffer three Foot nine Inches long two Foot three Inches wide and three foot three Inches high was made of Wood excepting only the Mercy Seat. but overlaid with Gold all over both inside and outside and it had a ledge of Gold surrounding it at Top. into which as into a Socket the Cover called the Mercy Seat was let in. The Mercy Seat was all made of Solid Gold the Thickness of a Hands breadth: at the two ends of it were 2 Cherubims looking inwards towards each other with their Wings expanded which embracing the whole circumference of the Mercy Seat did meet on each side in the middle all which the Rabbins say was made out of the same Mass without any Soldering of parts. Here the Shechinah or Divine Presence rested and was visible in the appearance of a Cloud over it. From hence the Bath Kol issued and gave answers when God was consulted. And hence it is that God is said in Scripture to dwell between the Cherubims that is between the Cherubims on the Mercy Seat. because their was the Seat or Throne of the visible Appearance of his Glory among them.

The House of the Forrest of Lebanon built by Solomon and described in the 2d Book of Kings Ch. 7.

ous Officers and Works which were to be done, and the Treasures of all sorts which were to be laid up in the Temple, largely so called, insufficiently evident from the nature of the things, and divers passages in Scripture: See among others, 1 *Chron.* 28. 11, 12.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif.

38 And in the eleventh year, in the month Bull, (which is the eighth month) was the house finished ‖ throughout all the parts thereof, and according to all the fashion of it: so was he seven years *x* in building it.

‖ *Or*, with all the appurtenances thereof, and with all the ordinances thereof.

x Compleat, and six Months, as appears by computation. But smaller Sums are usually neglected, and swallowed up in the greater, both in Scripture, as *Judg.* 20. 46. 2 *Sam.* 5. 5. 1 *King.* 2. 11. and in other Authors. It is not strange that this Work took up so much time: for 1. The Temple properly so called, was for Quantity the least part of it, there being very many and great Buildings, both above ground in the several Courts, (for though onely the Court of the Priests be mentioned, yet it is thereby implied, that the same thing was proportionably done in the others) and under ground. 2. The great curiosity of Art which was used here, and the fewness of exquisite Artists, required the longer time for the doing of it. And if the Building of *Diana*'s Temple did employ all *Asia* for 200 Years; and the Building of one *Pyramid* employed 360 Thousand Men, for 20 Years together; both which, *Pliny* Affirms: no reasonable man can wonder that this Temple was seven Years in Building.

CHAP. VII.

BUT Solomon was building his own house *a* * Thirteen years *b*, and he finished all his house.

* Chap. 9. 10.

a The Royal Palace for himself, and for his Successors: Or, *his houses*, the Singular Number being put for the Plural. *b* Almost double time to that in which the Temple was Built; because neither were the Materials so far provided and prepared for this, as they were for the Temple: nor did either he or his People use the same alacrity and diligence in this, as in the other Work; nor had they the same Obligations to this Work, as they had to that, to which they were quickned by God's Expres Command; and by the necessity of setting up God's Worship there, as the Foundation of all the hopes and happiness both of King and People, whereas this building was onely for *Solomon*'s greater conveniency, and he had already a Palace of *David*'s building.

2 ¶ He built also the house of the forest of Lebanon *c*, the length thereof *d was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars *e*, with cedar-beams upon the pillars *f*.

c An House so called. Either, First, Because, it was built in the Mountain and Forest of *Lebanon*, for his recreation there in Summer-time. But it is generally and more probably held, that it was in or near *Jerusalem*, both because there was *the throne of judgment*, v. 7. which was fittest to be in the place of his constant and usual residence: and because there was the chief Magazin of Arms, *Isa.* 22. 8. and *Solomon*'s Golden Shields were put there, as is manifest from 1 *King.* 10. 17. and 14. 25, 26, 28. which no wise Prince would do in a place so remote from his Royal City, and in the utmost Borders of his Kingdom as this was. Or rather, Secondly, From some resemblance it might have with that place, for the pleasant Shades and Groves which were about it: nothing being more frequent both in Sacred and other Writers, than to transfer the names of *Carmel*, or *Tempe*, or the like, to other places of the same nature and quality with them. *d* To wit, of the principal Mansion; to which doubtless other buildings were adjoyned. *e* Upon which the House was built, and between which there were four Stately Walks. *f* Which were laid for the Floor of the second Story.

3 And *it was* covered with cedar above upon the † beams that *lay* on forty five pillars, fifteen in a row *g*.

† *Heb.* ribs.

g So in the second Story were onely three rows of pillars, which was sufficient for the ornament of the second, and for the support of the third Story.

4 And *there were* windows in three rows, and † light *was* against light *h in* three ranks *i*.

† *Heb.* sight against sight.

h One directly opposite or answering to the other, as is usual in well-contrived Buildings. *i* One exactly under another.

5 And all the ‖ doors and posts *were* square with the windows: and light *was* against light *in* three ranks *k*.

‖ *Or*, spaces and pillars *were* square in prospect.

k He speaks, either first, of the the same lights mentioned v. 4. it being the manner of the *Hebrews* to repeat the same things. Or rather, of the smaller VWindows or Lights, which were over the several Doors, as the manner of many Buildings is,

6 ¶ And he made a porch of pillars *l*; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *m was* ‖ before them: and the *other* pillars *n*, and the thick beam *o were* ‖ before them.

‖ *Or*, according to them.

‖ *Or*, according to them.

l i. e. Supported by divers Pillars, for the more Magnificent entrance into the House; upon which also it is thought there were other Rooms built, as in the House. *m* Now mentioned, which is said to be *before them*, i. e. before the Pillars on which the House of *Lebanon* stood; or, before the Doors and Posts mentioned, v. 5. or, *a porch*, i. e. another and a lesser Porch, which was *before them*, i. e. before the Pillars of the greater Porch now mentioned. *n* Or, *and pillars*, i. e. fewer and lesser Pillars for the support of the lesser Porch. *o* Which was laid upon these Pillars, as the others were, v. 2.

7 ¶ Then he made a porch *p* for the throne *q* where he might judge *r*, *even* the porch of judgment: and *it was* covered with cedar † from one side of the floor to the other *s*.

† *Heb.* from floor to floor.

p Another Porch or distinct Room without the House. *q* Described *chap.* 10. 18. *r* The People that brought Causes before him. *s* i. e. The whole Floor; or *from floor to floor*, i. e. from the lower Floor on the Ground, to the upper Floor which covered it.

8 ¶ And his house where he dwelt, *had* another court within the porch *t*, *which* was of the like work. Solomon made also an house for Pharaohs daughter *u*, (* whom he had taken *to wife*) like unto this porch *x*.

* Chap. 3. 1.

t i. e. Between the Porch and the House, called therefore *the middle court*, 2 *King.* 20. 4. *u* Of which see 1 *King.* 3. 1 and 2 *Chron.* 8. 11. *x* Not for form or quantity, but for the Materials and VWorkmanship, the Rooms being covered with Cedar, and furnished with like Ornaments.

9 All these *y were* of costly stones, according to the measures of hewed stones *z*, sawed with saws, within and without *a*, even from the foundation unto the coping *b*, and so on the outside toward the great court *c*.

y Buildings described here and in the former Chapter. *z* Either, First, which were hewed in such measure and proportion as exact VWorkmen use to hew ordinary Stones. Or, Secondly, As large as common hewed Stones, which are oft very great. *a* Both on the inside of the Buildings which were covered with Cedar, and on the outside also. *b* From the bottom to the top of the Building. *c* Not onely on the outside of the front of the House, which being most visible, men are more careful to adorn; but also of the other side of the House, which looked towards the great Court belonging to the Kings House.

10 And the foundation *was* of costly stones *d*, *even* great stones, stones of ten cubits ‖, and stones of eight cubits.

d Not square, which would have been both unnecessary, and unportable, and unmanageable; but of solid measure, by which, Stones and Timber are usually measured ‖: and so they were onely two cubits square, but there were twenty solid Cubits contained in them. And so also the following *eight cubits* are to be understood.

11 And above *e were* costly stones *f*, (after the measures of hewed stones) and cedars ‖.

e i. e. In the Roof or upper part; for this is opposed to the *foundation*, ‖ Intermixed here the one, and there the other.

12 And the great court *g* round about, *was* with three rows of hewed stones, and a row of cedar-beams *h*, both for the inner court of the house of the LORD *i*, and for the porch of the house *k*.

g To wit, of *Solomon*'s dwelling-House, mentioned *ver.* 8. *h* Of which see the note on 1 *King.* 6. 36. *i* Or, *as* (Heb. *and*, which is oft used in that sense for a particle of comparison or similitude, as *Prov.* 11. 25. and 17. 3. and 25. 23.) *for the inner court*, &c. i. e. as it was in that inner Court, of which the very same thing is said, 1 *King.* 6. 36. Otherwise it might seem very improper, and impertinent to speak of the Court of the Lord's House here,

where

where he is treating onely of *Solomon's* House. *k* Or, *of this house*, to wit, of which I am here speaking, *i. e.* Of the King's House, the Porch whereof had Pillars, *viz.* 6. and these both of Stone and Cedar, as may seem most probable, because the other Pillars were such. And whereas the number and quality of the Pillars of the Porch was ommitted, *v.* 6. that defect is here supplied, and we are implicitly acquainted with both of them. But this I speak with submission.

13 ¶ And king Solomon sent and fet Hiram out of Tyre.

† *Heb.* the son of a widow-woman.

14 He *was* †a widows son of the tribe of Naphthali *l*, and his father *was* a man of Tyre *m*, a worker in brass: and he was filled with wisdom and understanding, and cunning to work all works in brass *n*: and he came to king Solomon, and wrought all his work.

l Obj. She was one *of the daughters of Dan*, 2 *Chron.* 2. 14. *Ans.* So indeed *Hiram* King of *Tyre* there affirms; but he might easily mistake or be misinformed, especially being no *Israelite*, nor a careful observer of the distinction of Tribes. Or, she might be of *Dan* by her Father, and of *Naphtali* by her Mother, or by her Husband, who was of that Tribe, and therefore she was truly *a widow of Naphtali*. *m* Either by his descent, being a *Tyrian* by Birth: or, by Education and Habitation, he or his Father being given to the study of these Arts, and having planted themselves at *Tyre* for their improvement therein. However that was, it was a singular Providence of God that there was at that time so excellent a Workman fit for so great and Glorious Works. *n* And *of gold, and stone, and purple, and blew*, &c. as is affirmed 2 *Chron.* 2. 14. But onely his skill *in brass* is here mentioned, because he speaks onely of the Brazen things which he made.

† *Heb.* fashioned. * 2 Chr. 4. 12.

25 For he † cast * two pillars of brass *o*, of eighteen cubits high a peice *p*: and a line of twelve cubits did compass either of them about *q*.

o Of which see 2 *King.* 25. 16, 17. *Jer.* 52. 21. *p Obj.* They are said to be 35 Cubits high, 2 *Chron.* 3. 15. *Answ.* That place manifestly speaks of both the Pillars: and this of *each*, or *one pillar*, as it is in the *Hebrew*. *Obj.* But then it should have been 36 Cubits. *Ans.* Either the odd half Cubit is swallowed up, either in the top of the Chapiter, or in the bottom of the Basis of each Pillar; or, it is neglected in the account as commonly small measures or numbers are. *q* So the Diameter was four Cubits, which considering *the chapiter of five cubits* added to the height of each Pillar, 2 *Chron.* 3. 14. was not unproportionable to the height.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits *s*, and the height of the other chapiter *was* five cubits.

s Obj. It is but *three cubits* in 2 *King.* 25. 17. *Answ.* The word *chapiter* is taken diversly, as hundreds of other words are, either more largely for the whole, so it is 5 Cubits: or, more strictly, either for the *pommels*, as they are called, 2 *Chron.* 4. 12. or for the Cornice or Crown, and so it was but three Cubits, to which the Pomegranates being added make it *four cubits*, as it is below, *v.* 19. and the other work upon it took up one Cubit more, which in all made *five cubits*.

17 *And* nets of checker-work, *and* wreathes of chain-work, for the chapiters *t* which *were* upon the top of the pillars: seven for the one chapiter, and seven for the other chapiter.

t Which those Nets and Wreathes did encompass, either covering, and as it were receiving and holding the Pomegranates, or being mixed with them.

18 And he made *u* the pillars, and two rows *x* round about upon the net-work, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

u Or, *so he made*, or *framed*, or *perfected*: Either of Pomegranates, by comparing this with *v.* 20. or of some other curious Work.

19 And the chapiters that *were* upon the top of the pillars, *were* of lilly-work *y* in the porch *z*, four cubits *a*.

y Made like the Leaves of Lillies, or such Flowers. *z* Or, *as in the porch*, i. e. such Work as there was in the Porch of the Temple, in which these Pillars were set, *v.* 21. that so the Work of the tops of these Pillars might agree with that in the top of the Porch. So there is onely an Ellipsis or defect of the Particle *as*, which is frequent, as *Gen.* 49. 9. *Deut.* 33. 22. *Psal.* 11. 1. *Isa.* 21. 8. *a* Of which see on *v.* 16.

20 And the chapiters upon the two pillars, *had* *pomegranates* also above, over against the belly *b*, which *was* by the net-work and the pomegranates *were* two hundred *c*, in rows round about upon the other chapiter.

b So he calls the middle part of the Chapiter, and that which jetted furthest out. *c* These Pomegranates are variously accounted in Scriptures. They are said to be *ninety and six on a side of a pillar*, i. e. in one row, and in all *an hundred*, Jer. 52. 23. four great Pomegranates between the several Chequer-works, being added to the first 96. And it must needs be granted, that there were as many on the other side of the Pillar, or in the other Row, which makes them 200 upon a Pillar, as is here said, and 400 upon both Pillars, as they are numbred, 2 *Chron.* 4. 13.

21 * And he set up the pillars in the porch of the temple *d*: and he set up the right pillar and called the name thereof ‖ Jachin *e*: and he set up the left pillar, and called the name thereof ‖ Boaz.

* 2 Chr. 3. 17.

‖ *That is*, he shall establish. ‖ *That is*, in it is strength.

d Where they were placed for meer Ornament and Magnificence, for they supported nothing. *e Jachin* signifies, *he*, i. e. God *shall establish*, to wit, his Temple, and Church, and People: and *Boaz* signifies, *in it*, or rather, *in him* (to answer the *he*, in the former name) *is Strength*. So these Pillars being eminently strong and stable were in a manner Types or Documents of that strength which was in God, and would be put forth by God for the defending and establishing of his Temple and People, if they were careful to keep the conditions required by God on their parts.

22 And upon the top of the pillars *was* lilly-work: so was the work of the pillars finished.

23 ¶ And he made * a molten sea *f*, ten cubits † from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

* Jer. 52. 17. † *Heb.* from his brim to his brim.

f He melted the Brass, and cast it into the form of a great Vessel, for his vastness called a *Sea*, which name is given by the *Hebrews* to all great collections of Waters. The use of it was for the Priests to wash their Hands and Feet, or other things as occasion required, with the Water which they drew out of it. See 2 *Chron.* 4. 6. Compare *Exod.* 30. 19, 20.

24 And under the brim of it round about, *there were* knops *g* compassing it, ten in a cubit *h*, * compassing the sea round about: the knops *were* cast *i* in two rows *k*, when it was cast.

* 2 Chr. 4. 3.

g Or, *carved* or *molten figures*: for learned *Hebricians* note, that this word signifies the Figures or Pictures of all sorts, as Flowers, Beasts, *&c.* This general word is particularly explained of *oxen*, 2 *Chron.* 2. 3. unless there were so many Figures, or Sculptures of Gourds, or other Flowers; and in each of these a little Ox's head. *h* So there were 300 in all. *i* Together with the Sea, not carved. *k* It seems doubtful whether the second row had ten in each Cubit, and so there were 300 more; or, whether the ten were distributed into five in each row.

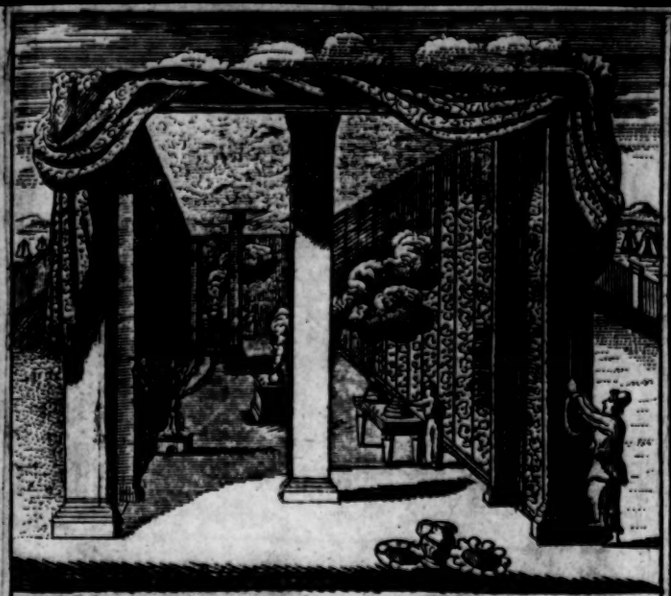
25 It stood upon twelve oxen *l*, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east *m*: and the sea *was* *set* above upon them, and all their hinder-parts *were* inward.

l Of solid Brass, which was necessary to bear so great a weight. It is probably conceived, that the Water was by Cocks drawn out of the Mouths of these Oxen. *m* Partly, for the more equal and convenient support of the Vessel; and partly, that divers persons might draw Water out of it at the same time, which was frequently necessary, especially in great Solemnities.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lillies: it contained two thousand baths *n*.

n Which amounts to 500 Barrels, each Bath containing about 8 Gallons; the Bath being a measure of the same bigness with an Ephah, *Ezek.* 45. 11. *Obj.* This Sea is said to contain 3000 Baths, 2 *Chron.* 4. 5. *Ans.* Either there were two sorts of Baths, as of Cubits, the one common, the other Sacred, and the Sacred held half as much more as the common: or rather he here speaks of what it did actually and usually contain, to wit, 200 Baths, which was sufficient for use; and in 2 *Chron.* 4. 5. he speaks of what it could contain if it were filled to the brim, as it is implied in the *Hebrew* words, which differ from these, and properly sound thus, *strengthning it self* (to wit, to receive and hold as much as it could, or being filled to its utmost capacity) *it contained*, or *could contain* 3000 *Baths*.

27 ¶ And he made ten bases *o* of brass: four cubits *was* the length of one base, and four cubits the



The Inside of Tabernacle with its Holy Vessels Viz.
The Golden Altar of Incence, The Golden Candlestick and. The Table with the Shew Bread

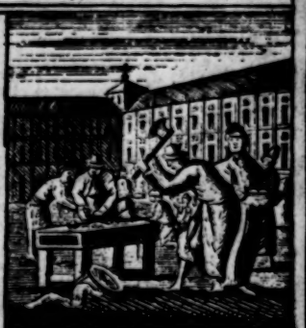
The Tabernacle with the Court. *The Space and Figure of the Court round about the Tabernacle is described in Exodus 27 from the 9th to the 20th Verse. In this Court were the Brazen Altar of Burnt Offering the Laver & all thatwas necessary for the Killing. Skining. Cleaning. and Washing of the Cattle for the Offering.*

The Golden Altar of Incence
Described by Moses Exodus 30. V. the 1 and following.

The Golden Candlestick
and the Preparation of the Lamps.

The Brazen Laver.
in the Court of the Tabernacle described in Exodus 30. V. 18. The Priests were obliged to wash in the same the Sacrifices as also their Hands and feet

The Golden Table of shew-Bread
described in Exodus 25 the 23 and following Verses.



The Preparation of the
SACRIFICE.

Co. in Aldermary Church Yard.

the breadth thereof, and three cubits the height of it.

o Upon which ſtood the ten Lavers mentioned below, *v.* 38. in which they waſhed the parts of the Sacrifices, 2 *Chr.* 4. 6.

28 And the work of the baſes *was* on this *manner*: they had borders *p*, and the borders *were* between the ledges:

p Broad brims, poſſibly for the more ſecure holding of the Lavers.

29 And on the borders that *were* between the ledges, *were* lions, oxen, and cherubims: and upon the ledges *there was* a baſe *r* above: beneath the lions and oxen *were* certain additions *ſ* made of thin work.

r So he calls the uppermoſt part of the Baſe: for though it was above, yet it was a Baſe to the Laver, which ſtood upon it. *ſ* Either as Baſes for the Feet of the ſaid Lions and Oxen: or, onely as further Ornaments.

30 ¶ And every baſe had four brazen wheels *t*, and plates of braſs: and the four corners thereof had under-ſetters *u*: under the laver *were* under-ſetters molten, at the ſide of every addition.

t Whereby the Baſes and Lavers might be carried from place to place as need required. *u* Heb. *Shoulders*; fitly ſo called, becauſe they ſtrongly ſupported the Lavers, that they ſhould not fall from their Baſes, when the Baſes were removed together with the Lavers.

31 And the mouth of it *x* within the chapiter *y* and above *z* *was* a cubit *a*: but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half *b*: and alſo upon the mouth of it *were* gravings with their borders, four-ſquare, not round *c*.

x So he calls that part in the top of the Baſe which was left hollow, that the Foot of the Laver might be let into it, and faſtned in it. *y* i. *e.* Within the little Baſe, which he calls *the chapiter*, becauſe it roſe up from, and ſtood above the great Baſe, as the Head doth above the reſt of the Body. *z* Above the Chapiter; for the Mouth went up, and grew wider like a Funnel. *a* Either in breadth: or rather, in height, *v.* 35. whereof half a Cubit was above the Chapiter or little Baſe, as is ſaid *ver.* 35. and the other half is here implied to be within it, and below it. *b* To wit, in compaſs. *c* So the innermoſt part, called the Mouth, was round, but the outward part was ſquare, as when a Circle is made within a Quadrangle.

32 And under the borders *were* four wheels: † *Heb.* in the baſe. and the axel-trees of the wheels *were* † joined to the baſe, and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a charet-wheel: their axle-trees, and their naves, and their felloes, and their ſpokes *were* all molten *d*.

d And caſt together with the Baſes.

34 And *there were* four under-ſetters to the four corners of one baſe: *and* the under-ſetters *were* of the very baſe it ſelf *e*.

e Not onely of the ſame matter, but of the ſame piece, being caſt with it.

35 And in the top of the baſe *was there* a round compaſs of half a cubit high: and on the top of the baſe, the ledges thereof, and the borders thereof *were* of the ſame.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, li- † *Heb.* naked-neſs. ons, and palm-trees, according to the † proportion *f* of every one, and additions round about.

f Or, *empty place*, i. e. according to the bigneſs of the ſpaces which were left empty for them, implying that they were ſmaller than thoſe above-mentioned.

37 After this *manner* he made the ten baſes: all of them had one caſting, one meaſure, and one ciſe.

38 ¶ Then made he ten lavers of braſs: one laver contained forty baths *g*: *and* every laver was four cubits: *and* upon every one of the ten baſes, one laver.

g Ten Barrels; of which ſee above on *ver.* 26.

39 And he put five baſes on the right † ſide † *Heb.* ſhoul-der. *h* of the houſe *i*, and five on the left ſide of the houſe *k*: and he ſet the ſea on the right ſide of the houſe eaſtward, over againſt the ſouth *l*.

h i. *e.* In the South-ſide, as is expreſſed in the end of the Verſe, and as *the right ſide* is uſed above 1 *King.* 6. 8. and *Pſal.* 89. 12. *i* Not within the Houſe, but in the Prieſts Court, where they waſhed either their Hands or Feet, or the parts of the Sacrifices. *k* i. *e.* On the North-ſide; for this is here oppoſed to the *right* or South-*ſide*. *l* i. *e.* In the South-Eaſt part, where the Offerings were prepared.

40 ¶ And Hiram made the lavers, and the ſhovels, and the baſons: So Hiram made an end of doing all the work that he made king Solomon, for the houſe of the LORD.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars: and the two net-works to cover the two bowls of the chapiters, which *were* upon the top of the pillars:

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* † upon the pillars: † *Heb.* upon the face of the pillars.

43 And the ten baſes, and ten lavers on the baſes:

44 And one ſea, and twelve oxen under the ſea:

45 And the pots *m*, and the ſhovels, and the baſons: and all theſe veſſels which Hiram made to king Solomon for the houſe of the LORD *were of* † bright braſs. † *Heb.* made bright: or, ſcoured.

m To ſeethe thoſe parts of the Sacrifices which the Prieſts or Officers were to eat. To theſe, *fleſh-hooks* are added, 2 *Chron.* 4. 16.

46 In the plain of Jordan did the king caſt them †, in the clay ground *n*, between Succoth † *Heb.* in the thickneſs of the ground. and Zarthan.

n Or, *in thick clay*, fat, and tough, and tenacious, and therefore fitteſt to make Moulds of all ſorts, into which the melted Braſs was to be poured.

47 And Solomon left all the veſſels *unweighed* † *o*, becauſe they were exceeding many: *neither* was the weight of the braſs † found out. † *Heb.* for the exceeding multitude. † *Heb.* ſearched.

o Becauſe the weigning of them was very troubleſome, and to no purpoſe.

48 And Solomon made all the veſſels that *pertained* unto the houſe of the LORD *p*: the altar of gold *q*, and the table of gold, whereupon the * ſhew-bread *was r*. * Exo. 25. 30.

p Such as God by the Mouth of *Moſes* had commanded to be made for his Houſe and Service, and ſuch as *Moſes* had made, onely theſe were larger, and richer, and more, according to the difference of the Temple, and Tabernacle, and *Solomon*'s vaſt riches, and the poverty of *Moſes* and the *Iſraelites* at that time. *q* To wit, of Incenſe, as appears from 1 *Chron.* 28. 18. where this is mentioned amongſt the things for which *David* left Gold, and *Solomon* is here ſaid to build it; and therefore this cannot be that Altar made by *Moſes*, *Exod.* 25. 23, 24. and 30. 1, 3. which alſo was of *Shittim*-wood, whereas this was made of Cedar, and covered with Gold, 1 *King.* 6. 20. *r* Under which by a Synecdoche are comprehended both all the utenſils belonging to it, and the other ten Tables which he made together with it, 2 *Chron.* 4. 7, 8.

49 And the candleſticks *ſ* of pure gold *t*, five on the right *ſide*, and five on the left, before the oracle *u*, with the flowers *x*, and the lamps, and the tongs *of* gold.

ſ Which were ten, according to the number of the Tables, whereas *Moſes* made but one: whereby might be ſignified the progreſs of the Light of Sacred Truth, which was now grown clearer than it was in *Moſes* his time, and ſhould ſhine brighter and brighter until the perfect day of Goſpel-Light. *t* Of maſſy and fine Gold. *u* In the Holy place. *x* Wrought upon the Candleſticks, as it had formerly been. See on *Exod.* 25. 31.

50 And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the † cenſers *of* pure † *Heb.* ſnuf-pans. gold; and the hinges *of* gold, *both* for the doors of the inner houſe, the moſt holy *place*, *and* for the doors of the houſe, *to wit*, of the holy temple.

51 So

51 So was ended all the work that king Solomon made for the house of the LORD: and Solomon brought in the † things * which David his father had dedicated, *even* the silver and the gold *y*, and the vessels *z* did he put among the treasures of the house of the LORD.

† *Heb.* Holy things of *David.*
* 2 Sam. 8. 11. 2 Chron. 5. 1.

y Either, First, All of it; and so *Solomon* built it wholly at his own charge. Or, Secondly, so much of it as was left. *z* Those which *David* had dedicated, and with them the Altar of *Moses*, and some other of the old utensils which were now laid aside, far better being put in the room of them.

CHAP. VIII.

* 2 Chro. 5. 2. THen * Solomon assembled the elders of Israel *a*, and all the heads of the tribes *b*, the † chief of the fathers *c* of the children of Israel, unto king Solomon *d* in Jerusalem *e*, that they might bring up the ark *f* of the covenant of the LORD, out of the city of David *g*, which is Zion *h*.

† *Heb.* princes.

a The Senators, and Judges, and Rulers. *b* For each Tribe had a peculiar Head or Governor. *c* The chief Persons of every great Family in each Tribe. *d* Unto himself; the antecedent Noun being put for the relative and reciprocal Pronoun, as is frequent with the *Hebrews*. *e* Where the Temple was built, and now finished. *f* To the top of this high Hill of *Moriah*, upon which it was built; whither they were now to carry the Ark in a Solemn pomp, that by this their attendance they might make a publick profession of that service, and respect, and obedience, which they owed unto that God who was Graciously and Gloriously present in the Ark. *g* Where *David* had placed the Ark, 2 *Sam.* 6. 12, 17. See on 1 *King.* 2. 10. and 3. 1. *h* Which is also called *Zion*, because it was built upon that Hill.

2 And all the men of Israel *i* assembled themselves unto king Solomon at the feast *k*, in the month Ethanim, which *is* the seventh month *l*.

i Not onely the chief Men who were particularly invited, but a vast number of the common people, as being forward to see and to joyn in this great and Glorious Solemnity. *k* Understand either first, The Feast of Tabernacles. Or rather, Secondly, The Feast of the Dedication, to which *Solomon* had invited them, which was before that Feast: for that began on the 15 day of the 7*th* month, *Lev.* 23. 34. but this began at the least 7 days before that Feast; for *Solomon* and the People kept the Feast for 14 days, here *v.* 65. *i. e.* 7 days for the Dedication of the Temple, and 7 other days for that of Tabernacles; and after both these were finished, he sent all the People to their homes on the 23 day of the month. See 2 *Chron.* 7. 9, 10. *l* Which time he chose with common respect to his Peoples convenience, because now they gathered in all their Fruits, and now they were come up to *Jerusalem*, to Celebrate the Feast of Tabernacles. *Quest.* The Temple was not finished till the eighth month, 1 *King.* 6. 38. how then could he invite them in the seventh month? *Ans.* This was the 7*th* month of the next year. For although *the house in all its parts* was finished the year before, yet the utensils of it described *chap.* 7. were not then fully finished, but took up a considerable time afterward: and many preparations were to be made for this great and extraordinary occasion.

3 And all the elders of Israel came, and the priests took up the ark *m*.

m For although the *Levites* might do this, *Numb.* 4. 15. yet the Priests did it at this time, partly, for the greater honour of the Solemnity; and partly, because the *Levites* might not enter into the Holy place, much less into the Holy of Holies, where it was to be placed, into which the Priests themselves might not have entred, if the High-Priest alone could have done it. *Obj. The Levites* are said to have done this, 2 *Chron.* 5. 4. *Ans.* That is most true, because all the Priests were *Levites*, though all the *Levites* were not Priests.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation *n*, and all the holy vessels that *were* in the tabernacle, even those did the priests and Levites *o* bring up.

n That made by *Moses*, which doubtless before this time had been translated from *Gibeon* to *Zion*, and now together with other things was put into the Treasuries of the Lords-House, to prevent all the Superstitious use and prophane abuse of it, and to oblige the people to come up to *Jerusalem*, as the only place where God would now be Worshipped. *o* The Priests carrying some, and the *Levites* others.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen *p* that could not be told, nor numbred for multitude.

p Either First, In the way, as *David* did upon the like occasion, 2 *Sam.* 6. 13. Or, Secondly, When the Ark was come into the Priests Court where the Altar stood, whence it was speedily to be conveyed to that place where the People could never behold it more. Or rather, Thirdly, When the Ark was seated in its place: for although they might in the way or passage offer some Sacrifices, as *David* did; yet that was not a proper season to offer so many Sacrifices as *could not be told nor numbred*, as these are here said to be; which far better agrees with what is more particularly related below, *ver.* 62, 63, 64. which is here signified in the general by way of anticipation, as is frequently done in the Scripture in like cases.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the Oracle of the house *q*, to the most holy *place*, *even* under the wings of the cherubims *r*.

q i. e. To that part of the House which is called the *Oracle*, 1 *King.* 6. 5, 16, 19, 23. or, as it here follows, *the most holy place*. *r* To wit, of *Solomon's* new-made Cherubims, 1 *King.* 6. 23, 24, 27. not of the *Mosaical* Cherubims, which were far less, and unmovably fixed to the Ark, *Exod.* 37. 7, 8. and therefore together with the Ark were put under the wings of these Cherubims.*

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above.

8 And they drew out the staves *s*, that the † ends of the staves were seen out in the ‖ holy *place t*, before the oracle, and they were not seen without: and there they are unto this day.

† *Heb.* heads. ‖ *Or*, ark, as 2 Chron. 5. 9.

s Not wholly, which was expresly forbidden, *Exod.* 25. 15. *Numb.* 4. 6. but in part. *t* Either, First, Properly so called: which place was indeed *before the oracle*. But how then could it be said, that *they were not seen without*, to wit, in the Holy place? For that they should be seen without, to wit, in the Court, was so ridiculous a conceit, that it had been absurd to suppose it, or to say any thing to prevent it. Nor is it much better what others say, that these ends of the staves did discover themselves thorough the vail, which they thrust forward, though they did not pierce thorough it. For neither in that case had they been seen; and besides, there was a Wall, as well as a Vail in that place. Or rather, Secondly, In the most Holy place, which is oft called by way of eminency, *the Holy place*, *Exod.* 29. 30. and 39. 1. *Levit.* 6. 30. and 10. 18. and 16. 2, 16, 17. 20. And the *Hebrew* words rendred *before the oracle*, may be as well rendred, *within the oracle*, the Phrase, *al pene*, being so used, *Gen.* 1. 2. *the spirit of God moved upon the face of the waters*, i. e. in the Waters, or in that confused heap of Earth and Water, in which God was now Working, that he might bring it into order and use; and *Gen.* 1. 20. where it is well rendred, *in the open firmament of heaven*, i. e. of the Air. And thus the whole is most true, They were *seen out*, to wit, without the Ark, and the Cherubims which covered all the other parts, but they were *not seen without* the Oracle, to wit, in the Holy place, strictly so called. For how could they be seen there, when there was both a Wall and a thick Vail between that place and the Oracle? And these Staves were left in this posture, that the High-Priest might hereby be certainly guided to that very particular place where he was one day in a year to sprinkle Blood, and to offer Incense *before the Ark*, which otherwise he might mistake in that dark place, where the Ark was wholly covered with the Wings of the great Cherubims, which stood between him and the Ark when he entred thither. Some conceive that the Door of the Oracle stood always open (which yet seems very improbable); and that they who were near the Door, might see the ends of the Staves, though by reason of the darkness of the place they could see nothing else there.

9 * *There was* nothing in the ark *u*, save the two tables of stone, which * Moses put there at Horeb, ‖ when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

* Exo. 25. 21. Deut. 10. 2. * Deut. 10. 5. ‖ *Or*, where.

u Strictly and properly: for in a more large sense, as *in*, is oft taken for *by* or *near*, as is confessed, and hath been proved before; so *the pot of Manna*, and *Aaron's rod* were also *in it*, Heb. 9. 4. *i. e.* by it, to wit, in the most Holy place, *before the* Ark of *the testimony*, where God commanded *Moses* to put them, as it is expressed, *Exod.* 16. 33, 34. *Numb.* 17. 10. and not strictly *in* it. But of this more, God assisting, on *Heb.* 9. 4.

10 And

10 And it came to pass when the priests were
* Exod. 40. 34, 35. come out of the holy place *x*, that the cloud *y* * filled the house of the LORD *z*.

x Either first the most holy place, into which the Priests had now entred to carry in the Ark. Or rather, secondly, the holy place, where they might have *stood to minister*, if the Cloud had not hindred them, as may be gathered from the the next Verse. *y* The usual Token of God's glorious Presence. See *Exod.* 16. 10. and 24. 15, 16. *Numb.* 9. 15. *z* Partly in testimony of his gracious Acceptance of this Work, and their Service; and partly to beget an Awe and Reverence in them, and in all others, when they approach to God.

11 So that the priests could not stand to minister because of the cloud *a*: for the glory of the LORD had filled the house of the LORD.

a Because the Cloud was either so bright that it dazled their Eyes; or rather, so dark, that it struck them with Horror and Amazement, as is implied in the next Verse.

* 2 Chr. 6. 1. * Lev. 16. 2. 12 ¶ Then spake Solomon *b*, The LORD * said *c*, that he would dwell * in the thick darkness.

b Perceiving both Priests and People struck with Horror and Wonder at this Darkness, he minds them, that this was no sign of God's dislike or Disfavour, as some of them might possibly imagine, but a token of his Approbation, and Grace, and special Presence among them. *c* Not in express words, but by plain consequence, because he hath declared both by his Words and Actions, that he would manifest his presence with, and dwelling among his People, by a dark Cloud, in which he would appear. See *Exod.* 13. 21, 22. and 24. 16. and 40. 35. *Numb.* 9. 15. *Deut.* 4. 11. and 5. 22. *Psal.* 18. 12. and 97. 2.

13 I have surely built thee an house to dwell in *d*, a setled place for thee to abide in for ever *e*.

d I perceive by this thick Darkness, that thou art coming among us, and therefore make haste and come, O thou blessed Guest, into the Dwelling-place which I have built by thy Command, and for thy Service. *e* Not a Tabernacle, which was made to be carried from place to place, but a durable, and, I hope, perpetual Habitation.

14 And the king turned his face about *f*, and blessed all the congregation of Israel *g*; (and all the congregation of Israel stood *h*)

f From the Temple, towards which he was looking to observe that thick and extraordinary Darkness, to the Body of the Congregation. *g* Or, *Blessed* (to wit, *the Lord*, which is easily understood from the following words; in which he only blesseth or praiseth God, but doth not bless the People at all) *with* (so the *Hebrew eth* is oft used, as hath been shewed before) *all the Congregation*. Although he might do both, first bless the Congregation, which possibly he might do in that solemn and appointed Form, *Numb.* 6. which therefore it was needless to repeat here; and then blessed God. And indeed he doth both here below, where these same words are used, *ver.* 55, 56, &c. *h* Partly in way of Devotion to God, whom they adored; and partly out of respect to the King.

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it i*, saying,

i Praised be God both for his Grace in making such a Promise, and for his Goodness and Truth in fulfilling it.

16 Since the day that I brought forth my people Israel out of Egypt *k*, I chose no city *l* out of all the tribes of Israel to build an house, that my Name might be therein *m*; but I chose * David *n*
* 2 Sam. 7. 8. to be over my people Israel.

k Until *David*'s time; for then he did chuse *Jerusalem*. *l* (*i.e.*) I did not declare my choice of it; for so *chusing* is used for declaring or executing ones Choice, as *Deut.* 12. 1. 2 *Chron.* 6. 5. *Zech.* 2. 12. and things are oft said to be done when they are only manifested or declared to be such; in which sense God is said to be *justified*, Psal. 51. 4. and Men to *be guilty*, Hos. 5. 15. Otherwise to speak properly, whatsoever God chuseth, he chuseth from Eternity. *m* That my Presence, and Grace, and Worship, and Glory, might be there. *n* And in and with him the Tribe of *Judah*, of which he was, and *Jerusalem* where he dwelt; which is here implied by the Opposition of this to the former part of the Verse.

* 1 Chr. 17. 1. 17 And * it was in the heart of David my father *o*, to build an house for the Name of the LORD God of Israel.

o In his desire and purpose, as this or the like Phrase is used, 1 *Sam.* 10. 7. and 14. 7. 2 *Sam.* 7. 3.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my Name, thou didst well that it was in thine heart *p*:

p Thy Intention and Affection was well-pleasing to me.

19 Nevertheless, thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my Name.

20 And the LORD hath † performed his word † *Heb.* established. that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the Name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* the covenant of the LORD *q*, which he made with our fathers, when he brought them out of the land of Egypt.

q (*i. e.*) The Tables of the Covenant, by a Metonymy, wherein the Conditions of God's Covenant with *Israel* are written.

22 ¶ And Solomon stood *r* before * the altar * 2 Chr. 6. 12. of the LORD *s*, in the presence of all the congregation of Israel *t*, and spread forth his hand toward heaven:

r Upon a Scaffold set up for him in the Court of the People, 2 *Chron.* 6. 13. *s* With his Face towards the Altar of Burnt-offerings. *t* Who stood round about the Scaffold in the same Court with him.

23 And he said, LORD God of Israel, * *There is* * Exod. 15. no God like thee, in heaven above, or on earth 11. beneath, who * keepest covenant and mercy with 2 Sam. 7. 22. thy servants that walk before thee with all their * Dan. 9. 4. heart:

24 Who hast kept with thy servant David my father that thou promisedst him *u*: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

u That Branch of thy Promise concerning the building of this House by *David*'s Son.

25 Therefore now, LORD God of Israel, keep with thy servant David my father, that thou promisedst him *x*, saying, * † There shall not fail thee a man in my sight, to sit on the throne of Israel, † so that thy children take heed to their way, that they walk before me, as thou hast walked before me.

x Make good the other branch of thy Promise, and do not lose the Glory of thy Faithfulness, which now thou hast got.

* Chap. 2. 4. 2 Sam. 7. 12. † *Heb.* there shall not be cut off unto thee a man from my sight. † *Heb.* only if.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But * will God indeed dwell on the earth *y*? Behold, the heaven *z*, and heaven of heavens *a*, cannot * contain thee *b*, how much less this house that I have builded *c*?

y Reflecting upon God's performance of his Promise concerning the building of the Temple, he breaks forth into Admiration, Is it possible that the Great, and High, and Lofty God should stoop so low, as to take up his dwelling here amongst men? O astonishing Condescension! *z* All this vast space of the visible Heaven. *a* The third and highest, and therefore the largest Heaven, called *the Heaven of Heavens* here, as also *Deut.* 10. 14. *Psal.* 148. 4. for its eminency and comprehensiveness. *b* For thy Essence reacheth far beyond them, being Omnipresent. *c* This House therefore was not built as if it were proportionable to thy greatness, or could contain thee, but only that therein we might serve and glorifie thee.

* 2 Chr. 2. 6. Isa. 66. 1. Jer. 23. 24. Act. 7. 49. * Amos 7. 10.

28 Yet have thou respect unto the prayer of thy servant *d*, and to his supplication, O LORD my God, to hearken unto the cry, and to the prayer which thy servant prayeth before thee to day:

d Though thou art not comprehended within this place, yet shew thy self to be graciously present here, by accepting and granting my present Requests here tendred unto thee.

29 That thine eyes may be open *e* toward this

house night and day, *even* toward the place of which thou haſt ſaid, *My name *f* ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make ‖ towards this place *g*.

* Deut. 12. 11.

‖ *Or*, in the place.

e To behold, to wit, with an Eye of Favour and Compaſſion. So it is a Synecdochical Expreſſion; compare *Pſal.* 33. 18. and 34. 15. *Zech.* 12. 4. *f* My Preſence, and Glory, and Grace. See above, *ver.* 16. *g* This Temple to which *Solomon* did now look, and it may be, point; and towards which the godly *Iſraelites* directed their looks in their Prayers. See *Dan.* 6. 10.

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray ‖ towards this place: and here thou in heaven thy dwelling-place *h*, and when thou hear-eſt, ‖ forgive *i*.

‖ *Or*, in this place.

‖ *Or*, be favourable. So *Gr.*

h Which he adds, that the People might not idolize the Temple, nor preſume upon it, as if God were now faſt tied to them, as having no other Dwelling-place; and to direct them in all their Addreſſes to God in this Temple, to lift up their Eyes above it, even to Heaven, where God's moſt true, and moſt glorious Dwelling-place is. *i* To wit, the Sins of thy People, praying, and even of their Prayers; which, if not pardoned, will certainly hinder the ſucceſs of all their Prayers, and the courſe of all thy Bleſſings upon them.

31 ¶ † If any man treſpaſs *k* againſt his neighbour, † and an oath be laid upon him *l*, to cauſe him to ſwear, and the oath come before thine altar in this houſe *m*:

† *Heb.* Whatſoever a man treſpaſs So *Gr.* † *Heb.* and he require an oath of him, or, tender an oath to him.

k (*i. e.*) If he be accuſed of a Treſpaſs. *l* Either by the Judge, or by the Party accuſing him, or by the accuſed Perſon himſelf, which was uſual when there were no Witneſſes. See *Exod.* 22. 8, 11. *Numb.* 5. 12, 15, &c. *m.* For here God, who was appealed to as Witneſs, was eſpecially preſent. Hence the *Heathens* uſed to ſwear at their Altars.

32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way *n* upon his head, and juſtifying the righteous, to give him according to his righteouſneſs *o*.

n (*i. e.*) The juſt Recompence of his wicked Action and Courſe. *o* To vindicate him, and to manifeſt his Integrity.

33 ¶ When *thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and * ſhall turn again to thee, and confeſs thy Name *p*, and pray, and make ſupplication unto thee ‖ in this houſe:

* Lev. 26. 17. Deut. 28. 25. * Lev. 26. 39, 40.

‖ *Or*, toward.

p Give Glory to thy Name, by acknowledging their Sins, and thy Juſtice; and by accepting the Puniſhment of their Iniquity; and by truſting to thy Power and Goodneſs alone, for their Deliverance.

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again *q* unto the land, which thou gaveſt unto their fathers.

q From the Land into which they are ſuppoſed to be carried by their Enemies, into *Canaan*. *Queſt.* If they were baniſhed into a ſtrange Land, how could they pray *in this Houſe*, as they are ſaid to do, *ver.* 33. *Anſw.* 1. That may be rendred *to*, or *towards this Houſe*, as it is expreſſed, *v.* 29, 30. The *Hebrew Præpoſition Beth*, *in*, being oft put for *el*, *to*, or *towards*. 2. This may be underſtood of divers Perſons, and ſo the Senſe is this: When the People of *Iſrael* be defeated in Battel, and many of their Brethren be taken Priſoners, and carried into Captivity; if then their Brethren remaining in the Land, ſhall heartily pray for their captive Brethren, they ſhall be delivered.

35 ¶ When * heaven *r* is ſhut up *s*, and there is no rain, becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs thy Name, and turn from their ſin, when thou afflict-eſt them *t*:

* Lev. 26. 19. Deut. 28, 23.

r The lower Heaven in which the Clouds are; as *Deut.* 11. 17. *Pſal.* 147. 8. *s* The Heaven is compared to a great Store-houſe in God's keeping, out of which nothing can be had, ſo long as it is cloſe ſhut up. *t* Do not reject their Prayers, becauſe they are forced from them by their Afflictions, as thou mayeſt juſtly do.

36 Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them *u* the good way *x* wherein they ſhould walk, and give rain *y* upon thy land which thou haſt given to thy people for an inheritance.

u That their Sin being pardoned, and thou being reconciled unto them, mayeſt vouchſafe to teach them. Or rather, as our Tranſlators render the very ſame Words, 2 *Chron.* 6. 27. *When thou ſhalt teach*, or *haſt taught them*, not only by thy Word, for that was done before; but by their Afflictions, which is one of God's Schools; and eſpecially by thy Spirit enlightning their Minds, and enclining their Hearts, that they may learn and profit, both by the Word, and by their Afflictions. And this is here fitly added, to ſhew, that he could not expect, and did not deſire from God the pardon of their Sins, but upon God's terms, to wit, upon their true Repentance. *x* (*i. e.*) The way, or Will of God; or the way of their Duty, as the following words explain it, which is moſt rightly called *the good way* here, and 1 *Sam.* 12. 23. becauſe it is both juſt and holy, and therefore good in it ſelf; and good, both delightful and profitable to thoſe that walk in it. The meaning is, When thou haſt effectually taught them, and they have throughly learned how to pleaſe, and ſerve thee acceptably, and to walk before thee in the way which thou haſt preſcribed them. *y* The order of *Solomon*'s Prayer is very obſervable; firſt and chiefly, he prays for their Repentance and Forgiveneſs, which is the chief Bleſſing, and the only ſolid Foundation of all other Mercies: and then he prays for the Temporal Mercy; thereby teaching us what to mind, and deſire principally in our Prayers; which alſo Chriſt hath taught us in his perfect Pattern, and Form of Prayer, wherein there is but one Prayer for outward, and all the reſt are for Spiritual Bleſſings.

37 ¶ If * there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, *or* if there be caterpillar *z*; if their enemy beſiege them in the land of their ‖ cities, whatſoever plague *a*, whatſoever ſickneſs *there* be;

* Lev. 26. 16, 26. Deut. 28. 21, 22, 27, 38.

‖ *Or*, juriſdiction. *Heb.* gates.

z (*i. e.*) The Plague of Locuſts, or Caterpillars, infeſting a Land by their great numbers, and venemous or noxious qualities: of which, ſee *Exod.* 10. 4, 5. *Deut.* 28. 42. *Pſal.* 105. 34, 35. *a* That chiefly ſignifies an extraordinary Judgment ſent from God.

38 What prayer and ſupplication ſoever be *made* by any man: *or* by all the people Iſrael, which ſhall know every man the plague of his own heart *b*, and ſpread forth his hands towards this houſe:

b (*i. e.*) Either, 1. His Sin, which may be called *the plague of his Heart*, in Oppoſition to the other Plagues here mentioned, which afflict only the Body, or outward Man: So the Senſe is, Who by their Afflictions are brought to a true and ſerious Senſe of their worſe and inward Plague of their Sins, which are moſt fitly called *the Plague of the Heart*, becauſe that is both the principal Seat of Sin, and the Fountain from whence all actual Sins flow, *Matth.* 15. 19. Or rather, 2. his Affliction; for ſo this is explained in the parallel-place, 2 *Chron.* 6. 29. (which is the more conſiderable, becauſe that Book was written after this, to explain what was dark or doubtful, and to ſupply what was lacking in this) *when every one ſhall know his own ſore, and his own grief*; which is not unfitly called, *the Plague of his heart*, becauſe it was that Plague which his Heart was moſt afflicted with, *which pained him at the very Heart*; as the Phraſe is, *Jer.* 4. 19. compare *Pſal.* 55. 4. which cauſed him moſt Vexation or Grief, which is a Paſſion of the Heart: and ſo the Senſe is, Who ſhall know, *i. e.* be duly and deeply ſenſible of his Affliction, and the hand of God in it, and his Sin as the cauſe of it: For Words of *Knowledge* in Scripture, do very frequently note ſuch a kind of Knowledge as affects and changeth the Heart, and reforms the whole Courſe of a Man's Life; for which cauſe Men of ungodly Lives are frequently ſaid in Scripture *not to know God*, or *Chriſt*, or *his Word*, &c. And therefore no Man *knows his Sore* in a Scripture-ſenſe, but he who *hears the Rod*, who *turneth unto him that ſmiteth him*, and ſincerely *ſeeketh to the Lord* for Relief.

39 Then hear thou in heaven thy dwelling-place, and forgive and do, and give to every man according to his ways *c*, whoſe heart thou knoweſt *d*, (for thou, *even* thou onely knoweſt the hearts of all the children of men.)

c According to his Repentance, or Impenitency. I pray with more hope and confidence, becauſe I do not deſire that thou wouldſt deliver ſuch as are inſenſible of thy Judgments, and their Sin; but only thoſe who truly know the plague of their own Heart in manner before explained. *d* Thou knoweſt who are truly penitent, and who are not; and therefore the granting of my Requeſt will be no Diſhonour to thy Government, nor Injury to thy holy Nature.

40 That * they may fear thee *e* all the days that they live in the land which thou gaveſt unto our fathers.

* Pſal. 130. 4.

e That

e That when thou haſt firſt ſmitten them, and then ſo eminently delivered them; and that in anſwer to their Prayer, they may hereby be taught to fear thee, and thy Juſtice, and thy Goodneſs.

41 Moreover concerning a ſtranger that *is* not of thy people Iſrael, but cometh out of a far countrey for thy Names ſake *f*;

f This may note, either, 1. The end of his coming, that he may worſhip and glorifie thy Name: Or rather, 2. The Motive, or Occaſion of his coming, which was the Fame of God's Greatneſs, and Power, and Kindneſs to his People: as the following words explain it.

42 (For they ſhall hear of thy great Name, and of thy ſtrong hand, and of thy ſtretched out arm) when he ſhall come and pray towards this houſe,

43 Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for *g*: that all people of the earth may know thy Name, to fear thee, as *do* thy people Iſrael *h*, and that they may know that † this houſe, which I have builded, is called by thy Name *i*.

† *Heb.* thy name is called upon this houſe.

g To wit, agreeable to thy Will and Word: for he would not have them heard, if they had prayed for any thing diſhonourable to God, or deſtructive to his People. It is obſervable, That his Prayer for the Strangers is more large, and comprehenſive, than for the *Iſraelites*; that thereby he might both ſhew his Publick ſpiritedneſs, and encourage Strangers to the Worſhip of the true God. *h* Whereby we ſee how ſincerely and heartily the ancient and godly *Jews* deſired the Converſion of the *Gentiles*; whereas the latter and degenerate *Jews* in the days of Chriſt, and of the Apoſtles, did envy, oppoſe it, and fret at it. *i* (*i. e.*) Is owned, not only by us, but by thy ſelf, as thy Houſe; the only place in the World, to which thou wilt vouchſafe thy Preſence and Protection, and wherein thou wiltſt be publickly and ſolemnly ſerved.

44 ¶ If thy people go out to battel againſt their enemy, whitherſoever thou ſhalt ſend them *k*, and ſhall pray unto the LORD *l* † toward the city which thou haſt choſen *m*, and *toward* the houſe that I have built for thy Name *n*:

† *Heb.* the way of the City.

k (*i. e.*) In a juſt Cauſe, and by thy Warrant or Commiſſion. Whereby he implies, That it was unlawful for them to undertake any War meerly for their own Glory, or Luſt; or to enlarge their Empire beyond its due bounds; and that they could not with ſafe Conſcience pray to God for his Bleſſing upon ſuch a War. *l* Whereby he inſtructs them, That they ſhould not truſt, either to the Strength or Juſtice of their Arms, but only to God's Help and Bleſſing, which they were to pray for. *m* To wit, for thy Dwelling-place, and the Seat of thy Temple. *n* For to it they were to turn their Faces in Prayer; partly thereby to profeſs themſelves to be the Worſhippers of the true God, in Oppoſition to Idols; and that they ſought Help from him, and from no other: and partly to ſtrengthen Faith in God's Promiſes and Covenant, the Tables whereof are contained in that Houſe.

45 Then hear thou in heaven their prayer, and their ſupplication, and maintain their ‖ cauſe *o*.

‖ *Or*, right. *Heb.* judgment.

o Declare the Juſtice of their Cauſe, by giving them the Victory.

46 If they ſin againſt thee, (* for *there is* no man that ſinneth not *p*,) and thou be angry with them, and deliver them to the enemy, ſo that they carry them away captives unto the * land of the enemy, far or near:

* 2 Chron. 6. 36. Prov. 20. 9. Eccleſ. 7. 20. Jam. 3. 2. 1 Joh. 1. 8, 10.

* Lev. 26. 34, 44. Deut. 28. 25, 64.

p The Univerſal Corruption of Man's whole Race and Nature, makes me preſage, that they will fall into Sins; and withal, makes me to hope, that thou wiltſt not be ſevere to deal with them as their Sins deſerve.

47 *Yet* if they ſhall † bethink themſelves *q* in the land whither they were carried captives, and repent, and make ſupplication unto thee, in the land of them that carried them captives, ſaying *r*, We have ſinned, and have done perverſely, we have committed wickedneſs;

† *Heb.* bring back to their hearts.

q Heb. *bring back their Hearts*; to wit, their Sin; expreſſed, *ver.* 46. and implied in the following word, *Repent.* *r* Senſibly, and with an honeſt Heart.

48 And *ſo* return unto thee with all their heart, and with all their ſoul *s*, in the land of their enemies, which led them away captive, and * pray unto thee toward their land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy Name:

* Dan. 6. 10.

s (*i. e.*) Sincerely, univerſally, and ſtedfaſtly.

49 Then hear thou their prayer, and their ſupplication in heaven thy dwelling-place, and maintain their ‖ cauſe *t*.

‖ *Or*, right. *Heb.* judgment.

t Heb. *their right*, againſt their Invaders and Oppreſſors. For they had forfeited all their Rights to God only, but not to their Enemies, whom though God uſed as Scourges to chaſtiſe his Peoples Sins, yet they had no pretence of Right to their Land, nor any regard to it, but only minded the ſatisfaction of their own Luſts and Intereſts. See *Iſa.* 10. 5, 6. and 47. 6. *Zech.* 1. 15.

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and * give them compaſſion before them, who carried them away captive, that they may have compaſſion on them *u*:

* Pſal. 106. 46.

u (*i. e.*) May gently uſe them whilſt they are there, and proclaim Liberty to their Captives to go to their own Land.

51 For they *be* thy people *x*, and thine inheritance, which thou broughteſt forth out of Egypt, from the * midſt of the furnace of iron *y*:

* Jer. 11. 4.

x For howſoever they may ſin againſt thee, or ſuffer from men, yet ſtill remember that they are thy peculiar People; and therefore do thou pity, and pardon, and ſave them. *y* So called, either from the Metal melted in it; or rather, from the Matter of which it conſiſted, an Iron Furnace being more hot and terrible, than one of Brick or Stone. He underſtands hereby, their cruel Bondage, and painful Labours. See on *Deut.* 4. 20.

52 That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee.

53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance *z*, * as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O LORD GOD.

* Exod. 19. 5.

z Thou haſt begun to build a Work of great and glorious Mercy to them; do not give occaſion to thine Enemies to think thou waſt unable to finiſh it; or that thou art unſtable in thy Ways and Counſels, or unkind to thine own Children.

54 And it was *ſo*, that when Solomon had made an end of praying all this prayer and ſupplication unto the LORD, he aroſe from before the altar of the LORD, from kneeling on his knees, with his hands ſpread up to heaven.

55 And he ſtood and bleſſed all the congregation of Iſrael with a loud voice, ſaying,

56 Bleſſed *be* the LORD, that hath given reſt unto his people Iſrael, according to all that he promiſed: * there hath not † failed one word of all his good † promiſes *a*; which he † promiſed by the hand of Moſes his ſervant.

* Deut. 12. 10.

† *Heb.* fallen.

† *Heb.* word.

Jer. 29. 10.

† *Heb.* ſpake.

a See the like, *Joſh.* 21. 45. and 23. 14. 2 *King.* 10. 10.

57 The LORD our God be with us *b*, as he was with our fathers, let him not leave us, nor forſake us:

b By the preſence of his Grace and Mercy.

58 That he may incline our heart unto him *c*, to walk in all his ways, and to keep his commandments, and his ſtatutes, and his judgments, which he commanded our fathers.

c That he may not only bleſs us with outward Proſperity and Glory, but eſpecially with Spiritual Bleſſings: and that as he hath given us his Word and Statutes to teach and direct us, ſo he would by his Holy Spirit effectually incline and engage our Hearts to keep and obey them.

59 And let theſe my words wherewith I have made ſupplication before the LORD, be nigh unto the LORD our God, day and night, that he † maintain the cauſe of his ſervant *d*, and the cauſe of his people Iſrael *e* † at all times, as the matter ſhall require:

† *Heb.* do the judgment.

† *Heb.* the thing of a day in his day.

d (*i. e.*) Of

d (*i.e.*) Of me, as *ver.* 28, 29.30. their King, and consequently of all my Successors. *e* According to mine, or their various Necessities and Exigencies.

60 That all the people of the earth may know
* Deut. 4. 35, 39. *f* that * the LORD *is* God, *and that there is* none else.

f Both by our vertuous and holy Lives, to which thou inclinest us by thy Grace; and by the eminent Manifestations of thy Power and Goodness, in defending, and delivering us from all the Assaults and Devices of our Enemies.

61 Let your heart therefore be perfect *g* with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

g (*i.e.*) Sincere and serious in your Purposes of Obedience: for sinless Perfection, he himself taught them, was not to be expected here; *Eccles.* 7. 20.

* 2 Chron. 7. 4. 62 ¶ And * the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice *h* of peace-offerings which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep *i*: so *k* the king and all the children of Israel dedicated the house of the LORD *l*.

h By the hands of the Priests. *i* Not all in one day, but in the seven; or, it may be in the 14 days, mentioned *ver.* 65. *k* (*i.e.*) By these Sacrifices, and holy Exercises. *l* (*i.e.*) Began to set it apart for the Work and Service of God.

* 2 Chron. 7. 7. 64 The * same day did the king hallow the middle of the court *m* that *was* before the house of the LORD: for there he offered burnt-offerings and meat-offerings, and the fat of the peace-offerings, because * the brazen altar that *was* before the LORD, *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.
* 2 Chron. 4. 1.

m To wit, of the Priests Court, in which the great Altar was. This he consecrated as he did the great Altar, to wit, by Sacrifices; but with this difference, that he consecrated that for lasting and perpetual use; but this only for the present time and occasion, being warranted to do so both by the necessity of it for God's Service, and for the present solemn Work, for which the Brazen Altar was not sufficient, as it here follows; and by the direction of God's Spirit, wherewith *Solomon* was endowed, as being a Prophet as well as a King. Here therefore he suddenly reared up divers Altars, which after this Solemnity were demolished.

65 And at that time Solomon held a feast *n*, and all Israel with him, a great congregation, from the entring in of Hamath, unto the river of Egypt *o*, before the LORD *p* our God, seven days, and seven days *q*, *even* fourteen days.

n (*i.e.*) Kept the Solemnity. *o* The usual and known bounds of the Land, in the utmost length of it; of which see *Num.* 34. 8. *Josh.* 13. 5. *Judg.* 3. 3. *p* (*i.e.*) Before the Temple, and as in God's Presence. *q* *Seven*, for the Dedication of the Temple or Altar, and the other *seven* for the Feast of Tabernacles; as may be gathered from 2 *Chron.* 7. 9. And it seems to be expressed in this manner, to intimate, that these 14 days of rejoycing, were not all together, but that there was some interval between them, which indeed was necessary, because the Day of Atonement was on the tenth day of this Month, *Lev.* 23. 27. And because these 14 days ended on the twenty second day, 2 *Chron.* 7. 10. it may seem most probable, that the Feast of the Dedication was kept before the tenth day, and the Feast of Tabernacles some days after it.

66 On the eighth day he sent the people away *r*:
‖ Or, thanked. and they ‖ blessed the king *s*, and went unto their tents joyful and glad of heart, for all the goodness that the LORD had done for David *t* his servant, and for Israel his people.

r *Solomon* having joyned with the People in the solemn Assembly, which was kept on the Eighth day; in the close of that Day and Service he took his solemn Farewel, and dismissed them with his Blessing; and the next Morning when the Heads and Elders who came to *Solomon* upon this special Summons above, *ver.* 3. and with them divers of the People came to take their leave of the King, he sent them away. And so this place agrees very well with 2 *Chron.* 7. 9, 10. *s* (*i.e.*) They prayed to God to bless him, according to their Duty and Custom. Or, *they praised* him for his great Care and Pains in building of the Temple, and setting up God's Worship among them. *t* In giving him a sure House, and a wise and religious Son, by whom he had now fulfilled the Promise made to *David* about the building of the Temple.

CHAP. IX.

AND * it came to pass when Solomon had finished the building of the house of the LORD, and the kings house, and all Solomons desire which he was pleased to do:
* 2 Chron. 7. 11.

2 That the LORD appeared to Solomon the second time *a*, * as he had appeared unto him at Gibeon.
* Chap. 3. 5.

a To wit, in a Dream or Vision: for that which is mentioned, *Chap.* 6. 11, seems to have been imparted unto him by some Prophet, or Messenger sent from God with that Errand. The time of this Revelation was, either, 1. after all *Solomon*'s Buildings, as the words thus rendred plainly imply. And if it seem strange, that God should not reveal this purpose and sentence of his concerning the Temple, till so many years after the finishing of it; it must be considered, 1. That as it is an Act of God's singular Grace, when he doth thus reveal himself to any person, so it is but meet he should chuse his own time for it. 2. That God had presently after the finishing of the Temple, at the Feast of the Dedication of it, sufficiently shewed his Acceptance and Approbation of it, by that glorious Cloud, *Chap.* 8. 10, 11. and therefore this Revelation was not then necessary. 3. That God might chuse this as the fittest time for giving *Solomon* the following Admonition, when he perceived that his Heart began to be lifted up in Pride for his sumptuous and magnificent Buildings, *&c.* and that he was grown vain, and careless, and secure; and therefore most needed such an awakening Oracle. Or, 2. presently after the building of the Temple, as may be thought from the Matter of this Revelation, which seems best to sute with that time when it was newly built, and when *Solomon*'s Prayer here mentioned, was newly made: for seeing the following words contain God's Answer to that Prayer, it seems improbable, that the Answer should come so many years after it. But then this second Verse, and the rest, even to *ver.* 11. are to be inclosed with a Parenthesis; and the place must be thus rendred, *ver.* 2. *For* (so the *Hebrew vau* is oft rendred) *the Lord appeared*, or *had appeared to Solomon*, &c. *ver.* 3. *And the Lord had said unto him*, &c. And this Parenthesis may seem to have a Foundation in *ver.* 10. where the first Verse (in substance, though not in the very same words) is repeated, as is usual after long Digressions; and then he compleats the Sentence, *ver.* 11. *&c.* which till then had been suspended. Nor are such long Parenthesis without Example in Scripture; See my Latin *Synopsis* on *Rom.* 5. 12. &c. *Eph.* 3. 1, &c. *Revel.* 22. 7.

3 And the LORD said unto him, I have heard thy prayer, and thy supplication that thou hast made before me: I have hallowed this house *b* which thou hast built, * to put my name there for ever *c*, and mine eyes *d*, and mine heart *e* shall be there *f* perpetually *g*.
* Chap. 8. 29.

b I have my glorious Presence in the Cloud, and by my Acceptation of thy Sacrifices, sanctified it to my proper Use and Service. *c* As long as the *Mosaical* Dispensation lasts; whereas hitherto my Name and Worship hath been successively in several places. *d* (*i.e.*) My watchful and gracious Providence. *e* My true and tender Affection. *f* Shall be towards this Place and People. *g* Upon condition of your Obedience; as it here follows.

4 And if thou wilt walk before me, as David thy father walked *h*, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

h Who, though he miscarried in some things, yet in the general course of his Life, was upright and faithful towards me.

5 Then *i* I will establish the throne of thy kingdom upon Israel for ever, * as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.
* 2 Sam. 7. 12. Chap. 2. 4. 1 Chro. 22. 10.

i Upon that Condition; for my Promise to *David* was conditional.

6 *But* * if ye shall at all turn from following me *k*, ye or your children, and will not keep my commandments, *and* my statutes, which I have set before you, but go and serve other gods, and worship them:
* 2 Sam. 7. 14.

k Or rather, *if ye shall wholly turn*, &c. If you shall wilfully and obstinately depart from God, and violate his Laws, as the doubling of the Word implies. Whereby he also intimates, That he would not be so rigid and severe towards them, as to mark every thing that was amiss, but would

would bear with much, as he did in *David*, &c. only that he would not endure a total defection from him.

7 Then will I cut off Iſrael out of the land which I have given them, and this houſe which I have hallowed * for my name, will I caſt out of my ſight *l*, and Iſrael ſhall be a proverb *m*, and a by-word among all people:

* Jer. 7. 15.

l I will not regard it, I will take away my Protection and gracious Preſence from it. *m.* Their Miſeries ſhall be named Proverbially, to expreſs extream Calamities. See *Deut.* 28, 37.

8 And at this houſe *which* is high *n*, every one that paſſeth by it ſhall be aſtoniſhed *o*, and ſhall hiſs *p*; and they ſhall ſay, * Why hath the LORD done thus unto this land, and to this houſe?

* Deut. 29. 24. Jer. 22. 8.

n (*i. e.*) Exalted in its Priviledges, Glorious, and Renowed. The Particle *which* is oft underſtood, and is here fitly ſupplied out of 2 *Chron.* 7. 21. where it is expreſſed. *o* At its unexpected and wonderful Ruine. *p* By way of Contempt, and Deriſion. See *Jer* 19. 8. and 49. 17. and 50. 13.

9 And they ſhall anſwer, Becauſe they forſook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the LORD brought upon them all this evil.

10 ¶ And * it came to paſs at the end of twenty years, * when Solomon had built the two houſes, the houſe of the LORD, and the kings houſe.

* 2 Chro. 8. 1. * Chap. 6. 37, 38. & 7. 1.

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar-trees, and fir-trees, and with gold, according to all his deſire) that then king Solomon gave Hiram twenty cities in the land of Galilee *p*.

p Or, *near* (as *Beth* oft ſignifies, as hath been proved before) *the Land of Galilee* bordering upon it; in thoſe parts which were near, and adjoyning to *Hiram*'s Dominions: with the Cities, underſtand the Lands and Territories belonging to them. *Queſt.* How could *Solomon* give away any part of that Land wherein the People had a Right by a Divine Lot, and God had a Right, as being the only Proprietary of it; upon which ground the total Alienation of it, or any part of it, was forbidden, *Levit.* 25. 23? *Anſw.* 1. It is not ſaid, that he gave them away wholly, and for ever; but he might Aſſign them to him only for a time, until he was fully ſatisfied for his Debt. 2. If theſe Cities were poſſeſſed by *Iſraelites*, *Solomon* did not give him their particular Poſſeſſions, but only his own Royalties over them, and all the Profits he received from them, which were very conſiderable, as may be gathered from that paſſage, *Chap.* 12. 4. 3. Theſe Cities, though they were within thoſe large bounds which God fixed to the Land of Promiſe, *Gen.* 15. 18. *Joſh.* 1. 4. yet were not within thoſe parts which were diſtributed by Lot in *Joſhua*'s time; nor belonging to the Tribe of *Aſher*, (as ſome ſuppoſe) as may be gathered both from *Joſh.* 19. *ver.* 27. where *their border* is ſaid to *go out* only *to* the Land of *Cabul*; to wit, excluſively: and *ver.* 30. where all their Cities are ſaid to be but *twenty and two*; and from 2 *Chron.* 8. 2. where it is ſaid of thoſe Cities, when *Hiram* reſtored them, That *Solomon built them, and cauſed the Children of Iſrael to dwell there.* Which makes it more than probable, that theſe Cities were not Inhabited by *Iſraelites*, but by *Canaanites*, or other *Heathens*; who being Subdued, and Extirpated by *David*, or *Solomon*, thoſe Cities became a part of their Dominion, and at their Diſpoſal; and afterwards were reckon'd a part of *Galilee*, as *Joſephus* notes. And may be one reaſon, why he gave theſe, rather than other Cities, becauſe they were in his power to give, when others were not.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him, and they † pleaſed him not *q*.

† *Heb.* were not right in his eyes.

q He did not except them for ſatisfaction, becauſe the Cities were out of repair, as appears from *ver.* 13. and the Soyl not good in his Eyes, and therefore he refuſed them, 2 *Chron.* 8. 2. and expected, and doubtleſs had ſatisfaction ſome other way; as may be gathered from the following Story.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of ‖ Cabul *r* unto this day.

‖ That is, diſpleaſing, or dirty.

r (*i. e.*) *Of dirt*, as moſt interpret it. Not that it was a barren Soyl, as ſome imagine; for they who deſcribe thoſe parts, commend them as Fruitful: nor would *Solomon* have made him ſo unworthy a return: but becauſe it was not pleaſant, nor agreeable to his, nor to his Peoples humour; becauſe, though the Land was very good, yet being a thick and ſtiff Clay, and therefore requiring great pains to Manure and Improve it, it was very unſuitable to the diſpoſition of the *Tyrians*, who were Delicate, and Lazy, and Luxurious, and wholly given to Merchandiſe.

14 And Hiram ſent *s* to the king ſixſcore talents of gold.

s Or rather, *for Hiram had ſent.* And this ſeems to be here added, both to declare the quantity of the Gold ſent, which had been only named before, *ver.* 11. and as the reaſon why he reſented *Solomon*'s Action ſo ill, becauſe ſo great a Sum required a better Recompence.

15 ¶ And this is the reaſon of the levy which king Solomon raiſed *t*, for to build the houſe of the LORD, and his own houſe, and Millo *u*, and the wall of Jeruſalem, and Hazor *x*, and Megiddo *y*, and Gezer *z*.

* *t* Both the Levy of Men; of which, *Chap.* 5. 13 and the Levy of Money upon his People and Subjects, which is ſufficiently evident from many Scriptures. And this Sentence may look both backward, and forward. He raiſed this Levy, both to pay what he owed to *Hiram*, which is mentioned before; and to Build the Works here following. *u* It ſeems to have been an eminent, and large, and ſtrong Fort or Caſtle in *Jeruſalem*; as may be gathered from 1 *King*, 11. 27. 2 *Chron.* 32. 5. *x* In *Napthali*, See *Joſh.* 11. 10. and 19. 36. *y* In that part of the Tribe of *Manaſſeh* within *Jordan*: of which ſee *Joſh.* 17. 15. *z* In *Ephraim*, *Joſh.* 21. 21. It now was, and long had been in the poſſeſſion of the *Canaanites*, *Joſh.* 16. 10. *Jud.* 1. 29. and permitted ſo to be by *David*, and *Solomon*; either by neglect, or becauſe they were buſied in greater and more neceſſary Employments.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer *a*, and burnt it with fire, and ſlain the Canaanites that dwelt in the City, and given it *for* a preſent unto his daughter, Solomons wife.

a Not now, but long before this time, and preſently after the Marriage of his Daughter, as is moſt probable; and it is here mentioned only as the occaſion of *Solomon*'s Building it. Poſſibly the *Canaanites* of this place had been guilty of ſome Hainous Crime; and becauſe *Solomon* thought not fit to deſtroy them himſelf, he deſired *Pharoah* to do it for him, or *Pharoah* might offer his Service therein for his Daughters advantage.

17 And Solomon built Gezer, and Beth-horon the nether *b*.

b In *Benjamin*, *Joſ.* 18. 13, 14. and *Bethoron the upper*, which is added 2 *Chron.* 8. 5. a City in the Tribe of *Ephraim*, *Joſ.* 16. 5. poſſibly bordering upon *Benjamin*, and nigh unto *the lower Bethoron*: which alone may be here mentioned, either; becauſe it was the more famous place: Or, becauſe it needed more reparations.

18 And Baalath *c*, and Tadmor *d*, in the wilderneſs, in the land *e*.

c In the Tribe of *Dan*, *Joſ.* 19. 40, 44. *d* Suppoſed to be called *Tamar*, *Ezek.* 47. 19. *e* This Clauſe may belong either firſt, to all the places above-mentioned, which are here declared to be in the Land of *Canaan*. But ſo that Clauſe may ſeem ſuperfluous; for none would eaſily think that he would build much out of his own Land. Or rather, Secondly, To *Tadmor*, which otherwiſe, being in that Wilderneſs which was the border of the Land, might have been preſumed to have been out of the Land.

19 And all the cities of ſtore *f* that Solomon had, and cities for his chariots, and cities for his horſemen, and † that which Solomon deſired to build in Jeruſalem, and in Lebanon *g*, and in all the land of his dominion.

† *Heb.* the deſire of Solomon which he deſired.

f To lay up Arms and Ammunition for War, and Corn, or other Proviſions, againſt a time of ſcarcity. See *Exod.* 1. 11. *g* Either in the Mountain of *Lebanon*, which being the Border of his Land, he might Build ſome Forts, or a Frontier City in it. Or, in the Houſe of the Foreſt of *Lebanon*: of which ſee, *Chap.* 7. 2.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael.

21 Their children * that were left after them in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice *b* unto this day.

* Judg. 1. 21, 27, 29.

b He uſed them as Bond-men, and impoſed Burdens and Bodily Labours upon them. See 2 *Chron.* 2. 18 Hence ſome think

think they are called *Solomon's Servants*, *Ezra* 2. 55, 58. *Queſt.* Why did not *Solomon* deſtroy them, as God had commanded, when now it was fully in his power to do ſo? *Anſw.* Firſt, The command of deſtroying them, *Deut.* 7. 2. did chiefly, if not only, concern that Generation of *Canaanites* who lived in or near the time of the *Iſraelites* entring into *Canaan*. Secondly, That Command ſeems not to be Abſolute and Univerſal, but conditional, and with ſome exception for thoſe who ſhould ſubmit to them, and embrace the True Religion, as may be gathered both from *Joſ.* 11. 19. and from the Hiſtory of the *Gibeonites*, *Joſ.* 9. whom *Joſhua* did not ſin in ſparing, when he had Sworn to do ſo; and *Saul* did ſin in endeavouring to deſtroy them. But if Gods Command had been Abſolute, the Oaths of *Joſhua*, and of the Princes, could not have obliged them, nor diſpenſed with ſuch a Command.

22 But of the children of Iſrael did Solomon * make no bond-men: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen.

* Lev. 25. 39.

23 Theſe *were* the chief of the officers that *were* over Solomons work, five hundred and fifty *i*, which bare rule over the people that wrought in the work.

i Obj. They were only 250. in 2 *Chron.* 8. 10. *Anſ.* Firſt, Thoſe might be Officers of another ſort; for they are not ſaid to be *over the work*, as theſe are, but only *over the people*. Secondly, The 250 were *Iſraelites*, who are therefore diſtinctly mentioned in that Book, where many things are more exactly noted than in the former; and the other 300 were ſtrangers, who therefore are neglected in that more accurate account. Or, Thirdly, There was but 250 at one time, which is noted there, and 250 at another time, (for it is apparent they did their work by turns) and the other 50 either were Superior to all the reſt; or rather, were a reſerve to ſupply the place of any of the 500 when there was occaſion, which might frequently happen. And ſo this was an act not unbecoming *Solomon's* Wiſdom, to make proviſion for Emergences.

24 ¶ But * Pharaohs daughter came up out of the city of David, unto * her houſe which *Solomon* had built for her: then did he build Millo.

* 2 Chr. 8. 11.
* Chap. 7. 8.

25 ¶ And three times in a year *k* did Solomon offer burnt-offerings, and peace-offerings upon the altar which he built unto the LORD, and he burnt incenſe † upon the altar that *was* before the LORD: ſo he finiſhed the houſe *l*.

† *Heb.* upon it.

k (*i. e.*) At the three Solemn Feaſts. Which is not ſaid excluſively, as is evident both from 2 *Chron.* 8. 13. and from the expreſs and oft-repeated Commands of God to offer at other times, which it is abſurd to think that *Solomon*, not yet fallen into ſin, ſhould ſo wickedly and ſcandalouſly neglect; but becauſe then he did it more ſolemnly, and more coſtlily, and more publickly: whereby it might be preſumed, that he did ſo at all other appointed times. *l* Or, *ſo he perfected the houſe*, to wit, by applying it to the uſe for which it was made, in which the perfection of ſuch things conſiſts. Or, *the houſe* may be put Metonymically for the Work or Service of the Houſe, as it is elſewhere commonly uſed for the things or perſons in the Houſe. Or, the words may be, and are rendred thus, *After that* (for ſo the *Hebrew Vau* oft ſignifies, as *Iſa.* 37. 9, 36. *Hoſ.* 1. 11. *Zech.* 12. 2.) *he finiſhed the Houſe*; *i. e.* From the time of the finiſhing of the Houſe, until this time, he continued to do ſo.

26 ¶ And * king Solomon made a navy of ſhips *m*, in Ezion-Geber: which *is* beſide Eloth *n*, on the † ſhore of the red ſea, in the land of Edom *o*.

* 2 Chr. 8. 17.
† *Heb.* lip.

m Not now in the order in which it is placed in the Hiſtory, but in the beginning of his Reign; as appears, becauſe the *Almug-trees* which he uſed in this Work, were brought in this Navy from *Ophir*, *Chap.* 10, 11, 12. 2 *Chron.* 9, 10, 11. which was a three Years Voyage there, *v.* 22. For *Ophir* and *Tharſis* were either the ſame place, or one near to another. *n* Or, *Elath*, as it is called 2 *King.* 14. 22. See *Deut.* 2. 8. It is thought to be that famous Port on the Red-Sea, which *Ptolemy* and *Strabo* call *Elana*, *o* Which *David* brought under his Dominion, and *Solomon* kept it.

27 And Hiram ſent in the navy his ſervants, ſhip-men that had knowledge of the ſea *p*, with the ſervants of Solomon.

p For which the *Tyrians* were famous. He ſent alſo Ships to joyn with *Solomon's*, 2 *Chron.* 8. 18. not from *Tyre*, the famous City of *Phœnicia*, which was in the Midland Sea, from whence he could not Sail to the Red-Sea, without fetching a vaſt compaſs; but from an Iſland in the Red-Sea, called *Tyre*, becauſe it was a Colony of the *Tyrians*, as *Strabo* notes.

28 And they came to Ophir *q*, and fet from thence gold, four hundred and twenty talents *r*, and brought *it* to king Solomon.

q A place famous for the plenty and fineneſs of the Gold there; Of which ſee *Gen.* 2. 11, 12. *Job* 22. 24. and 28. 16. *Pſal.* 45. 9. *Iſa.* 13. 12. It is manifeſt and agreed, that it was a part of the *Eaſt-Indies*, which tho very remote from us, yet was far nearer to the Red-Sea, from whence they might eaſily Sail to it in theſe Ancient times, becauſe they needed not to go far from the Coaſt to come to it, becauſe they might (according to the manner of theſe firſt Ages) Sail all along near the Coaſt, though the Voyage was thereby more tedious, which was the reaſon why three Years were ſpent in it. And here, and here only were to be had all the Commodities which *Solomon* fetched from *Ophir*, 1 *King.* 10. 22. *r* In all there came to the King 450 Talents, whereof it ſeems 30 Talents were allowed by *Solomon* to *Hiram* and his Men for the Voyage, and ſo there were only 420 that came clearly into the King's Treaſury.

CHAP X.

AND when the * queen of Sheba *a* heard of the fame of Solomon, concerning the Name of the LORD *b*, ſhe came to prove him with hard queſtions *c*.

* 2 Chr. 9. 1. Mat. 12. 42. Luke 11. 31.

a Either, Firſt, Of *Æthiopia*, as that People by conſtant Tradition from their Anceſtors affirm, which alſo was truly in *the ends of the earth*, whence ſhe came, *Matth.* 12. 42. Or rather, Secondly, Of that part of *Arabia*, called *Sabæa*, which was at a great diſtance from *Jeruſalem*, and really in the *ends of the earth*, and bordering upon the Southern Sea; for there, much more than in *Ethiopia*, were the Commodities which ſhe brought, *v.* 2, 10. Howſoever, this is here ſaid for her commendation, That being a Woman and a Queen, and living at great eaſe, and in ſuch remote parts, ſhe was willing to take ſo long and chargeable a Journey to improve her ſelf in knowledge, and that of Divine things, as is here implied. *b i. e.* Concerning the great Work which he had done *for the Name*, *i. e.* the Honour, and Service, and Worſhip *of the Lord*, as it is expreſſed *Chap.* 8. 17. and elſewhere. Or, concerning God; *the Name of God* being oft put for *God*, as hath been noted before, concerning his deep knowledge in the things of God. For it is very probable, that ſhe had, as alſo had divers others *Heathens*, ſome knowledge of the True God, and an earneſt deſire to know more of the Being, and Nature, and Worſhip of God, wherein the *Heathens* were generally at a great loſs, and which many of them deſired and endeavoured to underſtand. Or, concerning the great things which God had done for him, eſpecially in giving him ſuch incomparable Wiſdom, and that in an extraordinary manner. *c* Concerning Natural, and Civil, and eſpecially, concerning Divine things, about which there are, and ever were the hardeſt queſtions.

2 And ſhe came to Jeruſalem with a very great † train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart *d*.

† *Heb.* hoſt. So *Gr.*

d (*i. e.*) Of all the doubts and difficulties wherewith her mind was perplexed.

3 And Solomon told her all her † queſtions *e*: there was not *any* thing hid from the king, which he told her not *f*.

† *Heb.* words.

e Heb. *all her Matters*; he ſatisfied her in all the things ſhe deſired to know. *f* There was not any thing ſhe asked which *Solomon* did not both underſtand himſelf, and acquaint her with.

4 And when the queen of Sheba had ſeen all Solomons wiſdom, and the houſe *g* that he had built.

g Or, *the houſes*, the Singular number being put for the Plural, to wit, both the Temple and the King's Houſe in both which there were evidences of ſingular Wiſdom.

5 And the meat of his table, and the ſitting of his ſervants *h*, and the † attendance of his miniſters *i*, and their apparel *k*, and his ‖ cup-bearers, and his aſcent by which he went up unto the houſe of the LORD *l*: there was no more ſpirit in her *m*.

† *Heb.* ſtanding.
‖ *Or*, butlers.

h (*i. e.*) The order and manner in which his Courtiers, or other Subjects (who all were *his Servants* in a general ſenſe) ſat down at Meals, at ſeveral Tables in his Court. *i* To wit, upon the King, both at his Table, and elſewhere in his Court; and when he went abroad to the Temple or other places. *k* Both the coſtlineſs of it, and eſpecially the conveniency of it

to

to their ſeveral Places and Offices. *l* From his own Palace. See 2 *King.* 16. 18. But the Ancients, and ſome others, tranſlate the words thus, *and the Burnt-offerings which he offered up in the houſe of the Lord*; under which, as the chief, all other Sacrifices are underſtood: when ſhe ſaw the manner of his offering Sacrifices to the Lord, which doubtleſs ſhe would not neglect to ſee; and in the ordering of which, ſhe might diſcern many Characters of excellent Wiſdom, eſpecially when ſhe had ſo excellent an Interpreter as *Solomon* was, to inform her of the Reaſons of all the Circumſtances of that Service. *m* She was aſtoniſhed, and wrapt up in a kind of Extaſie, and could ſcarce determine whether ſhe did really ſee theſe things, or whether it was not only a pleaſant Dream.

† *Heb.* word. ‖ *Or,* ſayings.

6 And ſhe ſaid to the king, It was a true † report that I heard in mine own land, of thy ‖ acts, and of thy wiſdom.

7 Howbeit, I believed not the words *n*, until I came, and mine eyes had ſeen *it*: and behold, the half was not told me: † thy wiſdom and proſperity *o* exceedeth the fame which I heard.

† *Heb.* thou haſt added wiſdom and goodneſs to the fame, *&c.*

n Which the Reporters uſed concerning thee: or, *the things* reported: they ſeemed incredible, and above the perfection of humane Nature. *o* Or, *Happineſs*; or *Vertue.* Heb. *Goodneſs.*

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy wiſdom.

9 Bleſſed be the LORD thy God *p*, which delighted in thee to ſet thee on the throne of Iſrael *q*: becauſe the LORD loved Iſrael for ever, therefore made he thee king, to do judgment and juſtice *r*.

p He deſerves all Bleſſing and Praiſe, for delighting to honour and advance ſo worthy a Perſon. *q* for it was Gods ſpecial act to make him King, rather than his elder Brother. *r* (*i. e.*) To execute juſt Judgment among them, to govern them with Right and Equity. She tacitly admoniſheth *Solomon*, that he was not made King that he might live in Eaſe, and Pleaſure, and Splendor, but for the good of his People.

10 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices very great ſtore, and precious ſtones: there came no more ſuch abundance of ſpices, as theſe which the queen of Sheba gave to king Solomon.

11 And the navy alſo of Hiram that brought gold from Ophir, brought in from Ophir great plenty of Almug-trees, and precious ſtones.

‖ *Or,* rails. † *Heb.* a prop. † *Heb.* to. * 2 Chron. 9. 10.

12 And the king made of the Almug-trees *s*, ‖ † pillars *t* for † the houſe of the LORD, and for the kings houſe, harps alſo, and pſalteries for ſingers: there came no ſuch * Almug-trees, nor were ſeen unto this day.

s Called alſo (by an Inverſion of the Letters, which is uſual among the *Hebrews*) *Algum-trees*, 2 Chron. 2. 8. and 9. 10. whereof there were ſome in *Lebanon*, 2 Chron. 2. 8. but the beſt ſort came from *Ophir*, as is here ſaid. *t* Or, *Supporters*, either for the Aſcent or Stairs, by which they went from the King's Houſe to the Temple. See 1 *Chron.* 26. 16. and 2 *Chron.* 9. 11. or for divers parts both of the Lord's and of the King's Houſe.

† *Heb.* according to the hand of king Solomon.

13 And king Solomon gave unto the queen of Sheba all her deſire whatſoever ſhe asked, beſides *that* which Solomon gave her † of his royal bounty, ſo ſhe turned and went to her own countrey, ſhe and her ſervants.

14 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred threeſcore and ſix talents of gold *u*.

u Which amounts to about two Millions of our Money. And this Gold did not come from *Ophir* in *India*, or *Tarſhiſh*, but from *Arabia*, and *Ethiopia*, and other parts, which then were well repleniſhed with Gold, though ſince exhauſted by the inſatiable Avarice of ſucceeding Ages.

‖ *Or,* captains.

15 Beſides *that he had* of the merchant-men *x*, and of the traffique of the ſpice-merchants *y*, and of all the kings of Arabia *z*, and of the ‖ governours of the countrey *a*.

x Heb. *of the Searchers* or *Spies*: *i. e.* either Merchants, who uſe to enquire and ſearch out Commodities, and all Advantages of Trade: or rather, the *Publicans* or Gatherers of the King's Revenues, who uſed to ſearch narrowly into all Wares and Dealings, that the King might not be defrauded of his Rights. *y* Or rather, *of the Merchants* in general, as that word is oft uſed in *Ezek.* 27. and elſewhere. So this and the former particular contain both the Branches of the King's Revenue, what he had from the Land and Fruites thereof, and what he had from the Merchants and Traders in other Commodities. *z* To wit, of thoſe parts of *Arabia* which were next to *Canaan*, which were either conquered by *David*, or ſubmitted to pay Tribute to *Solomon*. But we muſt not think all theſe to be Kings of large Dominions, but many of them only Governours of Cities, and the Territories belonging to them, ſuch as were formerly in *Canaan*, and were anciently called *Kings*. *a* Or, *of the Land*, or *of that Land*, for there is an Article in the *Hebrew*; *i. e.* either of the Land of *Canaan*: or rather, of the Land of *Arabia*, whereof ſome parts were ſo far conquered, that he had Governours of his own over them, who were each of them to take care of the King's Revenue in his Juriſdiction; and part only ſo far, that they ſtill had Kings of their own, but ſuch as were Tributaries to him.

16 ¶ And king Solomon made two hundred * targers *of* beaten gold *b*: ſix hundred *ſhekels* of gold went to one target. * 1 Sam. 17. 6.

b For Pomp and Magnificence, and (as may be thought from the uſe of the Brazen Shields, *Chap.* 14. 27, 28.) to be carried before him by his Guard, when he went abroad.

17 And *he made* three hundred ſhields *of* beaten gold; three pound *c* of gold went to one ſhield: and the king put them into the * houſe of the foreſt of Lebanon. * Chap. 7. 2.

c Or, 300 *ſhekels*, as it is expreſſed, 2 *Chron.* 9. 16.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it *d* with the beſt gold.

d Not wholly, but in part, here and there, which made it more beautiful to the Eye: probably the main Subſtance of it was Ivory, but ſome Cavities were left in it which were filled with Gold.

† *Heb.* on the hinder part thereof. † *Heb.* hands.

19 The throne *had* ſix ſteps, and the top of the throne was round † behind *e*: and *there were* † ſtays on either ſide on the place of the ſeat, and two lions *f* ſtood beſide the ſtays.

e Made like the half of a Circle. *f* Theſe and the following Lions ſeem added, to expreſs either the Tribe from which *Solomon* ſprung, compared to a Lion, *Gen.* 49. 9. or rather, that Majeſty and Power wherewith a Prince is adorned and armed, which his Subjects cannot reſiſt; or, the Duty of a Prince in the Execution of Judgment, which ought to be done with great Courage and Magnanimity.

† *Heb.* ſo.

20 And twelve lions ſtood there on the one ſide, and on the other upon ſix ſteps: there was not † the like made in any kingdom.

‖ *Or,* there *was* no ſilver in them.

21 ¶ And all king Solomons drinking-veſſels *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold, ‖ none *were of* ſilver; it was nothing accounted of *g* in the days of Solomon.

g Comparatively. Such Hyperbolical Expreſſions being frequent both in Scripture and other Authors.

‖ *Or,* elephants teeth. ‖ *Or,* parrots.

22 For the king had at ſea a navy of Tarſhiſh *h*, with the navy of Hiram: once in three years came the navy of Tarſhiſh, bringing gold and ſilver, ‖ ivory, and apes, and ‖ peacocks.

h Either, firſt, the Ships of the Sea, which may ſeem to be called *Tarſhiſh*, as *Pſal.* 48. 7. *Iſa.* 60. 9. from an eminent part of the Sea near *Judea*, ſo called: Or rather, the Ships that went to *Tarſhiſh*. For *Tarſhiſh* was the name of a certain place upon the Sea, famous for its Traffick with Merchants, as it is manifeſt from *Iſa.* 23. 6, 10. and 66. 19. *Jer.* 10. 9. *Ezek.* 27. 12. and it was a place very remote from *Judea*, as appears from the three years uſually ſpent in that Voyage. But whether it was *Spain*, where in thoſe times there was abundance of Gold and Silver, as *Strabo* and others affirm, or ſome place in the *Indies*, it is needleſs to determine.

23 So king Solomon exceeded all the kings of the earth in riches, and for wiſdom.

† *Heb.* ſought the face of, *&c.*

24 ¶ * And all the earth *i* ſought to Solomon, to hear his wiſdom which God had put in his heart.

i (*i. e.*) All the Kings of the Earth, (as it is expreſſed, 2 *Chron.* 9. 23.) to wit, of thoſe parts of the Earth: which Synecdoche is very frequent.

25 And they brought every man his preſent, veſſels,

vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules, † a rate year by year.

† *Heb.* the thing of a year in its year, Exod. 16. 4.

26 ¶ * And Solomon gathered together chariots, and horsemen *k*: and he had a thousand and four hundred chariots *l*, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

* 2 Chr. 1. 14. and 9. 25.

k Like a wise Prince in deep peace providing for War. *l* See the Notes on 1 *King.* 4. 26.

† *Heb.* gave.

27 And the king † made silver *to be* in Jerusalem, as stones, and cedars made he *to be* as the sycomore-trees *m*, that *are* in the vale for abundance.

m Which there were vile and common. See *Isa.* 9. 10.

* 2 Chr. 1. 16. and 9. 28. † *Heb.* and the going forth of the horses which was *Solomons.*

28 ¶ * † And Solomon had horses *n* brought out of Egypt, and linnen yarn *n*: the kings merchants received the linnen yarn at a price *o*.

n The two chief Commodities of *Egypt*. See *Prov.* 7. 16. *Cant.* 1. 9. *Isa.* 3. 23. *Ezek.* 27. 7. *o Solomon* received them from *Pharaoh* at a certain Price agreed between them, and gave this priviledge to his Merchants, for a Tribute to be paid to him out of it.

29 And a chariot *p* came up, and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred an fifty: and so for all the kings of the Hittites *q*, and for the kings of Syria, did they bring *them* out † by their means.

† *Heb.* by their hand.

p This is not to be understood of the Chariots and Horses themselves, (for then all Horses had been set at an equal price, which is most absurd) but by a Metonymy, for the Lading of Chariots and Horses, which consisting of fine Linnen, and Silk, *&c.* were of great value; and the King's Custom, together with the Charges of the Journey, amounted to these Sums. *q* A People dwelling principally in the Northern and Eastern parts of *Canaan*, Jos. 1. 4. whom the *Israelites*, contrary to their Duty, spared, and suffered to live among them, *Judg.* 3. 5. who afterwards, it seems, grew numerous and potent; and it may be, they sent out Colonies (after the manner of the ancient times) into some parts of *Syria* and *Arabia*; and possibly these *Kings of the Hittites* may be some of those *Kings of Arabia*, 1 King. 10. 15.

CHAP. XI.

* Neh. 13. 26. * Deut. 17. 17. ‖ *Or*, besides.

BUT * king Solomon loved *a* * many strange women *b* (‖ together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites:

a To wit, inordinately and lustfully. *b* He sinned against God's known Law, both in their number, *Deut.* 17. 17. and in their quality.

* Exod. 34. 16. Deut. 7. 3.

2 Of the nations *concerning* which the LORD said unto the children of Israel, * Ye shall not go in to them *c*, neither shall they come in unto you; *for* surely they will turn away your heart after their gods *d*: Solomon clave unto these in love.

c (*i. e.*) Marry them. See on *Gen.* 6. 4. *d* Possibly *Solomon* might think himself too wise to be drawn to Idolatry by his Wives, and therefore to be unconcerned in the Reason of the Law, and consequently free in some measure from the Obligation of the Law; and so, like our first Parents, trusting his own Fancy more than God's Word, he fell dreadfully.

3 And he had seven hundred wives, princesses, and three hundred concubines *e*: and his wives turned away his heart.

e Partly for his Lust, which being indulged, becomes infinite and unsatiable; and partly from his Pride, accounting this a point of Honour and Magnificence.

4 For it came to pass, when Solomon was old *f*, *that* his wives turned away his heart after other gods *g*: and * his heart was not perfect with the LORD his God, as *was* the heart of David his father.

* Chap. 15. 3.

f As having now reigned nigh thirty years, when it might have been expected that Age should have cooled his Lust, and Experience have made him wiser and better, and when probably he was secure as to any such Miscarriages: Then God permitted him to fall so shamefully, that he might be to all succeeding Generations an Example of God's Severity, and of the folly, and weakness, and wickedness of the wisest and best Men, when left to themselves. *g* Not that they changed his Mind or Opinion about the true God, and Idols, which is not credible; but that they cooled his Zeal against them, obtained from him a publick Indulgence for their Worship, and Money for the making of Idols, and the support of the Charges of their Priests and Sacrifices, and possibly perswaded him sometimes in complaisance to joyn with them in the outward act of Idol-worship; or, at least, in their Feasts upon their Sacrifices, which was a participation of their Idolatry. See *Psal.* 106. 28. 1 *Cor.* 10. 20.

5 For Solomon went after *h* * Ashtaroth the goddess of the Zidonians, and after * Milcom *i* the abomination of the Amorites.

* Judg. 2. 13. 2 King. 23. 13. * Judg. 2. 13.

h In manner explained in the former Verse. *i* Called also *Moloch*: of which, see *Levit.* 18. 21. 2 *King.* 23. 10.

6 And Solomon did evil in the sight of the LORD, and † went not fully after the LORD *k*, as *did* David his father.

† *Heb.* fulfilled not after. Deut. 1. 36.

k (*i. e.*) Did not worship God wholly and solely, but joyned Idols with him.

7 Then did Solomon build *l* an high place *m* for * Chemosh the abomination of Moab, in the hill that *is* before Jerusalem *n*; and for Molech the abomination of the children of Ammon.

* Num. 21. 29. Judg. 11. 24.

l (*i. e.*) Suffer to be built, or gave Money for it. *m* (*i. e.*) An Altar upon the high-place, as the manner of the *Heathens* was. See *Numb.* 22. 41. and 23. 1. *n* (*i. e.*) In the Mount of Olives, which was nigh unto *Jerusalem*, 2 *Sam.* 15. 30. and from this Act was called *the Mount of Corruption*, 2 King. 23. 13. Idolatry being often called and esteemed a *Corruption.*

8 And likewise did he for all his strange wives *o*, which burnt incense, and sacrificed unto their gods.

o Having once given way to some few of his most beloved Wives, he was forced to comply with the rest.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel *p*, * which had appeared unto him *q* twice,

* Chap. 3. 5. and 9. 2.

p From the express Command, and from the Worship of God; not that he wholly neglected God, but because God esteems all the Worship of Idols (though it be not exclusive of, but conjoyned with his own Worship) to be a forsaking of, and departing from God, and oft-times so calls it. *q* To wit, in an extraordinary, and most gracious, and obliging manner.

10 And * had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

* Chap. 6. 12

11 Wherefore the LORD said unto Solomon *r*, Forasmuch as this † is done of thee, and thou hast not * kept my covenant, and my statutes which I have commanded thee, * I will surely rend *s* the kingdom from thee, and will give it to thy servant *t*.

† *Heb.* is with thee. * Ver. 31. Chap. 12. 15.

r Either by suggestion to his mind: or by appearance to him in a terrible manner: or by the Prophet *Ahijah*, of whom, *v.* 29. *s* I will violently take away. The word in the *Hebrew* is doubled for the greater assurance of the thing. *t* To one of thy Servants and Subjects; which was *Jeroboam*, *v.* 26. &c.

12 Notwithstanding, in thy days I will not do it, for David thy fathers sake *u*: but I will rend it out of the hand of thy son.

u For the respect I bear to his memory, and for my Promise-sake made to him, 2 *Sam.* 7.

13 Howbeit, I will not rend away all the kingdom, *but* will give one tribe *x* to thy son, for David my servants sake, and for Jerusalems sake *y*, which I have chosen.

x How but *one*, when he had both *Judah* and *Benjamin* 2 Chron. 11. 12? *Answ.* Either, *Benjamin* is swallowed up in *Judah*, because it was comparatively very small, and their habitation much intermixed with that of *Judah*: or, *one*, to wit, of that *Kingdom* which he here threatens to *rend away* from him, *i. e.* of the Kingdom of *Israel*; and that was *Benjamin*: *one* besides *Judah*, which was his own Tribe: or, but *one*, because *Benjamin* was not entirely his, but part of it adhered to *Jeroboam*, as *Bethel*, 1 King. 12. 29. and *Hephron*, 2 Chron. 13. 19. both which were Towns of *Benjamin*, Josh. 18. 22. Or, if God promised to give *one*, and gave him *two*, I suppose that was no great injury to him. *y* Not, surely, for its merits; but because he had *chosen* it, as it follows

lows, to be the Seat of his Temple and Worſhip, it being God's uſual method to *give to him that hath*, and to continue and multiply Favours to them whom he hath begun to favour.

14 ¶ And the LORD ſtirred up an adverſary unto Solomon, Hadad the Edomite, he *was* of the kings ſeed in Edom.

15 *For it came to paſs when David was in Edom *z*, and Joab the captain of the hoſt was gone up to bury the ſlain *a*, * after he had ſmitten every male in Edom *b*,

* 2 Sam. 8. 14.
* Num. 24. 19. Deut. 20. 13.

z To wit, by his Army, to war againſt it. See 1 *Chron.* 18. 12, 13. *a* To wit, the *Iſraelites* which were ſlain in the Battel, 2 *Sam.* 8. 13, 14. whom he honourably interred in ſome certain place, to which he is ſaid to *go up* for that end. And this may be mentioned as that which gave *Hadad* the opportunity of making his eſcape, whilſt *Joab* and his Men were employed in that Solemnity. *b* Or, *and he ſmote*, &c. as it is in the *Hebrew*. Which is here noted as the Cauſe of *Hadad*'s flight; *he ſmote*, &c. He underſtood what *Joab* had done in part, and intended further to do, even to kill all the Males, and therefore fled for his life.

16 (For ſix months did Joab remain there with all Iſrael, until he had cut off every male in Edom)

17 That Hadad fled, he and certain Edomites of his fathers ſervants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they aroſe out of Midian *c*, and came to Paran, and they took men with them out of Paran *d*, and they came to Egypt unto Pharaoh king of Egypt, which gave him an houſe, and appointed him victuals, and gave him land *e*.

c He *fled* at firſt with intent *to go into Egypt*, as is ſaid, *v.* 17. but took *Midian*, a neighbouring Countrey, in his way, and ſtaid there a while, poſſibly till he had by ſome of his Servants tried *Pharaoh*'s mind, and prepared the way for his Reception. *d* Another Countrey in the Road from *Edom* to *Egypt*, where he hired Men to attend him, that making his Entrance there ſomething like a Prince, he might find more Favour and Reſpect from that King and People. *e* To ſupport himſelf and his Train out of the Profits of it.

19 And Hadad found great favour in the ſight of Pharaoh *f*, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Thapenes the queen.

f God ſo diſpoſing his Heart, that *Hadad* might be a ſcourge to *Solomon* for his Impieties, which God foreſaw long before they were done.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Thapenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſhold among the ſons of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt *g* was dead, Hadad ſaid to Pharaoh, † Let me depart, that I may go to mine own countrey *h*.

† Heb. *ſend me away.*

g Whom he feared as much as *David* himſelf. *h* Whether accordingly he came, and was there, even from the beginning of *Solomon*'s Reign, where he either lived as a private perſon, yet ſecretly working for the Recovery of his Crown when an opportunity was offered; or rather, by the near Relation which was between his Wife and *Solomons*; and by *Pharaoh*'s Interceſſion he obtained his Kingdom with Condition of Subjection and Tribute to be paid by him to *Solomon*; which Condition he kept till *Solomon* fell from God, and then it ſeemes he began to be troubleſome to him, and dangerous to his Houſe and Kingdom.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that behold, thou ſeekeſt to go to thine own countrey? And he anſwered, † Nothing: Howbeit let me go in any wiſe.

† Heb. *not.*

23 ¶ And God ſtirred him up another adverſary, Rezon the ſon of Eliadah, which fled from his lord Hadadezer *i* king of Zobah *k*.

i When *David* had defeated him: See 2 *Sam.* 10. 10, &c. *k* A part of *Syria*, between *Damaſcus* and *Euphrates*: of which ſee 1 *Sam.* 14. 47. 2 *Chron.* 8. 3. *Pſal.* 60. 2.

24 And he gathered men unto him, and became captain over a band *l*, * when David ſlew them *of Zobah*: and they *m* went to Damaſcus *n*, and dwelt therein, and reigned in Damaſcus.

* 2 Sam. 8. 3. and 10. 18.

l To wit, of Souldiers, who fled and diſperſed themſelves upon that Defeat, 2 *Sam.* 10. and others who readily joyned themſelves with them, and lived by Robbery, as many *Arabians* did. *m* When they were increaſed in number and ſtrength. *n* And took it, whilſt *Solomon* was wallowing in Luxury and grown Effeminate.

25 And as he was an adverſary to Iſrael all the days of Solomon *o*, beſide the miſchief that Hadad *did p*: and he abhorred Iſrael, and reigned over Syria *q*.

o He was a ſecret Enemy, watching all occaſions to do them Miſchief cunningly and privately all that time; and when *Solomon* had forſaken God, and was forſaken by God, he ſhewed himſelf more openly and maliciouſly. *p* So the Senſe is, This Infelicity was added to the former concerning *Hadad*, mentioned above, *v.* 14. &c. Whilſt *Hadad* moleſted him in the South, *Rezon* threatned him in the North. But ſome underſtand this of *Hadadezer*, who is here called *Hadad*, by way of Abreviation, (which is not unuſual in proper *Hebrew* Names, as is well known) *and that for*, or *becauſe of* (for the *Hebrew* Particle *Eth*, is ſometimes put for *El*, which oft ſignifies *for*, or *becauſe of*, as *Hebricians* know) *the evil which* befel *Hadad*, or *Hadadezer*, i. e. he bore a grudge againſt the *Iſraelites from*, and ever ſince the ſlaughter that *Joab* made in *Hadadezer*'s Army, whereof he was a Member, although he alſo took that occaſion of making a Defection from his Maſter. *q* Over all that part of *Syria*, enlarging his Empire more and more, and thereby laying a Foundation for much Miſery to *Solomon*'s Houſe and Kingdom.

26 ¶ And * Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomons ſervant, (whoſe mothers name *was* Zeruah a widow woman) even he lift up *his* hand againſt the king *r*.

* 2 Chr. 13. 6.

r (*i. e.*) Rebelled againſt the King, not now, and immediately in the Perſon of *Solomon* himſelf, but in his Son and Succeſſor *Rehoboam*.

27 And this *was* the cauſe that he lift up *his* hand againſt the king: * Solomon built Millo, *and* † repaired the breaches of the city of David his father.

* Chap. 9. 24.
† Heb. *cloſed.*

28 And the man Jeroboam *was* a mighty man of valour *ſ*: and Solomon ſeeing the young man that he † was induſtrious *ſ*, he made him ruler over all the † charge *t* of the houſe of Joſeph *u*.

† Heb. *did work.*
† Heb. *burden.*

ſ Or, *a man of great ſtrength* of Body, or *Courage* of Mind, or both. *ſ* Ingenious, and diligent, and active, and every way fit for buſineſs, and for command. *t* (*i. e.*) The Taxes and Tributes which were to be gathered of the People by his Power and Authority. *u* Either of *Ephraim* and *Manaſſeh*, who were joyntly comprehended under this name, *Joſh.* 17. 17. Or, of *Ephraim* only, who elſewhere comes under that Name, as 1 *Chron.* 5. 1. *Pſal.* 78. 67. *Ezek.* 37. 16. And it ſeems moſt probable, that each Tribe had a ſeveral Ruler.

29 And it came to paſs at that time, when Jeroboam went out of Jeruſalem *x*, that the prophet Ahijah the Shilonite found him in the way, and he had clad himſelf with a new garment; and they two *were* alone in the field *y*.

x Upon ſome occaſion, poſſibly to execute his Charge. *y* Having gone aſide thither for ſome private Conference; for otherwiſe it is moſt likely that he had Servants attending upon him, who, though they heard not the words, yet might ſee the action, and the rending of *Jeroboam*'s Coat; and thus it came to *Solomon*'s ears, who being ſo acute and wiſe, could eaſily underſtand the thing by what he heard of the action, eſpecially when a Prophet did it.

30 And Ahijah caught the new garment that *was* on him, and * rent it *in* twelve pieces.

* See 1 Sam. 15. 27. and 24. 5.

31 And he ſaid to Jeroboam, Take thee ten pieces *z*: for * thus ſaith the LORD, the God of Iſrael, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

* Ver. 11.

z Whence the Kingdom of *Iſrael* is oft called the Kingdom of the Ten Tribes: by which Expreſſion it may ſeem, that *David*'s Poſterity ſhould have one Tribe reſerved out of the Kingdom of *Iſrael*, beſides that of *Judah*, which becauſe of its greatneſs and eminency, is commonly diſtinguiſhed from *Iſrael*, and that not only after the Diviſion of the two Kingdoms, but even before it, as 1 *Sam.* 11. 8. and 2 *Sam.* 5. 5.

32 (But he ſhall have one tribe *a*, for my ſervant Davids ſake, and for Jeruſalems ſake, the

city which I have chosen out of all the tribes of Israel)

a See the Notes above on *ver.* 13.

33 Because that they *b* have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways to do *that which is* right in mine eyes, and *to keep* my statutes, and my judgments, as *did* David his father.

b (*i.e.*) The King, and his Concubines, and People, who easily followed his example, but were not at all excused by it.

34 Howbeit, I will not take the whole kingdom *c* out of his hand *d*: but I will make him prince all the days of his life, for David my servants sake, whom I chose, because he kept my commandments and my statutes *e*.

c To wit, of *Israel*, that which I have designed for thee. Or rather, *I will not take any thing*, or part *of the Kingdom*. For the *Hebrew* Phrase, *lo col*, which properly signifies *not all*, or *not the whole*, doth usually signify *not any thing*, as *Deut.* 8. 9. *thou shalt not want every thing*, (*i.e.*) not any thing. So also *Gen.* 4. 15. and 23. 6. and 39. 23. *Psal.* 49. 18. and 143. 2, &c. *d* He shall possess it whilst he lives, as it follows; and therefore thou shalt not yet attempt to invade it. *e* Whereby he sheweth, that he doth not judge of men by some particular acts, but by their general purpose and course of life.

35 But * I will take the kingdom out of his sons hand, and will give it unto thee, *even* ten tribes. *Chap. 12. 15.

36 And unto his son will I give one tribe, that * David my servant may have a † light *f* alway before me *g* in Jerusalem, the city which I have chosen me, to put my Name there. *2 King. 8. 19. † Heb. *lamp or candle.*

f (*i.e.*) A Son and Successor, to preserve his name and memory, and to give Light to the people in his stead. Kings are oft called *Lights*, partly, from their great Splendor; and partly, for the Counsel and Comfort which their people have or should have from them. Compare 2 *Sam.* 21. 17. 1 *King.* 15. 4. *Psal.* 132. 17. In my presence, which is in *Jerusalem*, and under my favour and protection.

37 And I will take thee *g*, and thou shalt reign according to all that thy soul desireth *h*, and shalt be king over Israel.

g And place thee in the Throne, as it follows. *h* He secretly taxeth him for his ambitious and aspiring mind.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes, and my commandments, as David my servant did; that I will be with thee, and build thee a sure house *i*, as I built for David, and will give Israel unto thee.

i (*i.e.*) Firmly settle thee and thy Posterity in the Throne, as this or the like Phrase is used, 2 *Sam.* 7. 16, 27. but he doth not say he would do this *for ever*, as is there said of *David*'s House, *v.* 16.

39 And I will for this *k* afflict the seed of David, but not for ever *l*.

k For this cause, which I mentioned *v.* 33. *l* There shall a time come when the Seed of *David* shall not be thus molested by the Kingdom of *Israel*, but that Kingdom shall be destroyed, and the Kings of the House of *David* shall be uppermost, as it was in the days of *Asa*, *Hezekiah* and *Josiah*. And at last the *Messiah* shall come, who shall unite together the broken sticks of *Judah* and *Joseph*, and rule over all the *Jews* and *Gentiles* too.

40 Solomon *m* sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt *n*, and was in Egypt until the death of Solomon.

m To whose ears this might come, either 1. by *Jeroboam* himself, who might speak of this, either out of vain glory and ostentation; or, with design to prepare the People for his purpose. Or, 2. By the Servants. See above on *ver.* 29. *n* Who was either, first, *Solomon*'s Brother-in-law, who yet might be jealous of him, or alienated from him, because he had taken so many other Wives to his Sister, as is here noted *ver.* 1. or, might cast a greedy eye upon the great riches and glorious things which *Solomon* had amassed together, and upon which, presently after *Solomon*'s Death, he laid Violent hands, 2 *Chron.* 12. 9. All this was known to *Jeroboam*, who therefore durst put himself into *Shishak*'s Protection; especially, considering how little such Relations commonly signifie in the Affairs of Princes; and withal, being made confident by God's Promise of the Kingdom. Or, 2. One of another Line or House, to whom that Crown might Descend for want of issue.

41 ¶ And the rest of the ‖ acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon *o*? ‖ Or, *words, or things.*

o In the Publick Records, where the Lives and Actions of Kings were Registred from time to time. So this was only a Political, but not a Sacred Book.

42 And the † time that Solomon reigned in Jerusalem over all Israel, *was* * forty years. † Heb. *days.* * 2 Chron. 9. 30.

43 And Solomon slept with his fathers *p*, and was buried in the city of David his father: and * Rehoboam his son reigned in his stead. * Mat. 1. 7. *called* Roboam.

p This Expression is promiscuously used concerning good and bad; and signifies only, That they died as their Fathers did. But hence Interpreters question, Whether *Solomon* was Saved, or Damned? That he was Damned, some believe upon this only Argument, That he died without Repentance; which they gather, 1. Because his Repentance is not mentioned in his History. 2. Because if he had Repented, he would have Abolished the Monuments of Idolatry which he had Erected; which that he did not, they gather from 2 *King.* 23. 13. Of which, (God Assisting) I shall speak upon that place. But to the former, many things may be said; 1. We read nothing of the Repentance of *Adam*; *Noah*, after his Drunkenness, *Lot*, *Sampson*, *Asa*, &c. shall we therefore conclude, they were all Damned? The silence of the Scripture is a very weak Argument in matters of History. 2. If he did Repent, yet the silence of the Scripture about it in this History, was not without wise Reasons; as among others, That his Eternal Condition being thus far left doubtful, his Example might have the greater influence for the Terror and Caution of future Offenders. 3. His Repentance is sufficiently implied in this, (to omit divers other Passages) That after *Solomon*'s death *the way of Solomon* is mentioned with Honour, and joyned with *the way of David*, 2 *Chron.* 11. 17. But it seems to be put out of dispute by the Book of *Ecclesiastes*; which (by the general consent both of Jewish and Christian Interpreters) was written by *Solomon*, and that after his Fall; as is evident, not only from the unanimous Testimony of the *Hebrew* Writers, who thence conclude, That he did Repent, and was Saved; but also, from the whole strain of that Book, which was written long after he had finished all his Works, and after he had liberally drunk of all sorts of Sensual Pleasures, and sadly Experienced the bitter Effects of his love of Women, *Eccles.* 7. 17, *&c* Which makes it more than probable, that as *David* writ *Psal.* 51. so *Solomon* wrote this Book as a publick Testimony and Profession of his Repentance. And this Argument is so cogent, that those Interpreters who are of the other Opinion, confess it, if *Solomon* did write this Book after his Fall, which they pretend he wrote before it: but they offer not any Argument to prove it. And therefore we have reason to conclude, That *Solomon* did Repent, and was Saved.

CHAP. XII.

AND * Rehoboam went to Shechem; for all Israel were come to Shechem *a* to make him king *b*. * 2 Chron. 10. 1.

a *Rehoboam* did not call them thither, but went thither, because the *Israelites* prevented him, and had generally pitched upon that place, rather than upon *Jerusalem*; partly, because it was most convenient for all, as being in the Center of the whole Kingdom: partly, because that being in the potent Tribe of *Ephraim*, they supposed there they might use that freedom of Speech, which they resolved to use, to get their Grievances Redressed: and partly, by the secret direction of *Jeroboam*, or his friends, who would not trust themselves in *Jerusalem*; and thought *Shechem* a fitter place to execute their Design. *b* To Confirm him in the Kingdom, which they generally intended to do; he being the undoubted Heir of the Crown, and the only Son which *Solomon* had from so vast a number of Wives.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in * Egypt, heard *of it c*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt.) * Chap. 11. 40.

c In the *Hebrew* it is only *heard*, and may relate either to *Solomon*'s Death, or to the meeting which all the Tribes had appointed at *Shechem*,

3 That they sent and called him *d*: and Jeroboam

boam, and all the congregation of Israel came and spake unto Rehoboam, saying,

d When the People sent him word of *Solomon*'s Death, they also sent a summons for him to come to *Shechem*. Or, As soon as he had heard the tidings of *Solomon*'s Death from others, or from common Fame; presently there came a solemn Message to him from the people, who desired his presence and assistance, as it seems probable from divers Motives; some, that they might translate the Kingdom from *Rehoboam* to him; and others only for this reason, That the Presence and Countenance of a man of so great Interest and Reputation, and one that had some Claim or Pretence upon the Kingdom, might lay the greater obligation upon *Rehoboam* to grant their desires of ease and relief.

* Chap. 4. 7. 4 Thy father made our * yoke grievous *e*: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

e By heavy Taxes and Impositions, not only for the Temple and his Magnificent Buildings, but for the Expences of his Numerous Court, and of so many Wives and Concubines, whose Luxury and Idolatry must needs be very costly. And *Solomon* having so grosly forsaken God, it is no wonder if he Oppressed the People, and made their Yoke most grievous, as they speak. But here the Peoples perverseness is very observable, both in this, that they mention and aggravate only the grievances of the Government, but take no notice of the vast benefits which they received from it; and in that, that they mind nothing but their outward pressures, and have no regard unto that Abominable Idolatry which he set up among them; being, it seemed, either leavened with it by his pernicious Example, or grown careless and negligent of all the concerns of Religion. By which, see how ripe they were all for those dreadful judgments of God which are now hastening upon them.

5 And he said unto them, Depart yet *for* three days, then come again to me *f*. And the people departed.

f Give me that time for deliberation and advice.

6 ¶ And king Rehoboam consulted with the old men that stood before Solomon his father *g*, while he yet lived, and said, How do ye advise, that I may answer this people?

g With *Solomon*'s old Councellors, whom Age and experience of Men and Things, and converse with such a King, had made wise.

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day *h*, and wilt serve them, and *i* answer them, and spake good words to them, then they will be thy servants for ever.

h By complying with their desires, and condescending to them for a season, till the troubled humours be quieted, and the opportunity they now have, and some of them that seek for Sedition, be gone, and thou beest better stablished in thy Throne. They use this expression, as fore-seeing that some would dissuade him from this course, as servile or slavish, and below the Majesty of a Prince. *i* For, *that is*, Thy Service, say they, is not hard, it is only a few good words, which it is as easie to give as bad ones.

8 But he forsook the counsel of the old men *k* which they had given him, and consulted with the young men *l* that were grown up with him *m*, *and* which stood before him.

k Judging it unworthy of his Majesty and Authority, and likely to encourage and encrease the People in their Insolent Demands. *l* So called comparatively to the Old Men; otherwise they were near 40 years old, as the following words imply. *m* Which is added as the reason of his inclination to their Counsels, because his daily converse with them, and the likeness of their Age and Humour to his, had engaged his Affections to them, and that bribed his judgment, as it commonly doth.

9 And he said unto them, What counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us, lighter?

10 And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker *n* than my fathers loins.

n Or rather *is thicker*, and therefore stronger, and more able to crush you, if you proceed in these Murinous Demands, *than his loyns*, in which is the principal Seat of Strength. My Father was young and weak, and had many Enemies when he first took the Kingdom; but I am the undoubted heir; and I find the Kingdom by his wise Care, far better setled and fortified against all Enemies Foreign or Domestick, than he did.

11 And now whereas my father did lade you with an heavy yoke, I will add to your yoke *o*: my father hath chastised you with whips, but I will chastise you with scorpions *p*.

o (*i. e.*) Make it heavier and stronger, both to punish your Petulancy, and to curb and restrain you from Seditious Attempts. *p* (*i. e.*) With such Whips as will Sting you like Scorpions: If you proceed in these courses, I will most severely punish you for it.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people † roughly; and forsook the old mens counsel that they gave him:

† Heb. *hardly.*

14 And spake to them after the course of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkned not unto the people, for * the † cause was from the LORD *q*, that he might perform his saying, which the LORD * spake by Ahijah the Shilonite, unto Jeroboam the son of Nebat.

* Judg. 14. 4. and 2 Chron. 10. 15 and 22. † Gr. *the turning.*

q Who gave up *Rehoboam* to so foolish and fatal a mistake, and alienated the Peoples Affections from him; and ordered all Circumstances by his Wise Providence to that end.

* Chap. 11. 31.

16 ¶ So when all Israel saw that the king hearkned not unto them, the people answered the king, saying, What portion have we in David *r*? neither *have we* inheritance in the son of Jesse *s*: to your tents, O Israel *t*; now see to thine own house, David *u*. So Israel departed unto their tents.

r (*i. e.*) In *David*'s Family and Son; we can expect no benefit or relief from him, and therefore we renounce all Commerce with him, and Subjection to him. See 2 *Sam.* 20. 1. They named *David*, rather than *Rehoboam*; to signifie, That they did Renounce, not *Rehoboam* only, but all *David*'s Family. *s* So they call *David* in contempt; q. d. *Rehoboam* hath no reason to carry himself with such Pride and Contempt toward his People; for if we trace his Original, it was as mean and obscure as many of ours. And since he abuseth his Power, let us reduce him to his former Obscurity. *t* (*i. e.*) Let us all forsake him, and go to our own homes, there to consider, and then to meet, and conclude how to provide otherwise for our selves. *u* (*i. e.*) Govern thy own Family; for thou shalt no longer rule over us. Thus they break out into Actual Rebellion against him, whom God had made their Lawful Sovereign; wherein, though they fulfilled God's Counsel, yet they violated his Authority and Command. And they do again make an opprobrious mention of *David*, whom they should not have named without Honour.

17 But * *as for* the children of Israel which dwelt in the cities of Judah *x*, Rehoboam reigned over them.

* Chap. 11. 32.

x By which Phrase he principally understands the Tribe of *Judah*; but withal, those parts and parcels of the Tribes of *Levi*, and *Simeon*, and *Benjamin*, whose dwellings were within the Confines of *Judah*, or intermixed with them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute *y*, and all Israel stoned him with stones that he died: therefore king Rehoboam † made speed to get him up to his chariot, to flee to Jerusalem *z*.

† Heb. *strengthned himself.*

y Him he sent, either 1. To pacifie the People, and promise them Relief, now when it was too late. But then he would not have sent a person so ungrateful to the People, as that sort of men use to be. Or rather, 2. To pursue the Counsel which he had resolved upon, and to execute his Office, and exact their Tribute with Rigor and Violence, if need were. *z* From *Shechem*, where it seems he yet staid, and his Guards and friends with him; that being there in the midst of his Kingdom, and among the Seditious Tribes, he might over-awe them by his Presence, and repress any Tumults in their first rise.

‖ Or, *fell away.*

19 So Iſrael ‖ rebelled *a* againſt the houſe of David unto this day.

a Their Revolt is called *Rebellion*, and therefore was ſinful, becauſe it was contrary to God's Authority, and Command of ſubjection to *David*, and his Seed for ever; from which the People were not freed by God's Promiſe and Grant made to *Jeroboam*, which was but a ſecret Tranſaction, not yet ſufficiently Revealed to them, and was not a grant of preſent and actual Poſſeſſion, but only a Promiſe, That God would give it to him in his own time, and way; which might have been done, though neither *Jeroboam*, nor the People had uſed theſe indirect and evil Courſes to bring it about; as it befel *David* upon the ſame occaſion. Beſides, the People did not this in compliance with God's Counſel, but to gratifie their own Paſſions, and get themſelves a little eaſe.

20 And it came to paſs when all Iſrael heard that Jeroboam was come again *b*, that they ſent *c* and called him unto the congregation *d*, and made him king over all Iſrael: there was none † that followed the houſe of David, but the Tribe of Judah * only.

* Chap 11.13.

b To wit, from *Egypt*; which was known before to the chief of the Tribes, and to them who met at *Shechem*, and now was more univerſally known by all the People. *c* To his Tent or Habitation, to which he had retired himſelf, as others alſo generally did; ſee above, *v. 16. d* Which was ſummoned by the Elders of the ſeveral Tribes, to take advice, how to ſettle their Affairs, which they eaſily agreed to do, by conferring the Crown upon *Jeroboam*, according to God's Promiſe made to him. † (*i. e.*) No intire Tribe. See on *Chap.* 11. 13, 31, 32.

21 And * when Rehoboam was come to Jeruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin *e*, an hundred and fourſcore thouſand choſen men, which were warriours, to fight againſt the houſe *f* of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

* 2 Chron. 11. 1.

e (*i. e.*) That part of it which was next to *Judah*, and joyned with them. See on *Chap.* 11. 13. *f* (*i. e.*) The Familes or Tribes, (for theſe Words are promiſcuouſly uſed one for the other) of *Iſrael*.

22 But * the word of God came unto Shemaiah the man of God *g*, ſaying,

* 2 Chron. 11. 2.

g (*i. e.*) The Prophet, ſo called, partly, to diſtinguiſh him from others of that Name. See *Nehem. 6.* 10. *Jer.* 29. 31. and partly, to add the more weight to his words.

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all the houſe of Judah, and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the LORD, Ye ſhall not go up nor fight againſt your brethren the children of Iſrael: return every man to his houſe, for this thing is from me *h*. They hearkned therefore to the word of the LORD *i*, and returned to depart according to the word of the LORD.

h This event is from my Counſel and Providence, to puniſh *Solomon*'s Apoſtacy, though they procured it by ſinful means: and therefore, if you proceed, you muſt fight with me, as well as them. *i* Either from conſcience of their duty, or becauſe they durſt not oppoſe ſo Potent an Adverſary.

25 ¶ Then Jeroboam built Shechem *k* in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel *l*.

k (*i. e.*) He repaired, and enlarged, and fortified it; for it had been ruined long ſince; *Judg.* 9. 45. He might chuſe it as a place both auſpicious, becauſe here the Foundation of his Monarchy was laid; and commodious, as being near the Frontiers of his Kingdom. *l* A place beyond *Jordan*; of which, ſee *Gen.* 32. 30. *Judg.* 8. 17. to ſecure that part of his Dominions.

26 And Jeroboam ſaid in his heart *m*, Now ſhall the kingdom return to the houſe of David:

m (*i. e.*) Reaſoned within himſelf. The Phraſe diſcovers the Fountain of his Error, That he did not conſult with God, who had given him the Kingdom; as in all reaſon, and juſtice, and gratitude he ſhould have done; nor believed God's Promiſe, *Chap.* 11. 38. but his own imaginations, and carnal policies.

27 If theſe people go up to do ſacrifice in the houſe of the LORD at Jeruſalem, then ſhall the heart of this people turn again unto the LORD *n*, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

n Which in it ſelf might ſeem a prudent conjecture; for this would give *Rehoboam*, and the *Prieſts*, and *Levites*, the ſure and faithful friends of *David*'s Houſe, many opportunities of alienating their minds from him, and of reducing them to their former Allegiance. But conſidering God's Providence, by which the hearts of all Men, and the affairs of all Kings and Kingdoms are governed, and of which he had lately ſeen ſo eminent an Inſtance; it was a fooliſh, as well as wicked courſe.

28 Whereupon the king took counſel, and made two calves *of* gold *o*, and ſaid unto them, It is too much for you *p* to go up to Jeruſalem: * behold thy gods, O Iſrael, which brought thee up out of the land of Egypt *q*.

* Exod. 32.8.

o In imitation of *Aaron*'s Golden Calf, and of the *Egyptians*, from whom he was lately come. And this he the rather preſumed to do, becauſe he knew the people of *Iſrael* were generally very prone to Superſtition, and Idolatry, as their whole Hiſtory ſheweth: and that *Solomon*'s example and countenance given to falſe Worſhips, had exceedingly ſtrengthened thoſe inclinations; and therefore they were in a great meaſure prepared for ſuch an Attempt; eſpecially, when his Propoſition tended to their own eaſe, and ſafety, and profit, which he knew was much dearer to them, as well as to himſelf, than their Religion. *p* Too great a trouble and charge, and neither neceſſary, nor ſafe for them, as things now ſtood. *q* Not as if he did himſelf believe, or thought to perſuade the people to believe, That theſe Calves were properly, and truly, that very God of *Iſrael* who brought them out *Egypt*: (which was ſo monſtrouſly abſurd and ridiculous, that no *Iſraelite* in his right wits could believe it; and had been ſo far from attaining his end, and ſatisfying his people, that this would have made him both hateful, and contemptible to them) but his meaning was, that theſe Images were viſible Repreſentations, in, and by which he deſigned to Worſhip the True God of *Iſrael*, as appears partly from that Parallel-place, *Exod.* 32. 4. where ſee my notes: partly, becauſe the Prieſts and Worſhippers of the Calves, are ſaid to Worſhip *Jehovah*; and upon that account, are diſtinguiſhed from thoſe belonging to *Baal*, 1 *King.* 18.21. and 22. 6, 7. and partly, from *Jeroboam*'s deſign in this Work, which was to quiet the peoples minds, and remove their ſcruples about going to *Jeruſalem* to Worſhip their God in that place, as they were commanded: which he doth, by ſignifying to them, That he did not intend any alteration in the ſubſtance of their Religion; nor to draw them from the Worſhip of the True God, to the Worſhip of *Aſhteroth*, or *Milcom*, or any of thoſe *Baals* which were ſet up by *Solomon*; but to Worſhip that ſelf-ſame God whom they Worſhipped in *Jeruſalem*, even the True God, and the God of their Fathers, who brought them out of *Egypt*; but only to vary a circumſtance: and that as they Worſhipped God at *Jeruſalem* by, and before one Viſible Sign, even the Ark, and the Sacred Cherubims there; ſo his Subjects ſhould Worſhip God by another Viſible Sign, even that of the Calves, in other places; and as for the change of the place, he might ſuggeſt to them, that God was preſent in all places, where Men with honeſt minds did call upon him; that before the Temple was built, the beſt of Kings, and Prophets, and People, did Pray, and Sacrifice to God in divers High-places, without any ſcruple; notwithſtanding that reſtraint of God to one place, *Deut.* 12. 5, *&c.* That God would diſpence with them alſo in that matter; becauſe going to *Jeruſalem* was very dangerous to them at this time; and God would have Mercy, rather than Sacrifice; and God had been pleaſed to diſpenſe with his own Ordinances in caſes of neceſſity or great inconvenience, as he did with Circumciſion for 40 years in the Wilderneſs.

29 And he ſet the one in Bethel, and the other put he in Dan *r*.

r Which two places he choſe for his peoples conveniency; *Bethel* being in the *Southern*, and *Dan* in the *Northern* parts of his Kingdom.

30 And this thing became a ſin *s*: for the people went *t to worſhip* before the one † *even* unto Dan *u*.

† Heb. *of the Calves.*

s (*i. e.*) A cauſe or occaſion of great wickedneſs among that people; not only of Idolatry, which is called *Sin* by way of Eminency; not only of the Worſhip of the Calves, wherein they pretended to Worſhip the True God; but alſo of the Worſhip of *Baal*, and of the utter deſertion of the True God; and of all ſorts of impiety, and abominable Sins; as is manifeſt from the Hiſtory of that Kingdom, in which there was not one good King, and very few of the people who were not guilty of hainous Crimes, as the Prophets witneſs. *t* The Kings Counſel and Example ſeduced them, though it did not excuſe their Sin; and *they willingly walked after* this his wicked *Commandment*, *Hoſ.* 5. 11. *u* Which

is

is not here mentioned exclusively, for that they went also to *Bethel* is evident from *ver.* 32, 33. but for other reasons, either because that of *Dan* was first made, or best frequented, the people in those parts having been long leavened with Idolatry: See *Judg.* 18. 30. or to shew the peoples readiness to comply with the King's Command, and their Zeal for Idols; that those who lived in, or near *Bethel*, had not patience to stay till that Calf was finished, but all of them were forward to go as far as *Dan*, which was in the utmost borders of the Land, to Worship an Idol there; when it was thought too much for them to go to *Jerusalem* to Worship God.

31 And he made an house of high places *x*, and made priests of † the * lowest of the people *y*, which were not of the sons of Levi *z*.

† Heb. *the extremities.*
*Chap. 13. 33. Ezek. 44. 7, 8.

x Or, *an house (i. e.* Houses, or Chappels*) in the high places.* Besides the famous Houses, or Temples, which he built at *Dan* and *Bethel*; he built also for his Peoples better accommodation, lesser Temples upon divers high-places, which were esteemed Sacred and Venerable, because their Pious Ancestors had served God in them: and thereby *Jeroboam* might not seem to bring in a new Religion, but only to revive the old.. *y* Which he might do, either, 1. Because the better sort refused it, as an office below their quality: or, 2. Because such would be satisfied with mean allowances; and so he could put into his own Purse a great part of the rich Possessions and Revenues of the *Levites*, which doubtless he seized upon when they forsook him, and went to *Jerusalem*, 2 *Chron* 11. 13, 14. which also was very necessary for his present and pressing Occasions; the rather, because he durst not yet lay grievous Taxes upon that People, who had newly cast off *Roboboam* for that very Reason. Or, 3. Because mean persons would depend upon his favour, and therefore be very pliable to his humour, and firm to his Interest, and zealous to promote the Worship of the Calves. But the Words in the *Hebrew* properly signifie, *from the ends of the people*; which is, and may be Translated thus, *out of all the people*; promiscuously out of every Tribe. Which Exposition seems to be confirmed by the following Words, which are added to explain these, *which were not of the Sons of Levi*; though they were not of the Tribe of *Levi*. And that indeed was *Jeroboam's* Sin; not that he chose mean persons, for some of the *Levites* were such; and his Sin had not been less, if he had chosen the Noblest and Greatest Persons; as we see in the Example of *Uzziah*: 2 *Chron.* 26. 18, 19. But that he chose Men of other Tribes, contrary to God's appointment, which restrained that Office to that Tribe. *z* To whom that Office was confined by God's express Command, but promiscuously to any person of any other Tribe.

32 And Jeroboam ordained a feast *a* in the eighth month, on the fifteenth day of the month *b*, like unto the feast that *is* ‖ in Judah *c*, and he † offered ∴ upon the altar, (so did he in Bethel) *d* ‖ sacrificing unto the calves *e* that he had made: and he placed in Bethel *f* the priests of the high-places which he had made.

Or, *was.*
† Or, *went up to the Altar, &c.*
‖ Or, *to Sacrifice.*

a Either, 1. A Feast of Dedication, like that which was in *Judah* at the Dedication of the Temple. Or rather, 2. The feast of Tabernacles, as may be thought, 1. Because that began on the fifteenth day of the Month, *Levit.* 23. 34. 2. Because he is not blamed for devising the Feast (which thereby seems to have been of God's appointment) but only for *devising the month*, *ver.* 33. for keeping God's Feast, not in God's time, which was the 15*th.* day of the Seventh Month, and so onward, *Levit.* 23. 34. but on the 15*th.* day of the Eighth Month. And this alteration he made, either 1. To keep up the difference between his Subjects, and those of *Judah*, as by the differing manners, so by the distinct times of their Worship. Or, 2. Lest he should seem directly to oppose the God of *Israel*, (who had in a special manner obliged all the People to go up to *Jerusalem* at that time, *Deut.* 16. 16.) by requiring their attendance to Celebrate the Feast elsewhere, at the same time. Or, 3. To engage as many Persons as possibly he could, to come to his Feast; which they would more willingly do when the Feast at *Jerusalem* was past, and all the Fruits of the Earth were most perfectly gathered in. *b* And so onward till the Seven days ended. *c* He took his Pattern thence, to shew, That he Worshipped the same God, and Professed the same Religion for substance, which they did; howsoever he differed in circumstances, as here he did in the time. ∴ Either, 1. By his Priests. Or, rather, 2. By his own hands; as appears from *Chap.* 13. 1, 4. which he did, to give the more countenance to his new-devised solemnity. Nor is this strange; for he might plausibly think, that he who by his own Authority had made others Priests, might much more exercise a part of that Office; at least, upon an extraordinary occasion; in which case, he knew *David* himself had done some things, which otherwise he might not do. *d* (*i. e.*) He himself did offer there in like manner as he now had done at *Dan.* *e* For they were two, *ver.* 29. *f* As he had done at *Dan. v.* 31.

‖ Or, *went up to the Altar, &c.*

33 So he ‖ offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart *g*: and ordained a feast unto the children of Israel, and he offered upon the altar, † and burnt incense.

† Heb. *to burn incense.*

g Which he appointed without any Warrant from God, which was superstition, comp. *Jer.* 7. 31.

CHAP. XIII.

AND behold, there came a man of God *a* out of Judah by the word of the LORD *b* unto Bethel: and Jeroboam stood by the altar to ‖ burn incense.

‖ Or, *to offer.* Gr. *to burn sacrifice.*

a An Holy Prophet. *b* By Divine Inspiration and Command.

2 And he cried against the altar *c* in the word of the LORD, and said, O altar, altar *d*, thus saith the LORD, Behold, a child † shall be born unto the house of David, * Josiah by name, and upon thee shall he offer the priests *f* of the high-places that burn incense upon thee, and mens bones shall be burnt upon thee.

† Heb. *is born.*
* 2 King. 23. 16.

c And consequently, against all that Worship; which is oft signified by the name of the *Altar*. See *Isa.* 19. 19. 1 *Cor.* 9. 13. *Heb.* 7. 13. and [illegible]0. *d* He directs his Speech to the Altar; partly, because the following signs were wrought upon it; and partly to signifie, That *Jeroboam* would no more regard his words, than the Altar did; and yet they should take effect. *e* Which being done above 300 years after this Prophecy, plainly shews the absolute certainty of God's Providence, and Fore-knowledge, even in the most contingent things. For this was in it self uncertain, and wholly depended upon Man's Will, both as to the having of a Child, and as to the giving it this Name. Therefore God can certainly and effectually over-rule Man's Will which way he pleaseth; or else it was possible, that this Prediction should have been false; which is Blasphemous to imagine. *f* Synecdochically, the Bones of the Priests, 2 *King.* 23. 15, 16. whereby the Altar should be defiled.

3 And he gave a sign the same day *g*, saying, This *is* the sign which the LORD hath spoken: Behold, the altar shall be rent, and the ashes that *are* upon it poured out.

g (*i. e.*) He then wrought a Miracle, to assure them of the Truth of his Prophecy.

4 And it came to pass when king Jeroboam heard the saying of the man of God, which had cryed against the altar in Bethel, that he put forth his hand *h* from the altar *i*, saying, Lay hold on him. And his hand which he put forth against him dried up *k*, so that he could not pull it in again to him.

h To point out the Man whom he would have the People lay hands on, and to stir them up to do so. *i* Where it was imployed, in offering something upon it. *k* Or, *withered*, the Muscles and Sinews, the Instruments of Motion, were shrunk up. This God did, partly to chastise *Jeroboam* for offering violence to the Lord's Prophet: partly, to secure the Prophet against further Violence: and partly, that in this Example God might shew, how highly he resents the injuries done to his Ministers, in, and for the faithful discharge of their Office.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered *l*, and said unto the man of God, Intreat now the face of the LORD thy God *m*, and pray for me, that my hand may be restored me again. And the man of God besought † the LORD *n*, and the kings hand was restored again *o*, and became as *it was* before.

† Heb *the face of the LORD.*

l (*i. e.*) Spoke, as that Word is oft used in both Testaments. *m* Who by his Zeal for thee, hath manifested himself to be thy God and Friend, in a singular manner; and therefore will hear thy Prayers for me, though he will not regard mine, because I have forsaken him and his Worship. *n* To assure *Jeroboam*, that what he had said, was not from ill-will to him, and that he heartily desired his Reformation, not his Ruine. *o* Partly to assure him, that the stroke was from God: partly, because he Repented of that Violence which he intended against the Prophet, for which God inflicted it: and partly, that this goodness of God to him, might

might have led him to Repentance; or, if he continued Impenitent, leave him without all excuse.

7 And the king said unto the man of God, Come home with me, and refresh thy self, and I will give thee a reward *p*.

p Horrid Stupidity! He desires to requite the Instrument, but takes no notice of the chief Cause and Author of this great and wonderful Mercy, which was God.

* So Numb. 22. 18. and 24. 13.

8 And the man of God said unto the king *, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD *q*, saying, Eat no bread, nor drink water *r*, nor turn again by the same way that thou camest *s*.

q My refusal of thy favour, is not from any contempt, or hatred of thy Person; but in obedience to the just Command of my God, who hath forbidden me all further Converse or Communication with thee. *r* To wit, in that place, or with that People. Whereby God declares, how detestable they were in Gods Eyes; not because their Idolatry was so bad as that of the *Heathens*, but because they were vile Apostates from the True God, and embraced this Idol-worship, against the light of their own Consciences, meerly to comply with the Kings humour and command: and because their vicinity and relation to the Tribe of *Judah*, made this more dangerous, as to their Infection by it. *s* That by thy avoiding the way that led thee to *Bethel* as execrable, although thou wentest by my special Command, thou mightest teach all others, how much they should abhor that way, and all thoughts of going to that place, or to such people, upon any trivial and unnecessary occasion.

10 So he went another way, and returned not by the way that he came to Bethel.

11 ¶ Now there dwelt an old prophet *t* in Bethel *u*, and his † sons *x* came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father.

† Heb. *Son.*

t A Prophet of the Lord; one to whom, and by whom, God did sometimes impart his mind; as is manifest from *ver.* 20, 21. and one that had a respect to the Lords holy Prophets, and gave credit to their Predictions: all which the following Relation shews: but whether he was an holy and good Man, may justly be doubted, seeing all those qualifications might meet in a vitious man, to, and by whom he may Reveal some part of his Mind, as he did to *Balaam*, *Numb.* 23. *&c.* and in such, his other qualities are sometimes found; and we find him in a downright and premeditated Lye, and that without any great temptation to it, *ver.* 18. And albeit, an holy Prophet might possibly have continued in the Kingdom of *Israel*, he would never have gone from his own habitation, to dwell at *Bethel*, the chief Seat of Idolatry, unless with design to Preach against it: which it is evident he did not; his Sons seem to have been present at, and to have joyned with others in that Idolatrous Worship, *ver.* 11. and that not without their Fathers connivence. *u* For thither he came to dwell, probably expecting some great advantages from *Jeroboam*; but *he came out of Samaria*, 2 *King.* 23. 18. where he either was born, and had lived before. Or, his usual dwelling was at *Bethel*, but had lately been at *Samaria*, and was now returned to *Bethel*. *x* Who probably were eye and ear-witnesses of what had passed.

12 And their father said unto them, What way went he? for his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass, and he rode thereon:

14 And went after the man of God, and found him sitting under an oak *y*: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

y Being faint and weary with his journey, and possibly with the heat, which makes him chuse this shady place; and especially with hunger and thirst, *ver.* 9. And he might easily guess that this was the old Prophet, by his age and carriage, and, it may be, by his Prophetical Mantle, and by the Character which his Sons had given him.

15 Then he said unto him, Come home with me, and eat bread.

† Heb. *cannot.* Deut. 12. 16. and 17. 5. and 1 Cor. 10. 21.

16 And he said, I † may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place *z*.

z (*i. e.*) In *Bethel*, where thou desirest me to do it.

17 For † it was said to me by the word of the LORD, Thou shalt eat no bread, nor drink water there, nor turn again to go by the way that thou camest.

† Heb. *a word was,*

18 He said unto him, I *am* a prophet also as thou *art*, and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread, and drink water. *But* he lied unto him *a*.

a Not with evil design against him, but out of curiosity, to know all the truth and circumstances from his own mouth, and to express his kindness to him, and to relieve his pressing hunger; whereby possibly he thought to please God, and to compensate for his miscarriages. But his sin was great; for he did not only tell a premeditated lye, but also made God a lyar, and to contradict himself, and all this without any pretence of necessity, or benefit to himself.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table *b*, that the word of the LORD came *c* unto the prophet that brought him back *d*:

b There the Prophet meets with a severe Judgment, where he was pleasing himself with this seasonable refreshment. *c* By secret instinct into his mind; as sometimes God spake to *Moses* and other Prophets when they were in company, with others. *d* So he makes this Prophet publickly to call himself lyar, and to pronounce a terrible Sentence against him, to whom he professed so much kindness. Indeed the *Hebrew* words are ambiguous, and by others rendred thus, *to the Prophet whom he had brought back*; which agrees very well with the *Hebrew* Phrase; and may seem to be the best Translation, by comparing *ver.* 23. where the very same Phrase is so rendred; and *ver.* 26. where this message is said to be *spoken to him*. But these Arguments are not cogent; not that from *ver.* 23. because it is a common thing for the same Phrase in divers Verses, and sometimes in one and the same Verse, to be diversly used: nor that from *ver.* 27. for that may be rendred *concerning him*. And therefore our Translation is better, as is manifest from *ver.* 21.

21 And he cryed *e* unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth *f* of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

e With a loud Voice, the effect of his passion, both for his own guilt and shame, and for the Prophets approaching misery, and his unhappy influence both in procuring and in denouncing of it. *f* (*i. e.*) The word of command coming out of his mouth. A Metonymy of the Cause for the Effect.

22 But camest back, and hast eaten bread, and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers *g*.

g (*i. e.*) Thou shalt not die a natural, but a violent death; and that in this journey, before thou returnest to thy native habitation; and thy Carkass shall not be buried in the proper Sepulchre; which was esteemed a kind of Curse, and a note of Infamy; as the contrary was reckoned an honour and blessing. See *Chap.* 14 13. *Isa.* 14. 19, 20. *Jer.* 22. 19. and 26. 24.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass *∴*, *to wit*, for the prophet whom he had brought back.

∴ That he might sooner come to his home, and, if possible, escape the Judgment threatned. But, it is observable, he doth not accompany him; his guilty Conscience making him to expect and fear to be involved in the same Judgment with him.

24 And when he was gone, a * lion met him *h* by the way, and slew him *i*: and his carcase *was* cast in the way *k*, and the ass stood by it: the lion also stood by the carcase *l*.

* Chap. 20. 36.

h For there were many Lions in *Judea*, and this was brought hither by Gods special Providence. *i* Why doth God punish a good man so severely for so small an offence? *Answ.* First, His sin was not small, for it was a gross disobedience to a positive command. *Obj.* But he supposed, and was told by another Prophet, that God had repealed his command, and so was deceived. *Answ.* He had no sufficient discharge

discharge from the former command; for he neither was assured that the old man was a Prophet, nor that the message he delivered was from God; but had reason to suspect the contrary, or at least to enquire the mind of God in this doubtful point, which he grosly neglected to do, and willingly believed the message, because it suited with his own inclination and necessity. Add to this, that he being a Prophet, was obliged to the greater exactness in obedience to all Gods Precepts; and therefore this sin was much greater in him than in another, because hereby God was dishonoured, and the Authority and Success of his message blasted, and *Jeroboam* and the Idolatrous *Israelites* hardened in their wicked courses; for the prevention whereof it was necessary that God should exercise severity towards him. *Answ.* Secondly, As his sin was not so small, so his punishment was not so great, as may be imagined. For as to his outward man, his Bodily death (which was a Debt that he owed to God and Nature) in this way was not so painful and terrible as many other kinds of death; and as to his Soul, God by giving him a Gracious admonition both of his sin and danger, *ver.* 21, 22. awakened him to true Repentance, which doubtless he practised, and so was prepared for his death, and by this sudden death freed from all the miseries of an evil time and world, and speedily let in to Eternal Glory. *Answ.* Thirdly, As the World and all men in it were made for Gods Glory, and all their Lives and Deaths ought to be laid out in his Service; so it cannot seem strange nor harsh if God should bring his deserved Death upon him in this manner, for the accomplishment of his own Glorious Designs, as to vindicate his own Honour and Justice from the impuration of partiality; to assure the Truth of his Predictions, and thereby provoke *Jeroboam* and his Idolatrous followers to Repentance; to justify himself in all his Dreadful Judgments which he intended to inflict upon *Jeroboam*'s House, and the whole Kingdom of *Israel*, for their Cursed Apostacy; and to warn all succeeding sinners not rashly to venture upon small sins, and especially to take heed of greater sins, for which they might expect far sorer punishments. *k* His Life and Soul being gone, his Dead Body falls to the ground, and lies there. *l* See on *ver.* 28.

25 And behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way, heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath † torn him, and slain him, according to the word of the LORD, which he spake unto him *m*.

† Heb. *broken.*

m Or rather, *concerning him*: for so the Particle *Lamed* is oft used, as *Gen.* 20. 13. *Psal.* 3. 2, and 91. 11. compare with *Matth.* 4. 6. See the Notes on *ver.* 20.

27 And he spake to his sons, saying, Saddle me the ass *n*. And they saddled *him*.

n Being secure as to himself, because so many others had been there without any harm; and because he perceived the Prophet's Death was a Judgment of God, and that for special reasons.

28 And he went and found his carcase cast in the way, and the ass, and the lion standing by the carcase: the lion had not eaten the carcase, nor † torn the ass *o*.

† Heb. *broken.*

o Here was a concurrence of Miracles; That the ass did not run away from the Lion, according to his nature and custom, but boldly stood still, as reserving himself for the carrying of the Prophet to his Burial; that the Lion did not devour its prey, as the manner is; nor yet go away when he had done his work which he was sent for, but stood still, partly, to preserve the Carkass of the Prophet from other wild Beasts or Fowls, which would quickly have eaten it; partly, as an evidence that the Prophet's Death was not casual, nor the effect of a Lions hungry and revenous disposition, but of Gods singular and just judgment; and consequently, that his Prediction was Divine, and should be infallibly accomplished in its proper time; and partly, as a token of Gods favour to the deceased Prophet, of whose very Carkass he took such special care: thereby signifying, that altho for Wise and Just reasons he thought fit to take away his life, yet his remains were precious to him, and his Soul did live in his sight.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave *p*, and they *q* mourned over him, *saying*, Alas my brother *r*.

p So that threatning, *ver.* 22. was fulfilled; and withal the memory of his Prophecy was revived and preserved among them, and his very Carkass resting there, might be a witness of their madness and desperate wickedness, in continuing in their abominable Idolatry, after such an assurance of the dreadful effects of it. *q* The old Prophet and his Sons, and others, whom common humanity taught to lament the untimely death of so worthy a Person. *r* Which was an usual form of expression in Funeral-lamentations. See *Jer.* 22. 18.

31 And it came to pass after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried, * lay my bones beside his bones *s*:

* 2 Kin. 23. 18.

s That I may be secured from that Judgment threatned *ver.* 2.

32 For the saying which he cried by the word of the LORD, against the altar in Bethel, and against all the houses of the high places, which *are* in the cities of * Samaria *t*, shall surely come to pass.

* See Chap. 16. 24.

t (*i. e.*) Of the Kingdom of *Samaria*; as it was called, though not when this Fact was done, yet before these Books were written. *Samaria* was properly the name of one City, 1 *King.* 20. 1. but from hence the whole Kingdom of *Israel* was so called, *Jer.* 31. 5. *Hos.* 7. 1. and 8. 5. and *Amos* 3. 9. and the King of *Israel* is called *the King of Samaria*, 2 *King.* 1. 3. *Hos.* 10. 7. and (as here) we read of *the cities of Samaria*, *Ezra*, 4. 10.

33 ¶ After this thing, *u* Jeroboam returned not from his evil way, but † * made again of the lowest of the people priests *x* of the high places: whosoever would *y*, he † consecrated him *z*, and he became *one* of the priests of the high places.

† Heb. *returned and made.*
* Chap 12. 31.
† Heb. *filled his hand.*

u (*i. e.*) After all these things: the Singular Number put for the Plural; after so many, and evident, and successive Miracles. Which is noted to aggravate his infidelity and Apostacy. *x* He abated not so much as a circumstance in his Idolatrous Worship. *y* Without any respect to Tribe, or Family, or integrity of Body, or Mind, or Life; all which were to be regarded in the Priesthood. *z* Heb. *he filled his hand.* Of which Phrase see this *Exod.* 28. 41. and 29. 9. 33.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

∴ Either, an occasion of sin, and means of hardening all his Posterity in their Indolatry: or, *a punishment*, for so the word *sin* is oft used. This his obstinate continuance in his Idolatry, after such warnings, was the utter ruin of all his Family.

CHAP. XIV.

AT that time *a* Abijah the son of Jeroboam fell sick *b*.

a Either, First, Presently after the things described in the former Chapter: which, though related in the beginning of his Reign, yet might be done a good while after it, and so *Abijah* the Prophet might be very old, as he is described to be, *ver.* 4. Or, Secondly, many Years of it, (*i.e.*) Whilst *Jeroboam* lived and persisted in his former course. For this Phrase is oft used indefinitely, and without respect to the time last mentioned before it, as *Dan.* 12. 1. *Matth.* 4. 1. *b* By the stroke of God to punish *Jeroboam*'s Rebellion against God.

2 And Jeroboam said to his wife *c*, Arise, I pray thee, and disguise thy self *d*, that thou be not known to be the wife of Jeroboam *e*, and get thee to Shiloh: Behold, there *is* Ahijah the prophet, which told me that * I *should be* king over this people.

* Chap. 11. 31.

c Partly, because he would trust none else with this secret; partly, because she might without suspition enquire concerning her own Child; and partly, because she would enquire most exactly, and diligently, and faithfully acquaint him with the whole truth. *d* Change thy habit, and voice, and go like a private and obscure person. *e* This caution proceeded: First, From the pride of his heart, which made him loath to confess his folly in worshipping such ignorant and helpless Idols, and to give Glory to the God whom he had forsaken. Secondly, From jealousie and suspition, lest the Prophet knowing this, should either give her no Answer, or make it worse than indeed it was. Thirdly, From Policy, lest his people should by his example be drawn to forsake the sensless Calves, and to return to the God of *Judah*, whom they had rashly forsaken.

3 And take † with thee ten loaves, and ‖ cracknels,

† Heb. *in thine hand.*
‖ Or, *cakes.*

‖ Or, *Bottle.*

nels, and a ‖ cruſe of honey *f* and go to him *g*: he ſhall tell thee what ſhall become of the child.

f A preſent, after the manner, *Judg.* 13. 17. 1 *Sam.* 9. 7, 8. 2 *King.* 5. 15. and 8. 8. but mean, as became an ordinary Country Woman, which ſhe perſonated. *g* To enquire the event of this ſickneſs, as the following words imply.

† Heb. *ſtood for heavineſs.*

4 And Jeroboams wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee, for his eyes† were ſet *b* by reaſon of his age.

b Or, *ſtood ſtill*, or *were grown ſtiff*; the Nerves, by which the Eyes and Eye-lids are moved, being contracted and withered.

5 ¶ And the LORD ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſon, for he *is* ſick: thus and thus ſhalt thou ſay unto her: for it ſhall be, when ſhe cometh in, that ſhe ſhall feign her ſelf *to be* another *woman.*

6 And it was *ſo*, when Ahijah heard the ſound of her feet, as ſhe came in at the door, that he ſaid, Come in, thou wife of Jeroboam *i*, why feigneſt thou thy ſelf *to be* another? for I *am* ſent to thee

† Heb. *hard.*

with † heavy *tidings.*

i By which diſcovery he both reproves their folly, who thought to conceal themſelves or their deſigns from that God from whom they expected and deſired the diſcovery of the moſt ſecret things; and withal gives her aſſurance of the truth and certainty of that meſſage which he was to deliver.

7 Go, tell Jeroboam, Thus ſaith the LORD God of Iſrael, Foraſmuch as I exalted thee from among the people, and made thee prince over my people *k* Iſrael:

k For ſo they were when *Jeroboam* was firſt ſet over them.

8 And rent the kingdom away from the houſe of David, and gave it thee: and *yet* thou haſt not been as my ſervant David *l*, who kept my commandments, and who followed me with all his heart, to do *that* only *which* was right in mine eyes,

l Who tho he fell into ſome ſins, yet, firſt, he conſtantly preſevered in the True Worſhip of God; from which thou art revolted. Secondly, He heartily repented of, and turned from all his ſins, whereas thou art obſtinate and incorrigible.

9 But haſt done evil above all that were before thee *m*: for thou haſt gone and made thee other gods, and molten images *n*, to provoke me to anger *o*, and haſt caſt me behind thy back *p*:

m Above all the former Kings of my People, as *Saul*, and *Solomon*, and *Rehoboam*. *n* Or, *other Gods, to wit*, (for ſo *and* oft ſignifies among the *Hebrews*, as hath been formerly noted) *molten Images*, namely, the Golden Calves, which he calls *other gods*; not as if the *Iſraelites* eſteemed the Calves made of their own Gold, to be *gods* indeed, which it is incredible ſhould find belief with any man in his wits, eſpecially with the whole Body of the *Iſraelites*, who knew that the Ark and Cherubims, tho made by Gods ſpecial direction, were not Gods, but only Pledges of Gods preſence, *&c.* Nor as if they thought them to be *other gods* in a ſtrict and proper ſenſe; for it is apparent that they ſtill pretended to Worſhip the God of their Fathers, as the *Jews* at *Jeruſalem* did, tho in a differing manner; but only becauſe God rejected their whole Worſhip, and, howſoever they called or accounted it, he reckoned it a manifeſt defection from him, and a betaking of themſelves to *other gods*, or *devils*, as they are called, 2 *Chron.* 11. 15. by whoſe inſtigation they were led to ſuch Idolatrous practiſes, and whom alone they ſerved and worſhipped therein, whatſoever pretences they had to the contrary. *o* (*i. e.*) Whereby thou didſt provoke me. For otherwiſe this was not *Jeroboam*'s deſign in it, but only to eſtabliſh himſelf in the Throne. *p* Deſpiſed, and diſ-regarded, and forſaken me, and my Commands, and my Worſhip, as we do things which we caſt behind our backs.

*Chap. 15. 29.

*Chap. 21. 21. 2 King. 9. 8.

10 Therefore behold, I * will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam * him that piſſeth againſt the wall *q*, *and* him that is ſhut up and left *r* in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung *ſ*, till it be all gone.

q Either, ſo much as a Dog: or, any male Children. Of which Phraſe ſee the Notes on 1 *Sam.* 25. 22. *r* Thoſe who had eſcaped the fury of their Enemies invading them, either becauſe they were *ſhut up* in Caves, or Caſtles, or ſtrong Towns: or, becauſe they were *left*, over-looked or neglected by them, or ſpared as poor, impotent, helpleſs Creatures. But now, ſaith he, They ſhall be all ſearched out, and brought to deſtruction. See more on *Deut* 32. 36. *ſ* Which they remove, as a loathſome thing, out of their Houſes, and that throughly and univerſally.

11 Him that dieth of Jeroboam in the city, ſhall the dogs eat: and him that dieth in the field, ſhall the fowls of the air eat *t*: for the LORD hath ſpoken *it.*

t So both ſorts ſhall die unburied.

12 Ariſe thou therefore, get thee to thine own houſe; *and* when thy feet enter into the city *u*, the the child ſhall die.

u Preſently upon thy entrance into the City; when thou art gone but a little way in it, even as far as *to the threſhold of the* Kings *door*, *ver.* 17. which poſſibly was near the Gates of the City. And by the event of this branch, judge of the Truth of the reſt of my Prophecy.

13 And all Iſrael ſhall mourn for him *x*, and bury him; for he only of Jeroboam ſhall come to the grave *y*, becauſe in him * there is found *ſome* good thing toward the LORD God of Iſrael *z*, in the houſe of Jeroboam *a*.

* 2 Chr. 12. 12. and 19. 3.

x Either, Firſt, For the loſs of ſo worthy and hopeful a Perſon. Or, Secondly, For the ſad calamities which ſhould follow his death, which poſſibly his moderation, and wiſdom, and vertue, might have prevented, whereof his Death was a certain preſage and evidence. So they ſhould mourn, not ſimply for him, but for their own loſs in him. *y* Shall have the honour of Burial, denied to the reſt, *ver.* 11. *z* Some Pious inclinations and intentions of taking away the Calves, or of permitting or obliging his People to go up to *Jeruſalem* to Worſhip, if God gave him Life and Authority to do it, and of truſting God with his Kingdom in that caſe. *a* Which is added for his greater commendation; he was good in the midſt of ſo many temptations and wicked examples; a good branch of a bad ſtock.

14 Moreover, the LORD ſhall raiſe him up a king *b* over Iſrael, who ſhall cut off the houſe of Jeroboam that day *c*: but what *d*? even now.

b *Baaſha*, *Chap.* 15. 28. *c* When he is ſo raiſed; in the very beginning of his Reign, *Chap.* 15. 29. *d* But what do I ſay, *he ſhall raiſe*, as it were a thing to be done at a great diſtance of time: he hath already raiſed him in ſome ſort: the man is now in being, if not in power, who ſhall do this: this Judgment ſhall be ſhortly executed.

15 For the LORD ſhall ſmite Iſrael *e* as a reed is ſhaken in the water *f*, and he ſhall * root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the river *g*, becauſe they have made their groves *h*, provoking the LORD to anger.

* 2 King. 17. 23.

c Becauſe they obeyed *Jeroboam*'s wicked command of Worſhipping the Calves, and that willingly, *Hoſ.* 5. 11. *f* Eaſily and variouſly, hither and thither, with every wind. So ſhall the kingdom and People of *Iſrael* be always in an unquiet and unſetled poſture, toſſed to and fro by Foreign Invaſions, and Civil War: by oppoſite Kings and Factions, and by the diſſentions of the People. See 2 *King.* 17. 18. *g* To wit, *Euphrates*, oft ſo called by way of eminency, as *Gen.* 15. 18. and 31. 21. 1 *King.* 4. 21, 24. This was accompliſhed in part, 2 *King.* 15. 29. and more fully, 2 *King.* 17. 6. *h* For the Worſhip of their Idols, *Exod.* 34. 13. *Deut.* 16. 21. God having before condemned the making and worſhipping of the Calves, by which they deſigned or pretended to Worſhip the True God; he now takes notice that they were not contented with the Calves, but (as it is the nature of Idolatry, and all ſin, to proceed from evil to worſe) were many of them fallen into another and a worſe kind of Idolatry, even their worſhip of the Heatheniſh *Baals*, which they commonly exerciſed in Groves. See on 1 *King.* 18. 19.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who did ſin, and who made Iſrael to ſin *i*.

i To wit, by his invention, and making of the occaſion of their ſin, the Calves; by his example, by encouraging thoſe and only thoſe that worſhipped the Calves; and by his Authority requiring and compelling them to do it. This is mentioned as a monſtrous aggravation of his wickedneſs, that he was not content with his own ſin, but was the great Author, and chief cauſe, of drawing others into ſin, and of corrupting and undoing the whole Kingdom: which therefore God would never forgive, nor forget him, but upon all occaſions mentions him with this Eternal brand of infamy upon him.

17 ¶ And

17 ¶ And Jeroboams wife aroſe, and departed, and came to Tirzah *k*: *and* when ſhe came to the threſhold of the door *l*, the child died.

k An Ancient and Royal City, *Joſ.* 12. 24. in a pleaſant place, *Cant.* 6. 4. where the Kings of *Iſrael* had a Palace, *Chap.* 15. 33. and 16. 6, 8, 23, 24. whither *Jeroboam* was now removed from *Shechem*, either for his pleaſure, or for his Sons recovery by the healthfulneſs of the place. *l* To wit, of the Kings Houſe, which probably was upon or by the Wall of the City, and near the Gate, which was the place of Judicature. See *ver.* 12.

18 And they buried him, and all Iſrael mourned for him, according to the word of the LORD, which he ſpake by the hand of his ſervant Ahijah the prophet.

19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Iſrael *m*.

m Heb. *in the book of the words or things of the days*, &c. By which you are not to underſtand that Canonical Book of the Chronicles, for that was written long after this Book; but a Book of Civil Records, the Annals, wherein all remarkable paſſages were Recorded by the Kings command from day to day; out of which the Sacred Penman, by the direction of Gods Spirit, took out thoſe paſſages which were moſt conſiderable and uſeful for Gods Honour, and Mens Edification.

20 And the days which Jeroboam reigned, *were* two and twenty years *n*: and he † ſlept with his fathers *o*, and Nadab his ſon reigned in his ſtead.

† Heb. *lay down.*

n So he lived till *Aſa*'s ſecond year, *Chap.* 15. 25. *o* Either, Firſt, He was Buried with his Anceſtors. But their Sepulchre ſeems to be too mean and improper for a great King; and Kings uſe to be Buried in peculiar Sepulchres. Or, Secondly, He died, as his Fathers did.

21 ¶ And Rehoboam the ſon of Solomon reigned in Judah: * Rehoboam *was* forty and one years old *p* when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the LORD did chuſe out all the tribes of Iſrael, to put his Name there: and his mothers name *was* Naamah, an Ammoniteſs *q*.

* 2 Chr. 12. 15.

p Therefore he was born a year before *Solomon* was King, as appears from 1 *King.* 11. 42. This is noted as an aggravation of *Rehoboam*'s folly, that he was old enough to have been wiſer. *q* A People curſed by God, and ſhut out of the Congregation of his People for ever, *Deut.* 23. 3. *Neh.* 13. 1. This is obſerved as one cauſe both of Gods diſpleaſure in puniſhing *Solomon* with ſuch a Son, and of *Rehoboam*'s Apoſtacy after his three firſt years, 2 *Chron.* 11. 17.

22 And Judah did evil *r* in the ſight of the LORD, and they provoked him to jealouſie with their ſins which they had committed, above all that their fathers had done.

r After a little time, 2 *Chron.* 11. 17.

23 For they alſo *ſ* built them high places *t*, and ‖ images, and groves *u* on every high hill, and under every green tree *x*.

‖ Or, *ſtanding images*, or, *ſtatues.*

ſ They followed the example of the *Iſraelites*, although they were better inſtructed, and had the Temple in their Kingdom, and liberty of acceſs to it, which was denied to the *Iſraelites*; and the priviledge of Worſhipping God in his own way, and the Counſels, and Sermons, and Examples of the Prieſts and *Levites*, to teach and ſtabliſh them, and the dreadful example of *Iſrael*'s horrid Apoſtacy, to caution and terrify them. *t* Which was unlawful, and now eſpecially when the Temple was Built, and ready to receive them; unneceſſary, and therefore expreſſed a greater contempt of God and his expreſs Command to the contrary. *u* Not only after the manner of the Heathens and *Iſraelites*, but againſt a direct and particular prohibition. *x* The People were univerſally corrupted: which is a prodigious Sin, all things conſidered, and is a clear evidence of the greatneſs and depth of the Original corruption of Mans nature, which without Gods Grace is ready to break forth into all ſorts of wickedneſs.

24 And there were alſo Sodomites *y* in the land, *and* they did according to all the abominations of the nations which the LORD caſt out before the children of Iſrael.

y (*i. e.*) Males, who proſtituted their Bodies to the filthy Luſts of others: of whom ſee on *Deut.* 23. 17. who alſo did this in the Worſhip, and to the honour of their Idols, as alſo the Women did, *Numb.* 25. 1, 2. And this might be one occaſion of ſo great a ſpreading of Idolatry among the Luſtful *Iſraelites*. And on the other ſide, God doth frequently puniſh Idolatry with Corporal uncleanneſs, *Rom.* 1. 21, 28. See 1 *King.* 15. 12. and 22. 46. 2 *King* 23. 7.

25 ¶ And it came to paſs in the fifth year of king Rehoboam *z*, *that* Shiſhak king of Egypt *a* came up againſt Jeruſalem *b*.

z Preſently after his and his Peoples Apoſtacy, which was not till his fourth year: when the Apoſtatical *Iſraelites* enjoyed Peace and ſome kind of Proſperity, at firſt, for many Years together: of which difference two reaſons may be given: *c* Firſt, That *Judah*'s ſins were committed againſt clearer Light, and more powerful means and remedies of all ſorts, and therefore deſerved more ſevere and ſpeedy Judgments. Secondly, That God diſcovered more Love to *Judah* in chaſtizing them ſpeedily, that ſo they might be humbled, and reformed, and ſo graciouſly preſerved, as it happened; and more anger againſt *Iſrael*, that he ſpared them, and by their impunity hardned and ripened them to that total deſtruction which he intended to bring upon them. *a* Of whom ſee 1 *King.* 11. 40. and 2 *Chron.* 12. 2, &c. where this Hiſtory is more fully deſcribed. He is thought by many to be *Solomon*'s Brother-in-law. But how little ſuch Relations ſignify among Princes, when their Intereſt is concerned, all Hiſtories witneſs. Beſides *Rehoboam* was not *Solomon*'s Son by *Pharaoh*'s Daughter, and ſo the relation was in a manner extinct. *b* Either, from ambition and a deſire to enlarge his Empire: or, from jealouſie of *Rehoboam*'s growing-greatneſs: Of which ſee 2 *Chron.* 11. or, by *Jeroboam*'s inſtigation: or, from a covetous deſire of poſſeſſing theſe great treaſures which *David* and *Solomon* had left: and, above all, by Gods Providence, diſpoſing his heart to this expedition for *Rehoboam*'s puniſhment.

26 And he took away the treaſures *c* of the houſe the LORD, and the treaſures of the kings houſe, he even took away all: and he took away all the ſhields of gold * which Solomon had made.

* Chap. 10. 16.

c It is implied, that firſt he took the City: which may ſeem ſtrange, conſidering the great ſtrength of that City, and how much time it took *Nebuchadnezzar* and *Titus* to take it. But, Firſt, It might coſt *Shiſhak* alſo ſome time, and a long Siege ere he took it, though that be not here related. Secondly, It is probable that *David* and *Solomon* in their building and altering of this City, had more reſpect to State and Magnificence, than to its defence, as having no great cauſe to fear the Invaſion of any Enemies, and being too ſecure in reference to their Poſterity, becauſe of Gods promiſe of the Kingdom to be continued to them and to their Seed for ever. And it is probable and certain, that after the diviſion between *Judah* and *Iſrael*, the Kings of *Judah* did add very much to the Fortifications of this City.

27 And king Rehoboam made in their ſtead brazen ſhields, and committed *them* unto the hands of the chief of the † guard *d*, which kept the door of the kings houſe.

† Heb. *runners.*

d Whereas the Golden Shields, as being more precious, were kept in a certain place.

28 And it was *ſo*, when the king went into the houſe of the LORD *e*, that the guard bare them, and brought them back into the guard-chamber.

e By which it ſeems the affliction had done him ſome good, and brought him back to the Worſhip of God, which he had forſaken, *Chap.* 12. 1.

29 ¶ Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah *f*?

f Such a Book of Chronicles as that mentioned above, *ver.* 19.

30 And there was war between Rehoboam and Jeroboam *g* all *their* days.

g Not an Invaſive War with Potent Armies, which was forbidden, *Chap.* 12. 12. and not revived till *Abijam*'s Reign, 2 *Chron.* 13. but a defenſive War from thoſe Hoſtilities which by ſmall Parties and Skirmiſhes they did to one another.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David: and his mothers name *was* Naamah an Ammoniteſs *h*. And Abijam his ſon reigned in his ſtead.

h This is repeated as a thing very obſervable. See above, *v.* 21.

CHAP. XV.

NOW in the eighteenth year of king * Jeroboam *a* the ſon of Nebat, reigned Abijam over Judah.

* 2 Chr. 13. 1.

a Obj. How can this be, when he Reigned three Years, *ver.* 2. and *Asa*, his Successor, began his Reign in the twentieth Year of *Jeroboam*, *ver.* 9? *Ans.* Parts of Years are commonly called and accounted Years both in the Old and New Testament, and in prophane Writers. So his Reign began with *Jeroboam*'s 18*th* Year, and continued his whole 19*th* Year, and ended within his 20*th* Year, in which also *Asa*'s Reign began. And thus one and the same Year may well be, as it frequently is, attributed to two several Persons.

2 Three years *b* reigned he in Jerusalem: and his mothers name *was* Maachah the daughter of Abishalom *c*.

b See the last Note, on *ver.* 1. *c* Or, *of Absalom*, as he is called 2 *Chron.* 11. 21. And because he is here mentioned as a known Person without any addition of his Kindred or Quality, some conceive that this was *Absalom*'s Daughter, called properly *Tamar*, 2 *Sam.* 14. 27. and from her Royal Grand-Mother, 2 *Sam.* 3. 3. *Maachah*; and that she is called *Michajah* (which differs not much from *Maachah*) *the daughter of Uriel*, 2 *Chr.* 13. 2. because she was first Married to *Uriel*, as *Josephus* affirms, *Antiq.* 8. 3. and afterwards to *Rehoboam*. Others think this was another Person, and that both she and her Father had each of them several names, which was not unusual among the *Hebrews*.

3 And he walked in all the sins of his father *d*, which he had done before him: and his * heart was not perfect with the LORD his God, as the heart of David his father.

* Chap. 11. 4.

d Which his Father lived in, Either, First, Before his humiliation. Or rather, Secondly, After his deliverance from *Shishak*, when, tho he did not openly renounce the Worship of God, he seems to have relapsed into his former sins; which otherwise would not have been remembred against him; as *David*'s name and memory is never loaded with the shame of his sins, because he truly repented of them.

4 Nevertheless, for Davids sake did the LORD his God give him a ‖ lamp *e* in Jerusalem, to set up his son after him, and to establish Jerusalem *f*:

‖ Or, *candle*.

e (*i. e.*) A Son and Successor to perpetuate his name and memory, which otherwise had gone into obscurity. The same Phrase is used above, *Chap.* 11. 36. 2 *King.* 1. 19. 2 *Chron.* 21. 7. *f* (*i. e.*) That he might maintain that City, and Temple, and Worship, as a witness for God, in the World, against the *Israelites* and Heathen World, who should have enquired after it, and embraced the True Religion there established and set up, as a *Beacon* upon an high Hill, that all men might take notice of it.

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, * save only in the matter of Uriah the Hittite *g*.

* 2 Sam. 11. 4. and 12. 9.

g Quest. How is this true, seeing *David* sinned in the matter of *Nabal*, 1 *Sam.* 25. and *Achish*, *Chap.* 27. and *Mephibosheth*, and his indulgence to his Children, *Adonijah*, *Ammon* and *Absalom*; and in the numbring of the People? *Ans.* This and the like Phrases are not to be understood as exclusive of every sinful action, but only of a sinful course or state, or of an habitual and continued Apostacy from God, or from his ways, as the very Phrase of *turning aside* from God or from his Commands, doth constantly imply, as appears from *Exod.* 32. 8. *Deut.* 9. 12, 16. 1 *Sam.* 8. 3. *Psal.* 78. 57. *Isa.* 44. 20. 1 *Tim.* 1. 6. and 5. 15, &c. And thus it is most true. For *Davids* other sins were either sudden and transient acts, proceeding from humane infirmity, and extraordinary temptations, and soon repented of and blotted out, as in the cases of *Nabal* and *Achish*; or, mistakes of his judgment, which was not fully convinced of the sinfulness of such actions, as in the other cases alledged: whereas that which concerned *Uriahs* Wife was a designed and studied sin, long continued in, defended with a succession of other sins, persumptuous, and scandalous to his Government, and to the True Religion, which he so eminently professed.

6 And there was war between Rehoboam and Jeroboam *h* all the days of his life.

h Which was said, *Chap.* 14. 30. and may be here repeated to signifie the Cause and Original of the War between *Abijam* and *Jeroboam*, which is implied here, and particularly described, 2 *Chron.* 13. *Abijam* continued the War which *Rehoboam* had begun, and pushed it on to a decisive Battel. But the place may be thus rendred, *Yet there was War*, &c. (*i. e.*) Altho God was pleased to shew so much respect to *David*, as for his sake to continue the Succession to the Kingdom in his Posterity, yet he thought fit to manifest his displeasure against *Davids* Successors for their sins, and to mix their honour and happiness with Wars and Troubles.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah *i*? And there was war between Abijam and Jeroboam.

* 2 Chr. 13. 3.

i In their Annals; whence they were long after this time Translated into the Sacred Book of *Chronicles*. See above on *Ch.* 14. 19.

8 And Abijam slept with his fathers, and they buried him in the city of David: and Asa * his son reigned in his stead.

* 2 Chr. 14. 1.

9 ¶ And in the twentieth year of Jeroboam *k* king of Israel, reigned Asa over Judah.

k In or towards the end of the Year. See above, *ver.* 1.

10 And forty and one years reigned he in Jerusalem: and his ‖ mothers *l* name *was* Maachah, the daughter of Abishalom.

‖ *That is*, *Grand-mother*.

l (*i. e.*) His Grand-Mothers, as appears from *ver.* 2. who is called his *mother*, as *David* is called *Abijam*'s *father*, *ver.* 3. and this *Asa*'s *father*, *ver.* 11. And so the names of *father*, and *mother*, and *sons*, and *daughters*, are oft taken, both in Sacred and Prophane Authors, for Grand-Parents and Grand-Children. And his Grand-Mothers name may be here mentioned, rather than his Mothers, because his Mother was either an obscure person, or was long since dead, or indisposed, or unwilling to take care of the Education of her Son, and so he was Educated by the Grand-Mother, who, tho she did Poison his Father *Abijam* with her Idolatrous Principles, *ver.* 12. yet could not infect *Asa*, nor with-hold him from prosecuting his good purposes of Reforming Religion. Which is here remembred to his praise.

11 And Asa did *that which was* right in the eyes of the LORD *m*, as *did* David his father.

m As to the Government of his Kingdom, and Life, and the Reformation, and establishment of Gods Worship.

12 And he took away the Sodomites *n* out of the land, and removed all the idols that his fathers had made.

n Of whom see *Chap.* 14. 24. not all of them, but those whom he could find out; but some escaped his observation and censure, as appears from *chap.* 22. 46.

13 And also * Maachah his mother, even her he removed from *being* queen *o*, because she had made † an idol *p* in a grove, and Asa † destroyed her idol, and burnt *it* by the broak Kidron *q*.

* 2 Chr. 15. 16.

† Heb. *an horror*.

† Heb. *cut off*.

o (*i. e.*) He took from her either the Name and Authority of Queen Regent, which she, having been *Rehoboam*'s Wife, and *Abijam*'s Mother, took to her self during *Asa*'s minority, and abused to the Patronage of Idolatry; or, the Dignity of the Queen-Mother, and those Guards, or other Ensigns of Honour, or Instruments of Power, which, as such, she had enjoyed and mis-employed. Otherwise, *he removed her from the queen*, (*i. e.*) from his Wife, that she might not be infected by her, and afterwards infect his Children: which was a prudent and necessary care, for the prevention of so great and publick a Mischief. *p* Heb. *a terror*, or *horror*, (*i. e.*) an horrible Idol; which it may be he so called, either, because all Idols, tho for a season they please, yet in the end will bring dreadful effects upon their Worshippers: or, because this was an Idol of a more horrible or terrible shape, more abominable than ordinary, and not to be seen without horror: whether it was that filthy Idol, called *Priapus*, which was commonly placed in Groves or Gardens; or, *Pan*, or some other Heathen god, to whose service she in a special manner devoted her self. *q* That when it was burnt to powder, it might be thrown into the Water, and be unfit for any use. See *Exod.* 32. 20. *Deut.* 12. 3.

14 But the high places were not removed *r*: nevertheless, Asa his heart was perfect with the LORD *s* all his days.

r Obj. He did take these away, 2 *Chron.* 14. 3. *Ans.* He took away those which were devoted to the Worship of Idols, as is there said, *he took away the Altars of the strange gods, and the high places*, to wit, where they were worshipped: but as for those high places where the True God was Worshipped, he did not take them away; partly, because he thought there was no great Evil in them, because they had been used by *David* and *Solomon*, and other Good and Wise men; and because the True God was there worshipped, and that in the manner, tho not in the place, which God had appointed; and partly, because he thought the removal of them might do much more hurt than their continuance, to wit, by occasioning the total neglect of God's Worship by many of the People, who either could not, or through want of competent Faith and Zeal would not go up to *Jerusalem* to Worship, now especially, when the *Israelites*, their near Neighbours, formerly their Friends, were become their Enemies, and watched all opportunities to invade or molest them, which they concluded they would do when all their Males were gone up to *Jerusalem*; and partly, because the People were so obstinately bent towards them, that it was, or at least, seemed to him impossible to remove them without great offence, or such commotions

commotions as were highly dangerous to that Church and State. *f* (*i. e.*) He did sincerely and constantly adhere to the Worship and Service of God. Tho he could not hinder the People from using the high places, yet he did intirely devote himself to the Worship of God in the manner and place prescribed by God.

† Heb. *holy.*

15 And he brought in the † things which his father had dedicated *t*, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

t Abijam, to wit, when he was in distress, and going to fight with *Jeroboam*, 2 *Chron.* 13. tho afterwards he did not perform his Vows, nor bring in what he had Devoted; whether because he was prevented by Death, or because he afterwards relapsed to Idolatry, as may seem probable from the 12 Verse of this Chapter.

16 ¶ And there was war between Asa and Baasha king of Israel all their days *u*.

u So long as they two Lived and Reigned together. Which is not so to be understood, as if there were a solemn and declared War continuing all that time (for *Asa* was *quiet* in a great measure for his first *ten years*, 2 *Chron.* 14. 1. till the *Israelites* had recovered themselves from that dreadful blow given them by *Abijam*, 2 *Chron.* 13. and *Baasha* began to Reign in *Asa*'s third Year) but so that there were many private and particular Hostilities practised among them; in which sense the same Phrase is used, *Chap.* 14. 30.

* 2 Chr. 16. 1.

17 And * Baasha king of Israel went up against Judah *x*, and built *y Ramah z*, that he might not suffer any to go out or come in to Asa king of Judah *a*.

x Perceiving *Asa*'s great success; of which see 2 *Chron.* 14. and 15. and the defection of many of his own Subjects to him, upon that occasion, 2 *Chron.* 15. 9. he began to bestir himself, and commenceth a War against him. *y* (*i. e.*) Repaired and Fortified. *z* A City of *Benjamin*; which either belonged to the Kingdom of *Israel*, from the division (as some other places of that Tribe are supposed to have done; of which see on 1 *King.* 11. 13.) or belonged to *Judah*, but was now Invaded and taken by *Baasha*, and Fortified. *a* Therefore he chose this place, because it was in the way from his Kingdom to *Jerusalem*, and, as some add, in, or near the straits of the Mountains, where they could easily discover and hinder all Passengers that way.

18 Then Asa took all the silver, and the gold that *were* left *b* in the treasures of the house of the LORD, and the treasures of the kings house, and delivered them into the hand of his servants: and

* 2 Chr. 16. 2.

king Asa sent them to * Ben-hadad *c* the son of Tabrimon, the son of Hezion king of Syria, that dwelt at Damascus, saying,

b These poor remainders, which either *Shishak* had left at that time, *Chap.* 14. 26. or, *Abijam*, or *Asa*, or others, both of *Israel* and *Judah*, had dedicated; which probably was not inconsiderable, because *Asa* had got great spoils from *Zerah*, 2 *Chron.* 14. and he and his numerous and prosperous People did at this time express a great Zeal for the House and Worship of God. *c* Wherein he committed three great faults, amongst many others: First, He Alienated things Consecrated to God, without necessity. Secondly, He did this out of Carnal fear and distrust of that God whose Power and Goodness he had lately experienced. Thirdly, He did this for an ill intent, to hire him to the breach of his League and Covenant with *Baasha*, *ver.* 19. and to take away part of that Land which by Right, and the special Gift of God, belonged to the *Israelites*.

19 *There is* a league between me and thee, *and* between my father and thy father *d*: behold, I have sent unto thee a present of silver and gold: come, and break thy league with Baasha king of

† Heb. *go up.*

Israel, that he may † depart from me *e*.

d Whereby it appears, that albeit he was an adversary to *Israel* all *Solomon*'s days, *Chap.* 11. 25. yet after the division of the Kingdoms of *Israel* and *Judah*, he was in League with both of them, either because his designs lay upon the enlargement of his Empire other ways; or rather, because he thought it his Wisdom and Interest to leave them to themselves to undo one another by their intestine Wars, and so to prepare the way to his Conquest of both; whereas his Invading of either of them might have made up the breach, and forced them to unite against their common Enemy. And therefore as soon as he was free from this fear, and one of them needed and earnestly desired his help against the other, he gladly embraced the opportunity. *e* That being called to defend himself, he may be forced to depart from my Territories.

20 So Ben-hadad hearkned unto king Asa, and sent the captains of the hosts which he had, against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth *f*, with all the land of Naphtali.

f The Northern parts of *Baasha*'s Kingdom, which were neareſt to his own Kingdom of *Damascus*, and most remote from those parts where *Baasha* was now employed, which were in the most Southers parts of his Dominions.

21 And it came pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah *g*.

g Now the Royal City of *Israel*. See *Chap.* 14. 17. There he abode to defend his own Kingdoms, and durst not return to oppose *Asa*, lest the *Syrian* King should make a second and worse Invasion. So *Asa* met with success in his ungodly course, as on the other side good men sometimes meet with disappointment in a good cause and course. So there is no judging of Causes by Events.

† Heb. *free.*

22 Then king Asa made a proclamation throughout all Judah, (none *was* † exempted ∴) and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded: and king Asa built with them Geba of Benjamin, and Mizpah *h*.

∴ All sorts of Persons were obliged to come, except those who were disenabled by age, or infirmity, or absence, or by the publick service of the King and Kingdom in other places: *h* (*i. e.*) Repaired and strengthened them, for they were built before. See *Jer.* 41. 9. *Quest.* Why did he not rather perfect the Fortifications of *Ramah* which *Baasha* had begun? *Answ.* Because *Baasha* might have returned and recovered it afterwards; and he thought it most convenient that there should be no City nor Fort in that place.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless *i*, in the time of his old age he was diseased in his feet.

i Notwithstanding the great things which he had done, and the glory and prosperity which he enjoyed, he felt the effect of humane infirmity, and of his own sins; of which see 2 *Chron* 16. 12, 13.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and * Jehoshaphat his son reigned in his stead.

* 2 Chr. 17. 1. Matth. 1. 8. *called Josaphat.*

† Heb. *reigned.*

25 ¶ And Nadab the son of Jeroboam † began to reign over Israel, in the second year of Asa king of Judah, and reigned over Israel two years *k*.

k Not compleat, as appears from *ver.* 28. and 33.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin *l*.

l (*i. e.*) In the Worship of the Calves which his Father had made.

27 ¶ And Baasha the son of Ahijah, of the house *m* of Issachar, conspired against him, and Baasha smote him at Gibbethon, which *belonged* to the Philistines *n*, (for Nadab and all Israel laid siege to Gibbethon.)

m (*i. e.*) Of the Tribe, which is oft called an *house*, as *Judg.* 10. 9. *Psal.* 135. 20. *Hos.* 1. 7. *n* Who, taking advantage of the division between *Israel* and *Judah*, had retaken this Town, which belonged to the Tribe of *Dan*, *Jos.* 19. 44. and belonged to the *Levites*, *Jos.* 21. 23. upon whose departure to *Judah*, 2 *Chron* 11. 14. the Kings of *Israel* seized their Towns and Lands to their own use, as was noted before; which made them so much concerned for this Town, to besiege it both now and many Years after this time, *Chap.* 16. 15.

28 Even in the third year of Asa *n* king of Judah, did Baasha slay him *o*, and reigned in his stead.

n How this agrees with 2 *Chron.* 16. 1. see in the notes there. *o* Which he did, not to fulfil God's Threatning, but only to advance himself; and therefore this is called Murder, *Chap.* 16. 7.

29 And it came to pass when he reigned, that he smote all the house of Jeroboam, he left not to Jeroboam any that breathed *p*, until he had destroyed him, according unto * the saying of the LORD *q*, which he spake by his servant Ahijah the Shilonite:

* Chap. 14. 10.

p (*i. e.*) Any of the Males of that Family. See *Deut.* 20. 16. *Josh.* 10. 40. *q* So God over-ruled *Baasha*'s ambition and cruelty, to fulfil his own Counsel and Prediction.

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin *r*, by his provocation wherewith he provoked the LORD God of Israel to anger.

r So that same wicked Policy which he used to Establish the Kingdom in his Family, proved his and their Ruine: which is very frequently the event of ungodly Counsels.

31 ¶ Now the rest of the acts of Nadab and all that he did, are they not written in the book of the chronicles of the kings of Israel **?*

* See above 14. 19.

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah, began Baasha the son of Ahijah to reign over all Israel in Tirzah*, twenty and four years.

* And reigned.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAP. XVI.

THEN the word of the LORD came to Jehu *a* the son of Hanani *b*, against Baasha, saying,

a A Prophet, of whom see more, 2 *Chron.* 19. 2 and 20. 34. *b* Who also was a Prophet, 2 *Chron.* 16. 7.

2 Forasmuch as I exalted thee out of the dust *c*, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger *d* with their sins:

c Out of a low and mean Estate. See 1 *Sam.* 2. 8. *Psal.* 113. 7. *Quest.* How is *Baasha*'s Exaltation to the Kingdom ascribed to God, when he got it by treachery and cruelty? *Answ.* Tho that way or manner of Invading the Kingdom was from himself, and his own wicked heart; yet the Translation of the Kingdom from *Nadab* to *Baasha* simply considered, was from God, who by his decree and Providence ordered it, and disposed of all occasions, and of the hearts of all the Soldiers and People, so that *Baasha* should have opportunity of Executing God's Judgment upon *Nadab*; and such success thereupon, that he should get a present and quiet Possession of the Kingdom. Nay, the very act of *Baasha*, to wit, the Killing of his Master *Nadab*, was an act of Divine Justice, foretold and appointed by God, *Chap.* 14. 10. And if *Baasha* had done this in obedience to God's Command, and with a single Design, to Execute God's Vengeance threatned against him, it had been no more a Sin, than *Jehu*'s act in Killing his Master King *Jehoram*, upon the same account, 2 *King.* 9. But that *Baasha* did this, meerly to gratifie his own Pride, or Covetousness, or Malice; this was not from God, but from himself, and therefore is charged upon him as Murder here, *ver.* 7. *d* See on 1 *King.* 14. 9.

3 Behold, I will take away the posterity of Baasha, and the posterity of his house: and will make thy house like * the house of Jeroboam the son of Nebat.

* Chap. 15. 29.

4 * Him that dieth of Baasha in the city, shall the dogs eat: and him that dieth of his in the fields, shall the fowls of the air eat.

* Chap. 14. 11.

5 Now the rest of the acts of Baasha, and what he did, and his might, * *are* they not written in the book of the chronicles of the kings of Israel?

* 2 Chro. 16. 1.

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani, came the word of the LORD *e* against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam, and because he * killed him *f*.

* Chap. 15. 20. and 2 King. 10. 17.

e The meaning is, The Message which *came from the Lord to Jehu, ver.* 1. *&c.* was here delivered *by the hand*, (*i. e.*) the Ministry of *Jehu*, unto *Baasha*. *Jehu* did what God commanded him in this matter, though it was not without apparent hazard to himself. *f* (*i. e.*) *Nadab*; who tho he be not expressed, yet is sufficiently understood: 1. By the manifest reference which these words have to the Murder committed by *Baasha*, which was done upon *Nadab* only, *Chap.* 15. 28. 2. By the foregoing words, *the house of Jeroboam*; (*i. e.*) His Posterity, which was *Nadab*. *Quest.* Why doth God punish him for doing God's Work? *Answ.* 1. Tho God appointed, That *Jeroboam*'s Family should be cut off; yet he did not give *Baasha* Commission to do it; nor had declared how, or by whom he would do it. 2. *Baasha* did this, not to fulfil God's Will, but his own Lusts. See on, *ver.* 2.

8 In the twentieth and sixth year of Asa king of Judah, began Elah the son of Baasha to reign over Israel in Tirzah, two years *g*.

g One compleat, and part of the other, *ver.* 10. which in Scripture-account is reckoned for a Year. See above 7. 15. and 15. 25.

9 And his servant Zimri (captain of half *his* chariots *h*) conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza † steward of *his* house in Tirzah *i*.

† Heb. *which was over, &c.*

h (*i. e.*) Of all his Military Chariots, and the Men belonging to them: the Chariots for carriage of necessary things being put into other, and meaner hands. *i* Whilst his Forces were elsewhere imployed, *ver.* 15. which gave *Zimri* advantage to execute his Design.

10 And Zimri went in and smote him, and killed him in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sate on his throne, *that* he slew all the house of Baasha: he left him * not one that pisseth against a wall, ‖ neither of his kinsfolks, *k* nor of his friends *l*.

* 1 Sam. 25. 22.

‖ Or, *both his kinsmen and his friends.*

k Heb. *avengers*; to whom it belonged to revenge his Death. See *Numb.* 35. 12. *l* His confidents, and familiar Acquaintance, such as were most likely to hinder his Settlement in the Throne, and to Avenge their Friends Quarrel.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha *m*, † by Jehu the prophet.

† Heb. *by the hand of, &c.*

m (*i. e.*) Thus fulfilling God's Threatning, but either without his knowledge, or meerly for his own ends.

13 For all the sins of Baasha, and the sins of Elah his sons; by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

n (*i. e.*) Idols, oft called *vanities*; as *Deut.* 32. 21. 1 *Sam.* 12. 21. *Jer.* 14. 22. because they are but imaginary Deities, and meer *nothings*; 1 *Cor.* 8. 4. having nothing at all of a God in them, and nothing of Power to do either good or hurt.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel **?*

* See above 14. 19.

15 ¶ In the twenty and seventh year of Asa king of Judah, did Zimri reign seven days in Tirzah: and the people *were* encamped against Gibethon, which *belonged* to the Philistines *o*.

o Which had been besieged before, *Chap* 15. 27. but, it seems, was then relieved, or afterwards recovered by the *Philistines*; taking the advantage of the Disorders and Contentions which were among their Enemies.

16 And the people *that were* encamped, heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri the captain of the host king over Israel that day in the camp.

19 And Omri went up from Gibethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass when Zimri saw that the city was taken, that he went into the palace of the kings house, and burnt the kings house over him *p* with fire, and died;

p Or, *and he burnt, &c.* Either, 1. *Omri* burnt it over *Zimri*; for Pronouns sometimes respect more remote Nouns. Or, rather, 2. *Zimri* (to whom both the foregoing and following words apparently belong) who burnt it upon himself; that neither himself, nor the Royal Palace and Treasures might come into the hands of his insulting Adversary.

19 For his sins *q* which he sinned, in doing evil in the sight of the LORD, in walking in the way of

of Jeroboam *r*, and in his ſin which he did, to make Iſrael ſin.

q (*i. e.*) This befel him for his Sins. *r* Which he might do, either before his Reign, in the whole courſe of his Life, which is juſtly charged upon him, becauſe of his Impenitency: or in the Seven days of his Reign; in which, he had time enough to publiſh his Intentions or Decrees, about the continuance of the Worſhip of the Calves; or to Sacrifice to them, for his good Succeſs, either already obtained, or further deſired,

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael*?

* *See* Chap. 14. 19.

21 ¶ Then were the people of Iſrael divided into two parts *ſ*: half of the people followed Tibni the ſon of Ginath, to make him king *t*: and half followed Omri *u*.

ſ Fell into a Civil War: yet neither this, nor any other of God's dreadful Judgments could win them to Repentance; which is an evidence of their Prodigious Impiety, and Incorrigibleneſs, and how ripe they were for Ruine. *t* Diſdaining that the Soldiers ſhould Uſurp ſuch a Power over the whole Kingdom. *u* Becauſe they approved the Perſon, tho not the manner of his Election.

22 But the people that followed Omri prevailed *x* againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died *y*, and Omri reigned.

x Partly, becauſe they had the Army on their ſide; and principally, by the appointment and judgment of God, giving up the *Iſraelites* to him who was much the worſt; *ver.* 25, 26. *y* A violent Death, in the Battle.

23 ¶ In the thirty and one year of Aſa king of Judah, began Omri to reign over Iſrael twelve years *z*: ſix years reigned he in Tirzah.

z (*i. e.*) And he Reigned Twelve Years, not from this 31 year of *Aſa*, for he died in his 38 year, *ver.* 29. but from the beginning of his Reign, which was in *Aſa*'s 27 year, *ver* 15. 16. So he Reigned four years in a State of War with *Tibni*, and Eight years peaceably.

24 And he bought the hill Samaria of Shemer, for two talents of ſilver, and built *a* on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill † * Samaria.

† Heb. *Semeron.* * *See* Chap. 13. 32.

a To wit, the City; and ſpecially, a Royal Palace, becauſe that at *Tirzah* was burnt, *ver* 18.

25 ¶ But * Omri wrought evil in the eyes of the LORD, and did worſe than all that *were* before him. * Mic. 6. 16.

26 For he walked in all the way of Jeroboam *b* the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the LORD God of Iſrael to anger with their vanities.

b (*i. e.*) Did not only promote the Worſhip of the Calves, as *Jeroboam* and all his Succeſſours hitherto had done; but did alſo imitate all *Jeroboam*'s other ſins, which doubtleſs were many and great; and peradventure he added this to the reſt, that together with the Calves, he Worſhipped *Devils* (*i. e.*) other Idols of the *Heathens*, as may be thought from 1 *Cor.* 10. 20. 20. where his Worſhip *of the Devils*, and of *the Calves* is diſtinguiſhed. Beſides, tho he did no more for the ſubſtance of the Action, than his Predeceſſors did; yet he might juſtly and truly be ſaid to *do worſe* than they, becauſe he did it with greater Aggravations, after ſo many terrible Examples of Divine Vengeance upon the Kings and People of *Iſrael* for that Sin; or, becauſe he made ſeverer Laws concerning the Calf-Worſhip; whence we read of *the ſtatutes of Omri*, *Mich.* 6. 16. or did more induſtriouſly and violently Execute them, with greater deſpight againſt God, and malice againſt his ſervants.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was buried in Samaria, and Ahab his ſon reigned in his ſtead.

29 ¶ And in the thirty and eighth year of Aſa king of Judah, began Ahab the ſon of Omri to reign over Iſrael; and Ahab the ſon of Omri reigned over Iſrael in Samaria, twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the LORD, above all that *were* before him.

31 And it came to paſs, † as if it had been a light thing for him *c* to walk in the ſins of Jeroboam the ſon of Nebat; that he took to wife Jezebel *d* the daughter of Ethbaal *e* king of the Zidonians *f*, and went and ſerved Baal *g*, and worſhipped him.

† Heb *was it a light thing? &c.*

c As if that Sin were not big enough to expreſs his contempt of God; as if he thought it below his Wit and Dignity, to content himſelf with ſuch a Vulgar Fault. But the *Hebrew* runs thus, *Was it a light thing, &c.?* (*i. e.*) Was this but a ſmall Sin, that therefore he needed to add more Abominations? Where the queſtion, as is uſual among the *Hebrews*, implies a ſtrong denial; and intimates, That this was no ſmall Sin, but a great Crime; and might have ſatisfied his wicked Mind, without any additions. *d* A Woman infamous for her Idolatry, and Cruelty, and Sorcery, and Filthineſs. See *Chap.* 18. 4. and 21. 8. 2 *King.* 9. 22. *Revel.* 2. 20. *e* Called *Ithobalus*, or *Itobalus* in *Heathen* Writers. *f* So ſhe was of an Heathenish and Idolatrous Race, and ſuch whom the Kings and People of *Iſrael* were expreſly forbidden to Marry. *g* (*i. e.*) The Idol which the *Sidonians* Worſhipped, which is thought to be *Hercules*; or falſe gods: for this name is common to all ſuch. And this Idolatry was much worſe than that of the Calves; becauſe in the Calves they Worſhipped the True God; but in theſe, falſe gods or Devils, as is evident from *Chap.* 18. 21.

32 And he reared up an altar for Baal in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove *h*; and Ahab did more to provoke the LORD God of Iſrael to anger, than all the kings of Iſrael that were before him.

h Againſt God's Expreſs Prohibition, *Deut.* 7. 5.

34 In his days did Hiel the Bethelite *k* build Jericho *l*: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub *m*, * according to the word of the LORD, which he ſpake by Joſhua *n* the ſon of Nun. * Joſh. 6. 26.

i This is here added, 1. As a Character of the time, and an inſtance of the truth and certainty of Divine Predictions and Comminations, this being fulfilled 800 years after it was threatned; and withal, as a warning to the *Iſraelites*, not to think themſelves innocent or ſafe, becauſe the Judgment threatned againſt them by *Ahijah*, *Chap.* 14. 15. was not yet Executed, though they continued in that Calf-worſhip which he condemned: but to expect the certain accompliſhment of it in due time, if they perſiſted in their Impenitency. Or, 2. As an Evidence of the horrible Corruption of his times, and of that high Contempt of God which then Reigned. *k* Who lived in *Bethel*, the Seat and Sink of Idolatry, wherewith he was thoroughly leavened. *l* A place ſeated in the Tribe of *Benjamin*, but belonging to the Kingdom of *Iſrael*: which place he ſeems to have choſen for his Buildings; not ſo much for his own advantage, as out of a contempt of the True God, and of his Threatnings, which he deſigned to convince of falſhood by his own Experience; and out of an Ambitious deſire to advance his own Reputation and Intereſt thereby, by attempting that which he knew his King and Queen too, would be highly pleaſed with. *m* (*i. e.*) In the beginning of his Building, God took away his Firſt-born, and others ſucceſſively in the progreſs of the Work, and the youngeſt when he finiſhed it. And ſo he found by his own ſad Experience, the truth of God's Word, and how vain it was to contend with him. *Queſt.* Why did not God rather puniſh *Hiel* himſelf? *Anſw.* This was a terrible Puniſhment, to ſee his Children Cut off by Divine Vengeance, before their time, one after another; and all this for his own folly and raſhneſs. Compare *Jer.* 52. 10. And as for *Hiel* himſelf, poſſibly after he had been ſpared ſo long, that he might be an Eye-witneſs of his Sons untimely Deaths; he alſo might be Cut off, though it be not Recorded, as not belonging to the Prophecy here mentioned; or, if not, his preſent Impunity was his greateſt Miſery; either, as it continued his Torment in the ſad and laſting Remembrance of his Loſs and Miſery; or as it was a mean to harden his Heart ſo for greater Judgments, to which he was reſerved. *n* Of which, ſee on *Joſh.* 6. 26.

CHAP. XVII.

AND † Elijah *a* the Tiſhbite *b who was* of the † inhabitants of Gilead *c*, ſaid unto Ahab *d*, * *As* the LORD God of Iſrael liveth *e*, before whom I ſtand *f*, there ſhall not be dew nor rain *g* theſe years *h*, but according to my word *i*.

† Heb. *Elijahu.* Luk. 4. 25. *he is called Elias.* † Heb. *ſojourners.* * Jam. 5. 17.

a The moſt Eminent of the Prophets, *Matt.* 17. 3. who is here brought in, like *Melchiſedeck*, *Gen.* 14. 18. *Heb.* 7. 3. without

without any mention of his Father, or Mother, or beginning of his days; like a man dropp'd out of the Clouds, and raised by God's special Providence as a Witness for himself, in this most degenerate time and state of things; that by his Zeal, and Courage, and Power of Miracles, he might give some check to their various and abominable Idolatries, and some reviving to that small number of the Lords Prophets, and People, who yet remained in *Israel*; as we shall see. *b* So called, either from the place of his Birth or Habitation; or for some other reason not now known. *c* Which was the Land beyond *Jordan*. See *Gen.* 31. 21. *d* Having doubtless admonished him of his Sin and Danger before this; and now upon his obstinacy in his Wicked courses, he proceeds to declare, and execute the Judgment of God upon him. *e* I Swear by the God of *Israel*, who is the only True and Living God; when the gods whom thou hast joyned with him, or preferred before him, are dead and senseless Idols. *f* Either, 1. Whose Minister I am, (as this Phrase is oft used, as *Numb.* 3. 6. *Deut.* 10. 8. and 17. 12. and 18. 5.) not only in general, but especially in this Threatning, which I now deliver in his Name and Authority, and not from my own Imagination or Passion. Or, 2. Who is now present with me, and a Witness of what I say; and let him punish me severely, if I speak not the Truth. *g* This was a Prediction, but was seconded with his Prayer, That God would verifie it; as it is Recorded, *Jam.* 5. 17. And this Prayer of his was not voluntary, and malicious; but necessary, and (all things considered) truly Charitable; that by this sharpe and long Affliction, God's Honour, and the Truth of his Word and Threatnings (which was now so horribly and universally contemned) might be vindicated; and the *Israelites* (whom their present Impunity and Prosperity had hardned in their Idolatry) might hereby be awakened to see their own Wickedness, and the vanity of their Calves, and other Idols; and their dependance upon God, and the necessity of returning to the True Religion. *h* (*i. e.*) These following years, which were three and an half, *Luke* 4. 25. *Jam.* 5. 17. *i* (*i. e.*) Until I shall declare, That this Judgment shall cease, and shall pray to God for the removal of it.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee East-ward, and hide thy self by the brook Cherith *k*, that *is* before Jordan.

k Thus God rescues him from the fury of *Ahab* and *Jezabel*, who, he knew, would seek to destroy him. *Quest.* Why did not *Ahab* seize upon him immediately upon these Words? *Ans.* 1. This must be ascribed to God's over-ruling Providence, who hath the hearts of all men in his hands; and hath oft protected his Prophets and Servants in such cases. 2. He might *say* this, not by word of Mouth, but by Letter and Message sent to him; as that Word is sometimes used, as *Exod.* 18. 6.

4 And it shall be, *that* thou shalt drink of the brook, and I have commanded *l* the Ravens *m* to feed thee there.

l (*i. e.*) I have Decreed or Appointed. Or, *I shall command* (*i e.*) effectually move them, by Instincts and Inclinations which I shall put into them, which shall be as forcible with them, as a Law or Command is to Man. God is said to *command* both Brute-creatures, as *Amos* 9. 3. *Jonah* 2. 10. and senseless things, as *Job* 38. 11, 12. *Psal.* 78. 23. *Isa.* 5. 6. and 45. 12. when he causeth them to do the thiugs which he intends to Effect by them. *m* Which he names, and chuseth for this Work; partly, to succour the Prophets Faith against humau Infirmity, by the incredibility of the thing, there being many Ravens in those parts, and those delighting to reside near brooks of Water; and that sort of Creatures being apt and accustomed to seek Provisions, and to carry them away to the places of their abode: and partly, to shew his care and power in providing for the Prophet by those Creatures, which are noted for their greedines, in monopolizing Provision to themselves; and for their malignity and unnaturalness towards their own young; that by this strange and noble experiment he might be taught to trust God in those many and great difficulties to which he was likely to be Exposed. *Obj.* The Ravens were unclean, *Levit.* 11. 15. *Answ.* They were Unclean for Meat, but not for the touch. But howsoever that Ceremonial Law vvas over-ruled by necessity, and by the Lavv-givers Dispensation.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh *n* in the morning *o*, and bread and flesh in the evening *p*: and he drank of the brook.

n Not ravv, but boiled by the Ministry of some Angel or Man, and left in some place or places till the Ravens came for it: in all vvhich, there is nothing incredible, considering the Povver and Providence of God. *o* (*i. e.*) For Dinner and Supper, according to the custom. See *Gen.* 43. 25. *Ruth.* 2. 14. *Luke* 14. 12. *Act.* 10. 9, 10.

7 And it came to pass † after a while *q*, that the brook dried up *r*, because there had been no rain in the land.

† Heb. *at the end of days.* Gen. 4. 3. and 2 Sam. 14. 26.

p Heb. *at the end of days*; (*i. e.*) Of a year; for so the Word *days* is oft used, as by many, in *Exod.* 13. 10. *Levit.* 25. 29. *Numb.* 9. 22. *Judg.* 17. 10. 1 *Sam.* 1. 3. and 27. 7. And this seems to be a convenient time for the drying up of the Brook, which was gradually dried up. And so this agrees well with *Chap.* 18. 1. *in the third year*: of which, see the notes there. *r* God so ordering it, partly for the Punishment of those *Israelites* who lived near it, and had hitherto been refreshed by it: partly, for the trial and exercise of *Elijah*'s Faith, and to teach him to depend upon God alone, not on any Creature, for his support: and partly, to shew his own all-sufficiency in providing for his People.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to * Zarephath *s*, which *belongeth* to Zidon *t*, and dwell there: behold, I have commanded *u* a widow-woman there to sustain thee.

* Luk. 4. 26. called Sarepta.

s A City between *Tyrus* and *Sidon*, called *Sarepta* by St. *Luke*, *Chap.* 4. 26. by *Pliny* and others. *t* To the jurisdiction of that City, which therefore was Inhabited by *Gentiles*. See *Luke* 4. 25. And God's providing for his Prophet, first, by an Unclean Bird, and then by a *Gentile*, whom the *Jews* esteemed Unclean, was a notable presage of the Calling of the *Gentiles*, and of the Rejection of the *Jews*. *u* (*i. e.*) Appointed or Provided, as before *ver.* 4. for that she had as yet no Revelation or Command of God about it, appears from *ver.* 12.

13 So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow-woman *was* there gathering of sticks: and he called to her *x*, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

x Knowing by Divine suggestion, that this was the Woman designed.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand *y*.

y Which he said only to try her, and to make way for what follows.

12 And she said, *As* the LORD thy God liveth *z*, I have not a cake, but an handful of meal in a barrel, and a little oyl in a cruse: and behold, I *am* gathering two sticks *a*, that I may go in, and dress it for me and my son, that we may eat it, and die *b*.

z By which she discovers, That though she was a *Gentile*, yet she owned the God of *Israel* as the True God. *a* (*i. e.*) A few sticks, that number being oft used indefinitely for any small number, both in Scripture, as *Hos.* 6. 2. and by other Authors. *b* For having no more Provision, we must needs perish with Hunger. For though the Famine was only in the Land of *Israel*, yet the Effects of it were in *Tyre* and *Sidon*, which were fed by the Corn of that Land. See *Acts* 12. 20. Or the same Famine might be in those parts also, the chief cause of the Famine; to wit, the Worship of *Baal* being common to both places.

13 And Elijah said unto her, Fear not; go, *and* do as thou hast said: but make me thereof a little cake first *c*, and bring *it* unto me, and after make for thee and for thy son.

c Which he requires as a tryal and exercise of her Faith, and Charity, and Obedience, which he knew God would graciously and plentifully reward; and so this would be a great Example to encourage others to the practise of the same Graces upon like occasions.

14 For thus saith the LORD God of Israel *d*, The barrel of meal *e* shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD † sendeth rain upon the earth.

† Heb. *giveth.*

d In whom I perceive thou trustest. *e* (*i. e.*) The Meal of the Barrel. An Hypallage or Metonymy. So *the cruse of oil* for *the oil of the cruse*.

15 And she went and did according to the saying of Elijah *f*, and she, and he, and her house did eat ‖ *many days g*.

‖ Or, *a full year.*

f Giving Glory to the God of *Israel*, by believing his Prophet. *g* (*i. e.*) A long time, even above Two Years: See *Chap.* 18. 1. Heb. *days*, (*i. e.*) A full Year; as *ver.* 7. namely, before the following Event about her Son happened, and the rest of the time of the Famine after it.

16 *And*

16 *And* the barrel of meal wasted not *h*, neither did the cruse of oil fail, according to the word of the LORD, which he spake † by Elijah.

† Heb. *By the hand of.*

h God still Creating new, as fast as the old was spent.

17 ¶ And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick, and his sickness was so sore, that there was no breath *i* left in him.

i Or, *no Soul*, or *Life*, as this *Hebrew* Word oft signifies: (*i. e.*) He died, as is manifest from the following Verses. See also *Heb.* 11. 35.

18 And she said unto Elijah, What have I to do with thee *k*, O thou man of God? art thou come unto me *l* to call my sin to remembrance *m*, and to slay my son?

k Wherein I have injured or provoked thee? Or, Why didst thou come to Sojourn in my House, (as the following Words seem to explain these) if this be the Fruit of it? They are Words of a troubled Mind, savouring of some rashness and impatience. *l* Didst thou come for this end, that thou mightest severely observe my Sins, and by thy prayers bring down God's just Judgment upon me, for them, as thou hast for the like cause brought down this Famine upon the Nation? *m* Either, 1. To my remembrance; that I should by this dreadful Judgment be brought to the knowledge and remembrance of my Sins, which have procured it. Or rather, 2. To God's Remembrance: for God is oft said in Scripture, to *remember sins*, when he punisheth them; and to *forget* them, when he spares the Sinner. See 2 *Sam.* 16. 10. Have I instead of the Blessing which I expected from thy presence, met with a Curse?

19 And he said unto her, Give me thy son *n*. And he took him out of her bosom, and carried him up into a loft *o*, where he abode, and laid him upon his own bed.

n Into mine Arms. *o* A private place, where he might more freely and fully pour out his Soul to God, and use such Gestures or Methods, as he thought most proper, without any offence or observation.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow, with whom I sojourn, by slaying her son *p*?

p A Prayer full of powerful Arguments. Thou art *the Lord*, that canst revive the Child: and *my God*; and therefore wilst not, do not deny me. She is *a Widow*, add not Affliction to the Afflicted; deprive her not of the great support and staff of her Age; She hath given me kind entertainment: let her not fare the worse for her kindness to a Prophet, whereby Wicked Men will take occasion to Reproach both her, and Religion.

21 And he † stretched himself upon the child *q* three times, and cried unto the LORD *r*, and said, O LORD my God, I pray thee let this childs soul come † into him again *s*.

† Heb. *measured.*

† Heb. *into his inward parts.*

q Not as if he thought this could contribute any warmth or Life to the Child; but partly, to express, and withal to increase his grief for the Child's Death, and his desire of its reviving; that thereby his Prayers might be more fervent, and consequently, more prevalent with God: and partly, that it might appear, That this Miracle, tho wrought by God alone, yet was done for the sake of *Elijah*, and in answer to his Prayers. Compare 2 *King.* 4. 34. *Job.* 9. 6. *Acts* 20. 10. *r* First, he stretched himself, then he prayed, and that for Three times successively. *s* By which it is evident, That the Soul was gone out of his Body, and therefore doth subsist without it after Death. Compare *Gen.* 35. 18. This was a great Request; but *Elijah* was encouraged to make it; partly, by his Zeal for God's Honour, which he thought was concerned in it, and would be Eclipsed by it: partly, by the experience which he had of his prevailing-power with God in prayer; and partly, by a Divine Impulse moving him to desire it.

22 And the LORD heard the voice of Elijah, and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know *t* that thou *art* a man of God, and *that* the word of the LORD in thy mouth *is* truth *u*.

t Now I am assured of that concerning which I began upon this sad occasion to doubt. *u* That the God whom thou professest, is the True God; and the Doctrine and Religion which thou Teachest, is the only True Religion: and therefore hence forth I wholly Renounce the Worship of Idols.

CHAP. XVIII.

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year *a*, saying, Go shew thy self unto Ahab *b*, and I will send rain upon the earth *c*.

a Either, 1. From the time when he went to hide himself by the Brook *Cerith*; Six Months before which time the Famine might begin, tho it was not yet come to extremity. And so this being in, or towards the end of the Third Year, it makes up these Three Years and Six Months, *Jac.* 5. 17. Or 2. From the time of his going to *Sarepta*, which probably was a Year after the Famine begun: See on *Chap.* 17. 7. and so this might be in the middle of the Third Year, which also makes up the Three Years and Six Months. *b* To acquaint him with the cause of Judgment, *ver.* 18. and to advise him to remove it, and upon that condition to promise him Rain. *c* According to thy Word and Prayer which thou shalt make for it. Thus God takes care to maintain the Honour and Authority of his Prophet, and in Judgment remembers Mercy to *Israel* for the sake of the Holy Seed yet left among them, who suffered in this common Calamity.

2 And Elijah went to shew himself unto Ahab *d*: and *there was* a sore famine in Samaria.

d Wherein he shews a strong Faith, and resolute Obedience, and invincible Courage, that he durst at God's Command run into the mouth of this raging Lion; which was a degree of Martyrdom.

3 And Ahab called † Obadiah which *was* † the governour of *his* house *e*: (now Obadiah feared the LORD greatly *f*:

† Heb. *Obadiahu.*

† Heb. *over his house.*

e Being valued by *Ahab* for his great prudence and fidelity, and therefore indulged as to the Worship of the Calves and *Baal*. *f Quest.* How could he and some other *Israelites* be said to *fear the Lord*, when they did not go up to *Jerusalem* to Worship, as God had Commanded? *Ans.* Although they seem not to be wholly excusable in this neglect, because they should have preferred God's Service before their Worldly commodity, according to the good example of the Priests and *Levites*, and the generality of the Godly People who did so, 2 *Chron.* 11. 13, 16. yet because they Worshipped God in Spirit and Truth, and performed all Moral Duties to God and their Brethren, and abstained from Idolatry, and being kept from *Jerusalem* by violence, they thought necessity, and the apparent hazard of their Lives, would excuse them from Ceremonial Services; and God bare with their infirmity herein.

4 For it was *so*, when † Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets *g*, and hid them by fifty in a cave, and fed them *h* with bread and water *i*).

† Heb. Jezebel.

g Which name is not only given to such as are endowed with an extraordinary Spirit of Prophecy, but to such Ministers as Devoted themselves to the Service of God in Preaching, Praying, Praising God, and the like, as 1 *Sam.* 10. 10, 11, 12. and in this place compared with *v.* 22. where *Elijah* saith, *I only remain a Prophet of the Lord*, to wit, strictly so called; and *Matth.* 10. 41. 1 *Cor.* 12. 28, 29. and 14. 29. *h* With the hazard of his own life, and against the Kings command; as wisely considering, that no command of an Earthly Prince could over-rule the command of the Supreme Lord, the King of kings, or discharge him from those acts of Piety to God, and Charity to Men, which Gods Law indispensably required. *i* Either properly; which was a great kindness in those Circumstances: or figuratively, (*i. e.*) with meat and drink.

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks *k*: peradventure we may find grass to save the horses and mules alive, † that we lose not all the beasts.

† Heb. *that we cut not off our selves from the beasts.*

k About which, Grass was most probably to be found in that great drought.

6 So they divided the land between them, to pass throughout it. Ahab went one way by himself *l*, and Obadiah went another way by himself.

l Not daring to trust any other, *Obadiah* excepted, lest being bribed by such as had Grass for their own use, they should not give him a true account.

7 ¶ And

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face *m*, and ſaid, *Art* thou that my lord Elijah?

m By this profound reverence, ſhewing his great Reſpect and Love to him.

8 And he anſwered him, I *am:* go tell thy lord *n*, Behold, Elijah *is here.*

n Ahab: whom, though a very wicked man, he owns for *Obadiah*'s *lord* and King; thereby inſtructing him, that he did well in owning him as ſuch; and that the wickedneſs of Kings doth not exempt their Subjects from obedience to their Lawful commands.

9 And he ſaid, What have I ſinned *o*, that thou wouldeſt deliver thy ſervant into the hand of Ahab, to ſlay me?

o Wherein have I ſo offended God, and thee, that thou ſhouldeſt inflict this puniſhment upon me, and expoſe me to certain ruin by this means?

10 *As* the LORD thy God liveth, there is no nation or kingdom *p*, whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not *q*.

p To wit, near to his own, where he could in reaſon think that *Elijah* had hid himſelf. Nothing is more frequent than to underſtand general expreſſions with ſuch limitations. *q* Not that he could force other Kingdoms to take an Oath, but that by his perſuaſions he prevailed with the chief perſons in ſeveral Kingdoms, for his ſatisfaction, to Swear that they did not know of *Elijah*'s being among them. Which was not hard for him to obtain. For *Ahab* was a great Prince, and had a great intereſt among the Neighbouring Kings. The King of *Tyre* was his Father-in law; the King of *Moab* Tributary to him; *Jehoſhaphat*, his Friend and Relation, to whom the King of *Edom* was Tributary. We read alſo of *all the Kings of Arabia*, and of *all the Kings of the Hittites*, and of *Syria*, 1 *King.* 10. 15, 9. which as they correſponded with *Solomon*, ſo how far they might be Allied to, or Confederate with *Ahab*, we know not; nor what Articles or Agreements were between him and them, among which this might be one, That they ſhould deliver up to one another all their fugitive or baniſhed Subjects upon demand; which might give ſufficient ground for his deſire or expectation of this Oath. *Queſt.* How then could *Elijah* lye hid in the Houſe of the Widow of *Sarepta*? *Anſ.* That might eaſily be, either becauſe ſhe her ſelf, or at leaſt others, did not know particularly who he was; or, becauſe ſhe uſed all poſſible care to conceal him, her Conſcience and Intereſt both obliging her ſo to do; or becauſe God ſecured him there.

11 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here.*

12 And it ſhall come to paſs, *as ſoon as* I am gone from thee, that the Spirit of the LORD *r* ſhall carry thee whither I know not *ſ*; and ſo when I come and tell Ahab, and he cannot find thee, he will ſlay me *t*: but I thy ſervant fear the LORD from my youth *u*.

r The Holy Ghoſt, to whom the inſpiration and conduct of the Prophets is commonly aſcribed in Holy Scripture, as *Iſa.* 48. 16. and 61. 1. *Matth.* 4. 1. *Acts* 16. 6, 7. who might do this either immediately by his own power, or by an Angel, or by a ſtrong wind. *ſ* Such tranſportations of the Prophets having doubtleſs been uſual before this time, as they were after it. See 2 *King.* 2. 16. *Ezek.* 3. 12, 14. *Mat.* 4. 1. *Acts.* 8. 39. *t* Either as a curſed Impoſtor that hath deluded him with vain hopes: or rather, becauſe I did not forthwith ſeize upon thee, and bring thee to him to receive puniſhment. *u* He ſpeaks not theſe, nor the following words, in way of vain boaſting; but only for his own neceſſary vindication and preſervation, that he might move the Prophet to pity and ſpare him, and not put him upon that hazardous action; which yet he was reſolved to do, if the Prophet peremptorily required it.

13 Was it not told my lord, what I did when Jezebel ſlew the prophets of the LORD? how I hid an hundred men of the LORDS prophets by † fifty in a cave, and fed them with bread and water?

† Heb. *fifty, fifty.*

14 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here:* and he ſhall ſlay me.

15 And Elijah ſaid, *As* the LORD of hoſts *x* liveth, before whom I ſtand, I will ſurely ſhew my ſelf unto him to day.

x The Lord of all the Creatures, which are called Gods *hoſts*, *Gen.* 2. 1. *Deut.* 4. 19. *Pſal.* 103. 21. and 148. 2. and are all ſubject to his Command. He mentions this Title as his Shield, under the Protection whereof he did, and durſt venture to come into *Ahab*'s preſence.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he * that troubleth Iſrael *y*?

* Act. 16. 20.

y Have I at laſt met with thee, O thou great diſturber of my Kingdom, the Author of this Famine, and of all our Diſquiets and Calamities?

18 And he anſwered, I have not troubled Iſrael, but thou and thy fathers houſe *z*, in that ye have forſaken the commandments of the LORD, and thou haſt followed Baalim.

z Theſe Calamities are not to be imputed to my paſſions, but thine and thy Fathers wickedneſs, which God puniſheth by this means. He anſwered him thus boldly, becauſe he ſpoke and acted in Gods Name, and for his Honour and Service, whoſe Vaſſal *Ahab* was.

19 Now therefore ſend *a*, *and* gather to me all Iſrael *b* unto mount Carmel *c*, and the prophets of Baal *d* four hundred and fifty, and the prophets of the groves *e* four hundred, which eat at Jezebels table.

a To wit, Meſſengers, that this controverſy between thee and me may be decided, the true cauſe of theſe heavy Judgments diſcovered and removed, that ſo this Plague may be removed. *b* By their Deputies, or Heads, and Repreſentatives, that they may be Witneſſes of all our Tranſactions. *c* Not that *Carmel* in *Judah*, 1 *Sam.* 15. 12. but another in *Iſſachar* by the Midland-Sea, *Joſ.* 19. 26. *Jer.* 46. 18. which he choſe as a very convenient place, being not far from the Center of his Kingdom, to which all the Tribes might conveniently reſort, and at ſome good diſtance from *Samaria*, that *Jezebel* might not hinder his deſign; and a very high Mountain, *Amos* 9. 3. and that upon the Sea, whence he might have the opportunity to diſcover the Rain at its firſt approach, which he did *Chap.* 42, &c. *d* Which were diſperſed in all the parts of the Kingdom. *e* Which attended upon thoſe *Baals* or Idols which were Worſhipped in the Groves, which were near the Royall City, and much valued and frequented by the King and the Queen, 1 *King.* 15. 13. and 16. 33. 2 *King.* 13. 6. and therefore were maintained at the Queens Charges.

20 So Ahab *f* ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

f He complied with *Elijah*'s motion; partly, becauſe it was ſo fair and reaſonable, that he could not refuſe it with honour, nor without the diſcontent of all his people, this being propoſed in order to their deliverance from this terrible Famine; partly, becauſe the urgency of the preſent diſtreſs made him willing to try all means to remove it; partly, from a curioſity of ſeeing ſome extraordinary Events; and principally, becauſe God inclined his heart to cloſe with it.

21 And Elijah came unto all the people, and ſaid, How long halt ye between two ‖ opinions *g*? If the LORD *be* God *h*, follow him *i*: but if Baal *k*, * *then* follow him: And the people anſwered him not a word *l*.

‖ Or, *thoughts.*

* See Joſh. 24. 15.

g Why do you not make ſtraight paths with your Feet, as the Phraſe is, *Heb.* 12. 13? Why do you walk ſo lamely and unevenly, being ſo unſtedy in your opinions and practiſes, and doubting whether it is better to Worſhip God or *Baal*? *h* Whom you pretended to Worſhip in the Calves, 2 *King.* 10. 16, 31. compare *Exod.* 32. 4. *i* Worſhip him, and him only, and that in ſuch place and manner as he hath commanded you, and not by the Calves. *k* If *Baal* can prove himſelf to be the True God. *l* Being convinced of the reaſonableneſs of his propoſition; taught by experience, that *Jehovah* had ſent this Judgment, and that *Baal* could not remove it, which had ſtaggered them in their Opinion about *Baal*; yet not daring to diſown *Baal*, for fear of the diſpleaſure of the King, then preſent.

22 Then ſaid Elijah unto the people, I, *even* I only remain *m* a prophet of the LORD; but Baals prophets *are* four hundred and fifty men.

m To wit, here preſent, publickly to own and plead the cauſe of God; for he oppoſeth himſelf only to *Baal*'s 450 Prophets, becauſe they only were preſent; the Prophets of the Groves being, it ſeems, not permitted by *Jezebel* (through her pride, or obſtinacy, or care and kindneſs to them) to go thither. See *Chap.* 22. 6. As for the other Prophets of the Lord

Lord, many of them were ſlain by *Ahab* or *Jezebel*, others baniſhed, or hid in Caves.

23 Let them therefore give us two bullocks *n*, and let them chuſe one bullock for themſelves *o*, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dreſs the other bullock, and lay it on wood, and put no fire *under*:

n He attempts the deciſion of this controverſie, not by Gods Word, which was either rejected, or deſpiſed, or groſly neglected by the generality of that people, but by a Miracle, to which all that had common ſenſe muſt needs ſubmit. *o* Which they judge beſt and fitteſt for their purpoſe.

‖ Or, *God.*

24 And call ye on the name of your ‖ gods, and I will call on the Name of the LORD: and the God that anſwereth by fire *p*, let him be God. And all the people *q* anſwered and ſaid, † It is well ſpoken.

† Heb. *The word is good.*

p (*i.e.*) That ſhall conſume the ſacrifice by fire ſent from Heaven; which the people knew the True God uſed to do, as *Gen.* 4. 4. *Judg.* 6. 21. & 13. 20. *q* Even the *Baalites* themſelves; partly, becauſe they could not, without great reproach to themſelves and *Baal*, refuſe ſo equal a motion; and partly, becauſe they were confident of *Baal*'s power and divinity, having probably had ſome experiments of ſupernatural and prodigious events done in the worſhip of *Baal* by Gods juſt and wiſe permiſſion, for the hardening of that Apoſtatical and wicked People in their Idolatry, as God hath in ſeveral Ages for the like reaſon ſuffered lying wonders to be wrought by the Devil whom they worſhipped in and by their Idols.

25 And Elijah ſaid unto the prophets of Baal, Chuſe ye one bullock for your ſelves, and dreſs *it* firſt, for ye *are* many *r*: and call on the name of your ‖ gods, but put no fire *under*.

‖ Or, *God.*

r And I am willing to give you the precedency. This he did, partly, becauſe if he had firſt offered, and God had anſwered by Fire, as he knew that he would do, *Baal*'s Prieſts would have been diſcouraged, and upon ſome excuſe (which would eaſily be accepted in regard of the Kings Authority, and the favour which they had with the people) would have deſiſted from making the trial on their part; and partly, becauſe the diſappointment of the Prieſts of *Baal*, of which he was well aſſured, would notably prepare the way for the peoples more diligent attention unto his words and actions, and cauſe them to entertain the Prophets good ſucceſs with more admiration and affection; and this coming laſt, would leave the greater impreſſion and reliſh upon their hearts. And this they accepted, becauſe they might think, that if *Baal* did anſwer them firſt, which they preſumed he would, the People would be ſo confirmed and heightned in their Opinion of *Baal*, that they by the Kings aſſiſtance might murder *Elijah* before he came to his experiment.

26 And they took the bullock which was given them *s*, and they dreſſed *it t*, and called on the name of Baal from morning *u* even until noon, ſaying, O Baal, ‖ hear us. But *there was* no voice, nor any that ‖ anſwered. And they ‖ leapt upon the altar *x* which was made *y*.

‖ Or, *anſwer.*
‖ Or, *heard.*
‖ Or, *leaped up and down at the altar.*

s Which being choſen by them, *v.* 25. was now put into their hands by thoſe who had the beaſts in their cuſtody, till they were taken away for ſacrifice. *t* Cut it in pieces, and laid the parts in or upon the Wood. *u* From the time of the morning-ſacrifice; which advantage *Elijah* ſuffered them to take for their ſacrifice. *x* Or, *over the altar*: which might eaſily be done, the Altar being low, and ſuddenly made for the preſent uſe. Or rather, *beſide*, as the *Hebrew* (*al*) oft ſignifies, *the altar*: or, *before it*. They uſed ſome ſuperſtitious, unuſual, and diſorderly geſtures, either pretending to be acted by the Spirit of their God, and to be in a kind of Holy rage, and Religious extaſie; or, in way of Devotion to their god; which they might borrow from the practice of their progenitors, who amongſt other things, uſed dancing in Gods ſervice and preſence, as *Exod.* 15. 20 & 32. 19. *Judg.* 21. 21. 2 *Sam.* 6. 14. *y* Heb. *which he made*: Either, Firſt, *Elias*; which ſome think was already made, tho the making of it be not mentioned till afterwards, *ver.* 31. and that it was their deſign, by leaping upon his Altar, to overthrow it. Or rather, Secondly, *Ahab* on their behalf; or, any other perſon: that being only an *Hebraiſm*, the third perſon active, being put for the paſſive Verb, as our Tranſlators well render it.

† Heb. *with a great voice.*
‖ Or, *he meditateth.*
† Heb. *hath a purſuit.*

27 And it came to paſs at noon *z*, that Elijah mocked them *a*, and ſaid, Cry † aloud: for he *is* a god, either ‖ he is talking, or he † is purſuing, or he is in a journey *b*, *or* peradventure he ſleepeth, and muſt be awaked.

z When they had long cried all means in vain. *a* Derided them and their gods, which were indeed, and had now proved themſelves to be ridiculous and contemptible things. By this example we ſee, that all jeſting is not unlawful, but only that which intrencheth upon piety, and good manners. See on *Eph.* 5. 4. *b* He is employed about ſome other buſineſs, and hath not leiſure to mind you: for being a god of a ſmall and narrow underſtanding, he cannot mind two things at once, and you are immodeſt and unreaſonable to expect it from him.

28 And they cried aloud *c*, and cut themſelves after their manner with knives and lancers *d*, till † the blood guſhed out upon them.

† Heb. *poured out blood upon them.*

c As if *Elias* had ſpoken the truth, and their god needed rowzing. *d* Mingling their own blood with their Sacrifices; as knowing by experience, that nothing was more acceptable to their *Baal* (which was indeed the Devil) than humane blood; and hoping hereby to move their god to pity and help them. And this indeed was the practice of divers Heathens in the worſhip of their falſe gods, as is manifeſt both from Scripture, as *Lev.* 19. 28. *Deut.* 14. 1. 1 *Kings* 18. 28. and from the expreſs teſtimonies of *Plutarch*, *Lucian*, *Apuleius*, and many others.

29 And it came to paſs, when mid-day was paſt, and they † propheſied *e* until the *time* of the † offering of the *evening* ſacrifice *f*, that *there was* neither voice, nor any to anſwer, nor any † that regarded *g*.

† Heb. *had.*
† Heb. *aſcending.*
† Heb. *attention.*

e (*i.e.*) Praiſed, and prayed unto, and worſhipped their God; for ſo the word *propheſying* is uſed, 1 *Sam.* 10. 10. and 19. 20, *&c.* 1 *Chron.* 25. 2, 3. *Matth.* 7. 22. 1 *Cor.* 11. 4. and 14. 5, 6, *&c.* *f* Heb. *of the ſacrifice*, which being here oppoſed to the time of their offering, which was the Morning, *ver.* 26. muſt needs be meant of the Evening Sacrifice; of which ſee *Exod.* 29. 39, *&c.* which is called *the ſacrifice*, by way of Eminency, becauſe it was more ſolemn, and publick, and frequented, than the Morning Sacrifice; of which divers reaſons may be given. See *Exod.* 12. 6. *Pſal.* 141. 2. *Acts* 3. 1. *g* Heb. *There was no attention*: Either, Firſt, Of their god, who was ſo far from anſwering, that he did not mind any of their words and actions. Or Secondly, Of the People, who were now tired out with ſo long attention and expectation; and therefore more readily deſerted them, and approached to *Elijah* and his Altar, at his call, *v.* 30.

30 And Elijah ſaid unto all the people, Come near unto me *h*. And all the people came near unto him; and he repaired *i* the altar of the LORD *k that was* broken down *l*.

h Come away from theſe impudent deceivers to me, and expect from me what ſatisfaction you deſire. *i* Which by the Peoples help was quickly done; the materials being all ready, and very ſlightly put together, only for the preſent occaſion. *k* Which had been built there by ſome of their Anceſtors for the offering of Sacrifice to the God of *Iſrael*, which was frequently done in high-places, of which this was none of the leaſt eminent ones: but being for ſome time neglected, it needed reparations. *l* Either, Firſt, By the Prieſts of *Baal* at this time, who leaped upon it, to that end: of which ſee on *ver.* 26. Or rather, Secondly, By ſome of the *Baalites*, out of their enmity to the True God, whoſe Temple, becauſe they could not reach, they ſhewed their malignity in deſtroying his Altars, *ch.* 19. 14.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob *m*, unto whom the word of the LORD came, ſaying, * Iſrael ſhall be thy name *n*.

* Gen. 32. 28. 2 King. 17. 34.

m This he did, partly, to renew the Covenant between God and all the Tribes, as *Moſes* did, *Exod.* 24. 4. Partly, to ſhew, that he prayed, and acted in the Name, and for the Service of the God of all the *Patriarchs*, and of all the Tribes of *Iſrael*, and for their good: and partly, to teach the People, that though the Tribes were divided as to their Civil Government, they ought all to be united in the Worſhip of the ſame God, and in the ſame Religion. *n* Which *Jacob* was graciouſly anſwered by God when he prayed to him, and was honoured with the glorious Title of *Iſrael*, which noted his prevalency with God and men. And I, calling upon the ſame God, doubt not of a like gracious anſwer; and if ever you mean to have your Prayers granted, you muſt not ſeek to *Baal* for it, who, as you now ſee, neither hears nor regards his moſt devout Worſhippers; but unto the God of *Jacob*; and if you would recover the honour which was once conferred upon *Jacob*, and continued a long time to his Poſterity, you muſt return to that God from whom you are revolted.

32 And with the ſtones he *o* built an altar *p* in the Name of the LORD *q*: and he made a trench about the altar, as great as would contain two meaſures *r* of ſeed.

o With the aſſiſtance of the People, who readily yielded their helping hand. *p* Which though generally forbidden, he might do, becauſe he did it by the command and ſuggeſtion of God, who can diſpenſe with his own Laws, and upon apparent and urgent neceſſity, and for a work of great mer-

cy, (to which even by Gods command the Ceremonial Laws muſt give place, *Hoſ.* 6. 6. *Mark* 2. 27.) even for the converſion of the *Iſraelites*, whom it was impoſſible to bring to the Altar of *Jeruſalem* at this time. *q* By the Authority of God, and for his Worſhip. *r* (*i. e.*) Two third parts of an Ephah: which ſhews that the Trench was of a competent largeneſs.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and ſaid, Fill four barrels with water *ſ*, and * pour *it* on the burnt-ſacrifice, and on the wood *t*.

* See Judg. 6. 20.

ſ Which they could quickly fetch, either from the River *Kiſhon*; or, if that was dried up, from the Sea; both which were at the foot of the Mountain. See *Jer.* 46. 18. *t* This he did, to make the Miracle more glorious, and more unqueſtionable, and ſo more ſucceſsful.

34 And he ſaid, Do *it* the ſecond time. And they did *it* the ſecond time. And he ſaid, Do *it* the third time. And they did *it* the third time.

† Heb. *went:*

35 And the water † ran round about the altar, and he filled the trench alſo with water.

36 And it came to paſs, at the time of the offering of the *evening* ſacrifice *u*, that Elijah the prophet came near, and ſaid, LORD God of Abraham, Iſaac, and of Iſrael, let it be known this day, that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things *x* at thy word *y*.

u Which time he choſe, that he might unite his Prayers with the Prayers of the godly *Jews* at *Jeruſalem*, who at that time aſſembled together to pray, *Acts* 3. 1. *x* Brought this Famine, gathered the people hither, and done what I have done, or am doing here. *y* Not in compliance with my own paſſions, but in obedience to thy command, as thy Agent and Miniſter. For that action of ſhutting up Heaven, and that of killing the Prieſts of *Baal*, muſt needs expoſe him to great envy and reproach; which made this publick vindication neceſſary, as it was alſo effectual, being witneſſed from Heaven.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou haſt turned their heart *z* back again *a*.

z That they may feel ſo powerful and ſudden a change in their hearts, that they may know it is thy Work, and the effect of thy Grace to them, and in them. Or, *when thou haſt turned*, &c. or, *becauſe thou*, &c. So the Particle *Vau* is oft uſed; and the ſenſe is, That they may know thee to be the True God, by the effects of thy Divine Power, in converting their hearts, and that in ſo miraculous a way, and in anſwer to my Prayers. *a* Unto thee, from whom they have revolted.

38 Then the fire of the LORD fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw *it*, they fell on their faces *b*: and they ſaid, The LORD, he *is* the God; the LORD, he *is* the God *c*.

b In way of acknowledgment and adoration of the True God. *c He* alone; and *Baal* in a dull and ſenſleſs Idol. And they double the words, to note their abundant ſatisfaction and aſſurance of the truth of their aſſertion.

‖ Or, *apprehend.*

40 And Elijah ſaid unto them *d*, ‖ Take the prophets of Baal, let not one of them eſcape: and they took them, and Elijah brought them down to the brook Kiſhon *e*, and ſlew them there *f*.

d He takes the opportunity, whilſt the peoples hearts were warm with the freſh ſenſe of this great miracle. *e* That their blood might be poured into that River, and thence conveyed into the Sea, and might not defile the Holy Land. *f Queſt.* How could *Elijah* do this, ſeeing he was but a private perſon? *Anſ.* Firſt, He had no doubt the conſent of all the heads of the People, who were here aſſembled; and of the King too, who durſt not reſiſt the univerſal torrent, and could not deny that they were Impoſtors, and worthy of Death; and probably was by the Prophet aſſured of Rain when this was done. *Anſ.* Secondly, As theſe Idolatrous Prieſts were manifeſtly under a Sentence of Death, paſſed upon ſuch by the Sovereign Lord of Life and Death, *Deut.* 13. and 17. ſo *Elijah* had ſufficient authority to execute it, as being a Prophet, and an extraordinary Miniſter of Gods vengeance againſt ſinners, now eſpecially when the Magiſtrate ſo groſly neglected his duty therein.

‖ Or, *a ſound of a noiſe of rain.*

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink *h*, for *there is* ‖ a ſound of abundance of rain *i*.

g From the River, where the King and he had been preſent at the ſlaughter of *Baal*'s Prieſts, to thy Tent: which probably was pitched on the ſide of *Carmel*. *h* Take comfort, and refreſh thy ſelf: for neither the King, nor any of the People could have any leiſure to eat, being wholly intent upon the deciſion of the great controverſie. *i* The Rain is as certainly and ſpeedily coming, as if I did actually ſee it, or hear the noiſe which it makes. Gods wrath is now appeaſed, and thou ſhalt have no cauſe to repent of this days work.

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel *k*, and he caſt himſelf down upon the earth, and put his face between his knees *l*,

k Where he might ſecretly and ardently pour out his prayers unto God; and whence he might look towards the Sea, and diſcern when the Rain was coming. *l* He either ſate, or rather, kneeled upon his Knees, and then caſt down his Face to the ground between his Knees; either, in token of profound reverence and humility; or, out of fervency of ſpirit, which oft diſpoſeth men to uncouth geſtures, which at other times, or in other men, would be ridiculous; but in them, and in that caſe, are uſual and allowed; or, that turning away his Eyes from all outward Objects, he might be more intent and earneſt upon his work, or pray to God without diſtraction.

43 And ſaid to his ſervant, Go up now *m*, look towards the ſea *n*. And he went up and looked, and ſaid, *There is* nothing. And he ſaid, Go again ſeven times *o*.

m Whilſt I continue praying. *n* Whence Clouds and Vapours uſually ariſe. *Elijah* deſired to have timely notice of the very firſt appearance and ſignification of Rain, not out of vanity or ambition, but that *Ahab* and the People might know that it was obtained from *Jehovah* by the Prophet's Prayers, and thereby be confirmed in the True Religion. *o* Let us not be dejected for ſome diſappointments, but continue to wait upon God, who will anſwer me, and that ſpeedily.

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea, like a mans hand. And he ſaid, Go up, ſay unto Ahab, † Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

† Heb. *Tye*, or, *bind.*

45 And it came to paſs in the mean while, that the heaven was black with clouds and wind, and there was a great rain: And Ahab rode and went to Jezreel *p*.

p Not that in *Judah*, *Joſ.* 15. 56. but another City in the border of *Iſſachar* and *Manaſſeh*, *Joſ.* 19. 18.

46 And the hand of the LORD was on Elijah *q*, and he girded up his loins *r*, and ran before Ahab *ſ*, † to the entrance of Jezreel.

† Heb. *till thou come to Jezreel.*

q God gave him more than natural and ordinary ſtrength whereby he was enabled to out-run *Ahab's* Chariot, and that for ſo many Miles together. *r* That his Garments, which were then long, might not hinder him. See 2 *Kings* 4. 29. and 9. 1. *ſ* Partly, to ſhew how ready he was to honour and ſerve the King, if he did not exalt himſelf above or againſt God: partly that by this humble and ſelf-denying carriage, it might appear, that what he had done was not from envy, or ambition, or humane paſſion, but only from a juſt zeal for Gods Glory: partly, that by his preſence with the King, and his Courtiers, who attended upon him, he might animate and oblige them to proceed in the well-begun Reformation of Religion: and partly to demonſtrate, that he was neither aſhamed of, nor afraid for what he had done, tho he knew how *Jezebel* would reſent it, but durſt venture himſelf in the midſt of his Enemies, as being confident of the Divine Power and Protection.

CHAP. XIX.

1 AND Ahab told Jezebel *a* all that Elijah had done, and withal how he had ſlain all the prophets *b* with the ſword.

a For his vindication, and her ſatisfaction. *b* To wit, of *Baal*; not of the Groves, who were not preſent, as may be gathered from *chap.* 18. 19, 22. & 22. 6.

2 Then Jezebel ſent a meſſenger unto Elijah *c*, ſaying, * So let the gods do *to me*, and more alſo, if I make not thy life as the life of one of them, by to morrow about this time *d*.

* Ruth 1. 17.

c She gives him notice of it before-hand: partly, out of the height of her ſpirit, as ſcorning to kill him ſecretly and ſurreptitiouſly, and reſolving to make him a publick Sacrifice: partly, out of her impatience, till ſhe had breathed out her rage,

rage, which ſhe could do ſpeedily, when it required ſome time and preparation to ſeize him, who was now ſo much eſteemed and favoured by all the People: partly, becauſe ſhe ſuppoſed, that he who had the confidence to come thither, (where, it ſeems, ſhe was at this time) would ſtill have the ſame confidence to ſtay there, and be obliged in honour to maintain his ground: and principally, from Gods all-diſpoſing Providence, that ſo he might have an opportunity of eſcaping. *d* So far was ſhe from being changed by that moſt evident miracle, that ſhe perſiſts in her former Idolatry, and adds to it a mad and monſtrous confidence, that in ſpight of God, ſhe would deſtroy his Prophet.

3 And when he ſaw *that*, he aroſe, and went for his life *e*, and came to Beerſheba, which *belongeth* to Judah *f*, and left his ſervant there *g*.

e (*i. e.*) To ſave his life: or, *according to his ſoul*, or *mind*. Whereby it may be intimated, that he did not flee from *Jezreel by the hand* or direction *of the Lord*, by which he came thither, *ch.* 18. 46. but becauſe of his own fear and apprehenſion of danger. For this may ſeem to be an act of humane frailty. For God had brought him hither, and his preſence might ſeem very neceſſary here to encourage and engage the King and People to go on to deſtroy the Prieſts of the Groves, and to purge out Idolatry; and his withdrawing, as we ſee, did diſcourage all the reſt, and occaſioned their return to Idolatry again; and, having had ſuch a late and ample experience of Gods all-ſufficiency in protecting him againſt the King, and 450 of *Baal*'s Prieſts, and the current of the People incenſed againſt him for the Famine, he had little reaſon to fear the threats of an impotent Woman, whom God could cut off in a moment. But *Elias was a man ſubject to like paſſions as we are*, Jam. 5. 17. which probably is ſaid with reſpect to his fear and diſcontent, manifeſted here and *ver.* 4. And *leſt he ſhould be exalted above meaſure* (which was alſo *Paul*'s caſe, 2 *Cor.* 12. 7.) for his eminent gifts, and graces, and miraculous works, God ſaw fit to withdraw his grace, and to leave him to himſelf, that he might be ſenſible of his own impotency and ſinfulneſs, and might not dare to take any part of Gods honour to himſelf. *f* Either, Firſt, To the Tribe of *Judah*, according to the firſt diviſion; for *Simeon*'s part, in which *Beerſheba* was, was afterwards taken out of it. Or, Secondly, to the Kingdom of *Judah*. *g* Partly, that he might abide there in ſafety; and partly, that he ſhould wait there till his return; partly, becauſe he would not expoſe him to thoſe perils and hardſhips which he expected: and partly, becauſe he deſired ſolitude, that he might more freely converſe with God.

4 ¶ But he himſelf went a days journey into the wilderneſs *h*, and came and ſate down under a juniper-tree: and he * requeſted † for himſelf *i* that he might die, and ſaid, *It is* enough *k*, now, O LORD, take away my life: for I *am* not better than my fathers *l*.

* Jona. 4. 3, 8.
† Heb. *for his life.*

h The vaſt Wilderneſs of *Arabia*. He durſt not ſtay in *Judah*, though good *Jehoſhaphat* reigned there, becauſe he was allied to *Ahab*, and was a Man of an eaſie Temper, whom *Ahab* might circumvent, and either by force or art ſeize upon *Elijah*. *i* Heb. *for his life*, or *his ſoul*, that it might be taken away from his body. Or, *with his ſoul*, as it is *Iſa.* 26. 9. *i. e.* He deſired it heartily or fervently. Which he did not only for his own ſake, that he might be freed from his great fears and troubles; but eſpecially from his zeal for Gods Glory, which he ſaw was and would be dreadfully eclipſed by the relapſe of the *Iſraelites* into Idolatry, and by *Elijah*'s Death, if it ſhould be procured by the hands of *Jezabel*, or of the Worſhippers of *Baal*: and therefore he wiſhed to die in peace, and by the hand of God. *k* I have lived long enough for thy Service, and am not like to do thee any more Service; neither my words nor works are like to do any good upon theſe unſtable and incorrigible people. *l* That I ſhould continue in Life, when other Prophets who have gone before me, have loſt their Lives by *Jezabel*, or other perſecutors.

5 And as he lay and ſlept under a juniper-tree, behold, then an angel touched him, and ſaid unto him, Ariſe *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his † head: and he did eat and drink, and laid him down again.

† Heb. *bolſter.*

7 And the angel of the LORD came again the ſecond time, and touched him, and ſaid, Ariſe, *and* eat, becauſe the journey *is* too great for thee *m*.

m (*i. e.*) Above thy ſtrength, now eſpecially when thou art faint, and weary, and faſting.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat *n* * forty days and forty nights, unto * Horeb *o* the mount of God.

* See Deut. 9. 9, 18.
Mat. 4. 2.
* Exod. 3. 1.

n God giving that Food a far greater and more durable vertue than ordinary. *o* He wandred hither and thither for 40 days, till at laſt he came to *Horeb*, which in the direct Road was not above 3 or 4 days journey.

9 ¶ And he came thither unto a cave, and lodged there: and behold the word of the LORD *came* to him, and he ſaid unto him, What doſt thou here *p*, Elijah?

p A tacit reproof. This is not thy proper place, nor the ſtation in which I ſet thee, which was in *Iſrael*, to turn that backſliding people, to which end I gave thee my help, and would have proceeded to aſſiſt thee further, if thou hadſt continued there. Nor did I give thee thoſe excellent gifts to lie idle in this Wilderneſs, but to employ them for thy peoples good, whom now thou haſt deſerted, and art come hither, not by my command, but through thy own fear and cowardice.

10 And he ſaid, I have been very jealous for the LORD God of hoſts *q*: for the children of Iſrael have forſaken thy covenant, thrown down thine * altars *r*, and ſlain thy prophets with the ſword: and * I, *even* I only am left *ſ*, and they ſeek my life to take it away *t*.

* Rom. 11. 3.
chap. 18. 22.

q I have not been wholly wanting to my vocation, but have executed my Office with zeal for Gods Honour and Service, and with the hazard of my own Life; and am fled hither, not being able to endure to ſee the diſhonour done to thy Name by their obſtinate Idolatry and Wickedneſs. *r* Thoſe which were erected for thy Worſhip in high-places, which they did not deſtroy, becauſe they were to be aboliſhed by thy Command, *Deut.* 12. but out of meer contempt and oppoſition againſt thee, and therefore they ſuffered the Altars of *Baal* to ſtand. *ſ* To wit, of all thy Prophets, I mean, which do boldly and publickly plead thy Cauſe: for the reſt of thy Prophets, who are not ſlain, hide themſelves, and dare not appear to do thee any Service. *t* I deſpair of doing them any good: for inſtead of receiving my Teſtimony, they hunt for my Life.

11 And he ſaid, Go forth, and ſtand upon the mount before the LORD. And behold, the LORD paſſed by *u*, and a * great and ſtrong wind rent the mountains, and brake in pieces the rocks *x* before the LORD; *but* the LORD *was* not in the wind *y*: and after the wind an earthquake, *but* the LORD *was* not in the earthquake.

* Ezek. 1. 4. & 37. 9.

u Either, Firſt by his Harbengers: for, as it follows, the *Lord was not* yet there. Or, Secondly, Himſelf. And ſo this is a brief and general deſcription of the thing after which the manner of it is particularly explained. *x* Whereby he both prepares *Elijah* to receive this diſcovery of God with greateſt humility, reverence, and godly fear; and ſignifies his Almighty and Irreſiſtible Power, to break the hardeſt hearts of the *Iſraelites*, and to bear down all oppoſition that was or ſhould be made againſt him in the diſcharge of his Office. *y* The Lord did not vouchſafe his ſpecial and gracious Preſence to *Elijah* in that Wind, where he confidently expected him: which poſſibly was, Either, Firſt, To qualifie the exceſſive fervour and paſſion of *Elijah*, which mixed it ſelf with his Zeal for God, and to make him more mild in his Cenſures, and more meek and patient in waiting for the Converſion of *Iſrael*; wherein he might ſooner expect Gods Preſence and bleſſed ſucceſs, than in the ſtorm of Anger or Impatience. Or, Secondly, To teach him not to wonder if God did not accompany his terrible Adminiſtration at Mount *Carmel* with the Preſence of his Grace, to turn the hearts of the *Iſraelites* to himſelf, as he deſired, but God for wiſe and juſt Reaſons ſaw fit to deny.

12 And after the earthquake, a fire; *but* the LORD *was* not in the fire: and after the fire a ſtill ſmall voice *z*.

z Wherein it is implied, That God was preſent. Which peradventure was to inſinuate, that God would do his Work in and for *Iſrael* in his own time, *not by might or power, but by his* own *ſpirit*, Zech. 4. 6. which moves with a powerful, but yet with a ſweet and gentle Gale.

13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle *a*, and went out, and ſtood in the entring in of the cave *b*: and behold, *there came* a voice unto him, and ſaid, What doſt thou here, Elijah?

a Through horror and dread of Gods preſence, being ſenſible that he was neither worthy nor able to endure the ſight of God with open face. Compare *Gen.* 16. 13. *Exod.* 3. 6. *b* Which God commanded him to do; and as he was going towards the mouth of the Cave, he was affrighted and ſtopped in his courſe, by the dreadful Wind, and Earthquake, and Fire; and, when theſe were paſt, he proſecutes his Journey, and goeth on to the mouth of the Cave, and

there ſtands ſtill. Or, the words may be rendred, *After* (as *Vau* is elſewhere uſed) *he was gone out, and ſtanding in the mouth of the cave:* which may be mentioned as the reaſon why he covered his Face, becauſe now he wanted the ſhelter of the Cave.

14 And he ſaid *c*, I have been very jealous for the LORD God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword, and I, *even* I only am left, and they ſeek my life, to take it away.

c What before he ſpake by an Angel, he now ſpeaks to him again immediately.

15 And the LORD ſaid unto him, Go, return on thy way *d* to the wilderneſs of Damaſcus: and when thou comeſt, anoint Hazael *to be* king over Syria *e*.

d By which thou cameſt; for ſo in part lay the way from *Horeb* to *Damaſcus*. *e Anoint:* Either, Firſt, Figuratively, *i. e.* appoint or declare him King; which was done, 2 *Kings* 8. 12. For this word is oft uſed of them who were anointed with Oil, *Pſal.* 45. 7. *Iſa.* 45. 1. & 61. 1. *Zech.* 4. 14. *Dan.* 9. 24. Or, Secondly, Properly; which might be done, though it be not related. Again, *anoint*, either, by thy ſelf, or, by another: for ſo he anointed *Jehu* by *Eliſha*, 2 *Kings* 9. 1, 6.

16 And * Jehu the ſon of Nimſhi *f* ſhalt thou anoint *to be* king over Iſrael: and * Eliſha *g* the ſon of Shaphat of Abel-meholah, ſhalt thou anoint *to be* prophet in thy room.

* 2 Kin. 9. 1, 23.
* Luke 4. 27. called *Eliæus*.

f (i. e.) His Grand-ſon, for he was *the ſon of Jehoſhaphat*, 2 *Kings* 9. 2. *g* Whom he conſtituted Prophet, by caſting his Mantle over him, here, *v.* 19.

17 And it ſhall come to paſs, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay; and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay *h*.

h Here the order of times ſeems to be perverted; for *Eliſha* was Prophet before *Jehu* or *Hazael* were Kings, and *Hazael* was King before *Jehu*. But that is of no moment as to the ſubſtance of the thing threatned, which is only this, That one or other of theſe ſhould infallibly execute Gods Judgments upon the Apoſtatical *Iſraelites*. *Eliſha* is ſaid to *ſlay* them, either, becauſe he ſlew thoſe 42 Children, 2 *Kings* 2. 24. beſides others, whom upon like occaſions he might deſtroy; or, becauſe he by Gods appointment, inflicted the Famine, 2 *Kings* 6. 31. or rather, by the ſword which came out of his mouth, as *Iſa.* 49. 2. *Rev.* 1. 16. and 19. 15. 21. by his cutting prophecies and threatnings of Gods Judgments: the Prophets being ſaid to *pull down and to deſtroy* what they only declare and foretel ſhall be pulled down, *&c.* *Hazael* began to ſlay them before *Jehu* was King, 2 *Kings* 8. 28. tho his cruelty was much increaſed afterward, 2 *Kings* 10. 32. & 13. 1, 2, 3. and *Jehu* deſtroyed thoſe whom *Hazael* did not, as King *Joram* himſelf, and *Ahaziah*, and his 42 brethren, 2 *Kings* 9. 24, 27. & 10. 14. all the near Relations of wicked *Ahab*.

18 * Yet ‖ I have left *i me* ſeven thouſand *k* in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him *l*.

* Rom. 11. 4.
‖ Or, *I will leave.*

i Or, *I have reſerved* to my ſelf; I have by my Grace kept from the common contagion: therefore thou art miſtaken to think that thou art left alone, or that the People are univerſally corrupted. Or, *I will reſerve*, from the ſlaughters laſt mentioned, and from *Jezabel's* Rage. *k* Either, definitely, ſo many: or rather, indefinitely, for many thouſands; the number of *ſeven* being oft uſed for a great number, as *Lev.* 26. 18. *Pſal.* 12. 6. *Mic.* 5. 5. *Zech.* 3. 9. *Luke* 17. 4. For it is altogether improbable that all the *Iſraelites*, except 7000, did worſhip *Baal:* except *Baal* be here Synecdochically put for all their Idols, and the Calves among others. *l (i. e.)* All thoſe who have not worſhipped *Baal*, nor profeſſed reverence or ſubjection to him: which Idolaters did to their Idols, by bowing the Knee, *Rom.* 11. 4. compare *Rom.* 14. 11. *Phil.* 2. 10. and by kiſſing them, or by kiſſing their hand with their mouth, before them, and in reſpect to them; of which mention is made both in Scripture, as *Job* 31. 26, 27. *Hoſ.* 13. 2. compare *Pſal.* 2. 12. and in *Pliny*, *Apuleius*, and other profane Authors. And God chuſeth theſe expreſſions here, to teach men, that it is not ſufficient to deny inward veneration of mind and heart to Idols, unleſs they do alſo forbear all outward ſignifications of worſhip or reverence to them; and that he will own none for his people that do otherwiſe.

19 ¶ So he departed thence, and found Eliſha the ſon of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth *m*: and Elijah paſſed by him, and caſt his mantle upon him *n*.

m Who had twelve Ploughs going, whereof eleven were managed by his ſervants, and the laſt by himſelf; according to the ſimplicity and humility of thoſe ancient times, in which men of good Worth and Eſtate ſubmitted themſelves to the meaneſt employments. *n* By that Ceremony conferring upon him the Office of a Propher, which God was pleaſed to accompany with the Gifts and Graces of his Spirit, wherewith he endowed and qualified him for it. The Mantle was the uſual Habit of the Prophets. See 2 *Kings* 1. 8. *Zech.* 13. 4. But whether he did alſo anoint him, is uncertain. See the Note on *v.* 16.

20 And he left the oxen, and ran after Elijah *o*, and ſaid *p*, Let * me, I pray thee, kiſs my father, and my mother *q*, and *then* I will follow thee. And he ſaid unto him, † Go back again *r*; for what have I done to thee *ſ*?

* Mat. 8. 21, 22.
† Heb. *Go, return.*

o Being powerfully moved by Gods Spirit to follow *Elijah*, and wholly to give up himſelf to his Function. *p* Or, *but he ſaid:* or, *yet he ſaid.* *q (i. e.)* Bid them farewel by the uſual Ceremony. See *Gen.* 29. 11. & 31. 28. *Acts* 20. 37. *r* And take thy leave of them, as thou deſireſt, and then return to me again. *ſ* Either, Firſt, To hinder thee from performing that Office. That Employment to which I have called thee, doth not require an alienation of thy heart from thy Parents, nor the total neglect of them. Or, Secondly, To make ſuch a change in thee, that thou ſhouldſt be willing to forſake thy Parents, and Lands, and All, and deſire only this liberty to go and bid them farewel, that thou maiſt follow me. Whence comes this marvellous change? It is not from me, who did only throw my Mantle over thee; but from an higher Power, even from Gods Spirit, which hath changed thy heart, and conſecrated thee to thy Prophetical Office, which therefore it concerns thee vigorouſly to execute, and wholly to devote thy ſelf to it.

21 And he returned back from him *t*, and took a yoke of oxen, and ſlew them, and boiled their fleſh with the inſtruments of the oxen *u*, and gave unto the people *x*, and they did eat: then he aroſe, and went after Elijah, and miniſtred unto him.

t From *Eliæ* to his Parents; whom when he had ſeen and kiſſed, he returned to the Field where *Elijah* was. *u (i. e.)* With the wood belonging to the Plow, *&c.* to which more was added, as occaſion required. But that he burned, to ſhew his total relinquiſhing of his former Employment. *x (i. e.)* He made thereof a Feaſt for his Servants who had been plowing with him, and for him, and his other Friends and Neighbours who came to take their leave of him. Hereby he ſhewed how willingly and joyfully he forſook all his friends, that he might ſerve God in that high and honourable employment.

CHAP. XX.

1 AND Ben-hadad *a* the king of Syria gathered all his hoſt together *b*, and *there were* thirty and two kings *c* with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it.

a Called *Adad* by *Joſephus*, and *Ader* by the LXX, and *Adores* by *Juſtin*; ſuch changes of names being uſual in their Tranſlations into other Languages, and by other Authors. *b* To war againſt *Iſrael*: wherein his deſign was to amplifie the Conqueſts which his Father had made, *chap.* 15. 20. but Gods deſign was to puniſh *Iſrael* for their Apoſtacy and Idolatry. *c* Petty Kings, ſuch as were in *Canaan* in *Joſhua's* time, who indeed were no more than Governors of Cities, or ſmall Territories. Theſe were either ſubject or Tributary to *Benhadad*, or hired by him.

2 And he ſent meſſengers to Ahab king of Iſrael into the city, and ſaid unto him, Thus ſaith Ben-hadad,

3 Thy ſilver and thy gold *is* mine *d*, thy wives alſo and thy children, *even* the goodlieſt, *are* mine.

d I challenge them as my own, and accordingly expect to have them forthwith delivered into my poſſeſſion, if thou expecteſt peace with me.

4 And the king of Iſrael anſwered and ſaid, My lord, O king, according to thy ſaying, I *am* thine, and all that I have *e*.

e I do ſo far comply with thy demand, that I will own thee for my Lord, and my ſelf for thy Vaſſal and Tributary; and will hold my Wives, and Children, and Eſtate, as by thy favour,

vour, and with an acknowledgment. But it is not likely that he would deliver up his Wives and Children into the *Barbarian's* hand, or that his proud and imperious Wife *Jezabel* would permit him to do so.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver and thy gold, and thy wives, and thy children *f*:

f Although I did before demand not only the dominion of thy Treaſures, and Wives, and Children, as thou maiſt ſeem to underſtand me, but alſo the Propriety and actual Poſſeſſion of them; wherewith I would then have been contented.

6 Yet I will ſend my ſervants unto thee to morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants, and it ſhall be, *that* whatſoever is † pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away *g*.

† Heb. *deſirable.*

g Yet now I will not accept of thoſe terms, but together with thy Royal Treaſures, I expect all the Treaſures of thy Servants or Subjects; nor will I wait till thou deliver them to me, but I will ſend my Servants into the City, and they ſhall have free liberty and power to ſearch out and take away all which they deſire, and this to prevent fraud and delay; and then I will grant thee a peace.

7 Then the king of Iſrael called all the elders of the land *h*, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief *i*: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and † I denied him not *k*.

† Heb. *I kept not back from him.*

h Whoſe counſel and concurrence he now deſires in his diſtreſs. *i* Though he pretended peace, and a friendly agreement upon theſe terms propounded, it is apparent by thoſe additional demands, That he intends nothing leſs than our utter ruin. *k* I granted his demands in the ſenſe before mentioned.

8 And all the elders, and all the people ſaid unto him, Hearken not *unto him*, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do *l*. And the meſſengers departed, and brought him word again.

l If I would do it, I cannot, becauſe my people will not ſuffer it.

10 And Ben-hadad ſent unto him, and ſaid, * The gods do ſo unto me, and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that † follow me *m*.

* chap. 19. 2.

† Heb. are *at my feet.*

m If I do not aſſault thy City with ſo potent and numerous an Army, that ſhall turn all thy City into an heap of Duſt, and ſhall be ſufficient to carry it all away, though every Soldier take but one handful of it. See the like boaſt, 2 *Sam.* 17. 13.

11 And the king of Iſrael anſwered and ſaid, Tell *him*, Let not him that girdeth on *his harneſs*, boaſt himſelf, as he that putteth it off *n*.

n Do not triumph before the Fight and Victory, for the Events of War are uncertain.

12 And it came to paſs, when *Ben-hadad* heard this † meſſage (as he *was* drinking, he and the kings in the ‖ pavillions) that he ſaid unto his ſervants, ‖ Set *your ſelves in array o*: And they ſet *themſelves in array* againſt the city.

† Heb. *Word.* ‖ Or, *Tents.* ‖ Or, *Place* the Engines. *And they placed* Engines.

o Put your ſelves and Engines in order, to make the Aſſault.

13 ¶ And behold, there † came a prophet *p* unto Ahab king of Iſrael, ſaying, Thus ſaith the LORD *q*, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day; and thou ſhalt know that I *am* the LORD *r*.

† Heb. *approached.*

p VVho having hid himſelf before, now ventures to come to *Ahab*, having this welcome Meſſage in his Mouth. *q* God, tho forſaken and neglected by *Ahab*, prevents him with his gracious promiſe of help; partly, That *Ahab* and the Idolatrous *Iſraelites*, might hereby be fully convinced and won to God, or left without all Excuſe: and partly, that *Ben-hadad's* intolerable pride, and contempt of God, and of his people, might be repreſſed and puniſhed: and partly, that the remnant of his Prophets and People who were involved in the ſame calamity with the reſt of the *Iſraelites*, might be preſerved and delivered. *r* And not *Baal*, becauſe I will deliver thee, which he cannot do.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the LORD, *Even* by the ‖ young men of the princes of the provinces *ſ*. Then he ſaid, Who ſhall † order the Battel? And he anſwered, Thou *t*.

‖ Or, *Servants.*

† Heb. *bind, or, tie.*

ſ Not by Old and Experienced Soldiers, but by thoſe Young Men; either the Sons of the Princes, and great men of the Land, who were generally fled thither for ſafety; or their Pages, or Servants that uſed to attend upon them; who are bred up delicately, and ſeem unfit for the buſineſs. *t* Partly, to encourage the Young Men to fight courageouſly, as being in the preſence of their Prince: and partly, that it might appear, that the Victory was wholly due to God's gracious and powerful Providence, and not to the Valour or Worthineſs of the Inſtruments.

15 Then he numbred the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbred all the people, *even* all the children of Iſrael *u*, *being* ſeven thouſand *x*.

u Either, 1. All the Men; for they only went out to battel; and the reſt of the Men might be conſumed with the Sword or Famine, or other Judgments: Or rather, 2. All the Men of War, or all that were fit to go out to war; all, except thoſe whom their Age, or Infirmity, or other ſufficient cauſes excuſed. *x* Which number may poſſibly be noted with reſpect unto thoſe 7000, commended *chap.* 19. 18. for whoſe ſakes principally God gave this deliverance.

16 And they went out at noon *y*: but Ben-hadad *was* drinking himſelf drunk in the pavillions, he and the kings, the thirty and two kings that helped him.

y When they were eating, and drinking, and ſecure from all fear and expectation of an Aſſault.

17 And the young men of the princes of the provinces went out firſt, and Ben hadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive *z*.

z He bids them not fight, for he thought they needed not to ſtrike one ſtroke; and that the *Iſraelites* could not ſtand the firſt brunt.

19 So theſe young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they ſlew every one his man *a*: and the Syrians fled *b*, and Iſrael purſued them: and Ben-hadad the king of Syria eſcaped on an horſe, with the horſemen.

a (*i. e.*) Him who came to fight with him, or to ſeize upon him, as *Ben-hadad* had commanded. *b* Being amazed at the unexpected and undaunted courage of the *Iſraelites*, and being ſtruck with a Divine Terror.

21 And the king of Iſrael went out *c*, and ſmote the horſes and chariots *d*, and ſlew the Syrians with a great ſlaughter.

c (*i. e.*) Proceeded further in his March, and fought againſt them. *d* (*i. e.*) The men that fought from them, or belonged to them: for ſo *Horſes* and *Chariots* are ſometimes taken. See on 1 *Sam.* 13. 5.

22 ¶ And the prophet came to the king of Iſrael, and ſaid unto him, Go, ſtrengthen thy ſelf, and mark, and ſee what thou doeſt *e*: for at the return of the year *f* the king of Syria will come up againſt thee.

e Conſider what is fit and neceſſary for thee to do by way of preparation, or prevention. *f* Next year about this time, when the ſeaſon comes of going forth to battel: of which ſee 2 *Sam.* 11. 1. 1 *Chron.* 20. 1. 2 *Chron.* 36. 10.

23 And the ſervants of the king of Syria ſaid, unto him *g*, Their gods *are* gods of the hills, therefore they were ſtronger than we: but let us fight againſt them in the plain *h*, and ſurely we ſhall be ſtronger than they.

g They ſuppoſe that their gods were no better than the *Syrian* gods (which the Idolatry of the *Iſraelites* had given them too great cauſe to imagine; and that there were many gods who had each his particular charge and juriſdiction; which was the Opinion of all *Heathen* Nations, That ſome were gods of the Woods, others of the Rivers, and others of

of the Mountains; and they fanfied theſe to be either, becauſe the Land of *Canaan* was a Mountainous Land, *Deut.* 12. 2. And the great Temple of their God at *Jeruſalem* ſtood upon an hill, and ſo did *Samaria*, where they had received their laſt blow: or becauſe the *Iſraelites* did generally chuſe high places for the worſhip of their gods. It is obſervable, that they do not impute their ill ſucceſs to their Negligence, and Drunkenneſs, and bad Conduct, or Cowardice, of which they were really guilty; nor to the Valour of the *Iſraelites*; but to a Divine Power, which indeed was viſible in it. *h* Wherein there was not only Superſtition, but Policy; becauſe the *Syrians* moſt excelled the *Iſraelites* in Horſes, which are moſt ſerviceable in plain ground.

24 And do this thing, Take the kings away every man out of his place *i*, and put captains *k* in their rooms.

i Who being of ſofter Education, and leſs experienced in Military Matters, were leſs fit for his Service; and being many of them but Mercenaries, and therefore leſs concerned in his good Succeſs, would be more negligent and cautious in venturing themſelves for his good. *k* (*i.e.*) Experienced Soldiers of his own Subjects, who will faithfully obey the Commands of the General (to which the Kings would not ſo readily yield) and uſe their utmoſt Skill and Valour for their own Intereſt and Advancement.

† Heb. *that was fallen.*

25 And number thee an army, like the army† that thou haſt loſt, horſe for horſe, and chariot for chariot: and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger than they. And he hearkened unto their voice, and did ſo.

26 And it came to paſs at the return of the year, that Ben-hadad numbred the Syrians, and went up to Aphek *l* † to fight againſt Iſrael.

† Heb. *to the War with* Iſrael.

l Not that in *Judah*; of which, *Joſ.* 13. 4. & 15. 53. but that in *Aſher*; of which *Joſ.* 19. 30. *Judg.* 1. 31. nigh unto which was the great Plain of *Galilee*. And this ſeems to be one of thoſe Cities which *Ben-hadad*'s Father had taken from *Iſrael*, *ver.* 34. Here alſo the *Syrians* might retreat, if they ſhould be worſted.

27 And the children of Iſrael were numbred, and ‖ were all preſent *m*, and went againſt them *n*: and the children of Iſrael pitched before them *o*, like two little flocks of kids *p*: but the Syrians filled the country.

‖ Or, *were viſualled.*

m (*i.e.*) All the Forces of the *Iſraelites* were here gathered together, to oppoſe the *Syrians*: ſo if thoſe had been conquered, all had been loſt. *n* Being perſwaded, and encouraged ſo to do; partly, to prevent the Miſchiefs of a Siege in *Samaria*, and the waſte of all the reſt of their country: and partly, by the remembrance of their former ſucceſs, and an expectation of the ſame aſſiſtance from God again. *o* Probably upon ſome hilly ground, where they might ſecure themſelves, and watch for advantage againſt their Enemies, which may be the reaſon why the *Syrians* durſt not aſſault them before the Seventh Day, *ver.* 29. *p* (*i.e.*) Few, and weak, and heartleſs; being alſo for conveniency of fighting, and that they might ſeem to be more than they were, divided into two bodies.

28 ¶ And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the LORD, Becauſe the Syrians have ſaid *q*, The LORD *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye ſhall know that I *am* the LORD *r*.

q Which he knew, either by common Report, ſtrengthned by their preſent choice of a plain ground for the battel: or rather, by Revelation from God, who diſcovered their ſecret counſels, 2 *King.* 6. 12. *r* To wit, the Univerſal Lord of all places, and perſons, and things.

29 And they pitched one over-againſt the other ſeven days, and *ſo* it was, that in the ſeventh day the battel was joyned, and the children of Iſrael ſlew of the Syrians an hundred thouſand footmen in one day.

30 But the reſt fled to Aphek into the city, and *there* a wall *ſ* fell upon twenty and ſeven thouſand of the men *that were* left: and Ben-hadad fled, and came into the city *t*, ‖ † into an inner-chamber *u*.

‖ Or, *from chamber to chamber.*

† Heb. *into a chamber, within a chamber.*

ſ Or, *the walls* (the Singular Number for the Plural; than which, nothing more frequent) of the City; or of ſome great Caſtle, or Fort, in, or near the City, in which they were now fortifying themſelves; or of ſome part of the City where they lay. Which might poſſibly happen through Natural Cauſes; but moſt probably, was effected by the mighty power of God, then ſending ſome ſudden Earthquake, or violent Storm of Wind, which threw down the VVall, or VValls upon them; or doing this by the Miniſtery of Angels. VVhich cannot be incredible to any Man, except to him that denies the Truth of all the Miracles Recorded in the Old and New Teſtament; which being atteſted, many of them, by *Jews* and *Heathens*, it is the height of Folly and Impudence to deny. For if ever Miracle was to be wrought, now ſeems to have been the proper time and ſeaſon for it; when the Blaſphemous *Syrians* denied the Soveraign and Infinite Power of God, and thereby in ſome ſort obliged him, for his own Honour, to give a proof of it; and to ſhew, That he was the God of the Plains, as well as of the Mountains; and that he could as effectually deſtroy them in their ſtrongeſt Holds, as in the open fields; and make the very VValls, to whoſe ſtrength they truſted for their Defence, to be the Inſtruments of their Ruine. But it may be further obſerved, that it is not ſaid, That all theſe were killed by the fall of this VVall; but only that *the wall fell upon them*, killing ſome, and wounding others, as is uſual in thoſe Caſes. Nor is it neceſſary, that the VVall ſhould fall upon every individual perſon; but it is ſufficient to juſtifie this phraſe, if it fell upon the main body of them; for the words in the *Hebrew* run thus, *the wall fell upon* 27000. (not *of the men that are left*, as we render it, but) *which were left* of, that great Army. *t* Either, 1. Out of the Fields, as the reſt of his Army did. VVhich is diſtinctly, and particularly noted of him, becauſe he was the moſt Eminent Perſon in it, and the Head of it. Compare the Title of *Pſal.* 18. Or. 2. At, and from the noiſe and report of that terrible fall of the VVall, or VValls: which poſſibly might be in the out-ſide, or Suburbs of the City; from whence he fled further into the City. *u* Or, *a chamber within a chamber*: where he ſuppoſed he might lie hid, till he had an opportunity of making an Eſcape, or of obtaining Mercy.

31 ¶ And his ſervants ſaid unto him, Behold now, we have heard that the kings of the houſe of Iſrael *are* merciful kings *x*: let us, I pray thee, put ſackcloth on our loins, and ropes upon our heads *y*, and go out to the king of Iſrael, peradventure he will ſave thy life.

x More merciful than others, becauſe that Religion which they had profeſſed, taught them Humanity, and obliged them to ſhew Mercy. *y* As a teſtimony of our ſorrow, for undertaking this War; and that we have juſtly forfeited our Lives for it, which we ſubmit to their Mercy.

32 So they girded ſackcloth on their loins, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, Thy ſervant Ben-hadad ſaith, I pray thee let me live. And he ſaid, *Is* he yet alive? he *is* my brother *z*.

z I do not only freely pardon him, but honour and love him as my brother.

33 Now the men did diligently obſerve, whether *any thing would come* from him, and did haſtily catch *it a*: and they ſaid, Thy brother Ben-hadad *b*. Then he ſaid, Go ye, bring him: then Ben-hadad came forth to him; and he cauſed him to come up into the chariot.

a Or, *they took that* Word *for a good token, and made haſte and ſnatched it* (*i.e.*) that Word *from him*, *i. e.* from his mouth; they repeated the word again, to try whether the King would own it, or it only dropt caſually from him; or *made haſte to know, whether it was from him*: *i. e.* Whether he ſpoke this from his heart, or only in diſſimulation or deſign: for it ſeemed too good news to be true. *b* Underſtand, *liveth*: for that he enquired after, *ver.* 32.

34 And *Benhadad* ſaid unto him, The cities which my father took from thy father *c*, I will reſtore, and thou ſhalt make ſtreets *d* for thee in Damaſcus as my father made in Samaria. Then *ſaid Ahab*, I will ſend thee away with this covenant *e*. So he made a covenant with him, and ſent him away.

c Either, 1. From *Baaſha*, chap. 15. 20. whom he calls *Ahab*'s *Father*, becauſe he was his Legal Father; *i. e.* his Predeceſſor. Or, 2. From *Omri*; in whoſe time, it ſeems, he made a ſucceſsful Invaſion into the Land of *Iſrael*, and took ſome more of the Cities, and *Aphek* amongſt the reſt; though it be not elſewhere Recorded in Scripture. *d* Or, *markets*, &c. places where thou maiſt either receive the Tribute which I promiſe to pay thee, or exerciſe Judicature upon my Subjects in caſe of their Refuſal. Or *Outlets* (as the *LXX* render it) *in* or *into Damaſcus*; *i. e.* Some ſtrong Fort near *Damaſcus*, which might curb the Kings of *Damaſcus*, and keep them from attempting any other Invaſion into the Land of *Iſrael*. *e* He takes no notice of his Blaſphemy againſt God; nor of the vaſt Injuries which his People had ſuffered from him, but only minds his own Grandeur, and the advancement of his Power.

35 ¶ And

35 ¶ And a certain man of the ſons of the prophets ſaid unto his neighbour *f* in the word of the LORD *g*, Smite me *h*, I pray thee. And the man refuſed to ſmite him *i*.

f Or, Brother, another ſon of the Prophets. *g* In the Name, and by the Command of God, whereof doubtleſs he had informed him. *h* So as to wound me, *ver.* 37. He ſpeaks what God commanded him, though it was to his own hurt; by which obedience to God, he ſecretly reproacheth *Ahab*'s diſobedience in a far eaſier matter. And this Prophet by God's appointment deſires, that looking like a wounded Soldier, he might have the more free acceſs to the King, and diſcourſe with him; which it was very hard for a Prophet to obtain, that ſort of men being hateful to *Ahab*, *chap.* 22. 8. and to his Courtiers. *i* Not out of contempt of God's command, but moſt probably, in tenderneſs and compaſſion to his Brother.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the LORD, behold, as ſoon as thou art departed from me, a lion ſhall ſlay thee. And aſſoon as he was departed from him, a * lion found him, and ſlew him *k*.

* chap. 13. 24.

k If the Puniſhment ſeem too ſevere for ſo ſmall fault, let it be conſidered, 1. That Diſobedience to Gods Expreſs Command, eſpecially when it is delivered by a Prophet, is a great ſin, and no leſs than Capital, *Deut.* 18. 19. 2. This fault was much worſe in a Prophet, who very well knew the Authority of God's Commands, and this way or manner of publiſhing them. 3. We cannot judge of the caſe, becauſe this Man might be guilty of many other heinous ſins unknown to us, but known to God; for which, God might juſtly cut him off; which God choſe to do upon this occaſion, that by the ſeverity of this puniſhment of a Prophets Diſobedience, proceeding from pity to his Brother, he might teach *Ahab* the greatneſs of his ſin, in ſparing him through fooliſh pity; whom by the Laws of Religion, and Juſtice, and Prudence, and common Safety, he ſhould have cut off, and what puniſhment he might expect for it.

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, † ſo that in ſmiting he wounded *him*.

† Heb. *ſmiting and wounding.*

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf *l* with aſhes *m* upon his face.

l That he might ſooner gain acceſs to the King, and Audience from him. See on, *ver.* 35. *m* Whereby he changed the colour of it. Or, *with a veil*, or *cloth*, or *band*; (as the *Hebrew* Doctors underſtand the Word) whereby he might ſeem to have bound up his Wound, which probably was in his face; for it was to be made in a very conſpicuous place, that it might be viſible to *Ahab* and others.

39 And as the king paſſed by, he cried unto the king: and he ſaid *n*, Thy ſervant went out into the midſt of the battel, and behold, a man *o* turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life *p*, or elſe thou ſhalt † pay a talent of ſilver.

† Heb. *Weigh.*

n This following Relation is not an untruth, but a Parable; an uſual way of Inſtruction in the *Eaſtern* parts, and ancient times, and moſt fit for this occaſion, wherein an obſcure Prophet was to ſpeak to a great King; whoſe Ears were tender, and impatient of a downright Reproof, and exceeding partial in his own Cauſe; who by this Artifice is made to condemn himſelf, before he was aware of it, and ſo forced to receive the Prophet's juſt Sentence with more patience and moderation: Compare 1 *Sam.* 12. & 14. *o* My Commander or Superior, as the manner of his Expreſſion here following ſheweth. *p* Thou ſhalt die in his ſtead; as below, *ver.* 42. Compare *Exod.* 21. 23.

40 And as thy ſervant was buſie here and there, † he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgment *q* be, thy ſelf haſt decided it.

† Heb. *he was not.*

q (*i. e.*) Thy Sentence; or the Sentence againſt thee: thou muſt perform the Condition to which thou didſt ſubmit. Either ſuffer the one, or do the other.

41 And he haſted, and took the aſhes away from his face: and the king of Iſrael diſcerned him that he *was* of the prophets *r*.

r Either, 1. By his Face, which was known either to the King, or to ſome of his Courtiers there preſent. Or 2. By the change of the manner of his Addreſs to him, which now was ſuch as the Prophets uſed.

42 And he ſaid unto him, Thus ſaith the LORD, * Becauſe thou haſt let go out of *thy* hand a man † whom I appointed to utter deſtruction, therefore thy life ſhall go for his life *ſ*, and thy people for his people *t*.

* chap. 22. 37. † Heb. *of my curſe.*

ſ Queſt. What was the great ſin of *Ahab* in this Action, for which God ſo ſeverely puniſheth him? *Anſ.* The great diſhonour hereby done to God, in ſuffering ſo horrid a Blaſphemer, *ver.* 23. to go unpuniſhed, which was contrary to an expreſs Law, *Lev.* 24. 16. *Obj.* What is this to *Ben-hadad*, ſeeing that Law concerned *Iſraelites* only? *Anſ.* It reached both to them that were *born in the land*, and (as is there expreſſed) *unto ſtrangers* that were among them, and in their power, which was *Ben-hadad*'s caſe; for God had delivered him into *Ahab*'s hand, for his Blaſphemy, as he promiſed to do, *ver.* 28. by which act of his Providence, eſpecially compared with that Law, it was moſt evident, that this man was appointed by God to deſtruction, as is here ſaid. But *Ahab* was ſo far from puniſhing this Blaſphemer, that he doth not ſo much as rebuke him, but treats him like a Friend, and a Brother; diſmiſſeth him upon eaſie terms, and takes his Word for the performance, and takes not the leaſt care for the Reparation of Gods Honour, but only for the amplification of his own Power, *t Queſt.* Why were the people puniſhed for *Ahab*'s ſin? *Anſ.* 1. Becauſe *Ahab* was puniſhed in the loſs of his people. 2. The people were puniſhed for their own ſins, which were many, and great; though God took this occaſion to inflict it. 3. The great injury and miſchief hereby done to his own people; who by this moſt fooliſh and wicked act, were expoſed to all thoſe Rapines and Slaughters which *Ben-hadad* either did commit, or might have committed againſt them afterwards; of which, conſequently *Ahab* was guilty. And it muſt be conſidered, That all the *Iſraelites* were the Lords peculiar people; nor did their Apoſtacy from God, deprive God of his right; and the Kings of *Iſrael* and *Judah* had theſe committed to them, in way of Truſt, to be governed and protected by them. And therefore *Ahab* for this groſs breach of his Truſt, was juſtly liable, though not to the Cenſures of his People, yet to the hand of God, who was his King and Governour.

43 And the King of Iſrael went to his houſe, heavy and diſpleaſed *u*, and came to Samaria.

u Not for his ſin, but for the ſad Effects of it upon himſelf, and people; which he might confidently expect, having had many experiences, that God did not ſuffer the words of his Prophets to fall to the ground.

CHAP. XXI.

1 AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel *a*, hard by the palace of Ahab king of Samaria.

a Where one of *Ahab*'s Palaces was, as the other was in *Samaria*.

2 And Ahab ſpake unto Naboth, ſaying, Give me thy * vineyard, that I may have it for a garden of herbs, becauſe it *is* near unto my houſe, and I will give thee for it a better vineyard than it: *or* if it † ſeem good to thee, I will give thee the worth of it in money.

* 1 Sam. 8. 14. † Heb. *be good in thine eyes.*

3 And Naboth ſaid to Ahab, the LORD forbid it me, that I ſhould give the inheritance of my fathers unto thee *b*.

b For God hath expreſly, and for divers weighty reaſons forbidden the alienation of Lands from the Tribes and Families to which they were allotted, *Lev.* 25. 15, 23, 25. *Numb.* 36. 7. *Ezek.* 46. 18. And although theſe might have been alienated till the Jubilee, yet he durſt not ſell it to the King for that time; becauſe he ſuppoſed, that if once it came into the King's hand, eſpecially to be made a Garden of Pleaſure, and affixed to his Palace, neither he nor his poſterity could ever recover it again; and ſo he ſhould both offend God, and wrong his poſterity; which, being as it ſeems, a pious Man, he durſt not do.

4 And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face *c*, and would eat no bread *d*.

c From the Light, and Company which either then were with him, or might come to him, to the Wall, as *Hezekiah* did under a like dejection of Spirit, *Iſa.* 38. 2. *d* Refuſed to eat meat in his uſual time.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why *is* thy ſpirit ſo ſad, that thou eateſt no bread?

6 And

7 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money; or elſe, if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

8 And Jezebel his wife ſaid unto him, Doeſt thou now govern the kingdom of Iſrael *e*? ariſe, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

e Art thou fit to be King, that canſt put up ſuch Affronts from thy ſubjects, and haſt not the Courage to uſe thy abſolute power to diſpoſe of them, and theirs, as ſeemeth good unto thee?

9 So ſhe wrote letters in Ahabs name, and ſealed *them* with his ſeal, and ſent the letters unto the elders, and to the nobles *f* that *were* in his city, dwelling with Naboth.

f Whom ſhe very well knew to be fit for her purpoſe. *g* (*i.e.*) In *Jezreel*. So ſhe ſeeks to deſtroy him with a pretence of Juſtice, and with as little reflection upon *Ahab*, as might be.

9 And ſhe wrote in the letters, ſaying, Proclaim a faſt *h*, and ſet Naboth † on high *i* among the people.

† Heb. *in the top of the people.*

h To remove all ſuſpicion of hatred, or evil deſign in *Ahab*, and to beget a good Opinion of him amongſt his people, as if his afflictions had done him good, and as if he were grown zealous for Gods Honour, and careful of his peoples welfare, and therefore deſirous to prevent the further diſpleaſure of God againſt his City and Kingdom, and in order thereunto, to enquire into all thoſe ſins which provoked God againſt them, and effectually to purge them out. *i* On a ſcaffold, or ſome other high-place, where Malefactors were uſually and aptly placed, that they might be ſeen, and their defence heard by all the people.

10 And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt † * blaſpheme *k* God and the king: and *then* carry him out *l*, and * ſtone him *m* that he may die *n*.

† Heb. *bleſs.* So *Gr.* Job 2. 5, 9.
* Act. 6. 11.
* Lev. 24. 14.

k Heb. *Bleſs.* *Bleſſing* is put for *curſing* and *blaſpheming*, as *Job* 1. 11. & 2. 9. ſo alſo here, as is apparent, becauſe his *bleſſing God and the king* had been no Crime. It is a Figure called *Euphemiſmus*. God would have Blaſphemy ſo much abhorred, that it ſhould not eaſily and unneceſſarily be named by its proper name. Compare *Pſal.* 16. 4. *l* To the place where Malefactors were puniſhed, which was out of the City, *Lev.* 24. 23. *Joſ.* 7. 24. *Mar.* 15. 20. *Heb.* 13. 12. partly, to ſhew that they were unworthy of all humane ſociety, and abhorred by all the people: and partly, becauſe the place where they were killed, was thereby ceremonially polluted. *m* The proper puniſhment of Blaſphemers, *Lev.* 24. 15, 16. *n* As one that curſed his God, and his political Father, his King. See *Exod.* 21. 17. & 22. 28.

11 And the men of his city, *even* the elders and the nobles, who were the inhabitants in his city, did as Jezebel had ſent unto them *o*, *and* as it *was* written in the letters which ſhe had ſent unto them.

o Which is not at all ſtrange in them who had for a long time caſt off the fear and ſenſe of God, and proſtituted their Conſciences and Religion to pleaſe their King, and ſold themſelves to all manner of wickedneſs, and could not now make a ſafe and honourable retreat, and durſt not diſobey *Jezebel*'s command, by whom they knew the King was wholly governed, and who could eaſily have taken away their lives in the ſame manner, if they had refuſed to kill *Naboth*.

12 They proclaimed a faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did † blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned * him *p* with ſtones, that he died.

† Heb. *bleſs.* So *Gr.*
* 2 Kin. 9. 26.

p And his Sons with him, as it may be thought from 2 *King.* 9. 26. that ſo the King might have an undiſturbed poſſeſſion: for which they might pretend thoſe Examples, *Numb.* 16. 32. *Joſ.* 7. 24. But theſe were Examples of extraordinary vengeance, and by ſpecial warrant from God; and the Law of God was poſitively contrary to it, *Deut.* 24. 16.

14 Then they ſent to Jezebel *q*, ſaying, Naboth is ſtoned, and is dead.

q By whom they knew the Affairs of the Kingdom were managed, and this Deſign contrived.

15 ¶ And it came to paſs, when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, Ariſe, take poſſeſſion of the vineyard of Naboth *r* the Jezreelite, which he refuſed to give thee for money: for Naboth *is* not alive, but dead.

r Either, Firſt, By right of confiſcation, to repair the injury which he did to the King by blaſpheming him. Or, Secondly, By tyrannical Uſurpation. Or, Thirdly, By right of Inheritance: for ſome ſay that *Ahab* was his next Kinſman, his Sons being dead; which they judge more likely, becauſe his Land was next to the Kings.

16 And it came to paſs, when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the LORD came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria *ſ*: behold, he *is t* in the vineyard of Naboth, whither he is gone down to poſſeſs it.

ſ Either, who now is there, and about to depart thence to *Jezreel*: or, who commonly dwells there. *t* Or rather, *he will be*; by that time that thou comeſt thither, thou ſhalt find him there.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, Haſt thou killed, and alſo taken poſſeſſion *u*? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, In the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine *x*.

u Thou haſt murdered an Innocent and Righteous Man; and inſtead of repenting for it, thou haſt added another piece of injuſtice and violence to it, and art going confidently and chearfully to reap the fruit of thy wickedneſs. He aſcribes *Jezebel*'s Fact to *Ahab*, becauſe *Jezebel* did it by his Connivence, and Conſent, and Authority, and for the ſatisfaction of his inordinate Appetite. *x* *Queſt.* How was this fulfilled, when *Ahab*'s blood was not licked in *Jezreel*, which was in the Tribe of *Iſſachar*, but in the Pool of *Samaria*, *chap.* 22. 38. which was in the Tribe of *Ephraim*? *Anſ.* Firſt, This was done, though not in the ſame individual place, yet in the ſame general place, *i.e.* in the Territory of *Samaria*, within which *Jezreel* was; and in a place of the ſame nature, a publick and common place; for ſuch was both the place of *Naboth*'s Execution, and the Pool of *Samaria*. Secondly, This was particularly accompliſhed in his ſon *Joram*, as is affirmed, 2 *King.* 9. 25, 26. whoſe blood is not improperly called *Ahab's blood*, becauſe children are ſaid to be born of their parents blood. See *Job.* 1. 13. *Act.* 17. 26. *Obj.* Theſe words, *thy blood, even thine*, ſhew that it is meant of *Ahab*'s perſon. *Anſ.* True, the threatning was ſo directed and deſigned at firſt; but afterwards, upon his humiliation, the puniſhment was transferred from him to his Son, as is expreſſed, *ver.* 29. *Obj.* This is ſaid to be fulfilled in *Ahab*'s perſon, *chap.* 22. 38. *Anſ.* Either that may be referred to ſome other Prediction or Commination not elſewhere mentioned: or rather, it intimates that it was in part, and in ſome ſort fulfilled in him, though not ſo ſeverely and opprobriouſly, nor with ſuch Characters of the Curſe as it was in his Son; whence he there mentions only the thing, without any regard unto the place here deſigned. But it may further be obſerved, That although upon *Ahab*'s humiliation, the Curſe here threatned might ſeem to be wholly tranſlated from his perſon to his poſterity; yet upon *Ahab*'s return to ſin, in the next Chapter, he brings back the Curſe upon himſelf, and ſo it is no wonder if it be in ſome ſort fulfilled in him alſo. Thirdly, The *Hebrew* word, rendred *in the place where*, may be, and is by ſome learned men otherwiſe rendred, either thus, *Inſtead of this that*; that being frequently ſaid to be done in anothers *place*, which was only done in his *ſtead*: or, *like as*: or, *becauſe that*. So it doth not deſign the place, but the cauſe and reaſon of this Judgment. And in this ſenſe the ſame word is uſed, *Zech.* 2. 10.

20 And Ahab ſaid to Elijah *y*, Haſt thou found me *z*, O mine enemy *a*? And he anſwered, I have found *thee b*: becauſe thou haſt ſold thyſelf *c* to work evil in the ſight of the LORD *d*.

y Upon, and after his delivery of the Meſſage laſt mentioned, which it was needleſs to repeat. *z* Doſt thou purſue me from place to place? Wilt thou never let me reſt? Art thou come after me hither with thy unwelcome Meſſages? *a* That art always diſturbing, threatning, and oppoſing me, and expreſſing not ſo much Gods mind, as thy own hatred and enmity againſt me. Compare *chap.* 22. 8. *b* The hand of God hath

hath found and overtaken thee in the very act of thy ſin.
c Thou haſt wilfully and wholly reſigned up thy ſelf to be the bond-ſlave of the Devil, or *Baal*, and of wicked *Jezebel*, to do whatſoever they perſwade thee to do; as a man that ſells himſelf to another, is totally in his Maſter's power, and muſt employ all his time and ſtrength for his ſervice. Compare 2 *King.* 17. 17. See on *Rom.* 7 14. *d* (*i. e.*) Impudently and contemptuouſly. Withal he minds him, that although his ſin was in a great meaſure hid from the eyes of men by *Jezebel*'s cunning contrivance, yet it was evident and known to God, who would require it at his hands.

* chap. 14. 10. 2 King. 9. 8. * 1 Sam. 25. 22. * chap. 14. 10.

21 Behold, * I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab * him that piſſeth againſt the wall, and * him that is ſhut up, and left in Iſrael *e*,

e Of which ſee on *chap.* 14. 10.

* chap. 15. 29. * chap. 16. 3.

22 And will make thine houſe like the houſe of * Jeroboam the ſon of Nebat, and like the houſe of * Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin.

* 2 Kin. 9. 36. ‖ Or, *ditch.*

23 And * of Jezebel alſo ſpake the LORD, ſaying, The dogs ſhall eat Jezebel by the ‖ wall *f* of Jezreel.

f Or, *by the ditch*, or *fort*: or, *in the portion*, as it is explained 2 *King.* 9. 36. the *Hebrew chel*, here, being put for *chelek*, uſed there by an *Apocope* of the laſt *Hebrew* Letter, which is not unuſual in the *Hebrew* Tongue.

* chap. 14. 11. & 16. 4.

24 * Him that dieth of Ahab in the city, the dogs ſhall eat; and him that dieth in the field, ſhall the fowls of the air eat.

25 ¶ But there was none like unto Ahab *g*, which did ſell himſelf to work wickedneſs in the ſight of the LORD, whom Jezebel his wife ‖ ſtirred up *h*.

‖ Or, *incited.*

g *None* among all the Kings of *Iſrael* which had been before him. *h* This is added to ſhew, that temptations to ſin are no excuſe to the ſinner.

26 And he did very abominably in following idols, according to all *things* as did the Amorites *i*, whom the LORD caſt out before the children of Iſrael.

i (*i. e.*) The ſeven Nations of *Canaan*, all called by this Name, as *Gen.* 15. 16. & 48. 22. *Amos* 2. 9, 10.

27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly *k*.

k (*i. e.*) Slowly and ſilently, after the manner of mourners, or thoſe who are under a great conſternation, and in deep conſideration.

28 And the word of the LORD came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me *l*, I will not bring the evil *m* in his days: *but*

* 2 Kin. 9. 25. * in his ſons days will I bring the evil upon his houſe.

l (*i. e.*) In my preſence, and upon my threatning. But this humiliation or repentance of *Ahab*'s, was only external and ſuperficial, ariſing from the terror of Gods Judgments; and not ſincere and ſerious, proceeding from the Love of God, or a true ſenſe of his ſin, or a ſolemn purpoſe of amendment of his Life, as appears, becauſe all the particulars of his repentance here, *ver.* 27. are external and ritual only; nor is there the leaſt intimation of any one ſign or fruit of his true repentance, as that he reſtored *Naboth*'s Land, or reproved his infamous Wife; but in the very next Chapter you find him returning to his former Vomit, hating and threatning the Lord's Prophets, *&c.* *m* (*i. e.*) The Judgment threatned, both that *ver.* 19. which was not inflicted upon *Ahab* with ſo much ignominy, and with that particular ſignature of God's vengeance, that it was to be done in the ſame place, as it was upon his Son *Joram*; and eſpecially that, *ver.* 21, 22. which was wholly ſuſpended until his Sons days.

CHAP. XXII.

1 AND they *a* continued three years *b* without war between *Syria* and Iſrael.

a The *Syrians* and *Iſraelites* deſigned in the following words. *b* Computed from the laſt War and League wherewith it was concluded: becauſe both *Ahab* and *Ben-hadad* were ſo weakned and broken by the late Wars, that they needed and deſired Peace to recruit themſelves, and repair their former loſſes.

* 2 Chron. 18. 1, *&c.*

2 And it came to paſs in the third year, that * Jehoſhaphat the king of Judah came down to the king of Iſrael *c*.

c Having now, as he ſuppoſed, made a firm Peace with *Ahab* by the Alliance contracted between *Joram* his Son, and *Athaliah*, *Ahab*'s Daughter: Of which ſee 2 *King.* 8. 18. 2 *Chron.* 18. 1.

* 1 Chr. 6. 73. † Heb. *ſilent from taking it.*

3 (And the king of Iſrael ſaid unto his ſervants, Know ye that * Ramoth *in* Gilead *is* ours *d*, and we *be* † ſtill, *and* take it not out of the hand of the king of Syria?)

d (*i. e.*) Belongeth to us by right, both by Gods Donation, and deſignation of it for a City of refuge, *Joſ.* 21. 38. and by our laſt agreement with *Ben-hadad*, 1 *King.* 20. 34. which he refuſeth to deliver up to us upon our demand.

* 2 King. 3. 7.

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battel to Ramoth-gilead? And Jehoſhaphat ſaid to the king of Iſrael, * I *am* as thou *art*, my people as thy people, my horſes as thy horſes *e*.

e I will heartily and effectually joyn with thee; and my Forces ſhall be at thy ſervice as much as thine own.

5 And Jehoſhaphat ſaid unto the king of Iſrael, Enquire *f* I pray thee, at the word of the LORD to day.

f By ſome Prophet; that we may know the mind of God in it, and what ſucceſs we may expect. This was the practice of the Godly. See *Judg.* 1. 1. & 20. 28. 1 *Sam.* 23. 2.

6 Then the king of Iſrael gathered the prophets *g* together, about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up: for the LORD ſhall deliver *it* into the hand of the king.

g Which doubtleſs were his own falſe Prophets, or the Prieſts of *Baal*; probably thoſe very 400 Men whom *Jezebel* preſerved from that great ſlaughter, *chap.* 18. who yet gave in their Anſwer in the Name of *Jehovah*, not of *Baal*; either, in compliance with *Jehoſhaphat*; or rather, by *Ahab*'s direction, that good *Jehoſhaphat* might be deceived by them, into a good Opinion of the War.

7 And Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD beſides *h*, that we might enquire of him?

h Beſides theſe, who may ſeem to be ſuch by your Opinion, and their own profeſſion: but I deſire further ſatisfaction from ſome other Prophet.

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one *i* man (Micaiah *k* the ſon of Imlah) by whom we may enquire of the LORD; but I hate him, for he doth not propheſie good concerning me, but evil *l*. And Jehoſhaphat ſaid, Let not the king ſay ſo *m*.

i To wit, in this place, for whom I can ſpeedily ſend: for there were alſo other Prophets elſewhere in the Kingdom, as *Elijah*, *Eliſha*, and others: but theſe were not at hand for the preſent occaſion. *k* Not one of the 12 Prophets, who lived about 150 Years after this time, but another of that Name. *l* He is always a Meſſenger of evil tidings: which was true, but no ſufficient reaſon why he ſhould hate him, becauſe *Micaiah* was purely Gods Inſtrument in all his Meſſages: and whatſoever evil he threatned, *Ahab* himſelf was the cauſe and procurer of it. *m* Do not preſage evil to our Enterprize: let us neither hate his perſon, nor deſpiſe his meſſage; but firſt hear it, and then do as we ſee cauſe.

‖ Or, *Eunuch.*

9 Then the king of Iſrael called an ‖ officer, and ſaid, Haſten *hither* Micaiah, the ſon of Imlah.

† Heb. *floor.*

10 And the king of Iſrael, and Jehoſhaphat the king of Judah, ſat each on his throne, having put on their robes *n*, in a † void place *o* in the entrance of the gate of Samaria, and all the prophets propheſied before them.

n Their Royal Robes, and Enſigns of Majeſty. *o* In the place of Judicature, which was in or nigh the Gate of the City, and in the front of ſome void place, where either People

ſtood to hear and ſee Juſtice adminiſtred; or Soldiers were placed for the defence of the City in time of War.

11 And Zedekiah the ſon of Chenaanah, made him horns of iron *p*: and he ſaid, Thus ſaith the LORD *q*, With theſe ſhalt thou puſh the Syrians, until thou have conſumed them.

p Fit Emblems of the Power and Victory of theſe two Kings. The Devil is Gods Ape, and the falſe Prophets ſometimes imitating the true, who when they declared Gods mind by words, did alſo oftentimes confirm it by ſenſible ſigns. See *Iſa.* 20. 2. *Jer.* 27. 2. *q* Heb. *Jehovah*: whoſe Name he pretends, to gain the more credit and countenance to his words. See on *ver.* 7.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the kings hand.

13 And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good *r*.

r This he deſigns, not out of any Love to *Micaiah* (whom he perſwades to debauch his Conſcience), but meerly out of a deſire to gratifie his Kings humour.

14 And Micaiah ſaid, *As* the LORD liveth, what the LORD ſaith unto me *ſ*, that will I ſpeak.

ſ What anſwer God ſhall put into my mind and mouth, which, it ſeems, was not yet done.

15 ¶ So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battel, or ſhall we forbear? And he anſwered him *t*, Go, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

t Not ſeriouſly, but ironically, uſing the very words of the falſe Prophets in way of deriſion: As appears, Firſt, From his omiſſion of that ſolemn Preface, *Thus ſaith the Lord*; or, *this is the word of the Lord*, which the Prophets generally uſed, and which himſelf uſeth when he comes to his ſerious anſwer, *v.* 19. Secondly, From *Ahab*'s reply, *ver.* 16. which ſhews that he ſuſpected *Micaiah*'s ſincerity in that anſwer, and gathered by his geſture or manner of ſpeaking, that he ſpake only mimically, as repreſenting and traducing the falſe Prophets for their anſwer. See the like Ironical paſſages, *Gen.* 3. 22. *Judg.* 10. 14. 1 *King.* 18. 27. *Eccl.* 11. 9. *Ezek.* 20. 39. *Amos* 4. 4, 5. All which expreſſions are not uſed to lead Men into Miſtakes, but to bring them to the ſight of their ſin and duty; which may be done ſometimes moſt efficaciouſly in this way. So *Micaiah*'s meaning is plainly this, Becauſe thou doſt not ſeek to know the truth, but only to pleaſe thy ſelf, go to the Battel, as all thy Prophets adviſe thee, and expect the ſucceſs which they promiſe thee, and try the truth of their Prediction by thy own coſtly experience.

16 And the king ſaid unto him, How many times ſhall I adjure thee *u*, that thou tell me nothing, but *that which is* true in the Name of the LORD?

u I adjure thee again and again, that thou give over this mockery, and ſeriouſly tell me the mind of God in this matter.

* Mat. 9. 36. 17 And he ſaid, I ſaw *x* all Iſrael * ſcattered upon the hills *y*, as ſheep that have not a ſhepherd *z*: and the LORD ſaid, Theſe have no maſter, let them return every man to his houſe in peace *a*.

x In the Spirit, or in a Viſion. *y* Upon the Mountains of *Gilead*, nigh *Ramoth*: either, where they lay encamped by *Ahab*'s order: or, to which they fled from the Enemy, eſteeming that the ſafeſt place. See *Mat.* 24. 16. *z* As People who have loſt their King. See *Numb.* 27. 17. *Iſa.* 40. 11. & 44. 28. *Ezek.* 34. 23. *a* Diſcharged from the War: which was fulfilled *v.* 26.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would propheſie no good concerning me, but evil *b*?

b Now thou ſeeſt my words verified, and this man ſhewing his hatred by this malignant and treaſonable prophecy, and how little heed is to be given to his words. Which crafty inſinuation ſeems to have had too great an influence upon good *Jehoſhaphat*; otherwiſe he would never have gone to the battel.

19 And he ſaid, Hear thou therefore *c* the word of the LORD: I ſaw *d* the LORD ſitting on his throne, and * all the hoſt of heaven *e* ſtanding by him *f*, on his right hand, and on his left.

* Job 1. 6. & 2. 1. Dan. 7. 10. Zech. 1. 10. Mat. 18. 10. Heb. 1. 7, 14.

c Becauſe thou giveſt credit to thy falſe Prophets, and diſtruſteſt my words, as if they were but the ſuggeſtions of my own fancy, and hatred of thy perſon; I will give thee a diſtinct and true account of the whole matter, in Gods Name and Preſence. *d* By the eyes of my mind: for he could not ſee the Lord with bodily eyes. *e* (*i. e.*) The Angels, who are oft called Gods *hoſt* or *hoſts*, becauſe of their great number, excellent order, and conſtant readineſs to attend upon God, and to execute his Commands. See *Gen.* 2. 1. *Pſal.* 103. 21. & 148. 2. Theſe Angels were both good and bad, the one poſſibly on his right, the other on his left hand. Nor is it ſtrange that the Devils are called *the hoſt of heaven*: if you conſider, Firſt, That their original ſeat was in Heaven; and Men in Scripture are oft called by the Name of the place from whence they came. Secondly, That the Name of *Heaven* is oft given to all that part of the World which is above the Earth, and among the reſt to the Air, as *Gen.* 1. 20. & 7. 11. and 8. 2. and 27. 28. *Deut.* 4. 11. & 11. 11. where the Devils Reſidence and Dominion lies, *Eph.* 2. 2. and that both *Michael and his Angels*, and *the Dragon and his Angels*, are ſaid to be, and to wage *war in heaven*, Rev. 12. 7. *i. e.* either the Air, or the Church. And this place is not to be underſtood as if *Micaiah* had ſeen with his bodily eyes the Lord and his Angels ſitting in the third Heaven; but that he ſaw a repreſentation of the Divine Preſence in the Air, attended with good and bad Angels. *f* In the poſture of Miniſters, to receive and execute his Commands.

20 And the LORD ſaid, Who ſhall ‖ perſwade Ahab *g*, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

‖ Or, *deceive*.

g This is not to be groſly underſtood, as if God did ask and take counſel from his Creatures, or were at a loſs to find out an expedient to accompliſh his own Will; did conſider ſeveral ways, and then cloſe with that which upon debate appeared to be beſt; all which it is ridiculous to imagine concerning a God of perfect and infinite knowledge; but only to bring down Divine things to our ſhallow Capacities, and to expreſs the various means which God hath to execute his own deſigns.

21 And there came forth a ſpirit *h*, and ſtood before the LORD, and ſaid, I will perſwade him.

h An evil ſpirit came out of the knot or company of them, ſtanding poſſibly on the left hand, and preſented himſelf before the Throne, as having ſomething to ſay to the Lord.

22 And the LORD ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets *k*. And he ſaid, * Thou ſhalt perſwade *him*, and prevail alſo *l*: go forth, and do ſo *m*.

* Judg. 9. 23.

k I will inſpire a lye into the minds and mouths of his Prophets. *l* I will give them up into thy hands, and blind their minds, and leave them to their own ignorance and wickedneſs, which will certainly lead them into dreadful miſtakes. *m* This is not a command, but only a permiſſion; which is oft expreſſed in the *Imperative* Mood, as 1 *Sam.* 16. 10. *Mat.* 8. 22. *Joh.* 13. 27. I will not hinder thee from tempting them, nor give them Grace to withſtand their temptation; whereby thou maiſt be aſſured of ſucceſs.

23 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of all theſe thy prophets, and the LORD hath ſpoken evil concerning thee.

24 But Zedekiah the ſon of Chenaanah *n* went near, and ſmote Micaiah on the cheek *o*, and ſaid, * Which way went the ſpirit of the LORD from me to ſpeak unto thee *p*?

* 2 Chr. 18. 23.

n The chief of the falſe Prophets, who was much in the King's favour, upon which he now preſumed. *o* In way of contempt and ſcorn, *Job* 16. 10. *Jer.* 20. 2. *Lam.* 3. 30. *Mark* 14. 65. *p* (*i. e.*) In what manner went it? Foraſmuch as I and my brethren have conſulted the Lord, and anſwered in his Name, and have the ſame ſpirit which thou pretendeſt to have, and not a lying ſpirit, as thou doſt falſly and maliciouſly affirm. How is it poſſible that the ſame ſpirit ſhould tell us one thing, and thee the quite contrary?

25 And Micaiah ſaid, Behold, thou ſhalt ſee in

in that day, when thou ſhalt go ‖ into † an inner chamber to hide thy ſelf *q*.

‖ Or, *from chamber to chamber.* † Heb. *a chamber in a chamber.*

q Out of a juſt fear and expectation of the deſerved puniſhment of a falſe Prophet, and of the great Author and Abettor of this pernicious War, and of *Ahab*'s deſtruction.

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back *r* unto Amon the governour of the city, and to Joaſh the kings ſon:

r To wit, into Priſon; where it ſeems he was before ſhut up; for ſo the Lord's Prophets were uſed by *Ahab*. And ſome think he was the deſiverer of that unwelcome meſſage, *chap.* 20. 41, 42.

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction *ſ*, until I come in peace *t*.

ſ (*i. e.*) With a very courſe and ſparing Diet, whereby he may be only ſupported to endure his torment. See *Deut.* 16. 3. 2 *Chr.* 18. 26. *Iſa.* 30. 20. *t* Until I return in triumph, which I doubt not I ſhall do in ſpight of all his malicious ſuggeſtions to the contrary, and then I ſhall call him to an account for all his lies and impudence.

28 And Micaiah ſaid, If thou return at all in peace, the LORD hath not ſpoken by me *u*. And he ſaid *x*, Hearken, O people, every one of you.

u I acknowledge my ſelf to be an Impoſtor, and to deſerve death. *x* (*i. e.*) *Micaiah*, the perſon laſt named, being aſſured of the truth of his Prophecy, calls all the people to be Witneſſes of it.

29 So the king of Iſrael, and Jehoſhaphat the king of Judah *y* went up to Ramoth-gilead.

y Who, though a good Man, yet was eaſily deceived in this matter; partly, becauſe *Micaiah* was a perſon unknown to him, and both he and the other Prophets pretending to give their Anſwer in the Name of the Lord, it ſeemed hard to him to determine the Controverſie, which only the Event could decide; and therefore it is no wonder if he was overborn by the vaſt diſproportion of 400 Prophets to one, and by his Relation, and Obligation, and Affection to *Ahab*: and partly, becauſe the War was Juſt and Lawful, to recover his own rights, which the *Syrian* King unjuſtly detained from him.

30 And the king of Iſrael ſaid unto Jehoſhaphat, ‖ I will diſguiſe my ſelf *z*, and enter into the battel, but put thou on thy robes *a*. And the king of Iſrael diſguiſed himſelf, and went into the battel.

‖ Or, *when he was to diſguiſe himſelf, and enter into the battel.*

z (*i. e.*) Put off my Imperial habit, that the *Syrians* may not know me, and direct their main Force againſt me; which they will aſſuredly endeavour, as knowing that this War proceedeth from me, and is likely to die with me: and then thou ſhalt ſee that this Man is a falſe Prophet, and I ſhall have the ſucceſs which I deſire and expect, notwithſtanding all his preſages. *a* Thy Royal Robes: which thou maiſt do without any danger, becauſe thou art not the Object either of the *Syrians* Rage, or of this falſe Prophecy.

31 But the king of Syria commanded his thirty and two captains, that had rule over his chariots *b*, ſaying, Fight neither with ſmall nor great, ſave only with the king of Iſrael *c*.

b And the men that fought from them, or with them, *i. e.* his whole Army. Poſſibly the Chariots and the whole Army were diſtributed into thirty two ſeveral parts, and each Captain ruled thoſe Chariots and Soldiers attending upon them, which fell to his ſhare. *c* This he ordered, either in Policy, truly ſuppoſing this to be the beſt way to put an end to the War: or, with deſign to take him Priſoner, that thereby he might wipe out the ſtain of his own Captivity, and recover the honour and advantage which then he loſt: or rather, by the power and providence of God, which diſpoſeth the hearts of Kings as he pleaſeth; and inclined them to this courſe, that they might, though ignorantly, accompliſh his word and counſel.

32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide *d* to fight againſt him: and Jehoſhaphat cried out *e*.

d They drew their Forces from their ſeveral quarters towards *Jehoſhaphat*. *e* To the Lord for help, 2 *chron.* 18. 31.

33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael *f*, that they turned back from purſuing him.

f Which they eaſily perceived; either, by their words uttered to God or them; or, by the difference of his ſhape and countenance from that of *Ahab*, which probably many of them very well knew.

34 And a *certain* man drew a bow † at a venture *g*, and ſmote the king of Iſrael between the † joynts of the harneſs *b*: wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt *i*, for I am † wounded.

† Heb. *in his ſimplicity.* † Heb. *joynts and the breaſtplate.* † Heb. *made ſick.*

g Heb. *In his ſimplicity, i. e.* ignorantly, without care, or choice, or any deſign, or thought of reaching *Ahab*. Or, *according to his perfection, i. e.* with his perfect and utmoſt ſtrength, which is mentioned as the Reaſon why it pierced through the joynts of his Armour. *h* Where the ſeveral parts of his Armour are joyned together; which poſſibly were not then joyned with ſo much art and cloſeneſs as now they are. *i* Out of the midſt of the Hoſt, where the heat of the Battel was, into a ſafer part of the Army. See the next Verſe.

35 And the battel † increaſed *k* that day: and the king was ſtayed up *l* in his chariot againſt the Syrians, and died at even, and the blood ran out of the wound, into the † midſt of the chariot.

† Heb. *aſcended.* † Heb. *boſom.*

k (*i. e.*) Grew hot and violent. *l* Was ſupported by Cordials, or by his Servants, that by his preſence he might encourage his Soldiers to fight more courageouſly, and that he might ſee the event of the Battel.

36 And there went a proclamation throughout the hoſt *m*, about the going down of the ſun, ſaying, Every man to his city, and every man to his own countrey *n*.

m Probably by *Jehoſhaphat*'s Order, with the conſent of the chief Captains of *Iſrael*; and poſſibly with the permiſſion of the King of *Syria*, upon notice of *Ahab*'s Death, which was the only thing at which he aimed, *ver.* 31. *n* The King is dead, and the Battel ended: and therefore every man hath liberty to return to his own Houſe and private occaſions.

37 ¶ So the king died, and † was brought to Samaria, and they buried the king in Samaria.

† Heb. *came.*

38 And *one* waſhed the chariot in the pool of Samaria, and the dogs licked up his blood *o*, and they waſhed his armour, according * unto the word of the LORD, which he ſpake *p*.

* chap. 21. 19.

o Together with the Water wherewith it was mixed. *p* Of which ſee the Notes on *chap.* 21. 19.

39 Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe *q* which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Iſrael?

q Heb. *the houſe of the tooth*, or *teeth*, to wit, of *Elephants*: See *chap.* 10. 18. Not that it was made wholly of ſolid Ivory, but becauſe the other materials were covered, or intermixed, or adorned with Ivory. Compare *Amos* 3. 15.

40 So Ahab ſlept with his fathers, and Ahaziah his ſon reigned in his ſtead.

41 ¶ And * Jehoſhaphat the ſon of Aſa began to reign over Judah in the fourth year of Ahab *r* king of Iſrael.

* 2 Chr. 20. 31.

r Who reigned 22 years: therefore he reigned about 18 years with *Ahab*.

42 Jehoſhaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years *ſ* in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

ſ Part, by himſelf: and partly with his Sons whom he took into the Fellowſhip of his Kingdom. Of which, ſee more on 2 *King.* 1. 17.

43 And he walked in all the ways of Aſa his father *t*, he turned not aſide from it, doing *that which was* right in the eyes of the LORD: nevertheleſs, the high places were not taken away *u*; *for* the people offered and burnt incenſe yet in the high places.

t He took the ſame care for the Government of his Kingdom; and eſpecially, for the Reformation of Religion, that *Aſa* did: of whom, ſee *Chap.* 15. 11. *u Object.* It is ſaid, *he did take them away*, 2 *Chron.* 17. 6. *Anſw.* He took away thoſe which were Erected to Idols; of which he ſeems to ſpeak there, becauſe *the high places* are there joyned with *groves*, which were generally Erected to *Idols*, and not to the

True God, as will appear to any one that ſhall compare all the Scriptures where *groves* are mentioned; but he could not take away thoſe which were erected to the True God; of which this place manifeſtly ſpeaks; as alſo that parallel place, 1 *King.* 15. 14. where ſee the Notes. Or, he took them away, but not fully; or not in the very beginning of his Reign.

44 And Jehoſhaphat made peace with the king of Iſrael *x*.

x With *Ahab* firſt, and then with his Son. This is noted as a blemiſh in his Government, 2 *Chron.* 19. 2. and proved of moſt miſchievous conſequence to *Jehoſhaphat*'s poſterity; as we ſhall ſee 2 *King.* 9. & 10.

45 Now the reſt of the acts of Jehoſhaphat, and his might that he ſhewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah *y*?

y Whence the moſt memorable paſſages were tranſlated into that Canonical Book of the *Chronicles*.

46 And the remnant of the Sodomites *z* which remained in the days of his father Aſa, he took out of the land.

z Of whom ſee *Deut.* 23. 17. 1 *Kings* 14. 24. and 15. 12.

47 *There was* then no king in Edom; a deputy *a was* king.

a Sent, and ſet over them by the Kings of *Judah*, from the time of *David*, 2 *Sam.* 8. 14. until the days of *Jehoram*, 2 *Chron.* 21. 8.

48 Jehoſhaphat ‖ made ſhips *b* of Tarſhiſh *c* to go to Ophir *d* for gold: but they went not; for the ſhips were broken at Ezion-geber *e*.

‖ Or, had *ten ſhips*.

b As it is expreſſed, 2 *Chron.* 20. 36. Or, there were to *Jehoſhaphat ten ſhips*: the Ellipſis of the Verb *Subſtantive*, and of the Præfix *Lamed*, being frequent in the *Hebrew* Language. Some render the Words, *he made ten ſhips*; ſo joining both Texts together, and out of both compleating the ſence. *c* Either, 1. Of the Sea, as this Word is thought ſometimes to be uſed. Or, rather 2. *To go to Tarſhiſh*, (as it is expreſſed, 2 *Chron.* 20. 36.) and thence *to Ophir*, as it here follows. See more on 1 *King.* 10. 22. *d* Of which, ſee 1 *King.* 9. 28. *e* Which was in *Edom*, and conſequently in *Jehoſhaphat*'s Territories.

49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, Let my ſervants go with thy ſervants in the ſhips, but Jehoſhaphat would not *f*.

f Obj. It is ſaid, That he did join with *Ahaziah* herein. 2 *Chron.* 20. 35, 36. *Anſw.* That was before this time, and before the ſhips were broken: for the breaking of the ſhips mentioned here, *ver.* 48. is noted to be the Effect of his ſin, in joining with *Ahaziah*, and of the Prophecy conſequent upon it, 2 *Chron.* 20. 37. And good *Jehoſhaphat* being warned and chaſtiſed by God for this ſin, *would not* be perſwaded to repeat it; whereby he ſhewed the ſincerity of his Repentance.

50 ¶ And Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his ſon reigned in his ſtead.

51 ¶ Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the ſeventeenth year of Jehoſhaphat *g* king of Judah, and reigned two years *h* over Iſrael.

g By comparing this Verſe with *ver.* 41. it appears, that *Ahaziah* was made King by his Father, and reigned in conjunction with him a year or two before *Ahab*'s death, and as long after it; even as *Jehoram* the ſon of *Jehoſhaphat* was made King by his Father in his Life-time, as we ſhall ſee hereafter; which poſſibly was done in compliance with *Ahab*'s deſire, upon Marriage of his daughter to *Jehoſhaphat*'s ſon; and it may be *Ahab*, to induce and encourage him to do ſo, gave him an Example of it, and made his ſon his partner in the Kingdom. *h* Either after his Fathers death: or one before it, and another after it.

52 And he did evil in the ſight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam *i* the ſon of Nebat, who made Iſrael to ſin.

i Which Clauſe ſeems here added, to ſhew, how little the Authority and Example of Parents, or Anceſtors, is to be valued, where it is oppoſed to the VVill and VVord of God.

53 For he ſerved Baal, and worſhipped him, * and provoked to anger the LORD God of Iſrael, according to all that his father had done.

* By ſo doing.

II. KINGS.

CHAP. I.

* Chap. 3. 5. 1 THEN Moab *a* rebelled againſt Iſrael, * after the death of Ahab.

a Which had been ſubdued by *David*, 2 *Sam.* 8. 2. as *Edom* was; and upon the diviſion of this Kingdom into two, *Moab* was adjoined to that of *Iſrael*, and *Edom* to that of *Judah*; each to that Kingdom upon which it bordered. And when the Kingdoms of *Iſrael* and *Judah* were weak and forſaken by God, they took that opportunity to revolt from them; *Moab* here, and *Edom* a little after it.

2 And Ahaziah fell down through a latteſs in his upper chamber *b* that *was* in Samaria, and was ſick, and he ſent meſſengers, and ſaid unto them, Go, enquire of Baal-zebub *c* the god of Ekron, whether I ſhall † recover of this diſeaſe?

† Heb. *live.* So Gr.

b In which, the Latteſs might be left to convey Light into the lower Room. Which if it now ſeem abſurd to be in a Kings Palace, we muſt not think it was ſo then, when the World was not arrived to that height of Curioſity and Art, in which now it is. But the words may be, and are by ſome rendred, *through the Battlements* (or *through the Latteſs* in the Battlements) *of the Roof of the Houſe.* VVhere being firſt walking, after the manner, and then ſtanding and looking through, and leaning upon this Latteſs, which was grown infirm, it broke, and he fell down into the Court or Garden belonging to the Houſe. *c* Properly, *the god of Flies.* An Idol ſo called, becauſe it was falſly ſuppoſed to deliver thoſe people from Flies, which were both vexatious and hurtful to them: as *Jupiter* and *Hercules* were called by a like Name among the *Græcians*, for the ſame reaſon. And it is evident, both from ſacred and prophane Hiſtories, That the Idol-gods, being conſulted by the *Heathens*, did ſometimes, through God's permiſſion, and juſt Judgment, give them Anſwers; though they were generally obſerved, ever by the *Heathens* themſelves, to be dark and doubtful.

3 But the angel of the LORD ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, *Is it* not becauſe *there is* not a God in Iſrael *d*, *that* ye go to enquire of Baal-zebub the god of Ekron?

d Doſt thou not by this action caſt contempt upon the God of *Iſrael*, as if he were either ignorant of the Event of thy diſeaſe, or unable to give thee any relief; and as if *Baal-zebub* had more skill and power than he?

† Heb. *The bed whither thou art gone up, thou ſhalt not come down from it.*

4 Now therefore *e* thus ſaith the LORD, † Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed *f*.

e For this was a very heinous Crime, to deny the Perfections of God, and to transfer them to an Idol. See *Lev.* 19. 31. & 20. 6, 27. *Deut.* 18. 10. *f* The Meſſengers not daring to apprehend him, as ſuſpecting him to be more than Man, becauſe he knew the ſecret Meſſage which the King delivered them in his Bed-Chamber.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back *g*?

g Before you have been at *Ekron*: which he eaſily knew by their quick return.

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, Thus ſaith the LORD, *Is it* not becauſe there *is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub, the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.

7 And he ſaid unto them, † What manner of man *was he* which came up to meet you, and told you theſe words?

† Heb. *What was the manner of the man?*

8 And they anſwered him, *He was* an hairy man *h*, and girt with a girdle of leather about his loins *i*: and he ſaid, It *is* Elijah the Tiſhbite.

h Either, 1. As to his Body; the hair of his Head and Beard being through neglect grown long, and ſpread over much of his Face. Or rather, 2. As to his outward Garment, which was rough and hairy, ſuch as were ſometimes worn by Eminent Perſons in *Greece*, in ancient times; and were the proper Habit of the Prophets. See *Iſa.* 20. 2. *Zech.* 13. 4. *Mat.* 3. 4. *Heb.* 11. 37. *i* As *John* the Baptiſt alſo had, *Mat.* 3. 4. That by his very outward Habit, he might repreſent *Elias*, in whoſe Spirit and Power he came.

9 Then the king ſent unto him a captain of fifty, with his fifty: and he went up to him, (and behold, he ſate on the top of an hill) and he ſpake unto him, Thou man of God *k*, the king hath ſaid, Come down *l*.

k So he calls him in way of ſcorn and contempt; *q. d.* Thou that vaunteſt, as if thou waſt more than a meer Man. *l* The King commands thee to come to him: which if thou refuſeſt, I am here to carry thee to him by Force.

10 And Elijah anſwered and ſaid unto the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty *m*. And there came down fire from heaven, and conſumed him and his fifty.

m VVhich deſire did not proceed from a carnal and malicious paſſion; but from a pure zeal, to vindicate Gods Name and Honour, which was ſo horribly abuſed; and from the motion of God's Spirit; as is evident from God's miraculous Anſwer to his deſire. And therefore Chriſt doth not condemn this Fact of *Elias*, but only reproves his Diſciples for their perverſe imitation of it, from another ſpirit and principle, and in a more unſeaſonable time, *Luke* 9. 54, 55.

11 Again also he sent unto him another captain of fifty, with his fifty: and he answered, and said unto him, O man of God, Thus hath the king said, Come down quickly *n*.

n Wherein he discovers more Petulancy and Impudence than the former; and shews, how little he was moved or affrighted by the former Example.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and † fell on his knees before Elijah, and † besought him *o*, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

† Heb. *bowed.*
† Heb. *prayed unto him.*

o Expressing both Reverence to his Person, and a belief of his Power, and a Dread of God's Judgments.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him, be not afraid of him. And he arose, and went down with him unto the king *p*.

p Not fearing the rage of the King, nor of *Jezebel*, nor of all their Forces. Wherein he gives an eminent Example of his Faith and Obedience; and withal, of his growth in Grace, since that time that he fled for fear of *Jezebel*, 1 *King.* 19. 3.

16 And he said unto him *q*, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (*is it* not because *there is* no God in Israel to enquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

q To his very Face. Nor durst the King lay hands upon him, being daunted with the Prophet's presence, and great courage and confidence; and affrighted by the late dreadful Evidence of his Power with God, and over men: and withal, struck with a Divine and extraordinary terror.

17 ¶ So he died, according to the word of the LORD which Elijah had spoken: and Jehoram *r* reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah *s*, because he had no son.

r His Brother, *chap.* 3. 1. for *he had no son* to succeed him, as it here follows. *s* Other passages of Scripture seem to clash with this, as that *Ahaziah*, who *reigned* but *two years*, begun his Reign *in Jehoshaphat's seventeenth year*, 1 *King.* 22. 51. and there are this *Jehoram* must begin his Reign in *Jehoshaphat's* Nineteenth Year; and therefore before the Reign of *Jehoram*, *Jehoshaphat's* Son; and that *Jehoram*, *the son of Jehoshaphat began to reign in the fifth year of Joram*, *Ahab's son*, 2 *King.* 8. 16. *Ans.* These difficulties are easily resolved by this consideration, That it was an usual practice among Kings in former Ages, to make their Sons sometimes their Vice-roys and Deputies in the Administration of the Kingdom; and sometimes formally Kings in conjunction with themselves, and whilst they lived; whereof there are instances both in prophane History, among the *Persians*, *Greeks*, and *Romans*, and in the Sacred Scriptures, as in *David*; 1 *Chron.* 23. 1. & 29. 22. in *Uzziah*, 2 *Chron.* 26. 21. (and to come close to the point) in *Jehoshaphat*, 2 *King.* 8. 16. who in his Seventeenth year, when he went to *Ahab*, and with him to *Ramoth-gilead*, appointed his Son *Jehoram* his Vice-roy, and (in case of his Death) his Successor. In the Second Year from that time, when *Jehoram* was thus made Vice-King in his Father's stead and absence; this *Jehoram*, *Ahab's* son, began to reign; and *in the fifth year of the reign of* this *Joram son of Ahab*, which was about the twenty fourth year of *Jehoshaphat's* Reign, *Jehoram the son of Jehoshaphat* was formally made *king of Judah*, together with his Father: or *whilest Jehoshaphat* lived, and was *king of Judah* also. And so all the places agree. To which some add, that this Verse, or this part of it, wherein the difficulty consists, is wanting in some ancient Copies, and is omitted by the *LXX* Interpreters; which is far more prudent and pious to grant, than upon such Chronological difficulties, to question the Truth and Divinity of the Holy Scriptures.

18 Now the rest of the acts of Ahaziah, which he did, are they not written in the book of the chronicles of the kings of Israel?

CHAP. II.

1 AND it came to pass, when the LORD would take up Elijah into heaven by a whirl-wind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee *a*: for the LORD hath sent me to Bethel *b*: and Elisha said unto him, *As* the LORD liveth, and * *as* thy soul liveth, I will not leave thee. So they went down to Bethel.

* 1 Sam. 1. 26.

a This he desires, Either, 1. That he being left alone, might better prepare himself for his great Change. Or, 2. Out of his Humility and Modesty: he desired no Witnesses of his Glorious Removal, and no Fame and Glory from it. Or, 3. Out of Indulgence to *Elisha*, that he might not be overwhelmed with Grief at so sad a sight. Or, 4. That he might try his Love, and whet his desire to accompany him; it being highly convenient for God's honour, and the Churches good, (which *Elijah* sought above all things) that there should be Witnesses of so glorious a Translation. *b* Which was truth, but not the whole truth: for he was to go a far longer Journey. But he was first to go to *Bethel*, as also to *Jericho*, to the Schools of the Prophets there, that he might comfort, and strengthen their hearts in God's work, and give them his last and dying counsels.

3 And the sons of the prophets that *were* at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master *c* from thy head *d* to day? And he said, Yea, I know *it*, hold you your peace *e*.

c This was revealed to some of the Sons of the Prophets, and by them to the whole College. *d* Heb. *from above thy head:* Which phrase may respect, either, 1. The manner of sitting in Schools, where the Scholar sate at his Master's feet, *Deut.* 33. 3. *Acts* 22. 3. Or, 2. The manner of *Elijah's* Translation, which was to be by a power sent from Heaven, to take him up thither. *e* Do not aggravate my grief, nor divert me with any unseasonable Discourses; that I may digest, my sorrow, and prepare my self for so great a stroke, and diligently attend all my Masters steps, lest he be snatched away from me whilst I am talking with you; and that I may beg and obtain some great Blessing from him before his departure.

4 And Elijah said unto him, Elisha, tarry here, I pray thee: for the LORD hath sent me to Jericho: and he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho, came to Elisha, and said unto him, Knowest thou that the LORD will take away thy Master from thy head to day? And he answered, Yea, I know *it*, hold you your peace.

6 And Elijah said unto him, Tarry, I pray thee here: for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went and stood † to view *f* afar off: and they two stood by Jordan.

† Heb. *in sight*, or *over-against*, &c.

f To observe this great Event, *Elijah's* Translation to Heaven, which they expected every moment; now when he had taken his last farewel of all the Prophets: and whereof they desired to be Spectators, not so much to satisfie their own curiosity, as that they might be witnesses of it to others.

8 And Elijah took his mantle, and wrapt it together, and smote the waters, and * they were divided hither and thither, so they two went over on dry ground.

* So Exod. 14. 21. Josh. 3. 15.

9 ¶ And it came to pass, when they were gone over,

over, that Elijah ſaid unto Eliſha, Ask what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid, I pray thee let a double portion of thy ſpirit *g* be upon me.

g Either, 1. Double to what is in thee, Which it ſeems not probable, that he had confidence either to ask, or to expect. Or rather, 2. Double to what the reſt of the Sons of the Prophets may receive at thy Requeſt upon this occaſion. He alludes to the double portion of the Firſt-born, *Deut.* 21. 17. But though *Eliſha* deſired no more, yet God gave him more than he deſired or expected; and he ſeems to have had a greater portion of the prophetical and miraculous gifts of God's Spirit, than *Elijah* had.

10 And he ſaid, † Thou haſt asked a hard thing *h*: *nevertheleſs*, if thou ſee me *when I am* taken from thee, it ſhall be ſo unto thee: but if not, it ſhall not be *ſo i*.

† Heb. *Thou haſt done hard in asking.*

h (*i. e.*) A rare and ſingular bleſſing, which I cannot promiſe thee, which only God can give; and he gives it only when, and to whom he pleaſeth. *i* This Sign he propoſed, not without the inſtinct and direction of God's Spirit, that hereby he might engage him more earneſtly to wait, and more fervently to pray for this mercy.

11 And it came to paſs as they ſtill went on, and talked, that behold *there appeared* a * chariot of fire, and horſes of fire *k*, and parted them both aſunder, and Elijah went up by a whirlwind into heaven *l*.

* chap. 6. 17.

k A bright Cloud formed into ſuch a likeneſs, managed by holy and bleſſed Angels, ſent from Heaven to conduct him thither. *l* Into the Third Heaven, being in the way ſo transformed and changed, as might make him meet to be admitted into thoſe bleſſed Manſions.

12 ¶ And Eliſha ſaw *it*, and he cried, * My father, my father *m*, the chariot of Iſrael, and the horſemen thereof *n*. And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces.

* chap. 13, 14.

m So he calls him for his fatherly Affection to him, and for his fatherly Authority which by his Office he had over him; in which reſpect the Scholars of the Prophets are called their *Sons*, as 1 *Kings* 20. 35. *n* VVho by thy Example, and Counſels, and Prayers, and power with God, didſt more for the defence and preſervation of *Iſrael*, than all their Chariots, and Horſes, or other warlike proviſions. The Expreſſion alludes to the form of Chariots and Horſes which he had ſeen.

13 He took up alſo the mantle of Elijah, that fell from him *o*, and went back and ſtood by the † bank of Jordan.

† Heb *lip.*

o God ſo ordering it for *Eliſha*'s comfort, and the ſtrengthning of his Faith, as a pledge, that together with *Elijah*'s Mantle, his Office and Spirit ſhould reſt upon him.

14 And he took the mantle of Elijah, that fell from him, and ſmote the waters, and ſaid, Where *is* the LORD God of Elijah *p*? and when he alſo had ſmitten the waters, they parted *q* hither and thither: and Eliſha went over.

p VVho at *Elijah*'s Requeſt divided theſe VVaters, and is as able to do it again; and hath given me his Spirit, and Office, and therefore I humbly beg, and confidently expect his aſſiſtance in this matter. *q* But theſe words are by many rendred otherwiſe, and that agreeably to the *Hebrew*, *Even himſelf?* or, *even the ſame?* (which words they joyn with the former, as an Emphatical Addition, or Repetition, which is uſual in fervent prayers. But they may be rendered without an Interrogation, thus, *Surely he* is, to wit, here preſent, and ready to help me. Or, *ſurely* he is the ſame; to wit, to me, that he was to *Elijah*, as able and willing to work for me, as for *Elijah*. Then the following words they render, (as they are in the *Hebrew*) *and he ſmote the water, and it was divided*. By which Repetition it may ſeem, that he ſmote it twice, and that at the firſt ſmiting, the ſucceſs did not anſwer his deſire and expectation. VVhich God ſo ordered, partly to keep him in a modeſt and humble ſence of his own Inſufficiency, that he might not be puffed up with the great gifts which he had now received. Compare 2 *Cor.* 12. 7. And partly, to ſtir him up to a more lively Exerciſe of Faith and Prayer, which followed God's denial, or ſuſpenſion of his help, as it is here expreſſed; which alſo was attended with deſired ſucceſs.

15 And when the ſons of the prophets which *were* * to view at Jericho, ſaw him *r*, they ſaid *ſ*, The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him ‖.

* Verſe 7.

r Or, as it is in the *Hebrew*, *And the ſons of the Prophets who* lived *in Jericho, ſaw him over-againſt* them, from ſome Hill, where they ſtood at a convenient diſtance, to obſerve the Event, *ver.* 7. *ſ* Heb. *and they ſaid*, either by Revelation, or rather, by the viſible Effects of it, which they ſaw. ‖ Thereby teſtifying their Reverence and Subjection to him, as *Elijah*'s Succeſſor, and their Maſter and Teacher.

16 ¶ And they ſaid unto him, Behold now, there be with thy ſervants fifty † ſtrong men *t*, let them go, we pray thee, and ſeek thy maſter, leſt peradventure * the ſpirit of the LORD hath taken him up, and caſt him upon † ſome mountain, or into ſome valley *u*. And he ſaid, Ye ſhall not ſend.

† Heb. *ſons of ſtrength.* * Ezek. 8. 3. Act. 8. 39. † Heb. *one of the Mountains.*

t Able to take ſuch a Journey. *u* They thought, either 1. That God had not finally taken him away from them, but only for a time. Compare 1 *King.* 18. 12. which they heartily deſired, and therefore eaſily believed; or that God had only taken away his Soul, and that his Body was caſt down into ſome place, which they deſired to ſeek, that they might give it an honourable Burial.

17 And when they urged him, till he was aſhamed *x*, he ſaid, Send. They ſent therefore fifty men, and they ſought three days, but found him not.

x (*i. e.*) To wit, to deny them any longer, leſt they ſhould think his denial proceeded from a neglect of his Maſter, or a contempt of the Sons of the Prophets, or a ſecret content he took in his Maſters loſs, that he might have his Honour and Power. Or, *till they were aſhamed*, becauſe he did ſo oft, and ſo obſtinately deny their Requeſt.

18 And when they came again to him (for he tarried at Jericho) he ſaid unto them, Did I not ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* naught, and the ground † barren *y*.

† Heb. *cauſing to miſcarry.*

y Either it was ſo Originally, at leaſt, as to that part of the City where the College of the Prophets was; for it is not neceſſary to underſtand this of the whole Territory: or, it became ſo from the Curſe of God inflicted upon it, either when *Joſhua* firſt took it; or afterwards, when *Hiel* re-built it. Howſoever, upon the Prophets care, it grew exceeding fruitful, and therefore is commended for its fertility by later Writers.

20 And he ſaid, Bring me a new cruſe *z*, and put ſalt therein *a*. And they brought *it* to him.

z Partly, that there might be no ground of ſuſpicion, that the Cure was wrought by any natural Virtue of any thing which was, or had been in the Cruſe before, but only by God's power: and partly, that there might be no legal pollution in it which might offend God, and hinder his miraculous Operation by it. *a* A moſt improper Remedy; for Salt naturally makes Waters brackiſh, and Lands barren. Hereby therefore he would ſhew, That this was effected ſolely by the Divine Power, which could work either without means, or againſt them.

21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there *b*, and ſaid, Thus ſaith the LORD, I have healed theſe waters, there ſhall not be from thence any more death *c*, or barren *land*.

b Which was in it ſelf idle and ineffectual, conſidering both the quality of Salt, and the ſmall quantity of it, and the place where it was put; the Fountain, which quickly works out any thing which is put into it; See *Lev.* 11. 36. but was only uſed as a ſign of God's preſence and power, which did the thing; compare *Exod.* 15. 25. 2 *King.* 4. 41. & 6. 6. *c* (*i. e.*) Hurt, or danger, as *death* is oft uſed, (as 2 *Cor.* 11. 23.) to Men or Beaſts, by drinking of it, as formerly.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 ¶ And he went up from thence unto Bethel *d*: and as he was going up by the way, there came

came forth little children *e* out of the city *f*, and mocked him, and said unto him, Go up *h*, thou bald-head *i*, go up, thou bald-head *k*.

d To the other School or College of Prophets, to inform them of *Elijah*'s Translation, and his succession into the same Office; and to direct, and comfort, and establish them as he saw occasion. *e* Or, *children*: or, *young men*: as this *Hebrew* word oft signifies, as *Gen.* 22. 5, 12. & 41. 12. 2 *Chron.* 13. 7. *Isa.* 11. 6. It is more than probable they were old enough to discern between good and evil, as their expression sheweth. *f Bethel*, which was the Mother-City of Idolatry, 1 *King.* 12. 28, 29. *Hos.* 4. 15. & 5. 8. where the Prophets planted themselves, that they might bear witness against it, and dissuade the people from it; though, it seems, they had but small success there. *g* With great petulancy and vehemency, as the conjugation of the *Hebrew* Verb signifies; deriding both his person and Ministry, and that from a prophane contempt of the True Religion, and a passionate Love to that Idolatry which they knew he opposed. *h Go up* into Heaven, whither thou pretendest that *Elijah* is gone. Why didst not thou accompany thy Friend and Master to Heaven? O that the same Spirit would take thee up also, that thou mightest not trouble us nor our *Israel*, as *Elijah* did! *i* So they mock his Natural Infirmity, which is a great sin. *k* Their Repetition shew their heartiness and earnestness, that it was no sudden nor rash slip of their Tongue, but a scoff proceeding from a rooted impiety and hatred of God and his Prophets.

24 And he turned back, and looked on them, and cursed them *l* in the Name of the LORD *m*: and there came forth two she-bears *n* out of the wood, and tare forty and two children *o* of them.

l Nor was this punishment too great for the offence, if it be considered, that these Children were grown up to some maturity: See on *v.* 23. that their mocking proceeded from a great malignity of mind against God; that they mocked not only a man, and an ancient man, whose very Age commanded reverence; and a Prophet; but even God himself, and that most admirable and glorious Work of God, the assumption of *Elijah* into Heaven, which makes it in some degree resemble the sin against the Holy Ghost. That they might be guilty of many other heinous Crimes, which God and the Prophet knew; and were guilty of Idolatry, which by Gods Law deserved death; that the Idolatrous Parents were punished in their Children: and that, if any of these Children were more innocent and ignorant of what they said, God might have Mercy upon their Souls, and then this death was not a misery, but a real blessing to them, that they were taken away from that wicked and Idolatrous Education which was most likely to expose them not only to Temporal, but to an Eternal destruction. *m* Not from any carnal or revengeful passion, but by the motion of Gods Spirit, and by Gods command and commission, as appears by Gods concurrence with him. Which God did partly, for the terror and caution of all other Idolaters and prophane persons who abounded in that place; partly, to vindicate the Honour, and maintain the Authority of his Prophets; and particularly, of *Elisha*, now especially in the beginning of his sacred Ministry. And this did beget such a confidence in *Elisha*, that he durst venture to go into *Bethel* after this was done: and put such a terror in the *Bethelites*, that they durst not avenge themselves of him. *n* Possibly robbed of their Whelps, and therefore more fierce. *Prov.* 17. 12. *Hos.* 13. 8. but certainly acted by an extraordinary fury, which God raised in them for this purpose. *o* This *Hebrew* word signifies not only young Children, but those also who are grown up to maturity, as *Gen.* 32. 22. & 34. 4. & 37. 30. *Ruth* 1. 5.

25 And he went from thence to mount Carmel *p*, and from thence he returned to Samaria *q*.

p Partly, to decline the fury of the people of *Bethel*: partly, that he might retire himself from men, and converse more freely with God, and so fit himself more for the discharge of his Employment: and partly, that he might visit the Sons of the Prophets who lived in that place, or near it. *q* By the direction of Gods Spirit for the service which he did, *chap.* 3. 11, *&c.*

CHAP. III.

1 NOw Jehoram the son of Ahab began to reign over Israel in Samaria, the eighteenth year of Jehoshaphat king of Judah *a*, and reigned twelve years.

a Quest. How can this be true, when *Ahaziah*, *Jehoram*'s predecessor, who reigned two years, began his Reign in *Jehoshaphat*'s 17*th* year, 1 *King.* 22. 51? *Ans.* Either, *Ahaziah*, reigned the greatest part of two years, to wit, of the 17*th* and 18*th* years of *Jehoshaphat*, (parts of years being oft called *years* in the computation of times, both in Scripture and other Authors) and *Jehoram* began his Reign towards the end of his 18*th* year: or, *Ahaziah* reigned part of this two years with his Father, and the rest after him.

2 And he wrought evil in the sight of the LORD, but not like his father, and like his mother: for he put away the image † of Baal, * that his father had made *b*.

† Heb. *statue.* * 1 Kin. 16. 31, 32.

b Not from any principle of Conscience (for that would have reached the Calves also): but either, because he was startled at the dreadful Judgments of God inflicted upon his Father and Brother for *Baal*-worship: or, because he needed Gods help to subdue the *Moabites*, which he knew *Baal* could not do: or, to gratifie *Jehoshaphat*, whose help he meant to crave, which he knew he should never obtain without this; and for this reason, it seems, *Jezebel* was willing to connive at it, as a trick of State.

3 Nevertheless, he cleaved unto the sins of Jeroboam *c* the son of Nebat, which made Israel to sin: he departed not therefrom.

c (*i. e.*) The worship of the Calves: which all the Kings of *Israel* kept up as a Wall of partition between their Subjects and those of *Judah*. Thus he shews that his Religion was over-ruled by his Interest and Policy.

4 ¶ And Mesha king of Moab was a sheep-master *d*, and rendred unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

d A man of great wealth (which in those times and places consisted much in Cattel), which enabled and emboldned him to rebel against his Sovereign Lord.

5 But it came to pass, when * Ahab was dead, that the king of Moab rebelled *e* against the king of Israel.

e See of this *ch.* 1. 1. It is here repeated to make way for the following story. *Ahaziah* did not attempt the recovery of *Moab*: either, because he was a man of a low spirit and courage: or, because his sickness, or the shortness of his Reign, gave not opportunity for it.

6 ¶ And king Jehoram went out of Samaria *f* the same time, and numbred all Israel *g*.

f To some place appointed for the Rendezvous of his people. *g* To wit, such as were fit for War.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battel? and he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses *h*.

h Of which see on 1 *King.* 22. 4. He joyns with him in this War; partly, because the War was very just in it self, and convenient for *Jehoshaphat*, both in the general, that Rebels and Revolters should be chastised and suppressed, lest the Example should pass into his Dominions, and the *Edomites* should be hereby encouraged to revolt from him, as they did from his Son; and in particular, that the *Moabites* should be humbled, who had with others Invaded his Land before this time, 2 *Chron.* 20. 1. and might do so again, if they were not brought low; for which a fair opportunity was now offered to him; and partly, because *Jehoram* had reformed some things, and *Jehoshaphat* hoped by this means to engage him to proceed further in that work.

8 And he *i* said, Which way shall we go up? And he answered, The way through the wilderness of Edom *k*.

i Either, *Jehoshaphat*: or rather, *Joram*: for the following answer may seem to be *Jehoshaphat*'s. *k* Which though it was much the longer way, yet they thought it best; partly, to secure the King or Vice-Roy of *Edom*, of whom they might have some suspicion, from that passage, 2 *Chron.* 20. 22. and to carry both him and his Soldiers along with them into the War, both to get their assistance, and to prevent them from making a War of diversion against *Judah*, whilst *Jehoshaphat* was engaged against *Moab*: and partly, that they might invade *Moab* on their weakest side, and where they least expected them. God also thus disposed their hearts to make way for the following miracle.

9 So

9 So the king of Iſrael went, and the king of Judah, and the king of Edom *l*: and they fetcht a compaſs of ſeven days journey *m*: and there was no water *n* for the hoſt, and for the cattel † that followed them.

† *Heb.* at their feet.

l i. e. The Vice-Roy under *Jehoſhaphat*, 1 *King.* 22. 47. here called *king*; either, becauſe he was ſo called and accounted by his own people: or, becauſe that word is ſometimes uſed for any Prince or chief Ruler. See *Deut.* 33. 5. *Judg.* 18. 1. and 21. 25. 1 *King.* 20. 1. *m* Becauſe they made a great Army, which could move but ſlowly; and they fetched a greater compaſs than was uſual, for ſome advantage which they expected by it. *n* A frequent want in thoſe hot and deſert parts; and now, as it ſeems, increaſed by the extraordinary heat and dryneſs of the ſeaſon.

10 And the King of Iſrael ſaid, Alas, that the LORD hath called theſe three kings together, to deliver them into the hand of Moab *o*.

o So he chargeth his calamity upon God, and not upon himſelf, whoſe ſins were the true and proper cauſes of it.

11 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him *p*? And one of the king of Iſraels ſervants anſwered and ſaid, Here *is* Eliſha the ſon of Shaphat, which poured water on the hands of Elijah *q*.

p This he ſhould have asked before, when they firſt undertook the expedition, as he did in a like caſe, 1 *King.* 22. 5. and for that neglect he now ſuffers: but better late than never: his affliction brings him to the remembrance of his former ſin, and preſent duty. *q i. e.* Who was his Servant: this being one office of a Servant: and this office was the more neceſſary among the *Iſraelites*, becauſe of the frequent waſhings which their Law required.

12 And Jehoſhaphat ſaid, The word of the LORD is with him *r*. So the king of Iſrael, and Jehoſhaphat, and the king of Edom, went down to him *ſ*.

r We may enquire the mind of God by him: for he is a true Prophet. Which *Jehoſhaphat* might eaſily underſtand, becauſe being a good man, and a great favourer of the Lords Prophets, he would diligently enquire, and many perſons would be ready to inform him of all things of that nature, and, amongſt others, of *Elijah*'s calling of *Eliſha*, by caſting his Prophetical Mantle over him, 1 *King.* 19. 19. and of *Elijah*'s Tranſlation, and *Eliſha*'s ſubſtitution in his place, and of the proof of it, 2 *Kin.* 2. 8, 14. *ſ* To his Tent; which was either in the Camp, or not far from it: for he went along with the Army by the impulſe of Gods Spirit, for this very occaſion. They did not ſend for him, but went to him, that by giving him this honour, they might more effectually ingage him to give them his utmoſt aſſiſtance; and, becauſe they had heard that he was a man of a rugged temper and carriage, who therefore was to be ſweetned, and ſo diſpoſed to pity and relieve them.

13 And Eliſha ſaid unto the king of Iſrael, What have I to do with thee *t*? * Get thee to the prophets of thy father, and to the prophets of thy mother *u*. And the king of Iſrael ſaid unto him, Nay *x*: for the LORD hath called theſe three kings *y* together to deliver them into the hand of Moab.

* So *Judges* 10. 14. *Ruth* 1. 15.

t I deſire to have no diſcourſe nor converſe with thee. *u i. e.* To the Calves, which thou after thy Fathers Example doſt worſhip; and to the *Baals*, which thy Mother yet worſhippeth by thy permiſſion; and to which thy heart is yet inclined, though thou haſt deſtroyed one of his Images for politick reaſons. Let theſe Idols whom thou worſhippeſt in thy Proſperity, now help thee in thy diſtreſs. *x* I renounce thoſe falſe Prophets and *Baals*, and will ſeek to none but God for help. *y* If thou haſt no reſpect for me, yet pity this innocent King of *Edom*, and good *Jehoſhaphat*, who are involved in the ſame danger with my ſelf.

14 And Eliſha ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, Surely were it not that I regard the preſence of Jehoſhaphat the king of Judah *z*, I would not look toward thee, nor ſee thee.

z Whom I Reverence and Love for his Vertue and Piety.

15 But now bring me a minſtrel *a*. And it came to paſs when the minſtrel played, that the hand of the LORD *b* † came upon him.

† *Heb.* was.

a One that can Sing and Play upon a Muſical Inſtrument. This he requires, that his mind which had been diſturbed and inflamed with Holy anger at the ſight of wicked *Jehoram*, might be compoſed and cheered, and united within it ſelf, and that he might be excited to the more fervent prayer to God, and joyfully praiſing him; whereby he was prepared to receive the Propherical Inſpiration. For although Prophecy be the Gift of God, yet men might do ſomething either to hinder or further the reception of it: for which cauſe *Paul* bids Chriſtians ſtudy to get the Gift of Prophecy, 1 *Cor.* 14. 1. And for this very end the Colledges of the Prophets were erected, wherein the Sons of the Prophets did uſe divers means to procure this Gift, which alſo they did ſometimes receive, as we ſee 2 *King.* 3. 15. where amongſt other means, they uſed Inſtruments of Muſick to enthuſiaſtrate their ſpirits, *&c.* 1 *Sam.* 10. 5. Of the great power of Muſick upon the affections, ſee the Notes on 1 *Sam.* 16. 23. † *b i. e.* The Spirit of Prophecy, ſo called, to note that it was not from *Eliſha*'s temper of body or mind; that it was no natural nor acquired vertue inherent in him; but a ſingular Gift of God, given to whom and when he pleaſed. This Phraſe is uſed alſo Ezek. 1. 3. and 3. 14, 22. and 8. 1.

16 And he ſaid, Thus ſaith the LORD, Make this valley † full of ditches *c*.

† *Heb.* ditches, ditches.

c Which may receive the Water, and hold it for the uſe of Men and Beaſts.

17 For thus ſaith the LORD, Ye ſhall not ſee wind *d*, neither ſhall ye ſee rain, yet that valley ſhall be filled with water, that ye may drink, both ye, and your cattel, and your beaſts.

d Any of thoſe winds which commonly produce Rain. And *ſeeing* is here put for perceiving or feeling, one ſenſe for another, or for all, as *Gen.* 42. 1. compare *Act.* 7. 12. *Exod.* 20. 18. and elſewhere.

18 And this is *but* a light thing in the ſight of the LORD *e*, he will deliver the Moabites alſo into your hand.

e This is but a ſmall favour in compariſon of what he intends to you for *Jehoſhaphat*'s ſake. He will give you more than you ask or expect. For they were ſo weakned and diſcouraged with the great drought, that they had no hopes of proceeding in the offenſive War, and thought it ſufficient, if it were poſſible, to Defend themſelves from the *Moabites*, *ver.* 13.

19 And ye ſhall ſmite every fenced city, and every choice city, and ſhall fell every good tree *f*, and ſtop all wells of water, and † mar every good piece of land with ſtones.

† *Heb.* grieve, make uſeleſs.

f This is, Either, Firſt, A command; and then the laſt clauſe is an exception from that Law, *Deut.* 20. 19. which being delivered by a Prophet, might be obeyed. And if this command ſeem ſevere, it muſt be conſidered, that the *Moabites* were a very wicked people, perfidious, cruel, implacable Enemies to Gods People upon all occaſions, and now in a ſtate of Rebellion. Or rather, Secondly, A Prediction of their ſucceſs, that they ſhould have ſo full and compleat a Victory, that they ſhould be able to do all which is here expreſſed.

20 And it came to paſs in the morning, when the meat-offering was offered *g*, that behold, there came water *h* by the way of Edom *i*, and the countrey was filled with water.

g i. e. The Morning-Sacrifice: of which *Exod.* 29. 39, 40. which doubtleſs was attended with the Solemn Prayers of Gods People, as the Evening-Sacrifice unqueſtionably was, *Act.* 3. 1. there being the ſame reaſon for ſubſtance for both times. At this time *Eliſha* joined his Prayers with the Prayers of Gods People, eſpecially thoſe at *Jeruſalem*, as he had done at a like time, 1 *King.* 18. 29. and this time God choſe to anſwer his and their Prayers, and to work this Miracle, that thereby he might determine the controverſie between the *Iſraelites* and *Jews*, about the place and manner of worſhip, and give a publick Teſtimony from Heaven for the *Jews*, and againſt the *Iſraelites*. *h* Miraculouſly produced out of ſome Rock or Vein of the Earth. *i* From thoſe parts which were towards *Edom*.

21 ¶ And when all the Moabites heard that the kings were come up to fight againſt them, they † gathered all that were able to † put on armour *k*, and upward, and ſtood in the border *l*.

† *Heb.* were cried together. † *Heb.* gird himſelf with a girdle.

k Heb. *to gird on a girdle*, i. e. a Military Girdle, to which the Sword was faſtened, 2 *Sam.* 20. 8. 1 *King.* 2. 5. *l* Or, *in that border*, to wit, of their Countrey, which was towards *Edom*, which way they underſtood the Kings came. Here they ſtood probably to defend the paſſages into their Countrey.

22 And they roſe up early in the morning, and the ſun ſhone upon the water, and the Moabites ſaw the water on the other ſide *as* red as blood *m*.

m Becauſe of the Morning-Sun, which meeting with the Vapours that aroſe from the Earth, and ſhining through them upon the Water, gave it a reddiſh tincture. God alſo ſo ordered things, that their ſences and ſpecies were diſturbed, or the Air ſo diſpoſed, that it might ſeem of this Colour. And they might more eaſily miſtake this for Blood, becauſe they knew that that ground was generally dry, and without any trenches or ſtreams

of Water, now especially in this dry season, there being no noise of Wind and Rain, *v.* 17. And they might justly think that the three Kings being divided in their Religion and Interests, and discontented for want of Water, might fall into dissentions and heats, and mutual slaughters, of which they had a late example, 2 *Chron.* 20. 22, 23.

23 And they said, This *is* blood: the kings are surely † slain, and they have smitten one another: now therefore Moab to the spoil *m*.

† *Heb.* destroyed.

m They were so highly confident, that they send no Scouts, but March thither with their whole Army, and that in great disorder. Wherein there was also a Divine hand, strengthning them in their mistakes, and hardening them to their destruction.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but ‖ they went forward smiting the Moabites, even in *their* country *o*.

‖ *Or*, they smote in it, even smiting.

o They pursued them to their own Countrey, and entred it, with and after them; the passes, which before the *Moabits* defended, being now open for them.

25 And they beat down the cities, and on every good piece of land cast every man his stone *p*, and filled it, and they stopped all the wells of water, and felled all the good trees: † onely in Kir-haraseth *q* left they the stones thereof *r*: howbeit the slingers *s* went about *it*, and smote it *t*.

† *Heb.* until he left the stones thereof in Kir-haraseth.

p The Stones which happily had been with great care and pains pickt out of the Land, and laid in heaps after the manner, they dispersed again, and slew the people, who should have cleansed them again. *q* Which was the Royal and strongest City of the *Moabits*, *Isa.* 16. 7, 11. into which the remnant of the *Moabits* were gathered, where also their King was with them. *r* The Walls and Buildings of this City onely were left; other Cities, and, in a manner, their whole Countrey being utterly destroyed. *s* Either, First, Such as slung small Stones against those that stood upon the Wall to defend it. Or rather, Secondly, Such as slung great Stones against the Walls to break them down, according to the manner of those times. *t* i. e. Made breaches in the Walls, by which they might enter into the City, and take it.

26 ¶ And when the king of Moab saw that the battel was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom *u*: but they could not.

u That being unable to defend the City longer, he might make an escape: which he chose to do on the King of *Edom*'s Quarter; because he thought either that his was the weakest side: or, that he would more willingly suffer him to escape, because he was not so hearty in the War as the rest, but onely forced to it, and he might hereafter have some occasion of the King of *Moab* to joyn with him, as before he had, 2 *Chron.* 20. 22.

27 Then he took his eldest son *x* that should have reigned in his stead, and * offered him *for* a burnt-offering upon the wall *y*, and there was † great indignation against Israel *z*, and they departed from him, and returned to *their own* land.

* Amos 2. 1.
† *Heb.* great repentance upon Israel.

x Either, First, the King of *Edom*'s Son; whom in his eruption he took, and then Sacrificed. Compare *Amos* 2. 1. But, First, That place speaks of the *king*, not of the *kings son*; and of the *burning of his bones*, not of the offering of a living man for a Burnt-Offering. Secondly, This would not have made the Besiegers to raise their Siege, but to have followed it more warmly to revenge so barbarous an action. Thirdly, The following clause, *that should have reigned in his stead*, agrees not so well to the *Edomites*, whose King was onely *Jehoshaphat*'s Vice-Roy, and therefore his Son had no right to succeed him; as it doth to the *Moabites*, whose King was revolted from *Israel*, and intended to keep that Kingdom to himself and Children. Or rather, Secondly, His own Son: whom he Sacrificed; partly, to obtain the favour of his God, according to the manner of the *Phœnicians*, and other people in grievous and publick Calamities; whereof we have manifest testimonies, both in Scripture, as *Psal.* 106. 37. *Ezek.* 20. 31. and in Heathen Authors, as *Porphyrius*, *Plutarch* and others: and partly, to oblige the *Israelites* to quit the Siege out of compassion; or, as despairing to Conquer (at least without greater loss of men than it was worth) him who was resolved to defend himself and City to the utmost extremity. *y* That the Besiegers might see it, and be moved by it. *z* Or, *great trouble*, or *repentance upon Israel*, i. e. the *Israelitish* King and People (who was the first cause of the War, and had brought the rest into Confederacy with him) were greatly afflicted and grieved for this barbarous action, and resolved to prosecute the War no further, and so withdrew their Forces, as also did their Allies, and returned to their several Homes. Which they were the more willing to do, because the Kingdom and Countrey of *Moab* were so ruinated, both as to their Men, and Cities, or Villages, and Lands, that they were all secure of any great annoyance from it.

CHAP. IV.

NOW there cried a certain woman of the wives of the sons of the prophets *a* unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did fear the LORD *b*: and the creditor is come to take unto him my two sons to be bond-men *c*.

a Who, though they were wholly devoted to Sacred employment, were not excluded from Marriage, no more than the Priests and *Levites*. *b* His Poverty therefore was not procured by his idleness, or prodigality, or rather, wickedness; but by his Piety, because he would not comply with the Kings way of worship, and therefore lost all worldly advantages. *c* Either, to use them as his Slaves, or to sell them to others, according to his Law. Of which see *Exod.* 21. 2. *Levit.* 25. 39. *Isa.* 50. 1. *Matth.* 18. 25.

2 And Elisha said unto her, What shall I do for thee *d*? Tell me, what hast thou in the house *e*? And she said, Thine hand-maid *hath* not any thing in the house, save a pot of oil *f*.

d How shall I relieve thee, who am my self poor? *e* Which may contribute to the Payment of thy Debts, or, at least, to the satisfaction of thy Creditors, who may perchance deal favourably with thee through my persuasion. *f* Which was useful for divers things about the Service of God, and health, or delight, or ornament, and other uses of men. See *Judg.* 9. 9.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels, ‖ borrow not a few.

‖ *Or*, scant not.

4 And when thou art come in, thou shalt shut the door upon thee *g*, and upon thy sons, and shalt pour out *h* into all those vessels, and thou shalt set aside that which is full.

g Partly, that none may hinder thee from minding thy work of filling and removing the Vessels, which will require attention and diligence: partly, that thou alone maist enjoy the benefit of it: partly, lest any of thy Creditors should break in upon thee, and seize upon thy borrowed Vessels before they are filled: partly, that thy mind being freed from distraction, may be wholly employed in Prayer and Praising of God: and partly, that it may be manifest that this is the work of God alone. *h* Out of the Pot, in which God multiplied the Oil from time to time.

5 So she went from him, and shut the door upon her, and upon her sons: who brought *the vessels* to her, and she poured out.

6 And it came to pass when the vessels were full, that she said unto her son *i*, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed *k*.

i To one of them: for she had two, *v.* 1. *k* To teach us, that we should not waste any of Gods Good Creatures; and that God would not work Miracles unnecessarily.

7 Then she came and told the man of God: and he said, Go, sell the oil, and pay thy ‖ debt, and live thou and thy children of the rest *l*.

‖ *Or*, creditor.

l First do Justice to others, and then take care of thy self and Children.

8 ¶ And † it fell on a day, that Elisha passed to Shunem *m*, where *was* a great woman *n*; and she † constrained him *o* to eat bread *p*. And so it was, that as oft as he passed by, he turned in thither to eat bread.

† *Heb.* there was a day.
† *Heb.* laid hold on him.

m A City in *Issachar*, near Mount *Carmel*, *Jos* 19. 17, 18. whither the Prophet frequently went. *n* For Estate, or Birth and Quality. See *Gen.* 24. 35. 1 *Sam.* 25. 2. *o* By her importunate desire. *p* To take his repast there.

9 And she said unto her husband, Behold, now I perceive, that this *is* an holy man of God *q*, which passeth by us continually.

q A Prophet, as *Judg.* 13. 6. and that of eminent Holiness: by our kindness to whom, we shall procure a blessing to our selves.

10 Let us make a little chamber, I pray thee, on the wall *r*, and let us set for him there a bed, and a table, and a stool, and a candlestick *s*: and it

it shall be when he cometh to us, that he shall turn in thither.

r That he may be free from the noise of Family-business, and enjoy that privacy, which, I perceive, he desireth for his Prayers and Meditations. s He will not be troublesome or chargeable to us: he cares not for rich Furniture or costly Entertainment, and is content with bare necessaries.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him *s*.

s *i. e.* Before the Prophet, *in the door* of his Chamber, as it is said, *ver.* 15. The relation seems to be a little perplexed, but may be thus conceived. It is in this Verse recorded in the general, That the Prophet sent *Gehazi* to call her, and that she came to him upon that call: then follows a particular description of the whole business, with all the circumstances, first, of the Message with which *Gehazi* was sent when he went to call her, and of her answer to that Message, *ver.* 13. and of *Gehazi*'s conjecture thereupon, *ver.* 14. and then of her coming to the Prophet at his call: which is there repeated to make way for the following passages.

‖ *Or*, had said. 13 And he said ‖ unto him, Say now unto her, Behold, thou hast been careful for us with all this care, What *is* to be done for thee *t*? Wouldest thou be spoken for to the king, or to the captain of the host *u*? And she answered, I dwell among mine own people *x*.

t Wherewith shall I recompence all thy care and kindness to me and my Servant? u With whom he justly had great power for his eminent service, *chap.* 3. x I live in Love and Peace among my Kindred and Friends; nor have I any cause to complain of them, or to seek relief from higher powers.

14 And he said, What then *is* to be done for her * ? And Gehazi answered, Verily she hath no child, and her husband is old.

* Hast thou observed any thing which she wants or desires? For the Prophet kept himself much in his Chamber, whilst *Gehazi* went more freely about the House, as his occasions led him.

15 And he said, Call her. And when he had called her, she stood in the door *y*.

y Out of reverence, humility, and modesty, waiting till he came to her, or called her further in to him.

† *Heb.* set time. 16 And he said, About this † season, according to the time of life *z*, thou shalt imbrace a son. And she said, Nay, my lord, *thou* man of God, do not lye unto thine hand-maid *a*.

z Of which Phrase see on *Gen.* 18. 10. a Do not delude me with vain hopes. She could not believe it for joy, and supposed the Prophet might say thus, either for her trial, or from his own private judgment and affection, and not by warrant from God.

17 And the woman conceived and bare a son, at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said to his father, My head, my head *b*: and he said to a lad, Carry him to his mother.

b His Head was grievously pained: which possibly came from the heat of the Harvest-Season, to which he was exposed in the field.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him *c*, and went out.

c Partly, in hopes that this might contribute something to the Childs restitution to Life, she having in all probability had an account of the like Miracle done by *Elijah*, 1 *King.* 17. 21. and partly, that she might for the present conceal the death of the Child: which if it had been known, would have filled her Husband with grief, and hindred her journey, and opened the mouths of the Enemies of God and his Prophets to blaspheme: whereas she had a confidence put into her by God, that the Prophet could and would restore her Son.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon nor sabbath *d*. And she said, *It shall be* † well *e*.

† *Heb.* peace.

d Which were the chief and usual times in which they resorted to the Prophets for instruction, for which he supposed she now went, not suspecting but that the Child was well by this time. e My going will not be troublesome to him, nor prejudicial to thee or me. Heb. *peace*, i. e. Peace be to thee, farewel, or be contented, let me go.

24 Then she saddled an ass, and said to her servant, Drive, and go forward: ‖ slack not *thy* riding for me, except I bid thee.

‖ *Heb.* restrain not for me to ride.

25 So she went, and came unto the man of God to mount Carmel: and it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *Is it* well with thy husband? *Is it* well with the child? And she answered, *It is* well *f*.

f So it was in some respects, because it was the will of a Wise and Good God, and therefore best for her. Or, it shall be *well*: though the Child be dead, I doubt not by Gods blessing upon thy endeavours, it shall live again and do well. But she answers ambiguously, and briefly too, that she might sooner come to the Prophet, and more fully open her mind to him.

27 And when she came to the man of God to the hill, she caught ‖ him by the feet *g*: but Gehazi came near to thrust her away *h*. And the man of God said, Let her alone, for her soul *is* * vexed within her *i*: and the LORD hath hid *it* from me, and hath not told me *k*.

‖ *Heb.* by his feet. * *Heb.* bitter.

g She fell at his Feet and touched them, as a most humble and earnest suppliant. Compare 1 *Sam.* 25. 24. *Matth.* 28. 9. Withal, she intimated, what she durst not presume to express in words, that she desired him to go along with her. h Judging this posture indecent for her, and offensive to her Master. i Disturb her not, for this uncouth gesture is a sign of some extraordinary grief. k Whereby he signifies, that what he knew or did, was not by any vertue inherent and abiding in himself, but onely from God, who revealed to him onely what and when he pleased. Compare 2 *Sam.* 7. 3.

28 Then she said, Did I desire a son of my lord *l*? Did not I say, Do not deceive me *m*?

l This Child was not given to me upon my immoderate desire, for which I might have justly been thus chastised, as *Rachel* was, *Gen.* 30. 1. compare with 35. 18. but was freely promised to me by thee in Gods Name, and from his special Grace and Favour: and therefore I trust both thou didst pray for it, and God design it as a blessing, and not as an affliction, as now it proves, unless thou dost obtain the Child for me a second time, which I know thou canst do, and I humbly beg thee to do. m With vain hopes of a comfort that I should never have. And I had been much happier if I had never had it, than to lose it so quickly. Therefore thou art in some measure concerned to revive my dead hopes, and to continue to me the great blessing which thou hast procured.

29 Then he said to Gehazi, Gird up thy loins *n*, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not: and if any salute thee, answer him not again *o*: and lay my staff upon the face of the child *p*.

n Tie up thy long Garments about thy Loins for expedition. See 1 *King.* 18. 46. o An Hyperbolical expression: Make no delays nor stops by the way, neither by words nor actions, but go with all possible speed. Compare *Luk.* 10. 4. He requires this haste, that the Miracle might be done secretly and speedily before the Childs death was divulged, which might cause many inconveniences. See on *ver.* 21. p For God can work a Miracle by the most unlikely and contemptible means, as he did by a Rod, *Exod.* 14. 16. and a Mantle, 2 *Kings* 2. 8.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee *q*. And he arose and followed her.

q Until thou goest home with me. For she had no great confidence in *Gehazi*, nor was her Faith so strong as to think that the Prophet could work so great a Miracle at this distance, and by his Staff: which possibly was one reason why this did no good. Compare *Matth.* 9. 18. and 13. 58. and 17. 20.

31 And Gehazi passed on before them, and laid the staff upon the face of the child, but *there was*

neither voice, nor * hearing *r*: wherefore he went again to meet him, and told him, saying, The child *is* not awaked *s*.

* *Heb.* attention.

r *i. e.* Neither ſpeech, nor ſenſe, nor any ſign of life, to wit, in the Child. Which diſappointment might proceed from hence, that *Eliſha* having changed his mind, and yielded to her importunity to go with her, did alter his courſe, and not joyn his fervent Prayers with *Gehazi*'s action, but reſerved them till he came thither. *s* *i. e.* Not revived: death being oft and fitly compared to a ſleep, as *Pſal.* 76. 5. *Dan.* 12. 2. becauſe of the Reſurrection which will in due time follow it, and here followed ſpeedily, which makes the expreſſion moſt proper in this place.

32 And when Eliſha was come into the houſe, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and ſhut the door upon them twain *t*, and prayed unto the LORD.

t Upon himſelf and the dead Child, that he might pray to God without diſtraction, and might more freely uſe all thoſe geſtures and means which he thought fit.

34 And he went up and lay upon the child *u*, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands *x*, and he ſtretched himſelf upon the child, and the fleſh of the child waxed warm *y*.

u And although ſome ceremonial uncleanneſs might ſeem to be contracted by the touch of this dead Body, yet that was juſtly to give place to a Moral Duty, and to an action of ſo great Piety and Charity as this was, eſpecially when done by a Prophet, and by the inſtinct of Gods Spirit, who can diſpence with his own Laws. *x* One part upon another ſucceſſively; for the diſproportion of the Bodies would not permit it to be done together. Compare 1 *King.* 17. 21. *Act.* 20. 10. *y* Not by any external heat, which could not be tranſmitted to the Childs Body by ſuch ſlight touches of the Prophets Body; but by a Natural heat, proceeding from a principle of Life, which was already infuſed into the Child, and by degrees enlivened all the parts of his Body.

35 Then he returned and walked in the houſe ‖ to and fro *z*, and went up and ſtretched himſelf upon him *a*: and the child neeſed ſeven times, and the child opened his eyes *b*.

‖ *Heb.* once hither, and once thither.

z He changed his poſtures for his own neceſſary refreſhment, and walked to and fro, exerciſing his mind in Prayer to God, and Faith, for the accompliſhment of this work. *a* Repeating his former actions, to teach us not to be diſcouraged in our Prayers if we be not ſpeedily anſwered, but to wait with patience, and continue, and be inſtant in Prayer, till we obtain what we ſeek for. *b* So the work begun in the former Verſe, is here perfected. Although Miracles were for the moſt part done in an inſtant, yet ſometimes they were done by degrees, as here, and 1 *King* 18. 44, 45. *Mark* 8. 24, 25.

36 And he called Gehazi, and ſaid, Call this Shunammite. So he called her, and when ſhe was come in unto him *c*, he ſaid, Take up thy ſon.

c Heb. *come to him*, to wit, to the Door of his Chamber: where probably he met her with this joyful Meſſage.

37 Then ſhe went in *d*, and fell at his feet, and bowed her ſelf to the ground, and took up her ſon, and went out.

d Into his Chamber, and, after ſhe had done him honour, to the Bed where the Child lay, whence ſhe took him, and went her way.

38 ¶ And Eliſha came again to Gilgal *e*, and *there was* a dearth in the land, and the ſons of the prophets *were* ſitting before him *f*: and he ſaid unto his ſervant, Set on the great pot, and ſee the pottage *g* for the ſons of the prophets.

e When he came with *Eliſah*, *chap.* 2. 1. where was a School of the Prophets, whom he deſigned to comfort concerning the preſent Dearth, and their other diſcouragements, and to confirm in the profeſſion and practice of Religion, and to inſtruct in the Duties of the preſent ſeaſon. *f* At his Feet, as Scholars to be taught by him. See *chap.* 2. 3. *Act.* 22. 3. *g* He provides no delicious Meats, but meer neceſſaries, to teach them the contempt of worldly delights.

39 And one went out into the field to gather herbs, and found a wild vine *h*, and gathered thereof wild gourds his lapful, and came and ſhred *them* into the pot of pottage: for they knew *them* not.

h A Plant called *Coloquintida*, whoſe Gourds or Leaves, reſemble the Leaves of a Vine, and are very bitter, and pernicious to the eater.

40 So they poured out for the men to eat: and it came to paſs as they were eating of the pottage, that they cried out, and ſaid, O thou man of God, *there is* death in the pot *i*: and they could not eat *thereof*.

i *i. e.* Some deadly thing: which they gathered from its exceſſive bitterneſs, by which poſſibly ſome of them might diſcern what it was.

41 But he ſaid, Then bring meal: and he caſt *it* into the pot *k*: and he ſaid, Pour out for the people, that they may eat: and there was no ‖ harm in the pot *l*.

‖ *Heb.* evil thing.

k Together with the Pottage which they had taken out of it. *l* The Meal took away that hurtful quality, not by its natural power, which could do little in ſo ſhort a time, but by the Supernatural Bleſſing of God upon it.

42 ¶ And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt fruits *m*, twenty loaves *n* of barley, and full ears of corn ‖ in the huſk thereof: and he ſaid, Give unto the people *o*, that they may eat.

‖ *Or*, in his ſcrip, or garment.

m Which were the Prieſts due, *Numb.* 18. 2. but theſe, and probably the reſt of the Prieſts dues, were uſually brought by the Pious *Iſraelites*, according to their ability and opportunity, to the Lords Prophets; partly, becauſe they did a great part of the Prieſts Office; and partly, becauſe they were not permitted to carry them to *Jeruſalem*; and they might reaſonably think, that their circumſtances being extraordinary, would warrant their giving of them to extraordinary Perſons; and that thoſe ceremonial Inſtitutions ought to give place to the greater Laws of neceſſity and mercy to the Lords Prophets. And this paſſage ſeems to be noted here, not onely on occaſion of the following Miracle; but alſo, that by this one inſtance, we might underſtand how ſo many Schools of the Prophets were ſupported. *n* Small Loaves, as appears, both becauſe one Man brought them all ſo far; and becauſe, otherwiſe there had been no Miracle here. *o* To wit, the Sons of the Prophets, who were then preſent with him, *ver.* 38.

43 And his ſervitor ſaid, What ſhould I ſet this before an hundred men? He ſaid again, Give the people, that they may eat: for thus ſaith the LORD, * They ſhall eat, and ſhall leave *thereof*.

* Joh. 6. 11.

44 So he ſet it before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAP. V.

NOW Naaman, captain of the hoſt of the king of Syria, was a great man * with his maſter *a*, and ‖ * honourable *b*, becauſe by him the LORD had given ‖ deliverance unto Syria *c*: he was alſo a mighty man of valour, *but he was* a leper.

* *Heb.* before. ‖ *Or*, gracious. * *Heb.* lifted up, *or*, accepted in countenance. ‖ *Or*, Victory.

a In great power and favour with the King of *Syria*. *b* Highly eſteemed both for his quality and ſucceſs. *c* Which expreſſion he uſeth, partly, to mind the *Iſraelites*, that all the hurt they had from the *Syrians* was from the Lord, who uſed them as his Rod, and gave them the ſucceſſes againſt *Iſrael*, which are Recorded; and partly, to check that proud conceit which then was working, and afterwards more fully diſcovered it ſelf in the *Iſraelitiſh* Nation, as if the Care, and Providence, and Goodneſs of God, were wholly confined to themſelves, and not imparted to any other People.

2 And the Syrians had gone out by companies *d*, and had brought away captive out of the land of Iſrael a little maid, and ſhe * waited on *e* Naamans wife.

* *Heb.* was before.

d Making inroads into the Land of *Iſrael* to rob and plunder, after the manner of thoſe times. See 1 *Sam.* 30. 8. 2 *King.* 13. 21. and 24. 2. *e* Heb. *was before*, i. e. ſtood before her, or Miniſtred to her. Compare *Deut.* 1. 38.

3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* * with the prophet that *is* in Samaria *f*; for he would ‖ recover him of his leproſie *g*.

* *Heb.* before. ‖ *Heb.* gather in.

f Either, Firſt, In the Kingdom of *Samaria*. Or, Secondly, In the City of *Samaria*: where he was when ſhe was taken: or, where he commonly reſided, though he went to other places, as need required. *g* Or, *take him away* (as this *Hebrew* Verb is uſed, *Gen.* 30. 23. *Zeph.* 1. 2.) *from his leproſie*, i. e. take away his Leproſy from him.

4 And *one* went in, and told his lord *h*, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

h One

b One of *Naaman*'s Servants hearing this, went in and told it to *Naaman*, and he to the King of *Syria*, which is implied. Or, *And* he *went in*, &c. *i. e. Naaman*, mentioned, *ver.* 1. hearing this from his Wife, told it to the King of *Syria*, as the next words intimate.

5 And the king of Syria *i* said, Go to, go, and I will send a letter unto the king of Israel *k*. And he departed, and took * with him ten talents of silver, and six thousand *pieces* of gold *l*, and ten changes of raiment.

* *Heb.* in his hand.

i *Joram* the Son of *Ahab*, *chap.* 3. 1. *k* Desiring him to obtain this favour from the Prophet. *l* Partly, for the Charges of his Journey; and partly, for Presents to the Prophet, or others, as he saw fit.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him *m* of his leprosie.

m *i. e.* Procure his recovery by the means of *Elisha*, *v.* 3, 4. whom thou maist command to use his utmost skill and power herein.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes *n*, and said, *Am* * I God, to kill and to make alive *o*, that this man doth send unto me to recover a man of his leprosie? Wherefore consider, I pray you, and see how he seeketh a quarrel against me *p*.

* Deut. 32. 39. and 1 Sam. 2. 6.

n Either, in detestation of his Blasphemy, in giving Gods Perfections to him: or rather, for grief, arising from a suspition and fear that the *Syrian* made this onely a pretence for the War which he designed against him. *o* He expresseth it thus, because Leprosy is a kind or degree of Death, *Numb.* 12. 12. and he thought it as impossible to cure it, as to raise the Dead. *p* For not doing what he requires, which he knows impossible for me to do.

8 ¶ And it was *so*, when Elisha the man of God *q* had heard, that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes *r*? Let him come now to me, and he shall know that there is a prophet in Israel.

q Whom *Joram* had not advised with, either, because the sudden surprisal made him forget it: or, because he hated him, and scorned to beg any thing from him. *r* There was no just occasion for thee to do so.

9 So Naaman came with his horses, and with his chariot, and stood at the door of the house of Elisha *s*.

s Waiting for *Elisha*'s coming to him.

10 And Elisha sent a messenger unto him *t*, saying, Go, and wash in Jordan seven times, and thy flesh shall come again *u* unto thee, and * thou shalt be clean.

* *Heb.* be clean.

t Which he did, partly, to try and exercise *Naaman*'s Faith and Obedience: partly, for the honour of his Religion and Ministry, that it might appear he sought not his own glory and profit in his miraculous performances, but onely Gods Honour, and the good of Men: and partly, for the discovery of the Almighty Power of God, that could by such slight means cure so desperate a Disease. *u* Which was in great part consumed by the Leprosy. See *Numb.* 12. 12.

11 But Naaman was wroth *x*, and went away, and said, Behold, I * thought *y*, he will surely come out to me, and stand, and call on the Name of the LORD his God, and ‖ strike his hand over the place *z*, and recover the leper.

* *Heb.* said, or, I said with my self, He will surely come out.

‖ *Heb.* move up and down.

x Supposing himself despised and mocked by the Prophet. *y* Herein he gives an Example of the perverseness of Mankind, who are apt to prefer their own fancies before Gods appointments. *z* Over or upon the affected part where the Leprosy is; without which it seemed to him ridiculous to expect a cure.

12 *Are* not * Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean *a*? So he turned and went away in a rage.

* *Heb.* Amana.

a Is there not as great a vertue in them to this purpose? But he should have considered, that the Cure was not to be wrought by the Water, but by the Power of God, who might use what means and methods of Cure he pleased.

13 And his servants came near, and spake unto him, and said, My father *b*, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash and be clean?

b Or, *our father*. So they call him, both to shew their Reverence and Affection to him, and to mitigate his exasperated mind.

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child *c*, and * he was clean.

* Luk. 4. 27.

c *i. e.* Fresh and pure, free from the least mixture or mark of the Disease.

15 ¶ And he returned to the man of God *d*, he and all his company, and came and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel *e*: now therefore, I pray thee, take a blessing *f* of thy servant.

d To give him thanks, and a recompence for his great kindness. *e* By this wonderful work I am fully convinced, that the God of *Israel* is the onely True God, and that other gods are but impotent Idols. *f* A thankful acknowledgment. See on *Gen.* 33. 11.

16 But he said, *As* the LORD liveth before whom I stand, I will receive none: and he urged him to take *it*, but he refused *g*.

g Not that he thought it simply unlawful to receive Gifts or Presents, which he did receive from others, *chap.* 4. 42. but because of the special circumstances of the present case; this being much for the Honour of the True God and Religion, that the *Syrians* should see the generous Piety, and Charity, and Kindness of his Ministers and Servants, and how much they despised all that Worldly wealth and glory, which the Priests or Prophets of the *Gentiles* so greedily sought after; and that hereby *Naaman* might be much confirmed in that Good Religion which he had embraced, and others might be brought to a love and liking of it.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules burden of earth *h*? for thy servant will henceforth offer neither burnt-offering, nor sacrifice unto other gods, but unto the LORD.

h Wherewith I may make an Altar of Earth, as was usual, *Exod.* 20. 24. He desires the Earth of this Land, because he thought it more holy and acceptable to God, and proper for his Service; or, because he would by this Token profess and declare his conjunction with the *Israelites* in the Worship of God, and constantly put himself in mind of his great Obligations to that God from whose Land this was taken. And though he might freely have taken this Earth without asking any leave, yet he rather desires it from the Prophets Gift, as believing, that he who had put so great a Vertue into the Waters of *Israel*, could put as much into the Earth of *Israel*, and make it as useful and beneficial to him in a better way. And these thoughts, though extravagant and groundless, yet were excusable in an Heathen, and a Novice, who was not yet thoroughly instructed in the True Religion.

18 In this thing the LORD ‖ pardon thy servant, *that* when my master goeth into the house of Rimmon *i* to worship there, and he leaneth on my hand *k*, and I bow my self in the house of Rimmon: when I bow down my self in the house of Rimmon *l*, the LORD pardon thy servant in this thing *m*.

‖ *Or*, be favourable to. So *Gr.*

i A *Syrian* Idol, called here by the LXX *Remman*, and *Act.* 7. 43. *Remphan*. *k* Or, *arm*, as that word sometimes signifies, both in Scripture and other Authors; or, *shoulder*. Upon which, the King leaned, either for state, or for support. Compare *chap.* 7. 2. *l* Not in honour to the Idol, which I do here, and shall there, openly renounce; but onely in compliance with the Kings infirmity and conveniency, who cannot well bow if I stand upright. *m* Because there seemed to be an appearance of Evil in this action, though done with an honest mind, he desires the Prophets Prayers, that God would not charge it upon him as Idolatry, nor be displeased with him for that practice.

19 And he said unto him, Go in peace *n*. So he departed from him * a little way.

* *Heb.* a little piece of ground.

n These words may contain an answer: Either, First, To his last Petition, *v.* 18. and so the sense may be this, Be not too solicitous about this matter, Go, and the Peace or Blessing of God go along with thee. So the Prophet both Prays to God to bless and direct him in this and all other things, and intimates that God would do so. Or, Secondly, To the former, *v.* 17. troub'e

not

not thy self about any of our Earth, but *go* to thy own Land, and I wish thee from God, and doubt not but God will give thee *peace*, i. e. his favour and other blessings, which are oft contained in this word, if thou dost persist in this Religion which thou hast now received. Or rather, this is onely a farewel-salutation, wherewith the Prophet dismisseth him without any further answer to his requests, or instruction about his doubt: which he forbore by the motion of Gods Spirit, which sometimes gives, and sometimes denies instructions to persons or people, as he thinks fit. See *Act.* 16. 6, 7. And the Prophet by the Spirits direction might forbear to give him particular Answers, partly, because these matters were not of such importance, as to concern the Essence or Foundation of Religion: and partly, because he was yet but a Novice, and not able to bear all truths, which was for a time the condition of the Apostles, *Joh.* 16. 12. nor fit to be pressed to the practice of the hardest Duties, which Christ himself thought not convenient for his Disciples, *Matth.* 9. 14. 15, 16, 17. And therefore he at present accepts of his profession of the True, and his renunciation of the false Religion; and of this Declaration, that what he did in the Temple of *Rimmon* should not now be (as he had formerly intended and practised it) a religious action towards the Idol, but onely a civil respect to his Master. And what was necessary for him to know further about the Lawfulness or Sinfulness of that action, the Prophet might take another, and a more convenient time to inform him.

20 ¶ But Gehazi, the servant of Elisha, the man of God, said, Behold, my master hath spared Naaman this Syrian *o*, in not receiving at his hand that which he brought: but *as* the LORD liveth, I will run after him, and take somewhat of him *p*.

o A stranger, and one of that Nation, who are the implacable Enemies of Gods People: whom therefore my Master should not have had so much regard to, as to the Lords Prophets, who better deserved, and more needed, the money which he offered, than *Naaman* himself did. *p* He Swears, that he might have some pretence for the action to which he had bound himself by his Oath; not considering, that to Swear to do any wicked action, is so far from excusing it, that it makes it much worse.

21 So Gehazi followed after Naaman: and when Naaman saw *him* running after him, he lighted down from the chariot to meet him *q*, and said,

* *Heb.* Is there peace?

* *Is* all well?

q Thereby testifying his great respect to the Prophet his Master.

22 And he said, All *is* well: my master hath sent me *r*, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

r This was a very unlikely Story; but *Naaman* was not willing to question it, but glad of the opportunity of shewing his gratitude to the Prophet.

23 And Naaman said, Be content, take two talents: and he urged him *s*, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants, and they bare *them* before him.

s Who at first refused it upon a pretence of modesty and obedience to his Masters command.

‖ *Or*, secret places.

24 And when he came to the ‖ tower *t*, he took *them* from their hand, and bestowed *them* in the house; and he let the men go *u*, and they departed.

t A safe and private place which he chose for that purpose, and where possibly he hid and kept other things which he had got by such-like frauds and artifices. *u* Before they came within sight of his Master.

25 But he went in and stood before his master: and Elisha said unto him, Whence *comest thou* Gehazi? and he said, Thy servant went * no whither.

* *Heb.* not hither, or thither.

26 And he said unto him, Went not mine heart *with thee x*, when the man turned again from his chariot to meet thee? *Is it* a time *y* to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants *z*?

x Did not my mind, being enlightned by God's Spirit, discern what thou saidst and didst? *y* Was this a fit season for this action? I had but newly and obstinately refused his Gifts, for great reasons; of which see on *ver.* 16. and now thou hast given him cause to think, that I was a cursed and wicked Impostor, who vain-gloriously refused in Publick, what I inwardly and greedily desired, and sought onely a fitter place and opportunity to take; and that all our Religion is but an Imposture; and that the God who owns such a vile wretch for his Prophet, as thou hast represented me to him, is not so Holy and Righteous as we pretend. *z* Which *Gehazi* intended to purchase with this money: and therefore the Prophet names them, to inform him, That he exactly knew by Divine Inspiration, not only *Gehazi*'s outward Actions, but even his most secret Intentions.

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever ‖. And he went out from his presence * a leper *as white as* snow ‖.

‖ *i. e.* For some Generations; or for a long time, as that Word is oft used, and as may be thought by comparing this with *Exod.* 20. 55. and 34. 7. * Being confounded with the sense of his guilt, and shame, and misery, and banished from the company of others by God's Law, *Levit.* 13. and 14. ‖ Which is the worst kind of Leprosie, and noted by Physitians to be incurable. See *Exod.* 4. 6. *Numb.* 12. 10. 2 *Chron.* 26. 19, 20. Nor was this Punishment too severe for *Gehazi*'s Wickedness, which was great, and various, horrid Covetousness, which is Idolatry; the Prophanation of God's Name, by a Wicked Oath; down-right Theft; deliberate and impudent Lying, and that to a Prophet, which was in a manner *a lying to the holy Ghost*, like theirs, *Acts* 5. 3. A desperate contempt of God's Omniscience, Justice, and Holiness; an horrible Reproach fastned upon the Prophet, and his Religion; and a mischievous Scandal given to *Naaman* and all other *Syrians* that might hear of it.

CHAP. VI.

AND the sons of the prophets *a* said unto Elisha, Behold now, the place where we dwell with thee *b*, is too strait for us *c*.

a Either at *Bethel*: or, *Jericho*: or rather, at *Gilgal*: as may seem from its nearness to the River of *Jordan*, *ver.* 2. *b* Or, *before thy face*; *i. e.* under thy inspection and direction; where thou dost frequently dwell with us. Or, *to thy face*; which may be joyned with the following Words; and so the sence may be this: It is apparent to thy view, that this *place is too strait for us*. *c* The number of the Prophets increasing by the gracious Providence of God, and by the Ministry and Miracles of *Elijah* and *Elisha*.

2 Let us go, we pray thee, unto Jordan *d*, and take thence every man a beam *e*, and let us make us a place there where we may dwell. And he answered, Go ye.

d i. e. To the Woods near *Jordan*, which were near to them See on *ver.* 1. *e i. e.* A piece of Timber for the Building. Hence it may be gathered, That although the Sons of the Prophets principally devoted themselves to Religious Exercises, such as Prayer, and Praising of God, and the studying of Gods Word, and Instructing of others, and waiting for Divine Revelations; yet they did sometimes employ themselves about Manual Arts; which now they might be forced to, through the Iniquity of the times.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the * ax head *f* fell into the water: and he cried, and said, Alas Master, for it was borrowed *g*.

* *Heb.* Iron.

f The Iron fell from the Wood. *g* He was the more concerned, partly, because he was now forced to be idle and useless to them in the common Work; and partly, because it was his Friends loss, who now was likely to suffer for his kindness; and as Justice obliged him to restore it, so his Poverty disenabled him from it.

6 And the man of God said, Where fell it? and he shewed him the place: and he cut down a stick, and cast *it* in thither, and the iron did swim.

7 Therefore said he, Take *it* up to thee: and he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, ** In such and such a place *shall be* my ‖ camp *.

** *Heb.* in the place of such a man.

‖ *Or*, encamping.

* Thither I will send my Forces, to surprize some place: or to lye in Ambush where the King or his People were to pass, *ver.* 9.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place, for thither the Syrians are come down.

10 And the king of Israel sent to the place *b* which the man of God told him, and warned him

himself, and saved himself *i* there not once nor twice *k*.

i Either Spies, to try whether the Prophet spake Truth: or rather Souldiers, to secure the Place and Passage Designed. *i* Either his Person when he was to pass that way: or his People, or Places of Importance. *k* But much more frequently.

11 Therefore the heart of the king of Syria was sore troubled for this thing, and he called his servants, and said unto them, Will ye not shew me which of us *u* for the king of Israel?

12 And one of his servants said, * None, my lord, O king: but Elisha the prophet, that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

* *Heb.* no.

13 ¶ And he said, Go, and spie where he *is*, that I may send and fetch him *l*. And it was told him, saying, Behold he *is* in Dothan *m*.

l For though I cannot conceal my Designs from him, yet I may possibly take him by force; his Power being, I doubt not, much inferiour to his knowledge. *m* A City near *Shechem*, *Gen.* 37. 17. and not far from *Samaria*.

14 Therefore sent he thither horses, and chariots, and a * great host: and they came by night and compassed the city about.

* *Heb.* heavy.

15 And when the ‖ servant of the man of God *n* was risen early, and gone forth *o*, behold, an host compassed the city, both with horses and chariots; and his servants said unto him, Alas my master, how shall we do?

‖ *Or*, Minister.

n Who having been with him but a little time, even since *Gehazi*'s dismission, had not yet seen any Experiments of his great Power; or, if he had, his Faith might easily be shaken upon so great and sudden a danger. *o* Either out of the Gates of the City, where he might see them; or, out of his House into the Streets of the City, where he might learn this by the Common Fame and Tumult of the People.

16 And he answered, Fear not: for * they that *be* with us, *are* more than they that *be* with them.

* 2 Chron. 32. 7.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see *p*. And the LORD opened the eyes of the young man, and he saw: and behold, the mountain *was* full of horses, and chariots of fire *q* round about Elisha *r*.

p That by some Visible Appearance, he may see the Invisible Guard of Angels which incompass and defend us. *q* Which is useful, both for defence to those that are surrounded by it, and offence to the Enemies who shall attempt to break through it. *r* Either the Mountains were round about the City, and therefore round about *Elisha*, who was within it: or, he saw in a Vision, *Elisha* upon the Mountain encompassed with Fiery Horses and Chariots.

18 And when they came down to him *s*, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness *t*, according to the word of Elisha.

s Either in the City, into which they easily got admission when they Declared, That the only end of their coming, was to take *Elisha*: or in the Field without the City, whither he went to meet them. *t* Not with a total Blindness, that they could see nothing, for then they would not have followed him; but with a partial Blindness, that they could not distinctly discern the Man they sought which might be by some alteration made by God: in their Brain, or in the Air. See the notes on *Gen.* 19. 11.

19 ¶ And Elisha said unto them, This *is* not the way, neither *is* this the city *u*: * follow me, and I will bring you to the man whom ye seek *x*. But he led them to Samaria *y*.

* *Heb.* come ye after me.

u To wit, where you will find the Man for whom you seek, which was very true; because he was now come out of the City: and if they had gone on in that way into the City, they had found that *Elisha* was gone thence. There is indeed some Ambiguity in his Speech, and an intention to deceive them, which hath ever been esteemed Lawful in the State of War, as appears from the use of Stratagems. *x* And so he did, though not in such manner as they expected and desired. *y* Which seemed to them to be some small and ordinary City; their senses being still deluded by a Divine Operation.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw, and behold *they were* in the midst of Samaria.

21 And the king of Israel *z* said unto Elisha, when he saw them, My father *a*, shall I smite them? shall I smite them *b*?

z To whom *Elisha* had doubtless sent notice of his intentions, that he might accordingly prepare himself. *a* Now he gives him this title of Reverence and Affection, because of a great and present benefit he received from him; though otherwise he hated him, and would not hearken to his Counsel. *b* The repetition of the question shews his great desire to smite them, and that with utter Destruction.

22 And he answered, Thou shalt not smite *them*: Wouldest thou smite those whom thou hast taken captive with thy sword, and with thy bow *c*? set bread and water before them *d*, that they may eat and drink, and go to their master.

c It is against the Laws of Humanity, and Custom of War, to kill Captives, though thou thy self hast taken them with thy own Sword and Bow, which may seem to give thee some colour of Right to destroy them; but much more unworthy will it be in cold Blood to kill these, whom not thy Arms, but God's Miraculous Providence hath put into thy hands. *d* i. e. Give them Meat and Drink, which may refresh and strengthen them for their Journey. Which was an action of singular Piety and Charity, in doing good to their Enemies, which was much to the honour of the True Religion; and of no less prudence, that hereby the hearts of the *Syrians* might be both mollified towards the *Israelites*, and afraid to Oppose that People who had such an Invincible Protector.

23 And he prepared great provision for them, and when they had eaten and drunk, he sent them away *e*, and they went to their master. So the bands of Syria came no more *f* into the land of Israel.

e Refreshed, but Disarmed, as is most probable. *f* Either 1. In such a manner, to wit, in small Bands, or Companies, which might be Entrapped, as these had been: but their next Attempt was, by an open and solemn War, and a Conjunction of all their Forces, which they still ridiculously conceited would be too hard for the King and Prophet, and God of *Israel*; notwithstanding their multiplied Experiences to the contrary. Or, 2. For some considerable time; until the Terror of these Examples was got out of their minds.

24 ¶ And it came to pass after this, that Benhadad king of Syria *g* gathered all his host, and went up, and besieged Samaria.

g He whom *Ahab* wickedly and foolishly spared, 1 *King.* 20. 42. who now comes to requite *Ahab*'s kindness, and to fulfil that Divine Prediction. *Benhadad* was a name very frequent among the Kings of *Syria*, 1 *King.* 15. 18, *&c.* and *Chap.* 13. 24. 2 *King.* 13. 3, 24. If not common to them all. See *Jer.* 49. 27. *Amos* 1. 4.

25 And there was a great famine in Samaria: and behold, they besieged it, until an asses head was *sold* for fourscore *pieces h* of silver, and the fourth part of a kab *i* of doves dung *k* for five *pieces* of silver.

h Supposed to be Shekels; and the common Shekel being valued at fifteen pence of *English* Money, this amounts to five pounds. A vast price, especially for that which had on it so little Meat, and that unwholsome, and unclean by Law, *Levit.* 11. 13. though necessity might seem to excuse their violation of that Law. *i* A measure containing 24 Eggs. *k* Which they used not for Fire (for he is speaking here onely of the scarcity of Food) but for Food. Which if it seem incredible, it must be considered. First, That Famine hath constrained People to eat things as improper and unfit for nourishment as this, as dry Leather, and Mans Dung, as is implied, *Isa.* 36. 12. and affirmed by grave Historians. Secondly, That some Creatures do usually eat the Dung of others. Thirdly, That Doves Dung, though it be hotter than ordinary, might in other respects be fitter for nourishment than other, as being made of the best and purest Grains, and having some moisture in it, *&c.* Fourthly, That this *Hebrew* word being of an obscure and doubtful signification, and no where else used, may be, and is by Learned Men otherwise rendred and understood: either, first, of the Corn which is found in the Crops of Doves: or, secondly, of the Guts and other Inwards of Doves: or rather, thirdly, of a sort of *cicer* or *peasе*, which in the *Arabick* Language (which is near a kin to the *Hebrew*, and from which many words are explained), is called *Doves Dung*: for this was a Food much in use amongst the poorer *Israelites*, and was by all esteemed a very course Food, and therefore fit to be joyned with an Asses head: and a *kab* was the usual Measure of all sorts of Grains and Fruits of that sort.

26 And as the king of Israel was passing by upon the wall *l*, there cried a woman unto him, saying, Help my lord, O king.

l To give necessary order for the Defence of the City against Assault, and to see if the several Guards were watchful and diligent, and if his Directions were executed, and to observe the motions of the Enemies.

27 And he said, ‖ If the LORD do not help thee *m*, whence shall I help thee? out of the barnfloor, or out of the wine-press *n*?

‖ *Or*, Let not the Lord save thee.

n Or,

* Or, *let not God help thee*, as ſome both ancient and late Interpreters render the words. So they are words of impatience and Rage, and a formal Curſe, wiſhing that God would not help her, as he could not, as *Joſephus* amongſt others underſtand it: which agrees too well with the Character of the Man, an Infidel, and Idolater, and a wicked Man, and at this time in a great Rage, as appears from *ver.* 31. Or, they may be rendred thus, No; (as this *Hebrew* Particle is ſometimes uſed, as *Job* 20. 17. *Pſal* 34. 5. and 41. 2. and 50. 3. *Prov.* 3. 25. and 31. 4.) *let the Lord help thee.* So it may be taken, Either, Firſt, As a direction: No: do not cry to me; but to God for help: God help thee, for I cannot. Or rather, Secondly, As a prophane ſcoff. No: come not to me, but go to him to whom *Eliſha* directs you; Pray to the Lord: you ſee how ready he is to help you, by his ſuffering you come to this extremity: wait upon God for relief, as *Eliſha* adviſeth me; but I will wait no longer for him, *ver.* 33. and I will take a courſe with *Eliſha* for thus abuſing both me and my people with vain hopes. Or, thus, *the Lord* (on whom forſooth thou and I are commanded to wait for help) *will not help thee*, as he could eaſily do, and would do, if he were ſo good as *Eliſha* pretends; *whence* then *ſhall I help thee?* *n* Doſt thou ask of me Corn or Wine, which I want for my ſelf?

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to day, and we will eat my ſon to morrow.

29 So * we boiled my ſon, and did eat him *o*: and I ſaid unto her on the † next day, Give thy ſon, that we may eat him: and ſhe hath hid her ſon *p*.

* *Deut.* 28. 53. 57.
† *Heb.* other.

o A dreadful Judgment threatned to them in caſe of their Apoſtacy, *Deut.* 28 56, 57 in which they were now deeply plunged. Compare *Ezek.* 5. 10. *p* Either, that ſhe might eat him alone; or rather, that ſhe might ſave him from Death, her Bowels yearning towards him, and her hunger being in great meaſure ſatisfied.

30 ¶ And it came to paſs, when the king heard the words of the woman, that he rent his clothes *q*, and he paſſed by upon the wall, and the people *r* looked, and behold, *he had* ſackcloth within upon his fleſh *ſ*.

q Partly, in Grief for ſuch an horrid Fact: and partly, through Indignation at the Prophet, *ver.* 31. *r* Who were in great numbers upon the Wall, either to defend the City, or rather, to ſeek for relief from the Souldiers, for whoſe Proviſions the King doubtleſs took ſpecial care, as it was neceſſary, for the preſervation of the place. *ſ* Under his inner Garments, in token of his ſorrow, and with a pretence of humiliation, which he would ſhew by outward ſigns, as his Father *Ahab* had done, not without ſome advantage to himſelf, 1 *King.* 21. 27, 28, 29.

31 Then he ſaid, * God do ſo, and more alſo to me, if the head of Eliſha the ſon of Shaphat ſhall ſtand on him this day *t*.

* *Ruth* 1. 17.

t If I do not this day take his head and life. This wretched and partial Prince overlooks his own great and various ſins, and amongſt others, his obſtinate cleaving to the Idolatry of the Calves, and the Whoredoms and Witchcrafts of his Mother *Jezabel*, 2 *King.* 9. 22. and the Wickedneſs of his People, which was the true and proper cauſe of this and all their Calamities; and lays the blame of all upon *Eliſha*, either ſuppoſing, that he who had the Spirit of *Elijah* reſting upon him, had brought this Famine by his Prayers, as *Elijah* had formerly done, 1 *King.* 17. 1. or, becauſe he had encouraged them to withſtand the *Syrians*, by promiſing them help from God in due time: or, becauſe he would not by his interceſſion to God, and the working of a Miracle, deliver them from theſe Calamities, as he eaſily could have done. But he did not conſider, that the Prophets could not work what Miracles, and when they pleaſed, but onely as far as God ſaw fit, whoſe time was not yet come; otherwiſe it was *Eliſha*'s Intereſt as well as theirs to be freed from this diſtreſs.

32 But Eliſha ſat in his houſe *u* (and the elders *x* ſat with him) and the king ſent a man from before him *y*: but ere the meſſenger came to him, he ſaid to the elders *z*, See yé how this ſon of a murderer *a* hath ſent to take away mine head *b*? Look when the meſſenger cometh, ſhut the door, and hold him *c* faſt at the door: *Is* not the ſound of his maſters feet behind him *d*?

u In the Houſe where he lodged: for he had no Houſe of his own, having forſaken all when he followed *Elijah*, 1 *King.* 19. 20, 21. *x* So they might be called, Either, Firſt, From their age. Or rather, Secondly, From their office, which was either Eccleſiaſtical, or Civil; ſo they were either the Sons of the Prophets, or rather, ſome Godly men who were then in ſome Power and Office, either in the Court, or Army, or City, as may ſeem probable from what he requires of them. And though *Joram* was a wicked King, and moſt of his Officers probably like himſelf; yet there were ſome of them, whom *Eliſha*'s Holy Life, and Powerful Miniſtry, and Glorious Miracles, and the great and publick benefits procured by him, had won to God, and to the True Religion, at leaſt to the profeſſion of it, among which *Jehu* might be one; and theſe were here ſitting with him; either, to receive comfort and counſel from him in this diſtreſſed time, or rather, to ſolicite him to uſe his Power with God, for their relief; which accordingly he doth, and in compliance with them, not out of any fear of the King, (from which he very well knew by frequent experience, and certain aſſurance, that God both could and would deliver him), he gives the following anſwer, *chap.* 7. 1. *y* Or, *one* of them who ſtood *before his face*, one of his Guard, or ſome other Officer, *to take away his head*, as it follows. *z* Being admoniſhed by God of his danger. *a* The genuine Son of that wicked *Ahab* the Murderer of the Lords Prophets, 1 *King.* 18. 4. and 21. 9. whoſe *Son* he is not by Birth onely, but alſo by his Manners and Bloody diſpoſition. Compare *Job.* 8. 44. This expreſſion may ſeem very harſh and unfit; nor is it to be drawn into imitation by others: but it muſt be conſidered, that he was an extraordinary Prophet, inveſted with a Power in ſome ſort ſuperiour to that of *Joram*, and had Authority to controle and rebuke him in the Name of the King of Kings. *b* To kill me before he hear what I have to ſay. *c* Not the King, but the Meſſenger who was laſt mentioned; that he may not break in upon me, and take away my life, before the King comes. *d* You ſhall not need to hold him long, for the King is juſt at his heels, coming, as is probable, either, to recal his raſh and furious ſentence, or, at leaſt, to debate the matter with the Prophet, and to procure relief.

33 And while he yet talked with them, behold, the meſſenger came down unto him *e*: and he ſaid *f*, Behold, this evil *g is* of the LORD *h*, what ſhould I wait for the LORD any longer *i*?

e To wit, to the Door, where alſo we are to underſtand, that he was held faſt, that he could not come at the Prophet till the King came, as the Prophet had commanded them to do. *f* Either, 1. The Meſſenger in the Kings name and words. Or, Secondly, The King himſelf, who, though not here named, may be preſumed to be preſent, both by the Prophets Prediction of his ſpeedy coming, and by the preſence of the *lord*, *on whoſe hand the king leaned*, chap. 7. 2. *g* This dreadful Famine, which is now ſo extream, that Women are forced to eat their own Children. *h* He hath inflicted it, and (for ought that I ſee) he will not remove it. Thus he lays all the blame upon God, not, as he ought, upon his own, and his Mothers wickedneſs, which provoketh God, who doth not willingly afflict, to ſend this heavy Judgment upon him. *i* Thou bidſt me wait upon God for help; but I perceive I may wait long enough before deliverance comes. I am weary with waiting, I can wait no longer.

CHAP. VII.

THen Eliſha ſaid *a*, Hear ye the word of the LORD, Thus ſaith the LORD *b*, To morrow about this time *ſhall* a meaſure *c* of fine flour *be ſold* for a ſhekel *d*, and two meaſures of barley for a ſhekel, in the gate of Samaria.

a Either, to the Meſſenger, to be reported to the King; or rather, to the King, being then come to him, as it is expreſſed, *ver.* 18. and to his Courtiers, who were come with him, *ver.* 2. *b* The Lord, whom you have ſo highly offended, and at preſent deſpiſe and refuſe to wait upon, of his own meer Grace and Bounty hath ſent you the glad tidings of your deliverance. *c* Heb. *Seah*, a Meaſure containing ſix Cabs, or 144 Egg-ſhells, or about a Peck and a Pottle of our Meaſure. *d* Compare this with *chap.* 6. 25.

2 Then † a lord on whoſe hand the king leaned *e*, anſwered the man of God, and ſaid, Behold, *if* the LORD would make windows *f* in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof *g*.

† *Heb.* a lord which *belonged* to the King, leaning upon his hand.

e When he walked. See *chap.* 5. 18. *f* Through which he could Rain down Corn, as once he did *Manna*. *g* A juſt puniſhment for ſuch peremptory unbelief, whereby he made not onely the Prophet, but even God himſelf (in whoſe Name it was evident *Eliſha* ſaid, and did this and other things) a lyar.

3 ¶ And there were four leprous men at the entring in of the gate *h*: and they ſaid one to another, Why ſit we here until we die?

h To wit, of the City; out of which they were ſhut by virtue of Gods Law, *Lev.* 13. 46. and 14. 3. either, the dwelling-place of the Lepers was near the Gate: or, they were come very near the Gate, for fear of the *Syrians*.

4 If we ſay we will enter into the city, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come,

come, and let us fall unto the hoſt of the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die.

5 And they roſe up in the twilight *i* to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

i In the Evening twilight, as appears from *v.* 9. and 12.

6 For the LORD made the hoſt of the Syrians * 2 Sam. 5. 24. to * hear a noiſe *k* of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites *l*, and the kings of the Egyptians *m* to come upon us.

k Either, in the Air: or rather in their Ears: otherwiſe the *Samaritans* had heard it. *l* Under which name (as elſewhere under the name of the *Amorites*) he ſeems to underſtand all, or any of the people of *Canaan*. For though the greateſt number of that people were deſtroyed, yet very many of them were ſpared, and many of them upon *Joſhua*'s coming, fled away, ſome to more remote parts, (which that famous and ancient Inſcription upon a Pillar in *Africa* teſtifies) and others to the Lands bordering upon *Canaan*, where by reaſon of the ſcarcity of Inhabitants, there was in that Age room enough for them; and there they ſeated themſelves, and grew numerous and powerful, and had (after their ancient and conſtant manner) Kings over them. The Kings alſo of *Tyrus* or *Sidon* may be here included. *m* By which they may underſtand, either the King of *Egypt*, the Plural Number being put for the Singular, as it is elſewhere: or, the Princes and Governours of the ſeveral *Nomi*, or Provinces in *Egypt*, ſuch being oft called *kings* in Scripture.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes, and their aſſes, *even* the camp as it *was*, and fled for life *.

* To ſave their lives; which they fancied to be in ſuch preſent and extream danger, that they durſt not ſtay to take away any of their Goods, but every man fled the next way before him.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat and drink, and carried thence ſilver, and gold, and raiment, and went and hid *it*: and came again, and entred into another tent, and carried thence *alſo*, and went and hid *it*.

9 Then they ſaid one to another, We do not well *n*: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning-light, * *Heb.* we ſhall find puniſhment. * ſome miſchief will come upon us: now therefore come, that we may go and tell the kings houſehold.

n Not well for our Brethren, whom we ſhould pity and help: nor well for our ſelves; for we may ſuffer for this neglect; either from the *Syrians*, who may lie lurking hereabouts; or, from our King and People; or, from Gods immediate hand.

10 So they came, and called unto the porter of the city: and they told them *o*, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

o To wit, the Porter and his Companies.

11 And he called the porters *p*, and they told *it* to the kings houſe within.

p Either, his Fellow-Porters of the City: or rather, the Porters or Guards of the Gate of the Kings Houſe.

12 ¶ And the king aroſe in the night, and ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp, to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive, and get into the city.

13 And one of his ſervants anſwered and ſaid, Let *ſome* take, I pray thee, five of the horſes that † *Heb.* in it. remain, which are left † in the city: (behold, they *are* as the multitude of Iſrael that are left in it: behold, *I ſay*, they *are* even as all the multitude of the Iſraelites that are conſumed *q*) and let us ſend and ſee.

q So the ſenſe is, We may well venture theſe Horſes, though we have no more, becauſe both they and we are ready to periſh through hunger; and therefore let us uſe them whilſt we may for our common good, or to make the diſcovery. But the repetition of the Phraſe ſeems to imply ſomething more emphatical and ſignificant than the ſaving of four or five Horſes, for which it is not probable they would be ſo much concerned in their circumſtances. The words therefore may be rendred otherwiſe, *Behold, they* are *of a truth* (the *Hebrew* prefix, *Caph*, being not here a note of ſimilitude, as the other Tranſlations make it, and as it is commonly uſed, but an affirmation of the truth and certainty of the things, as it is taken, *Numb.* 11. 1. *Deut.* 9. 10. *Hoſ.* 4. 4. and 5. 10. *Job.* 1. 14.) *all the multitude of* the Horſes of *Iſrael that are left in it*: (to wit, in the City:) *behold*, I ſay, *they* are *even all the multitude of* the Horſes of *the Iſraelites*, *which* (i. e. which multitude) *are conſumed*, i. e. reduced to this ſmall number, all conſumed except theſe five. And thus the vulgar *Latin*, and ſome others, underſtand it. And this was indeed a memorable paſſage, and worthy of a double *behold*, to ſhew what miſchief the Famine had done, both upon Men and Beaſts, and to what a low ebb the King of *Iſrael* was come, that all his Troops of Horſes, to which he had truſted, were ſhrunk to ſo ſmall a number.

14 They took therefore * two chariot-horſes *r*, and the king ſent after the hoſt of the Syrians, ſaying, Go, and ſee. * *Heb.* two chariots of horſes, 1 *Kin.* 10. 29.

r Or, *two chariots of horſes*: or rather, *two chariot-horſes*, as divers render the words, *i. e.* Horſes which belonged to the Kings Chariots. For ſingle Horſes ſeem much more proper for this ſervice, than Chariots and Horſes. And whereas it was moved by the Kings Servant, that all the five Horſes ſhould be ſent, it ſeems it was thought by the King and others, that two were ſufficient for that purpoſe.

15 And they went after them unto Jordan, and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away * in their haſte *ſ*: and the meſſengers returned and told the king. * *Gr.* in their aſtoniſhment.

ſ Or, *in their fear* or *conſternation*, wherewith God ſtruck them.

16 And the people went out, and ſpoiled the tents of the Syrians: *So* a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate *t*: and the people trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

t Partly, to prevent tumults, and diſorders and miſchiefs amongſt the people: and partly, to take order about the ſhutting of the Gates, if need were, and if the *Syrians* ſhould happen to return upon them.

18 And it came to paſs, as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel, ſhall be to morrow about this time in the gate of *Samaria*:

19 And that lord anſwered the man of God, and ſaid, Now behold, *if* the LORD ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

THen *a* ſpake Eliſha unto the woman *b* (* whoſe ſon he had reſtored to life) ſaying, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn *c*: for the LORD * hath called for a famine *d*, and it ſhall alſo come upon the land ſeven years *e*. * Chap. 4. 35. * Pſal. 105. 16. Hag. 1. 11.

a This Particle of time may be underſtood, either particularly and definitely of the time next following the former Hiſtory: or, more generally and indefinitely (as it is frequently uſed) of the time in which *Eliſha* and this *Shunamitiſh* Woman lived. Poſſibly this might happen before the Hiſtory of *Naaman*, Chap. 5. or at leaſt, before the Siege of *Samaria*, Chap. 6. but this is not certain. *b* Expreſſing his Gratitude for her former Kindneſſes, by taking ſpecial care for her Preſervation. *c* In any convenient place out of the Land of *Iſrael*. *d* i. e. Hath appointed to bring a Famine, or a great Scarcity of Proviſions. This expreſſion intimates, that all Afflictions are ſent by God, and come at his Call or Command. *e* A double time

to the former Famin under *Elijah*, *Jam.* 5. 17. which is but juſt and reaſonable, becauſe they were ſtill obſtinate and incorrigible under all the ſevere and ſucceeding Judgments of God, and under the powerful Miniſtry of *Eliſha*, who confirmed his Doctrine by glorious Miracles. See *Levit.* 26. 21, 24, 28.

2 And the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines *f* ſeven years.

f Either, becauſe that was near her Lands and Dwellings, which ſhe thought ſhe might have an Eye to, when occaſion required: or, becauſe there was more Plenty than in *Judah*: or, becauſe ſhe knew that her going to dwell in *Judah*, would be very diſpleaſing to the King of *Iſrael*, whoſe favour ſhe was like to need hereafter. Nor was there now that danger of Idolatry from the *Philiſtines*, as there had been formerly, becauſe their power and influence was now grown inconſiderable, and probably many of the *Jews* and *Iſraelites* lived among them. And this Land, though bordering upon *Iſrael*, was free from this Famine, that it might appear that this was a ſpecial Hand and Judgment of God upon the *Iſraelites* for their Idolatry, and for their Unprofitableneſs under all the means of Grace which now they plentifully enjoyed by *Eliſha* and many other Prophets; which the *Philiſtines* not enjoying, their Sin was much leſs, and therefore their preſent condition was better.

3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe, and for her land *g*.

g Which having been forſaken by her, were poſſeſſed by her Kindred, or others, who had obtained them from the King, and now intended to keep the Poſſeſſion of them.

4 And the king talked with Gehazi the ſervant of the man of God *h*, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

h Queſt. How could the King ſpeak with *Gehazi* who was a Leper? *Anſ.* Either, the King might ſpeak with him at a convenient diſtance, it being uſual for others to diſcourſe with Lepers, as 2 *Kings* 7. 8. *Matth.* 8. 2. *Luke* 17. 12. or, his Leproſy might be of that ſort which was not infectious: or, if his Leproſy was ſuch as made him yet to be Unclean, the King's great Curioſity might eaſily prevail with him to break a Ceremonial Law, who made no ſcruple of violating God's Moral Law.

5 And it came to paſs, as he was telling the king how he had reſtored a dead body to life, that behold, the woman *i* whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord, O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life.

i By God's wonderful and gracious Providence brought thither in the moſt advantageous ſeaſon.

6 And when the king asked the woman *k*, ſhe told him. So the king appointed unto her a certain ‖ officer, ſaying, Reſtore all that *was* hers, and all the fruits of the field, ſince the day that ſhe left the land, even till now.

‖ *Or*, eunuch.

k Concerning the truth of *Gehazi*'s Relation.

7 ¶ And Eliſha came to Damaſcus *l*; and Benhadad the king of Syria was ſick, and it was told him, ſaying, The man of God is come hither.

l Either to the City; or rather, to the Kingdom of *Damaſcus*, by comparing *v.* 9. as *Samaria*, which properly was the name of the City, is ſometimes the name of the Kingdom; of which ſee on 1 *Kings* 13. 32. Hither he came by the ſpecial direction of the Spirit, and under God's protection, upon the Errand here following.

8 And the king ſaid unto Hazael, Take a preſent in thine hand *m*, and go meet the man of God, and enquire of the LORD by him, ſaying, Shall I recover of this diſeaſe?

m By which he thought to purchaſe his Favour, and the Healing of his Diſeaſe.

9 So Hazael went to meet him, and took a preſent † with him, even of every good thing of Damaſcus, forty camels burden *n*, and came and ſtood before him, and ſaid, Thy ſon Benhadad *o* king of Syria, hath ſent me to thee, ſaying, Shall I † recover of this diſeaſe?

† *Heb.* in his hand.

† *Heb.* live. Chap. 1. 2.

n Hazael carried the more noble Preſent, hoping, as his Maſter did, to get ſome intereſt in the Prophet, and advantage to himſelf by it. Whether the Prophet received it or not, is not here mentioned; but it is moſt probable he did not, from his former Practice, *Chap.* 5. and becauſe the reaſons which then ſwayed him, were ſtill of the ſame force. *o* He who before Perſecuted him as an Enemy, *Chap.* 6. 13, 14. now in his extremity Honours him like a Father.

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover: howbeit, the LORD hath ſhewed me, that he ſhall ſurely die *p*.

p Here is no contradiction; for the firſt words contain an Anſwer to *Benhadad*'s Queſtion, *Ver.* 8. *Shall I recover this diſeaſe?* To which the Anſwer is, *Thou mayeſt*, or *ſhalt recover*, i. e. notwithſtanding thy Diſeaſe, which is not Mortal, and ſhall not take away thy Life. The later words contain the Prophet's Explication of, or Addition to that Anſwer, which is, that he ſhould die, not by the power of his Diſeaſe, but by ſome other cauſe. But it is obſervable, that in the *Hebrew* Text it is, *lo*, the Adverb, which ſignifies *not*; which though moſt affirm to be put for *lo*, the Pronoun, ſignifying to him; yet others take it as it lies, and Tranſlate the words thus; *Say, thou ſhalt not recover: for the Lord hath ſhewed me, that he ſhall ſurely die.* Or, according to the former reading, the firſt words may be taken Interrogatively, *Say unto him, Shalt thou indeed recover?* (as thou doſt flatter thy ſelf) No: (which Negation is implied in the very Queſtion, and gathered from the following words) *for the Lord hath ſhewed me, that he ſhall ſurely die.*

11 And he ſetled his countenance † ſtedfaſtly *q*, until he was aſhamed *r*: and the man of God wept.

† *Heb.* and ſet it.

q The Prophet fixed his Eyes upon *Hazael*. *r* Either, till the Prophet was aſhamed to look any longer upon him: or, till *Hazael* was aſhamed, as apprehending that the Prophet ſuſpected or diſcerned ſomething extraordinary, and of an evil and ſhameful nature in him. The *Hebrew* words are ambiguous, and may indifferently be referred to either of them: but they ſeem more properly to belong to *Hazael*, becauſe it follows by way of diſtinction, *the man of God wept.*

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know * the evil that thou wilt do unto the children of Iſrael *ſ*: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt * daſh their children, and rip up their women with child.

* Chap. 10. 32. and 13. 3. Amos 1. 3.

* Chap. 15. 16. Hoſ. 13. 16. Amos 1. 13.

ſ So here was a double cauſe of his Grief and Tears, the Evil of Sin in *Hazael*; and the Evil of Suffering upon *Iſrael*.

13 And Hazael ſaid, But what, *is* thy ſervant a dog *t*, that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria *u*.

t Either, ſo vile and unworthy, as this expreſſion is uſed, 2 *Sam.* 3. 8. and 9. 8. or ſo impudent, for which Dogs are noted; or, ſo fierce, and barbarous, and inhumane. Compare *Pſal.* 22. 16, 20. and 59. 6. *u* And when thou ſhalt have Power in thy hand, thou wil'ſt diſcover that bloody Diſpoſition, and that hatred againſt God's People, which now lies hid from others, and poſſibly from thy ſelf; and therefore with the Kingdom thou wil'ſt inherit their cruel diſpoſitions.

14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me that thou ſhouldeſt ſurely recover *x*.

x He repreſents the Prophet's Anſwer by halves, that by his Maſter's ſecurity he might have the fitter opportunity to execute his Treaſonable Deſign.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipt *it* in water, and ſpread *it* on his face *y*, ſo that he died: and Hazael reigned in his ſtead *z*.

y Pretending it may be to cool his immoderate heat with it, but applying it ſo cloſely, that he choaked him therewith: by which Artifice his Death ſeemed to be Natural, their being no ſigns of a violent Death upon his Body. And this he the more boldly attempted, becauſe the Prophet's Prediction made him confident of the ſucceſs. *z* Having the favour of the People, and of the Men of War.

16 ¶ And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, * Jehoram the ſon of Jehoſhaphat king of Judah † began to reign *a*.

* 2 Chr. 21. 1.

† *Heb.* reigned.

a Jehoram was firſt made King or Vice-Roy by his Father divers Years before this time; to wit, at his Expedition to *Ramoth-Gilead*, as was noted before: which Dominion of his ended at his Father's return. But now *Jehoſhaphat*, being not far from his Death, and having divers Sons, and fearing ſome competition and diſſention among them, makes *Jeho-*

ram

horam King the second time, as *David* did *Solomon* upon the like occasion, 1 *Chron.* 29. 22. which is the thing here related. But of this see more in the Notes on 2 *Kings* 1. 17. and 3. 1.

17 Thirty and two years old was he when he began to reign, and he reigned eight years *b* in Jerusalem.

b Part with his Father, and part by himself alone.

18 And he walked in the way of the kings of Israel *c*, as did the house of Ahab: for * the daughter of Ahab *d* was his wife; and he did evil in the sight of the LORD.

* Ver. 26.

c After his Father's Death. *d* *Athaliah*, *Ver.* 26. This unequal Marriage, though *Jehoshaphat* possibly designed it as a means of Uniting the two Kingdoms under one Head, and in the true Religion, is here and elsewhere noted, as the causeboth of the great Wickedness of his Posterity, and of those sore Calamities which befel them.

19 Yet the LORD would not destroy Judah, for David his servants sake, * as he promised him to give him alway *e* a † light *f*, and to his children.

* 2 Sam. 7. 13.
† *Heb.* candle, *or*, lamp.

e Heb. *all days*, until the coming of the *Messiah*, as it is elsewhere limited and explained: for so long, and not longer, this Succession might seem necessary for the making good of God's Promise and Covenant made with *David*. But when the *Messiah* was once come, there was no more need of any Succession, and the Scepter might and did without any inconvenience depart from *Judah*, and from all the succeeding Branches of *David*'s Family, because the *Messiah* was to hold the Kingdom for ever in his own Person, though not in so gross a way as the Carnal *Jews* imagined, but in a Spiritual manner. *f* i. e. A Son and Successor. Of this Phrase see on 1 *Kings* 11. 36.

20 ¶ In his days Edom revolted from under the hand of Judah *g*, and made a king over themselves.

g Under which they had been from *David*'s time, 2 *Sam.* 8. 14. compare 1 *Kings* 22. 47.

21 So Joram went over to Zair, and all the chariots with him, and he rose by night and smote the Edomites which compassed him about: and the captains of the chariots, and the people *h* fled into their tents.

h i. e. The common Souldiers of the *Edomites*, herein following the example of their Captains.

22 Yet Edom revolted *i* from under the hand of Judah until this day. Then Libnah *k* revolted *l* at the same time.

i For though *Joram* had given them a Defeat, yet it may seem to have been no great Slaughter, but onely a putting them to Flight; and therefore they might easily Rally again. And *Jehoram* could not pursue the Victory, because he was recalled by the Revolt of his own Subjects, which had took the occasion of his absence, and probably feared that others would follow their example, if they had the like occasion. *k* A considerable City in *Judah*, belonging to the Priests, *Jos.* 15. 42. and 21. 13. *l* Why, see 2 *Chron.* 21. 10, 11. it is probable they returned to their Obedience, because those words, *unto this day*, which are added to the former clause, are omitted here.

23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah *m*?

m Of which see on 1 *Kings* 14. 19.

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and * Ahaziah his son reigned in his stead.

* Chr. 22. 1.

25 ¶ In the twelfth year of Joram *n* the son of Ahab king of Israel, did Ahaziah *o* the son of Jehoram king of Judah begin to reign.

n *Obj.* It was *in the eleventh year of Joram*, Chap. 9. 29. *Ans.* Either, First, He began to Reign in the Confines of *Joram*'s eleventh and twelfth Year, in the very end of his eleventh Year, or towards the beginning of the twelfth, whence it is indifferently ascribed to the one or the other. Or, Secondly, The one Year of *Ahaziah* did concur with the later half of *Joram*'s eleventh Year, and the former half of his twelfth Year: and if he could not be said to *begin to reign* in both these Years, yet he might unquestionably be said to *reign* in both of them; and the *Hebrew* word, both here and *Chap.* 9. 29. properly signifies *he reigned*, and not, he *began to reign*, as it is Translated. Or, Thirdly, *Ahaziah* began to Reign with his Father, and during his Life, according to the late examples both in *Judah* and *Israel*, there being also special occasion for it, by reason of *Joram*'s cruel and long Sickness, 2 *Chron.* 21. 18, &c. and this was in *Joram*'s eleventh Year, and then his Father died, and he began his single Reign in *Joram*'s twelfth Year. *o* Called also *Jehoahaz*, 2 *Chr.* 21. 17. and *Azariah*, 2 *Chron.* 22. 6.

26 Two and twenty years old *p* *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem; and his mothers name *was* Athaliah, the daughter *q* of Omri king of Israel.

p How this agrees with 2 *Chron.* 22. 2. see on that place. *q* i. e. His Grand-Daughter. See above on *Ver.* 18.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab; for he *was* the son-in-law of the house of Ahab *r*.

r He was the proper Son of *Athaliah*, Daughter of *Ahab*, and the Grand-Son-in-Law of *Ahab*, because his Father was *Ahab*'s Son-in-Law, *Ver.* 18.

28 ¶ And he went with Joram the son of Ahab, to the war against Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

29 And * king Joram went back to be healed in Jezreel of the wounds † which the Syrians had given him at Ramah *s*, when he fought against Hazael king of Syria: and Ahaziah the son of Jehoram king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was † sick.

* Chap. 9. 15.
† *Heb.* where with the Syrians had wounded.
† *Heb.* wounded.

s The same place with *Ramoth*, or *Ramoth-Giltad*.

CHAP. IX.

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy *loins* *a*, and take this box of oyl in thine hand, and go to Ramoth-gilead.

a For haste, to take this opportunity when the Kings of *Israel* and *Judah* were both absent, *Chap.* 8. 29. and *Jehu*, as it seems, was left chief Command.

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nemshi, and go in, and make him arise up from among his brethren, and carry him to an † inner chamber *b*.

† *Heb.* chamber in a chamber.

b Partly, that the Work may not be hindred; and partly, for the security of thy own person. See *Ver.* 3.

3 Then * take the box of oyl, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel *c*: then open the door, and flee, and tarry not.

* 1 Kin. 19. 16.

c This was not his whole Message; but the rest of it is particularly declared, *Ver.* 7, 8, 9, 10. and is to be understood here.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead *d*.

d Which is here noted, as an eminent act of Obedience, whereby he run into a manifest hazard of his Life.

5 And when he came, behold, the captains of the host were sitting: and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house *e*, and he poured the oyl on his head *f*, and said unto him, Thus saith the LORD God of Israel, * I have anointed thee king over the people of the LORD, *even* over Israel.

* 2 Chr. 22. 7.

e i. e. Into an inner Chamber in the House, *Ver.* 2. *f* Thereby in God's Name letting him in to the actual Possession of the Kingdom. For if *Elijah* did before this time Anoint him, as some think, from 1 *Kings* 19. 16. that Unction did onely confer a remote right to the Kingdom, as *Samuel*'s Unction did to *David*, 1 *Sam.* 16. 13. though others think *Elijah* did perform that Command by *Elisha*, to whom he left it in charge, and *Elisha* waited God's Time and Command for the actual Execution of it, which he received at this time.

7 And thou shalt smite *g* the house of Ahab thy master *h*, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, * at the hand of Jezebel.

* 1 Kin. 21. 15.

g i. e. Kill and destroy, as that word is used, *Gen.* 8. 21. and elsewhere. *h* Thy former Lord and King.

8 For the whole houſe of Ahab ſhall periſh, and * I will cut off from Ahab * him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael.

* 1 Kin. 14. 10. and 21. 21.
* 1 Sam. 25. 22.

9 And I will make the houſe of Ahab, like the houſe of * Jeroboam the ſon of Nebat, and like the houſe of * Baaſha the ſon of Ahijah.

* 1 Kin. 14. 10. and 15. 29. and 21. 22.
* 1 Kin. 16. 3, 11.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel *i*, and *there ſhall be* none to bury *her*. And he opened the door, and fled.

i In that part of Land in or near the City, which belonged to *Naboth*.

11 ¶ Then Jehu came forth to the ſervants of his lord *k*, and *one* ſaid unto him, *Is* all ‖ well *l*? Wherefore came this mad *fellow m* to thee? And he ſaid unto him, Ye know the man, and his communication *n*.

‖ *Heb.* peace.

k To the reſt of the Commanders and Officers there preſent. *l* Is not this unlucky Meſſenger come with ſome ill tidings? *m* They perceived him to be a Prophet by his Habit, and Geſtures, and manner of Speech. And theſe prophane Souldiers eſteemed the Lord's Prophets mad men; partly, becauſe of their neglect of themſelves, and contempt of all Worldly Wealth and Honour, which the wiſe Men of this World ſo greedily ſeek, and of their ſtrange and uncouth manner of living; partly, becauſe of their Holy Exerciſes to which they devoted themſelves, which they eſteemed nothing but a Religious Phrenzy; and partly, becauſe of thoſe unuſual and ſeemingly ridiculous Geſtures and Actions which the Prophets ſometimes uſed in Raptures of Spirit, or in the fervours of Devotion. Compare *Jer.* 29. 26. *Joh.* 10. 20. *Acts* 26. 24. *n* You rightly gueſs that he was a mad man, and ſo it appears by his Diſcourſe with me, which was, after the manner of that ſort of Men, vain and impertinent, to tell me of my Sins, or of my Duty, or ſuch things as are not worth my ſpeaking, or your hearing.

12 And they ſaid, *It is* falſe *o*, tell us now *p*. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

o There is ſomething extraordinary and of great importance in his Meſſage, as we plainly perceive by his calling thee into an inner Chamber, by his great expedition, and by his geſture and carriage. *p* His concealment of the thing made them more greedy to know it.

13 Then they haſted *q*, and took every man his garment, and put *it* under him *r* on the top of the ſtairs *ſ*, and blew with trumpets, ſaying, Jehu † is king.

† *Heb.* reigneth.

q Being well pleaſed with the thing; partly, from the advantage which hereby they expected; partly, from that deſire of change which is in moſt mens natures; and principally, by God's Providence, inclining their Hearts to *Jehu*. *r* A Ceremony uſed in the Eaſtern parts towards Superiours, in token of great Reverence to his Perſon, that they would not have his Feet to touch the Ground, and that they put themſelves and their concerns under his Feet, and into his diſpoſal. See on *Matth.* 21. 7. *ſ* In ſome high and eminent place, whence he might be ſeen and owned by all the Souldiers, who were called together upon this great occaſion.

14 So Jehu the ſon of Jehoſhaphat the ſon of Nimſhi, conſpired againſt Joram: (Now Joram had kept Ramoth-gilead *t*, he and all Iſrael, becauſe of Hazael king of Syria:

t Which Interpreters conclude to have been taken by *Joram* before this time, though the taking of it be not mentioned. This they gather, Firſt, From the mention of the *Inner Chamber*, Ver. 2. and of the *top of the Stairs* here. Secondly, From Verſe 15. *let none go forth out of the city*. But theſe Arguments ſeem not to be cogent. Not the former, becauſe there might be ſome Subburbs or out-Buildings belonging to the City, or not far from it, which the *Iſraelites* might have in their Poſſeſſion. Nor the later, as we ſhall there ſee. And if it was taken, why ſhould *all Iſrael* be there to keep it, for which a ſtrong Garriſon was ſufficient? The words therefore may be otherwiſe rendred, exactly according to the *Hebrew*, *Joram had kept*, or *did keep* (to wit, by his Army left there) or *put guards*, or *laid ſiege at*, or *to* (for ſo the Particle *Beth* is oft uſed) *Ramoth-gilead*. And therefore he had *all Iſrael*, i. e. all the Military Force of *Iſrael*, with him, that he might both maintain the Siege, and withal oppoſe *Hazael* who ſought to Relieve it.

15 Put * king † Joram was returned to be healed in Jezreel, of the wounds which the Syrians ‖ had given him, when he fought with Hazael *u* king of Syria). And Jehu ſaid, If it be your minds, *then* † let none go forth *nor* eſcape out of the city *x*, to go tell *it* in Jezreel *y*.

* Chap. 8 29.
† *Heb.* Jehoram.
‖ *Heb.* ſmote.
† *Heb.* let no eſcaper go, &c.

u When he came with an Army, either to retake the City taken by *Joram*; or, to raiſe the Siege. *x* Or, *from the City*; either from within the City, or from before it, from the Siege or Army. *y* That we may Surprize him, and ſo more eaſily Subdue him.

16 So Jehu rode in a chariot, and went to Jezreel *z*, (for Joram lay there *z*) and Ahaziah king of Judah was come down to ſee Joram.

z Accompanied with the Horſemen of his Army.

17 And there ſtood a watch-man on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an Horſeman, and ſend to meet them, and let him ſay, *Is it* peace *a*?

a Enquire who it is comes, and if he come upon peaceable Terms. For he feared, leſt either the *Syrians* had prevailed there; or, ſome Sedition or Rebellion was raiſed againſt him; which the example of *Libnah*, and his own guilty Conſcience, made him fear.

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace *b*? turn thee behind me. And the watch-man told, ſaying, The meſſenger came to them, but he cometh not again.

b What right haſt thou, or thy Maſter that ſent thee, to Peace?

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thou behind me.

20 And the watch-man told, ſaying, He came even unto them, and cometh not again: and the ‖ driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth † furiouſly *c*.

‖ *Or*, marching.
† *Heb.* in madneſs.

c As his Temper is haſty and fierce, ſo is his March.

21 And Joram ſaid, † Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu *d*, and † met him in the portion of Naboth the Jezreelite *e*.

† *Heb.* bind.
† *Heb.* found.

d Or, *to meet Jehu*, to know his Intentions, and by his Preſence to repreſs any Seditious inclinations which might be in *Jehu* or his Followers. *e* In that Field which formerly belonged to *Naboth*, part whereof was incloſed by *Ahab*, and made a Garden.

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace *f*, Jehu? And he anſwered, What peace *g*, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts *h* are ſo many?

f Do'ſt thou come to me with a peaceable Mind, or in a way of Hoſtility? For now, when it was too late, he began to ſuſpect ſome Treachery: which God hid from him before, to prepare him for Deſtruction. *g* What cauſe haſt thou to expect Peace, when thou haſt ſo long abetted, and doſt ſtill abet, and allow thy Mother in her abominable Practiſes? *h* Which are to be underſtood, Either, Firſt, Literally; Spiritual Whoredom, which is Idolatry, being oft puniſhed with Corporal. See *Ver.* 30. and *Witchcraft* there was oft practiſed by Idolaters. Or rather, Myſtically and Spiritually, of her Idolatry, which is oft called *Whoredom*, becauſe it is a departing from God, to whom we are all tied by many Obligations; and *Witchcraft*, either, becauſe it doth ſo powerfully bewitch and deceive Mens minds; or, becauſe it is a manifeſt entring into Covenant with the Devil. For Idolatry being her chief Sin, and the cauſe of all the reſt, it ſeems improbable, that *Jehu* would omit that in the Indictment which he drew againſt here. He mentions not *Joram*'s, but his Mother's Sins; partly, becauſe they were more notorious and infamous; partly, becauſe they were the principal cauſe why God inflicted, and he was come to execute theſe Judgements; partly, becauſe by his connivence he had made them his own; and partly, becauſe he could find no groſs and odious matter wherewith to charge him, except about the Worſhip of the Calves; which he forbore to mention, both leſt it ſhould loſe his Intereſt amongſt his Officers and Souldiers, who were devoted to that Worſhip; and becauſe he himſelf intended to keep it up.

23 And Joram turned his hands *i*, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

i Either

i Either, that therewith he might turn the Reins of the Chariot; or, that by this motion he might direct his Charioteer to turn it from *Jehu*.

† *Heb.* filled his hand with a bow. † *Heb.* bowed.

24 And Jehu † drew a bow with his full ſtrength, and ſmote Jehoram between his arms *k*, and the arrow went out at his heart, and he † ſunk down in his chariot.

k Between his Shoulders, when he was turned, or turning back, the Chariot being probably open behind, as many times they were.

25 Then ſaid *Jehu* to Bidkar his captain, Take up, and caſt him in the portion of the field of Naboth the Jezreelite: for remember how that ‖ when I and thou rode together after Ahab his Father *l*, * the LORD laid this burden *m* upon him.

‖ *Or*, I and thou *were* with them that rode together. * 1 Kin. 21. 29.

l Which might be when *Ahab* went in his Chariot, attended with his Nobles or Chief Officers (of which theſe were two) to take a formal and ſolemn Poſſeſſion of *Naboth*'s Land: for then the Prophet *Elijah* met him, and denounced this Judgment againſt him, 1 *Kings* 21. 17, &c. *m i. e.* This grievous Prophecy: for ſuch are oft and truly called *burdens*, as *Iſa.* 13. 1. and 15. 1. *Jer.* 23. 33, 34. *Nah.* 1. 1.

† *Heb.* bloods. ‖ *Or*, portion.

26 Surely, I have ſeen yeſterday the † blood of Naboth, and the blood of his ſons *n*, ſaid the LORD, and I will requite thee in this ‖ plat *o*, ſaith the LORD. Now therefore take *and* caſt him into the plat *of ground p*, according to the word of the LORD.

n Who, as it ſeems, were Killed with their Father by *Jezabel*'s Advice, to make the Poſſeſſion of the Vineyard more ſure to *Ahab*, though it be not mentioned in its proper place, 1 *Kings* 21. 13. For it is not unuſual to bring in ſuch fragments of Hiſtory in ſucceeding Writings which were neglected in the Hiſtory of thoſe matters. Thus we read of the *earthquake in the days of Uzziah*, Amos 1. 1. which was not Recorded in his Hiſtory in the Books of the *Kings* or *Chronicles*. Although he might well be charged with taking away the Lives of his Sons, becauſe he took away the neceſſary Supports of their Lives. *o* Of which ſee the Notes on 1 *Kings* 21. 19. *p* Where he ſhall lie Unburied, and be a Prey to the Dogs or Fowls, according to the Prediction, 1 *Kings* 21. 24.

27 ¶ But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden-houſe *q*: and Jehu followed after him, and ſaid, Smite him alſo *r* in the chariot: *and they did ſo ſ* at the going up to Gur, which *is* by Ibleam: and he fled to Megiddo, and died there *t*.

q By ſome ſecret way, hoping to eſcape, whilſt they were buſie about *Joram*. *r* As you have done *Joram*, for he alſo is of the Houſe of *Ahab*, *Chap.* 8. 18. *ſ* They ſmote or wounded him, but not mortally; either, ſuppoſing that the Wound was mortal; or, being more remiſs in executing *Jehu*'s Sentence againſt him, becauſe they were not ſo much concerned in his, as in *Joram*'s Death; or, becauſe they had ſome kindneſs for him, either for his own, or for *Jehoſhaphat*'s ſake. *t Queſt.* How doth this agree with 2 *Chronicles* 22. 9. *He ſought Ahaziah: and they caught him, for he was hid in Samaria, and brought him to Jehu: and when they had ſlain him*, &c? *Anſ.* Either, Firſt, *Samaria* is there to be underſtood, not of the City, but of the Kingdom, or Territory ſo called, 1 *Kings* 13. 32. and elſewhere, in which *Megiddo* was: and ſo that may be noted to ſhew that he could not flee into his own Kingdom, where he might have been ſafe; but was forced to take up in another part of the Kingdom of *Iſrael*, in the Territory of *Samaria*, and there to hide himſelf. Or, Secondly, If *Samaria* be the City, then the Hiſtory is briefly and imperfectly deſcribed here, and the defects ſupplied there, (the Book of *Chronicles* being in great part Written for that end, to ſupply things omitted in the Book of *Kings*) and out of both, the Hiſtory may be thus compleated: He fled firſt to *Megiddo*, and thence to *Samaria*, where he was caught, and thence brought to *Jehu*, and by his Sentence was put to Death at *Migiddo*, either becauſe *Jehu* was there at that time upon ſome occaſion; or, for ſome other reaſon, which at this diſtance of time we cannot underſtand.

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his fathers, in the city of David *u*.

u Which they did by *Jehu*'s permiſſion for *Jehoſhaphat*'s ſake, 2 *Chron.* 22. 9.

29 And in the eleventh year of Joram *x* the ſon of Ahab, began Ahaziah to reign over Judah.

x Of this ſee the Note on *Chap.* 8. 25.

† *Heb.* put her eyes in painting.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe † painted her face, and tired her head *y*, and looked out at a window.

y Either, hoping that by her Majeſtick Dreſs and Carriage ſhe might ſtrike *Jehu*, or his Followers, with ſuch an Awe, that they ſhould not offer any injury to her Perſon; or rather, becauſe, perceiving her caſe to be deſperate, and that ſhe could not live, was reſolved to die with Honour and Gallantry.

31 And as Jehu entred in at the gate *z*, ſhe ſaid, *Had* Zimri peace, who ſlew his maſter *a*?

z Of the King's Palace. *a* Remember that thy Brother Traitor *Zimri* had but a very ſhort enjoyment of the benefit of his Treaſon, and was ſpeedily and ſeverely puniſhed for it by my Grand-Father *Omri*, 1 *Kings* 16. 9, 18. and do thou expect the ſame from ſome of my Poſterity.

32 And he lift up his face to the window, and ſaid, Who *is* on my ſide, who? And there looked out to him two *or* three ‖ eunuchs *b*.

‖ *Or*, chamberlains.

b For ſuch uſed to attend upon Queens in their Chambers.

33 And he ſaid, Throw her down. So they threw her down *c*, and *ſome* of her bloud was ſprinkled on the wall, and on the horſes: And he trode her under foot.

c Being mercenary Creatures, they quickly comply with *Jehu*'s Command, Sacrificing her Life to ſave their own.

34 And when he was come in, he did eat and drink, and ſaid Go ſee now this curſed *woman*, and bury her *d*: for ſhe is a kings daughter *e*.

d This he ſuddenly commanded, either becauſe he had forgot the Charge given him above, *Verſe* 10. or, becauſe having done his one Buſineſs, he was careleſs about God's Work, and the fulfilling of his Threatning. *e* See 1 *Kings* 16. 31. He doth not ſay, *becauſe ſhe was a kings wife*, leſt he ſhould ſeem to ſhew any reſpect to that wicked and curſed Houſe of *Ahab*, which God had devoted to Ignominy and utter Deſtruction.

35 And they went to bury her: but they found no more of her than the ſcull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he ſaid, This *is* the word of the LORD *f*, which he ſpake † by his ſervant Elijah the Tiſhbite, ſaying, * In the portion of Jezreel ſhall the dogs eat the fleſh of Jezebel:

† *Heb.* by the hand of * 1 Kin. 21. 23.

f This ſtrange Providence brings that to his Mind which he had forgotten, or did not regard.

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel, ſo that they ſhall not ſay, This *is* Jezebel *g*.

g Theſe words are not extant in the place where this Prophecy is firſt mentioned, 1 *Kings* 21. 23. but are here added, either by *Jehu*, by way of explication and amplification; or rather, becauſe *Elijah* ſpoke them, though they be not there Recorded, as being for the ſubſtance of them contained in the former Words; it being uſual to inſert ſome Paſſages in following Writings, which had been omitted in the former.

CHAP. X.

AND Ahab had ſeventy ſons *a* Samaria *b*: And Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel *c*, to the elders *d*, and to † them that brought up Ahab's *children*, ſaying,

† *Heb.* nourriſhers.

a Either, Firſt, Properly Sons by ſeveral Wives. Or rather, Secondly, Grand-Sons are comprehended, who are oft called *Sons*; and Grand-Fathers, *Fathers* in Scripture. *b* Either, becauſe they were bred up there, that being the chief City of the Kingdom; or, becauſe upon the Tidings of *Joram*'s Slaughter, they fled thither, or were by their Friends conveyed from ſeveral parts thither, as to the ſtrongeſt place; in which, it may ſeem by *Jehu*'s Meſſage, they intended to defend themſelves and *Ahab*'s Children, and to ſet up one as King in *Joram*'s ſtead; or rather, becauſe they were left there by *Joram*, when he went to *Ramoth-Gilead*, that, if the *Syrians* had prevailed againſt him, they might have ſafety in that very ſtrong and great City, and he by their means ſuccour from it. *c* Heb. *the princes of Jezreel*, i. e. the great Perſons and Officers of the Court, which then was and had been for ſome time at *Jezreel*, who either had fled thither with *Ahab*'s Sons, upon the News of *Jehu*'s Actions and Succeſſes; or rather, had been ſent by *Joram* with his Sons to *Samaria*, to take care of them there. *d* Either, by Age; or

or rather, by Office, the Rulers or Senators of *Samaria*. *e* That had a more particular care of the ſeveral Children under the inſpection of the *Princes* or *Rulers* here mentioned.

2 Now aſſoon as this letter cometh to you, ſeeing your maſters ſons *are* with you, and *there are* with you chariots and horſes, a fenced city alſo, and armour:

3 Look even out the beſt and meeteſt of your maſter's ſons, and ſet *him* on his father's throne, and fight for you maſter's houſe *f*.

f Thus he ſpeaks, either, becauſe he had ſome notice of their intentions thus to do; or, to make tryal of them, whether they would do ſo, or would be true to him and his deſigns; or, to ſignifie to them his intentions of fighting againſt them, if they did ſo, that by the terrour hereof he might bring them to a compliance with him.

4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him *g*: how then ſhould we ſtand?

g All their Power and Intereſt, either in *Jezreel*, or in the Army before or in *Ramoth-Gilead*, could not hinder him from executing his deſign, from killing the two Kings, and from invading one of their Kingdoms. It is true, he ſurpriſed the Kings, which a little weakens their argument; but fear and ſelf-love made them eaſily yield to it.

5 And he that *was* over the houſe *h*, and he that *was* over the city *i*, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us *k*; we will not make any king: do thou *that which is* good in thine eyes.

h The chief Governour of the King's Palace or Caſtle there. *i* The chief Magiſtrate or Military Governour. *k* They make no delays or conditions, but ſubmit all to his Mercy.

6 Then he wrote a letter *l* the ſecond time to them, ſaying, If ye *be* ‖ mine, and *if* ye will hearken unto my voice, take ye the heads of the men *m*, your maſters ſons, and come to me to Jezreel by to morrow this time: (now the kings ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up)

‖ *Heb.* for me.

l Thus *Jezabel* is requited for her Letter directed in like manner to the Elders of *Naboth*'s City, whereby his Life was wickedly taken away, 1 *Kings* 21. 8. And it is probable that ſome of theſe Elders were concerned in that very buſineſs, which makes the Judgment of God more remarkable. *m* Which word ſeems to imply that ſome of them were grown up who doubtleſs trod in their Parents ſteps; and thoſe that were younger, were juſtly cut off for their Parents Sin: of which ſee on *Exod.* 20. 5. *Deut.* 5. 9.

7 And it came to paſs when the letter came to them, that they took the kings ſons, and ſlew ſeventy perſons ∴, and put their heads in baskets, and ſent *them* to Jezreel.

∴ *Jehu* juſtly required this, becauſe the Soveraign and moſt Righteous LORD of all Mens Lives commanded it; but the *Samaritans* wickedly obeyed it, becauſe they deſtroyed perſons in a great meaſure Innocent, meerly out of ſlaviſh fear, and without any knowledge of, or regard to God's Command.

8 ¶ And there came a meſſenger, and told him, ſaying, They have brought the heads of the kings ſons. And he ſaid, Lay ye them in two heaps at the entring in of the gate *n*, until the morning.

n The place of Judicature; to ſignifie, that this was an Act of Juſtice, and of God's Righteous Judgment; and the place of greateſt concourſe, where people went out of the City, and came into it, and whither they reſorted for Judgment, and other occaſions; that all men might behold this dreadful Spectacle of Divine Vengeance upon *Ahab*'s Family, and thereby might juſtify *Jehu*'s Cauſe and Proceedings.

9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people *o*, Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but † who ſlew all theſe?

† *Heb.* and

o Either, Firſt, To the promiſcuous Multitude met there to gaze upon this ſad and ſtrange Spectacle. So the ſence is, Be not you troubled nor affrighted with theſe unuſual and diſmal Occurrences: if any thing be amiſs in theſe Actions, I do here publickly and ſolemnly acquit you as Righteous and Innocent; do not you therefore fear any Vengeance from God or Men for it: if there be any Guilt, it is in me, and in thoſe who cut off theſe Heads. Or, Secondly, To thoſe who cut off, and brought the Heads; for the ſame perſons did both, and were here preſent, as *Jehu* commanded them, *Ver.* 6. to them he ſpeaks in the Audience of all the People; or by *all the people* may be meant all thoſe who brought the Heads, and were there waiting for *Jehu*, according to his Order. So the Speech is in part Ironical, to this purpoſe, *You are Righteous* in your own Eyes, and you look upon me as a Traitor, and Rebel, and Murderer, becauſe I have riſen againſt, and ſlain my Maſter, which I acknowledge I have done. But if I am Guilty, you are not Innocent, and therefore cannot accuſe me: for I have killed one, but you a great number. This Explication ſeems probable; onely the *Hebrew* word, *bam*, being generally uſed of the common People, may ſeem not ſo fitly to agree to theſe Rulers and great Men who had brought the Heads; and that expreſſion *to all the people*, implies that *Jehu* did not direct his Speech to ſome particular perſons, but to the whole Body of the People then preſent, whom he clears from all blame, and to whom he appeals as Witneſſes between him and theſe perſons.

10 Know now, that there ſhall fall unto the earth nothing of the word of the LORD, which the LORD ſpake *p* concerning the houſe of Ahab: for the LORD hath done that which he ſpake * † by his ſervant Elijah *q*.

* 1 Kin. 21. 29.
† *Heb.* by the hand of.

q But the truth is, neither I nor they are to be blamed; nor you that aſſiſted and encouraged me herein: for this is not Man's Work, but God's, and done by his Command. *q* Whom he mentions, rather than *Eliſha*; partly, becauſe *Elijah* was now Dead, and therefore his Name and Memory was more Sacred than *Eliſha*'s, who was yet alive; this being the common humour and folly of Mankind, to value and honour thoſe that are dead, whom they contemned whilſt they lived: and partly, becauſe *Elijah*'s Prophecy was known, and publick, and famous; when *Eliſha*'s was delivered in a corner, and that not from his own Mouth, but by one of the Sons of the Prophets.

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men *r*, and his ‖ kinſfolk, and his prieſts *ſ*, until he left him none remaining *t*.

‖ *Or*, acquaintance.

r Whom he had advanced and made great in Wealth, or Honour and Quality; who had been Partners with him in his Sins; and, who were likely to be Avenged of his Death. *ſ* His Domeſtick Prieſts which had waited upon *Ahab* and *Jezabel* in their Idolatrous Services, and were fed at the King's Table. Compare 1 *Kings* 18. 19. Or, *his chief officers* of State; as that word is ſometimes uſed: Of which ſee 2 *Sam.* 8. 18. compare with 1 *Chronicles* 18. 17. *Obj.* Theſe were included in *his great men* mentioned before. *Anſwer*, Yet may they well be mentioned apart, as a diſtinct, and the moſt eminent ſort of them. *t* To wit, in that Place and Kingdom; for he did leave ſome of the Royal Seed of *Judah*, *Chap.* 11. 1, 2.

12 And he aroſe and departed, and came to Samaria. *And* as he *was* at the † ſhearing-houſe *u* in the way,

† *Heb.* Houſe of Shepherds binding *ſheep*.

u Where they uſed to Shear Sheep, and then to Feaſt after their manner, 1 *Sam.* 25. 36. 2 *Sam.* 13. 23. Or, this may be the name of a Place, *Beth-beked of the ſhepherds*: or, *Beth-bekedrobim*.

13 Jehu † met with the brethren *x* of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah, and we go down † to ſalute the children of the king, and the children of the queen.

† *Heb.* found.
† *Heb.* to the peace of, &c.

x Not ſtrictly ſo, for they were killed before this, 2 *Chron.* 21. 17. but his *brethrens ſons*, as they are called, 2 *Chron.* 22. 8. or others of his near kinſmen, ſuch being oft called *brethren* in Scripture: as *Gen.* 13. 8.

14 And he ſaid, Take them alive. And they took them alive, and ſlew them *y* at the pit of the ſhearing-houſe *z*, *even* two and forty men; neither left he any of them.

y Partly, in compliance with God's Command, *Chap.* 9. 8. for theſe were of the Houſe of *Ahab* by the Mother's ſide; *Chap.* 8. 18. and partly, that they might neither claim the Kingdom of *Iſrael* in Right of their Grand-Mother; as they might well have done, if God had not given it to *Jehu*; nor Revenge the Deaths of their near Relations. *z* Where he intended to Bury them.

15 And when he was departed thence he † lighted on Jehonadab the ſon of Rechab *a*, *coming* to meet him *b*, and he † ſaluted him *c*, and ſaid unto him, Is thine heart right, as my heart *is* with thy heart *d*? And Jehonadab anſwered, It is. If it be, give *me* thine hand *e*. And he gave *him*

† *Heb.* found.
† *Heb.* bleſſed.

him his hand: and he took him up to him in the chariot.

a A *Kenite*, 1 *Chron.* 2. 55. and a man of ſingular Prudence and Piety; as appears from this Hiſtory, and from *Jer.* 35. 6. *b* To Congratulate with him, for the Deſtruction of that Wicked Family; and to Encourage, and Adviſe him to proceed in fulfilling the Will of God Revealed to him. *c* *Jehu* ſaluted *Jehonadab*. *d* Doſt thou heartily approve of, and affect me, and my preſent Proceedings, as my Heart doth as ſincerely cleave to thee, as thine own Heart doth? *e* As a ſign of Friendſhip and Conſent. See *Gal.* 2. 9. Theſe may be the words, either, 1. Of *Jehu*; and ſo here is an Elipſis, *If it be*: for, *And Jehu ſaid, If it be.* Compare 1 *Kings* 20. 34. Or, 2. Of *Jehonadab*, who having ſaid, *It is*, adds, *If it be*, *i. e.* If thine Heart be with mine, as thou ſaiſt it is, *give me thine hand.* But this the Elipſis is larger than the former. And it ſeems not ſo decent and proper for *Jehonadab*, a Stranger and Subject, to ſpeak thus to the King, as for the King to ſay ſo to him.

16 And he ſaid, Come with me, and ſee my zeal for the LORD *f*. So they *g* made him ride in his chariot.

f *i. e.* For the Vindication of his Honour and Quarrel; and for the Execution of his Commands. Do not believe my Words, but mine Actions, which thine Eyes ſhall behold. *g* *i. e.* *Jehu*'s Servants opened the Door of his Chariot, and lift up *Jehonadab* into it.

* 2 Chron. 22. 8. 17 And when he came to Samaria, * he ſlew all that remained unto Ahab *h* in Samaria, till he had deſtroyed him, according to the ſaying of the * 1 Kings 21. 21. LORD, * which he ſpake to Elijah.

h Either all his Houſhold: or rather, all his Kindred, and Relations, though more remote from him.

18 And Jehu gathered all the people together *i*, and ſaid unto them, *Ahab* ſerved Baal a little, *but* Jehu ſhall ſerve him much *k*.

i By their Repreſentatives, their Elders or Rulers, as was uſual: to whom he imparts his mind: and they being generally Corrupt, and Time-Servers, and ſuch as had no Sence of Religion in them, durſt not oppoſe his Reſolution, but ſeemed to comply with it. *k* As if he had ſaid, My Quarrel is onely with *Ahab*'s Family, and not with *Baal*; which my Actions ſhall manifeſt. Which words being manifeſtly falſe, and ſpoken with a deſign to deceive, cannot be excuſed from Sin, though they were uttered with a pious intention; this being an unmovable Principle, That we muſt not *do* the leaſt *Evil* of Sin, that the greateſt *Good may come*, Rom. 3. 8. And if *Jehonadab* did concur with *Jehu* herein, it was a Humane Infirmity.

19 Now therefore call unto me all the prophets of Baal, all his ſervants *l*, and all his prieſts, let none be wanting: for I have a great ſacrifice *to do* to Baal *m*; whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty *n*, to the intent that he might deſtroy the worſhippers of Baal.

l Either, 1. All his Miniſters: of whom there may ſeem to have been ſeveral ſorts, whereof two are here diſtinctly mentioned, *his Prophets* and *Prieſts*; and the reſt of the Inferiour ſort, may be comprehended under this general Title of *Servants*, becauſe they were to attend upon the others in their Sacred Miniſtrations. And theſe being once deſtroyed, *Jehu* rightly concluded, that the reſt would fall of courſe. And this ſence may ſeem to be favoured by *Verſe* 22. wherein *Veſtments* were brought forth *for all* theſe *worſhippers of Baal*; which were not commonly uſed by the People, in the Worſhip either of God, or of *Baal*; but onely by the Prieſts, or Miniſters. Or, 2. All his *Worſhippers*, as the ſame word is Tranſlated, in the cloſe of this Verſe. *Queſt.* How could all theſe be contained in one Houſe of *Baal*? *Anſ.* Well enough; for the number of *Baal*'s Worſhippers had been vaſtly diminiſhed by the Miniſtry of *Elijah*, and *Eliſha*, and the reſt of the Prophets; and by *Joram*'s neglect, and diſuſe of that Worſhip. For the generality of the *Iſraelites* had too much knowledge to have any real and Religious reſpect to ſuch ſenſleſs Idols; onely they practiſed it in compliance with the humour of their King and Queen, and for Worldly, or wicked ends; and therefore when the King deſerted it, they generally forſook it; ſome few ſilly and beſotted perſons excepted, who are here gathered together. Beſides, this Houſe or Temple of *Baal* might be very large and capacious, and probably was ſo, becauſe it was the chief of that ſort, as being in the King's City, and nigh his Palace, and for the uſe of the King and Queen, and the whole Court; and for great and high Solemnities. Moreover, as the name of the *Houſe* or *Temple* of God at *Jeruſalem* oft ſignifies, not onely the principal Building, but all the other Buildings and Courts belonging to it; in which all the Worſhippers ſtood when they Worſhipped, ſo it might be here; and ſo there was ſpace ſufficient for all the Worſhippers of *Baal*, which can reaſonably be thought to have been at this time in all *Iſrael*. *m* I will offer to him a noble and acceptable Sacrifice; not of Sheep, or Oxen, *&c.* as they underſtood it; but of his own beloved Prieſts, and Prophets, and Servants; as he meant it. *n* With another deſign, that he might both certainly Diſcover, and utterly Deſtroy them all, without any further trouble, or danger of Sedition or Tumult in his Kingdom.

20 And Jehu ſaid, † Proclaim *o* a ſolemn aſſembly for Baal: and they proclaimed *it*. † *Heb.* ſanctifie.

o Heb. *Sanctifie.* Prepare your ſelves, and all things neceſſary for this Solemn day, and Sacrifice, and Feaſt, which I intend to keep.

21 And Jehu ſent through all Iſrael: and all the worſhippers of Baal came, ſo that there was not a man left that came not *p*: and they came into the houſe *q* of Baal; and the houſe of Baal *was* ‖ full from one end to another. ‖ *Or*, ſo full *that they ſtood* mouth to mouth.

p Either, 1. Becauſe they thought *Jehu* was ſerious and ſincere in his Profeſſion; it being natural, and uſual for men too eaſily to believe, what they wiſh to be true. And for the *Prieſts* which *Jehu* deſtroyed before, *Verſe* 11. they might think that was done, onely becauſe of their nearneſs and Relation to *Ahab* and his Family. Or, 2. For fear of their Lives; for certain Death was threatned to all that did not come, *Verſe* 19. which conſidering *Jehu*'s fierce and bloody temper, they knew would be Executed; whereas, if they did come, there was more than a poſſibility of the ſparing of their Lives: for *Jehu* was known to be indifferent and unconcerned in matters of Religion, one that had ſerved *Baal* when his Prince *Ahab* lived and did ſo; and forſook it when the next Prince *Joram* did; and therefore it was doubtful whether *Jehu* had not in good earneſt returned to his firſt love, to that Religion which he had formerly embraced, and onely deſerted in complacency to others. Or, 3. By God's juſt Providence, deceiving their Minds, and enclining their Hearts to come to their own Deſtruction. *q* *i. e.* The Temple.

22 And he ſaid unto him that *was* over the veſtry, Bring *forth* veſtments *r* for all the worſhippers of Baal. And he brought them forth veſtments.

r Sacred Garments; ſuch as were uſed by the Prieſts and others of the Lord's Miniſtry in God's Worſhip; and from thence the Devil borrowed this cuſtom in his Worſhip.

23 And Jehu went, and Jehonadab the ſon of Rechab *ſ* into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the ſervants of the LORD *t*, but the worſhippers of Baal onely.

ſ Whom the *Baalites* poſſibly did not know, and therefore ſuſpected nothing; or, if any of the more crafty ſort ſuſpected any thing, it was now too late to amend their Errour. *t* Becauſe their Preſence will offend *Baal*, and deride, or pollute his Worſhip: whence Prophane perſons have been often excluded from Solemn Acts of Worſhip, both by *Jews* and *Hethens*. So this did not raiſe their ſuſpition.

24 And when they went in *u* to offer ſacrifices, and burnt-offerings, Jehu appointed fourſcore men *x* without, and ſaid, *If* any of the men whom I have brought into your hands, eſcape, *he that letteth him go*, his life *ſhall be* for the life of him.

u When ſome in the name of the reſt went to the Alter to offer Sacrifice. *x* Far greater numbers being doubtleſs in readineſs to aſſiſt them, in caſe of any oppoſition.

25 And it came to paſs aſſoon as he *y* had made an end of offering the burnt-offerings *z*, that Jehu ſaid to the guard, and to the captains *a*, Go in, *and* ſlay them, let none come forth. And they ſmote them with † the edge of the ſword, and the guard and the captains caſt *them* out *b*, and went to the city of the houſe of Baal *c*. † *Heb.* the mouth.

y *i. e.* The Chief Prieſt of *Baal*. See 2 *Chronicles* 23. 17. *z* So far he ſuffered them to proceed; either, becauſe till then they were not all come into the Houſe: Or, becauſe having been taken in the very Act of groſs Idolatry, their Deſtruction was more juſt and reaſonable. *a* *i. e.* To the Fourſcore men, and their Officers. *b* *i. e.* Caſt their Carcaſſes out of the City. But that was not proper work for the Guard: nor could they ſo ſoon have done it; nor would they ſtay to do it, when they were going in haſte to other work; nor indeed was it neceſſary to be done; becauſe they intended to pull down the Houſe, and Bury them in its Ruines, and turn it into a Draught-houſe, as it follows. This Word therefore is, and may be joyned with the next; and both rendred, *They went haſtily and tagerly*; properly, *they flung* themſelves *out* (*Hiphil* for *Hithpaal*, which is not unuſu-

unusual in the *Hebrew* Language) *and went.* The like Expression is used *Esth.* 6. 12. *hasted*, Heb. *pushed* himself *on*, or *flung* himself, *i. e.* went with great haste; and in the *Greek* Text, *Mark* 14. 72. *c* Either, 1. To some City near to *Samaria*, where another eminent Temple of *Baal* was Erected. But this seems not to agree with the Context, there being but one House or Temple of *Baal* mentioned, both in the foregoing and following Verses. Or rather, 2. To some Buildings belonging to this House of *Baal*, which may be here called the City; either for some particular reason now unknown: or, because they were very numerous and capacious. For as there were divers Chambers and Rooms built without the Temple, belonging to it, for the use of the *Priests*, and *Levites*, &c. So it may be probably be conceived, That this famous Temple of *Baal* had many such Buildings; in some of which, the Priests of *Baal*, or of the *Groves*, (whereof there were great numbers belonging to the King's Court, 1 *Kings* 18. 19.) peradventure might dwell; and others of them might be for divers uses belonging to the House, and Service of *Baal*. And into these Buildings the Guards might go, and that hastily, to surprize, and kill those inferiour Ministers of *Baal*, who were there employed in preparing things for the Sacrifices which were to be Offered; or, in other Services belonging to that House, or that Solemnity.

† *Heb.* Statues. 26 And they brought forth the † Images out of the house of Baal, and burnt them *d*.

d Heb. *it*, *i. e.* The Collection of the Images; or, each of them.

27 And they brake down the image of Baal *e*, and brake down the house of Baal *f*, and made it a draught-house unto this day.

e The chief Image which they Worshipped more than the rest. *f* And the like they did with the rest of the Houses of *Baal* in *Israel*; as may be gathered both from the nature and reason of the thing; and from *Verse* 28.

28 Thus Jehu destroyed Baal out of Israel.

29 Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them *g*, *to wit*, * the golden calves that *were* in Bethel, and that *were* in Dan.

* 1 Kings 12. 28.

g Herein he discovers his Hypocrisie, that he follows God as far as his Interest would permit; namely, in destroying the House of *Ahab*, and the Worship of *Baal*, but no further: for he still resolves to keep up the Worship of the Calves: partly, lest he should disoblige and irritate his own Nobles and Subjects, who had been long inured, and were heartily affected to it: and partly, lest he should open a Door for his People to return to their Obedience to the House of *David*. And his Sin and Folly is the more inexcusable, both because he durst not trust that God with the keeping of his Kingdom, of whose Power, and Faithfulness, and Kindness to him, he had such ample experience in his giving him the Kingdom; and because he had so great and uncontrolable a power in the matters of Religion; having first pretended, and seemed to set up the Worship of *Baal* with all his might, and then destroying it with no less vehemency, none daring to mutter against him in either case; and because the House of *David*, and Kingdom of *Judah*, his Competitor, now was, and was likely to be in a feeble and declining condition, and much more likely to fall into his hands, than that his Kingdom should come into theirs.

30 And the LORD said unto Jehu *h*, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, * thy children of the fourth *generation* shall sit on the throne of Israel *k*.

* Chap. 15. 12.

h By some Prophet, as above, *Chap.* 9. 7. *i i. e.* In part, and so far as is here expressed, these actions were good and right, thô his heart was not so. *k* And so they did; namely, *Jehoahaz*, below *Verse* 35. *Joash*, Chap. 13. 10. *Jeroboam*, Chap. 14. 24. and *Zechariah*, Chap. 15. 8.

† *Heb.* observed not. 31 But Jehu † took no heed to walk in the law of the LORD God of Israel, with all his heart *l*: *for* he departed not from the sins of Jeroboam *m*, which made Israel to sin.

l His Obedience wanted three necessary Properties, Care or Heedfulness, Universality, and Sincerity. *m* His resolved continuance in one single Course, is justly alledged as an Argument of his False-heartedness in all his other Actions.

† *Heb.* to cut off the ends. 32 In those days *n* the LORD began † to cut Israel short *o*: and Hazael smote them in all the coasts of Israel *p*;

n In the time of *Jehu*'s Life and Reign, as may be gathered by comparing *Verse* 34. *o* Either to diminish the number of the People, by cutting them off: or, to straiten their Borders. *p i. e.* In their Borders, or the outermost part of their Land beyond *Jordan*, as it is explained, *Verse* 33. And at this time possibly he Executed those Cruelties mentioned *Chap.* 8. 12.

33 From Jordan † eastward *q*, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon) ‖ even * Gilead and Bashan.

† *Heb.* toward the rising of the sun.
‖ *Or*, even to *Gilead* and *Bashan*.
* Amos 1. 3.

q To wit, from the Land of *Canaan*.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria; and Jehoahaz his son reigned in his stead.

36 And † the time that Jehu reigned over Israel in Samaria, *was* twenty and eight years.

† *Heb.* the days were.

CHAP. XI.

AND when * Athaliah the mother of Ahaziah saw that her son was dead, she arose, and destroyed all the † seed royal *a*.

* 2 Chron. 22. 10.
† *Heb.* seed of the kingdom.

a i. e. All of the Royal Family, left after those Slaughters, 2 *Chron.* 21. 2. 4. and 22. 1. and 2 *Kings* 10. 13, 14. except one, as the next Verse limits and explains it. This she did, partly out of Rage at the Extirpation of her Family; resolving, that *David*'s Family should not out-live hers; partly, from Ambition and Desire of Rule; for which many persons have Destroyed their nearest Relations: partly, from the Zeal which she had for Idolatry, and the Worship of *Baal*, which she intended to Establish; to which she knew the House of *David* were implacable Enemies: and partly, in her own Defence, that she might secure her self from *Jehu*'s Fury, who was Commanded by God, and resolved in himself, utterly to Destroy all the Branches of *Ahab*'s Family, whereof she was one, *Chap.* 8. 18, 26. For had she not done this, she suspected, that either the King, or People of *Judah* would have delivered her up to *Jehu* upon his Demand. Possibly those whom she slew were *Joram*'s Children by another Wife: Of which, see on the next Verse. And this was the fruit of *Jehoshaphat*'s Marrying his Son to a Daughter of that Idolatrous and Wicked House of *Ahab*, even the Extirpation of all his Posterity, but one. And this dreadful Judgment God permitted, and inflicted upon him and his, to shew how much he abhors all such sinful and unequal affinities.

2 But Jehosheba *b* the daughter of king Joram *c* sister of Ahaziah, took Joash the son of Ahaziah *c*, and stole him from among the kings sons *which* were slain *d*; and they *e* hid him, *even* him and his nurse in the bed-chamber *f*, from Athaliah, so that he was not slain.

b Called *Jehoshabeath*, 2 Chron. 22. 11. *c* To wit, by another Wife, and not by this *Athaliah*: for it is not likely *Jehoiadah* who Married her, 2 *Chron.* 22. 11. would have Married one of that Wicked and Cursed House, except he were Married very young, and therein over-ruled by his Parents. *c* Either, 1. His Adopted, and Legal Son, who was to Succeed him, though he was of another House, and of *Nathan*'s Family, as many think: such persons being sometimes called the *Sons* of their Predecessors, as we shall see hereafter. Or rather, 2. His proper and Natural Son; for not onely he, but the rest who were Slain, are here called *the kings* (*i. e. Joram*'s) *sons*. *d* Either, 1. From amidst of the Carcasses, where this Infant was laid, and supposed by her to be killed, though it was not quite dead; either through the compassion, or connivence of the Instruments of this Execution; or by some other Artifice which his Nurse used. Or, 2. Out of that Apartment of the Palace which was allotted for the King's Children. *e Jehosheba* and her Husband *Jehoiadah*. *f* Which *was in the house of the Lord*; as is affirmed in the next Verse. So that it was one of those Chambers adjoyning, or near to the Temple, which were for the uses of the *Priests* and *Levites*, and for them onely: which made it more proper for this purpose.

3 And he was with her hid in the house of the LORD, six years *g*: and Athaliah did reign over the land *h*.

g Either, *Athaliah* thought they were all Dead; or if she suspected that this was Preserved, she thought an Infant could do her no great harm; and that she could so well assure the Kingdom to her self within a few Years, that she need not fear any such weak Competitor; or she was willing to smother up the Business, lest if she had made a strict and diligent Search for it, the People should thereby learn, that there was yet a Son of *David*'s Family left; and so be unquiet under her Government, and desirous of a Change. *h* Which she had an opportunity to do, because she

she was not onely the late King's Wife, but also was probably made Queen Regent upon *Joram's* going to *Ramoth-Gilead*.

* 2 Chron. 23. 1. 4 And * in the seventh year Jehoiada sent *i*, and set the rulers over hundreds *k*, with the captains *l* and the guard *m*, and brought them to him into the house of the LORD *n*, and made a covenant with them *o*, and took an oath of them *p* in the house of the LORD, and shewed them the kings son.

i If this action of *Jehoiada's* seem strange and irregular, this was no ordinary Case, but there were divers peculiar things in it; as that *Athaliah* was a meer Usurper, having no Pretence of Right to the Crown, and one of that wicked House which God had particularly, and by Name, Devoted to Destruction; that *Jehoiadah's* Wife was nearer Allied, and had more Right to the Crown, than *Athaliah*; that the Crown of *Judah* was by Divine Appointment appropriated to the Sons of *David*; and therefore the Right of the Crown was inherently in him whom *Jehoiadah* set up, which Right her Usurpation could not Exclude: That *Jehoiadah* was not a meer private Person, but the Husband of the King's Aunt; and probably the High Priest, to whom it belonged in great part to see the Laws of God Executed: That *Jehoiadah* did not act alone in the Business, but had the Consent and Concurrence of the Chief Rulers both Civil and Ecclesiastical; and besides all this, that it is conceived, That he had a special Motion of God's Spirit, or the Direction and Encouragement of the Prophets of that time. So that this Action cannot be drawn into a President for succeeding Times, and for other Kingdoms. *k* Of whom see *Exod.* 18. 25. Of these there were Five, which are named, 2 *Chron.* 23. 1. And these were either, 1. Civil, or Military Officers. But then such small Officers could not have stood him in much stead. And why did he not rather engage Captains of Thousands, or greater Persons, whom doubtless he might easily have brought into this Confederacy? Or rather, *Priests* or *Levites* of eminency, as their Work sheweth, *Verse* 5, 6, 7. and 2 *Chron.* 23. 1, 2. and their distinction from the *Captains* and *Guard*. *l* Or, *Princes*, or *Nobles*, or *Commanders*; such as he knew were weary of her Idolatrous and Tyrannical Government, and Faithful to their King. *m* Possibly those who had been the former King's Guard, who had been dis-placed by *Athaliah*, as persons whose Fidelity she suspected. *n i. e.* Into the Courts of that House, which oft come under the name of the *House*, or *Temple of the Lord*: for into the House none but the *Priests* or *Levites* might enter. *o* To Restore the King to his Kingdom, and Religion to its Purity. *p* For their Secrecy and Fidelity in the present Design.

5 And he commanded them, saying, This *is* the thing that ye shall do; a third part of you *q* that enter in

* 1 Chron. 9. 25. on the sabbath *r*, shall even be keepers of the watch of the kings house *s*:

q Either, 1. *A third part of you* (*i. e.* of the whole Number, including those *that come in*, and those *that go out on the Sabbath*) even *they that enter in on the Sabbath*: and so the two other Third parts were to consist of those that went out on the Sabbath; as some gather from *Verse* 6, 7. Or rather, 2. *A third part* onely of *those that enter in on the Sabbath*, who seem to be plainly divided into three Thirds here; and *Verse* 6. as *those that went forth on the Sabbath* are expresly distributed into *two Parts*, Verse 7. *r i. e.* That come into the Temple on the Sabbath-day. For the understanding of this matter, you must know, That the *Levites* were, in and from *David's* time, distributed into twenty four Courses, which were to do the Work of the Temple successively, and by turns; each Course consisting of about a Thousand Men for his Week: of which see 1 *Chron.* 23, and 24. *s* Either, 1. Of that Bed-Chamber where the King now was. But it is unlikely, and without Example, either that one Bed-Chamber, or the Temple, or any Part of it, should be called *the kings house*. And besides, the King's Person is secured by other persons, *Verse* 7. Or rather, 2. Of that part which leadeth to the King's Palace, which *Athalia* now Possessed, and whence they might expect Opposition.

6 And a third part *shall be* at the gate of Sur *t*, and a third part at the gate behind the guard *u*: so shall ye keep the watch of the house ‖ that it be not broken down *x*.

‖ *Or*, from breaking up.

t The chief Gate of the Temple called *the High-Gate*, 2 *Kings* 15. 35. and *the Foundation-Gate*, 2 *Chron.* 23. 5. and *the East-Gate*, *Jer.* 19. 2. and *the Middle-Gate*, *Jer.* 39. 3. and *the Gate of the Entrance*, *Ezek.* 40. 15. *u* Either, 1. The King's Guard. Or, 2. The Guard of the Temple; for such a Guard there was, and a Captain of the Guard, called, *The Captain of the Temple*, Acts 4. 1. and 5. 24. This Gate was in the South-side; and, as some think, is that which is called *Sippim*, or *the Threshold-gate*, 2 Chron. 23. 4. *x i. e.* So you shall Guard all the Gates or Entrances into the House or Temple of God, that neither *Athalia* nor any of her Souldiers may break into the Temple, and Defile it, or Destroy it; as she will doubtless indeavour to do. Or, *and ye shall keep the watch of the house Massach*: as the *LXX* and other Interpreters render it; who think this was the name of an House not far from the Temple; in which, or against which, they were to keep a Guard.

7 And two ‖ † parts of all you that go forth on the sabbath *y*, *even* they shall keep the watch of the house of the LORD about the king *z*.

‖ *Or*, Companies. † *Heb.* Bands.

y i. e. Who having finished their Course, and Week, should have gone home, but were detained, 2 *Chron.* 23. 8. *z* Whilst the rest Guard the Doors and Entrances into the Temple; these shall have a special Care of the King's Person, part on his Right, and part on his Left Hand.

8 And ye shall compass the king round about *a*, every man with his weapons in his hand: and he that cometh within the ranges *b*, let him be slain; and be ye with the king as he goeth out, and as he cometh in *c*.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

a When you have set your Watches, and Guards, all the rest of you shall draw near to the King to preserve his Royal Person from all Assaults and Dangers. *b* Or, *Fences*, *i. e.* the Walls wherewith the Courts of the Temple were Invironed: See *Verse* 15. Or, your *Rank*, or *Order*. If any of *Athaliah's* Guards shall attempt to break in upon you, or within your Bounds. *c* Whether the King shall go out of the Temple, to Offend, or Subdue his Enemies; or Retire hither to Defend himself; do you always Accompany him.

10 And to the captains over hundreds, did the priest give king Davids spears and shields *d* that *were* in the Temple of the LORD.

d Offensive and Defensive Weapons, which he gave to the Captains, both for themselves, and for all their Souldiers: for they all came into the Temple Unarmed, to prevent suspition. These are called *David's*, either because they were such as he had taken from his Enemies, which he had dedicated to God, and laid up in the Temple, as Monuments of God's Goodness to him. See 1 *Sam.* 21. 9. 2 *Sam.* 8 7, 11. 1 *Kings* 7. 51. Or, because *David* had made a Sacred Armory in the Temple, whence Arms might be taken upon extraordinary Occasions, for the Defence of the Temple, or City of God.

11 And the guard stood, every man with his weapon in his hand, round about the king, from the right † corner of the temple, to the left corner of the temple *e*, *along* by the altar *f*, and the temple *g*.

† *Heb.* shoulder.

e From the South-east, to the North-east side. *f* The Altar of Burnt-Offerings, which was by the Great and Eastern Gate of the Temple. *g i. e.* By, and towards the other parts of the Temple, which they defended on all sides.

12 And he brought forth the kings son, and put the crown upon him, and *gave him* the testimony *h*, and they made him king, and anointed him *i*; and they clapt their hands, and said, † God save the king.

† *Heb.* Let the King live.

h i. e. The Book of the Law, which he put into the King's hand, to mind him of his Duty at his entrance upon his Kingdom, which was to Read and Write out that Holy Book, *Deut.* 17. 18. and to Govern himself and his Kingdom by it: the Law of God being frequently and most properly called *a Testimony*, as *Psal.* 78. 5. and 132. 12. *Isa.* 8. 16, 20. See also *Deut.* 6. 17, 20. 2 *Kings* 23. 3. Because it is a Witness of God's Will, and Man's Duty. *i* As they used to do in doubtful Cases, when there was any Competition or Question about the Crown, as now there was.

13 ¶ And when Athaliah heard the noise of the guard, and of the people *k*, she came to the people *l* into the temple of the LORD *m*.

k Who came thither upon the hearing of the Noise and Tidings of what was done. *l* To enquire into the Cause of this great Noise; being hitherto kept in deep Ignorance, partly, because it was managed with so much Secrecy, and in the Temple; and partly, because the People Universally hated her, and wished her Downfal. *m i. e.* Into the Courts: whither by *Jehoiadah's* direction she was permitted to enter, though contrary to his general Order, *Verse* 8. that so he might draw her into his Net.

14 And when she looked, behold, the king stood by a pillar ‖ as the manner *was*, and the princes and the trumpeters by the king, and all

the people of the land rejoyced, and blew with trumpets: and Athalia rent her cloaths, and cried, Treason, treason.

‖ Possibly by one of the two famous Pillars of the Temple; of which see 1 *Kings* 7. 21. nigh unto which the Throne was Erected. If it be said, That none but Priests might come thither. I answer, Ordinarily they might not: but the King being a Sacred Person, especially upon such Extraordinary Occasions, might be there. *Or, upon a Scaffold*, possibly that Brazen Scaffold which *Solomon* Erected, 2 *Chron.* 6. 13. and left there for such purposes. See 2 *Kings* 23. 3.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host *m*, and said unto them, Have her forth without the ranges *n*: and him that followeth her *o*, kill with the sword: for the priest had said, Let her not be slain in the house of the LORD *p*.

m Of these Companies of *Levites*, who are elsewhere called the Lord's *Host*, and now were the King's *Host*. *n* Of which, see above, *Verse* 8. If she will not go out of them of her own accord, force her out of them. *o* If any of the People come hither upon this occasion, shall stand up for her help. *p i. e.* In the Court of the Temple, lest it be polluted with her Blood.

16 And they laid hands on her *q*, and she went by the way by the which the horses came into the kings house *r*, and there was she slain *s*.

q Or, *they gave her space or room*, to wit, to go out of the Court of the Temple, and did not keep her within it, as they could have done. Or, *they appointed bands for her*: they ordered two Bands of the *Levites* to follow her, and kill her. *r* By the great and publick Road in which Horses and Chariots went to the Palace. *s* In an Ignominious place and manner; as her Mother *Jezabel* had been.

17 ¶ And Jehoiada made a Covenant between the LORD, and the king, and the people *t*, that they should be the LORDs people; between the king also and the people *u*.

t A Sacred Covenant, whereby he solemnly ingaged both the King, and People, as it here follows; *that they should be the Lord's people*; *i. e.* That they should renounce, and root out all Idolatry, and set up and maintain God's True Worship. Compare 2 *Kings* 23. 10. *u* This was a Civil Covenant, whereby the King engaged himself to Rule them justly, and in the fear of God; and the People obliged themselves to Defend and Obey him. Compare 2 *Sam.* 5. 3.

18 And all the people of the land went into the house of Baal, and brake it down, his altars and his images brake they in pieces throughly, and slew Mattan the priest of Baal before the altar *x*: and the priest appointed officers † over the house of the LORD *y*.

† *Heb.* offices.

x To which possibly he fled for Refuge: or rather, he was brought thither as a fit Sacrifice to his God. *y* Of which see more particularly, 2 *Chron.* 23. 18, 19.

19 And he took the rulers over hundreds, and the captains and the guard, and all the people of the land, and they brought down the king from the house of the LORD, and came by the way of the gate of the guard *z* to the kings house, and he sate on the throne of the kings.

z i. e. By the Gate of the Royal Palace, where the King's Guard stood.

20 And all the people of the land rejoyced, and the city was in quiet; and they slew Athaliah with the sword *besides* the Kings house.

21 Seven years old was Jehoash when he began to reign.

CHAP. XII.

* 2 Chron. 24. 1. IN * the seventh year of Jehu, Jehoash began to reign; and forty years reigned he in Jerusalem: and his mothers name *was* Zibiah of Beersheba.

2 And Jehoash did *that which was* right in the sight of the LORD *a* all his days, wherein Jehoiada the priest instructed him.

a To wit, for the matter of it, though not with an honest and sincere mind, but onely by the influence of his good Tutor and Restorer, as the words here following plainly imply.

3 But the high places were not taken away *b*: the people still sacrificed, and burnt incense in the high places.

b To which the People were so fondly and strangely addicted, that the foregoing Kings, though men of riper Years, and great Power and Courage, and finally settled in their Thrones, could not take them away; and therefore it is not strange if *Jehoiada* could not now remove them, when the King was very young and tender, and not well settled in his Kingdom, and when the People were more Corrupt and Disorderly through *Athaliah*'s Male-Administration. *c* To God.

4 ¶ And Jehoash said to the priests *d*, * All the money of the ‖ † dedicated things *e* that is brought *f* into the house of the LORD, *even* † the money of every one that passeth *the account* ∴, † the money that every man is set at *g*, *and* all the money that † † cometh into any mans heart *h* to bring into the house of the LORD.

* Chap. 22. 4.
‖ *Or*, holy things.
† *Heb.* holinesses.
† † *Or*, and † *Heb.* the money of the souls of his estimation.
† *Heb.* ascendeth upon the heart of a man.

d Remembring that he owed his Preservation and Restauration to the Temple, and that he was made by God the Guardian of his Temple and Worship, and that he had Covenanted to be so, he now takes care to Repair it. *e* This may be, Either, First, The general designation of the Money, the particulars whereof here follow. Or rather, Secondly, A special branch of it, the Money which had been either formerly or lately Vowed or Dedicated to the Use and Service of God and of his House, either by the former Kings; of which see below, *Verse* 18. and compare 1 *Kings* 7. 51. and 15. 15. 2 *Kings* 12. 18. 2 *Chr.* 15. 18. or, by this King or his People. *f* Or rather, *that shall be brought*: for though the People might Vow to bring it thither in convenient time, yet it is not likely they would bring much Money thither in the Tyrannical and Idolatrous Reign of *Athalia*: or, if they did, that *Athaliah* would not Seize it for her own Use. ∴ *i. e.* The half Shekel, which was paid for every one that was Numbred from Twenty Years old and upward; of which the very same Phrase is used, *Exod.* 30. 13. compare 2 *Chron.* 24. 5, 6, 9. *g* Heb. *the money of souls* or *persons*, according *to his taxing*, i. e. The Money which every man that had Vowed his Person to God, paid according to the Rate which the Priest put upon him; Of which see *Levit.* 27, 2, &c. *h* All that shall be freely Offered. See *Exod.* 25. 2. and 35. 5.

5 Let the priests take *it* to them *i*, every man of his acquaintance, and let them repair the breaches of the house, wheresoever any breach shall be found *k*.

i Let them go abroad through all the parts of the [redacted] as they have Acquaintance and Interest, and gather up the Money, and bring it to *Jerusalem*. *k* Either through Decay, or by ill Accidents; or, by the Malice of *Athalia* or her Relations: Of which see 2 *Chron.* 24. 7.

6 But it was *so*, *that* † in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house *l*.

† *Heb.* in the twentieth year, and third year.

l Either, because the People were generally Corrupt and Backward to the Worship of God, especially where it cost them any thing: Or, because the Persons employed in making the Collections, were negligent, or unfaithful, perverting the Money received, to their own uses; as may seem probable from the contrary Character of other Persons, of whom it is noted that *they dealt faithfully*, below, *Verse* 15. or, because the People did not like this way of Collection, and had no good Opinion of the Collectors Faithfulness.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it *m* for the ‖ breaches of the house.

‖ *Or*, repairing of.

m i. e. The Money which you have already received.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house *n*.

n Nor to take the Charge of that Work which the King had committed unto them, but freely to resign it to whom the King should appoint.

9 But Jehoiada the priest *o* took a chest, and bored a hole in the lid of it, and set it beside the altar *p*, on the right side, as one cometh into the house of the LORD: and the priest that kept the

† door

† door *q*, put therein all the money *that was* brought into the house of the LORD.

† *Heb.* threshold.

o By the King's consent, 2 *Chron.* 24. 8. *p* In the Priests Court. *Object.* It was placed *without*, *at the gate of the house of the* LORD, 2 Chron. 24. 8. *Anſ.* Either, First, It was first placed by the Altar, and afterwards thence removed to the Gate of the Court, for the Peoples greater ſatisfaction, that they might come thither, and put in their Money with their own hands. Or, Secondly, That place 2 *Chronicles*, ſpeaks of the Gate of the Temple ſtrictly ſo called, nigh unto which the Altar of Burnt-Offerings was. Or, Thirdly, It was placed near the entrance into the Prieſts Court, which was over againſt the Altar, and not far from it, ſo as the People ſtanding in their own Court, might either put their Money into it, or ſee when the Prieſts put it in. *q* The Door of the Prieſts Court, which, together with the Temple and all its Utenſils, was committed to the charge of the Prieſts and *Levites*, *Numb.* 18. 4. 1 *Chron.* 9. 26, &c.

10 And it was *ſo*, when they ſaw that *there was* much money in the cheſt, that the kings ‖ ſcribe *r*, and the high prieſt came up, and they † put up in bags, and told the money *that was* found in the houſe of the LORD.

‖ *Or*, ſecretary. † *Heb.* bound up.

r Who kept an exact Account hereof in Writing. See 2 *Kings* 19. 2. and 22. 3.

11 And they gave the money, being told, into the hands of them that did the work, that had the overſight of the houſe of the LORD *ſ*: and they † laid it out to the carpenters and builders, that wrought upon the houſe of the LORD.

† *Heb.* brought it forth.

ſ Who were choſen out of the People, not without a Reflection upon the Prieſts for their Neglect or Unfaithfulneſs.

12 And to maſons, and hewers of ſtone, and to buy timber, and hewed ſtone, to repair the breaches of the houſe of the LORD, and for all that † was laid out for the houſe to repair *it t*.

† *Heb.* went forth.

t And for all other things which were neceſſary for the Reparation of the Houſe.

13 Howbeit, there were not made *u* for the houſe of the LORD, bowls of ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of ſilver, of the money *that was* brought into the houſe of the LORD.

u To wit, until all the Breaches of the Houſe were Repaired: but, when that was done, they laid it out for theſe things, as is noted 2 *Chron.* 24. 14.

14 But they gave that to the workmen, and repaired therewith the houſe of the LORD.

15 Moreover, * they reckoned not with the men, into whoſe hand they delivered the money to be beſtowed on workmen: for they dealt faithfully *x*.

* Chap. 22. 7.

x For they perceived by many experiments that they were Faithful.

16 * The treſpaſs-money, and † ſin-money was not brought into the houſe of the LORD *y*: it ‖ was the prieſts.

* Numb. 5. 8. † Lev. 5. 15, 18. ‖ Numb. 18. 9.

y i. *e.* It was not employed towards the Reparation of the Houſe, becauſe, as it follows, *it was the prieſts*; it was given to them for their private uſe and maintenance. *Queſt.* If this reaſon was weighty, how could *the money of them that paſſed* the account, or, *the money that every man was ſet at*, be thus employed, as they were, *Verſe* 4. for theſe alſo may ſeem to have been the Prieſts? *Anſ.* They were not appropriated to the Prieſts, but *for the ſervice of the tabernacle of the congregation*, as is ſaid of the former, *Exod.* 30: 16. Or, *for the* LORD, Levit. 27. 2, 9, 14, 23.

17 ¶ Then *z* Hazael king of Syria went up, and fought againſt Gath *a*, and took it: and Hazael ſet his face *b* to go up to Jeruſalem.

z i. *e.* In this King's days, when *Jehoiada* was dead, and *Joaſh* Revolted from God: of which ſee 2 *Chron.* 24. 17, &c. *a* Once a City of the *Philiſtines*, but taken by *David*, 1 *Chron.* 18. 1. and now a part of the Kingdom of *Judah*. *b* i. *e.* Directed his March, and led his Forces. Or, undertook in good earneſt. So the ſame Phraſe is uſed 2 *Chron.* 20. 3. *Jer.* 21. 10. *Ezek.* 35. 2.

18 And Jehoaſh king of Judah * took all the hallowed things *c* that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicate, and his own hallowed things, and all the gold *that was* found in the treaſures of the houſe of the LORD, and in the kings houſe, and ſent *it* to Hazael king of Syria, and he † went away from Jeruſalem.

* Chap. 18. 15, 16. † *Heb.* went up.

c That neceſſity of ſaving his Kingdom and People by this means, which otherwiſe might ſeem to excuſe the fact, was brought upon himſelf by his Apoſtacy from God. See on 1 *Kings* 15. 18.

19 ¶ And the reſt of the acts of Joaſh, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his ſervants aroſe, and made a conſpiracy, and ſlew Joaſh *d* in ‖ the houſe of Millo *e*, which goeth down to Silla *f*.

‖ *Or*, Beth-millo.

d Of which ſee 2 *Chron.* 24. 25. *e* Either, in that ſtrong and famous place in *Jeruſalem* called *Millo*: of which ſee 2 *Sam.* 5. 9. 1 *Kings* 9. 15, 24. and 11. 27. into which he poſſibly retired for his ſecurity, being afraid even of his own Subjects and Servants. Or, in ſome other place called by the ſame name, for ſome reſemblance it had with it. *f* i. *e.* Which ſtandeth upon the deſcent *to Silla*, or upon that deſending *cauſeway* which leadeth from *Millo* to the King's Houſe. Some refer this to *Joaſh*, and render the place thus, They *ſlew him at or near the houſe of Millo, deſcending*, or *as he was going down to Silla*, to eſcape their hands.

21 For Jozachar *g* the ſon of Shimeath, and Jehozabad the ſon of Shomer *h*, his ſervants, ſmote him, and he died; and they buried him with his fathers *i* in the city of David, and Amaziah his ſon reigned in his ſtead.

g Called alſo *Zabad*, 2 Chron. 24. 26. *h* Called *Shimrith*, 2 Chron. 24. 26. Except *Shomer* be the Father's name, and *Shimrith* the Mother's. *i* i. *e.* In the ſame City, but not in the ſame Royal Sepulchre, 2 *Chron.* 24. 25.

CHAP. XIII.

IN † the three and twentieth year of Joaſh the ſon of Ahaziah king of Judah, Jehoahaz the ſon of Jehu began to reign *a* over Iſrael in Samaria, *and reigned* ſeventeen years.

† *Heb.* the twentieth year, and third year.

a Heb. *reigned*: which is put for *began to reign*, 2 *Kings* 3. 1. and 8. 16, 25. and 12. 1.

2 And he did *that which was* evil in the ſight of the LORD, and † followed the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin, he departed not therefrom.

† *Heb.* walked after.

3 ¶ And the anger of the LORD was kindled againſt Iſrael, and he delivered them into the hand of * Hazael king of Syria, and into the hand of Benhadad the ſon of Hazael, all *their* days.

* Chap. 8. 12.

b Or rather, *all his days*, as it is explained, *Verſe* 22.

4 And Jehoahaz beſought the LORD, and the LORD hearkned unto him *c*: for he ſaw *d* the oppreſſion of Iſrael *e*, becauſe the king of Syria oppreſſed them *f*.

c Not for his ſake, for God regards not the Prayers of the Wicked and Impenitent, *Pſal.* 66. 18. *Prov.* 1. 28. and 15. 8. but for other reaſons expreſſed below, *Verſe* 23. *d* i. *e.* He obſerved it with Care and Compaſſion. *e* His Choſen and once Beloved People. He now helps them, becauſe of his former and ancient Kindneſs to them. *f* To wit, very grievouſly, as it is expreſſed *Verſe* 7. So that he helped them not for their own ſakes, but becauſe of the rage of their Enemies, and their Blaſphemies which doubtleſs accompanied it. See *Deut.* 32. 27. *Pſal.* 12. 4.

5 (And the LORD gave Iſrael a * ſaviour *g*, ſo that they went out from under the hand of the Syrians: and the children of Iſrael dwelt in their tents † as before time *h*.

* See Ver. 25. † *Heb.* as yeſterday, and third day.

g Either *Eliſha*, below, *Verſe* 14. or rather, *Jehoaſh*, the Son of this *Jehoahaz*, below, *Verſe* 25. and *Jeroboam* his Son, 2 *Kings* 14. 25. *h* In Peace and Security, not onely in their ſtrong Cities, but even in their Tents in the Fields.

6 Nevertheleſs, they departed not from the ſins of the houſe of Jeroboam, who made Iſrael ſin, *but* † walked therein: and there † remained the grove *i* alſo in Samaria.)

† *Heb.* he walked. † *Heb.* ſtood.

i Which *Ahab* had Planted for the Worſhip of *Baal*, 1 *Kings* 16. 32. and which ſhould have been Deſtroyed, *Deut.* 7. 5.

7 Neither did he *k* leave of the people *l* to Jehoahaz, but fifty horſemen and ten chariots, and ten thouſand footmen: for the king of Syria had deſtroyed them, and had made them like the duſt
* Amos 1. 3. by * threſhing *m*.

k i. e. The King of *Syria*, Verſe 4. with which this Verſe is to be joyned; *Verſe* 5. and 6 being put within a Parentheſis, as it is in our Tranſlation. But this Verſe may be Tranſlated otherwiſe, *Although he* (either the King of *Syria*, Verſe 4. or the Lord, *Verſe* 5. to whom Judgments are oft aſcribed, even when wicked men are the Inſtruments of executing it) *had not left*, &c. And ſo it may be joyned with the next foregoing Verſe, as a great aggravation of their Impenitency, and obſtinate continuance in their Idolatry, notwithſtanding ſuch terrible Judgments, which in all reaſon ſhould have driven them from it. *l i. e.* Of his Army, or Men of War, as the following words evince. *m i. e.* Had broken and ground them to duſt, or powder, as the Corn is many times broken by Threſhing.

8 ¶ Now the reſt of the acts of Jehoahaz, and all that he did, and his might *n*, *are* they not written in the book of the chronicles of the kings of Iſrael?

n For though his Succeſs was not good, he ſhewed much perſonal Valour and Courage. Which is noted to intimate, that the *Iſraelites* were not Conquered, becauſe of the Baſeneſs and Cowardiſe of their King, but meerly from the Righteous and Dreadful Judgment of God, who was now reſolved to reckon with them for their filthy Apoſtacy.

9 And Jehoahaz ſlept with his fathers, and they buried him in Samaria, and Joaſh his ſon reigned in his ſtead.

10 ¶ In the thirty and ſeventh year of Joaſh king of Judah *o*, began Jehoaſh the ſon of Jehoahaz to reign over Iſrael in Samaria, *and reigned* ſixteen years.

o By which, compared with *Verſe* 1. it may be gathered, That *Jehoahaz* had two or three Years before his Death, made his Son *Jehoaſh* King with him: which is very probable, becauſe he was perpetually in the State of War, and conſequently in danger of an untimely Death; and becauſe he was a Man of Valour, as is implied here *Verſe* 12. and declared 2 *Chron.* 25.

11 And he did *that which was* evil in the ſight of the LORD; he departed not from all the ſins of Jeroboam the ſon of Nabat, who made Iſrael ſin: *but* he walked therein.

12 And the reſt of the acts of Joaſh, and all that he did, and his might wherewith he fought againſt Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers, and Jeroboam ſat upon his throne: and Joaſh was buried in Samaria with the kings of Iſrael.

14 ¶ Now Eliſha was fallen ſick of his ſickneſs whereof he died, and Joaſh the king of Iſrael came down unto him, and wept over his face *p*, and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof *q*.

p Not for any true Love and Reſpect to him, for then he would have followed his counſel in forſaking the Calves, and returning to the Lord; but for his own and the Kingdom's ineſtimable loſs in him. *q* See 2 *Kings* 2. 12.

15 And Eliſha ſaid unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he ſaid to the king of Iſrael, † Put thine hand upon the bow. And he put his hand *upon it*: and Eliſha put his hands upon the kings hands.

† *Heb.* Make thine hand to ride.

17 And he ſaid, Open the window eaſt-ward *r*: and he opened *it*. Then Eliſha ſaid, Shoot: and he ſhot. And he ſaid, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou ſhalt ſmite the Syrians in Aphek *ſ*, till thou have conſumed *them t*.

r Either, towards *Syria*, which lay North-Eaſt-ward from the Land of *Iſrael*: or, towards the *Iſraelites* Land beyond *Jordan*, which lay Eaſt-ward from *Canaan*, and which was now poſſeſſed by the *Syrians*. Either way this Arrow is ſhot againſt the *Syrians*, as a token what God intended to do againſt them. *ſ* Not in the City, but in the Territory of it, where it ſeems there was a great Battel to be fought between the *Iſraelites* and *Syrians*. Of *Aphek* ſee 1 *Sam.* 4. 1. and 29. 1. 1 *Kings* 20. 30. though it is poſſible there might be ſeveral Cities of that name. Or, as *in Aphek*, i. e. thou ſhalt ſmite them as they were ſmitten in the City and Territory of *Aphek*, i. e. utterly deſtroy them. See 1 *Kings* 20. 26, 29, 30. the Particle *as* being oft underſtood, as hath been formerly and frequently proved. *t i. t.* The *Syrians*, not all that People, but their Armies, or at leaſt that which was to be at *Aphek*, where a dreadful Battel was to be fought. Or, if this be meant of all the *Syrian* Armies, this is to be underſtood conditionally, if he did not hinder it by his Unbelief or Neglect, ſignified in the following Verſes.

18 And he ſaid, Take the arrows: and he took *them*. And he ſaid unto the king of Iſrael, Smite upon the ground *u*: and he ſmote thrice, and ſtayed.

u The former ſign portended Victory, and this was to declare the number of the Victories.

19 And the man of God was wroth with him, and ſaid, Thou ſhouldeſt have ſmitten five or ſix times, then hadſt thou ſmitten Syria till thou hadſt conſumed *it*: whereas now thou ſhalt ſmite Syria *but* thrice *x*.

x Queſt. Wherein was *Jehoaſh* his Fault, or why was the Prophet angry with him? *Anſw.* The Prophet himſelf did not yet know how many Victories *Jehoaſh* ſhould obtain againſt the *Syrians*, but God had ſignified to him that he ſhould learn that by the number of the King's Strokes. And he was angry with him, not ſimply, becauſe *he ſmote* onely *thrice*, but becauſe by his Unbelief and Idolatry he provoked God ſo to over-rule his heart and hand, that he ſhould ſmite but thrice, which was a token that God would aſſiſt him no further. Although his ſmiting but thrice might proceed either from his Unbelief or Negligence. For by the former Sign, and the Prophet's Comment upon it, he might clearly perceive that this alſo was intended as a ſign of his Succeſs againſt the *Syrians*, and therefore he ought to have done it frequently, and vehemently.

20 ¶ And Eliſha died, and they buried him *y*: and the bands of the Moabites invaded the land at the coming in of the year *z*.

y In or near *Samaria*. *z* In the Spring, when the Fruits of the Earth grew Ripe.

21 And it came to paſs as they were burying ∴ a man, that behold, they ſpied a band *of men a*, and they caſt the man into the ſepulchre of Eliſha *b*: and when the man *c* † was let down, and touched the bones of Eliſha *d*, he revived, and ſtood up on his feet *e*.

† *Heb.* went down.

∴ Or, *were about to bury*, as that Particle is oft uſed in the *Hebrew* Tongue. *a* Coming towards them, but at ſome diſtance. *b* Not daring to carry the dead Corpſe further to the place appointed for his Burial, they made uſe of the next Burying-place, where *Eliſha* was Buried, and there they removed ſome Stone, or opened ſome Door, and haſtily flung down their dead Corpſe there. *c i. t.* The Man's dead Body, or the Coffin in which he was put. *d* Which might eaſily be, the Coffin and Linnen in which *Eliſha*'s Body was put, and the Fleſh of his Body being now conſumed: for this was ſome conſiderable time after his Death. *e* Which Miracle GOD wrought there, partly, to do Honour to that great Prophet, and that by this Seal he might confirm his Doctrine, and thereby confute the falſe Doctrine and Worſhip of the *Iſraelites*; partly, to ſtrengthen the Faith of *Joaſh*, and of the *Iſraelites*, in his Promiſe of their Succeſs againſt the *Syrians*; and partly, in the midſt of all their Calamities to comfort ſuch *Iſraelites* as were *Eliſha*'s Followers, with the hopes of that Eternal Life, whereof this was a manifeſt Pledge, and to awaken the reſt of that People to a due care and preparation for it.

22 ¶ But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his † preſence *f* as yet.

† *Heb.* face.

f i. e. From the Land of *Canaan*, to which the Preſence, and Publick, and Solemn Worſhip of God was confined.

24 So Hazael king of Syria died, and Benhadad his ſon reigned in his ſtead.

25 And Jehoaſh the ſon of Jehoahaz † took again out of the hand of Benhadad the ſon of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joaſh beat him *g*, and recovered the cities of Iſrael.

† *Heb.* returned and took.

g According to the Prediction above, *Verſe* 19.

CHAP.

CHAP. XIV.

1 IN the second year of Joash son of Jehoahaz king of Israel *a*, reigned * Amaziah the son of Joash king of Judah.

* 2 Chr. 25. 1.

a i. *e.* After he began to Reign alone: for he Reigned two or three Years with his Father: Of which see on *Chap.* 13. 10.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years *b* in Jerusalem: and his mothers name *was* Jehoaddan of Jerusalem.

b To wit, Fourteen Years with *Joash* King of *Israel*, who Reigned onely Sixteen Years, *Chap.* 13. 10. and Fifteen Years after the Death of *Joash*, or with *Jeroboam* the Son of *Joash*, as is affirmed here, *Verse* 17. and 2 *Chronicles* 25. 25.

3 And he did *that which was* right in the sight of the LORD *c*, yet not like David his father *d*: he did according to all things as Joash his father did *e*.

c That which was in some sort agreeable to God's Will. *d* Not sincerely, 2 *Chron.* 25. 2. *e* i. *e.* For a time served God aright, but afterwards fell to Idolary, 1 *Chron.* 25. 14. as *Joash* had done, 2 *Kings* 12. 3.

4 Howbeit *f*, the high places were not taken away: as yet the people did sacrifice, and burnt incense on the high places.

f Though he did right, &c. for this Particle is to be joyned with those words, the rest being to be closed with a Parenthesis.

5 ¶ And it came to pass assoon as the kingdom was confirmed in his hand, that he slew his servants * which had slain the king his father ∴.

* Chap. 12. 20.

∴ Whereby it is implied, that his Father's Murderers had powerful Friends and Abettors, and that their Fact was in some sort approved by the generality of the People, to whom *Joash* had made himself hateful by his Apostacy to Idolatry, and by his Ingratitude to the House of *Jehoiada*.

6 But the children of the murderer he slew not *g*: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, * The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

* Deut. 24. 16. Ezek. 18. 20.

g Wherein he shewed some Faith and Courage, that he would obey this Command of God, though it was very hazardous to himself, such persons being likely to seek revenge for their Father's death.

7 He slew of Edom *h* in the valley of salt *i*, ten thousand, and took ‖ Selah *k* by war, and called the name of it Joktheel *l*, unto this day.

‖ Or, the rock.

h i. *e.* Of the *Edomites*, or *the children of Sier*, as they are called 2 *Chron.* 25. 11. either, because they dwelt in *Seir*; see *Gen.* 36. 8. or, because these People were confederates. And he Invaded these People because they were Subjects to his Kingdom, from which they had Revolted in *Joram's* days, 2 *Kings* 8. 20. *i* Which was the Land of *Edom*: Of which see 2 *Sam.* 8. 13. *Psal.* 60. 2. *k* Or, *the rock*: the chief City of that part of *Arabia*, called by other Authors *Petra*, which signifies a *Rock*, because it was built upon a Rock, 2 *Chron.* 25. 12. *l* Which signifies, *the obedience of God*, i. e. given him by God as a Reward of his Obedience to God's Message by the Prophet, 2 *Chron.* 25. 8, 9.

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face *m*.

m Let us fight Personally, and with our Armies. This Challenge he sent, partly upon the late and great Injuries done by the *Israelites* to his People, 2 *Chron.* 25. 10, 13. and partly, from self-Confidence, and a desire of advancing his Glory and Empire by his Arms.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon, sent to the cedar that *was* in Lebanon *n*, saying, Give thy daughter to my son to wife *o*: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle *p*.

n By the *Thistle*, a low and contemptible, yet troublesome, Shrub, he understands *Amaziah*; and by the *Cedar*, himself, whom he intimates to be far stronger than he, and out of his Reach. *o* Let us make a Match, *i. e.* let us Fight. Onely he expresseth this Bloody Work in a civil manner, as *Amaziah* had done, *Verse* 8. and as *Abner* did, 2 *Sam.* 2. 14. Or, let thy Kingdom and mine be United under one King, as formerly they were; and let us decide it by a pitched Battel, whether thou or I shall be that King. Or, as some expound it, by affirming, That it was great arrogancy and presumption for him to desire a Friendly League or Affinity with him; he leaves him to guess how intolerable it was that he should undertake to wage War against him. *p* And with no less ease shall my Souldiers tread down thee and thy Forces.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory *of this q*, and tarry † at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

† *Heb.* at thy house.

q Content thy self with that Glory and Success, and let not thine Ambition betray thee to Ruine.

11 But Amaziah would not hear *r*: therefore Jehoash king of Israel went up *s*, and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah *t*.

r Because God blinded and hardned him to his Destruction for his abominable and ridiculous Idolatry, 2 *Chron.* 25. 10. *s* To wit, into the Kingdom of *Judah*, carrying the War into his Enemies Country. *t* Which is added to distinguish it from that *Beth-shemesh* in *Issachar*, and another in *Naphthali*, Jos. 19. 22, 38.

12 And Judah † was put to the worse before Israel, and they fled *u* every man to their tents.

† *Heb.* was smitten.

u Being unsatisfied in the ground and manner of the Quarrel, and discouraged by their King's Idolatry, and smitten by God with a Spirit of Fear.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem *x*, and brake down the wall of Jerusalem, from the gate of Ephraim *y*, unto the corner-gate, four hundred cubits *z*.

x Commanding entrance in *Amaziah's* Name, and with his consent, which he durst not deny. *y* Which led to *Ephraim*. *z* Which was done, partly in scorn and contempt; and partly, that he might re-enter and re-take it, if they should attempt to renew the War.

14 And he took all the gold and silver, and all the vessels *that were* found in the house of the LORD, and in the treasures of the kings house and hostages *a*, and returned to Samaria *b*.

a To assure their peaceable Carriage towards him. *b* He did not keep *Jerusalem*, nor seek to gain the Possession and Dominion of that Kingdom; partly, because he thought he could not keep it, considering the difficulty he found in keeping his own from such potent and near Enemies as the *Syrians* were; and the great affection which all *Judah* bare to *David's* House; and partly, because God so inclined his Heart, that he might make good his Promise to *David* and his Family.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah, lived after the death of Jehoash son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now * they ∴ made a conspiracy against him in Jerusalem: and he fled to Lachish *c*, but they sent after him *d* to Lachish, and slew him there.

* 2 Chr. 25. 27.

∴ *i. e.* The People, or the Princes and chief Men among them, possibly those whose Sons he had delivered up as Hostages to *Jehoash*, with the connivence, if not approbation of the People; as appears, because the design was carried on openly, and stedd-

steddily, and irresistibly, as the following words shew. *c* A strong City in *Judah*, towards the *Philistines*: Of which see *Jos.* 10. 31. and 15. 39. 2 *Kings* 19. 8. *d* Either, secret Murderers: or rather, bands of Souldiers; for this Rebellion was carried on by a strong hand, and open force. Compare 2 *Kings* 12. 20. and 15. 10, 15.

20 And they brought him on horses *e*, and he was buried at Jerusalem with his fathers in the city of David.

e Or, *with horses*, to wit, in a Chariot.

*Chap 15. 13. 2 Chron 26. 1. he is called Uzziah.

21 ¶ And all the people of Judah took * Azariah, (which *was* sixteen years old) and made him king in stead of his father Amaziah *f*.

f Which they did, either in opposition to the Conspirators; or, to shew their Affection to the House of *David*, and that their Quarrel was onely Personal against *Amaziah*, whom they looked upon as the Author of all their late Calamities. This *Azariah* is called *Uzziah*, 2 *Kings* 15. 30. 2 *Chron.* 26. 1. both names signifying the same thing for substance; that, *God's Help*; and this, *God's Strength*.

22 He built Elath *g*, and restored it to Judah *h*, after that the king *i* slept with his fathers.

g i. e. Repaired and Fortified it: for it was built before, *Deut.* 2. 8. *h* From whom it had Revolted with the rest of *Edom*, in which Land this place was, upon the Red-Sea. *i i. e.* His Father *Amaziah*, who did not perfect his Conquest of *Edom*, but left some work for his Son.

23 ¶ In the fifteenth year of Amaziah, the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did that *which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entring of Hamath *k*, unto the Sea of the plain *l*, according to the word of the LORD God of Israel, which he spake by the hand of his servant * Jonah *m*, the son of Amittai the prophet, which *was* of Gath-Hepher.

* Mat. 22. 39, 40. called Jonas.

k Which was the Northern border of the Kingdom of *Israel*, *Numb.* 13. 21. and 34. 8. *l i. e.* Unto the Dead Sea, which once was a goodly *Plain*, *Gen.* 13. 10. which was their Southern border. *m* Or, *Jonas*, one of the small Prophets; though this Prophecy of his be not Recorded there; and therefore it is remembred here.

26 For the LORD saw the affliction of Israel, *that it was* very bitter *n*: for *there was* not any shut up, nor any left *o*, nor any helper for Israel.

n Whereby he was moved to pity and help them, though they were an unworthy People. *o* See of this Phrase on *Deut.* 32. 36. 1 *Kings* 14. 10. and 21. 21.

27 And the LORD said not *o* that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

o i. e. Not yet: he had not yet declared this, as afterwards he did by the succeeding Prophets, though not in those words. See *Hos.* 1. 5, 6, 9.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah † *p*, *are* they not written in the book of the chronicles of the kings of Israel?

† *For Israel.*

p These were Cities of *Syria*, but were taken from the *Syrians* by *David* and *Solomon*, 2 *Sam.* 8. 6. 2 *Chron.* 8. 3. and probably by them Incorporated with, and added to the Possessions of their own Tribe, to which from that time they belonged; but afterwards they were re-taken by the *Syrians*; and were now recovered by this *Jeroboam*.

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

CHAP. XV.

IN the twenty and seventh year of Jeroboam king of Israel *a*, † began Azariah *b* son of Amaziah king of Judah to reign.

† *Heb.* reigned.

a Quest. How can this be true, seeing *Amaziah*, the Father of this *Azariah*, lived onely till the Fifteenth Year of *Jeroboam's* Reign, *Chap.* 14. 2, 23? *Ans.* This might be either, First, Because *Jeroboam* was made King by, and Reigned with his Father Eleven or Twelve Years, and afterwards Reigned alone; and so there is a twofold beginning of his Kingdom; by the former this was his Twenty Seventh Year, and by the later, his Fifteenth Year. Or, Secondly, Because there was an inter-Reign for Eleven or Twelve Years in the Kingdom of *Judah*; either, through the prevalency of that Faction which cut off *Amaziah* the Father, and kept the Son out of his Kingdom; or, because *Azariah* was very young when his Father was slain, and the People were not agreed to Restore him to his Right till his Sixteenth Year, *Chap.* 14. 21. 2 *Chron.* 26. 1. And yet these Eleven or Twelve Years of inter-Reign, in which he was excluded from the exercise of his Regal Office, some think to be included in those Fifty Two Years which are here ascribed to *Azariah's* Reign, *Verse* 2. which may well be doubted. *b* Called also *Uzziah* here, and *Verse* 13, 30. *c* Solely and fully to exercise his Regal Power.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years *d* in Jerusalem, and his mothers name *was* Jecholiah of Jerusalem.

d Besides the Sixteen Years of his Minority last mentioned.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done *e*;

e i. e. In the same manner, unsincerely, and but for a time.

4 Save that *f* the high places were not removed: the people sacrificed and burnt incense still on the high places.

f Understand this, as *howbeit*, Chap. 14. 4.

5 ¶ And the LORD * smote the king, so that he was a leper *g* unto the day of his death, and dwelt in a several house *h*: and Jotham the king's son *was* over the house, judging the people of the land *i*.

* 2 Chr. 26. 19.

g The cause whereof see 2 *Chronicles* 26. 16. *h* Separated from Conversation with others by vertue of that Law, *Lev.* 13. 46. which being the Law of the KING of Kings, bound Kings no less than Subjects. *i i. e.* He Governed the King's Court and whole Kingdom, in his Name, and as his Vice-Gerent.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers, and * they buried him with his fathers in the city of David, and Jotham his son reigned in his stead.

* 2 Chr. 26. 23.

8 ¶ In the thirty and eighth year of Azariah king of Judah *k*, did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

k Of which see the Note on *Verse* 2.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh *l* conspired against him, and * smote him before the people *m*, and slew him, and reigned in his stead.

* Job 34. 26. Amos 7. 9.

l One of his chief Captains. *m* Openly and impudently: which he presumed to do; either, because he remembred that the Promise of the Kingdom made to *Jehu*, was confined to the fourth Generation, *Chap.* 10. 30. which he observed to be now expired: or, because he perceived that the People were generally disaffected to their King, and favourable to his Attempt.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* * the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

* Chap. 10. 30.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of * Uzziah king of Judah, and he reigned † a full month in Samaria.

* Matth. 1. 8, 9. called Ozias. † *Heb.* a month of days.

14 For Menahem the son of Gadi, went up from Tirzah, and came to Samaria, and smote Shallum

the

the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and his conſpiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

16 ¶ Then Menahem ſmote Tiphſah *u*, and all that *were* therein, and the coaſts thereof from Tirzah *o*: becauſe they opened not *to him p*, therefore
* Chap. 8. 12. he ſmote *it*, *and* all * the women therein that were with child, he ript up *q*.

u Either that *Tiphſah* mentioned 1 *Kings* 4. 24. or another City of that name. *o i. e.* All the People dwelling between *Tirzah* and *Tiphſah*. *p* Becauſe they refuſed to open the Gates of their City to him, and to ſubmit to him as Conquerour. *q* That by this example of Severity he might affright all the reſt of the People into Obedience.

17 In the nine and thirtieth year of Azariah king of Judah, began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the LORD: he departed not all his days from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

* 1 Chr. 5. 26. Iſa. 9. 1. 19 *And* * Pul the king of Aſſyria *r* came againſt the land *ſ*; and Menahem gave *t* Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand *u*.

r Called by Heathen Authors *Pul-Belochus*, who by the help of *Arbaces* the *Mede*, vanquiſhed *Sardanapalus* the laſt Monarch of *Aſſyria*, and tranſlated the Kingdom to *Chaldæa*, and was the firſt King of *Babylon* and *Aſſyria*; *Arbaces* being made King of the *Medes* and *Perſians*. *ſ* To wit, of *Iſrael*, as the context ſhews. *t i. e.* Agreed or promiſed to give, as the next Verſe explains it. *u* That he might aſſiſt him againſt all that did or ſhould oppoſe him. By which it appears, that his Cruelty to *Tiphſah* was ſo far from Eſtabliſhing him, as he expected, that it weakned and endangered him ſo far, that he was forced to call in a Foreign Prince to his Aid.

† *Heb.* cauſed to come forth. 20 And Menahem † exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man *x* fifty ſhekels of ſilver, to give to the king of Aſſyria: ſo the king of Aſſyria turned back, and ſtayed not there in the land.

x i. e. Of each of thoſe Wealthy *Iſraelites*. But as each of theſe were not equally Wealthy, ſo it is not probable that he Taxed them equally. Others therefore render it, *to* or *for each Man*, i. e. for every *Aſſyrian* Souldier: which Interpretation is favoured by the placing of the Words in the *Hebrew* Text, which differs from that in our Tranſlation.

21 ¶ And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſon reigned in his ſtead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the ſight of the LORD, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 But Pekah the ſon of Remaliah, a captain of his, conſpired againſt him, and ſmote him in Samaria, in the palace of the kings houſe, with Argob, and Arieh ‖, and † with him fifty men of the Gi-
† *There were.* leadites *y*: and he killed him, and reigned in his room.

‖ Who might be either *Pekah*'s Partners in this Treaſon: or, the King's Courtiers or Officers, who were now ſlain with him. *y* Who aſſiſted him in the execution of his Treaſon.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth year of Azariah
* Iſa. 7. 1. king of Judah, * Pekah the ſon of Remaliah began to reign over Iſrael in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the ſight of the LORD, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

29 In the days of Pekah king of Iſrael, came * Tiglath-pileſer *z* king of Aſſyria, and took Ijon, * 1 Chr. 5. 26. and Abel-beth-maachah *a*, and Janoah *b*, and Kedeſh, and Hazor *c*, and Gilead *d*, and Galilee *e*, all the land of Napthali, and carried them captive to Aſſyria.

z Or, *Tiglath-pilneſer*, 2 Chron. 28. 20. called in Heathen Authors *Phulaſar*, or *Phul-Aſſur*, the Son of that *Pul* or *Phul* above *Verſe* 9. *a* Of which ſee 1 *Kings* 15. 20. *b* A City of *Ephraim*, Joſ. 16. 6. *c* Two Cities of *Napthali*, Joſ. 12. 22. and 19. 36. *d* All the Land beyond *Jordan*, which was nigher to the *Aſſyrian* than the reſt. *e* To wit, the Upper *Galilee*, as may be gathered from the following words, *all* (or, even *all*) *the land of Napthali*: which ſeem to be added by way of Explication or Reſtriction, to ſhew what *Galilee* he meant, even the Upper, in which *Napthali*'s Lot fell. See the Notes on *Iſa.* 9. 1.

30 And Hoſhea the ſon of Elah made a conſpiracy againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him *f*, and reigned in his ſtead, in the twentieth year of Jotham the ſon of Uzziah *g*.

f Which he did more eaſily effect, becauſe the People were enraged againſt *Pekah*, as the Man who by his Murder of King *Pekahiah* the Son of *Menahem*, whom the *Aſſyrian* Monarch ſet up and favoured, and by his unneceſſary War with *Ahaz*, had brought the *Aſſyrian* upon them, and cauſed the loſs of one half of that Kingdom. *g Queſt.* How could this be, when *Jotham* Reigned onely Sixteen Years, below, *Verſe* 33? *Anſ.* The meaning is, That he began his Reign in the Twentieth Year after the beginning of *Jotham*'s Reign; or, which is the ſame thing, in the Fourth Year of *Ahaz*, Son of *Jotham*, as appears from *Chapter* 16. 1. But the Sacred Writer, having not yet made mention of *Ahaz*, thought it more proper to number *Hoſhea*'s Years by *Jotham*, of whom he had ſpoken, than by *Ahaz*: Beſides, as *Jotham* did Reign divers Years in his Father's Life, ſo might *Ahaz* in *Jotham*'s Life, and *Jotham* might for divers reaſons (which it is needleſs here to enquire) reſign up the Adminiſtration of the Kingdom wholly into *Ahaz* his hands ſome Years before his Death, and therefore might be ſaid to Reign but Sixteen Years, though he lived longer.

31 And the reſt of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

32 ¶ In the ſecond year of Pekah the ſon of * 2 Chr. 27. 1. Remaliah king of Iſrael, began * Jothan the ſon of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign *h*, and he reigned ſixteen years in Jeruſalem: and his mothers name *was* Jeruſha, the daughter of Zadok.

h To wit, properly and alone: for he had Reigned before this, as his Father's Deputy and Vice-Roy.

34 And he did *that which was* right in the ſight of the LORD: he did according to all that his father Uzziah had done.

35 ¶ Howbeit, the high places were not removed: the people ſacrificed and burnt incenſe ſtill in the high places: he built the higher gate of the houſe of the LORD *i*.

i Not of the Temple, properly ſo called; but of one of the Courts of the Temple, probably that which led to the King's Palace, 2 *Chron.* 23. 20. called alſo *the new gate*, Jer. 26. 10. and 36. 10.

36 ¶ Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 (In thoſe days *k* the LORD began to ſend *l* againſt Judah, * Rezin the king of Syria, and Pe-* Iſa. 7. 1. kah the ſon of Remaliah)

k i. e. Towards the end of *Jotham*'s Reign. *l i. e.* Diſpoſed their Hearts to unite their Forces together, and to make preparation for a War againſt *Judah*: which yet they did not execute till *Ahaz* his Reign.

38 And Jotham ſlept with his fathers, and was buried

buried with his fathers in the city of David his father, and Ahaz his ſon reigned in his ſtead.

CHAP. XVI.

* Chr. 28. 1. IN * the ſeventeenth year of Pekah *a* the ſon of Remaliah, Ahaz the ſon of Jotham king of Judah began to reign.

a Of which ſee on *Chap.* 15. 30.

2 Twenty years old *was* Ahaz when he began to reign *b*, and reigned ſixteen years in Jeruſalem, and did not *that which was* right in the ſight of the LORD his God, like David his father.

b Of the difficulty hence ariſing, ſee the Notes on *Chap.* 18. 2. to which it more properly belongs.

3 But he walked in the way of the kings of Iſrael, yea, and made his ſon to paſs through the fire *c*, according to the abominations of the heathen, whom the LORD caſt out from before the children of Iſrael.

c Either, 1. By way of Luſtration, to paſs haſtily thorow it, ſo as to be ſcorched, and, as it were, Baptized with it: Or, 2. by way of Oblation, ſo as to be utterly conſumed, and offered for a Burnt-Offering, which was the practice of *Heathens*, and of ſome *Iſraelites*, in imitation of them; of which, ſee 2 *Kings* 21. 6. *Pſalm* 105. 36. *Jer.* 7. 31. which ſeems beſt to agree with 2 *Chronicles* 28. 3. where it is ſaid, *he burnt his children*, i. e. ſome of them: firſt one, as is here noted, and afterwards others of them, as is there obſerved. Of theſe practiſes, ſee more on *Lev.* 18. 21. and *Deut.* 18. 10.

4 And he ſacrificed and burnt incenſe in the high places, and on the hills, and under every green tree *d*.

d After the manner of the *Heathens*; See on *Deut.* 12. 2. *Jer.* 2. 20. *Hoſ.* 4. 13.

* Iſa. 7. 1. 5 ¶ * Then Rezin king of Syria, and Pekah ſon of Remaliah king of Iſrael, came up to Jeruſalem to war: and they beſieged Ahaz, but could not overcome *him e*.

e Becauſe God of his own meer Grace, undertook their Protection, as he promiſed to do, and diſappointed the hopes and deſign of their Enemies: of which, ſee on, *Iſa.* 7.

6 At that time Rezin king of Syria recovered Elath *f* to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

f i. e. Took it from the *Jews*, who had not long ſince taken it, *Chap.* 14. 22. It lay in the Land of *Edom*, upon the *Red Sea*, very conveniently for Navigation: of which ſee on, 1 *Kings* 9. 26.

7 So Ahaz ſent meſſengers to Tiglath-pileſer king of Aſſyria, ſaying, I *am* thy ſervant, and thy ſon *g*: come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael *h*, which riſe up againſt me.

g I yield my ſelf to thee, as thy Vaſſal, to ſerve and obey thee, and pay the Tribute, upon condition thou doeſt aſſiſt me againſt my Enemies. *h* For though they were now gone from *Jeruſalem*, yet he juſtly concluded they would return again, and from time to time moleſt and vex him.

* Chap 12. 18. 8 And Ahaz * took the ſilver and the gold *that was* found in the houſe of the LORD, and in the treaſures of the kings houſe, and ſent *it for* a preſent to the king of Aſſyria.

9 And the king of Aſſyria hearkened unto him: for the king of Aſſyria went up againſt † Damaſcus *i*, and took it, and carried *the people of* it captive *k* to Kir *l*, and ſlew Rezin.

† *Heb* Damaſcek.

i The Metropolis of the *Syrians*, and the head of that Kingdom, *Iſa.* 7. 8. *k* As was Propheſied, *Amos* 1. 5. *l* Not *Kir* of *Moab*, Iſa. 15. 1. but a part of *Media*, which then was ſubject to the King of *Aſſyria*.

10 ¶ And king Ahaz went to Damaſcus, to meet Tiglath-pileſer king of Aſſyria *m*, and ſaw an altar *n* that *was* at Damaſcus: and king Ahaz ſent to Urijah the prieſt the faſhion of the altar, and the pattern of it, according to all the workmanſhip thereof.

m To Congratulate his Victory, and acknowledge his Favour and Help, and to beg the continuance of it. *n* Of an excellent Structure, upon which the *Syrians* uſed to Offer to their Idols; ſee 2 *Chron.* 28. 23.

11 And Urijah the prieſt built an altar according to all that king Ahaz had ſent from Damaſcus *o*; ſo Urijah the prieſt made *it* againſt king Ahaz came from Damaſcus *p*.

o So he complied with the King's Command againſt his own Conſcience, and againſt the expreſs Command of that great God, to whom the King, and he both, were ſubject. *p* He made haſte, and delayed not to do it, to pleaſe the King, and advance himſelf.

12 And when the king was come from Damaſcus, the king ſaw the altar: and the king approached to the altar, and offered thereon *q*.

q To wit, a Sacrifice, and that not unto God, but unto the *Syrian* Idols, as appears from 2 *Chron.* 28. 23, 24. to whom that Altar was appropriated. Whether he Offered this by himſelf, or by a Prieſt, is not certain.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink offering, and ſprinkled the blood of † his peace offering *r* upon the altar.

† *Heb.* which *were* his.

r For the *Heathens*; and *Ahaz*, in imitation of them, Offered the ſame ſorts of Offerings to their falſe Gods, which the *Iſraelites* did to the True, the Devil being noted to be GOD's Ape in his Worſhip.

14 And he brought alſo the brazen altar *ſ* which *was* before the LORD *t*, from the fore-front of the houſe, from between the altar and the houſe of the LORD *u*, and put it on the north ſide of the altar *x*.

ſ Of Burnt-Offerings, made by *Solomon*, and placed there by God's appointment. *t i. e.* From before the Lord's Houſe; See on *Lev.* 1. 3. *u* Or rather, *from between* his *Altar*, &c. or, *that Altar*, &c. His new Altar was at firſt ſet below the brazen Altar, and at a further diſtance from the Temple. This he took for a diſparagement to his Altar; and therefore moſt impiouſly and audaciouſly takes that away, and puts his in its place. *x* Or, *of that Altar*; or *of* his *Altar*; as before. So he put GOD's Altar out of its place and uſe.

15 And king Ahaz commanded Urijah the prieſt, ſaying, Upon the great altar *y* burn * the morning burnt-offering, and the evening meat-offering, and the kings burnt-ſacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and ſprinkle upon it all the blood of the burnt-offering, and all the blood of the ſacrifice *z*: and the brazen altar ſhall be for me to enquire *by a*.

* Exod. 29. 38, 40, 41.

y i. e. This new Altar; which was greater than *Solomon's*, either in quantity, or in his eſtimation. *z* Whatſoever is Offered to the True God, either in my name (for poſſibly he did not yet utterly forſake God, but Worſhipped Idols with Him), or on the behalf of the People, ſhall be Offered upon this new Altar: Which he ſeems to preſcribe, not onely to gratifie his own humour, but alſo in deſign to diſcourage, and by degrees to extinguiſh the Worſhip of the True God: for he concluded, that the Worſhippers of God would never be willing to Offer their Sacrifices upon his Altar. *a* That ſhall be reſerved for my proper uſe, *to enquire* by; *i. e.* at which I may *ſeek* God, or his Favour, or *enquire* of His Will, to wit, by Sacrifices joyned with Prayer, when I ſhall ſee fit. He ſaith onely *to ſeek*, or *to enquire*; not *ſeek the Lord*, or, *to enquire of the Lord*, as the Phraſe is more largely expreſſed elſewhere; but he would not vouchſafe to mention the Name of the Lord, whom he had ſo groſly forſaken and deſpiſed.

16 Thus did Urijah the prieſt, according to all that king Ahaz commanded *b*.

b Having once began to Debauch his Conſcience, he could not now make an Honourable Retreat; and therefore proceeds to execute all the King's Commands.

17 ¶ And king Ahaz cut off * the borders of the baſes, and removed the laver from off them, and took down the * ſea from off the brazen oxen that

* 1 Kings 7. 27, 28.

* 1 Kings 7. 23, 25.

that *were* under it, and put it upon a pavement of ſtones *c*.

c Which he did, either to expreſs his contempt of them, or to render them inconvenient for the uſes to which they had been deſigned; or to diſpoſe of them, or of the Braſs of them, in ſome other place and way, as beſt ſuited with his Fancie; or, *for the King of Aſſyria*, as it follows in the next Verſe.

18 And the covert for the ſabbath *d* that they had built in the houſe, and the kings entry without *e*, turned he from the houſe of the LORD, for the king of Aſſyria *f*.

d The Form and Uſe whereof is now unknown. It is generally underſtood of ſome Building, or Covert, either that where the Prieſts after their Weekly courſe was ended, abode until the next courſe came, and relieved them; which was done upon the Sabbath day, ſee 2 *Kings* 11. 5, 7. or that in which the Guard, or Watchmen of the Temple, kept their ſtation; or that under which the King uſed to ſit to hear God's Word, and ſee the Sacrifices; which is called, *the covert of the Sabbath*, becauſe the chief times in which the King uſed it for thoſe ends, was the Weekly Sabbath, and other ſolemn Days of Feaſting, or Faſting (which all come under the name of *Sabbaths* in the *Old Teſtament*), upon which the King uſed more certainly, and ſolemnly, to preſent himſelf before the Lord, than at other times. *e* By which the King uſed to go from his Palace to the Temple; ſee on, 1 *Kings* 10. 5, 12. *f* *i. e.* That he might ingratiate himſelf with the King of *Aſſyria*, by his publick contempt and rejection of that Religion which had been the onely Partition-Wall between the Kings of *Judah* and other Kings; and which poſſibly the preſent King of *Aſſyria*, did vehemently diſlike and hate; and therefore required theſe things from *Ahaz*.

19 ¶ Now the reſt of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his ſon reigned in his ſtead.

CHAP. XVII.

†*Hib.* reigned. IN the twelfth year of Ahaz king of Judah, † began Hoſhea the ſon of Elah to reign *a* in Samaria, over Iſrael nine years *b*.

a *Queſt.* How can this be true, ſeeing it is ſaid, that he *reigned*, or *began to reign* in *Iſrael in the twentieth year of Jotham*, Chap. 15. 30. which was the Fourth Year of *Ahaz*, as was there noted? *Anſ.* He Uſurped the Kingdom in *Ahaz* his Fourth Year; but either was not owned as King, by the generality of the People; or was not accepted and eſtabliſhed in his Kingdom by the *Aſſyrian*, till *Ahaz* his Twelfth Year; Or, in his Eight firſt Years, he was onely a Tributary Prince, and the King of *Aſſyria*'s Vice-Roy; and after that time he ſet up for himſelf, which drew the *Aſſyrian* upon him. *b* To wit, after his confirmation, and peaceable Poſſeſſion of his Kingdom: For in all, he Reigned Seventeen, or Eighteen Years; to wit, Twelve with *Ahaz*, who Reigned Sixteen Years, and Six with *Hezekiah*, 2 *Kings* 18. 10.

2 And he did *that which was* evil in the ſight of the LORD, but not as the kings of Iſrael that were before him *c*.

c For he neither Worſhipped *Baal*, as many of his Predeceſſors did; nor compelled the People to Worſhip the Calves; one of them, that of *Dan*, being deſtroyed, or carried away before, as the *Hebrew* Writers affirm; nor, as ſome adde, hindred thoſe by force, who were minded to go to *Jeruſalem* to Worſhip. And yet, the Meaſure of the *Iſraelites* Sins, being now full, Vengeance comes upon them without Remedy: Compare 2 *Kings* 23. 26.

3 ¶ Againſt him came up Shalmaneſer *d* king of Aſſyria, and Hoſhea became his ſervant, and † gave him ‖ preſents *e*.

†*Hib.* rendred ‖ *Or*, tribute.

d The Son, or Succeſſor of *Tiglath-pileſer*. The Ancient *Hebrew* Writers make him the ſame with *Sennacherib*, who Eight Years after this time, Invaded the Kingdom of *Judah*; See *Chap.* 18. 10, 13. It being very frequent in the *Eaſtern* Parts, for one man to be called by ſeveral Names, eſpecially by the People of ſeveral Countries. *Joſephus* affirms, That he met with his Name in the Annals of the *Tyrians*, which were extant in his Days. He came againſt him, either becauſe he denied the Tribute which he had Promiſed to Pay; or that he might make him Tributary. *e* Swore Fealty to him; and engaged to pay him a Tribute.

4 And the king of Aſſyria found conſpiracy in Hoſhea: for he had ſent Meſſengers to So king of Egypt *f*, and brought no preſent to the king of Aſſyria, as *he had done* year by year: therefore the king of Aſſyria ſhut him up, and bound him in priſon *g*.

f By Heathen Writers called *Sua*, or *Sabacus*, that by his aſſiſtance he might ſhake off the Yoke of the King of *Aſſyria*; who now was, and for many Years had been the King of *Egypt*'s Rival; See 2 *Kings* 18. 21. *Jer.* 37. 5. *g* To wit, after he had come up againſt him, and taken him, with *Samaria*; the particular Relation whereof here follows.

5 ¶ Then the king of Aſſyria came up throughout all the land, and went up to Samaria, and beſieged it three years.

6 ¶ * In the ninth year of Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away into Aſſyria, and placed them in Halah, and in Habor, *by* the river of Gozan, and in the cities of the Medes *h*.

* Chap. 18. 10.

h This is added, to diſtinguiſh this place from the former, which was either in *Aſſyria*, or in the Mountainous and leſs Inhabited parts of *Media*. Hither he carried them, partly to Repleniſh his own Countrey; and partly, becauſe theſe places were at ſo great a diſtance from *Canaan*, that this would cut off all hopes and thoughts of returning to their own Country.

7 For *ſo* it was, that the children of Iſrael had ſinned againſt the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods:

8 And walked in the ſtatutes of the heathen *i* (whom the LORD had caſt out from before the children of Iſrael) and of the kings of Iſrael, which they had made *k*.

i *i. e.* According to the Laws and Cuſtoms of the Heathen, is the Worſhip of their *Baals*, and other of their Sins. *k* *i. e.* Which the Kings of *Iſrael* had ordained concerning the Worſhip of the Calves, and againſt their going up to *Jeruſalem* to Worſhip.

9 And the children of Iſrael did ſecretly *thoſe* things that were not right, againſt the LORD *l* their God, and they built them high places in all their cities, from the tower of the watchmen, to the fenced city *m*.

l This belongs, either 1. to their groſs Idolatries, and other abominable Practiſes, which they were aſhamed to own before others; Compare *Ezek.* 8. 12. Or, 2. to the Worſhip of Calves: And ſo the words are otherwiſe rendered, and that agreeably to the *Hebrew* Text; *they cloaked*, or *diſguiſed*, or *covered things that were not right againſt*, or *before*, or *towards the LORD*: i. e. They covered their Idolatrous Worſhip of the Calves, with fair Pretences of Neceſſity, the Two Kingdoms being now divided, and at enmity; and of their honeſt Intention of Serving the True GOD, and retaining the ſubſtance of the *Jewiſh* Religion, from which they alledged, that they differed onely in Circumſtances of Worſhip. *m* In all parts and places, both in Cities, and in the Country; yea, in the moſt uninhabited and neglected parts, where few or none dwell, beſide the Watchmen, who are left there in Towers, to preſerve the Cattel and Fruits of the Earth, or to give notice of the approach of Enemies.

10 And they ſet them up † images and * groves in every * high hill, and under every green tree:

† *Hib.* ſtatues. * Exod. 34. 13. Deut. 16. 21. * Deut. 12. 2.

11 And there they burnt incenſe in all the high places, as *did* the heathen *n* whom the LORD carried away before them *o*; and wrought wicked things to provoke the LORD to anger *p*.

n Not onely to the Lord, which was Practiſed and Tolerated, ſometimes in the Kingdom of *Judah*; but alſo to the Idols or *Baals* of the Heathen. *o* For the ſame Sins; by whoſe Example they ſhould have taken warning. *p* *i. e.* In Deſpight and Contempt of GOD, and his Authority and Command, as the next Verſe ſhews.

*Exod. 20. 3, 4. Deut. 5. 7, 8. * Deut. 4. 19.

12 For they ſerved idols*, whereof the LORD had ſaid unto them, * Ye ſhall not do this thing.

13 Yet the LORD teſtified againſt Iſrael *q*, and † *Heb.* by the hand of all. * 1 Sam. 9. 9. * Jer. 18. 11. and 25. 5. and 35. 15. againſt Judah † by all the prophets, *and by* all * the ſeers *r*, ſaying, * Turn ye from your evil ways, and keep my commandments, *and* my ſtatutes, according to all the law which I commanded your fathers *ſ*, and which I ſent to you by my ſervants the prophets.

q Diſowned, and gave Teſtimony againſt their falſe Worſhip, which they would faſten upon him, and againſt all their Impieties. *r* To whom he declared his mind, by extraordinary Revelations and Viſions, and by whom he publiſhed it to you, bearing Witneſs from Heaven to their Doctrine, by eminent and glorious Miracles. *ſ* Whereby he accuſeth them of Partiality, that they obſerved onely thoſe Laws of God, which they might ſafely keep, and lived in the conſtant breach of others, which their Kings forbad them to obſerve.

* Deut. 31. 27. 14 Notwithſtanding, they would not hear, but * hardened their necks *t* like to the neck of their fathers, that did not believe in the LORD their God.

t i. e. Refuſed to ſubmit their Neck to the Yoke of God's Precepts. A Metaphor from ſtubborn Oxen, that make their Hearts hard, or ſtiff, and will not bow to the Yoke; ſee on *Deut.* 31. 27.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them, and they followed vanity *u*, and becauſe vain *x*, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they ſhould not do like them.

u i. e. Idols; oft ſo called, becauſe of their nothingneſs, impotency, and unprofitableneſs; and to ſhew the folly and madneſs of Idolaters. *x* By the long Worſhip of Idols, they were made like them, vain, ſottiſh, and ſenſeleſs Creatures.

* Exod. 32. 8. 1 Kings 12. 28. * 1 Kin. 14. 15, 23. and 15. 13. and 16. 33. * 1 Kings 16. 31. and 22. 53. Chap. 11. 18. 16 And they left all the commandments of the LORD *y* their God, and * made them molten images, *even* two calves, and made a * grove, and worſhipped all the hoſt of heaven *z*, and ſerved * Baal.

y They grew worſe and worſe, from a partial Diſobedience to ſome of God's Laws, they fell by degrees to a total Apoſtacy from all of them. *z* The Stars, as *Saturn*, *Jupiter*, *Mars*, *Venus*, &c. See *Deut.* 4. 19.

* Lev. 18. 21. Chap. 16. 3. 17 And they * cauſed their ſons and their daughters to paſs through the fire, and uſed divination, and inchantments, and ſold themſelves to do evil *a* in the ſight of the LORD, to provoke him to anger.

a Of which Phraſe, ſee on 1 *Kings* 21. 21.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight *b*: * 1 Kings 11. 13. there was none left * but the tribe of Judah onely *c*.

b i. e. Out of *Canaan*, the onely place of GOD's Solemn Worſhip, and Gracious Preſence; or, out of his Church. *c* And the greateſt part of the Tribe of *Benjamin*, and thoſe of the Tribes of *Simeon* and *Levi* who adhered to them, and were incorporated with them; and therefore very fitly denominated from them: See of this Phraſe on 1 *Kings* 11. 13.

19 Alſo Judah kept not the commandments of the LORD their God, but walked in the ſtatutes of Iſrael which they made *d*.

d Judah's Idolatry and Wickedneſs is here remembred, as an aggravation of the Sin of the *Iſraelites*, which was not onely Evil in it ſelf, but Scandalous, and Miſchievous to their Neighbour, who by their Examples were inſtructed in their Wicked Arts, and provoked to an imitation of them; See *Hoſea* 4. 15. and compare *Matthew* 18. 7.

20 And the LORD rejected all the ſeed of Iſrael *e*, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight.

e i. e. All the Kingdom, or Tribes of Iſrael: firſt, one part of them, *Chap.* 15. 29. and now the reſt. But this extends not to every individual Perſon of theſe Tribes; for many of them removed into the Kingdom of *Judah*, and were aſſociated with them, as appears from 2 *Chron.* 11. 16. and many other places.

* 1 Kings 11. 11, 31. * 1 Kings 12. 20, 28. 21 For * he rent Iſrael from the houſe of David, and * they made Jeroboam the ſon of Nebat king *f*, and Jeroboam drave Iſrael from following the LORD *g*, and made them ſin a great ſin *h*.

f Which Action is here aſcribed to the People, becauſe they would not tarry till God, by his Providence, had Inveſted *Jeroboam* with the Kingdom which he had promiſed him; but raſhly, and unthankfully, and rebelliouſly, roſe up againſt the Houſe of *David*, to which they had ſuch great Obligations; and ſet him upon the Throne without God's Leave or Advice. *g* He not onely diſſwaded, but kept them by force from God's Worſhip at *Jeruſalem*, the onely place appointed for it. *h* So the Worſhip of the Calves is called, to meet with that idle conceit of the *Iſraelites*, who eſteemed it a ſmall Sin, eſpecialy when they were forced to it by ſevere Penalties; which yet he ſhews did not excuſe it from being a Sin, and a *great ſin* too.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them *i*:

i But willingly and reſolutely followed the wicked Examples and Commands of their Kings, though contrary to God's expreſs Commands.

23 Until the LORD removed Iſrael out of his ſight *k*, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria, unto this day.

k They continued to the laſt, obſtinate and incorrigible under all the inſtructions and corrections which God ſent to them; and therefore were moſt juſtly given up by God into this dreadful Captivity; which all this foregoing Diſcourſe was deſigned to prove.

24 ¶ And the king of Aſſyria *l* brought *men* from Babylon *m*, and from Cuthah, and from Ana, and from Hamath, and from Sepharvaim *n*, and placed *them* in the cities of Samaria, inſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

l Either *Shalmanezer*, or rather his Son and Succeſſor, *Eſarhaddon*, Ezra 4. 2. becauſe this was a Work of ſome time; and as his Father had projected, and poſſibly began this; ſo he executed or finiſhed it: whence it is aſcribed to him, rather than to his Father. *m* Which then was ſubject to the *Aſſyrian* Monarch; but a few years after, revolted from him, and ſet up another King; as appears both from ſacred and profane Hiſtories. *n* Several places then in his Dominion.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared not the LORD ‖; therefore *o* the LORD ſent lions among them, which ſlew *ſome* of them.

‖ They did not acknowledge, nor Worſhip God in any ſort. *o* For this groſs neglect, and contempt of GOD, which was contrary to the Principles and Practiſes of the Heathens, who uſed to Worſhip the Gods of the Nations where they lived, and gave that Honour to their falſe Gods, which here they denied to the True. Hereby alſo God aſſerted his own Right and Soveraignty over that Land, and made them to underſtand, that neither the *Iſraelites* were caſt out, nor they brought into that Land by their Valour, or Strength, but by God's Providence; who as he had caſt the *Iſraelites* out for their Neglect of God's Service; ſo both could, and would in his due time, turn them out alſo, if they were guilty of the ſame Sins.

26 Wherefore they ſpake *p* to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land *q*: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

p i. e. They Wrote, or ſent Meſſengers to him for relief. *q* They ſuppoſed the true God to be like one of their *Topical* Deities, who had their particular Countries and Provinces alotted to them.

27 Then

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts *r*, whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land.

r i. e. One of the chief of the Prieſts, with others, to be under his inſpection and direction, as may be gathered from the following words; where it is ſaid of the ſame perſon, or perſons, *let them go*, &c. and then, *let him teach*, &c. Nor is it probable, that one Prieſt could ſuffice for the inſtruction of the Inhabitants of ſo many and diſtant parts.

28 Then one of the Prieſts whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they ſhould fear the LORD *ſ*.

ſ i. e. The manner of God's Worſhip, as it was practiſed in *Iſrael*; as may be gathered both from the quality of this perſon, who was an *Iſraelitiſh* Prieſt; and from the place of his reſidence, *Bethel*, a place infamous for the Worſhip of the Calves, and from the manner of their making Prieſts by this man's direction, *Verſe* 32.

29 Howbeit, every nation made gods of their own *t*, and put *them* in the houſes of the high places, which the Samaritans *u* had made, every nation in their cities wherein they dwelt.

t Or, *worſhipped* (as that *Verb* is ſometimes uſed; of which ſee *Exod.* 32. 35.) i. e. thoſe whom they worſhipped in the places from whence they came, whoſe names here follow. *u* i. e. The former People, or Inhabitants, not of the City, but of the Kingdom of *Samaria*.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

31 And the Avites made Nibhaz, and Tartak, and the Sepharvites burnt their children in fire to Adrammelech, and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelves of the loweſt of them prieſts of the high places *x* which ſacrificed for them *y* in the houſes of the high places.

x See the Notes on 1 *Kings* 12. 31. *y* To wit, unto the true God: For as to the Worſhip of their own gods, they needed no inſtruction, and would not permit a perſon of another Religion to Miniſter therein.

* Zeph. 1. 5. ‖ *Or*, who carried them away from thence.

33 * They feared the LORD *z*, and ſerved their own gods, after the manner of the nations ‖ whom they carried away from thence *a*.

z They worſhipped God externally in that way which the *Iſraelites* uſed. *a* Theſe words belong, either 1. to both the foregoing branches, and to the *Iſraelites*; and then the ſenſe is, They trod in the ſteps of their Predeceſſors, the *Iſraelites* (who, in regard of their ſeveral Tribes, are both here, and elſewhere, called *Nations*) who did, many of them, Worſhip both God in their Calves, and *Baal* too. Or, 2. to the laſt branch onely; but then the words muſt be otherwiſe rendred; *they ſerved their own gods, after the manner of the Nations from which they brought*, or *carried them*, or *from whence they* (theſe new Inhabitants) *were* brought; i. e. each of them ſerved the god of the Countrey or place whence he was brought, as is related above, *Verſe* 30, 31. But theſe Nations could not ſo properly be ſaid to be *carried away*, or to be *carried away captive* (as this *Hebrew* word ſignifies); as the *Iſraelites*; and therefore the former interpretation ſeems more proper.

34 Unto this day they *b* do after the former manners: they fear not the LORD *c*, neither do they after their ſtatutes *d*, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob *e*, * whom he named Iſrael *f*.

* Gen. 32. 28. and 35. 10.

b Either, 1. the *Samaritans*, whoſe Religion he hath hitherto been deſcribing, and to the deſcription whereof he returns, *Verſe* 41. So the following Verſes are a digreſſion, wherein he deſigns onely to take an occaſion to compare them with the *Iſraelites*, and to aggravate the Sins of the *Iſraelites* above theirs, which he doth, *Verſe* 35, &c. and then returns to the former deſcription, *Verſe* 31. Or rather, 2. The *Iſraelites*, who are the principal Subjects of this whole Diſcourſe; and of whom he unqueſtionably ſpeaks, *Verſe* 35. and thence to *Verſe* 41. of whom alſo the laſt words of *Verſe* 33. are to be underſtood; and from thence he takes an occaſion to return to his main buſineſs, to relate, and aggravate the Sins of *Iſrael*; and thereby to juſtifie his ſevere Proceedings againſt them, to all the World. So the ſence of the place is this: As the *Iſraelites* before their Captivity, gave theſe Nations an ill Example, in Serving the Lord, and *Baal* together; ſo, or *after their former manner*, *they do unto this day*, in the Land of their Captivity. *c* Though they pretended to Fear, and Serve both the Lord and Idols, yet in truth they did not, and do not Fear or Worſhip the Lord, but their own Calves, or other vain Inventions: And God will not accept that mongrel and falſe Worſhip, which they pretended to give to the true God. Or, this may intimate, that the *Iſraelites* were worſe than their Succeſſors, becauſe theſe feared the Lord, and Idols too; but they did quite caſt off the Fear and Worſhip of God in their Captivity, and wholly degenerated into Heatheniſh Idolatry. *d* i. e. God's Law delivered to their Fathers, and to them, as their Inheritance, *Pſalm* 119. 111. This is alledged as an Evidence, that they did not Fear the Lord, whatſoever they pretended, becauſe they lived in the conſtant breach of his Statutes. *e* i. e. Themſelves: the Noun put for the Pronoun; which is uſual among the *Hebrews*. *f* A Name, ſignifying his ſpecial intereſt in God, and power with him, which was given to him, not onely for himſelf, but for his Poſterity alſo, whom God frequently honours with that Name. And by this great favour he aggravates their Sin.

35 With whom the LORD had made a covenant *g*, and charged them, ſaying, * Ye ſhall not fear other gods, nor bow your ſelves to them, nor ſerve them, nor ſacrifice to them:

* Judg. 6. 10.

g Containing many precious Promiſes, upon the condition here following: ſee *Gen.* 17. 7. *Exod.* 19. 5. and 24. 7.

36 But the LORD, who brought you up out of the land of Egypt, with great power, and a ſtretched-out arm, him ſhall ye fear, him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you, ye ſhall obſerve to do for evermore, and ye ſhall not fear other gods:

38 And the covenant that I have made with you, ye ſhall not forget, neither ſhall ye fear other gods.

39 But the LORD your God *h* ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies *i*.

h i. e. God above, as the whole context ſhews. *i* And therefore you have no pretence of need to go to other gods for relief.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So *k* theſe nations *l* feared the LORD, and ſerved their graven images, both their children, and their childrens children: as did their fathers, ſo do they unto this day.

k i. e. In like manner, and after their example. *l* Who came in their ſtead.

CHAP. XVIII.

NOw it came to paſs in the third year *a* of Hoſhea ſon of Elah king of Iſrael, *that* * Hezekiah the ſon of Ahaz king of Judah began to reign.

* 2 Chron. 28. 27 and 29. 1. He is called *Ezekias*, Mat. 1. 9.

a In the third of thoſe Nine years mentioned, *Chap.* 17. 1. of which ſee there. See below *Verſe* 10.

2 Twenty and five years old was he when he began to reign *b*, and he reigned twenty and nine years in Jeruſalem: his mothers name alſo *was* Abi, the daughter of Zachariah.

b How is this credible? For then *Ahaz*, who lived but Six and Thirty Years, *Chap.* 16. 2. muſt beget *Hezekiah* at the Eleventh Year of his Age. *Anſ.* 1. There are ſome like inſtances mentioned by credible Authors; which theſe very men will not deny, who are ſo ready to quarrel with the

holy Scriptures for such matters. 2. This being the confessed custom of Sacred, and other Writers, in the numbring of Years, sometimes to omit, and sometimes to add those which are imperfect, or unfinished: And so *Ahaz* might be near One and Twenty Years old when he began to Reign, and near Seventeen Years older when he died: And on the other side, *Hizkiah*, when he began to Reign, might be onely Four and Twenty Years old compleat, and but entred into his Five and Twentieth Year. ——— And thus *Ahaz* might be between Thirteen and Fourteen Years old, when he got *Hizkiah*; which is not at all strange, especially in that Nation to which God had promised a singular degree of Fruitfulness, and in that House of *David* to which God had made so many, and such great Promises. 3. It is not certain that *Ahaz* lived onely Thirty Six Years, for those Sixteen Years which he Reigned, *Chap.* 16. 2. may be computed, not from the first beginning of his Reign, when he Reigned with his Father; (of which, see the Notes on *Chap.* 15. 30.) which was at the Twentieth Year of his Age, but from the beginning of his Reign alone. 4. Some affirm, That *Hizkiah* was not the Natural, but onely the Legal Son and Successor of *Ahaz*: for the name of *Son* is given in Scripture to such Persons; as 1 *Chron.* 3. 16. compared with 2 *Kings* 24. 17. *Matth.* 1. 12. compared with *Jer.* 22. 30. and to Adopted Sons, *Acts* 7. 21. *Heb.* 11. 24. and to Sons in Law, 1 *Sam.* 24. 16. and 26. 17. *Luke* 3. 23. Any of these Solutions are far more credible to any man of common Prudence, than that these Sacred Books, whose Divine Original hath been so fully Evidenced both by God and Men, are but the Fictions and Contrivances of a base Impostor. And if none of these Solutions were sufficient, it is absurd to conclude, That a true Resolution cannot be found, because it is not yet found; because it is manifest, That many difficulties both in Scripture, and in the Arts which were formerly judged Insoluble, have been cleared in later times; and therefore we may justly expect the Resolution of other Difficulties, which may be thought not yet fully Explained. *c* Or, *Abiah*, 2 *Chron.* 29. 1.

3 And he did *that which was* right in the sight of the LORD, according to all that which David his father did.

* 2 Chr. 31. 1. † *Heb.* Statues. * Numb. 21. 9. 4 * ¶ He removed the high places *d*, and brake the † images, and cut down the groves, and brake in pieces the * brazen serpent that Moses had made *e*: for unto those days the children of Israel did burn incense to it *f*, and he called it Nehushtan *g*.

d i. e. The most of them, or such as the People most frequented: for all were not taken away, *Chapter* 23. 13, 14. And this he attempted to do, notwithstanding the Peoples great and constant Affection to them; partly, because he had more Zeal and Courage than his Predecessors; and partly, because the Dreadful Judgments of God upon the Kingdom of *Israel* for their Superstition and Idolatry, had made the People of *Judah* more pliable to the Commands of God, and of their good King. *e* By God's Command to be an Ordinance or mean for the conveyance of God's Blessing to the People; which therefore had been hitherto kept as a Memorial of God's Mercy; but being now commonly abused to Superstition, was destroyed. *f* Not doubtless as to a God, but onely as to an Instrument and Token of God's Mercy, by and through which, their Adoration was directed to God, and given to that onely for God's sake. *g i. e.* He said, This Serpent, howsoever formerly honoured, and used by God as a sign of his Grace, yet now it is nothing but a piece of Brass, which can do you neither good nor hurt; and therefore is no fit Object for your Worship.

5 He trusted in the LORD God of Israel *h*, so that after him was none like him among all the kings of Judah, nor *any* that were before him *i*.

* *h* Without calling in Foreign and Heathenish Succours to stablish or help him; which his Father *Ahaz* did; *Chap.* 16. 7. and *Isa.* 7. and before him *Asa*, 1 *Kings* 15. 18, 19. with Reflection upon whom this seems to be noted. *i* To wit, of the Kings of *Judah* onely; for *David* and *Solomon* were Kings of all *Israel*. *Object.* The like is said of *Josiah*, *Chap.* 23. 25. *Answ.* Each of them excelled the other in several qualities or actions: *Hizkiah* in this, That he fell upon this Work with great expedition, even in the beginning of his Reign, which *Josiah* did not, *Chap.* 23. and with no less Resolution, undertaking to do that which none of his Predecessors durst do, even to remove the high Places, wherein *Josiah* did onely follow his Example; *Chap.* 22. 1, 3.

† *Heb.* from after him. 6 For he clave to the LORD, *and* departed not † from following him *k*, but kept his commandments which the LORD commanded Moses.

k In the general course of his Life, and especially in the matters of God's Worship.

7 And the LORD was with him, *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria *l*, and served him not.

l He shook off that Yoke of Subjection and Tribute, to which his Father had wickedly submitted, *Chap.* 16. 7. and re-assumed that full and independent Soveraignty which God had setled in the House of *David*, which *Ahaz* could not alienate further, than for his own time. And *Hizkiah*'s Case differs much from that of *Zedekiah*, who is blamed for Rebellion against the King of *Babylon*, both because he had ingaged himself to him by a Solemn Oath and Covenant, which we do not Read of *Ahaz*; and because he broke the Covenant which he himself had made, *&c.* because God had actually given the Dominion of his own Land and People to the King of *Babylon*, and Commanded both *Zedekiah* and his People to submit to him. And whereas *Hizkiah* is here said to *Rebel*; that Word implies, onely a defection from that Subjection which had been professed and performed to another; which sometimes may be justly done, and sometimes may not; and therefore that Word doth not necessarily prove this action to be a Sin. And these Words, *he rebelled*, *&c.* are explained by the next following Words, *and he served him not*. And that it was not a Sin in him, seems most probable, because God did own, and assist him therein; and did not at all reprove him for it, in that Message which he sent to him by *Isaiah* about this matter, *Chap.* 19. 20, *&c.* nor afterwards, though he did particularly reprove him for that which might seem a less fault, for his Vain-glory, and Ostentation, 2 *Chron.* 32. 25, 26. For what he saith, *I have offended*; see on *Verse* 14.

* Isa. 14. 29. † *Heb.* Azzah. 8 He * smote the Philistines *m even* unto † Gaza, and the borders thereof, from the tower of the watchmen, to the fenced city *n*.

m And recovered from them what his Father had lost, 2 *Chron.* 28. 18. and more. *n* Of which Phrase, see on *Chap.* 17. 9.

* Chap. 17. 3. 9 ¶ And it * came to pass in the fourth year of king Hezekiah, (which *was* the seventh year of Hoshea *o* son of Elah king of Israel) *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

o The Seventh of those Nine Years expressed, *Chapter* 17. 1.

* Chap. 17. 6. 10 And at the end of three years *p* they took it, *even* in the sixth year of Hezekiah (that *is* * the ninth year of Hoshea king of Israel) Samaria was taken.

p To wit, of the Siege; *i. e.* In the Third Year, as this Phrase is used, *Deut.* 14. 28. *Josh.* 9. 16, 17. *Jer.* 34. 14. compare with *Exod.* 21. 2.

* 1 Chr. 5. 26. 11 And the king of Assyria did carry away Israel into Assyria, and put them * in Halah, and in Habor, *by* the river of Gozan, and in the cities of the Medes *q*:

q Of which see above on *Chap.* 17. 6.

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded *r*, and would not hear *them*, nor do them.

r They began with one Sin, the Worship of the Calves; but from thence they were led by degrees into the Violation of all the other Commands; although indeed, that one Sin made them in some sort guilty of the breach of the whole Law, *Jam.* 2. 10.

* 2 Chron. 32. 1. Isa. 36. 1. † *Heb.* Sanherib. 13 ¶ Now * in the fourteenth year of king Hezekiah did † Sennacherib king of Assyria *s* come up against all the fenced cities of Judah, and took them *t*.

s The Son or Successor of *Salmanasser*. *i. e.* Against many of them; universal Particles being frequently so used both in Scripture, and other Authors; for that all were not taken, appears from *Chap.* 19. 8. And this Success God gave him; partly, to lift him up to his own greater and more shameful Destruction; partly, to humble and chastise his own People for their manifold Sins, and afterwards to raise them up with more Comfort, and Glory; and partly, to gain an eminent opportunity to advance his own Honour and Service, by

by that Miraculous Deliverance which he designed for his People.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended *u*, return from me: that which thou puttest on me, will I bear. And the king of Assyria appointed unto Hezekiah king of Judah, three hundred talents of silver, and thirty talents of gold.

t To wit, against thee; *i. e.* I have given thee occasion of Warring against me, whereof I now Repent. Or, his ill success might make him think that he had sinned against God in this Action, and might make him willing to submit to him, though God graciously prevented it. *u* Of which see on, *Exod.* 25. 39.

15 And Hezekiah gave *him* all the silver *that was* found in the house of the LORD, and in the treasures of the kings house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD; and *from* the pillars, which Hezekiah king of Judah had overlaid *x*, and gave † it to the king of Assyria.

† *Heb.* them.

x So repairing the injury which his Father had done to them, and putting them into the same condition in which *Solomon* left them, 1 *Kings* 6. 32.

17 And the king of Assyria sent *y* Tartan, and Rabsaris, and Rabshaketh from Lachish to king Hezekiah with † great host against Jerusalem: and they went up, and came to Jerusalem: and when they were come up, they came and stood * by the conduit of the upper pool, which *is* in the highway of the fullers field.

† *Heb.* heavy.

* Isa. 7. 3.

y Having received the Money, upon which he agreed to depart from *Hezekiah* and his Land, *Verse* 16. He breaks his Faith with *Hezekiah*, thereby justifying *Hezekiah*'s Rebellion, and preparing the way for his own approaching Destruction.

18 And when they had called to the king *z*, there came out to them Eliakim the son of Hilkiah *a*, which *was* over the household *b*, and Shebna the ‖ scribe *c*, and Joash the son of Asaph the recorder.

‖ *Or*, Secretary.

z i. e. Sent a Message to him, to come, or send to Treat with them. *a* Of whom see, *Isa.* 22. 20, &c. *b* Heb. *over the house*; either of God: or rather, of the King here mentioned; as appears from *Isa.* 22. *c* So called to distinguish him from another *Shebna* who *was over the house*, Isa. 22. 15.

19 And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou ‖ sayest *d* (but *e they are but* † vain words *f*) ‖ *I have* counsel and strength for the war *g*: now on whom dost thou trust *h*, that thou rebellest against me?

‖ *Or*, talkest.
† *Heb.* word of the lips.
‖ *Or*, but counsel and strength *are* for war.

d Either to thy People, to encourage them: or rather, within thy self. *e* Or, *surely*: or, *onely*. *f Words of the lips*, *i. e.* vain, unprofitable, idle talk, without any effect; or they come not from thy Heart; thou speakest this against thy own Knowledge. *g Counsel* to contrive, *strength* or *courage* to Execute; which two things are of greatest necessity and use for War. But the words are, and may be rendred otherwise; either thus, *thou speakest surely words of the lips*; *i. e.* Thou encouragest thy self, and thy People with Talk, and words; *but counsel and strength* are *for War*, are necessary for thy Defence; neither of which thou hast within thy self, but must seek them from others; and where wilt thou find them? *on whom* (as it follows) *dost thou trust?* Or thus, *thou sayest*, I have *the word of my lips*. (Either 1. Words wherewith to pray to God for help. Or, 2. Eloquence, to encourage my Souldiers and People) *counsel* and *strength for war*; *i. e.* I am furnished with all things necessary for my Defence. *h* Seeing it is apparent thou hast not strength of thy own, from whom dost thou expect Succours?

21 Now behold, thou † trustest upon the staff of this bruised reed *i*, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it *k*: so *is* Pharaoh king of Egypt unto all that trust on him *l*.

† *Heb.* trustest thee.

i He calls *Egypt* a *Reed*, with allusion to the Reeds wherewith the Banks of *Nilus* were full; and *bruised*, to note their Weakness and Insufficiency to support him. Compare *Ezek.* 29. 6, 7. *k* By some of the fragments into which it will be broken. *l* Doing them no good, but much hurt.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he whose high places, and whose altars Hezekiah hath taken away *m*, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

m Thereby robbing him of that Worship and Service which he had in those places. Thus boldly he speaks of these things which he understood not, judging of the great God, by their false and petty gods; and judging of God's Worship according to the vain Fancies of the *Heathens*, who measured Piety by the multitude of Altars.

23 Now therefore, I pray thee, give ‖ pledges to my lord *n* the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

‖ *Or*, Hostages.

n i. e. Give him Hostages to secure him from thy future Rebellion, and he will depart from thee. Or rather, *contend with my lord in battel*: Seeing thou hast Counsel and Strength for War, do not lie lurking in thy strong Hold, but come out into the open Field, and let us try for Mastery: and whereas thou mayest pretend thou wantest Horses to Fight with me, if thou wilt'st accept of my Challenge, I will furnish thee with Two Thousand Horses, if thou hast Riders for them; as it here follows.

24 How then wilt thou turn away the face of one captain *o*, of the least of my masters servants, and put thy trust on Egypt for chariots and for horsemen.

o How wilt'st thou force him to turn his back to thee, and flee away from thee?

25 Am I now come up without the LORD *p* against this place to destroy it? The LORD said unto me *q*, Go up against this land, and destroy it.

p Without His Consent and Commission? *q* To wit, by secret Inspiration; or by his Providence. But indeed, he neither owned God's Word, nor regarded his Providence; but he forged this, to strike a terrour into *Hezekiah* and the People.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language, (for we understand *it*) and talk not with us in the Jews language, in the ears of the people that *are* on the wall *r*.

r Upon which these Officers stood; not being willing to put themselves into the power of such a Barbarous and Perfidious Enemy, by going out of the City.

27 But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? Hath he not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink † their own piss *s* with you?

† *Heb.* the water of their feet.

s To tell them to what Extremities and Miseries he will force them.

28 Then Rabshakeh stood and cried with a loud voice in the Jews language *t*, and spake, saying, Hear the word of the great king, the king of Assyria.

t That he might affright the People into a compliance with him, which he perceiv'd *Eliakim* and his Brethren endeavoured to prevent.

29 Thus saith the king, Let not Hezekiah deceive you, for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken

31 Hearken not unto Hezekiah: for thus ſaith the king of Aſſyria, ‖ † Make *an agreement* with me by a preſent *u*, and come out to me, and *then* eat ye every man of his own vine *x*, and every one of his fig-tree, and drink ye every one the waters of his ‖ ciſtern:

‖ *Or*, Seek my favour. † *Heb.* Make with me a bleſſing. ‖ *Or*, pit.

u To redeem your ſelves from all the Calamities of a cloſe Siege, and that Death which certainly will follow on them. Or, *procure*, or *purchaſe a bleſſing from me*; *i. e.* a bleſſed Peace; whereby you may be delivered out of your diſtreſſed and curſed Condition, and receive from me the Bleſſings of Protection and Proviſion, which your King cannot give you. *x* Upon theſe Terms, I will give you no Diſturbance; but quietly ſuffer each of you to enjoy his own Poſſeſſions.

32 Until I come and take you away to a land like your own land *y*, a land of corn and wine, a land of bread and vineyards, a land of olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he ‖ perſwadeth you, ſaying, The LORD will deliver us.

‖ *Or*, deceiveth.

y i. e. A fruitful and pleaſant Land. Becauſe he could not conceal from them his intentions of Tranſplanting them into another Land, which he had already diſcovered in his dealing with the *Iſraelites*, and other Nations; he aſſures them, they ſhall be no loſers by it; and ſhall only change their place, but not their condition and comforts; which they ſhould enjoy in that Land, no leſs than in their own.

33 * Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

* Iſa. 10. 10.

34 Where *are* the gods of Hamath, and of Arpad *z*? where *are* the gods of Sepharvaim *a*, Hena, and Ivah *b*? have they *c* delivered Samaria out of mine hand?

z Of which ſee *Jer.* 49. 23. *a* Of which ſee *Chap.* 17. 24. *b* The names, either 1. Of Idol-gods. But why ſhould onely theſe two be named, and not the Gods of the other places here mentioned? Or rather, 2. of Cities or Countries, as is manifeſt from *Chap.* 19. 13. where thoſe words are repeated among other places, whoſe Kings are there mentioned, and where they are rendred, *of Henah and Ivah*, as they ſhould be here alſo, the words in the *Hebrew* being the very ſame. *c i. e.* Either the Gods here mentioned, which together with other Idols, were Worſhipped in *Samaria*. Or, 2. Their Gods; which is eaſily underſtood from the foregoing words.

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD ſhould deliver Jeruſalem out of mine hand?

36 But the people *d* held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not *e*.

d i. e. Either theſe three Men, this Word being ſometimes uſed of a very few Men, as 1 *Sam.* 9. 24. Or rather, *the people* that were with them *upon the wall*, Verſe 26. to whom he ſpake, and from whom he expected an Anſwer. *e* Which was wiſely ordered; partly, leſt by their words they ſhould either betray their Fears, or provoke their Enemies to greater Injuries or Blaſphemies; or give them ſome advantage or direction for their further Proceedings: and partly, that by this Inſtance of Obedience and Calmneſs, he might ſee the reſolution of the People to cleave unto their King; and the vanity of his Attempts to ſeduce them to a defection from him.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah * with *their* cloths rent, and told him the words of Rabſhakeh.

* Iſa. 36. 22.

CHAP. XIX.

AND * it came to paſs, when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſack cloth, and went into the houſe of the LORD.

* Iſa. 37. 1.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſack cloth, to * Iſaiah the prophet, the ſon of Amos.

* Luke 3. 4. called *Eſaias*.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke *a*, and ‖ blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth *b*.

‖ *Or*, provocation.

a Either, 1. From God, wherein God rebukes and chaſtens us ſorely. Or rather, 2. From the *Aſſyrian*, who Reviles and Reproacheth us; for his buſineſs here is to complain, not of God, but of the *Aſſyrian*. *b* We are like a poor Travelling Woman in great extremity, and having no ſtrength left to help her ſelf, and to bring forth her Infant into the World. We have attempted to deliver our ſelves from the *Aſſyrian* Yoke; and had carried on that Work to ſome maturity, and as we thought, brought it to the Birth; but now we have no might to finiſh, unleſs thou aſſiſt us. We have begun an happy Reformation, and are hindred by this inſolent *Aſſyrian*, from bringing it to Perfection. See 2 *Chronicles* 32. 1.

4 It may be *c* the LORD thy God *d* will hear *e* all the words of Rabſhaketh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words *f* which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *g that are* † left.

† *Heb.* found.

c He ſpeaks doubtfully, becauſe he knew not whether God would not deliver them all up into the *Aſſyrian*'s hand, as he, and his People deſerved. But ſometimes this is not a word of doubt, but of good hope; as *Numb.* 22. 33. *Joſh.* 14. 12. *d* To whom thou art dear and precious. He ſaith not *our God*, becauſe he ſeemed to have forſaken and rejected them; and they, by their Deſigns had forfeited all their Intereſt in him. *e i. e.* Will ſhew by his Actions, that he hath heard them with juſt Indignation. *f* Or rather, *will reprove* him, (An Ellipſis of the *Pronoun*, which is frequent in the *Hebrew* Tongue) *for the words*, as the *Syriack*, and *Arabick*, and *Caldee* render it. *g* This he mentions as an Argument, to ſtir up *Iſaiah* to Pray, and to move God's Compaſſion towards them; That they were but a ſmall Remnant either of God's People, of whom Ten Tribes were now loſt; or of the Kingdom of *Judah*, which had been grately waſted and depopulated in the days of *Ahaz*; and now lately by this *Aſſyrian*, *Verſe* 13.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the LORD, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him *h*, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land.

h Heb. *A wind*, a Storm or Tempeſt, by which name God's Judgments are oft called; *i. e.* A violent, and ſudden, and terrible Stroke; namely, That miraculous Deſtruction of his Army, of which *Verſe* 35. Although the place may be rendred thus, *I will put a ſpirit within him, ſo that he ſhall hear a rumour, and return*, &c. For by *Spirit*, is many times underſtood an Imagination, or Inclination, or Affection; in which ſence we read of *the Spirit of Fear*; 2 *Tim.* 1. 7. Of *the Spirit of Jealouſie*, Numb. 5. 14. Of *the Spirit of Slumber*, Rom. 11. 8. Or, *A Spirit againſt* (for ſo the *Hebrew* Prepoſition *Beth* is oft uſed, as hath been noted before) *him*; Of whom this Word is elſewhere uſed, as *Judges* 9. 23. 1 *Sam.* 16: 14, 23. 1 *Kings* 22. 23. as it is alſo given to Man's Soul, *Job* 12. 10. *Eccleſ.* 12. 7. which is a Spiritual Subſtance, as the Angels are. And this Interpretation ſeems moſt agreeable to the deſign of this Verſe, which is in brief to repreſent all the Judgments of God which were to befal him, and which are related in the following Hiſtory; and therefore all the other Particulars being contained in the following Branches of this Verſe; the Tidings of *Tirhakah*, Verſe 9. in theſe words, *He ſhall hear a rumour*; his returning to his own Land, and being ſlain there, *Verſe* 36, 37. in the next words, it ſeems moſt probable, That the chiefeſt of all the Judgments, to wit, the Deſtruction of One Hundred Eighty Five Thouſand Souldiers in one Night, *Verſe* 35. is not omitted here, but expreſſed in the firſt branch of the Verſe; and the *Spirit* here is the ſame thing, which is here called an *Angel*; this latter word being there uſed, to limit and explain the former, which otherwiſe was of a doubtful ſignification.

8 ¶ So Rabſhakeh returned *i*, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh *k*.

i To the King, to give him an account of the Treaty, and to adviſe with him what was further to be done; leaving behind him the Army under the other Commanders mentioned, *Chap.* 18. 17. as is moſt probable from the other threatning Meſſage here following; which would have been very unſuitable, if his Seige had been raiſed. *k* Not being able to take it.

9 And when he heard ſay of Tirhakah king of Ethiopia *l*, Behold, he is come out to fight againſt thee: he ſent meſſengers again to Hezekiah, ſaying,

l Heb. *Of Chuſh*, *i. e.* Either, 1. of *Arabia*, as that Word is moſt commonly meant; of which ſee the Notes, and eſpecially my Latine *Synopſis*, upon *Numb.* 12. 1. Or rather, 2. Of *Ethiopia* beyond *Egypt*. Nor was there any need that he ſhould force his Paſſage through *Egypt*, which is objected againſt this Opinion by a very Learned Man; becauſe the *Egyptians* (againſt whom this *Sennacherib* Warred, as *Heathen* Hiſtorians, *Herodotus* and *Beroſus*, relate) and the *Ethiopians* were Confederates in this Expedition, as *Joſephus* expreſly affirms; who lived above 1600 Years nearer the time when this was done, than we; and therefore was more likely to underſtand it.

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly, and ſhalt thou be delivered *m*?

m No certainly, never expect it: ſuch queſtions oft imply a denial; as *Gen.* 18. 17.

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelaſar *n*?

n Several places about, or beyond *Euphrates*. See *Gen.* 11. 31. *Ezek.* 27. 23.

13 Where is the king *o* of Hamath, and the king of Arpad, and the king of the city of Shepharvaim, of Henah, and Ivah *p*?

o Either, 1. Their God, whom he here calls their *King*; becauſe they looked upon him as their Protector and Governour; which Kings are, or ſhould be to their People. Or rather, 2. Their King properly ſo called. And as before he compared their gods with the God of *Jeruſalem*; ſo now he compares their king with King *Hezekiah*; and by both intends to perſwade them, that neither their God, nor their King, was able to ſave them out of his Hand. *p* Of which ſee the notes on *Chap.* 18. 34.

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: And Hezekiah went up into the houſe of the LORD *q*, and ſpread it before the LORD *r*.

q. i. e. Into the Court of the Temple: for farther he might not enter. *r i. e.* Before the Ark, or Temple: which he did, not to acquaint God, but to ſtrengthen his own Faith, and quicken himſelf to Prayer.

15 And Hezekiah prayed before the LORD, and ſaid, O LORD God of Iſrael, * which dwellest *between* the cherubins, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

* 1 Sam. 4. 4.

16 LORD, bow down thine ear, and hear: open, LORD thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him *ſ* to reproach the living God.

ſ i. e. The Meſſenger who brought this Railing Letter, *ver.* 14. Or *Rabſhakeh*, who was eaſily underſtood out of the former Chapter, although he would not do him the honour to name him; or, *ſent it*; to wit, This Letter.

17. Of a truth, LORD the kings of Aſſyria have deſtroyed the nations, and their lands.

18 And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

† *Heb.* given.

19 Now therefore, O LORD our God, I beſeech thee ſave thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou onely.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard *t*.

t i. e. Accepted it, and will anſwer it: A common *Synecdoche*.

21 This is the word that the LORD hath ſpoken concerning him, The virgin *u*, the daughter of Zion *x* hath deſpiſed thee, and laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee *y*.

u So he calls *Zion*, or *Jeruſalem*; partly, becauſe ſhe was pure in good meaſure from that groſs Idolatry wherewith other people were defiled, which is called Spiritual Whoredom: partly; to ſignifie, that God would defend her from that Rape which *Sennacherib* intended to commit upon her, with no leſs Care and Zeal, than Parents do their Virgin Daughters from thoſe who ſeek to Force and Deflour them: and partly, to intimate, That as ſhe had not yet been Forced, and taken by her Barbarous Enemies, ſo ſhe ſhould ſtill retain her Virginity in ſpight of his Attempts againſt her. *x i. e.* The People of *Zion*; *i. e.* as it follows, of *Jeruſalem*; ſo called Synecdochically from the Mountain, and City of *Zion*, which was an eminent part of it. Cities and Countries are oft called *Mothers*, as 2 *Sam.* 20. 19. and their Inhabitants Daughters; as *Numb.* 21. 25. *Joſh.* 17. 16. *Judg.* 1. 27. *Pſal.* 45. 13. and 137. 8. *y* Laughed at all thy proud and impotent Threatnings. This is a Geſture of Contempt and Deriſion: of which, ſee *Pſal.* 22. 7. and 44. 13. *Jer.* 18. 16. *Matt.* 27. 39.

22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice *z*, and lift up thine eyes on high *a*? *even* againſt the holy *One* of Iſrael *b*.

z By *Rabſhekah* who *cryed with a loud voice*, *Chap.* 18. 28. *a* A Geſture of Pride and Scornfulneſs, *Pro.* 21. 4. *b* Not againſt man, but againſt the *Holy* God, who will not ſuffer thy Impious Blaſphemies to go unpuniſhed; and againſt *the holy* one *of Iſrael*, who hath a ſpecial relation and kindneſs to *Iſrael*, having as it were ſet himſelf apart for them, and ſet them apart for himſelf, as being at this time the God of the *Jews* onely, and not the God of the *Gentiles*; whom, as yet, *he ſuffered to walk in their own evil ways*, *Act.* 14. 16. And therefore he will Plead their Cauſe againſt thee.

23 By † thy meſſengers *c* thou haſt reproached the LORD, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains *d*, to the ſides of Lebanon *e*, and will cut down † the tall cedars thereof, *and* the choice fir-trees thereof *f*: and I will enter into the lodgings of his borders *g*, *and into* the ‖ foreſt of his Carmel.

† *Heb.* By the hand of, *&c.*

† *Heb.* the tallneſs, *&c.*

‖ *Or*, the foreſt *and* his fruitful field.

c So thou haſt advanced thy very Servants above me. *d* I have brought up my very Chariots to thoſe Mountains which were thought inacceſſible by my Army. *e* An high Hill, famous for Cedars and Fir-trees, here following. *f* This may be underſtood, either, 1. Miſtically, I will deſtroy the Princes, and Nobles of *Judah*, (which are ſometimes compared to *Cedars*, *&c.*) Or, their ſtrongeſt Cities. Or rather, 2. Literally, I will cut down the Trees that hinder my March, and plain and prepare the way for all my Numerous Army and Chariots. And by this one Inſtance, he intimates, That nothing ſhould ſtand in his way; no not the the higheſt and ſtrongeſt Places. *g i. e.* Thoſe Towns and Cities (which he calls *Lodgings* in way of Contempt) which are in his utmoſt Borders, and moſt remote from me. I am come into the Land of *Canaan* at one Border *Lebanon*, and I reſolve to March on, to the other *extreme Border*, and ſo to Deſtroy the whole Countrey, from one Border to another: the *borders* of a Land being oft put for the whole Land within its Borders; as *Exod.* 8. 2. *Pſal.* 74. 17. and 147. 14. *Iſa.* 54. 12. Or, as it is in the *Hebrew*, *into the lodging of his border*; for which in the Parallel place, *Iſa.* 37. 24. it is, *into the height of his border*. And ſo this may be underſtood of *Jeruſalem*; which it is not probable, that in all his brags he would omit; and againſt which, his chief Deſign now lay, which he here calleth a *lodging*, for its contemptible ſmalneſs, if compared with his great and vaſt City of *Nineveh*; or, as it is in *Iſa.* 37. *the height*, for its two famous Mountains, *Zion* and *Moriah*; or for the Mountains which were *round about Jeruſalem*; *Pſal.* 125. 2. and he adds, *of his Border*, becauſe this City was in the Border of *Judah*; as being part of it in the Tribe of *Benjamin*, and near the Kingdom of the Ten Tribes, which was now in the *Aſſyrians* hands. *h i. e.* The Foreſt of Mount

Mount *Carmel*, which may ſeem to be another inacceſſible Place, like *Lebanon*. Or, *into* his *foreſt*, and *his fruitful field*. For *Carmel*, though properly it was a pleaſant and fruitful Mountain in the Tribe of *Iſſachar*, of which ſee *Joſh.* 12. 22. yet it is oft uſed to ſignifie any *fruitful place*, as is manifeſt from *Iſa.* 10. 18. and 16. 10. *Jer.* 2. 7. And thus all the parts of the Land are here enumerated; the Mountains, the Cities, the Woods, and the fruitful Fields. Or, *his fruitful foreſt*; to wit, *Jeruſalem*; which is thought by many Interpreters to be called a *Foreſt*, *Jer.* 21. 14. *Ezek.* 20. 46. a name which agrees well enough to Cities, where Buildings are very numerous, and cloſe, and high, like Trees in a Foreſt. And if *Jeruſalem* might be called a Foreſt, it might well be called, *Hezekiah's Carmel*; or, *fruitful Place*: Becauſe his chief Strength, and Treaſure, and Fruit was now in it: and this laſt Word may ſeem to be added here, to intimate, That this was not like other Foreſts, unfruitful, and barren. And ſo both this, and the foregoing words are underſtood of the ſame place, even of *Jeruſalem*; the laſt Branch being joyned to the former by way of Appoſition; *into the lodging of his border, the foreſt of his Carmel*; or, *his fruitful foreſt*, there being no more words in the *Hebrew* Text.

24 I have digged and drank ſtrange waters *i*, and * with the ſole of my feet have I dried up all the rivers of ‖ beſieged places *k*.

* Deut. 11. 10.

‖ *Or*, fenced.

i Such as were never diſcovered nor uſed by others. And therefore all thy endeavours to deprive me of Water for my Army, 2 *Chron.* 32. 3. are idle and fruitleſs. *k* And as I can furniſh my Army with Water digged out of the Earth, by their Labour, and my Art; ſo I can deprive my Enemies of their Water, and can *dry up their rivers*, and that *with the ſole of my feet*; *i. e.* With the March of my vaſt and numerous Army, who will eaſily do this, either by Marching thorough them, and each carrying part away with them: or by Drinking every one a little of them: or by their Pains, making many new Channels, and deriving the Waters of the River into them, as *Cyrus* dried up *Euphratts*, and thereby took *Babylon*.

‖ *Or*, Haſt thou not heard *how* I have made it long ago, and formed it of ancient times? ſhould I now bring it to be laid waſte, *and* fenced cities *to be* ruinous heaps.

25 ‖ Haſt thou not heard long ago, *how* I have done it *l*? now have I brought it to paſs, that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps *m*.

l Haſt thou not long ſince learned, that which ſome of thy Philoſophers could, and did teach thee; That there is a Supreme and Powerful God, by whoſe Decree and Providence all theſe Wars and Calamities were ſent, and ordered: whoſe meer Inſtrument thou art, ſo that thou haſt no cauſe for theſe vain Boaſtings? This Work is mine, more than thine. Or, as it is in the Margent of our Bibles, *Haſt thou not heard* that (a Particle oft underſtood) *I have made* (*i. e.* Conſtituted, or Purchaſed, or Adorned, for all theſe ways is this *Hebrew* Verb uſed) *it* (either *Jeruſalem*, which he now threatned; or rather, the *Jewiſh Nation*, which he endeavoured to Root out: the Relative Pronoun, being put without the Antecedent, which is to be gathered out of the Context; of which I have formerly given inſtances) *long ago, and formed it of ancient times? i. e.* Didſt thou not hear what I did for this People many Ages ſince, that I carried them out of *Egypt* in ſpight of *Pharaoh* and all his Hoſt; and through the *Red-ſea*, where I overthrew the *Egyptians*; and through the vaſt howling *wilderneſs*; and then brought them into this *Land* by a ſtrong Hand, by which I deſtroyed all their Enemies, and planted them in their ſtead? By which thou mayeſt underſtand how dear this People are to me, and how eaſily I could deſtroy thee before them, if I ſaw it fit; and that the Places which thou haſt taken, and the Conqueſts which thou haſt made here, are not to be imputed to thy Valour, or Numbers, but unto my Providence, who for wiſe and juſt reaſons, have given them up into thy hands, as it here follows. This may ſeem to be the trueſt ſence, becauſe that barbarous Prince and People, were much more likely to hear the Tidings, of what God did for the *Iſraelites* in *Egypt*, and at the *Red-ſea*, and in *Canaan*; the Fame of which was ſpread in all thoſe Parts; than to hear of, or be inſtructed in the Doctrine of God's particular Providence in the Government of ſeveral Nations, and all their Counſels, and actions of State, and War. For, though *the Aſſyrian* was indeed *the rod in God's hand*, &c. *Iſa.* 10. 5. yet he did not ſo underſtand it, nor was God in all his thoughts, but he minded only the enlargement of his own Empire, by the deſtruction of other Kingdoms, as it there follows, *ver.* 7. 13, 14, 15. *m* This Tranſlation ſeems better to agree both with the foregoing Branch of this Verſe, and with the following Verſe, than the other Interrogative Tranſlation in the Margent; and the plain ſenſe ſeems to be this, Great Things I have done for this People, which thou canſt not be ignorant of; but now I have changed my Courſe towards them, reſolved to Puniſh them ſeverely for their Sins; and therefore, *now I have brought it to paſs*, *i. e.* I have ſo diſpoſed of things by my Providence, that thou ſhouldeſt be a Great and Victorious Prince, and that thou ſhouldeſt employ thy Forces againſt them, to do my work upon them, *that thou ſhouldeſt be* (to wit, a perſon raiſed up, and fitted, and ſtrengthned for this very purpoſe) *to lay waſte fenced cities* (and to turn them) *into ruinous heaps*; *i. e.* That thou ſhouldeſt be ſo ſucceſsful as thou haſt hitherto been, firſt againſt the Kingdom of *Iſrael*, and now againſt *Judah*.

† *Heb.* ſhort of hand.

26 Therefore *n* their inhabitants *o* were † of ſmall power, they were diſmayed and confounded, they were *as* the graſs of the field *p*, and *as* the green herb, *as* * the graſs on the houſe tops, and *as corn* blaſted before it be grown up *q*.

* Pſal. 129. 6.

n Becauſe I had armed thee with my Commiſſion and Strength, and taken away their Spirit and Courage, and withdrew my help from them, to give it to thee. *o* The People of *Iſrael*, and *Judah*, and other Places which thou haſt Conquered. *p* Which is weak and quickly fading, and unable to reſiſt any Hand or Inſtrument which offers violence to it. *q i. e.* All their Deſigns and Hopes were diſappointed, before they could come to any Perfection or Succeſs.

‖ *Or*, ſitting.

27 But I know thy ‖ abode, and thy going out, and thy coming in *r*, and thy rage againſt me *ſ*.

r Though thou doſt not know me, yet I thoroughly know thee, and all thy Deſigns and Actions, all thy ſecret and ſubtil contrivances in the place of *thy abode*, in thy own Kingdom and Court; and the execution of thy Deſigns abroad, what thou intendeſt in *thy going out*, and with what ſucceſſes or further thoughts thou *cometſt in*, or returneſt to thy own Land. For the Phraſe, Compare *Deut.* 31. 2. *Pſal.* 139. 2, 3. *ſ i. e.* Againſt my Servant *Hezekiah*, and my People, againſt whom he was engaged, becauſe they would not deliver up *Jeruſalem* to him, which he demanded. Things are frequently ſaid to be done againſt God, which are only done againſt his People, becauſe of that near Union and Relation which is between them. See *Zech.* 2. 8 *Acts* 9. 4, 5. But the Words may well be rendred, *and thy rage* is *with me*, or *before me*, as the *Syriack* hath it; or, *is manifeſt to me*; as the *Chaldee* renders it. And ſo this Branch of the Verſe anſwers to the former; *I know*, &c. and it is *before me*.

28 Becauſe thy rage againſt me, and thy tumult *t* is come up into mine ears, therefore * I will put my hook in thy noſe, and my bridle in thy lips *u*; and I will turn thee back by the way by which thou cameſt *x*.

* Ezek. 29. 4. and 38. 4.

t i. e. Thy tumultuous Noiſe, thy Clamours, and Blaſphemies which *Rabſhakeh* in thy Name belched forth againſt me, with *a loud voice*, *Chap.* 18. 28. *u* A Metaphor from wild and furious Beaſts, that muſt be thus managed. *x* I will cauſe thee to return to thy home with ſhame and loſs.

29 And this *ſhall* be a ſign unto thee *y*, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year, that which ſpringeth of the ſame, and in the third year *z* ſow ye, and reap, and plant vineyards, and eat the fruits thereof *a*.

y To wit, of the certain accompliſhment of the Promiſes here made to thee; That *Zion* ſhould triumph over this inſulting Enemy, *ver.* 21. That God would not only preſerve the City from his preſent Fury, *ver.* 34. but alſo, That God would bleſs his People with a durable Proſperity, and an happy Increaſe, *ver.* 30, 31. And thus, it is not only a ſign of a ſhort Deliverance, which would be paſt before this ſign was fulfilled, (though there are inſtances of ſuch Signs as followed the thing done; as *Exod.* 3. 12. *Iſa.* 7, 14.) but of a future Mercy, which was to continue long after that ſign. And this ſign was the more neceſſary, becauſe otherwiſe *Hezekiah* and his People had cauſe to fear, That the *Aſſyrians* would be greatly enraged for their ſhameful Repulſe, and the deſtruction of their Army, and would quickly recruit their Army, and return againſt them with far greater Force and Violence. But ſome affirm, That *Sennacherib* when he heard of *Tirhakah's* March againſt him, of which, *ver.* 9. went with his Army to meet him, and overthrew him, and the *Egyptian* who was joyned with him, as was noted before; and proſecuted his Victory, by following them into *Egypt*, and *Æthiopia*: In the Conqueſt of which he ſpent two years; in which ſpace, the People did eat ſuch things as grew of themſelves: And in the third year returned to *Jeruſalem*, intending to Beſiege it. It is true, it is ſaid, and ſo the Sign went before the thing, (which may be objected againſt the truth of this Relation) *ver.* 9. That *when he heard of Tirhakah, he ſent meſſengers to Hezekiah*, pretending as if he would forthwith come againſt him; but it is not ſaid, that he did ſo: nor is it ſet down, what he did with *Tirhakah*, becauſe the deſign of the Sacred Writer, was onely to write the Hiſtory of the *Jewiſh* Nation; not of others, but only with reſpect to them. *z* This was an excellent Sign, for it was miraculous; eſpecially, conſidering the waſte and havock which the *Aſſyrians* had made in the Land; and that the *Jews* had been forced to retire into their ſtrong Hold, and conſequently to neglect their Tilling, and Sowing, and Reaping; and yet this year they ſhould have ſufficient Proviſion from thoſe Fruits of the Earth which the *Aſſyrian* left; and the Second Year, which probably was the Year of Releaſe, in which they might neither Sow, nor Reap, from ſuch Fruits as the Earth brought forth of its own accord; and ſo in the Third Year.

a You shall not Sow, and another Reap, as lately you did; but you shall Enjoy the Fruit of your own Labours.

† *Heb.* the escaping of the House of *Judah* that remaineth.

30 And † the remnant that is escaped of the house of Judah, shall yet again take root downward, and bear fruit upward *b*.

b i. e. Shall increase and multiply greatly. A Metaphor from Plants. Comp. *Job* 29. 19.

† *Heb.* the escaping. * Isa. 9. 7.

31 For out of Jerusalem shall go forth a remnant *c*, and † they that escape out of mount Sion *d*: * the zeal of the LORD *of hosts* shall do this. ∴

c That handful of *Jews* who now were gathered together, and shut up in *Jerusalem*, shall go out to their several Habitations, and by my singular Blessing increase exceedingly. *d* The same thing expressed in other words, which is usual in the *Hebrew* Language. ∴ Although when you reflect upon your selves, and consider either your present fewness, and weakness, or your great unworthiness, this may seem too great a Blessing for you to expect, or believe; yet God will do it from the zeal which he hath, both for his own Name, to Vindicate it from the Blasphemous Reproaches of the *Assyrians*, and for the good of his undeserving People.

32 Therefore thus saith the LORD concerning the King of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it *e*.

e Which was true, though he sent *Rabshakeh*, and others, with a great Host against *Jerusalem*, *Chap.* 18. 17. Either because that Host went away with *Rabshakeh* to *Libnah*; above *verse* 8. Or rather, because that Army did not form a close Siege against it, but onely Marched towards it, and disposed themselves so as to block it up at some distance; possibly waiting till the King of *Assyria* had taken *Libnah* and *Lachish* (which they presumed he would speedily do) and should come up with the rest of his Forces, when they intended to fall more vigorously to their work.

33 By the way that he came, by the same shall he return *f*, and shall not come into the city, saith the LORD.

f Whereas he expected to devour the Kingdom of *Judah* at one Morsel, and then to proceed further, and to Conquer *Egypt*, or other Neighbouring Countries; and, as it is said of him, and concerning this very time, and design, *Isa.* 10. 7. *To cut off nations not a few*; he shall meet with so sad a disappointment and rebuke here, that he shall make haste to return with shame to his own Country.

* Chap. 20. 6. * 1 King. 11. 12, 13.

34 For * I will defend this city to save it, for mine own sake, and * for my servant David's sake *g*.

g For my Promise and Covenants-sake made with *David* concerning the Stability and Eternity of his Kingdom, See 1 *King* 11. 12, 13.

* Isa. 37. 36.

35 ¶ And * it came to pass that night *h*, that the angel of the LORD went out, and smote *i* in the camp of the Assyrians *k* an hundred fourscore and five thousand: and when they arose early in the morning, behold they *were* all dead corpes.

h Either, 1. In the Night following this Message of the Prophet to *Hezekiah*: Or, 2. In that famous Night when God destroyed the *Assyrians*, it was done in this manner. For such Expressions are oft used of an indifinite and uncertain time, as *that day* is frequently taken, as *Isa.* 4. 1. and 26. 1. and 27. 1, *&c.* *i* With Pestilence, or some other sudden and Mortal stroke. *k* Either before *Libnah*; or, in some other place near *Jerusalem*, where they were Encamped.

36 So Sennacherib king of Assyria departed *l*, and went and returned, and dwelt at Nineveh.

l Whom God spared, not in Mercy, but in Wrath; reserving him to a more dreadful and shameful Death, by the hands of his own Children.

† *Heb.* Ara-rat. * Ezra 4. 2.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of † Armenia *m*, and * Esarhaddon *n* his son reigned in his stead.

m Which was a place most fit for their purpose, because it was near to that part of *Assyria*, and was very Mountainous and inaccessible by Armies; and the people more stout, and warlike, and constant Enemies to the *Assyrians*. *n* Who sent great supplies to his new Colony in *Samaria*, *Ezra* 4. 2. fearing it seems, lest *Hezekiah* should improve the last great advantage to disturb his new Conquests there.

CHAP. XX.

* 2 Ch. 32. 24. Isa. 38. 1.

IN * those days *a* was Hezekiah sick unto death: and the Prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, † Set thine house in order *b*: for thou shalt die, and not live *c*.

† *Heb.* Give charge concerning thine house.

a i. e. In that Year of the *Assyrian* Invasion, as is manifest from hence, that that was in *Hezekiah*'s 14th Year, *Chap.* 18. 13. and God now added 15 Years more to him, *Chap.* 20. 6. and yet *Hezekiah* Reigned only 29 Years in all, *Chap.* 18. 2. And this happened. Either, First, After the destruction of *Sennacherib*'s Army. Or, Secondly, Before it, as may be thought from *v.* 6. where he speaks of his deliverance from the King of *Assyria*, as a future thing. It is true, that when *Hezekiah* received that insolent Message from the *Assyrian*, he was in health, and went into the Temple to pray, *chap.* 19. 14. but there might be time more than enough for this sickness and recovery, between that threatning, and this destruction of the *Assyrian*. *b* Take care to make thy Will, and to settle the Affairs of thy Family and Kingdom: which he the rather presseth upon him, because the state of his Kingdom required it: for it is plain, that *Hezekiah* had not as yet any Son, *Manasseh* his Heir and Successor not being born till three Years after this time, by comparing this *Chap.* 20. 6. with *Chap.* 21. 1. *c* According to the course of Nature, and of thy Disease, which is mortal in its kind, and will be so in effect, if God doth not miraculously prevent it. Such threatnings, though absolutely expressed, have oft times secret conditions, which God reserves in his own Breast. See *Jonah*, 3. 4.

2 Then he turned his face to the wall *d*, and prayed unto the LORD, saying,

d Either, because the Temple lay that way: or rather, that by turning his face from the company, he might intimate his desire of privacy, and so might with more freedom and fervency pour out his Soul to God.

3 I beseech thee, O LORD, remember now how I have walked before thee in truth *e*, and with a perfect heart, and have done *that which is* good in thy sight: and Hezekiah wept † sore *f*.

† *Heb.* With a great weeping.

e i. e. Sincerely, with an honest mind, as the following words explain it. I have in some measure (humane frailty excepted) kept the condition which thou didst require, 1 *King* 8. 25. and therefore do humbly beg of thee, that the Promise made to *David*, and to his Posterity upon that condition, may not fail in my Person, for as yet thou hast not given me a Son. See on *ver.* 1. I am not conscious to my self of any gross exorbitancies in the course of my life, for which thou usest to shorten mens days, and cut off my life in thy displeasure, which by this sharp Message thou threatnest to do. *f* Partly, for that horror of death which is, and was common to men, especially, in the times of the *Old Testament*, when the Grace of God in Christ was not so fully manifested, as now it is: and principally, for the distracted and miserable condition in which the Church and State were then likely to be left, through the uncertainty of the Succession to the Crown, and the great proneness of the People to backslide to their false worship, and evil practices; which he easily perceived, and which he knew would bring far worse Calamities upon them, if he were removed; as afterwards it came to pass.

4 And it came to pass, afore Isaiah was gone out into the middle ‖ court *g*, that the word of the LORD came to him, saying,

‖ Or, city

g To wit, of the Kings Palace; of which see on 1 *King.* 7. 8. Or, *into the middle city*, as it is in the *Hebrew*. For some observe, that there were three Cities, or three parts of this City; one called *the city of David* in *Sion*; another called *Jebus*, or *Salem*; and a third which was betwixt these two parts, and united them all into one City, called *Jerusalem*. This is noted to shew Gods great readiness to hear the sincere and fervent prayers of his Children.

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy Father *b*, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day *i* thou shalt go up into the house of the LORD *k*.

b I am mindful of my Promise made to *David* and his House, and will make it good in thy Person. *i* Which shews that the cure was Miraculous. *k* To give me Solemn Praise for this Mercy. Which proves the perfection of the cure.

6 And I will add unto thy days fifteen years *l*, and I will deliver thee and this city out of the

hand of the king of Assyria *m*: and * I will defend this city for mine own sake *n*, and for my servant David's sake.

* Chap. 19. 34.

l Beyond what thou dost expect, and beyond what thou wouldst do if I should leave thee to the force of thy Disease. *m* This is added, either, first, Because he might otherwise fear the *Assyrians* return to this City from which he was so shamefully repulsed. Or, Secondly, Because this sickness happened before that great slaughter, *chap.* 19. 35. Of which see the Notes on *ver.* 1. *n* To vindicate my Glory against that insolent Blasphemer.

7 And Isaiah said, take a lump of figs *o*. And they took and laid it on the boil ∴, and he recovered.

o Though the deliverance was certainly Promised, yet means must be used, and those suitable: for this hath naturally a power of ripening and softning Boils or Sores; though that power was altogether insufficient to produce so sudden and so compleat a Cure. ∴ Which seems to have been a Plague-sore.

8 ¶ And Hezekiah said *p* unto Isaiah, What *shall be* the sign *q* that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

p Or rather, *had said*: for it is evident this was said before his recovery, though his recovery be mentioned before it; such transpositions being frequent in Scripture. *q* He asketh a sign, not because he distrusted it; but for the strengthning of his Faith, which otherwise might be shaken by the greatness of his danger, and by the contradiction between this and his former Message. Compare *Judg.* 6. 17, 37, 39. *Isa.* 7. 11.

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees *r*: nay, but let the shadow return backward ten degrees.

r To wit, in an instant: for that course or motion of the Sun is natural for the kind of it, though miraculous for the swiftness of it; but the other would be both ways miraculous.

11 And Isaiah the prophet cried out unto the LORD *s*, and * he brought the shadow ten degrees backward *t*, by which it had gone down in the † dial of Ahaz *u*.

* Isa. 38. 8.

† *Heb.* degrees.

s Being moved by Gods Spirits first to offer him this sign, and then to pray for it. *t. Quest.* 1. What were these *degrees*? *Ans.* Lines in the Dial: but whether each of these Lines or Degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain, and not very considerable in this case. *Quest.* 2. What was it that went down? *Ans.* Either, First, The shadow alone went back without the Sun. For God could so dispose of the Light of the Sun, by interposing Clouds or other things, so that the Shadow should fall onely upon those Lines, and in that manner as God directed it. And whereas the *Sun* is said to have gone down, that may be spoken according to appearance, as other passages of Scripture are understood, as when the Moon is called one of the *great lights*, Gen. 1. though it be less than some of the Stars: and when *the sun* is said to *go down*, Jer. 15. 9. and to be *turned into darkness*, Joel 2. 31. Or, Secondly, The Sun it self went back, and the Shadow with it. This may seem most probable: First, by comparing this with *Jos.* 10. 13. where the Sun it self stood still. Secondly, Because it is said, *the sun* it self *returned*, Isa. 38. 8. for which he here mentions *the shadow* onely, because the Miracle was not so easily discovered in the Sun, as in the Shadow of a Dial. And though *the sun* may be elsewhere taken improperly, yet where the improper signification is unnecessary, the proper is and ought to be preferred before it. Thirdly, because this Miracle was noted by the *Babylonians*, who, having understood that it was done for *Hezekiah* his sake, sent to enquire into the truth and manner of it, 2 *Chron.* 32. 31. *Obj.* If this had been done, the Heathen Historians and Astronomers would have taken notice of it, which we do not find that they did. *Ans.* So it is most probable they did: although those Books be not now extant: which is not strange, this being confessed and bewailed, that so very few of the first and Ancient Writers are now left. *Herodotus* himself, the first, and Father of the ancient Historians, being long after this time. And yet it is observed, that there are some intimations of these things left, though mixed with fables, as many true Histories were; as what the Poets fabled of *Jupiter*'s making the Night twice as long as it should have been, that he might enjoy *Alcmena* longer. Whether the Sun or Shadow went backward suddenly, or leisurely, and in the same time in which it had gone down, is a question of no great moment, the Miracle being evident either way. *u* Which *Ahaz* had made in the Kings Palace. This Dial he mentions, because the truth of the Miracle might be best and soonest discovered there; this Dial possibly being visible out of the Kings Chamber, or at least being near to it, and the Degrees being most distinct and conspicuous in this Dial; but the same thing was discerned by all other Dials.

12 ¶ * At that time Berodach baladan *x* the son of baladan King of Babylon, sent letters and a present unto Hezekiah *y*: for he had heard that Hezekiah had been sick.

* Isa. 39. 1.

x Calling *Berodath-baladan*, Isa. 39. 1. whose name *Josephus* found in that famous *Chaldæan* Historian *Berosius*. He seems to have been the King of *Assyria*'s Vice-Roy in *Babylon*, and upon that terrible slaughter of 185 thousand in the *Assyrian* Host, and the death of *Sennacherib*, and the differences among his Sons, to have usurped an absolute Sovereignty over *Babylon*; and either himself or his Son destroyed the *Assyrian* Monarchy, and translated the Empire to *Babylon*. *y* Partly, for the reasons mentioned, 2 *Chron.* 32. 31. and partly, to assure himself of the Friendship and assistance of *Hezekiah* against the *Assyrians*, their common, and as yet, powerful Enemy.

13 And Hezekiah hearkned unto them *z*, and shewed them all the house of his ‖ precious things, the silver, and the gold, and the spices, and the precious oyntment, and *all* the house of his ‖ † armour, and all that was found in his treasures *a*: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not *b*.

‖ *Or*, spicery.

‖ *Or*, Jewels.

† *Heb.* vessels.

z *i. e.* Granted their desires of a League and Amity with them. *a* For though his Countrey had lately been harassed by the *Assyrians*, yet he had reserved all his Treasures and precious things, which he and his Fathers had gathered in *Jerusalem*. Besides, he had considerable spoils out of the *Assyrian* Camp. Also he had many Presents sent to him, 2 *Chron.* 32. 23. which doubtless were things of considerable worth. *b* Which he did through vain ostentation and *pride of heart*, 2. *Chron.* 32. 25, 26. being *lifted up* by the great Honour which God had done him, in working such Glorious Miracles for his sake, and by the great Respects and Presents rendred to him from divers Princes and People, and now by this great *Babylonian* Monarch. So hard a matter is it even for a good man to be high and humble.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men, and from whence came they unto thee? And Hezekiah said, They are come from a far countrey *c*, *even* from Babylon *d*.

c A vain-glorious expression, intimating the great honour which he had from all parts both far and near. *d* That great and potent Monarchy: which he speaks to magnify his own honour and happiness.

15 ¶ And he said, What have they seen in thine house *e*? and Hezekiah answered, all the things that *are* in mine house have they seen: there is nothing among my treasure that I have not shewed them.

e He asketh, not that he was ignorant of it, but that from his Answer he might take the occasion of delivering Gods message to him.

16 And Isaiah said unto Hezekiah, hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, * shall be carried into Babylon *f*: nothing shall be left saith the LORD.

* Chap. 24. 13. and 25. 13. Jer. 27. 22.

f This Judgment is denounced against him for his pride, which God exceedingly abhors; and for his ingratitude, whereby he took that honour to himself which he should have given intirely to God; and abused Gods Gifts and Favours to the gratification of his own Lusts: Of both which see 2 *Chron.* 32. 25, 26. and for his Carnal confidence in that League which he had now made with the King of *Babylon*, by which, it is probable, he thought his Mountain to be so strong that it could not be removed.

18 And of thy sons that shall issue from thee, which thou shalt beget *g*, shall they take away, and they shall be eunuchs in the palace of the king of Babylon *h*.

g *i. e.* Of thy Grand-Children, who are oft called *sons*. *h* They shall be Servants to that Heathen Monarch, whereby both their Bodies will be subject to Slavery, and the Lusts of their Lords, and their Souls exposed to the peril of Idolatry, and all sorts of Wickedness; which must needs be very grievous to so good a Man as *Hezekiah*, and was indeed a very sore Judgment. Whereby

by God would teach the World the great evil of sin, yea even of those sins which are generally esteemed but small and venial, for such were those sins of *Hezekiah* noted upon *v.* 17.

19 Then said Hezekiah unto Isaiah, Good *is* the word of the LORD *i*, which thou hast spoken. And he said, ‖ *Is it* not *good*, if peace and truth be in my days *k*?

‖ *Or*, Shall there not be peace and truth, *&c.*

i I heartily submit to this sentence, as being both just, because deserved and procured by mine and my Peoples sins; and merciful, because the punishment is less than I have deserved. *k* Which he speaks not as if he were careless and unconcerned for his Posterity, (which neither the common inclinations and affections of Nature in all Men, nor that singular Piety and Charity which was eminent and manifest in *Hezekiah*, can suffer us to believe) or for the Church and People of God, for whose welfare he was so solicitous and industrious in the whole course of his Life; but because it was a singular favour that this Judgment did not immediately follow his sin, the cause of it, but was suspended for a longer time.

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAP. XXI.

* Chr. 33. 1. MAnasseh * *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem *a*: and his mothers name *was* Hephzi-bah.

a In which time the Years of his Imprisonment are comprehended, 2 *Chron.* 33. 11.

2 And he did *that which was* evil in the sight of the LORD *b*, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

b Partly, by the instigation of the wicked Princes of *Judah* who in *Hezekiah*'s time were secret Enemies to his Reformation, and now when their Fetters were knock'd off by *Hezekiah*'s death, break forth into open Hostility against it, and corrupt the kings tender years with their wicked counsel; and principally, by his own vicious inclination.

* Chap. 18. 4. 3 For he built up again the high places * which Hezekiah his father had destroyed, and he reared up altars for Baal, and made a grove, as * did Ahab king of Israel, and worshipped all the host of heaven *c* and served them.

* 1 K. 16. 33.

c The Stars, which the *Gentiles* had transformed into gods. See on *Deut.* 4. 19.

* Jer. 32. 34. * 2 Sam. 7. 13. 1 King. 8. 29. and 9. 3. 4 And * he built altars in the house of the LORD *d*, of which the LORD said, * In Jerusalem will I put my Name *e*.

d *i. e.* In the Temple its self, in the Holy-place; because this is distinguished from the *courts of the house*, ver. 5. *e* That place I have peculiarly Consecrated to my Worship and Honour: which made it the greater Injustice, and Impiety, and Sacriledge, to Alienate it from God, and to Dedicate it, or any part of it, especially the Temple, to the service of Idols, whom God abhorreth.

5 And he built altars for all the host of heaven, in the two courts *f* of the house of the LORD.

f The one of the Priests, the other of the People, 1 *King.* 6. 36.

* Lev. 18. 21. and 20. 2. 6 And * he made his son pass through the fire *g*, and observed times *h*, and used inchantments, and dealt with familiar spirits, and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

g Of which see the Notes on *Lev.* 18. 21. and 2 *King.* 16. 3. *h* *i. e.* Lucky or unlucky days or seasons for the dispatch of business, according to the superstitious practise of the Heathens. See *Esth.* 3. 7. See also *Lev.* 19. 26. *Deut.* 18. 10. 11.

7 And he set a graven image of the grove *i* that he had made, in the house of which the LORD said to David, and to Solomon his son * In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my Name for ever.

* 2 Sam. 7. 10. 1 King. 8. 29. and 9. 3. Chap. 23. 27. Psal. 132. 13.

i Either, First, The Image of that *Baal* which was worshipped in the Grove. Or, Secondly, A representation of the Grove, as may seem by comparing *chap.* 23. 6. Or, Thirdly, The Graven Image of *Asherah*, a god or goddess so called, possibly the same called elsewhere *Ashtaroth*. See *Judg.* 6. 25, 28. 2 *King.* 23. 6. 2 *Chron.* 15, 16.

8 Neither will I make the feet of Israel move any more out of the land *k* which I gave their fathers; onely if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

k They shall no more be carried Captives into a strange Land, as it had happened before.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel *l*.

l Partly, because they were not contented with those Idols which the *Canaanites* worshipped, but either themselves invented, or they borrowed from other Nations many new Idols and kinds of Idolatry; and partly, because as their light was far more clear, their obligations to God infinitely higher, and their helps and antidotes against Idolatry much stronger than the *Canaanites* had; so their sins, though the same in kind, were unspeakably worse in respect of these dreadful aggravations.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 * Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites *m* did, which *were* before him, and hath made Judah also to sin with his idols *n*.

* Jer. 15. 4.

m *i. e.* The *Canaanitish* Nations, all so called from one eminent part of them. See on *Gen.* 15. 16. *n* By his Example Encouragement, Counsel, Authority and Command.

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both * his ears shall tingle *o*.

* 1 Sam. 3. 11.

o By the great commotion which such terrible reports shall cause in the hearts and heads of the hearers. See on 1 *Sam.* 3. 11. *Jer.* 19. 3.

13 And I * will stretch over Jerusalem the line of Samaria *p*, † and the plummet of the house of Ahab, and I will wipe Jerusalem, as *a man* wipeth a dish, † wiping *it*, and turning *it* upside down *q*

* Isa. 34. 11. † *Heb.* over the House of Manasseh. † *Heb.* he wipeth and turneth it upon the face thereof.

p She shall have the same measure and lot, *i. e.* the same Judgments which *Samaria* had. The *line* is oft put for ones lot or portion, as *Psal.* 16. 6. 2. *Cor.* 10 16. because mens portions or possessions used to be measured by Lines, *Psal.* 78. 55. *Amos* 7. 17. Or, it is a Metaphor from work-men who mark out by Lines what parts of the Building they would have thrown down, and what they would have stand. See *Isa.* 34. 11. *Lam.* 2. 8. *Amos* 7. 7, 8. *Zech.* 1. 16. Or, it is an allusion to that fact of *David*, who destroyed the *Moabites* by a measuring Line, 2 *Sam.* 8. 2. *q* As men do with a Dish that hath been used, first wholly empty it of all that is in it, then throughly cleanse and wipe it; and lastly, turn it upside down, that nothing may remain in it; so will I deal with *Jerusalem*, thoroughly empty and purge it from all its wicked Inhabitants, and that so as to cut off all hopes of restitution.

14 And I will forsake the remnant of mine inheritance *r*, and deliver them into the hand of their enemies, and they shall become a prey, and a spoil to all their enemies.

r *i. e.* The Kingdom of *Judah*, the onely remainder of all the Tribes of *Israel*, which I did once chuse for my Inheritance, but now, notwithstanding that priviledge, will utterly reject and forsake them.

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day *s*.

s This sore Judgment, though it was chiefly inflicted for the sins of *Manasseh* and his Generation, yet had a respect unto all

their former sins, the guilt whereof was upon this occasion revived. See *Exod.* 32. 34.

16 Moreover, Manasseh shed innocent blood *t* very much, till he had filled Jerusalem † from one end to another, beside his sin *u* wherewith he made Judah to sin; in doing *that which was* evil in the sight of the LORD.

† *Heb.* from mouth to mouth.

t The Blood of those Prophets and Righteous Men who either reproved his sinful practises, or refused to comply with his wicked commands and worship. *u i. e.* His Idolatry, which is elsewhere called *evil* and *corruption*, and here sin, by way of eminency; which is the more considerable, because it is her: compared with horrid cruelty; and implied to be worse than that, and more abominable in Gods sight, because it doth more directly and immediately strike at the Glory and Purity of the Divine Majesty, by respect unto which all sins are to be measured. And this expression God here useth in opposition to the gross error of most men, who look upon Idolatry as a small sin, as a meer mistake of the mind, as the fruit of a good intention, and as an excess proceeding from Zeal in Religion.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And * Manasseh slept with his fathers, and was buried in the garden of his own house *x* in the garden of Uzza *y*: and Amon his son reigned in his stead.

* 2 Chr. 33. 20.

x Not in the Sepulchre of the Kings; either, by the peoples designation, who judged him unworthy of that honour; or rather, by his own choice and command, as a lasting Testimony of his sincere Repentance and Abhorrency of himself for his former Crimes. *y* Or, of King *Uzziah*, who possibly planted or enlarged it.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem: and his mothers name *was* Meshullemeth, the daughter of Haruz of Jotbath.

20 And he did *that which was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon, and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in the sepulchre, in the garden of Uzza: and * Josiah his son reigned in his stead.

* Matth 1. 10. Called, Josias.

CHAP. XXII.

* 2 Chr. 34. 1. JOsiah * *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem: and his mothers name *was* Jedidah the daughter of Adajah of Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass in the eighteenth year *a* of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullan the scribe *b*, to the house of the LORD, saying,

a Not of his Life, but *of his reign*, as it is expressed, 2 *Chron.* 34. 3, 8. What he did before this time, see 2 *Chron.* 34. 3. &c. *b* The Kings Secretary.

4 Go up to Hilkiah the high priest, that he may sum the silver *c which is* * brought into the house of the LORD, which the keepers of the † door have gathered of the people.

* Chap. 12. 4. † *Heb.* threshold.

c i. e. Take an exact account how much it is, and then dispose it in manner following. *d* Who were Priests or *Levites*, as appears from *chap.* 12. 9. 2 *Chron.* 8. 14. and 23. 4. and 34. 9.

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD *e*: and let them give it to the doers of the work, which *is* in the house of the LORD to repair the breaches of the house.

e i. e. The care and oversight of the workmen; which also were *Levites*, 2 *Chron.* 34. 12.

6 Unto carpenters, and builders, and masons, and to buy timber, and hewen stone *f*, to repair the house.

f Either, hewed or cut out of the Quarries; or, to be hewed and fitted to the Building.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand because they dealt faithfully *g*.

g i. e. Because it was found by experience that they dealt faithfully. Verbs signifying the being of a thing, are oft put for the manifestation of it.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law *h*, in the house of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

h That Original *book of the law of the Lord*, given or written *by the hand* of *Moses*, as it is expressed, 2 *Chr.* 34. 14. which by Gods Command was put beside the Ark, *Deut.* 31. 26. and probably taken from thence and hid, by the care of some godly Priest, when some of the Idolatrous Kings of *Judah* persecuted the True Religion, and defaced the Temple, and (which the *Jewish* Writers affirm) burnt all the Copies of Gods Law which they could find, and now found among the Rubbish, or in some secret place.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have † gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

† *Heb.* melted.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book: and Shaphan read it before the king.

11 And it came to pass when the king had heard the words of the book of the law *i*, that he rent his clothes.

i i. e. The dreadful Comminations against them for the sins still reigning among the People. *Quest.* Did *Josiah* never see and read a Copy of this Book before this time? If he did not, how could he do so much towards the Reformation of Religion, as he did before? If he did, why was he not sooner convinced and humbled by it? *Ans.* If *Josiah* had not yet seen a Copy of this Book, (which is not impossible) yet there was so much of the Law left in the minds and memories of many of the People, as might easily perswade and direct him to all that he did till this time: or, if *Josiah* had seen and read it before, which seems more probable, yet the great Reverence which he justly bare to the Original Book, and the strange, and remarkable, and seasonable finding of it, had very much awakened and quickened him to a more serious and diligent reading, and attentive consideration of all the passages contained in it, than he used before.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Asahiah a servant of the kings *k*, saying,

k Who most constantly waited upon the King's Person: otherwise all of them were the King's Servants.

13 Go ye, enquire of the LORD *l* for me, and for the people, and for all Judah, concerning the words of this book *m that is* found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all *that which* is written concerning us.

l Either, what he intends to do with us: or, what we shall do to him to appease his wrath. *m* Whether the Curses here threatned must come upon us without remedy, or whether there be hope in *Israel* concerning the prevention of them.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah went unto Huldah the

the propheteſs *n*, the wife of Shallum, the ſon of Tikvah, the ſon of Harhas, keeper of the † wardrobe, (now ſhe dwelt in Jeruſalem in ‖ the colledge *o*) and they communed with her.

† *Heb.* garments.
‖ *Or*, in the ſecond part.

n For we read of Women Propheteſſes, both in the *Old* and *New Teſtament*, as *Miriam*, *Exod.* 15. 20. *Deborah*, *Judg.* 4. 4. *Hannah*, 1 *Sam.* 2. *Elizabeth* and the Bleſſed Virgin, *Luke* 1. and *Philip*'s Daughter, *Act.* 21. 9. *Queſt.* But why did he ſend to this Woman, and not rather to *Zephaniah*, or *Jeremiah*, who were Prophets in *Joſiah*'s Days? *Anſ.* Either, Firſt, Becauſe the King's earneſt affection in this buſineſs required great haſte; and ſhe was in *Jeruſalem*, which is therefore noted in the following part of the Verſe, when *Jeremiah* might at this time be at *Anathoth* or in ſome more remote part of the Kingdom; and the like may be ſaid of *Zephaniah*, who alſo might not be a Prophet at this time, though he was afterward, *in the days of Joſiah*, which is all that is affirmed of him, *Zeph.* 1. 10. Or, 2. Becauſe the King or his Courtiers had longer and greater experience of the eminency of her Prophetical Gifts, than of *Jeremiah*'s, who began not to Prophecie till the thirteenth Year of *Joſiah*, *Jer.* 1. 2. and being well aſſured of her Fidelity in delivering the Mind and Counſel of God, to thoſe that enquired of her, they rightly concluded, that it was much more conſiderable what Meſſage God ſent, than by whom it was conveyed to them. *o* Where the Sons of the Prophets, or others, who devoted themſelves to the ſtudy of God's Word, uſed to meet and diſcourſe of the things of God, and receive the Inſtructions of their Teachers. Others both Ancient and Modern render it, *in another* or *the ſecond* part, to wit, of the City, *i. e.* in the Suburbs, which alſo were Fortified and Walled about by *Hezekiah*, 2 *Chron.* 32. 5.

15 ¶ And ſhe ſaid unto them, Thus ſaith the LORD God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the works of their hands *p*: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

p God's made with hands. This ſhe adds to aggravate their folly and contempt of God, in preferring ſuch vain and idle things before him.

18 But to the king of Judah, which ſent you to enquire of the LORD, thus ſhall ye ſay to him, Thus ſaith the LORD God of Iſrael, *As touching* the words which thou haſt heard;

19 Becauſe thine heart was tender, and thou haſt humbled thy ſelf before the LORD, when thou heardſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation and a curſe, and haſt rent thy clothes, and wept before me: I alſo have heard *thee*, ſaith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace *q*, and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

q i. e. In a time of publick Peace, and the Tranquility of thy Kingdom; or ſo as *thou ſhalt not ſee all the evil which I will bring upon this place*, as the following words explain it: for otherwiſe he died in Battel, *chap.* 23. 29. Beſides, he died in Peace with God, and was by Death tranſlated to everlaſting Peace.

CHAP. XXIII.

* 2 Chr. 34. 30.

AND * the king ſent, and they gathered unto him all the elders *a* of Judah, and of Jeruſalem.

a The chief Governours both of Church and State.

2. And the king went up into the houſe of the LORD, and all the men of Judah, and all the inhabitants of Jeruſalem with him, and the prieſts, and the prophets *b*, and all the people † both ſmall and great: and he read *c* in their ears all the words of the book of the covenant, *which was* found in the houſe of the LORD.

† *Heb.* from ſmall even unto great.

b Either *Jeremiah*, *Zephaniah*, *Urijah*: or, the Sons or Diſciples of the Prophets. *c* He cauſed to be read.

3 ◗ And the king ſtood by the pillar *d*, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all *their* heart, and all *their* ſoul, to perform the words of this covenant, *that were* written in this book: and all the people ſtood to the covenant *e*.

d Of which ſee on *chap.* 11. 14. and 2 *Chron.* 34. 31. *e* To wit, as to the taking of it: they declared their conſent to it, and their concurrence with the King in that act, which poſſibly they did by ſtanding upright, as the King himſelf *ſtood* when he took it.

4. And the king commanded Hilkiah the high prieſt, and the prieſts of the ſecond order *f*, and the keepers of the door *g*, to bring forth *h* out of the temple of the LORD all the veſſels *that were* made for Baal, and for the grove *i*, and for all the hoſt of heaven: and he burnt them without Jeruſalem in the fields of Kidron *k*, and carried the aſhes of them unto Beth-el *l*.

f Either theſe two who were next in degree to the High-Prieſt, and in caſe of his ſickneſs were to manage his Work: Of whom ſee 2 *Sam.* 8. 17. or the heads of the 24 Courſes which *David* had appointed, 1 *Chr.* 25. *g* See above on *chap.* 22. 4. *h i. e.* To take care that they ſhould be brought forth. *i i. e. The image of the grove*: of which ſee on *chap.* 21. 7. it being moſt frequent to call Images by the Names of the Perſons or Things which they repreſent. *k i. e.* Adjoyning to the Brook of *Kidron*. *l* Partly, to ſhew his abhorrency of them, and that he would not give the Aſhes of them a place in his Kingdom: and partly, to pollute and diſgrace that place which had been the Chief Seat and Throne of Idolatry.

5 And he † put down the † idolatrous prieſts *m*, whom the kings of Judah had ordained to burn incenſe in the high places, in the cities of Judah, and in the places round about Jeruſalem, them alſo that burnt incenſe unto Baal *n*, to the ſun, and to the moon, and to the ‖ planets, and to all the hoſt of heaven.

† *Heb.* cauſed to ceaſe.
† *Heb.* Chemarim.
‖ *Or*, twelve ſigns or conſtellations.

m Heb. The *Chemarim*, which were Miniſters of Idols, *Hoſ.* 10. 5 diſtinct from the Prieſts, *Zeph.* 1. 4. Poſſibly they were the higheſt rank of Prieſts, becauſe they are here employed in the higheſt work, which was to burn Incenſe. *n* A particular god, of greateſt eſteem with them, ſo called: though elſewhere the name of *Baal* is common to all falſe gods

6 And he brought out the * grove *o* from the houſe of the LORD, without Jeruſalem, unto the brook Kidron, and burnt it at the brook Kidron, and ſtampt *it* ſmall to powder, and caſt the powder thereof upon the graves of the children of the people *p*.

* Chap. 21. 7.

o See on *ver.* 4. *p i. e.* Of the common people, whoſe Graves were made together in ſome common place, which was generally accounted very impure and contemptible, and therefore a fit place for this filth to be thrown into. Or, of Baſtards, who are oft called *the children of the people*: who as they had this brand of infamy laid upon them, that they might not *enter into the congregation of the Lord*, Deut. 23. 2. ſo poſſibly they were expoſed to this further ignominy, to be buried in a peculiar, and in the moſt infamous place. Or rather, as it is in the *Hebrew*, *of that people*, i. e. thoſe Idolatrous People, as it is explained, 2 *Chron.* 34. 4. and here ſufficiently implied in this and the foregoing Verſe.

7 And he brake down the houſes of the ſodomites *q*, that *were* by the houſe of the LORD, where the women wove † hangings *r* for the grove *ſ*.

† *Heb.* houſes

q Wherein ſome Males proſtituted their Bodies to the Luſts of others: which abominable practiſe was both a puniſhment of Idolatry, *Rom.* 1. 23, 24, 27. and a part of Idol-worſhip, this being done to the honour of ſome of their Idols, and by the appointment and inſtigation of thoſe impure and diabolical ſpirits, which were worſhipped in their Idols. See 1 *Kin.* 14. 24. and 15. 12. 22. 46. *r* Or, *curtains*, either to draw before the Idol or Idols which were worſhipped in the Grove, to preſerve them from defilement, or to gain more reverence for them; or which were ſet up in the Grove, that the abominable filthineſs laſt mentioned might be committed within them. Or, *garments* for the ſervice of the Grove, for the Idols or the Prieſts belonging to them. *Heb. houſes*, i. e. either little Chappels made of woven work, like thoſe which were made of Silver, *Act.* 19. 24. within which there were ſome repreſentations of their Grove-Idols: or rather, Tents made of thoſe Curtains for the uſe abovementioned. *ſ* Or, *for Aſherah*, an Idol ſo called, as was noted before.

8 And he brought all the prieſts *t* out of the cities of Judah, and defiled the high places *u* where the prieſts had burnt incenſe, from Geba *x* to Beer-ſheba *y*, and brake down the high places of the gates *z*

gates *z* that *were* in the entring in of the gate of Joshua the governour of the city *a*, which *were* on a mans left hand at the gate of the city.

t To wit, belonging to the high-places here following, whether such as worshipped Idols; or rather, such as worshipped God in those forbidden places, *Deut.* 12. 11. as may be gathered from the following Verse. *u* By burning dead mens Bones upon them, as *ver.* 14, 16, 20. or by putting them to some other unclean or filthy use. *x* The Northern border of the Kingdom of *Judah*: Of which see *Jos.* 18. 24. 1 *Kin.* 15. 22. *y* Which was the Southern border: See *Gen.* 21. 31. *Judg.* 20. 1. *i. e.* from one end to the other. *z* Which were erected by the Gates of the City here mentioned, unto the honour of their Tutelary gods, which after the manner of the Heathen they owned for the Protectors of their City and Habitations. *a* This circumstance is noted to shew *Josiah*'s great zeal and impartiality, in rooting out all monuments of Idolatry, without any respect unto those great persons who were concerned in them, or affected to them.

9 Nevertheless, the priests of the high places *b* came not up to the alter of the LORD in Jerusalem *c*, but they did eat of the unleavened bread *d* among their brethren.

b Which worshipped the True God there. *c i. e.* Were not suffered to come thither to the exercise of their Priestly function; as a just punishment for the corruption of God's Worship, and the transgression of so plain and positive a Law of God, *Deut.* 12. 11. which was much worse in them who had more knowledge to discern God's mind therein, and more obligations to observe it, and to ingage others to the observation of it. Compare *Ezek.* 44. 10. *d i. e.* Of the Meat-Offerings, allotted to the Priests, wherein there was to be no Leaven, *Lev.* 2. 4, 5, 10, 11. and consequently of other Provisions belonging to the Priests, which by a Synecdoche are contained under this one kind. Thus their Spiritual blemish puts them into the very same state which Corporal blemishes brought them, *Lev.* 21. 17, &c. And thus he mitigates their punishment: he shuts them out from Spiritual Services, but allows them natural and necessary Provisions.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom *e*, that no man might
* Lev. 18. 21. Deut. 18. 10. * make his son, or his daughter to pass through the fire to Molech *f*.

e Of which see *Jos.* 15. 8. *Nehem.* 11. 30. *Jer.* 7. 31. and 19 6, 11. *f* See on *Lev.* 18. 21. *Deut.* 18. 10.

11 And he took away the horses *g* that the kings of Judah had given to the sun *h*, at the entring in of the house of the LORD, by the chamber of
‖ *Or*, enuch, or officer. Nathan-melech the ‖ chamberlain *k*, which *was* in
* 1 Chr. 26. 18. * the suburbs *l*, and burnt the chariots of the sun *m* with fire.

g Either, 1. The Carved or Graven Horses, to which were adjoyned a Graven Chariot, in which there might be the Picture of the Sun, which the Heathens used to represent in this manner. Or rather, 2. Living Horses: For, 1. Such the Eastern Nations used to Consecrate to the Sun, to signify the swiftness of his motion. 2. These Horses are mentioned apart from the Chariots, and are said to be *given to the sun*, which is not said of the Chariots; and to be *taken away*, when *the chariots were burnt*, &c. and a certain place is here allotted to the Horses, not to the Chariots. *h* Either, to be Sacrificed to the Sun: or, to draw those Chariots in which the Kings, or some other in their stead, and by their appointment, went forth every Morning to worship the rising Sun: for both these were the customs of the *Armenians* and *Persians*, as *Xenophon* testifies. *i i. e.* By the Gate of the outward Court of the Temple: for the Courts are oft contained under the name of the House or Temple. *k* Or, *officer*, to whom the care of these Horses was committed. *l* Either, 1. Of the City of *David*: or rather, of the Temple: in certain outward Buildings belonging to the Temple, and the uses thereof. See *Ezek.* 45. 2. Heb. *in Parvarim*; a place near the Temple, called also *Parbar*, 1 *Chr.* 26. 18. though it be not now known either where it was, or why it was so called. *m* Which were made for the honour and worship of the Sun, as was before expressed.

12 And the altars that *were* on the top of the upper chamber of Ahaz *n*, which the kings of Judah had made, and the altars which * Manasseh had
* Chap. 21. 5. made *o* in the two courts *p* of the house of the LORD, did the king beat down, and ‖ brake them
‖ *Or*, ran from thence. down from thence, and cast the dust of them into the brook Kidron *q*.

n i. e. Upon the Roof of the Kings House. They were so mad upon their Idols, that they were not content with all their publick high places and Altars, but made others upon their Houses-tops, for the worship of the Heavenly bodies See *Jer.* 19 13. *Zeph.* 1. 5. *o Quest.* How could this be, when *Manasseh* had taken them away before, 2 *Chr.* 33. 15? *Ans.* Either, these Altars were not so fully destroyed as they should have been, the foundations of them being left through the neglect of the Officers appointed to do that work, upon which *Amon* built his new Altars. Or, if they were wholly rooted out, *Amon*'s new Altars are called by his Fathers name, because they were built by his example, and in the very same place where his Fathers Altars were; as the Wells which *Isaac* digged in the same place, where *Abraham* had digged them before, were therefore called by their ancient names, *Gen.* 26. 15. See more on the next Verse. *p* The Priests and the Peoples. See *chap.* 21. 5. *q* Partly, to shew his detestation of them: and partly, to abolish the very remembrance of them as far as he could.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the ‖ mount of
‖ That is, the mount of olives. corruption *r*, which * Solomon the king of Israel
* 1 King. 11. 7. had builded *s* for Ashtoreth *t* the abomination *u* of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

r i. e. The Mount of Olives, 1 *King.* 11. 7. here called *the mount of corruption*, for the gross Idolatry there practised, which is oft expressed by the name of corruption. See *Exod.* 32. 7. *Deut.* 32. 5. In the *Hebrew* is an elegant allusion between *Miscah, anointing*, and *Mashcith, corruption*, as there is between *Bethel* and *Bethaven*, *Hos.* 4. 15. *s* Not the same individual Altars; which doubtless either *Solomon* upon his repentance, or some other of *Josiah*'s Godly predecessors had taken away long before this time; but other Altars bulit by *Manasseh* or *Amon*, which because erected by *Solomon*'s example, and for the same use, and in the same place, are called by his name; this brand being left by the Holy Ghost upon his name and memory, as a just punishment of that abominable practise, and a means to deter others from the like. *t* Of which and the rest see on 1 *King.* 11. 5, 6, 7. *u i. e.* The Idol, so called, because it was abominable, and made them abominable to God.

14 And he * brake in pieces the † images, and
* Exod. 23. 24. Deut. 7. 5. 25. † *Heb.* statues. cut down the groves, and filled their places with the bones of men *x*.

x i. e. Of the Idolatrous Priests, which he caused to be taken out of their Graves, *v.* 18.

15 ¶ Moreover, the altar that was at Bethel *y*, *and* the high place * which Jeroboam the son of
* 1 K. 12. 28. Nebat, who made Israel to sin, had made, both that altar, and the high place *z* he brake down, *and* burnt the high place, *and* stampt *it* small to powder, and burnt the grove.

y Quest. How could he rightly do this, seeing *Bethel* was a part of the kingdom of *Israel*, not of *Judah*? *Ans.* Either, First, This city was now under the Kingdom of *Judah*, to which it was added by *Abijah* long since, 2 *Chr.* 13. 19. Or, Secondly, He did this by vertue of that ancient right which *David* and his posterity had to the Kingdom of *Israel*, which though suspended for a time by God's grant of the Ten Tribes to *Jeroboam*, and the succeding Kings of *Israel*; yet these being all extinct, it might seem to return to him, at least so far as to pluck up Idolatry out of the Land of *Israel*, as he had opportunity, and especially out of those parts of it which bordered upon *Judah*. Or, Thirdly, The King of *Babylon* having ingaged in a War with the *Assyrian*, *Hezekiah*'s great enemy, and having thereupon occasion for *Hezekiah*'s friendship, did (as some suppose) enlarge his Dominion, and give him some power over the Kingdom of *Israel*, at least as to matters of Religion: Which may seem not improbable from 2 *Chr.* 30. 1, 4 5, 6. And the same power seems to have been continued, and some kind of League made between the King of *Babylon* and *Manasseh* (who thereupon was restored to his Kingdom, 2 *Chr.* 33. 13.) and after him *Josiah*, who therefore was so zealous in his quarrel against the King of *Egypt*, 2 *Chr.* 35. 20, *&c.* Or, Fourthly, He did it in pursuance of God's prediction concerning this action, 1 *King.* 13. 2. which (in a matter so good, and so agreeable to God's will and word, as the extirpation of Idolatry unquestionably was) had the force of a warrant or command upon him to do it, as God's prediction of the Conversion of the *Gentiles* by the *Messias*, was a command to his Apostles to Preach to them, *Act.* 13. 47. *z* Which seems to have been some little Temple or House erected for that Worship, or for the Priests attending upon it.

16 And as Josiah turned himself *a*, he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burnt *them* upon the altar, and polluted it, according to the * word of the LORD, which the man of God
* 1 K. 13. 2. proclaimed, who proclaimed these words *b*.

a Josiah's care and zeal was so great, that he would not trust his Officers with these things, but would see them done with his own Eyes. *b* 300 years before it was done.

17 Then he said, What title *is* that that I see *c*? And the men of the city told him, *It is* the sepulchre of * the man of God, which came from Ju-
* 1 King. 13. 30. dah, and proclaimed these things that thou hast done against the altar of Bethel.

c It was the manner then, as now it is, to ſet up little Pillars or Stones, by, or upon the Graves of the higher ſort of Men, upon which the name of the Perſon, and ſome Remarkable paſſages relating to him, were Engraven.

18 And he ſaid, Let him alone: let no man move his bones: ſo they let his bones † alone with the bones of * the prophet that came *d* out of Samaria *e*.

† *Heb.* eſcape.
* 1 King. 13. 11.

d Which were now mixed together. *e* The place of his Birth or former abode, though now he were in *Bethel*, 1 *Sam.* 13. 11.

19 And all the houſes alſo of the high places that *were* in the cities of Samaria *f*, which the kings of Iſrael had made to provoke *the* LORD to anger, Joſiah took away, and did to them according to all the acts that he had done in Bethel.

f By what Authority he did this, ſee on, *ver.* 15.

20 And he ‖ * ſlew all the prieſts of the high places *g* that *were* there upon the altars *h*, and burnt mens bones upon them, and returned to Jeruſalem.

‖ *Or*, ſacrificed.
* Exod. 22. 20. Chap. 11. 18.

g Either, 1. The Prieſts whlch *Jeroboam* had made of the meaneſt of the People, whom he ſlew, both for their Preſumptuous Uſurpation of that ſacred Office, which of it ſelf was Puniſhable with Death by God's Law, *Numb.* 3. 10. and for their Idolatry. Or, rather, 2. The Prieſts of *Baalim*; by comparing this Verſe with the former, where ſpeaking of theſe ſame High Places, he doth not ſay, which *Jeroboam* made; as is uſual when he ſpeaks of the High Places of the Calves; but *which the other kings of Iſrael made*, who were divers of them Worſhippers of *Baal*; and by conſidering the Parallel place, 2 *Chron.* 34. 4. where it is ſaid, *they brake down the altars of Baalim*, &c. By this Relation it appears, and from the nature of the thing, and common practiſe in like caſes, it is more than probable, that after the departure of the King of *Aſſyria*, divers of the *Iſraelites* who had retired to other parts, and kept themſelves out of the Conquerors hands, returned together with their Prieſts to their own Land, and to their old trade of Worſhipping Idols; to whom, peradventure, they aſcribed this their Deliverance from that Judgment which *Jehovah* had brought upon them. *h* According to that Famous Prophecy, 1 *King.* 13. 1, 2.

21 ¶ And the king commanded all the people, ſaying, * Keep the paſſover *i* unto the LORD your God, * as *it is* written in this book of the covenant *k*.

* 2 Chr. 35. 1.
* Exod. 12. 3. Lev. 23. 5. Numb. 9. 2. Deut. 16. 2.

i Having aboliſhed Falſe Worſhip, he now endeavours to ſet up the True Worſhip of the True God. *k* In this Book which I have found; wherein is contained the Covenant made between God and *Iſrael*, and the terms of it.

22 Surely there was not holden ſuch a paſſover *l*, from the days of the judges *m* that judged Iſrael, nor in all the days of the kings of Iſrael, nor of the kings of Judah:

l *i. e.* Celebrated with ſuch Solemn care, and great Preparation, and numerous Sacrifices, 2 *Chr.* 35. 7, 8, 9. and univerſal Joy of all good men; which was much the greater, becauſe of their remembrance of the former wicked and miſerable times under *Manaſſeh* and *Amon*; and the good hopes they now had of the happy Eſtabliſhment of their Nation, and the True Religion; and of the prevention of Gods Judgments denounced againſt them. *m* Or, *from the days of Samuel*, the laſt of the Judges; as it is expreſſed, 2 *Chr.* 35. 18. None of the Kings had taken ſuch care to prepare themſelves, the Prieſts, and People, and accurately to obſerve all the Rites, and diligently to purge out all uncleanneſs, and to renew their Covenant with God, ſo ſolemnly as *Joſiah* now did.

23 But in the eighteenth year of king Joſiah, *wherein* this paſſover was holden to the LORD in Jeruſalem.

24 ¶ Moreover, the *workers with* familiar ſpirits, and the wizards *n*, and the ‖ images, and the idols, and all the abominations *o* that were ſpied *p* in the land of Judah, and in Jeruſalem, did Joſiah put away, that he might perform the words of * the law, *which* were written in the book that Hilkiah the prieſt found in the houſe of the LORD.

‖ *Or*, Teraphim.
* Lev. 20. 27. Deut. 18. 11.

n Of which ſee on, *Levit.* 19. 31. and 20. 27. *Numb.* 22. 5. *Deut.* 18. 11. *o* Three words noting the ſame thing, to ſhew, That all the inſtruments and Monuments of Idolatry were Deſtroyed, as God had Commanded. *p* *i. e.* All that were diſcovered; not only ſuch as were in the place and ſtate of Worſhip, but ſuch as their Prieſts or Zealots had removed, and indeavoured to hide and ſecure.

25 And * like unto him was there no king before him *q*, that turned to the LORD with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes, neither after him aroſe there *any* like him.

* Chap. 18. 5.

q To wit, for his diligent Study in God's Law, and his exact Care, and unwearied Induſtry, and fervent Zeal, in rooting out of Idolaters, and all kinds and appearances of Idolatry, not only in *Judah*, but in *Iſrael* alſo; and in the Eſtabliſhment of the True Religion in all his Dominions, and in the conforming of his own Life, and his Peoples too, (as far as he could) to the holy Law of God: though *Hezekiah* might excell him in ſome other particulars; of whom therefore the like is ſaid above, *Chap.* 18. 55.

26 ¶ Notwithſtanding, the LORD turned not from the fierceneſs of his great wrath, wherewith his anger was kindled againſt Judah *r*, * becauſe of all the † provocations that Manaſſeh had provoked him withal *ſ*.

* Jer. 15. 4.
† *Heb.* angers.

r Becauſe though the King was moſt hearty in his Repentance, and acceptable to God, as was ſaid before, and therefore the Judgment was delayed for his time; yet the people were generally corrupt, and ſecretly averſe from *Joſiah*'s pious and excellent Reformation, and inclined to their old Luſts and Idols; as appears from the complaints of the Prophets, eſpecially *Jeremiah*, and *Zephaniah*, againſt them: and by the following Hiſtory, wherein we ſee, that as ſoon as ever *Joſiah* was gone, his Children, and the Princes, and the People, ſuddenly and greedily returned to their former Abominations. *ſ* The Sins of *Manaſſeh*, and of the men of his Generation; who complied and concurred with him in his Idolatrous and cruel practiſes, *Chap.* 24. 3, 4. are juſtly puniſhed in this Generation; partly, becauſe of Gods Sovereign Right of puniſhing Sinners (ſuch as theſe unqueſtionably were) when, and upon what occaſion he ſees it fit: partly, becauſe of that publick Warning and Declaration of God, That he would viſit the Iniquity of the Fathers upon the Children: and principally, becauſe theſe men had never ſincerely Repented of their own, nor of their Fathers Sins; but their hearts ſtill hankered after them; which, though not yet ſeen by men, was manifeſt to God, who therefore pronounced this terrible Sentence againſt them.

27 And the LORD ſaid, I will remove Judah alſo out of my ſight, as I have removed Iſrael; and will caſt off the city Jeruſalem, which I have choſen, and the houſe of which I ſaid *t*, * My Name ſhall be there.

* 1 King. 8. 29.

t To wit, upon the conditions in ſundry places expreſſed, which they broke, and therefore God juſtly made them to know *his breach of promiſe*, as he threatens, *Numb.* 14. 34.

28 Now the reſt of the acts of Joſiah, and all that he did, *are* they not written in the book of the chronicles of the Kings of Judah?

29 ¶ * In his days Pharaoh-nechoh *u* king of Ægypt went up againſt the king of Aſſyria *x* to the river Euphrates *y*: and King Joſiah went againſt him *z*; and he ſlew him *a* at * Megiddo, when he had ſeen him *b*.

* 2 Chron. 35. 20.
* Zech. 12. 11.

u Called *Necos* by *Herodotus*, who makes mention of this Fight; wherein, as he ſaith, *Necos conquered the Syrians in Magdalo.* *x* *i. e.* The King of *Babylon*, who having formerly Rebelled againſt the *Aſſyrian* his Lord, had now conquered him; as appears by the courſe of the Sacred, and the concurrence of the Prophane Hiſtory; and therefore is here and elſewhere called *the Aſſyrian*, and *the King of Aſſyria*, becauſe now he was the Head of that Empire. *y* *i. e. Againſt Carchemiſh by Euphrates*, as it is expreſſed, 2 *Chron.* 35. 20. which the *Aſſyrian* had taken from the *Syrians*, *Iſa.* 10. 9. *Pharaoh*'s Confederates, who therefore ſendeth Forces againſt the *Aſſyrian*, that he might both help them, and ſecure himſelf. *z* Either to defend his own Country from *Pharaoh*'s Incurſions; or to aſſiſt the King of *Babylon*, with whom he ſeems to have been in League, as was noted before. *a* *i. e.* Gave him his Deaths Wound there; though he died not till he came to *Jeruſalem*, 2 *Chr.* 35. 23, 24. *b* *i. e.* When he fought with him, or in the firſt Onſet. Thus Fighting is called *a looking in the face*, 2 *King.* 14. 8.

30 And his ſervants carried him in a chariot dead *c* from Megiddo, and brought him to Jeruſalem, and buried him in his own ſepulchre: and * the people of the land took * Jehoahaz the ſon of Joſiah *d*, and anointed him *e*, and made him king in his fathers ſtead.

* 2 Chron. 36. 1.
* 1 Chron. 3. 15.
Jer. 22. 11.
Shallum.

c *i. e.* Mortally Wounded, as in the former Verſe; and as we commonly ſay of a ſick man, paſt hopes of Recovery, that he is a dead man; Compare *Gen.* 20. 3. *d* Who was younger than *Jehoiakim*, by comparing *ver.* 31. with 36. yet preferred by the People before the elder Brother; either becauſe *Jehoiakim* refuſed the Kingdom for fear of *Pharaoh*, whom he knew he ſhould hereby provoke: or becauſe *Jehoahaz* was the more Stout and Warlike Prince; whence he is called a *Lion*, *Ezek.* 19. 3. though indeed he ſhewed his Courage more againſt his People, than his Enemies: but they judged, that he was moſt able and willing to defend them againſt the Conquering Army. *e* As they uſed to do in ſuch extraordinary

traordinary Cases, because this was a troublesome time, and he was not the right Heir to the Crown, and therefore needed this Solemn Rite of Confirmation, which *Solomon* had in the same Circumstances.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem: and his mothers name *was* * Hamutal, the daughter of Jeremiah of Libnah.

* Chap. 24. 18.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers *f* had done.

f i. e. His grand Parents, *Manasseh*, and *Amon*. He restored that Idolatry which his Father had destroyed; partly, to gratifie the generality of the People, who had made him King, and who were inclined to their old Superstitions, even in *Josiah*'s time, as was observed before, though restrained from the outward acts, by fear: and partly, to sweeten the King of *Egypt*, who possibly was a Zealous Idolater, by his compliance with him in the Worship of Idols.

33 And Pharaoh-nechoh put him in bands *g* at Riblah *h*, in the land of Hamath ‖ that he might not reign *i* in Jerusalem, and † put the land to a tribute *k* of an hundred talents of silver, and a talent of gold.

‖ *Or*, because he Reigned. † *Heb.* set a mulct upon the land.

g Either, because he presumed to take the Kingdom without his leave and consent: or, because he renewed the War against *Pharaoh*, as some affirm, and by him was Conquered, and taken Prisoner. *h* An eminent City in *Syria*; of which see *Numb.* 34. 11. 2 *King.* 25. 6. where *Pharaoh* now was to finish, or make good his Conquests, whither *Jehoahaz* was carried to receive his Sentence. *i* Or, *because he had reigned*; *i. e.* Taken the Kingdom without right, and without his leave. Or, according to the other reading, *in the beginning of his Reign*; the word *reigning* being commonly used for *beginning to reign*; when he was scarce warm in his Throne. *k* To wit, a Yearly Tribute, whereby they should acknowledge him to be their Superior; and for which, he would be their Protector, when they needed his help.

34 And Pharaoh-nechoh made Eliakim the son of Josiah *l* king, in the room of Josiah his father, and turned his name to * Jehoiakim *m*, and took Jehoahaz away *n*: and he came to Egypt, and died there.

* Mat. 1. 11. called *Jokim*.

l Whom he perceived to be of a more mild and peaceable disposition. *m* Because the giving of Names was accounted an act and sign of Dominion; which therefore Parents did to their Children, and Conquerors to their Vassals or Tributaries. Compare *Chap.* 24. 17. *Dan.* 1. 7. *n* Partly as a punishment for him and partly, that he might give no disturbance to his Brother.

35 And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the † commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

† *Heb.* mouth.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign *o*, and he reigned eleven years in Jerusalem: and his mothers name *was* Zebudah, the daughter of Pedaiah of Rumah.

o Either, 1. When he began to reign alone, and with full Power, or after *Jehoahaz* his Death: till which the people would not disown him whom they had Anointed King, which was esteemed a great tie; 2 *Sam.* 19. 10. nor own, or accept *Jehoiakim* as their King, but only as his Brothers Vice-roy, though *Pharaoh* had by violence forced him upon them. And so *Jehoahaz* might be his Elder Brother, and the same who is called *Johanan*, and is first mentioned, as the Eldest Son, 1 *Chron.* 3. 15. though he may be placed first, not in regard of his Birth, but of his Dignity; the Crown being first put upon his Head. Or, 2. When he was first set up by *Pharaoh*, and so this was the Elder Brother, though by popular Violence put by his Right. See on *ver.* 31.

37 And he did *that which* was evil in the sight of the LORD *p*, according to all that his fathers had done.

p By Idolatry the Oppression of his People, and the Persecution of the Prophets, and other good men, *Jer.* 26. 20. *Ezek.* 19. 5, 6, 7.

CHAP. XXIV.

* 2 Chron. 36. 6.

IN * his days *a* Nebuchadnezzar king of Babylon *b* came up *c*, and Jehoiakim became his servant three years: then he turned and rebelled against him *d*.

a i. e. In *Jehoiakim*'s Reign, in the end of his third Year, *Dan.* 1. 1. or the beginning of his Fourth, *Jer.* 25. 1. *b* The son of *Nabopolassar*, who quite subdued the *Assyrian*, first his Lord, and then his Competitor, and made himself Absolute Monarch of all those parts of the World. *c* To wit, against *Jehoiakim*, as the Friend and Confederate of *Pharaoh*, whose Forces he had lately Conquered. *Jer.* 46. 2. *d* By the instigation of the *Egyptian*, who threatned him if he did not Rebel, and promised him his utmost Assistance if he did.

2 And the LORD sent against him bands of the Caldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon *e*, and sent them against Judah to destroy it, * according to the word of the LORD, which he spake † by his servants the prophets.

* Chap. 20. 17. and 23. 27. † *Heb.* by the hand of.

e For *Nebuchadnezzar*'s Army was made up of several Nations, who were willing to Fight under the Banner of such a Puissant and Victorious Emperor.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for * the sins of Manasseh *f*, according to all that he did.

* Chap. 21. 2. and 23. 26.

f Properly and directly for their own sins, and occasionally for the sins of *Manasseh*, which had never been charged upon them, if they had not made them their own by their impenitency for them, and repetition of them.

4 And also for * the innocent blood *g* that he shed, (for he filled Jerusalem with innocent blood) † which the LORD would not pardon.

* Chap. 21. 16. † *Heb.* and God would not pardon; or, be favourable. So *Gr.*

g To wit, of those Prophets and Saints, who either reproved, or would not comply with his Idolatrous Worship.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin *h* his son reigned in his stead.

h Called also *Jechoniah*, 1 *Chron.* 3. 16. (as *Jehojakim* also was, by comparing this with *Mat.* 1. 11.) and in way of contempt, *Choniah*, *Jer.* 22. 24.

7 And the king of Egypt came not again any more out of his land *i*: for * the King of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

* *Jer.* 46. 2.

i To wit, in this Kings days; nor until *Zedekiah*'s time, *Jer.* 37. 6, 7. nor to any purpose. He could not now come out to Protect the King of *Judah*, being scarce able to defend his own Kingdom.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign *k*, and he reigned in Jerusalem three months *l*: and his mothers name *was* Nehushta, the daughter of Elnathan of Jerusalem.

k Object. He was then but *eight years old*, 2 *Chron.* 36. 9. *Answ.* 1. Both are true; in his Eighth Year he began to Reign with his Father, who made him King with him, as divers other Kings of *Israel* and *Judah* had done in the like times of trouble; and in his Eighteenth Year he Reigned alone. 2. He is called *a son of eight years when he began to reign*, 2 *Chron.* 36. 9. because this was the Eighth Year, not of his Age, but of the *Babylonish* Captivity, or Bondage; under which, both he, and his Father had been just so long; for it began in his fourth Year of *Jehojakim*, as it is affirmed *Jer.* 25. 1. and continued all his Reign, which lasted Eleven Years, *Chap.* 24. 36. and to the first Year of *Jehojakim* was precisely the Eighth Year of that Captivity. And this is certain, That the Years of Kings mentioned in Scripture, are not always accounted from the beginning of their Age, but from some other Remarkable Time, or thing: thus *Saul*, when at Man's Estate, is called *the son of one year*, 1 *Sam.* 13. 1. of which see my notes there; and *Ahaziah*, (whose Father lived only Forty Years, 2 *Chron.* 21. 20.) is called *a son of forty and two years when he began to reign*, 2 *Chron.* 22. 2. because that was the Forty and Second Year of the Reign of *Omri*'s Family, as most think. And therefore it cannot seem strange, if the Years of this King be computed, not from his Birth, but from the beginning of so great and famous a Change of the *Jewish* Affairs, as this Captivity made; this being the usual way of the *Romans* and *Greeks*, and other more Ancient and *Eastern* Nations, to compute the times from the great Changes and Revolutions happning among them. And that this was the practise of the *Jews* in the Computation of these very times, is evident from the use of it in the Prophecy of *Ezekiel*, *Chap.* 1. 2. *which was the fifth year of Jehojakim's captivity*; and *Chap.* 33. 21. In the Twelfth year of our Captivity; and *Chap.* 40. 1. in the Twenty fifth year of our Captivity.

9 And

3. To all this might be added, That ſome here acknowledge an Error of the *Scribe*, and affirm, That in the firſt and beſt Copies, in 2 *Chron.* 36. 9. it was not *eight*, but *eighteen*; which they gather from hence, becauſe thoſe two Ancient and Venerable Tranſlators, the *Syriack* and *Arabick*, read there, as it is here, *was eighteen years old*; which they ſay, they would never have preſumed to do, if they had not ſo read it in thoſe *Hebrew* Copies, out of which they drew their Tranſlation; or in ſome of them. *l And ten days*, which are added, 2 *Chron.* 36. 9. But ſuch ſmall ſums are frequently omitted in great Numbers. See on *Gen.* 15. 13. 1 *King.* 16. 8.

9 And he did *that which was* evil in the ſight of the LORD, according to all that his father had done.

* Dan. 1. 1. 10 ¶ * At that time the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem *m*, and the city † was beſieged.

† *Heb.* came into Siege.

m Either, 1. Becauſe the people had made *Jehojachin* King without his conſent. Or, 2. Becauſe he had ſome notice, or at leaſt a ſuſpition of his intentions to Rebel againſt him, and to joyn with *Egypt* againſt him, as *Zedekiah* his Succeſſor did. But whatſoever was the ſecond and immediate cauſe of it, the chief Cauſe was *God's commandment*, or the direction of his Providence, as it was ſaid *ver.* 3.

11 And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon *n*, he, and his mother, and his ſervants, and his princes, and his ‖ officers, and the king of Babylon took him in the eighth year of his reign *o*.

‖ *Or*, Eunuchs.

n i. e. Yielded up himſelf and the City into his hands; and this by the counſel of *Jeremiah*, and to his own good. *o i. e.* Of *Nebuchadnezzar's* Reign; as appears by comparing this with *Chap.* 25. 8. and becauſe *Jehojachin* Reigned not half a year.

* Chap. 20. 17. Iſa. 39. 6. 13 * And he carried out thence all the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, and cut in pieces all the veſſels of gold *q* which Solomon king of Iſrael had made *r* in the Temple of the LORD, as the LORD had ſaid.

p Or rather, *took away*, as this word elſewhere ſignifies; or *cut off*, to wit, from the Temple. For why ſhould they cut in pieces thoſe veſſels which might conveniently be carried away? And that they were not cut in pieces, but reſerved whole, is manifeſt from *Ezra* 1. 7. and *Dan.* 5. 2, 3. *q* i. e. The moſt and choiceſt of them, by comparing this with *ch.* 25. 14, 15. *r* So he expreſſeth it, either Firſt, Becauſe theſe Veſſels were made by the godly kings of *Judah*, inſtead of thoſe which *Solomon* made, and ſo they go by his name; as the Ship of the *Argonauts* was ſtill reputed the ſame Ship, though it was from time to time recruited with new materials, until nothing of the old was left. Or, Secondly, Becauſe though the City and Temple had been rifled more than once both by the Kings of *Egypt* and *Iſrael*, and by the wicked Kings of *Judah*; yet theſe golden Veſſels were preſerved from them, either by the care of the Prieſts, who hid them out of the way; or by the clemency of the Conquerors, and the reverence which they bare to ſuch ſacred Inſtruments; or by the ſpecial Providence of God, diſpoſing their hearts to leave them. Or, if they had been taken away by any of theſe Kings, they might afterwards be recovered by the intreaty, or at the coſt of all the godly Kings of *Judah*.

* Jer. 24. 1. 14 And he carried away all Jeruſalem *ſ*, and * all the princes, and all the mighty men of valour, *even* ten thouſand *t* captives, and all the craftſmen and ſmiths *u*: none remained ſave the pooreſt ſort of the people of the land.

ſ i. e. The Inhabitants of *Jeruſalem*; not ſimply *all*, but the beſt and moſt conſiderable part, as the following words explain and reſtrain it. *t* Which are more particularly reckoned up, *v.* 16. where there are 7000 *mighty men*, and *a thouſand Smiths*; and thoſe mentioned *v.* 15 make up the other 2000. *u* Which might furniſh them with new Arms, and thereby give him freſh trouble.

* 2 Chron. 36. 10. Eſth. 2. 6. 15 And * he carried away Jehoiachin to Babylon, and the kings mother, and the kings wives, and his ‖ officers, and the mighty of the land, *thoſe* carried he into captivity, from Jeruſalem to Babylon.

‖ *Or*, Eunuchs.

16 And all the men of might, *even* ſeven thouſand, and craftſmen, and ſmiths a thouſand, all *that were* ſtrong *and* apt for war, even them the king of Babylon brought captive to Babylon.

* Jer. 37. 1. * 1 Chron. 3. 15. 17 ¶ And * the king of Babylon made Mattaniah * his fathers brother king in his ſtead, and changed his name to Zedekiah *x*.

x That he might admoniſh him of (what his Name ſignifies) *the juſtice of God*, which had ſo ſeverely Puniſhed *Jehoiakin* for his Rebellion; and would no leſs certainly overtake him, if he ſhould be guilty of the ſame Rebellion and Perfidiouſneſs of which his Predeceſſor was guilty.

* 2 Chr. 36. 11. Jer. 37. 1. & 52. 1. 18 * Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mothers name *was* * Hamutal, the daughter of Jeremiah of Libnah.

* Chap. 23. 31.

19 And he did *that which was* evil in the ſight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon *y*.

y Thus the Peoples Sins were the true Cauſe why God gave them wicked Kings, whom he ſuffered to do wickedly, that they might bring the long deſerved, and threatned Puniſhments upon Themſelves and their People.

CHAP. XXV.

* 2 Chr. 36. 17. Jer. 34. & 39. 1. Ezek. 24. 1. 1 AND it came to paſs * in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his hoſt, againſt Jeruſalem *a*, and pitched againſt it, and they built forts againſt it round about *b*.

a To chaſtiſe *Zedekiah* for his Rebellion and Perjury, 2 *Chron.* 36. 13. *b* Partly to keep all ſupplies of men or proviſions from entring into the City: And partly, that from thence they might ſhoot Darts, or Arrows, or Stones into the City. See *Jer.* 52. 4. *Ezek.* 4. 2. and 17. 17.

2 And the city was beſieged unto the eleventh year of King Zedekiah.

* Jer. 52. 6. 3 And on the ninth *day* of the * *fourth* month *c* the famine prevailed in the city, and there was no bread for the people of the land *d*.

c Which word is eaſily underſtood, by comparing this and the firſt verſe, and *Jer.* 39. 2. and 52. 6. where it is expreſſed. *d* i. e. For the common ſort of people, who flock'd thither from all parts, upon the approach of the *Babylonian* Army; but only for the great Men and Soldiers. See of the grievouſneſs of this Famine, *Lam.* 4. 10. and *Ezek.* 5. 10, 12.

4 ¶ And the city was broken up *e*, and all the men of war *fled f* by night, by the way of the gate, between two walls *g*, which is by the kings garden, (now the Caldees *were* againſt the city round about) and *the king h* went the way toward the plain *i*.

e By the *Caldeans*, who broke and entred the gate, *Jer.* 39. 3. *f* Which word is fitly ſupplied out of the parallel place, *Jer.* 39. 4. or out of the following verb, *went away*. *g* Between the outward and inward wall of the City, by a private way, having the advantage of the darkneſs of the night, and poſſibly of ſome Vault under the ground. *h* This word alſo is neceſſarily to be underſtood; partly, by its ſingular, which agrees not with *the men of war*; and partly out of the next verſe, where it is expreſſed. *i* Of *Jericho*, as it follows.

5 And the army of the Caldees purſued after the King, and overtook him in the plains of Jericho: and all his army were ſcattered from him.

† *Heb.* ſpake judgment with him. 6 So they took the king, and brought him up to the king of Babylon, to Riblah *k*, and they † gave judgment upon him *l*.

k Of which ſee above, *ch.* 23. *v.* 33. and below *v.* 21. where *Nebuchadnezzar* ſtaid, that he might both ſupply the beſiegers with more men, and Military proviſions, as their occaſions required; and have an eye to *Caldea*, to prevent or ſuppreſs any commotions which might happen there in the time of his abſence. *l* The Kings Officers appointed thereunto, examined his cauſe, and paſſed the following ſentence againſt him.

† *Heb.* made blind. 7 And they ſlew the ſons of Zedekiah before his eyes, and † put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon *m*.

m Thus two Prophecies were fulfilled, which ſeemed contrary one to the other, *that he ſhould go to* Babylon, *Jer.* 32. 5. and 34. 3. and *that he ſhould never ſee* Babylon: Which ſeeming contradiction, becauſe *Zedekiah* the falſe Prophet could not reconcile, he concluded both were falſe, and that *Jeremy* was a falſe Prophet; and it ſeems *Zedekiah* the King might ſtumble at this difficulty.

* See Chap. 24. 12. and Ver. 24. ‖ *Or*, chief Marſhal. 8 ¶ And in the fifth month, on the ſeventh *day* of the month *n*, (which *is* * the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan ‖ captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

n Queſt. How doth this agree with *Jer.* 52. 12. where he is ſaid to come thither *on the tenth day? Anſ.* Either he came to *Jeruſalem* on the ſeventh day, and burnt the Temple on the tenth day: Or this ſacred Writer ſpeaks of the day of his departure from *Riblah* towards *Jeruſalem*, and *Jeremiah* ſpeaks of his coming to *Jeruſalem*, which was about three days journey from *Riblah*.

9 And he burnt the houſe of the LORD *o*, and the kings houſe, and all the houſes of Jeruſalem, and every great *mans* houſe burnt he with fire.

o Which had now ſtood about 450 years.

10 And all the army of the Caldees that *were with* the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now the reſt of the people *that were* left in the city *p*, and the † fugitives that fell away to the king of Babylon, with the remnant of the multitude *q*, did Nebuzar-adan the captain of the guard carry away.

† *Heb.* fallen away.

p Whom neither the Sword nor Famine had deſtroyed, who were 832 perſons, *Jer.* 52. 29. being members and traders of that City: For it is likely that there were very many more of the Country-people who were fled thither, who were left with others of their Brethren to manure the Land, as it here follows. *q* To wit, of the Inhabitants of the Country.

12 But the captain of the guard left of † the poor of the land, *to be* vine-dreſſers and husbandmen.

† *Heb.* the poverty.

13 And * the † pillars of braſs *r* that *were* in the houſe of the LORD, and the ‖ baſes, and the * braſen ſea that *was* in the houſe of the LORD, did the Caldees break in pieces, and carried the braſs of them to Babylon.

* Chap. 20. 17. Jer. 27. 19. 22. † 1 King. 7. 15. ‖ 1 Kin. 7. 27. * 1 Kin. 7. 23.

r The carriage whereof to *Babylon* was foretold, *Jer.* 27. 21, 22.

14 And the * pots, and the ſhovels *ſ*, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtred, took they away.

* Exod. 27. 3. 1 Kin. 7. 50.

ſ Of theſe and the following words, ſee on *Exod.* 27 and 1 *King.* 6. and 7.

15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, † one ſea, and the baſes which Solomon had made for the houſe of the LORD, * the braſs of all theſe veſſels was without weight.

† *Heb.* the one Sea. * 1 King. 7. 47.

17 * The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſs: and the height of the chapiter three cubits: and the wreathen-work, and pomgranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen work.

* 1 Kin. 7. 15. Jer. 52. 21.

18 ¶ And the captain of the guard took Seraiah the chief prieſt *t*, and * Zephaniah the ſecond prieſt *u*, and the three keepers of the † door.

* Jer. 29. 25. † *Heb.* threſhold.

t The High-Prieſt, Grandſon of that *Hilkiah*, of whom *ch.* 22. 4. and Father of *Jehozadack*, who, as it ſeems, was taken with his Father; and when his Father was ſlain, *v.* 21. he was carried away to *Babylon*, as it is noted, 1 *Chron.* 6. 13, 14. *u* Who was the High-Prieſts deputy, when he was hindred from the execution of his Office, ſee on *Numb.* 3. 32. 2 *Sam.* 8. 17. 2 *King.* 23. 4.

19 And out of the city he took an ‖ officer, that was ſet over the men of war, and five men of them that † were in the kings preſence *x*, which were found in the city, and the ‖ principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land *y that were* found in the city.

‖ *Or,* eunuch. † *Heb.* ſaw the Kings face. ‖ *Or,* Scribe of the captain of the hoſt.

x i. e. Of them who conſtantly attended upon the Kings Perſon, ſee 1 *King.* 10. 8. *Eſth.* 1. 14. *Obj.* Theſe were *ſeven*, *Jer.* 52. 25. *Anſ.* Either five were firſt taken, and two after them: Or two of the ſeven were of an inferiour rank, who therefore are here omitted. *y* Who had been moſt forward or active in the Rebellion.

20 And Nebuzar-adan captain of the guard, took theſe, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land Hamath. So Judah was carried away out of their land.

22 ¶ *And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam, the ſon of Shaphan *z*, ruler.

* Jer. 40. 5, 9.

z A righteous and good man, and a friend to the Prophet *Jeremiah*; *Jer.* 26. 24.

23 And when all the * captains of the armies *a*, they and their men, heard that the king of Babylon had made Gedaliah governour, there came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netophathite, and Jaazaniah the ſon of a Maachathite, they, and their men.

* Jer. 40. 7.

a Which eſcaped away when *Zedekiah* was taken. See above, *v.* 4, 5.

24 And Gedaliah ſware to them, and to their men *b*, and ſaid unto them, Fear not *to be* the ſervants of the Caldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

b Aſſured them by his promiſe and oath, that they doing what he required, ſhould be kept from the evils which they feared. This he might ſafely ſwear, becauſe he had not onely the King of Babylon's promiſe and intereſt too, but alſo God's promiſe for their Indempnity, delivered by *Jeremiah*.

25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed † royal *c*, came, and ten men *d* with him, and * ſmote Gedaliah, that he died, and the Jews and the Caldees that were with him at Mizpah.

† *Heb.* of the kingdom. * Jer. 41. 2.

c And therefore moved with envy to ſee ſo mean a Perſon advanced into their place. See this Hiſtory more fully deſcribed *Jer.* 41. *d* To wit, Ten Captains or Officers, and under each of them many Soldiers, or otherwiſe the attempt was ridiculous.

26 And all the people both ſmall and great, and the captains of the armies aroſe, and * came to Egyt: for they were afraid of the Caldees.

* Jer. 43. 4.

27 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the ſeven and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of priſon.

e Or, *on the* 25 *day*, as it is *Jer.* 52. 31. for then the Decree was made, which was executed upon the 27 day.

28 And he ſpake † kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon *f*.

† *Heb.* good things with him.

f It ſeems though the power of theſe Kings was taken away, yet ſome honour and reſpect was given to them, even in the place of their captivity, and to *Jehoiachin* more than to any of the reſt.

29 And changed his priſon-garments: and he did eat bread continually before him *g* all the days of his life.

g i. e. In his preſence, and at his Table, the following allowance being given to him for the maintenance of his Family and Royal Dignity. Compare 2 *Sam.* 9. 10.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

I. CHRONICLES.

These Books of the Chronicles are not the same which are so called 1 King. 14.19. *and elsewhere, (because some Passages said to be there mentioned, are not found here) but other Books, and written by other Persons, and for other Ends. Yet this same Writer took out of those Books such Historical Passages as were most useful or neeessary. They were written after the* Babylonish *Captivity, as appears from* 2 Chron. 36. 20, &c. *by* Ezra, *as may be gathered not onely from the same words used in the place now quoted, and in the Beginning of that Book which goeth under the name of* Ezra, *but also from some other Passages, which we may observe hereafter, and from the exactness and diligence here used in making Catalogues of Persons and Families, which also is used in the Book of* Ezra. *If one or two Passages seem to be of a later Date, those were added by some other Prophets, there being some few such Additional Passages in the Books of* Moses. *The chief Design of these Books is, to compleat the History of the Kings of* Judah, *and to gather up the Fragments of Sacred History, which were omitted in the Books of* Samuel *and* Kings, *and to explain some Passages there mentioned, and to give an exact Account of the Genealogies: Which (though ignorant or inconsiderate Persons may think trivial and useless) was a Work of great Necessity, to preserve the Distinction of the Tribes and Families; that so it might appear that Christ came of that Nation, and Tribe, and Family of which he was to be born. And this Account having been hitherto neglected, is most seasonably mentioned in these Books, because this was to be in a manner the last Part of the Sacred and Canonical History of the Old Testament, and therefore the fittest place to Record those Genealogies, upon which the Truth and Authority of the New Testament in some sort depends. And whereas many things in these Genealogies to us are obscure and doubtful, they were not so to the* Hebrews; *and all the Persons here named, were known to them by those very particular and exact Genealogies, which they kept in their several Families and in publick Registers; from whence this Sacred Pen-man, by the direction of Gods Spirit, took those Things which were of most Importance.*

1 ADam, * Sheth *a*, Enosh,

a i. e. Adam begat *Sheth:* And so in the following Particulars. For brevity sake he onely mentions their Names; but the rest is easily understood out of the former Books, and from the Nature of the thing; and from some following Passages where the Sence is compleated.

* Gen. 4. 25, 26. & 5. 3, 9.

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth *b*.

b Formerly he mentions onely one Son, but here he names and treats of *Noah*'s three Sons, partly because they were all the Founders of the New World; and partly because the Accomplishment of *Noah*'s Famous Prophecy, *Gen.* 9. 25, 26, 27. could not otherwise appear but by the Account of their several Posterities.

Gen. 10. 2.

5 * The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

‖ Or, *Diphath, as it is in some Copies.*

6 And the sons of Gomer; Ashchenaz, and ‖ Riphath *c*, and Togarmah.

c Or, *Diphath:* For those two *Hebrew* Letters which answer to our *D* and *R*, being very like, are oft confounded and exchanged, as *v.* 7, 41, 46, 50.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and ‖ Dodanim.

‖ Or, *Rodanim, according to some Copies.*

8 The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha: and the sons of Raamah; Sheba and Dedan.

* Gen. 10. 8.

10 And Cush * begat Nimrod: he began to be mighty upon the Earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

* Deut. 2. 23.

12 And Pathrusim, and Casluhim, (of whom came the Philistines *d*,) and * Caphthorim.

d Of which see the Notes on *Gen.* 10. 14.

* Gen. 10. 15.

13 And * Canaan begat Zidon his first-born, and Heth.

14 The Jebusite *e* also, and the Amorite, and the Girgashite.

e The People so called. So the Names which follow until *v.* 17. are not the Names of particular Persons, but the People or Nations. And all these descended from *Canaan*, though some of them were afterwards extinct or confounded with others of their Brethren by Cohabitation or mutual Marriages, whereby they lost their Names: Which is the Reason why they are no more mentioned; at least under these Names.

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 The sons of * Shem *f*; Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ‖ Meshech.

* Gen. 10. 22. & 11. 10.

‖ Or, *Mash.* Gen. 10. 23.

f Either the Name of *sons* is so taken here as to include Grandsons, who are called *Sons*, *Gen.* 29. 5. 2 *Sam.* 19. 24. Or, these words, *The Children of* Aram, are understood and inserted before *Uz*, out of *Gen.* 10. 23. where they are expressed.

18 And Arphaxad begat Shelah *g*, and Shelah begat Eber.

g Either Immediately, or Mediately by his Son *Canaan*, who is expressed, *Luke* 3. 35. of which, God assisting, I shall speak in its proper place.

19 And unto Eber *were* born two sons: the name of the one *was* ‖ Peleg, (because in his days the earth was divided *h*,) and his brothers name *was* Joktan.

‖ That is, *division.*

h In their Languages and Habitations: Of which see *Gen.* 11. 7.

20 And * Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

* Gen. 10. 26.

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal *i*, and Abimael, and Sheba,

i Or, *Obal*, as it is *Gen.* 10. 28. Such proper Names being oft differently written according to the difference of Times, and People, and Writers.

23 And Ophir, and Havilah, and Jobab: all these *were* the Sons of Joktan.

24 * Shem, Arphaxad *k*, Shelah,

* Gen. 11. 10. Luke 3. 36.

k Having given a brief and general Account of the Original of the World and the People in it, he now returns to a more large and particular Account of the Genealogy of *Shem*, from whom the Jews were descended.

25 * Eber, Peleg, Reu,

* Gen. 11. 15.

26 Serug, Nahor, Terah,

27 * Abram, the same *is* Abraham.

* Gen. 17. 5.

28 The Sons of Abraham; * Isaac, and * Ishmael.

* Gen. 21. 2,3.
* Gen. 16. 11, 15.

29 These *are* their generations: The * first-born of Ishmael, Nebajoth: then Kedar, and Adbeel, and Mibsam,

* Gen. 25. 13, to 17.

30 Mishma, and Dumah, Massa, || Hadad, and Tema,

|| Or, *Hadar.* Gen. 25. 15.

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 Now * the sons of Keturah; Abrahams concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

* Gen. 25. 1,2.

33 And the Sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 And * Abraham begat Isaac. * The sons of Isaac; Esau, and Israel.

* Gen. 21. 2.
* Gen. 25. 25.

35 The sons of † Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

†Gen. 36. 9, 10.

36 The sons of Eliphaz; Teman, and Omar, || Zephi, and Gatam, Kenaz, and Timna *l*, and Amalek.

|| Or, *Zepho.* Gen. 36. 11.

l There is another *Timna*, the Concubine of *Eliphaz*, *Gen* 36. 12. but this was one of his Sons, though called by the same Name; there being some Names common both to Men and Women in the *Hebrew* and in other Languages.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the Sons of Seir *m*; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

m One of another Nation, Prince of the *Horims*; whose Genealogy is here described, because of that Affinity which was contracted between his and *Esau*'s Posterity; and those who were not united and incorporated with them, were destroyed by them. See *Deut.* 2. 12.

39 And the Sons of Lotan; Hori, and || Homam: and Timna *was* Lotans sister.

|| Or, *Heman.* Gen. 36. 22.

40 The sons of Shobal; || Alian, and Manahath, and Ebal, || Shephi, and Onam. And the sons of Zibeon; Ajah, and Anah.

|| Or, *Alvan,* Gen. 36. 23.
|| Or, *Shepho.* Gen. 36. 23.

41 The Sons of Anah; * Dishon. And the sons of Dishon, || Amram, and Eshbah, and Ithran, and Cheran.

* Gen. 36. 25.
|| Or, *Hemdan.* Gen. 36. 26.

42 The sons of Ezer; Bilhan, and Zavan, and || Jakan. The sons of Dishan; Uz, and Aran.

|| Or, *Achan.* Gen. 36. 27.

43 Now these *are* the * Kings that reigned in the land of Edom *n*, before *any* King reigned over the Children of Israel; Bela the son of Beor: and the name of his City *was* Dinhabah.

* Gen. 36. 31.

n Of this and the following Verses see on *Gen.* 36. 31, &c. whence this whole Relation is taken.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanite, reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah, of Masrekah reigned in his stead.

48 * And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

* Gen. 36. 37.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, || Hadad reigned in his stead: and the name of his city *was* || Pai: and his wives name *was* Mehetabel the daughter of Matred, the daughter of Mezahab.

|| Or, *Hadar.* Gen. 36. 39.
|| Or, *Pau.* Gen. 36. 39.

51 Hadad died also. And the * Dukes of Edom were, Duke Timna, Duke Aliah, Duke Jetheth,

* Gen. 36. 40.

52 Duke Aholibamah, Duke Elah, Duke Pinon,

53 Duke Kenaz, Duke Teman, Duke Mibzar,

54 Duke Magdiel, Duke Iram. These *are* the Dukes of Edom.

CHAP. II.

1 THese *are* the sons of || Israel; * Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

|| Or, *Jacob.*
* Gen. 29. 32. & 30. 5. & 35. 18, 22. & 46. 8, &c.

2 Dan, Joseph, and Benjamin, Naphtali, Gad and Asher.

3 The sons of * Judah *a*, Er, and Onan, and Shelah: *which* three were born unto him of the daughter of * Shua the Canaanites. And Er the first-born of Judah, was evil in the sight of the LORD, and he slew him.

* Gen. 38. 3. & 46. 12.
* Gen. 38. 2.

a Whom he puts first, because the best part of the Right of the First-born, to wit, the Dominion, was conferred upon him, *Gen.* 49. 8. and because the Messiah was to come out of his Loyns.

4 And * Tamar his daughter in law, bare him Pharez, and Zerah. All the sons of Judah *were* five.

* Gen. 38. 29, 30. Mat. 1. 3.

5 The Sons of * Pharez; Hezron, and Hamul.

* Ruth 4. 18.

6 And the Sons of Zerah; || Zimri, * and Ethan, and Heman, and Calcol, and || Dara *b*: five of them in all.

|| Or, *Zabdi.* Josh. 7. 1.
* 1 King. 4. 31.
|| Or, *Darda.*

b If these be the same who are mentioned as *the Sons of* Machol, 1 *King.* 4. 31. Either the same Man had two Names, *Zerah* and *Machol*, as was usual among the *Hebrews*: Or, one of these was their immediate Father, and the other their Grandfather.

7 And the sons of Carmi *c*: || Achar *d*, the troubler of Israel, who transgressed in the thing * accursed.

|| Or, *Achan.*
* Josh. 6. 18. & 7. 1.

c Who is here mentioned, because he was the Son of *Zimri*, who is also called *Zabdi*, *Josh.* 7. 1. *d* Called *Achan*, *Josh.* 7. 1. and here *Achar*, with a little variation for greater significancy: For *Achar* signifies a *Troubler*.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron that were born unto him; Jerahmeel, and || Ram, and || Chelubai.

|| Or, *Aram.* Mat. 1. 3.
|| Or, *Caleb.* ver. 18.

10 And Ram * begat Amminadab, and Amminadab begat Nahshon, Prince of the Children of Judah.

* Ruth 4. 19. Mat. 1. 4.

11 And Nahshon begat Salma, and Salma begat Boaz,

* 1 Sam. 16. 6.

12 And Boaz begat Obed, and Obed begat Jesse,

|| Or, *Shammah* 1 Sam. 16. 9.

13 * And Jesse begat his first-born Eliab *e*, and Abinadab the second, and || Shimma the third,

e Called also *Elihu*, 1 *Chron.* 27. 18. unless that was another person, and the word *Brother* be taken more largely for a Kinsman, as it is frequently used.

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh *f*:

f For though he had eight Sons, 1 *Sam.* 16. 10. one of them either died presently after that time, or is neglected for some reason now unknown, as others are. See the Notes on *Mat.* 1. 8, 9.

16 Whose sisters *were* Zerujah, and Abigail. And * the Sons of Zerujah; Abishai, and Joab, and Asahel, three.

* 2 Sam. 2. 18.

17 And Abigail bare Amasa, and the father of Amasa *was* Jether the Ishmeelite *g*.

g By Birth or Habitation, but by Profession an *Israelite*, 2 *Sam.* 17. 25. where see my Notes.

18 And Caleb the son of Hezron *h* † begat *children* of Azubah *his* wife, and of Jerioth: her sons *i are* these, Jesher, and Shobab, and Ardon.

† Heb *got with child* Azuba.

h Not that *Caleb*, *Numb.* 13. 6. for he was the Son of *Jephunneh*, of whom he speaks, *Ch.* 4. 15. but another *Caleb*. *i i. e.* The Sons either 1. of *Jerioth*, she being last mentioned: Or, rather 2. of *Azubah*, who is by way of distinction called his *Wife*, when *Jerioth* probably was only his Concubine, and, as it may seem, barren: And therefore upon *Azubah*'s death he married another Wife, *v.* 19 And those other Sons of this *Caleb* mentioned below, *v.* 42. are his Sons by some other Wife distinct from all these.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat * Bezaleel.

* Exod. 31. 2.

21 And afterward Hezron went in *k* to the daughter of * Machir, the father of Gilead *l*, whom he † married *m* when he was *n* threescore years old, and she bare him Segub.

* Num. 27. 1.
† Heb. *took.*

k i. e. Lay

k *i. e.* Lay with her, as that Phraſe is commonly uſed, as *Gen.* 4. 1. & 6. 4. *l* Of a man ſo called. Or, if *Gilead* be the Name of that known Country, *Father* is put for Head or Governour, as it is uſed, 1 *Sam.* 24. 11. 2 *King.* 5. 13. & 16. *f. Iſa.* 22. 21. Or, for Protector, or Curator, as *Father* is uſed *Job* 29. 16. *Jer.* 2. 27. *Lam.* 5. 3. This Man being a Man of noted Valour, and the Great Champion in thoſe Parts. *m* Heb. *And he took her*, to wit, to Wife. Or, *After he had taken her.* For ſo the Particle *vau* is uſed, as hath been formerly noted. *n* Heb. *And he was*, to wit, when he went in unto her, Or, when he married her.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead *o*.

o Which he had, though he was of the Tribe of *Judah*, as here we ſee, becauſe he married a Daughter of *Manaſſeh*, *Num.* 26. 29. whence he is called a *Son of Manaſſeh*, *Num.* 32. 41. *Deut.* 3. 14. And becauſe, being a man of great Courage, he joyned himſelf with that half Tribe in ſubduing *Gilead*, wherein he acted ſo Valiantly and Succeſsfully, that he had 23 Cities or great Towns given to him to poſſeſs or diſpoſe of: or, rather to Rule over them, and have ſome Advantage from them; As a King is ſaid to have his Kingdom, although he hath not the propriety of all the Lands and Houſes in it.

† Num. 32. 41. Deut. 3. 14. Joſh. 13. 30.

23 † And he took *p* Geſhur and Aram *q*, with the Towns of Jair *r*, from them *s*, with Kenath *t*, and the towns thereof, *even* threeſcore cities: all theſe *belonged* to the ſons of Machir *u*, the father of Gilead.

p Or, *For he had taken*, So this is the Reaſon why he had ſo great a Territory and Juriſdiction given to him. *q* Two Cities or great Towns ſo called. *r* *i. e.* With thoſe 23 Cities which he is ſaid to have, *v.* 22. *s* *i. e.* From the former Inhabitants, which is eaſily underſtood. *t* Which was taken by *Nobah*, one of *Jairs* Commanders, ſent by him to take it, as may be gathered from *Numb.* 32. 41, 42. *u* Partly to his own Sons, and partly to his Son-in-law *Jair*, who by reaſon of that dear Affection which was betwixt them, and his forſaking his own Tribe and Kindred to fight for them and to dwell with them, is here reckoned as his own Son.

24 And after that Hezron was dead in Caleb-ephratah *x*, then Abiah Hezrons wife bare him Aſhur *y* the father of Tekoa *z*.

x A place then ſo called by a Conjunction of the Names of the Man and his Wife; afterwards ſuppoſed to be called *Bethlehem-Ephratah*. Others tranſlate the words thus, *When Caleb* took *Ephratah*. So it is an Ellepſis of the Verb which is here to be underſtood out of *v.* 19. where it is expreſſed. *y* After the Fathers death. *z* A known place, 2 *Sam.* 14. 2, 4. *Jer.* 6. 1. *Amos* 1. 1. Whoſe *Father* he is called, becauſe he was either the Progenitour of the People inhabiting there: Or, their Prince and Ruler: Or, the Builder of the City.

25 And the ſons of Jerahmeel the firſt-born of Hezron were, Ram the firſt-born, and Bunah, and Oren, and Ozem, *and* Ahijah *a*.

a Or, of (the prefix, *mem* being oft underſtood) *Ahijah*, his Wife ſo called, as may ſeem probable from the next Verſe, where he mentions *another Wife*.

26 Jerahmeel had alſo another wife, whoſe name *was* Atarah, ſhe was the mother of Onam.

27 And the Sons of Ram the firſt-born of Jerahmeel were Maaz, and Jamin, and Eker.

28 And the Sons of Onam were, Shammai, and Jada. And the ſons of Shammai; Nadab, and Abiſhur.

29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and Molid.

30 And the ſons of Nadab, Seled, and Appaim: but Seled died without children.

† See ver. 34, 35.

31 And the ſons *b* of Appaim; Iſhi. And the ſons of Iſhi; Sheſhan. And † the children of Sheſhan; Ahlai.

b An Expreſſion oft uſed both afterwards in this verſe and elſewhere, and in profane Authors too, where there is but one Son. It is an Enallage of the Number, which is frequent in the *Hebrew*.

32 And the ſons of Jada the brother of Shammai; Jether, and Jonathan; and Jether died without children.

33 And the ſons of Jonathan; Peleth, and Zaza. Theſe were the ſons of Jerahmeel.

34 Now Sheſhan had no ſons *c*, but daughters: and Sheſhan had a ſervant, an Egyptian, whoſe name was Jarha.

c To wit, living when he died, his Son *Ahlai*, *v.* 31. dying before him: unleſs *Ahlai* was the Name of a Daughter.

35 And Sheſhan gave his daughter to Jarha his Servant to wife, and ſhe bare him Attai.

36 And Attai begat Nathan, and Nathan begat † Zabad, † Chap. 11. 41.

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleaſah,

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.

42 Now the ſons of Caleb the brother of Jerahmeel *d were*, Meſha his firſt-born, which was the father of Ziph *e*: and the ſons of Mareſhah the father of Hebron *f*.

d To wit, of that *Caleb* mentioned *v.* 18. as appears by comparing that Verſe with *v.* 25. And theſe are his Sons by another and his third Wife. See on *v.* 18. *e* The Name either of a Man: or of a Place, of which ſee *Joſ.* 15. 24, 55. And then *Father* is to be underſtood here as *v.* 23, & 24. *f* Not the Place ſo called, but a Man, as is evident becauſe his Sons here follow.

43 And the ſons of Hebron; Korah, and Tappuah, Rekem, and Shema.

44 And Shema begat Raham the father of Jorkoam: and Rekem begat Shammai.

45 And the ſon of Shammai *was* Maon: and Maon *was* the father of Beth-zur *g*.

g A Place in *Judah*, *Joſ.* 15. 58. See on *v.* 23.

46 And Ephah Calebs Concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the ſons of Jahdai *h*; Regem, and Jotham; and Geſhan, and Pelet, and Ephah, and Shaaph.

h The Son of *Gazez* laſt mentioned: which is implied becauſe he follows next after him in the Genealogy. Or, the Sons of *Moza*: whoſe Name might be changed into *Jahdai* for ſome Reaſon now unknown.

48 Maachah Calebs Concubine bare Sheber and Tirhanah.

49 She bare alſo Shaaph the father of Mad-mannah *i*, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* † Achſah. † Joſh. 15. 17.

i This, and divers other following Names are the Names of Places in *Judah*, and *Father* is meant as *v.* 23, 24.

50 Theſe are the ſons of Caleb the ſon of Hur, the firſt-born of Ephratah; Shobal the father of Kirjath-jearim.

51 Salma the father of Beth-lehem *k*, Hareph the father of Beth-gader *l*.

k To wit, in part: For *Boaz* deſcended from another *Salmon*, who was the Son of *Naaſſon*, *v.* 11. *l* Called alſo *Penuel the father of Gedor*, ch. 4. 4.

52 And Shobal the father of Kirjath-jearim, had ſons; ‖ Haroeh *m*, *and* ‖ half of the Manahethites. ‖ Or, *Reaiah*, chap. 4. 2. ‖ Or, *half of the Menuchites*, Or, *Hatſi-hammenuchoth*.

m Which may ſignifie an Overſeer, a Prophet, or Teacher, or Ruler; but here is a proper Name, as appears from *ch.* 4. 2. where he is called *Reaiah* with no great variation in the *Hebrew*.

53 And the families of Kirjath-jearim *n*; the Ithrite, and the Puhite, and the Shumathite, and the Miſhraite: of them *o* came the Zareathite, and the Eſhtaulite *p*.

n Or, *In Kirjath-jearim*, all which deſcended from *Shobal*, *v.* 51. *o* *i. e.* Of the Family of the *Miſhraite*, laſt mentioned. *p* The Inhabitants of two places called *Zoreah* and *Eſhtaol*, *Joſ.* 15. 33.

54 The ſons of Salma *q*; Bethlehem *r*, and the Netophathite, ‖ Ataroth *s*, the houſe of Joab *t*, and half of the Manahethites *u*, the Zorites *x*. ‖ Or, *Atarites*: or, *crowns of the Houſe of Joab*.

q Of that *Salma* mentioned *v.* 51. *r* *i. e.* The Inhabitants of *Bethlehem*. *s* The Name of a Perſon, or People. *t* The Progenitours of *Joab's* Family. *u* The other half being mentioned *v.* 52. *x* For, *to wit, the Zorits*.

55 And the families of the Scribes *y* which dwelt *z* at Jabez ‖; the Tirathites, the Shimeathites, *and* Suchathites. Theſe *are* the † Kenites that † Judg. 1. 16.

that came of Hemath † the father of the house of *Rechab.

*Jer. 35. 2.

y Either Civil, who were Publick Notaries who wrote and signed Legal Instruments: Or Ecclesiastical. And these were either *Levites, or Simeonites*, or rather *Kenites*, and are here mentioned not as if they were of the Tribe of *Judah*, but because they dwelt among them, and probably were allied to them by Marriages, and so in a manner Incorparated with them. z Or, rather *dwelt*, Heb. Were *Dwellers*. For the other Translation, *which dwelt*, may seem to insinuate that these were Descendants of *Judah*, which they were not; but this Translation only signifies their Cohabitation with them, for which cause they are here named with them. ‖ A Place in *Judah*, so named probably from that Famous *Jabez* of that Tribe, *ch.* 4. 9. † Who dwelt in *Judah*, *Judg.* 1. 11. Thus they are distinguished from the other Branch of the *Kenites*, who dwelt in the Tribe of *Manasseh*, *Judg.* 4. 11.

CHAP. III.

NOw these were the sons of David, which were born unto him in Hebron: the first-born † Amnon, of Ahinoam the † Jezreelitess *a*: the second ‖ Daniel, of Abigail the Carmelitess *b*:

† 2 Sam. 3. 2.
† Josh. 15. 56.
‖ Or, *Chileab*, 2 Sam. 3. 3.

a Of that *Jezreel* in *Judah*, *Jos.* 15. 56. not of that in *Manasseh*, *Jos.* 17. 16. *b* So called because she was the Wife of *Nabal* who dwelt in *Carmel*, 1 *Sam.* 25. 2. which was in *Judah*, *Jos.* 15. 55..

2 The third, Absalom the son of Maachah, the daughter of Talmai King of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by † Eglah his wife *c*.

† 2 Sam. 3. 5.

c Which Title belongs either to all the foregoing Women, or rather, as the singular number sheweth, to *Eglah* only, last mentioned: who possibly may be so called because she was his first, and therefore most proper, Wife, though her son was born after all the rest before-mentioned, and therefore both she and her Son are put in the sixth place, the Wives being here named onely for the Sons sakes. See more on 2 *Sam.* 3. 5.

4 *These* six were born unto him in Hebron, and † there he reigned seven years and six months: and * in Jerusalem he reigned thirty and three years.

† 2 Sam. 2. 11.
* 2 Sam. 5. 5.

5 † And these were born unto him in Jerusalem, ‖ Shimea, and Shobab, and Nathan, and † Solomon, four *d*, of ‖ Bathshuah the daughter of ‖ Ammiel *e*:

† 2 Sam. 5. 14.
‖ Or, *Shammua*, † 2 Sam. 12. 24.
* 2 Sam. 5. 14.
‖ Or, *Bathsheba*. 2 Sam. 11. 3.
‖ Or, *Eliam*, 2 Sam. 11. 3.

d All *David's* Children by her, as the Text positively affirms: and therefore *Solomon* is called her *onely Son*, *Prov.* 4. 3. because she loved him as if he had been so. *e* Called also *Eliam*, 2 *Sam.* 11. 3. See on 2 *Sam.* 11. 3.

6 Ibhar also, and ‖ Elishama, and Eliphelet *f*,

‖ Or, *Elishua*, 2 Sam. 5. 15.

f And he had two other Sons called by the same Names, *v.* 8. but they were by differing Wives: and probably they were then distinguished by some Additional Clause or Title, which is here omitted, because it was now needless for us to know it: Or, the two first were dead before the two second were born, and therefore the Names of the deceased were given to these to preserve their Memory.

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and ‖ Eliada, and Eliphelet, nine *g*.

‖ Or, *Beeliada*, Ch. 14. 7.

g Obj. There are but seven mentioned, 2 *Sam.* 5. 14. &c. *Ans.* Two of them are omitted there, because they died very early, or were Inglorious, or died without issue: And here we have *all the Sons of David*, as it here follows, *v.* 9. which Clause is not added 2 *Sam.* 5.

9 *These were* all the sons of David, besides the sons of the concubines, and † Tamar their sister.

† 2 Sam. 13. 1.

10 And Solomons son *was* * Rehoboam, ‖ Abia his son, Asa his son, Jehoshaphat his son,

* 1 Kin. 11. 43. & 15. 6.
‖ *Abijam*, 1 Kin. 15. 1.

11 Joram his son, ‖ Ahaziah his son, Joash his son,

‖ Or, *Azariah*, 2 Chr. 22. 6. Or, *Jehoahaz*, 2 Chr. 21. 17.

12 Amaziah his son, † Azariah his son, Jotham his son,

† Or, *Uzziah*, 2 Kin. 15. 30.

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

‖ Or, *Jehoahaz*, 2 King. 23. 30.

15 And the sons of Josiah *were*, the first-born ‖ Johanan, the second † Jehoiakim, the third ‖ Zedekiah, the fourth Shallum *h*.

† Or, *Eliakim*, 2 King. 23. 34.
‖ Or, *Mattaniah*, 2 King. 24. 17.

h Of whom, at least under that Name, there is no mention in the History of the Reign of *Josiah*'s Sons, 2 *King.* 23, & 24. But in *Jerem.* 22. 11. there is mention of *Shallum the Son of Josiah King of Judah, which reigned instead of Josiah his Father*. Which most conceive to be the same who is otherwise called *Jehoahaz*, 2 *King.* 23. And this seems most probable, 1. From that Phrase, *he reigned instead of Josiah*; which implies that he immediately succeeded his Father; otherwise he would have been said to have reigned instead of his Brother, as *Zedekiah* is said to reign instead of *Jehojachim*, 2 *King.* 24. 17. because he was his next Successor. 2. From the Order of that Sermon or Discourse of *Jeremiah*, which was directed to *Zedekiah*, and his Servants, and People, as appears by *Jer.* 21. 1, 2, 11. & 22. 1, 2. whom he admonisheth by the Examples of the Kings his Predecessors, and of the Sentence of God concerning each of them, and that in order as they reigned; 1. Of *Shallum*, *v.* 11, &c. 2. Of *Jehojakim*, *v.* 18, &c. 3. Of *Jeconiah*, &c. Therefore *Shallum* is the same with *Jehoahaz*, who was the first King after *Josiah*, 2 *King.* 23. 31. 3. From the Nature of that Prophecy, *Jer.* 22. 11, 12. which best agrees to *Jehoahaz*, who was carried Captive not so far as *Babylon*, but onely to *Egypt* a very near Country, whence the People hoped that he would speedily and easily return, or be re-established in his Throne by the King of *Egypt*, in opposition to the King of *Babylon*. 4. Because *Jehoahaz* was one of *Josiah*'s younger Sons, as appears by comparing 2 *King.* 23. 31. 36. And this *Shallum* is here called his *fourth* Son.

16 And the sons of Jehoiakim, ‖ Jeconiah his son, Zedekiah his son *i*.

‖ Or, *Jehojachin*, 2 Kin. 24. 6. Or, *Coniah*, Jer. 22. 24.

i Not his Natural Son, for he was his Uncle, 2 *Kings* 24. 17. but his Legal Son, or his Successor, upon whom the Sons Right was devolved by vertue of that Law, *Numb.* 27. 8, 9, 10. and therefore it is not strange if he have the Name of *Son* with it. See the Notes on *Luke* 3. Or this was another *Zedekiah*; because it is improbable and without Example, that one and the same Man should be twice mentioned in the same Genealogy as the Son of two several Parents.

17 And the sons of Jeconiah; Assir *k*, † Salathiel * his son *l*.

† Heb. *Shealtiel*.
* Mat. 1. 11.

k Or, *of Jeconiah the Captive*, or *Prisoner*: which is added to shew that he begat his Son when he was Captive in *Babylon*, as it is noted, *Mat.* 1. 12. whither he was carried Captive, 2 *King.* 24. 17. *Obj.* It is said of this *Jechonias*, Jer. 22. 30. *Write this Man childless*. *Ans.* So he is called because he was an Unhappy Prince, and had no Son that succeeded him in the Throne, as the next words explain it. See more on that Place. *l* Either his Legal, or his natural Son: of which see the notes on *Jer.* 22. 30. & *Mat.* 1. 12. & *Luke* 3. 27.

18 Malchiram also, and Pedaiah *m*, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

m The Sentence seems to be short and imperfect, as is frequent in the *Hebrew* Language, and something is here understood, as, The Sons also of *Salathiel* were *Malchiram and Pedajah*, &c. as they gather from hence that the same *Zerubbabel* is called *the son* of *Pedajah*, *v.* 19. and *the son* (*i. e.*. the Grandson) *of Salathiel*, *Mat.* 1. 12. Or, *Malchiram* and the rest here named were the Sons of *Jeconiah*; and they are differing *Zerubbabels*, which are mentioned here *v.* 19. & *Mat.* 1. 12. & *Luke* 3. 27. of which see the Notes on those places.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei; and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister *n*:

n i. e. Sister to the two last named Sons of *Zerubbabel*, to wit, by both Parents; and therefore named before the other five, *v.* 20. who were her Brethren by the Father, but not by the Mother.

20 And Hashubah, and Ohel, and Berechiah, and Hazadiah, Jushab-hesed, five *o*.

o Either of *Zerubbabel*: or of *Meshullam*, as is gathered from hence that the Sons of *Hananiah* (Brother to *Meshullam*, *v.* 19.) are named, *v.* 21. and therefore those *v.* 20. are presumed to be the Sons of *Meshullam*. But that is no necessary Inference, for *Meshullam* possibly had no Sons, and therefore he passeth from him to *Hananiah*, *v.* 21.

21 And the sons of Hananiah, Pelatiah, and Jesajah: the sons of Rephajah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah *p*.

p All these Men, both Parents and their Sons here blended together, are mentioned as the Sons of *Hananiah*, and Branches of the Royal Stock.

22 And the sons of Shecaniah; Shemajah: and the sons of Shemajah; † Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six *q*.

† Ezra 8. 2.

q To wit, including the Father. But the *Hebrew* word, *Shishah*, which is rendred *six*, may be the proper Name of one of the Sons of *Shemajah*, who may be so called because he was the sixth Son.

23 And the sons of Neariah *r*; Elioenai, and † Hezekiah, and Azrikam, three.

† Heb. *Hizkijah*.

r Who alone is here mentioned, because his Elder Brethren probably died without Issue.

24 And

24 And the ſons of Elioenai *were*, Hodajah, and Eliaſhib, and Pelajah, and Akkub, and Johanan, and Dalajah, and Anani, ſeven.

CHAP. IV.

† Gen. 38. 29. & 46. 12. ‖ Or, *Chelubai*, Ch. 2. 9. Or, *Caleb*, Ch. 2. 18.

1 THe ſons *a* of Judah; † Pharez, Hezron, and ‖ Carmi, and Hur, and Shobal.

a i.e. The Poſterity: For onely *Pharez* was his immediate Son. But they are all mentioned here onely to ſhew *Shobals* Deſcent from *Judah*, of whom he intended to ſpeak more particularly.

‖ Or, *Haroch*, Ch. 2. 52.

2 And ‖ Reajah *b* the ſon of Shobal, begat Jahath, and Jahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathite *c*.

b Called *Haroch*, *ch.* 2. 52. of whom ſee there. *c* Of whom, ſee on *ch.* 2. 53.

3 And theſe *were of* the father of Etam *d*; Jezreel, and Iſhma, and Idbaſh: and the name of their ſiſter *was* Hazelelponi.

d Etam is the Name either of a Man, or of a Place: of which ſee below, *v.* 32. & 2 *Chron.* 11. 6. Whoſe Inhabitants deſcended from him. The Name of this Father is not here expreſſed.

4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſons of Hur, the firſt-born of Ephratah *e*, the father of Beth-lehem *f*.

e Either they are other Sons beſides thoſe mentioned *ch.* 2. or there is ſome variation in their Names, which is moſt frequent among the *Hebrews*, as hath been oft proved. *f* This Title is here given to the Father, and *ch.* 2. 51. to *Salma*, his Son, who had it either with, or after his Father. See the Notes on *ch.* 2. 51, 52.

† Ch. 2. 24.

5 And † Aſhur the father of Tekoa, had two wives, Helah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahaſhtari. Theſe *were* the ſons of Naarah.

7 And the ſons of Helah *were*, Zereth, and Jezoar, and Ethnan *g*.

g Underſtand here, *and Coz*, out of the beginning of the following Verſe. The like Ellipſes we have in the end of *v.* 13. and of *ch.* 7. *v.* 18.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the ſon of Harum.

‖ That is ſorrowful.

9 And Jabez *h* was more honourable than his brethren *i*: and his mother called his name ‖ Jabez, ſaying, becauſe I bare him with ſorrow.

h One of the Fathers of *the Families of Aharhel* laſt mentioned. *i* For Courage, and eſpecially for true and fervent Piety expreſſed in the following Petition.

† Heb. *If thou wilt*, &c. † Heb. *Do me.*

10 And Jabez called on the God of Iſrael *k*, ſaying, †Oh that thou wouldeſt bleſs me indeed *l*, and enlarge my coaſt *m*, and that thine hand might be with me *n*, and that thou wouldeſt †keep *me* from evil *o*, that it may not grieve me *p*. And God granted him that which he requeſted.

k When he was undertaking ſome great and dangerous Service. *l* I truſt not to my own or Peoples Valour, but only to thy Bleſſing and Help. *m* Drive out theſe Wicked and Curſed *Canaanites*, whom thou haſt commanded us to root out, and therefore I juſtly beg and expect thy Bleſſing in the Execution of thy Command. *n* To protect and ſtrengthen me againſt my Adverſaries. *o* Or, *work with* (for ſo the *Hebrew* Prefix *Mem* is ſometimes uſed, as *Cant.* 1. 2. & 3. 9. *Iſa.* 5. 7, 8.) *evil*, *i. e.* ſo reſtrain and govern it. *p* That it may not oppreſs and overcome me, which will be very grievous to me. The conſequent put for the antecedent; and more is underſtood than is expreſſed. He uſeth this Expreſſion in alluſion to his Name, which ſignifies *grief*, *q. d.* Lord, let me not have that Grief which my Name implies, and which my Sin deſerves.

‖ Or, *The City of Nahaſh.*

11 And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the Father of ‖ Irnahaſh. Theſe *are* the men of Rechah *q*.

q From theſe are ſprung the preſent Inhabitants of *Rechab*, a Town not elſewhere mentioned.

‖ Or, *Hathath and Meonothai*, who *begat*, &c.

13 And the ſons of Kenaz *r*; Othniel, and Seraiah, and the ſons of Othniel; ‖ Hathath *s*.

r The Son either of *Chelub*, *v.* 11. or of his Son *Eſhton*, *v.* 12. and the Father of *Jephunneh*, and conſequently *Caleb* Grandfather, *v.* 15. Whence *Caleb* is called a *Kenezite*, *Numb.* 32. 12. *s* Underſtand, *and Meonothai*, out of *v.* 14. See above on *v.* 7.

† Nehem. 11. 35. ‖ Or, Inhabitants *of the Valley*, &c. ‖ That is, *Craftſmen.*

14 And Meonothai begat Ophrah: and Serajah begat Joab, the father † of the ‖ valley *t* of ‖ Charaſhim, for they were Craftſmen.

t i. e. Of the Inhabitants of the Valley.

* Or, *Uknaz*

15 And the ſons of Caleb the ſon of Jephunneh; Iru, Elah, and Naam: and the ſons of Elah; *even Kenaz *u*.

u Another *Kenaz*, differing from that *Kenaz*, *v.* 13. Or, his Name might be *Uknaz*.

16 And the ſons of Jehaleleel *x*; Ziph, and Ziphah, Tiria, and Azareel.

x The Son of *Kenaz*, or *Uknaz* laſt mentioned.

17 And the ſons of Ezra *y were*, Jether, and Mered, and Epher, and Jalon: and ſhe bare *z* Miriam, and Shamma, and Iſhbah the father of Eſhtemoa.

y The Son of *Azareel* laſt named. *z* She, *i. e. Bithiah*, *bare* unto *Mered*, as may ſeem by comparing this with *v.* 18.

‖ Or, *the Jeweſs.*

18 And his wife *a* ‖ Jehudijah *b* bare Jered the father of Gedor, and Heber the father of Zocho, and Jekuthiel the father of Zanoah. And theſe *c* *are* the ſons of Bithiah the daughter of Pharaoh *d*, which Mered took.

a Either *Ezra's* Wife, or rather, another Wife of *Mered*. *b* Or, *the Jeweſs*, ſo called to diſtinguiſh her from his *Egyptian* Wife here following. *c* To wit, *Miriam*, and the reſt following, *v.* 17. *d* Either 1. of *Pharaoh* King of *Egypt*: For *Mered* might be a Perſon of great Eſtate and quality. Or this might be onely *Pharaohs* Illegitimate Daughter. Or, of ſome other *Egyptian* or *Iſraelite* called by that Name; which might eaſily happen upon divers occaſions.

‖ Or, *Jehudijah*, *mentioned before.*

19 And the ſons of *his* wife ‖ Hodiah *e*, the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.

e His third Wife.

20 And the ſons of Shimon *f were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſons of Iſhi *g were* Zoheth, and Ben-zoheth.

f Another Son of the Father of *Keilah*, mentioned *v.* 19. *g* ſon of *Tilon* laſt mentioned.

† Gen. 38. 1. 5.

21 The ſons of Shelah *h* † the ſon of Judah *were*, Er, the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linen, of the houſe of Aſhbea.

h Having treated of the Poſterity of *Judah* by *Pharez*, and by *Zare*, he now comes to his Progeny by *Shelah*, of whom ſee *Gen.* 38.

‖ Or, *But.*

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab *i*, and Jaſhubi-lehem. And, ‖ *theſe are* ancient things *k*.

i Which they ruled in the name and for the uſe and ſervice of the Kings of *Judah*, to whom *Moab* was Subject from *Davids* Time. Or, *who had poſſeſſions in Moab*: or, *who married Wives in Moab*. *k* The Sence is either, 1. Theſe Perſons and things were in Ancient Times; and therefore it is not ſtrange if now they be ſo little known. But that might have been with equal truth ſaid of divers other parts of this Account. Or, rather 2. But thoſe Bleſſed times and Things are long ſince paſt and gone. Our Anceſtors then had the Dominion over the Heathen, but their degenerate Poſterity are now Slaves to them in *Chaldea*, *Perſia*, &c. where they are employed as Porters or Gardiners, or in other ſervile Works.

23 Theſe *were* *l* the Potters, and thoſe that dwelt amongſt plants and Hedges: there they dwelt *m* with the King *n* for his work.

l Or rather, *theſe* are: for he ſeems to oppoſe their preſent Servitude to their former Glory, and to ſhew their low and mean Spirits that had rather tarry among the Heathen to do their Drudgery, than return to *Jeruſalem* to ſerve God and enjoy their Freedom. *m* Or, *tarried*, or now *dwell*; when their Brethren are returned. *n* Of *Babylon* or *Perſia*: Eſteeming it a greater Honour and Happineſs to ſerve that Earthly Monarch in the meaneſt Employments, than to ſerve the King of Kings in his Temple, and in his moſt Noble and Heavenly Work.

‖ Or, *Jemuel*, Gen. 46. 10. Exod. 6. 15.

24 The ſons of Simeon *o were* ‖ Nemuel, and Jammi, Jarib, Zerah, *and* Shaul,

o Theſe

o These are here joyned with *Judah*, because their Possession was taken out of *Judahs* Portion, *Jos.* 19. 1. This Account seems to differ from that, *Gen.* 46. both in the Number and Names of the Persons, which is not strange, considering how Customary it was amongst the *Hebrews* for one Person to have 2, or 3 Names given to him upon several occasions. And for *Ohad*, *Gen.* 46. 10. he may be omitted here, because he left no Posterity or Family after him, as the rest did.

25 Shallum his son *p*, Mibsam his son, Mishma his son.

p i. e. Son of *Shaul* last mentioned.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons, and six daughters: but his brethren had not many children, neither did all their family multiply, † like to the children of Judah *q*.

† Heb. *unto.*

q The Tribe of *Simeon* did not increase proportionably to the Tribe of *Judah* in which they dwelt; as appears by those two Catalogues, *Numb.* 1. 22. & 26. 14. Which is to be ascribed to Gods Curse upon them delivered by the Mouth of holy *Jacob*, *Gen.* 49. and signified by *Moses* his neglect of them when he Blessed all the other Tribes.

† Josh. 19. 2. 28 And they dwelt at † Beer-sheba *r*, and Moladah, and Hazar-shual.

r This, and the following Cities are mentioned, *Jos.* 9. 2. &c. with no great Alterations.

‖ Or, *Balah*, Josh. 19. 3. 29 And at ‖ Bilhah, and at Ezem, and at ‖ Tolad,

‖ Or, *Eltolad*, Josh. 19. 4. 30 And at Bethuel, and at Hormah, and at Ziklag,

‖ Or, *Hazar-susah*, Josh. 19. 5. 31 And at Beth-marcaboth, and ‖ Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David *c*.

c Either 1. of *Davids* Posterity; *i. e.* as long as the Kingdom of *Judah* lasted, or unto the Captivity of *Babylon*. But this seems not to be true; for *Simeon* was gone into Captivity with the rest of the Ten Tribes long before that time. Or rather 2. of *David* himself. And this may seem to be added, because some of these Cities though given to *Simeon* by *Joshua*, yet through the Sloth or Cowardize of that Tribe, were not taken from the *Philistins*, until *Davids* Time, who took some of them; and, the *Simeonites* having justly forfeited their Right to them by their neglect, gave them to his own Tribe. For it is evident concerning *Ziklag*, one of them, that it was in the *Philistins* Hands in *Davids* Time, and by them given to him, and by him annexed to the Tribe of *Judah*, 1 *Sam.* 27. 6.

‖ Or, *Ether*, Josh. 19. 7. 32 And their villages *were*, ‖ Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities.

‖ Or, *Bualath-beer*, Josh. 19. 8. 33 And all their villages that *were* round about the same cities unto ‖ Baal. These *were* their habitations, and ‖ their genealogy.

‖ Or, *they divided themselves by Nations among them.* 34 And Meshobah, and Jamlech *d*, and Joshah, the son of Amaziah.

d These and the rest here following are particularly mentioned for their Valiant and Successful Atchievements related *v.* 39, &c.

35 **And** Joel, and Jehu the son Josibiah, the son of Serajah, the son of Asiel.

36 And Elioenai, and Jaakobah, and Jeshohajah, and Asajah, and Adiel, and Jesimiel, and Benajah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedajah, the son of Shimri, the son of Shemajah.

† Heb. *coming.* 38 These *e* † mentioned by *their* names, *were* princes in their families: and the house of their fathers † increased greatly *f*.

† Heb. *brake out into a multitude.*

e Named *v.* 34, 35, 36, 37. *f* Which forced them to seek for new and lager Habitations.

39 And they went to the entrance of Gedor *g*, *even* unto the east side of the valley *h*, to seek Pasture for their flocks.

g To that Country that belongs to *Gedor*, or borders upon it: either that *Gedor*, *Jos.* 15. 58. or that called *Gederah*, *Jos.* 15. 36. *h* Of which see on 1 *Sam.* 17. 1, 52.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable: for they of Ham *i* had dwelt there of old *k*,

i i. e. The Posterity of that cursed *Ham*, either the *Arabians*: or the *Canaanites*, or *Philistins*, who descended from *Ham*, *Gen.* 10. 6. And accordingly these words contain a Reason, Either 1. to prove that the land was good; because the *Arabians*, who being wholly given to Pasturage, used to find out the Choicest Grounds, had formerly pitched their Tents there. Or, 2. Why they went and possessed this Place, because it was not in the Hands of their Brethren of *Judah*, but in the Possession of that People which they had Authority and Command to expell. *k i. e.* Had possessed it of old and hitherto. Or, *dwelt there before*, *i. e.* before they came and cast them out of their Possessions.

41 And these written by name, came in the days of Hezekiah king of Judah *l*, and smote their tents *m*, and the habitations that were found there, and destroyed them utterly unto this day *n*, and dwelt in their rooms: because *there was* pasture there for their flocks.

l But a little before their Captivity, which was in the sixth year of *Hezekiah*, 2 *Kings* 17. So their Joy in their new, and pleasant, and fruitful Possessions lasted but for a very little while. *m i. e.* The People dwelling in Tents: for so it seems these still did for the conveniency of Pasturage. *n i. e.* So as they could never after recover themselves.

• 42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir *o*, having † for their captains Pelatiah, and Neariah, and Rephajah, and Uzziel the sons of Ishi.

† Heb. *in the head of them*, Deut. 20. 9.

o Probably about the same time.

43 And they smote † the rest of the Amalekites *p* that were escaped, and dwelt there unto this day *q*.

† See 1 Sam. 15. 8. & 30. 17, 2 Sam. 8. 12.

p Not destroyed by *Saul*, or *David*, or his Successors. *q* Either 1. until the Captivity of the Ten Tribes. But that happening so speedily after this time, this expression may seem to be very improper and insignificant here. Or rather 2. until the *Babylonish* Captivity or the time next after it, when these books were written. For although the main Body of that Tribe dwelling in *Canaan* were carried into Captivity, yet this small Remnant of them having removed their Dwellings, and being planted in Mount *Seir*, which lay Southward from *Judah*, might possibly be continued and preserved in those Parts, when their Brethren were gone into Captivity.

CHAP. V.

1 NOw the sons of Reuben the first born of Israel, (for he *was* the first-born *a*, but forasmuch as he † defiled his fathers bed, his birthright *b* was given unto the sons of Joseph *c* the sons of Israel *d*: and the genealogy is not to be reckoned after the birth-right *e*.

† Gen. 35. 22. & 49. 4.

a These and the following words to *v.* 3. which are inclosed within a Parenthesis, seem to be inserted here as an Answer to a secret Objection, or as a Reason why *Reubens* Genealogy was not set down first, but *Judah's* was put before it, which is double, the first follows immediately, the other is in the last Clause of this Verse. *b i. e.* The Right of the First-born, which, although it contain in it something of Dominion, *Gen.* 27. 1. 32. which *Joseph* had in his own person, *Gen.* 49. Yet principally consisted in having a double Portion, as appears from *Deut.* 21. 17. which *Joseph* enjoyed both in his Person and in his Posterity, which had 2 Parts of twelve in *Canaan*. And it is *Josephs* Posterity which is here considered. *c Ephraim* and *Manasseh*, each having a distinct Portion. *d* This is added emphatically, because they were reputed and treated as if they had been the immediate Sons of *Jacob*: of which see *Gen.* 48. 5. *e* This is the second Reason, which sheweth both why *Reubens* Genealogy was not first mentioned; and if another Tribe was to be ranked before it, why that was *Judah*, and not *Joseph*, as it might seem most fit for the former Reason; because, saith he, the Order of their Genealogy was not to be ruled by the Birthright, but by an higher Priviledge, which was given to *Judah*, and which here follows.

2 For † Judah *f* prevailed above his brethren *g*, and *h* of him *came* the † chief ‖ ruler *i*, but *k* the birth-right *was* Josephs.)

† Gen. 49. 8, 10. Psal. 60. 7. & 108. 8. † Mic. 5. 2. Mat. 2. 6. ‖ Or, *Prince.*

f Not the Person (for so *Joseph* prevailed) but the Tribe of *Judah*. *g* Excelled the other Tribes in Number and Power, and especially in the following Priviledge. *h* Or, *for*, as the *Hebrew* vau is oft used. This being a Reason of the foregoing Assertion, or a Declaration wherein he did *prevail*. *i* The Government was by Gods Promise and Appointment to be seated chiefly and most durably in that Tribe, first in *David* and his Successors, and then in the Messiah, who *sprang out of Judah*, *Heb.* 7. 14. which was a far greater Priviledge than the Birth-right. Or, *as to the Ruler* (*i. e.* as to the Point of Dominion) he was *more than he*, or *preferred before him*, *i. e.* before *Joseph*, who is named in the very next clause, the pronoun being referred unto the following noun, which is frequent among the *Hebrews*, as *Psal.* 87. 1. & 105. 19. *k* Or, *although*, as *vau* is oft used; so this prevents or removes an Objection against *Judah's* Precedency taken from his Birth-right.

3 The

† Gen. 46. 9. Exod. 6. 14. Numb. 26. 5.

3 The ſons, *I ſay*, of † Reuben the firſt-born of Iſrael *were*, Hanoch and Pallu, Ezron, and Carmi.

4 The ſons of Joel *l*; Shemajah his ſon, Gog his ſon, Shimei his ſon.

l Who was the Son either of *Carmi* laſt mentioned: or rather of *Hanoch Reubens* Firſt-born, becauſe he and his were ſucceſſively Princes of this Tribe, as may be gathered from *v.* 6.

5 Micah his ſon, Reaja his ſon, Baal his ſon,

‖ Or, *Tiglath-pileſer*, 2 King. 15.29. & 16. 7.

6 Beerah his ſon, whom ‖ Tilgath-pilneſer king of Aſſyria, carried away *captive*, he *was* prince of the Reubenites.

7 And his brethren *m* by their families (when the genealogy of their generation was reckoned) *were* the chief *n* Jelel, and Zechariah.

m i. e. The other Sons of *Reuben* and their Poſterity. *n* Heb. *the head*, each was the Head of his Family.

‖ Or, *Shemajah.* ver. 4. * Joſh. 13. 15, 16.

8 And Bela the ſon of Azaz, the ſon of ‖ Shema, the ſon of Joel, who *o* dwelt in * Aroer, even unto Nebo, and Baalmeon.

o To wit, the *Reubenites*, all theſe here before mentioned, as appears both by the following Verſes, which relate to the whole Tribe; and by the Agreement of this Deſcription of their Inheritance with that, *Joſ.* 13. 15, 16.

9 And eaſtward he *p* inhabited unto the entring in of the wilderneſs from the river Euphrates *q*: becauſe their cattel were multiplied *r* in the land of Gilead.

p i. e. The Tribe of *Reuben*. *q* From *Jordan* and the Wilderneſs beyond it unto *Euphrates*. Or, *of the Wilderneſs* which lies *towards* or reacheth *to the River Euphrates*, namely, the great Wilderneſs of *Kedemoth*, *Deut.* 2. 26. which was extended far and wide towards *Euphrates*: for that was the Eaſtern Border of *Reubens* Poſſeſſion, and not *Euphrates*, to which their Habitation never reached. *r* Which forced them to enlarge their Habitation as far as they could Eaſtward towards *Euphrates*.

10 And in the days of Saul they made war *s* with the Hagarites *t*, who fell by their hand: and they dwelt in their tents *u* † throughout all the eaſt-*land* of Gilead *x*.

† Heb. *upon all the face of the eaſt.*

s The *Gaditts* and *Manaſſites* joyning with them in the War, *v.* 18, 19. *t* The *Iſhmaelites*, who dwelt in *Arabia* the Deſert. *u* The *Iſraelites* took poſſeſſion of their Lands and Tents or Houſes. *x* Which lay Eaſtward from the Land of *Gilead*.

11 And the children of Gad *who* dwelt over againſt them, in the land of * Baſhan unto Salcah, *were as followeth.*

* Joſh. 13. 11.

12 Joel the chief *y*, and Shapham the next, and Jaanai, and Shaphat in Baſhan *z*.

y The Prince of the Tribe or at leaſt of his Family, when they were numbred, to wit, in the days of *Jotham*, *v.* 17. *z i. e.* Who dwelt in the City of *Baſhan*. Others thus, Who abode in *Baſhan*, to defend the City and Country, when their Brethren went out to War againſt the *Hagarens*, *v.* 18.

13 And their brethren of the houſe of their fathers, *were*, Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *a are* the children of Abihail the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael; the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz:

a Theſe ſeven laſt named.

15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers *b*.

b This *Ahi* was the Head or Chief of the Houſes or Families either 1. of thoſe ſeven named, *v.* 13, or 2. of *Abdiel* and *Guni* laſt named, and of their Fathers.

† Heb. *daughters.* * Ch. 27. 29. † Heb. *their goings forth.*

16 And they *c* dwelt in Gilead *d* in Baſhan *e*, and in her † towns *f*, and in all the ſuburbs *g* of * Sharon *h*, upon † their borders *i*.

c i. e. The Children or Tribe of *Gad*. *d i. e.* In part of *Gilead*: for the *Reubenites* and *Manaſſites* dwelt in other parts of it, *Deut.* 3. 12, 13, 16. *e* In the Land of *Baſhan*, as it is ſaid *v.* 11. *Qu.* How come the *Gadites* to dwell in *Baſhan*, when all *Baſhan* is expreſly ſaid to be given to the half Tribe of *Manaſſeh*, *Deut.* 3. 13. & *Joſ.* 13. 29, 30? *Anſ.* *All Baſhan* is put for the greateſt Part of it by a Synecdoche very frequent in Scripture and all Authors; and ſo the *Gadites* might poſſeſs a Part of it. And thus both *Baſhan* and *Gilead* are uſed for Parts of them, *Joſ.* 17. 1. where it is ſaid of *Machir* a *Manaſſite*, that *he had Gilead and Baſhan*. And as it is unqueſtionably true that *Gilead* is taken ſometimes more largely for all the Land of the *Iſraelites* beyond *Jordan*, ſometimes more ſtrictly for that part of it which Borders upon Mount *Gilead*; of which ſee my Notes on *Joſ.* 17. 1. The like may be preſumed concerning *Baſhan*: and ſo in its ſtricteſt Sence it might be all given to the *Manaſſites*, and yet in its largeſt Sence might comprehend a Part of the Land belonging to the *Gadites*. *f i. e.* In ſome of her Cities and Towns. *g i. e.* In its Fields and Paſture grounds, 1 *Chron.* 27. 29. *h* Not that within *Jordan*, *Iſa.* 35. 2. but another without *Jordan*. *i* To wit, of *Gilead* and *Baſhan*. For *Gilead*, properly ſo called, or the greateſt Part of it, belonged to the *Reubenites*; and *Baſhan*, or the greateſt Part of it, to the *Manaſſites*; and ſo the *Gadites* (whoſe Habitation was between the *Reubenites* and *Manaſſites*) had thoſe Parts of both their Countries which were towards their Borders. Or, *unto their Borders*, *i. e.* as far as the Suburbs or Fields of *Sharon*, which were laſt mentioned, were extended.

17 All theſe were reckoned by Genealogies in the days of * Jotham king of Judah *k*, and in the days of † Jeroboam *l* King of Iſrael.

* 2 Kin. 15. 5 32. † 2 Kin. 14. 16. 28.

k Who reigning long, partly in his Fathers days, and partly by himſelf, 2 *Kings* 15. And being at leaſure as to Wars or Troubles, thought this a fit Seaſon to examine the ſtate of his People. *l* Either the ſecond of that Name, of whom ſee 2 *Kings* 13. 13, 14. Or rather the firſt *Jeroboam*; partly becauſe he is called ſimply *Jeroboam*, without any addition; which ſhews that he ſpeaks of the moſt Famous of the two: and partly becauſe this Work of taking an Account of the People doth far better agree to the Times of *Jeroboam* the Firſt, when the Kingdom of *Iſrael* was firſt erected and eſtabliſhed, and broken off from that of *Judah*, when it was neceſſary for *Jeroboam* to know his own Strength and the Numbers of his People, than to the Times of *Jeroboam* the ſecond, when the Kingdom of *Iſrael* was broken and near to its Ruine.

18 The ſons of Reuben, and the Gadite, and half the Tribe of Manaſſeh, † of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war, *were* four and forty thouſand ſeven hundred and threeſcore, that went out to the war.

† Heb. *ſons of valour.*

19 And they made war with the Hagarites, with * Jetur, and Nephiſh, and Nodab *m*.

* Gen. 25. 15. Ch. 1. 31.

m i. e. With the Poſterity of *Jetur*, &c. who were *Iſhmaelites*, appears from *Gen.* 25. 15.

20 And they were helped againſt them *n*, and the Hagarites were delivered into their hand, and all that *were* with them *o*: for they cried to God in the battel, and he was intreated of them, becauſe they put their truſt in him.

n To wit, By God, *v.* 22. who gave them extraordinary Courage and Succeſs. *o* Their Friends and Allies in this War.

21 And they † took away their cattel, of their camels fifty thouſand *p*, and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of † men an hundred thouſand *q*.

† Heb. *led captive.* † Heb. *ſouls of men*, as Numb. 31. 35.

p For Camels they were very numerous in *Arabia*, being uſed in War and for Burdens, &c. and being very patient of thirſt, and therefore moſt fit for thoſe hot and dry Countries. *q* Whom they took Priſoners, and either uſed as Slaves, or ſold them for ſuch.

22 For there fell down many ſlain, becauſe the war *was* of God *r*. And they *s* dwelt in their ſteads until the captivity *t*.

r God put them upon it, and mightily aſſiſted them in it. *s i. e.* That Party of theſe Tribes which went out to this War being 44760 men; or part of them by the conſent of the reſt. *t* Of which, 2 *Kings* 15. 29. and 17. 6.

23 And the children of the half-tribe of Manaſſeh *u*, dwelt in the land *x*: they increaſed from Baſhan, unto Baal-hermon, and Senir, and unto mount Hermon.

u Having diſcourſed of the *Reubenites*, *v.* 3, &c. and next of the *Gadites*, *v.* 11, &c. he now comes to the *Manaſſites*. *x i. e.* In their Land, to wit, in the Northern part of the land beyond *Jordan*.

24 And theſe *were* the heads of the houſe of their fathers, even Epher, and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, † famous men, *and* heads of the houſe of their fathers.

† Heb. *men of names.*

25 And they tranſgreſſed againſt the God of their fathers, and went a * whoring after the gods of the people of the land, whom God deſtroyed before them.

* 2 Kin. 17. 7.

26 And the God of Iſrael ſtirred up the ſpirit *y* of * Pul king of Aſſyria, and the ſpirit of Tilgath-pilneſer king of Aſſyria, and he carried them away,

* Kin. 15. 19.

(even the Reubenite, and the Gadite, and the half-tribe of Manaſſeh) and brought them unto * Halah, and Habor, and Hara, and to the river Gozan *z*, unto this day.

* 2 Kin. 17. 6. & 18. 11.

y He ſo governed his Counſels and Affections that he ſhould bring his Forces againſt this People rather than others. *z* Of which places ſee 2 *King.* 15. & 17.

CHAP. VI.

1 THe ſons of Levi; * ‖ Gerſhon, Kohath, and Merari.

* Gen. 46. 11. Exod. 6. 16. Ch. 23. 6. ‖ Or, *Gerſhom*, ver. 16.

2 And the ſons of Kohath; Amram, Izhar *a*, and Hebron, and Uzziel.

a Called alſo *Amminadab*, *v.* 22. compare *Exod.* 6. 21.

3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſons alſo of Aaron; * Nadab and Abihu, Eleazar, and Ithamar.

* Lev. 10. 1.

4 Eleazar begat Phinehas, and Phinehas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki begat Uzzi *b*,

b In whoſe days it was ſuppoſed that the High-Prieſthood was tranſlated from *Eleazars* Family to *Ithamars*, for ſome Cauſe now unknown, in whoſe line it continued for ſome Succeſſions.

6 And Uzzi begat Zerahiah, and Zerahiah begat Merajoth,

7 Merajoth begat Amariah, and Amariah begat Ahitub,

* 2 Sam. 8. 17.

8 And * Ahitub begat Zadok, and * Zadok begat Ahimaaz,

* 2 Sam. 15. 27.

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

* 2 Chr. 26. 16. † Heb. *in the houſe.* * 1 Kings 6. 2 Chron. 3.

10 And Johanan begat Azariah, (* he *it is* that executed the prieſts office *c* † in the * temple that Solomon built *d* in Jeruſalem.)

c So did all the reſt, but it is implied that he did it worthily, he filled his place and valiantly diſcharged his Office in *Uzziahs* time; of which ſee 2 *Chron.* 26. 17, &c. Or this, *he*, may relate to *Johanan*, otherwiſe called *Jehoiadah*, who is ſo highly commended for the good Service which he did to the Houſe of God and of the King: of whom ſee 2 *Kings* 11. *d* In *Solomons* Temple; ſo called to diſtinguiſh it from the ſecond Temple which was built or in building when theſe Books were written.

* See Ezra 7. 3.

11 And * Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat ‖ Shallum,

‖ Or, *Meſhullam*, Ch. 9. 11.

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

* Neh. 11. 11.

14 And Azariah begat * Serajah *e*, and Serajah begat Jehozadak,

e Who was ſlain by *Nebuchadnezzar* at *Riblah*, 2 *Kings* 25. 18, 21.

* 2 Kin. 25. 18.

15 And Jehozadak went *into captivity*, * when the LORD carried away Judah and Jeruſalem by the hand of Nebuchadnezzar.

* Exod. 6. 16. ‖ Or, *Gerſhon*, ver. 1.

16 The ſons of Levi; * ‖ Gerſhom, Kohath, and Merari *f*.

f This he repeats, as the Foundation of the following Genealogy of thoſe *Levites* who were not Prieſts.

17 And theſe *be* the names of the ſons of Gerſhon; Libni, and Shimei.

18 And the ſons of Kohath *were* Amram, and Izhar, and Hebron, and Uzziel.

19 The ſons of Merari; Mahli, and Muſhi. And theſe *are* the families of the Levites according to their fathers *g*.

g Who are diſtinguiſhed and named from their Fathers. And the following Catalogue is thought to contain the ſucceſſive Heads or Chiefs of their ſeveral Families until the Times of *David*, by whom they were diſtributed into ſeveral Ranks or Courſes.

20 Of Gerſhom; Libni his ſon, Jahath his ſon, * Zimmah his ſon *h*.

* Verſe 42.

h *i. e.* His Grandſon, by his Son *Shimei*, as appears from *v.* 42, 33. the Names of *Father* and *Son* being oft uſed in Scripture of more remote Progenitors or Succeſſors.

21 ‖ Joah his ſon, * Iddo his ſon, Zerah, his ſon, Jeaterai his ſon.

‖ Or, *Ethan*, Verſ. 42. * Or, *Adajah*, Verſ. 41.

22 The ſons of Kohath; ‖ Amminadab his ſon, Korah his ſon, Aſſir his ſon.

‖ Or, *Izhar*, Verſ. 2. 18.

23 Elkanah his ſon, and Ebiaſaph his ſon, and Aſſir his ſon,

24 Tahath his ſon, ‖ Uriel *i* his ſon, * Uzziah his ſon, and ‖ Shaul his ſon.

‖ *Zephaniah.* * *Azariah.*

i Called alſo *Zephaniah*, *v.* 36. where alſo *Uzziah* here following is called *Azariah*.

‖ *Joel*, Verſ. 36.

25 And the ſons of Elkanah *k*; * Amaſai, and Ahimoth.

* See *ver.* 35, 36.

k The Son of that *Korah* mentioned above, *v.* 22. as is manifeſt by *v.* 35, 36, 37. and by *Exod.* 6. 23, 24.

26 As for Elkanah *l*: the ſons of Elkanah; ‖ Zophai his ſon, and Nahath *m* his ſon,

‖ Or, *Zuph*, Ver. 35. 1 Sam. 1. 1.

l This was another *Elkanah* Son or Grandſon of the former *Elkanah*, and either the Son or Brother of *Ahimoth* laſt mentioned, or of *Amaſai*. *m* Called alſo *Toah*, *v.* 34. and *Tohu*, 1 *Sam.* 1. 1.

27 * Eliab his ſon, Jeroham his ſon, Elkanah *n* his ſon.

* Ver. 34. *Eliel.*

n The Father of the Prophet *Samuel*, 1 *Sam.* 1. 1. who therefore follows here.

28 And the ſons of Samuel; the firſt-born, ‖ Vaſhni, and Abiah.

‖ *Called alſo* Joel, *ver.* 33. & 1 Sam. 8. 2.

29 The ſons of Merari; Mahly, Libni his ſon, Shimei his ſon, Uzza his ſon,

30 Shimea his ſon, Haggiah his ſon, Aſajah his ſon.

31 And theſe *o are they* whom David ſet over the † ſervice *p* of ſong in the houſe of the LORD, after that the * Ark had reſt *q*.

† Heb. *hands.* * Ch. 16. 1.

o Whoſe Names here follow. *p* Heb. *the Hands. Hand* put for *Miniſtery* or *Service*, which is commonly performed by the Hand. Thus God is frequently ſaid to ſpeak or command things *by the Hand* (*i. e* the Miniſtery) of *Moſes*. Compare 2 *Chron.* 29. 27. *q* Which was in *Davids* Time, 2 *Sam.* 6. 17.

32 And they miniſtred before the dwelling-place of the tabernacle *r* of the congregation, with ſinging, until Solomon had built the houſe of the LORD in Jeruſalem: and *then* they waited on their office according to their order *s*.

r Or, *the Tabernacle of the Tent*, as the ſame *Hebrew* words are tranſlated, *Exod.* 39. 32. & 40 2, 6. *s* Which *David* had appointed by the Spirit, as it follows in this Book.

33 And theſe *t are* they that † waited with their children: of the ſons of the Kohathite; Heman a ſinger, the ſon of Joel, the ſon of Shemuel *u*,

† Heb. *ſtood.*

t To wit, *Heman* here mentioned; and *Aſaph*, *v.* 39. and *Ethan*, *v.* 44. *u* Or, *Samuel* the Prophet.

34 The ſon of Elkanah, the ſon of Jeroham, the ſon of Eliel, the ſon of ‖ Toah,

‖ Ver. 26. *Nahath.*

35 The ſon of ‖ Zuph, the ſon of Elkanah, the ſon of Mahath, the ſon of Amaſai,

‖ Or, *Zophai.*

36 The ſon of Elkanah, the ſon of ‖ Joel, the ſon of Azariah, the ſon of Zephaniah,

‖ Ver. 24. *Shaul. Uzziah. Uriel.*

37 The ſon of Tahath, the ſon of Aſſir, the ſon of * Ebiaſaph, the ſon of Korah,

* Exod. 6. 24.

38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.

39 And his brother *x* Aſaph (who ſtood on his right hand) *even* Aſaph the ſon of Berechiah, the ſon of Shimea,

x *Aſaph* is here called *Hemans Brother* both by birth, being of the ſame Tribe and Father, *Levi*; and by his Office and Employment, which was the ſame with his.

40 The ſon of Michael, the ſon of Baaſiah, the ſon of Melchiah,

41 The ſon of Ethni, the ſon of Zerah, the ſon of Adajah,

42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei,

43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi,

44 And their brethren the ſons of Merari, *ſtood* on the left hand: Ethan *y* the ſon of ‖ Kiſhi, the ſon of Abdi, the ſon of of Malluch,

‖ Or, *Kuſhajah.* Ch. 15. 17.

y Called

y Called also *Jeduthun*, 1 *Chron.* 9.16. 2 *Chron.* 35.15. and in the Titles of divers Psalms.

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *z were* appointed unto all manner of service of the tabernacle of the house of God.

z Such of them as had no skill in Singing were otherwise employed.

* Lev. 1. 9. * Exod. 30.7. 49 But *a* Aaron and his sons offered * upon the altar of the burnt-offering, and * on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

a Having mentioned the Work and Employment of the High-Priests, he briefly rehearseth the Names of the Persons who successively performed it.

50 And these *are* the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Merajoth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 Now these *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathite: for theirs was the lot *b*.

b Or, *this Lot* or Portion which here follows. Or, *the* first *Lot* as appears by the sequel.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities *c* of Judah, *namely*, Hebron *the city* of refuge, and Libna with her suburbs, and Jattir, and Eshtemoa, with their suburbs.

c Or, *out of the Cities*; the Hebrew *eth* being put for *meth*, as hath been oft noted.

‖ Or, *Holon*, Josh. 21.15. 58 And ‖ Hilen with her suburbs, Debir with her suburbs,

‖ Or, *Ain*, Josh. 21. 16. 59 And ‖ Ashan with her suburbs, and Beth-shemesh with her suburbs.

‖ Or, *Almon*, Josh. 21. 18. 60 And out of the tribe of Benjamin, Geba with her suburbs, and ‖ Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families, *were* thirteen cities *d*.

d Whereof 11 are here numbred, and two more added to them, *Jos.* 21. 13.

61 And unto the sons of Kohath, *which were* left *e* of the family of that tribe, *were cities given* out of the half tribe, *namely*, out of the half *tribe* of Manasseh, * by lot, ten cities *f*. * Josh. 21.5.

e Over and above the Priests who were of the same Family of *Kohath* and Tribe of *Levi*. f Or, *by lot*. (with a full Point, for there the Sense ends.) All their Cities were *ten cities*, as it is expressly said, *Jos.* 21. 26. Those words, *all their cities were*, are to be understood out of the former Verse; which is not unusual in the Holy Scripture. And so this sacred Writer explains himself, *v.* 66, &c. where eight of these Cities are named, whereof onely two are taken out of this half Tribe of *Manasseh*, *v.* 70. the other two being named, *Jos.* 21.21, &c. where these things are more plainly and fully declared.

62 And to the sons of Gershom *g* throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

g Understand here, *cities were given*, which is also understood *v.* 61, and expressed, *v.* 64.

63 Unto the sons of Merari *were given* by lot throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, * twelve cities. * Josh. 21.7,34.

64 And the children of Israel gave to the Levites *h* these cities *i* with their suburbs.

h i. e. To the Tribe of *Levi*, consisting of Priests and other *Levites*. i Which are numbred or named in this Chapter.

65 And they gave *k* by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by *their* names *l*.

k To wit, to those *Levites* of the Family of *Kohath* who were Priests, as appears both by *v.* 57, &c. where the Cities given to the *Aaronites* are said to be taken out of the Tribes here named, even out of *Judah*, (under which *Simeon* is comprehended, because his Lot lay within that of *Judah*) and *Benjamin*; and by the next Verse where the other *Kohathites* who were not Priests are called, *the Residue of the Families of the Sons of Kohath*, by way of distinction from those of them to whom this *v.* 65. relates. l Which are expressed by their Names above, *v.* 57, &c.

66 And *the residue* of the families of the sons of Kohath, had cities of their coasts *m* out of the tribe of Ephraim.

m Or, *of their borders*, *i. e.* of their Country contained within its Borders, as that word is oft used, as hath been noted before.

67 * And they *n* gave unto them *o of* the cities of refuge *p*, Shechem in mount Ephraim with her suburbs: *they gave* also Gezer with her suburbs. * Josh. 21.21.

n Either the *Ephraimites*: or rather the Children of *Israel*, as it is expressed *v.* 64. who gave part out of *Ephraim*, and part out of the half-tribe of *Manasseh*, as it here follows. But the *Ephraimites* could not give away any Cities belonging to the *Manassites*. o i. e. To the residue of the *Kohathites* last mentioned. p Or, *the cities* (i.e. the City: the plural Number used of one; of which frequent Examples have been given before, see *ch.* 7, 3, 12, 14.) *of refuge*. Or, *cities*, (the construct form being put for the absolute, of which there wants not Examples in the Hebrew Language) the City of *refuge*. As to the Names of these Cities, divers of them are differing from those Names which were given to them, *Jos.* 21.15. Nor is it at all strange that the Names of Places should be changed in so many hundreds of years as were between *Joshua* and this time. And to the Cities themselves, this is further to be observed, that they are dispersed among all the Tribes, partly that *Jacobs* Prophecy might be fulfilled concerning the scattering of *Levi*, *Gen.* 49.7. and partly that every Tribe might have Teachers among them, by whom they might be directed in, and quickned to the observation of Gods Laws, upon which their safety and happiness wholly depended.

68 And * Jokmeam with her suburbs, and Beth-horon with her suburbs, * *See* Josh. 21. 22, ad 35. *where many of these Cities have other names.*

69 And Ajalon with her suburbs, and Gath-rimmon with her suburbs.

70 And out of the half-tribe of Manasseh, Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs.

72 And out of the tribe of Issachar, Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs.

74 And out of the tribe of Asher, Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs.

76 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari, *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs.

78 And on the other side Jordan by Jericho, on the east-side of Jordan *were given* them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs.

79 Kedemoth also with her suburbs, and Mephaath with her suburbs.

80 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

CHAP. VII.

* Gen. 46.13. Numb. 26. 23. ‖ Or, *Phuvah.* *Job.*

1 NOw the ſons of Iſſachar *were*, * Tola, and ‖ Puah, Jaſhub *a*, and Shimron, four.

a Called by way of contraction, *Job*, *Gen.* 46. 13.

2 And the ſons of Tola; Uzzi, and Rephajah, and Jeriel, and Jahmai, Jibſam, and Shemuel, heads of their fathers houſe, *to wit*, of Tola: *they were* * 2 Sam. 24. 1, 2. valiant men of might in their generations, * whoſe number *was* in the days of David *b*, two and twenty thouſand and ſix hundred.

b When he numbred the People, 2 *Sam.* 24. 1, &c.

3 And the ſons *c* of Uzzi, Izrahiah: and the ſons of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, five *d*: all of them chief men.

c For, *the ſon*: for he names but one Son. *d* Including their father *Izrahiah*.

4 And with them by their generations, after the houſe of their fathers *were* bands of ſouldiers for war, ſix and thirty thouſand *men e*: for they had many wives and ſons.

e To wit, of the Poſterity of *Uzzi*, as the other 22600, *v.* 2. were the Poſterity of *Tohah*.

5 And their brethren among all the families of Iſſachar, *were* men of might, reckoned in all by their genealogies fourſcore and ſeven thouſand.

* Gen. 46. 21. 6 The ſons of * Benjamin; Bela, and Becher, and Jediael, three *f*.

f They were Ten, *Gen.* 46. 21. and five of them are named, *ch.* 8. 1. but here onely three are mentioned, either becauſe theſe were moſt Eminent for Courage or Fruitfulneſs; or becauſe the other Families were now extinct.

7 And the ſons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers *g*, mighty men of valour, and were reckoned by their genealogies, twenty and two thouſand and thirty and four.

g Each of them Head, or Chief, or Commander of that Houſe or Family from which he was deſcended, or to which he belonged. For it may ſeem by comparing this with *ch.* 8. 3, &c. that theſe were not the immediate ſons of *Bela*, but his Grandchildren deſcended each from a ſeveral Father; and their Fathers are here omitted peradventure, becauſe they were obſcure perſons, as their ſons are mentioned for their Eminency.

8 And the ſons of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.

9 And the number of them after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſons alſo of Jediael, Bilhan: and the ſons of Bilhan, Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarſhiſh, and Ahiſhahar.

11 All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſouldiers*, fit to go out for war *and* battel.

12 Shuppim alſo and Huppim *h*, the children ‖ Or, *Iri*, ver. 7. of ‖ Ir, *and* Huſhim, the ſons of ‖ Aher *i*. ‖ Or, *Ahiram*, Numb. 26. 38.

h Called *Muppim* and *Huppim*, *Gen.* 46. 21. alſo *Hupham* and *Shupham*, *Numb.* 26. 39. *i* But divers take the Hebrew word *aher* for a Common, not Proper, Name, and render the words thus, *another ſon*, or *the ſon of another* Family or Tribe, to wit, of *Dan*, as may be gathered 1. from *Gen.* 46. 23. where *Huſhim* is mentioned as the onely Son of *Dan*, where alſo the word *ſons* is uſed of that one Man, as it is here. 2. From the Clauſe of the next Verſe, *the ſons of Bilhah*, who was Mother both to *Dan* and *Naphtali*. 3. Becauſe otherwiſe the Genealogy of *Dan* is quite left out. 4. From the word *another*, which is uſed in the Hebrew Writers to deſign an Abominable thing which the Writer diſdained to mention; whence they call a Swine, which to him was a very unclean and loathſome Creature, *another thing*. And it muſt be remembred that the Tribe of *Dan* had made themſelves and their Memory Infamous and deteſtable by that groſs Idolatry, which began firſt and continued longeſt in that Tribe, *Judg.* 18. For which reaſon many Interpreters conceive this Tribe is omitted in the numbring of the ſealed Perſons, *Rev.* 7.

13 The ſons of Naphtali; Jahziel, and Guni, and Jezer, and * Shallum, the ſons *k* of Bilhah. * Gen. 46. 24. *Shillem.*

k i. e. The Grandchildren: for *Bilhah* was *Jacobs* Concubine, and Mother both to *Naphtali*, the Father of theſe laſt named Perſons, and to *Dan*. See on *v.* 12.

14 The ſons *l* of Manaſſeh; Aſhriel, whom ſhe bare *m*, (*but* his concubine the Aramiteſs bare Machir the father of Gilead *n*.

l i. e. Grandchildren, as *v.* 13. For both *Aſhriel* and *Zelophehad* were the Grandchildren of *Machir* Son of *Manaſſeh*, *Numb.* 26. 29, &c. and 27. 1. *m* To wit, his Wife, as may be thought, becauſe his *Concubine* is here oppoſed to her. Or, *whom he got*; for the Hebrew word *yalad* is ſometimes uſed of Mens begetting, as *Gen.* 5. 18, &c Compare *Pſal.* 2. 7. But theſe and the following words may be otherwiſe rendred according to the Hebrew Text, *whom his Concubine the Aramiteſs bare*, who *bare* him (which Ellipſes are very frequent in the Hebrew) for *meth*, of, or *by Machir*. So this was a differing *Aſhriel* from him named *Numb.* 26. 31. for that was *Gileads* Son, and this his Brother. *n* A Perſon ſo called, as is manifeſt from *v.* 17. & *Numb.* 26. 29.

15 And Machir took to wife *the ſiſter o* of Huppim, and Shuppim, whoſe ſiſters name *was* Maachah) and the name of the ſecond *p was* Zelophehad: and Zelophehad had daughters *q*.

o Which Word is here fitly underſtood out of the following Clauſe, where it is expreſſed, and ſhe is called *Maachah*, who alſo is called *the wife of Machir*, *v.* 16. *p* Of the ſecond Son or Grandſon of *Machir*; for ſo *Zelophehad* was, *Numb.* 26. 29, &c. Or, *Zelophehad* is here called *the ſecond*, becauſe he was the younger Brother of *Aſhriel*, who was the eldeſt Son of *Hepher*, the Son of *Gilead*, the Son of *Machir*. *q i. e.* Onely Daughters, and no Sons.

16 And Maachah the wife of Machir bare a ſon, and ſhe called his name Pereſh, and the name of his brother *was* Shereſh, and his ſons *were* Ulam and Rakem.

17 And the ſons of Ulam, * Bedan. Theſe *r* * 1 Sam. 12. 11. *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.

r To wit, *Aſhriel* and *Zelophehad* named, *v.* 14, 15. the Relative being here referred to the remoter Antecedent; as is frequent in the Hebrew.

18 And his ſiſter *s* Hammoleketh bare Iſhod, and Abiezer, and Mahalah *t*.

s i. e. Gileads Siſter. *t* Underſtand, *and Shemida*, out of the next Verſe.

19 And the ſons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 And the ſons of Ephraim; Shuthelah, and Bered his ſon *u*, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon,

u Either 1. the ſon of *Shutlah*; and ſo *Tahath the ſon of Bered*; and ſo the reſt, which make up ſeven ſucceeding Generations. Or, 2. the ſon of *Ephraim*, and ſo *Tahath* is *the ſon* not of *Bered*, but of *Ephraim*, and ſo forward. And thus all theſe were Brethren, and Sons or Grandchildren of *Ephraim* living together at one time with their Father. *Obj.* This cannot be, becauſe then *Ephraim* had two ſons called *Shuthelah*, and two called *Tahath*. *Anſ.* That might eaſily happen; either becauſe the firſt *Shuthelah* and *Tahath* were dead before the other two of thoſe Names were born; or becauſe two of them were *Ephraims* Sons, and two of them his Grandchildren called after their Uncles Names. For this is certain, the Name of *Sons* is promiſcuouſly uſed concerning immediate Children, and Grandchildren, and Great Grandchildren.

21 And Zabad his ſon, and Shutelah his ſon, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land, ſlew *x*, becauſe they came down to take away their cattel.

x This Hiſtory is not recorded elſewhere in Scripture, but it is in the Ancient Hebrew Writers, though mixed with many Fables. The *Philiſtins* (one of whoſe Cities this *Gath* was) and the Egyptians were next Neighbours; and in thoſe Ancient Times it was uſual for ſuch to make Inroads one into anothers Country, and to carry thence what Prey they could take; as we find both in Scripture

ture and in Profane Writers. And as the *Philiſtins* had probably made ſuch Inroads formerly into *Egypt*, and particularly into the Land of *Goſhen*, which was the utmoſt part of *Egypt* bordering upon the *Philiſtins* Land; ſo the Iſraelites might requite them in the like kind; and particularly the Children of *Ephraim* either preſuming upon their Numbers and ſtrength; or having poſſibly received the greateſt Injury from the *Philiſtins* in their laſt Invaſion, might make an Attempt upon the *Philiſtins* to their own great loſs; as is here related. And this ſeems to have happened a little before the Egyptian perſecution, and before the reign of that *new King* mentioned, *Exod.* 1.8. The *Philiſtins* are here called *the men of Gath*, either becauſe they were Subject to the King of *Gath*, as afterwards that People were; or becauſe they lived about *Gath*. And this Clauſe, *that were born in that land*, may be added emphatically as the motive which made them more reſolute and furious in their Fight with the Ephraimites, becauſe they fought in, and for their own Land, wherein all their wealth and concerns lay, and againſt thoſe that unjuſtly endeavoured to turn them out of their Native Country.

22 And Ephraim their father *y* mourned many days, and his brethren *z* came to comfort him.

y Either 1. that *Ephraim* of whom he ſpeaks *v.*20. whoſe ſons are here named. But that to many ſeems hard, eſpecially if theſe ſeveral *ſons* named *v.*20,21. be underſtood ſucceſſively, ſo as each Man be the Son of him who is named next and immediately before him, which ſeems moſt probable, for ſo here are 7 ſucceſſive Generations of *Ephraim*; which it is not likely that *Ephraim* lived toſee, for then he muſt have been near 200 years old. Although it is not neceſſary that the Perſons here ſaid to be ſlain, ſhould be that Generation which was laſt mentioned, but the Particle *whom* may belong to the other Sons of *Ephraim* of the Fourth, or Fifth, or Sixth Generation. Nor is the word, *whom*, in the Hebrew Text, which runs thus, *and the men of Gath*——*ſlew them*, *i. e.* the Sons of *Ephraim* in the general as they are expreſſed in the beginning of *v.*20. without reſpect to this or that particular Generation. And the relative Particle, *them*, may be referred not unto the Perſons laſt named, but unto ſome of the other and more remote perſons: this being a common Obſervation of Hebricians, that the Relative oft belongs to the remoter Antecedent. Or, 2. *Zabad* the Father of the three Perſons and Families laſt named, who might poſſibly have two Names, and be called both *Zabad* and *Ephraim*. Or rather the Name of *Ephraim* may be put patronymically (as the Learned ſpeak) for the Son and Succeſſor of *Ephraim*; who being now in *Ephraims* ſtead, the Head of the Tribe, as old *Ephraim* was in his Time, might well be called by the ſame Name. Thus *Iſaac* is put for his Son *Jacob* or *Iſrael*, *Amos* 7.9. and *Moſes* for the Sons of *Moſes*, *Pſal.*90. Title, and *David* for his Son *Rehoboam*, 1 *King.*12.6. and for Chriſt, *Jer.*30.9. *Ezek.* 34.23. and (as many think) *Abraham* for *Jacob Abrahams* Grandchild, *Act.* 7.16. And theſe words, *their father*, ſeem to be added by way of diſtinction, to ſhew that he meant not this of the old *Ephraim*, but of another, who was Father to the three Perſons ſaid to be ſlain, *v.*21. For if he had underſtood this of the firſt *Ephraim*, having called theſe *the ſons of Ephraim*, it might ſeem ſuperfluous and tautological to tell us that *Ephraim* was *their father*. *z i. e.* His Kinſmen, as that word is frequently uſed.

23 And when he went in to his wife, ſhe conceived and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *a was*, Sherah, who built *b* Beth-horon the nether, and the upper, and Uzzenſherah.)

a i. e. His Grandchild or Great Grandchild; for ſuch are oft called *ſons* or *daughters* in Scripture. *b i. e.* Rebuilt or repaired: which poſſibly ſhe did *in Joſhua's* time. And this work may be aſcribed to her, becauſe theſe works are done either by her deſign or contrivance; or by her inſtigation and influence upon her Huſband and Brethren who did it.

25 And Rephah *was* his ſon, alſo Rezeph, and Telah his ſon, and Tahan his ſon.

26 Laadan his ſon, Ammihud his ſon, Eliſhama *c* his ſon.

c The Head of the Tribe of *Ephraim* in the Wilderneſs, *Num.* 1.10.

‖ Or, *Nun*, Numb. 13.8.

27 ‖ Non his ſon, Jehoſhuah his ſon.

† Heb. *daughters.*

28 And their poſſeſſions *d* and habitations *were* Beth-el *e*, and the † towns thereof, and eaſt-ward * Naaran, and weſt-ward Gezer, with the † towns thereof, Shechem alſo and the towns thereof, unto ‖ Gaza *f* and the towns thereof.

* Joſh. 16.7.

† Heb. *daughters.*

‖ Or, *Ad-azza.*

d i. e. The Portion allotted to the Tribe of *Ephraim*. *e* Which ſtood in the Border of *Benjamin*, but belonged to *Ephraim*. *f* Not that of the Philiſtins, which belonged to another Tribe and was remote from *Ephraim*, but another of the ſame Name. Or rather *Ad-azza*, as it is in the Margent of our Bible; the Particle, *ad*, here rendred *unto*, being a part of the Name; for why ſhould *unto* be put to this Town which is not put to any of the other?

* Joſh. 17.7.

29 And by the borders of the children of * Manaſſeh, Beth-ſhean and her towns, Tannach and her towns, * Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph *g*, the ſon of Iſrael.

* Joſh. 17.11.

g i. e. Of *Ephraim*, *Joſephs* eldeſt Son, who is ſometimes called *Joſeph*, as hath been noted before.

30 * The ſons of Aſher: Imnah, and Iſhuah, and Iſhuai, and Beriah, and Serah their ſiſter.

* Gen.46.17.

31 And the ſons of Beriah,; Heber, and Malchiel who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their ſiſter.

33 And the ſons of Japhlet, Paſach, and Bimhal, and Aſhvath. Theſe *are* the children of Japhlet.

‖ Or, *Shomer*, ver. 2.

34 And the ſons of Shamer ‖; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the ſons of his brother *h*, Helem, Zophah, and Imnah, and Sheleſh, and Amal.

h Brother either of *Shamer* the eldeſt, namely *Hotham*: or of *Aram* laſt mentioned.

36 The ſons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah:

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera:

‖ Or, *Ir*, ver. 37

38 And the ſons of Jether ‖; Jephunneh, and Piſpah, and Arah.

39 And the ſons of Ulla *i*; Arah, and Haniel, and Reziah.

i Another Son of *Jether*, as may be gathered by the courſe of the Genealogy, though he be not expreſſed with his Brethren, *v.* 38. See the like defect *v.* 18, & 34.

40 All theſe *were* the children of Aſher, heads of *their* fathers houſe, choice *and* mighty *men* of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war, *and* to battel, *was* twenty and ſix thouſand men.

CHAP. VIII.

1 NOw Benjamin *a* begat * Bela *b* his firſt-born, Aſhbel the ſecond, and Aharah the third.

* Gen. 46.21. Numb. 26.38.

a He had ſpoken ſomething of this Tribe before, *ch.* 7.6. but now he treats of it again and that more fully and exactly; partly for *Sauls* ſake who was of their Tribe; and partly becauſe this Tribe adhered to *David* and the Kingdom of *Judah*, and went with *Judah* into *Babylon*; and now were returned from thence in greater Numbers than the other Tribes, except *Judah*. *b* So called by *Moſes*; but the Names of the reſt vary from thoſe in *Moſes*: either becauſe the ſame Perſon had two ſeveral Names, as hath been oft noted: or becauſe theſe were not the immediate ſons of *Benjamin*, but his Grandchildren here mentioned in their Parents ſtead, poſſibly becauſe they were more Eminent than their Parents.

2 Nohah the fourth, and Rapha the fifth.

‖ Or, *Ard*, Gen. 46.21.

3 And the ſons of Bela, *were* ‖ Addar, and Gera, and Abihud,

4 And Abiſhua, and Naaman, and Ahoah,

‖ Or, *Shupham*, Num. 26.39.

5 And Gera, and ‖ Shephuphan, and Huram.

* Chap. 2.52.

6 And theſe *c are* the ſons of Ehud: theſe are the heads of the fathers of the Inhabitants of Geba *d*, and they removed them *e* to * Manahath:

c Either thoſe three laſt mentioned; or rather theſe following, *v.*7. becauſe he here ſpeaks of them who were *removed*; and they are ſaid to be *removed*, *v.*7. He deſcribes the Sons of *Benjamin* by the Places of their Habitation without an exact Account of their Parents; becauſe their Genealogies were broken by that almoſt total Extirpation of this Tribe, *Judg.* 20. *e* Either their Fathers or their Heads and Superiours removed them: or they removed themſelves; either becauſe they were too numerous for that Place: or becauſe they deſired to change their Habitation, and hoped it would be for the better, and judged *Manahath* a more convenient Place.

7 And Naaman, and Ahiah, and Gera, he *f* removed them, and begat Uzza, and Ahihud *g*.

f Either 1. Their Father: Or, 2. *Gera* laſt mentioned, who, it ſeems, was the Chief Counſellor or Promoter of this work. *g* When he was ſeated in *Manahath*.

8 And Shaharaim begat *children* in the country of Moab *h*, after he *i* had ſent them away. Huſhim and Baara *were* his wives *k*.

h Whither

b Whither he had removed himſelf either at the ſame time when *Elimelech* did, *Ruth* 1.1, &c. or upon the ſame or like Occaſion. *i Ehud* or *Gera* laſt mentioned. *k* Others joyn theſe words with the former and render the Place thus, *after he had ſent them* (to wit, his Sons) *away*, with *Huſhim and Baara his wives*, *i.e.* as he alſo ſent his Wives away from him. Which may be here mentioned as a Brand upon him, to ſhew that he was without natural Affection to his Wives and Children. And it ſeems the more probable that he divorced them, becauſe we find him married to another Wife, *v.* 9.

9 And he begat of Hodeſh his wife, Jobab, and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachiah, and Mirma. Theſe *were* his ſons, heads of the fathers.

11 And of Huſhim he begat Ahitub, and Elpaal.

12 The ſons of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod *l* with the towns thereof.

l Of which ſee *Ezr.* 2.33. *Nehem.* 7.37. & 11.35.

13 Beriah alſo and Shema, who *were* heads of the fathers of the inhabitants of Ajalon *m*, who drove away the inhabitants of Gath *n*.

m A Place formerly belonging to the Tribe of *Dan*, *Joſ.* 19.42. but after the return from *Babylon* poſſeſſed by the *Benjamites*, becauſe both *Dan* and the reſt of the ten Tribes were yet for the generality of them in Captivity and but few of them returned. *n* Either 1. at that time when they made ſuch a Slaughter among *Ephraims* Children, *ch.* 7.21. and were poſſibly purſuing their Victory, till they were driven back by theſe *Benjamites* who came to the Succour of their Brethren. Or, 2. Now when they were returned from the Captivity, and found the Men of *Gath* poſſeſſed of *Ajalon*. Or, 3. at ſome other time not mentioned in Scripture.

14 And Ahio, Shaſhak, and Jerimoth,

15 And Zebediah, and Arad, and Ader,

16 And Michael, and Iſpah, and Joha, the ſons of Beriah,

17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,

18 Iſhmerai alſo, and Jezliah, and Jobab, the ſons of Elpaal.

19 And Jakim, and Zichri, and Zabdi,

20 And Elionai, and Zilthai, and Eliel,

21 And Adajah, and Berajah, and Shimrath, the ſons of ‖ Shimhi.

‖ Or, *Shema*, ver. 13.

22 And Iſhpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedejah, and Penuel, the ſons of Shaſhak.

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Jareſiah, and Eliah, and Zichri, the ſons of Jeroham,

28 Theſe *were* heads of the fathers by their generations, chief *men*. Theſe *o* dwelt in Jeruſalem.

o All theſe named from *v.* 14. to this place.

29 And at Gibeon *dwelt* the ‖ father of Gibeon *p* (whoſe * wives name *was* Maacha:)

‖ Called *Jehiel*, Ch. 9.35. * Chap. 9.35.

p i. e. The Chief, or Ruler of the Benjamites dwelling there.

30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab,

31 And Gedor, and Ahio, and ‖ Zacher.

‖ Or, *Zechariah*, Ch. 9.37.

32 And Mikloth begat ‖ Shimeah. And theſe alſo dwelt with their brethren *q* in Jeruſalem, over againſt them *r*.

‖ Or, *Shimeam*, Ch. 9.38.

q i. e. With thoſe other Benjamites ſpoken of *v.* 28. *r* In ſome ſtreet or part of *Jeruſalem*, which was over againſt that where their Brethren dwelt.

33 And * Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab, and ‖ Eſhbaal.

* 1 Sam. 14.51.

‖ Or, *Iſh-boſheth*, 2 Sam. 2.8.

34 And the ſon of Jonathan, *was* ‖ Merib-baal, and Merib-baal begat * Micah.

‖ Or, *Mephiboſheth*, 2 Sam. 4.4. * 2 Sam. 9.12.

35 And the ſons of Micah, *were* Pithon, and Melech, and ‖ Tarea, and Ahaz.

‖ Or, *Tathrea*, Ch. 9.41.

36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri, and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his ſon, Eleaſa his ſon, Azel his ſon,

38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel.

39 And the ſons of Eſhak his brother, *were* Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam were mighty men of valour, archers *s*, and had many ſons, and ſons ſons, an hundred and fifty. All theſe *are* the ſons of Benjamin.

s Heb. *That tread the bow*; For the Bows of Steel, which theſe uſed, required great ſtrength to bend them; which therefore they did by treading the Bow with their Feet, and pulling the String with both their Hands.

CHAP. IX.

1 SO all Iſrael were reckoned by genealogies: and behold, they *were* written in the book of the Kings of Iſrael and Judah *a*, *who b* were carried away to Babylon for their tranſgreſſion.

a Not in that Sacred and Canonical Book ſo called, but (as hath been oft obſerved before) in the Publick Records, wherein there was an Account of that King and Kingdom, and of the ſeveral Families in it according to their Genealogies. *b i. e.* Which Tribe or People of *Judah* laſt mentioned.

2 Now the firſt inhabitants *c that dwelt* in their poſſeſſions, in their cities *d*, *were* the Iſraelites *e*, the prieſts, Levites *f*, and the Nethinims *g*.

c The firſt after the Return from *Babylon*. *d i. e.* That took poſſeſſion of their own Lands and Cities, which had been formerly allotted to them; but of late years had been taken from them for their Sins, and poſſeſſed by other People. *e i. e.* The Common People of *Judah* and *Iſrael*, called here by the general name of *Iſraelites*, which was given to them before that unhappy Diviſion of the two Kingdoms, and now is reſtored to them when the *Iſraelites* are united with the Jews in one and the ſame Commonwealth, that ſo all the Names and Signs of their former Diviſion might be blotted out. And although the generality of the ten Tribes were yet in Captivity, yet divers of them were now returned, either ſuch as had long before the Captivity fled to *Jeruſalem* to worſhip God, and joyned themſelves with *Judah*, as thoſe 2 *Chron.* 11. 16. and others: Or ſuch as, upon *Cyrus* his general Proclamation aſſociated themſelves and returned with thoſe of *Judah* and *Benjamin*. *f* Theſe took poſſeſſion of the Cities or Places belonging to them, as they had need and opportunity. *g* A certain Order of Men, either *Gibeonites* or others joyned with them, devoted to the ſervice of God and of his Houſe, and of the Prieſts and Levites; who, that they might attend upon their work without diſtraction, had certain Places and Poſſeſſions given to them; which they are now ſaid to repoſſeſs.

3 And in * Jeruſalem dwelt of the children of Judah and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh *h*.

* Nehem. 11.1.

h i. e. Some of each of theſe Tribes, either ſuch as offered themſelves; or ſuch as were choſen by Lot; ſee *Nehem.* 11.1,2.

4 Uthai, the ſon of Ammihud *i*, the ſon of Omri, the ſon of Imri, the ſon of Bani, of the children of Pharez the ſon of Judah.

i That there is ſo great a diverſity of Names between this Catalogue and that *Nehem.* 11. may be aſcribed to two cauſes, firſt to the Cuſtom of the Hebrews, who uſed very frequently to give two or three ſeveral Names to one perſon: And ſecondly, to the change of Times; for here they are named who came up at the firſt Return; but many of thoſe in *Nehemiah* might be ſuch as returned afterward, and came and dwelt either in ſtead of the Perſons here named, who might be then dead or gone from *Jeruſalem*, or with them.

5 And of the Shilonites *k*, Aſajah *l* the firſt-born, and his ſons.

k Or, *Shelanites*, as they are called from *Shelah*, *Numb.* 26.20. *l* Called alſo *Maaſeiah*, *Nehem.* 11.5.

6 And of the ſons of Zerah; Jeuel, and their brethren, ſix hundred and ninety.

7 And of the ſons of Benjamin; Sallu the ſon of Meſhullam *n*, the ſon of Hodaviah, the ſon of Haſenuah.

n Who is mentioned, but deſcribed by other Parents, *Neh.* 11.7. or at leaſt by perſons under other Names. Poſſibly theſe were his more immediate, and thoſe his more remote Parents: or he might be born of one, and adopted by another. For this is certain, Men

are

are ſometimes in Scripture called the Sons of thoſe who adopted them, or whoſe Right of Inheritance fell to them.

8 And Ibnejah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shophatiah, the ſon of Reuel, the ſon of Ibnijah;

9 And their brethren according to their generations, nine hundred and fifty and ſix *o*. All theſe men *were* chief of the fathers in the houſe of their fathers.

o They are reckoned but 928. in *Neh.* 11.8. either becauſe there he mentions onely thoſe that were by Lot determined to dwell at *Jeruſalem*, to whom he here adds thoſe who freely offered themſelves to it; ſee *Neh.* 11.1,2. becauſe ſome of the perſons and Families firſt placed there were dead or extinguiſhed, or elſe removed from *Jeruſalem* upon ſome emergent Occaſion.

10 And of the prieſts; Jedajah, and Jehojarib, and Jachin,

11 And Azariah *p* the ſon of Hilkiah *q*, the ſon of Meſhullam, the ſon of Zadok, the ſon of Merajoth, the ſon of Ahitub, the ruler of the houſe of God *r*.

p The ſame called *Seraiah*, *Nehem.* 11.11. *q* Either of him in *Joſiahs* time, 2 *Kin.* 22.8. or rather another of the ſame Name. *r* Or, *a ruler* in *the houſe of God*: Not the High-Prieſt, who was *Ezra*, *Ezr.* 3.8. but a Chief Ruler under him; either *the ſecond Prieſt*, as ſuch are called, *Numb.* 3.32. or the Head of one of the 24. Families or Courſes of the Prieſts.

12 And Adaiah the ſon of Jeroham, the ſon of Paſhur *s*, the ſon of Malchijah, and Maaſiah the ſon of Adiel, the ſon of Jahzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer.

s i. e. His Great Grandſon, as appears from *Neh.* 11.12,13.

13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore, † very able men *t* for the work of the ſervice of the houſe of God.

† Heb. *mighty men of valour.*

t Heb. *mighty men of valour*: Which is here noted as an excellent Qualification for their Place; becauſe the Prieſts might meet with great Oppoſition and Difficulty in the Faithful diſcharge of their Office, in the Execution of the Cenſures upon all impure perſons without Exception, and in preſerving Sacred things from Violation by the Touch of Forbidden Hands. Of which ſee an Eminent Inſtance in *Azariah*, 2 *Chron.* 26.17, &c.

14 And of the Levites; Shemajah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari.

15 And Bakbakkar, Hereſh, and Galal: and Mattaniah the ſon of Micah, the ſon of Zichri, the ſon of Aſaph.

16 And Obadiah the ſon of Shemajah, the ſon of Galal, the ſon of Jeduthun: and Berechiah the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Netophathite *u*.

u Or, *Netophathites*; which were in *Judah*, *ch.* 2. 54. • Here they now dwelt, either becauſe their proper Cities were not yet built: or becauſe they were not yet numerous enough to repleniſh them.

17 And the Porters *x were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren. Shallum *was* the chief.

x Whoſe Office it was to keep all the Gates of the Temple, that no unclean Perſon or Thing might enter into it.

18 (Who hitherto *waited* in the kings gate *y* eaſtward) They were porters in the companies *z* of the children of Levi.

y In the Eaſt-gate of the Temple, which was ſo called, either becauſe it was the Chief and moſt Magnificent of all the Gates: or becauſe the Kings of *Judah* uſed to go to the Temple through that Gate, 2 *King.* 16.18. Compare *Ezek.* 44.1,2. Under this Gate he comprehends all the reſt, which alſo were guarded by theſe Porters. *z* Or, *according to the companies*, or *orders*, or *courſes*, *i. e.* They kept the Gates ſucceſſively according to that Method into which themſelves and the reſt of their Brethren the Levites were diſtributed, for the more convenient management of their ſeveral Offices; among which this of the Porters was one.

19 And Shallum the ſon of Kore, the ſon of Ebiaſaph, the ſon of Korah, and his brethren (of the houſe of his father) the Korhites *were* over the work of the ſervice, keepers of the † gates of the tabernacle *a*: and their fathers *b being* over the hoſt of the LORD *c*, *were* keepers of the entry *d*.

† Heb. *threſholds.*

a Or, *who were*, to wit, *in time paſt*, which is expreſſed in a like caſe, *v.* 20 when the Tabernacle was ſtanding, before the Temple was built. *b* The *Kohathites*, of whom ſee on *Numb.* 4.4. *c* Or, *with* (as this Hebrew Particle is oft uſed) *the hoſt*, &c. *i. e.* when the Iſraelites were in the Wilderneſs encamped in a Military manner round about the Tabernacle, with, or among whom theſe were then placed. *d i. e.* Of the Vail by which they entred into the Tabernacle; which he calls the *entry* diſtinctively, becauſe then there were no Gates. The meaning is, That all things were now reſtored to their Primitive Order and Inſtitution; and the ſeveral Perſons took thoſe Places and Offices upon them, which their Anceſtors had before them.

20 And * Phinehas the ſon of Eleazar was the ruler over them *e* in time paſt, *and* the LORD *was* with him *f*.

* Num. 31. 6.

e i. e. Over all the Porters and other Levites and Prieſts before mentioned. *f* To direct, and aſſiſt, and bleſs him in the diſcharge of his Place. Which ſeems here related to encourage his Succeſſor, and conſequently all the Prieſts and Levites of this time to go on couragiouſly and reſolutely in their Work, not doubting but God will ſtand by them as he had done by their Fathers.

21 *And* Zechariah the ſon of Meſhelemiah, *was g* porter *h* of the door of the tabernacle *i* of the congregation.

g To wit, in the time of *David*, as the following verſe ſheweth. See *ch.* 26.1,2. & 27.2. *h i. e.* Chief Porter. *i i. e.* Of the Door which led out of the Prieſts Court into the Tabernacle in which the Ark was placed, 2 *Sam.* 6.17.

22 All theſe *which were* choſen to be porters in the gates, *were* two hundred and twelve. Theſe were reckoned, by their genealogy in their villages *k*: whom * David and Samuel the * ſeer † did ordain *l* in their ‖ ſet office *m*.

* Ch. 26. 1, 2.
* 1 Sam. 9. 9.
† Heb. *founded.*
‖ Or, *truſt.*

k Where their uſual Reſidence was, and whence they came to *Jeruſalem* in their Courſes. *l* In the times of the Judges there was much Diſorder and Confuſion both in the *Jewiſh* State and Church, and the *Levites* came to the Tabernacle promiſcuouſly and as their Inclinations or occaſions brought them. But *Samuel* the beſt of Judges, having ſome proſpect and good hopes of deliverance from their Enemies, and of an happy ſettlement of the Iſraeliſh Church and Nation; and obſerving that the *Levites* were greatly increaſed, he began to think of eſtabliſhing ſome Order among the Levites in their Miniſtration about the Tabernacle. And theſe Intentions of his probably were communicated by him to *David*, who after *Samuels* death and his own peaceable Settlement in his Throne, revived and perfected *Samuels* Deſign, and took care to put it in execution. *m* Heb. *in their faith* or *faithfulneſs*, *i. e.* Either 1. in their Office, which is called *faithfulneſs*, becauſe this is required in that Office. Or, 2. in the Faithful diſcharge of their Duty, and in obedience to the Will of God ſignified to them by Revelation or *by the Spirit*, as it is ſaid of *David*, 1 *Chron.* 28.12. which they received by Faith, and accordingly deſigned, and *David* executed it. And ſo this is added to ſhew that this was no Humane Invention, as ſome might conceive, but a Divine Appointment, to which all ought to ſubmit.

23 So they and their children had the overſight *n* of the gates of the houſe of the Lord, *namely*, the houſe of the tabernacle *o*, by wards *p*.

n To wit, in *Davids* time. *o* This is added to explain what he means by the Houſe of the Lord, not that Tabernacle which *David* had ſet up for the Ark; but that more ſolemn Tabernacle, which *Moſes* had made by Gods expreſs Command and moſt particular direction; which in *Davids* time was at *Gibeon*; in which God was and would be worſhipped untill the Temple was built. See 1 *King.* 3.2, &c. 2 *Chron.* 1.3,5, &c. *p i. e.* By Turns or Courſes, each of them at his Gate and in his appointed Time.

24 In four quarters were the porters *q*: toward the eaſt, weſt, north, and ſouth.

q i. e. The Chief-Porters, as this is explained, *v.* 26.

25 And their brethren *which were* in their villages, *were* to come *r* after ſeven days *s*, from time to time with them *t*.

r From their ſeveral Villages to the Place of Worſhip. *s* Every Sabbath or ſeventh day the Courſes were changed, and the New Commers were to tarry till the next Sabbath-day. See 2 *Kin.* 11.5, 7, 9. *t i. e.* To be with them, *i. e.* with the Chief Porters who always abode in the Place of Gods Worſhip, and to miniſter to them.

26 For these Levites, the four chief porters, were in *their* ‖ set office *u*; and were over the ‖ chambers and treasuries *x* of the house of God.

‖ Or, *trust.*
‖ Or, *storehouses.*

u i.e. These were constantly upon the place and in the execution of their Office, that so they might oversee and direct the Inferiour Porters in their work. Or, as others render the words, agreeably to the Hebrew Text, *For these* (i. e. *their brethren, v.* 25.) *were under the charge* or *committed to the trust of the four chief Porters, who* also *were Levites*, as their Brethren were; whereas the Chief of all of them was a Priest. Either way these words contain a Reason of what was said, *v.* 25. why the rest were to come to these and to be with them. *x* In which the Sacred Utensils and other Treasures belonging to the Temple were kept.

27 And they lodged round about the house of God *y*, because the charge *was* upon them, and † the opening thereof every morning *pertained* to them.

† Heb. *they were over the key.* So Gr.

y Therefore they were obliged to constant Residence in the Place; and were not permitted to dwell in the Villages, as their Brethren were.

28 And *certain* of them had the charge of the ministring vessels, that they should † bring them in and out by tale.

† Heb. *bring them in by tale, and carry them out by tale.*

29 *Some* of them also *were* appointed to oversee the vessels, and all the ‖ instruments of the sanctuary, and the fine flour, and the wine, and the oyl, and the frankincense, and the spices.

‖ Or, *vessels.*

‖ Or, *But.*
* Exod. 30. 23.

30 And ‖ *some* of the sons of the priests made * the oyntment of the spices *z*.

z This is added to prevent a mistake, and to shew that although the Levites were intrusted with the keeping of this Ointment, yet none but the Priests could make it. See *Exod.* 30. 22, &c.

31 And Mattithiah, *one* of the Levites (who *was* the first-born of Shallum the Korhite) had the ‖ set office over the things that were made ‖ in the pans *a*.

‖ Or, *trust.*
‖ Or, *on flat plates*, or, *slices:*

a i.e. Was to take care that Fine Flour might be provided and kept safely and well, that when occasion required they might make Cakes in Pans to be offered to the Lord: of which see on *Lev.* 2. 5.

32 And *other* of their brethren of the sons of the Kohathites, *were* over the † shew-bread *b* to prepare *it* every sabbath.

† Heb. *bread of ordering.*

b Of which see *Exod.* 35. 13.

33 And these *c are d* * the singers, chief of the fathers of the Levites, *who remaining* in the chambers *e*, *were* free *f*: for † they were imployed in *that* work *g* day and night *h*.

* Ch. 6. 31: & 25. 1.
† Heb. *upon them.*

c i. e. Others of the Levites; of whose several Offices he had spoken before. *d* Or rather, *were*; which is understood, and all along in the foregoing and following verses, and again in this very verse. *e* Where they waited that they might be ready to come whensoever they were called to the Service of God in the Tabernacle. *f* From all Trouble and Employment, that they might wholly attend upon the proper Work. *g* Either composing or ordering sacred Songs; or actually singing; or teaching others to sing them. *h i. e.* Continually, and particularly in the Morning and Evening, the two Times appointed for solemn Service and Offerings.

34 These chief fathers of the Levites, *were* chief throughout their generations: these dwelt at Jerusalem *i*.

i Upon their return from *Babylon* they were not suffered to chuse their Habitations in the Country, as others were, but were obliged to settle themselves at *Jerusalem*, that they might constantly attend upon Gods Service there, and be ready to instruct the younger Levites in their Office, as they needed or desired it.

35 And in Gibeon dwelt the father of Gibeon, Jehiel † whose wives name *was* Maacha *k*:

† Heb. *whose fathers name.*

k In this and the following verses to the end of this Chapter he repeats what he had said before *ch.* 8. 29, &c. concerning *Sauls* Genealogy, that he might make way for the following History. Which is a Figure called Epanalepsis, which is frequent both in Sacred and Profane Writers.

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam, and they also dwelt with their brethren at Jerusalem over against their brethren.

39 *And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Eshbaal. * Ch. 8. 33.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were* Pithon, and Melech, and Tahrea, * *and Ahaz*. * Ch. 8. 35.

42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri: and Zimri begat Moza.

43 And Moza begat Binea: and Rephajah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these: Azrikam, Bocheru, and Ismael, and Shearish, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAP. X.

1 NOw * the Philistins fought against Israel *a*, and the men of Israel fled from before the Philistins, and fell down ‖ slain in mount Gilboa. * 1 Sam. 31. 1, 2, ‖ Or, *wounded.*

a Of this and the following verses till *v.* 13. see my Notes on 1 *Sam.* 31. where we have the same thing expressed almost in the same words.

2 And the Philistins followed hard after Saul, and after his sons, and the Philistins slew Jonathan, and ‖ Abinadab, and Malchi-shua, the sons of Saul. ‖ Or, *Ishui*, 1 Sam. 14. 49.

3 And the battel went sore against Saul, and the † archers † hit him: and he was wounded of the archers. † Heb. *shooters with bows.* † Heb. *found him.*

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come, and ‖ abuse me: but his armour-bearer would not, for he was sore afraid. So Saul took a sword, and fell upon it. ‖ Or, *mock us.*

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house *b* died together.

b i. e. All his Children, to wit, when present with him, namely, *his three sons*, as it is expressed, 1 *Sam.* 31. 6. For it is evident that *Ishbosheth* and *Mephibosheth* were not slain. But nothing is more common in Scripture and all Authors, than to understand *all* of a great and most considerable part.

7 And when all the men of Israel that *were* in the valley *c*, saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled, and the Philistins came and dwelt in them.

c Which was beneath Mount *Gilboa*, where the Fight was *v.* 1.

8 And it came to pass on the morrow, when the Philistins came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistins round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the † temple of Dagon *d*. † Heb. *house.*

d And his Body severed from his Head to the Wall of *Bethshan*, 1 *Sam.* 31. 10.

11 And when all Jabesh-gilead heard all that the Philistins had done to Saul:

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under

under the oak in Jabesh, and fasted seven dayse.

e To wit, every day till evening, after the manner of the Jewish Fasts.

13 So Saul died for his transgression *f* which he † committed against the LORD, * *even* against the word of the LORD *g*, which he kept not, and also for asking *counsel* of one that had a familiar spirit *h*, * to enquire *of it i*:

† Heb. *transgressed.*
* 1 Sam. 13. 13. & 15. 23.
* 1 Sam. 28. 7.

f The sence is, Wonder not that *Saul* fell by the hands of the *Philistins*, who were armed against him by his own Sin, and by Gods vengeance for it. g Against Gods express, and plain, and positive Command: which is a great Aggravation of any Sin. h Which also was contrary to a manifest Command, *Levit.* 19. 31. and moreover contrary to his own Conscience, which was so fully convinced hereof, that he had endeavoured the utter Extirpation of all such Persons in pursuance of Gods Law. See 1 *Sam.* 28. 9. i Concerning the Event of the approaching Battel.

14 And enquired not of the LORD *k*: therefore he slew him, and turned the kingdom unto David the son of † Jesse.

† Heb. *Isai.*

k *Obj.* Saul *enquired of the Lord*, 1 *Sam.* 28. 6. *Ans.* He did so, but not in a right Manner, not humbly and penitently, not diligently and importunately, not patiently and perseveringly: but when God would not answer him speedily, he gives it over and goes from God to the Devil. Compare 1 *Sam.* 14. 18, 19. Such an inconsiderable and trifling Enquiry as *Saul* made, is justly accounted to be no Enquiry at all. As they are said *not to eat the Lords Supper*, 1 *Cor.* 11. 20. who did eat it in a sinful and irregular manner.

CHAP. XI.

* 2 Sam. 5. 1.

1 THen * all Israel *a* gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

a i. e. *All the Tribes of Israel*, as it is expressed, 2 *Sam.* 5. 1. i. e. their *Elders*, as it is here said *v.* 3. and Officers, and a great multitude of the Souldiers and People.

† Heb. *both yesterday and the third day.*
‖ Or, *rule.*

2 And moreover, † in time past, even when Saul was king, thou *wast* he that leddest out, and broughtest in Israel: and the LORD thy God said unto thee *b*, Thou shalt ‖ feed my people Israel, and thou shalt be ruler over my people Israel.

b Or *concerning thee*: for it is apparent that they knew of it; and therefore many of them opposed *David* hitherto against their own Consciences.

3 Therefore came all the elders of Israel to the king to Hebron, and David made a covenant with them in Hebron before the LORD, and they anointed David king over Israel, according to the word of the LORD † by * Samuel.

† Heb. *by the hand of.*
* 1 Sam. 16. 13.
* 2 Sam. 5. 6.

4 And David and all Israel * went out to Jerusalem *c*, which *is* Jebus, where the Jebusites *were*, the inhabitants of the land.

c Of this and the three following Verses see the Notes on 2 *Sam.* 5. 6. &c.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusite first, shall be † chief and captain. So Joab the son of Zeruiah went first up, and was chief *d*.

† Heb. *head.*

d Before this he was one of *Davids* chief Captains, 2 *Sam.* 3. 22, 23. and General of the Forces of *Judah*; but now he is made Captain-General of all the Forces of *Israel* and *Judah*.

‖ That is, *Zion*, 2 Sam. 5. 7.

7 And David dwelt in the castle: therefore they called ‖ it, The city of David.

8 And he built the city round about: even from Millo round about: and Joab † repaired the rest of the city.

† Heb. *revived.*

9 So David † waxed greater and greater: for the LORD of hosts was with him.

† Heb. *went in going and increasing.*

10 * These also *are* the chief of the mighty men whom David had, (who ‖ strengthned themselves with him in his kingdom *e*, *and* with all Israel *f*, to make him king, according to the word of the LORD concerning Israel.

* 2 Sam. 23. 8.
‖ Or, *held strongly with him.*

e Who helped him with all their Might to settle him in his Kingdom. f In conjuction with all those Loyal *Israelites* who joyned with *David*; of whom see the next Chapter.

11 And this *is* the number of the mighty men, whom David had:) Jashobeam ‖ an Hachmonite *g* the chief of the captains: he lift up his spear against three hundred, slain *by him h* at one time.

‖ Or, *son of Hachmoni.*

g Called the *Tachmonite* and *Adino the Eznite*, 2 *Sam.* 23. 8. h To wit, by his own Hand, 300 more being slain by others then joyning with him, who pursued the Victory that he alone got, and in the Pursuit slew 500, both which Sums make up the 800 numbred 2 *Sam.* 23. 8. the slaughter of all which is justly ascribed to him, because it was the Effect of his Valour. But concerning that and other differences about these Persons or Things, see my Notes on 2 *Sam.* 23.

12 And after him *was* Eleazar the son of Dodo the Ahohite, who *was one* of the three mighties.

13 He was with David at ‖ Pasdammim, and there the Philistins were gathered together to battel, where was a parcel of ground full of barley, and the people fled from before the Philistins.

‖ Or, *Ephesdammim*, 1 Sam. 17. 1.

14 And they ‖ set themselves in the midst of that parcel, and delivered it, and slew the Philistins, and the LORD saved *them* by a great ‖ deliverance.

‖ Or, *stood.*
‖ Or, *salvation.*

15 Now ‖ three of the thirty captains * went down to the rock to David, into the cave of Adullam, and the host of the Philistins encamped in the valley of Raphaim.

‖ Or, *three captains over the thirty.*
* 2 Sam. 23. 13.

16 And David *was* then in the hold, and the Philistins ‖ garison *was* then at Beth-lehem.

‖ Or, *deputy.*

17 And David longed and said, O that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate.

18 And the three brake through the host of the Philistins, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David. But David would not drink of it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing, shall I drink the blood of these men, † that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. These things did these three mightiest *i*.

† Heb. *with their lives.*

i Heb. *these three mighties*, to wit, last mentioned, whereof one was *Abishai*, *v.* 20. For the Acts of two of the first three are here passed over, being recorded 2 *Sam.* 23.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them k*, and had a name among the three.

k He vanquished them all, and slew a great number of them; though it be not said that he slew them all at one time, as it is said of *Jashobeam* above *v.* 11.

21 * Of the three he was more honourable than the two, for he was their captain, howbeit he attained not unto the *first* three *l*.

* 2 Sam. 23. 19, &c.

l He did not equal them in Valiant Exploits.

22 Benajah the son of Jehojada, the son of a valiant man of Kabzeel, † who had done many acts: he slew two lion-like men of Moab: also he went down, and slew a lion in a pit in a snowy day.

† Heb. *great of deeds.*

23 And he slew an Egyptian, † a man of *great* stature, five cubits high, and in the Egyptians hand *was* a spear like a weavers beam, and he went down to him with a staff, and pluckt the spear out of the Egyptians hand, and slew him with his own spear.

† Heb. *a man of measure.*

24 These *things* did Benajah the son of Jehojada, and had the name *m* among the three mighties.

m Or,

m Or, *had a name*, i. e. was greatly reputed: For though he did not equal *Abishai*, one of these three, as appears by *v.* 20, 21. yet he did excell the third of them, and all the thirty here following.

25 Behold, he was honourable among the thirty, but attained not to the *first* three; and David set him over his † guard *n*.

† Heb. *hearing*. Gr. *family*.

n Heb. *his hearing* or *obedience*, i. e. those that were always ready to hear and obey or execute his Commands, to wit, the Guards of his Body.

26 Also the valiant men of the armies, *were* Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem:

‖ Or, *Harodite*. 2 Sam. 23. 25.

27 Shammoth the ‖ Hararite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Mahari the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks *o* of Gaash, Abiel the Arbathite,

o Or, *of the valleys*, i. e. of one of them: the Plural Number for the Singular: so called because he was born or bred there.

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem *p* the Gizonite, Jonathan the son of Shage the Hararite,

p Or *Jashem*, to wit, *Jonathan* here following, and *Shammah* here omitted, but expressed, 2 *Sam.* 23. 32, 33.

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

‖ Or, *the Haggerite*.

38 Joel the brother of Nathan *q*, Mibhar ‖ the son of Haggeri,

q Either 1. the same who is called *Jaal the son of Nathan of Zobah*, being possibly his *brother* by Birth and Nature, and called his *Son* by adoption or right of succession to his Estate: or called his *brother* at large for his near Kinsman, and his *son* for his Nephew: Or 2. Another, who, upon the death of the former, was put in his stead.

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite *r*, Zabad the son of Ahlai,

r The last of that Catalogue in 2 *Sam.* 23. 39. But here some others are added to the Number, because though they were not of the Thirty, yet they were Men of great Valour and Renown amongst *Davids* Commanders.

42 Adina the son of Shiza, the Reubenite, a captain of the Reubenites, and thirty *s* with him.

s Thirty Captains who were under him as their Colonel.

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzziah the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite *t*,

t So called possibly because his Station and Quarters were upon the River *Aroer* beyond *Jordan*, being placed there for the Defence of those Parts.

‖ Or, *Shimrite*.

45 Jediael the ‖ son of Shimri, and Joha his brother, the Tirzite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite *u*,

u So called either because he was by Birth a *Moabite*, though now proselyted to the True Religion: or from some Eminent Service done by him against the Moabites, as among the *Romans Scipio* was called *Asiatick* and *African*, because of his great Atchievments and Victories over those Parts and People.

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAP. XII.

1 NOw * these *are they* that came to David to Ziklag, † while he yet kept himself close *a*, because of Saul the son of Kish: and they *were* among the mighty *men*, helpers of the war.

* 1 Sam. 27. 2.
† Heb. *being shut up*.

a Or, *was shut up*, or *shut* out, from his own Land and People; for he speaks not of that time when he was shut up, and hid himself in Caves in the Land of *Judah*, but when he was at *Ziklag*.

2 *They were* armed with bows, and could use both the right hand and the left *b*, in *hurling* stones and *shooting* arrows out of a bow, *even* of Sauls brethren of Benjamin *c*.

b With like nimbleness and certainty. Compare *Judg.* 3. 15. & 20. 16. *c* i. e. Of *Sauls* own Tribe: who were moved hereunto by Gods Spirit and by the Conscience of their Duty to *David*, to whom God had given the Crown in reversion; and by their Observation of Gods departure from *Saul*, and of his special presence with *David*, and his gracious providence for him.

3 The chief *was* Ahiezer, then Joash, the sons of ‖ Shemaah the Gibeathite, and Jeziel, and Pelet, the sons of Azmaveth, and Berachah, and Jehu the Antothite.

‖ Or, *Hasmaah*.

4 And Ismaiah the Gibeonite, a mighty *man* among the thirty, and over the thirty *d*, and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite,

d i. e. Who came attended with 30 valiant *Benjamites*, and was their Leader and Commander.

5 Eluzai and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites.

7 And Joelah, and Zebadiah the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves *e* unto David into the hold to the wilderness *f*, men of might, *and* men † of war, fit for the battel, that could handle shield and buckler: whose faces *were like* the faces of lions *g*, and *were* † as swift as the roes upon the mountains *h*.

† Heb. *of the host*.

† Heb. *as the roes upon the mountains to make haste*.

e From *Saul* to whom they had hitherto adhered; and from their Brethren of their own Tribe who yet maintained *Sauls* cause; and from their Families and the places where they lived, from whom they went to *David*. *f* Or, *into the hold of the wilderness*; i. e. Either to the Cave of *Adullam* or *Engedi*: or rather to *Ziklag*, as appears from *v.* 1. which was in the Wilderness of *Judah*, which is here called *the hold*, or *the fortress*, which name is also given to the City of *David*, 1 *Chron.* 11. 7. the Hebrew word being the same both here and there. *g* Who were full of Courage, and by the Majesty and Fierceness of their Countenances terrified their Adversaries. *h* As their very Looks daunted their Enemies and put them to flight, so they could easily pursue and overtake and destroy them in their Flight.

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabud the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* the sons of Gad, captains of the host: ‖ one of the least *was* over an hundred, and the greatest over a thousand *i*.

‖ Heb. Or, *one that was least could resist an hundred, and the greatest a thousand*.

i Not that they brought now so many men with them, but either 1. they had hitherto been Captains or Colonels under *Saul*, or in the established Militia or Bands of their Tribe. Or, 2. they were so afterwards under *David*, who for their Valour and Fidelity thus advanced them.

15 These

15 These *are* they that went over Jordan *k* in the first month, when it had † overflown all his banks *l*, and they put to flight all *them* of the vallies *m*, *both* toward the east, and toward the west *n*.

† Heb. *filled over.*

k To wit, in *Sauls* time, when, it seems, the Enemies of the *Israelites* had made an Inroad and done some Mischiefs to the *Israelites* beyond *Jordan*, to whose Help these then came. *l* As it commonly did about that time. See *Jos.* 3. 15. & 4. 18. *Jer.* 49. 19. This is noted either as a Description of the Time when this was done, it being usual with Historians to note the Circumstances of great Actions: or as an Aggravation of the Fact. And possibly these being Men of great Nimbleness and Dexterity, did swim over *Jordan* through their ardent Desire to help their Brethren and to fight with their Enemies. *m* i. e. The People that lived in the Valleys or Deserts beyond *Jordan*, who, as it seems, when *Saul* was engaged against the *Philistins*, took that Advantage to fall upon the *Israelites* beyond *Jordan*. *n* Either 1. the People that lived more Eastward and remote from *Jordan*, and those who lived more Westward or nearer to it. Or 2. they made them fly several ways, some Eastward, some Westward, as they saw the way open for them. See *Deut.* 28. 7, 25.

16 And there came ‖ of the Children of Benjamin and Judah to the hold *o* unto David.

‖ *some.*

o To the same Hold mentioned *v.* 8. where see the Notes.

17 And David went out † to meet them, and answered *p* and said unto them, If ye be come peaceably unto me to help me, mine heart shall † be knit unto you *q*: but if *ye be come* to betray me to mine enemies *r*, seeing *there is* no ‖ wrong in mine hands *s*, the God of our fathers look *theron*, and rebuke *it t*.

† Heb. *before them.*
† Heb. *be one.*
‖ Or, *violence.*

p i. e. Spake; as that word is oft used in Scripture even of him that speaketh first. *q* I shall ever esteem and love you, and shew this by my Actions to you hereafter. *r* Which your Number, and Quality, and near Relation to *Saul* gives me some cause to suspect. *s* I have done no Injury to *Saul*, nor to you; but have spared him and you when it was in my Power to have destroyed you. *t* To wit, by his Hand and Power manifested for me and against you for your Perfidiousness.

18 Then † the spirit came upon Amasai *u*, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse; peace, peace *be* unto thee, and peace *be* to thine helpers, for thy God helpeth thee *x*. Then David received them: and made them captains of the band *y*.

† Heb. *the spirit clothed Amasai.* See Judg. 6. 34.

u Not only saving Graces, but other heroical and generous Motions are ascribed to Gods Spirit, which here stirred up in him a more than ordinary greatness and presentness of Mind and Resolution. *x* We have observed Gods singular and gracious Care of thee and Kindness to thee, and if we should oppose thee, we should be Fighters against God and his Word and Providence. *y* i. e. Of those Forces which they brought with them. Or, *he put them among the heads or officers of his band*; i. e. He gave them Commands either now in his small Army, each according to his Quality: or afterwards when he was advanced to the Kingdom: for it is not here expressed when he did this.

19 And there fell *some* of Manasseh to David (when he came with the Philistins against Saul to battel, but they helped them not *z*; for the lords of the Philistins, upon advisement, sent him away, saying, * He will fall to his master Saul, † to *the* jeopardy of our heads.)

* 1 Sam. 29. 4.
† Heb. *on our heads.*

z i. e. The *Manassites* here named, and the rest of *Davids* Forces to whom they had now joyned themselves, did not help the *Philistins* in Battel, as *David* had pretended to do.

20 As he went to Ziklag *a*, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

a As he returned from the Camp of the *Philistins* to *Ziklag*, 1 *Sam.* 29. 11.

21 And * they helped David ‖ against the band *of the rovers b*: for they *were* all mighty *men* of valour *c*, and were captains in the host *d*.

* 1 Sam. 30. 1, 9, 10.
‖ Or, *with a band.*

b i. e. Against the *Amalekites* who had taken and burnt *Ziklag*, whom *David* and his 600 Men were now pursuing, whom these accompanied in that Expedition. Or, *with a band* or *troop* of Souldiers, which they brought along with them to *Davids* Assistance. *c* Therefore they readily came to *Davids* help. *d* Therefore they brought others along with them.

22 For at *that* time *e* day by day, there came to David to help him, until it *was* a great host, like the host of God *f*.

e i. e. While he was at *Ziklag*, and in his March to *Hebron*, and principally at *Hebron*, as the next Verse explains it. *f* i. e. Innumerable like the Stars or Angels, both which are called Gods *hosts*. Others, *the host of God*, i. e. a very great Host, great things being so called, as *Cedars*, *Mountains*, &c. *of God*. But the particle of likeness here added excludes this Sence, for it had been very improper to say, *a great host like a great host*, i. e. like it self.

23 And these *are* the numbers of the ‖ bands, that were ready armed to the war, *and* * came to David to Hebron, to turn the kingdom of Saul to him, * according to the word of the LORD *g*.

‖ Or, *captains*, or, *men.* Heb. *heads.*
* 2 Sam. 2. 3, 4.
* 1 Sam. 16. 1, 3.

g Whereby he had settled the Crown upon *David* after *Sauls* death.

24 The children of Judah that bare shield and spear, *were* six thousand and eight hundred *h* ready ‖ armed to the war.

‖ Or, *prepared.*

h Who came thither in the name of all their Brethren; for that whole Tribe stuck to *David* at his very first coming to *Hebron*.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehojada *was* the leader of † the Aaronites *i*, and with him *were* three thousand and seven hundred.

† Heb. *Aaron.*

i Not the high-Priest, for that was *Abiathar*, 1 *Sam.* 23. 6: but one of Eminent place under him, and who had a great Power and interest among his Brethren.

28 And * Zadok *k*, a young man mighty of valour, and of his fathers house twenty and two captains *l*.

* 2 Sam. 8. 17.

k Thought to be the same who was made High-Priest in *Solomons* time, 1 *Kings* 2. 35. which if true, he was very young at this time. *l* Whom he brought along with him.

29 And of the children of Benjamin, the † kindred of Saul, three thousand: for hitherto the † * greatest part of them had kept the ward of the house of Saul *m*.

† Heb. *brethren.*
† Heb. *a multitude of them.*
* 2 Sam. 2. 8, 9.

m i. e. Endeavoured to keep the Crown in their own Tribe, and in *Sauls* Family.

30 And of the children of Ephraim, twenty thousand and eight hundred mighty men of valour, † famous throughout the house of their fathers.

† Heb. *men of names.*

31 And of the half tribe of Manasseh *n*, eighteen thousand, which were expressed by name *o*, to come and make David King.

n Which was within *Jordan*: for of the other half beyond *Jordan* he speaks *v.* 37. *o* Which were not ashamed nor afraid publickly to own *David* first by putting their Names to some Paper presented to them for that purpose; and then by marching to him to *Hebron*.

32 And of the children of Issachar, *which were men* that had understanding of the times *p*, to know what Israel ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

p Either 1. skill in the Stars and several Seasons and Changes of the Air; which might be of good use in Husbandry, to which this Tribe was addicted, *Gen.* 49. 14 *Deut.* 33. 18. Or rather 2. Political Prudence to discern and embrace the fit Seasons for all Actions, as appears 1. from the following words, *to know what* not only their own Tribe but all *Israel ought to do*. 2. By the great Authority and Command which they had over all their Brethren upon this account, as it here follows. 3. Because this is so

considerable a Circumstance in all Humane, and especially in publick Affairs, that the Success or Disappointment of them depends very much upon the right or wrong Timing of them, and therefore this is a very fit expression to signifie their great Prudence. And particularly they shewed this point of their Wisdom at this time; for as they had adhered to *Saul* whilest he lived, as knowing the time was not yet come for *David* to take possession of the Kingdom: and as they could not joyn themselves to *David*, whilst *Abner* lived, and was potent, and had the Command of the other Tribes wherewith they were encompassed, so as soon as he was dead and they had opportunity to declare themselves, they owned *David* for their King. 4. By the like use of this Phrase, *Esth.* 1. 13.

‖ Or, *rangers of battel*, or, *ranged in battel*. ‖ Or, *set the battel in aray*. † Heb. *without a heart and a heart*.

33 Of Zebulun such as went forth to battel, ‖ expert in war, with all instruments of war, fifty thousand *q*; which could keep rank *r*; *they were* † not of double heart *s*.

* *q* For this Tribe being next to that of *Issachar*, which was generally well-affected to *David*, were probably very much swayed by their Opinion and Advice. *r* Or, *which were disposed* or *prepared*, or *ordered for battel* or *to fight* for *David*, if occasion so required. *s* Heb. *without an heart and an heart*: which may relate either 1. to the whole Body of them, they were all of one heart and one mind towards *David*, not some for him and others secretly against him, but all with one soul and one consent adhered to him. Or, 2. To the same particular persons, they were each of them sincerely Loyal to *David*, and did not dissemble with *David*, pretending to be for him, whilst in their hearts they favoured *Sauls* Family; which possibly some of those who came to *Hebron* did. Or this is particularly noted of this Tribe, because they lay under some suspicion in this matter; as also some of the other Tribes did; and therefore the like testimony is given to all of them, *v.* 38.

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battel, ‖ expert in war, forty thousand.

‖ Or, *keeping their rank*.

37 And on the other side of Jordan, of the Reubenite, and the Gadite, and of the half-tribe of Manasseh, with all manner of instruments of war for the battel, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart *t* to make David King.

t To wit, after the death of *Abner* and *Ishboshth*.

39 And there they were with David, three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them *u*, *even* unto Issachar, and Zebulun, and Naphtali *x*, brought bread on asses, and on camels, and on mules, and on oxen *y*, *and* ‖ meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there *was* joy in Israel *z*.

‖ Or, *victual of meal*.

u That lived not far from *Hebron*, the place where they now were. *x* This is added by way of amplification and explication, to shew that he did not understand this of those Israelites who lived only in the Neighbourhood of *Hebron*, but of those that lived at some distance, yet were nearer to *Hebron*, than some of the other Tribes here named. *y* Which, though not commonly used in this manner, not fit for such Purposes, now they so used, because the quantity of Provisions which they brought was very great, as the Numbers of the People at *Hebron* were, and Horses they had few in *Israel*, and most of their *Asses*, and *Camels*, and *Mules* here mentioned probably were used to carry divers Men, or Women and Children, to this great, and publick, and happy Solemnity. *z* Partly because their Civil wars were wholly ended, and they were all united under one King: and partly because they had now a King of Eminent Valour, and Piety, and Felicity, and therefore expected to be saved from all their Enemies and Calamities, as they were.

CHAP. XIII.

1 AND David consulted with the captains of thousands, and hundreds, *and* with every leader *a*.

a Or, *Governour*, or *Elder* of the People.

2 And David said unto all the congregation of Israel *b*, If *it seem* good unto you, and that it be of the LORD our God *c*, † let us send abroad *d* unto our brethren every where, *that are* left *e* in all the land of Israel, and with them *also* to the Priests and Levites, *which are* † in their cities and suburbs, that they may gather themselves unto us.

† Heb. *let us break forth and send*. † Heb. *in the cities of their suburbs*.

b i. *e.* Unto all the People then assembled with him at *Hebron*. This Story is mentioned in another place in 2 *Sam.* 5. & 6. even after the taking of *Jerusalem* and the two first Fights with the *Philistins*, whereas here it is placed before the latter, and there is no mention here of the former. The matter may be thus conceived: There being now a great and general concourse of all *Israel*, and *David* being now Established in his Throne with universal consent and applause, he begins with God, and his first Thoughts and Cares are about Religion and the Ark, then the great Instrument and Ornament of it, and takes the Opportunity of this Assembly to desire their Advice and Concurrence with him in it, that the Ark might be brought either to *Hebron*, which then was the Royal City; or to *Jerusalem*, which, as probably he told them, he was resolved to besiege, and doubted not, by Gods Helps to take. After this was proposed by the King and accepted by the People, this great Assembly was dismissed, onely some of them *David* reserved to go with him against *Jerusalem*, which accordingly he did, and succeeded in his Enterprize, as is related, 1 *Sam.* 5. But before this Resolution could be executed, the *Philistins* came and fought twice with *David*, as is related 1 *Sam.* 5. 17. &c. and here *ch.* 14. 8. &c. And after they were repulsed with great loss and shame, *David* sets upon the Execution of that which before he had resolved, and in order to it calls another General Assembly of the People. *c* i. *e.* If this Translation of the Ark be pleasing to God, which I purpose to enquire by the Urim after the manner, and to act accordingly. *d* Heb. *let us break out and send*, i. *e.* let us send Messengers speedily and universally to the several Tribes. We are now in some sort pent up in a Corner of the Land in *Hebron*, but let us break up the Assembly and disperse our selves and send far and near about this Work. It is a Metaphor from the Sea or Rivers which, when the Banks are broken, do suddenly overflow the whole adjoyning Country. *e* By which word he minds them of the great Desolations and Destructions which God for their sins had hitherto made among them, and therefore adviseth that Remnant whom God had so graciously saved in and from those dreadful Ruines, that they would more seriously set themselves to seek God than they had formerly done.

3 And let us † bring again the Ark of our God to us: for we enquired not at it *f* in the days of Saul *g*.

† Heb. *bring about*.

f The Ark was then neglected; and the generality of the People either lived in the gross neglect of the solemn Worship of God; or contented themselves with going to *Gibeon* and offering Sacrifices there, not caring, though the Ark, the Soul of the Tabernacle, was in another place. *g* So it was in the days of *Samuel*; but it is rather charged upon *Saul* than him: partly because *Samuel* was exercised with continual Wars or expectation of Wars with the *Philistins* all the time of his Regency, and therefore wanted the Opportunity to bring back the Ark, which *Saul* had and neglected: partly because *Samuel* took care to stir up and maintain Religion among them by other Means, and in an extraordinary manner; whereas this was but one Branch of *Sauls* Impiety, and was joyned with a contempt of all Religion, as the History of his Life shews: and partly because it was more proper to accuse himself and the present Generation who were guilty of this neglect, than to rake into the Ashes of their deceased Progenitors, and lay his Charge against those who were dead and gone some good while since.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people *h*.

h Their Consciences smiting them for their former negligence, and being fully convinced of the Piety and Reasonableness of this Proposition.

5 So * David gathered all Israel *i* together, from Shihor of Egypt *k*, even unto the entring of Hemath, to bring the Ark of God from Kirjath-jearim.

* 1 Sam. 7. 1. 2 Sam. 6. 2.

* *i* i. *e.* *All the chosen Men of Israel*, as it is phrased, 2 *Sam.* 6. 1 their Elders and Representatives. *k* Of which see *Numb.* 34. 5. *Jos.* 13. 3. 1 *Chron.* 13. 5.

6 And David went up, and all Israel to * Baalah, *that is*, to Kirjath-jearim *l*, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose Name is called on it *m*.

* Josh. 15. 9, 60.

l Which

l Which Explication is justified by *Jos.* 15.9.60. where the same City is called by both Names. *Obj.* They are said to go *from* this *Baalt*, 2 *Sam.* 6. 2. *Ans.* 1. Some Learned Men render that Place also *to Baale*, the particle *Mem* being sometimes used for *to* amongst the *Hebrews*, and especially amongst the *Arabians*. 2. Both were true; they first went *to Baale* for the Ark, as it is here said, and then went *from Baale to bring* or *to carry* (for the word signifies either) or *carrying from thence the Ark of God*, as is there related. But of this and other difficulties or differences between these two Relations, see the Notes on 2 *Sam.* 6.

† Heb. *made the ark to ride.*

7 And they † carried the ark of God in a new cart out of the house of Abinadab, and Uzza and Ahio drave the cart.

† Heb. *songs.*

8 And David and all Israel played before God with all *their* might, and with † singing and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

‖ *Called* Nachin, 2 Sam. 6.6.
‖ Or, *shook* it.

9 And when they came to the threshing-floor of ‖ Chidon, Uzza put forth his hand to hold the ark, for the oxen ‖ stumbled.

* Numb. 4.15.

10 And the anger of the LORD was kindled against Uzza, and he smote him, * because he put his hand to the ark: and there he died before God.

‖ That is, *breach of Uzza.*

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called ‖ Perez-Uzza, to this day.

† Heb. *removed.*

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David † brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

* As Ch. 26.5.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed * the house of Obed-edom, and all that he had.

CHAP. XIV.

* 2 Sam. 5.11, &c.

1 NOw * Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters to build him an house.

2 And David perceived *a* that the LORD had confirmed him king over Israel, for his kingdom was lift up on high, because of his people Israel.

a By the Remembrance of Gods Promise, and his Providence complying with it, &c. But of this and the following Verses, see the Notes on 2 *Sam.* 8. 12, &c. where the same History is related.

† Heb. *yet.*

3 And David took † mo wives at Jerusalem: and David begat mo sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem, Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Noga, and Nepheg, and Japhia,

‖ Or, *Eliada*, 2 Sam. 5. 16.

7 And Elishama, and ‖ Beliada, and Eliphalet.

* 2 Sam. 5.17.

8 And when the Philistins heard that * David was anointed king over all Israel, all the Philistins went up to seek David, and David heard *of it*, and went out against them.

9 And the Philistins came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistins? and wilt thou deliver them into mine hand? and the LORD said unto him, Go up, for I will deliver them into thine hand.

‖ That is, *a place of breaches.*

11 So they came up to Baal-perazim, and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters; therefore they called the name of that place ‖ Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

‖ Or, *that.*
‖ Or, *of Rephaim*, v. 9.

13 And the Philistins yet again spread themselves abroad in the ‖ valley ‖.

14 Therefore David enquired again of God, and God said unto him, Go not up after them: turn away from them, * and come upon them, over against the mulberry trees.

* 2 Sam. 5.23.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battel: for God is gone forth before thee, to smite the host of the Philistins.

16 David therefore did as God commanded him: and they smote the host of the Philistins from Gibeon even to Gazer.

17 And the fame of David went out into all lands *b*, and the LORD brought the fear of him upon all nations.

b i. e. Into all the neighbouring Countries.

CHAP. XV.

1 AND *David* made him houses *a* in the city of David, and prepared a place for the ark of God, and pitched for it a tent *b*.

a A Palace consisting of many Houses or Apartments for his several Wives and Children. *b Qu.* Why did he not first fetch the tabernacle of *Moses* from *Gibeon*, where it now was, that so he might put the Ark into its proper place? *Ans.* Partly because he had no motion or direction from God concerning the Tabernacle, as he had concerning the Ark: and partly because he thought the Tabernacle was not so necessary for that end as formerly, seeing he intended forthwith to set upon the building of the Temple, as appears from *chap.* 17.

† Heb. *it is not to carry the ark of God but for the Levites.* * Numb. 2.15. Deut. 31. 9.

2 Then David said, † None ought to carry the * ark of God but the Levites *c*: for them the LORD hath chosen to carry the ark of God, and to minister unto him for ever *d*.

c And that upon their Shoulders: of which see *Numb.* 4.15. & 7. 9. and not in a Cart, as it was before to our great grief and loss. *d i. e.* So long as the Ark is to be removed, and as that Worship continues.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites,

‖ Or, *kinsmen.*

5 Of the sons of Kohath *e*; Uriel the chief, and his ‖ brethren an hundred and twenty.

e To wit, of *Amram* or *Ibhar*, *Kohaths* Sons, *Numb.* 3.27. Otherwise *Elizaphan*, *v.* 8. and *Hebron*, *v.* 9. and *Uzziel*, *v.* 10. were *Kohaths* Children; of which see *Exod.* 6.17, 18, 22.

6 Of the sons of Merari; Asajah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of Elizaphan; Shemajah the chief, and his brethren two hundred.

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok, and Abiathar the priests *f*, and for the Levites, for Uriel, Asajah, and Joel, Shemajah, and Eliel, and Amminadab;

f i. e. The Chief Priests, *Abiathar* the High-Priest, and *Zadok* the second Priest, see *Numb.* 3.32.

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctifie your selves *g*, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

g By solemn Purification and Preparation of your selves, both in Soul and Body. See on *Exod.* 19.10.15.

* 2 Sam. 6.3. Ch. 13. 7.

13 For * because ye *did it* not at the first *h*, the LORD our God made a breach upon us, for that we *i* sought him not after the due order *k*.

h Because

b Because you did not sanctifie and prepare your selves by solemn Prayer and seeking Counsel from God, and by a serious consideration of Gods Will as to the Manner of carrying it; which it was your Duty more than others to observe and see it executed. *i* He takes a part of the guilt to himself, because it was his Duty as well as theirs, diligently to read the Law and Word of God, and to see it executed, and their oversight did not excuse his. *k* According to the Rules which he appointed.

14 So the Priests and the Levites sanctified themselves, to bring up the ark of the LORD God of Israel.

15 And the children of the Levites *l* bare the ark of God upon their shoulders, with the staves thereon, as * Moses commanded, according to the word of the LORD.

* Exod. 25. 14. Numb. 4. 15. & 7. 9.

l To wit, the Kohathites, *Numb.* 4. 4.

16 And David spake to the chief of the Levites, to appoint their brethren *to be* the singers, with instruments of musick, psalteries, and harps, and cymbals, † sounding, by lifting up the voice with joy.

† Heb. *causing to hear.*

17 So the Levites appointed * Heman the son of Joel: and of his brethren, * and Asaph the son of Berechiah, and of the sons of Merari their brethren, * Ethan the son of Kushajah.

* Ch. 6. 33. * Ch. 6. 39. * Ch. 6. 44.

18 And with them their brethren of the second *degree m*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maasiah, and Mattithiah, and Eliphalet, and Mikniah, and Obed-edom, and Jeiel the porters *n*.

m The first rank or degree of Sacred Musicians being those three famous Persons named *v.* 17. next unto whom were these here named. *n* Who were to keep the Doors of the Tabernacle and Courts, but withal were instructed in Musick and Singing, that when they were free from Attendance upon their proper Office, they might not be idle nor unprofitable persons in Gods House.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass.

20 And Zechariah *o*, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maasiah, and Benaiah, with Psalteries on Alamoth *p*.

o In this Catalogue *Ben* is omitted, who was mentioned *v.* 18. Yet others think him to be the same who is called *Azariah*, v. 21. But *Ben* might be some other person, who was indeed appointed for this Work, as is related *v.* 17, 18. and yet he might be taken off by death or sickness, or some sudden and extraordinary Accident which hindred his Execution of the Place and Work allotted for him, which might force the Chief of the Levites to appoint some other in his stead, when they came to put their Institution in practice, as here they did. *p* Or, *with* (as that particle is elsewhere used) *Alamoth*, which is thought to be the name of an Instrument of Musick; or of a certain Tune, or Note, or part in Musick. The certain signification of it is not now known, nor is it necessary for us to know it. And the like may be said of *Sheminith*, v. 21.

21 And Mattithiah, and Eliphaleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps ‖ on the Sheminith *q* to excel *r*.

‖ Or, *on the eighth to oversee.*

q See on *v.* 20. *r* Which word may be here added to note the Excellency of that Instrument, or Note, or part of Musick; or that there was a greater Extension or Elevation of the Voice than in the former.

22 And Chenaniah chief of the Levites ‖ *was* for † song *s*: he instructed about the song, because he *was* skilful.

‖ Or, was *for the carriage: he instructed about the carriage.* † Heb. *lifting up*, or, *prophecy.*

s Heb. Was *for lifting up*, either 1. of the Ark: he was for carriage of the Ark, being appointed to instruct or direct the time and manner of carrying the Ark, and when they should make a stand or a change in the Bearers. Or rather *2.* of the Voice: he was the Moderator of the Musick, instructing them when and how to lift up their Voices, or change their Notes, or make their Stops, which best agrees with the following Reason, *because he was skilfull*: For this required far more Skill than the carriage of the Ark; which any man of common discretion could easily govern; and with *v.* 27. where this same *Chenaniah* is joyned *with the Singers.*

23 And Berechiah, and Elkanah *were* door-keepers for the ark *t*.

t They were appointed to keep the Door of the Tent in which the Ark was to be put and kept, that no unallowed person might press in and touch it; and in like manner they were to attend upon the Ark in the Way, and to guard it from the press and touch of prophane Hands; for which End these two went before the Ark, as their other two Brethren mentioned in the close of *v.* 24. came after it, that so it might be guarded on all sides; which, how necessary it was to be done, sufficiently appears from the danger of coming too near the Ark, or to look into it, which was exemplified in the Bethshemites, 1 *Sam.* 6. 19.

24 And Shebaniah, and Jehoshaphat, and Nathaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the priests * did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

* Num. 10. 8.

25 So * David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD, out of the house of Obed-edom with joy.

* 2 Sam. 6. 12, 13, &c.

26 And it came to pass when God helped the Levites *u* that bare the ark of the covenant of the LORD, that they offered seven bullocks, and seven rams.

u Either 1. by giving them strength to carry their Burden: or rather 2. by encouraging them in their Work with some comfortable Sign of his Presence with them, and approbation of their work and manner of carrying the Ark. When they saw that he did not cut off any of the persons employed, as he had done before, but spared and favoured them; which they perceived when they *had gone six paces*, as appears by 2 *Sam.* 6. 13.

27 And David *was* clothed with a robe of fine linen *x*, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the † song with the singers. David also had upon him an ephod of linen.

† *Carriage*, v. 22.

x i. e. With a linen Ephod, as it is explained in the close of this verse, where this Circumstance is repeated because it was a notable and unusual thing for *David* who was no Levite to wear a Levitical Garment. See of this and the following verses the Notes on 2 *Sam.* 6. 14, 15, 16.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries, and harps.

29 And it came to pass *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul, looking out at a window, saw king David dancing and playing, and she despised him in her heart.

CHAP. XVI.

1 SO * they brought back the ark of God *a*, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

* Sam. 6. 17.

a Of these three first verses see on 2 *Sam.* 6. 17, 18, 19.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record, and to thank, and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel † with psalteries and with harps: But Asaph made a sound with cymbals.

† Heb. *with instruments of psalteries and harps.*

6 Benaiah also and Jahaziel the priests, with trumpets continually before the ark of the covenant of God.

7 Then on that day David ‖ delivered first *this psalm b* to thank the LORD, into the hand of Asaph and his brethren:

‖ Or, *appointed to serve the Lord by the hand of Asaph.*

b Wherby

h Whereby it is implyed that after this he delivered many other Psalms successively into their Hands, to be sung by them to the praise of God in his Publick Service. See 2 *Sam.* 23. 1. 2 *Chron.* 29, 30. As for the Matter of this Psalm, I shall defer the Explication of it till I come to the Book of Psalms, where we shall find it in the same words, in *Psal.* 96. & 105.

* Psal. 105. 1.

8 * Give thanks unto the LORD, call upon his name: make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy Name, let the heart of them rejoyce that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

13 O ye seed of Israel his servant, ye children of Jacob his chosen ones.

14 He *is* the LORD our God, his judgments *are* in all the earth.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thousand generations.

* Gen. 17. 2. & 26. 3. & 28. 13.

16 *Even of the* * *covenant* which he made with Abraham, and of his oath unto Isaac:

17 And hath continued the same to Jacob for a law, *and* to Israel for an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance.

† Heb. *the cord.*

† Heb. *men of number.*

19 When ye were but † few, * even a few, and strangers in it;

* Gen. 34. 30.

20 And *when* they went from nation to nation, and from *one* Kingdom to another people.

21 He suffered no man to do them wrong: yea, he * reproved kings for their sakes,

* Gen. 12. 17. & 20. 3.

22 *Saying*, * Touch not mine anointed, and do my prophets no harm.

Exod. 7. 15. * Psal. 105. 15. * Psal. 96. 1.

23 * Sing unto the LORD all the earth: shew forth from day to day his salvation.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

* Lev. 19. 4.

26 For all the * gods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence: strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people: give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his Name: bring an offering, and come before him, worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoyce: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoyce, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

* Psal. 107. 1. & 118. 1. & 136. 1.

34 * O give thanks to the LORD, for he *is* good: for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen *c*, that we may give thanks to thy holy name, *and* glory in thy praise.

c This might seem an improper and unseasonable Prayer for *Davids* time, when the *Israelites* were not yet scattered amongst the Heathen, but indeed it was not so: partly because they had already been sadly divided by a Civil War among themselves, and though they were now externally and visibly united under *David*, yet he might justly think that there were some who yet retained in their Hearts their old Leven, their hatred of him and their affection to *Saul*, which might hereafter break forth when Occasion was offered, as it did, 2 *Sam.* 16. 8. and therefore he justly prays that they may be gathered and united together in hearty Love as well as in outward Shew: and partly because this Psalm or Prayer was made by *David* for the use of the Church not only in that present time, but in future Ages, in which *David* foresaw by the Spirit of Prophecy, or by consideration of those Ancient and Sacred Predictions, *Deut.* 31. & 32. That the Israelites would one time or other forsake God, and for their Apostacy be dispersed among the Heathens; when they should have great and particular need of this Prayer.

36 Blessed *be* the LORD God of Israel for ever and ever: and all * the people said, Amen, and praised the LORD.

* Deut. 27. 15.

37 So he left there *d*, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every days work required.

d i. e. He appointed them their Work and Station there.

38 And Obed-edom, with their brethren, threescore and eight: Obed-edom also the son of Jeduthun, and Hosah *e to be* porters:

e Or, *door-keepers*, as the same Hebrew Word is rendred, *ch.* 15. 23, 24. of which see the Note on *v.* 23.

39 And Zadok the priest *f*, and his brethren the priests, before the tabernacle of the LORD, * in the high place that *was* at Gibeon,

* 1 Kin. 3. 4.

f Not the High-priest, but the second, and the Chief Priest at *Gibeon*, where the Famous Tabernacle and Altar made by *Moses* still were, 1 *Chron.* 21. 29. 2 *Chron.* 1. 3. where also the Ordinary Sacrifices were offered, and the stated and publick Worship of God was performed, as it here follows, for which the Priests were placed there; as the Extraordinary Worship was before the Ark upon great Occasions, as when God was consulted, which was to be done before the Ark, and by the High-Priest, *Exod.* 28. 12, 20, 21. who now was *Abiathar*; who therefore abode here with the Ark, when *Zadok* was left at *Gibeon*.

40 To offer burnt-offerings unto the LORD, upon the altar of the burnt-offering continually * || morning and evening, and *to do* according to all *that is* written in the law of the LORD, which he commanded Israel:

* Exod. 29. 38. Numb. 28. 3. || Heb. *in the morning and in the evening.*

41 And with them Heman and Jeduthun, and the rest *that were* chosen, who were expressed by name *g*, to give thanks to the LORD, because his mercy *endureth* for ever:

g So exceeding careful was this good King of Gods Worship, that he would have no person employed in it, but such as he appointed to it, and were fit for it.

42 And with them Heman and Jeduthun with trumpets and cymbals, for those that should make a sound, and with musical instruments of God *h*: and the sons of Jeduthun *were* † porters.

† Heb. *for the gate.*

h i. e. Appointed and appropriated to the Worship and Honour of God.

43 And all the people departed every man to his house: and David returned to bless his house.

CHAP. XVII.

1 NOw * it came to pass, *a* as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord *remaineth* under curtains.

* 2 Sam. 7. 1, &c.

a This whole Chapter is explained, 2 *Sam.* 7. where the same things are recorded with very little variation of the Words; which also hath been considered in my Notes upon that Chapter; to which I refer the Reader, taking notice here but of some very few things.

2 Then Nathan said unto David, Do all that *is* in thine heart, for God *is* with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in.

5 For I have not dwelt in an house since the day that I brought up Israel, unto this day, but

† have

† Heb. *have been.*

† have gone from tent to tent, and from *one* tabernacle *to another*.

6 Whereſoever I have walked with all Iſrael, ſpake I a word to any of the judges of Iſrael (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedars?

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the *ſheep*-cote, even † from following the ſheep, that thou ſhouldeſt be ruler over my people Iſrael:

† Heb. *from after.*

8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Alſo I will ordain a place for my people Iſrael, and will plant them, and they ſhall dwell in their place, and ſhall be moved no more, neither ſhall the children of wickedneſs *b* waſt them any more: (as at the beginning,

b Such as are devoted and wholly given up to Wickedneſs, elſewhere called *Children of Belial.*

‖ Or, *as.*

10 And ‖ ſince the time that I commanded judges *to be* over my people Iſrael) moreover, I will ſubdue all thine enemies. Furthermore, I tell thee, that the LORD will build thee an houſe.

11 And it ſhall come to paſs, when thy dayes be expired, that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdom.

12 He ſhall build me an houſe, and I will eſtabliſh his throne for ever.

* 2 Sam. 7.14.

13 *I will be his father, and he ſhall be my ſon, and I will not take my mercy away from him, as I took *it* from *him* that was before thee.

14 But I will ſettle him in mine houſe *c*, and in my Kingdom *d* for ever, and his throne ſhall be eſtabliſhed for evermore.

c In my Dwelling-place, either 1. in *Jeruſalem*, the place where God had put his Name for ever, 2 *King.* 21. 4,7. 2 *Chron.* 6.5,6. Compare 1 *King.* 11.36. & 15. 4. Or, 2. In the Temple, which is more properly and conſtantly called *Gods Houſe*; and ſo this Expreſſion agrees but very imperfectly with *Solomon*, or his Succeſſors, who might be ſaid to be ſettled in Gods Houſe, becauſe they were ſettled near it, and in ſome ſort ſet over it, becauſe they were to take care that the Prieſts and others ſhould perform their Offices and Gods Service in it; but ſtrictly and properly agrees onely to Chriſt, to whom alone that Promiſe alſo of an Everlaſting Eſtabliſhment in this Kingdom belongs, as was noted on 2 *Sam.* 7. And this expreſſion ſeems to be moſt emphatically added to ſignify that that perſon in whom all thoſe Promiſes ſhould be fully and perfectly accompliſhed, to wit, the *Meſſias*, ſhould be ſettled not onely in the Kings Throne, as others of *Davids* Succeſſors were, but alſo in Gods Houſe or Temple; and conſequently that he ſhould be a Prieſt as well as a King; which Myſtery was more clearly revealed to *David*, *Pſal.* 110. 1,2,4. and may be intimated though obſcurely (as was fit and uſual in that State of the Church) in theſe words. *d* Either 1. In the Kingdom of *Iſrael*, which God calls *his Kingdom*, becauſe he was in a ſpecial manner their King and Governour, having raiſed them up and formed them into a Kingdom, and given them that Protection and Aſſiſtance which Kings owe to their Kingdoms; and becauſe he expected and required from them, what Kings do from their people, that they ſhould be wholly governed by his Laws and devoted to his Service. Or, 2. In Gods Kindgom in a more large and general Sence. And this as well as the former Phraſe may ſeem ſingularly to belong to the *Meſſiah*, who was not only to be the King of *Iſrael*, but alſo of all Nations, as was foretold even in the Old Teſtament, as *Pſal.* 2. 6, 7,8,9,10,11,12. & 22.27,28. & 72.11. *Iſa.* 2.4. *Hagg.* 2,7. And ſo this may be an Intimation of that great Myſtery which is more fully revealed in the New Teſtament, to wit, that Chriſt is the Head, or King, or Governour of all Gods Church conſiſting of Jews and Gentiles, and of all Nations, and indeed of all Creatures, the Angels not excepted; all which is Gods Kingdom and by him given to his Son our Bleſſed Lord Chriſt. And for the ſignification of theſe great things there is ſo great and remarkable an alteration of the Phraſe here from what it is in 2 *Sam.* 7. where ſpeaking to *David* he conſtantly calls it *his* (*i. e.* Davids) *Kingdom*, and *his Houſe*, *v.* 12,13,16, 19, 25, 27. for which he here ſaith *my Houſe*, and *my Kingdom*, which alſo he diſtinguiſheth from *his Throne*, which is mentioned in the next Clauſe of this Verſe, and in *v.* 11,12. But theſe things I ſubmit to the Judicious Reader.

15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

16 And David the king came, and ſat *e* before the LORD, and ſaid, Who am I, O LORD God, and what *is* mine houſe, that thou haſt brought me hitherto?

e Which may note either his Geſture; or his Continuance there till he had finiſhed this following Prayer.

17 And *yet* this was a ſmall thing in thine eyes, O God, for thou haſt *alſo* ſpoken of thy ſervants houſe for a great while to come, and haſt regarded me according to the eſtate of a man of high degree, O LORD God *f*.

f *i. e.* Thou haſt treated me as if I had been born the Son of a Great Monarch, and not a poor Shepheard, as indeed I was, O Lord God. Others thus, *Thou haſt regarded or reſpected me as the Type or Figure*, or *according to the Rank* or *Order of that excellent Man*, or *Man of high Degree* who is alſo *the Lord God*, i. e. of the Meſſiah, who is God-man. i. e. Thou haſt given to me and my Houſe an Everlaſting Kingdom, which is the peculiar Priviledge of that Great Perſon the Meſſiah, *Dan.* 2.44. & 7.13,14.

18 What can David † *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant.

† Heb. *add.*

19 O LORD, for thy ſervants ſake *g*, and according to thine own heart haſt thou done all this greatneſs, in making known all theſe † great things.

† Heb. *greatneſſes.*

g In 2 *Sam.* 7. 21. it is *for thy words ſake*, *i. e.* for the ſake of thy Word and Promiſe made to thy Servant; as that Phraſe, *for Davids ſake*, is oft thus underſtood, for Gods Covenants ſake made with *David*.

20 O LORD, *there is* none like thee, neither *is there any* God beſides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of † greatneſs and terribleneſs, by driving out nations from before thy people, whom thou haſt redeemed out of Egypt?

† Heb. *greatneſſes and terrible things.*

22 For thy people Iſrael didſt thou make thine own people for ever, and thou LORD, becameſt their God.

23 Therefore now LORD, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do, as thou haſt ſaid.

24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The LORD of hoſts *is* the God of Iſrael, *even* a God to Iſrael *h*, and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee.

h Or, *The Lords of Hoſts, the God of Iſrael*, is *a God to Iſrael*, *i. e.* He is really to his People that which he hath ſtiled himſelf, their God, having taken ſuch Care of them and ſhewed ſuch Mercy and Truth to them, as did fully anſwer that Title.

25 For thou, O my God, † haſt told thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee.

† Heb. *haſt uncovered the ear of thy ſervant.*

26 And now, LORD, (thou art God, and haſt promiſed this goodneſs unto thy ſervant.)

27 Now therefore ‖ let it pleaſe thee to bleſs the houſe of thy ſervant, that it may be before thee for ever, for thou bleſſeſt, O LORD, and *it ſhall be* bleſſed for ever.

‖ Or, *it hath pleaſed thee.*

CHAP. XVIII.

1 NOw after this * it came to paſs, that David ſmote the Philiſtins *a*, and ſubdued them, and took Gath and her † towns out of the hands of the Philiſtins.

* 2 Sam. 8.1, &c.

† Heb. *daughters.*

a All this Chapter is explained on 2 *Sam.* 8.

2 And he ſmote Moab: and the Moabites became Davids ſervants, *and* brought gifts.

3 And

‖ Or, *Hadadezer*, 2 Sam. 8. 3. † Heb. *hand*, Jer. 34. 1.

3 And David ſmote ‖ Hadarezer king of Zobah unto Hamath, as he went to eſtabliſh his † dominion by the River Euphrates.

4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen: David alſo houghed all the chariot-*horſes*, but reſerved of them an hundred chariots.

† Heb. *Darmeſek.*

5 And when the Syrians of † Damaſcus came to help Hadarezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put *gariſons* in Syria-damaſcus, and the Syrians became Davids ſervants, *and* brought gifts. Then the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem.

‖ *Called in the book of* Sam. *Beta, and Berothai.* * 1 Kin. 7. 23. 2 Chr. 4. 15.

8 Likewiſe from ‖ Tibhath, and from Chun *b*, cities of Hadarezer, brought David very much braſs, wherewith * Solomon made the brazen ſea, and the pillars, and the veſſels of braſs.

b For which 2 *Sam.* 8. 8. *Betah* and *Berothai* are mentioned. Either therefore they were the ſame places called by ſeveral names, as it is uſual: Or they were four neighbouring places, out of all which the Braſs was taken, whereof two places having been named there and omitted here, and the other two Places there omitted are here remembred.

‖ Or, *Toi*, 2 Sam. 8. 9.

9 Now when ‖ Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah:

‖ Or, *Joram*, 2 Sam. 8. 10. ‖ Or, *to ſalute*, Heb. *to bleſs.* † Heb. *was the man of wars.*

10 He ſent Hadoram his ſon to king David, ‖ to enquire of his welfare, and ‖ to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him, (for Hadarezer † had warred with Tou) and *with him* all manner of veſſels of gold, and ſilver, and braſs.

11 Them alſo King David dedicated unto the LORD, with the ſilver and the gold that he brought from all *theſe* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philiſtins, and from Amalek.

12 Moreover, Abiſhai the ſon of Zerujah ſlew of the Edomites in the valley of ſalt, eighteen thouſand.

13 And he put gariſons in Edom, and all the Edomites became Davids ſervants. Thus the LORD preſerved David whitherſoever he went.

14 So David reigned over all Iſrael, and executed judgment and Juſtice among all his people.

‖ Or, *remembrancer*, 2 Sam. 8. 17.

15 And Joab the ſon of Zerujah *was* over the hoſt, and Jehoſhaphat the ſon of Ahilud, ‖ recorder.

‖ *Called Abimelech in Sam.* ‖ *Called Seraiah in Sam.* 1. *and Shiſha*, 1 King. 4. 3. † Heb. *at the hand of the King.*

16 And Zadok the ſon of Ahitub, and ‖ Abimelech the ſon of Abiathar, *were* the prieſts, and ‖ Shauſha *was* ſcribe.

17 And Benajah the ſon of Jehojada *was* over the Cherethite, and the Pelethite: and the ſons of David *were* chief † about the king.

CHAP. XIX.

* 2 Sam. 10. 1, &c.

1 NOw * it came to paſs after this, that Nahaſh the king of the children of Ammon died *a*, and his ſon reigned in his ſtead.

a Of all the contents of this Chapter ſee the Notes on 2 *Sam.* 10. where we have the ſame things and almoſt the very ſame words.

2 And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, becauſe his father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father: ſo the ſervants of David came into the land of the children of Ammon, to Hanun, to comfort him.

‖ Heb. *in thine eyes doth David.*

3 But the princes of the children of Ammon ſaid to Hanun, ‖ Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? are not his ſervants come unto thee for to ſearch, and to overthrow, and to ſpie out the land?

4 Wherefore Hanun took Davids ſervants, and ſhaved them, and cut off their Garments in the midſt hard by their buttocks, and ſent them away.

5 Then there went *certain*, and told David how the men were ſerved. And he ſent to meet them (for the men were greatly aſhamed) and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

† Heb. *to ſtink:*

6 And when the children of Ammon ſaw that they had made themſelves † odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſemen out of Meſopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thouſand chariots *b*, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themſelves together from their cities, and came to battel.

b i. e. 32000 Men fighting from or with Chariots, as that word is elſewhere uſed: of which ſee my Notes on 1 *Sam.* 13. 5. And this Interpretation ſeems the more probable by comparing this place with 2 *Sam.* 10. 6. where this Army is ſaid to conſiſt of 20000 *footmen*, and 12000 *men of Iſhtob*; which make up theſe 32000 men, who fought partly from Chariots, and partly on Foot with Chariots or attending upon the Chariots, as the Ancient Manner of fighting was. And here *v.* 6. this Army it made up of *Chariots and Horſemen*; where, except the *chariots* be underſtood, there were no Footmen in the Army, which is unuſual and incredible.

8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty *men*.

9 And the children of Ammon came out, and put the battel in aray before the gate of the city: and the kings that were come, *were* by themſelves in the field.

† Heb. *the face of the battel was.* ‖ Or, *young men.*

10 Now when Joab ſaw that † the battel was ſet againſt him, before and behind, he choſe out of all the ‖ choice of Iſrael, and put *them* in aray againſt the Aſſyrians.

† Heb. *Abiſhai.*

11 And the reſt of the people he delivered unto the hand of † Abiſhai his brother, and they ſet themſelves in aray againſt the children of Ammon.

12 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will help thee.

13 Be of good courage, and let us behave our ſelves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his ſight.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon ſaw that the Syrians were fled, they likewiſe fled before Abiſhai his brother, and entred into the city. Then Joab came to Jeruſalem.

‖ That is, *Euphrates.* ‖ Or, *Shobach*, 2 Sam. 10. 16.

16 And when the Syrians ſaw that they were put to the worſe before Iſrael, they ſent meſſengers and drew forth the Syrians that *were* beyond the ‖ river: and ‖ Shophach, the captain of the hoſt of Hadarezer, *went* before them.

17 And it was told David, and he gathered all Iſrael, and paſſed over Jordan, and came upon them, and ſet *the battel* in aray againſt them, ſo when David had put the battel in aray againſt the Syrians, they fought with him.

18 But the Syrians fled before Iſrael, and David ſlew of the Syrians ſeven thouſand men, *which fought in* chariots, and forty thouſand footmen *c*, and killed Shophach the captain of the hoſt.

c How this agrees with 2 *Sam.* 10. 18. ſee in the Notes on that place.

19 And when the ſervants of Hadarezer ſaw that they were put to the worſe before Iſrael, they made peace with David, and became his ſervants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

* 2 Sam. 11.1. † Heb. *at the return of the year.*

1 AND * it came to paſs, that † after the year was expired, at the time that kings go out *to battel*, Joab led forth the power of the army, and waſted the country of the children of Ammon *a*, and came and beſieged Rabbah, (but David tarried at Jeruſalem) and Joab ſmote Rabbah, and deſtroyed it.

a Of this firſt verſe ſee my Notes on 2 *Sam.* 11.1. and of *v.* 2,3. on 2 *Sam.* 12.30, 31. and of the reſt of this Chapter on 2 *Sam.* 21.15, &c. where alſo an Account is given of the ſeeming Differences between this and that Relation.

* Sam. 11.12, 30. † Heb. *the weight of.*

2 And David * took the crown of their king from off his head; and found it † to weigh a talent of gold, and *there were* precious ſtones in it, and it was ſet upon Davids head; and he brought alſo exceeding much ſpoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with ſaws and with harrows of iron, and with axes: even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem.

*2 Sam.21.18. ‖ Or, *continued.* † Heb. *ſtood.* ‖ Or, *Geb.* ‖ *Saph.* 2 Sam. 21.18. ‖ Or, *Rapha.* ‖ Called alſo *Jaare-oregim,* 2 Sam. 21.19.

4 And it came to paſs after this, * that there ‖ † aroſe war at ‖ Gezer with the Philiſtins; at which time Sibbechai the Huſhathite ſlew ‖ Sippai *that was* of the children of ‖ the giant, and they were ſubdued.

5 And there was war again with the Philiſtins, and Elhanan the ſon of ‖ Jair ſlew Lahmi the brother of Goliath the Gittite, whoſe ſpear-ſtaff *was* like a weavers beam.

*2 Sam.21.20. † Heb. *a man of meaſure.* † *Born to the gyant,* or, *Rapha.* ‖ Or, *reproached.* ‖ Called *Shammah.* 1 Sam. 16.9.

6 And yet again * there was war at Gath, where was † a man of *great* ſtature, whoſe fingers and toes *were* four and twenty, ſix *on each hand*, and ſix *on each foot*: and he alſo was † the ſon of the giant.

7 But when he ‖ defied Iſrael, Jonathan the ſon of ‖ Shimea, Davids brother ſlew him.

8 Theſe were born unto the giant in Gath: and they fell by the hand of David, and by the hand of his ſervants.

CHAP. XXI.

* 2 Sam.24.1, &c. ‖ Or, *an adverſary,* Numb. 22. 22, 23.

1 AND * ‖ Satan ſtood up *a* againſt Iſrael, and provoked David to number Iſrael.

a Heb. *ſtood*, to wit, before the Lord and his Tribunal to accuſe *David* and *Iſrael*, and to beg Gods permiſſion to tempt *David* to number the People. *Standing* is the Accuſers poſture before Mens Tribunals; and conſequently the Holy Scripture (which uſeth to ſpeak of God and the things of God after the manner of men to bring them down to our Capacities) elſewhere repreſents Satan in this poſture, as 1 *King.* 22.21. *Zech.* 3.1. And ſo this agrees with 2 *Sam.* 24.1. where the Lord is ſaid to *move David*, i.e. to give Satan Commiſſion or Permiſſion to move him; for otherwiſe *God tempteth no man*, Jam. 1.13. But of this, and of this whole Chapter, and of the Variations and ſeeming Contradictions between this Narrative and that in *Samuel*, ſee my Notes on 2 *Sam.* 24.

2 And David ſaid to Joab, and to the rulers of the people, Go, number Iſrael, from Beerſheba even to Dan; and bring the number of them to me, that I may know it.

3 And Joab anſwered, The LORD make his people an hundred times as many mo as they *be*: but my lord the king, *are* they not all my lords ſervants, why then doth my lord require this thing! why will he be † a cauſe of treſpaſs to Iſrael *b*.

† Heb. *a treſpaſs. So* Gr.

b Or, *why will he be*, or, *why ſhould this be a treſpaſs* or *a cauſe of treſpaſs* or *an occaſion of puniſhment*, (for Hebrew words ſignifying *ſin* are oft uſed to note the puniſhment of Sin:) or *a deſolation*, or *a cauſe of deſolation* or *deſtruction* (for the Verb whence this Noun proceeds is oft uſed in that Senſe) *to* or *againſt Iſrael?* Why wilt thou provoke God by this ſin to puniſh *Iſrael*? Thus he ſpeaks, becauſe God commonly puniſheth the People for the ſins of their Rulers, becauſe they are for the moſt part guilty of their ſins in one kind or other; or at leaſt God takes this occaſion to puniſh People for all their Sins.

4 Nevertheleſs, the kings word prevailed againſt Joab: wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem.

5 And Joab gave the ſum of the number of the people unto David. And all *they* of Iſrael were a thouſand thouſand and one hundred thouſand men that drew ſword: and Judah *was* four hundred threeſcore and ten thouſand men that drew ſword.

6 But Levi and Benjamin counted he not among them *c*; for the kings word was abominable to Joab.

c Partly for the following Reaſon; and principally by Gods ſpecial and gracious Providence to theſe two Tribes, to *Levi*, becauſe they were devoted to his Service; and to *Benjamin*, becauſe they were the leaſt of all the Tribes, having been almoſt extinct, *Judg.* 21. and becauſe God foreſaw that they would be faithful to the Houſe of *David* in the diviſion of the Tribes, and therefore he would not have them diminiſhed. And *Joab* preſumed to leave theſe two Tribes unnumbred, becauſe he had ſpecious Pretences for it; for *Levi*, becauſe they were no Warriours, and the Kings Command reached only to thoſe that *drew ſword*, as appears from *v.* 5. And from *Benjamin*, becauſe they, being ſo ſmall a Tribe and bordering upon *Jeruſalem* their Chief City, might eaſily be numbred afterward.

† Heb. *and it was evil in the eyes of the* LORD *concerning this thing.*

7 † And God was diſpleaſed with this thing *d*, therefore he ſmote Iſaael *e*.

d Becauſe this was done without any colour of neceſſity, and out of meer Curioſity, and Oſtentation, and carnal Confidence, as *Davids* own Conſcience told him, which therefore *ſmote him*, as it is related, 2 *Sam.* 24.10. *e* Which is particularly related in the following verſes.

* Sam.24.10. *2 Sam.12.13.

8 And David ſaid unto God, * I have ſinned greatly, becauſe I have done this thing; * but now I beſeech thee, do away the iniquity of thy ſervant, for I have done very fooliſhly.

9 And the LORD ſpake unto Gad, Davids ſeer, ſaying,

10 Go, and tell David, ſaying, Thus ſaith the LORD, I † offer thee *three* things, chuſe thee one of them that I may do *it* unto thee.

† Heb. *ſtretch I out.*

11 So Gad came to David, and ſaid unto him, Thus ſaith the LORD, † chuſe thee,

† Heb. *take to thee.*

12 Either three years famine, or three months to be deſtroyed before thy foes, (while that the ſword of thine enemies overtaketh *thee*) or elſe three days the ſword of the LORD, even the peſtilence in the land, and the Angel of the LORD deſtroying throughout all the coaſts of Iſrael. Now therefore adviſe thy ſelf, what word I ſhall bring again to him that ſent me.

13 And David ſaid unto Gad, I am in a great ſtrait: let me fall now into the hand of the LORD, (for very ‖ great *are* his mercies) but let me not fall into the hand of man.

‖ Or, *many.*

14 So the LORD ſent peſtilence upon Iſrael; and there fell of Iſrael ſeventy thouſand men.

15 And God ſent an * angel unto Jeruſalem to deſtroy it: and as he was deſtroying, the LORD beheld, and he repented him of the evil, and ſaid to the angel that deſtroyed, It is enough, ſtay now thine hand. And the angel of the LORD ſtood by the threſhing-floor of ‖ Ornan the Jebuſite.

*2 Sam.24.16. ‖ Or, *Araunah,* 2 Sam. 24.18.

16 And David lift up his eyes, and ſaw the angel of the LORD ſtand between the earth and the heaven, having a drawn ſword in his hand ſtretched out over Jeruſalem: then David and the elders *of Iſrael*, *who were* clothed in ſackcloth *f*, fell upon their faces.

f i.e. In mourning Garments, humbling themſelves before God for their Sins, and deprecating his Wrath againſt the People.

17 And David ſaid unto God, *Is it* not I that commanded the people to be numbred? even I it is that have ſinned and done evil indeed; but *as for* theſe ſheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my fathers houſe, but not on thy people, that they ſhould be plagued.

18 Then

† Heb. *an angel.*
* 2 Chr. 3.1.

18 Then † the * angel of the LORD commanded Gad to say to David, that David should go up and set up an altar unto the LORD, in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

‖ Or, *when Ornan turned back and saw the angel,* then he *and his four sons with him hid themselves.*

20 ‖ And Ornan turned back, and saw the angel; and his four sons with him hid themselves *g*. Now Ornan was threshing wheat.

g Or, *And Ornan turned back* (*i. e.* turned his face from the Angel) *for* or *when* (for the Hebrew *vau* is frequently used both those ways) *he saw the angel, and* (so did) *his four sons with him hiding themselves*; partly because of the Glory and Majesty in which the Angel appeared, which mens weak and sinful natures are not able to bear; and partly from the fear of Gods Vengeance which was at this time riding circuit in the Land, and now seemed to be coming to their Family.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

† Heb. *give.*

22 Then David said to Ornan, † Grant me the place of *this* threshing-floor, that I may build an altar therein unto the LORD, thou shalt grant it me for the full price, that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David said to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without cost.

* 2 Sam. 24. 24.

25 So * David gave to Ornan for the place, six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings, and peace-offerings, and called upon the LORD; and he answered him from heaven by fire *h* upon the altar of burnt-offering.

h Heb. *by fire* sent *from Heaven*: which was the sign of Gods Acceptance. See *Levit.* 9.24. 1 *King.* 18.24,38. 2 *Chron.* 7.1.

27 And the LORD commanded the angel, and he put up his sword again into the sheath thereof.

28 At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there *i*.

i When he perceived that his Sacrifice there offered was acceptable to God, he proceeded to offer more Sacrifices in that place, and did not go to *Gibeon*, , as otherwise he should have done.

29 For the tabernacle of the LORD which Moses made in the wilderness, and the altar of the burnt-offering *were* at that season in the high place at * Gibeon.

* 1 King. 3.4. *Ch.* 16. 39. 2 Chr. 1. 3.

† Heb. *to seek God,* 2 Chr. 1. 5.

30 But David could not *k* go before it *l* † to enquire of God *m*; for he was afraid because of the sword of the angel of the LORD *n*.

k i. e. Durst not. *l i. e.* Before the Tabernacle, where the Altar stood. *m* Heb. *to seek God, i. e.* humbly to beg his Favour by Prayer and Sacrifice. *n i. e.* When he saw the Angel stand with his drawn Sword over *Jerusalem*, as is related above, *v.* 15,16. he durst not go away thence to *Gibeon*, lest the Angel in the mean time should destroy *Jerusalem*; for the prevention whereof he thought it most proper to continue to worship God in that place, which he had consecrated by his special Presence and gracious Acceptance.

CHAP. XXII.

* Deut. 12. 5. 2 Sam. 24. 18.

1 THen David said *a*, * This is the house of the LORD God *b*, and this *is* the altar of the burnt-offering for Israel.

a Partly by his Observation of this gracious and glorious Appearance of God, and his Command to erect an Altar, and his Acceptance of a Sacrifice offered in this place: and partly by the Instinct and Direction of Gods Spirit, by which as he is said to have *had the pattern of the house, porch, altar,* &c. 1 *Chron.* 28. 11,12, 19. so doubtless he was also instructed as to the place where the House should be built. *b* This is the place appointed by God for the building of his Temple and Altar.

2 And David commanded to gather together the strangers that *were* in the land of Israel *c*, and he set masons to hew wrought stones *d* to build the house of God.

c The same persons whom *Solomon* afterwards employed in the same Work: of which see 1 *King.* 5.15. compared with 1 *King.* 9. 20,21. *d* Wherein he could not do much, being prevented by death: but *Solomon* carried on and perfected what *David* had begun.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joynings *e*; and brass in abundance without weight.

e To be used together with melted Lead for the joyning of those great and Square Stones together.

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

* *Ch.* 29. 1.

5 And David said *f*, * Solomon my son *is* young and tender *g*, and the house *that is* to be built for the LORD, *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

f Within himself, or in his own thoughts. *g* And therefore through youthful Vanity, and Folly, and Unsettledness, may not use that Care, and Consideration, and Diligence in making such Provisions as this great Work requires. Of *Solomons* Age, see 1 *King.* 3.7.

6 Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

* 2 Sam. 7.2. * Deut. 12. 5, 11.

7 And David said to Solomon, My son, *as for* me, * it was in my mind to build an house * unto the name of the LORD my God.

* *Ch.* 28. 3. 1 King. 5. 3.

8 But the word of the LORD came to me, saying, *Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth *h* in my sight *i*.

h Not that Wars either now are or then were simply Unlawful, or that *David* sinned in shedding the Blood of War, for it is manifest that *Davids* Wars were undertaken by Gods Command or with his Leave, and were attended with his Blessing; but partly because *Davids* Military Employments did for a good while fill his Head and Hands, and gave him no leisure for Temple Work: and principally for mystical Signification, to teach us that the Church (whereof the temple was a manifest and illustrious Type) should, be built by Christ, *the Prince of Peace*, Isa. 9.6. and that it should be gathered and built up *not by might or power*, or by force of Arms, but *by* Gods *Spirit*, Zech. 4.6. and by the preaching of the Gospel of Peace. *i* Which I have taken particular notice of. And this expression may possibly be added in reference to *Uriah* and the rest of the *Israelites* who were slain at the Seige of *Rabbah* by *Davids* contrivance: which peradventure *David* had in his Eye, *Psal.* 51.4. where *David* confessing this Sin useth this very Expression, *I have done this evil in thy sight.*

9 Behold, a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be ‖ Solomon, and I will give peace and quietness unto Israel in his days.

‖ That is, *peaceable.*

10 * He shall build an house for my name, and he shall be my son, and I *will be* his father, and I will establish the throne of his kingdom over Israel for ever *k*.

* 2 Sam. 7.13. 1 Kin. 5. 5. *Ch.* 17.12,13.

k Of this see my Notes on 2 *Sam.* 7.13.

11 Now my son, the LORD be with thee, and prosper thou *l*, and build the house of the LORD thy God, as he hath said of thee.

l Go on prosperously in carrying on this Work. Or, the Lord give thee that Rest and Prosperity which is necessary for it.

12 Onely the LORD give thee wiſdom and underſtanding; and give thee charge concerning Iſrael *m*, that thou mayeſt keep the Law of the LORD thy God.

m i. e. Give thee Inſtructions or Direction rightly to manage and rule his People *Iſrael*. Or, *and ſet thee over Iſrael*, as the Syriack renders it, whom the Arabick follows: Or, *when* (as the Hebrew *vau* is oft uſed) *he ſhall ſet thee over Iſrael*, *i. e.* when thou ſhalt be King; for then *Solomon* would need this Wiſdom, for which therefore he prayeth, 1 *King.*3.9.

13 Then ſhalt thou proſper, if thou takeſt heed to fulfill the ſtatutes and judgments which the LORD charged Moſes with concerning Iſrael. Be ſtrong, and of good courage, dread not, nor be diſmayed.

‖ Or, *in my poverty.*

14 Now behold, ‖ in my trouble *n* I have prepared for the houſe of the LORD, an hundred thouſand talents of gold *o*, and a thouſand thouſand talents of ſilver *p*; and of braſs, and iron, without * weight (for it is in abundance) timber alſo and ſtone have I prepared, and thou mayeſt add thereto.

* As *ver.* 3.

n This he alledgeth as a Reaſon why he could do no more, becauſe of the many Troubles and Wars both Foraign and Civil, whereby much of his Treaſures was exhauſted. *o* A Talent of Gold in the firſt conſtitution was 3000 Shekels, as may be gathered from *Exod.*38.24,25,26. and ſo this amounts to a very vaſt Sum, yet not Impoſſible for *David* to get, conſidering how many and great Conqueſts he made, and what vaſt Spoils and Preſents he got; and that he endeavoured by all juſt and honourable ways to get as much as he could, not out of Covetouſneſs or for his own Ends, but meerly out of Zeal for Gods Houſe. And whereas ſome object that this quantity of Gold and Silver was ſufficient, though the whole Fabrick of the Temple had conſiſted of Maſſy Gold and Silver; it is to be conſidered that all this Treaſure was not ſpent upon the Materials of the Temple, but a very great part of it upon the Workmen, which were nigh 200000, whereof a great number were Officers, which being employed for ſo long time together, would exhauſt a conſiderable part of it; and what was not employed in the building of the Temple was laid up in the Sacred Treaſures for future Occaſions, there being mention of the great treaſures left by *David* even in other Authors. But ſome Learned Men make thoſe Talents far leſs than thoſe in *Moſes* his Time; and they conceive that as there were two ſorts of Shekels both of Gold and Silver, the *common* and the *ſacred* Shekel, whereof the latter is commonly thought to be double to the former, ſo alſo there were Talents of divers kinds and values. For the Hebrew word *kikkar*, which is rendred a *Talent*, properly ſignifies onely a *Maſs* or a *Piece*, as it is uſed, *Exod.*29.23. 1 *Sam.* 2. 36. *Zech.* 5. 7. ſo it may indifferently denote either a greater or a leſſer Piece. And this is certain, and obſerved by two Ancient and moſt Learned Writers, *Varro* and *Pollux*, and by others, that a *Talent* among the *Greeks* and *Romans* ſometimes notes but a ſmall quantity; and that a Talent of Gold contains onely ſix Drams. And *Homer* in his *Iliads*, amongſt other things of no great value, which are propounded as Rewards to the Conquerer at a ſolemn and publick Exerciſe, *a Bondwoman*, *an Horſe*, and *a Pot*, mentions *two Talents of Gold*; which plainly ſhews that in his time (which was after the building of this Temple) *Talents of Gold* were very far Inferiour in quantity and price to what they had been in former Ages. And *Joſephus* a *Jew*, and therefore the more Competent Judge of theſe things, ſpeaking of this very thing, for 100000 *Talents of Gold* here mentioned, he puts 10000, and for 1000000 *Talents of Silver* he puts 100000; either becauſe the Talents in *Moſes* his time were often times more Bulk and Price than in *Davids* and *Solomons* time, and therefore theſe Talents reduced to them amounted to no greater Sum; or becauſe he read ſo in his Copy of the Hebrew Bible. And certainly it is infinitely more tolerable and reaſonable to ſuppoſe that there is a miſtake here in the generality of the preſent Copies of the Hebrew Bible, through the Errour of the Scribe, (which being onely in a numeral and hiſtorical Paſſage, might happen without Impeachment to the Care of Gods Providence, which hath ſo miraculouſly preſerved all the moſt Important and Subſtantial parts of Scripture, as hath been formerly ſaid) than upon ſuch Pretences to deny the Truth and Divine Original and Authority of the Holy Scriptures. Add to this, that all the *Gold* then uſed was not of equal worth and purity; as appears both by the ſpecial Commendation given to ſome ſorts of Gold in divers parts of Scripture, and particularly by the Difference obſerved in this very Hiſtory between the Gold and Gold which *David* gave for this uſe; whereof one little part being diſtinctively called *pure Gold* and *refined Gold*, 1 *Chron.*28.17,18. it is ſufficiently implied that all the reſt of the Gold was not refined nor pure, which might greatly diminiſh the Worth of it; for in what degree it was impure or allayed with other things in thoſe Times and places we cannot know at this Diſtance: And therefore we cannot make a true Eſtimate what thoſe Talents of Gold did amount to in our Value. *p* Juſt as much in Silver as in Gold; for this is known and agreed, that the Proportion of Gold to Silver is Ten to One.

15 Moreover, *there are* workmen with thee in abundance, hewers, and ‖ workers of ſtone and timber, and all manner of cunning men for every manner of work.

‖ That is, *maſons and carpenters.*

16 Of the gold, the ſilver, and the braſs, and the iron *there is* no number. Ariſe *therefore*, and be doing *q*, and the LORD be with thee.

q To wit, when thou ſhalt come to the Throne in my ſtead.

17 David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying*,

18 *Is* not the LORD your God with you? and hath he *not* given you reſt on every ſide? for he hath given the inhabitants of the land into mine hand, and the land is ſubdued before the LORD, and before his people *r*.

r Either 1. It is brought under the Command of God and of you his People, all the Enemies of God and of *Iſrael* in it or near it being now perfectly ſubdued. Or, 2. It is really ſubdued, whereof both God and your own Eyes are Witneſſes.

19 Now ſet your heart and your ſoul to ſeek the LORD your God: ariſe therefore, and build ye the ſanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

CHAP. XXIII.

1 SO when David was old and full of days, he made * Solomon his ſon king over Iſrael *a*.

* 1 Kin. 1. 33, 39. Ch. 28. 5.

a Not that he did reſign the Kingdom to him, but that he declared his Mind concerning his Succeſſion into the Throne after his death. As *David* himſelf is called *King*, 1 *Sam.*16.1. becauſe he was appointed and anointed to be King after *Sauls* death, though till then he was onely a Subject.

2 And he gathered together all the princes of Iſrael, with the prieſts and the Levites *b*.

b Partly to declare Gods mind and his own Will, that *Solomon* ſhould be his Succeſſor; and ſo to cut off the Claims and Pretences which others of his Sons might make to the Crown: and partly to acquaint them with thoſe Directions which he had received from God by the Spirit, as appears from *ch* 28.11, *&c.* concerning the Eſtabliſhment of a new Order and Method in the Miniſtration of the Prieſts and Levites in the Temple.

3 Now the Levites were numbred from the age of * thirty years and upward *c*: and their numbers by their polls, man by man, was thirty and eight thouſand.

* Numb. 4. 3.

c Not onely till fifty, as it was appointed, *Num.*4.2,3. but even till their Death: For that was but a Temporary Law grounded upon a ſpecial Reaſon, becauſe the Levites were employed in carrying the Tabernacle and Sacred Veſſels from place to place; and therefore God would have them freed from thoſe Burdens when they came to feel the Infirmities of Age: Which Reaſon wholly ceaſing upon the Building of the Temple, and their Work being far eaſier than it had been, and their Service being more a Priviledge than a Burden, their time of Service is juſtly and fitly prolonged.

4 Of which, twenty and four thouſand *were* ‖ to ſet forward the work of the houſe of the LORD *d*: and ſix hundred *were* * officers and judges *e*.

‖ Or, *or to overſee.*

* Deut. 16. 18.

d i. e. To take care that all the Work of the Temple about Sacrifices and other Parts or Means of Gods Service ſhould be punctually and diligently performed either by themſelves or others: Which they were not to do all at once, but by Courſes, 1000 at a time, as we ſhall ſhortly ſee. *e* Whoſe work it ſeems to have been to judge of and determine all difficult Cauſes or Differences which might ariſe either among the Inferiour Prieſts or Levites about their Sacred Adminiſtrations; or among the People, which being governed in all their Concerns onely by the Laws of *Moſes*, it was fit and neceſſary that the Prieſts and Levites ſhould be conſulted and concerned in their Matters.

5 Moreover, four thouſand *were* porters *f*, and four thouſand praiſed the LORD with the inſtruments *g* which I made (*ſaid David*) to praiſe *therewith*.

f Whoſe

f Whose Office was to take the Charge of all the Gates of the Temple and its Courts, that no forbidden or unclean Person might enter there, and of the Courts themselves, and of several Chambers or Buildings belonging to the Temple and the Service thereof. These also were to do their Work by turns. *g* Whereof 288 were persons of greater skill than their Brethren, and did Instruct them, and had some Authority over them.

* Exod. 6. 16. Ch. 6. 1, &c. 2 Chr. 8. 14. and 29. 25. † Heb. *divisions.*

6 And * David divided them into † courses *h* among the sons of Levi: *namely*, Gershon, Kohath, and Merari.

h Which he did not by his own Invention, but as *a man of God*, and *by the command of God*, and with the Advice and Concurrence of *Gad* and *Nathan* the Prophets, as is manifest from 2 *Chron.* 8. 14. & 29. 25.

* Ch. 26. 21. ‖ Or, *Libni*, Ch. 6. 17.

7 Of the * Gershonites *were* ‖ Laadan and Shimei.

8 The sons *i* of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

i *i. e.* His Posterity: and so in the following Verses: for these could not be their immediate Sons.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

‖ Or, *Zizah*, ver. 11.

10 And the sons of Shimei *k* were, Jahath, ‖ Zina, and Jeush, and Beriah: These four *were* the sons of Shimei.

k Not that *Shimei* named *v.* 9. but another, and possibly the Son or Grandson of that *Shimei*,

† Heb. *did not multiply sons.*

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah † had not many sons: therefore they were in one reckoning, according to *their* fathers house *l*.

l They were reckoned together as one Family, and were not called by the name of their two immediate Parents, but by the name of their Grandfather *Shimei*.

12 The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

* Exod. 6. 20. * Exod. 28. 1. Heb. 5. 4. ‖ Or, *to sanctifie him holy of holyes, him and his sons.* * Numb. 6. 23.

13 The sons of * Amram; Aaron and Moses: and * Aaron was separated, ‖ that he should sanctifie the most holy things *m*, he and his sons *n* for ever, to burn *incense* before the LORD, to minister unto him, and to * bless in his name for ever.

m Not positively; for so he could not sanctifie them, they being already sanctified by God in the highest Degree; but negatively, *i. e.* that he might keep them from Pollution: For these most holy things were polluted when they were touched by any other persons. *n* Not onely his eldest Sons the High-Priests successively, but all his Posterity or all the Priests; for the Works here following were not peculiar to the High-priest, but common to all the Priests, who might all *burn Incense*, 2 *Chron.* 29. 11. *Luke* 1. 9. and to *minister* in the Temple, and to *bless* the people *in Gods Name*, *Numb.* 6. 23. *Deut.* 10. 8.

14 Now *concerning* Moses the man of God, his sons were named of the Tribe of Levi †.

† *i. e.* They were accounted onely as common Levites, and were not Priests: Which is mentioned partly to secure the Priesthood within the Bounds to which God had confined it, lest they should presume to invade it upon a confidence in the Nobleness of their Extraction: and partly for the Honour of *Moses* and the demonstration of his Eminent Piety and Self-denial, who willingly left the Government to *Joshua*, and the Priesthood to *Aaron*, and was content to have his Posterity reduced to a very private and mean Condition.

* Exod. 2. 22. and 18. 3, 4. ‖ *Shubael*, Chap. 24. 20.

15 * The sons of Moses *were*, Gershom and Eliezer.

16 Of the sons of Gershom, ‖ Shebuel *was* the chief.

* Ch. 26. 25. ‖ Or, *the first.* † Heb. *were very highly multiplyed.*

17 And the sons *o* of Eliezer *were*, * Rehabiah ‖ the chief *p*. And Eliezer had none other sons, but the sons of Rehabiah † were very many.

o For, *the son*: the plural number for the singular, as *Gen.* 46. 23. 1 *Chron.* 2. 8, 31. and oft elsewhere. *p* Heb. *the first*, *i. e.* the first-born. He is so called not because others were born after him, but because none were born before him. See on *Mat.* 1. 23.

18 Of the sons of Izhar ‖ Shelomith the chief. ‖ *Shelomoth.* Ch. 24. 22.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jeshiah the second.

21 The sons of Merari; Mahli, and Mushi: the sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and * had no sons, but daughters: and their ‖ brethren the sons of Kish took them. * Ch. 24. 28. ‖ Or, *kinsmen.*

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 These *were* the sons of * Levi, after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of * twenty years *q* and upward. * Numb. 10. 17, 21. * Numb. 1. 3. & 4. 3. & 8. 24.

q As the Levites were anciently numbred from two several times, from the 25*th.* year of their Age, and from the 30*th.* *Numb.* 4. 3. & 8. 24. In like manner and for the same Reasons they are here numbred both from their 20*th.* year, as here, when they were more solemnly prepared for, and instructed, and by degrees exercised in some parts of their Work; and from their 30*th.* year, above *v.* 3. when they were admitted to the full and compleat Exercise of all the Parts and Works of their Office. And the Reason why they were now sooner admitted to Service than they had been formerly by the Constitution of *Moses*, is given in the next Verses, because now their Work was more easie, they being wholly discharged from that Burdensome Work of Carrying the Tabernacle and its Utensils, which was too heavy for young and tender Shoulders. To which may be added, that the Number of the *Israelites* were greatly increased, and consequently the Services which were to be performed by the Levites on their behalf were multiplied, and the Work of the Temple was much greater than that of the Tabernacle, and therefore more of the Levites were to be employed, and consequently they were to be sooner taken into Service.

25 For David said, The LORD God of Israel hath given rest unto his people ‖ that they may dwell in Jerusalem for ever. ‖ Or, *and he dwelleth in Jerusalem*, &c.

26 And also unto the Levites *r*, they shall no *more* carry the Tabernacle, nor any vessels of it for the service thereof.

r Or rather, *as concerning the Levites*, of whom he is here speaking.

27 For by the last words of David *s*, the Levites *were* † numbred from twenty years old and above. † Heb. *numbered*

s By his last Order and Constitution made by Gods Direction and *by the Spirit*, as hath been once and again noted and proved before. This is here added, to signifie that this great Affair was thus settled by *David* not in his younger years, when it might have been thought to have the Effect of youthful Heat, and confidence, and Presumption, and Rashness, but when he was come to the greatest Maturity, when he was Old and near his Death, and going to give up his Account to his Lord and Maker, of all his Actions, and particularly of the Alterations which he made in the Service of God; which he declared was done *by the Spirit of God*. These were in a manner his dying Words, which usually make the deepest Impressions.

28 Because † their office *was* to wait on the sons of Aaron, for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things *t*, and the work of the service of the house of God. † Heb. *their station was at the hand of the sons of Aaron.*

t *i. e.* Holy Places, and Garments, and Vessels, and Sacrifices, which were to be washed and cleansed from any Filthiness which possibly might cleave to them.

29 Both for the shew-bread, and for * the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the ‖ pan, and for that which is fryed, and for all manner of measure and size *u*. * Lev. 6. 20. Ch. 9. 29, &c. ‖ Or, *flat plate.*

u This is to be understood either 1. particularly of the Measure or Quantity of fine Flour, and Wine, and Oil, which was fixed by Gods Law. Or generally of all Measures used either in Sacred or Civil Things, the publick Standards whereof were kept in the Sanctuary or Temple; of which see on *Exod.* 30. 13. and therefore the care of keeping them inviolable and producing them upon Occasi-

on,

on, must needs belong to the Priests, and under them to the Levites, who were to examine other Measures and all things by them as oft as Occasion required; that so the Priests might be at more leisure for their higher and greater Employments.

30 And to stand every morning *x* to thank and praise the LORD, and likewise at even *x*:

x The two Solemn Times of offering Sacrifices: Which Work was attended with publick Prayer and Thanksgiving.

31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them *y* continually before the LORD:

y i. e. Unto those persons, the Levites, of whom he speaks. Or, *concerning them, i. e.* about those things.

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron *z* their brethren, in the service of the house of the LORD.

z i. e. What the Priests should commit to their Charge, or command them to do.

CHAP. XXIV.

1 NOw *these are* the divisions *a* of the sons of Aaron: * The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

* Lev. 10.1.5.

a i. e. The several Branches into which that Family was divided or distributed.

2 But * Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priests office *b*.

* Numb. 3.4. & 26. 61.

b i. e. Were the onely persons to whom and to whose Families the execution of that Office was committed.

3 And David distributed them, † both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their Offices *c* in their service.

† Heb. *and Zadok*, ver. 31.

c Or, *courses*: or, *prefectures*, *i. e.* Allotting to each of them several times wherein they or theirs should by turns have the Government of Holy Ministrations in the Temple Service.

4 And there were moe chief men found of the sons of Eleazar, than of the sons of Ithamar, and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot *d*, one sort with another; for † the governours of the sanctuary, and governours *of the house* of God *e*, were of the sons of Eleazar, and of the sons of Ithamar.

† Heb. *the princes of the sanctuary, and princes of God*, Gen. 23. 6.

d Partly to prevent that Envy or Emulation which otherwise might arise among them: and partly that all mens Minds and Consciences might be fully satisfied in the Order now established by this divine way of Decision. *e* But that is no other than the Sanctuary; and so it may seem to make this Division improper and irregular, the several Members of it being altogether the same. Or rather, of the things *of God*, *i. e.* of all persons ministring in the Sanctuary, and of all Holy Ministrations done in it, and of all other *matters of the Lord*, as they are called by way of distinction from the *kings matters*, 2 *Chron.* 19.11.

6 And Shemajah the son of Nathaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the Priests and Levites: one † principal household being taken for Eleazar, and *one* taken for Ithamar *f*.

† Heb. *house of the fathers.*

f Or, the Chief (which Word is easily supplied out of the context) of *one house of the Fathers was taken* (to wit, by Lot) *for Eleazar* (*i. e.* out of his Family) *and that which was taken* after it *was taken for Ithamar*, *i. e.* out of his Family. The meaning is, that the first Lot fell to *Eleazar*, and the second to *Ithamar*; and the third to *Eleazar*, and the fourth to *Ithamar*; and so successively until all the Families of *Ithamar* had received their Lots: And afterwards all the Lots came forth to the rest of *Eleazars* Families, which were double in number to those of *Ithamar*, as was said, *v.* 4.

7 Now the first lot came forth *g* to Jehojarib, the second to Jedajah,

g To wit, out of the Vessel in which all the Lots were promiscuously put together, and out of which they were severally taken.

8 The third to Harim, the fourth to Seorim,
9 The fifth to Malchijah, the sixth to Mijamin,
10 The seventh to Hakkoz, the eighth to * Abijah,

* Neh. 12.4,17. Luke 1.5.

11 The ninth to Jeshua, the tenth to Shecaniah,
12 The eleventh to Eliashib, the twelfth to Jakim,
13 The thirteenth to Huppah, the fourteenth to Jeshebeab,
14 The fifteenth to Bilgah, the sixteenth to Immer,
15 The seventeenth to Hezir, the eighteenth to Aphses,
16 The nineteenth to Pethahiah, the twentieth to Jehezekel,
17 The one and twentieth to Jachin, the two and twentieth to Gamul.
18 The three and twentieth to Delajah, the four and twentieth to Maaziah.
19 These *were* the orderings of them in their service *h*, to come into the house of the LORD, according to their manner *i*, under Aaron their father *k*, as the LORD God of Israel had commanded him.

h In this Order and Method they were to come to perform the Offices of the Temple. *i. e.* To come into the Temple every Sabbath-day, and to continue there all the Week long until the next Sabbath, when they were relieved by others, as the Manner was: See 2 *King.* 11.5. 1 *Chron.* 9.25. *k i. e.* Under the Inspection and Direction of the High-priest, whom he calls *Aaron*, because he represented his Person and executed his Office, and also came out of his Loyns, and *their fathers*, because of the Authority which by Gods Appointment he had over them, and that Love, Reverence, and Obedience which they owed to him,

20 ¶ And the rest of the sons of Levi *l were these*. Of the sons of Amram, * Shubael: of the sons of Shubael; Jehdejah *m*.

* Ch. 23. 16. *Shebuel.*

l Either such as were onely Levites and not Priests: or rather, such as were not named or numbred before in this or the former Chapter. *m* Who being, as it seems, an Eminent Person, or having a very numerous Family, was not reckoned with or under his Fathers Family, but was accounted as a distinct Head of another Family.

21 Concerning Rehabiah *n*: of the sons of Rehabiah, the first *o was* Jeshiah.

n The Son of *Eliezer*, ch. 23.17. *o* By Birth, or Place.

22 Of the Izharites; * Shelomoth *p*: of the sons of Shelomoth; Jahath.

* Ch. 23. 18. *Shelomith.*

p Called also *Shelomith*, ch. 23. 18.

23 And the sons *of* * *Hebron*; Jeriah *the first q*, Amariah the second, Jahaziel the third, Jekameam the fourth.

* Ch. 23. 19. & 26. 31.

q Which word is fitly supplied both out of the rest of this verse, the *second*, *third*, and *fourth* having a manifest reference to the *first*, and out of 1 *Chron.* 23.19. & 26.31. where it is expressed.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.
25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.
26 The sons of Merari *were*, Mahli and Mushi: the sons of Jaaziah *r*; Beno.

r The

r The Son either of *Mahli*, or rather of *Mushi* last named: for *Mahli*'s Posterity comes *v.* 28.

27 The sons of Merari by Jaaziah; Beno *s*; and Shoham, and Zaccur, and Ibri.

s Whose Name is here repeated with his Brethren, because he was the First-born, and Head of the rest, who were all reckoned with and under his Family, as if they had been Branches of it.

28 Of Mahli *came* Eleazer, * who had no sons.
* Chap. 23. 22.

29 Concerning Kish *t*: the son of Kish *was* Jerahmeel.

t Another of *Mahli*'s Sons, as appears from 1 *Chron.* 23. 21.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites, after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron *u*, in the presence of David the King, and Zadok and Ahimelech, and the chief of the fathers of the Priests and Levites, even the principal fathers over against their younger brethren *x*.

u i. e. Answerable for Number and Order to those of the Priests, so as there should be a several course of the Levites for each course of the Priests. This is expressed concerning the Singers, *ch.* 25. and the like is implied concerning the Porters, *ch.* 26. and is here sufficiently intimated concerning those Levites which were employed in other Sacred Ministrations. *x* The Lots of the Elder and Younger Brethren were promiscuously put together, and the order was settled as the Lots came forth, without any regard to the Age or Dignity or Number of the persons or Families, the youngest Family having the first Course if they had the first Lot, *&c.*

CHAP. XXV.

1 MOreover, David and the captains of the host *a* separated *b* to the service of the sons of * Asaph, and of † Heman, and of * Jeduthun *c*, who should prophesie *d* with harps, with psalteries, and with cymbals; and the number of the workmen *e*, according to their service, was;
* Ch. 6. 33, 39. 2 Chron 29. 30. † ver. 5. * 2 Chr. 35. 15.

a Both of the Civil and Sacred Host: to wit, *all the Princes of Israel, with the Priests and the Levites*, whom *David gathered together*, ch. 23. 2. for this very end, that in their presence and with their Approbation and Consent all these things might be established; who are here fitly called *the Captains of the Host*; for the Princes were under *David*, the Chief Captains or Commanders of the Militia or Trained Bands of the Kingdom; and as the Levites are called an *Host*, and *the Lords Host*, *Numb.* 4. 23. and elsewhere, because of their Number and Order in Holy Ministrations; so these Priests and Levites were the Captains and Governours of the rest. *b i. e.* Distributed them into their several Ranks and Orders: Which, though chiefly done by *David* as a Prophet, and by Divine Direction, as hath been oft observed, yet is here imputed in part to the Captains of the Host, because it was done with their Concurrence and Approbation. *c i. e.* To the service of God under the Conduct and Command of these Persons. *d i. e.* Praise God by singing the Psalms of *David*, (of which see on *ch.* 16. 7.) and other sacred Songs made by themselves, who were Prophets in some sort, or by other Prophets or Holy Men of God. Or this Action of theirs is called *Prophesying*, because it had been formerly performed by the Prophets and the Sons of the Prophets: of which see 1 *Sam.* 10. 5. & 19. 20. 2 *King.* 3. 15. 1 *Chron.* 15. 19. *e* Of the Persons employed in this Sacred Work.

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and ‖ Asarelah, the sons of Asaph under the hands of Asaph *f*, which prophesied † according to the order of the king *g*.
‖ *Otherwise called Jesharelah*, ver. 14. † Heb. *by the hands of the king.*

f i. e. Under his Oversight and Direction. *g* In such Manner and Order as *David* appointed.

3 Of Jeduthun: the sons of Jeduthun *h*; Gedaliah, and ‖ Zeri, and Jeshajah, Hashabiah, and Mattithiah, ‖ six, under the hands of their father Jeduthun, who prophesied with a harp to give thanks and to praise the LORD.
‖ Or, *Izri*, ver. 11. ‖ *with Shimei mentioned* ver. 17.

h Or, *his sons*, (the construct Form being used before the absolute, of which there are Examples in Scripture) *Jeduthun*, called by his Fathers Name; Otherwise they are not *six*; unless either *Jeduthun* their Father be included in that Number: or *Shimei* mentioned *v.* 17. be one of them, as many Learned Men think. See the like, 1 *Chron.* 24. 23.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ‖ Uzziel, ‖ Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamtiezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth.
‖ Or, *Azareel*, ver. 18. ‖ Or, *Shubael*, ver. 20.

5 All these *were* the sons of Heman the kings seer *i* in the ‖ words of God *k*, to lift up the horn *l*. And God gave to Heman fourteen sons, and three daughters.
‖ Or, *matters*

i Or, *Prophet*, which is the same thing, 1 *Sam.* 9. 9. Either he was a Prophet as well as a Singer: or he is thus called because he *prophesied* in the sence designed, *v.* 1. And he is called *the kings seer*, either because the King took special Delight in him: or because he frequently attended upon the King in his Palace, executing his Sacred Office there, while the rest were constantly employed in the Tabernacle. *k i. e.* To sing such Divine Songs as were inspired by God to the Prophets or Holy Men of God. *l* Either 1. Metaphorically, to extoll and praise God for exalting *the horn* (*i. e.* the Power and Kingdom) *of David*; of which Phrase see *Psal.* 92. 10. & 132. 17. Or rather 2. Properly, to praise God with the sound of a Trumpet (as was usual, as 2 *Chron.* 5. 12. & 13. 12.) or some other Musical Instrument made of Horn, which being a Martial kind of Musick, might be most grateful to *Davids* Martial Spirit: though he was also skilled in other Instruments of Musick which he used in the House of God, as is expressed in the next Verse.

6 All these were under the hands *m* of their father, for song *in* the house of God, with cymbals, psalteries and harps, for the service of the house of God, † according to the kings order, to Asaph, Jeduthun, and Heman *n*.
† Heb. *by the hands of the king.*

m i. e. Under his Direction, as *v.* 2. *n* Heb. *by the hands of the King*, and *of Asaph, Jeduthun, and Heman*, *i. e.* According to the Kings Appointment, and under the Conduct of *Asaph, Jeduthun*, and *Heman*.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning *o*, *was* two hundred fourscore and eight *p*.

o Who were so skilful that they were able to teach others. *p* Which together with their Scholars make up the 4000 mentioned *ch.* 23. 5.

8 And they cast lots, ward against *ward q*, as well the small as the great, the teacher as the scholar *r*.

q i. e. A Ward, or Rank, or Course of Levites answerable to one of the Priests, upon whom the Levites were to wait in their holy Ministrations, *ch.* 23. 28. *r* Without any respect to their different Ages or Abilities.

9 Now the first lot came forth for Asaph to Joseph *s*, the second to Gedaliah, who *t* with his brethren and his sons *were* twelve.

s i. e. For the Family of *Asaph*, of which *Joseph* was. Here that Clause, *he, his sons, and his brethren were twelve*, is to be understood, as it is expressed in all the following verses, otherwise they do not make up that number of 288. mentioned *v.* 7. *t* Heb. *he*: which word being here expressly, is rightly understood and supplied in the rest.

10 The third to Zaccur, *he*, his sons, and his brethren *were* twelve:

11 The fourth to Izri, *he*, his sons and his brethren *were* twelve.

12 The fifth to Nethaniah, *he*, his sons and his brethren *were* twelve:

13 The sixth to Bukkiah, *he*, his sons and his brethren *were* twelve:

14 The seventh to Jesharelah, *he*, his sons and his brethren *were* twelve.

15 The eighth to Jeshajah, *he*, his sons and his brethren *were* twelve.

16 The ninth to Mattaniah, *he*, his sons and his brethren *were* twelve.

17 The tenth to Shimei, *he*, his sons and his brethren *were* twelve.

18 The

18 The eleventh to Azareel, *he*, his ſons and his brethren *were* twelve:
19 The twelfth to Haſhabiah, *he*, his ſons and his brethren *were* twelve:
20 The thirteenth to Shubael, *he*, his ſons and his brethren *were* twelve:
21 The fourteenth to Mattithiah, *he*, his ſons and his brethren *were* twelve:
22 The fifteenth to Jeremoth, *he*, his ſons and his brethren *were* twelve:
23 The ſixteenth to Hananiah, *he*, his ſons and his brethren *were* twelve:
24 The ſeventeenth to Joſhbekaſhah, *he*, his ſons and his brethren *were* twelve:
25 The eighteenth to Hanani, *he*, his ſons and his brethren *were* twelve:
26 The nineteenth to Mallothi, *he*, his ſons and his brethren *were* twelve:
27 The twentieth to Eliathah, *he*, his ſons and his brethren *were* twelve:
28 The one and twentieth to Hothir, *he*, his ſons and his brethren *were* twelve:
29 The two and twentieth to Giddalti, *he*, his ſons and his brethren *were* twelve:
30 The three and twentieth to Mahazioth, *he*, his ſons and his brethren *were* twelve:
31 The four and twentieth to Romamti-ezer, *he*, his ſons and his brethren *were* twelve.

CHAP. XXVI.

‖ *they were as followeth.*

1 COncerning the diviſions of the porters ‖: Of the Korhites *was* ‖ Meſhelemiah the ſon of Kore, of the ſons of ‖ Aſaph *a*.

‖ Or, *Shelemiah*, ver. 14.

‖ Or, *Ebiaſaph*, Ch. 6. 37. & 9. 19.

a Not that Famous *Aſaph* the Singer, but another *Aſaph* called alſo *Ebiaſaph*. ch. 6. 37.

2 And the ſons of Meſhelemiah *were*, Zechariah the firſt-born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth,
3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh;
4 Moreover, the ſons of Obed-edom *were*, Shemajah the firſt-born, Jehozabad the ſecond, Joab the third, and Sacar the fourth, and Nethaneel the fifth:
5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God bleſſed ‖ him *b*.

‖ That is, *Obed-edom*, as ch. 13. 14.

b To wit, with a numerous Poſterity and other Bleſſings, for his Reſpect and Affection to the Ark. See 2 *Sam.* 6. 11.

6 Alſo unto Shemajah his ſon were two ſons born, that ruled throughout the houſe of their fathers *c*: for they *were* mighty men of valour *d*.

c That had the Command of their Brethren and Families, being as ſome ſay, Captains of Hundreds or of thouſands: Of which ſee *Exod.* 18. 25. 2 *King.* 11. 9. *d* This Clauſe is divers times mentioned, becauſe their Office required both Strength and Courage: for they were to ſhut the Doors of the Temple, one whereof was ſo great and weighty that in the ſecond Temple it required the help of twenty men to open and ſhut it, as *Joſephus* an Eye-witneſs reports. They were alſo to keep the Guard, and to keep out all unclean or forbidden Perſons, who might ſometimes preſumptuouſly attempt to enter into the Temple, as *Uzziah* did, and to prevent or ſuppreſs any Tumults or Diſorders which might happen in the Temple or in its Courts, and to keep the Treaſures of the Temple, *v.* 20. 22, 24, 26. and to be *Officers and Judges over Iſrael*, v. 29. and to manage *every matter pertaining to God and the affairs of the King*, v. 32.

7 The ſons of Shemajah; Othni, and Raphael, and Obed, Elzabad, whoſe brethren *were* † ſtrong men; Elihu and Semachiah.

† Heb. *ſons of valour.*

8 All theſe of the ſons of Obed-edom: they, and their ſons and their brethren, able men for ſtrength for the ſervice, *were* threeſcore and two of Obed-edom.
6 And Meſhelemiah *had* ſons and brethren, ſtrong men, eighteen.
10 Alſo * Hoſah of the children of Merari, *had* ſons; Simri the chief, (for *though* he was not the firſt-born, yet his father made him the chief *e*.)

* Ch. 16. 38.

e Taking away the Birth-right from the Firſt-born either abſolutely, for ſome groſs Miſcarriage, as *Gen.* 49. 4. or onely in this reſpect, becauſe he wanted either Strength or Valour, or ſome other Qualification neceſſary for his Office.

11 Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the ſons and brethren of Hoſah *were* thirteen.
12 Among theſe *were* the diviſions of the porters, *even* among the chief men, *having* wards one againſt another *f*, to miniſter in the houſe of the LORD.

f Heb. having *wards againſt* or *anſwerably to their Brethren*, to wit, the other Levites, who were divided into 24 Courſes, as the Prieſts alſo were, and ſo, it ſeems were the Porters.

13 And they caſt lots ‖ as well the ſmall as the great *g*, according to the houſe of their fathers *h*, for every gate *i*.

‖ Or, *as wea for the ſmall as for the great.*

g Determining the Times and Places of their Service not by Age or Dignity, but meerly by Lot. *h* A ſeveral Lot being allowed for each ſeveral Houſe. *i* That it might be known to whom the Care of each Gate was more eſpecially committed.

14 And the lot eaſtward fell to ‖ Shelemiah; then for Zechariah his ſon (a wiſe counſellor *k*) they caſt lots, and his lot came out northward.

‖ Called *Meſhelemiah*, ver. 1.

k Which is noted as an excellent and uſeful Accompliſhment for his Office, in which there was need of Wiſdom as well as Courage, as may appear by the deſcription of their Work, *v.* 20, &c. See the Note on *v.* 6.

15 To Obed-edom ſouthward, and to his ſons, the houſe of † Aſuppim *l*.

† Heb. *gatherings.*

l A Place ſo called: or *of gatherings*, ſo named either from the Aſſembly of the Elders, who met there to conſult about the Affairs of the Temple; or from the People who were there gathered together to hear the Diſcourſes and Debates of the Teacher of the Law: or becauſe the Gifts of the People towards the Houſe and Worſhip of God were kept there. See 2 *Kin.* 22. 4. 2 *Chr.* 25. 24.

16 To Shuppim and Hoſah *m*, *the lot came forth* weſtward, with ‖ the gate Shallecheth *n*, by the cauſey of the going ‖ up *o*, ward againſt ward *p*.

‖ Or, *near*, or *at*.
‖ See 1 King. 10. 5. 2 Chr. 9. 4.

m Who for ſome reaſon were joyned together in the Cuſtody of that Gate. *n* A Gate of the Court ſo called, as ſome think, becauſe the Aſhes and filth of the Temple were caſt out on that ſide, which was the moſt convenient Gate for that purpoſe, becauſe that was a private Quarter, the great Ways to the Temple lying on the other ſides. *o* By which Cauſey they went up towards the Temple. *p* Which may reſpect either 1. the time of their Watching, that when one Guard went off another came on. Or rather 2. the place of their Guard: and ſo this may be underſtood either 1. of this Weſtern Quarter, where there was a double Guard, either becauſe there were two Gates there, as ſome think, or for ſome other cauſe now unknown. Or rather 2. Of all the Quarters compared together, of all which having ſpoken he adds this, That as one Gate was over againſt another, the Weſt againſt the Eaſt, and the North againſt the South, ſo one Ward was over againſt another.

17 Eaſtward *were* ſix Levites *q*, north-ward four a day, ſouthward four a day, and toward Aſuppim *r* two *and* two.

q For that being the Chief Gate of the Temple required a better Guard. *r* i. e. *The houſe of Aſuppim*, as it is called *v.* 15. where alſo it is ſaid to be on the South-ſide; on which there ſeems to have been a double Guard both belonging to *Obed-edom*, *v.* 15. one at the South-gate, and the other at *Aſuppim*; where poſſibly the Sacred Treaſures mentioned *v.* 20, &c. were layd up, and therefore a particular Guard was neceſſary. See on *v.* 15.

18 At Parbar *s* weſt-ward, four at the cauſey *t*, *and* two at Parbar *u*.

s Or, *As concerning Parbar*, which was another Gate or ſome building on the Weſtern Quarter of the Temple. *t* Which led to *Parbar*. *u* At the Gate or Houſe it ſelf. By which it may ſeem that this was a Place of ſome Importance, either the Veſſels of the Temple, or ſome part of the Treaſures of Gods Houſe, being kept here.

19 Theſe

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 And of the Levites, Ahijah was over * the treasures of the house of God, and over the treasures of the † dedicate things *x*.

* Mal. 3. 10.

† Heb. *holy things.*

x Either these are the same kind of Treasures, the latter phrase onely explaining the former, the particle *and* being used for *that is*: or rather they are two differing kinds of Treasures, the former containing the Sacred Vessels and other Treasures which by Gods Command were appropriated to the Maintenance of the House and Worship, and Ministers of God, as Tithes, and First-fruits, and other things; and the latter onely those things which had been freely given or dedicated to God for those Ends; of which see *v.* 26, 27.

21 *As concerning* the sons of ‖ Laadan: the sons of the Gershonite Laadan, chief fathers *y*, *even* of Laadan the Gershonite *were*, ‖ Jehieli *z*.

‖ Or, *Libni*, Chap. 6. 17.

‖ Or, *Jehiel*, Ch. 23. 8.

y i. e. Which sons were Chief Fathers, or Heads of the Houses of their Fathers. *z* Understand here, *and his sons*, which here follow.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD *a*.

a As *Shelomith and his brethren* were *over the treasures of the dedicated things*, *v.* 26. But both may seem to have been subject and accountable to *Ahijah*, who was over both these kinds of Treasures, *v.* 20. Or *Ahijah* might have a general Oversight into the Management of those Treasures as an Auditor of the Account although the others had more dignity and Power in the Disposal of them.

23 Of the Amramite, *and* the Izharite, the Hebronite, *and* the Uzzielite *b*:

b Or, *As concerning the Amramite*, &c. The meaning is, The persons here following were of these or the most of these Families. Onely here is none of the Family of the *Uzzielites*; either because that Family was now extinct; whence it is that we read no more of them in the Scripture but onely in this place, and *Numb.* 3.27. or because there was none of them fit to be employed and trusted in these Matters.

24 And * Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures *c*.

* Ch. 23. 16.

c The Prince or Chief over all the Treasures and Treasurers mentioned either before or afterward, as his very Title shews, which is peculiarly given to him and to none of the rest.

25 And his brethren by Eliezer *d*; Rehabiah his son, and Jeshajah his son, and Joram his son, and Zichri his son, and * Shelomith his son:

* Ch. 23. 18.

d Another Son of *Moses*, *Exod.* 18. 4.

26 Which Shelomith and his brethren, *were* over all the treasures of the dedicate things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host had dedicated.

27 † Out of the spoils won in battels, did they dedicate, to * maintain *e* the house of the LORD.

† Heb. *out of the battels and spoils.*

* Heb. *strengthen.*

e Heb. *To strengthen* it, either to make that Building strong and substantial by these and other Charges: or rather to repair it when it should be built; for which they might the rather take particular Care, because it was likely that every one would contribute to the building of the Temple, and there would be no want for that use; but few would provide for the Repairs of it, when by the Injury of Men or Time it should receive any Damage,

28 And all that Samuel the * seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zerujah had dedicated, *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith *f*, and of his brethren.

* 1 Sam. 9.9.

f Who is particularly named here and *v.* 26. because they were chiefly committed to his trust, he being, it seems, a person of Eminent Wisdom and Faithfulness.

29 Of the Izharite, Chenaniah and his sons *g* *were* for the outward business *h* over Israel *i*, for officers and Judges *k*.

g Who are probably thought to have been 1600; for that Sum added to the 1700, *v.* 30. and the 2700, *v.* 32. make up those 6000 *Levites* which *were Officers and Judges*, 1 *Chron.* 23.4. *h* For that business of the Lord and of the King (as it is explained here, *v.* 30, 32.) which was to be done without the Temple and without *Jerusalem*; for what was to be done within them was committed to other hands, as we have seen. *i* Synecdochically, *i. e.* over part of *Israel*, even over the Midland part and that which lay upon the Sea Coast: for the other parts of the Land on both sides of *Jordan* are here committed to others, *v.* 30, 31, 32. *k* Who shall be Officers and Judges over the people in the several Cities and Towns or Parts of the Land, to determine Questions and Controversies which might arise among them. And the reason why the *Levites* were instructed with these Matters was, because the Common or Municipal Law of *Israel*, by which they had and held all their Rights, was no other than the Law of God, whereof the Priests and *Levites* being the best and established Interpreters, must needs therefore be the most proper Judges of things depending thereupon.

30 *And* of the Hebronite, Hashabiah and his brethren, men of valour, a thousand and seven hundred *were* † officers among them of Israel on this side Jordan westward *l*, in all business of the LORD *m*, and in the service of the king *n*.

† Heb. *over the charge.*

l In those parts of the Land of *Canaan* which border upon *Jordan* or are not very remote from it. *m i. e.* In all things which did or should concern the House or Worship of God; partly to take care that such Monies as were either imposed by a Tax or freely given by the People towards the building or repairing of the Temple, or towards the Sacrifices and other Holy Ministrations, should be gathered and received, and faithfully sent up to *Jerusalem* to be employed in that Work; partly to see to the Execution of all the Laws of God among the People, and to restrain or punish wilful Offenders against it. *n* Not that all the Kings Businesses were managed by them; for it is apparent both from the nature of the thing and from Scripture, that the Kings Military Affairs were managed by his Captains, and his Political or Civil Affairs were managed by the Princes, and Judges, and Officers of other Tribes: but because they served the King in the Execution of his Decrees made pursuantly to the Laws of God, by which the several Rights of King and People were established, and all things both in Church and Commonwealth were to be ordered. Now as the King was the Principal Person intrusted with the Execution of Gods Laws, so these *Levites* chiefly were his Eyes, by which he saw his Peoples Transgressions, and his Hands by which he inflicted due and deserved Censures upon them for their Miscarriages. And the doing of this was very much for *the Service of the King*, whose Throne was established and secured by such Righteous Administrations. Besides they were to take care by their Counsel and Authority to keep the People in Obedience to their King; which the *Levites* were most obliged and best able to do.

31 Among the Hebronites *was* * Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year *n* of the reign of David, they were sought for, and there were found among them mighty men of valour, at Jazer of Gilead *o*.

* Chap. 23. 19.

n Which was his last year, in which he made all the Orders and distributions of Families and Offices recorded in these Chapters. *o* Which place is here named, either because they were seated in or near that Place, but for what cause it is now unknown: or because they were numbred there by some Person sent by *David* to that Purpose.

32 And his brethren men of valour, *were* two thousand and seven hundred *p* chief fathers, whom king David made rulers over the Reubenite, the Gadite, and the half-tribe of Manasseh, for every matter pertaining to God, and † affairs of the king.

† Heb. *things.* 2 Chr. 19.11.

p Which is a very great number to be employed about two Tribes and an half, when all the rest of the Tribes had only 1700, *v.* 30. besides those under *Chenaniah*; of whom see on *v.* 29. But the reason hereof is plain, because the Tribes without *Jordan* being more remote from the Kings Court and from the place of publick and solemn Worship, needed more than ordinary help to instruct and keep them in the Practice of the True Religion and the Worship of God, and in Obedience to their King.

CHAP. XXVII.

1 NOw the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers *a* that served the king in any matter of the courses *b*, which came in and went out *c* month by month *d*, through-

out all the months of the year, of every course *were* twenty and four thousand.

a The standing Force or Militia of *Israel*, as it was settled under their several Officers, as it here follows. *b i. e.* in all the business wherein the King had occasion for these Persons who were to attend upon him or his Commands by Courses or by Turns. Or, *according to all the order* or *state of the Divisions*, or, about the Companies or Courses into which they were distributed. *c i. e.* Executed their Offices; which is commonly signified by this Phrase, as *Numb.* 27.17. and elsewhere. *d* Who were to be Armed and Mustered and to wait upon the King either at *Jerusalem*, or in other places as the King should see fit. By this Order near 300000 of his People were instructed and exercised in the use of Arms, and fitted for the Defence of their King and Kingdom when it should be needful, and in the mean time sufficient Provision was made against any sudden Tumults or Irruptions of Enemies. And this monthly Course was contrived, that the Burthen of it might be easie and equally distributed among the People.

2 Over the first course for the first month, *was* Jashobeam *e* the son of Zabdiel: and in his course *were* twenty and four thousand.

e Of whom see 2 *Sam* 23.8. and 1 *Chron.* 11.11.

3 Of the children of Perez *f*, *was* the chief of all the captains of the host for the first month.

f Or, of *Pharez*, of the Posterity of *Judah*, *Gen* 46.12. This seems to be understood of *Jashobeam*, and to be mentioned as a reason why he was *the chief*, &c. and the verse may be rendred thus, He was (which is easily understood out of the foregoing words) *of the children of Perez* (and consequently of the Tribe of *Judah*, to which the Pre-eminence belonged, and of which *Judah* was) and he was (or, therefore he was) *the Chief* (to wit, in Dignity and Precedency, though not in Power and Authority, for these captains were equal in Power, and *Joab* was their General) *of all the Captains of the Host* (whose several Names here follow) and was *for the first month*. Therefore he was first in Order, and was Captain for the first month.

4 And over the course of the second month, *was* ‖ Dodai an Ahohite, and of his course *was* Mikloth also the ruler *g*: in his course likewise *were* twenty and four thousand.

‖ Or, [*Dodo*, 2 Sam. 23. 9.

g Who was either 1. the Captain of this Course after the death of this *Dodai*, as *Zebadiah* was *after Asahel*, v. 7. But the differing Phrase there and here sufficiently intimates that the same thing is not meant in both Places. Or, 2. his Lieutenant or Deputy in case of his necessary Absence. But why should such an one be named here and not in the rest of the Courses? Or rather 3. one of the Officers of his Course; who seems here particularly to be named as a person then of great Note and Eminency.

5 The third captain of the host for the third month, *was* Benajah the son of Jehojada *a* ‖ chief priest *h*: and in his course *were* twenty and four thousand.

‖ Or, *principal officer.*

h Or, *the chief Priest*. Or rather, *a chief Prince*, as this Hebrew Word is oft used, as *Gen.* 41. 45. & 47. 22. 2 *Sam.* 8.18. & 20.26. 1 *King.* 4.5. 2 *King.* 10.11. and elsewhere. Probably he was not only a Captain of this Course, but a great Officer in the Court and State. For although the Priests might take up Arms in some special Cases, yet it is not likely that such were constant Officers in the Kings Army, especially seeing the rest of the Captains here named were of other Tribes. Besides, neither *Benajah* nor *Jehojadah* was High-Priest at that time, but *Zadok* or *Abiathar*, and before them *Abimelech*, in whom the Priesthood had been for a long time together, even in the days of *Samuel* and *Saul* and *David* and *Solomon*.

6 This *is that* Benajah, *who was* * mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son *i*.

*2 Sam. 23. 20, 22, 23. Ch. 11. 12, 22.

i Who seems to have been his Fathers Lieutenant, because his Father was Captain of the Kings Guards, 2 *Sam.* 8.18. and therefore needed a Deputy in the one or in the other place.

7 The fourth *captain* for the fourth month, *was* * Asahel the brother of Joab *k*, and Zebadiah his son after him *l*: and in his *m* course *were* twenty and four thousand.

*2 Sam. 23. 24. Ch. 11. 26.

k By which, it seems, the Foundation of this Project was laid whilst *David* was in *Hebron*, during which time *Asahel* was slain, and *David*'s Forces were then divided into 24 Courses under 24 Chief Commanders, whereof *Asahel* was one; onely it is probable that the number of their Forces was much less than that which is here mentioned: But when *David* was fully settled in his whole Kingdom, the design was perfected and the numbers of their Souldiers increased to this Number. *l i. e.* After his death; of which see 2 *Sam.* 2. 23. *m* Not *Asahel*'s, for in his time they were not so numerous, but *Zebadiah*'s his Son.

8 The fifth captain for the fifth month, *was* Shamhuth *n* the Izrahite: and in his course *were* twenty and four thousand.

n Supposed to be the same called *Shammah*, 2 *Sam.* 23. 11. and *Shammoth*, 1 *Chron.* 11.27.

9 The sixth *captain* for the sixth month, *was* * Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand. * Ch. 11. 28.

10 The seventh *captain* for the seventh month, *was* Helez the Pelonite *o*, of the children of Ephraim: and in his course *were* twenty and four thousand.

o So called also 1 *Chron.* 11.27. and the *Paltite*, 2 *Sam.* 23.26.

11 The eighth *captain* for the eighth month, *was* * Sibbecai the Hushathite, of the Zarhites *p*: and in his course *were* twenty and four thousand. *2 Sam. 21. 18.

p Of the Family of the *Zarhites*.

12 The ninth *captain* for the ninth month, *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month, *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month, *was* Benajah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month, *was* ‖ Heldai the Netophathite of Othniel: and in his course *were* twenty and four thousand. ‖ Or, *Helid*, Ch. 11. 30.

16 Furthermore, over the children of Israel *q*: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maacha.

q i. e. These were *the Princes of the Tribes*, as they are called below, v. 22. who were the most ancient and constant Rulers of the Tribes at all times whether of War or Peace; who seem to have had a Superiour Power to these 24 Captains, and therefore are named before them, *cb.* 28. 1. being probably the Kings Chief Counsellours and Assistants in the great Affairs of his Kingdom.

17 Of the Levites, * Hashabiah the son of Kemuel: † of the Aaronites, Zadok: * Ch. 26. 30. † Heb. *Aaron.*

18 Of Judah, Elihu *r one* of the brethren of David: of Issachar, Omri the son of Michael:

r Called also *Eliab*, 1 *Sam* 16.6.

19 Of Zebulun, Ishmajah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hashea the son of Azaziah: of the half-tribe of Manasseh, Joel the son of Pedajah:

21 Of the half-*tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the Tribes *s* of Israel.

s Of the most of the Tribes, not of all: for *Gad* is omitted, probably because that Tribe was joyned with the *Reubenites* under one Prince; and *Asher*, for some such reason; or for some other Causes now unknown and not worth our Enquiry.

23 But David took not the number of them from twenty years old and under *t*: because * the LORD had said, he would increase Israel like to the stars of the Heavens *u*. * Gen. 15. 5.

t The meaning is, *David* when he desired to number the people, he designed to number only those who were from twenty years old and upward, or (which is the same thing) those *that drew sword*,

1 *Chron.* 21. 5. and not those who were *from 20 years old and under.* *u* And therefore to number them all both above and under twenty years old, had been both an infinite trouble and a tempting of God, or a questioning of the Truth of his Promises. And possibly this Circumstance might in part deceive or quiet *Davids* Conscience, that his desire of knowing the number of his People did not proceed from distrust of Gods Promise or Providence, but from a prudent Care to know the true State and Strength of his Kingdom.

24 Joab the son Zerujah began to number *x*, but he finished not *y*, because * there fell wrath for it against Israel *z*, neither † was the number put in the account of the chronicles of king David *a*.

*2 Sam. 24. 15. Ch. 21. 7. † Heb. *ascended.*

x To wit, All from 20 years old and upward, as *David* commanded him. *y* For *Levi and Benjamin he counted not*, 1 *Chron.* 21. 6. *z* Whilst he was doing the Work; which was one reason which made him to cease. Heb. *and there fell*, &c. Though *David* numbred them with Caution and Limitation, as was noted before, yet this did not hinder Gods Wrath from falling upon *Israel* for this Sin. *a* The sence is either 1. That the full number was not registred, because *Levi* and *Benjamin* were not counted by *Joab*. Or rather 2. That *David* being sensible of and smarting for his Sin, would not have the number brought in by *Joab* to him put into the publick Register, though God would have it recorded in Scripture for the instruction of succeeding Ages. For he speaks not here of the Account given in to the King, which was done, and was *Joab's* Act; but of the putting of the Account into the publick Records, which was not done, and which could not be done but by *Davids* Command or Permission.

25 And over the kings treasures *b was* Azmaveth the son of Adiel: and over the storehouses *c* in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah.

b Of Gold, or Silver, or other things of great price, which for greater security were kept in *Jerusalem* and in the Kings Palace: and thither the Tribute-money also was sent and committed to his Care. *c* Of the Fruits of the Earth, or that share of them which belonged to the King, which were laid up in the *Fields*, or *Cities*, or *Villages*, or *Castles*, as there was conveniency and occasion.

26 And over them that did the work of the field *d* for tillage of the ground, *was* Ezri the son of Chelub.

d Over the Kings Husbandry.

27 And over the vineyards *e was* Shimei the Ramathite: † over the increase of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite.

† Heb. *over that which was of the Vineyards.*

e i. e. Over the Workmen and Labourers in the Vineyards; as the next Officer is over the Fruit of the Vineyards. In like manner one man was over the Labourers in the Fields, *v.* 26. and another over the Fruits of the Fields put into Stores after the manner, *v.* 25.

28 And over the olive-trees, and the sycamore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash.

29 And over the herds that fed in Sharon *f*, *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai.

f A place Famous for its Fruitfulness. See *Isa.* 33. 9. & 35. 2.

30 Over the camels also, *was* Obil the Ishmeelite *g*: and over the asses, *was* Jehdeja the Meronothite.

g So called either because he was born of that People, or had lived among them; or from some notable Exploit which he did against them.

31 And over the flocks, *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king Davids.

32 Also Jonathan Davids uncle was a counsellor, a wise man, and a ‖ scribe *h*: and Jehiel the ‖ son of Hachmoni *was* with the kings sons *i*.

‖ Or, *Secretary.* ‖ Or, *Hachmonite.*

h Either one learned in the Laws of God, which were also the Laws of the Land, by which all their Counsels were to be ruled: Or, the Kings Secretary. *i* As their Tutor or Governour.

*2 Sam. 5. 12. *2 Sam. 15. 37. 33 And * Ahithophel *was* the kings counsellor *k*, and * Hushai the Archite *was* the kings companion *l*.

k The Person whose Counsel in matters of State the King most prized and followed. *l* Or, his Friend, as he is called, 2 *Sam.* 15. 37. The Person whom he most trusted with all his Secrets, and whose Conversation was most pleasant and acceptable to him.

34 And after Ahithophel *m*, *was* Jehojada the son of Benajah, and Abiathar; and the general of the kings army *was* * Joab.

* Ch. 11. 6.

m i. t. After his death, these were his Chief Counsellors.

CHAP. XXVIII.

1 AND David assembled *a* all the * princes of Israel, the princes of the tribes, and * the captains of the companies that ministred to the kingly course, and the captains over the thousands, and captains over the hundreds, and the * stewards over all the substance and ‖ possession of the king, and of his sons, with the ‖ Officers, and with * the mighty men, and with all the valiant men unto Jerusalem.

* Ch. 27. 16. * Ch. 27. 1, 2. * Ch. 27. 25. ‖ Or, *battel.* ‖ Or, *eunuchs.* * Ch. 11. 10.

a This Assembly seems to be distinct from that *ch.* 23. 2. and more general, as may be gathered from the persons said to be assembled here and there. Though others think them to be the same, and this to be a return to his former Discourse.

2 Then David the king stood up upon his feet *b*, and said, Hear me, my brethren *c*, and my people: *As for* me, I had in mine heart to build an house of rest *d* for the ark of the covenant of the LORD, and *e* for the foot-stool of our God, and had made ready for the building:

b Partly out of Reverence to God and his Word, which was the Matter of the following Discourse; and partly out of Respect to this great and honourable Assembly. *c* So he calls the Princes and chief Rulers, both because they had a Share with him, though under him, in the Government; and in compliance with the Divine Command, that *the King* should *not be lifted up above his Brethren*, Deut. 17. 20. *d* A place where it might be fixed, and no more removed from place to place, as it had been. *e* Which is here put expositively, for by the *Foot-stool*, &c. he means the Ark.

3 But God said unto me, * Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed † blood.

* 2 Sam. 7. 5, 13. 1 Kin. 5. 3. Ch. 22. 8. † Heb. *bloods.*

4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel * for ever: for he hath chosen * Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the house of my father, he liked me to make *me* king over Israel.

* 2 Chr. 13. 5. * Gen. 49. 8. 1 Sam. 16. 13. Psal. 78. 68.

5 * And of all my sons (for the LORD hath given me many sons) he hath chosen *f* Solomon my son, to sit upon the throne of the kingdom of the LORD over Israel.

* Ch. 23. 1.

f It is not my fancy or fond Affection, but Gods express Will, that *Solomon* should be preferred before his elder Brethren; and therefore all of you are obliged to submit to him and accept of him as your King by Divine Appointment.

6 And he said unto me, * Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

* 2 Sam. 7. 13. 1 Chr. 22. 9. 2 Chr. 1. 9.

7 Moreover, I will establish his kingdom for ever, if he be † constant to do my commandments and my judgments, as at this day.

† Heb. *strong.*

g As he hath begun and hitherto continued in some good measure to do.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God *h*, keep and seek for all the commandments of the LORD *i* your God, that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

h i. t. I do here exhort and charge you every one, calling God who is here present, and this Congregation wherein all *Israel* are present by their Representatives, for Witness against you if you do

not follow my Counsel. *i Keep* those Commands which you know, and *seek for* or *search into* what you are yet ignorant of, that you may distinctly understand the whole Will of God and all the parts of your Duty, and seriously give up your selves to the Practice thereof.

9 And thou, Solomon my Son, know thou the God *k* of thy father, and serve him with a perfect heart, and with a willing mind; for * the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts *l*: if thou seek him, he will be found of thee; but if thou forsake him *m*, he will cast thee off for ever *n*.

* 1 Sam. 16. 7. 1 King. 8. 39. Psal. 7. 9. & 139. 7. Jer. 11. 20. & 17. 10.

k Know him so as to love him and serve him, as it follows: for Words of Knowledge in Scripture use commonly imply Affection and Practice: or *acknowledge* him, as thy God, by loving and obeying him: For otherwise, *Solomon* did already *know* God, having doubtless been very well instructed in the Knowledge of Gods Nature and Law. *l* If thou doest onely put on a profession of Religion to please me and secure thy Hopes of the Kingdom, or if thy obedience to God be unsincere and with grudging, thou mayest indeed deceive me, but thou canst not deceive him, for he searcheth thy inward Thoughts and the motions of thy heart. *m* If when I am dead and gone, and thou art perfectly at thy own disposal, thou shalt cast off that Religion and Fear of God of which thou now makest profession, and shalt continue to do so without true Repentance for thine Errours. *n* Notwithstanding all his Promises made to me and to my seed, and that great Honour and Favour which he hath shewed to thee, with which possibly thou mayest flatter thy self.

10 Take heed now, for the LORD hath chosen thee to build an house for the sanctuary *o*: be strong *p* and do *it*.

o Or, *for a Sanctuary*, *i. e.* which is to be a Sanctuary for him, to wit, for the Ark, to dwell in. *p* Take Courage and Resolution to break through all Difficulties, Troubles, Discouragements or Oppositions which thou mayest possibly meet with.

11 Then David gave to Solomon his son the pattern of the porch *q*, and of the Houses thereof *r*, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof *s*, and of the place of the mercy-seat *t*.

q To wit, of the Temple; which is necessarily to be understood. *r* Either 1. the Houses of the Porch, so called because they went thorough the Porch into them. Or rather 2. the Houses of the Temple, manifestly understood in the next foregoing Clause of this Verse; to wit, the Holy Place, and the Holy of Holies; which may well pass for two Houses, because they were separated by a Partition; and because they were of differing dimensions, as appears by 1 *King.* 6. 2, 20. especially seeing the Holy Place is called *the greater House*, 2 *Chron.* 3. 5. comparatively to the Holy of Holies, which was the lesser House, and so you have two Houses. *s* By these he seems to understand all those Rooms which were made *against the Wall of the House round about*, as is said 1 *King.* 6. 5. which are here called by divers names, according to the difference of their situation or use. *t i. e.* In what particular part of the Holy of Holies it was to be placed.

† Heb. *of all that was with him.*

12 And the pattern † of all *u* that he had by the spirit *x*, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicate things *y*.

u For, *Even the pattern of all*: for this clause belongs both to the foregoing and to the following Particulars. *x* By the Spirit of God, as is evident from *v.* 19. For seeing all the particulars of the Tabernacle built by *Moses* were suggested to him by Gods Spirit, by which even the Workmen were inspired, *Exod.* 25. 40. and 31. 3. it is not credible that God would use less care and exactness in the building of this far more glorious and durable Work. *y* All which were within the Courts or adjoyning to them, as the other Chambers *v.* 11. were adjoyned to the House.

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all instruments of all manner of service, *silver also* for all instruments of silver, by weight, for all instruments of every kind of service.

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the ‖ candlestick, and *also* for the lamps thereof, according to the use of every candlestick *z*.

‖ main body of the.

z Whether they were large and fixed in one place, whereof there were ten in the Holy Place, 1 *King.* 7. 49. or such as were less and loose, to be carried from place to place, as need required.

16 And by weight *he gave* gold for the tables of shew-bread *a*, for every table, and *likewise* silver for the tables of silver:

a By this and 2 *Chron.* 4. 19. it appears that there were divers Tables to be used either successively or together about the shew-bread; but one of them seems to have been of more Eminency and use than the rest, and therefore it is most commonly called *the Table of the shew-bread* in the singular number. But of this and the rest of the Utensils here named, see the Notes on *Exodus*.

17 Also pure gold for the flesh-hooks, and the bowls and the cups: and for the golden basons *he gave gold* by weight for every bason, and *likewise silver* by weight for every bason of silver:

18 And for the altar of incense, refined gold by weight; and gold for the pattern of the chariot of the * cherubims *b*, that spread out *their wings* and covered the ark of the covenant of the LORD *c*.

* 1 Sam. 4. 4. 1 King. 6. 23. &c.

b i. e. Of the Cherubims; which *Solomon* was to make, of which see 1 *King.* 6. 23. (for those which were fastened to the Mercy-seat were made by *Moses* long before) which he fitly compares to a *Chariot*, because within them God is oft said to *sit* and to *dwell*, as 2 *King.* 19. 15. *Psal.* 80. 1. & 99. 1. and sometimes he is said to *ride upon a Cherub*, *Psal.* 18. 10. And because a *Chariot* is made to carry a Person from place to place, this Expression may be used to intimate that God was not so fixed to them by the building of this Temple, but that he both could and would remove from them if they forsook him. And when they did so, God did make use of the Chariot of his Cherubims to convey himself away from them, as is noted *Ezek.* 10. 15, &c. *c* Not above it, for that was done by *Moses* his Cherubims, but before it, to keep it from the Eyes of the High-priest, when he entred into the most Holy Place, 1 *King.* 6. 23.

19 All this, said David, * the LORD made me understand in writing by ‖ *his* hand upon ‖ me *d*, *even* all the works of this pattern.

* Exod. 25. 40. ‖ Or, *from*. ‖ Or, *to*, or, *within*.

d The meaning is, either 1. That God revealed this to *Samuel*, (see 1 *Chron.* 9. 22.) or *Gad*, or *Nathan*, or some other Man of God who put it into writing, and by them to *David*. Or 2. That God did as it were by his own Hand and Finger (wherewith he wrote the Ten Commandments, *Exod.* 31. 18.) write these things upon the Table of my Mind, which now I deliver to thee.

20 And David said to Solomon his son, Be strong and of good courage *e*, and do *it*: fear not, nor be dismayed, for the LORD God, *even* my God, *will be* with thee, he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

e See the Notes on *v.* 10.

21 And behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God, and *there shall be* with thee for all manner of workmanship, every willing skilfull man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

1 FUrthermore, David the King said unto all the congregation, Solomon my Son, whom alone God hath chosen, *is yet* * young and tender *a*, and the work *is* great: for the palace *is* not for man, but for the LORD.

* Ch. 22. 5.

a Comparatively: for he was now married, as appears by comparing 2 *Chron.* 9. 30. and 12. 13.

2 Now I have prepared with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver: and the brass for *things* of brass, the iron for *things* of iron, and wood for things of wood; onyx-stones, and *stones* to be set *b*, glistering stones, and of divers colours, and all manner of precious stones, and marble-stones in abundance.

b Diamonds, or Emeraulds, or Rubies, or any of those precious Stones which are usually set in Rings or such things.

3 Moreover, because I have set my affection to the house of my God, † I have of mine own proper good *c*, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house.

† Heb. *there is to me a peculiar treasure*

c Of that which I had reserved as a peculiar Treasure to my own

own Use, after I had separated those things which I had devoted to God.

4 *Even* three thousand talents of gold, of the
*1 King. 9. 28. gold of * Ophir *d*, and seven thousand talents of refined silver, to overlay the walls of the houses *withal e*.

d Which was accounted the best and purest Gold: of which see *Job* 22. 24. & 28. 16. *Isa.* 13. 12. By which it appears that those 100000 Talents mentioned before, *ch.* 22. 14. were a courser and impurer sort of Gold. *e* The Walls of the Temple with Gold, and of the Rooms adjoyning to it with Silver beaten out into Plates, and put upon the other Materials here and there as it was thought fit.

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing,
† Heb. *to fill his hand.* † to consecrate his service *f* this day unto the LORD?

f Heb. *to fill his hand*, *i. e.* to offer an Offering, as *Exod.* 32. 29. *Levit.* 8. 33. as I have done.

‖ Or, *families.* So Gr. * Ch. 27. 25. 6 Then the chief of the ‖ fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the * rulers over the kings ‖ work, offered willingly.

‖ Or, *substance.* 7 And gave for the service of the house of God, of gold five thousand talents, and ten thousand drams, and of silver ten thousand talents; and of brass, eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found, gave *them* to the treasure of the house of the LORD,
* Ch. 26. 21. by the hand of * Jehiel the Gershonite.

9 Then the people rejoyced *g*, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoyced with great joy.

g Because this was both an Effect of Gods Grace in them, and an Eminent Token of Gods Favour and Goodness to be continued to them, and a good Pledge that this great and long-desired Work of the building of the Temple would receive a certain and a speedy Accomplishment.

10 Wherefore David blessed the LORD before
† Gr. *thou art to be blessed.* † Heb. *from everlasting.* all the congregation; and David said, † Blessed *be* thou, LORD God of Israel our father, † for ever and ever.

* Mat. 6. 13. 1 Tim. 1. 17. Rev. 5. 13. 11 * Thine, O LORD *is* the greatness, and the power *h*, and the glory, and the victory, and the majesty: for all *that is* in the heaven, and in the earth, *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all *i*.

h i. e. Thou art Great, and Powerful, *&c.* *i* As the Soveraign Lord and Owner of all Persons and Things.

12 Both riches and honour *come* of thee, and thou reignest over all *k*, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give strength unto all *l*.

k i. e. Thou disposest of Riches and Honour, as thou pleasest. *l* Even to the weakest, whom thou canst make strong, and to the strongest, who are weak without thy help.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

† Heb. *retain*, or, *obtain strength.* † Heb. *of thine hand.* 14 But who *am* I, and what *is* my people, that we should † be able to offer so willingly *m* after this sort? for all things *come* of thee, and † of thine own have we given thee *n*.

m i. e. That thou shouldest give us both such Riches out of which we should be able to make such an Offering, and such a willing and free heart to offer them; both which are thy Gifts, and the Fruits of thy good Grace and Mercy to us. *n* We return onely what we have received, and therefore we do only pay a Debt to thee, and do not hereby oblige thee or deserve any thing from thee.

* Psal. 39. 12. Heb. 11. 13. 1 Pet. 2. 11. * Psal. 90. 9. & 144. 4. † Heb. *expectation*, Lev. 25. 23. 15 For * we *are* strangers before thee, and sojourners, as *were* all our fathers *o*: * our days on the earth *are* as a shadow, and *there* is none † abiding *p*.

o These words may contain a reason either 1. of the first clause of *v.* 14. *Who am I*, &c. *i. e.* What mean and contemptible Creatures are we, and how unworthy of so high a Favour? *For*, saith he here, *we*, I and my People, as it is *v.* 14. *are strangers*, &c. poor Pilgrims who bring nothing into the World, and pass hastily thorough it, and can carry nothing with us out of it. Or rather 2. of the last clause of that 14*th.* verse, *of thine own*, &c. For the Land which we possess is thine, not ours, we are not the Proprietors or perpetual Possessors of it, but only thy Tenants: and as our Fathers once were meer *strangers* in it, even with or before men, *Psal.* 105. 12. so we at this day are no better with or before thee, having no absolute Right and Title in it, but onely to travel thorough it, and sojourn in it for that short time that we live in the World. And thus the Argument seems to be borrowed from *Levit.* 25. 23. where this is given as a reason why the Inheritances of the Land of *Canaan* could not be sold for ever, but only till the Jubily, *for*, saith God, *the land is mine*, as to Dominion and Propriety, *for ye* were (or, *for*, *or*, *but you* are) onely *strangers and sojourners with me*. *p* We onely give to thee what we must shortly leave, and what we cannot keep to our selves: and therefore it is a great Favour that thou wilt accept such Offerings; or, and therefore we are not perpetual Possessors of this Land and the Fruits of it, but onely Pilgrims and Passengers thorough it.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own.

* 1 Sam. 16. 7. Ch. 28. 9. 17 I know also, my God, that thou * triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now have I seen with
† Heb. *found.* joy thy people which are † present here, to offer willingly unto thee *q*.

q By the largeness of their Offering I discern the Sincerity, Willingness and Generosity of their Hearts towards thee: for *David* judged, as in reason and charity he ought, of the Tree by its Fruit, and of their Hearts by their Actions.

‖ Or, *stablish.* 18 O LORD God of Abraham, Isaac, and of Israel our father, keep this for ever in the imagination of the thoughts of the heart of thy people *r*, and ‖ prepare their heart unto thee *s*.

r Since it is from thy Grace that thy People have such willing Minds to thy Service, as was before acknowledged, I beg the continuance of that Grace to them, that they may persist in the same generous and Pious Disposition towards thee and thy Worship. *s* Or rather, as it is in the Margent, *stablish* or *confirm*, &c. Thou who hast begun a good Work, confirm and carry it on by thy Grace, otherwise it will languish, and this very People will prove degenerate.

19 And give unto Solomon my son a perfect heart to keep thy Commandments, thy testimonies and thy statutes, and to do all *these things*, and to build the palace *for* the which I have made provision *t*.

t By purchasing the place, 1 *Chron.* 21. and providing for the Expences of the Work.

20 And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD and the king *u*.

u The Lord with Religious, and the King with Civil, Worship, as it is evident.

21 And they sacrificed sacrifices unto the LORD *x*, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel *y*:

x Before the Ark, which was there. *y* Either 1. on the behalf of all *Israel*, to praise God in their Names, to procure Gods Presence and Blessing for them all. Or 2. so many, that the Feasts which, after the manner, were made of the remainders of the Sacrifices, were abundantly sufficient for all the *Israelites* which were then present and desired to partake of them; or for all the Governours of *Israel* there assembled, who may well pass under the name of all *Israel*, because they represented them all.

* 1 King. 1. 35. 22 And did eat and drink before the LORD *z*, on that day with great gladness, and they made Solomon the son of David king the second time *a*, and * anointed *him* unto the LORD *to be* the chief governour *b*, and Zadok *to be* priest *c*.

z i. e. Before the Ark, in Courts or Places as near to it as they conveniently could. Or, as in Gods Presence, in a Solemn and Religious manner, praising God for this great Mercy, and begging his Blessing upon this great affair. *a* This is called the *second time* in reference to the first time, which was either 1. when he was made King during *Adonijahs* Conspiracy, of which see 1 *King.* 1. 34, &c. And so this was done after *Davids* death, and not upon *that day*, when this Feasting and Solemnity lasted, as the words at first view seem to insinuate, this being related in the same verse, and immediately after the Relation of the Feast. But these are Examples of things done at distant times put together in one verse, as *Act.* 7. 15. *So Jacob went down into Egypt, and died, he and our Fathers*, *i. e.* first *he*, and afterward *our Fathers*. So here, *They did eat* —— *on that day with great gladness, and* afterward *they made Solomon* —— *king the second time*. And this Opinion seems to be confirmed by the following Passages, in which it is related that at this same time *they anointed Zadok to be priest*, and that *Solomon* was *King instead of David*, and that *all Israel*, and *all Davids sons*

submitted

submitted to him: All which was not done till after *Davids* death, as may be gathered by comparing this with 1 *King.* 1. & 2. or 2. in 1 *Chron.* 23. 1. where it is said that *David — made Solomon his son King over Israel*; *i. e.* he declared him his Successor. And so this *second time* was during *Davids* Life. And what *David* had more privately declared, *ch.* 23. he now more solemnly owns in this great and general Assembly, in which by *Davids* Order and the Consent of all that Assembly, *Solomon* was anointed King, *i. e.* to be King after his Fathers death. And this Opinion the Text seems most to Favour. For it is said, *And they made Solomon King*, &c. *they*, who? That must be fetched out of the foregoing Words and Verses, *they* who *did eat and drink before the Lord on that day with great gladness*, as it is here said, and then immediately it follows, and that with a copulative conjunction, *and they made Solomon King*, &c. which without violence cannot be pulled away from the foregoing Words. And therefore *they* must be *David* and *all the Congregation*, who were then present, *v.* 20. of whom it is said, *they sacrificed*, &c. *v.* 21. and they *did eat*, &c. and *they made Solomon*, &c. The great Objection against this Opinion is, that *they anointed Zadok to be Priest* at this time, which was not done till after *Davids* death; for till then *Abiathar* was not *thrust out from being Priest*, &c. 1 *King.* 2. 26, 27. This indeed is a difficulty, but not insoluble. It must be remembred that the High-Priest had his Vicegerent, who might officiate in his stead when he was hindred by Sickness or other indispensible Occasion; and that there seems to be something more than ordinary in *Zadoks* case; for although *Abiathar* was properly the High-priest, yet *Zadok* seems after a sort to be joyned in Commission with him, as we see 2 *Sam.* 15. 29. & 19. 11. and it is expresly said *Zadok and Abiathar were Priests*, 2 *Sam.* 20. 25. and 1 *King.* 4. 4. And it may be further considered that this anointing of *Zadok* might be occasioned by some miscarriage of *Abiathar* not recorded in Scripture. Possibly he was unsatisfied with this Design of translating the Crown to *Solomon*, and did now secretly favour *Adonijahs* Person and Right, which afterward he did more openly defend: Which being known to *David* by information, might induce him and the Princes who favoured *Solomon* to take this course. Which they might the more willingly do in consideration of that Divine Threatning, 1 *Sam.* 2. 31, &c. of translating the Priesthood from *Ithamars* and *Elies* House, of which *Abiathar* was, to *Eleazars* Line, to which it had been promised to perpetuity, *Numb.* 25. 13. of which Line *Zadok* was. And they might judge this a fit Season, or might be directed by God at this time to execute that Threatning to the one, and promise to the other Family. And yet this Action of theirs in anointing *Zadok* did not, as I suppose, actually constitute him High-priest, but only settled the Reversion of it upon him and his Line after *Abiathar's* death. Even as *Davids* making *Solomon* king, *ch.* 23. 1. and their anointing *Solomon to be the chief governour here* did not put him into actual Possession of the Kingdom, but onely gave him a Right to it in Reversion after the present Kings death, as *Samuels* anointing of *David*, 1 *Sam.* 16. had done to *David* before him. Hence, notwithstanding this Anointing, *Abiathar* continued to exercise his Office till *Solomon* thrust him out, 1 *King.* 2. 27. and even after he was removed from the Execution of his Office, yet he was reputed the Priest till he died, being so called 1 *King.* 4. 4. And this, I hope, may in some sort resolve that difficulty. For the other Arguments they seem not considerable. For as for what follows *v.* 23, 24, 25. *Then Solomon sat on the Throne*, &c. that indeed seems to belong to the time after *Davids* death, being sufficiently separated from this 22[d] *verse*; and not so knit to the foregoing Words, as those words, *and they made Solomon King*, &c. are. And for the particle, *then*, that is confessed by all to be often used at large and indefinitely for, *about* or *after that time.* *b i. e.* To be King after *Davids* death. *c* Of which the last Note but one.

23 Then Solomon sat on the throne of the LORD *d* as king instead of David his father, and prospered, and all Israel obeyed him.

d i. e. On the Throne of *Israel*, which is called *the Throne of the Lord*, either more generally as all Thrones are the Lords, *by* whom *Kings reign*, Prov. 8. 15. and Magistrates are ordained, *Rom.* 13. 1, 2. or more specially and peculiarly; Either 1. because the Lord himself was in a peculiar manner the King and Governour of *Israel*, not onely in the time of the Judges, but afterward, *Psal.* 44. 4. & 89. 18. & 149. 2. *Isa.* 33. 22. or 2. because it was the Throne of Christ the Lord, whose Vicegerents *David* and *Solomon* and their Successors were, for whom this Throne was reserved, and by whom it was to be established and enjoyed for ever, *Luke* 2. 32, 33. Or 3. *The Throne of the Lord* is put for, *The Throne of the People of the Lord*, by a concise and short manner of Speech, which is frequent in the Hebrew Language, as when *the Key of David* is put for *the Key of the House of David*; and *the Mountain of the Lord*, for *the Mountain of the Lords House*: Or 4. Because this Throne fell to *Solomon* not by right of Inheritance, for he had Elder Brethren, but by the special Appointment and Gift of the Lord. And so this, *of the Lord*, is the genitive case of the Efficient, as the Learned call it, and signifies, *which the Lord gave him.*

24 And all the princes, and the mighty men, and all the sons likewise of king David † submitted themselves unto Solomon *e* the king.

† Heb. *gave the hand under Solomon.*

e Heb. *Put their Hands under Solomon*, *i. e.* They owned him for their King, and themselves for his Subjects, and sware Fealty to him; which possibly they now did after the ancient manner, with that Ceremony of putting their Hands under his Thigh, which was used in Swearing, *Gen.* 24. 2. & 47. 29. or at least the thing is signified by a Phrase taken from that practice formerly used, though now neglected; it being usual in all Nations and Languages to signifie present things by Phrases taken from Ancient Customs. Gen. 24. 2, 3. & 47. 29.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and * bestowed upon him *such* royal majesty *f*, as had not been on any king *g* before him in Israel.

* 1 King. 3. 13. 2 Chr. 1. 12. Eccles. 2. 9.

f i. e. Such Honour and Reputation together with Power and Riches, and all things which make a King Great and Glorious. *g* Either *David* or *Saul*, or any of the former Governours of *Israel*, the Word, *King*, being oft used in a large sence for any Governour.

26 Thus David the son of Jesse, reigned over all Israel *h*.

h This Sacred Writer having mentioned the Anointing of *Solomon* to be King, *v.* 22. and upon that occasion proceeded to give a further Account of *Solomons* Actual Settlement in his Kingdom, and of his prosperous and glorious Management of it, *v.* 23, 24, 25. he now returns to his main and proper Business, to give an Account of the Close of *Davids* Reign and Life.* *Thus*; *i. e.* in manner hitherto expressed, *David* —— *reigned*, &c.

27 And the time that he reigned over Israel, *was* * forty years: * seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

* 1 King. 2. 11. * 2 Sam. 5. 5. Ch. 3. 4.

28 And he died in a good old age, full of days *i*, riches, and honour: and Solomon his son reigned in his stead.

i Fully satisfied with the days which God had given him, having had the Happiness to see his Beloved *Solomon* settled in his Throne, being now weary of this Life, and desiring to be with God.

29 Now the acts of David the king, first and last, behold, they are written in the ‖ † book of Nathan the prophet, and in the book of Gad the seer *k*,

‖ Or, *history.* † Heb. *words.*

k Either in the two Books of *Samuel*, as they are now called, which were written part by *Samuel*, and part by *Nathan* and *Gad*. Or, in the Annals and Chronicles of that Kingdom, which were written by *Nathan* and *Gad*, who were not onely Prophets, but Historiographers or Annalists; out of which either they or some other Prophets took out by the direction of Gods Spirit such Passages as were most important and useful to the Church and to the World in succeeding Ages.

30 With all his reign and his might, and the times that went over him *l*, and over Israel, and over all the kingdoms of the countries *m*.

l i. e. The changes which befel him, both his Persecutions and manifold Troubles; and his great Successes and Atchievments: The Word *time* or *times* being oft put for things done or happening in them, as *Psal.* 31. 15. & 77. 5. *m* Heb. *Of these Countries*, to wit, bordering upon the Land of *Canaan*, or not far from it.

II. CHRONICLES.

CHAP. I.

* 1 King. 2. 45. 1 AND * Solomon the ſon of David was ſtrengthned *a* in his kingdom, and the LORD his God *was* with him, and magnified him * exceedingly.

*1 Chr. 23. 17. * Heb.

a Or, *eſtabliſhed*, after his Sedirious Brother *Adonijah* and his Partiſans were ſuppreſſed; and he was received with the univerſal Conſent and Joy of his Princes and People.

2 Then Solomon ſpake *b* unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governour in all Iſrael, ‖ the chief of the fathers.

‖ Or, *head of the families. So* Gr.

b To wit, concerning his Intention of going to *Gibeon*, and that they ſhould attend him thither, as the next Verſe ſhews.

3 So Solomon and all the congregation with him, went to the high place *c* that was at * Gibeon, for there was the tabernacle of the congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſs.

* 1 King. 3. 4. 1 Chr. 16. 39. & 21. 29.

c Upon which the Tabernacle was placed; whence it is called *the great high Place*, 1 King. 3. 4.

4 * But the ark of God had David brought up from Kirjath-jearim, *to the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem *d*.

* 1 Sam. 6. 17. 1 Chr. 16. 1.

d He ſeparated the Ark from the Tabernacle, and brought it to *Jeruſalem*, becauſe there he intended to build a far more noble and laſting Habitation for it.

5 Moreover, * the brazen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made, ‖ he *e* put before the tabernacle of the LORD: and Solomon and the congregation ſought unto it *f*.

* Exod. 38. 1. ‖ Or, *was there.*

e Either *Moſes* mentioned v. 3. or *Bezaleel* here laſt named, by the Command and Direction of *Moſes*: or *David*, who may be ſaid to *put* it there, becauſe he continued it there, and did not remove it, as he did the Ark, from the Tabernacle. *f*. *i*. Sought the Lord and his Favour, by hearty Prayers and Sacrifices in the Place which God had appointed for that Work, *Levit.* 17. 3, 4.

6 And Solomon went up thither to the brazen altar before the LORD, which *g was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

g i. *e. Which* Altar. But that he had now ſaid v. 5. and therefore would not unneceſſarily repeat it. Or rather, *who*: and ſo theſe Words are emphatical, and contain a Reaſon why *Solomon* went thither, becauſe the Lord was there graciouſly preſent to hear Prayers and receive Sacrifices.

7 In that night *h* did God appear *i* unto Solomon, and ſaid unto him, Ask what I ſhall give thee.

h After thoſe Sacrifices were offered. *i* In a Dream, of which ſee the Notes on 1 *King.* 3. 5, &c.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me * to reign in his ſtead.

* 1 Chr. 28. 5.

9 Now, O LORD God, let thy promiſe unto David my father be eſtabliſhed: * for thou haſt made me king over a people, † like the duſt of the earth in multitude.

* 1 King. 3. 7. † Heb. *much as the duſt of the earth.*

10 * Give me now wiſdom and knowledge, that I may * go out and come in before this people: for who can judge this thy people *that is ſo* great *k*?

* 1 King. 3. 9. * Numb. 27. 17.

k What one Man is ſufficient to govern ſo numerous a People.

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not asked riches, wealth, or honour, nor the life of thine enemies *l*, neither yet haſt asked long life; but haſt asked wiſdom and knowledge for thy ſelf, that thou mayeſt judge my people, over whom I have made thee king:

l *i*. *e*. The taking away of their Lives.

12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as * none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like.

* 1 Chr. 29. 25. Chap. 9. 22. Eccleſ. 2. 9.

13 Then Solomon came *from his journey* to the high place *m* that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

m Or, *from the High-place*: for the Hebrew prefix *Lamed*, which commonly ſignifies *to*, is ſometimes put for the Latin *de*, which ſignifies *from*.

14 * And Solomon gathered chariots *n* and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which he placed in the chariot-cities, and with the king at Jeruſalem.

* 1 King. 4. 26. & 10. 26, &c.

n Of this and the three following Verſes, ſee the Notes on 1 *King.* 10. 26, &c.

15 * And the king † made ſilver and gold at Jeruſalem *as plenteous as* ſtones, and cedar-trees made he as the ſycamore-trees that are in the vale, for abundance.

* 1 Kin. 10. 27. Ch. 9. 27. † Heb. *gave.*

16 * And † Solomon had horſes brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price.

* Kin. 10. 28. Ch. 9. 28. † Heb. *the going forth of the horſes which was Solomons.*

17 And they fetcht up, and brought forth out of Egypt a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria, † by their means.

† Heb. *by their hand.*

CHAP. II.

1 AND Solomon determined to build an houſe for the name of the LORD, and an houſe for his kingdom *a*.

a *i*. *e*. A Royal Palace for himſelf and his Succeſſors. This whole Chapter for the ſubſtance of it is contained in 1 *King.* 5. and in the

the Notes there it is explained, and the seeming Differences reconciled.

* 1 King. 5. 15. 2 And * Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountains, and three thousand and six hundred to oversee them.

‖ Or, *Hiram.* 1 King. 5. 1. * 1 Chr. 14. 1. 3 And * Solomon sent to ‖ Huram the king of Tyre, saying, As thou * didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me* *b*.

b Which words may be commodiously understood from the nature of the thing and from the following Words, such Ellipses being frequent in the Hebrew. Or, without any Ellipses, the sence being here suspended, is compleated *v.* 7. so *send me*, &c. the 4, 5, and 6, verses being inserted by way of Parenthesis to usher in and enforce his following Request.

† Heb. *incense of Spices.* 4 Behold, I build an house to the name of the LORD my God, to dedicate *it* to him *c*, *and* to burn before him † sweet incense, and for the continual shew-*bread* *d*, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

c i. e. To his Honour and Worship. *d* So called here and *Numb.* 4. 7. because it was to be there continually, by a constant succession of new Bread when the old was removed: of which see *Exod.* 25. 30. *Levit.* 24. 8.

5 And the house which I build *is* great *e*: for great *is* our God above all gods.

e For though the Temple strictly so called was but small, yet the Buildings belonging to it both above and under ground, were large and numerous.

* 1 King. 8. 27. Chap. 6. 18. † Heb. *hath retained, or, obtained strength.* 6 * But who † is able to build him an house, seeing the heaven, and the heaven of heavens cannot contain him *f*? who *am* I then that I should build him an house, save only to burn sacrifice before him *g*.

f When I speak of building a great House for our great God, let none be so foolish to think that I mean to include or comprehend God within it, for he is Infinite. *g i. e.* To worship him there where he is graciously present.

† Heb. *to grave gravings.* 7 Send me now therefore a man, cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blew, and that can skill † to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

‖ Or, *almug-trees,* 1 Kin. 10. 11. 8 Send me also cedar-trees, fir-trees, and ‖ algum-trees out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon) and behold, my servants, *shall be* with thy servants.

† Heb. *great and wonderful.* 9 Even to prepare me timber in abundance; for the house which I am about to build, *shall be* † wonderfully great *h*.

h See the Notes on *v.* 5.

10 And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oyl.

11 Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Huram said moreover, Blessed *be* the LORD God of Israel that made heaven and earth, who hath given to David the king a wise son, † endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

† Heb. *knowing, prudence and understanding.*

13 And now I have sent a cunning man (endued with understanding) of Huram my fathers *i*;

i i. e. Who was my fathers Chief Workman. Or, *Huram Abi,* a Man so called; the Prefix *Lamed* being here onely a Note of the Accusative Case. See more on *ch.* 4. 16.

14 The son of a woman of the daughters of Dan *k*, and his father *was* a man of Tyre, skilful to work in gold and in silver, in brass, in iron, in stone and in timber, in purple, in blew, and in fine linen, and in crimson: also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord *l* David thy father.

k Of which see the Notes on 1 *King.* 7. 14. *l* So he calls *David* here, and *Solomon* in the next Verse, either out of singular respect to their Greatness and true Worth: or because he was indeed Tributary to them: or, at least, his Country was nourished by their Country, as it was afterwards, *Act.* 12. 20.

15 Now therefore the wheat, and the barley, the oil, and the wine which my lord hath spoken of, let him send unto his servants:

† Heb. *according to all thy need.* † Heb. *Japho.* 16 And we will cut wood out of Lebanon, † as much as thou shalt need, and we will bring it to thee in flotes by sea to † Joppa, and thou shalt carry it up to Jerusalem.

* 1 King. 5. 13. & 9. 20. *and* ver. 2. † Heb. *the men, the strangers.* 17 * And Solomon numbred all † the strangers that *were* in the land of Israel, after the numbring wherewith David his father had numbred them *m*; and they were found an hundred and fifty thousand, and three thousand and six hundred.

m For *David* had not onely numbred his own People, for which he smarted, 2 *Sam.* 24. but afterward he numbred the Strangers, not out of Vanity, but that *Solomon* might have a true Account of them, and employ them about his Buildings, as he saw fit. Yet *Solomon* thought fit to number them again, because Death might have made a considerable Alteration among them since *Davids* numbring of them; and it behoved him to have an exact Account of them.

* As it is, *ver.* 2. 18 And he set * threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountains, and three thousand and six hundred overseers to set the people a work.

CHAP. III.

* 1 King. 6. 1, &c. ‖ Or, *which was seen of David his father.* * 1 Chr. 21. 18. & 22. 1. ‖ Or, *Araunah,* 2 Sam. 24. 18. 1 THen * Solomon began to build the house of the LORD at Jerusalem in mount Moriah, ‖ where *the LORD* appeared unto David *a* his father, in the place that David had prepared *b* in the threshing-floor *c* of * ‖ Ornan the Jebusite.

a Which Place the Lord had Consecrated by his gracious Appearance there, 1 *Chron.* 21. 26. Or, *which was shewed unto David*, to wit, to be the Place where the Temple should be built; which God pointed out to him partly by his Appearance, and principally by his Spirit suggesting this to *David* at that time. *b* By pulling down the Buildings which were upon it or near it, by levelling the Ground; and possibly by marking it out for the Temple and Courts, the Dimensions whereof he very particularly and exactly understood by the Spirit of God. *c i. e.* The place where that Threshing-floor formerly stood.

2 And he began to build in the second *day* of the second month *d*, in the fourth year of his reign.

d Of this Verse and the rest of this Chapter, see my Notes on 1 *King.* 6.

* 1 King. 6. 2. † Heb. *founded.* 3 Now these *are the things* * *wherein* Solomon was † instructed *e* for the building of the house of God. The length by cubits after the first measure *f* *was* threescore cubits, and the breadth twenty cubits.

e Partly by his Father *David*; and partly by the Spirit of God which inspired and guided him in the whole Work. Or, *these* were *Solomons Foundations*, the Hebrew verb being put for the noun, as it is elsewhere. The Sence is, These were the Measures of the Foundations, upon which he intended to build the Temple. *f i. e.* According to the Measure of the first and ancient Cubit. By which it is evident that there were Cubits of different sorts and sizes; which also appears from *Ezek.* 40. 5. and 43. 13. But how big those Cubits were, and how much larger than the common Cubits, and

and whether this was the Cubit used by Moses in the building of the Tabernacle, which seems most probable, or some other, and yet larger Cubit, is not agreed among learned Men, and cannot now be exactly known, nor is it of any great moment for us to know.

* 1 King. 6. 3. 4 And the * porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty *g*: and he over-laid it within with pure gold.

g This being a kind of Turret to the Building. The breadth of it, here omitted, is expressed to be *ten Cubits*, 1 *King*. 6. 3.

† Heb. *good.* Gen. 2. 12. 5 And the greater house *h* he ceiled with fir-tree, which he over-laid with † fine gold, and set thereon palm-trees and chains.

h i. e. The Holy Place, which was thrice as large as the lesser House, or the Holy of Holies, which is called *the most Holy House*, *v.* 8. See the Notes on 1 *Chron.* 28. 11.

† Heb. *covered.* † Gr. *for glory.* 6 And he † garnished the house with precious stones † for beauty: and the gold *was* gold of Parvaim *i*.

i See the Notes on 1 *King*. 9. 26, &c.

7 He overlaid also the house, the beams, the posts and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: And he overlaid it with fine gold *amounting* to six hundred talents.

9 And the weight of the nails *k was* fifty shekels of gold: and he overlaid the upper chambers *l* with gold.

k i. e. Of each of the Nails, or Heads of those Nails whereby the Plates were fastned to the Boards. *l* Of which see on 1 *Chron.* 28. 11.

‖ Or, (as some think) *of marble-work.* Gr. *of wooden work.* 10 And in the most holy house he made two cherubims ‖ of image-work *m*, and overlaid them with gold.

m Made in the shape of young Men or Boys, as they commonly are: Or, *of moveable work*; so called, because they were not fixed to the Mercy-seat, as the Mosaical Cherubims were, but *stood upon their feet*, as it is said here *v.* 13. in a moving posture.

11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joyning to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* ‖ inward *n*.

‖ Or, *toward the house.*

n Heb. *Towards the House*; or rather, *that House*, not the Holy House, as divers understand it; for then their backs must have been turned towards the Ark; which was indecent, and directly contrary to the posture of Moses his Cherubims, which looked towards it; but *the Most Holy House*, which was last named, [illegible] and of which he continues yet to speak; this posture [illegible] most agreeable to their use; which was, with their Wings to close in the Ark, and cover it, as it is expressly affirmed below, *ch.* 5. 8.

* Mat. 27. 51. † Heb. *caused to ascend.* 14 And he made the * vail *o* of blue, and purple, and crimson, and fine linen, and † wrought cherubims thereon.

o To wit, the Inner Vail before the Most Holy Place, by comparing this with *Exod.* 26. 31. 1 *King*. 6. 21.

* 1 King. 7. 15, 21. Jer. 52. 21. † Heb. *long.* 15 Also he made before the house *p* * two pillars of thirty and five cubits † high *q*, and the chapiter that *was* on the top of each of them *was* five cubits.

p i. e. Before the Holy House, or *before the Temple*, as this is explained, *v.* 17. lest it should be understood of the Most Holy House, of which he had spoken before. *q* To wit, both of them: Of which see the Notes on 1 *King*. 7. 15.

16 And he made chains, *as* in the oracle *r*, and put *them* on the heads of the pillars, and made an hundred pomgranates *s*, and put *them* on the chains.

r As he had done, or like unto those which he made in the Oracle: Of which see 1 *King*. 6. 21. The Particle *as* is oft understood, as *Gen.* 49. 9. *Deut.* 33. 22, &c. *s* in each row, or two hundred in all; as it is said, 1 *King*. 7. 20.

* 1 King. 7. 21. ‖ That is, *he shall establish.* ‖ That is, *in it is strength.* 17. And he * reared up the pillars before the temple, one on the right hand, and the other on the left, and called the name of that on the right hand, ‖ Jachin, and the name of that on the left, ‖ Boaz.

CHAP. IV.

* Ezek. 43. 13. 1 MOreover he made * an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof *a*.

a Qu. How could this be? when God had said, *Thou shalt not go up by steps unto mine altar, that thy nakedness be not discovered thereon*, Exod. 20. 26. and Steps were necessary for so high an Altar as this was? *Ans.* 1. These Steps were so made, that there was no fear of this Inconvenience. 2. That Law was useful and fit when it was made; but afterwards, when the Priests were commanded to wear *Linen Breeches* in their holy Ministrations *to cover their Nakedness*, Exod. 28. 42. it was not necessary. 3. Howsoever, God could undoubtedly dispense with his own Law, as here he did; for he it was that gave these Dimensions for the Altar.

* 1 King. 7. 23. † Heb. *from his brim to his brim.* 2 * Also he made a molten sea *b* of ten cubits, † from brim to brim, round in compass, and five cubits the height thereof, and a line of thirty cubits did compass it round about.

b Of this, and *v.* 3, 4, 5, &c. see the Notes on 1 *King*. 7. 23, &c.

* 1 King. 7. 25. 3 * And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the North, and three looking toward the west, and three looking toward the south, and three looking toward the *east*: and the sea *was set* above upon them, and all their hinder parts *were* inward.

‖ Or, *like a lily-flower.* 5 And the thickness of it *was* an hand breadth, and the brim of it like the work of the brim of a cup, ‖ with flowers of lilies; *and* it received and held three thousand baths.

* 1 King. 7. 38. † Heb. *the work of burnt-offering.* 6 He made also * ten lavers *c*, and put five on the right hand, and five on the left, to wash in them: † such things as they offered for the burnt-offering, they washed in them; but the sea *was* for the Priests to wash in.

c Of which see 1 *King*. 7. 39, &c.

* 1 King. 7. 49. 7 * And he made ten candlesticks of gold according to their form *d*, and set *them* in the temple, five on the right hand, and five on the left.

d Either 1. The Form which was appointed for them by God, who signified it to David: Or rather, 2. The old Form which God prescribed to Moses, *Exod.* 25. 31, &c. for so these were made. And this clause seems to be added here, because in many things there was a great Variation from the old Form; as in the posture of the Cherubims, the heighth of the Altar, and divers other things.

* 1 King. 7. 48. ‖ Or, *bowls.* 8 * He made also ten tables *e*, and placed *them* in the temple, five on the right side, and five on the left: and he made an hundred ‖ basons of gold.

e Of which see 1 *King*. 7. 48.

* 1 King. 6. 36. 9 Furthermore, * he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

* 1 King. 7. 39. 10 And * he set the sea on the right side of the east-end, over against the south.

‖ Or, *bowls.* † Heb. *finished to make.* 11 And Huram made the pots, and the shovels *f*, and the ‖ basons; and Huram † finished the work that he was to make for king Solomon for the house of God:

f Of these, and the following Verses, see the Notes on 1 *King*. 7. 40, &c.

* 1 King. 7. 41. 12 *To wit*, the two pillars, and * the pomels, and the chapiters *which were* on the top of the two pillars, and the two wreathes to cover the two pomels of the chapiters, which *were* on the top of the pillars:

13 And four hundred pomegranates on the two wreathes; two rows of pomegranates on each

wreath, to cover the two pomels of the chapiters, which *were* † upon the pillars.

† Heb. *upon the face.*

14 He made also bases; and ‖ lavers made he upon the bases.

‖ Or, *caldrons.*

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments did Huram his father *g* make to king Solomon for the house of the LORD, of † bright brass.

† Heb. *made bright*; or, *scoured.*

g i.e. Solomon's Father; the Relative being put before the Antecedent, which is not unusual in the Hebrew Tongue. And he is so called here, because Solomon usually called him by that name out of that great Respect which he bare to him for his excellent Art and Service which he did for him: It being usual to call great Artists and Inventers of things by this Name: Of which see *Gen.* 4. 20, 21. Or, *Huram Abiu*, or *Abif*, a Man so called; or *Huram Abi*, as *ch.* 2. 13.

17 In the plain of Jordan did the king cast them, in the † clay ground, between Succoth and Zeredathah.

† Heb. *thicknesses of the ground.*

18 Thus Solomon made all these vessels in great abundance; for the weight of the brass could not be found out.

19 And Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon the † shew-bread *was set h.*

† Heb. *bread of faces.*

h Which were of Gold; and so are distinguished from those ten Tables mentioned, *v.* 8. which seem to have been made of Silver. Compare 1 *Chron.* 28 16.

20 Moreover, the candlesticks with their lamps, that they should burn after the manner *i*, before the oracle, of pure gold;

i According to the Prescription of God to and by Moses.

21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that † perfect gold.

† Heb. *perfections of gold.*

22 And the snuffers, and the ‖ basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold *k*.

‖ Or, *bowls.*

k To wit, in part; they were made of wood, 1 *King.* 6. 30. 2 *King.* 18. 16. but covered with golden Plates.

CHAP. V.

1 THus all the work that Solomon made for the house of the LORD was finished: * And Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold *a*, and all the instruments, put he among the treasures of the house of God.

* 1 Kin. 7. 51.

a Or, *even* (as that Particle is oft understood) *the Silver, and the Gold*, the Remainder of those vast Sums mentioned, 1 *Chron.* 22. 14.

2 * Then Solomon assembled the elders of Israel *b*, and all the heads of the tribes, the ‖ chief of the fathers of the children of Israel unto Jerusalem, to bring up the ark of the covenant of the LORD, out of the city of David, which is Zion.

* 1 King. 8. 2, &c.

‖ Or, *rulers of the families.* So Gr.

b Of this, and the following Verses, see the Notes on 1 *Kin.* 8. 1, &c.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast, which *was* in the seventh month.

4 And all the elders of Israel came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbred for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house into the most holy *place*, even under the wings of the cherubims.

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And ‖ there it is unto this day *c*.

‖ Or, *they are there*; as, 1 King. 8. 8.

c When this History was first written; not when it was reviewed by Ezra, who made some Additions to it: For after the Return from Babylon, neither Staves nor Ark were any more seen, or heard of.

10 *There was* nothing in the ark save the two tables which Moses * put *therein* at Horeb, ‖ when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

* Deut. 10. 2, 5.

‖ Or, *where.*

11 And it came to pass when the priests were come out of the holy *place*: (for all the priests *that were* † present were sanctified, *and* did not *then* wait by course *d*.

† Heb. *found.*

d According to David's Appointment, 1 *Chr.* 24 & 25. which was only for the ordinary Service, but in extraordinary Solemnities, such as this eminently was, they all came together.

12 * And also the Levites *which were* the singers; all of them of Asaph, of Heman, of Jeduthun, with their sons, and their brethren; *being* arrayed in white linen, having cymbals, and Psalteries, and harps, stood at the east-end of the altar, and with them an hundred and twenty priests sounding with trumpets.)

* 1 Chr. 25. 1.

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD: and when they lift up *their* voice with the trumpets, and cymbals, and instruments of musick, and praised the LORD, *saying*, * For *he is* good, for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

* Psal. 136.

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

CHAP. VI.

1 THen * said Solomon *a*, The LORD hath said that he would dwell in the * thick darkness.

* 1 Kin. 8. 12, &c.

* Lev. 16. 2. Exod. 20. 21.

a This whole Chapter, for the substance, and almost all the words of it, are explained in the Notes on 1 *King.* 8.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel, (and all the congregation of Israel stood)

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there, neither chose I any man to be * a ruler over my people Israel.

* 2 Sam. 6. 21. 1 Chr. 28. 4.

6 But I have chosen Jerusalem, that my name might be there, and have chosen David to be over my people Israel.

7 Now * it was in the heart of David my father, to build an house for the name of the LORD God of Israel.

* 2 Sam. 7. 2. 1 Chr. 28. 2.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding, thou shalt not build the house, but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel,

11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 And

12 And he ſtood before the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 (For Solomon had made a brazen ſcaffold, of five cubits † long, and five cubits broad, and three cubits high, and had ſet it in the midſt of † the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands toward heaven)

† Heb. *the length thereof, &c.*
† Heb. *auxiliatory*; or, *place of help.*

14 And ſaid, O LORD God of Iſrael, * there is no God like thee in the heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts.

* Exod. 15.11. Deut. 3.24.

15 Thou which haſt kept with thy ſervant David my father, that which thou haſt promiſed him, and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, *† There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; * yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

* 2 Sam. 7. 12. 1 King. 2. 4. & 6. 12.
† Heb. *there ſhall not a man be cut off.*
* Pſal. 132. 12.

17 Now then, O LORD God of Iſrael, let thy word be verified which thou haſt ſpoken unto thy ſervant David.

18 (But will God in very deed dwell with men on the earth? *Behold, heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe which I have built?)

* Ch. 2. 6. Iſa. 66. 1. Act. 7. 49.

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O LORD my God, to hearken unto the cry and the pray which thy ſervant prayeth before thee:

20 That thine eyes may be open upon this houſe day and night, upon the place whereof thou haſt ſaid, that thou wouldſt put thy Name there, to hearken unto the prayer, which thy ſervant prayeth ‖ towards this place.

‖ Or, *in this place.*

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall † make towards this place: hear thou from thy dwelling-place, *even* from heaven, and when thou heareſt ‖ forgive.

† Heb. *pray.*
‖ Or, *be favourable. So Gr.*

22 If a man ſin againſt his neighbour, and † an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe:

† Heb. *and he require an oath of him.*

23 Then hear thou from heaven, and do, and judge thy ſervants by requiting the wicked, by recompenſing his way upon his own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

24 and if thy people Iſrael ‖ be put to the worſe before the enemy, becauſe they have ſinned againſt thee, and ſhall return and confeſs thy Name, and pray, and make ſupplication before thee ‖ in this houſe:

‖ Or, *be ſmitten.*
‖ Or, *towards.*

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them, and to their fathers.

26 When the * heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name and turn from their ſin when thou doſt afflict them:

* 1 King. 17. 1.

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way, wherein they ſhould walk; and ſend rain upon thy land which thou haſt given unto thy people for an inheritance.

28 If there * be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts, or caterpillars; if their enemies beſiege them † in the cities of their land: whatſoever ſore, or whatſoever ſickneſs *there be:*

* Ch. 20. 9.
† Heb. *in the land of their gates.*

29 *Then* what prayer, *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore, and his own grief, and ſhall ſpread forth his hands ‖ in this houſe:

‖ Or, *towards this houſe.*

30 Then hear thou from heaven, thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart thou knoweſt: (for thou only * knoweſt the hearts of the children of men.

* 1 Chr. 28. 9.

31 That they may fear thee, to walk in thy ways, † ſo long as they live † in the land which thou gaveſt unto our fathers.

† Heb. *all the days which.*
† Heb. *upon the face of the land.*

32 Moreover, concerning the ſtranger, * which is not of thy people Iſrael, but is come from a far country for thy great Names ſake, and thy mighty hand, and thy ſtretched out arm; if they come and pray in this houſe:

* Joh. 12. 20. Act. 8. 27.

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy Name, and fear thee, as *doth* thy people Iſrael, and may know that † this houſe which I have built, is called by thy Name.

† Heb. *thy name is called upon this houſe.*

34 If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy Name:

35 Then hear thou from the heavens their prayer, and their ſupplication, and maintain their ‖ cauſe.

‖ Or, *right.*

36 If they ſin againſt thee (for *there is* * no man which ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and † they carry them away captives into a land far off or near;

* Prov. 20. 9. Eccleſ. 7. 20. Jam. 3. 2. 1 Joh. 1. 8.
† Heb. *they that take them captives carry them away.*

37 Yet, *if* they † bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt wickedly:

† Heb. *bring back to their heart.*

38 If they return to thee with all their heart, and with all their ſoul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy Name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications, and maintain their ‖ cauſe, and forgive thy people which have ſinned againſt thee.

‖ Or, *right.*

40 Now, my God, let (I beſeech thee) thine eyes be open, and *let* thine ears *be* attent † unto the prayer *that is made* in this place.

† Heb. *to the prayer of this place.*

41 Now * therefore ariſe, O LORD God, into thy reſting-place *b*, thou and the ark *c* of thy ſtrength *d*: let thy prieſts, O LORD God, be cloathed with ſalvation *e*, and let thy ſaints rejoyce in goodneſs *f*.

* Pſal. 132. 8, &c.

b O thou that ſitteſt in the Heavens, ariſe from the Throne of thy Glory, and come down into this place, which thou haſt appointed for thy conſtant and fixed Habitation, from which thou wilſt not remove, as formerly thou haſt done, from place to place. *c i. e.* Thou in the Ark. *d* Which is the Sign and Inſtrument of thy great Power put forth from time to time on the behalf of thy People. *e i. e.* Let them be adorned and encompaſſed on every ſide with thy Protection and Benediction. For he ſeems rather to ſpeak of the Salvation afforded to the Prieſts, than of that which, by God's Bleſſing on the Prieſts Labours, is conferred upon the People; this being a Prayer for God's Bleſſing upon the whole Community, conſiſting of Prieſts and People. *f i. e.* Let them have cauſe of Rejoycing and Thankſgiving for the Effects of thy Goodneſs imparted unto them.

42 O LORD God, turn not away the face of thine anointed *f*: remember * the mercies of David thy ſervant *g*.

* Iſa. 55. 3.

f i. e. Of me, who by thy Command and Appointment, was anointed the King and Ruler of thy People: Do not deny my preſent Requeſts, nor ſend me back from the Throne

of thy Grace with a ſad Heart, and dejected Countenance. *g i e.* Thoſe which thou haſt promiſed to David, and to his Houſe for ever.

CHAP. VII.

1 NOw * when Solomon had made an end of praying, the * fire came down from heaven *a*, and conſumed the burnt-offering, and the ſacrifices; and the glory of the LORD *b* filled the houſe.

* 1 King. 8.54.
* Lev.9 14. Judg.6.21. 1 Chr.21.26.

a In token of God's Acceptance of his Prayer: See on *Levit.* 9. 24. 1 *Kin.* 18. 38. *b i. e.* The Cloud, which was the Sign of God's glorious and gracious Preſence.

2 And the prieſts could not enter into the houſe of the LORD *c*, becauſe the glory of the LORD had filled the LORD's houſe.

c Compare *Exod.* 40. 35.

3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the LORD upon the houſe *d*, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the LORD, *ſaying*, * for *he is* good, for his mercy *endureth* for ever.

* Ch.5 13.

d The Cloud firſt came down upon the Houſe, and then entred into the Houſe, and was ſeen both within it by the Prieſts, and without it by the People.

4 Then the king and all the people offered ſacrifices before the LORD.

5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep: So the king and all the people dedicated the houſe of God.

6 * And the Prieſts waited on their offices, the Levites alſo with inſtruments of muſick * of the LORD, which David the king had made to praiſe the LORD, becauſe his mercy endureth for ever; when David praiſed ‖ † by their miniſtery *e*: and the prieſts ſounded trumpets before them, and all Iſrael ſtood.

* 1 Chr.15.16.
* 1 Chr.16 42.
‖ *the* LORD.
† Heb. *by their hand.*

e For David compoſed the Pſalms, or Hymns, 1 *Chron.* 16. 7. and appointed them to be ſung by the Levites, and inſtrumental Muſick to be joyned to their Voices.

7 Moreover, Solomon hallowed the middle of the court *f* that *was* before the houſe of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, becauſe the brazen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

f Of this and *v.* 8, 9, 10. ſee the Notes on 1 *King.* 8. 64, &c.

8 Alſo at that time Solomon kept the feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entring in of Hamath, unto * the river of Egypt.

* Joſh.13.3.

9 And in the eighth day they made † a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days.

† Heb. *a reſtraint.*

10 And on the three and twentieth day of the ſeventh month, he ſent the people away unto their tents, glad and merry in heart for the goodneſs that the LORD had ſhewed unto David, and to Solomon, and to Iſrael his people.

11 Thus * Solomon finiſhed the houſe of the LORD *g*, and the king's houſe: and all that came into Solomon's heart to make in the houſe of the LORD, and his own houſe, he proſperouſly effected.

* 1 King.9.1, &c.

g See on 1 *King.* 9. 1, 2.

12 And the LORD appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, * and have choſen this place to my ſelf for an houſe of ſacrifice.

* Deut 12 5.

13 If I ſhut up heaven that there be no rain, or if I command the locuſts *h* to devour the land, or if I ſend peſtilence among my people:

h i. e. Uſe my Authority and Power over them to cauſe them to do ſo. A Metaphor elſewhere uſed in reference to unreaſonable Creatures, as 1 *King.* 17. 4. *Amos* 9. 3. who are not properly capable of a Command, nor of Obedience.

14 If my people † which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their ſin, and will heal their land.

† Heb. *upon whom my name is called.*

15 Now * mine eyes ſhall be open, and mine ears attent † unto the prayer *that is made* in this place *i*.

* Ch.6.40.
† Heb. *to the prayer of this place.*

i Or, *that ſhall be made in* or *towards this place:* For he ſpeaks of the Anſwers which he will give to the Prayers which ſhall be made here. Heb. *Of this Place.*

16 For now have * I choſen, and ſanctified this houſe *k*, that my name may be there for ever: and mine eyes and mine heart ſhall be there perpetually.

* Ch.6.6.

k Of this Verſe, and the reſt of this Chapter, ſee the Notes on 1 *King.* 9. 3. *&c.*

17 And *as for* thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments:

18 Then will I ſtabliſh the throne of thy kingdom, according as I have covenanted with David thy father, ſaying, * † There ſhall not fail thee a man *to be* ruler in Iſrael.

* Ch.6.16.
† Heb. *there ſhall not be cut off to thee.*

19 * But if ye turn away, and forſake my ſtatutes and my commandments, which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them:

* Lev.26.14, 33. Deut.28.15, 36,37.

20 Then will I pluck them up by the roots out of my land which I have given them; and this houſe which I have ſanctified for my name, will I caſt out of my ſight, and will make it *to be* a proverb, and a by-word among all nations.

21 And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhall ſay, * Why hath the LORD done thus unto this land, and unto this houſe?

* Deut.29.24 Jer.22.8,9.

22 And it ſhall be anſwered, Becauſe they forſook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 AND * it came to paſs (at the end of twenty years wherein Solomon had built the houſe of the LORD, and his own houſe)

* 1 King.9.10, &c.

2 That the cities which Huram had reſtored to Solomon, *a* Solomon built them, and cauſed the children of Iſrael to dwell there.

a Which Solomon gave to Huram; who not being pleaſed with them, 1 *King.* 9. 12, 13. here returns them to him again.

3 And Solomon went to Hamath-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſs, *b* and all the ſtore-cities which he built in Hamath.

b Of this, and the following Verſes, ſee on 1 *King.* 9. 18, &c.

5 Alſo he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates and bars.

6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſemen, and † all that Solomon deſired to build in Jeruſalem, and in Lebanon, and throughout all the land of his dominion.

† Heb. *all the deſire of Solomon which he deſired to build.*

7 *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, which *were* not of Iſrael;

8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute unto this day.

9 But

9 But of the children of Israel did Solomon make no servants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomons officers, *even* two hundred and fifty that bare rule over the people.

* 1 Kin. 3. 1. & 7. 8. 11 And Solomon *brought up the daughter of Pharaoh out of the city of David, unto the house that he had built for her: for he said, My wife shall not dwell in the house of David King of Israel, because *the places are* † holy whereunto the ark of the LORD hath come *c*.

† Heb *holiness.*

c Not because every place where once the Ark came was thereby consecrated to God, and might not after the Ark was gone be put to any common use; for then both the House of Obed-edom, and all other places, where the Ark either rested or passed were made Holy thereby, and unlawful for Men to dwell in; but either, 1. Because she was a Woman, and attended by many other Women, who besides the common Pollutions of all are subject to many and frequent Ceremonial Pollutions peculiar to their Sex, and either she, or at least many of her followers might be Heathens at this time; and therefore he thought it indecent that such persons should come as it were in Gods stead, and succeed him in the place where he had dwelt. Or, 2. He speaks not of the Time when the Ark was gone, but whilest it was there; and these words contain a Reason not of the more remote words, why he now *brought* her *up thither*, but of the words immediately preceding, why he *built* this House *for Her*; because the Ark was now in the House of David, which therefore ought to be kept pure and free from the very Danger and Appearance of Poliution.

12 Then Solomon offered burnt-offerings unto the LORD, on the altar of the LORD, which he had built before the porch.

* Exod. 29. 38. 13 Even after a certain rate every * day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the * Exod. 23. 14. Deut. 16. 16. solemn feasts, * three times in a year, *even* in the feast of unleavened *bread*, and in the feast of weeks, and in the feast of tabernacles.

14 And he appointed according to the order of * 1 Chr. 24. 1. David his father, the * courses of the priests to * 1 Chr. 25. 1. their service, and * the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the * porters also by their * 1 Chr. 9. 17. & 26. 1. courses at every gate: for † so had David the man of God *d* commanded.

† Heb *so was the commandment of David, the man of God.*

d i. e. A Prophet inspired by God in these Matters, whose Commands therefore are the Commands of God.

15 And they departed not from the commandment of the king unto the priests and Levites, concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared *e* unto the day of the foundation of the house of the LORD, and until it was finished: *so* the house of God was perfected.

e All the Materials were procured, and in all points squared and fitted and compleated before hand.

17 Then went Solomon to Ezion-geber *f*, and to ‖ Eloth, at the sea-side in the land of Edom.

‖ Or, *Elath.* Deut. 2. 8.

f Of this and the next Verse see the Notes on 1 *King.* 9. 26, &c.

18. And Huram sent him by the hand of his servants, ships, and servants that had knowledge of the sea, and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon. +

CHAP. IX.

* 1 Kin. 10. 1. &c. Mat. 12. 42. Luke 11. 31. 1 AND * when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon *a* with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

a Almost all this Chapter is contained in 1 *King.* 10. where it is explained.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, his ‖ cup-bearers also, and their apparel, and his ascent, by which he went up into the house of the LORD, there was no more spirit in her.

‖ Or, *butlers.*

5 And she said to the king, *It was* a true † report which I heard in mine own land, of thine ‖ acts, and of thy wisdom:

† Heb. *word.* ‖ Or, *sayings.*

6 Howbeit, I believed not their words, until I came, and mine eyes had seen *it*: and behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD *b* thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

b i. e. In the Lords Name and Stead, both in general, because all Kings have and hold their Kingdoms from God and act as his Vicegerents and Deputies; and in a special manner, because he sat in Gods own Throne and ruled over Gods Peculiar People, and did in a singular and eminent manner maintain the Honour and Worship of God in his Land and in the Eyes of all the World besides.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum trees, and precious stones.

11 And the king made of the algum-trees ‖ † terrises to the house of the LORD, and to the kings palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

‖ Or, *stays.* † Heb. *high-ways.* Gr. *ascents.*

12 And king Solomon gave to the queen of Sheba, all her desire, whatsoever she asked, besides *that* which she had brought *c* unto the king: So she turned, and went away to her own land, she and her servants.

c Besides what *he gave her of his Royal Bounty*, as it is expressed, 1 *King.* 10. 13. which was in compensation for her Presents, as is here noted.

13 Now the weight of gold that came to Solomon in one year, was six hundred and threescore and six talents of gold;

14 Besides *that which* chapmen and merchants brought: and all the kings of Arabia, and ‖ governours of the country, brought gold and silver to Solomon.

‖ Or, *captains.*

15 And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield: and the king put them in the house of the forest of Lebanon.

17 Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne with a foot-stool of gold, *which were* fastened to the throne, and † stays on each side of the sitting-place, and two lions standing by the stays.

† Heb. *hands.*

19 And twelve lions stood there, on the one side and on the other, upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon, *were of* † pure gold: ‖ none *were* of

† Heb. *shut up.* ‖ Or, *there was no silver in them.*

of silver; it was *not* any thing accounted of in the days of Solomon.

21 For the kings ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold and silver,

‖Or, *Elephants teeth.* ‖ ivory and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches, and wisdom.

† Heb. *face.* 23 And all the kings of the earth sought the † presence of Solomon, to hear his wisdom that God put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and rayment, harness, and spices, horses, and mules, a rate year by year.

f 1 Kin. 4. 26. & 10.26. Ch. 1.14. 25 And Solomon * had four thousand stalls *d* for horses and chariots, and twelve thousand horsemen, whom he bestowed in the Chariot-cities, and with the king at Jerusalem.

d To wit, greater Stalls, in each of which were ten Stalls, in all 40000 Stalls, as it is 1 *King.* 4. 26. where see the Notes.

* 1 King.4.21. * Gen.15. 18. ‖ That is, *Euphrates.* † Heb. *gave.* 26 * And he reigned over all the kings, * from the ‖ river, even unto the land of the Philistins, and to the border of Egypt.

27 And the king † made silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees, that *are* in the low plains, in abundance.

* 1 Kin.10.28. Chap. 1. 16. 28 * And they brought unto Solomon horses out of Egypt, and out of all lands.

* 1 Kin.11.41. † Heb. *words.* 29 Now the rest of the * acts of Solomon first and last, *are* they not written in the † book of Nathan the prophet, and in the prophecy of Ahijah

* Ch. 12. 15. & 13.22. the Shilonite, and in the visions of * Iddo the seer *e*, against Jeroboam the son of Nebat?

e Mentioned also *ch.* 12. 15. supposed to be the same who is called *Obed*, *ch.* 15. 1. This and the other Prophets mentioned were also Historians, and wrote some Annals or Histories of their times; out of which these Sacred and Canonical Books were taken either by these or other Prophets.

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers; and he was buried in the city of David his father, and Rehoboam his son reigned in his stead.

CHAP. X.

* 1 Kin. 12. 1, &c. 1 AND * Rehoboam went to Shechem *a*: for to Shechem were all Israel come to make him king.

a The Contents of this Chapter are in 1 *King.* 12. where see the Notes.

2 And it came to pass when Jeroboam the son of Nebat, (who *was* in Egypt, whither he had fled from the presence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt;

3 And they sent *b* and called him. So Jeroboam and all Israel came, and spake to Rehoboam, saying,

b Or. *For* (as that Particle is oft used, as hath been noted before) *they had sent*, &c. So this is the Reason why he *returned*, as was said *v.* 2.

4 Thy father made our yoke grievous, now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, come again unto me after three days. And the people departed.

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father, while he yet lived, saying, what counsel give ye *me*, to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, spake unto him, saying, thus shalt thou answer the people that spake unto thee, saying, thy father made our yoke heavy, but make thou *it* somewhat lighter for us: thus shalt thou say unto them, My little *finger* shall be thicker than my fathers loins.

11 For whereas my father † put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise* you with scorpions. † Heb. *laded.*

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly, and king Rehoboam forsook the counsel of the old men:

14 And answered them after the advice of the young men, saying My father made your yoke heavy, but I will add thereto, my father chastised you with whips, but I *will chastise* you with scorpions.

15 So the king hearkned not unto the people, for the cause was of God, that the LORD might perform his word which he spake by the * hand of Ahijah the Shilonite, to Jeroboam the son of Nebat. * 1 Kin.11.29.

16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute, and the children of Israel stoned him with stones, that he died: but king Rehoboam † made speed to get him up to *his* chariot, to flee to Jerusalem. † Heb. *strengthened himself.*

19 And Israel rebelled against the house of David unto this day.

CHAP. XI.

1 AND * when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin *a* an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. * 1 Kin.12.21, &c.

a Of this verse and *v.* 2, 3, 4. see the Notes on 1 *King.* 12. 21. &c.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house, for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem, and built cities *b* for defence in Judah.

b i.e. Repaired and enlarged, and fortified them: as *building* is oft used in Scripture, as hath been formerly proved: For these Cities, or divers of them, were built before, as appears from *Jos.* 10. 10. & 12. 15. & 15. 24, 33, 35, 58. & 19. 42.

6 He built even Beth-lehem, and Etam, and Tekoa,

7. And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshа, and Ziph,

9 And

9 And Adoraim, Lachiſh, and Azekah,
10 And Zorah, and Ajalon and Hebron, which *are* in Judah and in Benjamin, fenced cities.
11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victuals, and oyl, and wine.
12 And in every ſeveral city *c he put* ſhields, and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide.

c To wit, ſo fortified, as he ſaid *v.* 11.

13 And the prieſts and the Levites that *were* in all Iſrael, † reſorted to him out of all their coaſts.
14 (For the Levites left their * ſuburbs, and their poſſeſſion, and came to Judah and Jeruſalem: for * Jeroboam and his ſons had caſt them off from executing the prieſts office unto the LORD *d*.

† Heb. *preſented themſelves to him.*
* Numb. 35. 2.
* Ch. 13. 9.

d They would not ſuffer them to inſtruct and aſſiſt the Iſraelites in the worſhip and ſervice of God, nor to go up to Jeruſalem to worſhip in their Courſes: and theſe Prieſts would not joyn with them in the Worſhip of the Calves, as they were deſired and commanded to do; and therefore they willingly forſook all their Patrimonies and Poſſeſſions for Gods Sake.

15 And he ordained him prieſts for the high places, and for the devils, and for the calves *e* which he had made.)

e Or, *for the high places, both for the Devils i.e.* the Baals or falſe gods, which divers of his People worſhipped, whom he permitted and encouraged to do ſo, giving them liberty to do any thing but to ſerve God at Jeruſalem) *and for the Calves.* So he erected two ſorts of High places, ſome for Baal, and ſome for the True God, whom he pretended and would be thought to worſhip in and by the Calves.

16 And after them out of all the Tribes of Iſrael, ſuch as ſet their heart to ſeek the LORD God of Iſrael *f*, came to Jeruſalem, to ſacrifice unto the LORD God of their fathers.

f Such as loved and feared God in truth and with their whole Heart.

17 So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong three years: for three years they walked in the way of David and Solomon *g*.

g This honourable mention of Solomon as a Pattern of Piety, is a conſiderable Evidence of his true Repentance before his death: of which ſee more on 1 *King.* 11. 43.

18 And Rehoboam took him Mahalath the daughter of Jerimoth to wife, *and* Abihail the daughter of Eliab the ſon of Jeſſe:
19 Which bare him children; Jeuſh, and Shamariah, and Zaham.
20 And after her, he took * Maachah the daughter of Abſalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

* 1 Kin. 15. 2. *She is called Michaiah the daughter of Uriel.* Chap. 13. 2.

21 And Rehoboam loved Maachah the daughter of Abſalom above all his wives and his concubins: (for he took eighteen wives, and threeſcore concubins, and begat twenty and eight Sons and threeſcore daughters.)
22 And Rehoboam made Abijah the ſon of Maachah the chief, *to be* ruler among his brethren *h*: for *he thought* to make him king.

h he declared him his Succeſſor, and gave him the Dominion over his Brethren: wherein (if he was not the Firſt-born, as it ſeems to be implyed, becauſe this is mentioned as an Effect of his Superlative Love to his Mother) he tranſgreſſed that Law, *Deut.* 21. 15, 16. unleſs God was pleaſed to diſpence with it at this time.

23 And he dealt wiſely, and diſperſed *i* of all his children throughout all the countries of Judah and Benjamin, unto every fenced city *k*: and he gave them victuals in abundance: and deſired † many wives *l*.

† Heb. *a multitude of wives.*

i Leſt his other Sons ſhould after his death unite their Counſels and Forces together againſt Abijah, he wiſely diſperſed them into ſeveral and diſtant Places, and under pretence of honouring them with the Government of them, he made them Priſoners in a ſort, appointing ſeveral perſons to obſerve their motions and prevent their Combinations. *k* Agreeable to their Quality, that their Reſtraint might be more eaſie to them. *l* Either, 1. for his Children: Or rather, 2. for himſelf, by comparing this with *v.* 21.

CHAP XII.

1 AND it came to paſs when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthened himſelf, * he forſook the law of the LORD, and * all Iſrael with him.

* 1 Kin. 14. 22. * Ch. 11. 3.

2 And it came to paſs, *that* in the fifth year *a* of king Rehoboam, Shiſhak king of Egypt came up againſt Jeruſalem (* becauſe they had tranſgreſſed againſt the LORD)

a & 28. 19
* 1 Kin. 14. 24, 25.

a Preſently after the Apoſtacy of the King and People, which was in his fourth year, by comparing this with *ch.* 11. 17.

3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people *were* without number that came with him out of Egypt, the Lubims *b*, the Sukkiims *c*, and the Ethiopians *d*.

b A People of Africa bordering upon Egypt: of whom ſee *ch.* 16. 8. *Dan.* 11. 43. *Nah.* 3. 9. *c* A People living in Tents, as the Word ſignifies; and ſuch there were not far from Egypt both in Africa and in Arabia. *d* Either thoſe beyond Egypt, or the Arabians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jeruſalem.
5 Then came Shemajah the prophet to Rehoboam, *and to* the princes of Judah, that were gathered together to Jeruſalem becauſe of Shiſhak, and ſaid unto them, Thus ſaith the LORD, Ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak.
6 Whereupon the princes of Iſrael, and the king humbled themſelves, and they ſaid, The LORD *is* righteous.
7 And when the LORD ſaw that they humbled themſelves *e*, the word of the LORD came to Shemajah, ſaying, They have humbled themſelves, *therefore* I will not deſtroy them, but I will grant them ‖ ſome deliverance, and my wrath ſhall not be poured out *f* upon Jeruſalem by the hand of Shiſhak.

‖ Or, *a little while.*

e Which though they did but forcedly, yet God was pleaſed ſo far to regard it as to mitigate their Calamity. *f* I will give ſome ſtop to the courſe of my Wrath which was ready to be poured forth upon them to their utter Deſtruction.

8 Nevertheleſs, they ſhall be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries *g*.

g That they may experimentally know and feel the Difference between my Yoke and the Yoke of a Foreign and Idolatrous Prince, and what miſchief they have done to themſelves by forſaking me and my Service.

9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the LORD, and the treaſures of the kings houſe *h*, he took all: he carried away alſo the ſhields of gold, which Solomon had * made.

h Upon which condition and Rehoboam's Submiſſion to him he delivered up to him the fenced Cities of Judah, which he had taken *v.* 4. But of this and the two next verſes ſee on 1 *Kin.* 14. 26, &c.

* 1 Kin. 10. 16. Ch. 9. 15.

10 Inſtead of which king Rehoboam made ſhields of braſs, and committed *them* to the hands of the chief of the guard, that kept the entrance of the kings houſe.
11 And when the King entred into the houſe of the LORD, the guard came and ſet them, and brought them again into the guard-chamber.
12 And when he humbled himſelf, the wrath of the LORD turned from him, that he would not deſtroy *him* altogether: ‖ and alſo in Judah things went well *i*.

‖ Or, *and yet in Judah there were good things.*

i Heb. There were *good things.* The meaning is either, 1. Though there were many Corruptions in Judah, yet there were alſo divers good things there, which were not in Iſrael, as the Word and Ordinances and pure Worſhip of God, Prophets and Miniſters of Gods Inſtitution, and divers truly Religious People. And ſo this is an additional Reaſon why God *would not deſtroy them.* Or, 2. Notwithſtanding this loſs, they began to recruit themſelves and to regain ſome degree of their former Proſperity. Whence it follows *v.* 13. *So*, there being ſome reſpite

respite given and Peace being restored, *Rehoboam strengthened himself*, &c.

13 So king Rehoboam strengthened himself in
* 1 Kin. 14 21. Jerusalem and reigned: for * Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there: and his mothers name *was* Naamah an Ammonitess.

|| Or, *fixed*, 1 Sam. 7. 3. 14 And he did evil, because he || prepared not *k* his heart to seek the LORD.

k Or, *directed not: or setted not*, &c. *i. e.* Although he humbled himself and seemed penitent for a season, and professed the True Religion and Worship of God; yet he quickly relapsed into his former Sins, because he was not sincere nor serious in his Actions, and his heart was not right with God.

† Heb. *words.* 15 Now the acts of Rehoboam, first and last, *are* they not written in the † book of Shemajah the prophet, and of Iddo the seer, concerning genealogies *l*? And *there were* wars between Rehoboam and Jeroboam continually.

l In an Historical account written by him of the Genealogies and Actions of the Kings of Judah.

16 And Rehoboam slept with his fathers, and was buried in the city of David; and Abijah his son reigned in his stead.

CHAP XIII.

* 1 Kin. 15. 1, &c. 1 NOw * in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem: (his mothers name also *was* Micajah the daughter of Uriel *a* of Gibeah) and there was war between Abijah and Jeroboam.

a Called *Maachah the Daughter of Absalom*, 1 King. 15. 2 She might be Daughter to one, and Grand-daughter to the other; or the proper and natural Daughter of the one, and the others by Adoption; of which there are Instances in Scripture, or the same Person might be called *Uriel* and *Absalom*. See 1 *King*. 15, 2.

† Heb. *bound together.* 3 And Abijah † set the battel in array *c*, with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battel in array against him with eight hundred thousand men, *being* mighty men of valour.

c Against Jeroboam. We need not scrupulously enquire into the Lawfulness of this War, for this Abijah, though here he makes a fair Flourish and maintained the better Cause, yet was indeed an Ungodly Man, 1 *King*. 15. 3. and therefore minded not the satisfaction of his Conscience, but only the Recovery of his Parents Ancient Dominions.

4 And Abijah stood up upon mount Zemaraim *d*, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel.

d Some commodious Place whence his voice might be heard by Jeroboam and some of his Host, who possibly were pitched in the Valley, Or, the two Armies being pitched near to one another, Abijah might desire a Parly before they fought, whereupon Jeroboam and some of his Commanders and Souldiers might draw near to him and stand below him at the bottom of the Hill where they might hear his Speech: which Jeroboam was the more willing to do, that in the mean time he might *cause an ambushment to come behind* Abijah and his Army, as he did, *v.* 13. whilest he was quietly standing before them, and seemed to hearken to any Terms of Accommodation which might be offered.

5 Ought ye not to know, that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt *e*?

e i. e. By a perpetual Covenant, which thy Usurpation cannot disanul. For the Phrase see on *Numb*. 18. 19.

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up and hath
* 1 Kin. 11. 26. * rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial *f*, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young *g* and tender-hearted *h* and could not withstand them.

f Such as have cast off the Yoke and obedience which they owed both to God and to their King. *g* Not in Age, for he was then 41 years old, but in his kingdom, which he had but newly obtained, and inexperience in Politick, and especially in Military Affairs, to which he was wholly a Stranger, as having been born and bred up in a time of great Peace and security. *h i. e.* Cowardly and fearful, who durst not adventure to chastise the Rebels as he should have done. But herein Abijah forgets his Duty both to his Father, whom he falsly traduceth; and to God, by whose Express Command Rehoboam was restrained from the War against Israel, which otherwise he had both Courage and Resolution to prosecute, as appears from the History, 1 *King*. 12. 21.

8 And now ye think to withstand the kingdom of the LORD, in the hand of the sons of David *i*, and ye *be* a great multitude *k*, and *there are* with you golden calves *l*, which Jeroboam * made you * 1 Kin. 12. 28. for gods *m*.

i That Kingdom which was not set up by Vain Men in pursuance of their own Ambition and Discontent, as yours was, but ordained and established by God himself in the House of David. *k* Or, *because* (that Hebrew Particle being oft so used) *ye* be, &c. This he mentions partly as the ground of their Confidence, that they had more Tribes and a greater Host; and partly as a Presage of their Downfal, which trusting to the Arm of Flesh is. *l* Or, *but* there are, &c. There is that among you which may damp your Courage and Confidence: You worship those Images which God abhors and severely forbids. *m* Or, *for God*, as that plural word is most commonly used, *i. e.* instead of God, to give them the Name of God, as *Exod*. 32. 4 and that worship which is peculiar to him.

9 * Have ye not cast out the priests of the * Ch. 11. 14. LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh † to consecrate *n* himself with a young bullock, † Heb. *to fill his hands.* and seven rams, *the same* may be a priest of them that are no gods *o*.

n i. e, To make himself a Priest. See on *Levit*. 7. 37. *o* That have nothing of the Nature or Power, though you give them the Name of gods.

10 But *as for* us, the LORD *p* is our God, and we have not forsaken him *q*, and the priests which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon their business.

p Heb. *Jehovah*, the only true and great God. *q* We maintain his Honour and Worship which you have ungratefully rejected.

11 * And they burn unto the LORD every * Ch. 2. 4. morning, and every evening, burnt sacrifices and sweet incense: The * shew-bread also *set they in* * Lev. 24. 6. *order* upon the pure table *r*, and the candlestick of gold *s* with the lamps thereof, * to burn every e- * Exod. 27. 21. vening *t*, for we keep the charge of the LORD our God *u*; but ye have forsaken him.

r So called, because it was made of pure Gold, *Exod*. 25. 23, 24. *s* He saith *Table* and *Candlestick*, though there were ten of each, *ch*. 4. 7, 8. either, 1. because Shishak had carried away all but one; Or, 2. The singular number is put for the plural, as, 1 *King*. 7. 48. and oft elsewhere. Or, 3. because ordinarily there was but one of each used at a time for those uses. *t* And from Evening to Morning continually, *Lev*. 24. 2, 3. for which End one Candlestick was sufficient, and it is very improbable that all the Candlesticks were used every night. *u* This he saith, though he was an ungodly King; either because he flattered himself and fansied that his keeping up the External Worship of God would make full satisfaction for the Errors of his Life: Or, that he might hereby encourage his own Souldiers, and convince or terrifie his Enemies.

12 And behold, God himself *is* with us † for *our* † Heb. *in the head.* captain, and his Priests with sounding trumpets to Ch. 20. 27. cry alarm against you *x*: O children of Israel, * fight ye not against the LORD God of your fa- * Act. 5. 39. thers *y*; for ye shall not prosper.

x Upon the sounding whereof God hath solemnly promised to assist his People, *Numb*. 10. 9. *y* You have not only us for your Enemies, but God, even the God whom your Fathers honoured and served, to their own great Comfort and Benefit.

13 But Jeroboam caused an ambushment to come about behind them *z*: so they were before Judah, and the ambushment *was* behind them.

z Whilest Abijah was discoursing, Jeroboam takes the Advantage of it to lay an Ambush.

14 And when Judah looked back, behold, the battel *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass that God

God smote *a* Jeroboam and all Israel before Abijah and Judah.

a By strengthening the Hearts and Hands of the Men of Judah, and taking away the Spirits and Power of their Enemies; and, it may be, by some extraordinary Assistance.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a very great slaughter: so there fell down slain of Israel five hundred thousand *b* chosen men.

b A vast Number: but it hath been oft observed and recorded by sacred and profane Historians, that in those ancient Times there were very numerous Armies, and oft times very great Slaughters; and if this Slaughter was more than ordinary, there is nothing strange nor incredible, because the Almighty God fought against the Israelites.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relyed upon the LORD *c* God of their fathers.

c They put their Trust in him and confidently expected Help from him: which is a Disposition of heart that God prizeth and taketh kindly. See 2 *King.* 18. 5. 2 *Chron.* 20. 20. *Psal.* 22. 4. *Dan.* 3. 28.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el *d* with the towns thereof, and Jeshanah with the towns thereof, and Ephraim *e* with the towns thereof.

d Which Jeroboam recovered afterwards, as appears by the course of the History, though it be not particularly mentioned, which is the case of many other considerable things. And in the mean time it is very probable that, when Jeroboam's Host was discomfited, and he expected that Abijah would pursue his Victory, he removed the Golden Calf from Beth-el, which lay near Abijah's Kingdom, to some fitter Place. *e* A City so called, possibly the same which is mentioned, *Jos.* 11. 54. or that which is called *Ophra*, *Judg.* 8. 27.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the Lord strook him *f*, and he died *g*.

f i. e. Jeroboam, as appears from the contrary condition of Abijah described in the next verse. Him God might strike either with vexation and horror of Mind: or with some painful and lingring but incurable Disease, like that of Jehoram, which tormented him two years together, and at last killed him, 2 *Chron.* 21. 19. *g* Not presently, but a year or two after this time.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters *h*.

h Not now after this Victory, for he died presently after it, but in the whole time of his Life, before he was King, and afterward.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the ‖ story of the prophet * Iddo.

‖ Or, *commentary.*
* Ch. 12. 15.

CHAP. XIV.

1 SO Abijah slept with his fathers, and they buried him in the city of David, and * Asa his son reigned in his stead: in his days the land was quiet ten years *a*.

* 1 Kin. 15. 8, &c.

a i. e. There was no open War, either by Baasha or others; only there were secret Grudges and private Hostilities between his and Baasha's Subjects, 1 *King.* 15. 16.

2 And Asa did *that which was* good and right in the eyes of the LORD *b* his God.

b Of this and the next verse see on 1 *King.* 15. 11, 12.

3 For he took away the altars of the strange † Heb. *statues.* gods, and the high places, and brake down the † images, and cut down the groves:

4 And commanded Judah to seek the LORD God of their fathers *c*, and to do the law and the commandment *d*.

c By his Royal Edicts he required them to worship God, and him only. *d i. e.* To practise all which the Laws of Moses required of them.

5 Also he took away out of all the cities of Judah the high places, and the † images: And the kingdom was quiet before him. † Heb. *sun-images.*

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years, because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls and towers, gates and bars, while the land *is* yet before us *d*: because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side: so they built and prospered.

d i. e. In our Power, as that Phrase is oft used. See on *Gen.* 13. 9.

8 And Asa had an army *of men e*, that bare targets and spears, out of Judah, three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

e Which, as it seems, he had now gathered together upon the Information of Zerah's Design against him.

9 * And there came out against them Zerah the Ethiopian *f* with an host of a thousand thousand, and three hundred chariots, and came unto Mareshah *g*. * Ch. 16. 8.

f Or, *the Arabian*, as the Hebrew word *Cush* is commonly used, as hath been noted before: These being much nearer to Asa than the Ethiopians, who also could not have come to Asa but thorough Egypt, which probably the King of Egypt would not permit him to do. *g* A City upon and within the Borders of Judah, *Jos.* 15. 44.

10 Then Asa went out against him, and they set the battel in array in the valley of Zephathah, at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, † *it is* * nothing with thee *h* to help, whether with many, or with them that have no power. Help us, O LORD our God, for we rest on thee, and in thy Name *i* we go against this multitude. O LORD, thou *art* our God, let not ‖ man prevail against thee. † Heb. *it is not for thee to help amongst many, him that hath no strength.* * 1 Sam. 14. 6. ‖ Or, *mortal man.*

h i. e. There is no difference, or no difficulty, with thee. *i* By thy Commission, in confidence of thy Assistance, and for the maintenance of thy Honour, and Service, and People.

12 So the LORD smote the Ethiopians before Asa, and before Judah, and the Ethiopians fled.

13 And Asa and the people that *were* with him, pursued them unto Gerar *k*: and the Ethiopians were overthrown, that they could not recover themselves, for they were † destroyed before the LORD, and before his host, and they carried away very much spoil. † Heb. *broken.*

k A City of the Philistins, who probably were Confederate with them in this Design.

14 And they smote all the cities round about Gerar *l*, for * the fear of the LORD came upon them: and they spoiled all the cities, for there was exceeding much spoil in them. * Gen. 35. 5. Chap. 17. 10.

l Partly because they had joyned with Zerah in this War; and partly because the Ethiopians had sheltred a great part of the Remains of the Army in them.

15 They smote also the tents of cattel *m*, and carried away sheep and camels in abundance, and returned to Jerusalem.

m i. e. The dwellers in Tents, which were either a part of Zerah's Company, or joyned with them, or had come along with them to furnish that Great Host with necessary Provisions; which their Custom of dwelling in Tents made them more capable of doing.

CHAP XV.

1 AND the spirit of God came upon Azariah the son of Oded.

2 And he went out † to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin, * The LORD *is* with you *a*, while ye be with him, and if ye seek him, he will be found of you: but if ye forsake him, he will forsake you *b*. † Heb. *before Asa.* * Jam. 4. 8.

a To defend you against all your Enemies, as now you have seen, and you may hereafter expect, if you persist in that good Course into which you are entred. *b* But let not this Victory make you presumptuous or self-confident; for you are upon your good Behaviour; and if you leave God, he will leave and destroy you after he hath done you Good.

3 Now for a long season * Israel *hath been* without the true God, and without a teaching priest, and without law *c*. * Ch. 12. 1.

c Heb. *For many days* have been *to Israel without the true God*, &c. *i. e.* They have long lived without the found Knowledge and Worſhip of the true God. The Prophet confirms his foregoing Exhortation and the Threatning annexed to it, that if they forſook God he would forſake him, from the uſual manner of Gods dealing with Iſrael formerly, and thererefore in the ſame caſe they may expect the ſame uſage. *Iſrael* here mentioned and propounded as an example is here underſtood, either, 1. Specially of the Ten Tribes diſtinguiſhed by that name from the Kingdom of Judah; whoſe Condition had been ſince Jeroboam's Revolt, and now was ſuch in ſome meaſure, as is here deſcribed, they having been, and ſtill being, without God and his True Worſhip, and therefore expoſed to many Vexations, and Wars, and Miſeries. But theſe had not as yet turned unto God or ſought him, nor was God yet found of them, as is ſaid of this Iſrael, *v.* 4. Nor had they as yet been exerciſed with thoſe grievous and continual Vexations, and Wars, and mutual Deſtructions, of which he here ſpeaks, *v.* 5, 6. and which in ſucceeding times they felt. For except that one Blow which they had from Abijah, *ch.* 13. we read of none other great Miſchiefs which befel them. Or rather, 2. Generally of the whole Nation of Iſrael in former times, and eſpecially in the times of the Judges; to which all that follows ſuits very well: For then many times they were, though not wholly and univerſally, yet in a very great meaſure and for the generality of them without God and his Law, and Teaching Prieſts, as plainly appears from divers paſſages in the Book of the Judges; and then indeed they were brought to all the Exigences and Calamities here following; then they had grievous Wars both Foreign and Domeſtick; and then they did ſometimes turn to the Lord and ſought him, and he was found of them, and did raiſe up Judges and Saviours to them; of which ſee *Judg.* 2. at large, & *Judg.* 3. 9, 15. & 10. 10, &c.

4 But when they *d* in their trouble did turn unto the LORD God of Iſrael, and ſought him, he was found of them.

d *i. e. Iſrael*, mentioned, *v.* 3.

5 And in thoſe times *e there was* no peace to him that went out, nor to him that came in *f*, but great vexations *were* upon all the inhabitants of the countries *g*.

e When Iſrael lived in the groſs Neglect and Contempt of God and his Law and Worſhip. f Men could not go abroad about their private occaſions without great Danger; as it was in the days of Shamgar, *Judg.* 5. 6. which is a good Comment upon this Text. g Heb. *of theſe Countries*, *i. e.* The divers Parts of the Land of Iſrael both within and without Jordan.

† Heb. *beaten in pieces.*

6 And nation was † deſtroyed of nation *h*, and city of city: for God did vex them with all adverſity.

h *i. e.* One part of the people of Iſrael deſtroyed the other by Civil Wars: of which ſee inſtances, *Judg.* 9. 23, &c. and 12. 1, &c. As all the people of Iſrael are called a *Nation*, ſo the ſeveral Tribes and Families of them are ſometimes called *Nations*, as *Gen.* 17. 4. *Ezek.* 2. 3. *Act.* 4. 27. compared with *Pſal.* 2. 1.

7 Be ye ſtrong therefore *i*, and let not your hands be weak *k*: for your work ſhall be rewarded *l*.

i Go on therefore Courageouſly and Reſolutely to maintain Gods Worſhip, and to root out Idolatry, as you have begun to do; for this is the only right Method of preſerving your ſelves from ſuch Calamities as your Predeceſſors have felt. k Be not diſcouraged with the Oppoſition which you may poſſibly meet with. l What you do for God and for his Honour and Service ſhall not go unrequited.

8 And when Aſa heard theſe words, and the prophecy of Oded the prophet *m*, he took courage *n*, and put away the † abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken *o* from mount Ephraim, and renewed the altar of the LORD *p*, that *was* before the porch of the LORD.

† Heb. *abominations.*

m To wit, of *Azariah*, *v.* 1. who was alſo called by his Fathers Name *Oded*. Or *Oded* may be here put patronymically for the ſon of Oded; as *David* is put for Chriſt the Son of David, *Jer.* 30. 9. and elſewhere; and *Moſes* for the Sons of Moſes, *Pſal.* 90. Title. Or here is an Ellipſes of the Relative Word, of which there are many Inſtances both in ſacred and profane Authors; as 2 *Sam.* 21. 19 the Brother *of Goliah*: *Mat.* 4. 21. *John* the Son of *Zebedee*: *Luk* 24. 10. *Mary* the Mother of *James*, by comparing *Mark.* 15. 40. *Joh.* 19. 25. *Mary* the Wife *of Cleopas*; and many other places. And ſo this place may be thus read, *When Aſa heard theſe words, even the Prophecy of* the Son of *Oded the Prophet*. And this Ellipſis is the more eaſie and tolerable, becauſe this Defect might be well enough underſtood and ſupplyed out of *v.* 1. Though ſome underſtand this to be another Prophecy of Oded the Father, which is not here expreſſed, which Azariah his Son repeated to them for the confirmation of his own Prophecy. n For it required great Courage to put away all the Idols, to which ſo great a number of his People were to this day addicted, and among others, *Maachah the Queen, his Mother*, whom for this reaſon he depoſed, 1 *King.* 15. 13. o To wit, Abijah his Father; which was eaſily underſtood from *ch.* 13. 19. Or, *which had been taken*, the active word being oft ſo uſed impersonally for the paſſive, as Hebricians know. p Which had been either decayed through Age and long Uſe of it, or broken by his idolatrous Mothers means: Or, *he conſecrated* or *dedicated the Altar*, &c. which poſſibly had been polluted by Idolaters, and now needed ſome purification.

9 And he gathered all Judah and Benjamin, and * the ſtrangers with them, out of Ephraim and Manaſſeth, and out of Simeon *q*, (for they fell to him *r* out of Iſrael in abundance, when they ſaw that the LORD his God *was* with him.)

* Ch. 11. 16.

q Which Tribe, though they had their Inheritance out of the Portion of Judah, did for the generality of them revolt to Jeroboam with the other Tribes, as appears from many paſſages of Scripture. Which they might conveniently do, becauſe their Portion bordered as on one ſide upon that of Judah, ſo on the other ſide upon that of Dan; and therefore might indifferently joyn with the one or other, as they ſaw fit. r To wit from the King of Iſrael.

10 So they gathered themſelves together at Jeruſalem, in the third month *s*, in the fifteenth year of the reign of Aſa *t*.

s To wit, of the Sacred Year, in which the Feaſt of Weeks or of Pentecoſt fell: Of which ſee *Exod.* 23. 16. *Deut.* 16. 9. t Aſa had Peace but ten years, *ch.* 14. 1. After which probably there were ſome Bickerings and Skirmiſhes, which ſeem to have been compoſed: And after that Zerah comes againſt him and is diſcomfited. Upon this great Succeſs many of the Iſraelites fall to him; and in his fifteenth year he calls this Aſſembly.

† Heb. *in that day.*

11 And they offered unto the LORD † the ſame time, of the ſpoil *which* they had brought *u*, ſeven hundred oxen, and ſeven thouſand ſheep.

u Taken from Zerah and his Complices, *ch.* 14. 13, &c.

12 And they entred into a covenant *x* to ſeek the LORD God of their fathers, with all their heart, and with all their ſoul.

x They engaged themſelves by a ſerious and ſolemn Covenant before the Lord and this great Aſſembly.

13 That whoſoever would not ſeek the LORD God of Iſrael *y* * ſhould be put to death *z*, whether ſmall or great, whether man or woman.

* Deut. 13. 5, 9. 15.

y Whoſoever ſhould obſtinately refuſe to pay unto God that Solemn Worſhip which he required at his Temple in Jeruſalem; or ſhould diſown God, or ſerve other gods. z By virtue of all thoſe Laws which command that ſuch perſons ſhould be *cut off*: and in purſuance of that Law, *Deut.* 17. 2. Compare *Heb.* 10. 28.

14 And they ſware unto the LORD with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah ‖ rejoyced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them: and the LORD gave them reſt round about

‖ *i. e.* A great number of the people, as ſuch general Expreſſions are frequently underſtood: for none doubt but there were many Diſſemblers and ungodly men at this time among them.

16 And alſo *concerning* * Maachah † the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an † idol in a grove: and Aſa cut down her Idol, and ſtamped *it*, and burnt *it* at the brook Kidron.

* 1 Kin. 15. 13.
† Heb. *horror.*

† Of this and the following Verſes ſee on 1 *King.* 15. 2, 10, 14, 15.

17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days.

18 And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa *.

* For though there were continual Skirmiſhes between Aſa and Baaſha and their People *all their days*, 1 *King.* 15. 16. yet it did not break forth into an open War till Aſa's 35th. year, *i. e.* till that was ended. But how this 35th. year is to be computed, ſee the Note on *ch.* 16. 1.

CHAP.

CHAP. XVI.

1 IN the six and thirtieth year of the reign of Asa *a*, * Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah *b*.

* 1 Kin. 15. 17.

a Or, *of the Kingdom of Asa, i. e.* of the Kingdom of Judah, which was now Asa's Kingdom; or from the time of the division of the two Kingdoms. Rehoboam reigned 17 years, *ch.* 12. 13. Abijah 3 years, *ch.* 13. 2. Asa had now reigned 15 years, *ch.* 15. 10. all which put together make up the 35 years mentioned, *ch.* 15. 19. And in the next year Baasha wars against him; and the ground of war was the defection of many of his Subjects to Asa, *ch.* 15. 9. Whom Asa endeavours to engage together with his own Subjects by an Oath and a Covenant to be true and faithful to God and consequently to himself, which was done in his 15th. year, *ch.* 15. 9, 10. and therefore in his sixteenth year, called here the 36th. year of his Kingdom he commenceth an open War against him. If it be objected that *the Reign*, or *Kingdom of Asa* is otherwise understood of the time of Asa's personal Reign (as I may call it) *ch.* 15. 10. The answer is obvious, that there are many Instances in Scripture, (some of which have been formerly given, and others will be given in their proper places,) where the same Word or Phrase is taken differently, and that in the very same Chapter and History. And particularly this variety is elsewhere used both by Sacred and Profane Writers, in the Computation of the years of Princes, which are sometimes reckoned from the beginning of their Reign, and sometimes from other remarkable Times and Occurrences. Thus Nebuchadnezzar's years are sometimes computed from the beginning of his Reign, as 2 *King.* 25. 8. *Jer.* 52. 12, 29, 30. and sometimes from his Compleat Conquest of Syria and Egypt, &c. as that Passage, *Dan.* 2. 1. *In the second year of Nebuchadnezzar*, is by the general stream of Interpreters understood. Thus Ahaziah's years, which doubtless were usually computed from the time of his Birth, are computed from another Head, *ch.* 22. 2. where see the Notes. And the like differences are observed in computing the years of some of the Syrian Monarchs and Roman Emperors, and particularly of Augustus, the years of whose Reign are variously accounted by the Roman Historians; sometimes from his first Consul-ship, sometimes from the time of the Triumvirate, and sometimes from that Famous Victory at Actium, where he utterly overthrew his Competitor, and made himself sole and unquestionable Emperor: And therefore it is not strange if it be so here. And that it must necessarily be thus understood, appears from hence, that it cannot be the 36th. year of the Reign of Asa in his own person, because *Baasha* began to reign in Asa's third year, 1 *King.* 15. 28. and reigned only 24 years, and consequently died in Asa's 26th or 27th year, as it is said he did, 1 *King.* 15. 8. *b* That he might keep his Subjects from revolting to Asa, as he perceived they began to do, *ch.* 15. 9. and keep Asa's Subjects from coming into his Dominions to seduce his People from their Obedience to him.

2 Then Asa brought out silver and gold *c* out of the treasures of the house of the LORD, and of the kings house, and sent to Ben-hadad king of Syria, that dwelt at † Damascus, saying,

† Heb. *Darmesek.*

c This verse, and *v.* 3, 4, 5, 6. are explained, 1 *King.* 15. 18, &c.

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold I have sent thee silver and gold, go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkned unto king Asa, and sent the captains of † his armies against the cities of Israel, and they smote Ijon, and Dan, and Abelmaim, and all the store-cities of Naphtali.

† Heb. *which were his.*

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah, and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building, and he built therewith Geba, and Mizpah.

7 And at that time * Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relyed on the king of Syria, and not relyed on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand *d*.

* 1 Kin. 16. 1. Ch. 19. 2.

d And so reserved to be a Scourge to thy Kingdom and Posterity hereafter: Whereas if he had joyned with Baasha against thee, thou shouldest have overthrown them both, and prevented all that Mischief which that Monarch will do one day to thy Family.

8 Were not* the Ethiopians and the Lubims *e*, † a huge host, with very many chariots and horsemen? yet because thou didst relie on the LORD, he delivered them into thine hand.

* Ch. 14. 9.
† Heb. *in abundance.*

e Either the Libyans in Africa; or another People, possibly descended from them, but now seated in some part of Arabia.

9 For* the eyes of the LORD run to and fro throughout the whole earth, ‖ to shew himself strong in the behalf of *them*, whose heart *is* perfect *f* toward him; herein thou hast done foolishly; therefore from henceforth * thou shalt have wars *g*.

* Zech. 4. 10.
‖ Or, *strongly to hold with them*, &c.
* 1 Kin. 15. 32.

f i. e. Upright and sincere, *as* thine is not. *Obj. The heart of Asa* is said to be *perfect all his days*, *ch.* 15. 17. *Ans.* He was perfect and sincere in the things here spoken of in the Establishment of the outward Worship of God; but not in the inward Worship of God, trusting, and fearing, and loving him with all his heart, of which he here speaks. Or thus, He was perfect or sincere in the general Course of his Life, though in some particulars, whereof this is one, his heart did not perfectly cleave to God, as it should have done. *g* With Baasha, *ch.* 16. 4.

10 Then Asa was wroth with the seer, and put him in † a prison house *h*, for *he was* in a rage with him, because of this thing. And Asa † oppressed *some* of the people the same time.

† Heb *a house of subversion.*
† Heb. *crushed.*

h Or, *in the house of the stocks*, in which the Feet, or, as some of the Hebrews say, the Necks of the Prisoners were locked up. See *Jer.* 20. 2. & 29. 26.

11 And behold, the acts of Asa first and last, lo, they *are* written in the books of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians *i*.

i He did not humble himself before God, nor earnestly desire his Help, but put all his Confidence in the Skill and Faithfulness of his Physicians, of whom, it seems, he had great experience.

13 And Asa slept with his fathers, and died in the one and fortieth year of his age.

14 And they buried him in his own sepulchre, which he had † made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kind *of spices* prepared by the apothecaries art *k*, and they made a very great burning *l* for him.

* Heb. *digged.*

k As the manner of those Nations was. See *Gen.* 50. 2. 2 *Chron.* 21. 19. *l* To wit, of Precious Spices; thereby testifying their Thankfulness for many Benefits which they enjoyed under his Government, and their Respect to him notwithstanding his Miscarriages.

CHAP. XVII.

1 AND * Jehoshophat his son reigned in his stead, and strengthened himself against Israel *a*.

* 1 Kin. 15. 24.

a Against the King and People of Israel, who had molested the Kingdom of Judah with Wars *all the days of Asa* after that Sin of his mentioned, *ch.* 16. 2, &c.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the Cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his ‖ father David *b*, and sought not unto Baalim,

‖ Or, *of his father, and David.*

b Which David walked in before he fell into those horrid Sins of Murder and Adultery. Or, *in the ways of David*, and *his Fathers* first ways: For the beginning of Asa's Reign was Laudable, as we have seen, though he declined at last. For it seems more probable that this Passage is a Reflection upon Asa, whose last ways were much his worst, and of whose Repentance we have no Evidence, than upon David, who, though he fell dreadfully in the Matter of Uriah, yet did manifestly repent of it and return to his first and holy course of Life, in which also he continued until death; having this Character given him by the Holy Ghost after his death, that he *did right* in all things, saving that of Uriah, 1 *King.* 15. 5.

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel *c*:

c i. e. Their Worship of the Calves or other Idols.

5 Therefore the LORD ſtabliſhed the kingdom in his hand, and all Judah † brought to Jehoſhaphat preſents *d*, and he had riches and honour in abundance.

† Heb. *gave.*

d As Subjects in thoſe times and places uſed to do to their Kings, as a token of their reſpect and ſubjection to them. See 1 *Sam.* 10. 27, 28. 1 *King.* 10. 25. 2 *Chron.* 32. 23.

6 And his heart ‖ was lift up *e* in the ways of the LORD: moreover, * he took away the high places and groves *f* out of Judah.

‖ That is, *was encouraged.* * Ch. 19. 3.

e Above all diſcouragements, and difficulties, and fears, by which Men's hearts uſe to be caſt down: He was valiant and reſolute for God and his Ways. *f* To wit, ſuch only wherein Idols were worſhipped; as appears by comparing this with *ch.* 20. 33. And though Aſa had done this before, yet either he did not do it throughly, or the Jews (who were many of them mad upon their Idols) had ſecretly made new ones in the latter part of his Reign, when he grew more infirm in Body, and more remiſs in God's Cauſe.

7 Alſo in the third year of his reign, he ‖ ſent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach *g* in the cities of Judah.

‖ Or, *ſent his Princes*, even *Ben-hail.*

g To inform the People of their Duty, and of the King's Pleaſure. As Judges or Juſtices of Peace teach or inſtruct the People in the Laws of the Land when they deliver their Charges upon the Bench, ſo did theſe Princes in the king's Name admoniſh and require the People to obſerve and obey the Laws of God, which were the Municipal Laws of that Land: The particular Explication and Inforcement whereof they left to the Levites and Prieſts here following, who were ſent for this End, and accordingly *taught the People*, v. 9.

8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Eliſhama, and Jehoram, prieſts.

9 And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 And * the fear of the LORD † fell upon all the kingdoms of the lands that *were* round about Judah *h*, ſo that they made no war againſt Jehoſhaphat.

* Gen. 35. 5. † Heb. *was*

h Juſtly concluding from this ſingular Piety, that God would eminently appear for him, and againſt all thoſe who had ill Will to him; which was their Caſe: For even the Heathens could not but obſerve, that the Kings of Judah were either proſperous or unhappy, accordingly as they ſerved God, or forſook him.

11 Alſo *ſome* of the Philiſtines *i* brought Jehoſhaphat preſents, and tribute-ſilver; and the Arabians *k* brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats.

i Who had been Subjects to this Kingdom ever ſince David's Time, but, it ſeems, had neglected this Duty in the Times of his Predeceſſors, but now were moved by their own Fears to perform it. *k* Either becauſe he had, upon ſome juſt Occaſion waged War againſt them, and ſubdued them, though the Particulars of it be not deſcribed in Scripture; or becauſe they voluntarily put themſelves under his Protection, in Recompence whereof they ſent him thoſe Preſents; or only as a free Acknowledgment of their Reſpects to him.

12 And Jehoſhaphat waxed great exceedingly; and he built in Judah, ‖ caſtles, and cities of ſtore.

‖ Or, *polices.*

13 And he had much buſineſs in the cities of Judah *l*: and the men of war, mighty *men* of valour, *were* in Jeruſalem.

l Partly to repair and fortifie them, and furniſh them with all neceſſary Proviſions; and partly to purge out all the Relicks and Seeds of Idolatry and Injuſtice, which were more ſecretly and ſubtilely managed in the Cities, than in the Country; and which were firſt and moſt in the Cities, and thence ſpread their Infection into the Country about them. See *Jer.* 2. 28.

14 and theſe *are* the number of them according to the houſe of their fathers: Of Judah, the captains of thouſands; Adnah the chief, and with him mighty *men* of valour, three hundred thouſand.

15 And † next to him *m was* Jehohanan the captain, and with him two hundred and fourſcore thouſand.

† Heb. *at his hand.*

m Either, 1. After his death, as his Succeſſor in the ſame Command. And the like is ſuppoſed concerning Jehozabad, *v.* 18. Or rather, 2. Next to him in Place and Authority; or, at leaſt, in Power and the Numbers of his Hoſt.

16 And next him *was* Amaſia the ſon of Zichri, who willingly offered himſelf *n* unto the LORD; and with him two hundred thouſand mighty *men* of valour.

n As Voluntiers and Auxiliaries, to be ready upon Occaſion, as the Service of God and the King ſhould require. Poſſibly theſe, or moſt of them, were the Strangers which had come out of Iſrael, into the Kingdom of Judah, in Aſa's days, and probably, ſince that, in his time.

17 And of Benjamin, Eliada a mighty *man* of valour, and with him armed men with bow and ſhield, two hundred thouſand.

18 And next him was Jehozabad, and with him an hundred and fourſcore thouſand, ready prepared for the war.

19 Theſe waited on the king *o*, beſides *thoſe* whom the king put in the fenced cities throughout all Judah.

o Theſe above-mentioned were the Trained-Bands, or Auxiliaries; whoſe chief Officers waited upon the King, to receive his Commands, and to raiſe and bring in all, or part of their Forces to the Service of the King and Kingdom, as need required.

CHAP. XVIII.

1 NOw Jehoſhaphat had riches and honour in abundance, and joyned affinity with Ahab *a*.

a For Joram, his eldeſt Son, married Athalia, Ahab's Daughter, *ch.* 21. 6. 2 *King.* 8. 18. This Chapter is, for ſubſtance, the ſame with 1 *King.* 22. where it is explained.

2 * And † after *certain* years, he went down to Ahab to Samaria: and Ahab killed ſheep and oxen for him in abundance, and for the people that *he had* with him, and † perſwaded him to go up *with him* to Ramoth-gilead.

* 1 Kin. 22. 2. † Heb. *at the end of years.* † Heb. *incited.* Gr. *loved him.* *Compare* Mat. 20. 21.

3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the war.

4 And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Iſrael gathered together of prophets, four hundred men, and ſaid unto them, Shall we go to Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up, for God will deliver *it* into the king's hand.

6 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD † beſides, that we might enquire of him?

† Heb. *yet, a more.*

7 And the King of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him, for he never propheſieth good unto me, but always evil: the ſame *is* Micaiah the ſon of Imla. And Jehoſhaphat ſaid, Let not the king ſay ſo.

8 And the king of Iſrael called for one *of his* ‖ officers, and ſaid, † Fetch quickly Micaiah the ſon of Imla.

‖ Or, *eunuchs.* † Heb. *haſten.*

9 And the king of Iſrael, and Jehoſhaphat king of Judah ſat either of them on his throne, cloathed in *their* robes, and they ſat in a ‖ void place, at the entring in of the gate of Samaria, and all the prophets propheſied before them.

‖ Or, *floor.*

10 And Zedekiah the ſon of Chenaanah had made him horns of iron, and ſaid, Thus ſaith the LORD, With theſe thou ſhalt puſh Syria, until † they be conſumed.

† Heb. *thou conſume them.*

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

12 And the meſſenger that went to call Micaiah, ſpake to him, ſaying, Behold, the words of the prophets *declare* good to the king † with one aſſent: let thy word therefore, I pray thee, be like one of theirs, and ſpeak thou good.

† Heb. *with one mouth.*

13 And

13 And Micaiah said, *As* the LORD liveth, *even* what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battel, or shall I forbear? And he said, Go ye up and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee, that thou say nothing but the truth to me, in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master, let them return *therefore* every man to his house in peace.

17 (And the king of Israel said to Jehoshaphat, Did I not tell thee, *that* he would not propheſie good unto me, ‖ but evil?)

‖ Or, *but for* evil.

18 Again he said, Therefore hear the word of the LORD: I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand, and *on* his left.

19 And the LORD said, who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying after that manner.

20 Then there came out a * spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

* Job 1.6.

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the* LORD said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the spirit of the LORD from me, to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day, when thou shalt go ‖ into † an inner chamber to hide thy self.

‖ Or, *from chamber to chamber.* † Heb. *a chamber in a chamber.*

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governour of the city, and to Joash the king's son:

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, if thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken all ye people.

28 So the king of Israel, and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said to Jehoshaphat, I will disguise my self, and will go to the battel, but put thou on thy robes. So the king of Israel disguised himself, and they went to the battel.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel: therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him, and God moved them *to depart* from him.

† Heb. *incited*, ver. 2.

32 For it came to pass, that when the captains of the chariots perceived that it was not the king of Israel, they turned back again † from pursuing him.

† Heb. *from after him.*

33 And a certain man drew a bow † at a venture, and smote the king of Israel † between the joynts of the harness: therefore he said to his chariotman, Turn thine hand, that thou mayest carry me out of the host, for I am † wounded.

† Heb. *in his simplicity.* † Heb. *between the joynts, and between the breast-plate.* † Heb. *made sick.*

34 And the battel increased that day: howbeit, the king of Israel stayed *himself* up in *his* chariot against the Syrians, until the even: and about the time of the sun going down, he died.

CHAP. XIX.

1 AND Jehoshaphat the king of Judah returned to his house in peace *a* to Jerusalem.

a Safe, being miraculously delivered from imminent danger, as was related, *ch.* 18. 31, 32.

2 And Jehu the son of Anani the seer *b*, went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and * love them that hate the LORD *c*? therefore *is* wrath upon thee from before the LORD *d*.

* Psal. 139. 21.

b Of whom see 1 *King.* 16. 1, 2. *c* Was this agreeable to thy Duty and Love which thou professedst to God and Godliness, that thou hast entred into so strict an Alliance and Friendship with wicked Ahab, my sworn Enemy, and given such Assistance to him? *d* Therefore God is angry with thee, and will chastise thee for this Miscarriage. Which he did partly by stirring up the Moabites and others to invade him, *ch.* 20. partly by permitting his eldest Son Jehoram to kill all his Brethren, *ch.* 21. 4. and principally by bringing that sore, and almost general destruction upon his Grand-children by Jehu, 2 *King.* 9. 27. and 10. 13, 14. which was the proper fruit of his Alliance with Ahab.

3 Nevertheless, there are * good things found in thee *e*, in that thou hast taken away the groves out of the land, and hast prepared thine heart *f* to seek God.

* Ch. 17. 4, 5.

e i. e Good Works, proceeding from an honest Heart; which God more regards, than this particular Errour: And therefore, though he will chasten thee, yet he will not utterly destroy thee. *f* Or, *directed*; or, *set thy heart*; *i. e.* Thou hast sought and served God with all thy Heart, and not feignedly, as many others do. And this Work of preparing or directing his Heart is here ascribed to Jehoshaphat, as elsewhere it is attributed to God, *Prov.* 16. 1. *Phil.* 2. 13. because it is Man's Action, but performed by God's Grace preventing, enabling, and inclining him to it.

4 And Jehoshaphat dwelt at Jerusalem: and † he went out again *g* through the people, from Beer-sheba to mount Ephraim *h*, and brought them back unto the LORD God of their fathers *i*.

† Heb. *he returned and went out.*

g Once he went by his Officers, *ch.* 17. 7, &c. Now he went in his own Person. *h i. e.* Through his whole Kingdom, whereof these were the two Bounds. *i* Such of them as had revolted from God to Idols, he reclaimed by his good Counsel and Example, and by the Instructions of the Levites and Priests; whom, doubtless, now he carried with him, as he sent them before with his Officers of State.

5 And he set judges in the land, throughout all the fenced cities of Judah, city by city *k*,

k In every City, for it self and the Country adjacent, that Justice might be administred with the most ease and convenience to the People, and they might not all be forced to go up to Jerusalem.

6 And said to the judges, Take heed what ye do: for * ye judge not for man, but for the LORD *l*, * who *is* with you *m* † in the judgment.

* Deut. 1. 17. * Psal. 82. 1. Eccles. 5. 8. † Heb. *in the matter of Judgment.*

l You represent God's Person, to whom Judgment belongeth; and you have your Commission and Power from God, and not from Man only: And your Administration of Justice is not only for Man's Good, but also for God's Honour and Service. *m* Both to observe your Carriage, and to defend you against all those Enemies whom the impartial Exercise of Justice may provoke.

7 Wherefore now, let the fear of the LORD be upon you, take heed and do *it*: for *there* is no iniquity with the LORD our God, nor * respect of persons *n*, nor taking of gifts *o*.

* Deut. 10. 17. Job 34. 19. Act. 10. 34. Rom. 2. 11. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

n And therefore, you who are in God's stead, and do his Work, and must give an Account to him, must imitate God here. Of *Respect of Persons*, see *Deut.* 10. 17. *Job* 34. 19. *Act.* 10. 34. *o* So as to pervert Judgment for them, by comparing this with *Exod.* 23. 8. *Deut.* 16. 19. *Prov.* 17. 23.

8 Moreover, in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel *p*, for the * judgment of the LORD *q*, and for controversies *r*, † when they returned to Jerusalem *s*.

* Deut. 16. 18. † Heb. *and they returned.*

p Who were not Priests and Levites, but such Persons of other Tribes as were most eminent for their Dignity, Ability and Integrity. But whether these Persons made up one Court, called the *Sanhedrim*, by which all Causes Ecclesiastical and Civil were decided; or there were two distinct Courts, the one Ecclesiastical, consisting of the *Priests and Levites*; the other Civil,

Civil, consisting of *the chief of the Fathers of Israel*, belongs to another place to determine, and requires more words than the Nature of this Work can permit. *q i.e.* For sacred Matters concerning the Laws, and Worship and Service of God. *r* For Matters of Difference between Man and Man. *s i.e.* When Jehoshaphat and his Company were returned to Jerusalem, then he made this Order concerning establishing Judges there. But so this last Clause may seem superfluous and tautological, being more than implyed in the beginning of the Verse. Or rather, *when they, i.e.* the Causes and Controversies last mentioned, *shall return*; or, *be returned to Jerusalem*; *i.e.* When the Causes shall be so difficult, that the Judges ordained in every City cannot determine them; or when *your Brethren that dwell in every City shall come to you*, as it is expressed, *v.* 10. appealing from their City-Courts, to the great Court or Council at Jerusalem: Of which see on *Exod.* 18. 26. *Deut.* 1. 17. & 17. 8. As for the Phrase, not only Persons, but Things are said to *return*, or *be returned*, as *Blood*, 1 *King.* 2. 33. and *Clouds*, *Eccles.* 12. 2. and *Reproach*, *Hos.* 12. 14. If it be further objected, that these Causes were never brought to Jerusalem before, and therefore cannot be properly said to be *returned* thither; That may be answered, both from the usage of our Law, wherein such Causes are said to be returned to *Westminster*, which never were there before: And from the use of Scripture, wherein Sinners are commonly said to *return to the Lord*, though they had never been with the Lord in that sense before, but were estranged from God, even from the Womb, till the time of their Conversion. And *the Dust*, *i.e.* Man's Body, is said to *return to the Earth*, *Eccles.* 12. 7. though it was never there before.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart *t*.

t Passing such Sentences with your Mouths, as your own Minds and Consciences, upon the hearing of the Parties, shall judge to be just; and not acting against your own Consciences for carnal Motives, as corrupt Judges do.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood *u*, between law and commandment, statutes and judgments *x*, ye shall even warn them that they trespass not against the LORD *y*, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass *z*.

u Of which see the Notes on *Deut.* 17. 8. *x* When any Debates or Differences shall arise about the meaning of any of God's Laws; one Party possibly putting this; and the other a quite differing sense upon the same place; or one alledging one place, and the other another place, which may seem to clash with it. *y* Ye shall not only give a righteous Sentence for what is past, but ye shall admonish the Offender, and others, to take better heed to themselves and their ways for the future. *z* So you shall not bring Guilt and Wrath upon your selves and others, which otherwise you will certainly do.

11 And behold, Amariah the chief priest *is* over you *a* in all matters of the LORD *b*; and Zebadiah the son of Ishmael, the ruler of the house of Judah *c*, for all the kings matters *d*: also the Levites *shall be* officers before you *e*. Deal courageously, and the LORD shall be with the good *f*.

† Heb. *take courage and do.*

a Shall be your President to direct and assist you. *b* In spiritual or Ecclesiastical Matters. *c* Either, 1. The Prince, or chief Ruler under the King, of the Tribe of Judah, which is called *the House of Judah*, 2 Sam. 2. 4, 7, 10. 1 King. 12. 21, 23. 1 Chron. 28. 4. Jer. 13. 11. Ezek. 4. 6. Or, 2. The Ruler of the King's House; which also seems to be called *the House of Judah*, 2 Chron. 22. 10. and more fully, *the King's House of Judah*, Jer. 22. 6. And who so fit to manage *the Kings Matters* as the Ruler of the King's House? *d* For Civil Causes or Controversies, which might arise either between the King and his People, or between Subject and Subject; which may be called *the King's Matters*, because it was a principal part of his Office to see them justly decided. *e* They shall be at your Command to see your just Sentences executed: Which Work was fitly committed to the Levites, as Persons who might add their Instructions to the Corrections, and might work the Guilty to an Acknowledgment of their Fault, and a Submission to their Punishment. And so this is an Argument to encourage the Judges to proceed courageously and vigorously in their Work, because they had the Levites to stand by them, and assist them. *f i.e.* Shall protect and bless good Judges in their doing of good and just things.

CHAP. XX.

1 IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them † *other* beside the Ammonites *a*, came against Jehoshaphat to battel.

† Gr. *Of the Minæans.* Compare *ch.* 26. 7, 8. *in* Gr.

a To wit, the People that dwelt in Mount Seir, who were now confederate with them; as appears from *v.* 10. 22, 23. Or, This is the name of a peculiar People, called either *Mehunim*; of whom you read, 2 *Chron.* 26. 7. (and so there is only a Transposition of two Letters in the Hebrew Word, which is not unusual in that Language;) or *Minæans*, as the LXX Interpreters render this word; or *Ammonim*, or *Mehaammonim*, as it is in the Hebrew; (the two first Letters being not Prefixes, as they are commonly made; but part of the Word, or proper Name of that People;) who, as it may seem, now dwelt in Mount Seir; being of the old Stock of the Edomites, or another Nation since come in their stead, or mixed with them. Others render the Place thus; *for* (as the Hebrew *vau* is oft taken) *with them* (*i.e.* with the Moabites) were *the Ammonites*, or *Children of Ammon*. Which may be distinctly noted, either to shew the largeness of the Confederacy; in which, not only the Moabites were engaged, who dwelt nearer Jehoshaphat's Kingdom; but the Ammonites also, who lived at a greater distance from him: Or to intimate, that the Ammonites, being possibly instigated by the Syrians, their next Neighbours, were the first Beginners, and chief Promoters of the War, and engaged both the Moabites, and the Inhabitants of Mount Seir in their Quarrel.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea *b* on this side Syria *c*, and behold, they *be* in Hazazon-tamar, which *is* Engedi.

b To wit, the Dead Sea, beyond which Mount Seir lay. *c* Or, *and from Syria*, largely so called; and so it includes the Moabites and Ammonites. And it may be thus expressed, to intimate that they came by the Instigation of the Syrians, who thought by this means to revenge themselves of Jehoshaphat for joyning with Ahab against them.

3 And Jehoshaphat feared *d*, and set † himself to seek the LORD *e*, and proclaimed a fast *f* throughout all Judah.

† Heb. *his face.*

d Partly from Humane Frailty, and partly from the Remembrance of his own Guilt, and the Wrath of God denounced against him for it, *ch.* 19. 2. *e* The Phrase notes his setled Resolution, Seriousness, and Earnestness in it, and the preparing and fixing his Heart for it. *f* Partly in token of his Humiliation and Penitence for his Sins, and partly to make himself and his People more fervent in their Prayers.

4 And Judah gathered themselves together, to ask *help* of the LORD, even out of all the cities of Judah they came to seek the LORD.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD *g*, before the new court *h*,

g Largely so called; *i.e.* in one of the Courts of the Temple, even in the Court of the People, and upon that Brazen Scaffold which Solomon had erected for such a purpose, 2 *Chron.* 6. 13. *h i.e.* Besides, and before the Priests Court; for there were but two Courts belonging to the Temple; as is noted, 2 *King.* 21. 5. & 23. 12. And Jehoshaphat stood in the one, which must be that of the People; and before the other, which therefore can be no other than that of the Priests, which is called *the New Court*, because it had been lately renewed when the Altar was renewed, *ch.* 15. 8. as the Command of Love is called *a new Command*, Joh. 13. 34. 1 Joh. 2. 8. because it was so solemnly renewed, and revived and re-inforced by Christ.

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou our God, † who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham * thy friend for ever *i*?

† Heb. *thou.*

* Jam. 2. 23.

i i.e. To whom thou hast engaged thy self by Covenant to be his Friend, and the Friend of his Seed for ever; and therefore we trust thou wilst not forsake us his Posterity.

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 * If *when* evil cometh upon us, *as* ‖ the sword, judgment *k*, or pestilence, or famine, we stand before this house, and in thy presence (for thy name *is* in this house) and cry unto thee in our affliction, then thou wilt hear and help.

* 1 Kin. 8. 33, 37. Ch. 6. 28.

‖ Or, *the sword of judgment.*

k Or rather, *the Sword of Judgment*, or *of vengeance*; *i.e.* War, whereby thou judgest and punishest thy People for their Sins. Compare *Levit.* 26. 25.

10 And now behold, the children of Ammon, and Moab, and mount Seir, whom thou * wouldest not let Israel invade, when they came out of the land of Egypt, but * they turned from them, and * destroyed them not:

* Deut. 2. 4, 9, 19.

* Num. 20. 21.

11 Behold,

11 Behold, *I say*, *how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them; for we have no might against this great company that cometh against us *l*: neither know we what to do, but our eyes *are* upon thee *m*.

l Thus he speaks partly, though he had great Armies to be drawn together in due time upon great Occasions, *ch.* 17. 14, &c. yet he seems to have been surprized by these Men before his Forces were in readiness to oppose them: And partly because he well knew, and piously and wisely considered, that no Humane Forces, though numerous and valiant, were able to defend him without God's Assistance, which he feared, by his Sins, he had forfeited, and then he had really been as weak as Water. *m* Looking to thee only for Relief and Succour.

13 And all Judah stood before the LORD, with their little ones *n*, their wives, and their children.

n Whom they used to present before the Lord in times of great Distress, partly to stir up themselves to more fervent and faithful Prayers, that their Eyes being upon their harmless and tender Children, might affect their Hearts with a greater Sense of their Misery: And partly to move God to Compassion; not as if he were capable of Passions or Changes upon such a Sight, but because God hath declared himself, that he will be prevailed with by such methods as these.

14 Then upon Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the spirit of the LORD in the midst of the congregation *o*.

o He was suddenly inspired by God with the following Message.

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, * Be not afraid, nor dismayed by reason of this great multitude; for the battel *is* not yours, but God's *p*.

* Exod. 14. 13, 14

p God will fight for you, and he alone will do the Work; you need not strike a Stroak.

16 To morrow go ye down *q* against them: behold, they come up by the † cliff of Ziz, and ye shall find them at the end of the ‖ brook, before the wilderness of Jeruel.

† Heb. *ascent.* ‖ Or, *valley.*

q From Jerusalem, where he and his Army now were; which stood upon high Ground.

17 Ye shall not *need* to fight in this *battel*; set your selves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them, for the LORD *will be* with you.

18 And Jehoshaphat bowed his head, with *his* face to the ground *r*: and all Judah, and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

r In token of his reverence to God and his Message, his Belief of the Promise, and his Thankfulness for so great a Favour.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up *s* to praise the LORD God of Israel with a loud voice on high *t*.

s By Jehoshaphat's Appointment. *t i. e.* With most loud Voice, with Heart and Voice lifted up: Whereby they shewed their full Assurance of the Victory, as if it were already accomplished.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood, and said, Hear me, O Judah, and ye inhabitants of Jerusalem, * Believe in the LORD your God, so shall ye be established; believe † his prophets *u*, so shall ye prosper *x*.

* Isa. 7. 9.

† Heb *in his prophets.*

u i. e. God's Promise delivered to us by this Prophet, and consequently, all other Predictions of the Prophets that either have been, or shall be. *x* Take heed, lest by your Unbelief you frustrate God's Promise.

21 And when he had consulted with the people *y*, he appointed singers unto the LORD *z*, and † that should praise the beauty of holiness *a*, as they went out before the army; and to say, * Praise the LORD, for his mercy *endureth* for ever.

† Heb. *praisers.* * Psal. 136. 1.

y i. e. With the Elders, or chief of the People; partly to take their Advice about the Expediency of the thing, and partly that they might excite and prepare themselves, and the People under them, to this great Work of praising God. *z* To the Honour and Service of God. *a* Or, *the Glory*, or *Magnificence*, or *Majesty of Holiness*; *i. e.* (by a vulgar Hebraism) the Holy Majesty; a Periphrasis of God: Or, *according to the Beauty*, or *Magnificence of the Sanctuary*; *i. e.* in the same comely Order, and magnificent manner, as they used to do it in the Temple; where the following Song was usually sung; as 2 *Chron.* 5. 13. & 7. 3, 6.

22 † And when they began † to sing and to praise *b*, the LORD set ambushments *c* against the children of Ammon, Moab, and mount Seir, which were come against Judah, and ‖ they were smitten.

† Heb. *and in the time that they*, &c. † Heb *in singing and praise.* ‖ Or, *they smote one another.*

b So acceptable are the fervent Prayers of God's People to God, and so terrible to their Enemies. *c* Or, *Liers in wait*; either, 1. The holy Angels, who appeared in the shape of Men, and possibly put on the Appearances and Visages of Moabites or Ammonites, and in that shape slew the rest; who supposing this Slaughter to be done by a part of their own Army, fell upon them, and so broke forth into mutual Slaughters. Or, 2. God raised Jealousies and Animosities amongst themselves, which by degrees broke forth; first, into secret Ambushments, which one Party laid for another; and then into open Hostilities and Outrages, to their utter Destruction. So vain are all Mens Attempts against God, who needs none to destroy his Enemies but themselves, and their own Mistakes and Passions; which he can, when he pleaseth, arm against them.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped † to destroy another.

† Heb. *for the destruction.*

24 And when Judah came toward the watch-tower *d* in the wilderness, they looked unto the multitude, and behold, they *were* dead bodies fallen upon the earth, and † none escaped.

† Heb. there was *not an escaping.*

d Which stood upon the Cliff of Ziz, mentioned above, *v* 6. or some other Hill which looked toward the Wilderness, where their Enemies lay encamped; whose Numbers, and Order, and Condition they could descry from thence.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels *e* (which they stript off for themselves) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

e Which they brought with them, partly to corrupt any of Jehoshaphat's Officers, as they saw Occasion; partly to procure Necessaries for their vast Army, from time to time; and partly because they came as to a Triumph, rather than to a Fight; being secure and confident of the Victory, because of their great Numbers; and especially, because they thought to surprize Jehoshaphat, ere he could make any considerable Preparations against them; God also permitting them to be puffed up to their own Destruction.

26 And on the fourth day they assembled themselves in the valley of ‖ Berachah *f*; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah unto this day.

‖ That is, *blessing.*

f Heb. *of Blessing*: So called, from their solemn Blessings and Praises given to God in it upon this Occasion.

27 Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the † fore-front of them, to go again to Jerusalem with joy: for the LORD had made them to rejoyce over their enemies.

† Heb. *head.*

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the LORD *g*.

g To renew their Praises in the Court of the Temple, the proper and usual place for it.

29 And * the fear of God was on all the kingdoms of *those* countries *h*, when they had heard that the LORD fought against the enemies of Israel.

* Ch. 17. 10.

h Which were near, or which heard these things.

30 So the realm of Jehoshaphat was quiet; for his God gave him rest round about.

31 * And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem: and his mothers name *was* Azubah the daughter of Shilhi.

* 1 Kin. 22. 41, &c.

32 And he walked in the ways of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit, the high places were not taken away *i*; for as yet the people had not prepared their hearts unto the God of their fathers *k*.

i Not fully, nor universally: Of which, see on *ch.* 17. 6. *k* The Fault was not in Jehoshaphat, but in the People; who, though they did worship the true God, yet would not be confined to the Temple; but for their own Conveniency, or from their Affection to their ancient Custom, chose to worship him in the High Places: Which Jehoshaphat was forced to connive at, lest those People, being debarred from that dearly beloved Practice, should fall into a neglect of God and his Worship.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the † book of Jehu the son of Hanani, * who † is mentioned in the book of the kings of Israel.

† Heb *words.* * 1 Kin. 16. 1. † Heb. *was made to ascend.*

35 And after this *l* did Jehoshaphat king of Judah joyn himself with Ahaziah king of Israel, who did very wickedly *m*:

l This is mentioned as an aggravation of his Sin, after so great a Favour and Obligation laid upon him by God, and after he had been so sharply reproved and threatned by a Prophet for the same thing, *ch.* 19. 2. yet he relapsed into the same Sin: Which proceeded partly from that near Relation which was contracted between the two Families, and partly from the Sweetness and Easiness of Jehoshaphat's Temper, which could not resist the Solicitations of others, in such things as might seem indifferent. For he did not joyn with him in a War, as he did with Ahab; but in a peaceable way only, in a matter of Trade and Commerce. And yet God sharply reproves and punisheth him for it, *v.* 37. to shew his great Dislike and Detestation of all friendly and familiar Conversation of his Servants and People with Idolaters, and professed Enemies of God, and of Religion, as Ahaziah was; who is therefore thus stigmatized in the next words, *who did very wickedly.* *m* Or, *who did industriously, and maliciously, and constantly work wickedness*, as the Hebrew Phrase implies; giving himself up to Idolatry, and all Wickedness.

36 And he joyned himself with him to make ships to go to Tarshish *n*: and they made the ships in Ezion-gaber.

n Of which see on 1 *King.* 10. 22. & 22. 48. *o* Of which see on 1 *King.* 9 26.

37 Then Eliezer the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joyned thy self with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAP. XXI.

* 1 Kin. 22. 50. 1 NOw * Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat, Azariah *a*, and Jehiel, and Zechariah, and Azariah *a*, and Michael, and Shephatia: all these *were* the sons of Jehoshaphat king of Israel *b*.

a Two Sons called by the same Name, though doubtless, distinguished by some additional Title; which is not mentioned here, because it did not concern succeeding Ages to know it: Though indeed, there is a difference in their Hebrew Names; the one being *Azariah*, the other *Azariahu*, *hu* being the last Syllable in his Name; as in *Elihu*, and others. *b* So he is called either, 1. Because he was so by Right: Or, 2. Because he was King, not only of Judah and Benjamin, but of a great number of Israelites, who had come into, and setled themselves in his Kingdom, in his, and in his Predecessors days; who being a considerable, and the purest and best part of Israel, may well be called *Israel*; being more truly and properly God's Israel, than their Apostate Brethren, who were no longer worthy of that Name. Or, 3. Because all his Subjects were Israelites; and therefore he was *King of Israel*, though not *of all Israel*. Or, 4. With some Reflection upon his Memory, for making so strict an Alliance and Friendship with the King of Israel, whose Cause he defended with his own and his Kingdom's great Hazard: as if he had been the King, not so much of Judah, as of Israel. And this may be the rather noted here, because here speedily follows a sad Effect of that wicked and cursed Match. Some say, *Israel* was foisted into some Copies by the Transcriber, instead of *Judah*, as it was first written.

3 And their father gave them great gifts of silver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he *was* the first-born *c*.

c Whom he conceived that he ought to prefer, by virtue of that Law of God, *Deut.* 21. 15. though otherwise he would not have done it; having probably, ere this time, perceived his perverse and wicked Inclinations, and how much he was swayed by his Idolatrous Wife. Now he saw his Error when it was too late.

4 Now * when Jehoram was risen up to the kingdom of his father, he strengthned himself *d*, and slew all his brethren with the sword *e*, and *divers* also of the princes of Israel *f*. * 2 Kin. 8. 16, 17.

d He took Courage, and hardned his Heart; as the word sometimes signifies. *e* Partly because they either did, or he knew that they would oppose him in his wicked Designs; and partly for his own Security, lest his People, who, as he believed, would be highly exasperated with the Execution of his Counsels, should advance any of them to the Throne, and depose him. *f* Either, 1. Of Judah, here called *Israel*; of which see the Notes on *v.* 2. Or, 2. The Princes, or chief Men of Israel, properly so called; not the Princes of all Israel, or of the several Tribes thereof; but the chief of those Israelites, who out of Love to God, and to the true Religion, had forsaken their Estates, and worldly Advantages in the Kingdom of Israel, and were now incorporated with the Kingdom of Judah. These he especially struck at, either, 1. Because his Wife instigated him thereunto, both to punish them for their Revolt from her Father, and to deter others from following their Example: Or, 2. Because he justly and truly thought these would be most firm and constant to, and zealous for that Religion which he was resolved to oppose; being both by their Conscience and Interest obliged to it.

5 Jehoram *was* thirty and two years old *g* when he began to reign, and he reigned eight years in Jerusalem.

g Of this, and *v.* 6, 7, 8, 9, 10. see the Notes on 2 *Kin.* 8. 17, &c.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of * Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD. * Ch. 22. 2.

7 Howbeit, the LORD would not destroy the house of David, because of the covenant that he had made with David *h*, and as he promised to give a † light to him, and to his * sons for ever. † Heb. *lamp*, or *candle*. * 2 Sam. 7. 12. 1 Kin. 11. 36. 2 Kin 8. 19. Psal. 132. 11, &c.

h For which, in 2 *King.* 8. 19. it is *for David his Servant's sake*: *i. e.* Not for David's Merits, but for God's free Promise and Covenant; as it is here explained.

8 In his days the Edomites revolted from under the † dominion of Judah, and made themselves a king. † Heb. *hand.*

9 Then Jehoram * went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. * 2 Kin. 8. 21.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers *i*.

i To wit, publickly and avowedly, setting him at Defiance, as the next Verse shews. And this is mentioned, either, 1. As the Reason why the Priests, whose City Libnah was, forsook him, because he had forsaken God: Or rather, 2. As the reason why God raised up so many Enemies against him, both from abroad and at home.

11 Moreover, he made high places *k* in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication *l*, and compelled Judah *thereto*.

k Not to the Lord, whose sworn Enemy he was; but to Baals, or false Gods. *l* Not only by his Counsel and Example, but, as it follows, by Force, by Threats, and Penalties.

12 And there came a writing to him from Elijah the prophet *m*, saying, Thus saith the LORD God of David thy father *n*, Because thou hast not walked in the ways of Jehoshaphat thy father *o*, nor in the ways of Asa king of Judah;

m Qu. How could this be, when Elijah was rapt up to Heaven in Jehoshaphat's time, 2 *King.* 2. & 3. 11. *Ans.* Either, 1. This was Elisha, or some other Prophet called *Elijah*, because he acted in the Spirit and Power of Elijah; for which Cause, John the Baptist is also so called. Or rather, 2. This was really written by Elijah, who by the Spirit did clearly foresee and foretell the Reign and Acts of Jehoram (as others did of Josiah, 1 *Kin.* 13. 2. and Isaiah, of Cyrus, *ch.* 45. 3. long before they were born) and in consideration thereof, left this Prophecy with Elisha, to be delivered in due time by him, or some other person, in his Name, and as from his Mouth. *n* Whose Name he mentions, either to upbraid him with his Degeneration from so worthy a Parent; or to take off his Presumption and Confidence, which was grounded upon his being the Son and Successor of David; in whose Posterity the Crown was setled for ever, by God's special Appointment, and by the Approbation of the People. *o* Whose wise Counsel, and good Example thou hast despised.

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem

Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain the brethren of thy father's houſe, *which were* better than thy ſelf *p*.

p More innocent, and righteous, and pious.

† Heb. *a great ſtroak.*

14 Behold, with † a great plague will the LORD ſmite thy people *q*, and thy children, and thy wives *r*, and all thy goods.

q Qu. Why the People, for his Sin? *Anſ.* 1. Becauſe the generality of them ſinned in complying with his wicked and idolatrous Commands through Fear, *v.* 11. 2. Becauſe he ſuffered in his Peoples Deſtruction: For as the Honour, and Safety, and Strength of a King lies in the Multitude and Proſperity of his People, *Prov.* 14. 28. ſo when they are diminiſhed and deſtroyed, the King is very much weakned and endangered by it. *r* Whoſe Lives ſhall go for the Lives of thy Brethren, *v.* 4.

15 And thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, until thy bowels fall out, by reaſon of the ſickneſs day by day *s*.

s i. e. From day to day continually: Or, *year upon year*; *i. e.* one year after another; or for the ſpace of two years, as the Event ſhews, *v.* 19. Heb. *days upon days*. *Days* are oft put for a *year*; as *Exod.* 13. 10. *Levit.* 25. 29. *Numb.* 9. 22. *Judg.* 17. 10. 1 *Sam.* 1. 3. & 27. 7. *Amos* 4. 4.

16 Moreover, the LORD ſtirred up againſt Jehoram the ſpirit of the Philiſtines *t*, and of the Arabians, that *were* near the Ethiopians *u*.

t A People fully ſubdued and diſpirited; but God now raiſeth their Spirits and Courage to do his Work. *u* Heb. *near the Cuſhites*; *i. e.* Either the Ethiopians, from whom they were parted only by the Red Sea, each dwelling upon the oppoſite Shoars of it: Or rather, a People in Arabia, frequently mentioned in Scripture; and ſo called, either for the likeneſs in Colour and Complexion to the Ethiopians, properly ſo called; or becauſe the one of theſe People were a Colony of the other. But the Ethiopians above Egypt were far enough from theſe other Arabians, being ſeparated from them by the Red Sea.

17 And they came up into Judah, and brake in-
† Heb. *carried captive.* to it, and † carried away all the ſubſtance *that was* found in the king's houſe, and his ſons alſo, and his wives *x*; ſo that there was never a ſon left him,
‖ Or, *Ahaziah*, Ch. 22. 1. Or, *Azariah*, Ch. 22. 6. ſave ‖ Jehoahaz *y* the youngeſt of his ſons.

x Whom alſo they ſlew, *ch.* 22. 1. except *Ahaziah* and *Athaliah*; who, poſſibly, were hidden in ſome ſecret and ſafe place. *y* Called alſo *Ahaziah*, which ſignifies the very ſame thing with *Jehoahaz*; and *Azariah*, *ch.* 22. 6. whoſe ſignification is near a-kin to the other; all ſignifying, *God's taking*, or *helping of him.*

18 And after all this, the LORD ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſs, that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes: and his people made no burning for him, like the
* Ch. 16. 14. * burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight
† Heb. *without deſire.* years, and departed *z* † without being deſired: howbeit, they buried him in the city of David, but not in the ſepulchre of the kings.

z Heb. *went*, to wit, *the way of all the Earth*; as it is more fully expreſſed, *Joſ.* 23. 14. Or, *to the land of darkneſs*, as *Job* 10. 21, 22. Or, *to his long home*, *Eccleſ.* 12. 5. Or, *went away*, to wit, out of this World; as this Word is uſed, *Job* 14. 20. *Eccleſ.* 5. 15. & 6. 4. there being many ſuch Words and Phraſes uſed concerning Death in the Old and New Teſtament, ſignifying that Death is not an Annihilation, but only a Tranſlation into another place and ſtate; ſee *Gen.* 15. 15. *Philip.* 1. 23. ‖ Heb. *without deſire*: Which may belong either, 1. To himſelf; he had no deſire of living longer, nor any pleaſure in Life; but was heartily weary of it through his exceſſive Pains. Or rather, 2. To his People, who did not deſire that he ſhould live longer, but oft and heartily wiſhed that he had died ſooner. Which Contempt of him they ſhewed, both by *making no burning for him*, as they uſed to do for good and laudable Kings, *ch.* 16. 14. and by denying him Burial among the Kings, as it here follows. *Deſire* is here put for a Perſon or Thing, whoſe Life or Continuance is deſirable, or deſired by others; as *Iſa.* 2. 6. *Ezek.* 24. 16, 18, 21, 25. *Dan.* 9. 23. & 10. 11, 19. And this is an emphatical Expreſſion, becauſe it is uſual with Men to deſire the Deaths of ſome Perſons, whom afterward they lament, and heartily wiſh that they were alive again; as they may have cauſe to do. But for this ungodly and unhappy Prince, his People did not only, in his Life-time, wiſh his Death, but afterwards they did not repent of thoſe Deſires, nor wiſh him alive again; but rejoyced that they were delivered from ſo great a Plague as he was to them.

CHAP. XXII.

1 AND the inhabitants of Jeruſalem made * Ahaziah his youngeſt ſon king in his ſtead: for the band of men that came with the Arabians *a* to the camp, had ſlain all the * eldeſt. So Ahaziah the ſon of Jehoram king of Judah reigned.
* 2 Kin. 8. 24, &c.
* Ch. 21. 17.

a Either, 1. A cruel ſort of Men, who came along with the Arabians; and therefore ſlew thoſe whom the Arabians had ſpared, and only carried into Captivity; Or, 2. The Philiſtines, who did accompany the Arabians in this Expedition, *ch.* 21. 16. who lived near the Kingdom of Judah; and therefore thought to make as ſure work as they could in deſtroying all the Branches of the Royal Family; who otherwiſe, they expected, would recover Strength, and revenge themſelves upon them.

2 Forty and two years old *was* Ahaziah when he began to reign *b* and he reigned one year in Jeruſalem: his mothers name alſo *was* * Athaliah the
* Ch. 22. 2. daughter of Omri *c*.

b Obj. He was then only twenty two Years old, as is affirmed, 2 *King.* 8. 26.. Beſides, Jehoram his Father died in his fortieth Year; as is twice noted, *ch.* 21. 5, 20. How then can this be true? *Anſ.* 1. In the Hebrew it is, *A ſon of forty two years*, &c. which is an ambiguous Phraſe; and though it doth for the moſt part, yet it doth not always ſignifie the Age of the Perſon; as is manifeſt from 1 *Sam.* 13. 1. where ſee the Notes. And therefore it is not neceſſary that this ſhould note his Age, (as it is generally preſumed to do, and that is the only Ground of the Difficulty;) but it may note, either, 1. The Age of his Mother Athaliah; who being ſo great, and infamous, and miſchievous a Perſon to the Kingdom and Royal Family of Judah, it is not ſtrange if her Age be here deſcribed; eſpecially, ſeeing ſhe her ſelf did, for a ſeaſon, ſway this Scepter. Or rather, 2. Of the Reign of that Royal Race and Family, from which, by his Mother, he was deſcended; to wit, of the Houſe of *Omri*, who reigned ſix Years, 1 *King.* 16. 23. Ahab, his Son, reigned twenty two Years, 1 *King.* 16. 29. Ahaziah, his Son, two Years, 1 *King.* 22. 51. Joram, his Son, twelve Years, 2 *King.* 3. 1. All which put together, make up exactly theſe forty two Years: For Ahaziah began his Reign in Joram's twelfth Year, 2 *King.* 8. 25. And ſuch a kind of Computation of the Years, not of the King's Perſon, but of his Reign or Kingdom, we had before, *ch.* 16. 1. where ſee the Notes. And ſo we have an Account of the Perſon's Age in 2 *King.* 8. 26. and here of the Kingdom to which he belonged. *Anſ.* 2. Some acknowledge an Error in the Tranſcribers of the preſent Hebrew Copies; in which Language, the Numeral Letters for 22 and 42 are ſo a-like, that they might eaſily be miſtaken: For that it was read twenty two here, as it is in the Book of Kings, in other Hebrew Copies, they gather from hence, that it is at this day ſo read in divers ancient Greek Copies; as alſo in thoſe two ancient Tranſlations, the Syriack, and the Arabick; and particularly, in that famous, and moſt ancient Copy of the Syriack, which was uſed by the Church of Antioch in the primitive Times, and to this day is kept in the Church of Antioch; from which that moſt reverend, learned, pious, and publick-ſpirited Archbiſhop *Uſher* did, at his own great Charge, get another Copy tranſcribed; in which he hath publiſhed to all the World, that he found it here written, *Twenty and two years old*, &c. Nor doth this overthrow the Authority of the ſacred Text, as Infidels would have it; partly becauſe it is only an Hiſtorical Paſſage of no importance to the ſubſtantial Doctrines of Faith and a good Life, and partly becauſe the Queſtion here is not whether this Text be true, but which is the true Reading of the Text; whether that of the generality of preſent Copies, or that which was uſed in the ancient Copies, which the ancient and venerable Tranſlators, above-mentioned, did follow? For it ſeems unreaſonable, and uncharitable, to think that all of them would have conſpired to have changed the Text, and put in *twenty and two*, for *forty and two*, if they had ſo read it in their Hebrew Copies. Nor can this open any great Door to thoſe innumerable Changes which ſome have boldly and raſhly made in the Hebrew Text, without any ſuch pretence of Authority, as there is for this: Which, as they are affirmed without Reaſon, or Authority, or Neceſſity, ſo they may as eaſily be rejected. If all this will not ſatisfie our preſent Infidels, I deſire them only to conſider what hath been hinted before upon ſuch Occaſions; That many Difficulties, which did ſeem unanſwerable, being now fully cleared by later Writers, it is but reaſonable to think that this may be ſo in after Times, either by finding of ſome Hebrew Copies, in which it may be *Twenty and two years*, &c. or by ſome other way. *c i. e.* Of Omri's Family; or of Ahab, Omri's Son. Grandchildren are oft called *Sons* and *Daughters*, as *Matth.* 1. 1. *Luk.* 3. 26.

3 He alſo walked in the ways of the houſe of Ahab: for his mother was his counſeller *d* to do wickedly.

d Being a crafty, and an imperious Woman.

4 Wherefore he did evil in the ſight of the LORD, like the houſe of Ahab: for they were his

counsellers after the death of his father *e*, to his destruction.

e Who, whilst he lived, seduced his Son by his Counsel and Authority, and made other evil Counsellors, then unnecessary.

5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel, to war against Hazael *f* king of Syria, at Ramoth-gilead: and the Syrians smote Joram.

f Following the evil Example of Jehoshaphat therein, *ch.* 18. though he would not follow him in what was good. But of this, and the following Verses, see 2 *King.* 8.28,29. & 9.21,27.

6 And he returned to be healed in Jezreel, because of the wounds † which were given him at Ramah, when he fought with Hazael king of Syria. And ‖ Azariah the son of Jehoram, king of Judah, went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

† Heb. *wherewith they had wounded him.*
‖ Otherwise called *Ahaziah* Ch. 22.1,2. & *Jehoahaz.* Ch. 21.17.

7 And the † destruction of Ahaziah * was of God *g* by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed * to cut off the house of Ahab.

† Heb *treading down.*
* Judg. 14.4.
* 2 Kin. 9.7.

g By his Providence so disposing Occasions, and Ahaziah's Inclinations, that he should come at that Season to receive his deserved Judgment.

8 And it came to pass, that when Jehu was executing judgment upon the house of Ahab, and * found the princes of Judah, and the sons of the brethren *h* of Ahaziah, that ministred to Ahaziah, he slew them *i*.

* 2 Kin. 10. 13.

h Either properly so called; or the Sons of his Cousins, or near Kinsmen, who are oft called *Brethren*; for his *Brethren* were slain, *v.* 1. *i* That came thither to wait upon their King Ahaziah, as is here implied; and withal, to visit Joram and his Children, as is noted, 2 *King.* 10. 13.

9 * And he sought Ahaziah *k*, and they caught him (for he was hid in Samaria *l*) and brought him to Jehu: and when they had slain him, they buried him *m*, because (said they) he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah *n* had no power to keep still the kingdom.

* 2 Kin. 9.27.

k Who, though wounded, had made an Escape, 2 *King.* 9. 27. *l* Either, 1. In the Kingdom of Samaria; to wit, in Megiddo: Or, 2. In the City of Samaria, and so he fled first to Megiddo; and not thinking himself safe there, he fled to Samaria, where he was taken, and sent thence, by Jehu's Order, to Megiddo; where he received the Sentence of Death. See more of this matter upon 2 *King.* 9. 27. *m* They gave his Servants leave to carry him away to Jerusalem, and bury him there, 2 *King.* 9. 28. Both God and Men are oft times said to *do* what they and others do by their Permission, when they could hinder them. *n i. e.* His Posterity, because they were young and feeble; being ground between two Mill-stones, the great and growing Power of Jehu, and the Craft and Tyranny of Athaliah.

10 * But when Athaliah the mother of Ahaziah *o* saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

* 2 Kin. 11.1.

o This, and *v.* 11,12. are explained on 2 *King.* 11. 1, 2, 3.

11 But Jehoshabeath the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons *that were* slain, and put him and his nurse in a bed-chamber. So Jehoshabeath the daughter of king Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years, and Athaliah reigned over the land.

CHAP. XXIII.

1 AND * in the seventh year Jehoiada strengthened himself, and took the captains of hundreds *a*, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

* 2 Kin. 11.4. &c.

a Not all, but those here following, in whom he put most Trust. But this Chapter is almost all taken out of 2 *King.* 11. where it is explained.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah *b*, and the chief of the fathers of Israel *c*, and they came to Jerusalem.

b Partly because they could do this without any suspicion, upon pretence of some solemn Feast; which time, it is probable, was chosen for this purpose: And partly because he knew them to be well affected to the Cause of God and the King; to which they were obliged by the two firmest Ties, Conscience and Interest. *c i. e.* Both of the two Tribes and of the ten Tribes; all which are called *Israel*: And he useth the Name of *Israel*, rather than that of *Judah*, because there were now great Numbers of the other Tribes incorporated with Israel; and these he esteemed more faithful than many of Judah, having given better Proofs of the Truth of their Religion than they: And therefore he picked out of the chief Men of the other Tribes, as well as of Judah and Benjamin.

3 And all the congregation made a covenant with the king in the house of God: and he said unto them, Behold, the king's son shall reign, as the LORD hath * said of the sons of David.

* 2 Sam. 7.12. 1 Kin. 2.4. & 9.5. Ch. 6.16. &7. 18.

4 This *is* the thing that ye shall do; A third part of you entring on the sabbath, of the priests, and of the Levites, *shall be* porters of the † doors *d*;

† Heb. *three shelds.*

d Both that of *Shur*, 2 *King.* 11. 6. and other Doors adjoyning, or leading to it.

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation *e*: and all the people *shall be* in the courts *f* of the house of the LORD.

e At the East-gate; thought to be so called, because it stood lower than the rest of the doors, at the foot of the steps, by which they went up from the King's House, to the Temple. *f* Either, 1. In the two Courts; and so by the *People*, he understands as well the generality of the Levites, who had no particular Stations allotted to them, as their Brethren had, *v.* 4, 5. which were to be in the Priests Court; as the People, who were in the Court of the People: Or, 2. In the Court of the People, which may be called *Courts*, the Plural Number being put for the Singular, in regard of great Amplitude, and divers Quarters and Partitions, into which it was, or might be divided: As the Temple is called *Sanctuaries*, because of its Division into divers Parts, *Levit.* 26. 31.

6 But let none come into the house of the LORD *g*, save the priests, and they that minister of the Levites *h*, they shall go in, for they *are* † holy: but all the people shall keep the watch of the LORD *i*.

† Heb *holiness.* Lev. 21.6.

g Strictly so called, as it is distinguished from the Courts, into which others were permitted to come, *v.* 5. to wit, into the Holy Place. *h* They who are to minister in course, or by my present Appointment. *i i. e.* Of *the House of the Lord*, as the Phrase may be filled up out of this place, and 2 *King.* 11. 6. The Sense is, Let them stand in their Court to prevent and oppose any Person who shall endeavour violently to break into the House, to seize upon the King, or to disturb their present Work; which he expected, Athaliah and her Accomplices would do.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds, spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people (every man *having* his weapon in his hand) from the right † side of the † temple, to the left side of the temple, along by the altar and the temple, by the king round about.

† Heb. *shoulder.*
† Heb. *house.*

11 Then they brought out the king's son, and put upon him the crown, and * *gave him* the testimony, and made him king: and Jehoiada and his sons *k* anointed him, and said, † God save the king.

* Deut. 17. 18.
† Heb. *Let the King live.*

k And Zechariah among the rest, whom afterwards he ungratefully slew, *ch.* 24. 21.

12 Now when Athaliah heard the noise of the people

people, running and praising the king, she came to the people into the house of the LORD.

13 And she looked, and behold, the king stood at his pillar, at the entring in, and the princes and the trumpets by the king: and all the people of the land rejoyced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her cloths, and said, † Treason, treason.

† Heb. *conspiracy.*

14 Then Jehoiada the priest brought out the captains of hundreds, that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entring of the horse-gate, by the king's house, they slew her there.

16 And Jehoiada made a covenant between him *l*, and between all the people, and between the king, that they should be the LORD's people *m*.

l i.e. The Lord, as is sufficiently implied in the end of this Verse, and plainly expressed, 2 *King.* 11. 17. Or, *between himself*; that the People might see that he brought them under no Bond, but what he would take upon himself. *m i.e.* That every one, in his place and station, would maintain the Law and Worship of God, and root out all false Worship; which they did in the next Verse.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and * slew Mattan the priest of Baal before the altars.

* Deut. 13. 9.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand *n* of the priests the Levites, whom David had * distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the * law of Moses, with rejoycing and singing, *as it was ordained* † by David.

* 1 Chr. 24. 1.

* Num. 28. 2.

† Heb. *by the hands of David.*

n Or, as it is in the Hebrew, *put the offices of the house of the Lord into the hand, i.e.* he restored the Priests and Levites, either, 1. To their Places and Offices; which possibly, in the time of the Idolatrous Kings, and of Athaliah, had been disposed of to Persons of other Tribes, partly to gratifie their wicked Friends, and partly to bring God's House and Worship into disgrace: Or, 2. To the Exercise of their Offices, from which they had been, in a great measure, hindred.

19 And he set the * porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

* 1 Chr. 26. 1, &c.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate *o* into the king's house, and set the king upon the throne of the kingdom.

o To wit, Of the Court belonging and leading to the King's Palace.

21 And all the people of the land rejoyced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAP. XXIV.

1 JOash * *was* seven years old *a* when he began to reign, and he reigned forty years in Jerusalem: his mothers name also *was* Zibeah of Beer-sheba.

* 2 Kin. 12. 1, &c.

a A great part of this chapter is explained on 2 *King.* 12.

2 And Joash did *that which was* right in the sight of the LORD, all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives, and he begat sons and daughters.

4 And it came to pass after this, *that* Joash was minded † to repair the house of the LORD.

† Heb. *to renew.*

5 And he gathered together the priests, and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel *b* money to repair the house of your God from year to year *c*, and see that ye haste the matter. Howbeit the Levites hastned *it* not.

b i.e. Of all the Israelites that were in the Kingdom of Judah: See *ch.* 15. 17. and 21. 2. *c* Either, 1. Repair part of it every Year, till the Reparations be perfected: Or, 2. Gather it from Year to Year, till you get such a Sum as may suffice for the Work. For he supposed one or two Years Collection would not suffice for the Work: Whether it were that Collection of half a Shekel for every man, of which see *Exod.* 30. 12, 13. 2 *King.* 12. 14. or a voluntary Contribution required for the present Exigence of the Temple, by virtue of the Command and Example of Moses, who made such a Collection for the building of the Tabernacle, *Exod.* 35. 5. See also *Nehem.* 10. 32. which he thought, would not be any great Sum, because of the great Iniquity and Impiety which yet had reigned for many Years, and yet continued in the Generality of the People of the Land, the Levites not excepted; as the last Clause of this Verse shews.

6 And the king called for Jehoiada the chief *d*, and said unto him, Why hast thou not required of the Levites to bring in out of Judah, and out of Jerusalem, the collection, *according to the commandment* of * Moses *e* the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

* Exod. 30. 12, 13, 14.

d It is observable, that he is not called *the Chief Priest*, or *High Priest*; but only *the Chief*, or *the Head*; which he might be in many other Respects; either by reason of his near Relation to the Royal Family, or because he was the Chief of one of the twenty four Families; or because he had been the chief Man in the contriving, and bringing about of this great Change, and the General of the Forces employed about it. And the *High Priest* seems to be mentioned as a distinct Person from Jehojada here. 2 *King.* 12. 9, 10. All which make it questionable, whether Jehoiada was the High Priest, or no. *e* Heb. *the collection of Moses*; *i.e.* such an one as he commanded or made in the like Case: Of which see on *v.* 5. In like manner, we read of *the Sins of Manasseh*, 2 *King.* 24. 3. and of *the Sin of Jeroboam* frequently.

7 For the sons of Athaliah *f*, that wicked woman, had broken up the house of God *g*, and also all the dedicate things of the house of the LORD did they bestow upon Baalim.

f To wit, Ahaziah, and his Brethren, before they were carried away captive, *ch.* 22. 17. who did this by her Instigation, as this Phrase implies. *g* Both broken up the Treasuries, and defaced the House it self.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD *h*.

h i.e. Of the Court of the People, whither all manner of persons might come to offer.

9 And they made † a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness *i*.

† Heb *a voice.*

i i.e. A Collection answerable to it; as they are said to be guilty of the *Error of Balaam*, and *Gain-saying of Core*, Jud. *v.* 11. who fell into Sins of the same kind.

10 And all the princes, and all the people rejoyced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office *k*, by the hand of the Levites; and when they saw that *there was* much money, the king's scribe, and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered Money in abundance.

k From the Gate of the Court, into one of the Chambers belonging to the Temple, which was appointed by the King for this Office.

12 And the King and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass, to mend the house of the LORD.

13 So the work-men wrought, and † the work was perfected by them, and they set the house of God in his state, and strengthned it.

† Heb. *the healing men upon the work.*

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD *l*, *even* vessels to minister, and ‖ to offer *withal*, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the LORD continually, all the days of Jehoiada.

‖ Or, *pestill.*

l Because Athaliah and her Sons had taken the old ones away, *v.* 7.

15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel *m*, both towards God, and towards his house.

m i. e. In Judah, which was an eminent part of Israel, and the only part of it which owned God, or was owned by God, as his Israel; to whom therefore he oft appropriates this Name, thereby signifying, that the other Tribes were unworthy of that honourable Title, and had forfeited all their Right in it to Judah. See on *ch.* 21. 2.

17 Now after the death of Jehoiada, came the princes of Judah, and made obeysance to the king *n*: then the king hearkned unto them.

n In that Posture presenting their Requests to him, that they might not be confined to unnecessary and troublesome Journeys in coming to Jerusalem to worship, but might have the Liberty which their Fore-fathers enjoyed, of worshipping God in the High-places. Which Liberty, when once they had obtained, they knew they could then worship Idols without Observation or Disturbance; which was the thing at which they aimed. And for the prevention of such Abuses, God obliged all to worship him in one place.

18 And they left the house of the LORD God of their fathers, and served groves and Idols: and wrath came upon Judah and Jerusalem for this their trespass *o*.

o By Hazael, King of Syria: Of which see 2 *King.* 12. 17, 18.

19 Yet he sent Prophets to them, to bring them again unto the LORD, and they testified against them: but they would not give ear.

†Heb. *clothed.* So Judg. 7. 34.

20 And the spirit of God † came upon Zechariah the son of Jehoiada the priest, which stood above the people *p*, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

p In an higher place, that his Voice and Message might be the better heard.

21 And they *q* conspired against him, and stoned him with stones, at the commandment of the King, in the court of the house of the LORD.

q i. e. The People to whom he preached, who were easily corrupted by the Examples of their apostate King and Princes.

22 Thus Joash the king remembred not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he said, The LORD look upon *it*, and require *it r*.

r i. e. Make Inquisition for my innocent Blood. Which he did not wish from any desire of private Revenge, with which so wise and good a Man would never be willing to die; but partly from a Zeal to publick Justice, and the Punishment of such gross Wickedness; and partly to deter them, if possible, from compleating their murtherous Intentions. But these Words may as well be rendred indicatively, as optatively, *The Lord will look upon* it, *and require* it; *i. e.* He will examine this Action, and require Satisfaction from you for it.

†Heb. *in the revolution of the year.*

23 And it came to pass † at the end of the year *s*, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people *t*, and sent all the spoil of them unto the king of † Damascus *u*.

†Heb. *Darmesek.*

s So soon did God hear the Cry of this holy Prophet's Blood, and revenge it. *t* That it might appear they were sent and directed by God, to single out to Destruction the first Beginners, and chief Promoters of this general Apostacy. *u* To Hazael, the King of that part of Syria, called Syria Damascena, from its capital City Damascus.

* Lev. 26. 8. Deut. 32. 30. Isa. 30. 17.

24 For the army of the Syrians * came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed Judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases) his own servants conspired against him, for the blood of the sons *x* of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

x i. e. Of Zechariah, his Son; the Plural Number *Sons*, put for the Singular *Son*; as it is frequently, both in Scripture, as *Gen.* 46. 7. *Numb.* 26. 42. and in Cicero, and other prophane Authors. Or he might kill other Sons of Jehoiada with him, either because they owned him in what he had said, or left they should revenge his death.

26 And these are they that conspired against him; ‖ Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of ‖ Shimrith a Moabitess.

‖ Or, *Jozachar.* 2 Kin. 12. 21.
‖ Or, *Shomer.*

27 Now *concerning* his sons, and the greatness of the * burthens *laid* upon him *y*, and the † repairing of the house of God, behold, they are written in the ‖ story of the book of the kings. And Amaziah his son reigned in his stead.

y Either the severe Prophecies against him, which are oft called *Burthens*; of which, one instance is recorded, and there might be others that are not recorded: Or the great Judgments of God upon him, both by the Syrians, *v.* 23, 24. and by *great diseases*, v. 25.

* 2 Kin. 12. 18. & 18. 14.
† Heb. *founding.*
‖ Or, *commentary.*

CHAP. XXV.

1 AMaziah * *was* twenty and five years old *a* *when* he began to reign, and he reigned twenty and nine years in Jerusalem: and his mothers name *was* Jehoaddan of Jerusalem.

* 2 Kin. 14. 1, &c.

a Of this Verse, and v. 2, 3, 4. see the Notes on 2 *King.* 14. 1, &c.

2 And he did *that which was* right in the sight of the LORD, but not with a perfect heart.

3 Now it came to pass, when the kingdom was † established to him, that he slew his servants that had killed the king his father.

† Heb. *confirmed upon him.*

4 But he slew not their children, but *did* as *it is* written in the law, in the book of Moses, where the LORD commanded, saying, * The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

*Deut. 24. 16. 2 Kin. 14. 6. Jer. 31. 30. Ezek. 18. 20.

5 Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbred them * from twenty years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield.

* Num. 1. 3.

6 He hired also an hundred thousand mighty men of valour out of Israel *b*, for an hundred talents of silver.

b Out of the Kingdom of the Ten Tribes.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel *c*, *to wit*, *with* all the children of Ephraim.

c He hath forsaken them, and for their sakes will curse thy Forces if thou joyneſt thy self with them.

8 But if thou wilt go, do *it*, be strong for the battel *d*: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

d Take Courage, and strengthen thy self as much as thou canst. It is an Ironical Concession, like that, *Go, and prosper.*

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the † army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

† Heb. *band.*

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go † home again: wherefore their anger was greatly kindled against Judah *e*, and they returned home † in great anger.

† Heb. *to their place.*
† Heb. *in heat of anger.*

e Because they were both disgraced by this Rejection, and disappointed of that Prey and Spoil which they hoped to gain, whereas now they were sent away empty; for the hundred Talents, probably, were given to their Officers only, to raise Men for this Service; that Sum being otherwise too small to be distributed into so many hands.

11 And Amaziah strengthned himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And

12 And *other* ten thousand *left* alive, did the children of Judah carry captive, and brought them away unto the top of the rock, and cast them down from the top of the rock, that they *were* broken all in pieces.

† Heb. *the son of the band.*

13 But † the souldiers of the army which Amaziah sent back, that they should not go with him to battel, fell upon the cities of Judah, from Samaria even unto Beth-horon *f*, and smote *g* three thousand of them *h*, and took much spoil.

f To wit, Beth-horon the Lower, which was in the Tribe of Benjamin; and from thence to Samaria, either, 1. To the City of Samaria; for the Kings of Judah had taken divers Places within the Kingdom of Israel. Or, 2. To the Kingdom of Samaria: Beth-horon and all other Places between that City and their own Kingdom. *g i. e.* Killed, as that word is generally understood. *h* Not 3000 Cities, but 3000 Persons dwelling in them, who possibly opposed them in taking the Spoil, which was the Thing they sought.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand *i*?

i Therefore thou art not only ungrateful and impious, but also ridiculously foolish, in offending that God whose Power and Goodness thou hast now found, and in worshipping such gods of whose Impotency thou hast had late Experience.

16 And it came to pass as he talked with him, that *the king* said unto him, Art thou made of the kings counsel *k*? forbear, why shouldest thou be smitten *l*? Then the prophet forbare, and said, I know *m* that God hath † determined to destroy thee, because thou hast done this, and hast not hearkned unto my counsel.

† Heb. *counselled.*

k Who art thou that presumest to direct and govern my Affairs without my Commission? *l* Provoke me no further, lest I cause thee to be killed for thy Sawciness. *m* This he might know either by the plain and positive Rules of Gods Word, as *Prov.* 29. 1. or by the Suggestion of Gods Spirit.

* 2 Kin. 14. 8.

17 Then * Amaziah king of Judah took advice *n*, and sent to Joash the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, let us see one another in the face.

n i. e. About the Injury which the Israelites had done to his People, *v.* 13. And how he should repair it. But of this and the following Verses see on 2 *King.* 14. 8, &c.

‖ Or, *fur bush*, or, *thorn.*

† Heb. *a beast of the field.*

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The ‖ thistle that *was* in Lebanon, sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by † a wild beast that *was* in Lebanon and trode down the thistle.

19 Thou sayest, Lo, thou hath smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home, why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee.

* Ch. 22. 7.

20 But Amaziah would not hear, for * it came of God *o*, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom.

o Who gave him up to his own Error and Passion in order to his Ruin.

21 So Joash the king of Israel went up, and they saw one another in the face, *both* he, and Amaziah king of Judah, at Beth-shemeth, which *belongeth* to Judah.

† Heb. *smitten.*

22 And Judah was † put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah the son of Joash, the son of Jehoahaz, at Beth-shemeth, and brought him to Jerusalem, and brake down the wall of Jerusalem: from

† Heb. *the gate of it that looketh*, Ch. 26. 9.

the gate of Ephraim to † the corner-gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels *that were* found in the house of God with Obed-edom *p*, and the treasures of the kings house, the hostages also, and returned to Samaria.

p i. e. With Obed-edom's Posterity, to whom the Custody of the Sacred Treasures was committed. See 1 *Chron.* 26. 15.

25 And Amaziah the son of Joash king of Judah, lived after the death of Joash son of Jehoahaz king of Israel, fifteen years.

26 Now the rest of the acts of Amaziah, first and last, *behold*, are they not written in the book of the kings of Judah and Israel?

27 Now after the time that Amaziah did turn away † from following the LORD, they † made a conspiracy against him in Jerusalem, and he fled to Lachish: but they sent to Lachish after him, and slew him there.

† Heb. *from after.*

† Heb. *conspired a conspiracy.*

28 And they brought him upon horses, and buried him with his fathers in the city of ‖ Judah.

‖ That is, *the city of David*, as it is 2 Kin. 14. 20.

CHAP XXVI.

* 2 Kin. 14. 21. & 15. 1.

1 THen all the people of Judah took * ‖ Uzziah *a*, *who was* sixteen years old, and made him king in the room of his father Amaziah.

‖ Or, *Azariah.*

a Called also *Azariah*, 2 *King.* 14, 21. both Names signifying the same thing; *Gods Strength* or *Help*. See of this and *v.* 2, 3, 4. on 2 *King.* 14, 21, 22. & 15. 2, 3.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah, when he began to reign, and he reigned fifty and two years in Jerusalem: his mothers name also *was* Jecoliah of Jerusalem.

4 And he did that which *was* right in the sight of the LORD, according to all that his father Amaziah did *b*.

b To wit, for a Time, but not perfectly nor constantly, which was Amaziah's Case also.

† Heb. *in the seeing of God.*

5 And he sought God *c* in the days of Zechariah *d*, who had understanding *e* † in the visions of God *f*: and as long as he sought the Lord, God made him to prosper.

c i. e. He persisted in the true Religion and Worship of God. *d* As long as he lived. Compare *ch.* 24. 2. *e* Who was a very knowing and experienced Person. Or, *who made* him *understanding*; or, *who instructed* him; who was his Tutor and Teacher, and had great Authority and Influence upon him; and so restrained him from those Exorbitancies to which he was otherwise inclined. *f* Either, 1. In Prophetical Visions, which he either received from God himself; or understood and explained the Prophetical Visions of others, which was a special Gift of God: Of which see *Gen.* 41. 15. *Dan.* 1. 17. & 2. 19. Or, 2. In the Law and Word of God, which sometimes cometh under that Name, as *Prov.* 29. 18. and *Isa.* 22. 1, 5.

* Isa. 14. 29.

‖ Or, *in* the country of *Asdod.*

6 And he went forth and * warred against the Philistins, and brake down the wall of Gath *g*, and the wall of Jabneh, and the wall of Ashdod, and built cities ‖ about Ashdod, and among the Philistins.

g Which had been taken by Hazael in the days of Joash his Grandfather, 2 *King.* 12. 17. but was either relinquished by him, because it lay so far from his other Dominions: or retaken by the Philistins, who had now repaired its Fortifications; and kept it.

7 And God helped him against the Philistins, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

† Heb. *went.*

8 And the Ammonites gave gifts to Uzziah, and his name † spread abroad, *even* to the entring in of Egypt, for he strengthened *himself* exceedingly.

* Neh. 3. 13, 19, 32. Zech. 14. 10.

‖ Or, *repaired.*

‖ Or, *cut out many cisterns.*

‖ Or, *fruitful fields.*

† Heb *ground.*

9 Moreover, Uzziah built towers in Jerusalem, at the * corner-gate, and at the valley-gate, and at the turning *of the wall*, and ‖ fortified them.

10 Also he built towers in the desert *h*, and ‖ digged many wells, for he had much cattel, both in the low-country, and in the plains: husbandmen also and vine-dressers in the mountains, and in ‖ Carmel: for he loved † husbandry.

h Partly to guard his Cattel from the Inroads and depredations which the Arabians were accustomed to make: and partly to give Notice of the Approach of any Enemy, and to give some stop to their March on that Side.

11 Moreover

11 Moreover Uzziah had an army of fighting-men, that went out to war by bands *i*, according to the number of their account, by the hand of Jeiel the ſcribe, and Maaſeiah the ruler, under the hand of Hananiah, *one* of the kings captains.

i i.e. Some Bands at one time and ſome at another, as Occaſion required. See the Notes on 1 *Chron.* 27. 1, &c. and 2 *Chron.* 13. 14.

12 The whole number of the chief of the fathers of the mighty men of valour, *were* two thouſand and ſix hundred.

† Heb. *the power of an army.*

13 And under their hand *was* † an army, three hundred thouſand and ſeven thouſand and five hundred, that made war with mighty power, to help the king againſt the enemy.

14 And Uzziah prepared for them throughout all the hoſt, ſhields and ſpears, and helmets, and habergeons, and bows, and † ſlings *to caſt* ſtones.

† Heb. *ſtones of ſlings.*

15 And he made in Jeruſalem engins invented by cunning men, to be on the towers, and upon the bulwarks, to ſhoot arrows and great ſtones withal: and his name † ſpread far abroad, for he was marvellouſly helped till he was ſtrong.

† Heb. *went forth.*

16 But when he was ſtrong *k*, his heart was lifted up to *his* deſtruction: for he tranſgreſſed againſt the LORD his God, and went into the temple of the LORD * to burn incenſe upon the altar of incenſe.

k When he was ſtrengthned in his Kingdom, and free from the fear of any Enemy. * Into the Holy place, where the Altar of Incenſe ſtood, and into which none but the Prieſts might enter, much leſs offer Incenſe.

17 And Azariah the Prieſt went in after him, and with him fourſcore prieſts of the LORD, that *were* valiant men:

18 And they withſtood Uzziah *l* the King, and ſaid unto him, *It* * *appertaineth* not unto thee, Uzziah, to burn incenſe unto the LORD, but to the * prieſts the ſons of Aaron, *that are* conſecrated to burn incenſe: go out of the ſanctuary for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the LORD God *m*.

* Numb. 18. 7.

* Exod. 30. 7.

l Heb. *ſtood up againſt Uzziah*, not by force or laying hands upon him to reſtrain him, for in the next Verſe you ſtill find the Cenſer in his hand; but only by admonition and reproof, which here follows. *m* Expect that God will puniſh thee, or put ſome brand of Infamy upon thee for this preſumption. But this they expreſs modeſtly, and by a figure called *Meioſis*, where more is meant than is expreſſed, becauſe they conſidered that he to whom they ſpake, though an Offender, was their Lord and Soveraign.

19 Then Uzziah was wroth *n*, and *had* a cenſer in his hand, to burn incenſe: and while he was wroth with the prieſts, the leproſie even roſe up in his forehead *o*, before the prieſts in the houſe of the LORD, from beſide the incenſe altar *p*.

n With the Prieſts. *o* So as he could not hide his ſhame though it is probable it was alſo in the reſt of his Body. *p* By a ſtroke from an inviſible hand coming from the Altar; that he might be aſſured that this was the effect of Gods juſt diſpleaſure againſt him.

20 And Azariah the chief Prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his forehead, and they thruſt him out from thence *q*, yea, himſelf * haſted alſo to go out, becauſe the LORD had ſmitten him.

* As Eſth. 6. 12.

q Not by force, as was noted on *v.* 18. which needed not, for he voluntarily haſted away, as it follows; but by vehement perſwaſions and denunciations of Gods further Judgments upon him if he did not depart. Some ſuppoſe that the Earthquake mentioned *Amos* 1. 1. *Zech.* 14. 5. happened upon this occaſion, as another token of God's diſpleaſure againſt this unparallel'd arrogancy.

21 * And Uzziah the king was a leper unto the day of his death *r*, and dwelt in a * † ſeveral houſe *being* a leper *s*, for *t* he was cut off from the houſe of the LORD: and Jotham his ſon *was* over the kings houſe, judging the people of the land.

* 2 Kin. 15. 5.
* Lev. 13. 26, 46.
† Heb. *free.*

r God would have this Leproſie to be incurable, as a laſting monument of his Anger againſt ſuch preſumptuous Invaders of the Prieſts office. *s* As he was obliged to do by Law, *Levit.* 13. 46. which he durſt not now reſiſt, being under the hand and ſtroke of God, and under the fear of further and worſe plagues, if he did ſo. *t* So the following words are a reaſon of the former; he dwelt in a ſeveral houſe, becauſe he might not come into the Temple or Courts, nor conſequently into any publick Aſſembly, or the ſociety of others. Or, and *therefore*, as the Hebrew *Chi* oft ſignifies: and the Particle *and* is oft underſtood. So it is an inference from the next foregoing words, He was a Leper, and therefore he was cut off, &c. He who could not content himſelf with Gods allowance, but uſurped the Prieſts place and office is now deprived of the privilege of the meaneſt of his People. A juſt and moſt ſuitable judgment.

22 Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet the ſon of Amoz write.

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings: for they ſaid, He *is* a leper: and Jotham his ſon reigned in his ſtead.

CHAP. XXVII.

1 JOtham * *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem: his mothers name alſo *was* Jeruſhah the daughter of Zadok.

* 2 Kin. 15. 33, &c.

2 And he did *that which was* right in the ſight of the LORD, according to all that his father Uzziah did: howbeit he entred not into the temple of the LORD *a*. And the people did yet corruptly.

a To wit, to offer Incenſe. But ſeeing this was commendable, how is this mentioned as an exception from the foregoing Character, that he did as his Father did in that which was right? &c. Anſw. It is an exception only from the laſt clauſe, where alſo one word may be ſupplied out of the foregoing words, as is moſt uſual in Scripture, thus, He did *according to all that his father Uzziah did*; then it fitly follows, *howbeit*, &c. *i.e.* except in his miſcarriages.

3 He built *b* the high-gate *c* of the houſe of the LORD, and on the wall of ‖ Ophel *d* he built much.

‖ Or, *the tower.*

b i.e. Repaired it: for it was built before, *ch.* 11. 5. *c* Otherwiſe called *the New gate*, Jer. 36. 10. *d* A Tower upon or near the wall of Jeruſalem, which probably he fortified as his Father had done other Towers, *ch.* 26. 9.

4 Moreover, he built cities in the mountains of Judah, and in the foreſts he built caſtles and towers.

5 He fought alſo with the king of the Ammonites *e*, and prevailed againſt them. And the children of Ammon gave him the ſame year, an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. † So much did the children of Ammon pay unto him, both the ſecond year, and the third.

† Heb. *this.*

e Who it ſeems, endeavoured to ſhake off the yoke which from David's time had been put upon them.

6 So Jotham became mighty, becauſe he ‖ prepared his ways *d* before the LORD his God.

‖ Or, *eſtabliſhed.*

d Or, *directed his ways*, *i.e.* his counſels and actions by the rule of God's Law.

7 Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael and Judah.

8 He was five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem.

9 And Jotham ſlept with his fathers, and they buried him in the city of David: And Ahaz his ſon reigned in his ſtead.

CHAP. XXVIII.

1 AHaz * *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the LORD, like David his father.

* 2 Kin. 16. 2.

2 For he walked in the ways of the kings of Iſrael, and made alſo molten images for Baalim *a*.

a To worſhip his Baalim or falſe gods in and by them.

3 Moreover, he ‖ burnt incenſe in the valley of the ſon of Hinnom, and burnt * his children in the fire, after the abominations of the heathen whom the

‖ Or, *offered ſacrifice.*
* Lev. 18. 21.

the LORD had cast out before the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God *b* delivered him into the hand of the king of Syria, and they smote him, and carried away a great multitude of them captives, and brought *them* to † Damascus: and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

† Heb. *Darmesek.*

b God was *his God*, though not by Covenant, and Grace, and special Relation, which Ahaz had renounced, yet by his Soveraign Dominion over him: For God did not forfeit his Right by Ahaz his denying it.

6 For * Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all † valiant men: because they had forsaken the LORD God of their fathers.

* 2 King. 15. 27. Isa. 7. 1.
† Heb. *sons of valour.*

7 And Zichri a mighty man of Ephraim, slew Maaseiah the kings son, and Azrikam the governour of the house, and Elkanah *that was* † next to the king.

† Heb. *the second to the king.*

8 And the children of Israel carried away captive of their brethren, two hundred thousand women, sons and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, * because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.

* Psal. 69. 26. Isa. 10. 5. & 47, 6. Ezek. 2. 12, 15. & 26. 2. Obad. 10. &c. Zech. 1. 15.

c i.e. In a most high and fierce manner. An usual Hyperbole, withal signifying that their Rage did cry aloud and was heard to heaven from whence it would pull down Vengeance upon them.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bond-men, and bond-women unto you: *but are there* not with you, even with you, sins against the LORD your God *d*?

d Which if not repented of, may bring down the like Vengeance upon your own Heads.

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war.

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass *is* great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil, before the princes and all the Congregation.

15 And the men which were expressed by name *e*, rose up, and took the captives, and with the spoil cloathed all that were naked among them, and araied them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, * the city of Palm-trees, to their brethren: then they returned to Samaria.

* Deut. 34. 3. Judg. 1. 16.

e Which were appointed to take care about the Management of this Business.

16 At that time did king Ahaz send unto the kings *f* of Assyria to help him.

f i.e. The King: The Plural Number for the singular; Either, 1. Because he was a Great King and a King of Kings; as the Elephant, or, as others think, the Crocodile is called *Behemoth*, which signifies *Beasts*, *Job* 40. because of his vast Bulk and Eminency above other Beasts. Or, 2 Because he wrote to divers of the Kings or great Princes, who may be called *Kings* in a more general signification of the Word, and indeed are so called, *Isa.* 10. 8. *Are not my Princes altogether Kings?*

17 For again the Edomites had come and smitten Judah, and carried away † captives.

† Heb. *a captivity.*

18 * The Philistins also had invaded the cities of the low country *g*, and of the south of Judah *h*, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the † villages thereof, and Timnah with the † villages thereof, Gimzo also and the villages thereof: and they dwelt there.

* Ezek. 16. 57.
† Heb. *daughters.*
† Heb. *daughters.*

g That part of Judah which was towards the Sea and towards the Philistins Land. *h* Of which see *Jos.* 15. 21.

19 For the Lord brought Judah low, because of Ahaz king of Israel: for he * made Judah naked *i*, and transgressed sore against the LORD.

* Exod. 32. 25.

i Taking away their Ornament and their Defence and Strength, to wit, their Treasures, which he sent to the Assyrian to no purpose; their Frontier Towns and other strong Holds, which by his Folly and Wickedness were lost; their Religion and the Divine Protection, which was their great and only firm Security, which by his Sins he forfeited. See the Notes on *Exod.* 32. 25.

20 And * Tilgath-pilneser king of Assyria came unto him, and distressed him *k*, but strengthened him not *l*.

* 2 King. 15. 29.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not *l*.

k Or, *straitned him*, by robbing him of his Treasures. *l* A most Emphatical Expression; for tho he weakned his present Enemy the Syrian, as is related, 2 *King.* 16. 9. yet really and all things considered he did not strengthen Ahaz and his Kingdom, but rather weaken'd them; for by the removing the Syrian, who, though a Troublesom Neighbour, was a kind of Bulwark to him as to many other Enemies, he smoothed the way for himself, a far more Dangerous and Mischievous Enemy, as appears by his Invasion of Judah in the very next Kings Reign.

22 And in the time of his distress did he trespass yet more against the LORD. This *is that* king Ahaz *m*.

m That Monster and Reproach of Mankind, that unteachable and incorrigible Prince, whom even grievous Afflictions made worse, which commonly make Men better. This is he whose name deserves to be remembred and detested for ever. Or, *King Ahaz was the same*, no Changeling, not a whit better by all the Methods which God used with him.

23 For he sacrificed unto the gods of † Damascus, which smote him *n*: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him and of all Israel.

† Heb *Darmesek.*

n Or, *which had smitten him formerly*, *i.e.* had enabled their Worshippers, the Syrians, to smite him, as he fondly imagined: which yet he saw confuted, having now found by experience that they could not save them from the Assyrian Power.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places ‖ to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

‖ Or, *to offer.*

26 Now the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAP XXIX.

1 HEzekiah * began to reign, *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem: and his mothers name *was* Abijah the daughter of Zechariah.

* 2 Kin. 18. 1.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 He, in the first year of his reign, in the first month, opened the doors of the house of the LORD *a*, and repaired them.

a which Ahaz his Father had shut up, *ch.* 28. 24.

4 And he brought in the priests, and the Levites, and

and gathered them together into the east-street *b*.

b Which was before the Eastern Gate of the Temple.

5 And said unto them, Hear me, ye Levites, sanctifie now your selves, and sanctifie the house of the LORD God of your fathers, and carry forth the filthiness *c* out of the holy *place d*.

c That filthy Altar, which Ahaz had put in the place of God's Altar, 2 *King*. 16. 11, &c. and the Idols or other abominable or polluting things which were there. *d* The Temple: or the Priests Court, which also is called an *holy* Place, *Levit*. 6. 16. & 10. 13. *Numb*. 28. 7.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the † habitation of the LORD, and † turned *their* backs *e*.

† Heb. *tabernacle. So* Gr.

† Heb. *given the neck.*

e Either, 1. Metaphorically; they have wilfully, and obstinately and contumeliously forsaken me and my House and Worship; that posture being a signification of Contempt. Or, 2. Literally and properly. For Ahaz having removed the Altar of God into a By-place. 2 *King*. 14. and directing his Worship towards the East, after the manner of the Heathens, whom he designed to follow; and not to the West, as the Israelites did by Gods Command, in which Quarter the Ark was, he must needs consequently turn his Back upon the Altar, and House, and Ark of God.

† Ch. 28. 24.

7 Also * they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy *place*, unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to † trouble, to astonishment, and to * hissing *f*, as you see with your eyes.

† Heb. *commotion.*

Deut. 28. 25.

* 1 Kin. 9. 8.

f i. e. To such Calamities as all that see and hear of shall be astonished at and hiss at those who by their own Sin and Folly have brought such Miseries upon themselves. See on 1 *King*. 9. 8.

9 For lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives *are g* in captivity for this.

g Or, *were*, though they were presently released, *ch*. 28. 5, 14, 15.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

‖ Or, *be not now deceived.*

* Num. 8. 14. & 18. 2, 6.

‖ Or, *offer sacrifice.*

11 My sons *h*, ‖ be not now negligent *i*: for the LORD hath * chosen you to stand before him, to serve him, and that ye should minister unto him, and ‖ burn incense.

h So he calls them indifferently, though many of them were elder than himself, because he was by his tender Love and Affection as he was by his Office, obliged to be a Nursing Father to them. See *Isa*. 49. 23. *i* In sanctifying your selves and the Temple, *v*. 5. and in quickning and preparing your selves and the People to Gods Service.

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehallelel: and of the Gershonites; Joah the son of Zimmah and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jehiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren and sanctified themselves, and came, according to the commandment of the king, ‖ by the words of the LORD, to cleanse the house of the LORD.

‖ Or, *in the business of the LORD.*

16 And the priests went into the inner part of the house of the LORD *k*, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD, into the court *l* of the house of the LORD. And the Levites took *it* to carry it out abroad into the brook Kidron.

k Not the Holy of Holies, into which only the High priest might enter, and that but once in a year, but the Holy Place. *l* To wit, the Priests Court, called here the *Court* by way of Eminency.

17 Now they began on the first *day* of the first month to sanctifie, and on the eighth day of the month came they to the porch of the LORD; so they sanctified the house of the LORD in eight days, and in the sixteenth day of the first month they made an end *m*.

m In 16 Days purging the House, and Porch, and Courts, and all the Chambers belonging to the Temple. This is noted to imply partly the Universal Abuse and Defilement of all the Parts of it by Ahaz, which required so much time to remove; and partly the Diligence of the Priests in this Work.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-*bread* table, with all the vessels thereof.

19 Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold they *are* before the altar of the LORD.

20 Then Hezekiah the king arose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats *n* for a * sin-*offering* for the kingdom *o*, and for the sanctuary *p*, and for Judah *q*: and he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

* Lev. 4. 3, 14.

n The Number of *seven* is famous and customary in Sacred matters, and is here used in regard of the vast numbers and various Kinds of Sins, the Guilt whereof yet lay upon the Kingdom which was now to be expiated. Indeed in case of one particular Sin of Ignorance done by the People, there was but one Bullock to be offered, *Levit*. 4. 13, 14. but here the Sins were many and presumptuous, &c. *o* To make Atonement for the Sins of the King and the Royal Family, and the Court. *p* For all the Idolatry and Uncleanness wherewith the Temple had been polluted, which, as it had been cleansed naturally by the Priests Hands, so now was to be purged morally by Sacrifices. *q* For the Sins of all the people of Judah.

22 So they killed the bullocks, and the priests received the blood, and * sprinkled *it* on the altar: likewise when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

* Lev. 8. 14, 15. Heb. 9. 21.

23 And they brought † forth the he-goats *for* the sin-*offering*, before the king and the congregation, and thy *r* laid their * hands upon them.

† Heb. *near.*

* Lev. 4. 15, 24.

r i. e. The King and the Elders of the Congregation in the Name of the whole Congregation.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel *s*: for the king commanded *that* the burnt-offering and the sin-*offering should be made* for all Israel *s*.

s i. e. For Judah and Benjamin, and all the rest of the Tribes, whereof a considerable Number were now in his Dominions.

25 * And he set the Levites in the house of the LORD, with cymbals, with psalteries, and with harps, * according to the commandment of David, and of Gad the kings seer, and Nathan the prophet: for *so was* the commandment † of the LORD † by his prophets.

* 1 Chr. 16. 4 & 25. 6.

* 1 Chr. 23. 5 & 25. 1.

† Heb. *by the hand of the LORD.*

26 And the Levites stood with the instruments * of David, and the priests with * the trumpets.

† Heb. *by the hand of.*

* 1 Chr. 23. 5. Amos 6. 5.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and † when the burnt-offering began, the song of the LORD began *also* with the trumpets, and with the † instruments *ordained* by David king of Israel.

* Num. 10. 10.

† Heb. *in the time.*

† Heb. *hands of instruments.*

28 And all the congregation worshipped, and the † singers sang, and the trumpets sounded: *and* all *this continued* until the burnt-offering was finished.

† Heb. *song.*

29 And when they had made an end of offering, the king and all *that were* † present with him, bowed themselves and worshipped.

† Heb. *found.*

30 Moreover, Hezekiah the king, and the princes commanded the Levites to sing praise unto the LORD, with the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshipped.

31 Then

31 Then Hezekiah answered and said, Now ye have ‖ consecrated your selves unto the LORD *t*, come near, and bring sacrifices, and † * thank-offerings into the house of the LORD. And the congregation brought in sacrifices, and † thank-offerings, and as many as were of a free heart, burnt-offerings *u*.

‖ Or, *filled your hand.*
† Heb. *thanks.*
* Lev. 7. 12.
† Heb. *thanks.*

t Now that you have reconciled your selves and the House to Gods Favour, and that he is willing and ready to accept your Sacrifices. *u* Wherein there was more generosity than in the other Sacrifices, because they were wholly burnt and offered to God, and the People had no share in them as they had in the rest.

32 And the number of the burnt-offerings which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering unto the LORD.

33 And the consecrated things *x* were six hundred oxen, and three thousand sheep.

x i.e. All the Offerings consecrated to God besides the Burnt offerings already mentioned.

34 But the priests *y* were too few, so that they could not flay all the burnt-offerings *z*: wherefore their brethren the Levites † did help them ‖ till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart, to sanctifie themselves, than the priests.

† Heb. *strengthened them.*

y To wit, such as were sanctified and fit for their Work, as the following words shew: for otherwise the Number of the Priests was more than sufficient for this Employment. *z* And much less all the other Sacrifices, which were more numerous; the flaying whereof was the Priests proper Work, *Levit.* 1. 5, 6. ‖ Necessity excusing their deviation from the Rule, as it hath excused others in like Cases.

35 And also the burnt-offerings *were* in abundance *, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

* Or, *For the Burnt-offerings* were to be offered *also in abundance.* So it is a reason why *the Priests could not slay all the burnt-offerings*, as was said, *v.* 34. Because there was so much other work for them, for the Burnt-offerings were not only to be flayed, but also to be offered, to wit, wholly, and with them *the Fat of Peace-offerings*, &c.

36 And Hezekiah rejoyced, and all the people, that God had * prepared the people: for the thing *was done* suddenly †.

* 1 Chr. 29. 18.

† It was, as a very great, so a sudden Change that the People who but the other day were so ready to comply with wicked Ahaz in his Idolatrous and Impious Prescriptions, were now so free and forward in Gods Service: whereby it plainly appeared to be the Work of the Almighty God changing their Hearts by his Holy Spirit.

CHAP XXX.

1 AND Hezekiah sent to all Israel *a* and Judah, and wrote letters also to Ephraim and Manasseh *b*, that they should come to the house of the LORD at Jerusalem *c*, to keep the passover unto the LORD God of Israel.

a Whereby he understands all the Persons of the Ten Tribes, who were now setled in his Kingdom; as appears by their contra-distinction to *Ephraim* and *Manasseh* here following. *b i.e.* To all the remainders of the Ten Tribes, *v.* 5. who are here Synecdochically expressed by the names of *Ephraim* and *Manasseh*, as elsewhere by the name of *Ephraim* only. But he names these two Tribes, because they were nearest to his Kingdom, and a great number of them had long since and from time to time joyned themselves to the Kingdom of Judah, 2 *Chron.* 15. 8, 9. and therefore had most hopes of success amongst them. *c* Admonishing them of their Duty to God and perswading them to comply with it.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second * month *d*.

* Numb. 9. 10, 11.

d Which was against the common Rule and Practice, but was justified by that Supreme Law of Necessity, and by a just Impediment, which made the doing of this in its proper time, to wit, the 14th. Day of the first Month, impossible, because the Temple was not cleansed, nor they prepared till that time was past, *ch.* 29. 3, 17. Compare *Numb.* 9. 10, 11.

3 For they could not keep it at that time *e*, because the priests had not sanctified themselves sufficiently *f*, neither had the people gathered themselves together to Jerusalem *g*.

e Which God had appointed for it, *Exod.* 12. 6. One Reason whereof was evident in it self, because the Temple was not then purified and prepared; to which he adds two other Reasons. *f* To wit, in such manner and degree as was fit, nor in such Numbers as were necessary for the slaying and offering of so many thousands of Paschal offerings, as appears because they were not sufficient for those Offerings, which were comparatively few, *ch.* 29. *v.* 32, 33, 34. *g* As they used and ought to do at that time from all places: which now they could not do, because neither the thing was agreed upon, nor the People summoned thither till the proper time was past.

4 And the thing † pleased the king, and all the congregation.

† Heb. *was right in the eyes of the King.*

5 So they established a decree *h*, to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem *h*: for they had not done *it* † of a long *time in such sort* as it was written *i*.

† Heb. *in a great number.* ver. 13, 24.

h They fixed this Resolution. *i i.e.* So as God had commanded them to do it, to wit, That all the Males in Israel should do it: Which Express Command of God they ought to have obeyed rather than the Wicked Commands or Edicts of Men to the contrary: which was both the Judgment and Practice of the Priests and Levites, and other godly Israelites, as is manifest from 2 *Chron.* 15. 8, &c.

6 So the posts went with the letters † from the king, and his princes throughout all Israel, and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hands of the kings of Assyria *k*.

† Heb. *from the hand.*

k To wit, *Pul* and *Tilgath-pilneser*, who had carried their Brethren away Captives, 2 *King.* 15. 19, 29. 1 *Chron.* 5. 26. 2 *Chron.* 28. 20.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now † be ye not stiff necked as your fathers *were*, *but* † yield your selves *l* unto the LORD, and enter into his sanctuary which he hath sanctified for ever *m*: and serve the Lord your God, that the fierceness of his wrath may turn away from you.

† Heb. *harden not your necks.*
† Heb. *give the hand.*

l Heb. *Give the Hand* to him; *i. e.* submit your selves to him by obeying his Command, and renew your Covenant with him: both which things were done amongst Men by this Ceremony of giving the Hand. See 1 *Chron.* 29. 24. *Ezra* 10. 19. *Ezek.* 17. 18. *m* Not for a transient and temporary use; but as long as the State and Church of Israel had a Being, whatsoever Alterations should happen therein.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* * gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

* Exod. 34. 6.

10 So the posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulun: but they *n* laughed them to scorn, and mocked them.

n i.e. The Generality of the ten Tribes; who by long want of Meat had now lost all their Appetite to Gods Ordinances, and from a Neglect were now fallen into a Contempt and derision of them; for which they paid dear. For about six years after their Refusal of this Offer of Grace they were all carried Captive, 2 *King.* 18. 1, 10.

11 Nevertheless, * divers of Asher, and Manasseh, and of Zebulon, humbled themselves and came to Jerusalem.

* Ch. 11. 16.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king, and of the princes by the word of the LORD *o*.

o i.e. God by the Power of his Grace inclined their Hearts to an unanimous Compliance with Gods and the Kings Will. And this is mentioned as the Reason of this wonderful Change wrought in these Men, who had lately been utterly averse from Gods Worship and wholly given up to Idolatry; as was noted before on *ch.* 29. 36.

13 And there assembled at Jerusalem much people, to keep the feast of unleavened *bread* in the second month, a very great congregation.

* Ch 28. 24.

14 And they arose, and took away the * altars *p* that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

p To wit, of burnt-offerings; because they are distinguished from the *Altars of Incense* here following; both which were removed and destroyed, partly because all the Israelites were confined to the Altars of the Temple; and partly because these Altars were erected to Idols.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed *q*, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

q Their Negligence and Remisness being upbraided by the great and general Alacrity and Forwardness of the People.

† Heb. *their standing.*

16 And they stood in † their place, after their manner, according to the law of Moses the man of God: the priests sprinkled the blood *r*, *which they received* of the hand of the Levites *s*.

r Of the Sacrifices upon the Altar, *Levit.* 1. 5. *s* Who flayed and killed the Sacrifices which the Priests, if they had been sanctified, should have done, as it was observed before, *ch.* 29. 34.

17 For *there were* many in the congregation that were not sanctified *t*: therefore the Levites had the charge of the killing *u* of the passovers *x*, for every one *that was* not clean *y*, to sanctifie *them* unto the LORD.

t That had more desire to come to the passover, than care and diligence to cleanse and prepare themselves for it. Now these persons were either, 1. The Priests, who were before taxed with Uncleanness and Unpreparedness. Or rather, 2. *the People*, as is implied in the word *Congregation*, and expressed in the next verse, and confirmed by the Reason here following. *u* Because many of the People were unclean, and therefore many more Sacrifices were to be offered for their Purification than the Priests could kill. *x i. e.* Either, 1. The Paschal Lambs; which the Levites here offered, because of the Impurity of many of the Masters of Families, who otherwise, as some think, should have killed the Paschal Lambs in their own Houses, *Exod.* 12. 3. Or, 2. The other Sacrifices which accompanied the Passover, which also are called by the same Name, as is evident from *Deut.* 16. 2, 3. where see my Notes: Which the Levites here killed, for the Reason now mentioned. *y* So far as they could make any discovery of their uncleanness either by their own Confession, or otherwise. But there were many whose Uncleannesses were not known, and therefore did *not cleanse themselves* as is said, *v.* 18. as they ought to have done.

18 For a multitude of the people, *even* many of Ephraim and Manasseh, Issachar, and Zebulun had not cleansed themselves, yet did they eat the passover otherwise than it was written *z*: but Hezekiah prayed for them, saying, † The good LORD pardon every one.

† Heb. *the LORD the good pardon.*

z They had so eager a Desire to partake of this Ordinance that rather than neglect it, they would venture upon it with some Ceremonial Uncleanness upon them.

19 *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary *a*.

a i. e. With that Ceremonial Purification which was required of them that came into Gods Sanctuary. So he calls it to distinguish from that Moral and Internal Purity which they are here acknowledged to have.

20 And the LORD hearkned to Hezekiah, and healed the people *b*.

b From their Uncleanness; which it self was a Spiritual Disease, and which probably produced a Disease, or Distemper, or Trouble in their Minds and Consciences; which also had formerly brought and might justly now bring even outward Diseases upon the Body, or, at least, Guilt, which is a Disease upon the Soul: From all which the Lord was pleased now to heal them, by pardoning this their Sin, and accepting them and their Services as if they had been clean. Which it is likely God was pleased to manifest by some outward Sign, possibly by fire from Heaven consuming the Sacrifices; which was the usual Token of Gods Approbation, as hath been formerly noted more than once.

† Heb. *found.*

† Heb. *instruments of strength.*

† Heb. *to the heart of all, &c.*

21 And the children of Israel *that were* † present at Jerusalem, kept the feast of unleavened *bread* seven days with great gladness: and the Levites, and the priests praised the LORD day by day, *singing* with † loud instruments unto the LORD.

22 And Hezekiah spake † comfortably unto all the Levites *c* that taught the good knowledge of the LORD *d*: and they did eat throughout the feast seven days, offering peace-offerings, and making confession *e* unto the LORD God of their fathers.

c Encouraged them to a chearful and diligent Attendance upon their Holy Ministrations by the Promise of his Favour and utmost Care for them, which he faithfully performed, *ch.* 31. 4, &c. *d* Who by their office were to instruct and build up the People in the Knowledge and Fear of God: which is mentioned as the Cause of his Respect and Kindness to them, which was *for their works sake*, as it is said, 1 *Thes.* 5. 13. *e* Either, 1. Confessing their Sins: which Work was to accompany many of their Sacrifices: of which see *Levit.* 5. 5. & 16. 21. Or rather, 2. Confessing Gods Goodness, or praising of God, which oft goes under this Name, as 1 *Chron.* 16. 8, 24. which also seems to be more proper work for this Season of Joy.

* See 1 Kin. 8. 65.

23 And the whole assembly took counsel to keep * other seven days: and they kept *other* seven days *with* gladness *f*.

f Not in the same manner as they had done the former, with offering new Paschal Lambs and eating only Unleavened Bread, (of which there is not the least intimation in the Text) but only in the solemn Worship of God, by Sacrifices, and Prayers, and Praises, and publick Instruction of that great Congregation *in the Good Knowledge of the Lord*; which was so dear to Hezekiah, *v.* 22. and at this time most seasonable and necessary for the People after so long and dismal a Night of Ignorance, Superstition and Idolatry, as both Israel and Judah had been involved in.

† Heb. *lifted up*, or, *offered.*

24 For Hezekiah king of Judah † did give to the congregation *g* a thousand bullocks, and seven thousand sheep *h*; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and a great number of priests sanctified themselves *i*.

g First to God, to whom the parts appointed were offered in way of Thanksgiving; and then to the People, who feasted upon the Relicks, as the Offerer used to do in Peace-offerings: and Hezekiah, who was the Offerer, gave away his Right in the Remains of the Sacrifices, to the People. *h* Which Generosity is the more considerable, because it was in the Beginning of his Reign, when he found the Royal Exchequer exhausted and empty; and when he had been at great Expence about the Cleansing and refitting of the Temple, and making Preparations for this great Feast. *i* Having now both more Time and further Need of sanctifying themselves to offer these Numerous Sacrifices.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoyced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel, *there was* not the like in Jerusalem.

27 Then the priests the Levites *k* arose, and * blessed the people *l*: and their voice was heard, and their prayer came *up* to † his holy dwelling place, *even* unto heaven.

* Numb. 6. 23.

† Heb. *the habitation of his holiness.*

k Those of the Levites who were Priests also; for to them only this Work belonged, 1 *Chron.* 23. 13. Or, *the Priests* and *the Levites*: For as the Levites did some other part of the Priests Work at this time, it is not strange if they did this also. Or the Priests might *bless* by solemn pronunciation of the Blessing, and the Levites by their Acclamations or with their Musical Instruments. *l* Either commended them for their great Zeal and Diligence in Gods Service. Or rather, solemnly prayed to God to bless them; and their Prayer was not in vain, as the following words shew.

CHAP. XXXI.

† Heb. *found.*

* 2 Kin. 18. 4.

† Heb. *statues.*

† Heb. *until to make an end.*

1 NOw when all this was finished, all Israel *that were* † present, went out to the cities of Judah, and * brake the † images in pieces, and cut down the groves, and threw down the high † places, and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, † until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession into their own cities.

a Either, 1. In those Cities belonging to Ephraim and Manasseh, which the Kings of Judah had formerly taken from the Kings of Israel. Or, 2. In the Tribes of Ephraim and Manasseh. For although these were a part of Hoshea's Kingdom yet Hezekiah presumed to do this partly by virtue of the Law of God, to which both Israel and Judah owed Subjection, which

which commanded the extirpation of these things out of the whole Land of Canaan: Partly by the special impulse and Direction of Gods Spirit, which sometimes did put persons upon Heroical and Extraordinary Actions not to be drawn into Imitation: And partly because he knew that Hoshea contented himself with the Worship of the Calves, and did not practise that great Idolatry which his Predecessors had used, and therefore would patiently suffer the breaking of these Images of Baal and the things belonging to them; which is all that was done at this time.

2 And Hezekiah appointed the courses of the priests and the Levites, after their courses, every man according to his service, the priests and Levites for burnt-offerings, and for peace-offerings to minister, and to give thanks, and to praise in the gates of the tents of the LORD *b*.

b i. e. Within the Gates of the House of the Lord: which is here called *tents*, partly because all Houses are oft so called, as *Judg.* 19. 9. & 20. 8. *Psal.* 69. 25. And partly because the Host of the Lord, to wit, the priests and Levites, frequently so called, encamped there, and kept their Stations and Orders there by course.

3 *He appointed* also the kings portion of his substance, for the burnt-offering *c*, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings of the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the
* *Numb.* 28. & 29. * law of the Lord.

c Which had hitherto been and were to be taken out of the Treasures of the Temple which were collected from the People, 1 *Chron.* 26. 20. *Nehem.* 10. 32, 33. but that he might ease them in their present Poverty, which his Predecessor had brought upon them, and engage them to a more chearful attendance upon Gods Service, he took the Burden upon himself.

4 Moreover, he commanded the people that dwelt in Jerusalem, to give the portion of the priests, and the Levites, that they might be encouraged in the law of the LORD *d*.

d i. e. Freed from worldly Cares and Distractions, and enabled to give up themselves entirely to the serious Study of Gods Law, in which many of them were ignorant, and to the Instruction, and Direction, and quickning of the People in their several Duties.

† Heb. *brake forth.* ‖ Or, *dates.*

5 And as soon as the commandment † came abroad *e*, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and ‖ honey *f*, and of all the increase of the field, and the tithe of all *things* brought they in abundantly.

e Either, 1. As soon as the Report of this Command of the King, *v.* 4. was got abroad into other parts. Or, 2. as soon as the King enlarged and extended that Command to all the Parts of his kingdom, which *v.* 4. was confined to them that dwelt in Jerusalem. *f* Or, *Dates*, as the Hebrew Writers generally, and many other Learned Hebricians understand this word, which is given to them, because of the Sweetness of their Taste in some sort resembling Honey. For the Law requires no Tithes but of the Fruits of Trees, or of the Earth, or of Beasts.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep *g*, and the
* Lev. 27. 30. Deut. 14. 28. † Heb. *heaps, heaps.* * tithe of holy things, *which were* consecrated unto the LORD their God *h*, and laid *them* † by heaps.

g They brought in not only the same Tithes which the Dwellers in Jerusalem did, to wit, of *corn, and wine, and oil*, &c. which they had in their own Store-houses in that City; but also Oxen and Sheep, which were more proper to the Country: For *under the Cities of Judah*, are comprehended the Suburbs and Territories adjacent and belonging to them, as is evident from the Nature of the thing and the Law of God. *h* This may be taken either, 1. By way of Explication, *even the Tithe of Holy things*, &c. Or rather, 2. By way of Addition, *the Tithe of* all *Holy things which were consecrated unto the Lord*, whether by Vow, or voluntary Promise, or otherwise; as the Tithes of Gains by Merchandise, or Spoils of War, &c. of which see *Gen.* 14. 20. & 28. 22. *Numb.* 31. 28. 30.

7 In the third month *i* they began to lay the foundation of the heaps, and finished *them* in the seventh month *k*,

i To wit, of the Sacred Year, *Exod.* 12. 2. in which their Harvest began. *k* In which their Harvest ended and the Feast of Tabernacles was kept, *Exod.* 23. 16. *Levit.* 23. 34.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD *l*, and his people Israel *m*.

l Both for giving such plentiful Provisions to his Land in this Year, and for giving his People such Liberal and Pious Hearts towards this good Work. *m* They praised them for their forwardness and faithfulness in it.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps *n*.

n How it came to pass that no more of their Provision was spent, and that there yet remained such great Heaps of it.

10 And Azariah the chief priest of the house of Zadok *o*, answered him, and said, * Since *the people* began to bring the offerings *p* into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people *q*, and that which *is* left is this great store. * Mal. 3. 10.

o Either, 1. the High-priest, called also *Zadok*, 1 *Chron.* 6. 12. because he was of his Line and Family. Or, 2. The Chief Priest, or the head of that Family of Zadok or of Eleazar; as there was another Chief Priest of the Family of Abiathar or of Ithamar. See 2 *Sam.* 8. 17. 1 *Chron.* 24. 3. but both subject to the High Priest. *p* Which they did from the beginning of the Harvest according to the manner. *q* In an Extraordinary Degree.

11 Then Hezekiah commanded to prepare ‖ chambers in the house of the LORD *r*; and they prepared *them*, ‖ Or, *store-houses.*

r Largely so called, to wit, in the Courts, or in the Chambers adjoyning to the House.

12 And brought in the offerings and the tithes, and the dedicate *things* faithfully: over with Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers † under the hand of Cononiah and Shimei his brother *s*, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God *t*. † Heb. *at the hand.*

s i. e. To dispose of those Provisions by their Direction, and to be accountable to them therein. *t* Either the Supreme Ruler, to wit, the High-priest, or the Chief Ruler under him and in his stead, being appointed by him to inspect this Work. See above, *v.* 10. & 1 *Chron.* 9. 11. *Jer.* 20. 1.

14 And Kore the son of Imnah, the Levite, the porter toward the east *u*, *was* over the free-will-offerings of God, to distribute *x* the oblations of the LORD, and the most holy things *y*.

u At the East-gate of the Lords House; of which see on *ch.* 23. *x* To the Priests and Levites, to whom they were appropriated by God. *y* To wit, the remainders of the Free-will-offering, *Levit.* 2. 3, 10. The Sin-offering and Trespass offering, *Lev.* 6. 18, 22. & 7. 1. and the Shew-bread, *Levit.* 24. 9.

15 And † next him *were* Eden, and Minjamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in * the cities of the priests *z* in *their* ‖ set office, to give to their brethren by courses, as well to the great as to the small. † Heb. *at his hand.* * Josh. 21. ‖ Or, *trust.*

z Who were intrusted with the Receiving and Distributing of the several Portions belonging to the Priests who abode in their several Cities, whilest their Brethren came up to Jerusalem.

16 Beside their genealogy of males, from three years old and upward *a*, *even* unto every one that entreth into the house of the LORD *b*, his daily portion for their service in their charges, according to their courses:

a To whom a Portion of these things was allotted, as is here implied. *b* That were capable of entring thither and doing Service there, which they were at twenty years old, as is expressed here, *v.* 17. & 1 *Chron.* 23. 24. Through the whole Company of the Priests and Levites.

17 Both to the genealogy of the priests by the house of their fathers, and the Levites, ‖ from twenty years old and upward, in their charges by their courses: ‖ *By the house of their fathers.*

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation *c*: for in their ‖ set office they sanctified themselves in holiness. ‖ Or, *trust.*

c This is alledged as a Reason why their Wives and Children were provided for out of the Holy things, because they sequestred themselves from worldly Affairs, by which they might otherwise have provided for their Families, and intirely devoted themselves to Holy Administrations.

19 Also the sons of Aaron the priests *which were* in * the fields *d* of the suburbs of their cities, in every several city, the men that were expressed by name, to give portion to all the males among the priests, and to all that were reckoned by genealogies, among the Levites. * Lev. 25. 34. Num. 35. 2.

d Who are oppoſed to thoſe that lived in, or reſorted to the great City, Jeruſalem.

20 And thus did Hezekiah throughout all Judah, and wrought *that which was* good, and right, and truth before the LORD his God.

21 And in every work that he began in the ſervice of the houſe of God, and in the law, and in the commandments to ſeek his God, he did *it* with all his heart, and proſpered.

CHAP. XXXII.

* 2 Kin.18.13, &c. Iſa.36.1,&c. † Heb. *this truth.* So Gr. Ch.31.20. † Heb. *to break them up.*

1 AFter * theſe things, and † the eſtabliſhment *thereof a*, Sennacherib king of Aſſyria came, and entred into Judah, and encamped againſt the fenced cities, and thought † to win them for himſelf *b*.

a An Emphatical Preface, ſignifying, that notwithſtanding all his pious Care and Zeal for God, yet God ſaw fit to exerciſe him with a ſore Trial and Calamity; which yet he turned to his great Honour and Advantage. *b* He deſigned and bragged that he would win them all, and did actually win many of them, 2 *King*. 18. 13.

† Heb. *his face was to war.*

2 And when Hezekiah ſaw that Sennacherib was come, and that † he was purpoſed to fight againſt Jeruſalem;

3 He took counſel with his princes, and his mighty men, to ſtop the waters of the fountains *c*, which *were* without the city: and they did help him.

c With Earth, or other things caſt into them; and withal, to derive the Waters, by ſecret Paths and Pipes, under ground, to Jeruſalem.

† Heb. *overflowed.*

4 So there was gathered much people together, who ſtopt all the fountains, and the brook that † ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come and find much water *d*?

d Which was a ſcarce Commodity in this Country, and the want of it might much annoy the Syrian Army.

* Iſa.22.9.

5 Alſo * he ſtrengthned himſelf, and built up all the wall *that was* broken *e*, and raiſed *it* up to the towers *f*, and another wall without, and repaired * Millo *g in* the city of David, and made ‖ darts and ſhields in abundance.

* 2 Sam.5.9. ‖ Or, *ſwords*, or *weapons.*

e By Joaſh, *ch.* 25. 23. and not ſince repaired, 2 *Chron.* 25. 23. *f* Either. 1. As high as the Towers, or the tops of the Wall: Or, 2. As far as the two Towers, or Gates, which were made in the form of Towers, and had the uſe of Towers; to wit, that of Ephraim, and the Corner-gate; both mentioned above, *ch.* 25. 23. Or, *brought up* Engines, or Inſtruments of Defence *upon the Towers*. *g* Of which ſee 1 *King*. 9. 24. & 11. 27.

†Heb. *ſpake to their heart.*

6 And he ſet captains of war over the people, and gathered them together to him in the ſtreet of the gate of the city, and † ſpake comfortably unto them, ſaying,

* 2 Kin.6.16.

7 Be ſtrong and courageous, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for * *there be* more with us, than with him.

* Jer.17.5. † Heb. *leaned.*

8 With him *is* an * arm of fleſh, but with us *is* the LORD our God, to help us, and to fight our battels. And the people † reſted themſelves upon the words of Hezekiah king of Judah.

† Heb. *dominion.*

9 After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem *h* (but he *himſelf laid ſiege* againſt Lachiſh, and all his † power with him) unto Hezekiah king of Judah, and unto all Judah that *were* in Jeruſalem, ſaying,

h Of this, and the following Verſes, ſee the Notes on 2 *Kin.* 18. 17, &c. and 19. 10, &c.

‖ Or, *in the ſtrong hold.*

10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide ‖ in the ſiege in Jeruſalem?

11 Doth not Hezekiah perſwade you to give over your ſelves to die by famine and by thirſt, ſaying, the LORD our God ſhall deliver us out of the hand of the king of Aſſyria?

12 Hath not the ſame Hezekiah taken away his high places, and his altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of thoſe nations, that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſwade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you *i* out of mine hand?

i Seeing I have deſtroyed ſo many Nations, and ſome of them ſtronger than you, in ſpight of all their Gods, it is not probable that your God ſhould defend you, which none of the reſt could do for their People.

16 And his ſervants ſpake yet *more* againſt the LORD God, and againſt his ſervant Hezekiah.

* 2 Kin.19.9.

17 * He wrote alſo letters to rail on the LORD God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

* 2 Kin 18.28.

18 * Then they cried with a loud voice in the Jews ſpeech, unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth, *which were* the work of the hands of man.

* 2 Kin.19.15.

20 * And for this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, prayed and cried to heaven.

* 2 Kin.19.35, &c.

21 * And the LORD ſent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his god, they that came forth of his own bowels † ſlew him there with the ſword.

† Heb. *made him fall.*

22 Thus the LORD ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

† Heb *precious things.*

23 And many brought gifts unto the LORD to Jeruſalem, and † preſents to Hezekiah king of Judah: ſo that he was magnified in the ſight of all nations *k* from thenceforth.

k Or, *of all thoſe Nations*, which were not very remote from Canaan, and heard theſe matters.

* 2 Kin.20.1. Iſa.38.1. ‖ Or, *wrought a miracle for him.*

24 * In thoſe days Hezekiah was ſick to the death *l*, and prayed unto the LORD: and he ſpake unto him, and he ‖ gave him a ſign.

l Of which ſee a more particular Account, 2 *King*. 20. 1, &c.

25 But Hezekiah rendred not again, according to the benefit *done* unto him: for his heart was lifted up *m*; therefore there was wrath upon him, and upon Judah and Jeruſalem *n*.

m For that prodigious Victory over the Aſſyrians, above, *v.* 21. and for his miraculous Reſtoration from Sickneſs, and the Confirmation of that Work by a ſtrange and ſupernatural Motion of the Son, and by the Honour ſince done him, by an Embaſſy from the great and potent King of Babylon. All which probably raiſed in him too great an Opinion of himſelf; as if theſe things were done, if not by his Power, yet, at leaſt, for his Piety and Vertues. And inſtead of walking humbly with God, and giving the Glory of all entirely to him, he took the Honour to himſelf, and vain-glorioufly ſhewed his Riches, and precious Treaſures to the Babyloniſh Ambaſſadors, 2 *Kin.* 20. 12, &c. *n* Who might juſtly be puniſhed for Hezekiah's Sin, becauſe they followed him in it, as they confeſs in the next Verſe.

† Heb. *the lifting up.*

26 Notwithſtanding, Hezekiah humbled himſelf for † the pride of his heart (*both* he and the inhabitants

habitants of Jeruſalem) ſo that the wrath of the LORD came not upon them in the days of Hezekiah.

27 And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of † pleaſant jewels;

† Heb. *inſtruments of deſire.*

28 Store-houſes alſo for the increaſe of corn, and wine, and oyl; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover, he provided him cities *o*, and poſſeſſions of flocks, and herds in abundance: for God had given him ſubſtance very much.

o Heb. *he made*, &c. Either he purchaſed them to himſelf by his Gold or Silver; or, he repaired, and fortified, and beautified them for the Honour and Safety of his Kingdom. But the former Senſe ſeems to agree better with the following Words.

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon *p*, and brought it ſtraight down *q* to the weſt ſide of the city of David. And Hezekiah proſpered in all his works.

p A Rivulet near Jeruſalem, conſiſting of two ſtreams; the upper, which was brought into one Pool, called *the upper Pool*, Iſa. 7. 3. and the lower, which was brought into another, called *the lower Pool*, Iſa. 22. 9. The former he diverted, and brought by ſecret Pipes into Jeruſalem; which was a Work of great Art, and Labour, and Policy, and therefore is here commended. *q* Whereas before it fetched a compaſs, and thereby might have been beneficial to the Aſſyrian Hoſt.

† Heb. *Interpreters.*
* 2 Kin. 20. 12. Iſa. 39. 1.

31 Howbeit, in *the buſineſs of* the † ambaſſadors of the princes of Babylon, who * ſent unto him to enquire of the wonder that *was* done in the land, God left him *r* to try him, that he might know *s* all *that was* in his heart.

r To wit, himſelf, and his own Impotency and Corruption, God withdrew from him thoſe Supplies and Aſſiſtances of his Spirit, which would certainly and effectually have kept him from that ſin, and ſuffered Satan to tempt him, and him to fall into the Sin of Pride and Oſtentation. *s* Either, 1. That God might know it: So it is ſpoken of God, after the manner of Men; whereof we have had many inſtances. Or, 2. That Hezekiah might know that he had infirmities and Sins, as well as Vertues; and therefore, that the great Mercies which he had received, were not the Effects of his own Merits, as he might be prone to believe; but of God's free Grace.

† Heb. *kindneſſes.*
* Iſa. 36. & 37. & 38. & 39.
* 2 Kin. 18. 19, 20.
‖ Or, *higheſt.*

32 Now the reſt of the acts of Hezekiah, and his † goodneſs, behold, they are written in * the viſion of Iſaiah the prophet, the ſon of Amoz, *and* in * the book of the kings of Judah and Iſrael.

33 And Hezekiah ſlept with his fathers, and they buried him in the ‖ chiefeſt of the ſepulchres of the ſons of David: and all Judah and the Inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXXIII.

* 2 Kin. 21. 1, &c.

1 MAnaſſeh * *was* twelve years old when he began to reign *a*, and he reigned fifty and five years in Jeruſalem:

a This, and the following Verſes, to *v.* 11. are taken out of 2 *King.* 21. 1, &c.

* Deut. 18. 9.

2 But did *that which was* evil in the ſight of the LORD, like unto the * abominations of the heathen, whom the LORD had caſt out before the children of Iſrael.

† Heb. *he returned and built.*
* 2 Kin. 18. 4. Ch. 30. 14. & 31. 1.
* Deut. 16. 21.
* Deut. 17. 3.
* Deut. 12. 11. 1 Kin. 8. 29. & 9. 3. Ch. 6. 6. & 7. 16.
* Lev. 18. 21. Deut. 18. 10. 2 Kin. 23. 10.
* 2 Kin. 21. 6.

3 For † he built again the high places which Hezekiah his father had * broken down, and he reared up Altars for Baalim, and * made groves, and worſhipped * all the hoſt of heaven, and ſerved them.

4 Alſo he built altars in the houſe of the LORD, whereof the LORD had ſaid, * In Jeruſalem ſhall my name be for ever.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

6 And he * cauſed his children to paſs through the fire in the valley of the ſon of Hinnom; alſo he obſerved times, and uſed inchantments, and uſed witch-craft, and * dealt with a familiar ſpirit, and with wizards: he wrought much evil in the ſight of the LORD, to provoke him to anger.

7 And he ſet a carved image (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſon, In * this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever:

* Pſal. 132. 14.

8 * Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes, and the ordinances by the hand of Moſes.

* 2 Sam. 7. 10.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen, whom the LORD had deſtroyed before the children of Iſrael.

10 And the LORD ſpake to Manaſſeh, and to his people: but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the hoſt † of the king of Aſſyria, which took Manaſſeh among the thorns *b*, and bound him with ‖ fetters, and carried him to Babylon *c*.

† Heb. *which were the king's.*
‖ Or, *chains.*

b In ſome Thicket, where he thought to hide himſelf from the Aſſyrians, till he could make an Eſcape, as the Iſraelites formerly uſed to do, 1 *Sam.* 13. 6. Or, *with hooks*; a metaphorical Expreſſion: Or, *in* his *Forts*, *i. e.* in one of them. *c* Either therefore Eſarhaddon, Sennacherib's Succeſſor had recovered Babylon from Merodach-Baladan; or rather, the King of Babylon is here called *the King of Aſſyria*, becauſe by this time he had added Aſſyria to his Empire; who having been informed by his Ambaſſadors of the great Riches which were in Hezekiah's Treaſures at Jeruſalem, which he was deſirous to enjoy: And withal, being aſſured of Manaſſeh's Degeneracy from the Piety and Vertue of his Father, and from that God, whoſe Power alone made Hezekiah formidable, he thought this a fit Seaſon to invade Manaſſeh's Kingdom; which he did with Succeſs.

12 And when he was in affliction, he beſought the LORD his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him; and he was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom. Then Manaſſeh knew that the LORD he *was* God *c*.

c i. e. He was convinced by his own Experience of God's Power, Juſtice and Goodneſs, that Jehovah alone was the true God; and not thoſe Idols which he had worſhipped, by which he had received great Hurt, and no Good.

14 Now after this, he built a wall *d* without the city of David, on the weſt ſide of Gihon *e*, in the valley, even to the entring in at the fiſh-gate, and compaſſed about ‖ Ophel *f*, and raiſed it up a very great heighth, and put captains of war in all the fenced cities of Judah.

‖ Or, *the tower.*

d He repaired and ſtrengthned that Wall which Hezekiah had built, *ch.* 32. 5. and which, poſſibly, the King of Aſſyria, when he laſt took Jeruſalem, had cauſed to be thrown down, either wholly, or in part. *e* On the Weſt-ſide of the City of David, to which Hezekiah had brought this Water-courſe down, *ch.* 32. 30. into the great Pool which he had made to receive it; and poſſibly, this Wall was built to ſecure the free Uſe of it to the Citizens, when they ſhould be diſtreſſed or beſieged by an Enemy. *f* With a Wall. Of *Ophel* ſee before, *ch.* 27. 3.

15 And he took away the ſtrange gods, and the idol out of the houſe of the LORD; and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt them out of the city.

16 And he repaired the altar of the LORD, and ſacrificed thereon peace-offerings, and * thank-offerings, and commanded Judah to ſerve the LORD God of Iſrael *g*.

* Lev. 7. 12.

g That thereby he might, as far as he could, repair the Injuries which he had done to God by his impious Commands, *v.* 9.

17 Nevertheleſs, the people did ſacrifice ſtill in the high places, *yet* unto the LORD their God only.

18 Now the reſt of the acts of Manaſſeh, and his prayer unto his God, and the words of the * ſeers

* 1 Sam. 9. 9. * ſeers that ſpake to him in the name of the LORD God of Iſrael, behold, they *are written* in the books of the kings of Iſrael *h*.

h i.e. Of Judah; oft called *Iſrael*, as hath been noted before. He ſpeaks not of that part of the Canon, called *the Book of Kings*, for theſe things are not mentioned there; but of their publick Records, where all things were particularly mentioned, and whence the moſt important things were taken by the Prophets, and put into thoſe Canonical Books.

19 His prayer alſo, and *how* God was intreated of him, and all his ſin, and his treſpaſs, and the places wherein he built high places, and ſet up groves and graven images before he was humbled: behold, they *are* written among the ſayings of || the ſeers *i*.

|| Or, *Hoſai.*

i Or rather, *of Hoſai*, a Writer ſo called. For when the ſacred Pen-men make a Reference, they conſtantly refer us to ſome particular Book, or certain Author; as to *the Chronicles of the Kings of Iſrael*, or *Judah*; to *the Prophecy of Ahijah*, or *Oded*, &c.

20 So Manaſſeh ſlept with his fathers, and they buried him in his own houſe *k*, and Amon his ſon reigned in his ſtead.

k i.e. In his Garden: Of which ſee on 2 *King.* 21. 18.

* 2 Kin. 21. 19, &c. 21 * Amon *was* twenty and two years old when he began to reign, and reigned two years in Jeruſalem.

22 But he did *that which was* evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images which Manaſſeh his father had made, and ſerved them;

23 And humbled not himſelf before the LORD, as Manaſſeh his father had humbled himſelf; but Amon † treſpaſſed more and more.

† Heb. *multiplied treſpaſs.*

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 But the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead.

CHAP. XXXIV.

* 2 Kin. 22. 1, &c. 1 JOſiah * *was* eight years old when he began to reign *a*, and he reigned in Jeruſalem one and thirty years.

a Of this Chapter ſee the Notes on 2 *King.* 22. & 23.

2 And he did *that which was* right in the ſight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand nor to the left.

3 For in the eighth year of his reign, while he was yet young *b*, he began to ſeek after the God of David his father: and in the twelfth year he began * to purge Judah and Jeruſalem from the high places, and the groves, and the carved Images, and the molten images.

* 1 Kin. 13. 2.

b In the ſixteenth Year of his Age, when he was entring into the Age and State of Temptations and youthful Luſts, and had the Adminiſtration of his Kingdom wholly in his own Hand and Power, and none to rebuke or reſtrain him; yet even then he begins to be religious in good earneſt.

* Lev. 26. 30. 2 Kin. 23. 4. 4 * And they brake down the altars of Baalim in his preſence; and the || images that were on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrowed *it* upon the † graves of them that had ſacrificed unto them.

|| Or, *ſun-images.*

† Heb *face of graves.*

* 2 Kin. 23. 20. 5 And * he burnt the bones of the prieſts upon their altars, and cleanſed Judah and Jeruſalem.

6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali *c*, with their || mattocks, round about.

|| Or, *mauls.*

c Which was in the utmoſt and Northern Borders of the Kingdom of Iſrael. For it muſt be remembred, that the ten Tribes were now gone into Captivity, and thoſe who were come in their ſtead were weak and few, and not able to withſtand the Power of Joſiah.

7 And when he had broken down the altars and the groves, and had beaten the graven images † into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

† Heb *to make powder.*

* 2 Kin. 22. 3. 8 Now in the * eighteenth year of his reign, when he had purged the land, and the houſe *d*, he ſent Shaphan the ſon of Azaliah, and Maaſeiah the governor of the city, and Joah the ſon of Joahaz the recorder, to repair the houſe of the LORD his God.

d The Houſe of God; called *the Houſe*, by way of Eminency.

9 And when they came to Hilkiah the high-prieſt, they delivered the money *that was* brought into the houſe of God, which the Levites that kept the doors, had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah and Benjamin, and they *e* returned to Jeruſalem.

e i.e. The Levites, who had gone abroad through all Joſiah's Kingdom to gather Money for this good Uſe, and now came with it to Jeruſalem, to lodge it in the Treaſuries of the Lord's Houſe.

10 And they put *it* in the hand of the work men, that had the over-ſight of the houſe of the LORD, and they gave it to the work-men that wrought in the houſe of the LORD, to repair and mend the houſe:

11 Even to the artificers and builders gave they *it*, to buy hewen ſtone, and timber for couplings, and || to floor the houſes *f* which the kings of Judah had deſtroyed.

|| Or, *to after.*

f i.e. The Chambers joyning to the Temple, or within the Courts.

12 And the men did the work faithfully: and the over-ſeers of them *were* Jahath, and Obadiah, the Levites, of the ſons of Merari; and Zechariah, and Meſhullam, of the ſons of the Kohathites, to ſet *it* forward; and *other* of the Levites, all that could skill of inſtruments of muſick *g*.

g Or, *all* theſe here named, were *skilful in inſtruments of Muſick.* Which may be here mentioned, either to their Commendation, that they were fit for, and careful and diligent in this Employment wherewith they were now intruſted, no leſs than in their own proper Work: Or, to intimate, that as they were skilful, ſo they were exerciſed in both their Employments, and did ſucceſſively over-ſee the Work, and praiſed God with their Voices and Inſtruments, for his gracious and powerful Help in carrying on the Work.

13 Alſo *they were* over the bearers of burthens, and *were* over-ſeers of all that wrought the work in any manner of ſervice: And of the Levites *there were* ſcribes, and officers, and porters.

14 and when they brought out the money *that was* brought into the houſe of the LORD, Hilkiah the prieſt * found a book of the law of the LORD, *given* † by Moſes.

* 2 Kin. 22. 8, &c.

† Heb *by the hand of.*

15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD. And Hilkiah delivered the book to Shaphan:

16 And Shaphan carried the book to the king, and brought the king word back again, ſaying, All that was committed † to thy ſervants, they do *it*.

† Heb. *to the hand of.*

17 And they have † gathered together the money *that was* found in the houſe of the LORD, and have delivered it into the hand of the over-ſeers, and to the hand of the work-men.

† Heb. *poured out*, or, *melted.*

18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read † it before the king.

† Heb. *in it.*

19 And it came to paſs, when the king had heard the words of the law, that he rent his cloths.

20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and || Abdon the ſon of Micah, and Shaphan the ſcribe, and Aſaiah a ſervant of the king's, ſaying,

|| Or, *Achbor*, 2 Kin. 22. 12.

21 Go, enquire of the LORD for me, and for them that are left in Iſrael, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, becauſe our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king had *appointed*,

pointed, went to Huldah the Prophetess, the wife of Shallum the son of Tikvath, the son of ‖ Hasrah, keeper of the † wardrobe; (now she dwelt in Jerusalem ‖ in the college) and they spake to her to that *effect*.

‖ Or, *Harhas*, 2 Kin. 22. 14. † Heb. *garments*. ‖ Or, *in the school*, or *in the second part*.

23 And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses *that are* written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard,

27 Because thine heart was tender, and thou didst humble thy self before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thy self before me, and didst rend thy cloths, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

* 2 Kin. 23. 1.

29 * Then the king sent, and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people † great and small: and he read in their ears all the words of the book of the covenant, *that was* found in the house of the LORD.

† Heb. *from great to small*.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant *which are* written in this book.

† Heb. *found*.

32 And he caused all *that were* † present in Jerusalem and Benjamin * to stand to *it* *b*. And the inhabitants of Jerusalem did according to the covenant of God *i*, the God of their fathers.

* Deut. 25. 8.

b To own, or maintain it, or persist in it, as this Phrase is used, *Deut.* 25. 8. He caused them to engage themselves by an Oath, or Covenant, that they would observe and obey the Laws of God, as his godly Predecessors had formerly done, and which, indeed, they were before obliged to do. *i* They complied with God's and the King's Command, as to the outward Acts of God's Worship, though not with an upright Heart; as appears by the History.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all *that were* present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not † from following the LORD, the God of their fathers.

† Heb. *from after*.

CHAP. XXXV.

* 2 Kin. 23. 21, 22.

MOreover, * Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the * fourteenth *day* of the first month.

* Exod. 12. 6.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD.

3 And said unto the Levites that taught all Israel, which were holy *a* unto the LORD, Put the holy ark in the house *b* which Solomon the son of David king of Israel did build; * *it shall* not *be* a burthen upon your shoulders *c*: serve now the LORD your God, and his people Israel.

* 1 Chr. 23. 26.

a Or, and *which were holy*. *b* In the Temple: Or, in the Holy of Holies. Whence it may seem, it had been removed, either, 1. By some of the wicked and idolatrous Kings of Judah; possibly, by Josiah's Father Amon; which peradventure, may be implied by that expression, *ch.* 33. 23. *Amon trespassed more and more*, *i. e.* more than he or his Father Manasseh had done; which seems to point at some very enormous Crime committed by him. Or, 2. By Josiah's Order, that the Temple might be throughly repaired both in the Holy Place, and in the Most Holy Place, which some of the Idolatrous Kings of Judah, it may be, had defaced, or defiled; and therefore it was to be searched in order to its Reparation; and to that end it might seem fit to remove the Ark. And upon this Occasion, Hilkiah might find the original Book of the Law, which was written by the Hand of Moses, and by God's Command, was laid beside the Ark; and upon the Removal of the Ark, was easily discovered. *c* Or, that it might *not* be *a burthen*, &c. So these Words are to be joyned with the former, as the Reason why Solomon built this House, that the Ark might have a constant and fixed Habitation, and not need to be carried from place to place upon their Shoulders, as it had been done whilest it was in the Tabernacle. And withal, this is mentioned as an Argument to quicken them to the more diligent Service of God in their present Work, because they were freed from that troublesom part of their Office which lay upon their Fore-fathers.

4 And prepare *your selves* by the * houses of your fathers, after your courses, according to the * writing of David king of Israel, and according to the * writing of Solomon his son.

* 1 Chr. 9. 10. * 1 Chr. 23. & 24. & 25. & 26. * Ch. 8. 14.

5 And stand *d* in the holy *place e* according to the divisions of † the families of the fathers ‖ of your brethren † the people, and after the division of the families of the Levites *f*.

† Heb. *the house of the fathers*. ‖ Or, *for your brethren*. † Heb. *the sons of the people*.

d Or, *minister*, as that Word is frequently used. *e i. e.* In the Court of the Priests, which is so called elsewhere, as hath been noted before. *f i. e.* According to the several Families both of the People, whom he calls *their Brethren*, lest they should despise them, or grudge to serve them; and of the Levites: For the Passover was to be eaten by the several Families, according to their Numbers, *Exod.* 12. 3. And therefore he commands these Persons, that when the Paschal Lambs were brought to them to be killed, as they were, *v.* 7, 8, 9. they might so order the matter, that they might be distributed to the several Families; whether of the Levitical, or other Tribes.

6 So kill the passover, and * sanctifie your selves, and prepare your brethren *g*, that they may do according to the word of the LORD, by the hand of Moses.

* Ch. 29. 5, 15. & 30. 3, 15. Ezr. 6. 20.

g By purifying them, and quickning them, to fit themselves for so great and solemn a Work.

7 And Josiah † gave to the people, of the flock, lambs and kids *h*, all for the passover-offerings, for all *that were* present, to the number of thirty thousand, and three thousand bullocks *i*: these *were* of the king's substance.

† Heb. *offered*.

h For either of these might be used for the Paschal-offering, *Exod.* 12. 5. *i* Which were to be offered after the Lambs, upon the several Days of the Feast of Unlevened Bread.

8 And his princes *k* † gave willingly unto the people, to the priests, and to the Levites *l*: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God *m*, gave unto the priests for the passover-offerings, two thousand and six hundred *small cattel*, and five hundred oxen.

† Heb. *offered*.

k Not the Political, but Ecclesiastical Princes, or the chief of the Priests and Levites, whose Names here follow. *l* For the use of any of the Families of any of them, as need should be; for they supposed the thirty thousand which the King had given, were not sufficient for all the Families; or the King gave his Cattel to the People only, or principally; for they only are mentioned for that Gift, *v.* 7. And therefore these Persons here named give their Cattel, not only *to the People*, but also *to the Priests*, *and to the Levites*, as it is here expressed. And the Levites being not yet sufficiently provided for, some of their Brethren, named *v.* 9. gave five thousand more peculiarly *unto the Levites*, as is there said. *m* For so they were; Hilkiah being the High Priest, and the other the two Chief Priests, of the two Lines of Eleazar and Ithamar; who many times were to officiate in the High Priests stead, and were in Power and Dignity next to him; and were in some sort, Joynt-commissioners with him in ruling the Affairs of the Temple.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jehiel, and Jozabad, chief of the Levites, † gave unto the Levites for passover-offerings, five thousand *small cattel*, and five hundred oxen.

† Heb. *offered*.

10 So the ſervice was prepared, and the prieſts ſtood in their place, and the Levites in their courſes, according to the king's commandment.

11 And they killed the paſſover, and the prieſts ſprinkled *the blood* from their hand, and the Levites * flayed *them* *n*.

* See Ch. 29. 34.

n Which they did, though properly it belonged to the Prieſts, becauſe the Prieſts, who were ſanctified, were not ſufficient for that Work, there being ſo many thouſands of the Cattel; and they were fully employed in the killing of the Sacrifices, and the ſprinkling of the Blood; which was more properly the Prieſts Work than the other.

12 And they removed the burnt-offerings *o*, that they might give according to the diviſions of the families of the people, to offer unto the LORD *p*, as *it is* written * in the book of Moſes: and ſo *did they* with the oxen *q*.

* Lev. 3. 3.

o i. e. Thoſe Cattel which were to be offered for Burnt-offerings, to wit, ſome of the leſſer Cattel; for theſe alſo might be offered as Burnt-offerings, *Lev.* 1. 10. And hence it may ſeem, that all theſe ſmall Cattel were not given to the People, to be eaten by them for their Paſchal Lambs, but that ſome of them were to be offered as Burnt-offerings for the People. And theſe they put apart by themſelves; partly, leſt they ſhould be confounded with them, which were for another Uſe; and partly, that they might not be hindred from that which was their preſent, and more immediate Work; as it follows, *that they might give*, to wit, the Paſchal-Lambs, or Kids. *p* Theſe Words may belong, either, 1. To the more remote Words, *The burnt-offerings*; the other Words being to be put within a Parentheſis, or there being a Trajection in the Words, which is frequent in Scripture, and which is here obſerved by ſome learned Interpreters: Or, 2. To the laſt Words, and to the Paſchal Lambs; which were firſt *to be offered to the Lord*, by killing them, and ſprinkling the Blood, as was noted before, and then to be *given* to the People; though the *giving* be here mentioned before the *offering*; ſuch Tranſpoſitions being uſual in Scripture, and other Authors. *q* To wit, as they did with the leſſer Cattel; of which ſee the firſt Note on this Verſe. They removed thoſe Oxen, which were to be offered as Burnt offerings, from thoſe which were to be offered as Peace-offerings.

13 And they * roaſted the paſſover with fire, according to the ordinance: but the *other* holy *offerings* *r* ſod they in pots, and in caldrons, and in pans, and † divided *them* ſpeedily among all the people.

* Exod. 12. 8, 9.

† Heb. *made them run.*

r Thoſe from which the Burnt offerings were removed *v.* 12. to wit, the Peace offerings; part of which fell to the ſhare of the Offerer, who was Joſiah, and by his Gift, to the People.

14 And afterward they made ready *s* for themſelves, and for the prieſts: becauſe the prieſts the ſons of Aaron *were buſied* in offering of burnt-offerings, and the fat until night; therefore the Levites prepared for themſelves, and for the prieſts the ſons of Aaron.

s To wit, the Paſchal-lambs, and their part of the Peace-offerings.

15 And the ſingers the ſons of Aſaph, *were* in their † place, according to the * commandment of David, and Aſaph, and Heman, and Jeduthun the king's ſeer: and the porters * *waited* at every gate; they might not depart from their ſervice; for their brethren the Levites prepared for them.

† Heb. *ſtation.*
* 1 Chr. 25. 1, &c.
* 1 Chr. 9. 17, 18. & 26. 14, &c.

16 So all the Service of the LORD was prepared the ſame day, to keep the paſſover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Joſiah.

17 And the children of Iſrael *that were* † preſent, kept the paſſover at that time, and the feaſt of unleavened bread ſeven days.

† Heb. *found.*

18 And * there was no paſſover like to that kept in Iſrael, from the days of Samuel the prophet: neither did all the kings of Iſrael keep ſuch a paſſover as Joſiah kept, and the prieſts, and the Levites, and all Judah and Iſrael *that were* preſent, and the inhabitants of Jeruſalem.

* 2 Kin. 23. 22.

19 In the eighteenth year of the reign of Joſiah was this paſſover kept.

20 * After all this, when Joſiah had prepared the † temple *t*, Necho king of Egypt came up to fight againſt Carchemiſh *u* by Euphrates, and Joſiah went out againſt him.

* 2 Kin. 23. 29. Jer. 46. 2.
† Heb. *houſe.*

t When he and his People hoped that God was reconciled, and the Foundation of a ſolid and laſting Happineſs was laid, their Hopes were quickly blaſted. So much are Men oft miſtaken in their Judgments about the Deſigns of God's Counſel and Providence. *u* Which the Aſſyrian had lately taken from the King of Egypt; of which he boaſts, *Iſa.* 10. 9.

21 But he ſent ambaſſadors to him, ſaying, What have I to do with thee, thou king of Judah? *I come* not againſt thee this day, but againſt the † houſe wherewith I have war *x*: for God *y* commanded me to make haſte: forbear thee from *meddling* with God, who *is* with me, that he deſtroy thee not.

† Heb. *the houſe of my war.*

x Heb. *againſt the houſe*, or *family of my war*; *i.e.* Againſt the Houſe of the King of Aſſyria, between whom and me there is War. *y* Either his falſe God, by their lying Prieſts; or the true God; either, 1. By ſome Prophet; for God's Prophets uſed ſometimes to deliver or ſend Commands from God to Heathen Kings: Though it is not probable, either that Pharaoh would regard the Command of the true God, or that a prophet of the Lord would not acquaint Joſiah with this Meſſage, or that Joſiah would oppoſe Pharaoh in a War undertaken by God's Command: Or rather, 2. By a Dream, as God ſpoke to another Heathen King, Abimelech, *Gen.* 20. 3. Though it is not impoſſible, that he pretended this for his own Advantage, that Joſiah might not aſſiſt his Enemies.

22 Nevertheleſs, Joſiah would not turn his face from him *z*, but * diſguiſed himſelf *a*, that he might fight with him, and hearkened not unto the words of Necho, from the mouth of God *b*, and came to fight in the valley of Megiddo.

* So 1 Kin. 22. 30.

z Being, peradventure, encouraged to do ſo by a Miſ-interpretation of that Promiſe made to him, *ch.* 34. 28. *Thou ſhalt be gathered to thy grave in peace.* Thus God over-rules the Errors and Miſcarriages of Men, to the Accompliſhment of his own Counſels. *a* Changed his Habit, that he might not give his Enemies the Advantage of aiming at his Perſon, which he wiſely thought they would do, that being a likely Courſe to end their Trouble, as indeed it proved. *b* Either, 1. Which Pharaoh ſent to him in the Name of God, or as coming from God's Mouth: Or rather, 2. Which Pharaoh received from the Mouth of God, who was pleaſed ſome way or other to impart his Mind to him; and which Pharaoh acquainted him with by the Command of God. And therefore Joſiah is here blamed for not hearkening to this Meſſage; although if he ſinned herein, it was only a Sin of Ignorance; for he did not know that God had ſpoken this to Pharaoh, and was not bound to believe his Teſtimony, which he had good reaſon to ſuſpect in this matter. Yet, methinks, he ought ſo far to have regarded it, as to have enquired the Mind of God about it; which he neglected to do, and therefore he cannot be wholly excuſed, and is here taxed for it.

23 And the archers ſhot at king Joſiah; and the king ſaid to his ſervants, have me away, for I am ſore † wounded.

† Heb. *made ſick.*

24 His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he *had*; and they brought him to Jeruſalem, and he died, and was buried || in *one of the* ſepulchres of his fathers: and all * Judah and Jeruſalem mourned for Joſiah.

|| Or, *among the ſepulchres.*
* Zech. 12. 11.

25 And Jeremiah lamented for Joſiah, and all the ſinging-men, and the ſinging-women ſpake of Joſiah in their lamentations to this day *c*, and made them an ordinance in Iſrael: and behold they *are* written in the lamentations *d*.

c In all their ſucceeding Lamentations for their publick Calamities, and for the Ruin of their City, and Temple, and State, and Church, they remembred Joſiah's Death, as their firſt and moſt fatal blow, and as that which opened the Flood-gates to all their following Miſeries; and it was ordained that they ſhould do as the next Words intimate. *d* Either in that Canonical Book of Jeremiah's Lamentations, or in ſome other Volume of mournful Ditties, made by divers Perſons, upon occaſion of their following Calamities, which is ſince loſt.

26 Now the reſt of the acts of Joſiah, and his † goodneſs *e*, according to *that which was* written in the law of the LORD,

† Heb. *kindneſſes.*

e Either, 1. His Piety towards God and his Houſe: Or, 2. His Benignity, Clemency and Kindneſs towards all his Subjects; being of a moſt tender Diſpoſition and Carriage both towards God, *ch.* 34. 27. and towards Men. But the former ſeems principally intended, becauſe it beſt agrees both with the Hiſtory of Joſiah, which is wholly taken up with the former, and ſpeaks little or nothing of the latter; and with the following words. And it doth not diſ-agree with the Hebrew word, *heſed*; which though it doth moſt frequently expreſs kindneſs to Men, yet ſometimes it notes a Man's Piety to God and his Houſe; as is manifeſt from *Nehem.* 13. 14.

Ch. 32. 32.

27 And his deeds firſt and laſt, behold, they *are* written in the book of the kings of Iſrael and Judah.

CHAP.

CHAP. XXXVI.

* 2 Kin. 23. 30, &c.

1 THen * the people of the land took Jehoahaz *a* the ſon of Joſiah, and made him king in his father's ſtead at Jeruſalem.

a The Contents of this Chapter, for the ſubſtance of them, are explained in the Notes upon 2 *King.* 23. 31, *&c.* and 24. and 25. What is peculiar to it ſhall be here opened ſo far as is neceſſary.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jeruſalem.

† Heb. *removed him.* † Heb. *mulcted.*

3 And the king of Egypt † put him down at Jeruſalem, and † condemned the land in an hundred talents of ſilver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jeruſalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him into Egypt.

5 Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and he did *that which was* evil in the ſight of the LORD his God.

* 2 Kin. 24. 1. ‖ Or, *chains.*

6 * Againſt him came up Nebuchadnezzar king of Babylon, and bound him in ‖ fetters to carry him to Babylon.

* 2 Kin. 24. 13. Dan. 1. 1, 2.

7 * Nebuchadnezzar alſo carried of the veſſels of the houſe of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the reſt of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him *b*, behold, they *are* written in the book of the kings of Iſrael and Judah: and ‖ Jehoiachin his ſon reigned in his ſtead.

‖ Or, *Jeconiah*, 1 Chr. 3. 16. Or, *Coniah*, Jer. 22. 24.

b That Crime of Rebellion againſt the King of Babylon, which, for a time, he kept in his own Breaſt; but when he ſaw fit, he diſcovered it, and was convicted of it. See 2 *King.* 24. 1.

* 2 King. 24. 8.

9 * Jehoiachin *was* eight years old when he began to reign *c*, and he reigned three months and ten days in Jeruſalem, and he did *that which was* evil in the ſight of the LORD.

c Of which ſee the Notes upon 2 *King.* 24. 8. where he is ſaid to be *eighteen years old.*

† Heb. *at the return of the year.* † Heb. *veſſels of deſire.* ‖ Or, *Mattaniah*, 2 Kin. 24. 17. * Jer. 37. 1.

10 And † when the year was expired *d*, king Nebuchadnezzar ſent, and brought him to Babylon, with the † goodly veſſels of the houſe of the LORD, and made ‖ * Zedekiah his brother *e* king over Judah and Jeruſalem.

d Heb. *At the return of the year*; *i. e.* At the beginning of the next Year, according to the ſacred Account of the Hebrews, at the Spring of the Year, the time when Kings go forth to Battel, as is elſewhere ſaid; when Nebuchadnezzar, among others, went forth to ſettle and enlarge his Conqueſts. *e* Largely ſo called; for this was his Uncle, or his *Father's Brother*; as he is called, 2 *King.* 24. 17. being the Son of Joſiah: See 1 *Chron.* 3. 15. *Jer.* 1. 3.

* 2 Kin. 24. 18. Jer. 52. 1, &c.

11 * Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem.

12 And he did *that which was* evil in the ſight of the LORD his God, *and* humbled not himſelf *f* before Jeremiah the prophet, *ſpeaking* from the mouth of the LORD.

f By Repentance for his paſt Errors, and Obedience to God's expreſs Commands; which he would not yield to, through the Pride of his Heart; as is intimated by this Phraſe, and expreſſed, *Jer.* 38. 19.

13 And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God *g*: but he ſtiffened his neck, and hardened his heart *h* from turning unto the LORD God of Iſrael.

g Who had required and forced him to ſwear Fealty and conſtant Obedience to him, by the true God, whom he ſerved, and whom he called upon to be a Witneſs againſt him if he broke his Oath. So his Rebellion was aggravated with Perjury, and horrid Contempt of God. Compare *Ezek.* 17. 18. *h i. e.* He added Obſtinacy and Incorrigibleneſs to his Sins.

14 Moreover, all the chief of the prieſts, and the people tranſgreſſed very much *i*, after all the abominations of the heathen, and polluted the houſe of the LORD which he had hallowed in Jeruſalem.

i They were univerſally corrupt, and therefore God juſtly brought upon them a general Deſtruction.

* Jer. 25. 3, &c. & 35. 15. † Heb. *by the hand of his meſſengers.* ‖ That is, *continually and carefully.*

15 * And the LORD God of their fathers ſent to them † by his meſſengers, riſing up ‖ betimes, and ſending *k*, becauſe he had compaſſion on his people, and on his dwelling-place:

k i. e. Sending them early and diligently, as a careful Houſeholder, who riſeth betimes about his Buſineſs, and purſues it till Night come. God ſent them many Prophets and Meſſages; ſome at the very beginning of their Apoſtacy, and others afterward, as they proceeded in their Impiety, until the very Day of their Captivity.

† Heb. *healing.*

16 But they mocked the meſſengers of God *l*, and deſpiſed his words, and miſ-uſed his prophets *m*, until the wrath of the LORD aroſe againſt his people, till *there was* no † remedy *n*.

l Of which ſee Inſtances, *Ezek.* 11. 3. and 20. 49. *m* Impriſoning and perſecuting them, as they did Jeremy. Or, *ſeduced themſelves by his Prophets*; *i. e.* By their Prophecies, which they perverted, or miſconſtrued. An eminent Inſtance we have in this, That becauſe Jeremy propheſied that Zedekiah ſhould be *led to Babylon*, *Jer.* 32. 5. and Ezekiel, that he ſhould *not ſee Babylon*, *Ezek.* 12. 13. therefore they believed neither, as the Hebrew Writers relate. *n* Becauſe the People would not repent, and God would not pardon them.

* 2 Kin. 25. 1, &c.

17 * Therefore he brought upon them the king of the Chaldees, who ſlew their young men with the ſword, in the houſe of their ſanctuary *o*, and had no compaſſion upon young man or maiden, old man, or him that ſtooped for age: he gave *them* all into his hand.

o Either in Jeruſalem, which was the dwelling-place of God's Sanctuary: Or, *in the Houſe, which was their Sanctuary*; as *the River of Euphrates*, *Gen.* 15. 18. is the River, which is Euphrates. It is probable they killed them in the very Courts and Houſe of God, to which ſome of them fled for Refuge; ſuch places being eſteemed ſacred and inviolable by the Heathens themſelves.

18 And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe of the LORD, and the treaſures of the king, and of his princes; all *theſe* he brought to Babylon.

19 And they burnt the houſe of God, and brake down the wall of Jeruſalem, and burnt all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof.

† Heb. *the remainder from the ſword.*

20 And † them that had eſcaped from the ſword, carried he away to Babylon: where they were ſervants to him and his ſons, until the reign of the kingdom of Perſia:

* Jer. 25. 9, 12, & 26. 6, 7. & 29. 10. * Lev. 26. 34, 35, 43. ‖ Or, *accepted.*

21 To fulfil the word of the LORD by the mouth of * Jeremiah, until the land * ‖ had enjoyed her ſabbaths *p*: *for* as long as ſhe lay deſolate, ſhe kept ſabbath, to fulfil threeſcore and ten years *q*.

p i. e. Had reſted from the Labour of the Husband men, in ploughing, and harrowing it, *&c.* the People that ſhould have managed it being deſtroyed. Of the Phraſe ſee the Notes on *Levit.* 25. 2. *q* That ſo the Seventy Years Captivity, propheſied of by Jeremiah, might be accompliſhed.

* Ezr. 1. 1.

22 * Now in the firſt year of Cyrus king of Perſia *r*, (that the word of the LORD, *ſpoken* by the mouth of * Jeremiah, might be accompliſhed) the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdoms, and *put it* alſo in writing, ſaying,

* Jer. 25. 12, 13, & 29. 10.

r This, and the next Verſe, are repeated in the beginning of the next Book, where they will be more fitly explained.

23 Thus ſaith Cyrus king of Perſia, All the kingdoms of the earth hath the LORD God of heaven given me, and he hath charged me to build him an houſe in Jeruſalem, which *is* in Judah: who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

EZRA.

THat this Book of Ezra *is part of the Canonical Scripture is evident, partly from the Teſtimony of the Jewiſh Church, to which* were committed the Oracles of God, *Rom.* 3. 2. *who alſo did carefully keep them, and faithfully tranſmit them to us, and are not once charged, either by Chriſt, or his Apoſtles, with Breach of that truſt; and partly by the unanimous Conſent of all, both Jews and Chriſtians, at this day. And that* Erza *was the Writer of this Book is alſo, and ever was, the Opinion of the Jews, who had the beſt Means of knowing this, and is moſt agreeable to his Quality; for he was* the Son, *or* Grand-ſon (*as that word is elſewhere uſed*) *of* Seraiah, Ezra 7. 1. *who was the High-Prieſt,* 2 Kin. 25. 18. 1 Chr. 6. 14. *and he was a* ready Scribe in the Law of *Moſes, Ezra* 7. 6. *and endowed with a more than ordinary meaſure of Gods Spirit, as is evident from this Book; and was himſelf an Eye-witneſs of all theſe Tranſactions. In his time alſo there lived divers other holy men of God, as* Daniel, *and* Nehemiah, *and* Mordecai, *and* Zorobabel, *and* Joſhuah. *Which makes that probable which the Jews report, that theſe Prophets, and other holy and learned men, did review the Canonical Books of the Old Teſtament, and added here and there ſome few paſſages in the hiſtorical Books, and digeſted them into that order in which now we have them in our Hebrew Bibles: This being a work moſt ſuitable to the Prudence, and Piety, and ſacred Function of theſe Perſons, and to the preſent Eſtate of the Jewiſh Nation, who had been long in Captivity in* Babylon, *where it was to be feared that many of them were ignorant or corrupt in the Principles of Religion, and who were yet in a broken condition, and likely to be expoſed to farther calamities and diſperſions; which alſo might be ſignified to ſome of them, and to that care which the wiſe and gracious God hath ever uſed for the guidance of his Church, according to their ſeveral occaſions and neceſſities.*

CHAP. I.

1 NOw in the firſt year of Cyrus king of Perſia *a*, (that the word of the LORD * by the mouth of Jeremiah might be fulfilled) the LORD ſtirred up the ſpirit of Cyrus *b* king of Perſia, that he † made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

* 2 Chr. 36. 22. Jer. 25. 12. & 29. 10.

† Heb. *cauſed a voice to paſs.*

a To wit of his Empire or Reign in *Babylon*: For he had now been King of *Perſia* for many years. *b i. e.* Put into him a Mind and Will to this Work.

2 Thus ſaith Cyrus king of Perſia, The LORD God of Heaven hath given me all the kingdoms of the earth *c*, and he hath * charged me *d* to build him an houſe at Jeruſalem, which *is* in Judah.

* Iſa. 44. 28. & 45. 13.

c To wit, in thoſe parts of the World, all that vaſt Empire formerly under the Aſſyrians and Babylonians. The Gift of which he aſcribes to the great God, either by virtue of thoſe common notions which were in the Minds of the Heathens, who though they worſhipped Idols, yet many of them did acknowledge a true and ſupream God: Or by that clear and expreſs Prophecy of *Iſaiah* concerning him, *Iſa.* 44. 28. & 45. 1, 13. ſo long before he was born; which Prophecy the Jews had doubtleſs ſhewed him, which alſo carried a great evidence with it, eſpecially to him who was ſo highly gratified and incouraged by it: or by a ſpecial illumination which God vouchſafed to him, as he did to *Nebuchadnezzar* and *Darius*, and ſome others of the Heathen Princes. *d* Either by his Prophets, *Iſaiah* formerly, or *Daniel* now: or by an inward ſuggeſtion to his Mind.

3 Who *is there* among you of all his people *d*? his God be with him *e*, and let him go up to Jeruſalem, which *is* in Judah, and build the houſe of the LORD God of Iſrael, (he *is* the God) which *is* in Jeruſalem *f*.

d To wit, of *Iſrael*. A material clauſe; by virtue of which they juſtly refuſed the help of thoſe Aliens who pretended to joyn with them in the building, *ch.* 4. 2, 3. *e* Let his God help him, as I alſo ſhall do. *f* Or only *in Jeruſalem*, as it is in the Hebrew. So it notes the place where he allows and requires them to build it.

4 And whoſoever remaineth *g*, in any place where he ſojourneth, let the men of his place † help him *h* with ſilver, and with gold *i*, and with goods, and with beaſts, beſides the free-will-offering for the houſe of his God that *is* in Jeruſalem.

† Heb. *lift it up.*

g Who, when his Brethren were gone up, was deſirous to go with them, but forced to tarry there for want of Neceſſaries for his Journey. *h* I require my Officers to take care that they may be ſupplied, either by the voluntary Contributions of the People, or by a moderate Tax to be laid, either only upon thoſe Jews who were reſolved to ſtay, or upon the Gentiles alſo; which the Perſian Monarchs, being abſolute, had a power to do; and which was the more reaſonable, becauſe the King himſelf ſubmitted to it, and bore a great part of the Burthen; and becauſe it was for the Houſe of that great God, to whom they all owed their preſent Peace, and great Felicity. *i* Which, upon this Occaſion, I give you leave to tranſport.

5 Then roſe up the chief of the fathers of Judah and Benjamin *i*, and the prieſts and the Levites, with all *them* whoſe ſpirit God had raiſed to go up *k*, to build the houſe of the LORD which *is* in Jeruſalem.

i And with them ſome of other Tribes, as appears from 1 *Chron.* 9. 3. but theſe only are named, becauſe they were moſt conſiderable for Number and Quality. *k* To whom God had given that pious Diſpoſition, and that Fortitude and Reſolution which it required to break through their Difficulties, which were great and many; ſuch as their preſent Penury, the Length, and Hazards, and Coſtlineſs of the Journey, their Settlements in comfortable Habitations, their Diſperſion in ſeveral and diſtant places, which hindred the Conjunction of their Counſels and Actions, the Multitude of their Enemies, the actual Poſſeſſion of their Country by others, the great Backwardneſs of many of their own Brethren to go with them, and many other Diſcouragements.

6 And all they that *were* about them, ‖ ſtrengthened their hands *l* with veſſels of ſilver, with gold, with goods, and with beaſts, and with precious things, beſides all *that* was willingly offered.

‖ That is, *helped them.*

l Either becauſe they had embraced, or at leaſt favoured the Jewiſh Religion, concerning which they were inſtructed by the Iſraelites that had now for a long time dwelt among them; or rather, that they might hereby gratifie the King's Humour, and purchaſe his Favour; for they perceived him to be hearty and forward in the Work.

7 Alſo Cyrus the King brought forth the veſſels of the houſe of the LORD, * which Nebuchadnezzar had brought forth out of Jeruſalem *m*, and had put them in the houſe of his gods.

* 2 Kin. 24. 13. 2 Chr. 36. 7.

m Obj. Theſe are ſaid to have been *cut in pieces*, 2 Kin. 24. 13. how then are they here returned? *Anſ.* That Hebrew word uſed 2 *King.* 24. 13. ſignifies not ſo properly to *cut in pieces*, as to *cut off*, as from the uſe of the word, *Deut.*

Deut. 25. 12. 2 *Sam.* 4. 12. 2 *King.* 18. 16. *Jer.* 9. 26. And these Veſſels, when they were taken away from the Temple, might very well be ſaid to be *cut off* from it, becauſe they had for ſo long time been ſo conſtantly, and, as it were, inſeparably united to it, and kept in it. In like manner, *the Meat-offering and Drink-offering* are ſaid to be *cut off from the Houſe of the Lord*, Joel 1. 9. And it is very improbable that they ſhould deface and cut in pieces theſe magnificent Veſſels, which they could ſo eaſily tranſport whole to *Babylon*. Although if ſome of the larger of them had been cut into two or more parts, yet the parts of them might be delivered to the Jews; who could, without great difficulty, reſtore them to their former Unity and Form.

8 Even thoſe did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and numbred them *n* unto * Sheſhbazzar *o* the prince of Judah *p*.

* See Ch. 5. 14.

n i. e. He cauſed them to be delivered to the Jews by number. *o i. e. Zorobabel*, as appears by comparing *ch.* 3. 8. with 5. 16. to whom the Perſians, or rather the Chaldæans, had given this Name of *Sheſhbazzar*; as they gave other Names to *Daniel*, and his Companions, *Dan.* 1. 7. *p* And the Captain and Governor of theſe returning Jews, *ch.* 2. 2. So the Scepter is not yet departed from *Judah*.

9 And this *is* the number of them: thirty chargers of gold, a thouſand chargers of ſilver, nine and twenty knives *q*.

q Large knives, uſed in the killing of the Sacrifices; which are here mentioned, becauſe the Hafts of them were made of, or covered with Gold or Silver.

10 Thirty baſons of gold, ſilver baſons of a ſecond *ſort r* four hundred and ten, *and* other veſſels a thouſand *s*.

r The firſt, or chief, were of Gold, and theſe of Silver are called *the ſecond*, or next to them for worth and uſe. *s* He ſpeaks of Veſſels of a middle ſize; for great and ſmall were five thouſand four hundred, as it follows here. Or, as ſome render it, *other veſſels by thouſands*: They were not diſtinctly numbred, according to their various forms and uſes, but were promiſcuouſly put together by thouſands.

11 All the veſſels of gold, and of ſilver, *were* five thouſand and four hundred. All *theſe* did Sheſhbazzar bring up with *them of* † the captivity, that were brought up from Babylon unto Jeruſalem.

† Heb. *the tranſportation.*

CHAP. II.

* Neh. 7. 6, &c. 1 NOw * theſe *are* the children of the province *a*, that went up out of the captivity, of thoſe which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away into Babylon, and came again unto Jeruſalem and Judah, every one unto his city *b*;

a i. e. The Iſraelites, called *the Children of the Province*, either, 1. Of *Babylon*, of which Province we oft read; as *ch.* 7. 16. *Dan.* 2. 48. & 3. 1, 12, 30. called *the Province* by way of Eminency; of which they are called *Children*, becauſe of their Birth and Habitation in it for a long time; it being uſual to call the Inhabitants of any City or Place, its *Children*. Or rather, 2. Of *Judæa*, called *a Province*, *ch.* 5. 8. And he calls it thus emphatically, to mind himſelf, and his Brethren, of that ſad change which their ſins had made among them; that from an illuſtrious, independent and formidable Kingdom, were fallen to be an obſcure, ſervile and contemptible Province, firſt under the Chaldæans, and now under the Perſians. *b* Either unto thoſe Cities or Towns which belonged to their ſeveral Anceſtors; or rather, to thoſe which were now allotted them, and from this time poſſeſſed by them. For their former Cities were either demoliſhed, or poſſeſſed by other Perſons, which they were not now in a Capacity of diſturbing.

2 Which came with Zerubbabel *c*: Jeſhuah, Nehemiah, ‖ Seraiah, Reelaiah, Mordecai, Bilſhan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Iſrael.

‖ Or, *Azariah*, Neh. 7. 7.

c As for this Catalogue, it differs in ſome Names and Numbers from that *Nehem.* 7. which might be from divers Cauſes; partly becauſe of ſeveral Names given to one and the ſame Perſon, and partly becauſe of the many Changes which might happen in the ſame Families, between the time of the firſt making of this Catalogue by *Ezra*, and the making of it a-new ſo many Years as that Catalogue, *Nehem.* 7. was made after the former.

3 The children *d* of Paroſh *e*, two thouſand an hundred ſeventy and two.

d i. e. The Poſterity, as that Word is for the moſt part, if not conſtantly taken in this Catalogue. *e* That deſcended either from *Paroſh*, or from that Family whereof *Paroſh* was the Chief: And ſo for the reſt.

4 The children of Shephathiah, three hundred ſeventy and two.

5 The children of Arah, ſeven hundred ſeventy and five *f*.

f In *Nehem.* 7. 10. they were only ſix hundred fifty two. It ſeems ſeven hundred ſeventy five marched out of *Babylon*, or gave in their Names that they would go; but ſome of them died, others changed their Minds, others were hindred by the Sickneſs, or other Caſualties, happening to themſelves, or near Relations; and ſo there came only ſix hundred fifty two to *Jeruſalem*. And the like is to be ſaid in the like Differences; which it ſuffices to hint once for all.

6 The children of * Pahath-moab, of the children of Jeſhuah *and* Joab *g*, two thouſand eight hundred and twelve.

* Neh. 7. 11.

g Or, *of Jeſhuah-joab*, as the former was *Pahath-moab*.

7 The children of Elam, a thouſand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, ſeven hundred and threeſcore.

10 The children of ‖ Bani, ſix hundred forty and two.

‖ Or, *Binnui*, Neh. 7. 15.

11 The children of Bebai, ſix hundred twenty and three.

12 The children of Azgad, a thouſand two hundred twenty and two.

13 The children of Adonikam, ſix hundred ſixty and ſix.

14 The children of Bigvai, two thouſand fifty and ſix.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah *h*, ninety and eight.

h Of Ater, the ſon of *Hezekiah*; not the King, but another famous Perſon ſo called.

17 The children of Bezai, three hundred twenty and three.

18 The children of ‖ Jorah, an hundred and twelve.

‖ Or, *Hariph*, Neh. 7. 24.

19 The children of Haſhum, two hundred twenty and three.

20 The children of ‖ Gibbar, ninety and five.

‖ Or, *Gibeon*, Neh. 7. 25.

21 The children of Beth-lehem *i*, an hundred twenty and three.

i Either of a Man called *Beth-lehem*, or *the Bethlehemite*, by way of Eminency: Or, of the place ſo called; and ſo theſe were the Remainders of the Inhabitants of that City. And the like may be ſaid of the two following Names, *Netophah* and *Anathoth*, or others of the like Nature.

22 The men of Netophah, fifty and ſix.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of ‖ Azmaveth, forty and two.

‖ Or, *Beth-azmaveth*, Neh. 7. 28.

25 The children of Kirjath arim *k*, Chephirah, and Beeroth, ſeven hundred and forty and three.

k Or *Kiriath-jearim*; as it is, *Nehem.* 7. 29.

26 The children of Ramah, and Gaba, ſix hundred twenty and one.

27 The men of Micmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbiſh, an hundred fifty and ſix.

31 The children of the other * Elam *l*, a thouſand two hundred fifty and four.

* See Ver. 7.

l For one *Elam* was mentioned before, *v.* 7.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, ‖ Hadid, and Ono, ſeven hundred twenty and five.

‖ Or, *Harid*, as it is in ſome copies.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

* 1 Chr. 24 7. 36 The priests: the children of * Jedaiah of the house of Jeshuah, nine hundred seventy and three.

* 1 Chr. 24. 14. 37 The children of * Immer, a thousand fifty and two.

* 1 Chr 9 21. 38 The children of * Pashur, a thousand two hundred forty and seven.

* 1 Chr. 24 8. 39 The children of * Harim *m*, a thousand and seventeen.

m The Head of one of the twenty four Courses which *David* appointed, 1 *Chron.* 24. 8. Of all which Courses, some observe, here are not above four or five that returned. There is another *Harim* mentioned above, *v.* 32. but that was no Priest, as this was, *v.* 36.

40 The Levites: the children of Jeshuah, and Cadmiel, of the children of ‖ Hodaviah, seventy and four.

‖ Or, *Judah*, chap 3. 9. called also *Hodevah*, Neh. 7. 43.

41 The singers: the children of Asaph, an hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all, an hundred thirty and nine.

43 The Nethenims *n*: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

n The Persons devoted to the inferior Services of the Priests and Levites; of whom see 1 *Chron.* 9 2.

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

‖ Or, *Shamlai*. 46 The children of Hagab, the children of ‖ Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

‖ Or, *Bazlith*, Neh. 7. 54. 52 The children of ‖ Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 The children of Solomon's servants *o*: the children of Sotai, the children of Sophereth, the children of ‖ Peruda,

‖ Or, *Perida*, Neh. 7. 57.

o Either of those Strangers and Proselytes, whom *Solomon* used in the building of the Temple, 1 *King.* 9. 21. to the Service of which, as some add, he devoted them, as there should be Occasion hereafter: Or, others who had lived in *Solomon's* Family, and after his Death, called themselves and their Families by that Name; as esteeming it a great Honour to them, that they had been Servants to so great a Prince.

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‖ Ami.

‖ Or, *Amon*, Neh. 7. 59.

58 All the * Nethenims, and the children of * Solomon's servants, *were* three hundred ninety and two.

* 1 Chr 9. 2. * 1 Kin 9 21.

59 And these *were* they which went up from Telmelah, Tel-harsa *p*, Cherub, Addan, *and* Immer *q*: but they could not shew their fathers house, and their ‖ seed, whether they *were* of Israel:

‖ Or, *pedigree*.

p The Names of the Places whence they came, and where they had lived in the time of their Captivity. *q* The Names either of the Heads of the Families living in the places last mentioned, or of other places where the Persons here understood had dwelt.

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai (which took a wife of the daughters of * Barzillai the Gileadite, and was called after their name. *r*)

* 2 Sam. 17. 27.

r To wit, *Barzillai*. Which Name he preferred before that of his own Family; accounting it, as it seems, a greater Honour to be allied to so noble a Family, than to be a Priest of the Lord. But by this Ambition he deprived himself of the Honour and Advantage of the Priesthood; as it is here noted, *v.* 62.

62 These sought their register *among* those that were reckoned by genealogy *s*, but they were not found: therefore † were they, as polluted, put from the priesthood.

† Heb. *they were polluted from the priesthood.*

s The Jews were generally very exact and careful in their Genealogies; partly from their own Choice and Interest, that they might preserve the Distinctions of the several Tribes and Families, which was necessary, both to make out their Claims or Titles to Offices or Inheritances, which might belong to them by Death, or otherwise, as here we see; and to govern themselves thereby in the matter of Marriages, and some other things, wherein the practice of some Laws required the knowledge of these things: And partly by the special Providence of God, that so it might be certainly known of what Tribe and Family the Messiah was born. For as they took care of all their Families, so doubtless, they took a more punctual and singular care about the Royal Family, upon which all their Hopes depended.

63 And the ‖ Tirshatha *t* said unto them, that they should not eat of the most holy things, till there stood up a priest with * Urim and with Thummim *u*.

‖ Or, *governor*.

* Exod. 28. 30.

t i. e. The Governor; to wit, *Zerubbabel*. Whence *Nehemiah* also is so called, *Nehem.* 8. 9. & 10. 2. *u* That this Point, which could not be found out by any Humane Skill or Industry, might be determined by Divine Direction. Hereby it appears, that the Urim and Thummim were lost in the destruction of the City and Temple, though the Jews fed themselves with hopes of recovering them, but in vain. Of the Urim and Thummim, see *Exod.* 28. 30. *Numb.* 27. 21. 1 *Sam.* 23. 9.

64 The whole congregation † together *was* * forty and two thousand three hundred *and* threescore *x*,

† Heb. *as one*, ch. 3. 9. * Neh. 7. 66.

x The particular sums here recited come only to Twenty nine thousand eight hundred and eighteen: Unto whom are added in this total Sum, Twelve thousand five hundred forty and two: Which either were of the other Tribes beside *Judah* and *Benjamin*; or were such as were supposed by themselves and others to be Israelites, but could not prove their Pedigree by their Genealogies; and therefore could not be so punctually and particularly described as the former.

65 Besides their servants, and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men and singing-women *y*.

For Women, as well as Men, were devoted to, and employed in this Exercise in the Temple-Service; as appears from 1 *Chron.* 25. 5, 6. And the Parents of these Persons had taken care to instruct and exercise them, as far as they could, in this Art, both for God's Service, and for their own Benefit, when *Jerusalem* and the Temple should be re-built; which, they knew, would be done after *Jeremiah's* Seventy Years were expired.

66 There horses *were* seven hundred thirty and six: their mules two hundred forty and five:

67 Their camels, four hundred thirty and five: *their* asses, six thousand and seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the house of the LORD *z*, which *is* at Jerusalem, offered freely for the house of God, to set it up in his place.

z i. e. To the Ruins of the House, or to the place where that House stood.

69 They gave after their ability unto the * treasure of the work, threescore and one thousand drams of Gold *a*, and five thousand pound of silver, and one hundred priests garments.

* 1 Chr. 26. 20.

a A Dram of Gold is supposed to be the weight of the fourth part of a Shekel, and of the value of a French Crown.

70 So the priests and the Levites, and *some* of the people, and the singers, and the porters, and the Nethenims dwelt in their cities, and all Israel in their cities.

CHAP.

CHAP. III.

1 AND when the ſeventh month was come *a*, and the children of Iſrael *were* in the cities, the people gathered themſelves together as one man, to Jeruſalem.

a Or rather, *was coming*, or *drew near*: For the Altar was ſet up after this time, *v.* 3. which yet was employed the firſt Day of this Month, *v.* 6. This was a ſacred kind of Month, wherein there were divers Feſtivals, as appears from *Lev.* 23. for which the People had been preparing themſelves, and now came to *Jeruſalem*, to the Celebration of them.

‖ Or, *Joſhua*, Hag. 1. 1. Zech. 3. 1. ‖ Called *Zorobabel*, Mat. 1. 12. Luk. 3. 27. called *Salathiel*.

2 Then ſtood up ‖ Jeſhua the ſon of Jozadak *b*, and his brethren the prieſts, and ‖ Zerubbabel the ſon *c* of * Shealtiel, and his brethren, and built the altar *d* of the God of Iſrael, to offer burnt-offerings thereon, as *it is* * written in the law of Moſes the man of God.

b The High-Prieſt. *c i. e.* The Grand-ſon; for he was the Son of *Pedaiah*, 1 *Chron.* 3. 17, 18, 19. *d* Which was of more preſent and urgent neceſſity than the Temple, both to make Atonement to God for all their Sins, and to obtain God's Aſſiſtance for the building of the Temple, and to ſtrengthen their own Hearts and Hands in that great Work, wherein they ſaw they ſhould have many Enemies.

* Deut. 12. 5.

3 And they ſet the altar upon his baſes, (for fear *was* upon them, becauſe of the people of thoſe countries) and they offered burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening.

* Exod. 23. 16. * Num. 29. 12, &c. † Heb. *the matter of the day in his day.*

4 They kept alſo the feaſt of tabernacles *e*, * as *it is* written, and * *offered* the daily burnt-offerings *f* by number, according to the cuſtom, † as the duty of every day required;

e This ſeems to be mentioned Synecdochically for all the Solemnities of this Month, whereof this was the moſt eminent, and moſt laſting. Otherwiſe it is not probable, that they would neglect the Day of Atonement, which was ſo ſeverely enjoyned, *Levit.* 23. 27, 28, 29. and was ſo exceedingly ſuitable to their preſent Condition. See on *v.* 6. *f* Heb. *burnt-offerings day by day*; *i. e.* Every Day of that Feaſt they offered as many Sacrifices as were preſcribed: Of which ſee *Num.* 29. 13, &c.

5 And afterward *offered* the continual burnt-offering *g*, both of the new-moons, and of all the ſet feaſts of the LORD *that were* conſecrated *h*, and of every one that willingly offered a free-will-offering unto the LORD.

g The Morning and Evening Sacrifice: Of which, ſee on *Numb.* 28. 6. *h i. e.* Set apart for the ſolemn and holy Service of God.

† Heb. *the temple of the Lord was not yet founded.*

6 From the firſt day of the ſeventh month began they to offer burnt-offerings *i* unto the LORD: but † the foundation of the temple of the LORD was not *yet* laid *k*.

i And the other Sacrifices which were to be offered with them upon that Day, being the Feaſt of Trumpets, *Numb.* 29. 1, &c. *Burnt-offerings* are oft put for all Sacrifices, as hath been obſerved once and again. *k* Though it is probable, they had done ſomething towards the removing of the Rubbiſh, and preparing the way for it.

‖ Or, *workmen.* * Act 9 36.

7 They gave money alſo unto the maſons, and to the ‖ carpenters; and meat, and drink, and oyl unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the ſea of * Joppa: according to the grant that they had of Cyrus king of Perſia.

8 Now in the ſecond year of their coming unto the houſe of God at Jeruſalem, in the ſecond month, began Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and the remnant of their brethren the prieſts and the Levites, and all they that were come out of the captivity unto Jeruſalem; and appointed the Levites from twenty years old and upward, to ſet forward the work of the houſe of the LORD.

‖ Or, *Hodaviah* ch. 2. 40. † Heb. *as one.*

9 Then ſtood Jeſhua *l*, *with* his ſons, and his brethren, Cadmiel and his ſons, the ſons of ‖ Judah † together, to ſet forward the work-men *m* in the houſe of God: the ſons of Henadad, *with* their ſons, and their brethren the Levites.

l Not the High Prieſt, ſo called; but a Levite: Of whom ſee *chap.* 2. 40. *m* By their Preſence and Favour, to encourage them to a chearful and vigorous Proſecution of the Work.

† Heb. *by the hands.* * 1 Chr. 6. 31. & 16. 7. & 25. 1.

10 And when the builders laid the foundation of the temple of the LORD, they ſet the prieſts in their apparel with trumpets, and the Levites the ſons of Aſaph, with cymbals, to praiſe the LORD, after † the * ordinance of David *n* king of Iſrael.

n Heb. *By*, or *According to the hands of David*; *i. e.* in ſuch manner, and with ſuch Pſalms, or Songs, and Inſtruments as God had appointed by the Hands or Miniſtry of *David.*

* Exod. 15 21. 2 Chr. 7. 3.

11 And they * ſang together by courſe, in praiſing and giving thanks unto the LORD; becauſe *he is* good, for his mercy *endureth* for ever towards Iſrael. And all the people ſhouted with a great ſhout, when they praiſed the LORD, becauſe the foundation of the houſe of the LORD was laid.

12 But many of the prieſts and Levites, and chief of the fathers, *who were* ancient men, that had ſeen the firſt houſe *o*, when the foundation of this houſe was laid before their eyes, wept with a loud voice *p*, and many ſhouted for joy:

o Which divers of them might very well do, becauſe it was deſtroyed not quite ſixty Years ago; as is manifeſt from 2 *King.* 25. 2 *Chron.* 36. and *Ezek.* 40. 1. *p* Partly becauſe of the poor and ſmall Preparations made for this, in compariſon of what was made for the other Temple; partly becauſe this Temple was diveſted and deſtitute of thoſe things which were the principal Glory of the former Temple; to wit, the Ark, and the Urim and Thummim, &c. partly becauſe theſe Foundation-ſtones were far inferior to the former, both for quantity and price, 1 *King.* 7. 9, 10. and partly becauſe theſe Foundations were of a far narrower compaſs than the former. For although the Foundations of this Houſe of the Lord, ſtrictly ſo called, were, at leaſt, of equal largeneſs with thoſe of the former, by comparing 1 *King.* 6. 2. and *Ezra* 6. 1, 2, 3. yet the Foundations of the whole Building belonging to the firſt Temple, and adjoyning to it, or in the Courts of it, were far larger than theſe.

13 So that the people could not diſcern the noiſe of the ſhout of joy, from the noiſe of the weeping of the people: for the people ſhouted with a loud ſhout, and the noiſe was heard afar off.

CHAP. IV.

† Heb. *the ſons of the tranſportation.*

1 NOW when the adverſaries of Judah and Benjamin *a*, heard that † the children of the captivity built the temple unto the LORD God of Iſrael:

a The Samaritans, as appears from *v.* 2, 10.

2 Then they came to Zerubbabel, and to the chief of the fathers, and ſaid unto them. Let us build with you *b*; for we ſeek your God, as ye *do c*, and we do ſacrifice unto him ſince the days of Eſarhaddon king of Aſſur *d*, which brought us up hither.

b This they ſpake not ſincerely, as appears from their Diſpoſition and Deſigns diſcovered in the following Hiſtory; but that by this Conjunction with them they might pierce into their Counſels, and thereby get an Opportunity to find ſome Matter or pretences of Accuſation againſt them. *c* For ſo they did, though in a mongrel way; ſee 2 *King.* 17. 26, &c. *d* Son of *Sennacherib*; and after him, King of *Aſſyria*, 2 *Kin.* 19. 37. who brought or ſent theſe Perſons hither; either, 1. In the Days of *Salmanaſar*, who lived and reigned in *Aſſyria* but eight years before *Eſarhaddon's* Reign; and ſo *Eſarhaddon* might be one of his moſt eminent Commanders, and the Man by whom that Colony was ſent: Or, 2. In the Reign of *Eſarhaddon*; who ſent this ſecond Colony, to ſupply and ſtrengthen the firſt.

† Heb. *it is not for you, and for us.*

3 But Zerubbabel and Jeſhua, and the reſt of the chief of the fathers of Iſrael, ſaid unto them, † You have nothing to do with us *e*, to build an houſe unto our God; but we our ſelves together *f* will build unto the LORD God of Iſrael, as king Cyrus the king of Perſia hath commanded us.

e As being of another Nation and Religion, and therefore not concerned in *Cyrus* his Grant, which was confined to the Iſraelites, and to the Worſhippers of the true God. *f i. e.* Who are united together, by *Cyrus* his Grant, in this Work. Or, *alone*, as this Word is ſometimes uſed; as *Job* 34. 29. *Pſal.* 33. 15. *Hoſ.* 11. 7.

4 Then the people of the land *g* weakned the hands of the people of Judah, and troubled them in building *h*,

g Heb.

g Heb. *of that land*; the present Inhabitants of that Province, to wit, the Samaritans. *h* By false Reports, and Threats, and other means described.

5 And hired counsellors against them *i*, to frustrate their purpose, all the days of Cyrus King of Persia *k*, even until the reign of Darius king of Persia *l*.

i Who by their Artifices and Interests in the Persian Court should give some stop to their work. *k* For though *Cyrus* still favoured the Jews, yet he was then diverted by his Wars, and his Son *Cambyses* was left his Vice roy, who was a very wicked Prince, and an Enemy to the Jews and their Religion. *l* Heb. *and until*, &c, *i. e.* Not only in the reign of *Cyrus*, but also of *Cambyses*, and of the Magician, after whom was this *Darius*, of whom see *chap.* 5, & 6.

† Heb. *Ahashuerosh.*

6 And in the reign of Ahasuerus *m*, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

m Which is supposed by divers learned men to be from this time a common Name to divers succeeding Kings of *Persia*. And this makes it seem doubtful who this was. This was either, 1. *Xerxes* the *fourth and rich* King of *Persia*, as he is called *Dan.* 11. 2. Or rather, 2. *Cambyses* the Son and Successor of *Cyrus*, as may appear, 1. Because none but he and *Smerdis* were between *Cyrus* and this *Darius*. 2. Because *Cambyses* was known to be no friend to the Jewish Nation nor Religion; and therefore it is very improbable that these crafty, and malicious, and industrious Enemies of the Jews would omit so great an opportunity, when it was put into their hands.

‖ Or, *in peace.* † Heb. *societies.*

7 And in the days of Artaxerxes *n* wrote ‖ Bishlam, Mithridath, Tabeel, and the rest of their † companies, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted *o* in the Syrian tongue.

n Either, 1. *Artaxerxes*, the Son of *Xerxes*. Or, 2. *Smerdis* the Magician. Or rather, 3. The same *Cambyses*, called by his Chaldee name *Ahasuerus*. *v.* 6. and here by his Persian name *Artaxerxes*: By which name he is here called in the Inscription of this Letter, because so he was called by himself and others in the Letters written either by him, or to him. *o* Or, *exposed* or *declared*. The sense is, It was written in the Chaldee or Syrian Language, and in the Syrian Character: for sometimes the Chaldee or Syrian words are written in the Hebrew Character, as Hebrew words are oft written in an English Character.

‖ Or *secretary.*

8 Rehum the chancellor, and Shimshai the ‖ scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort.

† Chald. *societies.*

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their † companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites *p*,

p Several people thus called from the several places of that vast Assyrian Empire, from whence they were fetched, and who were united together into one Body, and sent as one Colony by the Assyrian Monarchs into these parts.

10 And the rest of the nations, whom the great and noble Asnapper *q* brought over, and set in the cities of Samaria: and the rest that *are* on this side

† Chald. *Cheneth.*

the river *r*, † and at such a time *s*.

q Either *Esarhaddon*, or some other Person then of great eminency, especially with his Subjects and Followers, who was Captain of this Colony, and conducted them hither. *r* To wit, *Euphrates*. *s* The date of the Epistle was particularly expressed in the Epistle, but here it was sufficient to note it in the general.

11 This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants, the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city,

‖ Or, *finished.* † Chal. *sowed together.*

and have ‖ set up the walls *thereof* *t*, and † joined the foundations.

t Either, 1. The Jews had begun to build or repair some part of the Walls which *Nebuchadnezzar* had left, which they aggravate in this manner. Or, 2. This is a meer fiction, which being confidently affirmed, they thought would easily find belief, with a King whose Heart and Ears they possessed by their hired Counsellours, and others of their Friends, or the Enemies of the Jews.

13 Be it known now unto the king, that if this city be built, and the walls set up *again*, *then* will they not † pay toll, tribute, and custom, and so thou shalt endamage the ‖ revenue of the kings.

† Chal. *give.* ‖ Or, *strength.*

14 Now because † we have maintenance from *the kings* palace, and it was not meet for us to see the kings † dishonour *u*: therefore have we sent and certified the king;

† Chal. *we are salted with the salt of the palace.* † Chal. *nakedness*, Deut. 24. 1.

u Thus they pretend the Kings service to their own malicious designs and private Interests.

15 That search may be made in the book of the records of thy fathers *x*: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have † moved sedition † within the same of old time: for which cause was this city destroyed.

Isa. 20. 4.

† Chal. *made.* † Chal. *in the midst thereof.*

x Political Fathers, *i. e.* thy Predecessors, the former Emperours of this Empire, namely in the Assyrian and Babylonish Records, which together with the Empire were now in the hands of the Persian Kings, to be searched or read, as the Kings pleasure was, or as the affairs of the Empire required.

16 We certifie the king, that if this city be built *again*, and the walls thereof set up: by this means thou shalt have no portion on this side the river.

17 *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their † companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

† Chal. *societies.*

18 The letter which ye sent unto us hath been plainly read before me.

19 And † I commanded, and search hath been made, and it is found, that this city of old time hath † made insurrection against kings, and *that* Rebellion and sedition have been made therein.

† Chal. *by me a decree is set.* † Chal. *lifted up it self.*

20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the River, and toll, tribute, and custom was paid unto them.

21 † Give ye now commandment to cause these men to cease, and that this city be not built, until *another* commandment shall be given from me.

† Chal. *make a decree.*

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 Now when the copy of king Artaxerxes letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease † by force and power.

† Chal. *by arm and power.*

24 Then ceased the work of the house of God *y*, which *is* at Jerusalem. So it ceased unto the second year of the reign of *Darius* king of Persia *z*.

y For they neither could nor might proceed in that work against their Kings Prohibition, without a special command from the King of Heaven, which they had *ch.* 5. 1, 2. *z* To wit, *Darius* the Son of *Hystaspes*, Successor of *Cambyses*: not as some would have it, *Darius Nothus*, the Son of *Artaxerxes Longimanus*, who was not Emperor till above 100 years after *Cyrus*, and consequently from the beginning of the building of the Temple to the finishing of it must be about 130 years, which is not credible to any one that considers; 1. That the same *Zerubbabel* did both lay the Foundations and finish the work, *Zech.* 4. 9. 2. That some of the same persons who saw the finishing of this second house, had seen the glory of the first house, *Hag.* 2. 3.

CHAP V.

1 THen the prophets, * Haggai the prophet, and * Zechariah the son of Iddo *a*, prophesied unto the Jews that *were* in Judah and Jerusalem, in the name of the God of Israel *b*, *even* unto them.

* Hag. 1. 1. * Zech. 1. 1.

a i. e. Iddo's Grand-child; for he was the son of *Barachiah*. *b* Commanding them from God to return to the work of building the Temple, with promise of his favour and assistance.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshuah the son of Jozadak, and began to build the house of God which *is* at Jerusalem, and with them were the prophets of God, helping them *c*.

c Encouraging the People to work by their presence, and assurance of success.

3 At the same time came to them Tatnai, governour on this side the river, and Shethar-boznai, *d*, and their companions, and said thus unto them, who hath commanded you to build this house, and to make up this wall?

d Not *Rehum* and *Shimshai*, &c. who were either dead, or removed from their Offices by the new Emperor *Darius*, as is very usual.

* Ver. 10. † Chal. *that build this building.*

4 * Then said we *e* unto them after this manner, What are the names of the men † that make this building?

e Either, 1. *We Tatnai* and *Shethar-boznai*. And so this is an additional and more expres enquiry concerning the names of the Builders. And this sense is favoured by comparing *v.* 9, 10. where the same questions here severally made, *v.* 3, & 4. are in like manner distinguished, And so the Sacred Writer speaks this in their Person. Such variation of Persons being frequent in the Hebrew Language, as the learned know. Or, 2. *We* Jews; and so the Translation must be a little varied, and the words read without an Interrogation thus, *Then we told them accordingly*, (*i. e.* according to what they asked) *what were the names of the men that made this building*, *i. e.* who were the chief undertakers and encouragers of this work: For although the Hebrew particle, *mah*, rendred, *what*, seems always to be used interrogatively, yet the Chaldee particle, *man*, here rendred what, is used otherwise, as is manifest from *Dan.* 4. 17.

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease *f*, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

f Because God over-ruled their hearts and Hands, that they did not hinder them by force, as they could have done.

6 The copy of the letter that Tatnai, governour on this side the river, and Shethar-boznai, and his companions the Apharsachites *g*, which *were* on this side the river *h*, sent unto Darius the king.

g A People so called, sent hither as a Colony. As for the other people mentioned *chap.* 4. 9. they seem to have had a greater Power with *Rehum* and *Shimshai* than with these new Officers, who made choice of other companions. *h* Whereby they are distinguished from those of their Brethren, who yet continued in their native Country beyond the River, and were not transplanted hither.

† Chal. *in the midst whereof.*

7 They sent a letter unto him † wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great † Chal. *stones of rolling.* God *i*, which is built with † great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

i Whom the Jews account the great God, the God of Gods, esteeming all others to be but little and false gods.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certifie thee, that we might write the names of the men that *were* the chief of them.

11 And they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was built many years ago, * 1 Kin. 6. 1. which a great king of Israel built, * and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the * 2 Kin. 24. 2. & 25. 8. hand of * Nebuchadnezzar the king of Babylon the Chaldæan, who destroyed this house, and carried the people away into Babylon.

* Ch. 1. 1. 13 But in the first year of * Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

* Ch. 1. 7, 8. & 6. 5. 14 And * the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* ‖ Or, *deputy.* Sheshbazzar, whom he had made ‖ governour:

15 And said unto him, Take these vessels, go carry them into the temple that *is* in Jerusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem. And since that time even until now *k*, hath it been in building, and *yet* it is not finished.

k Allowing for some Interruptions.

17 Now therefore, if *it seem* good to the king, let there be search made in the kings treasure-house, which *is* there at Babylon, whether it be *so* that a decree was made of Cyrus the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAP. VI.

1 THen Darius the king made a decree *a*, and † Chal. *books.* search was made in the house of the † rolls, † Chal. *made* where the treasures † were laid up in Babylon *b*. *to descend.*

a Either, 1. To search the Rolls: or rather, 2. To permit and promote the building of the Temple. And so the following words may be rendred, *after search was made*, &c. the Hebrew particle *vau*, being oft so used, as hath been noted before. *b* Either, 1. In the Kingdom or Empire of *Babylon*, which he now possessed: Or rather, 2. In the City of *Babylon*, where search was first made, supposing that this Edict which was made presently after *Cyrus* had taken *Babylon*, was kept there; but not finding it there, they searched in *Ackmetha*, and found it there.

2 And there was found *c* at ‖ Achmetha *d*, in the ‖ Or, *Ecbatana*, or *in a coffer.* palace, that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

c Here the Kings answer may seem to begin, and this following account he sends to them, and after that lays down his commands. *d* The Royal City of the Medes and Persians.

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be built, the place where they offered Sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, *and* the breadth thereof threescore cubits *e*:

e He did not command them to make it so large, for he left the ordering of the proportions of the Building to their skill and choice; but he restrained them that they should make it no larger; lest they should hereafter make use of it to other purposes against himself: But those proportions differ much from those of *Solomon's* Temple, which was but Thirty Cubits high, only the porch was 120 Cubits high, and but 20 Cubits in breadth. Either therefore *Solomon's* Cubits were sacred Cubits, which were larger than the other, and these were but common Cubits. Or, the 60 Cubits of heighth are meant only of the Porch, which he would not have to be so high and magnificent as that of *Solomon's* was, lest they should be puffed up with it, and by degrees arrive at their former heighth and insolence. And the word rendred, *breadth*, may be, and is by some rendred more generally, *the extension*, or *amplitude*, or *the length* of it; it being improbable that the King should give orders about the breadth and none about the length of it.

4 *With* three rows of great stones, and a row of new timber *f*: and let the expences be given out of the kings house.

f As *Solomon's* Temple was built, 1 *Kin.* 6. 36. Whereof *Darius* was informed by some of the Jews, who also desired that it might be done in this manner.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored *g*, and † brought † Chal. *go.* again unto the temple which *is* at Jerusalem, *every one* to his place; and place *them* in the house of God.

g To the Jews; from whom possibly they had been taken, and were secured somewhere by those Enemies of the Jews, who had *made the work* of the Temple *to cease by force or power.* Ezra 4. 23.

6 Now *therefore* Tatnai, governour beyond the river, Shethar-boznai, and † your companions the † Chal. *their societies.* Apharsachites, which *are* beyond the river, be ye far from thence *h*:

h i. e. From hindering or discouraging the work.

7 Let the work of this house of God alone, let the governour of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover, † I make a decree, what ye shall † Chal. *by me a decree is* do to the elders of the Jews, for the building of this house of God: that of the kings goods, *even* of *made.*

of the tribute beyond the river forthwith expences be given unto these men, that they be not † hindred *i*.

† Chal. *made to cease.*

i From proceeding in their work for want of Money.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail.

10 That they may offer † sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

† Chal. *sweet savours*, or, *rests.*

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, † let him be hanged thereon, and let his house be made a dunghil for this.

† Chal. *let him be destroyed.*

12 And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand, to alter *and* to destroy this house of God which *is* at Jerusalem: I Darius have made a decree, let it be done with speed.

13 Then Tatnai, governour on this side the River, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews built, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo *k*; and they built and finished *it*, according to the commandment of the God of Israel, and according to the † commandment of Cyrus, and Darius, and Artaxerxes *l*, kings of Persia.

† Chal. *decree.*

k This is a seasonable intimation that this great and unexpected success was not to be ascribed to chance, nor to the kindness or good humour of *Darius*, but unto God only, who by his Prophets had required and encouraged them to proceed in the work, and by his mighty power disposed *Darius*'s heart to such kind and noble purposes and actions. *l* Who is thought to be either, 1. *Xerxes Darius* his Son and Successor, who was called also *Artaxerxes*, and *Ahasuerus*, who is here joined with his Father *Darius*, possibly because he favoured the Jews, and promoted their Cause with his Father, and saw to the Execution of his Fathers Decree, and was his Fathers Vice-Roy, if not made Co Emperour with his Fathers in his Life time, which was not unusual. Or, 2. *Artaxerxes Longimanus*, the Son of *Xerxes*, who was best known by the name of *Artaxerxes*, who is here joined with *Cyrus* and *Darius*, because though the temple was finished, as to the substance of the work, in *Darius*'s Reign, *v.* 15. yet it was afterwards more fully compleated and adorned by *Artaxerxes*, as is evident from *ch.* 7. *v.* 20, 27. by whom *Nehemiah* was sent to *Jerusalem* with a large Commission and full Power to take care about the Building of the City, and all other things concerning the Jewish Nation and Religion.

15 And this house was finished on the third day of the month * Adar, which was in the sixth year of the reign of Darius the king.

* Esth. 3. 13.

16 And the children of Israel, the priests and the Levites, and the rest of the † children of the captivity, kept the dedication of this house of God with joy.

† Chal. *the sons of the transportation.*

17 And offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-*offering* for all Israel, * twelve he-goats according to the number of the tribes of Israel.

* Ch. 8. 35.
1 Kin. 8. 63.
2 Chr. 7. 5.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; † * as it is written in the Book of Moses.

† Chal. *according to the writing.*
* Numb. 3. 6. & 8. 9.

19 And the children of the captivity kept the passover * upon the fourteenth *day* of the sixth month.

* Exod. 12. 6.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover, for all the children of the captivity, and for their Brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen *m* of the land, to seek the LORD God of Israel, did eat:

m i.e. Such as had forsaken that filthy and Idolatrous Religion of the Heathens and were proselyted to the Jewish Religion: for such were allowed to eat the Passover, *Exod.* 12. 48. *Numb.* 9. 14.

22 And kept the feast of unleavened *bread* seven days with joy: for the LORD had made them joyful, and turned the heart of the King of Assyria *n* unto them to strengthen their hands in the work of the house of God, the God of Israel.

n i.e. Of the King of *Persia*, which was now king of *Assyria* also, or Emperor of that vast and famous Assyrian Empire: which was first subdued by the King of *Babylon* who therefore is somewhere called *the Assyrian*; and for the same reason the Persian Monarch is here so called emphatically, to note the great Power and Goodness of God in turning the hearts of these great Monarchs, whose predecessors had been the chief persecutors and oppressors of Gods people.

CHAP. VII.

1 NOw after these things, in the reign of * Artaxerxes *a* king of Persia, Ezra * the son of Seraiah *b*, the son of Azariah, the son of Hilkiah,

* Neh. 2. 1.
* 1 Chr. 6. 14.

a The same of whom he speaks *ch.* 6. 14. *b. i. e.* His Grandson. Here are divers persons omitted for brevity sake, which may be supplied out of 1 *Chr.* 6. 7, 8, 9, 10, 11.

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zeraiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon *c*, and he *was* a ready scribe *d* in the law of Moses, which the LORD God of Israel had given, and the King granted him all his request, according to the hand of the LORD his God upon him *e*.

c With the Kings consent and Commission. *d i. e.* A learned and expert Doctor: for in that sense the word *Scribe* is oft used, as *Jer.* 8. 8. *Mat.* 7. 29. & 17. 10. & 23. 2, 13. *Mark* 12. 28. compare with *Mat.* 22. 35, 36. *e i. e.* By the Grace and Favour of God so disposing the heart of the King.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and * the Nethinims unto Jerusalem *f*, in the seventh year of Artaxerxes the king.

* Ch. 2. 43.

f This is here related in the general, but how he procured this is particularly related hereafter.

8 And he came to Jerusalem in the fifth month which *was* in the seventh year of the king.

9 For upon the first *day* of the first month † began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

† Heb. *was the foundation of the going up.*

10 For Ezra had prepared his heart *g*, to seek *h* the law of the LORD, and to do *it*, and to teach in Israel *i* statutes and judgments.

g Or, *directed*, &c. *i. e.* He had set his mind and affections upon it, and made it his chief design and business. *h. i. e.* To search and find out the true sense and meaning of it, and thence to learn what sins or errors were to be reformed, and what duties were to be performed. *i* The order of things in this verse is very observable: first he endeavours to understand Gods Law and Word, and that not for curiosity or ostentation, but in order to practice: next he conscientiously practiseth what he did understand, which made his Doctrine much more effectual: and then he earnestly desires and labours to instruct and edefie others, that they also might know and do it.

11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments *k* of the LORD and of his statutes to Israel.

k The Phrase seems emphatical, noting that he explained both the words and the things: For the Jews in the Land of their Captivity had in a great measure lost both their Language, and the Knowledge of Gods Commands, and therefore *Ezra* and his Companions instruct them in both: of which see more on *Nehem.* 8. 8.

12 Artaxerxes king of kings, ‖ unto Ezra the priest,

‖ Or, *to Ezra the priest, a perfect scribe of the law of the God of heaven*, peace, &c.

priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests, and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

† Chal. *from before the king.* * Esth. 1. 14.

14 Forasmuch as thou art sent † of the king, and of his * seven counsellors *l* to enquire concerning Judah and Jerusalem, according to the law of thy God *in which* is in thine hand *n*:

l His chief Nobles and Officers of State: of whom see also *Esth.* 1. 10, 14. *m i. e.* To make enquiry into all abuses and deviations from your Law, and to redress them. *n* Which is now and always in thy hand, being the matter of thy daily study and exercise; which thou now carriest along with thee, the Interpretation whereof belongeth unto thee.

15 And to carry the silver and the gold which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem.

* Ch. 8. 25.

16 * And all the silver and gold that thou canst find *o* in all the province of Babylon, with the free-will-offering of the people *p*, and of the priests offering willingly for the house of their God, which *is* in Jerusalem.

o i. e. Procure, as that word is used, *Gen.* 6. 8. & 26. 12. *Psal.* 84. 3. & 119. 162. *Prov.* 1. 13. & 2. 5. & 3. 13. Whatsoever thou canst get of my Subjects by way of free gift. *p* To wit, of Israel.

17 That thou maist buy speedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God, which *is* in Jerusalem:

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver, and gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God *q*, which thou shalt have occasion to bestow, bestow *it* out of the kings treasure house.

q Towards the Reparation, or adorning, or compleating of it. See the notes on *ch.* 6. 14.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.

† Chal. *cors.*

22 Unto an hundred talents of silver, and to an hundred † measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much r*:

r Because it was but of mean price, and of very common and necessary use in all their sacrifices, *Lev.* 2. 13. *Mark* 9. 49.

† Heb *whatsoever is of the decree.*

23 † Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons *s*?

s For the omission of any part of his Worship occasioned by my neglect. This danger and duty he discerned, partly by natural light, and principally by the Information of *Ezra*, *ch.* 8. 22. who had the Kings Ear and Heart.

24 Also we certifie unto you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute or custom upon them.

25 And thou, Ezra, after the wisdom of thy God that *is* in thine hand *t*, set magistrates and judges which may judge all the people that *are* beyond the river, all such as know the laws of thy God, and teach ye them that know *them* not.

t i. e. Which God hath put into thy Heart, and which appears in the works of thy hand. Wisdom is sometimes ascribed to the Hands, as *Psal.* 78. 72. See my Latin *Synopsis* on *Gen.* 48 14. Or, by *the Wisdom of God*, he means the Law of God, which was said to be *in his hand*, v. 14.

26 And whosoever will not do the law of thy God, and the law of the king *u*, let judgment be executed speedily upon him, *whether it be* unto death, or † to banishment, or to confiscation of goods, or to imprisonment.

† Chal. *to rooting out.*

u To wit, concerning these matters. Or, which Law of God is by this my sanction now become my Law also, to which I expect their punctual and ready obedience. For as for the Civil Laws of the Empire, *Ezra* neither was skilful in them, nor was intrusted with the execution of them, which was committed to other hands.

27 Blessed *be* the LORD God of our Fathers, which hath put such a thing as this in the kings heart, to beautifie the house of the LORD, which *is* in Jerusalem.

28 And hath extended mercy unto me before the king, and his counsellors, and before all the kings mighty princes: and I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel, chief men to go up with me.

CHAP. VIII.

1 THese *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phineas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

3 Of the sons of Shechaniah; of the sons of * Pharosh *a*; Zechariah: and with him were reckoned by genealogy of the males *b* an hundred and fifty.

* Ch. 2. 3.

a i. e. One of the Sons of *Pharosh*: whereby he is differenced from the other *Shecaniah*, v. 5. *b* Though *the Males* only be expressed here, and in the succeeding verses, yet it is more than probable they carried the Women along with them, as they did carry *little ones*, as it is expressed here, *v.* 21.

4 Of the sons of Pahath-moab; Elihoenai, the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel *c*, and with him three hundred males.

c Either his only son, or the most eminent of his sons, and therefore so called here.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan ‖ the son of Hakkatan, and with him an hundred and ten males.

‖ Or, *the youngest son.*

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with him threescore males.

14 Of the sons also of Bigvai; Uthai, and ‖ Zabbud, and with them seventy males.

‖ Or, *Zaccur*, as some read.

15 And I gathered them together to the river that runneth to Ahava *d*; and there ‖ abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levie.

‖ Or, *pitched.*

d Or, *the river of Ahava*, as it is called, *v.* 21. 31. By comparing of these places it seems that *Ahava* was the name both of the River, and of the Town or place by which it ran. Either this was that River which other Writers call *Adiava*, which runs to *Assyria*, which thence is called *Adiabene*: or some other River running into *Euphrates*. *e* To wit, who were simple Levites, and not Priests. And therefore the Levites, mentioned, *chap.* 7. 7. by anticipation, were not yet come to him.

16 Then sent I for Eliezer *f*, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men: also for Jojarib, and for Elnathan, men of understanding *g*.

f To come to me, and go along with me to *Jerusalem*:

g Who seem to have had more knowledge than pious zeal for God, and his House and solemn Worship, which was confined to *Jerusalem*.

17 And I sent them with commandment *g* unto Iddo the chief *h*, at the place Casiphia *i*, and † I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

† Heb. *I put words in their mouth.*

g Which he might do, partly by virtue of that authority which he had over them by his Priesthood: and partly by that authority which he either had received, or could easily procure from the King to that purpose. *h* The Head of the rest, either by Ecclesiastical Order or Government, which the Persian Kings allowed to the Jews: or by some Grant or Commission from the King. *i* Not a place near the Caspian lake, as some guess from the likeness of the names; for that was at too great a distance for his present purpose, but some other place not far from *Ahava*: where he knew that there was a Colledge, or considerable company of Levites together.

18 And by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel and Sherebiah, with his sons, and with his brethren, eighteen:

19 And Hashabiah, and with him Jeshajah of the sons of Merari, his brethren, and their sons, twenty.

* See ch. 2. 43. 20 *Also of the Nethinims, whom David and the princes had appointed for the service of the Levites *k*, two hundred and twenty Nethinims: all of them were expressed by name.

k The Gibeonites who were devoted to this service by *Joshua* and the Princes of his time, *Jos.* 9. 21. and are said to be appointed by *David* and his Princes, because they were confirmed by them in their former Office, and more particularly applied to the several services of the Temple: though this be not distinctly related in 1 *Chr.* 24. & 25. & 26. because his business there was to give an account only of the new constitutions and alterations made by *David* in those matters.

21 Then I proclaimed a fast there, at the river Ahava, that we might afflict our selves before our God, to seek of him a right way *l* for us, and for our little ones, and for all our substance.

l i. e. A safe and prosperous journey: or such a way and course as might be best for us.

22 For I was ashamed to require of the king a band of Soldiers and horsemen, to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good, that seek him, but his power and his wrath *is* against all them that forsake him.

23 So we fasted and besought our God for this, and he was entreated of us *m*.

m He gave us some assurance of his gracious Answer to our request.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah; and ten of their brethren with them *n*;

n Or, and *Sherebiah*, &c. who were the Levites mentioned *v.* 18. who were joyntly intrusted together with the Priests with the charge of carrying these things carefully and safely. The particle, *and*, is oft understood.

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered.

26 I even weighed unto their hand, six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents:

27 Also twenty basons of gold, of a thousand drams, and two vessels of † fine copper, † precious as gold *o*.

† Heb. *yellow, or shining brass.*

† Heb. *desirable.*

o Heb. *desirable as gold*, not that it was of equal price and worth with it, but for its incomparable excellency in its kind, and for its great rarity, for which cause there were only two vessels of that sort.

28 And I said unto them, Ye *are* † holy unto the LORD, the vessels *are* † holy also, and the silver and the gold *are* a free will offering unto the LORD God of your fathers.

† Heb. *holiness.* Lev. 21. 6.

† Heb. *holiness.*

29 Watch ye, and keep *them*, until ye weigh them before the chief of the priests, and the Levites, and chief of the fathers of Israel at Jerusalem, *in* the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava, on the twelfth *day* of the first month, to go unto Jerusalem, and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way *p*.

p To wit, in the direct way. Whereby it may be conjectured, that God directed them to fetch a little compass and to go a more uncouth and unsuspected way, as they had begged of God, *v.* 21.

32 And we came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver, and the gold, and the vessels weighed in the house of our God, by the hand of Meremoth the son of Uriah the priest, and with him *was* Eleazar the son of Phinehas, and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

35 † *Also* the children of those that had been carried away, which were come out of the captivity *q*, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all this *was* a burnt-offering unto the LORD.

† Heb. *They that came out of the captivity, the sons of the transportation*, so Gr.

q To wit, these new-comers, whom God had safely conducted hither.

36 And they delivered the kings commissions unto the kings lieutenants, and to the governours on this side the river; and they ‖ furthered the people, and the house of God *r*.

‖ Or, *exalted*, Gr. *glorified.*

r In the adorning and furnishing of it with these vessels and other conveniences; and in promoting Gods Worship and service therein.

CHAP IX.

1 NOw when these things were done, the princes *a* came to me, saying, The people of Israel, and the priests, and the Levites have not separated themselves from the people of the lands *b*, *doing* according to their abominations *c*, *even* of the Canaanite, the Hittite, the Perizzite, the Jebusite, the Ammonite, the Moabite, the Egyptian, and the Amorite.

a Who feared God, and understood that *Ezra* was come with large Commission from the King, and with this design, to reform all diforders, whereof this was not the least. *b i. e.* From the Heathen Nations round about them, which God had expressly conamanded them to do, *Deut.* 7, 2, 3. *c* To wit, either, 1. Marrying promiscuously whomsoever they liked, as the Heathens used to do: Or, 2. Imitating them in their Idolatrous or other wicked practices, into which they were drawn by their Heathenish Affinities. Although they are not charged with any other crime besides their Marriage in the following account of it.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands *d*: yea, the hand of the princes and rulers *e* hath been chief in this trespass.

d This they had done, either, 1. In the Land of their Captivity, into which these People were carried as well as others, as appears from *Jer.* 23. 9, *&c.* Or rather, 2. Since their return, as may be gathered from *v.* 8, 9, 10, 14. *e* Who should have restrained the People from this sin, by their authority and example, and by doing otherwise, made the sin more general, and involved themselves and the Nation in the guilt of it.

3 And when I heard this thing, I rent my garment, and my mantle *f*, and pluckt off the hair of my head, and of my beard *g*, and sat down astonied *h*.

f Both my inner and my upper garment. *g* In testimony of my great grief and indignation; which was usual among all those Eastern and ancient People, wherein he did not transgress that Law, *Levit.* 19. 27. *Deut.* 14. 1. because he did not shave off all the hair, but only plucked off some hairs. *h* partly for grief and shame at the sin; and partly for fear of some great, and dreadful Judgment which he expected and feared for it.

4 Then were assembled unto me *i*, every one that

that trembled at the words of the God of Israel *k*, because of the transgression of those that had been carried away *l*, and I sat astonied until the evening sacrifice *m*.

s To joyn with me both in lamenting the sin, and in endeavouring the redress of it. *k i. e.* Who stood in awe of God, and of his Word, and durst not violate his commands; or who feared his threatnings against those that did so, and trembled for fear of God's Judgments upon them, and upon the whole Land for their sakes, as the following words imply. Compare *Isa.* 66. 2, 5. *l* To wit, into Captivity, and were safely returned from it, and yet were not reformed either by their former Affliction, or by their latter deliverance. *m* When the People used to Assemble together. See *Psal.* 141. 2. *Acts* 3. 1.

‖ Or, *affliction.*

5 And at the evening sacrifice, I arose from my ‖ heaviness, *n* and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

n i. e. From that mournful posture, *v.* 4. and put my self into the posture of a Petitioner. Or, *by reason of my heaviness*, or *affliction*. Having mourned for the sin, I considered that was not sufficient, and that God expected the confession and amendment of it, and therefore I fell to prayer.

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities *o* are increased over *our* head *p*, and our ‖ trespasses grown up unto the heavens.

‖ Or *guiltiness.*

o He includes himself in the number of the transgressors not only by a Rhetorical figure called *Communicatio*, but guilty in this kind: and partly because the Princes and Priests, and so many of the People having done this, the guilt was now become National. *p* Like deep Waters, in which we are as it were drowned, and ready to perish. Compare *Psal.* 38. 4.

7 Since the days of our fathers, *have* we *been* in a great trespass unto this day *q*, and for our iniquities have we, our kings, *and* our priests been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

q We are not purged from the guilt and filth of our Fathers sins, but we are still feeling the sad effects of their sins in the continuing Captivity of a great number of our Brethren; and we are still repeating the same sins.

† Heb. *moment.*

8 And now for a † little space *r* grace hath been shewed from the LORD our God, to leave us a remnant to escape *s*, and to give us a ‖ nail *t* in his holy place *u*, that our God may lighten our Eyes *x*, and give us a little reviving in our bondage *y*:

‖ Or, *a pin*, That is, *a constant and sure abode.*

r It is but a little while since God hath delivered and restored us, and yet we are already returned to our former sin and folly. Or thus, we have enjoyed this favour but a little while, and now we are sinning it away, and shortening our own happiness. *s* That by his favour many of us should escape out of Captivity, whom he calls but *a remnant*, because the far greatest part of the Israelitish Nation were yet in Captivity. *t i. e.* Either, 1. A just and merciful Prince of our own Nation and Religion: such being compared to Nails or Pins, as *Isa.* 22. 23. Or rather, 2. Some kind of settlement: whereas before we were tossed and removed from place to place as our Masters pleased. It is a metaphor from Tents, which are fastened by Cords and Nails, or Pins. *u i. e* In this holy Land, as the Land of *Judah* is called, *Zech.* 2. 12. Or, in *Jerusalem*, which is called *The holy City*, *Neh.* 11. 1, 18. *Dan.* 9. 24. which is peculiarly mentioned, because of the Temple, which was the Nail which fastened their Tents, and gave them some ground of hopes to continue in their Land. *x i. e.* That he might revive and comfort our hearts. For as *darkness* is oft put for a state of sorrow and affliction; so *light* is put for joy and comfort. *y* For we are not quite delivered, but still wear our fetters upon us, being even here in subjection to our former Lords.

9 For we *were* bondmen *z*, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia *a*, to give us a reviving *b*, to set up the house of our God, and † to repair the desolations thereof *c*, and to give us † a wall *d* in Judah and Jerusalem.

† Heb. *to set up.*

† Heb. *a fence.*

z i. e. In greater bondage than that in which we now are. *a i. e.* Hath given us to find favour in their eyes. *b* To recover us from the grave of dreadful calamities in which we lay like dead men and dry bones, *Ezek.* 37. 1, &c. *c* To wit, of the Temple; either to build the house where there was only an heap of the ruins of the old Temple. Or rather, 2. To frequent and celebrate the Worship of God in that place, which hath long lain like a desolate and neglected place. For the building of the House, was mentioned in the next foregoing words. *d* Heb. *an hedge*, or *a fence*; either, 1. The Wall built about *Jerusalem*. But it is probable that was not yet built, as we shall see by the following History. Besides, this fence is intimated to be as much a fence to the rest of *Judah*, as to *Jerusalem*: Or, 2. The favour and protection of the Kings of *Persia*, whose Edicts on their behalf were under God their security against all those enemies wherewith they were encompassed. Or, 3. The powerful and gracious Providence of God, which had brought them together, and planted them in their own Land, and watched over them from time to time.

10 And now, O our God, what shall we say after this *e*? for we have forsaken thy commandments,

e What Apology can we make for our selves after thou hast conferred such great and high favours upon us, and we have so grossly abused them?

† Heb. *by the hand of thy servant.*

11 Which thou hast commanded † by thy servants the prophets, saying, The land unto which ye go to possess, it is an unclean land with the filthiness of the people *f* of the lands *g*, with their abominations, which have filled it † from one end to another, with their uncleanness.

† Heb. *from mouth to mouth.*

f This notes the cause or matter of this uncleanness. The Land was not unclean in it self, but only polluted by the filthiness of its Inhabitants. *g* Or, *of these Lands*, which are round about it. This Land is as corrupt as any of the rest of the Heathen Nations.

* Exod 23. 32. Deut. 7. 3.

12 Now therefore * give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace, or their wealth for ever *h*: that ye may be strong *i* and eat the good of the land, and leave *it* for an inheritance to your children for ever.

h But root them out, as I have commanded you to do; which also they have abundantly deserved, both of mine, and of your hands See *Deut.* 7. 2. *i* Although you may fansie that this way of making Leagues and Marriages with them, is the only way to establish and settle you, yet I assure you it will weaken and ruin you, and the contrary course will make you stronger.

† Heb. *hast with-held beneath our iniquities.*

13 And after all that is come upon us for our evil deeds, and for our great trespass *k*, seeing that thou our God † hast punished us less than our iniquities *deserve l*, and hast given us *such* deliverances as this *m*.

k After all our sore sufferings for our sins. *l* And after all thy favour shewed to us in the mitigation of thy Judgments. *m* So full, so sudden, and unexpected, and amazing, not only to our enemies, but also to our selves.

14 Should we again break thy commandments, *n* and joyn in affinity with the people of these abominations! wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant, nor escaping *o*?

n Was this a fit and just requital of all thy kindnesses? or was this thy end and design in these actions? or will it thou take this well from our hands? *o* Can we reasonably expect any thing from thee less than utter ruin?

15 O LORD God of Israel, thou *art* righteous *p*, for we remain yet escaped *q*, as *it is* this day: behold, we *are* before thee in our trespasses *r*: for we cannot stand before thee *s*, because of this *t*.

p A just and holy God, who dost hate, and wilst infallibly punish sin and sinners. Or, *thou art merciful*, as appears from hence, that notwithstanding all our sins, thou hast not utterly destroyed us, but left a remnant of us. The Hebrew word here rendred *righteous*, is oft used for *merciful*; as is well known to all the learned. *q* Or, *though we remain*, &c *i. e.* Though thou hast yet spared us in part, yet thou art righteous, and therefore wilt certainly punish and destroy us according to our deserts, if we do not repent of, and reform this great wickedness. *r* We are here in thy presence, and so are all our sins; we are arraigning our selves before thy Tribunal, acknowledging our selves to be vile offenders, and thee to be just, if thou destroy us. *s* To wit, in Judgment, as that word is oft used, as *Psal.* 130. 3. Compare *Psal.* 1. 5. we must needs fall and perish at thy presence, as the phrase is, *Psal.* 9. 3. *t* Because of this our great guilt and the aggravations of it.

CHAP X.

† Heb. *wept a great weeping.*

1 NOw when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel, a very great congregation of men and women, and children *a*: for the people † wept very sore *b*.

a Awakened by the words and example of this holy Priest, and great Potentate. So inexpressible is the good, which is done by the good example, and the evil, which is done by the bad example of a great Person, or of a Minister. The fame of his great

passion of grief, and of his many and publick expressions thereof in the Court before the Temple, being in an instant dispersed over all the City, brought a great company together. *b* Being greatly affected with *Ezra's* prayer, and with the common sin.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed *c*, against our God, and have taken *d* strange wives, of the people of the land: yet now there is hope in Israel concerning this thing *e*.

c He saith, *we*, either, 1. Because he was guilty in this matter. Or rather, 2. In the name of the people, and their several Families, and his own amongst the rest. For this mans name is not in the following Catalogue, but there we have his Father, *Jehiel*, and his Fathers Brethren, five other Sons of his Grandfather *Elam*, *v.* 26. It was therefore an evidence of his great Courage, and good Conscience, that he durst so freely, and fully discharge his duty, whereby he shewed that he honoured God more than his nearest, and dearest Relations. *d* To wit, into conjugal society with our selves. *e* In case of our repentance, and reformation. Therefore let us not sorrow like persons without hope, nor sit down in despair, but let us fall upon action, and amend our errors, and then trust to Gods mercy.

3 Now therefore let us make a covenant with our God, † to put away all the wives *f*, and such as are born of them *g*, according to the counsel of my lord *h*, and of those that tremble at the * commandment of our God *i*, and let it be done according to the law *k*.

† Heb. *to bring forth.*

* Deut. 7. 2, 3.

f Which though it may seem harsh, yet is not unjust, if it be considered; 1. That Marriages made between some prohibited Persons, as suppose, between a Father, and his Daughter, a Brother, and a Sister, are not only unlawful, but void Marriages, and *ipso facto*, null, by the political laws of civil Nations. And therefore these Marriages with Idolatrous, and Heathen Women, being expressly, and severely forbidden by God, might well be disannulled. And it was one of good *Theodosius* his laws, that those actions which were done against law, should be accounted not only unlawful, but null. 2. That there were many peculiar laws given to the Jews concerning the Marrying, and putting away of Wives, as hath been observed before in their proper places, and therefore it is not strange, if there be something more in this case, than is now usual with us. 3. Supposing the matrimonial tye had continued, yet they might be excluded from co-habitation with them, as a just punishment upon them for the wilful breach of a known, and positive law of God. *g* This may seem harder than the former, but many things may be said. 1. Whatsoever evil befal either them or their Children, they had all reason to accept it as the just and deserved fruit of their own sin. 2. That Children may, and sometimes do suffer, at least temporal evils, for their Parents sins, or upon occasion of them, is most evident, both by the Scripture instances, and by the laws, and usages of Nations in some cases. 3. This may seem to have been a necessary part of severity, partly as a proper punishment of the Parents sin herein, and to deter others more effectually from the like practices: partly to prevent the corruption of their other Children by the conversation, and society of this ungodly, and Idolatrous brood: and partly, lest such Children, being continually present with them, and stealing into their affections, might at last prevail with them to take their ejected Wives again. 4. These Children were only cast out of the Families, and Commonwealth of *Israel*, but were not utterly forsaken, and ruined, but due care was probably taken by Authority, that they should have some provision made for them, and some care taken about their Education in the Jewish Religion, &c. *h* Either, 1. As thou counsellest and desirest us to do. Or, 2. Let us do it in such manner as thou shalt think fit and agreeable to the Law, as it follows: for it requires great caution as being a matter of no small difficulty. *i* And of other serious and religious persons who may with thee consider and regulate the business. *k* This is meant, either, 1. Of the matter of the business, let that be done which the Law requires, let them be put away. Or, 2. Of the manner of it, which must be according to the Rules of Gods Law.

4 Arise, for *this* matter *belongeth* unto thee *l*; we also will be with thee; be of good courage, and do *it*.

l Because thou hast both skill to manage it, and Authority both from God, and from the Persian King to do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel to swear, that they should do according to this word. And they sware.

6 Then Ezra rose up before the house of God, and went into the chamber *m* of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

m That he with the Princes and Elders, as it follows, *v.* 8. might consult about the Execution of their resolution.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be † forfeited, and himself separated from the congregation *n* of those that had been carried away.

† Heb. *devoted.*

n Either by Banishment: Or rather by Excommunication, from the Church, and People, and House, and publick Worship of God.

9 Then all the men of Judah, and Benjamin *o*, gathered themselves together unto Jerusalem, within three days: (it *was* the ninth month, on the twentieth *day* of the month) and all the people sat in the street of the house of God *p*, trembling because of *this* matter, and for † the great rain *q*.

† Heb. *the showers.*

o Not only of these two Tribes, as appears from the following Catalogue, where there are Priests and Levites; but all the Israelites, *v.* 25. who are thus described, partly because the greatest part of them were of these Tribes, though others were mixed with them: and partly because they all now dwelt in that Land which formerly was appropriated to those Tribes. *p* In that street of the City, which was next to the Temple, and within the view of it, that so they might be as in Gods presence whereby they might be awed to a more faithful and vigorous prosecution of their work. And this place they might chuse rather than the Court of the People, because they thought it might be polluted by the delinquents, who were all to come thither. *q* Which they took for a token of Gods displeasure amongst them.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and † have taken strange wives to encrease the trespass of Israel.

† Heb. *have caused to dwell*, or *have brought back.*

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure *r*, and separate your selves from the people of the land, and from the strange wives.

r You have sinfully pleased your selves, now please God by your Obedience to his command.

12 Then all the congregation answered, and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for || we are many that have transgressed in this thing.

|| Or, *we have greatly offended in this thing.*

14 Let now our rulers of all the congregations stand *s*, and let all them which have taken strange wives *t* in our cities, come at appointed times, and with them the elders of every city, and the Judges thereof *u*, until the fierce wrath of our God || for this matter, be turned from us *x*.

|| Or, *till this matter be dispatched.*

s Let the great Council, called the *Sanhedrim*, be settled, and meet to judge and determine of all particular causes. *t* To wit, of these heathen Nations such as were not proselyted to the Jewish Religion before their Marriage; or since revolted from it. *u* Who are best able to inform the great council of the quality of the persons, and of all matters of Fact and Circumstances. *x i. e.* Until the thing be done, and Gods Wrath thereby removed.

15 Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, † were employed about this *matter* *y*: and Meshullam, and Shabbethai the Levite helped them.

† Heb. *stood*, or *were appointed over.*

y To wit, to take due care that the business should be executed in the manner proposed, that the Officers and Delinquents of every City should come successively in convenient time and order, as these should appoint, and to take and keep an exact account of the whole transaction, and of the names of the Cities and Persons whose causes were dispatched, and to give notice to others to come in their turns, and to prepare the business for the hearing of the Judges. And these two were Priests, as their Coadjutors or helpers were Levites; that so they might inform the persons concerned, if any matter of doubt did arise.

16 And the children of the captivity did so: and Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names were separated *z*, and sate down in the first day of the tenth month to examine the matter.

z i. e. Sequestred themselves from all other business, and gave themselves wholly to this.

17 And they made an end with all the men that had

had taken ſtrange wives, by the firſt day of the firſt month.

18 And among the ſons of the prieſts, there were found that had taken ſtrange wives; *namely*, of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands *a*, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs.

a i.e. They covenanted, or ſwore, by giving their hand; which was the uſual geſture in thoſe Caſes. Of which ſee *Levit.* 6.2. *Ezek.* 17.18.

20 And of the ſons of Immer; Hanani, and Zebadiah.

21 And of the ſons of Harim; Maaſeiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the ſons of Paſhur; Elioenai, Maaſeiah, iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah, (the ſame *is* Kelita) Pethahiah, Judah and Eliezer.

24 Of the ſingers alſo; Eliaſhib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Iſrael *b*: of the ſons of Parosh; Ramiah, and Jeſiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

b i.e. Of the People of Iſrael, diſtinguiſhed from the Prieſts and the Levites hitherto named; who before were called *Judah* and *Benjamin*, *v.* 9. where ſee the Notes.

26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the ſons alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the ſons of Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, and Ramoth.

30 And of the ſons of Pahath-moab; Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſons of Haſhum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manaſſeh, *and* Shimei.

34 Of the ſons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedaiah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 ‖ Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joſeph.

43 Of the ſons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All theſe had taken ſtrange wives: and *ſome* of them had wives, by whom they had children *c*.

‖ Or, *Mabnadebai*, according to ſome Copies.

c Whereby he implies, that moſt of their Wives were barren. Which came to paſs by God's ſpecial Providence, partly to manifeſt his Diſpleaſure againſt ſuch Matches, and partly that the Practice of this great and neceſſary Duty might not be encumbred with too many Difficulties.

NEHEMIAH.

THis Book ſeems not to have been written by Ezra, *becauſe it is written in a quite differing, and more plain and eaſie Style, and without that mixture of Chaldee or Syriack words, which is in the Book of* Ezra; *but by* Nehemiah, chap. 1.1. *who writ an Account of his own Tranſactions, as* Ezra *did of his. But whether this be the ſame* Nehemiah, *who came up with* Zerubbabel, Ezra 2.2. *and* Nehem. 7.7. *may be queſtioned; the ſame Name being oft given to divers Perſons. And for the Name of* Tirſhathah, *which is uſed both in* Ezra 2.63. *and* Nehem. 7.65, 70. *that ſeems to be the Title of his Office, and ſo belongs to any Governor, whether it was* Zerubbabel, *or* Nehemiah, *or any other.*

CHAP. I.

1 THe words *a* of Nehemiah the ſon of Hachaliah. And it came to paſs in the month * Chiſleu *b*, in the twentieth year *c*, as I was in Shuſhan *d* the palace,

* Zech. 7.1.

a Or rather, *the acts*, or *deeds*, as the word oft ſignifies; of which he here treats. *b* Which is the ninth Month, containing part of *November*, and part of *December*. *c* Of *Artaxerxes*, *ch.* 2.1. *d* The Chief and Royal City of *Perſia*, *Eſth.* 3.15.

2 That Hanani, one of my brethren *e*, came, he and *certain* men of Judah, and I asked them concerning the Jews that had eſcaped *f*, which were left of the captivity *g*, and concerning Jeruſalem.

e Of my Family, or Tribe, or Nation. *f* Out of the Slavery which they endured in ſtrange Lands. *g* The Remnant of thoſe numerous Captives.

3 And they ſaid unto me, The remnant that are left of the captivity there in the province *h*, *are* in great affliction and reproach *i*: the wall of Jeruſalem alſo * *is* broken down, and the gates thereof are burnt with fire *k*.

* 2 Kin 25.10.

h i.e. In *Judea*, which was now made a Province under the Perſian Monarchs: See the Notes on *Ezra* 5.8. *i* Deſpiſed and diſtreſſed by the neighbouring Nations. *k i.e.* The Walls and Gates continue in the ſame woful plight, in which *Nebuchadnezzar* left them; the Jews not being yet in a Condition to re-build them, nor having Commiſſion from the Kings of *Perſia* to do ſo; but only to build the Temple, and their own private Houſes: And this made their Enemies ſcorn them; who alſo would have ruined them, but for fear of offending the Perſian King.

4 And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned *certain* days, and prayed before the God of heaven,

5 And ſaid, I beſeech thee, * O LORD God of heaven, the great and terrible God, * that keepeth covenant and mercy for them that love him, and obſerve his commandments:

* Dan. 9.4.
* Exod. 20.6.

6 Let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant, which I pray before thee now, day and night, for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I, and my father's houſe have ſinned.

7 We have dealt very corruptly *l* againſt thee, and have not kept the commandments, nor the ſtatutes, nor the judgments which thou commandedſt thy ſervant Moſes.

l Or, *we have wholly corrupted*, to wit, *our ſelves*, and our Ways, and thy Worſhip.

8 Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, * *If* ye tranſgreſs, I will ſcatter you abroad among the nations:

* Lev. 26.39. Deut. 4.25, &c.

9 But *if* ye turn unto me, and keep my commandments, and do them; * though there were of you caſt out unto the uttermoſt part of the heaven, *yet* will I gather them from thence, and will bring

* Deut. 30.4.

bring them unto the place that I have chosen to set my name there.

10 Now these *are* thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive unto the prayer of thy servant, and to the prayer of thy servants, † who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man *m*. For I was the king's cup-bearer *n*,

† Heb. *who will fear*, or *delight to fear.*

m The King; who, though a God by Office, is but a Man by Nature; and therefore his Heart is wholly at thy disposal. *n* Whereby I had opportunity to speak to him, and some Favour and Freedom with him; which encouraged me to make this Prayer, and to hope for some Success.

CHAP. II.

1 AND it came to pass in the month * Nisan *a*, in the twentieth year of Artaxerxes *b* the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *before-time* sad in his presence.

* Esth. 3. 7.

a Which was four Months after he had heard those sad Tidings. The reason of this long Silence and Delay might be manifold, either because he thought fit that some time should be spent by himself, and possibly, others of his Brethren, in seeking God by solemn Prayer and Fasting, for God's Blessing, and the good Success of this great Affair: Or, because he could not take so long and dangerous a Journey in the depth of Winter: Or, because his Turn of attending upon the King did not come to him till that time: Or because till then he wanted a fit Opportunity to move it unto the King, by reason of the King's Indisposition, or Occasions, or multitude of Attendants, among whom there, probably, were divers Enemies to the Jews, who, he feared, might hinder this his design and desire. *b Artaxerxes Longimanus*, the son of the great *Xerxes*, who reigned both with his Father, and, after his death, alone: Whence the Years of his Reign are computed two ways; one from the Death of *Xerxes*, and the other from his first Entrance upon the Administration of the Kingdom, which was committed to him in the fifth Year of *Xerxes*, when he began the Grecian War, and left his Son King or Vice-roy in his stead, as the manner of the Persians was. It may seem doubtful, and is not much material, which way of Computation is here used. Others understand this of *Artaxerxes Nemon*.

2 Wherefore the king said unto me, Why *is* thy countenance sad *c*, seeing thou art not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid *d*,

c His Fasting, joyned with inward Grief, had made a sensible Change in his very Countenance. *d* Partly, being daunted by the Majesty of the King, and the suddainness and sharpness of his Question: Partly, fearing lest there was arising some Jealousie, or ill Opinion in the King concerning him: Partly, because it was an unusual and ungrateful thing to come into the King of *Persia*'s Presence with any badges or tokens of Sorrow, *Esth.* 4. 2. And principally, from his doubts or feats of Disappointment, because his Request was great, and invidious, and odious to most of the Persian Courtiers, and might be represented as dangerous, and might seem improper for a time of Feasting and Jollity.

3 And said unto the king, * Let the king live for ever *e*: why should not my countenance be sad, when the city, the † place of my fathers sepulchres *f*, *lieth* waste, and the gates thereof are consumed with fire?

* 1 Kin. 1. 31. Dan. 2. 4 & 6. 21.

† Heb. *house.*

e My Sadness comes not from any Discontent with my own Condition, or any Dis-affection to the King, for whom my hearty Prayers are, that he may live for ever; but from another Cause. *f* Which by all Nations are esteemed sacred, and inviolable, and honourable. He saith not a word of the Temple, or of Religion; for he wisely considered, that he spake before a heathen King and Court, who cared for none of those things.

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven *g*.

g To direct my Thoughts and Words, and to incline the King's Heart to grant my Request.

5 And I said unto the king, If it please the king *h*, and if thy servant have found favour in thy sight *i*, that thou wouldest send me unto Judah, unto the city of my father's sepulchres, that I may build it.

h My Request, whatsoever it is, I humbly and wholly submit it to the King's good Pleasure, being resolved to acquiess in it. *i* I pretend no Merit, but am an humble Suppliant for thy Grace and Favour; whereof having received some Tokens, I am thereby emboldened to make this further Request.

6 And the king said unto me (the † queen also sitting by him *k*) For how long shall thy journey be? and when wilt thou return *l*? So it pleased the king to send me, and I set him a time *m*.

† Heb. *wife.*

k Which is here noted, partly as an unusual thing; for commonly the Kings of *Persia* dined alone, and their Queens seldom dined with them, as Historians note; And peradventure, because the Queen expressed some Kindness to him, and promoted his Request with the King. *l* This Question shewed the King's Respect and Affection to him, and that he was not willing to want his Attendance longer than was necessary. *m* Either that twelve Years mentioned, *ch.* 5. 14. and 13. 6. or rather, a far shorter time; for which Cause, among others, he built the Walls with such dispatch, even in fifty two Days, *ch.* 6. 15. and probably, not very long after that, returned to the King; by whom he was sent a second time, with more ample Commission, and for the King's Service, and the Government of that part of his Dominions.

7 Moreover, I said unto the king, If it please the king, let letters be given me to the governours beyond the river, that they may convey me over *n*, till I come into Judah:

n That they may safely conduct me through their several Territories.

8 And a letter unto Asaph the keeper † of the king's forest *o*, that he may give me timber to make beams for the gates of the palace which *appertained* to the house *p*, and for the wall of the city, and for the house that I shall enter into *q*. And the king granted me, * according to the good hand of my God upon me.

† Heb. *of the king's orchard.* So Gr.

* Ezra 7. 9.

o Of the Forest of *Libanus*, famous for Pleasure, and for plenty of choice Trees. *p* To wit, of the King's Palace, which was adjoyning to the House of God: Or, *of the Tower*, or *Fence* belonging *to the House of God*; to wit, for the Gates of the Courts of the Temple: For though the Temple was built, the Courts, and other Buildings belonging to the Temple might yet be unfinished. *q* Wherewith I may build an House in which I may dwell whilst I am there, and which I may dispose of as I see fit.

9 Then I came to the governours beyond the river, and gave them the king's letters. (Now the king had sent captains of the army, and horsemen with me.)

10 When Sanballat the Horonite *r*, and Tobiah the servant *s* the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

r So called, either from his Family, or from the place of his Birth or Rule, which is supposed to be *Horonaim*, an eminent City of *Moab*, *Isa.* 15. 5. *Jer.* 48. 3. *s* So called, probably, from his servile Original, or Condition, from which he was advanced to his present Power and Dignity. Which also may be mentioned as one Reason, why he now carried himself so insolently and perversly towards the Jews; it being usual for Persons suddainly raised from a mean, to an high Estate, so to demean themselves.

11 So I came to Jerusalem, and was there three days *t*.

t Resting my self after my long Journey, and enquiring into the State of the City.

12 And I arose in the night *u*, I and some few men with me, neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon *x*.

u Concealing both his Intentions and Actions as far, and as long as he could, as knowing that the Life of his Business lay in Secrecy and Expedition. *x* To prevent Noise, and the Notice of what I did.

13 And I went out by night *y*, by the gate of the valley *z*, even before the dragon-well *a*, and to the dung-port *b*, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

y The Foot-men which accompanied him, directing and leading him in the way. His design was to go round about the City, to observe the Compass and Condition of the Walls and Gates, that he might make sufficient provisions for the Work. *z* Of which see *ch.* 3. 13. *a* A Fountain, or Water so called, either from some figure of a Dragon or Serpent which was by it, or from some living Dragon which abode there when the City was desolate; for Dragons delight to be in desolate places, and nigh to Springs of Water, as divers have observed. *b* Through which they used to carry the Dung out of the City.

14 Then

14 Then I went on to the gate of the fountain *c*, and to the king's pool *d*: but *there was* no place for the beast *that was* under me to pass *e*.

c i.e. Which led to the Fountain, to wit, of *Siloah*, or *Gihon*. *d* That which King *Hezekiah* had made: Of which see 2 *Chron.* 32. 3, 30. *e* The Way being obstructed with heaps of Rubbish.

15 Then went I up in the night by the brook *f*, and viewed the wall, and turned back, and entred by the gate of the valley, and *so* returned *g*.

f Of *Kidron*: Of which see on 2 *Sam.* 15. 23. *g* Having gone round about the City.

16 And the rulers knew not whither I went, or what I did, neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did *h* the work *i*.

h Or, *were to do*, or *should do*, *i.e.* Whom he intended to employ in it. *i* Here following of building the Walls.

17 Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with fire: come and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthned their hands for this good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant the Ammonite, and Geshem the Arabian *i* heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye rebel against the king *l*?

k Either the King's Lieutenant in *Arabia*, as *Tobiah* was among the *Ammonites*, and *Sanballat* among the *Moabites*: Or rather, an *Arabian* by his Birth. And it seems probable, that both he, and *Sanballat*, and *Tobiah* were chief Men, or Governors among the Samaritans, or in their Army: See *ch.* 4. 1, 2, 3. *l* Do you design to fortifie this City against the King?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we
Ezra 4. 3. his servants will arise and build: but * ye have no portion, nor right *m*, nor memorial *n* in Jerusalem.

m You have no Authority over us, nor Interest in our Church, or State, or City; but are meer Aliens from the Commonwealth of *Israel*: We disown and detest that Mungrel-worship and Religion which you have set up: We desire not your Favour, or Friendship, or Help in this matter: And you have nothing to do to enquire into, or meddle with our Concerns, or to hinder us in our present Undertaking. *n* Here is no Testimony or Monument, either of your Relation to us by Birth or Religion, or of your Kindness to us, or to this place: But we have many Memorials of your Malice and Enmity against us.

CHAP. III.

Ch. 12. 10. 1 THen * Eliashib the high priest *a* rose up *b* with his brethren the priests, and they built the sheep-gate *c*, they sanctified it *d*, and set up the doors of it; even unto the tower of Meah *e* they
Jer. 31. 38. sanctified it, unto the tower of * Hananeel.

a Grand-child of *Jeshua* the first High-Priest after their Return from *Babylon*. *b* Began the Work. *c* Which was next to the Temple; so called, either from the Sheep-market, or the Sheep-pool of *Bethesda*, *Joh.* 5. 2. where the Sheep were washed, and then brought to the Temple to be sacrificed. *d* Or, *they prepared*, or *repaired it*; for so the word sometimes signifies. But our Translation seems best, both because that use of the word is most common, and because this is spoken only of this Gate; which being built by the Priests, and nighest to the Temple, and with a special Eye to the Service of the Temple, for which both Men and Things were most commonly brought in this way, and being also the first part of the Building, might be in a peculiar manner *sanctified* by solemn Prayer and Sacrifice; whereby it was dedicated to God's Service. And this either, 1. As it was considered in it self, or with respect to the rest of the Building, of which this was the beginning, and, in a manner, the First-fruits; and therefore in the Sanctification of it, the whole Lump and Building was sanctified. And seeing the whole City is oft called the *holy City*, it is not strange if the Walls and Gates of it be also holy, and said to be *sanctified*; and especially, this Gate Compare *Deut.* 20. 5. *e* Or, *of an hundred*: So called, either because it was an hundred Cubits high, or so far distant from the Sheep-gate.

† Heb. *at his hand.* 2 And † next unto him built the men of Jericho *f*: and next to them built Zaccur the son of Imri.

f The Posterity of the ancient Inhabitants of *Jericho*: See *Ezra* 2. 34.

3 But the * fish-gate *g* did the sons of Hassenaah *2 Chr. 33. 14. Zeph. 1. 10.* build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof *h*.

g Of which mention is made, 2 *Chr.* 33. 14. *Neh.* 12. 39. *Zeph.* 1. 10. So called, either from the Fish-market, which was near it; or because the Fish was brought in by it from the Sea, *Neh.* 13. 16. this Gate being North-westward from *Jerusalem*. *h* This is either here related by Anticipation, the whole Work being here mentioned together, though this part was not done till afterwards, *ch.* 6. 1. and 7. 1. Or, this was done to some of the Gates, but not to all; and therefore this is said to be done more compleatly and universally afterwards.

4 And next unto them repaired *i* Meremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel: and next unto them repaired Zadok the son of Baana.

i To wit, the demolished or decayed Wall, there being no Gate in this part. And so in the rest which follow.

5 And next unto them the Tekoites repaired; but their nobles put not their necks *k* to * the work *Judg. 5. 23.* of their Lord *l*.

k i.e. Did not submit to it, would not further it, either through Pride, or Sloth, or Carelessness, or Covetousness, or secret Compliance with the Enemies of the Jews. *l* Either, 1. Of *Nehemiah*, who was their Lord and Governor, and had given a general Command for the carrying on of this Work: Or, 2. Of God, whom they owned for their Lord, whose Work this was; partly because it had proceeded thus far by God's singular Providence and Blessing, and partly because it was done for the Defence of the City, and People, and Temple of God. And therefore they are branded to all Posterity for the Neglect of so great and pious a Work.

6 Moreover, the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river *l*.

l i.e. Unto the place where the Governor of the Country on this side *Euphrates*, for and under the Persian Kings, sometimes had a Palace, or Throne, to which all Persons living in the adjacent parts were to resort for Judgment.

8 Next unto him repaired Uzziel the son of Harhaiah, of the gold-smiths: next unto him also repaired Hananiah the son of *one of* the apothecaries, and they ‖ fortified *m* Jerusalem unto the broad wall. ‖ Or, *left Jerusalem unto the broad wall.*

m It is not said, *they repaired*, as was said of the rest; but *they fortified* it: Either because this part of the Wall was less demolished than the other, and therefore they needed not to repair it, but only to make it stronger by some Additions; or to note their extraordinary Care and Diligence, that they would not only repair it, and restore it to its former state, but make it stronger than ever it was; which also might be fit to be done in that part of the City. Others render it, *they left*, as this word commonly signifies; and so the meaning is, They omitted the building of that part of the Wall, because it remained standing; this being that space of 400 Cubits which was pulled down by *Joash* King of *Israel*, and re-built by *Uzziah*, who made it so strong, that the Chaldeans could not pull it down without more trouble than they thought fit to employ about it. But this Chapter gives us an Account of what they did in the Building, not of what they did not, but left as they found it.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem *n*.

n As *Rome* was anciently divided into several Quarters, or Regions, so was *Jerusalem*, and especially this was divided into two parts; whereof one was in the Tribe of *Benjamin*, and nearest to the Temple; the other in the Tribe of *Judah*, and more remote from it: Which accordingly had two several Rulers; this Man, and the other, *v.* 12. but both under the chief Governor of the City.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house *o*: and next unto him repaired Hattush the son of Hashabniah.

o That part of the Wall which was next to him, which his own Interest obliged him to do with Care.

11 Malchijah the son of Harim, and Hashub the the son of Pahath-moab, repaired the † other † Heb. *second measure.* piece, and the tower of the furnaces.

12 And

12 And the next unto him repaired Shallum the ſon of Haloheſh, the ruler of the half part of Jeruſalem *p*, he and his daughters *q*.

p i. e. Of the other half, &c. See on *v.* 9. *q* Who were either Heireſſes, or rich Widows, and cauſed part to be done at their Charges.

* Ch. 2. 13. 13 * The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto
* Ch. 2. 13. * the dung-gate.

14 But the dung-gate repaired Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem *r*: he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

r A Town, or Territory, the Government whereof was divided between two Perſons.

* Ch. 2. 14. 15 But * the gate of the fountain repaired Shallum the ſon of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars
* Joh. 9. 7. † Heb. *Shelak.* thereof, and the wall of the pool of * † Siloah *s* by the king's garden, and unto the ſtairs that go down from the city of David.

s That part of the Wall which was directly againſt that Pool.

16 After him repaired Nehemiah the ſon of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over againſt the ſepulchres of David *t*, and
* 2 Kin. 20. 20. to the * pool *that was* made *u*, and unto the houſe of the mighty *x*.

t i. e. The place which *David* appointed for his own Sepulchre, and the Sepulchres of his Succeſſors the Kings of *Iſrael* and *Judah*. *u* To wit, by *Hezekiah*, 2 *King.* 20. 20. whereby it is diſtinguiſhed from that Pool which is natural. *x* Or, *of the valiant*: Which, poſſibly, was formerly appointed for the Receipt of thoſe chief Captains that ſhould attend upon the King in their Courſes; or of ſome other valiant Commanders, who ſhould, upon occaſion, reſort to *Jeruſalem*.

17 After him repaired the Levites, Rehum the ſon of Bani: and next unto him repaired Haſhabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired Bavai the ſon of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over againſt the going up to the armory *y*, at the turning *of the wall z*.

y Either to the Houſe of the Foreſt of *Lebanon*, which was their Armory from *Solomon's* days, *Iſa.* 22. 8. or to ſome other place, which either before or ſince that time, had been uſed as another and leſs Armory for common Occaſion. *z* Or, *at the corner*; or, *which is in the corner*.

Or, *Zaccai.* 20 After him Baruch the ſon of ‖ Zabbai, earneſtly repaired *a* the other piece, from the turning *of the wall b*, unto the door of the houſe *c* of Eliaſhib the high prieſt.

a Did his Work with eminent Diligence and Fervency: which is here noted to his Commendation. *b* Or, *from the corner*; as *v.* 19. *c* Unto that part of the Wall which was over againſt, or next to this Door.

21 After him repaired Meremoth the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib *d*.

d Therefore the Door was not in the middle of the Houſe, as now they commonly are, but at one end of it.

22 And after him repaired the prieſts, the men of the plain *e*.

e Either of the Plains of *Jordan*, or *of the plain Country round about Jeruſalem*; as it is called, *ch.* 12. 28. And they are thus called, becauſe they, or their Parents, either were born, or now did, or formerly had dwelt in thoſe parts; whence they came to *Jeruſalem* when the Service of the Temple required it.

23 After him repaired Benjamin, and Haſhub, over againſt their houſe: after him repaired Azariah the ſon of Maaſeiah, the ſon of Ananiah, by his houſe.

24 After him repaired Binnui the ſon of Henadad, another piece, from the houſe of Azariah, unto the turning *of the wall*, even unto the corner.

25 Palal the ſon of Uzai, over againſt the turning *of the wall f*, and the tower *g* which lieth out
* Jer. 32. 2. & 33. 1. & 37. 21. from the king's high houſe *h*, that *was* by the * court of the priſon *i*: after him, Pedaiah the ſon of Paroſh.

f In a part of the Wall, which jutted out as *the Tower* here following did; and therefore was oppoſite to, or over againſt that Turning. *g* Or, *even the tower*. *h* Either from the Royal Palace, or from ſome other ſmaller Houſe which the King formerly built there, either for Proſpect, or for Defence. *i* A place oft mentioned; of which ſee *Jer.* 32. 2. and 38. 7. 13.

26 Moreover, the Nethinims dwelt in * ‖ Ophel *k*, unto *the place* over againſt * the water-gate *l* toward the eaſt, and the tower that lieth out.
* 2 Chr. 27. 3. ‖ Or, *the tower.* * Ch. 8. 3 & 12, 37.

k Or, *who dwelt in Ophel*; for this ſeems to be only a Deſcription of the Perſons, whoſe Work follows. *l* So called, becauſe by that Gate Water was brought in; either by the People, for the uſe of that part of the City; or rather, by theſe Nethinims, who were Gibeonites, for the uſes of the Temple, for which they were *drawers of water*, Joſh. 9. 21.

27 After them the Tekoites *m* repaired another piece, over againſt the great tower that lieth out, even unto the wall of Ophel.

m The ſame ſpoken of before, *v.* 5. who having diſpatched their firſt ſhare ſooner than their Brethren had done theirs, freely offered their help to ſupply the defects of others, who, as it ſeems, neglected that part of the Work which had been committed to them. And this their double-diligence is noted, both for the greater ſhame of their Nobles, who would not do any part of it, *v.* 5. and for their own greater honour, who were ſo far from being corrupted by the bad Example of their Nobles, that they were rather quickned and inflamed to greater Zeal and Induſtry in this publick and pious Work.

28 From above * the horſe-gate *n* repaired the
* 2 Kin. 11. 16. Jer. 31. 40. prieſts, every one over againſt his houſe.

n Not that belonging to the King's Palace, 2 *Chr.* 23. 15. but one of the Gates of the City ſo called; either becauſe nigh unto that were many Stables for Horſes, or becauſe the Horſes commonly went out that way to their Watering-place.

29 After them repaired Zadok the ſon of Immer, over againſt his houſe: after him repaired alſo Shemaiah the ſon of Shechaniah, the keeper of the eaſt-gate *o*.

o To wit, of the City, or of the Temple; which being the chief Gate, was committed to his particular Care and Cuſtody.

30 After him repaired Hananiah the ſon of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece: after him repaired Meſhullam the ſon of Berechiah, over againſt his chamber *p*.

p Or, *chambers*; the Singular Number for the Plural.

31 After him repaired Malchiah, the gold-ſmith's ſon, unto the place of the Nethinims, and of the merchants, over againſt the gate Miphkad, and to the ‖ going up of the corner.
‖ Or, *corner chamber.*

32 And between the going up of the corner unto the ſheep-gate, repaired the goldſmiths and the merchants.

CHAP. IV.

1 BUt it came to paſs, that when * Sanballat heard
* Ch. 2. 10. that we built the wall, he was wroth, and took great indignation, and mocked the Jews *a*.

a Pretending Contempt in his Words, when he had Grief in his Heart.

2 And he ſpake before his brethren *b*, and the army of Samaria *c*, and ſaid, What do theſe feeble Jews? will they † fortifie themſelves? will they
† Heb. *leave to themſelves.* ſacrifice? will they make an end in a day *d*? will they revive the ſtones out of the heaps of the rubbiſh *e* which are burnt *f*?

b Tobiah, *v.* 3. and *Geſhem*, *ch.* 2. 19. and others, whom he calls *his brethren*, becauſe of their Conjunction with him in Office and Intereſt. *c* Whom he deſigned hereby to incenſe againſt them, or, at leaſt, to underſtand their Minds herein. *d* Do they intend to begin and finiſh the Work, and keep the Feaſt of Dedication by Sacrifice, all in one Day? For if they ſpend any long time about it, they cannot think that we, and the reſt of their Neighbours will ſuffer them to do it. Thus he perſwaded himſelf and his Companions, that their Attempt was ridiculous: And this Miſtake kept him from giving them any diſturbance, till it was too late. So God infatuated him to his own Grief and Shame, and to the Advantage of his People. *e* Will they pick up their broken Stones out of the Ruins, and patch them together for other Materials they want. *f i. e.* Which Stones were burnt and broken, or conſumed to Powder, to wit, by the Chaldæans, when they took the City. See on *ch.* 1. 3.

3 Now Tobiah the Ammonite *was* by him, and he ſaid,

said, Even that which they build, if a fox go up *g*, he shall even break down their stone-wall *h*.

g He mentions the Foxes, because they were very numerous in those parts, and because, in the late Desolations, the Foxes did walk in the Mount and City of *Zion*, *Lamen.* 5. 18. wherewith he seems to upbraid them. *h* It is so low, that a Fox can easily get to the top of it; and so weak, and done so hastily and carelesly, that the least thrust will tumble it down.

† Heb. *despite.*

4 Hear, O our God, for we are † despised: and turn their reproach upon their own head *i*, and give them for a prey in the land of captivity *k*.

i Let them be really as contemptible as they represent us to be. This and the following Requests may seem harsh, but they were both just, as being directed against such malicious, inveterate, and implacable Enemies to God, and to his People; and necessary for the Vindication and Defence of God's Honour, and Worship, and People. *k* Let them be removed from our Neighbourhood, and carried into Captivity; and there let them find no Favour, but further Severity. Or, *give them for a prey* to their Enemies, and let these carry them *into the land of captivity.*

* Psal. 109. 14, 15.

5 And * cover not their iniquity, and let not their sin be blotted out from before thee *l*; for they have provoked thee to anger before the builders *m*.

l Let their Wickedness be in thy sight, so as to bring down deserved Judgments upon them, that either they may be convinced and reformed, or others may be warned by their Example. God is said to cover or hide Sin when he forbears to punish it. *m i. e.* They have not only provoked us Builders, but thee also: Or, *they have provoked* or *derided the builders to their face*; *i. e.* openly and impudently, in contempt of God, and of this Work, which is done by his Direction and Encouragement.

6 So built we the wall; and all the wall was joyned together unto the half thereof *n*: for the people had a mind to work.

n Either, 1. In length; or rather, 2. In heighth; for the whole Circumference of the Wall was distributed among the Builders, who also had carried on the Work; beginning at the Sheep-gate, and ending there also, as appears from *ch.* 3. 1, 32. and *the walls of Jerusalem* are said to be *made up* here, *v.* 7.

† Heb. *healing went up to the wall.* 2 Chr. 24. 13.

7 But it came to pass *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that † the walls of Jerusalem were made up, *and* that the breaches began to be stopped *o*, then they were very wroth,

o i. e. That the Breaches which the Chaldæans had made, and left in the Walls, were well nigh stopped up.

† Heb. *to make an error to it.*

8 And conspired all of them together, to come, *and* to fight against Jerusalem, and † to hinder it.

9 Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah *p* said, The strength of the bearers of burthens is decayed, and *there is* much rubbish *q*, so that we are not able to build the wall *r*:

p i. e. The Jews now dwelling in *Judah*; to wit, some of them, being partly terrified by their Enemies, and partly wearied with hard and continual Labours. *q* More than we are able suddainly to remove. *r* Being forced to spend our time in removing the Rubbish, and other Works imposed upon us; and therefore we must desist, at least, for a season.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them *s*, and cause the work to cease.

s We will come secretly and unexpectedly upon them, so as they shall neither fore-see their danger, nor be able to prevent it.

‖ Or, *That from all places ye must return to us.*

12 And it came to pass that when the Jews which dwelt by them *t* came, they said unto us ten times *u*, ‖ From all places, whence ye shall return unto us, *they will be upon you x*.

t Or, *among them*: Whereby they came to the Knowledge of their Counsels. *u i. e.* Very often: A certain number for an uncertain. *x i. e.* They will invade you every way, by which we can come to you, or you to us; and therefore do you keep Watches on every side. But these words may be otherwise rendred thus; *On all parts where you shall be quiet, or at rest*, (*i. e.* secure: For the Hebrew *Schub*, signifies not only *to return*; but also, *to be quiet*, or *at ease*, as Hebricians know: They will be *upon us*; *i. e.* upon our People and City *Jerusalem*, where you are. And they rather say *upon us*, than *upon you*, to manifest their Affection to them, and Conjunction with them, and that they looked upon themselves as Members of the same Body and Church with them, and took what was designed or done against them, as if it were against themselves, and therefore gave them this friendly notice. Or the place may be rendred thus, *They told this* (to wit, the Enemies Intentions) *to us ten times*, coming *from all places where they dwelt* or *rested* (Heb. *you rested*) the second Person being put for the third; as it is both in the Hebrew Language as *Gen.* 10. 19. 30 & 25. 18. and in the Hebrew Text, *Psal.* 22. 9. and in other Languages and Authors; of which, see my Latin *Synopsis* upon *Gen.* 10. 19. And that it is so here, we have the Consent of the *Seventy*, and Arabick, and of some modern and accurate Interpreters, who render it by a Verb of the third Person) *about us*; whence they came purposely to inform and warn us. Or thus, *They told this to us ten times from all places whence they did return to us.* Which Phrase of *returning to us*, *i. e.* to *Jerusalem*, suits very well with those Persons who came up with their Brethren from *Babylon* to *Jerusalem*, and went thence into several parts of the Country, to dwell where they thought meet; and returned now, and at other times, as they had occasion, to their Brethren at *Jerusalem*.

† Heb. *from the lower part of the place, &c.*

13 Therefore set I † in the lower places behind the wall *y*, *and* on the higher places *z*, I even set the people after their families, with their swords, their spears, and their bows.

y To stand by, and within the Walls, where they were lowest, and not yet raised to their due heighth, and therefore most liable to the Enemies Assault. *z* Upon the tops of the Walls, where they were finished, and the Towers which were built here and there upon the Wall; whence they might shoot Arrows, or throw Stones against their Enemies, when they made their Approaches.

14 And I looked, and rose up, and said unto the nobles, and to the Rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass when our enemies heard that it was known unto us, and God had brought their Counsel to nought, that we returned all of us to the wall, every one unto his work *a*.

a Our Enemies being frustrated in their Hopes, which were wholly built upon the Secrecy and Suddainness of their Attempt, we knowing this, returned to our Business.

16 And it came to pass from that time forth *b*, *that* the half of my servants *c* wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons *d*; and the rulers *were* behind all *e* the house of Judah *f*.

b Lest our Enemies should repeat their Enterprize. *c* Of my domestick Servants, and of my Guards, who should have attended upon my own Person. *d i. e.* All their Weapons: They stood in their Arms, prepared for Battel. *e* Partly to encourage them in their Work, and sometimes to assist with their own Hands: and partly to direct and command them in case of an Assault. *f i. e.* The Jews who were upon the Wall.

17 They which built on the wall, and they that bare burthens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon *g*.

g This is not to be taken properly, for they could never have done their Work with one Hand; and the next Verse tells us, the Sword was not in their Hands, but by their Sides; but figuratively; this being a proverbial Speech, such as is frequent among the Latins; as when they say of a Man pretending kindness with an evil design, *He carries Bread in one hand, and a Stone in another.*

† Heb. *on his loyns.*

18 For the builders, every one had his sword girded † by his side, and *so* built: and he that sounded the trumpet *h* *was* by me.

h To call the People together, when, and where it was fit and necessary.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears, from the rising of the morning, till the stars † appeared *i*.

i Working very early, and very late.

† Heb. *came forth.*

22 Likewise at the same time said I unto the people, Let every one with his servant, lodge within Jerusalem *k*, that in the night they may be a guard to us, and labour on the day.

k Not in the Suburbs, or adjoyning Villages; as, probably, many of them did, returning thence to their Work in the Morning.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me,

‖ Or, *every one went with his weapon for water.*

none of us put off our cloths *l*, ‖ *saving that* every one put them off for washing *m*.

l Neither by day, nor by night, as the manner is when we go to bed; they constantly kept themselves in a readiness for fighting. *m* When they were to wash and cleanse themselves from some natural or moral Impurity, which might befal them or their Garments.

CHAP. V.

1 AND there was a great cry of the people, and of their wives, against their brethren the Jews *a*.

a To wit, the great and rich ones, who had oppressed their Brethren.

2 For there were that said, We, our sons, and our daughters *are* many *b*: therefore we take up corn *for them c*, that we may eat and live.

b Which is in it self a Blessing, but to us is turned into a Curse. *c i.e.* We are forced, by our and their Necessities, to take up Corn; to wit, upon their own unreasonable terms, as is here implied, and plainly expressed in the following Relation. Others, *Let us take up*, &c. *i.e.* Seeing we do the publick Work, let Provision be made for us and our Children out of the publick Stock. But this is no Petition, but a Complaint, as will appear.

3 *Some* also there were that said, We have morgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth *d*.

d Which might easily happen, both from the multitude of the People now in and near *Jerusalem*, and from their building-work, which wholly took them up, and kept them from taking care of their own Families, and from the expectation and dread of their Enimies Invasion; which hindred them from going abroad to fetch in Provision, and the People round about from bringing it in to them; or from divers other Causes.

4 There were also that said, We have borrowed money for the king's tribute *e*, *and that upon* our lands and vineyards.

e Which was laid upon them all: See *Ezra* 4. 13. and 7. 24.

5 Yet now our flesh *is* as the flesh of our brethren *f*, our children as their children: and lo, we bring into bondage *g* our sons and our daughters *h*, to be servants, and *some* of our daughters are brought into bondage *already*, neither *is it* in our power *to redeem them i*: for other men have our lands and vineyards.

f We are of the same Nature, and Nation, and Religion with them, although they treat us as if we were Beasts or Heathens, forgetting both Humanity and God's Law, *Deut.* 15. 7. *g* We are compelled to sell them for our subsistence. *h* Which was an Evidence of their great Necessity, because their Daughters were more tender, and weak, and unfit for Bond-service, and more exposed to Injuries than their Sons. *i* Which we are allowed to do, *Exod.* 21. 7. but have not wherewith to do it.

6 And I was very angry when I heard their cry, and these words.

† Heb. *my heart consulted in me.*

7 Then † I consulted with my self, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother *k*. And I set a great assembly against them *l*.

k Which was against the plain and positive Law of God, *Deut.* 23. 19, 20. especially in this time of publick Calamity and Dearth. *l* I called a publick Congregation, both of the Rulers and People, the greatest part whereof were free from this Guilt, and therefore more impartial Judges of the matter, and represented it to them, that the Offenders might be convinced, and reform this Abuse; if not for Fear of God, or Love of their Brethren, yet, at least, for the publick Shame, and the Cries of the Poor.

* Lev. 25. 48.

8 And I said unto them, We, after our ability, have * redeemed our brethren the Jews, *which were* sold unto the heathen *m*; and will ye even sell your brethren? or shall they be sold unto us *n*? Then held they their peace, and found nothing *to answer*.

m I, and my Brethren, and Predecessors have used our utmost Interest and Power, both with the Kings of *Persia*, that our Brethren might be redeemed from that Bondage into which God had sold them for their Sins; and with particular Persons in *Babylon*, and *Persia*, and the adjacent parts, whose Bond-slaves the Jews were, and who would not part with them without a price, which we paid for them. *n* Do you expect that we should pay you a Price for them, as we did to the Babylonians? Or must we use as much Importunity to sollicite you for their Redemption, as we did to their Enemies?

9 Also I said, *It is* not good *o* that ye do: ought ye not to walk * in the fear of our God, because of the reproach of the heathen our enemies *p*?

* Lev. 25. 36.

o i.e. It is a very bad and wicked thing; as this same Phrase is used, *Prov.* 16. 29. and 17. 26. and 18. 5. and 19. 2. A common Figure, called *Meiosis*; where more is understood than is expressed. *p* Who are round about you, and observe all your Actions; and will loath and reproach both you for such barbarous usage of your Brethren, and Religion for your sakes: Which, if you have any Love or Respect, either to God, or your selves, you will prevent.

10 I likewise, *and* my brethren *q*, and my servants *r* † might exact of them money and corn *s*: I pray you let us leave off this usury.

† Heb. *do lend them money.* So Gr.

q To wit, in Office; those who are employed with me in the Government of this People. *r* In my Name, and for my Use. *s* As a just Recompence for our Pains and Care for the publick Good; to which we wholly devote our selves, even to the Neglect of all our private Concerns. But I will not rigorously exact, but do freely remit my own Right; which, in those Circumstances, it is my Duty to do: and therefore you also ought to do so, seeing I lay no Burthen upon you, but what I am willing to bear a part of upon my own Shoulders.

11 Restore, I pray you, to them, even this day, their lands, their vine-yards, their olive-yards, and their houses, also *t* the hundredth *part u* of the money, and of the corn, the wine, and the oyl, that ye exact of them.

t Also require not: Which is to be supplied out of the next Verse; where it is expressed in their Answer to, and Grant of this Desire. *u* Which they required every Month for the Use of their Moneys or Goods, according to the Custom then used, and afterwards by the Romans.

12 Then said they, We will restore *them x*, and will require nothing of them *y*; so will we do as thou sayest. Then I called the priests *z*, and * took an oath of them *a*, that they should do according to this promise.

* Jer. 34. 8, 9.

x To wit, the Lands and Houses. *y* For the hundredth part. *z* Either, 1. As Delinquents in that kind; or rather, as Witnesses; that the Oath being taken before the Priests, who acted in God's Name and Stead, the Oath might make the more deep and durable Impression upon their Consciences. See *Numb.* 5. 19. 1 *King.* 1. 8, 31, 32. *a* Not of the Priests last mentioned; for it doth not appear that any of them were guilty; and it is absurd to think, that they only were guilty of this Extortion; as they must be, if this *them* belongs to them only; but of all the Persons who were before charged with this Crime, *v.* 3, 4. whether Priests, or others; as is evident from the Text, and from the nature of the thing.

13 Also I shook my lap *b*, and said, So God shake out every man from his house, and from his labour *c*, that performeth not this promise, even thus be he shaken out, and † emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

† Heb. *empty, or void.*

b i.e. The Lap, or extream parts of my Garment; which I first folded together, and then shook it, and scattered it asunder. This was a form of Swearing then in use. *c i.e.* From enjoying what he hath got by his Labour.

14 Moreover, from the time that I was appointed to be their Governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years *d*, I and my brethren *e* have not eaten the bread of the governor *f*.

d Not that he continued so long together at *Jerusalem*; of which see *ch.* 2. 6. but that he so long governed *Jerusalem* by himself when he was present; and in his Absence, by a Deputy. *e* Either my Fellow-officers, or they whom I left in my stead; who, as they were to do my Work, so might have required my Rights. *f i.e.* That Allowance, which by the Laws of God and Nations, and of the King of *Persia*, the Governors might require for the Maintenance of their own Dignity and Office, and of the publick Service.

15 But the former governors *g* that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver *h*, yea even their servants bare rule over the people *i*: but so did not I, because of the fear of God *k*.

g Not *Ezra*, who was no Governor, but only a Priest sent to teach them, and to rectifie Church-abuses; nor *Zerubbabel*; but others between him and *Nehemiah*, whom he forbears to name, because he designed not to disgrace any Person, but only to reform the Abuses. *h* Which they required of the People for every day, to defray their other Expences. *i i.e.* Ruled them with Rigour and Cruelty. Which Fault of the Servants is charged

charged upon their Masters, the former Governors, because they did not restrain nor punish them. *k* Because I feared to break God's Commands, or to incur his Displeasure by such immoderate and unseasonable Oppressions of the People. This he speaks not to commend himself, but rather, to diminish his Praise, and to shew that this was no heroical Action, nor Work of Supererogation, to be admired, rather than imitated; but only his Duty in that case, which, for his own sake, he durst not decline; and consequently, that it was their Duty also not to relinquish even those Rights, which, in other Times and Conditions, they might lawfully require.

16 Yea, also I continued in the work of this wall *l*, neither bought we any land *m*: and all my servants *were* gathered thither unto the work.

l Over-seeing, directing and encouraging the Work-men, which was my whole Business; and this at my own Cost. *m* Of our poor Brethren, whose Necessities gave me abundant Opportunity of enriching my self with good Bargains. But I durst not build my House upon other Men's Ruins.

† *commonly, or very frequently.* † *or thereabouts.*

17 Moreover, *there were* † at my table an hundred and fifty † of the Jews and rulers *n*, besides those that came unto us from among the heathen that *are* about us.

n Not only Jews of the inferior sort, for whom meaner provisions might suffice; but also their Rulers, such as there were in many places, for whom better provision was fit; who resorted to him upon all Occasions, either to pour out their Complaints, as here they did; or to give him notice of the Enemies Designs, or to receive his Orders and Directions.

18 Now *that* which was prepared *for me* daily, *was* one ox, *and* six choice sheep; also fowls were prepared for me, and once in ten days, store of all sorts of wine: yet for all this required not I the bread of the governor *o*, because the bondage was heavy upon this people.

o But bore it out of my own Estate; which was very considerable, his Office in the Persian Court being a Place of very great Profit, as well as Honour; and that Profit, no doubt, continued to him in this his Absence from the King. From this great and daily Expence, it seems more than probable that *Nehemiah* did not continue here for twelve years together, as some would think; or, at least, that he did not this all that time, but only during the great and present exigences and distresses of the Jews; which ceased in good part after the walls were built, and the hearts of all the Jews revived, and their Enemies dispirited thereby.

* Ch. 13. 22.

19 * Think upon me, my God, for good, *according* to all that I have done for this people *p*.

p As I have done thy People good for thy sake, so do me good for thine own sake; for thou art pleased, and hast promised graciously to reward us according to our Works, and to mete to Men the same measure which they mete to others.

CHAP. VI.

1 NOw it came to pass, when Sanballat, and and Tobiah, Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors *a* upon the gates)

a Not all of them: See on *ch.* 3. 1, 2, 3.

2 Then Sanballat and Geshem sent unto me, saying, Come, let us meet together *b* in *some one of* the villages in the plain of Ono *c*. But they thought to do me mischief.

b To consult about the common Service of our Master, the King of *Persia*, or to make a friendly Accommodation. *c* A City in the Tribe of *Benjamin*: Of which see *ch.* 11. 35. and 1 *Chron.* 8. 12.

3 And I sent messengers unto them, saying, I *am* doing a great work *d*, so that I cannot come down: why should the work cease, whilest I leave it, and come down to you?

d He tells them one, but not the only, nor the principal Reason of his Refusal, because his Coming might cause the Work to cease; not only by the Neglect of it during his Absence, but by his Death, which they, by this means, might compass: Though he thought it not fit to express so much to them.

4 Yet they sent unto me four times after this sort, and I answered them after the same manner.

5 Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter *e* in his hand:

e Thereby bidding open defiance to him, as before he had used secret practices; and intimating that he would do that by manifest force, which he had intended to do by suddain surprize

6 Wherein *was* written; It is reported among the heathen *f*, and ‖ Gashmu *g* saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words *h*.

‖ Or, *Geshem*, ver. 2.

f The neighbouring People, whom you proudly and disdainfully call *Heathens*, or *Gentiles*. *g* Called *Geshem*, *v.* 1. who affirmed it, and would prove it. *h i. e.* According to these Reports; or, that thou mayest justifie and verifie these Rumours. Others *according to these things*, *i. e.* when these things which thou art now doing, shall be finished. But the first Sense seems most agreeable to the use of the same words in the next Verse.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah *i*: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together *k*.

i We have now a King of our own Nation, and are free from the Bondage of a foreign Yoak. *k* That we may impartially examine the matter; that either thy Innocency may be cleared, and false Accusations may be prevented; or if thou art guilty, the King may be informed.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid *l*, saying, Their hands shall be weakned from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

l i. e. They endeavoured to do so, and actually did terrifie some Persons.

10 Afterward I came unto the house of Shemaiah, the son of Delaiah *m*, the son of Mehetabel, who *was* shut up *n*; and he said, Let us meet together in the house of God, within the temple *o*, and let us shut the doors of the temple; for they will come to slay thee, yea, in the night will they come to slay thee.

m Probably, one of the chief of the Priests, 1 *Chron.* 24. 26. *n* In his Chamber adjoyning to the Temple, upon pretence of singular Devotion, Sequestration from the World, and special Acquaintance, and much Communion with God in his Retirements, after the manner of the Prophets; and withal, of certain Knowledge, which he had by the Spirit of God, and of Prophecy, concerning their approaching danger, from which they could be safe no where but in the Temple, which the very Heathens owned for a Sanctuary, which they might not violate. *o* For the danger is so near, that we cannot safely tarry here so long as to consult what to do in this juncture. His design herein was partly to discourage and disgrace *Nehemiah*, and thereby to strike a dread into all the People, and give a speedy and full stop to the Work; partly to prepare the way for the Enemies to assault and take the City, whilest *Nehemiah* was shut up, and unable to give them any Opposition; partly to justifie their Accusation of *Nehemiah* to the King, by his Flight upon it; and partly that there, by the help of other Priests, who were conscious of his Plot, he might either destroy him, or secure his Person, till the City, by some of his Complices, were betrayed into the Enemies hands.

11 And I said, Should such a man as I *p* flee? and who *is there* that *being* as I *am*, would go into the temple to save his life *q*? I will not go in.

p I the chief Governour, upon whose presence, and counsel, and conduct, the very Life and Being of the whole City and Nation in a great measure depends: I who have professed such Resolution, and Courage, and Confidence in God. I who have had such eminent experience of Gods gracious and powerful Assistances, of his calling me to this employment, and carrying me through it when our danger was greater than now it is. Shall I now dishonour God and Religion, and betray the People and City of God by my Cowardice? God forbid. This is not the counsel of God, nor of a Friend, but a Plot of mine Enemies, as it here follows. *q* As if I had an evil Cause or Conscience; as if I were a malefactor, who fled thither for refuge: as if I durst not trust God with my preservation, except I went into the Temple, which it is not lawful, for me, being no Priest, to do.

12 And lo, I perceived *r* that God had not sent him, but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

r Partly by considering the sinful nature and pernicious consequence of this Counsel: partly by the suggestion of Gods Spirit, whose counsel and help I sought in this matter: and partly by the event which discovered that there was no such danger from the approach of the Enemy, as was pretended.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin *s*, and *that* they might have *matter* for an evil report, that they might reproach me *t*.

s By going into a place forbidden to me; and that in such a time and manner, and upon such an occasion; which would have been both sinful and shameful: See on *v.* 11. *t* As a Coward, and conscious of my own Guilt; that so they might make me contemptible and odious, both to my own People, and to the King of *Persia*.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah *u*, and the rest of the prophets, that would have put me in fear.

u One that falsly pretended to the Spirit of Prophecy, to deceive and destroy *Nehemiah*. He prays to God to remember and punish these false Prophets, because he was not yet in a capacity to do it, having such powerful Enemies round about him, and so many rich and potent Jews highly discontented for their great loss by his means, *ch.* 5.

15 So the wall was finished in the twenty and fifth *day* of *the month* Elul *x*, in fifty and two days *y*.

x Answering part to our *August*, and part to *September*. *y* To be computed, either, 1. From the time of *Sanballat*'s sending this Letter to him: Or, as most judge, from the beginning of the Work; which, though a great thing, yet it is not at all incredible, considering, 1. That the Walls and Gates were not wholly pulled down by the Chaldæans: For to what purpose should they make that waste of time and labour? 2. That where the Walls were thrown down, yet the Materials remained, which they now used. 3. That in the building of the Walls, they minded not Curiosity, but only Strength and Safety. 4. The great numbers of the Builders, and the prudent Distribution of the Work among them, and their admirable Zeal and Diligence in the Work. 5. That there want not parallel Instances, even in Heathen Authors; for both *Curtius* and *Arian* report, that *Alexander* the Great built the Walls of new *Alexandria*, which contained above seven Miles in length, within twenty days space. 6. That there was an eminent hand of God in carrying on this Work, which their very Enemies here acknowledge.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes *z*: for they perceived *a* that this work was wrought of our God *b*.

z i.e. In their own Opinion, or themselves being Judges. For though ordinarily Men are very prone to judge partially, and still to flatter themselves with vain hopes and fancies, yet this case was so clear and remarkable, that they began to despair. Now they saw that all was lost, that their designs were broken, and that their mischief was now likely to fall upon their own heads. *a* By that admirable courage, and constancy, and quickness wherewith this Work was managed, notwithstanding all their difficulties and discouragements. *b* That it was the Work of that mighty God of *Israel*, whom they had great reason to fear: And withal, they took it for an ill Omen to them, and a sure Presage that God would still watch over that City and People, and crush those who should oppose or disturb them.

17 Moreover, in those days the nobles of Judah † sent many letters unto Tobiah *c*, and *the letters* of Tobiah came unto them.

† Heb. *multiplied their letters passing to Tobiah.*

c Corresponding with him against *Nehemiah*, and against their own City and Nation.

18 For *there were* many in Judah sworn unto him *d*, because he *was* the son-in-law of Shechaniah the son of Ara; and his son Ichanan had taken the daughter of Meshullam, the son of Berechiah *e*.

d To be true to him in the prosecution of his wicked designs. *e* This is noted to shew the mischief of such unequal and forbidden Marriages, and how reasonable and necessary *Ezra*'s Action was in the dissolution of them.

19 Also they reported his good deeds before me, and uttered my ‖ words to him: *and* Tobiah sent letters to put me in fear.

‖ Or, *matters.*

CHAP. VII.

1 NOw it came to pass when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites were appointed *a*,

a i.e. When I had taken order that the Levites should be summoned from all places to celebrate the Dedication of the Wall; as it was done, *ch.* 12. 27.

2 That I gave my brother Hanani *b*, and Hananiah the ruler of the Palace *c*, charge over Jerusalem *d*: (for he *e was* a faithful man *f*, and feared God *g* above many *h*.)

b Of whom see *ch.* 1. 1, 2. *c i.e.* Of *Nehemiah*'s Court, justly so called, because he lived in great splendor, and like a Vice-Roy, though it was wholly at his own Charge. *d* To preserve its Peace and Safety, and to take particular care of the shutting the Gates of the City. *e* To wit, *Hananiah* last mentioned: For it was needless to say any thing in commendation of *Hanani*; who had shewn his Piety and Zeal for God and his Country, in taking a tedious Journey from *Jerusalem* to *Shushan*, to inform *Nehemiah* of the sad Estate of *Jerusalem*, and to implore his helping-hand to relieve it, *ch.* 1. *f* He chose not Magistrates and Officers out of any partial or carnal Respects to his own Kindred, or acquaintance, or Favourites, but from true Piety and Prudence, such as were fittest for, and would be most faithful in their Employments. *g* This is added as the Ground and Reason, both why he was faithful, and why *Nehemiah* put such Trust and Confidence in him, because he knew that the Fear of God would keep him from yielding to those Temptations to Perfidiousness which he was likely to meet with when *Nehemiah* was gone; and against which, a Man destitute of God's Fear, hath no sufficient Fence. *h* More than most Men did, or above the common pitch of Piety.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot *i*; and while they *k* stand by, let them shut the doors, and bar them, and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house *l*.

i i.e. Till it be clear and broad day, when Enemies approaching may be discovered, and the People of the City will be ready for the Defence, in case of an Assault. *k i.e.* The Watches appointed to that end, as is manifest from the following words. *l i.e.* Every one in his turn keeping Watch with others in that Watching-place which is next to his House.

4 Now the city was † large and great: but the people *were* few therein, and the houses *were* not built *m*.

† Heb. *broad of hands*, or *spaces.*

m i.e. Not all, nor compleatly built; but only some sleight Buildings of Boards or Stones were made for the present use of the generality of the People.

5 And my God put into mine heart *n*, to gather together the nobles, and the rulers, and the people *o*, that they might be reckoned by genealogy *p*: and I found a register of the genealogy of them which came up at the first *q*, and found written therein,

n This Action, though meerly prudential, he doth not ascribe to himself, or his own Wit, but to the Gift and Grace of God directing and inclining him to it. *o* Not only for the particular end here mentioned, but for divers other weighty purposes and matters, of which the following Chapters treat. *p* That so it might appear to what Families each Person belonged, and where their ancient Habitations lay; which, for a great number of them were in the City, the replenishing of which was now his design. *q* To wit, with *Zerubbabel*, as it follows, *v.* 7. But this following Catalogue differs in some Particulars from that, *Ezra* 2. of which see the Notes there.

6 * These *are* the children of the province, that went up out of the captivity of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem, and to Judah, every one unto his city;

* Ezr. 2. 1, &c.

7 Who came with Zerubbabel: Jeshua, Nehemiah, ‖ Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mizpereth, Bigvai, Nehum, Baanah; the number, *I say*, of the men of the people of Israel, *was this*;

‖ Or, *Seraiah.*

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of ‖ Binnui, six hundred forty and eight.

‖ Or, *Bani.*

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The

18 The children of Adonikam, six hundred threescore and seven.
19 The children of Bigvai, two thousand threescore and seven.
20 The children of Adin, six hundred fifty and five
21 The children of Ater of Hezekiah, ninety and eight.
22 The children of Hashum, three hundred twenty and eight.
23 The children of Bezai, three hundred twenty and four.
24 The children of ‖ Hariph, an hundred and twelve. ‖ Or, *Jora.*
25 The children of ‖ Gibeon, ninety and five. ‖ Or, *Gibbar.*
26 The men of Beth-lehem, and Netophah, an hundred fourscore and eight.
27 The men of Anathoth, an hundred twenty and eight.
28 The men of ‖ Beth-azmaveth, forty and two. ‖ Or *Azmaveth.*
29 The children of ‖ Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three. ‖ Or, *Kiriath-arim.*
30 The men of Ramah, and Gaba, six hundred twenty and one.
31 The men of Michmas, an hundred twenty and two.
32 The men of Beth-el and Ai, an hundred twenty and three.
33 The men of the other Nebo, fifty and two.
34 The children of the other * Elam, a thousand two hundred fifty and four. * See ver. 12.
35 The children of Harim, three hundred and twenty.
36 The children of Jericho, three hundred forty and five.
37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.
38 The children of Senaah, three thousand nine hundred and thirty.
39 The priests: the children of * Jedaiah of the house of Jeshua, nine hundred seventy and three. * 1 Chr. 24.7.
40 The children of Immer, a thousand fifty and two.
41 The children of Pashur, a thousand two hundred forty and seven.
42 The children of Harim, a thousand and seventeen.
43 The Levites: the children of Jeshua, of Kadmiel, *and* of the children of ‖ Hodevah, seventy and four. ‖ Or, *Hodaviah*, Ezr. 2.40. or, *Judah*, Ezr. 3.9.
44 The singers: the children of Asaph, an hundred forty and eight.
45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.
46 The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
47 The children of Keros, the children of Sia, the children of Padon,
48 The children of Lebana, the children of Hagaba, the children of Shalmai,
49 The children of Hanan, the children of Giddel, the children of Gahar,
50 The children of Reaiah, the children of Rezin, the children of Ne-koda,
51 The children of Gazzam, the children of Uzza, the children of Phaseah,
52 The children of Besai, the children of Meunim, the children of Nephishesim,
53 The children of Bakbuk, the children of Hakupha, the children of Harhur,
54 The children of Bazlith, the children of Mehida, the children of Harsha,
55 The children of Barkos, the children of Sisera, the children of Tamah,
56 The children of Neziah, the children of Hatipha.
57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,
58 The children of Jaala, the children of Darkon, the children of Giddel;
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‖ Amon. ‖ Or, *Ami.*
60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.
61 * And these *were* they which went up also from Telmelah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their ‖ seed, whether they *were* of Israel: * Ezr. 2.59. ‖ Or, *pedigree.*
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.
63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.
64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.
65 And ‖ the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim. ‖ Or, *the governor.*
66 The whole congregation together *was* forty and two thousand three hundred and threescore,
67 Beside their man-servants, and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing-men and singing-women.
68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:
69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.
70 And † some of the chief of the fathers gave unto the work: the Tirshatha *r* gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests garments. † Heb *part.*

r i.e. The Governor, to wit, *Nehemiah.* So it is no wonder that the number of the Moneys, and other things here contributed, differ from that, *Ezr.* 2. because this is another Collection, that was made in *Zorobabel's* time, and this in *Ezra's.*

71 And *some* of the chief of the fathers gave to the treasure of the work, twenty thousand drams of gold, two thousand and two hundred pound of silver.
72 And *that* which the rest of the people gave, *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests garments.
73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

CHAP. VIII.

1 AND all * the people gathered themselves together as one man, into the street that *was* before the water-gate *a*, and they spake unto Ezra * the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. * Ezr. 3.1. * Ezr. 7.6.

a Of which see *Nehem.* 3.26.

2 And Ezra the priest *b* brought the law before the congregation, both of men and women, and all † that could hear with understanding *c*, upon the first day of the seventh month. † Heb. *that understood in hearing.*

b Who came twelve or thirteen years before *Nehemiah* to *Jerusalem*, and either tarried there, or went back to *Babylon*; being forced to do so by the King's Command, or indispensible Occasions; and then returned again with *Nehemiah.* *c i.e.* And such Children as were come to years of understanding.

3 And he read therein before the street that *was* before the water-gate, † from the morning until mid-day, before the men and women, and those that could understand: and the ears of all the people *were attentive* unto the book of the law. † Heb. *from the light.*
4 And Ezra the scribe stood upon a † pulpit of wood, which they had made for the purpose, and † Heb. *tower of wood.*

beside

beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah and Maaseiah on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam *d*.

d Partly to declare their consent and concurrence with *Ezra* in what he said and did: and partly that they or some of them might bear a part in the work.

† Heb. *eyes.*

5 And Ezra opened the book in the † sight of all the people (for he was above all the people) and when he opened it, all the people stood up *e*.

e Either in reverence to Gods Word: of which, see *Num.* 11. 32. *Judg.* 3. 20. Or that they might hear his words the more distinctly: or rather, because they observed that *Ezra* composed himself to prayer, or thanksgiving; which is here generally declared, but doubtless was more particularly, and largely expressed in that assembly, as appears by their answering *Amen, amen*, to his prayer.

6 And Ezra blessed the LORD the great God: and all the people answered, Amen, amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites caused the people to understand the law *f*: and the people stood in their place *g*.

f As well the words, which being Hebrew, now needed to be translated into the Chaldee or Syriack language, which was now, and henceforth the common language of that people, who together with their religion, had also in a great part lost their language; as also the sense and meaning of them: they expounded the mind and will of God in what they read, and applied it to the peoples present condition, as they saw fit, as the manner of the prophets generally was. And hence the people were so deeply affected with it. *g i. e.* In their several places and stations into which the company seems to have been distributed for conveniency of hearing; it being not likely that so vast a Congregation could distinctly hear one mans voice. Or, *by their stations, i. e.* by the several stations of the Levites, and persons last named; who seem to have had several scaffolds, by comparing this with *ch.* 9. 4. upon which they stood, as *Ezra* did upon his pulpit, *v.* 4.

8 So they read *h* in the book, in the law of God distinctly, and gave the sense *i*, and caused *them* to understand the reading *k*.

h To wit, *Ezra* and his companions successively or severally. *i. e.* The meaning of the Hebrew words, which they expounded in the common language. *k i. e.* That which they read, to wit, the holy Scripture; the action being put for the object, as *vision* is oft put for the thing seen, and *hearing* for the thing heard, and *fear* for the thing feared. So they gave them both a translation of the Hebrew words into the Chaldee, and an exposition of the things contained in them, and of the duty incumbent upon the people by virtue of them, the declaration whereof was a great part of the Priests work. *Mal.* 2. 7.

‖ Or, *the governour.* Ezra 2. 63. * Num. 29. 1. Deut. 16. 14, 15.

9 And Nehemiah, which *is* ‖ the Tirshatha, and Ezra the priest, the scribe, and the Levites that taught the people, said unto all the people, * This day *is* holy unto the LORD your God *l*, mourn not nor weep: for all the people wept *m*, when they heard the words of the law.

l To wit, as a day of feasting and thanksgiving to God, and rejoycing in his mercies: for otherwise even fasting days were holy to God in the general, though not in the sense here meant. *m* Out of a deep sense of their great guilt, and of their extreme danger by reason of it.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet *n*, and send portions unto them for whom nothing is prepared *o*: for *this* day *is* holy unto our LORD *p*, neither be ye sorry, for the joy of the LORD is your strength *q*.

n Feast before the Lord, as the duty of the day obligeth you to do. *o* For the relief of your poor brethren, who else must mourn whilest you rejoyce. See of this duty and practice, *Deut.* 16. 11, 14. *Esth.* 9. 19. *p* Being the feast of trumpets, *Levit.* 23. 24. and the beginning of this joyful month, wherein so many days of feasting and thanks giving were to be observed. *q i. e.* Rejoycing in God in the manner prescribed in his word, or serving him with chearfulness, and thankfulness, which is your duty always, but now especially, will give you that strength both of mind and body, which you greatly need, both to perform all the duties required of you, and to indure and oppose all the crafty counsels, and malicious designs of your enemies against you; whereas this dejection of mind, and excessive grief, if you indulge it, will both offend God, and dump your spirits, and weaken your very bodies, and make you unfit for Gods service, or for your own necessary occasions, and so an easie prey to your enemies.

11 So the Levites stilled all the people *r*, saying, Hold your peace *s*, for the day *is* holy, neither be ye grieved.

r Whose passions being once raised, could not suddenly be composed. *s* Cease from weeping and mournful cries, and turn your lamentations into thanksgivings.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them *t*.

t Because they now knew Gods mind, and their own duty, which they were resolved to practise; which gave them ground of hope and trust in Gods mercy, and consequently of great and just joy.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests and the Levites *u*, unto Ezra the scribe, even ‖ to understand the words of the law *x*.

‖ Or, *that they might instruct in the words of the law.*

u Chusing rather to confess their ignorance for their edification, than vainly to pretend to more knowledge than they had: wherein they shew both true humility, and serious godliness, that they were more careful to learn and practise their duty than to preserve their reputation with the people. *x* That they might more exactly understand the meaning of some things which they had heard before, and so instruct the people in them.

† Heb. *by the hand of.* * Lev. 23. 34. Deut. 16. 13.

14 And they found *y* written in the law which the LORD had commanded † by Moses, that the children of Israel should dwell in * booths in the feast of the seventh month.

y Upon *Ezra*'s information, and their discourse with him.

15 And that they should publish *z* and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount *a*, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees *b*, to make booths, as *it is* written.

z i. e. And they found this also written, which is to be supplied out of the former verse, *that they should*, &c. which though it be not particularly required, so as is expressed in the words here following, yet in the general is required by virtue of that precept, *Levit.* 23. 4. *Numb.* 10. 10. And according to this translation, it must be understood in the close of this verse, that they did accordingly publish and proclaim, &c. But these words may be rendred, *which* (as this Hebrew word is rendred here, *v.* 14. and most commonly) *also* (so the particle *vau* is used, *Isa.* 6. 1. *Jer.* 1. 3.) *also they did publish*, &c. For so they did, as is evident and acknowledged; and it seems fit that so much should be expressed; and these words being so particular, and proper to this special occasion, seem to intimate that this is rather an historical relation of what they now did, than a declaration of that which the law required them to do, which was but in very general terms, and not so exact and particular as this following precept is said to be. *a* The mount of Olives, which was next *Jerusalem*, and stored with *Olive-branches*, and probably with the rest here mentioned: for these trees may seem to have been planted hereabouts principally, for the use of this capital City in this very feast, which, though long neglected, should have been celebrated once every year. And therefore this place seems to be here designed as the most eminent place, but with an usual Synecdoche, this place being put for any place nearest to the several cities of Judah, where these branches were to be procured. *b* Of which see on *Levit.* 23. 34. *Deut.* 16. 13.

16 So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house *c*, and in their courts *d*, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim *e*.

c For the houses there were made flat: of which, see *Deut.* 22. 8. *d* Belonging to their own Houses: for these might be any where in the open air. *e* That gate of the City which led to the Tribe of *Ephraim*.

17. And all the congregation of them that were come again out of the captivity, made booths, and sate under the booths: for *f* since the days of Jeshua the son of Nun, unto that day, had not the children of Israel done so *g*: and there was very great gladness.

f Or, *surely*, as the Hebrew *chi* is oft used, as hath been noted before. For the following words seem not so much to give a reason of what was said, or done concerning their dwelling in booths; as to contain the holy writers reflection upon the present celebration of this feast. *g* Either 1. *So* as to the matter or substance of the thing. So it implies that all this while

while the feaſt of tabernacles was not obſerved. Which ſeems altogether improbable, conſidering how expreſly this was commanded to be celebrated, *Levit.* 23, &c. and what excellent Kings and Prieſts, and Prophets there had been within that time, ſuch as were perſons of great underſtanding, and moſt expert and ſtudious in Gods Word, and therefore could not be ignorant of ſo plain a duty; and withal ſo throughly pious, and careful, and zealous for God, and the obſervation of his law and worſhip, and ſome of them commended for their univerſal obedience to all Gods commands; and therefore would not be guilty of ſo groſs a neglect. Beſides that this feaſt was obſerved, is ſufficiently implied in 1 *Kings* 8. 2, 65. & 2 *Chr.* 7. 9. & is particularly expreſſed, *Ezra* 3. 4. Or rather, 2. *So*, as to the manner and circumſtances. They never kept this feaſt *ſo* joyfully, as the next words declare, having not only the ſame cauſes of rejoycing which they formerly had, but ſome ſpecial cauſes to increaſe their joy, to wit, the remembrance of their ſtupendious deliverance both out of the land of their Captivity, and out of the hands of their wicked and malicious Neighbours ever ſince their return, and eſpecially, now, when they were new building the walls of *Jeruſalem*; they never kept it *ſo* ſolemnly and religiouſly: for whereas at other times only the firſt and laſt day of that feaſt were celebrated with an holy convocation, *Levit.* 23. 35, 36. *Joh.* 7. 37. now there was an holy convocation, and the people aſſembled, and attended upon the reading of the law every day of this feaſt, as is noted in the next verſe.

18 Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God *h*: and they kept the feaſt ſeven days, and on the eighth day *was* † a ſolemn aſſembly, * according unto the manner.

† Heb. *a reſtraint.*
* Lev. 23. 36.

h Which was commanded to be done at this feaſt, *Deut.* 31. 10, 11, 12. though not injoyned to be done every day, as now out of a ſingular zeal they did.

CHAP IX.

1 NOw in the twenty and fourth day of this month, *a*, the children of Iſrael were aſſembled with faſting, and with ſackcloths, and with earth upon them.

a The next day but one after the feaſt of Tabernacles, which begun on the 14th day, and ended on the 22 day, *Levit.* 23. for their conſciences having then been fully awakened by the law read to them, and their hearts being full of grief for their great ſins, which they were not allowed to expreſs in that time of publick joy and triumph, now when that was paſt, they reſume their former thoughts and paſſions, and recalling their ſins to mind, ſet apart a day for ſolemn faſting and humiliation.

2 And * the ſeed of Iſrael ſeparated themſelves from all † ſtrangers *b*, and ſtood and confeſſed their ſins, and the iniquities of their fathers *c*.

* Ezra 10. 11. Chap. 13. 30.
† Heb. *children of a ſtranger.*

b From all familiar, and unneceſſary ſociety with the heathens, and particularly from thoſe ſtrange Women whom ſome of them had married. For though *Ezra* had done this formerly, *Ezra* 10. as far as he had knowledge of the perſons faulty, and power to redreſs their faults; yet, it ſeems, there were ſome criminals, who were either without his knowledge, or out of his power: or, theſe were ſome new delinquents, that ſince that time had fallen into the ſame error, and ſhewed the truth of their repentance, by the forſaking of their beloved ſins, and deareſt relations. See again, *Neh.* 13. 3. *c* Which they confeſs partly as one cauſe of their preſent ſufferings: and partly becauſe they by their practices had juſtified their fathers ſins, and made them their own.

3 And they ſtood up in their places, and read in the book of the law *d* of the LORD their God *one* fourth part of the day *e*, and *another* fourth part they confeſſed *f*, and worſhipped the LORD their God *g*.

d So as they did before, giving them the ſenſe of what they read, of which, ſee on *ch.* 8. 7, 8. *e* To wit, for three hours; for there were accounted 12 hours in their day, *Joh.* 11. 9. Probably they began after the morning ſacrifice, at which divers religious people uſed to be preſent, but now they were all aſſembled together upon this great occaſion: and they continued their work from that time till the evening ſacrifice with which they cloſed the work of the day. *f* Both Gods mercies, as appears from the matter of the following prayer, and their own ſins, as is expreſſed, *v.* 2. this day being chiefly ſet apart for that work. *g* Partly by the acknowledgement and adoration of his wonderful mercy in forgiving their ſins, and ſaving them from the deſerved judgments which they either felt or feared and giving them his law, and the knowledge thereof: and partly by imploring his further grace and mercy to them.

4 Then ſtood up upon the ‖ ſtairs of the Levites *h*, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice *i* unto the LORD their God.

‖ Or, *ſcaffold.*

h Or, *upon the ſcaffold*, &c. *i. e.* Upon ſuch ſtairs, or rather ſcaffolds, or pulpits, as the Levites uſed to ſtand upon, when they taught the people. But you muſt not think that all the perſons here named ſtood in one place, and uttered the following words together; which would have cauſed great confuſion in their ſpeeches, by which means but few of the people, could have diſtinctly heard, or underſtood them, but that they ſtood upon ſeveral pulpits, each of them either teaching of that part of the Congregation which was allotted to him, or praying, or bleſſing God with them. *i* Thereby teſtifying their deep ſenſe of their ſins and miſeries, and their fervent and importunate deſire of God's mercy.

5 Then the Levites, Jeſhua and Kadmiel, Bani, Hathabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid *k*, ſtand up *and* bleſs the LORD your God for ever and ever *l*; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

k All the following words. Either therefore they all uſed the ſame words, being compoſed, and agreed upon by *Ezra* and themſelves; or they all prayed in the ſame manner, and to the ſame purpoſe, having agreed among themſelves concerning the matter of their confeſſions and prayers. And theſe are the words which one of them uſed; and it is implied that the reſt of their prayers were of the ſame nature. *l* From day to day, as long as you live, and to all eternity.

6 Thou, *even* thou art LORD alone, * thou haſt made heaven, the * heaven of heavens, with all their hoſt, the earth and all *things* that *are* therein, the ſeas and all that *is* therein, and thou preſerveſt them all, and * the hoſt of heaven *m* worſhippeth thee.

* Gen. 1. 1.
* Deut. 10. 14.
* Gen. 2. 1.

m Either, 1. The ſtars, which after their manner worſhip and praiſe God, as all the creatures do after their manner; of which, ſee *Pſal.* 148. or rather, 2. The Angels, who are ſo called, as 1 *King.* 22. 19. *Luke* 2. 13. who do worſhip God truly and properly. And it is moſt uſual, and reaſonable to underſtand all words properly, where there is no need of a figurative interpretation. And if this were underſtood of metaphorical, and objective worſhipping of God, there ſeems to be no reaſon to appropriate that to *the hoſt of Heaven*, to wit, the ſtars, ſeeing the hoſts of ſea and earth do in that ſenſe worſhip God no leſs than the ſtars do, namely, in giving Angels and men matter and occaſion of worſhipping and praiſing of God.

7 Thou *art* the LORD the God, who didſt chooſe * Abram *n*, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of * Abraham.

* Gen. 11. 31. & 12. 1.
* Gen. 17. 5.

n Out of the midſt of all his nation and family. When thou didſt paſs by, and neglect the reſt of them, ſuffering them to walk on in their idolatrous and deſtructive courſes; thou didſt chuſe, and ſingle out him to ſerve and glorifie thee, to be Father of all the faithful, the progenitor of the Meſſias, and the perſon in whom, not we only, but all nations ſhould be bleſſed, and to enjoy thee to all eternity.

8 And foundeſt his heart * faithful before thee *o*, and madeſt a * covenant with him, to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebuſite, and Girgaſhite, to give *it*, *I ſay*, to his ſeed, and haſt performed thy words, for thou *art* righteous.

* Gen. 15. 6.
* Gen. 12. 7. & 15. 18. & 17. 7, 8.

o When thou madeſt that admirable trial of his faith and obedience in requiring him to offer up his only ſon *Iſaac*, thou didſt find out, and diſcover his faithfulneſs, which was well known to thee before, and alſo was wrought in him by thy grace.

9 * And didſt ſee the affliction of our fathers in Ægypt, and heardeſt their cry by the Red ſea:

10 And * ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them *p*: ſo didſt thou get thee a name, as *it is* this day.

* Exod. 2. 25. & 3. 7.
* Exod. 14. 10.

p Treating thy people with great ſcorn and contempt like ſlaves and beaſts.

11 * And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry *land*, and their perſecutors thou threweſt into the deeps, as a ſtone into the * mighty waters *q*.

* Exod. 7. 8. 9. 10. 12. & 14 chapter. Exod. 14. 21, 22.

q i. e. The deep waters, ſuch as theſe were, into which when ſtone is thrown, there is no hopes of ſeeing it again.

* Exod. 15. 10.

12 Moreover, thou * leddeſt them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them in light the way wherein they ſhould go.

* Exod. 13. 21.

13 * Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and † true laws *r*: good *s* ſtatutes and commandments.

* Exod. 19. 20. & 20. 1.
† Heb. *laws of truth.*

r Not ſuch laws as ſome of the heathen laws were, which taught them falſhood, ſuperſtition, idolatry, and other errors, but

but such as discover the truth, and the true mind and will of God, and the true and only way to life. *s* Both in themselves, and to us also, being useful to teach, and comfort, and save us.

14 And madest known unto them thy holy sabbath *t*, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

t That holy and blessed Sabbath day which thou did *bless* and *sanctifie* to *Adam* in paradise, *Gen.* 2. 3. commanding him, and in him, all his posterity to observe it, which yet almost all people and Nations have quite forgotten, yea so far as to mock at them, *Lam.* 1. 7. thou didst graciously reveal unto thy people, reviving that ancient law by another particular law about it given to us in the wilderness.

* Exod. 16. 14, 15. * Exod. 17. 6. Numb. 20. 9, &c. * Deut. 1. 8. † Heb. *which thou hadst lift up thine hand to give them.*

15 And * gavest them bread from heaven for their hunger, and * broughtest forth water for them out of the rock, for their thirst, and promisedst them that they should * go in to possess the land, † which thou hadst sworn to give them.

16 But *u* they and our fathers dealt proudly *x*, and hardned their neck, and hearkned not to thy commandments.

u Notwithstanding all these singular and wonderful mercies: which he hitherto recounted to aggravate their sins, which he now comes to confess; and to lead them to a sincere and ingenuous grief and repentance for their sins, not only for the mischief which they brought upon themselves, but for the injury and indignity which they offered to God. *x i. e.* Sinned presumptuously, and with contempt of God, as scorning to submit their wills to Gods.

† Heb. *gave a head.* * Numb. 14. 4. † Heb. *a God of pardons.* * Exod. 34. 6. Num. 14. 18.

17 And refused to obey *y*, neither were mindful of thy wonders that thou didst among them: but hardened their necks, and in their rebellion † appointed * a captain *z*, to return to their bondage: but thou *art* † a God ready to pardon, * gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

y Persisted in their disobedience after many admonitions, and invitations to repentance. *z i. e.* designed, proposed, and resolved to do so, *Numb.* 14. 4. and therefore they are said to do so as *Abraham* is said to have offered up Isaac, *Heb.* 11. 17. because he intended, and attempted to do it.

* Exod. 32. 4.

18 Yea, * when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Ægypt, and had wrought great provocations,

19 Yet thou in thy manifold mercies, forsookest them not in the wilderness *a*: the pillar of the cloud departed not from them by day, to lead them in the way; neither the * pillar of fire by night, to shew them light, and the way wherein they should go.

* Exod. 13. 22. Num. 14. 14. 1 Cor. 10. 1.

a Where if thou hadst left them without thy conduct and comfort, they had been utterly lost and undone.

* Numb. 11. 17. * Exod. 16. 4. Josh. 5. 12. * Exod. 17. 6.

20 Thou gavest also thy * good spirit *b*, to instruct them, and with-heldest not thy * manna from their mouth, and gavest them * water for their thirst.

b Which thou didst graciously and plentifully impart unto *Moses*, and then unto the seventy Elders, *Numb.* 11. 17, 25, 26. to the end that they might be able to direct and govern thy people wisely, and in thy fear.

* Deut. 2. 7. * Deut. 8. 4.

21 Yea, * forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their * cloths waxed not old, and their feet swelled not *c*.

c Of which, see the notes on *Deut.* 8. 4.

* Numb. 21. 21, &c.

22 Moreover, thou gavest them kingdoms, and nations, and didst divide them into corners *d*: so they possessed the land of Sihon * and the land of the king of Heshbon, and the land of Og king of Bashan.

d Or, *into a corner*. But the singular number is very commonly put for the plural. This is understood, either, 1. Of the Israelites, to whom God divided by lot *the Kingdoms* and *Nations* last mentioned, and gave them all the *corners*, or *sides* or *quarters* (for all these the word signifies) of their land. Or, rather, 2. Of *the* heathen *Nations*, whom God in a great measure destroyed, and the remainder of them *he dispersed into corners*; that whereas before the Israelites came, they had large habitations and dominions, now they were cooped up into corners, some of them into one Town or City, and some into another, in the several corners of their land, as indeed we find them afterward, whilest the Israelites dwelt in a large place, and had the possession of their whole land, some few and small parcels excepted. Compare *Deut.* 32. 26. where the like phrase is used in the same sense.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which, thou hadst promised to their fathers that they should go in to possess it.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hand, with their kings, and the people of the land, that they might do with them † as they would.

† Heb. *according to their will.*

25 And they took strong cities, and a fat land, and possessed houses full of all goods, ‖ wells digged, vineyards, and olive-yards, and † fruit-trees in abundance: so they did eat, and were filled, and * became fat, & delighted themselves in thy great goodness *e*.

‖ Or, *cisterns.* † Heb. *trees of food.* * Deut. 32. 15.

e i. e. In all these comforts and blessings which by thy great goodness they obtained and enjoyed.

* 1 King. 14. 9. * 1 Kin. 19. 10.

26 Nevertheless, they were disobedient, and rebelled against thee, and * cast thy law behind their backs ‖, and slew thy * prophets, which testified against them, to turn them to thee, and they wrought great provocations.

‖ *i. e.* Neglected & despised them, would not regard nor observe them, whereas they should have had them continually before their eyes to direct & govern them. Compare *Psal.* 50. 17. *Ez.* 23. 35

* Judg. 2. 14 & 3. 8, &c.

27 * Therefore thou deliveredst them into the hand of their enemies, who vexed them, and in the time of their trouble, when they cried unto thee, thou heardest them from heaven: and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

† Heb. *they returned to do evil.*

28 But after they had rest, † they did evil again before thee, therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardest *them* from heaven, and many times didst thou deliver them, according to thy mercies.

† Heb. *they gave a withdrawing shoulder.*

29 And testifiedst against them, that thou mightest bring them again unto thy law; yet they dealt proudly, & hearkned not unto thy commandments, but sinned against thy judgments (which if a man do, he shall live in them *f*) and † withdrew the shoulder, and hardened their neck *g*, and would not hear.

f Of which see on *Lev.* 18. 5. *Ez.* 20. 11. *Rom* 10. 5. *Gal.* 3. 12.

g i. e. Would not submit to thy yoke, like stubborn oxen.

†Heb *protract over them.* * 2 Kin. 17. 13. 2 Chr. 36. 15. † Heb. *in the hand of thy prophets.*

30 Yet many years didst thou † forbear them *h*, and testifiedst * against them by thy spirit † in thy prophets *i*: yet would they not give ear *k*: therefore gavest thou them into the hand of the people of the lands.

h i. e. Thou didst delay to bring upon them these judgments which thou hadst threatned and they had deserved, and didst wait for their repentance. *i* By thy prophets who spake to them by the inspiration of thy holy Spirit, whom therefore they should have obeyed. *k i. e.* Would not obey them, nor would they vouchsafe so much as to hear them.

31 Nevertheless for thy great mercies sake thou didst not utterly consume them, nor forsake them, for thou *art* a gracious and merciful God.

* Exod. 34 6, 7. † Heb. *weariness.* † Heb. *that hath found us.*

32 Now therefore our God, the great, * the mighty, and the terrible God, who keepest covenant and mercy *l*: let not all the † trouble seem little before thee *m* † that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people since the time of the kings of Assyria *n*, unto this day.

l i. e. Covenanted mercy or thy covenant of mercy and peace. Or he adds *mercy*, because the *covenant* in its self was not a sufficient ground of hope, because they having so basely broken it, God was discharged from keeping it, and therefore they fly to Gods free and rich *mercy* for relief. *m* Do not thou account it small and insufficient for our punishment, and that it is fit to continue and encrease it. *n* Strictly and properly so called; for from them was the beginning of all the calamities both of *Judah* and of *Israel*, as appears, from 2 *King.* 15. 19 and 18. 13. Or, the kings of Babylon, so called, 2 *Chron.* 33. 11.

33 Howbeit, thou *art* just in all that is brought upon us: for thou hast done right, but we have done wickedly.

34 Neither hath our kings, our princes, our priests, nor our fathers kept thy law, nor hearkned unto thy commandments, and thy testimonies, wherewith thou didst testifie against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them *o*, neither turned they from their wicked works.

o i. e.

o i. e. Which thou didst lay open to their view and possession removing their Enemies and all impediments out of the way.

36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* servants in it *p*.

p In that land wherein heretofore under thee and by thy favour we were rightful lords and owners.

37 And it yieldeth much increase unto the kings whom thou hast set over us *q*, because of our sins: also they have dominion over our bodies, and over our cattel *r*, at their pleasure, and we *are* in great distress.

q We plow and sow and labour, and thou givest thy blessing to our indeavours; and yet in a great measure this is not for our selves, as formerly it was, but for our kings, to whom we pay great and heavy tributes for these things; of which see *Ezra* 6. 8. and 7. 24. *r* Pressing or forcing both us and our beasts to go and do what they please.

38 And because of all this *s*, we make a sure *covenant t*, and write *it*, and our princes, Levites, *and* priests † seal *unto it*.

† Heb. are *at the sealing*, or *sealed*.

s Because all this misery lies upon us for our sins, we do heartily repent of them and resolve to forsake them. *t* Or, *we faithfully promise* and engage our selves to future obedience.

CHAP X.

† Heb. *at the sealings*, or *over the sealers*. ‖ Or, *the Governor*.

NOw † those that sealed *a were*, Nehemiah ‖ 1 the Tirshatha *b*, the son of Hachaliah, and Zidkijah.

a Both in their own names, and in the name of all the rest. It may seem strange that *Ezra* doth not appear among them. But that might be because he was prevented either by death or by some sickness or other extraordinary impediment for which we have this presumption, that whereas *Ezra* appears and preacheth and prayeth with *Jeshua* and *Bani &c.* before the feast of Tabernacles, *ch.* 8. *v.* 4, *&c.* We have no mention of him, *ch.* 9. but the whole work of that solemn fast day was managed by them alone without any mention of *Ezra*, whose name would not have been omitted, if he had been then present. It is true we meet with *Ezra* after this at the dedication of the wall of *Jerusalem*, *ch.* 12, 36. and therefore he was then freed from this impediment whatsoever it was; but thence it appears that he was not dead. *b* This is added to distinguish him from others of that name, whereof we have one *Neh.* 3. 16.

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel,
10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micah, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah;
13 Hodijah, Bani, Beninu.

14 The chief of the people *c*, Parosh, Pahathmoab, Elam, Zattu, Bani,

c i. e. Their elders or representatives acting in the stead and by the appointment of all the rest: for it had been troublesom and unnecessary for every one of the people to seal.

15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hiskijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiath, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshen, Hananiah, Hashub,
24 Halloheish, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah,

* Ezr. 2 43.

28 * And the rest *d* of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding.

d Those who did not write and seal with their own hands, but only by their deputies above mentioned.

29 They clave to their brethren *e*, their nobles, and entred into a curse, and into an oath *f*, to walk in Gods law, which was given † by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgment, and his Statutes.

† Heb. *by the hand of*.

e They owned and ratified what the others had done in their names, declaring their assent to it by their words, or by the lifting up of their hands, as the manner was. *f i. e.* An oath bound with a curse or imprecation upon themselves in case they violated it.

30 And that we would not give *g* * our daughters unto the people of the land, nor take their daughters for our sons.

* Exod. 34. 16. Deut. 7. 3.

g To wit, in marriage, having sworn obedience to Gods Laws in the general, they now do so to some particulars, wherein they had lately transgressed, or were most prone to transgress.

31 * And *if* the people of the land bring ware, or any victuals on the sabbath day, to sell, *that* we would not buy it of them on the sabbath, or on the holy day, and *that* we would leave * the seventh year *h*, and the * exaction of † every debt *i*.

* Exod. 20. 10. Lev. 23. 3. Deut. 5. 12. Chap. 13. 15. *&c.* * Lev. 25. 4. * Deut. 15 2. † Heb. *every hand*.

h i. e. Leave the land at rest from plowing or tilling it in that year, according to Gods command, *Exod.* 23. 10, 11. *Levit.* 25. 4. *i* Heb. *hand*, *debts* are called *hands* because they are commonly contracted or confirmed by a bill under the hand of the debtor.

32 Also we made ordinances for us, to charge our selves *k* yearly with the third part of a shekel, for the service of the house of our God;

k i. e. Every particular head or person among us. Which they had warrant to do both from the nature of the thing, because this was necessary to be done for the upholding of Gods Worship, and from the warrant of former examples in the like case, 2 *Chron.* 24. 5.

33 For the shew-bread, and for the continual meat-offering, and for the continual burnt-offering *l* * of the sabbaths, of the new moons, for the set feasts, and for the holy things *m*, and for the sin-offerings *n*, to make an atonement for Israel, and for all the work of the house of our God.

* See *Numb.* 28. & 29.

l Formerly these things were provided out of the treasures of the Temple, 1 *Chron.* 26. 20. And when those failed, out of the Kings treasure, 2 *Chron.* 31. 3. But now both these failing, provision is here made for them another way. *m i. e.* For the Sacrifices, all which were holy. *n* Which are particularly mentioned, as most necessary and suitable to their present state, which was exceeding sinful, and therefore miserable, and calling aloud for atoning Sacrifices.

34 And we cast the lots among the priests, the Levites, and the people *o*, for the wood-offering *p*, to bring *it* into the house of our God *q*, after the houses of our fathers *r*, at times appointed, year by year, to burn upon the altar of the LORD our God, * as *it is* written in the law.

* Lev. 16. 12.

o To determine the time and order in which each of them should take the care of the business. *p* For the wood which was to be spent in great quantity being used in every Sacrifice, and formerly had been supplied out of the Temples treasures, or by the King; which could not now be done. *q i. e.* Into the place appointed to receive it in the buildings adjoyning or belonging to the Temple. *r i. e.* According to our several families which were to take the charge of it by course.

35 And * to bring the first-*fruits* of our ground *s*, and the first-*fruits* of all fruit of all trees, year by year, unto the house of the LORD.

* Ex. 23. 19. Lev. 19 23.

s i. e. Of the fruits of our ground. All the particulars of the first-fruits are exactly and distinctly mentioned, that none might pretend ignorance when they withheld any part of the Priests dues; which at that time especially the people were very prone to do through poverty or covetousness or profaneness, and that the Priests rights might be firmly assured to them.

36 Also the first born of our sons, and of our cattle, (as *it is* written * in the law) and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

* Exod. 13. 2, 12, 13. Lev. 27 26. Num. 18. 15, 16.

37 * And *that* we should bring the first fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the

* Lev. 23. 17. Num. 15. 19. & 18. 12. &c. Deut. 18. 4. & 26. 2.

priests, to the chambers of the house of our God,
* Lev 27.30. Num.18.21. and the * tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage *t*.

t i.e. The tithes of all the fruits of the ground belonging to our several Cities.

38 And the priest the son of Aaron *u*, shall be
* Num.18.26. with the Levites, * when the Levites take tithes: and the Levites shall bring up *x* the tithes of the tithes unto the house of our God, to the chambers, into the treasure-house *y*.

u i.e. Some Priest or Priests appointed to this work, that so neither the people might wrong the Levites, nor the Levites defraud the Priests, of their dues. *x* At their own charges. *y* To wit, of the Temple; where it was laid up for the use of the Priests.

39 For the children of Israel, and the children of
*Deu.12.6,11. Levi, * shall bring the offering of the corn, of the new wine, and the oil, unto the chambers where *are* the vessels of the Sanctuary *z*, and the priests that minister, and the porters, and the singers ‖, and we will not forsake the house of our God †.

z Where other things belonging to the Temple are laid up, and therefore these things also shall be put there. ‖ *i.e.* Where also are the Priests and others that Minister in their courses, for whose use these provisions are made. † *i.e.* We do here solemnly declare and engage our selves that we will take care from time to time that the house and service of God be not neglected or forsaken for want of necessary provisions to support it.

CHAP XI.

1 AND the rulers of the people dwelt at Jerusalem *a*: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem *b*, the holy city, and nine parts *to dwell* in *other* cities.

a Which their very office in some sort obliged them to do. *b* That the buildings of the City might be compleated, and the Honour and Safety of it better provided for.

2 And the people blessed all the men that willingly offered themselves to dwell at Jerusalem *c*.

c Because they denied themselves, and their own safety and profit for the publick good: for this City was the Butt of all the malicious plots of their Enemies; and for the present it was rather chargeable than beneficial to its Inhabitants, whereas the Country did more easily and certainly afford them supplies.

3 Now these *are* the chief of the province *d*, that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*,
* Ezr.2.43. Israel *e*, the priests, and the Levites, and the * Nethinims, and the * children of Solomons servants.
* Ezr.2.55.

d i.e. Of *Judea*, which was now made a province. *e i.e.* The generality of the People of *Israel*, whether of *Judah*, or *Benjamin*, or any other Tribe; as appears by this general enumeration of all the Inhabitants of the Land, in which either the People of *Judah* and *Benjamin* are included under the title of *Israel*, or they are not here mentioned; which is absurd to think, because they made up the greatest number of them. And these he calls *Israel* rather than *Judah*, partly because there were many of the other Tribes now joined and incorporated with them: and partly because none of the Tribes of *Israel*, except *Judah* and *Benjamin*, dwelt in *Jerusalem*, as appears from the sequel.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin *f*: of the children of Judah; Athaiah *g* the son of Uzziah, the son of Zechariah, the son of Amariah, the son
† *one* of Shephatiah, the son of Mahalaleel, † of the children of Perez:

f For to these two Tribes this City anciently and most properly belonged, although some also of other Tribes dwelt in it. Of which, and other things relating to this catalogue, see 1 *Chron.* 9. 3, &c. *g* And his Family and relations with him, and under him as their head, as appears from *v.* 6.

5 And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem, *were* four hundred threescore and eight valiant men *h*.

h Such were most proper for this place and time, because of its many Enemies round about it.

7 And these *are* the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight *i*.

i So here were more of *Benjamin*, than of *Judah*, because the City did chiefly and most properly belong to that Tribe, as hath been noted before.

9 And Joel the son of Zichri *was* their overseer *k*: and Judah the son of Senuah, *was* second over the city.

k The Captain of their Thousand.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God *l*.

l One of the chief Priests, who ruled with and under the High-Priest, See *Numb.*3.32. 1 *Chr.* 9.11. 2 *Chr.* 19.11. & 31.13.

12 And their brethren that did the work of the house †, *were* eight hundred twenty and two: and † *of God.*
Adaiah the son of Jeroham, the son of Pelatiah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah.

13 And his brethren chief of the fathers two hundred forty and two: And Amashai, the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer.

14 And their brethren mighty *men* of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, ‖ the son of *one of* the great men *m*. ‖ Or, *the son of Haggedolim.*

m i.e. Of a person then or lately eminent in Valour, or Worth, or Dignity. Or *of Gedolim*, or *Haggedolim*, a man so called.

15 Also of the Levites; Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites, † *had* the oversight of the outward busi- † Heb. *were over.*
ness of the house of God *n*.

n i.e. For those things belonging to the Temple and its service, which were to be done without it, or abroad in the Country, as for the gathering in of the voluntary Contributions, or other necessary Provisions out of the several parts of the Land. See 1 *Chr.* 26. 29.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer *o*: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Jeduthun.

o i.e. In the publick and solemn Prayers, and Praises, which were constantly joined with the morning and evening Sacrifice, at which the Singers were present, and praised God with a Psalm or Hymn, which this man began.

18 All the Levites in the holy city, *were* two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept † the gates, *were* an hun- † Heb. *at the gates.*
dred seventy and two.

20 And the residue of Israel, of the priests *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 * But the Nethinims dwelt in ‖ Ophel: and * See ch. 3.26.
Ziha, and Gispa *were* over the Nethinims. ‖ Or, *the tower.*

22 The overseer also of the Levites at Jerusalem, *was* Uzzi the son of Bani, the son of Hashabiah the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers *were* over the business of the house of God *p*.

p i.e. Were to take care at Jerusalem for the supply of such things as were necessary for the Temple and the service of God, from time to time, whilest others minded *the outward business*, *v.* 16. And this Office was very proper for them, both as they were Levites, to whose care those things belonged; and as they were Singers, who were not come to *Jerusalem* by turns, as other Levites, and as the Priests did, but were constantly to reside there, and therefore were more capable of minding this business. Besides their Employment was not so frequent, nor so great as some others were, and therefore they had more leisure for it.

23 For *q* it *was* the kings *r* commandment con- ‖ Or, *a sure ordinance.*
cerning them, that ‖ a certain portion should be for the singers, due for every day.

q Or, *therefore.* For the following words contain either a reason why they were set over that business; or a recompence for

for it; or a provision that they might diligently attend to it. *r* Either, 1. *David*'s, who made this constitution. Or rather, 2. The Kings of *Persia*, who is called simply *the king* in the next verse also: who took this care at the request and by the direction of *Ezra* or *Nehemiah*. Or this might be *Nehemiah*'s Command, which is called *the King*'s *Command*, because it was done by the Kings Deputy, or a Commissioner whom the King impowered to do what he saw fit for the House and Service of God, commanding all the People to obey him therein; as he had formerly done to *Ezra* 7. 18, 20, 23.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the kings hand *s* in all matters concerning the people *t*.

s Or, *on the kings part*, to determine Civil Causes and Controversies between Man and Man, by the Laws of that Kingdom; which peradventure he understood better than *Nehemiah*, and therefore was appointed for this work, but still under *Nehemiah*. Or, *according to the kings appointment*, as *the hand* is used, as *Numb.* 4. 39. and elsewhere. *t* Either in civil differences between them: or in things between the King and People; as in matters of Tribute, or Grievances, *&c.* wherein this man possibly was chief Justitiary under *Nehemiah*.

25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba *u*, and *in* the † villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof.

† Heb. *daughters.*

u This, and most of the other places here named had been destroyed by the Chaldæans; but the Jews now repaired the best of the ruinated Houses, and by degrees rebuilt others.

26 And at Jeshua, and at Moladah, and at Bethphelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at Enrimmon, and at Zareah, at at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof: And they dwelt from Beersheba, unto the valley of Hinnom.

‖ Or, *of Geba.* ‖ Or, *to Michsham.*

31 The children also of Benjamin ‖ from Geba, dwelt ‖ at Michmash, and Aija, and Bethel, and *in* their villages,

32 *And* at Anathoth, Nob, Anania,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebullat,

* 1 Chr 4 14. 35 Lod, and Ono, * the valley of craftsmen *x*.

x Or, in *the valley*, &c. Or this is another place called *Ge-haharasim*.

36 And of the Levites, *were* divisions *y in* Judah and *in* Benjamin.

y Or, *for the Levites* (to wit, those of them who were not settled in *Jerusalem*) there were *divisions*, *i.e.* places appointed for them, and distributed among them.

CHAP. XII.

* Ezr. 2. 1. 1 NOw these *are* the * priests *a*, and the Levites, that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra *b*,

a i.e. The chief of the Priests, as they are called here *v.* 7. to wit, the heads of those Twenty four courses which *David* appointed by divine direction, 1 *Chr.* 24. And whereas there are Twenty four, and here but twenty two, and *v.* 12, &c. only Twenty, the reason of this difference may possibly be this, because Two of the Twenty four courses were extinct in *Babylon*, or at least none of them was then returned; and two of the Persons here named, *v.* 2, 5. to wit, *Hattush* and *Maadiah*, may be omitted in the account of the posterity of these persons, *v.* 12, &c. because they had no posterity. Possibly these were not the same courses which *David* had appointed, but others which *Zerubbabel* and *Jeshua* had constituted in imitation of that order as far as they could. *b* Either this was another *Ezra*, or if it were the same mentioned, *Ezra* 7. he lived to a great Age: which may well be supposed considering his great Sobriety, and abstinence from those evil practices which shorten Mens Lives, and his great piety to which God promised long Life, and withal the special providence of God continuing him so long in such a season wherein the Church of God did greatly need his help and counsel.

‖ Or, *Melicu*, ver. 14. 2 Amariah, ‖ Malluch *c*, Hattush,

c In the repetition of this and some other mens names hereafter *v.* 14. &c. there are some small variations, which are very frequent in that language.

3 ‖ Shechaniah, ‖ Rehum, ‖ Meremoth,

4 Iddo, ‖ Ginnetho, Abijah *d*,

d The Progenitor of *John* the *Baptist*, *Luk.* 1. 5.

‖ Or, *Sebaniah.* ver. 14. ‖ Or, *Harim.* ver. 15. ‖ Or, *Merajoth.* ver. 15. ‖ Or, *Ginnethon*, ver. 16. ‖ Or, *Miniamin*, ver. 17. ‖ Or, *Moadiah*, ver. 17. ‖ Or, *Sallai*, ver. 20.

5 ‖ Miamin, ‖ Maadiah, Bilgah,

6 Shemaiah, and Joiarib, and Jedaiah,

7 ‖ Sallu, Amok, Hilkiah, Jedaiah: these *were* the chief of the priests, and of their brethren *e* in the days of Jeshua.

e i.e. Of the Priests, who were their Brethren.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over ‖ the thanksgiving, he and his brethren.

‖ That is, *the psalms of thanksgiving.*

9 Also Bakbukiah, and Unni, their brethren *were* over against them in the watches *f*.

f i.e. In the places where they were appointed to stand, and wait, and perform their office, one standing over against another, as it is explained, *v.* 24. *ward over against ward*; for the Hebrew word is the same there and here. Others, *according to their turns* or *courses*, of which see 1 *Chron.* 25. 9.

10 And Jeshua begat Joiakim *g*, Joiakim also begat Eliashib *h*, and Eliashib begat Joiada,

g Here follows a Catalogue of the Jewish High-Priests; which was the more necessary, because their times were now to be measured, not by the years of their Kings as formerly, but by their High-Priests. *h* Of whom see *Nehem.* 3. 1. & 13. 4, 5

11 And Joiada begat Jonathan, and Jonathan begat Jaddua *i*.

i Generally supposed to be the same man who was High-Priest in the days of *Alexander* the Great, as *Josephus* mentions: whence a great difficulty ariseth, how *Nehemiah* could mention this man who seems not to have been High-Priest till many years after *Nehemiah*'s death. But it seems not necessary that this *Jaddua* should be the same Person, for he might be the Father of that *Jaddua*, both being called by the same name. Or, if he were the same, the blessing of a very long Life might be given to this great and excellent Governour, as it was to *Ezra*, that famous Scribe, as was noted on *v.* 1. and that for the very same reason. He might also live to see *Jaddua*, though not to see him High-Priest, which might be many years after. Or this passage might be put into this Book by some sacred or inspired Pen man, there being some, though but few, such passages in the fore-going Books of Scripture, which were added by succeeding men of God in after times.

12 And in the days of Joiakim were priests *k*, the chief of the fathers: of Seraiah, Meraiah: of Jeremiah, Hananiah.

k As their Fathers were Priests in the days of *Jeshua*, so in the days of *Joiakim* the son of *Jeshua*, the sons of those persons executed the Priesthood in their Fathers steads, some of their Fathers probably being yet living and many of them now dead.

13 Of Ezra, Meshullam: of Amariah, Jehohanan:

14 Of Melicu, Jonathan: of Shebaniah, Joseph:

15 Of Harim, Adna: of Meraiath, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meshullam:

17 Of Abijah, Zichri, of Miniamin, of Moadiah, Piltai:

18 Of Bilgah, Shammua: of Shemaiah, Jehohanan:

19 And of Joiarib, Mattenai: of Jedaiah, Uzzi:

20 of Sallai, Kallai: of Amok, Eber:

21 Of Hilkia, Hashabiah: of Jedaia, Nethaneel.

22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius *l* the Persian.

l Either *Darius Codomannus*, and then what was said concerning *Jaddua*, *v.* 11. must be in part repeated and applied here: or, *Darius Nothus*; and so this *Jaddua*, might be Father to him who was in the days of *Darius Codomannus*, and of *Alexander* the Great.

23 The sons of Levi, the chief of the fathers, *were* written in the Book of the * chronicles *m*, even until the days of Johanan the son of Eliashib. * 1 Chr. 9. 14, &c.

m i.e. In the publick Annals or Registers, in which the Genealogies of the several Families were set down by the Jews with great exactness, as all persons agree.

24 And the chiefs of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise, *and* to give thanks * according to the commandment of David the man of God, ward over against ward *n*. * 1 Chr. 24, & 25, & 26.

n Of which see on *v.* 9.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward, at the ‖ thresholds of the gates *o*.

‖ Or, *treasuries*; or *assemblies*.

o To wit, of the Temple, their watching-place being close by the Thresholds of the Gates, as it now is.

26 These *were* in the days of Joiakim, the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governour; and of Ezra the priest, the scribe.

27 And at the dedication of the wall *p* of Jerusalem they sought the Levites out of all their places *q*, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings and with singing *with* cymbals, psalteries, and with harps.

p And of the gates which are mentioned *v.* 30. and of the City it self within the Gates: which is here dedicated to God, and to his Honour and Service, not only upon a general account, by which we ought to devote our selves, and all that is ours, to God; but upon a more special ground, because this was a place which God himself had chosen, and sanctified by his Temple and gracious presence, and therefore did of right belong to him; whence it is oft called *the holy City*, as hath been observed before. And they restored to God by this dedication, withal imploring the Presence, and Favour, and Blessing of God to this City by solemn Prayers, and Praises, and Sacrifices, wherewith this Dedication was accompanied. See *Deut.* 20. 5. 1 *Kin.* 8. 63. *Ezr.* 6. 17. *Psal.* 30. title. *q* To which they were now retired after that great and general Assembly, *ch.* 8, & 9, & 10.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi.

29 Also from the house of Gilgal, and out of the fields of Geba, and Azmaveth: for the singers had built them villages round about Jerusalem *r*.

r That they might be near at hand for the service of God, and of his House.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall *s*.

s Partly by sprinkling the water of Purification upon them, by which the Tabernacle and sacred Utensils were purified, *Num.* 8. and partly by solemn Prayers and Sacrifices.

31 Then I brought up the princes of Judah *t* upon the wall *u*, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand *x* upon the wall toward * the dung-gate:

* Ch. 2. 13. & 3. 13.

t And *half of the people* with them, as it is expressed afterwards, *v.* 38. *u* For the Wall was broad and strong, and so ordered that Men might conveniently walk upon it, as at this day it is in many Cities. *x* Towards the South and East.

32 And after them went Hoshajah, and half of the princes of Judah,

33 And Azariah, Ezra *y*, and Meshullam,

y Not the Scribe, as is evident from *v.* 36. but another *Ezra*.

34 Judah and Benjamin, and Shemaiah, and Jeremiah.

* Num. 10. 2. 35 And *certain* of the priests sons * with trumpets: *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with * the musical instruments of David the man of God, and Ezra the scribe before them.

* 1 Chr. 23. 5.

* Ch. 2. 14. & 3 15. * Ch. 3. 15. 37 And at * the fountain-gate, which was over-against them, they went up by * the stairs of the city of David *z*, at the going up of the wall above the house of David, even unto * the water-gate eastward.

* Ch 3. 26. & 8. 1, 3, 16.

z By which they went up to the hill of *Sion*, and City of *David*.

38 And the other *company of them that gave* thanks, went over-against *them a*, and I after them, and the half of the people upon the wall, from beyond * the tower of the furnaces, even unto the * broad wall *b*:

* Ch. 3. 11. * Ch. 3 8.

a To wit, on the other side of the City, Northward and East-ward. *b* Which they made thicker and stronger than the rest of the Wall, for some special reason.

* 2 King. 14. 13. * Ch 3 6. * Ch 3 3. 39 And from above * the gate of Ephraim, and above the * old gate, and above * the fish-gate, and the tower of Hananeel, and * the Tower of Meah, even unto the sheep-gate: and they stood still in the prison gate *c*.

* Ch. 3. 1.

c Waiting, as also their Brethren did, that they might go together in due order into God's House, there to perfect the solemnity.

40 So stood the two *companies of them that gave* thanks in the house of God *d*, and I, and the half of the rulers with me *e*:

d i. e. In the Courts of the Temple. *e* And *Ezra*, and the other half with him, as appears by comparing this with *v.* 31. 36.

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah with trumpets.

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers † sang loud, with Jezrahiah their overseer.

† Heb. *made their voice to be heard.*

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy; the wives also, and the children rejoiced: so that the joy of Jerusalem was heard even afar off *f*.

f Either their loud voices and instruments were heard to a great distance: or the fame of it was spread far and near.

44 And at that time were some appointed over the chambers for the treasures, for the offerings *g*, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions ‖ of the law *h* for the priests and Levites: † for Judah rejoiced for the priests and for the Levites † that waited *i*.

‖ That is, *appointed by the law.*

† Heb. *for the joy of Judah.*

† Heb. *that stood.*

g Such as they had lately ingaged themselves to give, or other voluntary or prescribed offerings. *h i. e.* The foresaid first-fruits, and Tithes, and other things which God by his Law appointed for them. *i* Partly for the eminent Gifts and Graces which they observed in many of them: and partly for the great benefit which they had received by their Ministry: and therefore for the competent provision which hereby was made for them, that so they might wholly wait upon their office, to the Peoples Edification and Comfort.

45 And both the singers and the Porters kept the ward of their God *k*, and the ward of the purification *l*, * according to the commandment of David, *and* of Solomon his son.

* 1 Chr. 25. & 26.

k i. e. That Ward, or Charge, or business which God had prescribed to them. *l And* in particular *the charge of purification, i. e.* of taking care that no unclean person or thing might enter into the House or Courts of the Lord: which care did certainly belong to the Porters, as is expressed 2 *Chron.* 23. 19. and at this time, and in some sort, as it seems to the singers, who, besides their proper imployment *were* also *over the business of the house of God*, as is affirmed *ch.* 11 22. Which being a general expression, may well comprehend, if it doth not principally design this, that they should take care to keep the house of God free from all pollution. And possibly as the Porters were to take care that no unclean thing might enter there, so if it should through their inadvertency enter in, the Singers were to remove it.

46 For in the days of David * and Asaph *m*, of old, *there were* chief of the singers *n*, and songs of praise and thanksgiving unto God.

* 1 Chr. 25. 1, &c.

m And *Heman* and *Jeduthun*, 1 *Chron.* 25. 1. but *Asaph* only is mentioned here, as the most eminent and useful in that work. *n* There were some overseers, whose Office it was to see that the Singers were fit for, and diligent in their work: and therefore they took care of it at this time.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers, and the porters every day his portion, and they ‖ sanctified *holy things o* unto the Levites, * and the Levites sanctified *them* unto the children of Aaron.

‖ That is, *set apart.*

* Num. 18. 26.

o i. e. They sequestred or set apart the First-fruits and Tithes from their own share, and devoted them to the use of the Levites, to whom they belonged. And so did the Levites by the Tithe of the Tithes. Thus they all conscientiously paid their dues to God or his Assigns, and did not prophane those things which God had sanctified, nor take them to their own common use, as divers ungodly or covetous persons had formerly used to do when they had opportunity.

CHAP. XIII.

1 ON that day *a* † they read in the book of Moses in the † audience of the people *b*: and therein was found written, * that the Ammonite and

† Heb. *there was read.*

† Heb. *ears.*

* Deut. 23. 3.

and the Moabite ſhould not come into the congregation of God *c* for ever;

a Not now preſently after the Dedication of the Wall, and Gates, and City, but upon a certain day; as that Phraſe is very commonly uſed in Scripture without any relation to the time, or things mentioned next before it; to wit, when *Nehemiah* was returned again from the Perſian Court to *Jeruſalem*, from which he had been abſent for ſome conſiderable time; in which, ſome Errors and Abuſes had crept in, which now he endeavours to remove. *b* Partly becauſe it was not only the Prieſts, but alſo the Peoples duty to ſtudy and underſtand God's Law, and their own Duty; and partly, that the People hearing that this was the expreſs Mind and Will of the great God, might the more willingly yield to the following Duties, ſome of which were attended with difficulty, and required Self-denial. *c i.e.* Not be incorporated into the Commonwealth of *Iſrael*, nor be joyned with any Iſraelite in Marriage-relation, as appears from *v.* 3. that Practice being a plain Comment upon this Law. But of this, and the next Verſe, ſee the Notes on *Deut.* 23. 3, 4.

2 Becauſe they met not the children of Iſrael with bread and with water, but * hired Balaam againſt them, that he ſhould curſe them: howbeit our God turned the curſe into a bleſſing.

* Num. 22. 5. Joſh. 24. 9.

3 Now it came to paſs when they heard the law, that they ſeparated from Iſrael all the mixed multitude *d*.

d i.e. All the heatheniſh People, with whom they had contracted Alliances: See *ch.* 9. 2. and *Ezra* 10. 3.

4 And before † this, Eliaſhib the Prieſt *e*, † having the over-ſight of the chamber *f* of the houſe of our God, *was* allied unto Tobiah *g*:

† Heb. *time.* † Heb. *being ſet over.*

e The High-Prieſt, *ch.* 3. 1. or ſome other Prieſt ſo called; there being divers *Eliaſhibs* in or about this time, *Ezr.* 10. 6, 24, 27, 36. though the firſt ſeems moſt probable, by comparing this Verſe with *v.* 28. and with *ch.* 12. 10, 11. *f i.e.* Of the Chambers, as appears from the following Verſe, and from *v.* 9. where it is called *chambers*; and from the nature of the thing, the High-Prieſt having the chief power over the Houſe of God, and all the Chambers belonging to it: The Singular Number for the Plural. *g* The Ammonite, and a violent Enemy to God's People. So this is noted as a great blemiſh to *Eliaſhib*, and as the cauſe of his other Miſcarriage, noted *v.* 5.

5 And he had prepared for him a great chamber *g*, where afore-time they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oyl, († which was commanded *to be given* to the Levites, and the ſingers, and the porters) and the offerings of the prieſts.

† Heb. *the commandment of the Levites.*

g By removing the things which were in it, and uniting divers ſmall Chambers into one, and furniſhing it for the uſe of *Tobiah*, when he came to *Jeruſalem*: Whom he ſeems to have lodged there, that he might have more free and ſecret Communication with him, this being in a place where the People might not come.

6 But in all this *time* was not I at Jeruſalem *h*: for in the two and thirtieth year of Artaxerxes king of Babylon, came I unto the king *i*, and † after certain days *k* ‖ obtained I leave of the king:

† Heb. *at the end of days.* ‖ Or, *I earneſtly requeſted.*

h And *Eliaſhib* took the occaſion of my Abſence to do theſe things, ſuppoſing that I would no more return thither. *i* To wit, from *Jeruſalem*, where he had been once and again. *k* Heb. *in the end of days*, or *of a year*; as that word oft ſignifies.

7 And I came to Jeruſalem, and underſtood of the evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

8 And it grieved me ſore *l*, therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

l That ſo ſacred a place ſhould be polluted by one, who, in many reſpects, ought not to have come there; being no Prieſt, a Stranger, an Ammonite, and one of the worſt of that People: And that all this ſhould be done by the permiſſion and order of the High-Prieſt, who, by his Office, ſhould have puniſhed and reformed theſe things in others.

9 Then I commanded, and they cleanſed the chambers *m*; and thither brought I again the veſſels of the houſe of God, with the meat-offering, and the frankincenſe.

m By ſuch Means and Rites as were then uſual in ſuch Caſes. See *Numb.* 19. 9.

10 And I perceived that * the portions of the Levites had not been given *them n*: for the Levites and the ſingers that did the work, were fled every one * to his field *o*.

* Mal. 3. 8.

* Num. 35. 2.

n Which might be, either, 1. From this corrupt High-Prieſt *Eliaſhib*; who took their Portions, as he did the ſacred Chambers, to his own uſe, or employed them for the Entertainment of *Tobiah*, and his other great Allies: Or, 2. From the People; who either out of Covetouſneſs, reſerved them to themſelves, contrary to their own ſolemn Agreement and Covenant, *ch.* 10. 37. or were ſo offended at *Eliaſhib's* horrid and manifeſt Abuſe of ſacred things, that they abhorred the Offering and Service of God, as others did upon a like Occaſion, 1 *Sam.* 2. 17. and therefore neglected to bring in their Tithes, &c. which they knew would be perverted to bad uſes. *o* To his Poſſeſſion in the Country, being forced to do ſo for a Livelyhood.

11 Then contended I with the rulers *o*, and ſaid, Why is the houſe of God forſaken *p*? And I gathered them together *q*, and ſet them in their † place *r*.

† Heb. *ſtanding.*

o I ſharply reproved thoſe Prieſts to whom the Management of theſe things was committed, for neglect of their Duty, and breach of their late ſolemn Promiſe. *p* You have not only injured Men, in with-holding their Dues, but you have occaſioned the neglect of God's Houſe and Service. *q* To *Jeruſalem*, from their ſeveral Country-poſſeſſions, in which they were diſperſed. *r* Reſtored them to the Exerciſe of their Office.

12 Then brought all Judah the tithe *s* of the corn, and the new wine, and the oyl, unto the ‖ treaſuries.

‖ Or, *ſtore-houſes.*

s Partly out of the Reſpect which they had to *Nehemiah*, and to his Command; and partly becauſe they ſaw they would be applied to their proper Uſes, and not abuſed, as they had been.

13 And I made treaſurers over the treaſuries, Shelemiah the prieſt, and Zadok the ſcribe *t*, and of the Levites, Pedaiah: and † next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful *u*, and † their office *was* to diſtribute unto their brethren *x*.

† Heb. *at their hand.* † Heb. *it was upon them.*

t The Eccleſiaſtical Scribe, who was to keep the Accounts of the Receipts and Diſburſements. *u* By common Fame, and the Conſent of thoſe that knew them. Such he now ſought out the more diligently, becauſe he had late Experience of the Perfidiouſneſs of the former Truſtees. *x* According to their ſeveral Families, as the Law had preſcribed.

14 * Remember me, O my God, concerning this *y*, and wipe not out my † good deeds that I have done for the houſe of my God, and for the ‖ offices thereof.

* Ver. 22. † Heb. *kindneſſes.* ‖ Or, *obſervations.*

y What I have done with an upright Heart, for thy Houſe and Service, be pleaſed graciouſly to accept, and remember for my Good, according to thy Promiſe.

15 In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burthens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified *againſt them z* in the day wherein they ſold victuals.

z I proteſted againſt the Action, and admoniſhed them to forbear it.

16 There dwelt men of Tyre alſo therein, which brought fiſh *a*, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem *b*.

a Which they might take in the Sea near *Joppa*, or bring from *Tyre* to *Joppa* by Sea, and thence to *Jeruſalem*, which was but a ſmall Journey. *b* The holy City, where God's Houſe and Preſence was, and where the great Judicatories of the Nation were. So this is added as an Aggravation of their Sin, that this was done with manifeſt Contempt both to God and Men.

17 Then I contended with the nobles of Judah *c*, and ſaid unto them, What evil thing *is* this that ye do, and prophane the ſabbath-day?

c i.e. Their chief Men, and Rulers; whom he chargeth with this Sin, becauſe, though others did it, it was by their Countenance or Connivence, and they ſhould and might have puniſhed and reſtrained it.

18 Did not your fathers thus, and did not our God bring all this evil upon us *d*, and upon this city? yet ye bring more wrath upon Iſrael by prophaning the ſabbath.

d Which you ſo well and ſadly remember, that I need not tell you the particulars.

19 And it came to paſs, that when the gates of Jeruſalem * began to be dark *e* before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates *f*, * *that* there ſhould no burthen be brought in on the ſabbath-day.

* Lev. 23. 32.

* Jer. 17. 21.

e Which

e Which was about Sun setting, by reason of the Mountains which were *round about*, and near *Jerusalem*, *Psal.* 125. 2.
f Out of a diffidence in those to whom the keeping of the Gates was committed.

20 So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye † about the wall? if ye do so again, I will lay hands on you *g*. From that time forth came they no *more* on the sabbath.

† Heb. *before the wall.*

g I will punish you, and seize your Goods. For this was a Temptation to covetous or needy Jews, that lived in or near the City, to steal Opportunities of buying their Commodities, which then they might do with more Advantage.

22 And I commanded the Levites, that they should cleanse themselves *h*, and *that* they should come *and* keep the gates *i*, to sanctifie the sabbath-day. Remember me, O my God, *concerning* this also, and spare me according to the || greatness of thy mercy *k*.

|| Or, *multitude.*

h Partly because the Work they were now set upon, though common in its nature, yet was holy in design of it, and had respect unto the Sabbath; and partly because the day in which they were to do this was the Sabbath-day, for the Observation whereof they were obliged to prepare and purifie themselves.
i Either, 1. The Gates of the Temple; but a particular Command was superfluous in that Case, because it was their constant Work and Charge to do this both Sabbath-days, and every day. Or rather, 2. The Gates of the City; for of them he spake last, *v.* 19. and not daring to trust the common Porters of those Gates, not being able always to employ his Men in that Work, he committeth the Charge of them, for the present Season, and upon the Sabbath-days, to the Levites, to whom the Care of sanctifying the Sabbath did properly belong. *k* Whereby he intimates, that though he mentioned his good Works, as things wherewith God was well pleased, and which he had promised to reward, yet he neither did, nor durst trust to their Merit, or his own Worthiness; but when he had done all, he judged himself an unprofitable Servant, and one that needed God's infinite Mercy and Indulgence to pardon all his Sins; and particularly, those Infirmities and Corruptions which adhered to his good Deeds.

23 In those days also saw I Jews *that* || * had married wives of Ashdod *l*, of Ammon, *and* of Moab:

|| Or, *had made to dwell with them.*
* Ezra 9. 2.

l A City of the Philistines. 1 *Sam.* 5. 1, 2, &c.

24 And their children spake half in the speech of Ashdod, and † could not speak in the Jews language, but according to the language † of each people *m*.

† Heb. *They discerned not to speak.*
† Heb. *of people and people.*

m Which their Mothers instilled into them, together with their Principles and Manners.

25 And I contended with them, and || cursed them *n*, and smote *o* certain of them *p*, and pluckt off their hair *q*, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for your selves.

|| Or, *reviled them.*

n i. e. Caused them to be excommunicated, and cast out of the Society and Privileges of God's People. This and the following Punishments were justly inflicted upon them, because this Transgression was contrary both to a very plain and express Law of God, and also to their own late solemn Covenants and Promises; of which see *Ezra* 10. *Nehem.* 10. 30.
o i. e. I caused them to be beaten with stripes, according to the Law, *Deut.* 25. 2. *p* Such whose faults were most aggravated by their Quality, or other Circumstances; to whom he added this Punishment over and besides the former. *q* Or, *shaved them.* The Hair was an Ornament and Ensign of Liberty amongst the Eastern Nations, and Baldness was a Disgrace and Token of Slavery and Sorrow: See *Isa.* 3. 24. and 15. 2. *Jer.* 48. 37. *Ezek.* 29. 18.

26 Did not Solomon king of Israel sin by these things? yet * among many nations was there no king like him, who was * beloved of his God, and God made him king over all Israel: * nevertheless, even him did out-landish women cause to sin.

* 1 Kin. 3. 13. 2 Chr. 1. 12.
* 2 Sam. 12. 24.
* 1 Kin. 11. 1, &c.

27 Shall we then hearken unto you *r* to do all this great evil, to transgress against our God, in marrying strange wives?

|| Or, *ty.*

r Shall we justifie our Action, by permitting, or not punishing it? God forbid.

28 And *one* of the sons of Joiada *s* the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I chased him from me *t*.

s Said by *Josephus* to be that *Manasses*, who, by *Sanballat's* Interest, procured liberty to build the Samaritan Temple in Mount *Gerizim*; to which those Priests who had married strange Wives, or been otherwise criminal, betook themselves; and with, or after them, others of the People in the same, or like Circumstances. *t i. e.* From my Presence and Court, and from the City and Temple, and all the Privileges of the Priesthood, and from the whole Congregation and Church of *Israel*, whereof I am a Member.

29 Remember them, O my God, † because they have defiled the priestood, and * the covenant of the priesthood *u*, and of the Levites.

† Heb. *for the defilings.*
* Mal. 2. 4.

u That Covenant made between me and his Progenitors, for themselves and their Posterity, whereby I promised to give them *an everlasting Priesthood*, *Numb.* 25. 12, 13. and they covenanted with me, that they would faithfully and holily execute that sacred Function, according to the Rules which I gave them; whereby, among other things, they were enjoyned to keep themselves pure from all unlawful Marriages, and from all other things which might pollute them, or the Priesthood.

30 Thus cleansed I them from all strangers, and * appointed the wards of the priests and the Levites, every one in his business:

* Ch. 12. 1.

31 And for the * wood-offerings, at times appointed, and for the first-fruits *x*. Remember me, O my God, for good.

* Ch. 10. 34.

x And particularly, I took care for these things, because they had been lately neglected.

ESTHER.

THis Book was constantly received for a part of the Canon of the Scripture by the People of the Jews; whose Authority herein is the more considerable, because to them were committed the Oracles of God, *Rom.* 3. 2. *to keep them safely, and transmit them carefully to Posterity. And it is a very strong presumption that they were true to their Trust, that our blessed Lord, and his holy Apostles, who taxed the Jews with many Faults, both greater and less, never charged them with Unfaithfulness herein; which, if the Jews had been guilty, they would certainly have done, and by their Office were obliged to do it, for the Instruction and Caution of the Christian Church, whose Faith was built no less upon the Writings of the Prophets, than upon the Doctrine of the Apostles. The Pen-man of it is, both by Jewish and Christian Interpreters, ancient and modern, thought to be* Mordecai; *who was both an holy Man of God, and a principal Actor in this History: And therefore, who so fit and proper for it as himself?*

CHAP. I.

1 NOw it came to pass in the days of Ahasuerus *a*, (this *is* Ahasuerus which reigned from India even unto Ethiopia, *over* an hundred and seven and twenty provinces *b*.)

a Qu. Who was this King? *Ans.* It is confessed and manifest, that this was one of the Kings of *Persia*; but which of them it was, is not yet agreed, nor is it of any necessity for us now to know. But it is sufficiently evident that this was either, 1. *Darius Hystaspis*, as divers both Jewish and Christian Writers affirm; for his Kingdom was thus vast, and he subdued *India*, as *Herodotus* reports: And one of his Wives was called *Atossa*, which differs little from *Hadassa*, which is *Esther's* other Name, *Esth.* 2. 7. Or, 2. *Xerxes*; whose Wife, as *Herodotus* notes, was called *Amestris*, which is not much differing from *Esther*; by whom all these things were transacted

acted while he was potent and prosperous, before his unhappy Expedition against the *Grecians*. Or, 3. *Artaxerxes Longimanus*; to whom the Characters of *Ahasuerus*, represented in this Book, do not disagree. And whereas it is objected, that by this Account *Mordecai* must be a Man of about an hundred and forty Years old, and consequently *Esther*, who is called his *Unkle's Daughter*, *ch.* 2. 7. must be too old to make a Wife for the King; as for *Mordecai*, it may be granted, there being divers Instances of Persons of greater Age than that in sacred and prophane Historians; and for *Esther*, it may be said that she was his Unkle's Grand-daughter, nothing being more frequent, than for the names of *sons* or *daughters* to be given to more remote Posterity. *b* So seven new Provinces were added to those hundred and twenty mentioned, *Dan.* 6. 1.

2 *That* in those days, when the king Ahasuerus sate on the throne of his kingdom *c*, which *was* in Shushan the ‖ palace *d*,

‖ Or, *chief city.*

c i. e. Either was lately advanced to it; or rather, was setled in the peaceable Possession of it. *d* Or, *the castle*; or, *the chief*; or, *royal city*, as both Jewish and Christian Interpreters render it. *Shushan* might be the proper name of the Palace, which thence was given to the whole City. Here the Kings of *Persia* used to keep their Courts chiefly in Winter, as ordinarily they were in *Ecbatana* in Summer.

3 In the third year of his reign, he made a feast unto all his princes, and his servants; the power *e* of Persia and Media, the nobles and princes of the provinces *being* before him.

e i. e. The mighty Men; the chief Officers of State, and Commanders of all his Forces; whom, by this splendid Entertainment, he endeavoured to oblige and assure to himself.

4 When he shewed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore days *f*.

f Making every day a magnificent Feast, either for all his Princes, or for some of them, who might come to the Feast successively, as the King ordered them to do. The Persian Feasts are much celebrated in Authors for their Length and Luxury.

5 And when these days were expired, the king made a feast unto all the people *that were* † present *g* in Shushan the palace, both unto great and small, seven days, in the court of the garden *h* of the king's palace.

† Heb *found.*

g Both such as constantly resided there, and such as were come thither upon their Occasions, of whatsoever Condition or Quality. *h* The Persian Gardens were exceeding large and pleasant.

6 *Where were* white, green, and ‖ blue *hangings*, fastened with cords of fine linen and purple, to silver rings, and pillars of marble: the beds *i were* of gold and silver, upon a pavement ‖ of red and blue, and white, and black marble.

‖ Or, *violet.*

‖ Or, *of porphyre, and marble, and alabaster, and stone of blue tone.*

i For in those Eastern Countries, and ancient Times, they did not sit at Tables, as we do, but rested or leaned upon Beds; of which we have many Testimonies, both in Scripture, as *Esth.* 7. 8. *Amos* 2. 8. and 6. 4. *Job.* 13. 23. and in all other Authors.

7 And they gave *them* drink in vessels of gold, (the vessels being divers one from another) and † royal wine in abundance, † according to the state of the king.

† Heb. *wine of the kingdom.* † Heb. *according to the hand of the king.*

8 And the drinking *was* according to the law, none did compel *k*: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

k i. e. According to this Law which the King had now made, that none should compel another to drink more than he pleased; which the Persians, and other loose and heathenish Nations used to do; though that practice was condemned by the wise and sober Heathens; and, among others, by this great Prince. Or, *no man did compel* another to drink *according to the Law*; *i. e.* as by the Laws or Orders of the Persians, prescribed and used in their Feasts, they might have done, if not restrained by this Law.

9 Also Vashti the queen made a feast for the women *l*, *in* the royal house which *belonged* to king Ahasuerus.

l Whilest the King entertained the Men. For this was the common Custom of the Persians, that Men and Women did not feast together, but in several places.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven ‖ chamberlains *m*, that served in the presence of Ahasuerus the king,

‖ Or, *eunuchs.*

m Or, *Eunuchs*; which were much in use, and in favour in the Eastern Courts, and particularly with the Persian Emperors, as ancient Histories inform us.

11 To bring Vashti the queen before the king, with the crown royal, to shew the people and the princes her beauty: for she *was* † fair to look on.

† Heb. *good of countenance.*

12 But the queen Vashti refused to come *n* at the king's commandment † by his chamberlains: therefore was the king very wrath, and his anger burned in him.

† Heb. *which was by the hand of his eunuchs.*

n Being favoured in this Refusal by the Laws and Customs of *Persia*; which was, to keep Men's Wives, and especially Queens, as much as might be, from the view of other Men.

13 Then the king said to the wise men, which knew the times *o*, (for so *was* the king's manner towards all that knew law and judgment *p*:

o Either, 1. The Histories of former times, what Princes have done in such cases as this was: Or, 2. Things done, or to be done in time, what was just and fit to be done, or what was *the Law and Judgment* in these cases, as the following words explain it, and how and when things were to be done. See my Notes on 1 *Chron.* 12. 32. *Times* are oft put in Scripture, and other Authors, for the things done in them, by a common Figure called a Metonymy of the Adjunct. *p* To wit, to consult with them in all matters of moment.

14 And next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the * seven princes of Persia and Media, * which saw the king's face *q*, *and* which sate the first in the kingdom *r*.)

* Ezr. 7. 14.
* 2 Kin. 25. 19.

q Which had constant freedom of Access to the King, and familiar Converse with him: Which is thus expressed, because the Persian Kings were very seldom seen by their Subjects. *r* Which were his chief Counsellors and Officers, and had the Precedency from all others.

15 † What shall we do unto the queen Vashti, according to law, because she hath not performed the commandment of the king Ahasuerus, by the chamberlains?

† Heb. *what to do.*

16 And Memucan answered *r* before the king, and the Princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people *s* that *are* in all the provinces of the king Ahasuerus.

r Who, though last named, spake first; either because the King first asked him, or because he was the chief of them all, either in Dignity, or in Reputation; or because it then was, as now it is in many places, the custom for the youngest Counsellors or Judges to deliver their Opinion first. *s* By giving them an Example and Encouragement to contemn and disobey their Husbands. It is a Crime of an high nature, and therefore deserves an exemplary Punishment.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's Princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

t *Contempt* in the Wives, and thereupon *Wrath* in the Husbands; and consequently, Strife in Families; which may produce great and general Mischiefs.

19 † If it please the king *u*, let there go a royal commandment † from him, and let it be written among the laws of the Persians, and the Medes, † that it be not altered *x*, that Vashti come no more before king Ahasuerus, and let the king give her royal estate † unto another that is better than she.

† Heb. *if it be good with the king.* † Heb. *from before him.* † Heb. *that it pass not away*, Ch. 8 8. † Heb. *unto her companion*

u Which this cunning Politician knew it would do. *x* Which Caution was necessary for his own Security; for if the Queen should recover her State, and the King's Favour, he was most likely to fall into his Displeasure.

20 And when the king's decree which he shall make, shall be published throughout all his empire, (for it is great) all the wives shall give to their husbands honour, both to great and small.

21 And the saying † pleased the king and the princes *y*, and the king did according to the word of Memucan:

† Heb *was good in the eyes of the king.*

y Partly

y Partly because their own Authority and Interest was concerned in it: And especially, by the singular Providence of God, who designed to bring about his own great Work by this small Occasion.

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and † that it should be published according to the language of every people *z*.

† Heb. *that one should publish it according to the language of his people.*

z That all sorts of Persons, not Men only (who by Study or Travel, many times understand divers Languages) but the Women also might understand it, and therefore be inexcusable if they did not comply with it. For which end, it was not only written in each Language, for that Writing might come but to few hands; but moreover, it was published in the several Cities and Towns by such Persons as used to publish the King's Edicts. Other, *That he should speak in the language of his own people*; *i.e.* that Men should not, in compliance with their Wives, who were oft of other Nations and Languages, inure themselves to it, and bring their Wives Language into the Family; but that Men should use their own proper Language, and cause their Wives and Children to use it; this being one sign of Dominion, and therefore frequent after this time among the Greeks and Romans, who, together with their victorious Arms, brought in their Language into other Countries, and in a great measure imposed it upon them.

CHAP. II.

1 After these things, when the wrath of king Ahasuerus was appeased, he remembred *a* Vashti, and what she had done, and what was decreed against her.

a With Grief and Shame, that in his Wine and Rage he had so severely punished, and so irrevocably rejected so beautiful and desirable a Person, and that for so small a Provocation; to which she was easily led by the Modesty of her Sex, and by the Laws and Customs of *Persia*.

2 Then said the king's servants *b* that ministred unto him, Let there be fair young virgins sought for the king:

b Who for their own Interests, were obliged to quiet the King's Mind, and procure him another amiable Consort.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young Virgins unto Shushan the palace, to the house of the women, † unto the custody of ‖ Hege the king's chamberlain, keeper of the women *c*, and let their things for purification *d* be given *them*.

† Heb. *unto the hand.*
‖ Or, *Hegai*, Ver. 8.

c Either, 1. Of the Virgins, who are oft called *Women*; as here, *v.* 11. 12. and elsewhere: So it is a Synecdoche. Or, 2. Of all the Women, both Virgins and Concubines: Only the Virgins he himself took care of, as requiring more Care and Caution; and the Concubines he committed to *Shaashgaz*, *v.* 14. his Deputy. *d i.e.* To cleanse them from all Impurities and Indecencies; to anoint, and perfume, and adorn, and every way prepare them for the King's Presence and Service; for the legal Purifications of the Jews he never regarded.

4 And let the maiden which pleaseth the king, be queen instead of Vashti. And the thing pleased the king, and he did so.

5 *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the the son of Shimei, the son of Kish, a Benjamite,

† 2 Kin 24.15. 2 Chr. 36.10. Jer. 24.1.

6 * Who *e* had been carried away from Jerusalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

e This may be referred, either, 1. To *Kish*, *Mordecai*'s Grand father, last mentioned: Or, 2. To *Mordecai*, who *was then carried away*, either, 1. In the Loins of his Parents, in which Sense *Levi* is said to *be tithed in Abraham*, *Heb.* 7. and as those Persons named, *Ezra* 2. are said to have *been carried away by Nebuchadnezzar*, *Ezra* 2. 1. which is not true of the most of them in their own Persons, but only as in their Fathers Loins. Or, 2. In his own Person; and then indeed, he was a Man of more than ordinary Years: But of that see the Notes on *ch.* 1. 1.

† Heb. *nourished.*

7 And he † brought up Hadassah (that *is* Esther *f*) his uncle's daughter, for she had neither father nor mother, and the maid *was* † fair and beautiful, whom Mordecai (when her father and mother were dead) took for his own daughter.

† Heb. *fair of form, and good of countenance.*

f *Hadassah* was her Hebrew Name before her Marriage, and she was called *Esther* by the King after it.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought *g* also unto the king's house, to the custody of Hegai, keeper of the women.

g Or, *taken*, and that by force, as that word oft signifies: So great was the Power and Tyranny of the Persian Kings, that they could and did take what Persons they liked to their own use.

9 And the maiden pleased him *h*, and she obtained kindness of him, and he speedily gave her her things for purification, with † such things as belonged to her, and seven maidens, *which were* meet to be given her out of the king's house, and † he preferred her and her maids unto the best *place* of the house of the women.

† Heb. *her portions.*
† Heb. *he changed her.*

h Partly, because she was very beautiful, and therefore he supposed she would be very acceptable to the King; which would be his Advantage: And partly by the Divine Power, which moveth the Hearts of Men which way he pleaseth.

10 Esther had not shewed her people, nor her kindred: for Mordecai had charged her that she should not shew *it i*.

i Lest the Knowledge hereof should either make her contemptible or odious, or bring some Inconvenience to the whole Nation, as things might happen. But there was also an hand of God in causing this to be concealed, for the better Accomplishment of that which he designed, though *Mordecai* was ignorant of it.

11 And Mordecai walked every day before the court of the women's house, † to know how Esther did, and what should become of her.

† Heb. *to know the peace.*

12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women *k* (for so were the days of their purifications accomplished, *to wit*, six months with oyl of myrrh *l*, and six months with sweet odours *m*, and with *other* things for the purifying of the women.)

k Who were kept so long, partly for their better Purification, as it here follows; partly out of State, as that which became so great a King; and partly that being so long in safe Custody, the King might be sure that the Child begotten upon any of them was his own. *l* Which is useful, both for making the Skin exactly clean, and smooth and solid, and for giving Strength and Vigour to the Body. *m* Which was the more necessary, because the Bodies of Men and Women, in those hot Countries, did of themselves yield very ill scents, if not corrected and qualified by Art.

13 Then thus *n* came every maiden unto the king; whatsoever she desired *o* was given her, to go with her out of the house of the women, unto the king's house.

n *Thus* purified and prepared, and *thus* as it follows. *o* For Ornament, or by way of Attendance.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines *p*: she came in unto the king no more, except the king delighted in her, and that she were called by name.

p Whereof *Darius Nothus* is reckoned to have had three hundred and sixty.

15 Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, she required nothing *q*, but what Hegai the king's chamberlain, the keeper of the women appointed: and Esther obtained favour in the sight of all them that looked upon her *r*.

q To shew that she was not desirous to please the King, and that she was brought to the King without, and against her own Inclination and Choice. *r i.e.* Was admired by them for her Beauty.

16 So Esther was taken unto king Ahasuerus, into his house royal *s*, in the tenth month (which *is* the month Tebeth) in the seventh year of his reign.

s And into his Bed, as is implied. To which it is not strange, if she, though a vertuous Person, did, in those Circumstances, yield; considering the Infirmity of Humane Nature, and of that Sex, and the state of those times, when Plurality of Wives were permitted, and Concubines were owned as Wives; and these Virgins were, by this Action, made his Wives or Concubines. Besides, it is not known to us, whether *Mordecai* and *Esther*

ther had not direction, or a Diſpenſation from God in this matter; it being certain, that God can diſpenſe with his own poſitive Laws.

17 And the king loved Eſther above all the women, and ſhe obtained grace and ‖ favour † in his ſight, more than all the virgins; ſo that he ſet the royal crown upon her head, and made her queen inſtead of Vaſhti.

‖ Or, *kindneſs.* † Heb. *before him.*

18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſther's feaſt, and he made a † releaſe to the provinces *t*, and gave gifts according to the ſtate of the king.

† Heb. *reſt.*

t i. e. He took off a good part of thoſe heavy Taxes which the Perſian Kings laid upon their People.

19 And when the virgins were gathered together the ſecond time *u*, then Mordecai ſat in the king's gate *x*.

u Either, 1. When *Eſther* with others were brought to the King's Houſe, as it was decreed above, *v.* 2, 3. Which is called *the ſecond time*, becauſe they had taken this Courſe once before, when *Vaſhti* was choſen Queen: But there is no mention of any ſuch former uſe; and by the manner of propoſing, it ſeems to have been a new Project. Or, 2. Since *Eſther* was declared Queen: For though that Point was determined, the King's Luſt was not yet ſatisfied; and therefore, being pleaſed with the former Experiment, he deſired another Collection of Virgins, whom he might make his Concubines. And this ſeems beſt to agree with the following words. For it is not probable that *Mordecai* ſat at the King's Gate, till *Eſther* was Queen; for till then, he only *walked before the court of the women's houſe*, as is expreſſed, *v.* 11. *x* Either, 1. Voluntarily, to learn the progreſs of Affairs: Or rather, 2. By Office, as one of the King's Guard, or Miniſters; being advanced to this Place by *Eſther's* Favour, though without any diſcovery of her Relation to him.

20 Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 * In thoſe days (while Mordecai ſat in the king's gate) two of the king's chamberlains, ‖ Bigthan and Tereſh, of thoſe which kept the † door *y*, were wroth, and ſought * to lay hand *z* on the king Ahaſuerus.

* See Eſt. 4. 1. ‖ Or, *Bigthana*, ch. 6. 2. † Heb. *the threſhold.* * *An opportunity.*

y Either, 1. of the King's Chamber; or, 2. Of his Court: and ſo they ſat in the Gate, as *Mordecai* did, who by that means contracting ſome familiar Acquaintance with them, might make ſome diſcovery of their Minds and Deſign. *z i. e.* Violent hand; to kill him, as this Phraſe is uſed, *ch.* 3. 6. and elſewhere.

22 And the thing was known to Mordecai, who told *it* unto Eſther the queen, and Eſther certified the king *thereof*, in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the Chronicles before the king *a*.

a This may be referred, either, 1. To the Writing, to note that this was written in the King's Preſence, by Scribes, who were continually preſent with the King, to write all remarkable Paſſages happening in the Court from time to time: Or, 2. To the Book, which was laid up before the King, that he might more eaſily and frequently peruſe it, for his own delight or direction.

CHAP. III.

1 AFter theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the * Agagite *a*, and advanced him, and ſet his ſeat above all the princes that *were* with him *b*.

* See Eſth. 3. 10.

a i. e. An Amalekite, of the Royal Seed of that Nation, whoſe Kings were commonly and ſucceſſively called *Agag*, as hath been obſerved before. It is true, he is called a Macedonian in the Apocryphal Additions to this Book; and ſo he might be by his Birth or Habitation in that place, though by his Original, he was of another People. *b* Gave him the firſt Place and Seat, which was next to the King. Compare 2 *King.* 25. 28.

2 And all the king's ſervants that *were* in the king's † gate bowed, and reverenced Haman; for the king had ſo commanded concerning him: but Mordecai * bowed not, neither did *him* reverence *c*.

† Gr. *court.* * See Eſth. 5. 19.

c The Reaſon of which obſtinate Refuſal was, either, 1. The Quality of the Perſon, that he was not only an infamouſly wicked Man, and an Heathen, but of that Nation which God had obliged the Iſraelites to abhor and oppoſe from Generation to Generation; and therefore he durſt not ſhew outward Reſpect to a Man whom he did, and ought inwardly to contemn: Or rather, 2. The nature of the thing: For the Worſhip required was not only civil, but divine: Which, as the Kings of *Perſia* did undoubtedly arrogate to themſelves, and expect and receive from their Subjects and others who came into their Preſence, as is affirmed by divers Authors, ſo they did ſometimes impart this Honour to ſome of their chief Favourites, that they ſhould be adored in like manner. And that it was ſo here, ſeems more than probable, becauſe it was wholly ſuperfluous, and almoſt ridiculous to give an expreſs and particular Command to *all the king's ſervants that were in the king's gate*, as here it was, to pay a civil Reſpect to ſo great a Prince, which of courſe they uſed, and were ever obliged to do: And therefore a Divine Honour muſt be here intended. And that a Jew ſhould deny this Honour, or the outward Expreſſions of it, to ſuch a Perſon, is not ſtrange ſeeing the wiſe and ſober Græcians did poſitively refuſe to give this Honour to the Kings of *Perſia* themſelves, even when they were to make their Addreſſes to them: And one *Timocrates* was put to death by the Athenians for worſhipping *Darius* in that manner.

3 Then the king's ſervants which *were* in the king's gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the king's commandment?

4 Now it came to paſs, when they ſpake daily unto him, and he hearkened not unto them, that they told Haman, to ſee whether Mordecai his matters would ſtand *d*, for he told them that he *was* a Jew *e*.

d i. e. Whether he would perſiſt in his Refuſal, and what the Event of it would be. *e* And therefore did not deny this Reverence to *Haman* out of Pride, or any perſonal Grudge againſt him; much leſs out of a rebellious Mind, and Contempt of the King's Authority and Command; but meerly out of Conſcience, becauſe he was a Jew, who was obliged to give this Honour to none but to God only.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought ſcorn *f* to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews *g*, that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

f He thought that particular Vengeance was unſuitable to his Quality, and to the greatneſs of the Injury. *g* Which he attempted, partly from that implacable Hatred which, as an Amalekite, he had againſt them, partly from his Rage againſt *Mordecai*, and partly from *Mordecai's* Reaſon of this Contempt, becauſe *he was a Jew*: which, as he truly judged, extended it ſelf to all the Jews, and would equally engage them all in the ſame neglect and hatred of his Perſon.

7 In the firſt month (that *is* the month Niſan) in the twelfth year of King Ahaſuerus, * they caſt Pur, that *is*, the lot, before Haman, from day to day, and from month to month *h*, to the twelfth *month i*, that *is* the month Adar.

* Ch. 9. 24.

h The Diviners caſt Lots, according to the cuſtom of thoſe ancient, and Eaſtern People, what Day and what Month would be moſt lucky; not for his Succeſs with the King (of whoſe Compliance with his Requeſt he made no doubt) but for the moſt effectual and univerſal Extirpation of the Jews. *i* Wherein appears both his implacable Malice, and unwearied Diligence in ſeeking Vengeance on them with ſo much, and ſo long trouble to himſelf, and God's ſingular Providence in diſpoſing the Lot to that time, that ſo the Jews might have ſufficient ſpace of time to get the Decree reverſed, as they did.

8 And Haman ſaid unto king Ahaſuerus, There is a certain people *k* ſcattered abroad, and diſperſed among the people *l*, in all the provinces of thy kingdom *m*, and * their laws *are* divers from all people *n*, neither keep they the king's laws *o*; therefore it *is* not † for the king's profit to ſuffer them *p*.

* Ezr. 4. 13. Act. 16. 20. † Heb. *meet, or equal.*

k Mean and contemptible, not worthy to be named. *l* Who therefore, if tolerated, may poyſon all thy Subjects with their pernicious Principles; and whom thou mayeſt eaſily cruſh, without any great noiſe or difficulty. *m* For though many of their Brethren were returned to their own land, yet great numbers of them ſtayed behind; either becauſe they preferred their Eaſe and worldly Commodities before their ſpiritual Advantages, or becauſe they wanted conveniency or opportunity for a Remove; which might happen from divers Cauſes. *n* They have peculiar and fantaſtical Rites, and Cuſtoms, and Religion; and therefore are juſtly offenſive to all thy People, and may either infect them with their Conceits, or occaſion great Diſſentions and Diſtractions among them. *o* As is manifeſt by *Mordecai's* bold Contempt of thy late Edict concerning me; which being done by him as a Jew, the whole Nation are involved in his Crime, and are prepared to do ſo when they have occaſion. *p* To live in his Kingdom. I do not ſeek herein ſo much my own Revenge, as thy Service.

† Heb. *to destroy them.* † Heb. *weigh.*

9 If it pleaſe the king, let it be written *q* † that they may be deſtroyed, and I will † pay ten thouſand talents of ſilver *r* to the hands of thoſe that have the charge of the buſineſs *s*, to bring *it* into the king's treaſuries.

q Let there be a written Edict from the King. *r* Whether theſe were Hebrew, or Babyloniſh, or Græcian Talents, we cannot certainly know: But whichſoever they were, it was a vaſt ſum to be paid out of his own Eſtate; which he was willing to ſacrifice to his Revenge. *s* Either, 1. Of this buſineſs, to wit, of deſtroying the Jews; which as ſoon as they have procured to be done, I will pay the Money into their hands, that by them it may be paid into the King's Exchequer. Or rather, 2. Of the King's Buſineſs, or of the Treaſures; as is implied in the following words. I will pay it to the King's Receivers, that they may put it into the King's Treaſures.

10 And the king took his ring from his hand, and gave it unto Haman *t* the ſon of Hammedatha the Agagite, the Jews ‖ enemy *u*.

‖ Or, *oppreſſor.*

t That he might keep it as a Badge of his ſupream Authority under the King; and that he might uſe it for the ſealing of this Decree, which now he deſired, or of any other, as hereafter he ſhould ſee fit. Compare *ch.* 8. 2, 8. and *Gen.* 41. 42. *u* So he was both by Inclination, as he was an Amalekite; and eſpecially, by this malicious and deſtructive Deſign and Reſolution.

11 And the king ſaid unto Haman, the ſilver *is* given to thee *x*, the people alſo, to do with them as it ſeemeth good to thee.

x Keep it to thine own uſe, I do not deſire it, I accept thy Offer for the Deed.

‖ Or, *ſecretaries.*

12 Then were the king's ‖ ſcribes *y* called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province, according to the writing thereof, and *to* every people after their language; in the name of king Ahaſuerus was it written, and ſealed with the king's ring.

y This he did ſo ſpeedily, though it was a Year before the intended Execution, leſt the King ſhould change his Mind, either by his own Clemency, or by the Perſwaſion of others.

13 And the letters were ſent by poſts into all the king's provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, * little children and women, in one day, *even* upon the thirteenth day of the twelfth month (which *is* the month Adar) and *to take* the ſpoil of them for a prey *z*.

* Not *excepting.*

z Which was to oblige them to the greater Severity and Readineſs to execute this Edict for their own Advantage.

14 The copy of the writing for a commandment to be given in every province, was publiſhed unto all people, that they ſhould be ready againſt that day.

15 The poſts went out, being haſtened by the king's commandment *a*, and the decree was given in Shuſhan the palace: and the king and Haman ſat down to drink, but the city Shuſhan *b* was perplexed.

a Either by this Decree, made in the King's Name, or by ſome particular and ſucceeding Command, which *Haman* could eaſily obtain from the King. *b* Not only the Jews, but a greater number of the Citizens; either becauſe they were related to them, or engaged with them in worldly Concerns, or out of Humanity and Compaſſion towards ſo vaſt a number of innocent People, now appointed as Sheep for the Slaughter; or out of a fear either of ſome Sedition or Diſturbance which might ariſe by this means, or of ſome Damage which might accrue to themſelves or Friends, who happily, under this pretence, might be expoſed to Rapine or Slaughter; or of a publick Judgment of God upon them all for ſo bloody a Decree.

CHAP. IV.

1 WHen Mordecai perceived all that was done, Mordecai rent his cloths, and put on ſack-cloth with aſhes, and went out into the midſt of the city, and cried with a loud and bitter cry *a*:

a Partly to expreſs his deep Senſe of the Miſchief coming upon his People, partly to move the pity of others to do what they could to prevent it, and partly that by this means it might come to the Queen's Ear.

2 And came even before the king's gate; for none *might* enter into the king's gate, *b* cloathed with ſack-cloth *c*.

b And therefore he might not ſit there, as he had hitherto done. *c* Leſt it ſhould give the King any occaſion of Grief or Trouble.

3 And in every province whitherſoever the king's commandment, and his decree came, *there was* great mourning among the Jews, and faſting, and weeping, and wailing, and † many lay in ſack-cloth and aſhes.

† Heb. *ſack-cloth and aſhes were laid under many.*

4 So Eſther's maids, and her † chamberlains came and told *it* her. Then was the queen exceedingly grieved, and ſhe ſent raiment to cloath Mordecai *d*, and to take away his ſack-cloth from him: but he received *it* not.

† Heb. *eunuchs.*

d That ſo he might be capable of returning to his former place, if not of coming to her to acquaint her with the Cauſe of t at unuſual Sorrow.

5 Then called Eſther for Hatach, *one* of the king's chamberlains, † whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

† Heb. *whom he had ſet before her.*

6 So Hatach went forth to Mordecai, unto the ſtreet of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the ſum of money that Haman had promiſed to pay to the king's treaſuries for the Jews, to deſtroy them.

8 Alſo he gave him the copy of the writing of the decree, that was given at Shuſhan to deſtroy them, to ſhew *it* unto Eſther, and declare *it* unto her, and to charge her *i* that ſhe ſhould go in unto the king, to make ſupplication unto him, and to make requeſt before him for her people.

i Not only in his own Name, to whom ſhe manifeſted a ſingular Reſpect, though his Relation to her was yet unknown, but alſo in the Name of the great God.

9 And Hatach came and told Eſther the words of Mordecai.

10 Again Eſther ſpake unto Hatach, and gave him commandment to ſay unto Mordecai,

11 All the king's ſervants, and the people of the king's provinces do know *k*, that whoſoever, whether man or woman, ſhall come unto the king into the inner court *l*, who is not called, *there is* one law of his to put *him* to death *m*, except ſuch to whom the king ſhall hold out the golden ſceptre, that he may live: but I have not been called to come in unto the king theſe thirty days *n*.

k By common Fame of this received Cuſtom and Law. *l* Within which, the King's Reſidence and Throne was. *m* This was decreed, partly to maintain both the Majeſty and the Safety of the King's Perſon; and partly by the Contrivance of the greater Officers of State, that few or none might have Acceſs to the King but themſelves, and their Friends. And many ſuch ſevere Laws there were in the Perſian Court, which prophane Hiſtorians relate; as that if any Perſon looked upon one of the King's Concubines, or wore any of his own Cloths, or drunk of that Water which he had appropriated to himſelf, and other ſuch like things, he was puniſhed with Death. *n* Which gives me juſt cauſe to ſuſpect and fear, that the King's Affections are alienated from me; and therefore, that neither my Perſon nor Petition will be acceptable to him.

12 And they told to Mordecai Eſther's words.

13 Then Mordecai commanded to anſwer Eſther, Think not with thy ſelf that thou ſhalt eſcape in the king's houſe *o*, more than all the Jews.

o i. e. Being, or becauſe thou art in the King's Houſe, and an eminent Member of his Family.

14 For if thou altogether holdeſt thy peace at this time, *then* ſhall there † enlargement and deliverance ariſe to the Jews from another place *p*, but thou and thy father's houſe ſhall be deſtroyed *q*: and who knoweth, whether thou art come to the kingdom for *ſuch* a time as this *r*?

† Heb. *reſpiration.*

p From another Land, and by another Means; which God can, and, I am fully perſwaded, will raiſe up. *q* By the righteous and dreadful Judgment of God, puniſhing thy Cowardice, and Self-ſeeking, and thy Want of Love to God, and to his and thine own People. It is probable God hath raiſed thee to this Honour for this very Seaſon; and therefore go on courageouſly, and doubt not of the Succeſs.

15 Then Eſther bad *them* return Mordecai *this anſwer*,

16 Go,

16 Go, gather together all the Jews *that are*
†Heb. *found.* † present in Shushan, and fast ye *s* for me, and neither eat nor drink *t* three days, night or day: I also and my maidens *u* will fast likewise *x*, and so will I go in unto the king, which *is* not according to the law *y*; and if I perish, I perish *z*.

s And pray: Which was the main business; to which, fasting was only an help, and an Hand-maid. *t* To wit, so as you use to do, either deliciously, or plentifully. Leave off your common Meals, Dinners by Day, and Suppers at Night, and eat and drink no more than meer Necessity requires; that so you may give your selves to constant and fervent Prayers, for which your ordinary Re-pasts will unfit you. For it is not likely that she would impose the burthen of absolute Fasting so long upon all the Jews, which very few of them were able to endure. And so the like Phrase is taken, *Act.* 27. 33. where he saith, *This is the fourteenth day that ye have continued fasting, having taken nothing.* *u* Which she had chosen to attend upon her Person; and were, doubtless, either of the Jewish Nation, or proselyted by her, or others means, to that Religion. *x* Which may belong, either, 1. To the thing only; that as they did fast, so she would: Or rather, 2. To the time of three days, and three nights; for so she might do, though she went to the King *on the third day*: For the Fast began at Evening, and so she might continue her Fast three whole Nights, and two whole Days, and the greatest part of the third; a part of a Day being reputed a *Day* in the Account of Scripture, and other Authors: Of which see on *Matth.* 12. 40. Yea, she might fast all that Day too; for it is probable she went not to the King till he had dined, when she supposed she might find him in the most mild and pleasant Humour, and then returned to her Apartment, where she fasted till the Evening. *y* Which is against the Law now mentioned. *z* Although my Danger be great and evident, considering the expressness of that Law, and the uncertainty of the King's Mind, and that Severity which he shewed to my Predecessor *Vashti*; yet, rather than neglect my Duty to God, and to his People, I will go to the King, and cast my self chearfully and resolutely upon God's Providence for my Safety and Success.

17 So Mordecai †went his way, and did accor-
†Heb. *passed.* ding to all that Esther had commanded him.

CHAP. V.

1 NOw it came to pass on the third day *a*, that
* Ch. 6. 8. & 8. 15. Esther put on *her* * royal *apparel b*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

a Of which see the Notes on *ch.* 4. 16. *b* That she might render her self as amiable in the King's Eyes as she could; and so obtain her Request.

2 And it was so when the king saw Esther the
* Ch. 5. 8. & 7. 3. queen standing in the court, *that* she * obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand *c*: so Esther drew near, and touched the top of the sceptre *d*.

c In testimony that he pardoned her Presumption, and accepted her Person, and was ready to grant her Petition. *d* In token of her thankful Acceptance of the King's great Favour, and of her Reverence and Submission to his Majesty, whereof that might possibly be an usual Token; and it may be, at the King's Call and Invitation to her to come near him.

3 Then said the king unto her, What wilt thou,
* See Mar. 6. 23. queen Esther? and what *is* thy request? * it shall be even given thee, to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman *e* come this day unto the banquet that I have prepared for him.

e Whom she invited, partly that by shewing such respect to the King's great Favourite, she might insinuate her self into the King's good Opinion and Affection; and partly, that if she saw fit, she might then present her Request to the King.

5 Then the king said, cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 And the king said unto Esther at the banquet of wine *f*, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

f Either, 1. At the latter end of the Feast, when they used to drink Wine more freely; whereas in the former part, most of their drink was Water: Or, 2. At her Banquet; which is so called, because it consisted not of Meats, which probably the King had plentifully eaten before at his own Table, but of Fruits and Wines; which Banquets were very frequent among the Persians.

7 Then answered Esther, and said, My peti-
tion, and my request *is*;

8 If I have found favour in the sight of the king,
and if it please the king to grant my petition, and
†Heb. *to do.* † to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said *g*.

g I will acquaint thee with my humble Request. She did not present her Petition at this time, but delayed it till the next Meeting; either through Modesty, or because she was a little daunted with the King's Presence, and had not yet good Courage to propose her Request: Or in Policy, because she would further engage the King's Affection to her, by a second Entertainment; and would also intimate to him, that her Petition was of a more than ordinary nature: And principally, by direction and disposition of the Divine Providence, which took away her Courage, or Utterance for this time, that she might have a better opportunity for it the next time, by that great Accident which happened before it.

9 Then went Haman forth that day, joyful,
and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him *h*, he was full of indignation against Mordecai.

h Partly, lest he should seem, or be interpreted to give him that Adoration which he hitherto had justly denied him; partly because by his bloody and barbarous design and practice, he had put off all Humanity, and forfeited all Respect; and partly to shew how little he feared him, and that he had a firm Confidence in his God, that he would deliver him and his People in this great Exigency; which he was the more encouraged to hope, because God had inclined *Esther*'s heart to that pious and valiant Resolution of interceding with the King; which, he doubted not, would meet with good Success.

10 Nevertheless, Haman refrained himself *i*,
and when he came home, he sent and † called for
†Heb. *caused to come.* his friends, and Zeresh his wife.

i From taking present Vengeance upon *Mordecai*; to which he was strongly inclined, and which he might easily have effected, either by his own, or any of his Servants hands, without any expectation or fear of Inconvenience to himself; who having obtained Licence to destroy an whole Nation, could easily get a Pardon for having killed one obscure and infamous Member of it. Herein therefore God's wise and powerful Providence appeared, in disposing *Haman*'s Heart, contrary to his own Inclination and Interest; and making him, as it were, to put Fetters upon his own Hands.

11 And Haman told them of the glory of his
riches *k*, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

k Partly to gratifie his own vain-glorious Humour, and partly to aggravate *Mordecai*'s Impudence in denying him civil Respect, and to alleviate his own Vexation caused by it.

12 Haman said moreover, Yea, Esther the queen
did let no man come in with the king unto the banquet that she had prepared, but my self; and to morrow am I invited unto her also with the king *l*.

l Thus he makes that matter of glorying, which was designed for, and the Occasion of his utter Ruin. So ignorant are the wisest Men, and subject to fatal Mistakes; rejoycing when they have most cause of Fear and Grief, and sorrowing for those things which tend to Joy and Comfort.

13 Yet all this availeth me nothing *m*, so long as
I see Mordecai the Jew sitting at the king's gate *n*.

m i. e. Gives me no Content. Such Torment did his Envy and Malice bring upon him. *n* Enjoying that Honour and Privilege without disturbance, and denying me the Worship due to me by my Place, and by the King's Command; though this last, and the chief Cause of his Rage, he was somewhat ashamed to express. Either *Mordecai* was come, having laid by his Sack-cloth for this time, that he might be in a Capacity of coming thither, and so of understanding how matters proceeded. Besides, this was a private Fast, and so he was not obliged always to wear his Sack-cloth in publick, during the whole time of the Fast, though he did once come abroad with it, that the Cause of it might be publickly known, and so come to *Esther*'s Ears.

14 Then said Zeresh his wife, and all his friends
unto him, Let a † gallows be made of fifty cubits
†Heb. *tree.* high *o*, and to morrow speak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman, and he caused * the
* Ch. 7. 9. gallows to be made.

o That it might be more conſpicuous to all, and thereby be more diſgraceful to *Mordecai*, and ſtrike all *Haman's* Enemies with the great dread of deſpiſing or oppoſing him.

CHAP. VI.

† Heb. *the king's ſleep fled away.*

1 ON that night † could not the king ſleep *a*, and he commanded to bring the book of records of the chronicles *b*; and they were read before the king *c*.

a How vain are all the Contrivances and Endeavours of this fooliſh impotent Man againſt the wiſe and omnipotent God, who hath the hearts and hands of Kings, and all Men, perfectly at his diſpoſe; and can, by ſuch trivial Accidents (as they are accounted) change their minds, and produce ſuch momentous and terrible effects? *b* His mind being troubled he knew not how, nor why, he chuſeth this for a divertiſement, God putting this Thought and Inclination into him; for otherwiſe, he might have diverted himſelf, as he uſed to do at other times, with his Wives or Concubines, or Voices and Inſtruments of Muſick; which was far more agreeable to his temper. *c* Until the Morning, when he intended to riſe out of his Bed.

‖ Or, *Bigthan*, Ch. 2. 21.

† Heb. *threſhold.*

2 And it was found written, that Mordecai had told of ‖ Bigthana and Tereſh, two of the king's chamberlains, the keepers of the † door, who ſought to lay hand on the king Ahaſuerus.

3 And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the king's ſervants that miniſtred unto him, There is nothing done for him *p*.

p He hath had no Recompence for this great and good Service. Which might happen either through the King's Forgetfu'neſs, or through the Envy of the Courtiers, or becauſe he was a Jew, and therefore odious and contemptible.

4 And the king ſaid, Who *is* in the court? (now Haman was come *q* into the outward court of the king's houſe *r*, to ſpeak unto the king to hang Mordecai on the gallows that he had prepared for him.)

q Early in the Morning, becauſe his Malice probably would not ſuffer him to ſleep; and he was impatient, till he had executed his deſired Revenge; and he was reſolved to watch for the very firſt opportunity of ſpeaking to the King, before he was engaged in other matters. *r* Where he waited, becauſe it was dangerous to come into the inner Court without ſpecial Licence, *ch.* 4. 11.

5 And the king's ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

† Heb. *in whoſe honour the king delighteth.*

6 So Haman came in, and the king ſaid unto him, What ſhall be done unto the man *s* † whom the king delighteth to honour? (Now Haman thought in his heart *t*, To whom would the king delight to do honour, more than to my ſelf?)

s He names none, becauſe he would have the more impartial Anſwer. And probably, he knew nothing of the difference between *Haman* and *Mordecai*. *t* As indeed, he had great reaſon to preſume, becauſe he had not yet forfeited that Favour which the King had ſhewed to him above all others.

† Heb *in whoſe honour the king delighteth.*

7 And Haman anſwered the king, For the man † whom the king delighteth to honour,

† Heb. *let them bring the royal apparel.*

† Heb. *wherewith the king cloatheth* himſelf.

8 † Let the royal apparel *u* be brought † which the king uſeth to wear, and the horſe that the king rideth upon *x*, and the crown royal which is ſet upon his head *y*:

u His outward Garment, which was made of Purple, interwoven with Gold, as *Juſtin* and *Curtius* relate. *x* Uſually: Which was well known both by his Excellency, and eſpecially, by his peculiar Trappings and Ornaments. Compare 1 *King.* 1. 33. *y* Either, 1. upon the King's head: Or, 2. Upon the Horſe's head; which ſeems beſt to agree, 1. With that ancient Chaldee Interpreter, and other Jews, who take it thus. 2. With the ſignification and order of the Hebrew words. 3 With the following Verſes, in which there is no further mention of this Crown, but only of the *Apparel*, and of the *Horſe*, to which the Crown belonged, as one of his Ornaments. 4. With the Cuſtom of the Perſians; which ſome affirm to have been this, to put the Crown upon the head of that Horſe upon which the King rode.

† Heb *cauſe him to ride.*

9 And let this apparel and horſe be delivered to the hand of one of the king's moſt noble princes, that they may array the man *withal*, whom the king delighteth to honour, and † bring him on horſeback through the principal ſtreet of the city, and proclaim *z* before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

z *i. e.* Cauſe this to be proclaimed, to wit, by ſome publick Officer appointed for that Service. Compare *Gen.* 41. 43.

10 Then the king ſaid to Haman, Make haſte, *and* take the apparel, and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew, that ſitteth at the king's gate: † let nothing fail of all that thou haſt ſpoken.

† Heb. *ſuffer not a what to fail.*

11 Then took Haman the apparel, and the horſe, and arrayed Mordecai, and brought him on horſeback through the ſtreet of the city, and proclaimed *a* before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

a Either himſelf, or by the Officer.

12 And Mordecai came again to the king's gate *b*: but Haman haſted to his houſe, mourning, and having his head covered *c*.

b To his former Place and Office; ſhewing that as he was not overwhelmed by *Haman's* Threats, and malicious Deſign, as appears by *ch.* 5. 9. ſo now he was not puffed up with all this Honour. Beſides, he came thither to attend the iſſue of the main Buſineſs, and to be at hand to aſſiſt or encourage the Queen, if need were; which now he was more capable of doing than hitherto he had been. *c* In token of his Shame and Grief for his unexpected, and great diſappointment of his Hope and Deſire, and for the great Honour done to his moſt deſpiſed and abhorred Adverſary; and this by his own hands, and with his own publick diſgrace; and for ſuch further Inconveniences as this unlucky Omen ſeemed to preſage to him.

13 And Haman told Zereſh his wife, and all his friends, every *thing* that had befallen him. Then ſaid his wiſe men *d*, and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews *e*, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him *f*.

d The Magicians, whom, after the Perſian manner, he had called together, to conſult with upon this great and ſtrange Emergency. *e* Which they were told, and was generally ſuppoſed, but they were not infallibly ſure of it. *f* This they concluded, either, 1. By Rules of Policy, becauſe *Haman's* Reputation and Intereſt was hereby ſinking, and *Mordecai* (whom they underſtood to be a Man of great Wiſdom and Courage, and Government of himſelf) was now got into the King's Favour, and thereby was likely to gain an Opportunity of making his Addreſſes to the King; who being of a mild Diſpoſition, might eaſily be moved to a Diſ-like (if not Revocation) of his own bloody Decree; and conſequently, to a Deteſtation of that Perſon who had procured it. Or, 2. By former Experience, and the Obſervation of God's extraordinary Actions on the behalf of the Jews, and againſt their Enemies, in this very Court and Kingdom. Or, 3. By Inſtinct and Inſpiration to their Minds; either from God, who might ſuggeſt this to them, as he did other things to other wicked Men, *Balaam*, *Caiaphas*, &c. for his own greater Glory, and the Good of his People; or from the Devil, who, by Gods permiſſion, might know this, and reveal it to them who ſought to him in their ſuperſtitious and idolatrous Methods.

14 And while they *were* yet talking with him, came the king's chamberlains, and haſted to bring Haman *g* unto the banquet that Eſther had prepared.

g Who was now ſlack to go thither, by reaſon of the great dejection of his own Mind, and the fear of a worſe Entertainment from the King and Queen than he had formerly received.

CHAP. VII.

† Heb. *to drink.*

1 SO the king and Haman came † to banquet with Eſther the Queen.

2 And the king ſaid again to Eſther on the ſecond day, * at the banquet of wine *a*, What *is* thy petition, queen Eſther? and it ſhall be granted thee: and what is thy requeſt? and it ſhall be performed, *even* to the half of the kingdom.

* Ch. 5. 6.

a So it is called, to note that it was not deſigned for a Feaſt to fill their Bellies, but rather for a Banquet, to delight and pleaſe their Palates with Wine and other delicacies. See on *ch.* 5. 8.

3 Then Eſther the queen anſwered and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition *b*, and my people *c* at my requeſt.

b It is my humble and only Requeſt, that thou wouldſt not give me up to the Malice of that Man that deſigns to take away my Life, and will certainly do it, if thou doſt not prevent it. *c* *And* the Lives (which is eaſily ſupplied out of the fore going Branch) *of my people* the Jews, of whom I am deſcended.

* Ch. 3. 9.

† Heb. *that they ſhould deſtroy, and kill, and cauſe to periſh.*

4 For we are * ſold *d*, I and my people *e*, † to be deſtroyed, to be ſlain, and to periſh *f*: but if we had been ſold for bond-men, and bond-women, I had held my tongue *g*, although the enemy could not countervail the king's damage *h*.

d By

d By the Craft and Cruelty of that Man, who offered a great Sum of Money to purchase our Destruction. *e* For we are all given up to his Malice and Rage, without any Exception of my own Person. *f* She useth variety of Expressions, to make the deeper Impression upon the King's Mind. *g* Because that Calamity had neither been irrecoverable, nor intolerable, nor yet unprofitable to the King; for whose Honour and Service, I should willingly have submitted my self and People to any kind of Bondage. *h* His ten thousand Talents, if paid into the King's Treasury, would not repair the King's Loss in the Customs and Tributes which the King receives from the Jews within his Dominions.

5 Then the king Ahasuerus answered and said unto Esther the queen, Who *is* he? and where *is* he *i* † that durst presume in his heart to do so *k*?

† Heb. *whose heart hath filled him.*

i The Expressions are short and doubled, as proceeding from a discomposed and enraged Mind. *k i.e.* To circumvent me, and by Subtilty to procure an irrevocable Decree, whereby not only my Estate should be so much impaired, and so many of my innocent Subjects be destroyed without Mercy, but my Queen also should be involved in the same Danger and Destruction.

† Heb. *the man adversary.* † Heb. *Haman the wicked.* ‖ Or, *at the presence of.*

6 And Esther said, † The adversary and enemy *is l* † this wicked Haman. Then Haman was afraid ‖ before the king and the queen.

l Of the King, and of my Person and People.

7 And the king arising from the banquet of wine in his wrath, *went* into the palace-garden *m*; and Haman stood up to make request for his life to Esther the queen: for he saw *n* that there was evil determined against him by the king.

m Partly as disdaining the company and sight of so ungrateful and audacious a Person, partly to cool and allay his troubled and inflamed Spirits, and partly to consider within himself the hainousness of *Haman*'s Crime, and the Mischief which himself had done by his own Rashness, and what Punishment was fit to be inflicted upon so great a Delinquent. *n* By the violent Commotion of the King's Mind and Passions.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine, and Haman was fallen upon the bed *o* whereon Esther *was*. Then said the king, Will he force the queen also *p* † before me in the house *q*? As the word went out of the king's mouth, they *r* covered Haman's face *s*.

† Heb. *with me.*

o Or, *by*, or *beside the bed*, on which the Queen sat at meat, after the manner; where he was fallen upon his knees, and upon the ground, at her feet, as humble Suppliants used to do, and as the Queen did at the King's feet, *ch.* 8. 3. *p* Will he now attempt my Queen's Chastity, as he hath already attempted her Life? His Presumption and Impudence, I see, will stick at nothing. He speaks not this out of a real Jealousie, for which there was no cause in those circumstances; but from an exasperated Mind, which takes all occasions to vent it self against the person who gave the provocation; and makes the worst construction of all his words and actions. *q* In my own presence and Palace. *r i.e.* The King's and Queen's Chamberlains then attending upon him. *s* Partly that the King might not be offended or grieved with the sight of a Person whom he now loathed, and partly because they looked upon him as a condemned Person; for the faces of such used to be covered.

* Ch. 1. 10. † Heb. *tree.*

9 And * Harbonah, one of the chamberlains *t*, said before the king, Behold also the † gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king *u*, standeth in the house of Haman. Then the king said, Hang him thereon.

t Who knew this, either by his own observation, or by the information of some of his Brethren, who were lately sent to *Haman*'s house, *ch.* 6. 14. where they might easily see it, or at least, hear of it. And this he said, either out of a distaste which he had taken against *Haman*, for his great insolency, and barbarous cruelty; or in compliance with the King's inclinations, and the Queen's desires. *u* Even to the saving of the King's life, *ch.* 2. 21, 22, 23. and therefore deserved a better requital than this even from *Haman*, if he had not basely preferred the satisfaction of his own Revenge before the preservation of the King's Life.

10 So they hanged Haman on the gallows that he had prepared *x* for Mordecai. Then was the king's wrath pacified *y*.

x Which stood in his own house, as was now said; and made the punishment more grievous and ignominious. *y* Judgment being now most justly executed upon this abominable Criminal.

CHAP. VIII.

1 ON that day did the king Ahasuerus give the house of Haman *a*, the Jews enemy, unto Esther the queen: and Mordecai came before the king *b*, for Esther had told what he *was* unto her *c*.

a With all his Goods and Estate; which being justly forfeited to the King, he no less justly bestows it upon the Queen, to compensate the danger to which *Haman* had exposed her. *b i.e.* Was, by the Queen's desire, admitted into the King's Presence, and Favour, and Family; and, as it seems, made one of the seven Princes. *c i.e.* How nearly he was related to her; which, till this time, she had wisely concealed; this being the fit season to declare it.

2 And the king took off his ring *d* which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman *e*.

d That Ring which he had formerly given to *Haman*, for that present, or any further use, *ch.* 3. 10. he now gives to *Mordecai*; and with it, that Power and Authority, whereof this Ring was a sign; making him, as *Haman* had been, the Keeper of his Signet. *e* As her Steward, to manage that great Estate for her as he thought fittest.

3 And Esther spake yet again before the king, and fell down at his feet, and † besought him with tears, to put away the mischief of Haman *f* the Agagite, and his device that he had devised against the Jews.

† Heb. *and she wept and besought him.*

f To repeal that cruel Decree; of which, see *ch.* 3. 13.

4 Then the king held out the golden sceptre *g* toward Esther. So Esther arose, and stood before the king,

g In token that he accepted her Person and Petition, and that she should stand upon her feet.

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes *h*, let it be written to reverse † the letters devised by Haman *i* the son of Hammedatha the Agagite, ‖ which he wrote to destroy the Jews which *are* in all the king's provinces:

† Heb. *the device.* ‖ Or, *who wrote.*

h She useth various Expressions, that she might insinuate her self into the King's Favour, by such a full and repeated resignation and submission of her self to the King's good Pleasure. *i* She prudently takes off all the Envy and hatefulness of the Action from the King, and lays it upon *Haman*; who had, for his own wicked and selfish ends, contrived the whole business, and circumvented the King in it: Which she alledgeth as a reason why it should be repealed, because it was surreptitiously and craftily procured.

6 For how can I † endure to see the evil *k* that shall come unto my people? or how can I endure to see the destruction of my kindred?

† Heb. *be able that I may see.*

k My heart will sink under it, and I shall never be able to survive it.

7 Then the king Ahasuerus said unto Esther the queen, and unto Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged *l* upon the gallows, because he laid his hand upon the Jews.

l You see how ready I have been to grant your Requests, and I do not repent of my Favour to you, and am ready to grant your further desires, as far as the Law will permit me to do.

8 Write ye also for the Jews *m*, as it liketh you, in the king's name, and seal *it* with the king's ring *n*: for the writing which is written in the king's name, and sealed with the king's ring, * may no man reverse *o*.

* See ch. 1. 19. Dan. 6. 8, 12, 15.

m On their behalf, to the Governors and Commanders of the King's Forces, or to whom you please. *n* I offer you my Authority and Seal, to confirm whatsoever you shall think fit to write. *o* This Reason may belong either, 1. To the writing of these present Letters; and so the Sense is, These Letters will be most effectual, being no less irrevocable than the former; and coming last, will repeal the former: Or, 2. To the former Letters; as a Reason why he could not grant their Desires in recalling them, because they were irrevocable by the Law of the Medes and Persians. And this Sense, though rejected by many, seems to be the truest, because here is no mention of *reversing Haman's Letters*, which *Esther* had desired, *v.* 5. and the King denied, for the Reason here alledged; and because the following Letter doth not contain one word about the reversing of the former, nor doth it take away that power which was given to all Rulers to destroy all the Jews, *ch.* 3. 12, 13. but only gives the Jews Power and Authority to stand up in their own defence, *v.* 11. which, all circumstances considered, was sufficient for their preservation.

9 Then were the king's scribes called at that time in the third month (that *is* the month Sivan) on the three and twentieth *day* thereof *p*, and it was written (according to all that Mordecai commanded) unto the Jews *q*, and to the lieutenants, and the deputies, rulers of the provinces *r*, which

are

are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

p Which was above two months after the former decree. All which time God suffered the Jews to lie under the terror of this dreadful day, partly that they might be more throughly humbled for, and purged from those many and great sins under which they lay; partly and particularly that they might be convinced of their great sin and folly in neglecting the many offers and opportunities they had of returning to their native Country, and to the free and full exercise of the true Religion, which could be had no where but in *Jerusalem*; by which means they being now dispersed in the several parts of this vast Dominion, were like to be a very easie prey to their Enemies, whereas their Brethren in *Judæa* were in abetter capacity to preserve themselves: partly that their most malicious and inveterate Enemies might have an opportunity of discovering themselves to their ruine, as the event shewed: and partly for the greater illustration of Gods glorious Power, and Wisdom, and Goodness, in giving his People such an admirable and unexpected deliverance. Yet God so ordered things, that this Letter should be sent in due time before it was too late: for there were yet near nine Months to come before that appointed day. *q* That they might understand their Liberty, and be encouraged to use it for their own defence. *r* That they should publish and disperse them into all parts, that both themselves and others might take notice of the Kings Pleasure and Kindness to the Jews.

10 And he wrote in the king Ahasuerus name, and sealed *it* with the kings ring, and sent letters by posts on Horse-back, *and* riders on mules, camels, *and* young dromedaries *s*:

s Which were not employed in the sending of the former Letter: but this coming later required more care and speed, that the Jews might be eased from the torment of their present Fears, and have time to furnish themselves with necessaries for their own defence.

11 Wherein the king granted the Jews, which *were* in every city † to gather themselves together, and to stand for their life *t*, to destroy, to slay, and to cause to perish all the power of the people *u*, and province, that would assault them, *both* little ones, and women *x*, and *to take* the spoil of them for a prey:

† *Liberty and authority.*

t To stand up and fight for the defence of their Lives against all that should seek to destroy them. *u* Either Governours, or governed, without any exception either of Age, Dignity, or Sex, as it follows. *x* Which is here added, because it was put into the former decree; and to strike the greater terror into their enemies; and according to the Laws and customs of this Kingdom; whereby Children were punished for their Parents offences: which also in some cases was allowed and practised in sacred story. Yet we read nothing in the execution of this decree of the slaughter of Women or Children, nor is it probable that they should kill their innocent Children, who were so indulgent to their Families, as not to meddle with the spoil.

12 Upon one day, in all the provinces of king Ahasuerus, *namely* upon the thirteenth *day* of the twelfth month, which *is* the month Adar,

13 The copy of the writing, for a commandment to be given in every province, *was* † published unto all people, and that the Jews should be ready against that day to avenge themselves on their Enemies.

† Heb. *revealed.*

14 So the posts that rode upon mules *and* camels went out, being hastened, and pressed on by the kings commandment *y*, and the decree was given at Shushan the palace.

y By his particular and express Command to that purpose.

15 And Mordecai went out from the presence of the king, in royal apparel of || blue and white, and with a great crown of gold *z*, and with a garment of fine linen, and purple; and the city of Shushan *a* rejoiced and was glad:

|| Or, *violet.*

z Which the chief of the Persian Princes were permitted to wear, but with sufficient distinction from the Kings Crown. *a* Not only Jews but the greatest number of the Citizens, who by the Law of Nature written upon their hearts, had an abhorrency from bloody Counsels and designs, and a complacency in acts of benignity and Mercy: or for other reasons; of which see on *Chap.* 3. 15.

16 The Jews had light *b*, and gladness, and joy *c*, and honour *d*.

b Which is oft put for gladness, as 2 *Sam.* 22. 29. *Job* 18. 5, 6. *Psal.* 27. 1. because light is pleasant and disposeth a man to Joy, whereas darkness inclines a man to sorrow. *c* This explains the former Metaphor by two words expressing the same thing, to note the greatness of the Joy. *d* Instead of that contempt under which they had lain.

17 And in every province, and in every city, whithersoever the kings commandment and his decree came, the Jews had joy and gladness, a feast and a good day *e*: and many of the people of the land became Jews; for the fear of the Jews *f* fell upon them.

e i. e. A time of feasting, and rejoicing, and thanksgiving. *f* Whom possibly they had irritated by their former threatnings, and now gave this evidence of their Repentance, that they were willing to submit to that severe precept of Circumcision.

CHAP. IX.

1 NOw in the twelfth month (that *is* the month Adar) on the thirteenth day of the same, when the kings commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them *a*, (though it was turned to the contrary, that the Jews had rule over them that hated them.)

a In that day which was selected by *Haman* with great Industry and Art, as the most lucky day, and which their Enemies had oft times formerly thought of, and no doubt threatned the Jews with it.

2 The Jews gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them *b*: for the fear of them *c* fell upon all people.

b Their Enemies though they did and were allowed to take up Arms against them, yet were easily conquered and destroyed by the Jews. *c* Who had such potent Friends at Court, and so great a God on their side, who by such unusual and prodigious Methods (whereof doubtless they had been particularly informed) had brought about such a mighty and unexpected deliverance.

3 And all the rulers of the provinces, and the lieutenants and the deputies, and † officers of the king *d* || helped the Jews: because the fear of Mordecai fell upon them.

† Heb. *those which did the business that belonged to the king.*

|| Or, *extolled,* Gr. *honoured.*

d Heb. *and* all *them that did the Kings business*; *i. e.* Not only the chief persons designed by the foregoing words, but all his other Ministers or Officers of what quality soever.

4 For Mordecai *was* great *e* in the kings house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

e i. e. The greatest in Place, and Power, and Favour with the King, both for his near relation to his beloved Queen, and for his good service done to him in preserving his Life, and managing his Affairs; and for those excellent Abilities and Vertues which he discovered in him; and especially by the disposition of the heart-ruling God.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did † what they would unto those that hated them.

† Heb. *according to their will.*

6 And in Shushan the palace *f* the Jews slew and destroyed five hundred men *g*.

f i. e. In the City so called, as was noted before *ch.* 1. 2. it not being probable either that they would make such a slaughter in the Kings palace, or that they would be suffered so to do. *g* Whom by long experience they knew to be their constant and inveterate Enemies, and such as would watch all opportunities to destroy them; which also they might possibly now attempt to do. Part of them also might be Friends and Allies of *Haman*, and therefore the avowed Enemies of *Mordecai*.

7 And Parshandatha, and Dalphon, and Aspatha,
8 And Poratha, and Adalia, and Aridatha,
9 And Parmashta, and Arisai, and Aridai, and Vajezatha,
10 The ten sons of Haman, the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand *h*.

h Either because they were desirous it should come into the Kings Treasury: or because they would leave it to their Children, that it might appear that what they did that day was not done out of malice to their Persons and Families, or covetousness of their Estates, but out of meer necessity, and by that great and approved Law of Self-preservation, and that they were ready to mix Mercy with Judgment, and would not deal with their Enemies so ill as it was apparent that their Enemies intended to do against them.

11 On

11 On that day the number of those that were slain in Shushan the palace, † was brought before the king *b*.

† Heb. *came*.

b Possibly with evil design to incense the King against the Jews.

12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the kings provinces *i*? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

i In which doubtless many more were slain. So that I have fully granted thy Petition. And yet, if thou hast any thing further to ask, I am here ready to grant it.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan, to do to morrow also according to this days decree *k*, and † let Hamans ten sons be hanged upon the gallows *l*.

† Heb. *let men hang*.

k i. e. To kill their implacable Enemies. For it is not improbable that the greatest and worst of them had politickly withdrawn or hidden themselves for that day; after which, the Commission granted to the Jews being expired, they confidently returned to their homes; where they were taken and slain by virtue of this private and unexpected decree. *l* They were slain before; now let their Bodies be hanged upon their Fathers Gallows, for their greater Infamy, and the terror of all others who shall presume to abuse the King in like manner, or to perswade him to execute such cruelties upon his own Subjects. This custom of hanging up the Bodies of Malefactors after their death was frequent among the Jews and Persians also, as is well known.

14 And the king commanded it so to be done; and the decree was given at Shushan, and they hanged Hamans ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan, but on the prey they laid not their hand.

16 But the other Jews that *were* in the kings provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand; but they laid not their hand on the prey:

17 On the thirteenth day *m* of the month Adar, and on the fourteenth day † of the same, rested they, and made it a day of feasting and gladness.

† Heb. *in it*.

m This belongs not to the Feast, but to the work done before it. The meaning is, This they did, *i. e.* they slew their Foes, at was now said, *v.* 16. upon the 13th day.

18 But the Jews that *were* at Shushan, assembled together on the thirteenth *day* thereof, and on the fourteenth thereof: and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore *n* the Jews of the villages, that dwelt in the unwalled towns *o*, made the fourteenth day of the month Adar, *a day of* gladness and feasting, and a good day, and of sending portions one to another.

n To wit, because they did their whole work upon the 13th day, as was noted *v.* 17. to which this manifestly relates, the 18th verse coming in as it were by way of Parenthesis. *o* Heb. *In the cities of the villages*, *i. e.* in the lesser Cities and Villages: which are here opposed to the great City *Shushan*, and those who dwelt in it.

20 And Mordecai wrote these things *p*, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far.

p Either, 1. The Letters here following. But that is distinctly mentioned in the next words. Or, 2. The History of these things which was the ground of the Feast which *Mordecai* knew very well ought to be had in remembrance, and to be told to their Children and Posterity, through all ages, according to the many commands of God to that purpose and the constant practice of the holy men of God in such cases.

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same *q* yearly:

q Because both these days had been set apart this year, the latter at *Shushan*, the former in other parts; and because that great work of God which was the ground of this solemnity had been done both upon the 13th, and the 14th days.

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor *r*.

r Which they used to give upon days of Thanksgiving; of which see *Nehem.* 8. 10.

23 And the Jews undertook *s* to do as they had begun, and as Mordecai had written unto them.

s Having by this means opportunity to gather themselves together upon any occasion, the chief of them assembled together and freely, and unanimously consented to *Mordecai's* desire in this matter, and bound it upon themselves and Posterity.

24 Because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and * had cast Pur (that *is*, the lot) to † consume them, and to destroy them.

* Ch. 3. 7.

† Heb. *crush*.

25 But † when *Esther* came before the king, he commanded by letters that his wicked device which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows:

† Heb. *when she came*.

26 Wherefore they called these days Purim, after the name of ‖ Pur; therefore for all the words of this letter, and *of that* which they had seen *t* concerning this matter, and which had come unto them,

‖ That is, *lot*.

t i. e. Both for the respect which they justly bare to *Mordecai's* Letter; and because they themselves had seen and felt this wonderful work of God on their behalf.

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them *u*, so as it should not † fail, that they would keep these two days, according to their writing *x*, and according to their *appointed* time every year:

† Heb. *pass*.

u i. e. Gentile Proselytes; who were obliged to submit to other of the Jewish Laws, and therefore to this also; the rather because they enjoyed the benefit of this days deliverance; without which the Jewish Nation and Religion had been in a great measure, if not wholly extinct in the World. *x i. e.* According to that writing which was drawn up by *Mordecai* with *Esther's* consent, *v.* 23. 29. and afterwards confirmed by the consent of all the Jews in the several places.

28 And that these days *should be* remembred, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not † fail from among the Jews, nor the memorial of them † perish from their seed.

† Heb. *pass*.

† Heb. *ended*.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with † all authority *y*, to confirm this second letter of Purim.

† Heb. *all strength*.

y The former Letter *v.* 20. did only recommend, but this enjoins, the observation of this solemnity; because this was not only *Mordecai's* Act, who yet had by the King's Grant a great Power and Authority over the Subjects of that Kingdom, and consequently over the Jews, but it was the Act of all the Jews, binding themselves and Posterity to it, *v.* 27. Or, *with all might* or *efficacy*, and as that word usually signifies: He pressed it with all earnestness and vehemency.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth *z*.

z Or, even *words of peace and truth*. Which may respect either, 1. The form of the writing, wherein after the custom, he saluted them with hearty wishes of their true Peace or prosperity, or of the continuance of those two great blessings of God, *truth*, *i. e.* the true Religion, and *Peace*, either among themselves, or with all men, that they might peaceably and quietly enjoy and profess the truth. Or, 2. The manner of his writing which was with *peace*, *i. e.* friendship and kindness to his Brethren, *and truth*, *i. e.* sincerity; which is the more noted and commended in him, because it is so unusual in such great Courtiers, as he now was. Compare *ch.* 10. 3. or the matter of his Writing; which was to direct and persuade them to keep both *peace* and *truth*, *i. e.* both to live peaceably and lovingly both

both one with another, and with all their Neighbours, not insulting over them upon their confidence in *Mordecai*'s great power, or upon this late and great success, as men naturally and commonly do, nor giving them any fresh provocations, and yet holding fast the true Religion in spight of all the artifices or hostilities of the Gentiles among whom they lived.

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew, and Esther the queen, had injoined them, and
†Heb *for their souls.* as they had decreed † for themselves and for their seed, the matters of the fasting and of their cry ‖.

‖ For or about those great and overwhelming calamities which were decreed to all the Jews, and for the removing of which not only *Esther*, and the Jews in *Shushan*, but all other Jews in all places, as soon as they heard those dismal tidings did doubtless according to the precepts of Scripture, and the constant practice of their godly Predecessors in all Ages, fly to that last and only Refuge of seeking to God by Fasting, and earnest Prayers, and strong Cries unto God; which God was pleased graciously to hear, and in answer thereunto to give them this amazing Deliverance. And this was that which they were now to remember, to wit, the greatness of their danger, and of their rescue from it. And accordingly the Jews use to observe the first of these days with Fasting and crying, and other expressions of vehement grief and fear, and the latter with Feasting, and Thanksgiving, and all demonstrations of Joy and Triumph.

32 And the decree of Esther † confirmed these matters of Purim, and it was written in the book *.

† Who had received Authority and commission from the King to impose this upon all the Jews. * Either in the publick Registers of that Kingdom: Or rather, in the Records which the Jews kept of their most memorable passages.

CHAP. X.

1 AND the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea *a*.

a i. e. Upon all his Dominions, whether in the main continent or in the Islands.

2 And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king † advanced him, † Heb. *made him great.* *are* they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multititude of his brethren *b*, seeking the wealth of his people, and speaking peace to all his seed *c*.

b Who did not envy his greatness, as men most commonly do in such cases, but rejoiced in it, and blessed God for it, and praised and loved him for his right and sweet management of his vast power. *c* Or, *for all his seed*, to wit, the Jews, who were of the same seed and root from which he was descended. He spoke and acted with great Kindness and Friendliness to them, when they resorted to him upon any occasion.

JOB.

Some things are to be premised in the General concerning this Book before I come to the Particulars. 1. *That this was no fiction or Parable, as some have dreamed, but a real History; which is sufficiently evident, both from the whole Contexture of the Book, wherein we have an exact and distinct account of the Places, Persons, and things here mentioned, with their several Circumstances, and especially the succeeding Pen-men of Holy Scripture, who mention him as a real and eminent example of Piety and Patience, as* Ezek. 14. 14. Jam. 5. 11. 2. *That this is a Canonical Book of Scripture, which is manifest both from the Stile and Matter of it, and from the tacite Approbation given to it by* Ezekiel *and* James, *in the places now cited, and from that quotation taken from it as such,* 1 Cor. 3. 19. *and from the unanimous consent of the Church both of Jews and Christians in all Ages.* 3. *The time in which* Job *lived, and these things were said and done, most probably was before* Moses, *and in the days of the ancient Patriarchs. This may be gathered,* 1. *From his long Life, which by comparing* Ch. 1. *with* 42. 16. *could not want much of* 200 *Years; whereas after* Moses *Mens lives were far shorter, as is manifest.* 2. *From that considerable Knowledge of God, and of the true Religion, which then remained among divers Gentiles, which after* Moses *his time was in a manner quite exstinguished.* 3. *From the Sacrifices here commonly used, whereas, after the giving of the Law, all Sacrifices were confined to the place of the Tabernacle or Temple, to which even the Gentiles were to repair when they would Sacrifice to God.* 4. *From the way of Gods imparting of his mind to the Gentiles at this time by* Dreams *and* Visions, *agreably to Gods Method in those ancient times; whereas afterward those discoveries were withdrawn from the Gentiles, and appropriated to the People of* Israel. 5. *Because there is not the least mention in this Book of the Children of* Israel, *neither of their grievous Afflictions in* Egypt, *nor of their glorious Deliverance out of it; though nothing could have been more seasonable or suitable to the matter which is here discoursed between* Job, *and his Friends.* 4. *The Pen-man of this Book is not certainly known, nor is it material for us to know: For it being agreed who is the principal Author, it is of no moment by what Hand or pen he wrote it: But most probably it was either,* 1. Job *himself, who was most capable of giving this exact account, who as in his Agony he wished that his Words and Carriage were written in a Book,* Ch. 19. 23, 24. *so possibly when he was delivered from it, he satisfied his own and others desires therein. Only what concerns his general Character,* Ch. 1. 1. *and the time of his Death,* Ch. 42. 16, 17. *was added by another Hand; the like small Additions being made in other Books of Scripture. Or,* 2. Elihu, *which may seem to be favoured by* Ch. 32. 15, 16. *Or,* 3. Moses, *who when he was in the Land of* Midian, *where he had opportunity of coming to the knowledge of this History and Discourse, and considering that it might be very useful for the Comfort and Direction of Gods* Israel, *who was now oppressed in* Egypt, *did by his own Inclination, and the Direction of Gods Spirit, commit it to Writing. And whereas the Stile seems to be unlike to that of* Moses *in his other Writings, that is not strange, considering the differing nature of the Books, this being almost all Poetical, and the other meerly Historical, for the most part, or plain Precepts or Exhortations. And for the* Arabick *words here used, it must be remembred that* Moses *lived* 40 *Years in* Midian, *which was a part of* Arabia, *in which he must needs learn that Language.*

CHAP. I.

1 THere was a man 'in the land of Uz *a*, whose name *was** Job, and that man was† perfect *b* and upright *c*, and one that feared God *d*, and eschewed evil *e*.

* Eze. 14. 14. Jam. 5. 11.
† Chap. 2. 3.

a Which was either in *Edom*, called, *The Land of Uz*, Lam. 4. 21. or in some part of *Arabia*, not far from the *Chaldæans*, and *Sabæans*, as this Chapter witnesseth; so called probably from *Uz*, one of *Esau*'s Posterity, *Gen.* 36. 28. *Jer.* 25. 20. *b* Not legally or exactly, as he confesseth *Ch.* 9. 20. but comparatively to such as were partial in their Obedience to Gods Commands, and as to his sincere Intentions, hearty Affections, and

and constant and diligent Endeavours to perform all his duties to God and Men. *c* Heb. *right*, exact, and regular in all his dealings with Men, one of an unblameable Conversation, doing to others as he would have others to deal with him. *d* One truly pious, and devoted to Gods Worship and Service. *e i.e.* Carefully avoiding all sin against God or Men.

2 And there were born unto him seven sons and three daughters.

† Or, *Cattle.*

3 His † substance also was seven thousand sheep, and three thousand camels *f*, and five hundred yoke of Oxen, and five hundred she-asses *g*, and a very great ‖ houshold; so that this man was the greatest of all the † men of the East *i*.

‖ Or *Husbandry.*

† Heb. *Sons of the East.*

f Camels in these parts were very numerous, as is manifest from *Judg.* 7. 12. 1 *Chron.* 5. 21. and from the plain testimonies of *Aristotle*, and *Pliny*, and very useful, and proper both for carrying of Burdens in these hot and dry Countries, as being able to endure thirst much better than other Creatures, and for service in War. *g* Which were preferred before He-asses, as serving for the same uses as they did, and for Breeding, and Milk also; But He-Asses also may be included in this Expression, which is of the Feminine Gender, because the greatest part of them (from which the denomination is usually taken) were She-Asses. *h i.e.* One of the richest. *i* To wit, that lived in those parts: such general Expressions being commonly understood with such limitations.

4 And his sons went and feasted *k* in *their* houses, every one his day *l*, and sent and called for their three Sisters to eat and to drink with them.

k To testifie and maintain their Brotherly Love. *l* Not every day of the Week, and of the Year; which would have been burdensom and tedious to them all; and gross Luxury and Epicurism, which holy *Job* would not have permitted; but each his appointed day, whether his Birth-day, or the first day of the Month, or any other set time, it matters not.

5 And it was so, when the days of *their* feasting were gone about *m*, that Job sent and * sanctified them *n*, and rose up early in the morning *o*, and offered Burnt-Offerings *according* to the number of them all: for Job said, It may be that my Sons have sinned *p*, and * cursed God *q* in their Hearts *r*. Thus did Job † continually *s*.

* Neh. 12. 30.

* 1 King. 21. 10, 13.

† Heb. *all the day.*

m When each of them had had his turn, which peradventure came one speedily, though not immediately after another. And there was some considerable interval before their next feasting-time. *n i.e.* He exhorted and commanded them to sanctifie themselves for the following work, to wit, by purifying themselves from all Ceremonial and Moral Pollution, as the manner then was, *Exod.* 19. 10. and by preparing themselves by true repentance for all their sins, and particularly such as they had committed in their time of Feasting and Jollity, and by fervent Prayers to make their Peace with God by Sacrifice. *o* Thereby shewing his ardent Zeal in Gods service, and his Impatience till God was reconciled to him, and to his Children. *p* His Zeal for Gods Glory, and his true Love to his Children made him jealous; for which he had cause enough from the Corruption of Mans Nature, the Frailty and Folly of Youth, the many Temptations which attend upon Feasting and Jollity, and the easiness of sliding from lawful to forbidden Delights. *q* Not in the grossest manner and highest degree, which it is not probable either that they should do, now especially when they had no provocation to do it, as being surrounded with blessings, and Comforts, which they were actually enjoying and not yet exercised with any Affliction, or that *Job* should suspect it concerning them, but despised and dishonoured God; for both Hebrew and Greek words signifying *cursing*, are sometimes used to note only *reviling* or *detracting*, or *speaking evil*, or *setting light* by a Person. Thus what is called *cursing* ones *Father* or *Mother*, Ex. 21. 17. is elsewhere called *setting light* by them, as *Deut.* 27. 16. *Ezek.* 22. 7. See also 2 *Pet.* 2. 11. *Jud.* 8. and many other places. *r* By slight and low Thoughts of God, by neglecting or forgetting to give God the Praise and Glory of the Mercies which by his favour they enjoyed, by taking more hearty delight in their Feasts and Jollity, than in the service and fruition of God: For these and such like Distempers of Heart are most usual in times of Prosperity and Jollity, as appears by common Experience, and by the many Divine Cautions we have against them, as *Deut.* 6. 11. *Hos.* 2. 8. and elsewhere. And these miscarriages, though inward and secret, *Job* calls by such an hard name as usually signifies *cursing*, by way of Aggravation of their sin, which peradventure they were too apt to slight as a small and trivial miscarriage. *s i.e.* It was his constant course at the end of every feasting time.

6 Now there was a day *t*, when the * Sons of God *u* came to present themselves before the Lord *x*, and † Satan came also † among them *y*.

* Gr. *Angels of God.*

† Heb. *the Adversary.*

† Heb. *in the midst of them.*

t i.e. A certain time appointed by God. *u* *i.e.* The holy Angels, so called, *Job* 38. 7. *Dan.* 3. 25, 28. because of their Creation by God, as *Adam* also was, *Luk.* 3. 38. and for their great resemblance of him in Power, and Dignity, and Holiness, and for their filial affection and Obedience to him. *x i.e.* Before his Throne, to receive his Commands, and to give him an account of their Negotiations. Compare 1 *Kin.* 22. 19. *Zech.* 4. 14. *Luk.* 1 19. But you must not think that these things were really done, and that Satan was mixed with the holy Angels, or admitted into the presence of God in Heaven, to maintain such discourses as this with the blessed God, or that he had formal Commission and leave to do what follows; but it is only a parabolical Representation of that great truth, that God by his wise and holy Providence doth govern all the Actions of Men and Devils to his own ends: It being usual with the great God to condescend to our shallow capacities, and to express himself, as the *Jews* phrase it, *In the language of the Sons of Men*; *i. e.* In such manner as men use to speak and may understand. *y* Being forced to come, and give up his account.

7 And the LORD said unto Satan, Whence comest thou *z*? Then Satan answered the LORD and said, From * going to and fro in the Earth *a*, and from walking up and down in it.

* 1 Pet. 5. 8.

z God being here represented as Judge, rightly begins with an enquiry, as the ground of his further proceedings, as he did *Gen.* 3. 9 and 4. 9. *a* Where by thy permission I range about, observing with great diligence all the Dispositions and Actions of Men, and working in them and among them as far as I have Liberty and Opportunity.

8 And the LORD said unto Satan, † Hast thou considered my Servant Job *b*, that *there is* none like him in the Earth, a perfect and an upright man, one that feareth God and escheweth evil?

† Heb. *Hast thou set thy heart on.*

b Hast thou taken notice of him, and his Spirit, and Carriage? and what hast thou to say against him?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought *c*?

c i.e. Sincerely and freely, and out of pure Love and Respect to thee? No. It is policy, not Piety, that makes him good; he doth not serve thee, but serveth himself of thee, and is a meer mercenary, serving thee for his own ends.

10 Hast not thou made an hedge about him *d*, and about his house *e*, and about all that he hath on every side? Thou hast blessed the work of his hands, and his ‖ substance is † increased in the land.

‖ Or, *Cattle.*

† Heb. *broken forth*, Gen. 28, 14.

d i.e. Defended him by thy special Care and Providence from all harms and Inconveniences; which is able to oblige and win persons of the worst tempers. *e* His Children and Servants.

11 But put forth thine hand *f* now, and touch *g* all that he hath, † and he will curse thee to thy face *h*.

† Heb. *if he bless thee not to thy face.*

f To wit, in way of Justice and severity, as that Phrase is used, *Isa.* 5. 25. *Ezek.* 25. 7, 13, 16. *g i.e.* Afflict or destroy, as this word is used, *Gen.* 26. 11. *Ruth* 2. 9. *Psal.* 105. 15. *Zech.* 2. 8. *h* He who is now so forward to serve and bless thee, will then openly and boldly blaspheme thy Name, and reproach thy Providence as unjust and unmerciful to him.

12 And the LORD said unto Satan, Behold all that he hath *is* in thy † power *i*, only upon himself *k* put not forth thine hand. So Satan went forth from the presence of the LORD *l*.

† Heb. *Hand.*

i I give thee full Power and Liberty to deal with his Wife, Children, Servants, and all his Estate, whatsoever thy Wit or Malice shall prompt thee to do. *k* His Person, Body, or Soul. *l i.e.* From that Place where God was represented as specially present, being forward and greedy to do the mischief which he had permission to do.

13 And there was a day when his Sons and daughters *were* eating and drinking wine in their eldest brothers house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the Asses feeding beside them *m*:

m i.e. Beside the Oxen, therefore both were taken away together.

15 And † the Sabæans *n* fell *upon them*, and took them away, yea, they have slain the servants with the edge of the sword, and I only am escaped alone to tell thee *o*.

† Heb. *Sheba.*

n A People of *Arabia* who led a wandring Life, and lived by Robbery and spoiling of others, as *Strabo*, and other Heathen Writers note. *o* Whom Satan spared no less maliciously

than he destroyed the rest, that *Job* might have speedy and certain intelligence of his Calamity.

16 While he *was* yet speaking *p*, there came also another, and said, ‖ The Fire of God *q* is fallen from Heaven *r*, and hath burnt up the Sheep and the Servants, and consumed them, and I only am escaped alone to tell thee.

‖ Or, *A great Fire.*

p Before he could have time to compose his disturbed Mind, and to digest his former loss, or indeed to *swallow his Spittle*, as he expresseth it, *ch.* 7. 19. *q* A terrible flame of fire sent from God in an extraordinary manner; to intimate that both God and Men were his Enemies, and all things conspired to his Ruin. *r i. e.* From the Air which is oft called *Heaven*, as hath been noted again and again, whereof Satan is the Prince, *Eph.* 2. 2.

17 While he *was* yet speaking, there came also another, and said, The Chaldæans *s* made out three bands *t*, and † fell upon the Camels, and have carried them away, yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee.

† Heb. *rushed.*

s Who also lived upon the Spoil, as *Xenophon* and others observe. *t* That they might come upon them several ways, and nothing might be able to escape them.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine *u* in their eldest brothers house:

u i. e. Feasting after their manner, and, as *Job* Generally feared and suspected, sinning against God, *v.* 5. Which was a dreadful aggravation of the Judgment.

19 And behold, there came a great wind † from the wilderness *x*, and smote the four corners *y* of the house, and it fell upon the young men *z*, and they are dead, and I only am escaped alone to tell thee.

† Heb. *From aside.*

x Whence the fiercest Winds came, as having most power in such open places. See *Jer.* 4. 11. and 13. 24. *y* In which the chief strength of the house did consist. It smote these either all together, or rather successively, one immediately after another, being possibly a Whirl-wind, which comes violently and suddenly, whirling about in a Circle, and being driven about by the power of the Devil, which is very great. *z* His Sons in their Youth, and his Daughters also, as appears from the sequel.

20 Then Job arose *a*, and rent his ‖ mantle *b*, and shaved his head *c*, and fell down upon the ground *d*, and worshipped *e*.

‖ Or, *Robe.*

a From his seat whereon he was sitting in a disconsolate posture. *b* To testifie his deep sense of, and just sorrow for the heavy hand of God upon him, and his humiliation of himself under his hand. See *Gen.* 37. 34. *c i. e.* Caused the Hair of his Head to be shaved or cut off, which was then an usual Ceremony in mourning, of which see *Ezra* 9. 3. *Isa.* 15. 2. and 22. 12. *Jer.* 7. 29. and 41. 5. *Mic.* 1. 16. *d* In way of self-abhorrency, and Humiliation and Supplication unto God. *e* To wit, God, who is expressed in the following verse, and who is the only Object of Religious Worship: Instead of cursing God, which Satan said he would do, he adored him, and gave him the Glory of his Soveraignty, and of his Justice, and of his Goodness also, in this most severe Dispensation.

21 And said, [* naked came I out of my mothers womb *f*,] and [naked shall I return thither *g*:] [the LORD gave, and the LORD hath taken away *h*;] [blessed be the name of the LORD *i*.]

* Eccles. 5. 15. 1 Tim. 6. 7.

f I brought none of these things which I have now lost with me when I came out of my Mothers Womb into the World, but I received them from the Hand and Favour of that God who hath now required his own again. I still have all that Substance wherewith I was born, and have lost only things without and beside my self. *g* I shall be as rich when I die as I was when I was born, and therefore have reason to be contented with my condition, which also is the common lot of all men. *Thither*, *i. e.* into my Mothers Womb, which in the former clause is understood properly, but in this figuratively, of the Earth, which is our common Mother, as it is called by many Authors, out of whose Belly we were taken, and into which we must return again *Gen.* 3. 19. *Eccles.* 12. 7. And as our Mothers Womb is called *the lower parts of the Earth*, Psal. 139. 15. so it is not harsh if reciprocally the lower parts of the Earth be called our *Mothers Womb*. Nor is it strange that the same Phrase should be taken most properly and metaphorically in the same Verse; for so it is *Mat.* 8. 22. *Let the dead* spiritually *bury the dead* corporally. See also *Levit.* 26. 21, 24. *Psal.* 18. 26, *&c.* *h* He hath taken away nothing but his own, and what he so gave to me that he reserved the supreme Dominion and Disposal of in his own hand. So I have no cause to murmur or complain of him. Nor have I reason to fret and rage against the *Chaldæans* and *Sabæans*, and other Creatures, who were only Gods Instruments to execute his wise and holy Counsel. *i i. e.* The Lord, God's *Name* being often put for God himself, as *Psal.* 44. 5. and 48. 10, and 72. 18, 19. *Dan.* 2. 19, 20. As *Names* are put for *Men*, Act. 1. 15. Rev. 3. 4. The sense is, I have no cause to quarrel with God, but much cause to bless and praise him, that he did give me such blessings, and suffered me to enjoy them more and longer than I deserved; and that he hath vouchsafed to afflict me, which I greatly needed for my Souls good, and which I take as a Token of his Love and Faithfulness to me, and therefore ministring more matter of Comfort than Grief to me; and that he hath left me the comfort of my Wife, and yet is pleased to continue to me the Health of my Body, and a composed Mind, and an Heart to submit to his good pleasure; and that he hath reserved and prepared such a felicity for me, whom no *Chaldæans* or *Sabæans*, no Men nor Devils can take away from me: of which see *Chap.* 19. 25.

22 [In all this *k*] [Job sinned not *l*,] [nor ‖charged God foolishly *m*.]

‖ Or, *attributed folly to God.* Or, *unsavourinesse.*

k i. e. Under all these pressures. Or, in all that he said or did upon these sad occasions. *l* To wit, in such manner as the Devil presaged that he would, and as is expressed in the following words. As Christ saith, *Joh.* 9. 3. *Neither hath this man sinned nor his Parents*, to wit, so as you imagine, in an eminent or extraordinary degree. But both here and there humane Infirmities are excepted, of which *Job* oft acknowledgeth himself to be guilty. Nor was the question between God and Satan, whether *Job* had any sin in him, but whether he was an Hypocrite, or would blaspheme God; which is here denied and disproved. *m* Heb. *Nor imputed folly to God*; *i. e.* so far was he from blaspheming God, that he did not entertain any dishonourable thought of God, as if he had done any thing unworthy of his infinite Wisdom, or Justice, or Goodness; but heartily approved of and acquiesced in his good pleasure, and in his righteous though sharp Proceedings against him.

CHAP. II.

1 AGain there was a day *a*, when * the Sons of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

* Gr. *the Angels of God.*

a Another set time some convenient space after the former calamities. Of this and the two next Verses see the Notes on *Ch.* 1. 6, 7, 8.

2 And the LORD said unto Satan, From whence comest thou? And * Satan answered the LORD, and said, From going to and fro in the Earth, and from walking up and down in it.

* Chap. 1. 7.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there* is none like him in the Earth, * a perfect and an upright man, one that feareth God and escheweth evil? and [still *b*] he holdeth fast his Integrity *c*, although thou movedst me *d* against him, † to destroy him [without cause *e*.]

* Chap. 1. 8.

† Heb. *to swallow him up.* Chap. 19. 10.

b Notwithstanding all his Trials and Tribulations, and thy malicious suggestion to the contrary. *c i. e.* He continues to be the same perfect and upright man which he was before. All thy endeavours to pull away his Integrity, have made him only to hold it the faster. *d i. e.* Didst perswade me, and prevailed with me to do it. But this, as the rest of this Representation, is not to be understood properly, as if God could be moved by any of his Creatures to alter his purposes, which are all eternal and unchangeable, and especially by Satan, as if God would gratifie him by granting his desires; but the design of these words is to signifie both the Devils restless Malice in promoting mans misery, and Gods permission of it for his own wise and holy Ends. *e i. e.* Without any special provocation, whereby he, more than others, deserved such heavy punishments. Which also *Job* himself oft alledgeth for his Justification; although he doth not deny himself to be a sinner, as is apparent from *Ch.* 7. 20, 21, and 9. 2. and 13. 23, 26. Nor that sin deserves Judgments: Or without any such cause as thou didst alledge, which was his Hypocrisie: Or, *in vain*, as this word is used *Prov.* 1. 17, *Ezek.* 6. 10. and elsewhere. So it is not referred to God's *destroying* him, but to Satan's *moving* God so to do. And so this place may be thus rendred exactly according to the Hebrew, *And thou hast moved me to destroy him in vain*, or without effect, or to no purpose. *i. e.* Thou hast lost thy Design and Expectation therein, which was to take away his Integrity, which in spight of all thy Art and Malice he still holdeth fast.

4 And Satan answered the LORD, and said, skin for skin, yea, all that a man hath will he give for his life *f*:

f The design of these words is plain, which is to detract from *Job*, and to diminish that Honour and Praise which God gave

gave to *Job*, by pretending that he had done no more than the meaneſt men commonly do by the Law of Self preſervation. And it is as clear that this was a proverbial Speech, then in uſe, wherein if there be ſome difficulty to underſtand it at this diſtance of time, it is no more than the common lot of many other Proverbs, the ſenſe, and eſpecially the grounds whereof are frequently unknown to perſons of other Nations, and of after Times. Moreover it is known, that in thoſe ancient times, though they had ſome money, yet the main of their Eſtate lay in Cattle, of which the skins were a conſiderable part, and their chief Traffick lay in the Exchange of one commodity for another, and, among other things it cannot be queſtioned, but that they did commonly exchange skins of one kind for skins of another ſort, according to their ſeveral Inclinations or occaſions. So the meaning may be this, As men willingly and commonly give one *Skin* in Exchange *for* another *Skin*, and one Commodity for another, *ſo* (the Hebrew Particle *Vau*, being oft ſo uſed as a note of compariſon, as it is *Prov.* 17. 3. and 25. 3, 23, 25, 27,) *all that a man hath*, his Houſe, Cattle, Children, *will he give*, and that moſt willingly *for his Life*: *i. e.* To redeem or ſave his own Life: or rather thus, *Skin for Skin*, might then be a Proverb like that of ours, *Body for Body*, when one man is ſo far obliged for another. And we have ſome ſuch Expreſſions among us, as when we ſay of a man, who doth ſome dangerous Action, *His Skin*, *i. e.* his Body *will pay for it*, *i. e.* It may coſt him his Life. And this Proverb might be taken, 1. From Sacrifices, in which there was *Skin for Skin*; *i. e.* the skin of a beaſt for, or inſtead of, the skin or body of the Man, which deſerved to be uſed as the Beaſt was, and which was ſaved or preſerved by the ſuffering of the Beaſt, which was accepted by God inſtead of the Man, and by which the Mans ſins were expiated. Or, 2. From Hoſtages or Ranſoms, wherein one man was given for, or inſtead of another. So now the ſenſe may be this, Any man will give *Skin for Skin*, *i. e.* the Skin, or Body, or Life, of another, whether Man or Beaſt, to ſave his own; *yea*, *all that a man hath*, whether Goods or Perſons, ſuch as *Job* hath loſt, *will he give for his Life*. *Job* is not ſo much hurt or concerned ſo long as his own skin is whole and ſafe. Others thus: *Skin upon* (for ſo the Hebrew particle, *Behad*, is ſometimes uſed, as 2 *Kin.* 4. 5. *Amos* 9. 10. As alſo the Greek particle, *Anti*, which anſwers to it, is underſtood *Joh.* 1. 16. *Grace for Grace*, *i. e.* Grace upon Grace, or all kinds or degrees of Grace) *Skin and all that a man hath* (ſo all theſe words belong to the price which a man pays: now follows what he hath or expecteth to have for it) *will he give for his Life*; *i. e.* in exchange for his Life, or to ſave his Life. This alſo is a plauſible Interpretation, only it is not very probable, that the ſame Hebrew particle, *Behad*, ſhould be uſed in two ſo differing ſenſes in the ſame verſe, in the former part to ſignifie *upon*, (which if this ſacred Writer had meant, he would likely have expreſſed it rather by that other Hebrew particle, *Al*, which is commonly ſo uſed, than by this which is ſo ambiguous, and ſeldom ſo taken, and otherwiſe uſed in this very Verſe) and in the latter to ſignifie *for*, or *inſtead of*. However the ſenſe is plainly this, This is ſo far from being an Evidence of *Job*'s ſincere and generous Piety, that it is only an Act of deeper Hypocriſie, and meer Self-love; he is well enough contented with the loſs of his Eſtate, and Children too, ſo long as he ſleeps in a whole skin; and he is well pleaſed, that thou wiltſt accept of all theſe as a Sacrifice or Ranſom in his ſtead; and it is not true Patience and Humility which makes him ſeem to bear his Croſſes ſo ſubmiſſively, as depth of policy, that by his feigned carriage he may appeaſe thy Wrath againſt him, and prevent thoſe further Plagues, which, for his Hypocriſie and other ſins, of which he is conſcious, he fears thou wiltſt otherwiſe bring upon his own Carkaſs; as will plainly appear upon further Trial.

† Heb. *bleſs.*

5 But put forth thine hand now, and [touch his bone and his Fleſh *g*,] and he will †curſe thee to thy face.

g *Touch*, *i. e.* ſmite him, not ſlightly, but to the quick, and to the Bones and Marrow, ſo as he may feel Pain and Anguiſh indeed, which is oft expreſſed by reaching to the Bones, as *Pſal.* 6. 2. and 32. 3. and 51. 8.

‖ Or, *only.*

6 And the LORD ſaid unto Satan, Behold he *is* in thine hand, [‖ but ſave his Life *h*.]

h Do not attempt to take away his Life, which I will not ſuffer thee to do.

7 So went Satan forth from the preſence of the LORD, and [ſmote Job with ſore boils *i*] [from the ſole of his Foot unto his Crown *k*.]

i Like thoſe inflicted upon the *Egyptians*, which are expreſſed by the ſame word, and threatned to Apoſtate Iſraelites, *Deut.* 28. 27. whereby he was made loathſom to himſelf, and to his neareſt Relations. *Ch.* 19. 13, 19. and a viſible monument of Divine Diſpleaſure, and filled with tiring and conſuming pains in his Body, and no leſs Torment and Anguiſh in his mind. *k* In all the outward parts of his Body. His Tongue he ſpared, that it might be capable of venting thoſe Blaſphemies againſt God which he expected and deſired.

8 And [he took him a Potſherd *l*] to ſcrape himſelf withal; and [he ſat down among the aſhes *l*.]

l Partly to allay the Itch which his Ulcers cauſed: and partly to ſqueeze out, or take away that purulent matter which was under them, or flowed from them, and was the great cauſe of his Torment. And this he did not with ſoft Linen Cloths, either becauſe he had not now a ſufficient quantity of them for ſo much uſe; or becauſe therein he muſt have had the help of others who abhorred to come near him, *Ch.* 19. 13, 14, 15. Nor with his own Hands or Fingers which were alſo ulcerous, and ſo unfit for that uſe, and beſides he loathed to touch himſelf; but with Potſherds, either becauſe they were next at hand and ready for his preſent uſe; or in token of his Repentance and deep Humiliation under Gods heavy hand, which made him decline all things which favoured of tenderneſs and delicacy. *l* Heb. *In duſt or aſhes*, as Mourners uſed to do: Of which ſee *Job* 42. 6. *Jonah* 3. 6. *Mat.* 11. 21.

† Heb. *bleſs* 1 Kin. 21. 10, 13.

9 Then ſaid [his Wife *m*] unto him, [Doſt thou ſtill retain thine Integrity *n*?] [† curſe God and die *o*.

m Whom the Devil ſpared with cruel intent to be the Inſtrument of his Temptations, and the aggravation of *Job*'s miſery by unnatural unkindneſs to him, which is declared *Ch.* 19. 17. and elſewhere. *n* Art thou yet ſo weak to perſiſt in the practice of Piety, when it is not only unprofitable to thee, but the chief occaſion of all theſe thy inſupportable miſeries, and when God himſelf not only forſakes and leaves thee in this helpleſs and hopeleſs condition, but is turned to be thy greateſt Enemy? *o* Seeing thy bleſſing of God availeth thee ſo little, it is time to change thy note, *Curſe God and die*, *i. e.* reproach him to his face, and tell him of his Injuſtice, and Unkindneſs to thee, and that he loves his Enemies, and hates his Friends, and that will provoke him to take away thy Life, and ſo end thy Torments. Or, curſe God, though thou die for it: But although this word ſometimes ſignifies *curſing*, as *Job* 1. 11. and 1 *King.* 21. 10. yet moſt properly and generally it ſignifies *bleſſing*, and ſo it may very well be underſtood here as a Sarcaſtical or Ironical Expreſſion, ſuch as there are many in Scripture, as *Eccleſ.* 11. 9. *Lam.* 4. 21. and in all Authors. And ſo the ſenſe may be this, *Bleſs God and die*; *i. e.* I ſee thou art ſet upon bleſſing of God, thou bleſſeſt God for giving, and thou bleſſeſt God for taking away, and thou art ſtill bleſſing of God for thy loathſom and tormenting Diſeaſes, and he rewards thee accordingly, giving thee more and more of that kind of Mercy, for which thou bleſſeſt and praiſeſt him Go on therefore in this thy pious and generous courſe, and die as a Fool dieth, and carry this Reputation to thy Grave, that thou hadſt not common ſenſe in thee to diſcern between good and evil, between thy Friends and thy Foes. Or rather awake out of this ſtupidity and Lethargy, and give over this abſurd and unreaſonable practice, and as God gives thee no Help nor Comfort, let him loſe thy Praiſes and Service. And this being her ſenſe, it is not ſtrange he reproveth her ſo ſharply for it. And yet it ſeems hard to think that *Job*'s Wife ſhould arrive at that height of Impudence and Impiety, as in plain terms to bid him, *curſe God*.

10 But he ſaid unto her, Thou ſpeakeſt [as one of the fooliſh *p*] women ſpeaketh: What! [Shall we receive good at the hand of God, and ſhall we not receive evil *q*?] In all this did not Job ſin [with his Lips *r*.]

p *i. e.* Like a raſh, and inconſiderate, and weak perſon, that doſt not underſtand, nor mind what thou ſayeſt. Or, like a wicked and moſt prophane perſon; for ſuch are frequently called *Fools* in Scripture, as *Pſal* 14. 1. and 74. 18. and every where in the Proverbs. *q* Shall we poor Worms give Laws to our Supreme Lord and Governour, and oblige him always to bleſs and favour us, and never to afflict us? And ſhall not thoſe great and manifold, and long continued mercies, which from time to time God hath freely and graciouſly given us compenſate for theſe ſhort afflictions? Ought we not to bleſs God for thoſe Mercies which we did not deſerve, and contentedly to bear thoſe Corrections which we deſerve, and need: and (if it be not our own fault) may get much good by. *r* By any reflections upon God, by any impatient or unbecoming Expreſſions.

11 Now when Job's Friends heard of all this evil that was come upon him, they came every one from his own place; [Eliphaz the Temanite, and and Bildad the Shuhite, and Zophar the Naamathite:] for they had made an appointment together, to come to mourn with him, and to comfort him.

s Which were Perſons then eminent for Birth and Quality, for Wiſdom and Knowledge, and for the Profeſſion of the true Religion, being probably of the poſterity of *Abraham*, and akin to *Job*, and lying in the ſame Country with him.

12 And [when they lift up their Eyes afar off *t*, and [knew him not *u*,] they lift up their voice, and wept, and they rent every one his mantle, and [ſprinkled duſt upon their head toward Heaven *x*.]

t To wit, at ſome convenient diſtance from him: whom they found ſitting upon the ground, either in the open Air, or within his own Houſe. *u* His Countenance being ſo fearfully changed and diſfigured by his Boils. *x* Either upon the upper part of their Heads, which looks towards Heaven: or caſt it up into the Air ſo as it ſhould fall upon their Heads; as they did *Act.* 22. 23. See *Joſ.* 7. 6. *Nehem.* 9. 1. *Lam.* 2. 10.

13 So [they ſat down with him upon the ground *y*] [ſeven days, and ſeven nights *z*,] and [none ſpake a word to him *a*:] for they ſaw that *his* Grief was very great.

y In the poſture of Mourners condoling with him. *z* Which was the uſual time of mourning for the Dead, *Gen.* 50. 10. 1 *Sam.* 31. 13. and therefore proper both for *Job*'s Children who were dead, and for *Job* himſelf, who was in a manner dead whilſt he lived: But we muſt not fanſy that they continued in this place and poſture ſo long together, which no Laws of Religion or Civility required of them, and the neceſſities of Nature could not bear; but only that they ſpent a great, or the greateſt part of that time in ſitting with him, and ſilent Mourning over him. And ſo ſuch General Expreſſions are frequently underſtood, as *Luke* 2. 37. and 24. 53. *Acts* 20. 31. *a* Either, 1. About any thing. Or rather, 2. About his Afflictions and the cauſes of them. The reaſon of this ſilence was partly the greatneſs of their grief for him, and their ſurprize and aſtoniſhment at his Condition; partly becauſe they thought it convenient to give him ſome further time to vent his own Sorrows, and partly becauſe as yet they knew not what to ſay to him: for though they had ever eſteemed him to be a truly wiſe and godly Man, and came with full purpoſe to comfort him, yet the prodigious greatneſs of his Miſeries, and that Hand and Diſpleaſure of God which they manifeſtly perceived in them, made them at a ſtand, and to queſtion *Job*'s Sincerity, ſo that they could not comfort him as they had intended, and yet were loth to grieve him with thoſe Convictions and Reproofs which they thought he greatly needed. And here they ſtuck till *Job* gave them occaſion to ſpeak their Minds.

CHAP. III.

1 After this [opened Job his Mouth *a*,] and [curſed his day *b*.]

a He ſpake freely and boldly, as this Phraſe is uſed, *Prov.* 31. 8, 9. *Eph.* 6. 19. and elſewhere. *b* To wit, his Birth-day, as is evident from *v.* 3. which is called ſimply a Mans *day*, *Hoſ.* 7. 5. which alſo ſome others, through the ſame Infirmity, and in the ſame Circumſtances, have curſed, as we ſee *Jer.* 20. 14. In vain do ſome men endeavour to excuſe this and the following Speeches of *Job*, who afterwards is reproved by God, and ſeverely accuſeth himſelf for them, *Ch.* 38. 2. and 40. 4. and 42. 3, 6. And yet he doth not proceed ſo far as to curſe or blaſpheme God, but makes the Devil a Lyar in his Prognoſticks: But although he doth not break forth into direct and downright Reproaches of God, yet he makes ſecret and indirect Reflections upon Gods Providence. His Curſe was ſinful, both becauſe it was vain, being applied to an unreaſonable thing, which was not capable of bleſſing and curſing, and to a day that was paſt, and ſo out of the reach of all Curſes; and becauſe it was applied to one of Gods Creatures, all which were and are in themſelves very good, and pronounced bleſſed by God, and ſo they are, if we do not turn them into Curſes; and becauſe it caſts a blame upon God for bringing that day, and for giving him that Life which that day brought into the World. He pronounceth that day an unhappy, woful, and curſed day, not in it ſelf, but with reſpect to himſelf.

† Heb. *anſwered.*

2 And Job † ſpake, and ſaid:

* Ch. 10. 18, 19. *Jer.* 20. 14.

3 [*Let the day periſh wherein I was born *c*,] and the night *in which* [it was ſaid *d*,] There is a man-child [conceived *e*.]

c Let the remembrance of that day be utterly loſt. Yea, I heartily wiſh that it had never been. Such Wiſhes are apparently fooliſh and impatient, and yet have been ſometimes forced from wiſe and good men in grievous Diſtreſſes, not as if they expected any effect of them, but only to ſhew their abhorrency of Life, and to expreſs the intolerableneſs of their grief, and to give ſome vent to their paſſions. *d* With Joy and Triumph, as happy tidings, Compare *Jer.* 20. 15. *e* Or rather, *brought forth*, as this word is uſed, 1 *Chron.* 4. 17. For the time of conception is unknown commonly to Women themſelves, and doth not uſe to be reported among men, as this day is ſuppoſed to be.

4 [Let that day be Darkneſs *f*,] [let not God regard it from above *g*,] neither let the light ſhine upon it.

f I wiſh the ſun had never riſen upon that day to make it day, or which is all one, that it had never been, and whenſoever that day returns, I wiſh it may be black, and gloomy, and uncomfortable, and therefore execrable and odious to all men. *g i. e.* From Heaven, either, 1. By cauſing the Light of the Sun which is in Heaven to ſhine upon it. So it agrees both with the foregoing and following Branches of this Verſe. Or, 2. By bleſſing and favouring it, or by giving his Bleſſings to men upon it. Let it be eſteemed by all an unlucky, and comfortleſs day. Oh *let not God require it*, *i. e.* bring it again in its courſe, as other days return. In this ſenſe God is ſaid to *require that which is paſt*. Eccleſ. 3. 15. Compare *v.* 3. 6.

5 Let darkneſs [and the ſhadow of death *h*] [‖ ſtain it *i*,] let a Cloud dwell upon it, [‖ let the blackneſs of the day terrifie it *k*.]

‖ Or, *challenge it.*

‖ Or, *Let them terrifie it as thoſe* who have *a bitter day.*

h i. e. A black and dark ſhadow like that of the place of the dead, which is a *Land of Darkneſs*, and where the *Light is Darkneſs*, as *Job* explains this very Phraſe, *Ch.* 10. 21, 22. Or, ſo groſs and palpable Darkneſs that by it horrors and damps may take away mens Spirits and Lives. *i i. e.* Take away its beauty and Glory, and make it abominable as a filthy thing. Or, *challenge it*, *i. e.* take and keep the entire poſſeſſion of it, ſo as the Light may not have the leaſt ſhare in it. *k* To wit, the day, *i. e.* Men in it. Let it be always obſerved as a frightful and diſmal day.

6 As for that night, let [darkneſs *l*] ſeize upon it, [‖ let it not be joined unto the days of the year *m*,] [let it not come into the number of the Months *n*.]

‖ Or, *Let it not rejoice among the days.*

l i. e. Conſtant and extraordinary Darkneſs, without the leaſt glimmering of Light from the Moon or ſtars. *m i. e.* Reckoned as one or a part of one of them. The night is diſtinguiſhed from the artificial day, but it is a part of the natural day, which conſiſts of 24 hours. Or rather, *let it not rejoice among the days*, &c. Joy here, and terror *v.* 5. are poetically and figuratively aſcribed to the day or night, with reſpect to men, who either rejoice or are affrighted in it. Let it be a ſad, and as it were a funeral day. *n i. e.* To be one of thoſe Nights which go to the making up of the Months.

7 Lo, [let that night be ſolitary *o*,] let [no joyful voice *p*] come therein:

o i. e. Deſtitute of all Society of Men meeting and feaſting together, which commonly was done at night, Suppers being the moſt ſolemn Meals among divers ancient Nations. See *Mark* 6. 21. *Luk.* 14. 16. *John* 12. 2. *Rev.* 19. 9, 17. *p* Neither of the Bride and Bridegroom, nor any that celebrate their Nuptials or any other merry Solemnity.

8 Let them curſe it [that curſe the day *q*,] [who are ready to raiſe up ‖ their mourning *r*.]

‖ Or, *a Leviathan.*

q i. e. Their day, to wit, their Birth-day: for the Pronoun is here omitted for the meeters ſake; For this and the following Chapters are written in verſe, as all grant. So the Senſe is, when their Afflictions move them to curſe their own Birth-day, let them remember mine alſo, and beſtow ſome Curſes upon it. Or, the day of their diſtreſs and trouble, which ſometimes is called ſimply *the day*, as *Obad.* 12. Or, the day of the Birth or death of that perſon whoſe Funerals are celebrated by the hired Mourners, who in their ſolemn Lamentations uſed to curſe the day that gave them ſuch a Perſon, whom they ſhould ſo ſuddenly loſe, and therefore it had been better never to have enjoyed him, and to curſe the day in which he died as an unlucky, and execrable day. Or, *the day*, *i. e.* the Day-light: which to ſome perſons is an hateful thing, and the Object of their Curſes, namely to lewd Perſons and Thieves, to whom *the morning Light is even as the ſhadow of death*, Ch. 24. 17. as alſo to perſons oppreſſed with deep Melancholy, as it is here implied, *v.* 20. So the Senſe is this, They who uſe to curſe the day only, but generally love and bleſs the night, yet let this night be as abominable and execrable to them as the day-time generally is. *r* Who are brim full of ſorrow, and always ready to pour out their Cries, and Tears, and Complaints, and with them Curſes, as men in great paſſions frequently do. Or, ſuch Mourning-Men, or Mourning-Women, whoſe common Employment it was, and who were hired to mourn, and therefore were always ready to do ſo upon funeral occaſions; of which ſee 2 *Chron.* 35. 25. *Jer.* 9. 17, 18, 20. *Ezek.* 30. 2. *Joel* 1. 15. *Amos* 5. 16. *Matth.* 9. 23. And this Senſe ſuits with the uſe of the laſt word in Hebrew Writers, of which a plain and pertinent Inſtance is given by the learned *Mercer*. But becauſe that word is commonly uſed in another ſenſe for the *Leviathan*, both in this Book and elſewhere in Scripture, *as Pſal.* 74. 14. and 104. 26. *Iſa.* 27. 1. And becauſe this very Phraſe of *raiſing the Leviathan* is uſed afterward, *Ch.* 41. 25. others render the words thus, *Who are prepared*, or *ready to raiſe the Leviathan*. It is evident that the *Leviathan* was a great and dreadful Fiſh or Sea-Monſter, though there be ſome diſagreement about its kind or quality, and that the raiſing of or endeavouring to catch the Leviathan was a dangerous and terrible work, as is plain from *Job* 41. And therefore thoſe Sea-men, who have been generally noted for great ſwearers and curſers, eſpecially when their paſſions of Rage or Fear are raiſed, being now labouring to catch this Sea-monſter, and finding themſelves and their Veſſel in great danger from him, they fall to their old trade of Swearing and Curſing, and curſe the day wherein they were born, and the day in which they ventured upon this moſt hazardous and terrible work. Others underſtand this Leviathan myſtically, as it is uſed

Iſa.

Iſa. 27. 1. for the great Enemy of God's Church and People; called there alſo the *Dragon*, to wit, the Devil, whom the Magicians both now do, and formerly did uſe to raiſe with fearful Curſes and Imprecations. Not as if *Job* did juſtifie this practice; but only it is a raſh and paſſionate wiſh, that they who pour forth ſo many Curſes undeſervedly, would beſtow their deſerved Curſes upon this day.

9 [Let the ſtars of the twilight thereof be dark *s*,] [let it look for light, but *have* none *t*,] neither let it ſee [† the dawning of the day *u*:]

† Heb *the eye-lids of the morning*, Ch. 41. 18.

s Let the ſtars, which are the glory and beauty of the Night, to render it amiable and delightful to Men, *be covered with thick darkneſs*; and that both *in the* Evening-*twilight*, as is here expreſſed, when the Stars begin to ariſe, and ſhine forth; and alſo in the further progreſs of the Night, even till the Morning begins to dawn; as the following words imply. *t* Let its Darkneſs be aggravated with the diſappointment of its hopes and expectations of Light. He aſcribes Senſe or Reaſoning to the Night by a poetical Fiction, uſual in all Writers. *u* Heb. *the eye-lids of the day*, *i. e.* the Morning-ſtar, which uſhers in the Day, and the beginning, and conſequently the progreſs of the Morning-light, and the Day following. Let this whole natural day, conſiſting of Night and Day, be blotted out of the Catalogue of Days, as he wiſhed before.

10 Becauſe [it *x*] [ſhut not up the doors *x*] of my [*mother's y*] womb, [nor hid ſorrow from mine eyes *z*.]

x To wit, the Night, or the Day; to which thoſe things are aſcribed, which were done by others in them; as is frequent in Poetical Writings, ſuch as this is. Or *he*, *i. e.* God; whom, in modeſty and reverence, he forbears to name. Yet he doth not curſe God, or his Birth, as the Devil preſaged; but only wiſheth that the Day of his Birth might have manifeſt Characters of a Curſe impreſſed upon it. *x* That it might either never have conceived me, or, at leaſt, never have brought me forth. *y* Which word is here fitly ſupplied both out of *ch.* 1. 21. and 31. 18. where it is expreſſed; and by comparing other places where it is neceſſarily to be underſtood, though *the womb* only be mentioned; as *Job* 10. 19. *Pſal.* 58. 3. *Iſa.* 48. 8. *Jer.* 1. 5. *z* Becauſe it did not keep me from entring into this miſerable Life, and ſeeing, *i. e.* feeling, or experiencing (as that word is oft uſed) thoſe bitter Sorrows under which I now groan.

11 [Why died I not from the womb? *a*] [*why* did I *not* give up the ghoſt when I came out of the belly *b*?]

a i. e. As ſoon as ever I was born, or come out of the Womb. *b* The ſame thing, expreſſed in other words; which is an Elegancy uſual both in the Hebrew, and in other Languages.

12 [Why did the knees prevent me *c*?] or [why the breaſts that I ſhould ſuck *d*?]

c Why did the Midwife or Nurſe receive me, and lay me upon her knees, and did not ſuffer me to fall upon the bare ground, and there to lie in a neglected and forlorn condition, till merciful Death had taken me out of this miſerable World, into which the cruel kindneſs of my Mother and Midwife hath betrayed me? *d Why did the breaſts* prevent me (which may be fitly underſtood out of the former Member) to wit, from periſhing through hunger; or ſupply me, *that I ſhould* have what *to ſuck*? Seeing my Mother had not a miſcarrying Womb, but did unhappily bring me forth, why had ſhe not dry Breaſts? Or, Why were there any Breaſts for me, which I might ſuck? Thus *Job* moſt unthankfully and unworthily deſpiſeth and traduceth theſe wonderful and ſingular Mercies of God towards poor helpleſs Infants, becauſe of the preſent Inconveniences which he had by means of them.

13 For now ſhould I have [lien ſtill, and been quiet *e*,] I ſhould have ſlept; then had I been at reſt;

e Free from all thoſe torments of my Body and Mind, which now oppreſs me.

14 [With kings *f*] and counſellors of the earth, [which *built deſolate places for themſelves *g*:]

* Ch. 15. 28.

f I had then been as happy as the proudeſt Monarchs, who, after all their great Atchievments and Enjoyments, go down into their Graves; where I alſo ſhould have been ſweetly repoſed. *g* Which, to ſhew their great Wealth and Power, or to leave behind him a glorious Name, re-built ruined Cities, or built new Cities and Palaces, and other Monuments, in places where before there was meer Solitude and Waſteneſs.

15 Or with princes that had gold, who filled their houſes with ſilver:

* Pſal. 58. 8.

16 Or * as an [hidden *h*] [untimely birth *i*,] [I had not been *k*;] as infants [which never ſaw light *l*.]

h Undiſcerned, and unregarded. *i* Born before the due time, and therefore extinct. *k* To wit, in the Land of the Living, of which he here ſpeaketh. *l* Being ſtifled and dead before they were born.

17 For [there *m*] [the wicked ceaſe *from* troubling *n*:] and [there the † weary be at reſt *o*.]

† Heb. *wearied in ſtrength.*

m i. e. In the Grave; which, though not expreſſed, yet is clearly implied in the fore-going Verſes. *n* The great Oppreſſors and Troublers of the World ceaſe from all thoſe Vexations, Rapines and Murthers, which here they procured. *o* Thoſe who were here moleſted and tired out with their Tyrannies, now quietly ſleep with them, or by them.

18 *There* the priſoners reſt [together *p*,] [they hear not the voice of the oppreſſor *q*.]

p. i. e. One as well as another: They who were kept in the ſtrongeſt Chains, and cloſeſt Priſons, and condemned to the moſt hard and miſerable Slavery, reſt as well as thoſe who were Captives in much better circumſtances. Or, *in like manner*, (as this word oft ſignifies) as thoſe Oppreſſors and Oppreſſed do. *q* Or, *Exacter*, or *Task-maſter*, who urgeth and forceth them, by cruel threatnings and ſtripes, to greater diligence in the Works to which they are condemned: See *Exod.* 3. 7. and 5. 6, 10, 13. *Job* meddles not here with their eternal ſtate after death, or the Sentence and Judgment of God againſt wicked Men, of which he ſpeaks hereafter; but only ſpeaks of their freedom from worldly Troubles, which is the only matter of his Complaint, and preſent Diſcourſe.

19 [The ſmall and great *r*] [‖ *are* there *s*,] and the ſervant is free from his maſter.

‖ Or, *u there the ſame.*

r i. e. Perſons of all Qualities and Conditions, whether higher or lower. *s* In the ſame place and ſtate, all thoſe kinds of diſtinctions and differences being for ever aboliſhed.

20 [Wherefore is light given *t*] to him that is in miſery, and life [unto the bitter *in* ſoul *u*?]

t Heb. *Wherefore* (for what cauſe, or uſe, or good) *doth he* (*i. e.* God, though he forbear to name him, out of that holy fear and reverence which ſtill he retained towards him) *give light*; Either the Light of the Sun, which the Living only behold, *Eccleſ.* 6. 5. and 7. 11. Or the Light of Life; as may ſeem both by the next words, and by comparing *Pſal.* 56. 13. and becauſe Death is oft ſet forth by the name of Darkneſs, as Life by the name of Light. Theſe are ſtrong Expoſtulations with God, and quarrelling with his Providence, and with his Bleſſings: But we muſt conſider, that *Job* was but a Man, and a Man of like Paſſions and Infirmities with other Men, and now in grievous Agonies; being not only under moſt violent, and yet continual torments of Body, but alſo under great diſquietments of Mind, and the deep ſenſe of God's Diſpleaſure; and was alſo left to himſelf, that he might ſee what was in his heart, and that all ſucceeding Ages might have in him an illuſtrious Example of Man's Infirmity, and the neceſſity of God's Grace to help them in time of need. And therefore it is no wonder if his Paſſions boyl up, and break forth in ſome indecent and ſinful Expreſſions. *u* Unto ſuch, to whom Life it ſelf is very bitter and burthenſom. Why doth he obtrude his Favours upon thoſe who abhor them?

21 Which † long for death, but it *cometh* not, and [dig for it *x*] more than for hid treaſures?

† Heb. *wait*, Rev. 9. 6.

x i. e. Deſire and pray for it with as much earneſtneſs as Men dig for Treaſure. But it is obſervable, that *Job* durſt not lay violent hands upon himſelf, nor do any thing to haſten or procure his Death; but, notwithſtanding all his Miſeries and Complaints, he was contented to *wait all the days of* his *appointed time*, *till* his *change came*, ch. 14. 14.

22 Which rejoyce exceedingly, *and* are glad when they can find the grave?

23 [*Why is light given y*] to a man [whoſe way is hid *z*,]* and [whom God hath hedged in *a*?]

* Ch. 19. 8. Lam. 3. 7.

y Theſe words are conveniently ſupplied out of v. 20. where they are, all the following words hitherto being joyned in conſtruction and ſenſe with them. *z* To wit, from him, who knows not his *way*, *i. e.* which way to turn himſelf, what courſe to take to comfort himſelf in his Miſeries, or to get out of them; what method to uſe to pleaſe and reconcile that God, who is ſo angry with him, ſeeing his ſincere and exact Piety, to which God is witneſs, doth not ſatisfie him; or what the end of theſe Calamities will be. *a* Not with an Hedge of Defence, like that, *ch.* 1. 10. but of Offence and Reſtraint; *i. e.* whom God hath put, as it were, in a Priſon or Pound; or like Cattle in Grounds incloſed with an high and ſtrong Hedge, over, or through which they cannot get: So that he can ſee no way nor poſſibility to eſcape; but all refuge fails him.

24 For [my ſighing cometh † before I eat *b*,] and [my roarings *c* [are poured out like the waters *d*.]

† Heb. *before my meat.*

b Heb. *Before the face of my bread*; *i. e.* either, when I am going to eat; or rather, all the time whilſt I am eating (for ſo this Phraſe is uſed, *Pſal.* 72. 5. *Before the face of the ſun*, &c. that is, as we tranſlate it, *as long as the ſun endureth*) I fall into bitter Paſſions of ſighing and weeping; partly becauſe my neceſſity and duty obligeth me to eat, and ſo to ſupport this wretched Life, which I long to loſe; and principally, becauſe of my uninterrupted pains of Body, and horrours of my Mind, which mix themſelves with my very Meat, and do not afford me one quiet moment: Compare

Pſal.

Pſal. 102. 9. *c i.e.* My loud Out-cries, more befitting a Lion than a Man, which yet Extremity of Grief forceth from me. Compare *Pſal.* 22. 1. and 32. 3. *d i.e.* With great Abundance, and irreſiſtible Violence, and inceſſant Continuance, as Waters flow in a River, or when they break the Banks, and overflow the Ground.

† Heb. *I feared a fear, and it came upon me.*

25 For *e* † the thing which I greatly feared is come upon me *f*, and that which I was afraid of is come unto me.

e This is another Reaſon why he is weary of his Life, and why he repents that ever he was born, becauſe he never enjoyed any ſolid and ſecure Comfort. *f* Heb. *I feared a fear*, (*i. e.* a Danger or Miſchief, in one kind or other; the Act being here put for the Object, as *Joy* and *Love* are oft put for the things rejoyced in, or loved; and here *Fear*, for the thing feared. Or, *I feared with fear, i. e. I feared* greatly) *and it came.* Even in the time of my Peace and Proſperity, I was full of Fears, conſidering the variety of God's Providences, the courſe and changeableneſs of this vain World, the Infirmities and Contingences of Humane Nature and Life, God's Juſtice, and the Sinfulneſs of all Mankind. And theſe Fears of mine were not in vain, but are juſtified by my preſent Calamities. So that I have never enjoyed any ſound Tranquillity ſince I was born; and therefore it hath not been worth my while to live, ſince all my Days have been evil, and full of Vexation and Torment; either by the fear of Miſeries, or by the ſufferance of them.

26 I was not in ſafety, neither had I reſt, neither was I quiet *g*: yet trouble came *h*.

g Three Expreſſions noting the ſame thing, which alſo was ſignified in the next fore-going Verſe; to wit, that even in his proſperous days, he never was ſecure, or at reſt, from the Torment of Fear and Anxiety. Others, I did not miſ behave my ſelf in Proſperity, abuſing it by Preſumption, and Security, and Voluptuouſneſs, whereby I might have provoked God thus to afflict me; but I lived ſoberly and circumſpectly, walking humbly with God, and working out my Salvation with Fear and Trembling, little expecting that God would be ſo fierce an Enemy againſt me. *h* Heb *And trouble came*, as I feared it would. So between Fear and Calamity, my whole Life hath been miſerable, and I had reaſon to repent of it.

CHAP. IV.

1 THen Eliphaz the Temanite *a* anſwered and ſaid,

a Who ſpake firſt, becauſe poſſibly he was the eldeſt, or of greateſt Authority or Zeal.

† Heb. *a word.* † Heb. *who can refrain from words.*

2 *If* we aſſay † to commune with thee, wilt thou be grieved *b*? but † who can withold himſelf from ſpeaking *c*?

b Or, (without a Note of Interrogation) *thou wilt be grieved:* Our Words will undoubtedly vex thee, and not comfort thee, as we intended and deſired to do. We muſt not uſe Words of Comfort, but of ſharp Reproof, which will be irkſome to thee; and this makes me deſire to be ſilent, if it were poſſible. *c* When he hears ſuch unreaſonable and ungodly Words coming from ſuch a Perſon as thou art, whereby thou doſt accuſe thy Maker, and reproach his Providence, and contemn his Bleſſings. No Man who hath any Reſpect to God, or Love to thee, can forbear reproving thee.

3 Behold, thou haſt inſtructed many *d*, and thou haſt ſtrengthned the weak hands *e*.

d Teaching them thoſe Leſſons which thou haſt not learned, and wilteſt not practiſe; to wit, patiently to bear Afflictions, and to ſubmit to God's Will and Providence in all things; which thou moſt ſhamefully refuſeſt to do. *e* By adminiſtring Supports, and Comforts, and Counſels to ſuch as were unable to bear their Burthens, or to do their Duty.

† Heb. *the bowing knees.*

4 Thy words have upholden him that was falling *f*, and thou haſt ſtrengthened the † feeble knees *g*.

f Ready to ſink under their Preſſures, or to fall from God, or into Sin (as that word is uſed, 1 *Cor.* 10. 12. *Gal.* 6. 2. and elſewhere) through Deſpondency and Diſtruſt of God's Providence and Promiſe, or through Impatience. *g* Such as were weak-hearted, and fainting under their Tryals: See *Iſa.* 35. 3. *Dan.* 5. 6. *Heb.* 12. 12.

5 But now it *h* is come upon thee, and thou fainteſt *i*; it toucheth thee *k*, and thou art troubled.

h i.e. The Evil which thou didſt fear, *ch.* 3. 25. and which was come upon thoſe whom thou didſt ſo comfort. *i* Thou alloweſt in thy ſelf what thou wouldſt not bear in others: What in them was a Vice, in thee, it ſeems, is become a Vertue. Thou art wiſe for others, but not for thy ſelf; a good Phyſician to cure others, but not thy ſelf; quick-ſighted to ſee the Faults of others, but blind to thine own. *k* It is now come to be thine own Caſe.

6 *Is* not *this* thy fear, thy confidence, the uprightneſs of thy ways, and thy hope *k*?

k So the Senſe is, We now plainly ſee what was the nature and Complexion of *thy Fear* of God; *thy Confidence* in him, *the Uprightneſs of thy Ways, and thy Hope* in God's Mercy; which thou didſt make ſhew and boaſt of, and for which thou waſt become ſo famous. Thy preſent Carriage diſcovereth to thy ſelf and others, that it was but meer Talk and Appearance, and there was nothing ſound and ſincere in it. In thy Proſperity it was eaſie to make a ſplendid Profeſſion of Religion, but Men are beſt known by Affliction; and this now ſheweth of what Metal thou art made: For now thou doſt caſt off thy Fear of God, and all thy Confidence and Hope in him; and haſt let go that Integrity of thy Ways, which hitherto thou didſt ſeem to hold faſt; whereas true Piety is uniform, and conſtant, and ſtedfaſt in all Varieties of Conditions, and under all Tryals and Temptations. But this Tranſlation removes the *and* from its proper place, and changeth the Order of the Words, which is this in the Hebrew, *thy hope, and the uprightneſs of thy ways*: Which Words may be reſtored to their own Order, and with that Variation our Tranſlation may ſtand; and this ſeems to be the true Senſe. And ſo here are four diſtinct Queſtions; *Is not this thy fear? Is not this thy confidence? Is not this thy hope? Is not this the uprightneſs of thy ways?* But others make only two Queſtions, and render the words either thus; Is *not* (or rather, Was *not*) *thy fear* (of God) *thy confidence? And the uprightneſs of thy ways thy hope?* *i.e.* Did not thy *Fear* of God, and *the Integrity of thy Life*, of which thou didſt make ſuch eminent Profeſſion, proceed only from the Love of thy ſelf, and of this preſent World; and from *thy Confidence and Hope*, that God would bleſs and proſper thee for it? For now when God withdraws his Favour and Bleſſings from thee, thy Religion is vaniſhed, and thou haſt caſt off all Fear and Reverence of God, as thy impious Speeches ſhew. Or thus; Would *not thy fear be thy confidence, and the uprightneſs of thy ways thy hope? i.e.* If thou hadſt indeed that *Fear* and *Integrity* to which thou pretendeſt, it would give thee good Ground of *Hope and Confidence* in the midſt of all thy Diſtreſſes, and thou wouldſt not ſo faint and ſink under thy Calamities, as now thou doſt, for want of a ſolid Foundation of true Piety. But both theſe Tranſlations, beſides other Inconveniences, ſtumble at the ſame Stone, and pervert the Order of the Words in the Hebrew Text; of which, ſee before; which is not to be allowed, without ſome kind of Neceſſity; which is not in this Caſe.

7 Remember, I pray thee *l*, who *ever* periſhed *m*, being innocent *n*? or where were the righteous cut off *o*?

l Give me one Example hereof out of all thy Experience, or Reading. *m i.e.* Was ſo utterly undone, as thou art, ſo miſerably afflicted by ſuch unparallell'd and various Judgments from God and Men, all conſpiring againſt thee. *n* Who had not, by his Wickedneſs, provoked ſo merciful a God to do that which is ſo unuſual, and, in ſome ſort, unpleaſing to himſelf. Therefore thou art guilty of ſome great, though ſecret Crimes, and thy Sin hath now found thee out, and hath brought down theſe ſtupendious Plagues upon thee. *o* By the Sickle of Divine Vengeance, before his time; which is like to be thy Caſe. His Judgment herein was raſh and falſe, but not without ſome appearance of Truth; for God had made many Promiſes, not only of ſpiritual and eternal, but alſo of temporal Bleſſings, to all that ſhould faithfully ſerve and obey him; which accordingly he did, from time to time, confer upon them; as we ſee by the Examples of *Noah*, *Lot*, *Abraham*, *Iſaac*, and *Jacob*; and doubtleſs, many others, which had lived in, or before their Days. And this was God's uſual Method under all the Times of the Old Teſtament, as we ſee by the People of *Iſrael*, who were generally, either in an happy and flouriſhing, or in an afflicted and miſerable State, according to their Obedience to God, or their Apoſtacy from him. And therefore it is nor ſtrange that they fell into this Miſtake: But allowing for this Miſtake, and the Conſequence of it, his uncharitable Opinion of *Job*, the Method which he uſeth with *Job* is commendable, and to be imitated by others, in their dealing with Perſons in Sickneſs or Affliction: For he doth not flatter him in his Sins, nor immediately and unſeaſonably apply Comforts to him; but endeavours to convince him of his Sins, and to bring him to Repentance, as the only regular way to his Remedy.

8 Even as I have ſeen *p*, * they that plow iniquity, and ſow wickedneſs *q*, reap the ſame *r*.

* Pſal 7.14. Prov.22.8. Hoſ.10.13.

p As thou haſt never ſeen any Example of a righteous Man cut off, ſo on the contrary, I have ſeen many Examples of wicked Men cut off for their Wickedneſs. Or, *As far as I have obſerved*: Or, *But as I have ſeen*, or *experienced*. *q* They that deſignedly and induſtriouſly work Wickedneſs, firſt plotting and preparing themſelves for it, and then continuing to purſue

sue and execute it, as Husband-men first plough up and prepare the Ground, and then cast in the Seed. Compare *Prov.* 22. 8. *Hos.* 10. 13. *r i. e. Iniquity*, or such *Trouble* or *Injury* (for so also the Hebrew word *Aven* signifies) as they cause to others. Or, the fruit of their Iniquity, the just Recompence and Punishment of it, which is oft called *Sin*, or *Iniquity*; as, *Gen.* 4. 7. *Num.* 12, 11. and 16. 26. and 32. 23. Compare *Gal.* 6. 7, 8.

† That is, *by his anger*; as, Isa. 30. 33. Exod. 15. 8. Ch. 1. 19. & 15. 30. Isa. 11. 4.

9 By the blast of God *s* they perish, and † by the breath of his nostrils are they consumed.

s To wit, *of his nostrils*, as it here follows, *i. e.* by his Anger; which, in Men, shews it self in the Nostrils, by hot and frequent Breathings there; and therefore, by an Anthropopathy, is ascribed to God, by a secret, and oft undiscerned, but mighty and powerful Judgment of God; by which they are blasted, and blown away as Chaff by the Wind, as the Phrase is, *Psal.* 1.

* Psal. 34. 10. & 35. 17. * Psal. 58. 6.

10 The roaring of * the lion, and the voice of the fierce lion *t*, and * the teeth of the young lions are broken *u*.

t Understand *vanisheth*, or *perisheth*, out of *v.* 9. or, *is restrained*, or *suppressed*, as may be gathered out of the following Branch of this Verse. *u* Which is true literally; the Lions, when taken, having most commonly their teeth broken, as ancient and modern Writers relate. But this is here mystically meant of wicked and powerful Tyrants, who are oft and fitly compared to *Lions*, *Ezek.* 32. 2. and 38. 13. 2 *Tim.* 4. 17. who, though for a time they persecute and oppress other Men, yet in due time they are restrained, and broken, and crushed in pieces by the mighty Power of God appearing against them in some eminent Judgments. Possibly he may secretly accuse *Job*, or his Children, or both, that being Persons of great Wealth and Power in those Parts, they had wickedly abused it to ruin their Neighbours, and therefore were justly cut off.

11 The old lion perisheth for lack of prey *x*, and the stout Lion's whelps are scattered abroad *y*.

x Because they cannot go abroad to seek it, and their young ones either cannot find, or do not bring it to them: See *Psal.* 59. 14, 15. and 109. 10. *y* Gone from their Dens several ways, to hunt for Prey, and can find none.

† Heb. *by stealth.*

12 Now *z* a thing *a* was ‖ secretly brought to me *b*, and mine ear received *c* a little thereof *d*.

z *And*, or *Moreover*, I will further convince thee by a Vision which I had, relating to such matters as these. That here follows a Relation of a Vision, is apparent from the punctual description of all its Circumstances. To think, as some do, this was but a Fiction and Artifice which *Eliphaz* used, that his Words might have more Authority with *Job*, or that this was a Diabolical Delusion, seems to be both uncharitable and unreasonable; partly because *Eliphaz*, though under a mistake concerning *Job*'s Case, was, doubtless, a wise and good Man, and therefore would not needlessly make himself a Lyar for *Job*'s Conviction; and partly from the matter of this Vision, which is no way suitable to the Nature or Designs of the Devil; but holy, and agreeable to the Divine Majesty and Purity, and useful for Men's Instruction, and Humiliation, and Reformation. It was therefore a divine Vision, which in that Age and State of the Church, before the holy Scriptures were written, was the usual way of God's discovery of his Mind to those that sought to him. *a* Heb. *a word*, to wit, from God; as *Prov.* 13. 13. a Doctrine or Message. *b* Heb. *was stolen*, or *brought by stealth into me*; *i. e.* privately and secretly, as the Word of God used to come to the Prophets, being spoken *in their ear*; as it was to *Samuel*, 1 *Sam.* 9. 15. and the like to *Moses*, so as *Pharaoh*, though present, could not hear nor observe it, *Exod.* 11. 1. with a low and still Voice, a secret Whisper. This is opposed to the more publick Delivery of God's Word, by the Prophets to the People; which was done by *crying aloud*, *Isa.* 58. 1. *c i. e.* I heard. *d* Or, *a parcel thereof*; *i. e.* of God's Word; not of that particular Word which God had now delivered to *Eliphaz*, which doubtless God would so speak, that he to whom he directed his Speech might hear it all, and *Eliphaz* certainly would be so careful, not to lose a Syllable of it; but a parcel of God's Word in general, which this indeed was. And withal, this may be a modest and humble Expression, arising from a deep sense of his own Infirmity, and the small measure of his Knowledge in divine things, whereof he knew only some little fragments and parcels; as *Paul* said, *We know but in part*, 1 *Cor.* 13. 9. As if he had said, Many, I doubt, have more familiar Acquaintance with God, and more full Revelations from God, than I can pretend to; but a little of that Treasure God hath been pleased to impart to me.

* Ch. 33. 15.

13 * In thoughts *e* from the visions of the night *e*, when deep sleep falleth on men *f*,

e In the midst of my Thoughts; or, by reason of my Thoughts, my perplexing Thoughts. The word properly signifies a *Branch*, and thence a *Thought*; as 1 *King.* 18. 21. which proceeds from the Mind, as Branches from a Tree; and a *perplexing Thought*, which is entangled like the Branches of a Tree. These Thoughts were the occasion of the following Fear. *e* This may belong either to the *Thoughts* last mentioned, or to the *Fear* following; both which did arise *from the Visions of the Night*, *i. e.* from the great importance, and the terribleness of such Visions, whereof probably he had had former Experience, and now had an Expectation of another of them, which God had raised and wrought in him, to prepare him the better for the reception of it. *Visions* differed from *Dreams* herein, that God imparted his Mind to a Man in Dreams when he was asleep, but in *Visions* when they were awake. And these *Visions* sometimes happened by day, as *Luk.* 1. 22. *Act.* 10. 17. and 26. 19. but most frequently by night: Whence we read of *Vision*, or *Visions of the night*; as *Gen.* 46. 2. *Job* 20. 8. and 33. 15. And such this was, which made it the more terrible. *f* In the dead of the Night, when Men usually are in a deep Sleep; though *Eliphaz* was not now asleep, as appears from the nature of the Vision, and from the following words.

† Heb. *met me.* † Heb *the multitude of my bones.*

14 Fear † came upon me *g*, and trembling, which made † all my bones to shake.

g Either caused by the Apparition following, or sent by God to humble him, and to prepare him for the more diligent Attention to, reverent Reception of, and ready Compliance with the divine Message.

15 Then *h* a spirit *i* passed before my face, the hair of my flesh *k* stood up *l*.

h Heb. *And*, or *For*, as this Particle is oft used. So this was the reason of the fore-going Thoughts and Fear. *i* An Angel in some visible shape, otherwise he could not have discerned it nor would have been affrighted at it. *k i. e.* Of my Body, as *Flesh* is taken, *Gen.* 2. 24. *Psal.* 16. 9. and 119. 120. *l* Through that excessive Horrour, caused by so glorious, unusual and terrible a Presence. Which God useth to excite in Men, upon such occasions, to convince them, that it was not a vain Imagination or Illusion, but a real Vision and Revelation, and that from God.

‖ Or, *I heard a still voice.*

16 It stood still *m*, but I could not discern the form thereof *n*: an image *was* before mine eyes *o*, ‖ *there was* silence *p*, and I heard a voice, *saying*,

m Having passed by him to and again, he made a stand, as one that had some Business with him, and addressed himself to speak to him. *n* To wit, exactly and distinctly, so as to know what or who it was. *o* I saw some corporeal or visible Resemblance, though in a confused manner. *p* The Spirit, which possible, had made some noise with his motion, now standing still, made no noise: All other persons and things about me were silent, and I also kept in my Voice and Breath, as much as I could, that I might distinctly hear what I perceived the Spirit was speaking to me. In the Hebrew, the words run thus, *Silence, and a voice* (*i. e.* a silent, or still, or low Voice, by a very common Figure, called *Hendiadys*) *I heard.*

17 Shall mortal man be more just than God *q*? shall a man *r* be more pure than his Maker *s*?

q The Sense is, Thou, O *Job*, dost presumptuously accuse God for dealing rashly and unrighteously with thee, in sending thee into the World upon such hard terms, and punishing an innocent and righteous Man with such unparallell'd Severity; but consider things calmly within thy self, If God and thou come to a Tryal before any equal Judge, canst thou think that thou wilt'st go away justified, and the great God shall be condemned? No righteous Man will punish another without cause, or more than he deserves; and therefore if God do so with thee, as thy words imply, he is less just than a Man: Which is blasphemous and absurd to imagine. *r* A great and mighty Man, as this word signifies, a man eminent for Wisdom, or Justice, or Power, or any other perfections, such as thou art thought by thy self or others to be; who therefore might expect more favour than a poor, miserable and contemptible Man; which the word *enosch*, used in the former Branch, signifies. So he anticipates this Objection which *Job* might make. *s* An unanswerable Argument against *Job*; He made thee, and that for himself, and his own Glory; and therefore hath an unquestionable Right to deal with thee, and dispose of thee, the Work of his Hands, as he sees fit: *Woe to him that striveth with his Maker*, Isa. 45. 9. Besides, he made Man just and pure; If any Man have any thing of Justice or Purity in him, it is derived from God, the undoubted and only Fountain of it; and therefore it must necessarily be in God in a far more eminent degree.

* Ch. 15. 15. & 25. 4. 2 Pet. 2. 4. ‖ Or, *not in his angels*, in whom *he put light.*

18 Behold *t*, he * put no trust in his servants *u*; ‖ And his angels he charged with folly *x*:

t This deserves thy serious Consideration. These and the following words seem to be the words of *Eliphaz*, explaining the former Vision, and applying it to *Job*'s Case, and enforcing it by further Arguments. *u i. e.* In his Angels, as appears both by the next words of this Verse, where they are called, by way of Explication and Restriction, *his Angels*; and by the next Verse, where Men are opposed to them. They are called *his Servants* by way of Eminency, that general Name being here appropriated to the chief of the kind, as is very usual in all Authors in like cases; and withal, to intimate that soveraign Dominion which the great God hath over the glorious Angels, and much more over Men, by virtue whereof he hath an unquestionable authority to treat them according to his good Pleasure. And these God is said to *put no trust in*, because he could not be confident that they, if left to themselves, and destitute of the Succours of his Power and Grace, would continue to be loyal, and faithful, and serviceable to him, and would not revolt from him,

him, as some of their Brethren had done. And for this cause God was pleased, after some time of Trial, to give some special and further Grace, either by Christ, or otherwise, whereby they should be infallibly confirmed in the State of Grace and Felicity. *x* Or, *with vanity*, *i.e.* He discerned Folly and Vanity in the Angelical Natures, when he had first made them; which, although he saw and pronounced them, no less than the visible Creatures, *Gen.* 1. to be *very good* in themselves, and free from the least degree or tincture of Sin; yet comparing them with himself, and considering them in themselves alone, he saw something of Folly and Vanity in their very Natures, because they were Creatures, and therefore subject to manifold Changes; and, among others, to fall from God, or into Sin; as it appeared by the sad Experience of some of them. Seeing therefore the Angels, which so far exceed Mankind in Wisdom, and Strength, and Purity, and Justice, and all other Perfections, do fall incomparably short of God in these things, it is most absurd, as well as impious, to think that Man is more just or pure than God; as was said, *v.* 17. and as thou, O *Job*, seemest to surmise. Others, Nor (Heb. *And* not; the negative Particle being repeated out of the former Branch of the Verse, as it is, *Psal* 9. 18. *Prov.* 17. 26. and elsewhere) *in his angels*, in whom (both which Particles are frequently understood, as hath been proved before) *he put light*, or *splendor*; to wit, singular Wisdom and Purity, beyond what he put in Man.

19 How much less *y* *on* them *z* that dwell in
* houses of clay *a*, whose foundation *is* in the
dust *b*, *which* are crushed *c* before the moth *d*?

* 2 Cor. 5. 1.

y Understand, *doth he put trust* in *them*, &c. Or, *how much more*, understand, *doth he charge folly* on *them*, &c. Either of these Supplements are natural and easie, being fetched out of the former Verse, and necessary to make the Sense compleat. The Sense is, What strange Presumption then is it, for a foolish and mortal Man to pretend to an higher Privilege than the Angels do, to make himself more just than God, or to exalt himself above or against God, as thou dost? *z* *i.e.* On Men, as it follows; who, though they have immortal Spirits, yet those Spirits dwell in mortal Bodies; which are great Debasements, and Clogs, and Incumbrances, and Snares to them. *a* And which are here called *houses*, (because they are the Receptacles of the Soul, and the places of its setled and continual abode) and *houses of clay*, and *earthly houses*, 2 *Cor.* 5. 1. partly because they were made of *clay*, or *earth*, *Gen.* 2. 7. 1 *Cor.* 15. 47. and partly to note their great Frailty and Mutability; whereas the angels are free Spirits, unconfined to such Carcases, and dwell in celestial, and glorious and everlasting Mansions. *b* *Whose* very *foundation*, no less than the rest of the Building, *is in the dust*; who, as they dwell in Dust and Clay, so they had their Foundation or Original from it, and they must return to it, *Eccles.* 12. 7. and, as to their Bodies, lie down and sleep in it, *Dan.* 12. 2. as in his *long home*, *Eccles.* 12. 5. and the only continuing City which he hath in this World. *c* Heb. *they crush them*; *i.e.* they are, or will be crushed. The Active Verb used impersonally; as it is, *ch.* 7. 3. and 34. 20. *Prov.* 6. 30. *Luk.* 12. 20. *d* *i.e.* Sooner than a Moth is crushed, which is easily done by a gentle touch of the fingers: An Hyperbolical Expression. So the Hebrew word, *liphne*, commonly signifying Place, doth here note Time; as it is used, *Gen.* 27. 7. and 29. 26. and 36. 31. Or, *at the face*, or *appearance of a moth*. No Creature is so weak and contemptible, but one time or other it may have the Body of Man in its power; as the Worms, the Moths Cousin-Germans, have in the Grave. But he instanceth in a *Moth*, rather than a Worm, because it is the weaker of the two, and because it better agrees with the similitude of an House, in which Moths commonly are more frequent, and powerful, and mischievous than Worms. How then canst thou think, O *Job*, to contend with thy Maker, that must become a Prey to such small and impotent Creatures?

† Heb. *beaten in pieces.* ‖ Heb. *putting to heart.*

20 They are † destroyed from morning to evening *e*: they perish for ever *f* without any ‖ regarding *it* *g*.

e Either, 1. Speedily, between Morning and Evening; like the Grass, they flourish in the Morning, and in the Evening are cut off, *Psal.* 90. 5, 6. Or rather, 2. *All the day long*, as the Phrase is, 2 *Cor.* 11. 25. There is not a moment wherein Man is not sinking, and drawing on towards Death and Corruption. *f* As to humane Appearance, and the course of Nature, as many such like passages are to be understood in this Book; or in reference to this present and worldly Life, which, when once lost, is never recovered, *Job* 16. 22. *Psal.* 39. 13. *g* Heb. *without putting* the Heart to it, the word *Heart* being understood here, as also *ch.* 23. 6. and 34. 23. *Isa.* 41. 20. as may appear, by comparing 1 *Sam.* 9. 20. 2 *Sam.* 18. 3. *Isa.* 41. 22. and 57. 1. where the same Phrase is used, and the word *Heart* expressed. The meaning is either, 1. Yet few or no Men that survive them lay it to Heart, as they should do. Or, 2. They perish beside the Expectation of all Men, when both themselves and others thought their Mountain was so strong, that it could not be removed. Or rather, 3. This is so common a thing for all Men, though never so high and great, to perish in this manner, that no man heeds it, but passeth it by as a general Accident, not worthy of Observation. Others, *no man procuring*, or *furthering* it: Heb. *without* any Man's *putting* the hand to it; *i.e.* They perish of themselves, without any violent hand.

21 * Doth not their excellency *h* *which is* in them go away *i*? they * die, even without wisdom *k*.

* Psal. 39 11. & 49. 14. * Ch. 36. 12.

h Whatsoever is really, or by common Estimation, excellent in Men; all their natural, and moral, and civil Accomplishments; as high Birth, great Riches, Power and Wisdom, &c. *i* These are so far from preserving Men from perishing, as one would think they should do, that they perish themselves together with those Houses of Clay, in which they are lodged. Or, *go away* (*i.e.* die and perish, as that Phrase is oft used; as, *Gen.* 15. 15. *Jos.* 23. 14. *Job* 10 21. *Psal.* 58. 9. *Eccles.* 12. 5. *Matt.* 26. 24) *with* (as *Beth* is oft used) *them*; it doth not survive them. *k* Either, 1. Like Fools: Wise Men and Fools die alike, *Eccl.* 2. 16. Or, 2. They never attain to perfect Wisdom, to that Wisdom which Man once had; much less to that Wisdom which is in God, which *Job* conceiteth he hath; otherwise he would not so boldly censure the Counsels and Works of God, as unrighteous or unreasonable, because his human and narrow Capacity cannot fully understand them. Moreover, as *folly* is oft put for Unrighteousness and Wickedness, so is *Wisdom* for Justice and Goodness; which is so known, that it is needless to prove it: And so by *Wisdom* here, may be meant that perfect Justice and Purity which *Job* arrogated to himself, and which *Eliphaz* here denies to all Men, *v.* 17, &c.

CHAP. V.

1 CAll now *a*, if there be any *b* that will answer thee *c*; and to which of † the saints *d* wilt thou ‖ turn *e*?

† Gr. *the angels.* ‖ Or, *look.*

a *i.e.* Invite, or make Proclamation, as this word is oft used; as, *Deut.* 20. 10. *Judg.* 12. 1. *Jer.* 2. 2. and 3. 12. and 7. 2. Call them all, as it were, by their Names: Consult the whole Catalogue of them; all which thou didst ever know, or hear of. *b* To wit, of the Saints; as it follows. *c* *i.e.* Comply with thee: Answer thy Desires or Expectations. Try if there be any one Saint, that will defend or allow thee in these bold Expostulations with God. Or, as it is in the Hebrew, *If there be any that doth answer thee*; *i.e.* whose Opinion, or Disposition and Carriage is answerable, or like to thine: So *answering* is sometimes used; as, *Prov.* 27 19. *Eccles.* 10. 19. Thou wilt find many Fools, or wicked Men, as it follows, *v.* 2. to answer or imitate thee in their Speeches and Carriages, but not one of the Saints like thee; which deserves thy serious Consideration, and gives thee just Cause to question thine Integrity. *d* Either, 1. The Angels, who are sometimes called *Saints*; as, *Job* 15. 15. *Dan.* 8. 13. *Zech.* 14. 5. because they are eminently and perfectly holy: Or rather, 2. Holy Men; as appears, both from the Word, which most commonly is so used; and from the Opposition of the *foolish Man* to these, *v.* 2. and because the Example of Men was more proper and effectual for *Job*'s Conviction, than of Angels. *e* Or, *look*: Look about thee; view them all, and see if thou canst find one like thee.

2 For wrath *f* killeth the foolish man *g*, and ‖ envy *h* slayeth the silly one *i*.

‖ Or, *indignation.*

f Either, 1. The Wrath of God: Or rather, 2. A Man's own Wrath, Fretting, and Impatience, and Indignation; which *kills* Men, partly naturally, as it preys upon a Man's Spirit, and wasteth him inwardly, and so hastens his Death: Of which see *Prov.* 14. 30. and 17. 22. partly morally, as it prompts him to those rash, and furious, and wicked Actions which may procure his Death; and partly meritoriously, as it provoketh God to cut him off, and to bring upon him those further and severe stroaks which he mentions in the following words. *g* Either, 1. The rash and inconsiderate Man, who doth not ponder things impartially; but like a mad Man, rageth against God, and torments himself, and all that hear him: Or, 2. The ungodly Man, who is frequently called a *Fool* in Scripture-language, and who is here opposed to the *Saints*, *v.* 1. *h* He taxeth *Job*, who spoke with great Envy at those that were never born, or were in their Graves, *ch.* 3. 10, 12, &c. *i* Properly, the Man, who, for want of true Wisdom, is soon deceived with false Opinions, and Appearances, and present things: Which is thy Case, O *Job*! The Sense of the Verse may be this; I perceive, O *Job*! that thou art full of Envy at wicked Men, who at present are, or seem to be in an happier Condition than thou; and of Wrath against God, who denies thee that Mercy, and loads thee with Afflictions: And this shews thee to be a foolish and weak Man; for those Men, notwithstanding their present Prosperity, are doomed to great and certain Misery; as it here follows. And so this Verse coheres with the following, as well as the fore-going Verses.

3 * I have seen *k* the foolish *l* taking root *m*: but suddenly *n* I cursed *o* his habitation *p*.

* Psal. 37. 35.

k I have oft observed it in my Experience. Having severely rebuked *Job* for his Transports of Passion, and intemperate Speeches against God, he now returns to his former Argument, and proves, that such dreadful and destructive Judgments of God do not befal the Righteous, but the Wicked; as he observed, *ch.* 4. 7, 8. Withal, he answers an Objection concerning the present and seeming Prosperity of the wicked; which he confesseth, that he himself had sometimes observed. *l* *i.e.* The wicked Man, who is quite destitute of true, *i.e.* of spiritual and heavenly Wisdom. *m* Not only prosperous for the present, but, as it seemed, firm and secure for the future; being

being ſtrongly fortified with power and riches, and Children too, ſo as there was no appearance nor danger of a change. *n* In a moment, beſides and before mine, and his own, and all other mens expectation. *o* Either 1. I judged that he was a curſed creature notwithſtanding all his proſperity, and I foreſaw and foretold it, by the Rules of Scripture, or the Direction of God's Spirit, that he would certainly ſooner or later be ſtript of all his bleſſings, & have God's curſe fall heavily upon him. Or rather 2. I ſaw and perceived by the event which followed his proſperity, that he was a man accurſed of God. For he ſpeaks not in theſe words of what his eſtate conſtantly was even in the midſt of his happineſs, though even then he was really accurſed; but of what it was by a ſudden change. *p* Or, as the Hebrew word ſignifies, *his pleaſant* or *commodious habitation*, perſons or things in it, or belonging to it, being comprehended in that word by an uſual Metonymy.

* Pſ.119.155. 4. * His Children *q* are far from ſafety *r*, and they are cruſhed in the gate *s*; neither *is there* any to deliver *them t*.

q Whoſe greatneſs and happineſs he deſigned in all his enterpriſes, ſuppoſing that his family was and would be eſtabliſhed for ever. *r* †*i.e.* Are expoſed to great dangers and calamities in this life, and can neither preſerve themſelves nor the great inheritance which their Fathers got and left for them. Thus to be *far from peace*, Lam. 3. 17. Is to be involved in deſperate troubles. *s i.e.* In the place of judicature; To which they are brought for their offences, and where they will find ſevere judges and few or no friends; partly becauſe being wickedly educated and truſting to their own greatneſs they were inſolent and injurious to all their neighbours: and partly becauſe thoſe many perſons whom their powerful fathers defrauded or oppreſſed do ſeek for juſtice and the recovery of their rights, which they eaſily obtain againſt ſuch perſons as plainly declared by their Actions, that they neither feared God, nor reverenced Man, and therefore were hated by all ſorts of Men. *t* They can find no advocates nor aſſiſtants who are either able or willing to help them: But like *Iſhmael*, as *their hand was* formerly *againſt every Man*, ſo now *every Mans hand is againſt them*.

5. Whoſe harveſt *u* the hungry *x* eateth up, and * Chap. 18. 9. taketh it even out of the thorns *y*, and the * robber *z* ſwalloweth up *a* their ſubſtance.

u Which they now juſtly and confidently expect to reap after all their coſt and labour for that end, but are ſadly and ſuddenly diſappointed; Which is a great aggravation of their miſery. *x i.e.* The poor, whoſe neceſſities make them greedy and ravenous to eat it all up; And from whom he can never recover it, nor any thing in recompence of it. *y i.e.* Out of the fields, notwithſtanding the ſtrong thorn-hedges wherewith it is incloſed and fortified, and all other dangers or difficulties which may be in their way; They will take it, though they be ſcratched and wounded by the thorns about it. *z* So called from their long hair, which ſuch perſons nouriſhed, either becauſe of their wild and ſavage kind of life; which made them neglect the trimming of their hair and body: Or that they might look more terribly, and ſo affright all thoſe who ſhould indeavour to oppoſe them: Or, *the thirſty*, as the word may ſignifie, from another root. And ſo it anſwers well to *the hungry* in the former branch. *a* Greedily, and ſo as there is no Hope of Recovering it.

‖ Or, *iniquity*. 6. Although *b* ‖ affliction *c* cometh not forth of the duſt, *d* neither doth trouble ſpring out of the ground;

b Or, *For*, or rather, *Becauſe*. So the following words may contain a reaſon why he ſhould *ſeek unto God*, as he exhorts him. v. 8. Or, *Surely*, as that particle is oft uſed. And ſo it is a note of his proceeding to another argument. *c.* Or, *iniquity*; As this word oft ſignifies, and of this the following ſentence is true. And ſo this firſt branch ſpeaks of ſin, and the next branch of trouble, which is the fruit of ſin: And both ſin and trouble are ſaid to come from the ſame ſpring. But this word ſignifies alſo *affliction* or *miſery* or *trouble*, as *Pſal.* 90. 10. *Prov.* 12. 21. Which ſeems moſt proper here, both becauſe it is ſo explained by the following words *trouble*; and again *trouble*, *v.* 7. the ſame thing being repeated in ſeveral words, as is uſual in holy Scripture, and becauſe the great thing which troubled *Job*, and the chief matter of theſe diſcourſes was *Job*'s afflictions, not his ſins. *d* It ſprings not up by chance, as herbs which grow of their own accord out of the earth: Or, it comes not from men or creatures here below, but it comes from a certain and an higher cauſe, even from God, and that for Mans ſins, and therefore thou ſhouldeſt *ſeek to him* for redreſs, as it follows *v.* 8.

‖ Or, *labour*. † Heb. *the ſons of the burning coals lift up to fly*. 7. Yet man is born unto ‖ trouble *e*, as † the ſparks fly upwards *f*.

e i.e. He is ſo commonly expoſed to many and various troubles, as if he were born to no other end: Affliction is become in ſome ſort natural and proper to Man, and it is together with ſin tranſmitted from Parents to Children, as their moſt certain, and conſtant inheritance; God having allotted this portion to mankind for their ſins. And therefore thou takeſt a wrong courſe in complaining ſo bitterly of that which thou ſhouldeſt patiently bear as the common lot of mankind, and thy right method is to ſeek unto God who inflicts it, and who only can remove it. *f i.e.* As naturally, and as generally, *as the ſparks of fire fly upward*, which do ſo univerſally and conſtantly. *Heb. and the ſparks*, &c. But the particle *and* is oft uſed comparatively for *as*, as *Ch.* 12. 11. & 14. 12. & 34. 3. *Prov.* 25. 24. *Mark* 9. 49.

8. I would *g* ſeek unto God, *h* and unto God would I commit my cauſe *i*.

g If I were in thy condition; And therefore I would adviſe thee to the ſame courſe. *h* To wit, by prayer and humiliation and ſubmiſſion, imploring his pardon, and favour, and help, and not repine at him and accuſe his providence, as thou doeſt. *i. e.* Commend my afflicted condition to him by fervent prayer, and reſign my ſelf and all my concerns to him, and humbly hope for relief from him. Or, *propound my matters*, *i. e.* Make known my afflictions and requeſts to him, Or, *put or diſpoſe my words*, *i. e.* Pray to him and pour out my complaints before him.

9. * Which doth great things † *k* and unſearchable; *l* marvelous things *m* † without number. * Ch. 9, 10. Pſal. 72. 18. & 40 5. & 145. 3. Rom. 11. 33. † Heb. *and there is no ſearch*. † Heb. *till there be no number*.

k Here *Eliphaz* enters upon a diſcourſe of the infinite perfection and greatneſs of God's nature and works; which he doth partly as an Argument to enforce the Exhortation to *ſeek* and *commit his cauſe to God*, *v.* 8. becauſe God was infinitely able either to puniſh him yet far worſe, if he continued to provoke him, or to raiſe him from the duſt, if he humbly addreſſed himſelf to him: and partly that by a true repreſentation of God's Excellency and Glory, & of that vaſt diſproportion which was betwen God & *Job*, he might both convince *Job* of his great ſin in ſpeaking ſo boldly and irreverently of him, and prevent his relapſe into the ſame miſcarriage. *l* Either ſuch things as we may not boldly and curiouſly ſearch into, *Deut.* 29. 29. *Rom.* 11. 33. *Col.* 2. 18. or ſuch as by ſearching we cannot find out, *Job* 11. 7. ſuch as we cannot thoroughly underſtand either the works themſelves, or God's way and manner of doing them, or God's deſigns or ends in doing them. And therefore, O *Job*! thou art guilty of great impiety and folly to cenſure the waies and works of God as unreaſonable, *Ch.* 3. *v.* 11, 20. becauſe thou doſt not fully underſtand the nature and uſe of them. *m* Which (though common, as the following words are, and therefore neglected and deſpiſed, yet) are juſt matter of wonder even to the wiſeſt Men.

10. Who giveth rain *n* upon the earth, and ſendeth waters *o* upon the † fields *p*. † Heb. *out-places*.

n He beginneth with this ordinary and obvious work of God, in which he implies that there is ſomething unſearchable and wonderful, as indeed there is in the riſe of it from the Earth, in the ſtrange hanging of that heavy body in the Air, and in the diſtribution of it as God ſees fit, *Amos* 4. 7. and how much more in the ſecret Counſels, and hidden paths of Divine Providence, which *Job* took the liberty to cenſure. *o* Either Fountains and Rivers, which is another great and wonderful work of God: Or rather Rain-water, as the following words imply: the ſame thing being repeated in other words after the manner. *p* Or, *upon* all *places abroad*, *i. e.* which have no covering to keep out the Rain.

11. * To ſet up on high thoſe that be low *q*; that * 1 Sam. 2. 7. Pſal. 113. 7. thoſe which mourn may be exalted to ſafety *r*.

q Theſe words contain either 1. a declaration of God's end in giving Rain, which is to enrich thoſe who were poor, or mourning for the drought, by ſending Rain, and making their Lands fruitful: Or rather 2. another example of God's great and wonderful works. And the Infinitive Verb is here put for the Indicative; *He ſetteth up*, &c. which is very frequent in the Hebrew, as *Pſal.* 56. 13. *Zech.* 3. 4. & 12. 10. He giveth this inſtance to comfort and encourage *Job* to ſeek to God, becauſe he can raiſe him out of his greateſt depths, and uſeth to raiſe others in the like condition. *r* Notwithſtanding all the craft and power of their enemies.

12. * He diſappointeth the devices of the crafty *s*, * Neh. 4. 15. Pſal. 33. 10. Iſ. 8. 10. ‖ Or, *cannot perform any thing*. ſo that their hands ‖ cannot perform their enterpriſe *t*.

s Such as are cunning to work evil, and to cover it with fair pretences, as Hypocrites uſe to do, and as *Job*'s friends charged him with doing; God breaks the hopes and deſigns of ſuch men; as he hath now blaſted thy expectation, and taken away thy outward happineſs, which was the thing thou didſt deſign in taking up the Profeſſion of Religion. *t* Or, *any thing*: or, *what is ſolid* or *ſubſtantial*: or, *wiſdom*, *i. e.* their wiſe counſel, or crafty deſign. They cannot execute their cunning contrivances.

13. * He taketh the wiſe in their own craftineſs *u*; * 1 Cor. 3. 19. and the counſel of the froward *x* is carried headlong *y*.

u Wicked men who are *wiſe* to do evil, and *wiſe* in the opinion of the world, he not only deceiveth in their hopes and counſels, but turns them againſt themſelves; as we ſee in *Achitophel*, *Haman*, &c. *x* Or *perverſe*, or *wreſtlers*: ſuch as wind and turn every way, as Wreſtlers do, and will leave no means untried to accompliſh their counſels. *y i. e.* Is tumbled down and broken, and that by their own precipitation and haſte. Their malice cannot have the patience to proceed wiſely and leiſurely againſt God's Church and People, but makes them eager and venturous, and ſo to make more haſte than good ſpeed in their wicked deſigns.

14. * They ‖ meet with darkneſs in the day time *z*, * Deut. 28. 29. chap. 12. 25. Amos 8. 9. ‖ Or, *run into*. and grope *a* in the noon day as in the night.

z i. e. In plain things they run into groſs miſtakes and errors, and commonly chuſe thoſe counſels and courſes which are worſt for themſelves. *Darkneſs* oft notes miſery, but here ignorance or error, as it is alſo uſed, *Ch.* 12. 25. & 37. 19. and elſewhere. *a* Like blind men to find their way, not knowing what to do.

15. But he ſaveth the poor *b* from the Sword, from their mouth *c*, and from the hand of the mighty.

b Or *helpleſs*; who therefore flee to God for refuge. *c* Or *from the Sword*, which cometh *out of their mouth*, *i. e.* from all their cenſures, ſlanders, threatnings, deceitful inſinuations, falſe-ſwearings of witneſſes, unrighteous ſentences of corrupt Judges; whereby their good names, or eſtates, or lives may be expoſed to the utmoſt hazards. And this is fitly oppoſed to the Sword of the *hand*, implied

plied in the next branch of the verſe. Or, *from the Sword by their mouths*, *i. e.* by thoſe wicked mens own words againſt the godly, which God wonderfully over-ruleth to the working out of their deliverance.

* Pſal. 107. 42. * 16. * So the poor hath hope *d*, and iniquity *e* ſtoppeth her mouth *f*.

d So this poor man obtaineth what he in ſome meaſure hoped or expected from God, to whom he committed his cauſe; and other poor men will be encouraged by his example to place their hope in God; *e i. e.* wicked men. The abſtract for the concrete, as *pride*, *deceit*, *injuſtice*, are put for proud, deceitful and unrighteous men, *Jer.* 13. 9. 2 *Pet.* 3. 13. *f i. e.* They are ſilenced and confounded, being convicted of their own wickedneſs & folly, & finding that not the poor are got out of their nets and ſnares, in which they thought that they had them faſt, but alſo the oppreſſours themſelves are inſnared in them; and all this by ſudden and unexpected means.

* Prov. 3. 12. Heb. 12. 5. James 1. 12. Rev. 3. 19. 17. * Behold *g*, happy *is* the Man whom God correcteth *h*; therefore deſpiſe not thou *i* the chaſtening of the Almighty *k*.

g For what I am ſaying, though moſt true, will not be believed without ſerious conſideration. *h* Heb. *Bleſſednеſſes* (*i. e.* various and great happineſs, as the plural number implies) belong to *that Man whom God rebukes*, to wit, with ſtrokes, *Ch.* 33. 16, 19. Thoſe afflictions are ſo far from making thee miſerable, as thou complaineſt, that they are and will be, if thou doſt thy duty, the means of thy happineſs: Which though a paradox to the World, is frequently affirmed in holy Scripture and the reaſon of it is plain, becauſe they are pledges of God's love, which no Man can buy too dear; and though bitter, yet neceſſary phyſick to purge out that ſin which is deeply fixed in all mens natures, and thereby to prevent far greater, even infinite and eternal miſeries. Without reſpect to which this Propoſition could not be true or tolerable. And therefore it plainly ſhews, that good Men in thoſe antient times of the Old Teſtament, had the proſpect, and belief, and hope of everlaſting bleſſedneſs in Heaven after this life. *i i. e.* Do not abhor it as a thing pernicious and intolerable, nor refuſe it as a thing uſeleſs and unprofitable, nor ſlight it as a mean and unneceſſary thing; but on the contrary, prize it highly as a favour and vouchſafement of God: for ſuch negative expreſſions oft imply the contrary, as 1 *Theſ.* 5. 20. 1 *Tim.* 4. 12. See *Prov.* 10. 2 & 17. 21. *k* Or, *of the allſufficient* God, who is able to ſupport and comfort thee in thy troubles, and to deliver thee out of them, and to add more calamities to them, if thou art obſtinate and incorrigible.

* Deut. 32. 39. 1 Sam. 2. 6. Iſa. 30. 26. Hoſ. 6. 1. 18. * For he maketh ſore, and bindeth up *l*: he woundeth, and his hands make whole.

l To wit, the wounds, as good Surgeons uſe to do when they have dreſſed them in order to their healing. Comp. *Pſal.* 147. 3. *Ezek.* 34. 4. The ſenſe is, Though he hath ſeen it fit to wound thee, yet he will not always grieve thee, but will in due time releaſe thee from all thy miſeries. Therefore deſpair not.

* Pſal. 91. 3. Prov. 24. 16. 19. * He ſhall deliver thee *m* in ſix *n* troubles: Yea, in ſeven there ſhall no evil touch thee *o*.

m To wit, if thou ſeekeſt to him by prayer and repentance. *n i. e.* Manifold or repeated; as *ſix* is uſed for many, *Prov.* 6. 16. *o* To wit, ſo as to undo or deſtroy thee, as *touching* is uſed, *Joſ.* 9. 19. *Heb.* 11. 28. 1 *John* 5. 18. See alſo *Gen.* 26. 11. 29. 2 *Sam.* 14. 10. *Pſal.* 105. 15. *Zech.* 2. 8. Thou ſhalt have a good iſſue out of all thy troubles, though they are both great and many.

† Heb. *from the hands* 20. In famin *p* he ſhall redeem thee from death *q*, and in † war from the power of the Sword *r*.

p Which *Job* might be thought to fear, as being ſo poor that he needed his friends contributions for his relief. *q* From that terrible kind of death. *r* Theſe things he utters with more confidence, partly becauſe the rewards or puniſhments of this life were more conſtantly diſtributed to Men in the old Teſtament according to their good or bad behaviour than now they are: And Partly becauſe it was his particular opinion, that great afflictions were the conſtant fruits and certain evidences of a Mans wickedneſs: And conſequently that great mercies and deliverances ſhould infallibly follow upon true repentance and godlineſs.

‖ Or, *when the tongue ſcourgeth.* 21. Thou ſhalt be hid *s* ‖ from the ſcourge of the tongue *t*, neither ſhalt thou be afraid *u* of deſtruction when it cometh *x*.

s i. e. Protected as in ſome ſecret and ſafe place. *t i. e.* From falſe accuſations and virulent ſlanders and reproaches, either by diverting their tongues to other perſons or things; Or by clearing thy integrity. *x* Thou ſhalt have no cauſe to fear it, becauſe God will ſecure thee in it and from it. *u* To wit, upon others near thee or round about thee.

* Iſa. 11. 9. & 35. 9. & 65. 25. Ezek. 34. 25. Hoſ. 2. 18. 22. At deſtruction and famine thou ſhalt laugh *y*: * neither ſhalt thou be afraid of the Beaſts *y* of the Earth.

y Thou ſhalt not only be *redeemed from famine*, *v.* 20. and *not fear deſtruction*, *v.* 21. But *thou ſhalt laugh* at them, not with a laughter of ſcorn and contempt, as this word is uſed *Ch.* 39. 18. *Pſal.* 2. 4. & 37. 13. (for God's judgments are to be entertained with reverence and godly fear) but with a laughter of joy and triumph ariſing from his juſt ſecurity and confidence in God's watchful and gracious providence which will either keep him from it, or in it, or do him much good by it. *y i. e.* The wild beaſts which were numerous and miſchievous in thoſe parts. See *Deut.* 28. 26. 1. *Sam.* 17. 34. *Jer.* 7. 33.

* Pſal. 91. 13. 23. * For thou *ſhalt be* in league with the ſtones of the field *z*: And the beaſts of the field *a* ſhall be at peace with thee.

z Thou ſhalt be free from any annoyance by ſtones either in thy walking or other poſtures, or in thy plowing, as if they had made an inviolable league with thee. Stones may be, and in theſe ſtony Countries were, hurtful to men many ways; either by bruiſing or hurting their feet when they walked barefoot, as the manner then was; Or by giving them occaſion of ſtumbling or ſlipping and falling: Or by falling upon a man from a rock or higher ground, as ſometimes it hath happened: Or filling his grounds, ſo as to hinder his plowing and make his lands unfruitful. Nay the ſtones ſhall not only ceaſe to be hurtful, but they ſhall be uſeful, and beneficial to thee, they ſhall as it were preſent themſelves to thee when thou haſt occaſion either to ſling them at thine enemies, as then was uſual, *Judg.* 20. 16. 2 *Chron.* 26. 14. or to make fences to thy ground: Or to build an houſe. This is a bold Metaphor, but ſuch are frequent, as in other Authors, ſo alſo in Scripture, as *Iſa.* 28. 15. *Hoſ.* 2. 18. *a* Either 1. the wild beaſts; and then this is an addition to the former priviledge; they ſhall not hurt thee, *v.* 22. nay, they ſhall befriend thee as being at peace with thee, here *v.* 23. Or, 2. the tame Beaſts, who otherwiſe may be refractory and hurtful to a Man, many having been killed by them.

‖ Or, *that peace is thy tabernacle.* 24. And thou ſhalt know *b* ‖ that thy tabernacle *c ſhall be* in peace *d*; and thou ſhalt viſit thy habitation *e*, and ſhall not ‖ ſin *f*.

b By certain and conſtant experience, *c i. e.* Thy habitation, as it follows, including alſo the Inhabitants, Children, or Friends and Servants. *d* Shall enjoy great ſafety from all their Enemies, and concord among themſelves, and proſperity in all their concerns: all which are comprehended under the ſweet name of *Peace*, *e i. e.* Manage and order thy Family and all thy domeſtick affairs and worldly concerns with care and diligence. *Viſiting* is oft uſed for regarding or taking care of, as *Gen.* 21. 1. *Ruth* 1. 6. *Pſal.* 8. 4. & 80. 14. *f* Either by unrighteouſneſs in thy dealings with thy Family or others; or by neglecting God and his ſervice in thy Family; or by winking at any ſin in thy domeſticks which thou canſt hinder. But becauſe he ſpeaks not here of *Job*'s duty, but of his priviledge, and that in outward and worldly things, it ſeems better rendred by others, *and thou ſhalt not err*, or *miſcarry*, or *miſs thy way* or *mark*, as this very word is uſed below, *Ch.* 24. 19. & 14. 16. & *Judg.* 20. 16. Thou ſha't not be diſappointed of thy hopes, or blaſted in thy endeavours, but ſhalt ſucceed in them. Or, *and thou ſhalt not wander*, or *be a wanderer*, having no houſe in which to put his head, which *Job* might have ſome ground to fear: but thou ſhalt have an *habitation* of thy own, which thou ſhalt *viſit*, and manage as thou didſt before. ‖ Heb. *liſted up.*

‖ Or, *much.* 25. Thou ſhalt know *g* alſo that thy ſeed *ſhall be* ‖ great *h*, and thine off-ſpring *i* as the graſs of the earth *k*.

g Partly by aſſurance from God's promiſes and the impreſſions of his Spirit; And partly by experience in due time. *h* Thy poſterity, which God will give thee inſtead of thoſe which thou haſt loſt, ſhall be high and honourable and powerful. Or, *ſhall be many*. *i* Which ſhall come out of thy own loins as branches out of a tree, as the word ſignifies. And this word ſeems added to the former to reſtrain and explain it by ſhewing that he did not ſpeak of his Spiritual ſeed, as *Abraham*'s ſeed is in part underſtood, but of the fruit of his own body. *k* Both for its plentiful increaſe, and for its flouriſhing greenneſs.

† Heb. *aſcendeth.* 26. Thou ſhalt come to thy grave in a full age *l* like as a ſhock of corn † cometh in *m* in his ſeaſon *n*.

l In a mature and old, but vigorous, age, as the word implies. Thou ſhalt not be cut off by an hand of violence before thy time, as thy ſons and other wicked Men have been, but ſhalt *die in a good old age*, as did *Abraham*, *Gen.* 25. 8. and *Moſes Deut.* 34. 7. *m As an heap or ſtack of corn is brought in*, to wit, to the barn: *Heb. aſcendeth* or *riſeth*: which word is very proper and uſual in this caſe: for a ſtack of Corn is ſaid to *riſe*, when by the addition of new heaps and handfuls it is raiſed to an higher pitch: Or, *is carried*, as this ſame word is uſed *Pſal.* 102. 25. *Cut me not off*, &c. Heb. *Make me not to aſcend*: And thus it is fitly uſed both of the Corn, which, when it is cut up, aſcends, or is lifted up from the Earth on which it lay, and is advanced into ſtacks, and high heaps either in the Barn, or in the Field; and of Man, who when he dies, his ſpirit *goeth upward* to Heaven, as is implied even there where in the perſon of an Epicure it is queſtioned, *Eccleſ.* 3. 21. *n* In harveſt when the Corn is ripe.

† Heb. *for thy ſelf.* 27. Lo this, we *o* have ſearched it *p*, ſo it is; hear it, and know thou it *q* † for thy good *r*.

o It is not my ſingle opinion, but my Brethren concur with me, as thou wilt hear from their own mouths. *p* This is no raſh or haſty conceit, but what we have learned by deep conſideration and hard ſtudy, long experience, and diligent obſervation both of God's word, ſo far as he hath been pleaſed to reveal himſelf, and of the courſe and methods of his providence and dealing with Men in the world. *q* For to us thou ſeemeſt by thy words and carriage to be wholly, or in a great part ignorant of theſe things. *r* Let thy advantage which will come unto it by following this counſel, remove thy prejudice againſt it.

CHAP. VI.

1. BUT *Job* anſwered and ſaid,

2. Oh that my grief *a* were throughly weighed *b*, and my calamity ‖ laid in the ballances together *c*!

a Either *up.*

a Either 1. my calamity, as it follows, or the cauſe or matter of my grief: The act being put for the object, as is uſual, *fear for the thing feared, &c.* and the ſame thing being here repeated in differing words. Or 2. My ſorrow: or *my wrath* or *rage*, as thou didſt call it, *Ch.* 5. 2. So his wiſh is, that his *ſorrow* or *wrath*, were laid in one Scale of the ballances, and his *calamity* in the other, that ſo it might be known whether his ſorrow or wrath was greater than his miſery, as was pretended. *b* Were fully underſtood & duely conſidered. Thy harſh rebukes and cenſures of my impatience, and hypocriſy and wickedneſs proceedeth from thy ignorance or unſenſibleneſs of my inſupportable calamities. I deſire no favour from thee: But O that I had a juſt and equal Judge that would underſtand my caſe, and conſider whether I have not juſt cauſe for ſuch bitter complaints: Or, at leaſt, whether the greatneſs of my Burthen ſhould not procure ſome allowance to my infirmity, if I ſhould ſpeak ſomething indecently and unadviſedly, and protect me from ſuch ſevere cenſures. *c* Either 1. *together* with my *grief*; or rather, 2. *together* with any the moſt heavy thing to be put into the other ſcale, as with *the ſand*, &c. as is expreſſed in the next verſe; where alſo the particle *it*, being of the ſingular number, ſheweth that there was but one thing to be weighed with the ſand.

3. For now it *d* would be heavier than the Sand of the Sea *e*; therefore † my words are ſwallowed up *f*.

† That is, *I want words to expreſs my grief.*

d i. e. My grief or calamity; *e* which is heavier than dry Sand. *f* As this Verb is uſed, *Prov.* 20. 25. *Obad. v.* 16. My voice and ſpirit faileth me. So far am I from ſpeaking too liberally of it, for which I am now accuſed, that I cannot find, nor utter words ſufficient to expreſs my ſorrow or miſery; but my groanings are ſuch as cannot be uttered; as is ſaid in another caſe, *Rom.* 8. 26. When I would expreſs it, the words ſtick in my throat, and I am forced as it were to ſwallow them up.

* Pſal. 38. 2. Ch. 16. 12, 13.

4. * For the Arrows *g* of the Almighty *h* are within me *i*; the poiſon whereof *k* drinketh up my ſpirit *l*: * the terrours of God *m* do ſet themſelves in array *n* againſt me.

* Pſal. 88. 15, 16.

g So he fitly calls his afflictions, becauſe, like Arrows, they came upon him ſwiftly and ſuddenly one after another, and that from on high, and they wounded him deeply and deadlily. *h* So he calls them either generally, becauſe all afflictions come from him; or particularly becauſe God's hand was in a ſingular manner eminent and viſible in his miſeries, *Ch.* 1. or yet more ſpecially, becauſe they were immediately ſhot by God into his Spirit, as it follows. *i* Beſides thoſe evils which are paſt, *Ch.* 1. there are other miſeries that are conſtant and fixed in me, the ſharp pains of my body, and diſmal horrours of my mind. *k* Implying that theſe Arrows were more keen and pernicious than ordinary, as being dipped in God's wrath, as the barbarous Nations then and ſince uſed to dip their Arrows in poiſon, that they might not only pierce, but burn up and conſume the vital parts. *l i. e.* Exhauſteth and conſumeth either 1. my vital ſpirits together with my blood, the ſeat of them, and my heart, the ſpring of them, as poiſon uſeth to do. But I doubt the Hebrew word *ruach*, is never uſed in that ſenſe: Or 2. my ſoul, which is commonly *the Spirit*, my mind and conſcience. So he tells them, that beſides the miſeries which they ſaw, he felt others, and far greater, though inviſible, torments in his ſoul, which if they could ſee, they would have more pity for him. And in this ſenſe this place is, and may very well be otherwiſe rendred, *whoſe poiſon my ſpirit drinketh up*, *i. e.* my ſoul ſucks in the venom of thoſe calamities, by apprehending and applying to it ſelf the wrath of God manifeſted and conveyed by them, *m* Either 1. great terrours; or 2. God's terrible Judgments; or rather 3. theſe terrours which God immediately works in my ſoul, either from the ſenſe of his wrath accompanying my outward troubles; or from the ſad expectation of longer and greater torments. *n* They are like a numerous and well-ordered Army under the conduct of an irreſiſtible General, who deſigns and directs them to invade me on every ſide.

† Heb. *at graſs.*

5. Doth the wild Aſs bray † when he hath graſs? or loweth the Ox over his fodder *o*?

o Thou wondereſt that my diſpoſition and carriage is ſo greatly altered from what it was, *Ch.* 4. 3, 4, 5. but thou mayeſt eaſily learn the reaſon of it from the brute Beaſts, the Aſs and Ox, who when they have convenient and common food, are quiet and contented; but when they want that, they will reſent it, and complain in their way by braying or lowing: See *Jer.* 14. 6. And therefore my carriage is agreeable to thoſe common principles of nature which are both in Men and Beaſts, by which their diſpoſition and deportment is generally ſuitable to their condition. It is no wonder that you complain not who live in eaſe and proſperity, nor did I, when it was ſo with me; but if you felt what I feel, you would be as full of complaints, as I am.

6. Can that which is unſavoury be eaten without Salt *p*? or is there *any* taſt in the white of an Egg *q*?

p Can, or do men uſe to eat unſavoury meats with delight, or without complaint? This is either 1. a reflection upon *Eliphaz* his diſcourſe as unſavoury, which could not give him any conviction or ſatisfaction. But his cenſure of *Eliphaz* his ſpeech begins not till *v.* 14. and then it proceeds: Or rather 2. a juſtification of *Job*'s complaints (of which both the foregoing and following Verſes treat) by another argument. Men do commonly complain of their meat when it is but unſavoury, how much more when it is ſo bitter as mine is? which is implied here, and expreſſed in the next Verſe; where the ſenſe here begun is compleated, and this general Propoſition is accommodated to *Job*'s condition. *q* Heb. *in the white of a yolk*, *i. e.* which encompaſſeth the yolk of an Egg.

7. The things that my ſoul refuſed to touch, *are* as † my ſorrowful meat *r*.

† Heb. *Sicknaſſes of my meat.*

r Heb. *as the ſicknaſſes or ſorrows of my meat*, *i. e.* as my ſorrowful meat, which I am conſtrained to eat with grief of heart. The particle *as*, either 1. notes not the ſimilitude, but the truth of the thing, as it is oft uſed, as hath been formerly noted and proved. So the ſenſe is, That ſuch meat as formerly he ſhould have abhorred to touch either for the quality of it, or for his tears or ulcerous matter, which mixed themſelves with it, he was now forced by the neceſſities of nature, and his own poverty, to eat: Or 2. implies that the following words are not to be underſtood properly, but metaphorically. And ſo the ſenſe may be this, Thoſe grievous afflictions which according to the principles and common inclinations of humane nature I dreaded the very touch and thought of, they are now my daily, though ſorrowful bread; I am forced conſtantly to feed upon them; as other perſons in great afflictions are ſaid to be *fed with bread of tears*, *Pſal* 80. 5. and to *eat aſhes like bread*, *Pſal.* 102. 9. Others make this a cenſure of *Eliphaz* his words, as ungrateful and loathſom to him. But that ſenſe ſeems neither to agree with the words of this Verſe, nor with its ſcope and coherence with the former, of which ſee the notes on *v.* 6.

8. O that I might have my requeſt *s*! and that God would grant *me* † the thing that I long for!

† Heb. *my expectation.*

s i. e. The thing which I have ſo paſſionately deſired; and notwithſtanding all your vain words, and weak Arguments, do ſtill juſtly continue to deſire, to wit, death, as is expreſſed *v.* 9. and more largely, *Ch.* 3.

9. Even that it would pleaſe God to deſtroy me *t*; that he would let looſe his hand *u*, and cut me off.

t To end my days and calamities together. *u* Which is now as it were bound up, or reſtrained from giving the that deadly blow which I deſire. O that he would reſtrain himſelf and his hand no longer, but let it fall upon me with all its might ſo as to *cut me off*, as it follows.

10. Then ſhould I yet have comfort *x*, yea, I would harden my ſelf in ſorrow *y*: let him not ſpare *z*, for I have not concealed the words of the holy One *a*.

x The thoughts of my approaching death would comfort me in all my ſorrows. This would ſolace me more than life, with all that worldly ſafety, and glory, and happineſs which thou haſt adviſed me to ſeek unto God for. *y i. e.* I would bear up my ſelf with more courage and patience under all my torments, with the hopes of my death, and that bleſſedneſs into which I know I ſhall after death be admitted, as he more fully ſpeaks, *Ch.* 19. 26, 27. whereas now I pine away in lingring, and hopeleſs miſeries. Or, *I would burn*, (*i. e.* I am content to burn) *in ſorrow*. Or, *I would pray* (as this word ſignifies in Hebrew Writers; and *praying* may be here put for praiſing or worſhipping of God, as it is frequently uſed in Scripture) *in*, or *for my ſorrow or pain*; Then I would worſhip God, and ſay, Bleſſed be the Lord's Name for theſe afflictions, as I did for the former, *Ch.* 1. 20, 21. *z* But let him uſe all ſeverity againſt me, ſo far as to cut me off, and not ſuffer me to live any longer; which will ſeem to me a cruel kind of patience towards me. *a i. e.* Of God, who is frequently called *the Holy One* in Scripture, as *Iſa.* 40. 25. & 57. 15. *Hab.* 3. 3. and is ſo in a moſt eminent and peculiar manner. The ſenſe is, Therefore I do not fear death but deſire it; and that not only to be freed from my preſent troubles, but alſo and eſpecially to put me into the poſſeſſion of the happineſs of the next life; of which I am aſſured, becauſe I have in good meaſure performed the conditions of that Covenant upon which he hath promiſed it; for, as for *The words of God*, *i. e.* That light of ſacred Truths & Precepts which he hath been pleaſed to impart to me, *I have not concealed them*, neither from my ſelf, by ſhutting mine eyes againſt them, or ſuffering my prejudices, or paſſions, or worldly Intereſts to blind my mind, leſt I ſhould ſee them, as you think I have done; nor from others; but as I my ſelf have ſtedfaſtly believed them, and not wilfully and wickedly departed from them, ſo I have endeavoured to teach and commend them to others, and have not been aſhamed nor afraid boldly to profeſs and preach the true Religion in the midſt of the Heathens who are round about me. And therefore I know that if God doth cut me off, it will be in mercy, and I ſhall be a gainer by it. Some tranſlate and diſtinguiſh the Verſe thus, *Yet this is my comfort* (*though*, or *when I ſcorch with pain*, and *he*, *i. e.* God *doth not ſpare* me, but afflicts me moſt ſeverely) *that I have not concealed the words of God*, but have profeſſed and practiſed them.

11. What is my ſtrength that I ſhould hope *b*? and what *is* mine end *c*, that I ſhould prolong my † life *d*?

† Heb. *Soul.*

b My ſtrength is ſo ſmall and ſpent that although I may linger a while in my torments, yet I cannot live long, and therefore it is vain and abſurd for me to hope for ſuch a reſtitution of my ſtrength and proſperity as thou haſt promiſed to me, *Ch.* 5. 22. *&c.* And therefore I juſtly pray that God would take away my life. *c* Either 1. What is the end or period of my miſeries? When may I expect it? I ſee no end of them; I know not how long I may pine and linger in them. Therefore, Lord, take me ſpeedily away. Or, 2. what is the end of my life? Or What is death to me? It is not terrible but comfortable, as he ſaid *v.* 10. I need not thoſe vain conſolations which thou giveſt me of being kept from death, *v.* 20. or having life continued and health reſtored. Death is not the matter of my fear, but of my deſire. *d* To wit, by my ſeeking to God for it, as thou adviſeſt me, *Ch.* 5. 8. Why ſhould I deſire or indeavour the prolonging of my life. Or, *that I ſhould lengthen out my deſire*, to wit, of life and thoſe comforts of life which thou haſt propounded to me. I deſire not to live longer, though in the greateſt ſplendour and proſperity, but to be diſſolved, and to be with my

God and Redeemer *Ch.* 19. 25. The Hebrew word *nephesh*, here rendred *soul* or *life*, oft signifies *desire*, as *Gen.* 23. 8. *Deut.* 23. 24. *Prov.* 23. 2. *Eccles.* 6. 9.

12. Is my strength the strength of stones? Or, *is* my flesh † of brass *e*?

† Heb. *brazen.*

e I am not made of stone or brass, but of flesh and blood, as others are, and therefore I am utterly unable to endure these miseries longer, and can neither hope for, nor desire any continuance of my life, or restauration of my former happiness, but only wish for that death which is the common refuge of all miserable persons, as I said, *Ch.* 3. 17. 18.

13. Is not my help in me *f*? and *is* wisdom driven quite from me *g*?

f Though I have no strength in my body or outward Man, yet I have some help, and support within me, or in my inward Man, even the conscience of my own innocency and piety, notwithstanding all your bitter accusations and censures as if I had no Integrity, *Ch.* 4. 6. *g* If I have no strength in my body, have I therefore no wisdom or judgment left in my Soul? Am I therefore unable to judge of the vanity of my discourse, and of the truth of my own case? Have I not common sence and discretion? do not I know my own condition, & the nature and degree of my sufferings better than thou doest. Am not I a better judge whether I have integrity or no than thou art? But this verse is rendred otherwise, and that very agreeably to the Hebrew words, *What if I have no help in me*, (*i.e.* If I cannot help my self, if my outward condition be helpless and hopeless, as I confess it is) *is wisdom driven quite from me?* Have I therefore lost my understanding and common reason? cannot I judge whether it is more desirable for me to live or to die, whether I am an hypocrite or no, whether your words have truth and weight in them or no, whether you take the right method in dealing with me, whether you deal mercifully and sincerely with me, or no. Yet again (because the construction and sense of these words is judged very difficult) this verse may be joyned with the following, and rendred thus, *What if there be no help in me* (or, *if I be not able to bear* my miseries) *and* if *counsel be driven from me*, so that I know not what to do, or how to help, or ease my self? Or, *and subsistence*, or *power of subsisting be driven*, or *taken away from me*, so that I can neither help my self out of my troubles, nor subsist under them, yet *to the afflicted, pity should be shewed, &c.*

† Heb. *to him that melteth.*

14. † To him that is afflicted *h* pity *should be shewed* from his friend *i*, but he forsaketh the fear of the Almighty *k*.

h *Heb. To him that is melted* or *dissolved* with afflictions, or in the furnace of afflictions, that is in extream miseries; for such persons are said to be *melted*, as *Psal.* 22. 14. & 107. 26. & 119. 28. *Nah.* 2. 10. *i* His friend, such as thou, O *Eliphas*, pretendest to be to me, should shew kindness, benignity and compassion in his judgment of him and carriage towards him, and not pass such unmerciful and heavy censures upon him, nor load him with reproaches. *k* But thou hast no love or pity for thy neighbour and friend; Which is a plain evidence that thou art guilty of that which thou didst charge me with, even of the want of the fear of God; for, didst thou truly fear God, thou couldest not, and durst not be so unmerciful to thy brother, both because God hath severely forbidden & condemned that disposition & carriage, & because God is able to punish thee for it, and mete unto thee the same hard measure which thou metest to me. But this verse is, and may be otherwise rendred; *Should a reproach* (for so the Hebrew *cheted* oft signifies) be laid *upon him that is afflicted by his friend, even that he forsaketh the fear of the Almighty?* Should my friend have tasted such a reproach upon me, than which none is worse, that I am an impious Man and destitute of the fear of God, *Ch.* 4. 6, 7, 8. This he mentions as that which was most grievous and intolerable to him.

15. My brethren *l* have dealt deceitfully *m* as a brook, *and* as the stream of brooks *n* they pass away:

l *i.e.* My kinsmen or three friends; For though *Eliphaz* onely had spoken, the other two shewed their approbation of his discourse or, at least, of that part of it which contained his censure of *Job*'s person and state. *m* Under a pretence of friendship and kindness dealing unrighteously and unmercifully with me, and adding to these afflictions which they said they came to remove. *n* Which quickly vanish and deceive the hopes of the thirsty traveller.

16. Which are blackish by reason of the ice *o*, *and* wherein the snow is hid *p*.

o Which in winter, when the traveller nither needs nor desires it, are full of water then congealed by the Frost. *p* Either 1. Under which the water made of snow, which formerly fell and afterward was dissolved, lies hid. So he implies that he speaks not of those Brooks which are fed by a constant Spring, but of them which are fill'ed by accidental and extraordinary falls of water or snow melted, which run into them. Or 2. Wherein there is abundance of snow mixed with or covered by the Ice; Or, *In which the snow covers it self*, *i.e.* Where is snow upon snow. Which gives the traveller hopes, that when he comes that way in summer he shall find good store of water here for his refreshment.

* Ch. 24. 10.
† Heb. *they are cut off.*
† Heb. *in the heat thereof.*
† Heb. *extinguished.*

17. * What time they wax warm *q*, † they vanish: † when it is hot, *r* they are † consumed out of their place *s*.

q When the weather grows milder and the frost and snow is dissolved. *r* In the hot season of the year, when waters are most refreshing and necessary. *s* In which the traveller expected to find them to his comfort: But they are gone he knows not whither.

18. The paths of their way are turned aside; *t* they go to nothing and perish.

t *i.e.* The course of those waters is changed; they are gone out of their chanel, flowing hither and thither, till they be quite consumed; as it here follows.

19. The troops *u* of Tema *x* looked, the companies *y* of Sheba waited for them.

u As this word is used, *Gen.* 37. 25. *Isa.* 21. 13. Heb. *The wayes*, put for *the travellers in the wayes*, by an usual Metonymy. And so it must needs be meant here, and in the next clause, because the following verse, *they were confounded*, &c. plainly sheweth, that he here speaks of persons, not of senseless things. *x* This place and *Sheba* were both parts of the hot and dry Country of *Arabia*, in which waters were very scarce, and therefore precious and desirable, especially to travellers, who by their motion, and the heat to which they were exposed, were more hot and thirsty than other men. *y* As before *the troops*. And thus he speaks, because men did not there travel singly, as here we do, but in troops and companies for their greater security against wild Beasts and Robbers, of which they had great store.

20. They *z* were confounded because they had hoped *a*; they came thither, and were ashamed *b*.

z *i.e.* The troops and companies. *a* They comforted themselves with the expectation of water there to quench their thirst. *b* As having deceived themselves and others with vain and false hopes.

21. ‖ For *c* now ye are † nothing *d*; ye see *my* casting down, and are afraid *e*.

‖ Or, *for now ye are like to them.*
† Heb. *to it.*

c He gives the reason why he charged them with deceitfulness, and compared them to these deceitful Brooks. *d* Or, as *nothing*, the note of similitude being oft understood; Heb. as *not*. *i.e.* you are to me as if you had not been, or as if you had never come to me; for I have no benefit nor comfort from you and your discourse, but only an increase of my misery. *e* When you come near to me and perceive my great and manifold calamities, you stand as it were at a distance; you are shie of me, and afraid for your selves, either lest my sores or breath should infect you: or lest some further plagues should come upon me, wherein your selves for my sake, or because you are in my company, should be involved: or, lest I should be burdensom to you, and need and call for your charitable contribution to support my self, and the small remainders of my poor Family, or for your helping hand to assist and save me from mine enemies, who may possibly fall upon me in this place, as the Chaldæans and Sabæans did upon my Servants and Cattle elsewhere, which is implied in the next verses. So far are you from being true friends and comforts to me, as you would seem to be.

22. Did I say *f*, Bring unto me *g*? or, give a reward for me *h* of your substance?

f Or, *Is it* because *I said*, Is this, or what else is the reason why you are afraid of me or alienated from me. *g* Give me something for my support or relief. Did either my former covetousness or my present necessity make me troublesome or chargeable to you? *h* Either to the Judge before whom I am brought and accused, that he may give a favourable sentence in my behalf: Or to the enemy who hath taken me captive. Or *give a gift for me*, *i.e.* for my use or need. Did I send for you to come and visit me for this end? Nay, did you not come of your own accord? Why then are you thus unmerciful to me! Methinks you might at least have given me good and comfortable words, which is the easiest and cheapest part of a friends work, when I desire and expected nothing else from you.

23. Or deliver me *i* from the enemies hand? or redeem me *k* from the hand of the mighty?

i By power and the force of your arms, as *Abraham* delivered *Lot*. *k* By price, or ransome.

24. Teach me *l*, and I will hold my tongue *m*; and cause me to understand wherein I have erred *n*.

l Instead of censuring and reproaching, instruct and convince me by solid arguments. *m* I will patiently hear and gladly receive your counsels. Or, I will be silent, I will neither contradict you, nor complain of my own griefs. Compare *Job* 40. 4, 5. *Prov.* 30. 32. *n* *i.e.* My mistakes and miscarriages.

25. How forcible are right words *o*? but what doth your arguing reprove *p*?

o *i.e.* The words of Truth or solid Arguments have a marvelous power to convince and persuade a man; and if yours were such I should readily yield to them. *p* Or, *your arguing argue*. There is no truth in your Assertions, nor weight in your Arguments, and therefore are they of no account or power with me.

26. Do ye imagin to reprove words *q*, and to reprove the speeches of one that is desperate *r*, which *are* as wind *s*?

q *i.e.* Do you think that all your Arguments are solid and unanswerable, and all my Answers are but idle and empty words? Or, do you think it is sufficient to cavil and quarrel with some of my words and expressions, without considering the merits of the cause, and the truth of my condition, or giving an allowance for humane infirmity, or for my extreme misery, which may easily force from me some indecent expressions? *r* Of a poor miserable, hopeless and helpless man: for the words of such persons are commonly neglected and despised, although there be truth and great weight in them. See *Eccles.* 9. 16. And such are generally thought to speak from deep passions and prejudices more than from reason and judgment. *s* *i. e.* Which you esteem to be like the wind, vain and light, without solid substance, making a great noise with little

little sense, and to little purpose. But this last branch of the verse may be, and by many is rendred otherwise: *And*, do ye imagine (which is to be repeated out of the former clause, as is very usual in Scripture) *the words of one that is desperate to be but wind?* i.e. empty and vain. Do you take me for a desperate and distracted man that knows not, or cares not what he saith, but only speaks what comes first into his mind and mouth? The *Wind* is oft used to express vain words, as Ch. 15. 2. *Jer.* 5. 13 and vain things, *Job* 7. 7. *Prov.* 11. 29. Some render the whole verse thus, *Do you in your arguings think*, or *ought you to think the discourses of a dejected*, or *despairing*, or *sorely afflicted man* (such as I am) *to be but words and wind?* i.e. vain and empty, as indeed the discourses of such persons use to be esteemed by such as are in an higher and more prosperous condition. But you should judge more impartially, and more mercifully. Possibly the verse may be rendred thus, *Do you think to reprove the speeches of a desperate*, or *dejected*, or *miserable man* (such as I am, and you use me accordingly) with (the preposition being very frequently omitted and understood in the Hebrew tongue) *words and with* (for the Hebrew prefix, *Lamed*, oft signifies *with*, as hath been formerly proved) *wind*. You think any words or arguments will be strong enough against one in my circumstances. So it agrees with the foregoing verse.

† Heb. *ye cause to fall upon.*

27. Yea †, ye overwhelm *t* the fatherless *u*, and ye dig *a pit* for your friend *x*.

t Your words are not only vain and useless and uncomfortable to me, but also grievous and pernicious. *t Heb. You rush* or *throw your selves* upon him. For words in *Hiphil* are oft put reciprocally, as Hebricians know. You fall upon him with all your might, and say all that you can devise to charge and grieve him. A metaphor from wild beasts that fall upon their prey to hold it fast and devour it. You load him with censures and calumnies. *u* Or *the desolate*, i.e. me who am deprived of all my dear children and of all my estate, forsaken by my friends and by my heavenly father: Which should have procured me your pity rather than your censure. *x* Or *you feed* or *feast* (for so this Hebrew word is oft used as, 2 *Sam.* 3. 35. 2 *Kings* 6. 23. *Job* 40. 15.) *upon your friend*, i.e. You insult and triumph over me, whom sometimes you owned for your friend.

† Heb. *before your face.*

28. Now therefore be content, look upon me, *y* for *it is* † evident unto you, *z* if I lie.

y Be pleased either 1. To look upon my countenance if it betrayes any fear or guilt as if I spoke contrary to my own conscience. Or rather 2. to consider me and my cause further and better than you have done, that you may give a more true and righteous judgment concerning it. *z* You will plainly discover it. A little further consideration and discourse will make it manifest, and I shall readily acknowledge it.

* Ch. 17. 10. ‖ That is, in this matter.

29. * Return, *a* I pray you, let it not be iniquity *b*; yea return again, my righteousness *is* ‖ in it *c*.

a Turn from your former course of perverse judgment, lay aside passion and prejudice against me, let me beg your second thoughts and a serious review of my case. *b* To wit in your thoughts or debates, I beg not your favour, but your justice, judge according to right, and do not conclude me to be wicked, because you see me to be miserable, as you have falsly and unjustly done. Or, *there shall be no iniquity*, to wit, in my words which I have spoken and which I am further about to speak: Which you will find upon the review. *c* i.e. In this cause or matter between you and me, the Relative without the Antecedent, which is frequent in the Hebrew Language. You will find the right to be on my side.

† Heb. *my palate.*

30. Is there iniquity in my tongue *d*? cannot † my taste *e* discern perverse things *f*?

d Consider again, and more throughly examine if there be any untruth or iniquity in what I have already said, or shall further speak to you. *e* i.e. My judgment which discerns and judgeth of words and actions, as the taste or palate doth of meats. *f* i.e. False opinions or sinful expressions. I am not so bereft of common understanding, as not to be able to distinguish between good and evil. And therefore if I have uttered, or should utter any perverse words, I should apprehend them to be so as well as you do.

CHAP. VII.

‖ Or, *a warfare.* † Chap. 14. 13, 14. Psal. 39. 4.

1. IS *there* not ‖ * an appointed time to man upon Earth *a*? *are* not his daies also like the daies of an hireling *b*?

a Is there not a certain and short time limited by God wherein man shall live in this sinful, and vain, and miserable world, after which he shall live in an holier and happier place and state? And is it a crime in me to desire that God would give me some ease and respit for the present, and bring me to that blessed and joyful period? *b* Whose time is limited and short, being but for a few years, *Isa.* 16. 14. & 21. 16. and sometimes but for daies *Job* 14. 6. *Matth.* 20. 1, 2. and whose condition is full of toil and hardship.

† Heb. *gapeth after.*

2. As a Servant † earnestly desireth the shadow *c*, and as an Hireling looketh for *the reward of* his work *d*.

c i.e. The Sun-set, or the Night, the time allotted for his rest and repose, *Psal.* 104. 23. And why may not I also desire the time of my rest? *d* Heb. *his work*; which is oft put for the reward of it, as *Levit.* 19. 13. *Isa.* 40. 10. & 49. 4. Or, the end of *his work*.

3. So *e* am I made to possess *f* months *g* of vanity *h*, and wearisom nights *i* are appointed to me.

e This so respects not so much the desire and expectation of an hired Servant, which is expressed, v. 2. as the ground and reason of it, which is plainly implyed there, to wit, his hard toil and service, which makes him thirst after rest. *f* God by his soveraign Power and Providence hath given me this as my lot and inheritance. *g* So he calls them rather than *daies*, to note either the irksomeness and tediousness of his affliction, whereby every day seemed a month to him, or their length and continuance, which, as some infer from hence, had now been upon him some months. *h* Empty and unsatisfying, or false and deceitful, not giving me that ease and rest, which they promised me, and I expected. *i* He mentions *nights*, because that is the saddest time for sick and miserable persons; the darkness and solitude of the night being of themselves uncomfortable, and giving them more opportunity for solemn and sorrowful thoughts and reflections upon their own miseries.

* Deut. 28. 67. Chap. 17. 12. † Heb. *the Evening be measured.*

4. * When I lie down *k*, I say, When shall I arise, and † the night *l* be gone? and I am full of tossings to and fro *m* unto the dawning of the day *n*.

k To get some rest and sleep. *l* Heb. *the evening*. The part put for the whole, as it is, *Gen.* 1. 5. *m* From side to side in the Bed, as men in grievous pains of body, or anxiety of mind use to be. *n* So this Hebrew word is used also, 1 *Sam.* 30. 17. *Psal.* 119. 147.

5. My flesh is clothed *o* with worms *p*, and clods of dust *q*; my skin is broken *r*, and become loathsome.

o i. e. Covered all over as with a garment. *p* Which oft breed and break forth in divers parts of living bodies, as history and experience witnesseth, and which were easily bred out of *Job*'s corrupted flesh and sores. *q* Either the dust of the earth upon which he lay, which his sores would quickly lick up; or the scabs of his sores, which by degrees mouldred away into dust. *r* By Ulcers breaking forth in all parts of it.

* Ch. 9. 25. & 16. 22. & 17. 11. Psal. 90. 6. & 102. 11. & 103. 15. & 144. 4. Isa. 38. 12. & 40. 6. James 4. 14.

6. * My days are swifter *s* than a Weavers Shuttle *t*, and are spent without hope *u*.

s The time of my life hastens to a period; And therefore vain are those hopes which you give me of a restitution to my former prosperity in this World. *t* Which passeth in a moment from one end of the web to the other. *u* To wit, of enjoying any good day here.

* Psal. 89. 47. † Heb. *shall not return.* ‖ *To see*, that is, *to enjoy.*

7. O remember *x* that * my life is wind *y*; mine eye † shall no more ‖ see good *z*.

x He turneth his speech to God as appears from v. 8. 12. 14. *y* i.e. vain, *Isa.* 57. 13. *Hos.* 8. 7. quickly passing away so as never to come again, as is said *Psal.* 78. 39. *z* i.e. Enjoy (for so *seeing* is sometimes used, as *Psal.* 34. 12. *Jer.* 17. 6.) good, to wit, in this world, as my friends flatter me. Compare *Ch.* 14. 12. & 19. 25, 27.

‖ That is, I can live no longer.

8. The eye of him that hath seen me shall see me no more: *a* thine eyes *are* upon me, and ‖ I am not *b*.

a In this mortal state: I shall never return to this life again. *b* Either, 1. If thou doest but cast one angry look upon me, *I am not*, i. e. I am a dead man. So that phrase is used, *Gen.* 5. 24. & 42. 13. & 44. 20. *Psal.* 103, 16. *Jer.* 31. 15. Or, 2. *When thine Eyes* shall be *upon me*, (i.e. when thou shalt look for me to do me good, thou wilt find that) *I am not*, that I am dead and gone, and uncapable of that bounty and goodness which thou givest to men in this World. Comp. v. 21. *Psal.* 10. 15. *Jer.* 50. 20.

* 2 Sam. 12. 23. † Heb. *Hell.*

9. *As* the Cloud is consumed *c* and vanisheth away *d*; so * he that goeth down to † the grave shall come up no *more e*.

c being dried up or dissolved by the heat of the Sun. *d* Never returneth again. *e* To live a natural mortal life amongst men. For, that he doth not deny a future life is manifest from *Ch.* 19. 25, &c.

* Psa. 103. 16.

10. He shall return no more to his house *f*, * neither shall his place know him any more *g*.

f To enjoy his house and possessions again. *g* i. e. He shall no more be seen and known in his former habitation and condition by his friends and neighbours. The *place* put for the Men of the place, as *Ch.* 8. 18. & 20. 9. *Psal.* 37. 10.

11. Therefore *h* I will not refrain my mouth, I will speak in the anguish of my spirit; I will complain in the bitterness of my soul *i*.

h Since my life is by the common condition of mankind so vain and short, and when once lost, without all hopes of recovery, and withal extremely miserable, I will plead with God for pity and relief before I die; knowing that I must now speak, or else forever after hold my peace as to requests of this nature. *i* I will not smother my bitter anguish within my own breast, which will make it intollerable, but I will give it vent, and ease my self by pouring forth complaints, and expostulating with my God, who, as I hope, will hear and help me one way or other.

12. *Am* I a Sea, or a Whale *k*, that thou settest a watch over me *l*?

k Am I so great, and powerful, and dangerous a creature, that thou needest to use extraordinary power and violence to rule and subdue me? Am I as fierce and unruly as the Sea, which, if thou

didst

didst not set a watch over it, and bounds to it, would overwhelm the earth, and destroy mankind upon it? Or, am I a vast and ungovernable Sea-monster, which, if thou didst not restrain it by thy powerful providence, would overturn ships, and destroy Men in it, and devour all the lesser fishes? Have I behaved my self towards thee, or towards Men, with such rage and violence, as to need such chains to be put upon me? Or, is my strength so great as that of the Sea, which can endure so many and long storms one after another, and yet can subsist under them, and after them? or, of a Whale, that can laugh at Darts and Spears? as is said *ch.* 41. 29. No, Lord, thou knowest that I am but a poor weak creature, which thou canst crush with the least touch of thy finger, without these violent and unsupportable pains and miseries; and that I have not been so fierce and boisterous in my carriage as to need or deserve these extraordinary calamities. *l* That thou shouldest guard and restrain me with such heavy and unexampled miseries, lest I should break into rebellion against thee, or into cruelty towards Men.

* Ch. 9. 27, 28. 13. * When I say, my Bed shall comfort me, my Couch shall ease my complaint *m*:

m By giving me sweet and quiet sleep, which may take off the sense of my torments for that while.

14. Then thou scarest me with dreams *n*, and terrifiest me through visions *o*.

n With sad and dreadful dreams arising either from that melancholy humour which is now so fixed in me and predominant over me, or from the Devils malice who by thy permission disturbs me in this manner; So that I am afraid to go to sleep, and my remedy proves as bad as my disease. *o* The same thing with dreams: for there were not only day-visions, which were offered to mens sight, when they were awake; but also night-visions, which were presented to mens Fancy in their sleep and dreams. See *Gen.* 28. 12. & 41. 1, 2. *Dan.* 2. 1, 31. & 4, 5, 10.

15. So that my Soul chooseth *p* strangling *q*, and death rather † than my life *r*.

† Heb. *than my bones.*

p Not simply and in it self, but comparatively, rather than such a wretched life. *q* The most violent, so it be but a certain and sudden death. *r* Heb. *than my bones*, *i. e.* than my body, formerly the Soul's dear and desired companion, or than to be in the body, which commonly consists of skin and flesh, and bones, but in *Job* was in a manner nothing but a bundle of bones: for his skin was every where broken, and his flesh was quite consumed; as he oft complains, and his bones also were not free from pain and torment: for as Satan's Commission reached to *Job*'s *bones*, *Job* 2. 5. so doubtless his Malice and wicked Design would engage him to execute it to the utmost.

* Ch. 10. 1. * Ch. 10. 20. & 14. 6. Psal. 39. 13. 16. * I loath *it*. *s* I would not live alway: *t* * let me alone, *u* for my days are vanity *x*.

s To wit, my life last mentioned. *t* In this World, if I might, no not in prosperity; for even such a life is but vanity, much less in this extremity of misery. Or, *Let me not live for ever*, lingring in this miserable manner, as if thou wouldest not suffer me to die, but hadst a design to perpetuate my torments. Or, *let me not live out mine age*, or the full time of my life, which by the course of nature, I might do; for so the Hebrew word *Olam*, is oft used: but cut me off, and that speedily. *u i. e.* Withdraw thy hand from me, either 1. thy supporting hand which preserves my life, and suffer me to die: Or rather 2. thy correcting hand, as this same phrase is used, *v.* 19. *x* Either 1. my life is in it self, and in its best estate a most vain, unsatisfying uncertain thing: do not add this evil to it to make it miserable. Or, 2. My life is a vain, decaying, and perishing thing, it will of it self quickly vanish and depart, and doth not need to be forced from me by such exquisite torments.

* Psal. 8. 4. & 144. 3. Heb. 2. 6. 17. * What is Man that thou shouldst magnifie him *y*? and that thou should'st set thine heart upon him *z*?

y What is there in that poor, mean, contemptible Creature called Man, *miserable Man*, as this word signifies, which can induce or incline thee to take any notice of him, to shew him such respect, or to make such account of him? Man is not worthy of thy Favour, and he is below thy Anger. It is too great a condescension to thee, and too great an honour for Man that thou wiltst contend with him, and draw forth all thy forces against him, as if he were a fit match for thee; whereas Men use to neglect and slight mean Adversaries, and will not do them the honour to fight with them. Comp. 1 *Sam.* 24. 14. Therefore do not, O Lord, thus dishonour thy self, nor magnifie me. I acknowledge that even thy corrections are mercies and honours, but, Lord, let me be no more so honoured. *z i. e.* Have any regard to him so far as to afflict him, which though it be grievous in it self, especially when it is aggravated as mine is, yet unto thy people it is a great mercy and blessing, as being highly necessary and useful to humble them, and purge them from sin, and prepare them for glory: as on the contrary, those wicked Men whom thou doest despise and hate, and design to destroy, thou doest forbear to punish or afflict them.

18. And *that* thou shouldest visit him *a* every morning *b*, and try him *c* every moment?

a To wit, punish or chasten him, as the Word is oft used, as *visiting* is oft used, as *Exod.* 20. 5. and 32. 34. and 34. 7. *b i. e.* Every day. But he mentions the *mornings* either because that is the beginning of the day, and so is put synecdochically for the whole day, as the *evening*, *v.* 4. is put for the whole night: Or he speaks of God after the manner of men, who rest and sleep in the night, but in the morning rise and go about their business, and visit or inspect those persons and things which they have a respect for, or care of. *c i. e.* Afflict him, which is oft called *trying*, because it doth indeed try a man's faith and patience, and preseverance. But this and the former Verse may possibly be otherwise understood, not of afflictions, but of mercies. Having declared his loathing of life, and his passionate desire of death, and urged it with this consideration, that the *days* of his life were meer *vanity*; he now pursues it with this expostulation, What is Man, that vain, foolish Creature, that thou shouldst *magnifie* or *regard*, or *visit him*, (to wit, with thy mercy and blessings, of which those words are commonly used, *i. e.* that thou shouldst so far honour and regard him, as by thy visitation to preserve his Spirit, or hold his Soul in life (and *try him*, which God doth not only by afflictions, but also by prosperity and outward blessings, which commonly detect a mans hypocrisie, and discover that corruption which before lay hid in his heart? Therefore, O Lord, do not thus magnifie, and visit me with thy mercy, but take away my life.

19. How long wilt thou not depart from me *d*, nor let me alone till I swallow down my spittle *e*?

d How long will it be ere thou withdraw thy afflicting hand from me? *e i. e.* for a little time; or that I may have a breathing time: A proverbial expression, like that *Spanish* Proverb, *I have not time or liberty to spit out my spittle.* Or this expression may have respect to *Job*'s distempered and calamitous condition wherewith he was so overwhelmed, that he either had not strength, or could not take heed to spit out his spittle as he should have done, but swallowed it down, as sick and melancholy persons often do.

20. I have sinned *f*, what shall I do unto thee *g*, O thou preserver of Men *h*? why * hast thou set me as a mark against thee, so that I am a burden to my self *i*?

* Chap. 16. 12. Psal. 21. 12. Lam. 3. 12.

f Although I am innocent and free from those crying sins, for which my friends suppose thou hast sent this uncommon judgment upon me, yet if thou beest strict to mark what is amiss, I freely confess that I am a sinner, and therefore obnoxious to thy justice, and I humbly beg thy pardon for it; as it follows, *vers.* 21. And therefore accept of this Confession, *g* to satisfie thy Justice, or regain thy Favour. I can do nothing to purchase or deserve it, and therefore implore thy mercy to pardon my sins. *h* O thou who, as thou wast the Creator of Man, delightest to be, and to be called the Preserver and Saviour of Men, and that waitest to be kind and gracious to Men from day to day, as occasion requires; do not deal with me in a way contrary to thy own Nature and Name, and to the manner of thy dealing with all the rest of Mankind. Oth. *O thou Observer of Men*; thou who dost exactly know and diligently observe all mens inward motions, and outward actions and therefore if thou shalt be severe to mark mine iniquities, as thou seemest to be, I have not what to say or do unto thee. Compare *Job* 9. 3, 15, 29. & 14. 4. Into which thou wiltst shoot all the Arrows of thy indignation. *i i. e.* I am weary of my self, and of my life, being no way able to resist or endure the assaults of so potent an Adversary.

21. And why dost thou not pardon my transgression, and take away mine iniquity *k*? for now shall I sleep in the dust *l*; and thou shalt seek me in the morning, but I shall not be *m*.

k Seeing thou art so gracious to others, so ready to preserve and pardon them, why may not I hope for the same favour from thee? *l* If thou doest not speedily help me, it will be too late, I shall be dead, and so uncapable of those blessings which thou usest to give to men in the land of the living. *m i. e.* When thou shalt diligently seek for me, that thou mayest shew favour to me, thou wilt find that I am dead and gone, and so wilt lose thy opportunity: Help therefore speedily.

CHAP. VIII.

1. THen answered Bildad the Shuhite, and said,

2. How long wilt thou speak these things? and *how long shall* the words of thy mouth *be like* a strong wind *a*?

a i. e. Boisterous and violent, swelling and furious, opposing all persons and things that stand in thy way, not sparing either God or Men.

3. * Doth God *b* pervert judgment *c*? or doth the Almighty pervert justice?

* Gen. 18. 25. Deut. 32. 4. Cap. 34. 17. 2 Chron. 19. 7. Dan. 9. 14. Rom. 3. 5.

b Heb. *The mighty God*, as this word signifies, *the Almighty*, or *Allsufficient God*, as the next name of God here implies. These Names are emphatically used, to prove that God cannot deal unjustly or falsly with Men, because he hath no need of it, nor temptation to it, being self-sufficient for his own happiness, and being able by his own invincible power to do whatsoever pleaseth him; unless Men will impudently say, that God doth falsly for meer love to falshood, without any necessity of it, or advantage to himself by it; than which nothing can be more absurd and ridiculous: for this makes him worse than the vilest of Men, who act unjustly and falsly because they cannot otherwise accomplish their designs.

designs. *e i.e.* Overthrow the course of justice in giving judgment; or, judge unrighteously? No, this is inconsistent with God's Nature, which is essentially and necessarily just, and with his Office of Governour of the World, *Gen.* 18. 25.

4. If thy children have sinned against him *d*, and he have cast them away † for their transgression *e*:

†Heb. *in the hand of their transgression.*

d What though thou wast in a great measure innocent, thy Children, upon whom a great part of these Calamities fell, might be guilty of great sins; and therefore God is not unrighteous in these proceedings. *e* Or, *Hath expelled, or cast them out* (to wit, out of the World, or out of his favour; as a Man gives his Wife a Bill of Divorce, of which this word is used) *by means,* (Heb. *by the hand,* which is oft so used) *of their wickedness.* Or, *hath left them in the hand of their sin*; to wit, to be punished by it, and for it. Comp. *Num.* 32. 23. *Your sin shall find you out.*

*Chap. 11. 13. & 22. 23.

5. * If thou *f* wouldest seek unto God betimes *g*, and make thy supplication to the Almighty;

f But God hath spared thee, whom he might justly have destroyed with thy Children, and thou art yet capable of his favour if thou seek for it: And therefore cease from these causeless and unthankful complaints. *g* Heb. *rise early to seek him, i. e.* if thou wouldest seek him speedily, early and diligently. See *Ch.* 5. 8. & 7. 18, 21. But this may be understood of the time past; and this verse being connected with the next, may be thus rendred and understood; *If thou hadst sought* (for the future tense in the Hebrew is oft put for the past) *unto God betimes* (as thou didst seem to do, *Ch.* 1. 5.) *and made supplication to the Almighty*; *If withal thou hadst been pure and upright, i. e.* If thy prayers had been accompanied with purity and uprightness of heart and life, they should have been heard and answered. But because thou didst regard iniquity in thy heart, therefore God would not hear, and did not answer thy prayers, but answered thee with a curse instead of a blessing, as he useth to deal with Hypocrites.

6. If thou *wert* pure and upright *h*, surely now he would awake for thee *i*, and make the habitation *k* of thy righteousness *l* prosperous.

h If thou wert in truth what thou pretendest, and hast been thought by others to be, *pure and upright, i. e.* of a sincere heart, and blameless life towards God and Men. But God's severe dealing with thee is an evident token, that notwithstanding all thy fair shews, thou art but an Hypocrite and secret sinner. And this sense may seem to agree both with the same charge brought in against *Job* by *Eliphaz, Ch.* 4. 6, 7. and with the following discourse particularly with *v.* 13, 20. Or thus, *If thou* wouldest be *pure and upright*; *i. e.* if thou wouldest joyn Reformation to thy Supplication. And this sense may seem best to suit with the foregoing verse, according to the common Translation. *i i. e.* Bestir himself to help thee, as being his faithful friend and servant, whom he could not in honour or justice forsake; whereas now he shews a deep sleep, and wholly neglects thee, and turneth a deaf Ear to all thy prayers; which sheweth what opinion he hath of thee. *k i. e.* The concerns of thy house and family: An usual Metonymy. *l* Either 1. which thou hast got and managed with righteousness; so he calls it by way of supposition; if it were so, God would prosper thee accordingly. But because thou doest not prosper, it gives us cause to suspect that thou hast got thy estate by fraud and oppression. Or 2. Which thou shalt now manage with justice, and not wrongfully, as thou hast done.

7. Though thy beginning was small, yet thy latter end should greatly encrease *m*.

m The sense is either 1. Though thou hadst possessed but very little at first, yet God would have wonderfully blessed and increased thy estate. Whereas now God hath brought thee down from a great estate almost to nothing. Which is an evidence of his displeasure and thy hypocrisy. Or 2. Though the beginning of thy future fortunes, or, tho' what thou hast left be now very small, yet if thou dost repent and seek God, it shall vastly increase.

*Deut. 4. 32. Chap. 15. 18.

8. * For enquire, I pray thee, of the former age *n*, and prepare thy self to the search of their Fathers *o*.

n i. e. Of our predecessors, who had the advantage of longer life and more experience, besides more frequent revelations from God, than we have who also will be more impartial Judges of this cause than we may be thought to be. Inform thy self from them by the instructions which they left either in word or writing what their opinion was about the manner of God's dealings with Men. *o* Do not slightly, but seriously and industriously search the antient Records.

*See ch. 7. 6. Gen. 47. 9. 1Chro. 29. 15. Psal. 39. 5. & 144. 4. † Heb. *not.*

9. (For * we *are but of* yesterday *p*, and know † nothing because our days upon earth *are* a shadow *q*.)

p But lately born, and therefore have but little knowledge and experience, as it follows. *q* This is meant either. 1. Of their lives in particular, which were far shorter than the lives of their ancestors, the Patriarchs, whose long lives gave them opportunity to know and see the course of Gods providence towards Good and bad Men, and the differing ends and issues of their lives. Or, 2. Of mens lives in general; Which being very short, mens observation reacheth but to very few events in comparison of those which may be known by the records and testimony of all former ages.

10. Shall not they teach thee *r*, *and* tell thee, and utter words out of their hearts *s*?

r Assuredly they will inform thee that it is as we say. *s* Not partially, but sincerely, speaking their inward thoughts; Not rashly, but from deep consideration; Not by hearsay from others, but their own knowledge and experience.

11. Can the rush † grow up without mire *t*? can the flagg *u* grow without water?

† Heb. *lift up it self.*

t i. e. If it be not in moist and miry ground. This and what follows he mentions as it were in the person of those antients to whom he had referred him, of whom he saith that they would give him such instructions as these. *u* Or, *the grass*: or *the meadow* as this word is used, *Gen.* 41. 2. *i. e.* The grass of a meadow. But our translation seems the best, because it is compared with other herbs.

12. * Whilest it *is* yet in his greenness *x*, *and* not cut down *y*, it withereth before any *other* herb *z*.

* Psal. 129. 6. Jer. 17. 6.

x Whereby it promiseth long continuance. *y* Though no man cut it down, it withered of it self, and will save a Man the labour of cutting or plucking it up. It gives not a Man so much warning that he can cut it down in time, as other green things do, but suddenly withered. *z i. e.* Sooner than other herbs, or in their presence, or they surviving; in which sense it seems to be said that *Ishmael* died *in the presence of his brethren, Gen.* 25. 18. The rest of the herbs looking upon it and admiring this sudden change. For actions of sense and understanding are oft ascribed to lifeless creatures both in Scripture and in other Authors.

13. So *are* the paths of all that forget God *a*, and the * Hypocrite's hope shall perish *b*:

* Ch. 11. 20. & 18. 14. Psal. 112. 10 Prov. 10. 25.

a i. e. Of wicked Men who are branded with this same character, *Psal.* 9. 17. & 50. 22. Or Hypocrites, as the next words explain it, who are described by their first and fundamental miscarriage which is, that they *forget i. e.* neglect, forsake, and despise (for so this phrase is commonly understood, as *Deut* 6. 12. & 8. 11, &c. & 32. 18. *Jer.* 2. 32 & 23. 27.) *God, i. e.* his presence, and commands, and worship and providence; and therefore break forth into manifold sins. But by their *paths* he doth not understand the course of their actions, or manner of their living, but the events which befall them, called their *paths* objectively, because they are the paths of God or the methods of his providence or manner of his dealing with them. Now this may be accommodated to the foregoing similitude in this manner; such is the prosperity of wicked Men, because it wants the solid foundation of their piety, & of God's promise and blessing consequent thereupon, it quickly vanisheth into nothing. *b i. e.* He shall lose what he hoped for, (*hope* being oft put for its object) even uninterrupted and abiding felicity, and with it all hope of restitution.

14. † Whose hope shall be cut off, *c* and whose trust *shall be* † a Spiders web *d*.

† Heb. *whose hope loaths him.* † Heb. *a Spider's house.*

c i. e. Whose wealth and outward glory, which is the matter of his *hope*, and *trust*, shall be *cut off. i. e.* suddenly and violently taken away from him. *Whose hope shall be irksome or tedious to him*, by the succession of earnest expectation and great disappointment. *d* Which though it be formed with great art and industry, and may do much mischief to others, yet is most slender and feeble, and easily swept down or pulled in pieces, and unable to defend the spider that made it. The application is obvious.

Isa. 59. 5, 6.

15. * He shall lean upon his house *f*, but it shall not stand *g*: he shall hold it fast *h*, but it shall not endure.

* Chap. 27. 18.

e Either the spider: Or rather the wicked Man signified by it. *f i. e.* He shall trust to the multitude and strength of his Children and servants, and to his wealth all which come under the name of a mans *house* in Scripture-use. *g i. e.* Not be able to uphold it self nor him that trusted to it. *h* Or, *he shall take fast hold of it*, not to uphold it, but to strengthen and uphold himself by it, as it is in the former branch.

16. * He *i* is green *k* before the Sun *l*, and his branch *m* shooteth forth in his garden *o*.

* Ch. 29. 19.

i Either 1. the perfect man here understood out of *v.* 20. where it is expressed: Or rather 2. the hypocrite, of whom he hath hitherto treated, to whom this and the following verses very well agree; Whom he before compared to a Rush, and then to a spiders web and now to a Tree, which is of a more solid substance and more durable; as if he said, as some wicked Men are quickly cut off in the very beginnings of their prosperity; so there are others who seem to be more firmly grounded, and yet they also at last come to ruine. *k i. e.* Flourisheth in the World. *l* Either 1. publickly and in the view of all Men, who observe it with admiration, and applause, and envy. Comp. 2 *Sam.* 12. 12. Or rather 2, notwithstanding all the scorching heat of the Sun, which quickly withers the Rushes and Herbs of which he spake before, but doth only cherish and refresh the Tree. And so doth many a wicked man secure himself, and thrive and prosper even in times of great danger and trouble, and in spight of all opposition. *m* Or, *His branches*, the singular number for the plural; either 1. properly, and so this belongs to the description of a flourishing Tree, by the spreading of its branches here, as by the depth of its Root, *v.* 17. Or 2. metaphorically to wit, his Children, which are here mentioned as additions not only to his comfort, but also to his strength and safety. *n* A place where it is defended from those injuries to which the Trees of the field are subject from Men and beasts, and where besides the natural advantages common to all Trees, it hath peculiar helps from the Art and industry of Men, by whom it is watered and assisted, as need requires. So he supposeth this Man to be placed in the most desirable circumstances.

17. His

17. His roots are wrapped about the heap *o*, and ſeeth *p* the place *q* of ſtones.

o To wit, of ſtones, which word may be here underſtood out of the latter Branch of the Verſe, as is very uſual in Scripture-uſe. This Circumſtance of the Tree is added, to ſignifie either 1. Its firmneſs and ſtrength, that it was not in looſe and ſandy ground, which a violent Wind might overthrow, but in ſolid and hard ground, within which were many ſtones, which its numerous and ſpreading Roots embrace, folding and interweaving them ſelves ſeverally about ſeveral ſtones. Or, 2. Its ſingular and extraordinary growth in ſpight of all diſadvantages and oppoſitions; that every ſtony ground, which is very prejudicial to Trees, *Matth.* 13. 5. doth not hinder its grow, but only add to its ſtrength. So God and Man ſeem to conſpire, and all things concur to ſecure and perpetuate this Man's happineſs. Some render the words, *His roots are wrapped*, or *folded*, or *ſpread*, or *about*, or *beſide a ſpring*, as the Hebrew *gal* ſometimes ſignifies; as *Joſhua* 15. 19. *Cant.* 4. 12. *i.e.* A moiſt ground, which is much to its advantage: See *Pſalm* 1. 3. *Jer.* 17. 8. *p.* *He*, *i.e.* the Tree whoſe Roots he laſt mentioneth, reacheth thither, ſpreadeth himſelf ſo far, takes the advantage of that place for the ſtrengthening of its ſelf. *Seeing* is oft put for *enjoying*, and is frequently attributed to lifeleſs things, by a known Figure, called *Proſopopœia*. *q* Heb. *the houſe*, which is oft uſed for a place; as 2 *Sam.* 6. 17. 1 *Kings* 8. 6. Others render the words thus, *He looketh upon the houſe of ſtones*; *i.e.* made of ſtones for greater beauty and ſtrength. He ſtandeth proudly, and looketh boldly upon its owners houſe, nigh unto which it is placed, even in his Garden, as was ſaid before.

18. If he *r* deſtroy him from his place *s*, then *it t* ſhall deny him, *ſaying*, I have not ſeen thee *u*.

r Either God, who is the Saviour of good Men, and the Deſtroyer of the wicked: Or, the Owner: or any other man; for this is an indefinite ſpeech, and may be taken paſſively and impersonally; which is very common in the holy Text and Language. *s* In which he was planted. *t i.e.* The place; to which *denying* him, and *ſeeing* him, are here aſcribed figuratively, as we have oft ſeen. *u i.e.* I do not know, nor remember that ever thou waſt planted here. He ſhall be ſo utterly extirpated and deſtroyed, that there ſhall be no Footſtep, nor Name, nor Memorial of them left there.

19. Behold, this *is* the joy of his way *x*, and out of the earth ſhall others grow *y*.

x This is the joyful and happy iſſue of the flouriſhing courſe, ſtate, and condition (which is frequently called a *way*) of this Tree, or of the Hypocrite manifeſtly repreſented by it and expreſſed, *v.* 13. It is a Sarcaſm or Irony, and is to be underſtood contrariwiſe of his ſad and unhappy end. *y i.e.* Out of the ſame earth or place ſhall another Tree grow; which could not be, if there had been but a ſtump of it left though under ground. So it notes the total extirpation of the Tree, and of the Hypocrite, that his Perſon and all his Children and Family ſhall be utterly extinct, and ſo a ſtranger ſhall come into his place, and enjoy the fruite of his labours. But the words are and may be otherwiſe rendred very agreeably to the Hebrew Text, *And out of other ground they* (*i.e.* Plants or Trees, of which he is here ſpeaking) *ſhall grow*, or, others *ſhall grow*, or *plants ſhall grow*; the Noun being contained in the Verb: So the ſenſe is, This Tree ſhall be rooted up, and the very ground of it ſo curſed, that nothing ſhall grow or thrive in it; but other ground ſhall be fruitful, and other Trees that ſtood round about it ſhall ſtand ſtill and flouriſh in their places. His deſign in all this is to prove *Job* to be an Hypocrite, becauſe he meets with their lot, which is total deſtruction.

20. Behold, God will not caſt away *z* a perfect man, neither will he † help *a* the evil doers:

† Heb. *take the ungodly by the hand.*

z Heb. *Not deſpiſe* or *reject*; *i.e.* He will not deny them his help, as appears by the oppoſite and following Branch of the Verſe: He will not ſuffer them to be utterly loſt. *a i.e.* Deliver them out of their troubles: Hence it may ſeem that thou, *O Job*, are not a perfect or upright man, but an evil-doer: But this is certain, if for the future thy heart and way be not perfect, and thou doeſt not ceaſe to do evil, thou wilt be utterly and irrecoverably loſt; as on the contrary, if thou doeſt repent and reform, he will help and deliver thee, and reſtore thee to thy former glory and happineſs; which Promiſe though it be not here expreſſed, is ſufficiently implied in the contrary threatning, as is evident from the following words which plainly ſuppoſe it, and have a reference to it: ſuch Elliſpes of Contraries being not unuſual in Scripture, as we ſhall ſee hereafter, eſpecially in the Book of the *Proverbs*.

21. Till he fill thy mouth *with* laughing *b*, and thy lips *with* † rejoycing.

† Heb. *ſhouting for joy.*

b And what I have ſaid in general of all perfect men, ſhall be made good to thee, if thou beeſt ſuch an one; God will not forſake thee, nor deſiſt from doing thee good, *till he fill*, *&c. i.e.* God will give thee ſuch abundant matter of rejoycing, that thy heart ſhall not be able to hold it, but it ſhall break out at thy mouth and lips.

22. They that hate thee *c* ſhall be cloathed with ſhame *d*, and the dwelling-place of the wicked *e* † ſhall come to nought.

† Heb. *ſhall not be.*

c That rejoyce in thy Calamities. *d i.e.* Shall be wholly covered with it, ſhall be utterly confounded, when they ſhall obſerve thee whom they have deſpiſed and inſulted over, to be ſo wonderfully and ſurprizingly reſtored to thy former or a greater Felicity. *e* Either particularly of thy Enemies who dealt ſo unworthily and wickedly with thee: Or more generally of all wicked Men. Having ſhewed what good God would do to the perfect man, he now declares the contrary Portion of the Wicked, and as he ſaid, that God would not help them, *v.* 20. ſo here he adds, that God will bring not onely them, but their houſe; *i.e.* their Family and Eſtate to nought.

CHAP. IX.

1. THen Job anſwered and ſaid,

2. I know it is ſo *a* of a truth: but how ſhould * man be juſt *b* || with God *c*.

* Pſal. 143. 2.
|| Or, *before God.*

a To wit, as you ſay, that God is juſt in all his waies, that he doth ordinarily bleſs the Righteous, and puniſh the Wicked. *b* Heb. *and how*, *&c. i.e.* And I know that no man is abſolutely juſt, or can defend his righteouſneſs, if God be ſevere to mark what is amiſs in him. *c* Either 1. being compared with God: Or, 2. *before God* as the ſame Phraſe is taken, 1 *Sam.* 2. 26. *Pſal.* 130. 3. if he be brought before God's Tribunal to debate the matter with him.

3. If he will contend with him *d*, he cannot anſwer him one of a thouſand *e*.

d If God be pleaſed to *contend*, (to wit, in judgement, debate, or plead; for ſo this word is oft uſed, as *Hoſ.* 2. 2. & 4. 1. *Mich.* 6. 1. Comp. *Iſa.* 45. 9.) with man. *e* Either to one Accuſation or Argument among a thouſand which God ſhall produce againſt him: Or, *one* time *of a thouſand*. So far will he be from being able to maintain his own innocency againſt God, if God ſet himſelf againſt him as his Adverſary.

4. * He is wiſe in heart *f*, and mighty in ſtrength *g*: who hath hardned *himſelf* againſt him *h*, and hath proſpered *i*?

* Chap. 36.

f Either 1. really and profoundly wiſe; or, 2. wiſe in his mind and underſtanding, which in Hebrew is oft called *the heart*; as *Prov.* 2. 10. & 6. 32. *Hoſ.* 4. 11. becauſe the *Hebrews* make the *heart* the ſeat of the Underſtanding, or of the reaſonable Soul. The ſenſe is, He is infinitely wiſe, and ſo knows all things, and ſearcheth all mens hearts and waies, and diſcovers a multitude of ſins which mens ſhort-ſighted eyes cannot ſee; and therefore can charge them with innumerable evils, where they thought themſelves innocent, and ſees far more malignity than men could diſcern in their ſins: and men cannot conceal any of their ſins from him, nor cheat him, as they may other men, with crafty devices and evaſions: So that there is no contending with him. *g i.e.* Omnipotent, and therefore if men contumaciouſly perſiſt in contending with him after they are convicted and condemned, he can eaſily cruſh them. So that whether men contend with God by wiſdom or by ſtrength (which are the two waies of one Mans contending with another) God will be Conquerour. *h i.e.* Obſtinately contended with him. Or, *ſpoken hard things towards him*, quarrelling with him, oppoſing and reproaching God's Providence towards him as hard and unjuſt. Compare *Jude*, *v.* 15. *i* Heb. *Hath been at peace*; *i.e.* hath not provoked God to his own deſtruction. A common Figure called *Meioſis*, whereby more is underſtood than is expreſſed.

5. Which removeth the Mountains *k*, and they know not *l*: which overturneth them in his anger *m*:

k He proceedeth to give particular Evidences of the Divine Power and wiſdom, which he mentioned *verſe* 4. *l i.e.* Suddenly and unexpectedly, ere they were aware of it. *They*, *i.e.* the Mountains, to which he aſcribes Senſe and Knowledge figuratively, as hath been oft noted. *m* In token of his diſpleaſure with men that lived upon them, or near them.

6. Which ſhaketh the earth *n*, out of her place, and the pillars *o* thereof tremble.

n i.e. Great portions of it, by Earthquakes, or by removing Iſlands, which ſometimes hath been done. *o i.e.* The ſtrength or the ſtrongeſt parts of it, the Mountains, yea the deep and inward parts of it, which like Pillars ſupported thoſe parts which appear to our view, and yet have been diſcovered and overturned by Earthquakes.

7. Which commandeth the Sun, and it riſeth not *p*, and ſealeth up the ſtars *q*.

p He ſpeaks either 1. of that which God can do; or rather (as he doth in the foregoing and following Inſtances.) 2. Of what God actually doth, and that either 1. ordinarily; and ſo he gives Laws to the Sun that it ſhall not riſe, but at ſuch times, and to ſuch places, and in ſuch manner as he hath appointed; as that it ſhall riſe conſtantly at its ſet time and never diſorderly; that it ſhall not riſe for divers Months together in ſome parts of the World, *&c.* Or rather 2. Extraordinarily, (for of ſuch Works of God he diſcourſeth in this place) and ſo it may note either ſome ſtop given to the Sun for a ſmall ſeaſon, like that in *Joſhua*'s time; which might have been, though it be not recorded, or ſome extraordinary tempeſt or dark ſeaſon, wherein *the morning is made darkneſs*, as the phraſe is, *Amos* 4. 13. Compare 5. 8. wherein the Sun doth not at all appear (as it was for many days together, *Act.* 27. 20.) and conſequently is to thoſe places and perſons, as if he were not riſen. For things in Scripture are oft ſaid to *be*, or not to *be*, when

when they appear, or diſappear; of which ſome Inſtances have been formerly given, and more we ſhall have hereafter, in their proper places. *q i.e.* As it were covereth and ſhutteth them up that they may not ſhine, as in dark and diſmal Tempeſts, like that now mentioned, *Act.* 27.20. when *neither ſun nor ſtars appeared for many days.*

* Gen. 1. 6. † Heb. *heights.*

8. * Which alone *r* ſpreadeth out the Heavens *s*, and treadeth upon the † waves of the ſea *t*.

r i.e. By his own ſingle power, without any other help. *s He ſpread them out like a curtin, Pſ.*104. 1, 2. and he in a manner ſpreads them again every day; *i.e.* keeps them ſpread for the comfort and benefit of this lower World, and doth not roll and fold them up, as he will do in due time: See *Iſa.*34.4. 2 Pet. 3. 10. Revel. 6. 14. Or, *boweth down the heavens*, as the ſame Hebrew Verb is rendred, Pſalm 18. 9. So it is a further deſcription of a black and tempeſtuous ſeaſon, wherein the heavens ſeem to be brought down and nearer to the earth. *t i.e.* Repreſſeth and ruleth them when they rage and are tempeſtuous: for *treading upon* any thing, ſignifies in Scripture Uſe, Power and Dominion over it; as *Deut.*33.29. *Job* 40. 12. *Pſalm* 60. 12. & 91. 13. *Luke* 10. 19.

* Chap. 38. 31, *&c.* Amos 5. 8. † Heb. *Aſh, Keſil, and Kimah.*

9. * Which maketh *u* † Arcturus, Orion, and Pleiades, and the chambers of the ſouth *x*.

u Either, 1. created them; or rather, 2. ordereth and diſpoſeth them, as the word *making* is ſometimes uſed in Scripture, governeth their riſing and ſetting, and all their Influences. *x* Theſe he names as Stars or Conſtellations of greateſt note and eminency; for ſo they are both in Scripture and other Authors and ſuch as have, or are thought to have a ſpecial influence in raiſing Storms and Tempeſts; but under them he ſeems to comprehend all the Stars, which as they were created by God, ſo are under his Government. *Arcturus* is a Northern Conſtellation, near that called the *Bear*, which riſeth to us about the beginning of *September*, and by its riſing produceth (as *Pliny* affirms) horrible Storms and Tempeſts. *Orion* is a more Southernly Conſtellation, that ariſeth to us in *December*, and is noted by Aſtronomers for raiſing fearful Winds and Tempeſts both by Sea and Land. The *Pleiades* is a Conſtellation not far from *Orion*, and near that called the *Bull*, which we call the *Seven Stars*: To us it riſeth at the beginning of the Spring, and by its riſing cauſeth Rains and Tempeſts, and therefore is unwelcom to Mariners at Sea. *By the chambers*, (or *inmoſt and ſecret chambers*, as the word ſignifies) *of the South*, he ſeems to underſtand thoſe Stars and Conſtellations which are towards the Southern Pole, which are fitly called *inward chambers*, becauſe they are for the moſt part hid and ſhut up (as Chambers commonly are) from theſe parts of the World, and do not riſe or appear to us till the beginning of Summer, when they alſo raiſe Southernly Winds and Tempeſts, as Aſtronomers obſerve.

10. Which doth great things paſt finding out, yea, and wonders without number *y*.

y Which words were produced by *Eliphaz*, Chap. 5. 9. (where they are explained) and are here repeated by *Job* to ſhew his agreement with him therein.

11. Lo, he goeth *z* by me *a*, and I ſee *him* not *b*: he paſſeth on alſo *c*, but I perceive him not.

z i.e. He worketh by his Providence in ways of Mercy or Judgment. *a* Or *beſides*, or *before me*, in my preſence. *b* I ſee the Effects, but I cannot underſtand the Cauſes or Grounds of his Actions, for they are incomprehenſible by me, or by any other men: for though he ſpeaks only in his own perſon, yet he means it of all men; that ſuch is the weakneſs of mens Underſtandings, that they cannot ſearch out God's Counſels and ways: See *Acts* 17. 27. *Rom.* 11. 33. *c* He goeth from place to place, from one action to another: He ſpeaks of God after the manner of men.

* Iſa. 45. 9. Jer. 18. 6. Rom. 9. 20. † Heb. *who can turn him away?* Ch. 11. 10.

12. * Behold, he taketh away *d*, † who can hinder him: who will ſay unto him, What doeſt thou *e*?

d If he determine to take away from any Man his Children or Servants, or Eſtate, as he hath done from me, *e* who is able to reſtrain him from doing it? Or who dare preſume to reprove him for it? And therefore far be it from me to quarrel with God, whereof you untruly accuſe me.

† Heb. *helpers of pride or ſtrength.*

13. *If* God will not withdraw his anger *f*, the † proud helpers *g*, do ſtoop under him *h*.

f i.e. If God reſolve not to withdraw his Rod and ſtroak, the Effect of his Anger. Or without *if*, which is not in the Hebrew, *God will not withdraw his anger*, *i.e.* not forbear to puniſh, neither becauſe any man can over-power and reſtrain him; nor for fear leſt he ſhould rebuke him for proceeding to puniſh, as is implied by comparing this Verſe with the former. *g i.e.* Thoſe men who ſhall undertake to uphold and defend him whom God intends to puniſh and deſtroy; who are fitly called *proud helpers*, becauſe this is a moſt proud, and inſolent, and preſumptuous act to oppoſe themſelves to the Lord God almighty, and to his Counſels and Courſes; or (as it is in the Hebrew) *Helpers of pride*, becauſe they give aſſiſtance to that man who carries himſelf proudly and ſtoutly towards God, under his correcting-hand: Or (as ſome tranſlate it) *the helpers of Egypt*, or the *Egyptian helpers*; *i.e.* the moſt potent helpers: for *Egypt* was in *Job*'s time a powerful and flouriſhing Kingdom, and not far from *Job*'s Country. And the word *Rahab* here rendred *pride*, is elſewhere put for *Egypt*, as *Pſalm* 87. 4. *Iſa.* 51. 9. And (as ſome take it) *Job* 26. 12. *h i.e.* Shall fall and be cruſhed by him; and conſequently they who are helped by him muſt fall with them.

14. How much leſs ſhall *i* I anſwer him *k*, *and* chooſe out my words *to reaſon* with him *l*?

i Since no Creature whatſoever can reſiſt his Power, and no Man living can ſearch out or comprehend his Counſels and Ways; how can I, who am a poor, contemptible, diſpirited Creature; contend with him? *k i.e.* Anſwer his Allegations and Arguments, produced againſt me. *l* Heb. *Chooſe my words with* (or *before*, or *againſt*, as this Particle is uſed, *Deut.* 9. 7. *Pſalm* 94. 16. *Prov.* 30. 31.) *him.* *i e.* Shall I try whether God or I can chooſe fitter Words, or ſtronger Arguments? Or ſhall I contend with him and expect to get the better of him by uſing choice, and forcible, and elegant words, as one man doth with another?

15. Whom, though I were righteous *m*, *yet* would I not anſwer *n*: *but* I would make ſupplication to my judge *o*.

m Though I had a moſt juſt cauſe and were not conſcious to my ſelf of any ſin. *n i.e.* I durſt not undertake to plead my Cauſe againſt him; or maintain my Integrity before him, becauſe he knows me better than I know my ſelf, and becauſe I am wholly in his hands and at his mercy. *o* To wit, that he would hear me meekly, and judge favourably of me and my Cauſe, and not according to the rigours of his juſtice.

16. If I had called *p*, and he had anſwered me, *yet* would I not believe, that he had harkened unto my voice *q*:

p i.e. Prayed, as this word is commonly uſed; to wit, unto my Judge, for a favourable ſentence, as he now ſaid, and therefore it was needleſs here to mention the Object of his Calling or Prayer. *q* I could not believe that God had indeed granted my Deſire, though he had done it; becauſe I am ſo infinitely below him, and obnoxious to him, and ſtill full of the tokens of his diſpleaſure; and therefore ſhould conclude that it was but a pleaſant Dream or a Fancy, and not a real thing; Compare *Pſalm* 126. 1.

17. For he breaketh me *r* with a tempeſt *s*, and multiplieth my wounds without cauſe *t*.

r This is the Reaſon of his foregoing Diffidence, that even when God ſeemed to anſwer him in words, yet the courſe of his actions towards him was of a quite contrary nature and tendency. *s* As with a Tempeſt; *i.e.* unexpectedly, violently, and irrecoverably: *t* Not ſimply without any deſert of his, or as if he had no ſin in him; for he oft declares the contrary, but without any evident or ſpecial cauſe of ſuch ſingular Afflictions; *i.e.* any peculiar and extraordinary guilt, ſuch as my Friends charge me with.

18. He will not ſuffer me to take my breath *u*, but filleth me with bitterneſs *x*.

u My pains and miſeries are continual, and I have not ſo much as a breathing-time free from them. *x* My Afflictions are not only long and uninterrupted, but alſo exceeding ſharp and violent, contrary to the common courſe of God's Providence.

19. If *I ſpeak* of ſtrength *y*, lo, *he is* ſtrong *z*: and if of judgment *a*, who ſhall ſet me a time *to plead b*?

y If my Cauſe were to be decided by power. *z i.e.* Stronger than I. *a* If I would contend with him in a way of right. *b* There is no ſuperiour Judge that can ſummon him and me together, and appoint us a time of pleading before him, and oblige us both to ſtand to his Sentence; and therefore I muſt be contented to ſit down with the loſs.

20. If I juſtifie my ſelf *c*, mine own mouth ſhall condemn me *d*: *If I ſay*, I *am* perfect *e*, it *f* ſhall alſo prove me perverſe.

c If I plead againſt God mine own Righteouſneſs and Innocency. *d* God is ſo infinitely wiſe and juſt, that he will find ſufficient matter of condemnation from my own words, though ſpoken with all poſſible care and circumſpection; or he will diſcover ſo much wickedneſs in me of which I was not aware, that I ſhall be forced to joyn with him in condemning my ſelf. *e* If I were perfect in my own opinion; If I thought my ſelf compleatly righteous and faultleſs. *f i.e.* My own mouth, as he now ſaid. Or, *he*, *i.e.* God, who is eaſily underſtood by comparing this with the former Verſes, where the ſame *he* is oft mentioned.

21. *Though* I *were* perfect, *yet* would I not know my ſoul: I would deſpiſe my life *g*.

g i.e. Though God ſhould acquit me in Judgment, and pronounce me perfect or righteous, *yet would I not know*, *i.e.* regard or value (as that word is oft uſed) *my ſoul*, *i.e.* my life; as the *ſoul* frequently ſignifies, as *Gen.* 19. 17. *Job* 2. 6. *John* 10. 15, 17 and as it is explained in the following branch, where *life* is put for *ſoul*, and *deſpiſing* for *not knowing*: and ſo the ſame thing is repeated in differ-

ing words, and the latter clause explains the former, which was more dark and doubtful; according to the usage of sacred Scripture. So the sense is, Though God should give sentence for me, yet I should be so overwhelmed with the dread and terrour of the Divine Majesty, that I should be weary of my life. And therefore I abhor the thoughts of contending with my Maker, whereof you accuse me; and yet I have reason to be weary of my life, and to desire death. Or thus, *If I say I am perfect*, as the very same Hebrew words are rendred, *v.* 20. *i.e.* If I should think my self perfect, *yet I would not know*, *i.e.* not acknowledge, *my soul*, I could not own nor plead before God the perfection and integrity of my soul, but would only make supplication to my Judge, as he said, *v.* 16. and flee to his grace and mercy: *I would abhor*, or *reject*, or *condemn my life*, *i.e.* my conversation: So the sense is, I would not insist upon, nor trust to the integrity either of my soul and heart, or of my life, so as to justifie my self before the pure and piercing Eyes of the all-seeing God.

22. This *is* one *thing h*, therefore I said *it i*, he destroyeth the perfect and the wicked *k*.

h In the other things which you have spoken of God's greatness, justice, *&c.* I do not contend with you, but *this one* thing I do, and must affirm against you. *i* I did not utter it rashly, but upon deep consideration. *k* God sends afflictions promiscuously upon good and bad men. Compare *Psal.* 73. 2, *&c. Eccles.* 9. 2. *Jer.* 12. 1, *&c.*

23. If the scourge slay suddenly *l*, he will laugh at the trial of the innocent *m*.

l Either, 1. If some common and deadly Judgment come upon a people, which destroys both good and bad. Or, 2. If God inflicts some grievous and unexpected stroke upon an innocent person, as it follows. *m* As he doth at the destruction of the wicked, *Psal.* 2. 4. His outward carriage is the same to both; he neglects the innocent, and seems not to answer their Prayers, and suffers them to perish with others, as if he took pleasure in their ruine also. But withal, he intimates the matter and cause of this laughter or complacency which God takes in their afflictions, because to them they are but *trials* of their faith, and patience, and perseverance, which tends to God's honour, and their own eternal advantage.

24. The earth *n* is given *o* into the hand of the wicked *p*: he covereth the faces of the judges thereof *q*; if not *r*, where, *and* who *is* he *s*?

n i.e. The possession and dominion of men and things on earth. *o* To wit, by God the great Lord and disposer of it by his providence. *p* Into their power. As good men are scourged, *v.* 23. so the wicked are advanced, and prospered in this world. *q i.e.* He blinds their eyes that they cannot discern between truth and falshood, justice and unrighteousness: He. Who? Either, 1. the wicked last mentioned, who either by power or by gifts corrupts the Officers of justice. Or rather, 2. God, whom the pronoun, *he*, designed all along this Chapter: Who is oft said to *blind the minds* of men, which he doth not positively by making them blind, but privatively by withdrawing his own light, and leaving them to their own mistakes and lusts. Or by *Judges* he may here mean those who are worthy of that name, and duly administer that Office; Whose *faces* God may be said to *cover*, because he removeth them from their high places into obscurity, and covers them with contempt, and in a manner passeth a sentence of condemnation and destruction upon them; *Covering of the face* being the usual posture of condemned persons and of men in great misery: Of which see *Esth.* 7. 8. *Psal.* 44. 22. *Isa.* 15. 17. *Jer.* 14. 4. So the sense of this Verse is, God commonly advanceth wicked men into power and honour, and casteth down men of true worth and vertue from their Seats. *r* If it be not as I say, If God do not these things. *s* Either, 1. Who will confute me by solid arguments? Or, 2. Who doth these things? Who but God doth dispose of the World in this manner?

* Chap. 7. 6. 25. Now *t* * my days *u* are swifter than a post *x*: they flee away, they see no good *y*.

t What he had said of the calamities which God usually inflicted upon good men, he now exemplifieth in himself. *u* The days either of my prosperity: For the time of affliction is commonly described by the *night*: or rather, 2. Of my life, as the last clause sheweth; For it were an absurd and contradictious speech to say, that his prosperous days saw no good. *x* Who runs or rides upon swift horses. *y* I enjoy no good in them. *Seeing* is oft put for experiencing either good or evil, *Job* 7. 7. *Psal.* 34. 12. *Job.* 3. 36. & 8. 51.

† Heb. *Ships of desire.* ‖ Or, *Ships of Ebek.* * Hab. 1. 8. 26. They are passed away as the † ‖ swift ships *z*: * as the eagle *a that* hasteth to the prey.

z Heb. *ships of desire*, which make great haste, as if they longed for their *desired Haven*, as it is called, *Psal.* 107. 30. Or, *ships of pleasure*; Which sail more swiftly than ships of great burthen. *a* Which generally flies most swiftly, *Deut.* 28. 49. *Jer.* 4. 13. *Lam.* 4. 19. especially when its own hunger and the sight of its prey quickens its motion.

* Chap. 7. 13. † Heb. *face.* 27. * If I say, *b* I will forget my complaints *c*, I will leave off my † heaviness *d*, and comfort *my self e*:

b If I resolve within my self. *c* I will cease complaining. *d* Heb. *mine anger*; wherewith *Job* was charged by his friends, *Ch.* 18. 4. my angry expressions. *e* I will endeavour to take comfort.

28. I am afraid of all my sorrows *f*, I know that thou wilt not hold me innocent *g*.

f Or, my pains and griefs: I find all such endeavours vain; for if my griefs be suspended for a little time, yet my fears continue. *g* I plainly perceive that my changing my note is to no purpose; for thou, O God (to whom he makes a sudden Apostrophe, as he doth also, *v.* 31.) wilt not clear my innocency by removing those afflictions which make them judge me guilty of some great crime; words proceeding from great impatience and despair of relief.

29. *If* I be wicked *h*, why then labour I in vain *i*?

h Heb. *I shall be wicked*, or *guilty*, to wit, before thee. Whether I be holy or wicked, if I dispute with thee, I shall be found guilty. Or thus, *I shall be used like a wicked man*, and punished as such. So this is opposed to his *not* being *held innocent*, *v.* 28. *i.e.* not being acquitted or exempt from punishment. *i* Why then should I not indulge my griefs, but restrain them? Why should I comfort my self with vain hopes of deliverance, as thou adviseth me, *Ch.* 8. 6. or seek to God, as I was directed, *Ch.* 5. 8. for that ease which I see he is resolved not to give me? why should I trouble my self with clearing mine innocency, seeing God will still hold me guilty?

30. * If I wash my self *k* with snow-water *l*, and make my hands never so clean: * Jer. 2. 22.

k Either, 1. really, by sanctification, cleansing my heart and life from all filthiness; or rather, 2. declaratively or judicially; *i.e.* If I clear my self from all imputations, and fully prove my innocency before men: *l i.e.* As men cleanse their bodies, and as under the Law they purified themselves with water, which he here calls *water of snow*, either because by its purity and brightness it resembled Snow; or because in those dry Countries, where fresh and pure water was scarce, Snow-water was much in use, or because that water might be much used among them in some of their ritual purifications, as coming down from Heaven.

31. Yet shalt thou plunge me in the ditch *m*, and mine own cloths shall ‖ abhor me *n*. ‖ Or, *make me to be abhorred.*

m i.e. In miry and puddle water, whereby I shall become most filthy. But as *Job*'s washing, so God's *plunging* him, *&c.* is not understood really, as if God would make him filthy, but only judicially, that God would prove him to be a most guilty and filthy creature notwithstanding all the professions and evidences of his purity before men. *n i.e.* I shall be so altogether filthy, that my own cloths, if they had any sense in them, would abhor to touch me. A figure called Prosopopœia.

32. For *he is* not a man as *I am o*, *that* I should answer him *p*, *and* we should come together *q* in Judgment.

o But one infinitely superiour to me in Majesty, and Power, and Wisdom, and Justice. *p* That I should presume to debate my cause with him, or answer his allegations against me. *q* Face to face, to plead upon equal terms before a superiour and indifferent Judge.

33. * Neither is there † any ‖ days-man *q* betwixt us, *that* might lay his hand upon us both *r*. * 1 Sam. 2. 25. ver. 19. † Heb. *one that shall argue.* ‖ Or, *Umpire.*

q Or, *a Reprover*; or *a Judge*, or *Umpire*, whose office was to reprove the guilty person. *r i.e.* Use his power and authority to appoint the time and place of our meeting; to order and govern us in pleading, and to oblige us to stand to his decision. The *hand* is oft put for *power*, and *laying on the hand* upon another was oft-times an act and sign of superiority and dominion.

34. * Let him take his rod away from me, and let not his fear *s* terrifie me. * Chap. 13. 21. & 33. 7.

s Objectively so called, *i.e.* The fear and dread of him, of his Majesty and of justice. Let him not deal with me rigorously according to his soveraign dominion and perfect justice, but according to his wonted grace and clemency.

35. *Then* would I speak, and not fear him *t*, † but *it is* not so with me *u*. † Heb. *But I am not so with my self.*

t i.e. I would speak freely for my self, being freed from the dread of his Majesty, which takes away my spirit and courage, and stoppeth my mouth. *u i.e.* I am not free from his terrour, and therefore cannot and dare not plead my cause boldly with him; and so have nothing else to do but to ease my self by renewing my complaints, as he doth in the next words. Otherwise thus, *But I am not so with my self*, *i.e.* I am in a manner besides my self, distracted with the terrors of God upon me. Or rather thus, *For I am not so with my self*, or in my own Conscience, as I perceive I am in your eyes; to wit, an Hypocrite and ungodly man. So this is a reason why he could speak to God without slavish fear, because he was conscious to himself of his own Integrity: I have a good Conscience within my self, and therefore could use boldness in speaking to God, provided he would not deal with me in strict justice, but upon the terms of grace and mercy which he hath proposed to sinners, and with allowance to humane Infirmities.

CHAP.

CHAP. X.

* Chap. 7.16. ‖ Or, *cut off while I live.* † Or, *of.*

1. MY * soul is ‖ weary of my life *a*, I will leave my complaint upon my self *b*; I will speak in † the bitterness of my soul *c*.

a So the sense is: My Soul is weary of dwelling in this rotten and miserable Carkass: Or, I am from my heart, or with my very soul weary of my life; and therefore I may be excused if I complain: Or, *My soul is cut off while I live*: *i.e.* I am dead whilest I live; I am in a manner buried alive. *b* So the sense is, I will complain, and the burden or hazard of so doing I will take upon my self, and be willing to bear it: I must give my sorrows vent, *let come on me what will*, as he saith *Chap.* 13.13. But the words may be read interrogatively, *Shall I* then (or, how *can I* then) *leave my complaint* (*i.e.* give over complaining) *within* or *concerning* (as the Hebrew *al* oft signifies) *my self?* Or they may be rendred thus, *I will strengthen* (as this Verb signifies, *Neh.* 3.8.) *my complaint against my self*; whereby he implies, that he would not complain against God, so as to accuse him of injustice, but only against himself, or against his own life; or *concerning my self*; *i.e.* I must renew and encrease my complaints, as God renews and encreases my Sorrows. *c* My extream misery forceth my complaints from me.

2. I will say unto God, Do not condemn me *d*; shew me wherefore *e* thou contendest with me.

d Or, *pronounce me not to be a wicked man*, as my Friends do, neither deal with me as such, as I confess thou mightest do by thy soveraign power and in rigorous justice: O discover my Integrity by removing this stroke, for which my Friends so highly censure and condemn me! *e i.e.* For what ends and reasons, and for what sins; for I am not conscious to my self of any peculiar and eminent sins by which I have deserved to be made the most miserable of all Mortals.

3. *Is it* good unto thee *f* that thou shouldest oppress *g*? that thou shouldst despise *h* † the work of thine hands *i*, and shine upon the counsel of the wicked *k*?

† Heb. *the labour of thine hands.*

f Dost thou take any pleasure in it: Hast thou any advantage or honour by it? Dost thou think it right and just, and becoming the Ruler of the World? *g* By thy absolute and irresistible power, without any regard to that justice, and equity, and clemency, by which thou usest to govern mankind. *h i.e.* Shew thy contempt of them, either by denying them common favour and protection; or by destroying them. *i* Which every Workman loves and maintains. *k i.e.* By the Methods of thy Providence seem to favour the courses and practices of wicked men, to whom thou givest prosperity and success, whilest thou frownest upon me and other good men. This may have reference, either to *Job*'s Friends, whose ungodly censures God seemed to approve, by continuing *Job*'s Afflictions upon him: Or to the *Chaldæans* and *Sabæans*, who had succeeded in their wicked attempts upon *Job*: But it seems to be more generally meant of wicked men.

* 1 Sam. 16.7.

4. Hast thou eyes of flesh *l*? or * seest thou as man seeth *m*?

l i.e. Of a man, who is called *flesh*, as *Gen.* 6.13. *Isa.* 40.6. *m* Man seeth outsides only, and judgeth by appearances, and is liable to many mistakes, and cannot search out secret faults without forcing men by cruel usage to accuse themselves. But thou needest none of these Arts, thou seest mine heart and mine uprightness, which my Friends do not see, who therefore are more excusable in charging me with Hypocrisie: But thou knowest all things, thou needest not examine me by Tortures, as thou now doest, *v.*6. For, *thou knowest that I am not wicked*, as he saith, *v.*7. and therefore do not thou deal with me as if I were wicked.

5. *Are* thy days as the days of man? *are* thy years as mans days *n*?

n Man's time is short and uncertain, and therefore he must improved his time, whilest he hath it, and diligently search out the Crimes of Malefactors, and punish them whilest he may, lest by Death he lose the opportunity of doing justice, and the criminal get out of his power: But it is not so with thee, thou art eternal and unchangeable, and seest at one view all mens hearts, and all their actions present and to come; and therefore thou doest not need to proceed with me in this manner by making so long and so severe a scrutiny into my heart and life.

* Ch. 14.16.

6. That thou * enquirest after mine iniquity, and searchest after my sin *o*?

o Keeping me so long as it were upon the Rack to compel me to accuse my self, as men sometimes do.

† Heb. *it is upon thy knowledge.*

7. † Thou knowest that I am not wicked *p*, and *there is* none that can deliver out of thine hand *q*.

p i.e. An Hypocrite, or an ungodly man, as my Friends account me; and therefore deal not with me as such. *q* The sense is, either, 1. Thou dost not need to keep me fast in thy Prison, lest I should make an escape, or any should rescue me out of thy hands, which none can do; Therefore take off thy hand from me: Or, 2. if thou doest not help and deliver me, none else can do it; Therefore do not thou fail me: which considering God's merciful Nature, is a good Argument. If any man oppress another, he may have relief from thee, who art higher than his Oppressor, *Eccles.* 5.8. But thou art the supreme and uncontrollable Ruler of the World, and therefore thou must needs do right, *Gen.* 18.25. And therefore do not thou oppress me: See above Verse 3.

† Heb. *took pains about me.*

8. Thine hands † have made me, and fashioned me together round about *r*; yet thou dost destroy me *s*?

r i.e. All of me, all the faculties of my Soul, and all the parts of my Body, which are now over-spread with Sores and Ulcers; I am wholly thy Creature and Workmanship, made by thee and for thee. *s* Or, *swallow me up*; to wit, without cause, or any eminent provocation of mine; as if thou didst delight in doing and undoing, in making and then destroying thy Creatures; which doth not become thy Wisdom or Goodness.

* Gen. 2.7. & 3.19. ‖ Or, *wrought.*

9. Remember, I beseech thee, that * thou hast ‖ made me as the clay *t*, and wilt thou bring me into dust again *u*?

t i.e. Of the Clay, the Note of similitude here expressing the truth of things, as it doth, *John* 1.14. and elsewhere, as hath been before observed: Or, as a Potter maketh a Vessel of the Clay; and so this may note both the frailty of Man's Nature, which of it self decaies and perisheth, and doth not need such violent shocks and storms to overthrow it; and the Excellency of the Divine Artifice commended from the meanness of the Materials out of which it was made; which is an Argument why God should not destroy it. *u* Wilt thou now causlesly and violently destroy thy own Work? But the words are and may be read without an Interrogation; *And thou wilt bring me into dust again*, out of which I was made: I must die by the course of Nature, and by the sentence of thy Law; and therefore whilest I do live give me some ease and comfort.

* *Ps.* 139.14, 15, 16.

10. * Hast thou not poured me out as milk, and crudled me like cheese *x*?

x Thus he modestly and accurately discribes God's admirable Work in making Man out of a small and liquid, and as it were Milky substance, by degrees congealed and condensed into that exquisite Frame of Man's Body.

† Heb. *hedged.*

11. Thou hast cloathed me *y* with skin and flesh, and hast † fenced me with bones and sinews *z*.

y i.e. Covered my inward and more noble parts; which, as Philosophers and Physicians observe, are first formed. So he proceeds in describing Man's Formation gradually. *z* Which are the stay and strength of the Body; and some of them, as the Skull and Ribs, enclose and defend its vital and most noble parts.

12. Thou hast granted me life *a* and favour *b*, and thy visitation *c* hath preserved my spirit *d*.

a Thou didst not only give me a curious Body, but also a living and a reasonable Soul: Thou didst at first give me life, and then maintain it in me; both when I was in the Womb (which is a marvellous Work of God) and afterward when I was unable to do any thing to preserve my own life. *b* Or, *benignity*, or *bounty*, or *mercy*, or *kindness*; which is here, as oft elsewhere, put for its fruits or effects. Thou didst not give a meer Life, but many other Favours necessary, or convenient, or belonging to it, such as Nourishment by the Breast, Education, Knowledge, and Instruction, *&c.* *c i.e.* The Care of thy Providence watching over me for my good, and visiting me in mercy; as God's *visiting* is understood, *Exod.* 4.31. *Luke* 1.78. though elsewhere it is an Act of Punishment. *d i.e.* My Soul or Life, which is liable to manifold Casualties and Dangers, if God did not watch over us and guard us every day and moment. Thou hast hitherto done great things for me, given me Life, and the Blessings of Life, and daily Preservations and Deliverances: And wilt thou now undo all that thou hast done? And shall I who have been such an eminent Monument of thy Mercy, now be made a Spectacle of thy Vengeance, and that without cause?

* *Isa.* 59.12.

13. And these *things* hast thou hid in thine heart *e*: I know that this *is* * with thee *f*.

e This place may be understood, either 1. of *Job*'s present Afflictions: So the sense is this; Yet in the midst of all those Manifestations of thy Grace and Kindness to me, thou didst retain a secret purpose of changing thy course and carriage towards me, and of bringing these dreadful Calamities upon me. Or rather, 2. of his former Mercies, *these* things, to wit, last mentioned; *thou hast hid them in thy heart*; *i.e.* thou dost exactly remember them, as this phrase is used, *Psalm* 119.11. *Luke* 2.51. So the Argument is this; Let the remembrance of thy former great Favours vouchsafed to me, move thee to give me further Blessings, and a speedy Deliverance. For this is usual both with God and Men, to choose and delight to do more good to those to whom they have done much good already; which is the ground of that known passage, *Matt.* 13.12. *To him that hath shall be given.* *f i.e.* In thy mind and heart; thou hast not forgot it: So the same thing is here repeated in other words.

14. If I sin *g*, then thou markest me *h*, and thou wilt not acquit me from mine iniquity *i*.

g If I commit the least sin; as who is there that liveth, and sinneth not? *h* Thou doest not wink at or pass by my sins, as thou usually

usually doest other mens, but doest severely and diligently observe them all, that thou mayest punish them: Compare *Chap.* 14. 16. & 31. 4. *i* I perceive thou art resolved to punish me with rigour, and that thou wilt not pardon, and pity, and help me: Words of great impatience and distrust.

15. If I be wicked *k*, woe unto me *l*; and *if* I be righteous *m*, *yet* will I not lift up my head *n*: I *am* full of † confusion *o*, therefore see thou mine affliction.

† Heb. *ignominy*.

k i.e. An ungodly Hypocrite, as my Friends esteem me. *l* Then I am truly and extremely, and must be eternally miserable. *m i.e.* An upright and good man: So whether good or bad, all comes to one; I have no relief. *n* Or, *yet can I not*, *&c.* The Future Tense being used potentially: Yet I have no comfort, nor confidence, or hopes of any good. *Lifting up the head* or *face*, is oft mentioned as a sign of comfort and confidence; as *Psalm* 3. 3. *Luke* 21. 28. As on the contrary, Grief and Same are described by its dejection or casting down. *o* Or, *reproach*, from my Friends, and from others, *Chap.* 30. 1, *&c.* and from God too, who casts me off and makes me contemptible: I have abundance of shame in the disappointment of all my hopes, and the continuance and aggravation of my misery, notwithstanding all my prayers to God to remove or mitigate it: And I am confounded within my self, not knowing what to say or do. Let my extremity move thee to pity, and help me.

* *Isa.* 38. 13. *Lam.* 3. 10. 16. For it encreaseth: thou * huntest me as a fierce lion *p*; and again thou shewest thy self marvellous upon me *q*.

p Which hunteth after his prey with great eagerness, and when he overtakes it falls upon it with great fury. *q* Heb. *And thou returnest and shewest thy self marvellous upon*, or *in*, or *against me*. The Lion tears its prey speedily, and so ends its torments; but thou renewest my Calamities again and again, and makest my Plagues wonderful both for kind and extremity, and continuance.

‖ That is, *thy plagues*. *Ruth.* 1. 21. *Chap.* 16. 8. 17. Thou renewest ‖ thy witnesses *r* against me, and encreasest thy indignation *s* upon me; changes and war *t are* against me.

r i.e. Thy judgments, which are the Witnesses and Evidences both of my sins, and of thy wrath. *s i.e.* My miseries the effects of thine anger. These words are added to explain what he meant by *renewing witnesses*. *t* Or, *changes and an army*; which may be a Figure called *Hendiadys*, for the *changes of an army*; *i.e.* many miseries succeeding one another, like Companies of the Souldiers of an Army in Battle: Or, *changes* may note the various kinds, and an *army* the great numbers of his Afflictions.

* Chap. 3. 11. 18. * Wherefore then hast thou brought me forth out of the womb? O that I had given up the Ghost, and no eye had seen me *u*.

u To wit, alive; *i.e.* that I had never been born alive.

19. I should have been *x* as though I had not been, I should have been carried from the womb to the grave.

x Or, *O that I had been*: And so in the following branch, *O that I had been carried*. For why should not these Verbs of the Future Tense be so rendred here, as that *v.* 19. is, the reason being wholly the same?

* See Ch. 7. 6. & 8. 9. * Psal. 39. 13. 20. * *Are* not my days few *? cease *then x*, *and* let me alone *y*, that I may take comfort a little:

x My life is short, and of its self hastens apace to an end, there is no need that thou shouldest push it forward, or grudge me some ease for so small a moment. *y* Or, *lay aside*, or *remove* thy hand or anger *from me*.

21. Before I go to the place *whence* I shall not return, *z even* to the land of darkness, and the shadow of death ‖.

z Into this World and Life: See on Chap. 7. 9, 10. ‖ *i.e.* A dark and dismal shade: See on Chap. 3. 5.

† Heb. *as the gloominess of the shadow of death, and without order; and it shineth as darkness.* 22. A land of darkness †, as darkness *it self*, *and* of the shadow of death, without any order †, and *where* the light *is* as darkness *.

† Either in things, without any succession of Day and Night, Winter and Summer: Or among persons where great and small are in the same condition, Chap. 3. 19. * Where there is no difference between Light and Darkness, where the Day is dark as the Night, where there is nothing but perpetual and uninterrupted darkness.

CHAP. XI.

1. THen answered Zophar the Naamathite, and said, 2. Should not the multitude of words be answered *a*? and should † a man full of talk be justified *b*?

† Heb. *a man of lips.*

a Doest thou think to carry thy Cause by thy long and tedious discourses consisting of empty words without weight or reason? *b* Shall we by our silence seem to approve of thy Errors? Or shall we think thy Cause the better, because thou usest more words than we do?

‖ Or, *dictates*. 3. Should thy ‖ lyes *c* make men hold their peace *d*? and when thou mockest *e*, shall no man make thee ashamed *f*?

c i.e. Thy false Opinions and Assertions both concerning thy self and thy own Innocency, and concerning the Counsels and Ways of God. *d* As if thy Arguments were unanswerable. *e* Both God, *Chap.* 10. 3. and us, and our friendly and faithful Counsels, *Chap.* 6. 14, 15, 25, 26. *f* By discovering thy Errors and Follies.

* Chap. 6. 10. * Chap. 10. 7. 4. For thou hast said *, my doctrine *g is* pure *h*, and * I am clean in thine eyes *i*.

g Concerning God and his Providence. *h i.e.* True and certain. *i* I am innocent before God; I have not sinned either by my former actions, or by my present expressions. Thou standest wholly upon thy justification. But *Zophar* aggravates and perverts *Job*'s words, for he did not deny that he was a sinner in God's sight, *Chap.* 7. 20, 21. & 9. 2, 3. & 10. 14. but only that he was an Hypocrite or ungodly man, as they made him.

5. But, O that God would speak, and open his lips against thee *k*;

k i.e. Plead with thee according to thy desire, *Chap.* 9. 32, *&c.* He would soon put thee to silence and shame.

* Ezra. 9. 13. 6. And that he would shew thee the secrets of wisdom *l*, that *they are* double to that which is *m*! know therefore that * God exacteth of thee *less* than thine iniquity *deserveth n*.

l i.e. The unknown and unsearchable depths of God's Wisdom and Counsels, in dealing with his Creatures. *m i.e.* That they are far more and greater (the word *double* being used indefinitely for manifold, or plentiful, as *Isa.* 40. 2. & 61. 7. *Jer.* 17. 18. *Zech.* 9. 12.) than that which hath a being or existence; *i.e.* The secret Wisdom of God is infinitely greater than that which is revealed to us by his Word or Works: The greatest part of what is known of God, is the least part of those Perfections that are in him. And therefore thou doest rashly and foolishly in passing such a bold censure upon God's ways, and judging so harshly of his proceedings with thee, because thou doest not comprehend the reasons of them, and in judging thy self innocent, because thou doest not see thy sins; whereas the all-knowing God sees innumerable sins in thee, for which he may utterly destroy thee, though thou discernest them not: But the words are and must be rendred, either thus, *that* he hath *double*; *id est*, abundant *wisdom*; For so this Hebrew word signifies, *Chapter* 6. 13. and 12. 16. *Proverbs* 2. 7. and 3. 21. Or, *that they are double to*, or *in* that *being* or *essence*; to wit, to God, of whom he is here speaking: Or, *to the being*; *i.e.* to God, who calls himself by the Name *I am*, *Exod.* 3. 14. which signifies *being*, and who appropriates *being* to himself, *Isa.* 45. 18. *I am*, *and* there is *none else besides me*; as elsewhere he is said to be the *onely wise*, and *onely Potentate*, and *onely immortal* being, 1 *Tim.* 1. 17. & 6. 15, 16. *n* Heb. *God lends* or *gives*, or *forgives thee* part *of thine iniquity*, or *of thy punishment*. So far is he from dealing worse than thou deservest, as thou doest most falsly and wickedly accuse him.

* Eccles. 3. 11. Rom. 11. 33. * Ch. 26. 14. 7. * Canst thou by searching find out God *o*? canst thou find out the Almighty * unto perfection?

o i.e. Discover all the Depths of his Wisdom, and the Reasons of all his Actions.

† Heb. *the heights of heaven.* 8. *It is* † as high as heaven *p*, what canst thou do *q*? deeper than hell, what canst thou know *r*?

p Thou canst not measure the heights of the visible Heavens much less of the Divine Perfections. *q* To wit, to find him out. *r* Concerning him and his ways, which are far out of thy sight and reach.

9. The measure thereof *is* longer than the earth *r*, and broader than the sea *s*.

r From one end to the other. *s* Which is called *the great and wide sea*, Psalm 104. 25.

* Chap. 9. 12. ‖ Or, *make a change*. † Heb. *who can turn him away?* 10. * If he ‖ cut off *t*, and shut up *u*, or gather together *x*, then † who can hinder him *y*?

t To wit, a Person or a Family. *u* In a Prison, or in the hands of an Enemy. This *shuting up*, is opposed to the *opening of the Prison-doors*, and to that *enlargement*, which God is elsewhere said to give to men. *x* either, 1. in a way of judgment, as a like word is used, *Psalm* 26. 9. *Gather not my soul with sinners*. Or rather, 2. in a way of mercy, as this word is generally used in Scripture; this being every where promised by God to his people, as an eminent mercy that he would *gather* them *together*. So this is opposed to the former actions, and the sense of the place is, whether it pleased God to scatter a Family, or to gather them together from their dispersions. *y* From doing what he pleaseth and designeth with his own Creatures? Who can restrain him either by giving Law to him, or by force and power? Or, *who can contradict* or *answer him*, or *object against him*, or *retort*, or *return upon him*; *i.e.* charge him with injustice

injuſtice in ſuch proceedings? Which ſenſe may ſeem to agree beſt both with the ſcope of the place, and ſtate of the queſtion between him and *Job*; which was not whether any man could reſiſt God's power, but whether he could queſtion his juſtice; and with the following Verſe.

11. For * he knoweth vain men *z*: he ſeeth wickedneſs alſo *a*, will he not then conſider *it b*?

*Pſ. 10. 11, 14. & 35. 22.

z Though Men know but little of God, and therefore are very unfit Judges of all his Counſels and Actions, yet God knows Man exactly, and his *vanity*, or *falſhood*, or *folly*, or *raſhneſs*; for all theſe this word ſignifies. He knoweth that every Man in the World is guilty of much vanity and folly, and therefore ſeeth ſufficient reaſon for his ſeverity againſt the beſt men; ſuch as thou, O *Job*, ſanſieſt thy ſelf to be; and if thou wert ſo, thou haſt no reaſon to wonder at or quarrel with his proceedings: And if thy quarrel be that he *ſhuts* thee *up*, or *cuts* thee *off*, when he *gathers others* under his wing and protection, whom thou thinkeſt or knoweſt to be worſe than thy ſelf, while thou doeſt impeach his juſtice, thou doeſt but betray thy own vanity and folly: For he knows both whom he chaſtiſeth, and whom he ſpareth, and why he doth it, though he do not acquaint thee with the reaſons of all his actions. *a* As he knoweth the vanity of all Men, ſo he exactly perceiveth the wickedneſs of evil men, though it be covered with the Veil of Religion. He ſeeth thy evil heart which diſcovers it ſelf by ſuch wicked and ſcandalous ſpeeches, againſt the juſtice and goodneſs of his Providence, which gives him juſt cauſe to continue and encreaſe thy miſeries. Though thou art partial and flattereſt thy ſelf with a conceit of thy own Integrity, yet he knoweth thy hypocriſie and wickedneſs. *b* Shall he only ſee it as an idle Spectator, and not obſerve it as a Judge to requite and puniſh it?

† Heb. *empty or hollow.* *Pſ. 73. 22. & 92. 6. Eccl. 3. 18.

12. For † * vain man would be wiſe *c*, though man be born *d like* a wild aſſes colt *e*.

c Or, *Yet* (or *But vain* or *empty man* (that fooliſh Creature that ſince the fall is void of all true wiſdom and ſolid knowledge, and judgment of the things of God) *would be wiſe*; *i. e.* pretends to be, and would be thought wiſe and able to paſs a cenſure upon all God's ways and works. Or thus, *But vain Man is fooliſh*, or *without heart*; *i. e.* without underſtanding, unable to judge aright of the ways and things of God. For a Verb very like this, and coming from the ſame Root, ſignifies to *have ones heart taken away*, Cant. 4. 9. *d And Man is born*; *i. e.* he is by his birth ſuch; this evil is now natural and hereditary, and therefore common to all Men: and therefore it is not ſtrange if *Job* partake of the common diſtemper. *e i. e.* Ignorant, and dull, and ſtupid, as to the knowledge of divine things, and withal heady and untractable; and therefore very incompetent to judge of theſe high affairs.

* Ch. 5. 8. & 22. 21.

13. * If thou *f* prepare thine heart *g*, and ſtretch out thine hands *h* towards him *i*;

f O *Job*, thy buſineſs is not to quartel with thy Maker, or his Works, but to addreſs thy ſelf to him. *g* To wit, to ſeek God, as it is expreſſed, 2 *Chron.* 19. 3. & 30. 19. *Pſalm* 78. 8. *If thou prepare thy heart*, by ſincere repentance for all thy hard ſpeeches of God, and ſins againſt him, and with a pure and upright heart ſeek unto him; without which thy prayers will be in vain. Or, *If thou directeſt* or *rectifieſt thine heart*, turning thy bold contentions with God into humble and ſincere ſupplications to him. *h i. e.* Pray, which is here deſcribed by its uſual geſture, as *Chap.* 15. 25. *Pſalm* 88. 9. *i i. e.* To God as appears both from the nature of the thing, and from the Context.

14. If iniquity *be* in thine hand *k*, put it far away *l*, and let not wickedneſs dwell *m* in thy tabernacles *n*.

k Either, 1. If thou haſt in thine hand or poſſeſſion, any Goods got by injury or oppreſſion, as it ſeems they ſuppoſed that he had. Or, 2. more generally, If thou alloweſt thy ſelf in any ſinful practices. *The hand* is put for action, whereof it is the Inſtrument. *l* keep thy ſelf at a great diſtance not only from ſuch actions, but alſo from the very occaſions and appearances of them. *m* Let it not have a quiet and ſettled abode or allowance. *n i. e.* In thy habitation; *i. e.* either in thy ſelf, or in thy family; whoſe ſins *Job* was obliged as far as he could to prevent or reform; as he had done, *Chap.* 1. 5. He ſaith *Tabernacles*, becauſe anciently the habitations of great men conſiſted of ſeveral Tents or Tabernacles, as we ſee *Gen.* 24. 67. & 31. 33.

15. For then ſhalt thou lift up thy face *o* without ſpot *p*; yea, thou ſhalt be ſtedfaſt *q*, and ſhalt not fear.

o Which notes chearfulneſs, and holy boldneſs and confidence; as a dejected Countenance notes grief and ſhame. See *Gen.* 4. 5, 6. 2 *Sam.* 2. 22. *Job* 22. 26. *Luke* 21. 28. *p*. Or, Being *without ſpot*: So it is only an *Elliptis* of the Verb Subſtantive, which is moſt frequent. And this fitly follows as the ground of his confidence, becauſe he ſhould in this caſe have a clear and unſpotted Conſcience, and a ſenſe of his own innocency. Or, *without blemiſh*, as the word properly ſignifies; *i. e.* without any ſenſe of guilt, or any ſhame conſequent upon it either from God or Men. The ground of the expreſſion is this, That when mens faces are ſpotted with dirt, they are aſhamed to ſhew them. And *Job* was charged by his friends, as having many ſpots upon him, yea, ſuch as were not the ſpots of God's Children. *q* Or, *firm* or *fixed*: Either, 1. as to his outward Condition, which ſhould be conſtantly proſperous. Or rather as to his Mind, which ſhould have ſtrong and comfortable aſſurance of God's favour, and of his own ſafety and happineſs: For this *ſtedfaſtneſs* is oppoſed unto that *fear*, which is incident to wicked Men; who, even when they are free from actual miſeries, yet oft-times are tormented with the dread of them.

16. Becauſe thou ſhalt forget *thy* miſery *r*, and remember *it* as waters *that* paſs away *s*:

r Thou ſhalt be free from fear, becauſe thy great and ſettled proſperity ſhall baniſh out of thy mind all thoſe ſad and irkſom thoughts of thy former Calamities, which naturally ingender fears of the continuance or return of them. Perſons bleſſed with eminent Deliverances, and an happy ſettlement, are frequently ſaid in Scripture to *forget* their former ſorrows; as *Gen.* 41. 51. *Iſa.* 54. 4. *John* 16. 21. not that they ſimply forget them, but becauſe they have no ſad or frightful remembrance of them: For *remembring* and *forgetting* in Scripture, do not ſimply note acts of the mind, but alſo affections and practices ſuitable to them, as is well known. *s* Thou ſhalt remember them no more, than Men remember either a Land-flood, which as it comes ſo it goes away ſuddenly, and leaves few or no footſteps or memorials behind it; or the waters of a River, which as ſoon as they are out of ſight, are out of mind, becauſe of the new waters which immediately come in their ſtead.

17. And *thine* age *t* † ſhall be * clearer *u* than the noon-day *x*; thou ſhalt || ſhine forth *y*, thou ſhalt be as the morning *z*.

† Heb. *ſhall ariſe above the noon-day.* * Pſ. 37. 6. & 112. 4. Iſa. 58. 8. || Or, *ſee up.* Iſa. 40. 31.

t i. e. The remainder of thy life and time in this world. *u* Heb. *ſhall ariſe*: Men are ſaid to *fall* into trouble, and to *ariſe* out of them. *x* Or, *above the noon day*; or above the Sun at Noon day, when it is at its higheſt pitch, as well as in its greateſt glory. *y* Light in Scripture commonly ſignifies Proſperity and Glory; as *Eſth.* 8. 16. *Job* 18. 5, 6. & 38. 15. *Prov.* 4. 18. Or, *If thou art in darkneſs*, as this word properly ſignifies, *Job* 10. 22. *Amos* 4. 13. *i. e.* If thou comeſt into any diſtreſs and trouble. *z i. e.* That Night of trouble ſhall certainly and ſpeedily be followed with the Morning of Deliverance and Comfort, which like the Morning-light ſhall ſhine brighter and brighter, until the perfect day.

18. And thou ſhalt be ſecure becauſe there is hope *a*; yea thou ſhalt dig *about thee b, and* * thou ſhalt take thy reſt in ſafety *c*.

* Lev. 26. 5, 6. Pſ. 3. 5. & 4. 8. Prov. 3. 24.

a i. e. Thy mind ſhall be quiet and free from terrours, becauſe thou ſhalt have a firm and well-grounded hope and confidence in God's merciful and providential care of thee. Or, *thou ſhalt be confident that thou ſhalt have what thou hopeſt for*; the act *hope* being put for the object, as is very uſual. *i. e.* Thou ſhalt have aſſurance in and from God, that thy hopes ſhall not be diſappointed but fulfilled. This is oppoſed to that fear, *verſ.* 15. *b* Either to fix thy Tents, which after the manner of the *Arabians* were removed from place to place for conveniency of Paſturage for their Cattel; or to find out water for thy Cattel; as they did, *Gen.* 26. Or to plough the Ground, as he had done, *Chap.* 1. 14. Or to make a Fence about thy Dwelling. For both the foregoing and following paſſages expreſs his ſecure and ſafe condition. *c* Free from dangers and the fear of them; becauſe of God's fatherly Providence watching over thee when thou canſt not watch over thy ſelf.

19. Alſo thou ſhalt lie down, and none ſhall make *thee* afraid; yea, many ſhall † make ſuit unto thee *d*.

† Heb. *intreat thy face.* Pſ. 45. 12.

d Deſiring thy favour and friendſhip, becauſe of thy great power and riches, and eminent felicity: See *Gen.* 26. 26, &c.

20. But the eyes of the wicked ſhall fail *e*, and † they ſhall not eſcape *f*, and * their hope *ſhall be as* || the giving up of the ghoſt *g*.

† Heb. *flight ſhall periſh from them.* * Ch. 8. 14. & 18. 14. || Or, *a puff of breath.*

e Or, *be conſumed*, either with grief and tears for their ſore Calamities: Or with Long looking for what they ſhall never attain, as this phraſe is taken, *Pſalm* 69. 3. *Jer.* 14. 6. *Lamint.* 4. 17. And this ſhall be thy condition, O *Job*, if thou perſiſteſt in thine impiety. *f* They ſhall never obtain deliverance out of their Diſtreſſes, but ſhall periſh in them. *g i. e.* Shall be as vain and deſperate as the hope of life is in a Man, when he is at the very point of death. Or, as *a puff of breath*, which is gone in a moment without all hopes of recovery.

CHAP. XII.

1. AND Job anſwered and ſaid,

2. No doubt, but ye *are* the people *a*, and wiſdom ſhall die with you *b*.

a You three, and you only are *the people*; *i. e.* people of all people for eminency of wiſdom, the only company of reaſonable Creatures, all others are but fools or beaſts: You have engroſſed all the reaſon of Mankind; and each of you have as much wiſdom as an whole people put together. It is an Ironical Expreſſion, as the next Verſe ſheweth. *b* All the wiſdom and knowledge of divine things which is in the World, lives in you, and will die and be utterly loſt when you die. This you think of your ſelves; and this makes you ſo confidently and peremptorily deliver your Opinions, and give Laws to me and all mankind, and even to God himſelf.

* Ch. 13. 2. † Heb. *heart.* † Heb. *I fall not lower than you.* † Heb. *with whom are not ſuch as thoſe?*

3. But * I have an † underſtanding *c* as well as ye, † I *am* not inferiour to you *d*: yea, † who knoweth not ſuch things as theſe *e*?

c Heb.

e Heb. *an heart*; which is oft put for the *understanding*; as *Job* 34. 34. *Jer.* 5. 21. *Acts* 8 22. *i. e.* God hath given me also the knowledge and ability to judge of these matters. *d* In these things; which he speaketh, not in a way of vain-glorious boasting, but for the just and necessary vindication, both of himself and of that cause of God, which for the matter and substance of it he maintained, as God himself attests, *Job* 42. 7. *e* The truth is, neither you nor I have any reason to be puffed up with our knowledge of these things: For the most foolish and barbarous Nations know, that God is Infinite in Wisdom, and Power, and Justice. But this is not the question between you and me.

* Chap. 16. 10. & 17. 6. & 21. 3. & 30. 1. * Prov. 14. 2.

4. * I am *as* one mocked of his neighbour *f*, who calleth upon God, and he answereth him *g*: * the just upright *man is* laughed to scorn *h*.

f Heb. *I am a derision* (the Infinitive being put for a Noun, as is usual both in the *Hebrew* and other Languages) *to my Neighbour*; *i. e.* to these three who have pretended and would be thought to be my Friends and Neighbours; whom therefore such carriage doth very ill become: Instead of supporting and comforting me, they make a sport and scorn of me. *g* This *who* belongs either, 1. to *Job*, who here declares his own practice in this case; when you mock me, I go to God with my Complaints and Prayers, and he hears me, though you will not. But this seems not to agree either with the Context, or with other passages of *Job*; in which he constantly complains, that God did not hear nor regard his prayers, nor pity and help him. Or, 2. to *Job's* Friends; and so this is either, 1. an aggravation of their Crime, that they should mock him who made a great profession of Religion, who used duly to call upon God, and to receive answers from him, and therefore should have carried themselves more piously and charitably, and compassionately towards their miserable Brother. Or, 2. as the reason of their mockage of *Job*, because God who neglected *Job's* prayers, heard theirs, and gave them those mercies for which they prayed; and therefore being themselves well and at ease, they were hard-hearted towards their poor afflicted Brother, as the manner of men is. This seems to suit well with the following Verse. Or, 3. as an Argument against their scorning or slighting of him; God hears you when you pray, therefore you should turn your mocks of me into prayers for me; and you should pity me, whom God doth not hear when I pray; and as God hears you, so you should hear and comfort me, when I pour out my Complaints to you. But these words may be brought in mimetically, as being some of their scoffing words: They say of me, *Let him call upon God, and God will hear him*: For so they had suggested to *Job*, Ch. 5. 8. & 8. 5, *&c* & 11. 13. But this, saith *Job*, I take for a piece of mockery, and insulting over my Miseries: For I know by sad experience, and they see the contrary, that though I call and cry again and again, yet God hath no regard to me. *h i. e.* I, who, notwithstanding all their hard censures and reproaches, must and dare still own it, That through God's grace I am a just and upright Man, and derided by them. This he repeats again because it was very grievous and burdensom to him.

5. He that is ready to slip with *his* feet *i*, *is as* a lamp despised *k* in the thought of him that is at ease *l*.

i i. e. The just man last mentioned who is upon the brink of the Pit or Grave, ready to fall into mischief, so as never to rise again in this World, which is my case, and the occasion of their scorn and contempt. *k i. e.* Like a Lamp or Torch, which whilst it shines clearly and in a dark Night is very useful and comfortable, but when it draws towards an end, and is nigh extinct, and in the light, is neglected and despised, as that which is unnecessary and troublesom, and offensive: So the same Man, who, when his Feet stand fast in a prosperous Condition, is magnified and adored by all: When his *Feet slip* or *stumble*, as the Phrase is, *Psalm* 94. 18. *Jer.* 13. 16. when he is in misery, is commonly forsaken and despised. *l i. e.* In the Opinion of a Man that lives in great ease and outward happiness; which generally makes persons to forget and despise those who are in affliction. But these words are a little otherwise rendred, and that agreeably to the order of the words in the *Hebrew* Text, He (which is easily understood out of *verse* 4. the *just and upright Man*) is as a *Torch despised in the opinion* or *thought*, (as this or the like words coming from the same Hebrew Root are used, *Psalm* 146. 4. *Dan.* 6. 3. *Jon.* 1. 6. Or *because of the splendor*? for so this Root and its Derivatives elsewhere signifie, as *Cant.* 5. 14. *Jer.* 5. 28. *Ezek.* 27. 19. And either of these significations agree well with the place. Or *compared with the splendor*, or greater luster and glory) *of him that lives in tranquillity*; he, (*i. e.* the just man) *is* (or, *because he is*: for this may be the reason of the contempt) *ready to slip with his foot*; *i. e.* ready to perish.

* Ch. 21. 7. Psal. 37. 1. 35. & 92. 7. Jer. 12. 1. Mal. 3. 15.

6. * The tabernacles of robbers prosper *m*, and they that provoke God are secure *n*; into whose hand God bringeth *abundantly* *o*.

m Thy opinion delivered *Chap.* 11. 14, *&c.* is confuted by daily experience; which shews that the most wicked and injurious, and impudent Oppressors, Tyrants and Robbers, are so far from meeting with those Disappointments and Miseries, wherewith thou didst threaten them, that they commonly succeed in their cursed Enterprizes, and flourish in Wealth and Glory, and fill their Houses with the Goods of others which they violently took away; whereof the *Chaldæans* and *Sabæans*, ch. 1. 15, 17. are a present and pregnant Evidence. *n* They whose common practice it is to despise and provoke God, are confident and secure, live without danger or fear. *o* So far is God from crushing such persons, that he seems to favour them with wonderful success, and by his special and more than common Providence, *puts into their hands* the opportunities which they seek, and the persons and goods of other more righteous Men which they lie in wait for.

7. But ask now the beasts, and they shall teach thee *p*; and the fowls of the air, and they shall tell thee.

p To wit, objectively; *i. e.* If thou observest the Beasts and their Properties and Actions, and Events, from them thou mayst, learn this Lesson: What Lesson? I answer, Either, 1. that which was last mentioned, *v.* 5. God's Providence doth order things in the like manner among the very Beasts, and Fowls, and Fishes; of which the most ravenous and mischievous fare the best, whilst those which are more harmless, and serviceable, and beneficial to men, meet with the hardest usage. Or, 2. That which *Zophar* had uttered with so much pomp and gravity, Chap. 11. 7, 8, 9. concerning God's Infinite Wisdom, which, saith *Job*, thou needest not go into Heaven or Hell to know, but thou mayst learn it even from the Beasts, *&c.*

8. Or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee.

9. Who knoweth not in all these *q*, that the hand of the LORD hath wrought this *r*?

q Or, *by all these* Brute-creatures. *r* That God by his power and wisdom hath created and ordered all this which is in them, or is done by and among them.

* Num. 16. 22. ‖ Or, *life*. † Heb. *all flesh of man*.

10. * In whose hand *s is* the ‖ soul *t* of every living thing *u*, and the breath *x* of † all mankind.

s i. e At whose absolute disposal it is to give it, or take it away when and how it seemeth good to him. *t* The life, or the Soul the Principle of Life. *u i. e.* Of all unreasonable Creatures, of which he spoke *v.* 7. opposed to *man* in the last words. *x* Or, *the spirit*, as that word is commonly used; *i. e.* the Immortal Soul, which is no less a Creature, and in Gods power to dispose of it, than the Animal Soul of unreasonable Creatures.

* Chap. 34. 3. † Heb. *palat.* Chap. 6. 30.

11. * Doth not the ear try words? and the † mouth taste his meat *y*?

y As the Mouth tasteth and thereby judgeth of Meats, and as it liketh or disliketh, so it receiveth or rejecteth what is put into it; so it is the Office of the Ear, or rather of the Mind, which hears and receives the Opinions and Discourses of others by the Ear, not rashly to approve or condemn every thing which it hears, but diligently and thoroughly to search and try whether it be true, and so to be embraced; or false, and to be rejected. Interpreters are much puzzled about the connexion and design of these words: But they seem to be either, 1. An Apology for himself, why he did not comply with their Opinion and Arguments, because they did not suit with his Ear or Mind; and though he had considered and tried them, he could not discern any weight in them. Or rather, 2. a Reproof to his Friends, that they did so hastily condemn his Person and his Doctrine without a strict and serious enquiry, Or, 3. a Preface to his following Discourse; whereby he invites them to hear and judge of his Words and Arguments more candidly and impartially; and not to scorn all that he said because of his present poverty and misery, as Men at ease use to do; nor to cast away the good for any mixture of bad with it; but calmly to weigh and debate things both within and among themselves and with him, that they and he too might all agree in disallowing whatsoever should appear to be false, and owning of every truth.

12. With the ancient *is* Wisdom, and in length of days Understanding *z*.

z These words contain a concession of what *Bildad* had said, *ch.* 8. 8, 9. and a joyning with him in that appeal; but withal, an intimation, that this Wisdom was but finite, and imperfect, and liable to many mistakes; and indeed meer Ignorance and Folly, if compared with the divine Wisdom, of which he speaks in the next and following Verses. And therefore that antiquity which they pretended for their Opinion, ought not to be received against the Oracles or Truths of the eternal and most wise God.

‖ That is, *with God*. Chap. 36. 5.

13. ‖ With him *a is* Wisdom *b* and strength, he hath Counsel and Understanding *c*.

a i. e. With God; the Relative being put for the Antecedent, which is easily and necessarily understood out of the scope of the place, and all the following Verses. *b* Perfect Wisdom is only in him, and all Wisdom in the World cometh from him, who giveth to old or young as it pleaseth him: The ancient are not wise without his Gift and Grace, and with that a younger Man may be wiser *than the Ancients*, as *David* was, *Psal.* 119. 100. *c Counsel*, *i. e.* Practical Wisdom to guide all the Affairs of the World, and *Understanding*, or a speculative knowledge of all persons and things.

* Chap. 11. 10. ‖ Isa. 22. 22. Rev. 3. 7. † Heb. *upon*.

14. Behold, he * breaketh down *d*, and it cannot be built again: he ‖ shutteth † up *e* a man, and there can be no opening *f*.

d To

d To wit Houſes, Caſtles, Cities, which God deſigneth to deſtroy utterly. *e* If he will ſhut up a man in Priſon, or in any ſtraits or troubles. *f* Without Gods Permiſſion and Providence.

15. Behold, he withholdeth the waters *g*, and they *h* dry up: alſo he ſendeth them out, and they overturn the Earth.

g Which are reſerved in the Clouds, that they may not fall upon the Earth. *h i. e.* The Waters upon the Earth, Ponds, and Springs, and Brooks, and Rivers.

16. With him *is* ſtrength and Wiſdom *i*: the deceived and the deceiver *are* his *k*.

i He doth the things here mentioned in the foregoing and ſucceeding Verſes, and that both powerfully, ſo as no Creature can reſiſt and hinder him; and wiſely, ſo as none can prevent and overreach him. The ſame thing he had ſaid before, *v.* 13. but he repeats it here to prepare the way for the following events, which are eminent Inſtances, both of his Power and Wiſdom. *ki. e.* From or by him, and wholly ſubject to his diſpoſal. That one Man deceiveth another, and that the other is deceived by him, either in Divine, or Civil and Worldly things, (which ſeem to be principally intended here by comparing the following Verſes;) this is from God, and by the conduct of his wiſe and powerful Providence. God giveth to the deceiver more Wit, and Knowledge, and Art, and withal opportunity and all favourable Circumſtances for his deceit. He alſo gives leſs Underſtanding to the deceived, and withdraws from him either wholly, or in part, that common light of diſcretion, which is his free Gift, and he may juſtly give, or take away as he pleaſeth, and leaves him to his own Ignorance and Errour, pride and Self-conceit, and to all thoſe Prejudices, Paſſions, and Luſts, which commonly corrupt mens Minds, and to the Power and Crafts of Satan, that grand deceiver. He governs the Deceiver, and ſets bounds to his Deceits, to whom, and when, and how far they ſhall extend, as is manifeſt from *Deut.* 13. 1. 1 *King.* 22. 20. *Iſa.* 19. 14. *Ezek.* 14. 9. *Matth.* 24. 24. 2 *Theſ.* 2. 11. *Rev.* 20. 3, 8. He alſo over-rules, all this to his own Glory, and the accompliſhment of his righteous Deſigns of trying the good; and puniſhing wicked men, by giving them up to believe Lies. Yet God is not the cauſe or Author of any error or ſin, but only the wiſe and holy Governour and Diſpoſer of it.

17. He leadeth Counſellors away ſpoiled *l*, and maketh the Judges Fools *m*.

l The wiſe *Counſellors* or Stateſmen, by whom the affairs of Kings and Kingdoms are ordered, *he leadeth away* as Captives in triumph, being *ſpoiled* either of that Wiſdom which they had, or ſeemed or pretended to have; or of that Power and dignity which they had enjoyed. *m* Partly by diſcovering their Folly; and partly by infatuating their Minds and turning their own Counſels to their ruine: Of which ſee 2 *Sam.* 15. 31. & 17. 14, 23. *Iſa.* 19. 11. 1 *Cor.* 1. 19.

18. He looſeth the Bond of Kings *n*, and girdeth their Loins with a Girdle *o*.

n Either 1. Paſſively, whereby they are bound. He freeth them from Priſon or reſtraint. Or rather, 2. Actively, that wherewith they bind their Subjects to Obedience, to wit, their Power and Authority, and that Majeſty which God ſtamps upon Kings, to keep their People in awe: All which God can, and oft doth take away from them, and freeth the People from their bonds, when it pleaſeth him: Of which all Hiſtories give Inſtances. See *Dan.* 2. 21. *o* Either, 1. With a Girdle of Dignity and Glory, which was put upon the Loins of Men in great Honour and Authority, as *Iſa.* 11. 5 and 22. 21. *Jer.* 13. 1, 2. So this Member of the Verſe is oppoſite to the former, and the ſenſe of the whole is, he either caſteth down Kings or raiſeth them up, as he pleaſeth. But the Scripture no where mentions this *Girdle* as one of the Ornaments of Kings. Or rather, 2. With a ſervile Girdle: For ſeeing all, both the foregoing and ſucceeding paſſages do evidently note acts of Judgment or puniſhments, inflicted upon them, it ſeems improper to underſtand this alone of an act of Gods favour to them. So the ſenſe is, He reduceth them into a mean and ſervile condition; which is thus expreſſed becauſe Servants did uſe to gird up their Garments (which after the manner of thoſe parts and times were looſe and long) that they might be fitter for attendance upon their Maſters; of which ſee *Luk.* 12. 37. & 17. 8. And ſo this is an amplification of the former ſentence. He not only depoſeth them from their Thrones, but brings them into Bondage and Slavery.

19. He leadeth Princes *p* away ſpoiled, and overthroweth the mighty.

p So this word, which uſually ſignifies *Prieſts*, is oft uſed, as *Gen.* 41. 45. & 47. 22, 26. *Exod.* 2. 16. 2 *Sam.* 8. 18. Compared with 1 *Chron.* 18. 17.

*Chap. 32. 9. Iſa. 3. 2, 3. †Heb. *the Lip of the faithful.*

20. * He removeth away † the Speech *q* of the truſty *r*, and taketh away the Underſtanding of the aged.

q Either, 1. By taking away or reſtraining the Gift of utterance from them that they ſhould not be able to expreſs their thoughts with ſuch clearneſs and Power, as they uſed to do; which God oft doth to wiſe and eloquent men. Or, 2. By bringing them into ſuch ſtraits and troubles that they know not what to ſay or adviſe. Or, 3. By taking away their Underſtanding which ſhould ſuggeſt and direct their Speech, as it here follows. Or, 4. By permitting them to betray their truſt, and either not to ſpeak when they ſhould, nor to ſpeak otherwiſe than they ſhould, and to uſe their Wit and Rhetorick, not to direct, but to deceive, and ſo deſtroy a Prince. *r i. e.* Of thoſe wiſe and eloquent Counſellors, that were, and for their great abilities might be truſted by the greateſt Princes with all their affairs.

21. *He poureth contempt upon Princes *s*, and ‖ weakneth *t* the ſtrength of the Mighty. *Pſa. 107. 40. Dan. 2. 21. ‖ Or, *looſeth the girdle of the ſtrong.*

si. e. He makes them contemptible to their Subjects and others. *t* Heb. *He looſeth the Girdle.* Which Phraſe ſignifies weakneſs, as *Ea.* 5. 27. as *the girding of the Girdle* notes ſtrength and Power, as *Iſa.* 22. 21. & 45. 5. Both theſe Phraſes being taken from the quality of their Garments which being looſe and long, did diſenable a Man for Travel or Work.

22. He * diſcovereth deep things out of Darkneſs *u*, and bringeth out to light the ſhadow of death. * Chap. 28. 3. Dan. 2. 22. Mat. 10. 26. 1 Cor. 4. 5.

u i. e. The moſt ſecret and crafty Counſels of Princes, which are contrived and carried on in the dark.

23. * He encreaſeth the Nations, and deſtroyeth them *x*: he enlargeth the Nations *y* and † ſtraitneth them *again z*. * Pſa. 107. 38. † Heb. *leadeth it.*

x What hitherto he ſaid of Princes, he now applies to Nations and People, whom God doth either increaſe or diminiſh, as he pleaſeth. *y* He multiplies them ſo that they are forced to ſend forth Colonies into other Lands. *z* Or, *leadeth them in*: or, *bringeth them back* into their own Land, and confineth them there.

24. He taketh away the Heart *a* of the † chief *b* of the People of the Earth, and * cauſeth them to wander in a Wilderneſs *where there is* no way *c*. † Heb. *Heads.* * Pſa. 107. 40.

a Which ſignifies either, 1. Their Courage, as *Pſal* 76. 12. or rather, 2. Their Wiſdom and Counſel, as *Job* 5. 13. *Ia.* 3. 4. as the following words ſhew. *b* Either for place and Power: or for Wiſdom and Conduct. *ci. e.* Fills them with confuſion, and uncertainty, and perplexity of mind, ſo that they know not how to govern themſelves or their People.

25. They grope *d* in the dark without light *e*, and he maketh them to † ſtagger like a drunken *man f*. † Heb. *wander.*

d Like men that cannot ſee their way. *e* Two Phraſes expreſſing the ſame thing, emphatically to expreſs their profound darkneſs. *f* Who reels hither and thither without any certainty. So they ſometimes take one courſe and ſometimes another, as reſolving to try all experiments, and indeed not knowing what to do.

CHAP. XIII.

1. LO, mine Eye hath ſeen all *this*, mine Ear hath heard and underſtood it *a*.

a All this which either you or I have diſcourſed concerning the infinite Power and Wiſdom of God, I know, both by *ſeeing* it, *i. e.* by my own Obſervation and Experience, and by *hearing* it from my Anceſtors; ſo that I did not need your tedious and impertinent diſcourſes concerning thoſe matters.

2. * What ye know, *the ſame* do I know alſo: I *am* not inferiour unto you. * Chap. 12. 3.

3. * Surely I would ſpeak to the Almighty *b*, and I deſire to reaſon with God. * Chap. 23. 3.

b According to thy Wiſh, *Ch.* 11. 5. I had rather debate the matter with God than with you. I am not afraid of preſenting my Perſon and Cauſe before him, who is a Witneſs of my Integrity, and would not deal ſo unmercifully with me as you do.

4. But ye *are* forgers of Lies *c*, * ye *are* all Phyſicians of no value *d*. * Chap. 6. 21. & 16. 2.

c i. e. Authors of Falſe Doctrine, to wit, that great afflictions are peculiar to Hypocrites and wicked Men. *d* Unfaithful and unſkilful, preſcribing bad Remedies, and miſapplying good ones.

5. O that ye would altogether hold your peace, and it ſhould be your Wiſdom *e*.

e For then your Ignorance and Folly had been concealed, which is now manifeſt. Compare *Prov.* 17. 28.

6. Hear *f* now my reaſoning, and hearken to the pleadings of my Lips *g*.

fi. e. Attend to it, and conſider it more ſeriouſly than you have done. *g i. e.* To the arguments which I ſhall produce.

7. * Will ye ſpeak wickedly for God *h*? And talk deceitfully for him? * Chap. 17. 5. & 32. 21. & 36. 4.

h Will you utter falſhoods upon pretence of pleaſing God, or of maintaining Gods Honour or Juſtice? Doth he need ſuch defences?

8. Will ye accept his Perſon *i*? Will ye contend *k* for God *l*?

i Not judging according to the right of the Cauſe, but the quality of the Perſon, as corrupt Judges do. *k i. e.* Wrangle and quarrel with me, and cavil at my Speeches, and pervert my meaning.

meaning. *l i. e.* That you may gratifie him, or defend his Rights?

9. Is it good *m* that he ſhould ſearch you out *n*? or as one mocketh another, do ye *ſo* mock him *o*?

m Will it be to your Credit and Comfort? *n i. e.* Narrowly examine your Hearts and diſcourſes, whether you have uttered Truth or Falſhood, and whether your Speeches proceed from true Zeal for God, or from your own Prejudices and Paſſions, and from a deſire to curry Favour with him. To wit, by covering your uncharitableneſs and corrupt affections with pretences of Piety, as if God could not diſcern your Artifices; or by pleading his Cauſe with weak and fooliſh Arguments, which is a kind of Mockery to him, and an Injury to his Cauſe; or by ſeeking to flatter him with falſe Praiſes as if he did diſtribute the things of this World with exact Juſtice, proſpering only the good, and ſeverely afflicting none but wicked Men.

10. He will ſurely reprove you *p*, if ye do ſecretly *q* accept Perſons.

p i. e. Puniſh you, as this word is oft uſed, as hath been once and again obſerved. *q* Though it be concealed in your own Breaſts, and no Eye ſee it, yea though it be ſo cloſe that your own Minds and Conſciences, through ignorance, or inadvertency, or ſlothfulneſs, do not perceive it, yet he, who is greater than your Conſciences, ſees and knows it.

11. Shall not his Excellency *r* make you afraid *s*? and his dread fall upon you?

r His infinite Wiſdom which ſees your ſecret Falſhoods, and his Juſtice and Power, which can and will puniſh you for it. *s* Of ſpeaking raſhly or falſly of his ways and Counſels.

12. Your remembrances *t are* like unto aſhes, your Bodies *u* to Bodies of Clay.

t Either, 1. Actively, *i. e.* your Memorials, or your Diſcourſes and arguments by which you deſign to bring things to my remembrance. So he might poſſibly allude to that paſſage, *Ch.* 4. 7 *Remember I pray thee*, &c. That and all your other Memento's *are like unto aſhes, i. e.* contemptible and unprofitable: Heb. *are Parables*, or *Speeches of duſt*, or *aſhes*. Or, 2. Paſſively, all that which is moſt excellent and memorable in you; your Wealth, and Dignity, and Wit, and Reputation, or whatſoever it is for which you expect or deſire to be remembred, it is all but poor deſpicable duſt and aſhes: And therefore you have juſt reaſon to abhor your ſelves and to dread the Divine Majeſty, as I now adviſed you. *u* Though they be not full of ſores and boils as mine is, yet they are but duſt, and to duſt they ſhall return as well as mine. Heb. *Your backs*, which, being the ſtrongeſt part of the Body, is put for the whole Body. Or, *Your Eminencies*, or *Excellencies*, as this word moſt properly ſignifies, as Hebricians obſerve, ſo it anſwers to their *memorables*. All thoſe things wherein you do, or think that you do excel others, are but like Eminencies, or Lumps, or Heaps of Clay, vain and uſeleſs things, if compared with the Excellencies of God. Or, *Your heights*, *i. e.* your lofty Diſcourſes are like Clay, *i. e.* without ſolidity and ſtrength.

† Heb. *be ſilent from me.*

13. † Hold your peace *x*, let me alone that I may ſpeak *y*, and let come on me what *will z*.

x Do not now interrupt me in my Diſcourſe; which peradventure he obſerved by their geſtures ſome of them were now attempting. *y* That I may freely utter my whole mind. *z* For the event of my Diſcourſe with God, wherewith you threaten me, I am willing to ſubmit my ſelf to him, to do with me as he pleaſeth: For I know he will not judge ſo ſeverely and partially of me, or my words, as you do, but will accept what is good, and paſs by any circumſtantial defects in my Perſon or Speech, as knowing that I ſpeak from an upright Heart.

14. Wherefore do I take my Fleſh in my Teeth, and put my Life in mine hand? (*z*)

(*z*) According to this Tranſlation the ſenſe ſeems to be this, If you ſpeak truth and God puniſheth none but wicked Men, why doth he bring me (whom he knows to be no Hypocrite, as you ſlander me) to that extremity of Pain and miſery, that I am almoſt conſtrained to tear and eat my own fleſh (which is mentioned as the Character of Men in great anguiſh, *Iſa.* 9. 20. & 49. 26.) and am ready to lay violent hands upon my ſelf? Is it ſo great a crime to complain in this caſe, or at leaſt to enquire into the cauſe of this unwonted ſeverity: But this ſenſe ſeems not well to ſuit either with the foregoing or following Verſes, but to come in abruptly. Others therefore render the words thus, *Why ſhould I take my fleſh in my Teeth*, &c. And ſo this may be, either, 1. A Reaſon of his ardent deſire of Liberty of Speech, becauſe he could hold his Tongue no longer, but muſt needs tear himſelf to pieces, if he had not ſome vent for his grief. So this agrees well both with *v.* 13. where he deſired this freedom, and with *v.* 19. where the ſame ſenſe is expreſſed in plainer words. Or, 2. An antidote againſt deſpair. I perceive, O my Friends, by your Diſcourſes, that you intend to drive me to utter Deſpair, if I do not turn to God in another manner than yet I have done. Which if it were true, I ſhould certainly tear my fleſh, and violently take away my own Life: But I ſee no reaſon why I ſhould give way to any ſuch deſpair or deſperate Actions. And this alſo hath a good dependance upon the foregoing words, *Let come on me what will*. But I have no reaſon to fear ſuch Conſequences as you ſuggeſt, nor to deſpair of a merciful Audience and Relief from God; and a good connexion with thoſe which follow, *v.* 15. where he declares his Hope and Confidence in God. The Phraſe of having ones *Life in his hand*, notes a condition extremely dangerous, and almoſt deſperate, as *Judg.* 12. 3. 1 *Sam.* 19. 5. & 28. 21. *Pſal.* 119. 109.

15. * Though he ſlay me *a*, yet I will truſt in him *b*: but *c* I will † maintain mine own ways *d* before him *e*.

* Pſa. 23. 4. Prov. 14. 32.
† Heb. *prove, or argue.*

a Though God ſhould yet more and more encreaſe my torments, ſo that I could bear them no longer, but ſhould perceive my ſelf to be at the point of Death, and without all hopes of Recovery in this World. *b* Or, *ſhall I not truſt* in him? Should I deſpair? No, I will not. I know he is a juſt, and a faithful, and merciful God, and he knows that mine Heart is upright before him, and that I am no Hypocrite. *c* Though I will truſt in him, yet I will humbly poſtulate the matter with him. *d I will argue*, or *prove*, or *demonſtrate my ways, i. e.* I will make a full free Confeſſion of the whole courſe of my Life, and I will boldly, though ſubmiſſively, aſſert mine own Integrity, which he alſo will, I doubt not, acknowledge. And what I have done amiſs I will as freely confeſs, and make Supplication to my judge for the pardon of it. *e* Before his Tribunal: for I deſire no other Judge but him.

16. He alſo *ſhall be*, † my Salvation *f*: for *g* an Hypocrite ſhall not come before him.

† Or, *it.*

f I reſt aſſured that he will ſave me out of theſe miſeries ſooner or later, one way or other, if not with a temporal, yet with an eternal Salvation after Death; of which he ſpeaks, *Ch.* 19. 25, &c. *g* Or, *but*, as this particle commonly ſignifies; for this Clauſe is put by way of oppoſition to the former, and the ſenſe is, But if I were an Hypocrite as you alledge, I durſt not preſent my ſelf before him to plead my Cauſe with him, as now I deſire to do, nor could I hope for any Salvation from, or with, him in Heaven.

17. Hear diligently my Speech *h*, and my declaration *i* with your Ears.

h This he deſired before, *v.* 6. and now repeated, either becauſe they manifeſted ſome neglect or diſlike of his Speech, and ſome deſire to interrupt him: Or, becauſe he now comes more cloſely to his buſineſs, the foregoing Verſes being moſtly in way of Preface to it. *i i. e.* The words whereby I declare my Mind.

18. Behold now, I have ordered *my* † Cauſe *k*; I know that I ſhall be juſtified *l*.

† Heb. *judgment.*

k To wit, within my ſelf. I have ſeriouſly and ſincerely conſidered the ſtate of my caſe, and what can be ſaid either for me, or againſt me, and am ready to plead my Cauſe. *l i. e.* Acquitted by God from that Hypocriſie and Wickedneſs wherewith you charge me, and declared a righteous and innocent perſon, humane Infirmities excepted.

19. Who *is* he *that* will plead with me *m*? for now if I hold my Tongue, I ſhall give up the Ghoſt *n*.

m Where is the Man that will do it? Nay, Oh that God would do it: which here he implies, and preſently expreſſeth. *n* My grief for Gods heavy Hand, and for your bitter Reproaches would break my Heart, if I ſhould not give it vent.

20. Only do not Two *things* unto me *o*: then will I not hide my ſelf from thee *p*.

o Which two he expreſſeth, *v.* 21. *p* Then ſhall I boldly preſent my ſelf and Cauſe before thee.

21. * Withdraw thine hand far from me *q*: and let not thy dread make me afraid *r*.

* Ch. 9. 34, 35. & 33. 7.

q i. e. Suſpend my Torments during the time of my pleading with thee, that my Mind may be at liberty. *r* Do not preſent thy ſelf to me in terrible Majeſty, neither deal with me in rigorous Juſtice, but hear me meekly, as one Man heareth another, and plead with me upon thoſe gracious Terms, wherewith thou uſeſt to deal with Mankind.

22. Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me *s*.

s Then chuſe thy own Method. Either do thou charge me with Hypocriſie, or more than common Guilt, and I will defend my ſelf: Or I will argue with thee concerning thy extraordinary ſeverity towards me, and do thou ſhew me the reaſons of it. This propoſal favoured of too great ſelf-confidence, and of Irreverence towards God; for which, and ſuch like Speeches, he is reproved by God, *Ch.* 38. 2, 3. & 40. 2.

23. How many *are* mine Iniquities and ſins *t*? Make me to know my tranſgreſſion and my Sin *u*.

t That I am a ſinner I confeſs; but that I am guilty of ſo many or ſuch heinous Crimes as my Friends ſuppoſe, I utterly deny; and if I be ſo, do thou O, Lord, diſcover it to my ſhame. *u* If peradventure my heart deceive me therein; for I am not conſcious to my ſelf of any enormous crime.

24. Wherefore hideſt thou thy Face *x*, and * holdeſt me for thine Enemy *y*?

* Deut. 32. 20. Ruth. 1, 21. Ch. 16. 9. & 19. 11. & 33. 10.

x i. e. Withdraweſt thy favour and help which thou didſt uſe to afford me; as this Phraſe is commonly uſed, as *Deut.* 31. 17. *Pſal.*

13.

13. 1. & 102. 2, &c. *y i. e.* Dealeſt as harſhly with me, as if I were thy profeſſed Enemy.

*Iſa. 42. 3. 25. * Wilt thou break a Leaf driven to and fro? And wilt thou purſue the dry ſtubble *z*?

z Doth it become thy infinite and excellent Majeſty to uſe all thy might to cruſh ſuch a poor, impotent, frail Creature as I am, that can no more reſiſt thy Power, than a Leaf, or a little looſe and dry ſtraw can reſiſt the fury of the Wind or Fire.

*Pſa. 25. 7. 26. For thou writeſt *a* bitter things *b* againſt me, and * makeſt me to poſſeſs the Iniquities of my Youth *c*.

a i. e. Thou appointeſt or inflicteſt. A Metaphor from Princes or Judges, who anciently uſed to write their Sentences or Decrees, concerning Perſons, or Cauſes, brought before them. See *Pſal.* 149. 9. *Jer.* 22. 30. *Joh.* 19. 22. *b i. e.* A terrible Sentence, or moſt grievous puniſhments. *c* Thou doſt now at once bring upon me the puniſhment of all my ſins, not excepting thoſe of my Youth, which, becauſe of the Folly and weakneſs of that Age, are uſually excuſed or winked at, or, at leaſt, but gently puniſhed.

*Chap. 33. 11. †Heb. *obſerveſt.* †Heb. *roots.* 27. * Thou putteſt my Feet alſo in the ſtocks *d*, and †looketſt narrowly unto all my Paths *e*; thou ſetteſt a Print upon the † Heels of my Feet *f*.

d Thou encompaſſeſt me with thy Judgments, that I may have no way or poſſibility to eſcape. *e* When thou haſt me faſt in Priſon, thou makeſt a ſtrict and diligent ſearch into all the actions of my life, that thou maiſt find matter to condemn me. *f i. e.* Thou followeſt me cloſe at the Heels, either to obſerve my Actions, or to purſue me with thy Judgments, ſo that thou doſt oft tread upon my Heels, and leave the prints of thy Footſteps upon them.

28. And he *g*, as a rotten thing, conſumeth as a Garment that is Moth-eaten.

g Either 1. Man, or *Job*, ſuppoſed to be Gods Adverſary in this conteſt. So he ſpeaks of himſelf in the third Perſon, as is uſual in this and other ſacred Books. So the Senſe is, *He*, *i. e.* this poor frail Creature, this Carkaſs or Body of mine; which poſſibly he pointed at with his Finger, *conſumeth* or pineth away, *&c.* So he mentions here the effect of Gods ſevere proceedings againſt him, to wit, his Conſumption, and utter Deſtruction, which was making haſt towards him. Or, 2. God, of whom he hitherto ſpoke in the ſecond Perſon, and now in the third Perſon, ſuch changes of perſons being very frequent in poetical Writings, ſuch as this is. So he continueth the former Diſcourſe, and as before he mentioned Gods ſevere Enquiry into his ways, and Sentence againſt him, ſo here he deſcribes the Conſequence and dreadful Execution of it upon him: *He i. e.* God, *conſumeth* (for the Verb is Active) me *as rottenneſs* conſumeth that in which it is, or *as a rotten thing* is conſumed, and *as a Moth which eateth a Garment.*

CHAP. XIV.

†Heb. *ſhort of days.* *Eccleſ. 2. 23. 1. MAn *that is* born of a Woman *a*, *is* † of few days *b*, and * full of trouble *c*.

a This expreſſion is here uſed either, 1. To intimate the cauſe of Mans Miſery, that he was born of Woman, a weak Creature, 1 *Pet.* 3. 7. and withal corrupt and ſinful, and of that Sex by which ſin and all calamity was brought into the World. See *Ch.* 15. 14. & *Gen.* 3. 17. 1 *Tim.* 2. 13, 14. Or, 2. To note the Univerſality of the thing, Every Man, every Mothers Son, as we uſe to ſpeak. Mens Fathers are oft times unknown and uncertain, but their Mothers are always definite and certain. One man was then to be born, and afterwards was born without an earthly Father, to wit, our Lord and Saviour Chriſt; but no Man was ever born without a Mother. *b* A ſhort liv'd Creature in himſelf, and therefore needs no violent hand to cut him off, becauſe he withereth ſo ſoon of his own accord. *c* And therefore a fitter Object for divine Compaſſion, than for his fury or ſeverity. He chiefly intendeth himſelf, but he expreſſeth it thus generally, partly to relieve himſelf, with the thoughts of the common Calamities of Mankind; and partly to move God with the conſideration of the frailty and miſery of humane Nature, and conſequently of his condition.

*Chap. 8. 9. Pſ. 90. 5, 6. & 102. 11. & 103. 15. & 144. 4. Iſa. 40. 6. Jam. 1. 10, 11. 1 Pet. 1. 24. 2. * He cometh forth *d* like a flower *e*, and is cut down: he fleeth alſo as a ſhadow *f*, and continueth not.

d Out of his Mothers Womb, *Ch.* 1. 21. *e* Which quickly groweth up and maketh a fair ſhew, but ſoon withereth, or is cut down. *f* Which being made by the Sun, follows its motions, and is in perpetual variation until at laſt it quite vaniſh and diſappear.

3. And doſt thou open thine Eyes upon ſuch an one *g*, and bringeſt me into judgment with thee *h*?

g Either, 1. To take thought or care about him. Or rather, 2. To obſerve all his ways, that thou maiſt find cauſe of Puniſhment. He is not a fit match for thee. It is below thee to contend with him, and to uſe thy infinite Wiſdom and Power to cruſh him. This ſeems beſt to ſuit with the ſcope and context. *h i. e.* Pleadeſt with me by thy Judgments, and thereby, in a manner, forceſt me to plead with thee, without granting me thoſe Two neceſſary and favourable conditions, expreſſed *Ch.* 13. 20, 21.

4 † Who * can bring a clean *thing* out of an unclean *i*? Not one *k*.

†Heb. *Who will give.* * Gen. 5. 3. Pſal. 51. 5. Joh. 3. 6. Rom. 5. 12. Epheſ. 2. 3.

i I do not ſay, *I am clean*, as *Zophar* pretendeth, *Ch.* 11. 4. but confeſs that I am a very *unclean* Creature, and therefore liable to thy Juſtice, if thou wilt deal rigorouſly with me: but remember that this is not my peculiar caſe, but the common lot of every Man, who, coming from ſinful Parents, and being infected with original Corruption, muſt unavoidably be unclean. Why then loeſt thou inflict ſuch peculiar and extraordinary Judgments upon me, for that which is common to all men? And although my original Corruption do not excuſe my actual Sins; yet I hope it may procure ſome mitigation to my puniſhments, and move thy divine Pity, which oft ſheweth it ſelf upon ſuch occaſions. See *Gen.* 8. 21. *k i. e.* No man can cleanſe himſelf, or any other from all ſin. See 1 *Kin.* 46. *Pſal.* 14. 3. *Eccleſ.* 7. 21 This is the Prerogative of thy Grace, which therefore I humbly implore of thee.

5. Seeing his days *l* are determined *m*, the number of his Months *are* † with thee *n*, thou haſt appointed his bounds that he cannot paſs *o*.

†Ch. 7. 1.

l The days, or (as it follows) *months* of his Life. *m* Are by thy Sentence and Decree limited to a certain period. *n i. e.* Exactly known to thee. Or, in thy power and diſpoſal. *o* Thou haſt appointed a certain end of his days beyond which he cannot prolong his Life. And therefore let this ſhort Life, and unavoidable Death ſuffice for mans puniſhment, and do not add further and ſorer Calamities.

*Ch. 7. 16. 19. †Heb. *ceaſe.* *Chap. 7. 1. 6. * Turn from him *p* that he may † reſt *q*, till he ſhall accompliſh as * an hireling his day *r*.

p Withdraw thine afflicting Hand from him. *q* That he may have ſome preſent comfort and eaſe. Or, *and let it ceaſe*, to wit, the affliction, which is ſufficiently implied. Others, *and let him ceaſe*, to wit, to Live, *i. e.* Take away my life. But that ſeems not to agree with the following clauſe of this Verſe, nor with the ſucceeding Verſes. *r* Give him ſome reſpite, till he finiſh his courſe and come to the period of his Life, which thou haſt allotted to him, as a Man appoints a ſet time to a mercenary ſervant.

7. For there is hope of a Tree, if it be cut down, that it will ſprout again *s*, and that the tender branch thereof will not ceaſe.

s But Man though a far nobler Creature, is in a much worſe condition, and when once he loſeth this preſent and Worldly Life, he never recovers it; therefore ſhew ſome pity to him, and give him ſome Comfort whileſt he lives.

8. Though the root thereof wax old *t* in the Earth, and the ſtock thereof die *u* in the † ground:

†Heb. *duſt.*

t Being to whither and decay. *u* To wit, in outward appearance.

9. *Yet* through the ſcent of Water *x* it will bud, and bring forth boughs like a Plant *y*.

x i. e. By means of Water. *Scent* or *Smell* is figuratively aſcribed to a Tree. *y* Like a Tree newly planted.

†Heb. *it is wedded or cut off.* 10. But Man dieth, and † waſteth away *z*: yea, Man giveth up the Ghoſt, and where *is* he *a*?

z His body by degrees rotting away. Or, *and is cut off*, as this word is uſed, *Exod.* 17. 13. *Iſa.* 14. 12. *a i. e.* He is no where, or, he is not, to wit, in this World, as that Phraſe is commonly uſed. See *Job* 3. 16. & 7. 8, 21.

11. *As* the Waters fail from the Sea, and the flood decayeth, and drieth up *b*:

b This may be underſtood, either, 1. By way of oppoſition, *The Waters go, or flow out of the Sea*, and return thither again, *Eccleſ.* 1. 7. *and a Lake*, or *River* ſometimes *decayeth*, and *drieth up*; but afterwards is recruited and repleniſhed. *But man lieth*, &c. as it follows. Or, 2. By way of reſemblance, As *Waters*, *i. e.* ſome portion of Waters, *fail from the Sea*, being either exhaled or drawn up by the Sun, or received and ſunk into the dry and thirſty Earth, or overflowing its Banks; *and as the Flood*, or *a River*, or *a Pond*, (for the word ſignifies any conſiderable confluence of Waters) in a great drought *decayeth*, *and is dried up*: in both which caſes the ſelf ſame Waters never return to their former places. So it is with man. Or thus, as *when the Waters fail from the Sea*, *i. e.* when the Sea forſakes the place into which it uſed to flow, *the River* which was fed by it, *Eccleſ.* 1. 7. *decayeth and drieth up* without all hopes of Recovery. So man, when once the Fountain of his radical moiſture is dried up, dies, and never revives again.

12. So Man lieth down *c*, and riſeth not *d*, till the Heavens *be* no more *e*, they ſhall not awake, nor be raiſed out of their Sleep.

c To wit, in his Bed, the Grave, or to ſleep the ſleep of Death, as this Phraſe is uſed, *Gen.* 46. 30. *Deut.* 31. 16. 2 *Sam.* 7. 12. 1 *Kin.* 1. 21. *d* To wit, to this Life: For he ſpeaks not here of the Life to come, nor of the Reſurrection of the Body after death by the divine Power; of his belief whereof he giveth ſufficient evidences in divers places. *e i. e.* Either, 1. Never; becauſe the Heavens, though they ſhall be changed in their Qualities, yet ſhall never ceaſe to be as to the Subſtance of them. And therefore everlaſting and unchangeable things are expreſſed by the duration of the Heavens; of which ſee *Pſal.* 72. 5, 7, 17. & 89. 30, 36, 37. *Mat.* 5. 18. & 24. 35. Or, 2. not until the time of the general Reſurrection, and the reſtitution of things, when theſe viſible Hea-

vens shall pass away, and be no more, at least in the same form and manner as now they are: of which see *Psal.* 102. 26. *Luk.* 21. 33. 2 *Pet.* 3. 7, 10. *Rev.* 21. 1.

† Heb. *Hell.*

13. O that thou wouldest hide me in † the Grave *f*, that thou wouldst keep me secret *g*, until thy Wrath be past *h*, that thou wouldest appoint me a set time *i*, and remember me *k*.

f Either, 1. In some dark Vault under ground, such as good Men hide themselves in, in times of Persecution. *Heb.* 11. 38. Lord hide me in some hiding place from thy Wrath, and all the intolerable effects of it, which are upon me: for I cannot be hid from thee but by thee. Or, 2. In the Grave, properly so called. Though I know Life once lost is irrecoverable, yet I heartily desire Death rather than to continue in these Torments. And if the next words and wish seem to suppose the continuance of his Life, that is not strange: For he speaks like one almost distracted with his miseries, sometimes wishing one thing, sometimes another, and the quite contrary, as such persons use to do. And these Wishes may be understood disjunctively, I wish either that I were dead, or that God would give me Life free from these torments. Or the place may be understood thus; I could wish, if it were possible, that I might lie in the Grave for a time, till these storms be blown over, and then be restored to a comfortable Life. *g* In some secret and safe place, under the shadow of thy Wings and favour. that I may have some support and comfort from thee. *h* Whilst I am oppressed with such grievous and various Calamities, which he calls Gods *Wrath*, because they were or seemed to be, the effects of his Wrath. *i* To wit, to my sufferings, as thou hast done to my Life, *v.* 5. *k i. e.* Wherein thou wilst remember me, to wit, in mercy, or so as to deliver me: For it is well known that God is frequently said to *forget* those whom he suffers to continue in misery, and to *remember* those whom he delivers out of it.

† Heb. *my warfare.*

14. If a man die, shall he live *again*? all the days of † my appointed time will I wait till my change come *m*.

l i. e. He shall not, namely in this World, as was said before. The affirmative question is equivalent to an absolute denial, as *Gen.* 18. 17. *Psal.* 56. 7. *Jer.* 5. 9. and every where. *m* Seeing Death puts an end to all mens hopes of any comfortable being here, because man once dead never returns to Life, I will therefore wait on God, and hope for his favour whilest I live, and it is possible to enjoy it, and will continue waiting from time to time, *until my change come*, *i. e.* either, 1. Death, the Great and last change, which is expressed by the Root of this word, *Job* 10. 17. Or, 2. The change of my condition for the better which you upon your terms encourage me to expect, and which I yet trust in God I shall enjoy; for this word properly signifies *Vicissitudes* or *Changes* in ones condition, and this seems to suit best with the following verse. And this Change, or a comfortable Life here *Job* so heartily wisheth, not only from that love of Life and Comfort which is naturally implanted in all Men, good and bad, and is not forbidden by God, which also was stronger in those Old Testament Saints when the discoveries of Gods Grace to sinners, and of eternal Life, were much darker than now they are; but also because this would be an effectual vindication of his own Integrity, and Good-name, and of the honour of Religion, both which did suffer some Eclipse from *Job*'s extream Calamities as is evident from the discourses of his Friends.

* Chap. 40. 3.

15. Thou shalt * call, and I will answer thee *n*: thou wilt have a desire to the work of thine hands *o*.

n I trust there is a time coming when thou wilt grant me the mercy which now thou denyest me, to wit, a favourable hearing, when thou *wilt call* to me to speak for my self and *I shall answer thee*; which I know will be to thy Satisfaction and my Comfort. Compare this with *Chap.* 13. 22. where the same words are used in this same Sense. Or, *thou shalt call* me out of the Grave of my Calamities, *and I shall answer thee*, and say, Here I am, raised out of the Pit in which I was buried by thy powerful and gracious Command. *o i. e.* To me who am thy Workmanship in divers respects, from whom thou now seemest to have an aversion and abhorrency, but I doubt not thou wilst have a *desire*, *i. e.* shew thy Affection or Good-will to me; or a desire to look upon me, and to deliver me. Nor is it strange that *Job*, who lately was upon the brink of despair, doth now breath out words of Hope, such Ebbings and Flowings being usual, both with *Job* elsewhere, as *Ch.* 13. 15, 16. and with *David* frequently in the Psalms, and with others of God's People.

* Psa. 139. 2, 3. Chap. 13. 27. Prov. 5. 21. Jer. 32. 19.

16. * For now *p* thou numbrest my steps *q*, dost thou not watch over my sin *r*?

p So this is a reason of his desire of Death, *v.* 13. Or rather, *But now*; for this seems to be added by way of opposition. I believe thou wilst pity and help me, but for the present it is far otherwise with me. *q* Thou makest a strict enquiry into all my Actions, that thou maist find out all mine Errours, and punish them. Compare *Job* 13. 27. & 31. 4. & 34. 21. *Psal.* 56. 6. *r i. e.* Dost thou not watch for my Halrings, or Miscarriages, as if thou wast glad of an occasion to punish me? Or, *thou dost not delay the punishment of my sin*: For the same Hebrew word signifies both *sin*, and its *punishments*.

17. My transgression *is* sealed up in a bag *s*, and thou sewest up mine iniquity *t*.

s As Writings or other choise things, that they may be safely kept, and all of them brought forth upon occasion, and not one of them forgotten or lost. Compare *Deut.* 32. 34. *Job* 37. 7. *Hos.* 13. 12. *t i. e.* Thou keepest all my sins in thy memory, and fastenest the guilt of them upon my Conscience. Or, *thou addest to my sin*, one sin to another, the follies of my youth, *Job* 13. 26. to those of my riper Years. Or, *thou addest to my punishment*, *i. e.* thou punishest me more than mine Iniquities deserve, all things considered. For this sinful thought seems sometimes to have risen in *Job*'s Mind, as may be gathered from divers parts of this Book: which therefore *Zophar* decries, and disproves, *Job.* 11. 6.

† Heb. *fadeth.*

18. And surely as the Mountain falling † cometh to nought *u*: and the Rock is moved out of his place:

u As when a great *Mountain falls*, either by an Earthquake or Inundation of Waters, or from any other cause, it *moulders away like a fading Leaf*, (as the Hebrew word signifies) and never recovers its former height and stability, *and* as *the Rock* when by the violence of Winds or Earthquake, *&c.* it *is removed out of its place*, and thrown down, is never readvanced. And as *the waters* by continual droppings, or violent and frequent assaults, *wear away*, or *break the stones to pieces*, so as they can never be made whole again: And as *thou washest away*, to wit, by a great and violent Inundation which thou sendest, *the things which grow out of the dust of the Earth*, to wit, Herbs, & Fruits, & Plants, which once washed away are irrecoverably lost, *and*, or *so* (as this particle is oft used, *i. e.* in like manner, to wit, irrecoverably,) *thou destroyest the hope of Man*; *i. e.* So when Man dies all hope of living again in this World is utterly lost: And this seems to be the plain meaning of these two Verses. And as before he declared the hopelessness of mans restauration from death to this animal life, by way of opposition to such things as did rise in a manner from death to live, *v.* 7. *&c.* so now he declares it by way of similitude or resemblance to such things as being once lost and gone, are past all hopes of recovery.

† Heb. *overflowest.*

19. The Waters wear the Stones: thou † washest away the things which grow *out* of the Dust of the Earth, and thou destroyest the hope of Man.

20. Thou prevailest for ever against him *x*, and he passeth *y*: thou changest his Countenance *z*, and sendest him away *a*.

x When once thou takest away this life it is gone for ever: For he speaks not here of man's future and eternal life in another World. *y i. e.* He dieth or is about to die: Man's death is oft called a *passage* or *a going*; to intimate that it is not an annihilation, but only a translation of him into another place and state. *z* Either, 1. his Visage, which by death and its Harbingers, is quite transformed in colour and shape, as we see by daily experience. Or, 2. the face and state of his Affairs, as to worldly riches and pleasures, and honours, all which he leaves behind him. *a* To his long home by death.

21. His sons come to honour, and he knoweth it not *b*; and they are brought low, but he perceiveth *it* not of them.

b Either, 1. is ignorant of all such events: Or, 2. is not concerned nor affected with them. A dead or dying man minds not these things.

22. But his flesh upon him shall have pain, and his soul within him shall mourn *c*.

c This is mans condition, he is miserable both when he dies, because he dies without hope of returning to life, as he had discoursed before; and (as he now adds) whilest he lives, whilest *his flesh is upon him, and his soul within him*; whilest the soul is cloathed with or united to the body, he feels sharp *pain* in his body, and bitter grief in his soul. Seeing therefore the state of Man upon earth is so vain and unhappy every way, Lord give me some comfort to sweeten my life, or take away my life from me.

CHAP. XV.

1. THen answered Eliphaz the Temanite, and said,

2. Should a wise Man *a* utter † vain knowledge *b*, and fill his belly *c* with the east-wind *d*!

† Heb. *knowledge of wind.*

a Such as thou seemest and pretendest to be. *b i. e.* Empty words without any sense or solidity in them. *c i. e.* Satisfie his own mind and Conscience, which being secret is compared to the Inwards of the Belly; as Chap. 32. 19. *Prov.* 20. 27. & 22. 18. *d i. e.* With Discourses which are not only flashy and unprofitable, and without any weight, but also boisterous and pernicious both to himself and others; as the East wind was in these parts, *Gen.* 41. 6. *Exod.* 10. 13. *Hos.* 12. 1.

3. Should he reason with unprofitable talk? or with speeches wherewith he can do no good *e*?

e Either to himself or others, but much hurt; which is implied by the contrary, as is usual.

† Heb. *thou makest void.* ‖ Or, *speech.*

4. Yea, † thou castest off fear *f*, and restrainest ‖ prayer *g* before God.

Heb. *Thou makest void fear*; *i. e.* the fear of God, as the word is oft used for *the word of God*; or Piety and Religion, which oft cometh under the name of *fear*. This may be understood, either, 1. of *Job* himself; that he cast off all Reverence to God by uttering such bold and reproachful expressions concerning God and his Providence. Or, 2. with respect to others; that by his insolent and unworthy speeches of and carriage towards God, and by those false and pernicious principles which he had laid down; as that God dealt with Men in way of absolute Soveraignty, not of Justice; and that he made no difference between good and bad in the course of his

his Providence, but did equally proſper or afflict both of them: He did that which tended to the ſubverſion of the fear and worſhip of God. *g* As this *Hebrew* word ſignifies alſo, *Pſalm* 102. 1. Or, *meditation* or *ſpeech*; which well agrees to prayer which is accompanied with ſerious thoughts and expreſſions. The ſenſe is, either, 1. Inſtead of humble and fervent prayer to God, which thy Condition calleth for, thou breatheſt forth falſe and blaſphemous ſpeeches againſt him. Or, 2. Thou doſt by thy words and examples, and principles, as far as in thee lies, baniſh prayer out of the World, by making it uſeleſs and unprofitable to Men.

† Heb. *thine iniquity teacheth thy mouth.*

5. For thy mouth † uttereth thine iniquity *h*, and thou chooſeſt the tongue of the crafty *i*.

h i. e. Thy words diſcover the naughtineſs of thy heart, and juſtifie my charge againſt thee, that *thou caſteſt off fear, &c. i* Thou ſpeakeſt wickedly, but craftily: thou covereſt thy impious principles and paſſions with fair pretences of piety and reſpect to God, wherewith thou endeavoureſt to mock God, and deceive Men.

6. Thine own mouth condemneth thee *k*, and not I: yea, thine own lips teſtifie againſt thee.

k My condemnation of thee is grounded upon thine own words.

7. *Art* thou the firſt Man *that* was born *l*? or waſt thou made before the hills *m*?

l Haſt thou lived ever ſince the Creation of the World, and treaſured up the experiences of all ages in thy own breaſt, that thou ſpeakeſt ſo arrogantly and magiſterially, and with ſuch contempt of other Men? Art thou the moſt ancient and the wiſeſt of all mortal Men? Whom doſt thou make thy ſelf? *m* Before the earth was made and diſtinguiſhed into Mountains and Valleys.

* Rom. 11. 34.

8. * Haſt thou heard the ſecret of God *n*? and doſt thou reſtrain wiſdom to thy ſelf *o*?

n Hath God acquainted thee with all his ſecret Counſels whereby he governs the World, that thou doſt paſs ſo bold a cenſure upon all his Deſigns and Actions? *o* Art thou the only wiſe Man in the World, and we and all others but fools?

† Heb. *with us*, Chap. 10. 13.

9. What knoweſt thou that we know not *p*? *what* underſtandeſt thou, which *is* not † in us?

p He retorts upon *Job* his own Expreſſions. *Chapter* 12. 3. and 13. 2.

10. With us *q* *are* both the gray-headed, and very aged Men, much elder than thy father.

q i. e. Among us, either, 1. ſome of us, who ſeem to have been very ancient; from *Chap.* 32. 7. Or, 2. ſome others with whom we have converſed, and who are of our Opinion in this matter. And this they oppoſe to that paſſage of *Job*'s, *Ch.* 12. 12.

11. *Are* the conſolations of God ſmall with thee *r*? is there any ſecret thing with thee *s*?

r Are thoſe Comforts, which we in the Name and according to the Mind, and by the Direction of God, have propounded to thee upon condition of thy true Repentance, *Chap.* 11. 13, 14, *&c.* ſmall and contemptible in thine eyes? *s*. Haſt thou any ſecret and peculiar ground or way of Comfort which is unknown to us and to all other Men except thy ſelf; for which, or in compariſon of which thou deſpiſeſt our Conſolations as mean and trivial? To pretend to this is vanity and impudence: And if thou haſt not this, to deſpiſe and reject our Comforts is horrible pride and ſtubbornneſs.

12. Why doth thine heart carry thee away *t*? and what do thine eyes wink at *u*,

t Why doſt thou ſuffer thy ſelf to be tranſported by the pride and luſts of thine heart, to uſe ſuch unworthy and unbecoming Expreſſions both concerning us, and concerning God and his Providence? *u i. e.* what doeſt thou aim at? What benefit doeſt thou expect from ſuch words and carriages? So it is a Metaphor from Archers, who wink when they take their aim at a Mark. Or, *why do thine eyes wink*? *i. e.* Why doeſt thou look with ſuch an angry, ſupercilious, and diſdainful look, expreſſing both thy contempt of us, and thy rage againſt God? The eye is obſerved both by God and men, as the great Diſcoverer of their hearts; and *winking with the eye*, is a note of a malicious mind, *Pſalm* 35. 19. *Prov.* 6. 13. & 10. 10.

13. That *x* thou turneſt thy ſpirit *y* againſt God, and letteſt ſuch words go out of thy mouth?

x Or, *for*, or *ſurely*. *y i. e.* Either thy breath; or thy rage; or thy ſoul: for all theſe the *ſpirit* ſignifies. Hebr. *thou makeſt thy ſpirit to return to*, or *to return again againſt* that *God* from whom thou didſt receive it.

* 1 Kings 8. 46. 2 Chron. 6. 36. Chap. 14. 4. Pſal. 14. 3. Prov. 20. 9. Eccleſ. 7. 20. 1 John. 1. 8.

14. * What *is* Man *z*, that he ſhould be clean? and *he which is* born of a Woman *a*, that he ſhould be righteous *b*?

z Heb, *frail*, or *ſick*, or *wretched man*. His mean Original and corrupt Nature ſheweth him to be unclean. *a* From whom he derives Infirmity and Corruption, and Guilt, and the Curſe conſequent upon it. *b* To wit, in his own Eyes, as thou, O *Job* art.

* Chap. 4. 18.

15. * Behold, he putteth no truſt in his ſaints *c*: yea, the heavens *d* are not clean in his ſight.

c i. e. In his Angels, as appears, by comparing *Chap.* 4. 18. who are called his *ſaints* or *holy ones*, *Deut.* 33. 2. *Pſalm* 103. 20. *Dan.* 4. 13, 23. *Mat.* 18. 10. & 24. 36. Who though they were created holy, yet he could not be confident in them, nor they be confident in themſelves, that they would continue in their integrity, if they were left to themſelves, and not upheld by God's ſpecial Grace and aſſiſtance. See the Notes on *Job* 4. 18. *d* Heb. *and the heavens, i. e.* Either, 1. the Heavens properly ſo called; which though they be free from thoſe droſſie mixtures which are and appear in heavenly bodies, yet are not abſolutely pure, but have ſome ſpots and bleminſhes in them; as Philoſophers have diſcovered, and the all-ſeeing God knoweth: Compare *Chap.* 25. 5. where *the ſtars* are ſaid *not* to be *pure*: Unleſs *the ſtars* alſo there be metaphorically put for the Angels, as they are, *Job* 38. 7. and for other holy Miniſters of God, as *Dan.* 8. 10 *Revel.* 1. 16, 20. & 12. 1, 4. The Angels that dwell in heaven, heaven being oft put for its Inhabitants; either for God, as *Pſalm* 73. 9. *Dan.* 4 26. *Luke* 15. 18, 21. Or, 2. for the Angels, as *Pſalm* 89. 6. & 148. 1, 2. So this is a repetition of the ſame thing in other words. And theſe are *not pure*; to wit, ſimply and perfectly, and comparatively to God; in which and ſuch like reſpects, God only is ſaid to be *good* and *wiſe*, and *immortal*. The Angels are pure from corruption, but not from imperfection, nor from a poſſibility of ſinning, if God ſhould withdraw his help from them.

16. How much more abominable and filthy *is* Man, which drinketh iniquity like water *e*?

e Who beſides his natural proneneſs to ſin, hath contracted habits and cuſtoms of ſinning, and ſinneth as freely and eaſily, as greedily and delightfully, as frequently and abundantly as Men, eſpecially in thoſe hot Countries, uſed to drink up water. But this did not *Job*: And therefore though the things delivered by him and the reſt, be true in the general, yet they commit a great errour in miſapplying them to *Job*, for which therefore they are afterwards reproved.

17. I will ſhew thee *f*, hear me, and that *which* I have ſeen *g*, I will declare.

f I will prove what I have affirmed, that ſuch ſtrokes as theſe are peculiar to hypocrites and wicked Men. *g* I ſpeak not by hear-ſay only, but from my own experience.

18. Which wiſe men *h* have told from their fathers *i*, and have not hid it *k*:

h Who are moſt able to be Witneſſes and Judges in theſe matters. *i* Or, *Anceſtors*; who diligently obſerved this, and carefully tranſmitted their own judgment and experience ſucceſſively, to their Poſterity. *k* They judged it to be ſo certain and ſo important a truth that they would not conceal it in their own breaſts, but made conſcience of publiſhing it for the inſtruction and comfort of ſucceeding ages.

19. Unto whom alone the earth was given *l*, and no ſtranger *m* paſſed among them *n*.

l Either, 1. By the ſpecial and gracious gift of God: whereas wicked men invaded their parts of the earth, and took them away by force. Or, 2. by the choice and conſent of the people, who for their great and known wiſdom and vertue conferred this power and truſt upon them. This he alleageth partly to make their Teſtimony more conſiderable, becauſe theſe were not obſcure, and mean, and fooliſh men, whoſe words are commonly deſpiſed, but the moſt worthy and famous Men in their places and ages; and partly to contradict and confute what *Job* had ſaid, *Chap.* 9. 24. That *the earth was given into the hand of the wicked*. By *the earth*, he means either the dominion of the earth; to wit, of that part of the earth in or nigh which *Job* and his Friends lived: Or rather, the poſſeſſion of the earth; *i. e.* of a great portion of worldly goods: Or particularly, *the land*, or *that land* (as the word properly ſignifies) to wit, the land of *Canaan*; which was given by ſpecial gift unto *Abraham* (from whom it ſeems moſt probable that both *Job* and his Friends were deſcended) and to *Iſaac* and to *Jacob*: who though they met with ſome common and ordinary afflictions, yet enjoyed a great meaſure of comfort and wealth, and honour, and power in the World, as the Fruits of God's Bleſſing, and of his Covenant made with good men, whileſt wicked men were expoſed to manifold Diſtreſſes and grievous Calamities, all which thoſe holy Patriarchs diligently obſerved, and induſtriouſly imparted to their Children, to encourage them to continue and proceed in the ways of true Piety. But how was the Earth or Land given to them *alone*, as is here ſaid? *Anſwer*, Either, 1. Becauſe *Noah* and his Sons (of whom ſome underſtand theſe words) had the ſole poſſeſſion and dominion of the Earth. Or, 2. Becauſe *Canaan* was given to *Abraham* and to his Seed alone: And ſome of *Abraham*'s Children had the dominion of, or an ample poſſeſſion in thoſe parts where *Job* and his Friends lived, who alſo ſeem to be in the number of them. Or, 3. Becauſe they only had it either by God's ſpecial and gracious Providence, or by the choice and approbation of the people; whereas wicked Men took it by Rapine and Violence, without asking leave either from God or men. *m i. e.* The Enemy; for ſuch are called *ſtrangers* both in Scripture; as *Prov.* 5. 10. *Iſa.* 1. 7. *Ezek.* 11. 9. & 28. 10. and in other Authors. No perſon of a ſtrange Nation and Diſpoſition, or Religion. *n i. e.* Through their Land, as this phraſe is uſed, *Num.* 20. 18. To wit, ſo as to moleſt or diſturb, or ſpoil them, as the *Sabeans* and *Chaldeans* did thee. God watched over thoſe wiſe and holy men ſo carefully, that no Enemy ſhould invade them; and ſo he would have done over thee, if thou hadſt been ſuch an one.

20. The wicked man travelleth with pain *o* all *his* days, and the number of years is hidden *p* to the oppreſſor *q*.

o i.e. Lives a life of care, and fear, and grief, by reason of God's Wrath, and the Torments of his own Mind, and his manifold and dreadful outward Calamities. *p i. e.* He knows not how short the time of his tyranny and life is, and therefore lives in continual fear of losing them. The number of a good Man's years are also hid from him as well as they are from the wicked Men: But to those this is a great torment and mischief; whereas it is not so to him. Or, *and a few years* (Heb. *a number of years*, put by a common *Hypallage*, for *years of number*; as few years are called, *Job* 16. 22. because they are soon numbred; as *men of number*, is put for a few men, *Gen.* 34. 30. *Deut.* 4. 27. & 33. 6.) *are laid*, or *treasured up*, *i.e.* are allotted to him by God's secret Counsel; for God cuts off such men in the midst of their days, *Psalm* 55. 23. whereas long-life is promised and commonly given to righteous Men. *q i.e.* To the wicked Man: but he names this one sort of them, the Oppressors, partly because he supposed *Job* to be guilty of this sin, *Chap.* 22. 6. partly in opposition to what *Job* had affirmed of the safety and happiness of such persons, *Chap.* 12. 6. and partly because such are most apt to expect and promise to themselves a longer and happier life than other Men, because of their singular preservatives and advantages of life above other Men.

† Heb. *a sound of fears.* * 1 Thes. 5. 3.

21. † A dreadful sound *is* in his ears *r*: * in prosperity the destroyer shall come upon him *s*.

r Even when he feels no evil, he is tormented with perpetual fears and expectations of it from the sense of his own guilt and of God's all-seeing eye and righteous judgment: See *Levit.* 26. 36. *Deut.* 28. 65. *s* Or, *shall invade* and destroy *him* suddenly and unexpectedly: which is a great aggravation of it.

22. He believeth not that he shall return out of darkness *t*, and he is waited for of the sword *u*.

t i.e. When he falls into trouble, he despairs of God's mercy and of deliverance, by reason of his guilty Conscience: Which he speaks with particular reflection upon *Job* who would receive no comfort nor matter of hope. *u i.e.* Besides the Calamity which is upon him, he is in constant expectation of further and greater miseries; for *the sword* is oft used for any grievous affliction; as *Luke* 2. 35.

* Ps. 59. 15. & 109. 10. * Chap. 18. 12.

23. He * wandreth abroad for bread, *saying*, Where *is it x?* he knoweth *y* that * the day of darkness *z* is ready at his hand *a*.

x His poverty is so great, that he is forced to wander hither and thither to seek for Bread, and cannot find it. A just punishment for him that took away the Bread and substance of others by violence. *y* He is assured of it from his own guilty Conscience. *z i.e.* The time of his total and irrecoverable and everlasting destruction. *a i.e.* Ready to seize upon him, or take him by the hand or shoulder like a Serjeant to arrest him. The words may well be rendred, *was prepared by his hand*; *i.e.* by his works or actions; which being most commonly done with the hand, are oft called by the name, as *Exod.* 14. 31. *Judg.* 9. 16. *Prov.* 10. 4, & 12. 24. So the sense is, He is conscious to himself that by his wicked life he hath prepared and stored up Calamities and Destruction for himself, and therefore he expected nothing less.

24. Trouble and anguish shall make him afraid *b*; they shall prevail against him, as a king ready to the battle *c*.

b i.e. When trouble comes, in stead of trusting, and hoping, and comforting himself in God, as good men do in such cases; as 1 *Sam.* 30. 6. He is full of torment, and dread of the issue of it, and concludes it will end in his utter ruine, as he hath great reason to do. *c* Or, *prepared*, or *furnished*, or *disposed with his army round about him*, as this word seems to signifie.

25. For *d* he stretcheth out his hand against God *e*, and strengtheneth himself *f* against the Almighty *g*.

d Now he gives the reason of all the forementioned Calamities which befel him, which was his great wickedness in the time of his peace and prosperity. *e i. e.* He commonly and customarily sinned against God with an high and out-stretched hand; *i.e.* boldly and presumptuously, as one that neither desired his favour, nor feared his anger. *f i.e.* He putteth his Forces in array, as if he would fight with him. *g* Which aggravates the madness of this poor contemptible Worm that durst fight against the Omnipotent God.

26. He runneth upon him *h*, *even* on *his* neck *i*, upon the thick bosses of his bucklers *k*:

h i.e. Assaults him, or rusheth upon him with great swiftness and fury; as this phrase signifies, *Dan.* 8. 6. This *he*, is either, 1. God, who was expressed twice in the last Verse, and who is here produced as entring the Lists and fighting with his daring Adversary. Or rather, 2. The wicked man, of whom and whose sin and misery he speaks in the whole Context, both before and after this; who in the last Verse was introduced as preparing for the Battle, and here as actually and impudently fighting with him. *i* As a stout Warrier who cometh close to his Adversary, and grapples with him, and taketh him by the Neck to throw him down. Compare 2 *Sam.* 2. 16. *Job* 16. 12. Or, *with his neck*. So it is a Metaphor from a mad and raging Bull, which runs upon his Enemy with an hard and stiff Neck. *k i.e.* Even where his Enemy is strongest: He is not discouraged with the Enemies thick and strong, and eminent Shields, but boldly ventures in upon them and among them. Or, *with the thick bosses* (Heb. *the thickness and eminency*) *of his Shields*, wherewith he invaded the Enemy, that so he might both defend himself, and offend his Enemy; for the ancient Shields were useful both ways, because they had a sharp Iron or Steel in the midst of them.

27. Because he covereth his face with his fatness *l*, and maketh collops of fat on his flanks *m*.

l This, is mentioned as the reason of his insolent carriage towards God, because he was fat; *i.e.* rich and potent, and successful, as that expression signifies, *Deut.* 32. 15. *Psalm* 78. 31. *Jer.* 46. 21. His great prosperity made him proud and secure, and regardless of God and Men. *m* His only care and study is to pamper and please himself, and obey his own mind and lusts, and in defence and pursuance of them he contends with God.

28. And he dwelleth in desolate places *n*, *and* in houses which no man inhabiteth, which are ready to become heaps *o*.

n These words may note, either, 1. his tyranny and cruelty, whereby he makes the places of his abode and dominion desolate by his frequent Murthers, Spoils and Oppressions, wherewith he destroyeth great numbers of his people, and forceth others to flie out of his reach. Or, 2. His pride and power, and wealth; which enabled and engaged him to build desolate Houses and Cities for his own glory and safety, and conveniency: Of which see the Notes on *Chap.* 3. 14. Or, 3. his punishment and misery, that for his Impiety towards God and Oppression of Men, he was driven out of his Dominions and Possessions, and forced to flie into desolate places for safety and an habitation. This seems best to agree with the Hebrew words which run thus; *But* (for so the Particle *and* is commonly used, as hath been oft said) *he shall dwell*, *&c.* And so this is fitly opposed to this last-mentioned prosperity, and is the beginning of the description of his misery, which is continued in the following Verses. *o* Which were ready to fall and to be turned into an heap of stones.

29. He shall not be rich *p*, neither shall his substance continue *q*, neither shall he prolong the perfection thereof *r* upon the earth.

p i.e. Not abide rich, but shall become poor. *q* What he had gotten shall be taken from him. *r i.e.* The perfection of his substance, or that compleat estate and glory which he hath attained, shall not be continued to him and to his Posterity. Or, *neither shall their perfection* (*i.e.* that prosperity and wealth, and power wherein they placed their perfection or happiness) *spread it self*, or *be propagated* or *spread abroad*, but shall be diminished and taken away: It is a Metaphor from a Tree. Compare *Job* 8. 16.

30. He shall not depart out of darkness *s*, the flame *t* shall dry up his branches *u*, and by the breath of || his mouth *x* shall he go away *y*.

|| That is, *God's mouth.*

s His misery shall have no end. *t* God's anger and judgment upon him. *u* Either, 1. his Children. Or, 2. Wealth, and Power, and Glory, wherewith he was encompassed and adorned and secured, as Trees are with their Branches. *x i.e.* Of God's mouth, as appears both by comparing this with *v.* 25. where God is expressed as the Adversary with whom this wicked Wretch contendeth: and by the nature of the thing, and the whole Context, all this man's Calamities being manifestly the effects of God's anger; and by other places of Scripture, where the breath of God's mouth or lips are mentioned, as that whereby he destroyeth wicked men, as *Job* 4. 9. *Isa.* 11. 4. 2 *Thes.* 2. 8. And this expression intimates to us, with how much facility God subdueth his Enemies, he needs no Arms or Instruments; his Word, his Blast, one Act of his Will is more than sufficient to do it. *y* Heb. *go back*; *i.e.* retreat and run away from God faster than he did run towards and upon him, *v.* 26. So it is a continuation of the former Metaphor of a Battle or Conflict between two persons.

31. Let not him that is deceived, trust in vanity *z*: for vanity *a* shall be his recompence *b*.

z i.e. In the vain and deceitful things of this world, such as Power, Riches, Honour, *&c.* of which and of the loss of them he had been largely discoursing; and now he subjoyns a general Caution to all men to take heed of running into the same error and mischief with the fore-mentioned persons: and withal he secretly intimates *Job*'s great sin which was the cause of his ruine; to wit, his carnal confidence in those vain things, the Wealth, and Glory, and Children which God had given him: from which Crime he therefore vindicates himself hereafter. *a i. e.* Disappointment and dissatisfaction, and the vanishing or loss of all their imaginary felicity. The same word *vanity*, being elegantly repeated in another sense, as is usual in Scripture and all Authors. *b* Heb. *his exchange*; he shall exchange one vanity for another, a pleasing vanity for a vexatious vanity. But this Verse is and may be rendred otherwise; the Hebrew Particle *al*, being here, as it is elsewhere, taken for a simple Negation. Thus, *He that is deceived with vanity* (*i.e.* with the vain things of this World, wherewith most men are deceived and bewitched) *will not believe that vanity* (*i.e.* emptiness and disappointment, and misery) *shall be his recompence.* And so this is an aggravation of his Calamity, that it surprized him when he was confident and secure from all fears of such an event.

32. It

32. It shall be ‖ accomplished *c* * before his time *d*, and his branch *e* shall not be green *f*.

‖ Or, *cut off*.
* Ch. 22. 16. Psal. 55. 23.

c To wit, that which was last mentioned, that *vanity should be his recompence*. Or, *it*; *i.e.* his Branch mentioned in the next Clause of the Verse, from which it is understood in this former Clause, as is very usual in the holy Scripture, *shall be consumed* or *cut off*. *d i.e.* When by the course of Nature, and common Providence, it might have continued and flourished much longer. *e* Either, 1. his Glory and Prosperity. Or rather, 2. his Children; by comparing *v.* 34. where the desolation is said to fall upon all the Congregation and Tabernacles of these men: And so he reflects upon *Job* who lost his Children. *f i.e.* Shall not continue to flourish, as it had done.

33. He *g* shall shake off *h* his unripe grapes *i* as the vine *k*, and shall cast off his flower as the olive *l*.

g Either, 1. the wicked man, who by his sins is the Author of his own ruine. Or, 2 God, who is easily understood both from the Matter and Context. *h* Heb. *Shall take away by violence*. *i i.e.* His Fruit, his Children, or other Comforts, before their time. *k i.e.* As the Vine either it self droppeth, or rather loseth its tender Grapes which are plucked off by a violent hand. *l* Which flourisheth much about the same time with the Vine, and is commonly handled in the same manner.

34. For the congregation *m* of hypocrites *shall be* desolate *n*, and fire *o* shall consume the tabernacles of bribery *p*.

m i.e. Their Children, and Servants, and Friends, and Dependents. *n i.e.* Utterly destroyed. *o i.e.* Some eminent and terrible judgment of God, which is oft expressed by *fire*; as *Isa.* 9. 19. & 26. 11. *p i.e.* Which were either built or maintained by extortion and bribery, and such like unrighteous Courses; whereof they thought *Job* guilty, *Chapter* 22. 8.

35. * They conceive mischief *q*, and bring forth ‖ vanity *r*, and their belly *s* prepareth deceit *t*.

* Psal. 7. 14. Isa. 59. 4. Hos. 10. 13.
‖ Or, *iniquity*.

q i.e. They devise and contrive injurious and pernicious Enterprizes against others. *r* Or *iniquity*, or *injury*, or *trouble*; either, 1. to others: They execute what they had contrived. Or, 2 to themselves; the mischief they design for others, falleth upon their own heads, and they reap what they sowed. *s i.e.* Their inward parts, their hearts and minds. See above on *v.* 2. *t* Either, For 1. others, whom they design to cheat: Or, 2. for themselves, who whilst they seek to deceive others, shall find that they themselves are most deceived, as being deprived of all their desires and hopes wherewith they fed themselves, and cast into all those Calamities, which they thought to prevent by these Artifices.

CHAP. XVI.

1. THen Job answered and said,
2. I have heard many such things *a*: ‖ * miserable comforters *b* *are* ye all.

‖ Or, *troublesom*.
* Chap. 13. 4.

a Both from you, who do so odiously repeat the same things, and from divers others: For these things, though you pride and please your selves in them, as if you had made some great and strange discoveries, are but vulgar and trivial. *b* In stead of giving me those Comforts which you pretend to do, *Chap.* 15. 11. and which my Condition loudly calls for, you feed me with terrours, and censures, and scoffs.

3. Shall † vain words have an end *c*? or what emboldneth thee that thou answerest *d*?

† Heb. *words of wind*.

e When wilst thou put an end to these idle and impertinent discourses? He retorts upon him his Charge against *Job*, Ch. 15. 2, 3. *d* To wit, so, or in such manner, so censoriously, and opprobriously, and peremptorily. What secret grounds hast thou for thy Confidence? Thy Arguments are flashy and weak; if thou hast any stronger produce them.

4. I also could speak as ye *do*: if your soul *e* were in my souls stead; I could heap up words against you *f*, and * shake mine head at you *g*.

* Lam. 2. 13.

e i.e. Your person, as *Gen.* 12. 5. *f i.e.* I could multiply Accusations and Reproaches against you, as you do against me. *g* In way of derision, as this phrase is most commonly used; as 2 *Kings* 19. 21. Psal. 22. 7. *Isa.* 37. 22. *Matth.* 27. 39.

5. *But* I would strengthen you *h* with my mouth, and the moving of my lips should assuage *your grief* *i*.

h i.e. Direct, and support, and comfort you. *i i.e.* My discourse should comfort you. The words, *your grief*, are here understood either out of the fore-going Clause, where they are implied: Or out of the next Verse, where they are expressed. Possibly the words may be thus rendred without any *Ellipsis*, which is most natural, if the Translation be true and suitable; *Compassion* (for the Hebrew word, *nid*, comes from *nud*, which signifies to *condole*) *should restrain* or *govern my lips*, that they should avoid all speeches which may vex you, and speak only what may be to your comfort and benefit; whereas you let your Tongues loose to speak whatsoever pleaseth you, or tormenteth me.

6. Though I speak *k*, my grief is not assuaged: and *though* I forbear, † what am I eased *l*?

† Heb. *what goeth from me?*

k To God by Prayer; or to you in way of discourse: I find no relief. *Job* having reproved his Friends for their unkind carriage towards him, and aggravated it by his resolutions to have dealt more friendlily with them, if they had been in his case; now he returns to his main business, to describe and aggravate his miseries, if by any means he could move his Friends to pity and help him. *l* Or, *what* part or grain of my grief or misery *departeth from me?* I receive not one jot of ease. Neither speech nor silence do me any good.

7. But *m* now he *n* hath made me weary *o*: thou *p* hast made desolate all my company *q*.

m Or, *surely*, as this Hebrew Particle most commonly signifies. *n i.e.* God as appears by the following Words and Verses. *o* Either of complaining, or, of my life. *p* He speaks in the second Person to God, as in the former Clause in the third Person of God: Such change of Persons are very usual in Scripture and elsewhere. *q* Hast turned my society into desolation, by destroying my Children and Servants.

8. And thou hast filled me with wrinkles *r*, *which* is a witness against me *s*: and my leanness rising up in me *t*, beareth witness to my face *u*.

r By consuming all my fat and flesh. *s* Heb. Which *is a witness* of the reality, and greatness, and just cause of my sorrows. Or, which *is become* or *made a witness*; *i.e.* is produced by my Friends as a Witness of Gods Wrath, and of my Hypocrisie and Impiety. *t i.e.* Which is in me. Or, *rising up against me*, as Witnesses use to rise and stand up against a guilty person to accuse him. *u* As Witnesses are to accuse a person to his Face, openly and evidently, so as any that look on my Face may plainly discern it. But this Clause may be rendred thus, *My leanness in my face*; (*i.e.* which appears in my Face, and causeth the wrinkles which are visible there) *riseth up against me*, and *beareth witness*, as before.

9. * He teareth *me* in his wrath *x*, who hateth me *y*: he gnasheth upon me with his teeth *z*; * mine enemy *a* sharpneth his eyes upon me *b*.

* Chap. 10. 16, 17.
* Chap. 13. 24.

x Heb. *His wrath teareth* me *in pieces*, as a Lion doth his Prey. *y* Heb. *And he hateth me*; *i.e.* He pursueth me with a deadly hatred and rage. Or, *And he is become mine enemy*; Or, *he sets himself against me with all his might*: Or, *He treats me like an implacable enemy*. *z* Which is a gesture and sign of extream anger and fury; as *Psalm* 35. 16. & 37. 12. *Lament.* 2. 16. as elsewhere of grievous pain; as *Luke* 13. 28. *a* Either, 1. God, who of a Friend is now become my implacable Enemy. Or, 2. *Eliphas*, who deals with me more like an enemy than a Friend. *b i.e.* Looks upon me with a fierce and sparkling Eye, as enraged persons use to do.

10. They *c* have gaped upon me with their mouth *d*, they * have smitten me upon the cheek reproachfully *e*, they have gathered themselves together against me *f*.

* Lam. 3. 30 Mich. 5. 1.

c The Instruments of God's anger, my Friends, as they are falsly called. *d* Opened their mouths wide against me; either, 1. to devour and destroy me; as a Lion which falls upon his Prey with open mouth; as this phrase is used, *Psalm* 22. 13, 14. And this they did aggravating and encreasing his sorrows, whereby he was well-nigh overwhelmed. Or, 2. To scoff and deride me, as it follows, and as this phrase is most commonly used, as *Psal.* 22. 8. & 35. 21. *e* Or, *by reproach*; or in way of scorn and contempt; whereof such smiting was a sign; as 1 *Kings* 22. 24. *Lament.* 3. 30. *Mich.* 5. 1. The sign is here put for the thing signified: They despised and derided me. *f i.e.* They are come from several places and met together here, not for me, or to comfort me, as they pretended, but really *against me*, or to torment and grieve me. Heb. *they have filled themselves, &c.* Either, 1. they have filled up their numbers, they are all come *against me*. Or, 2. they have filled their minds with evil Opinions of me, and their hearts with courage and resolution to assault me, and their mouths with words and arguments against me. Compare *Eccles.* 8. 11. *Acts* 5. 3.

11. God † hath delivered me to the ungodly *g*, and turned me over into the hands of the wicked.

† Heb. *hath shut me up.*

g Either, 1. to my Friends, who act the part of the wicked in censuring and condemning the righteous whom God approveth, and in pleading for a false and wicked Cause. Or rather, 2. to the *Chaldeans* and *Sabæans*, who were a most wicked people, living in gross contempt of God, and injuriousness to all sorts of men. For this best suits both with the first Clause of the next Verse, which sheweth that he speaketh of *Job*'s first afflictions which befel him when he *was at ease*; and with *Job*'s principal scope, which was to prove, that both eminent prosperity and affliction did indifferently happen to good and bad men: and this was evident from this example, because holy *Job* was ruined, when these wicked people were most victorious and successful.

12. I was at ease *h*, but he hath broken me asunder *i*; he hath also taken *me* by my neck, and shaken me to pieces *k*, and * set me up for his mark *l*.

* Ch. 7. 20.

h I lived in great peace and prosperity, which makes my present miseries more grievous to me: and therefore my Complaints are excusable,

excusable, and I deserve pity rather than reproach from my friends.
i Broken my Spirit with the sense of his anger, and my Body with loathsome Ulcers, as also by destroying my Children, a part of my own flesh or body. *k* As a mighty Man doth with some young Stripling, when he wrestleth with him. *l* That he may shoot all his Arrows into me, and that with delight, which Archers have in that exercise.

* Ch. 19. 12.

13. * His archers *m* compass me round about; he cleaveth my reins asunder *n*, and doth not spare; he poureth out my gall upon the ground.

m i. e. His Plagues or Judgments elsewhere compared to Arrows, and here to Archers. *n* With his Arrows. *i. e.* he wounds me inwardly, and mortally, and incurably: which also is noted by *pouring out the Gall*; such wounds being deadly.

14. He breaketh me with breach upon breach *n*; he runneth upon me like a giant *o*.

n My Calamities have no interruption, but one immediately succeeds another, as it did, *Chap.* 1. *o* Who falls upon his Enemy with all his might, that he may overthrow and kill him.

15. I have sewed sackcloth upon my skin *p*, and defiled my horn in the dust *q*.

p. i. e. I put on sackcloth sowed together, not upon my other garments, but next to my skin, as was done in great Calamities, as 2 *Kings* 6. 30. So far am I from *stretching out my hands against God*, whereof I am accused, *Chap.* 15. 25. that I have humbled my self deeply under his hand, *q* I have willingly parted with all my Wealth, and Power, and Glory, (as *the horn* oft signifies in Scripture; as *Psalm* 75. 5. & 132. 17 *Luke* 1. 69.) and been contented to lie in the dust, and to endure the contempt which God hath brought upon me.

16. My face is foul with weeping, and on my eyelids *is* the shadow of death *r*.

r i. e. A gross and terrible darkness. My sight is very dim and dark, as is usual in case of sore Diseases, or excessive grief and weeping, *Lament.* 2. 11. and especially in the approach of death: Compare *Psalm* 6. 7. & 38. 10. *Lament.* 5. 17.

17. Not for any injustice in mine hands *s*: also, my prayer *is* pure *t*.

s And all this is not come upon me for any injurious dealing with others by oppression, or deceit, or bribery, wherewith I am implicitely charged; *Chap.* 15. 16, 20, 34. but for other reasons known to God only, for I cannot discover them. *t* I do not cast off God's fear and service, as I am accused to do, *Ch.* 15. 4. I do still pray and worship God, and my Prayer is accompanied with a sincere Heart, and undefiled Conscience: See *Psalm* 109. 7. *Prov.* 28. 9. 1 *Tim.* 2. 8. So that I have lived inoffensively towards God and towards Men: And therefore your Assertion is both uncharitable and false, that eminent Afflictions are peculiar to ungodly Men.

18. O earth, cover not thou my blood *u*, and let my cry *x* have no place.

u So called not actively, to wit, his own blood; but passively or objectively; *i. e.* the blood of others shed by him and lying upon his Conscience. The Earth is said to cover that blood which lies undiscovered and unrevenged: Of which see on *Gen.* 4. 10, 11. *Isa.* 26. 21. But saith *Job*, If I be guilty of destroying any one Man by Murder or Oppression, as I am traduced; O Lord, let the Earth disclose it, let it be brought to light, that I may suffer condign punishment for it. *x* Either, 1. passively; to wit, the cries and groans which I have forced from others by my Oppressions: Let those Cries have no place to hide them. Or rather, 2. actively, the cry of my Complaints to men, or Prayers to God; let them find no place in the Ears or Hearts of God or Men, if this be true: Or, *no place*; *i. e.* no regard, or no power or success; in which sense God's *Word* is said not to *have place* in evil men. *John* 8. 37. And *Esau*, not to *find place of repentance*. Heb. 12. 17. *i. e.* All his Intreaties and Tears could not prevail with his Father to repent of and retract the Blessing given from him to *Jacob*.

19. Also now, behold, my Witness *is* in Heaven *y*, and my Record † *is* on high.

† Heb. *in the high places.*

y Besides the Witness of Men, and of my own Conscience, God is Witness of my Integrity.

† Heb. *are my scorners.*

20. My Friends *z* † scorn me *a*: *but* mine Eye poureth out *tears* upon God *b*.

z Who should defend me from the Scorns and Injuries of others. *a* So this word is used, *Psal.* 119. 51. *Prov.* 3. 34. & 19. 28. *b* I pour forth my Prayers and Tears to God, that he would judge me according to my Innocency, and plead my righteous cause against you.

* Ch. 31. 25. Eccl. 6. 10. Isa. 45. 9. Rom. 9. 20. ‖ Or, *friend.*

21. * O that one might plead for a Man * with God *c*, as a Man *pleadeth* for his ‖ Neighbour!

c O that either I, or some faithful Advocate might be admitted to plead my Cause, either with God, or rather with you, before God's Tribunal, God being Witness and Judge between us. But this Verse is, and that very agreeably to the Hebrew Text, otherwise translated and interpreted, either, 1. With respect to Christ, *And he* (*i. e.* God last mentioned, to wit, God the Son, Christ Jesus) *will plead for a man* (*i. e.* for me, against whom you plead. He modestly speaketh of himself in the third Person, as is usual,) *with God*, (to wit, with God the Father:) *and the Son of man* (as Christ is oft called) *will plead for his Friend*, or *Companion*, or *Neighbour*, *i. e.* For a Man whom he hath taken into that Relation to himself. It is plain that the mystery of Mans Redemption by Christ was known to the ancient Patriarchs, as hath been oft noted before; and to *Job* among others, *Ch.* 19. 25. Or, 2. as the matter for which he prayed, and cried to God; *That* (so the Hebrew *Vau* is frequently used) *he* (*i. e.* God) *would plead* or *judge* or *give sentence for a man.* (*i. e.* for me, or in my cause) *with God*, (*i. e.* with himself, the Noun being put for the Pronoun, as *Gen.* 2. 20 & 4. 15. *Lev.* 14. 15, 16. and elsewhere, or at his own Tribunal, to which I have appealed) *as a man* pleadeth *for his Friend* or *Neighbour*, with or before an earthly Judge and Tribunal. This seems most agreeable to the scope of the place, which was to maintain his own Integrity against his Friends before God.

† Heb. *years of number.*

22. When † a few years are come, then I shall go the way *whence* I shall not return *d*.

d i. e. To the state and place of the dead, whence men do not, and cannot return to this Life. The meaning is, my death hastens, and therefore I earnestly desire that the cause depending before God, between me and my Friends, may be searched out and determined, that if I be guilty of these things whereof they accuse me, I may bear the shame and blame of it before all Men, and if I be innocent, that I may live to see my own Integrity, and the credit of Religion, (which suffers upon this occasion) vindicated, that so I may die in peace with God, and may leave the favour of a good name behind me.

CHAP. XVII.

‖ Or, *my Spirit is spent.*

1. MY ‖ Breath is corrupt *a*, my days are extinct *b*, the Graves *c* † *are ready* for me *d*.

a i. e. It stinks, as it doth in dying persons. Or, *my Spirit is corrupted*, or *spent*, or *lost*, *i. e.* My vital Spirits, and natural Powers are wasted; my Soul is ready to leave the Body. *b* The lamp of my Life is wasted, and upon the point of going out, and that in a Snuff. *c i. e.* The Grave; the plural number being put for the singular, as *Sepulchres*, 2 Chron. 21. 20. *Cities*, Judg. 12. 7. *Ages*, Zech. 9. 9. are put for one of each of these. *d* Open their mouths as ready to receive me. The sense and scope of this Verse is the same with the former.

† Heb. *lodgings.*

2. *Are there* not Mockers with me *e*? And doth not mine Eye *f* † continue in their provocation?

e Do not my Friends, instead of comforting, mock and abuse me, as if I had made use of Religion only as a Cloak to my wickedness. Heb. *If there be not mockers with me*, understand, let God do so or so to me. It is a form of an Oath, which is defectively expressed after the manner of the Hebrews. Assuredly I am in the midst of cruel Mockers, which is a sore aggravation of my affliction. Thus he returns to what he had said. *Ch.* 16. 20. and intimates the necessity and justice of his following Appeal, which otherwise might be thought too bold. *f* Either, 1. The eyes of my Body. Do they not continue to provoke me to my Face? Or rather, 2. The Eye of my Mind. Their provoking Scoffs and Reproaches do not only molest me in the day-time when they are with me, but lodge with me in the night, and are continually in my thoughts, and break my sleep, and disturb me in dreams: And therefore if I be a little disordered, I may be excused.

3. Lay down now, put me in a surety with thee *g*, who *is* he *that* will strike hands with me *h*?

g He turneth his Speech either to *Eliphaz*, who spake last; or rather to God, as is evident from the matter and scope of the words, and from the next Verse. These words contain, either, 1. An humble desire to God that he would appoint him a Surety, who should undertake for his Friends, that they should refer the cause in difference between them to God, or to some other person who should determine the matter in God's Name, and according to Gods Will: Or that God would be his Surety, or appoint him a Surety who should maintain his righteous cause against his opposers; for so this Phrase is oft used, as *Psal.* 119. 121, 122. *Isa.* 38. 14. And some expound this, as they did, *Ch.* 16. 21. of Christ Jesus who was called our *Surety*, Heb. 7. 22. *Appoint, I pray thee, my Surety* (*i. e.* Christ who is now) *with thee*, to plead my Cause. Or rather 2. An appeal from God unto God, or a kind of challenge or desire of debating his Cause with God. Which, though it savoureth of too much boldness and irreverence to God, yet seeing *Job* expresseth the same desire almost in the same manner, *Ch.* 9. 33, 34. and is sharply reproved by God for *contending* with him, *Ch.* 40. 2. I know no Inconvenience of ascribing the same thing to him here. So the sense is, Because I am not able to deal with thee immediately, considering the dread of thy Majesty, my only desire is that thou wouldest deal with me upon fair and equal terms, as if thou were a Man like my self, and appoint some Man who shall in thy name and stead determine the time and place for the trial of my cause with thee. And this suits well enough with the two following Verses, because his Friends were without Understanding, *v.* 4. and partial, *v.* 5. therefore he desires to cease discoursing with them, and to debate his cause with God, who was just and impartial, and also would be favourable to him. *h. i. e.* Agree and promise, or be Surety to me; whereof that was the usual gesture, *Prov.* 6. 1, 2. & 17. 18. & 22. 26.

4. For thou hast hid their heart from Understanding *i*: therefore shalt thou not exalt *them k*.

i Thou hast blinded the minds of my Friends that they cannot see those truths which are most plain and evident to all Men of sense

sense and experience: Therefore I desire a more wise and able Judge. *k i. e.* Thou wilst not give them the Victory over me in this contest, but wilst give sentence for me, and disparage them, and make them ashamed of their confidence in affirming falshoods of thee, and punish them severely for this miscarriage. It is an usual figure, whereby much more is understood than is expressed.

5. He that speaketh Flattery to *his* Friends *l*, even the Eyes of his Children shall fail *m*.

l Hereby *Job* chargeth them, either, 1. With flattering him with vain hopes, and Promises of the return of his former prosperity, when he knew that his case was desperate. Or, 2. With flattering and befriending God, and giving a partial sentence out of respect to him, for which he reproved and condemned them before, *Ch.* 13. 7, 8, 9. where see the notes. Some render the words thus, *He that uttereth*, or *declareth* his *mind* or *thoughts* (as this word signifies, *Psal.* 139. 2, 17.) *with flattery* or *to flatter* or deceive another. *m* He shall be severely punished, not only in his Person, but even in his Children, whose Eyes shall fail with vain expectations of Relief and deliverance out of those Calamities, which shall come upon them for this sin of their Parents.

* Chap. 30. 9. ‖ Or, *before them.* † Heb. *Topheth.*

6. He *n* hath made me also* a by-word *o* of the People, and *p* ‖ aforetime *q* I was as a † Tabret *r*.

n i. e. God, who is oft designed by this Pronoun in this Book. *o* Or *Proverb*, or *common talk*. My calamities are so great and prodigious, that they fill all people with discourse, and are become proverbial to express extream miseries. Compare *Numb.* 21. 27, 28. *Deut.* 28. 37. *p* Or, *but*, or *although*, as this particle is oft used. *q* So he aggravateth his present misery by the mention of his former prosperity. Or, *to their faces*; or *openly*. They do not only reproach me behind my back, but revile and mock me, and make a sport of my calamities even to my face. *r i. e.* I was the Peoples Delight and Darling, and matter of their praise, and entertained by them with applauses, and as it were with Instruments of Musick. Or, *I am as a Tabret, i. e.* matter of sport and merriment to them.

‖ Or, *my thoughts.*

7. Mine Eye also is dim by reason of sorrow *s*, and all ‖ my Members *are* as a shadow *t*.

s Through excessive weeping and decay of Spirits, which cause a dimness in the sight. *t* My body is so consumed, and my colour so wan and ghastly, that I look more like a Ghost, or a Shadow, than like a Man.

8. Upright *Men* shall be astonied at this *u*, and the innocent shall stir up himself against the Hypocrite *x*.

u Wise and good Men, when they shall see and consider my calamities, will not be so forward to censure and condemn me, as you are, but will rather stand and wonder at the depth and mysteriousness of Gods Counsels and Judgments, which fall so heavily upon innocent Men, while the worst of Men prosper. *x But*, or *Yet*, notwithstanding all these sufferings of good men, and the astonishment which they cause, *innocent* or religious Persons shall be so far from joining their Opinions, and Counsels, and Interests, with *Hypocrites*, or *prophane Men*, who thence take occasion to censure the afflicted Person, and to reproach, and condemn, and desert the Profession and Practice of Godliness, that they *will stir up themselves against* them in holy Indignation, and will oppose their wicked courses, and will prefer afflicted Piety before prosperous Iniquity.

† Heb. *shall add strength.*

9. The righteous also shall hold on his way *y*, and he that hath clean hands *z* † shall be stronger and stronger *a*.

y i. e. Shall persist in that good way into which he hath entred, and not be turned from it by any afflictions, which may befal himself or any other good Men, nor by any contempt or reproach cast upon them by the ungodly, by reason thereof. *z i. e.* Whose life and the course of His Actions is holy and righteous; which is a sign that his heart also is pure and perfect. *a* Shall not be shaken and discouraged by the grievous afflictions of the godly, nor by the bitter censures and reproaches of Hypocrites, or wicked Men, cast upon them for that cause, but will be confirmed thereby, and made more constant and resolute in cleaving to God, and his ways, and People, in spight of all difficulties and miseries.

* Chap. 6. 29.

10. But *as for* you all, * do ye return, and come now *b*: for I cannot find *one* wise *man c* among you.

b i. e. Come now again (as this Phrase is oft used) and renew the Debate, as I see you are prepared and resolved to do; and I am ready to receive you. Or, return into your selves, and consider my cause again; peradventure your second thoughts may be wiser. *c* To wit, in this matter. None of you speak like wise, or good men, but like rash and heady persons, you censure me as a rotten Hypocrite, and misjudge of Gods ways, and condemn the Generation of Gods Children upon frivolous grounds.

* Chap. 7. 6. & 9. 25. † Heb. *the possession.*

11. * My days *d* are past, my purposes *e* are broken off, *even* † the thoughts of my Heart *f*.

d The days of my life. I am a lost and dying man, and therefore the hopes you give me of the bettering of my condition, are vain and groundless. *e* Or, *my designs*, or *thoughts*, to wit, which I had in my prosperous days, concerning my self and Children, and the continuance of my happiness. *f* Heb. *the possessions of my Heart, i. e.* those thoughts which in a great measure possessed my Heart, which were most natural, and familiar, and delightful to me. All my thoughts, and designs, and hopes are disappointed and come to nothing.

12. They *g* change the night into day *h*: the light *is* † short *i*, because of darkness *k*. † Heb. *near.*

g Either, 1. my Friends. Or, 2. my Sorrows, of which he is here speaking. Or, 3. my thoughts last mentioned. Possibly these words may be joined with them thus: *The thoughts of my heart change the night into day.* *h* They do so unceasingly pursue and disturb me, that I can no more rest and sleep in the dark and silent nights, than in the midst of the light and tumults of the day. Or, *they change the day into night.* Heb, *they put the night for*, or *instead of* (as the Hebrew *Lamed* is elsewhere used) *the day, i. e.* They make the day as sad and dark as the night to me. So it seems best to agree with the following branch of the Verse. *i i. e.* The day-light, which oft times gives some little comfort and refreshment to men in misery, seems to be gone and fled as soon as it is begun. *k i. e.* Because of my grievous pains and torments which follow me by day as well as by night.

13. If I wait *l*, † the Grave *is* mine house *m*: I have made my Bed in darkness *n*. † Heb. *Hell.*

l If I should give way to those hopes of my deliverance and restauration which you suggest to me. *m* I should be sadly disappointed; for I am upon the borders of the Grave, which is the only House appointed for me, instead of that goodly house which you promise to me here upon condition of my Repentance. *n* I expect no other rest, but in the dark Grave, for which therefore I prepare my self.

14. I have † said to Corruption *o*, thou *art* my Father *p*: to the Worm, thou *art* my Mother, and my Sister *q*. † Heb. *cried*; or *called.*

o Heb. *To the pit* of corruption, the Grave. *p* I am near akin to thee, as being taken out of thee, and thou wilst receive and embrace me, and keep me in thy house, as Parents do their Children. *q* Because of the same original, and the most strict and intimate Union and Conjunction between me and the Worms.

15. And where *is* now my hope *r*? *As for* my hope *s*, who shall see it *t*?

r And what then is become of that hope which you advised me to entertain? *s i. e.* The fulfilling of my hope, or the happiness which you would have me expect. Hope being put for the thing hoped for, as *Prov.* 13. 12. 1 *Cor.* 9. 10. *t* No man shall see it; it shall never be.

16. They *u* shall go down to the bars of the pit *x*, when *our* rest together *is* in the dust *y*.

u Either, 1. They that would see my hope, they must go into the Grave to behold it. Or rather, 2. my hopes, of which he spake in the singular number, *v.* 15. which he here changeth into the plural, as is very usual in these Poetical Books. *x i. e.* into the closest and innermost parts of the Pit: My hopes are dying, and will be buried in my Grave. *y* So the sense is, when those Spectators, together with my self shall be in our Graves. Heb. *Seeing that* (as this Hebrew Particle, *im*, oft signifies: or, *certainly*, as it is used *numb.* 17. 13. *Job* 6. 13. and elsewhere,) our *rest* shall be *together is the dust, i. e.* I and my hopes shall be buried together.

CHAP. XVIII.

1. THen answered Bildad the Shuhite, and said:

2. How long *will it be ere* ye *a* make an end of words? Mark *b*, and afterwards we will speak.

a Either, 1. You my Brethren. Why do you not give over discoursing with *Job*, who is wholly transported with rage, and not fit to be discoursed with, at least until both you and he have better considered what to say. Or rather, 2. Thou, O *Job*, of whom he speaks here, as also *v.* 3. in the plural number, either because there were some other person or persons present at this Debate, who by their words or gestures shewed themselves favourers of *Job*'s cause: or because it was a common Idiotism of the Eastern Language to speak thus of one person, especially where he was one of Eminency or Authority. *Job*'s Speeches were generally longer than his friends, and they seemed very tedious to them. *b* Consider the matter and our words better. Or, *inform* us, Heb. *make us to understand*. Seeing thou lookest upon us as ignorant and brutish Men, as it follows, do thou instruct and inform us. Cease cavilling and railing, and produce thy strong Reasons, that we may consider and answer them, or yield to them.

† Heb. *bidden.* Lam. 4. 1.

3. Wherefore are we counted as Beasts *c*, *and* † reputed vile *d* in your sight *e*?

c i. e. Ignorant, blockish and stupid men, *Ch.* 17. 4, 10. *d* Heb. *polluted*, or *unclean*, *i. e.* not fit to be conversed or discoursed with; or contemptible, as such things are. *e* Either, 1. To your faces, or in your own hearing. Or, 2. In thy sight or Judgment, O *Job*; so he speaks of *Job* in the plural number, as he did *v.* 2.

† Heb. *his Soul.*

4. He teareth † himself *f* in his anger: shall the Earth be forsaken *g* for thee *h*? and shall the rock be removed out of his place *i*?

f i. e. Job, of whom he speaks in the third person for the second, as *Ch.* 12. 4. & 16. 7. *Obad.* 3. 3. Or, *O thou that tearest thy self.* Thou complainest of us for vexing thee with our speeches, when in truth thou art thy own greatest tormenter by thy own impatience and rage. *g* To wit, by God. Shall God give over the government of the Earth, and Men, and things in it, and suffer all things

things to fall out by chance, and promiscuously to good and bad men, without any regard to his Truth, or Wisdom, or Justice? Shall God forbear to rule the World righteously, as he hath hitherto done, in favouring good men, and destroying the wicked? *h i.e.* For thy sake; or to prevent thy Complaints and Clamours. *i* Shall the Counsels of God, which are more firm and unmoveable than Rocks and the whole course of his Providence be altered to comply with thy Fancies or Humours?

5. Yea *k*, the light of the wicked shall be put out *l*, and the spark of his fire *m* shall not shine.

k The thing is true and certain, notwithstanding thy dissatisfaction and opposition against it. *l* All their Glory and Felicity shall perish *m i.e.* Their highest and brightest Glory, which he calleth *the spark*, *&c.* because, like a spark, it shines briskly for a moment, but is quickly extinct.

6. The light shall be dark in his tabernacle *n*, and his ‖ candle shall be put out with him *o*.

‖ Or, *Lamp.*

n i.e. In his Family. In stead of his former splendour, both he and his shall fall into extremity of misery. *o i.e.* His Glory shall die with him, and not descend to his posterity, as he hoped and designed. Or, *his Candle*, which was *with him*, or *shone upon him*, shall be put out.

7. The steps of his strength *p* shall be straitned *q*, and his own counsel shall cast him down *r*.

p i.e. His strong steps, by a vulgar Hebraism. By *steps* he means his Counsels, as the next branch explains it, his attempts and actions, and by *steps of strength*, such of them as seem to be most firm and settled, contrived with greatest strength of Understanding, and carried on with great resolution and might. *q i.e.* Shall be hindred and entangled. He shall be cast into great difficulties, and troubles, and perplexities, so that he shall not be able to proceed, and to accomplish his Enterprizes, but shall find himself ensnared by his own devices, as the next words declare it. This Phrase is used also, *Prov.* 4. 11, 12. and it is opposed to the *enlarging* of a mans way or steps, which signifies success and prosperity, as *Psal.* 4.1. & 31. 8. *r* He shall be undone by his own contrivances, either because God will give him up to dangerous and destructive mistakes of his way, or because God will oppose him, and turn his own devices against him; which he can easily do, by throwing in unexpected accidents.

8. For he is cast into a net by his own feet *s*, and he walketh upon a snare *t*.

s By his own choice, and design, and actions. *t* And therefore must needs be entangled and destroyed.

9. The * gin shall take *him* by the heel *u*, *and* the robber *x* shall prevail against him.

* Chap. 5. 5.

u i.e. Take fast hold of him, so as to keep him in those distresses. *x* When he is ensnared, the Robber shall come upon him, and take, and spoil, or kill him. Or, *the horrible or terrible man*, the Huntsman, that laid the Snare for him. A Metaphor from those who hunt for wild Beasts, who first lay snares for them, and then seize upon them in the snares.

10. The snare *is* † laid for him in the ground *y*, and a trap for him in the way.

† Heb. *hidden.*

y Where he doth not expect nor discern it. The former snare he laid for himself, but this was laid for him by another.

11. * Terrors *z* shall make him afraid on every side, and shall † drive him to his feet *a*.

* Ch. 15. 21. Jer. 6. 25. & 20. 3. & 46. 5. & 49. 29.
† Heb. *scatter him.*

z Both from men, and from God, and from his own unquiet Mind and guilty Conscience. *a* Shall force him to flee hither and thither, and he knows not whither, being secure and safe no where, but pursued by terrors from place to place.

12. His strength *b* shall be hunger-bitten *c*, and * destruction *shall* be ready at his side *d*.

* Ch. 15. 23.

b Either, 1. His Children, which are, and are called a mans strength, as *Gen.* 49. 3. *Psal.* 127. 4, 5. Or rather, 2. His Wealth, and Power, and Prosperity. *c* Or *famished*, *i.e.* utterly consumed. *d i.e.* Shall follow him at the heels, as a most diligent servant, or constant companion.

13. It shall devour the †. strength of his skin *e*: *even* the firstborn of death *f* shall devour his strength.

† Heb. *bars.*

e Heb. *The bars*, or rather, *the branches of the skin*, *i.e.* either the veins, and sinews which branch out themselves through the skin as well as elsewhere: Or the fat and flesh which like Bars support the skin, and adorn and beautifie it, as branches do a Tree; without which the skin is shrivel'd up and deformed. *f i.e.* A most remarkable and terrible kind of death. The *first-born* was the chief of his Brethren, and therefore this title is given to things eminent in their kind, as *Isa.* 14. 30. *Col.* 1. 18. *Heb.* 12. 23. *Rev.* 1. 5.

14. * His confidence *g* shall be rooted out of his tabernacle *h*, and it *i* shall bring him to the king of terrours *k*.

* Chap. 8. 14. & 11. 20. Psal. 112. 10. Prov. 10. 28.

g i.e. All the matter of his Confidence, his Riches, Children, *&c.* *h i.e.* Out of his Habitation. *i* To wit, the loss of his Confidence. *k* Either, 1. Into extream Fears and horrors of mind. Or, 2. To Death, which even *Aristotle* called, *The most terrible of all terribles.* And this it will do, either because it will expose him to his Enemies, who will kill him: or because the sense of his disappointments, and losses, and dangers, will oppress his Spirits, and break his Heart.

15. It shall dwell in his tabernacle *l*, because *it is* none of his *m*: brimstone shall be scattered upon his habitation *n*.

l It, *i.e.* destruction, expressed *v.* 12. and designed by this particle. *It*, *v.* 13. shall not come upon him and his for a season, for then there might be some hopes of Recovery; but it shall fix its abode with him. *m* This may be added either, 1. By way of correction, did I say, *his Tabernacle*? I must retract the expression; for in truth, *it is none of his*, it is become another mans. Or, 2. As a reason of the ruine of his Tabernacle because it is none of his own, but got from others by deceit or violence. But these words are, and may be joined with the former, and both thus rendred, *A stranger* (Heb. one *that is not his*, that is not descended from him, and hath no relation to him) *shall dwell in his Tabernacle*, *i.e.* shall possess his House and Goods. *n* It shall be utterly and prodigiously destroyed as it were by Fire and Brimstone. He seems to allude both to the destruction of *Sodom* upon which God did scatter Brimstone and Fire, which happened not long before these times, and could not be unknown to them who lived near that place, and were diligent observers of Gods works; and to the judgment which befel *Job*, *Ch* 1.16 when the stranger hath taken and rifled his dwelling, he shall forsake it as an accursed place, and shall burn it with Fire and Brimstone; that there may be no monument of so vile a person left upon the Earth.

16. His roots shall be dried up beneath, and above shall his branch be cut off *o*.

o i.e. He shall be destroyed both root and branch, *i.e.* both himself and all his posterity. Compare *Mal.* 4. 1.

17. * His remembrance shall perish *p* from the earth and he shall have no name in the street.

* Psal. 109. 13. Prov. 2. 22. & 10. 7.

p Instead of that Honour and Renown which he designed to have both whilst he lived, and after his death, he is not so much as remembred unless it be with contempt and reproach.

18. † He shall be driven *q* from light into darkness *r*, and chased out of the world.

† Heb. *they shall drive him.*

q Heb. *They shall drive him. i.e.* his Enemies, or those whom he hath oppressed; or they whom God shall appoint to do it, whether Angels or men. Or it is an impersonal Speech, and to be rendred passively, as it is also, *Job* 7. 3. *Luk.* 12. 20. & 16. 9. *r* From a splendid and prosperous Life to disgrace and misery, and to the Grave, the Land of Darkness and Forgetfulness, as the following words explain it.

19. * He shall neither *have* son nor nephew among his people *s*, nor any remaining in his dwellings.

* Isa. 14. 22. Jer. 22. 30.

s But if any such survive, they shall be in the hands and power of strangers, or rather of their Enemies.

20. They that come after *him* shall be astonied at his day *t*, as they that ‖ went before *u* † were affrighted *x*.

‖ Or, *lived with him.*
† Heb. *laid hold on horror.*

t i.e. At the day of his destruction, as the word day is used, *Psal.* 37. 13. & 137 7. *Ezek.* 21. 25. *Obad.* 12. They shall be amazed at the suddenness, and dreadfulness, and prodigiousness of it, as *Job*'s Friends were at his Calamities, *Ch.* 2. 12, 13. *vi.e.* Before the persons last mentioned. Those who lived in the time and place where this judgment was inflicted. *x* Or, *filled with horrour*, partly through Humanity and Compassion, and partly for Fear, lest the Judgment should overtake them also.

21. Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God *y*.

y i.e. Who doth not acknowledge, nor fear, nor serve God, as this Phrase is used, 1 *Sam.* 2. 12. *Psal.* 79. 6. 2 *Thess.* 1. 8.

CHAP. XIX.

1. THen Job answered and said,
2. How long will ye vex my Soul, and break me in pieces with words *a*?

a With meer empty words, void of Sense or Argument, with your impertinent and unedifying discourses, and bitter reproaches, as it followeth.

3. These ten times *b* have ye reproached me: ye are not ashamed *that* ye ‖ make your selves strange to me *c*.

‖ Or, *harden your selves against me.*

b i.e. Many times. A certain number for an uncertain. So this Phrase is oft used, as *Gen.* 31. 7. *Numb.* 14. 22, &c. *c* That you carry your selves like strangers to me, and are not concerned nor affected with my Calamities, and condemn me as if you had never known my former Piety and Integrity.

4. And

4. And be it indeed, *that* I have erred *d*, mine errour remaineth with my self *e*.

d If my Opinion in this point be faulty and erroneous, as you pretend it is. Or, if I have sinned, (for sin is oft called errour in Scripture) and am therefore punished. *e* Either, 1. It is likely to continue, I see no cause from your reasons to change my judgment. Or, 2. I suffer deeply for my sins, and therefore deserve your pity and help, rather than your reproaches, whereby you add affliction to the afflicted.

5. If indeed ye will magnifie *your selves* against me *f*, and plead against me my reproach *g*:

f i.e. Use lofty, and imperious, and contemptuous Speeches against me. Or, seek Praise and Honour from others, by your conquering or out-reasoning of me. *g* Either, 1. Your reproaches: If your reproachful and censorious Speeches must pass for solid Arguments. Or, 2. My wickedness, which, if true, were just matter of reproach, and the cause of all my miseries. Or, 3. My contemptible and calamitous condition, for which you reproach and condemn me as an Hypocrite and wicked Man.

6. Know now *h* that God hath overthrown me *i*, and hath compassed me with his net *k*.

h Consider what I am now saying, *i* Hath grievously afflicted me in all kinds: Therefore it ill becomes you to aggravate my miseries; and if my passions, hereby raised, have broken forth into some extravagant and unmeet expressions, I might expect your pity and favourable construction, and not such severe censures and reproaches. Heb. *God hath perverted me*, *i.e.* either my state or condition, as was now said, or my right and cause. He oppresseth me with power, and will not give me a fair hearing, as it follows, *v.* 7. He giveth me very hard measure, and dealeth worse with me than I might in reason and justice expect from so wise and gracious a God. This is an harsh reflection upon God; but such passages have sometimes come from good men when under sore afflictions and temptations, which was *Job*'s case. *k i.e.* With afflictions on every side, so that I cannot escape, nor get any freedom to come to him and plead with him, as I desire.

7. Behold, I cry out *l* of ‖ wrong *m*, but I am not heard: I cry aloud, but *there is* no Judgment *n*.

‖ Or, *violence.*

l To wit, unto God by Prayer or Appeal. *m* That I am oppressed, either, 1. by my Friends: Or rather, 2. by God, who deals with me according to his Soveraign Power, and exact and rigorous Justice, and not with that equity and benegnity which he sheweth to the generality of men, and hath promised to good men, such as he knoweth me to be. *n* God will not hear my Cause, nor pass Sentence; which I might reasonably expect from him: but he quite neglects me, and hath utterly forsaken me and left me in the hands of the Devil and wicked Men. See the like Complaints of other good men in the like case of desertion, *Psalm* 13. 2. & 22. 2. & 88. 15. *Lament.* 3. 8. *Habak.* 1. 2.

8. He hath fenced up my way that I cannot pass *o*, and he hath set darkness in my paths *p*.

o i.e. So that I know not what to say or do, and can see no means nor possibility of getting out of my troubles: *p* So that I cannot discern my way, or what course I should take.

9. He hath stript me of my glory *q*, and taken the crown *r from* my head.

q i.e. Of my Estate, and Children, and Authority, and all my Comforts. *r i.e.* All my Ornaments.

10. He hath destroyed me on every side *s*, and I am gone *t*: and * mine hope *u* hath he removed like a tree *x*.

*Chap. 24. 20.

s i.e. In all respects, and to all intents and purposes, my Person, and Family, and Estate. *t i.e.* I am a lost and dead man. *Going* is oft put for dying; as *Gen.* 15. 2. *Psalm* 39. 13. *u i.e.* All my hopes of the present life, as he oft expresseth it; but not of the life to come, as appears from *Job* 13. 15, 16. & 19. 25, *&c.* *x* Which being once plucked up by the roots never groweth again.

11. He hath also kindled his wrath against me *y*, and * he counteth me unto him, as *one of* his enemies *z*.

*Chap. 13. 24. Lam. 2. 5.

y He hath stirred up his wrath against me of his own accord, without any provocation of mine, humane infirmity excepted. *z i.e.* He useth me as harshly as if I were an inveterate Enemy of God and of all goodness, though he knoweth I am and have ever been an hearty lover and servant of him.

12. * His troops *a* come together, and raise up their way *b* against me, and encamp round about my tabernacle.

*Chap. 6. 4.

a i.e. My afflictions which are but God's Instruments and Souldiers marching under his Conduct. *b* Either, 1. cast a Bank or Trench round about me, as an Army doth when they go to besiege a place. Or rather, 2. make a Causeway or raised Path, as Pioneers usually do in low and waterish grounds for the march of an Army: God removes all Impediments out of the way, and lays me open to all manner of mischief.

13. * He hath put my brethren † far from me *c*, and mine acquaintance are verily estranged from me.

* Psal. 31. 11. & 38. 11. & 69. 8. & 88. 8, 18.

† *i.e.* My Kindred and Friends who might and should have supported and comforted me in my Distress. *d* Either, 1. in place; because they feared or disdained, or at least neglected to visit or succour me: Or, 2. in their affections which are far from me, when their bodies are present with me, as I find in you. But this also I ascribe to God; he hath alienated your hearts from me.

14. My kinsfolk have failed *e*, and my familiar friends have forgotten me *f*.

e To wit, to perform the offices of humanity and friendship which they owe to me. *f i.e.* Neglect and disregard me as much as if they had quite forgotten me.

15. They that dwell in mine house *g*, and my maids *h* count me for a stranger *i*: I am an alien in their sight *k*.

g Heb. *The sojourners of my house*; *i.e.* such as had formerly sojourned with me, whether strangers, widows, and fatherless, whom by the Law of Charity and Hospitality he entertained: Or hired Servants, who had for a good while their habitation and subsistence in his Family. *h* Who by reason of their Sex, commonly have and should have more tender and compassionate hearts than men. And therefore this is God's doing, who hath hardned their hearts against me. *i* Regard my Commands and Concerns no more than a strangers. *k* The same thing repeated through vehemency of passion, because this lay very heavy upon him.

16. I called my servant *l*, and he gave *me* no answer *m*: though I entreated him *n* with my mouth *o*.

l To do some servile office about me for my ease or relief. *m* He passed by as if he had been deaf, because he loathed and feared to come near to me. *n* To my Commands I added humble and earnest Desires. Either, 1 with gentle and moving speeches; Or rather, 2. with my own mouth and not by a proxy.

17. My breath is strange to my wife *p*, though I entreated for the childrens *sake* of † mine own body *q*.

† Heb. *my belly.*

p Who by reason of the stink of my breath and sores denied me her company. *q* By these pledges of our mutual and matrimonial tye and affection, the Children which came out of my Loyns; and were begotten by me upon her body. But divers render the words thus; *And I intreated the children of my own body*, *i.e.* Either some of *Job*'s younger Children who by reason of their tender years were kept at home with their Father, when their eldest Brethren and Sisters were gone abroad to the Feast; or some of his Grand-children by those grown Sons and Daughters; for such also oft come under the name of *children*. But this sense seems not so proper, partly because according to that Translation here is mention of only *Job*'s entreating them, but not a word of their denying his request; which is the only matter of his present Complaint; and partly because according to the former Translation it is a great and just aggravation of his Wifes unkindness, and exactly answers to the foregoing Verse, where the Servants perverseness is aggravated in the same manner and by part of the same words.

18. Yea ‖ young children *r* despised me; I arose *s*, and they spake against me.

‖ Or, *the Vile.*

Or, *Fools*; the most contemptible persons. *s* To wit, for my Seat, to shew my respect to them, though they were my inferiours, to shew my readiness to comply with that mean and low condition, into which God had now brought me. Or, *I stood up*, for so this word sometimes signifies. I did not disoblige or provoke them by any uncivil and uncomely carriage towards them, but was very courteous to them, and yet they make it their business to rail against me, as you also do.

19. * All † my inward friends *t* abhorred me: and they whom I loved *u* are turned against me.

* Psal. 41. 9. & 55. 13, 14, 20.
† Heb. *the men of my secret.*

t Heb. *the men of my secret*; my Intimates and Confidents, to whom I imparted all my Thoughts, and Counsels, and Concerns. *u* Sincerely and fervently, which they so ill requite. He saith not, *they who loved me*; for their love, had it been true, would have continued in his affliction, as well as in his prosperity.

20. * My bone *x* cleaveth to my skin *y*, ‖ and to my flesh *z*, and I am escaped with the skin of my teeth *a*.

* Chap. 30. 30. Psal. 102. 5. Lam. 4. 8.
‖ Or, *as*

x i.e. My bones, the Singular collectively put for the Plural; *as Chap.* 2. 5. *Prov.* 15. 30. *y* To wit, immediately, the fat and flesh next to the skin being consumed. The sense is, I am worn to skin and bone: See the same phrase *Psalm* 120. 5. *z* Or, *as* (the Particle *and*, being often so used, as hath been observed before) *to my flesh*, *i.e.* either as formerly it clave to my flesh: Or as near and as closely as it doth to these remainders of flesh which are left in my inward parts. *a* I am scarce sound and whole, and free from sores in any part of my skin, except that of my Jaws which holdeth and covereth the roots of my Teeth.

This being, as divers observe, the Devils Policy to leave his mouth untouched, that he might more freely express his mind and vent his blasphemies against God, which he supposed sharp pain would force him to do, and which he knew would be of pernicious consequence not only to *Job*, but to others also.

21. Have pity upon me, have pity upon me, O ye my friends *b*, for the hand of God hath touched *c* me.

b For such you have been and still pretend to be; and therefore fulfil that relation, and if you will not help me, yet at least pity me. *c i. e.* Smitten or afflicted me sorely, as this word is oft used, as *Chap.* 1. 11. *Psalm* 104. 32.

22. Why do ye persecute me as God *d*, and are not satisfied with my flesh *e*?

d Either, 1. as God doth: or rather, 2. as if you were gods and not Men; as if you had the same infinite knowledge which God hath, whereby you can search my heart and know my hypocrisie, and the same soveraign and absolute Authority to say and do what you please with me, without giving any reason or account of it, which is indeed the Prerogative of the great God, but it belongs not to you who are Men, and therefore liable to mistake and misjudging, and such as must give an account to God of all their words and carriages towards their Brethren, and particularly towards persons in affliction, and withal subject to the same Diseases and Calamities under which I groan; and therefore may need the pity which I expect from you. *e i. e.* With the consumption and torment of my whole body, but add to it the vexation of my spirit by grievous reproaches and censures; but are like Wolves or Lions that are not contented with devouring the flesh of their prey, but also break their bones.

† Heb. *who will give*, &c.

23. † Oh that my words *f* were now written; oh that they were printed in a book!

f Either, 1. the following and famous confession of his Faith, v. 25, &c. Or rather, 2. all his foregoing discourses with his Friends, which he was so far from disowning or being ashamed of, that he was desirous that all Ages should know, that they might judge between him and them, whose Cause was better, and whose Arguments were stronger.

24. That they were graven with an iron pen *g* and lead *h*, in the rock for ever!

g Of which also there is mentioned, *Jer.* 17. 1. *h* Or, *of lead*; or *with lead*, the Particle *and* being oft so used; as *Gen.* 4. 20. *Exod.* 1. 6. *Jer.* 22. 7. For this Lead may be either, 1. the Writing-pen which might be either of Iron or of Lead: For though Lead be of it self too soft, yet there was an Art of tempering Lead with other Metals to such a degree of hardness that it would pierce into a Rock; as they did also temper Brass, so that they could make Bows and Swords of it. Or, 2. the Writing-table: for the Ancients did use to write divers things in Lead, as is well known. Or, 3. the Writing-Ink, as I may call it: For they used to grave the Letters in a Stone with an Iron Tool, and then to fill up the Cuts or Furrows made in the Stone with Lead, that the Words might be more plainly seen and read.

25. For *i* I know *k* *that* my redeemer *l* lived *m*, and *that* he shall stand *n* ‖ at the latter day *o* upon the earth *p*.

‖ Or, *at last.*

i This is the reason of his great Confidence in the goodness of his Cause, and his willingness to have the matter depending between him and his Friends published and submitted to any Tryal, because he had a living and powerful Redeemer to plead his Cause, and vindicate his person from all their severe censures, and to give sentence for him. *k* I have no knowledge nor confidence, nor hope of restitution to the prosperities of this life; yet this one thing I know, which is more comfortable and considerable, and therein I rejoyce though I be now a dying Man, and in a desperate condition for this life. *l* In whom I have a particular, interest, and he hath a particular care of me. *Quest.* What Redeemer, and what Deliverance doth *Job* speak of in this and the two following Verses? *Answ.* Some late Interpreters understand this place metaphorically, of God's delivering *Job* out of his doleful and desperate Condition, and restoring him to his former splendour and happiness in the World; it being a very usual thing in Scripture to call eminent Dangers or Calamities by the name of *Death*; as *Psalm* 22. 15. & 88. 4, 5. *Ezek.* 37. 11, 12. 2 *Cor.* 11. 23. And great and glorious Deliverances by the name of *quickning* and *resurrection*; as *Psalm* 71. 20. *Isa.* 26. 19. *Rom.* 11. 15. But the most Interpreters both ancient and modern understand it of Christ and of his Resurrection, and of *Job*'s resurrection to life by his power and favour: Which seems most probable for many reasons. 1. From that known Rule, that a proper and literal Interpretation of Scripture, is always to be preferred before the Metaphorical, where it suits with the Text and with other Scriptures. 2. From the Hebrew word *Goel*, here used; which although sometimes it be used of God absolutely or essentially considered, yet it most properly agrees to Jesus Christ: For this word, as all Hebricians know, is primarily used of the next kinsman, whose Office it was to redeem by a price paid the sold or mortgaged Estate of his deceased kinsman, *Levit.* 25. 25. and to revenge his death, *Num.* 35. 12. and to maintain his Name and Honour by raising up Seed to him, *Deut.* 25. 5. All which most fitly agrees to Christ who is our neareſt kinsman and *brother*, *Heb.* 2. 11. as having taken our Nature upon him by Incarnation: who also hath redeemed that everlasting Inheritance which our first Parents had utterly lost and sold, by the price of his own blood; and hath revenged the death of Mankind upon the great Contriver of it, the Devil, by destroying him and his kingdom; and hath taken a course to preserve our Name, and Honour, and Persons to Eternity. And if the places where God is called *Goel* in the Old Testament, be examined, it will be found that either all or most of them may be, and some of them must be understood of God the Son, or of Christ, as *Gen.* 48. 16. *Isa.* 59. 20. See also *Psalm.* 74. 2. *Isa.* 41. 14. & 44. 6. & 49. 7. & 52. 3. & 63. 16. 3. Because *Job* was so far from such a firm Confidence as he here professeth, that he had not the least degree of hope of any such glorious temporal restauration as his Friends promised to him, as we have oft seen and observed in the former Discourses; as Chap. 16. 22. & 17. 12, 13, &c. And therefore that *hope* which every *righteous* Man *hath in his death*, *Prov.* 14. 32. and which *Job* oft professeth that he had, must necessarily be fixed upon his happiness in the future life. 4. Because some of the following expressions cannot without wresting and violence be applied to a Metaphorical Resurrection, as we shall see in the Sequel. 5. Because this is a more lofty and spiritual strain, than any in *Job*'s former Discourses, and quite contrary to them. And as they generally savour of Dejection and Diffidence, and do either declare or encrease his Grief; so this puts him into another and much better temper: And therefore it is well observed, that after this time and these expressions, we meet not with any such impatient or despairing passages, as we had before; which shews that they had inspired him with new life and comfort. 6. Because this well agrees with other passages in this Book; wherein *Job* declareth, that although he had no hope as to this life and the comforts thereof, yet he had an hope beyond death, which made him profess, *Though he slay me, yet will I trust in him*, *Job* 13. 15. *Trust in him*: For what? Surely for comfort and happiness. Where? Not in this life, for that he supposeth to be lost, therefore it must be in the next life. And this was one reason why he so vehemently desired Death, because he knew it would bring him unto God and unto true Felicity. And this his hope and confidence in God and in his Favour to him, *Job* opposeth to those foul and false aspersions which his Friends had cast upon him, as if he had forsaken God and cast off all fear of him and hope in him. *Object.* 1. If this place had spoken of the Resurrection of the Body, some of the Hebrew Writers or Commentators upon this Place, who did believe that Doctrine, would have understood it so, and have urged it against the *Sadducees*, which they did not. *Answ.* 1. All the Jewish Writers which are now extant, lived and wrote since Christ's time; when the Doctors of that People were very ignorant of many great Truths, and of the plain meaning of many Scriptures, and very corrupt in their Principles as well as in their Practices. 2. There was a manifest Reason why they could not understand this Text thus, because they believed that *Job* in his Agonies did deny God's Providence, and consequently the Resurrection and the future Judgment, which though it was a most uncharitable and false Opinion, yet forced them to interpret this Text another way. *Obj.* 2. How is it credible that *Job* in those ancient times, and in that dark state of the Church should know these great Mysteries of Christ's Incarnation, and of the Resurrection and Life to come? *Answ.* 1. The mystery of Christ's Incarnation was revealed to *Adam* by that first and famous Promise, that *the seed of the Woman* should *break the Serpent's head*, Gen. 3. 15. which being the only Foundation of all his Hopes for the recovery and salvation of himself and of all his Posterity, he would doubtless carefully and diligently teach and explain it, as need required, to those that descended from him. 2. That the ancient Patriarchs and Prophets were generally acquainted with these Doctrines, is undeniably evident from *Heb.* 11. and 1 *Pet.* 1. 9, 10, 11, 12. 3. Particularly *Abraham*, from whom *Job* is supposed to have descended, had the Promise made to him that Christ should come out of his Loins, *Gen.* 12. 3. and is said to have *seen* Christ's *day*, and *rejoyced to see it*, John 8. 56. and had his hopes and desires fixed upon a divine and heavenly City and Country, *Heb.* 11. 10, 16. And as *Abraham* knew and believed these things himself, so it is manifest that he taught them to his Children and Servants, *Gen.* 18. 19. and to his Kindred and others, as he had occasion: And therefore it cannot seem strange that *Job* professeth his Faith and hope in these things. *m* I am a dying Man, and my hopes are dying, but he liveth and that for ever; and therefore though I die, yet he both can and will make me to live again in due time, though not in this World, yet in the other which is much better; and though I am now highly censured and condemned by my Friends and others, as a great Dissembler and a secret Sinner, whom God's hand hath found out; yet there is a day coming wherein my Cause shall be pleaded, and my Name and Honour vindicated from all these Reproaches, and my Integrity brought to light. *n* I am falling and dying, but he shall stand firm, and unmovable, and victorious in full power and authority: all which this word *stand* signifies; and therefore he is able to make me to stand in Judgment, and to maintain my Cause against all Opposers. Or, *he shall arise*, as this Verb most commonly signifies; *i. e.* Either, 1. he shall exist or be born, as this word is oft used; as *Num.* 32. 14. *Deut.* 29 22. *Judg.* 2. 10. 1 *Kings* 3. 12. *Matth.* 11. 11. And it notes Christ's Incarnation, that although as he was God, he was now and from all Eternity in being, yet he should in due time be made Man, and be born of a woman. Or, 2. he shall arise out of the dust; which had been more probable, if it had been in the Text *from* or *out of*, as now it is *upon*, *the earth* or *dust*; for Christ's Resurrection from the dead, might be fitly mentioned here as the Cause of *Job*'s Resurrection, which followeth. *o* Either, 1. in the days of the Messiah or of the Gospel, which are oft called *the latter* or *last days* or *times*;

times; as *Isa.* 2. 2. *Hos.* 3. 5. *Joel.* 2. 28. Compared with *Acts* 2. 17. 1 *Tim.* 4. 1. and 2 *Tim.* 3. 1. *Heb.* 1. 1. Or rather, 2. at the day of the general Resurrection and Judgment, which, as those holy Patriarchs well knew and firmly believed, was to be at the end of the World; and which is called *the last day*, *John* 6. 39, 40, 44, 54. & 11. 24. 8. 12. 48. 1 *Pet.* 1. 5. For this was the time when *Job*'s Resurrection, of which he speaketh here, was to be. Heb. *at the last*: By which word he plainly intimates, that his hope was not of things present and of Worldly Felicities, of which his Friends had discoursed so much, but of another kind of, and a far greater blessedness which should accrue to him in after-times, long after he was dead and rotten. Or, *the last*; who is both *the first and the last*, *Isa.* 44. 6, *Rev.* 1. 11. who shall subdue and survive all his and his peoples Enemies and after others *the last enemy*, *death*, 1 *Cor.* 15. 26. and then shall raise up his people and plead their Cause, and vindicate them from all the Calumnies and Injuries which are put upon them, and conduct them to Life and Glory. *p* The place upon which Christ shall appear and stand at the last day. Heb. *upon the dust*; in which his Saints and Members lie or sleep, whom he will raise out of it: And therefore he is fitly said to *stand upon the dust*, or the Grave, or Death; because then he will *put* that among other *Enemies under his feet*; as it is expressed, 1 *Cor.* 15. 25, 26. Some render the Words thus, and that very agreeably to the *Hebrew*, *The last*, or *at the last he shall arise* or *stand up against* (for so this very Phrase is used, *Gen.* 4. 8. *Judg.* 9. 18. *Psalm* 54. 3.) *the dust*, and fight with it, and rescue the bodies of the Saints, which are held in it as Prisoners, from its Dominion and Territories. Some understand this of God, that *He* should *stand last in the field* as Conquerour of all his Enemies. But this neither agrees with the words, the Hebrew, *Aphar*, signifying *dust*, and being never used of the field or place of Battel; nor with *Job*'s scope, which was to defend himself against his Friends Accusations, and to comfort himself with his hopes and assurance of God's Favour to be exhibited to him in due time. Which end the words in that sense would by no means serve, because God might and would be Conqueror of all his Enemies, though *Job* himself had been one of them, and though his Cause had been bad, and his Friends should with God have triumphed over him.

‖ Or, *after I shall awake though this body be destroyed, yet out of my flesh shall I see God.*

26. ‖ And *though* after my skin, *worms* destroy this *body q*; yet *r* in my flesh *s* shall I see God *t*:

q The style of this and other Poetical Books is concise and short, and therefore many words are to be understood in some places, to compleat the sense: The meaning of the place is this, Though my skin is now in a great measure consumed by Sores, and the rest of it together with this body shall be devoured by the Worms, which may seem to make my case quite desperate. Heb. *And* though (which Particle, as it is oft elsewhere, is here to be understood, as the opposition of the next branch sheweth) *after my skin* (which either now is or suddenly will be consumed by Sores or Worms) *they* (*i.e. the destroyers* or *devourers*, as is implied in the Verb; such Impersonal speeches being usual in the Scripture; as *Gen.* 50. 26. *Luke* 12. 20. & 16. 9. where the actions are expressed, but the persons or things acting are understood. And by the Destroyers, he most probably designs the Worms which do this work in the Grave) *destroy* or *cut off*, or *devour this*; *i.e.* all this which you see left of me, *this* which I now point to, all this which is contained within my skin, all my flesh and bones, *this* which I know not what to call, whether a living Body, or a dead Carkass, because it is between both; and therefore he did not say, *this body*, because it did scarce deserve that name. *r* For the Particle *and* is oft used adversatively, Or, *then*, as it is oft rendred. *s* Heb. *out of my flesh*, or *with* (as the Particle *Mem* is used, *Can.* 1. 2. & 3. 9. *Isa* 57. 8.) *my flesh*; *i.e.* with *eyes of flesh*, as *Job* himself calls them *Chap.* 10. 4. Or with bodily eyes; my flesh or body being raised from the Grave, and restored and reunited to my soul. And this is very fitly added, to shew that he did not speak of a mental or spiritual, but of a corporeal Vision, and that after his death. *t* The same whom he called his *Redeemer*, *v.* 25. *i.e.* Christ; of which see the note there, who being God-man, and having taken flesh, and appearing in his flesh or body with and for *Job* upon the earth, as was said *v.* 25. might very well be seen with his bodily eyes. Nor is this understood of a simple *seeing* of him; for so even they that pierced him shall see him, *Revel.* 1. 7. but of seeing him with delight and comfort, as that word is oft understood, as *Gen.* 48. 11. *Job* 42. 16. *Psalm* 128. 5. *Isa.* 53. 11. of that glorious and beautifying Vision of God, which is promised to all God's people, *Psalm* 16. 11. & 17. 15. *Matth.* 5. 8. 1 *Cor.* 13. 12. 1 *John* 3. 2.

† Heb. *a stranger.*
† Heb. *in my bosom.*

27. Whom I shall see *u* for my self *x*, and mine eyes shall behold, and not † another *y*: *though* my reins be consumed † within me *z*.

u In manner before and after expressed. No wonder that he repeats it again and again, because the meditation of it was most sweet to him. *x i.e.* For my own comfort and benefit as that Phrase is oft used. Or, which is much of the same importance, on my behalf, to plead my Cause and vindicate me from all your reproaches. *y* To wit, for me or in my stead. I shall not see God by anothers eyes, but by my own, and by these self same eyes in this same body which now I have. Heb. *not a stranger*; *i.e.* This priviledge shall be granted to me and to all other sincere Servants of God, but not to *strangers*; *i.e.* to wicked men, who are oft called *strangers*; as *Psal.* 18. 44, 45. & 54. 3. *Prov.* 21. 8. because they are estranged or alienated from God and from his service and people. And if I were such an one, as you suppose me to be, I could never hope to enjoy that happiness. *z* This I do confidently expect and hope for, though at present my Case seems desperate, my very inward parts being even consumed with grief; and though, as I have said, the Grave and the Worms will consume my whole Body, not excepting the Reins which seem to be safest and furthest out of their reach. Or, without *though*, which is not in the Hebrew, *My reins are consumed within me.* So this may be a sudden and passionate ejaculation or exclamation (such as we find *Gen.* 48. 18. and oft in the Book of *Psalms*) arising from the contemplation and confident expectation of this his unspeakable happiness, wherein he expresseth his vehement desire and longing for that blessed time and state. *Thereins* are oft put for earnest desires or affections, whereof they are supposed to be the seat; as *Job* 38. 36. *Prov.* 23. 16. And men are oft in Scripture said to be *consumed* or *eaten up*, or the like, by ardent affections; as *Psalm* 69. 19. & 84. 2. and 119. 81, 82. *John* 2. 17.

‖ Or, *and what root of matter is found in me?*

28. But *a* ye should say *b*, why persecute we him *c*, seeing the root of the matter is found in me *d*?

a Or, *Therefore*, because this is my case, and my faith and hope in God. *b* So the Future is used Potentially; as it is *Obad. v.* 12. and the sense is, It would become you, or it is your duty upon this account to say. Or *you will say*; *i.e.* Either, 1. I hope you will say so, and that you will be more moderate in your censures and expressions concerning me, as being convinced and sweetned by this sincere and solemn profession of my Faith and Hope. Or, 2. Peradventure you will say; to wit, by way of excuse for your selves. *c* So it is a correction of themselves, seeing things are thus with him, we are blame-worthy that we have persecuted him with such bitter Invectives, and we will do so no more. Or, *wherein* or *how* (for so that Particle is sometimes used, as the Learned observe) *do we persecute him*, as he chargeth us, *v.* 22. He accuseth us falsly and without cause given on our parts. So it is an Apology for their hard speeches against him, which *Job* puts into their mouths as their exception to his charge which he mentioned, *v.* 22. and upon that occasion sails into a most serious and pathetical exclamation, *v.* 23, 24. and into a most solemn declaration of his Faith in God his Redeemer, *v.* 25, 26, 27. and after that digression he resumes the former matter, and here propounds an Objection, to which he gives a severe Answer, which may seem to suit much better with this than with the former Exposition. *d* These words contain either, 1. a Motive or Reason why they should correct themselves for persecuting him, and desist from it; *because*, saith *Job*, *the root of the matter* or *word is in me*. The *root* notes the occasion of the foundation, or the truth and substance of a thing. And by this *matter* or *word* may be meant either, 1. that famous profession of his Faith and Confidence in God, *v.* 25, 26, 27: which, saith he, I have not uttered vain-gloriously or hypocritically, but from my very heart, wherewith I believe what I have spoken with my mouth, as is said upon another occasion, *Rom.* 10. 9, 10. This Word or Faith is rooted in mine heart, as it should be, *Matth.* 13. 21. *Col.* 2. 7. I am no Hypocrite, as you asperse me, but an upright person, having a root of true Religion in me; which therefore should allay your Censures, and make you willing to bear with some circumstantial defects or mistakes in my discourses, or miscarriages into which my passion and pain might transport me, and make you repent of your cruel usage of a truly good man. But although *Job* had this root in his heart, yet this was doubted of, and not discernible by *Job*'s Friends, and therefore could be no argument to them. Possibly it might be better to understand by this *root of the word*, to wit, of God's word, which is oft called *the word*, by way of eminency, the foundations or fundamental Truths of Divine Doctrine, which *Job* held; as appeared by this glorious Confession; howsoever he might err in the matter of Controversie with them; which being a difference in lesser things they should mildly have born with it, and not aggravated it and traduced him, as if thereby he had renounced God and the very Principles of Religion, as they did. Or, 2. the word or thing under debate among them. So the sense may be this, *The root* or truth of *the thing* debated by us *is with me*; *i.e.* is on my side. Your discourses and arguments have no truth nor solidity in them, as mine have. You speak whatever cometh into your minds and mouths, but my discourses are rooted or grounded upon sound knowledge and deep consideration. But this was no convincing answer; for they could easily retort the same thing upon him again, and their affirmation might seem as good as his; for it was only a begging of the thing in question. Or rather, 2. a defence of themselves and of their former sharp and severe discourses, which *Job* called Persecution, *v.* 22. And having made a short, but vehement and important digression *v.* 23, *&c.* he returns to the main question between them here: And the sense of this Verse (with submission to better judgments) seems to me to be plainly this; *But ye will say*; *i.e.* I know will object against my Charge; *How* or *wherein*, or *why do we persecute him?* Why doth he charge us with so black a Crime; *seeing* or *for* (as *Vau* is oft used) *the root*; *i.e.* the Foundation or Cause, or occasion of *the word*; *i.e.* of those words or passages of ours which are so ill taken, or *of the matter*; *i.e.* of the thing now debated among us, *is in me*; *i.e.* *Job* gives the occasion to it by his boisterous passions and wicked expressions against God, which we neither can nor ought to endure, but are to be sharply reproved. And so this Verse contains their Objection or Apology which *Job* puts into their mouths, to which he makes a sharp and suitable reply in the following Verse.

29. Be ye afraid of the sword *e*: for wrath *bringeth* the punishment of the sword *f*, that ye may know *g* that *there is* a judgment *h*.

e i.e. Of some considerable judgment to be inflicted on you which is called *the sword*; as *Deut.* 32. 41. and oft elsewhere. Do

not please your selves with such pretences and crafty evasions, as if the blame were wholly in me, not in you: God will not be mocked by you; He sees and will punish your most unrighteous and uncharitable judgment of me and dealing with me. *f* For that *wrath* or *fury* which is in your hearts and breaks out of your lips against me, doth deserve and will certainly bring upon you *the punishment* (Heb. *punishments* or *iniquities*: but *iniquity* is oft put for *punishment*) *of the sword*; *i. e.* a dreadful judgment from God. Or, without any supplement except that which is generally understood, *for wrath* (that sin of wrath or rage against a Man, especially against one in affliction) is *an iniquity* (Heb. *iniquities*, the Plural number being used by way of aggravation, as *Psalm* 73. 22. and elsewhere: Or, *of the iniquities*; the Hebrew prefix *Mem* being here understood, as it is in many other places) *of the sword*; *i. e.* one of those iniquities which use to be, or are fit to be punished by the sword; *i. e.* by some eminent judgment: as *Job* 31. 19. *An iniquity of the judges* is *an iniquity to be punished by the judges*, as our Translation hath it. *g* The sense is either, 1. This admonition I now give you, that you may know it in time, and for your good, that you may seriously consider and prevent it. Or, 2. This judgment will come upon you that you may be taught by your own sad and costly Experience what you would not learn without it. *h. i. e.* That there will be a time of judgment when God will call men to an account for all their hard speeches and miscarriages, and particularly for their rash and uncharitable censures of their brethren, *Matth.* 7. 1. *Rom.* 14. 4. *Jam.* 4. 11. either in this life, or at that last and dreadful Day of the general Resurrection (of which he spoke *v.* 25. *&c.*) and judgment. God sees and observes, and will judge all your words and actions, and therefore do not flatter your selves with vain hopes of Impunity.

CHAP. XX.

1. THen answered Zophar the Naamathite, and said,

2. Therefore *a* do my thoughts cause me to answer *b*, and for this I make haste *c*.

a For this thy severe sentence and denunciation of God's judgments against us, *Chap.* 19. 29. which much more justly belongs to thy self and is actually executed upon thee; and because of thy reproaches, as it followeth, *v.* 3. *b* I thought to have troubled my self and thee with no further discourses, considering how exceptious and incorrigible thou art, but *my thoughts* or consideration of thy reproachful words force me to break silence and *to answer* thee as the matter requires. *c* I speak sooner than I intended, because I am not able to contain my self longer, and fear lest I should forget what is in my mind. Possibly he interrupted *Job*, when he was proceeding further in his discourse. Or, he prevented some of his brethren who made an offer to speak.

3. I have heard *d* the check of my reproach *e*, and the spirit *f* out of my understanding *g* causeth me to answer *h*.

d From thy mouth. Or, *shall I hear*? to wit, with patience and without a reply? Who can endure it? *e i. e.* Thy shameful and opprobrious reproofs of us, as if we and all thy Friends were void of all humanity and natural affection towards thee, and were haters and cruel Persecuters and even Devourers of thee, Chap. 19. 19, 22. and as if we were guilty of most heinous Crimes, and might expect God's Vengeance upon us. *f i. e.* My Soul or Mind. *g* Or, *because of* (for so the Hebrew *Mem* oft signifies) *my understanding*; *i. e.* Out of, or because of that certain knowledge which I have of this matter from study and experience: I have not spoken, and I shall not speak out of ignorance, or prejudice, or passion and rage against *Job*, as he aspersеth us, but only what I evidently know, and yet hope that I can and shall convince thee of. *h i. e.* Forceth me to speak. Or, *answereth for me*; *i. e.* either vindicates me against thy Calumnies: or, suggesteth an answer to me.

4. Knowest thou *not* this *i* of old *k*, since man was placed upon earth *l*?

i i. e. This which I am now about to say: How canst thou, *thou* I say, who pretendest to such an exact and universal knowledge of men and things, be ignorant of so notorious a thing which wicked men sensibly feel, and good men diligently observe, and all men are forced to acknowledge one time or other? *k i. e.* From the experience of all former ages. *l i. e.* Since the World was made, and there were any men to observe God's Government of it.

* Psal. 37. 35, 36. † Heb. *from near.*

5. * That the triumphing of the wicked *is* † short *m*, and the joy of the hypocrite *n but* for a moment?

m Heb. is *from near*; *i. e.* from, or for a little time: They have not long enjoyed it, and it will shortly vanish. *n* This he adds by way of reflection upon *Job*, who though he did clear himself from gross wickedness, yet might be guilty of deep hypocrisie.

* Isa. 14. 13, 14. Obad. 3. 4. † Heb. *cloud.*

6. * Though his excellency mount up to the heavens *o*: and his head reach unto the † clouds:

o Though he be advanced to great Dignity and Authority in the World.

7. *Yet* he shall perish for ever, like his own dung *p*; they which have seen him *q* shall say, where *is* he *r*?

p Which men cast away with contempt and abhorrency. Compare 1 *Kings* 14. 10. & 2 *Kings* 9. 37. *q* With admiration at his felicity. *r i. e.* He is no where to be found; he is utterly lost and gone.

8. He shall fly away * as a dream *s*, and shall not be found *t*: yea, he shall he chased away as a vision of the night *u*. * Psa. 73. 20.

s Which for the present makes a great shew and noise, and highly affects the Fancy, but hath nothing solid nor permanent in it; for as soon as the Man awakes, all vanisheth, and the remembrance of it is quickly lost. *t* The Man will be utterly lost and gone together with all his riches and glory. *u* Which appears to a man in the night and in his sleep.

9. * The eye also *which* saw him, shall *see him* no more, neither shall his place any more behold him *x*. * Ch. 7. 8, 10. Psal. 37. 36. & 103. 16.

x i. e. It shall not acknowledge nor contain him. A figure called *Prosopopœia*, as *Job* 7. 10. Or, *neither shall it* (*i. e.* the Eye last mentioned) *behold him any more in his place.*

10. ‖ His children shall seek to please the poor *y*, and his hands shall restore their goods *z*. ‖ Or, *the poor shall oppress his children.*

y Either, 1. to get some small relief from them in their extream necessity. Or rather, 2. lest they should revenge themselves of them for the great and many Injuries which their Fathers did them; or seek to the Magistrate for reparations. *z* By the sentence of the Judge, to whom the oppressed poor will appeal notwithstanding all their entreaties and endeavours to dissuade them from so doing.

11. His bones *a* are full *of the sin* of his youth *b*, * which shall lie down with him in the dust. * Chap. 13. 26. Psa. 90. 8.

a i. e. His whole Body, even the strongest parts of it, which may seem most remote from danger. *b* Heb. *of his youth*; *i. e.* of his youthful pleasures and lusts, by a *Metonymy* of the subject. And this may be understood either, 1. of the sins themselves, that he shall persevere in his youthful lusts even in old age, and shall die without repentance. Or rather, 2. of the punishment of his sins, of which he is speaking both in the foregoing and following Verses. He shall feel the sad effects of those sins in his riper years, as riotous sinners commonly do; and, as it follows, attended him to his grave. Or, *with his secret* ways or sins, as others render it. Whereby he possibly intimates, that *Job* though he appeared righteous before others, yet was guilty of some secret wickedness for which God was now reckoning with him.

12. Though wickedness be sweet in his mouth *c*, though he hide it under his tongue *d*;

c i. e. To his taste, though it greatly please him for the present. *d* As an Epicure doth a sweet Morsel, which he is loath to swallow, and therefore keeps and rolls it about his mouth that he may longer enjoy the pleasure of it. Though he be highly pleased with his lusts, and cleave to them in hearty love and resolve to hold them fast, and improve them to the greatest delight and advantage.

13. *Though* he spare it *e*, and forsake it not, but keep it still † within his mouth *f*. † Heb. *in the midst of his palate.*

e i. e. Will not part with it; or gratifie and obey it, in stead of subduing and mortifying it. *f* To suck out all the sweetness or benefit of it, though it be very delightful to him.

14. *Yet* his meat in his bowels is turned *g*, *it is* the gall of asps *h* within him.

g Into another nature or quality, from sweet to bitter. *h i. e.* Exceeding bitter and pernicious. Gall is most bitter; the Gall of Serpents is full of poyson, which from thence is conveyed to their mouths by Veins, as *Pliny* observes; and the poyson of Asps is most dangerous, and within a few hours kills without remedy.

15. He hath swallowed down riches, and he shall vomit them up again *i*: God shall cast them out of his belly *k*.

i i. e. Be forced to restore them with great shame and torment, as Gluttons sometimes do loath, and with grief and pain cast up that meat which they have eaten and swallowed down with much greediness and delight. *k* If no mans hand can reach him, God shall find him out and punish him severely.

16. He shall suck the poyson of asps *l*, the vipers tongue *m* shall slay him.

l That which he hath greedily and industriously sucked in as pleasant and wholsom nourishment, shall in the issue be as ungrateful and destructive to him as the *poyson* or *head* (for the Hebrew word signifies both, and the poyson lies in the head) *of asps* would be to one that sucketh it. *m* Together with its teeth in which the poyson lurks which it conveys by biting a Man.

17. He shall not see *n* the rivers, ‖ the floods, the brooks of honey and ‖ butter *o*. ‖ Or, *streaming brooks.* ‖ Or, *cream.*

n i. e. Not enjoy, as that word is oft used; as *Psalm* 106. 5. *Eccles.* 2. 1. *o* That abundant satisfaction and comfort (oft signified by these or such like Metaphors; as *Psalm* 36. 8 & 46. 5. *Isa.* 7. 15, 22. & 41. 18.) either which he promised to himself from that great

great Estate which he had got by deceit and oppression; or which good men through God's blessing may and commonly do enjoy.

18. That which he laboured for *p*, shall he restore, and shall not swallow it down *q*: † according to *his* substance *shall* the restitution be *r*, and he shall not rejoyce *therein s*.

† Heb. *according to the substance of his exchange.*

p Heb. *Labour*; *i. e.* the goods which were gotten with labour, either, 1. by the labour of others; or rather, 2. by his own labour: Which may relate as well to the goods of others which he got not without pains and difficulty; or to his own goods honestly gotten by the sweat of his Brows. And this is an aggravation of his misery, that he was forced to restore not only other mens goods which were in his hands, but his own also to make reparation for their damages. *q* To wit, so as to hold it; for otherwise he did swallow it, but withal did speedily vomit it up again, *v.* 15. which was as if he had not swallowed it. He shall not possess it long, nor to any considerable purpose. *r i. e.* He shall be forced to part with all his Estate to make compensation for his wrongs done to others. *s i. e.* He shall not enjoy what he had gotten, because it shall be taken from him.

19. Because he hath † oppressed, *and* hath forsaken the poor *t*, *because* he hath violently taken away an house which he built not *u*:

† Heb. *crushed.*

t By his oppression he brought men to utter poverty, and then forsook or left them in that forlorn estate, affording no mercy nor help to them. Or, some he made poor by his oppression, and others that were poor he suffered to perish for want of that relief which he should and might have afforded them; which is a crying sin in God's sight, and one of those sins for which God destroyed *Sodom*, *Ezek.* 16. 49. and therefore fitly mentioned here as one of the sins for which God punished this wicked Man. Or, *He oppresseth* and *leaveth poor*; as *Broughton* renders it. *u i. e.* Which was none of his. Heb. *He hath violently taken away an house, and* (or, *but*) *did not build* (or, *repair*, as *building* is oft used) *it*; to wit, that House for his own use; *i. e.* he did not build or possess that House as he intended to do, but was cut off by God's hand before he could enjoy the fruit of his oppressions.

20. * Surely he shall not † feel quietness in his belly *x*, he shall not save of that which he desired *y*.

* Ec. 5. 13, 15.
† Heb. *know.*

x i. e. He shall have no peace nor satisfaction in his mind in all his gains, partly because of his perpetual fears and expectations of the wrath of God and man, which his guilty Conscience knoweth that he deserves: and partly because they shall be speedily taken away from him. He still continueth the Metaphor of a Glutton, whose Belly is not quiet until it hath vomited up that wherewith he had oppressed it. *y i. e.* Any part of his good and desirable things, but he shall forfeit and lose them all.

21. ‖ There shall none of his meat be left *z*, therefore shall no man look for his goods *a*.

‖ Or, *there shall be none left for his meat.*

z For his own future use; but he shall be stript of all. *a* It being publickly known and observed that he was totally ruined, none of his Kindred or Friends shall trouble themselves to seek for any relicks of his Estate, as is usually done after mens deaths. But this Verse is and may be rendred otherwise: *There shall none be left for his meat* (*i. e.* He shall leave no Heir who shall possess or enjoy his goods) *because* (for so the Hebrew Particle *Al-chen* is oft used; as *Gen.* 38. 26. *Num.* 14. 43. *Psalm* 42. 7. *Jer.* 48. 36.) *none of his goods shall remain*, either for his Heir, or any other; all shall be utterly lost.

22. In the fulness of his sufficiency he shall be in straits *b*: every hand of the ‖ wicked *c* shall be upon him.

‖ Or, *troublesome.*

b In the height of prosperity and abundance he shall be distressed and tormented either by the horrours of an unquiet Mind and guilty Conscience, which makes him every moment expect Divine Vengeance to fall upon his head: Or rather, because of the sudden and unexpected assault of other men combining against him, and spoiling all his goods, as it follows. *c* Who lives by injury and the spoiling of others, and by God's Providence are directed to fall upon him. Or, *of the labourer*, whose wages possibly he hath detained: Or, *of such as are in trouble* or *misery*, as this word signifies, *Job* 3. 20. who may joyntly invade him, either because their necessity tempts and drives them to spoil others; or rather because they were such as had been brought into their Calamity by his Oppressions, and therefore now take Reparations from him.

23. *When* he is about to fill his belly *d*, *God e* shall cast the fury of his wrath *f* upon him, and shall rain *it* upon him *g* while he is eating *h*.

d i. e. When he hath enough and abundance to satisfie all his Appetites, and shall design to take the pleasure of all his gains, and to spend his days in Epicurism and sensuality. *e* Who is oft understood in this Book where he is not expressed; and so he is here, as appears from the following words; because there is no other person here expressed, who was to inflict these evils upon him; and because they are said to be *rained down upon him*; which implies their coming from heaven, or from God. *f* Some dreadful and destructive judgment. *g* This Phrase notes both the Author of his Plagues, God, and the nature and quality of them, that they shall come upon him like rain; *i. e.* with great vehemency, and so as he cannot prevent or avoid it. *h* As it fell upon thy Sons, *Chap.* 1. 18, 19. Compare *Psalm* 78. 30, 31.

24. * He shall flee from the iron weapon *i*, *and* the bow *k* of steel *l* shall strike him through *m*.

* Isa. 24. 18. Jer. 48. 43. Amos 5. 19.

i i. e. From the Sword or Spear; and so shall think himself out of danger. *k* An Arrow shot out of a Bow, a distant place and unknown hand shall unexpectedly fall upon him: So that he shall only go from one danger to another. *l* which is of great strength, and therefore sendeth forth the Arrow with greater force. Compare *Ps.* 18. 34. Or, *of brass*, as the word properly signifies: which the Ancients did so temper and harden, that their Bows were commonly made of it. *m i. e.* Mortally wound him.

25. It is drawn *n* and cometh out of the body *o*, yea, † the glistering sword *p* cometh out of his gall *q*: * terrors *are* upon him *r*.

† Heb. *the lightning cometh.*
* Ch. 18. 11.

n Either, 1. a Sword, which may be understood out of this Hebrew Verb, which is for the most part used of that Weapon, as *Num.* 22. 23, 31. *Judg.* 8 20, *&c.* and out of the following Branch of the verse. Or, 2. the Arrow last mentioned, which had entred into his body, and now was drawn out of it either by himself, or by some other person; as is frequent in that case, if peradventure he might be cured. *o* Or, *out of his body*; *i. e.* the body of the wounded Man; as appears both by the next Clause of the Verse, which is added to explain the former; where it is, *out of his gall*: and from the use of this Hebrew word, which signifies a mans body or carkass; as *Judg.* 14. 8. 1 *Sam.* 31. 12. *Isa.* 5. 25. *Nahum* 3. 3. *p* The word properly signifies *lightning*, and thence a *glistering weapon*, the bright Sword or Spear; as *Deut.* 32. 41. *Ezek.* 21. 10, 15. *Nah.* 3. 3. *Habak.* 3. 11. Whereby it is implyed, that he was doubly wounded, first by the Arrow, and then to make more sure work, with the Sword or Spear thrust into him. But the word may as well signifie *the bright* and sharp *point of an arrow*, of which he spoke hitherto; and having in the general said, that it *came out of his body*, now he determines the part of the body, *the gall*; which sheweth that the Wound was both deep and deadly, as they are in that part. It is probable he mentions this in reference to the like expression of *Job* Ch. 16. 13. *q* Into which it had entred, and wherewith it was coloured. *r* To wit, the terrours of Death; because he perceived by the tincture of his Gall upon the Weapon, that his Wound was incurable. Or horrours of Conscience, because he cannot live, and dare not die.

26. All darkness *s shall be* hid *t* in his secret places *u*; a fire not blown *x* shall consume him, it shall go ill with him that is left in his tabernacle *y*.

s i. e. All sorts of miseries both of Soul and Body, and Estate. *t* Or, is *hid* or *laid up*; to wit, by God for him. This Phrase may note, that though it be not actually upon him, yet it is reserved and treasured up for him, and is kept as in a sure place, and shall infallibly overtake him. *u* Either, 1. In his *hid treasures*, as this very word signifies, *Psalm.* 17. 14. He treasures up wealth, and with God's wrath and curse. Or, 2. in those places where he confidently hopes to hide and secure himself from all evils and enemies: yet even there God shall find him out. Or, *for*, or *instead of* (or *with*; for both ways the prefix *Lamed* is oft used) *his hid treasures*. *x* To wit, by man, but kindled by God himself, as that was, *Chap.* 1. 16. He thinks by his might and violence to secure himself from men, but God by his own immediate hand, or in some unknown and unexpected manner will find him out. Some understand it of Hell-fire; of which see *Isa.* 30. 33. *y i. e.* with his Posterity or Family, who shall inherit his curse as well as his Estate.

27. * The heaven shall reveal his iniquity *z*, and the earth *a* shall rise up against him.

* Ch. 16. 18, 19.

z i. e. God shall be a swift witness against him by some extraordinary judgments; still he reflects upon *Job*'s Case, and the Fire from Heaven, *Chap.* 1. *a i. e.* All Creatures upon earth shall conspire with God to destroy him.

28. The encrease of his house *b* shall depart *c*, *and his goods* shall flow away *d* in the day of his wrath *e*.

b Either, 1. his Posterity; or rather, 2. his Estate got by the labour, and employed for the use of his Family. *c* Shall be lost or taken away from him: See 2 *Kings* 20. 17. *d* Like Waters; to wit, swiftly and strongly, and so as to return no more. *e i. e.* Of God's wrath; when God shall come to execute judgment upon him.

29. * This *is* the portion of a wicked Man from God *f*, and the heritage † appointed unto him *g* by God.

* Ch. 27. 13.
† Heb. *of his decree from God.*

f Who like a wise Master of a Feast gives to every man his proper portion, and as a just Judge distributes to him according to his deserts. *g* Heb. *the heritage* (*i. e.* the Portion, as before, called here *an heritage*; partly to note the stability and assurance of it, that it is as firm as an Inheritance to the right Heir; and partly in opposition to that Inheritance which he had gotten by fraud and violence) *of his word*; either, 1. of God's Word, *i. e.* which is allotted to him by the word or sentence of God. Or, 2. of the wicked man's word, the reward of his speeches; which, like his actions, are and may well be presumed to be wicked and blasphemous, and many ways offensive to God. And he instanceth in his

his ſpeeches rather than his actions, to meet with *Job*; who, though he made ſome colourable excuſes for his actions, yet was manifeſtly guilty of hard and ſinful ſpeeches againſt God; which he would hereby intimate, that they were not ſuch harmleſs and excuſable things as *Job* pretended, as appeared by theſe ſevere judgments which they brought upon wicked men.

CHAP. XXI.

1. BUt Job anſwered and ſaid,
2. Hear diligently my ſpeech, and let this be your conſolations *a*.

a Or, *This ſhall be your conſolations*; *i. e.* I ſhall accept of your patient and diligent attention to me in ſtead of all thoſe conſolations which you owed to me in this condition, and which I expected from you.

3. Suffer me that I may ſpeak *b*, and after that I have ſpoken, * mock on *c*.

b Without ſuch interruption as you have given me. Chap. 20. 2.

c If I do not defend my Cauſe with ſolid and convincing Arguments, go on in your ſcoffs if you pleaſe.

* Ch. 16. 10. & 17. 2.

4. *As for* me, *is* my complaint to man *d*? and if *it were ſo e*, why ſhould not my ſpirit be † troubled *f*?

† Heb. *ſhortned.*

d Or, *of man*; for the prefix *Lamed* commonly ſignifieth both *to* and *of*: And this queſtion implies a Denial, or that his Complaint is not to, or of man; to wit, only, but to, or of God; as is here ſufficiently implied, and oft elſewhere expreſſed by *Job* in this Book. So the ſenſe ſeems to be either, 1. this, I do not make my moan or complaint unto, or expect relief from you, or from any men, but from God only: and therefore you have reaſon patiently to hear me when I am pouring forth my Complaints to God. Or rather, 2. this, do I only complain, or have I reaſon to complain only of you, and your unmerciful carriage to me; or of men who have dealt barbarouſly with me? *Chap.* 1. & 30. 1, 9, *&c.* Surely no: But my complaint is of God, and of his hard and ſevere dealing with me. It is he who hath alienated my Friends affections from me, and ſtirred up mine enemies againſt me: And though it hath been my chief care and buſineſs to pleaſe and ſerve him, yet he hath alſo ſet himſelf againſt me, and ſhot all his Arrows into me. And therefore my Expoſtulations with him (which here follows, *v.* 7.) is the more reaſonable; and if you will hear me calmly and patiently, you will find that I have cauſe of complaining. *e i. e.* If my complaint were only of Man, I have cauſe to be troubled. Or, *if* it be ſo, *i. e.* If I do not complain of man, but of God, it is no wonder if my Spirit be greatly oppreſſed, and you ought to allow me the liberty of eaſing my troubled mind, and modeſtly pleading my Cauſe before God. *f* Heb. *be ſhortned* or *ſtraitned*; *i. e.* either grieved, or vexed, as this word ſignifies, *Exod.* 6. 9. *Num.* 21. 5. *Judg.* 10. 16. & 16. 16. The heart is enlarged by joy and contracted by ſorrow; as appears by Philoſophy and Experience.

† Heb. *look unto me.*

5. † Mark me, and be aſtoniſhed *g*, and lay *your* hand upon *your* mouth *h*.

g Conſider what I am about to ſay concerning the wonderful proſperity of the worſt of Men, and the intolerable preſſures of ſome good men, ſuch as I have manifeſted, and ſhall prove that I am, and it is able to fill you that are but Spectators with aſtoniſhment and horrour at the ſtrange and myſterious courſe of Divine Providence herein; and therefore it is no wonder, if I who ſuffer ſuch things from that God whom I have ſo faithfully ſerved, am overwhelmed with the ſenſe of it. *h i. e* Be ſilent, as this Phraſe is oft uſed, as *Chap.* 40. 4. *Prov.* 10. 32. *Micah* 7. 16. for ſhame forbear to vex me with your words: Or, *you will lay*, &c. the Imperative being put for the Future, as is uſual. I am perſwaded you will be ſilenced and convinced by what I ſhall ſay.

6. Even when I remember *i*, I am afraid, and trembling taketh hold on my fleſh.

i What I have partly obſerved, and partly felt of theſe things. The very remembrance of what is paſt, fills me with dread and horrour.

* Ch. 12. 6. Pſal. 17. 10. & 73. 3, 12. Jer. 12. 1. Hab. 1. 16.

7. * Wherefore *k* do the wicked live *l*, become old *m*, yea, are mighty in power?

k He expoſtulates this matter partly with his Friends; If things be as you ſay, how comes this to paſs, *&c.* partly with God himſelf, wherefore doth the righteous God diſtribute things ſo unequally? *l* To wit, long and happily; as *living* is often taken, as *Levit.* 18. 5. 1 *Sam.* 10. 24. & 25. 6. *Pſal.* 38. 19. a painful and afflicted life being a kind of death, and oft ſo called, as *Deut.* 30. 15, 19. *Prov.* 15. 10. & 19. 16. 1 *Cor.* 3. 22. & 15. 31. *m* To wit, in their proſperous eſtate.

8. Their ſeed *n* is eſtabliſhed *o* in their ſight *p* with them, and their off-ſpring before their eyes.

n Either, 1. the Fruits of their ground: Or rather, 2. their Children; as it is explained in the next branch of the Verſe, the words both here and there uſed, being commonly ſo underſtood. *o i. e.* They multiply and proſper greatly. *p* Which is a great addition to their happineſs.

9. Their houſes † *are* ſafe from fear, neither *is* the rod of God upon them *q*.

† Heb. *are peace from fear.*

q They neither fear nor feel any diſturbance.

10. Their bull gendreth and faileth not, their cow calveth, and caſteth not her calf.

11. They ſend forth their little ones like a flock *r*, and their children dance.

r Of Sheep or Goats, as the word ſignifies; in great numbers, and with ſweet concord; which is a ſingular delight to them and to their Parents.

12. They take the timbrel and harp, and rejoyce at the ſound of the organ.

13. They ſpend their days ‖ in wealth *s*, and in a moment *t* go down to the † grave.

‖ Or, *in mirth.* † Heb. *Hell.*

s In good; *i. e.* in the enjoyment of all the good things of this life, without any mixture of evil. *t* They do not die of a lingring and tormenting Diſeaſe, as I now, and many other good men die, but ſuddenly and ſweetly like Lambs; as is uſually ſaid in ſuch caſes.

14. * Therefore *x* they ſay *y* unto God, Depart from us, for we deſire not the knowledge of thy Laws *z*.

* Chap. 22. 17.

x Becauſe of their conſtant proſperity. Heb. *And*: or *Yet*. Though God be ſo gracious to them, yet they ſay and do thus to him. *y* Sometimes in words, but commonly in their thoughts and affections, and the language of their lives: See *Pſalm* 14. 1. & 36. 1, 2. *Mal.* 3. 14, 15. *Tit.* 1. 16. *z* Much leſs the practice.

15. What *is* the Almighty *a*, that we ſhould ſerve him? and * what profit ſhould we have, if we pray unto him?

* Ch. 35. 3. Mal. 3. 14.

a What excellency is there in him? and what advantage have we, or can we expect from him?

16. Lo, their good *is* not in their hand *b*: the counſel of the wicked is far from me *c*.

b This ſeems to be an anſwer to the foregoing Queſtion, and a Confutation of that ungodly Opinion and practice, *v.* 14, 15. Wicked men (ſaith he) have no reaſon to neglect and reject God, becauſe of their proſperity, for *their good*; *i. e.* all their wealth and felicity, is not *in their hand*; *i. e.* it neither was obtained, nor can be kept, by their own might, but only by God's power and favour upon whom they wholly depend for it. Or, the ſenſe is, Though they have riches, and power, and glory in their hands, yet *their* true and proper *good* is *not in their hand*; *i. e.* They are deſtitute of that in which their true happineſs lies; to wit, in God's love and favour; and all the comforts which they enjoy are attended with God's wrath and curſe, and therefore not to be envied by any man in his wits. *They ſay to God. depart from us*, when indeed their true and only felicity conſiſts in the enjoyment of him. Compare *Pſalm* 4. 6, 7. *c* Therefore I am far from approving their Opinion, or following their courſe, or enjoying their proſperity, or deſiring to partake of their Delicates upon ſuch terms.

17. How oft *d* is the ‖ candle *e* of the wicked put out? and *how oft* cometh their deſtruction upon them? *God f* diſtributeth ſorrows in his anger.

‖ Or, *lamp.*

d This Phraſe notes, either, 1. the rarity and ſeldomneſs of it. This, I confeſs, ſometimes happens, but not oft. Or rather, 2. the frequency of it; I grant that this happens oft, though not conſtantly, as you affirm. And this ſeems beſt to agree both with the uſe of this phraſe in Scripture, where it notes frequency; as *Pſalm* 78. 40. *Matth.* 18. 21. *Luke* 13. 34. and never ſeldomneſs; and with the foregoing words, as a reaſon why *the counſel of the wicked* was *far from him*; becauſe they oft times pay dear for it in this life, and always in the next life; and with the following Verſes, wherein he diſcourſeth largely not of the proſperity of the Wicked (as he ſhould have done, if the ſenſe of theſe words were this, that ſuch were but ſeldom afflicted) but of their Calamities. *e* Or, *lamp*; *i. e.* their glory and outward happineſs; as *Chap.* 18. 6. 2 *Sam.* 21. 17. *Pſalm* 132. 17. *f* Who is manifeſtly underſtood out of the following words, this being God's work and proceeding from God's anger.

18. * They are as ſtubble before the wind, and as chaff that the ſtorm † carrieth away *g*?

* Pſal. 1. 4. & 35. 5. Iſa. 29. 5. Hoſ. 13. 3. † Heb. *ſtealeth away.*

g i. e. Their deſtruction ſhall be ſpeedy, certain, and irrecoverable.

19. God layeth up *h* ‖ his iniquity *i* * for his children: he rewardeth him, and he ſhall know it *k*.

‖ That is, *the puniſhment of his iniquity.* * Exod. 20. 5.

h To wit, in his Treaſures *Rom.* 2. 5. *i* Or rather, *the puniſhment of his iniquity*; *i. e* He will puniſh him both in his perſon and in his poſterity. *k i. e.* He ſhall live to ſee the deſtruction of his children.

20. His

20. His Eyes shall see his destruction *l*, and * he shall drink *m* of the wrath of the Almighty.

* Psal. 75. 8. Jer. 25. 15. Rev. 14. 10. & 19. 15.

l i.e. He shall be destroyed, as *to see death*, is to die, *Psal.* 89. 48. *Heb.* 11. 5. and *to see affliction*, or *any kind of evil*, is to feel it, *Psal.* 90. 15. *Lament.* 3. 1. and *to see good*, is to enjoy it, *Ch.* 7. 7. & 9. 25. *Psal.* 34. 12. Or this Phrase may be emphatical, he shall, foresee his Ruine hastening towards him, and not be able to prevent or avoid it; he shall sensibly feel himself sinking and perishing: which aggravates his misery: *m* Not sip or taste, but *drink*; which word commonly notes the abundance of the thing spoken of.

21. For what pleasure *hath* he in his House after him *n*, when the number of his Months is cut off in the midst *o*?

n Or, *For what desire*, or *care*; or *study hath he* for, or *concerning* (as *Beth* is oft used) *his House*, *i.e.* his Children. When he is dead and gone he cares not what becomes of his Children, as Irreligion commonly makes men unnatural, he is not concerned nor affected with their Felicity or misery. See *Ch.* 14. 21. And therefore God doth punish both him and his Children whilest he lives, *v.* 19, 20. Or thus: What delights can he take in the thoughts of the Glory and Happiness of his Posterity, when he finds that he is dying a violent and untimely Death? So this is a farther proof that this man is neither happy in himself, nor with reference to his Posterity. *o* When that number of Months which by his Constitution, and the course of Nature, he might have lived, is diminished and cut off by the hand of Violence.

* Isa. 40. 13. & 45. 9. Rom. 11. 34. 1 Cor. 2. 16.

22. * Shall *any* teach God Knowledge *p*? seeing he judgeth those *q* that are high.

p i.e. Discretion, or how to govern the World? For so you do whilest you tell him that he must not sorely afflict the Godly, nor give the wicked much and long prosperity here. *q* Either, 1. The highest persons, whether in Earth, as the greatest Kings, or in Heaven, as the Angels, he *judgeth* them, *i.e.* he exactly knows them, and accordingly gives sentence concerning them, as he sees fit; and therefore it is great folly and presumption in us to direct or correct his Judgments. Or, 2. Those things that are high, and deep, and far out of our reach, as Gods secret Counsels and Judgments are.

† Heb. *in his very perfection*, *or in the strength of his perfection.*

23. One *r* dieth † in his full strength ‖, being wholly at ease and quiet.

r To wit, either, 1. One of these wicked men, of whose condition he is here speaking. Or, 2. Any one man, whether good or bad. ‖ In a state of perfect Health, and Strength, and Prosperity; all which this Phrase implies.

‖ Or, *Milk-pails.*

24. His ‖ Breasts *s* are full of Milk, and his Bones are moistened with Marrow *t*.

s The Hebrew word is not elsewhere used, and therefore it is diversly translated; either, 1. *Breasts*. But that seems very improper here, because mens Breasts do not use to be filled with Milk. Or, 2. *Milk-Pails*. But their fulness is common, and no sign of eminent plenty, which is here designed. Besides, the following Branch, which in *Job* and elsewhere frequently explains the former, implies that it signifies some part of mans Body, as all the ancient Interpreters render it, either the *sides*, as some of them have it, or *the bowels*, as others. But for the following *Milk*, they read *Fat*; the Hebrew Letters being exactly the same in both words: and the Hebrews by the name of *Milk* do oft understand *Fat*. *t* Which is opposed to the *dryness of the bones*, Job 30. 30 Psal. 102. 3. which is caused by Old-age, or grievous Distempers or Calamities.

25. And another *u* dieth in the bitterness of his Soul *x*, and never eateth with Pleasure *y*.

u Either, 1. Another wicked man. Or, 2. Any other man promiscuously considered, either good or bad. So hereby he shews how indifferently, and alike, God deals the concerns of this Life to one and another, to good and bad. So he shews that there is a great variety in Gods Dispensations, that he distributes great Prosperity to one, and great afflictions to another no worse than he, according to his wise but secret Counsel. *x i.e.* With Heart-breaking Pains and Sorrows. *y i.e.* Hath no pleasure in his Life, no not so much as at Meal-time, when Men usually are most free and pleasant.

26. They shall lie down alike in the dust *z*, and the Worms shall cover them.

z All these worldly differences are ended by Death, and they lie in the Grave without any distinction, till the time of General Resurrection and Judgment comes. So that no man can tell who is good, and who is bad by any Events which befal them in this Life.

27. Behold, I know your thoughts *a*, and the Devices *b which* ye wrongfully imagine *c* against me *d*.

a I perceive what you think, and will object, and say for your own defence. *b* Or, *evil Thoughts*, for so this word is oft used, as *Prov.* 12. 2. & 14. 17. & 24. 8. *Isa.* 32. 7. *c* Or, *wrest*, or, *violently force*. For they strained both *Job*'s words, and their own thoughts, which were byassed by their prejudice and Passion against *Job*. *d* For I know very well that your discourses, though they be of wicked men in the general, yet are particularly levelled at me.

28. For ye say *e*, where *is* the House of the Prince *f*? and where *are* † the Dwelling-places of the wicked *g*?

† Heb. *the tent of the Tabernacles of the wicked.*

e To wit, in your minds. *f i.e.* It is no where, it is lost and gone. This is spoken either, 1. Of *Job*, or his eldest Son, whose house God had lately overthrown. Or rather, 2. In general of wicked Princes or Potentates, as the following answer sheweth. So the meaning of the question is, That it was apparent, from common observation, that eminent Judgments, even in this Life were sooner or later the portion of all ungodly Men. *g* which is added to limit the former Expression, and to shew that he spake only of wicked Princes.

29. Have ye not asked them that go by the way *h*? and do ye not know their tokens *i*?

h These are the words, either, 1. of *Job*'s Friends, who thus continue their former Discourse by a second Enquiry: Or rather, 2. Of *Job* himself, who answers one question with another. You may learn this, which is the matter of our debate, to wit, that good men are oft afflicted, and that wicked men do commonly live and die in great prosperity, and are not punished in this World, even from *them that go by the way*, *i.e.* either from Travellers, who living seen, and observed many Persons, and places, and events, are more capable Judges of this matter; or from any person that passeth along the high way, from every one that you meet with. It is so vulgar and trivial a thing, that no man of common sense is ignorant of it. *i i.e.* The Examples, or Evidences, or Signs of this truth, which they that go by the way can produce. They will shew here and there in divers places the goodly Houses and Castles, and other monuments of Power and dignity, which wicked Potentates have erected, and to this day do possess, and in which divers of them live and die. He alludes here to those *Tokens*, which are set up in high ways for the direction of those who travel in them.

30. * That the wicked *k* is reserved *l* to the day of Destruction? they *m* shall be brought forth *n* to † the day of Wrath *o*.

* Prov. 16. 4. † Heb. *the day of Wrath.*

k This is the thing which they might learn of Passengers. *l* Or *with-held* or *kept back*, to wit, from falling into common Calamities, though in truth he be not so much kept from Evil, as kept for evil, he is reserved from a less, that he may be swallowed up in a greater misery, as *Pharaoh* was kept from the other Plagues that he might be drowned in the Sea. *m* He speaketh of the same person; only the singular number is changed into the plural, possibly to intimate, that although for the present only some wicked men were punished, yet then all of them should suffer. *n* To wit, by the conduct of Gods Providence and Justice, as malefactors are brought forth from Prison to Judgment and Execution, though they be brought to it slowly, and by degrees, and with some kind of Pomp and State, as this word signifies. *o* Heb. *To the day of Wrath*, *i.e.* of special and extraordinary Wrath, either to some terrible and desolating Judgments, which God sometimes sends upon wicked Princes or People: Or, to the day of the last and general judgment, which is called in Scripture *the day of Wrath*: For the day of the general Resurrection and Judgment was not unknown to *Job* and his Friends, as appears from *Ch.* 19. 25, &c. and other passages of this Book.

31. Who shall declare his way to his face *q*? and who shall repay him *what* he hath done *r*?

p i.e. His wicked courses and actions, and whither they lead him. His power and splendour is so great, that scarce any man dare reprove him for his sin, or shew him his danger. *q i.e.* Plainly, and whilest he lives, as the same Phrase is used, *Deut.* 7. 10. *r* No man can bring him to an account or punishment.

† Heb. *Graves.* † Heb. *watch in the heap.*

32. Yet *s* shall he be brought *t* to the † Grave *u*, and shall † remain in the Tomb *x*.

s Heb. *And.* The pomp of his death shall be suitable to the glory of his Life. *t* With Pomp and State, as the word signifies. *u* Heb. *to the Graves*, *i.e.* to an honourable and eminent Grave: The plural number being oft used Emphatically to note Eminency, as *Job* 40. 10. *Prov.* 1. 20. *Lam.* 3. 22. He shall not die a violent but a natural Death, and shall lie in the Bed of Honour. *x* Heb. *Shall watch*, (*i.e.* have a constant and fixed abode, as Watchmen have in the watching-place) *in the heap*, *i.e.* in his Grave, which is called *an heap*, either because the Earth is there heaped up, or because it was adorned with some Pyramid, or other Monument raised up to his Honour. His Body shall quietly rest in his Grave or Monument, where he shall be embalmed and preserved so entire and uncorrupted, that he might rather seem to be a living Watch-man, set there to guard the Body, than to be a dead Corps.

33. The clods of the Valley *y* shall be sweet unto him *z*, and every man shall draw after him ‖, as *there are* innumerable dead before him.

y i.e. Of

y i.e. Of the Grave, which is low and deep like a Valley. *z* He shall sweetly rest in his Grave, free from all cares, and fears, and troubles, *Ch.* 3. 17, 18. ‖ Heb. *He shall draw every man after him*, to wit, into the Grave, *i. e.* All that live after him, whether good or bad, shall follow him into the Grave, *i.e.* shall dye as he did. So he fares no worse herein than all Mankind. He is figuratively said to *draw* them, because they come after him, as if they were drawn by his Example.

34. How then comfort ye me in vain, seeing in your answers there remaineth † Falshood *?

† Heb. *transgression.*

* Why then do you seek to comfort me with vain hopes of recovering my prosperity if I repent, seeing your grounds are manifestly false, and common Experience sheweth, that good men are very oft in great tribulation, while the vilest of men thrive and prosper in the World.

CHAP. XXII.

1. THen Eliphaz the Temanite answered and said,

2. Can a man be profitable unto God *a*, ‖ as *b* he that is wise may be profitable to himself *c*?

* Chap. 35. 7. Psal. 16. 2. Luk. 17. 10. ‖ Or, *if he may be profitable, doth his good success depend thereon?*

a i.e. Add any thing to his Perfection or Felicity, to wit, by his Righteousness, as the next Verse shews. Why then dost thou insist so much upon thy own Righteousness, as if thou didst oblige God by it, or as if he could not without injury afflict thee who supposest thy self to be a righteous person, though indeed thou art not so, as he saith, *v.* 5, 6, &c. but if thou wert really so, God is not thy debter for it. Or, *because*; or, *but*; or *yea rather*: so this latter Clause is to be read without an Interrogation, and the former with it. A wise or good man (for these in Scripture-use are one and the same) doth much good to himself, he promotes his own Peace, and Honour, and Happiness by his Goodness; and having so great a reward for his Virtue, God is not indebted to him, but he is indebted to God for it.

3. *Is it* any pleasure *d* to the Almighty, that thou are righteous? Or *is it* gain to him, that thou makest thy ways perfect *e*?

d i.e. Such a pleasure as he needs for his own ease and contentment, without which he could not be happy, as appears by the foregoing and following words. For otherwise God is oft said to delight in the good actions of his People, to wit, so far as to approve and accept them. *e* That thy Life is free from blemish, as thou pretendest, but falsly, as I shall shew.

4. Will he reprove thee *f*, for fear of thee *g*? Will he enter with thee into Judgment *h*?

f Will, or *doth*, or *would he reprove thee? i.e.* punish thee: For this word is frequently used of real Rebukes or Chastisements, as hath been oft noted. *g* Because he is afraid, lest if he should let thee alone, thou wouldst grow too great and powerful for him, as Princes oft-times crush those Subjects of whom they are afraid? Surely no. As thy Righteousness cannot profit him, so thy wickedness can do him no hurt. Or, *For thy Piety or Religion*, which is commonly called by the name of *Fear*? Doth he punish thee because thou fearest and servest him, as thou dost insinuate? No surely, but for they sins, as it follows. *h* And condemn thee, to wit, for the reason last mentioned, as appears from the Hebrew Text, where the words lie thus, *Will he for fear of thee reprove thee*, or *enter with thee into Judgment*?

† Heb. *no end to thine Iniquities.*

5. *Is* not thy wickedness great, and † thine iniquities infinite *i*?

i Thy great sins are the true and only causes of thy misery. The words may very well be rendred thus, *Is not thy evil* (*i.e.* thy punishment or affliction, which is frequently expressed by this very word) *great, because* (the particle *and* being oft used *causally*, as it is *Gen.* 18. 13. & 22. 12. & 24. 56. *Isa.* 39. 1. & 64. 5.) *thine iniquities are infinite*? Are not thy calamities procured by, and proportionable to thy sins? Thy own Conscience tells thee they are so. And therefore thou hast no reason to accuse God, nor any person but thy self.

† Heb. *stripped the cloths of the naked.*

6. For thou hast taken *k* a pledge from thy Brother *l* for nought *m*, and † stripped the naked of their Cloathing *n*.

k Or, *Surely thou hast taken.* He speaks thus by way of conjecture, or strong presumption, when I consider thy grievous and unusual calamities, I justly conclude thou art guilty of all or some of these following crimes, and do thou search thine own Conscience, whether it be not so with thee. *l i.e.* Either of thy Neighbour, or of thy Kinsman; which are both called by the name of *Brother*. This is added to aggravate the offence. *m i.e.* Without sufficient and justifiable cause. Which he might do many ways, either by taking what he ought not to take, *Deut.* 24. 6. or from whom he ought not, to wit, the poor to whom he should give, *Prov.* 3. 27. or when, and in such manner as he ought not, of which see on *Deut.* 24. 10, 11. or by keeping it longer than he should, as when the poor mans necessity requires it, or when the debt is satisfied, *Ezek.* 18. 16. *n* Either by taking their Garment for a pledge, against the Law, *Exod.* 22. 26. or otherwise by robbing them of their Rights, all other injuries being Synecdochically comprehended under this. *Qu.* How could he strip the naked? *Answ.* He calls them *naked*, either, 1. Because they had but very few and mean Cloths, such being oft called naked, as *Deut.* 28. 48. 1 *Cor.* 4. 11. *Jam.* 2. 15. Or, 2. From the effect; because though he did not find them naked, yet he made them so. The like Phrases we have *Isa.* 47. 2. *grind Meal*, *i. e.* by grinding Corn make it Meal; *Amos* 8. 5. *falsifying the deceitful Balances*, *i.e.* by falsifying making true balances deceitful: And so here, *to strip the naked*, is by stripping them to make them naked.

7. Thou hast not given water *o* to the weary *p* to drink, and thou hast with-holden Bread from the hungry *q*.

o Surely thou hast been so hard hearted as to deny a Cup of cold Water to those that needed and desired it. Water was oft-times scarce and precious in those hot Countries, and was appropriated to particular persons, without whose leave other persons might not take it. *p. i.e.* To him who by reason of hard labour or Travel is weary and thirsty. So this word is used, *Prov.* 25. 25. *q* To whom it was due by Gods Law, *Prov.* 3. 27. which also was known to *Job* by the light of Nature. Hereby he intimates the greatness of this Sin of Uncharitableness, by ranking it with heinous crimes, whereas *Job* (as he thought) esteemed it but a small fault, if any.

8. But *as for* † the mighty man, he had the Earth *r* and the † honourable man dwelt in it *s*.

† Heb. *the man of arm.* † Heb. *eminent*, or, *accepted for countenance.* 2 Kings 5. 1. Isa. 3. 3.

r Heb. *And*, or *but the man of Arm*, or *Strength*, or *Power*, *to him was the Earth*, or *the Land*, *i. e.* he had the firm possession, or free enjoyment of it. Which is meant either, 1. Of *Job*, of whom he speaks invidiously in the third person. The mighty man *Job* possessed, and enlarged, and enjoyed his Estate without any compassion to the poor. Or rather, 2. Of other rich and potent men, who had the Earth or Land, either, 1. By *Job*'s judicial Sentence, which was generally given in favour of the rich, and against the poor: Or, 2. By *Job*'s kindness and courtesie. The rich were always welcome to him, his house was open to them, his Land was before them, when the poor were driven away from his House and Territories. *s* Either by thy sentence or permission, he had a peaceable and sure possession of it. He repeateth the same thing in other words.

9. Thou hast sent Widows *t* away empty *u*, and the Arms *x* of the Fatherless have been broken.

t Whose helpless Estate called for thy pity, *Exod.* 22. 22. *Deut.* 24. 17, 19. *u* Either by denying them that Relief which their poverty required, or that right which their cause deserved; or by spoiling them of their goods, because thou knewest them to be unable to oppose thee, or to right themselves. *x i.e.* All their supports and comforts, and rights. An heinous sin, but falsly charged upon *Job*.

10. Therefore *y* Snares *are* round about thee *z*, and sudden fear *a* troubleth thee;

y For these and the like crimes. The cause of thy ruine is not secret from Gods soveraign Power, and unsearchable Judgments, (as thou pretendest) but plain and manifest, even thy own crying sins. *z* Thou art encompassed with dangers and calamities. *a* Beside thy present miseries thou art tormented with the dread and expectation of further and sorer Judgments.

11. Or darkness *b* that thou canst not see, and abundance of Waters *c* cover thee.

b Either, 1. A darkness and confusion of mind, so great that thou canst not discern the true cause and use of all thy sufferings Or, 2. Grievous Calamities, which are oft called *darkness*, which are such that thou canst see no way nor possibility of escaping. Either thou art troubled with *fear* of further evils, as it is said, *v.* 10. or with the gross *darkness* of thy present state of misery. *c i.e.* Plenty and variety of sore afflictions, which are frequently compared to *Waters*, as *Psal.* 18. 16. & 66. 12. *Isa.* 43. 2.

12. *Is* not God in the height of Heaven *d*? and behold † the height of the Stars how high they are *e*?

† Heb. *the head of the Stars.*

d Surely he is; and from that high Tower *he looketh down upon men*, *Psal.* 14. 2. to behold, and govern, and recompense all their actions, whether good or bad. And therefore, O *Job*, thou are grossly mistaken, in thinking that all things in this lower world are managed by chance, and without any regard to Justice, or to just men, and not by the wise and holy Providence of God: For this is the genuine Consequence of thy great Principle, that good men suffer as deeply as any others, whilest the vilest of men are exalted and flourish. *e* Yet God is far higher than they, and from thence can easily spy all men and things here below; as the highest places afford the best prospects.

‖ Or, *what.* * Psal. 10 11. & 59. 7. & 73. 11. & 94. 7.

13. And *f* thou sayest, * how doth God know *h*; can he judge through the dark Cloud?

f Or,

f Or, *Therefore*: From this true and certain Principle thou draweſt this falſe and wicked Concluſion. Or, *Yet*, notwithſtanding this undeniable Argument. *g* Thou reaſoneſt thus within thy ſelf, as it may ſeem by thy diſcourſes. *h i.e.* God cannot diſcern, and therefore doth not mind things ſo far below him and diſtant from him. *i i.e.* Through thoſe immenſe and innumerable Clouds which lie between the Heaven and the Earth, although our eyes ſee but few of them.

14. Thick clouds *are* a covering to him that he ſeeth not, and he walketh in the circuit of heaven *k*.

k His converſation and buſineſs and delight is in the higher and heavenly World, which is worthy of his care, but he will not diſparage nor burden himſelf with the care of this contemptible ſpot of earth: which was the opinion of many heathen Philoſophers, and, as they fanſied, was *Job*'s opinion alſo.

†Heb. *everlaſting way*. So Gr.

15. Haſt thou marked the † old way *l* which wicked men have troden?

l Heb. *The way of antiquity*, *i.e.* of men living in ancient times, or former ages: By this *way* is here meant, either, 1. their courſe or common practice: Or, 2. their end or ſucceſs, as the *way* is taken, 1 *Sam.* 9. 6, 8. and as death, which is, and is called *the end of all men*, *Eccleſ.* 7. 2. is alſo called *the way of all the earth*, Joſ. 23. 14. 1 *Kings* 2. 2.

†Heb. *a flood was poured upon their foundation.*

16. Which were cut down out of time *m*, † whoſe foundation was overflown with a flood *n*.

m i.e. Before their time; who died a violent and untimely death. *n* Who together with their *foundation*; to wit, the earth and all their ſupports and enjoyments in it, were deſtroyed by the general Deluge; which doubtleſs was very well known to them, becauſe they lived not long after it; and which was moſt proper for this Argument. Or, *whoſe foundation*, *i.e.* all their power, and riches, and policy, upon which they build all their hopes and happineſs, *was like a flood poured forth*; which made a great ſhew and noiſe for a time, but ſpeedily vaniſhed and came to nothing.

*Ch. 21. 14. ‖Or, *to them.*

17. * Which ſaid unto God, Depart from us: and what can the Almighty do ‖ for them *o*?

o He reports *Job*'s words, *Chap.* 21. 14, 15. (where they are explained) but to a contrary purpoſe. *Job* alledged them to ſhew that they proſpered notwithſtanding their profeſſed wickedneſs; and *Eliphaz* produceth them to ſhew that they were cut off for it.

18. Yet he filled their houſes with good *things p*: but * the counſel of the wicked is far from me *q*.

*Ch. 21. 16.

p Yet it is true, that for a time God did proſper them, as he did thee; which alſo was the aggravation of their ſin, and that which haſtned their ruine: but at laſt, and in due time, God cut them off in a tremendous and exemplary manner: as he will alſo do thee, if thou doſt not repent. *q* He repeats *Job*'s words, *Ch.* 21. 16. not without reflection and ſome kind of deriſion: Thou didſt ſay ſo, but without ſufficient reaſon and againſt thy own principle, that God carries himſelf indifferently towards good and bad; but I who have obſerved God's terrible judgments upon wicked men, have much more reaſon to abhor their counſels which had ſo ſad an iſſue.

*Pſ. 107. 42.

19. * The righteous ſee *it r*, and are glad *s*: and the innocent laugh them to ſcorn *t*.

r Whom God oft ſpares in common Calamities, and makes them to ſurvive and ſee the deſtruction of the wicked; as *Noah*, *Lot*, &c. *s* Not that they inſult over, or rejoyce in the ruine of any men, but becauſe they delight in the vindication of God's honour, and juſtice, and holineſs, which is conjoined with the deſtruction of his enemies, and which is and ought to be dearer to them than all the intereſts of men. *t* They juſtly deride them or their vain and yet ſtrong confidences which are now deſtroyed, and for their profane contempt of God and of his judgments which now they feel, and for their deep and crafty counſels which are now fruſtrated and turned againſt themſelves.

‖Or, *eſtate.* ‖Or, *their excellency.*

20. *Whereas u* our ‖ ſubſtance is not cut down, but ‖ the remnant *x* of them *y* the fire conſumeth *z*.

u Or, *when*; or, *ſeeing that*, or *Becauſe*: for this Hebrew particle *Im*, is oft uſed for *Chi*. And ſo the following words may contain the reaſon of the joy and laughter of the Innocent mentioned, *v.* 19. becauſe when wicked men are deſtroyed, they are preſerved; becauſe *our ſubſtance*, *i.e.* our ſouls and bodies, and ſubſiſtence *was not cut down*. He ſhould have ſaid *their ſubſtance*; *i.e.* the ſubſtance of the righteous; but he changeth the perſon, and ſaith, *our ſubſtance*; either as including himſelf in the number of righteous perſons, and thereby intimating that he pleaded the common cauſe of all ſuch, whileſt *Job* pleaded the cauſe of the wicked, as is elſewhere obſerved: or becauſe he would hereby thankfully acknowledge ſome eminent and particular preſervation given to him amongſt other righteous men: or becauſe he and his brethren were of the ſame ſubſtance with; and deſcended from the loyns of them whom God had miraculouſly preſerved, when others round about them were cut off; as God had done for *Abraham* and his poſterity, of which race theſe are conceived to have been. And a like change both of perſon and number we find, *Hoſ.* 12. 4. *He found him* (*i.e. Jacob*, *in Bethel*, *and there he ſpake with us*; *i.e.* with him, as repreſenting us, and for all our good. *x* All that was left undeſtroyed in the general calamity. Or, *their excellency*, all their deſirable and delectable things. *y i.e.* Of thoſe who are oppoſed to the *righteous*, and in whoſe deſtruction the righteous rejoyced. *z* To wit, of God's wrath: ſome dreadful judgment, either proper fire, poſſibly that which deſtroyed *Sodom* and *Gomorrha*, which ſuch knowing and inquiſitive perſons could not be ignorant of as a thing done near their times and places; or ſome other ſore calamity; for ſuch oft come under the name of *fire*. But this whole Verſe is and may be otherwiſe rendred, and that Interrogatively, *Is not* (or rather, *Was not*, the Hebrew Prefix, *he*, being here underſtood, after the manner of the Language, from *v.* 15. where it is expreſſed) *our ſubſtance* (*i.e.* almoſt all our nature and kind) *cut off*, (almoſt all deſtroyed in the flood) *and did not the fire conſume a remnant of them*, *i.e.* of Mankind, and of ungodly men, in *Sodom* and *Gomorrha*?

21. Acquaint now thy ſelf ‖ with him *a*, and be at peace *b*: thereby *c* good ſhall come unto thee *d*. ‖ That is, *with God.*

a i.e. With God, as appears both from *v.* 23. where he is expreſſed, and from the nature of the thing, there being no other way to happineſs. Renew thy acquaintance and converſe with God by prayer, which thou haſt reſtrained, *Chap.* 15. 4. and repentance for all thy ſins, and true humiliation under his hand, and hearty compliance with all his Commands, and diligent care to ſerve and enjoy him, and be no longer eſtranged from God, as thou now art. *b* This is either 1. a promiſe, the Imperative being put for the Future of the Indicative Mood, *and ſo thou ſhalt have peace*; *i.e.* Proſperity and happineſs: Or, rather, 2. a Counſel or Command, If God be an enemy to thee, as thou ſayſt he is, reconcile thy ſelf to him by true repentance, and earneſtly ſeek his favour and friendſhip, and do not provoke him further by thy falſe and wicked ſpeeches of him, or by thy froward carriage to him: And whereas thou art full of unquietneſs and rage againſt God, learn to poſſeſs thy ſoul in patience, give over murmuring againſt him, and get a compoſed, and quiet, and ſubmiſſive mind and heart; which is called *peace*, *Judg.* 6. 23. & 19. 20. *Iſa.* 57. 21. Thus far is the Command or Exhortation; now followeth the Promiſe. *c i.e.* By following theſe Counſels. *d* Thou ſhalt be freed from all thy Calamities, and enjoy all the happineſs which thy heart can deſire.

22. Receive, I pray thee, the law from his mouth *e*, and lay up his words in thine heart *f*.

e Take the Law and Rule whereby thou governeſt thy thoughts and words, and whole life, not from profane Heathens, whoſe Opinion concerning God's Providence thou haſt embraced, not from thy own vain imaginations or violent paſſions, which have led thee into thy preſent errours and miſcarriages, but from God, and from his Word, and from his Law which is written in thy own mind, and from the Doctrines and Inſtructions of the holy men of God who are all of our mind in this matter. *f i.e.* Do not only hear them with thine ears, but let them ſink into they heart, being received there by hearty affection, and fixed by ſerious and frequent, and practical conſideration of them, *Pſalm* 119. 11. *Matth.* 13. 19, *&c.* *Luke* 2. 19, 51.

23. * If thou return to the Almighty *g*, thou ſhalt be built up *h*, thou ſhalt put away iniquity far from thy tabernacles *i*. *Ch. 8. 5, 6 & 11. 13.

g Or, *home to the Almighty*; or, *ſo as to reach to the Almighty* and be joined to him. The Hebrew Phraſe is extraordinary, and emphatical, and implies a thorough and effectual turning not only from ſin (which an Hypocrite may do in great part, at leaſt for a time upon carnal Motives, and without any reſpect or love to God) but alſo unto God, ſo as to love him and cleave to him, and ſincerely devote a man's ſelf to his fear and ſervice. And he expreſſeth it in this manner, becauſe he thought *Job* to be an Hypocrite, and therefore counſelleth him to turn to God in another and better manner than he had done; to wit, with all his heart, and not feignedly. *h* God who hath pulled thee down in thy Eſtate and Honour, and Children, will repair thy Ruines, and give thee more Children, which is oft called *building*; as *Gen.* 16. 2. *Exod.* 1. 21. *Ruth* 4. 11. and bleſs thee with proſperity and happineſs, as *building* ſignifies, *Jer.* 42. 10. & 31. 4. *i* This may be either, 1. a Condition upon which God makes the following Promiſes, If (which Particle may be repeated out of the former part of the Verſe) *thou ſhalt put away*, &c. *i.e.* If thou ſhalt effectually purge thy ſelf and family from all ſin, and keep thy ſelf and them, as far as thou canſt, from all appearances and occaſions of ſin, which is the duty of all, and the practice of true Penitents; Whereby he ſeems to reflect upon *Job* as if he had been faulty and negligent in the government of himſelf or Children; notwithſtanding his ſacrificing for them, *Chap.* 1. Or rather, 2. a Promiſe, becauſe the Conditions required had been expreſſed together, *v.* 21; 22. and in the beginning of this Verſe, after which he comes to the Promiſes, and begins with this, *thou ſhalt be built up*, and ſo proceeds to other Promiſes; and therefore it ſeems not probable that he ſhould return to the Conditions again, and mix the Conditions and Promiſes together, which he hath ſo carefully ſeparated in theſe Verſes. And ſo it is either, 1. a ſpiritual Promiſe, If thou doſt ſincerely repent, God will give thee more grace effectually to reform thy ſelf and family, according to that rule, *To him that hath*, *ſhall be given*. Or 2. a temporal Promiſe. *Thou ſhalt put away iniquity*, or *injury*, or *perverſeneſs* (*i.e.* either perverſe and injurious

injurious men: Or God's judgments, or the punishments of thy sins; as iniquity is very oft used) *far from thy tabernacles*; *i.e.* from all thy Dwellings, and Tents, and Possessions; no hand of violence shall come near them, no evil plague shall come upon thy own habitation, or upon the habitations of thy Children, as lately it did for thine and their sins.

‖ Or, *in the dust* † Heb. *in*, or *among the stones.*

24. Then shalt thou lay up gold *k* ‖ as dust *l*, and the *gold* of Ophir † as the stones *m* of the brook.

k Solid or choice Gold, as the word signifies. *l i.e.* In great abundance. Or, *upon the dust*, or *ground*: It shall be so plentiful, and therefore vile, that thou shalt not lock it up in Chests and Treasuries, but scatter it any where, and let it lie even upon the ground. *m* As plentifully as if the pieces of Gold were but so many pebble stones, which are to be found in and near every Brook. Or, *for the stones*, *i.e.* instead of them. Or, *in the rock*, or *among the rocks*: Gold shall be so abundant that thou mayst lay it any where, even upon or among the Rocks.

‖ Or, *gold.* † Heb. *silver of strength.*

25. Yea, the Almighty shall be thy ‖ defence *n*, and thou shalt have † plenty of silver *o*.

n God by his special and watchful Providence shall protect thee from all dangers and calamities. Heb. *thy defences* or *munitions.* One God shall keep thee as safely as many munitions. *o* Heb. *silver of strength*, *i.e.* which by God's blessing shall be thy defence, *Eccles.* 7. 12. Or, *silver of heights*, *i.e.* high and heaped up like a Mountain.

* Ch. 11. 15.

26 For then *p* shalt thou have thy delight in the Almighty *q*, and shalt * lift up thy face unto God *r*.

p So this Verse contains a Reason why he might confidently expect all those former outward blessings, because he should have God's favour, which is the spring and foundation of them. Or, *Surely*: Or, *Yea moreover*; for this Particle *chi*, is sometimes used by way of aggravation or amplification, as *Gen.* 45. 26. 1 *Sam.* 14. 41. *Isa.* 7. 9. & 32. 13. And this suits very well here; yea God will do greater things than these for thee. *q* Thou shalt find delight not only in these outward comforts, but also and especially in God, whose Face shall shine upon thee, who shall give thee these things not in anger and wrath, as he doth to wicked men, but as pledges of his love and favour to thee, and of those greater and eternal blessings which he hath in store for thee; and accordingly thou shalt delight thy self in worshipping, enjoying, obeying, and serving God in and with all his mercies. *r i.e.* Look up to him by meditation and prayer, not as now thou dost, with horrour and grief, which is signified by a dejected Countenance, 2 *Sam.* 2. 22. *Luke* 18. 13. but with chearfulness and confidence, as this Phrase oft notes, as *Luke* 21. 28. See on *Job* 11. 15.

* Psal. 50. 14, 15.

27. * Thou shalt make thy prayer unto him, and he shall hear thee *s*, and thou shalt pay thy vows *t*.

s i.e. Answer thy prayers, and not disregard them, and hide himself from thee, as now he doth. *t i.e.* Thou shalt obtain those blessings for which thou didst make Vows to God, and therefore according to thy Obligation, shalt pay thy Vows to him. The Antecedent is here supposed and understood out of the Consequent.

28. Thou shalt also decree a thing, and it shall be established *u* unto thee, and the light shall shine upon thy ways *x*.

u Thy purposes and designs shall not be disappointed, but effected and ratified by God; which is a great satisfaction. *x* In all thy counsels, and courses, and actions, God shall give thee the light of his direction and governance, and of comfort and success; and thou shalt not be in such a dark and doubtful, and perplexed condition as now thou art.

* Jam. 4. 6. 1 Pet. 5. 5. † Heb. *him that hath low eyes.*

29. When *men* are cast down *y*, then thou shalt say *z*, *There is* lifting up *a*: and *b* he *c* shall save *d* * † the humble person *e*.

y Heb. *When they* (*i.e.* they who do this work. It is an Indefinite and impersonal speech, which is very common in the Hebrew Language) *shall cast down* or *overthrow*; either, 1. proud and wicked men, as may be guessed by the opposition of the *humble* and *innocent*, who should be saved, whilest these were destroyed. So the sense is, when there shall come a general calamity which shall sweep away all the wicked round about them. Or, 2. Thee or thine; which Pronoun is oft understood. So the sense is, when through God's permission thou shalt be brought into some trouble, which God sees fit for thee. *z* Within thy self with good assurance and confidence. *a* Or, there shall be *lifting up*; either, 1. for them, if they repent and humble themselves, they shall be preserved or restored. And this thou wilst assure them of from thy own experience. Or, 2. for thee and thine: God will deliver thee, when others are crushed and destroyed. *b* Or, *for*, this Particle being oft put causally, as hath been formerly noted. So the following words contain a reason why he might confidently say, that there would be such a lifting up for a person so humbled. *c i.e.* God, *unto whom only salvation belongeth*, *Psalm* 3. 8. *d* Either, 1. eternally; or 2. temporally; to wit, from the evils here mentioned. *e* Heb. *Him that hath low* or *cast down eyes*: Which phrase may here note, either, 1. humility and lowliness of mind and disposition, as pride is oft expressed by *high* or *lofty looks*, as *Psalm* 18. 27. & 101. 5 & 131. 1. *Prov.* 6. 17. And so this is a tacit admonition and reproof for *Job*, whom, for his confident justification of himself, and his contemptuous expressions and censures concerning them, they judged to be guilty of intolerable pride of heart. Or, 2. Lowness of Estate or Condition, as *James* 1. 10. So it notes him whose Eyes and Countenance are dejected by reason of his great troubles and miseries; as on the contrary, prosperity makes persons lift up their Eyes and Faces.

‖ Or, *the innocent shall deliver the island.*

30. He *f* shall ‖ deliver *g* the Island of the innocent *h*: and it *i* is delivered by the pureness of thine hands *k*.

f i.e. God, as *v.* 29. whose Prerogative it is to give deliverances. *g* To wit, upon thy request, as the following Clause sheweth: God will hear thy prayers even for others: which is a great honour and comfort, and much more for thy self. *h* Not only thy self, when thou shalt become innocent and pure, but for thy sake he will deliver the whole *Island* (or *Country*, that word being oft used not only for such Lands or Countries as were separated from *Canaan* by the Sea, as is commonly observed, but also for such as were upon the same Continent with it, as appears from *Gen.* 10. 5, *&c.* *Psalm* 72. 10. & 97. 1. *Isa.* 41. 5.) in which thou dwellest. Or, *the guilty*, or *him that is not innocent*: For the word here rendred *Island*, is sometimes used for *not*, both in Scripture, as 1 *Sam.* 4. 21. *Prov.* 31. 4. So the sense is, God will have so great a respect to thy innocency and purity, that for thy sake he will deliver those that belong to thee, or live with thee or near thee, though in themselves they be sinful Creatures and ripe for destruction. See *Gen.* 18. 32. *i* To wit, the Island. Or, *he*, *i.e.* the guilty person. *k i.e.* By thy prayers proceeding from a pure heart and conscience, when thou shalt *lift up pure hands* to God in prayer as it is expressed, 1 *Tim.* 2. 8. Whereby as he asserts the prevalency of the righteous man's prayers with God for mercy both for himself and others, and by this argument he perswadeth *Job* to repentance: so withal he alledgeth this as an Argument or evidence that *Job* did not stretch out pure hands to God in prayer, as he pretended, because his prayers could not prevail for the preservation of himself or his Children, and much less for others at a greater distance.

CHAP. XXIII.

† Heb. *My hand.*

1. THen Job answered and said,
2. Even to day *a is* my complaint bitter *b*, † my stroke *c* is heavier than my groaning *d*.

a i.e. Even at this time, notwithstanding all your promises and pretended consolations, I find no ease nor satisfaction in all your discourses: And therefore in this and the following Chapters, *Job* seldom applies his discourse to his Friends, but only addresseth his speech to God, or bewaileth himself. *b i.e.* I do bitterly complain, and have just cause to do so. But this Clause is and may be otherwise rendred: *Even still* (Heb. *at this day*) is *my complaint* called or accounted by you *rebellion* or *bitterness*? or the rage of an exasperated mind? Do you still pass such harsh censures upon me after all my declarations and solemn protestations of my Innocency? *c* Heb. *my hand*, passively; *i.e.* the hand or stroke of God upon me, as the same phrase is used, *Psal.* 77. 2. and *mine arrow*, *Job*, *Chap.* 34. 6. *d i.e.* Doth exceed all my Complaints and expressions: So far are you mistaken that think I complain more than I have cause. Some render the words thus, *My hands are heavy* (*i.e.* feeble and *hanging down*, as the Phrase is *Heb.* 12. 12. My strength and spirit faileth) *because of my groaning.*

* Ch. 13. 3.

3. * O that I knew where I might find him *e*! *that* I might come *even* to his seat *f*.

e To wit, God, as his Friends well knew, and the thing it self sheweth: Thou bidst me *acquaint my self with him*, Chapter 22. 21. I desire nothing more than his acquaintance and presence; but alas he hides his Face from me that I cannot see him, nor come near him. *f i.e.* To his Throne or Judgment-seat to plead my Cause before him, as it here follows Verse 4. not upon terms of strict justice, but upon those terms of grace and mercy upon which God is pleased to deal with his sinful Creatures: See before *Chapter* 9. 34, 35. & 16. 21. & 17. 3. And this my confidence may be some evidence that I am not such a gross Hypocrite as you imagine me to be.

* Ch. 13. 3, 18.

4. I would * order *my* cause *g* before him *h*, and fill my mouth with arguments *i*.

g i.e Orderly declare the things which concern and prove the right of my Cause; *h* not only debating the Controversie between my Friends and me, concerning my sincerity or hypocrisie before God, as a Witness or Judge; but also pleading with God as a Party, and modestly enquiring whether he doth not deal more rigorously with me than I might reasonably expect, wherein I desire no other Judge but himself. *i* To prove my Innocency and sincerity towards God, and consequently that I am severely used.

5. I would know the words *which* he would answer me, and understand what he would say unto me *k*.

k I long

k I long to know what he would say either to prove me an hypocrite, or to justifie his harsh proceedings against me; and if he should discover to me any secret and unknown sins, for which he contendeth with me, I should humble my self before him, and accept of the punishment of mine Iniquity.

6. Will he plead against me with *his* great power *l*? No, but he would put *strength* in me *m*.

l i.e. Oppress me with his soveraign and absolute Power, as men do those whom they cannot fairly and justly conquer? *m* The word *Strength*, or *Power*, being fitly supplied out of the former branch of the Verse, as is very usual in Scripture. He would not use his power against me, but for me; by enabling me to plead my Cause, and giving Sentence according to that Clemency and Benignity, which, according to his gracious Covenant he useth towards his Children. Or, *He would put* or *set* his heart (this very Verb of *putting*, or *setting*, being elsewhere used in this defective manner, for *putting* or *setting the Heart*, as *Job* 7. 17. *Isa.* 41. 10. as it is fully expressed, *Isa.* 57. 1. *Ezek.* 40. 4. & 44. 5.) *upon* (the Preposition *Beth*, *in*, being sometimes used for *al*, *upon*, as *Neh.* 2. 12. *Isa.* 21. 13.) *me*, to wit, to hear me and all my reasons meekly, and to judge favourably, and to help and deliver me, as that and the like Phrases commonly signifie in Scripture use.

7. There *n* the Righteous *o* might dispute with him *p*: so *q* should I be delivered for ever from my judge *r*.

n At that Throne of Grace, as it is called, *Heb.* 4. 16. where God lays aside his Majesty, and Power, and judgeth according to his wonted Grace and Clemency. *o* Such as I do and dare avow my self to be, to wit, in sincerity, though not in perfection. *p* Humbly and modestly propounding the grounds of their confidence, and the Evidences of their Righteousness. *q* Upon such a fair and equal hearing. *r* Either, 1. From the severe Censures of all corrupt and partial Judges, such as you my Friends are. Or rather, 2. From the damnatory sentence of God; for he is not only pleading before him, but also with him. He would give sentence for me, and against himself. This and some such Expressions of *Job* cannot be excused from Irreverence towards God, and too great a confidence in himself; for which therefore God sharply reproves him hereafter, and *Job* abhorreth himself.

‡ Chap. 9. 12. 8. * Behold, I go forward *s*, but he *is* not *there t*; and backward *u*, but I cannot perceive him:

s i.e. Towards the East, which in Scripture is accounted the forepart of the World, as the Hebrew name of it signifies, because of the light of the Sun, which ariseth there, and draweth the Eyes of men towards it. *t* To wit, so as I would have him, as a Judge to hear and determine my cause, of which he is here speaking: For otherwise he knew and believed that God was essentially present in all places. *u i.e.* Towards the West. So also the North is called *the Left hand*, and the South *the Right-hand*, v. 9. because so they all are to a man who looks towards the East. He names all the several parts of the World to shew his eager desire, and restless endeavours to find out God, and to present himself before him.

9. On the Left hand where he doth work *x*, but I cannot behold *him*: he hideth himself *y* on the Right hand, that I cannot see *him z*:

x To wit, in a special and peculiar manner, more than in other parts of the World, for so indeed God did work in those parts which were Northward from *Job*, because there Mankind (among whom God delights to be and to work) were most numerous, and most ingenious to discern Gods works. There also was the Seat of the *Assyrian* Empire, which was eminent in *Job*'s time, and afterwards of the other successive Empires. In and by all which God did many great and glorious works: But this Hebrew word is by others, and that very properly and fitly rendred, *when* or *whilst he worketh*, to wit, in an eminent manner. So this is added to aggravate *Job*'s unhappiness. We may certainly find any man when and where he is working: But I, saith he, search for God even when and where he is working, and yet cannot find him out. *y* To wit, from me. He withdraweth his favour, and will not afford me his presence and audience. *z* Either, 1. I cannot discern his Counsels, and Ways and the Reasons of his severe dealings with me. Or rather, 2. He doth not appear to me as a Judge to examine my Cause and Arguments, but condemns me without hearing me.

† Heb. *the way that is with me.* 10. But *a* he knoweth † the way that I take *b*: *when* he hath tried me *c*, I shall come forth as Gold *d*.

a Though I cannot see him, yet my comfort is, that he seeth me and my heart, and all my Actions. Or, *For*, as this particle commonly signifies. So this Verse contains a reason why he so vehemently desired that he might plead his cause with or before God. *b* He cannot be deceived nor blinded, either by the artifices of bold Accusers or Advocates, or by his own misapprehensions or passions, but he exactly knows *the way* that is *with me*, *i.e.* the disposition of my heart, and the whole course or manner of my Life. *c* If he would examine me throughly, which above all things I desire. *d* Which cometh out of the Furnace pure from all dross. It would appear upon a fair hearing that I am free, though not from all sin, as he had confessed before, yet from that hypocrisie, and those gross enormities wherewith my friends charge me.

11. My foot hath held *e* his steps *f*, his way have I kept and not declined *g*.

f i.e. Made a free and fixed choice and taken fast hold of them, been firmly and strongly settled, and resolved to continue in them, as the word signifies. *g* Either, 1. Actively, the steps or ways in which God himself walks, the paths of Holiness, Justice, Mercy, *&c.* wherein he *walked with*, or *after God*, as the Phrase is, *Gen.* 5. 24. 2 *Kings* 23. 3. following his Example. Or, 2. Passively, the steps or paths which God hath appointed men to walk in, as *Ch.* 21. 14.

12. Neither have I gone back *h* from the Commandment of his Lips, † I have esteemed *i* the word of his mouth more than ‖ my necessary *food k*.

† Heb. *I have hid*, or *laid up.* ‖ Or, *my appointed portion.*

b i.e. Not turned aside to any crooked or sinful path or course of Life, humane Infirmity excepted. Heb. *I have hid*, or *laid* it *up*, as men do their best Treasures, or what they most love and value. The Phrase notes an high estimation of it, an hearty affection to it, and a diligent care to preserve it. *k* Or, *my appointed food* or *my daily portion. i.e.* that food or provision which is necessary for the support of my Life, as this word is used, *Gen.* 47. 22. *Prov.* 30. 8. & 31. 15. which is more prized and desired than all the riches in the world.

13. But he *is* in one *mind l*, and * who can turn him *m*? and *what* † his Soul desireth even *that* he doth *n*.

* Chap. 9. 12, 13. & 12. 14. † Psal. 115. 3.

l i.e. Notwithstanding all these Evidences of my sincere Piety, and all my Prayers to him, he still continues in the same mind and course of afflicting me. Or, *But he is*, *i.e.* if he be, *against one*, or *against any man*, as that word is oft used, as he now setteth himself against me. Or, *But he is one*, the Hebrew prefix *Beth*, being here the note of a Nominative Case, as it is *Job* 18. 8. *Psal.* 68. 5. *Hos.* 13. 9. and elsewhere. So the sense is, But why do I waste words to no purpose? All my former constant Integrity, and my present profession of it gives me no ease, he is still one and the same, constant, unchangeable in his purposes and counsels of proceeding against me. Or, he is alone, and there is none besides him, who can either restrain, or advise, or move him. *m* No man can change his Counsels or course, or encline him to shew favour to me. He is most absolute and free to do what he pleaseth, and he dealeth with me accordingly, and not by those milder Methods which he useth towards other men. *n* He will not do what I please or desire, but only what pleaseth himself.

14. For he performeth *the thing that is* appointed for me *o*: and many such things *are* with him *p*.

o Or, *he will perfect*, or *finish my appointed portion*, *i.e.* those calamities which he hath allotted to me for my portion, which as he hath begun to lay on me, so he is resolved to make a full end of them. *p* There are many such examples of Gods proceeding with men in way of absolute Soveraignty and Severity, and his Counsels and Providences, though always just, yet are oft secret, and we cannot discern the reasonableness or equity of them, which is my case.

15. Therefore *q* am I troubled at his presence *r*: when I consider I am afraid of him.

q In consideration of his glorious Majesty, and soveraign, and irresistible power, by which he can do whatsoever pleaseth him, without giving any account of his matters. *r* When I present him to my thoughts. Or, when he appears or manifesteth himself to me. Or, *for fear* or *dread of him*; or, *by reason of him.*

16. For God maketh my heart soft *s*, and the Almighty troubleth me:

s Or, *tender.* He hath bruised, and broken, or melted it, so that I have no Spirit, nor Courage, nor Strength in me, as this or the like Phrase is used, *Deut.* 20. 3. *Psal.* 39. 11. *Isa.* 7. 4. *Jer.* 51. 46.

17. Because I was not cut off *t* before the darkness *u*, *neither* hath he covered the darkness from my face *x*.

t Because God did not cut me off by death. *u i.e.* Before these dark and dismal miseries came upon me. Or, *before the face*, or by *reason of the darkness*, *i.e.* That God hath not yet cut me off by these calamities, but prolonged my days under them, that he might encrease my torment. *x* So that I might no longer see, or feel my Miseries, but might be taken out of them by my long desired death. *Seeing* (and consequently having before ones face) is oft put for experiencing, for enjoying good, or feeling evil, as *Job* 20. 17. *Psal.* 16. 10, *&c.* Or, *but he hath covered darkness*, to wit, death, which is so called, *Job* 10. 21, 22. and elsewhere, *from my Face*, *i.e.* he will not allow me the favour to see death.

CHAP. XXIV.

* Act. 1.7. 1. WHy seeing * times are not hidden from the Almighty, do they that know him not see his days *a*?

a The sense of the words according to this Translation is this, *Why* (how comes it to pass) *seeing times*, (*i.e.* the several times of every mans Life, how long he shall live, or the fittest seasons and opportunities (which are oft called *times*, as *Gen.* 24. 11. *Psal.* 31. 15. & 119. 126. *Acts* 1. 6, 7.) for every action, and particularly for the punishment of wicked men, about which the present controversie was) *are not hidden from*, or *unknown to the Almighty God*, (*i.e.* seeing all times and men that live, and things that are done, or to be done in their times and seasons, are exactly known to God,) *do they that know him* (*i.e.* who love and obey him, as that word is oft used, as *Psal.* 9. 10. & 36. 10. & 91. 14. or they who observe and regard his ways and works done in the world) *not see* (whence is it that they cannot discern) *his* (*i.e.* Gods) *days*; *i.e.* his times and seasons which he takes for the punishment, of ungodly men, which if they were constant and fixed in this Life, as you pretend they are, they would not be unknown to good men, to whom God useth to reveal his secrets, and they could not be unobserved by so many good men who make it their business to mind and study the works of God, and especially the course and Methods of his Providence towards good and bad men. The times or days of Gods executing Judgments upon sinners are frequently called *the days of the Lord*, as *Isa* 2. 12. & 13. 6. *Jer.* 46. 10. Compare *Job* 20. 28. *Prov.* 6. 34. *Act.* 2. 20. as the time of mans judging is called *mans day*, 1 *Cor.* 4. 3. But this Verse is in part, and may very agreeably to the Hebrew Text be rendred and interpreted thus, *Why* or *how are not times* (*i.e.* the times and seasons appointed for the punishment of evil-doers, about which the Dispute was) *hidden* or *reserved by* or *with God* (*i.e.* kept as a secret in his own Breast, and concealed from the knowledge of Mankind: How can you say or think with any colour that these times are fixed and manifest to all men, and that sinners are constantly punished in this Life, and that so notoriously that all good men see it, as was said, *Chap.* 22. 15.–19.) *seeing* (as the particle *vau* is rendred, *Chap.* 19. 28. or *for*, as it is frequently used) *they that know him* (that give themselves to understand and consider his doings in the world, who of all men are most likely to know this, if it were true and certain) *do not see his days*, to wit of punishing the wicked in this Life, as was said before. And this he mentions as a fit Preface to usher in the following Discourse concerning the manifold wickedness of Men, and withal their present impunity.

‖ Or, *feed them.* 2. *Some* remove the Land-marks *b*; they violently take away flocks, and ‖ feed *thereof c*.

b Or, *they* (*i.e.* the wicked, of whom he here treats) *touch* (to wit, in an unlawful manner, and with evil design, as this word is oft used, as *Gen.* 26. 11, 29. *Ruth* 2. 9. so as to invade, or possess, or remove,) *the Land-marks*, by which mens Lands are discerned, and their proprieties secured, that so they may inlarge their own border by diminishing their Neighbours. Which is so horrid an Act of Injustice, that it hath not only been severely forbidden by God, *Deut.* 19. 14. & 27. 17. *Prov.* 22. 28. & 23. 10. but also declared execrable by the Heathens; among whom it was permitted to any man to kill him that did it. *c* Or, *feed* them. They do not hide or kill them, but openly feed them, either in their oppressed Neighbours ground, which, by taking away the Land-marks, they have made their own, or in their own Pastures, without any remorse, or shame, or fear of punishment, either from God or men.

* Chap. 22. 6. 3. They drive away the Ass *d* of the Fatherless *e*, they * take the Widows Ox *f* for a Pledge *g*.

d Either *the asses*, the singular number being used collectively: Or he saith *the Ass*, to aggravate their sin, that they robbed him who had but one Ass. Compare 2 *Sam.* 12. 2, 3, 4. *e* Whose helpless condition required their pity and mercy. *f* Thereby depriving her not only of the Ox it self, but of all the benefit of its labours, by which she sustained her Life. *g* Contrary to Gods Law, first written in mens Hearts, and afterwards in holy Scripture, *Exod.* 22. 26, 27. *Deut.* 24. 6, 10, &c.

* Pro. 28. 28. 4. They turn the needy out of the way *h*: * the poor of the earth hide themselves *i* together *k*.

h Either, 1. Out of the way of Piety and Justice. They engage them to take evil courses by their Examples, or Promises, or threatnings. Or, 2. Out of their right. Or 3. Out of their course and way of living. Or rather (as the word properly signifies, and as the next clause explains it) out of the high-way, out of the path or place in which these wicked oppressours walk and range. They labour to keep out of their way and sight for fear of their further injuries and oppressions. *i* For fear of these wicked Tyrants and Persecutors. *k* For their mutual comfort and defence against those who should invade or disturb them there. Or, *alike*. Though some of the poor are more nearly related, or have been more serviceable to these oppressors, yet none of them can escape their rage and violence.

5. Behold, *as* wild Asses *l* in the desert *m*, go they forth *n* to their work *o*, rising betimes for a Prey: the Wilderness *yieldeth* food for them *p*, *and* for *their* Children.

l Which are wild, and lawless, and unteachable, and fierce, and greedy of Prey, or Food, which they snatch out of the goods or labours of the Husband man; in all which they are fit emblems of these men. Or, *these wild men*. For so this word signifies, *Gen.* 16. 12. as elsewhere *wild Asses*. The particle, *as*, is not in the Hebrew. *m* Which is the proper Habitation of wild Asses, *Jer.* 2. 24. If this be understood of the wild men, he placeth them in the *Desart* and *Wilderness*, either because they by their spoils and violences have destroyed or driven away the people, as is intimated Verse 4. and thereby turned populous places into Desarts; or because such places as have but few Houses and Inhabitants, (which are oft so called, as *Gen.* 21. 20, 21. *Jos.* 15. 61, 62. 1 *Kings* 2. 34. & 9. 18. *Isa.* 42. 11. *Matth.* 3. 1.) are most fit for their Robberies. *n* Either 1. the poor whom they spoiled and drove away from their own former habitations into Desarts, where they hid themselves, and wrought hard for a subsistence. Or rather, 2. the Oppressors, who are more fitly compared to wild Asses, and more truly said to seek for *prey*, than those poor oppressed persons mentioned *v.* 4. and of whom he speaks both in the foregoing and following Verses. *o* *i.e.* To spoil and rob, which is their constant work and trade. *p* They are so diligent and industrious in that work, that they will fetch food for them and theirs, even out of Desart-places in which the Owners can very hardly subsist. *q* Or *servants*; for the word signifies both *children* and *servants*, even the whole Family.

† Heb. *they mingled corn*, or *dredge*. † Heb. *the wicked gather the vintage.* 6. They *r* reap *every one* his † corn *s* in the field *t*: and † they gather the vintage of the wicked *u*.

r Either the poor, who are forced to gather in the Corn and Grapes of their wicked Oppressors: Or rather, 2. the Oppressors, of whom he speaks, *v.* 4, 5, & 7. *s* *i.e.* The Corn of the wicked, as it is in the next Clause. Or, *that which is not their own*; as the Seventy, and Chaldee, and Vulgar Latine translate it, reading the Hebrew as two distinct words: They reap other men's labours. *t* *i.e.* In the Field of the right Owner from whom they take it. He notes their great power and boldness, that they did not come suddenly and carry away their Corn when it was laid up in the Barns, or in heaps, but they proceeded leisurely, and stayed to reap the Corn, and by degrees carried it away, as it were in triumph, not fearing any interruption or hindrance either from God or man. *u* Of such as themselves: So they promiscuously robbed all, even their own Brethren in iniquity, whereby also he may intimate the righteous judgment of God in punishing one wicked man by another, and in depriving men of those goods which they had wickedly gotten. Or, *the wicked* (the Singular Number being used collectively for the Plural, as is frequent, the Oppressors) *gather the vintage*; to wit, belonging to other men.

7. They cause the naked *x* to lodge *y* without clothing *z*, that *they have* no covering in the cold *a*.

x *i.e.* Those whom they have made naked, whom they stripped of their garments and coverings; so far were they from exercising justice or charity towards them. *y* To sleep in the night, which is the coldest season. *z* Without Bed-cloths to cover them. Compare *Deut.* 24. 13. *a* Of the Night of the Winter-season. This Verse is and may fitly be rendred thus; *They cause men to lodge naked, because they have no clothing*, (*i.e.* because they leave them nothing wherewith they can cloath themselves) *and no covering in the cold*: They leave them neither rayment to wear in the Day, nor a covering for the Night.

8. They *b* are met with the showers of the mountains *c*, and embrace the rock *d* for want of a shelter.

b *i.e.* The poor being stripped of their Rayment, and forced away from their houses. *c* With the Rain-water which in great showers runs down from the rocks or mountains into the caves or holes in the sides of them, to which they fled for shelter. *d* *i.e.* Are glad when they can find a Cavern or Cleft of a Rock in which they may have some protection against the Injuries of the Weather, and an hiding-place from the fury of their Oppressors. Compare *Lament.* 4. 5.

9. They *e* pluck the fatherless from the breast *f*, and take a pledge of the poor *g*.

e The wicked Oppressor, as is manifest from the following words. *f* Either out of cruelty, not sparing poor Infants, but killing them: or out of covetousness, and with design either to sell the Mother, or to employ her in their work to which they so strictly confine her, that they will not allow any of her time or strength for the suckling of her Infant. *g* Of which see the Notes on *Chapter* 22. 6.

10. They cause *him h* to go naked without clothing, *i* and they take away the sheaf *from* the hungry *k*;

h The poor oppressed person. *i* Leaving him nothing, or next to nothing to cover him in the Day-time, when he should go abroad to his labour to get his living, but cannot for want of Cloths to cover his nakedness. *k* That single Sheaf which the poor man had got with the sweat of his Brows to satisfie his hunger, they unhumanely take away, and add it to their own Stores and full Barns. Or, *they* are *hungry*; or they sent them away *hungry*; those words

words being repeated out of the former Clauſe of the Verſe, as is moſt uſual) which *took* or *carried the ſheaf*, or *their ſhares*; *i.e.* which reaped and gathered in the rich man's Corn, for which they received Injuries in ſtead of a juſt Recompence for their labour; and that when God's liberality, and the bounty of the earth to them invited and obliged them to kind and generous actions to others.

11. *Which* make oil within their walls *l*, *and* tread their wine-preſſes *m*, and ſuffer thirſt *n*.

l To wit, the poor man laſt mentioned. Either, 1. within their own Walls, *i.e.* in private and ſecret places for fear of the Oppreſſors. Or rather, 2. within the Walls of the rich Oppreſſors for their uſe and benefit: For the poor, alas! had no Walls nor Houſes, nor Olive-yards, nor Vine yards left to them, but they were violently ſpoiled of and driven away from all thoſe things as was ſaid in the foregoing Verſes. *m i.e.* The Grapes in their Wine-preſſes, by a Metonymy of the thing containing, for the thing contained. *n* Becauſe they are not permitted to quench their thirſt out of the Wine which they make, though their labours both need and deſerve refreſhment.

12. Men groan *o* from out of the city *p*, and the ſoul *q* of the wounded crieth out: yet God layeth not folly *to them r*.

o Under the burden of Injuries and grievous Oppreſſions. *p* Not only in Deſerts or leſs inhabited places where theſe Tyrants have the greater opportunity and advantage to practice their Villanies, but even in Cities where there is a face of Order and Government, and Courts of Juſtice, and a multitude of people to obſerve and reſtrain ſuch actions; whereby they plainly declare that they neither fear God nor reverence man. *q* Either, 1. properly, their Soul ſympathizing with the Body, and being grieved for its inſupportable miſeries, crieth to God and men for help. Or rather 2. the life or blood (which oft cometh under that name) of thoſe who are there *wounded* unto death, as this word properly ſignifies, *Ezek.* 30. 24. *crieth aloud* unto God for vengeance, *Gen.* 4. 10. *Revel.* 6. 9, 10. whereby God might ſeem in ſome ſort obliged to puniſh them, and yet he did not, as the next words declare. *r* So the ſenſe is, Yet God doth not impute or lay to their charge this folly or wickedneſs, which in Scripture is commonly called *folly*; *i.e.* He takes no notice of theſe horrid Oppreſſions, nor hears the Cries of the Oppreſſed, nor puniſheth the Oppreſſors. Or, *Yet God* (who ſeeth and permitteth all this) *diſpoſeth*, or *ordereth*, or *doth*, (for all theſe things this Hebrew Verb ſignifies) *nothing which is abſurd*, or *fooliſh*, or *unſavoury*; *i.e.* doth nothing in this permiſſion and connivence unworthy of himſelf, or which a wiſe and conſiderate man cannot reliſh or approve, or which is not in it ſelf righteous and reaſonable, though we do not always diſcern the reaſonableneſs of it.

13. They are of thoſe that rebel againſt the light *s*, they know not *t* the ways thereof *u*, nor abide in the paths thereof *x*.

s This is added as the general Character of the perſons before mentioned, and as a great aggravation of their wickedneſs, that they were not modeſt ſinners which were aſhamed of their evil ways; and therefore ſinned in the dark, and in ſecret, as ſome who here follow: but ſinned impudently in the face of the Sun, and in ſpight of all their light, as well the light of Reaſon and Conſcience, which abhors and condemns their wicked actions, as the light of Divine Revelation which was then in good meaſure imparted to the Church and people of God in this time, and ſhortly after was committed to Writing; all which they ſet at defiance, ſinning with manifeſt contempt of God, and of men, and of their own Conſciences. *t* Either, 1. they do not deſire or care to know them, they are willingly ignorant of them. Or, 2. they do not approve, nor love, nor chooſe them, as *knowing* frequently ſignifies in Scripture-uſe. *u i.e.* Of the light, or in ſuch ways and courſes as are agreeable to the light, Or, *in his ways*, *i.e.* in the ways of God, who is oft underſtood in this Book where he is not expreſſed. *x* If they do ſome good actions, yet they do not perſevere in well-doing, they are not conſtant and fixed in a good courſe of life.

*Pſal. 10. 8. 14. * The murderer riſing with the light *y*, killeth the poor and needy *z*, and in the night is as a thief *a*.

y As ſoon as the light appears, uſing no leſs diligence in his wicked practices, than Labourers do in their honeſt and daily employments. *z* Where he finds nothing to ſatisfie his covetouſneſs, he exerciſeth his cruelty. *a i.e.* He is really a Thief, the Particle *as* being oft uſed to expreſs not the reſemblance, but the truth of the thing, as *Num.* 11. 1. *Deut.* 9. 10. *Hoſ.* 4. 4. & 5. 10. *John* 1. 14. In the Night they rob men ſecretly and cunningly, as in the Day-time they do it more openly and avowedly.

*Prov. 7. 9. 15. * The eye alſo of the adulterer *b* waiteth for the twilight *c*, ſaying *d*, No eye ſhall ſee me: and † diſguiſeth *his* face *e*.

† Heb. *ſetteth his face in ſecret.*

b i.e. The Adulterer; but he mentions his *Eye*, becauſe the Eye diſcerns the difference between light and darkneſs. *c* To wit, for the Evening twilight which is his opportunity. *d* In his heart, comforting himſelf with the thoughts of ſecretneſs and impunity. *e* Heb. *putteth his face in ſecret*, covers it with a Vizard or Cloak that he may be undiſcovered.

16. In the dark they *f* dig through houſes, *which* they *g* had marked for themſelves *h* in the day-time: * they know not the light *i*.

* John 3. 20.

f Either 1. the Adulterer laſt mentioned; although ſuch perſons do not uſe nor need theſe violent courſes to get into the houſe of the Adultereſs, but are commonly admitted upon milder and eaſier terms. Or, 2. the Thief or Robber, whoſe common practice this is, of whom he ſpoke v. 14. and having on that occaſion inſerted the mention of the Adulterer as one who acted his ſin in the ſame manner as the Night-thief did, he now returns to him again. *g* The Thief and his Complices. *h* Deſigning by ſome ſecret mark the houſe of ſome rich man which they intended to rob, and the part of the houſe where they reſolved to enter into it. *i i.e.* Do not love or like it, as Verſe 13. but abhor it, as it follows.

17. For the morning *is* to them even as the ſhadow of death *k*: if *one* know *them*, *they are in* the terrours of the ſhadow of death *l*.

k i.e. Terrible and hateful, becauſe it both diſcovers them and hinders their practices. *l* If they are brought to light or diſcovered, they are overwhelmed with deadly horrours and terrours. Or, as the words are, and may very agreeably to the Hebrew be rendred thus; *But* (as the Hebrew Particle commonly ſignifies) *they know* (Heb. *he knoweth*, every one of them knoweth; *i.e.* approveth and loveth) *the terrours of the ſhadow of death*, *i.e.* the groſſeſt darkneſs of the Night, which to other men is as terrible as the ſhadow of death, but to theſe men is moſt acceptable: So this Clauſe is fitly oppoſed to the former, he hates the light, and he likes darkneſs.

18. He *is* ſwift † a the waters *m*, their *n* portion *o* is curſed in the earth *p*: he beholdeth not the way of the vineyard *q*.

† Heb. *upon the face of the waters.*

m In theſe words he deſcribes either, 1. the wicked man's diſpoſition and deportment, that ſuch perſons are *light* and frothy in their ſpirits; or *ſwift*, or *haſty* to do evil, or *unſtable* in their ways *as the waters*, or *upon the face of the waters*; *i.e.* like the foam or froath, or any other light thing which ſwims upon the top of the waters. Or rather, 2. his miſerable condition of which he manifeſtly ſpeaks in the next words, and in the two next Verſes. For though *Job* conſtantly affirms and maintains it againſt his Friends, that many ungodly men do proſper and eſcape puniſhment in this life, yet withal he obſerves and aſſerts that God will certainly ſooner or later puniſh them, and that he ſometimes doth it here, cutting them off by cruel and untimely Deaths, or otherwiſe inflicting ſome notable judgment upon them; of which he alſo ſpeaks, *Chap.* 21. 17, *&c.* So the ſenſe is, *He is ſwift*, *i.e.* he quickly paſſeth away with all his glory, *as the waters* which never ſtay in one place, but are always haſting and running away; or like a Ship, or any other thing which ſwimmeth *upon the face of the waters*: Though he ſeems to ſtand as firm and unmovable as a Rock, and to have taken deep rooting in the earth, yet he is ſuddenly and unexpectedly removed and pulled up by the roots. *n* Or, *his*; for he ſtill ſpeaks of the ſame perſon, though with a change of the number, which is moſt familiar in this Book, and elſewhere in Scripture. *o* Or, *part*, *i.e.* his Habitation and Eſtate which he left behind him. *p* Is really accurſed by God, and is by all men who live near it, or obſerve it pronounced accurſed, becauſe of the remarkable judgments of God upon it, and upon his Poſterity or Family to which he left it, and from whom it is ſtrangely and ſuddenly alienated. *q i.e.* He ſhall never more ſee or enjoy his Vineyards, or other pleaſant places and things, which ſeem to be comprehended under this particular.

19. Drought and heat † conſume the ſnow-water: *ſo doth* the grave *thoſe which* have ſinned *r*.

† Heb. *violently take.*

r As the Snow though it doth for a time lie upon the ground, yet at laſt is diſſolved into water by the heat of the ſeaſon, and that water quickly ſwallowed up by the earth when it is dry and thirſty: So ungodly ſinners though they live and proſper for a ſeaſon, yet at laſt they ſhall go into the grave, which will conſume them together with all their hopes and comforts: Their jolly life is attended with a ſad and oft-times ſudden and violent death, not with ſuch a death as the godly die, which perfects them and brings them to happineſs, but with a conſuming and never dying death.

20. The womb ſhall forget him *s*, the worm † ſhall feed ſweetly on him *t*, he ſhall be no more remembred *u*, and wickedneſs *x* ſhall be broken *y* as a tree *z*.

† Heb. *is ſweet to him.* Ch. 21. 33.

s His Mother that bare him in her Womb, and much more the reſt of his Friends, ſhall ſeldom or never remember or mention him; to wit, with honour and comfort, but ſhall rather be afraid and aſhamed to own their Relation to one that lived ſuch a vile and wretched life, and died ſuch an accurſed death. This he ſhall have inſtead of all that Honour and Renown which he thirſted and laboured for, and expected ſhould perfume his Name and Memory. *t* This proud and inſolent Tyrant that preyed up-

upon all his Neighbours, *v.* 2, 3, *&c.* ſhall himſelf become a prey and a ſweet Morſel to the contemptible Worms. *u* To wit, with Honour, or ſo as he deſired and hoped, but his Name ſhall rot, and ſcarce ever be mentioned but with Infamy and Execration. *x i.e.* The wicked man, of whom he is here treating; the Abſtract being put for the Concrete, of which many Inſtances have been formerly given. *y* Broken to pieces, or violently broken down, as the word ſignifies. He ſhall be utterly and irrecoverably deſtroyed. And this expreſſion plainly ſheweth that the former Clauſes are not to be underſtood of the Sinner's happineſs in an eaſie and comfortable death, but of his curſed and miſerable end. *z* Which being once broken either by its own weight or by ſome violent wind, or by the hand of Man, never groweth again.

21. He *a* evil entreateth *b* the barren *that* beareth not *c*, and doth not good *d* to the widow.

a Either, 1. God, who is oft underſtood, who having cut off his perſon and brought him to his grave, continues his judgments upon his Wife or Widow, and Family. Or rather, the Oppreſſor, who is the principal ſubject of almoſt all that is ſaid in this Chapter; whoſe great and manifold wickedneſs *Job* deſcribed from *v.* 2, to 18. where he proceeds to relate the judgments of God upon him for his ſins; which having done *v.* 18, 19, 20. he here returns to the declaration of his further wickedneſſes, the cauſe of theſe judgments. *b* Or, *feedeth upon*, or *devoureth*, or *breaketh in pieces*; for all theſe the word ſignifieth, and all come to one and the ſame thing. *c* Barrenneſs was eſteemed a Curſe and Reproach; and ſo he added affliction to the afflicted, whom he ſhould have pitied and helped: But becauſe ſuch had no Children, and the Widows no Husbands, to defend or avenge their Cauſe, he exerciſed cruelty upon them. *d* Either, 1. he did her much wrong and harm, it being uſual in Scripture under ſuch Negative expreſſions to contain the Affirmation of the contrary; as *Exod.* 20. 7. *Prov.* 17. 21. & 28. 21. And ſo this Branch anſwers to the former, of *evil-entreating*. Or, 2. he afforded her no help, or advice, or comfort in her Diſtreſſes: And ſo he intimateth the greatneſs of (omiſſion-ſins, and that the common neglect or contempt of plain and poſitive Duties, whether of Piety to God, or of Charity to men, is to be reckoned among high and hainous Crimes.

22. He draweth *e* alſo the mighty *f*, with his power *g*: he riſeth up *h*, and ‖ no *man* is ſure of life *i*.

‖ Or, *he truſteth not* his own *life*.

e Either into his Net, as *Pſalm* 109. or to his Party, to aſſiſt and ſerve him in his Enterprizes. *f* Who are mighty in place, or wealth, or power: He practiſeth upon theſe, as well as upon the poor. *g* Which being greater than theirs, he ſoon forceth them to comply with his deſires and demands. *h* To wit, againſt any man, as this phraſe is uſed, *Pſalm* 18. 38. & 44. 5. When he ſets himſelf againſt a man and reſolves to deſtroy him. *i i.e.* None of them whom he ſo oppoſeth can be ſecure or confident of holding his life, but all ſuch give up themſelves for loſt men, as knowing they cannot reſiſt his greater might: Compare *Deut.* 28. 26.

23. *Though* it be given him *to be* in ſafety, whereon he reſteth; yet ‖ his eyes *are* upon their ways *k*.

‖ That is *God's Eyes*.

k Heb. *He giveth to him* to be *in ſafety*, or all things neceſſary for his ſafety, *&c.* This Verſe is underſtood, either, 1. of the Oppreſſor, If the Oppreſſor give a man his hand or promiſe, that he ſhall live in ſafety by him; or, If the Oppreſſed give Gifts to the Oppreſſor to purchaſe his quiet and ſafety, and as it follows, he *reſteth* upon that aſſurance given him, *yet his, i.e.* the Oppreſſors *eyes are upon their ways*, he watcheth for their halting, and ſeeks for all occaſions to quarrel with them, and to deſtroy them. Or rather, 2. of God, and ſo the words are fitly rendred thus, *He, i.e.* God, *giveth* or *granteth to him, i.e.* to the Oppreſſor, to be in ſafety, *i.e.* to live a quiet and comfortable life, *and he reſteth ſecure*, or *he reſteth* or *leaneth* upon him, *i.e.* upon God; his former experience of God's Favour makes him confident of the continuance of it: So he is not only happy in his preſent enjoyments, but alſo in his freedom from diſtracting fears of future miſeries; *and his, i.e.* God' *Eyes* are *upon their ways, i.e.* God bleſſeth and proſpereth him in all his undertakings, as this phraſe moſt commonly ſignifies, as *Deut.* 11. 12. *Ezra* 5. 5. *Pſalm* 33. 18. Or, *yet his eyes* are *upon their ways, i.e.* although God giveth them ſuch ſtrange ſucceſſes, this doth not proceed from his ignorance or regardleſneſs of their wicked actions, for he ſees and obſerves them all, and will in due time puniſh them, though not always in this life, nor as ſoon as their ſins are committed, but in ſuch time and way as he in deep wiſdom ſeeth moſt fit.

† Heb. *are not.* †Heb. *cloſed up.*

24. They are exalted for a little while *l* but † are gone *m*, and brought low *n*, they are † taken out of the way *o* as all *other p*, and cut off *q* as the tops of the ears of corn *r*.

l They live in honour and happineſs, but not for ever, but only at beſt during this ſhort and mortal life, which laſteth but for a very little time, and therefore their preſent happineſs is not to be envied; nor is it any reproach to God's Providence, which hath time enough to reckon with them hereafter. *m* Heb. *are not*; to wit, in this World, they die. *n* As low as their graves: Or, *after* (as the Particle *Vau* is elſewhere uſed, as hath been obſerved before) *they have been brought low*; to wit, by pining ſickneſs, or other grievous judgments. *o i.e.* Out of this world and way of living, by death. Or, *are reſtrained* or *ſhut up*; to wit, in the grave, the place of ſilence and impotency. *p* They can no more prevent or delay their death, than the meaneſt men in the world. *q* By Death's Sickle, or by a violent Hand. *r* To wit, in his greateſt height and maturity, when he is arrived at his perfect ſtature of Worldly power and glory, then God cuts him off, and that ſuddenly and violently.

25. And if *it be* not ſo now *s*, who will make me a liar, and make my ſpeech nothing worth?

s To wit, as I have diſcourſed, if God doth not ſuffer wicked men to live long and proſperouſly in the World before he puniſheth them; and if good men be not ſometimes ſorely afflicted here, if all things do not fall alike to all men in theſe matters.

CHAP. XXV.

1. THen anſwered Bildad *a* the Shuhite, and ſaid,

a Not to that which *Job* ſpake laſt, but to that which ſtuck moſt in *Bildad*'s mind, and which ſeemed moſt reprovable in all his diſcourſes, to wit, his bold cenſure of God's proceedings with him, and his avowed and oft repeated deſire of diſputing the matter with him.

2. Dominion *b* and fear *c*, *are* with him *d*, he maketh peace in his high places.

b i.e. Abſolute and ſovereign power over all perſons and things, with whom to contend, is both rebellion and madneſs. *c* Actively underſtood, or *terrour, i.e.* that which juſtly makes him dreadfull to all men, and eſpecially to all that ſhall undertake to diſpute with him; awful Majeſty, infinite knowledge, whereby he knows men's hearts and ways, far better than they know themſelves, and ſees much ſin in them which themſelves do not diſcover, and exact purity and juſtice, which renders him formidable to ſinners. *d* Emphatically ſpoken: with him whom thou challengeſt, with him who is not lightly and irreverently to be named, much leſs to be contended with. And therefore it is thy duty to humble thy ſelf for thy preſumptuous words and carriages towards him, and quietly and modeſtly to ſubmit thy ſelf and thy cauſe to his pleaſure. This Clauſe, as well as the following Verſe, ſeems to be added to prove what he laſt ſaid of God's dominion and dreadfulneſs: He keepeth and ruleth all perſons and things in Heaven in peace and harmony, and the order which he hath eſtabliſhed among them. The Angels though they be very numerous and differing in orders and miniſteries, do all own his Soveraignty, and acquieſce in his Pleaſure, without any diſputing and murmuring. The Stars and heavenly Bodies though vaſt in their bulk and various in their motions, yet exactly keep their courſes and the order which God hath appointed them: And therefore it is great folly and impudence to exempt thy ſelf from God's juriſdiction, or to quarrel with the methods of God's dealings with thee.

3. Is there any number of his armies *e*? and upon whom doth not his light ariſe?

e Of the Angels, and Stars, and other Creatures, all which are his Hoſts wholly ſubmitting themſelves to his Will, to be and do what God would have them: And therefore how inſolent and unreaſonable a thing is it for thee to quarrel with him! He ſpoke before of God's making peace; and here he mentions the Armies by which he keeps it. *f* Either, 1. properly, his Sun, which riſeth upon all, *Mat.* 5. 45. Or rather, 2. metaphorically, all that is in men, which is or may be called *light*, the light of life, by which men ſubſiſt and are kept out of the ſtate of the dead, called a *land of darkneſs*, Job 10. 22. The Light of Reaſon and Underſtanding, called God's *Candle*, Prov. 20. 27. by which thou, O *Job*, art capable of arguing with God and with us, and all that peace, and proſperity, and comfort which thou ever didſt enjoy, which oft comes under the name of *Light*, as *Eſth.* 8. 15, 16. *Pſalm* 97. 11. & 112. 4: which being here called *light*, is to continue the Metaphor, moſt fitly ſaid to *ariſe* upon men: all this is from God, and therefore is wholly at his diſpoſal, he freely gave it all, and he may juſtly take it away, as thou thy ſelf didſt truly obſerve and confeſs, *Job* 1. 21. and conſequently thou haſt no reaſon to reproach God for diſpoſing of his own as he pleaſeth. Thou haſt loſt nothing which was thine own, and having no propriety, there is no foundation for any judicial conteſt with God.

4. * How then, can man *g* be juſtified with God *h*? or how can he *be* clean that is born of a woman *i*?

* Chap. 4. 17, *&c.* and 15. 14, *&c.*

g The word ſignifies *Man* that is *miſerable*, which ſuppoſeth him to be ſinful; and that ſuch a Creature ſhould quarrel with that Dominion of God, to which the ſinleſs, and happy, and glorious Angels willingly ſubmit, is moſt abſurd and impious. *h i.e.* Before God's Tribunal, to which thou doeſt ſo boldly appeal. Thou mayſt plead thy Cauſe with thy fellow-worms as we are, and expect to be juſtified, but woe to thee if the great God undertake to plead his Cauſe againſt thee; how ſeverely and certainly wouldeſt thou then be condemned! *i* To wit, after the ordinary courſe; for otherwiſe Chriſt was born of a Woman, but in a ſingular manner. This Birth is alledged as an Evidence of man's filthineſs, *Job* 14. 4. & 15. 14. *Pſalm.* 51. 5. and of his liableneſs to God's Curſe and Wrath, *Gen.* 3. 16. *Epheſ.* 2. 2. and conſequently of his

his condemnation oppoſite to the juſtification here mentioned, and confidently expected by *Job* in this Conteſt.

5. Behold even to the moon, and it ſhineth not *k*, yea, the ſtars are not pure in his ſight *l*.

k The Moon, though a bright and glorious Creature, *Job* 31. 26. *Cant.* 6. 10. if compared with the ſplendour of the Divine Majeſty, is but as a dark and earthy lump, without any luſtre or glory. He names the *Moon* and the *Stars*, rather than the *Sun*, becauſe they many times are eclipſed or diſappear even to our Eyes, which is a plain evidence of their utter obſcurity in reſpect of God's Light: whereas the Sun, though that alſo be obſcure, if compared with God, yet it caſts a conſtant and moſt clear light. Or by naming the *Moon*, and thence proceeding to the *Stars*, the *Sun* is included between them. *l* He can diſcern many ſpots and blemiſhes in them which we cannot ſee; and in like manner he can diſcover thoſe corruptions or ſins in us which are unknown to our own Conſciences, which ſhould make thee, O *Job*, tremble to appear before his Tribunal.

* Pſal. 22 6. 6. How much leſs man *that is* a* worm *m*: and the ſon of man *which is* a worm *n*?

m To wit, mean, and vile, and impotent, proceeding from corruption, and returning to it, and withal filthy and loathſom, and ſo every way a very unfit perſon to appear before the high and holy God, and much more to contend with him. *n* The ſame thing repeated in other words; only for *miſerable man* in the laſt Branch he here puts *the ſon of* any *man*, of what degree or quality ſoever, to ſhew that this is true even of the greateſt and beſt of men.

CHAP. XXVI.

1. BUt Job anſwered and ſaid,

2. How haſt thou helped *a him that is* without power *b*? *how* ſaveſt thou the arm *that hath* no ſtrength?

a Thou haſt helped egregiouſly: It is an Ironical expreſſion, implying the quite contrary, that he had not at all helped. See the like, *Gen.* 3. 22. 1 *Kings* 18. 27. 1. *Cor.* 4. 8, 10. *b* Either, 1. God, who it ſeems is weak and unwiſe, and needed ſo powerful and eloquent an Advocate as thou art, to maintain his Rights and plead his Cauſe. Or rather, 2. *Job* himſelf. I am a poor helpleſs Creature, my ſtrength and ſpirits quite broken with the pains of my Body and perplexities of my Mind, whom Nature, and Humanity, and Religion ſhould have taught thee to ſupport and comfort, with a repreſentation of the gracious Nature and Promiſes of God, and not to terrifie and overwhelm me with diſplaying his Soveraign Majeſty, the thoughts whereof are already ſo diſtractive and dreadful to me.

3. How haſt thou counſelled *him that hath* no wiſdom *c*? and *how* haſt thou plentifully declared the thing as it is *d*?

c Either, 1. God: Thou haſt in effect undertaken to teach God how to govern the World. Or rather, 2. me, whom you take to be a man void of underſtanding, *Chapter.* 11. 2, 3. whom therefore you ſhould have inſtructed with Wholeſom counſels, inſtead of theſe impertinent diſcourſes; and who indeed do want wiſdom being perfectly at a loſs, and not knowing what to ſay or do. *d* Heb. *Eſſence*, the truth and ſubſtance of the thing, in queſtion between us; Thou haſt ſpoken the whole truth, and nothing but the truth, and all that can be ſaid in the matter. Or, *Wiſdom*, as this word is uſed, *Prov.* 3. 21. A moſt wiſe and profound diſcourſe thou haſt made and much to the purpoſe: an Ironical expreſſion as before.

4. To whom haſt thou uttered words *e*? and whoſe ſpirit came from thee *f*?

e For whoſe Inſtruction haſt thou uttered theſe things? For mine? Doeſt thou think me to be ſo ignorant that I do not know, that which the meaneſt perſons are not unacquainted with; to wit, that God is incomparably greater and better than his Creatures? *f* So the ſenſe is, whom haſt thou revived or comforted by this diſcourſe? Not me ſurely. The Spirit or breath of a man is in a manner ſuppreſſed and intercepted in deep ſorrows and conſternations, ſuch as *Job*'s were, and when he is cheared or refreſhed, it finds vent and breaths out freely as it did before. But I do not remember that ever this Phraſe is uſed in this ſenſe, but on the contrary, the giving or reſtoring of life are expreſſed by *the coming in*, and not by *the going out of ſpirit* or *breath*, as appears from *Gen.* 2. 7. *Ezek* 37. 5, 6, 10. The words therefore are and may be otherwiſe underſtood; either thus, *Whoſe ſpirit* or *inſpiration*, (as this word ſignifies, *Job* 32. 8.) *came from thee*? Who inſpired thee with this profound diſcourſe of thine? Was it by Divine Inſpiration, as thou wouldeſt have us to believe? Or was it not a raſh ſuggeſtion of thy own vain and fooliſh mind? Or thus, *Whoſe ſpirit went out* (to wit, of his body by an ecſtaſie of admiration) *for thee*, by reaſon of thy diſcourſe? I may be thought partial in my cenſure of it, but thou mayſt perceive none of our Friends here preſent admire it, except thy ſelf. Or to, or for *whom* (the Particle *eth* being here underſtood out of the former Branch, as is uſual among the *Hebrews*) *did breath go out from thee*; *i.e.* didſt thou ſpeak? For whoſe good, or to what end didſt thou ſpeak this? God needed it not, I receive no edification or benefit by it.

5. ‖ Dead *things g* are formed from under the waters, ‖ and the inhabitants thereof.

‖ Or, *ſhall the dead* be *born under the waters*? So Gr. ‖ Or, *will the inhabitants*?

g *Job* having cenſured *Bildad*'s diſcourſe concerning God's Dominion and Power as inſignificant and impertinent to their queſtion, he here proceedeth to ſhew how little he needed his Information in that Point, and that he was able to inſtruct him in that Doctrine, of which accordingly he gives divers Proofs or Inſtances. Here he ſheweth that the Power and Providence of God reacheth not only to the things which we ſee, but alſo to the inviſible parts of the World, not only to the Heavens above and their Inhabitants, and to Men upon Earth, of which *Bildad* diſcourſed *Chap.* 25. 2, 3. but alſo to ſuch perſons or things as are under the Earth, or under the Waters, which are under the Earth, which are out of our ſight and reach, and might be thought to be out of the ken or care of Divine Providence. This Hebrew word ſometimes ſignifies *Giants*, as *Deut.* 2. 11, 20. & 3. 13. and 1 *Chron* 20. 8. Whence it may be tranſlated to other great, and as it were, gigantick Creatures, and more commonly *dead men*, as *Pſalm* 88. 11. *Prov.* 2. 18. & 9. 18. & 21. 16. *Iſa.* 14. 9. & 26. 14, 19. Whence it is ſuppoſed metaphorically to ſignifie alſo *dead* or *lifeleſs things*; though there be no example of that uſe of the word elſewhere; and it may ſeem improper to call thoſe things *dead*, which never had nor were capable of life. The next Hebrew Word, or the Verb is primarily uſed of Women with Child, and ſignifies their *bringing forth* their young Ones *with travel* or *grievous pains*; as *Job* 39. 3. *Pſalm* 29. 9. *Iſa.* 23. 4. & 45. 10. and thence it ſignifies either to *form* or *bring forth*, as below, *verſe* 13. *Prov.* 26. 10. Or to *grieve* or *mourn*, or *to be in pain*. Accordingly theſe words are diverſly underſtood; either, 1. *of dead*, or *lifeleſs things*, ſuch as Amber, Pearl, Coral, Metals, or other Minerals. which are *formed* or *brought forth*; to wit, by the Almighty power of God, *from under the waters*; *i.e.* either in the bottom of the Sea, or within the Earth, which is the loweſt Element, and in the Scripture and other Authors ſpoken of as under the Waters; this being obſerved as a remarkable Work of God's Providence, that the Waters of the Sea which are higher than the earth do not overwhelm it, *and* from under (which may be repeated out of the former Clauſe of the Verſe, after the manner of the Hebrews) *the inhabitants thereof*; *i.e.* either of the Waters, which are Fiſhes, or of the Earth, which are Men. Or rather, 2. of the *Giants* of the old World, which were men of great Renown whileſt they lived, *Gen.* 6. 3. and the remembrance of them and of their exemplary deſtruction was now in ſome ſort freſh and famous; who once carried themſelves inſolently towards God and men, but were quickly ſubdued by the Divine Power, and drowned with a Deluge, and now *mourn* or *groan from under the waters* where they were buried, *and* from under *the* preſent *Inhabitants thereof*, as before. Or, 3. of vaſt and *gigantick Fiſhes* or *Monſters* of the Sea, who by God's infinite power were *formed* or *brought forth under the waters*, *with the* other *inhabitants thereof*; to wit, of the Waters, the leſſer Fiſhes. Or, 4. of *dead men*, and of the worſt ſort of them, ſuch as died in their ſins, and after death were condemned to further miſeries; for of ſuch this very word ſeems to be uſed, *Prov.* 2. 18. & 9. 18. who are here ſaid to *mourn* or *groan from under the waters*, *i.e.* from the lower parts of the earth, or from under thoſe ſubterraneam Seas of Waters, which are by Scripture and by Philoſophers ſuppoſed to be within and under the Earth? of which ſee *Deut.* 8. 7. *Job* 28. 4, 10. *Pſalm* 33. 7. *and* from under *the inhabitants thereof*; *i.e.* either of the Waters or of the Earth, under which theſe Waters are: or *with the* other *inhabitants thereof*; *i.e.* of that place under the Waters, to wit, the Apoſtate Spirits. So the ſenſe is, that God's dominion is over all men, yea even the dead, and the worſt of them, who though they would not own God, nor his Providence, whileſt they lived, yet now are forced to acknowledge and feel that power which they deſpiſed, and bitterly mourn under the ſad effects of it in their ſubterraneal and infernal Habitations, of which the next Verſe ſpeaks more plainly. And this ſenſe ſeems to be favoured by the Context and ſcope of the place, wherein *Job* begins his diſcourſe of Gods Power and Providence at the lowermoſt and hidden parts of the World, and thence proceeds to thoſe parts which are higher and viſible. Nor is it ſtrange that *Job* ſpeaks of theſe matters, ſeeing it is evident that *Job*, and others of the holy Patriarchs and Prophets of old, did know and believe the Doctrine of the future Life, and of its ſeveral Recompences to good and bad men. Others underſtand this of the Reſurrection of the dead; *The dead ſhall be born* (as this word is uſed, *Pſal.* 2. 7. *Prov.* 8. 24, 25. *i.e.* ſhall be raiſed, which is a kind of Regeneration, or ſecond Birth, and is ſo called, *Mat.* 19. 28. *Act.* 13. 33.) *from under the waters* (*i.e.* even thoſe of them that lie in the waters, *Rev.* 20. 13. that were drowned and buried in the Sea, and devoured by Fiſhes, &c. whoſe caſe may ſeem to be moſt deſperate, and therefore they only are here mentioned) *and* (or, *even*, this particle being oft uſed expoſitively) *the Inhabitants thereof*, *i.e.* thoſe dead corps which lie or have long lain there.

6. * Hell *b is* naked before him *i*, and deſtruction *k* hath no rovering *l*.

* Pſ. 139. 8, 11. Heb. 4. 13.

b As this word is frequently uſed, as *Job* 11. 8. *Iſa.* 57. 9, *&c.* And ſo it ſeems to be explained by the following word *deſtruction*, *i.e.* the place of deſtruction, which Interpreters generally underſtand

ſtand of Hell, or the place of the Damned. Others *the Grave*, the moſt ſecret and obſcure places and things. *l i.e.* It is in his Preſence and under his Providence. So far am I from imagining that God cannot ſee through a dark Cloud, as you traduced me, *Chap.* 22. 13. that I very well know, that even Hell it ſelf, that place of utter darkneſs, is not hid from his ſight. *k i.e.* The place of deſtruction, as it is uſed, *Prov.* 15. 11. by a *Metonymy* of the Adjunct. *l* To wit, ſuch as to keep it out of his ſight.

* Chap. 9 8. Pſal. 104. 2, &c.

—. * He ſtretcheth out the North *m* over the empty place *n*, *and* hangeth the earth upon nothing *o*.

m i.e. The Northern Pole, or part of the Heavens, which he particularly mentions and puts for the whole viſible Heaven, becauſe *Job* and his Friends lived in a Nothern Climate, and were acquainted only with that part of the Heavens, the Southern Pole and parts near it being wholly unknown to them. The Heavens are oft and fitly ſaid to be *ſpread* or *ſtretched out* like a Curtain or Tent, to which they are reſembled. *n* To wit, the Air, ſo called not Philoſophically, as if it were wholly empty, but popularly, becauſe it ſeems to be ſo, and is generally void of ſolid and viſible bodies. *o* Upon its own Center, which is but an imaginary thing, and in truth nothing: Or upon no Props or Pillars, but his own Power and Providence: Which is juſtly celebrated as a wonderful Work of God both in Scripture, and in Heathen Authors.

8. He bindeth up the waters in his thick clouds, and the cloud is not rent under them *p*.

p This alſo is a miraculous Work of God, conſidering the nature of theſe Waters which are fluid and heavy, and preſſing downward, eſpecially being oft-times there in great abundance, and withal the quality of the Clouds, which are thin and looſe bodies of the ſame nature with Fogs and Miſts upon the Face of the Earth, and therefore of themſelves utterly unable to bear that weight, and to keep up thoſe Waters from falling ſuddenly and violently upon the Earth.

9. He holdeth back *q* the face of *his* throne *r*, *and* ſpreadeth his cloud upon it.

q i.e. To wit, from our view, that its luſtre and glory ſhould not reach us, and ſo dazle our ſight, he covereth it with a Cloud, as the next words explain it. Or, *He holdeth faſt*, or *binds together*, or *ſtrengthens* it, that it may be able to bear that burden. *r* Either 1. this lower Air, which is as the Face or open part of the Heavens, which is often called God's *Throne*, as *Pſalm* 11. 4. *Iſa.* 66. 1. *Amos* 9. 6. Or 2. the appearance or manifeſtation of the Heaven of Heavens where he dwelleth, whoſe light and glory is too great for mortal eyes, which therefore by Clouds and other ways he hides from us.

* Pſ. 33. 7. & 104. 9. † Heb. *until the end of light with darkneſs.*

10. * He hath compaſſed the waters *s* with bounds *t*, † until the day and night come to an end *v*.

s To wit, of the Sea, for of the upper Waters coming out of the Clouds he ſpake before. *t* Which are partly the Rocks and Shores, and principally God's appointment, made at the firſt Creation, and renewed after the Deluge, *Gen.* 9. 11, 15. that the Waters ſhould not overwhelm the Earth: See *Job* 38. 8, 10, 11. *Pſalm* 104 3. *Jer.* 5. 22. *u i.e.* Unto the end of the World, for ſo long as theſe Viciſſitudes of Day and Night are to continue, *Gen.* 8. 22. & 9. 9, *&c. Jer.* 5. 22. & 31. 35, 36.

11. The pillars of heaven *x* tremble, and are aſtoniſhed at his reproof *y*.

x Either, 1. thoſe Mountains which by their height and ſtrength may ſeem to reach and ſupport the Heavens, as the Poets ſaid of *Atlas*; for this is a Poetical Book, and there are many Poetical expreſſions in it. Theſe tremble ſometimes by force of Earthquakes, or by God's glorious appearance in them, as *Sinai* did. Or, 2. Holy Angels, but they are not ſubject either to trembling or to God's rebuke. Or, 3. the Heavenly Bodies, as the Sun, and Moon, and Stars, which as they may ſeem in ſome ſort to ſupport, ſo they do certainly adorn the Heavens: And we know Pillars are oft made, not for ſupport, but only for Ornament; as the two famous Pillars of the Temple, *Jachin* and *Boaz*, 1 *Kings* 7. 21. And theſe oft-times ſeem to tremble and be aſtoniſhed, as in Eclipſes or Tempeſts, and terrible Works of God in the Air, by which they are frequently ſaid to be affected and changed, becauſe they ſeem ſo to us, and many things are ſpoken in Scripture according to appearance: See *Iſa.* 13. 10. & 24. 23. *Joel* 2. 10, 31. *Mat.* 24. 29, *&c.* *y* Either, 1. when God rebuketh them: for God is ſometimes ſaid in Scripture to rebuke the lifeleſs Creatures; which is to be underſtood figuratively of the Tokens of God's anger in them. Or, 2. when God reproveth not them, but men by them, manifeſting his diſpleaſure againſt ſinful men by Thunders, or Earthquakes, or prodigious Works.

* Iſa. 51. 15. ‖ Or, *ſtilleth*, Chap. 38. 11. † Heb. *pride.*

12. * He ‖ divideth the ſea *z* with his power, and by his underſtanding *a* he ſmiteth thorough † the proud *b*.

z He ſpeaks either, 1. of God's dividing the Red-ſea for the *Iſraelites* to paſs over: And conſequently the Hebrew word *Rahab*, which here follows, and is tranſlated *pride*, or *the proud*, is meant of *Egypt*, which is oft called *Rahab*, as *Pſalm* 87. 4. & 89. 10. *Iſa.* 51. 9. But it ſeems moſt probable that that Work was not yet done, and that *Job* lived long before *Iſraels* coming out of *Egypt*. Or rather, 2. of the common Work of Nature and Providence, in raiſing Tempeſts, by which he breaketh or divideth the Waves of the Sea, by making deep Furrows in it, and caſting up part of the Waters into the Air, and ſplitting part of them upon the Rocks and Shores of the Sea. *a i.e.* By his wiſe Counſel and adminiſtration of things, ſo as he may obtain his own glorious ends. *b* Either, 1. the Whale, which is called *King over all the children of pride*, Job 41. 34. and which is ſometimes by force of Tempeſts caſt upon the ſhore. Or rather, 2. the Sea, which is fitly called, *proud*, as its Waves are called, *Job* 38. 11. becauſe it is lofty, and fierce, and ſwelling, and unruly; which God is ſaid to *ſmite* when he ſubdues and reſtrains its rage, and turns the ſtorm into a calm.

13. By his * ſpirit *c* he hath garniſhed the heavens *d*, his hand hath formed the † crooked ſerpent *e*.

* Pſal. 33. 6. † Heb. *croſſing like a bar.* Ia. 27. 1.

c Either, 1. by his Divine Vertue or Power, which is ſometimes called his *Spirit*, as *Zach.* 4. 6. *Mat.* 12. 28. Or, 2. by his holy Spirit, to which the Creation of the World is aſcribed, *Gen.* 1. 2. *Job* 33. 4. *Pſalm* 33. 6. *d* Adorned or beautified them with thoſe glorious Lights the Sun, and Moon, and Stars. *e* By which he underſtands either, 1. all the kinds of Serpents, or Fiſhes or Monſters of the Sea. Or, 2. the moſt eminent of their kinds, particularly the Whale, which may be here not unfitly mentioned (as it is afterwards more largely deſcribed) amongſt the glorious Works of God in this lower World; as the garniſhing of the Heavens was his nobleſt Work in the ſuperiour viſible parts of the World. Or, 3. an Heavenly Conſtellation, called the *great Dragon* and *Serpent*, which being moſt eminent, as taking up a conſiderable part of the Northern Hemiſphere, may well be put for all the reſt of the Conſtellations or Stars wherewith the Heavens are garniſhed. Thus he perſiſteth ſtill in the ſame kind of God's Works, and the latter Branch explains the former. And this ſenſe is the more probable, becauſe *Job* was well acquainted with the Doctrine of Aſtronomy, and knew the nature and names of the Stars and Conſtellations, as appears alſo from *Chapter* 9. 9. and 38. 31.

14. Lo theſe *are* parts *f* of his ways *g*, but how little a portion is heard of him *h*? but the thunder of his power *i* who can underſtand?

f Or, *the extremities*, but ſmall parcels, the outſide and viſible work: How glorious then are his inviſible and more inward Perfections and Operations. *g i.e.* Of his Works. *h i.e.* Of his Power and Wiſdom, and Providence and Actions. The greateſt part of what we ſee or know of him, is the leaſt part of what we do not know and of what is in him, or is done by him. *i* Either 1. of his mighty and terrible Thunder, which is oft mentioned as an eminent work of God; as *Job* 28. 25. & 40 9. *Pſalm* 29. 3. & 77. 18. Or, 2. of his mighty Power, which is aptly compared to Thunder, in regard of its irreſiſtible force, and the terrour which it cauſeth to wicked men: This Metaphor being uſed by others in like caſes, as among the *Grecians*, who uſed to ſay of their vehement and powerful Orators, that they did *thunder* and *lighten*; and in *Mark* 3. 17. where powerful Preachers are called *Sons of Thunder.*

CHAP. XXVII.

1. MOreover, Job † continued *a* his parable *b*, and ſaid,

† Heb. *added to take up.*

a When he had waited a while to hear what his Friends would reply, and perceived them to be ſilent. *b* His grave and weighty, but withal dark and difficult diſcourſes, ſuch as are oft called *Parables*, as *Numb.* 23. 7. & 24. 3, 15. *Pſal.* 49. 4. & 78. 2. *Prov.* 26. 7.

2. *As* God liveth *c*, *who* hath taken away my judgment *d*, and the Almighty, *who* hath † vexed my ſoul;

† Heb. *made my ſoul bitter.*

c He confirms the truth and ſincerity of his Expreſſions by an Oath, becauſe he found them very hard to believe all his profeſſions. *d* Or, *my right*, or *my cauſe*, *i.e.* who, though he knows my Integrity and Piety towards him, yet doth not plead my cauſe againſt my Friends, nor will admit me to plead my cauſe with him before them, as I have ſo oft and earneſtly deſired, nor doth deal with me according to thoſe terms of Grace and Mercy wherewith he treateth other men and Saints, but uſeth me with great rigour and by his ſoveraign Power puniſheth me ſorely without diſcovering to me what ſingular cauſe I have given him to do ſo.

3. All the while my breath *e* is in me, and ‖ the ſpirit of God *f is* in my noſtrils;

‖ That is, *the breath which God gave him.*

e Which is the conſtant Companion and certain ſign of Life both coming in with it, *Gen.* 2. 7. and going out with it, 1 *Kings* 17. 17. *Pſal.* 146. 4. Or, *my Soul*, or *Life*. *f* That Spirit or Soul which God breathed into me, *Gen.* 2. 7. and preſerveth in me. Or rather, *the breath of God*, *i.e.* which God breathed into me, which eminently appears in a mans noſtrils.

4. My

4 My lips shall not speak wickedness, nor my tongue utter deceit *g*.

g I will speak nothing but the truth with all plainness and impartiality, neither defending myself and cause, by vain and false professions of those Vertues or Graces which I know I have not; nor yet in compliance with your desire and design, falsly accusing myself of those crimes wherewith you charge me, whereof I know myself to be innocent.

5 God forbid that I should justifie you *h*: till I die, ‡ Chap. 2. 9. † I will not remove *i* my integrity from me.

h i.e. Your opinion and censure concerning me, as one convicted to be impious or hypocritical; by God's unusual and severe dealing with me. *i* To wit, declaratively, as real words are frequently understood, or by renouncing or denying my Integrity, of which God and my own Conscience bear me witness. I will not, to gratifie you, say that I am an hypocrite, which I know to be false.

6 My righteousness I hold fast *k*, and will not let it go: my heart *l* shall not reproach me *m* ‖ so long as I live *n*. ‖ Heb. *from my days.*

k Heb. *I have held fast, i. e.* I have not only begun well, but continued in well-doing; which is a plain evidence that I am no hypocrite. Or, the past tense is put for the future, as is usual, *I will hold fast*, declaratively, as before, I will maintain it, that howsoever you calumniate me, I am a righteous person. *l i. e.* My Conscience, as *the heart* is oft used, as 1 *Sam.* 24. 5. & 25. 31. *Ezek.* 14. 5. 1 *Joh.* 3. 20, 21. *m* Either 1. with betraying my own cause and innocency, and speaking what I know to be false, to wit, that I am an hypocrite. Or 2. for my former impiety or hypocrisie, wherewith you charge me. *n* Heb. *From*, or *for*, or *concerning my days, i. e.* the time of my Life, whether past or to come: Or the course of my Life, *days* or *times* being put here, as it is elsewhere, for actions done in them by a Metonymy.

7 Let mine enemy be as the wicked *o*, and he that riseth up against me *p*, as the unrighteous.

o I am so far from loving and practising wickedness, whereof you accuse me, that I abhor the thoughts of it, and if I might and would wish to be revenged of mine Enemy, I could wish him no greater mischief than to be a wicked man. *p* Either 1. You my Friends, who instead of comforting me, are risen up to torment me, Or rather, my worst Enemies.

‡ Mat. 16. 26. 8 * For what *is* the hope of the hypocrite, though he hath gained *q*, when God taketh away *r* his soul?

q There is no reason why I should envy or desire the portion of wicked men, for though they oft-times prosper in the world, as I have said, and seem to be great gainers, yet death, which hasteneth to all men, and to me especally, will shew that they are far greater losers, and die in a most wretched and desperate condition, having no hope either of continuing in this life, which they chiefly desire; or of enjoying a better Life, which they never regarded. But I have a firm and well-grounded hope, not of that temporal restitution which you promised me, but of a blessed immortality after death, and therefore am none of these hopeless Hypocrites, as you account me. *r* Or *expelleth*, or *plucketh up*; which notes violence, and that he died unwillingly: Compare *Luke* 12. 20. when good men are said freely and chearfully to give themselves or their Souls unto God.

† Psal. 18. 41. & 109. 7. Prov. 1. 28. & 28. 9. Isa. 1. 15. Ezek. 8. 18. Mic. 3. 4. Joh. 9. 31. Jam. 4. 3. 9 † Will God hear his cry *s* when trouble cometh upon him *t*?

s An hypocrite doth not pray to God with comfort, or any solid hope that God will hear him, as I know he will hear me, though not in the way which you think. *t* When his guilty Conscience will fly in his face, so as he dare not pray, and accuse him to God so as God will not hear him.

10 Will he delight himself in the Almighty *u*? will he always call upon God *x*?

u Will he be able to delight and satisfie himself with God alone, and with his love and favour, when he hath no other matter of delight? This I now do, and this an hypocrite cannot do, because his heart is chiefly set upon the world, and when that fails him, his heart sinks, and the thoughts of God are unsavoury and troublesom to him. *x* He may by his afflictions be driven to Prayer, but if God doth not speedily answer him, he falls into despair and neglect of God and of Prayer, whereas I constantly continue in Prayer, notwithstanding the grievousness, and the long continuance of my Calamities.

‖ Or, *being in the hand*, &c. 11 I will teach you ‖ by the hand of God *y*: *that* which *is* with the Almighty *z*, will I not conceal.

y i.e. By God's help and inspiration; as God is said to *speak to* the Prophet *with* or *by a strong hand*, Isa. 8. 11. I will not teach you my own vain conceits, but what God himself hath taught me. Or, *concerning* (as the prefix *Beth* is oft used, as *Exod.* 12. 43, 44. *Psal.* 63. 6. & 87 3. *Prov.* 4. 11.) *the hand of God, i. e.* his Counsel and Providence in governing the World, or the manner of his dealing with men, and especially with wicked men, of whose portion he discourseth, v. 13, 14, &c. shewing how far the hand of God is either for them, or upon them, and against them. *z i.e.* What is in his Breast or counsel, and how he executes his secret purposes concerning them; or, the the truth of God, the Doctrine which he hath taught his Church about these matters.

12 Behold, all ye yourselves have seen it *a*, why then are ye thus altogether vain *b*?

a I speak no false or strange things, but what is known and confirmed by your own as well as others experiences. *b* In maintaining such a foolish and false opinion against your own knowledge and experience. Why do you obstinately defend your opinion, and not comply with mine, for the truth of which I appeal to your own Conscience?

13 This *c is* the portion of a wicked man with God *d*, and the heritage of Oppressors *e*, *which* they shall receive of the Almighty.

c That which is mentioned in the following Verses. In which *Job* delivers either, 1. The opinion of his Friends, in whose person he utters them, and afterwards declares his dissent from them. Or rather, 2. His own opinion, and how far he agreeth with them; for his sence differs but little from what *Zophar* said, *Chap.* 20. 29. *d* Either laid up with God, or in his counsel and appointment; or, which he shall have from God, as the next words explain it. *e* Who are mighty, and fierce, and terrible, and mischievous to mankind, as this word implies; whom therefore Men cannot destroy, but God will.

14 * If his children be multiplied, *it is* for the sword *f*: and his off-spring shall not be satisfied with bread *g*. * Deut. 28. 41. Hos. 9. 13.

f That they may be cut off by the Sword either of War, or of Justice. *g* Shall be starved, or want necessaries. A Figure called *Meiosis*.

15 Those that remain of him *h* shall be buried in death *i*; and * his widows *k* shall not weep *l*. * Psal. 78. 64.

h Who survive and escape that Sword and Famine. *i* Either, 1. Shall die, and so be buried. Or, 2. Shall be buried as soon as ever they are dead, either because their Relations or dependents feared lest they should come to themselves again, and trouble them and others longer; or because they were not able to bestow any Funeral Pomp upon them, or thought them unworthy of it. Or, 3. Shall be in a manner utterly extinct in or by death; all their hope, and glory, and name, and memory (which they designed to perpetuate to all Ages) shall be buried with them, and they shall never rise again to a blessed Life, whereas a good man hath hope in his death, and leaves his good-name alive and flourishing in the World, and rests in his Grave in assurance of Redemption from it, and of a glorious Resurrection to an happy and eternal life. *k* For they had many Wives, either to gratifie their Lust, or to encrease and strengthen their Family and Intereft. *l* Either, because they durst not lament their death, which was entertained with publick joy: or, because they were overwhelmed and astonished with the greatness and strangeness of the Calamity, and therefore could not weep: or, because they also, as well as other persons, groaned under their Tyranny and cruelty, and rejoyced in their deliverance from it.

16 Though he heap up silver as the dust, and prepare raiment as the clay *m*.

m i.e. In great abundance.

17 He may prepare *it*, but the just shall put *it* on *n*, and the innocent shall divide *o* the silver.

n Either because it shall be given to him by the Judge to recompence those Injuries which he received from that Tyrant: Or because the right of it is otherwise transferred upon him by divine Providence. *o* Either, 1. To the poor: he shall distribute that which the oppressors hoarded up, and kept as wickedly as he got it. So this suits with *Prov.* 28. 8. *Eccles.* 2. 26. Or, 2. With others, or to himself. He shall have a share of it, when by the Judges sentence those ill-gotten goods shall be restored to the right owners.

18 * He buildeth his house as a moth *p*, and as a booth *that* the keeper maketh *q*. * Chap. 8. 15.

p Which settleth itself in a Garment, but is quickly and unexpectedly brushed off, and dispossessed of its dwelling, and crushed to death. *q* Which the Keeper of a Garden or Vineyard suddenly rears up in Fruit-time, and as quickly and easily pulls it down again. See *Isa.* 1. 8. *Lam.* 2. 6.

19 The rich man shall lie down *r*, but he shall not be * gathered *s*: he openeth his eyes *t*, and he *is* not *u*. * 2 King. 22. 20.

r Either, 1. To sleep, as this word is used, *Gen.* 19. 35. *Deut.* 6. 7, &c. Or, 2. In death, of which it is used, 2 *Sam.* 7. 12. *s* To wit, in burial, of which this word is used, 2 *Kings* 22. 20. *Jer.* 8 2. & 25. 33. Instead of that honourable Interment and Burial with his Fathers, which he expected, he shall be buried with the burial of an Ass, his Carkass shall lie like dung upon the Earth. *t* So the sence is either, 1. He awaketh in the morning, promising to himself an happy day. Or, 2. He looks about him for help and relief in his extremity. But the words are and may be rendred thus; *One openeth his eyes, i.e.* whilst a man can open his Eyes, in a moment or in the twinkling of an Eye. *u* He is as if he had never been, dead and gone, and his Family and Name extinct with him.

20 * Terrors take hold on him *x* as waters *y*, a tempest stealeth him away in the night *z*. * Ch. 18. 11.

x From the sence of his approaching Death or Judgment. *y* Either, 1. In abundance, one terror after another. Or, 2. violently

and irresistibly, as a River breaking its Banks, or a Deluge of Waters bears down and overwhelms all that is before it. ץ God's Wrath and Judgment cometh upon him forcibly like a Tempest, and withal secretly and unexpectedly, like a Thief in the night.

21 The east-wind *a* carrieth him away *b*, and he departeth: and as a storm hurleth him out of his place.

a i.e. Some violent and terrible judgment, fitly compared to the East-wind, which in those Parts was most vehement and furious, and withal pestilent and pernicious; of which see *Exod.* 10.13. & 14.21. *Psal.* 48.7. & 78.26. *Hos.* 13.15. *Jona.* 4.8. *b Out of his place*, as it follows, out of his stately Palace wherein he expected to dwell for ever; whence he shall be carried either by an Enemy that shall take him and carry him into captivity, or by Death.

22 For *God* shall cast upon him *c*, and not spare *d*: † he would fain flee out of his hand *e*.

† *in fleeing he would flee.*

c His darts or plagues, one after another. *d i.e.* Shall shew no pity nor mercy to him, when he crieth to God for it. *e* He earnestly desires and endeavours by all ways possible to escape the judgment of God, but all in vain.

23 *Men f* shall clap their hands *g* at him, and shall hiss him *h* out of his place *i*.

f Who shall see and observe these things. *g* Partly in token of their joy at the removal of such a publick Pest and Tyrant: and partly by way of astonishment: and partly in contempt and scorn, or derision; all which this gesture signifies in Scripture use, of which see *Lam.* 2. 15. *Ezek.* 25. 6. *Nah.* 3. 19. *h* In token of their amazement, detestation and derision. See 1 *King.* 9. 8. 2 *Chron.* 28.9. *Jer.* 25.9. *Mich.* 6. 16. *i* Now that he is out of his place and power, which they durst not do whilst he was in his place. Or, the Men of his place that lived with him or near him, and daily felt the effects of his Tyranny.

CHAP. XXVIII.

SUrely there is ‖ a vein for the silver *a*, and a place for gold, ‖ *where* they fine *it b*.

‖ Or, *a mine.*
‖ Or, *which they fine.*

a Where it is hid by God, and found, and fetched out by the art and industry of man. The connexion of this Chapter with the former, is difficult, and diversly apprehended; but this may seem to be the fairest account of it, *Job* having in the last Chapter discoursed of God's various Providences and carriages towards wicked men, and shewed that God doth sometimes, for a season, give them Wealth and Prosperity, but afterwards calls them to a sad account, and punisheth them severely for the abuse of his Mercies; and having formerly shewed that God doth sometimes prosper the wicked all their days, so as they live and die without any visible token of God's displeasure against them, when on the contrary, *good* men are exercised with many and grievous Calamities, and perceiving that his Friends were, as men in all ages have been, scandalized at these methods of Divine Providence, and denied the thing, because they could not understand the reason of such unequal Dispensations: In this Chapter he declares that this is one of the depths and secrets of Divine Wisdom, not discoverable by any mortal man in this world, and that although men had some degree of Wisdom whereby they could dig deep, and search out many hidden things, as the Veins of Silver, Gold, &c. yet this was a Wisdom of an higher nature, and out of man's reach. And hereby he secretly checks the arrogance and confidence of his Friends, who, because they had some parts of Wisdom, the knowledge of natural things, such as are here contained, and of human Affairs, and of some divine matters, therefore presumed to fathom the depths of God's Wisdom and Providence, and to judge of all God's ways and works by the scantling of their own narrow understandings. Possibly it may be connected thus, *Job* having been discoursing of the wonderful ways of God both in the works of Nature, *Chap.* 26. from *v.* 5. to the end, and his providential Dispensations towards wicked men, *Chap* 27. from *v.* 13. to the end, he here returns to the first Branch of his Discourse, and discovers more of God's Wisdom and Power in natural things. And this he doth partly that by this manifestation of his singular skill in the ways and actions of God, he might vindicate himself from that contempt which they seemed to have for him, and oblige them to hear what he had further to say with more attention and consideration, and partly that by this representation of the manifold Wisdom and Power of God, they might be wrought to a greater Reverence for God and for his works, and not presume to judge so rashly and boldly of them, and to condemn what they did not understand in them. *b* Or rather, as it is in the Margent of our Bibles, which *they*, to wit, the Refiners, *do fine*. For he speaks not here of the works of Men and of Art, but of God and of Nature, as is manifest from the foregoing and following words.

‖ Or, *dust.*

2 Iron is taken out of the ‖ earth *c*, and brass *d is* molten *out* of the stone *e*.

c Being made of Earth concocted by the heat of the Sun into that hardness, and by Miners digged out of the Earth. *d* Or, *Copper*. *e* Wherewith it is mixed and incorporated in the Earth, and by Fire, and the Art of the Metallist, it is separated from it, and taken out of it, as *Pliny* observes 34. 1, 10. & 36. 27.

* Ch. 12. 22.

3 He *f* setteth an end *g* * to darkness, and searcheth out all perfection *h*: the stones *i* of darkness, and the shadow of death *k*.

f Either, 1. Man the Miner: Or, 2. God, of whose works of Nature he here speaks: Or, 3. God as the chief Author and Director and Man as God's Instrument in the work. *g* Or, *abound*, how far the darkness shall reach, and how far the dark and hidden parts and Treasures of the Earth shall be searched, and discovered, and brought to light. *h i.e.* Metals and Minerals, which are nothing else but Earth concocted, and hardned, and brought to maturity and perfection. Or, *unto all perfection*, *i.e.* he perfectly and exactly searcheth them out, although the Hebrew *Lamed* may be here only a Note of the Accusative Case, as our Translation takes it. *i* Either Gems and Precious-stones, which are called by this word, *Prov.* 26.8. or those Stones out of which the Metals fore-mentioned are taken. *k* Which lie hid in the dark and deadly shades and bowels of the Earth.

4 The flood breaketh out *l* from the inhabitants *m*, *even the waters n* forgotten of the foot *o*: they are dried up, they are gone away from men *p*.

l This Verse speaks either, 1. Of another great and remarkable work of God, whereby in some places either new Rivers break forth, or old Rivers break in upon the Inhabitants, and drive them away; and in other places, Rivers or other Waters are dried up, or derived into other channels or grounds, by which means these Lands are rendred more useful and fruitful. Or rather, 2. Of an accident which commonly happens in Mines, where, whilest men are digging, a flood of Waters breaks in suddenly and violently upon them, and disturbs them in their work. *m* Heb. *from with the Inhabitants*, *i.e.* out of that part of the Earth which the Miners in a manner inhabit, or where they have their fixed abode, and for the most part dwell. Or, *so that there is no Inhabitant* or *abider*, *i.e.* so that the Miners dare continue there no longer, but are forced to come away. *n* Which word is easily and fitly understood out of the fore-going word *flood*. Or, without this supplement, *the flood* may be said to be *forgotten*, &c. that singular word being collectively taken, and so conveniently joyned with this word of the plural number. *o i.e.* Untrodden by the foot of man, such Waters as men either never did pass over, or, by reason of their depth, cannot pass over, or, such as though the Miners at first for a while did pass over, yet now cannot, or dare not do so any more. *Forgetfulness* is here ascribed to the foot, as it is to the hand, *Psal.* 137.5. and it is put for ignorance or unacquaintedness, as all sinners are said to *forget God*, though many of them never remembred nor minded him. *p* Heb. *they are dried up* (or, *drawn up*, to wit, by Engines made for that purpose) *from men*, (*i. e.* from the Miners, that they may not be hindred in their work. Or, *with*, or *by men*, the prefix *Mem* being oft put for *Beth*, *i. e.* by the labour of men) *they remove*, or *vanish*, or *pass away*, and so the Miners return to their work.

5 *As for* the earth, out of it *q* cometh bread *r*, and under it *s* is turned up *t* as it were * fire *u*.

* Ezek. 28. 14.

q Out of the upper parts of the Earth *r* Bread-corn, or other food for man's use. *s* Either, 1. under the same Earth, which either at the same time yields bread out of its upper, and fire out of its lower parts; or at several times; that Earth which once was fruitful, becoming, by the disposition of Divine Providence, barren and sulphureous, &c. Or, 2. Under other parts of the Earth. *t i. e.* Is digged out and fetched up. *u* Either Gold and Precious-stones, which glitter and sparkle like fire: or Coals, and Brimstone, and other materials of Fire.

6 The stones of it *are* the place of sapphires *x*: and it hath *y* ‖ dust of gold *z*.

‖ Or, *gold-ore.*

x i. e. Of Precious-stones, the Sapphire, as one of the most eminent, being put for all the rest. In some parts of the Earth, the Sapphires are mixed with stones, and cut out of them and polished. Of this Stone, see *Exod.* 24. 10. *Ezek.* 1. 26. *Cant.* 5. 14. *Lam.* 4 7. *y i. e.* The Earth containeth in or under it. ץ Which is a distinct thing from that Gold which is found in the mass or lump, of which *v.* 2. both sorts of Gold being found in the Earth.

7 *There is* a path *a* which no fowl knoweth, and which the vultures *b* eye hath not seen.

c To wit, in the dark depths and bowels of the Earth. *b* Whose Eye is very quick and strong, and which searcheth all places for its Prey, but cannot reach to these places, which yet the Wisdom of Man, by the direction of God's Providence, findeth out.

8 The lions whelps *c* have not trodden it, nor the fierce lion *d* passed by it.

c Heb. *The sons of pride*, a fit name for Lions, which are lofty and stately Creatures, despising both Men and all other Beasts that oppose them. *d* Which rangeth all places for Prey, and findeth out the deepest Dens and Caves of the Earth. The Birds and Beasts have oft-times led men to such places as otherwise they should never have found out; but they could not lead men to these Mines, but the finding out of them is a special gift of God, and an act of that Wisdom which he hath put into man.

9 * He puteth forth his hand upon the ‖ rock *e*; he overturneth the mountains by the roots *f*.

* Chap. 9. 5.
‖ Or, *flint.*

e This and the two next Verses are meant either, 1. Of other eminent and considerable works of God, who sometimes overturneth Rocks, and produceth new Rivers in unlikely places. Or rather, 2. Of the same work of mining and digging for Gold, or other precious things of the Earth, and of other effects of Man's Art and Wisdom in that work. The Miners resolve to break through all opposition, and by Iron tools, or by Fire or other ways, dig

through

through the hardeſt Rocks. *f* He undermineth the very Mountains to find out the Metals lying at the bottom of them.

10 He cutteth out Rivers among the Rocks *g*, and his Eye ſeeth every precious thing *h*,

g He maketh channels there to convey away that water which was breaking in upon him, and if not thus diverted, would have ſpoiled his work: of which ſee on *v.* 4. *h* Having with great art and indefatigable Induſtry broke through all difficulties, he at laſt arrived at his end, and finds out thoſe precious Treaſures which he ſought for.

†Heb. *from weeping.* 11 He bindeth the floods † from overflowing *i*, and *the thing that is* hid, bringeth he forth to light *k*.

i He reſtraineth them, and as it were bindeth them to their good behaviour, that they may not overflow the Mine. *k* Thoſe Metals which did lie hid in the ſecret parts of the Earth he diſcovers to himſelf and others.

12 But where ſhall Wiſdom *l* be found? and where *is* the place of Underſtanding *m*?

l Heb. *that Wiſdom*, for here is an article which ſeems to be emphatical. The ſence is, I confeſs that man hath one kind of Wiſdom in a great meaſure, to wit, to diſcover the works of Nature, and to perform the operations of Art; but as for that ſublime and eminent Wiſdom, which conſiſts in the exact knowledge of all Gods Counſels and Ways, and of the ſeveral manners and reaſons of his governing the world, and dealing with good and bad men, this is far above man's reach, and is the Prerogative of God alone. *m* There is no vein for that upon Earth, as there is for Gold or Silver.

13 Man knoweth not the price thereof *n*, neither is it found in the Land of the Living *o*.

n Man knoweth neither where to purchaſe it, nor how much it is worth, nor what to offer in exchange for it. *o* Amongſt mortal men that live upon Earth, but only amongſt thoſe bleſſed Spirits that dwell above.

*Ver. 22. Rom. 11. 33, 34. 14 * The depth *p* ſaith, It *is* not in me: and the Sea ſaith, *It is* not with me.

p To wit, of the Earth, becauſe *the Sea* here follows as a differing place. This is a very common figure, whereby Speech is aſcribed to dumb and ſenſleſs Creatures: The meaning is, this is not to be found in any part of the Land or Sea, yea, though a man ſhould dig or dive never ſo deep to find it, nor to be learned from any Creatures: For though theſe diſcover the Being, and Power, and in part, the Wiſdom of God, yet they do not inſtruct us in the methods and grounds of Gods providential diſpenſations to good and evil men: theſe are ſecrets of Wiſdom reſerved for God himſelf.

†Heb *fine gold ſhall not be given for it.* *Prov. 3. 13, 14. & 8. 11, 19. & 16. 16. 15 † It * cannot be gotten for Gold *q*, neither ſhall Silver be weighed *r for* the price thereof.

q The choiceſt Gold laid up in Treaſures, as the word ſignifies. *r* To wit, in the ballance: for in thoſe times Money was paid by weight, not by tale. See *Gen.* 23. 16. *Jer.* 32. 9, 10.

16 It cannot be valued with the gold of Opher *s*, with the precious Onyx *t*, or the Saphire.

s Which was the beſt ſort of gold. See 1 *King.* 9. 28. *Job* 22. 24. *t* Or, *Sardonyx*, See on *Exod.* 28. 20.

‖Or, *veſſels of fine gold.* 17 The gold and the cryſtal *u* cannot equal it: and the exchange of it *ſhall not be for* ‖ jewels *x* of fine gold.

u Or *Amber*, which in thoſe parts was of very great price. Or, *the Diamond*. The Hebrew word is not elſwhere uſed, and it hath in it the ſignification of *purity*, or *clearneſs*, or *brightneſs*. *x* Or, *veſſels*, wherein there is not only the excellency of the materials, but the curioſity of art, which renders the other much more valuable.

‖Or, *Remoth.* 18 No mention ſhall be made *y* of ‖ coral, or of pearls: for the price *z* of Wiſdom *is* above rubies.

y They are of no value, nor worthy to be named the ſame day with this, nor fit to be mentioned as a price or recompence, wherewith to purchaſe this. *z* Or, *the attraction*, or *acquiſition*: or rather, *the Extraction*, or *drawing forth*. For *Job* uſeth the word of art which was proper in the taking of *Pearls*, as the following word, rendred by our Tranſlators *Rubies*, is underſtood by divers, both Hebrew and Chriſtian Interpreters, and amongſt others by the late eminently learned *Bochart*, who proveth it by divers Arguments. Now theſe Pearls are and were taken by men that dived to the bottom of the Sea, and *drew them out* thence, which is the very word which both Arabick and Latine Authors uſe in the caſe, as indeed the ſame word is uſed of all Fiſher-men, who are ſaid to draw forth with their Hook, or Net, or otherwiſe, Fiſhes, or any other thing for which they are fiſhing. Moreover this diving, as it produced great profit, ſo it was not without ſome danger and difficulty; for if they heedleſly put their fingers into the gaping ſhell, within which the Pearl was, it ſpeedily cloſed upon them, and put them to exquiſite pain, to the loſs of their finger, and ſometimes of their Life. Which is a fit repreſentation of the ſtate of thoſe perſons who ſearch after the knowledg of Gods Counſels, and ways, and the grounds of them, who as when they modeſtly enquire into them, and truly diſcover them, they have infinite advantage and ſatisfaction therein, ſo if they prie into them too boldly, ſearching into thoſe things which God hath concealed, and raſhly judging of them above what they know, which *Job* judged to be his Friends caſe, they expoſe themſelves to manifold ſnares and dangers. And this *extraction*, or *drawing forth*, is aptly uſed concerning this Wiſdom, which lying very deep and remote from the reach of ordinary men, is not to be obtained without diligent ſearch and conſideration. And ſo the place may be thus tranſlated, *the extraction* or *drawing forth of Wiſdom is above* that (to wit, the extraction) of *Pearls*.

19 The topaz *a* of Ethiopia *b* ſhall not equal it, neither ſhall it be valued with pure gold.

a Of which ſee *Exod.* 28. 17. & 39. 10. *b* Or, *of Arabia*: for *Cuſh* ſignifies both *Ethiopia* and *Arabia*; and the Topaz was found in the Red-Sea, which lay between both, and ſo might be aſcribed to either.

20 * Whence then cometh wiſdom? and where is the place of underſtanding *c*? *Ver. 12.

c Where this precious Treaſure lies, and whence a man may fetch it.

21 Seeing it is hid from the Eyes of all living *d*, and kept cloſe from the fowls of ‖ the air *e*. ‖Or, *heaven.*

d Of all men that live upon the Earth. *e* Though they flie high, and can ſee far and well, yet they cannot diſcern this: Men of the moſt raiſed underſtandings cannot diſcover it. It is to be found no where in this viſible World, neither in the upper nor lower parts of it.

22 * Deſtruction and death *f* ſay, we have heard the fame thereof *g* with our ears. *Ver. 14.

f Either 1. Men that are dead, and thereby freed from the encumbrance of their bodies, which depreſs their minds, and have more raiſed thoughts than men that live here. Or 2. The Grave, the place of the dead, to which theſe things are here aſcribed, as they are to *the depths*, and to *the Sea*, *v.* 14. by a Figure called *Proſopopœia*. If a man ſhould ſearch for this Wiſdom, either amongſt living men, or amongſt the dead, he could not find it; yea, though he ſhould and might enquire of all men that formerly lived in the World, ſome of whom were perſons of prodigious Wit, and Learning, and of vaſt Experience, as having lived nigh a Thouſand Years, and made it their great buſineſs in that time to ſearch out the depths of this divine Wiſdom in the adminiſtration of the World. *g* We know it only by ſlight and uncertain rumours, but not fully and perfectly.

23 God *h* underſtandeth the way thereof *i*, and he knoweth the place thereof *k*.

h i. e. God alone; as appears by the denial of it to all other things. *i* Either the way how it is to be obtained: Or rather, the methods or courſes which it takes in the management of all affairs in the World, together with its grounds and ends in them. *k* Where it dwells, which is only in his own Breaſt and Mind, and in the beſt of men but in part, and only as far as it pleaſeth him to afford it.

24 For he looketh to the ends of the Earth, *and* ſeeth under the whole heaven *l*.

l He, and he only knows it, becauſe his Providence, and that only, is infinite and univerſal, reaching to all places, and times, and things, paſt, preſent, and to come; whereas the moſt acute and knowing men have narrow underſtandings, and ſee but very few things, and ſmall parcels of the works of God, and therefore are very unfit to paſs a judgment upon them, becauſe the Wiſdom, and Juſtice, and Beauty of Gods works is not clearly nor fully ſeen till all the parts of them be laid together.

25 To make the weight for the winds *m*, and he weigheth *n* the waters *o* by meaſure *p*.

m Which of themſelves are moſt light, and without any weight, and inconſtant, and ſuch as no Creature can order or govern them: But God manageth them all by weight, appointing to every Wind that blows, its ſeaſon, its proportion, its bounds and limits, when, and where, and how much, and how long each Wind ſhall blow, and for what ends, whether for Mercy, as to refreſh men in hot ſeaſons with its gentle gales, to cheriſh the fruits of the Earth, to waft Ships on the Sea to their deſired Havens, *&c.* or whether for Judgment, as to corrupt the air, and thereby the Bodies of men, and Fruits of the Earth, to blow down Houſes upon their Inhabitants, as he was pleaſed to deal with my poor unhappy Children. He only doth all theſe things, and he only knows why he doth them. He inſtanceth but in ſome few of Gods works, and thoſe which ſeem to be moſt trivial, and caſual, and uncertain, that thereby he might more ſtrongly imply and prove that God doth the ſame in other things which are more conſiderable, and are managed by more conſtant cauſes, and certain methods; that he doth all things in the moſt exact order, and weight, and meaſure. *n* But it ſeems a very improper ſpeech, *to weigh* things *by meaſure*; and therefore this word may more fitly be otherwiſe rendred, *he examineth*, or *diſpoſeth*, or *fitteth*, or *directeth*, for ſo this verb is elſewhere uſed, as 1 *Sam.* 2. 3. *Pſal.* 75. 3. *Prov.* 16. 2. & 21. 2. *o* To wit, the Rain-waters, as appears from the next Verſe, which God layeth up in his Store-houſes, or Bottles, the Clouds, and thence draws them forth, and ſends them down upon the Earth in ſuch times and proportions as he thinks fit, and as may ſerve his ſeveral deſigns and ends. *p* For liquid things are examined by

measure, as other things are by weight: and here is both *weight* and *measure* to signifie with what exact and perfect Wisdom God doth govern the World.

26 When he made *q* a decree for the rain *r*, and a way *s* for the lightning of the thunder.

q Which was either from eternity, or at the first Creation, when he settled that course and order which should afterwards be continued. Or, *when he maketh*: But our Translation seems best to suit with the *then* in the next Verse, where the sence is compleated. *r* An appointment, and as it were a Statute Law, that it should fall upon the Earth, and that in such times, and places, and proportions, and manner, as he should think fit, either *for correction*, or *for mercy*, as *Elihu* speaks, *Job* 37. 13. *s* Or *path*, how it should get out of the thick Cloud in which it was shut up, and as it were imprisoned: or, *a course*, which should for the future be observed, as to the time, and measure, and ends, and other circumstances belonging to it.

‖Or, *number it*. 27 Then *t* did he see it *u*, and ‖ declare it *x*, he prepared it *y*, yea, and searched it out *z*.

t Either from eternity, when he decreed what he would do, or when he first created them. *u i. e.* Wisdom, which is the subject matter of the present discourse. This God *saw* not abroad, but within himself, he looked or reflected upon it in his own mind, as the rule by which he would proceed in his Creation and Government of all things, managing them in such ways and methods as were most agreeable to his own most wise and unsearchable Counsels, which no humane or created Wit can reach or pierce into. Or, he *saw* it so as to declare it, as it follows, so as to make it visible and manifest in some measure to his Creatures. Or, he *saw it*, *i. e.* he enjoyed it, *seeing* being oft put for *enjoying*, as *Psal.* 27. 13. & 34. 12. *Eccles.* 3. 13. & 2. 1. Compare *Prov.* 8. 22. *x i. e.* He made it evident, he discovered his deep Wisdom which lay hid before in his own breast; or he laid the foundation of that discovery of it, which then was, or afterward should be made to Angels and Men, as the *Heavens* did in themselves *declare the glory of God*, Psal. 19. 1. before there was such a Creature as man to take notice of it, because the object was visible in it self, and not made so by the Eye which afterwards beheld it. Or, *did number it*, *i. e.* shewed it as it were by number, not only in gross, but as it were by retail, in all the several works which he made. *y i. e.* He had it in readiness for the doing of all his works, as if he had been for a long time preparing materials for them. So it is a speech of God after the manner of men. Or, *he disposed it*, *i. e.* used or employed it in his works. Or, he *settled*, or *established it*, *i. e.* he firmly purposed to do such and such things in such manner as he thought meet, and he established the order which he first made in the World, that it should continue in after ages. Or, *he directed it*, and directed and ordered all things by it. *z* Not properly; for so searching implies Ignorance, and that a man is at a loss, and requires time and industry, all which is repugnant to the Divine Perfections; but figuratively, as such expressions are oft used concerning God, *i. e.* He did, and doth, all things with that absolute and perfect Wisdom, and he knoweth all his own Counsels and Actions, and the reasons of them, so exactly, and perfectly, as if he had bestowed a long time in searching, and judging, to find them out. And this, and the other Acts mentioned in this Verse, are to be understood of God solely and exclusively, it being here, as it is oft elsewhere in this Book, sufficiently implied, that this kind of divine Wisdom, which consists in the accurate knowledge of all Gods Counsels and works, is far above, out of man's reach: Man doth not *see* this Wisdom, but only so far as God is pleased to reveal it to him, and therefore he cannot *declare* it to others; man did not *prepare*, nor *order*, nor *contrive* it, and therefore no wonder if he cannot *search it out*. And so this is most fitly connected with the following Verse: For as here he tells us what Wisdom is denied to man, so there he informeth us what is granted to him.

* Psal. 111. 10. Prov. 1. 7. & 9. 10. Eccles. 12. 13. 28 And *a* unto man *b* he said *c*, behold *d*, * the fear of the LORD *e*, that his wisdom *f*, and to depart from evil *g is* understanding *h*.

d Or rather, *But*: For this is added by way of opposition, to shew that mans Wisdom doth not lie in a curious enquiry into, or an exact knowledge of the secret paths of Gods Counsel and Providence, but in things of another, and of a lower nature. *b* Unto *Adam* at first, and in, and with him, to all his Race and Posterity. *c i. e.* God spake it, partly and at first inwardly to the mind of Man, in which God wrote this with his own Finger, and engraved it as a first Principle for his direction, and partly afterwards by the holy Patriarchs, and Prophets, and other Teachers of his Church, whom God sent into the World to teach men true Wisdom; which accordingly they did, not by acquainting the People with the secrets and intricacies of Gods Counsel and Providence, but by declaring the revealed Will of God, and instructing them in their duty towards God and Men, making this their great if not only business, to make men wise unto Salvation. See *Deut.* 4. 6. & 29. 29. *d* Which expression notes the great importance of this Doctrine, and withal man's dulness and backwardness to apprehend and consider it, and man's proneness to place his Wisdom in vain and curious speculations. *e i. e.* True Religion, and the right Worship of God, both inward and outward, all which cometh under this name. *f* In that only consists mans true Wisdom, because that, and that only, is his duty, and his safety, and happiness, both for this Life and for the next, and withal this is attainable, whereas the depths of Gods ways are unknown, and unsearchable to humane or created Capacities. *g i. e.* From sin, which is called *evil* eminently, as being the chief if not the only Evil, and the cause of all other evils, and that which is constantly and immutably evil, whereas afflictions are frequently made good and highly beneficial. Religion consists of two Branches, doing good and forsaking evil; the former is expressed in the former clause of this Verse, and the latter in these words. *h* Is the best kind of Knowledge or Wisdom to which man can attain in this Life. The same thing is here twice expressed in several Phrases. And the design of *Job* in this close of his Discourse, is not only to shew the mistake, and reprove the Arrogance and boldness of his Friends, in prying into Gods secrets, and passing such a rash censure upon him, and upon Gods ways and carriage towards him; but also to vindicate himself from the imputation of Hypocrisie and Profaneness, which they fastened upon him, by shewing that he had ever esteemed it to be his best Wisdom, and true Interest, to fear God, and to depart from evil.

CHAP. XXIX.

1 MOreover, Job † continued his Parable, and said, † Heb. *added to take up*.

2 Oh that I were as *in* months past, as *in* the days *when* God preserved me *a*:

a To wit, from all those miseries which now I feel. This he desires, not only for his own Ease and comfort, but also for the vindication of his Reputation, and of the honour of Religion, which suffered by his means: For as his calamities were the only ground of all their hard Speeches and censures of him, as a man forsaken and hated by God, so he rightly judged that this ground being removed, and his prosperity restored, his Friends would take it for a token of Gods favour to him, and beget in them a milder and better opinion of him.

3 When his ‖ Candle *b* shined upon my head *c*, *and when* by his light I walked *through* darkness *d*. ‖ Or, *lamp*

b i. e. His Favour and Blessing, oft signified by the name *light*, as his displeasure, and a state of affliction is frequently called *darkness*. *c* Or, *over my head*, to comfort and direct me. The ground of the Expression is this, that lights used to be carried and set on high, that men may make the better use of them, as the Sun for that end was placed above us. *d* I passed safely through many difficulties, and dangers, and common calamities, which befell others who lived round about me, and overcame those troubles which fell upon my self.

4 As I was in the days of my youth *e*, when the secret of God *was* upon my Tabernacle *f*:

e i. e. In my former and flourishing days, which he calls the *days of Youth*, because those are commonly the times of mirth and comfort, as Old-age is called *evil days*, Eccles. 12. 1. *f* When there was a secret Blessing of God upon me, and my Family, protecting, directing, and succeeding us in all our affairs, which the Devil observed, *Ch.* 1. 10. whereas now there is a visible curse of God upon me and mine.

5 When the Almighty *was* yet with me *g*, when my Children *h were* about me:

g i. e. On my side, whereas now he is against me, and hath forsaken me. *h* Or, *servants*, or both, and therefore he useth this word which comprehends both.

6 When I washed my steps with ‖ butter *i*, and the Rock poured † me out Rivers of Oyl *k*: ‖ Or, *cream*. Chap. 20. 17. † Heb. *with me*.

i i. e. When I abounded in all sorts of Blessings; which is oft signified by this or the like Phrases, as *Gen.* 49. 11. *Deut.* 33. 24. *Job* 20. 17. *Psal.* 81. 16. When I had such numerous Herds of Cattle, and consequently such plenty of Butter, that if I had needed it, or been pleased so to use it, I might have washed my Feet with it. *k* When not only fruitful fields, but even barren and rocky places (such as that part of *Arabia* was where *Job* lived) yielded me Olive-Trees and Oyl in great plenty. See on *Deut.* 32. 13.

7 When I went out *l* to the gate *m*, through the City *n*, *when* I prepared my seat *o* in the street *p*.

l From my dwelling. *m* To wit, of the City, as the following words shew, to the place of Judicature, which was in the Gates, as hath been oft observed. *n* Through that part of the City which was between my House and the Gate. Or, *to the City*, *i. e.* the Gate belonging to the City: So *Job* might live in the Country adjoyning to it. *o* When I caused the seat of Justice to be set for me. By this, and divers other Expressions, it appears that *Job* was a Magistrate, or Judge in his Country. *p i. e.* In that void and open place within, or near the Gate, where the People assembled for the administration of Justice among them.

8 The young men saw me, and hid themselves *q*: and the aged arose, *and* stood up *r*.

p Either out of a profound Reverence to my Person and Dignity, or out of a Conscience of their own Guilt or Folly, which they supposed I might either understand by Information from others, or discover by their countenances or carriages in my presence, for which they knew I would reprove them, and bring them to shame or other punishment. *r* Whilest I either passed by them,

them, or was present with them. See *Levit.* 19. 32. 1 *Kings* 2. 19. So great a veneration they had for my Person, in regard of that Wisdom, and Justice, and Faithfulness which they discerned in me, and in all my proceedings. And therefore they judged quite otherwise of me than you now do.

9 The princes refrained talking *s*, and laid *their* hand on their mouth *t*.

s Either fearing that I should discern their weakness by their words; or desiring to hear my words and sentence which they readily approved of, and fully assented to. Such an opinion had they of my Wisdom, and did not think me such a foolish, erroneous, and impertinent Person as you fancy or represent me to be. *t* In token both of their wonder at *Job*'s wise Speeches and Sentences, and of their resolution to be silent. See *Job* 21. 5. *Prov.* 30. 32.

† Heb. *the voice of the nobles was hid.*

10 † The nobles held their peace, and their tongue cleaved to the roof of their mouth *u*.

u It lay as still as if it had done so, and they could not have spoken.

11 When the ear heard *me*, then it blessed me *x*, and when the eye saw *me*, it gave witness to me *y*:

x i.e. Pronounced me to be a man blessed of God with eminent Gifts and Graces; or heartily prayed for God's Blessing upon me, because of that Wisdom and Integrity which they saw in all my actions, and of the satisfaction which I gave to all, and the relief which I gave to the oppressed, by my righteous and equitable Decrees in all causes which were brought before me. *y* When my appearance gave them occasion to speak of me, they gave Testimony to my pious, and just, and blameless conversation. So far was I from being, or being thought to be, guilty of those crimes wherewith you charge me; of which see *Ch.* 22. 9.

* Psal. 72. 12. Prov. 21. 13.

12 Because * I delivered *z* the poor that cried, and the fatherless, and *him that had* none to help him *a*.

z From his potent oppressour. They did not honour me for my great Wealth or Power, but for my impartial Justice and Pity to the afflicted, and courage in maintaining their cause and right against their mighty Adversaries. *a* None would own or help them, partly because they were poor, and unable to recompence them for it: and partly because their Enemies were great, and likely to crush both them and their helpers. Which made *Job*'s vertue more glorious.

13 The blessing *b* of him that was ready to perish *c* came upon me: and I caused the widows *d* heart to sing for joy *e*:

b Wherewith both he and others for his sake blessed me, and begged that God would bless me. *c* To lose his life or estate by the malice and tyranny of wicked men. *d* Who are the common object of injuries and oppressions, because for the most part they are unable, either to offend those who molest them, or to defend themselves from their violence. *e* For her great and unexpected deliverance.

* Isa. 59. 17. Eph. 6. 14. 1 Thess. 5. 8.

14 * I put on righteousness, and it cloathed me *f*: my judgment *was* as a robe and diadem *g*.

f As a Garment covers the whole Body, and is worn continually all the day long, so I was constantly just in the whole course of all my administrations, publick and private, and never put off this Garment out of a partial respect to myself, or to the persons of other men, as the manner of many Judges is. *g* My judgments or decrees were so equal and righteous, that they never brought shame and reproach upon me, but always Honour and great Reputation.

15 I was eyes *h* to the blind *i*, and feet was I to the lame *k*.

h i.e. Instead of Eyes to instruct, and direct and assist. *i* Either 1. Corporally. Or rather 2. Spiritually; such as through Ignorance or weakness were apt to mistake, and to be seduced or cheated by the craft and artifices of evil-minded men. These I cautioned, and advised, and led into the right way. *k i.e.* Ready to help him who was unable to help himself.

16 I *was* a father *l* to the poor: and the cause *which* I knew not *m* I searched out.

l i.e. Had the care and bowels of a Father to them. *m* Either 1. Those which were not brought to my knowledge or tribunal, either through neglect, or because the injured persons durst not complain, I diligently enquired after. Or 2. Those which were hard and difficult. and possibly were made so by the frauds or arts of the oppressours, or their advocates, which the poor injured person could not find out, I took pains to discover.

† Heb. *the jaw-teeth*, or, *grinders.* † Heb. *cast.*

17 And I brake † the jaws *n* of the wicked, and † pluck'd the spoil out of his teeth *o*.

n Or, *the jaw-bones*: or, *the grinders*, the sharpest and strongest Teeth in the Jaw, *i.e.* their power and violence wherewith they used to oppress others. It is a Metaphor from Wild-beasts which break their Prey with their Teeth. Compare *Psalm* 38. & 57. 4. & 58. 6. *o i.e.* Forced them to restore what they had violently and unjustly taken away.

18 Then I said *p*, I shall die in my nest *q*, and I shall multiply *my* days as the sand *r*.

p i.e. I persuaded myself, being thus strongly fortified with the Conscience of my own universal integrity, and with the singular favour of God and of all men. But although this was sometimes *Job*'s opinion, yet at other times he was subject to fears, and expectation of changes, as appears from *Chap.* 3. 25, 26. *q* Not a violent or untimely, but a natural, and peaceable, and seasonable death, sweetly expiring in my own Bed and Habitation, in the midst of my Children and Friends, leaving the precious perfume of a good Name behind me, and a plentiful Inheritance to all my posterity. *r* Which is innumerable: See *Gen.* 22. 17. & 41. 49.

† Heb. *opened.* * Psal. 1. 3. Jer. 17. 8.

19 My root *was* † spread out * by the waters, and the dew lay all night upon my branch *s*.

s I was continually watred by divine favour and blessing, as a tree which is constantly supplied with moisture, both in its root and branches, and consequently must needs be fruitful and flourishing.

† Heb. *new.* * Gen. 49. 24. † Heb. *changed.* Isa. 40. 31.

20 My glory *was* † fresh *t* in me *u*, and my * bow *x* was † renewed *y* in my hand.

t The reputation which I had gained by my just and vertuous Life was not decaying, but growing, and every day augmented, with the accession of new honours. *u* Heb. *with me.* *x i.e.* My strength, which is signified by a *Bow*, *Gen.* 49. 24. 1 *Sam.* 2. 4. because in ancient times the Bows and Arrows were principal instruments of War. *y* Heb. *changed* itself, *i.e.* grew as it were a new Bow, when other Bows by much use, grow weak and useless. Or, *changed* its strength, which word may be here understood, as it is expressed, *Isa.* 40. 31. *i. e.* hath got new strength.

21 Unto *me* men gave ear, and waited and kept silence at my counsel *z*.

z Expecting till I spoke, and silently listening to my Counsel, which they were confident would be like the Oracle of God, wise, and just, and good, and preferring it before their own judgment.

22 After my words they spake not again *a*, and my speech dropped upon them *b*.

a Either to confute them as false, or to add to them as lame and imperfect. *b* To wit, as the rain, as the next Verse explains it, which when it comes down gently and droppingly upon the earth, is most acceptable and beneficial to it, not so when it comes in great and violent showers.

23 And they waited for me, as for the rain *c*, and they opened their mouth *d* for me *as* for the latter rain.

c As the Earth or the Husbandman waiteth *for the rain*, to wit, the former rain; of which see *Deut.* 11. 14. because *the latter rain* is here opposed to it: See *Jam.* 5. 7. *d* To receive my words, and therewith to satisfie their thirst, as the dry and parched Earth gapes or opens its mouth to receive the Rain.

24 *If* I laughed on them *e*, they believed *it* not *f*, and the light of my countenance they cast not down *g*.

e Or *sported*, or *jested with them*, *i. e.* carried myself familiarly and pleasantly with them. *f* It was so acceptable to them to see me well-pleased with them, that they could scarce believe their Eyes and Ears that it was so: Compare *Gen.* 45. 26. *Psalm* 126. 1. *g* My familiarity did not breed contempt or presumption in them to say or do any thing that might grieve me, or make my countenance to fall, as it doth in case of shame or sorrow, *Gen.* 4. 5. They were very cautious not to abuse my smiles, nor to give me any occasion to change my Countenance or Carriage towards them.

25 I chose out their way *f*, and sat *g* chief *h*, and dwelt as a king in the army *i*, as one *that* comforteth the mourners *k*.

f They sought to me for my advice in all doubtful and difficult Cases, and I chalked out their Path, and directed them what methods they should take to accomplish their desires. *g* As a Prince or Judge, whilest they stood waiting for my counsel. *h* Or *Head*, as their Head or Ruler, and my mind and word was as a Law or Oracle to them. *i* Whose presence puts life, and courage and joy into the whole Army. And no less acceptable was my presence to them. *k* As I was able and ready to comfort any afflicted or sorrowful persons, so my Consolations were always grateful and welcom to them. Or, *when he*, to wit, the King, *comforteth the mourners*, *i. e.* his Army, when they are under some great Consternation or Dejection by reason of some great loss or danger, but are revived by the presence and speech of a wise and valiant King or General.

CHAP. XXX.

1. BUT now *a they that are* † younger than I *b*, have me in derision *c*, whose fathers I would have disdained *d* to have set with the dogs of my flock *e*.

† Heb. *of fewer days than I.*

a My Condition is sadly changed for the worse. *b* Whom both universal Custom and the light of Nature taught to reverence

rence their Elders and Betters. *c* Make me the Object of their contempt and scoffs: Thus my glory is turned into shame. *d* Or rather, *I might have disdained, i. e.* Whose condition was so mean and vile, that in the opinion and according to the custom of the World, they were unworthy of such an employment. *e* To be my Shepherds, and the Companions of my Dogs which watch my Flocks. Dogs are every where mentioned with contempt as filthy, unprofitable, and accursed Creatures; as 2 *Sam.* 16. 9. 2 *Kings* 8. 13. *Phil.* 3. 2. *Rev.* 22. 15.

2 Yea, whereto *might* the strength of their hands *profit* me *f*, in whom old age was perished *g*?

f Nor was it strange that I did, or would, or might refuse to take them into any of my meanest services, because they were utterly impotent, and therefore unserviceable. *g* Or, *lost*, either 1. Because they never attain to it, but are consumed by their lusts, or cut off for their wickedness by the just hand of God or men in the midst of their days. Or 2. Because they had so wasted their strength and spirits by their evil courses, that when they came to old age, they were feeble and decrepit, and useless for any labour. Or 3. Because they had not that prudence and experience which is proper and usual in that age, by which they might have been useful if not for work, yet to oversee and direct others in their work. But the words may be thus rendred, *In whom vigorous age was perished, i. e.* who were grown impotent for service. For the word here rendred *old age*, is used only here, and *Job* 5. 26. where also it may be so rendred, *Thou shalt come to thy grave in a vigorous* or *mature age*, having the vigour of youth even in thine old age and until thy death, as *Moses* had. And if this word do signifie *old age*, yet it signifies not every, but only a flourishing and vigorous old age; as the *Hebrew* note, and the word may seem to imply: Whence the seventy Interpreters also render it *perfection*, to wit, of age, and of the endowments belonging to age.

‖ Or, *dark as the night.* † Heb. *yesternight.*

3 For want and famine *h* they were ‖ solitary: fleeing into the wilderness, † in former time desolate and waste:

h Brought upon them either by their own sloth or wickedness, or by God's just Judgment. Heb. *In want and famine*, which aggravates their following solitude. Although want commonly drives persons to places of resort and company for relief, yet they were so conscious of their own guilt, and contemptibleness, and hatefulness to all persons, that they shunned all company, and for fear or shame fled into and lived in desolate places.

4 Who cut up mallows *i* by the bushes *k*, and juniper *l* roots *for* their meat.

i Or *Purslain*, or *Salt*, or *bitter Herbs*, as the word seems to import, which shews their extreme necessity. *k* Or, *by the shrubs*, nigh unto which they grew. Or, *with the barks of trees*, as the Vulgar Latine renders it. *l* Possibly the word may signifie some other Plant, for the *Hebrews* themselves are at a loss for the signification of the Names of Plants.

5 They were driven forth from among *men m*, (they cried after them, as *after* a thief *n*)

† Heb. *holes.*

6 To dwell in the clifts of the valleys, in † caves of the earth, and *in* the rocks.

m As unworthy of humane society, and for their beggery and dishonesty, suspected and avoided of all men. *n* Giving one another warning of their danger from them.

7 Among the bushes they brayed *o*, under the nettles *p* they were gathered together.

o Like the wild Asses, *Job* 6. 5. for hunger or thirst. *p* Which seem not proper for that use. This *Hebrew* word is used but twice in Scripture, and it is acknowledged both by *Jewish* and *Christian* Writers, that the signification of the *Hebrew* words which express Plants, or Beasts, or Stones, &c. is very uncertain; and therefore this is by others, and may well be understood of some kind of Thorns: And so this is the same thing with the *bushes* in the former Branch of the Verse, under which they hid themselves, that they might not be discovered when they were sought out for justice.

† Heb. *men of no name.*

8 *They were* children of fools *q*, yea, children of † base men *r*: they were viler than the earth *s*.

q Either 1. the genuine Children of foolish Parents, their Children not only by Birth, but by Imitation; as they only are esteemed *the children of Abraham*, who *do the works of Abraham*, *John* 8. 39. Or 2. Fools, by a common *Hebraism*, as *the sons of men* are put for men, and *the children of wisdom*, for wise men, &c. *r* Heb. *men without name, i. e.* without any degree of Credit or Reputation; as *men of name* is put for renowned persons, *Gen.* 6. 4. *s* Which we tread and spit upon, and are not willing to touch.

* Chap. 17. 6. *Psal.* 35. 15. & 69. 12. *Lam.* 3. 14, 63.

9 * And now am I their song *t*, yea, I am their by-word.

t The matter of their song and derision: They now rejoyce in my Calamities, because formerly I used my authority to punish such Vagrants and Miscreants.

† Heb. *and withhold not spittle from my face.*

10 They abhor me, they flee far from me *u*, † and spare not to spit in my face *x*.

u In contempt of my person and loathing of my sores. *x* Not literally, for they kept far from him, as he now said; but figuratively, *i. e.* they use all manner of contemptuous and reproachful expressions and carriages towards me, not only behind my back, but even to my face.

11 Because he *y* hath loosed my cord *z*, and afflicted me *a*, they have also let loose the bridle *b* before me *c*.

y To wit, God, for it follows, He *afflicted me*, which was God's work. *z* Either 1. He hath slackned the string (as this word sometimes signifies) of my Bow, and so rendred my Bow and Arrows useless, either to offend others, or to defend myself; *i. e.* He hath deprived me of my strength or defence: So this is opposed to that expression, *Chap.* 29. 20. Or 2. He hath taken away from me that power and authority, wherewith as with a Cord, I bound them to the good behaviour, and kept them within their bounds. The like expression is used in the same sence, *Job* 12. 18. *a* When they perceived that God who had been my faithful Friend and constant Defender had forsaken me, and was become mine Enemy, they presently took this advantage of shewing their malice against me. *b* They cast off all former restraints of law, or humanity, or modesty, and gave themselves full liberty to speak or act what they pleased against me. *c* They durst now do those things before mine eyes, which formerly they trembled lest they should come to my ears.

12 Upon *my* right *hand d* rise *e* the youth *f*, they push away my feet *g*, and they raise up against me the ways *h* of their destruction *i*.

d This Circumstance is noted either because this was the place of Adversaries or Accusers in Courts of Justice, *Psal.* 109. 6. *Zach.* 3. 1. Or to shew their boldness and contempt of him, that they durst oppose him even on that side where his chief strength lay. *e* To wit, in way of contempt and opposition, or to accuse and reproach me, as my Friends now do; as one who by my great but secret wickedness have brought these miseries upon myself. *f* Heb. *Young striplings*, who formerly hid themselves from my presence, *Chap.* 29. 8. *g* Either 1. Properly, they trip up my heels. Or rather 2. Metaphorically, they endeavour utterly to overwhelm my goings, and to cast me down to the ground. *h i. e.* Cawseways, or Banks: So it is a Metaphor from Soldiers, who raise or cast up Banks against the City which they besiege. Or, they raise up a Level, or smooth the Path by continual treading it: they prepare, and contrive, and use several methods to destroy me. *i* Either 1. passively; so the sence is, *they raise* or *heap upon me, i. e.* impute to me, *the ways, i. e.* the causes *of their ruine*. They charge me to be the Author of their ruine. Or rather 2. actively, of that destruction which they design and carry on against me: Which best suits with the whole Context, wherein *Job* is constantly represented as the Patient, and wicked men as the Agents.

13 They mar my path *k*, they set forward my calamity *l*, they *have* no helper *m*.

k As I am in great misery, so they endeavour to stop all my ways out of it, and to frustrate all my counsels and courses of obtaining relief or comfort. And although *Job* had no hopes of a temporal deliverance or restitution, yet he could not but observe and resent the malice of those who did their utmost to hinder it. Or the sence is, They prevent all my ways, putting perverse and false constructions upon them, censuring all my conscientious discharges of my duty to God and men as nothing but craft and hypocrisie. *l* Increasing it by their bitter Taunts and Invectives, and Censures. Or, *they profit by*, or *are pleased and satisfied with my calamity*. It doth them good at the heart to see me in misery. *m* This is added as an aggravation of their malice, they impudently persisted in their malicious designs against me, though none encouraged or assisted them therein. Or, even *they* who had *no helper*, who were themselves in a forlorn and miserable condition; and yet they could so far forget or over-look their own calamities as to take pleasure in mine.

14 They came *upon me* as a wide breaking in of *waters n*; in the desolation *o* they rolled themselves *upon me p*.

n As fiercely and violently as a River doth when a great breach is made in the Bank which kept it in. Heb. *as* at *a wide breach*; as a besieging Army having made a breach in the Walls of the City, do suddenly and forcibly rush into it. *o* Or *for*, or *instead of a desolation*; *i. e.* that they might utterly destroy me and make me desolate. Or, *in the waste place*; *i. e.* in that part of the Bank or Wall which was wasted or broken down. *p* As the Waters, or Soldiers come rolling or tumbling in at the Breach.

† Heb. *my principal one*

15 Terrours *q* are turned upon me *r*: they pursue † my soul *s* as the wind *t*: and my welfare *u* passeth away as a cloud *x*.

q To wit, from God who sets himself against me, and in some sort joyns his Forces with these Miscreants. *r* Are directed against me to whom they seem not to belong, as being the portion of wicked men. *s* Heb. *my principal* or *excellent one, i. e.* my Soul, which is fitly so called, as being the chief part of man; as it is called a man's *glory*, *Gen.* 49. 6. and his *only One*, *Psal.* 22. 20. and which is the proper seat and object of Divine Terrours, as his Body was of his outward Pains and Ulcers. *t i. e.* Speedily, vehemently,

hemently, and irresistibly. *u* All the happiness and comfort of my life. *x* Which is quickly dissolved into Rain, or dissipated by the Sun, or driven away with the Wind.

16 And now my soul is poured out *y* upon me *z*: the days of affliction have taken hold upon me.

y All the strength and powers of my Soul are melted, and fainting, and dying away, through my continued and insupportable sorrows and calamities. *z* Or, *within me*, as this Hebrew Particle is elsewhere used, as *Psal.* 42. 5, 6. *Isa.* 26. 9. *Hos.* 11. 8.

17 My bones are pierced *a* in me *b*, in the night-season *c*: and my sinews *d* take no rest.

a Heb. *It*; to wit, the Terror or Affliction last mentioned: Or, *He*, *i. e.* God, *hath pierced my bones.* This is no slight and superficial, but a most deep wound, that reacheth to my very heart, and bones, and marrow. Nothing in me is so secret, but it reacheth it, nothing so hard and solid, but it feels the weight and burthen of it. *b* Heb. *from above me*, by an Arrow shot from Heaven, whence my Calamities come, and that in a singular and eminent manner. Or, *by* that which is *upon me*: the sores which are upon my skin or outward flesh, do pierce and pain me even to the bones. For now he is come from describing the terrors of his Mind, to express the torments of his Body. *c* When others do, and I should receive some rest and refreshment. *d* And the flesh of my body, which covereth the Sinews, and is mixed with them, and may seem to be synecdochically expressed by the Sinews, which are the strength and support of the flesh. So he signifies that neither his bones nor his flesh resteth. Or, *and my Veins* or *Arteries*, which rest or move slowly when the Mind and Body are well composed; but in *Job* did move vehemently and restlesly by reason of his great heat and pain, and passion.

18 By the great force *of my disease* is my garment changed *e*: it bindeth me about *f* as the collar of my coat *g*.

e My Disease is so strong and prevalent, that it breaks forth every where in my Body in such plenty of purulent and filthy matter, that it infects and discolours my very garments. Others, *By the great power* of God *my garment is changed*. In both these Translations the words, *of my disease*, and *of God*, are not in the *Hebrew* Text, but are supplied by the Translators. But the words are by some not untruly nor unfitly rendred thus, without any supplement, *With great force my garment is changed*; for so this Verb is used, 1 *Kings* 22. 30. So the sence is, I cannot shift or put off my garment without great strength and difficulty; the reason whereof is rendred in the following words. *f* It cleaveth fast to me, being glewed by that filthy matter issuing from my Sores. *g* As my Collar girdeth in and cleaveth to my Neck. He alludes to the fashion of the Eastern outward Garments, which were seamless and all of a piece, and had a strait mouth at the top which was brought over the head, and contracted and fastned close about the Neck.

19 He hath cast me into the mire *h*, and I am become like dust and ashes *i*.

h He hath made me contemptible, and filthy, and loathsom for my Sores, my whole Body being a kind of Quagmire in regard of the filth breaking forth in all its parts. *i* Like one dead and turned to dust, more like a rotten Carkass, than a living Man.

20 I cry unto thee, and thou dost not hear me *k*: I stand up *l*, and thou regardest me *not m*.

k To wit, so as to answer or help me. *l* Or, *I stand*, to wit, before thee, *i. e.* I pray, as this phrase signifies, *Jer.* 15. 1. & 18. 20. this being a gesture of Prayer, *Mat.* 6. 5. And so the same thing is here repeated in other words after this manner: Or, *I persist*, or *persevere* in praying; I pray importunately and continually, as thou requirest. *m* So the Particle *not* is supplied out of the former Clause. Or, without the Negation, *thou knowest* or *observest me*, and all my Griefs and Cries, and yet doest not pity nor help me, but rather takest pleasure in the contemplation of my Calamities, as the following words imply. Or it may be taken Interrogatively, *Dost thou regard me? i. e.* thou doest not.

† Heb. *turned to be cruel.* † Heb. *the strength of thy hand.*

21 Thou art † become cruel *n* to me: with † thy strong hand thou opposest thyself against me *o*.

n Heb. *Turned to be cruel*, as if thou hadst changed thy very Nature, which is kind, and merciful, and gracious; and such thou hast been formerly in thy carriage to me: but now thou art grown severe, and rigorous, and inexorable. *o* Thy power wherewith I hoped and expected that thou wouldest have supported me under my troubles, thou usest against me.

‖ Or, *wisdom.*

22 Thou liftest me up to the wind *p*: thou causest me to ride *upon* it *q*, and dissolvest my ‖ substance *r*.

p Thou doest not suffer me to rest or lie still for a moment, but disquietest me and exposest me to all sorts of storms and calamities; so that I am like chaff or stubble lifted up to the wind, and violently tossed hither and thither in the air, without the least stop or hindrance. *q i. e.* To be carried and hurried about by it. *r* By this restlessness and the vehemency of these winds, my Body is almost consumed and wasted, and my heart is melted within me.

23 For I know *that* thou wilt bring me *to* death *s*, and *to* the house appointed for all living *t*.

s I see nothing will satisfie thee but my death which thou art bringing upon me in a lingering and dismal manner. *t* To the grave, to which all living men are coming and hastening.

† Heb. *he stretch.*

24 Howbeit he will not stretch out *his* hand to the † grave, though they cry in his destruction *u*.

u There is great variety and difficulty in the sence and connexion of these words: They may be joyned either 1. with the following Verse, as describing *Job*'s compassion to others in affliction, which by the Principles of Reason and Religion should have procured him some pity from God and men in his affliction. And to that purpose the words are or may be translated thus; *But* was *not* my *prayers* for them (which words may be understood out of the following Clause) when *he stretched out his hand?* (to wit, against them to destroy them) *in his destruction* or *oppression* (understand it actively, *i. e.* when God was about to destroy any other man or men) was not (the Negation being understood out of the former Branch of the Verse, as is usual) my *cry for them?* the Feminine Gender being put for the Masculine, as it is elsewhere; or *for these things*, the Feminine being put for the Neuter; that is, for those destructive Calamities which were upon them? Or 2. with the foregoing Verse. And so these words contain either 1. a Consolation against the evil last mentioned: So the sence is, Though God will undoubtedly bring me to the Grave by these Torments, yet this comforts me, that *surely he will not stretch out his hand* (to wit, to afflict or punish me further, as this phrase is used, *Exod.* 3. 20. *Isa.* 9. 12, 13.) *in the grave*, *though they*, *i. e.* the perishing persons *cry* or *roar* (*i. e.* be sorely pained and tormented) *in his destruction*, *i. e.* whilest God is destroying them. Or this last Clause may be read interrogatively, *Is there any cry in his destruction?* When a man is cut off or destroyed by death, doth he then cry and complain? No, there is an end of all these Miseries. Or rather 2. a Confirmation of what he last said. For the whole Context shews that *Job* is not taking any comfort to himself, but rather aggravating his Sufferings. I know, saith he, that I am a dead man, and my Condition is desperate, for *surely he*, *i. e.* God, *will not stretch out his hand* (to wit, to save or rescue me, as this phrase is used, *Psalm* 18. 17. & 144. 7. compared with *Acts* 4. 30.) *to* or *in the grave* (*i. e.* to a dead man, such as I am in effect, having not only one foot, but in a manner both feet in the grave, as being upon the very brink of the Pit) *though they cry* (to wit, unto God, *i. e.* though there be a great and a general Cry and Lamentation for him among his Friends or others, and an earnest desire of him, if possibly he might be restored to life again) *in his destruction*, *i. e.* when he is destroyed or dead; yet all these Cries would be in vain.

* Psal. 35. 13. 14. Rom. 12. 15. † Heb. *for him that was hard of day.*

25 * Did not I weep † for him that was in trouble *x*? was *not* my soul grieved for the poor *y*?

x Whence is it that neither God nor man shew any compassion to me, but both conspire to afflict me and encrease my torments? Doth God now mete out to me the same measure which I meted out to others? Have I now Judgment without Mercy, because I afforded no mercy nor pity to others in misery? No, my Conscience acquits me from this inhumanity: I did not sleightly resent, but bitterly mourn and weep over others in their miseries; and therefore I had reason to expect more Compassion than I find. *y* Even for him who was not capable of requiting my kindness in case of his recovery: which shews that my sympathy was real, and not feigned, as it is in some who pretend great sorrow for the rich in their troubles, hoping thereby to insinuate themselves into their favour and friendship, and thereby to procure some advantage to themselves.

26 When I looked for good, then evil came *unto me z*: and when I waited for light, there came darkness.

z Instead of the return of the like pity to me, which I might justly challenge and expect whensoever I should stand in need of it, I meet with a sad disappointment, and my pity is recompensed with others cruelty to me.

27 My bowels boiled and rested not *a*: the days of affliction prevented me *b*.

a i. e. My inward parts boiled without ceasing. The Bowels are the seat of Passion and of Compassion; and therefore this may be understood, either 1. of his compassionate and deep sence of others miseries; which is oft expressed by *bowels*, as *Isa.* 16. 11. *Col.* 3. 12. and elsewhere, of which he spake *v.* 25. to which he subjoyns the contrary usage which he met with, *v.* 26. And then in this first part of *v.* 27. he renews the mention of his compassion to others, and in the latter part he adds by way of Antithesis or Opposition, that his mercy was requited with cruel afflictions. Or 2. of the grievousness of his troubles, which is sometimes expressed by the troubling or boiling of the Bowels or Inward Parts; as *Lam.* 1. 20. *b i. e.* Came upon me suddenly and unexpectedly, when I promised to myself peace and prosperity, as the usual recompence which God promiseth and giveth to such as fear and please him, as I have done.

* Psal. 38. 6. & 42. 9. & 43. 2.

28 * I went *c* mourning without the sun *d*: I stood ~~stood~~ up *e*, *and* I cried *f* in the congregation *g*.

c Or, *I walked* hither and thither as I could. Or, *I converse* or appear among others. *d* Spending my days in mourning without

without any Sun-light or comfort: or ſo oppreſſed with ſadneſs, that I did not care nor deſire to ſee the light of the Sun. Heb. *black not by the Sun.* My very Countenance is changed and become black, but not by the Sun, which makes many other perſons black; *Cant.* 1. 5, 6. but by the force of my Diſeaſe and deep Melancholy which oft-times makes a man's Viſage black and diſmal. See *Pſalm* 119. 83. *Lam.* 5. 10 And this he repeats in plainer terms, *v.* 30. as an eminent token of his exceſſive grief and miſery. *e* Either becauſe my diſeaſe and pain made me weary of other poſtures: Or that others might take notice of me and be moved with pity towards me. *f* With a loud and direful clamour through great and ſudden anguiſh. *g* Where prudence and modeſty taught me to forbear it, if extream neceſſity and miſery had not forced me to it.

* Pſal. 102. 6. || Or, *Oſtriches.* Mic. 1. 8.

29 * I am a brother *h* to dragons *i*, and a companion to || owls *k*.

h To wit, by imitation of their cries: Perſons of like qualities are oft called *brethren*, as *Gen.* 49. 3. *Prov.* 18. 9. *i* Which howl and wail mournfully in the Deſerts, *Mich.* 1. 8. either through hunger or thirſt, or when he fights with and is beaten by the Elephant. *k* Whoſe ſad and mournful noiſes are known. Or *Oſtriches*, which alſo is noted to make lamentable out-cries.

* Pſa. 119. 83. Lam. 4. 8. & 5. 10.

30 * My skin is black upon me *l*, and my bones are burnt with heat *m*.

l Either by his dark-coloured Scabs, wherewith his Body was in a manner wholly over-ſpread; or by grief, as before *m* The effect of his Feaver and Sorrow, which dried up all his moiſture, and cauſed great Inflammations and burning heats within him.

31 My harp alſo is *turned* to mourning *n*, and my organ into the voice of them that weep.

n Either, 1. I have now nothing but bitter lamentations inſtead of my former expreſſions of joy. Or, 2. Thoſe very things which formerly were occaſions and inſtruments of my delight, do now renew and aggravate my ſorrows.

CHAP. XXXI.

1 I Made a covenant with mine eyes *a*: why then ſhould I think upon *b* a maid *c*?

a So far have I been from wallowing in the mire of Uncleanneſs, or any groſs wickedneſs wherewith you charge me, that I have abſtained even from the leaſt occaſions and appearances of evil, having made a ſolemn Reſolution within my ſelf, and a ſolemn Covenant and promiſe to God that I would not wantonly or luſtfully fix mine Eyes or gaze upon a Maid, leaſt mine Eyes ſhould affect my heart and ſtir me up to further filthineſs. Hereby we plainly ſee, that that Command of Chriſt, *Mat.* 5. 29. was no new Command peculiar to the Goſpel, as ſome would have it, but the very ſame which the Law of God revealed in his Word, and written in man's heart by nature, impoſed upon men in the times of the Old Teſtament. See alſo 2 *Pet.* 2. 14. 1 *John* 2. 16. *b i.e.* Indulge my ſelf in filthy and luſtful thoughts. Seeing I was obliged and accordingly took care to guard mine eyes: I was upon the ſame reaſon obliged to reſtrain my Imagination. Or, *why then ſhould I conſider*, or *contemplate*, or *look curiouſly* or *thoughtfully*, or *diligently*. Since I had made ſuch a Covenant, why ſhould I not keep it? *c* Which is emphatically added, to ſhew that that Circumſtance which provokes the Luſt of others, had no ſuch power over him, and that he reſtrained himſelf from the very thoughts and deſires of filthineſs with ſuch perſons wherewith the generality of men allowed themſelves to commit groſs Fornication, as deeming it to be either none, or but a very little ſin. Withal he inſinuates, with how much more caution he kept himſelf from uncleanneſs with any married perſon.

2 For what portion of God *is there d*, from above *e*? and *what* inheritance of the Almighty from on high *f*?

d The reaſon of my Continency and Chaſtity, was, the conſideration of God's Preſence, and Providence, and Judgments. *e* What fruit or recompence might be expected from God for thoſe who do ſuch things? Nothing but deſtruction, as it follows, *v.* 3. I conſidered that though theſe practices might at firſt pleaſe me, yet they would be bitterneſs in the latter end. *f* An emphatical Phraſe to note, that how ſecretly and ſliely ſoever unchaſt perſons carry the matter, ſo as men cannot reprove or reproach them, yet there is one who ſtands upon an higher place whence he hath the better proſpect, who ſeeth both when, and in what manner, and with what deſign they do theſe things.

† Heb *alienation*: So Gr.

3. *Is* not deſtruction to the wicked *f*? and a † ſtrange puniſhment *g* to the workers of iniquity?

f Deſtruction is their portion. *g* Some extraordinary and dreadful Judgment, which of right and courſe belongs to them, and only to ſuch as they are, although it hath pleaſed God out of his Soveraign Power to inflict it upon me who have lived in all good Conſcience before him. Heb. *an alienation* or *eſtrangement*, to wit, from God and from his favour: Had I been ſuch an one, I

* 2 Chr. 16. 9. Chap. 34. 21. Prov. 5. 21. & 15. 3. Jer. 32. 19.

neither could nor ſhould have expected any kindneſs or mercy from God, as now I do.

4 * Doth not he ſee my ways *h*, and count all my ſteps?

h i.e. All my counſels and courſes: This is another reaſon why he was ſo circumſpect and exact in reſtraining his Thoughts and Senſes, and whole man from ſinful practices, becauſe he knew that God would diſcern them, and therefore puniſh them; as he ſaid Verſe 3.

5 If I have walked *k* with vanity *l*, or if my foot hath haſted to deceit *m*;

k i.e. Converſed in the world, dealt with men, *l i.e.* with lying or falſhood, or hypocriſie, as this word it oft uſed, as *Pſalm* 4. 2. & 12. 3. & 36. 3. *Prov.* 30. 8 and as the next words explain it. *m* If when I have had any temptation or opportunity of enriching myſelf, by defrauding or wronging others, I have readily and greedily complied with it, as hypocrites (ſuch as you account me) uſe to do, and have not rejected and abhorred it: for more is here underſtood than is expreſſed. This ſence is imperfect, and ſuppoſeth an Imprecation, which is either underſtood, after the manner of the *Hebrews*, or expreſſed in the next Verſe.

† Heb. *Let him weigh me in balances of juſtice.*

6 † Let me be weighed in an even balance *n*, that God may know mine integrity *o*.

n This is either 1. an Imprecation: or rather 2. a Submiſſion to tryal, as the following words ſhew. The ſence is, I am ſo far from being conſcious to my ſelf of any hypocriſie or ſecret wickedneſs whereby I have brought theſe unuſual judgments upon myſelf, as you traduce me, that I deſire nothing more than to have my heart and life weighed in juſt Balances, and ſearched out by the all-ſeeing God. *o* Heb. *and let him know*, (*i.e.* let him acknowledge and ſhew that he knoweth and approveth: or let him make known to my Friends and others who cenſure or condemn me. Or, *and he will know*; *i.e.* upon ſearch he will find out: which is ſpoken of God after the manner of men;) *mine integrity.* So this is an appeal to God to be witneſs of his ſincerity, and to vindicate him from the imputation of hypocriſie.

7 If my ſtep hath turned out of the way *p*, and mine heart walked after mine eyes *q*, and if any blot *r* hath cleaved to mine hands:

p If I have wittingly and willingly, and cuſtomarily (as you accuſe me) ſwerved from the way of truth and juſtice which God hath preſcribed to me: For otherwiſe no man here is ſo juſt, but he ſometimes takes a wrong ſtep, *Eccleſ.* 7. 20. *q* If I have let my heart looſe to covet and ſeek after forbidden things which mine eyes have ſeen; which may deſign either 1. the luſt of uncleanneſs. But of that he had ſpoken *v.* 1. and reneweth the diſcourſe *v.* 9. Or rather 2. the luſt of Coveteouſneſs, which is called *the luſt of the eyes*, 1 John 2. 16. partly becauſe it is oft cauſed by ſight, as *Joſ* 7. 21. and partly becauſe oft-times all the ſatisfaction it gives, is to pleaſe the ſight, *Eccleſ.* 5. 11. And this ſin is moſt legible in the following puniſhment, *v.* 8. where his loſs anſwers to this evil gain. The phraſe notes the common method and progreſs of ſin, which is to enter by the eye to the heart, *Gen.* 3. 6. *Num.* 15. 39. *Eccleſ.* 2. 10. & 11. 9. *r* Or, *blemiſh*, to wit, any unjuſt gain. If I have in my hands or poſſeſſion any Goods gotten from others by fraud or violence, which would be a great ſcandal and a blot to my reputation.

8 Then let me ſow, and let another eat *s*; yea, let my off-ſpring *t* be rooted out.

s Let ſtrangers enjoy the fruit of my labours, according to God's Curſe, *Levit.* 26. 16. *Deut.* 28. 30. *t* As this word is uſed, *Job* 5. 25. & 27. 14. Or rather, *my encreaſe*, or *growths*, or *ſprouts*; *i.e.* all my Plants and Fruits, and improvements. For 1. ſo the word properly ſignifies. 2. So this latter Branch of the Verſe explains the former, as is moſt frequent in this and ſome other Books of Scripture. 3. He had not now any Children to be rooted out.

9 If mine heart have been deceived by a woman *u*, or *if* I have laid weight at my neighbours door *x*:

u To wit, by a ſtrange Woman, or rather by my Neighbours Wife, as the next words limit it; for of a Maid he ſpoke before, *v.* 1. and this cannot be meant of his own Wife. He ſaith, *by a woman*; *i.e.* either by gazing upon her Beauty, ſo as to be enamoured with it, and to luſt after her; or by her perſuaſions or allurements. Or, *concerning a woman*, *i.e.* concerning impure converſation with a forbidden woman. The phraſe is very emphatical, taking from himſelf and others the vain excuſes wherewith men uſe to palliate their ſins, by pretending that they did not deſign the wickedneſs, but were meerly drawn in and ſeduced by the ſtrong enticements and provocations of others. All which *Job* ſuppoſeth, and yet neverthleſs owns the great guilt of ſuch practices even in that caſe, as well knowing that temptation to ſin is not juſtification of it. *x* Watching for a fit opportunity to defile his Wife. Compare *Prov.* 7, 8, 9.

10 *Then* let my wife grind unto another *y*, and let others bow down upon her *z*.

y Either 1. let her be taken captive and made a ſlave to grind in other mens Mills; which was a ſore and vile ſervitude, *Exod.* 11. 5. *Judg.* 16. 21. *Iſa.* 47. 2. *Mat.* 24. 41. Or rather 2. let her be defiled by another man, as the next words expound it, and as the *Hebrews* underſtand it, and as the very Phraſe is uſed by very ancient both *Greek* and *Latine* Authors: [Of which ſee my *Latine Synopſis* on this place.] And this is to be cautiouſly underſtood, not as if *Job* deſired or would permit a requital in the ſame kind, but only, that if in that caſe God ſhould give up his Wife to ſuch a wic-

a wickedneſs, he ſhould acknowledge his juſtice in it, and (though with abhorrency of the ſin) accept of that puniſhment of it. ꝛ Another modeſt expreſſion of a filthy action; whereby the Holy Ghoſt gives us a Pattern and Precept, to avoid not only unclean actions, but alſo all immodeſt expreſſions.

11 For this *a is* an heinous crime; yea, it *is* an iniquity *to be puniſhed* by the judges *b*.

a To wit, Adultery, whether committed by choice and deſign, or by the ſollicitation of the Woman, *v.* 9. *b* Heb. *an iniquity of the judges, i. e.* which belongs to them to take cognizance of, and to puniſh, and that with death, and that not only by the Law of *Moſes, Deut.* 22. 22. but even by the Law of Nature, as appears from the known Laws and Cuſtoms of Heathen Nations in that caſe. See alſo *Gen.* 38. 24. This is oppoſed to thoſe ſecret and leſſer ſins, which are only known to and puniſhed by God.

12 For it *is* a fire *that* conſumeth to deſtruction *c*, and would root out all mine encreaſe *d*.

c For this ſin would be as a ſecret but conſuming fire, waſting my Eſtate and Reputation, and Body and Soul too, provoking God, and enraging the Huſband, and bringing down ſome extraordinary Vengeance upon me: And therefore the fear of God kept me from this and ſuch like wickedneſs. *d i. e.* All my Eſtate. Compare *Prov.* 6. 27.

13 If I did deſpiſe the cauſe of my man-ſervant *e*, or of my maid-ſervant, when they contended with me *f*;

e If I uſed my power over him to overthrow him or his juſt rights. And ſeeing it is known that I was ſo juſt and kind to them over whom I had ſuch unlimited power, it is not probable that I ſhould be guilty of ſuch cruelty to others, as you impute to me. *f* Either for impoſing heavier burthens than they could bear, or for not providing for them thoſe ſupports which their nature and neceſſity required, or for any other plauſible cauſe. I heard them patiently and indifferently, and did them right even againſt myſelf, if by any miſ-information or paſſion I had done them any injury.

ꝛ Pſal. 44. 21. 14 What then ſhall I do when *ꝛ God riſeth up *g*? and when he viſiteth *h*, what ſhall I anſwer him *i*?

g To wit, to plead the Cauſe of the Oppreſſed againſt the Oppreſſor, and to execute judgment, as this Phraſe is uſed, *Pſal.* 68. 1, *Zach.* 2. 13. and elſewhere, I uſed my Servant like one who was alſo myſelf a Servant, and had a Maſter in Heaven, *Col.* 4. 1. to whom I was to give an account of my carriage to my Servant, and to all Men. *h i. e.* When he ſhall call me to his Tribunal, and ſeverely examine all my actions, and particularly the Cauſe between Me and my Servant. *i* What Apology ſhall I make for myſelf?

ꝛ Ch. 34. 19. Prov. 14. 31. & 22. 2. Mal. 2. 10. || Or, *did he not faſhion us in one womb?* 15 *ꝛ Did not he that made me in the womb, make him *k*? and || did not one faſhion us in the womb *l*?

k I conſidered, that though he was my Servant, yet my Fellow-creature, made by the ſame God, and therefore one of God's Subjects, whom I could not abuſe without the injury of his ſupreme Lord. *l* Heb. *Did he not form us in one womb?* Not in one individual Womb, but in a Womb of the ſame kind, in an humane Womb, with a Body and Soul of the ſame nature and quality, a reaſonable and immortal Creature, and made after God's Image no leſs than myſelf, to whom therefore I owed ſome reſpect for God's ſake.

16 If I have with-held the poor from *their* deſire *m*, or have cauſed the eyes of the Widow to fail *n*:

m i. e. Denied them what they deſired of me either in juſtice, or from neceſſity: For he was not obliged to grant their vain or inordinate deſires. *n* To wit, with tedious expectation of my juſtice or charity. I durſt neither deny nor delay my help when they required and needed it.

17 Or have eaten my morſel myſelf alone *o*, and the fatherleſs *p* hath not eaten thereof:

o Without communicating part of my Proviſions or Eſtate to the Poor, as it follows. *p* This one kind of neceſſitous perſons is put for all the reſt.

18 (For from my youth *q* he was brought up with me *r*, as *with* a father *s*, and I have guided || That is, *the widow.* || her *t* from my mothers womb *u*)

q As ſoon as I was capable of managing my own Affairs, and of doing good to others. *r* In my Family, or at leaſt under my care and protection. *s i. e.* With all the diligence and tenderneſs of a Father. *t i. e.* The Widow, mentioned, *v.* 16. and commonly joyned with the Fatherleſs. *u i. e.* From my tender years; ever ſince I was capable of diſcerning good and evil, I have made conſcience of this Duty; and this my continuance in well-doing, is a good Evidence of my ſincerity therein.

19 If I have ſeen any periſh for want of cloathing *x*, or any poor without covering:

x When it was in my power to cloath and arm them againſt cold and nakedneſs.

20 If his loyns have not bleſſed me *y*, and *if* he were not warmed with the fleece of my ſheep *z*:

y i. e. Given him occaſion to bleſs and praiſe me, and to pray to God to bleſs me for covering them; *the loyns* being put ſynecdochically for the whole Body: See the like expreſſion, *Deut.* 24. 13. and compare *Gen.* 4. 10. *Luke* 16. 9. *z* With cloathing made of my Wool.

21 If I have lift up mine hand againſt the fatherleſs *a*, when I ſaw my help in the gate *b*:

a To ſmite him with the Fiſt of wickedneſs, as the Phraſe is, *Iſa.* 58 4. to bring him to the Judgment-ſeat, that under colour of Juſtice, I might take away his Right, as powerful Oppreſſors uſe to do, or any ways to threaten, injure, or cruſh him. *b* When I underſtood my advantage againſt him, and that I could influence the Judges to do what I pleaſed.

22 *Then* let mine arm fall from my ſhoulder-blade *c*, and mine arm be broken from the || bone. || Or, *the chanel-bone.*

c I am contented that that arm which hath been ſo wickedly employed, may either rot off, or fall out of joynt, and ſo be uſeleſs and burthenſom to me.

23 For *ꝛ deſtruction *from* God *was* a terror to me *d*, and by reaſon of his highneſs *e* I could not endure *f*. * Iſa. 13. 6. Joel. 1. 15.

d I was ſo far from denying or queſtioning God's Providence, wherewith you ſeem to charge me, that I always reverenced it; and, when by reaſon of my great Wealth and Power, and Intereſt, I had little reaſon to fear man; I ſtood in awe of God and of his Judgments, and made it my care and buſineſs to pleaſe God. *e* Or, *Excellency* or *Majeſty*, which is moſt glorious and terrible. *f* I found myſelf utterly unable either to oppoſe his power, or to bear his wrath, and therefore I durſt not provoke him by any impiety or injuſtice.

24 *ꝛ If I have made gold my hope *g*, or have ſaid to the fine gold, *Thou art* my confidence; * Mar. 10. 24. 1 Tim. 6. 17.

g i. e. The matter of my hope and truſt, placing my chief joy and ſatisfaction in worldly Wealth, expecting ſafety and happineſs from it. Compare *Pſalm* 62. 10.

25 *ꝛ If I rejoyced *h* becauſe my wealth *was* great, and becauſe mine hand had † gotten much *i*. * Pſal. 62. 10. † Heb. *found much.*

h To wit, carnally and exceſſively, eſteeming myſelf happy therein without God's love and favour; for otherwiſe it is not only lawful, but a duty and gift of God moderately and thankfully to rejoyce in the good things of this life; of which ſee *Deut.* 12. 7. *Eccleſ.* 2. 24, 25, 26. & 3. 12, 13. & 5. 18, 19. *i* Aſcribing my Wealth to my own wit or induſtry, rather than to God's goodneſs and mercy. And theſe ſins he the rather mentions, partly for his own vindication, leſt it ſhould be thought that God took away his Eſtate, becauſe he had abuſed it to pride, or carnal confidence or luxury, or the oppreſſion of others, &c. and partly for the inſtruction of Mankind in ſucceeding Generations, that they might take notice of the malignity and odiouſneſs of theſe practices, which by moſt men are reputed either laudable or harmleſs, or at worſt, but light and trivial miſcarriages.

26 *ꝛ If I beheld *k* † the ſun *l* when it ſhined *m*, or the moon walking † *in* brightneſs *n*: * Deut. 4. 19. & 11. 16. & 17. 3. † Heb. *the light.* † Heb. *bright.*

k Not ſimply, nor only with admiration (for it is a glorious work of God, which we ought to contemplate and admire) but for the end here following, or ſo as to aſcribe to it the honour peculiar to God. *l* Heb. *the light*, to wit, the *Sun*, as appears by the oppoſition of the *Moon* following, which is called *the light* here, and *Gen* 1. 16. *Pſalm* 136. 7, 8. by way of eminency, becauſe it is the great light, and the fountain of light to this viſible World. And this is underſtood either, 1. of *Job*'s worldly glory or proſperity, which is oft compared to *light* in Scripture, as the contrary is to darkneſs: And ſo the ſence of thoſe and the following words, is, If I reflected upon my wealth and glory, with pride, and admiration, and ſatisfaction. But this he had now mentioned in plain and proper terms, *v.* 25. and therefore it is not likely that he ſhould now repeat the ſame thing in dark and metaphorical expreſſions. And although this be a great ſin before God, yet this is not one of thoſe ſins which fall under the cognizance of humane Judges, as it here follows, *v.* 28. Or rather, 2. of the Sun in the Firmament: and ſo this place ſpeaks of the Idolatrous Worſhip of the Hoſt of Heaven, and eſpecially of the Sun and Moon, the moſt eminent and glorious of that number, which was the moſt ancient kind of Idolatry, and was moſt frequent in the Eaſtern Countries, in one of which *Job* lived. *m i. e.* In its full ſtrength and glory; for then it did moſt affect mens eyes and hearts with admiration at its beauty and benefits, and ſo move them to adore it. Or, *when it began to ſhine*, (the compleat Verb being uſed at the beginning of it, as *he reigned*, is oft put for *he began to reign*) *i. e.* at its firſt riſing, which was a ſpecial and chief time for its Adoration. *n* When it ſhines moſt clearly; or when it is at the full, for then eſpecially did the Idolaters Worſhip it.

27 And my heart hath been ſecretly *o* enticed *p*, or *q* † my mouth hath kiſſed my hand *r*. † Heb. *my hand hath kiſſed my mouth.*

o In my inward thoughts or affections, whileſt I made open profeſſion of my adherence to God, and to the true Religion. *p* Or, *ſeduced* or *deceived*, by its plauſible and glorious appearance, which might eaſily cheat a credulous and inconſiderate perſon to believe that there was ſomething of a Divinity in them, and ſo induce him to worſhip it. This Emphatical ex-

pression seems to be used with design to teach the World this necessary and useful truth, that no mistake or error of Mind would excuse the practice of Idolatry. *q* Heb. *and*, which seems more proper here, because the secret error of the Mind, without some such visible action and evidence, as here follows, had not been punishable by the Judges. *r* In token of Worship, whereof this was a sign, whether given to men, as *Gen.* 41. 40. *Psalm* 2. 12. or to Idols, 1 *Kings* 19. 18. *Hos.* 13. 2. And when the Idols were out of the reach of Idolaters, that they could not kiss them, they used to kiss their hands, and as it were, to throw kisses at them; of which we have many examples in Heathen Writers: Of which see my Latine *Synopsis* on this place.

28 This also *s were* an iniquity *to be punished by* the judge *t*: for I should have denied the God *u that is* above *x*.

s No less than the other fore-mentioned sins, Adultery, Oppression, *&c.* *t i. e.* By the civil Magistrate; who being advanced and protected by God, is obliged to maintain and vindicate his Honour, and consequently to punish Idolatry. And this did not cease to be his duty, altho' the Magistrates of the World in *Job*'s time were so far from this, that they themselves also were Idolaters. Yet considering that both *Job* and his Friends who lived in his time and neighbourhood, were most probably the Posterity or Kindred of *Abraham* and his Family, and by him or his instructed in the knowledge of the true God, and were also Men of great Power and Authority in their Places; it seems most likely that they did restrain and punish Idolatry in their several Jurisdictions, or at least in their own large and numerous Families, where the Masters anciently had power of Life and Death without controll. *u* Not directly, (for nothing is more evident than this, that divers of the wiser Heathens who did worship the Sun and Moon, did yet acknowledge and adore the sovereign and supreme God over and above all) but by consequence and construction, because this was to rob *God* of his Prerogative, by giving to the Creature that religious honour or worship which is peculiar to God. *x* Who is above the Sun and Moon, not only in Place, his glorious Mansion and Palace being far above all visible Heavens, but also in Power and Dignity, or adorable Excellency.

* Prov. 17. 5. 29 * If I rejoiced at the destruction of him that hated me *y*, or lift up myself *z* when evil found him.

y I was so far from malice and revenging myself of mine Enemy, which is the common and allowed practice of ungodly men, that I did not so much as desire or delight in his ruine, when it was brought upon him by other hands. Compare *Exod.* 23. 4. *Prov.* 24. 17, 18. Whence we may judge whether the great Duty of loving and forgiving our Enemies be a peculiar Precept of Christianity, or whether it be a natural and moral Duty, and a part and act of that Charity which now is, and ever was the Duty of one man to another in all Ages. *z* Heb. *stirred up myself* to rejoice and insult over his misery.

* Mat. 5. 44. Rom. 12. 14. † Heb. *my palate.* 30 * Neither have I suffered † my mouth *a* to sin, by wishing a curse to his soul.

a Heb. *my palate*, which being one of the Instruments of Speech, is put for another, or for all the rest. The sence is, If any secret passion or desire of his hurt did arise in me, I forthwith suppressed it, and did not suffer it to grow and break forth into an Imprecation of hurt to him.

31 If the men of my tabernacle *b* said not, O that we had of his flesh *c*! we cannot be satisfied *d*.

b i. e. My Domesticks and familiar Friends, who were much conversant with me in my House, and were Witnesses of my carriage to others, and of their carriages to me, and therefore best able to judge in the case. *c* Either, 1. Of *Job*'s flesh, which is thought to be an expression either, 1. Of their fervent love to him, caused by his great tenderness and kindness to them. But his meek and gentle carriage to his Servants he had expressed before in plain terms, *v.* 13. and therefore it is not likely he would repeat it at least in such an obscure & ambiguous phrase, as is no where used in this sence, and is used in a contrary sence, *Chap.* 19. 22. Or, 2. Of their hatred and rage against him for the excessive trouble he put upon them in the entertainment of strangers, which follows, *v.* 32. But it is very improbable, either that so just and merciful a man as *Job*, would put intolerable burthens upon his Servants; or that some extraordidary trouble brought upon them by hospitality, would enflame them to such an height of rage as this phrase implies, against so excellent and amiable a Master. Or, 2. Of the flesh, and other provisions made by *Job* for strangers; He feeds them liberally, but scarce alloweth us time to satisfie ourselves therewith; which also is very unlikely. Or rather, 3. Of the flesh of *Job*'s enemy, of whom he last spoke, *v.* 29, 30. And so this is an amplification and further confirmation of *Job*'s charitable disposition and carriage to his Enemy, although his cause was so just, and the malice of his Enemies was so notorious and unreasonable, that all who were daily conversant with him, and were Witnesses of his and their mutual carriages, did condemn and abhor them for it; and were so concerned and zealous in *Job*'s quarrel, that they protested they could eat their very flesh, and could not be satisfied without it. And yet notwithstanding all these provocations of others, he restrained both them and himself from executing vengeance upon them, as *David* afterwards did in a like case, 1 *Sam.* 24. 5. & 2 *Sam.* 16. 9, 10. *d* To wit, without eating his flesh.

* Rom. 12. 1. Heb. 13. 2. 1 Pet. 4. 9. || Or, to the way. 32 * The stranger *e* did not lodge in the street *f*: *but* I opened my doors || to the traveller:

e Or *traveller*, as it follows. *f* But in my house, according to the Laws of Hospitality, and the usage of those times, when there were no publick Inns provided for the conveniency of such persons. See *Gen.* 18. 3. & 19. 2. *Judg.* 19. 15, 21.

|| Or, after the manner of men. 33 If I covered my transgressions *g*, || as Adam *h*; by hiding mine iniquity in my bosom *i*:

g This he adds to prevent or answer an Objection. So the sence is, either 1. And whereas amongst these and other Vertues it may well be presumed, that I had divers failings; as I do not now deny them, so I never covered them, but was forward to confess them to God or to Men, as I had occasion. Or (which I propose with submission to better judgments.) 2. If I used all this care and caution in my carriage toward strangers and enemies, and others, only as a cloak to any secret and subtle way of wickedness, such as you accuse me of, and did not seek to purge out all sin as in God's sight, but only to hide my sins from men, and to have the better opportunity for oppressing others, or indulging myself in any other close sin, under a colour, and with a reputation of justice and holiness. *h* Either, 1. as *Adam* did in Paradise: Which History is recorded by *Moses*, *Gen.* 3. 7, *&c.* and was doubtless imparted by the godly Patriarchs to their Children before *Moses* his time. Or, 2. *like a man*, or after the manner of men in their corrupt estate. Compare *Hos.* 6. 7. *i* In my own breast, and from the sight of all men.

34 Did I fear a great multitude, or did the contempt of families terrifie me, that I kept silence, *and* went not out of the door *k*?

k This Verse either 1. contains new Matter and another Argument, or evidence of his Integrity, taken from his courage and faithfulness in the discharge of his duty as a Magistrate. The Interrogation implies a denial, and so the sence is, either 1. This, *I did not for fear of a great multitude*, or *for any contempt*, or *reproach*, or other inconvenience *which might befall me from great and numerous families*, or combinations of People, who were ingaged for him, who had an unrighteous Cause, *forbear to speak* for the poor oppressed and injured Person whom they all opposed, or deny to *go out of the door of my house* to plead his Cause, as a timerous and man-pleasing Judge would have done. Or, 2. This, *though I could have terrified*, or, *violently oppressed a great multitude*, because of my great power and interest, *yet did the most contemptible* Persons, or, *families terrifie me*; *i. e.* I was afraid to do them any injury, not for fear of them, as appears from the former Clause, but for fear of God; *therefore I kept silence*, and *went not out of the door*; *i. e.* I durst neither move Tongue, nor Hand, nor Foot against them. Or, 2. It contains an Amplification or Confirmation of what he said, *v.* 33. Either thus, Did I cover, or conceal my Transgressions, because *I was afraid of the rage of the multitude*, or *of the contempt of families*, which would be brought upon me by the confession of my wickedness? *Did I therefore keep silence*, *i. e.* forbear to confess my sin, and *not go out of* my *door*? but keep at home as one in that case ashamed or afraid to be seen abroad? No, the fear of shame or contempt from men, did not hinder me from giving glory to God, by confessing my faults. Or rather thus, Did I therefore cover all my oppressions, and frauds, and other wickednesses (wherewith you tax me) with the mask of Vertue and Piety, and use all possible caution and cunning in my evil courses, *because I feared the great multitude*, (who were my Friends and Admirers, but in case of the discovery of my wickedness, would have hated and persecuted me;) *Or* because *the contempt of* so many *families* (whose favour or good opinion I needed or desired) *terrified me*? Then (as the Particle *Vau* is oft used, *i. e.* If that were really my case,) *I should be silent*, (I should silently and patiently bear all the strokes of God, and all the reproaches of my *friends*) and *not go out of the door of my house*, as one ashamed to shew his face before men. But my condition being through God's mercy far otherwise, and my Conscience bearing me witness of my integrity in these and many other things, I dare now lift up my head and open my mouth to plead my Cause, and I desire nothing more than a fair Hearing: *O that one would hear me*! As it follows in the next Verse.

|| Or, *behold my desire* is that *the Almighty will answer me.* 35 O that one would hear me *l*! || behold, my desire *is* that the Almighty would answer me *m*, and that mine adversary *n* had written a book *o*.

l O that I might have my Cause heard by any just and impartial Judge! *m i. e.* Answer my desire herein, either by hearing me himself, or by appointing some indifferent Person to Judge whether I be such an Hypocrite as my Friends make me, or an upright Person, and whether I have not cause to complain. *n* Whosoever he be that shall contend with me, or accuse me, God himself not excepted, nay, possibly being chiefly intended, though for reverence to him he forbear to express it. So this is another of *Job*'s irreverent and presumptuous expressions, for which he is so sharply reproved afterwards. *o i. e.* Had given me his charge written in a book or paper, as the manner was in Judicial Proceedings, that I might put in my Answer into the Court, which I am ready to do.

36 Surely I would take it *p* upon my shoulder *q*, *and* bind it *as* a crown to me.

p i. e. That

p i.e. That book containing my charge or accusation. *q* As a Trophy or Badge of Honour. I should not fear nor smother it, but glory in it, and make open shew of it as that which gave me the happy and long desired occasion of vindicating myself, which I doubt not fully to do.

37 I would declare unto him *r* the number of my steps *s*, as a prince *t* would I go near unto him *u*.

r i.e. To my judge, or adversary. *s i.e.* The whole course of my life and actions, which I would exactly number to him, step by step, so far as I can remember. I would not answer his allegations against me, but furnish him with further matter of the same kind, and then answer all together *t i.e.* With undaunted courage and confidence and assurance of success, as being clearly conscious of my own sincerity, not like a self-condemned Malefactour, as my Friends suppose me to be. *u* And not run away, or hide myself from my Judge, as guilty persons desire to do.

38 If my land cry against me *x*, or that the furrows likewise thereof † complain.

† Heb. *weep.*

x To wit, to God for revenge, as the like phrase is used, *Gen.* 4.10. *Hab.* 2.11. Because I have gotten it from the right owners by fraud or violence, as my Friends charge me, and as is implied in the next Verse.

† Heb. *the strength thereof.*
† Heb. *caused the Soul of the owners thereof to expire*, or *breath out.*
‖ Or, *noisome weeds.*

39 If I have eaten † the fruits thereof without money *y*, or have † caused the owners thereof to lose their life *z*.

y Either without paying the price required by the right owner for the land, or by defrauding my Workmen of the wages of their labours. *z* Killing them that so I might have undisturbed possession of it, as *Ahab* did *Naboth*.

40 Let thistles grow instead of wheat, and ‖ cockle instead of barley. The words of *Job* ‖ are ended.

‖ To wit, in answer to his Friends: for he speaks but little afterwards, and that is to God.

CHAP. XXXII.

† Heb. *from answering.*

1 SO these three men ceased † to answer Job, because he *was* righteous in his own eyes *a*.

a i.e. Was self-conceited and obstinately resolved to justifie himself both against God and men: therefore they give him over as incorrigible.

2 Then was kindled the wrath of Elihu the Son of Barachel the Buzite *b* of the kindred of Ram *c*: against Job was his wrath kindled, because he justified † himself rather than God *d*.

† Heb. *his Soul.*

b Of the Posterity of *Buz*, *Nabors* Son, *Gen.* 22. 21. *c* Or, *of Aram*; for *Ram* and *Aram* are used promiscuously; comp. 2 *Kings* 8.28. with 2 *Chron.* 22.5. and *Ruth.* 4.19. with *Mat.* 1.3. Others, *of Abraham*, who as he was called *Abram* possibly was at first called only *Ram*. His Pedegree is thus particularly described, partly for his honour, because his speech declares him to be both a wise and a good Man, and principally to evidence the truth of this History, which otherwise might seem to be but a Poetical fiction. *d* He justified himself not without reflection upon God as dealing too severely with him, and denying him that hearing which he so passionately desired. He took more care to maintain his own innocency than God's glory.

3 Also against his three friends was his wrath kindled, because they had found no answer *e*, and yet had condemned Job *f*.

e To *Job*'s allegations and arguments as to the main cause. *f* As an Hypocrite or ungodly Man.

† Heb. *expected Job in words.*
† Heb. *elder for days.*

4 Now Elihu had † waited *g* till Job *h* had spoken, because they *were* † elder than he *i*.

g With Patience, as the word notes. *h* Add, *and his three Friends*, as appears from the following words: It is a Synecdoche, whereof instances have been given before. *i* And therefore he expected more satisfaction from them, and gave them the precedency in the discourse. Wherein he shewed his prudence and modesty.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

† Heb. *few of days.*
† Heb. *feared.*

6 And Elihu the son of Barachel the Buzite, answered and said, I *am* † young, and ye are very old, wherefore I was afraid *k*, and † durst not shew you mine opinion.

k To wit, of discovering my weakness and folly, and of being thought forward and presumptuous.

* Ch. 12. 12.

7 I said, * Days *l* should speak *m*, and multitude of years should teach wisdom *n*.

l i.e. Multitude of days; by comparing the next Clause of the Verse. Or men *of days*, *i.e.* of many days or years, old men. *m* To wit, wisely and pertinently, as the next words limit it. *n* Should instruct us that are younger in the paths of wisdom, and concerning the wise counsels and ways of God, about which the present controversie lay.

8 But *o there is* a spirit *p* in man: and * the inspiration of the Almighty *q* giveth them understanding *r*.

* Ch. 35.11. & 38. 36. Prov. 2.6. Eccles. 2.26. Dan. 1.17. & 2.21. Jam. 1.5.

o Or, *surely*: It must be confessed. *p* To wit, which gives him understanding, as is easily and fitly gathered out of the last words of the Verse. And this is to be understood either 1. of the humane Spirit, or reasonable Soul, which is in every man. So the sence of the place is, Every man, as a man, whether old or young, hath a reasonable Soul, by which he is able in some measure, to discern between Good and Evil, and to judge of mens Opinions and Discourses: And therefore I also may venture to deliver my opinion. Or 2. of the Spirit of God, the latter Clause being explicatory of the former, according to the manner. So the sence is, I expected a true and full discovery of the truth in this controversie from persons of your years, wisdom and experience. But upon second thoughts I consider that the knowledge of these deep and divine Mysteries is not to be had or expected from any man as such, though never so aged or wise, but only from God's Spirit, which alone knoweth the deep things of God. And this *Spirit* he saith is *in man*, not in every man, for the words are not universal, but indefinite, and *man* in this Branch is no larger than *them* who receive divine inspiration in the next Branch. And so the sence is, God is pleased to give his Spirit unto Mankind, unto men of all ages and qualities, as he pleaseth; and having given it in some measure to me, I may take the boldness to utter my thoughts. *q i.e.* God's Spirit, or the gracious Gifts thereof breathed or infused into man's Soul by God. *r* To wit, in divine and spiritual matters, which are the matter of this Debate and Book.

9 Great men *s are* not always wise: neither doth the aged understand judgment *t*.

s i.e. Men of eminency for age or learning or dignity and power, such as *Job*'s three Friends seem to have been. *t* What is just and right: Or the judgment of God, and the methods and reasons of his administrations.

10 Therefore I said *u*, Hearken to me *x*: I also will shew mine opinion.

u Within myself, and now I say it with my mouth. *x* Thou *Job* especially, who art more nearly concerned (to whom therefore he speaketh in the Singular Number) and thy Friends with thee.

† Heb. *understandings.*
† Heb. *words.*

11 Behold, I waited *y* for your words: I gave ear to your † reasons *z*, whilest ye searched out † what to say *a*.

y With silence and patience, and diligent attention: which therefore I now expect from you. *z* Or, *reasonings*, Heb. *understandings*, or *minds*, the depth and strength of your Discourses, your most intelligent and forcible Arguments against *Job*; I searched and examined them to the bottom. *a* Whilest you put your Inventions upon the rack, and studied to find out all that could be said against him, and to furnish yourselves with the most convincing words and reasons.

12 Yea, I attended to you: and behold, *there was* none of you that convinced Job *b*, or that answered his words:

b By solid and satisfactory answers to his Assertions and Allegations.

13 Lest ye should say *c*, We have found out wisdom: God thrusteth him down, not man *d*.

c It is a defective speech, and may be thus supplied; Thus it was, or God thus left you to your own weakness and mistakes, and impertinent Discourses, *lest ye should say*, &c. *i.e.* lest you should ascribe the conquering or silencing of *Job* to your own wisdom, age, and experience: or lest you should boastingly say, We have discovered and said all that can or need be said in the cause, the sum and substance of the thing, that which may fully and finally end the Controversie, which is contained in the following words. *d* These are alledged by *Elihu* in the person of *Job*'s three Friends, or as their words. The sence is, The stupendious judgments which are upon *Job*, have not been brought upon him by man solely and originally, for then there might have been some ground for *Job*'s complaints, there might have been injustice or cruelty in them, but immediately by the hand of God, of that God, who being omniscient, and just, and true, and merciful, would never have dealt thus hardly with *Job*, if he were not an hypocrite and guilty of some very gross, though secret sins: which is the ground-work of our discourses. But, saith *Elihu*, this Argument doth not satisfie me, and therefore bear with me if I seek for better.

† Heb. *ordered.*

14 Now he hath not † directed *his* words against me *e*: neither will I answer him with your words *f*.

e I am not engaged in this discourse by any provoking words of *Job* as you have been, which hath drawn forth your passions, and byassed your judgments, but meerly from zeal for the vindication of God's honour and love to truth and justice, and a fincero desire to administer to *Job* matter both of conviction and of comfort. *f i.e.* With such words or arguments as yours, either weak and impertinent, or fierce and opprobrious.

† Heb. *they removed speeches from themselves.*

15 They *g* were amazed *h*, they answered no more *i*, † they left off speaking.

g i.e. Job's three Friends, of whom he speaks sometimes in the second, and here in the third person, directing his speech to Job, and the Auditors of this disputation. *h* They stood mute like persons amazed, not knowing what to reply to Job's arguments, and wondring at his bold and confident assertions of his Integrity, and of his interest in God, under such sad and manifest tokens of God's just displeasure against him. *i* Although Job gave them just occasion to reprove and confute him for his intemperate speeches, and presumptuous and irreverent expressions concerning God.

16 When I had waited, (for they spake not, but stood still; and answered no more *k*;)

k Which he repeats as a strange and unreasonable thing that they should be silent when they had such obligations to speak for the vindication both of God's justice, and of their own truth and reputation.

17 I *said*, I will answer also my part *l*, I also will shew mine opinion.

l I will take my turn and speak what they have omitted.

† Heb. *words.* † Heb. *the spirit of my belly.*

18 For I am full of † matter *m*, † the spirit within me *n* constraineth me *o*.

m i.e. I have many things to say in this cause. *n* Either my own Spirit or Soul, which is wholly dissatisfied with what hath been hitherto spoken, and clearly apprehends what may silence Job and end the dispute. Or, God's Spirit which he hath put in me, the Spirit of Understanding, which hath discovered the truth of the matter to me, and the Spirit of Zeal, which urgeth me to plead God's Cause against Job. *o* Forceth me to speak: It is a Metaphor from a man or woman whose Belly is full with Wind, or with a Child, and is never at rest till it be emptied and eased of its burden.

† Heb. *is not opened.*

19 Behold, my belly *p is* as wine *q* which † hath no vent, it is ready to burst like new bottles *r*:

p i.e. My mind or heart, which is oft called a man's *belly*, as Job 15.35. Psal.40.8. Hab.3.16. Job.7.38. *q* As new Wine pent up close in a Bottle, as the following words explain and determine it. The *Wine* is here put for the Bottle in which it is, by a common *Metonymy*. *r i.e.* Bottles of new Wine, by the same general Figure; for otherwise old Bottles are most apt to burst; Matth. 9. 17.

† Heb. *that I may breath.*

20 I will speak, † that I may be refreshed *s*, I will open my lips, and answer *t*.

s That I may ease my mind of those thoughts which now oppress it. *t* I will not utter impertinent words, but solid answers to Job's arguments.

21 Let me not, I pray you, accept any mans person *u*: neither let me give flattering titles unto man *x*.

u Do not expect that I should out of fear or respect to any of you speak partially, but bear with my free and plain dealing with you all. *x* As I shall not censure and reproach Job as an hypocrite or prophane person, which you have done, so neither shall I flatter him, but faithfully reprove him for his exorbitant speeches of God.

22 For I know not to give flattering titles *y*: *in so doing z*, my maker would soon take me away.

y i.e. I have neither skill nor will to flatter Job or any man so as to debauch my Conscience, or corrupt the Truth, or speak falsly for his sake. *z i.e.* If I should be guilty of that sin, God would quickly and sorely punish me for it. Or, without this supplement, *My maker will quickly take me away*; to wit, out of this world. I dare not flatter any man, because I consider I must shortly die and go to judgment, to give an account of all my words and actions.

CHAP. XXXIII.

1. WHerefore, Job, I pray thee *a*, hear my speeches, and hearken to all my words *b*.

a Perceiving the errour of Job's Friends, and that by their violent and opprobrious speeches they had exasperated Job's mind, and thereby hindred the success of their discourses, he applies himself to him in milder ways, and treats him kindly, thereby to gain his attention and affection, that his words might have more acceptance with him. *b* Not only to what may please thee, but also to what may convince and reprove thee.

† Heb. *in my palate.*

2 Behold, now I have opened my mouth *c*, my tongue hath spoken † in my mouth *d*.

c Now I have begun to speak, and intend with thy good leave to proceed in my discourse with thee. *d* Heb. *in* or *with my palate*, for both Tongue and Palate are Instruments of Speech: and that a man should speak plainly and distinctly (which he designed to do) it is necessary that his Tongue should oft-times touch the Palate or Roof of the mouth.

3 My words *shall be of* the uprightness of my heart *e*: and my lips shall utter knowledge clearly *f*.

e I shall not speak passionately or partially, as one resolved to defend what I have once said, whether true or false, but from an honest mind, or what I verily believe to be true, and from a sincere desire to do thee good. *f* I shall not speak my own fancies or devices, but only that which by diligent study, and divine inspiration I know to be true, and this I shall do plainly and clearly.

4 The spirit of God hath made me, and the breath of the Almighty hath given me life *g*.

g I am thy Fellow-creature, made by God's Spirit, Gen. 1.2. and quickned by that Soul which God breathed into man, Gen. 2.7. and therefore fit and ready to discourse with thee upon even and equal terms, according to thy desire.

5 If thou canst answer me *h*, * set *thy words* in order before me, stand up *i*. * Ch.32.14.

h I shall allow thee all freedom of discourse, I cannot terrifie thee, as God would; I shall not reproach thee, nor cavil at thee, as thy Friends have done. *i* To contend with me as thine Adversary in this Cause.

6 * Behold, I *am* † according to thy wish in God's stead *k*: I also am † formed out of the clay. * Ch.9.35.& 13.20,21. † Heb. *according to thy mouth.* † Heb. *cut out of the clay.*

k I will plead with thee in God's Name and stead, and on his behalf, which thou hast oft wished that God would do upon equal terms, and laying aside his terrible Majesty, &c. Or, *I am as thou* art *with* or *towards God*; *i.e.* God's Creature like thyself, as the next words explain it.

7 Behold, * my terrour shall not make thee afraid, neither shall my hand be heavy upon thee *l*. * Ch.13.21.

l Which was the condition of that disputation which thou didst offer to undertake with God, Chap.9.34. & 13.21.

8 Surely thou hast spoken † in mine hearing *m*, and I have heard the voice of *thy* words, *saying*, † Heb. *in mine ears.*

m I shall not charge thee with hypocrisie, as thy Friends do, which God only can discern, but with those words which I have heard from thee.

9 * I *am* clean without transgression, I *am* innocent, neither *is there* iniquity in me *n*. * Ch.9.17.& 10.7. & 16, 17. & 23.10, 11. & 27.5.& 29.14. & 31.1

n Not simply and absolutely none, for he oft confesseth himself to be a sinner, as Chap.9.1,2, &c. and 14.4. but no such *transgression* or *iniquity*, as might give God just occasion to punish him so severely, as is implied in the next Verse, where he blameth God for *finding occasions against him*, implying that he had given him none by his sins. And thus far Elihu's charge was just and true, and herein it differs from the charge of Job's three Friends, who oft accuse him, and that in words much like these, for asserting his own righteousness and innocency; although they did it, because they thought him a secret Sinner and an Hypocrite, whereas Elihu doth it upon other grounds, even because Job's justification of himself was accompanied with reflections upon God, as hath been said.

10 Behold he findeth occasions against me *o*, * he counteth me for his enemy *p*. * Ch. 16.9.

e He picketh quarrels with me, and *watcheth over* and *searcheth after* all my errors and frailties, as Job said, Chap.10.6. and 14.16,17. severely marking what is amiss in me that thence he may take occasion to punish me worse than mine iniquities deserve. *p* Though I have endeavoured to be his friend and faithful servant all my days, yet he treats me like an enemy. This Job said, Chap.13.24. & 19.11.

11 * He putteth my feet in the stocks, he marketh all my paths *q*. * Ch.13.27. & 14.16.

q He narrowly pries into all my actions, that he may find matter for further severities against me.

12 Behold, in this thou art not just *r*: I will answer thee, That God is greater *s* than man.

r I do not accuse thee of hypocrisie, nor rip up the former errors of thy life; but in this thou art unjust and much to blame, that thou boastest so much of thine own integrity, and chargest God with rigorous dealing, and callest him to an account before thy Tribunal, and offerest to dispute the matter with him. *s* Not only in Power and Majesty, which thou acknowledgest, but also in Justice, and Wisdom, and Goodness, and therefore thou doest very foolishly, and presumptuously, and wickedly, in contending with him, and censuring his Judgments: thou forgettest thy distance from him, and castest off that awe and reverence which thou should'st constantly maintain towards thy Soveraign Lord.

13 Why *t* dost thou strive against him *u*? for † he giveth not account of any of his matters *x*. † Heb. *he answereth not.*

t Upon what grounds and for what ends? What advantage dost thou expect from it? *u* To wit, in a judicial way. See *ch.*13.6. *x* He neither useth nor is by any Law obliged to give an account to any of his creatures of the grounds and reasons of his Judgments or Dispensations, as being the Supreme and Absolute Governor of all Persons and Things, in whose will and pleasure it becometh all Men to acquiesce. And therefore, O Job, thou exceedest all bounds of modesty and humility and reverence and submission which thou owest to thy Maker in that thou presumest to demand a reason for his dealings with thee, and to quarrel with him for not giving it to thee at thy desire. Or, *he answereth not all his words*, i. e. He doth not say, or hath not said all that he can to justifie his actions, which he can do many more ways than we can imagine, but hath revealed so much of his will and ways to Mankind, as he hath thought meet, and as their narrow capacity can comprehend; as he declareth in the following Verses.

14 For *y* God ſpeaketh *z* once, yea twice *a*, *yet man b* perceiveth it not *c*.

y Or, *Neverthleſs*, as this Particle is ſometimes uſed. Although God doth not give men an account of his matters, yet he doth that for them which is much better and which is ſufficient for them. *z* To wit, unto men by way of inſtruction or admonition, as appears from the following Verſes. *a i.e.* Again and again, or oftimes, this number being ſometimes put indefinitely, as below *v.*29. 2 *King.* 6.10. *Pſal.*62.11. When once ſpeaking doth not awaken men, God is graciouſly pleaſed to give them another admonition. So God though he will not gratifie mens curioſity in enquiring into his hidden Judgments, yet he will ſupply their neceſſity and acquaint them with their duty and intereſt ſo far as is fit, and they are concerned to know. *b* Which is eaſily and fitly underſtood here from the former branch of this Verſe, as being the Perſon to whom God ſpeaketh, as appears from the next Verſe. And ſuch ſupplements are not unuſual in the Hebrew Language, and eſpecially in theſe Poetical Books, where the Style is very conciſe and ſhort, and many things to be underſtood. *c* Through his inadvertency or negligence or dulneſs. Man therefore hath no reaſon to charge God as if he were deficient in his notices and manifeſtations of his will, but to accuſe himſelf for not improving revealed things to his own advantage but deſiring rather to pry into God's ſecret counſels, which was *Job*'s errour.

15 In a dream *d*, in a viſion of the Night *e*, when deep ſleep falleth upon men *f*, in ſlumbrings *g* upon the bed.

d This he mentions as the uſual way of Gods revealing his mind and will to men in thoſe days before Gods word was committed to writing, as *Gen.*20.6. & 41.1,28. *e* This is added by way of explication and limitation, to ſhew that he ſpeaks not of every dream, but of thoſe divine dreams in which God was pleaſed to vouchſafe ſome viſion or repreſentation of his will to the mind of a Man. *f* When mens ſenſes are bound up and their minds free from all deſtracting cares and buſineſs of the World and wholly at leiſure to receive divine impreſſions. *g* This is added, becauſe in this caſe the Man is like one that ſlumbereth, or between ſleeping and waking, or uncertain in which ſtate he is, as *Paul* could not tell whether he was in the Body, or out of the Body, when he was in his extaſie, 2 *Cor.* 12. 1, 2.

† Heb. *he revealeth, or uncovereth.*

16 Then † he openeth the ears of men *h*, and ſealeth their inſtruction *i*.

h i.e. He revealeth his will to the ears and hearts of men, as this phraſe is uſed, *Job* 36.10. *Pſal.*40.6. *Iſa.*50.4. *i* He imprinteth thoſe inſtructions which he hath revealed to their ears upon their minds, that after they have heard and received them, they do not let them ſlip, as men commonly do moſt things which they hear, whether from God or men, but do retain and hold them faſt, and are fully ſatisfied and aſſured of the truth and importance of them. Or, *he ſealeth their chaſtening*, or *correction* for ſo this word ſignifies as well as inſtruction, *i. e.* He gives them aſſurance of his purpoſe of correcting them for their ſins, if they do not prevent it by a ſpeedy repentance. Or, *he ſealeth* it (*i.e.* his Word conveyed to their Ears and Minds) *with chaſtening them*, i. e. He gives them aſſurance of the truth and reality of his revelation by ſtriking them with a Sacred dread and horror, as was uſual in ſuch dreams or night-Viſions, as we ſee, *Job* 4.13,14. Which he did that they might remember it the better, and diſtinguiſh this from ſuch vain dreams as are only the productions of Man's fancy.

† Heb. *work.*

17 That he *k* may withdraw man *from his* † purpoſe *l*, and hide pride *m* from man.

k i.e. God, who was expreſſed, *v.* 14. and deſigned by this Pronoun *he* both in the foregoing and following Verſes. *l i.e.* From the execution of his purpoſe. *Heb.* from his *work*, *i. e.* from his evil work, as the *Chaldee* and *Seventy* underſtand it, from ſin, which is truly and fitly called Man's work, becauſe it hath its riſe in and from him, and is his own proper work, and very agreeable to his Nature in his preſent corrupt eſtate, as on the contrary all the good that is in Man is God's proper and peculiar work, and is generally aſcribed to him in Scripture. So this is noted as the deſign of God's giving Man this warning to keep him from executing that evil work which poſſibly he had deſigned to do; of which ſee examples, *Gen.* 20.5,6 & 31.24. *m i.e.* either, 1. To take it away, as God is ſaid to *hide* ſin, when he quite removes and forgives it, *Pſal.*32.1. and *ſorrow* is ſaid to *be hid*, Job 3.10. when it never is nor was: and *underſtanding* is ſaid to be *hid*, when it *periſheth*, *Iſa.*29.14. And *Pride* is here mentioned as the root of thoſe evil purpoſes or works laſt mentioned; which for the moſt part proceed from haughtineſs of ſpirit, whereby men ſcorn to ſubmit themſelves, and their wills and actions to God's Authority, and preſume to advance themſelves above God, and reſolve to follow their own wills and luſts in ſpight of God, and with contempt of him. Or, *Pride* may be here put for all matter or occaſion of Pride. And God by this means is ſaid to *hide Pride from Man*, becauſe by theſe glorious and terrible repreſentations of his divine Majeſty to a Man, he takes him off from the contemplation and admiration of his own excellency, which men are generally very prone to reflect upon, and brings him to a ſight of his own nothingneſs and weakneſs, and to a ſenſe of his dependency upon God, and to an humble and ready ſubmiſſion to his will and pleaſure.

18 * He keepeth back *l* his ſoul from the pit *n*, and his life † from periſhing by the ſword *o*.

* Verſ. 28.
† Heb. *from paſſing by the Sword.*

l To wit, by theſe gracious admonitions whereby he leads them to repentance. *m* Either the Man, who is oft expreſſed by this part, or, *his life*, as the next branch explains it. *n i.e.* From the Grave, from death or deſtruction. *o i. e.* By ſome dreadful Judgment of God which was ready to fall upon him.

19 He is chaſtned alſo with pain *p* upon his bed, and the multitude of his bones with ſtrong *pain q*.

p Or *grief*, with ſome painful and dangerous diſeaſes, or bodily diſtempers, which is the ſecond way whereby God inſtructs men and excites them to repentance: which alſo was *Job*'s caſe. *q* The pain pierceth his very Bones, even all of them. Or, *even the ſtrong multitude of his Bones*, i. e. his Bones which are both many and ſtrong. Or, according to another reading, *the contention of his Bones*, *i e.* the pain of his Bones whereby God contends with him) is ſtrong. This alſo was *Job*'s caſe, Chap.30.17.

20 * So that his life *r* || abhorred bread *s*, and his ſoul † dainty meat *t*.

* Pſa.107.18.
|| Or, *maketh him abhor.*
† Heb. *meat of deſire.*

r i.e. His Soul, as the next clauſe explains it: or his Appetite which is a ſign and an act of life. *s i.e.* Common and neceſſary food. *t* Such as others do, and he formerly did much deſire and prize.

21 His fleſh is conſumed away *u*, that it cannot be ſeen *x*, and his bones *that* were not ſeen *y*, ſtick out.

u Through pain and pining ſickneſs. *x* Becauſe there is none left to be ſeen, but he who before was fat and flouriſhing is now become a meer Skeleton. *y* Formerly, becauſe they were covered with fleſh and fat. But this Clauſe is, and may be rendred thus, *and his Bones are broken* and *are not ſeen*: which is to be metaphorically underſtood.

22 His ſoul draweth near unto the † grave *z*, and his life to the deſtroyers *a*.

† Heb. *pit.*

z He ſeems to himſelf and others to be loſt and paſt all hopes of recovery. Which he adds for *Job*'s comfort in his deſperate condition. *a* To the inſtruments of death or deſtruction, whether it be Angels, whom God ſometimes uſeth in thoſe caſes, or Devils, who *have the power of Death*, Heb.2.14. or Diſeaſes, which by God's appointment are ready to give the fatal blow.

23 If there be a meſſenger *b* with him *c*, an * interpreter *d*, one among a thouſand *e*, to ſhew unto man his uprightneſs *f*.

* Iſa. 43. 27.

b Either 1. an Angel ſent to him from Heaven upon this errand; for the Angels are miniſtring Spirits, *Pſal.*103.20. *Heb.*1. 14. and are, and eſpecially in that time and ſtate of the Church, were frequently employed by God upon Meſſages to men. But why then ſhould he ſay, *one of a thouſand* Angels, ſeeing any the meaneſt Angel was very competent for this work? Or rather 2. a Prophet or Teacher, for ſuch are oft called by this Name; as *Judg.*2.1. *Mal.*2.7. & 3.1. *Rev.*1.20. and ſuch perſons are appointed by God for, and are moſt commonly employed in, this work. *c* Either 1. with God to plead man's Cauſe, and to pray to God for man, Or rather 2. with man, who is expreſſed in the laſt clauſe of this Verſe, and of whom this ſame Pronoun *him* is twice uſed in the next Verſe. Nor is it ſtrange that the Pronoun Relative is put before the Noun to which it belongs, but uſual in the Hebrew Language, as *Exod.* 2.6. *Prov.* 5. 22. & 14. 33. and elſewhere. *d* One whoſe Office and work it is to declare the mind of God unto the ſick man, and wherefore God contends with him, and what God would have him to do. *e.* A perſon rightly qualified for this great and hard work, ſuch as there are but very few, ſcarce *one of a thouſand*; which expreſſion is uſed to denote the rarity and fewneſs of perſons, *Eccleſ.*7.28. By which words he doth covertly reflect upon *Job*'s three Friends, and imply that they were not ſuch perſons, though they had undertaken to perform this office or work to *Job*; and withal modeſtly intimates, that although he was in himſelf mean and inferiour to all of them (as he acknowledgeth) yet he was ſelected by God for this work; which he ſaith, not out of a deſire of vain boaſting of himſelf, but to diſpoſe *Job* to a more diligent attention unto, and a more ready entertainment of his preſent diſcourſes. *f* Or, *rectitude*, or *righteouſneſs*. *His*, *i.e.* either 1. God's: To convince a man that God is juſt and right in all his dealings with him, though never ſo ſevere; of which *Job* was not yet convinced. Or rather 2. man's; to teach man his duty, or to direct him to the right way and method how he may pleaſe God, and procure that mercy and deliverance which he thirſts after; which is not by quarrelling with God, as *Job* did, but by an humble confeſſion, and hearty deteſtation and forſaking of his ſins, and ſupplication to God for mercy in and through Chriſt the Redeemer, of whom *Job* ſpoke before. Or thus, To diſcover to man, that although he be afflicted, yet he is an upright and righteous perſon, and conſequently in God's favour; about which good men oft doubt, and need the help of a skilful Miniſter to ſatisfie them therein. But this ſeems not ſo well to ſuit *Job*'s caſe, who was ſufficiently and more than enough perſuaded of his own Integrity, and needed no Miniſter to preach that Doctrine to him.

24 Then *g* he *h* is gracious unto him *i*, and ſaith, *k* Deliver him *l* from going down into the pit, I have found || a ranſom *m*.

|| Or, *an atonement.*

g In that case, or upon the sick man's knowledge and practice of his duty. *h* Either 1. the Messenger or Interpreter last mentioned, who is pitiful unto the sick man, and in compassion to him doth all that he can for him, counselling and comforting him, and praying to God for his recovery in the following words, *Deliver him, &c.* for the sake of that ransom which thou hast revealed, and I have discovered to him. Or rather 2. God, who is oft in this Book designed by this Particle *he*, or *him*; whose property and prerogative it is, to be gracious unto man; and who alone can speak the following words with power and authority. *i* Pardoning his sins, and delivering him from his dangerous disease, and from death, and from the Hell which attends upon it. *k* To the Angel or Messenger. *l* To wit, ministerially and declaratively; in which sence the acts of forgiving Sins, and reconciling Sinners, and saving Souls, are ascribed to God's Ministers; as *John* 20.23. 2 *Cor.* 5.19,20. 1 *Tim.* 4.16. Declare to him that I have pardoned and will heal him. *m* Although I might justly destroy him, and should do it if I were severe to mark what is amiss in him, yet I will spare him, for I have found out an expedient and a way of ransoming and redeeming Sinners from Death both temporal and eternal, which they by their sins have deserved, which is by the death of my Son the *Redeemer* of the *World*, which shall be in the fulness of time, and with respect to which I will pardon this sick man, and others that shall repent and sue to me for mercy as he hath done.

† Heb. *than childhood.*

25 His flesh shall be fresher † than a child's *n*: he shall return to the days of his youth *o*.

n i.e. More sound and tender: These joyful tidings delivered to him by Gods Messenger shall revive his spirit, and by degrees restore his former health and vigour. *o i.e.* To the same healthful and strong constitution of body which he had in his youth.

26 He *p* shall pray unto God *q*: and he will be favourable unto him *r*, and he shall see his face with joy *s*: for he will render unto man his righteousness *t*.

p Either, 1. the Messenger, or rather 2. the sick man. *q* Being engaged and encouraged to do so either by the foresaid gracious Message; or by his miraculous recovery through Gods goodness. *r* In hearing and answering his Prayers, which before he seemed to neglect. *s* Either, 1. God will look upon the Man with a smiling or well-pleased countenance, whereas before he either hid his Face from him or frowned upon him. Or, 2. The Man shall then be emboldened and encouraged to look God in the Face with comfort and joy; which before he was not without cause afraid to do: but now he shall find that God is reconciled to him by the blessed effects of it, both in his Body, and in his Conscience. *t i.e.* According to his righteousness, or the fruit of his righteousness, as on the contrary *iniquity* is oft put for the punishment of iniquity. The sence is, He will deal with him as with one reconciled to him through the Mediatour, and sincerely repenting of and turning from his former sins unto the serious practice of righteousness and true holiness, and therefore must needs be favourable to him, as he hath declared and engaged himself to be in such cases.

‖ Or, *he shall look upon men, and say, I have sinned*, &c.

27 ‖ He looketh upon men *u*, *and* if *any* say, I have sinned *x* and perverted that which was right *y*, and it profited me not *z*.

u Either, 1. the sick Man shall look upon and converse with Mankind, his Friends or others, as he did before, *and shall say* (as the following word is and may be rendred) *I have sinned*, &c. *i. e.* He shall confess to them, that God was not to be blamed, but that he by his own sin and folly did bring that evil upon himself. And then he shall acknowledge Gods great goodness to him, and shall add what follows in the next Verse, *He hath delivered my soul*, &c. *and my life*, &c. as they render it. Or rather 2. God diligently observes all Mankind and their several carriages, especially in sickness and distress. *x* If there be any Man that sincerely saith thus, God hears it and will pardon, and heal him, as it follows. *y* Either 1. I have judged perversly of the just and right ways of God, censuring his proceedings against me as too severe and rigorous, whereas in truth I only was to be blamed. Or 2. I have perverted God's righteous Law by bending it, and making it comply with my crooked ways. Or, I have swerved from the right and good way of God's commands: or, I have made crooked paths. So he repeats in other words what he said in the former branch of the Verse, *I have sinned.* *z* I got no good by so doing, as I vainly promised myself, but I got much hurt by it, even diseases and griefs and extreme dangers. This was the just fruit of my sins. It is a *Meiosis* whereby less is said and more is understood, of which we have seen many examples before.

‖ Or, *he hath delivered my soul*, &c. *and my life.*

28 ‖ He *a* will deliver his soul *b* from going into the pit, and his life *c* shall see the light *d*.

a i.e. God, whose work alone this is. *b* Himself, or, as it follows, *his life*. *c* See v.18. *d i.e.* Shall enjoy either 1. prosperity, which is oft called *light*, as *darkness* is put for affliction, or 2. *the light of the living*, as it follows, v.30. the light of this World, *i. e.* His life which was endangered, shall be restored and continued. This is opposed to his *going down into the pit*, in the former branch.

† Heb. *twice and thrice.*

29 Lo, all these things worketh God *e* † oftentimes with man *f*.

e All these ways and methods doth God use to awaken and convince and save sinners. *f* Either severally, one way with one, and another way with another, or with the same Man, trying several means one after another, to bring him to repentance, and prepare him for deliverance.

30 * To bring back his soul from the pit, to be enlightned with the light of the living *g*. * Psal. 56. 13.

g i. e. That he may enjoy the light of life, and continue in the Land of the Living, out of which he was going.

31 Mark well, O Job, hearken unto me, hold thy peace *h*, and I will speak.

h Attend to what I have further to say to thee with patience and silence.

32 If thou hast any thing to say *i*, answer me: speak, for I desire to justifie thee *k*.

i For thy own justification, or in answer to the charge that I have already brought against thee. *k* To wit, as far as may consist with Truth and Justice. I do not speak with evil design, or a bitter mind, or as one resolved to condemn thee whatsoever thou sayest, and I shall be glad to hear any thing from thee, which may make for thy just vindication.

33 If not hearken unto me: hold thy peace, and I shall teach thee wisdom *l*.

l i. e. What thy wisdom and duty is in thy circumstances.

CHAP. XXXIV.

1 Furthermore, Elihu answered. and said,

2 Hear my words, O ye wise men *a*, and give ear unto me, ye that have knowledge.

a Who are here present: do you judge of the truth and reason of what I have said, and am further to say; for I am willing to submit all to the judgment of the truly wise.

3 * For the ear trieth words *b*, as the † mouth tasteth meat. * Chap. 6. 30. & 12. 11. † Heb. *palate.*

b i. e. Man's mind judgeth of things spoken and heard. *The ear*, the sense of Discipline is put for the mind, to which things are conveyed by it. See the Note on *Job.* 12. 11.

4 Let us chuse to us judgment *c*: let us know *d* among ourselves what *is* good *e*:

c i. e. Justice and equity, *judgment* being oft synecdochically used for just judgment, as *Job* 8.3. & 19.7. & 32 9. *Psal.* 37.28. Let us not contend for Victory, but only for Truth and Justice. This shall be my only care and business. Let us lay aside all prejudices and animosities, which I perceive have had too great an influence upon thee and thy friends, and impartially consider the naked truth and right of the cause. *d i. e.* Let us discover or make it known one to another. *e* Who hath the best cause.

5 For Job hath said, * I am righteous *f*: and my God hath taken away my judgment *g*. * Chap. 27. 2.

f Either 1. I am perfectly righteous. But this *Job* did not say, but the contrary, *Job* 9.2,3. & 14.4. Or, 2. I am a sincere Person, no Hypocrite, as my Friends make me. But this *Elihu* doth not deny. Or 3. I am so far righteous, and have been so holy and blameless in my life, that I have not deserved, nor had any reason to expect such hard usage from God. And this *Job* had oft intimated, and *Elihu* doth justly blame him for it, that he blazoned his own righteousness with tacit reflections upon God for dealing so severely with him. *g* For so *Job* had said, Ch. 27.2. *i.e.* He denies me that which is but just and equal, to give me a fair Hearing, to suffer me to plead my Cause with or before him, to shew me the reasons of his contending with me, and what sins, besides common infirmities, I have been guilty of, whereby I have deserved such extraordinary judgments. Which *Elihu* justly taxeth him with, as a very irreverent and presumptuous expression.

6 Should I lie against my right *h*? † my wound *is* incurable without transgression *i*. † Heb. *mine arrow.* Chap. 6. 4. & 16. 12.

h So *Job* had said in effect, Ch. 27. 4,5,6. Should I falsly accuse myself of such sins of which I am no way conscious to myself? Should I betray mine own cause, and deny my integrity, and say that I deserved worse than I have done? *i i. e.* Without any great, or hainous, or crying sin, as this word commonly signifies, which might reasonably bring down such terrible judgments upon my head.

7 What man *is* like Job, *who* drinketh up scorning like water?

k i.e. Abundantly and greedily: who doth so oft and so easily break forth into scornful and contemptuous expressions, not only against his Friends, but in some sort even against God himself, whom he foolishly and insolently chargeth with dealing rigorously with him. The words may be thus read, *What man* being *like Job, would drink up*, &c? That a wicked or foolish Man should do thus, is not strange, but that a Man of such Piety, Gravity, Wisdom and Authority, as *Job*, should be guilty of such a sin, this is wonderful.

8 Which goeth in company with the workers of iniquity, and walketh with wicked men *l*?

l Although I dare not say, as his three Friends do, that he is a wicked Man, yet in this matter he speaks and acts like one of them.

9 For he hath said *m*, * It profiteth a man nothing, that he should delight himself with God *n*. * Chap. 9. 22. & 35. 3.

m Not

m Not absolutely and in expreſs terms, but by unforced conſequence, and as concerning this life, and with reference to himſelf; becauſe he ſaid that good Men were no leſs, nay ſometimes more miſerable here than the wicked, *ch.* 9.22, &c. & 30. 26. and that for his part he was no gainer as to this life by his Piety, but a loſer, and that God ſhewed him no more kindneſs and compaſſion than he uſually did to the vileſt of men. Which was a very unthankful and ungodly opinion and expreſſion, ſeeing godlineſs hath the promiſe of this life, as well as of that to come; and *Job* had ſuch ſupports, and ſuch aſſurances of his own uprightneſs, and of his future happineſs, as he confeſſeth, as were and ſhould have been accounted even for the preſent, a greater comfort and profit, than all which this *World* can afford. *n* That he ſhould chuſe and delight to walk with God, and make it his chief care and buſineſs to pleaſe him, and to do his commandments: which is the true and proper Character of a godly Man.

† Heb. *men of heart.*

10 Therefore hearken unto me, ye † men of underſtanding *o*: * far be it from God *that he ſhould do* wickedneſs *p*, and from the Almighty, that he *ſhould commit* iniquity.

* Deut. 32. 4. Chap. 8. 3. & 36. 23. Pſal. 92. 15. Rom. 9. 14.

o You who are preſent, and underſtand theſe things, do you judge between *Job* and me. *p* This I muſt lay down as a Principle that the righteous and holy God neither doth nor can deal unjuſtly with *Job*, or with any Man, as *Job* inſinuates that God had dealt with him.

* Pſal. 62. 12. Prov. 24. 12. Jer. 32. 19. Ezek 33. 20. Mat. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. 1 Pet. 1. 17. Rev. 22. 12.

11 * For the work *q* of a man ſhall he render unto him, and cauſe every man to find according to *his* ways.

q i. e. The reward of his work; or according to his work. *Job*'s afflictions, tho' great and ſharp, are not undeſerved, but juſtly inflicted upon him both for his original corruption, and for many actual tranſgreſſions which are manifeſt to God, tho' *Job* through his partiality may not ſee them. And *Job*'s Piety ſhall be recompenſed it may be in this life, but undoubtedly in the next. And therefore Piety is not unprofitable, as *Job* ſaith.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment *r*.

r As *Job* hath wickedly affirmed. For the Phraſe, ſee *ch.* 8. 3.

† He, *all of it.*

13 Who hath given him a charge over the earth *s*? or who hath diſpoſed *t* † the whole world?

s i. e. Over the Inhabitants of the *Earth*, to rule them according to his *Laws*, and to give an account to him of it? *Who* or *where* is his Superior that made the World, and then delivered the Government of it to God? There is no ſuch Perſon. God himſelf is the ſole *Creator*, the abſolute and ſupreme *Lord* and *Governor* of all the *World*, and therefore cannot do unjuſtly. The reaſon is, partly becauſe all unrighteouſneſs is a tranſgreſſion of ſome Law, and God hath no Law to bound him but his own Nature and Will: partly becauſe the *Creator* and *Lord* of the *World* muſt needs have all poſſible Perfections in himſelf, and amongſt others perfect Juſtice, and muſt needs be free from all imperfections and obliquities, and therefore from Injuſtice: and partly, becauſe he is of himſelf all-ſufficient and independent upon all other Perſons, and able to do and procure whatſoever pleaſeth him, and therefore as he hath no inclination, ſo he hath no temptation, to any unrighteous actions, this being generally the reaſon of all unrighteous actions in the World; becauſe the perſons who do them, either are obliged to do it, to gratifie ſome Superior Authority, who commands them to do it, or elſe do want or deſire ſomething which they cannot juſtly obtain. For he is a Monſter and not a Man, who will take away any thing by injuſtice or violence, which he may have by right. *t* Or *committed*, to wit, to him, to be governed by him in the Name, and for the uſe and ſervice of his Superior Lord, to whom he muſt give an account.

* Pſ. 104. 29. † Heb. *upon him.*

14 * If he ſet his heart † upon man *u*: if he gather unto himſelf *x* his ſpirit and his breath *y*:

u Heb. *upon him*, *i. e.* Man, as may ſeem probable from *v.* 11. & 15. where *Man* is expreſſed, and from the next Clauſe of this Verſe, where he ſpeaks of that *Spirit* and *Breath* which is in Man. If his eye and heart be upon man, if he diligently and exactly obſerve him and all his ways, and whatſoever is amiſs in him, and which follows upon it of courſe, reſolve to puniſh him. Or, *if he ſet his heart againſt* (as this Particle *El* is uſed, *Amos* 7. 15. and elſewhere, as hath been noted before) *him*, to wit, to cut him off. *x* If it pleaſe him *to gather to himſelf*, to wit, by death, whereby God is ſaid to *take away* mens *Breath*, Pſal. 104. 29. and *to gather* mens *Souls*, Pſal. 26. 9. and *the Spirit* it ſaid to *return unto God*, Eccleſ. 12. 7. *y i. e.* That Spirit and Breath, or that living Soul that God breathed into Man, *Gen.* 2. 7. and gives to every Man that cometh into the World

* Gen. 3. 19. Eccleſ. 12. 7.

15 * All fleſh *z* ſhall periſh together *a*, and man ſhall turn again unto duſt.

z i. e. Every Man, who is called *Fleſh*, *Gen.* 6. 3. 17. *Iſa.* 40. 6. *a* Or, *alike*, without any exception, be they great or mean, wiſe or fooliſh, good or bad, if God deſign to deſtroy them, they cannot withſtand his power, but muſt needs periſh by his ſtroake. The deſign of this and the fore-going Verſe is the ſame with that of *v.* 13. (where ſee the Notes) namely, to declare God's abſolute and uncontrol'able Sovereignty over all Men, to diſpoſe of them either to life or to death, as it pleaſeth him, and conſequently to ſhew that *Job* had cauſe to be thankful to God, who had *continued* his life ſo long to him, which he might have *taken away* as ſoon as ever he had given it, & had no cauſe to complain of him, or to tax him with injuſtice, for afflicting him as he did.

16 If now *thou haſt* underſtanding, hear this *b*: hearken to the voice of my words.

b As thou art a Man of underſtanding, hear and conſider what I ſay.

17 Shall even he that hateth right *c*, † govern *d*? and wilt thou condemn him that is moſt juſt *e*?

† Heb. *bindeſt.*

c i. e. That is unrighteous. But this he expreſſeth in a moſt emphatical manner, the reaſon and weight whereof ſeems to me to be this; If God be unjuſt, he is not ſo from fear of any Superior (as Inferior Magiſtrates do many unrighteous things againſt their Conſciences to pleaſe their Prince or Chief Ruler, or to avoid his diſpleaſure) but meerly from an intrinſecal hatred of Juſtice, or love of unrighteouſneſs: which being moſt abſurd to imagine concerning God, therefore he cannot poſſibly be unjuſt, or do any unjuſt action. *d* So this word, which properly ſignifies *to bind*, is fitly rendred by moſt Interpreters, and ſo it is uſed *Iſa.* 3. 7. becauſe Governors have a power to bind their Subjects by Laws and Penalties, and they are as it were the ligaments by which Societies are bound and keep together, which without them would be diſſolv'd and broken to pieces. *Elihu's* argument here is the ſame with that of *Abraham's*, *Gen.* 18. 25. and that of St. *Paul's*, *Rom.* 3. 5, 6. If *God be unrighteous, how ſhall he judge or govern the world?* And the argument is undeniable: If God were unjuſt, there would be nothing but injuſtice, and confuſion, and miſchief in the World, whereas we ſee there is a great deal of Juſtice adminiſtred by Rulers in the World, and all this muſt proceed from him who is the Fountain and Author of all Juſtice, and Rule, and Authority. And as the *Pſalmiſt* ſaith, *Pſal.* 94. 9. *He that formed the eye, ſhall not he ſee?* So ſay I, He that makes Men juſt, ſhall he be unjuſt? *e i. e.* God, who hath given ſo many clear and unqueſtionable evidences of his Juſtice, in giving juſt and holy Laws, in encouraging and rewarding very many righteous Perſons in this life, & in inflicting dreadful and remarkable Judgments upon Tyrants and Oppreſſors. Or, *him that is juſt* and *mighty*; for the next Verſe ſpeaks of ſuch who were generally in thoſe times more conſiderable for their Power and Authority, than for their Juſtice. So here is a double argument againſt *Job*'s cenſures of God's Juſtice. He is *juſt*, and therefore giveth thee no cauſe to condemn him, and withal *potent*, and therefore can puniſh thee yet far worſe for ſo doing.

18 *Is it fit* to ſay to a king, *Thou art* † wicked *f*? *and* to princes, *Ye are* ungodly?

† Heb. *Belial.*

f Or, Thou art *Belial* or a Son of *Belial*. Though a King may really be unjuſt and wicked, yet their Subjects neither may nor dare preſume to call them ſo, *Exod.* 22. 28. And therefore if ſome evil Thought did ariſe in thee, yet how waſt thou not afraid to utter ſuch unworthy and almoſt blaſphemous expreſſions againſt God?

19 *How much leſs to him* that * accepteth not the perſons of princes *g*, nor regardeth the rich more than the poor: for ‖ they all *are* the work of his hand *h*.

* Deut. 10. 17. 2 Chron. 19. 7. Act. 10. 34. Rom. 2. 11. Gal. 2. 6. Epheſ. 6. 9. Col. 3. 25. 1 Pet. 1. 17. ‖ Chap. 31. 15.

g i. e. To God, who reſpecteth not the greateſt Princes ſo as to do any unjuſt thing to gain their favor or to avoid their anger, to whom Princes and Peaſants are equally ſubject and infinitely inferior; who therefore is free from all temptation to injuſtice which commonly proceeds from reſpect of Perſons, *Lev.* 19. 15. and to whom therefore thou didſt owe more reverence, than thy words have expreſſed. *h* And therefore of equal worth and price with him, and equally ſubject to his power and pleaſures.

20 In a moment *i* ſhall they *k* die, and the people *l* ſhall be troubled *m* at midnight *n*, and paſs away *o*: and ‖ the mighty ſhall be taken away *p* without hand *q*.

‖ Heb. *they that take away the*

i Whenſoever God doth but give the word, and ſend his Summons for them. *k i. e.* The Rich and the Prince, no leſs than the Poor, muſt ſubmit to the *Law* of *death*, which *God* hath impoſed upon all Men without *exception*, and they cannot charge *God* with injury therein. *l* Whole *Nations* or *People* are no leſs ſubject to *God*'s power, than any particular *Perſons* their numbers cannot ſecure them from *God*'s hand. *m i. e.* Diſturbed and terrified with thoſe *calamities* which *God* ſhall bring upon them. *n* Suddenly, and when they are moſt ſecure. *o* Either, 1. go into captivity, or run, or fly away they know not whither, for their lives. Or, 2. periſh or die, as he ſaid before, and as this word is oft uſed, as *Job* 14. 20. *Pſal.* 37. 36. *Eccleſ.* 1. 4. So the ſame thing is ſaid of the *People*, which in the firſt branch of the *verſe* was ſaid of the *Princes*. *p* Either from their Place or Power, or out of this Life. *q* Without any hand or help of Man, by ſome ſecret and ſtupendious work and judgment of God, which he oft inflicts upon thoſe who are out of the reach of Men.

21 * For his eyes *are* upon the ways of man *r*, and he ſeeth all his goings

* 2 Chr. 16. 9. Chap. 31. 4. Pſal. 34. 15. & 118. 168. Prov. 5. 21. & 15. 3. Jer. 16. 17.

r This is added as the reaſon of the Judgments mentioned in the fore-going Verſe; God doth not afflict or deſtroy either Princes or People unjuſtly, no not out of his meer pleaſure and abſolute Sovereignty (to which *Job* ſeemed to impute his calamities) but for their ſins, which God ſees exactly, although they uſe all poſſible arts and tricks to hide them from him. Therefore no Man hath cauſe to complain of God, but of himſelf, for all that he may ſuffer in the World.

22 * *There is* no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves *s*

* Pſal. 139. 12 Amos 9. 2, 3. Heb. 4. 13.

s They

s They may flatter themſelves, or cheat others by covering their wicked actions with plauſible pretences and profeſſions, but they cannot deceive God, nor keep their hearts and ways from his ſight.

23 For he will not lay upon man more *than right t:* that he ſhould † enter into judgment with God *u.*

† Heb. *go.*

t More or heavier puniſhments than they deſerve, or than are proportionable to their ſins, which he accurately obſerves, as was now ſaid, and therefore can ſuit puniſhments to them. *u* Thereby to give him any pretence or occaſion of entring into judgment with him, or condemning his proceedings; for which there might ſeem to be ſome colour, if God did lay upon Man more than right. And therefore thou, O *Job*, hadſt no cauſe for thy complaints againſt God.

† Heb *without ſearching out.*

24 He ſhall break in pieces mighty men † without number *x*, and ſet others in their ſtead *y.*

x Neither their greatneſs, nor their numbers can ſecure them from the ſtroke of God's juſtice. *y i.e.* Give away their power and dignity to others who ſhall come in their place.

25 Therefore he knoweth their works *z*, and he overturneth *them* in the night *a*, ſo that they are

† Heb. *cruſhed.*

† deſtroyed *b.*

z i.e Hence it appears that he knows all their evil works, becauſe he judgeth them, for them. God or men are oft-times ſaid in Scripture to know or do a thing when they only manifeſt their knowing and doing of it. Or, *Becauſe*, &c. as this Particle is uſed, *Iſa.* 26. 14. & 61. 7. So this is ſubjoined as the ground or reaſon why he puniſheth them, as is related both in the foregoing and in the following words, becauſe he ſees all their wicked deſigns and actions. *a i.e.* When they are at reſt and ſecure, *at midnight*, as it is *v.* 20. Or, *he turneth* or *bringeth* upon them *the night*, to wit, of calamity and tribulation, as the next words explain it, and as the words *night* and *darkneſs* are oft uſed. Or, *he turneth the night*, to wit, into day, *i.e.* He knoweth all their deeds of darkneſs, and bringeth them to light. See above, *v.* 22. *b* Heb. *and* (or *then*, or therefore; for both theſe ways this Particle is ſometimes uſed) *they ſhall be deſtroyed*, or, *broken to pieces.*

† Heb. *in the place of beholders.*

26 He ſtriketh them as wicked men *c* † in the open ſight of others *d.*

c i.e. As he uſeth to ſmite wicked men, with a grievous and terrible ſtroke. Comp. *Iſa.* 27. 7. Or, *for wicked men*, or, *becauſe they are wicked men*, therefore he deſtroys them without any regard to their quality. *d* In publick view for their greater ſhame, and for the greater glory of God's juſtice, and for the greater terrour of other oppreſſours, and comfort of the oppreſſed.

† Heb. *from after him.*
* Pſal. 28. 5. Iſa. 5. 12.

27 Becauſe they turned back † from him *e*: and * would not conſider *f* any of his ways *g.*

e From the God whom they or their Progenitors had owned, and his Laws which God hath written in the minds of all men, *Rom.* 2. 14, 15. and it may be from the practice of the true Religion which ſometimes they profeſſed. *f* Or, *underſtand.* They did not deſire nor endeavour to know them, at leaſt practically or to any good purpoſe. *g* Either, 1. God's providential ways. They did not lay to heart any of God's judgments inflicted upon ſuch Oppreſſours as themſelves, which ſhould have given them warning, but boldly perſiſted in the ſame wicked courſes. Or 2. His precepts, oft called his *ways*, becauſe he hath appointed them for us to walk in. For theſe ways they were in a ſpecial manner obliged to conſider and practiſe: and the next Verſe giveth us an inſtance of their backſliding from theſe ways.

28 So that they cauſe the cry of the poor to come *h* unto him *i*, and he heareth the cry of the afflicted *k.*

h Heb. *To bring*, &c. which is ambiguous, and may be read, either 1. *that he*, i. e. God, *might bring*, &c. So this is a reaſon why God *ſmote them*, &c. as is ſaid, *v.* 26. Or 2. *that they*, i. e. thoſe wicked men, *might bring*, &c. and ſo theſe words contain either 1. a reaſon of what was laſt mentioned, to wit, why they would not conſider nor walk in God's ways, becauſe they were reſolved to oppreſs the poor, and give them cauſe to cry unto God; which they neither would nor could have done if they had throughly underſtood and conſidered God's ways: or 2. an evidence or inſtance of it wherein it did appear, that *they had turned back from* God, &c. *i i.e.* Unto God, as the following words imply, it being God's work to *hear the cry* and plead the cauſe *of the afflicted* or *oppreſſed.* Others, *Upon him*, or upon *them*, or *upon each of them*, to wit, of the oppreſſours; upon whom the cry of the oppreſſed is ſaid to come, becauſe the vengeance of God is by that cry brought down upon them. *k* He delivereth the oppreſſed by taking the oppreſſour away.

* Chap. 12. 14.

29 * When he giveth quietneſs, *l* who then can make trouble *m?* and when he hideth *his* face *n*, who then can behold him *o?* whether *it be done* againſt a nation, or againſt a man only *p.*

l Either to the poor and oppreſſed Perſons laſt mentioned, or to any other Perſon or People as it follows. *m* No Man or Creature can hinder God's deſign and work. *n i.e.* Withdraws his favour and help from them, and thereby expoſeth them to all oppreſſions or calamities. *o i.e.* Who can look up to God with chearfulneſs or confidence, to deſire or expect his help? Or rather, *who then will look upon him*, or *regard him*, to wit, ſo as to pity or ſuccour him! If God be againſt him, what man will or dare be for him? all men will forſake and oppoſe him, and ſo he will be utterly loſt. For this *who* anſwers to the *who* in the former branch of the Verſe, and both of them ſpeak of Man and his act as oppoſed unto God, and to his act. *p* The caſe is the ſame in both: God can carry on his work either of Mercy or Juſtice, as eaſily and as irreſiſtibly upon an whole Nation or People as upon one particular Perſon.

30 That the hypocrite reign not, leſt the people be enſnared *q.*

q Having ſaid that God could and would carry on his own work and deſign effectually, whether againſt one Man, or againſt an whole People, he now proceeds to give a further inſtance of God's mighty power above and againſt the greateſt Monarchs, in whom their own and Peoples ſtrength ſeem to be united, yet all together cannot oppoſe God in his work. God when he pleaſeth can and doth ſo order affairs, *that the Hypocrite* (i.e. *the profane wicked Prince*, as one of the Kings of *Judah* is called, *Ezek.* 21. 25. Bad Princes being called *Hypocrites*, becauſe they do commonly cover all their oppreſſions, and injuries, and impieties too, with the ſpecious pretence of juſtice and the publick good, and the diſcharge of their truſt and duty) *may not reign* (*i.e.* may not continue his reign and tyranny, that he may and ſhall by his Sovereign Power and Omnipotent Providence be deprived of his Kingdom) *leſt the people be enſnared*, i.e. leſt the people ſhould be longer, and more and more kept and held in the ſnares or fetters of tyranny and oppreſſion: *i.e.* God doth this to free poor oppreſſed People from the ſnares which ungodly and unrighteous Princes lay for them. Or, *that the People be not enſnared* any longer, Heb. *that there* be *no ſnares of* or *for the People.* Or, *for the ſnares*, or *ſcandals*, or *ſins* (which are oft ſo called) *of the People.* So the ſence is, That ſuch a wicked Prince may not continue to reign over that People, although by their ſins, they had provoked God to give them ſuch a Prince and to continue his power over them.

31 Surely it is meet *r* to be ſaid unto God *ſ*, I have born *chaſtiſement t*, I will not offend any more *u.*

r Certainly it is but fit and reaſonable that Man ſhould ſay thus, to his Maker and Supreme Lord, and that inſtead of contending with God he ſhould ſubmit to him, Or (which comes to the ſame thing) *But hath he ſaid?* So the ſence is, I have ſhewed the abſolute power which God hath over all his Creatures, and that he may juſtly, and doth oft-times ſeverely puniſh all ſorts of men as he ſees fit: and this *Job* ſhould have applied to his own caſe. *But*, I appeal to all of you, *hath he*, i.e. *Job* (who is the principal ſubject of this whole diſcourſe, and to whom he now begins to direct his diſcourſe) *ſaid*, that which here follows? which is a kind of form of confeſſion or humiliation, which *Elihu* puts into *Job*'s mouth, as fit to have been uſed by him. Nay, hath not his ſpeech and carriage been of a directly contrary nature and tendency? Inſtead of humbling himſelf under God's hand which was his duty, hath he not been full of murmurings and complaints againſt God? *ſ* Unto one ſo much thy Superiour, ſo mighty and ſo righteous in all his ways: with ſuch an one, a weak and ſinful creature (as thou art) ſhould not preſume to conteſt. *t* Or, *I do*, or *ſhall bear* it, to wit, quietly and contentedly; I will bear the Lord's indignation, and accept of the puniſhment of my own iniquity, and not accuſe God falſly and fooliſhly, as I have done. *u* Heb. *I will not corrupt*, to wit, myſelf or my ways; which is oft underſtood in like caſes. Or, *I will take* or *demand no Pledge*: for ſo this Verb is oft uſed. So the ſence may poſſibly be, I confeſs I have been too bold with God in deſiring that he would come with me into judgment, and that I could have a Pledge or Surety that he would do ſo, but I will no longer deſire it, but ſubmit myſelf wholly to him.

32 *That which* I ſee not, teach thou me *x*; if I have done iniquity, I will do no more *y.*

x I will no longer maintain mine innocency, but from thy judgment I will conclude and have reaſon to believe that there are ſome ſecret ſins in me, for which thou doſt chaſtiſe me, and which I through mine ignorance or partiality cannot yet diſcover, and therefore do beg that thou wouldſt by thy Spirit manifeſt them to me. *y* I will amend my former errours.

† Heb. *ſhould it be from with thee?*

33 † *Should it be* according to thy mind *z?* he will recompenſe it; *a* whether thou refuſe, or whether thou chooſe *b*, and not I *c*: therefore ſpeak what thou knoweſt *d.*

z Having adviſed and directed *Job* how to behave himſelf, and what to ſay to God in his caſe, he now proceedeth to enforce his advice by ſolid arguments. *Should it* (to wit, God's chaſtening of thee, about which the great controverſie was) *be according to thy mind?* Heb. *from with thee*, as thou would'ſt have it? Shall thy Opinion or Affection give Laws and Meaſures to God that he ſhall afflict only ſuch Perſons and in ſuch a manner and meaſure, and ſo long as thou would'ſt have him? Doth God need or ſhould he ſeek for thy advice how to govern the World, and whom, and when to reward or puniſh? Doſt thou quarrel with God, becauſe he puniſheth thee worſe and longer than thou expecteſt or deſireſt? *a* To wit, thy iniquity expreſſed, *v.* 32. *b* Whether thou art ſatisfied or offended with his proceedings, he regards not, as not being obliged to give thee an account of his matters, whether thou would refuſe his puniſhments or accept of them. *c* It is not I, nor thou, that muſt preſcribe to God, but he will do what he pleaſeth. Or, *but not* I, i. e. do thou refuſe or chuſe as thou pleaſeſt, and contend with God for doing

with

with thee otherwiſe than according to thy opinion or good will; but ſo would not I do, if it were my caſe, and I can ſay nothing for this courſe which thou takeſt, and therefore do thou *ſpeak what thou knoweſt*, or what thou canſt ſay for it, as it here follows. *d* If thou canſt ſay any thing for this practice, here I am ready to hear thy defence and to juſtifie thee as far as I can truly and righteouſly do. But this Verſe is, and may well be otherwiſe rendred, and that very agreeably to the *Hebrew*, though ſtill the ſence will be the ſame, *Shall he*, i.e. God, *render*, or *recompenſe it* (to wit, thy iniquity) *according to thy mind*, (i.e. no further than thou doſt like and conſent) *becauſe thou refuſeſt?* (to wit, his Chaſtiſement. Is he obliged to forbear puniſhing thee becauſe thou art not pleaſed with it? Shall not he diſpenſe either favours or afflictions as he ſees fit without thy conſent?) *ſhalt thou chuſe, and not I?* (So *Elihu* ſpeaks this in the Name and Perſon of God: ſuch ſudden changes of Perſons being not unuſual in this Book. Shalt thou, O *Job*, chuſe for me, and not I for myſelf?) *therefore ſpeak what thou knoweſt.* If this be thy opinion ſpeak what thou canſt in defence of it: and here am I ready to plead for God againſt thee. So here *Elihu* returns to ſpeak in his own Perſon.

† Heb. *of heart.*

34 Let men † of underſtanding tell me, and let a wiſe man hearken unto me *e*.

e I am content that any wiſe Man ſhould judge of my words, and let ſuch conſider what I ſay. Or, as others tranſlate the place, *Men of Underſtanding will ſpeak for* or *with* (as the prefix *Lamed* is ſometimes uſed, as *Gen.* 46.26. *Numb.* 18.11. *Job* 17.5.) *me, and wiſe men will hearken* or *aſſent unto me.*

35 Job hath ſpoken without knowledge *f*, and his words were without wiſdom.

f Fooliſhly and inconſiderately.

‖ Or, *my Father, let Job be tried.*

36 ‖ My deſire *is that* Job may be tried *g* unto the end *h*, becauſe of his anſwers *i* for wicked men *k*.

g Either 1. that he may be further tried by God or exerciſed with afflictions till he be throughly convinced or humbled. But it ſeems harſh that he ſhould pray for the continuance or increaſe of *Job*'s afflictions. Or rather 2. that his words and cauſe which I am now debating may be examined and ſifted, that you that are here preſent or any other wiſe men may conſider and judge thereof, as he deſired above, *v.* 2, 10, 34. *h i.e.* Thoroughly and exactly, till the cauſe be brought to an iſſue. Or, *unto victory*, i.e. till judgment be brought forth unto victory. *i* Or, *concerning* his *anſwers*, or *replies* or *diſcourſes*; for *anſwering* is oft uſed in Scripture both in the *Old* and *New Teſtament* for *ſpeaking*. So he limits and changeth the ſtate of the controverſie: I do not meddle with *Job*'s former life nor charge him with Hypocriſie, as his three Friends have done, but I juſtly reprove him for his hard ſpeeches againſt God whereby he hath reproached his juſtice and goodneſs. *k i.e.* On their behalf or for their uſe. He hath put arguments into their mouths againſt God and his Providence. Or, *with* or *among wicked men*, as if he were one of them: or ſuch anſwers as they uſe to make, which therefore are very unbecoming ſuch a Man as *Job* is or pretends to be.

37 For he addeth rebellion unto his ſin *l*, he clappeth *his hands m* amongſt us, and multiplieth his words againſt God *n*.

l He ſinned before, as other ways, ſo by impatience under his afflictions, which may be aſcribed to human infirmity; but now he is grown obſtinate and incorrigible, and inſtead of repenting and humbling himſelf for his ſins he excuſeth them, and juſtifieth himſelf and accuſeth the bleſſed God. Or thus, *For* otherwiſe, unleſs he be throughly tried and rebuked, *he will add rebellion unto his ſin*, he will break forth into open rebellion againſt God, and (as it follows) *he will clap*, &c. For the *Hebrew* words are of the future tenſe, altho' ſuch are oft rendred by the paſt tenſe. *m* In token of joy and victory, as this phraſe is uſed, *Pſ.* 47.1. & 98.8. inſulting and triumphing not only over us, as if none of us were able to anſwer him, but in a ſort over God himſelf, inaſmuch as he hath again and again deſired leave of God to debate his cauſe with or before him, and in that caſe did not doubt to maintain it, but could not obtain the favour or juſtice of a fair hearing. *n* Whereas the reverence which he oweth to God and his infinite diſtance from him ſhould teach him to be very modeſt and ſparing in his ſpeeches of God, *Job* on the contrary poureth forth whole flouds of bold and preſumptuous expoſtulations with God and reflections upon God's proceedings with him.

CHAP. XXXV.

1 ELihu ſpake moreover and ſaid,

2 Thinkeſt thou this to be right *a*, *that* thou ſaidſt, My righteouſneſs *is* more than God's *b*?

a Canſt thou in thy conſcience upon ſecond thoughts approve of what thou haſt ſaid? *b* Not that *Job* ſaid this in expreſs terms, but he ſaid thoſe things from which this might ſeem to follow, as that God puniſhed him more than he deſerved or expected, all things conſidered; and that if he might be admitted to debate his cauſe with or before God he did not doubt to carry it, and to obtain that eaſe and favour from God which otherwiſe God would not afford him. But this charge againſt *Job* he proves in the next Verſe.

* Ch. 34.9.

‖ Or, *by it more than by my ſin.*

3 For * thou ſaidſt *c*, what advantage will it *d* be unto thee *e*? *and* what profit ſhall I have ‖ *if I be cleanſed* from my ſin *f*?

c This Verſe contains the proof of the fore-going charges: *Job* had oft affirmed, that he was and ſtill continued to be righteous, though he had no preſent benefit by it, but much bitterneſs with it: and God was not kind to *Job* notwithſtanding all his former and preſent Piety, but dealt with him as if he had been a moſt wicked Man: which was in effect to ſay, that he was more righteous than God. *d* To wit, his righteouſneſs laſt mentioned. *e i.e.* Unto me, ſuch changes of Perſons being very frequent in the *Hebrew* Language. *f* Or, *by the expiation of my ſin*: for the ſame *Hebrew* word ſignifies both to *ſin* and to *purge out* or *expiate ſin*. Or, by it (to wit, by my righteouſneſs) *more than by my ſin*. So the ſence is, I have no more preſent benefit by all my care to pleaſe and ſerve God than wicked men have by their ſins againſt him. God regards my crys no more than theirs, and ſhews no more kindneſs or pity to me, than he doth to the moſt profligate wretches. But ſtill remember, *Job* ſpeaks not here of the future life, wherein he knew he ſhould have much advantage, as he profeſſed before, but only of this preſent ſtate.

† Heb. *I will return to the Word.*

4 † I will anſwer thee, and thy companions *g* with thee.

g i.e. Thoſe who are of thy opinion, or with whom thou doſt aſſociate thyſelf in thoſe ſpeeches and carriages. Which ſeems to be meant not of *Job*'s three Friends (as many underſtand it, for their opinions were contrary to *Job*'s in this point) but of *wicked men*, with whom *Job* is ſaid to *walk* and *go in company* for this ſame opinion or aſſertion, *ch.* 34.8, 9. And theſe men he here calls *Job*'s *companions*, partly becauſe they are very forward to harp upon the ſame ſtring, and to accuſe God and juſtifie themſelves upon all occaſions; and partly, that he might awaken *Job* to a more ſerious review of his former aſſertions by repreſenting to him whoſe cauſe he pleaded, and who were his confederates and colleagues in this Opinion.

* Ch. 22.12. † Heb. *skies.*

5 * Look unto the heavens, and ſee, and behold the † clouds *which* are higher than thou *h*.

h How much more is God who is far above all Heavens higher than thou? And therefore God is out of the reach of all profit or loſs by thy actions; if thy goodneſs do not profit thee, it is certain it doth not profit him, and therefore doth not lay any obligation upon him to indulge or recompenſe thee for it, ſave only ſo far as he hath graciouſly obliged himſelf; and therefore thou canſt not accuſe him of injuſtice for afflicting thee, nor pretend that thou haſt deſerved better uſage from him. And this infinite diſtance between God and thee, ſhould cauſe thee to think and ſpeak more modeſtly and reverently of that glorious Majeſty.

6 If thou ſinneſt, what doeſt thou againſt him *i*? or *if* thy tranſgreſſions be multiplied, what doeſt thou unto him?

i Thy ſins do him no hurt, and therefore thy righteouſneſs brings him no benefit, as it follows.

* Ch. 22. 3. *Pſal.* 16. 2. *Rom.* 11. 35.

7 * If thou be righteous what giveſt thou him? or what receiveth he of thine hand *k*?

k He gaineth nothing by it, nor can indeed receive any good from thee, becauſe all thy good comes from him. And therefore thou haſt no reaſon to boaſt of, nor to upbraid God with thy Piety, which is much to thy advantage, but nothing to his.

8 Thy wickedneſs *may hurt* a man as thou *art l*, and thy righteouſneſs *may profit* the ſon of man.

l If God were ſuch an one as thou art, he might have benefit or hurt by thine actions: but being an infinite, independent and ſelf-ſufficient being, he is far exalted above all thy good or evil.

9 By reaſon of the multitude *m* of oppreſſions, they make *the oppreſſed* to cry *n*: they cry out by reaſon of the arm of the mighty *o*.

m Or, *greatneſs*. This Verſe is ſuppoſed to contain an argument to prove what he ſaid, *v.* 8. that one man's wickedneſs may hurt another. But he rather ſeems to begin a new matter, and having anſwered one of *Job*'s Objections to proceed to another, which may be either 1. that which *Job* had oft complained of, that he cried to God, and God did not hear his cry, which *Elihu* anſwers by a parallel caſe of men, crying out for oppreſſion; whom yet God doth not hear, nor help, and that for juſt reaſons, which he leaves to *Job* to apply to himſelf. Or, 2. that which *Job* had alledged, *ch.* 24.12. and which might ſeem to reflect upon God's providence. This therefore *Elihu* repeats in this Verſe, and anſwereth in the following. *n* Not only to murmur and complain, but to cry out by reaſon of ſore oppreſſion, and to cry to the oppreſſors, or others for pity and help. *o* Becauſe their oppreſſors are too ſtrong for them.

* Pſal. 42.8.

10 But none *p* ſaith *q*, where *is* God *r* my Maker *s*? who giveth * ſongs *t* in the night *u*!

p Few or none (for few are oft called and accounted as none both in Scripture, and other Authors) of the great numbers of oppreſſed perſons. *q* To wit, ſeriouſly or ſincerely, and it may be not ſo much as in word and profeſſion. *r* They howl and cry out of men, and to men, but they ſeek not after God, they do not acknowledge him in all their ways: they praiſe him not for that eaſe, and liberty, and eſtate, and other mercies which God gave them; and by this unthankfulneſs they forfeit their mercies; and therefore if God ſuffer oppreſſors to take them away, they have no cauſe to complain of God, but only of themſelves;

selves: they will not vouchsafe to pray to God seriously and fervently, either to continue or to restore their lost mercies; and therefore if God do not hear, nor regard their bruitish crys arising only from a natural sence of their misery, it is not strange nor unjust. *s* Who alone made me, and whose power and providence preserveth me every day, and who only can protect and deliver me. All which were obligations upon them to praise God and pray to him, and depend upon him, and aggravations of their gross neglect of God. Heb. *my Makers*, in the Plural Number Which being used not only here, but also *Eccles.* 12. 1. *Isa.* 54. 5. and that without any necessity, when it might as well have been put in the Singular Number, yea, tho' *Elohim* be Plural, as it is *Gen.* 1. 1. plainly implys a Plurality of Persons in the Divine Essence, of which see on *Gen.* 1. 26. *t i.e.* Matter of Songs: great occasion to rejoyce and praise God. *u* Either 1. metaphorically taken, *i.e.* in the night of affliction; implying, that they want not cause to bless God even in their afflictions. Or rather, 2. properly, as this word is always used in *Job*, one place excepted, which is doubtful, to wit, *ch.* 36. 20. which he may mention rather than the day; either because oppressed Persons, who in the day-time are cruelly used by their Oppressors, are permitted to rest in the night: or because the hand and mercy of God is more manifest in the preservation, and rest, and sleep of the night, than in the Blessings of the day which are procured by Man's industry: or because the Day is the time of Action, the Night of Contemplation, when we do and ought to remember God's Mercies with thanksgiving: Compare *Psal.* 42. 8. & 119. 62.

11 Who teacheth us more than the beasts *x* of the earth, and maketh us wiser than the fowls of heaven.

x This is mentioned as a further aggravation of Mens neglect of *God* in their misery. *God* hath given to Men those *gifts* which he hath denied to Beasts, Reason and Religion, Wisdom to know God and themselves, and their obligation to God, and their dependance upon him. And therefore it ill-becometh them to lye like Brute-creatures, roaring and crying out in their miseries, without taking any notice of God in way of Prayer or Praise; and if they do so, it is no wonder if God takes no notice of them.

12 There *y* they cry, (but none giveth answer) because of the pride of evil men *z*.

y Or, *Then*, as this Particle is used, *Ps.* 14. 5. *Eccles.* 3. 17. *Zeph.* 1. 14. In that time or condition. *z* Either, 1. of the Oppressors. So this is the reason not of the last Clause, why none answereth, but of the former why *they cry*, the latter Clause being therefore shut up within a Parenthesis, and the words thus are to be transposed, as some place them, *There they cry, because of the pride of evil men, but none giveth answer.* The reason whereof followeth in the next *verse*. Or rather, 2. of the oppressed Persons. And so these words contain one reason of the words immediately fore-going, which is most natural, and easie, and usual, to wit, why *none giveth answer, i.e.* why God doth not answer nor regard their *cries*, because of their *pride*, &c. because they are both *evil*, *wicked* and *impenitent*, and *proud*, *unhumbled* for those *sins* for which God brought these *miseries* upon them, & unsubdued to the *obedience* of God.

*Chap. 27. 9. Prov. 1. 28. & 15. 29. Isa. 1. 13. Jer. 11. 11.

13 * Surely God will not hear vanity *a*, neither will the Almighty *b* regard it.

a Either, 1. vain and light Persons, that have no true Wisdom or solid Piety in them, but are wholly addicted to vain and worldly things, rejoycing immoderately when they have them, and crying out for want of them, as here they do. Or, 2. vain cries, which proceed not from Faith or Piety, but only from self-love, and a natural sence of their misery; which is common to them with Brute-beasts. The abstract is here put for the concrete, as *wickedness* is oft put for wicked men, and *pride* for proud persons, and the like. *b* Though God be able to help them, as the title of God implies, and though he be the Judge of the World, as the former Name of God signifies, to whom therefore it belongs to right the Oppressed against the Oppressor, yet in this case he justly refuseth to help them.

14 Although thou sayest thou shalt not see him *c*, yet judgment *is* before him *d*, therefore trust thou in him *e*.

c Or, *thou canst not see him*, the Future-tense of the Indicative Mood being oft put Potentially; *i. e.* Thou canst not have thy desire in appearing and pleading thy Cause before him. So this is a new matter, and *Elihu* answers another Objection of *Job*'s; of which see Chap. 23. 8, 9. and tells him that he is not to judge of God by present appearance; because tho' God may for a season hide his face, and delay to give him an answer, yet he will certainly do him right. *d i. e.* Before God, or in his presence, or at his Tribunal, or in all his ways and administrations: And *judgment* is put for Justice, or just judgment, as it is *Job.* 8. 3. *Ps.* 37. 28. & 99. 4 and oft elsewhere. So the sence is, God is and will shew himself to be just in all his ways, and therefore thou dost wickedly in reflecting upon God's justice. Or, yet *judge* thyself *before him*, instead of accusing God, condemn thyself, acknowledge thy sins, and then thou mayest hope for Mercy. Compare 1 *Cor.* 11. 31. *e* Instead of murmuring against him, put thy trust in him, repent of what is past, and humble thyself under God's hand, and do not despond for the future, but wait upon God patiently in his way, till deliverance come to thee; for it will certainly come, if thou dost not hinder it.

15 But now because *it is* not so *f*, ‖ he *g* hath visited in his anger *h*, yet ‖ he knoweth *it* not *i* in great extremity *k*.

‖ That is, *God*. ‖ That is, *Job*.

f i.e. Because *Job* doth not acknowledge God's justice and his own sins and wait upon God in his way for Mercy, according to the last advice given to him, *v.* 14. *g* To wit, God, to whom this great work of *visiting* is ascribed every where in *Scripture*. *h i.e.* Hath laid grievous afflictions upon him; all which is too little to bring *Job* to compliance with *God*. *i Job* is not sufficiently sensible of it, so as to be humbled under God's hand. *k* Or, tho' (which *Particle* is sometimes understood, of which examples have been before) *in great extremity*, or *abundance*, to wit, of *afflictions*. Tho' *Job* hath hitherto been, & still is exercised with very sore *calamities*, yet they have not brought *Job* to the *knowledge* of *God* and of *himself*. But this *verse* is and may be rendred thus; *And now* know, that *his* (*i.e.* God's) *anger hath visited thee little or nothing*, (to wit, in comparison of what thou hast deserved, and mightest reasonably expect) *neither hath he known* (*i.e.* judged or punished, as this word is used, *Prov.* 10. 9. and elsewhere) *thee in* or *according to* (as the Prefix *Beth* is sometimes used) *the great abundance*, to wit, of thy sins. And therefore thy complaints against God are very unrighteous and unreasonable.

16 Therefore *l* doth Job open his mouth in vain *m*: he multiplieth words without knowledge *n*.

l Hence it is manifest. *m i. e.* Pour forth his complaints without any success, and gets no ease by them. *n* Thereby discovering his ignorance of God and of himself.

CHAP. XXXVI.

1 ELihu also proceeded, and said,

2 Suffer me a little *a*, and I will shew thee † that *I have* yet to speak on God's behalf *b*.

† Heb. *that there are yet words for God.*

a Give me thy patient attention but a little longer, and I have done. *b* That I have not said all that can be said to justifie God's proceedings against thee.

3 I will fetch my knowledge from afar *c*, and will ascribe righteousness to my Maker *d*.

c i. e. From remote times, and places, and things. I will not confine my discourse to thy particular case, but will justifie God by declaring his great and glorious works of *Creation* and *Providence* both in the Heaven and Earth, and the manner of his dealing with Men in other Parts and Ages of the World: for these are the chief Heads of the following Discourse, and therefore the best comment upon this general expression. *d* I will acknowledge that which is true, that God is righteous. He adds the words, *my Maker*, either, 1. as an argument or evidence of God's righteousness; partly because it is not likely that God should be unjust to his own Creatures, since even Men are not only just, but kind to their own Works and Relations: and partly because the Work of Creation gave unto God an absolute right and power to dispose of *Job* as he saw fit, as the Potter hath power over the Clay, *Rom.* 9. 21. and therefore there was no foundation for unrighteousness, nor any temptation upon God to do it: and partly, because Man's Maker must needs be a Being of all possible perfection, and therefore one of perfect righteousness. Or, 2. as a motive or obligation upon him to plead God's Cause. I do not engage myself in this Controversie out of a pragmatical or contentious humour, nor out of any prejudice or ill-will to thee, but meerly from the sense of my duty to my blessed Creator. Withal he reflects upon *Job*, as guilty of great folly and ingratitude in contending with him, in or by whom he lived, and moved, and had his being.

4 For truly, my words *shall* not *be* false *e*: * he that is perfect in knowledge *is* with thee *f*.

*Ch. 37. 16.

e I will not speak any thing against my own Conscience, nor against Truth, either to flatter God, or to vex thee, as thou supposest thy other Friends have done, Chap. 13. 7. and elsewhere. *f* This is meant either, 1 of God. Thou hast to do with a God of perfect knowledge, by whom all thy words and actions are weighed; and therefore hast need to be more wary and circumspect in thy expressions and behaviour. Or rather, 2. of himself, as the former part of the Verse is. And he speaketh of himself in the third Person, for modesty's sake. He speaks not of absolute, but of comparative Perfection. And whatsoever perfection of Knowledge he had, he doth not ascribe it to himself, but to God's Spirit, Chap. 32. 8. And the meaning may be this, Thou hast not to do with a Novice, but with one who hath accurately considered, and through God's grace doth fully understand these matters. Therefore hearken to me. But the word rendred *perfect*, signifieth also *sincere*, or *upright*, or *right*. And this may seem best to agree with the former Clause, wherein he saith that he would not speak what he knew to be false; and now he adds, that he was and would be *upright* in the use of his *knowledge*, or in the delivery of his *opinion* in this matter, and not be byassed by any passion or prejudice either to speak otherwise than he thought, or to judge otherwise than he should.

5 Behold, God *is* mighty, and despiseth not *any g*: * *he is* mighty in strength and † wisdom *h*.

* Chap. 9. 4. & 12. 13, 16. & 37. 23. † Heb. *heart.*

g His *greatness* doth not make him (at it doth men) to scorn, or despise, or oppress the *meanest*. Tho' he may do what he pleaseth and none can hinder him, yet he will not use it to do any Man wrong, as *Job* seemed to insinuate, *ch.* 10. 3. & 19. 7. & 23. 13. *h* His *strength* is guided by *wisdom*, and therefore cannot be employed

ployed to do any thing unbecoming God, or unjuſt to his Creatures; for either of theſe is folly. Or, *in ſtrength*, or *virtue of heart*; for the *and* is not in the Heb. So the ſence is, He is truly magnanimous, of a great and generous mind or *heart*, and therefore not unrighteous; for all injuſtice proceeds from littleneſs or weakneſs of Heart. Truly great Souls ſcorn unjuſt actions.

‖ Or, *afflicted.*

6 He preſerveth not the life of the wicked *i*: but giveth right to the ‖ poor *k*.

i To wit, for ever; but will in his due time forſake them, and give them up to the Deſtroyer. Or, *he doth not* or *will not preſerve* is put for, *he will certainly and dreadfully deſtroy*, by the Figure called *Meioſis*, uſed *Prov.* 17.21. and oft elſewhere. *k* He doth uphold, and he will certainly in his due time deliver his poor oppreſſed Ones from all their Oppreſſors.

* Pſal. 33. 18. & 34. 15.

7 * He withdraweth not his eyes from the righteous *l*: but with kings *are they* on the throne *m*; yea, he doth eſtabliſh them for ever *n*, and they are exalted *o*.

l He never ceaſeth to care for and watch over them, no not when they are afflicted or perſecuted, when he may ſeem to neglect them. *m* Though they may be oppreſſed for a time, yet oft-times he not only delivers them, but alſo raiſeth them to the higheſt Honour and Happineſs in this life; Compare 1 *Sam.* 2.8. *Pſal.* 113.7,8. *n* Their felicity is more ſtable and permanent than that of the wicked. *o* Having mentioned the cauſe, that *God did eſtabliſh them*, he now mentions the effect, that *they are* or *continue to be exalted*; rhey are not caſt down from their Dignity, as the wicked commonly are.

* Pſal. 107. 10.

8 * And if *they be* bound in fetters *p*, *and* be holden in cords of affliction:

p If through the viciſſitude of worldly Affairs, and the righteous judgment of God upon them for their ſins, they be brought from their Throne into a Priſon, as ſometimes hath been done.

9 Then he ſheweth them their work *q*, and their tranſgreſſions, that they have exceeded *r*.

q i.e. Their evil works, as the next Clauſe explains and limits it. By theſe afflictions he brings them to a ſight of their ſins, and to repentance, which is the way and means of their recovery. *r* That they have greatly ſinned, by abuſing their Power and Proſperity, which even good men are too prone to do.

* Ch. 33. 16.

10 * He openeth alſo their ear *s* to diſcipline *t*, and commandeth *u* that they return from iniquity *x*.

s i.e. He enableth and enclineth them to hearken to what God ſpeaks by the Rod, who would not hear in the time of their Proſperity, like them, *Jer.* 22.21. *t* Or, *to inſtruction*, i. e. to receive inſtruction: or *to chaſtening*, *i.e.* to hear the Rod, and who hath appointed it, as is ſaid, *Micb.* 6.9. *u* Either by his Word or Spirit accompanying the affliction, and diſcovering the mind and will of God in this diſpenſation. *x* Which is the chief cauſe of their Calamity.

* Ch. 21. 13.

11 If they obey *y* and ſerve *him*, they ſhall * ſpend their days in proſperity *z*, & their years in pleaſures *a*.

y God's *admonition* and *command*. *z* They ſhall be reſtored to their former Proſperity, and ſhall live and die in it. This he ſpeaks according to the Tenor of *God's promiſes*, eſpecially in the *Old Teſtament-ſtate* of the *Church*, and according to the common courſe and method of *God's Providence* which *Elihu* & other good men had obſerved. *a* Abounding in *worldly comforts*, and being enabled by God to rejoyce in them, which is *God's gift*, *Eccleſ.* 3. 13. and delighting themſelves in *God's love* and *favour* to them.

† Heb. *they ſhall paſs away by the ſword.*

12 But if they *b* obey not, † they ſhall periſh by the ſword, and they ſhall die without knowledge *c*.

b The righteous ſpoken of *v.* 7. oppoſed to the *Hypocrites* here following, *v.* 13. for even good men may ſometimes be diſobedient to Divine admonitions, and may ſuffer deeply, yea, even death itſelf, for their folly; ſee 1 *Cor.* 11. 30. *c* In or for their ignorance, or inadvertency, or folly. Or, *becauſe they are without knowledge*, becauſe they are fooliſh, or brutiſh, and will not learn the Leſſons which God ſo plainly teacheth them.

Chap. 33. 18.

* Rom. 2. 5.

13 But the hypocrites in heart *d* * heap up wrath *e*: they cry not *f* when he bindeth them *g*.

d Such as are truly void of that Piety which they profeſs. Whereby he either ſecretly inſinuates that *Job* was ſuch an one: or gives him this occaſion to ſearch himſelf whether he were not ſo: or rather admoniſheth him not to carry himſelf like ſuch an one, as he had hitherto done, and for which he reproved him, *ch.* 34.8. *e i.e.* by their impious and obſtinate carriage in all conditions, they treaſure up God's wrath againſt themſelves. *f* Unto God for help. They live in the groſs neglect of God, and of Prayer. *g* To wit, with the *cords of affliction*, expreſſed *v.* 8. which is mentioned as an aggravation of their wickedneſs, becauſe even wicked men, if not profligately bad, will ſeek God in a time of affliction. *Hoſ.* 5.15. Withal he ſecretly reflects upon *Job*, as one that behaved himſelf like a wicked Man, becauſe though he cried out of God, in way of complaint, yet he did not cry unto him by humble ſupplication.

* Ch. 15. 32. & 22. 16. Pſal. 55. 23. † Heb. *their ſoul dieth.* ‖ Or, *Sodomites.*

14 * † They die in youth *h*, and their life is *i* among the ‖ unclean *k*.

h They provoke God to cut them off before their time. Heb. *Their ſoul* i.e. they themſelves) *ſhall die in youth.* *i* Or rather, *life* ſhall die or be extinct; which Verb is underſtood out of the former Clauſe after the manner of the Hebrews. *k* Or, *the filthy*, or the *Whoremonger*, or *Sodomites*; to whoſe deſtruction (which happened not long before this time) he may ſeem to allude. The ſence is, They ſhall die by ſome dreadful and exemplary ſtroke of Divine vengeance.

‖ Or, *afflicted.*

15 He delivereth the ‖ poor in his affliction, and openeth their ears *l* in oppreſſion *m*.

l i.e. Cauſeth them to hear, and underſtand, and to do the Will of God, *hearing* being oft put for *obeying*. And this latter Clauſe ſeems to be added to intimate, that he will not deliver all afflicted Perſons, but only thoſe whoſe *ears* he *openeth* to receive his Counſels. *m i.e.* In the time of their oppreſſion. Or, *by oppreſſion* or *tribulation*, as the means of *opening their ears* and Hearts.

† Heb. *the reſt of thy table.* * Pſal. 23. 5.

16 Even ſo would he *n* have removed thee *o* out of the *p* ſtrait *into* a broad place *q*, where *there is* no ſtraitneſs, and † * that which ſhould be ſet on thy table, *ſhould be* full of fatneſs.

n If thou hadſt opened thine Ear to God's Counſels, and humbled thyſelf under his correcting hand, and ſued to God for Mercy. *o* As this Verb is uſed, 2 *Chron.* 18.31. Or, *allured*, or *enticed*, or *perſuaded thee*, as the word properly ſignifies: which poſſibly may here be emphatical, and may imply as that *Job* had by his ſins brought himſelf into theſe ſtraits, ſo that God would have brought him out of them by the uſual and regular way, to wit, by perſuading him to turn from his ſins, and humbly and earneſtly to cry to God for Mercy, which if he had complied with, God would have delivered him. *p* Heb. *out of the mouth* or *jaws of tribulation*; which like a wild Beaſt, was ready to ſwallow him up. *q i. e.* Into a ſtate of eaſe and freedom. *r* Thy Diſhes, or the Food in them.

‖ Or, *judgment and juſtice ſhould uphold* thee.

17 But thou haſt fulfilled the judgment *s* of the wicked: ‖ judgment and juſtice take hold *on thee* *t*.

s Or, *the cauſe* or *ſentence*, as the word moſt properly ſignified. Thou haſt fully pleaded their cauſe, and juſtified the hard and reproachful ſpeeches which wicked men in their rage utter againſt God, condemning God, and juſtifying themſelves. *t* Or, therefore (which is oft underſtood) *the ſentence and judgment* (or, the *judicial ſentence*, to wit, of the wicked now mentioned) *ſhall take hold* on thee. Thou haſt maintained their cauſe againſt God, and God ſhall paſs againſt thee their ſentence, or the Sentence of Condemnation due to ſuch wicked men.

* Pſal. 49. 7. † Heb. *turn thee aſide.*

18 Becauſe *there is* wrath *u*, *beware* *x* leſt he take thee away with *his* ſtroke *y*: then a * great ranſom cannot † deliver thee *z*.

u To wit, conceived by God againſt thee. Becauſe by thy pleading the cauſe of the wicked, thou haſt deſerved that God ſhould give ſentence againſt thee, as was now ſaid, and haſt provoked God's wrath againſt thee, therefore look to thyſelf, and reconcile thyſelf to God by true repentance whilſt thou mayeſt, and before ſentence be executed upon thee. *x* This is not in the Hebrew, but is neceſſarily to be underſtood to make up the ſence, and is oft underſtood in the like caſes, and that before this Hebrew Particle *Pen*, as *Gen.* 3.22. & 11.4. & 42.4. *Iſa.* 36.18. See the like alſo, *Mat.* 25.9. *Act.* 5.39. *y* Properly, with the ſtroke of his hand or foot. It is an alluſion to men who oft expreſs their anger by clapping their hands, or ſtamping with their feet. *z* For if once God's wrath take hold of thee, and ſentence be executed upon thee before thou doſt repent and humble thyſelf to thy Judge, neither Riches, nor Friends, no nor any Perſon, or thing in Heaven and Earth can redeem thee, no Ranſom or Price will be accepted for thee.

19 Will he eſteem thy riches? *no* not gold, nor all the forces of ſtrength *a*.

a If thou couldſt recover thy loſt Wealth or Srength, or thy Friends would employ theirs on thy behalf, neither could the one ranſom thee, nor the other reſcue thee.

* Ch. 7. 5. * Ch. 34. 20.

20 * Deſire not the night *b*, when *c* people *d* * are cut off *e* in their place.

b Either, 1. properly, that in it thou mayeſt find ſome eaſe or reſt, as men uſually do. But this *Job* did not much deſire, for he complains that his *nights* were as reſtleſs as his *days*. Or rather, 2. metaphorically, the night of Death, which is called *the night* both in *Scripture*, as *Job.* 9.4. and in other Writers; and which *Job* had oft and earneſtly deſired and even thirſted after, as this Verb notes. See *ch.* 7.15. And this ſeems beſt to agree with the foregoing *counſel*, *v.* 18. beware *leſt he take thee away with his ſtroke*, for then, ſaith he, thou art irrecoverably loſt and gone; and therefore take heed of thy fooliſh and oft repeated deſire of death, leſt God inflict it upon thee in great anger. *c* Or, *by which*: which words are oft underſtood in divers Texts of *Scripture*. *d* Even whole Nations and Bodies of People, which are all God's Creatures as well as thou, and yet are not ſpared by him, but cut off in wrath, and many of them ſent from one death to another; take heed therefore thou beeſt not added to the number. *e* Heb. are made *to aſcend*, *i. e.* to vaniſh, or periſh, or die, as this Verb is oft uſed, as *Job* 18.16. *Pſ.* 102.25. *f* In their ſeveral places where they are; or ſuddenly, before they can remove out of the place where the hand and ſtroke of God finds them; or in the place where they are ſettled and ſurrounded with all manner of Comforts, and Supports, and Friends, all which could not prevent their being cut off. Poſſibly this Phraſe may allude to that expreſſion of *Job's*, *ch.* 29. 18. *I ſhall die in my neſt.*

21 Take heed, regard not *g* iniquity: for this haſt thou choſen rather than affliction *h*.

g Or, *look not to it*, to wit, with an approving or coveting eye, as this word is uſed, *Prov.* 23.31. *h* Thou haſt choſen rather to quarrel with God, and cenſure his judgments, than humbly and quietly to ſubmit to them, and to wait upon God by Faith and Prayer for deliverance in his time and way.

* Pſal. 116. 12, 26, 27. Iſa. 40. 13. Rom. 11. 34. 1 Cor. 2. 16.

22 Behold, God exalteth *i* by his power: * who teacheth like him *k*?

i Or, *is high*, or *exalted*, the active Verb being taken intranſitively; which is not unuſual in the Hebrew Tongue. This is a proper argument to force the fore-going counſels. God is omnipotent, and therefore can with great facility, either puniſh thee far worſe, if thou beeſt obſtinate and refractory; or deliver thee, if thou doeſt repent and turn to him. *k* He is alſo infinitely wiſe as well as powerful, and as none can work like him, ſo none can teach like him. Therefore do not preſume to teach him how to govern the World, or to order thy affairs, but know that whatſoever he doth with thee, or with any other men, is beſt to be done. And therefore be willing to learn from him: learn obedience by the things which thou ſuffereſt from him, and do not follow thine own fancies or affections, but uſe the methods which God hath taught thee to get out of thy troubles, by ſubmiſſion, and prayer, and repentance. The words may be rendred, *What Lord is like him?* For the word *Moreh* in the *Chaldee* Dialect, ſignifies a Lord. This Tranſlation ſuits with the former Clauſe of this Verſe, but ours agree well enough with that, and is confirmed by the following Verſe.

* Ch. 34. 13. * Ch. 34. 10.

23 *Who hath enjoyned him his way *l*? or *who can ſay, Thou haſt wrought iniquity *m*?

l Wherein he ſhould walk, *i. e.* what courſes and methods he ſhall uſe in the adminiſtration of humane affairs? If he had a Superior Lord who gave him Laws for his actions, he might be accountable to him, and queſtionably for what he did: but he is Supreme, Abſolute and Uncontrollable, who hath no Law to regulate him, but his own holy Nature and bleſſed Will. And therefore how raſh, and impudent, and abſurd a thing it is, for any Man to cenſure his proceedings? *m* Thou haſt ſwerved from the Law and Rule given to thee.

24 Remember *n* that *o* thou magnifie his work *p*, which men behold *q*?

n Call to mind this thy duty, and take this matter into thy more ſerious thoughts, and it will prevent thy horrible miſtakes and miſcarriages. *o* So this Hebrew Particle is uſed here, *v.* 10. and *ch.* 3.12. *p* Or, *his works*, the ſingular number being put for the plural; every work which he doth; do not condemn any of his providential works towards thee or others, but adore and glorifie them as done with admirable *wiſdom*, and *juſtice*, and *faithfulneſs*. *q* To wit, with admiration and aſtoniſhment: which by their greatneſs and glory draw the eyes and minds of all men towards them; which deſerve to be entertained with adoration and reverence of all men, not with cenſure and reproach.

25 Every man may ſeek it *r*: man may behold *it* afar off *s*.

r To wit, *his work*, laſt mentioned. The power, and wiſdom, and greatneſs of God is ſo manifeſt in all his works, that all who are not blind or ſtupid, muſt needs ſee & acknowledge it. *s* The works of God are ſo great and conſpicuous, that they may be ſeen at a great diſtance; whereas little things cannot be ſeen, unleſs we be near them. This Tranſlation and Interpretation ſeems better to agree with the context, than that which is more common, *Man doth behold it* (*i.e.* God's work or works) *afar off*, *i.e.* They ſee them darkly and imperfectly, as things at a great diſtance but not clearly and plainly as things near at hand, and therefore they are ſo apt to *miſtake* them, and *miſ-judge* of them.

* Pſal. 90. 2. & 102. 24, 27. Heb. 1. 12.

26 Behold, God *is* great *t*, and we know *him* not *u*, * neither can the number of his years be ſearched out *x*.

t Infinite in Majeſty, and Power, and Wiſdom, and all Perfections, and therefore juſt in all his ways. *u* To wit, perfectly. Tho' we ſee ſomething of him in his works, as was now ſaid, yet we ſee and know but little of him in compariſon of that which is in him. He is incomprehenſibly great in his Eſſence, and in his Works, and therefore be not ſo raſh, O *Job*, as to cenſure thoſe ways of God which thou canſt not fully underſtand. *x* He is from everlaſting to everlaſting eternal, as in his being ſo in all his counſels, which therefore muſt be infinitely wiſe and above the comprehenſion of ſhort liv'd men.

27 For *y* he maketh ſmall the drops of water *y*, they *z* pour down *a* rain according to the vapour thereof *b*.

y Having affirmed that God's works are incomprehenſibly great and glorious, he now enters upon the proof of it; and he proveth it from the moſt common and viſible works of Nature and Providence, which if thoroughly conſidered, are full of wonder, and paſt the reach of the greateſt Philoſophers, who indeed, ſpeak of them only by gueſs, and by their innumerable diſputations about them, diſcover their ignorance in them. And hence he leaves it to *Job* to conſider how incomparably more deep and unconceivable the ſecret Counſels and Judgments of God muſt needs be, and therefore how fooliſh and preſumptuous a thing it was for him to judge and cenſure them. *y i.e.* He orders matters ſo *wiſely* and *graciouſly*, that the Waters which are in the Clouds, do not fall down at once in Spouts, or Rivers, or Seas; which would be both unprofitable and pernicious to the Earth, and to Mankind; but by degrees, and in drops, which is beſt for mens ſafety and comfort, and for the refreſhment of the Earth. And this he obſerves as a wonderful work of God; without whoſe Providence herein, thoſe Waters might conſtantly or commonly fall in Spouts, as ſometimes part of them hath done. *z* Either the Waters laſt mentioned, or the Clouds, as it is expreſſed in the next Verſe: or the active Verb is uſed impersonally, which is frequent in the Hebrew Language, *they pour down rain*, for, *the rain is poured down*. *a* Or, *melt* or *diſſolve*, which word is borrowed from Metallifts, who diſſolve Metals with Fire, and then pour them forth by degrees and in parcels, as the Clouds are diſſolved, and then poured forth in drops, as was now expreſſed. *b i.e.* According to the proportion of vapours which the heat of the *Sun* hath drawn up from the *Earth* or *Sea* into the *Clouds*. Or, *into the vapour thereof*. So it notes that great work of God by which the Rain is firſt made of Vapours, and afterwards reſolved into Vapours, or into the matter of ſucceeding Vapours, by a conſtant rotation and reciprocation.

28 Which the † clouds do drop, *and* diſtill upon man abundantly *c*.

† Heb. *skies*.

c In ſuch plenty as the neceſſities of the Earth require; which alſo is a wonderful work of God.

29 Alſo can *any* underſtand the ſpreadings of the † clouds *d*, or the noiſe of his tabernacle *e*.

† Heb. *cloud*.

d Or rather, *of a cloud*, as it is in the Hebrew, whence it comes to paſs that a ſmall Cloud, no bigger than a Man's hand, doth ſuddenly ſpread over the whole Heavens, how the Clouds come to be ſuddenly gathered together, and ſo condenſed as to bring forth Thunder and Lightning, which here follows. *e i.e.* The Thunder produced in the Clouds, which are oft called God's *Tent* or *Tabernacle*, as *Pſ.* 18.11. & 104.3. becauſe there he oft times ſeems to dwell, and gives forth tokens of his powerful and glorious preſence in thoſe mighty works of *Thunder* and *Lightning*, wherewith men are frequently aſtoniſhed and affrighted.

30 Behold, he ſpreadeth his light *f* upon it *g*, and covereth † the bottom of the ſea *h*.

† Heb. *the roots*.

f i.e. The Lightning, of which the whole context ſpeaks, which is fitly called *God's Light*, as it is called *God's Lightning*, Pſ. 144.6. becauſe God only can light it. *g i.e.* Upon the Cloud, which is in a manner the Candleſtick, in which God ſets up his Light. *h* The Lightning ſpreads far and wide over all the Parts of the Sea, and pierceth deep, reaching even to the bottom of it, and ſpreading itſelf upon it, and ſo covering it like a gay and glorious Garment ſuddenly caſt over and covering the Body of a Man or Woman, or as God is ſaid to *cover himſelf with light as with a garment*, Pſal. 104. 2.

31 For * by them judgeth he the people *i*; he giveth meat in abundance *k*.

* Ch. 37. 13, & 38. 23.

i By Thunder and Lightning, he manifeſts his diſpleaſure, and executes his judgments againſt ungodly People or Countries. *k* Or, *and* (which Conjunction is oft underſtood) *he giveth meat*, &c. *i.e.* by the ſelf-ſame Clouds he puniſheth wicked Men by Thunder and Lightning, and provideth for others by thoſe plentiful Showers which accompany them.

32 With clouds *l* he covereth the light *m*, and commandeth it *not to ſhine n*, by *the cloud* that cometh betwixt *o*.

l With thick and black Clouds, ſpread over the whole Heavens, as it is in times of great Thunder and Lightning. Heb. *with hands*; either the Clouds are ſo called for their reſemblance to hands, 1 *Kings* 18.44. as being hollow and ſpread abroad: or the meaning is, that God covereth the light as it were by the hollow of his Hand, as a Man ſometimes covers the light of a Candle. *m* Either the Lightning, or rather the Sun, which is fitly called *Light*, *Job* 31.26. *Pſ.* 136.7. as being the Fountain of Light. *n* Or, *giveth a charge concerning it*, to wit, that it ſhall be covered: Or, *forbiddeth it*, as this Hebrew word joyned with this Propoſition uſually ſignifies, as *Gen.* 2.17. & 28.6. 1 *Kings* 2.43. & 11.11. and elſewhere, *i. e.* hindreth it, as it were by an expreſs command or prohibition, from its uſual and proper work, to wit, from ſhining. *o* Which God interpoſeth as a vail between the Sun and Earth; by which he doth as it were deliver his command or prohibition to the Sun, that he ſhould not ſhine.

33 The noiſe thereof *p* ſheweth concerning it *q*; the cattel alſo concerning † the vapour *r*.

† Heb. *that which goeth up*

p To wit, of or within the black and thick Cloud, ſpoken of *v.* 3. Or, *his*, *i.e.* God's, *noiſe*, to wit, the Thunder, which is called *God's voice*, Pſ. 24.4, 5. *q* To wit, the Rain, which is the Principal ſubject of theſe Verſes, of which he ſpeaketh expreſly, *v.* 27, 28. and of his Companions, the Clouds, and Thunder, and Lightning in all the following Verſes. The ſence is, The Thunder gives notice of the approaching Rain. *r* And as the Thunder, ſo *alſo the cattel* ſheweth (which Verb is underſtood out of the fore-going Clauſe, after this manner) *concerning the vapour*, i.e. concerning the coming of the Rain: but he puts *Vapours* for the *Rain*, becauſe divers Cattle are very ſagacious in this matter, and do not only perceive the Rain when it is ready to fall, but fore-ſee it at ſome diſtance by the Vapours which are drawn up by the Sun in great abundance, and by divers motions and actions, give Men timely notice of it, as hath been obſerved not only by Huſbandmen, but alſo by learned Authors.

CAAP.

CHAP. XXXVII.

1 AT this also *a* my heart trembleth, and is moved out of his place *b*.

a Of which I have already spoken, and am now to speak further, to wit, the Thunder, which hath oft-times made even Atheists, and other wicked Men to tremble with a fear of horrour, and good Men to tremble with a fear of reverence, and a due dread of God's Judgments. *b* Leaps and beats excessively, as if it would leap out of my Body.

* Heb. *hear in hearing.* † Heb. *his voice with trembling.*

2 * Hear attentively *c* † the noise of his voice *d*, and the sound *that* goeth out of his mouth *e*.

c It seems not improbable, that whilst *Elihu* was speaking, it Thundered greatly, and that Tempest was begun, wherewith God ushered in his Speech, as it here follows, *ch.* 38. 1. and that this occasioned his return to that subject of which he had discoursed before, and his exhortation to them to mind it with deeper attention. *d* Or, *his voice*, (to wit, the Thunder, which is called a *Voice*, Exod. 20. 18. & *God's Voice*, Psal. 29. 4.) *with trembling*; because the Thunder is an effect or evidence of God's mighty Power, and oft-times of his Anger also: *e* As the voice (and Thunder is God's Voice) goeth out of Man's Mouth. Or, that is produced by God's Word or Command, which is oft signified by his *Mouth*.

† Heb. *light.* † Heb. *wings of the earth.*

3 He directeth it *f* under the whole heaven *g*, and his † lightning unto the † ends of the earth *h*.

f To wit, his *Voice*, which he shooteth or guideth like an Arrow to the Mark, so disposing it, that it may do that work for which he sends it. *g* Far and wide, through all the Parts of this lower World. *h* From one end of the Heaven, to the opposite end or part of the Earth, as *from East to West*, Mat. 24. 27.

* Psal. 29. 3.

4 After it *a voice *i* roareth: he thundereth with the voice of his excellency *k*, and he will not stay *l* them *m* when his voice is heard.

i i.e. After the Lightning. For tho' the Thunder be in order of Nature before the Lightning, yet the Lightning is seen before the Thunder is heard. *k* Or, *with his excellent*, or *high*, or *lofty Voice*, both loud and full of Majesty and Awfulness. *l* Or, *delay*; Heb. *take them by the heel*, as *Jacob* did *Esau* in the Womb, to delay or stop him from entring into the World before him. *m* Either, 1. the Lightnings spoken of in the beginning of the Verse. But these do not stay till the Voices be heard, but come before it. Or rather, 2. The Rains and Storms, of which he spoke before, and will speak again, *v.* 6.

* Chap. 5. 9. & 36. 26.

5 God thundereth marvellously *n* with his voice: * great things doth he, which we cannot comprehend *o*.

n With a wonderful and terrible noise, and so as to produce many wonderful effects, as the breaking down of great and strong Trees or Buildings, the killing of Men in a stupendious manner, &c. *o* Even in the course of Nature, and in visible things; which all Men see, but scarce any can give the true and satisfactory reasons of them; for the greatest Philosophers speak only by guess, and are greatly divided among themselves about them. And therefore it is not strange if the secret and deep counsels of Divine Providence be out of reach; and it is great arrogancy in thee, O *Job*, to censure them, because thou dost not fully understand them.

* Psal. 147. 16, 17. † Heb. *and to the shower of rain, and to the showers of rain of his strength.*

6 For * he saith to the snow, be thou *on the* earth *p*: † likewise to the small rain: and to the great rain of his strength *q*.

p By his powerful Word and Will the Snow is made in the Air, and falls upon the Earth where and when he seeth fit. *q i.e.* Those great storms and showers of Rain which come with great force and irresistable violence.

7 He sealeth up the hand of every man *r*, that all men may know his work *s*.

r By these great Snows and Rains, he drives Men out of the Fields, and seals or binds up their hands from all that work, and drives them home to their Houses, and in a manner shuts them up there. See *Gen.* 7. 16. *Exod.* 9. 19. Or, *By his Hand*, or *Power* (*i.e.* By those powerful works of his Hand here mentioned) *he sealeth*, or *shutteth up*, or *keepeth close every man*, to wit, in his House, as the Beasts in their Dens, *v.* 8. *s* That Men being hindred from action and their own work, and so being idle and at perfect leisure, may fall to a serious contemplation of these, and other great and glorious works of God. Or, *that he* (i.e. *every man*, as was now expressed) *may know* (or *enquire into*, or *take account of*) *all his workmen*: for which the proper season is when they are all hindred from their work, and brought together into the House.

8 Then *t* the beasts go into dens *u*, and remain in their places.

t In great Rains or deep Snows. *u* For shelter and comfort.

† Heb. *out of the chamber.* † Heb. *scattering winds.*

9 † Out of the south *x* cometh the whirlwind *y*: and cold *z* out of the † north.

x Heb. *out of the inner Chamber*; as the *Southern* part of the *World* is called, because in a great part it was, and is hid and unknown to those who live in the *Northern* Hemisphere, in which *Job*'s Habitation lay: Or, *out of the Chamber of the South*, as it is more largely expressed, *Job* 9. 9. for this is opposed to the *North* in the following Clause. *y* Violent and stormy Winds, which in those parts most frequently came out of the *South*, whence they are called *whirlwinds of the South*, Zech. 9 14. Isa. 21. 1. *z i.e.* Cold and freezing Winds, which generally come from that quarter.

* Chap. 38. 29, 30. Psal. 147. 17, 18.

10 * By the breath of God *a* frost is given: and the breadth of the waters is straitned *b*.

a i.e. By the Word of God, as this very Phrase is explained, *Psal.* 33. 6. By his will or appointment, to which as the Principal cause, all these works are ascribed. *b* The Frost dries up the Waters in great measure, and bringeth the remainder into a narrow compass, as we see.

* Or, *clearness wearieth.* † Heb. *the cloud of his light.* ‖ Or, *the cloud scattereth his rain.* Isa. 18. 4.

11 Also by * watering *c* he wearieth the thick clouds *d*: he scattereth † ‖ his bright cloud *e*.

c To wit, the Earth. By causing them first to receive and return, and then to pour forth abundance of water. *d* By filling and burthening them with much water, and making them to go long Journeys to water remote Parts, and at last to spend and empty themselves there: all which things make men weary; and therefore are here said to make the *Clouds* weary by a common figure called *Prosopopœia*. *e* As for the white and light som *Clouds* (which are opposed to the thick and black *Clouds* in the former Clause) he scattereth or dissolveth them by the Wind or Sun. Or, *he scattereth* other *Clouds by his light*, i.e. by the beams of the Sun. So he gathereth some and scattereth others, as he pleaseth, causing either clear, or dark and rainy weather.

12 And it is turned round about *f* by his counsels *g*: that they may do whatsoever he commandeth them *h* upon the face of the world in the earth.

f The *Clouds* (now mentioned) are carried about to this or that place. *g* Not by chance (tho' nothing seems to be more casual and uncertain than the motions of the *Clouds*) but by his order and governance. *h* Either be dispersed and pass away without effect to the disappointment of the Husbandmens hopes, or be dissolved in sweet and fruitful showers.

* Exo. 9. 18, 23. 1 Sam. 12. 18, 19. Ezra 10. 9. Chap. 36. 27, &c. † Heb. *a rod.*

13 * He causeth it to come *i*, whether for † correction *k*, or for his land *l*, or for mercy *m*.

i Heb. *He maketh it* (to wit, the Cloud or Clouds, and the Rain which is in it) *to find*, to wit, a path, or to find out the Persons or Place, to which God intends either good or hurt by it. *k Heb. for a rod*, to scourge or correct Men by immoderate showers. Or, *for a Tribe*, or certain Portion of Land, which God intends particularly to punish in that kind. *l i.e.* For God's Land, whereby he understands either, 1. the Land which he favoureth, and where his Servants live, such as *Canaan* was, which for that reason God blessed with Rain, as is noted *Deut.* 11. 12. *Psal.* 68. 9, 10. But in *Job*'s time, God's People were not in *Canaan*, but in *Egypt*, where little or no Rain fell. Or, 2. the uninhabited or desert parts of the World, which may be called *God's Land* peculiarly, because it is immediately and only under God's care, as being not regarded nor possessed by any man. For is noted as a special act of God's Providence, that he causeth Rain to fall upon such places, *Job* 38. 26, 27. Or, 3. *his Earth*, as it may he rendred, to wit, the whole Earth, which is said to be *the Lord's*, Psal. 24. 1. & 50. 50. 12. and which may be here opposed to *a Tribe*, or little part of the Earth. And so this may note a general judgment by excessive Rains inflicted upon the whole Earth, and all its Inhabitants, even the universal Deluge, which was then in a manner of fresh memory, which came in a great measure out of the Clouds. And thus these two first members speak of Correction, and the last of Mercy. *m* For the comfort and benefit of Mankind, by cooling and cleansing the Air, and refreshing and improving all the Fruits of the Earth, and other ways.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God *n*.

n If there be so much matter of wonder and adoration in the most obvious and sensible works of God, how wonderful must his deep and secret counsels and judgments be? And therefore it would better become thee humbly to admire, and quietly to submit to them, than to murmer or quarrel with them.

15 Dost thou know when God disposed them *o*, and caused the light of his cloud to shine *p*?

o To wit, the things before mentioned, the Clouds, Rain, Snow, Thunder and Lightning, and other Meteors. Did God ask counsel of thee to acquaint thee with his counsels in the producing and ordering of them? God ordereth all these things, not as pleaseth thee, but as he thinks meet; and in like manner he disposeth of all humane Affairs, and of thine among the rest. *p* Which may be understood either, 1. of the light of the Sun breaking through the Clouds, when it is most glorious and comfortable. But tho' this light break through the Clouds, yet it is very improper to call it *the light of the Clouds*. Or, 2. The Lightning, which is properly so called, as being produced by and in a Cloud. Or, 3. The Rainbow, which is a light som and glorious work of God, and therefore not likely to be omitted in this place, and which is seated in a Cloud which also may well be called God's Cloud, because therein God puts *his Bow*, as the Rainbow is called, *Gen.* 9. 13.

16 Dost thou know the blancings *q* of the clouds, the wondrous works of him which is perfect *in* knowledge *r*?

q How God doth as it were weigh and suspend the Clouds in Balances, so that altho' they are ponderous and full of Water, yet they are by his power kept up in the thin Air from falling down upon us in Spouts and Flouds, as sometimes they have done, and generally would do, if not over-ruled by an higher

Providence.

Providence. *r* Who exactly knows the weight. These are effects and evidences of his infinite power and knowledge.

17 How thy garments *are* warm *s*, when he quieteth the earth *t* by the south *wind u*;

s How and why thy Garments keep the warm; of which as there are some natural causes, so it is certain that they are not sufficient to do it without God's blessing, as experience shews *Hag.* 1.6. *t i. e.* The Air about the Earth. *u* Which though sometimes it brings Tempests, *v.* 9. yet commonly it ushereth in hot weather, *Luke* 12.55. as the North-wind brings cold, *v.* 9. Or, *from the South-wind*, i. e. from the Tempest which was noted to come out of the South, *v.* 9. Heb. *from* or *by the South*, i e. by the Suns coming into the Southern parts, which makes the Air quiet and warm.

* Gen. 1.6. 18 Hast thou with him * spread out the skie *x*, *which is* strong *y*, *and* as a molten looking-glass *z*.

x Wast thou his co-worker or assistant in spreading out the Skie like a Tent or Canopy over the Earth? Or, canst thou spread out such another Skie? Then indeed thou mayest with some colour pretend to be privy to his counsels, and to judge of his works. *y* Which tho' it be very thin and transparent, yet is also firm, and compact, and stedfast, and of great force when it is pent up. *z* Made of Brass or Steel, as the manner then was.

* Ch. 32. 14. 19 Teach us what we shall say unto him *a*; *for* we cannot * order *our speech b* by reason of darkness *c*.

a i. e. Unto God, either by way of Apology for thee: or rather by way of debate and disputation with him about his counsels and ways; about which we know not what to say, and therefore are willing to be taught by thee who pretendest to such exquisite knowledge of these matters. So it is a reproof of his presumption and arrogance. *b* We know neither with what words or matter, nor in what method and manner, to maintain discourse with him, or plead against him. The words, *our speech*, are easily understood out of the former Clause of the Verse. *c* Both because of the darkness of the matter, God's counsels and ways being a great depth, and far out of our reach; and because of the darkness or blindness of our minds.

20 Shall it be told him that I speak *d*? if a man speak *e*, surely he shall be swallowed up *f*.

d Heb. *That I will speak.* Shall I send, or who dare carry a Challenge from me to God, or a Message that I am ready and desirous to debate with him concerning his proceedings? This indeed thou hast done in effect, but far be such presumption from me. *e* If a Man should be so bold and venturous to enter the Lists with God. *f* With the sense of God's infinite Majesty and spotless Purity.

21 And *g* now *h men* see not *i* the bright light which *is* in the clouds *k*, but the wind passeth *l* and cleanseth them *m*.

g Or, *For*, as this Particle is oft rendred; the following words containing a reason of those that go before. *h* This Particle is either, 1. a note of time, and so it intimates a sudden change which then was in the Weather, which having been very dark, began now to clear up: Or rather, 2. a note of inference, to usher in the argument. *i* Either, 1. do not observe (as *seeing* is oft used, nor consider these glorious works of God: or, 2. cannot behold, or at least not gaze upon it. *k* Or, *in the Skies*; for the Hebrew word signifies both *Clouds* and *Skies*. This is to be understood either, 1. of bright and lightsom Clouds: or rather, 2. of the Sun, which is oft and emphatically called *light*, as was noted before, and here *the bright light*: which men oft-times cannot behold, either when it is covered with a black an thick Cloud; or when, as it follows, the Skie is very clear, and consequently the Sun-shine is very bright. And therefore it is not strange if we cannot see God, who dwelleth in darkness, 1 *Kings* 8.12. nor discern his counsels and ways, which are covered with great obscurity; and if we dare not approach to him, with whom is, as it here follows, terrible Majesty, and if we presume to do so, we must needs be swallowed up, as was said, *v.* 20. *l* Or rather, *when* (as this Particle is of used) *the wind passeth*. *m* Either the Clouds, *i.e.* cleanseth the Air from them: or the Skies, by driving away those Clouds which darkned it.

† Heb. *gold.* 22 † Fair weather *n* cometh out of the north *o*: with God *is* terrible Majesty *p*.

n Or, *when* (which Particle may well be understood out of the fore-going Verse; and so this may be a further description of the time when men cannot see or gaze upon the Sun, namely when) *fair weather*, &c. Heb. *Gold*, either 1. properly. And so this may noted as another wonderful work of God, that the choicest of Metals, to wit, Gold should be found in, and fetched out of the bowels of cold Northern Countries: or 2. metaphorically, as this word is oft used of bright and shining things; as we read of *golden Oyl*, Zech. 4.12. and we call happy times, *golden Days*. And so bright and fair Weather, may well be called *golden*, because then the Sun gilds the Air and Earth with its beams, which also are called by Poets *golden Beams*. *o i e.* From the Northern Winds, which scatter the Clouds, and clear the Skie, *Prov.* 25.23. *p* And therefore we neither can nor may approach too near to him, nor speak presumptuously or irreverently to him or of him. And so this is the Application of what he had now said, that we could not see the Sun, &c. much less God: and withal, it is an Epiphonema or Conclusion of the whole fore-going Discourse. Those glorious *works* of his which I have described, are Testimonies of that great and terrible Majesty which is in him; which should cause us to fear and reverence him, and not to behave ourselves so insolently towards him, as *Job* hath done. * Tim. 6.16.

* Ch. 36.5. † Lam. 3.33. 23 *Touching* the Almighty * we cannot find him out *q*, he * *is* excellent in power *r*, and in judgment *s*, and in plenty of justice *t*, † he will not afflict *u*.

q To wit, to perfection, as it is expressed, *Job* 11.7. We cannot comprehend him: His Being, Power, Wisdom, Justice, and his counsels proceeding from them, are past our finding out; and therefore it is most absurd and intolerable, that thou, O *Job*, presumest to censure what thou dost not understand. *r* And therefore as he doth not need any unrighteous action to advance himself, so he cannot do it, because all such things are acts and evidences of impotency or weakness. *s i.e.* In the just and righteous administration of judgment, as this word is oft used, and as the thing itself, and the following words plainly evince. And this he adds to intimate, that altho' God had indeed a power to crush *Job* or any other Man, yet he never did nor can exercise that power unjustly or tyrannically, as *Job* seem'd to insinuate. *t* In great and perfect Justice, such as no man can justly reproach. *u* To wit, without just cause, and above measure; as it may and must be limited both from the fore-going words, and from *Job*'s complaint, which was of that very thing; and from the nature of the thing, because otherwise this Proposition, that *God will not afflict*, is not simply and universally true. Or these last words may be joyned with the former; and so some render the place, *He is excellent in Power, and*, or *but*, or *yet, he will not afflict* any Man *with judgment and much* (i. e. too much) *justice*, i. e. with extremity or rigour of Justice.

24 Men do therefore fear him *x*: he respecteth not *y* any *t hat are* wise of heart *z*.

x For this cause, to wit, because of God's infinite and excellent Perfections, and especially those mentioned in the fore-going Verse, *men do*, or *should* (for the Future-tense is oft used potentially, as Hebricians know) *fear* or *reverence him*, and humbly submit to him, and not presume to quarrel or dispute with him, as thou, O *Job* hast done. *y* Heb. *He doth not*, or *will not behold*, to wit, with respect or approbation, he beholdeth them afar off with scorn and contempt. *z i.e.* Such as are wise in their own eyes, that lean to their own understandings, and despise all other men in comparison of themselves, and scorn all their counsels, that are so puffed up with the opinion of their own wisdom, that they dare contend with their Maker, and presume to censure his counsels and actions. Which he hereby intimates to be *Job*'s fault, and to be the true reason why God did not respect nor regard him, nor his Prayers and Tears, as *Job* complained. And so this is also a tacit Advice and Exhortation to *Job* to be humble and little in his own eyes, if ever he expected or desired any favour from God.

CHAP. XXXVIII.

* Nah. 1.3. THen the LORD answered Job *a* * out of the whirlwind *b*, and said,

a i.e. Began to debate the matter with him, as *Job* had desired. *b i.e.* Out of a dark and thick Cloud, from which he sent a terrible and tempestuous Wind, as the harbinger of his presence. In this manner God appears and speaks to him; partly because this was his usual method in those times, as we see *Exod.* 19 18. *Numb.* 9.15, 16. 1 *King.* 19.11. *Ezek.* 1.4. partly to awaken *Job* and his Friends to the more serious and reverend attention to his words; partly to testifie his displeasure both against *Job* and against his three Friends; and partly that all of them might be more deeply and throughly *humbled* and *abased* within themselves, and prepared the better to receive, and longer to retain the *instructions* which *God* was about to give them.

2 Who *is* this *c* that darkneth counsel *d* by words *e* without knowledge *f*?

c It is a question of admiration and reprehension, What and where is he that presumeth to talk at this rate? This Language becomes not a Creature, much less a Professor of Religion. The Person here designed, is not *Elihu* that spoke last, but *Job* who had spoken most, as is apparent from *v.* 1. and from *ch.* 42. 3. where *Job* takes the following reproof to himself, and from the following Discourse: wherein God convinceth *Job* by divers of the same kind of arguments which *Elihu* had used against him. *d* Either, 1. his own counsel, *i. e.* that expresseth his own mind darkly and doubtfully. But that was not *Job*'s fault. He spake his mind too plainly and freely: or rather, 2. God's counsel, which is called simply *counsel*, by way of eminency, as *the word* and *the commandment* are oft put for *the word* and *command of God*. For the great matter of the Dispute between *Job* and his Friends, was concerning God's counsel, and purpose, and providence in afflicting *Job*; which being a wise, and just and glorious action of God, *Job* had endeavoured to obscure and mis-represent and censure. And God's decrees and judgments, are frequently called his counsels, as *Ps.* 33.11. *Prov.* 19.21. *Acts* 2.23. *e* God doth not charge *Job*, as his three Friends had done, with hypocrisie and wickedness in the course of his life, nor with Atheistical opinions of God, or his Providence, as some of the Hebrew Writers do, but confines his reproof to his hard speeches. *f* Proceeding from ignorance, and mistake, and inconsiderateness; not from malice or rage against God, as his Friends accused him.

* Chap. 43.7. † Heb. *make me know.* 3 * Gird up now thy loyns *g* like a man; for I will demand of the *h*, and † answer thou me.

g As

g As Warriours then did for the Battel. Prepare thyself for the Combate with me, which thou hast oft desired. I accept of thy Challenge, *ch.* 13.22. and elsewhere. *h* Or, *I will ask thee Questions*; which he doth in the following Verses.

* Psal. 104. 5. Prov. 8. 29, & 30. 4. † Heb. *if thou knowest understanding.*

4 * Where wast thou *i*, when I laid the foundations of the earth *k*? declare, † if thou hast understanding *l*.

i Then thou wast no where, thou hadst no being; thou art but of yesterday; and dost thou presume to judge of my Eternal Counsels? I made the World without thy help, and therefore can govern it without thy counsel, and I do not need thee to be the Controller or Censurer of my works. *k* When I made the Earth, which is as the Foundation or lower part of the whole World, and settled it as firm and fast upon its own Center as if it had been built upon the surest Foundations. *l* But if thou art ignorant of these manifest and visible works, do not pretend to the exact knowledge of my secret Counsels and mysterious Providences.

5 Who hath laid the measures thereof *m*, if thou knowest? or who hath stretched the line *n* upon it?

m Who hath prescribed how long and broad and deep it should be. *n* To wit, the measuring line to regulate all its dimensions, so as might be most convenient both for beauty and use.

†Heb. *Sockets.* †Heb. *made to sink.*

6 Whereupon are the † foundations thereof † fastened *o*? or who laid the corner-stone thereof *p*?

o This strong and durable Building hath no foundations but in God's power and word which hath marvellously established it upon itself. *p* By which the several walls and parts of the Building are joined and fastened together, and in which, next to the Foundations, the stability of any Building does consist. The sence is, Who was it that did build this goodly Fabrick, and establisht it so firmly that it cannot be moved without a miracle.

‖ Or, *then, so Gr.*

7 When the morning-stars *q* sang together, ‖ and all the sons of God *r* shouted for joy *s*.

q Either 1. the Stars properly so called, who are said to sing and praise God, objectively, because they give men ample occasion to do it in regard of their glorious light and stupendious motions, &c. Comp. *Ps.* 19.1. & 148,1, &c. But, 1. these stars are not here the objects or matter, but the authors or instruments of God's praises for the founding of the Earth. 2. The Stars were not created when the Earth was founded, but upon the fourth day. 3. There is no satisfactory reason given why all the Stars should be called *Morning-stars*, especially when there is but one Star known by that Name. Or rather 2. the Sons of God, as it here follows, the latter Clause of the Verse being explicatory of the former, as is most frequent in this and some other Books of Scripture, to wit, the Angels, who may well be called *Stars*, as even men of eminent note, and particularly Ministers of God's Word are called. *Dan.* 8.10. & 12.3. *Rev.* 1.16, 20. and *Morning-stars*, because of their excellent lustre and glory, for which they are called *Angels of Light*, 2 *Cor.* 11.14. and Christ for the same reason is called the *Morning-star*, Rev. 22.16. *r* The blessed Angels; for man not being yet made, God had then no other Sons; and these are called *the Sons of God*, partly because they had their whole being from him, and partly because they were made partakers of his divine and glorious Image. And *all* these are said to join in this work of praising God, probably because none of the Angels were as yet fallen from their first estate, tho' they did fall within a very little time after. *s* Rejoyced in and blessed God for his works. Whereby he intimates, that they neither did advise or any way assist him in his works, nor dislike or censure any of his works, as *Job* had presumed to do with the works of his Providence, which are not inferior to those of Creation.

‖ Gen. 1. 9.

8 * Or *who* shut up the sea with doors *t*, when it brake forth *u* *as if it* had issued out of the womb.

t Who was it, thou or I, that did set bounds to the vast and raging Ocean, and shut it up as it were with Doors within its proper place and store-house that it might not overflow the Earth; which without God's powerful restraint it would do? See *Psal.* 33.7. & 104.9. This sence seems most proper and to be confirmed by the following Verses. *u* Or, *after it had broken forth*, to wit, from the womb or bowels of the Earth, within which the Waters were for the most part contained, *Gen.* 1.2. Comp. 2 *Pet.* 3.5. and out of which they were by God's command brought forth into the proper place or channel which God had appointed for them.

9 When I made the cloud the garment thereof *x*, and thick darkness *y* a swadling band for it *z*:

x When I covered it with Vapours and Clouds which arise out of the Sea, and by God's appointment hover above it and cover it like a garment. *y* *i.e.* Black and dark Clouds, called *Darkness* by an usual Metonymy of the Adjunct. So the same thing is repeated in other words after the manner. *z* Having compared the Sea to a New-born Infant he continues in the same Metaphor, and makes the Clouds as swadling-bands to keep the Sea within its bounds: though indeed neither Clouds, nor Air, nor Sands, and Shores, can bound the Sea, but it is God alone who doth it in and with these things.

‖ Or, *established my decree upon it.* * Ch. 26. 10.

10 And ‖ * brake up for it my decreed *place a*, and set bars, and doors *b*,

a *i.e.* Made those vallies or channels, and hollow-places in the Earth, which might serve for a Cradle to receive and hold this great and goodly Infant when it came out of the Womb. See *Gen.* 1.9, 10. *Psal.* 33.7. Or, *ordained* or *established my Decree upon* or *concerning it.* *b* *i.e.* Fixed its bounds as strongly as if they were fortified with Bars and Doors.

11 And said, Hitherto shalt thou come, but no further: and here *c* shall † thy proud waves *f* be stayed.

† Heb. *the pride of thy waves.*

c To wit, at the Sand and Shore of the Sea, *Jer.* 5.22. *f* Which rage and swell as if they would over-whelm all the Earth.

12 Hast thou commanded the morning *g* since thy days *h*? *and* caused the day-spring to know his place *i*?

g *i.e.* The Morning-light, or the Sun which is the cause of it. Didst thou create the Sun and appoint the order and succession of day and night? *h* Since thou wast born. This work was not done by thee but by me, and that long before thou was born. *i* To observe the punctual time when and the point of the Heavens where it should arise; which varies every day. Was this thy contrivance or mine?

† Heb. *wings.* Chap. 37.3.

13 That it might take hold of the † ends of the earth *k*, that the wicked might be shaken out of it *l*?

k That this Morning-light should in a moment spread itself over the face of the whole Earth, from one end of the Hemisphere to the other. *l* From the face of the Earth. And this effect the Morning-light hath upon the wicked, partly because it discovers them and drives them into their lurking-holes whereas the darkness hides them and draws them forth and gives them opportunity to execute their villanies without observation, *Job* 24.15, 16, 17. and partly because it brings them to condign punishment, the Morning being the most fit and the most usual time for executing judgment: of which see *Ps.* 101.8. *Jer.* 21.12.

‖ Or, *of.*

14 It *m* is turned *n* as clay ‖ *to* the seal *o*, and they *p* stand *q* as a garment *r*.

m To wit, the Earth mentioned in the next foregoing Verse. *n* Is transformed and changed in its shape and appearance. *o* Or, *by the seal*, which makes a beautiful or valuable impression upon that Clay, which in itself hath no form, nor worth, nor comeliness in it. So the Earth, which in the darkness of the night lies like a confused heap without either form or beauty, when the light ariseth and shineth upon it appears, in excellent order and great glory. *p* Either 1. the Inhabitants of the Earth, and particularly the wicked, mentioned both in the foregoing and following Verses. Or, 2. More generally, the men and things of the Earth, whether Natural, as Living Creatures, Herbs and Trees, &c. Or Artificial, as Houses or other Buildings. *q* *i.e.* Present themselves to our view, for which that posture of standing is most convenient. Or *consist*, or *abide*, or *are constituted* *r* Wherewith the Earth is in a manner clothed and adorned as with a garment, as the blessed God himself is said to *cover himself with light as with a garment*, Psal. 104.2.

* Psal. 10. 15.

15 And *s* from the wicked their light *t* is withholden, and * the high arms *u* shall be broken.

s Or, *But*, for the following words seem to be added by way of opposition to what went before. The Earth and the men and the things in it have the comfort and benefit of the light, but so have not the wicked. *t* *i.e.* Their portion of Light: That Light which is enjoyed by others is with-holden from them, either by their own choice, because they love and chuse darkness rather than light; or by the judgment of God, or the Magistrate, by whom they are cut off from *the light of the living*, as it is called, *Job* 33.30. or at least deprived of their peace, and comfort, and prosperity, which frequently goes under the name of *Light* in Scripture, and may be so called here by an elegant allusion to the Natural Light of the Sun mentioned before. *u* Their strength which they used tyrannically to the oppression and crushing of others.

‖ Or, *currents.* Heb. *weeping.*

16 Hast thou entred into the ‖ springs *x* of the sea? or hast thou walked in the search of the depth *y*?

x Heb. *the Tears*, i.e. the several Springs out of which the Waters of the Sea flow as tears do from the eyes. *y* Hast thou found out the utmost depth and bottom of the Sea which in divers places could never be reached by the wisest Mariner, or the longest Cables? And how then canst thou fathom the depths of my Counsels?

* Psal. 9. 13.

17 Have * the gates of death been opened unto thee *z*? or hast thou seen the doors of the shadow of death *a*?

z Hast thou seen, or dost thou perfectly know the place and state of the Dead: the depths and bowels of that Earth in which the generality of dead men are buried; or the several ways and methods of Death; or the various states and conditions of men after death? *a* The same thing repeated.

18 Hast thou perceived the breadth of the earth *b*? declare *c*, if thou knowest it all.

b Dost thou exactly know the whole compass and all the parts of the Earth, and the state and quality of all Countreys and of the men and things in them? *c* Give me an answer to these Questions, which is far more easie to do than to answer me to many other Questions which I could put to thee about my secret Counsels and Providences, and the Reasons of my dealing with thee as I do.

19 Where

19 Where *is* the way *d where* light dwelleth *e?* and *as for* darkneſs where *is* the place thereof?

d Or rather, *the place*, as the next Clauſe explains it, and the *Hebrew* phraſe will bear. *e i.e.* Hath its conſtant and ſettled abode. For in the place where *Job* lived, and in moſt other parts of the inhabited world, it is like a Traveller that cometh and goeth continually every day. This may be referred, either 1. to the places under the two Poles, where firſt the light, and then the darkneſs continues for ſix Months together. Or rather 2. to the Sun the Fountain of Light. And as this is a Poetical Book, ſo this may be a Poetical Expreſſion and Queſtion, Whether goes the Sun when it departs from this Hemiſphere? Where is the Tabernacle and the Chamber in which both ſacred, as *Pſal.* 19.4,5. and prophane Poets ſuppoſe the Sun to reſt? Doſt thou know the place where the Sun when it ſets may be found, and whence thou canſt fetch it back again. For it is to be carefully obſerved that he ſpeaks not here of a bare and ſimple knowledge of this matter, which was plain and eaſie to *Job* and many others, who were not ignorant that the Sun was the Fountain of Light from whoſe approach light comes, and by whoſe departure darkneſs is cauſed, but of an operative knowledge, even ſuch as could and did enable him to *take it to the bound thereof*, as it follows, *v.* 20. And withal he ſeems here to ſpeak not only of the daily courſe and motion of the Sun, and the viciſſitude of Day and Night, but alſo and eſpecially of the firſt production of the light which was before *Job* was born, as is evident from *v.* 21. And this makes the Queſtion more difficult and more conſiderable, the ſence whereof may be this; Seeing there was a time when there was nothing but groſs and comfortleſs darkneſs upon the face of the Earth, what way came light into the World? Which was the place where light dwelt at that time, and whence it was fetched? and whence came that orderly conſtitution and conſtant ſucceſſion of Light and Darkneſs? Was this thy work? Or waſt thou privy to it, or a Counſellor, or Aſſiſtant in it? Or was it not done by me alone, long before thou hadſt a being?

‖ Or, *at.*

20 That thou ſhouldſt take it *f*, ‖ to the bound thereof *g*, and that thou ſhouldſt know *h* the paths *to* the houſe thereof *i?*

f i.e. Taking, bring or lead it, as this Verb is oft uſed, as *Exod.* 25.2. *Pſal* 68.29. compared with *Eph.* 4.11. 1 *Kings* 3.24. & 17.10. *Hoſea* 14.2. And many other ſuch pregnant Verbs there are in the *Hebrew* Language having the ſignification of two Verbs included in one. And this *it* refers principally to the *Light*, and ſecondarily to *Darkneſs*, as the conſequent of the other. *g i.e.* Its whole courſe from the place of its abode whence it is ſuppoſed to come to the end of its journey which it is to go. Didſt thou direct or guide the Light or the Sun that he ſhould at firſt take and afterward conſtantly continue in that courſe which now it holds, that it ſhould go from Eaſt to Weſt, and riſe ſometimes in one point or part of the Heaven, and ſometimes in another, and that its days journey ſhould be longer in one ſeaſon of the Year, and ſhorter in another? This regular and excellent courſe muſt needs be the effect of great Wiſdom. And whoſe wiſdom was it? thine or mine? *h* To wit, practically, ſo as to direct or lead it in the manner now expreſſed. *i* Where thou mayeſt find it, and whence thou mayeſt fetch it.

21 Knoweſt thou *it* becauſe thou waſt then born? or *becauſe* the number of thy days *is* great *k?*

k An ironical Queſtion, If thou pretendeſt that thou knoweſt theſe things and canſt readily anſwer theſe Queſtions, how comeſt thou by this knowledge? Was it from hence becauſe thou waſt born when I made the World, and that firſt conſtitution of the Light and Darkneſs in that order and ſucceſſion which continues to this day, and thereby hadſt the opportunity of inſpecting my works and ſeeing whence the Light came, and becauſe thou haſt gained this knowledge by long experience as having lived ever ſince the Creation of the World until this time? Whereas in truth thou art but *of yeſterday, and knoweſt nothing*, as was ſaid, *ch.* 8.9. But the words are, and may be otherwiſe rendred, *doſt* or *didſt thou know*, either by thy own remembrance, or by the information of others, *that thou waſt then born* (to wit, when I made the World? Or, *didſt thou know that thou ſhouldſt then be born, then*, to wit, when thou waſt born? Or, *didſt thou then know*, the two *Hebrew* Particles being tranſplaced, as is not unuſual in that Language, *that thou ſhouldſt be born*? How couldſt thou know this when thou hadſt no being?) *and* that *the number of thy days* ſhould be *great*? That thou ſhouldſt live ſo long as thou haſt lived. Thou couldeſt neither foreknow the time of thy Birth, nor the length of thy Life. Or, *and* is *the number of thy days great? i.e.* So great that it reacheth to the time of the World's Creation.

22 Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail *l.*

l Doſt thou know where I have laid up thoſe vaſt quantities of Snow and Hail which I draw forth when I ſee fit? doſt thou know the cauſes of them, and the way to produce them? But if thou art unacquainted with theſe treaſures, it is intolerable preſumption in thee to pretend that thou knoweſt thoſe treaſures of Wiſdom which lye hid in my own Breaſt.

23 Which *m* I have reſerved againſt the time of trouble *n*, againſt the day of battel and war?

m i.e. Which ſnow, and eſpecially hail *n i.e.* When I intend to bring trouble or calamity upon a Countrey or People for their ſins, or for their tryal. Or, *Againſt the time of the enemy*, i.e. when I intend to puniſh mine or my Peoples enemies, and to fight againſt them with theſe weapons. Of which ſee inſtances, *Exod.* 9.14. *Joſ.* 10.11. Compare 1 *Sam.* 7.10. *Job* 36.31. *Iſa.* 30.30.

24 By what way *o* is the light parted *p*, *which* ſcattereth the eaſt-wind upon the earth *q?*

o Doſt thou know all the cauſes, means, methods and circumſtances of this work of God? *p* Or, *diſperſed*, or *diſtributed*, to wit, in the Air, or upon the face of the Earth. By *light* he underſtands either, 1. the Lightning, which breaks forth ſuddenly out of a Cloud, and with ſtrange ſwiftneſs diſperſeth itſelf and fleeth from Eaſt to Weſt, as is noted, *Mat.* 24.27. But this word *light*, put by itſelf, and being underſtood properly, is conſtantly uſed in this Book for the light of the Sun, and never for the Lightning, and where it is meant of the Lightning, there is ſome other word added to it, as *Ch.* 37.15. where it is called *the light of his Cloud*. And beſides, he ſpeaks of the Lightning in the next Verſe; which were ſuperfluous if it were here mentioned. Or rather, 2 of the light of the Sun, which is commonly called *light* without any other word added to it, as *Job* 3.4,9,16. & 24.14. & 25.3. *&c.* And this light of the Sun is variouſly parted or diſtributed in the World, ſhining in one place and time, when it doth not ſhine in another, or for a longer time, or with greater brightneſs and power and vertue than it doth in another. All which are the effects of God's infinite Wiſdom and Power, and ſuch as were out of *Job*'s reach to underſtand, or at leaſt to effect. *q i.e.* Which light *ſcattereth*, &c. *i.e.* raiſeth the Eaſt-wind and cauſeth it to blow hither and thither upon the Earth. For as the Sun is juſtly called by the Poets and others, *the Father of the Winds*, becauſe he draws up thoſe exhalations which give matter to the Winds, and for other reaſons; ſo in particular the Eaſt-wind is oft obſerved to riſe together with the Sun, from which alſo it hath both its *Latin* and *Greek* Name. But ſome make this a diſtinct Queſtion from the former, and render the words thus, and (repeat, *by which way*) *the Eaſt-wind* (under which all the other Winds may be comprehended) *ſcattereth itſelf upon the Earth, i.e.* Whence the Winds come and whither they go, which is mentioned as a ſecret in nature, *Job.* 3.8. and how it comes to paſs that they blow in ſuch ſeveral manners, and with ſuch various and even contrary effects. Or thus, and by which way, *the Eaſt-wind ſcattereth* (to wit, the Clouds, or other light things: for this is noted in Scripture to be a moſt vehement Wind and to ſcatter the Clouds, *Exod.* 14 21. *Jonah*, 4.8.) *upon the earth*; i.e. whence it comes to paſs that the Eaſt-wind was ſo violent and furious. But the words may be rendred thus, Which (*i.e.* which light of the Sun, or when it, to wit, this light) *ſcattereth itſelf* (as divers here render this word, that Conjugation being often uſed reciprocally, as is confeſſed) from (the prefix *Mem* being underſtood, as it is very frequently in the *Hebrew* Text) *the Eaſt* (for this *Hebrew* word doth not only ſignifie the *Eaſtern Wind*, but alſo *the Eaſt*, or the Eaſtern part of the Heavens or Earth, as *Ezek.* 40.19. & 42.16. *Hab.* 1.9. and in many other places) and *Kedem* the root of this word is conſtantly ſo uſed) *upon* or *over the Earth, all over the Earth*. And this is juſtly mentioned as a wonderful work of God that as ſoon as ever the Sun ariſeth, it parteth or ſcattereth its light in an inſtant from one end of the Hemiſphere to another; But this I propoſe with ſubmiſſion.

25 Who hath divided a water-courſe for the overflowing of waters *r?* or a way for the lightning of thunder *s.*

r For the ſhowers of Rain which come down out of the Clouds, orderly, moderately and gradually, as if they were conveyed in Pipes or Channels; which without the care of God's Providence would fall confuſedly and all together, and inſtead of refreſhing would overwhelm the Earth. *s i.e.* For that Lightning which breaking out of the Cloud with violence, cauſeth Thunder. Or, *for Lightning* and *Thunder*. Who opened a paſſage for them out of the Cloud in which they were impriſoned? And theſe are here joyned with the Rain, becauſe they are commonly accompanied with great ſhowers of Rain: which is here noted as a wonderful work of God that Fire and Water ſhould come out of the ſame Cloud?

26 To cauſe it to rain *t* on the earth *where* no man *is*; *on* the wilderneſs wherein *there is* no man *u.*

t That the Clouds being broken by Lightning and Thunder might pour down Rain. *u* To wit, to water thoſe parts by art and induſtry, as is uſual in cultivated and inhabited places. Which makes this work of Divine providence more neceſſary and more remarkable in providing for the relief of the wild Beaſts and Plants and other fruits of theſe forſaken Lands, which otherwiſe would periſh with drought.

27 * To ſatisfie *u* the deſolate and waſt *ground*, and to cauſe the bud of the tender herb to ſpring forth *u.* * Pſal. 107. 35.

u By raining not ſparingly, but liberally and abundantly upon it. *x* There being many excellent and uſeful Herbs found in deſert places, which otherwiſe would be utterly neglected and deſpiſed.

28 Hath the rain a father *y?* or who hath begotten the drops of the dew?

y To wit, beſides me. Is there any Man upon Earth that can beget or produce Rain at his pleaſure? No, this is my peculiar work. And therefore ſeeing thou knoweſt and canſt do nothing

as

as to the government of these ordinary effects of Nature, how great presumption is it to arrogate to thyself the knowledge and management of the secret and mysterious affairs of my Providence in the disposal of men.

29 Out of whose womb came the ice? and the hoary frost of heaven who hath gendred it *z*?

z What Man either can produce them, or doth fully understand where or how they are engendred? For Philosophers speak of these things only by guess, and the reasons which some assign for them are confuted by others, and so they will confute one another to the end of the World and prove nothing solidly, but their own ignorance and the reasonableness of these Questions.

30 The waters are hid as *with* a stone *a*, and the face of the deep *b* † is frozen.

† Heb. *is taken.*

a i.e. With Ice as hard as a stone. *b i.e.* The great Sea, which is oft called *the deep*, as *Gen.* 7.11. *Psal.* 107.24. *Isa.* 51.10. & 63.13. 2 *Cor.* 11.25. which in some parts is frozen, which is a wonderful work of God.

31 Canst thou bind *c* the sweet influences *d* of ‖ † Pleiades *e*, or loose the bands *f* of † Orion *g*?

‖ Or, *the seven stars.* † Heb. *Cimah.* † Heb. *Sesil.*

c i.e. Restrain or hinder them. Canst thou bind or shut up the Earth when they open it? *d* Or *the delights*, because this Constellation by its benign and opening influences brings in the Spring, the Herbs and Flowers, and other delights of the Earth. *e* Called, also the Seven Stars. Of this and the following Constellation, see *Job* 9.9. *f* By which it binds up the Air and Earth by bringing storms of Rain or Hail, or Frost and Snow, and withal binds or seals the hands of Workmen, as is noted, *Job* 37.7. *g* This is another Constellation which riseth in *November* and brings in Winter. So the sence of the Verse is, Thou canst not bind the Earth when the one looseth or openeth it, nor loose or open it when the other binds or shutteth it up.

‖ Or, *the twelve signs.* † Heb. *guide them.*

32 Canst thou bring forth *h* ‖ Mazzaroth *i* in his season, or canst thou † guide Arcturus *k* with his sons *l*?

h To wit, into view. Canst thou make him to arise and appear in thy Hemisphere? *i* By which he designs either 1. all the Constellations, and especially the Twelve Signs of the Zodiack: or rather 2. some particular Constellation, as all the rest here mentioned are understood. But whether this be that which is called the *Chambers of the South*, ch. 9.7. Or the Dog-star, or some other visible in *Job*'s Countrey, but not in ours, we may be safely and contentedly ignorant, seeing even the Hebrew Doctors are not agreed therein. *k* A Northern Constellation, of which see on *Job* 9.9. *l* To wit, the lesser Stars which belong to it, and are placed round about it; and attend upon it as Children upon their Parents.

* Jer 1.35.

33 Knowest thou *m* * the ordinances of heaven *n*? canst thou set the dominion thereof in the earth *o*?

m Either 1. simply and by speculation dost thou understand them. Or 2. practically or operatively so as to establish or rule them, as the next Clause implies. *n* The Laws which are firmly established concerning their order, motion or rest, and their powerful influences upon this lower World. Didst thou give these Laws? Or dost thou perfectly know them? *o* Canst thou manage and over-rule their influences that they shall bring such Weather as thou wouldst have?

34 Canst thou lift up thy voice to the clouds *p*, that abundance of waters may cover thee *q*?

p Either thundering in them: or calling to them with a loud voice commanding them to rain. *q i.e.* Thy land when it needs and requires rain.

35 Canst thou send *r* lightnings, that they may go, and say unto thee, † Here we *are s*?

† Heb. *behold us.*

r At thy pleasure and upon thy errand. *s* An expression of Servants declaring their readiness to obey their Masters commands; of which see *Gen.* 22.1. *Isa.* 6.8.

* Chap. 32.8. Eccles. 2.26.

36 * Who hath put wisdom in the inward parts *t*, or who hath given understanding to the heart *u*?

t To wit, of a Man. Comp. *Job* 19.27. *Psal.* 51.6. Who gave thee that wit and understanding which thou hast, and which thou now usest so arrogantly and wickedly to contend with me, and to censure my actions? *u* So he limits the former general expression of the *inward parts*. The heart is made by the Hebrews the seat of the understanding, and is commonly put for it in Scripture.

‖ Or, *declare the skies.* † Heb. *who can cause to lie down.*

37 ‖ Who can number the clouds in wisdom *x*? or † who can stay the bottles of heaven *y*?

x Who can wisely search out and exactly find the number of the Clouds? They are numberless and filled with Water, as the next Clause implies. *y* To wit, the Clouds, in which the Rain is kept as in Bottles, out of which God poureth them when he sees fit.

‖ Or, *when the dust is turned into mire.* † Heb. *is powred.*

38 ‖ When the dust † groweth into hardness, and the clods cleave fast together *z*?

z This Verse containeth a description, either 1. of a great drought, when the Earth grows very hard and close and compact: Or 2. of the condition of the Earth presently after the fall of Rain, when the Earth, which in time of drought was much of it dissolved into dust, is now by the Rain cemented or united together. In either of these cases it is the work of God alone to keep the Clouds from pouring down more Rain upon the Earth.

39 * Wilt thou hunt the prey for the lion *a*? or fill † the appetite of the young lions.

* Psal. 104. 21.

† Heb. *the life.*

a Is it by thy care and providence that the Lions who live in desert places are furnished with necessary provisions? This is justly mentioned as another wonderful work of God.

40 When they couch in *their* dens *b*, *and* abide in the covert to lie in wait *c*?

b When through age and infirmity they cannot range abroad for Prey, as the young Lions do, but lye still in their Dens, as it were expecting their food from God, from whom also they receive it. *c* Watching till some Beast comes that way upon which they may Prey.

41 * Who provideth for the raven *d* his food? when his young ones cry unto God, they wander for lack of meat.

* Psal. 147.9. Mat. 6.26.

d Having mentioned the noblest of Brute-creatures, he now mentions one of the most contemptible and loathsom to shew the care of God's Providence over all Creatures both great and small. Which is more remarkable in Ravens because 1. they devour flesh, which it is not easie for them to find. 2. They are greedy and eat very much. 3. They are generally neglected and forsaken by Mankind. 4. Their young ones are so soon forsaken by their Dams, that if God did not provide for them in a more than ordinary manner they would be starved to death.

CHAP. XXXIX.

1 KNowest thou the time *a* when the wild goats of the rock *b* bring forth *c*? *or* canst thou mark when the * hinds do calve *d*?

* Psal. 29.9.

a That thou mayest then go to them and afford them thy help in their hard work. *b* Which dwell in high and steep Rocks where no Man can come. See 1 *Sam.* 24.2. *Psal.* 104.18. *c* Which they do with great difficulty as is implied, *Psal.* 29.9. and noted by Philosophers, wherein they have no assistance from men but only from God. *d* When God by his secret instinct directs them to a certain Herb called *Seseli*, which, as Naturalists report, doth hasten and help forward their Birth.

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth *e*?

e Dost thou exactly know when they did conceive, and when they will bring forth: which is more uncertain in these than in other Creatures, because there fall out many accidents which cause them to bring forth before their time, as thunder, *Psal.* 29.9. and other like causes of sudden fear which may be many and various in those desert places where they live.

3 They bow themselves *f*, they bring forth their young ones *g*, they cast out their sorrows *h*.

f Being taught by a Divine instinct to dispose themselves in such a posture as may be fittest for their safe and easie bringing forth. *g* To wit, with great pain being almost torn or rent asunder with the Birth, as the word signifies: or without any of that help, which tame Beasts oft have. *h i.e.* Their young ones and their sorrows together. Or, though (which Particle is oft understood) *they remit*, or *put away their sorrows*, i.e. Though instead of cherishing and furthering their sorrows, which for their own ease and safety they should do, they foolishly hinder them, so increase their own danger, yet by God's good Providence to them they are enabled to bring forth, as was now said.

4 Their young ones are in good liking *i*, they grow up with corn *k*: they go forth, and return not unto them *l*.

i Or, *grow strong* or *fat*; notwithstanding their great weakness caused by their hard entrance into the World. *k* Which they find and feed upon in the Fields. *l* Or, as *with Corn*, i. e. as if they were fed with Corn; the Particle *as* being oft deficient and to be supplied. Or, *in the Field*, as this word in thee *Chaldee* or *Syriack* Dialect signifies. *l* Finding sufficient Provisions abroad by the care and conduct of God's Providence.

5 Who hath sent out the wild ass free *m*? or who hath loosed the bands of the wild ass *n*?

m Who hath given him this disposition that he loves freedom, and avoids and hates that subjection which other Creatures quietly and contentedly endure? *n* Which is not to be understood privatively, as if God took off the bands which men had put upon him, but Negatively, that he keeps him from receiving the bands and submitting to the service of Man. Who hath made him so untractable and unmanageable? Which is the more strange, because home-bred Asses are so tame and tractable.

6 * Whose house I have made the wilderness *o*, and the † barren land *p* his dwellings.

* Chap. 24.5. † Heb. *Salt places.*

o Who useth and loveth to dwell in desert Lands, *Jer.* 2.24. *Hosea* 8.3.9. *p* Called *barren*, not simply, for then he must be starved there, but comparatively, unmanaged, and therefore in a great measure unfruitful Land.

7 He scorneth *q* the multitude of the city *r*, neither regardeth *s* he the crying † of the driver *t*.

† Heb. *of the extraction.*

q Either 1. he feareth them not, when they pursue him, because he is swift and can easily escape them. Or 2. he values them not, nor any provisions or advantages which he may have from them, but prefers a vagrant and solitary life in

the Wilderneſs before them. Or 3. he diſdains to ſubmit himſelf to them, and reſolutely maintains his own freedom. *r* He mentions *the City* rather than the Countrey, partly becauſe there is the greateſt Multitude of People to purſue and overtake and ſubject him: and partly becauſe there is the greateſt plenty of all things to invite him; the Fruits of the Countrey being laid up in Cities in greateſt abundance. *s Heb. heareth*, i.e. obeyeth. *t* Heb. *of the Task-maſter*, or *Exactor* of Labour, *i.e.* He will not be brought to receive his Yoke, nor to do his Drudgery, nor to anſwer to his cries or commands, as tame Aſſes are forced to do.

8 The range of the mountain *u is* his paſture, and he ſearcheth after every green thing.

u That which he ſearcheth out or findeth in the Mountains. He prefers that mean proviſion and hardſhip with his freedom before the fatteſt Paſtures with ſervitude. Why ſo weak and harmleſs a Creature as the wild Aſs ſhould be untamable when the moſt ſavage Lions and Tigers have been tamed; and how there comes to be ſo vaſt a difference between the tame, and the wild Aſs, thou caſt give no reaſon, but muſt refer it wholly to my good pleaſure, to which alſo thou ſhouldſt upon the ſame grounds refer all the various methods of my providence and dealings with thee and with other men, and not ſo boldly cenſure what thou doſt not underſtand.

9 Will the unicorn *x* be willing to ſerve thee *y*, or abide by thy crib *z*?

x It is much diſputed among the Learned, but is not needful to be known by others, whether there be or ever was ſuch a Creature as we call the Unicorn, or whether this *Reem*, which is the *Hebrew* name of it, be the *Rhinoceros*, as ſome would have it; or a certain kind of wild Goat called *Oryx*, which is very tall and ſtrong and untractable; or one of that kind of wild Oxen or Bulls called *Uri*; which may ſeem moſt probable both from the deſcription of this Creature here and elſewhere in Scripture which exactly agrees with its deſcription given by other Authors; and from the deſcription of his work in this place; which muſt in all reaſon be agreeable to Creatures of that general kind; and from the conjunction of this Creature with Bullocks in Scripture, *Deut.* 33.17. and eſpecially *Iſa.* 34.6,7. where having put *Lambs*, and *Goats*, and *Rams* together, *v.* 6. as Creatures of the ſame or very like ſort; he mentions *Bullocks*, and *Bulls*, and *Reems*, v.7. as belonging to the ſame general ſort of Creatures But this I ſhall not poſitively determine here. He that would know more may ſee what the Reverend and Learned Mr. *Caryl* hath upon this Text out of *Bochius* and others, and my Latin *Synopſis* on *Numb.* 23.22. *y* Canſt thou tame him and bring him into ſubjection to thy command. *z* Will he ſuffer himſelf to be tied or confined there all Night, and to be reſerved to the work of the next day, as the oxen do? Surely no. And if thou canſt not rule ſuch a Creature as this, much leſs art thou able to govern the World, or to teach me how to govern it, which thou preſumeſt to do.

10 Canſt thou bind the unicorn with his band in the furrow *a*? or will he harrow the valleys *b* after thee *c*?

a i.e. In thy furrowed Field, by a Metonymy. Or, *to* or *for* (as the prefix *Beth* is oft uſed, as *Gen.* 11.4. *Lev.* 16.22. *Job* 24.5.) *the furrow*, i. e. to make Furrows, or to Plow: for which work Cattel uſe to be bound together that they may be directed by the Husbandman, and may make right Furrows. *b* To wit, the low grounds: which are moſt proper for, and moſt imployed in the work of Plowing. *c* Under thy conduct, following thee ſtep by ſtep.

11 Wilt thou truſt him *d* becauſe his ſtrength is great *e*? or wilt thou leave thy labour *f* to him *g*?

d To wit, for the doing of theſe works? *e* Becauſe he is very able for thy work. And wilt thou by thy power make him willing or force him to put forth and ſpend his ſtrength in thy ſervice? *f* Either 1. thy work of Plowing and Harrowing. Or rather 2. the fruit of thy labour, or the goods gotten by thy labour, as this word is oft uſed, as *Deut.* 28. 33. *Job* 20. 18. *Pſal.* 78. 46. & 128. 2. *Hoh.* 4.38. to wit, the Fruits of the Earth procured by God's bleſſing upon thy induſtry. *g* To be brought home by him into thy Barns, as the next Verſe explains it.

12 Wilt thou be believe him that he will bring home thy ſeed *h*, and gather *it into* thy barn?

h Heb. *will return thy ſeed*; either 1. by Plowing and Harrowing thy Land ſo well that it ſhall make a good return to thee for thy ſeed. Or rather 2. by bringing into thy Barn, as it follows, thy ſeed, *i.e.* the product of thy Seed, or thy ſheaves of Corn, as this word is uſed, *Hagg.* 2. 19.

13 *Gaveſt thou i* the goodly *k* wings *l* unto the peacocks *m*? or || wings and feathers unto the oſtrich *n*?

|| Or, *the feathers of the Stork and Oſtrich.*

i The Stile of this Book is very conciſe and ſome Verb is manifeſtly wanting to ſupply the ſence; and this ſeems to be fitly underſtood out of *v.* 19. where it is expreſſed. *k* Or, *triumphant*, that wherein it triumpheth or prideth itſelf. *l* Or, *feathers*. Heb. *wing* or *feather*. The Peacocks beauty lies in its tail; which may well enough be comprehended under this Name, as it is confeſſed that the Latin word *Ala*, which properly ſignifies a *wing*, is uſed by *Martial* and *Claudian* to expreſs the Peacock's tail. *m* Or, as ſome render it, *to the Oſtrich*: whoſe wings are much more great and goodly than thoſe of the Peacock. And for the other word in the next Clauſe which is rendred *Oſtrich*, they tranſlate it another way. For that the *Hebrew* word *Haſidah* doth not ſignifie *an Oſtrich*, ſeems plain from the mention and deſcription of that Bird, *Pſal.* 104.17. *Jer.* 8.7. *Lam.* 4.3. *Zech* 5.9. which doth not at all agree to the Oſtrich. And foraſmuch as the following Verſes do evidently ſpeak of the Oſtrich, and it is abſurd to diſcourſe of a Bird which had not been ſo much as named, and conſequently the name of it muſt be found in this Verſe, and there is no other word in this Verſe which bids ſo fair for it, it may ſeem probable that this word is not to be rendred *the Peacock* (tho' it be ſo taken by moſt) but *the Oſtrich*. Nor is it likely that both the Peacock and the Oſtrich ſhould be crouded together into one Verſe: eſpecially when all the following Characters belong only to the latter of them. Add to this, that it is confeſſed even by the *Hebrew* Writers themſelves, that there is a great uncertainty in the ſignification of the Names of Birds and Beaſts; and therefore it is not ſtrange if many Interpreters were miſtaken in the ſignification of this word. *n* Or, *or the wings* or *feathers of the Stork* (or, *or*) *the Oſtrich*? Or, didſt thou give (which may be repeated out of the former branch) *the wings and feathers to the Stork*? Or, *verily* (the Particle *im* being oft uſed as a note of confirmation, as *Pſal.* 59.16. & 63.7. *Prov.* 3.34. & 23.18.) it hath *wings and feathers* like thoſe *of a Stork*; for ſo indeed they are, black and white like them. And this may be noted as a great and a remarkable work of God, that it ſhould really have wings and feathers as other Birds have, and particularly the Stork, who comes neareſt to it in bulk and colour, although otherwiſe by its vaſt bulk it might ſeem to be a Beaſt rather than a Bird, as it is called by *Ariſtotle* and *Pliny*, and others.

14 Which *o* leaveth her eggs in the earth *p*, and warmeth them in the duſt *q*,

o i.e. Which Oſtrich; whoſe property this is noted to be by Naturaliſts. Or, *But*: for this unnatural quality is oppoſed to the goodlineſs of her wings or feathers. *p* In the place where ſhe lays them: where ſhe leaves them, either 1. from care leſt ſhe ſhould cruſh and break them if her vaſt body ſhould ſit upon them: or rather 2. from forgetfulneſs, or careleſneſs, or unnaturalneſs, or folly; to which it is manifeſtly aſcribed in the following Verſes. *q* Either 1. covering them with ſand that they may be warmed and hatched by that together with the heat of the Sun. But this is judged a fabulous report; for the *Arabians*, amongſt whom this Bird is moſt frequent and beſt known, affirm that ſuch Eggs do quickly periſh and putrifie. Or rather 2. expoſing them to the heat of the Sun, which being exceſſive in thoſe hot Countreys, doth and muſt needs quickly deſtroy or ſpoil them. And the Oſtrich is ſaid to warm them, becauſe her leaving them there is not only the occaſion, but in ſome ſort the cauſe of the Sun's warming them.

15 And forgetteth that the foot *r* may cruſh them, or that the wild beaſt may break them.

r To wit, of wild Beaſts (as it follows) paſſing that way.

16 She is hardned *s* againſt her young ones *t*, as though *they were* not hers *u*: her labour *x* is in vain without fear *y*;

s Or, *He*, i.e. God, *hardens her*. Or, *ſhe hardneth herſelf*. *t i.e.* Againſt her eggs, which he calls her *young ones* emphatically, to aggravate her fault and folly in deſtroying thoſe Eggs, which, if not neglected, would have been young ones. *u* As if they were laid by ſome other Bird. Or, *that they may not be to her*, i.e. that they may be utterly loſt and deſtroyed; or as if it were her deſign to deſtroy their very being. *x* To wit, in laying her Eggs is wholly loſt. *y* This may be added as a farther aggravation. She doth this, not becauſe ſhe is compelled to forſake her Eggs for fear of men or beaſts, but meerly out of an unnatural careleſneſs. Or, ſhe is *without fear*, or, *for want of fear*, to wit, of a provident fear and care about them.

17 Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding *z*.

z Becauſe God hath not implanted in her that natural inſtinct and providence and affection which he hath put into other Birds and Beaſts towards their young. And yet no man preſumes to reproach me for making this difference in my Creatures. And as little reaſon haſt thou to blame me for afflicting thee, when others not ſo bad as thou for the preſent go unpuniſhed: becauſe I have no leſs authority over thee, than over them, and can diſpoſe of all my Creatures according to my good pleaſure. The great folly of this Bird is noted by *Arabick* Writers who beſt know her, and that not only for this property of forſaking her own Eggs, but alſo for other things, as that ſhe eats any thing which is offered to her, as Iron, Stones, Glaſs, hot Coals, &c. Whereas other Birds and Beaſts have ſo much ſagacity as to reject improper & unwholſom things; that being purſued by the hunter ſhe thinks herſelf ſafe and unſeen by hiding her head in the ſand: For which and other ſuch qualities it is a *Proverb* among the *Arabians*, *More fooliſh than an Oſtrich.*

18 What time ſhe lifteth up herſelf on high *a*, ſhe ſcorneth the horſe and his rider *b*.

a To flee from her purſuer: to which end ſhe lifteth up her head and body, and ſpreads her wings. *b* She deſpiſeth them in regard of her greater ſwiftneſs; for tho' ſhe cannot fly becauſe of her great bulk, being ſaid to be as big as a new-born Camel, yet by the aid of her wings ſhe runs ſo faſt that Horſemen cannot reach her, as both *Greek* and other Authors have noted.

19 Haſt thou given the horſe ſtrength *c*? haſt thou clothed his neck with thunder *d*?

c Either

c Either ſtrength of body: or rather courage and generous confidence, for which the Horſe is highly commended *d i.e.* With ſnorting and neighing; in the making of which ſound, the Neck, in regard of the Throat which is within it, and a part of it, is a principal inſtrument: which noiſe may not unfitly be called *thunder*, becauſe of the great vehemency and rage wherewith it is attended, and the great terrour which it cauſeth, eſpecially in War and Battel, of which ſee *Jer.* 8. 16. and compare 1 *Sam.* 12. 17, 18. where this very term of *thundering* is aſcribed to a far lower and leſs terrible noiſe. Nor is this (as ſome alledge) an improper Speech, becauſe this thunder or neighing is rather cloathed with the Neck, as being within it, than the Neck with it; for nothing is more common in Scripture than to ſay, that men are cloathed *with righteouſneſs, humility*, and other graces, which yet are, in ſtrictneſs of ſpeech, within the man, and not he within them. But becauſe this word, in this form, is not elſewhere extent, ſome render it otherwiſe, *with a mane*, with a thick, and full, and deep mane, as the Phraſe of being cloathed with it implies. For this is mention'd by all Writers of Horſes, as a notable mark of a generous Horſe; which therefore they conceive would not be omitted here, where ſo many ſeveral properties and excellencies are deſcribed. And the Verb *Raam*, whence this comes, in the *Syriack* Language, ſignifies not only *to thunder*, but alſo *to be high*, or *lofty*; which fitly agrees to the mane, which is in the higheſt part of the Horſe.

20 Canſt thou make him afraid as a graſhopper *e*? † Heb. *terrors.* the glory of his noſtrils *f is* † terrible.

e Which is eaſily affrighted and chaſed away by the leaſt noiſe of a Man. Or, as divers others renders this place, *didſt thou make him to move like a graſhopper*, ſkipping and leaping as he goes! So he deſcribes the poſture of a gallant and generous Horſe, who carvets and praunſeth, and as it were danceth as he walks. *f* That ſnoring, or ſound, and ſmoke which cometh out of his Noſtrils, eſpecially when he is intraged and ingaged in a Battle, which is another note of a generous Horſe, and ſtrikes a terrour into his Adverſary. Or, *the vehemency*, or *majeſty*, or *magnificence of his ſnorting*, or *ſnoring*, as this word is rendred, *Jer.* 8. 16.

|| Or, *his feet dig.* † Heb. *the ornaw.* 21 || He paweth *g* in the valley *h*, and rejoyceth in *his* ſtrength *i*: he goeth on to meet † the armed men *k*.

g Or, *He diggeth.* Through courage and wantonneſs he cannot ſtand ſtill, but is beating as it were, digging up the Earth with his feet. *h* This he adds, partly becauſe the ground being there more plain and ſmooth, he hath the better conveniency for his prauncing and pawing with his feet, which in hilly and uneven ground he cannot ſo well do, aud partly becauſe Battels uſe to be pitched in Valleys or low grounds, eſpecially Horſe Battels. *i* Making ſemblance of great pride and complacency in it. *k* With great readineſs and undaunted courage.

22 He mocketh at fear *l*, and is not affrighted: neither turneth he back from the ſword *m*.

l i. e. At all Inſtruments and objects of terrour, as *fear* is oft uſed, as *Prov.* 1. 26. & 10. 24. He deſpiſeth what other Creatures dread. *m* Or, *becauſe of the ſword*: or, *for fear of the ſword*, as this Phraſe is uſed, *Iſa.* 21. 15. & 31. 8. *Jer.* 14. 16. & 50. 16.

† Heb. *the flame of the ſpear.* 23 The quiver *n* ratleth againſt him, † the glittering ſpear and the ſhield *o*.

Or, although *the Quiver*, &c. So this comes in as an aggravation of his courage, notwithſtanding the juſt cauſes of fear which are mentioned in this Verſe. And the *Quiver* is here put for the Arrows contained in it by a Metonymy very uſual in this very caſe, and in all ſorts of Authors, which being ſhot againſt the Horſe and Rider, make this ratling noiſe here mentioned. *o* Or rather the *Launce* or *Javelin*. For that this was not a defenſive, but an offenſive weapon, ſeems plain both from this place where it is mentioned among ſuch, and as an object of fear, which the Shield is not, and from *Joſ.* 8. 18. 1 *Sam.* 17. 45. where it is ſo oft uſed.

24 He ſwalloweth the ground *p* with fierceneſs and rage: neither believeth he that *it is* the ſound of the trumpet *q*.

p The ſence is either, 1. he is ſo earneſt and eager upon the Battel, that he ruſheth into it with all ſpeed, and runs over the ground ſo ſwiftly, that he might ſeem to have ſwallowed it up. Or, 2. he is ſo full of warlike rage and fury, that he not only champs his Bridle, but is ready to tear and devour the very ground on which he goes. And the Phraſe here uſed, is not unuſual both in Arabick, and in other Authors: Of which ſee my *Latine* Synopſis on this place. *q i. e.* He is ſo pleaſed with the approach of the Battel, and the ſound of the Trumpet calling to it, that he could ſcarce believe his Ears for gladneſs. Compare *Gen.* 45. 26. *Luke* 24. 41. Or thus, *He cannot ſtand ſtill*, or *firm* (as this Verb and the Derivative from it is uſed, not only in the *Chaldee* and *Syriack* Dialect, but alſo in the *Hebrew*, as *Deut.* 28. 59, 1 *Sam.* 2. 35.) *when the trumpet ſoundeth*: His Rider can hardly keep him ſtill, but he ſtrives and longs to run to the Fight.

25 He ſaith among the trumpets, ha, ha *n*; and he ſmelleth *s* the battel afar off *t*, the thunder of the captains *u*, and the ſhouting.

r An Expreſſion of Joy and Alacrity, declared by his proud neighings, whereby he doth in ſome ſort anſwer the ſound of the Trumpets, in way of ſcorn and challenge. *s i.e.* He perceiveth, as this Phraſe is uſed, *Judg.* 16. 9. *t* At ſome diſtance, either of place, or rather of time, as the word is moſt frequently uſed. He perceives by the motion of the Soldiers, and the clattering of the Arms, that the Battel is at hand, which is very welcom to him. *u* By which he underſtands either the Military Orations which the Captains make and deliver with a loud voice, to animate their Soldiers to the Battel: or rather, the loud and joyful clamour begun by the Commanders, and followed by the Soldiers when they are ready to joyn Battel, that thereby they may both daunt their Enemies, and encourage themſelves.

26 Doth the hawk flie *x* by thy wiſdom *y*, *and* ſtretch her wings toward the ſouth *z*?

x In ſo ſingular a manner, ſo ſtrongly and ſteddily, ſo conſtantly and unweariedly, ſo ſwiftly and ſpeedily, ſo regularly and cunningly to catch her Prey. *y* Didſt thou inſpire her with that Wiſdom? *z* Which ſhe doth either, 1. when ſhe caſts her old Feathers, and gets new ones, which is furthered either by the warmth of Southerly Winds, or by the heat of the Sun, which was Southward from *Job*'s Countrey, as it is from ours. Whence it is, that as wild Hawks do this by natural Inſtinct, ſo the places which Men build for the keeping of tame Hawks, are built towards the *South*. Or in, or towards Winter, when wild Hawks flie into warmer Countries, as being impatient of cold weather.

27 Doth the eagle mount up *a* † at thy command, and make her neſt on high *b*? † Heb. *by thy mouth.*

a Flies directly upward, till ſhee be out of thy ſight: which no other Bird can do. *b* In the higheſt and inacceſſible Rocks. Compare *Jer.* 49. 16. *Obad. v.* 4.

28 She dwelleth and abideth upon the rock, upon the crag of the rock *c*, and the ſtrong place.

c Which ſhe doth, partly for the ſecurity of herſelf and her Young: and partly that ſhe may thence have the better proſpect to diſcern her Prey, as it followeth.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off *d*.

d Her ſight is exceeding ſharp and ſtrong, ſo that ſhe is able to look upon the Sun with open Eyes, and to behold the ſmalleſt Prey upon the Earth or Sea, when ſhe is mounted out of our ſight; which when ſhe ſpies, ſhe flies to it, with incredible ſwiftneſs, even like an Arrow out of a Bow.

30 Her young ones alſo ſuck up blood *e*: and * where the ſlain *are* *f*, there *is* ſhe *g*. * Mat. 24. 28. Luk. 17. 37.

e Either of the Prey which the Eagle hath brought to her Neſt for them, or of that which themſelves catch and kill, being betimes innured to this work by their Dams. Naturaliſts note of the Eagle, that ſhe drinketh no Water, but Blood only. *f* Where any dead Carkaſſes are, yea, or are like to be: For natural Hiſtorians of the Eagles, that they can preſage or ſmell a Battel ſome days before it be fought. And although ſome Writers affirm, that there are divers Eagles who do not feed upon Carkaſſes, and will not meddle with them, yet that many Eagles do feed on them, is ſufficiently evident by the Teſtimony both of Scripture, as *Mat.* 24. 28. and of divers both ancient and later Writers. *g* To wit, in an inſtant, flying thither with admirable celerity.

CHAP. XL.

1 MOreover the LORD anſwered Job *a*, and ſaid,

a Having made a little pauſe to try what *Job* could anſwer to his queſtions, and *Job* being it ſeems aſtoniſhed with God's Rebukes, or expecting what God would further ſay, continued ſilent.

2 † Shall he that contendeth with the Almighty, inſtruct him *b*? he that reproveth God *c*, let him anſwer it *d*. † Heb. *to plead with the Almighty, is it to inſtruct?*

b Shall *Job*, who preſumeth to contend with me in Judgment, and to diſpute the reaſonableneſs and equity of my proceedings, give me inſtructions or directions how to manage my own Affairs, and govern my Creatures? He juſtly mentions his Almightineſs, as a convincing Argument of his Juſtice. For how can he be unjuſt to his Creatures, who hath no obligation to them, and never did nor can receive any thing from them, and who hath an abſolute, ſovereign and uncontrollable Dominion over them, and who being infinitely and neceſſarily perfect, and all-ſufficient within himſelf, can neither have any inclination to Unrighteouſneſs, which is an imperfection, nor any temptation to it, from any need he hath of it to accompliſh his deſigns, which he can do by his own Omnipotence, or from aby advantage accruing to him by it? *c* That boldly cenſureth his ways or works; which thou haſt done. *d* Let him anſwer my former and further queſtions at his peril.

3 Then Job anſwered the LORD, and ſaid,

4 Behold, I am vile *e*, what ſhall I anſwer thee *f*? * I will lay my hand upon my mouth *g*.

e What am I, a mean and contemptible Creature, that I ſhould preſume to contend with my Maker and Judge? I confeſs my fault and folly. *f* I neither deſire nor am able to diſpute with thee. *g* I will for the future bridle my Tongue, and inſtead of conteſting with thee, do here humbly and willingly ſubmit myſelf to thee. * Pſal. 39. 9.

5 Once have I ſpoken, but I will not anſwer *h*: yea, twice *i*, but I will proceed no further *k*.

h Or, *ſpeak again*, *anſwering* being oft put for *ſpeaking*. I will con-

contend no more with thee. *i i.e.* Oft-times, or again and again, the definite number being uſed indefinitely *k* In ſuch bold and preſumptuous Expreſſions and Accuſations of thy Providence towards me. Vain therefore are the Excuſes which ſome Interpreters make for *Job*, as if he were faultleſs in his fore-going Diſcourſes, when both God chargeth him with faultineſs therein, and *Job* himſelf confeſſeth it.

6 Then anſwered the LORD unto Job out of the whirlwind *l*, and ſaid,

l Which was renewed when God renewed his charge upon *Job*, whom he intended to humble more throughly than yet he had done. Both this and the next Verſe are repeated out of *Ch.* 38. 1, 3. where they are explained.

* Chap. 38. 3. * Chap. 42. 4. 7 * Gird up thy loyns now like a man: I will *demand of thee, and declare thou unto me.

* Pſal. 51. 4. Rom. 3. 4. 8 *Wilt thou alſo diſanul my judgment *m*? Wilt thou condemn me that thou mayeſt be righteous *n*?

m Every word is Emphatical, *Wilt* (Art thou reſolved upon it) *thou* thou *Job*, whom I took to be one of a better mind and temper; had it been a Stranger, or my Enemy, who had ſpoken thus of me, I could have born it, but I cannot bear it from thee) *alſo* (not only vindicate thyſelf, & thy own Integrity, but alſo accuſe me) *diſanul* (not only queſtion and diſpute, but even condemn, repeal and make void, as if it were ungrounded and unjuſt) *my judgment*? *i. e.* my Sentence againſt thee, and my Government and Adminiſtration of humane Affairs? *n* Wilt thou make me unrighteous, that thou mayeſt ſeem to be righteous?

9 Haſt thou an arm like God *o*? or canſt thou thunder with a voice like him *p*?

o Thou art infinitely ſhort of God in Power, and therefore in Juſtice; for all his perfections are equal and infinite. Injuſtice is much more likely to be in thee, an impotent Creature, than in the Almighty God; of which ſee the Notes on *v.* 2. *p* Therefore do not preſume to contend with him.

* Pſal. 104. 1. 10 * Deck thyſelf now *with* majeſty and excellency *q*, and aray thyſelf with glory and beauty.

q Seeing thou makeſt thyſelf equal, yea, ſuperior to me in Juſtice, and conſequently in Power and Majeſty, take to thyſelf thy great Power, come and ſit in my Throne, and diſplay thy divine Perfections in the ſight of the World. Theſe and the following are Ironical Expreſſions, to make *Job* more ſenſible of his diſtance from, and ſubjection to God.

11 Caſt abroad the rage of thy wrath *r*: and behold every one *that is* proud, and abaſe him *s*.

r Inflict heavy Judgments upon thine Enemies, the *Chaldeans* and *Sabeans*, and others who have injured or provoked thee. *s* Deſtroy him with an angry look, as I can do and delight to do with ſuch Perſons.

12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place *t*.

t Either, 1. Whereſoever they are. Or, 2. Where they are in their greateſt ſtrength and glory, and therefore are moſt ſecure and confident. Or, 3. Forthwith, upon the ſpot, that the quickneſs and immediateneſs of the ſtroke may diſcover that it comes from a Divine hand.

13 Hide them in the duſt together *u*, *and* bind their faces *x* in ſecret *y*.

u Kill *everyone* of them (as he ſaid, *v.* 12.) at one blow as I can do, and bring them all to their Graves, that they may ſleep in the duſt, and never offend thee, nor trouble others more. *x i.e.* Condemn or deſtroy them. He alludes to the manner of covering the faces of condemned Perſons, *Eſth.* 7. 8. and of dead men, *Joh.* 11 44. & 20. 7. See *Job* 9. 24. *y* Either in a ſecret place; bury them in their Graves: or, ſecretly, with a ſecret and inviſible ſtroke, that it may appear it comes from the hand of a God.

14 Then will I alſo confeſs unto thee, that thine own right hand can ſave thee *z*.

z i.e. That thou art mine equal, and mayeſt venture to contend with me. But ſince thou canſt do none of theſe things, it behoves thee to ſubmit to me, and to acquieſce in my dealings with thee.

‖ Or, *the Elephant*, as ſome think. 15 Behold now ‖ Behemoth *a* which I made with thee *b*; he eateth graſs as an ox *c*.

a That ſome particular Beaſt is deſigned by this word, is evident from *v.* 15. and from the peculiar Characters given to him, which are not common to all great Beaſts. But what it is, is matter of ſome diſpute among the Learned. The generality of them are agreed that this is the Elephant, and the following Leviathan the Whale; which being two of the goodlieſt and vaſteſt Creatures which God made, the one of the Land, the other of the Sea, and withal ſuch to whom the deſcription here given, for the moſt part manifeſtly agrees, and the like is preſumed concerning the reſt, may ſeem to be here intended. And the difficulty of reconciling ſome few paſſages to them, may ariſe either from our ignorance of them, or from the different nature and qualities of Creatures of the ſame general kind in divers Parts. But ſome late and very Learned Men, take the Leviathan to be the Crocodile, and the Behemoth to be a Creature called the Hippopotamus, which may ſeem fitly to be joyned with the Crocodile, both being very well known to *Job* and his Friends, as being frequent in the adjacent Parts, both Amphibious living and preying both in the Water and upon the Land, and both being Creatures of great bulk and ſtrength. I ſhall not undertake to determine the Controverſie, but ſhall ſhew how each part of the following deſcription is or may be applied to them ſeverally. And this being no point concerning Faith or a good Life, every one may take the more liberty to underſtand the place of one or other of them. *b* Either, 1. upon the Earth where thou art, whereas the Leviathan is in the Sea. Or, 2. as I made thee, for this Hebrew Particle is oft uſed as a note of compariſon, as *Job* 9. 26. *Pſal.* 143. 7. and elſewhere, in the ſame manner, and upon the ſame day. Whereby he may intimate, that being equally the Creator and Sovereign Lord both of *Job*, and of this Behemoth, he had equal right to diſpoſe of them in ſuch manner as he thought meet. Or, *nigh* (as this Particle oft ſignifies) *unto thee*, i.e. in a place not far from thee, to wit, in the River *Nile*, where the Hippopotamus, as well as the Crocodile, doth principally abide. But altho' thoſe Creatures were now in that River, yet they were made elſewhere, even where the firſt Man was made. *c* This is mentioned as a thing ſtrange and remarkable, as indeed it is, either, 1. of the Elephant, in which God hath wiſely and mercifully planted this diſpoſition, that he ſhould not prey upon other Creatures, which if he had, being ſo ſtrong and vaſt a Creature, he muſt needs have been very pernicious to them, but feed upon Graſs as an Ox doth. Or, 2. of the Hippopotamus; of whom Hiſtorians relate, that he comes out of the River upon the Land, to feed upon Corn, and Hay, or Graſs, as an Ox doth, to whom alſo he is not unlike in the form of his Head and Feet, and in the bigneſs of his Body, whence the *Italians* call him the *Sea-Ox*.

16 Lo now, his ſtrength *is* in his loins *d*, and his force *is* in the navel of his belly *e*.

d He hath ſtrength anſwerable to his bulk, but this ſtrength by God's wiſe and merciful Providence is not an offenſive ſtrength, conſiſting in, or put forth by horns or claws, as it is in ravenous Creatures, but only defenſive and ſeated in his Loins, as it is in other Creatures, whereby he is rendred more ſerviceable to men by the carrying of vaſt burthens. *e* Which tho' in the Elephant it be weaker than his loins, whence the Rhinoceros fighting with him, aims at that part, yet hath a more than ordinary ſtrength in it, as appears by the binding of the heavieſt burthens under and about it. This alſo agrees to the Hippopotamus in an eminent degree, whoſe whole ſkin is noted by ancient Writers to be harder than any other Creatures, and almoſt impenetrable.

17 ‖ He moveth his tail *f* like a cedar: the ſinews of his ſtones *g* are wrapt together. ‖ Or, *he ſtands up*.

f Which tho' it be but ſhort both in the Elephant and in the Hippopotamus, yet when it is erected, is exceeding ſtiff and ſtrong. But this may be underſtood, either 1. of his generative part, which is oft called by that or the like name, which the following Clauſe of the Verſe may ſeem to favour. Or, 2. of the Elephant's Trunk, which being ſo eminent and remarkable a part, would not probably be omitted in this deſcription, to which theſe words very fitly agree, becauſe of its admirable motion and ſtrength. Nor is it ſtrange that this is called his *Tail*, becauſe that word is oft uſed improperly for any end of a thing, as *Iſa.* 7 4. See alſo *Deut.* 25. 18. & 28. 13, 44. *g* This may be noted, becauſe the Elephants Teſticles do not hang down below the belly, as they do in other Beaſts, but are contained within his belly, where they are faſtened by Ligaments of extraordinary ſtrength. Or, *the Sinews of the terrour thereof*, to wit, of the Trunk laſt mentioned under the name of the *Tail*, *i. e.* its terrible Sinews are ſtrongly and ſtrangely wrapp'd together, that he can move it as he liſteth with wonderful dexterity and ſtrength. Or, *the Sinews of his Thighs*, as the latter word oft ſignifies in the Arabick Tongue, which is very near a-kin to the Hebrew. The Thighs and Feet of the Hippopotamus are noted to be ſo ſinewy and ſtrong, that one of them is able to break or overturn a Boat.

18 His bones *h are as* ſtrong pieces of braſs *i*, his bones *are* like bars of iron.

h Under which title are comprehended his Ribs (as the *LXX.* here render it,) and his teeth. *i* Exceeding hard and ſtrong, as they are in both theſe Creatures.

19 He *is* the chief of the ways of God *k*: he that made him, can make his ſword to approach *unto him l*.

k i. e. Of God's works, to wit, of that ſort, or among living and brute Creatures. This is eminently and unqueſtionably true of the Elephant, in regard of his vaſt bulk and ſtrength joyned with great activity, and eſpecially of his admirable ſagacity and aptneſs to learn, and of his ſingular uſefulneſs to Mankind, his Lord and Maſter, and God's Vicegerent in the World, and many other commendable qualities. And the Hippopotamus alſo is, in ſome ſort, as others note, the chief, or one of the chief of God's works, in regard of his great bulk, and ſtrength, and ſagacity, and the manner of his living both in the Water and upon the Land. But it muſt be granted, that the Elephant doth exceed the Hippotamus in many things. *l* Tho' he be ſo ſtrong and terrible, yet God can eaſily ſubdue and deſtroy him either immediately, or by arming other Creatures, as the Rhinoceros or Dragon, or Tiger againſt him. Or, *he that made him, hath applied* or *given to him his Sword*, or arms, to wit, his Trunk, which may not unfitly be called his Sword, becauſe thereby he doth both defend himſelf, and offend his enemies. And this Trunk of his being

ing a thing very observable and admirable in him, and therefore not likely to be neglected in his description, if it were not intended by his *Tail*, v. 17. may seem to be designed in these words.

20 **Surely the mountains bring him forth food** *m*: **where all the beasts of the field play** *n*.

m Tho' this Creature be vastly great, and require much food, and no Man careth for it, yet God provides for it out of his own stores, and makes even desert Mountains to afford him sufficient sustenance. The Hippopotamus also, tho' he live most in the Water, fetched his food from the Land, and from the Mountains or Hills, which are nigh unto the River *Nile*. *n* They not only feed securely, but sport themselves by him or with him, being taught by experience that he is gentle and harmless, and never preys upon them.

21 **He lieth under the shady trees, in the covert of the reeds and fens** *p*.

o The Elephant lies down to rest himself: and it is but fabulous which some Writers affirm, that they have no joynts in their Legs, and so cannot lye down, but sleep or rest themselves standing or leaning against a Tree. Which is denied and confuted by *Aristotle* in his *History of Living Creatures*, 2 4. and by later Writers. *p* For the Eliphant being a Creature naturally hot, and living generally in hot Countries, diligently seeks for and delights in shady and waterish places, as is noted by *Aristotle*, and after him by *Pliny* and *Ælian*.

22 **The shady trees cover him with their shadow, the willows of the brook** *q* **compass him about.**

q Or, *of Nilus*, of which this word is oft used in Scripture. And this seems to be the chief argument by which the learned *Bochart* proves this to be meant of the Hippopotamus, whose constant residence is in or near the River of *Nilus*, or the Willows that grow by it. But it is well alledged by our learned and judicious *Caryl*, that this word *Naal* is never used to express *Nilus* when it is put by itself, as here it is, but only where the word *Egypt* is added to it, as it is in all the places which *Bochart* produceth. And this very Phrase, *the Willows of the Brook*, is used of other Brooks or Rivers besides *Nilus*, as *Lev.* 23.40. Comp. *Isa.* 15.7.

† Heb. *he oppresseth.*

23 **Behold,** † **he drinketh up** *r* **a river** *s* **and hasteth not** *t*: **he trusteth that he can draw up Jordan into his mouth** *u*.

r Or, *He snatcheth*, or *draweth*, or drinketh up as it were with force and violence, as the word signifies. *s i.e.* A great quantity of water hyperbolically called a *River*, as it is *Ps.* 78.16. & 105. 41. This may be fitly applied to the Elephant, which because of its great bulk and vehement thirst, drinks a great deal of Water at one draught, as Naturalists and Historians have observed. *t* He drinks not with fear and caution and sparingly, as the Dogs do at *Nilus* for fear of the Crocodile; but such is his courage and self-confidence, that he fears no enemy either by Water or by Land, but drinketh securely and liberally. *u* He drinks as if he designed, or hoped, or desired to drink up the whole River. He mentions *Jordan*, either as a River well known in and nigh unto *Job*'s Land; or because possibly there were many Elephants which used to drink at it; or as a River in some parts of it, but small, which therefore might give more colour to the Hyperbole, and to the Elephants fancy or expectation, than a vaster River, such as *Euphrates*, would have done. *Bochart* expounds this also of the Hippopotamus, which, tho' he cannot swim, and may be drowned, as Naturalists report, yet will continue securely under Water at the bottom of *Nilus* for some days together, and he renders the Verse thus, *Behold*, if *a River oppress* or cover him, *he fears not, he is confident* or *secure, though Jordan* (which is here put for any River) *should break forth or over-flow above his mouth*, i. e. should overwhelm him. But the judgment of this, I leave to the Reader.

‖ Or, *will any take him in his sight?* or *bore his nose with a gin?*

24 ‖ **He taketh it with his eyes: his nose pierceth through snares** *x*.

x According to this Translation, the sence is this, *He taketh*, or *snatcheth*, or *draweth up* (as was now said, v. 23.) *it* (to wit, the River *Jordan*) *with his Eyes*, i. e. when he sees it, he trusteth that he can drink it all up; as we use to say, *The Eye is bigger than the Belly, his Nose* or *Snout pierceth*, &c. i. e. He securely thrusteth his Snout into the River, even to the bottom of it, to stir up the mud, because he delights to drink muddy Water, and if there be any Snares laid for other Creatures, he breaks them to pieces. But this Verse is otherwise translated by others, *Will* or *Can* any man *take him in his Eyes? i.e.* openly, and by manifest force? Surely no. His force and strength is too great for Man to resist or overcome; and therefore Men are forced to use many wiles and engines to catch him; which is true both of the Elephant and of the Hippopotamus) Or *pierce his Nose with Snares or Gins?* No. He may be taken by art and cunning, but not by violence.

CHAP. XLI.

‖ That is, *a Whale, or a Whirlpool.*

† Heb. *which thou drownest.*

1 CAnst thou draw out ‖ Leviathan with an hook? or his tongue with a cord † *which* thou letteſt down *a*?

a Canst thou take him with a Hook and a Line, as Anglers take ordinary Fishes? Surely no. *Quest.* What is this Leviathan? *Ans.* This is granted on all hands, that it is a great and terrible Monster living in the Sea or Rivers, as Behemoth is a Land-Monster. It is the general and received Opinion that it is the Whale which is unquestionably called the *Leviathan*, Ps. 104.25, 26. which having been discovered in the Seas next bordering upon *Arabia*, probably was not unknown to *Job*, who was a very inquisitive Person, and well studied in the works of God, as this Book manifests. But some later and very learned Interpreters conceive that it is the Crocodile; which was very well known in *Egypt*, and all the Parts adjacent to it. And this is evident, that the Hebrew word *Thannin* (which is parallel to this word *Leviathan*, these two words being synonymous, & the one promiscuously used for the other, as appears from *Psal.* 74.13, 14. *Isa.* 27.1. *Ezek.* 32.2.) is used of the *Crocodile*, *Ezek.* 29.3,4. & 32.2,3. But I shall not positively determine this Controversie, but only shew how far the Text may be understood of both of them, and then submit it to the Readers Judgment, this being a matter of no great moment, wherein Christians may vary without any hazard. Only this I will say, That whatever becomes of the *Behemoth* of the former Chapter, whether that be the Elephant, or the Hippopotamus, that doth not at all determine the sence of this *Leviathan*, but leaves it indifferently to the Whale or the Crocodile, as the context shall determine, which I confess seems to me to favour the latter more than the former. To which may be added, that it seems more probable that God would speak of such Creatures as were very well known to *Job* and his Friends, as the Crocodile was, than of such as it is very uncertain whether they were known in those Parts, and in *Job*'s time. This Verse, noting either the impossibility, or rather the great and terrible difficulty, of taking this Monster with his Hook or Line, or such like instruments, may agree to either of them. For the Whale there is no doubt; nor much doubt as to the Crocodile, the taking whereof was generally esteemed by the Ancients to be very difficult and perillous; whatsoever peculiar vertue or power from Nature or Art the *Tentyritæ* had against them, as the *Psylli* were said to have against Serpents. Some indeed object, that the last Clause cannot agree to the Crocodile, because that hath no Tongue, as is affirmed by *Aristotle*, *Pliny*, and other ancient Authors. But that is a mistake, and the ground of it is plain, because their Tongues are but small in proportion to their vast Bodies, and withal fastned to their under Jaws, as the self-same Authors note. And that the Crocodile hath a Tongue, is positively affirmed by the said ancient Authors, and by the Hebrew Writers, and by the *Arabians*, to whom this Creature was best known, and by later Authors.

2 **Canst thou put an hook** *b* **into his nose** *c*? **or bore his jaw through with a thorn** *d*.

b Heb. a *Bulrush*, i.e. an Hook like a Bulrush with its head hanging down, as is expressed, *Isa.* 58.5. *c* To hang him up by it for Sale, or to carry him home for use, after thou hast drawn him out of the Sea or River, of which he spake in the former Verse. *d* Or, with an Iron-Hook or Instrument as sharp as a Thorn, wherewith thou usest to carry little Fishes.

3 **Will he make many supplications unto thee? will he speak soft words unto thee** *e*?

e Doth he dread thine anger or power? or will he humbly and earnestly beg thy favour, that thou wouldest spare him, and not pursue him, or release him out of Prison? It is a Metaphor from men in distress and misery, who use these means to them to whose power they are subject.

4 **Will he make a covenant with thee** *f*? **wilt thou take him for a servant for ever?**

f To wit, to do thee faithful service, as the next words explain it. Canst thou bring him into bondage, and force him to serve thee?

5 **Wilt thou play with him as** *with* **a bird** *g*? **or wilt thou bind him for thy maidens** *h*?

g As Children play with little Birds kept in Cages, or tied with strings; which they do at their pleasure, and without any fear *h*? For thy little Daughters; which he mentions rather than little Sons, because such are most subject to fear.

6 **Shall the companions** *i* **make a banquet of him** *k*? **shall they part him among the merchants** *l*?

i Thy Friends or Assistants in the taking of him. *k i.e.* Feed upon him. Or, *for him*, i. e. for joy that thou hast taken him. *l* As is usual in such cases, that all who are Partners in the labour and hazard, may partake of the profit also, and divide the spoil.

7 **Canst thou fill his skin with barbed irons, or his head with fish-spears** *m*?

m This may be understood either, 1. of the Whale. And whereas it is objected, that the Whales at this day are taken in this manner, and therefore this cannot be understood of them, it may be replied, both that this art and way of taking Whales is a late Invention, and was not known in *Job*'s time, and that he doth not speak of the absolute impossibility, but of the great difficulty of taking them. Or, 2. of the Crocodile, whose skin is so hard that an Iron or Spear will not pierce it, as we shall see hereafter.

8 **Lay thine hand upon him** *n*, **remember the battel** *o*, **do no more.**

n Either, 1. in a familiar and friendly manner, that thou mayest catch him by deceit, when thou canst not do it by force. Or rather, 2. in way of Hostility, seize upon him, and take him by a strong hand, if thou dare st do so. *o* But e'er thou do attempt that, consider what thou art doing, and how hazardous thy enterprize is, and with whom, and with what disadvantage thou art going to fight, and as it follows, *do no more*, proceed no further, draw back thy hand, and be thankful for so great a deliverance.

Or

Or the Verſe may be rendred thus. If (which Particle is oft underſtood) *thou* offereſt or attempteſt *to lay* violent *hands on him, thou wilt* have cauſe to *remember* (the Imparative being put for the Future, which is frequent in the Hebrew Language) *the battel*, and *thou wilt do ſo no more*; If thou doeſt eſcape, thou wilt never forget thy danger, nor attempt any thing of like nature for the time to come.

9 Behold, the hope of him *p* is in vain: ſhall not *q one* be caſt down, even at the ſight of him *r*?

p Either, 1. of the Fiſh, *i. e.* the hope of taking or conquering him. Or rather, 2. of the Man who laid hands upon him, as hoping to take him by force, but in vain. *q* The prefix *He* being put for *Halo*, as as it is oft-times in the Hebrew Text, as *Gen.*27. 36. 1 *Sam.*2.28. *Jer.*3.6. & 31.20. *Ezek.*20.30. *r* Not only the ſight, but the very ſight of him is moſt frightful. Such is the ſight of the Whale to Mariners, who fear the overturning of their Veſſel. And ſuch is the ſight of the Crocodile, by which alone ſome have been affrighted out of their wits.

10 None *is ſo* fierce that dare ſtir him up: who then is able to ſtand before me *t*?

s When he ſleepeth or is quiet. None dare provoke him to the Battel. *t* To contend with me his Creator, as thou *Job* doſt, when one of Creatures is too hard for him.

* Rom. 11. 35. Pſal. 24. 1. & 50. 12. 1 Cor. 10. 26.

11 *Who hath prevented me *u*, that I ſhould repay *him x? whatſoever is* under the whole heaven, is mine *y*.

u To wit, with offices or ſervice done for me, by which he hath laid the firſt obligation upon me, for which I am indebted to him. Who can be before-hand with me in kindneſſes, ſince not only the Leviathan, but all Men, and (as it follows) all things under Heaven, are mine, made by my hand, and enriched with all their endowments by my favour, without which, O *Job*, thou wouldſt not have had either reaſon or ſpeech to uſe ſo perverſly to reproach my Providence? Having now ſaid, and largely proved, that Man could not contend with God in power, he now adds, that he cannot do it in juſtice, becauſe God oweth him nothing, nor is any way obliged to him. Which having briefly hinted, to prevent an objection, he returns to his former argument, the deſcription of the Leviathan. *u* That I ſhould be engaged to requite his favours. *y* Created by my power and favour, and wholly in my poſſeſſion, and at my diſpoſal, and therefore cannot poſſibly prevent me, as was now ſaid.

† Heb. *bars.* Chap. 18. 13.

12 I will not conceal *z* his † parts *a*, nor his power, nor his comely proportion *b*.

z i. e. I will particularly ſpeak of them. Here is a *Meioſis*, as there is, Chap. 14. 11. & 15. 18. and oft elſewhere. *a* Heb. *his bars*, i. e. the Members of his Body, which are ſtrong, like bars of Iron. *b* Which is more amiable and admirable in ſo vaſt a bulk.

‖ Or, *within.*

13 Who can diſcover *c* the face of his garment *d*? *or* who can come *to him* with his double bridle *e*?

c Or, *uncover*, or take off from him. *d* The upper or outward part of his garment, or, the garment itſelf, the word *face* being oft redundant, as *Gen.*1.2. & 23.3. and oft elſewhere. And by the *garment* is meant the skin, which covers the whole Body, and may be taken off from the Body like a garment. Who dare attempt to touch his very outward ſkin? much leſs dare any venture to approach to him, to give him a deep or deadly wound. *e* To put it into his mouth, and lead him by it to thy Stable and Service, as thou doſt by an Horſe. Or rather, (becauſe he plainly ſeems to perſiſt in deſcribing the ſeveral parts of his Body; of which he ſpeaks both in the fore-going and following word,) *Who can come within his double Bridle*? to wit, his vaſt Jaws, which have ſome reſemblance to a double Bridle; whence the Greeks call thoſe parts of the face which reach to the Jaws on both ſides, *the Bridles*.

14. Who can open the doors of his face *f*? his teeth *are* terrible round about *g*.

f To wit, his Mouth. If it be open, none dare enter within it, as he now ſaid; and here he adds, that if it be ſhut, none dare open it. *g* This is true of ſome kinds of Whales, though others are ſaid to have either none or no terible teeth: but it is more eminently and unqueſtionably true of the Crocodile, of which this very thing is obſerved by all Authors who write of it.

† Heb. *ſtrong pieces of Shield*

15. *His* † ſcales *are* his pride *h*, ſhut up together *as with* a cloſe ſeal *i*.

h He prides and pleaſeth himſelf in his ſtrong and mighty ſcales. Heb. *his ſtrong ſhields* (i. e. ſcales) are his *pride*. Or (as other both ancient and modern Interpreters render it) *His body* (or, *His back*, as this word is uſed, *Iſa.* 38. 17. which, if meant of the Crocodile, is emphatical, becauſe his ſcales and ſtrength is in his Back, whereas his Belly is very ſoft and eaſily pierced,) is *the ſtrength of ſhields*, i. e. fortified with ſcales ſtrong as Shields. This is meant either, 1. of the Whale, whole ſkin, though it be ſmooth an intire and without ſcales, may be ſaid to be, as (which Particle is oft underſtood) *ſtrong ſhields*, becauſe it is, as *Galen* reports, exceeding hard and ſtrong, and almoſt impenetrable and like a Shield, eſpecially then when Shields were made of Leather; and ſo it is not only on the back, as in the Crocodile, but alſo in the belly all over. Or, 2. of the Crocodile, which hath ſcales properly ſo called, and thoſe moſt truly ſuch as are here deſcribed, as all Authors and Eye-witneſſes conſent. *p* Cloſely compacted together, as things that are faſtned together by a Seal.

16. One is ſo near to another *k*, that no air can come between them.

k Which plainly ſhews that the Shields or Scales are ſeveral; which agrees better to the Crocodile, than to the Whale, whoſe ſkin is all of one entire piece, unleſs there were a ſort of Whales having thick and ſtrong Scales; which ſome have affirmed, but is not yet known and proved.

17 They are joined one to another, they ſtick together, that they cannot be ſundred *l*.

l It is exceeding difficult and almoſt impoſſible by any power of art to ſever them one from anoher.

18. By his neeſing *m* a light doth ſhine, and his eyes *are* like the eye-lids of the morning *n*.

n Which may be underſtood, either, 1. of any commotion or agitation of the body like that which is in neeſing, as when the Whale ſtirreth himſelf, and caſteth or ſhooteth up great ſpouts of water into the Air by the Pipes which God hath planted in his head for this uſe; which water being thin and tranſparent and illuminated by the Sun-beams caſts forth a ſhining light. Or, 2. of neeſing properly ſo called, which the Crocodile is ſaid frequently to do, becauſe it commonly turneth its eyes to the Sun as *Strabo*, and others note; which when a Man doth he is apt to neeze. *n* To which they ſeem very fitly compared, becauſe the Eyes both of the Whale and Crocodile are dull and dark under the water, but as ſoon as they appear above water, they caſt forth immediately a bright and clear light, though not like that of the Sun at noon day, which had been too great an Hyperbole, yet like the Morning light ſuddenly breaking forth after the dark Night.

19 Out of his mouth go burning Lamps *o*, *and* ſparks of fire leap out.

o i. e. His breathings and blowings are very hot, or flaming, as the following Verſes explain this. This alſo may ſeem better to agree to the Crocodile, which breaths (as *Ariſtotle* affirms) like the *Hippopotamus*, of which ancient Authors affirm, that *his Noſtrils are very large, and he breaths forth a fiery ſmoak like that of a Furnace*, than to the Whale, which rather caſts forth ſtreams of water, as was noted before, than flames of Fire, there being no ſuch great heat obſerved in Whales, nor as far as I know, in other fiſhes.

20 Out of his noſtrils goeth ſmoak, *as out* of a ſeething pot or caldron *p*.

p Heb. *Pool*. So a great Caldron is called, becauſe it ſends forth a great ſmoak as a Pool doth vapours; as in like manner the great brazen Lavour in the Temple is called a *Sea*, for the great quantity of water which it held.

† Heb. *Soul.*

21 His † breath kindleth Coals *q*, and a flame goeth out of his mouth.

q An Hyperbolical Expreſſion, noting only extraordinary heat.

† Heb. *ſorrow rejoyceth.*

22 In his neck remaineth ſtrength *r*, and † ſorrow is turned into joy before him *s*.

r His Neck is exceeding ſtrong. This is meant either, 1. Of the Whale, who though he hath no Neck no more than other Fiſhes have, yet he hath a part in ſome ſort anſwerable to it, where the Head and Body are joined together. Or, 2. Of the Crocodile, whom *Ariſtotle* (who made it his buſineſs to ſearch out the ſeveral Natures and Parts of all living Creatures, and had all the helps and advantages which he deſired to find them out,) and *Scaliger*, and others, affirm to have a Neck, though ſome deny it. *s i. e.* The approach of any Enemy, which uſually cauſeth fear and ſorrow in others, fills him with joy, as being deſirous of nothing more than fighting. Or, *ſorrow rejoyceth*, or *danceth*, or *triumpheth*, &c. *i. e.* is prevalent and victorious, and quickly invades and conquers all thoſe Men, or other Creatures, which are in his way. Sorrow is his Companion, or Harbenger, which attends upon him whereſoever he goes. This may be a Poetical Expreſſion, like that of the Poets, when they bring in Anger and Fear going along with or before *Mars* into the Battle.

† Heb. *the flakes of his flesh.*

23 † The flakes *t* of his fleſh *u* are joined together: they are firm in themſelves, they cannot *x* be moved *y*.

t Or, *Parts*, which ſtick out, or hang looſe, and are ready to fall from other Fiſhes, or Creatures. *u* The word *Fiſh* is uſed of Fiſhes alſo, as *Lev.*11.11. 1 *Cor.*15.39. *x* Without difficulty. *y* To wit, out of their place, or from other Members of the Body.

24 His heart *z* is as firm as a ſtone, yea, as hard as a piece of the nether *mill-ſtone a*.

z Either, 1. That part of the Body is moſt firm, and hard, and ſtrong. Or, 2. His courage is invincible, he is void of fear for himſelf, and of compaſſion to others, which is oft called *hardneſs of heart*. *a* Which being to bear the weight of the upper, ought to be the harder and ſtronger of the two.

25 When he raiſeth up himſelf *b*, the Mighty *c* are afraid:

afraid: by reason of breakings *d* they purifie themselves *e*.

b Shewing himself upon the top of the Waters. Or, *because of the Height* or *Greatness*, or *Majesty*, for he is represented as a *King*, 7. 34. *c* Even the stout-hearted Mariners or Passengers, who use to be above fear. *d* Either 1. Of the Sea, caused by his motion, which dasheth the Waves in pieces one against another. Or rather 2. Of their Mind and State: by reason of their great danger and distress; which is expressed by this very word, *Psal.*60.2. *Jonah* 2.4. *e* Either 1. Naturally; that being the usual effect of great terrour. See *Ezek.*7.17. Or rather 2. Morally, as this word generally used. Those Mariners who ordinarily live in a gross and general neglect of God, and of Religion, are so affrighted with this eminent danger, that *they cry unto God in their trouble*, as is said in like case, *Psal.*107.28. and endeavouring to purge their Consciences from the guilt of their sins, by confessing and seemingly forsaking of them, and to make their Peace with God, and obtain his favour and help, by their Vows, and Promises, and Prayers.

‖ Or, *Breast-plate.*

26 The Sword of him that layeth at him *f* cannot hold *g*: the spear, the dart, nor the ‖ harbergeon *h*.

f That approacheth to him, and dare strike at him. *g* Heb. *cannot stand*, *i. e.* either 1. Cannot endure the stroke, but will be broken by it. Or rather 2. Cannot abide or take hold of him, or be fixed to him; but is instantly beaten back by the excessive hardness of their skin, which cannot be pierced by it, as may be gathered from this and other passages before and after it. This also seems better to agree to the Crocodile, whose skin no Sword, nor Dart, nor Musquet-Bullet, (as others add) can pierce, than to the Whale, whose skin is easily pierced, as Experience sheweth in our Whales; except the Whale here spoken of were of another kind; which is not impossible. *h* Or, Breast-plate. As offensive Weapons cannot hurt him, so defensive Weapons cannot secure a Man from him. But Men that go upon the design of taking either Whales or Crocodiles, do not use to fortifie themselves in that manner. Some therefore take this to be another offensive Weapon, a kind of Dart, as this word signifies in the *Arabick* Language; which is but a Dialect of the *Hebrew*, and from which the true signification of many *Hebrew* words must be gathered.

27 He esteemeth iron as straw *i*, *and* brass as rotten wood.

i He neither fears nor feels the blows of the one more than of the other.

28 The arrow *k* cannot make him flee: slingstones *l* are turned with him into stubble *m*.

k Heb. *the son of the bow*: as it is elsewhere called *the son of the quiver*, Lam. 3. 13. the Quiver being as it were the Mother or Womb that bears it, and the Bow as the Father that begets it or sendeth it forth. *l* Great stones that cast out of Slings; which have a great force and efficacy: of which see on 2 *Chron.*26.14. *m* Hurt him no more than a blow with a little stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear *n*.

n So far is he from fearing it, and fleeing from it, that he scorns and defies it.

† Heb. *sharp pieces of the Pot-sheard.*

30 † Sharp stones *are* under him: he spreadeth sharp-pointed things upon the mire *o*.

o According to this Translation the sense is, His skin is so hard and impenetrable that the sharpest stones are as ease to him as the mire, and make no more impression upon him. But the words are and may be otherwise rendred as continuing the former sense, They (to wit, the Arrows, Darts or Stones cast at him) are, or fall *under him*, like (which Particle is oft understood) *sharp shreads*, or *fragments of stones*, *he spreadeth sharp pointed things* (to wit, the pieces of Swords or Darts which were flung at him and broken upon him) *upon the mire*. The fragments of broken weapons lie as thick at the bottom of the Water in the place of the fight, as little stones do in the mire, or as they do in a Field after some fierce and furious Battle. Or thus, *with him* (or *for him*, i. e. For his defence) *or sharp stones*, *he spreadeth himself* like *an harrow*, or *threshing instrument* (which is filled or fortified with Iron) *in the mire* or *mud* in the bottom of the Water: So he doth not describe his resting-place, but rather his Back, which he not unfitly compares to sharp stones or threshing Instruments, because the Darts or Stones cast at him pierce no more into him, than they would do into them if they were thrown at them.

31 He maketh the deep *p* to boil like a pot *q*: he maketh the sea *r* like a pot of ointment *s*.

p The deep Waters, or the Sea, which is called *the deep*, Psal. 107.14. *Jonah* 2.3. as it is explained in the next Clause. *q* To swell, and foam, and froth by his strong and vehement motion, as any Liquor doth when it is boiled in a pot. *r* Either the great Sea, the proper place of the Whale, *Psal.* 104.25. or the great River *Nilus*, which is called *a Sea*, both in Scripture, as *Isa.*11. 15. and in other Authors (of which see my Latin *Synopsis*) as *Euphrates* is called *the Sea of Babylon*, Isa.21.1. Jer.51.36. or Lakes or Pools, which are most frequently called *Seas* both in the Old and New Testament, as every one knows. And in such Lakes the Crocodiles are no less than in *Nilus*, as it is attested by *Herodotus*, and *Strabo*, and others. *s* This Clause seems to be added very emphatically to intimate that this Leviathan causeth not only a vehement commotion, but also a great fragancy in the Sea of Waters where it is. Which, though it was not observed by the Ancients, yet is unanimously affirmed by later Authors upon their own knowledge and experience, that it casts a perfume like Musk; of which see the Names and Words of the Authors in my Latin *Synopsis*.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary *t*.

t When he raiseth himself to the top of the Waters, he doth as it were plow it up and make large furrows, and causeth a white froth or foam upon the Waters.

‖ Or, *who behave themselves without fear.*

33 Upon earth *u* there is not his like: ‖ who is made without fear *x*.

u Either, 1. strictly so called as it is distinguished from the Sea or Rivers. There is no Land-creature comparable to him for strength and courage. Or 2. largely taken. No Creature equals him in all points. Or, *upon the dust*, as the word properly signifies, *i. e.* Among all things that creep in the dust, among which this may in some sort be numbred for the shortness of its feet. But this were no great honour to it to be the chief of creeping things; and therefore the former Translation seems more proper for the present design of magnifying this Creature above all others. *x* Fears no enemy as being full of courage and sensible of his own invincible strength. Or, *so as he cannot be bruised* or *broken*, by reason of his prodigious hardness, of which I have spoken before.

34 He beholdeth all high *things y*: he *is* a king over all the children of pride.

y He doth not turn his back upon nor hide his face from the highest or proudest Creatures, but looks upon them with a bold and undaunted countenance, as being without any fear of them, as was now said. *z* He carries himself with Princely Majesty and courage towards the stoutest and loftiest Creatures; which, though of far higher stature than himself, he striketh down with one stroke of his Tail, as he commonly doth Cows, and Horses, and sometimes Elephants.

CHAP. XLII.

1 THen Job answered the LORD, and said,

2 I know that thou canst *do a* every *thing b*, and *that* ‖ no thought can be withholden from thee *c*.

‖ Or, *no thought of thine can be hindred.*

a Not only by power, but also by (for that he always thought) right; about which he had in some sort doubted and disputed. It is a Maxim in Law, that a Man *can* only do that which he hath a right to do. *b* Whatsoever it pleaseth thee to do with thy Creatures. *c* He speaks either, 1. Of *Job*'s thoughts. Thou knowest me and all my sinful and unworthy thoughts of thy providential dealings with me, though I was not able to see the evil of them. Or 2. Of God's thoughts. Whatsoever thou thinkest or purposest to do, thou canst or mayest do it; and neither I nor any of thy Creatures can either restrain thee from it, or condemn thee for it, as I have boldly and wickedly presumed to do. So this last Clause of the Verse explains the former.

3 * Who *is* he *d* that hideth counsel without knowledge *e*? therefore *f* have I uttered that I understood not, * things too wonderful for me, which I knew not *g*.

* Chap.38.2. * Psal.40.5. & 139. 2.

d i. e. What am I that I should dare to do so? Ah silly audacious wretch that I am, that I should be guilty of such madness! *e* Which words are prepared out of Chap.38.2. where they are explained. *f* Because my mind was without knowledge, therefore my speech was ignorant and foolish. Or, Being sensible of my ignorance and rashness, I think fit to make this humble and ingenious confession. *g* I have spoken foolishly and unadvisedly of things far above my reach, even of God's infinite and sovereign Majesty and of his deep and unsearchable Counsels and Providence.

4 Hear, I beseech thee, and I will speak *h*: I will demand of thee, *i* and declare thou unto me.

h Hear and except my humble and penitent confession and recantation. *i* Or, and *enquire*, to wit, counsel or instruction *as* a Scholar doth of his Master, as the following words note. I will no more sawcily dispute the matter with thee, but beg information from thee. The words which God hath uttered to *Job* by way of challenge, Chap.38.3. & 40.7. *Job* returns to him again in way of submission.

5 I have heard of thee by the hearing of the ear, but now mine eye seeth thee *k*.

k The knowledge which I had of thy Divine nature, and perfections and counsels was hitherto dark, and doubtful, and conjectural, being grounded chiefly, if not only upon the instructions and reports of other men, but now it is clear and certain, as being immediately inspired into my mind by this thy glorious Apparition and Revelation, and by the Operation of thy Holy Spirit; which makes these things as certain and evident to me as if I saw them with my bodily eyes.

6 Wherefore I abhor *l my self m*, and repent in dust and ashes *n*.

l i. e. Dislike, and detest, and loath. *m* Or, *my former words and*

and carriages. One of these or some like supplement is necessary to compleat the sense, and is clearly gathered from the following words. *n* Sitting in dust and ashes; which hitherto I have done in token of my grief for my affliction, but now I desire and resolve to do in Testimony of my patience for my sins.

7 And it was *so* that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite *o*, My wrath is kindled against thee, and against thy two friends *p*, for ye have not spoken of me *the thing that is* right, as my servant Job *hath q*.

o As the Eldest of the three, and because he spoke first and by his evil example led the rest into the same mistakes and miscarriages. *p* To wit, *Bildad* and *Zophar*, who are not excused but severely reproved, although they were drawn into the sin by *Eliphaz* his authority and influence. *Elihu* is not here reproved, because he dealt more justly and mercifully with *Job*, and did not condemn his Person, but only rebuke his sinful expressions. *q* Either, 1. as *Job* hath now spoken: you have not acknowledged your errours as he hath done. Or rather, 2. as *Job* did in his discourses with you. Which is not to be understood simply and absolutely (as is manifest from God's censure upon *Job* for his hard and evil speeches of him) but comparatively; because *Job* was not so much to be blamed as they, partly because his opinion concerning the methods of God's Providence, and the indifferency, and promiscuousness of its dispensations towards good and bad men was truer than theirs, which was that God did generally reward good men and punish sinners in this Life: partly because their misbelief of God's counsels and dealings with men was attended with horrid uncharitableness and cruelty towards *Job*, whom they wounded with bitter and injurious speeches, and condemned as an Hypocrite, not only without sufficient evidence as not being able to search his Heart, but upon false and frivilous grounds, to wit, his sore Afflictions, and against many evidences of Piety which *Job* had given: and partly because *Job*'s heavy pressures might easily cloud and darken his mind and draw forth his impatience and passionate speeches; which although it did not wholly excuse *Job*, yet did certainly much extenuate his offences: whereas they were under no such temptations or provocations either from God or from *Job*, but voluntarily broke forth into their hard, and severe, and untrue expressions concerning God's counsels and *Job*'s conditions, thereby adding affliction to him whom God did so sorely afflict, which was most unfriendly and inhumane.

8 Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job *r*, and offer up *s* for your selves a burnt-offering, and my servant Job shall pray for you, for † him will I accept *t*: lest I deal with you *after your* folly *u*, in that ye have not spoken of me *the thing which is* right, like my servant Job.

† Heb. *his face*, or, *person*.

r When though you have censured and condemned as an Hypocrite I own for my faithful Servant, humane infirmity excepted. *s* By the hand of *Job*, whom I do hereby constitute your Priest to pray and Sacrifice for you. *t* To wit, on your behalf as well as on his own. *u* Lest my wrath and judgment take hold of you for your false and foolish speeches.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the Lord commanded them *x*: the LORD also accepted † Job *y*.

† Heb. *the face of Job*.

x Shewing their repentance by their submission to God, and to Job for God's sake, and by taking shame to themselves. *y* Both for his Friends and for himself, as the next Verse explains it.

10 And the LORD turned the Captivity of Job *z* when he prayed for his friends *a*: also *b* the LORD † gave Job twice as much as he had before.

† He added *all that had been to Job* unto the double.

z *i. e.* Brought him out of that state of Bondage, in which he had been so long held by Satan and by his own Spirit, and out of all his distresses and miseries. Or, *returned* Job's *Captivity*, i. e. the Persons and things which had been taken from him, not the same which he had lost, but other equivalent to them, and that with advantage. *a* Whereby he manifested his obedience to God and his true love and charity to them, in being so ready to forgive them and heartily to pray for them; for which God would not let him lose his reward. *b* An emphatical Particle. He not only gave him as much as he lost, but double to it.

11 Then *c* came there unto him all his brethren, and all his sisters *d*, and all they that had been his acquaintance before, and did eat bread with him *e* in his house: and they bemoaned him *f*, and comforted him over all the evil *g* that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold *h*.

c When *Job* had humbled himself, and God was reconciled to *Job*, he quickly turned the Hearts of his Friends to favour him, according to *Prov.* 17.7. as during his impenitency, and for his trial and humiliation he had alienated their hearts from him, of which *Job* sadly complains. *d* Largely so called according to the Scripture-use of these Titles, to wit, his kindred distinguished from his other *acquaintance*. *e* i. e. Feasted with him, as that phrase is commonly used in Scripture, to congratulate with him for God's great and glorious favour already vouchsafed to him in so eminent a Vision and Revelation. *f* They declared the sense which they had of his calamities whilst they were upon him, although they had hitherto wanted opportunity to express it. *g* Or, *concerning all the evil*; which though it was bitter to endure when it was present, yet the remembrance of it revived in him by the discourses of his Friends was very delightful, as is usual in such cases. *h* Partly to make up his former losses, and partly as a Testimony of their honourable-respect to him.

12 So the LORD blessed *i* the latter end of Job more then his beginning: for he had fourteen thousand sheep, and six thousand camels and a thousand yoke of oxen, and a thousand she-asses.

i Not only with Spiritual, but also with Temporal and Earthly Blessings.

13 He had also seven sons and three daughters.

14 And he called *k* the name of the first, Jemima, and the name of the second, Kezia, and the name of the third, Keren-happuch.

k Giving them such Names as signifie their excellent beauty of which see my Latin *Synopsis*.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them *l* inheritance among their brethren.

l Gave his Daughters a share, and possibly an equal share with his Sons in his Inheritance: which in so plentiful an estate he might easily do, especially to such amiable Sisters without the envy of their Brethren: and which peradventure he did to oblige them to settle themselves among their Brethren, and to marry into their own Religious Kindred, not to Strangers. who in those times were generally swallowed up in the gulf of Idolatry.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons sons, even four generations.

17 So Job *m* died being old, and full of days *n*.

m After God had turned his Captivity, as is said, *v.* 10. *n* By which length of his days it seems most probable that he lived before the times of *Moses* when the days of humane life were much shortned, as he complains.

PSALMS.

The ARGUMENT.

THE divine Authority of this book of Pſalms is ſo certain and evident, that it was never queſtioned in the Church: Which being fixed, it is of ſmall moment that the Pen-men of ſome of them is not now known: Nor doth this any more leſſen its Authority, than it invalidates the Decree of a Prince, or an Act of Parliament, that it is not certain by whoſe Pen it was drawn up. Moſt of them was Compoſed by David, *as is evident both from the title of them, and from the expreſs Teſtimony of the new Teſtament concerning ſome of them, and that by the Inſpiration of God's Spirit, as appears both from the divine matter and frame of them, and from* 2 Sam. 23. 1. Mat. 22. 43. &c. Acts 1. 16. and 2. 25. *But ſome of them were Compoſed by other Perſons; by* Moſes, *as* Pſal. 90. *by* Heman, *and* Ethan, *and* Aſaph; *as the title of the* Pſalms *ſhew; and by others after their times, whoſe names are not mentioned, as is manifeſt from* Pſal. 126. & 137. *It is apparent that the* Pſalms *were not written in the order in which they now lie; and they were put in this order either by* Ezra, *as the Hebrew Doctors affirm; or by ſome other holy Prophet or Prophets. It is ſufficient for us, that the whole Book is owned as Canonical by our Saviour,* Luke 24. 44.

PSAL. I.

The ARGUMENT.

THis Pſalm was put firſt as a Preface to all the reſt, as a powerful perſuaſive to the diligent reading, and ſerious ſtudy of the whole book, and of the reſt of the holy Scripture, taken from that bleſſedneſs which attends upon the ſtudy and practice thereof.

BLeſſed * *is* the man *a* that walketh not in the counſel of the ‖ ungodly *b*, nor ſtandeth *c* in the way *d* of ſinners *e*, * nor ſitteth in the ſeat *f* of the ſcornful *g*.

* Prov. 4. 14, 15.
‖ Or, *wicked.*
* Jer. 15. 17.

a The Hebrew words are very Emphatical: *Bleſſedneſs belongs to that man*; or, *O the bleſſedneſs of that man!* Thrice bleſſed is that man; who is here deſcribed negatively, and in the next verſe poſitively. *b i. e.* That doth not lead his Life according to their counſel, or courſe, or manner of living: That doth not aſſociate himſelf with them, nor follow their evil inſtigations or examples. *Walking*, notes choice of it, and continuance or progreſs in it, otherwiſe good men do ſometimes ſtep aſide into an evil Action. For the explaining of the Phraſe, ſee *Gen.* 49. 6. 2 *Chron.* 22. 3, 4, 5. *Prov.* 1. 15. and 4. 14. *Mic.* 6. 16. *c* Which notes a more ſettled abode, hardneſs and obſtinacy in it. *d i. e.* In their courſe or manner of Converſation, in the practiſe of thoſe things which they chuſe and uſe to do; which is called a mans *way*, *Pſal.* 5. 8. and 25. 4. 2 *Pet.* 2. 2, 15. *e* Emphatically ſo called here, as alſo *Pſal.* 29. 9. *Eccleſ.* 9. 2. *Mat.* 26. 45. *Luke* 7. 37. *John* 9. 16. 31. who give up themſelves to the power and practice of ſin, making it their great buſineſs and their delight. *f* Which notes their aſſociation, or incorporation of themſelves with them; a conſtant and reſolved perſeverance in their wicked courſes, with great content and ſecurity; and a great proficiency and eminency in the ſchool of Wickedneſs, and in ability and readineſs to inſtruct others therein. *g* Of thoſe who are not only diſeaſed, but reject, deſpiſe, and ſcorn all Remedies, who make a mock of ſin, and of God's threatnings and judgments againſt Sinners, who deride all wholeſom reproofs and counſels, and make it their trade to ſcoff at goodneſs and good men. Divers have obſerved a gradation in this verſe; the following clauſe ſtill exceeding the former, for *ſtanding* is more than *walking*, and *ſitting* more than *ſtanding*. And *the way* or courſe may ſeem to be worſe than the *counſel* or deſign, and the *ſeat* is worſe than *the way*: And *Sinners* in Scripture uſe, are worſe than the *ungodly*, and *the ſcornful* are the worſt of *Sinners*. But I would not lay great ſtreſs upon ſuch Obſervations.

2 But his delight *is* in the law *h* of the LORD, * and in his law doth he meditate *i* day and night *k*.

* Joſh. 1. 8. Pſal. 119. 1.

h i. e. In the ſtudy and practiſe of it, as appears from the Context. The *law* of God may be here underſtood, of the whole Doctrine delivered by God to the Church conſiſting of Doctrines, Precepts, Promiſes, and Threatnings; &c. as it is taken *Pſal.* 37. 31. and 78. 1. *Iſa.* 51. 7. *John* 10. 34. or more particularly of the preceptive part of it, which is commonly ſo called; and ſo this is noted as the peculiar character of a good man, that he delighteth himſelf not only in the Promiſes, which a bad man may do, *Mat.* 23. 20. but even in the commands of God, *Pſal.* 112. 1. and 119. 47, 127. 143. 1 *John* 5. 3. which are unwelcome and burdenſome to a wicked man. *i* The word implies a deep, and ſerious, and affectionate thoughtfulneſs about it: ſee *Pſal.* 19. 14. and 49. 3. *Prov.* 24. 2. *Iſa.* 33. 18. *k* Not ſeldom and ſlightly, as Hypocrites do, but diligently, frequently, conſtantly, and upon all occaſions.

3 And *l* he ſhall be like a tree * planted by the rivers *m* of water, that bringeth forth his fruit in his ſeaſon *n*; his leaf alſo ſhall not † wither *o*, and whatſoever he doth ſhall proſper *p*.

* Jer. 17. 8. Ezek. 47. 12.
† Heb. *fade.*

l Or, *for*, as this Particle is oft uſed, as *Pſal.* 60. 12. and 108. 13. *Prov.* 4. 17. This being the proof of that bleſſedneſs of a good man, which he had only aſſerted (*v. i.*) *m i. e.* A river; the plural number being put for the ſingular, as it is *Judg.* 12. 7. *Jonah* 1. 5. and oft elſewhere. *n i. e.* In the time of fruit-bearing: Which being applyed to the good man, notes either, 1. His active goodneſs, that he ſeeketh and improveth all opportunities for the doing of good exerciſing godlineſs, juſtice, temperance, charity, patience, &c. according to the ſeveral occaſions offered to him; or rather, 2. His certain proſperity and happineſs, as may be gathered from the end of this verſe, and the oppoſite ſtate of the ungodly, *v.* 4, 5. That he ſhall have the fruit or benefit of his godly life in due time, or when it is expedient for him; poſſibly in this life, but aſſuredly in the next life. *o* His happineſs is not ſhort and tranſitory, as all worldly felicity is, but fixed and everlaſting, like thoſe trees that are continually green and flouriſhing: Or, *and* (like a tree) *whoſe leaf never withers.* *p* All his actions ſhall be crowned with ſucceſs, and a bleſſed end or effect; ſee *Rom.* 8. 28.

4. The ungodly are not ſo *q*: but *are* * like the chaff which the wind driveth away *r*.

* Iſa. 35. 5. Pſal. 17. 13.

q Their condition is far differing from the former. *r* In regard either, 1. Of their ſinful diſpoſition. They are vain and frothy, unprofitable and hurtful, without any root of true and ſolid goodneſs, without any certain end, or conſtant courſe, toſſed to and fro with every wind of their own luſts or temptations. Or rather, 2. Of their wretched condition. They

are reſtleſs and unquiet in their own minds and conſciences: their ſeeming felicity, in which they pleaſe and pride themſelves, hath no firm foundation, but quickly vaniſheth and fleeth away as chaff doth before the wind, and their end is to be burned, ſee *Job* 21.18 *Pſal.*35.5. *Mat.*3.12.

* Pſal.24.3. 5 Therefore *s* the ungodly ſhall not * ſtand *t* in the judgment *u*, nor ſinners in the congregation of the righteous *x*.

s To wit, becauſe they are ungodly: Or, *Becauſe*, as this Particle is ſometimes uſed, as *Gen.*38.26. *Num.*10.31. and 14.43. *Pſal.*42.6. for this verſe is added to enforce or prove what he ſaid in the former. *t i.e.* Not ſubſiſt or endure the trial; or not be juſtified or carry his cauſe; as this word is oft uſed, being oppoſed to *falling*, as *Pſal.*18.31. and 20.8. *Mal.*3.2. *Luke* 21.36. *Rom.*14.4. *Epheſ.*6.13. *u* Either, 1. in the time of temporal calamities, when God ſhall ariſe to judge and puniſh them: for then the hearts of the wicked fail, and their conſciences are filled with horrour. Or, 2. in that great and general judgment of the whole World, called here *that judgment* emphatically, in that ſolemn and general Congregation of all mankind, as the next words expreſs it. *x i.e.* In that ſociety which ſhall conſiſt of none but righteous Perſons, or amongſt the righteous ones on Chriſts right hand *Mat.*25.32.

* Pſal.31.7. Prov.12.10. 6 For *y* the LORD * knoweth *z* the way of the righteous: but the way of the ungodly ſhall periſh ‖.

y He now gives a reaſon of this great difference between the righteous and the ungodly, expreſſed in the foregoing verſes. *z* Either, 1. properly and ſpeculatively he ſearcheth and knoweth all their hearts and ways, or actions; and therefore will preſerve, proſper, and bleſs them; which may be gathered out of the following and oppoſite clauſe of this verſe, and out of *v.* 1,2. Or, 2. practically and affectionately, as words of knowledge in Scripture do very frequently imply affection, as *Exod.*1.8. *Pſal.*31.7.& 101.4. *Hoſ.*8.4. *Amos* 3.2. He approveth, loveth, and delighteth in them, and in the courſe of their lives, and therefore will recompence them: Or, he careth for and directeth their actions to a bleſſed Iſſue. ‖ All their wicked deſigns and courſes ſhall come to nothing, and they ſhall periſh with them.

PSAL. II.

The ARGUMENT.

THE Pen-man of this Pſalm was David, *as is affirmed,* Acts 4. 25. *As for the matter of ſubject of it, it may ſeem to have ſome reſpect unto* David, *and to his advancement to, and ſettlement in the Throne of* Juda *and* Iſrael; *but the chief deſign and ſcope of it, and the primary intention of the holy Ghoſt in it, was to deſcribe the Meſſiah and his Kingdom, as is manifeſt.* 1. *From expreſs teſtimonies of the New Teſtament to that purpoſe, as* Acts 4. 25. and 13 33. Heb. 1. 5. and 5. 5. *And* 2. *From the conſent of the ancient Hebrew writers who did unanimouſly expound it ſo, as is confeſſed by their own brethren, particularly by* Rabbi Solomon Jarchi *upon this place; who hath this memorable paſſage,* Our Doctors expounded this Pſalm of the King Meſſiah, but that we may anſwer the Hereticks (*by which he means the Chriſtians, as all know*) it is expedient to interpret it of *David*'s perſon, as the words ſound. *Which words altho' they are left out of the latter Editions of that Book, either by the fraud of* Jews *or careleſneſs, or miſtake of others, yet are extant in the ancient Editions of it.* 3. *From divers paſſages of this Pſalm which do not agree to* David *but to* Chriſt *only, as the title of* Son, *of which ſee* Heb. 1. 4, 5. *The extent of his Kingdom,* v. 8. *and divine Worſhip,* v. 11, 12.

* Act.4. 25. ‖ Or, *tumultuouſly aſſemble.* † Heb. *meditate.* 1 WHY *a* * do the heathen *b* ‖ rage, and the People † imagine a vain thing *d*?

a Upon what provocation, or to what end or purpoſe? *b* Or, *Gentiles*: who did ſo againſt *David*, as we ſee 2 *Sam.* 5. 6, 17. 1 *Chr.* 14. 8. *&c.* and againſt Chriſt, *Luke* 18. 32. *Acts* 4. 25, *&c.* *c* This is either another expreſſion of the ſame thing, as is uſual in Scripture: or as the former word notes the *Gentiles*, ſo this may deſign the *Jews* or *Gentiles*, who alſo combined againſt *David*, 2 *Sam.* 2. 8, *&c.* and againſt Chriſt, *Acts* 4. 27. tho' they were all of one nation, and deſcended from one and the ſame mother, as this word ſignifies, and it is uſed *Gen.* 25. 23. *d* What they ſhall never be able to effect, and if they could, it would do them no good, as they fancy, but great hurt.

2 The kings *e* of the earth *f* ſet themſelves *g*, and the rulers take counſel together, againſt the LORD *h*, and *i* againſt his anointed *k*, *ſaying*,

e Either thoſe mentioned 2 *Sam.*5. and 8. or rather *Herod* the great, and the other *Herod*, and *Pilate* and others with or after them. *f* So called in way of contempt, and to ſhew their meanneſs in oppoſing the God of heaven. *g* The word notes their firm purpoſe and profeſſed hoſtility, and the combination of their counſels and forces. *h* Either directly and profeſſedly; or indirectly and by conſequence, becauſe againſt his anointed, and againſt his counſel and command. *i* Or, *that is*, as that Particle is oft uſed, the latter clauſe explaining the former, and ſhewing in what ſence they fought againſt that God whom they pretended to own and worſhip. *k* Againſt ſuch a King whom God hath choſen and exalted, and wonderfully accompliſhed and ſet up for his work and ſervice, who therefore will certainly defend him againſt all his Enemies.

3 * Let us break their *l* band *m* aſunder, and caſt away their cords from us *n*. * Nah.1.13.

l i.e. The lords and his anointeds. *m* Which they deſign to put upon our necks that they may bring us into ſubjection. They mean the laws of God, which the King would oblige them to obſerve, which though eaſie and pleaſant in themſelves and to good men, *Mat.*11.29,30. 1 *John* 5.3. yet are very grievous and burthenſom to corrupt nature, and to men of wicked lives. *n* The ſame thing expreſſed with a little more emphaſis. Let us not only break off their yoke and the cords by which it is faſtned upon us, but let us caſt them far away, that they may never be recovered, and we may never be brought into bondage again.

4 * He that ſitteth *o* in the Heavens *p* ſhall laugh *q*: the LORD ſhall have them in deriſion. * Pſal.37.13, & 59. 8. Prov.1.26.

o As the Judge upon his tribunal, and as the King of the whole World upon his royal Throne; who without ſtirring from his place, can with one look or word deſtroy all his enemies. *p* This is oppoſed to their being, and reigning upon *earth*, *v.*2. and is mentioned here, as it is in other places of Scripture, as an evidence both of God's clear and certain knowledge of all things that are done below, as is noted *Pſal.*11.4. And of his ſovereign and irreſiſtible power, as is hence gathered, *Pſal.*115.3. See the preface to the Lord's Prayer. *q i.e.* Shall both deſpiſe and deride them and all their crafty devices, which he ſhall manifeſt to the world to be ridiculous, and contemptible follies. Compare 2 *Kings* 19. 21. *Pſal.*37.13.

5 Then *r* ſhall he ſpeak to them in his wrath *s*, and ‖ vex them in his ſore diſpleaſure. ‖ Or, *trouble.*

r In the midſt of all their plots and confidences of ſucceſs, *s* He ſhall ſeverely rebuke them, not ſo much verbally as really, by dreadful judgments. For God's *ſpeaking* is oft put for his actions; and ſo here it is explained by *vexing* in the next branch. Or, he ſhall pronounce a terrible Sentence againſt them.

6 Yet *t* have I † ſet *u* my king *x* † upon my holy hill of Zion *y*. † Heb. *anointed.* † Heb. *upon* Zion *the hill of my holineſs.*

t Notwithſtanding all their artifices and powerful combinations. *u* Heb. *I have anointed*, i. e. deſigned, appointed, or conſtituted, as this word is commonly uſed in Scripture, as of Prieſts, 1 *Chron.*29.22. and of Prophets, 1 *Kings* 19.16, 19,20. So alſo of Kings, as *Judg.*9.8,15. 2 *Sam* 2.4,7. and 3.39. *Ezek.*28.14. *x* In a ſingular manner, who hath not his kingdom by ſucceſſion from former Kings, nor by election of the people, as other Kings have, but by my ſpecial and extraordinary deſtination; and who ruleth in my ſtead, and according to my will, and for my ſervice and glory. *y i. e.* Over my Church and People. *Sion* properly and ſtrictly taken, was an hill on the north part of *Jeruſalem*, *Pſal.*48.2. where there was a ſtrong fort, which when *David* had taken he called it *the City of David*, 2 Sam.5.7,9. and made it the head of his Kingdom. But in a more large and improper ſence it is frequently put for the City *Jeruſalem*, *Pſal.*48.12.& 87.2. and 110.2. and for the Temple of *Jeruſalem*, *Pſal.* 137.3. *Iſa.* 18.7. *Jer.*51.10. which was built upon the hill of *Moriah*, which was either a part of mount *Sion*, or another hill adjoyning to it; and for the Church of the *Jews*, *Pſal.*65.1. and 69.36.& 97.8. and for the Chriſtian Church, *Heb.*12.22. *Rev.*14.1. And by theſe things it is plain why *Sion* is here called God's *holy Hill*.

‖ Or, *for a decree.*
* Acts 13.33. Heb. 1. 5.

7 I will declare *z* ‖ the decree *a*: the LORD hath ſaid unto me, * Thou *art* my ſon *b*, this day have I begotten thee *c*.

z Or, *publiſh*, that all people concerned may take notice of it, and ſubmit to it upon their peril. Publication or promulgation is eſſential to all laws or ſtatutes. *a* Or, *concerning the decree, i. e.* the will and pleaſure and appointment of God concerning my advancement into the throne, and the ſubmiſſion and obedience which the people here following ſhall yield to me. *b* Which though it may in ſome ſort be ſaid to, or of *David*, who was in ſome reſpects the ſon of God, and begotten by him, as all believers are, *John* 1.12. 1 *John* 3.9. *Jam.* 1.18. yet much more truly and properly belongs to Chriſt, who is commonly known by this Title both in the old and new Teſtament, as *Prov.*30.4. *Hoſ.*11.1. *Mat.*2.15. and 3.17. and 4.3,6. and oft elſewhere: and to whom this Title is expreſly appropriated by the holy Ghoſt, who is the beſt Interpreter of his own words, *Acts* 13.33. *Heb.*1.5. and 5. 5. and to whom alone the following Paſſages belong. *c* This is alſo applied by ſome to *David*, and ſo *this day* is the day of his inauguration, when he might be ſaid to be begotten by God, inaſmuch as he was then raiſed and delivered from all his troubles and calamities, which were a kind of death, and brought forth and advanced to a new kind of life, of royal ſtate and dignity; and ſo this was his birth-day tho' not of his Perſon, yet of his Kingdom, as the Roman Emperors celebrated a double birth-day; firſt the Emperor when he was born, and then the Empires, when he was advanced to the Empire. But this is but a lean and far-fetched and doubtful Sence; and therefore not to be allowed by the laws of Interpretation, when the words may be properly underſtood concerning Chriſt. And ſo this may be underſtood either, 1. Of his eternal generation. *This day*, from all eternity, which is well deſcribed by *this day*, becauſe in Eternity there is no ſucceſſion, no yeſterday, no to morrow, but it is all as one continued day or moment without change or flux; upon which account *one day* is ſaid to be *with the Lord as* long as *a thouſand years, and a thouſand years as* ſhort as *one day*, 2 *Pet.*3.8. or rather, 2. Of the manifeſtation of Chriſt's eternal Son-ſhip in time; which was done partly in his birth and life, when his being the ſon of God was demonſtrated by the Teſtimony of the Angel, *Luke* 1.32. and of God the father, *Mat.*3.17. and 17.5. and by his own words and works; but principally in his Reſurrection, which ſeems to be here mainly intended, of which day this very place is expounded, *Acts* 13.33. When Chriſt was in a moſt ſolemn manner *declared to be the Son of God with power*, Rom. 1. 4. And this day or time Chriſt might very well be ſaid to be begotten by God the Father, partly becauſe the Reſurrection from the dead is in Scripture called a *regeneration* or ſecond birth, *Mat.*19.28. as well it may, being a reſtitution of that very being which man received by his firſt birth, and that by the peculiar and mighty power of God: partly becauſe in this reſpect Chriſt is called *the firſt begotten of the dead*, Revel. 1. 5. and partly becauſe of that common obſervation, That *things are oft ſaid to be done in Scripture when they are only declared or manifeſted to be done*; of which ſee Inſtances, *Gen* 41. 13. *Jer.*1.10. *Ezek.* 43.3. and elſewhere.

* Pſal.72.8.

8 * Ask of me *d* and I ſhall give *thee* the Heathen *for* thine inheritance *e*, and the uttermoſt parts of the earth *f for* thy poſſeſſion.

d Claim or demand it of me, as thy right by my promiſe, and thy birth and purchaſe. *e* To be poſſeſſed and enjoyed by thee in a manner of an Inheritance, to wit, conſtantly, ſurely, and perpetually. *f* Either 1. the whole land of *Canaan* from one end of it to the other, as this Phraſe is uſed, *Pſal.* 61. 2. and 72.8. which is but a very narrow ſence, and that was but a very ſmall Kingdom, and no way agreeable to thoſe magnificent expreſſions here uſed. Or rather, the whole world, not only the Jewiſh Nation, but the Gentiles alſo, as this phraſe is almoſt univerſally uſed in the old Teſtament, as *Pſal.*19.4. and 22.28. and 46.10. and 65.5. *Iſa.*40.28. and 45.22, *&c.* And ſo theſe words declare the great amplitude of the Kingdom of the Meſſiah.

* Rev.2.27. & 19. 15.

9 * Thou ſhalt break them *g* with a rod of Iron *h*, thou ſhalt daſh them in pieces like a potters veſſel.

g i.e. Thoſe people that will not quietly ſubmit to thee, ſhall be cruſhed and deſtroyed by thee. *h* With thy mighty power, which they ſhall never be able to reſiſt.

10 Be wiſe *i* now *k* therefore, O ye kings *l*: be inſtructed, ye judges *m* of the earth.

i Underſtand your true intereſt. *k* Whileſt you have time and ſpace for repentance and ſubmiſſion. *l* You and your people. But he ſpeaks of, and to kings only, partly, becauſe they moſt needed the admonition, as preſuming upon their own power and greatneſs; and thinking it below them to ſubmit to him: partly, becauſe their authority and example could do much with their people: and partly, to intimate the greatneſs of this Monarch, and that he was *King of Kings, and Lord of Lords*. *m* Or, *rulers*, or *governours*. The ſame called *Kings* in the former branch.

11 Serve the LORD with fear *n*, and rejoyce *o* with trembling *p*.

n i.e. With reverence and an awful ſence of his great and glorious Majeſty, as very careful and diligent to pleaſe him, and affraid to offend him. *o* Do not eſteem his yoke your diſhonour and grievance; but know that it is a greater glory and happineſs to be the ſubjects of this King, than to be Emperors of the greateſt Empire; and accordingly rejoyce in it, and bleſs God for this ineſtimable grace and benefit. *p* This is added to expreſs the quality of this joy to which he calls them, and to diſtinguiſh it from that carnal and worldly rejoycing, which is uſually attended with ſecurity and preſumption and licentiouſneſs, and to warn them to take heed that they do not turn this grace of God into wantonneſs, nor ſlacken their dread of Gods tremendous Majeſty, and of his terrible judgments, if they ſhould hereafter revolt from him, or rebel againſt him; but on the contrary *work out their Salvation with fear and trembling*, as it is preſcribed *Phil.* 2. 12. Compare *Mat.* 28. 8.

‖ Or, *in the way.* Pſal. 102. 23. * Prov.16.20. Iſa. 30. 18. Jer. 17. 7. Rom. 9. 33. & 10. 11. 1 Pet. 2. 6.

12 Kiſs *q* the ſon *r* leſt he be angry, and ye periſh ‖ from the way *s*, when his wrath is kindled but a little *t*: * bleſſed *are* all they that put their truſt in him *u*.

q In token of your ſubjection and adoration; whereof this was a ſign among the Eaſtern Nations, as is manifeſt both from Scripture, as 1 *Sam.*10.1. 1 *King.*19.18. *Hoſ.*13.2. and from Heathen Authors. Submit to his perſon and government. *r* To wit, the ſon of God, as appears from *v.* 7. called here *the ſon*, by way of eminency and in a ſingular manner. Which agrees much better to Chriſt than to *David*, who is never particularly called by his name. *s i.e.* Be taken out of the way by death or deſtruction. Or, periſh out of *the way*, *i. e.* by loſing the right way, by taking wrong and evil courſes, the end of which will be your certain and utter ruine. Or, for *the way*, i. e. for your evil way or manner of living, for your perverſe and fooliſh courſe of oppoſing my ſon inſtead of ſubmitting to him. Or, in (which particle is oft underſtood) *the way*, i. e. in your wicked way or courſe, in the midſt of your plots and rebellions againſt him; and ſo you will *die in your ſins*, as it is expreſſed *John* 8. 24. which is a ſad aggravation of their death, and therefore here fitly propoſed as a powerful argument to diſſuade them from ſuch dangerous and deſtructive courſes. *t i.e.* The leaſt degree of his anger is very terrible, much more the heat and height of it, cauſed by ſuch a deſperate provocation as this is. Or, *for his wrath will be kindled ſhortly*, or *ſuddenly*, or *within a very little time*, as this word is uſed, *Pſal.*81.14. *Cant.*3.4. *Iſa.*26.20. His patience will not laſt always, but will ſhortly be turned into fury; and therefore take heed that you neither deny nor delay ſubjection to him, but ſpeedily comply with his offers and commands before it be too late. *u* Who put themſelves under his power and protection, believing in him, and expecting ſafety and happineſs from him. Which cannot with any colour be applied to *David*, who always diſſuades all men from putting their truſt in Princes, or in any men or things beſide or below God, *Pſal.*20.7. and 44.6. and 62. 6,7,8. and 118.8. and 146.3. and every where; and therefore it would very ill have become him to invite others to *put their truſt in him*. And he is pronounced *curſed that truſteth in man*, Jer. 17. 5. But Chriſt is every where propounded as an Object of truſt, not only in the new Teſtament, but alſo in the old, as *Iſa.*28.16. and therefore they are moſt truly and fitly ſaid to be *bleſſed that put their truſt in him*. Under which ſentence the contrary is implied, that they are moſt curſed and miſerable creatures that provoke and oppoſe him; and ſo curſed and miſerable that *David* dreaded the very thoughts and mention of it, and therefore expreſſeth it by the contrary and bleſſed condition of his Friends atd Subjects. And ſuch like ſignifications of the miſeries of ſinners by the bleſſedneſs of others oppoſed to them, we have *Mat.*23.39. *Rev.*14.13.

PSAL. III.

A Pſalm of David *a*, * when he fled *b* from Abſolom his ſon. * 2 Sam.15. 14.

a Compoſed by *David*, as this phraſe implies, *Pſal.* 110. 1. compared with *Mat.*22.43. and generally elſewhere. *b* Or, *after he had fled.* Either this Pſalm was compoſed in his flight, or the matter of it was then in his thoughts; which afterwards he digeſted into this form and order.

1 LORD, how are they increaſed that trouble me? many *are* they that riſe up againſt me *c*.

c He might well ſay ſo: for almoſt all his people joyned in that Conſpiracy.

2 Many *there be* which ſay of my ſoul *d*, *There is* no help for him in God *e*. Selah *f*.

d (*i.e.*) Of me: the *ſoul* being commonly put for the perſon, as *Iſa.*46.2. *Amos* 6.8. compare with *Gen.*22.16. e God hath utterly forſaken him for his many crimes, and will never help him more. f This word is no where uſed but in this poetical book of the *Pſalms*, and in the Song of *Habakkuk*, chap.3.3, 9,13. Which makes that opinion probable that it was a muſical note, directing the finger either to lift up his Voice, or to make a ſhort ſtop or pauſe, or to lengthen out the tune. But withal, it is generally placed at ſome remarkable paſſage: which gives occaſion to think that it ſerved alſo to quicken the attention or obſervation of the ſinger or hearer.

‖ Or, *about.* 3 But thou, O LORD, *art* a ſhield ‖ for me *g*: my glory *h*, and the lifter up of my head *i*.

g Or, *about me*, on every ſide, where alſo mine enemies are. h Either, 1. The author of my princely Glory and Majeſty. Thou didſt firſt give it, and I doubt not, thou wiltſt defend and reſtore it. Or, 2. The matter of my glorying, thou haſt formerly and frequently given, and wiltſt further give me occaſion of glorying or boaſting of thy power and favour to me. i Thou doſt and wilſt enable me to look up to thee with comfort and chearfulneſs, and upon mine enemies with confidence, and thou wiltſt lift me out of the mire in which I now lie, and reſtore me to my former power and dignity from which I am fallen. For the Phraſe ſee *Gen.*4.7. *Job.*11.15. *Luke* 18.13.

4 I cried unto the LORD with my voice *k*, and he heard me out of his holy hill *l*. Selah.

k The witneſs of my faith and fervency of affections. l Either out of Heaven, ſo called, *Pſal.*15.1. compare *Iſa.* 66. 1. Or rather, 2. Out of the hill of *Sion*, where God was eſpecially preſent, the Ark being there at this time: towards which the Saints then uſed to direct their Prayers, and from thence God heard and anſwered and bleſſed them, *Pſal.* 128. 5. and 134. 3.

* Pſal.4.8. Prov.3.24. 5 * I laid me down and ſlept *m*; I awaked *n*, for the LORD ſuſtained me *o*.

m To wit, ſecurely, caſting all my cares and fears upon God, and relying upon his help. n In due time and manner, after a ſweet and undiſturbed ſleep. o Or, *ſupported me*, as it were with his right hand, that I ſhould not fall under my burden. He upheld my ſpirit, and perſon, and cauſe.

* Pſal.27.3. 6 * I will not be afraid of ten thouſands of people that have ſet *themſelves* againſt me round about *p*.

p So that I ſee no humane way to eſcape.

7 Ariſe *q*, O LORD, ſave me, O my God *r*, *Pſal.31.7,8. * for thou haſt ſmitten all mine enemies *s upon* the Cheek-bone *t*: thou haſt broken the teeth *u* of the ungodly.

q Beſtir thy ſelf on my behalf, and be no longer as an idle ſpectator of my Miſeries. r Who art mine by ſpecial relation and covenant, and I am thy ſon and thy ſervant: Lord ſave thine own. s Thou haſt hitherto helped me, do not now leave me. t Which implies either contempt and reproach, as this phraſe ſignifies, 1 *Kings* 22. 24. *Mich.* 5. 1. *Job* 18. 22. and 19. 9. or the ſmartneſs and ſoreneſs of the blow, whereby, as the next clauſe explains it, their teeth were ſtruck out, and ſo they did not only receive hurt themſelves, but were diſenabled from doing that miſchief to others which they deſired and were accuſtomed to do. u (*i.e.*) Their ſtrength and the inſtruments of their cruelty. He compares them to wild Beaſts.

* Pſal.3.8. Jer. 3. 23. Hoſ. 13. 4. Jer. 2. 9. 8 * Salvation *belongeth* unto the LORD *x*: thy bleſſing *y is* upon thy people *z*. Selah.

x I expect not ſalvation from my forces, but from thy power and favour alone. y Or rather, *let it be*. So he cloſeth with a prayer. z Either upon my friends and followers, who alone are thy people, the reſt being Rebels to thee as well as to me. Or, upon all thy people *Iſrael*, to preſerve my friends, to convince and convert mine enemies, and to ſave the body of the Nation, which without thy mercy are likely by this civil War to be brought to utter ruine.

PSAL. IV.

To the ‖ chief muſician *a* on Neginoth *b*, a pſalm of David. ‖ Or, *Overſeer.*

a The maſter or director of the ſacred muſicians and muſick of the Temple: of whom ſee 1 *Chron.*6.31. and 15.16,17. and 25. 1, 2. 2 *Chron.*20.21. and 34. 12,13. *Heb. To him that overcometh*, or *excelleth*, or *triumpheth*, to wit, in his profeſſion of Muſick. b Or, *on ſtringed Inſtruments*, as this word is tranſlated, *Heb.*3.19. for the Hebrew verb *niggen*, whence this is derived, ſignifies to *play with the hand* upon an Inſtrument, 1 *Sam.*16.23. and 18.10. This Pſalm is for the matter or ſubſtance of it much like the former, and it ſeems to have been made upon the ſame or ſome other like occaſion, when he was diſtreſſed either by *Abſolom*, or by *Saul*, or by ſome other great and powerful Enemies.

1 HEar me when I call * O God of my righteouſneſs *c*: thou haſt enlarged me *d* when I was in diſtreſs, ‖ have mercy upon me *e* and hear my prayer. * Pſal.25.5. & 59.10,17. & 109. 1. ‖ Or, *be gracious to me.*

c Either the witneſs and defender of my righteous cauſe: Or, from whom I expect that righteous judgment and deciſion of my cauſe, which I cannot obtain from mine Enemies, who load me and my cauſe with manifold Injuries and Calumnies. Or, *O my righteous God.* Or, *O God of my mercy*; which title is given to God elſewhere, as *Pſal.* 59. 10, 17. whereas this title, *O God of my righteouſneſs*, is not given to God in any other place of Scripture, *Pſal.* 59. 10, 17. O God, to whoſe mercy I owe all that I have or hope for: which was a very fit and powerful Argument in Prayer, and very agreeable to the following words, in which there is an acknowledgment of God's former Mercies, and a petition for mercy. And ſo this and other words in Hebrew and Greek which properly ſignifie *righteouſneſs*, are oft uſed for *mercy* or *kindneſs*, as *Iſa.*58.8. *Pſal* 31.1. and 36. 10. 2 *Cor.* 9. 9. and in many other places. d (*i.e.*) Freed me from my former ſtraits and troubles. So he urgeth God and ſtrengtheneth his own Faith with his former Experiences. e Thou mayeſt juſtly deſtroy me for my many and great ſins, and therefore I flee from thy Juſtice to thy Mercy, on which all my hopes are grounded.

2 * O ye ſons of men *f*, how long *will ye turn* my glory into ſhame *g*? *how long* will ye love vanity *h and* ſeek after leaſing *i*? Selah. * Pſal.62.4.

f (*i.e.*) Princes and Potentates, as the Hebrew Phraſe ſeems, and is thought to ſignifie, who are engaged with *Saul* or *Abſalom* againſt me. g Or, ſhall *my Glory* be *for a ſhame*, *i.e.* be made for your matter of reproach and ſcorn? By his *Glory* probably he means that high Honour and royal Majeſty which God hath either promiſed to him, or conferred upon him: wherewith, when he was in great ſtraits and dangers, they might poſſibly reproach him in ſome ſort as this. Is this the man whom God ſo highly loves and honours and will exalt, who now flees from one Mountain or Cave to another, who runs away to the *Philiſtins*, whom his own Son hath baniſhed out of the land? Is this the effect of his glorying and boaſting of God's favour and promiſes? h *i.e.* Affect and purſue theſe courſes and deſigns of oppoſing me and my Kingdom, which you will certainly find to be vain and to no purpoſe. i Or, *lying* the ſame thing with *vanity*; theſe two words Being promiſcuouſly uſed, as *Pſal.*62.9. Only this ſeems to add ſome Emphaſis, and to intimate the fair hopes and promiſing probabilities of Succeſs which they had, and which aggravate their diſappointment. Or, *by lying*, he may deſign thoſe horrid Calumnies which the Partiſons either of *Saul* or *Abſalom* had raiſed againſt him, and which they joyned with their other Indeavours to make him odious to all the people, and ſo the better to effect his Ruine.

3 But know that the LORD *k* hath ſet apart *l* him that is godly *m*, for himſelf *n*: the LORD will hear when I call unto him *o*.

k You fight not againſt me but againſt the Lord. l Or, *hath wonderfully ſeparated me*, hath rejected the other royal Perſon and Family, and hath called me by name, and choſen me out of all the Tribes and Families of *Iſrael*, and out of my father's Family, tho I was the youngeſt of them, and thought by *Samuel* and by my Father to be moſt remote from this Honour. m *i.e.* Me, whom, tho' you traduce and cenſure, as if I were an egregious Hypocrite and Impoſtor, who only pretended Religion for my own ambitious ends, God hath pronounced to be *a man after his own heart*, 1 Sam. 13. 14. And that I am ſuch in ſome good meaſure, both my own Conſcience and the general courſe of my life bear me witneſs: Which teſtimony *David* gives to himſelf, not out of a vain-glorious humour, but meerly becauſe he was conſtrained to it by the Calumnies of his Enemies, for his own juſt and neceſſary Vindication.

cation. Or, *his favourite*, as the word often ſignifies: Him, whom he hath been pleaſed to chuſe and advance, not for any work or merit of mine, but out of his free grace and kindneſs to me; who therefore will maintain the wok of his own hands and grace, although I cannot deny that I have been guilty of divers frailties and miſcarriages, for which God might juſtly reject me, if he ſhould deal with me according to the rigour of his Juſtice: *n* Either firſt in his ſtead, or to be his Vicegerent, as all Kings are, and eſpecially the Kings of Gods own People. Or rather 2. For his own ſervice and glory, *to fulfil all his will*, as it is expreſſed *Acts* 13. 22. which may be ſpoken by way of oppoſition to *Saul*, who had no regard to God nor his Will and Glory, but minded only his own honour and advantage. *o* Therefore I am aſſured that God Will hear my Prayers and ſave me out of your hands.

4 Stand in awe *p*, and ſin not *q*: commune with your own heart upon your bed *r*, and be ſtill *ſ*. Selah.

p Tremble therefore and be afraid, if not of me, yet at leaſt of God, who hath engaged himſelf in my Cauſe or Quarrel, and will be an Adverſary to my Adverſaries, Or, *be angry*, as this word is here rendred by all the ancient and ſome modern Tranſlators, and, as it is thought, by the Apoſtles. *Eph.* 4. 26. Or, *Are you angry*, for it may be taken interogatively: Admit you be angry or diſpleaſed that God hath preferred me an obſcure Perſon and of a mean Family, before ſo many noble and mighty men, *yet* or *but* (as it follows) *ſin not*; (*i. e.*) do not ſo far indulge your anger as to break forth into murmuring againſt God, or rebellion againſt me: but ſeaſonably ſuppreſs and mortifie your unadviſed and ſinful Paſſion, leaſt it break forth to your own Ruine. This Hebrew word ſignifies in general a vehement *commotion of the mind or heart*, whether through grief, as 2. *Sam* 18. 33. or fear, as *Exod.* 15. 14. *Deut.* 2. 25. or anger, as *Gen.* 45. 24. 2. *Kings* 19. 27, 28. *Prov.* 29. 9. *Ezek.* 16. 43. *q* By cheriſhing and proſecuting your anger and malice againſt me, and your Rebellion againſt Gods Authority. *r* Calmly and deeply conſider theſe things in your own breaſts in the ſilent night, when you are at leaſure from the crowd of diſtracting buſineſs, and free from the company of crafty and daubing Paraſites. *s* Either 1. as to your outward Actions: for this Verb oft ſignifies a ceſſation of Actions, as *Joſ.* 10. 13. *Job* 30. 27. Proceed no further in your wicked ſpeeches and contrivances againſt me. Or, rather, 2. As to your inward paſſions. Compoſe your tumultuous minds; as this Verb is uſed *Pſal.* 37. 7. and 62. 2. and 137. 2. Suppreſs your anger and rage, which though directed againſt me only, yet is indeed againſt God and againſt his counſel and providence.

*Pſal. 51. 19. Prov. 15. 8. & 21. 27.

5 Offer *t* * the ſacrifices of Righteouſneſs *u*: and put your truſt in the LORD *x*.

t To wit, unto God, that he may be reconciled to you, and may pardon all your Murmurings and Inſurrections againſt him and againſt me. For it ſeems plain that this, as well as the former verſe, is ſpoken not to *David*'s friends and favourites, as ſome think, but to his enemies, even to thoſe *ſons of men*, v. 2. to whom he directeth his ſpeech v. 3. *But know*, and v. 4. *Stand in awe*, and here *Offer*. *u* (*i. e.*) Righteous Sacrifices; which require that the perſons offering them be righteous and do righteous things, and offer them with an honeſt mind, and with faith, (it follows) and true repentance. Without which he intimates that all their Sacrifices were of no eſteem with God, and would be wholly unprofitable to them. And withal it is probable that he reflects upon the followers of *Saul* or of *Abſalom*, who had the only place of Sacrifice in their poſſeſſion, whileſt *David* was debar'd of the opportunity of ſacrificing, as he complains 1. *Sam.* 26. 19. and accordingly they gloried in their Sacrifices, and upon that account promiſed themſelves ſucceſs againſt *David*, who was by Gods providence deprived of the opportunities of reconciling and engaging God by Sacrifices. *x* (*i. e.*) And then (*i. e.*) ſo doing, you may rely upon God, and confidently expect his Aſſiſtance, which otherwiſe it is in vain for you to hope for. Withal he ſeems to reflect upon his enemies who truſted to an arm of fleſh, to their own great numbers and power, and to intimate what his courſe was, to wit, to truſt in the Lord.

*Numb. 6. 25. 26. Pſal. 21. 6. & 44. 3. & 67. 1.

6 There be may *y* that ſay, who will ſhew us *z* any good *a*? LORD * lift thou up the light of thy countenance upon us *b*.

y Either, 1. Of my own followers, who are weary of waiting upon God and ready to diſpair. Or rather 2. Of mine Enemies, and of the Body of the People, who were either engaged againſt him, or at leaſt unconcerned for him, and ſought only their own eaſe and advantage. *z* *Heb. make or give us to ſee*, (*i. e.*) to enjoy, as this phraſe is frequently uſed, as *Pſal.* 27. 13. and 34. 12. *Eccleſ.* 2. 1. and 3. 13. *a* (*i. e.*) Worldly good, as appears by the oppoſition of *the light of Gods Countenance* to it in the next words, and by the explication of it of *Corn and Wine* in the next verſe. (*i. e.*) Who will put an end to our preſent Broils and Troubles, and give us that tranquility and outward happineſs, which is the only thing that we deſire. Withal he may ſeem to intimate the reaſon and motive which induc'd ſo many perſons to take part againſt him, which was their eager deſign of honour or worldly advantage, which they promiſed to themſelves by appearing againſt *David*. See 1. *Sam.* 22. 7. *b* (*i. e.*) Upon me and my friends. Give us aſſurance of thy love and favour to us, and evidence it to us by thy powerful and gracious aſſiſtance.

7 Thou haſt put gladneſs in my heart *c* more than in the time *that* their corn and their wine increaſed *d*.

c Whatſoever thou ſhalt do with me for the future, as to my outward diſtreſſes and concernments, I have at preſent unſpeakable pleaſure and full ſatisfaction in the impreſſions and teſtimonies of thy love in and to my Soul; whereby alſo I am encouraged with confidence to expect good ſucceſs to my righteous cauſe. *d* Than worldly perſons in the time of a plentiful Harveſt, which is a time of great rejoycing, *Judg.* 9. 27. *Iſa.* 9. 3. *Jer.* 48. 33.

8 * I will both *e* lay me down in Peace *f*, and ſleep: for thou LORD only makeſt me dwell in † ſafety *g*.

* Pſal. 3. 5.
† Heb. *confidence*, or, *ſecurity*.

e This word relates to the two following Verbs; as ſoon as I am laid down, I will quietly compoſe my ſelf to ſleep; whereas many lye down upon their beds and canot ſleep through diſtracting cares or troubles. Or, *in like manner*, (*i. e.*) as they do who have abundance of Corn and Wine, of whom he laſt ſpoke, *Luke* 12. 19. *f*. Either 1. In outward peace or ſafety, as the next clauſe explains it. Or, 2. In inward peace or tranquility of mind, as *Luke* 2. 29. reſting ſecurely upon Gods promiſes, and the conduct of his wiſe and gracious providence. *g*. I owe not my ſafety to my own valour or wiſdom, nor to the courage of my followers, but thee only. Or, *thou Lord makeſt me to dwell alone in ſafety*: Either 1. *Alone*, or apart from mine Enemies. Compare *Deut.* 33. 28. Or rather, 2. Though I be in a manner *alone*, (*i. e.*) forſaken and deſtitute of friends and helpers, as that word is uſed *Pſal.* 102. 7. *Lam.* 1. 1.

PSAL. V.

To the chief muſician upon Nehiloth *a*, A Pſalm of *David b*

a This is no where elſe uſed in Scripture. It is generally and probably thought to be a term belonging to muſick, and to ſignifie either ſome kind of tune: or rather an Inſtrument, and particularly a wind-inſtrument, as Neginoth in the title of the laſt Pſalm ſignified *ſtringed Inſtruments*. *b*. This Pſalm ſuppoſeth *David* to be in ſome great diſtreſs or trouble, either from *Saul*, or from *Abſalom*, or ſome of their Courtiers.

1 GIve ear to my words, O LORD conſider my meditation *c*.

c (*i. e.*) My prayer, as the words foregoing and following ſhew. Which he calls his *Meditation*, to note that it was not a lip-prayer only, but that it proceeded from, and was accompanied with the deepeſt thoughts and moſt fervent affections of his Soul.

2 Hearken unto the voice of my cry, my King *d*, and my God: for unto thee will I pray *e*.

d It is the part and duty of a King, to anſwer the juſt and humble deſires of his Subjects. *e*. To thee alone I will direct all my prayers, and therefore from thee alone I expect ſuccour and relief.

3 * My voice ſhalt thou hear in the morning *f*, O LORD, in the morning will I direct *my Prayers g*, unto thee, and will look up *h*.

* Pſal. 130. 6.

f Either 1. metaphorically, (*i. e.*) early, ſeaſonably, in a time when thou wilt ſt be found, and art ready to hear. Or 2. properly, every morning. *As ſoon as I awake, I am ſtill with thee*, as he ſaith, *Pſal.* 139. 18. The firſt thing that I do is to pray to thee, I neither neglect nor delay that work. But this is not ſpoken excluſively as to his other times of Prayer, as appears from *Pſal.* 55. 17. but eminently, to ſhew his conſtancy, diligence, and eagerneſs in the work. *g* Or, *mine eyes*: Which may be well underſtood out of the following word; which is uſual in Scripture. Or, *it*, (So it is only a defect of the Pronoun, which is moſt frequent) to wit, my voice, laſt mentioned; or, which is equivalent, *my words*, which is alſo underſtood

underſtood with this very Verb, *Job* 33. 5. and is expreſſed with it, *Job* 32. 14. And the Verb here and there uſed is very emphatical, and notes his great care and exactneſs ſo to *direct* or *order*, or *compoſe* himſelf and his prayers in ſuch a manner as was moſt pleaſing to God. *b* To wit, unto thee (as he now ſaid) for help. The word implies a confident, and withal, a patient expectation of relief, as *Pſal.* 130. 6. *Mic.* 7. 7. *Hab.* 2. 1. See alſo *Pſal.* 145. 15. *Acts* 3. 4.

4 For *i* thou *art* not a God that hath pleaſure in wickedneſs *k*: neither ſhall ‖ evil dwell with thee *l*.

‖ Or, *the evil man.* ſo Gr.

i Or, *But*, or *Surely*. *k* Or, *in wicked men*. Thou doſt not approve of, nor delight in them, or in their Prayers, but doſt *hate* and wilt *deſtroy* them, as it here follows, comp. *Pro.* 17. 15. And this he ſaith partly for the conviction and diſcouragement of his Enemies, who were ſuch; and partly for his own vindication, to ſhew that he was not ſuch a wicked man, as they falſly and malitiouſly repreſented him. *l* (*i.e.*) Have any friendſhip or fellowſhip, or quiet abode with thee, as thoſe that dwell together uſually have one with another.

5 * The fooliſh *m* ſhall not ſtand † in thy ſight *n*: thou hateſt all workers of iniquity *o*.

* Hab. 1. 13.
† Heb. *before thine eyes.*

m Or, *the mad men*, as the word properly ſignifies, as *Eccleſ.* 2. 2. 12. and 7. 7. and 10. 13. *Iſa.* 44. 25. (*i.e.*) wicked men, as the next words explain it: Who are indeed morally and really mad men in fighting with the Lord God Almighty, and in expoſing themſelves to ſuch dreadful Hazards and Miſchiefs, for ſuch mean and momentary Advantages. *n* Either in battel againſt thee, as this phraſe is uſed, *Deut.* 7. 24. *Joſ.* 1. 5. and 7. 12. Or, in judgment at thy Tribunal; of which ſee on *Pſal.* 1. 5. Compare 1. *Sam.* 6. 20. *Job* 41. 10. *o* (*i.e.*) Such as make ſin their choice, deſign, and buſineſs, giving up themſelves to the conſtant and cuſtomary practice of it. Compare *Mat.* 7. 23. Otherwiſe in a general ſenſe, there is no man that doth not ſin or work Iniquity, *Eccleſ.* 7. 20.

6 Thou ſhalt deſtroy them that ſpeak leaſing *p*: the LORD will abhor † bloody and deceitful man *q*.

† Heb. *the man of blood and deceit.*

p Or, *lies*, that make it their buſineſs to raiſe and ſcatter Calumnies and reproaches concerning me; as many did. *q* Thoſe who deſign Miſchief againſt me or my Friends under a pretence of kindneſs: of whom he oft ſpoke.

7 But *as for* me, I will come *r into* thy houſe *ſ* in the multitude of thy mercy *t*: *and* in thy fear *u* will I worſhip toward † thy holy temple *x*.

† Heb. *the temple of thy holineſs.*

r To wit, with holy boldneſs and confidence, as becomes thy Son and Servant: Whereas mine Enemies cannot appear in thy preſence with any comfort and ſafety, v. 5. *ſ* To wit, the tabernacle: from which tho' I be now excluded through the malice and power of mine Adverſaries, yet thou wilt I doubt not, reſtore me to my former opportunities of coming thither to worſhip thee, which was my conſtant cuſtom and chief joy. *t* Or, *By thy great Mercy*, (*i.e.*) Truſting only to thy great Mercy for admittance thither, and acceptance there. Or, *for* or *becauſe of thy many Mercies* to me: for Which I will come to pay my thanks and ſervice to thee. *u* With an holy dread and reverence of thy Majeſty and of thy Houſe, and a due care to pleaſe thee in my religious worſhip, and in the whole courſe of my Life. Which he oppoſeth to the careleſneſs of his Enemies who came thither ſo rudely and preſumptuouſly, and with the conſcience of ſuch wicked Hearts and Lives. *x* Looking towards it, when I cannot come to it. Compare *Dan.* 6. 10. Or, *at thy holy Temple*, (*i.e.*) the Tabernacle, which is ſomtimes called by that name.

8 Lead me *y* O LORD in thy righteouſneſs *z*, because of † mine enemies *a*; * make thy way *b* ſtraight *c* before my face *d*.

† Heb. *thoſe which obſerve me.*
* Pſal. 25. 4. and 86. 11.

y Direct my heart and counſels, and affairs, and all the courſe and actions of my life. *z* In thy righteous Laws: which ſomtimes are called *righteouſneſs*, as *Pſal.* 119. 172. *Mat.* 3. 15. Or *for* or *becauſe of*, or *according to thy righteouſneſs*; which is a Phraſe and Argument frequently uſed in this book of *Pſalmes*. *a* Either, 1. that I may give them no occaſion of ſlandering me, or religion for my ſake. Or rather, 2. Becauſe they are moſt malicious and miſchievous, and withal cunning and treacherous, as he deſcribes them in the next verſe (which he uſeth as an Argument to enforce this Petition) and they lay ſnares for me, and if thou doſt not aſſiſt me, will be too hard for me, and will triumph over me; which will reflect diſhonour upon thee alſo. *b* (*i.e.*) The way wherein thou wouldeſt have me to walk, or the courſe which thou wouldeſt have me to take: for God's Precepts or Counſels are moſt commonly called his *way*. *c* Or, *plain* or *ſmooth* that I may clearly diſcern it, and readily walk in it without miſtake or lett, or ſtumbling, or offence. This was a needful requeſt, becauſe many good men are oft at loſs what their Duty is in ſeveral Circumſtances. And God granted this requeſt to *David*, as in many other things, ſo in this, that he ſhould not cut off *Saul* when he had opportunity and inſtigation to do it, 1. *Sam.* 24. and 26. but that he ſhould wait till God took him away. *d* To my view and for my walk: For men walk forward, not backward.

9 For *there is* no ‖ faithfulneſs † in their mouth, their inward Part *is* † very wickedneſs; * their throat *f is* an open ſepulchre, they flatter with their tongue *g*.

‖ Or, *ſtedfaſtneſs.*
† Heb. *in his mouth, that is in the mouth of any of them.*
† Heb. *wickednesses.*
* Rom 3. 13.

e They ſpeak one thing and mean another, and under a pretence of kindneſs, they ſeek my Deſtruction: which makes it difficult for me to know how I ſhould carry myſelf to them; wherein therefore I have begged thy direction. *f* Either 1. Metonymically; their ſpeech coming out of their Throat tho' ſmooth and ſubtil, yet is moſt pernicious. Or 2. Properly: Their Throat and Mouth are wide opened ready to devour all that come within their reach. A Metaphor from wild Beaſts gaping for the Prey. *g* They make ſhew of piety and friendſhip, that they may more eaſily deceive and deſtroy me.

10 ‖ Deſtroy thou them *h*, O God; let them fall ‖ by their own counſels *i*: caſt them out *k* in the multitude of their tranſgreſſions, for they have rebelled againſt thee *m*.

‖ Or, *make them guilty.*
‖ Or, *from their counſels.*

h Heb. *hold them guilty*, (*i.e.*) Condemn and puniſh them: Or, *make them to offend*, to wit, in their Counſels, as it follows: ſo as they may either be given up to bad and fooliſh Counſels; or fail in the execution of their wiſe or crafty Counſels. Or, *make them deſolate*, as the word is uſed *Ezek.* 6. 6. *Joel* 1. 18. *i* (*i.e.*) Make their counſels not only unſucceſful againſt me, but alſo deſtructive to themſelves. Or, *from their*, &c. (*i.e.*) Let them fall ſhort of their aims and deſigns, Or, *becauſe of their Counſels*, which are ungodly and unjuſt, and ſo deſerve deſtruction: *k* Out of the Land, and from among thy People, whom they either infect or moleſt by their wicked courſes. *l* Or, *for becauſe of*, as before. *m* Againſt thy Authority and declared Will concerning my advancement to the throne: which divers *Iſraelites* oppoſed againſt their own Conſciences. See 2. *Sam.* 3. 8, 9, 10.

11 But let all thoſe that put their truſt in thee *n*, rejoice *o*: let them ever ſhout for joy because † thou defendeſt them: let them alſo that love thy name *p* be joyful in thee.

† Heb. *thou coverest over, or protectest them.*

n That dare rely upon thy word and promiſe when all humane hopes and refuges fail; which was oft the caſe of *David* and his followers. *o* Let them have cauſe of great joy from thy love and care of them, and *becauſe thou defendeſt them*, as it follows *p* (*i.e.*) Thy Majeſty, thy word and Worſhip, and Glory, all which is called Gods *name* in Scripture. *David* doth not confine his prayer to his party, but prays for all good men, though by their own miſtakes, or other mens artifices, ſome of them might now be in a ſtate of oppoſition againſt him.

12 For thou, LORD, wilt bleſs *q* the righteous: *with* favour *r* wilt thou † compaſs them as with a ſhield *ſ*.

† Heb. *crown him.*

q (*i.e.*) Thou art reſolved and haſt engaged thy ſelf by promiſe and covenant to bleſs them. And therefore my Prayer for them is agreeable to thy will. *r* With thy love and gracious providence *ſ* (*i.e.*) Keep him ſafe on every ſide.

PSAL. VI.

‖ or, *upon the eighth.*

To the chief muſician on Neginoth *a* ‖ upon Sheminith *b*, a Pſalm of David *c*.

a Of which ſee on *Pſal.* 4. 1. *b* Or, *upon the eighth*. It is thought to be the ſhrilleſt or loftieſt Note, as *Alamoth* is the loweſt; of which ſee 1. *Chron.* 15. 20, 21. and, as ſome add, *Muth-labben*, *Pſal.* 9. the mean. But all this is only conjecture; and the *Jews* themſelves have no certain knowledg of their own ancient Muſick, and of the ſignification of the Terms belonging to it. *c* The occaſion of the *Pſalm* ſeems plainly to have been ſome grievous Diſtreſs or Diſeaſe of the Body then upon him, accompanied alſo with great trouble of Conſcience for his Sins, whereby he had brought it upon himſelf.

1 O * LORD, rebuke me not *d* in thine anger *e*, neither chaſten me in thy hot diſpleaſure *f*.

* Pſal. 38. 1.

d (*i.e.*) Do

d (*i. e.*) Do not chasten or correct me, as the next Clause explains it, and as this word is frequently used, as *Job.* 22. 4. *Psal.* 50. 21. *Isa.* 37. 4. *Revel.* 3. 19. *e* With rigour or severity, as my sins deserve, but with gentleness and moderation, *Jer.* 10. 24. and 46. 28. or so as it may not be the effect of thy strict Justice or Anger, but of thy Mercy and Faithfulness. *f* The same thing repeated after the manner.

2 Have mercy upon me *g*, O LORD, for I *am* weak *h*: O LORD, heal me *i* for my bones are vexed *k*.

g I plead not my merit, but thy free Mercy. *h* Or, *I languish*, my Body pines away and my Sprit fails through my excessive pains or troubles. (*i. e.*) The distempers of my Soul and Body, of both which this word is used, *Psal.* 41. 4. and 107. 18. 20. *k* My torment is so deep and so general, that it reacheth and is very grievous even to my Bones, tho, they are inward, and might seem to be out of the reach of it, and also strong and senseless, and therefore can best bear it. See the like expressions *Job.* 4. 14. and 33. 19. *Psal.* 38. 3. and 51. 8.

My soul is also sore vexed *l*: but thou O LORD how long *m*?

l Partly by sympathy with my Body, and partly with the burthen of my Sins and the sense of thy Anger, and my own danger and misery. *m* Wiltst thou suffer me to lye and languish in this condition? It is a figure called Aposiopesis, very agreeable to men in pain or anguish, who use to cut their words short.

4 Return *n* O LORD, deliver my Soul *o*: oh, save me for thy mercies sake.

n Unto me, from whom thou hast withdrawn thyself, and thy smiling Countenance, and thy helping Hand. *o* (*i. e.*) Save me, or my life, as the *Soul* oft signifies, as *Gen.* 9. 5. and 12. 5. *Job.* 36. 14. *Psal.* 33. 19. *David* and other good men in those times, were much afraid of death, partly because the manifestations of God's Grace to his People were then more dark and doubtful, and partly because thereby they were deprived of all opportunities of advancing God's Glory and Kingdom in the World. Comp. *Isa.* 38. 1, 2, 3.

* Psal. 30. 9. & 88. 11. & 115. 17. & 118. 17. Isai. 38. 18. † Heb. *hell*, so Gr.

* 5 For in death *p there is* no remembrance of thee *q*: in † the Grave who shall give thee thanks?

p Among the dead: or in the grave, as it follows. To wit, by me *David*, consisting both of Soul and Body; and no such remembrance, to wit, in way of thankfulness and praise, as the next Clause of the verse limits and explains it; which he might fear would be true, not only because he should not have occasion to praise God for this deliverance, but also because he was in grievous agonies of Conscience, and under terrors of God's wrath, and his eternal damnation; which being oft incident to the Saints of God under the new Testament, it is not strange if it were so also under the old Testament. Besides he speaks of the remembrance or celebration of God's Name and Grace in the Land of the Living, to the enlargement and edification of God's Church, and the propagation of true Religion among men; which is not done in the other Life, and was justly prized at so high a rate by *David* and other holy men, to whom therefore it must needs be a great grief to be for ever deprived of such opportunities. For otherwise *David* very well knew, and firmly believed, that Souls departed were not extinct, but did go to God, *Eccles.* 12. 7. and there remember and adore and enjoy God, tho' quite in another way than that of which he here speaks.

‖ Or, *every night.*

6 I am weary with my groaning, ‖ all the night *r* make I my bed to swim *s*; I water my Couch *t* with my tears.

r He mentions this time, by way of aggravation of his misery, because that season which is to others by God's appointment a time of rest, was to him very sad and doleful, whether from his Disease, which then came upon him more strongly, as it is usual; or from the opportunity which the solitude and silence of the Night gave him to think of his own Sins, or his enemies perfidiousness and malice, or God's displeasure, or his future Estate. *s* To wit, with tears. See the like Hyperbole *Jer.* 9. 1. *Lam.* 3. 48, 49. *t* Or, *my bedstead.*

* Job 17. 7. Psal. 31. 9. & 38. 10. Lam 5. 17.

7 * Mine eye is consumed *u* because of grief *x* it waxeth old because of all mine Enemies.

u Or, *grown dim* or *dull*, through plenty of salt tears which I shed: Or, through the decay of my Spirits. *x* (*i. e.*) My greif arising from mine Enemies. as the next Clause interprets it, and from the consideration of their multitude and rage, and falsness.

* Mat 7. 23. & 25. 41. Luke 13. 27. Psal. 119. 115 * Psal. 31. 22.

8 * Depart from me *y* all ye workers of Iniquity *z*; for the LORD hath heard *a* the * voice of my weeping *b*.

y I advise you for your own sakes to cease from opposing or molesting me, or insulting over me, or approaching to me, With design of deceiving and betraying me; for all your labor will be lost. *z* All you wicked enemies of mine. *a* (*i. e.*) He will hear, the past time being put for the future, as is usual in prophetical Passages, such as this was; *David* having received by the Spirit of God particular assurance that God would hear and deliver him. *b* (*i. e.*) Of my fervent Prayers joyned with my Tears.

9 The LORD hath heard *c* my supplication; the LORD will receive my Prayer.

c And therefore will hear, as it follows. He draws an Argument from his former Experience.

10 Let all mine Enemies be ashamed *d* and sore vexed: let them return *e and* be ashamed suddenly *f*.

d Of their vain hopes and confidence of conquering and destroying me. Or, *they shall be ashamed*, because of their great and unexpected disappointment. *e* To wit, from their wicked Ways, from their hostile and malicious practices against me, and let them come and submit to me, from whom they have revolted. Or, *let them turn back*, as it is expressed *Psal.* 56. 9. let them be put to flight. Or, *let them be converted.* (*i. e.*) Repent of their sins, and return to their obedience to me. Although it seems more probable both from the foregoing and following words, that this *turning* or *returning* is rather penal than penitential. Or *they shall turn* or *return*. Or this Verb may be taken adverbially and joined to the following Verb, as it is frequently in other places, and both may be thus rendred, *let them*, or *they shall be ashamed*, clothed as it were, with double shame. *f* Sooner than I could hope, or they did expect or believe.

PSAL. VII.

Shiggaion *a* of David, which he sang unto the LORD, concerning the ‖ words *b* of Cush *c* the Benjamite.

‖ Or, *business.*

a This seems to be the name of a certain kind either of Song or Tune, or Instrument, which then was very well known, but now is only matter of conjecture; wherewith I think it not fit to trouble the unlearned Reader: And the learned may consult my latin *Synopsis*: *b* The false and slanderous Reports raised or fomented by him. This was the occasion of this *Psal.* *c* By which he designs either 1. *Saul*: whom he thought it incident to express by his proper Name, for which he might at this time have divers reasons, and therefore he deciphers him enigmatically, which is not unusual in holy Scripture; where *Babylon* is called *Sheshach*, *Jer.* 25. 26. and 51. 41. and *Rome* is called *Egypt*, and *Sodom*, and *Babylon* in the *Revelation*; and *John* the Baptist is called *Elias*. And he might call him *Cush*; partly by a tacit Allusion to his Father's Name, *Kish*; and partly, with respect to his black and wicked disposition planted and firmly rooted in him: Comp. *Jer.* 13. 23. *Amos* 9. 7. Or 2. Some eminent and potent Commander or Courtier under *Saul* called *Cush*, tho' he be not elsewhere named, it being the lot of many other persons to be named but once in Scripture. And he is called the *Benjamite*, because he was one of that Tribe in which *Saul* put most confidence: See 1 *Sam.* 22. 7.

1 O LORD my God, in thee do I put my trust *d*: save me from all them that persecute me, and deliver me.

d All my hope and confidence is in thy favour and Faithfulness, to make good thy Promise made to me.

2 Lest he *e* tear my Soul *f* like a Lion *g*, renting *it* in pieces, while *there is* † none to deliver *h*.

† Heb. *not a deliverer.*

e (*i. e.*) *Mine enemy*, as it is expressed v. 4. even *Saul*, or any of his followers. *f* Out of my Body. Or destroy me and my life, as *Psal.* 6. 5. *g* To which he compares him both for Power and Cruelty, and withal intimates his own inability to to oppose or escape his rage without God's almighty help. *h* Whileft I have no considerable Force to defend myself, but am forced to flee to Mountains and Caves, and Woods for my Safety.

3 O LORD my God, if I have done this *i*, if there be iniquity in my hands *k*:

i (*i. e.*)

i i.e. That which *Cush* and others falsly lay to my Charge. If I design or have endeavoured to take away *Saul*'s Crown and Life by Violence, as *Saul*'s Courtiers maliciously reported, 1 *Sam.*24. 9, 10. and 26.19. *k i. e.* In my actions or carriage towards *Saul*. *The hand* is oft put for *Actions*, whereof the hand is a great and common Instrument, as *Psal.* 78. 42. and 109. 27. *Jonah* 3. 8. If I design, or have attempted to lay violent hands upon *Saul*.

4 If I have rewarded evil unto him that was at peace with me *l*; (yea *m*, I have delivered him *n* that without cause *o* is mine enemy.)

l i. e. To *Saul*, when he was peaceable and friendly towards me: For *David* was charged with evil Designs against *Saul*, before *Saul* broke out into open Enmity against him. *m* This Particle is here used by way of correction or opposition, as it is also *Psal.*2.6. *Prov.*6.16. So far I have been from doing this, that I have done the contrary. *n* When it was in my power to destroy him, as 1 *Sam.*24. and 26. *o* Without any Provocation on my part.

5 Let the enemy persecute my soul, and take it *p*; yea, let him tread down my life upon the earth, and lay mine honour *q* in the dust. Selah.

p I am contented, and wish that *Saul* may so persecute my Life as to overtake it, and take it away. *q* Either 1. That honourable and royal Estate to which I am chosen and designed. Or 2. My Reputation and Memory. Or rather 3. The same thing which he called his *soul* and his *life* in the former branch of the verse, and here his *honour*; it being very frequent to express one thing in several words or phrases in one verse. And so here may be observed a gradation. Let him 1. Persist to *persecute* it; 2. *Take* it; 3. *Tread* it down, or destroy it, and 4. *Lay it in the dust*, or bury it, to prevent all hopes of Restitution.

* Isa.30.18. 6 * Arise, O LORD, in thine anger *r*. lift up thy self *s*, because of the rage of mine enemies: * Psal.35.23. and * awake for me to the judgment *that* thou hast commanded *t*.

r Oppose thy just Anger to their causless and sinful Rage against me. *s* That thou mayest give them a deadly blow. A Metaphor from men who arise and lift up themselves to do so. Heb. *Be thou exalted*; glorifie thyself, and shew thy self to be above them. *t* To execute that just and righteous Sentence of *Saul*'s Deposition, and my Advancement, which thou hast *commanded*, i. e. appointed, (as that word is used, *Psal.* 148. 5. 1 *Kings* 17. 4. and in this very case, 1 *Sam.* 13. 14.) and declared by thy holy Prophet *Samuel*.

7 So shall the congregation of the people *u* compass thee about *x*: for their sakes *y* therefore return thou on high *z*.

u Either, 1. A great number of all sorts of people, who shall observe thy Justice, and Holiness, and Goodness in pleading my righteous Cause against my cruel and implacable Oppressor. Or rather, 2. The whole body of thy people *Israel*, to whom both these Hebrew words are commonly ascribed in holy Scripture. *x* They will, and I as their King and Ruler in thy stead will take care that they shall come from all parts and meet together to worship thee, which in *Saul*'s time they have grosly neglected, and been permitted to neglect, and to offer to thee Praises and Sacrifices for thy Favour to me, and for the manifold Benefits which they shall enjoy by my Means, and under my Government. *y* Or, *for its sake. i.e.* For the sake of thy Congregation, which now is wofully dissipated and oppressed, and have in a great measure lost all administration of Justice, and exercise of Religion. *z* Or, *return to thy high place. i.e.* To thy Tribunal to sit there and judge my cause. An Allusion to earthly Tribunals, which generally are set up on high above the people, 1 *Kings* 10.19.

8 The LORD shall judge the people *a*: * Psal.18.20. judge me, O LORD, * according to my righteousness, and according to mine Integrity *that is* in me *b*.

a It belongs to thee to judge all persons and people, and to give Sentence between them, especially when they appeal unto thee; which I now do. *b* If I be guilty of those evil Designs, towards him, wherewith *Cush* and others charge me, do thou give Sentence against me; but if I be just and innocent towards him, as thou knowest I am and have been, do thou plead my right.

* 1 Sam.16.7. 1 Chr.28.9. Psal.139.1. Jer.11.20. & 17. 10. & 20. 12. Rev. 2. 23. 9 O let the wickedness of the wicked come to an end *c*, but establish *d* the just *e*: * for the righteous God trieth the heart and reins *f*.

c Let the Malice of mine Enemies cease, put a stop to their wicked Practises, either by charging their hearts, or by tying their Hands, or some other way: Say to it, as thou dost to the Sea, Hitherto hast thou gone, but thou shalt go no further, and here shall thy proud Waves be stayed. Or, *The wickedness of the Wicked shall have an end*, not an end of perfection, which is to be accomplished; but an end of termination, it shall cease; and an end of destruction, it shall be rooted out. Or, *Let, I pray thee, Wickedness consume the wicked.* i.e. Those that are maliciously and incorruptibly such. And so this Prayer is opposed to that following Prayer for the just. And such Prayers against some wicked Men we find used by prophetical Persons, which are not rashly to be drawn into president by ordinary Persons. *d* Or, *and thou wilt establish*, or *confirm*, or *uphold*: which is opposed to that *coming to an end*, or *consuming* last mentioned. *e* All just Persons and Causes, and mine in particular which is so. *f* And therefore he knows that I have not so much as a thought or a desire of that Mischief which *Cush* and others report I am designing against *Saul*.

10 † My defence *is* of God *g*, which saveth the upright in heart *h*. † Heb. *my buckler is upon God.*

g Heb. *My shield is upon God.* He doth as it were carry my Shield before me. See 1 *Sam.*17.7. He doth and will protect me against all mine enemies. *h* And therefore me, whom he knoweth to be sincere and honest in my carriage towards him and towards *Saul*.

11 ‖ God judgeth *i* the righteous, and God is angry *with the wicked k* every day *l*. ‖ Or, *God is a righteous judg.*

i i. e. Defendeth, or avengeth, or delivereth, as this word is oft used, as *Deut.*32.36. *Psal.*9.4. and 10.18. and 26.1. &c. To *judge*, is properly to give Sentence; which because it may be done either by absolving and acquitting from Punishment; or by condemning and giving up to Punishment, therefore it is sometimes used for the one, and sometimes for the other, as the Circumstances of the place determine it. *k* Which tho' it may seem a bold Supplement, yet is necessary, and easily fetched out of the next and following verses. *l* Even then, when his Providence seems to favour them, and they are most secure and confident.

12 If he *m* turn not *n*, he *o* will whet his sword *p*, he hath bent his bow *q*, and made it ready.

m i. e. The wicked man last mentioned, either *Cush*, or *Saul*. *n* From this wicked course of Calumniating or Persecuting me. *o i. e.* God, who is often designed by this Pronoun, being easily to be understood from the nature of the thing. *p i. e.* Will prepare, and hasten, and speedily execute his Judgments upon him. *q* Did I say, *He will do it*, nay, *he hath* already done it, his Sword is drawn, his Bow is bent, and the Arrows are prepared and ready to be shot.

13 He hath also prepared for him *r* the instruments of death *s*; he † ordained *t* his arrows against the persecutors *u*. † Heb. *maketh.* Psal.45.5.

r Either, 1. For or against the Persecutors, as it follows. Or rather, 2. For himself, for his own use, to wit, to shoot against his Enemies. *s i. e.* Arrows, or other deadly Weapons. *t* Heb. *maketh* or *worketh*, designeth or fitteth for his very use. *u* Or, *against furious and fiery Persecutors*, as the word signifies, and as it is used *Gen* 31.36. *Psal.*10.2. *Lam.*4.19.

14 * Behold, he *x* travelleth with iniquity, and hath conceived mischief and brought forth falshood *y*. * Job 15.35. Psal.59.3. Jam.1.15.

x i.e. The Wicked, and is undeniably manifest from the matter and context. *y* This Metaphor noteth his deep Design, and continued Course, and vigorous Endeavours for the doing of Mischief, and his restlessness and pain till he have accomplished it.

15 † He made a pit, and digged it, * and is fallen into the ditch *which* he made *z*. † Heb. *he hath digged a pit.* * Job 4. 8. Psal.9.15. & 10.2. & 35.8. & 141.10. Prov.5.22.

z Hath brought that Evil upon himself which he intended against me. Which may be understood either of *Saul*, who whilest he plotted against *David*'s Life, ran into apparent hazard of losing his own, 1 *Sam.*24. and 26. Or of some Courtier or Courtiers of *Saul*, in whom this was evidently verified; although the History and Memory of it be now lost.

16 * His mischief shall return upon his own head, and his violent dealing shall come down ‖ upon his own pate. * Psal.37.14, 15.

‖ Which Phrase may note whence this retribution should come, even from Heaven, or from the righteous and remarkable Judgment of God.

17. I will praiſe the LORD according to his righteouſneſs †: and will ſing *praiſe* to the name of the LORD moſt high.

† Declared and aſſerted by him in their exemplary Puniſhment, and my ſeaſonable and wonderful Deliverance.

PSAL. VIII.

To the chief Muſician upon Gittith *a*, a Pſalm of David *b*.

a The ſame title is prefixed to *Pſal.* 81. and 84. This alſo is ſuppoſed to be the Name of a Tune or Song, or Inſtrument ſo called, becauſe it was either invented or much uſed in *Gath*. Some render it, *For the Wine-preſſes*, and ſay it was to be ſung at the time of Vintage. *b* It is a great Queſtion among Interpreters, whether this *Pſalm* ſpeak of Man in general, and of the Honor which God put upon him in his Creation; or only of the Man Chriſt Jeſus. Poſſibly both may be reconciled and put together, and the Controverſy, if rightly ſtated, may be ended. For the ſcope and buſineſs of this *Pſalm* ſeems plainly to be this, to diſplay and celebrate the great Love and Kindneſs of God to Man-kind not only in his Creation, but alſo, and eſpecially in his Redemption by Jeſus Chriſt; whom, as he was Man, he advanced to the Honor and Dominion here mentioned, that he might carry on that great and glorious Work. So Chriſt is the principal Subject of this *Pſalm*, of whom it is interpreted both by Chriſt himſelf, *Mat.* 21. 16. and by his holy Apoſtle, 1 *Cor.* 15. 27. *Heb.* 2. 6, 7.

1. O LORD our Lord, how excellent *is* thy name *c* in all the Earth *d*! * who haſt ſet thy glory above the heavens *e*.

* Pſal. 113. 4. & 148. 13.

c (i. e.) Thy Fame or Glory, as it is explained in the next clauſe, and as *the Name* commonly ſignifies, as *Gen.* 6. 4. *Eccleſ.* 7. 1. *Phil.* 2. 9. And this Glory of God is moſt eminent in the Goſpel and the work of Redemption. *d* Not only in *Iſrael*, to which the Name and Knowledg of God was confined, *Pſal.* 76. 2. and 147. 19. but among all Nations. Which ſhews that this *Pſalm* ſpeaks of the Meſſias, and the times of the new Teſtament. See *Iſai.* 40. 5. *Mal.* 1. 5. &c. *e* What do I ſpeak of *the Earth? thy Glory* or *Praiſe* reacheth *to the Heavens*, and indeed, above all the viſible Heavens, even to the Heaven of Heavens; where thy Throne of Glory is eſtabliſhed, where the bleſſed Angels celebrate thy Praiſes, where Chriſt ſitteth at thy right Hand in glorious Majeſty, from whence he poureth down excellent Gifts upon *Babes*, &c. as it followeth.

2. * Out of the mouth of babes and ſucklings *f*, haſt thou † ordained ſtrength *g*, becauſe of thine enemies, that thou mighteſt † ſtill *h* the enemy *i* and the avenger *k*.

* Mat. 21. 16.
† Heb. *founded.*
† Heb. *cauſe to ceaſe.*

f Either 1. Properly ſuch. For there is much of God's Glory ſeen in Infants in their Conception and ſtrange Progreſs from ſmall and contemptible Beginnings, in their Preſervation and Nouriſhment in the dark Cell of the Womb, in their bringing forth, and bringing up, in providing Breaſts and Milk for them, and keeping them from innumerable dangers, from which they are utterly unable to keep themſelves. But this though it ſets forth God's Praiſe, yet how it ſtills the Enemy and Avenger, ſeems not clear. Or rather 2. Metaphorically ſo called, *babes* not ſo much in age and years, as in diſpoſition and condition, weak and fooliſh, and contemptible and harmleſs Perſons, who are very frequently called *Babes* or *Children*, as 2 *Chron.* 13. 7. *Prov.* 1. 4. *Eccleſ.* 10. 16. *Iſa.* 3. 4. *Mat.* 11. 25. *Eph.* 4. 14. &c. For ſuch are very unfit to grapple with an Enemy: and therefore when ſuch perſons conquer the moſt powerful and malicious Enemies, it muſt needs exceedingly confound and ſilence them, and mightily advance the Glory of God: as indeed it did, when ſuch mean and obſcure Perſons as the Apoſtles, and Miniſters, and Diſciples of Chriſt were, did maintain and propagate the Goſpel in ſpight of all the Wit, and Power, and Rage of their Enemies. See 1 *Cor.* 1. 25, 27, 28, 29. And of ſuch *Babes* as theſe, Chriſt himſelf expounds this place, *Mat.* 21. 16. Of which more, God willing, upon that place. *g* Or, *thou haſt founded* (or *confirmed*, or *eſtabliſhed*, or *firmly ſettled*, or *fitted*, or *perfected*, as it is rendered by the LXX and vulgar Latin here, and by St. *Matthew*, Ch. 21. 16. (*i. e.*) perfectly or firmly ſettled) *Strength*: By which he ſeems to underſtand either 1. The Celebration or Praiſe of his Strength or Power, by comparing this with *Mat.* 21. 16. where it is rendered *Praiſe*. So it is onely a Metonymy of the Adjunct, which is moſt frequent in Scripture and all Authors. And ſo the word *Strength* ſeems to be taken *Pſal.* 29. 1. and 96. 7. Or 2. A ſtrong and mighty Kingdom, the Abſtract being put for the Concrete, than which nothing is more frequent, even the Kingdom of Chriſt, or his Goſpel, which is oft called the *Arm* or *Power of God*, as *Pſal.* 110. 2. *Iſa.* 53. 1. 1 *Cor.* 1. 18, 24. And this Kingdom being an everlaſting, and invincible, and all-conquering Kingdom, *Dan.* 2. 44. it is no wonder it is here called *Strength*. And this Goſpel or Kingdom is here ſaid to be founded or eſtabliſhed, not by the Hands or valiant Actions of Men of Might, as other Kingdoms are, but meerly by *the Mouths of Babes*, &c. (*i. e.*) by the Words and Diſcourſes of Chriſts Apoſtles and Diſciples. Which is juſtly obſerved and celebrated here as a wonderful Work of God. *h (i. e.)* Silence, and Confound, and Conquer either by Convincing and Converting them, or by deſtroying them. *i* The Enemies of God and of his People, the Devil, the head of them, whoſe Kingdom and Power is aboliſhed by this means, and all Men who fight under his Banner againſt God and Chriſt and his Members. *k* Which Title moſt truly and fitly agrees, firſt to the Devil, who being ſentenced by God to eternal Flames, and Conquered, and Tormented by Chriſt, maketh it his great buſineſs to revenge himſelf, which becauſe he cannot do upon God and Chriſt, he endeavours to do it upon their Servants and Children; and next, to all theſe Men who are his Vaſſals, and eſpouſe his Quarrel; who alſo are provoked and conceive, though falſly, that they are injured by the Goſpel, and by the Preachers, Profeſſors, and Practiſers of it, and therefore ſeek to revenge themſelves of them. Whereof we have an eminent Inſtance, *Revel.* 11. 10. Compare *Heb.* 11. 37.

3. When I conſider thy heavens *l*, the work of thy fingers *m*, the moon and the ſtars *n* which thou haſt ordained *o*.

l *Thine* by Creation, as it follows, and *m (i. e.) of thy hand*, as it is expreſſed *Pſal.* 102. 25. A part being here put for the whole: God's *hand* and *finger* being indifferently uſed to note his power, as *Exod.* 8. 19. *Luk.* 11. 20. &c. Though ſome conceive that by this Phraſe he intended to ſignifie, both with what facility God made this glorious Work, even with a touch of his Finger; and with what curious and exquiſite Artifice he framed it; the Fingers being much uſed in ſuch Works. *n* Either the Son is included under this general Title: or he omitted it, becauſe he made this *Pſalm* by Night, when the Sun did not fall within his Contemplation. *o* Or, *eſtabliſhed*, or *directed*, or *diſpoſed*, or *ordered*, (*i. e.*) placed in that excellent and unalterable Order, and directed to all their ſeveral Courſes or Motions.

4. * What *p is* man *q* that thou art mindful of him *r*? and the ſon of man *s* that thou viſiteſt him *t*?

* Job 7. 17. Pſal. 144. 4. Heb. 2. 6.

p (i. e.) How mean and inconſiderable a thing is Man, if compared with thy glorious Majeſty, who art ſo infinite in Power and Wiſdom, as thou haſt ſhewed in the Frame of the Heavens, &c. *q* Heb. *infirm*, or *miſerable man*. By which it is apparent that he ſpeaks of Man, not according to the ſtate of his Creation, but as fallen into a ſtate of Sin and Miſery, and Mortality. *r (i. e.)* Careſt for him, and conferreſt ſuch high Favours upon him. *s* Heb. *the Son of Adam*, that great Apoſtate from, and Rebel againſt God, the ſinful Son of a ſinful Father, his Son by likeneſs of Diſpoſition and Manners no leſs than by Procreation. All which tends to magnifie the following Mercy. *t* Not in anger, as that Word is ſometimes uſed, but with thy Grace and Mercy, as it is taken *Gen.* 21. 1. *Exod.* 4. 31. *Pſal.* 65. 9. and 106. 4. and 144. 3.

5. For thou haſt made him a little lower than † the angels *u*, and haſt crowned him *x* with glory and honour.

† Heb. *the Gods* *Pſal.* 82. 6. & 138. 1.

u Thou haſt in and through Chriſt mercifully and wonderfully reſtor'd Man to his primitive and happy Eſtate, in which he was but one remove below the Angels; from which he was fallen by Sin. *x (i. e.)* Man, fallen and loſt Man: who is indeed actually crowned and reſtored to the Glory and Dominion here following, not in his own perſon, but in Chriſt his Head and Repreſentative, who received this Crown and Dominion, not ſo much for himſelf, who did not need it, as for Man's good and in his ſtead; which alſo he will in due time communicate unto all his Members. And ſo the two differing Expoſitions of this place concerning Mankind, and concerning Chriſt, may be reconciled. For he ſpeaks of that happy and honourable Eſtate, by God's Favour conferred, firſt upon Chriſt, of whom therefore this place is rightly Expounded, *Heb.* 2. 6, 7, 8. and then by his hands upon Mankind, even upon all that believe in him. And ſo this whole place compared with that, may be thus Paraphraſed. What is Man that thou ſhouldeſt mind or viſit him by thy Son, whom thou haſt ſent into the World! Who, that he might reſtore Man to that happy and glorious Eſtate which was but a little below that of the Angels, was pleaſed to take upon him Man's miſerable and mortal Nature, and thereby to make himſelf (who was far above all Angels, even their Lord and God) lower than the Angels, mortal and miſerable for a little time; after which he was advanced to the higheſt Honour, and to an univerſal Dominion over all God's Works, the Angels not excepted.

6. * Thou madeſt him to have Dominion *y* over the works of thy hands; * thou haſt put all *things* *z* under his feet ‖:

* Gen. 1. 26, 28. * 1 Cor. 15. 25.

y Thou didſt give all Power and all things into his hands, *Mat.* 28. 18. *John* 13. 3. *z* Both in Heaven, where are the Angels mentioned *v.* 5. and in the Earth, Air and Sea, as it follows. For nothing is excepted beſides God, 1 *Cor.* 15. 25, 27. *Heb.* 2. 8. ‖ *(i. e.)* Made them ſubject to him, as this

Thraſe oft ſignifies. See *Deut.* 33. 3. *Judg.* 5. 27. *Pſal.* 18. 38. and 110. 1.

† Heb. *Flocks of Oxen all of them.*

7. † All ſheep and Oxen †, yea, and the beaſts of the field * :

8. The fowl of the Air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſea.

9. O LORD our Lord, how excellent *is* thy name in all the earth.

† Here is no perfect Enumeration, but under theſe are comprehended all other Beaſts, and much more Men and Angels. * (*i. e.*) The wild Beaſts: which together with divers Fowls and Fiſhes were ſubject to Chriſt, and are governed and employed as it pleaſeth him; although many of them be without the reach, and are not brought under the power of any other Man.

PSAL. IX.

To the chief muſician upon Muth-labben *a*, a Pſalm of David.

a This alſo ſeems to be another Title of ſome Song or Tune, or Inſtrument: of which we muſt and may be content to be Ignorant, as the Jewiſh Doctors alſo are. Some render it, *Upon the Death of his Son*, to wit, *Abſalom*, or of one called *Labben*, or, *of the middle Man*, or *the Man* that ſtood *between* the two Armies, to wit, *Goliah*, who is ſo called in the Hebrew Text, 1 *Sam.* 17. 4. But none of theſe ſuit with the deſign and matter of the *Pſalm*, which is more general, and relates to his former manifold Dangers, and the Deliverance which God had graciouſly given him out of them. And that of *Goliah* agrees not with v. 14. where there is mention of praiſing God in *Zion*, which then and long after was in the Hands of the *Jebuſites*.

‖ Or, *I will praiſe the Lord.*

1. ‖ I Will praiſe *thee*, O LORD, with my heart *b*, I will ſhew forth all thy marvellous works *c*.

b (*i. e.*) With a ſincere, and affectionate, and united Heart. *c* I will diſcourſe in the general of thy manifold Wonders wrought for me, and for thy Church and People formerly. The Particle *all* is here, as it is oft elſewhere taken in a reſtrained Sence.

2. I will be glad and rejoyce in thee *d*: I will ſing praiſe to thy name, O thou moſt high.

d (*i. e.*) In thy favour and help vouchſafed to me.

3. When mine enemies are turned back *e*, they ſhall fall and periſh *f* at thy preſence *g*.

e (*i. e.*) Diſcomfited and put to Flight. *f* They ſhall not ſave themſelves by Flight, and reſerve themſelves to do further Miſchief, but ſhall ſtumble as it were at Gall-traps by thee laid in their way, and ſhall be purſued and overtaken, and cut off. *g* Upon thy appearance againſt them. One angry Look of thine is able to confound and deſtroy them. Heb. *from thy face*, becauſe thou didſt march in the head of our Armies, and againſt them. They could not ſtand before thee. So he aſcribes the Honour of his Victories to God only, and to his Preſence and aſſiſtance.

† Heb. *Thou haſt made my Judgment.* † Heb. *In righteouſneſs.*

4. For † thou haſt maintained my right and my cauſe *h*, thou ſateſt in the throne *i* judging † right *k*.

h (*i. e.*) My righteous Cauſe againſt thine and mine Enemies. *i* Thou didſt judg and give Sentence for me. *k* Or, *O righteous Judg*, or, as *a juſt Judg*.

5. Thou haſt rebuked *l* the heathen *m*, thou haſt deſtroyed the wicked, thou haſt put out their name *n* for ever and ever.

l (*i. e.*) Puniſhed, as *Pſal.* 6. 1. or deſtroyed, as it is explained in the next Clauſe. *m* To wit, the *Philiſtines* and other heathen Nations, who did from time to time moleſt *David*, or the people of *Iſrael*. *n* Either that Fame and Honour which they had gained by their former Exploits, but now utterly loſt by their ſhameful Defeats: or their very Memorial as it fared with *Amaleck*.

‖ Or, *the deſtructions of the enemy are come to a perpetual end, and* their *cities haſt thou deſtroyed, &c.*

6. ‖ O thou enemy *o*, deſtructions are come to a perpetual end *p*: and thou *q* haſt deſtroyed Cities, their memorial is periſhed with them *r*.

o This is a ſudden Apoſtrophe to the Enemies of God's people, *Philiſtins*, *Amorites*, or other Nations, who had formerly made great Havock and Waſte among them. *p* Thou haſt deſtroyed the *Iſraelitiſh* Nation utterly and irrecoverably, and as it follows, their defenced Cities, and their very Name and Memory, according to thy own deſire. So it is a Sarcaſme or Irony, an uſual Figure in Scripture and all Authors, whereby the quite contrary is ſignified. To wit, That they were not only fruſtrated of their Deſires and Hopes of deſtroying the *Iſraelites*, but were alſo ſubdued, and in a great part deſtroyed by them. Or this Verſe may be underſtood of the great Waſt and Ruine which God's Enemies had brought upon *Iſrael* before this time: which is here remembred, to make the *Iſraelites* more thankful for their later or preſent Deliverances. Or it may be taken as a Prophecy of the future Calamities which the Enemies ſhould by God's permiſſion bring upon *Iſrael*, of which he ſpeaks as of a thing paſt and done, after the manner of the Prophets. But this place is otherwiſe rendered in the Margent of our Bibles, and by divers others, *The Deſtructions of the enemy* (which may be underſtood either 1. Actively, which they cauſed. Or, 2. Paſſively, which they felt) *are come to a perpetual end*, or, *are fully and finally compleated*. *q* Either 1. Thou, O God, who is oft underſtood and couched in a Pronoun in this manner, Thou haſt deſtroyed their Cities. Or rather 2. Thou, O Enemy: as may be gathered both from the foregoing Clauſe, where it is ſo expreſſed; and from the next Verſe, where it follows by way of oppoſition to this, *But the Lord, &c.* *r* The places and people are utterly extinct.

7. But the LORD ſhall endure for ever *s*: he hath prepared *t* his throne for judgment.

s Though Cities and People may periſh for ever, yet the Lord abides for ever. Which is ſufficient for the Enemies Terror, and for the Comfort of his Church. *t* Or, *eſtabliſhed*, by his immutable purpoſe, and his irrevocable promiſe.

8. And * he ſhall judge the world *u* in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs. * *Pſal.* 96. 13. & 98. 9.

u Not you onely, but all the Enemies of his People, and all the Men of the World.

9. * The LORD alſo will be † a refuge for the oppreſſed *x*, a refuge in † times † of trouble. * *Pſal.* 37. 39. & 46. 1. & 91. 2. † Heb. *An high place.* † Gr. *Seaſons.*

x God will not only judg the World at the laſt day, and then give Sentence for his people againſt their Enemies, but even at preſent he will give them his Protection.

10. And they that know *y* thy name *z* will put their truſt in thee: for thou, LORD, haſt not forſaken *a* them that ſeek thee *b*. † Heb. *In trouble.* So Gr.

y (*i. e.*) That throughly underſtand and duly conſider. *z* (*i. e.*) Thy Nature and Perfections, thy infinite Power and Wiſdom, and Faithfulneſs and Goodneſs: which make a perſon a moſt fit and proper Object for Truſt. *The name of God* is moſt frequently put for God, as he hath manifeſted himſelf in his Word and Works, as *Deut.* 28. 58. *Pſal.* 7. 17. and 20. 1. *Prov.* 18. 10. *&c.* *a* The experience of thy Faithfulneſs to thy people in all Ages, is a juſt ground for their Confidence. *b* (*i. e.*) That ſeek Help and Relief from thee by ſervent Prayer, mixed with Faith, or truſt in God, as is expreſſed in the former Clauſe.

11. Sing *praiſes* to the LORD which dwelleth in Zion *c*: declare among the people *d* his doings.

c Whoſe ſpecial and gracious Preſence is there; for there was the Ark at this time. *d* (*i. e.*) To the heathen Nations, that they alſo may be brought to the Knowledg and Worſhip of the true God.

12. * When he maketh inquiſition for blood *e*, he remembreth them *f*: he forgetteth not the cry of the ‖ humble *g*. * *Gen.* 9. 5. ‖ Or, *Afflicted.*

e Heb. *Bloods*. The bloodſhed or murder of his innocent and holy ones: which though he may connive at for a ſeaſon, yet he will certainly call the Authors of it to a very ſevere account, and avenge it upon them. *f* Either 1. The Humble, as it follows, or the Oppreſſed, v. 9. That truſt in him, and ſeek to him, ver. 10. Whom he ſeemed to have forgotten. Or 2. *The bloods* laſt mentioned, for that Noun, and this Pronoun are both of the maſculine Gender: and then *remembring* is put for revenging or puniſhing, as it is *Deut.* 25. 17, 19. *Neh.* 6. 14. *Jer.* 14. 10. and 44. 21. and oft elſewhere. *g* Or, *meek*, as this word which is uſed alſo *Zech.* 9. 9. is Tranſlated *Mat.* 21. 5. Who do not, and cannot, and will not avenge themſelves, but commit their Cauſe to me, as the God to whom Vengeance belongeth. Or *afflicted*, or *oppreſſed ones*.

13. Have mercy upon me, O LORD, conſider my trouble *h which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death *i*:

h To wit, compaſſionately and effectually, ſo as to bring me out of it. *i* From the Brink or Mouth of the Grave into which I was dropping, being as near Death as a Man is to the City, that is come to the very Gates of it. And ſo the Phraſe is uſed *Pſal.* 107. 18. *Iſa.* 38. 10. and in other Authors, [of whom ſee my Latin Synopſis.] *Gates* elſewhere ſignify Power and Policy, becauſe the Gates of Cities were places both of Counſel and Strength; but *the Gates of Death* are never ſo taken in Scripture.

14. That I may ſhew forth all thy praiſe in the gates *k* of the daughter of Zion *l*: I will rejoyce *m* in thy ſalvation.

k (*i. e.*)

k (i. e.) In the great Aſſemblies, which were uſually in the Gates. Comp. *Prov.* 31. 31. *Iſa.* 3. 26. Theſe Gates he elegantly oppoſeth to the former, and declareth that if he be brought off them he will go into theſe. *l* Either 1. Of *Jeruſalem*, ſo called alſo *Iſa.* 1. 8. *Zech.* 9. 9. Becauſe at this time it was ſubject to *Zion*; which at this time was the ſeat of the King's Palace, and of the Ark. For Cities or Towns belonging or ſubject unto any Metropolis, are commonly called its *Daughters*, as *Joſ.* 15. 45. 2 *Chron.* 13. 19. *Pſal.* 48. 11. As the chief Cities are called *Mothers*, as 2 *Sam.* 20. 19. *Gal.* 4. 26. Or 2. Of the People who live in or belong to, or meet together for civil and religious Matters in *Zion*. For Cities are as it were Mothers to their People, giving them Birth and Breeding, and therefore the People are commonly called their *Daughters*. So the Names of *the Daughter of Egypt*, *Jer.* 46. 11. and *of Edom*, *Lam.* 4. 21, 22. and *of Tyre*, *Pſal.* 45. 12. and *of Babel*, *Pſal.* 137. 8. and *of Jeruſalem*, *Lam.* 2. 13, 15. *Mich.* 4. 8. Are put for the People of thoſe places. *m* To wit, with ſpiritual Joy and Thankſgiving, elſe it were no fit Motive to be uſed to God in Prayer.

* Pſal. 7. 15. & 57. 6. Prov. 22. 8.

15. * The heathen are ſunk down in the pit *that* they made *n*: in the net which they hid is their own foot taken.

n Fallen into that Deſtruction which they deſigned to bring upon us.

16. The LORD is known *o* by the judgment which he executeth *p*: the wicked is ſnared

* Pſal. 92. 3. in the work of his own hands, * Higgaion *q*, Selah.

o Or, *hath made himſelf known*, or famous even among his Enemies, by his moſt wiſe Counſels and wonderful Works. *p* Upon the Wicked, as it followeth. *q* This is either a muſical Term, or a Note of Attention, a kind of *behold*, intimating that the Matter deſerves deep and frequent *Meditation*, or *Conſideration*, as the word ſignifies.

17. The wicked ſhall be turned into hell *r*, *and* all the nations *s* that forget God *t*.

r Either 1. Into the Grave, which is oft called *Scheol*, into which they are ſaid to *be turned*, or *to return*, becauſe they were made of, or taken out of the Duſt. *Eccleſ.* 12. 7. Or 2. Into the place of eternal Perdition; which alſo is ſometimes called *Scheol*, as *Prov.* 15. 24. and elſewhere. For he ſeems to ſpeak here of thoſe puniſhments which are peculiar to the Wicked, whereas the Grave is common to good and bad. And as *V.* 8. he ſeems to ſpeak of the laſt and general Judgment of all the World, ſo this Verſe may be underſtood of the general Puniſhment of *all Perſons* and *Nations* conſequent upon it. And into this place wicked Men may be ſaid to *be turned back*, or to *return*, either 1. Becauſe it is their own proper place, *Act.* 1. 25. to which they belong, and from which they have their Original and their wicked Qualities, as being of their Father the Devil, *John* 8. 44. In which reſpect *the Locuſts* (who are by all Interpreters underſtood to be living Men) are ſaid to *come out of the bottomleſs pit*, *Revel.* 9. 2, 3. Or 2. Becauſe they had ſet themſelves as it were in Battel-Array againſt God, and were beaten back and driven from his Preſence into their Graves, and into Hell it ſelf. *s* Whom their great Numbers and Power cannot protect from God's Wrath. *t* That do not conſider nor regard God, nor his Precepts, nor his Threatnings and Judgments, but go on ſecurely and preſumptuouſly in their oppreſſive and wicked Courſes.

* Pſal. 12. 5.

18. For the needy ſhall not alway be forgotten *u*: * the expectation of the poor ſhall not *x* periſh for ever.

19. Ariſe, O LORD, let not man prevail, let the heathen be judged in thy ſight.

u Though God for a time may ſeem to neglect or forget them, and ſuffer their Enemies to triumph over them. *x* Which negative Particle is fitly underſtood out of the former Clauſe, as it is *Pſal.* 1. 5. and 44. 18. *Iſa.* 23. 4. and 28. 27, 28.

20. Put them in fear *y*, O LORD, *that* the nations may know themſelves *to be but* men *z*, Selah.

y Subdue their proud and inſolent Spirits, and ſtrike them with Terror, or with ſome terrible Judgment. *z* Heb. *Weak and miſerable, and mortal Men*, and therefore altogether unable to oppoſe the omnipotent and eternal God. This he ſaith, becauſe wicked Men when they are advanced to great Power and Majeſty, are very prone to forget their own Frailty, and to carry themſelves as if they were Gods. See *Iſa.* 31. 3. *Ezek.* 30. 7, 8. *Dan.* 5. 21.

PSAL. X.

The ARGUMENT.

This Pſalm *contains* David's *Complaint unto God againſt his malicious Enemies, eſpecially thoſe of his own People, whoſe wicked and deceitful Practiſes he here deſcribes, and then commits his Cauſe to God, and begs his help againſt them.*

1. WHY ſtandeſt thou afar off *a*, O LORD? why hideſt thou *thy ſelf b* † in times of trouble *c*?

† Heb. *at ſeaſons in trouble.* So Gr.

a Like one that neither ſees nor hears, nor regards me, nor intendeſt any help for me. *b* Or, *thy face*, out of v. 11. which did ſometimes ſhine upon me: Or, *thine eyes*, by comparing this with *Prov.* 28. 27. *Iſa.* 1. 15. *c* When I moſt need thy pity and ſuccour. Do not add Affliction to the Afflicted.

2. † The wicked in *his* pride *d* doth perſecute *e* the poor *f*: * let them be taken in the devices that they have imagined.

† Heb. *In the pride of the wicked he doth perſecute.*

d Through pride of Heart; which makes him forget God, V. 4. and deſpiſe the poor, and oppreſs others, either becauſe they oppoſe or diſlike his wicked Courſes, or that he may have more Fewel for his Pride or Ambition. Or, *in his exaltation*. This is the uſe that he makes of that power and authority to which thou haſt advanced him, to perſecute thoſe whom he ſhould protect and cheriſh. He ſeems to point at *Saul* or his Courtiers. *e* With great Fervency and burning Fury, as the word ſignifies. *f* To wit, me who am through their Tyranny poor and deſtitute, and miſerable, and therefore the more proper Object for thy Compaſſion, and others who favour my righteous Cauſe.

* Pſal. 7. 16. & 9. 15. 16. Prov. 5. 22.

3. For the wicked boaſteth *g* of his † hearts deſire *h*, and * ‖ bleſſeth the covetous *i*, *whom* the LORD abhorreth *k*.

† Heb. *Souls.* * Prov. 28. 4 Rom. 1. 32. ‖ Or, *the covetous bleſſeth* himſelf, *he abhorreth the* LORD.

g Or, *glorieth*, or *praiſeth*, or *pleaſeth* himſelf. *h* Or, *in*, or *concerning*, or *becauſe of the deſire*, or *concupiſcence*, or *luſt of his heart*, or *ſoul*; which word is added to note the vehemency and fervency of it. He glorieth in his very Luſts, which are his Shame, *Phil.* 3. 19. and eſpecially in the ſatisfaction of his deſires how wickedly ſoever he gets it. *Deſire* is oft put for the thing deſired, as *Pſal.* 21. 2. and 78. 29, 30. *i* And as he applaudeth himſelf, ſo he commends others that are greedy after, and get abundance of Gain, though it be done by Fraud and Violence, accounting ſuch the only happy Men. Or, *the covetous* (the ſame with *the wicked* enlarging his deſire, as was now ſaid) *bleſſeth*, or *applaudeth*, or *flatteresh* himſelf in what he hath already gotten, and in the confident expectation of the continuance and encreaſe of his worldly Wealth and Glory. *k* So his judgment as well as practice is contrary to God's. Or, rather without any Supplement, as it is in the Margent, *He abhorreth*, or *deſpiſeth*, or *provoketh the Lord*. He ſets himſelf not only againſt Men, but againſt God himſelf, as he declareth more fully in the next Verſe.

4. The wicked, through the pride *l* of his countenance *m*, will not ſeek *after God n*: ‖ God *is* not in all his * thoughts *o*.

‖ Or, *all his thoughts are*, There *is no God.* * Pſal. 14. 1. & 53. 1.

l By which he ſcorns to ſtoop to God, or to own any Superior, and makes himſelf and his own Luſts his only Rule, and his laſt end, and is full of ſelf-confidence, and a conceit of his own ſelf-ſufficiency and unchangeable Felicity, as is noted V. 6. *m* So called, becauſe though Pride be properly ſeated in the Heart; whence it is called *Pride*, or *loftineſs of Heart*, or *Spirit*, as *Pſal.* 131. 1. *Prov.* 16. 18. *Eccleſ.* 7. 8. *&c.* Yet it is manifeſted in the Countenance, and therefore is oft deſcribed by lofty Looks, as *Pſal.* 101. 5. and 131. 1. *Prov.* 6. 17. and 21. 4. and 30. 13. *&c.* Which poſſibly was done purpoſely to meet with the Excuſes of proud perſons, who when they are charged with Pride for their looks or geſtures, or apparel, or the like, uſe to make this Apology for themſelves; that Pride lies in the Heart, and not in theſe outward things. *n (i. e.)* Not ſeek, or enquire into the Mind and Will of God, to order his Life by it ſo as to pleaſe God, nor ſeek to him by Prayer for his Favour and Bleſſing. But the words *after God*, are not in the Hebrew, and it is thought by ſome too great Boldneſs to add them here. And therefore others omit it, and render the Hebrew words, *will not ſearch*, or *conſider*, to wit, his Actions, which ſeems to be a more natural and eaſie Supplement: he will not trouble himſelf to enquire whether his Actions be juſt or unjuſt, pleaſing or offenſive to God, but without any care or conſideration ruſheth into Sin, and doth whatſoever ſeemeth right in his own Eyes. But theſe and the former words are and may be, and that very agreeably to the Hebrew, thus rendered without any Supplement, *The Wicked through his pride* (for ſo this Hebrew word by it ſelf ſignifies, *Iſa.* 5. 16. and 10. 33.) *will not ſeek his* (*i. e.* Gods, which is plain both from the foregoing and following words) *face*, which is an uſual phraſe in Scripture, as 2 *Chron.* 7. 14. *Pſal.* 24. 6. and 27. 8. and 105. 4. *&c.* *o* He hath no ſerious thoughts of, nor regard unto God or his word, which ought to command him, or his Threats and Judgments, which ſhould keep him in awe. Or, *all his thoughts are there is no God*, to wit, no ſuch God as minds the Affairs of the World, and the Actions of Men, and puniſheth Sinners. He was a Deiſt, and owned a God, at leaſt in words, but denyed his Providence.

5. His ways are alwayes grievous *p*: * thy judgments *q are* far above out of his ſight *r*: *as for* all his enemies, he puffeth at them *s*.

* Prov. 24. 7.

p His whole courſe and carriage is vexatious to all that are

within his reach, but eſpecially to the poor who cannot right themſelves, and to juſt and good Men, whom he hateth and perſecuteth. Or, *His ways*, (*i. e.*) his deſigns and enterprizes, *at all times are proſperous*, or *ſucceſsful*, or *do bring forth*: for this Verb ſignifies as the pains and trouble, ſo alſo the ſucceſs and comfort, of Child-bearing, or the bringing forth Children, as *Pſal.* 29. 9. *Iſa.* 54. 1. *Jer.* 4. 31. And the accompliſhment or diſappointment of deſigns is frequently expreſſed by this Metaphor: of which ſee 2 *Kings* 19. 3. *Pſal.* 7. 14. *Iſa.* 59. 4. *&c.* And this ſence ſeems beſt to ſuit with the Context. *q* Either 1. Thy Laws, which are oft called *Judgments*. Or rather, by Threatnings denounced againſt, and Puniſhments inflicted upon Sinners. *r* Either 1. He doth not feel them, thou removeſt them far from him: which indulgence of thine is the cauſe of his inſolency. Or rather 2. He doth not diſcern nor regard, nor fear them, nor think of them, but goes on ſecurely and reſolvedly in his wicked courſes. He hath not ſo much Faith nor Reaſon as to apprehend or conſider them, but like a brute-Beaſt looks onely downward to the Earth, and minds not things above him. And thus it ſeems beſt to agree with the foregoing and following Clauſes. His Devices ſucceed, and therefore he neither fears Gods Judgments nor the power of his Enemies, but fancies his Happineſs to be unchangeable, as it follows, v. 6. *s* (*i. e.*) He deſpiſeth them, being confident that he can blow them away with a Breath. This is a Geſture of contempt or diſdain both in Scripture, as *Pſal.* 12. 5. *Mal.* 1. 13. and in other Authors, as in *Plautus*; where one ſpeaks thus to a proud and bragging Captain, *Thou haſt blown away whole Legions with thy Breath, as Leaves are blown away by a Wind.*

† Heb. *unto generation and generation.*

6. He hath ſaid in his heart *t*, I ſhall not be moved *u*: for I *ſhall* † never *be* in adverſity *x*.

t He thinketh or perſwadeth himſelf. *u* Or, *removed*, to wit, from my place and happy ſtate. *x* Or, *becauſe I am not in adverſity*, therefore I never ſhall be in it. His preſent proſperity makes him ſecure for the future. Comp. *Revel.* 18. 7. Or, *yea* (for this particle ſometimes hath no other ſignification or uſe, but only to amplify or aggravate, as it is alſo taken 1 *Sam.* 15. 20. and 24. 11.) I ſhall *never be in evil*. So the ſence of the place is, I ſhall not only be kept from total ruin or a removal from my place and eſtate, but I ſhall not meet with the leaſt croſs or trouble. For this *evil* is not the evil of Sin, as ſome here underſtand it, in which he knew what he was, and was reſolved ever to continue, but the evil of Puniſhment, which was the only thing that he feared or regarded.

* Rom. 3. 14. † Heb. *deceits.* ‖ Or, *iniquity.*

7. * His mouth is full of curſing *y*, and † deceit and fraud *z*: under his tongue *a is* miſchief and ‖ vanity *b*.

y Either 1. Of Oaths and Blaſphemies againſt God. Or 2. Of reviling and execration of other men, eſpecially thoſe that are good; or thoſe that ſtand in his way and hinder his wicked deſigns. Or rather 3. Of Oaths and Imprecations againſt himſelf, of which this word is uſed *Numb.* 5. 21. *Deut.* 29. 12, 21. *Neh.* 10. 29. By which he endeavours to gain Credit and to make his Neighbours ſecure, and ſo to make way for the *deceit and fraud* which here follows. For this wretched Man is repreſented both here, and in the ſucceeding Verſes, as one that doth not act with open Violence and Hoſtility, but with ſubtile and ſecret Artifices, uſing all cunning inſinuations, and Flatteries, and Lies, and among others, Oaths, of which an atheiſtical Politician ſaid, that Men were to be deceived with oaths, and Children with Rattles or Toyes. *z* Two words ſignifying the ſame thing, to note the greatneſs and frequency of his Deceits. Or one word may ſignifie the deceit lurking in his heart, & the other the manifeſtation of it in external Frauds and Stratagems. *a* Either 1. In his Heart, which is under the Tongue. Or rather 2. Under his fair and plauſible Speeches, the *Miſchief* here following is hid and covered. With al he ſeems to allude to Serpents, whoſe Poyſon lies hidden under their Tongue, or within their Teeth. *b* Or rather *iniquity*, as this word is oft rendered, or *injury*, the vexation or oppreſſion of other men, which he covers with theſe fair pretences.

* Hab. 3. 14. † Heb. *hide themſelves.*

8. He ſitteth in the lurking places of the villages *c*, * in the ſecret places *d* doth he murder the innocent: his eyes † are privily ſet *e* againſt the poor.

c Not within the Villages, which is not a fit place for lurking, but about them, in the ways bordering upon them or leading to them, as Robbers uſe to do. *d* That he may avoid the ſhame and puniſhment of Men; which is the only thing that he fears. *e* Heb. *Are hid.* The ſence is either 1. He winketh as men do when they ſhoot their Arrows at a mark. Or rather 2. He watcheth and looketh out of his lurking-place, to ſpy what Paſſengers come that way. He alludes ſtill to the practices of Robbers.

† Heb. *in the ſecret places.*

9. He lieth in wait † ſecretly as a lion in his den *f*: he lieth in wait to catch the poor: he doth catch *g* the poor when he draweth him *h* into his net.

f Where he lurks and waits for prey. *g* Or *ſnatch*, or *ſeize upon*, to wit, with violence, and to devour or deſtroy him. *h* Or, *by drawing him*: or, *after he hath drawn him*. He layeth Snares for him, and when he takes him, tears him in pieces.

† Heb. *he breaketh himſelf.* ‖ Or, *into his ſtrong parts.*

10. † He croucheth, *and* humbleth himſelf *i*, that the poor may fall *k* ‖ by his ſtrong ones *l*.

i Like a Lion (for he continues the ſame Metaphor) which gathereth himſelf together & lies cloſe upon the ground, partly that he may not be diſcovered, and partly that he may more ſuddenly, and ſurely, and fiercely lay hold upon his prey. But for this Tranſlation, becauſe this *and* is not in the Hebrew, and there is another *and* there prefixed to the firſt Verb; ſome joyn that firſt Verb to the end of the tenth Verſe, and render the place thus, *He catcheth the poor by drawing him into his net, and breaks* him *to pieces*, as that Verb properly ſignifies. So there is only a defect of the pronoun, which is moſt frequent. And this makes the Sence compleat, which otherwiſe would be imperfect in that Verſe, and ſheweth us what he doth with his prey when he hath taken it. And this 10*th*. Verſe begins very well with the next Verb, *He humbleth* himſelf: Or, *He ſtoops*, or *bends* himſelf. *k* Or, *that he may fall* (for this Verb is ſometimes taken actively, as *Joſ.* 11. 7. *Job* 1. 15.) upon *the poor*. That having firſt couched and lay'n down and then of a ſudden riſing, he may leap and fall upon his prey, like a Lion. *l* (*i. e.*) By his ſtrong members, his teeth or paws. So it is an Ellipſis of the noun Subſtantive; whereof we have examples, as 2 *Sam.* 21. 16. *new* for *a new ſword*: and *Pſal.* 73. 10. *full* for *a full Cup*: and *Mat.* 10. 42. *cold* for *cold Water*.

* Job 22. 13. Pſal. 94. 7. & 64. 5.

11. He hath ſaid in his heart, God hath forgotten *m*: * he hideth his face *n*, he will never ſee *it o*.

m To wit, the *poor*, v. 10. or *the humble*, which we are taught to ſupply out of v. 12. where he ſaith, *forget not the humble*. He forgets and neglects all their Oppreſſions and Prayers, & doth not avenge their cauſe, as he hath ſaid he would do, nor execute Judgments upon their Oppreſſors, as he hath ſometimes done or been thought to do. *n* Leſt he ſhould ſee. He takes no notice of their Sufferings leſt he ſhould be engaged to help them. He will not encumber himſelf with the care of things done upon Earth, but leaves it wholly to men to manage their Affairs as they think fit. *o* To wit, the oppreſſion of the poor, or the deſign of oppreſſors againſt them, which is the chief ſubject of the whole *Pſalm*, and is particularly expreſſed v. 10.

‖ Or, *afflicted.*

12. Ariſe, O LORD, O God, lift up thine hand *p*: forget not *q* the ‖ humble.

p To reſcue the poor, and to ſmite their Oppreſſors with an hand ſtretched out and lifted up, that the blow may be the greater. Comp. *Exod.* 7. 5. *Iſa.* 5. 25. and 9. 12. *&c.* *q* Shew by thy appearance for their Vindication, that thou doſt remember and regard them.

13. Wherefore doth the wicked contemn God *r*? he hath ſaid in his heart, thou wilt not require *it*.

r The ſence is either 1. What is the cauſe of his contempt of God? To which queſtion the next words give an anſwer, Thy connivence makes him ſecure. Therefore ſhew thy ſelf. Or 2. Why doſt thou by giving them impunity ſuffer, and occaſion them to deſpiſe thee? Do ſo no longer. Which tacit deſire he enforceth by repreſenting their atheiſtical denial of God's Providence.

† Heb. *leaveth.*

14. Thou haſt ſeen it *s*, for *t*, thou beholdeſt *u* miſchief and ſpite *x*, to requite it with thy hand *y*: the poor † committeth himſelf *z* unto thee, thou art the helper of the fatherleſs *a*.

s Or, but *thou haſt ſeen it*, and therefore they are horribly miſtaken, as they will find to their coſt. *t* Or, *ſurely*, as this particle is oft uſed, as *Job* 8. 6. *Pſal.* 73. 18. *u* Not as an idle Spectator, but with an eye of obſervation and vindication, as it follows. *x* (*i. e.*) All the injurious and ſpiteful, or malicious carriages of wicked men towards thoſe who are more righteous than they. *y* Heb. *to give* (*i. e.* to reſtore or repay, the ſimple verb for the compound; which is uſual in the Hebrew tongue) *it* (to wit, the miſchief which they have done to others) *with thy hand*, (*i. e.*) by thy own immediate and extraordinary providence, becauſe the oppreſſed were deſtitute of all other ſuccours. Or, *to put* (*giving* being oft uſed for *putting*, as hath been obſerved before) it *in* or *into thy hand*, that thou mayeſt have it always in thine Eye, and under thy care and conſideration, as the like phraſe is evidently uſed *Iſa.* 49. 16. Therefore thou doſt not and canſt not forget it, but wilt certainly require it. *z* Or, *his matters or cauſe*, (*i. e.*) The care of his perſon and righteous cauſe. Heb. *he leaveth*. Which word is uſed for committing to the truſt of another, *Gen.* 39. 6. *Job* 39. 14. *Iſa.* 10. 3. *a* (*i. e.*) Of ſuch poor oppreſſed ones as have no friend nor helper, one kind of them being put for all the reſt.

* Pſal. 7. 9. & 37. 17.

15. Break thou *b* the arm *c* of the wicked, and the evil *man*: * ſeek out his wickedneſs *d till* thou find none *e*.

b Or, *Thou wilt break*. For it may be either a Prayer or

a

a Prophecy. *c* (*i. e.*) His ſtrength, the inſtrument of violence and miſchief. *d* Search for it ſo ſtrictly and puniſh theſe wicked Atheiſts ſo ſeverely. (*i. e.*) No ſuch wickedneſs, to wit, undiſcovered and unpuniſhed, or indeed left in the world, or at leaſt, in the Church. Which might happen, becauſe thoſe wicked men here ſpoken of ſhould be generally either convinced or rooted out, and the reſt ſhould be warned or reformed by their Example, and ſo this *lewdneſs* ſhould *ceaſe out of the land*, as the phraſe is, *Ezek.* 23. 48. That is ſaid to *be ſought for, and not found*, which is utterly loſt, as *Job* 20. 7, 8. *Pſal.* 37. 36. *Revel.* 16. 20. and 18. 21. And this phraſe is uſed both of good men, whoſe ſins are taken away by God's grace and mercy, pardoning and purging them away, and of wicked men in the ſence above mentioned.

*Pſal. 29. 10. & 145. 13. & 146. 10. Jer. 10. 10. Lam. 5. 19. Dan. 4. 34. & 6. 26. 1. Tim. 1. 17.

16. * The LORD is king *f* for ever and ever *g*: the heathen *h* are periſhed out of his land *i*.

f To whom it belongs to protect his Subjects. Therefore thou wilt ſave the humble and puniſh the oppreſſors. *g* Therefore his peoples caſe is never deſperate, ſeeing he ever lives and reigns to help them, and therefore he will help them in his time ſooner or later. *h* Either 1. Thoſe impious *Iſraelites* who oppreſſed *David* and other good men, whom, although they were reputed *Iſraelites* by themſelves and others, yet he might call them *heathens* for their heatheniſh opinions of God and his providence, and for their ungodly and unrighteous lives. Comp. *Iſa.* 1. 9. *Amos* 9. 7. Or 2. The *Canaanites*, whom God as King of the world did expel or deſtroy, and gave their land to his people. By which great example he confirms his faith and hope for the future. *i* (*i. e.*) Out of *Canaan*, which God calls *his land*, *Levit.* 25. 23. becauſe he ſpied it out for them, *Ezek.* 20. 6. and gave it to them, and fixed his preſence and dwelling in it.

‖ Or, *eſtabliſheth.* † Heb. *make thine ears attentive.*

17. LORD, thou haſt heard the deſire of the humble *k*: thou wilt ‖ prepare *l* their heart, thou wilt † cauſe thine ear to hear *m*.

k And therefore wilt ſtill do it, being unchangeable and the ſame for ever. *l* Or, *direct* or *fit*, by thy grace and good ſpirit, either that they may ſo pray as thou wilt hear: or that they may be made fit to receive the mercies which they deſire: which when they are, they ſhall have their prayers heard. Or, *thou wilt confirm*, or *ſtabliſh* (as this verb is oft uſed) *their heart*, to bear their preſent preſſures, and to wait upon, and hope, and truſt in thee for deliverance, until thou ſeeſt fit to hear and help them. *m* In due time, though for a ſeaſon thou ſeemeſt to turn a deaf ear to them. But this and the foregoing Verb may be taken as a Prayer, future verbs being oft uſed imperatively. *Prepare* or *ſtabliſh their hearts* (by giving them ſupport and aſſurance of help in the time of need, and then) *cauſe thine ear to hear.*

‖ Or, *terriſy.*

18. To judg *n* the fatherleſs and the oppreſſed, that the man of the earth *o* may no more ‖ oppreſs *p*.

n (*i. e.*) To defend them, and give ſentence for them, and againſt their Enemies, as this word is uſed, *Deut.* 32. 36. *Pſal.* 7. 8. and 135. 14. *o* (*i. e.*) Earthly and mortal men, who are made of the duſt and muſt return to it, ſuch as the oppreſſors of thy people are; who yet preſume moſt audaciouſly and madly to contend with thee their Maker and Judge. Therefore it is time for thee to repreſs ſuch inſolency, and to ſhew how unable they are to ſtand before thee. *p* To wit, the fatherleſs, laſt mentioned.

PSAL. XI.

To the chief muſician *a Pſalm* of David.

This *Pſalm* ſeems to have been compoſed by *David* when he was perſecuted by *Saul*, and forced to flee from place to place for ſafety.

1. IN the LORD *a* put I my truſt: how ſay ye *b* to my ſoul *c*, Flee *as* a bird *d* to your mountain *e*.

a (*i. e.*) In his faithfulneſs who hath promiſed and will, I doubt not, give me the Kingdom. *b* Either 1. Ye my friends: who through diffidence and diſpondency adviſed him to this courſe. Or 2. Ye my Enemies: who ſaid it ſcoffingly and inſultingly: *How ſay ye.* With what face or reaſon can you ſay thus to him who hath the Lord God Almighty for his refuge? *c* (*i. e.*) To me, as *Pſal.* 6. 4. and 7. 2. *d* Suddenly and ſwiftly, and to ſome remote place, where thou mayſt be out of *Saul*'s reach. Feed not thy ſelf with vain hopes of the Kingdom, but conſult for thy own ſafety, which thou canſt not do without taking *the wings of a Dove*, or ſome other Bird, that thou maiſt *flee away* out of the land, *and be at reſt*, as thou ſayeſt *Pſal.* 55. 6. Or, *flee away, O thou Bird*, thou little ſilly Bird; leſt the Royal Eagle ſeize upon thee. *e* (*i. e.*) To ſome of your Mountains in *Juda*, and there hide thy ſelf. But this was *David*'s common practiſe: and therefore there was no need that any ſhould adviſe him to it, or that he ſhould reprove them for that advice. Or, from (which prefix is oft wanting and to be underſtood, as *Joſ.* 10. 13. 2 *Sam.* 23. 24.) *your Mountain*, (*i. e.*) from *the Mountain, or mountainous Country of* Judah, as it is called *Joſ.* 20. 7. *The Mountain* being frequently put for a mountainous Country, as *Numb.* 13. 29. and 23. 7. *Joſ.* 9. 1. and 10. 6, 40. and oft elſewhere: or, from *your Mountains*, in which thou and thy Companions uſe to hide your ſelves: flee into ſome forreign Land where you may be ſafe. For this was the deſign of *David*'s Enemies, as he complains 1 *Sam.* 26. 19. and afterward, when *David* was under ſore Temptations, it was his practiſe once or twice.

* Pſal. 64. 3, 4. † Heb. *in darkneſs.*

2. For lo *f*, the wicked * bend *their* bow, they make ready their arrow upon the ſtring *g*: that they may † privily *h* ſhoot at the upright in heart *i*.

f Theſe are the words, either 1. Of *David*'s Friends or Enemies; confirming their former advice: which might ſuit with it, if that was the counſel of his Friends; but not, if it was (as it ſeems to have been) the counſel of his Enemies; for theſe would never have called themſelves *wicked*, nor *David* and his men *upright in heart*. Or rather 2. Of *David* himſelf: who having directed his ſpeech to his Enemies V. 1. Now turns it to God, and poures out before him his Complaints againſt his Enemies, as his uſual courſe is in this Book. They do not only ſpeak ſcornfully of me, as I have ſaid, but, O Lord, they act againſt me with all their might and malice. *g* They lay deſigns for my deſtruction, and they make all things ready to execute them. *h* Out of their lurking holes, Comp. *Pſal.* 10. 8, 9. and 64. 5. For as ſome of his Enemies did openly oppoſe him, ſo others did ſecretly undermine him, and with pretences of Friendſhip ſeek to betray him. *i* At me and my followers, who have manifeſted our integrity both towards God, and towards *Saul*, whom I have faithfully ſerved and ſpared when I could have taken away his life.

* Pſal. 60. 2, 8. & 75. 3. & 82. 5. † Heb. *hath done.*

3. If *k* * the foundations *l* be deſtroyed, what † can the righteous do *m*?

k Or, *for*, or *when*, *I* (*i. e.*) Piety and Juſtice, and Fidelity and Mercy, which are the *Pillars* or *Foundations* of a State or Kingdom, as they are called *Pſal.* 75. 2. 3. and 82. 5. By which they are eſtabliſhed, *Prov.* 29. 14. and which *Saul* and his Courtiers had manifeſtly violated and overthrown in perſecuting *David* and his Friends. The ſence is, There is nothing in publick adminiſtrations, but diſorder and oppreſſion, and right can take no place. *m* The condition of all righteous men (whom thou haſt engaged thy ſelf to protect and deliver) will be deſperate; which will not be for thine honour. Heb. *What hath the Righteous done.* As for me and my Friends upon whom all the blame is laid, what have we poor, but righteous perſons (for ſuch thou knoweſt us to be) done? namely, to cauſe all theſe Calumnies and Perſecutions, or to occaſion all theſe Commotions and Diſturbances of publick Peace and Juſtice. It is eaſy to ſlander us, but let them prove their Accuſations by any one of our Actions.

* Hab. 2. 20. * Pſal. 33. 13. & 34. 15, 16. & 66. 7.

4. * The LORD *n is* in his holy temple *o*, the LORD'S throne *p is* in heaven: his eyes behold, * his eye-lids try the children of men *q*.

n To whom I appeal from mens unjuſt Tribunals. *o* Either 1. In his Tabernacle, which is ſometimes called his *Temple*, as 1 *Sam.* 1. 9. and 3. 3. *Pſal.* 18. 6. and 38. 2. and 68. 29. where he reſides to hear the Prayers and Appeals of all his People: Or 2. In Heaven, as it is explained in the next Clauſe; which is alſo called God's *Temple*, *Mich.* 1. 2. *Revel.* 7. 15. And which ſeems to be moſt emphatical here; for God's being in Heaven is oft mentioned as an evidence of his glorious Majeſty, of his ſoveraign Power and Dominion over all men and things, and of his accurate Inſpection into all men and their Actions here below, which from that high Tower he can eaſily behold, as it here follows. *p* Where he ſits to examine all Cauſes, and to judge all Men, and to give forth righteous Sentences according to every mans works: which is my great Comfort and Joy. *q* (*i. e.*) He doth exactly and thoroughly diſcern all men, and all that is in men, their moſt inward and ſecret Actions, *Pſal.* 7. 9. And therefore he ſees and will reward my innocency, notwithſtanding all the Reproaches and Calumnies of mine Enemies; and withal, he ſees all their ſecret and ſubtil, and malicious Deſigns againſt me through all their cunning Pretences, and will diſcover and defeat them.

5. The LORD trieth *r* the righteous: but the wicked and him that loveth violence *s*, his ſoul hateth *t*.

r Either 1. He examines them, and knows them to be righteous, and conſequently approveth and loveth, and will preſerve and bleſs them: which may be gathered from the contrary condition of the Wicked, whom God is ſuppoſed to try, though that be not expreſſed, and upon Trial finds them to be wicked, and therefore hates and puniſheth them, as it follows. The like Ellipſis of an whole Sentence ſee on *Pſal.* 1. 6. Or 2. He tryeth and exerciſeth them and their Graces by Afflictions, or he corrects them for their Sins; which is oft called *trying*, as *Pſal.* 66. 10. *Zech.* 13. 9. *James* 1. 12. 1 *Pet.* 4. 12.

So

So this is ſpoken by way of conceſſion, and to remove the Offence which ſome men might take at *David*, whoſe perſon and cauſe they might be apt to condemn becauſe of his Troubles. Therefore he ſaith, God *tries*, (*i. e.*) chaſtens, even righteous perſons; yet ſtill he loves them, and therefore will in due time deliver them. But as for the wicked, let not them rejoyce in my Tryals, for far worſe things are appointed for them: God hates them, and will ſeverely puniſh them. *s* By which Character he deſcribes and brands his Enemies, and aggravates their Malice, becauſe they choſe and practiſed Violence againſt him, not for any need which they had of it (for *David* was a moſt peaceable and harmleſs man, and neither pretended nor endeavoured to do any more than to defend himſelf, and that, as far as was poſſible, without the Offence or Injury of any other man) but meerly from their Love to Injuſtice and Violence, and their implacable Hatred againſt goodneſs and good men. *t* He hateth with, or from his Soul (*i. e.*) inwardly and ardently.

* Ezek. 38. 22. ‖ Or, *a burning tempeſt.* * Pſal. 16. 5.

6. * Upon the wicked he ſhall rain *u* ſnares *x*, fire, and brimſtone, and an ‖ horrible tempeſt ‖: *this ſhall be* the portion of their * cup *y*.

u Which notes their Original to be extraordinary, and from God's hand, and withal, that they ſhould come plentifully, ſwiftly, and ſuddenly, violently, and unavoidably, as Rain commonly doth fall from Heaven. *x* (*i. e.*) Grievous Plagues or Judgments, which are called *Snares* here, as alſo *Job* 18. 9, 10. and 22. 10. *Iſa.* 8. 14. and 24. 17, 18. Partly becauſe wicked men are oft times ſurprized with them when they leaſt expect them, *Luk.* 21. 35. And partly becauſe they cannot eſcape them, nor get out of them, but are held faſt and deſtroyed by them. ‖ (*i. e.*) Dreadful Judgments ſo called metaphorically, and by alluſion to the deſtruction of *Sodom* and other places by theſe means. But this he ſeems to ſpeak not ſo much of preſent and temporal Calamities, as of their future and eternal Puniſhments: becauſe he manifeſtly ſpeaks of thoſe Miſeries which are peculiar to wicked men, whereas *David* knew very well both by his own Experience, and by the Hiſtory of *Job*, and of *Iſrael*'s Bondage in *Egypt*, that *all things* here *came alike to all men*, good or bad, *Eccleſ.* 9. 2. and that wicked men had many times a greater ſhare of worldly Proſperity than God's own people; as *David* acknowledgeth and complaineth of it. *Pſal.* 73. *y* This is their portion, and as it were the meat and drink appointed to them by God. This ſhall certainly and unavoidably be their ſtate or condition; which is oft called a mans *part* or *portion*, as *Pſal.* 16. 5. and 63. 10. and 75. 8. *Mat.* 24. 51. He alludes to the ancient cuſtom of Maſters of Families, or of Feaſts, who uſed to diſtribute the ſeveral Portions of Meat to their Domeſticks or Gueſts.

† Heb. *the LORD is righteous, he loveth righteouſneſs.* So Gr.

7. For * the † righteous LORD loveth righteouſneſs: his countenance doth behold the upright *z*.

* So this is given as the reaſon why God hateth and puniſheth wicked men ſo dreadfully, becauſe he loves righteouſneſs, and therefore muſt needs hate wickedneſs and puniſh wicked men. Or, *But*, as this Particle is oft rendred. For this ſeems to be added by way of Oppoſition to what he now ſaid concerning the State of wicked men. *z* To wit, with an eye of Approbation, and true and tender Affection, and watchful and gracious Providence: which is oft ſignified by God's *beholding* or *looking* upon men, as *Exod.* 2. 25. *Ezra* 5. 5. *Pſal.* 25. 18. and 33. 18. and 34. 15. *&c.* As on the contrary God is oft ſaid to hide or turn away his Face, or Eyes from wicked men.

PSAL. XII.

‖ Or, *upon the eighth.*

To the chief muſician ‖ upon Sheminith *a*, a Pſalm of David *b*.

a The ſame Title is prefixed to *Pſal.* 6. *b* This *Pſalm* was compoſed in the time, and upon the occaſion of *Saul*'s ill Government and his Perſecution of *David*, and other good men who favoured him.

‖ Or, *ſave.* * Iſai. 57. 1.

1. ‖ HElp *c* LORD, for * the godly *d* man ceaſeth: for the faithful fail *e* from among the children of men.

c Or, *Save* me and other good men, from the Subtilty and Rage of wicked men. *Saul* will not help us, and other men cannot help: therefore it is a fit ſeaſon for thee to help. Or, *kind*, or *merciful*, as this word is oft uſed, as *Pſal.* 30. 5. and 31. 24. and 86. 2. *d* I and my Friends are ſorely and cauſeleſly perſecuted, baniſhed from our Homes and Friends, and which is worſt of all, from God's Sanctuary, and yet few or none pity us, all Mercy and Humanity is loſt. *e* Men have loſt not only ſerious Piety, but even common Honeſty in their words and dealings with men.

* Pſal. 28. 3. † Heb. *an heart and an heart.*

2. They ſpeak vanity *f* every one with his neighbour: * *with* flattering lips, *and* with † a double heart *g* do they ſpeak.

f Or, *falſhood*, which is a vain thing, and wants the ſolidity of truth. *g* Pretending one Heart, and that they ſpeak from a kind and upright Heart, when they really have another, even a cruel and deceitful Heart.

† Heb. *great things.*

3. The LORD ſhall cut off all flattering lips, *and* the tongue that ſpeaketh † proud things *g*.

g Or *great things*, or *great words*, either bragging or threatning what they will do, and what great things they will effect, to wit, by their Tongues, as they themſelves explain it in the next verſe, which they will uſe ſo cunningly and powerfully, that they ſhall not need to uſe their Hands, or ſtrike a Stroke.

† Heb. *are with us.*

4. Who have ſaid, with our tongue will we prevail *h*, our lips † *are* our own *i*: who *is* Lord over us *k*?

h By raiſing and ſpreading Slaunders and evil Reports concerning him, whereby both *Saul* will be highly and implacably inraged againſt *David*, and the Hearts of the People alienated from him; which was indeed a very likely way to prevail againſt him, and that by their Tongues only. *i* (*i. e.*) At our own diſpoſe to ſpeak what we pleaſe. *k* Who can controul or reſtrain us. This was not the Language of their Mouths, for they were *Iſraelites* that owned a God above them, and they were Subjects of *Saul*, but the Language of their Actions. Scripture oft tells us not only what men do actually ſay, but what they would ſay if they durſt, or what their Actions mean, as *Pſal.* 94. 7. *Mal.* 1. 12, 13. and 2. 17. They take as great a liberty in their Speech as if they believed there was no God or Man ſuperiour to them; becauſe neither the fear of God, nor the reverence of Men, can keep them from ſpeaking whatſoever they pleaſe, or what they ſuppoſe makes for their Intereſt.

‖ Or, *would ſnare him.*

5. For the oppreſſion of the poor *l*, for the ſighing of the needy, now *m* will I ariſe (ſaith the LORD) I will ſet *him* in ſafety *from him* that ‖ puffeth at him *n*.

l Oppreſſed by *Saul* through the inſtigation and artifices of his fawning Courtiers. *m* Speedily, ſooner than they imagine or expect. *n* (*i. e.*) From him that deſpiſeth him, and hopeth to deſtroy him with a puff of Breath, or a parcel of Words. See this Phraſe, *Pſal.* 10. 5. Only there it is conſtrued with *beth* and here with *lamed*; which may make ſome difference. And the Supplement in our Tranſlation may ſeem to be large, and not neceſſary. And the place is, and may be otherwiſe rendered according to the Hebrew, without any ſuch large Supplement, *I will ſet* him (to wit, the needy laſt mentioned. So it is an Elliptis of the Pronoun, which is moſt frequent,) *in ſafety: he* (to wit, the Lord mentioned before) *ſhall ſpeak* (as this Verb ſignifies, *Prov.* 6. 19. and 14. 5. and 19. 5, 9, (*i.e.*) ſhall ſpeak comfortably, by a Synecdoche. Or, *ſhall ſpeak plainly*, as this Verb is uſed, *Prov.* 12. 17. *Hab.* 2. 3.) *to him*, (*i. e.*) to the needy here mentioned. Or, *he* (*i. e.*) God, *ſhall ſpeak* (to wit, in his wrath, as it is expreſſed *Pſal.* 2. 5.) *to him*, who is the cauſe of his Oppreſſion, of whom he ſpeaks v. 3, 4. Or, *ſhall puff at him*, as he uſed to do at his Enemies, *Pſal.* 10. 5.

* 2 Sam. 22. 31. Pſal. 18. 30 & 119. 140. Prov. 30. 5.

6. The words of the LORD *are* pure *o* words: * as ſilver tryed in a furnace of earth *p*, purified ſeven times.

o Or, *ſincere*, without the leaſt mixture of Vanity or Falſhood; and therefore ſhall infallibly be fulfilled. This he ſeems to add to anſwer an Objection which might ariſe in ſome mens Minds concerning what was laſt ſaid. You tell us, *The Lord ſaith, I will ſet him in ſafety, &c.* But ſaying and doing are two things. They are ſo indeed in men, who oft ſpeak raſhly what they cannot perform, and deceitfully what they never intend: But all God's words are pure from all manner of droſs, from all Folly, or Fraud, or uncertain, he is holy and true in all his Doctrines, Threatnings, Predictions, and Promiſes. *p* (*i. e.*) Made of ſuch Earth or Clay as was proper for, and then uſual in that work. See 1 *Kings* 7. 46.

† Heb. *him*, That is, *every one of them.*

7. Thou ſhalt keep them *q*, O *LORD*, thou ſhalt preſerve † them from this generation for ever.

q Either 1. The poor and needy, *V.* 5. from the Crafts and Malice of *this* crooked and perverſe *Generation* of men, and for ever. Or 2. thy words or promiſes laſt mentioned *V.* 6. Theſe thou wilſt *obſerve* and *keep* (as theſe two Verbs commonly ſignify) both now, and *from this Generation for ever.* (*i.e.*) Thou wilſt not only keep thy promiſe to me in preſerving me, and advancing me to the Throne, but alſo to my Poſterity from Generation to Generation.

† Heb. *the vileſt of the ſons of men are exalted.*

8. The wicked walk on every ſide *r*, when † the vileſt men *s* are exalted.

r Which Phraſe may note 1. Their great numbers, they fill all places. 2. Their Freedom and Safety, they are not reſtrained nor puniſhed, but go about boldly and ſecurely whither they pleaſe. 3. Their Proficiency and Succeſs, which is ſometimes ſignified by this Verb, as *Gen.* 26. 13. 1 *Sam.* 2. 21. *Iſa.* 40. 31. They grow worſe and worſe, and proſper in and by their Wickedneſs. 4. Their unceſſant and unwearied Induſtry in doing Miſchief to good men. Comp. 1 *Pet.* 5. 8. And this is very fitly here added as another Argument to prevail with God to ariſe to help his poor people who are oppreſſed

preſſed by wicked men. *s* Heb. *Vileneſſes, (i. e.)* all manner of wickedneſs, lying and ſlandering, profaneneſs, oppreſſion, cruelty and the like: Or, vile perſons, the abſtract being put for the concrete, which is frequent, as *pride, Pſal.* 36. 11. for a proud man, and many ſuch like. Both comes to one, vile Perſons, and vile practiſes were both advanced and encouraged through *Saul*'s Miſgovernment, whereby all the Foundations were deſtroyed, as he complained, *Pſal.* 11. 3. The Hebrew word *zolel* (whence this *zuloib* comes) ſignifies firſt *a glutton*, or *drunkard*, as *Deut.* 21. 20. *Prov.* 23. 21. and thence any *vile perſon*, as *Jer.* 15. 19. *Lament.* 1. 11.

PSAL. XIII.

To the ‖ chief muſician, a Pſalm of David.

‖ Or, *overſeer.*

The occaſion of this *Pſalm* was *David*'s deep and long continued Diſtreſſes, from which he prays for Deliverance.

1. HOW long wilt thou forget me, O LORD, for ever *a*? how long wilt thou * hide thy face *b* from me?

* Pſal. 69. 17.

a How long wilt thou forget (i. e. neglect or diſregard) *me? For ever? b (i. e.)* Withdraw thy Favour and Aſſiſtance.

2. How long ſhall I take counſel in my Soul *c*; *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

c How long ſhall I be in ſuch perplexities and anxieties of Mind, not knowing what courſe to take, nor how to get out of my Troubles.

3. Conſider *and* hear me, O LORD my God: * lighten mine eyes *d*, leſt I ſleep *the ſleep* of death *e*;

* Pſal. 38. 10.

d Either 1. Becauſe I find my Counſel inſufficient, v. 2. do thou enlighten my mind, and guide me by thy Counſel and Spirit into the right way of obtaining thy Mercy and Help. So this Phraſe is uſed *Pſal.* 19. 8. *Eph.* 1. 18. Or 2. Do thou revive and comfort, and deliver me from the darkneſs of Death, which is ready to come upon me and to cloſe mine Eyes. Nothing is more common, than to expreſs great Dangers and Calamities by *Darkneſs*, and great Comforts and Deliverances by *Light*, as *Job* 15. 22. and 17. 13. and 30. 26. and by an *enlightening of the Eyes*, as *Ezra* 9. 8. Comp. *Prov.* 15. 30. and 29. 13. *e (i. e.)* Leſt I ſink under my Burthen and die: for Death is oft called a *Sleep* in Scripture, as *Job* 3. 13. and 14. 12. *Pſal.* 76. 5. *John* 11. 11.

4. * Leſt mine enemy ſay, I have prevailed againſt him *f*; *and* thoſe that trouble me, rejoyce when I am moved *g*.

* Pſal. 25. 2.

f To wit, by my art or ſtrength: which will reflect diſhonour upon thee, as if thou wert either unfaithful and unmindful of thy Promiſes: or unable to make them good. Therefore repreſs this their Arrogancy and Blaſphemy, and maintain thine own Honour. *g* Or, *ſtumble*, or *fall*, to wit, into Miſchief.

5. But I have truſted in thy mercy *h*, my heart ſhall rejoyce in thy ſalvation.

h Neither their Threats and Brags, nor my own Dangers ſhall ſhake my Confidence in thy Mercy promiſed to me.

6. I will ſing unto the LORD, becauſe he hath dealt bountifully with me *i*.

i Either 1. In giving me that ſupport and aſſurance of his Favour which for the preſent I enjoy. Or, 2. In giving me that Mercy which he hath freely promiſed me: it being a common thing for *David* and other Prophets to ſpeak of future deliverances as if they were already come, that ſo they may ſignify both the infallible certainty of the thing, and their firm aſſurance thereof. But the words may be rendered, *When he ſhall have dealt bountifully with me.* This Verb properly ſignifies to *requite*, or *reward*, (as it may be taken here, for there is *a reward of Grace*, as well as *of Debt*, *Rom.* 4. 4.) but here it ſignifies *a free and bountiful giving*, as it doth alſo *Pſal.* 119. 17. and 142. 7.

PSAL. XIV.

To the chief muſician, *a Pſalm* of David.

The deſign of this *Pſalm* is to deſcribe and bewail the horrible Wickedneſs and Corruption of Mankind, and eſpecially of ungodly Men, and of his own Enemies.

1. THE * fool *a* hath ſaid in his heart *b*, *there is* no God *c*: they * are corrupt *d*, they have done abominable works, *there is* none that doeth good *f*.

* Pſal. 10. 4. & 53. 1. * Rom. 1. 21. &c.

a (i. e.) The wicked man: For ſuch are commonly and juſtly called *Fools* every where in Scripture, and that purpoſely to meet with their falſe, yet common Conceit of themſelves, as if they were the only wiſe men, and all others were Fools. *b (i. e.)* In his ſecret Thoughts, or within himſelf, being afraid and aſhamed to utter it with his mouth. Not that it was his fixed and conſtant Opinion and Judgment, but this he ſaith by Conſtruction, becauſe he heartily wiſheth there were no God, and lives as if there were none. So this Text may be explained, by comparing it with *Pſal* 36. 1. and *Tit.* 1. 16. *c* He denies not God's Being or Exiſtence, but only his Providence. He ſaith not, *there is no Jehovah*, which name of God notes his being, but *no Elohim*, which expreſſeth God as the Judge and Governour of the World, who obſerves and recompenſeth all the Actions of all men according to their ſeveral Qualities. *d* Heb. *They have corrupted*, to wit, themſelves, or their ways, as this word commonly ſignifies. Their great and wilful Wickedneſs is alledged as a ground of their Atheiſm or Infidelity. *e* To wit, of the Fools here deſcribed. *f* None of their Actions are really and thoroughly good or pleaſing to God; for if ſome of them be materially good, as when they do an act of Juſtice or Charity, yet they are poiſoned with bad Principles or Ends, not being performed by them out of a good Conſcience, and ſerious Care to pleaſe God, for then they would do one good Action as well as another, but in Hypocriſie, or with vain Glory, or ſome ſiniſter and unworthy Deſign.

2. The LORD looked down from heaven *g* upon the children of men *h*; to ſee if there were any that did underſtand, *and* ſeek God *i*.

g To ſearch out the Truth. God knoweth all things without any enquiry: But this is a Figure called Anthropopathia, whereby Scripture oft ſpeaks of God after the manner of Men. *h* Upon the whole Body of the *Iſraelitiſh* Nation, and upon the generality of Mankind under Heaven; for he ſpeaks of all except his *People*, and the *Righteous* ones, who are here oppoſed to theſe, V. 4, 5. *i* That did truly *know God*, to wit, ſo as to love, and fear, and truſt, and obey him, (for all theſe are frequently ſignified in Scripture by this Expreſſion of *knowing God*) and that did diligently *ſeek* him. *(i. e.)* Study his Mind and Will that they might do it, and ſeek his Grace and Favour.

3. They are all gone aſide *k*, they are *all* together become † filthy *l*: * *there is* none that doth good, no not one.

† Heb. *ſtinking.* * Rom. 3. 10.

k To wit, from God, whom they ſhould have ſought, V. 2. and from the Rule which he hath given him, and by which they ſometimes profeſſed, and ſeem'd to govern themſelves. Or, *are grown ſowre*, as this word ſignifies, *Hoſ.* 4. 18. And ſo this is a Metaphor from corrupted Drinks, as the next is taken from rotten Meat. *l* Heb. *ſtinking (i. e.)* loathſome or abominable to God, and to all wiſe and ſober Men.

4. Have all the workers of iniquity no knowledg *m*? † * who eat up *n* my people *o as* they eat bread *p*, and call not upon the *LORD q*.

† Heb. *the eaters up of my people, eat bread.* * Mic. 3. 3.

m Have they loſt their Wits? have they neither Religion nor common Diſcretion, either of which would teach them not to make themſelves ſo hateful to the all-ſeeing and almighty God, and to all Men? The words may be rendered thus, *Do not all the workers of Iniquity know it?* So it is only an Ellipſis of the Pronoun, which is frequent, as I have ſhewed before. Are they not Conſcious to themſelves of the Truth of what I ſay? I dare appeal to their own Conſciences. But this I propound with Submiſſion. *n* Or, *they eat up*, (*i. e.*) devour and deſtroy, as this word ſignifies, *Deut.* 7. 16. *Prov.* 30. 14. *Jer.* 50. 17. *Nah.* 3. 15. *o (i. e.)* The poor and godly *Iſraelites*, of whom he principally ſpeaks: whom he calleth *my people*. Either 1. God's people, as they were in many reſpects: Or rather 2. *David*'s people: For *David* ſpeaks both theſe words and all the reſt of this *Pſalm* in his own Name and Perſon. And *David* might well call them *his People*, either becauſe they were his Friends and Favourers: Or becauſe he being anointed their King, they were conſequently his People: Or becauſe he was now actually their King, and ſo they were actually his People: For ſome conceive that this *Pſalm* was made in the time, and upon the occaſion of *Abſalom*'s Rebellion. *p (i. e.)* With as little regret or remorſe, and with as much greedineſs, and delight, and Conſtancy too, as they uſe to eat their Meat. The Particle *as* is here underſtood, as it is *Pſal.* 125. 2. *Prov.* 26. 9. and in many other places. *q* They are guilty not only of groſs Injuſtice, and Oppreſſion towards men, but alſo of horrid Impiety and Contempt of God, whoſe Providence they deny, and whoſe Worſhip they wholly neglect and deſpiſe.

5. There *r* † were they in great fear *s*: for *t* God *is* in the generation of the righteous *u*.

† Heb. *they feared a fear.*

r (i. e.) In the place, or upon the ſpot, where they practiſed theſe Inſolencies, God ſtruck them with a panick fear. Or, *Then (i. e.)* In the height of their Tyranny and proſperous Impiety, when they ſeemed to have no cauſe for it. An Adverb of Place for an Adverb of Time, of which there want not Examples in Scripture and other Authors, as hath been noted before. Or, *thence*, as this Particle is rendered, *Gen.* 2. 10. and 49. 24. *Iſa.* 65. 20. *(i. e.)* From that time; or, for that Cauſe,

Cause, as some take it, and it may be taken, *Job* 35. 12. *Psal.* 36. 12. (*i.e.*) For this their contempt of God and manifest injury to Men. *s* From their own guilty Consciences, and the just Expectation of divine Vengeance. Heb. *They feared with fear*, (*i.e.*) Vehemently, *where there was no* cause of *fear*, as is here implyed, (for they are now supposed to be in a State of Power and Tyranny) as is expressed in the Parallel place, *Psal.* 53. 5. Or, *they shall be greatly afraid*, the past Tense being put for the future Prophetically. *t* For they remembred what a potent Adversary they had, and therefore had cause enough to fear. Or, *But*, as this Particle is taken, *Gen.* 45. 8. *Psal.* 37. 20. *Eccles.* 2. 10. and 6. 2. So he describes the contrary and safe Condition of the Righteous. Or, *when*, as it oft signifies, and so it Answers to the *then* in the beginning of the Verse, when God shall once appear for his People, a dreadful Horror shall seize upon their wicked Enemies. *u* (*i.e.*) Among them, with his gracious and powerful Presence to defend them, and to fight against their Enemies. Or, *God* is *for*, &c. as the Hebrew *beth* oft signifies, that is, God is on their side, and therefore their Enemies have great cause to tremble.

* Psal. 22. 7, 8. 6. * Ye have shamed *x* the counsel of the poor *y*; because *z* the LORD is his refuge.

x (*i.e.*) Desired and endeavoured to bring it to Shame, or disappoint it. Comp. *Psal.* 6. 10. Or, *ye have reproached* or *derided* it, as a foolish thing. *y* (*i.e.*) The cause which he hath taken to defend himself, which is not by lying and flattery, and violence, and all manner of Wickedness, which is your Counsel and usual Practice, but by trusting in God, and keeping his way, and calling upon his Name. *z* This was the ground of their Contempt and Scorn, that he lived by Faith in God's Promise and Providence. Or, *but*, as in the foregoing Verse: So there seems to be an Elegant and fit Opposition. You reproach them, but God will own and protect them, and justifie their Counsel which you deride.

† Heb *who will give*, &c. Psal. 53. 6. 7. † O that the salvation of Israel *were come* out of Zion ‖! when the LORD bringeth back the captivity of his people † Jacob * shall rejoyce *and* Israel shall be glad.

‖ These words directly and immediately Concern the deliverance of the People of *Israel* out of that sinful and deplorable Estate, in which they now were; which having described in the Body of the Psalm, he concludes, after his manner, with a Prayer to God to hear and help them *out of Zion*, where the Ark then was, whence God used to hear and Answer his Peoples Prayers. But ultimately and principally they design a further, even the spiritual Redemption and Salvation of all God's *Israel* by the *Messias*, as may appear by divers Considerations; 1. That the ancient Jews did thus understand it, and among others, *Jonathan*'s Targum or Paraphrase on the Bible, expound it thus: *I do not expect* Gideon's *Salvation, which was but Corporeal, nor that of* Sampson—*but the Salvation of the* Messias. With whom agrees the Targum of *Jerusalem*. 2. That the Doctrine of *Israel*'s Redemption or Salvation by Christ was very well known as to other ancient Patriarchs, *Job.* 8. 56. 1 *Pet.* 1. 10, 11, 12. so particularly to *David*, of whom it is expresly said, that he *knew* and *foresaw* this Mystery, *Acts* 2. 30, 31. in whose Book of Psalms there are divers and very distinct and clear Prophecies of it, as we have in part seen upon *Psal.* 2. and 8. and shall see more fully and Evidently hereafter. 3. That *David* and other holy Prophets in the midst of their sad Thoughts and Fears, and Troubles, did usually comfort themselves with the Promise and Expectation of the *Messias*, by whom, and by whom alone they should receive that plenary Salvation for which they groaned; of which it is thought we have one instance, *Gen.* 49. 18. but we have many unquestionable Instances in the Prophecy of *Isaiah*, as *Ch.* 7. 14. and 9. 6. &c. And this Course might be the more seasonable for *David*, because he speaks here of his Troubles after he was settled in his Kingdom, (as may be gathered from the mention of *Zion*, where the Ark was not till that time) and possibly of the sad and sinful State of his Kingdom during *Absalom*'s Rebellion; and therefore finding himself so strangely disappointed of that Peace and Happiness, which he confidently expected when once he came to the Kingdom, and wisely and justly presaging that his Children and the following Generations of *Israelites* for the same Causes were likely to meet with the same or greater Calamities than this, he wearieth himself with the Expression of his Belief, and desire of the coming of the *Messias* to save his People. 4. To this also suits the mention of *Zion*, because the Prophets knew and foretold that the *Messias* or Deliverer should first come to *Zion*, and should set up his Throne there, and from thence send forth his Laws and Edicts to the gentile World; as is positively affirmed, *Psal.* 2. 6. and 110. 2. *Isa.* 2. 3. and 59. 20 Comp. with *Rom.* 11. 26. and in many other places. 5. The following words agree only to this time, wherein he speaks of bringing back the Captivity of his people with the universal joy of all *Jacob* and *Israel*; which cannot agree to *David*'s time, wherein there was no such Captivity of the people, but only a Civil war and mutual slaughter, which is quite another thing; nor to the time of *Israel*'s return from *Babylon*, when there was no such return of all *Israel*, but only of *Judah* and *Benjamin*, and some few of the other Tribes, and the joy which the returning *Israelites* then had, was but low and mixed with many Fears and Dangers, and Reproaches; as we see in the Books of *Ezra* and *Nehemiah*. And therefore they must belong to the times of the Messias, by whom this Promise was fulfilled to the true *Israel* of God, who were brought back from that most real and dreadful, though spiritual, Captivity of sin and Satan, as is declared; *Luk.* 4. 18. *Eph.* 4. 8. and shall be literally accomplished to the natural seed of *Jacob* or *Israel* according to the Expectation and Belief of all the Jews in their several Ages, and of most Christian Writers, † (*i.e.*) His Captive people, *Captivity* being oft put for *Captives*, as *Deut.* 21. 10. and 30. 3. *Psal.* 126. 1, 4. Or, his people from Captivity, of which see the former Note. * (*i.e.*) The seed or Children of *Jacob*, as *Aaron* is named for his Sons, 1 *Chron.* 12. 27. and 27. 17. and *David* for his Sons, and the like.

PSAL. XV.

The ARGUMENT.

The occasion and time of Composing this Psalm *is uncertain: but the Scope of it is plain, which is to give the Character of an holy and happy Man, and to describe the way to true Blessedness. Wherein this is observable, that he is wholly silent as to the Ceremonial or Ritual Observations of the Law, not that he doth disown them, or allow the neglect of them, as is manifest from* David's *constant Practice, and from many other passages, but that he might undeceive the Hypocritical* Israelites, *who laid too great a Stress upon those things, as if the diligent performance thereof would excuse their wicked Lives, which Error almost all the Prophets do observe and Condemn in them, and that he might inform the Church of that, and all succeeding Ages; that the Substance of Religion did consist in the Practice of true Holiness and Righteousness.*

A Psalm of David.

1. LORD *a*, who shall † abide *b* in thy tabernacle? *c* who shall dwell in thy holy hill *d*? Psal. 24. 3. &c. † Heb. *sojourn.*

a O thou who art the soveraign Lord of this holy Hill and Tabernacle, to whom it belongs to give Laws to it, and to admit or reject Persons, as thou seest fit, I beg of thee the resolution of this important question. And he proposeth this question to God, that the Answer coming from him, may have the greater Authority and influence upon mens Consciences. *b* Heb. *sojourn*, to wit, so as to dwell, as it is explained in the next clause. Unless this clause be meant of sojourning in the Church here, and the next of dwelling in Heaven hereafter. Who shall enter thither and abide there, with thy good leave and liking. *c* (*i.e.*) In thy Church, either 1. Militant. Who is a true, and will be a persevering Member of this Church? Or, 2. Triumphant, or in Heaven; which is called the *true Tabernacle not made with* mans *hands*, *Heb.* 8. 2. and 9. 11. *Revel.* 21. 3. *d* To wit, of *Zion*, so called *Psal.* 2. 6. which is oft put for the Church and for Heaven. Who shall so dwell in thy Church here, as to dwell with thee for ever hereafter in Heaven.

2. * He that walketh uprightly *e*, and worketh righteousness *f*, and speaketh the truth ‖ in his heart *g*. * Isa. 33. 15. ‖ Or, *with.*

e Or *presently*, or *sincerely*, without guile or Hypocrisie, Loving, Worshiping and Serving God, and loving his Neighbour not in word and shew only, but in truth and reality, and this constantly, and in the whole course of his Life, as *walking* implies. *f* Maketh it his work and business to do justly, (*i.e.*) to give to every one his due, first to God, and then to Men; for the words are general, and not restrained to either. *g* His words and professions to God and Men, agree with, and proceed from the thoughts and purposes of his Heart.

3. *He that* back-biteth not with his tongue *h*, nor doeth evil *i* to his neighbour *k*, nor ‖ taketh up *l* a reproach against his neighbour. ‖ Or, *receiveth* Or, *endureth.* Exod. 23. 1.

h He doth not take away or diminish his Neighbours good name, either by denying him his due praises, or by laying any thing to his Charge falsely, or without sufficient cause and Evidence. *i* (*i.e.*) Any hurt or injury. *k* (*i.e.*) To any Man; as is evident, 1. From the Nature of this Precept, which reacheth to all, it being plain and certain, that both by Laws of Nature and of *Moses*, it was not lawful to do evil to any man, except where God the Soveraign commanded it, as he did to the *Canaanites* and *Amalekites*. 2. From the

the Scripture usage of this word *Neighbour*, which frequently signifies every man, though a stranger or an heathen, as appears from *Gen.* 29. 4. *Exod.* 20. 16, 17. *Levit.* 18. 20. and 19. 15, &c. *Prov.* 25. 8, 9. *Luk.* 10. 29, &c. *Mat.* 5. 43, 44. And he useth this word *Neighbour*, because he who is strictly so, is most within our reach, and most liable to the injuries which one man doth to another. *l* To wit, *into his Lips* or *Mouth*, which is understood here, as also *Exod.* 20. 7. *Job* 4. 2. and fully expressed: *Psal.* 16. 4. and 50. 16. *(i. e.)* Doth not raise it, though that may seem to be included in the first Clause, *that Back-biteth not*: Or, doth not spread and propagate it; which men are too prone and ready to do; and which makes that a publick, which before was but a private injury and mischief. Or, *nor taketh*, or *receiveth*, *(i. e.)* Entertaineth it cheerfully and greedily, as men usually do such things, and easily believeth it without sufficient reason. See *Exod.* 23. 1. *Levit.* 19. 16. Or, *nor beareth* or *endureth*, as this Phrase signifies, *Psal.* 69. 7. *Ezek.* 36. 15. He doth not suffer another to defame him without some rebuke or signification of his dislike, *Prov.* 25. 23.

4. In whose eyes *m* a vile person *n* is contemned *o*; but he honoureth *p* them that fear the LORD: *he that* sweareth *q* to his *own* hurt *r*, and changeth not *s*?

m (i. e.) In whose Judgment and Estimation. *n (i. e.)* One who deserves Contempt, an ungodly or wicked Man, as appears from the next clause: where *he that feareth God* is opposed to him. *o* Or, *despised*, notwithstanding all his wealth and glory, and greatness. He doth not admire his Person, nor envy his Condition, nor Court him with flatteries, nor value his Company and Conversation, nor approve of or comply with his Courses, but he thinks meanly of him, he judgeth him a most miserable man, and a great object of Pity, he abhors his wicked practices, and labours to make such ways Contemptible and hateful to all men, as far as it lyes in his power. But this contempt of wicked men must be so managed, as not to cause a contempt of just Authority, which if it be lodged in a wicked hand, doth Challenge not only Obedience, but also Honour and Reverence; as is manifest from the Precepts and Examples of Christ and of his Apostles, who charge this upon the Christians, every where, although the Magistrates of those times were unquestionably vile and wicked men. See *Act.* 23. 5. *Rom.* 13. 1 *Pet.* 2. 13, &c. *p (i. e.)* He highly esteemeth and heartily loveth them, and sheweth great respect and kindness to them, though they be mean and obscure as to their worldly Condition, and though they may differ from him in some opinions or practices of lesser moment. *q* To wit, a promissory Oath, engaging himself by solemn Oath, to do something which may be beneficial to his Neighbour. *r (i. e.)* To his own damage or prejudice. As if a Man solemnly swear by the name of the great God, that he will sell him such an Estate at a price below the full worth; Or that, he will give a poor man such a Sum of Mony, which when afterwards he comes to review and consider, he finds it very inconvenient and burdensome to him, where he is tempted to break his Oath. *s* To wit, his Purpose or Course, but continues firm and resolved to perform his promise, and Sacrificeth his interest and profit to his Conscience, and the Reverence of God and of an Oath. See *Ezek.* 17. 18, 19.

*Exod. 23. 8. *Exod. 22. 25. Lev. 25. 36. Deut. 23. 19. Ezek. 18. 8. & 22. 12. Deut. 16. 19.

5. * *He that* putteth not out his money to usury *t* * or taketh reward *u* against the innocent. He that doth these things *x*, shall never be moved *y*.

t In such manner as is contrary to God's Law: Of which see in *Exod.* 22. 25. *Levit.* 25. 36, 37. *u* Or, *a bribe* from him who hath a bad cause; that he may either condemn the innocent or acquit the guilty: Both which God abhorreth. *x* Here enumerated, and such things as naturally and necessarily flow from them, or are a-kin to them, and joyned with them. *y* He shall constantly persevere in God's Church here, and though he may be shaken, and stagger and fall, yet he shall never wholly and finally be removed or fall away from it, nor from that happiness, which was proposed and promised to him, but shall abide with God here, and go to him when he dies and be for ever with the Lord.

PSAL. XVI.

‖ Or, *a golden Psalm of David.*

‖ Michtam *a* of David.

a Divers render this word, *a Golden Psalm*, because of the preciousness and excellency of the matter of it; for it Treats of Christ's Death and Resurrection. But because this Title is prefixed to *Psal.* 56. 57, 58, 59, 60. wherein there is no such peculiar Excellency, it may seem rather to be a Title belonging to the Musick or the Song, which, with the rest is now lost and unknown. It is a great question among Expositors, in whose Name and Person he speaketh this *Psalm*, whether his own or Christ's. It seems hard to exclude *David*'s Person, to whom almost the whole *Psalm* properly and literally belongs, and to whom some parts of it do more conveniently belong than to Christ, so far from some parts of it do peculiarly belong to Christ, that I will it is expounded by the two great Apostles, *Peter* and *Paul*, in the words *Act.* 2. 25. and 13. 35. And yet it seems probable by which contexture of the *Psalm*, and the coherence of the several Verses together, that the whole *Psalm* speaks of one and the same Person. But because *David* was a mixt Person, being both a Member and an eminent Type, of Christ, he may without any inconvenience be thought to speak of himself sometimes in the one and sometimes in the other Capacity, to pass from the one to the other. And therefore having spoken of himself as a Believer or Member of Christ, in the former part of the *Psalm*, he proceeds to consider himself as a Type of Christ, and having Christ in his Eye, and being inspired by the Holy Ghost with the knowledge and Contemplation of Christ's Passion and Resurrection, towards the close of the *Psalm* he speaks such things, as though they might be accommodated to himself in a very perfect, obscure, and improper Sence, yet could not truly, literally, and properly, fully and compleatly, belong to any but to Christ, to whom therefore they are justly appropriated in the New Testament.

1. PReserve me *b* O God: for in thee do I put my trust *c*.

b From all mine Enemies. *c* Therefore thou art in Honour and by Promise obliged not to deceive my Trust.

2. * *O my soul d*, thou hast said *e* unto the LORD, Thou *art* my Lord *f*: * my goodness *g extendeth* not to thee *h*;

* Psal. 16. 2. * Job 22. 2. & 35. 7. Psal. 50. 9. Rom. 11. 35.

d Which words are fitly understood: For it is manifest he speaks to one person of another. And it is usual with *David* to turn his Speech to his Soul, as *Psal.* 42. 6. and 43. 5. *e* Thou hast oft times avowed and professed it, and dost still persist to do so. *f* By Creation and Preservation and otherwise; to whom I owe all Service and Obedience upon that account. *g* Whatsoever Piety or Vertue, or Goodness is in me, or is done by me. *h (i. e.)* Doth not add any thing to thy Felicity, for thou dost not need me nor my Service, nor art capable of any advantage from it: Or, is *not for thee*, as this word is used, *Gen.* 16. 5. 2 *Sam.* 1. 26. *(i. e.)* For thy use or Benefit. Or, *is not upon thee*, *(i. e.)* It lays no Obligation upon thee, as this very word is taken, *Judg.* 19. 20. *Psal.* 56. 12. *Ezek.* 45. 17. All comes to the same thing. The Sence is, God is all-sufficient, and infinitely happy, and the Author of all the good that is in, or is done by any of his Creatures; and therefore cannot prevent nor oblige God any further than he is graciously pleased to oblige himself. Thus he renounceth all Opinion of merit, and though he urged his trust in God, as a motive to perswade God to preserve him, *v.* 1. yet he here declares that he did not do it, as thinking that God was indebted to him for it.

3. *But i* to the Saints that are in the Earth *k*, and to the excellent *l* in whom is all my delight *m*.

i (i. e.) But my goodness extendeth, which is easily understood out of the former Verse: From which also there may be fetched another Supplement. *O my Soul, thou hast said to the Saints*, &c. *k (i. e.)* To those holy and righteous Persons that live upon Earth with me: To these only or principally my goodness is extended. Because I cannot reach thee, I endeavour to pay a singular Respect and Love, and Kindness to all Saints, for thy sake whose Friends and Servants they are, and whose Image they bear. This may seem more properly to agree to *David*, than to Christ, whose goodness was principally designed for, and imparted to Sinners, and did not find men Saints, but make them so; nor was it confined to them, that lived with him upon the Earth, but extended to all the Believers of all Ages before and after him. *l* Or, *the magnificent*, or *mighty*, or *honourable*, to wit, the Saints, as he now called them, whom, because they were mean and despicable in the Eyes of the World, he honours with their just Titles, and by appropriating them to the Saints, he sufficiently intimates, that all other men, how great soever, are but ignoble and *vile persons*, as he had called them, *Psal.* 15. 4. *m (i. e.)* Whose Company and Conversation is most pleasant and desirable to me. Compare *Psal.* 119. 63.

4. Their sorrows shall be multiplied that ‖ hasten *after* another *God n*: their drink offerings *o* of blood *p* will I not offer, * nor take up their names *q* into my lips.

‖ Or, *give gift to another*, * Josh. 23. 7.

n Or, that *present*, or *endow* (as this Verb signifies, *Exod.* 22. 16.) *another God*, to wit, with Oblations, as it follows. God is not expressed in the Hebrew text, but seems fitly and necessarily to be understood, because of the following *offerings*, which are made to none that is not either really or by Reputation a God. The Sence is, Idolaters, notwithstanding all their Zeal or cost about their Idols, gain nothing to themselves, but abundance of sorrow and misery. This he mentioneth partly as one Reason, why he would have no fellowship with them in their Idolatrous Worship, which he adds in this Verse:

So this is ſpoken by way of conceſſion, and to remove the Offence which ſome men might take at *David*, whoſe perſon and cauſe they might be apt to condemn becauſe of his Troubles. Therefore he ſaith, God *tries*, (*i. e.*) chaſtens, even righteous perſons; yet ſtill he loves them, and therefore will in due time deliver them. But as for the wicked, let not them rejoyce in my Tryals, for far worſe things are appointed for them: God hates them, and will ſeverely puniſh them. *s* By which Character he deſcribes and brands his Enemies, and aggravates their Malice, becauſe they choſe and practiſed Violence againſt him, not for any need which they had of it (for *David* was a moſt peaceable and harmleſs man, and neither pretended nor endeavoured to do any more than to defend himſelf, and that, as far as was poſſible, without the Offence or Injury of any other man) but meerly from their Love to Injuſtice and Violence, and their implacable Hatred againſt goodneſs and good men. *t* He hateth with, or from his Soul (*i. e.*) inwardly and ardently.

* Ezek. 38. 22. ‖ Or, *a burning tempeſt.* * Pſal. 16. 5.

6. * Upon the wicked he ſhall rain *u* ſnares *x*, fire, and brimſtone, and an ‖ horrible tempeſt ‖: *this ſhall be* the portion of their * cup *y*.

u Which notes their Original to be extraordinary, and from God's hand, and withal, that they ſhould come plentifully, ſwiftly, and ſuddenly, violently, and unavoidably, as Rain commonly doth fall from Heaven. *x* (*i. e.*) Grievous Plagues or Judgments, which are called *Snares* here, as alſo *Job* 18. 9, 10. and 22. 10. *Iſa.* 8. 14. and 24. 17, 18. Partly becauſe wicked men are oft times ſurprized with them when they leaſt expect them, *Luk.* 21. 35. And partly becauſe they cannot eſcape them, nor get out of them, but are held faſt and deſtroyed by them. ‖ (*i. e.*) Dreadful Judgments ſo called metaphorically, and by alluſion to the deſtruction of *Sodom* and other places by theſe means. But this he ſeems to ſpeak not ſo much of preſent and temporal Calamities, as of their future and eternal Puniſhments: becauſe he manifeſtly ſpeaks of thoſe Miſeries which are peculiar to wicked men, whereas *David* knew very well both by his own Experience, and by the Hiſtory of *Job*, and of *Iſrael*'s Bondage in *Egypt*, that *all things* here *came alike to all men*, good or bad, *Eccleſ.* 9. 2. and that wicked men had many times a greater ſhare of worldly Proſperity than God's own people; as *David* acknowledgeth and complaineth of it, *Pſal.* 73. *y* This is their portion, and as it were the meat and drink appointed to them by God. This ſhall certainly and unavoidably be their ſtate or condition; which is oft called a mans *part* or *portion*, as *Pſal.* 16. 5. and 63. 10. and 75. 8. *Mat.* 24. 51. He alludes to the ancient cuſtom of Maſters of Families, or of Feaſts, who uſed to diſtribute the ſeveral Portions of Meat to their Domeſticks or Gueſts.

† Heb. *the LORD is righteous, he loveth righteouſneſs.* So Gr.

7. For * the † righteous LORD loveth righteouſneſs: his countenance doth behold the upright *z*.

* So this is given as the reaſon why God hateth and puniſheth wicked men ſo dreadfully, becauſe he loves righteouſneſs, and therefore muſt needs hate wickedneſs and puniſh wicked men. Or, *But*, as this Particle is oft rendred. For this ſeems to be added by way of Oppoſition to what he now ſaid concerning the State of wicked men. *z* To wit, with an eye of Approbation, and true and tender Affection, and watchful and gracious Providence: which is oft ſignified by God's *beholding* or *looking* upon men, as *Exod.* 2. 25. *Ezra* 5. 5. *Pſal.* 25. 18. and 33. 18. and 34. 15. *&c.* As on the contrary God is oft ſaid to hide or turn away his Face, or Eyes from wicked men.

PSAL. XII.

‖ Or, *upon the eighth.*

To the chief muſician ‖ upon Sheminith *a*, a Pſalm of David *b*.

a The ſame Title is prefixed to *Pſal.* 6. *b* This *Pſalm* was compoſed in the time, and upon the occaſion of *Saul*'s ill Government and his Perſecution of *David*, and other good men who favoured him.

‖ Or, *ſave.* * Iſai. 57. 1.

1. ‖ HElp *c* LORD, for * the godly *d* man ceaſeth: for the faithful fail *e* from among the children of men.

c Or, *Save* me and other good men, from the Subtilty and Rage of wicked men. *Saul* will not help us, and other men cannot help: therefore it is a fit ſeaſon for thee to help. Or, *kind*, or *merciful*, as this word is oft uſed, as *Pſal.* 30. 5. and 31. 24. and 86. 2. *d* I and my Friends are ſorely and cauſeleſly perſecuted, baniſhed from our Homes and Friends, and which is worſt of all, from God's Sanctuary, and yet few or none pity us, all Mercy and Humanity is loſt. *e* Men have loſt not only ſerious Piety, but even common Honeſty in their words and dealings with men.

* Pſal. 28. 3. † Heb. *an heart and an heart.*

2. They ſpeak vanity *f* every one with his neighbour: * *with* flattering lips, *and* with † a double heart *g* do they ſpeak.

f Or, *falſhood*, which is a vain thing, and wants the ſolidity of truth. *g* Pretending one Heart, and that they ſpeak from a kind and upright Heart, when they really have another, even a cruel and deceitful Heart.

† Heb. *great things.*

3. The LORD ſhall cut off all flattering lips, *and* the tongue that ſpeaketh † proud things *g*.

g Or *great things*, or *great words*, either bragging or threatning what they will do, and what great things they will effect, to wit, by their Tongues, as they themſelves explain it in the next verſe, which they will uſe ſo cunningly and powerfully, that they ſhall not need to uſe their Hands, or ſtrike a Stroke.

† Heb. are *with us.*

4. Who have ſaid, with our tongue will we prevail *h*, our lips † *are* our own *i*: who *is* Lord over us *k*?

h By raiſing and ſpreading Slaunders and evil Reports concerning him, whereby both *Saul* will be highly and implacably inraged againſt *David*, and the Hearts of the People alienated from him; which was indeed a very likely way to prevail againſt him, and that by their Tongues only. *i* (*i. e.*) At our own diſpoſe to ſpeak what we pleaſe. *k* Who can controul or reſtrain us. This was not the Language of their Mouths, for they were *Iſraelites* that owned a God above them, and they were Subjects of *Saul*, but the Language of their Actions. Scripture oft tells us not only what men do actually ſay, but what they would ſay if they durſt, or what their Actions mean, as *Pſal.* 94. 7. *Mal.* 1. 12, 13. and 2. 17. They take as great a liberty in their Speech as if they believed there was no God or Man ſuperiour to them; becauſe neither the fear of God, nor the reverence of Men, can keep them from ſpeaking whatſoever they pleaſe, or what they ſuppoſe makes for their Intereſt.

‖ Or, *would enſnare him.*

5. For the oppreſſion of the poor *l*, for the ſighing of the needy, now *m* will I ariſe (ſaith the LORD) I will ſet *him* in ſafety *from him* that ‖ puffeth at him *n*.

l Oppreſſed by *Saul* through the inſtigation and artifices of his fawning Courtiers. *m* Speedily, ſooner than they imagine or expect. *n* (*i. e.*) From him that deſpiſeth him, and hopeth to deſtroy him with a puff of Breath, or a parcel of Words. See this Phraſe, *Pſal.* 10. 5. Only there it is conſtrued with *beth* and here with *lamed*; which may make ſome difference. And the Supplement in our Tranſlation may ſeem to be large, and not neceſſary. And the place is, and may be otherwiſe rendered according to the Hebrew, without any ſuch large Supplement, *I will ſet* him (to wit, the needy laſt mentioned. So it is an Elliptis of the Pronoun, which is moſt frequent,) *in ſafety: he* (to wit, the Lord mentioned before) *ſhall ſpeak* (as this Verb ſignifies, *Prov.* 6. 19. and 14. 5. and 19. 5, 9, (*i.e.*) ſhall ſpeak comfortably, by a Synecdoche. Or, *ſhall ſpeak plainly*, as this Verb is uſed, *Prov.* 12. 17. *Hab.* 2. 3.) *to him*, (*i. e*) to the needy here mentioned. Or, *he* (*i. e.*) God, *ſhall ſpeak* (to wit, in his wrath, as it is expreſſed *Pſal.* 2. 5.) *to him*, who is the cauſe of his Oppreſſion, of whom he ſpeaks v. 3, 4. Or, *ſhall puff at him*, as he uſed to do at his Enemies, *Pſal.* 10. 5.

* 2 Sam. 22. 31. Pſal. 18. 30 & 119. 140. Prov. 30. 5.

6. The words of the LORD *are* pure *o* words: * as ſilver tryed in a furnace of earth *p*, purified ſeven times.

o Or, *ſincere*, without the leaſt mixture of Vanity or Falſhood; and therefore ſhall infallibly be fulfilled. This he ſeems to add to anſwer an Objection which might ariſe in ſome mens Minds concerning what was laſt ſaid. You tell us, *The Lord ſaith, I will ſet him in ſafety, &c.* But ſaying and doing are two things. They are ſo indeed in men, who oft ſpeak raſhly what they cannot perform, and deceitfully what they never intend: But all God's words are pure from all manner of droſs, from all Folly, or Fraud, or uncertain, he is holy and true in all his Doctrines, Threatnings, Predictions, and Promiſes. *p* (*i. e.*) Made of ſuch Earth or Clay as was proper for, and then uſual in that work. See 1 *Kings* 7. 46.

† Heb. *him*, That is, *every one of them.*

7. Thou ſhalt keep them *q*, O *LORD*, thou ſhalt preſerve † them from this generation for ever.

q Either 1. The poor and needy, *V.* 5. from the Crafts and Malice of *this* crooked and perverſe *Generation* of men, and for ever. Or 2. thy words or promiſes laſt mentioned *V.* 6. Theſe thou wilſt *obſerve* and *keep* (as theſe two Verbs commonly ſignify) both now, and *from this Generation for ever.* (*i.e.*) Thou wilſt not only keep thy promiſe to me in preſerving me, and advancing me to the Throne, but alſo to my Poſterity from Generation to Generation.

† Heb. *the vileſt of the ſons of men are exalted.*

8. The wicked walk on every ſide *r*, when † the vileſt men *s* are exalted.

r Which Phraſe may note 1. Their great numbers, they fill all places. 2. Their Freedom and Safety, they are not reſtrained nor puniſhed, but go about boldly and ſecurely whither they pleaſe. 3. Their Proficiency and Succeſs, which is ſometimes ſignified by this Verb, as *Gen.* 26. 13. 1 *Sam.* 2. 21. *Iſa.* 40. 31. They grow worſe and worſe, and proſper in and by their Wickedneſs. 4. Their unceſſant and unwearied Induſtry in doing Miſchief to good men. Comp. 1 *Pet.* 5. 8. And this is very fitly here added as another Argument to prevail with God to ariſe to help his poor people who are oppreſſed

preſſed by wicked men. *s* Heb. *Vileneſſes, (i. e.)* all manner of wickedneſs, lying and ſlandering, profaneneſs, oppreſſion, cruelty and the like: Or, vile perſons, the abſtract being put for the concrete, which is frequent, as *pride, Pſal.* 36. 11. for a proud man, and many ſuch like. Both comes to one, vile Perſons, and vile practiſes were both advanced and encouraged through *Saul*'s Miſgovernment, whereby all the Foundations were deſtroyed, as he complained, *Pſal.* 11. 3. The Hebrew word *zolel* (whence this *zuloth* comes) ſignifies firſt *a glutton*, or *drunkard*, as *Deut.* 21. 20. *Prov.* 23. 21. and thence any *vile perſon*, as *Jer.* 15. 19. *Lament.* 1. 11.

PSAL. XIII.

To the ‖ chief muſician, a Pſalm of David.

‖ Or, *overſeer.*

The occaſion of this *Pſalm* was *David*'s deep and long continued Diſtreſſes, from which he prays for Deliverance.

1. HOW long wilt thou forget me, O LORD, for ever *a*? how long wilt thou * hide thy face *b* from me?

* Pſal. 69. 17.

a How long wilt thou forget (i. e. neglect or diſregard*) me? For ever? b (i. e.)* Withdraw thy Favour and Aſſiſtance.

2. How long ſhall I take counſel in my Soul *c*, *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

c How long ſhall I be in ſuch perplexities and anxieties of Mind, not knowing what courſe to take, nor how to get out of my Troubles.

3. Conſider *and* hear me, O LORD my God: * lighten mine eyes *d*, leſt I ſleep *the ſleep* of death *e*;

* Pſal. 38. 10.

d Either 1. Becauſe I find my Counſel inſufficient, v. 2. do thou enlighten my mind, and guide me by thy Counſel and Spirit into the right way of obtaining thy Mercy and Help. So this Phraſe is uſed *Pſal.* 19. 8. *Eph.* 1. 18. Or 2. Do thou revive and comfort, and deliver me from the darkneſs of Death, which is ready to come upon me and to cloſe mine Eyes. Nothing is more common, than to expreſs great Dangers and Calamities by *Darkneſs*, and great Comforts and Deliverances by *Light*, as *Job* 15. 22. and 17. 13. and 30. 26. and by an *enlightening of the Eyes*, as *Ezra* 9. 8. Comp. *Prov.* 15. 30. and 29. 13. *e (i. e.)* Leſt I ſink under my Burthen and die: for Death is oft called a *Sleep* in Scripture, as *Job* 3. 13. and 14. 12. *Pſal.* 76. 5. *John* 11. 11.

4. * Leſt mine enemy ſay, I have prevailed againſt him *f*; *and* thoſe that trouble me, rejoyce when I am moved *g*.

* Pſal. 25. 2.

f To wit, by my art or ſtrength: which will reflect diſhonour upon thee, as if thou wert either unfaithful and unmindful of thy Promiſes: or unable to make them good. Therefore repreſs this their Arrogancy and Blaſphemy, and maintain thine own Honour. *g* Or, *ſtumble*, or *fall*, to wit, into Miſchief.

5. But I have truſted in thy mercy *h*, my heart ſhall rejoyce in thy ſalvation.

h Neither their Threats and Brags, nor my own Dangers ſhall ſhake my Confidence in thy Mercy promiſed to me.

6. I will ſing unto the LORD, becauſe he hath dealt bountifully with me *i*.

i Either 1. In giving me that ſupport and aſſurance of his Favour which for the preſent I enjoy. Or, 2. In giving me that Mercy which he hath freely promiſed me: it being a common thing for *David* and other Prophets to ſpeak of future deliverances as if they were already come, that ſo they may ſignify both the infallible certainty of the thing, and their firm aſſurance thereof. But the words may be rendered, *When he ſhall have dealt bountifully with me.* This Verb properly ſignifies to *requite*, or *reward*, (as it may be taken here, for there is *a reward of Grace*, as well as *of Debt*, *Rom.* 4. 4.) but here it ſignifies a *free and bountiful giving*, as it doth alſo *Pſal.* 119. 17. and 142. 7.

PSAL. XIV.

To the chief muſician, *a Pſalm* of David.

The deſign of this *Pſalm* is to deſcribe and bewail the horrible Wickedneſs and Corruption of Mankind, and eſpecially of ungodly Men, and of his own Enemies.

1. THE * fool *a* hath ſaid in his heart *b*, *there is* no God *c*: they * are corrupt *d*, they have done abominable works, *there is* none that doeth good *f*.

* Pſal. 10. 4. & 53. 1. * Rom. 1. 21. &c.

a (i. e.) The wicked man: For ſuch are commonly and juſtly called *Fools* every where in Scripture, and that purpoſely to meet with their falſe, yet common Conceit of themſelves, as if they were the only wiſe men, and all others were Fools. *b (i. e.)* In his ſecret Thoughts, or within himſelf, being afraid and aſhamed to utter it with his mouth. Not that it was his fixed and conſtant Opinion and Judgment, but this he ſaith by Conſtruction, becauſe he heartily wiſheth there were no God, and lives as if there were none. So this Text may be explained, by comparing it with *Pſal* 36. 1. and *Tit.* 1. 16. *c* He denies not God's Being or Exiſtence, but only his Providence. He ſaith not, *there is no Jehovah*, which name of God notes his being, but *no Elohim*, which expreſſeth God as the Judge and Governour of the World, who obſerves and recompenſeth all the Actions of all men according to their ſeveral Qualities. *d* Heb. *They have corrupted*, to wit, themſelves, or their ways, as this word commonly ſignifies. Their great and wilful Wickedneſs is alledged as a ground of their Atheiſm or Infidelity. *e* To wit, of the Fools here deſcribed. *f* None of their Actions are really and thoroughly good or pleaſing to God; for if ſome of them be materially good, as when they do an act of Juſtice or Charity, yet they are poiſoned with bad Principles or Ends, not being performed by them out of a good Conſcience, and ſerious Care to pleaſe God, for then they would do one good Action as well as another, but in Hypocriſie, or with vain Glory, or ſome ſiniſter and unworthy Deſign.

2. The LORD looked down from heaven *g* upon the children of men *h*; to ſee if there were any that did underſtand, *and* ſeek God *i*.

g To ſearch out the Truth. God knoweth all things without any enquiry: But this is a Figure called Anthropopathia, whereby Scripture oft ſpeaks of God after the manner of Men. *h* Upon the whole Body of the *Iſraeliti*ſh Nation, and upon the generality of Mankind under Heaven; for he ſpeaks of all except his *People*, and the *Righteous* ones, who are here oppoſed to theſe, V. 4, 5. *i* That did truly *know God*, to wit, ſo as to love, and fear, and truſt, and obey him, (for all theſe are frequently ſignified in Scripture by this Expreſſion of *knowing God*) and that did diligently *ſeek* him. *(i. e.)* Study his Mind and Will that they might do it, and ſeek his Grace and Favour.

3. They are all gone aſide *k*, they are *all* together become † filthy *l*: * *there is* none that doth good, no not one.

† Heb. *ſtinking.* * Rom. 3. 10.

k To wit, from God, whom they ſhould have ſought, V. 2. and from the Rule which he hath given him, and by which they ſometimes profeſſed, and ſeem'd to govern themſelves. Or, *are grown ſowre*, as this word ſignifies, *Hoſ.* 4. 18. And ſo this is a Metaphor from corrupted Drinks, as the next is taken from rotten Meat. *l* Heb. *ſtinking (i. e.)* loathſome or abominable to God, and to all wiſe and ſober Men.

4. Have all the workers of iniquity no knowledg *m*? † * who eat up *n* my people *o* *as* they eat bread *p*, and call not upon the *LORD* *q*.

† Heb. *the eaters up of my people, eat bread.* * Mic. 3. 3.

m Have they loſt their Wits? have they neither Religion nor common Diſcretion, either of which would teach them not to make themſelves ſo hateful to the all-ſeeing and almighty God, and to all Men? The words may be rendered thus, *Do not all the workers of Iniquity know it?* So it is only an Ellipſis of the Pronoun, which is frequent, as I have ſhewed before. Are they not Conſcious to themſelves of the Truth of what I ſay? I dare appeal to their own Conſciences. But this I propound with Submiſſion. *n* Or, *they eat up*, (*i. e.*) devour and deſtroy, as this word ſignifies, *Deut.* 7. 16. *Prov.* 30. 14. *Jer.* 50. 17. *Nah.* 3. 15. *o (i. e.)* The poor and godly *Iſraelites*, of whom he principally ſpeaks: whom he calleth *my people*. Either 1. God's people, as they were in many reſpects: Or rather 2. *David*'s people: For *David* ſpeaks both theſe words and all the reſt of this *Pſalm* in his own Name and Perſon. And *David* might well call them *his People*, either becauſe they were his Friends and Favourers: Or becauſe he being anointed their King, they were conſequently his People: Or becauſe he was now actually their King, and ſo they were actually his People: For ſome conceive that this *Pſalm* was made in the time, and upon the occaſion of *Abſalom*'s Rebellion. *p (i. e.)* With as little regret or remorſe, and with as much greedineſs, and delight, and Conſtancy too, as they uſe to eat their Meat. The Particle *as* is here underſtood, as it is *Pſal.* 125. 2. *Prov.* 26. 9. and in many other places. *q* They are guilty not only of groſs Injuſtice, and Oppreſſion towards men, but alſo of horrid Impiety and Contempt of God, whoſe Providence they deny, and whoſe Worſhip they wholly neglect and deſpiſe.

5. There *r* † were they in great fear *s*: for *t* God *is* in the generation of the righteous *u*.

† Heb. *they feared a fear.*

r (i. e.) In the place, or upon the ſpot, where they practiſed theſe Inſolencies, God ſtruck them with a panick fear. Or, *Then (i. e.)* In the height of their Tyranny and proſperous Impiety, when they ſeemed to have no cauſe for it. An Adverb of Place for an Adverb of Time, of which there want not Examples in Scripture and other Authors, as hath been noted before. Or, *thence*, as this Particle is rendered, *Gen.* 2. 10. and 49. 24. *Iſa.* 65. 20. *(i. e.)* From that time; or, for that Cauſe,

Cauſe, as ſome take it, and it may be taken, *Job* 35. 12. *Pſal.* 36. 12. (*i.e.*) For this their contempt of God and manifeſt injury to Men. *s* From their own guilty Conſciences, and the juſt Expectation of divine Vengeance. Heb. *They feared with fear*, (*i.e.*) Vehemently, *where there was no* cauſe of *fear*, as is here implyed, (for they are now ſuppoſed to be in a State of Power and Tyranny) as is expreſſed in the Parallel place, *Pſal.* 53. 5. Or, *they ſhall be greatly afraid*, the paſt Tenſe being put for the future Prophetically. *t* For they remembred what a potent Adverſary they had, and therefore had cauſe enough to fear. Or, *But*, as this Particle is taken, *Gen.* 45. 8. *Pſal.* 37. 20. *Eccleſ.* 2. 10. and 6. 2. So he deſcribes the contrary and ſafe Condition of the Righteous. Or, *when*, as it oft ſignifies, and ſo it Anſwers to the *then* in the beginning of the Verſe, when God ſhall once appear for his People, a dreadful Horror ſhall ſeize upon their wicked Enemies. *u* (*i.e.*) Among them, with his gracious and powerful Preſence to defend them, and to fight againſt their Enemies. Or, *God* is *for*, &c. as the Hebrew *beth* oft ſignifies, that is, God is on their ſide, and therefore their Enemies have great cauſe to tremble.

* Pſal. 22. 7, 8. 6. * Ye have ſhamed *x* the counſel of the poor *y*; becauſe *z* the LORD is his refuge.

x (*i.e.*) Deſired and endeavoured to bring it to Shame, or diſappoint it. Comp. *Pſal.* 6. 10. Or, *ye have reproached* or *derided* it, as a fooliſh thing. *y* (*i.e.*) The cauſe which he hath taken to defend himſelf, which is not by lying and flattery, and violence, and all manner of Wickedneſs, which is your Counſel and uſual Practice, but by truſting in God, and keeping his way, and calling upon his Name. *z* This was the ground of their Contempt and Scorn, that he lived by Faith in God's Promiſe and Providence. Or, *but*, as in the foregoing Verſe: So there ſeems to be an Elegant and fit Oppoſition. You reproach them, but God will own and protect them, and juſtifie their Counſel which you deride.

† Heb *who will give*, &c. Pſal. 53. 6. 7. † O that the ſalvation of Iſrael *were come* out of Zion ‖! when the LORD bringeth back the captivity of his people † Jacob * ſhall rejoyce *and* Iſrael ſhall be glad.

‖ Theſe words directly and immediately Concern the deliverance of the People of *Iſrael* out of that ſinful and deplorable Eſtate, in which they now were; which having deſcribed in the Body of the Pſalm, he concludes, after his manner, with a Prayer to God to hear and help them *out of Zion*, where the Ark then was, whence God uſed to hear and Anſwer his Peoples Prayers. But ultimately and principally they deſign a further, even the ſpiritual Redemption and Salvation of all God's *Iſrael* by the *Meſſias*, as may appear by divers Conſiderations; 1. That the ancient Jews did thus underſtand it, and among others, *Jonathan*'s Targum or Paraphraſe on the Bible, expound it thus: *I do not expect* Gideon's *Salvation, which was but Corporeal, nor that of* Sampſon—*but the Salvation of the* Meſſias. With whom agrees the Targum of *Jeruſalem*. 2. That the Doctrine of *Iſrael*'s Redemption or Salvation by Chriſt was very well known as to other ancient Patriarchs, *Job.* 8. 56. 1 *Pet.* 1. 10, 11, 12. ſo particularly to *David*, of whom it is expreſly ſaid, that he *knew* and *foreſaw* this Myſtery, *Acts* 2. 30, 31. in whoſe Book of Pſalms there are divers and very diſtinct and clear Prophecies of it, as we have in part ſeen upon *Pſal.* 2. and 8. and ſhall ſee more fully and Evidently hereafter. 3. That *David* and other holy Prophets in the midſt of their ſad Thoughts and Fears, and Troubles, did uſually comfort themſelves with the Promiſe and Expectation of the *Meſſias*, by whom, and by whom alone they ſhould receive that plenary Salvation for which they groaned; of which it is thought we have one inſtance, *Gen.* 49. 18. but we have many unqueſtionable Inſtances in the Prophecy of *Iſaiah*, as *Ch.* 7. 14. and 9. 6. &c. And this Courſe might be the more ſeaſonable for *David*, becauſe he ſpeaks here of his Troubles after he was ſettled in his Kingdom, (as may be gathered from the mention of *Zion*, where the Ark was not till that time) and poſſibly of the ſad and ſinful State of his Kingdom during *Abſalom*'s Rebellion; and therefore finding himſelf ſo ſtrangely diſappointed of that Peace and Happineſs, which he confidently expected when once he came to the Kingdom, and wiſely and juſtly preſaging that his Children and the following Generations of *Iſraelites* for the ſame Cauſes were likely to meet with the ſame or greater Calamities than this, he wearieth himſelf with the Expreſſion of his Belief, and deſire of the coming of the *Meſſias* to ſave his People. 4. To this alſo ſuits the mention of *Zion*, becauſe the Prophets knew and foretold that the *Meſſias* or Deliverer ſhould firſt come to *Zion*, and ſhould ſet up his Throne there, and from thence ſend forth his Laws and Edicts to the gentile World; as is poſitively affirmed, *Pſal.* 2. 6. and 110. 2. *Iſa.* 2. 3. and 59. 20 Comp. with *Rom.* 11. 26. and in many other places. 5. The following words agree only to this time, wherein he ſpeaks of bringing back the Captivity of his people with the univerſal joy of all *Jacob* and *Iſrael*; which cannot agree to *David*'s time, wherein there was no ſuch Captivity of the people, but only a Civil war and mutual ſlaughter, which is quite another thing; nor to the time of *Iſrael*'s return from *Babylon*, when there was no ſuch return of all *Iſrael*, but only of *Judah* and *Benjamin*, and ſome few of the other Tribes, and the joy which the returning *Iſraelites* then had, was but low and mixed with many Fears and Dangers, and Reproaches; as we ſee in the Books of *Ezra* and *Nehemiah*. And therefore they muſt belong to the times of the Meſſias, by whom this Promiſe was fulfilled to the true *Iſrael* of God, who were brought back from that moſt real and dreadful, though ſpiritual, Captivity of ſin and Satan, as is declared; *Luk.* 4. 18. *Eph.* 4. 8. and ſhall be literally accompliſhed to the natural ſeed of *Jacob* or *Iſrael* according to the Expectation and Belief of all the Jews in their ſeveral Ages, and of moſt Chriſtian Writers, † (*i.e.*) His Captive people, *Captivity* being oft put for *Captives*, as *Deut.* 21. 10. and 30. 3. *Pſal.* 126. 1, 4. Or, his people from Captivity, of which ſee the former Note. * (*i.e.*) The ſeed or Children of *Jacob*, as *Aaron* is named for his Sons, 1 *Chron.* 12. 27. and 27. 17. and *David* for his Sons, and the like.

PSAL. XV.

The ARGUMENT.

The occaſion and time of Compoſing this Pſalm *is uncertain: but the Scope of it is plain, which is to give the Character of an holy and happy Man, and to deſcribe the way to true Bleſſedneſs. Wherein this is obſervable, that he is wholly ſilent as to the Ceremonial or Ritual Obſervations of the Law, not that he doth diſown them, or allow the neglect of them, as is manifeſt from* David's *conſtant Practice, and from many other paſſages, but that he might undeceive the Hypocritical* Iſraelites, *who laid too great a ſtreſs upon thoſe things, as if the diligent performance thereof would excuſe their wicked Lives, which Error almoſt all the Prophets do obſerve and Condemn in them, and that he might inform the Church of that, and all ſucceeding Ages; that the ſubſtance of Religion did conſiſt in the Practice of true Holineſs and Righteouſneſs.*

A Pſalm of David.

Pſal. 24. 3. &c. † Heb. *ſojourn.* 1. LORD *a*, who ſhall † abide *b* in thy tabernacle? *c* who ſhall dwell in thy holy hill *d*?

a O thou who art the ſoveraign Lord of this holy Hill and Tabernacle, to whom it belongs to give Laws to it, and to admit or reject Perſons, as thou ſeeſt fit, I beg of thee the reſolution of this important queſtion. And he propoſeth this queſtion to God, that the Anſwer coming from him, may have the greater Authority and influence upon mens Conſciences. *b* Heb. *ſojourn*, to wit, ſo as to dwell, as it is explained in the next clauſe. Unleſs this clauſe be meant of ſojourning in the Church here, and the next of dwelling in Heaven hereafter. Who ſhall enter thither and abide there, with thy good leave and liking. *c* (*i.e.*) In thy Church, either 1. Militant. Who is a true, and will be a perſevering Member of this Church? Or, 2. Triumphant, or in Heaven; which is called the *true Tabernacle not made with* mans *hands*, *Heb.* 8. 2. and 9. 11. *Revel.* 21. 3. *d* To wit, of *Zion*, ſo called *Pſal.* 2. 6. which is oft put for the Church and for Heaven. Who ſhall ſo dwell in thy Church here, as to dwell with thee for ever hereafter in Heaven.

* Iſa. 33. 15. ‖ Or, *with.* 2. * He that walketh uprightly *e*, and worketh righteouſneſs *f*, and ſpeaketh the truth ‖ in his heart *g*.

e Or *preſently*, or *ſincerely*, without guile or Hypocriſie, Loving, Worſhiping and Serving God, and loving his Neighbour not in word and ſhew only, but in truth and reality, and this conſtantly, and in the whole courſe of his Life, as *walking* implies. *f* Maketh it his work and buſineſs to do juſtly, (*i.e.*) to give to every one his due, firſt to God, and then to Men; for the words are general, and not reſtrained to either. *g* His words and profeſſions to God and Men, agree with, and proceed from the thoughts and purpoſes of his Heart.

‖ Or, *receiveth* Or, *endureth.* Exod. 23. 1. 3. *He that* back-biteth not with his tongue *h*, nor doeth evil *i* to his neighbour *k*, nor ‖ taketh up *l* a reproach againſt his neighbour.

h He doth not take away or diminiſh his Neighbours good name, either by denying him his due praiſes, or by laying any thing to his Charge falſely, or without ſufficient cauſe and Evidence. *i* (*i.e.*) Any hurt or injury. *k* (*i.e.*) To any Man; as is evident, 1. From the Nature of this Precept, which reacheth to all, it being plain and certain, that both by Laws of Nature and of *Moſes*, it was not lawful to do evil to any man, except where God the Soveraign commanded it, as he did to the *Canaanites* and *Amalekites*. 2. From the

the Scripture uſage of this word *Neighbour*, which frequently ſignifies every man, though a ſtranger or an heathen, as appears from *Gen.* 29. 4. *Exod.* 20. 16, 17. *Levit.* 18. 20. and 19. 15, &c. *Prov.* 25. 8, 9. *Luk.* 10. 29, &c. *Mat.* 5. 43, 44. And he uſeth this word *Neighbour*, becauſe he who is ſtrictly ſo, is moſt within our reach, and moſt liable to the injuries which one man doth to another. *l* To wit, *into his Lips* or *Mouth*, which is underſtood here, as alſo *Exod.* 20. 7. *Job* 4. 2. and fully expreſſed: *Pſal.* 16. 4. and 50. 16. *(i. e.)* Doth not raiſe it, though that may ſeem to be included in the firſt Clauſe, *that Back-biteth not*: Or, doth not ſpread and propagate it; which men are too prone and ready to do; and which makes that a publick, which before was but a private injury and miſchief. Or, *nor taketh*, or *receiveth*, *(i. e.)* Entertaineth it cheerfully and greedily, as men uſually do ſuch things, and eaſily believeth it without ſufficient reaſon. See *Exod.* 23. 1. *Levit.* 19. 16. Or, *nor beareth* or *endureth*, as this Phraſe ſignifies, *Pſal.* 69. 7. *Ezek.* 36. 15. He doth not ſuffer another to defame him without ſome rebuke or ſignification of his diſlike, *Prov.* 25. 23.

4. In whoſe eyes *m* a vile perſon *n* is contemned *o*; but he honoureth *p* them that fear the LORD: *he that* ſweareth *q* to his *own* hurt *r*, and changeth not *s*?

m (i. e.) In whoſe Judgment and Eſtimation. *n (i. e.)* One who deſerves Contempt, an ungodly or wicked Man, as appears from the next clauſe: where *he that feareth God* is oppoſed to him. *o* Or, *deſpiſed*, notwithſtanding all his wealth and glory, and greatneſs. He doth not admire his Perſon, nor envy his Condition, nor Court him with flatteries, nor value his Company and Converſation, nor approve of or comply with his Courſes, but he thinks meanly of him, he judgeth him a moſt miſerable man, and a great object of Pity, he abhors his wicked practices, and labours to make ſuch ways Contemptible and hateful to all men, as far as it lyes in his power. But this contempt of wicked men muſt be ſo managed, as not to cauſe a contempt of juſt Authority, which if it be lodged in a wicked hand, doth Challenge not only Obedience, but alſo Honour and Reverence; as is manifeſt from the Precepts and Examples of Chriſt and of his Apoſtles, who charge this upon the Chriſtians, every where, although the Magiſtrates of thoſe times were unqueſtionably vile and wicked men. See *Act.* 23. 5. *Rom.* 13. 1 *Pet.* 2. 13, &c. *p (i. e.)* He highly eſteemeth and heartily loveth them, and ſheweth great reſpect and kindneſs to them, though they be mean and obſcure as to their worldly Condition, and though they may differ from him in ſome opinions or practices of leſſer moment. *q* To wit, a promiſſory Oath, engaging himſelf by ſolemn Oath, to do ſomething which may be beneficial to his Neighbour. *r (i. e.)* To his own damage or prejudice. As if a Man ſolemnly ſwear by the name of the great God, that he will ſell him ſuch an Eſtate at a price below the full worth; Or that, he will give a poor man ſuch a Sum of Mony, which when afterwards he comes to review and conſider, he finds it very inconvenient and burdenſome to him, where he is tempted to break his Oath. *s* To wit, his Purpoſe or Courſe, but continues firm and reſolved to perform his promiſe, and Sacrificeth his intereſt and profit to his Conſcience, and the Reverence of God and of an Oath. See *Ezek.* 17. 18, 19.

* Exod. 23. 8. * Exod. 22. 25. Lev. 25. 36. Deut. 23. 19. Ezek. 18. 8. & 22. 12. Deut. 16. 19.

5. * *He that* putteth not out his money to uſury *t* * or taketh reward *u* againſt the innocent. He that doth theſe things *x*, ſhall never be moved *y*.

t In ſuch manner as is contrary to God's Law: Of which ſee in *Exod.* 22. 25. *Levit.* 25. 36, 37. *u* Or, *a bribe* from him who hath a bad cauſe; that he may either condemn the innocent or acquit the guilty: Both which God abhorreth. *x* Here enumerated, and ſuch things as naturally and neceſſarily flow from them, or are a-kin to them, and joyned with them. *y* He ſhall conſtantly perſevere in God's Church here, and though he may be ſhaken, and ſtagger and fall, yet he ſhall never wholly and finally be removed or fall away from it, nor from that happineſs, which was propoſed and promiſed to him, but ſhall abide with God here, and go to him when he dies and be for ever with the Lord.

PSAL. XVI.

|| Or, *a golden Pſalm of* David.

|| Michtam *a* of David.

a Divers render this word, *a Golden Pſalm*, becauſe of the preciouſneſs and excellency of the matter of it; for it Treats of Chriſt's Death and Reſurrection. But becauſe this Title is prefixed to *Pſal.* 56. 57, 58, 59, 60. wherein there is no ſuch peculiar Excellency, it may ſeem rather to be a Title belonging to the Muſick or the Song, which, with the reſt is now loſt and unknown. It is a great queſtion among Expoſitors, in whoſe Name and Perſon he ſpeaketh this *Pſalm*, whether his own or Chriſt's. It ſeems hard to exclude *David*'s Perſon, to whom almoſt the whole *Pſalm* properly and literally belongs, and to whom ſome parts of it do more conveniently belong than to Chriſt: And ſome parts of it do peculiarly belong to Chriſt, of whom it is expounded by the two great Apoſtles, *Peter* and *Paul*, *Act.* 2. 25. and 13. 35. And yet it ſeems probable by the contexture of the *Pſalm*, and the coherence of the ſeveral Verſes together, that the whole *Pſalm* ſpeaks of one and the ſame Perſon. But becauſe *David* was a mixt Perſon, being both a Member and an eminent Type, of Chriſt, he may without any inconvenience be thought to ſpeak of himſelf ſometimes in the one and ſometimes in the other Capacity, to paſs from the one to the other. And therefore having ſpoken of himſelf as a Believer or Member of Chriſt, in the former part of the *Pſalm*, he proceeds to conſider himſelf as a Type of Chriſt, and having Chriſt in his Eye, and being inſpired by the Holy Ghoſt with the knowledge and Contemplation of Chriſt's Paſſion and Reſurrection, towards the cloſe of the *Pſalm* he ſpeaks ſuch things, as though they might be accommodated to himſelf in a very perfect, obſcure, and improper Sence, yet could not truly, literally, and properly, fully and compleatly, belong to any but to Chriſt, to whom therefore they are juſtly appropriated in the New Teſtament.

1. PReſerve me *b* O God: for in thee do I put my truſt *c*.

b From all mine Enemies. *c* Therefore thou art in Honour and by Promiſe obliged not to deceive my Truſt.

* Pſal. 16. 2. * *Job* 22. 2. & 35. 7. Pſal. 50. 9. Rom. 11. 35.

2. * *O my ſoul d*, thou haſt ſaid *e* unto the LORD, Thou *art* my Lord *f*: * my goodneſs *g extendeth* not to thee *h*;

d Which words are fitly underſtood: For it is manifeſt he ſpeaks to one perſon of another. And it is uſual with *David* to turn his Speech to his Soul, as *Pſal.* 42. 6. and 43. 5. *e* Thou haſt oft times avowed and profeſſed it, and doſt ſtill perſiſt to do ſo. *f* By Creation and Preſervation and otherwiſe; to whom I owe all Service and Obedience upon that account. *g* Whatſoever Piety or Vertue, or Goodneſs is in me, or is done by me. *h (i. e.)* Doth not add any thing to thy Felicity, for thou doſt not need me nor my Service, nor art capable of any advantage from it: Or, is *not for thee*, as this word is uſed, *Gen.* 16. 5. 2 *Sam.* 1. 26. *(i. e.)* For thy uſe or Benefit. Or, *is not upon thee*, *(i. e.)* It lays no Obligation upon thee, as this very word is taken, *Judg.* 19. 20. *Pſal.* 56. 12. *Ezek.* 45. 17. All comes to the ſame thing. The Sence is, God is all-ſufficient, and infinitely happy, and the Author of all the good that is in, or is done by any of his Creatures; and therefore cannot prevent nor oblige God any further than he is graciouſly pleaſed to oblige himſelf. Thus he renounceth all Opinion of merit, and though he urged his truſt in God, as a motive to perſwade God to preſerve him, *v.* 1. yet he here declares that he did not do it, as thinking that God was indebted to him for it.

3. *But i* to the Saints that are in the Earth *k*, and to the excellent *l* in whom is all my delight *m*.

i (i. e.) But my goodneſs extendeth, which is eaſily underſtood out of the former Verſe: From which alſo there may be fetched another Supplement. *O my Soul, thou haſt ſaid to the Saints*, &c. *k (i. e.)* To thoſe holy and righteous Perſons that live upon Earth with me: To theſe only or principally my goodneſs is extended. Becauſe I cannot reach thee, I endeavour to pay a ſingular Reſpect and Love, and Kindneſs to all Saints, for thy ſake whoſe Friends and Servants they are, and whoſe Image they bear. This may ſeem more properly to agree to *David*, than to Chriſt, whoſe goodneſs was principally deſigned for, and imparted to Sinners, and did not find men Saints, but make them ſo; nor was it confined to them, that lived with him upon the Earth, but extended to all the Believers of all Ages before and after him. *l* Or, *the magnificent*, or *mighty*, or *honourable*, to wit, the Saints, as he now called them, whom, becauſe they were mean and deſpicable in the Eyes of the World, he honours with their juſt Titles, and by appropriating them to the Saints, he ſufficiently intimates, that all other men, how great ſoever, are but ignoble and *vile perſons*, as he had called them, *Pſal.* 15. 4. *m (i. e.)* Whoſe Company and Converſation is moſt pleaſant and deſirable to me. Compare *Pſal.* 119. 63.

4. Their ſorrows ſhall be multiplied that || haſten *after* another *God n*: their drink offerings of blood *p* will I not offer, * nor take up their names *q* into my lips.

|| Or, *give gift to another*, * Joſh. 23. 7.

n Or, that *preſent*, or *endow* (as this Verb ſignifies, *Exod.* 22. 16.) *another God*, to wit, with Oblations, as it follows. God is not expreſſed in the Hebrew text, but ſeems fitly and neceſſarily to be underſtood, becauſe of the following *offerings*, which are made to none that is not either really or by Reputation a God. The Sence is, Idolaters, notwithſtanding all their Zeal or coſt about their Idols, gain nothing to themſelves, but abundance of ſorrow and miſery. This he mentioneth partly as one Reaſon, why he would have no fellowſhip with them in their Idolatrous Worſhip, which he adds in this Verſe:

and partly that by this Comparison he might illustrate and commend his own Happiness, in having the Lord for his Portion, of which he speaks, *v.* 5, 6. Or thus, *let their sorrows be multiplied*, &c. Having shewed his great Respect and Affection to the Saints and excellent Servants of the true God, he now declares what an abhorrency he had for those that forsake the true God, and worship Idols. To whom he wisheth encrease of their sorrows, whereby they may either be awakened and converted to the Lord again, or may be cut off, if they be impenitent and incorrigible. *o* Under which he comprehends all their Offerings, the reason being for Substance the same in all: but he mentions these particularly, because of a special Corruption in them above their other Sacrifices, to wit, that the very matter of them was unlawful, as we shall see: Which also might serve both to convince and deter those *Israelites* which harkened after Idolatry, and made no Conscience of maintaining Communion with Idolaters, which was the case of many of them in *Saul*'s time; and to justifie himself for his Detestation of them, and of all fellowship with them. *p* In which the *Gentiles* used (as divers learned men have observed) to Offer and sometimes to drink part of the Blood of their Sacrifices, whether of Beasts or of Men, as either of them were Sacrificed. Which must needs be very hateful to God, because he had so severely forbidden the drinking of Blood to his People, either at their Sacrifices, or in their common Food. *q (i.e.)* Of those other Gods mentioned before. I abhor the very name and memory of them. Not that he thought it unlawful to name these Idols, which is frequently done by the holy Prophets, but to express the odiousness of the thing by his loathing of the very name and shadow of them. Compare *Exod.* 23. 13 *Deut.* 12. 3. *Hos.* 2. 16, 17. *Eph.* 5. 3. Or the Sence is, I will not swear by them: For *taking* up ones names is used for swearing, *Exod.* 20. 7.

* Deut. 32. 9. Psal. 73. 26. & 142. 5. Lam. 3. 24. † Heb. *of my part.*

5. * The LORD *is* the portion † of mine inheritance *r*, and of my cup *s*: thou maintainest my lot *t*.

r Or, *of my division*, (*i. e.*) Of that inheritance which God hath mercifully divided, or distributed to me, and which I by his grace have chosen for my self. I envy not the vast Riches and Glory of Idolaters, but do heartily rejoyce in God as my portion, and desire no better nor no other Felicity. God, who hath suffered other Nations to walk in their own Idolatrous ways, hath granted this favour to me, to know and worship him the only true God. And as other Nations have chosen, and do adhere to their false Gods, so have I chosen God, and will cleave to him. *s* The same thing repeated in other words. *The portion of my Cup*, is the portion which is put into my Cup, as the ancient manner was in Feasts, where each had his portion of Meat, and of Wine allotted to him. See *Psal.* 11. 6. The *Cup* oft denotes a Mans portion or Condition, as *Mat.* 20. 22. and 26. 39. *t (i. e.)* My inheritance divided to me by lot, as the Custome then was, *Jos.* 18. 11. *Judg.* 1. 3. *q. d.* As thou hast given me an excellent lot, having planted me among thine own People, and in that place which thou hast chosen for thy dwelling and worship, so, I doubt not, thou wilst uphold and preserve me there, in spight of all the malicious designs of mine Enemies that seek to drive me thence.

* *Josh.* 17. 5. Heb. Psal. 78. 55. Mic. 2. 4, 5.

6. * The lines *u are* fallen unto me in pleasant *places x*; yea, I have a goodly heritage.

u (i. e.) My portion, which was measured with lines. Comp. *Jos.* 17. 5. 32. 9. *x* In a sweet Land flowing with Milk and Hony, and above all, blessed with the presence and knowledge, and Service of the true God.

7. I will bless the LORD, who hath given me counsel *y*; my reins *z* also instruct me *a* in the night-seasons *b*.

y Heb. *consulted for me (i. e.)* By his wise and gracious Counsel hath provided so good an heritage for me, and withal inspired that Counsel and Wisdom into me, by which I have chosen the Lord for my Portion, and am so fully satisfied with him. *z (i. e.)* My inward thoughts and affections (which are commonly signified by *the Reins*, as *Psal.* 7. 9. and 26. 2. and 73. 21. and 139. 13. *Jer.* 11. 20. and 12. 2. and 17. 10.) being inspired and moved by the holy Spirit. *a (i. e.)* Direct me what course to take, how to please and serve God, and to put my whole Trust and Confidence in him, as it follows. *b* Not only in the day-time, but also in the night, when others are asleep, but my mind is working upon God, and the things of God, and improving the silence and leisure, and solitude of the night to holy Meditations, and the exciting of my affections towards God.

* Act. 2. 25. * Psal. 73. 23. & 121. 5.

8. * I have set the LORD always before me *c*: because * he *is* at my right hand *d*, I shall not be moved *e*.

c (i.e.) I have always presented him to my mind, as my Rule and Scope, as my Witness and Judge, as my Patron and Protector in the discharge of my Office, and in all my Actions. Hitherto *David* seems to have spoken in his own Person, and with special respect to himself, but now he seems to have been transported by an higher Inspiration of the Spirit of Prophecy, and to be carried above himself, and to have an Eye to the man Christ Jesus, who is and was the end of the Law, and the great Scope of all the Prophets, and to speak of himself only as a Type of Christ, and with more special respect unto Christ, in whom this and the following Verses were much more truly and fully accomplished than in himself. Christ as man, did always set his Fathers will and Glory before him, as he himself oft declareth, especially in St. *John*'s Gospel. *d* To wit, to strengthen me, for the right hand is the chief seat of a Man's strength, and Instrument of Action, to protect, assist and comfort me, as this Phrase signifies, *Psal.* 109. 31. and 110. 5. And this assistance of God was necessary to Christ as Man. *e* Or, *removed*, either from the discharge of my Duty, or from the attainment of that Glory and Happiness which is prepared for me. Though the Archers shoot grievously at me, and both men and Devils seek my Destruction, and God sets himself against me as an Enemy, withdrawing his favour from me, and filling me with deadly sorrows, through the sence of his anger; yet I do not despair but am assured that God will deliver me out of all my Distresses.

9. Therefore *f* my heart *g* is glad, and my glory *h* rejoyceth *i*: my flesh also shall † rest *k* in hope *l*.

† Heb. *dwell confidently.*

f Upon this ground and Confidence. *g* The proper seat of joy and of all the Affections. *h* Either 1. my soul, which is indeed the Glory of a man. Or rather 2. my Tongue, which also is a man's Glory and Priviledge, above all other living Creatures, and the Instrument of glorifying both God and man; and which is oft called a mans *Glory*, as *Gen.* 49. 6. *Psal.* 30. 12. and 57. 8. and 108. 1. and 149. 5. And so this very Word is translated, *Act.* 2. 26. And thus the distinction between *heart* and *Glory*, and *Flesh*, is most certain and evident. *i* Or, *exsulteth*, (*i. e.*) Declares or expresseth my inward joy. For this Verb signifies not so much internal Joy, as the outward and visible Demonstrations of it, in Words or Gestures and Carriages. *k (i. e.)* My body shall quietly and sweetly rest in the Grave, to which I am hastening. *l (i. e.)* In confident assurance of its Incorruption there, and of it's Resurrection to a blessed and immortal Life, as it is explained *v.* 10, 11. The flesh or body is in it self, but a dead and senceless lump of Clay, yet *Hope* is here ascribed to it figuratively, as it is to the brute Creatures, *Rom.* 8. 19. because there is Matter and Foundation for such hope, if it were capable of it, the good promised and expected being certainly future.

10. * For thou wilt not leave my soul *m* in hell *n*; neither wilt thou suffer thine holy One *o* to see corruption *p*.

* Act. 2. 31. & 13. 35.

m (i. e.) My Person, as this word is every where used, by a Synecdoche of the part, and then the Person by another Synecdoche of the whole is put for the Body. *The Soul* is oft put for the Body, either for the living Body, as *Psal.* 35. 13. and 105. 18. or for the Carkass or dead Body, as it is taken, *Levit.* 19. 28. and 21. 1. *Numb.* 5. 2. and 6. 6, 9, 11. and 9. 10. and 19. 11, 13. And so it is interpreted in this very place, as it is produced, *Act.* 2. 29, &c. and 13. 36, 37. *n (i. e.)* In the Grave or state of the Dead, as appears, 1. From the Hebrew word *Scheol*, which is very frequently so understood, as is undeniably evident from *Gen* 42. 38. *Numb.* 16. 30. *Job* 14. 13. Comp. with 17. 13. *Psal.* 18. 5. and 30. 3. and 141. 7. *Eccles.* 9. 10. *Ezek.* 32. 21, 27. *Jonah* 2. 2. and many other places. 2. From the following Clause of this Verse. 3. From *Act.* 2. and 13. where it is so expounded and applied. *o (i. e.)* Me thy holy Son, whom thou hast sanctified and sent into the World. It is peculiar to Christ, to be called *the holy one of God*, *Mark* 1. 24. *Luk.* 4. 34. *p* Or *Rottenness*, (*i. e.*) To be corrupted or putrified in the Grave, as the Bodies of others are. *Seeing* is oft put for perceiving by experience. In which Sence men are said *to see good*, *Psal.* 34. 13. and *to see Death*, or *the Grave*, *Psal.* 89. 48. *Luk.* 2. 26. *Job.* 8. 51. and to *see sleep*, *Eccles.* 8. 16. And the Hebrew word *Shochath*, though sometimes by a Metonymy it signifies the Pit or *Place of Corruption*, yet properly and generally it signifies *Corruption* or *Perdition*, as *Job* 17. 14. and 33. 18, 30. *Psal.* 35. 7. and 55. 23. *Jonah* 2. 6. and is so rendered by the seventy Jewish Interpreters, *Psa.* 107. 20. *Prov.* 28. 10. *Jer.* 13. 14. and 15. 3. *Lament.* 4. 20. *Ezek.* 19. 4. and 21. 31. And so it must be understood here, although some of the Jews to avoid the force of this Argument render it *the pit*. But in that sence it is not true, for, whether it be meant of *David*, as they say, or of Christ, it is confessed that both of them did see the Pit, (*i. e.*) Were laid in the *Grave*. And therefore it must necessarily be taken in the other Sence now mentioned; and so it is properly and literally true in Christ alone, although it may in a lower and Metaphorical Sence be applied to *David*, who had a just and well-grounded Confidence, that although God might bring him into great Dangers and Distresses, which are called *the sorrows of Death*, and *the pains of Hell*, *Psal.* 116. 3. yet God would not leave him to perish in or by them.

11. Thou wilt shew me *q* the path of life *r*: * in thy

* Psal. 21. 6.

thy presence *s* is fulness of joy *t*, at thy right hand *u there are* pleasures for evermore *x*.

q (*i. e.*) Give me an exact and experimental knowledge of it for my own Comfort, and the benefit of my People. *r* (*i. e.*) The way that leadeth to Life, not to a temporal and mortal Life here, for he is supposed to be dead and buried, *v.* 10. But to an endless and immortal, and blessed Life after death in the presence of God, as it followeth; the way to which is by the Resurrection of the Body. So the Sence is, Thou wilst Raise me from the Grave, and Conduct me to the place and state of everlasting Felicity. *s* Heb. *With* or *before thy Face.* (*i. e.*) In that heavenly Paradise, where thou art graciously and gloriously present; where thou dost clearly and fully discover thy Face, and the light of thy Countenance; whereas in this Life thou hidest thy Face and shewest us only thy Back-parts, and we are in a state of absence from thee, and see thee only through a Glass darkly, and enjoy thee but in part. *t* (*i. e.*) Full and perfect joy and satisfaction, which it is in vain to expect in this Life, and is only to be found in the sight of thee. See *Exod.* 33. 14. *Psal.* 17. 15. *Mat.* 5. 8. 1 *Joh.* 3. 2. *u* Which he mentions as a place of greatest Honour, as this was *Gen.* 48. 13, &c. 1 *Kings* 2. 19. *Psal.* 45. 9. and the place where the Elect and Saints are placed at the last day, *Mat* 25. 33, &c. and lastly, at the place where Christ himself is said to sit, *Psal.* 110. 1. *Mat.* 26. 64. *Col.* 3. 1. *Heb.* 1. 3. *x* Everlasting delights in the Contemplation and Fruition of God.

PSAL. XVII.

A Prayer of David *a*

a David being now grievously persecuted and distressed by *Saul* and other Enemies, and being also bespattered with many Calumnies, he appeals to the heart-searching God, makes a solemn Protestation of his Integrity, earnestly begs of God Protection and Deliverances, and being made weary of this Life, by his pressing and manifold Calamities, he Comforts himself with the Contemplation and Hope of an happier Life.

1. HEar † the right *b*, O LORD, attend unto my cry *c*, give ear unto my prayer *that goeth* † not out of feigned lips *d*.

† Heb. *justice.*

b Heb. *righteousness*, (*i. e.*) Me who, notwithstanding all their accusations and slaunders, am righteous; Or, my righteous cause; do thou take notice of it and give Sentence for me: or my righteous Prayer. I desire nothing that is unreasonable or unjust, but that thou wouldest judge righteously between me and mine Enemies, and vindicate thine own Honour and faithfulness, in making good thy Promise to me, which thy righteousness obligeth thee to do. *c* (*i. e.*) My fervent Prayer attended with strong Cries. *d* Heb. *not with deceitful lips*, which speak one thing when my Heart knoweth and designeth another. And this profession of his sincerity in his words, doth fitly make way for his solemn appeal to God in the following Verses.

2. Let my sentence *e* come forth from † thy presence *f*: let thine * eyes behold the things that are equal *g*.

† Heb. *without lips of deceit.*
* Psal. 11. 5.

e Heb. *my right* or *judgment*, (*i. e.*) Judgment in my cause, or on my behalf *f* (*i e.*) From thee, and from thy Tribunal to which I bring my cause. Do not suspend or delay it, but speedily examin my cause and give sentence in it. *g* Or, *Right.* For though I desire and need thy grace and favour in many other Respects, yet I beg only thy justice in this cause between me and them.

3. Thou hast proved *h* mine heart, thou hast visited *me i* in the night *k*, * thou hast tryed me *l*, *and* shalt find nothing *m*: I * am purposed *n* that my mouth shall not transgress *o*.

* Job 23. 10. Psal. 26. 2. Mal. 3. 2, 3. 1 pet. 1. 7.
* Psal. 39. 1.

h Or *searched*, or *tried* it, by many and sore Temptations and Afflictions, whereby the sincerity or hypocrisie of mens Hearts are easily and commonly discovered, and especially by thy all-seeing Eye. And that is my great Comfort, that thou art Witness of my innocency. *i* Thou hast made an inspection and enquiry into my Heart. *k* Either 1. Metaphorically, (*i. e.*) in the time of Trouble. Or, 2. Properly; when mens minds being freed from the incumbrance and distraction of Business, and from the Presence and Society of Men: Which either lays a restraint upon them, or tempts them to use Dissimulation, do act most vigorously and freely, either upon Good or Evil, according to their several inclinations. *l* Accurately and severely, as Goldsmiths do Metals. *m* (*i. e.*) Nothing of unrighteousness, *in* Heb. *shalt not find*, To wit, that whereof mine Enemies accuse me, namely, Hypocrisie towards thee, and evil design against *Saul*, covered under fair pretences as they alledge. So this general Phrase is to be limited from the Context, as other generals most frequently are. For he was far from thinking himself sinless, that he often acknowledgeth his many and great sins, and particularly, that, *if God should enter into Judgment with him*, and be severe to *mark iniquities*, *no man living could be justified*, Or, *stand before him*, *Psal.* 130. 3. and 143. 2. *n* Or, *I have resolved* upon Deliberation, as the word implies. *o* I am so far from Practising against *Saul*'s Life, as they charge me, that I will not wrong him so much as in a Word. Some joyn these words with the next foregoing, and render the place thus, That which *I have thought*, *my mouth shall not transgress*, or rather, *hath not transgressed*; (*i. e.*) My Thoughts and Words always agree together. I abhor falshood and Dissimulation.

4. Concerning the works of men *p*, by the word of thy lips *q*, I have kept *me from r* the paths *s* of the destroyer *t*.

p Concerning my Care and Caution about my Words, I have now spoken, *v.* 3. now I may say the like concerning my works. As for the works which men generally practise. Or, *Because of* (as the prefix *Lamed* is oft used, as *Gen.* 2. 23. *Numb.* 16. 34. *Jer.* 4. 31. and 22. 10. and 23. 9.) *the Works of Men.* So the Sence may be this, observing and considering the quality of the Works of the Men of this Age, with whom *I* converse, or of all mankind, some few excepted; considering, I say, how wicked and unreasonable and pernicious they are, not only to others, but also to themselves; I was resolved to take more care in the ordering of my own Actions. *q* (*i. e.*) By the help of thy blessed Word and the excellent Rules, Promises and Threatnings thereof, which by deep and frequent Meditation I have hid and fixed in mine Heart, as the best Antidote against sin and temptation, *Psal.* 119. 9, 11. *r* So the same Verb is used with the like Supplement, *Jos.* 6. 18. which also is in a manner included in the Verb. Or, *I have observed*, To wit, so as to avoid them. *s* Or, *ways*, (*i. e.*) The Customs and Practices, or the imitation of them; as may be gathered from the next Verse, where he prays to be kept in God's *paths*, which are opposed to these *Paths*. *t* Or, of *the violent Man*: Such as *Saul* and his Courtiers and Souldiers have shewed themselves towards me. Although their rage and violence against me, might have tempted me to have repayed them in their own Coyn, yet I forbore it, and spared both others and *Saul* himself, when his Life was at my Mercy, 1 *Sam.* 24. and 26. and this I did in Obedience to thy Word, which required me to Honour and preserve the Lord's Anointed.

5. Hold up my goings in thy paths *n*, *that* my footsteps † slip not *x*.

† Heb. *be not moved.*

u As by thy Word and Grace thou hast hitherto kept me from the Paths of evil men, and led me into thy Paths, so, I pray thee, enable me by the same means to persevere in thy ways, and in mine abhorrency of wicked Courses. *x* That I may not fall into that sin of revenging my self upon *Saul*, to which I may be more and more tempted, nor into any other sin, whereby thou mayst be provoked, or men may be offended, and Religion disgraced.

6. I have called upon thee *y*, for thou wilt hear me, O God *z*: incline thine ear unto me, *and* hear my speech.

y It hath been and still is, and shall be my constant course, to apply my self to thee for assistance and for deliverance. *z* For though thou mayst delay for a season, I am well assured that thou wilst hear and answer me.

7. * Shew thy marvellous loving kindness *a*, O thou ‖ that savest by thy right hand *b* them which put their trust *in thee c*, from those that rise up *against them d*.

* Psal. 31. 21.
‖ Or, *that savest them which trust* in thee, *from those that rise up against thy right hand.*

a To wit, in preserving and delivering me; which, if thou dost, *I* must ever acknowledg it to be an Act of *kindness*, or free Grace, or undeserved Bounty, yea, and of *marvellous kindness*, because of my extream and pressing dangers, out of which nothing but a wonder of God's mercy and Power can save me. *b* (*i. e.*) By thy great Power. *c* Or, *in it*, (*i. e.*) in thy right Hand, as was now expressed. Or, *because of* (as the Hebrew prefix *Mem* oft signifies, as *Psal.* 12. 6. and elsewhere) *those that exalt themselves*, (as this word signifies. *Job* 20. 27. and 27. 7. *Psal.* 59. 1.) not only against me, but against thee who hast engaged and declared thy self for me. So this Prayer is like that *Psal.* 66. 7. *Let not the Rebellious exalt themselves.* But this place is otherwise translated in the Margent of our Bibles, with which divers others, both Antient and later interpreters agree, and that more agreeably to the Order of the words in the Hebrew text, *O thou that savest* (or *usest to save*) *them which trust in thee* (or, as the Hebrew word may be properly rendered without any Supplement, *Believers*) *from those that rise up against thy right Hand*, (*i. e.*) Either against thy mighty Power, which thou hast already shewed in my wonderful Preservation: Or, against thy counsel (which is called God's *hand*, *Act.* 4. 28.) and revealed Will concerning my advancement to the Kingdom, which divers of these men did knowingly oppose, as may be gathered from 2 *Sam.* 3. 9, 10. &c. *against* the man (which word is oft understood, where Examples have been given, and more we shall have in this Book) *of thy right Hand*, as *David* is called, *Psal.* 80. 17. According to this Translation his Prayer

is enforced with a double motive, to wit, his truſt is in God, and his Enemies oppoſition againſt God.

*Deu. 32. 10. Zech. 2. 8.

8. * Keep me as the apple of the eye *e*: hide me under the ſhadow of thy wings *f*.

d Which God hath marvellouſly fenced on every ſide, and Men uſe their utmoſt Care and Diligence to keep *e*. *f* As an Hen doth her Chickens.

† Heb. *that waſt me.* † Heb. *my enemies againſt the ſoul.*

9. From the wicked *g* † that oppreſs me, *from* † my deadly enemies *h*, *who* compaſs me about *i*.

g Or, *Becauſe of the Wicked.* *h* Heb. from *thoſe who are mine Enemies*, *in* or *for*, or *againſt* my (which Pronoun is eaſily ſupplied out of the foregoing word, where it is expreſſed) *Soul* or *Life*, (*i. e.*) Whom nothing but my Blood and Life will ſatisfie. *i* Which ſhews both their extream Malice and his great Danger.

*Pſal. 119. 70.

10. * They are incloſed in their own fat *k*: with their mouth they ſpeak proudly *l*.

k They live in great Splendour and Proſperity, whilſt I am exerciſed with many and ſore Troubles. The like Phraſe we have *Job* 15. 27. *Pſal.* 73. 7. *l* Not only againſt us whom they ſcorn, but even againſt God himſelf whom they deſpiſe, boaſting of their own Power, and what great things they will certainly effect againſt me.

11. They have now compaſſed us in our ſteps *m*; they have ſet their eyes *n* bowing down to the earth *o*:

m (*i. e.*) In all our ways. We go from place to place, to Rocks and Caves, and Woods; but whereſoever we go they are at hand, and ready to ſurround us. Of which ſee an example, 1 *Sam.* 23. 26. *n* To wit, upon or againſt us, (*i. e.*) They have diſcovered us, and keep their eyes fixed upon us, that we may not eſcape, or as deſigning to ſhoot at us. *o* (*i. e.*) Couching and caſting themſelves down upon the Earth, that they may not be diſcovered, and ſo may watch the fitteſt opportunity to ſurprize us. Which Sence is favoured by the next Verſe, and by comparing, *Pſal.* 10. 10. Oth. *To caſt us down to the earth.*

† Heb. *the likeneſs of him* (that is, *of every one of them*) *is as a lyon that deſireth to raven.*

12. † Like a lyon *that* is greedy of his prey *p*, and as it were a young lyon † lurking in ſecret places *q*.

p When he is hungry, and therefore cruel. *q* See *Pſal.* 7. 2. and 10. 8, 9, 10.

† Heb. *ſitting.*

13. Ariſe, O LORD, † diſappoint him *r*, caſt him down: deliver my ſoul from the wicked, || *which is* thy ſword *s*:

† Heb. *Prevent his face.* || Or, *by thy ſword.*

r Heb. *Prevent his face*, (*i. e.*) Go forth againſt him, and meet and face him in Battle, as Enemies uſe to do. Or, prevent the execution of his miſchievous Deſigns againſt me; ſtop him in his attempt, and give him the firſt blow. *s* Or, thy hand, as it follows, *v.* 14. (*i. e.*) Thy inſtrument to execute Vengeance upon thine Enemies, or to chaſtiſe and exerciſe thy People: For which reaſon the *Aſſyrian* is called God's *Rod*, *Iſa.* 10. 5. as being ordained for Correction, *Hab.* 1. 12. The Sence is, do not puniſh me by this Rod: let me fall into thy hands, and not into the hands of wicked men, 2 *Sam.* 24. 14. Or, by (which Prepoſition is underſtood, *Pſal.* 2. 12. and oft elſewhere) *thy Sword*, (*i. e.*) by thy Power.

|| Or, *from me by thine hand.* *Luk. 16. 25. *Jer. 41. 8. || Or, their *Children are full.*

14. || From men *which are* thy hand *t*, O LORD, from men of the world *u*, *which have* their portion in *this* life, and whoſe belly *x* thou filleſt with thy *hid treaſure *y*: || they are full of Children *z*, and leave the reſt of their *ſubſtance* to their Babes.

t Wherewith thou doſt Correct me. *u.* (*i. e.*) Who proſper in and ſet their Hearts upon this Vain and Tranſitory World, and neither have, nor chuſe, or deſire any other Portion or Felicity, as it follows. *x* (*i. e.*) Mind or Appetite, as that word is uſed, *Job* 20. 20. *Prov.* 20. 30. *y* (*i. e.*) Not only with common mercies, as Food and Raiment, but with thy choiceſt and moſt precious good things, ſuch as men uſe to hide or keep in their treaſures, with extraordinary Wealth and Glory, and all the Delights and Comforts of the preſent Life. *z* When many of the faithful Servants are barren, theſe are bleſſed with a numerous Poſterity. Or, their *Children are filled* or *ſatisfied* as well as their Parents. There is abundantly enough both for them and for their Children, and to ſpare for their Childrens Children, as it follows.

15. As for me *a*, I will or ſhall behold thy face *b*, in righteouſneſs *c*: I ſhall be ſatisfied *d*, when I awake *e*, with thy likeneſs *f*.

a I do not envy this their Felicity, but my Hopes and Happineſs are of another Nature. *b* I do not place my Portion in earthly and temporal Treaſures, as they do, but in *beholding God's face*, (*i. e.*) In the enjoyment of God's preſence and favour; which is indeed enjoyed in part in this Life, but not fully and to Satisfaction, of which *David* here ſpeaks, as appears from the laſt Clauſe of this Verſe; *The ſight of God*, and *of his face*, being frequently ſpoken of, both in the Old and New Teſtament, as a priviledge denyed even to the Saints, in this Life, and peculiar to the next Life, as is manifeſt from *Exod.* 33. 20. *Judg.* 13. 22. *Mat.* 5. 8. 1 *Cor.* 13. 12. 2 *Cor.* 3. 18. 1 *John* 3. 2. *c* With the Comfort of a good Conſcience, bearing me Witneſs that, notwithſtanding all the Calumnies and Cenſures of mine Enemies, I have been & am upright and righteous in the Courſe of my Life, both towards thee and towards all men. Which Teſtimony will enable me to look God in the Face with boldneſs, when mine Enemies, being Conſcious to themſelves of groſs and manifold unrighteouſneſs towards thee and me, and others, will be afraid to appear in thy Preſence. *d* I am now greatly diſtreſſed and diſſatisfied, and mine Enemies are fitted and ſatisfied with good things; but my turn will come, the time is coming wherein I ſhall be abundantly ſatisfied, to wit, with beholding thy Face, which is to me more Comfortable and Satisfactory, than all the Poſſeſſions of this World. *e* Either, 1. When I ſhall be delivered from my preſent Diſtreſſes and Calamities. But theſe never are in Scripture, or indeed can fitly be called by the name of *Sleep*, which is every where ſpoken of as a ſtate of reſt, and quietneſs; as *Pſal.* 127. 2. *Job.* 11. 12, 13. and conſequently deliverance from them, cannot be compared to *awaking*. Or, rather, 2. When I ſhall ariſe from the Dead: For *Death* is very frequently called *Sleep* both in Scripture, as 1 *Kings* 1. 21. *Iſa.* 26. 19. *Jer.* 51. 39, 57. *Dan.* 12. 2. *Job.* 11. 11, 13. and in other Authors; and conſequently Reſurrection from the Dead, is juſtly and fitly called an *awaking*, as it is *Job* 14. 12. *Dan.* 12. 2. *Joh.* 11. 11. And ſince the Doctrine of the Reſurrection of the juſt, to a bleſſed and endleſs Life was not unknown to the Holy men of God in the Old Teſtament, as it were very eaſy to prove, nor to *David* in particular, as appears from *Pſal.* 16. 10, 11. and from divers other paſſages, it cannot be imagined but *David* would Support and Comfort himſelf in his greateſt Agonies, with the conſideration thereof, this being incomparably the moſt weighty and effectual Argument and ground of Comfort, which he could poſſibly uſe. And this alſo beſt ſuits with the Context; for *David* is here oppoſing his Hopes and Portion to that of his Enemies, and having noted, not without a ſecret reflection and reproach upon them for it, that their Portion was in this Life, *v.* 14. it was moſt Conſonant to the place and to the thing it ſelf, that he ſhould ſeek and have his Happineſs in the future Life. *f* Or *Image*. Ey which may be underſtood either, 1. Chriſt, the Son of God, who was known to *David* and other Prophets, as is evident, and that under the name of *the Son of God*, *Pſal.* 2, 7, 12. *Prov.* 30. 4. *Hoſ.* 11. 1. Comp. with *Mat.* 2. 15. who being exactly like to his Father, might moſt fitly be called his *likeneſs* or *image*, as he is, *Heb.* 1. 3. Or 2. the image of God ſtamped upon his glorified Soul; which muſt needs afford him infinite Delight and Satisfaction. Or 3. God himſelf, or the face of God mentioned in the former Clauſe, and explained here by another Phraſe, as is very uſual in theſe writings. And this Interpretation may receive ſtrength from *Numb* 12. 8. Where *beholding the ſimilitude of the Lord* is evidently the ſame thing, which is elſewhere called *ſeeing his face*, & from *Heb.* 10. 1. Where *the image* doth not note the likeneſs or repreſentation, but the truth & exiſtence of the thing.

PSAL. XVIII.

The ARGUMENT.

This Pſalm, *with ſome few and ſmall Variations, is written*, 2 Sam. 22. *It was compoſed by* David, *towards the end of his Reign and Life, upon the occaſion here mentioned.*

To the chief muſician, *a Pſalm* of David, the ſervant of the LORD *a*, who ſpake unto the *LORD* the words of *this ſong, in the day *that* the *LORD* delivered him from the hand of all his enemies, and from the hand of Saul *b*: And he ſaid. 2 Sam. 22.

a Who eſteemeth it a greater honour to be thy Servant, than to be King of *Iſrael*, and who doth entirely devote himſelf to thy Service and Glory. *b* (*i. e.*) After the Death of *Saul*, and the Conqueſt of all his ſucceeding Enemies, and his own firm eſtabliſhment in his Kingdom.

1. * I will love thee *c*, O LORD, my ſtrength *d*. *Pſal. 144. 1.

c Moſt affectionately and with my whole Soul; as the Hebrew word ſignifies. I can return thee no better thing for all thy Favours, than my Love and Heart, which I pray thee to accept. By *loving* him he underſtands not only his inward affection, but alſo all the outward Expreſſions and Teſtimonies of it, praiſing and glorifing, and ſerving of him. *d* From whom alone I have received all my ſtrength and ſucceſs and ſettlement, and in whom alone I truſt, as it follows *v.* 2.

2. The LORD *is* my rock *e* and fortreſs, and my

† Heb. *my Rock* Or, *Cliff.* * Heb. 2. 13. my deliverer: my God, † my ſtrength *in whom I will truſt, my buckler, and the horn *f* of my ſalvation, and my high tower.

e To which I flee for refuge, as the *Iſraelites* did to their Rocks. See *Judg.* 6. 2. 1 *Sam.* 13. 6. *f* By which I have both defended my ſelf and ſubdued mine Enemies. It is a Metaphor from thoſe Beaſts whoſe ſtrength lyes in their Horns. The *Horn* is oft put for *Power*, as *Pſal.* 92. 10. *Amos* 6. 13. and elſewhere.

3. I will call upon the LORD *who* is worthy to be praiſed, ſo ſhall I be ſaved *g* from mine enemies.

g Or, *I did call — and was ſaved.* For the Future Tenſe is commonly uſed for that which is Paſt. And this ſeems beſt to agree with the whole Context, which is to praiſe God for mercies already received.

* Pſal. 116. 3. † Heb. Belial. 4. * The ſorrows of death *h* compaſſed me, and the flouds of † ungodly men *i* made me afraid.

h (*i.e.*) Dangerous and deadly Troubles. Or, *the Bands*, or *Cords of Death*, which had almoſt ſeized me, and was putting it's Bands upon me. Compare *Pſal.* 73. 4. *i* Their great multitudes and ſtrength, and violent aſſaults, breaking in upon me like a Flood.

‖ Or, *Cords.* 5. The ‖ ſorrows of hell *k* compaſſed me about: the ſnares of death prevented me *l*.

k Or, *of the grave*, which brought me to the brink of the Grave. *l* Had almoſt taken hold of me, ere I was aware of my danger.

6. In my diſtreſs I called upon the LORD, and cryed unto my God, he heard my voice out of his *temple *m*, and my cry came before him, *even* unto his ears.

* Pſal. 11. 4.

m Either, 1. Out of his Sanctuary; whence he promiſed to hear and anſwer the Prayers of his People, which are either made there or directed thither. Or, 2. Out of his heavenly Habitation, which is oft called his Temple; See *Pſal.* 11. 4.

7. Then the earth ſhook and trembled the *n*, foundation alſo of the hills were moved and ſhaken *o* becauſe he was wrath.

n Then God appeared on my behalf in a miraculous and glorious manner, and with the great Terror and Confuſion of all mine Enemies, which is here compared to an Earthquake. *o* The Earthquake was ſo deep and violent, that it overthrew whole Mountains by the Roots. Whereby he deſigns his lofty and potent Enemies; ſuch being oft compared to Mountains, as *Pſal.* 46. 3, 4. and 144. 5. *Iſa.* 41. 15, &c.

† Heb. *by his.* † Heb. *him.* 8. There went up a ſmoke † out of his noſtrils *p*, and fire out of his mouth devoured: coals were kindled by † it *q*.

p As is uſual in Perſons, Tranſported with great anger and rage. He manifeſted his great diſpleaſure againſt my Adverſaries. *q* Which notes the Fervency, Conſtancy, and Efficacy of his anger,

* Pſal. 144. 5. 9. He bowed the heavens *r* alſo and came down *s*: and darkneſs *was* under his feet.

r By producing thick and dark Clouds, by which the Heavens ſeem to come down to the Earth. *s* Not by change of place, but by the Manifeſtation of his Preſence, and Power on my behalf.

* Pſal. 104. 3. 10. And he rode upon a cherub *t*, and did fly: yea, * he did fly upon the wings of the wind *u*.

t Or, *upon the Cherubims*, by an Enallage of number, that is, upon the Angels, who are ſo called, *Gen.* 3. 24. *Heb.* 9. 5. who are alſo called God's *Chariots*, *Pſal.* 68. 17. upon which he is ſaid to ſit and ride. All which is not to be underſtood groſsly, but only to note God's uſing of the Miniſtry of Angels, in raiſing ſuch Storms and Tempeſts as are here deſcribed. *u* As ſwiftly as the Wind. He came to my reſcue with all ſpeed.

11. He made darkneſs his ſecret place *x*: his pavilion round about him, *were* dark waters *y*, *and* thick clouds of the skies.

x Or, *his hiding Place*, (*i.e.*) He covered himſelf with dark Clouds, from whence he ſecretly ſhot at his Enemies, as it follows. *y* (*i.e.*) Watery Vapours and thick Clouds, as the next Words expound theſe.

12. At the brightneſs *that was* before him *z*, his thick clouds paſſed *a*, hail-*ſtones* and coals of fire.

z At his glorious and powerful appearance. *a* Or, *paſſed away*, (*i.e.*) Vaniſhed, as this Word is oft taken, as *Pſal.* 90. 5, 6. *Iſa.* 29. 5. *Hab.* 3. 10.) being diſſolved into ſhowers of Hail-ſtones, &c.

13. The LORD alſo thundered *b* in the heavens, and the Higheſt gave his voice *c*: hail-ſtones and coals of fire.

q To wit, againſt my Adverſaries. *Thunder* is a ſign of God's Anger, 1 *Sam.* 2. 10. and 7. 10. *c* (*i.e.*) Thunder, oft ſo called, The ſame thing expreſſed in other words.

14. Yea, he ſent out his arrows *d*, and ſcattered them *e*; and he ſhot out lightnings, and diſcomfited them.

d To wit, *Lightnings*, as it is explained in the next Clauſe. *e* To wit, mine Enemies: Which is ſufficiently underſtood from *v.* 3. and 17. and from the whole Context.

15. Then the channels of waters were ſeen, and the foundations of the world were diſcovered *f*: at thy rebuke, O LORD, at the blaſt of the breath of thy noſtrils.

f By mighty and terrible Earthquakes which overturned the Earth, and made it's lower parts uppermoſt and viſible.

* Pſal. 144. 7. & 57. 3. ‖ Or, *great waters.* 16. * He ſent *g* from above, he took me, he drew me out of ‖ many waters.

g Angels, or aſſiſtance otherwiſe.

17. He delivered me from my ſtrong enemy, and from them which hated me *h*: for they were too ſtrong for me.

h From them that wanted neither Malice nor Power.

18. They prevented me *i* in the day of my calamity: but the LORD was my ſtay.

i They were too cunning for me, and had almoſt ſurprized me, but they could not prevent thee.

* Pſal. 118. 5. 19. * He brought me forth *k* alſo into a large place *l*: he delivered me, becauſe he delighted in me *m*.

k Out of my Straits and Difficulties, out of the little Caves in which I was ſhut up and impriſoned. *l* Into a ſtate of Freedom and Plenty, and Comfort. *m* Or, *loved me*, or *had a good Will to me*, as this Phraſe commonly ſignifies. Whereby he aſcribes all his Mercies and Bleſſings to God's good Pleaſure and free Grace, as the firſt ſpring of them. Which he thought fit to Premiſe, leſt the following Expreſſions ſhould ſeem to ſavour of boaſting of his own Merits, which he oft diſclaims.

20. The LORD rewarded me according to my righteouſneſs *n*; according to the cleaneſs of my hands *o* hath he recompenſed me.

n As I had a juſt Cauſe, and made it my Care and Buſineſs to deal righteouſly with God and with *Saul*, and all others, ſo God (who hath engaged himſelf by his Promiſe to ſuccour and reward them that are ſuch) was graciouſly pleaſed to own me, and to plead my Cauſe againſt my unrighteous Enemies. And becauſe I would not deliver my ſelf from my Straits and Miſeries, by unrighteous means, namely, by killing *Saul*, as I was adviſed to do: God was pleaſed to deliver me in a more honourable and effectual manner. *o* (*i.e.*) The innocency of my Actions, and Carriage towards *Saul*, from whoſe Blood I kept my hands pure.

21. For I have kept the ways of the LORD *p*, and have not wickedly departed from my God *q*.

p I have obſerved and obeyed his Precepts, and made mine own will, and paſſions, and intereſt ſtoop to them. *q* (*i.e.*) I have not knowingly and wilfully forſaken God, and broken his Laws as wicked men do Which he adds by way of Correction and Explication, leſt the former or following Clauſes, ſhould be interpreted as a Profeſſion of ſuch a perfect and Sinleſs righteouſneſs, whereby he might in ſtrict Juſtice be juſtified by, and before God; which he elſewhere utterly diſowns, *Pſal.* 130. 3. and 143. 2. and which *David*, eſpecially towards the end of his days, (when this Pſalm was compoſed, as the Title ſhews) could not pretend to without great Arrogancy and Falſhood, as having been guilty of thoſe great Sins of Murder and Adultery, and many other Errors, as he confeſſeth, *Pſal.* 19. 12. and oft elſewhere.

* Pſal. 10. 5. 22. For all his * judgments *were* before me *r*, and I did not * put away his ſtatutes from me *s*.

r (*i.e.*) Before the Eyes of my Mind. I diligently ſtudied and Conſidered them, that I might govern my whole Life by them. *s* (*i.e.*) Out of my view, as ungodly men do; who like not to retain God nor his Word in their Hearts or Thoughts.

‖ Or, *perfect.* Job. 11. 4. † Heb. *with.* 23. I was alſo ‖ upright before him *t*: and I kept my ſelf from mine iniquity *u*.

† Heb. *before his eyes.* 24. Therefore hath the LORD recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands † in his Eye-ſight.

t I did not pretend Religion before men for my own Ends, but did approve my Heart and ways to the all-ſeeing God.

God. *u* (*i. e.*) From that ſin which I was moſt inclined, or tempted: Either 1. From my Hereditary and natural Corruption, ſo far, that it ſhould not have Dominion over me, nor break forth into any preſumptuous or ſcandalous Sins, Or rather 2. From the Sin of killing *Saul*, which might be called *his ſin*, becauſe this might ſeem moſt agreeable and deſireable to him, both as a Man and as a Souldier, and as anointed to be King, as being a likely way both to revenge and to preſerve and to advance himſelf: to which alſo he might ſeem to be both invited by the fair Opportunity which Providence had put into his Hand, 1 *Sam.* 24. 4. and 26. 8. and neceſſitated by *Saul*'s implacable Malice, and his own perpetual and extream Dangers and Diſtreſſes; and to which he was ſo ſtrongly tempted by his own followers, in the place now quoted.

25. With the merciful man thou wilt ſhew thy ſelf merciful, with an ‖ upright man thou wilt ſhew thy ſelf upright *x*.

‖ Or, *perfect.*

x Or, *ſincere*, to wit, in performing what thou haſt promiſed to ſuch Perſons, this being a great part or act of Sincerity, when ones Deeds and Words, or Profeſſions agree together; as on the contrary, for thoſe that deal Hypocritically and wickedly with thee, thou wilſt make them to *know thy breach of Promiſe*, as it is expreſſed, *Numb.* 14. 34. The Sence of the Verſe, Thou meteſt to every one the ſame meaſure, which he meteth out to others, and giveſt to him the Fruit of his own doings, and therefore thou wilſt perform Mercy and Truth to thoſe who are merciful and true to others, as through thy Mercy I have been.

26. With the pure thou wilt ſhew thy ſelf pure *y*, and with * the froward thou wilſt ‖ ſhew thy ſelf froward *z*.

* Lev. 26. 23. 24. 27, 28.

‖ Or, *wreſtle.*

y Free from the leaſt mixture or appearance of unrighteouſneſs, or unfaithfulneſs, or unkindneſs, or ſimply and ſincerely ſuch as thou uſeſt, aad haſt promiſed to be to them that are ſuch: for *Purity* is oft put for *Sincerity*. *z* Or, *perverſe*, (*i. e.*) Thou wilſt Croſs him and walk contrary to him, as thou haſt threatned, *Levit.* 26. 23, 24. See alſo, *Prov.* 3. 34. Man's *perverſeneſs* here is moral and ſinful, but God's *perverſeneſs* is judicial and penal.

27. For thou wilt ſave the afflicted people *a*: but wilt bring down high looks *b*.

a Such as I and my poor followers were. *b* (*i. e.*) Proud Perſons who diſcover the pride of their Hearts, by their haughty Looks and Carriages, *Pſal.* 101. 5. *Prov.* 6. 17. ſuch as mine Enemies were.

‖ Or, *Lamp.*

28. For thou wilt light my ‖ candle *c*: the LORD my God will enlighten my darkneſs.

c Or, *thou doſt light*, or *haſt lighted my Candle*, (*i. e.*) given me Safety and Comfort, and Proſperity and Glory, and Poſterity alſo; all which are oft ſignified by a *Candle* or a *Light*, as *Eſth.* 8. 16. *Job* 21. 17. and 29. 3. *Pſal.* 97. 11. and 132. 17. &c.

‖ Or, *broken.*

29. For by thee I have ‖ run through a troop *d*: and by my God have I leaped over a wall *e*.

d (*i. e.*) Broken through the armed Troops of mine Enemies. *e* I have ſcaled the Walls of their ſtrongeſt Cities and Caſtles, and ſo taken them.

* Deu. 32. 4. Dan. 4. 37. Rev. 15. 3. * Pſal. 12. 6. & 119. 140. Pro. 30. 5.

‖ Or, *refined.*

30. *As for* God his * way *is* perfect *f*: the word of the LORD is * ‖ tryed *g*: he *is* a buckler to all thoſe that truſt in him.

f His Counſel and Providence, though it may ſometimes be dark and hard to be underſtood, yet is alwaies wiſe and juſt, and every way perfect or unblameable. *g* The truth of God's promiſes is certain, and approved by innumerable Experiences, and mine among the reſt.

* Deut. 32. 39 1 Sam. 2. 2. Pſal. 86. 8. Iſa. 45. 5.

31. * For who is God ſave the LORD *h*? or who is a Rock ſave our God!

h It muſt needs be as I have ſaid, becauſe our Lord is the only God, and therefore there is none, neither God nor Creature, that can hinder him from accompliſhing his own word and work, or from defending thoſe that truſt him: He is unchangeable and invincible. Or, this is an Amplification, as God is, what I have now deſcribed him to be, ſo he only is ſuch, and there is no other God, or Rock, in which they may ſafely truſt.

32. *It is* God that girdeth me with ſtrength *i*, and maketh my way perfect *k*.

i That gives me ſtrength both of Mind and Body for Battel. It is a Metaphor taken either from a Military Girdle, or from a Common Girdle, wherewith their looſe Garments were girt about them, whereby they were rendered fitter for any Action. *k* (*i. e.*) Perfectly plain and ſmooth, and clear from impediments, as Pioneers uſe to prepare the way for the March of an Army. He guideth me in all my Counſels and Enterprizes, ſo that I neither miſs my way, nor ſtumble in it, nor come ſhort of my end.

33. He maketh my feet like hinds *feet l*, and * ſetteth me *m* upon my high places.

* Deut. 32. 13. & 33. 29.

l (*i. e.*) Moſt ſwift and nimble. As he made me wiſe in Counſel and Contrivance, (which he elſewhere ſaith) ſo he made me ſpeedy and Expeditious in the Execution: Which are the two great Excellencies of a Captain. He gave me great Agility either to flee and Eſcape from mine Enemies, when prudence required it, or to purſue them, when I ſaw occaſion. *m* Heb. *maketh me to ſtand*, (*i. e.*) Either he placeth me in ſafe and ſtrong places, out of the reach of mine Enemies: Or he confirms and eſtabliſheth me in that high and honourable eſtate into which he hath advanced me, and gives me Wiſdom to improve my Victories.

34. * He teacheth my hands to war *n*, ſo that a bow of ſteel is broken by mine arms *o*.

* Pſal. 144. 1.

n To him I owe all that Military skill, or Strength or Courage which I have. *o* My ſtrength is ſufficient not only to bend it, but to break it.

35. Thou haſt alſo given me the ſhield of thy ſalvation *p*: and thy right hand hath holden me up *q*, and ‖ thy gentleneſs *r* hath made me great.

‖ Or, *with thy meekneſs thou haſt multiplied me.*

p Thy Safeguard and Protection, which hath been to me like a ſhield to defend me. *q* Kept me from falling into thoſe Snares and Miſchiefs, which mine Enemies deſigned and I feared. *r* Or *meekneſs*, as this word ſignifies, *Numb.* 12. 3. *Pſal.* 10. 17. and 45. 4. *Zeph.* 2. 3. (*i. e.*) Thy Clemency, whereby thou haſt pardoned my ſins, which might otherwiſe have undone me, and mitigated thy Corrections which I have deſerved, thy Grace and Benignity, which thou haſt freely ſhewed to me and for me.

36. Thou haſt enlarged my ſteps *s* under me: † that my feet did not ſlip *t*.

† Heb. *mine Ancles.*

s Which before were ſtraitned and confined to a little compaſs, and entangled with the narrowneſs and difficulty of the way. *Thou haſt ſet my feet in a large Room*, *Pſal.* 31. 8. and 118. 5. (*i. e.*) Thou haſt brought me out of all my ſtraits and Difficulties, into a ſtate of Freedom and Safety. *t* Or, *ſtumble*, as they are apt to do in narrow and uneven ways.

37. I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38. I have wounded them that they were not able to riſe; they are fallen under my feet *u*.

u (*i. e.*) Caſt down to the ground, ſo as I may tread upon their Necks after the manner of Conquerors, *Deut.* 33. 29. *Joſ.* 10. 24.

39. For thou haſt girded me with ſtrength *x* unto the battel: thou haſt † ſubdu'd under me thoſe that roſe up againſt me.

† Heb. *cauſed to bow.*

x He repeats what he had ſaid, *v.* 32. leſt he ſhould ſeem to arrogate to himſelf his great Atchievements and Victories mentioned, *v.* 37. 38. and that he might give God the whole Praiſe and Glory of them.

40. Thou haſt alſo given me the necks *y* of mine enemies: that I might deſtroy them *z* that hate me.

y Either, 1. That I might ſmite or behead them. Or 2. That I might put my yoke upon their Necks, or bring them into Subjection. Or rather thus, *Thou haſt made them turn their Backs to me*, (*i. e.*) Flee away from me: for ſo this very Phraſe is uſed and rendered, *Exod.* 23. 27. *Joſ.* 7. 8, 12. and elſewhere. So far are they miſtaken, that ſay this Hebrew word *Oreph* is only uſed for the *Neck* and not for the *Back*. *z* That I might have opportunity to deſtroy them.

41. They cryed, but *there was* none to ſave *them*: * *even* unto the LORD *a*, but he anſwered them not.

* Job 27. 9. 35. 12. Prov. 1. 28. Iſa. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Mich. 3. 4. Zech. 7. 13.

a He ſpeaks of his *Iſraelitiſh* Enemies, who in their Diſtreſſes prayed to God for help againſt him.

42. Then did I beat them ſmall as the duſt before the wind: I did * caſt them out *b* as dirt in the ſtreets.

* Zech. 10. 5.

b Or, *Rid them away*, as Dirt is uſually ſwept or carried out of Houſes or Streets. Or, *tread them down*; Or, *bruiſe them*, as Men do Dirt when they walk in the Streets.

43. Thou haſt delivered me from the ſtrivings of the people *c*: *and* thou haſt made me the head of the heathen *d*: a people whom I have not known *e* ſhall ſerve me.

c From Contentions, and Seditions, and Tumults of my own People under *Saul*, and *Iſhboſheth* and *Abſalom*. *d* Of the *Ammonites*, *Moabites*, *Edomites*, *Syrians*, and others. *e* Whom I had

had no acquaintance with, nor Relation to, no, not by thy Promiſe or Grant; even barbarous and remote Nations.

† Heb. *at the hearing of the ear.* Heb. *the Sons of the ſtranger.* ‖ Or, *yield feigned Obedience.* † Heb. *be.*

44. † Aſſoon as they hear of me *f*, they ſhall obey me: † the ſtrangers ſhall ‖ † ſubmit themſelves unto me *g*.

f Either, 1. At the fame of my Name and Victorious Arms. Or 2. At the firſt tydings of my coming towards them. Or rather, 3. As ſoon as they underſtand my Will and Pleaſure, they ſhall inſtantly comply with it. *g* Heb *Shall lye unto me, (i.e.)* Shall ſubmit themſelves to me not willingly and cheerfully, as they will pretend, but only out of fear, and by conſtraint. By which it appears that this is ſpoken with reference to *David*, and not (as ſome would have it) to Chriſt, becauſe Chriſt's people are a willing People, *Pſal.* 110. 3. and thoſe whom he Conquers do freely obey him.

45. The ſtrangers ſhall fade away *h*, and be afraid *i*, out of their cloſe places *k*.

h (i.e.) Shall wither and decay in their hopes and ſtrength, *i (i.e.)* Shall come trembling: one Verb being put for two, as *Pſal.* 22. 21. *thou haſt heard me, (i.e.)* Having delivered me, and 42. 1. *panteth, (i.e.)* Panting haſteneth, and in many other places. *k* Out of their ſtrong holds, where they ſhall lurk and keep themſelves for fear of me, and whence they dare not ſtir without trembling. Or, *for* (as the Particle *Mem* is oft uſed) *their cloſe places, (i.e.)* Leſt I ſhould aſſault and take them.

46. The LORD liveth *l*, and bleſſed *be* my rock *m*: and let the God of my ſalvation be exalted.

l He and he only is the true living God, as he hath manifeſted himſelf to be for my Comfort, and for the confuſion of mine Enemies, when other Gods are dead and impotent Idols. Or, *Let the Lord live.* So it is a joyful and thankful Acclamation ſpoken after the manner of earthly Princes. *m* Let him have all bleſſing and praiſe, for he is worthy of it.

† Heb. *giveth avengements ſame.* ‖ Or, *deſtroyeth*

47. It is God that † avengeth me *n*; and ‖ ſubdueth the people under me.

n That executed Vengeance both by me, againſt Malicious Enemies, and for me againſt *Saul*, of whom I would not avenge my ſelf.

* Pſal. 59. 1. † Heb. *man of violence.*

48. He delivereth me from mine enemies: yea, * thou lifteſt me up above thoſe that riſe up againſt me *o*: thou haſt delivered me from the † violent man *p*.

o Above their Malice and Power. *p* From *Saul*: whom for Honours ſake he forbears to mention.

* Rom. 15. 9. ‖ Or, *confeſs.*

49. * Therefore will I ‖ give thanks unto thee, O LORD, among the heathen *q*: and ſing *praiſes* unto thy name.

q Or. *among the* Gentiles or *Nations*; *(i.e.)* Either 1. In the great Congregations conſiſting of the *Iſraelites* of all Tribes; of whom this very word is uſed, *Joſ.* 3. 17. and 4. 1. *Ezek.* 2. 3. and elſewhere, as hath been noted before. Or, 2. In the Preſence of thoſe *Gentiles*, who reſorted to *Jeruſalem* in great numbers, or before others of them; who are either ſubject to me, or Confederate with me, as I have occaſion of ſpeaking or writing to any of them. But this was but an uncertain and inconſiderable Buſineſs. And therefore *David* is here tranſported beyond himſelf, even to his ſeed for ever, as it is expreſſed *v.* 50. and ſpeaks this in ſpecial Relation to Chriſt, who was to be his ſeed, and of whom he was an Eminent Type, and by whom alone this was done, to any purpoſe. And therefore this is juſtly applied to him, and to his preaching to and calling of the *Gentiles*, *Rom.* 15. 9.

50. Great deliverance giveth he to his king *r*: and ſheweth mercy to his anointed, to David, and to his ſeed *s* * for evermore.

* 2 Sam. 7. 13.

r To the King whom God himſelf choſe and anointed or conſtituted. *s* To all his Poſterity, and eſpecially to the Meſſias, who is called *David's ſeed*, *Act.* 13. 23. *Rom.* 1. 3. and his *Son*, *Pſal.* 89. 27. and 110. 1. Comp. with *Mat.* 22. 42. and *the Seed* by way of eminency, *Gal.* 3. 16. and *God's anointed* and *King*, Pſal. 2. 2.

PSAL. XIX.

The ARGUMENT.

The deſign of this Pſalm *is to adore and magnifie the Name of God for the diſcovery of his Wiſdom and Power, and Goodneſs, both by his great and glorious Works of Creation and Providence; and eſpecially by his Word and the holy Scripture; which he prefers before the former.*

To the chief muſician, a Pſalm of David.

1. THE * heavens *a* declare *b* the glory of God *c*: and the firmament *d* ſheweth his handy work *e*.

* Gen. 1. 6.

a Theſe viſible Heavens ſo vaſt and ſpacious, richly adorned with Stars, ſo various and admirable in their Courſe, or Station; ſo uſeful and powerful in their influences. *b* Not properly, but Objectively, as *the Earth* and *Trees* and *Stars* are ſaid to *ſpeak*, *Job* 12. 8. and 38. 7. *Iſa.* 55. 12. they demonſtrate or make it evident and undeniable to all men of Sence or Reaſon: They are as a moſt legible Book, wherein even he that runs may Read it. *c (i.e.)* His glorious being or Exiſtence, *his eternal Power and God-head*, as it is particularly expreſſed, *Rom.* 1. 20. his infinite Wiſdom and Goodneſs. All which are ſo viſible in them, that it is Ridiculous to deny or doubt of them, as it is eſteemed Ridiculous to think of far meaner works of Art, as an Houſe or a Book, &c. That they were made without an Artiſt, or without an Hand. *d* Or, *the Expanſion*, *(i.e.)* All this vaſt ſpace extended from the Earth to the higheſt Heavens, with all it's goodly Furniture, the ſame thing which he called *Heavens*. *e* The Excellency of the work diſcovers who was the Author of it, that it did not come by chance, nor ſpring of it ſelf, but was made by the Lord God Almighty.

2. Day unto day *f* uttereth *g* ſpeech *h*, and night unto night ſheweth knowledge *i*.

f Or rather, *after* (as the Hebrew *Lamed* oft ſignifies, as *Exod.* 16. 1. and 29. 38. 2 *Chron.* 30. 21. *Pſal.* 96. 2.) *Day*: For the day doth not utter this to the Day, but to us upon the Day. The Sence is, Either, 1. That orderly and conſtant, and uſeful Succeſſion of Days and Nights one after another, declare this. But of the Courſe of the Sun, the effect whereof this Succeſſion is, he ſpeaks, *v.* 5. Or rather, 2. Every Day and Night renews or repeats theſe Documents and Demonſtrations of God's Glory. He that neglects them one day, may learn them the next day. *g* Or, *poureth forth*, to wit, conſtantly and abundantly and forcibly, as a Fountain doth Waters, as this Hebrew Verb ſignifies. *h* Or *the Word*, or *Diſcourſe*, to wit, concerning God. It hath as it were a Tongue to ſpeak the Praiſes of it's Maker; *(i.e.)* It gives men occaſion to magnifie and adore him. *i (i.e.)* Gives us a clear and certain Knowledge or Diſcovery of God their Author.

3. *There is* no ſpeech nor language, ‖ † *where* their voice is not heard *k*.

‖ Or, *without* theſe *their voyce is heard.* † Heb. *without their voyce heard.*

k Or, *underſtood*, as this Verb oft ſignifies, as *Gen.* 11. 7. and 42. 23. 2 *Kings* 18. 26. 1 *Cor.* 14. 2. for the *hearing* of it, would have been inſignificant without the underſtanding of it, in which the forte of the Argument lyes. The Sence is, there are divers Nations in the world, which have ſeveral Languages, ſo that one cannot diſcourſe with, or be underſtood by another. But the Heavens are ſuch an univerſal and admirable Teacher, that they can ſpeak to all People under them, and be clearly underſtood by all. *No Nation*, or *People*, ſaith that wiſe and learned Heathen *Tully*, *Is ſo barbarous and ſottiſh, as, when they look up to the Heavens, not to perceive that there is a God, or to imagine that thoſe things are the effect of blind Chance, which are made with ſuch wonderful Art and Wiſdom, that it requires extraordinary Art to underſtand their excellent Orders and Courſe?* But this Verſe is by divers Learned men otherwiſe tranſlated, not without an elegant Gradation, as ſome obſerve. *They have no Speech nor Word, nor* is any *Voice* or *ſound heard*, in or from them. Then follows the next Verſe by way of Oppoſition, yet *their line*, &c. Or thus, *They have no Speech, nor Words,* (which is ſuppoſed to be here ſaid by way of Prolepſis, to ſoften and explain his former Expreſſions of the Heavens, *declaring* and *ſpeaking*) *yet* (or, but *without* them) *their Voice is heard* or *underſtood*.

4. * ‖ Their line *l* is gone out *m* through all the earth *n*, and their words *o* to the end of the world: in them hath he ſet a tabernacle *p* for the ſun *q*.

* Rom. 10. 18. ‖ Or *their rule*, Or, *direction.*

l Either

l Either, 1. their admirable ſtructure made exactly, and as it were by line: ſee *Job* 38. 5. *Zech.* 1. 16. Or, 2. *Their lines*, the ſingular number being put for the plural, for the line anſwereth to the *Words* in the next Clauſe. And by *line* or *lines* he may underſtand their writing, as this very Word is taken, *Iſa.* 28. 10. which is made up of ſeveral lines. And this Expreſſion may ſeem to be very fit and Proper, becauſe the Heavens do not teach men audibly, or by ſpeaking to their Ears, but viſibly by propounding things to their Eyes, which is done in lines or writings. *m* (*i. e.*) Is ſpread abroad or drawn forth. *n* So as to be ſeen and Read, by all the Inhabitants of the Earth. *o* (*i. e.*) Their magnificent Structure, and their exquiſite Order, and moſt regular Courſe, by which they declare their Author, no leſs than if they uſed many Words, or long Diſcourſes to that purpoſe, or no leſs than men diſcover their Minds by their Words. See more concerning this Verſe, upon *Rom.* 10. 18. where it is applyed to the Preaching of the Goſpel by the Apoſtles, in the ſeveral parts of the World. *p* Which is a moveable Habitation, and therefore fitly applyed to the Sun, which is here deſcribed, to be in conſtant and perpetual Motion, *v.* 5, 6. *q* Which being the moſt Illuſtrious and uſeful-of all the Heavenly Bodies, is here particularly mentioned.

5. Which *is* as a Bridegroom *r* coming out of his chamber *s*, *and* *rejoyceth as a ſtrong man *t* to run a race.

*Eccleſs. 1. 5.

r Glorioufly adorned with Lights as with a beautiful Garment, and ſmiling upon the lower World with a pleaſant Countenance. *s* In which he is Poetically ſuppoſed to have reſted all Night, and thence to break forth as it were on a ſudden, as both Sacred and profane Poets repreſent the Matter. *t* Who being Conſcious and Confident of his own ſtrength, and promiſing to himſelf Victory and Glory which attends it, ſets upon his work with great Pleaſure.

6. His going forth *is* from the end of the heaven, and his circuit unto the ends of it *u*: and there is nothing hid from the heat thereof *x*.

u His Courſe is conſtant from Eaſt to Weſt, and thence to the Eaſt again. *x* There is no part of the Earth which doth not one time or other feel the Comfort and Benefit of it's Light and Heat.

7. The ‖ law of the LORD *y is* perfect *z*, ‖ converting *a* the ſoul: the teſtimony of the LORD *f is* *ſure *g*, making wiſe *h* the ſimple *i*.

‖ Or *Doctrine.* ‖ Or, *reſtoring.* Ruth. 4. 15. Heb. *Pſal. 119. 140.

y (*i. e.*) The Doctrine delivered by God to his Church, whether by *Moſes* or by other Prophets, and holy men of God after him: for the Title of *Law* is given not only to the Ten Commandements, or the moral Law, as it is, *Rom.* 2. 23, 25, 27, 31. but alſo to the whole Word of God, as *Pſal.* 1. 2. and 119. 70, &c. *Jer.* 8. 8. *Mal.* 2. 6. to the Pſalms, as *Joh.* 10. 34. and 15. 25. Comp. with *Pſal.* 82. 6. and 35. 19. and to the Writings of the Prophets, 1 *Cor.* 14. 21. Comp. with *Iſa.* 28. 11. yea, even to the Goſpel it ſelf. as *Iſa.* 2. 3. and 42. 4 and 51. 4, 7. *Rom.* 3. 27. *Gal.* 2. 21. And in this general Sence it muſt be here underſtood, becauſe the Effects here following, do not flow from one, but from all the parts of it, Precepts and Counſels, and Threatnings, and Promiſes, & Gods gracious Covenant made with Man therein revealed. Having diſcourſed hitherto of the Glory of God's ſhining forth in, and Demonſtrated by the viſible Heavens, and the Heavenly Bodies, he now proceeds to another Demonſtration of God's Glory, which he Compares with, and prefers before the former. Which he doth partly to prevent that exceſſive admiration of the ſplendour and beauty of the Sun and Stars, by the Contemplation whereof the Heathens were brought to adore them, an error which the *Iſraelites* were not free from the Danger of, *Deut.* 4. 19. partly to make the *Iſraelites* ſenſible of their ſingular Obligations to God, who beſides that common Light and Influence of the Heavenly Bodies, had given them a peculiar and a more neceſſary and beneficial Light; and partly, to awaken and provoke the *Gentiles* (into whoſe hands theſe Palms might come) to the ſtudy and love of God's Law, by repreſenting thoſe excellent Advantages, which they no leſs than the *Jews* might obtain by it. *z* Without fault or defect, fully and compleatly diſcovering both the Nature and Will of God, and the whole Duty and Buſineſs of man, whom and how he is to Worſhip and Serve, what he is to Believe and Practiſe, and whatſoever is neceſſary to his preſent and eternal Happineſs. Wherein there ſeems to be a ſecret Reflection upon the former and natural diſcovery of God, by his works of Creation, as that which is defective and inſufficient for the great and glorious Ends here following, which although it did declare ſo much of God's being and Nature, as left all men without excuſe, *Rom.* 1. 20. yet did not fully nor clearly manifeſt the Mind and Will of God, nor direct and bring men to eternal Salvation. *a* To wit, from the Errors of Mind and Converſation, in which men without this Light do generally wander and Periſh, unto God, from whom all men are naturally revolted. Or, *Comforting* or *Reviving*, as this Word is uſed, *Ruth* 4. 15. *Pſal.* 23. 3. *Lam.* 1. 11. 16. Heb. *Reſtoring* or *bringing back the Soul*, which was drooping and even going out of the Body, through grievous Troubles of the outward man, and Terrors of the Mind and Conſcience. *f* (*i. e.*) His law, ſo called becauſe it is a Witneſs between God and Man, what God requires of Man, and what upon the performance of that Condition, he will do for Man, *g* Heb. *faithful* or *true*, which is moſt Excellent and Proper, and neceſſary in a Witneſs: It will not miſ-lead or deceive any man, that truſteth to it or followeth it; But will certainly and infallibly bring him to Happineſs. *h* Unto Salvation, as is expreſſed, 2 *Tim.* 3. 15. Which is the only true Wiſdom. *i* This is added Either, 1. By way of Commendation, or as a qualification of the Perſon whom God's word will make wiſe, he muſt be humble and fooliſh, and little in his own Eyes, and willing to be taught: See *Mat.* 11. 25. 1 *Cor.* 1. 25, &c. For God reſiſteth the proud and ſcornful, and will not give this Wiſdom to them; or rather, 2. By way of Contempt, which ſeems moſt agreeable both to the uſe of the Words. *Prov.* 1. 4. and 9. 6. and 14. 15. and 22. 3. and to the Scope of the place, which is to ſet forth the Excellency and Efficacy of God's Law in the general, without any reſtriction to this or that ſort of Men. So it may note the weak and fooliſh, even Perſons of the loweſt Capacites, and ſuch are apt to miſtake and are eaſily ſeduced, as the Word implies. And yet theſe, if they will hearken to the Inſtructions of God's word, ſhall become Wiſe, when thoſe who *profeſs themſelves Wiſe*, ſhall by leaning to their own underſtanding, and deſpiſing or neglecting the directions of God's word, *become and prove themſelves to be fools*, *Rom.* 1. 22. But this is not ſpoken excluſively, as if no men of better Abilities were thus made Wiſe, but by way of Amplification, to ſhew the uſefulneſs of Gods Word to men of all ſorts and ſizes.

8. The ſtatutes *k* of the LORD are right *l* rejoycing the heart *m*: the commandement of the LORD *n* is *pure *o*, enlightning the eyes *p*.

*Pſal. 119. 140.

k Another word ſignifying the ſame thing with *Law* and *Teſtimonies*. *l* Both in themſelves, as being free from Crookedneſs or Error, and in their Effect, as guiding and directing men in the right and ready way to eternal Happineſs. Which alſo reflects upon that knowledge of divine things, which men have by the light of Nature and works of God, or by the Doctrines of the Philoſophers or others, that wanted or neglected the light of God's word, wherein there is a great deal of darkneſs and uncertainty, and Error and Danger. *m* Partly by that clear and certain knowledge of Divine things which it gives, for *knowledge is pleaſant to the Soul*, *Prov.* 2. 10. and partly by the diſcoveries of God's Love and Grace, to ſinful men, in Offers and Promiſes of Mercy therein contained. *n* (*i. e.*) All his Commands. *o* without the leaſt mixture of Error, or injuſtice or Deceit: Which cannot be ſaid of humane Laws. *p* To wit, of the Mind, with an evident and compleat manifeſtation of God's Will and Man's Duty: both which the works of Nature, and all the Writings of men diſcover but darkly and imperfectly.

9. The fear of the *LORD q is* clean *r*, enduring for ever *s*: the judgments of the LORD *t* are † true *and* righteous altogether *u*.

† Heb. *truſt.*

q By which he underſtands not the Grace of God's fear, as this Phraſe is commonly taken; nor the whole Worſhip of God, as it is taken, *Pſal.* 34. 9, 11. *Mat.* 15. 9. but the Law and Word of God, which is the only thing that is here commended, and which is meant by all the other parallel Titles of his *Teſtimony*, and *Statutes*, and *Commandments*, and *Judgments*, and conſequently by this of his *Fear*, which is as it were hemmed in within them. And this may well be ſo called by an uſual Metonymy, becauſe it is both the Object and the Rule, and the cauſe of this Grace of holy Fear; as God himſelf is called *Fear*, for the like reaſon, *Gen.* 31. 53. and in the Hebrew, *Pſal.* 76. 11. *r* (*i. e.*) Sincere, not adulterated with any mixture of Vanity, or Falſhhod, or Vice, not requiring nor allowing any uncleanneſs or wickedneſs, as the Religion of the *Gentiles* did. *s* Conſtant and unchangeable, the ſame for Subſtance in all the Ages of the Church and the World. Which is moſt true, both of the moral Law, and of the Doctrine of God's Grace and Mercy to ſinful and miſerable man; which two are the principal parts of that Law, of which he here ſpeaks, as is evident from the whole Context. For as the difference between the Old and the New Teſtament, that lyes only in Circumſtantial & Ceremonial, or Ritual things, which are not here intended; and that Alteration was alſo foretold in the Old Teſtament, and conſequently, the accompliſhment of it did not deſtroy, but confirm the certainty and conſtancy of God's word. This alſo is oppoſed to humane Laws, wherein there are, and ought to be manifold Changes, according to the differenee of Times and People and Circumſtances. *t* (*i. e.*) God's Laws frequently called his *Judgments*, becauſe they are the Declarations of his righteous Will and as it were his legal or judicial Sentence by which he expects that

that men ſhould govern themſelves, and by which he will judge them at the laſt day.

*Pſal. 119. 12. 127. Prov. 8. 11, 19.
*Pſa. 119. 103.
†Heb. *the dropping of Honycombs.*

10. More to be deſired *are they* than gold; *yea, than much fine gold *x*: *ſweeter alſo than honey *y*, and † the honey comb *z*.

x Than Gold of the beſt quality, and in the greateſt quantity. *y* Which was moſt ſweet in thoſe Eaſtern Countries. *z* Than that Honey which the Bees have moſt diligently wrought in their Combs, and which freely flows from them; which is ſweeter than the reſt.

11. Moreover, by them is thy ſervant *a* warned: *and* in keeping of them *b there is* great reward *c*.

a I thy ſervant, though a King and a Prophet, and of ſome Repute for Wiſdom and Knowledge, yet I am daily taught by them. Or, *enlightned*, as *Dan.* 12. 3. or *clearly admoniſhed*, as this word ſignifies, *Exod.* 18. 20. 2 *Kings* 6. 10. *Eccleſ.* 4. 13. *Ezek.* 3. 17, &c. and 33. 3, 9. It is a faithful and excellent Monitor to ſhew me my Duty in all Conditions, and to preſerve me from falling into ſin and danger, and Miſchief. *b* To thoſe that make it their great Deſign, and care to conform their whole Lives to them. For he ſpeaks not of a Legal and perfect keeping of them, which no man attaineth to in this Life, *Eccleſ.* 7. 20. *Gal.* 3. 10, 11, 12. 1 *Joh.* 1. 8. but of doing it in an Evangelical Sence, with the allowances which God through Chriſt makes for Humane infirmities. *c* In this Life, and eſpecially in the next.

*Pſal. 40. 12.

12. *Who can underſtand *d his* Errors *e*? cleanſe thou me *f* from ſecret faults *g*.

d This may be here added, Either, 1. As a further Proof of the Excellency and neceſſity of God's Law, becauſe mens Errors are ſo many and hard to be diſcovered and prevented, that they indiſpenſably need ſuch a Friend and Counſellor as the Law is to give them the true knowledge of themſelves and of their ſins. Or 2. As a juſt and ſorrowful Cenſure of himſelf, upon the Conſideration of the exact Purity of God's Law, and the Comparing of his Life with it. Thy Law, O Lord, is Holy and juſt and Good. But I am a poor ſinful Wretch falling infinitely ſhort of it, and Condemned by it. Or 3. As a ſignification of the inſufficiency of God's Law, ſtrictly ſo called for the healing and ſaving of mens Souls, and of the neceſſity of further ſupplies of the Goſpel, and grace of God; whereby the eyes of their Minds may be enlightned to ſee that light which ſhines in God's Law, and their Hearts may be renewed to yield univerſal Obedience to it, for which therefore he prays in the following words. And withal he implies, that he did not expect that *reward* which he laſt mentioned as a juſt Recompence to his Obedience, which he confeſſeth to need a Pardon more than to deſerve a reward, but only as an effect of God's grace and goodneſs. *e* Either, 1. His ſins of ignorance, of which this word is uſed, *Levit.* 4. 2, 22, 27. *Eccleſ.* 5. 6. Or rather, 2. His ſins in general (which afterwards he divides into *ſecret* and *preſumptuous ſins*) Or all deviations from God's Law, which are thus called, 1 *Sam.* 26. 21. *Pſal.* 119. 67, 118. *Heb.* 9. 7. *Jam.* 5. 20. The Sence is, I cannot comprehend the numbers or the ſeveral kinds, or all the Hainous Aggravations of my ſins. *f* Both by juſtification or the Pardon of my ſins, through the Blood of thy Son which is to be ſhed for me; and by Sanctification through thy holy Spirit, co-working in and with thy Word, to the further Renovation of my Heart and Life: For theſe are the two ways of *cleanſing* Sinners, moſt frequently mentioned both in the Old and New Teſtament. Though the firſt may ſeem to be Principally, if not only, Intended, becauſe he ſpeaks of his paſt ſins, which could be cleanſed no other way but by Remiſſion. *g* (*i. e.*) From the guilt of ſuch ſins as were ſecret, Either, 1. From others; ſuch as none knows but God and my own Conſcience: Or 2. From my ſelf; ſuch as I never obſerved, or did not diſcern the evil of. Pardon my unknown ſins, of which I never repented particularly, as I ſhould have done.

*Pſa. 119. 133. Rom. 6. 12, 14. ‖ Or, *much.*

13. Keep back *h* thy ſervant alſo from preſumptuous ſins *h*, *let them not have dominion over me *i*: then ſhall I be upright *k*, and I ſhall be innocent *l* from ‖ the great tranſgreſſion *m*.

b Or, *reſtrain*, or *withdrawn*. Which word is emphatical, and ſignifies Mans natural and great proneneſs even to the worſt of ſins, and the neceſſity of God's grace, as a Bridle, to keep men from ruſhing upon them. Having begged Pardon for his former Errors, he now begs grace to keep him from Relapſes for the time to come. *b* From known and evident ſins, ſuch as are committed againſt knowledge and Deliberation, with deſign and reſolution, and Eagerneſs, with reſiſtance againſt the Checks of Conſcience, and the Motions of Gods Spirit, and with Contempt both of God's commands and Judgments, and ſo with *Pride* and *inſolency*, which this word ſignifies. See *Exod.* 21. 14. And ſuch a ſin was that of *David*'s in the Matter of *Uriah*, to which he ſeems to have an Eye; and prayeth to be kept from ſuch Miſcarriages. *i* If I be at any time tempted to any ſuch ſins, Lord let them not prevail over me, and if I do fall into them, let me ſpeedily riſe again, and not willingly give up my ſelf to the Cuſtomary practice of them. *k* That will be an Evidence of my Sincerity, and I ſhall have this Comfort, that although I am not abſolutely Perfect, but incompaſſed with many Infirmities, yet I am an upright Perſon, and ſuch as thou wilſt accept. *l* Thou wilſt hold me for Innocent. Or, *I ſhall be cleanſed*, or *kept pure*, as this Word primarily ſignifies. *m* (*i. e.*) From the guilt of ſuch Preſumptuous ſins, which are indeed very great Tranſgreſſions, and ſuch, as if accompanied with Obſtinacy and Impenitency, thou wilſt not Pardon. But as for other ſins of ignorance or infirmity, thou wilſt graciouſly remit them for thy Covenants ſake, made with me in and through thy Chriſt. Oth. *From much Tranſgreſſion*, or from innumerable ſins, which uſually follow the Commiſſion of one Preſumptuous ſin, as *David* found by his own ſad Experience.

14. Let the words of my mouth, and the meditation of my heart *n* be acceptable in thy ſight *o*, O LORD † my ſtrength *p* and my redeemer *q*. †Heb. *my Rock.*

n Having prayed that God would keep him from ſinful Actions, he now prays that God would govern, and ſanctify his Words and Thoughts, wherein he had many ways offended, as he here implies, and oft in this Book confeſſeth and bewaileth. And this he the rather doth, becauſe this Caution was very neceſſary to preſerve him from Preſumptuous ſins, which have their firſt riſe in the Thoughts, and thence proceed to Words and Expreſſions, before they break forth into Actions. *o* (*i. e.*) Be really good and Holy, and ſo well-pleaſing to thee. *p* O thou who haſt hitherto ſtrengthened me both againſt my temporal and ſpiritual Enemies, and whoſe gracious and powerful Aſſiſtance, is abſolutely neceſſary to keep me from my own corrupt Inclinations, and from all Temptations, to ſinful Thoughts and Words, and Actions. *q* This Expreſſion ſeems to be added emphatically, and with ſpecial reſpect to Chriſt, who was certainly much in *David*'s Eyes, to whom alone this word *Goel* can here Properly belong, as may appear by my Notes, on *Job* 19. 25. to which I refer the Reader, and by whoſe Blood and Spirit alone, *David* could and did expect the Bleſſings and Graces, for which he here prayeth.

PSAL. XX.

The ARGUMENT.

This Pſalm *contains a Prayer to be uſed by the People, both now on the behalf of King* David, *when he was undertaking ſome great Expedition, going forth, as is ſuppoſed, againſt the* Ammonites, *and* Syrians, 2 Sam. 10. *or ſome other potent Enemies, and hereafter in like Caſes.*

To the chief muſician, *a Pſalm* of David.

1. THE LORD hear thee in the day of trouble *a*: the Name of the God of *Jacob b* † defend thee. †Heb. *ſet thee on high place.*

a In this time of War and Danger. *b* (*i. e.*) God himſelf; For *Names* are oft put for Perſons, as *Numb.* 26. 53. *Act.* 1. 15. and 4. 12. and *the Name of God*, for God, as *Deut.* 28. 58. *Neh.* 9. 5. *Pſal.* 44. 98. 20. *Prov.* 18. 10. and oft elſewhere. He calls him *the God of Jacob*, or *Iſrael*, partly to diſtinguiſh him from falſe God's; and partly as an Argument to enforce the Prayer, becauſe God had made a League, or Covenant with *Jacob* and his Poſterity, who are called by the Name of *Jacob*, *Pſal.* 147. 19, 20. *Iſa.* 44. 2. and whoſe cauſe *David* was now pleading againſt their Enemies.

2. Send † thee help from the ſanctuary *c*: and * ſtrengthen thee out of Zion. †Heb. *thy help.* *Heb. *ſupport thee.*

c Either, 1. From Heaven, as it is expreſſed, v. 6. Or rather, 2. From the Tabernacle in *Sion*, as it is explained in the next Words, where the Ark then was; towards which the *Iſraelites* directed their Prayers, and from which God heard and anſwered them.

3. Remember *d* all thy offerings *e*, and † accept *f* thy burnt-ſacrifice, Selah. †Heb. *turn to Aſhes.* Or, *make fat.*

d To wit, with acceptance, as it follows. *e* Offered either by thee, at thy entrance upon this Expedition: Or by us thy People on thy behalf, or by thine appointment. *f* Heb. *turn*

to Ashes, by fire sent from Heaven, in token of his acceptance, as was usual; of which see *Levit.* 9. 24. 1 *Kings* 18. 38.

4. Grant thee according to thine own heart *g*, and fulfill all thy counsels *h*.

g (*i.e.*) That good success which thy Heart desires. *h* Thy present design for God, and for his and thy People.

5. We will rejoyce *i* in thy salvation, and * in the Name of our God *k* we will set up *our* banners *l*: the LORD fulfill all thy Petitions.

* Exod. 17. 15. Psal. 60. 4.

i Hereby they shew their Confidence in God, and their assurance of the Victory. *k* (*i.e.*) To the Honour of God, as the Conqueror. *l* In way of Triumph; which among other ways was celebrated by the setting up of Banners or Trophies.

6. Now know I *m*, that the LORD saveth *n* his anointed *o*, he will hear him † from his holy Heaven, † with the saving strength of his right hand *p*.

† Heb *from the Heaven of his Holyness.* † Heb. *by the strength of the Salvation of his right hand.*

m We are already sure of Victory by the consideration of God's Power and Faithfulness and Love to *David*, and to his People. They speak as one Person, because they were united, and Unanimous in this Prayer. *n* (*i.e.*) Will certainly save. *o* Our Lord and King. *p* This shews how God will hear him, even by saving him with a strong hand.

7. * Some *trust q* in chariots, and some in horses: but we will remember *r* the Name of the LORD our God.

* Psal. 33. 16. Prov. 21. 31. Isa. 31. 1.

q Or, *Remember*; which may better be supplied out of the next Clause. *r* Or, *make mention of*, to wit, so as to boast of it, or trust in it; for such things men oft remember or mention.

8. They are brought down *s* and fallen, but we are risen and stand upright *t*.

s From their Horses and Chariots, to which they trusted. Heb. *They bowed down*, as being unable to stand longer because of their mortal Wounds. Comp. *Judg.* 5. 27. *t* Stand firmly upon our Legs, and keep the field, as Conquerors use to do.

9. Save, LORD, let the king *u* hear us when we call.

u Either, 1. *David.* So the Sence is, O Lord preserve and assist the King, that when we are distressed and Cry to him for Help, he may be able and ready to Help us. Or 2. God, the Supream Monarch, the King of Kings, and in a peculiar manner the King of *Israel*, hear and answer us, when we pray for our King and People. And for the change of Persons in this Verse, nothing is more common. Or 3. Christ, called *the King* both in the Old and New Testament. But this Verse is by divers learned Men rendred thus, *Lord save the King. He* (*i.e.* the Lord) *will hear us* (or, *Let him hear us*; For the future Tense is oft put imperatively) *when we cry*, or *call* upon him. And this version is very agreeable to the Hebrew Text. For whereas the only ground of the other Translation is, that the Hebrew Accent called *Athnoch* is put under the word *save*, which is supposed to stop the sence there, it is sufficiently evident, that *Athnoch* doth not always make such a Distinction in these Poetical Books, as appears from *Psal.* 11. 5. and 17. 10. and 19. 4. and 22. 31. and therefore this may seem to be the better Version.

PSAL. XXI.

To the chief musician, *a Psalm* of David.

a The subject of this *Psalm* is the same with the former, both being made for the Peoples use, concerning the King. Only the Prayers there used, are here turned into Praises, for the Blessings received in answer to their Prayers. And as *David* was an illustrious Type of Christ, so in many of these Expressions he may seem to look beyond himself unto Christ, in whom they are more properly, and fully accomplished, and of whom divers of the Antient Hebrew Doctors understand it.

1. THE king shall joy in thy strength *a*, O LORD, and in thy salvation how greatly shall he rejoyce?

2. Thou hast given him his hearts desire, and hast not withheld the request of his lips. Selah.

a Conferred upon him, and put forth by thee, on his behalf against his Enemies.

3. For thou preventest him *c* with the blessings of goodness *d*; thou settest a crown of pure gold *e* on his head.

c Or, *didst prevent him*, crowning him with manifold blessings both more and sooner, than he either desired or expected, surprizing him with the Gift of the Kingdom, and with many happy Successes. *d* (*i.e.*) With excellent Blessings. Or *with abundance* (as this Word both in Hebrew and Greek is sometimes used, as *Psal.* 84. 6. *Rom.* 15. 29. 2 *Cor.* 9. 5, 6.) *of Good.* *e* Either 1. in token of Victory. Or rather 2. As an Enfign of Royal Majesty conferred upon him.

4. He asked life of thee *f*, *and* thou gavest *it* him, even * length of days for ever and ever *g*.

* Psal. 61. 6.

f He asked only the Preservation of that short and mortal Life, which was oft exposed to utmost Perils. *g* Either, 1. In his Posterity, in whom Parents are commonly said to Live. Thou gavest the Kingdom not only to himself for a season, as thou didst to *Saul*, but to him, and to his Seed for ever. Or rather, 2. In his Person; For this *giving* answers to *David's asking*. And the thing which *David* asked of God, was not the Kingdom (wherein God had prevented his Prayers, and granted what *David* durst not have presumed to ask) but only *Life*, or the saving and prolonging of his Life, which his Enemies designed to take away. Thou gavest him a long Life and Reign here, and after that thou didst translate him to thy Heavenly Kingdom, to live with thee for ever. But this was more eminently fulfilled in Christ, who asked of his Father Life, or *to be saved from Death*, Heb. 5. 7. though with Submission to his Will: But his Father, though he saw it fit and necessary to take away his temporal Life, yet he instantly gave him another, and that far more Noble instead of it, even the perfect Possession of an everlasting and most glorious Life, both in his Soul and Body, at his right hand.

5. His glory *h* is great in thy salvation *i*: honour and majesty hast thou laid upon him *k*.

h His Fame or Renown in the World. *i* By reason of those great and glorious Deliverances, which thou hast wrought both for him, and by him. *k* Or, *fitted to him*, or *upon him*, as the Hebrew Verb signifies, or *made it adequate to him.* Thou hast given him a large and noble Soul, very capable of and fit for that high and Honourable estate, to which thou hast advanced him, and thou hast given him Honour and Power, suitable to so excellent a Person, and to such rich Endowments.

6. For thou hast † made him most blessed *l* for ever *m*: thou hast † made him exceeding glad with thy countenance *n*.

† Heb. *set him to be Blessing.* † Heb. *gladded him with joys.*

l Heb. *thou hast set* (or, *made*, as this Verb is used, *Psal.* 40. 5. and 89. 42. and 91. 9. *Lam.* 3. 45.) *him Blessings.* (*i.e.*) Either, 1. The Author or Instrument of manifold Blessings to the World, and especially to thy People: which *David* was in a good measure, but Christ much more truly and eminently. Although this may not seem very suitable to the Context, which only speaks of the Blessing conferred by God upon this King, and not at all of the Blessings flowing from him to others. Or 2. The great example of all Blessings, whom the *Israelites* in all Ages shall propound to themselves, in all their Forms and Pronunciations of Blessings, They shall say *God make thee as blessed as this King*, Either *David* or the Messias. Compare *Gen.* 12. 2. and 48. 20. or rather *most blessed*, as we translate it, the Abstract Form, and the plural Number being here used emphatically, as they commonly are, as *Ezek.* 34. 26. *Psal.* 5. 10. and 19. 10. and 35. 6. to Note a Man in whom all sorts of Blessings are united and met together, filled with Blessings, and as it were a man of Blessings, made up altogether of Blessings, as Christ upon a like Reason was called *a man of Sorrows*, *Isa.* 53. 3. And possibly the Word *Man* may be understood here as it is in many other places, as I have shewed before, and the place rendered thus, *Thou hast made him* a Man *of Blessings.* *m* Of which see on *v.* 4. *n* To wit, smiling upon him, as it must necessarily be understood from the foregoing Words, (*i.e.*) By thy Grace and Favour manifested, and imparted to his Soul, and by the Effects of it, in saving him from all his Enemies and Calamities.

7. For the king trusteth in the LORD: and through the mercy of the most High, he shall not be moved *o*.

o Or, *removed* from his Kingdom, as *Saul* was.

8. Thine hand shall find out all thine Enemies *p*, thy right hand shall find out those that hate thee.

p When

p When they seek to hide themselves, or flee away from thee, should discover and overtake and destroy them. Or, *shall be sufficient*, (as this Verb sometimes signifies, as *Numb.* 11. 22. *Judg.* 21. 14.) *for all thine Enemies*, to wit, to conquer them; thou shall need no forreign Succours to help thee.

9. Thou shalt make them as a fiery oven *q* in † Heb. *face.* the time of thine † anger: the LORD shall *Psal.* 34. 16. swallow them up *r* in his wrath, and the fire shall devour them.

q Or. *Thou shalt put them*, (as the Hebrew word properly signifies) *as it were* into (So there is only an Ellipsis of the Prepositon *Beth*, which is most frequent) *a fiery Oven*, (*i. e.*) Like Wood, which when it is cast in there, is quickly consumed. *r* (*i. e.*) Destroy them, as this Phrase is oft used, as 2 *Sam.* 20. 19, 20. *Psal.* 56. 1, 2. *Prov.* 1. 12.

* Job 18. 16. 19. 10. * Their fruit *s* shalt thou destroy from the earth, and their seed from among the children of men.

s Either, 1. The fruit of their Labours. Or rather, 2. Their seed or Children, as it is explained in the next Branch, oft called a Man's *Fruit*, as *Deut.* 28. 4. *Psal.* 127. 3. and 132. 11. *Lament.* 2. 20. God will take away both Root and Branch, the Parents and all that wicked Race.

11. For they intended evil against thee *t*: they imagined a mischievous device, *which* they are not able to perform *u*.

t (*i. e.*) Against God, not directly, but by Consequence, because it was against *David*, whom God had anointed, and against the Lord's People, whose injuries God takes as done to himself, *Zech.* 2. 8. *u* Such Supplements are usual after this Verb, as *Exod.* 8. 18. *Psal.* 101. 5. and 139. 6. *Isa.* 1. 13. Or, for which *they were unable* or *insufficient*. Or, but *they did not prevail*, as this Verb signifies, *Psal.* 13. 4. and 129. 2. This Clause seems to be added to teach us this great and necessary Lesson, that men are justly punished by God for their wicked Intentions, although they be hindered from the Execution of them, contrary to what some Jewish Doctors, and others have taught.

‖ Or, *thou shalt set them as a Butt.* † Heb. *Shoulder.* 12. Therefore ‖ shalt thou make them turn their † back *x*, *when* thou shalt * make ready *thine arrows* upon thy strings, against the face of them *y*?

* Psal. 7. 13. 13. Be thou exalted, LORD, in thine own strength *z*: so will we sing and praise thy Power.

x (*i. e.*) Flee away at the first sight of thee, whereby also they will be a fit mark for thine Arrows. Or, *Thou shalt set them*, as *a Butt* to shoot at, as the like Phrase is used, *Deut.* 7. 10. *Job* 7. 20. and 16. 12. y Or, *against them*, the word *Face* being oft redundant. z By thy own Power, or by the manifestation thereof, whereby thou wiltst have the whole Glory of the work.

PSAL. XXII.

The ARGUMENT.

That question mentioned, Act. 8. 34. *is very Proper here*, Of whom speaketh the Prophet this (*Psalm?*) of himself, or of some other Man? *It is confessed that* David *was a Type of Christ, and that many* Psalms *or passages of the* Psalms, *though properly and literally understood of* David, *yet had a further and Mystical reference to Christ, in whom they were accomplished. But there are some other* Psalms *or passages in the* Psalms, *as also some Chapters or passages in other Prophets, especially in* Isaiah, *who lived not very long after* David, *which either by those sacred Pen-men, or at least by the Holy Ghost inspiring them, which is one and the same thing, were directly, primarily and immediately intended for, and are properly and litterally to be understood of the Messias; though withal there may be some respect and allusion to the state of the Pen-man himself, who being a Type of Christ, it is not strange if there be many Resemblances between them. And this seems to be the state of this* Psalm, *which is understood of the Messias, by the Hebrew Doctors themselves, and by Christ himself, and by his Apostles, as we shall see. And there are many passages in it, which were most litterally accomplished in him, and cannot in a tolerable Sence be understood of any other; as we shall see in the particular Verses. And therefore, I doubt not, that* David, *though he had an Eye to his own condition, in divers passages here used, yet was carried forth by the Spirit of Prophecy beyond himself and unto Christ, to whom alone it truly and fully agrees.*

To the chief musician upon ‖ Aijeleth Shahar *a*, *a Psalm* of David. ‖ Or, *the Hind of the Morning.*

a Or *the hind of the Morning.* To note that the Person here designed was like an *Hind*, comely and meek and every way Lovely, but withal persecuted by wicked men, as that oftentimes is *in the Morning*, when she comes out of her lurking and Lodging place, and when the Hunters use to go abroad to their Work. Or this was the Title of some Musical Instrument, or Tune, or Song, which was usually sung in the Morning.

1. MY * God *b*, my * God *c*, why hast thou forsaken me *d*? *Why art thou* so far † from helping me, *and from* the words of my roaring *e*? * Mat. 27. 46. Mark 15. 34. * Psal. 31. 14. † Heb. *from my Salvation.*

b Whom, notwithstanding thy forsaking me, I heartily Love, and in whom I trust, who art my Friend and Father, though now thou frowneſt upon me. *c* The Repetition Notes the depth of his Distress, which made him Cry so earnestly, and the struglings of his Faith, with his Fears and Sorrows. *d* (*i. e.*) Left me in the hands of Malicious men, withdrawn the Light of thy Countenance, and the Supports and Comforts of thy Spirit from me, and filled me with the Terrors of thy wrath, so that I am ready to sink under my Burden. This was in part verified in *David*, but much more fully in Christ, who applies these words to himself, *Mat.* 27. 46. *e* (*i. e.*) From regarding, or pitying, or answering my strong Prayers, and lamentable Out-cries forced from me, by my intolerable Distresses and Miseries.

2. O my God, I cry in the day-time, but thou hearest me not; and in the night-season, and † am not silent *f*. † Heb. *there is no silence to me.*

f (*i. e.*) I continue praying Day and Night without Intermission. Or thus, *I have no silence*, (*i. e.*) No quietness or Rest, as this word signifies, *Judg.* 18. 9. In which respect also the Sea and waves thereof are said to *be silent*, still (*i. e.*) and quiet, *Psal.* 107. 29. *Mark* 4. 39. And so this last Clause answers to and expounds the former, *Thou hearest me not*, which is most usual in this Book.

3. But thou *art* holy *g*, *O thou* that inhabitest the praises of *Israel* *.

g (*i. e.*) Just and true in all thy ways, and therefore hearing Prayers, and keeping thy Covenant, a true Lover of Holiness, and of all holy Men. This he adds, Either, 1. To aggravate his Misery, that such a God should neglect and forsake him. Or rather, 2. To strengthen his Faith, and to enforce his Prayers, and prevail with God for the Honour of his holy Name, to hear and help him. * Either, 1. That dwellest in thy Tabernacle and Ark, which is called *Israel's Glory*, 1 *Sam.* 4. 21. and the place *where God was praised*, *Isa.* 64. 11. Or 2. That receivest and rightly possessest the praises of *Israel*, whom thy People are perpetually praising for one Mercy or another; and therefore I trust, I also shall have occasion to praise thee. But because this Hebrew Verb when it is used Transitively, and is taken for *inhabiting*, is generally, as far as I have observed, Construed with a Preposition, which here it is not, this Verse may seem to be better rendered thus, as it is by divers Learned men. *But thou abidest*, or *persevereſt*, or *continuest to be* (as this Verb is used, *Psal.* 9. 7. and 55. 19. and 102. 12.) *Holy*, (notwithstanding thy present neglect of my Prayers and Miseries) *O the praises*, Or, *O thou who art the praises* (Or, and *the praises*, (*i. e.*) the great Cause and Object of the *praises*) *of Israel*, (*i. e.*) whom *Israel* solemnly and usually praiseth, *Deut.* 10. 21. *Jer.* 17. 14.

4. Our fathers trusted in thee: they trusted, and thou didst deliver them *h*.

h This he adds for the Reasons mentioned in the first Note, v. 3.

5. They cryed unto thee, and were delivered: * they trusted in thee and were not confounded *i*. * Psal. 25. 2, 3. & 31. 1. Isa. 49. 23. Rom. 9. 33.

i (*i. e.*) Not disappointed of that for which they prayed and hoped.

6. But I am a Worm *k* and no man; a reproach of men, and despised of the people *l*.

k Our Fathers were Honoured by thee and by others, because of thy appearance for their defence and deliverance, but I am treated like a Worm, (*i. e.*) Neglected and despised, both by thee who dost not afford me Help, and by the men of my Age and Nation, as it follows. For the Phrase see *Job* 25. 6. *Isa.* 41. 14. *l* Not only of the great Men, but also of the common People. Which doth not so truly agree to *David* (who, though he was hated and persecuted by *Saul* and his Courtiers, was Honoured and Beloved by the Body of the people), as to Christ, Comp. *Isa.* 53. 2, 3.

* Mat. 27. 39. † Heb. *open.*

7. *All they that see me, laugh me to scorn *m*: they † shoot out the lip *n*, they shake the head *o*, *saying p*,

m Instead of Pitying or Helping, deride me and insult over me; such is their inhumanity. *n* They gape with their Mouths, and put forth their Tongues, in Mockery. See *Job* 16. 10. *Isa.* 57. 4. *o* Another posture of Scoffers. See *Job* 16 4. *Psal.* 44. 14. *Isa.* 37. 22. This and the next Verse are applied to Christ, *Mat.* 27. 39, 43. *p* This Supplement is very usual, and here it is necessary, because the next Words are the Expressions of his insulting Enemies.

* Mat. 27. 43. † Heb. *He rolled* himself *on the* LORD.

8. * † He trusted on the LORD *q*, *that* he would deliver him *r*, let him deliver him, ‖ seeing he delighted in him *s*.

q He Rolled himself *upon the Lord.* Where they seem to Scoff not only at the thing, but at the Expression. Their Sence is, He pretended that he did wholly lean and rest himself, and cast his Cares upon God, and quietly and confidently commit all his Affairs to his Providence, assuring himself of an happy Issue from him. Or, without any Supplement, *let him deliver him*, as it follows, though the Hebrew words be differing. And so the same thing is twice repeated to shew both the Vehemency of their Hatred, and their Confidence of Success against him. They thought his Case desperate, and past all hope and Remedy. *s* As he useth to alledge and boast, but how vainly the Event now sheweth.

‖ Or, *if he delight in him.* ‖ Or, *keepest me in safety.*

9. But thou *art* he that took me out of the Womb *t*; thou ‖ didst make me hope *u when* I *was* upon my mothers breasts *x*.

t This is noted as an Effect of God's wonderful and gracious Providence. And although this be a Mercy which God grants to all mankind, yet it may well be alledged here, partly in way of gratitude for this great, though common Mercy; nothing being more reasonable and usual than for *David* and other holy men to praise God for such Blessings; and partly as an Argument to encourage himself, to expect and to prevail with God, to grant him the Deliverance which now he desires, because he hath formerly delivered him: This being a very common Argument, See 1 *Sam.* 17. 37. 2 *Cor.* 1. 10. But this is applicable to Christ in a singular manner, not, as a late learned Writer takes it, that God separated him from the Womb, but that God did *bring him out* (as the word properly signifies) *of the Womb*, to wit, immediately and by himself, and without the help of any Man, by the miraculous Operation of the Holy Ghost, which made him there, or else he could never have been brought thence.

u Or, *Trust*: (*i. e.*) Thou didst give me sufficient ground for Hope and Trust, if I had then been capable of acting that Grace, because of thy wonderful and watchful Care over me, in that weak and helpless State. Which was eminently true of Christ, whom God so miraculously preserved and provided for in his Infancy; the History whereof we read, *Mat.* 2. It is not strange that *Hope* is figuratively ascribed to Infants, seeing even the Brute-Creatures are said to *Hope*, *Rom.* 8. 20. and to *wait* and *Cry to God*, *Psal.* 145. 15. and 147. 9. *x* (*i. e.*) When I was a sucking Child. Which may be properly understood.

* Psal. 71. 6.

10. * I was cast upon thee *y* from the Womb: thou *art* my God from my Mothers belly.

y I was like one forsaken by his Parents, and cast wholly upon thy Providence. I had no Father upon Earth; and my Mother was poor and helpless.

† Heb. *not a helper.*

11. Be not far from me *z*, for trouble *is* near *a*; for *there is* † none to help *b*.

z To wit, as to affection and succour. *a* At hand and ready to swallow me up. And therefore if thou dost not speedily deliver me, it will be too late. Which is an Argument that *David* oft useth, as *Psal.* 6. 5. and 88. 11. &c. *b* Thy help therefore will be the more seasonable, because it is most necessary, and thou wilt have the more of Glory by it, because it will appear that it is thy work alone.

12. Many bulls *c* have compassed me: strong *bulls* of Bashan *d* have beset me round.

c Wicked and violent, and potent Enemies; for such are so called, *Ezek.* 39. 18. *Amos* 4. 1. *d* (*i. e.*) Fat and Lusty, as the Cattel there bred were, *Deut.* 3. 13. and 32. 14. and therefore fierce and furious.

† Heb. *opened their mouths against me.*

13. They † gaped upon me *with* their mouths *e*, *as* a ravening and a roaring lyon.

e Partly to affright me, and principally to tear and devour me, as the following Metaphor explains it. Otherwise it might be understood of their Crying out with loud and earnest Voices, that he might be Condemned and put to Death.

‖ Or, *sundred.*

14. I am poured out like waters *f*, and all my bones are ‖ out of joynt *g*: my heart *h* is like wax *i*; it is melted in the midst of my bowels.

f My Heart faileth, my spirits are spent and gone like water, which once spilt, can never be recovered; my very flesh is melted within me, and I am become as weak as water. See the like Phrase, *Jos.* 7. 5. and Compare 2 *Sam.* 14. 14. *Job* 14. 11. *g* I am as weak and unable to move or help my self, and withal as full of Torment, as if I were upon a Rack, and all my bones were disjoynted. Or, *all my bones are separated*, one from another; as they were in some sort in Christ, by the stretching of his Body upon the Cross. *h* The seat of Life and fountain which supplies Spirits, and Vigour to the whole Body. *i* Melted, as it follows, through fear and overwhelming grief, Comp. *Psal.* 68. 2. and 97. 5.

15. My strength is dryed like a pot-sherd *k*, and my tongue cleaveth to my jaws *l*; and thou hast brought me into the dust of death *m*.

k I have in a manner no more Radical moisture left in me, than is in a dry potsherd. *l* Through that excessive thirst and drought. See *Job.* 19. 20. *m* Partly by thy Providence, delivering me into the power of mine Enemies, and partly by thy Terrors in my Mind and Soul.

16. For dogs *n* have compassed me, the assembly of the wicked *o* have inclosed me, they pierced my hands and my feet *p*.

n So he calls his Enemies for their vileness and filthiness, for their insatiable Greediness, and implacable fury and fierceness against him. *o* He explains who he means by *Dogs*, even wicked men, who are oft so called, not some few of them singly, but the whole *Company* or *Congregation* of them; whereby may be noted, either their great Numbers, or their consulting and conspiring together, as it were in a lawful Assembly. Which was most literally and eminently fulfilled in Christ. *p* These words cannot with any probability be applied to *David*, nor to the attempts of his Enemies upon him; for their design was not to Torment his Hands or Feet, but to take away his Life. And if it be pretended that it is to be understood of him in a Metaphorical Sence, it must be considered, that it is so uncouth and unusual a Metaphor, that those who are of this Mind, cannot produce any one example of this Metaphor, either in Scripture or in other Authors, nor are they able to make any tolerable Sence of it, but are forced to wrest and strain the Words. But what need is there of such forced Metaphors, when this was most properly and literally verified in Christ, whose Hands and Feet were really pierced and nailed to the Cross, according to the manner of the Roman Crucifixions, to whom therefore this is applied in the New Testament. See *Mat.* 27. 35. *Mark* 15. 24. *Luk.* 23. 33. *Joh.* 19. 18, 23, 27.

* Mar. 15. 29. Joh. 19. 37.

17. I may tell all my bones *q*: * they look *and* stare upon me *r*.

q Partly through my Leanness, caused by excessive grief, which is much more credible of Christ than of *David*; and partly by my being stretched out upon the Cross. *r* To wit, with Delight and Complacency in my Calamities, as this Phrase is used, *Psal.* 35. 21. and 37. 34. and 54. 7. and 59. 10. *Obad. v.* 12. Comp. *Luk.* 23. 35.

18. They part my garments among them, and cast lots upon my vesture *s*.

s This also cannot be applied to *David*, without an uncouth and strained Metaphor, but was literally fulfilled in Christ, *Mat.* 27. 35. *Joh.* 19. 24.

19. But

19. But be not thou far from me, O LORD; O my ſtrength haſt thee to help me.

† Heb. *my only one.* * Pſal. 35. 17. † Heb. *from the hand.*

20. Deliver my ſoul from the ſword *t*: † * my darling *u* from the power † *x* of the dog.

t (i. e.) From the rage and violence of mine Enemies, as the next Clauſe explains it, and as *the Sword* is oft taken in Scripture. See *Jer.* 25. 16, 27, 29. *Ezek.* 38. 21. *u* Heb. *My one*, or *only One*; to wit, *his Soul*, as he now ſaid: which he ſo calls, either becauſe it was very dear to him: Or rather becauſe it was left alone and deſtitute of Friends and Helpers; for ſo this word is uſed, *Pſal.* 25. 16. and 35. 17. *x* Heb. *the Hand:* Which is oft put for *Power*, and in that Sence is aſcribed to a *Flame*, *Iſa.* 47. 14. and to *Evil*, *Hab.* 2. 9.

21. Save me from the lyons *y* mouth, for thou haſt heard me *z*, from the horns of the unicorns *a*.

y Either the Devil, that raging and roaring Lyon; who did many ways aſſault and annoy him: Or on his Lyon-like Enemies. *z (i. e.)* Anſwered and delivered me. *a* A ſtrong and fierce and untameable Wild beaſt: though the learned are not agreed about the kind of it. See of it, *Deut.* 33. 17. *Job* 39. 9, 10. *Pſal.* 92. 10. *Iſa.* 34. 7. and my Latin *Synopſis* on *Numb.* 23. 22. For it is not worth while to trouble the unlearned Reader with ſuch Diſputes.

* Heb. 2. 12. 22. * I will declare *b* thy name *c* unto my brethren *d*: in the midſt of the congregation *e* will I praiſe thee.

b (i. e.) Publiſh or celebrate it, when thou haſt delivered me, thou ſhalt have the Glory of it, as now thy Honour is eclipſed by my Calamities. *c (i. e.)* That power and faithfulneſs and goodneſs, and thoſe Perfections which thou haſt manifeſted on my behalf. *d* The ſame whom he calls *the Congregation* in the next Clauſe, and *the ſeed of Jacob* and *Iſrael* in the next Verſe. Which alſo doth not ſo fitly agree to *David*, who never to my remembrance gives this Title to any, but ſuch as were near a-kin to him, as it doth to Chriſt, who extendeth this name to all his Diſciples and Believers, *Mat.* 12. 48, 49. and 25. 40. and 28. 10. and to whom this very Text is applied. *Heb.* 2. 11, 12. *e* Not only privately, but even in the publick Congregation.

23. Ye that fear the LORD, praiſe him *f*; all ye the ſeed of Jacob glorifie him; and fear him, all ye ſeed of Iſrael *g*.

f Partly for my ſake, and chiefly for your own benefit, received by my Deliverance. *g* The two univerſal Particles ſeem to intimate that he ſpeaks not only of the Carnal, but alſo of the ſpirital Seed: which alſo is more than probable, by Comparing this with *v.* 27, 28.

24. For he hath not deſpiſed *h*, nor abhorred *i* the affliction of the afflicted: neither hath he hid his face from him *k*, but * when he cryed unto him, he heard. † Heb. 5. 7.

h I was deſpiſed by the People, *v.* 6. but not by God. *i (i. e.)* He did not turn away his Face from it, as Men do from things which they abhor, but looked upon it with Compaſſion. *k* To wit, for ever: for he did ſo for a time: But now, ſaith he, he hath lift up upon me the Light of his Countenance.

* Pſal. 35. 18. * Pſal. 50. 14. 25. * My praiſe *ſhall be* of thee in the great congregation *l*: * I will pay my vows *m* before them that fear him.

l Either in the general aſſemblies of the *Iſraelites*, at their ſolemn Feaſts: Or in the univerſal Church, made up of *Jews* and *Gentiles*, as the following Verſes explain it. *m (i. e.)* Thoſe Praiſes and Services, which in my diſtreſs, I vowed to return unto thee, when thou didſt deliver me.

26. The meek *n* ſhall eat and be ſatisfied *o*: they ſhall praiſe the LORD that ſeek him *p*; * your *q* heart ſhall live *r* for ever *s*. * Pſal. 69. 32.

n (i. e.) Faithful or Godly Perſons, who are frequently called *meek* ones, as *Pſal.* 25. 9. and 76. 9. and 149. 4. *Iſa.* 11. 4. and 61. 1. *Zeph.* 2. 3. becauſe the grace of God doth ſoften and ſweeten the Hearts of Sinners, and ſubdues their Pride and Paſſion, and Rebellion againſt God, and their fierceneſs towards men. Or, *the Poor*, as this word is oft rendred; which ſeems well to ſuit this place, Partly, becauſe theſe are oppoſed to the *fat* ones *upon* Earth, *v.* 29. Partly, becauſe the following *Eating* and *Satisfaction* may ſeem moſt proper and acceptable to ſuch as were in want: Partly, becauſe here is an alluſion to the legal Feaſts, made of the remainders of the Sacrifices, in which the poor had a ſhare: and partly, becauſe this well agrees to the time of Chriſt's coming, when the Body of the Jewiſh Nation were a poor and afflicted people, and *the Poor* eſpecially *did receive the Goſpel*, *Mat.* 11. 5. *o* Which is mentioned as a great Bleſſing, *Joel* 2. 26. as it is threatned as a grievous Curſe that Men ſhoult *Eat and not be ſatisfied*, *Levit.* 26. 26. *Mich.* 6. 14. But becauſe it was Comparatively a poor and mean thing to have ones Belly filled and ſatisfied with that food which periſheth and paſſeth away preſently after it is received, this magnificent Promiſe is doubtleſs to be underſtood, ſpiritually of thoſe ſpiritual Bleſſings, that Grace and Peace, and Comfort and full Satisfaction, which all believing and pious Souls have in the Sence of God's Love, and the pardon of their Sins, and in the influences of God's Spirit into their Souls. *p* That ſeek his Favour: Or that enquire after him, and Labour to know and diſcern him. Wherein poſſibly the Spirit of God may intimate to us, the neceſſity of ſeeking, and the Difficulty of finding or diſcovering God, when he ſhall appear in the Fleſh and in the form of a Servant; which was likely to hide him from the Eyes of the Carnal, and Careleſs Jews, and not to be diſcerned, but by thoſe that were ſtudious and inquiſitive concerning the mind of God revealed in the Scriptures, concerning that matter. *q (i. e.)* Their: For he ſpeaks of the ſame perſons ſtill, though there be a change from the third to the ſecond perſon, as is uſual in thoſe poetical and prophetical Books of Scripture. *r (i. e.)* Shall be greatly refreſhed and Comforted, *Life* being oft put for an Happy and comfortable Life, as 1 *Kings* 1. 25. *Pſal.* 34. 12. in which reſpect *Jacob*'s Heart or *Spirit* is ſaid to have *revived*, *Gen.* 45. 27. as on the contrary *Nabal*'s Heart was ſaid to have *died within him*, 1 *Sam.* 25. 37. when it was oppreſſed with great ſadneſs. *s* Your Comfort ſhall not be ſhort and Tranſitory, as worldly Comforts are, but everlaſting.

27. * All the ends of the world *t* ſhall remember *u* and turn unto the LORD *x*: and all the kindreds *y* of the nations ſhall worſhip before thee. * Pſal. 2. 8. & 72. 11. & 86. 9.

t (i. e.) All Nations from one end of the World to the other. So this is an evident Prophecy of the calling of the *Gentiles* to the knowledge of God and Chriſt by the Goſpel, and conſequently a clear Proof, that this *Pſalm* doth directly and immediately ſpeak of Chriſt; to whom alone, and not to *David*, this and divers other paſſages of it, do manifeſtly belong. *u* It is not particularly expreſſed, what they ſhould remember, becauſe there were ſeveral things, that ſhould and would be remembred by them; which were likely to occaſion their turning to the Lord. They ſhall remember their former and manifold Wickedneſs, with Grief and Shame, and Fear, and particularly their ſin and folly, in worſhiping dead and impotent Idols, that never did nor could do them, either good or hurt. They ſhall remember that God who did make lively impreſſions upon their Minds, which yet they had in great meaſure blotted out and forgotten, but now by the preaching of the Goſpel they ſhall be revived. They ſhall remember their great and manifold Obligations to God, which they had quite forgotten, his Patience and Goodneſs in ſparing them ſo long, in the midſt of all their impieties, and in revealing his Goſpel to them, and giving his Son for them. They ſhall remember the gracious Words and glorious Works of Chriſt, and what he did, and ſuffered for them; which poſſibly divers of them had been Eye and Ear-witneſſes of in *Judea* (although with the unbelieving *Jews*, they deſpiſed and miſconſtrued them,) and others had heard the fame and tydings of them. *x* Unto the only true God, and unto Jeſus Chriſt, to whom this Name of *Jehovah* is oft times aſcribed in Scripture. *y* Heb. *all the Families.* Which is not to be underſtood ſtrictly, of every particular perſon and Family, but of all ſorts, and of great numbers of them; as ſuch univerſal Phraſes are very frequently taken in Scripture.

28. For the kingdom *is* the LORDS, and he *is* the governor among the nations *z*.

z This is added as a Reaſon, why the *Gentiles* ſhould be converted, becauſe God is not only the God and Lord of the *Jews*, but alſo of the *Gentiles*, and of all Nations, *Rom.* 3. 29, 30. And therefore, though for a time he thought fit to confine his Kingdom to *Iſrael*, yet he had reſolved in due time to enlarge his Kingdom, and to ſet up his Throne and Government in the *Gentile* World, which were no leſs Created and Redeemed by him, than the *Jews*. Compare *Zech.* 13. 2. and 14. 9.

29. All *a they that be* fat upon the earth *b*, ſhall eat *c* and worſhip *d*, all they that go down to the duſt *e*, ſhall bow before him, and none can keep alive his own ſoul *f*.

a 1. Many of them, as the word *all* is oft uſed, as *Pſal.* 72.

11

11. *Mat.* 3. 5. and 17. 11. *Luk.* 6. 26. *Joh.* 3. 26. 2 *Tim.* 3. 9. *b* (*i. e.*) Kings and Princes, and the great Men of the World, who are oft described by this Metaphor, as *Psal.* 78. 31. *Isa.* 10. 16. Compare *Job* 15. 27. *Psal.* 17. 10. and 73. 7. Whose Conversion to Christ is also foretold in other places, as *Psal* 45. 12. and 72. 10, 11. *Isa.* 60. 3, 5, 10. 1 *Tim.* 2. 1, 2. *Revel.* 21. 24. These are opposed to the poor and miserable part of the World, of whom he speaks in the next words, as also *v.* 26. where see the first Note. So the Sence of the place is, That both poor and rich should embrace the Gospel. But the *Syriack* Interpreter renders these words otherwise, *the hungry of the Earth.* And another, to the same purpose, *those that are turned to Ashes,* (for which I should rather say, *they that lye down in Ashes*, which is an usual Description of poor, afflicted, and humbled Persons) *on the ground.* For the first Hebrew word, rendred *fat*, with the change, but of one point, signifies *Ashes.* *c* And be satisfied, as it was more fully expressed, *v.* 26. shall feed upon the bread of Life, Christ and all his benefits. *d* This is added to explain the former word, and to shew what kind of Eating he spoke of, not of a Carnal, but of a Spiritual Feast. *e* They that languish and draw nigh to Death, through Poverty or Misery, or anguish of Mind and Conscience: For such are oft said to *go down into*, or to *sit in the Dust*, as *Job* 30. 19. *Psal.* 44. 25. and 113. 7. *Isa.* 29. 4. and 47. 1. These may be opposed to the *fat* ones mentioned in the first Clause of the Verse. *f* This may seem to be a further Description of the same Persons, and an aggravation of their miserable Condition, from this Circumstance, that it was not in their Power to help themselves, their Soul was going down to the Dust, as he said in the last foregoing Clause; and now he adds, that none of them could stop it, or keep himself alive; so that their Case was wholly desperate as to themselves; and this drove them out of themselves, to seek relief from God, and to receive Jesus Christ and the Gospel of Salvation gladly. Heb. *and* he who (the Pronoun Relative being here understood, as it is in very many places) *doth not*, or *cannot quicken*, or *enliven his own Soul*, (*i. e.*) himself, as *the Soul* is oft taken. And *quickening* may be put either for *Nourishing*, as *Isa.* 7. 21. or for *Comforting*, as here *v.* 26. or *preserving Life*, whether Temporal or Spiritual, and Eternal, as *Gen.* 19. 19. *Ezek.* 13. 19. and 18. 27. But these words are and may be rendred otherwise, and that very agreeably to the Hebrew Text, and the Scope of the place. Having said that all Nations should *bow before him*, (*i. e.*) before Christ and unto Christ, whom they should own as their Lord and Saviour, he now adds these Words, Either, 1. As a Reason why they did receive him, or believe in him, because (for so the Particle *Vau* is frequently rendered, as 1 *Kings* 1. 21. and 18. 3, 4. *Psal.* 60. 12. *Isa.* 16. 2. and 64. 5. and oft elsewhere) *he did not keep alive his own Soul*, as he could easily have done, by his divine Power, in spight of all that his Enemies could do, but freely gave himself to Death for them. Because he laid down his Life for sinners, which the Father had Commanded him, and he had promised to do, therefore God loved him, *Joh.* 10. 17, 18. and glorified him, and performed his Promise made to him upon that Condition, that *if he did make his Soul an Offering for sin, he should see his seed*, &c. *Isa.* 53. 10. Or, 2. As an Amplification or Commendation of the Faith of the *Gentiles*, in coming and bowing to Christ, *although* (for so also the Hebrew *Vau* is oft used, as *Psal.* 99. 8. *Prov.* 26. 24. *Eccles.* 9. 16.) *he did not keep alive his own Soul*, but laid down his own Life, and suffered himself to be killed by wicked men: Which was one principal Reason, why the *Jews* would not believe on him, as is noted, *Mat.* 27. 40, 42, 43. and therefore was a just Commendation to the *Gentiles*, that notwithstanding this great stumbling Block believed on him. But this I propose with Submission. Only it may be observed that this last Clause of the Verse in the Hebrew, is in the singular number, and therefore more likely to belong to *him*, immediately going before it, which is of the same number, than to the other preceding Clauses, which are all expressed in the plural number. And though I know Enallage of numbers be very usual, yet they are not to be supposed without necessity.

30. A seed *g* shall serve him, it shall be accounted to the LORD for a generation *h*.

g Christ shall not want a seed or posterity, Heb. 2. 13. For though the Jewish Nation should generally reject and forsake him, which may seem to be here implied. Christ shall have many Disciples or followers, and the *Gentiles* shall come in their stead. Compare this promise with that, *he shall see his Seed*, *Isa.* 53. 10. Or, their *Seed*, (*i. e.*) The seed of the *Gentile* Worshippers last mentioned. Christian Religion shall not be the business of one Age, but, as the *Gentiles* shall believe in Christ, so shall their Posterity in succeeding Generations: this being God's usual Method, to take Children into Covenant with their Parents, of which see, *Deut.* 10. 15. and 30. 19. *Psal.* 69. 36. *Isa.* 43. 5. and 44. 3. And as when the *Jews* refused Christ, their Children were cast out of Covenant with them; so when the *Gentiles* embraced the Gospel-Covenant, their Children were admitted with them. *h* That believing seed shall be Reputed, both by God and Men; *The Generation*, or *Children*, or *People* of the *Lord*, as the *Jews* formerly were. But upon the *Jews* Contempt of Christ and the Gospel, the *Gentiles* shall come in their stead, and enjoy their Titles and Priviledges. Compare this place with *Psal.* 87. 5.

31. They *i* shall come *k*, and shall declare his righteousness *l* unto a people that shall be born *m*, that he hath done *this n*.

i Either, the Converts and Worshippers, *v.* 27. 29. Or their seed last mentioned, *v.* 30. Or this may be indefinitely spoken, as such Verbs are oft used, *they shall come*, (*i. e.*) Some or other shall come and do the Work here mentioned, to wit, the Apostles and Ministers of the Gospel. *k* To wit, from *Judea* and *Jerusalem* (from whence the Gospel was first to go forth) to the *Gentile* World; to the several parts where of the Apostles went upon this Errand. *l* God's Righteousness, Either, 1. His wonderful grace and mercy to mankind, in giving them Christ and the Gospel: for *Righteousness* is oft put for *Mercy* or *Kindness*, as hath been noted again and again. Or, 2. That Righteousness which God hath appointed for the justification of Sinners, called *the Righteousness of Faith*, *Rom.* 3. 21, 22. *Philip* 3. 9. which the *Jews* were ignorant of and would not submit to, *Rom.* 10. 3. but the *Gentiles* joyfully embraced. Or, 3. His truth or faithfulness, (which is very frequently and fitly called *Righteousness*,) in the performance of those exceeding great and precious Promises made, and recorded in the Old Testament, and especially those two, concerning the sending of the Messias, and concerning the calling of the *Gentiles*. *m* Either, 1. Spiritually, (*i. e.*) Born again: for Regeneration is oft called a *Birth*, as *Psal.* 87. 4, 5. *Joh.* 1. 13. 1 *Pet.* 1. 23. and a Creation, *Psal.* 102. 18. Or rather, 2. Naturally, (*i. e.*) Unto succeeding Generations. Whereby *David* gives us a Key to understand this *Psalm*, and teacheth us, that he speaks not here of himself, or of the Occurrences of his times, but of things which were to be done in after-Ages, even of the spreading of the Gospel among the *Gentiles*, in the time of the New Testament, *n* (*i. e.*) They shall declare that this is the work of God, and not of Man, and carried on by his only Power in the World, against all the wit and force of Men. Or, rather, *because* (this being added as a Proof or Demonstration of that *Righteousness* of God now mentioned) *He* (*i. e.* the Lord, plainly understood here, and expressed in the foregoing Verse) *hath done* or *wrought it*, to wit, his Righteousness. (*i. e.*) He hath executed with his Hand, what he spake with his Mouth; he hath demonstrated the truth of his Promises by his Actions, and by the Accomplishment of them.

PSAL. XXIII.

The ARGUMENT.

The matter of this Psalm *gives us some general Discovery of the time of it's writing; which was when* David *was delivered out of his Distresses, and quietly settled in his Kingdom.*

A Psalm of David.

1. THE LORD is * my shepherd *a*, I shall not want *b*. * Isa. 40. 11. Jer. 23. 4. Ezek. 34. 23. Joh. 10. 11. 1 Pet. 2. 25. Rev. 7. 17.

a He hath shewed himself to be so by his gracious Providences towards me, and for me: and he hath taken upon him, that Office and Relation to me, by his entring into Covenant with me. Whereby he hath engaged himself to rule, and feed, and preserve and heal me, and do all which Shepherds do, or are oblig'd to do to their Flocks: which *David* very well understood, and had doubtless carefully performed his Duty to his Sheep: and therefore he strengthens this Faith by his Consideration, that God was his Shepherd; and God was a much-better Shepherd than he, or any man could be, so he might confidently expect more than ordinary Benefits from his Conduct. *b* To wit, any thing which is really necessary for me, either for this Life or for the next. But foolish man may think many things to be necessary for him, which the all-wise God knoweth to be not only unnecessary but hurtful, and therefore mercifully denies what men ignorantly desire to their hurt.

2. He maketh me to lye down *c* in † green pastures *d*: he leadeth me *e* beside *f* the † still waters *g*. † Heb. *pasture of tender grass.* † Heb. *waters of quietness.*

c To rest and repose my self at Noon, as the manner was in those hot countries. See *Cant.* 1. 7. *Isa.* 13. 20. *Ezek.* 34. 15. *d* Where there is both delight and plenty of Provisions. *e* Left I should wander and perish. Heb. *He leadeth me sweetly and gently*, accomcomodating himself to mine infirmities, as Shepherds do to their Sheep, *Gen.* 33. 13. *Isa.* 40. 11. and 49. 10. *f* Or, *to*, the Particle *al* being oft put for *el*, as *Gen.* 1. 30. and 16. 7. *g* Quiet and

and gentle waters, either put into Watering-Troughs or Running in small and shallow Channels. Which are opposed to great Rivers, which both affright the Sheep with their noise, and expose them to the Danger of being carried away by their swift and violent streams, whilst they are drinking at them.

*Psal. 5. 8. & 19. 8. & 31. 3. 3. * He restoreth *h* my soul: he leadeth me in the paths of righteousness *i*, for his names sake *k*.

h Heb. *He bringeth it back*; Either, 1. From its Errors or Wandring. Or, 2. Into the Body, out of which it was even departing and fainting away. He reviveth or comforteth me. Comp. *Ruth* 4. 15. 1 *Sam.* 30. 12. *Lament.* 1. 11. *i* In streight and plain, and safe paths, where the Sheep is neither hurt, nor wearied, nor in Danger of wandering. By his Word he directs me to the right ways of Truth and Holiness, and Righteousness, and by his Spirit he inclines and inables me to chuse them, and to continue to walk in them. *k* Not for any worth in me, but meerly for the Demonstration and Glory of his Justice, and Faithfulness, and Goodness.

*Psal. 3. 6. 118. 6. 4. Yea, though I walk through the valley of the shadow of death *l*, * I will fear no evil *m*: for thou *art* with me, thy rod and thy staff *n*, they comfort me *o*.

l Through a dark and dismal Valley, full of Terrors and Dangers, as this Phrase signifies, *Job* 24. 17. *Psal.* 44. 19. and 107. 10, 14. *Jer.* 2. 6. *m* I will not give way to my fears, but Confidently rely upon God. *n* Two words noting the same thing, and both designing God's pastoral Care over him, expressed by the sign and instrument of it. *o* The Consideration thereof supports me, under all my Fears and Distresses.

†Heb. *maketh fat.* 5. Thou prepares a table *p* before me, in the presence of mine enemies *: thou † anointest mine head with oyl *q*, my cup runneth over *r*.

p (*i. e.*) Thou furnishest me with plenty, and Variety of Provisions and Comforts. * They seeing and envying, and fretting at it, but not being able to hinder it. *q* Or *Oyntment*, as the *Syriack* and *Arabick* Interpreters render it, with Aromatical Oyntments, which were then used at great Feasts, *Psal.* 92. 10. *Amos* 6. 6. *Mat.* 6. 17. *Luk.* 7. 38. The Sence is, thy Comforts delight my Soul, Comp. 45. 7. *r* Thou hast given me a very plentiful Portion, signified by the Cup, given to the Guests by the Master of the Feast.

†Heb. *to length of days.* 6. Surely goodness and mercy *s* shall follow me *t* all the days of my Life *u*, and I will dwell in the house of the LORD † for ever *x*.

s (*i. e.*) God's Favour, and the blessed and Comfortable effects, and Benefits of it. *t* By which Emphatical Expression he signifies God's admirable freeness and readiness to do Good to his People, and his preventing them with Blessings. *u* Which he justly concludes, from the former instances of God's Favour to him, because of the unchangeableness of God's Nature, and the stability of his Covenant and Promises. *x* Whereas I have formerly been driven from God's House, I rest assured that I shall now constantly enjoy that blessed Priviledge of serving and enjoying God in his Sanctuary, which I prize more than all my Dominions.

PSAL. XXIV.

The ARGUMENT.

This Psalm *is generally and probably thought to have been Composed by* David *upon that solemn Occasion, of bringing the Ark of God from the House of* Obed-Edom, *into the Tabernacle which* David *had built for it*, 2 Sam. 6. *Wherein he hath a further Prospect even to the Temple which he earnestly desired, and intended to build, and which he knew would be built by his Son: And when this was done, and the Ark brought into it, this* Psalm *was to be sung, and indeed to this time it seems chiefly directed. For* David's Psalms *were not only used by himself upon the first Occasions for which he made them, but they were committed to the Prefects of sacred Musick, for the use of the Church in all succeeding times. And being a Prophet, he speaks, as the Prophets used of things to come, as if they were already present, and turns his Speech to the Temple, and it's Gates, as if they were now built. Moreover, because the Tabernacle and Temple and Ark were manifest Types of Christ, and of his Church, and of the Place, and state of Heavenly Glory,* David *extended his thoughts to them also, or at least the Holy Ghost designed to comprehend them under these Typical Expressions.*

A Psalm of David.

* Exod. 9. 29. & 19. 5. Deut. 10. 14. Job 41. 11. Psal. 50. 12. 1 Cor. 10. 26, 28. 1. THE * earth *is* the LORD's and the fulness thereof *a*: the world, and they that dwell therein.

a All the Creatures, and especially the Inhabitants wherewith it is repleni shed. God's general Dominion over, and Interest in all Persons and Places, seems to be here premised and asserted, Either, 1. To shew his right to chuse any Nation whom he pleased to be his peculiar People: which priviledge being conferred upon the *Israelites*, was a great stumbling Block to the Heathen Nations. Or 2. To set forth the singular kindness and mercy of God to *Israel*, who chose them out of all the Nations of the World to be near to him, and to have special acquaintance with him, although otherwise he had no other Relation to them, than what he had to all Mankind, to wit, that of a Creator and Governour. Or, 3. To demonstrate the Excellency of the Jewish Worship, and Religion above all others, because the God whom they served, was the God and Maker of the whole World, when the Gods of the *Gentiles* were sorry Idols, and esteemed by themselves to be but Local and confined Deities.

* Job 38. 6. Psal. 104. 5. & 136. 6. 2. * For he hath founded it *b* upon the seas *c*, and established it upon the floods.

b Justly have I said, that *the Earth is the Lord's*, for he made it, and laid the Foundation of it, and that in a wonderful manner. *c* By the *Seas* and *Floods*, he means the whole Collection of Waters, as well the Sea and Rivers running into it, as that great Abyss of Waters which is contained in the Bowels of the Earth, of which see *Gen.* 7. 11. and 49. 25. 2 *Pet.* 3. 5. This is here mentioned as an Evidence of God's Wise and Powerful, and Gracious Providence, that he hath built so vast a Building upon so weak a Foundation, as the Waters are. *Mic.* 6. 2. and that although the Waters are lighter than the Earth, and therefore are naturally inclined to be above it, as they were at first, yet God hath so far over-ruled the inclinations of Nature, that the waters shall as it were deny themselves and run down into Channels and Caverns of the Earth, that so the Earth may be a Convenient Habitation for Men and Beasts. See *Gen.* 1. 9. *Exod.* 20. 4. *Psal.* 104. 6.

*Psal. 15. 1. 3. * Who shall ascend into the hill of the LORD *d*? and who shall stand *e* in his holy place *f*.

d To wit, *Sion* or *Moriah*, the place of God's Sanctuary, and special Presence. This is here subjoyned, Either, 1. By way of Opposition, though God is the God of the whole world, yet he is in a peculiar manner the God of *Israel*, and to be worshipped no where but in their Holy place. Or 2. as an Inference. Having asserted and proved God's Authority and Dominion over all Mankind, and Consequently their Obligations, to serve and worship him, he now proposeth a most necessary and important Question, especially in those times, when all Nations, except *Israel*, were under deep Ignorance and Errors herein, Namely, where and how, and by whom God will be served, and his Favour and Blessing may be enjoyed. The place is here described, and the qualification of the Persons in the following Verses. *e* To wit, to Minister before him, as this word is commonly used with respect either to Men, as 1 *Kings* 1. 2. Compared with 10. 8. *Dan.* 1. 5, 19. or to God, as *Deut.* 10. 8. and 18. 7. *Dan.* 7. 10. *Zech.* 3. 4. *Standing* is the posture of Ministers or Servants. So the Sence is, Who shall serve God, to wit, with God's acceptation, and to his own Advantage. *f* In the place which he hath sanctified for his Service.

* Isa. 33. 15, 16. †Heb. *the clean of Hands.* 4. * † He that hath clean hands *g*, and a pure heart *h*; who hath not lift up his soul unto vanity *i*, nor sworn deceitfully *k*.

g Whose Actions and Conversations are holy and unblameable. It is here very observable, that the Character of a right and acceptable Worshipper of God is not taken from his Nation, and Relation to *Abraham*; nor from all those costly and laborious Rites and Ceremonies of the Law, in which the generality of the *Israelites* pleased themselves, but in Moral and Spiritual Duties, which most of them grosly neglected. *h* Purged from Hypocrisie and inward Filthiness, and careful to approve it self to God, as well as to Men, ordering a Man's very Thoughts and Affections according to God's Word. This is fitly added, because a man may keep his Hands clean in good Measure, upon meer worldly Motives, or with an evil Design, or without any respect to God. *i* Either, 1. Who doth not worship Idols, which are oft called *Vanities* in Scripture. Or 2. Who

Or. 2. Who doth not ſwear vainly or falſly, the Phraſe here being much the ſame with that in the third Commandement, of *taking God's Name in Vain.* But that ſeems to be a quite differing Phraſe, and the *Name of God* there mentioned, determins the Sence of that general Phraſe to Oaths, which, without that Addition, or ſomething Equivalent is never, to my knowledge, uſed in Scripture in that Sence. Nor do all thoſe learned Men, who ſo expound this place give one inſtance of that ſignification of this Phraſe. And for their other Argument for that Sence, that this Clauſe is conjoyned with the next, by the Conjunction *Vau*, and therefore is to be explained by it, it ſeems to have no weight, becauſe the ſame Conjunction joyns the two firſt Characters together, and yet it is confeſſed that *clean Hands* and *a pure Heart*, are two diſtinct and very differing things. Or rather, 3. Who doth not immoderately value and affect, or ardently deſire (as this very Phraſe of *lifting up the Soul* doth oft ſignifie, as *Deut.* 24. 15. *Pſal.* 25. 1. *Jer.* 22. 27. and 44. 14. *Ezek.* 24. 25. *Hoſea* 4. 8.) the vain things of this preſent Life and World, ſuch as Honours, Riches, Pleaſures, and the like, which are oft called *Vain things*, or *Vanities* in Scripture, as *Pſal.* 4. 2. and 119. 37. *Eccleſ.* 1. 2. and 12. 8. And this is very fitly mentioned as a Character of a truly good Man, becauſe hereby he is diſtinguiſhed from all ungodly men whatſoever, whoſe inſeparable Property, this is both in the Old and New Teſtament noted to be, to *love Vanity*, and to ſet their Hearts chiefly upon the *Good* things of this Life, ſuch as *Corn and Wine*, *Pſal.* 4. 2, 6, 7. and to *have their Portion in this Life*, *Pſal.* 17. 14. and to *mind Earthly things*, *Phil.* 3. 19. and to be *Friends of the World*, *Jam.* 4. 4. and to *Love the World, and the things of the World*, 1 *Joh.* 2. 15. Whereas good men are every where deſcribed to be ſuch as make God *their Portion*, *Pſal.* 16. 5. and prize and deſire his Favour and Service infinitely, more than all the enjoyments of this Life, yea, even than Life it ſelf, *Job* 23. 12. *Pſal.* 4. 6, 7. and 63. 3. and 119. 72. and ſuch as are *weaned* from Earthly things, *Pſal.* 131. 1, 2. and have *their affections ſet on things above, not on things of the Earth*, *Col.* 3. 2. and *lay not up their Treaſure in Earth, but in Heaven*, *Mat.* 6. 19, 20. all which is directly oppoſite to this *lifting up the Soul to Vanity*. *k* Heb. *unto*, or *with deceit*, (*i. e.*) Falſly, or with a purpoſe of deceiving or injuring others thereby. Under this Negative the contrary Affirmative is included, that he is one who when he is called to ſwear, doth *ſwear in Truth, in Judgment, and in Righteouſneſs*, *Jer*, 4. 2.

5. He ſhall receive the bleſſing *l* from the LORD *m*, and *righteouſneſs *n* from the God of his ſalvation.

* Iſa. 45. 8.

l (*i. e.*)) The Bleſſings which God hath promiſed to his Church and People, to wit, *Grace and Glory, and all other Good things*, as they are ſummed up, *Pſal.* 84. 11. He and he only ſhall be truly Bleſſed. *m* Which is added ſignificantly, by way of Oppoſition to the *Bleſſings*, which men received either from the Prieſts or from other men, which were oftentimes given unto unworthy Perſons, and in that Caſe were without any effect or benefit, whereas God's bleſſings are given only to good Men, and are always effectual for their Good. *n* (*i. e.*) The bleſſed Fruit or reward of his Righteouſneſs, as the *Work* is oft put for the reward of it, as *Levit.* 19. 13. *Job* 7. 2. *Pſal.* 109. 20. Or, kindneſs or mercy, and thoſe Benefits which flow from it, which are oft called by the Name of *Righteouſneſs*, as *Judg.* 5. 11. 1 *Sam.* 12. 7. *Pſal.* 48. 11. and 112. 9.

6. This *is* the generation *o* of them that ſeek him *p*, that ſeek thy face *q* || O Jacob *r* Selah.

|| Or, *O God of Jacob.*

o The true Progeny which God regards. Whereby he reflects upon them, who boaſted of and truſted to their carnal Generation, or Deſcent from *Jacob*. *p* To wit, God, mentioned in the end of v. 5. or his Face, as it is more fully expreſſed in the next Clauſe. (*i. e.*) That make it their Care and Study to know him and his Mind, and Will, and to pleaſe and ſerve him, as this Phraſe is uſually underſtood, *q* (*i. e.*) His Face by a familiar Change of the Perſon; of which many Inſtances have been already Noted, and *his Face*, (*i. e.*) His Grace and Favour, which is oft called God's *Face*, as *Gen.* 4. 14. *Exod.* 33. 14, 15. *Pſal.* 16. 11. and 17. 2. and 44. 3. And ſo this Phraſe is uſed, 2 *Chron.* 7. 14. *Pſal.* 27. 8. *Hoſ.* 5. 15. *r* So the Sence is, that ſeek the true Church, here called *Jacob*, that deſire the knowledge of it, and Converſation with it, in which Sence many are ſaid to *ſeek Solomons Face*, as the Phraſe is in the Hebrew, 1 *Kings* 10. 24. 2 *Chron.* 9. 23. and the Harlot to *ſeek* her Lovers *Face*, *Prov.* 7. 15. And ſo this is by ſome expounded of the *Gentiles*, who enquired after the true Church, and finding it in *Jacob*, were deſirous to become Proſelytes, and to joyn themſelves to the Church of *Jacob* or *Iſrael*. But it muſt be remembred, that the Pſalmiſt is not here ſpeaking, of the calling of the *Gentiles*, but only of the Character or Qualification of the true *Jacobites* or *Iſraelites*, who cannot conveniently be ſaid to *ſeek the Face of Jacob*, (*i. e.*) Their own. And the Phraſe of *ſeeking the Face of Jacob* or *of the Church*, is no where uſed in Scripture. Or, as it is in the Margent, *O God of Jacob*. But that ſeems to be too large a Supplement. Or, this is *Jacob*, the Pronoun *this* being eaſily underſtood out of the beginning of the Verſe. Or, the Generation (which may in the ſame manner be ſupplied) of *Jacob*, *Jacob* being here put not for the Perſon, but for the poſterity, of *Jacob*, as it is *Gen.* 49. 7. *Numb.* 23. 7. 10. 23. *Deut.* 32. 9. *Pſal.* 14. 7. or for the Church or people of God, which is oft called *Jacob* or *Iſrael*, as *Iſa.* 14. 1. and 41. 8. and 44. 1, 5, 21. &c. So the Sence is, this and this only is the true *Jacob* or *Iſrael*, or Church of God, and all others are ſo only in Name and Title, although they be deſcended lineally from him. Or, in *Jacob*, the Particle *in* being here underſtood, as it is in *Pſal.* 2. 12. and 17. 12. and in many other places. So the Sence of the place is, this is the true Generation of them, that ſeek God's Face in *Jacob*. (*i. e.*) Either in *Jacobs* Land, or Sanctuary, the only place where God was to be ſought: Or, among the *Jacobites*, or *Iſraelites*. By which he inſinuates, what is expreſſed, *Rom.* 9. 6. that, *all are not Iſrael, that are of Iſrael*, and that all were not *Iſraelites* indeed, that were ſprung from *Jacob*, but only thoſe of them who were ſuch as he deſcribed, v. 4. Comp. *Joh.* 1. 47. *Rom* 2. 28, 29.

7. * Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors *s*, and the King of glory *t* ſhall come in *u*.

* Pſal. 98. 8.

s The queſtion was put; who ſhall aſcend into God's Hill and Holy Place, *v.* 3. To which anſwer hath been given, and the Perſons deſcribed, *v.* 4, 5, 6. But becauſe there ſtill were impediments in the way, and there were *Gates* and *Doors* to this Holy Place, to ſhut out thoſe who would aſcend thither, therefore he poetically ſpeaks to thoſe *Gates*, to open and let in the King of Glory, who would make way for his Subjects and Followers. Here is a Repreſentation of a Triumphant entrance of a King into his Royal City and Palace; for which the Gates uſe to be enlarged, or at leaſt wide opened. He ſpeaks here of the *Gates* and *Doors*, Either, 1. Of his Royal City of *Sion*, through which the Ark was at this time to be brought to the Tabernacle, which *David* had built for it, called *Everlaſting*. Either from the ſolidity and durableneſs of the Matter, or from *David*'s Deſires and Hopes, that God would make them ſuch in ſome ſort, becauſe he *loved the Gates of Sion*, *Pſal.* 87. 2. Or, rather, 2. Of the Temple, which by Faith and the Spirit of Prophecy, he beheld as already built, and accordingly addreſſeth his Speech to it, whoſe *Doors* he calls *Everlaſting*, not ſo much becauſe they were made of ſtrong and durable Materials, as in Oppoſition of thoſe of the Tabernacle, which were removed from place to place, whereas the Temple and its Doors were conſtantly fixed in one place, and, if the ſins of *Iſrael* did not hinder, were to abide there for ever, (*i. e.*) As long as the Moſaical diſpenſation was to laſt, or until the coming of the Meſſias, as that Phraſe is very commonly taken in the Old Teſtament. Theſe Gates he bids *lift up their Heads*, or Tops, either by alluſion, to thoſe Gates which have a Portcullis at the top of them, which may be let down or taken up, and accordingly makes the Entrance either higher and lower: Or, that by this figurative Addreſs to the Gates, he might ſignifie the Duty of the People, to make their Gates higher and wider, to give their King a more Magnificent Entrance. But though this be the literal Sence of the place, yet there is alſo a Myſtical Sence of it, and that too deſigned by the Holy Ghoſt. And as the Temple was undoubtedly a Type of Chriſt, and of his Church, and of Heaven it ſelf, ſo this place may alſo contain a Repreſentation, either of Chriſt's entrance into his Church, or into the Hearts of his faithful people, who are here Commanded to ſet open their Hearts and Souls which are not unfitly called *everlaſting Doors*, for his Reception: Or of his Aſcenſion into Heaven, where the Saints or Angels are poetically introduced as preparing the way, and opening the Heavenly Gates to receive their Lord and King, returning to his Royal Habitation, with Triumph and Glory. Comp. *Pſal.* 47. 5. and 68. 25. *Act.* 2. 33. *Eph.* 4. 8. *t* The glorious King *Jehovah*, who dwelt in the Temple, and between the Cherubims, or the Meſſias, the King of *Iſrael*, and of his Church, called the *King*, Or *Lord of Glory*, 1 *Cor.* 2. 8. *Jam.* 2. 1. both for that Glory which is Inherent in him, and that which is purchaſed by him for his Members. *u* This ſeems to be a Prolepſis, or removal of an Objection: You will ſay, What is the cauſe of this imperious Call? And why, or for whom muſt thoſe Gates be opened, in ſo ſolemn and extraordinary a manner?

8. Who *is* the King of glory *x*? the LORD ſtrong and mighty, the LORD mighty in battel.

x This contains an Anſwer to the queſtion, He is no ordinary Perſon, no meaner and no other than *Jehovah*, who hath given ſo many Proofs of his Almightineſs, who hath ſubdued all his Enemies, and is now returned in Triumph. Here is in this, and the foregoing Verſe, a ſacred Dialogue between ſeveral Perſons. And ſome ſuppoſe that the Sacred Muſitians, which attended upon the Service of the Ark and Tabernacle, and were doubtleſs employed in the Solemnity, 2 *Sam.* 6. 5.

were

were divided into two Quires, whereof one spake the former, and the other the latter Verse.

9. Lift up your heads, O ye gates, even lift *them* up, ye everlasting doors, and the King of glory shall come in *y*.

y The same Verse is repeated again, Partly to shame and awaken the Dulness of mankind, who are so hardly brought to a serious Preparation for such Solemnities: and partly, to signifie the great worth and importance of the Matter, contained under these Expressions.

10. Who is *this* King of glory? the LORD of hosts *z*, he *is* the King of glory, Selah.

z Under whose Command are all the Hosts of Heaven and Earth, Angels and Men, and all other Creatures.

PSAL. XXV.

The ARGUMENT.

This Psalm *seems to have been Composed, when* David *was under some straights and pressures, when his outward afflictions were accompanied with inward horrors of Conscience for his sins, by which he had forfeited God's favour, and procured these Calamities to himself.*

A Psalm of David.

Psal. 143. 8. 1. UNto thee, O LORD, do I * lift up my soul *a*.

a (*i. e.*) I direct my Desires and Prayers, (which are expressed by this Phrase, *Psal.* 24. 4. *Jer.* 22. 27. *Lam.* 3. 41.) with Hope or Expectation of a gracious Answer, which also it implies, *Deut.* 24. 15.

* Psal. 22. 5. & 31. 1. & 34. 8. Psal. 28. 7. Rom. 10. 11. 2. O my God, I * trust in thee, let me not be ashamed *b*: let not mine enemies triumph over me.

b (*i. e.*) Disappointed of my Hope, which will be reproachful to me, not without Reflection upon thee, of whose power and Faithfulness I have made my boast.

3. Yea, let none that wait on thee be ashamed *c*, let them be ashamed *d* which transgress *e* * Psal. 119. 78. * without a cause *f*.

c With me and for me: For, if I be frustrated, all that trust in thee will be discouraged, and upbraided with my Example. *d* Blast their wicked Designs and Hopes. *e* Or, *Prevaricate*, or *deal Perfidiously* with me, violating their Faith given to me. *f* Without any provocation of mine, or without any sufficient Reason.

* Psal. 5. 8. & 27. 11. & 86. 11. & 119. 27. & 143. 8. 10. 4. * Shew me thy ways *g*, O LORD teach me thy paths.

g (*i. e.*) The way of thy Precepts, what I ought to do in my Circumstances and Difficulties, by what Methods I may obtain thy Favour and Help. Whatsoever thou dost with me as to other things, grant me this Favour, teach me my Duty, and cause me to keep close to it, notwithstanding all Temptations to the contrary.

* Psal. 26. 3. 5. * Lead me in thy truth *h*, and teach me: for thou *art* the God of my salvation *i*, on thee do I wait all the day.

h (*i. e.*) In the true and right way prescribed in thy Word, which is oft called *Truth*, as *Psal.* 119. 30. *Job.* 8. 45, 46. and 16. 13, &c. Or, *by* or *because of thy Truth*, (*i. e.*) Because thou art Faithful, do thou lead or guid me as thou hast promised to do. *i* (*i. e.*) Who hast saved me formerly, and hast engaged to save me, and from whom alone I expect Salvation.

* Psal. 103. 17. & 106. 1. & 107. 1. Jer. 33. 11. † Heb. *thy bowels.* 6. Remember, O LORD, * † thy tender mercies, and thy loving kindnesses *k*, for they *have been ever* of old *l*.

k O Consider thy own merciful Nature, and thy former manifold Favours vouchsafed to me, and to other miserable Sinners, and do like thy self. *l* Thou hast been gracious to such as I am, from the beginning of the World to this day, and to me in particular from my very Infancy, as he oft acknowledgeth in this Book, yea, from all Eternity thou hast had a good Will to me, and therefore, do not now desist and desert me

7. Remember not *m* * the sins of my Youth *n*, nor my transgressions *o*, according to thy mercy remember thou me, for thy goodness sake *p*, O LORD. * Job 20. 11.

m So as to lay them to my Charge. *n* The sins committed in my young and tender years, *Eccles.* 11. 9, 10. which God frequently punisheth in riper Age, *Job* 13. 26. *Jer.* 3. 25. and therefore he now prays that God would not deal so with him. *o* Nor any of my succeeding or other sins, which either have been Acted by me, or may be imputed to me. *p* Being a sinner I have nothing to plead for my self, but thy free *Mercy* and Goodness, which I now implore.

8. Good *q* and upright *r* *is* the LORD: therefore will he teach sinners in the way *s*.

q (*i. e.*) Bountiful and gracious to sinners, ready to good, and delighting in it. *r* Or, *Right*, (*i. e.*) Holy and True, sincere in making Promises, and in all his Declarations and Offers of Mercy to sinners, and faithful in fulfilling them. *s* Being such an one, he will not be wanting to such poor sinners as I am, but will guide them by his Word and Spirit, and gracious Providence, into the way of Life and Peace. By *Sinners*, he doth not understand all that are so, not such as are obstinate and proud, and scornful, whom God hath declared, that he will not teach nor direct, but will leave them to the Errors and Lusts of their own Hearts, and will blind and harden them to their Ruine, as is often expressed in Scripture, but only such as being truly sensible of their sins, do humbly and earnestly seek God for his Grace and Mercy, or such as are *Meek*, as the next Verse explains it; for these he will not fail to assist and relieve.

9. The meek *t* will he † guide in judgment *u*: and the meek will he teach his way *x*. † Heb. *cause to go.*

t (*i. e.*) The humble and lowly, such as meekly submit themselves to God's hand and word, and are willing and desirous to be directed and governed by him. *u* (*i. e.*) In the Paths of judgment, or in the right way wherein they should walk, as the next Clause explains this, or by the Rule of his word, which is oft called his *Judgment*, or *Judgments*. Or, *with Judgment*, (*i. e.*) With a wise and provident Care, and a due regard to all their Circumstances. See *Jer.* 10. 24. 1 *Cor.* 10. 13. *x* Either Gods way, which God prescribes: Or, his own way, in which he ought to walk.

10. All the paths of the LORD *are* mercy and truth *y*, unto such as keep his Covenant *z* and his testimonies.

y All the dealings of God with them, yea even those that are afflictive, and grievous to the flesh, are done in kindness and faithfulness to them, as being very necessary for them, and tending to their great advantage. *z* (*i. e.*) The Laws or Conditions required of them by his Covenant, Or, as it follows, his Testimonies, (*i. e.*) His Precepts, which are the Testimonies or Witnesses of God's Will, and of mans Duty.

11. For thy names sake *a* O LORD, pardon mine iniquity: for it is great *b*.

a (*i. e.*) For the Honour of thy Goodness, and Truth, which is concerned herein. *b* And therefore none but such a God can pardon it, and nothing but thy own Name can move thee to do it; and the pardoning of it, will well become so great and good a God, and will tend much to the Illustration of thy Glory, as the greatness and desperateness of the Disease, advanceth the Honour and Praise of the Physician. Or this may be urged, not as an Argument to move God, but as the Reason that moved him to pray so earnestly, and that for God's Names sake: Or, *though* (as this Particle is oft rendred, as *Exod.* 34. 9. *Psal.* 41. 4. and elsewhere) *it be great.* Possibly he speaks of his sin against *Uriah* and *Bathsheba.* Or, *for* or *though it be much* or *manifold*: For the Hebrew word signifies both *great* and *much.*

12. What man *is* he *c*, that feareth the LORD? him shall he teach in the way *that* he shall choose *d*.

c (*i. e.*) Whosoever he be, whether *Jew* or *Gentile*, whether more innocent, or a greater Sinner, which is my Case. *d* (*i. e.*) Which God appointeth, or approveth. Or, which *he*, (*i. e.*) such Person, *should* chuse; for the future Tense is oft put Potentially, and so as to express a Man's Duty, as *Gen.* 20. 9. *Mal.* 1. 6. and 2. 7.

† Heb. *shall lodge in Goodness.* * Psal. 37. 11, 22, 29.

13. His soul † shall dwell *e* at ease *f*; and * his seed shall inherit the earth *g*.

e Heb. *shall Lodge, (i.e.)* Continue, as this word signifies, *Job* 17. 2. *Prov.* 19. 23. It notes the Constancy and Stability of his Happiness, both whilst he Lives and when he is Dead; which the next Clause seems to suppose. *f* Heb. *in Good, (i.e.)* In the Possession and Enjoyment of the true Good. *g* Or, *the Land*, to wit, *Canaan*; Which was promised and given, as an earnest of the whole Covenant of Grace, and all its Promises, and therefore is Synecdochically put for all of them. The Sence is, his seed shall be Blessed.

* Prov. 3. 32. See Joh. 7. 17. ‖ Or, *and his Covenant to make them know it.*

14. * The secret of the LORD *h is* with them that fear him; ‖ and he will shew them his covenant *i*.

h Either, 1, His Word and Counsel to direct and guide them in the right way, which he oft mentions here as a singular Blessing, *v.* 8, 9, 12. to shew them their Duty in all Conditions, and the way to their eternal Salvation. And so this may seem to be explained by the following Words, *He will shew them his Covenant.* And this, though it was revealed, yet might be called *a secret*, because of the many and deep Mysteries in it, and because it is said to be hid from many of them, to whom it was revealed, *Mat.* 11. 25. 2 *Cor.* 3. 13, 14, 15. and 4. 3. and it is not to be understood to any purpose, without the illumination of their Minds, by God's Spirit, as is manifest from *Psal.* 119. 18, 19. and many other places of Scripture. Or rather, 2. His Love and Favour, which is called his *secret*, *Job* 29. 4. *Prov.* 3. 32. and that very fitly, because it is known to none but him, that enjoyeth it, *Prov.* 14. 10. *Revel.* 2. 17. Or his gracious and fatherly Providence: Which is here said to be *with them.* Or, as it is in the Hebrew, *towards them*, taking Care of them, and working for them; even then when God seems to frown upon them. *i* Or, *and he will make them to know* (for the Infinitive is here thought to be put for the future Tense of the Indicative, as it is *Eccles.* 3. 14, 15, 18. *Hosea* 9. 13. and 12. 3.) *his Covenant, (i.e.)* He will make them clearly to understand it, both its Duties or Conditions, and its Blessings or Priviledges; neither of which ungodly Men rightly understand: Or, he will make them to know it by Experience, Or, by God's making it good to them; as on the contrary, God threatens to make ungodly Men to *know his Breach of Promise*, *Numb.* 14. 34. Or, as it is in the Margent of our Bibles, *and his Covenant*, (is, *(i.e.)* He hath engaged himself by his Promise or Covenant) *to make them know it*, to wit, his secret, *(i.e.)* That he will manifest either his Word or his Favour to them.

† Heb. *bring forth.*

15. Mine eyes are ever towards the LORD *k*, for he shall † pluck my feet out of the net *l*.

k (i.e.) My trust is in him, and my Expectation of Relief is from him only. *l* He will deliver me out of all my Temptations and Tribulations.

16. Turn thee unto me *m*, and have mercy upon me: for I *am* desolate *n* and afflicted.

m Turn thy Face and Favour to me, O thou who now hast turned thy Back upon me, and forsaken me. *n* Destitute of all other Hopes and Succours, persecuted by mine Enemies, and forsaken by the most of my Friends, as he was in *Absalom*'s Rebellion.

17. The troubles of my heart *o* are enlarged: * Psal. 68. 6. * O bring thou me out of my distresses.

o My outward Troubles are accompanied with grievous Torments, of my Mind and Heart for my sins, which have procured them, and thy great Displeasure manifested in them.

18. Look upon *p* mine affliction, and my pain, and forgive all my sins *q*.

p With Compassion, as *Exod.* 3. 7, 8. *Psal.* 31. 7. and 106. 44. *q* The procuring and continuing Causes of my Trouble.

† Heb. *hatred of violence.*

19. Consider *r* mine enemies, for they are many, and they hate me with † cruel *s* hatred.

r Heb. *Look upon*, as *v.* 18. to wit, with a Revengeful Eye, as *Exod.* 14. 24. 1 *Chron.* 12. 17. *Psal.* 104. 32. For this general Expression of *looking upon*, is taken several ways in Scripture, and is to be determined by the Context, *s* Heb. *Violent* or *Injurious*, Either without any Cause given by me: Or without any bounds, or in an implacable manner.

20. O keep my soul *t* and deliver me: Let me not be ashamed, for I put my trust in thee.

t (i.e.) My self or my Life, as is that word commonly taken: For his *Soul* was out of his Enemies reach, who could only *kill* his *Body*, *Luke* 12. 4.

21. Let integrity and uprightness preserve me *u*: for I wait on thee.

u Though I have greatly offended thee, yet remember that I have dealt honestly and sincerely with mine Enemies, whilst they have dealt falsly and injuriously with me, and therefore judge between them and me, and deal with me according to the Righteousness of my Cause, and Carriage towards them.

22. Redeem Israel *x*, O God, out of all his troubles.

x If thou wilst not pity and help me, yet spare thy people who suffer for my sake, and in my sufferings.

PSAL. XXVI.

The ARGUMENT.

This Psalm *was certainly made by* David, *when he was in Distress, and particularly when he was falsly accused, and defamed by his Adversaries, as he frequently was by* Saul, *and his Courtiers: and therefore for his Vindication he makes a solemn appeal to God, and a Protestation of his own Innocency, to which he was forced by their Clamours and Reproaches.*

A Psalm of David.

1. JUdge * *a* me, O LORD, for I have walked in mine integrity *b*: I have trusted also in the LORD *c*: *therefore* I shall not slide *d*. * Psal. 7. 8.

a (i.e.) Plead my Cause, or give Sentence for me; as this Phrase is commonly used, as *Psal.* 10. 18. and 43. 1. and 72. 4. *Isa.* 1. 17. I can obtain no right from Men. The Supream and subordinate Magistrates, are mine implacable and resolved Enemies. Do thou therefore do me Justice against them. *b* For though they accuse me of many Crimes, they can prove none of them, and thou and mine own Conscience, and theirs too are Witnesses for me, that my Carriage towards them hath been innocent and unblameable. *c* I have committed my Cause and Affairs to thee, as to a just Judge and merciful Father, and my Hope and Trust is fixed upon thee alone. *d* Therefore thou wilst not deceive my Trust, but wilst uphold me against all mine Enemies. For thou hast promised to save those that trust in thee. Or, that *I shall not slide* or *fall*. So this declares the matter of his Trust.

2. * Examine me, O LORD, and prove me *e*; try my reins and my heart. * Psal. 7. 8. & 17. 3. & 66. 10. & 139. 23. Zech. 13. 9.

e Because it is possible, that I may deceive my self, and be partial in my Cause, or at least, mine Enemies will so judge of me, I appeal to thee, O thou Judge of Hearts, and beg that thou would search and try me, by such ways and means as thou seest fit, and make me known to my self, and to the World, and convince mine Enemies of mine integrity.

3. For thy loving kindness is before mine eyes *f*: and I have walked in thy truth *g*.

f I dare appeal to thee with this Confidence, because thou knowest that I have a true and deep Sence of thy Loving kindness to me upon mine Heart, by which I have been obliged, and in a manner constrained to Love and Obey thee, and in all things to approve my Heart and ways to thee, and to abstain from all such evil Practices, as mine Enemies Charge me with, whereby I should have forfeited thy Loving Kindness, which I prize more than Life, *Psal.* 63. 3. and exposed my self to thy just Displeasure. My Experience of and Trust in thy Goodness, doth fully satisfie and support me, that I neither do nor need to use any indirect or irregular Courses for my Relief. *g (i.e.)* According to thy Word, which is oft called *Truth*, as *Psal.* 119. 142, 151. *Joh.* 17. 17. 19. believing its Promises, and observing its Precepts and Directions; and not according to the Course of the World, as it follows.

4. * I have not sate *h* with vain persons *i*, neither will I go in *k* with † dissemblers *l*. * Psal. 1. 1. Jer. 15. 17. † Heb. *close persons.*

h (i.e.) Chosen or used to Converse with them: for *sitting* is a posture of Ease and of Continuance. I have been so far from an Approbation, or Imitation of the wicked Courses (wherewith mine Enemies reproach me) that I have avoided

ed even their Company, and if accidentally I came into it, yet I would not abide in it. *(i.e.)* With Lyars, or false and deceitful Persons, as the next Clause explains it. And *Vanity* is very frequently put for Falshood or Lying. *k* Into their Company, or with design to joyn in their Counsels or Courses, as the same Word is used, *Jos.* 23. 7. And Conversation is oft expressed by *going out and coming in.* *l* Heb. *with such as hide themselves,* covering their Crafty and wicked Designs with fair Pretences. I abhor such Persons and Practises; though I am accused to be such an one.

5. I have hated the congregation of evil doers *m*: and will not sit with the wicked.

m Either, 1. Their whole Ranck or Society. I have an Antipathy against all such Persons, without any Exception. Or, 2. To meet and joyn with them, in their Assemblies and Consultations, or *sit* with them, as it follows.

*Exod. 30. 20. Psal. 73. 13.

6. I will * wash mine hands in innocency *n*: so will I compass thine altar *o*, *O LORD.*

n Or, *with Integrity*, Or with a pure Heart and Conscience. I will not do, as my Hypocritical Enemies do, who Content themselves with those outward washings of their Hands, Or Bodies prescribed in the Law, *Exod.* 29. 4, &c. *Deut.* 21. 6. Heb. 9. 10. whilst their Hearts and Lives are filthy and abominable. But *I will wash* or *I have washed my Hands*, and withal purged my Heart and Conscience from dead Works. Compare *Isa* 1. 15, 16. 1 *Tim.* 2. 8. *o (i.e.)* Approach to thine Altar with my Sacrifices: Which I could not do with any Comfort or Confidence, if I were Conscious to my self of those Crimes, whereof mine Enemies accuse me. For the Phrase of *Compassing the Altar*, Either, 1. He alludes to some Levitical Custom of going about the Altar, as the Priests did in the Oblation of their Sacrifices, and the People, especially those of them who were most devout and Zealous, who possibly moved from place to place, but still within their own Court, that they might better discern what was done on the several sides of the Altar, and so be the more affected with it. Or rather, 2. He implies that he would offer many Sacrifices together, which would employ the Priests round about the Altar, and so he is said to *Compass* it, because the Priests did it in his Name, and upon his Account, as Persons are very oft said in Scripture to *Offer* those Sacrifices, which the Priests offer for them.

7. That I may publish *p* with the voyce of thanksgiving *q*, and tell of all thy wondrous works.

p Or, *Proclaim*, to wit, *thy wondrous Works*, as it here follows. *q* Accompanying my Sacrifices, with my own solemn Thanksgivings and Songs of Praise.

8. LORD, I have loved the habitation of thy house *r* and the place † where thine honour *s* dwelleth.

† Heb. *of the Tabernacle of thy honour.*

r (i.e.) This Sanctuary and Worship: which is an Evidence of my Piety to thee, as I have given many proofs of my Justice and Integrity towards men. Nothing is more grievous to me than to be hindred, from seeing and serving thee there. *s* Or, *thy Glory*, Either, 1. the Ark so called, 1 *Sam.* 4. 22. *Psal.* 78. 61. Or, 2. Thy glorious and gracious presence, Or the manifestation of thy Glory, or of thy glorious Power, and Faithfulness, and Goodness.

‖ Or, *Take not away*, Psal. 28. 3. † Heb. *men of Blood.*

9. ‖ Gather not my soul *t* with sinners *u*, nor my life with † bloody men.

t (i.e.) My Life, as it is explained in the next Clause. Do not bind me up in the same Bundle, nor put me into the same accursed, and miserable Condition with them. Seeing I have had so great an Antipathy against them, in the whole Course of my Life, *v.* 4, 5. let me not dye their Death, as *Balaam* on the contrary desired to *dy the Death of the Righteous*, *Numb.* 23. 10. And seeing I have loved thy House and Worship, and indeavoured to serve thee acceptably, not only with Ceremonial cleanness, but with moral purity of Heart and Life, *v.* 6, 7, 8. do not deal with me as thou wilst with those that are filled with ungodliness and unrighteousness, do not destroy me with them, *the Righteous with the Wicked*, *Gen.* 18. 23. but save me in the common Calamity, as thou hast promised and used to do in like Cases. The Hebrew word, *Asaph*, rendred *gathering*, is oft put for *taking away*, as *Gen.* 30. 23. *Isa.* 4. 1. *Jer.* 8. 13. and 16. 5. and that by Destruction or Death, as 1 *Sam.* 15. 6. *Isa.* 57. 1. *Jer.* 8. 13. *Ezek.* 34. 29. *Hosea.* 4. 3. The ground of which Phrase may be either, because by death mens Souls or Spirits are gathered and returned to God, *Eccles.* 12. 7. who had dispersed them all the World over; or because the several sorts of Men, good and bad, which live here together Promiscuously, are there severed, and all of one sort of them gathered together, *unto their Fathers* or *People*, as it is expressed, *Gen.* 15. 15. *Numb.* 20. 24. 2 *Kings* 22. 20. Comp. *Heb.* 12. 23. *u* Profligate and Obstinate sinners, as the following Words describe them, such being oft called *sinners* by way of Eminency, as 1 *Sam.* 15. 18. *Psal.* 1. 1. and 104. 35. *Isa.* 1. 28. and 33. 14.

10. In whose hands *is* mischief *x*: and their right hand *y* is † full of bribes.

† Heb. *filled with.*

11. But *as for* me, I will walk in mine Integrity: redeem me, and be merciful unto me.

x Who not only imagin Mischief in their Hearts, but persist in it, and execute it with their Hands. *y* Which should be stretched out to execute Justice, and punish Offenders.

12. My foot standeth in * an even place *z*: in the Congregations will I bless the LORD ‖.

* Psal. 27. 11.

z Heb. *in Rectitude*, or *in a Right* or *Streight*, or *Plain*, or *even Place.* Which may be understood, Either, 1. Civilly, or in regard of his outward Condition. So this is opposed to the *slippery places*, in which wicked men are said to be, *Psal.* 35. 6. and 73. 18. *Jer.* 23. 12. and the Sence is, I stand upon a sure and solid Foundation, where I fear no fall, nor to be overthrown by the assaults of mine Enemies, being under the Protection of God's promise, and his Almighty and watchful Providence. Or, 2. Morally, or in regard of his Conversation. So the Sence is, I do and will persist or continue (which is oft signifyed by *Standing*, as *Psal.* 1. 1.) in my plain, and righteous, and streight Course of Life, not using those Frauds and wicked Arts, and perverse and crooked Paths, which mine Enemies chuse and walk in, or whereof they do falsly accuse me. And so this is the same thing for Substance, with his *walking in* his *Integrity*, expressed in the foregoing Verse, as also *v.* 1. I will not only privately acknowledge, but publickly, and in the Assemblies of thy people celebrate thy Praises, both for thy Grace, inabling and inclining to chuse and Love, and persevere in the ways of Holiness and Righteousness, and for thy Protection hitherto afforded to me in the midst of all my Dangers and Troubles, and for that well-grounded assurance which thou hast given me, of thy Favour, and of my future Deliverance.

PSAL. XXVII.

The ARGUMENT.

It is apparent from the Body of this Psalm, *that* David *was not yet fully delivered from the Trouble which his Enemies gave him, both by their Slaunders and other ways. But whether it belong to that History which is recorded,* 2 Sam. 21. 15, 16, 17. *as the* Jews *conceive, whom some others follow, is wholly uncertain, and not necessary for us to know.*

A Psalm of David.

1. THE *LORD is* * my light *a*, and my salvation, whom shall I fear? * the *LORD is* the strength of my life *b*, of whom shall I be afraid?

* Mich. 7. 8. * Psal. 118. 6.

2. When the wicked, even mine enemies, and my foes † came upon me to eat up my flesh *c*, they stumbled and fell.

† Heb. *approached against me.*

a (i.e.) My Counceltor in all my Difficulties, and my Comforter and Deliverer in all my Distresses. *b (i.e.)* The supporter and preserver of my Life. *c* Greedy to devour me at one Morsel. Comp. *Job* 19. 22. and 31. 31.

3. * Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *d will* I *be* confident.

* Psal. 3. 6.

d In that which I have now said, that God *is my Light*, &c. *v.* 1. and in the Experience of his Favour and Protection. *v.* 2.

4. One *thing* have I desired of the LORD *e*, that will I seek after, that I may dwell in the house of the LORD all the days of my Life *f*, to behold ‖ the beauty of the LORD *g*, and to enquire *h* in his temple *i*.

‖ Or, *the delight.* Psal. 63. 2. & 90. 17.

e Though I am exercised with many Troubles, there is but one thing that I am very solicitous for, or desirous of, and that is not Victory, and Triumphs over all mine Enemies, assured Peace and Settlement in my Throne, the Wealth and

Pleaſure, and Glory of enlarging, or Ruling my Empire: Or, if I have any deſire to any of thoſe things, it is chiefly for the ſake of that which here follows. *f* That I may not be diſturbed in, or driven from the Sanctuary and worſhip of God, as I have been, but may have opportunity of conſtant Attendance upon God. *g* That there I may Exerciſe and Delight my ſelf in the Contemplation of thy amiable and glorious Majeſty, and of thy infinite Wiſdom, Holineſs, Juſtice, Truth, Grace and Mercy, and other Perfections, which, though hid in a great meaſure from the World, are clearly manifeſted in thy Church and Ordinances. *b* Or, *diligently to ſeek*, either God's Face and Favour: Or his Mind and Will, and my own Duty: Or, *the Lord's beauty*, laſt mentioned, which is diſcovered more or leſs, as men are diligent, or negligent in ſeeking or enquiring into it. *i* (*i. e.*) In his Tabernacle; which he here and elſewhere calls his *Temple*, becauſe it was the ſame thing for Subſtance; and becauſe his Thoughts and Affections did conſtantly and eagerly run out upon the Temple, and ſince he was not permitted to build the thing, he would at leaſt take occaſion to ſolace himſelf with the Name, and thereby to enter his Proteſt, of his earneſt deſire to build it, if God had ſeen it fit.

† Heb. *in the day of evil.* * Pſal. 31. 20. & 91. 1.

5. For † * in the time of trouble he ſhall hide me *k* in his pavilion: in the ſecret of his tabernacle *l* ſhall he hide me, he ſhall ſet me up upon a rock *m*.

k Or, *hath hid me*: Or, *uſeth to hide me.* Juſtly do I prize the Houſe and Service of God ſo highly, both becauſe I have ſuch vaſt Obligations to him, for his former Protection and Favours, and becauſe all my Hope and Confidence, and ſecurity depends upon him. *l* In his Tabernacle, into which mine Enemies cannot come, and a ſecret place in it, where, if they come, they cannot find me. Or, as it were (for the Note of ſimilitude is oft underſtood) *in the ſecret of his Tabernacle*, (*i. e.*) In as ſafe a place as the Holy of Holies, which is called God's *ſecret*, *Ezek.* 7. 22. where none might come but the High-Prieſt, and he but one day in a year. He alludes to the antient Cuſtom of Offenders, who uſed to flee to the Tabernacle or Altar, where they eſteemed themſelves ſafe, 1 *Kings* 2. 28. *m* A place high and inacceſſable, ſtrong and impregnable.

6. And now ſhall mine head be lifted up above mine enemies *n* round about me: therefore will I offer in his tabernacle ſacrifices * of joy *o*, I will ſing, yea, I will ſing *praiſes* unto the LORD.

* Heb. *of ſhouting.*

7. Hear, O LORD, *when* I cry with my voyce: have mercy alſo upon me, and anſwer me.

n He will advance me above them, and give me a compleat Victory over them. *o* Or, *of ſhouting* or *reſounding*; (*i. e.*) Of Thankſgiving: Which were accompanied with the ſound of Trumpets and other Inſtruments, *Numb.* 10. 10. 1 *Chron.* 16. 41, 42. *Pſal.* 33. 3.

‖ Or, *my Heart ſaid unto thee, ſeek ye my Face, &c.*

8. ‖ *When thou ſaidſt p*, ſeek ye my face *q*; my heart ſaid unto thee *r*, thy face, LORD, will I ſeek.

p Either by thy Word, Commanding and inviting me ſo to do: Or by thy Spirit, directing and inclining me to it. *q* (*i.e.*) Seek my Preſence and Favour, and Help, by Fervent and faithful Prayer. *r* My heart readily and thankfully Complyed with the Motion; and upon the encouragement of this Command, or Invitation and Promiſe couched in it, I reſolved I would do ſo, and do ſo at this time. But this Verſe is a little otherwiſe rendered by divers learned Men. And the words lye in another Order in the Hebrew Text, which runs thus: *To thee my Heart ſaid*, Thou haſt ſaid, (which Verb may well be underſtood here, as it is alſo, 1 *Kings* 20. 34. and as divers other Verbs are underſtood in the ſacred Text, as *Levit.* 24. 8. 2 *Sam.* 18. 12. and 23. 17. Compare with 1 *Chron.* 11. 19. and in many other places: which is not ſtrange in ſo Conciſe and ſhort a Language, as the Hebrew is) *Seek ye my Face*, (This is thy great Command ſo oft and ſo vehemently urged, as containing the very Subſtance and Foundation of all true Piety) *Thy Face Lord I will ſeek.* I cheerfully do, & will Obey thy Command therein: Or the Verſe may be thus tranſlated without any Supplement, which, where it can be done, is confeſſedly the beſt way of Tranſlation, *Concerning thee)* as the Particle *Lamed* is oft uſed: Or, *For*; or, *Inſtead of thee*, as it is unqueſtionably uſed, *Gen.* 11. 3. *Exod.* 13. 16. *Prov.* 21. 18. (*i. e.*) In thy Name and Words, and according to thy Mind) *My Heart ſaid*, (To wit, to, or within my ſelf, as the Word *ſaid*, is frequently taken, (*i. e.*) *I* ſeriouſly conſider within my ſelf this following Command of thine oft inculcated in thy Word, and preſs it upon my own Conſcience) *Seek ye my Face*; *Thy Face Lord will I ſeek.* Thou commandeſt it, and I will obey thee therein.

9. Hide not thy face *s far* from me, put not thy ſervant away *t* in anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

s Which I in obedience to thy Command am now ſeeking. *t* To wit, from thy Face or Preſence, or from the place of thy Worſhip, from which he either now was, or formerly had been driven two ways, God and he might be parted, either by God's departure, or withdrawing from him, which he might do even in the place of his Worſhip; or by God's putting him away from his Preſence. Againſt the firſt he ſeems to direct his Prayer in the firſt Clauſe, and againſt the Latter in this.

‖ Or, *for*, * Or, *but.* ‖ Iſa. 49. 15. † Heb. *will gather me.*

10. ‖ * When my father and my mother forſake me *u*, ‖ then *x* the LORD † will take me up *y*.

u Or, *leſt me*, as being unable to Help me, and rather a Burden than an Help to me; for which Reaſon, *David* deſired them to leave him, and diſpoſed of them in another place, 1 *Sam.* 22. Or, his Father and Mother were now Dead. Or by his *Father and Mother* he may ſignifie his near Relations and Friends, which forſook him in the time of Trouble, as Men uſually do. Or, the words may be rendered, *Though my Father and Mother ſhould forſake me.* *x* Or, *yet*, as the Hebrew *Vau* frequently ſignifies. *y* Or, *will receive me*, to wit, to himſelf, as this Verb is uſed. *Joſ.* 20. 4. *Judg.* 19. 15. *Mat.* 23. 37.

* Pſal. 25. 4. & 86. 11. & 119. 27. † Heb. *a way of Plainneſs.* † Heb. *thoſe which obſerve me.*

11. * Teach me thy way *z*, O LORD, and lead me in † a plain path *a*, becauſe of † mine enemies *b*.

z (*i. e.*) What Courſe I ſhall take to pleaſe thee, and to diſcharge my Duty, and to ſave my ſelf from Ruine. *a* Of which ſee the Note, on *Pſal.* 26. 2. where the Hebrew words are the ſame. *b* That I may neither open their Mouths againſt me or Religion, by my Miſcarriages, nor fall into their Hands by my folly, nor give them any occaſion of Triumphing over me.

* Pſal. 35. 11.

12. Deliver me not over unto the will *c* of mine enemies: for * falſe witneſſes are riſen up againſt me, and ſuch as breath out cruelty *d*.

c Or, *Luſt* or *Deſire*: Heb. *Soul*: which is ſo taken, *Pſal.* 41. 2. and 78. 18. *Ezek.* 16. 27. *d* He preſſeth his requeſt from the quality of his Enemies, who were both falſe and Cruel, and in both Reſpects hateful to God and Men.

13. *I had fainted e*, unleſs I had believed to ſee the goodneſs of the LORD *f* in the land of the living *g*.

e Theſe words are added to compleat the Sence. For the Speech is abrupt and imperfect, as is very uſual, not only in the Holy Scripture, but in many other Authors, in all vehement Paſſions or Commotions of Mind, ſuch as *David* was in at this time. Having declared what perfidious and cruel Enemies did now aſſault and encompaſs him, he now ſubjoyns what impreſſion the thoughts thereof made upon him, and ſpeaks like one that wanted Words to expreſs how ſad and deſperate his Condition would have been, if he had not been ſupported by Faith in God's promiſes. *f* To enjoy (which is oft expreſſed by *ſeeing*) the Mercy which God hath promiſed me. *g* (*i. e.*) In this World, which is oft ſo called, as *Job* 28. 13. *Pſal.* 52. 5. and 116. 9. and 142. 5. *Iſa.* 38. 11. and 53. 8. *Jer.* 11. 19. *Ezek.* 32. 32. and is oppoſed to the Grave, which is the place of the Dead. And *David* was thus earneſtly deſirous of this Mercy in this Life, not becauſe he placed his Portion in theſe things, which he ſo ſolemnly Diſclaims, *Pſal.* 17. 14. but becauſe the Truth and Glory of God, were highly concerned in making good the Promiſe of the Kingdom made to him.

* Pſal. 31. 24. & 130. 5. Iſa. 25. 9. Hab. 2. 3. ‖ Or, *let thine Heart be ſtrong.* So Gr.

14. * Wait on the LORD *h*: be of good courage, and ‖ he ſhall ſtrengthen thine heart *i*: wait, I ſay, on the LORD.

h O my Soul: to which he now turneth his Speech; as he frequently doth in this Book. *i* He will uphold thee, and keep thee from fainting and ſinking under thy Burdens.

PSAL. XXVIII.

The ARGUMENT.

This Psalm *seems to be made upon the same Occasion with the former, and is mixed, as many others of his* Psalms *are, of Hopes and Fears, of Prayers and Praises.*

A Psalm of David.

1. UNto thee will I cry, O LORD my rock, be not silent *a* † to me: * lest *if* thou be silent to me, I become like them that go down into the pit *b*.

†Heb *from me.* *Psal. 143. 7.

a Be not deaf to my Prayers, nor dumb as to thy Answers to them. *b* (*i. e.*) Left I be in the like or same Condition with them, (*i. e.*) A lost Creature: as I shall certainly be, if thou dost not succour me.

2. Hear the voyce of my supplications, when I cry unto thee: when I lift up my hands ‖ towards thy holy oracle *c*.

‖ Or, *towards the Oracle of thy Sanctuary.*

c (*i. e.*) Towards the Holy of Holies, which is so called, 1 *Kings* 6. 23. Comp. with 2 *Chron.* 3. 10. Compare also 1 *Kings* 6. 5. and 8. 6 because there the Ark was; from whence God gave Oracular Answers to his People; and to which they accordingly directed their Prayers, not only when they drew near to it, but when they were at a distance from it, as *Dan.* 6. 10.

3. Draw me not away with the wicked *d*, and with the workers of iniquity: * which speak peace to their neighbours, but mischief *is* in their heart *e*.

*Psal. 12. 2. & 55. 21. & 62. 4. Jer. 9. 8.

d The Sence is, Either, 1. Do not suffer me to be drawn away by their Counsel, or Example to imitate their evil Courses. For God is oft said to do that which he doth not Effect, but only permit and Order, as 2 *Sam.* 12. 12. Or, 2. Do not draw me into the same snares and mischief with them; do not drag me, as thou dost or wilt do all these Malefactors, to Execution, and Destruction. Let me not dye the Death of the wicked; Comp. *Psal.* 26. 9. Thus *drawing* is used for drawing to Death. *Job* 21. 33. *Ezek.* 32. 20. This seems best to suit with the following Context, wherein he imprecateth and foretelleth that Destruction upon his Enemies, which he depricated for himself. *e* Which are Hypocritical and perfidious Persons, whilst I through thy Grace am upright and sincere. Seeing then I am so unlike them in disposition and practice, let me not be made like them in their Ruine.

4. Give them according to their deeds, and according to the wickedness of their endeavours *f*: give them after the work of their hands, render to them their desert.

f David useth these imprecations partly to Vindicate himself from the slanders of his Enemies, who reported him to be as wicked as they were, only more close and cunning therein; which if he had been, he had bitterly cursed himself; which it could not reasonably be presumed that he would do: Partly, from his great and long Experience of their implacable and incorrigible Malignity, not only against him, but against God, and his declared Will, and against all truly good Men, and that covered with Pretences of Piety to God, and of Peaceableness towards their Neighbours, *v.* 3. which made their wickedness more inexcusable and detestable: Partly by the instinct and direction of God's Spirit, by whose inspiration he uttered this, as well as the rest of the Psalm, and partly, that hereby he might provoke them to repentance; for this Curse belongs only to those who shall obstinately persist in their wicked Courses. Add to all this, that as Verbs of the Imperative Mood are oft used by the Hebrews for Futures, so these may not be proper imprecations, but predictions of their Destruction.

5. Because they regard not the works of the LORD, nor the operation of his hands *g*, he shall destroy them, and not build them up *h*.

g (*i.e.*) The providential works of God, both for and towards his Church and People in general; the serious Observation whereof would have made them afraid of opposing them, and desirous to joyn themselves with them, and for and towards me in particular, concerning whose Succession to the Kingdom, God hath so expressly declared his Mind and Will, and to whom he hath given so many, and such wonderful Preservations, that they who will not acknowledge it, but continue to oppose it, may well be presumed to be Guilty of Rebellion against God's Will, and of the Contempt of his Providence. *h* (*i. e.*) Destroy them utterly and irrecoverably; because they wilfully shut their Eyes against the Light of Gods Word, and Works.

6. Blessed *be* the LORD, because he hath heard *i* the voyce of my supplications.

7. The LORD is my strength and my shield, my heart trusted in him, and I am helped; therefore my heart greatly rejoyceth, and with my song will I praise him.

i He speaks of it as past, either because God had in part heard, and answered him already. Or, because God assured him by his Spirit, that he had heard and accepted his prayers, and would assuredly answer him in due time.

8. The LORD *is* ‖ their strength *k*, and he *is* the † saving strength *l* of his anointed *m*.

‖ Or, *his strength,* † Heb. *strength of Salvations.*

k (*i. e.*) The strength of his people, mentioned in the next Verse: the Relative being put before the Antecedent, which is left to be gathered out of the following matter, as it is, *Numb.* 24. 17. *Psal.* 87. 1. Or, *his strength:* for the Hebrew Affix *Mo*, which commonly is plural, is sometimes taken singularly: of which see my Latin *Synopsis* here, and on *Isa.* 53. 8. And *his.* (*i. e.*) Of his anointed, as the next Clause explains it. Or, the words may be thus rendered, *strength is,* Or, *belongs to the Lord,* Heb. *The Lord, strength is his,* Or, *to him.* It is an Hebrew Heteroclite. *m* Heb. *The strength of the Preservations,* or *Deliverances,* or *Victories,* or *Salvations,* (*i. e.*) He, by whose strength alone he hath got these Victories, &c. *m* (*i. e.*) Of me whom he hath anointed to be King, whom therefore he will defend, he speaks of himself in the third Person, which is usual in the Hebrew Tongue.

9. Save thy people, and bless thine inheritance *n*: ‖ feed them also, and lift them up *o* for ever.

‖ Or, *Rule.*

n Israel, for whom I pray, partly, because thou hast in some sort committed them to my Charge: and partly, because *Saul* did not take due care of them. *o* Raise them out of their low and afflicted Condition, in which they are, by reason of *Saul*'s weakness and neglect, and by the prevailing power of the Philistins, and advance them to a state of safety and Honour, and that not for a season, but with Constancy and Perpetuity, as it follows.

PSAL. XXIX.

The ARGUMENT.

It is supposed that this Psalm *was made upon the occasion of some terrible tempest of Thunder and Rain: which God might possibly send in the time of Battel to assist* David, *and discomfit his Enemies; as he had done formerly upon like Occasions. It contains an Admonition to the Potentates of the Earth, and especially to those who bordered upon the Land of* Israel, *that they would own and Worship the true God: which ~~which~~ he presseth from the great Majesty, and Power of* Israel's *God above all other Gods, and particularly, from that great and glorious instance thereof in Thunder: which hath struck the prondest Monarchs with the dread of that God, whom at other times they despised.*

A Psalm of David.

1. GIve * unto the LORD, O † ‖ ye mighty *a*, give unto the LORD *b* glory and strength *c*.

*1 Chr. 16. 28, 29. Psal. 96. 7, 8, 9. † Heb. *ye Sons of the mighty.* ‖ Or, *of God.*

a Ye Potentates and Rulers of the Earth. To these he addresseth his Speech; Partly, because they are most apt to forget and contemn God, and insolently to assume a kind of Deity to themselves: and Partly, because their Conviction and Conversion was likely to have a great and powerful influence upon their people. *b* By an humble and thankful acknowledgment of it: for other ways we can give nothing to God. *c* (*i. e.*) *The glory of his strength* or power, which is the Attribute set forth in this Psalm: Or, *his glorious strength.*

2. Give unto the LORD † the glory due unto

† Heb. *the Honour of his Name.*

unto his name *d*: Worship the LORD ‖ in the beauty of holiness *e*.

‖ Or, *in his glorious Sanctuary.*

d (*i. e.*) The Honour which he deserves: which is to prefer him before all other Gods, and to forsake all others, and to own him as the Almighty, and the only true God. *e* Or, *of the Sanctuary*, which is commonly called by this Name; in his *Holy and Beautiful House*, as it is called, *Isa.* 64. 11. the only place where he will receive Worship. So he exhorts them, to turn Proselytes to the Jewish Religion; which was their Duty and Interest.

3. The voyce of the *LORD f is* upon the waters *g*: the God of glory thundereth, the *LORD is* upon ‖ many waters *h*.

‖ Or, *great waters.*

f (*i. e.*) Thunder, as is manifest from the next Clauses and the following Effects: which is oft called *the Lords voyce*, as *Exod.* 9. 23, 28, 29. *Job* 37. 4, 5. *Psal.* 18. 14. and 46. *g* Either, 1. Upon the Seas where its noise spreads far and wide, and is very Terrible. But the following Verses speak of the Effects of it, upon the Earth only. Or rather, 2. Above in the Clouds, which are called *Waters*, *Gen.* 1. 7. *Psal.* 18. 11. because they are of a watry Substance. And this Circumstance is Considerable here, to magnifie the Divine power, which displayeth it self in those high places, which are far above the reach of all Earthly Potentates, and from whence he can easily & unavoidably smite all that dwell upon the Earth, and will not submit to him. *h* (*i. e.*) Upon the Clouds, in which there are vast Treasures of water, and upon which God is said to sit, or ride, *Psal.* 18. 10, 11. and 104. 3.

4. The voyce of the *LORD is* † powerful: the voyce of the LORD *is* † full of majesty *i*,

† Heb. *in Power.*
† Heb. *in Majesty.*

i Is an evident Proof of God's glorious Majesty.

5. The voyce of the *LORD* breaketh the cedars *k*: yea, the *LORD* breaketh the cedars of Lebanon *l*.

k By Thunder-bolts; which have oft thrown down Trees and Towers. *l* A place Famous for strong and lofty Cedars. See 2 *Chron.* 2. 8. *Cant.* 3. 9. and 5. 15.

6. He maketh them *m* also to skip like a calf, Lebanon and * Syrion *n* like a young unicorn *o*.

* *Deut.* 3. 9.

m The Cedars last mentioned: which being broken by the Thunder, the parts of them are suddenly and violently hurled about hither and thither. *n* An high Mountain beyond *Jordan*, joyning to *Lebanon*: of which see *Deut.* 3. 9. and 4. 48. *Lebanon* and *Syrion* are here understood: Either, 1. Properly: and so they are said to *skip*, Or, *leap*, both here, and *Psal.* 114. 4. by a poetical Hyperbole very usual, both in Scripture and other Authors: Which is so known that it is needless to give any instances of it. Or, 2. Metonymically for the Trees or people of them, as *the Wilderness*, *v.* 8. may seem to be taken; and as *the Earth*, by the same Figure is frequently put for the people, which dwell in it. *o* Heb. *Reem*: Of which see in *Numb.* 23. 22. *Psal.* 22. 21.

7. The voyce of the LORD † divideth *p* the flames of fire.

† Heb. *cutteth out.*

p Heb. *Heweth out* (*i. e.*) It breaketh out of the Clouds, and thereby makes way for the Lightnings, which are suddenly dispersed over the face of the Earth.

8. the voyce of the *LORD*, shaketh the wilderness *q*: the *LORD* shaketh the wilderness of Kadesh *r*.

q (*i. e.*) Either the Trees, or rather the Beasts of the Wilderness, by a Metonymy as before, *v.* 6. Compare this with the next Verse. *r* Which he mentions as an eminent Wilderness, vast and Terrible, and well known to the *Israelites*, *Numb.* 20. 1, 16. and wherein possibly they had seen, and observed some such Effects of Thunder, as are here mentioned.

9. The voyce of the *LORD* maketh the hinds ‖ to calve *s*, and discovereth *t* the forests: and *u* in his temple † doth every one speak of *his* glory.

‖ Or, *to be in pain.*
† Or, *every whit of it uttereth*, &c.

s Through the Terror which it causeth, which hastens the Birth in these and other places: See 1 *Sam.* 4. 19. He nameth the *Hinds*, because they bring forth their young with Difficulty, *Job* 39. 1, 2. *t* Heb. *maketh bare*, Either of its Trees, which it either breaks or strips off their Leaves: Or, of the Beasts, which it forceth to run into their Dens. *u* Or, *but* Having shewed the Terrible effects of God's power in other places, he now shews the blessed priviledge of God's people, that are praising and glorifying God, and receiving the Comfortable influences of his Grace in his Temple, when the rest of the World are Trembling under the Tokens of his Displeasure. By which he secretly invites and perswades the *Gentiles*, for their own safety and comfort, to own the true God, and to Worship him in his Sanctuary, as he did exhort them, *v.* 2. Or, *therefore*, (*i. e.*) Because of these and such like Discoveries, of Gods excellent Majesty and Power, his people fear and praise, and adore him in his Temple.

10. The *LORD* sitteth upon the flood *x*: yea, * the *LORD* sitteth King for ever.

* Psal. 10. 16.

x He moderateth and ruleth (which is oft signified by *sitting*, this being the posture of a Judge, or Ruler: of which see *Psal.* 9. 7, 8, 9. and 47. 9. *Joel* 3. 12.) the most abundant and violent inundations of Waters, which sometimes fall from the Clouds upon the Earth; where they would do much Mischief, if God did not prevent it. And these are here fitly mentioned, as being many times the Companions of great Thunders. And this may be alledged as another Reason, why God's people did praise and Worship him in his Temple, because as he sendeth terrible Tempests and Thunders, and Floods; so he also restrains and over-rules them. But most Interpreters refer this to *Noah's* Flood, to whom the Word here used, is elsewere Appropriated. And so the Words may be rendred, *The Lord did sit upon*, Or, *at the Flood*, in *Noah's* time. When it is probable those vehement Rains were accompanied with terrible Thunders. And so having spoken of the Manifestation of God's power, in Storms and Tempests in general, he takes an occasion to run back to that Ancient and most dreadful Example of that kind, in which the Divine Power was most Eminently seen. And having mentioned that instance, he Adds, that as God shewed himself to be the King, and the Judge of the World at that time, so he doth still *sit*, and will sit as *King for ever*, sending such Tempests when it pleaseth him. And therefore his people have great Reason to Worship and Serve him.

11. The *LORD* will give strength *y* unto his people; the *LORD* will bless his people with peace *z*.

y To support and preserve them in the most dreadful Tempests, and Consequently in all other Dangers, and against all their Enemies. *z* Though now he sees fit to exercise them with some Troubles.

PSAL. XXX.

A Psalm *and* song *a*, *at* the dedication of the house of David *b*.

a Or, *a Psalm of Song*; (*i. e.*) Either, 1. A *Psalm* to be sung with the voyce to an Instrument. Or, 2. A *Psalm* of joy and praise: for so this is. And this Hebrew word, *Schir*, may be here taken not simply for a *Song*, but for a *joyfull Song*, as it is, *Gen.* 31. 27. *Exod.* 15. 1. *Psal.* 33. 3. and 42. 8. *Prov.* 25. 20. *Isa.* 30. 29. *Amos* 8. 3, 10. *b* Either, 1. At the Dedication of the Temple, called *the House*, Or, *that House*, Eminently and Emphatically. So the *Chaldee* Paraphrast and the Hebrew Doctors understand it. And then the last Words, *of David*, are to be joyned with the first, *a Psalm and Song*. But this seems not probable; because the Temple was not built by *David*, nor in his days. Although he might prescribe a *Psalm* to be used afterwards upon that occasion. Or, 2. At the Dedication of *David's* House, which was built, 2 *Sam.* 5. 11. and doubtless was Dedicated, as God had commanded; See *Deut.* 20. 5. *Nehem.* 12. 27. Or, 3. At the second Dedication of *David's* House, after it had been polluted by *Absolom* and his Concubines. But there is no Law of God, for any Re-Dedication of Houses in such Cases; nor any Evidence that *David* did so. And indeed it seems strange, if this *Psalm* was made upon this occasion. Or, upon any of these Dedications here mentioned, that there should not be one Line in it sutable to that occasion. Others therefore make these Words, *the Dedication of the House*, not to note the Matter of this *Psalm* or *Song*; but Either, 1. The name of the Tune to which this Song was sung, which was the same that *David* used at the Dedication of his House: and so this gives us a Reason, why the word *Song* is added to that of *Psalm*, and why this *Psalm* was called, *the Song of the Dedication*. Or, 2. The time when it was sung; which was at the Dedication of *David's* House. For such Dedications were performed in a very Solemn manner, with divers Rites and Prayers, and Praises to God, as the Nature of that Business required. And it seems probable from the Matter of this *Psalm*, Compared with the Title, that *David* had about this time been delivered from some Eminent distresses, and particularly from some dangerous sickness. For which he here gives thanks to God, taking Advantage of this publick and Solemn occasion.

1. I will

1. I Will extol thee, O LORD, for thou hast lifted me up *c*, and hast not made my foes to rejoyce over me *d*.

c Or, *drawn up*, to wit, out of the deep Pit, or Waters, to which great Dangers and Afflictions are frequently Compared. *d* Which they both desired, and Confidently expected an occasion to do.

2. O LORD my God, I cryed unto thee, and thou hast healed me *e*.

e (*i. e.*) Delivered me from the Fears and Troubles of my Mind, which are oft compared to Diseases, and from very dangerous Distempers of my Body.

*Psal. 71. 20. & 86. 13. †Heb. *Hell, so* Gr.

3. O LORD, *thou hast brought up my soul from †the grave *f*: thou hast kept me alive *g* that I should not go down to the pit *h*.

f My deliverance is a kind of Resurrection from the Grave, upon the very brink whereof I was. *g* This he adds to explain the former Phrase, which was ambiguous. *h* (*i. e.*) into the Grave which is oft called, *the Pit*, as *Psal.* 28. 1. and 69. 15. and 88. 4. *Isa.* 38. 17.

*Psal. 97. 12. ‖Or, *to the Memorial.*

4. Sing unto the LORD, O ye saints of his, and *give thanks ‖ at the remembrance of his holiness *i*.

i Or, *at the mention*, &c. When you call to mind, or when others Celebrate, as I do this day, the Holiness of God's Nature; which he Demonstrates by his Works, by his Faithfulness, Care, and Kindness towards his holy Ones.

†Heb. there is *but a moment in his Anger.* *Isa. 26. 20. & 54. 7, 8. 2 Cor. 4. 17. † Heb. *in the Evening.* †Heb. *singing.*

5. For † * his anger *endureth* but a moment *k*, in his favour *is* life *l*: weeping may endure † for a night, but † joy cometh in the morning *m*.

k Commonly the Afflictions which he sends upon his People are short; and last but for a few moments of their Lives. *l* Or, *Life* (*i. e.*) Our whole Life, *is in his Favour*, (*i. e.*) He heapeth his Favours upon them, for the greatest part of their present Lives, and in the next Life which endures for ever; of which the *Chaldee* paraphrast, expounds this place. And indeed without the Consideration of eternal Life, the difference between the duration of the Afflictions, and of the happiness of God's people, were neither so Evident nor Considerable, as *David* here makes it. *Life* is oft put for a long and Happy time, as *Psal.* 34. 12. and 133. 3. *Prov.* 3. 2. and for an eternal and immortal Duration, 2 *Tim.* 1. 10. *Jam.* 1. 12. And in Civil Affairs, Estates for Life are opposed to those that are but for a short time. *m* (*i. e.*) It comes speedily and in due season.

*Job 29. 18.

6. And * in my prosperity I said, I shall never be moved *n*.

n I thought my self past all Danger of further Changes, forgetting my own frailty, and the uncertainty of all Worldly things.

‖Heb. *settled strength for my Mountain.* *Psal. 46. 4, 5. & 48. 1, 2, 3. & 87. 5. *Psal. 104. 29.

7. LORD, by thy favour thou hast † made my * mountain to stand strong *o*, thou * didst hide thy face *p*, *and* I was troubled *q*.

8. I cryed to thee, O LORD; and unto the LORD I made supplication.

o Thou hast so firmly setled me in my Kingdom: which he calls his *Mountain*; Partly, because Kingdoms are usually called Mountains in Prophetical writings, as *Psal.* 46. 3, 4. *Isa.* 2. 2. *Jer.* 51. 25. *Dan.* 2. 34, 35, 44. 45. and Partly, with respect to Mount *Sion*, where he built his Royal Palace, the Dedication whereof is mentioned in the Title of the Psalm. *p* (*i. e.*) Withdraw thy Favour and Help. *q* I was quickly brought into such Distresses of Body, and Anxiety of Mind, that I saw the Vanity of all my Carnal Confidences.

*Psal. 6. 5. & 88. 11. & 115. 17.

9. What profit *is* there *r* in my blood *s*, when I go down to the pit *t*? * shall the dust praise thee? shall it declare thy truth?

10. Hear O LORD, and have mercy upon me: LORD, be thou my helper.

r To wit, unto thee, as the latter part of the Verse explains it. What wilt thou gain by it? *s* (*i. e.*) In my violent Death, as *Blood* is frequently used, as *Gen.* 37. 26. *Numb.* 35. 33. *Jos.* 20. 3. 1 *Sam.* 25. 26. 33. *Mat.* 27. 6. *t* When I dy. See above, on *v.* 3. Shall they that are Dead, or gone down into the Dust, celebrate thy Faithfulness and Goodness in the Land of the Living? Or, shall my Dust or Dead Corps praise thee? No Lord, shouldest thou cut me off in the beginning of my Reign, thy Name would lose the Praises, which many will return to thee for my Life, and be exposed to Reproaches, as if thou hadst not kept thy Word with me: and I should lose those Opportunities of praising thy Name, and serving my Generation, which I prize above my Life.

11. *Thou hast turned *u* for me my mourning into dancing: thou hast put off my sackcloth *x*, and girded me with gladness *y*.

*Isa. 61. 3.

u Having related his Prayer, he now declares the gracious Answer which God gave him. *x* (*i. e.*) Given me occasion to put off that Sackcloth; which they used to wear in times of Mourning. See *Esth.* 4. 1. *Psal.* 35. 13. *Isa.* 32. 11. *Joel* 1. 13. *y* Either with Garments of Gladness or Rejoycing. Or, with joy, as with a Garment surrounding me, on every side; as he is for the like Reason, said to be *girded with strength*, *Psal.* 18. 32.

12. To the end that ‖ *my* glory *z* may sing *praise* to thee, and not be silent; O LORD my God, I will give thanks unto thee for ever.

‖ *That is*, my *Tongue*, Or, my *Soul.*

z My Soul: Or, rather my Tongue, to which both *singing* and *silence* most properly belong. See on *Psal.* 7. 5. and 16. 9.

PSAL. XXXI.

The ARGUMENT.

This Psalm *was Composed either, when* David *was in great Distress; Or afterwards in remembrance thereof, and of God's singular Goodness in delivering him out of it, whence it is mixed of Prayers and Praises, of Hopes and Fears. But what those particular Troubles were, which* David *here speaks, is only matter of Conjecture, and therefore I shall rather omit, than Confidently determine.*

To the chief musician, *a Psalm* of David.

1. IN * thee, O LORD, do I put my trust, let me never be ashamed *a*: * deliver me in thy righteousness *b*.

* Psal. 22. 5. Isa. 49. 23. * Psal. 143. 1.

a To wit, of my Confidence in thy Promises. *b* (*i. e.*) By or For. Or, according to thy Faithfulness and Goodness; both which come oft under the Name of *Righteousness.*

2. Bow down thine ear to me, deliver me speedily *c*: be thou † my strong rock, for an house † of defence to save me.

†Heb. *to me for a Rock of strength.* †Heb. *of Fortresses.*

c Because of the greatness and urgency of my Danger, which is even ready to swallow me up.

3. For thou *art* my rock, and my fortress: therefore * for thy names sake *d*, lead me, and guide me *e*.

*psal. 23. 3.

4. Pull me out of the net, that they have laid privily for me: for thou art my strength.

d For the Glory of thy Name, (*i. e.*) Of thy Power and Truth, and Mercy to thy miserable Servant. *e* Two words expressing the same thing with more Emphasis, direct me clearly, and continually in a right and safe Path; for without thy Conduct, I can neither discern the right way, or continue in it.

5. * Into thine hand *f* I commit my spirit *g*: thou hast redeemed me *h*, O LORD God of truth. *i*.

* Luk. 23. 46

f (*i. e.*) To thy Care and Custody. *g* (*i. e.*) My Soul or Life called a Man's *Spirit*, as *Eccles.* 3. 21. and 12. 7, &c. Either, 1. To receive it: for my Case is almost Desperate, and I am ready to give up the Ghost. Or, 2. To preserve it from the Plots and Malice of mine Enemies. *h* Thou hast delivered me formerly in great Dangers, and therefore I willingly and Cheerfully commit my self to thee, for the Future. *i* Who hast shewed thy self to be so to me, in making good thy promises.

6. I have hated them *k* * that regard *l* lying vanities *m*: but I trust in the LORD.

* Jon. 2. 8.

k Their very Persons not simply, but for their Wickedness.

ness. Compare *Psal.* 139. 21, 22. *l* Heb. *that observe*, to wit, with Respect to them, Dependence upon them, or Expectation of any good from them. *m* Or, *most vain Vanities*: Such as are foolish and deceitful, and fruitless. By which he understands, Either, 1. All Humane or Carnal Helps, any Arm of flesh; for he that trusteth therein is pronounced *Cursed*, *Jer.* 17. 5. and therefore is hateful. Or, 2. Idols, which are oft called *Vanities*, as *Deut.* 32. 21. *Jer.* 2. 5. and 8. 19. *&c.* Or 3. Curious Arts, and all sorts of Divinations by Stars, Or, the Motions, or Inwards of living Creatures, or by the Dead: which Practises were common and prevalent among those Eastern people, and by their Example, were too rife among the *Israelites* also, *Isa.* 2. 6. of whom he here speaks: for the *Gentiles* that observed these Vanities, he rather pitied than hated; but the *Israelites* that did so, were Apostates from God, and professed Enemies to him and his Laws, and therefore were the proper Objects of just hatred.

7. I will be glad and rejoyce in thy Mercy: for thou hast considered my trouble; thou hast known *n* my soul in adversities.

n (*i. e.*) Loved me, and cared for me, for Words of knowledge commonly imply affection.

8. And hast not shut me up into the hand of the enemy *o*: * thou hast set my foot in a large room *p*.

* Psal. 4. 1. & 18. 19.

o Whereof I was in great and imminent Danger, if thou hadst not delivered me. See 1 *Sam.* 23. 7. *p* Made way for me to escape, when I was encompassed by them, and set me at Liberty.

9. Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief *q*, *yea*, my soul *r*, and my belly *s*.

q With continual weeping. See on *Psal.* 6. 8. *r* My sorrows are not Counterfeit or sleight, but inward and hearty; my Mind is oppressed, my Heart is ready to sink under my Burden. *s* (*i. e.*) My Bowels contained in my Belly; which are the seat of the Affections, and Fountains of support and Nourishment to the whole Body. Thus the whole Man, both Soul and Body, inside and outside, are consumed.

10. For my life *t* is spent with grief, and my years with sighing: my strength faileth, because of mine iniquity *u*, and my bones *x* are consumed *y*.

t (*i. e.*) The time of my Life, as the next Clause explains it. *u* Either through my deep and just Sence of my sins; which have provoked God to afflict me in this manner: Or, for the punishment of mine iniquity, as this word is frequently used. *x* In which my chief strength lyes. *y* The juice and Marrow of them, being almost dryed up with excessive grief.

11. I was a reproach *z* among all mine enemies, but * especially among my neighbours *a*, and a fear *b* to mine acquaintance: they that did see me without, fled from me *c*.

* Job 19. 13. Psal. 38. 11. & 88. 8, 18.

z (*i. e.*) The Matter of their Reproaches and Scorns. This, said they, is *David*, anointed to be King of *Israel*, a goodly Monarch indeed, forsaken by God and Men, and in a perishing and desperate Condition. He pretends great Piety to God, and Loyalty to *Saul*, but in Truth, he is a great Impostour, and a Traitor, and Rebel to his King. *a* Which aggravates their sin, and his Misery; Partly, because they were obliged by the Laws of Neighbourhood, to perform all friendly Offices to him; and Partly, because they were daily Witnesses of his Integrity, and therefore sinned against their own Knowledge. *b* Or, *a Terror*. They were afraid to give me any Countenance or Assistance, or to be seen in my Company; being warned by *Abimelech*'s punishment for it, 1 *Sam.* 22. *c* Either, loathing me as a Monster of Men, and an unlucky Spectacle, and such a Villain as mine Enemies represented me, and they believed me to be: Or, to prevent their own Danger and Ruine, which might be occasioned by it.

12. I am forgotten *d* as a dead man *e* out of mind: I am like a † broken vessel *f*.

† Heb. *a Vessel that perisheth.*

d Whatsoever good Service I have done to the King, or Kingdom, or to any particular Persons, Neighbours, Friends, or others, which sometimes they have acknowledged and highly Commended, is now quite forgotten by all of them; Or, at least, they carry themselves to me, as if it were so. *e* Whose Name and Memory is quite lost, within a few days. See *Psal.* 88. 12. *Eccles.* 9. 5. *f* Made of Earth; which is irreparable, and useless, and therefore despised by all.

13. For I have heard *g* the slander of many *h*: * fear *i* was on every side, while they took counsel together against me, they devised to take away *k* my life.

* Jer. 6. 25. & 20. 3. Lam. 2. 22.

g Partly with my own Ears; and partly by the information of others. *h* Who reproach and defame me as a Turbulent and Seditious Person, an Enemy to the publick Peace, a Conspirator against the King's Life or Dignity. *i* (*i. e.*) Just cause of Fear, even of the loss of my Life, as appears from the next Clause. *k* To wit, unjustly and violently; as this word is used, *Gen.* 34. 2. and 24. 11.

14. But I trusted in thee, *O* LORD: I said, thou *art* my God *l*.

g Mine by paternal Relation and Care, and Affection, and by thy Promise or Covenant made with me.

15. My times *m* are in thy hand *n*: deliver me from the hand of mine enemies, and from them that persecute me.

m Either, 1. The time of my Life, how long I shall live. Or, 2. *My Opportunities*, or *fit Seasons*, for working out my deliverance. Or rather, 3. All the Affairs and Events of my Life; for *time* is oft put for things done, or Accidents happening in time, as 1 *Chron.* 29. 30. *Job* 11. 17. *Psal.* 37. 18. *Eccles.* 9. 11. *Dan.* 2. 21. *Act.* 17. 26. *n* (*i. e.*) Are wholly in thy Power, to dispose and Order as thou seest fit, and not at all in mine Enemies Power, who can do nothing against me, unless it be given them from above.

16. * Make thy face to shine upon thy servant *o*: save me for thy mercies sake.

* Psal. 4. 6.

o Manifest thy Love and Favour to me, by answering my Prayers, and saving me from all mine Enemies.

17. * Let me not be ashamed, O LORD, for I have called upon thee *p*: let the wicked be ashamed *q*, and ‖ let * them be silent in the † grave *r*.

* Psal. 25. 2. * 1 Sam. 2. 9. ‖ Or, *let them be cut off in the Grave.* † Heb. *Hell.*

p And therefore thy Honour will be eclipsed in my Disappointment, as if thou didst not hear Prayers, nor keep Promise, nor make any difference between good and bad Men. *q* Frustrated in their wicked Designs, and Carnal Confidences. *r* Seeing they are implacable in their Malice and Rage, against innocent and good men, do thou cut them off by thy just Judgment; and since either the Righteous or the wicked must be cut off, let destruction fall upon them who most deserve it.

18. * Let the lying lips *s* be put to silence *t*, which speak † grievous things *u*, proudly and contemptuously *x* against the righteous *y*.

* Psal. 12. 3. † Heb. *a hard thing.*

s Slanderous Tongues. *t* Either, by thy vindication and discovery of my Integrity; Or, by some Eminent Judgment, which may either convince them, or cut them off. *u* Heb. *hard Words* or *Things*, the singular Number being put for the plural. Of this Expression, See 1 *Sam.* 2. 3. *Psal.* 60. 3. and 94. 4. *Jude* v. 15. He means such as were grievous, and hard to be Born, as bitter Calumnies, cruel Mockings, Terrible Threatnings, and the like. *x* With great Arrogancy, and Confidence of success, and Contempt of me and mine, whom they look upon as few in number, and impotent and Fugitives, and such whom they can blow away with a Breath. *y* Against us, whom thou knowest to be Righteous, notwithstanding all their false Accusations: and therefore for thy love to Righteousness save us, and silence our unjust enemies.

19. * O how great *is* thy goodness *z*, which thou hast laid up *a* for them that fear thee; which thou hast wrought *b* for them that trust in thee, before the sons of men *c*.

* Isa. 64. 4. 1 Cor. 2. 9.

z No words can express the greatness of thy Love and Blessings. *a* Or, *hidden*, to wit, with thy self, or in thy own Breast. The word is very emphatical, and removes an Objection of ungodly Men, taken from the present Calamities of good Men. His Favour, it is true, is not always manifested, to or for them, but it is laid up for them in his Treasure, whence it shall be drawn forth when they need it, and he sees it fit. *b* Or, *hast prepared*, as *Exod.* 15. 17. Or, *wilt work*, the past time being put for the Future, to note the certainty of it, as is Common in the Prophetical writings. *c* (*i. e.*) Publickly, and in the view of the World, their very Enemies seeing and admiring, and envying it, but not being able to hinder it.

20. Thou shalt hide them in the secret of thy pre-

presence *d* from the ‖ pride of man *e*: thou * ſhalt keep them ſecretly in a pavilion *e* from the ſtrife of tongues *f*.

‖ Or, *Perverſities*, Or, *Combinations*.
* Pſal. 27. 5.

d Or, as *in the ſecret of thy preſence*: Either, 1. As if they were in thy Preſence-Chamber, where thine own Eye and Hand guardeth them, from all the aſſaults of their Enemies, called *his ſecret*, Partly, becauſe the greateſt part of the World are ſtrangers to God and his Preſence: and Partly, becauſe it is a ſafe and ſecure place, ſuch as ſecret and unknown places are. Or, 2. As if they were *in the ſecret of God's Tabernacle*, as it is called, *Pſal.* 27. 5. the place of God's ſpecial Preſence, where none might enter ſave the High-Prieſt. Or, 3. With thy ſecret Favour and Providence, which works mightily, yet ſecretly for them, and ſaves them by hidden and unknown Methods. This is oppoſed to thoſe Caves, or other obſcure and unſafe places, where *David* was forced to hide himſelf. *e* From their Vain-glorious Boaſts and Threats, and from their bold and inſolent attempts. *e* Or, as *in* thy *Pavilion*, or *Tabernacle*; and ſo this Clauſe explains the former, and the Pronoun *thy*, is here eaſily, and aptly underſtood out of the foregoing Branch. *f* (*i. e.*) From the Miſchief of Contentious and ſlanderous Tongues.

* Pſal. 17. 7.
‖ Or, *fenced City*.

21. Bleſſed *be* the LORD; for * he hath ſhewed me his marvellous kindneſs in a ‖ ſtrong city *g*.

g To wit, in *Keilah*: Where God wonderfully preſerved me: of which ſee 1 *Sam.* 23. 7. Others, as *in a ſtrong City* He hath kept me as ſafe in Woods and Caves, as if I had been in a fenced City.

* Pſal. 116. 11. 1 Sam. 23. 26. & 2 *Kings* 7. 15. Gr. *in my Amazement*.
* Iſa. 38. 11, 12. Lam. 3. 54. Jonas 2. 4.

22. For I ſaid * in my haſte *h*, I * am cut off from before thine eyes *i*: nevertheleſs thou heardeſt the voyce of my ſupplications *k* when I cryed unto thee.

h (*i. e.*) In my haſty flight from *Saul*, when he and his men had almoſt encompaſſed me, 1 *Sam.* 23. 26. which happened preſently after his Deliverance, in and from the ſtrong City of *Keilah*. Or, *in my Fear*, or *Trembling*, when my Paſſion took away my Conſideration, and weakened my Faith. *i* (*i. e.*) Caſt out of thy ſight, and out of the Care of thy gracious Providence; my Caſe is deſperate. Or, cut off whilſt thou lookeſt on, and doſt not pity nor help me. *k* My Fears were quickly confuted by thy gracious Anſwer to my Prayers.

Pſal. 94. 2.

23. O love the LORD, all ye his ſaints: for the LORD preſerveth the faithful *l*, and * plentifully *m* rewardeth the proud doer *n*.

l Or, *keepeth Faithfulneſs*, or *Faithfulneſſes*, (*i. e.*) Is faithful in fulfilling his Promiſes: Or rather, *the Faithful*, who is oppoſed to the *Proud doer*, in the next Clauſe of the Verſe. *m* Heb. *With* (for ſo the Hebrew *al* ſometimes ſignifies) *abundance*. *n* The Enemies and perſecutors of God's faithful Ones before mentioned, whom he calls here *Proud doers*, becauſe of their Rebellion againſt God's Will, and their Contempt of his Threatnings and Judgments, and their moſt inſolent and contemptuous Carriage towards his People; all which proceeds from the pride of their Heart, *Pſal.* 10. 4.

* Pſal. 27. 14.
‖ Or, *Let your heart be ſtrong*.

24. * Be of good courage *o*, and ‖ he ſhall ſtrengthen your heart, all ye that hope in the LORD.

o Or, *Be ſtrong*, in the Lord, and by Confidence in his Promiſes, which will not fail you; as I have found by Experience.

PSAL. XXXII.

‖ Or, *A Pſalm of David, giving inſtruction*.

‖ *A Pſalm* of David, Maſchil *a*.

a Or, *an Inſtructer*. This *Pſalm* is moſt fitly ſo called, becauſe it was Compoſed for the information of the Church, in that moſt important Doctrine, concerning the way to true Bleſſedneſs.

* Rom. 4. 6, 7, 8.

1. BLeſſed *is he whoſe* * tranſgreſſion *is* forgiven, *whoſe* ſin is covered *a*.

a I did indeed ſay, that they, and they only were Bleſſed, that did *not walk in the counſel of the ungodly*, &c. But *did delight in, and Meditate on God's Law*, *Pſal.* 1. 1, 2. And it is true, this is the only way to Bleſſedneſs. But if enquiry be made into the Cauſe of Man's Bleſſedneſs, we muſt ſeek that elſewhere. All men having ſinned and made themſelves Guilty before God, and fallen ſhort of the Glory of God, and of that Happineſs which was Conferred upon their firſt Parents; now there is no way to recover this loſt Felicity, but by ſeeking and obtaining the Favour of God, and the pardon of our ſins. Which is the very Doctrine of the Goſpel: to the Confirmation whereof this Text is juſtly alledged, *Rom.* 4. 6, 7. Our ſins are Debts, and they need *forgiving*: they are filthy and abominable in God's ſight, and need *covering*.

* Joh. 1. 47.

2. Bleſſed *is* the man unto whom the LORD imputeth not iniquity *b*, and * in whoſe ſpirit *there is* no guile *c*.

b Whom God doth not Charge with the guilt of his Sins, as he might juſtly do, but graciouſly accepts and pardons him in Chriſt, and deals with him as if he had not ſinned. *c* Who freely Confeſſeth all his ſins without Diſſembling or Concealing of them; which may ſeem to be the main thing here intended, by Comparing this with the following Verſes; and who is ſincere in his Confeſſions of Repentance, turning from ſin to God with all his Heart, and not feignedly.

3. When I kept ſilence *d*, my bones waxed old *e*; through my roaring *f* all the day long.

d To wit, from a full and open Confeſſion of my Sins, as appears from *v.* 5. and from pouring out my Soul to God in ſerious and fervent Prayers, for pardon and peace. Whilſt I concealed my ſins: Or, ſmothered my Fears, and ſtifled the workings of my own Conſcience. *e* My Spirits failed, and the ſtrength of my Body decayed. *f* Becauſe of the continual Horrors of my Conſcience, and Sence of Gods wrath, wherewith I was as yet rather oppreſſed and overwhelmed, than brought to thorough Repentance.

4. For day and night thy hand *g* was heavy upon me: my moiſture was turned into the drought of ſummer *h*, Selah.

g Thy afflicting Hand bringing my ſins to Remembrance, and filling me with thy Terrors for them. *h* My very Radical moiſture was in a manner dryed up, and waſted through exceſſive Fears and Sorrows.

* Prov. 28. 13. Iſa. 65. 24. 1 Joh. 1. 9.

5. I acknowledged my ſin unto thee, and mine iniquity have I not hid: * I ſaid, I will confeſs my tranſgreſſions unto the LORD *i*; and thou forgaveſt the iniquity of my ſin *k*, Selah.

i At laſt I took up a full Reſolution, that I would no longer dally nor deal deceitfully with God, nor vainly ſeek to hide my ſins from the all-ſeeing God, but that I would openly and Candidly Confeſs, and bewail all my ſins with all their Aggravations, and humbly implore the pardon of them. *k* (*i. e.*) The guilt of my ſin. Or, *Thou didſt take away the Puniſhment* (as this Hebrew word oft ſignifies) *of my Sin*; Or, *my exceeding ſinful ſin*, two words ſignifying the ſame thing, being here put together by way of Aggravation, according to the manner of the Hebrews.

† Heb. *in a time of finding*. Pſal. 69. 13. Iſa. 55. 6.
* Pſal. 69. 1, 2.

6. For this *l* ſhall every one that is godly, pray unto thee, † in a time when thou mayeſt be found *m*: ſurely in the * flood of great waters *n*, they ſhall not come nigh unto him *o*.

l (*i. e.*) Upon the Encouragement of my Example, and thy great mercy vouchſafed to me, in Anſwer to my humble Confeſſion and Supplication. *m* Heb. *in the time of finding thee*; the Pronoun, *thee*, being eaſily and fitly repeated out of the next foregoing Clauſe, (*i. e.*) *While he may be found*, as it is expreſſed, *Iſa.* 55. 6. or while he is near, *Pſal.* 69. 13. in an acceptable and ſeaſonable time, while God continues to offer Grace and Mercy to ſinners, *before the decree bring forth*, *Zeph.* 2. 2. and Sentence be paſſed or executed upon them. By which Clauſe he ſeems to intimate the Difference between the godly, who pray and Cry earneſtly to God for Mercy in its ſeaſon; and the wicked, who will do ſo when it is too late, and the ſeaſon is loſt. *n* (*i. e.*) In the time of great Calamities, which are frequently compared to *great Waters*. *o* To wit, ſo as to overwhelm or hurt him. Or, God will ſet him in an high and ſafe place, out of the reach of them, as he provided an Ark for *Noah*, when the Deluge came: to which peradventure he alludes in this place.

* Pſal. 9. 9. & 27. 5.

7. * Thou *art* my hiding place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance *p*, Selah.

p (*i. e.*) With ſuch great Deliverances on all ſides, as will give juſt occaſion to ſing forth thy praiſes.

† Heb. *I will Counſel thee; mine eye ſhall be upon thee.*

8. I will inſtruct *q* thee *r*, and teach thee in the way which thou ſhalt go *s*: † I will guide thee with mine eye *t*.

q This and the next Verſe are the Words, Either, 1. Of God;

God; whom *David* brings in as returning this Answer to his Prayers, and the profession of his trust in God. Or rather, 2. Of *David* himself: who having received singular Favours from God, and having declared what the Godly would do upon that occasion, *v.* 6. he now undertakes to instruct the wicked, what they should do. Which he doth, Partly, to express his Thankfulness to God, for delivering himself and his Zeal, to advance the Honour and Service of God in the World; Partly, as an Act of Justice, that he might make some amends to those whom he had injured, and provoke them to Repentance, whom by his sins he had Scandalized; and either drawn to sin, or encouraged and hardened in sin, which he was Obliged and did promise to do, upon this, or the like Occasion, *Psal.* 51. 13. and partly, for the discharge of his Office and Duty, as he was both a King and a Prophet, and a good Man; in all which Capacities he was obliged to indeavour the Conversion and Salvation of Sinners. *r* Thee, Oh sinner, whosoever thou art, who hast no understanding, but art a wicked Man, as the two following Verses explain it. He speaks this to the Generality of impenitent sinners, as the next Verse shews, which begins in the plural Number, *Be not ye*, &c. Only he expresseth it here singularly, as appealing and applying himself particularly, to the Conscience of every individual Person, which he thought the most effectual way of proceeding, as he had found in himself, when *Nathan* applyed his indefinite Discourse to him, saying, *Thou art the Man.* *s* (*i. e.*) In which thou oughtest to walk; the Future Tense oft noting a Man's Duty, as *Gen.* 20. 9. *Mal.* 1. 6. *t* I will lend thee the eyes of my Mind: Or, I will be to thee *instead of Eyes*, as the Phrase is, *Numb.* 10. 31. to advise and direct, and Caution thee: which I am able to do, not only by those Gifts and Graces, which God hath given me, but also from my own Experience. I will guide thee, as the Rider doth his Horse, to which the person to be guided is compared, *v.* 9. Or, as a Master doth his Scholar; Or, as a Guide doth him who knoweth not the right way. Or, the Words may be thus rendered, *I will give thee Counsel, mine Eye* shall be *upon thee*, as it is more fully expressed, *Gen.* 44. 21. *Jer.* 24. 6. and 40. 4. (*i. e.*) I will watch over thee, and instruct or admonish thee, as I have occasion.

*Prov. 26. 3. 9. *Be ye not as the horse, *Or*, as the mule which have no understanding *u*: whose mouth must be held in with bit and bridle, lest they come near unto thee *x*.

u Be not such brutish and sottish Creatures, as I have been, not having Reason or Grace to govern your selves, nor hearkening to the Counsels and Admonitions of others. *x* Lest they should come too near to thee, so as to Bite or Kick thee. But neither is this the common practise of Horses or Mules, of which he seems to speak; nor is this the proper use of a Bit or Bridle, to keep them from so doing, but rather to bring them nearer to the Rider for his use, and to keep them under his Conduct and Power, from whom they are otherwise apt to run away. The words therefore are, and may be otherwise rendred, *because they do not*, or *will not come near unto thee*: To wit, for thy Service, unless they be forced to it by a Bit or Bridle. And so all the ancient Translators understand it.

10. Many sorrows *shall be* to the wicked *y*: but he that trusteth in the LORD *z*, mercy shall compass him about.

11. Be glad in the LORD, and rejoyce ye righteous: and shout for joy all *ye that are* upright in heart.

y This is an Argument to enforce the foregoing Admonition, if any men will be Refractory and unruly, God hath many ways to Curb and Chastise them, and bring them to his will. *z* Who relys upon his Providence and Promise for his Preservation and Deliverance, and commits himself to God's Care and Conduct, waiting upon him in his way, and not turning aside to crooked or sinful Paths, for Safety or Satisfaction.

PSAL. XXXIII.

The ARGUMENT.

This Psalm *contains a Celebration of God, for his great and glorious Works both of Creation and Providence.*

*Psal. 147. 1. 1. REjoyce in the LORD *a*, O ye righteous, *for* * praise is comely for the upright *b*.

a Let his Excellency discovered in his works, be the Matter of your joy and praise. *b* It well becomes them, to Exercise themselves in this work, of praising and blessing of God, Partly, because they have such singular and abundant Obligations, and Occasions to do so; and partly, because they will praise God worthily and heartily, and with due Reverence and Thankfulness, as God requires and deserves to be praised; whereas ungodly Men do indeed disparage, and pollute the Holy Name of God, while they pretend to praise it, and therefore God rejects their Praises and Prayers. See *Psal.* 50. 16. and 109. 7. *Prov.* 28. 9.

2. Praise the LORD with harp: sing unto him with the psaltery, *and* * an instrument of ten strings *c*. *Psal. 92. 3.

c He mentions these Instruments, because they were used in the publick worship, and Praises of God, in the Tabernacle.

3. * Sing unto him a new song *d*, play skilfully with a loud noise. *Psal. 96. 1. & 98. 1. 149. 1. Isa. 42. 10.

d Either, 1. Newly Composed. As God gives you fresh occasions, so do not you content your selves with the old Songs or Psalms, made by the holy Men of God, but make new ones suited to the occasions. But neither had all the *Righteous*, to whom he speaks, *v.* 1. the Gift of Composing Songs, nor was it of any Necessity or Importance, that they should make new Songs to praise God, at least for the Works here mentioned, when there were so many made by *David*, and other Holy Prophets, for the use of God's Church and people, when they had any such occasion. Or, 2. Renewed, or repeated, or sung again; in which Sence *Job* saith, his *Glory was new*, or *fresh in him*, *Job* 29. 20. (*i. e.*) Renewed, or continued from Day to Day, and the Command of Love is called *New*, *Joh.* 13. 34. because it was renewed and re-inforced by Christ. So this Song is here called *New*, not so much from the Matter, as from the singing of it; because it was sung afresh, or again.

4. For the word of the LORD *is* right *e*: and all his works *are done* in truth *f*.

e All God's Counsels and Commands, either contained in the Scriptures, or given forth in his Providence, for the Government of the World are wise and just, and good, without deceit or defect. *f* (*i. e.*) All his works of providence agree with his Word, and are no other than the accomplishment of his promises or Threatnings, or other Declarations of his Mind and Will in his Word, although sometimes for a season, they may seem contrary to it.

5. *He loveth righteousness and judgment *g*: * the earth *is* full of the ‖ goodness of the LORD *h*. *Psal. 45. 7. *Psal. 119. 64. ‖ Or, *Mercy*.

g (*i. e.*) Just Judgment, by a Figure called *Hendyadis*, as *Jer.* 22. 3. Or, *Justice* relates to the Sentence, and *Judgment* to the Execution of it. He not only doth Justice to all men, as was implied, *v.* 6. but, which is more, he Loves it, and Delights in it. *h* He not only doth no man wrong, but he is very kind and merciful to all Men in the world, to whom he gives many Favours and Invitations, to his Love and Service. See *Mat.* 5. 45. *Act.* 14. 17. *Rom.* 1. 20, 21.

6. *By the word of the LORD *i*, were the heavens made: and all the host of them *k*, * by the breath of his mouth *l*. *Gen. 1. 6, 7. Heb. 11. 3. 2 Pet. 3. 5. *Job 26. 13.

i Either, 1. By the Hypostatical word, Christ, who is oft called God's *Word*, even by the *Chaldee* Paraphrast, as also *John*, 1. *v.* 1, 2, 3. where he is said to be that *Word*, by whom *all things were made*. So that which is here spoken more darkly and doubtedly, according to that state of the Church, is more clearly declared in the New Testament. Or, 2. By his Will or Command, as this very Phrase is here used, *v.* 4. and as it seems to be explained, *v.* 9. And so it hath a great Emphasis in it, that God made this admirable structure of the Heavens, and all its glorious Stars; not with great pains and time, and help of many Artists and Instruments, as Men do far meaner works, but with one single Word; which is much to the Glory of the Creator. *k* The Angels: Or the Stars. See on *Gen.* 2. 1. *l* Either, 1. By the Holy Ghost, so called, *Job* 33. 4. And so here are all the Persons of the Trinity *Jehovah*, the Father, and the *Word*, and the *Spirit*; to each of which this work of Creation is elsewhere ascribed, as was noted on *Gen.* 1. 26. Or, 2. By his *Word*, as it was expressed in the last Clause, which is so called, *Isa.* 11. 4. 2 *Thes.* 2. 8.

7. *He gathereth *m* the waters of the sea together, * as an heap *o*: he layeth up the depths in store-houses *o*. *Gen. 1. 9. Job 26. 10. & 38. 8. *Psal. 78. 13.

m Or, *gathered*: For he speaks of the first Creation, when this was done, *Gen.* 1. *n* By which Expression he brings to our Minds this great work of God, that the Sea which is lighter and higher than Earth, is yet Confined within its Bounds, that it might not overflow the Earth. *o* Either in the Clouds, or in the Bowels of the Earth: Whence he can draw them forth when he sees fit.

8. Let

8. Let all the earth *p* fear the LORD: let all the inhabitants of the world, ſtand in awe of him.

p All the people of the Earth, as the next Clauſe expounds this; not only *Jews*, but *Gentiles*, who equally enjoy the Benefit of this great and glorious work of God.

*Pſal. 148. 5. 9. For * he ſpake, and it *q* was *done*; he commanded, and it ſtood faſt *r*.

q The work here mentioned, *v.* 6, 7. Or, *ſtood forth*, as a Servant at his Maſters Command, Or, *was*, or *did* exiſt.

*Iſa. 19. 3. †Heb. *maketh fruſtrate.* 10. * The LORD † bringeth the counſel of the heathen *s* to nought: he maketh the devices of the people of none effect.

s Or, *of the Nations*; though Nations combine themſelves and their Counſels together, yet he defeats them when he pleaſeth. Thus he paſſeth from the work of Creation, to the works of Providence, and from the Inſtances of his Power, in Senſleſs and unreaſonable Creatures, to manifeſt his power in over-ruling the Thoughts and Wills, and Actions of all Men, whether ſingle or united.

*Prov. 19. 21. Iſa. 46. 10. †Heb. *to Generation and Generation.* 11. * The counſel of the LORD ſtandeth for ever *t*, the thoughts of his heart † to all generations.

t All his Purpoſes and Deſigns, and eſpecially thoſe which concern his choſen people, of whom he ſpeaks in the next Verſe, are always ſucceſsful and irreſiſtible.

*Pſal. 65. 4. & 94. 14. & 144. 15. 12. * Bleſſed is the nation whoſe God *is* the LORD: *and* the people *whom* he hath choſen for his own inheritance *u*.

u Seeing the Lord is ſo great and glorious in Wiſdom, and Power, and Goodneſs, as hath been hitherto ſaid, as they muſt needs be very miſerable, who are Strangers or Enemies to him, ſo thrice happy is that people of *Iſrael*, who, though they be deſpiſed by the *Gentiles*, are choſen by this Almighty God, to be his peculiar Portion, and Friends, and Servants.

*2 Chr. 16. 9. Job 28. 24. Pſal. 11. 4. 13. * The LORD looketh from heaven: he beholdeth all the ſons of men *x*.

14. From the place of his habitation he looketh upon all the inhabitants of the earth.

x Although he hath a ſpecial Relation to *Iſrael*, yet he hath a general Care and Inſpection over all Mankind, all whoſe Hearts and Ways he diſcerns and obſerves.

15. He faſhioneth *y* their hearts alike *z*: he conſidereth all their works *a*.

y Or, *faſhioned*, or *made*: Or, *formeth*. For this may relate, Either, 1. To the work of Creation. So he proves what he ſaid, *v.* 13, 14. that God beheld all Men, becauſe he made them; yea, even their Hearts, the moſt ſecret piece of them. Or, 2. To the works of his Providence. Having ſaid that God ſees and obſerves all Men, he now adds, that he Rules and Governs them; yea, even their Hearts, which are moſt Maſterleſs and unmanageable, and yet he frameth and diſpoſeth and inclineth them, this way or that, according to the counſel of his Will. See *Exod.* 34. 24. *Pſal.* 105. 25. *z* Or, *equally*, one as well as another: Whether they be *Jews* or *Gentiles*, Bond or Free, Princes or Peaſants: all are alike ſubject to his Juriſdiction. *a* Both outward and inward, all the workings of their Minds and Affections, and all their Endeavours and Actions.

16. There is no king *b* ſaved by the multitude of an hoſt *c*: a mighty man is not delivered by much ſtrength.

b He inſtanceth in theſe, as the moſt potent and uncontrollable perſons in the World, and moſt Confident of themſelves, and leaſt ſenſible of their Dependence upon God. By which he ſtrongly proves his general Propoſition, of God's powerful Providence over all Men. *c* But only by God's Providence, who diſpoſeth of Victory and Succeſs, as he pleaſeth, and that frequently to the weakeſt, and moſt fooliſh ſide, *Eccleſ.* 9. 11.

*Pſal. 147. 10. Prov. 21. 31. †Heb. *a Lye.* 17. * An horſe *d is* † a vain thing *e* for ſafety: neither ſhall he deliver *any* by his great ſtrength.

d Though he be ſtrong, *Job* 39. 19. &c. and *fit for Battel*, *Prov.* 21. 31. Or, for flight, if need requires. And ſo this is put for all Warlike proviſions; of which Horſes were, and are a very conſiderable part. *e* Heb. *a Lye*; becauſe it promiſeth, that help and ſafety, which it cannot give.

18. * Behold, the eye of the LORD *f is* upon them that fear him *g*: upon them that hope in his mercy *h*. *Job 36. 7. Pſal. 34. 15. 1 Pet. 3. 12.

f Whoſoever therefore would have Safety and Deliverance, muſt ſeek and expect it only from the watchful Eye, and Almighty hand and mercy of God. *g* Theſe are the chief Objects of his Care and Favour. *h* That place their Hope and Truſt, and Happineſs not in any Creature, but only in God and in his Mercy and Bleſſings. The Conjunction and Order of theſe two qualifications of the Perſon, whom God careth for, is obſervable here, they muſt be ſuch as *fear God*, and ſo make Conſcience of keeping his Commands, *Eccleſ.* 12. 13. and then they may and muſt *hope in*, Or, relye upon *his Mercy*, for their ſafety and happineſs.

19. To deliver their ſoul *i* from death, and to keep them alive * in famine. *Job 5. 20. Pſal. 37. 19.

i (*i. e.*) Their Life, when he ſees it to be expedient for them: ſometimes it is better for them to dye than to Live, as both good and bad Men have declared; and when it is ſo, it is known to God, but not to us. And therefore the conſtant Accompliſhment of this and the like promiſes in a literal Sence is not to be expected, nor ſimply deſired, but with Submiſſion to God's wiſe and gracious Will.

20. Our ſoul waiteth for the LORD: he *is* our help *k* and our ſhield.

k The help of us *Iſraelites*, to whom he hath made many Promiſes, and glorious Diſcoveries of his Goodneſs.

21. For *l* our heart ſhall rejoyce in him: becauſe we have truſted in his holy name.

22. Let thy mercy, O LORD, be upon us according as we hope in thee.

l Or, *Therefore*: for this ſeems to be an Inference, Either from the foregoing, or from the following Sentence.

PSAL. XXXIV.

A Pſalm of David, when he changed *a* his behaviour *b* before || Abimelech *c*: who drove him away, and he departed. ||Or, Achiſh. 1 Sam. 21. 11, 13.

a A *Pſalm* made upon that occaſion, though not at that time. *b* Or, *his Habit*, or *Poſture*, or *his Reaſon*, as this word is taken, 1 *Sam.* 25. 33. *Pſal.* 119. 66. *Prov.* 11. 22. When he Counterfeited Madneſs. Wherein whether he ſinned or not, is matter of Diſpute, but this is undoubted, that God's Favour, and his Deliverance at that time was very remarkable, and deſerved this ſolemn acknowledgment. *c* Called *Achiſh*, 1 *Sam.* 21. 10. But *Abimelech* ſeems to have been the common Name of the Kings of the *Philiſtins*, *Gen.* 20. 2 and 26. 1. as *Pharaoh* was of the *Egyptians*, and *Cæſar* of the *Romans*.

1. I Will bleſs the LORD at all times *d*: his praiſe *ſhall* continually *be* in my mouth.

d I will never forget to bleſs God for this miraculous Deliverance.

2. My ſoul ſhall make her boaſt in the LORD *e*: the humble *f* ſhall hear *thereof* and be glad *g*.

e Shall glory in this, that I have ſo powerful and ſo gracious a Lord and Maſter. *f* Or, *the Meek*, (*i. e.*) The Godly, oft called in Scripture by that Title; and particularly my Friends and Favourers in *Iſrael*, whom he thus calls in Oppoſition to his proud and furious Adverſaries, in *Saul*'s Court and Camp. *g* Both for their Love to me, and to the publick good of *Iſrael*, which they know that I deſign and ſeek above all things; and for the Comfort and Benefit of my example to them, in like Straits and Difficulties.

3. O magnifie the *LORD* with me *h*, and let us exalt his name together *i*.

4. I ſought the LORD, and he heard me, and delivered me from all my fears.

h Joyn your Praiſes with mine, O all ye humble ones. *i* Not in place, for *David* was now baniſhed from the place of God's publick Worſhip, but in Affection and Work: Let our Souls meet, and let our Praiſes meet in the Ears of the all-hearing God. Or, *alike*, (*i. e.*) With equal Zeal and Fervency; let none be willing to be out-ſtripped by another.

‖ Or, *they flowed* unto him. Pſal 31. 16.

5. They *k* looked unto him *l* and ‖ were lightned *m*, and their faces were not aſhamed *n*.

k The humble, v. 2. Or they fear him, v. 7. when they were in Diſtreſs. Or, it is an indefinite Expreſſion. *l* Either, 1. Unto the Lord, expreſſed v. 4. (*i. e.*) They ſought and expected Help from him. Or rather, 2. Unto *this poor Man*, as it follows, v. 6. or unto *David*. So he ſpeaks of himſelf in the third Perſon, which is uſual. So the Sence is, when I was delivered, v. 4. men looked upon me, with wonder and Aſtoniſhment, as one ſaved in a prodigious manner. *m* (*i. e.*) comforted and encouraged by my Example. But theſe and the foregoing Words are by the antient Interpreters, read Imperatively, as an Exhortation to others, to whom he oft addreſſeth his Speech, as v. 3, 8, 9. 11. *Look unto him*, (with an Eye of Faith and Prayer) *and be ye inlightned*, (*i. e.*) Take Comfort in the Expectation of Mercy from him. And then the laſt Words they render thus, *and your* (Heb. *their*. But the Change of Perſons, is very frequent in this Book) *Fear ſhall not be aſhamed*. *n* They were not diſappointed of their Hope, but found Relief, as I did.

6. This poor man *o* cryed, and the LORD heard *him*; and ſaved him out of all his troubles.

o (*i. e.*) *David*, of whom they that *looked*, &c. v. 5. ſpake theſe Words.

* Zech. 9. 8. See *Gen.* 32. 1, 2. 2 Kin. 6. 17.

7. The Angel *p* of the LORD * encampeth round about them *q* that fear him, and delivereth them.

p (*i. e.*) The Angels, the ſingular number being put for the plural, as it is, *Pſal.* 78. 45. and 105. 33. 40. for it is both improper and unuſual, to aſcribe *encamping*, and that *round about* all good Men, to one created Angel. And we find many Angels employed in this Work, *Gen.* 32. 1, 2. 2 *Kings* 6. 17. *q* Guardeth them from Dangers on every ſide; to which work they are appointed by God. *Heb.* 1. 14.

* 1 Pet. 2. 3. * Pſal. 2. 12.

8. O * taſt *r* and ſee that the LORD *is* good *s*: * bleſſed *is* the man *that* truſteth in him.

r (*i. e.*) Conſider it ſeriouſly, and thoroughly, and affectionately; make tryal of it, by your own and others Experiences. This is oppoſed to thoſe ſleight and vaniſhing Thoughts, which men have of it. *s.* (*i. e.*) Merciful and Gracious, to wit, to all his people.

9. O fear the LORD *t*, ye his Saints: for *there is* no want to them that fear him.

t (*i. e.*) Reverence, and ſerve him, and truſt in him: for *Fear* is Commonly put for all the parts of God's Worſhip.

* Job 4. 10, 11. Gr. *the Rich.*

10. * The young lyons *u* do lack, and ſuffer hunger: but they that ſeek the LORD ſhall not want any good *thing* *x*.

u Either, 1. Properly, See *Job* 4. 11. Or, 2. Metaphorically ſo called, the great Potentates of the Earth, who are oft ſo called, as *Jer.* 2. 15. *Ezek.* 38. 13. *Nah.* 2. 13. *x* Which is neceſſary and truly good for them, all Circumſtances Conſidered: of which God alone is a competent Judge: And therefore although God doth uſually take a ſpecial Care, to ſupply the wants of good Men, and hath oft done it, by extraordinary ways, when ordinary have failed, yet ſometimes he knows, and 'tis certainly true, that Wants and Croſſes are more needful, and uſeful to them than Bread; and in ſuch Caſes it is a greater mercy of God, to deny them ſupplies, than to grant them.

11. Come ye children *y*, hearken unto me: I will teach you the fear of the LORD *z*.

y Whom I love as mine own Children, and who own me as your Civil Father, your Prince; ſee 2 *Kings* 5. 13. and as your ſpiritual Father, a Prophet: for the Diſciples of the Prophets were called their *Sons*, 2 *Kings* 2. 3. *z* (*i. e.*) The true and principal way of Worſhipping and ſerving God with his Acceptation, and to your own Salvation.

* 1 Pet. 3. 10.

12. * What man *is he that* deſireth *a* life *b*, *and* loveth *many* days, that he may ſee good *c*?

a To wit, ſeriouſly and in good earneſt, ſo as to be willing to uſe any indeavours which ſhall be preſcribed to him: For otherwiſe the queſtion were needleſs; for there is no man but deſires it, at leaſt Coldly and Faintly. *b* A long and happy Life, begun in this World and continued for ever in the next. And thus *Life* is oft uſed, as *Pſal.* 16. 11. and 30. 5. *c* Heb. *Loveth days to ſee* (*i. e.* In which he may ſee, *i. e.* Enjoy) *Good*, to wit, Proſperity or Happineſs.

13. Keep thy tongue from evil *d*, and thy lips from ſpeaking guile *e*.

d From all manner of evil ſpeaking, from all opprobrious, injurious, falſe and deceitful Speeches: Which, though men Commonly uſe to eaſe and gratifie their own Minds, or to Compaſs their Deſigns, do frequently fall upon their own Heads, by provoking both God and Men againſt them. *e* Or, guileful Words, contrary to thy Intentions, and with a purpoſe of deceiving men by them.

* Pſal. 37. 27. * Heb. 12. 14.

14. * Depart from evil *f*, and do good *g*: * ſeek peace *h*, and purſue it *i*.

f (*i. e.*) From all ſin, and eſpecially from all wicked and injurious Acts, and practiſes againſt thy Neighbour. *g* Be ready to perform all good and friendly Offices to all Men, as thou haſt Opportunity. *h* Study by all means poſſible, to live peaceably and quietly with all Men, avoiding Grudges, Debates, Diſſenſions, Strifes and Enmities. *i* Do not only embrace it gladly when it is offered, but follow hard after it, when it ſeems to flee away from thee, and uſe all poſſible indeavours by fair Words, by Condeſcenſions, and by the Mediation or Aſſiſtance of others to recover it, and to Compoſe all differences which may ariſe, between thee and others It is here obſervable, that whereas he ſaid he would *Teach* them *the Fear of the Lord*, v. 11. the Leſſons he teacheth them, v. 13, 14. are only ſuch as concern Men. Not that he meant to exclude Duties of piety towards God, which he every where enjoyneth and preſſeth as moſt neceſſary, but only to Teach us, what is oft inculcated, both in the Old and New Teſtament, that ſincere Religion towards God, is always accompanied with a Conſcientious diſcharge of our Duties to men; and to Convince the Hypocritical *Iſraelites*, and particularly his Adverſaries, that ſo long as it was their daily Courſe and Practiſe, to ſpeak and act all manner of Evil againſt him, and other good Men, all their pretences to Religion were but vain.

† Job 36. 7. Pſal. 33. 18. 1 Pet. 3. 12. * Neh. 8. 3.

15. † The eyes of the LORD *are* upon the righteous *k*, and his ears * *are open* unto their cry.

k This is added to prove his laſt Aſſertion, to wit, that the practice of theſe Duties, v. 13, 14. is the true and beſt, and indeed the only way to *ſee* that *good* propoſed and promiſed, v. 21. both becauſe ſuch righteous Perſons, howſoever they may meet with Affronts and Injuries, from Men, are under the ſpecial Care and Favour of God, in this Verſe; and thoſe who do the Evils there forbidden, ſhall find to their coſt, that God is their Enemy, v. 16.

* Jer. 44. 11. Am. 9. 4.

16. * The face *l* of the LORD is againſt them that do evil *m*, to cut off the remembrance of them from the earth *n*.

l (*i. e.*) His Anger, oft called his *Face*, as *Levit* 17. 10. and 20. 5. *Jer.* 44. 11. *Lam.* 4. 16. becauſe Anger diſcovers it ſelf in the Face. *m* (*i. e.*) Whoſe common Courſe and ſtudy, and buſineſs it is to do Evil: For elſe *there is not a juſt man upon Earth, that doth good and ſinneth not*, *Eccl.* 7. 20. *n* Utterly to deprive both them and their Children of that Wordly Happineſs; which is the only thing that they deſire, and ſeek, by their wicked Courſes.

17. *The righteous* cry *o*, and the LORD heareth; and delivereth them out of all their troubles.

o Heb. *They cry*, to wit, the righteous, as is manifeſt both from the Nature of the thing, and from v. 15. where they are ſo called, and with which this Verſe is to be continued, the 16th. Verſe coming in by way of parentheſis, as is very uſual in many places of Scripture.

† Heb. *to the broken of Heart* † Heb. *Contrite of Spirit.* * 2 Tim. 3. 11, 12.

18. The LORD *is* nigh *p* † unto them that are of a broken heart: and ſaveth ſuch as be † of a contrite ſpirit *q*.

19. * Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

p Ready to hear and ſuccour them; though by the ſevere Courſe of his Providence towards them, he ſeems to themſelves and others to ſtand afar off, as *David* complains, *Pſal.* 10. 1. *q* By which he underſtands, Either, 1. Thoſe whoſe Spirits are oppreſſed, and even broken with the greatneſs of their Calamities. But this may be, and frequently is the Lot of wicked Men. And therefore in this Sence, and to ſuch Perſons, this Propoſition and Promiſe is not true: Or rather, 2. Thoſe whoſe Hearts or Spirits are truly and deeply humbled, under the hand of God, and the Sence of their ſins, and God's diſpleaſure for them, which was *David*'s Caſe, *Pſal.* 6. 1. &c. and 32. 3, 4. whoſe proud and ſelf-willed Hearts are ſubdued, and made

made obedient to God's Will, and submissive to his Providence. For to all such, and to such only, this Promise is verified.

20. He keepeth all his bones *r*; not one of them is broken *s*.

r (*i. e.*) All the Parts and Members of their Bodies, which are Synecdochically expressed by the Bones, which are the stay and strength of the rest. *s* God will not suffer any Mischief to befal him: though he may be oft afflicted, yet, he shall not be destroyed. But these Words, though they are here spoken of the righteous Men in general, of whom they are true in a Metaphorical Sence; yet, they had a further meaning in them, being designed by the Spirit of God, which Dictated to *David*, not onely the Matter, but the very Words and Expressions, to signifie a great Mystery, that none of Christ's Bones should be broken; to which purpose they are alledged, *Joh.* 19. 36.

*Psal. 94. 23. ‖ Or, *shall be guilty.*

21. * Evil *t* shall slay the wicked: and they that hate the righteous *u*, ‖ shall be desolate.

t Either, 1. The Evil of sin: his own wickedness though designed against others, shall destroy himself. Or, 2. The Evil of Misery. When the afflictions of good Men, shall have an happy Issue, theirs shall end in their total and final Destruction. *u* That persecute them, and Plot their Ruine; which is an Evidence that they hate them, whatsoever they may pretend to the contrary.

*Psal. 97. 10.

22. * The LORD redeemeth the soul of his servants *x*: and none of them that trust in him shall be desolate.

x (*i. e.*) Their Lives or their Persons, from the malicious Designs of all their Enemies, and from Desolation or utter Ruine, as it follows.

PSAL. XXXV.

The ARGUMENT.

This Psalm *was Penned by* David, *when he was slandred and persecuted by* Saul *and his Servants, as is manifest from the whole Body of it.*

A Psalm of David.

*Psal. 43. 1. & 119. 154. Lam. 3. 58. †Heb. *implead me.*

1. PLead * *my cause*, O LORD *a*, with them that † strive with me: fight against them that fight against me.

a Seeing I am unable to right my self, and the Magistrates refuse to do me Justice, be thou my Patron and Protector.

2. Take hold of shield and buckler *b*, and stand up for mine help.

b Therewith to cover and defend me. Comp. *Psal.* 91. 4. *Prov.* 2. 7.

3. Draw out also the spear *c*, and stop *the way* *d* against them that persecute me: say unto my soul *e*, I *am* thy salvation.

c Thy offensive Weapons. He alludes to the practise of Soldiers in Battel. *d* In which they are marching directly, and furiously against me. But divers Interpreters, both Hebrews and others, take this Hebrew word for a Noun, and render it *a Sword*, Or, as the Word may signifie, *a close Weapon*. For the Psalmist here representing God as a man of War, and accordingly furnishing him with other Weapons, it seems not probable that he would omit this Weapon, which was most constantly and universally used. *e* (*i. e.*) Unto me; Either, 1. By thy Spirit assuring me of it: Or, 2. By thy Providence effecting it: for God's *saying* or *speaking*, is oft meant of his doing, because his Word is sufficient for the doing of whatsoever he pleaseth.

*Psal. 40. 15. & 70. 3. * Jer. 46. 5.

4. * Let them be confounded *f* and put to shame, that seek after my soul; let them * be turned back *g*, and brought to confusion, that devise my hurt.

f (*i. e.*) Frustrated in their wicked Designs, and hopes against me. Concerning this and the like, and following Imprecations, which may seem strange and severe, it must be Considered, 1. That they did not proceed from any passionate or revengeful Spirit in *David* towards his Enemies, from which how free he was, appears not onely from his own words here, v. 12, 13, 14. but from the whole Course of his Life, and the frequent Instances mentioned in his History, of his meek and merciful Carriage to his Enemies, when they were in his Power, from his Zeal for God, and for Piety and Justice, to which they shewed themselves to be constant and implacable Adversaries, and by the Direction of the Prophetical Spirit of God, wherewith he was endued; which Spirit did exactly know the Condition of his Enemies, and that those, against whom they are Levelled, were hardened and Incurable. 2. That they contain nothing but a Prayer to God, that he would accomplish his own Threatnings, and execute his own Law of Retaliation, of *Eye for Eye, and Tooth for Tooth*, and so bring upon them the Evils which they designed against him. Which also was of great and good use, both to glorifie Gods Justice, and to warn and reform other sinners, by the Terror of their Example. 3. That they may be taken only for predictions, as hath been observed before, upon the like Occasion. *g* Either, 1. Stopped or hindred in the Execution of their wicked Design. Or rather. 2. (which is more sutable to the Context) discomfited and put to flight, as this Phrase is frequently used, as *Psal.* 9. 3. and 70. 2. and 78. 9. *Isa.* 42. 17. *Jer.* 46. 5, 21.

5. * Let them be as chaff before the wind *h*: and let the angel of the LORD *i* chase *them*.

* Job 21. 18. Psal. 1. 4. Isa. 29. 5. Hos. 13. 3.

h (*i. e.*) Dispersed and Chased from place to place, finding Rest and Safety no where. *i* Whom God useth to defend his people, and to destroy their Enemies.

6. Let their way *k* be † * dark and slippery *l*, and let the Angel of the LORD persecute them.

† Heb. *darkness & slipperiness.* * Psal. 73. 18. Jer. 23. 12.

k By which they flee, being Chased, as was now said. *l* So as they can neither discern the right path, nor be able to stand in it, and much less to run away, especially from so swift a Persecutor as an Angel. Whereby they must unavoidably fall into their Enemies hands, and be destroyed.

7. For without cause *m* have they hid for me their net, *in* a pit, *which* without cause they digged for my soul *n*.

m Out of meer Malice, without any injury or provocation on my part, and without any necessity on their parts. They are no Common, but the worst of Enemies; and therefore I may justly pray against them, as I do. *n* These Expressions aggravate their sins, and signifie that their Persecution of him was not the effect of a sudden Passion, but of a deep and habitual Hatred and Malice, and of an Evil design, carried on in a constant and continued Course with Deliberation, and Cunning, and Deceit, and that against his Soul or Life; for nothing less would satisfie them.

8. Let destruction come upon him *o* † at unawares, and * let his net that he hath hid, catch himself: into that very destruction let him fall.

† Heb which *he knoweth not of.* * Psal. 7. 15, 16. & 57. 6. Prov. 5. 22.

o (*i. e.*) Upon each of thine and mine implacable Enemies, of whom he hath hitherto spoken.

9. And my soul shall be joyful in the LORD *p*: it shall rejoyce in his salvation.

p In and for his Glory and Service, which shall be advanced by this means, and for his Favour to me, otherwise I am far from rejoycing in their Calamities.

10. All my bones *q* shall say *r*, LORD who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him!

q (*i. e.*) My whole Body, by a Synecdoche, as *Psal.* 34. 20. as well as my Soul, mentioned v. 9. I will glorifie thee, both with my Soul, and with my Body. *r* Speech is ascribed to the Bones figuratively, as elsewhere they are said to *Fear* and to *Rejoyce*, *Psal.* 6. 2. and 51. 8. and as *the Loins* are said to *Bless*, *Job* 31. 20. If they could speak they would express thy Praises, because having been dryed up with Sorrow, they are now refreshed by thy Mercy.

† Heb. *Witnesses of Wrong.* † Heb. *they asked me.*

11. False † witnesses did rise up; † they laid to my charge *things* that I knew not *s*.

s They accused me to *Saul* of Treachery and Designs, against his Crown and Life, and other Crimes whereof I was wholly innocent, and ignorant.

* Psal. 38. 20. & 109. 5. † Heb. *depriving.*

12. * They rewarded me evil for good *t*, to the † spoiling of my soul *u*.

t For the good Offices which I did to divers of them, when

I had Favour and Power in *Saul*'s Court and Camp. *u* (*i. e.*) To the ſtripping of my Perſon of all my Comforts and Hopes, and of my Life it ſelf.

* Job 30. 25. ‖ Or, *afflicted.*

13. But *as for* me, * when they were ſick *x*, my clothing *was* ſaccloth *y*: I ‖ humbled my ſoul *z* with faſting, and my prayer returned into mine own boſom *a*.

x Or, in any other great Miſery. *y* Which was the Habit of Mourners, *Gen.* 37. 34. *Mat.* 11. 21. *Revel.* 11. 3. *z* Heb. I afflicted my Soul (of which Phraſe ſee *Levit.* 16. 29, 31. and 23. 27, 32. &c.) Partly with Faſting, and partly, with Compaſſion and fervent Prayers for them. *a* According to this Tranſlation the Sence may be this, *And*, or *But*, Or, *Although* my *Faſtings* and *Prayers* did them no good, neither abated their Malice, nor prevailed with God for them, ſo far as I deſired, but *returned* to me without ſucceſs, like a Gift ſent to an uncivil perſon, who diſdainfully rejects it, and returns it to the Giver. But, 1. This is not true, this his Prayers returned empty to him, and did them no good, for they prevailed with God for their Recovery, as appears by the following Verſes. 2. This doth not ſeem to ſuit well with the Context; for both in the foregoing and following words, he is only deſcribing what he did for them, and not what the Effects of it were, which he deſcribes in the ſucceeding Verſes. Others therefore render the words otherwiſe, Either, 1. Thus, *And my Prayer in my Boſom returned*, (*i. e.*) I did daily and frequently repeat my prayers for them, and that not only in publick when I joyned with others, in a Faſt-day appointed for them, which might be done in Policy, or for Oſtentation, but alſo in ſecret, between God and my own Soul, and that with a ſincere and hearty Affection: For what is done ſecretly and affectionately, is ſaid to be done *in the Boſom*, *Numb.* 11. 12. *Pſal.* 89. 50. *Prov.* 21. 14. although indeed there is in thoſe places another Propoſition, which may poſſibly alter the Caſe. Or, 2. (Which ſeems the trueſt Sence) *and as for my Prayer* (to wit, which I joyned with my Faſting on their behalf) *let it return* (nothing being more frequent than for Future Verbs to be put Imperatively) *into my own Boſom*, (*i. e.*) If any ſhall think or ſay, that my Faſting for them was but Counterfeit or Politick, and that I did not pray for them, but rather againſt them, as I do in this Pſalm, and that under all this ſhew I ſecretly wiſhed their Death or Deſtruction; my earneſt deſire is, that the All-ſeeing and Heart-ſearching God would grant unto me, when I come into their Circumſtances, the ſame things, which I begged for them, whether Good or Evil. And this Sence agrees with the Common uſe of this Phraſe in Scripture, where whatſoever is repay'd to any Man, is ſaid to be *render'd into his Boſom*, as *Pſal.* 79. 12. *Iſa.* 65. 6, 7. *Jer.* 32. 18. *Luk.* 6. 38. as elſewhere it is ſaid, to *return upon his head.*

† Heb. *walked.* † Heb. *as a Friend, as a Brother to me.*

14. I † behaved my ſelf *b* † as though he had *been* my friend, *Or* brother: I bowed down *c* heavily, as one that mourneth *for his* mother *d*.

b Heb. *I walked*, Either to him, to viſit and Comfort him. Or, *about the ſtreets*, whither my Occaſions led me. Though *Walking* is oft put for a Man's Carriage or Converſation. *c* Went hanging down my Head, as Mourners uſed to do, *Iſa.* 58. 5. *d* He mentions the *Mother*, rather than the *Father*, Either, becauſe her tender Affection and Care, and Kindneſs to him, had more won upon his Heart, and made him more ſenſible of the Loſs; Or, becauſe through the Deprivation of Man's Nature, Children are many times leſs ſenſible of their Fathers loſs; Or, Death, becauſe it is Compenſated with ſome Advantage to themſelves, which doth not uſually happen upon the Mothers Death. Some render it, *as a Mourning Mother*, for the loſs of her Son. But this doth not ſeem to ſuit ſo well with the Order of the Hebrew Words.

† Heb. *Halting.* Pſal. 38. 17. * Job 30. 1, 8, 12.

15. But in mine † adverſity *e* they rejoyced, and gathered themſelves together *f*: * *yea*, the abjects *g* gathered themſelves together againſt me, and I knew *it* not *h*; they did tear me *i*, and ceaſed not *k*.

e Heb. *in my Halting*, (*i. e.*) When I was in great Danger of falling into Miſchief. When I had any Sickneſs, or ill ſucceſs in my Affairs, and was almoſt loſt: for ſuch are ſaid to *Halt*, *Mich.* 4. 6, 7. *Zephan.* 3. 19. See alſo, *Pſal.* 38. 17. *Jer.* 20. 10. *f* To wit, *againſt me*, as it is expreſſed in the next Clauſe; Either, becauſe they were ſo full of joy at the Tydings, that they could not contain it in their own Breaſts, but ſought to Communicate it to others: Or, that they might inſult over me, and pleaſe and recreate themſelves, and one another with Diſcourſes about it; Or, that they might conſult how to improve the advantage, which they now had againſt me, to my utter Deſtruction. *g* Or, *vile perſons*, Either for the meanneſs of their Condition, Or, for their wickedneſs, for which they were *worthy to be beaten*, as the Phraſe is, *Deut.* 25. 2. Where the Hebrew word is of the ſame Root with this. Or, *the Lame*, as this very word is rendred, 2 *Sam.* 4. 4. and 9. 3. to wit, *of their Feet*, as it is here expreſſed. The Cripples that could not walk without Trouble and Pain, were as forward as any, to go to theſe Meetings upon this occaſion. *h* This may be added to expreſs either, their Hypocriſie and Pretences of Reſpect and Affection to him, by Reaſon whereof he had no Suſpition of them, nor of any ſuch practices of theirs; Or, his own Danger, that he did not know, and therefore could not prevent their Plots and Conſpiracies againſt him. Heb. *and I knew not.* Which is by others, and well may be rendered thus, *Even they whom I knew not*, they whom I was ſo far from provoking by any Injury, that I never ſaw their Faces, nor heard of their Names. *i* (*i. e.*) My good Name with Scoffs and Calumnies, and Reproaches and Curſes. *k* Heb. *were not ſilent*, (*i. e.*) Did thus unwearied-ly and continually.

† Heb. *Cake.*

16. With hypocrital *l* mockers *m* in † feaſts *n*: they gnaſhed upon me with their teeth *o*.

l Or, *Profane*, as this word ſignifies, *Job* 8. 13. and 13. 16. and 15. 34. and 17. 8. and, as ſome add in all other places. *m* Whoſe common practice it is to ſcoff at and deride others, and me in particular. *n* Or, *of* or *for a Cake*: Or, *a Morſel of Bread*, as this word ſignifies, 1 *Kings* 17. 12, 13. and 19. 6. By which he further ſhews what vile and worthleſs perſons theſe were, that would *tranſgreſs for a Morſel of Bread*, as it is ſaid, *Prov.* 28. 21. They made themſelves Buffoons and Jeſters, and accuſtomed themſelves to mock and deride *David*, that thereby they might gain admittance to the Acquaintance and Tables of great Men, where they might fill their Bellies; which was all that they ſought for, or got by it. *o* They uſed all Expreſſions of Rage and Hatred againſt me, among which this was one, *Job* 16. 9. *Lament.* 2. 16. This they did to curry Favour with my great and potent Adverſaries.

† Heb. *my onely One.* * Pſal. 57. 4.

17. LORD, how long wilt thou look on *o*? reſcue my ſoul from their deſtructions, † my darling *p* from * the lions.

o Like an idle Spectator, without affording me any Pity, or Help? *p* To wit, *my Soul*, as it is in the former Clauſe. Heb. *my onely One*: which is now left alone and forſaken by my Friends, and hath none to truſt to but God. See on *Pſal.* 22. 21.

* Pſal. 22. 25. & 40. 9, 10. & 111. 1. † Heb. *ſtrong.*

18. * I will give thee thanks in the great congregation *q*: I will praiſe thee among † much people.

q When I ſhall be reſtored to the Liberty of the publick Aſſemblies and ſolemn Feaſts.

† Heb. *falſly.* * Pſal. 69. 4. & 109. 3. & 119. 161. Lam. 3. 52. Joh. 15. 25.

19. Let not them that are mine enemies † wrongfully rejoyce over me, *neither* let them wink with their eye *r*, * that hate me without a cauſe.

r (*i. e.*) Mock me, or inſult over me, as this Phraſe ſignifies, *Prov.* 6. 13. and 10. 10.

20. For they ſpeak not peace *s*: but they deviſe deceitful matters *t* againſt *them that are* quiet in the land *u*.

s They are Enemies to all peaceable Counſels, they breath out nothing but Threatnings and War. *t* They uſe not onely open Violence, but Deceit and ſubtile Artifices. *u* Againſt me and my Followers, who deſire nothing more than to Live quietly and peaceably under *Saul*'s Government.

* Pſal. 40. 15.

21. Yea, they opened their mouth wide againſt me *x*, *and* ſaid * Aha, aha *y*, our eye hath ſeen it *z*.

x Either, 1. To devour me. It is a Metaphor taken from wild Beaſts, when they come within reach of their Prey. Or 2. to pour forth whole Floods of Scoffs and Slanders, and Contumelies. *y* An Expreſſion of Joy and Triumph. See on *Job* 39. 25. *Pſal.* 40. 15. Heb. *hath ſeen*, to wit, what we have long deſired, and hoped for. See the ſame or like Elliptis, *Pſal.* 54. 7. and 59. 10. and 112. 8.

22. This thou haſt ſeen *a*, O LORD, keep not ſilence *b*: O LORD, be not far from me *c*.

a As they ſay they have ſeen, ſo my Comfort is, thou alſo haſt ſeen, and doſt obſerve all their Plots and Threats, and all my Diſtreſſes and Calamities, which I ſuffer for thy ſake. Or, *be not deaf*, to wit, to my Prayers. The ſame Word ſignifies, both *to be ſilent*, and *to be Deaf*. See on *Pſal.* 28. 1. *c* Do not withdraw thy Favour and Help from me.

23. Stir

23. Stir up thy self and awake to my judgment, *even* unto my cause *d*, my God and my Lord.

d At last undertake to plead my Cause, against mine Adversaries.

24. Judge me, O LORD my God, according to thy righteousness *e*, and let them not rejoyce over me.

e Whereby thou usest and lovest to defend the Innocent, and to punish their Oppressors.

† Heb. *Ah, ah, our Soul.*

25. Let them not say in their hearts, † Ah, so would we have it *f*: let them not say, we have swallowed him up.

f Heb. *Aha, our Soul,* (*i. e.*) Oh our Soul, cry Aha, an Expression of mirth, as before *v.* 21. Or, *Aha,* we have *our Wish* or *Desire,* as the *Soul* is taken, *Psal.* 41. 2. *David* is now as low as we could wish him.

* Vers. 4. Psal. 40. 14.

26. * Let them be ashamed and brought to confusion together *g*, that rejoyce at mine hurt: let them be clothed with shame and dishonour, that magnifie themselves *h* against me.

g As they gathered themselves together, to deride and oppose me, so do thou gather them together to destroy them. Or, *in like manner,* one as well as another: let the Proud and great Ones of them be disappointed and ashamed, as well as the meanest among them. *h* The same Ellipsis we have, *Psal.* 38. 16. and 55. 12. *Jer.* 48. 26. Or, *their Mouth,* as it is expressed, *Obad. v.* 12. So *Ezek.* 35. 13. That extol themselves and their Power, and look upon me with Scorn and Contempt.

† Heb. *my righteousness.*

27. Let them shout for joy, and be glad, that favour † my righteous cause *i*: yea, let them say continually, Let the LORD be magnified *k*, which hath pleasure in the prosperity of his servant.

28. And my tongue shall speak of thy righteousness, *and* of thy praise, all the day long.

i That wish well to it, although they want either strength or Courage to plead it. *k* (*i.e.*) Exalted and praised for his Righteousness, and Truth and Goodness, manifested in my Deliverance. Mine Enemies great Design, is *to magnifie themselves, v.* 26. but my chief desire is, that God may be magnified.

PSAL. XXXVI.

The ARGUMENT.

This Psalm *seems to have been Composed by* David, *when he was persecuted by* Saul *and his Courtiers. Upon which occasion he enlargeth his Thoughts further, and Contemplates the sad state and condition of the World, and of the Church at that time, in which Wickedness of all sorts greatly abounded and seemed to prosper; and withal, he declares the great Felicity and Safety of God's People, and gives an Account of their Supports and Comforts, under the Sence of these publick Dis-orders and Mischiefs.*

To the chief musician, *a Psalm* of David, the servant of the LORD *a*.

a (*i. e.*) One wholly and resolvedly devoted to the Service of God, both in my private and publick Capacity. This Title is, as I remember, but twice used in this Book, *Psal.* 18. (of which see there.) and in this *Psalm.* Where it seems to be prefixed as a publick Protestation of his Resolution, to cleave unto the Lord in this time of general Corruption, of which he is now going to speak.

1. THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes *b*.

b When I consider the great and manifold Transgressions of ungodly Men, I conclude within my self, that they have cast off all Fear and Sence, and serious belief of the divine Majesty.

2. For *c* *he flattereth himself in his own eyes *d*, † until his iniquity be found to be hateful *e*.

* Deu. 29. 19. Psal. 10 3. & 49. 18.

† Heb. *to find his iniquity to hate.*

c So this is the Proof of that Assertion, *v.* 1. Or, *Although*; and so it is an Anticipation of an Objection against it. *d* He deceiveth himself with vain and false persuasions, Either, 1. Concerning God, that he doth not see or mind his sins, or that he will not punish them: Or, 2. Concerning himself and his sins, Either, that they are not sins; which a Mind bribed by Passion and Interest, can easily believe: Or, that they are but small and venial sins: Or, that they will be excused, if not justifyed by honest intentions, or by outward Professions and Exercises of Religion, or by some good Actions, wherewith he thinks to make some Compensation for them, or some other way. Oth. thus, *He flattereth him* (*i. e.* God) *in his Eyes,* (*i. e.*) Openly and publickly makes a shew of Religion as if he designed to deceive or mock God, whilst inwardly and secretly, he is projecting Wickedness. But it seems better to understand the last Word Reciprocally of *his own Eyes,* as the same word is used in the end of the foregoing Verse. *e* (*i. e.*) Until God by some dreadful Judgment undeceive him, and *find* (*i. e.*) Discover or make him and others to find and feel by Experience, that it is a sin and a very hateful one too. Or, *Until his abominable iniquity be found out,* (*i. e.*) Punished, as the same Word and Phrase is used, *Numb* 32. 23. *your sin shall find you out.* (*i. e.*) Bring you to Condign punishment. In the Hebrew it is, *to find out his iniquity to hate.* But active Verbs are oft taken Passively, of which there are plain Instances, *Jos.* 2. 5. *Esth.* 6. 6. *Psal.* 32. 9. and 51. 6. Comp. with *Rom.* 3. 4. and *Psal.* 119. 4. and so here, *to find,* is put for to be found, and *to hate,* for *to be hated,* or *to be hateful.*

3. The words of his mouth *are* iniquity and deceit *f*: he hath left off to be wise, *and* to do good *g*.

f (*i. e.*) Are wicked and deceitful. *g* Once he had some shadows, or degrees of wisdom, and sometimes did some things that were good in their kind, but now he hath not so much as the appearance of it, and is become an open Apostate from that which once he professed.

4. * He deviseth ‖ mischief upon his bed *h*, he setteth himself *i* in a way *that is* not good *k*; he abhorreth not evil *l*.

* Mic. 2. 1.

‖ Or, *Vanity.*

h Which notes that he doth it, 1. Constantly and unweariedly, preferring it before his own Rest. 2. Earnestly and seriously, when his Mind is freed from all outward Distractions, and wholly at leisure to attend that Business, about which it is employed; Comp. *Psal.* 4. 4, 3. Freely from his own inclination, when none are present to provoke him to it. *i* He doth not repent of his wicked Devices, but resolutely proceeds to Execute them, and persists therein. *k* (*i. e.*) Which is very bad, as this Phrase is used, 1 *Sam.* 2. 24. *Prov.* 20. 23. and 24. 23. and elsewhere. *l* Though he sometimes pretends Remorse and desists from his Violent Practises against me, as *Saul* did, yet he doth not truly repent of, nor abhor his sin, and therefore is ready to return to it, when any occasion offers it self.

5. * Thy mercy *m*, O LORD, *is* in the heavens *n*, *and* thy faithfulness *o reacheth* unto the clouds *p*.

* Psal. 57. 10. & 108. 4.

m Though this be the Disposition and Carriage of mine Enemies towards me, and therefore I can expect no good from them, yet thou, O Lord, blessed be thy Name, art of another Temper; they are cruel and perfidious and unrighteous, but thou art infinite in *Mercy,* and *Faithfulness,* and *Righteousness,* and *loving Kindness,* as it here follows; and therefore though I despair of them, yet I trust in thee, as other men do, for these Reasons, *v.* 7. *n* Or, is *unto* (as the Prefix *Beth* oft signifies, as *Gen.* 11. 4. and elsewhere, and as it is here explained in the following Clause) *the Heavens.* As it is on the Earth, of which there was no question, so it reacheth thence to the Heavens, (*i. e.*) It is infinite and incomprehensible. *o* The truth both of thy Threatnings, against thine and mine Enemies, and of thy Promises made to me, and other good Men. *p* (*i. e.*) Is far above our reach, greater and higher than we can apprehend it.

6. Thy righteousness *q is* like † the great mountains *r*; thy * judgments *s are* a great deep *t*: O LORD, * thou preservest man and beast *u*.

† Heb. *the mountains of God.* Psal. 71. 19.

* Job 11. 8.

q In all thy Counsels and Ways, in the Government of the World. *r* Either, 1. Stedfast and unmoveable. Or, 2. Eminent and Conspicuous to all men: Or rather, 3. Very high and out of our reach: For so it agrees best with the foregoing, and following Expressions. *s* (*i. e.*) Thy Executions of thy Counsels, or thy Administrations of the Affairs of the World, and of thy Church. *t* (*i. e.*) Unsearchable, as the Ocean is in some Parts. *u* The worst of Men; yea, and the brute Beasts have Experience of thy Care and Kindness

Rom. 11. 33. * Job 7. 20. 1 Tim. 4. 10.

neſs, and therefore I have no Reaſon to doubt of it.

† Heb. *precious.* * Pſal. 103. 4.

7. How † excellent *is* thy * loving kindneſs *x*, O God! therefore the children of men put their truſt under the ſhadow of thy wings *y*.

x Or, *thy Mercy:* For it is the ſame Word, which is uſed and ſo rendred, *v.* 5. The Sence is, though all thine Attributes now reckoned, and the reſt of them be excellent and Glorious, yet above all thy Mercy is moſt *Excellent* or *Precioſts* and amiable, as being moſt neceſſary and beneficial unto us, poor ſinful miſerable men. *y* (*i. e.*) Cheerfully commit themſelves to thy Care and Kindneſs, notwithſtanding their own Sinfulneſs, and the Rage and Power of their Adverſaries, againſt all which thy Mercy is a ſufficient ſecurity.

* Pſal. 65. 4. † Heb. *watered.* prov. 5. 19. Iſa. 43. 24. Jer. 31. 14.

8. They *z* * ſhall be † abundantly ſatisfied *a*, with the fatneſs of thy houſe *b*: and thou ſhalt make them drink *c*, of the river *d* of thy pleaſures *e*.

z (*i. e.*) Thoſe Children of Men who truſt in thee, as he now ſaid. *a* Though now they are ſtraitned, oppreſſed and perſecuted, yet they ſhall not only be Protected and Supported for the preſent, but in due time, ſhall have all their Wants and Deſires fully ſatisfied. Heb. *ſhall be made Drunk*, (*i. e.*) Shall be as it were over-whelmed with the plenty of it, which they ſhall no more be able to comprehend, than a drunken Man is able, perfectly to Underſtand and Judge of things; and ſhall be free as drunken Men, alſo are from all Cares and Fears, Either, of not obtaining it, or of loſing it. *b* With thoſe Rich and delightful Proviſions, which thou haſt prepared for them in thy Habitation. (*i. e.*) Either in the Tabernacle, where they uſed to Feaſt upon the Remainders of the Sacrifices; to which alſo he ſeems here to allude. Or rather, 2. In Heaven; which is called God's *Houſe*, both in Scripture, as *Job.* 14. 2. and in divers Antient heathen Authors. For the Expreſſions here uſed, as are too Magnificent to be beſtowed upon thoſe Feaſts, or indeed upon any of the Enjoyments of this Life, and do ill become him, who profeſſedly diſowns the having of his *Portion in this Life*, and declares his Expectation of happineſs in the next Life. *Pſal.* 17. 14, 15. And ſeeing it is apparent, from Heb. 11. and from many other Scriptures, both of the Old and New Teſtament, that both *David* and *Job*, and *Abraham*, and the reſt of the Holy Patriarchs and Prophets, had a firm Belief and Hope of the future Life, and their Felicity therein; it ſeems moſt reaſonable to underſtand all thoſe Paſſages of *David*, and the other Prophets of it, which naturally, and without any force may be ſo underſtood: Of which number certainly this Verſe, and the following is one. *c* Before they had *Fatneſs*, (*i. e.*) Fat Meats, and New *Drink*, to note the Compleatneſs of their Feaſt. *d* Which notes both their plenty, and their Conſtancy and Perpetuity. *e* Which thou prepareſt, and which thou enjoyeſt; whence it is called *the joy of the Lord*, *Mat.* 25. 21. Or this notes their great Eminency; for things moſt excellent in their kinds are intituled to God, as the Goodlieſt Cedars, Mountains, &c. are called, *Cedars of God*, *Mountains of God*, &c.

9. For with thee *f* *is* the fountain *g* of Life *h*: in thy light *i*, ſhall we *k* ſee light *l*.

f (*i. e.*) In thy Power to give it, and in thy preſence to be enjoyed. *g* Which notes, 1. Cauſality. It is in God as in a Fountain, and from him is derived to us, 2. Abundance, 3. Excellency. Water is ſweeteſt in the Fountain: and Fountains were rare and highly prized in thoſe hot Countries. *h* Of that Glorious and Bleſſed, and endleſs Life, which alone is worthy of the Name of *Life*, this Life being only a paſſage to Death, and a Theatre of great and manifold Calamities. Although it be true, that God is the Fountain, both of Natural and Spiritual Life. *i* In the light of thy Countenance or glorious Preſence, which then ſhall be fully manifeſted unto us, when we ſhall ſee thee clearly, and Face to Face, and not through a Glaſs, and darkly, as we now ſee, 1 *Cor.* 13. 12. Comp. *Pſal.* 17. 15. *k* (*i. e.*) Enjoy, as *ſeeing* frequently ſignifies; of which ſee on *Pſal.* 34. 12. *l* *The light of Life*, as it is called, *Job.* 8. 12. *Light* in this Branch being the ſame thing with *Life* in the former, (*i. e.*) Joy and Comfort, and Happineſs, which is oft ſignified by *Light*, as the contrary is by *Darkneſs*. See *Job* 29. 3. *Pſal.* 27. 1. *Iſa.* 9. 2. There we ſhall have pure Light, without any mixture of *Darkneſs*. The word *Light*, is Elegantly repeated, in another ſignification; in the former Clauſe, it is Light diſcovering, in this Light diſcovered or enjoyed.

† Heb. *drawn out at length.* * Pſal. 64. 10. & 125. 4.

10. O † continue *m* thy loving kindneſs unto them, that know thee *n*: and thy righteouſneſs *o* to * the upright in heart.

m As this Word ſignifies, *Pſal.* 85. 5. *Eccleſ.* 2. 3. *Jer.* 31. 3. As thou haſt begun, ſo continue the Manifeſtation and Exhibition of it, both in this Life, and to the next. Or, *extend*: Or, *draw forth*. Let it not be like a Fountain ſealed, but let it be drawn forth for their Comfort. *n* (*i. e.*) Sincerely love thee, as it is explained in the next Clauſe: for *knowing* implies affection, as *Pſal.* 9. 10. and oft elſewhere. *o* Which will appear in giving them that Protection and Aſſiſtance, which thou art by thy Nature inclined, and by thy Promiſe engaged to give them.

11. Let not the foot of pride *p* come againſt me *q*, and let not the hand of the wicked remove me *r*.

p (*i. e.*) Of my proud and inſolent Enemies: the Abſtract being put for the Concrete, as *Jer.* 50. 31, 32. So alſo *Prov.* 12. 27. and 13. 6. *q* Or, *upon me*, to wit, ſo as to overthrow, or remove me, as it is in the next Clauſe. *r* Either, 1. From my truſt in thee, or Obedience to thee. Or, 2. From my place and ſtation, from the Land of my Nativity, and the place of thy VVorſhip. Or, *ſhake me*, or *caſt me down*, (*i. e.*) Subdue and deſtroy me.

12. There *s* are the workers of iniquity fallen *t*: they are caſt down, and ſhall not be able to riſe.

s Where they come againſt me, and hope to ruin me. He ſeems as it were to point at the place with his Finger, as if it were already done, and he could tell all the Circumſtances of it. Or, *Then*, (*i. e.*) VVhen they thought all ſure, and me irrecoverably loſt. *t* (*i. e.*) They ſhall certainly and ſuddenly fall; which the Prophets uſe to expreſs, in the time paſt.

PSAL. XXXVII.

The ARGUMENT.

The deſign of this Pſalm, *is to defend the Providence of God, and to ſatisfie the minds of Men, in that great queſtion, concerning the ſeeming inequality of God's diſpenſations, in afflicting good men, and giving Proſperity to the worſt of Men, and to inſtruct God's People, how to demean themſelves in their preſent Condition, and what ſupports and Comforts they have in it.*

A Pſalm of David.

1. FRet * not thy ſelf, becauſe of evil doers *b*, neither be thou envious *c*, againſt the workers of iniquity. * Pſal. 73. 3. Prov. 23. 17. & 24. 1. 9. 19

a Give not way to immoderate Grief or Anger, or impatience. *b* Becauſe they proſper in their wicked Enterprizes, whilſt thou art ſorely afflicted. *c* Eſteeming them Happy, and ſecretly wiſhing that thou wert in their Condition.

2. For they ſhall ſoon be cut down like the graſs, and whither as the green herb *d*.

d For their Happineſs, the matter of thy Envy, is but ſhort-lived.

3. Truſt in the LORD *e*, and do good *f*, ſo ſhalt thou dwell in the land *g*, and † verily thou ſhalt be fed *h*. † Heb. *in Truth.* Or, *ſtableneſs.*

e Depend upon God's Providence, and Promiſe, for thy Protection and Suſtentation: or their Infidelity is the Root of their wickedneſs. *f* Continue in the practiſe of that which is good and well-pleaſing to God. *g* (*i. e.*) Upon this Condition, ſhalt dwell ſafely and quietly in *Canaan*; as God had oft Promiſed. In the Hebrew it is, *dwell in the Land*, as if it were a Command, to abide in *Canaan* when Troubles come, and not to flee to the Philiſtines, or other Heathens for ſhelter, as he had fooliſhly done. But it is rather a Promiſe, by Comp. this with *v.* 27, 29. ſuch Promiſes being oft expreſſed by Imperative Verbs put for Futures, as *Gen.* 12. 2. and 42. 18. *Pſal.* 128. 6. *Amos.* 5. 4. *h* Heb. *Thou ſhalt be fed* (*i. e.* every way provided for) *in Truth*, (*i. e.*) Truly or aſſuredly; Or, with or by *Faith*, as this Word ſignifies. (*i. e.*) By thy truſting in the Lord, thou ſhalt *Live by thy Faith*, as it is ſaid, *Habak.* 2. 4.

4. Delight thy ſelf alſo in the LORD *i*; and he ſhall give thee the deſires of thine heart *k*.

i In his Favour and Service, and in the ſtudy of his Word and Promiſes. *k* (*i. e.*) Thy juſt Deſires, or whatſoever is truly

truly deſirable and good for thee. Which Limitation is neceſſarily to be underſtood, both from divers places of Scripture, and from the Nature of the things; for it is unreaſonable to imagine that God would engage himſelf to grant their ſinful and inordinate Deſires, and it would alſo be a Curſe to them, to have them granted.

† Heb *Roll thy way upon the LORD.* * Pſal. 55. 22. Prov. 16. 3. Mat. 6. 25. Luk. 12. 22. 1 Pet. 5. 7.

5. † * Commit thy way *l* unto the LORD: truſt alſo in him, and he ſhall bring it to paſs *m*.

l (*i. e.*) All thy Cares and Buſineſs, thy Deſires and Neceſſities. Commend them to God by fervent Prayer, referring them to his good Will, and expecting an Happy iſſue of all from him. *m* Heb. *He ſhall do*, or *Work*, to wit, for thee, or what is fit to be done, or what thou deſireſt, in the Sence given on v. 4.

6. And he ſhall bring forth *n* thy righteouſneſs as the light *o*, and thy judgment *p* as the noon-day.

n To the view of the World; from which it hath hitherto ſeemed to be hid, or Eclipſed by Reproaches, and by grievous Calamities, which moſt men are apt to miſtake for Tokens, and Puniſhments of great Wickedneſs. *o* It ſhall be as viſible to Men, as the light of the Sun, and that at Noon-day, as it is in the next Branch. So effectually will I plead thy Cauſe. *p* The ſame thing with *Righteouſneſs*, as this Word is uſed here below, v. 28. and 99. 4. and oft elſewhere.

† Heb. *be ſilent to the LORD.*

7. † Reſt in the LORD *q*, and wait patiently for him: fret not thy ſelf *q* becauſe of him who proſpereth in his way *r*, becauſe of the man who bringeth wicked devices to paſs.

q Heb. *Be ſilent unto*, Or, *for*, Or, *becauſe of the Lord*; (*i. e.*) Do not murmur nor repine at his dealings, but ſilently and quietly ſubmit to his Will, and adore his Judgments, and as it follows, *Wait* for his Help. This Advice and Command is preſſed again and again, to teach us how hard it is, to learn and practiſe this Leſſon. *r* (*i. e.*) In his evil way, as it is limited in the following Words.

8. Ceaſe from anger *s*, and forſake wrath: fret not thy ſelf in any wiſe, to do evil *t*.

s Either againſt the ſinner for his Succeſs; or againſt God, for ſo diſpoſing of things, as *Jonah* was, Ch. 4. 1. *t* Or, *at leaſt ſo far as to do Evil*. If any ſuch Anger, or Grief, do ſecretly ariſe in thee, take Care that it do not tranſport thee; Either, To reproach, or diſtruſt God's Providence, or to the diſlike of his ways, or to an Approbation, or Imitation of the wicked Practices of thoſe Men, in hopes of the ſame ſucceſs.

9. For evil doers ſhall be cut off *u*: but thoſe that wait upon the LORD, they ſhall inherit the Earth *x*.

u To wit, from the Earth, by Comparing this with the next Clauſe, and with *Pſal.* 34. 16. Their end ſhall certainly be moſt miſerable. *x* According to God's Promiſe, oft made to ſuch; which alſo for the moſt part was literally fulfilled in that ſtate of the Church; and if it was not, it was fulfilled with far greater Advantage, in Spiritual and Eternal Bleſſings.

* Job 7. 10. & 20. 9.

10. For yet a little while *y* and the wicked *ſhall* not *be z*: yea, * thou ſhalt diligently conſider his place *a*, and it *ſhall* not *be b*.

y Their Time and Proſperity is very ſhort, and therefore no matter of Envy. *z* To wit, in the Land of the Living. He ſhall be dead and gone, as this Phraſe is commonly taken. *a* Induſtriouſly ſeeking to find him. *b* (*i. e.*) His place and Eſtate, and Glory ſhall be gone. Or, *he ſhall not be*, as before.

* Pſal. 25. 9. Mat. 5. 5.

11. * But the meek *c* ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace *d*.

c (*i. e.*) The Godly, who are frequently thus called, as *Pſal.* 22. 26. and 149. 4. thoſe who Patiently bear God's afflicting hand, and meekly paſs by injuries from ungodly men. *d* Partly, of outward Peace and Proſperity, which God in his due time will give them: and principally of inward peace and ſatisfaction of Mind, in the Sence of God's Favour, and the aſſurance of his own endleſs Happineſs.

‖ Or, *Practiſeth.*

12. The wicked ‖ plotteth againſt the juſt, and gnaſheth upon him with his teeth *e*.

e Out of Malice and Rage. See on *Pſal.* 35. 16.

* Pſal. 2. 4.

13. * The LORD ſhall laugh at him *f*, for he ſeeth that his day *g* is coming.

f (*i.e.*) Shall deſpiſe and deride all their Hopes, and indeavours againſt the good, as moſt vain and fooliſh. *g* Either, 1. God's day, which is an uſual Phraſe, as *Iſa.* 2. 12, and 13. 9. or 2. His own day, as 1 *Sam.* 26. 10. *Ezek.* 21. 25. 29. Both ſignifie the ſame thing, the day appointed by God for his Puniſhment or Deſtruction, as *Iſa.* 9. 4. *Jer.* 50. 27.

14. The wicked have drawn out the ſword, and have bent their bow *h* to caſt down the poor and needy, *and* to ſlay † ſuch as be of upright converſation *i*.

† Heb *The upright of way.*

h They are furniſhed with all ſorts of Arms, and are ready to give the deadly blow. *i* Such againſt whom they have no Quarrel, for any injury they have done them, but only for their Integrity and Righteouſneſs, or becauſe they are better than themſelves, and will not comply with their wicked Counſels and Courſes.

15. Their ſword ſhall enter into their own heart *k*, and their bows ſhall be broken.

k God will not only defend the upright from their miſchievous Deſigns, but will make them to fall upon their own Heads.

16. A little that a righteous man hath, *is* better than the riches of many wicked *l*.

l Becauſe he hath it with many great and glorious Advantages, with God's Favour and Bleſſings, with great Serenity and Satisfaction of his own Mind, with the Conſolation of God's Spirit, and the aſſurance of everlaſting Felicity, which is infinitely more Deſirable and Comfortable than all Earthly Poſſeſſions: whilſt wicked mens Riches are loaded with many Incumbrances, with the Wrath and Curſe of God, the Torment of their own Conſciences and Paſſions, and the dreadful expectation of an after-reckoning, and of endleſs Miſeries.

17. For * the arms of the wicked ſhall be broken: but the LORD upholdeth the righteous *m*.

* Pſal. 10. 15.

m This is a Proof of what he ſaid, v. 16. For what the wicked have, ſhall ſuddenly be loſt and gone, but God will maintain the righteous in their happy Eſtate.

18. The LORD * knoweth *n* the days of the upright *o*: and their inheritance ſhall be for ever *p*.

* Pſal. 1. 6. & 31. 7.

n Obſerveth with ſingular Care and Affection. *o* (*i. e.*) Their Condition and all things, which do or may befal them, their Dangers and Fears, and ſuffering from ungodly men; and therefore will watch over them, and preſerve them from all the Deſigns and Attempts of their Enemies, *Days* or *Years*, or *Times*, are oft put for things done, or Events happening in them, as *Deut.* 32. 7. *Pſal.* 31. 15. and 77. 5. and 143. 5. *Iſa.* 63. 11. *p* To them and to their ſeed for ever: Comp. v. 29. And when they dye, their inheritance is not loſt, but exchanged for one infinitely better.

19. They ſhall not be aſhamed *q* in the evil time: and * in the days of famine, they ſhall be ſatisfied.

* Pſal 33. 19.

q For the diſappointment of their Hopes, but their Hopes and Deſires ſhall be ſatisfied, as it follows.

20. But the wicked ſhall periſh, and the Enemies of the LORD *ſhall be* † as the fat of lambs *r*, they ſhall conſume: into ſmoke *s* ſhall they conſume away.

† Heb *The preciouſneſs of Lambs.*

r Which in an inſtant melteth before the Fire. *s* (*i.e.*) Utterly and irrecoverably.

21. The wicked borroweth, and payeth not again *t*: * but the righteous ſheweth mercy, and giveth.

* Pſal. 112. 9.

t Either through Covetouſneſs and injuſtice; Or rather, becauſe of that great penury into which God ſhall bring him, whilſt the righteous is not only provided ſufficiently for himſelf, but hath abundance and to ſpare for others. For he is here comparing the wicked and the righteous, not ſo much in their Vertues or moral Qualities, as in their outward Conditions, which alſo appears from the following Verſe, which gives the reaſon of this.

22. For *ſuch as be* bleſſed of him *u*, ſhall inherit the earth; and *they that be* curſed of him, ſhall be cut off.

u (*i. e.*) Of the Lord, as appears both from v. 20. where he is named, and from the Nature of the thing, this being God's Prerogative to bleſs or to curſe men. And this he mentions, both as the Foundation, and as the Proof of the certainty, of their future Happineſs.

23 The ſteps of a *good* man *x*, are ‖ ordered *y* by the LORD: and he delighteth in his way *z*.

‖ Or, *eſtabliſhed.*

x Or, *of* that *Man*, to wit, the Righteous or Bleſſed Man, expreſſed, v. 21, 22. *y* Or, *directed* or *diſpoſed*, (*i.e.*) So governed, as to attain the end and happy iſſue at which he aims. Or, *ſtrengthned*, or *eſtabliſhed*, ſo as he ſhall not ſtumble nor fall into miſchief. For ſtill he ſeems to be deſcribing not their Vertue, but their Felicity. *z* Or, *and he favoureth his way*, (*i.e.*) Succeeds and proſpers his Counſels and Enterprizes.

24. * Though he fall *a*, he ſhall not be utterly caſt down *b*; for the LORD upholdeth him with his hand.

* Prov. 24. 16. 2 Cor. 4. 9.

a Either, 1. Into ſin, as this Word is uſed, *Jer.* 8. 4. 1. 1 *Cor.* 10. 12. Or rather, 2 Into Diſtreſs or Trouble, as *Mic.* 7. 8. *b* (*i.e.*) Not totally, nor irrecoverably Ruined.

25. I have been young, and *now* am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread *c*.

c This aſſertion ſeems to be contradicted by many experiences: nor can it be denied, that both good Men and their Children, have ſometimes been reduced to great want. Queſt. How then is this true? Anſ. 1 Some render the laſt Clauſe thus, *nor* (did I ever ſee) *his ſeed* (to wit, *forſaken*, as was now ſaid) though *begging Bread*. So the Sence is, I have ſeen him brought to beggery, yet even then God did not forſake him. But this Sence agrees not with the Context, nor Scope, which is to ſhew the plenty and proſperity, wherewith God bleſſeth him. 2. This is to be underſtood of the ſeed of the Righteous, treading in their Fathers ſteps, from which if they degenerate, they loſe all their Priviledges, as many places of Scripture witneſs. 3. Some few Exceptions; do not deſtroy the truth of a general Propoſition. 4. Theſe temporal promiſes were more expreſs, and particular to the *Jews* in the times of the Old Teſtament, than to Chriſtians in the New, and therefore were more literally fulfilled. 5. He ſpeaks not of any kind of wanting or deſiring, or receiving Relief from others, for ſo *David* himſelf did, 1 *Sam.* 21. 3. and 25. 8. but of the Cuſtomary practice and trade of begging, which was threatned as a Curſe to the diſobedient, *Deut.* 28. *Pſal.* 109. 10. 6. *Not begging*, to wit, in vain, Or, ſo as to be *forſaken*, as was now expreſſed, and may very well be here underſtood, Or, ſo as not to be ſuſtained or relieved by others. 7. *David* ſpeaks only of his own Experience, which if ſince that time it be contradicted by other mens Experiences, it is no more than what happens in all the concernments of humane life.

26. * He is † ever merciful, and lendeth *d*: and his ſeed is *bleſſed e*.

* Pſal. 112. 9. † Heb. *all the day.*

d He is ſo far from begging from others, that he hath Ability as well as Inclination, to give or lend to others, as need requires. *e* Not only with Spiritual, but with Temporal bleſſings. So far ſhall he be from waſting his Eſtate, and undoing himſelf, and Family by his Bounty and Charity, as Covetous Worldings objected or feared.

27 * Depart from evil, And do good *f*: and dwell *g* for evermore *h*.

* Pſal. 34. 14.

f Having therefore theſe glorious promiſes and priviledges, let no man do any evil or unjuſt thing, to enrich or ſecure himſelf, nor abſtaining from pious and charitable Actions, for fear of undoing himſelf by them, but let every man live in the conſcionable diſcharge of all his Duties to God and Men, committing himſelf and all his Affairs to God's fatherly care and providence, and confidently expecting his Bleſſing thereupon. *g* (*i.e.*) Thou ſhalt dwell, as before, v. 3. to wit, in the Land, as is expreſſed, v. 3. and afterwards in Heaven. *h* Either properly: Or for a long time; of which that Word is oft uſed.

28. For the LORD loveth judgment *i*, and forſaketh not his Saints *k*, * they are preſerved for ever: but the ſeed of the wicked ſhall be cut off.

* Pſal. 102. 28.

i (*i.e.*) Juſt judgment, or Righteouſneſs, as that Word is oft taken, as hath been ſhewed again and again; Either, 1. In himſelf, (*i.e.*) He loveth to execute Judgment upon the Wicked, and for the Righteous; which he doth in the manner expreſſed in this Pſalm. Or, 2. In the Righteous themſelves, whoſe Juſtice and Piety, and Charity he ſees and loves, and will reward it. *k* Or, *his Favourites*, or *they to whom he hath a good Will*, Or, *his bountiful Ones*, who exerciſe Benignity and Charity to others.

29. * The righteous ſhall inherit the land *l*, and dwell therein for ever *m*.

* Prov. 2. 21.

l See on v. 3. *m* See on v. 18.

30. * The mouth of the righteous ſpeaketh *n* wiſdom *o*; and his tongue talketh of judgment *o*.

* Prov. 10. 31.

n And that freely, and cuſtomarily, and from his heart, as the next Verſe ſhews. Having ſhewed in divers Verſes, God's ſingular care over, and reſpect to the Righteous, he proceeds to give a character of them, and withal to aſſign one reaſon of the great Difference of God's dealings with them, and with other Men. *o* Either, 1. For the manner of it, with Wiſdom and Judgment. Or rather, 2. For the matter of it, Heavenly Wiſdom, and God's judgment, or Word, or Law, as it follows, v 31. When the Diſcourſes of other Men are either wicked or vain, and uſeleſs, his are ſerious and edifying, and pious concerning the word and ways of God.

31. * The law of his God *is* in his heart *p*. * none of his ‖ ſteps ſhall ſlide *q*.

* Pſal 40. 8. & 119. 98. Iſa. 51. 7. * Pſal. 38. 17. & 40. 2. ‖ Or, *goings.*

p According to God's command, *Deut.* 6. 6. and promiſe, *Heb.* 8. 10. His Thoughts and Meditations, and Affections are fixed upon it. He doth not talk Religiouſly in Deſign, or with Oſtentation, but out of the abundance of his Heart, *Mat* 12. 35. *q* This paſſage deſcribes, Either, 1. His ſafety, conſequent upon his piety; God will uphold and preſerve him, from falling into that Miſchief, which wicked men plot againſt him. Or rather, 2. His Vertue or Piety: Which is evidenced by his Words, v 30. by his heart, in the former part of this verſe, and by his Actions in theſe words. *His ſteps* or *goings* (*i.e.* his Actions) *ſhall not* (or rather, *do not*: For this Verb, though Future, may and ſhould be rendred by the preſent, as futures frequently are in the Hebrew Language, and as the two foregoing future Verbs are rendred, v. 30.) *ſlide*, or *ſlip*, or *ſwerve*, to wit, from the Rule, or from God's Law. Which is to be underſtood as that paſſage, *Pſal* 119. 3. *They do no iniquity*; and ſome ſuch Expreſſions, not ſimply and abſolutely, as if all good men were ſinleſs; which is abundantly confuted, both by many Scriptures and by univerſal experience; but comparatively, and in reſpect of his Deſign and Courſe, or Cuſtom. His Converſation is ordinarily regular and unblameable. He not only begins well, but conſtantly perſeveres in God's ways, and will not be drawn to forſake God and Religion, upon any Terms.

32. The wicked watcheth *r* the righteous, and ſeeketh to ſlay him.

r To find out a fit ſeaſon or occaſion to deſtroy him.

33. The LORD will not leave him in his hand *s*, nor condemn him *t* when he is judged.

s (*i.e.*) Not give him up to his power and rage. *t* (*i.e.*) Not give his conſent to the Sentence of Condemnation, which the wicked have pronounced againſt him, but will juſtifie him, and vindicate his innocency and deliver him: For ſuch negatives do oft imply the contrary affirmatives, as God's *not holding* a man *Guiltleſs*, commonly implies that he will ſeverely puniſh him.

34. Wait on the LORD *u*, and keep his * way *x*, and he ſhall exalt thee to inherit the land: * when the wicked are cut off, thou ſhalt ſee *it y*.

* Pſal 119. 32, 33, 34. * Pſal. 91. 8.

u Seeking and truſting to him, and to him only, for help and deliverance. *x* Continue in the practice of thy duty, or in thoſe ways which God hath preſcribed to thee in his word, and do not uſe indirect and irregular means to deliver thy ſelf. *y* Thou ſhalt not only eſcape the Deſtruction which they deſign for thee, but ſhalt live to ſee their ruin.

35. * I have ſeen the wicked in great power *z*, and ſpreading himſelf *a* like a ‖ green bay-tree *b*.

* Job 5. 3. ‖ Or, *a green Tree that groweth in his own ſoil.*

z Or, *Formidable*: Not only himſelf out of danger, as it ſeemed, but terrible to others. *a* And therefore firmly and deeply rooted. *b* Which is continually green and flouriſhing, yea even in the Winter ſeaſon. Or, *like a green* Tree *in its own Native ſoil*; where Trees flouriſh much better, than when they are tranſplanted into another ſoil.

36. Yet he paſſed away *c*, and lo, he *was* not: yea, I ſought him, but he could not be found *d*.

c He was gone in an inſtant, like a Tree blaſted and blown down, or cut off and rooted out, and carried away in a Moment. *d* There was no Monument nor remainder of him left.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace *e*.

e Though he may meet with Troubles in his way, yet all ſhall end well with him, he ſhall be happy at laſt.

38. But the tranſgreſſours ſhall be deſtroyed together *f*, the end of the wicked ſhall be cut off *g*.

f Or, *alike*, one as well as another, all without any Exception or reſpect of perſons. *g* (*i.e.*) He ſhall be cut off at

at laſt, or in the End. His Proſperity ſhall end in Deſtruction. Or, *the Poſterity* (as this Word ſignifies, *Pſal.*109. 13. *Jer.*31.17. *Ezek.*23. 25. *Dan.*11.4.) *of the wicked*, &c.

39 But the ſalvation of the righteous *is* of the LORD *h*, *he is* their ſtrength in the time of trouble.

h And therefore it ſhall certainly come to them.

40. And the LORD ſhall help them and deliver them: he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.

PSAL. XXXVIII.

The ARGUMENT.

This is reckoned one of David's *penitential* Pſalms. *It was Compoſed upon occaſion of ſome ſore Diſeaſe, or grievous Calamity; which he rightly judged to be inflicted upon him for his ſins.*

* Pſal. 70. Tit. *A Pſalm* of David to bring * to remembrance *a*.

a Either, 1. To God, that by this humble and mournful Prayer, he might prevail with God, to remember and Pity him; for now he ſeemed quite to have forgotten him. Or, 2. To himſelf, that by reviewing this Pſalm afterwards, he might call to Mind his former Danger and Miſery, and God's wonderful mercy in delivering him from them; which we are very apt to forget. And that others alſo might remember and conſider what God had done to him, firſt in Chaſtening, and then in reſtoring him, and might make uſe of his Example for their benefit.

1. O LORD, rebuke me not in thy wrath, neither chaſten me in thy hot diſpleaſure *b*.

b I Confeſs, I both deſerve Chaſtiſement and need it, and therefore I deſire not that thou wouldeſt remove it, but onely moderate it. See the ſame Expreſſion, *Pſal.* 6. 1.

* Job 6. 4. 2. For * thine arrows *c* ſtick faſt in me, and thy hand preſſeth me ſore *d*.

c (*i.e.*) Thy Judgments inflicted upon my outward and inward Man, oft Compared to *Arrows*, as *Deut.* 32. 23. *Pſal.* 7. 13. and 45. 5. and 91. 5. *d* Or, *comes down upon me*, as when a ſtrong man lifts up his hand and Weapon, that it may fall down with greater Violence, and make the deeper Wound.

* Pſal. 6. 2. †Heb. *Peace*, Or, *Health*. 3. *There is* no ſoundneſs in my fleſh, becauſe of thine anger: * neither *is there any* †reſt in my bones *e*, becauſe of my ſin *f*.

e My diſeaſe or grief, hath ſeized upon all the parts of my Body, my very Bones not excepted, ſo that my Bed can give me no reſt. *f* Which hath provoked thee, to deal thus ſeverely with me.

* Ezra 9. 6. 4. For mine iniquities *g* * are gone over my head *h*: as an heavy burden, they are too heavy for me.

g Or, *the Puniſhment of mine iniquities*, as this Word is frequently uſed: Which beſt agrees both with the foregoing and following Verſes, and with the Metaphor here uſed; which in other places of Scripture is generally applyed to Afflictions, and not to ſins. *h* Like deep Waters wherewith I am overwhelmed and almoſt drowned, *Pſal.* 42. 7. and 69. 2. and 124. 4, 5.

5. My wounds ſtink, *and* are corrupt *i*: becauſe of my fooliſhneſs *k*.

i The Bruiſes and Sores cauſed by my Diſeaſe, are not onely painful but loathſome, to my ſelf and to others. *k* (*i. e.*) Sin, which really is, and is commonly called *folly*, as *Pſal.* 69. 5. *Prov.* 13. 16. and 14. 17. and 15. 2, *&c.*

* Heb. *Cryed*. ‖ Or, *in black*. Mal. 3. 14. 6. I am †troubled *l*, I am bowed down greatly; I go ‖ mourning *m* all the day long.

l Heb. *Diſtorted*, or *Depreſſed*; Or, as it is expreſſed by another Word, ſignifying the ſame thing, *bowed down*, to wit, in my Body, as diſeaſed Perſons commonly are, and withal dejected in my Mind. *m* Heb. *In black*, the ſign of Mourning, which may here ſignifie the thing, as ſigns oft do. When for my eaſe I riſe out of my Bed and walk, or rather Creep about in my Chamber, I do it with a ſad Heart, and dejected Countenance. Or, if he did walk further, his Diſeaſe had ſome Intervals and Mitigations. Or *going*, may be here meant of his Languiſhing, or going towards the Grave, as this ſame Word is uſed, *Gen.* 15. 2. Comp. with 25. 32. *Joſ.* 23. 14.

7. For my loins are filled with a loathſome *diſeaſe n*: and *there is* no ſoundneſs in my fleſh.

n Or, *with filthineſs*: Or, *with ſcorching Heat*. The Diſeaſe might be ſome burning Feaver, being alſo Malignant or Peſtilential, either burning inwardly, or breaking forth outwardly, in Carbuncles, or Boyls. It is true, this and the other Expreſſions may be taken Figuratively, of ſome grievous Calamity. But we ſhould not forſake the proper and the literal Sence of the Words without neceſſity, which ſeems not to be in this place.

8. I am feeble and ſore broken: I have roared *o* by reaſon of the diſquietneſs of my heart *p*.

o Like a Bear or a Lyon, through extreme Pain and Miſery. *p* For the great Anxiety and Torment of my Mind, cauſed by the deep Sence of my ſins, and of God's wrath, and of the ſad Iſſue of my Diſeaſe; which being added to my bodily Pains, makes them more intolerable.

9. Lord, all my deſire *is* before thee: and my groaning is not hid from thee *q*.

q I do not utter all theſe Complaints, nor rear out that thou mayſt hear and know them, for thou heareſt and knoweſt, even my loweſt Groans; yea, mine inward Deſires, and all my Neceſſities. And therefore, I pray thee, Pity and deliver me, as, I truſt, thou wilt do.

10. My heart panteth *r*, my ſtrength faileth me: as for the light of mine eyes, it alſo † is gone from me *s*. † Heb. *is not with me*.

r Or, *goes round*, Wanders hither and thither, as the Word ſignifies, is perplexed and toſſed, with many and various Thoughts, not knowing what to do, nor whither to go. *s* Mine Eyes are grown dim; Either, through Grief and Tears, as *Pſal.* 6. 7. Or through weakneſs, as 1 *Sam.* 14. 28, 29.

* Pſal. 31. 11. Mat. 27. 55. † Heb. *ſtroke*. ‖ Or, *my Neighbours*. 11. * My lover and my friends ſtand aloof *t*, from my † ſore: and ‖ my kinſmen ſtand afar off.

t Either, through Neglect and Contempt, or Diſdain of me: Or, through Delicacy and Abhorrency, from loathſome and ſadding Spectacles: Or, through Fear of Infection, or ſome other Inconveniences.

12. They alſo that ſeek after my life, lay ſnares *for me u*: and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits *x* all the day long.

u That, if my Diſeaſe do not kill me, they may deſtroy me ſome other way. *x* They deſign Miſchief, but cover it with fair Pretences.

13. But I, as a deaf *man*, heard not; and I *was* as a dumb man, that openeth not his mouth *y*.

y I carried my ſelf towards them, as if I had no Ears to hear, what they ſaid either to me, or for me, nor a Tongue to Anſwer, or reprove them for their Reproaches and Calumnies. Which he did not for want of juſt Anſwers to them, but to teſtifie his Humiliation for his ſins, and his patient Submiſſion to, and Acceptation of the Puniſhment which he had brought upon himſelf. Of which ſee an inſtance, 2 *Sam.* 16. 10, 11, 12. Wherein alſo he was an eminent Type of Chriſt, who *when he was reviled, reviled not again*, 1 *Pet.* 2. 23.

14. Thus I was *as* a man that heareth not, and in whoſe mouth *are* no reproofs *z*.

z Or, *Arguments*, to Convince or Confute them, or to defend my ſelf.

‖ Or, *Thee do I wait for*. ‖ Or, *Anſwer*. 15. For ‖ in thee, O LORD, do I hope *a*: thou wilt ‖ hear, O LORD my God.

a I bore their Carriage ſilently and patiently, becauſe I hoped and knew that thou wouldeſt anſwer for me, and plead my Cauſe better than my ſelf; which I would not prevent by my impatience, and avenging my ſelf. Or, *But in thee do I hope*, (*i.e.*) Though Friends forſake me, and mine Enemies plot and practiſe againſt me, yet I do not deſpair, becauſe I have thee on my ſide.

16. For I ſaid *b*, *Hear me*, leſt *otherwiſe* they ſhould rejoyce over me *c*: when my foot ſlippeth *d*, they magnifie *themſelves* againſt me *e*.

b To wit, in my Heart and Prayers, I uſed this Argument which I knew was prevalent. *c* In my Deſtruction, which alſo will reflect upon thee; who haſt undertaken to defend and ſave me, and for whoſe ſake I ſuffer ſo much from theſe wicked Men, v. 20. *d* When I fall either into any groſs ſin, or into any Miſery, or into both, as I have now done. *e* They triumph in the accompliſhment of their Deſigns, or Deſires.

† Heb. *for Halting*. Pſal. 35. 15. Mic. 4. 7. 17. For I *am* ready † to halt *f*, and my ſorrow *is* continually before me *g*.

f Just falling into utter destruction; see *Jer.* 20. 10. and therefore, if thou dost not help me speedily, it will be too late. *g* I am deeply and constantly sensible of thy just hand, and of my sins the cause of it; wherewith I shall be overwhelmed, it thou dost not prevent it.

18. For I will declare mine iniquity *h*; I will be sorry *i* for my sin *k*.

h Either to thee: Or publickly to the World, because my sin hath been publick and scandalous. *i* Heb. *I will be* (Or, *I am*: Futures being oft so taken) *Solicitous* or *Anxious*, full of grief for what is past, and of cares and fears for the future: Partly, lest I should relapse into the same folly, upon new temptations; and partly, lest thou shouldest cut me off, for my sins. Therefore pity and pardon, and save me. *k* Or, *by reason of my sin*, or upon that occasion.

† Heb. being *living, are strong.*

19. But mine enemies † *are* lively *l*, *and* they are strong: and they that hate me wrongfully are multiplied.

l Heb. *Living*, (*i. e.*) Thriving or Flourishing, or Prosperous, as *Life* is used, *Psal.* 22. 26. and 34. 12. and elsewhere.

* Psal. 35. 12.

20. They also * that render evil for good *m*, are *mine* adversaries: because I follow *the thing that* good *is n*.

21. Forsake me not, O LORD: O my God, be not far from me.

† Heb. *for my help.*

22. Make haste † to help me, O LORD my salvation.

m They hate and persecute me, not only without any injury or provocation on my part, but as it were in requital of the good, which I have done to them. *n* Because I love, and diligently practise Justice and Godliness, which they hate, and which they take to be a reproach to them, and which I did exercise, as I had opportunity, in the punishment of such as they are. Compare *Joh.* 15. 19. 1 *Joh.* 3. 12.

PSAL. XXXIX.

The ARGUMENT.

This Psalm *was written by* David, *when his Mind was much discomposed and disquieted, with the Contemplation of the Prosperity of sinners, and the afflictions of the Godly; which being exemplified in himself and in his Enemies, he speaks of the case not in general, but as in his own person.*

* 1 Chr. 25. 1.

To the chief musician, *even* to * Jeduthun *a*, *A Psalm* of David.

a One of the three chief Masters of the Sacred Musick: Of whom see 1 *Chron.* 16. 41, 42. 2 *Chron.* 5. 12.

1. I Said *b*, I will take heed to my ways *c*, that I sin not with my tongue *d*: I will

† Heb. *a bridle, or muzzle for my mouth.*

keep † my mouth as with a bridle *e*, while the wicked is before me *f*.

b I fully resolved, *c* (*i. e.*) To order all my actions aright, and particularly to govern my tongue, which is very hard to do, and especially under these provocations. *d* That, if any evil thoughts or passions do arise in me, I will endeavour to suppress and mortifie them, and not suffer them to boil and break forth, into sinful and scandalous reflections upon God and his Providence, as they usually do upon such occasions. *e* (*i. e.*) With all possible care and diligence. The Phrase implies the great difficulty of ruling the tongue. *f* Either, 1. In my presence. Or rather, 2. In my thoughts, as the same Phrase is understood, *Psal.* 51. 3. (*i. e.*) Whilst I consider the flourishing estate of wicked men.

2. I was dumb with silence *g*, I held my peace,

† Heb *troubled.*

even from good *h*, and my sorrow was † stirred *i*.

g I was so long, and so obstinately silent, that I seemed to my self and to others to be dumb. Two words put together, expressing the same thing, to aggravate or increase it. Or, *I was dumb with quietness*, (*i. e.*) Not out of sullenness, but with submissiveness to God's Dispensations, which is oft noted by *silence*. *h* I forbare to speak what I justly might upon that occasion, lest the Flood-gates of Speech being once opened, and Speech stirring up my passion, I should by degrees break forth into some indecent and sinful expressions, to the dishonour of God, the wounding of mine own Conscience, and the offence of others. Or, this may be a proverbial Speech signifying strict silence; Like that, *Gen.* 31. 29. *speak to him neither good nor bad*, (*i. e.*) Nothing at all, to wit, about that matter to perswade him to return. *i* My silence did not asswage my grief but increase it, as it naturally and commonly doth.

3. My heart was hot within me, while I was musing *k*, the fire burned *l*: then spake I with my tongue *m*.

k (*i. e.*) Considering in my own thoughts, the great wickedness and successfulness of mine Enemies, and other wicked men; and withal mine own and other good mens integrity, attended with great troubles and miseries in this life. *l* My thoughts kindled my passions. *m* To wit, such words, as I had purposed not to speak, v. 1. Rash and impatient words; Either, 1. Some words not here expressed: Which having uttered to men, he turneth his Speech to God, v. 4. Or, 2. Those which here follow.

4. LORD *n*, * make me to know *o* my end *p*, and the measure of my days, what it *is q*, *that* I may know † how frail I am *r*.

* Psal 119. 84.
† Or, *what time I have here.*

n This Verse contains either, 1. A correction of himself, for his impatient Motions or Speeches, and his Retirement to God for relief, under these perplexing and sadding thoughts. Or, 2. A declaration of the words which he spake. *o* Either, 1. Practically so as to prepare for it. Or, 2. Experimentally, as words of *Knowledge* are oft used. And so this is a secret desire of death, that he might be free from such torments, as made his life a burden to him. Or, 3. By Revelation; that I may have some prospect or fore-knowledge, when my calamities will be ended: Which argued impatience, and an unwillingness to wait long for deliverance. *p* (*i. e.*) The end of my life, as is evident from the following words. *q* How long or short it is, or the utmost extent or period of the days of my life. *r* Or, *How long*, (Or, *How little*, for the word may be, and is by divers Interpreters, taken both ways:) *Time I have*, or *shall continue* here.

* Job 4?

5. Behold, thou hast made my days as an handbreadth *s*, and mine age *is* nothing *t* before thee *u*: verily, every man *x* † at his best state *y*, *is*

† Heb *setled.*
* Psal. 62. 9. & 144. 4

altogether * vanity *z*, Selah.

s Which is one of the least measures, (*i. e.*) Very short. These and the following words are either, 1. A continuance of his Complaint, that although his days were of themselves very short, yet God seemed to grudge him their natural length, and threatned to make them short, and to cut him off before his time. Or rather, 2. A consolation and correction of his last words, as if he had said; Why am I so greedy to know the end of my life, seeing I do already know this that my life cannot last very long, and therefore if my troubles be sharp, they will be but short. *t* Next to nothing for substance and for continuance. *u* (*i. e.*) In thy Judgment, and therefore in truth and reality: Or, if compared with thee, and with thy everlasting duration. Comp. *Psal.* 90. 4. 2 *Pet.* 3. 8. *x* Prince or Peasant, Wise or Fools, good or bad. *y* Heb. though *setled* or *established*: When he stands fastest, and likely to continue longest, in regard of his health and strength, and all possible means whereby life may be secured, supported or prolonged. *z* All that he is or hath, is as light and vain, and unstable as Vanity it self, there is nothing but vanity and uncertainty, in all his outward Enjoyments, in the constitution of his body; yea, in the very temper and endowments of his mind. By which general condition of all mankind, he endeavours to quiet and compose his mind, to bear the common Lot.

* Job 9.
† Heb. C

† Heb. which is in him t away.
* Vers.

6 Surely every man walketh *a* in † a vain shew *b*: surely they are disquieted *c* in vain *d*: * he heapeth up *e riches*, and knoweth not who shall gather them *f*.

† Heb *an image.*
Psal. 73. 20.
* Job 27. 17. Eccles. 2. 21, 26, & 5. 14.

a (*i. e.*) Passeth the course of his life; Or, goeth about busily and restlesly hither and thither, as this Verb in this Conjugation signifies, and as the next Verb more plainly expresseth. *b* Heb. *In a shadow* or *image* (*i. e.*) In an imaginary rather than a real life in the pursuit of vain imaginations, in which there is nothing solid or satisfactory. Or, as some read it, *Like a shadow*, to which man's life is compared, *Job* 14. 2. Man and his life, and all his happiness in this World, are rather Appearances and Representations and Dreams, than Truths and Realities. *c* Or, *troubled*: Heb. *They make a noise*, or *bustling*, or *tumult*, with unwearied industry, seeking for riches, as it follows, and troubling and vexing both themselves and others, in the pursuit of them, as this word implies. *d* To no purpose; Or without any real or considerable benefit, to him or his. *e* For his own use, and for his posterity after him. *f* Whether his Children, or Strangers, or Enemies, shall possess and enjoy them.

* Lev.
1 Chr.
Psal.
Heb.
1 Pet.

7. And now LORD, what wait I for? my hope is in thee *g*.

g Seeing this life and all its enjoyments, are so vain and short to all men, and especially to me, I will never expect nor seek for happiness here, from these Vanities, I will compose my self patiently and contentedly to bear both my own Afflicti-

Afflictions, and the Proſperity and Glory of ungodly Men, for both are vaniſhing and tranſitory things, and I will ſeek for Happineſs no where but in the Love and Favour of God, in ſerving and glorifying him here, and in the hope, or confident expectation of enjoying him hereafter; and, in the mean time, of receiving from him thoſe Supplies and Aſſiſtances, which my preſent condition calls for.

8. Deliver me from all my tranſgreſſions *h*; make me not the reproach *i* of the fooliſh *k*.

h That I may not be diſappointed of my hopes of enjoying thee, and thy Favour, which is the only thing that I deſire, pardon all my ſins, which ſtand like a thick Cloud between thee and me, and fill me with fears about my condition, both here and hereafter. *i* Let not their Proſperity and my Miſery give them occaſion, to deride and reproach me, for my ſerving of thee, and truſting in thee, to ſo little purpoſe or advantage. *k* (*i.e.*) Of wicked Men, who, though they profeſs and think themſelves to be wiſe, yet indeed are fools, as is manifeſt from their eager purſuit of fruitleſs Vanities, v. 6. and from their groſs neglect of God, and of his ſervice, who only is able to make them happy.

* Job 40.4,5. 9. * I was dumb, I opened not my mouth *l*; becauſe thou didſt it *m*.

l To wit, in way of murmuring, or repining againſt thee, or thy Providence, as I promiſe I would be, v. 1. For though, when I looked only to Inſtruments, I was diſcompoſed, and did at laſt ſpeak a fooliſh word, yet when I did recollect my ſelf and looked up to thee, the firſt Cauſe and ſoveraign diſpoſer of this, and all other things, I return to my former ſilence. *m* What? Either, 1. And particularly, *Abſolom*'s Rebellion; wherein I acknowledge thy juſt hand in puniſhing my ſins. Or, 2. And more generally, whatſoever is done in theſe Matters, all the Events which befal all Men, whether good or bad; the Afflictions of the one, and the Proſperity of the other: All which are the Effects of thy Counſel and Providence, in which all Men ought to acquieſce.

* Job 9.34. † Heb. Conſiſt. 10. * Remove thy ſtroke away from me *n*: I am conſumed *o*, by the † blow of thine hand.

n But although I may not, I will not, open my mouth to complain of thee, yet I may open it to complain and pray to thee, that thou wouldeſt take off the Judgment, which thou haſt inflicted upon me. *o* Help me therefore, before I be utterly and irrecoverably loſt.

† Heb. *that which is deſired in him to melt away.* * Verſ. 5. 11. When thou with rebukes *p* doſt correct man for iniquity *q*, thou makeſt † his beauty *r* to conſume away like a moth *s*: * ſurely every man *is* vanity *t*, Selah.

p (*i.e.*) With Puniſhment, which are oft ſo called. See *Pſal.* 6.1. and 76.6. *q* (*i.e.*) Doſt puniſh him as his iniquity deſerves. *r* Heb. *his Deſire*, (*i.e.*) His deſiderable things, as this Word ſignifies, *Lam.* 1.11. *Dan.* 9.23. and 10.3.11.19. His Comelineſs, Strength, Wealth and Proſperity, and all his preſent Excellencies or Felicities. *s* Either, 1. Paſſively, as a Moth is quickly and eaſily cruſhed to pieces with a touch; as this Phraſe is uſed, *Job* 4.19. Or, 2. Actively, as a Moth conſumeth a Garment, as it is, *Job* 13.28. *Iſa.* 50.9. to which God compareth himſelf and his Judgments, ſecretly and inſenſibly conſuming a People, *Iſa.* 51.8. *Hoſea* 5.12. *t* And this confirms what I ſaid, v. 5. *That every Man is Vanity.* Which though men in the height of their Proſperity will not believe, yet when God contendeth with them by his Judgments, they are forced to acknowledge it.

12. Hear my prayer, O LORD, and give ear unto my cry, hold not thy peace at my tears *u*: * for I *am* a ſtranger *x* with thee *y*, *and* a ſojourner, as all my fathers *were* *z*.

* Lev. 25.23. 1 Chr. 29.15. Pſal. 119.19. Heb. 11.13. 1 Pet. 2.11.

u Joyned with my Prayers, *Heb.* 5.7. *x* Though I be not only a Native, but either anointed, or actually King of this Land, yet in truth I am but a Stranger, both in regard of my very uncertain and ſhort continuance here, where I am only in my Journey or Paſſage, to my real and long Home, which is in the other World; and in reſpect of the many Wants, and Hardſhips, and Contempts, and Injuries, to which I am expoſed, as men uſually are in ſtrange Lands. And therefore, I greatly need and deſire thy Pity, and Help, Oh thou who art the Patron of Strangers, whom thou haſt commended to our care and kindneſs, *Exod.* 12.48. *Levit.* 19.33. and 25.35. &c. *y* Either, 1. In thy ſight or judgment, and therefore truly. * We are apt to flatter our ſelves, and can hardly believe that we are but Strangers here, where we ſeem to have ſettled Habitations and Poſſeſſions, but thou knoweſt the truth of the buſineſs, that we are really ſuch. Or, 2. In thy Land or Territory, in which I ſojourn only by thy leave and favour, and during thy pleaſure, as this whole phraſe is uſed, *Levit.* 25.23. whence theſe words are taken, as alſo, v. 35, 36. 39. 40. 45. 47. where that branch of it, *with thee* is to meant. And withal this phraſe both here and *Lev.* 25.23. may have a further Emphaſis in it, implying that every *Iſraelite*, and particularly *David* himſelf, in reſpect of men, were the Proprietors or owners of their Portions, of which no other man might deprive or diſpoſſeſs them, and therefore *David*'s Enemies had done wrongfully in baniſhing him from his, and from the Lords inheritance; but yet in reſpect of God they were but ſtrangers, and God was the only Proprietor of it. *z* Both in thy judgment expreſſed, *Levit.* 25.23. and in their own opinion, *Heb.* 11.11. &c. Upon which account thou didſt take a ſpecial care of them, and therefore do ſo to me alſo.

13. O ſpare me ‖, that I may recover ſtrength †, before I go hence *, and be no more.

‖ Or, *Ceaſe from me*, (*i.e.*) From afflicting me; do not deſtroy me. My Life at beſt is but ſhort and miſerable, as I have ſaid, and thou knoweſt, ſufficient for it is the evil thereof: do not add Affliction to the Afflicted. † Both in my outward and inward Man, both which are much weakened and oppreſſed. Or, *that I may be refreſhed*, or *comforted*, eaſed of the burden of my ſins, and thy terrors conſequent upon them, and better prepared for a comfortable and happy diſſolution. * Heb. *Before I go*, to wit, unto the Grave, as this phraſe is uſed, *Gen.* 15.2. and 25.32. or *the way of all the Earth*, as the phraſe is compleated, *Joſ.* 23.14. or, *whence I ſhall not return*, as it is, *Job* 10.21. or, which is all one, into that place and ſtate in which I ſhall *not be*, to wit, amongſt the Living, or in this World, as this phraſe is frequently uſed, both in Scripture, as *Gen.* 5.24. *Gen.* 37.30. and 42.36. and in Heathen Authors: Of which ſee my Latin *Synopſis*.

PSAL. XL.

The ARGUMENT.

This Pſalm *is a Celebration of God's great Goodneſs and Mercy vouchſafed unto him, and all his People. It is certain and evident that* David *ſpeaks ſome things in this Book of* Pſalms, *in his own Name and Perſon, and ſome things in the Name and Perſon of Chriſt, of whom he was an eminent Type; and that ſometimes he ſpeaks in both theſe Capacities in the ſame* Pſalm; *as hath been noted before. And this ſeems to be the Condition of this* Pſalm: *wherein there are ſome Paſſages which cannot belong to Chriſt, as v.* 13. *and ſome which do not properly belong to* David, *or to that time and ſtate of the Church, but only to Chriſt, and to the Times of the New Teſtament, as v.* 6, 7.

To the chief muſician, *A Pſalm* of David.

† Heb. *in waiting I waited.* † Heb. *a Pit of noiſe.* * Pſal. 69.1,2. 1. I † waited patiently *a* for the LORD, and he inclined *b* unto me, and heard my cry.

2. He brought me up alſo out of † an horrible pit *c*, * out of the miry clay *d*, and ſet my feet upon a rock *e*, *and* eſtabliſhed my goings *f*.

a Heb. *In waiting I waited*, which doubling of the word, notes that he waited diligently and earneſtly, patiently, and perſeveringly, until God ſhould pleaſe to help him. *b* Or, *bowed*, to wit, *himſelf*, as this very word is rendred, *Judg.* 16.30. or, *his Ear*, as it is more fully expreſſed, *Pſal.* 17.6. and 31.2. Such Elliſes or Defects, are frequent in Scripture, as *Pſal.* 3.6. and 10.1. *Eccleſ.* 6.3. and 7.15. *c* Or, *out of a ſounding Pit*, ſo called, Either, from the Clamours of Men, or Beaſts falling into it; Or, from the many Waters which fall down into it, not without a great noiſe. I was not only upon the brink, but in the very bottom of the Pit, (*i.e.*) In deſperate Dangers and Calamities, as this phraſe ſignifies, *Pſal.* 18.16. and 69.1,2. *d* In which my feet ſtuck faſt. *e* A place of ſtrength and ſafety. *f* Or, *my ſteps*, (*i.e.*) Kept me from ſtumbling or falling into miſchief.

3. And he hath put a new ſong in my mouth *g*, *even* praiſe unto our God: many ſhall ſee *it* *h*, and fear *i*, and ſhall truſt in the LORD *k*.

g Partly, by giving me new matter or occaſion for a Song: and partly, by inſpiring me with the very words of it. *h* (*i.e.*) Shall obſerve Gods wonderful Mercies vouchſafed to me. *i* (*i.e.*) Shall ſtand in awe of that God, whom by this inſtance they ſee to have ſo great Power, either to ſave or to deſtroy, and tremble at his Judgments, and give him that Reverence and Worſhip, and Obedience, which he requires. *k* Yet their fear ſhall not drive them from God, or bring them into deſpair, but ſhall draw them to God, and be attended with truſting in God.

4. Bleſſed *is* that man that maketh the LORD his truſt *l*: and reſpecteth not *m* the proud *n*, nor ſuch as turn aſide *o* to lyes *p*.

l (*i.e.*)

l (*i. e.*) His only truſt or refuge, as appears from the following words, I ſaid, many *ſhall truſt in the Lord*, and they ſhall not be loſers by it, nor diſappointed of their hope, but they are and ſhall be bleſſed. *m* Heb. *Looketh not towards*, to wit, with love and delight, and deſire to imitate them: Or, with confidence and expectation of relief from thence, as this phraſe is oft uſed, as *Pſal.* 25. 15. and 69. 3. and 121. 1. and 141. 8. and as the Oppoſition of this clauſe, to the foregoing ſeems to imply. *n* Or, *the mighty*, (*i.e.*) The great and proud Potentates of the world, to whom moſt men are apt to look and truſt, and in whom the Pſalmiſt forbids us, to put our truſt, *Pſal.* 146. 3. *o* To wit, from God, in whom alone they ought to truſt. *p* (*i. e.*) To lying Vanities, ſuch as Worldly Power and Wiſdom, and Riches, and all other Earthly things, or perſons, in which men are prone to truſt: Which are called *Lyes* here, and *Pſal.* 4. 2. and 62. 9. *Mich.* 1. 14. and elſewhere, becauſe they promiſe more than they can perform. See alſo, *Pſal.* 7. 14. and 119. 118. *Hoſ.* 10. 13. and 12. 1.

* Job 5. 9. & 9. 10. Pſal. 71. 15. & 92. 5. * Pſal. 139. 17, 18.

‖ Or, *none can order them unto thee.*

5. * Many, O LORD my God, *are* thy wonderful works *q* *which* thou haſt done, and * thy thoughts *r* *which are* to us-ward *s*: ‖ they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak of them *t*, they are more than can be numbred *u*

q For which I and the reſt of thy People, included in the Pronoun plural, *us*, have abundant cauſe to praiſe thee, and to truſt in thee, as was ſaid, v. 3. And by which it will appear, that he that truſteth in thee, is in a moſt bleſſed and ſafe condition as he ſaid, v. 4. And this Verſe, wherein he paſſeth from the ſingular number to the plural, may ſeem to be interpoſed, as a wall of partition, between that which *David* ſpeaks in his own perſon, and that which he ſpeaks in the Perſon of the Meſſias, in the following Verſes. *r* (*i. e.*) Thy gracious Counſels or Contrivances. *s* (*i. e.*) To me and to the reſt of thy People, with whom *David* oft joyns himſelf in this Book. But theſe words may be, and are by ſome joyned to the following words, and the place thus rendred. It is *not with us*, or, *in our Power* (*i.e.*) It paſſeth our skill (and reach) *to order*, or, *to reckon them up in order unto thee*, becauſe indeed they are innumerable, and therefore cannot be digeſted into any order. *t* So the Particle *if* or *when* is wanting, and to be ſupplied here, as it is, *Pſal.* 39. 11. and in many other places. Heb. Yet, *I will declare and ſpeak*, to wit, ſome part of them: which accordingly he doth in the following Verſes. *u* Although I am not able to expreſs or reckon them all.

* Pſal. 50. 8. & 51. 16. Iſa. 1. 11. & 66. 3. Hoſ. 6. 6. Mat. 12. 7. Heb. 10. 5. * Iſa. 50. 5. † Heb. *digged.*

6. * Sacrifice and offering thou didſt not deſire *x*, * mine ears haſt thou † opened *y*: burnt offering and ſin-*offering* haſt thou not required

x Theſe and the following words, may in an improper ſence belong to the perſon and time of *David*: when God might be ſaid, *not* to *deſire* or *require* Legal Sacrifices comparatively, as negative expreſſions are frequently underſtood, as *Mat.* 9. 13. 1 *Cor.* 1. 17. and in this very caſe of Sacrifices, as *Pſal.* 51. 16. *Jer.* 7. 22, 23. *Hoſ.* 6. 6. So the ſence is; thou didſt deſire obedience more, or rather than Sacrifices, as was ſaid 1 *Sam.* 15. 22. But in a proper and literal and full ſence, they belong only to the Perſon and times of the Meſſias, in whoſe Name *David* uttereth theſe words. And ſo the ſence of the place is, God did *not deſire or require* them, for the ſatisfaction of his own Juſtice, and the expiation of Mens ſins, which could not poſſibly be done by the blood of Bulls or Goats, as is ſaid *Heb.* 10. 4, 5, 6. But only by the Blood of Chriſt, which was Typified by them, and which Chriſt came into the World, to ſhed in purſuance of his Fathers Will, as it here follows, v. 7, 8. So here is a prediction concerning the Ceſſation and Abolition of the legal Sacrifices, and the ſubſtitution of a better inſtead of them. *y* Heb. *bored.* The ſence is, Either, 1. Whereas many men have no Ears to hear, as is implyed, *Revel.* 2. 7, 11, 17. or ſtop their Ears, as *Pſal.* 58. 4, *Zech.* 7. 11. thou haſt given me open Ears to hear and obey thy Precepts, as this phraſe is uſed, *Iſa.* 50. 5. although indeed there is another Verb in that Text; which much alters the caſe. Or, 2. I have wholly devoted my ſelf to thy perpetual ſervice, and thou haſt accepted of me as ſuch, and ſignified ſo much by the *boring* of *mine Ears*, according to the Law and Cuſtom in that Caſe, *Exod.* 21. 5, 6. *Deut.* 15. 17. And whereas only one Ear was then bored, and here it is *Ears*, this may be either an Enallage of the plural number for the ſingular; whereof divers inſtances have been given: Or elſe it may be ſo expreſſed emphatically, to intimate that Chriſt was more ſtrictly obliged to a more univerſal obedience, not only active, to which the legal Servants were bound, but paſſive alſo, to be obedient even unto the Death, to which they were not obliged. The LXX Jewiſh Interpreters, whom the Apoſtle follows, *Heb.* 10 5. Tranſlate theſe Words; *A Body haſt thou prepared me*: Wherein though the words differ, the ſence is the ſame, for the *Ears* ſuppoſe a *Body* to whom they belong, and the *preparing* of a *Body*, implies the preparing or diſpoſing of the Ears, and the Obligation of the Perſon, for whom a Body was prepared to ſerve him, who prepared it; which the boring of the Ear ſignifies.

7 Then *z* ſaid I *a*, Lo, I come *b*: in the Volume of the book, *it is* written of me *c*:

z When I underſtood and conſidered thy mind and will therein, expreſſed v. 6. *a* Either within my ſelf, by a firm purpoſe: Or, unto thee by way of Promiſe or Engagement. *b* He may ſeem to ſpeak like a Servant, anſwering to the call of his Maſter, and ſignifying his readineſs to obey him; in which ſence it may be accommodated to *David*. But the Servants Anſwer is uſually expreſſed in Scripture, by another phraſe, *Here am I*, and never to my remembrance, in theſe words. Beſides this phraſe in that ſence, ſeems not to be proper in this place, but rather, *Lo I hear*, which beſt ſuits with the foregoing words, *mine Ears haſt thou opened.* But theſe words do moſt literally and truly belong to Chriſt, and the ſence is this: Seeing thou requireſt a better Sacrifice than thoſe of the Law, Lo, I do offer my ſelf to *come*, and I will in due time *come*, to wit, *from Heaven* or *in the fleſh*, or, *into the world*, as this phraſe is more fully expreſſed, and explained in divers places of Scripture, and particularly, *Heb.* 10. 5. where this place is explained and applyed to Chriſt. *c* Theſe two words, *Volume* and *Book* are indifferently uſed of any Writing, and both words ſeem here to expreſs the ſame thing, as may appear by comparing *Jer.* 36. where we have the very ſame words, and what is called *the Roll* or *Volume of a Book* v. 2. 4. is called ſimply, a *Roll* or *Volume*, v. 6. 20, 21. and *the Book*, v. 10. 13. it being uſual with the Hebrews to joyn two words together in like manner; of which we have an inſtance here above, v. 2. *Miry Clay.* Heb. *Clay of Mire.* Now this *Volume of the Book* is meant, Either 1. Of the Book of Predeſtination, in which Chriſt was written, as being *fore-ordained before the Foundation of the World*, 1 *Pet.* 1. 20. But that is a ſecret Book not to be read by any man living, and therefore not fitly alledged as an Evidence in this matter. Or, 2. Of a legal Inſtrument, wherein the Contract was drawn between God and him, wherein he did oblige himſelf to ſerve God, and to execute his Will in all things; it being the manner of the Hebrews to write their Contracts in a little *Volume* or *Book*. But 1. We read of no ſuch uſage among the Hebrews in the Contracts, between Maſter and Servant, but only of the boring of the Servants Ear, *Exod.* 21. 6. So the Foundation of this alluſion is deſtroyed, 2. At leaſt there was no ſuch Contract written between God and him. And if it be ſaid, that he only ſpeaks thus by way of alluſion, that is but a ſuppoſition without ground. And when the words may be properly underſtood as they ſound, of a thing really done, why ſhould we forſake the plain ſence without neceſſity? 3. The phraſe here uſed, doth not agree to this ſence; for then he ſhould have ſaid, *I am written in the Volume of the Book*, (*i. e.*) In the Catalogue of thy Servants; for in that caſe the Perſons or their Names are conſtantly ſaid to be *written*, as *Exod.* 32. 32, 33. *Pſal.* 69. 28. *Dan.* 12. 1. *Luk.* 10. 20. *Heb.* 12. 23. *Revel.* 13. 8. and 20. 15. and 21. 27. and not any thing to be written of them, as it is here. Or, 3. Of the Holy Scriptures. In which ſomething indeed was written concerning *David*: Namely, that he was *a man after God's own heart*, 1 *Sam.* 13, 14. But it muſt be remembred, that thoſe Books were not written till after *David*'s Death, in whoſe time here was no other Book of Scripture extant, but the five Books of *Moſes*, unleſs you will except the Book of *Job*. And therefore this is meant of the Law of *Moſes*, which is commonly and emphatically called *the Book*, and was made up in the form of a Roll or Volume, as the Hebrew Books generally were. See *Ezek.* 3. 1, 2, 3. *Zech.* 5. 1, 2. *Luk.* 4. 17. 20. And ſo this place manifeſtly points to Chriſt, and muſt neceſſarily be underſtood of him, and of him only, concerning whom much is ſaid, in the Books of *Moſes*, as is evident from *Luk.* 24. 27. 44. *Joh.* 5. 46. *Act.* 3. 22. and 26. 22. and 28. 23. And this ſence being plain and Natural and unforced, and exactly agreeing both with the words, and with the truth of the thing, and with the belief of all Chriſtians, I ſee no reaſon why I may not acquieſce in it.

8. * I delight to do thy will *d*, O my God: yea, thy law *is* † within * my heart *e*.

* Pſal. 119. 16. 24. 47. 92. Rom. 7. 22. † Heb. *in the midſt of my Bowels.* * Pſal. 37. 31. Jer. 31. 33.

d This though in a general ſence, it may be true of *David* and of all God's people, yet if it be compared with the foregoing Verſe, and with the explication thereof in the New Teſtament, (in which thoſe Myſteries which were darkly and doubtfully expreſſed in the Old Teſtament, are fully and clearly revealed) muſt be appropriated to Chriſt, of whom it is eminently true, and is here obſerved as an Act of Heroical obedience, that he not only reſolved to do, but delighted in doing the Will of God, or what God had commanded him, and he had promiſed to do, which was to dye, and that a moſt ſhameful and painful and curſed Death. See *Luk.* 12. 50. *Joh.* 10. 18 *Heb.* 10. 9, 10. *e* (*i. e.*) I do not only hear and underſtand it, but I receive it with heartieſt Love and Affection,

Affection, delighting both to meditate of it, and to yield Obedience to it.

* Pſal. 35. 18. 9. * I have preached righteouſneſs *f*, in the great congregation *g*: lo I have not refrained my lips *h*, O LORD, thou knoweſt *i*.

f To wit, *thy Righteouſneſs*, as it is expreſſed in the next Verſe, (*i. e.*) Thy faithfulneſs, as it is there explained: Or, Righteouſneſs properly ſo called: for both were fully declared and demonſtrated in Chriſt, the former in ſending him into the world according to his promiſe, *Act.* 13. 23. and the latter in inflicting death upon him for mans ſin, *Rom.* 3. 25, 26. *g* In the moſt publick and ſolemn Aſſemblies: not only to the *Jews*, but alſo to all other Nations; to whom Chriſt preached by his Apoſtles, as is obſerved *Eph.* 2. 17. *h* To wit, from Preaching it out of ſloth or fear, or ſelf-love, but have preached it publickly, and even to the Face of mine Enemies, though I knew my Preaching would coſt me my Life. *i* I call thee to witneſs the truth of what I ſay.

10. I have not hid thy righteouſneſs within my heart *k*, I have declared thy faithfulneſs and thy ſalvation *l*: I have not concealed thy loving kindneſs, and thy truth from the great congregation.

k I had it there, *v.* 8. but I did not ſmother or ſhut it up there, but ſpread it abroad for thy Glory, and the good of the World. *l* Which thou haſt wrought both for me, and by me.

11. With-hold not thou thy tender mercies from me, O LORD *m*: let thy loving kindneſs and thy truth continually preſerve me.

m This Prayer is uttered by *David*, Either, 1. In the Perſon of Chriſt; to whom it may agree. Or, 2. In his own Perſon. Having been tranſported and carried forth by the Spirit of God to the contemplation, and commemoration of the great Myſtery of the Meſſias, of whom he was an illuſtrious Type, now he ſeems to be led back by the ſame Spirit, to the conſideration of himſelf and his own particular caſe.

12. For innumerable evils have compaſſed me about, mine iniquities *n* have taken hold upon me *o*, ſo that I am not able * to look up *p*: they *q* are more than the hair of mine head, therefore my heart † faileth me.

* Pſal. 38. 4. 10.

† Heb. *forſaketh.*

n Either, The puniſhment of mine iniquities, as *Gen.* 4. 13. 1 *Sam.* 28. 10, *Pſal.* 31. 10. Or, 2. The iniquities themſelves; This phraſe cannot be underſtood of Chriſt. For although our ſins are ſaid to be *laid upon* Chriſt, *Iſa.* 53. and upon that account he is ſaid to be *made ſin for us*, 2 *Cor.* 5. 21. yet the Scripture every where repreſents him, as one that never *knew* nor *did* any ſin, as in that place, and 1 *Pet.* 2. 22. and elſewhere; and even when his Puniſhment is deſcribed, yet it is expreſly noted, that he did not ſuffer for himſelf, or for his own ſins, but only for us, and for our ſins, as *Iſa.* 53. 4, 5. *Dan.* 9. 26. 1 *Pet.* 2. 24. And therefore it is not probable that the Holy Ghoſt would uſe ſuch an expreſſion concerning the ſinleſs Chriſt of God, as is never uſed in Scripture, but either of a mans own ſins, or of the puniſhment deſerved by his own ſins. *o* Mens ſins are figuratively ſaid to *follow* them, 1 *Tim.* 5. 24. and to *find* them *out*, *Numb.* 32. 23, and here to *take hold* of them, as a Serjeant takes hold of a man whom he Arreſts. *p*. Unto God or men, with any comfort and confidence, I am aſhamed and confounded, by reaſon of my numberleſs ſins. Or, *ſo that I was not able to ſee*, Either, becauſe he was as it were drowned and overwhelmed with his ſins: Or, becauſe his Eyes did fail, or were conſumed through grief, as he complains, *Pſal.* 6. 7. and 38. 11. Or, he means that he could not foreſee them, the Simple Verb being put for the Compound, as it is frequently among the Hebrews. They came upon him unawares, and therefore were the more grievous to him. *q* To wit, *mine iniquities* here mentioned, properly ſo called: For God's people are more apt to aggravate their ſins, than the puniſhments of them, See *Ezra* 9. 13, 14.

* Pſal. 71. 1. &c. 13. * Be pleaſed, O LORD, to deliver me *r*: O LORD, make haſte to help me.

r From my ſins, and the puniſhments due to them.

* Pſal. 35. 4. 26 & 70. 3. & 71. 13. 14. * Let them be aſhamed and confounded *s* together, that ſeek after my ſoul *t* to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil

s For the diſappointment of their hopes and deſigns. *t* (*i. e.*) My Life, as *Exod.* 4. 19. 1 *Sam.* 20. 1.

15. Let them be deſolate *u* for a reward of their ſhame *x*, that ſay unto me, Aha, Aha.

u Or, *amazed*, or *diſmayed*: or *overthrown*. Of ſuch Imprecations I have ſpoken before. *x* (*i. e.*) Their ſinful and ſhameful Actions, as *Shame* is put for a ſhameful Idol, *Hoſ.* 9. 10. and as *Fear* is oft put for the evil feared.

16. Let all thoſe that ſeek thee, rejoyce and be glad in thee: let ſuch as love thy ſalvation *y* ſay continually, The LORD be magnified *z*.

17. But I *am* poor and needy, *yet* the LORD thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

y Either, 1. Such as deſire, and rejoyce in the Salvation, and Deliverance which thou giveſt to me and to others, of thy people: which was a great eye-ſore and grief to the wicked. Or, 2. Such as expect and ſeek for their Salvation and happineſs, not from Idols, nor from their wicked courſes, nor from any Creatures, as other men do, but from thee only, and gladly accept and embrace that Salvation, which thou haſt promiſed together, with the conditions required to it, to wit, Faith and Repentance. Or, 3. Such as love thy Meſſias, upon whom both *David*'s and other Holy Prophets, and Saints, Thoughts and Affections were much fixed, as is evident from many places of Scripture, as *Joh.* 8. 58. *Act.* 2. 30, 31, 1 *Pet.* 1. 10, 11. who is called *the deſire of all Nations*, *Hagg.* 2. 7. and *the Glory* and *Conſolation of Iſrael*, *Luk.* 2. 25, 32. yea and, by the very Title here uſed, God's *Salvation*, *Iſa.* 62. 11. *Luk.* 2. 30. whoſe appearance or coming the Godly of all Ages, did love and long for; and of whom *David* had ſo lately and clearly ſpoken, v. 6, 7, &c. All which conſidered, this cannot ſeem a forced, or very far fetched Interpretation. *z* Let them have continual occaſion to magnifie God for his Mercies vouchſafed to them.

PSAL. XLI.

The ARGUMENT.

The Occaſion of this Pſalm *was manifeſtly, ſome ſore Diſeaſe or Affliction which God had inflicted upon* David, *and which gave his Enemies Opportunity, to diſcover their Hatred and Malice againſt him.*

To the chief Muſician; *A Pſalm* of *David*.

1. BLeſſed *is* he that conſidereth *a* || the poor *b*, the LORD will deliver him *c*, † in time of trouble.

|| Or, *the weak or ſick.*

† Heb. *in the day of evil.*

a Or, *that carries himſelf wiſely and prudently, with*, or *towards* him, not raſhly and fooliſhly, cenſures and condemns him, as my pretended Friends dealt with me, v. 8. nor inſulteth over him, which is a fooliſh, as well as wicked thing, but conſidereth that it may be his own caſe, and therefore pitieth and helpeth him; which is the likelieſt way to obtain the like Pity, for himſelf in his trouble. *b* Or rather, *the weak*, or *ſick*, or *languiſhing perſon*, as may be gathered by comparing this with v. 3. where the mercy which he is ſuppoſed to have afforded to him, is returned upon himſelf, and with v. 8. *c* Either, 1. The poor afflicted man. Though his Enemies conclude his caſe to be deſperate, v. 8. God will confute them, and deliver him. Or, 2. The conſiderer of the Poor, of whom alſo this ſame Pronoun, *Him*, is confeſſedly meant, v. 2, 3. And ſo it is a promiſe of recompence, the wiſe and merciful man ſhall find mercy.

2. The LORD will preſerve, and keep him alive *d*, *and* he ſhall be bleſſed upon the earth; and || thou wilt not deliver him into the † will of his enemies *e*.

|| Or, *do not thou deliver.*

† Heb. *Soul.* Pſa. 35. 25.

d Heb. *quicken him*, (*i. e.*) revive and reſtore him; Either, he will *preſerve him* from trouble, Or, if God ſee trouble neceſſary or fit for him, and therefore ſuffer him to fall into it, he will raiſe him out of it. *e* (*i. e.*) To Deſtruction, which they earneſtly deſire and endeavour to procure.

3 The LORD will ſtrengthen him upon the bed of languiſhing: thou wilt † make all his bed *f* in his ſickneſs.

† Heb. *turn.*

f Either 1 Change or overturn his Bed of ſickneſs; which is done when a man is reſtored to health. Or rather, 2. Give him eaſe and comfort, which ſick men receive by the help of thoſe who turn and ſtir their whole Bed, to make it ſoft and eaſie for him. For the words foregoing and following theſe ſuppoſe him to be and continue in a ſtate of ſickneſs. Thus the Lord elſewhere compares himſelf to a Servant, waiting upon his people at Table, *Luk.* 12. 37. as here, to one that makes their Bed, Metaphors implying ſtrange condeſcenſion.

4. I ſaid

4. I said, LORD, be merciful unto me; heal my soul *g*, for I have sinned against thee *h*.

g (*i. e.*) Either, 1. My self, to wit, my Body. So it is a double Synecdoche. And *the Soul* is so taken, *Psal.*16.10. Or, 2. My Soul properly so called; which is said to be *healed*, when it is pardoned and purged, as 2 *Chron.* 30. 20. *Isa.* 53. 5. comp. with 1 *Pet.* 2. 24. *Mat.* 13. 15. comp. with *Mark* 4. 12. *Jam.* 5. 16. So he strikes at the root of his misery, and prays for the removal of the sin of his Soul, as the cause of the disease of his Body. *h* This may be added either, 1. As a Reason or Motive to God, grant this request, *for I have sinned*, and therefore thy grace in healing me, will be more glorious and admirable; Or, for I acknowledg that I have sinned: for the act is oft put for the declaration of it, as *Exod.*33. 13. *Psal.*51. 5. Or, 2. As a Reason moving him thus to pray, *I said, Lord be merciful unto me, heal my Soul*; and great Reason I had to say so, *for I have sinned against thee.*

5. Mine enemies speak evil of me *i*: When shall he die, and his name perish?

i Vent their ill wishes against me, in the following words.

6. And if he come to see *me k*, he speaketh vanity *l*: his heart gathereth iniquity to it self *m*, *when* he goeth abroad he telleth *it n*.

k To visit me in my sickness according to the custom. *l* Or, *falshood*, pretending sympathy with me, and friendship to me, whilst they plot mischief in their hearts against me. *m* Even when he is with me, and pretends hearty affection to me, his heart cannot forbear its customary practice, of meditating and devising mischief against me; for which he watcheth and seeketh for all occasions from my Speeches, or Carriage, or the circumstances of my Condition, which he observes. *n* Partly, to delight his Companions, and partly, to encourage them to, and direct them in their malicious Designs against me.

7. All that hate me whisper together against me *o*: against me do they devise † my hurt.

† Heb. *Evil to me.*

o (*i.e.*) Secretly defame me, and closely plot against me.

† Heb. *a thing of* Belial.

8. † An evil disease *p*, *say they*, cleaveth fast unto him: and *now* that he lieth, he shall rise up no more *q*.

p Heb. *A word* or *thing of Belial*, (*i. e.*) Either, 1. Some wicked Calumny which they had raised, and which stuck close to him. Or, 2. His great Wickedness, whereof this is a sign. Or rather, 3. This sore Disease or Mischief, Either sent upon him, in way of vengeance for his horrid Crimes; Or, such as God useth to inflict upon the Sons of *Belial*, to shew that he is in truth such an one, whatsoever he pretends to the contrary. *q* Seeing God hath begun to punish him, he will make an end of him.

* Job 19.19. Jer. 20. 10. † Heb. *the man of my Peace.* † Heb. *magnified.*

9. * Yea, † mine own familiar friend *r* in whom I trusted, which did eat of my bread, hath † lift up *his* heel *r* against me.

r He means either *Achitophel*, or some other perfidious Counsellor or Courtier, who was a Type of *Judas*, to whom therefore it is applied, *Joh.* 13. 18. as *David* was a Type of Christ, in being thus betrayed. So these words were literally fulfilled in *David*, and yet the Holy Ghost which dictated them, looked further in them, even to Christ and *Judas*, in whom they received a further and fuller accomplishment. *r* A phrase implying, injury joyned with insolency and contempt, taken from an unruly Horse, which kicks at him, that owns and feeds him.

10. But thou, O LORD, be merciful unto me *s*, and raise me up that I may requite them *t*.

s They censure me grievously, and conclude my case to be desperate, but, Lord, do thou vindicate me, and confute them. *t* Or, *and I will requite them*, (*i.e.*) punish them for their malicious, and perfidious, and wicked practices: which, being now a Magistrate, he was obliged to revenge, *Rom.*13.4. although when he was a private person, he was so far from revenging evil, that he rendred good for it, as we see, *Psal.* 35. 12, 13. and elsewhere.

11. By this I know that thou favourest me *u*: because mine enemy doth not triumph over me *x*.

u Bearest a good will to me, and art resolved to make good thy promises to me, and wilt plead my righteous cause against them. *x* Because hitherto thou hast helped and supported me, and prolonged my days to the disappointment of their hopes, and designed triumphs. This mercy I thankfully receive as a token of further mercy. Compare, 1 *Sam.* 27. 37. 2 *Cor.* 1. 9, 10.

12. And *as for* me, thou upholdest me in mine integrity *y*: and settest me before thy face for ever *z*.

y As I have kept my Integrity, so thou hast kept me, in and with it. Or, *for mine Integrity*, because thou hast seen my innocency, notwithstanding all the calumnies of mine enemies; and thou hast promised and usest to afford thy protection to the innocent and upright. *z* Or, *hast confirmed*, or *established me in thy presence* (*i.e.* Either, under thine eye and special care: Or, to minister unto thee, not only in thy Temple, but as a King over thy People, or in that Land, where thou art peculiarly present) *for ever*, Either, 1. Properly: And so this was done to *David*, Either in his own person, partly here, and partly, in the next *life*: or, in regard of his Posterity, in whom the Kingdom was established for ever. Or, 2. For my whole Life, or for a long time, as that phrase is commonly used.

13. Blessed *be* the LORD God of *Israel*, from everlasting, and to everlasting *a*. Amen and Amen *b*.

a Or, *from Age to Age*, as long as the World lasts, and to all Eternity. *b Amen* signifies an hearty assent, and approbation, and withal an earnest desire, and confidence of the thing, to which it is annexed. And as the Psalms are divided into five Books, so each of them is closed with this word; the first here; the second, *Psal.* 72. the third, *Psal.* 89. the fourth, *Psal.* 106. the last in the end of *Psal.* 150. the doubling of the word shews the fervency of his spirit, in this work of praising God.

PSAL. XLII.

The ARGUMENT.

The Pen-man of this Psalm *is uncertain, as not being named in the Title. It was composed, Either,* 1. *By* David, *when he was banished from the house of God, either by* Saul's *Tyranny, or by* Absalom's *Rebellion. Or.* 2. *By the Sons of* Korah, *in the time of the Captivity of* Babylon. *Whence some read the words of the Title of this* Psalm, Maschil of the Sons of Korah. *But this is not usual in this Book to name the Author of a* Psalm, *so obscurely and indefinitely. For the Sons of* Korah *were a numerous Company, and it is not likely, that either all, or divers of them did joyn in the enditing of this and the following* Psalms *so called. Nor is there any one* Psalm *where the Author is named, but he is one certain and single person. And therefore it seems more probable that* David *penned this, as it is confessed, he did some other* Psalms *which have not his Name in the Title.*

To the chief Musician, || Maschil, for the Sons of Korah *a*.

|| Or, *a Psalm giving instruction of the Sons* &c. *See* 1 Chr. 25.

a Who were an eminent order of Singers, in the House of God: Of whom see, 1 *Chron.*6.33. and 9.19. and 26.1.

1. AS the Hart † panteth after the water brooks *b*, so panteth my Soul after thee *c*, O God.

† Heb. *brayeth.*

b The Hart is naturally hot and thirsty. And this Thirst is increased; Partly, by its dwelling in desart and dry places, to which it retireth for fear of Men and wild beasts: and Partly, by its long and violent running, when it is pursued by the Hunters: And, some add, by eating of Serpents. *c* After the enjoyment of thee in thy Sanctuary, as it appears from v.4.

2. * My soul thirsteth *d* for God, for the living God *e*: when shall I come and appear before God *f*.

* Psal.63.1. & 84.2.

d Thirst is more vehement than Hunger, and more impatient of dis-satisfaction. *e* This he mentions as a just cause of his Thirst. He did not thirst after vain useless Idols, but after the only true and living God, who was *his life, and the length of his days*, as is said, *Deut.* 30. 20. and without whose presence and favour, *David* accounted himself for a dead and lost Man, *Psal.*143.7. *f*. In the place of his special Presence and publick Worship. See *Exod.* 23. 15. and 25. 30. What is called, *before the Lord*, 1 *Chron.*13.10. is *before*, or *with the Ark*, 2 *Sam.* 6. 7.

3. * My

* Psal. 80. 5. & 102. 9. * Psal. 79. 10. & 115. 2.

3. * My tears have been my meat *g*, day and night, while they * continually say unto me; Where *is* thy God *h*?

g Which notes both the great abundance and constant course of his tears, and the secret satisfaction, and ease which he found in giving vent to his passion this way. Possibly his tears and grief took away his apperite, and so were to him instead of food. *h* Of whom thou hast so often boasted, as of one so able and ready to help all that trust in him, and call upon him, and particularly, as one engaged to thee by many great and special promises. He is gone and departed from thee, and no where to be found of thee. He is either unable or unwilling to help thee, or regardless of thee.

4. When I remember these *things* *i*, I pour out my soul *k* in me *l*, for I had gone *m* with the multitude *n*, I went with them *o* to the house of God; with the voice of joy and praise, *with* a multitude that kept holy-day *p*.

i Either, 1. Which follow, to wit, my former freedom. Or rather, 2. Last mentioned, my banishment from God's presence, and mine enemies scoffs and triumphs upon that occasion. *k* This Phrase notes Either, 1. His fervent Prayer, as it is taken, 1 *Sam.* 1. 15. *Psal.* 62. 8. Or, 2. His bitter sorrows, whereby his very heart was almost melted, or dissolved, and his Spirits spent, and he was ready to faint away; as it is used, *Job* 30. 16. *Lam.* 2. 12. Comp. *Psal.* 22. 14. Or rather, 3. Both together; that he breathed out his sorrows and sad complaints unto God by fervent Prayers. *l* (*i.e.*) Within my own breast, between God and my own Soul; not openly, lest mine enemies should turn it into matter of rejoycing and insulting over me. *m* To wit, in the way to *Jerusalem*. And my sorrow was increased, by the remembrance of my former enjoyments. Comp. *Lam.* 1. 7. *n* According to the custom, and in the company of *Israelites*, who went thither in great numbers. Comp. *Psal.* 84. 6, 7. *o* Or, *I led them*, encouraging them by my presence and forwardness. *p* Or, *That kept the feast*, to wit, the three solemn Festival Solemnities, which they kept holy unto the Lord.

* Psal. 43. 5. † Heb. *bowed down.* ‖ Or, *give thanks.* ‖ Or, *his presence is salvation.*

5. * Why art thou † cast down *q*, O my soul? and *why* art thou disquieted within me? hope thou in God, for I shall yet ‖ praise him ‖ *for* the help of his countenance.

q With excessive sorrow and despair. *r* Heb. *for the Salvations of his Face*, (*i.e.*) For those supports, deliverances, and comforts which I doubt not, I shall ere long enjoy, both in his Presence and Sanctuary, to which he will restore me, and from his Presence, and the light of his Countenance, which he will graciously afford to me.

6. O my God, my soul is cast down within me: therefore *r* will I remember thee *s* from the land of *Jordan*, and of the *Hermonites*, from ‖ the hill *Mizar* *t*.

‖ Or, *the little hill.*

r That I may revive my drooping Spirits. *s* I will consider thy infinite Mercy and Power, and Faithfulness, and thy gracious Presence in the Sanctuary, from whence thou dost hear and answer, all those that call upon thee, in all the parts of the Land. *t* (*i.e.*) From all the places, and parts of the Land, to which I shall be driven; whether from the parts about, or beyond *Jordan* on the East; Or, the *Hermonim*, (*i.e.*) Either the People inhabiting *Hermon*; Or, the Mountain of *Hermon*, which was in the Northern parts, *Numb.* 34. 7. *Deut.* 3. 8. *Psal.* 89. 12. here called *Hermonim* in the plural Number, because of its great largeness, and many tops and parts of it, which are called by several Names: Or, *the Hill Misar*, an Hill so called, though not mentioned elsewhere, which is supposed to have been in the Southern parts of the Land: But peradventure it was in the East and beyond *Jordan*: and *David* might mention these places, because when he was banished by *Absalom*, he had been successively at all of them, and in all of them, had remembred God, and directed his Prayer to him.

* Jer. 4. 20. Ezek. 7. 26. * Psal. 88. 7. Jonas 2. 3.

7. * Deep calleth unto deep *u* at the noise of thy water-spouts: all * thy waves and thy billows *x* are gone over me *y*.

u (*i.e.*) One affliction comes immediately after another, as if it were called for, and invited by the former. Which he expresseth by a Metaphor taken, Either, 1. From the old Flood, when *the upper deep*, or *Abyss of Waters* (in the Clouds) *called for the lower deep*, or Abyss of Waters, in the Sea and Rivers, that both might unite their Forces together, to drown the World. And thus the *Chaldee* understands it. Or, 2. From the Sea, when its waves rage, and it is full of deep furrows, into which ships and passengers sink down, and then rise and sink again, successively and continually. But these Tempests are caused in the Sea by God's mighty Winds, rather than by his Water-spouts. Or, 3. From violent and successive showers of rain; which frequently come down from Heaven, as it were *at the Noise*, or Call *of* God's *Waterspouts*, to wit, the Clouds; which by their rattling noises and terrible Thunders, do in a manner invite and call forth the showers, which are contained in their bowels. *x* Thou hast sent one sharp tryal, or affliction upon me after another. *y* (*i.e.*) Are gone over my head, as this same Verb is used, *Psal.* 38. 4. They do not lightly sprinkle me, but almost overwhelm me.

8. *Yet* the LORD will command *z* his loving kindness *a* in the day-time, and * in the night *b* his song *shall be* with me *c*, *and* my prayer shall be unto the God *d* of my life *e*.

* Job 35. 10. Psal. 149. 5.

z (*i.e.*) Will effectually procure or confer upon me, as this Verb is used, *Levit.* 25. 21. *Psal.* 7. 6, &c. The Verb is Future, but some render it by the time past: *The Lord hath commanded*, making this rehearsal of his former experiences of God's goodness, his Argument to support himself, and to prevail with God in Prayer. Which may seem to suit best with the foregoing and following Verses. But we must remember that *David's* hopes and fears were strangely mixed, and his expressions of them are commonly interwoven in the same Psalm, and sometimes in one and the same Verse, as it is here v. 5. 11. And therefore there is no necessity of departing from the proper signification of the Verb. *a* (*i.e.*) His blessings, the effects of his Loving-kindness, which God is oft said to *command*, as *Deut.* 28. 8. *Psal.* 133. 3. *b* Both day and night, (*i.e.*) Continually. *c* (*i.e.*) I shall have constant matter of singing and praising God for his loving-kindness. *d* And therefore I will boldly and believingly direct my Prayers to him, of whose readiness to hear and help me, I have had such ample experience. *e* The giver and preserver of my life, from time to time.

9. I will say unto God *f* my rock *g*, Why hast thou forgotten me *h*? Why go I mourning *i* because of the oppression of the enemy?

f I will expostulate the Case with him. *g* Who hath formerly been a sure refuge to me. *h* Why dost thou now seem quite to forget, and neglect me? *i* Why dost thou leave me in this mournful state, and not succour me speedily?

10. As with a ‖ sword in my bones *k*, mine enemies reproach me: While they say daily unto me, Where *is* thy God *l*?

‖ Or, *killing.*

k Or, *in my body*, the *bones* being oft put for the *body*, whereof they are a very considerable part. Or, as a Sword, which pierceth and cutteth my flesh even to the bones, and cutteth or breaketh the very bones also. So painful and vexatious are their reproaches. *l* Of which see above, on v. 3.

11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, *who is* the health of my countenance *m*, and my God *n*.

m Heb. *the Salvations of my Face*, (*i.e.*) Either, 1. Which are present and manifest, being before my face. Or, 2. Which will make my face to shine, and my countenance chearful, which supposeth the gladness of the heart, and the bettering of his condition. Or, 3. Of his Person; as *the Face* sometimes signifies, as 2 *Sam.* 17. 11. *Isa.* 3. 15. As also the Greek word signifying *Face*, is very frequently put for the *Person*, whereof the face is an eminent part. *n* As he formerly was, so he still is, and ever will be, and will suddenly shew himself to be my God, although for a season he may hide his face, Or, withdraw his help from me.

PSAL. XLIII.

The ARGUMENT.

This Psalm *seems to have been composed by the same Author, and upon the same occasion with the former.*

1. JUdge me *a*, O God, and plead my cause against an ‖ ungodly *b* nation *c*: O deliver me † from the deceitful and unjust *d* man *e*.

‖ Or, *unmerciful.* † Heb. *from a man of deceit and iniquity.*

2. For thou *art* the God of my strength, why dost thou cast me off? * Why go I mourning because of the oppression of the enemy?

* Psal. 42. 9.

a Or, *Judge*, or *give Sentence* for me, as this Phrase is used, *Psal.* 26. 1. and elsewhere. *b* Or, *unmerciful*, (*i.e.*) Cruel or inhumane; for it is a *Meiosis*. *c* So he calls the company of his enemies for their great numbers, and because they were the far greatest part, and almost the whole body of the Nation. *d* Who covereth his wicked designs with fair and false pretences: Which sort of men are hateful to thee, and to all good men. *e* Either *Saul*: Or rather, *Achitophel*, or *Absalom*. For he speaks of *the holy Hill* of *Zion*, v. 3.

which was not ſo till after *Saul*'s time. Or, *Man* may be put collectively, for the Men of that time.

* Pſal. 57. 3.

3. O ſend out *f* thy light and * thy truth *g*; let them lead me, let them bring me unto thy holy hill *h*, and to thy tabernacles *i*.

f (*i.e.*) Actually impart and diſcover them: for at preſent thou ſeemeſt to conceal and with-hold them from me. *g* (*i.e.*) Thy favour, or the light of thy countenance, and the Truth of thy Promiſes made to me, as God's *Mercy* and *Truth* oft go together, as 2 *Sam.* 15. 20. *Pſal.* 61. 7. and 89. 14. *&c.* Or this may be a Figure called *Hendiaduo*, whereby *Light and Truth* is put either for *the Light of God's Truth*; Or rather, for *true Light*, the Illumination of God's Spirit, and the direction of his gracious Providence, whereby he might be led (as it follows) in the right way, which would bring him to God's holy Hill. *h* To wit, of *Zion*, the place of God's Preſence and Worſhip. *i* (*i.e.*) Tabernacle. Which he calls *Tabernacles*, Either, 1. Becauſe there were now two Tabernacles, one at *Zion*, where the Ark was; and another at *Gibeon*, 1 *Chron.* 16. 37. 39. Although he here ſeems to ſpeak but of one of them, even of that which was upon God's holy Hill. Or, 2. Becauſe of the ſeveral parts of it, the moſt Holy, and the holy place, and the Church. Theſe indeed were in that of *Gibeon*, but not in that of *Zion*. Or rather, 3. By a meer Enallage of the number, the plural for the ſingular; which is frequent as in other words, ſo in thoſe which belong to this Matter, as *Tabernacles*, *Pſal.* 46. 4. and *Sanctuaries*, *Levit.* 26. 31. *Pſal.* 73. 17. *&c.* and 74. 7. *Jer* 51. 51. Nay the moſt holy place, though but one ſimple part, is by the Greeks called *Holies*. So in other Authors, we read *the Rivers of Nilus*, of that one River, and *Right hands*, for one Right hand, and many like phraſes.

‖ Heb *the gladneſs of my joy.*

4. Then will I go unto the altar of God *k*, unto God ‖ my exceeding joy *l*: yea, upon the harp will I praiſe thee, O God, my God.

k To offer Sacrifices of Thanksgiving for my Deliverance. *l* The principal Author and Matter of all my Joy and Comfort.

* Pſal. 42. 5. 11.

5. * Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God, for I ſhall yet praiſe him, *who is* the health of my countenance and my God.

PSAL. XLIV.

The ARGUMENT.

There is no certainty, either concerning the Author, or the particular occaſion of this Pſalm. *This is evident, that it was compoſed with reſpect unto the Calamitous Condition of the Church and People of* Iſrael, *whom it ſuppoſeth to be in a ſtate of Captivity and Perſecution. But whether it was made by* David, *who foreſaw and foretold by the Spirit of God, their future Captivity, and framed this for their uſe in that Eſtate; or by ſome other holy Man of God, when they were actually in this Condition, is not determined, nor neceſſary to know for the underſtanding of it.*

To the chief Muſician for the ſons of Korah, Maſchil.

1. WE have heard with our ears, O God, our fathers have told us, *what* work thou didſt in their days *a*, in the times of old.

a They alledge their former Experiences, as Encouragements to their Faith, and Motives to God, to continue to be gracious to them.

* Exod. 15. 17. Pſal. 78. 55. & 80. 8.

2. *How* * thou didſt drive out the heathen *b* *with* thy hand, and plantedſt them *c*, *how* thou didſt afflict the people, and caſt them out.

b The *Canaanites*. *c* To wit, our Fathers, eaſily underſtood both from the Matter, and from *v.* 1. where they are expreſſed: the Pronoun being referred unto the remoter Antecedent, as it is, *Gen.* 10. 12. and 19. 13. *Pſal.* 18. 15. and oft elſewhere. So *them* muſt be *the People*, or *Heathens*. But becauſe the comparing of this branch of the Verſe, with the former, *Plantedſt them*, to which this anſwers, and with the following, *they*, makes it more than probable, that this, *them*, belongs to the Fathers, this is to be otherwiſe rendred, Either, 1. Thus, *ſend them out*, to wit, free or manumitted out of *Egypt*, of which this ſame Verb is uſed, *Exod.* 5. 1 and 12. 33. And then the foregoing *People* are the *Egyptians*, not the *Canaanites*. Which yet ſeems not to agree with the foregoing and following Paſſages, both which ſpeak of the *Canaanites* onely, nor with the order of the Words in this Verſe, it being improper to mention their coming out of *Egypt*, after their being planted in *Canaan*. Or rather, 2. Thus, *make them ſend, or ſhoot forth*, to wit, *Branches*, as it is more fully expreſſed, *Pſal.* 80. 11. *Ezek.* 17. 6. Where this Verb is uſed. And this moſt naturally and properly, follows upon and after their *Planting* mentioned in the former Clauſe.

* Deut. 8. 17. Joſh. 24. 12.

3. * For they got not the land in poſſeſſion by their own ſword *d*, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance *e*, becauſe thou hadſt a favour unto them.

d (*i.e.*) By their Arms or Valour. *e* (*i.e.*) Thy Favour, as the next words explain it, Thy gracious and glorious preſence, which went along with us.

* Pſal. 74. 12.

4. * Thou art my King *f*, O God, command *g* deliverances for Jacob.

f *Jacob*'s, or *Iſrael*'s King, in a peculiar manner. The whole people ſpeak like one man, as being united together in one Body. *g* (*i.e.*) effectually procure by thy commanding word.

5. Through thee will we puſh down *h* our enemies; through thy name *i* will we tread them under that riſe up againſt us.

h Heb. *Smite with the Horn*, (*i.e.*) Subdue and deſtroy. The phraſe is taken from *Deut.* 33. 17. and is borrowed from horned Beaſts. Comp. 1 *Kings* 22. 11. *i* (*i.e.*) By the help of thy power.

6 For I will not truſt in my bow *k*, neither ſhall my ſword ſave me.

k But in thee only; as the next Verſe implies; and therefore do not fruſtrate my hope, and confidence fixed upon thee.

7. But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

8. In God we boaſt *l* all the day long: and praiſe thy name for ever, Selah.

l As in a moſt ſure Rock, and our only refuge.

* Pſal. 60. 1. 10. & 74. 1. & 89. 38.

9. But * thou haſt caſt off *m*, and put us to ſhame *n*; and goeſt not forth with our armies *o*.

m But now thy countenance and courſe is quite changed, to us. *n* Made us aſhamed of our boaſting, and truſt in thee, which we have oft profeſſed, to the face of our enemies. *o* To lead them, and fight for them, as this phraſe ſignifies, *Judg.* 4. 14. 1 *Sam.* 8, 20. He ſeems to allude to God's marching, with and before the *Iſraelites* in the Wilderneſs, and afterwards, as occaſion was offered. Comp. *Pſal.* 68. 7.

10. Thou makeſt us to turn back from the enemy *p*: and they which hate us ſpoil for themſelves *q*.

p By withdrawing thy help and our courage according to thy threatnings, *Levit.* 26. 36. *q* (*i.e.*) Take away our Eſtates to their own uſe, and for their only benefit, not in compliance with thy Will, which was to puniſh us for our ſins, nor for thy Service and Glory. They minded nothing but their own advantage.

* Rom. 8. 36. † Heb. *as ſheep of Meat.*

11. * Thou haſt given us † like ſheep *appointed* for meat: and haſt ſcattered us among the heathen *r*.

r Thoſe of us, who were not ſlain are carried into Captivity, and diſperſed in ſeveral places.

* Jer. 15. 13. † Heb. *without Riches.*

12. * Thou ſelleſt thy people † for nought *s*, and doſt not increaſe *thy wealth* by their price *t*.

s For a thing of nought. Or, *without Money*, and without Price, as it is ſaid, *Iſa.* 55. 1. For a very ſmall, or for no Price, *for a pair of Shooes*, as we read, *Amos* 2. 6. *t* Thou haſt not advanced thy honour and ſervice thereby; for thy Enemies do not ſerve thee, more and better than thy people, nor yet ſo much.

* Deut. 28. 37. Pſal. 79. 4.

13. * Thou makeſt us a reproach to our neighbours: a ſcorn and a deriſion *u* to them that are round about us.

u They contemn our Perſons, and ſport themſelves in our Miſeries.

* Jer. 24. 9.

14. * Thou makeſt us a by-word *x* among the heathen: a ſhaking of the head *y* among the people.

x Or, *a Proverb*, They uſed to ſay Proverbially, *More deſpicable*, or *miſerable than an Iſraelite*. *y* A geſture of ſcorn and inſultation. See on *Pſal.* 22. 7.

15. My

15. My confuſion *is* continually before me *z*, and the ſhame of my face hath covered me *a*.

z Before the eyes of my Mind and Body too. They viſifie me, not only behind my back, but even before my face. *a* (*i. e.*) I am filled with ſhame of my face on every ſide, being aſhamed to ſhew my face in any place or company.

16. For the voyce of him that reproacheth and blaſphemeth *b*; by reaſon of the enemy and avenger *c*.

b That doth not only reproach me, which I could better bear, but blaſpheme God and our Religion for our ſakes; which is intolerable to me. *c*. Who executeth both God's and his own vengeance upon me, perſecuting me with a deſpightful hatred, and with great cruelty.

17. *d* All this is come upon us; yet have we not forgotten thee, neither have we dealt falſly in thy covenant *e*.

d All the Evils before-mentioned. *e* Although we cannot excuſe our ſelves from many other ſins, for which thou haſt juſtly puniſhed us, yet this we muſt ſay for our ſelves, that through thy Grace we have kept our ſelves from Apoſtaſie and Idolatry, notwithſtanding all the Examples and Provocations, rewards propoſed and promiſed, or puniſhments threatned to induce us thereunto. Which we hope thou wilt graciouſly conſider, and not ſuffer us to be tempted, above what we are able to bear.

18. Our heart is not turned back *f*, neither have our ‖ ſteps declined from thy way *g*.

‖ Or, *goings.*

f To wit, from thee, or thy Worſhip and Service unto Idols, as it follows, v. 20. *g* Becauſe it is eaſie and ordinary falſly to pretend ſincerity of Heart, which men cannot diſcern nor confute; they prove it from the unblameableneſs of their Lives and Actions.

19. Though thou haſt ſore broken us in *h* the place of dragons *i*, and covered us with the ſhadow of death *k*.

h Or rather, *into*, as others render it; which ſeems much more emphatical. And ſo this Verb may be rendred, *thou haſt humbled*, or *brought us down*, as all the Antients rendred it. Or this is a pregnant Verb, as they call them, or one Verb put for two; of which there are many inſtances, as hath been ſhewed. So it may be rendred, *thou haſt ſore broken us*, caſting us *into*: Or, *thou haſt by ſore breaking*, brought *us into*. By inflicting upon us, one breach after another, thou haſt at laſt brought us to this paſs. *i* Which ſignifies a place extremely deſolate, ſuch as Dragons love, *Iſa.* 13. 21, 22. and 34. 13. and 35. 7. and therefore full of horror, and danger, and Miſchief. Thou haſt thrown us among people, as fierce and cruel as Dragons. *k* (*i. e.*) With deadly horrors and miſeries. See on *Job* 3. 5. and *Pſal.* 23. 4.

20. If we have forgotten the name of our God *l*, or ſtretched out our hands *m* to a ſtrange God.

l (*i. e.*) Either God himſelf; Or, his Worſhip and Service; which we have denied that we have done, v. 17. *m* In way of Prayer or Adoration, whereof this is a Geſture, *Exod.* 9. 29. 1 *Kings* 8. 22. *Pſal.* 143. 6.

21. Shall not God ſearch this out? for he knoweth the ſecrets of the heart *n*.

n We appeal to the heart-ſearching God, concerning the ſincerity of this Profeſſion of ours.

* Rom. 8. 36. 22. * Yea *o*, for thy ſake *p* are we killed all the day long; we are counted as ſheep for the ſlaughter.

o Or, *But*. We do not ſuffer for our Apoſtaſie, but becauſe we will not Apoſtatize from thee. *p* Becauſe we are thy people, and continue conſtantly and reſolutely in the profeſſion and practice of thy Worſhip, which they abhor, and from which they ſeek to draw or drive us.

23. Awake, why ſleepeſt thou O LORD? ariſe, caſt *us* not off for ever.

24. Wherefore hideſt thou thy face *q*? *and* forgetteſt our affliction and our oppreſſion *r*?

q (*i. e.*) Doſt not regard our Miſeries, nor affordeſt us any pity or help. *r* Then we have not forgotten thee. This ſeems not well to become thy faithfulneſs and goodneſs.

* Pſal. 119. 25. 25. For * our ſoul *s* is bowed down to the duſt *t*: our belly cleaveth unto the earth *u*.

s (*i. e.*) Either our Lives, or Perſons; or rather Bodies, as it is explained in the next clauſe, and as *the ſoul* is oft taken by a Synecdoche, as *Numb.* 11. 6. *Pſal.* 16. 10. and 106. 15, *&c.* *t* Either to the ground where we lye proſtrate at our Enemies feet: Or, to the Grave. *u* We are not only thrown down to the earth, but we lye there like dead Carkaſſes fixed to it, without any Ability or hope of riſing again.

26. Ariſe † for our help, and redeem us for thy mercies ſake *x*.

† Heb. *a help for me.*

x We mentioned our ſincerity and conſtancy in thy Worſhip, only as an Argument to move thee to pity, and not as a ground of our truſt and confidence, or as if we merited Deliverance by it; but that we expect and implore only upon the account of thine own free and rich mercy.

PSAL. XLV.

The ARGUMENT.

The ſubject matter of this Pſalm *is by the conſent both of Jewiſh and Chriſtian, Antient and Modern Interpreters agreed to be the Meſſias, and his Marriage with the Church of God. Of which it treats, Either,* 1. *Remotely, under the Type of* Solomon *and his Marriage with* Pharaoh's *Daughter, of which it is to be primarily and literally underſtood, and then mediately and ultimately of Chriſt; Or rather,* 2. *Immediately and directly; although the Words be ſo ordered, that they carry a manifeſt Alluſion either to that or ſome other royal Marriage. Which ſeems more than probable from the following Arguments;* 1. *From the great Congruity of the Matter and Style of this* Pſalm, *with that of the Book of Canticles; whereof this ſeems to be a kind of Abridgment,* 2. *From the Magnificent preface, v.* 1. *which ſeems too ſublime and ſpiritual for ſuch Carnal and Earthly Matters.* 3. *And eſpecially from the Matter of the* Pſalm. *For here are many things which do not agree to* Solomon; *ſuch as the warlike poſture and exploits, v.* 3. 4, 5. *and the Title of God, v.* 6. *which is appropriated to Chriſt, and affirmed to be incommunicable to any meer Creature,* Heb 1. 8. *compare with v.* 5. *and that numerous Poſterity, and the Amplitude of their Dominion, v.* 16. *and divers other Paſſages, as we ſhall ſee in the Progreſs.*

To the chief Muſician upon Shoſhannim *a*, for the ſons of Korah, ‖ Maſchil. A ſong of loves *b*.

‖ Or, *of Inſtruction.*

a Which Title is alſo prefixed to *Pſal.* 69. and with ſome ſmall Addition, *Pſal.* 8. and with a little Variation, *Pſal.* 60. It ſeems to be the Name of a Song or Tune, or Inſtrument of Muſick. It properly ſignifies *Lilies* or *Roſes*; which ſome apply to the ſubject of the *Pſalm*, becauſe thoſe Flowers were uſed in Garlands, or otherwiſe in nuptial Solemnities, and becauſe Chriſt calls himſelf the *Lily* and the *Roſe*, *Cant.* 2. 1. *b* To wit, of Chriſt and his Church. Or, *of the beloved Ones*, to wit, the Virgins, who waited upon the Bride, as ſome men did upon the Bridegroom, who thence were called his *Friends*, *Joh.* 3. 29. In whoſe Name and Perſon this *Pſalm* may ſeem to be uttered.

1. MY heart *c* † is enditing *d* a good matter *e*: I ſpeak of the things which I have made *f* touching the king *g*: my tongue *is* the pen *h* of a ready writer *i*.

† Heb. *Boyleth, or Bubbleth up.* Or, *will ſpeak.*

c I am about to utter not vain or raſh, or fooliſh or falſe words, but ſuch as proceed from my very heart, and moſt ſerious Thoughts and cordial Affections. *d* *Heb. Boyleth*, or *bubbleth up* like water in a Pot over the Fire. This phraſe notes that the workings of his heart in this matter, were frequent and abundant, fervent and vehement, free and chearful, and withal kindled by God's Grace, and by the Inſpiration of the Holy Ghoſt. *e* Either, 1. Pleaſant or Delightful, and fit for the Nuptial ſolemnity here expreſſed; As a Feaſt-day is ſometimes called *a good day*. Or, 2. Excellent, as this word is oft uſed, as *Numb.* 24. 5. *Deut.* 8. 12. Or, Holy and Spiritual, as it is moſt commonly uſed. This is no vain or carnal, or wanton Love-ſong, but ſublime and heavenly, and full of Majeſty, as is manifeſt from the body of this Pſalm. *f* Which I by divine Inſpiration have compoſed. *g* Or rather, *to the King*: for to him he addreſſeth his Speech in the following Verſes: and this Hebrew prefix, *Lamed*, generally ſignifies, *to*, though ſometimes it be rendred, *of* or *concerning*. *h* Or, as *the Pen*. Whereby he intimates

that he was only the Pen or Inſtrument in uttering this Song, and that it had another and an higher Original, to wit, the Spirit of God, by whoſe hand this Pen was guided and managed. *i* Whereby he underſtands Either, 1. God's Spirit, who writ or ſpoke this by the Pen or Mouth of the Pſalmiſt, Or, 2. Himſelf, whom he ſo calls, not out of vain Oſtentation, or Self-Commendation, but to teach us that this Song was not the effect of his own deep and ſerious ſtudy, but did freely flow into him by divine Inſpiration, and did as freely and readily flow from him.

2. Thou art fairer *k* than the children of men *l*: grace is poured into thy lips *m*: therefore *n* God hath bleſſed thee for ever.

k Or, *more Beautiful*, (*i.e.*) Lovely and amiable. He ſpeaks not here ſo much of his outward Beauty, which, though it be an Ornament both to a Bridegroom and to a King, yet is not very conſiderable in either, nor is much admired, or applauded by wiſe men, as of the inward and glorious Endowments of his Mind or Soul, ſuch as Wiſdom, and Righteouſneſs and Meekneſs, &c. as the particulars of this Beauty are declared, v. 4. 7. *l* Than all other Men. Which is moſt true of Chriſt; but not of *Solomon*; whom many have excelled, if not in Wiſdom, yet in Holineſs and Righteouſneſs, which is the chief part of this Beauty, and moſt celebrated in this Pſalm. *m* God hath plentifully poured into thy Mind and Tongue, the gift of ſpeaking, with admirable grace, (*i.e.*) moſt wiſely, and eloquently, and therefore moſt acceptably, ſo as to find grace with, and work grace in thy hearers. This was in the ſame ſort true of *Solomon*, but far more eminently and effectually in Chriſt: of which ſee *Iſa.* 50. 4. *Luk.* 4. 22. *Joh.* 7. 46. The former Clauſe noted his inward Perfections; and this ſignifies his ability and readineſs, to communicate them to others. *n* Which notes not the meritorious cauſe, for that Beauty and Grace now mentioned, are declared to be the free gifts of God, and were the effects, and not the cauſes, of Gods bleſſing him, but rather the final cauſe, or the end for which God endowed him, with thoſe excellent Qualifications; and ſo the ſenſe of the place is, becauſe God hath ſo eminently adorned and qualified thee for Rule, therefore he hath truſted and bleſſed thee, with an everlaſting Kingdom. Or, *becauſe*, as this Particle is uſed, *Gen.* 38. 26. *Pſal.* 42. 6. and elſewhere. And ſo God's bleſſing him with ſuch ſolid and everlaſting Bleſſings, is noted as the cauſe of this ſingular Beauty and Grace here expreſſed.

3. Gird thy ſword upon *thy* thigh *o*, O *moſt* mighty: with thy glory and thy majeſty *p*.

o Either, 1. As an Enſign of Royal Majeſty. But that is uſually and much better expreſſed in Scripture, by *putting a Crown upon his head*. Or rather, 2. As an Inſtrument for War and Battel, to ſmite his Enemies, as it is declared, v. 4, 5. And *the Sword* is here put Synecdochically for all his Arms, as it is in many other places, as appears from v. 5. where we read alſo of his *Arrows*. And this Sword of the Meſſias is nothing elſe, but the Word of God coming out of his mouth, which is fitly compared to a Sword, as may appear from *Iſa.* 49. 2. *Eph.* 6. 17. *Heb.* 4. 12. *Revel.* 1. 16. which is elſewhere called *the Rod of his Mouth*, *Iſa.* 11. 4. and *the Rod of* his *Power*, *Pſal.* 110. 2. *p* Or, which is *thy Glory and thy Majeſty*; Or, *magnificence* or *Beauty*: For theſe Words are joyned with the *Sword*, by way of appoſition. Which Sword or Word is the great Inſtrument of maintaining and propagating thy Honour, and Glory, and Kingdom.

† Heb. *Proſper thou, Ride thou.*

4. And in thy majeſty *q* † ride proſperouſly *r*, becauſe of truth and meekneſs *and* righteouſneſs *s*: and thy right hand ſhall teach thee terrible things *t*.

q Being thus gloriouſly, or magnificently girt and armed. *r* March on ſpeedily (which is ſignified by *Riding*) and ſucceſsfully againſt thine Enemies, (*i.e.*) Thou ſhalt do ſo, as it is in the laſt Clauſe, *ſhall teach thee*. So Imperatives are oft put for Futures, and Predictions are expreſſed in the form of Commands or Exhortations. *s* Or, *becauſe of* thy *Truth*, &c. (*i.e.*) Becauſe thou art worthy of this dominion and ſucceſs; for thou neither didſt obtain nor wilt manage thy Kingdom, by deceit, or violence and unrighteouſneſs, as the Princes of the Earth frequently do, but with truth and faithfulneſs, with meekneſs and gentleneſs towards thy People, and to all that ſhall ſubmit to thee, with impartial juſtice and equity; whereby thy Throne will be eſtabliſhed, *Prov.* 16. 12. and 20. 28. Or, as it is in the Hebrew, word for word, *upon the Word of Truth*, &c. which may ſeem beſt to ſuit with the foregoing words, which according to the Hebrew are, *Proſper thou, Ride thou*, and then immediately follows; *upon the Word of Truth*. &c. To wit, the Goſpel; which is oft called *Truth*, as *Joh.* 8. 32. *Col.* 1. 5. &c. and *the Word of Truth*, *Eph.* 1. 13. and may no leſs truly be called *the Word of Meekneſs*, becauſe it is not delivered with terror, as the Law was at *Sinai*, but meekly and ſweetly by Chriſt, and by his Miniſters, *Mat.* 21. 5. 2 *Tim.* 2. 25. and *the Word of Righteouſneſs*, becauſe it brings in everlaſting Righteouſneſs, *Dan.* 9. 24. and ſtrongly obligeth and exciteth all men, to the practice of Righteouſneſs and Holineſs. And ſo the Goſpel is compared, to an Horſe or Chariot, upon which Chriſt is ſaid to ride, when the Goſpel is preached, and carried about from place to place, *Revel.* 19. 11. And this may be here added, to ſhew the great difference between the Kingdoms of the World, that are managed with outward Pomp and Glory, and the Kingdom of Chriſt, which is a ſpiritual Kingdom, and like a Spouſe, v. 13. *all glorious within*, as conſiſting in ſpiritual Vertues and Graces, *Truth*, *Meekneſs and Righteouſneſs*. *t* (*i.e.*) Thou ſhalt do great and glorious Exploits, which ſhall be grievous and terrible to thine Enemies, as the next Verſe explains it, and this not by great Forces, and the aſſiſtance of others, but by thine own ſingle Power. Compare *Iſa.* 63. 3. Which doth by no means agree to *Solomon*, who was a man of Peace, and not ingaged in any martial Actions againſt his Enemies; and, if he had done any thing conſiderable in that kind, he could not do it by his own right hand, but by the help of his Souldiers. But this doth excellently agree to the Meſſias, and to him only. Obj. The things which were done by the Meſſias at his firſt coming, were rather comfortable than terrible. Anſ. They were indeed comfortable to all good men, but withal they were terrible to the ungodly, and particularly to the Body of the Jewiſh Nation, to whom Chriſt was a ſtone of ſtumbling, and rock of offence, and an occaſion of their utter deſtruction. And upon that and other Accounts, not only Chriſt's ſecond, but even his firſt coming, is repreſented as dreadful, as *Joel* 2. 30. *Mal.* 3. 2. and elſewhere. For the Phraſe, *thy Right hand ſhall teach thee*, it is not to be taken Properly, for ſo he taught his Hand, and not his Hand him, but the meaning is, that his Hand ſhould *ſhow him*, (*i.e.*) diſcover and work before him: for Verbal words are oft underſtood really, as *Calling* is put for *Being*, as *Iſa.* 1. 26. and 9. 6. ſo *teaching* or *ſhewing*, is put for *doing*, as *Pſal.* 16. laſt, and 60. 3.

5. Thine arrows *u are* ſharp in the heart of the kings enemies *x*: whereby the people fall under thee *y*.

u The ſame thing for ſubſtance with *the Sword*, v. 3. both noting the Inſtruments by which he conquers his Enemies; which is no other than his Word, which is ſharp and powerful, and pierceth the hearts of men, *Heb.* 4. 12. which alſo firſt wounds ſinners, and then heals them; and which is *for the fall*, as well as *for the riſing of many*, *Luk.* 2. 34. and *for judgment*, as well as for mercy, *Joh.* 9. 39. *to ſome a ſavour of death*, and *to others a ſavour of life*, 2 *Cor.* 2. 16. and therefore is fitly compared to *Arrows*; which title is ſometimes given to words, as *Pſal.* 64. 4. and frequently to God's Plagues or Judgments, *Deut.* 32. 23. *Pſal.* 18. 14. and 64. 7. ſuch as the Word becomes to ungodly men by their own fault. And theſe Metaphorical Weapons are oft aſcribed to Chriſt; who hath a *Bow*, *Revel.* 6. 2. and *Weapons of Warfare*, 2 *Cor.* 10. 4. and whoſe *Mouth* God is ſaid to *make a Sword*, and an Arrow, *Iſa.* 49. 2. *x* (*i.e.*) Of thine Enemies; the third Perſon being put for the ſecond, as is uſual in Prophetical Writings; which here may ſeem to have ſome Emphaſis, as deſcribing the Perſons, againſt whom he ſhot his Arrows, and the Reaſon why he did ſo, becauſe they were the Enemies of his Kingdom, and *would not have him to reign over them*, *Luk.* 19. 27. *y* Either, as ſlain by thine Arrows; Or, as proſtrate at thy feet, after the manner of conquered Perſons, *Pſal.* 18. 38. and 20. 8. According to this and many other Tranſlations, the words are tranſplaced, which in the Hebrew lye thus, *Thine Arrows are ſharp*, whereby *the People do fall under thee*, *in the Heart* (*i.e.* in the midſt, which is oft called *the Heart*, as *Exod.* 15. 8. *Deut.* 4. 11. And ſo it may be here; for the Army, as ſuch, hath no Heart, properly ſo called. And ſo this is fitly alledged, as a proof of the ſharpneſs and force of his Arrows, that they not only wound thoſe who march in the Front, but even thoſe who are in the midſt of the Army, where they may ſeem ſecure, and out of their reach) *of the Kings Enemies*. But the middle words may be, and are by many included within a Parentheſis, and ſo they may agree with our Tranſlation thus, *Thine Arrows are ſharp* (for *the People fall under thee*, which is an evidence of their ſharpneſs) *in the Heart* (or *againſt the Heart*; Or, piercing *into the Heart*. Which is an eaſie and uſual Ellipſis) *of* the *Kings Enemies*.

6. * Thy throne, O God *z*, *is* for ever and ever *a*: the ſcepter of thy kingdom *is* a right ſcepter *b*. * Pſal. 93. 2. Heb. 1. 8.

z It is moſt evident, that the ſpeech is ſtill continued to the ſame Perſon, whom he calls *King*, v. 1. 11. and here *God*. Which change of the Title was very expedient, and in ſome ſort neceſſary to give us a true underſtanding of this Pſalm, and to aſſure us that he doth not ſpeak of *Solomon* (to whom neither theſe nor the foregoing nor the following words agree, becauſe his Reign was peaceable and ſhort, and ſtained with many and great iniquities) but a far greater King, even of

of the Meſſias, who is not only a Man, but alſo *the mighty God*, as he is called, *Iſa.9.6.* and as the Apoſtle ſolidly proves from this place, *Heb.1.8.* For though the Name of *Elohim*, or *God*, be ſometimes given in Scripture to ſome Creatures, yet in thoſe caſes it is always clogged with ſome diminiſhing Expreſſion, ſignifying that they are only made or called *Gods*, and that only for a certain time and purpoſe, as is manifeſt from *Exod.* 4. 16. and 7. 1. *Pſal.* 82. 6. and it is no where put ſimply and abſolutely for any Perſon, but him, who is *God bleſſed for ever*, *Rom.9.5.* *a* To wit, Properly and in thine own Perſon, in which as he lives for ever, ſo he muſt neceſſarily reign for ever: whereas *David*, whoſe *Throne* is ſaid to be *eſtabliſhed for ever*, *2 Sam.7.16.* was a mortal man, and therefore that Promiſe was not intended of, nor could be fulfilled in, his Perſon, without including his Poſterity. And as he here gives to the Meſſias, the Name of *God*, which was never given to *David* nor *Solomon*, ſo he aſcribes an everlaſting Kingdom to him, in ſuch a ſence as it was never given to them. So *Dan.2.44.* and 7. 14. *b* It is not ſtrange that thy Throne is not liable to the ſame Uncertainties, and Caſualties, with the Thrones of earthly Princes, becauſe their Scepters are commonly managed with great injuſtice and manifold iniquities, which lay the foundation of their overthrow; whereas thou ruleſt with exact Righteouſneſs and Equity, whereby thy Throne is eſtabliſhed, *Prov.* 16. 12.

7. **Thou loveſt righteouſneſs, and hateſt wickedneſs *c*: therefore *d* God, thy God *e* hath anointed thee with the oyl of gladneſs *f* above thy fellows *g*.**

c Thou doſt not only do that which is good, and avoid that which is evil; Which even bad Princes and men may do, and ſometimes actually do for politick, or prudential reaſons, but thou doſt this ſincerely, and from an inward Principle, even from a true love to God and Goodneſs, and from an implacable hatred againſt all wickedneſs. *d* So this Particle is commonly uſed. And ſo it denoteth, Either, 1. The reward of Chriſt's righteous Adminiſtration of his Kingdom. So the ſence is: Becauſe thou haſt given ſo many and great proofs of thy love to Righteouſneſs, and of thy hatred of ſin, and that not only by the conſtant courſe of thy Life, but alſo by thy Death and Paſſion, therefore God hath raiſed and exalted thee, far above all Men and Angels, to a ſtate of Joy and endleſs glory at his right Hand; which is fitly expreſſed by *the Oyl of gladneſs*. For *anointing* doth not always ſignifie the conferring of inward gifts or endowments, but ſometimes only notes the deſignation or inauguration of a Perſon, to ſome high Dignity or Employment, as *Ezek.* 28. 14. and elſewhere: Or, 2. The final cauſe, or end of Chriſt's Unction. So the ſence is; To that end, *(i.e.)* That thou mighteſt love Righteouſneſs, and hate Wickedneſs, and govern thy ſelf and thy Kingdom accordingly, God *hath anointed thee*, &c. *(i.e.)* Hath endowed thee with all the Gifts and Graces of the Holy Spirit, *Acts* 10. 38. in an eminent and peculiar manner, to the comfort and refreſhment of thine own, and all thy peoples hearts; and hath ſolemnly called thee to be the Prieſt and Prophet, and King of all his people. But the former ſenſe ſeems to be the trueſt, and is for ſubſtance the ſame thing, which is ſaid in other words, *Phil.* 2. 8, 9, 10. *e* According to thy humane Nature, *Joh.* 20. 17. though in reſpect of thy divine Nature, thou art his *Fellow*, *Zech.* 13. 7. and his *Equal*; *Phil.* 2. 6. and one with him, *Joh.* 10. 30. *f* So called here, as alſo *Iſa.* 61. 3. Partly, becauſe it not only makes the countenance freſh and pleaſant, *Pſal.* 104. 15. but alſo *rejoyceth the heart*, *Prov.* 27. 9. and partly, becauſe it was a token of gladneſs, and uſed in Feaſts, and other ſolemn occaſions of rejoycing: Of which ſee *Pſal.* 23. 5. *Dan.*10.3. *Amos* 6. 6. *g* *(i.e.)* Above all them, who partake with thee in this Unction: Either, 1. Above all that ever were anointed for Prieſts or Prophets, or Kings. Or, 2. Above all Believers, who alſo have received this ſame Unction, *1 Joh.* 2. 20, 27. and are made *Prieſts and Kings unto God*, *Revel.* 1. 6.

8. **All thy garments *ſmell* of myrrh, and aloes, *and* caſſia *h*: out of the ivory palaces *i*, whereby *k* they have made thee glad *l*.**

h Wherewith they uſed to perfume their garments: See *Gen.* 27. 27. This may denote thoſe glorious and ſweet ſmelling Vertues, which as they were treaſured up inwardly in Chriſt's heart, ſo did they manifeſt themſelves outwardly and viſibly, and gave forth a grateful ſmell in the whole courſe of his Life and Actions, his Doctrine alſo was a ſweet ſavour unto God and Men, *2 Cor.* 2. 14, 15. *i* Which may be referred: Either, 1. To the garments, which were uſually kept in, and now upon this extraordinary Solemnity were brought out of *Palaces*, or Houſes, or Wardrobes of *Ivory*, ſo called here, as alſo *Amos* 3. 15. not becauſe they were wholly made of Ivory, but becauſe they were adorned, or covered here and there with it. Or rather, 2. To the King himſelf, who is here ſuppoſed to reſide in his Ivory Palaces, and his garments are ſo fragrant, that they do not only perfume the whole Palaces in which he is, but the ſweet ſavour thereof is perceived by thoſe that paſs by them, or are at ſome diſtance from them. All which is poetically ſaid, and with a manifeſt Alluſion to *Solomon*'s glorious Garments and Palaces. By theſe *ivory Palaces*, he may mean either, 1. His humane Nature; in which Chriſt *dwelt*, *as in a Tabernacle*, as the Greek word ſignifies, *Joh.* 1. 14. in which all theſe fragrant Vertues were, and from whence they were diffuſed every where. Indeed the Body is called *a Temple*, *Joh.*2.19. and *an Houſe* or *Tabernacle*, *2 Cor.* 5. 1, 2. and ſo it might be called a *Palace*. But why it ſhould be called *Palaces*, and that of Ivory, ſeems not ſo plain. Or rather, 2. Thoſe glorious and heavenly Manſions, *Joh.*14. 2. which may not unfitly be called *ivory Palaces*, as elſewhere in the ſame figurative manner they are ſaid to be made of, or adorned with *Gold and Precious ſtones*, *Revel.* 21. 18, 19. from which Manſions Chriſt came into the World, *Joh.* 3. 13. and into which Chriſt went, and where he ſetled his abode after he went out of the world, *Joh.*13.1. *Acts* 1.11. and from whence Chriſt poured forth all the fragrant Gifts and Graces of his Spirit, into the World and Church, *Acts* 2.33. Although there is no neceſſity to ſtrain every particular circumſtance in ſuch poetical deſcriptions, nor to find out ſome particular thing in Chriſt to which it agrees; for ſome expreſſions may be uſed, only as ornaments in ſuch caſes, as they are in Parables; and it may ſuffice to know and ſay, that the Glories and Excellencies of the King Chriſt are deſcribed by ſuch things, in which earthly Potentates do place their Glory. *k* Or *from which*: Either, 1. From place or Palaces. Or rather, 2. From which thing, *(i.e.)* From the ſweet ſmell of thy Garments, out of thoſe ivory Palaces, or from the Effuſion of the Gifts and Graces of thy Spirit, from thy Father's right hand in Heaven; which as it is a great bleſſing and comfort to thoſe who receive them, ſo doth it rejoyce the Heart of Chriſt, both as it is a demonſtration of his own Power and Glory, and as it is the happy Inſtrument of doing much good in the World, and of bringing Souls to God, which is Chriſt's great work and delight. *l* *(i.e.)* Thou art made glad; ſuch Phraſes being oft uſed indefinitely and imperſonally, as *Luke* 15. 32. and in many other places.

9. **Kings daughters *were* among thy honourable women *m*: upon thy right hand *n* did ſtand *o* the queen in gold of Ophir *p*.**

m *(i.e.)* Amongſt them that attend upon thy Spouſe, as the manner was in Nuptial Solemnities, as men attended upon the Bridegroom, whence they were called *Friends*, *Joh.*3. 29. In reference to Chriſt, as the Spouſe or Queen is the Church in general, ſo theſe honourable Women, are particular Believers, who are daily added to the Church, *Act.*2.47. and ſubmit themſelves to it. And although the Church is made up of particular Believers, yet ſhe is diſtinguiſhed from them, for the decency of the Parable, as the whole is oft diſtinguiſhed by our minds, from the parts of which it conſiſts, and as the Daughters of *Jeruſalem*, are diſtinguiſhed from the Spouſe in the Book of the Canticles, though the Spouſe be wholly made up of them. And theſe Believers may be ſaid to be *Kings Daughters*, Either, becauſe amongſt others many Perſons of Royal or Princely Races, did embrace the Faith, as was propheſied of them, *Iſa.* 49. 7. and 60. 10, 11. &c. or becauſe they are in a ſpiritual ſence, *Kings unto God*, *Revel.* 1. 6. *n* The moſt honourable place next to the Kings. See *1 Kings* 2. 19. *Mat.* 26. 64. *o* Which is the poſture of a Servant: to ſhew that as ſhe is a Queen, ſhe is alſo his Subject to ſerve and obey him. Or, *is placed or ſeated*: Which ſeems more agreeable to the Perſon of a Queen, *1 Kings* 2. 19. and of a Spouſe at the Nuptial Solemnity. *p* Clothed in the richeſt Garments made of the choiceſt Gold. By which he deſigns the Graces wherewith the Church is accompliſhed.

10. **Hearken *q*, O daughter *r*, and conſider, and incline thine ear *s*: forget alſo thine own people, and thy fathers houſe *t*.**

q Theſe words are ſpoken; Either, 1. In the perſon of the Attendants upon the Bride or Bridegroom. Or, 2. Of the Bridegroom. Or rather, 3. By the Prophet himſelf: who having hitherto ſpoken to the Bridegroom, or King, now addreſſeth his Speech to the Bride or Queen. *r* So he calls her, partly, in token of his reſpect and affection to her, and partly, becauſe ſhe is ſuppoſed to be young and beautiful, and therefore the Prophet ſpeaks like an Elder and graver perſon, and as her ſpiritual Father and Counſellor. *s* He uſeth ſeveral words, ſignifying the ſame thing, to ſhew his ſerious and vehement deſire of her good, and the great importance and difficulty of practiſing the following counſel. *t* Not ſimply, but comparatively, ſo far as they oppoſe or hinder the diſcharge of thy duty to thy Husband, or ſo far as they are corrupted in Doctrine or Worſhip, or Practice. He alludes to the Law of Matrimony, *Gen.* 2. 24. and to what *Solomon* did ſay, or ſhould have ſaid to *Pharaoh's* Daughter, to wean her from the Idolatry and other vices of her Father's houſe. But this, as well as the reſt of the Pſalm, reſpects Chriſt, and is a ſeaſonable and neceſſary advice and command to all perſons that deſire to come to Chriſt, whether

Jews

Jews or *Gentiles*, that they would caſt off all their inveterate Errours and Prejudices, all thoſe ſuperſtitious or idolatrous, or wicked opinions or practices, which they had received by long and ancient, and therefore venerable Tradition from their Fathers, and intirely give up themſelves to Chriſt to be inſtructed by him, and to receive his Doctrine, though it would ſeem new to them. And by theſe words he ſeems to intimate and tacitly to foretel that not only the ſuperſtitious inventions and Traditions of men, but even the legal Worſhip appointed by *Moſes*, and delivered to them from their parents, ſucceſſively for many generations, ſhould be relinquiſhed by the believing *Jews*, and aboliſhed by Chriſt's coming.

11. So ſhall the King greatly deſire thy beauty *u*: for he *is* thy Lord *x*, and worſhip thou him *y*.

u So doing thou ſhalt be amiable and acceptable to thy Husband; which will abundantly recompenſe thee for the loſs of thy Father's houſe. *x* As he is thy Husband, and alſo as he is thy King, and God, as he was called, v 6. And this is added as a reaſon, not of the laſt words, why *the King* would *deſire her Beauty*; but of the advice given to her, v 10. *y* By which he implies that her Husband was no meer man, but God alſo, and therefore might be adored without any violation of that known and immutable Precept of worſhipping God only.

12 And the daughter of Tyre *z* *ſhall be there* with a gift *a*, *even* * the rich amongſt the people *b* ſhall intreat † thy favour.

* Pſal. 72. 10. †Heb. *thy Face.*

z (*i e*) The people or Citizens of *Tyre*; as *the Daughter of Zion*, or *Jeruſalem*, or *Babel*, &c. are put for their Inhabitants, 2 *Kings* 19. 21. *Pſal.* 137. 8. *Zech.* 9. 9. He mentioneth the *Tyrians*; Partly, Becauſe they did give Preſents to *Solomon*, 1 *Kings* 5. 1, &c to whom here is a continued alluſion through the whole Pſalm; and partly, becauſe they among others, and before many others, were to be converted to Chriſt, as they were. See *Mat.* 11. 21, 22 *Mark* 3. 8. and 7 24 *Acts* 21. 3, 4, 5. But they are here put Synecdochically for all the *Gentiles*, whom that City fitly repreſents, as being *the Mart of the Nations*, as ſhe is called, *Iſa.* 23. 3. And being a very rich and proud, and therefore a ſelf-conceited and a ſtiff-necked people, their *Merchants being Princes*, *Iſa.* 23. 8. they may in a peculiar manner repreſent all thoſe great and proud Princes and ſtubborn people of the Gentile-World, which ſhould be ſubdued to Chriſt by the preaching of the Goſpel. *a* Partly, to teſtifie their Homage, which was done by Gifts or Preſents, as appears from 1 *Sam.* 10. 27. 2 *Sam.* 8. 2, &c. and partly, to procure thine, and conſequently thy Husband's favour, as it here follows. *b* Of other Nations.

13. The kings daughter *c* *is* all glorious within *d*; her clothing *is* of wrought gold *e*.

c (*i.e.*) The Spouſe, ſo called; Either, becauſe ſhe was the Daughter of one King, and the Wife of another: Or, becauſe the Spouſe or Wife is ſometimes called the Husband's *Daughter*; Partly, becauſe ſhe is ſuppoſed to be younger than he, and partly, becauſe of that reſpect and ſubjection which ſhe oweth to him, and that fatherly care and affection which he oweth to her. See 2 *Sam.* 12. 3. *Jer.* 3. 4. So the Bridegroom calls his *Spouſe* his *Siſter Cant.* 4. 19. Thus *Livia*, the Wife of *Auguſtus* is called his *Siſter* in antient Coins. *d* Either, 1. Even in her retiring Chambers, in the Kings Palace, and not only when ſhe ſheweth her ſelf abroad. Or rather, 2. In her mind and Soul, or in ſpiritual endowments, the excellent Vertues and Graces wherewith ſhe is accompliſhed. For, 1. This is oppoſed to her outward clothing. 2. This being ſo great and ſo neceſſary a qualification of a worthy Spouſe, it is not likely it ſhould be omitted in her Deſcription and Commendation, eſpecially when the Bridegroom is commended for his inward Accompliſhments, as well as for his outward Glory, v. 4. 7. 3. The Church is this Bride, as hath been ſaid and proved before, whoſe true and chief Beauty is inward and ſpiritual, and not conſiſting in outward Pomp and Glory. *e* Her inward Perfections do not reſt within her, but break forth into vertuous and honourable Actions, wherewith ſhe is adorned in the view of the World. This ſuits well with the ſtyle of the holy Scriptures, wherein the Saints are oft ſaid to be cloathed with Vertues and vertuous Actions. See *Pſal.* 132. 9. 1 *Pet.* 5. 5.

14. She ſhall be brought unto the king *f* in raiment of needle-work: the virgins her companions *g* that follow her ſhall be brought unto thee.

f He alludes to the cuſtom of conducting the Bride to the Bridegrooms houſe. *g* (*i.e.*) Her Bride-maidens attending upon her, called her *honourable Women*, v. 9. (where ſee the Notes,) and here *Virgins*, becauſe of their ſpiritual Purity and Chaſtity, 2 *Cor.* 11. 2.

15. With gladneſs and rejoycing *h* *ſhall* they *be* brought: they ſhall enter into the king's palace.

h Full of joy for the Glory and Felicity of the Bride and Bridegroom, and for the Comfort and Benefit which redound theto themſelves from it.

16. In ſtead of thy fathers ſhall be thy children, * whom thou maiſt make princes in all the earth *i*.

* 1 Pet. 2. 9. Rev. 1. 6. & 5. 10. & 20. 6.

i Having directed his Speech to the Bride, he now returns to the Bridegroom, as may be gathered both from the Hebrew words, which are of the Maſculine Gender; and from the next Verſe, which unqueſtionably belongs unto him; yet ſo that he ſuppoſeth the Bride to be concern'd and partakes with him in the Privileges here mentioned, and the Children to be common to them both. And therefore this Verſe and Pſalm cannot be underſtood of *Solomon*, and his Marriage with *Pharaoh*'s Daughter, becauſe he had no Children by her, and but very few by all his Wives and Concubines; and his Children were ſo far from exceeding their Parents in the largeneſs of their Dominions, or being made *Princes in all the Earth*, as is here ſaid, that they enjoyed but a ſmall part of their Fathers Dominions, and that with many Tribulations, and but for a ſhort time. But this was moſt truly and fully accompliſhed in Chriſt: who inſtead of his Fathers of the Jewiſh Nation, from whom he deſcended, and by whom he was forſaken and rejected (which here ſeems to be implyed, and elſewhere is expreſly affirmed) had a numerous Poſterity, of Gentile Chriſtians of all the Nations of the Earth, which here and elſewhere are called *Princes*, and *Kings*, becauſe of their great power with God and with Men, becauſe they ſubdued a very great part of the World, to the obedience of Chriſt, and ruled them in his Name and ſtead.

17. I will make thy name to be remembred in all generations *k*: therefore ſhall the people praiſe thee for ever and ever.

k As he began the Pſalm, with the Celebration of the Kings Praiſes, ſo now he endeth with it, and adds this important Circumſtance, that this Nuptial Song ſhould not only ſerve for the preſent Solemnity, as others of that kind do, but that it ſhould be remembred and ſung in all ſucceſſive Generations. Which plainly ſheweth that it was not compoſed upon ſuch a ſleight and tranſitory occaſion, as that of *Solomon*'s Marriage with *Pharaoh*'s Daughter: which was ſoon forgotten, and the *Iſraelites* had little cauſe to remember it with any ſatisfaction; but upon that great and glorious and everlaſting Marriage between Chriſt and his Church; of which this is moſt properly and literally verified.

PSAL. XLVI.

The ARGUMENT.

The occaſion of this Pſalm, *is thought to be that happy ſucceſs and ſettlement, and peace, which God granted to the People of* Iſrael *in* David's *time, and by his means*, 2 Sam. 8.

To the chief muſician || for the ſons of Korah, a ſong upon Alamoth.

|| Or, *of.*

1. GOd *is a* our refuge and ſtrength, a very preſent *b* help in trouble.

a (*i.e.*) He hath now manifeſted himſelf to be ſo, by the courſe of his Providence. *b* Or, *a ſufficient*, as this word is ſometimes uſed, as *Joſ.* 17. 16. *Zech.* 10. 10.

2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into † the midſt of the ſea *c*.

† Heb. *the heart of the Seas.*

c Though there ſhould be nothing but Shakings and Confuſions, and Deſolations, in all the Nations round about us: which are oft expreſſed by ſuch Metaphors, as *Jer.* 51. 25. *Hagg.* 2. 21, 22. *Revel.* 6. 14.

3. *Though* the waters thereof roar, *and* be troubled *d*: *though* the mountains ſhake with the ſwelling thereof *e* Selah.

d Though the Sea be very tempeſtuous, and its Waters (by which a multitude of People is oft ſignified, as *Revel.* 17. 1. 15.) rage, to wit, againſt us, as appears from the following Verſes. *e* Though its raging Waves aſſault mighty Princes and Kingdoms, and make them ſhake and be ready to fall down.

4. *There is* a river, the ſtreams whereof *f* ſhall make glad *g* the city of God *h*: the holy *place* of the tabernacles *i* of the moſt High.

f He

f He either ſpeaks of, or at leaſt alludes to, the River of *Kidron*, 2 *Sam.* 15. 23. *Joh.* 18. 1. and its two ſtreams or Rivulets flowing from it; *Gihon* and *Siloah*, 2 *Chron.* 32. 30. *Iſa.* 8. 6. which being ſmall and contemptible, or ſtill or gentle Waters, are not unfitly oppoſed to the vaſt and unruly Waters of the Sea. He inſinuates the weak condition of God's Church as to outward advantages, that they had not one Sea to oppoſe to another, but only a ſmall River; which though in it ſelf deſpicable, yet was ſufficient to refreſh and defend them in ſpight of all their Enemies. And as *the Sea* and *Waters* thereof, v. 2,3. are to be underſtood Metaphorically, as all agree, ſo alſo in all probability, are this River and Streams: Which therefore may deſign the gracious preſence and aſſiſtance, and bleſſing of the Lord, (which is very frequently deſcribed under the Name of *Waters*, as *Iſa.* 11. 9. and 12. 3. *Zech.* 14. 8. *&c.*) or the Lord himſelf, who is expreſly ſaid to be unto the City of *Zion* for its defence, *a place of broad Rivers and Streams*, *Iſa.* 33. 20,21. which probably alludes to this Text, or at leaſt explains it. *g* (*i. e.*) Shall not barely defend it from utter ruine, but preſerve it from danger, and give great occaſion for Rejoycing and Thankſgiving. *h* (*i. e.*) *Zion* or *Jeruſalem* ſo called, alſo *Pſal.* 48. 1. *Iſa.* 60. 14. *i* (*i. e.*) Of the Tabernacle, the plural Number for the ſingular, as *Pſal.* 43. 3. The place where God's holy Tabernacle is ſettled.

5. God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, † *and that* right early *k*.

† Heb. *when the Morning appeareth.*

k Heb. *as ſoon as the Morning appeareth*, (*i.e.*) Speedily, after a ſhort Night of affliction; comp. *Pſal.* 30. 5. and ſeaſonably, when the danger is greateſt, and the enemies prepare to make the Aſſault; which is commonly done in the Morning.

6. The heathen raged *l*, the kingdoms were moved: he uttered his voice *l*, the earth melted *m*.

l To wit, againſt God, and againſt his People. *l* Either he thundred: Or, he ſpake to them in his wrath, as is ſaid, *Pſal.* 2. 5. *m* The Inhabitants of the Earth, who were combined againſt *Zion*, were diſpirited and conſumed.

7 The LORD of hoſts *is* with us, the God of Jacob *is* † our refuge, Selah.

† Heb. *an high place for us.*

8. * Come, behold the works of the LORD, || what deſolations he hath made in the earth *n*.

* Pſal. 66. 5.

|| Or, *who hath made* Deſolations.

n (*i. e.*) Among thoſe People of the Earth, who were neighbouring and vexatious to God's People, and therefore were cut off by *David*, and their Lands and Cities in great part waſted.

9. He maketh wars to ceaſe *o* unto the end of the earth *p*: * he breaketh the bow, and cuteth the ſpear in ſunder, he burneth the Chariot in the fire *q*.

* Pſal. 76. 3.

o He hath ended our Wars, and ſettled us in a firm and well-grounded Peace. *p* Or, *of this Land*, to wit, of *Iſrael*: from one end of it to the other. *q* He ſpeaks of the *Bows* and *Spears*, and *Chariots* of their Enemies; for he preſerved thoſe which belonged to his People.

10. Be ſtill *r*, and know that I *am* God *s*: I will be exalted *t* among the heathen, I will be exalted in the earth.

r He ſpeaks Either, 1. To the *Iſraelites*, *be ſtill*, (*i. e.*) Do you henceforth ſilently and quietly wait upon me without fear or diffidence. Or rather, 2. *To the Heathen*, who had *raged*, v. 6. and therefore now he ſeaſonably admoniſheth them to *be ſtill*, and to ſtir no more againſt God's People. *s* The only True and Almighty God; and your Gods are but dumb and impotent Idols. *t* (*i. e.*) I will make my ſelf glorious by my great and wonderful Works.

11. The LORD of hoſts *is* with us, the God of Jacob *is* our refuge, Selah.

PSAL. XLVII.

The ARGUMENT.

This Pſalm *may ſeem to have been Compoſed upon the occaſion of that great Solemnity, of carrying the Ark from the Houſe of* Obed-Edom, *into the City of* Zion; *of which ſee* 2 Sam. 6. *and* 1 Chro. 13. *and* 16. *But as* Zion *was a Type of the Church, and the Ark a Type of Chriſt, ſo this hath a further reference, even to Chriſt's aſcenſion into Heaven, and as conſequent thereunto, to the ſpreading of his Kingdom, in all the Parts and Nations of the World. Which is the chief Scope and Deſign of the Pſalmiſt, or at leaſt of the Holy Ghoſt, in this* Pſalm; *as will plainly appear from the Words and Matter of it.*

To the chief Muſician, *a Pſalm* || for the ſons of Korah.

|| Or, *of.*

1. O Clap your hands, all ye people *a*, ſhout unto God *b* with the voyce of triumph.

a Either 1. All the Tribes of *Iſrael*: For the ſeveral Tribes are ſometimes called ſeveral *People*. See *Judg.* 5. 14. *Ezek.* 2. 3. *Act.* 4. 27. Or, 2. All Nations, not only *Jews*, but *Gentiles*: for all of them either had, or might have benefit by the Ark, upon their Addreſſes to God there, and eſpecially by Chriſt and his Aſcenſion. *b* In the Worſhip, and unto the Glory of the God of *Iſrael*.

2. For the LORD moſt high *is* terrible *c*, *he is* a great King over all the earth *d*.

c Or, is *moſt high* (in himſelf above all Gods) which conjunction is oft underſtood) *Terrible* to all his Enemies. *d* The univerſal Monarch of the whole World, and not of only *Iſrael*.

3. He ſhall ſubdue *e* the people under us *f*, and the nations under our feet.

e Or, *lead* like *Sheep*; Or, *bring into the Fold*, as divers render the Word, by comparing *Iſa.* 5. 17. *Mic.* 2. 12. He ſeems to ſpeak of ſuch a Subjugation of them, as was for the good of the People ſubdued, becauſe this is matter of rejoycing to them, *v.* 1. Which is true both of thoſe People whom *David* ſubdued, who thereby had Opportunities, Obligations and Encouragements, to own and worſhip the true God, which was the only way to their true and laſting Happineſs; and eſpecially of thoſe *Gentiles*, who were ſubdued to Chriſt, by the preaching of the Goſpel. *f* The Gentile-Converts were in ſome ſort brought under the *Jews*, becauſe they were ſubjected to Chriſt, and to his Apoſtles, and to the Primitive Church, which were *Jews*. Or, the Pſalmiſt may ſpeak this in the Name of the whole Church, which then were *Iſraelites* only, but afterwards were made up of *Jews* and *Gentiles*, unto which all particular Believers, were to ſubmit themſelves in and for the Lord.

4. He ſhall chooſe *g* our inheritance *h* for us, the excellency *i* of Jacob *k* whom he loved *l*, Selah.

g (*i. e.*) He will appoint and beſtow upon us. This Verb of the future Tenſe may ſeem to agree well with the *Gentiles*, becauſe this Bleſſing was not now preſent, but future, and ſo the Sence deſigned by the Holy Ghoſt may be this, though at preſent we are wicked and wretched Creatures, and Strangers to the Common-wealth of *Iſrael*, yet there is a time coming wherein God will chuſe or take us into the number of his Children by gracious Adoption. But futures are variouſly rendred; and accordingly the vulgar *Latine*, *Syriack* and *Arabick* render this Word, *He hath choſen*. The *Chaldee* render this and the following Words, *He will take pleaſure in us, ſo as to give us our Inheritance*. *h* Either the Land of *Canaan*: Or Heaven; which was typified by that Land: Or rather, God himſelf who is called his peoples *Portion* or *Inheritance*, as *Pſal.* 16. 5. and 73. 26. and elſewhere, or the Preſence and Worſhip and Bleſſing of God. This God had choſen for the *Iſraelites*, and reſolved to chuſe or ſet apart for the *Gentiles*. *i* Or, *Glory*; wherein *Jacob* gloryed and excelled all other People. See *Ezek.* 24. 21. *Amos* 6. 8. and 8. 7. *k* Either, 1. Of the Perſon of *Jacob*; Who, though he never had the Poſſeſſion of the Land of *Canaan*, yet had the Lord and his Preſence, and Bleſſing for his Inheritance. Or rather, 2. Of the People of *Jacob* or *Iſrael*, who are frequently called *Jacob*, as *Numb.* 23. 7. 10. 23. *Pſal.* 14. 7. and 44. 4, &c. for theſe did actually enjoy the promiſed Inheritance of *Canaan*, and the preſence of God in his Sanctuary. *l* This he adds; partly, as the reaſon why he choſe ſuch a noble Inheritance for them, not for any peculiar worth in them, more than in other People, not only for his free Love to them, as he declareth, *Deut.* 7. 7, 8. and 9. 5. and partly, as an evidence of the excellency of this Inheritance, becauſe it was choſen for his beloved People.

5. * God is gone up *m* with a ſhout, the LORD with the ſound of a trumpet.

* Pſal. 68. 24, 25.

m This is meant literally of the Ark, wherein God was preſent, which went, or was carried up to the Hill of *Zion*, where the Tabernacle was erected for it, and afterwards to the Hill of *Moriah* into the Temple; which Solemnity was accompanied with the ſhouts and acclamations of the People, and with the ſound of Trumpets: but myſtically it reſpects Chriſt's Aſcenſion into Heaven, as may be gathered by comparing this with *Eph.* 4. 8. where the like words uttered

ed concerning the Ark upon the ſame occaſion, *Pſal.* 68. 18. are directly applied to Chriſt's Aſcenſion.

6. Sing *praiſes n* to God, ſing *praiſes*: ſing praiſes unto our King *o*, ſing praiſes.

n Theſe words are repeated four times in this Verſe, to ſhew how vehemently deſirous the Pſalmiſt was, that God might have his due Praiſe and Glory; and of how great neceſſity and importance it was to Men, to perform this great, though much neglected, Duty. *o* For ſo he is in a ſpecial manner.

7. For God *is* the King of all the earth *p*, ſing ye *praiſes* || with underſtanding *q*.

|| Or, *every one that hath underſtanding*, or, *ſing* Maſchil. Pſal. 45.

p Not only ours, as I now ſaid, but alſo of all the Nations of the World; and therefore he may well require, and doth highly deſerve all our Praiſes. *q* Not raſhly, or formally and careleſly, but ſeriouſly conſidering the greatneſs of this King whom you praiſe, and what abundant cauſe you have to praiſe and admire him. Which is an intimation that the matter of this Pſalm is more ſublime, and important than ordinary.

8. God reigneth over the heathen *r*: God ſitteth upon the throne *s* of his holineſs.

r (*i.e.*) Over all heathen Nations, as being *the King of all the Earth*, v. 7. Which was not true in *David*'s time, but was fulfilled by Chriſt. *s* To wit, as Judge and King, exerciſing Dominion, or *Reigning* as he now ſaid; this being only another expreſſion of the ſame thing. And this *Holy Throne* is either, 1. The Ark upon which God was ſaid to ſit to govern the *Iſraelites*. Or rather, 2. Heaven; which is oft called God's *Throne*, *Pſal.* 11. 4. *Iſa.* 66. 1. whence God is ſaid to behold and to rule all Nations; of which general Dominion of God he here ſpeaks. And here Chriſt ſits at his Fathers right hand, for that purpoſe.

9. || The princes of the people *t*, are gathered together, *even* the people of the God of Abraham *u*: for the ſhields of the earth *x* belong unto God: he is greatly exalted *y*.

|| Or, *the Voluntary of the People are gathered* unto *the People of the God of* Abraham.

t Either, 1. The heads of the Tribes of *Iſrael* who were gathered together to the Tabernacle, or Temple upon ſolemn Feaſts. Or rather, 2. *The Princes* (or, *the voluntary* or *willing* ones, as this word is rendred, (*Pſal.* 110. 3.) of the *Gentiles*, who are here known by the name of the people, v. 1, 3. who were divided in their Principles, and Intereſts, and Religions, but are now united and gathered together unto Chriſt, laying their Scepters at his Feet, and joyntly owning and promoting his Worſhip and Service. So he ſpeaks of the Converſion of the *Gentiles*; although he mentions only their Princes, becauſe their Converſion might ſeem to be moſt difficult in ſundry reſpects, and therefore that being affirmed, the Converſion of their people, with or after them, might very reaſonably be ſuppoſed. *u* So he explains the former clauſe, and ſhews what people he ſpake of, and it is obſervable, he doth not ſay *the people of Abraham*, leſt this ſhould be appropriated to the *Iſraelites*, but, *the people of the God of Abraham* (*i.e.*) which worſhip the God of *Abraham*, whether they be *Jews* or *Gentiles*. So this is a prophecy of the Converſion of the *Gentiles*; which alſo is intimated by the name here uſed, which is not his old and firſt name, *Abram*, but his new name *Abraham*, given to him to ſignifie, that he ſhould be *the Father of many Nations*, *Gen.* 17. 5. Or theſe words with the former, may be, and are by divers learned Interpreters rendred thus: *The Princes of the people*, (*i.e.* Of the *Gentiles*) *are* (*i.e.* ſhall be as is uſual in Prophetick ſtyle) *gathered* unto (which Particle is ſometimes underſtood, as *Pſal.* 5. 8. *Jer.* 26. 10. *Hoſ.* 2. 14.) *the people of the God of Abraham*, (*i.e.*) Unto the *Jews*, and ſo both *Jews* and *Gentiles* ſhall be united in one Religion; and ſo God *ſhall reign over the Heathen*, and *be King of all the Earth*, as is here ſaid, v. 7, 8. and *all people* ſhall *clap* their *hands* for joy, as it is, v. 1. *x* Either, 1. The protection of the People of all the Earth. Or rather, 2. Their Princes or Rulers, who are fitly called *Shields*, *Hoſe.* 4. 18. becauſe by their office they are or ſhould be the common Parents and Protectors of all their People, to defend them from all Oppreſſions and Injuries. Theſe, ſaith he, are *the Lords*, (*i.e.*) At his diſpoſal, or ſubject to his Dominion, both as to their Hearts and Kingdoms. And ſo this is here conveniently added, as the Reaſon of that great and improbable Event, foretold in the foregoing words, that the Princes of the people (which of all others were moſt lofty and wilful, and incorrigible) ſhould joyn and ſubject themſelves to the Lord, and to his Church. *y* By this means God ſhall be greatly glorified, and appear to be far above all the Princes of the World, and above all other Gods.

PSAL. XLVIII.

The ARGUMENT.

This Pſalm *was compoſed upon the occaſion of ſome eminent Deliverance vouchſafed by God, to the City of* Jeruſalem, *from ſome potent Enemy, and dreadful danger; Either, that in* Jehoſhaphat's *time*, 2 Chron. 20. *or that under* Hezekiah, 2 Kings 18. *and* 19. *In both which times they were holy Prophets, by ſome of whom this* Pſalm *might be made.*

A ſong, *and* Pſalm *a* || for the ſons of Korah.

|| Or, *of.*

a Of which ſee on *Pſal.* 30. which hath the ſame Title.

1. GReat *is* the LORD, and greatly to be praiſed in the city of our God *b*, *in* the mountain of his holineſs *c*.

b In *Jeruſalem*, which he hath choſen for his dwelling Place. *c* (*i. e.*) In his holy Mountain, either *Zion* where the Ark and Tabernacle was: Or rather *Moriah*; where the Temple now was. Although both of them are ſuppoſed by ſome to be but one Mountain, having two Tops: and it is certain that both are frequently called by one Name, to wit, *Zion*.

2. * Beautiful for ſituation, the joy of the whole earth *d is* mount Zion, *on* the ſides of the north *e*, * the city of the great king *f*.

* Pſal. 50. 2. Ezek. 20. 6. Dan. 8. 9. & 11. 16. * Matth. 5. 35.

d Jeruſalem may be ſo called here, as it is alſo, *Lament.* 2. 15. not actually, as if all People did rejoyce in it, or for it; but fundamentally or cauſally, becauſe here was very great cauſe or ground of rejoycing for the Gentile World, if they had underſtood themſelves, or their true Intereſt; becauſe here God was graciouſly preſent and ready, to hear and anſwer the juſt Deſires and Prayers, not only of the *Iſraelites*, but of any ſtranger, of what Nation ſoever, according to *Solomon*'s Prayer, 1 *Kings* 8. 41. &c. and here the *Gentiles* might find that God, whom like blind Men they groped for, as the Greek phraſe implies, *Act.* 17. 27. and here they might be informed of the Nature and Properties, as alſo of the Mind and Will, of the Almighty and Everlaſting God, of which they were ſo groſly ignorant, and of that Meſſias, who was *the Deſire* of (and conſequently matter of great Joy unto) *all Nations*, *Hagg.* 2. 7. and, 2. Prophetically, becauſe the joyful Doctrine of the Goſpel, was to go from thence unto all Nations: of which ſee *Iſa.* 2. 2, 3. *Mich.* 4. 1, 2. yet theſe words may be and are by others rendred, and underſtood thus, *the Joy of the* or *this* (for here is an Emphatical Article) *whole Land*. *e* (*i. e.*) Which is on the Northern part of *Jeruſalem*. But becauſe *Joſephus* and ſome others affirm, that Mount *Zion* ſtood Southward from *Jeruſalem*, this Clauſe poſſibly may be added to ſignifie that *Zion* is not here to be underſtood ſtrictly and properly for that Mountain, or part of the Mountain ſo called, but for that other Mountain, or part of the ſame Mountain, upon which the Temple was built, which was ſtrictly called *Moriah*; but is here called *Zion*, becauſe that Name was far better known in Scripture, as being oft put for the Temple, as *Pſal.* 137. 3. *Iſa.* 18. 7. *Jer.* 51. 10. *Lam.* 5. 18. and for the whole City, and for the Church of God, in a multitude of places of Scripture. *f* (*i. e.*) The City of God, as it was now called, v. 1. who juſtly calls himſelf *a great King*, *Mal.* 1. 14. as being, *King of Kings*, *and Lord of Lords*, *Revel.* 19. 16.

3. God is known *g* in her palaces *h* for a refuge *i*.

g To his People by ſenſible and long Experience, and to all neighbouring Nations, by their own Obſervation. *h* (*i. e.*) In the Habitations, or to the Inhabitants of that City. Poſſibly he may here point at the Kings Palace, and the Temple, which was the Palace of the King of Heaven; which two Palaces God did in a ſingular manner protect, and by protecting them, he protected the whole City and People. *i* Under whoſe ſhadow we are more ſafe and ſecure, than other Cities are with their great Rivers and impregnable Fortifications.

4. For lo, the kings *i* were aſſembled, they paſſed by *k* together.

i Either thoſe Kings confederate againſt *Jehoſhaphat*, 2 *Chron.* 20. or the *Aſſyrian* Princes; whom they vain-gloriouſly called *Kings*, *Iſa.* 10. 8. *k* In their march towards *Jeruſalem*. Or, *they paſſed away*, (*i. e.*) Departed without the ſucceſs, which they deſired and confidently expected.

5. They ſaw *it l*, *and* ſo they marvelled *m*, they were troubled *and* haſted away *n*.

l They did only look upon it, but *not come into it*, *nor ſhoot an Arrow there*, *--nor caſt a Bank againſt it*, as is ſaid upon this or the like occaſion, 2 *Kings* 19. 32. *m* Not ſo much at the ſtructure, or ſtrength of the City, as at the wonderful works wrought by God on their behalf. *n* See 2 *Kings* 19. 35.

6 Fear took hold upon them there, *and* pain *o*, as of a woman in travail.

o Partly,

o Partly, at the Tidings of *Tirhakah*'s coming againſt them, 2 *Kings* 19. 9. and partly, from that terrible ſlaughter of their Army, there v. 35.

7. Thou breakeſt the ſhips of Tarſhiſh with an eaſt-wind *p*.

p This is not reported as a Matter of Fact, for we read of no Ships in thoſe Expeditions, to which this Pſalm relates, nor did any Ships come near *Jeruſalem*, becauſe that was at a great diſtance from the Sea, and from any navigable River running into the Sea; but only added by way of Illuſtration, or Alluſion. The ſence is, Thou didſt no leſs violently, and ſuddenly deſtroy theſe proud and raging Enemies of *Jeruſalem*, than ſometimes thou deſtroyeſt the Ships at Sea, with a fierce and vehement wind, ſuch as the Eaſtern winds were in thoſe parts, *Exod.* 14. 21. *Job* 27. 21. *Jer.* 18. 17. *Ezek.* 27. 26. The words are and may be rendred thus: *Thou didſt break* them as (ſuch Ellipſis of the Pronoun, and of the note of ſimilitude being very frequent; as I have again, and again ſhewed) *the Ships of the Sea* (for *Tarſhiſh*, though properly the Name of a Maritime place in *Cilicia*, *Ezek.* 27. 25. *Jonah* 1. 3. is uſually put for *the Sea*, as 1 *Kings* 10. 22. 2 *Chron.* 9. 21. *Pſal.* 72. 10. *Iſa.* 2. 16. *Jer.* 10. 9.) are broken *with an Eaſt-wind*. Albeit the Enemies of *Jeruſalem*, which are compared to the raging waters of the Sea, in *Pſal.* 46. 2, 3. may as fitly be compared to Ships upon the Sea.

8. As we have heard, ſo have we ſeen *q* in the city of the LORD of hoſts, in the city of our God, God will eſtabliſh it for ever *r*, Selah.

q The predictions of the Prophets, Either, 2 *Chron.* 20. 14. or 2 *Kings* 19. 20, &c. have been verified by the Events Or, We have had late and freſh Experiences of ſuch wonderful works of God, as before we only heard of by the report of our Fathers. *r* From this miraculous deliverance we plainly ſee that God hath a ſingular love to it, and care of it, and therefore will defend her, in all ſucceeding Ages, againſt all her Enemies. And ſo God would have done, if *Jeruſalem* had not forſaken God, and forfeited his favour and protection.

9. We have thought of *s* thy loving kindneſs, O God, in the midſt of thy temple.

s It hath been the matter of our ſerious and deep Meditation, when we have been worſhipping thee in thy Temple. For when the Prieſts were offering Incenſe or Sacrifice, the religious people exerciſed themſelves in holy Meditation, or ſecret Prayer to God, as may be gathered from *Luke* 1. 10. and many other places of Scripture, and from the Nature of the thing. Or, *We have ſilently*, or *patiently waited for*, as ſome ancient and other Interpreters render it.

10. According to thy name, O God, ſo *is* thy praiſe *t* unto the ends of the earth: thy right hand is full of righteouſneſs *u*.

t For this and ſuch like glorious actions, thou art praiſed and acknowledged, and evidently proved to be ſuch an one as thou haſt affirmed thy ſelf to be in thy word, *God Almighty* or *All-ſufficient*, *the Lord of Hoſts*, *the King of thy Church and People*, and *a ſtrong Tower to all that truſt in thee*, and all other things which thou art called in Scripture. Thy Name is not an empty Title, but is filled up with honourable and praiſe-worthy Works anſwerable to it. *u* (*i. e.*) Of righteous Actions; by which thou diſcovereſt thy Juſtice and Holineſs in deſtroying the wicked, and incorrigible Enemies of thy People, and in fulfilling thy Promiſes made to thy Church.

11. Let mount *x* Zion rejoyce, let the daughters of Judah *y* be glad, becauſe of thy judgments *z*.

x Synecdochically put for *Jeruſalem*. *y* (*i. e.*) The other and leſſer Cities, and Towns or Villages, (*i. e.* all the People) of *Judah*: for ſuch are commonly called *Daughters* in reſpect of the Mother City, to which they are Subjects: See *Joſ.* 15. 45. and 17. 16. *Pſal.* 45. 12. and 137. 8. He mentions *Judah* only, and not all *Iſrael*; Partly, becauſe they were more immediately and eminently concerned in *Jeruſalem*'s deliverance; and principally becauſe ten of the Tribes of *Iſrael* were now cut off from *Jeruſalem*, and from the Kingdom of *David*'s Houſe, and poſſibly carried away Captive, 2 *Kings* 18. 9, 10, 11. *z* Upon thine and their Enemies. At which they were glad not ſimply; but becauſe it was highly conducible to God's Honour, and to the preſervation and enlargement of God's Church in the World.

12. Walk about Zion, and go round about her *a*: tell the towers thereof *b*.

a He ſpeaketh, Either, 1. To the Enemies, as triumphing over them. Or rather, 2. To the People of that City and Kingdom, who had been Eye-witneſſes of this glorious work of God, as appears from the following Verſes. *b* He bids them *mark well* her *Towers*, *Bulwarks* and *Palaces*, here and v. 13. not with vain oſtentation, or carnal confidence, for he had ſaid that *God* only was their *Refuge*, v. 3. but with thankfulneſs to God, when they ſhould find upon enquiry, that not one of them was demoliſhed, or any way defaced by ſo potent an Enemy.

13. † Mark ye well her bulwarks, ‖ conſider *c* her palaces: that ye may tell it to the generation following *d*.

† Heb. *ſet your heart to her bulwarks.* ‖ Or, *riſe up.*

c Or, *Exalt*, or *Admire*. *d* That they may be excited to continue their praiſes to God for this mercy, by which they hold and enjoy all their Bleſſings, and to truſt in God in the like difficulties for the future.

14. For this God *e* is our God for ever and ever; he will be our guide *even* unto death *f*.

e Who hath done this great work. *f* (*i.e.*) Whilſt we have a being. Birth and Life, and the ſeveral ages of life and death, are oft aſcribed to Churches and Commonwealths, both in Scripture and other Authors. This promiſe was made to the old and earthly *Jeruſalem*, upon condition of their obedience, wherein they failing ſo groſly, loſt the benefit of it, but it is abſolutely made good to the New and Heavenly *Jeruſalem*, the Church of Chriſt.

PSAL. XLIX.

The ARGUMENT.

This Pſalm *is penned upon the ſame occaſion with* Pſal. 39. *and* 73. *to wit, upon the contemplation of the afflictions of God's People, and of the proſperity and glory of ungodly men. The deſign is to juſtifie God's Providence in this dark diſpenſation, and to ſhew that all things being conſidered, good men have no cauſe for immoderate dejection of ſpirit, nor wicked men for glorying in their preſent felicities.*

To the chief muſician; *a Pſalm* ‖ for the ſons of Korah. ‖ Or, *of.*

1. HEar this, all *ye* people *a*, give ear all *ye* inhabitants of the world:

a Heb. *All People*; *Jews* or *Gentiles*: For all are concerned in this matter, as being apt to ſtumble and murmur at it.

2. Both * low and high, rich and poor together. * Pſal. 62. 9.

3. My mouth ſhall ſpeak of wiſdom, and the meditation of my heart *ſhall be* of underſtanding *b*.

b It concerns you diligently to attend to me, for I am about to ſpeak not of vulgar and trivial things, or ſuch as come ſuddenly into my mind, and ruſh as haſtily out of my mouth, but of ſuch things as are the reſult of my moſt ſerious and conſiderate thoughts, and ſuch as, if you obſerve them and lay them to heart, will make you truly wiſe, and keep you from thoſe errors and follies and miſchiefs, which the generality of mankind for want of a right underſtanding do run into.

4. * I will incline mine ear *c* to a parable *d*, I will open *e* my dark ſaying *f* upon the harp. * Pſal. 78. 2. Mat. 13. 35.

c This is another Argument to perſwade them to hearken to him. I will hearken what God by his Spirit ſpeaks to me, and that and nothing elſe will I now ſpeak to you: and therefore it is well worth your hearing. I alſo ſhall joyn with you in attending to it, that whilſt I teach you, I my ſelf may learn the ſame Leſſon. For as Miniſters now teach themſelves whilſt they teach others, ſo the holy Prophets did oft-times ſearch into, and ſtudy to find out the meaning of their own Prophecies, as appears plainly from 1 *Pet.* 1. 10, 11. The Phraſe is thought to be taken from the Muſicians, who lay their ear cloſe to the Inſtrument when they tune it, and by their ear try how the Voice and Inſtrument agree. *d* Which properly is a figurative and allegorical Speech, but is oft more largely taken for any excellent and important, and withal dark or difficult, Doctrine or Sentence: See *Numb.* 23. 7. and 24. 3. 15. *Pſal.* 78. 2. Comp. with *Mat.* 13. 35. *e* (*i.e.*) I will not ſmother it in my own breaſt, but publiſh it to the world. *f* So he juſtly calls the following Diſcourſe, becauſe the thing in queſtion, is and ever hath been thought difficult, and hard to be underſtood.

5. Wherefore ſhould I fear *g* in the days of evil *h*, *when* the iniquity of my heels *i* ſhall * compaſs me about? * Hoſ. 7. 2.

g He ſpeaks in his own perſon, becauſe he had now ſaid that he would *incline* his *ear*, v. 4. (*i. e.*) Learn and practiſe what he was teaching others, but his meaning is more general: That there is no ſufficient cauſe, why he or any good man ſhould *fear*. Which is to be underſtood of exceſſive or immoderate and prevailing fear, cauſing dejection or deſpondency, or diſtruſt of God's Providence and Goodneſs, or diſcontent with his condition. In which ſence men are bid *not* to *fear*, *Gen.* 50. 19. *Mat.* 28. 5. Comp. with *Mark* 16. 6. Thus *Gen.* 45. 5. *Be not grieved*, to wit, inordinately: for otherwiſe they

ought, and he would have had them to grieve for their ſin. Thus *to lead a man into temptation*, *Mat.* 6. 13. is *to ſuffer* him *to be overcome* by it, by comparing 1 *Cor.* 10. 13. And the object, or cauſe of this forbidden Fear is double, the one, the afflictions of good men, here following; the other, the proſperity of the ungodly, as it is declared v. 16. and of which he begins to treat in the very next Verſe, and continues the Diſcourſe of it to the end of the Pſalm. *b* Either, 1. Of ſin: when iniquity of all ſorts abounds; which is many ways grievous and vexatious to every good man. Or, 2. Of miſery; in times of great diſtreſs and calamity, either publick or private, when wicked men flouriſh, (of which he ſpeaks in all the reſt of the Pſalm) and good men are oppreſſed and perſecuted. *i* By which he underſtands either, 1. His afflictions: which he might juſtly call the puniſhment of his ſinful actions: for *iniquity* is commonly put for the puniſhment of it, and *the heels* are put for a mans foot-ſteps, and Metaphorically, for ones ways or actions, as *Pſal.* 56. 6. and 89. 51. Or, 2. *The iniquity*, (*i.e.*) The violent and injurious deſigns and practices of his ungodly and malicious Enemies, who, as he here ſaith, *d'd compaſs him about*. Whereby he notes their proſperous ſucceſs againſt him, and his being indangered and vexed by them, as this Phraſe implies, *Job* 16. 13. *Pſal.* 17. 9, 11. and 22. 12. and 140. 9. *Habak.* 1. 4. and withal their intention and endeavour to vex and perſecute and deſtroy him, as this Phraſe is uſed, *Pſal.* 17. 9. and 22. 12, 16. and in many other places. This ſence is favoured both by the *Syriack* and *Arabick* Interpreters: whereof the former renders the words thus, *the iniquity of mine enemies hath compaſſed me*, and the latter thus, *when mine enemies ſhall* compaſs me about: and by the main Scope of the Pſalm, which is to comfort himſelf and other good men, againſt that great ſcandal of the proſperity of the wicked, and the oppreſſions and miſeries of the righteous. But all the difficulty is, why or how he calls this, *the iniquity of his heels*. For the clearing whereof, it is humbly propoſed to conſideration, that this Genitive Caſe, *of my heels*, ſeems to note not the efficient or meritorious cauſe of this *iniquity*, or puniſhment of it, but the object about which this iniquity is exerciſed; as Nouns in the Genitive Caſe are frequently taken. Thus *the ſpoil of the poor*, *Iſa.* 3. 14. is not that ſpoil which was made by them, but upon them: and *the violence of the Children of Judah*, as it is in the Hebrew Text, *Joel* 3. 19. is that which was done againſt them, as we truly tranſlate it. See alſo *Dan.* 4. 27. *Mat.* 10. 1. *Acts* 4. 9. In like manner here, *the iniquity of my heels*, is the iniquity wherewith they compaſs and ſeek to trip up my heels: for we ſhall find *David* oft ſpeaking of the malicious practices of his Enemies, with reſpect to his *Heels* or *Feet*, or *Steps*. So he tells us they *pierced his hands and feet*, *Pſal.* 22. 16. they *compaſſed* and *marked*, and *prepared a Net for* his *ſteps*, *Pſal.* 17. 11. and 56. 6. and 57. 6. as *Jeremy* alſo complains of his Enemies, that they hid *ſnares for* his *feet*, Ch. 18. 22. And therefore it is not ſtrange that the iniquity of his Enemies is here noted to be exerciſed about his *heels*, or *footſteps*, as this word ſignifies, either becauſe they did malignantly obſerve all his ſteps or ways, that they might find occaſion to load him with reproaches in order to his ruine; or becauſe they *purpoſed* to trip up his heels, or to *overthrow his goings*, as he complains, *Pſal.* 140. 4. Beſides, the words may be rendred, *the iniquity of my Supplanters*, for the Hebrew word rendred *Heels*, may be and is by ſome learned Interpreters, taken for a Participle of that Verb, which ſignifies to *ſupplant* or trip up the heels or circumvent, from whence *Jacob* had his Name. And this Character fitly agrees to *David's* Enemies, who were not only moſt malicious, but alſo very deceitful and treacherous, as he every where complains.

* Job 31. 24. Pſal. 62. 10. Mark 10. 24. 1 Tim. 6. 17.

6. They that * truſt in their wealth *k*, and boaſt themſelves in the multitude of their riches.

k As that which can and will ſecure them from God's judgments and from the calamities of humane life, the Pſalmiſt having ſaid that he and other good men, had no ſufficient cauſe of fear from their preſent ſufferings from ungodly men; now he proceeds on the contrary to ſhew that his ungodly Enemies had no reaſon to be ſecure and confident, becauſe of their preſent riches and proſperous ſucceſs.

7. None *of them* can by any means redeem *l his* brother *m*, nor give to God *n* a ranſom for him.

l To wit, from death, as appears from v. 9, 10, &c. neither from the firſt death, nor from the ſecond, which he points at, v. 14, 19. *m* Whom he would do his utmoſt to preſerve in life: and conſequently not himſelf. But he ſeems to mention *his Brother* rather than himſelf, becauſe when his Brother is ſick, he being in health, hath the full command and free uſe of all his wealth, and ſtrength, and wit, and all other means of redeeming his Brother; which he hath not, when he himſelf is dangerouſly or deſperately ſick. *n* The only Lord of Life, and the Judge who hath paſſed upon him the Sentence of Death.

* Job 36. 18, 19.

8. For * the redemption of their ſoul *o is* precious *p*: and it ceaſeth for ever *q*.

o (*i.e.*) Of their life, as Soul is commonly uſed. *p* (*i.e.*) Rare, as the word is uſed, 1 *Sam.* 3. 1. *Dan.* 2. 11. hard to be obtained. But he doth not call it ſimply impoſſible, becauſe Chriſt hath purchaſed this priviledge for his true Diſciples, that in ſome ſence, they ſhall not ſee death, *Joh.* 8. 51. *q* (*i.e.*) It is never to be accompliſhed, to wit, by any meer man, for himſelf or for his Brother.

9. That he ſhould ſtill live for ever, *and* * not ſee corruption *r*. * Pſal. 89. 48.

r Or, *the Pit*, or *the Grave*, (*i.e.*) Not die, as that Phraſe is oft uſed, as hath been noted before.

10. For he ſeeth *s that* * wiſe men die, likewiſe the fool and the brutiſh perſon periſh *t*, and leave their wealth to others *u*. * Eccleſ. 2. 16.

s An impersonal expreſſion: Every man ſees and knows it; it is viſible and evident, both from Reaſon and from univerſal Experience. *t* All men die without any difference between wiſe and fools, good and bad. *u* He ſaith not, to Sons, or Kindred; but indefinitely, *to others*, becauſe he is wholly uncertain to whom he ſhall leave them, to Friends, or Strangers, or Enemies; which he mentions as a great vanity in riches. They neither can ſave them from death, nor will accompany him in, and after death, and after his death will be diſpoſed, he knows not how, nor to whom.

11. Their inward thought *is x*, *that* their houſes *y ſhall continue* for ever *z*, *and* their dwelling-places † to all generations; they call *their* lands after their own names *a*. † Heb. *to generation and generation.*

x Though they are aſhamed to expreſs it, yet it is their ſecret opinion, and hope, and wiſh. *y* Either, 1. Their poſterity, oft called mens *Houſes*, as 2 *Sam.* 7. 11, &c. *Pſal.* 113. 9. and 115. 12. Or, 2. Their Manſion-houſes, as it is explained in the next Clauſe, which alſo ſerve for this purpoſe, to preſerve a mans name for ever. *z* Not to them in their own perſons, but to them and theirs in ſucceeding Generations, as it follows. *a* Fondly dreaming by this means to immortalize their Names and Memories.

12. Nevertheleſs *b* * man *being* in honour *c*, abideth not *d*: he is like the beaſts *that* periſh *e*. * Pſal. 82. 5.

b Notwithſtanding all theſe fine fancies and devices. *c* Living in all the ſplendour and glory above mentioned. *d* The Hebrew word properly ſignifies, *to lodge for a night*, as *Gen.* 32. 21. *Judg.* 19. 10. and thence to *abide for a long* or *conſiderable time*, as *Pſal.* 25. 13. and 55. 7. *Prov.* 15. 31. All his dreams of perpetuating his Name and Eſtate, ſhall vaniſh and be confuted by Experience. *e* (*i.e.*) That are utterly loſt and extinct. So he is in reference to all his Wealth and Honour, of which he here ſpeaks.

13. This their way *f is* their folly *g*; yet their poſterity † approve their ſayings *h*, Selah. † Heb. *delight in their mouth.*

f (*i.e.*) Their counſel and contrivance to immortalize themſelves. *g* Though to themſelves and ſome others, it ſeem to be wiſdom, yet in truth it is apparent folly and madneſs. For they neither obtain that immortal Name which they ſeek and hope for: Nor, if they do, doth it yield them any comfort or benefit. *h* Heb. *their mouth*, (*i.e.*) Their counſels and ſuggeſtions which they gave them concerning theſe matters. The *Mouth* is oft put for the words, which come out of it, as *Numb.* 35. 30. *Job* 7. 11.

14. Like ſheep *i* they are laid in † the grave *k*, death ſhall feed on them *l*, and the * upright *m* ſhall have dominion over them in the morning *n*, and their || beauty *o* ſhall conſume *p* || in the grave, from their dwelling *q*. † Heb. *Hel.* * Dan. 7. 22. Mal. 4. 3. Luke 22. 30. 1 Cor. 6. 2. Rev. 2. 26. & 20. 4. || Or, *Strength.* || Or, *the Grave* being *an habitation to every one of them.*

i Which for a ſeaſon are fed in large and ſweet paſtures, but at the owners pleaſure are put together in cloſe and comfortleſs folds, and led away to the ſlaughters, not knowing nor conſidering whither they are going. *k* Or, *in Hell*: For the Hebrew word ſignifies both. *l* The firſt death ſhall conſume their bodies in the grave, and the ſecond death ſhall devour their Souls. *m* Good men whom here they oppreſſed and abuſed at their pleaſure. *n* Either, 1. Suddenly, or within a very little time, as this Phraſe is oft uſed, as *Pſal.* 30. 5. and 46. 5. and 101. 8. and 143. 8, &c. Or, 2. In the day of the general Judgment, and the Reſurrection of the Dead. For Death being called *the night*, *Joh.* 9. 4. and *ſleep* in many places, that day is fitly compared to the Morning, when men awake out of ſleep, and enter upon that everlaſting day. But whether this or the former be the true meaning of the Phraſe, it is ſufficiently evident the thing here ſpoken of, is not done in this Life, but in the next: For, 1. This Propoſition and Priviledge being general, and common to all upright perſons, is not verified here, it being the lot of many good men to be oppreſſed and killed by the wicked, as is manifeſt both from Scripture, as *Pſal.* 44. 22. *Eccleſ.* 8. 14. and 9. 2. and from the Experience of all Ages of the Church. 2. This Dominion of the juſt over the wicked happens after the wicked are *laid in their Grave*, as is here expreſſed, and conſequently ſuppoſeth their future Life and Reſurrection: for when one perſon rules over another, both are ſuppoſed to exiſt or have a being. Nor is there any Argument againſt

againſt this ſence, but from a vain and abſurd conceit, which ſome men have entertained, that the Saints in the Old Teſtament had no firm belief nor expectation of the Recompences of the life to come. Which is againſt evident Reaſon; and againſt many clear places of the Old Teſtament, that cannot without force be wreſted to any other ſence; and againſt the expreſs Teſtimony of the New Teſtament concerning them, *Heb.* 11. and in many other places. *o* Or, *their Form*, or *Figure*, or *Image*, all which come to one, and ſeems to intimate, that all their Glory and Felicity which they had in this Life, was rather imaginary than real, and indeed but a *ſhadow*, as it is called, *Eccleſ.* 6 12. and 8. 13. *p* Heb. *is to conſume*, or *to be conſumed*, (*i. e.*) Shall be conſumed: the Infinitive Verb being here put for the Future, as it is *Pſal* 32 8. *Zech.* 3 4. and 12. 10. *q* (*i e*) They ſhall be hurried from their large, and ſtately and pleaſant Manſions, into a cloſe and dark Grave. But thoſe words are by divers Interpreters rendred otherwiſe, and that peradventure more truly and fitly, to this purpoſe, word for word, *the Grave* (or rather, *Hell*, as before, and as this word *Sheol* is confeſſedly oft uſed, in the Old Teſtament, but no where more conveniently than here) ſhall be *a dwelling*, or *for a dwelling unto him*, or *them*, or *every one of them*. Which in the Prophets phraſe is called *dwelling with everlaſting Burnings*, *Iſa.*33 14. and, in the phraſe of the New Teſtament, to *be caſt into* and abide in *the lake of Fire, and Brimſtone*, *Revel.* 20. 10.

†Heb. *from the hand of the Grave.* ‖Or, *Hell.*

15. But God will redeem *r* my ſoul *s* † from the power of ‖ the grave *t*; for he ſhall receive me *u*, Selah.

r Though no man can find out a Ranſom to redeem himſelf or his Brother, yet God can and will redeem me. *s* Either properly: Or, my ſelf or Life: for all comes to one. *t* Or, *of Hell*: for he ſpeaks of that *Sheol* in which the Wicked are left The Grave ſhall not have power to retain me, but ſhall be forced to give me up into my Fathers hands: and Hell ſhall have no power to ſeize upon me. *u* Or, *take me*, out of this vain, mortal, and miſerable Life unto himſelf, or into Heaven, as this phraſe is uſed, *Gen.* 5. 24. *Pſal.* 73. 24. *Act.* 7. 59.

16. Be not thou afraid *x* when one is made rich, when the glory of his houſe is increaſed.

x (*i.e.*) Diſcouraged or dejected. The proſperity of the Sinners, is oft matter of fear and dread to good men; Partly, becauſe it enables them to do more miſchief; and partly, becauſe it ſhakes their Faith in God's Providence and Promiſes, and is apt to engender Suſpicions in mens minds, as if God did not regard the Actions and Affairs of men, and made no difference between the good and the bad, and conſequently all Religion were vain and unprofitable. See *Pſal.* 73. 12, 13.

*Job 27. 19.

17. * For when he dieth, he ſhall carry nothing away *y*: his glory ſhall not deſcend after him.

y For as he will ſhortly die, ſo all his Wealth and Power, and Glory, will die with him, and thou wilt have no cauſe either to envy or fear him.

†Heb. *in his Life.*

18. Though † whiles he lived, he bleſſed his ſoul *z*: and *men* will praiſe thee *a*, when thou doſt well to thy ſelf *b*.

z (*i.e.*) He applauded himſelf as a wiſe and happy Man, comp. *Luk.* 12. 19. *a* And as he pleaſeth and flattereth himſelf, ſo he meets with Paraſites, that applaud and flatter him, for their own advantage. For he ſtill ſpeaks of the ſame Man, as is manifeſt from the foregoing and following words, though there be a ſudden change of the third, into the ſecond Perſon: which is moſt frequent in theſe Books. *b* When thou doſt indulge and pleaſe thy ſelf, and advance thy own worldly intereſt. For the Name of *good* in Scripture is oft aſcribed unto the Pleaſures and Profits of this Life, as *Job* 21. 13. *Pſal.* 4. 6. *Eccleſ.* 2. 24. and 4. 8. and 11. 9.

†Heb. the Soul *ſhall go.*

19. † He ſhall go *c* to the generation of his fathers *d*, they ſhall never ſee *e* light *f*.

c Now he returns again to the third Perſon. Such ſudden and repeated Changes, are frequent in this Book. *d* (*i.e.*) To the Grave and Hell, where he ſhall meet with his wicked Parents, who by their Counſel and Example, led him into his evil Courſes; as the Godly alſo are ſaid to be *gathered to their Fathers*, *Gen.* 15. 15. *Deut.* 32. 50. *Judg.* 2. 10. (*i. e.*) *e* Never enjoy, as *ſeeing* is oft taken. *f* Neither *the Light of the Living*, as it is called, *Job* 33. 30. *Pſal.* 56. 13. or of this Life, to which they ſhall never return: Nor of the next Life, to which they ſhall never be admitted, but they ſhall be caſt *into utter Darkneſs*, *Mat.* 8. 12.

*Verſ. 12. *& Eccleſ. 3. 19.

20. * Man *that is* in honour and underſtandeth not *g*, is * like the beaſts that periſh *h*.

g (*i. e.*) Hath not true wiſdom, to know and conſider what he is, and what his true Buſineſs and Intereſt in this World is, and what uſe he ſhould make of his Life, and of all his Riches and Honour, and Power, and whither he is going, and what courſe to take for the attainment of true and laſting Happineſs. *h* Though he hath the outward ſhape of a Man, yet in truth he is a Beaſt, or a bruiſh, ſtupid, and unreaſonable Creature, and he ſhall periſh like a *brute Beaſt made to be deſtroyed*, 2 *Pet.* 2. 12.

PSAL. L.

The ARGUMENT.

The deſign of this Pſalm, *is partly to reprove and proteſt againſt the common Miſcarriages of many Profeſſors of Religion, who ſatisfied their own Conſciences, and fanſied that they pleaſed God with their external and ceremonial performances, notwithſtanding their groſs neglect of thoſe more neceſſary and fundamental duties of Piety, and Juſtice, and Charity: Partly, to inſtruct men concerning the nature of the true and acceptable Worſhip of God: and Partly, to prepare the* Iſraelites *for, and tacitly warn them of that Change, which would be made in the outward form and way of Gods Worſhip, under and by the Meſſiac, and of the abolition of the legal Sacrifices, which God did not appoint for his own need, nor for his Peoples perpetual uſe.*

A Pſalm ‖ of Aſaph *a*. ‖Or, *for* Aſaph.

a Who was not only the chief of the ſacred Singers, 1 *Chron.* 15. and 16. and 25. 2. but alſo a Prophet, 1 *Chron.* 25. 1. and a Compoſer of ſome *Pſalms*, as it is apparent from 2 *Chron.*29.30. and therefore, as is moſt probable, of thoſe that go under his Name.

1. THE † mighty God, *even* the LORD hath ſpoken, and called the earth from the riſing of the ſun, unto the going down thereof *b*. †Heb. *God of Gods. So* Gr.

b (*i. e.*) All the Inhabitants of the Earth, from one end to the other. Whom he here ſummons to be Witneſſes of his Proceedings in this ſolemn Judgment, between him and his People, which is here poetically repreſented. For here is a Tribunal erected, the Judge coming to it, the Witneſſes and Delinquents ſummoned, and at laſt, the Sentence given, and Cauſe determined.

2. Out of Zion *c* the perfection of beauty *d*, God hath ſhined *e*.

c The place where he was ſuppoſed to reſide, and where he would now ſit in Judgment. Or, from whence he would come to a more publick and conſpicuous place, where all the World might ſee and hear the Tranſactions. *d* The moſt beautiful and amiable place of the whole World, becauſe of the Preſence and Worſhip, and Bleſſing of God, which was there and there only. *e* (*i. e.*) Hath appeared, or manifeſted himſelf in a glorious manner, as Judges do when they come to the Judgment ſeat.

3. Our God *f* ſhall come *g*, and ſhall not keep ſilence *h*: * a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him *i*. *Pſal. 97. 3.

f Theſe words are uſed here, as they are alſo, *Heb.*12. 29. emphatically. The Prophet ſpeaks this in the Perſon of the *Iſraelites* and Worſhippers of God, whereof he was one, and thereby takes off their fond Pretence, as if becauſe God was *their* God, in Covenant with them, and nearly related to them, by *Abraham* his Friend for ever, he would bear with their Miſcarriages, and would not deal ſo ſeverely with them, as ſome fanſied; which alſo was their conceit, *Jer.*7.4. &c. *Mat.*3.9,10. No, ſaith he, though he be our God, yet he will come to execute Judgment upon us. *g* Either 1. From Heaven, his dwelling place, to *Zion*, to ſit in Judgment there. Or, 2. Out of *Zion*, to ſome other place, as was ſaid on v. 2. *h* So the ſence is, he will no longer forbear, or connive at the Hypocriſie and Profaneneſs of the Profeſſors of the true Religion, but will now ſpeak to them in his wrath, and will effectually reprove and chaſtiſe them. But becauſe the Pſalmiſt is not now deſcribing what God did, or would ſay againſt them, which he doth below, v. 7. &c. but as yet continues in his deſcription, of the Preparation or coming of the Judg to his Throne, it ſeems more proper to tranſlate the words, as ſome do, *he will not ceaſe*, (for this Verb ſignifies not only a ceſſation from Speech, but from Motion or Action, as it doth, 2 *Sam.*19.11. *Pſal.*83.1. *Iſa.*42. 14,15.) (*i.e.*) Not neglect or delay to come. So here is the ſame thing expreſſed, both Affirmatively and Negatively (as is frequent in Scripture, whereof divers inſtances have been formerly given) for the greater aſſurance of the truth of the thing. *i* This is a farther deſcription of that terrible Majeſty, wherewith God clothed himſelf, when he came to his Tribunal, in token of that juſt ſeverity, which he would uſe in his Proceed-

ings with them. He alludes to the manner of Gods appearance at *Sinai*, *Exod.* 19. and intimates to them, that, although *Zion* was a place of Grace and Bleſſing to all true *Iſraelites*, yet God would be as dreadful there, to the Hypocrites among them, as ever he was at *Sinai*. See *Iſa.* 33. 14.

4. He ſhall call to the heavens from above, and to the earth *k*, that he may judge his people *l*.

k Either, to the Places themſelves, and ſo it is a Figure called *Proſopopœia*: Or, to the Inhabitants of them, all Angels and Men whom he calls in for Witneſſes and Judges, of the Equity of his preſent Proceedings. Comp. *Deut.* 4. 26. and 31. 28. and 32. 1. *l* To wit, in their Preſence and Hearing.

5. Gather *m* my Saints *n* together unto me: thoſe that have made a covenant with me by ſacrifice *o*.

m O ye Angels, ſummon and fetch them to my Tribunal. Which is poetically ſpoken; not as if they were actually to do ſo; but only to continue the Metaphor, and Repreſentation of the Judgment here mentioned. *n* The Delinquents, the *Iſraelites*, whom he calls *Saints*; Partly, becauſe they were all by profeſſion *an holy People*, as they are called, *Deut.* 14. 2. Partly, by an Irony, intimating how unworthy they were of that Name: and Partly, as an Argument or Evidence againſt them, becauſe God had choſen and ſeparated them from all the Nations of the Earth, to be an holy and peculiar People to himſelf, and they alſo had ſolemnly and frequently conſecrated and devoted themſelves to God, and to his faithful ſervice; all which did greatly aggravate their preſent Apoſtaſie. *o* (*i.e.*) Which have entred into Covenant with me, and have ratified that Covenant with me by Sacrifice, not only in their Parents, *Exod.* 24. 4. &c. but alſo in their own Perſons from time to time, even as oft as they offer Sacrifices to me. This Clauſe ſeems to be added here, to acquaint them with the proper nature, uſe and end of Sacrifices, which were principally appointed to be Signs and Seals of the Covenant made between God and his People; and conſequently to convince them of their great miſtake and wickedneſs in truſting to their outward Sacrifices, when they neglect the very life and ſoul of them, which was the keeping of their Covenant with God; and withal to diminiſh that overweening conceit which they had of Sacrifices, and to prepare the way for the abolition of them, as being only neceſſary to confirm the Covenant: which being once for all confirmed by the Blood of Chriſt, they might without any inconvenience be laid aſide and abrogated.

* Pſal. 97. 6. 6. And * the heavens ſhall declare his righteouſneſs *p*: for God *is* judg himſelf, Selah *q*.

p Which they were called to witneſs, v. 4. So was the Earth alſo. But here he mentions the Heavens only, as I humbly conceive, becauſe they were the moſt impartial and conſiderable Witneſs in the caſe; for men upon Earth might be falſe Witneſſes, either through ignorance and miſtake, or through prejudice and partiality, and paſſion: But the Angels underſtand things more thoroughly and certainly, and are ſo exactly pure and ſinleſs, that they neither can nor will tell a lye for God; and therefore their Teſtimony is more valuable. Or the meaning is, that God would convince the People of his Righteouſneſs, and of their own Wickedneſs, by terrible Thunders and Lightnings, and Storms, or other dreadful Signs wrought by him, in the Heaven or the Air: by which he did convince his People in two like Caſes, *Deut.* 5. 22, 23. &c. 1 *Sam.* 12. 17, 18, 19. *q* In his own Perſon, or immediately. God will not now reprove them, or contend with them by his Prieſts or Prophets, with whom they may eaſily ſtrive, as they uſed to do, but he will do it in an immediate and extraordinary manner from Heaven; and therefore they ſhall be forced to acknowledge his Righteouſneſs, and their own Unrighteouſneſs; as they muſt needs do, when the Conteſt is between them, and that God who is the great Judg of the World, and cannot poſſibly do any unrighteous thing, *Job* 34. 13. *Rom.* 3. 6. who exactly knows all their Hearts, and Works, and cannot be deceived, nor contradicted.

* Pſal. 81. 8. 7. * Hear, O my people, and I will ſpeak *r*; O Iſrael, and I will teſtifie againſt thee *s*: I *am* God, *even* thy God *t*.

r Having brought in God, as coming to Judgment with them, he now gives an account of the Proceſs, and of the Sentence of the Judg, whoſe words are contained in this, and the following Verſes. *s* I will plead with thee, and declare my Charge, or Indictement againſt thee. *t* Not only in general, as thou art my Creature, but in a ſpecial manner, by many ſingular Favours and Obligations, and by that ſolemn Covenant made at *Sinai*; whereby I avouched thee to be my peculiar People, and thou didſt avouch me to be thy God, *Deut.* 26. 17, 18.

* Hoſ. 6. 6. 8. I will not reprove thee * for thy ſacrifices, or thy burnt-offerings *u*, *to have been* *x* continually before me.

u I do not charge thee, or at leaſt this is not the principal matter of my Charge, that thou haſt neglected Sacrifices, which thou ſhouldſt have offered; for although thou haſt many times omitted thy duty in that kind, yet I have greater things than theſe to charge thee with. *x* Or, *they have been*. I confeſs thou haſt, being frequent in that Work, and haſt laid too great a ſtreſs upon it, and ſatisfied thy Conſcience with it, as if thereby thou hadſt made me amends for the Errors of thy Life.

9. * I will take no bullock out of thy houſe, *nor* he-goats out of thy folds *y*. * Mic. 6. 6. Acts 17. 25.

y But be not ſo vain and fooliſh, as to imagine that thou doſt lay any Obligations upon me by thy Sacrifices; or that I required them, becauſe I had need of them, or took any pleaſure in them for themſelves, or for my own ſatisfaction by them.

10. For every beaſt of the foreſt *is* mine *z*, *and* the cattle upon a thouſand hills *a*.

z I could command, or diſpoſe them at my pleaſure, without thy leave or aſſiſtance. *a* Which feed upon innumerable hills, or in vallies and fields.

11. I know *b* all the fowls of the mountains *c*: and the wild beaſts of the field *are* † mine. † Heb. *with me.*

b Where they are, and whence I can eaſily fetch them when I think good. *c* Not only tame and domeſtick Fowls, but even ſuch as are wild and fly up and down upon mountains; which though out of mans reach, are at God's command.

12. If I were hungry *d*, I would not tell thee *e*, * for the world *is* mine, and the fulneſs thereof *f*. * Exod. 19. 5. Deut. 10. 14. Job 41. 11. Pſal. 24. 1. 1 Cor. 10. 26, 28.

d If I wanted or deſired any thing, as I do not, being the All-ſufficient God. *e* That thou mighteſt ſupply my wants. *f* (*i.e.*) All thoſe Creatures wherewith it is repleniſhed.

13. Will I eat the fleſh of bulls, or drink the blood of goats *g*?

g If I did want any thing, haſt thou ſuch carnal and groſs conceptions of me, that I need or delight in the blood of brute Creatures?

14. * Offer unto God thankſgiving *h*, and pay thy vows *i* unto the moſt High. * Hoſ. 14. 2. Heb. 13. 15.

h If thou wouldſt know what Sacrifices I moſt prize, and indiſpenſibly require, in the firſt place, it is that of Thankfulneſs and praiſe proportionable to my great and glorious and numberleſs Favours, which doth not conſiſt barely in verbal acknowledgments, but proceeds from an heart truly and deeply affected with God's mercies, and is accompanied with ſuch a courſe of Life, as is grateful or Well-pleaſing to God: all which is plainly comprehended in *Thankſgiving*, as that Duty is explained in other Scripture. *i* Either, 1. Ceremonial vows, the Sacrifices which thou haſt vowed to God. Or rather, 2. Moral Vows: for the things here mentioned, are directly oppoſed unto Sacrifices, and preferred before them: for having diſparaged, and in ſome ſort rejected *their Sacrifices and Burnt-offerings*, v. 8. it is not likely that he ſhould have a better Opinion of, or value for their vowed Sacrifices; which were of an inferiour ſort. He ſeems therefore to underſtand thoſe ſubſtantial Vows and Promiſes, and Covenants, which were the very ſoul of their Sacrifices, and to which their Sacrifices were but Appurtenances and Seals, as was noted above, on v. 5. whereby they did *avouch the Lord to be their God, and to walk in his ways*, &c. as it is expreſſed, *Deut.* 26. 17. and engaged themſelves to love, and ſerve and obey the Lord according to that ſolemn Vow and Covenant, which they entred into at *Sinai*, *Exod.* 24. 3, 7, 8. which they oft renewed, and indeed did implicitly repeat in all their Sacrifices, which were appointed for this very end to confirm this Covenant.

15. And * call upon me *k* in the day of trouble *l*; I will deliver thee, and thou ſhalt glorifie me *m*. * Job 22. 27.

k And make Conſcience of that great Duty, of conſtant and fervent Prayer to me; which is an acknowledgment of thy ſubjection to me, and of thy Truſt and dependence upon me, and therefore is pleaſing to me. *l* When trouble comes, do not avoid it by ſinful ſhifts, nor truſt to Creatures for relief, as Hypocrites generally do, but give Glory to me, by relying upon my Promiſes, and expect help from me, by hearty and unfeigned Prayer. *m* This is mentioned; Either, 1. As a priviledge thou ſhalt have occaſion to praiſe and glorifie me for thy deliverance. Or, 2. As a further Duty, thou ſhalt give me the glory of thy deliverance, by praiſing me for it, and improving it to my Service and Glory.

16. But unto the wicked *n* God ſaith *o*, What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth *p*?

n (*i.e.*) The ſame ungodly and hypocritical Profeſſors, whom he calleth *Saints*, v. 5. in regard of their Profeſſion, and here *wicked* in reſpect of their practice, and the truth of the thing. *o* He told them what he would not reprove them, for,

for, v. 8. and why, v. 9, 10. &c. now he tells them for what he did reprove and condemn them, even for a vain and falſe Profeſſion of Religion. *p* With what confidence dareſt thou make mention of, or boaſt of God's Grace and Favour vouchſafed unto thee, in giving thee ſuch a Covenant and Statutes, pretending to embrace them, and to give up thy ſelf to the obſervation of them? This not only the Teachers (of whom ſome underſtand theſe Words) but all the *Iſraelites* in general: Of whom he rather ſeems to ſpeak.

* Rom. 2. 21, 22.

17. * Seeing thou hateſt inſtruction *q*, and caſteſt my words behind thee *r*.

† Heb. *thy portion* was *with Adulterers.*

q Seeing thy practice contradicts thy Profeſſion, and makes thee a notorious and impudent Lyar. Though *with thy Mouth thou ſheweſt much Love* (as is ſaid of them, *Ezek.* 33. 31.) to my Statutes and Counſels, yet in truth thou hateſt them, as they are Curbs to thy beloved Luſts, and Inſtruments of thy juſt Condemnation, and a manifeſt reproach to thy Converſation. Or, *Seeing thou hateſt reproof*, as this Word is oft rendred. And this above all other parts of God's word, is moſt hateful to ungodly Men, *Prov.* 9. 8. and 12. 1. and 15. 10. 12. *Amos* 5. 10. And therefore this is fitly alledged, as an evidence of their wickedneſs. *r* As men do things which they abhor or deſpiſe.

† Heb. *thou ſendeſt.*

18. When thou ſaweſt *s* a thief, then thou conſenteds with him *t*, and † haſt been partaker with adulterers *u*.

s Or, *didſt obſerve*, or *conſider*: When he came into thy Preſence and Company, and thou didſt underſtand and conſider his ways and his ſucceſs and impunity, and he invited thee to a participation of his Profits. *t* Or, as many render it, *then thou didſt run with him*, thou didſt readily and greedily aſſociate thy ſelf with him, in his unrighteous Courſes. Thou didſt yield to his Motions, and that with great Complacency and Diligence. *u* By joyning with them, in their lewd and filthy practices.

19. Thou giveſt *x* thy mouth to evil *y*, and thy tongue frameth deceit *z*.

x Heb. *thou ſendeſt forth*, to wit, free; for the word is uſed of Mens diſmiſſing their Wives, or their Servants; whom they left to their Freedom. Thou haſt an unbridled Tongue, and caſteſt off all reſtraints of God's Law, and of thy own Conſcience, and giveſt thy Tongue liberty to ſpeak what thou pleaſeſt, though it be offenſive and diſhonourable to God, and injurious to thy Neighbour, or to thy own Soul. Which is juſtly produced as an evidence of their Hypocriſie. *y* Either to ſinful or miſchievous Speeches. *z* (*i. e.*) Uttereth lyes or fair words, wherewith to circumvent thoſe who deal with them.

20. Thou ſitteſt *and* ſpeakeſt *a* againſt thy brother *b*, thou ſlandreſt *c* thine own mothers ſon.

a Thou doſt not only ſpeak evil in a ſudden Paſſion, or upon ſome great Provocation, but this is thy conſtant and deliberate practice and buſineſs, which thou doſt purſue with great facility and complacency: all which this phraſe implies. *b* Strictly ſo called, as the next clauſe explains it. Which is a great aggravation of the ſin, and a proof of his inveterate and obſtinate wickedneſs. *c* Takeſt away his good Name, which is better than all Riches; yea, than Life it ſelf. Which is contrary to my expreſs and oft repeated commands.

21. Theſe *things* haſt thou done, and I kept ſilence *d*: thou thoughteſt that I was altogether *ſuch a one* as thy ſelf †: but I will reprove thee, *e*, and ſet *them* in order before thine eyes *f*.

d I did not expreſs my Diſpleaſure againſt thee, in ſuch grievous Judgments as thou didſt deſerve. Or, *I was deaf*: I carried my ſelf like one that did not hear thy ſinful Speeches, nor ſee, or take any notice of thy wicked Actions. † Thou didſt miſconſtrue and abuſe this my patience and long ſuffering, as if it had proceeded from my Ignorance, or Regardleſneſs, or Approbation of thy evil Courſes, which I ſeemed by my connivence to juſtifie or allow,; and thereupon didſt grow more audacious and impudent in ſin. See *Eccleſ.* 11. 9. *Iſa.* 26. 10. *Rom.* 2. 4, 5. *e* Not with verbal, but real Reproofs, (*i. e.*) By ſevere puniſhments, as this word is uſed, *Job* 13. 10. *Pſal.* 6. 1. and 38. 1. and 39. 11. and oft elſewhere. I will quickly undeceive and convince thee, of the contrary to thy coſt. *f* I will bring to thy remembrance, and lay upon thy Conſcience all thy ſins, in full number and in their Order, with all their circumſtances, and thou ſhalt then ſee and know that I diligently obſerved and hated them all, and that none of them ſhall go unpuniſhed.

22 Now conſider this, ye that forget God *g*, leſt I tear *you* in pieces *h*, and *there be* none to deliver *i*.

g Ye hypocritical and ungodly *Iſraelites*, who have *forgotten*, (as *Moſes* foretold you would do, *Deut.* 32. 18.) *the God that formed you*, and made you his people, and forgotten his Mercies and Judgments, by which you ſhould have been inſtructed, and the Covenant which you made with him, and by which you ſtand obliged to him. *h* Leſt my patience be turned into fury, and I proceed to take vengeance on you. *i* Or, *for* (as the Hebrew Particle is oft rendred) *there is none that can*, or *will deliver* you. None can reſcue you from the power of mine anger.

* Pſal. 69. 30, 31.

† Heb. *that* diſpoſeth his way.

23. Whoſo * offereth praiſe *k*, glorifieth me *l*: and to him † that ordereth *his* converſation *aright m*, will I ſhew *n* the ſalvation of God *o*.

k Or, *Thankſgiving*, as this word is rendred, v. 14. See the note there. *l* He and he only gives me the Honour that I require and prize, and not he who loads my Altar with a multitude of Sacrifices; whereby you vainly and falſly conceit that you pleaſe and glorifie me, although in the mean time you live in the greſs neglect of the more important Duties, of Piety and Juſtice, and Charity: whereas in truth you greatly diſhonour me, and my Worſhip and Service by your infamous lives. *m* Heb. *that compoſeth*, or *diſpoſeth* (which Pronoun is frequently underſtood) the *way*, or manner of his life, (*i. e.*) That lives orderly, and according to Rule: for Sinners are ſaid to walk *diſorderly*, 2 *Theſſ.* 3. 6, 7, 11. and *by Chance*, as it is in the Hebrew Text, *Levit.* 26. 21, 23. which is oppoſed to Order: and the Scripture owns no *Order*, but what God preſcribes or approves; and therefore this word, *aright*, is juſtly added in our Tranſlation. *n* Heb. *I will make him to ſee*, (*i. e.*) To enjoy, as that Verb is oft uſed, as we have ſhewed again and again. *o* (*i. e.*) My Salvation, that true and everlaſting Happineſs, which I have prepared for all my faithful Friends and Servants, and for them only. So falſe is that Poſition of ſome of the Jewiſh *Rabbins*, that *every Iſraelite hath a portion in the World to come.*

PSAL. LI.

To the chief muſician *a*, *a Pſalm* of David, * when Nathan the prophet came unto him *b*, after he * had gone in to Bathſheba.

* 2 Sam. 12. 1.

* 11. 2.

a To be ſung by him, and other ſacred Muſicians publickly in the Temple through all Ages; that his Repentance might be as manifeſt and publick as his Crime and Scandal was. *b* After his Conſcience was awakened by *Nathan's* words, 2 *Sam.* 12. and *Nathan* was gone, *David* falls very ſeriouſly upon the practice of ſincere Repentance, and digeſted his Meditations into this *Pſalm.*

1. HAve mercy upon me *c*, O God, according to thy loving kindneſs *d*: according unto the multitude of thy tender mercies *e*, blot out *f* my tranſgreſſions.

2 Sam. 11. 2, 4.

c Pity and help and anſwer me, in the deſires I am now ſpreading before thee. *d* I pretend to no merit, but humbly implore thy free Grace and Mercy. *e* Thy mercies are infinite, and therefore ſufficient for my relief, and ſuch indeed do I need. *f* Either, 1. Out of my Conſcience and Soul, where it hath left a ſtain and filthy Character. Out of thy Book of Remembrance, and Accounts, in which all mens ſins are written, and out of which all men ſhall be judged hereafter, *Revel.* 20. 12. Which is ſpoken of God after the manner of men. See of this Phraſe *Iſa.* 43. 25. and 44. 22.

2. Waſh me throughly *g* from mine iniquity, and cleanſe me from my ſin.

g Heb. *Multiply to waſh me.* By which Phraſe he implies the greatneſs of his guilt; and the inſufficiency of all legal Waſhings, and the abſolute neceſſity of ſome other and better thing to waſh him, even of God's Grace and the Blood of Chriſt; which as *Abraham ſaw* by Faith, *Joh.* 8. 56. ſo did *David*, as is ſufficiently evident (allowing for the darkneſs of the Diſpenſation and Expreſſions of the Old Teſtament) from divers paſſages of the Pſalms; of which I have ſpoken in their proper places; and his earneſt and paſſionate deſire of pardon; which he deſires above all other things. Wherein he ſheweth himſelf to be a true Penitent, becauſe his chief care and deſire was to obtain God's Favour, and the forgiveneſs of his ſins, and not the prevention of thoſe external ſore Judgments, which God by *Nathan* threatned to bring upon him and his Houſe, 2 *Sam.* 12. 10, 11. about which here is not one word in this Pſalm; whereas the cares and deſires of Hypocrites, chiefly are bent towards worldly things, as we ſee in *Cain*, *Gen.* 4. 13, 16, 17. and *Saul*, 1 *Sam.* 15. 30. and others, *Hoſ.* 7. 14.

3. For I acknowledge *h* my tranſgreſſions *i*: and my ſin *is* ever before me *k*.

h With grief and ſhame, and abhorrency of my ſelf and of my ſins; which hitherto I have diſſembled and covered. And being thus truly penitent, I hope and beg that I may find mercy with thee. *i* For it was not a ſingle, but a complicated wickedneſs, Adultery, Murder, Injuſtice, Perfidiouſneſs; and frequent repetition of, and long and ſtupid continuance in abominable filthineſs, and that with publick ſcandal. *k* That which I had caſt

caſt behind my back, is now conſtantly in my view, and fixed in my thoughts and memory.

4. Againſt thee, thee only *l* have I ſinned, and done *this* evil in thy ſight *m*: * that thou mighteſt be juſtified *n*, when thou ſpeakeſt *o*; *and* be clear when thou judgeſt *p*.

* Rom. 3. 4.

l Which is not to be underſtood ſimply and abſolutely, becauſe he had unqueſtionably ſinned againſt *Bathſheba* and *Uriah*, and many others who were either injured by it, or ſcandalized at it, but comparatively. So the ſence is this, though I have ſinned againſt my own Body and Conſcience, and againſt others; yet nothing is more grievous and terrible to me, than to conſider that I have ſinned againſt thee; partly, upon a general Account, becauſe this is the chief malignity, and ſinfulneſs of ſin, that it offends and injures the glorious and bleſſed God; and partly upon particular reaſons; Becauſe I ſet thee at defiance, and having uſed all wicked Arts to conceal my ſin from men, and being free from fear of puniſhment from them, I went on boldly in ſin, caſting off all reverence to thy Holy and Omniſcient Majeſty, and all dread of thy Judgments, and becauſe I ſinned againſt thee, to whom I had ſuch numerous and peculiar and eminent obligations, as thy Prophet *Nathan* truly ſuggeſted to me, 2 *Sam.* 12. 7, 8. *m* With groſs contempt of God, whom I well knew to be a Spectator of my moſt ſecret Actions. *n* The Particle, *that*, is not taken cauſally, or intentionally, as if this was *David*'s deſign, but eventually, as it is *Exod.* 11. 9. *Pſal.* 30. 12. *Hoſ.* 8. 4. This will be the fruit or conſequent of my ſin, that whatſoever ſeverities thou ſhalt uſe towards me and mine, it will be no blemiſh to thy Benignity, or Righteouſneſs, or Fidelity, but the blame of all will reſt upon my head, as I deſire it may, and thy Juſtice will be glorified by all Men. *o* Heb. *In thy words*, (*i. e.*) In all thy Threatnings denounced againſt me by *Nathan*; and in any further ſentence which thou ſhalt ſee fit to paſs upon me. *p* When thou doſt plead or contend with me, or execute thy Sentence or Judgment upon me. Or, *when thou art judged*, as it is rendred, *Rom.* 3. 4. for the word may be taken paſſively, as well as actively. When any man ſhall preſume to cenſure thee, as not keeping thy Covenant and Mercy promiſed to *David*.

5. Behold I was ſhapen in iniquity *q*: and in ſin did my mother † conceive me *r*.

† Heb. *warm me.*

q This verſe is both by *Jewiſh* and *Chriſtian*, by Antient and latter Interpreters, generally and moſt truly underſtood of original ſin; Which he here mentions, as an aggravation of his crime: and the ſence of the place is this, Nor is this the only ſin which I have reaſon to acknowledge and bewail before thee; for this filthy ſtream leads me to a corrupt Fountain: and upon a ſerious review of my heart, and life, I find, that I am guilty of innumerable other ſins, and that this hainous Crime, though drawn forth by external temptations, yet was indeed the proper fruit of my own filthy and vile nature, which without the reſtraints of thy Providence or Grace, ever was, and ſtill is like to be, inclinable and ready to commit theſe and ten thouſand other ſins, as occaſion offers it ſelf. For which contrariety of my very Nature to thine, thou may'ſt juſtly loath and condemn me; and for which I humbly beg thy Pardon and Grace. *r* Heb. *Warm*, or *Cheriſh* me, in the Womb, before I was *ſhapen*, or *formed* there.

† Heb. *the Reins.*

6. Behold thou deſireſt *s* truth *t* in † the inward parts: and in the hidden *part* *u* thou ſhalt make me to know *x* wiſdom *y*.

s Or, *delighteſt in*: Or, *requireſt*: Heb. *willeſt*. *t* Either, 1. Sincerity in confeſſing my ſins; which therefore I have now acknowledged, though hitherto I have practiſed much falſhood and diſſimulation in indeavouring to conceal them from Men. Or rather, 2. Integrity or uprightneſs of heart; which ſeems to be here oppoſed to that *Iniquity* mentioned in the laſt verſe, in which he was, and all men are, framed and born. And this may ſeem to be added; Partly, as a proof or aggravation, of the ſinfulneſs of original corruption, becauſe it is contrary to the holy Nature and Will of God, which requireth not only unblameableneſs in mens actions, but alſo Univerſal Innocency, and rectitude of their minds and hearts: and partly as an aggravation of his actual ſin, wherein he had uſed ſuch groſs deceit and treachery. *u* (*i. e.*) In the heart, called *the hidden Man of the heart*, 1 *Pet.* 3. 4. and *the ſecret* part, *Rom.* 2. 16. which in the former branch he called *the Reins*, or *inward Parts*. *x* So he declares his hope, that God would pardon and cure his folly, which he had diſcovered, and make him wiſer for the future. But this ſeems not to ſuit well with the Context, which runs wholly in another ſtrain. The word therefore is, and may be rendred otherwiſe; *Thou haſt made me to know*. So this is another aggravation of his ſin, that it was committed againſt that Wiſdom and Knowledge, which God had not only revealed to him outwardly in his word, but alſo inwardly by his Spirit, writing it in his heart according to his Promiſe, *Jer.* 31. 33. Or thus, *do thou make me to know*, the future Verb being here taken Imperatively, and as a Prayer; as the following Futures are here tranſlated, v. 7, 8. Having now ſaid for the aggravation of his ſin, that God did *deſire* or *require Truth in the inward parts*: He takes that occaſion to break forth into Prayer, which alſo he continues in the following Verſes. Only as he prays there for Juſtification or pardon of ſin, ſo here he prays for Renovation or Sanctification. So his meaning is this, *Therefore* (as the Particle, *and*, is oft uſed, as hath been ſhewed) *in the hidden part do thou make me to know wiſdom*. Or thus, *thou wouldeſt have me know*: for futures are oft taken potentially, as *Pſal.* 118. 6. and *Mat.* 12. 25. compared with *Mark.* 3. 24. and elſewhere, and Verbs which ſignifie, *making* or *cauſing* are ſometime underſtood only of the Will or Command; as *Jeroboam* is ſaid to *make Iſrael to ſin*, 1 *Kings.* 14. 16. becauſe he commanded them to do ſo, *Hoſ.* 5. 11. This I propoſe with ſubmiſſion, but if this ſence be admitted, the laſt clauſe of the Verſe anſwers very well to the former, as it doth in the foregoing and following Verſes, and every where in theſe Books: For this, *thou wouldeſt have me know*, Anſwers to that, *thou willeſt* or *deſireſt*; and *in the hidden* part Anſwers to that, *in the inward parts*; and *Wiſdom*, is the ſame thing for ſubſtance with *Truth*, only called by another Name. *y* (*i. e.*) True Piety and Integrity, which is called Wiſdom, *Job* 28. 28. *Pſal.* 111. 10. and in many other Texts, as ſin on the contrary is commonly called, as it really is, *folly*. And to *know wiſdom* is here meant of *knowing* it practically and experimentally, ſo as to approve and love, and practiſe it, as words of knowledge are moſt frequently taken in Scripture, and in other Authors.

7. * Purge me with hyſſop *z*, and I ſhall be clean: waſh me and I ſhall be * whiter then ſnow.

* Lev. 14. 6. Numb. 19. 18. * Iſa. 1. 18.

z Or, as *with Hyſſop*: the note of ſimilitude being frequently underſtood. As Lepers, and other unclean Perſons are by the appointment purified by the uſe of Hyſſop and other things, *Levit.* 14. 6. *Numb.* 19. 6. ſo do thou cleanſe me, a moſt Leprous and polluted Creature, by thy Grace, and by the Vertue of that Blood of Chriſt, which is ſignified by thoſe ceremonial uſages.

8. Make me to hear joy and gladneſs *a*: *that* the bones *which* thou haſt broken, may rejoyce *b*.

a Send me glad Tidings of thy Reconciliation to me, and by thy ſpirit ſeal the pardon of my ſins to my Conſcience, which will fill me with joy. *b* That mine heart which hath been ſorely wounded, and terrified by thy dreadful Meſſage ſent by *Nathan*, and by the diſmal Sentence of thy Law denounced againſt ſuch ſinners, as I am now by this occaſion brought home to my Conſcience, may be revived and comforted by the manifeſtation of thy favour to my ſoul.

9. Hide thy face from my ſins *c*, and blot out *d* all mine iniquities.

c Do not look upon them with an eye of indignation and revenge, but forget and forgive them. *d* See *v.* 1.

10. Create in me a clean heart *e*, O God; and renew *f* ‖ a right *g* ſpirit *h* within me *i*.

‖ Or, *a conſtant Spirit.*

e Seeing I have not only defiled my ſelf by theſe actual ſins, but alſo have a moſt filthy heart corrupted, even from my Birth, v. 5. which nothing but God's Almighty and creating power can purifie, do thou effectually work in me an Holy frame of heart, whereby both my inward filth may be purged away; and I may be prevented from falling into ſuch actual and ſcandalous ſins. *f* That good temper which before this Apoſtaſie I had in ſome meaſure, be pleaſed graciouſly to reſtore it to me with advantage. *g* Heb. *Firm* or *Conſtant*, or *Stedfaſt*, that I may not be ſo eaſily ſhaken and caſt down by temptation, as I have been, but that my reſolution may be more fixed and unmoveable. *h* Temper or diſpoſition of Soul or Spirit, as the Word *Spirit* is very frequently uſed in Scripture. *i* Heb. *In my inward parts*. He wiſely ſtrikes at the root and cauſe of all ſinful actions.

11. Caſt me not away from thy preſence *k* and take not thy holy ſpirit *l* from me.

k (*i. e.*) From thy favour and care, and gracious communion with thee. *l* Thy ſanctifying Spirit, by which alone I can have acquaintance and fellowſhip with thee.

12. Reſtore unto me the joy of thy ſalvation *m*: and ‖ uphold me *n with thy* free *o* ſpirit.

‖ Or, *let thy free*, Or, *princely Spirit uphold me.*

m The comfortable ſence of thy ſaving Grace and Help, promiſed and vouchſafed to me, both for my preſent and everlaſting Salvation. *n* A weak and frail Creature, never able to ſtand againſt Corruption, and Temptation without thy powerful and gracious Succours. *o* Or, *ingenuous*, or *liberal*, or *Princely*. Which he ſeems to oppoſe to his own baſe and illiberal and diſingenuous and ſervile Spirit, which he had diſcovered in his wicked and unworthy Practices; and deſires a better Spirit, even the Spirit of God, which may free him from the Bondage of ſin, and inable and incline him freely and cheerfully, and conſtantly to run the way of God's precepts. See *Exod.* 35. 21. *Pſal.* 110. 3. *Rom.* 8. 15, 16. 2 *Cor.* 3. 17.

13. *Then* will I teach tranſgreſſors thy ways *p*, and ſinners ſhall be converted unto thee *q*.

p Either

p Either, 1. Thy Will and their Duty, and the way to their eternal Happineſs: Or rather, 2. The manner of thy dealing with ſinners; whom thou doſt ſo ſeverely chaſtiſe for their ſins, and yet ſo graciouſly receive to Mercy upon their Repentances. Both which I will ſhew them in my own Example, which I will declare unto them, although I ſhall therewith publiſh my own ſhame; which I ſhall moſt willingly bear, that I may in ſome meaſure repair the injury which I have done to thee and others, by my publick and ſcandalous crimes. *q* And I perſwade my ſelf that my endeavours ſhall not want ſucceſs; and that either thy juſtice and ſeverity, or thy goodneſs and clemency, will bring them to repentance.

† Heb. *Bloods.*

14. Deliver me from † blood-guiltineſs *r*, O God, thou God of my ſalvation: *and* my tongue ſhall ſing aloud of thy righteouſneſs *s*.

r Heb. *from Bloods*, becauſe he had been the cauſe of the Death, not only of *Uriah*, but of others of the Lord's people with him, 2 *Sam.* 11. 17. *s* Either, 1. Thy faithfulneſs in making good thy promiſes: Or rather, 2. Thy Clemency and Goodneſs, as that word is frequently uſed.

15. O LORD, open thou my lips *t*, and my mouth ſhall ſhew forth thy praiſe.

t Which are ſhut with ſhame, and grief and horrour. Reſtore unto me the opportunity and Ability, and Liberty, which formerly I had of ſpeaking to thee, with freedom and boldneſs, and familiarity, as this phraſe ſignifies, *Ezek.* 3. 27. and 24. 27. *Eph.* 6. 19, 20.

14. 6. 19. 18. . 18.

* Pſal. 50. 8. Iſa. 1. 11. Jer. 7. 22. Hoſ. 6. 6.

16. For * thou deſireſt not ſacrifice *u*, ‖ elſe would I give it *x*: thou delighteſt not in burnt-offering.

‖ Or, *that I ſhould give it.*

u Which is not to be underſtood abſolutely, and univerſally, as appears from v. 19. but comparatively, of which ſee on *Pſal.* 40. 6. and with particular reſpect to *David*'s crimes, of Murder and Adultery, which were not to be expiated by any Sacrifice, but by the Law of God were to be puniſhed with Death. Thou requireſt more and better Sacrifices, which here follow. *x* Elſe I ſhould have ſpared no coſt in that kind.

* Iſa. 57. 15. & 66. 2.

17. * The ſacrifices *y* of God *z* *are* a broken ſpirit: a broken and a contrite heart *a* O God, thou wilt not deſpiſe *b*.

y This is inſtead of, or of more value than many Sacrifices. *z* Which God in ſuch caſes as mine requires, and will accept, in which ſence we read of *the works of God*, *Joh.* 6. 28. *a* (*i. e.*) An heart deeply afflicted and grieved for ſin, humbled under the ſence of God's diſpleaſure, and earneſtly ſeeking and willing to accept of Reconciliation with God, upon any Terms. See *Iſa.* 57. 15. and 61. 1. and 66. 2. *Mat.* 11. 28. This is oppoſed to that *hard* or *ſtony heart*, of which we read ſo oft, which ſignifies an heart inſenſible of the burden of ſin, ſtubborn and rebellious againſt God, impenitent and incorrigible. *b* (*i. e.*) Thou doſt highly approve, as ſuch negative Phraſes oft ſignifie, as hath been formerly proved.

18. Do good in thy good pleaſure *c* unto Sion *d*: build thou the walls of Jeruſalem *e*.

c Or, *For*, or *according to* (for the Hebrew prefix *Beth* is frequently uſed, both thoſe ways) *thy good Grace*, or *Favour*, or *Pleaſure*, (*i. e.*) Thy free and rich Mercy, and thy gracious purpoſe and promiſe, made to and concerning *Zion*: Of which ſee *Pſal.* 132. 14. and do not repent of it, nor retract it, as I have given thee cauſe to do. *d* Synecdochically put for *Jeruſalem*, as the next clauſe explains it, and both put for the whole people of *Iſrael* and Church of God: whom I have highly ſcandalized and injured already, and expoſed to the Danger of utter Deſtruction, which thou mighteſt inflict upon them, for the ſins of their King, as thou uſeſt to do in like caſes. *e* Perfect the Walls and Buildings of that City, and eſpecially let the Temple be built and eſtabliſhed in this City, notwithſtanding its pollution by my ſins, which I pray thee to purge away.

* Mal. 3. 3. * 1 Sam. 7. 9.

19. Then *f* ſhalt thou be pleaſed with * the ſacrifices *g* of righteouſneſs *h* with burnt-offering, and * whole burnt-offering: then ſhall they *i* offer bullocks *k* upon thine altar.

f When thou haſt granted my humble requeſts expreſſed in the former Verſes, when thou haſt renewed and pardoned, and comforted me, and reſtored thy favour unto thy people, and this City. *g* Which now for our ſins thou mayſt juſtly reject and abhor. *h* Which I and thy People being juſtified and reconciled to thee, ſhall offer with ſincere and penitent hearts. Theſe are oppoſed to *the Sacrifices of the wicked*, which God abhors, *Prov.* 15. 8. *Iſa.* 1. 11, &c. *i* (*i. e.*) They who by thy appointment are to do that work, the Prieſts in the Name and on the behalf of thy people. *k* The beſt and coſtlieſt Sacrifices, and that in great numbers in teſtimony of their gratitude to God, for thy great favour in pardoning mine and their ſins, and preventing that total ruine, which we had reaſon to expect and fear upon that account.

PSAL LII.

To the chief muſician, Maſchil, *a Pſalm* of David, * when Doeg the Edomite *a* came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

* 1 Sam. 22. 9.

a So called; Either 1. Becauſe he was born or bred in *Edom*, Or, 2. From his treacherous and bloody diſpoſition; for which the *Edomites* are infamous in Scripture; as the *Iſraelites* are called *Sodom* and *Gomorrha*, *Iſa.* 1. 10.

1. WHy boaſteſt thou thy ſelf in *b* miſchief, O mighty man *c*? the goodneſs of God *endureth* † continually *d*.

† Heb. *all the day.*

b As if thou hadſt done a great exploit, which none elſe durſt undertake; and thereby eſtabliſhed the Crown upon *Saul*'s head, and thy ſelf in his favour; and broken all *David*'s Deſigns, by ſtriking a terror into all his Favourers by this ſad Example. *c* He ſpeaks Ironically. O valiant Captain! Oh glorious Action! To kill a few weak and unarmed Perſons in the King's preſence, and under the protection of his Guards. Surely thy Name will be famous to all Ages, for ſuch heroical Courage. *d* God's Love and Favour to his People, and in particular to me, is not fading and inconſtant, but everlaſting and unchangeable, and therefore not to be hindred or defeated by any wicked Deſigns or Practices. And therefore though he hath permitted thee, and may do others to rage for a ſeaſon, yet he will defend, and in due time deliver his people.

2. Thy tongue deviſeth *e* miſchiefs * like a ſharp raſor, working deceitfully *f*.

* Pſal. 57. 4. & 59. 7. & 64. 3.

e (*i. e.*) Expreſſeth what thy wicked Mind hath deviſed. Thus *skilfulneſs* is aſcribed to thoſe *hands*, which are governed by a skilful or prudent Man, *Pſal.* 78. laſt. This word implies that *Doeg*'s words were not uttered raſhly and unadviſedly, but with premeditated malice, and a miſchievous Deſign, which he waited for an opportunity to execute; and therefore he readily took the firſt occaſion which offered it ſelf. *f* Wherewith a man pretending only to ſhave off the hair, doth ſuddenly and unexpectedly cut the Throat. So *Doeg* pretended only to vindicate himſelf from the Imputation of diſloyalty, 1 *Sam.* 22. 8 but really intended to expoſe the Prieſts, who were Friends to *David*, to the Kings fury and cruelty.

3. Thou loveſt evil more than good *g*: *and* lying *h* rather than to ſpeak righteouſneſs *i*, Selah.

g *Evil* and *Good* may be here taken; Either, 1. Morally, Thou loveſt wickedneſs and not goodneſs: for ſo comparative paſſages are oft meant, as *Pſal.* 118. 8. *It is better to truſt in the Lord than to put confidence in Man.* (*i. e.*) It is good to truſt God, but it is not good to truſt man; for this is abſolutely forbidden, *Pſal.* 146. 3. *Jer.* 17. 5. Or, 2. Phyſically. Thou loveſt to ſpeak or act to the hurt and ruine of others, rather than to their benefit. Thou mighteſt, without any danger to thy ſelf, have been ſilent concerning *Abimelech*'s Fact, or have put a favourable conſtruction upon it; but thou haſt choſen rather to miſ-repreſent and aggravate it. He ſaith, *thou loveſt*, to imply that he did this not by any conſtraint or neceſſity, but by choice and with complacency, and out of a love to miſchief. *h* Whereof *Doeg* was guilty; Partly, in reporting that *he* (*i. e. Abimelech*) *enquired of the Lord for him*, (*David*,) 1 *Sam.* 22. 10. which he did not Ch. 21. where all that Hiſtory is recorded; and partly, in putting a falſe Interpretation upon what he did, in *giving him Victuals and a Sword*, as if he had done it knowingly, and in conſpiracy with *David*, and againſt *Saul*, as appears by comparing *Doeg*'s anſwer with *Saul*'s enquiry, 1 *Sam.* 22. 7, 8. *i* (*i. e.*) The whole and naked truth, without any ſuch lying or malicious Comment upon it, which was but an Act of Juſtice due from thee to any man, and much more on the behalf of ſo innocent and ſacred a Perſon.

4. Thou loveſt all devouring words *k*, ‖ O *thou* deceitful tongue.

‖ Or, *the deceitful Tongue.*

k Such as might ſwallow up and deſtroy a whole Family at once.

5. God ſhall likewiſe *l* † deſtroy thee for ever, he ſhall take thee away, and pluck thee *m* out of *thy* dwelling-place *n*, and root thee out *o* of the land of the living *p*, Selah.

† Heb. *beat thee down.*

l (*i. e.*) Totally and unavoidably, as thou didſt deſtroy the Prieſts. *m* (*i. e.*) Violently and irreſiſtibly and ſuddenly remove thee, as the Hebrew word ſignifies. *n* From thy Houſe and Lands, and all the wages of thy unrighteouſneſs. Or, *out of* his (*i. e.* the Lord's) *Tabernacle*; in which thou didſt ſeek and take the matter of thy ſlanders, and from which thou didſt cut off the Lord's Prieſts. Therefore God ſhall excommunicate thee from his Preſence, and from the Society of the Faithful.

o Though thou ſeemeſt to have taken very deep rooting, and to be the more firmly ſetled for this barbarous cruelty, yet God ſhall pluck thee up by the very roots, and deſtroy thee both root and branch. p Out of this world, as the Phraſe is taken, *Iſa.* 53. 8. *Ezek.* 32. 32. and elſewhere. Which was very terrible to him, who had all his portion in this world.

6. The righteous alſo ſhall ſee *q*, and fear *r*, and ſhall laugh at him *s*.

q To wit, thy remarkable downfal, and conſequently ſhall ſurvive thee in ſpight of all thy power and malice againſt them. r Both reverence God's juſt Judgment upon thee, and be afraid of provoking God to ſend like judgment upon them. s Not taking pleaſure in his ruine as ſuch, but only in the Glory of God's Juſtice vindicated thereby, *Revel.* 18. 20. and deriding their vain and carnal confidence in their wicked courſes.

7. Lo, *this is* the man *t that* made not God his ſtrength *u*: but truſted in the abundance of his riches *x*, *and* ſtrengthned himſelf in his || wickedneſs.

|| Or, *ſubſtance.*

t Theſe are the triumphant words of the righteous. This is the great and famous man, take ſpecial notice of him, and of his doleful end. u That truſted and feared *Saul* more than God, and was willing to purchaſe *Saul*'s favour with God's diſpleaſure. x Thought himſelf ſecure in his great and growing wealth, without God's protection or bleſſing.

8. But I *am* like * a green olive-tree *y* in the houſe of God *z*: I truſt in the mercy of God for ever and ever.

* Or rather, *ſhall be.*
* Pſal. 92. 13, 14.
Hoſ. 14. 6.

y When *Doeg* and his Brethren ſhall wither and periſh, I, who have made God my refuge, I whom he deſpiſed and perſecuted, and thought to be in a deſperate condition, ſhall be eſtabliſhed and flouriſh. z Either, 1. In God's Church, or among his People. Or, 2. In God's Tabernacle, from which *Doeg* ſhall be plucked away, v. 5. and from which I am now baniſhed by the tyranny and malice of this man and his confederates: But, I doubt not, I ſhall be reſtored to it, and *dwell in it all the days of my life*, which is the *one thing* that *I deſire*, *Pſal.* 27. 4.

9. I will praiſe thee for ever, becauſe thou haſt done *it* *: and I will wait on thy name ||, for *it is* good before thy ſaints †.

* (*i.e.*) Deſtroyed *Doeg*, and all mine and thine implacable Enemies, and eſtabliſhed in the Throne, and in thy Houſe; of which I am no leſs aſſured, than if it were already done. || I will continue in thy way, placing my whole truſt and confidence in thy Power and Goodneſs, and Faithfulneſs, all which are called God's *Name*, and not turn aſide to any crooked paths for my deliverance, as others do, *Pſal.* 125. 5. † (*i.e.*) In the Eyes of thy Saints. They, whoſe Judgments only are to be valued, approve of this practice, of truſting God, and keeping his way as the wiſeſt and ſafeſt courſe, and have ever found it ſo to be by their own Experience; however *Doeg* and his complices account it meer folly, and the ready way to ruine. But the laſt words of this Clauſe may very conveniently be joyned with the former Clauſe, thus, *I will wait upon thy Name before thy Saints*; which ſeems beſt to ſuit with the firſt Clauſe, *I will praiſe thee*; which ſurely was meant of praiſing God publickly, or before the Saints; and then it follows conveniently. And in the mean time *I will wait on thy Name*, *in the preſence of thy Saints*, who ſhall plainly ſee that I do ſo by the whole courſe of my life. And thoſe words, *for it is good*, may be incloſed within a Parentheſis, as is very uſual in Scripture, and may be referred; Either to God's Name, *for thy Name is good*; or to *wait on it, for it is good to wait upon it.*

PSAL. LIII.

To the chief muſician upon Mahalath *a*, Maſchil, *a Pſalm* of David.

This *Pſalm*, ſome few words excepted, is wholly the ſame with *Pſal.* 14. and therefore the Reader muſt reſort thither for the interpretation of it. And it is repeated; Partly, becauſe the matter of it is ſo important and neceſſary to be known and conſidered; and partly, becauſe there aroſe ſome new and ſuitable occaſion, which made *David* ſing it a ſecond time, and that with ſome ſmall alterations. And the Compiler or Compilers of *David*'s *Pſalms*, had ſo great a reverence for their Compoſer, whom they knew to be guided by divine Inſpiration, that they would not loſe any of his Fragments, and therefore repeated this *Pſalm* with the variations which he had made. a This alſo ſeems to be the Name of a muſical Inſtrument, or Tune; Wherein, as in the reſt of them, it is better to confeſs our ignorance, as the Hebrew Doctors themſelves do, than to give way to vain and groundleſs Conjectures about them.

* Pſal. 10. 4. & 14. 1, &c.

1. THE * fool hath ſaid in his heart, *There is* no God: corrupt are they, and have done abominable iniquity: * *there is* none that doth good.

* Rom. 3. 12.

2. God looked down from heaven upon the children of men, to ſee if there were *any* that did underſtand, that did ſeek God.

3. Every one of them is gone back, they are altogether become filthy; *there is* none that doth good, no not one.

4. Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread; they have not called upon God.

5. There † were they in great fear, *where* no fear was *b*: for God hath ſcattered the bones *c* of him that encampeth *againſt* thee *d*, thou *e* haſt put *them* to ſhame *f*, becauſe God hath deſpiſed them *g*.

† Heb. *they feared a fear.*

b (*i.e.*) Where there was no great nor ſufficient cauſe of fear: See *Levit.* 26. 36. *Deut.* 28. 65. *Job* 15. 21. *Prov.* 28. 1. They who deſigned to ſecure themſelves from all fear and danger by their contempt of God, and by the perſecution of good men, and by other wicked courſes, were by thoſe means filled with the terrors which they ſought to avoid. c Hath not only broken their *bones*, (*i.e.*) Their ſtrength and force, which is oft noted by the Bones, as *Pſal.* 6. 2. and 31. 10. and 51. 8. but alſo diſperſed them hither and thither, ſo as there is no hopes of a re-union and reſtauration. d (*i.e.*) Againſt *my People*, expreſſed v. 4. or *Iſrael*, or *Zion*, as it is in the next Verſe. e *Thou* O *Zion* or *Jeruſalem*, which they beſiege. f For the great and ſtrange diſappointment of their hopes and confidence. It was a great reproach to them, for ſuch numerous and mighty Forces, to be baffled and conquered by thoſe whom they thought to ſwallow up at a morſel. g Or, *Rejected them*, curſed them. Therefore it is no wonder if they could not ſtand before thee.

6. † O that the ſalvation of Iſrael *were come* out of Zion, when God bringeth back the captivity of his people, Jacob ſhall rejoyce, and Iſrael ſhall be glad.

† Heb. *who will give ſalvation, &c.*

PSAL. LIV.

To the chief muſician on Negiroth, Maſchil *a Pſalm* of David, * when the Ziphims came and ſaid to *Saul*, Doth not David hide himſelf with us? *a*.

* 1. Sam. 23. 19. & 26. 1.

a Of which he ſpeaks, 1 *Sam.* 23. though they did ſeek to betray him a ſecond time.

1. SAve me, O God, by thy Name *b*, and judge me *c* by thy ſtrength.

b (*i.e.*) By thy own ſtrength, as the next words explain it, becauſe I have no other refuge. Or, *for thy Name*, (*i.e.*) For thy own Glory, which is concerned in my deliverance. c (*i.e.*) Judge or give Sentence for me, or plead my Cauſe, as this Phraſe is oft taken, as we have ſeen.

2. Hear my prayer, O God; give ear to the words of my mouth.

3. For * ſtrangers *d* are riſen up againſt me, and oppreſſors ſeek after my ſoul; they have not ſet God before them *e*, Selah.

* Pſal. 86. 14.

d The *Ziphites*, whom, though *Iſraelites*, he calls *Strangers* in regard of their barbarous and perfidious diſpoſition, and carriage towards him, by which they ſhewed themſelves to be *eſtranged from God*, as the wicked are ſaid to be, *Pſal.* 58. 3. and from the Commonwealth of *Iſrael*, & from all the Laws of Piety and Humanity. For which cauſes he calls ſuch perſons *Heathens*, *Pſal.* 59. 5. and elſewhere. e They caſt off all regard to thy Preſence and Authority, and all fear of thy Judgments.

4. Behold *f*, God *is* mine helper: * the LORD *is* with them that uphold my ſoul *g*.

* Pſal. 118. 7.

f Conſider it, and ſee the vanity of all your wicked practices againſt me. g He fights for them, and on my behalf, and therefore againſt all mine Enemies.

5. He ſhall reward evil unto † mine enemies; cut them off in thy truth *h*.

† Heb. *thoſe that obſerve me.*

h Or, *for* or *according to thy Truth*; whereby thou art engaged to fulfil thy Promiſes to me, and thy Threatnings denounced againſt thine and mine implacable Enemies.

6. I will freely *i* ſacrifice unto thee; I will praiſe thy name, O LORD, for it *k* is good *l*.

i Not by conſtraint, as many do, becauſe they are obliged to it, and cannot neglect it without ſhame and inconvenience to themſelves, but with a willing and chearful mind; which thou loveſt in and above all Sacrifices. k Either thy Name: Or rather, to praiſe thy Name. l (*i.e.*) An act of Juſtice, and Piety, and Gratitude.

7. For

7. For he hath delivered me out of all trouble: and mine eye hath ſeen *m his deſire n* upon mine enemies.

m He ſpeaks of it as a thing already done; Either, to expreſs his aſſurance of it: Or, becauſe this Pſalm was made after it was done. *n* Or, *thy Vengeance:* Which may be underſtood out of v. 5. But there is no neceſſity of any Supplement; the words in the Hebrew run thus, *Mine eye hath looked upon mine Enemies:* Either with Delight, as this phraſe ſignifies, *Pſal.* 22. 17. and 27. 4. and elſewhere: Or, without Fear or Shame. I ſhall not be afraid to look them in the face, having God on my ſide.

PSAL. LV.

The ARGUMENT.

This Pſalm *was certainly compoſed by* David, *when he was greatly diſtreſſed and perſecuted; either by* Saul, *or rather by* Abſalom, *and betrayed by ſome pretended or former Friend.*

To the chief muſician on Neginoth, Maſchil, *a Pſalm* of David.

1. Give ear to my prayer, O God: and hide not thy ſelf *a* from my ſupplication.

a Turn not away thy Face and Ear, as one reſolved not to hear nor help.

2. Attend unto me, and hear me: I mourn in my complaint, and make a noiſe *b*.

b For my Miſery is very great, and forceth Tears and bitter Cries from me.

3. Becauſe of the voice *c* of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me *d*, and in wrath they hate me *e*.

c (*i.e.*) Their Clamours and Threats, and Slanders and inſolent Boaſtings; all which are hateful to thee, as well as injurious to me. *d* The ſenſe is; Either, 1. They make me the great object of their wicked and injurious, and miſchievous Practices; Or, 2. They lay many Crimes to my charge, or falſly, as if by my wickedneſs I was the cauſe of all my Calamities. *e* Their Anger and Rage againſt me, is no ſudden and tranſitory Paſſion, but is boyled up into Malice and Hatred.

4. My heart is ſore pained *f* within me: and the terrors of death *g* are fallen upon me.

5. Fearfulneſs and trembling are come upon me, and horror hath † overwhelmed me.

† Heb. *covered me.*

f With pains, like thoſe of a travailing Woman, as the word ſignifies. My Heart, which hath commonly ſupported me in my Diſtreſſes, is now ready to ſink within me: Therefore, Lord pity and help me. *g* Either deadly Terrors; ſuch as ſeize upon Men in the Agonies of Death: or fear of Death; which is the more grievous to me, becauſe my Death will reflect Diſhonour upon thee, and bring many Miſeries upon the People.

6. And I ſaid, O that I had wings like a dove *h*; *for then* would I fly away and be at reſt *i*.

7. Lo *then* would I wander far off, *and* remain in the wilderneſs *k*, Selah.

h Which being fearful, and purſued by Birds of prey, flies away, and that very ſwiftly and far, and into ſolitary Places, where it hides and ſecures it ſelf in the holes of the Rocks, or in ſome other ſecret, and ſafe Place. All which fitly repreſents *David*'s preſent Diſpoſition and Deſire. Or, *that I might*, or *where I might be at reſt*, or *dwell*, in ſome ſettled and ſafe Place, and be delivered from thoſe uncertainties and wandrings, to which I am now expoſed. *k* Where I might be free from the Company and Rage, and Treachery of my wicked Enemies; who are worſe than the wild Beaſts of the Wilderneſs.

8. I would haſten my eſcape from the windy ſtorm *and* tempeſt *l*.

l From the Force and Fury of mine Enemies, which now highly threatens me.

9. Deſtroy, O LORD, *and* * divide *m* their tongues *n*: for I have ſeen *o* violence and ſtrife *p* in the city *q*.

* Joh. 7. 40, 41, &c. Joh. 10. 19, 20, &c. Act. 23. 7, 8, &c.

m (*i.e.*) Deſtroy them by dividing. *n* (*i.e.*) Their Speech, as thou didſt at *Babel*, *Gen.* 11. their Votes and Opinions and Counſels, which was eminently done among *Abſalom*'s followers, 2 *Sam.* 17. *o* Or, *I do ſee* or *perceive*, by certain and general Report. *p* That Injuſtice and Fraud, and Oppreſſion and Contention bear Rule there, inſtead of that publick Juſtice and Peace, which I eſtabliſhed and maintained in it. *q* Either, 1. In *Keilah*, where *David* thought to abide, 1 *Sam.* 23. Or, 2. In *Gibeah*, where *Saul* had his abode; Or rather, 3. In *Jeruſalem*; which is called *the City* by way of Eminency; and which in *Abſalom*'s time was the chief Seat of Rebellion, and a meer ſink of all Sins. And this Circumſtance is noted as an aggravation of their Wickedneſs, that it was committed in that City, where the Throne and Seat of publick Juſtice was ſettled; & where God was in a ſpecial manner preſent and worſhipped; and where they had great Opportunities, both for the knowledge and practice of their ſeveral Duties.

10. Day and night they *r* go about it *s* upon the walls thereof *t*: miſchief alſo and ſorrow *are* in the midſt of it.

r (*i.e.*) The Violence and Strife laſt mentioned, v. 10. *s* Do encompaſs it, and are as it were the Garriſon, by which they deſign to defend it. *t* In the more outward Parts, as alſo *in the very midſt of it*, as it follows. So that all Parts were horribly corrupted.

11. Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets *u*.

u The Places of buying and ſelling, and of publick and common Converſation. So their ſins were both univerſal and impudent.

12. For *it was* not an enemy *x that* reproached me, then I could have born *it y*; neither *was it* he that hated me *z*, *that* did magnifie *himſelf* againſt me, then I would have hid my ſelf from him *a*.

x Either, 1. Not an open and profeſſed Enemy: Or rather, 2. Not an old and inveterate Enemy; as may be gathered from the following Deſcription. *y* With more Patience, becauſe I could expect nothing elſe from ſuch Perſons. *z* With a manifeſt or old Hatred. *a* I could and ſhould eaſily have prevented or avoided the Effects of his Hatred.

13. But *it was* thou, † a man, mine equal *b*, * my guide *c*, and mine acquaintance.

† Heb. *a Man according to my Rank.*

* Pſal. 41. 9.

b Not in Power and Dignity, which could not be, but in Reputation for his deep Wiſdom and excellent Conduct, and the great influence which he had upon me, and upon all my People. *c* Whoſe Counſel I highly prized, and conſtantly ſought and followed. All which agrees very well to *Achitophel*. See 2 *Sam.* 15. 12, 31. and 16. 23.

14. † We took ſweet counſel together *d*, *and* walked unto the houſe of God *e* in company *f*.

† Heb. *who ſweetned Counſel.*

d I imparted my ſecret Thoughts and Deſigns to thee, with great delight and ſatisfaction. *e* We agreed no leſs in Exerciſes of Piety, than in Acts of State and Policy. *f* Or, *in Comfort*; Or, *with Conſent*, as all the Ancients render it. He ſeemed as forward in Religion as I.

15. Let death ſeize upon them *g*, *and* let them go down quick into * † hell *h*: for wickedneſs *is* in their dwellings *i*, *and* among them *k*.

* Numb. 16. 30, 33.

† Or, *the Grave.*

g (*i.e.*) Him and all ſuch falſe-hearted Wretches, that pretended Religion with wicked deſign, and now have manifeſtly apoſtatized both from the profeſſion and practice of it, and fallen into all manner of wickedneſs. For ſuch are the vileſt of men, and moſt obnoxious to the Curſe of God. *h* Or, *into the Grave*, cut them off by a ſudden and violent death, as thou didſt thoſe, *Numb.* 16. 32. But theſe imprecations uſed by inſpired perſons in extraordinary caſes, is no Preſident for our imitation. *i* Or, *where they ſojourn.* They carry their Wickedneſs along with them, from place to place, and leave the Impreſſions and Effects of it, whereſoever they come. *k* Heb. *In their inwards.* Wickedneſs is deeply rooted in their hearts, and it breaks forth in all their Houſes and Actions.

16. As for me, I will call upon God: and the LORD ſhall ſave me *l*.

l Whilſt he deſtroy them. As they and I differ in the courſes of our Lives, ſo ſhall we in our ends.

17. Evening and morning, and at noon *m* will I pray, and cry aloud: and he ſhall hear my voice.

m The three ſtated times of Prayer amongſt the *Jews*. See *Dan.* 6. 10. *Act.* 3. 1. and 10. 3, 9, 30.

18. He hath delivered *n* my ſoul in peace *o* from the battel *that was* againſt me: for there were many with me *p*.

n Either, this is an Argument whereby he encourageth himſelf now to truſt God, becauſe of former deliverances: or he ſpeaks of a future Deliverance, as a thing done becauſe of the certainty of it. *o* Or, *into Peace*. He hath reſtored me from the ſtate of War, to my former Peace and Tranquillity. *p* For there were more with me than againſt me; even the holy Angels whom God imployed to defend and deliver me. See 2 *Kings* 6. 16. *Pſal.* 34. 7. and 57. 3. Or, *for*, (or rather, *though* as this Particle is oft rendred) *there were many with me* or *about me* or *againſt*

againſt me, as this Particle is rendred, *Pſal.* 85. 3. and 94. 16. and in other places. So he ſpeaks here of his Enemies; which ſeems beſt to ſuit with the Context; for of them he ſpeaks implicitly in the foregoing words, and expreſly in the following.

19. God ſhall hear *q* and afflict them *r*, even he that abideth of old *s*, Selah: || becauſe they have no changes *t*, therefore they fear not God *u*.

|| Or, *with whom* alſo there be *no changes, yet they fear not God.*

q Either, 1. My Prayers againſt them, mentioned, v. 15. Or, 2. Their Reproaches, v. 12. their deceitful and treacherous Speeches, v. 21. He ſaid, God would *hear his voyce*, v. 17. now he adds that God will hear his voyce alſo, of which he ſpake, v. 3. *r* Or, *teſtifie againſt them*, or *give an anſwer to them*, not in words, but really, and by dreadful puniſhments, as this word ſignifies, *Ezek.* 14. 4. Which ſeems beſt to agree with the next foregoing word; *God will hear and anſwer them.* *s* Heb. *He that inhabiteth Antiquity* or *Eternity*; Who is Eternal, and therefore unchangeable, and Almighty; and conſequently as he ever was, ſo he ſtill is and will be, ready to defend his People, and to deſtroy their Enemies; and none can prevent nor hinder him, in either of thoſe Deſigns. *t* Either, 1. For the better: Becauſe they do not repent nor turn from their ſins. But then the next clauſe muſt be rendred, as it is in the Hebrew, *and not fear God.* Or rather, 2. For the worſe; for of ſuch deſtructive changes, this word when applyed to perſons, is generally uſed in Scripture, as *Job* 10. 17. and 14. 14, *&c.* Becauſe they meet with no croſſes, nor diſappointments and hitherto all their Counſels ſucceed well, and the people flow in to them Unanimouſly: as it was in the beginning and progreſs of *Abſalom*'s Rebellion. *u* Their proſperous Succeſs, makes them go on ſecurely and obſtinately in their wicked courſes, without any regard to God, or dread of his Judgments: There being nothing which more hardens mens hearts, and makes them preſumptuous and incorrigible, than un-interrupted proſperity. See *Pſal.* 30. 6. *Prov.* 1. 32. *Jer.* 22. 21.

20. He *x* hath put forth his hands *y* againſt ſuch as be at peace with him *z*: † he hath broken his covenant *a*.

† Heb. *he hath profaned.*

x (*i. e.*) They, the perſons laſt mentioned. Before the ſingular number, v. 13, 14. was ſuddenly changed into the plural, v. 15. that the puniſhment might reach not him onely, but his Partners, in thoſe treacherous and treaſonable Actions. And here is as ſudden a change, from the plural into the ſingular, and he returns to that perſon, who was the chief contriver and promoter of this Rebellion under *Abſalom*, even to *Achitophel*, of whom he ſpoke, v. 13. and though he doth not excuſe the reſt, as we have ſeen, yet he lays the chief blame upon him, and here he adds new Aggravations of his Treaſon. *y* In way of force or violence, as this phraſe is uſed, *Gen.* 37. 22. 1 *Sam.* 26. 9. *Neh.* 13. 21. *Act.* 12. 1. *z* Againſt me, who gave him no provocation nor diſturbance, but lived in great peace and ſecurity and friendſhip with him. *a* All thoſe ſolemn Obligations, by which he was tyed to me, both as his King, and as his Friend.

21. * *The words* of his mouth were ſmoother than butter, but war *was* in his heart *b*: his words were ſofter than oyl, yet *were* they drawn ſwords *c*.

* Pſal. 28. 3. & 57. 4. & 64. 3.

b He covered his Treaſonable and Bloody Deſign with fair and flattering Speeches. *c* Pernicious in their Deſign, and Conſequences.

22. * Caſt thy || burden *d* upon the LORD, and he ſhall ſuſtain thee: he * ſhall never ſuffer the righteous to be moved *e*.

* Pſal. 37. 5. Matth. 6. 25. Luk. 12. 22. 1 Pet. 5. 7. || Or, *Gift.* * Pſal. 37. 24.

d Or *Portion*, Heb. *Gift*: Whatſoever affliction God giveth, or ſendeth to thee; for even the ſufferings of good men are called God's *Gifts* in Scripture, *Phil.* 1, 29. *Joh.* 18. 11. So it is a Synecdochical Expreſſion. Or, whatſoever Gift thou deſireſt from him. Although the following words of the verſe ſeem to reſtrain it to Afflictions. The Sence is: All thy Affairs and Croſſes, and Cares and Fears, lay them upon the Shoulders of the Almighty, by Faith and Prayer, with a Confident expectation of a good Iſſue. He directeth this ſpeech to himſelf, or his own Soul, as he oft doth in this Book, and withal to all good men in like circumſtances. *e* (*i. e.*) To be removed, To wit, from his ſure and happy Eſtate. Or, which agrees as well with the Hebrew: *He ſhall not ſuffer the righteous to be moved*, or, *fall for ever*, as he doth wicked men. Though he may for a ſeaſon ſuffer them to be ſhaken, yet he will not ſuffer them to be utterly overwhelmed.

23. But thou, O God, ſhalt bring them *f* down, into the pit of deſtruction: † * bloody and deceitful men *g* † ſhall not live out half their days *h*, but I will truſt in thee *i*.

† Heb. *Men of Bloods and deceit.* * Pſal. 5. 6. † Heb. *ſhall not half their days.* See Prov. 10. 27.

f My wicked Enemies of whom I have hitherto ſpoken. *g* That colour their cruel intentions with ſpecious and deceitful pretences; which are moſt hateful to God, and all men. *h* Not half of what others live, and they by the courſe of Nature might live; but ſhall be cut off by God's juſt Judgment, by an untimely and violent Death. *i* And in this confidence I will quietly and patiently wait upon thee, for their downfal and for my deliverance.

PSAL. LVI.

To the chief muſician upon Jonath-elem-rechokim *a*, || Michtam of David, when the * Philiſtins took him in Gath *b*.

|| Or, *a golden Pſalm of David.* * 1 Sam. 21. 11.

a Which is ſuppoſed to be the name of a Song. But many render it, as the words ſignifie, *concerning the dumb Dove afar off.* All which agrees very well to *David* in his preſent circumſtances. He calls himſelf a *Dove* for his innocency; and folly (which is aſcribed to the Dove, *Hoſ.* 7. 11.) in caſting himſelf into this ſnare; and for his vexation and perſecution by his Enemies, thoſe Birds of prey; and for his ſad and mournful poſture. *Silent* he was, and it was his prudence ſo to be in this place and condition; and he was in a place remote enough from his Fathers houſe, and from God's Sanctuary where his heart was. *b* When being chaſed by *Saul*'s reſtleſs malice, he had put himſelf into the hands and power of the *Philiſtins* at *Gath*. Where when he was, the following Meditations came into his Mind, which after his eſcape he digeſted into this order and *Pſalm*.

1. BE merciful unto me, O God, for man *c* would ſwallow me up *d*: he fighting daily oppreſſeth me.

c (*i. e.*) Men, weak and miſerable men, as the word ſignifies, whom thou canſt cruſh in an inſtant; *Saul* and his Courtiers, who have driven me hither; and now *Achiſh* and the *Philiſtins*, who have oft ſought my ruine, which now they have opportunity to effect. *d* Like wild and ravenous Beaſts, rather than Men. Heb. *Hath ſwallowed me up.* The thing is begun, and in a manner done, if thou doſt not miraculouſly prevent it.

2. † Mine enemies *e* would daily ſwallow *me* up: for *they be* many that fight againſt me *f*, O thou moſt High *g*.

† Heb. *mine obſervers.*

e Heb. *My Obſervers*, that narrowly look to all my paths, and watch for my Haltings, and for an opportunity to deſtroy me. *f* They truſt to their great numbers; wherein they know themſelves to be much ſuperiour to me. *g* Who from thine high place beholdeſt all their Plots, and canſt moſt eaſily diſturb and blaſt them.

3. What time I am afraid I will truſt in thee *h*.

h When I have the greateſt cauſe of Fear, I will rely upon thy providence, and promiſe for my Deliverance.

4. * In God I will praiſe his word *i*, in God I have put my truſt, I * will not fear * what fleſh *k* can do unto me.

* Ver. 10, 11. * Pſal. 118. 6. * Heb. 13. 6.

i The ſenſe is, Either, 1. I will praiſe or boaſt in the Lords word, or the Lord for his Word. Or, 2. *With* or *by the Lord* (*i. e.* By his favour or help) *I will praiſe his word.* Or rather, 3. This, as I humbly conceive: There are many things to be praiſed and celebrated in God, his Power, and Wiſdom, &c. but amongſt all and above all, I ſhall at this time praiſe him for his *Word*, which he *hath magnified above all his Name*, as is ſaid, *Pſal.* 138. 2. even for his promiſes of protection and deliverance, made to his people in all their exegencies, and particularly and eſpecially, for that promiſe of the Kingdom made to me; for which I will now praiſe him, becauſe I am as ſure of its accompliſhment, as if I had it already in mine hand. *k* Infirm and mortal men, altogether unable to oppoſe thy infinite Majeſty, called *Fleſh* by way of Contempt, as *Pſal.* 78. 39. *Iſa.* 31. 3. *Jer.* 17. 5.

5. Every day || they wreſt my words *l*: all their thoughts *are* againſt me for evil *m*.

|| Or, *my words bring ſorrow.*

l They miſconſtrue and pervert my moſt innocent Expreſſions, and turn them into matter of Calumny, wherewith they may incenſe *Saul* againſt me. Or, *They perplex my Affairs.* *m* It is their whole ſtudy to do me miſchief.

6. They gather themſelves together *n*, they hide themſelves *o*, they mark my ſteps *p* when they wait for my ſoul *q*.

n After they have ſeverally imployed their thoughts againſt me, they meet together to compare their thoughts, and to put them in Execution. *o* They lurk ſecretly; Either, that they may pry into all my moſt private Actions; Or, that they may ſurprize me with miſchief unawares; compare, *Pſal.* 10. 8. *Prov.* 1. 11. *p* (*i. e.*) All my goings and doings, that they may find ſome occaſion to reproach, or entangle and ſo deſtroy me. *q* Or, *Life*, to wit, to take it away from me.

7. Shall

7. Shall they eſcape by iniquity *r*? in *thine* anger caſt down *s* the people *t*, O God.

r Shall they ſecure themſelves by ſuch injurious and malicious Practices, whereby they do not only vex me, but provoke and deſpiſe thee? Shall they have ſucceſs inſtead of the puniſhments which thou haſt threatned, and they have deſerved? God forbid. But the words may be read without an Interrogation, *By their Iniquity they* hope to *eſcape*; Or, *they do eſcape*, at preſent: But Lord do not ſuffer them thus to eſcape. *s* This is oppoſed to their preſent exultation and triumphs over poor *David*, and to their hopes and confidence of ſafety and ſucceſs. *t* (*i.e.*) Theſe people, of whom I am ſpeaking, To wit, my malicious and wicked Enemies, as well thoſe followers of *Saul*, as theſe *Philiſtins* among whom I now am.

8. Thou telleſt my wandrings *u*, put thou my tears into thy bottle *x*: * *are they* not in thy book *y*?

*Mal. 3. 16.

u Here I have been hunted from place to place, and am now driven hither. *x* Regard, and remember, and pity them. *y* But why do I pray to God, to do that which I am well aſſured he is of himſelf inclined to do, and hath already done?

9. When I cry *unto thee*, then ſhall mine enemies turn back *z*: this I know: for God *is* for me.

z When I have no other Arms or Force, which is my preſent caſe, my Prayers ſhall be ſufficient to overthrow mine Enemies.

10. * In God will I praiſe *his* word: in the LORD will I praiſe *his* word *a*.

*Vers. 4.

a What I have already engaged to do, v. 4. that I do again and again promiſe to do, and I cannot ſufficiently praiſe thy goodneſs in making promiſes, and thy faithfulneſs in keeping them.

11. In God have I put my truſt: I will not be afraid what man can do unto me.

12. * Thy vows *are* upon me *b*, O God: I will render praiſes unto thee.

*Pſal. 61. 8.

b As I have prayed to thee, and am aſſured that thou wilt deliver me, ſo in confidence thereof I have made Vows to expreſs my gratitude to thee, and I acknowledge my ſelf obliged, and do reſolve to perform them.

13. For * thou haſt delivered my ſoul from death *c*: *wilt* not *thou deliver* my feet from falling *d*, that I may walk before God *e* in * the light of the living *f*?

*Pſal. 116. 8, 9.

*Job 33. 30.

c Which my Enemies deſigned, and my extream dangers threatned. *d* I am confident that thou wilt deliver, becauſe of thy promiſes, and my former experience. *e* (*i.e.*) That I may pleaſe, and ſerve, and glorifie thee, as this phraſe implies, *Gen.* 5. 24. Comp. with *Heb.* 11. 5. as alſo, *Gen.* 6. 9. and 17. 1. 1 *Sam.* 2. 30. which is the great End for which I deſire Life. *f* Either, 1. In Heaven. Or rather, 2. In this Life, which is here oppoſed to the *Death* laſt mentioned, as it is, *Job* 33. 30. which is called *Light*, *Job* 3. 20. as Death is called *Darkneſs*, *Job* 10. 21, 22. and oft elſewhere, and which is expreſſed, by *beholding the Light*, and *the Sun*, *Eccleſ.* 11. 7.

PSAL. LVII.

To the chief muſician, ‖ Al-taſchith *a*, Michtam of David, * when he fled from Saul in the cave *b*:

‖ Or, *deſtroy not*, *a* Golden Pſalm.

*1 Sam. 22. & 24. 3.

a The word ſignifies, *Deſtroy not*. Which ſome think to be a Preface containing the ſumm of the *Pſalm*, and re-minding *David* of his great Diſtreſs, in which he then was; which obliged him to make fervent Prayers to God, that he would not deſtroy him, nor give him up into the hands of his Enemies, who always deſigned and deſired to deſtroy him, and now ſeemed to have a fair opportunity to do it. *b* Either, 1. That of *Adullam*, 1 *Sam.* 22. 1. or that of *En-gedi*, 1 *Sam.* 24. 1.

1. BE merciful unto me, O God, be merciful unto me *c*, for my ſoul truſteth in thee: yea, in * the ſhadow of thy wings *d* will I make my refuge, until *theſe* Calamities *e* be over-paſt.

*Pſal. 61. 4. & 73. 28.

c The Repetition implies both the greatneſs of his danger, and the fervency of his Spirit in this requeſt, and withal that his whole Truſt and hope was in God's mercy. *d* (*i.e.*) Of the Protection; to which alone I truſt, and not to the ſhadow of this dark Cave, in which I now hide my ſelf. *e* Or the time *of theſe Calamities*, which, I know, will ſhortly have an end.

2. I will cry unto God moſt high: unto God that * performeth *all things* for me *f*.

*Pſal. 138. 8.

f Heb. *that perfometh* (or *perfecteth* or *finiſheth*, as this word is rendred, *Pſal.* 138. 8. (*i.e.*) Will certainly perform or finiſh) *for* or *towards*, or *concerning me*. He doth not expreſs what he performeth, or perfecteth, or fulfilleth, but leaveth it to be underſtood, as being eaſie to be underſtood; *He performeth* or *perfecteth*, to wit, all that he hath promiſed, engageth himſelf to perform, what he hath begun to do, or what is yet to be performed; it being uſual in the Hebrew Language to underſtand a Verbal Noun after the Verb. He implies that God is not like men, who make large Promiſes, but either through Inability or Careleſneſs, or Untaithfulneſs, do not perform them, but will certainly be as good as his Word.

3. He ſhall ſend *g* from heaven, and ſave me ‖ *from* the reproach of him that would ſwallow me up *h*; Selah. * God ſhall ſend forth his mercy and his truth *i*.

‖ Or, *he reproacheth him that would ſwallow me up.*

*Pſal. 40. 11. & 43. 3. & 61. 7.

g Either, 1. His Angels, as *Dan.* 3. 28. Or, 2. His help, Or, 3. His hand; which is underſtood after this Verb. 2 *Sam.* 6. 6. by comp. 1 *Chron.* 13. 9. where it is expreſſed, Or, rather, 4. *His Mercy and his Truth*, as it here follows, where alſo this Verb is repeated, before thoſe Words. *h* (*i.e.*) From that ſhameful Deſtruction which they deſign to bring upon me. Or rather, as it is rendred in the Margent of our Bible, and by many others, and as it is in the Hebrew; *He hath reproached*; (*i.e.* He will certainly put to ſhame or reproach) *him that would ſwallow me up*, by diſappointing his expectation, and delivering me from his rage. *i.e.*) Shall diſcover them by their proper fruits, to wit, by affording his gracious help, in purſuance of his Promiſes.

4. My Soul is among * lions *k*, I lie *l even among* *m* them that are ſet on fire *n*, *even* the ſons of men *o*, whoſe teeth *p are* ſpears and arrows *q*, and their * tongue a ſharp ſword.

*Pſal. 35. 17. & 58. 6.

*Pſal. 55. 21.

k I live in the midſt of a generation of fierce and bloody men; which both in Scripture and other Authors, are oft called *Lyons*. *l* I have my abode and converſation. *m* Which Particle is eaſily borrowed out of the foregoing Clauſe. *n* To wit, *of* or *from Hell*, as is fully expreſſed, *Jam.* 3. 6. who are meer Fire-brands and Incendiaries, that are continually breathing out their wrath and threatnings, and incenſing *Saul* againſt me. *o* Whereby he explains what he meant by *Lyons*, and tells us they were Beaſts in the ſhape of Men. *p* Which may be conſidered; Either, 1. As Inſtruments of Deſtruction, as they are in Lyons. Or rather, 2. As Inſtruments of Speech, as they are in Men; for it here follows by way of Explication, as the manner is, *and their Tongue*. And both ſeem to ſignifie their wicked and pernicious Calumnies, of which he every where complains, and particularly in the Hiſtory, to which this Pſalm ſeems to relate, 1 *Sam.* 24. 10. and by which they deſigned to promote his deſtruction. *q* (*i.e.*) They grievouſly wound my Name, and are deviſed to do me miſchief.

5. * Be thou exalted *r*, O God, above the heavens *s*: *let* thy glory *be* above all the earth *t*

*Pſal. 7. 6. & 148. 13.

r Glorifie thy Power, and Goodneſs, and Juſtice, and Faithfulneſs by my deliverance, all which are expoſed to cenſure and reproach, whilſt thou ſuffereſt ungodly Wretches to oppreſs and triumph over the Innocent and Righteous, that put their truſt in thee. *s* (*i.e.*) Higher than the Heavens, or to the higheſt degree poſſible: Or above all the falſe Gods, which are ſuppoſed to reſide in Heaven. *t* (*i.e.*) Above all men upon Earth, ſome whereof do now audaciouſly lift up themſelves againſt thee, and above thee. Or, *though* (as the Hebrew Particle is commonly rendred, and it is no new thing to have the ſame Word or Particle diverſly taken in the ſame Verſe, as hath been formerly ſhewed) *the whole Earth*; not only amongſt thine own People, but ſo that even the Heathens, ſhall be forced to acknowledge and admire thy glorious deeds.

6. * They have prepared a net for my ſteps, my ſoul is bowed down *u*: they have digged a pit before me *x*, into the midſt whereof they are fallen *themſelves* *y*, Selah.

*Pſal. 7. 16. & 9. 15.

u Or, *was bowed down*: I was even ready to fall and periſh. Or, mine heart was oppreſſed and almoſt overwhelmed. *x* Heb. *Before my face*: not in my ſight, for that would have been in vain, *Prov.* 1. 17. but in my way, where they thought I would go. *y* This was fulfilled in *Saul*, who by purſuing fell into his hands, 1 *Sam.* 24. 3.

7. * My heart is ‖ fixed *z*, O God, my heart is fixed: I will ſing and give praiſe.

*Pſal. 108. 1. &c.

‖ Or, *prepared.*

z Or, *eſtabliſhed*, in a full aſſurance of thy merciful help. It was ready to ſink for fear, or *bowed down*, v. 6. but now I have through thy Grace, conquered my fears, and am fixed in a ſtedfaſt Belief of thy Promiſes. Or, *is prepared*, to wit, to ſing and give praiſe, as it follows.

8. Awake up my glory *a*, awake pſaltery and harp: *I my ſelf* will awake early *b*.

a Either, 1. My Soul; Or rather, 2. My Tongue, the Inſtrument of *Singing*, which he was now about to do, v. 7, 9. *b* I will rouſe up and imploy all the powers of my Soul and Body, to ſet forth God's Praiſes.

9. I will praiſe thee, O LORD, among the people *c*: I will ſing unto thee among the nations.

c In the great Congregations, amongſt the *Iſraelites* of all Tribes, who are called by this Name, *Deut.* 33. 19. and amongſt Heathens, as I ſhall have occaſion, as he often had.

* Pſal. 36. 5. & 71. 19. & 89. 2. & 108. 4. 10. * For thy mercy *is* great unto the heavens *d*, and thy truth unto the clouds.

d (i.e.) Is moſt evident, and greatly exalted.

* Verſ. 5. 11. Be * thou exalted, O God, above the heavens: let thy glory *be* above all the earth.

PSAL. LVIII.

The ARGUMENT.

This Pſalm *was compoſed; as very many others were, upon the occaſion of thoſe wicked Calumnies, and unjuſt Cenſures, and Sentences which were paſſed upon him by* Saul *and his Courtiers.*

* Pſal. 57. Tit. || Or, *deſtroy not*, *a* golden Pſalm *of* David. To the chief muſician, * || Al-taſchith, Michtam of David.

1. DO ye indeed ſpeak righteouſneſs *a*, O congregation *b*? do ye judge uprightly, O ye ſons of men *c*?

a The queſtion implies a Denial: You cenſure me freely without any regard to Truth or Juſtice. *b* The word ſignifies a Band, or Company of men; and ſeems to point at *Saul's* Judges and Counſellors, who met together to conſult what they ſhould do againſt *David*; and probably paſſed a Sentence upon him, as guilty of Treaſon and Rebellion. *c* So he calls them; Either 1. In contempt and oppoſition of the Sons of God, or good men. Or, 2. By way of Admonition, to mind them that they alſo were men, and muſt give an account to God for all their hard ſpeeches, and unrighteous decrees againſt him.

* Pſal. 78. 57. 2. Yea, in heart *d* ye work wickedneſs, ye * weigh the violence of your hands *e* in the earth *f*.

d Or, *with* your *heart*, with free choice and conſent, and not only by conſtraint, and out of compliance with *Saul*. *e* Or, *you weigh violence*, or *injuſtice with your hands*. The Phraſe of *weighing* hath reſpect to their Office, which was to adminiſter Juſtice, which is uſually expreſſed by a pair of Balances. So he intimates that they did great wrong under the pretence, and with the Formalities of Juſtice, and whilſt they ſeemed exactly to weigh and conſider the true and fit proportion between the Actions, and the Recompences allotted to them, they turned the Scale; and partly, to curry favour with *Saul*; and partly, from their own malice againſt *David*; pronounced an unjuſt Sentence againſt him. *f* Or, *in this Land*, where God is preſent, and where you have righteous Laws to govern you, and you profeſs better things.

† Heb. *ſpeaketh of Lyes.* * *Go aſtray from the Belly.* 3. The wicked are eſtranged *g* from the womb *h*, † they go aſtray, * as ſoon as they be born *i*, ſpeaking lyes.

f To wit, from God, *Eph.* 4. 18. and from all Goodneſs. *g* Either, 1. Hyperbolically: even from their tender years. Or, 2. Strictly and properly. So the ſence is. No wonder they act ſo unrighteouſly, for their very Natures and Principles are corrupt, even from their birth: They are the wicked off-ſpring of ſinful Parents. And this hereditary and native corruption, though too common to all men, he particularly aſcribes to theſe men; Either, becauſe their immediate Parents were ſuch as did not only convey a corrupt Nature to them, but greatly improved it by wicked counſel and example: Or, becauſe they themſelves had improved that ſtock of Original corruption, and inſtead of mortifying it, had made it their great deſign, and conſtant buſineſs to gratifie and obey it. *h* By actual ſins, the fruit of their Original ſin. *i* From their childhood, as ſoon as ever they were capable of the exerciſe of Reaſon, and the practice of ſinning.

* Pſal. 140. 3. Eccl. 10. 11. † Heb. *according to the likeneſs.* || Or, *Aſp.* 4. * Their poiſon *k is* † like the poiſon of a ſerpent *l*; *they are* like the deaf || adder *that* ſtoppeth her ear:

k Their virulent and malicious diſpoſition. *l* Partly in it ſelf, being natural and inveterate, and incurable: and partly, in its moſt pernicious effects.

* Jer. 8. 17. 5. Which will not hearken to * the voice of charmers, || charming never ſo wiſely *m*.

|| Or, *be the Charmer never ſo cunning.*

m This ſimilitude doth neither juſtifie the practice of Charming, which, in the very word here uſed, is condemned, *Deut.* 18. 11. no more than thoſe which are drawn from the unjuſt Steward, *Luke* 16. 1, &c. and 18. 2, &c. and from a *Thief*. *Rev.* 16. 15. nor yet affirm the truth of what is reported concerning the Aſps or Adders, that are ſaid to lay one ear cloſe to the ground, and to cover the other with their tail, that ſo they may avoid the danger of Enchantment; but only was taken from the common Opinion, which he Poetically mentions to this purpoſe: As they commonly ſay of the Aſps or Adders, &c. ſuch really are theſe men: Deaf to all my Counſels, and to the Dictates of their own Conſciences, and to the Voice of God's Law. And yet of the *Charming* or *inchanting* of Serpents, mention is made both in other places of Scripture, as *Eccleſ.* 10. 11. *Jer.* 8. 17. and in all ſorts of Authors, Ancient and Modern, *Hebrew* and *Arabick*, and *Greek* and *Latin*. [Of which ſee my Latin *Synopſis*.] And particularly the *Arabick* Writers (to whom theſe Creatures were beſt known) name ſome ſorts of Serpents; among which the Adder is one, which they call *Deaf*, not becauſe they are dull of hearing, but, as one of them expreſly ſaith, becauſe they will not be charmed.

* Job 4. 10. 6. * Break their teeth *n*, O God, in their mouth: break out the great teeth *o* of the young lions, O LORD.

n Their power and inſtruments of doing miſchief. He mentions *Teeth*; Partly, becauſe the Adder's poiſon lies in its teeth; and partly, to make way for the following Metaphor. *o* Called *the Grinders*; which are more ſharp and ſtrong than the reſt, and more uſed in breaking and tearing what they are about to eat.

* Pſal. 64. 3. 7. Let them melt away as waters, *which* run continually *p*: * *when* he *q* bendeth *his bow to ſhoot* his arrows, let them be as cut in pieces *r*.

p As waters ariſing from melted Snow, or great ſhowers, or ſome other extraordinary cauſe, which at firſt run with great force and noiſe, and throw down all that ſtands in their way, but are ſuddenly gone, and run away and vaniſh, and return no more. *q* To wit, any or every one of mine Enemies, as appears from the foregoing and following words. *r (i.e.)* Like Arrows broken aſunder, whilſt a man ſhoots, which can do no hurt.

* Job 3. 16. 8. As a ſnail *which* melteth *s*, let *every one of them* paſs away *: like the untimely birth of a woman, *that* they may not ſee the ſun *t*.

s Which thruſts forth, and ſeems to threaten with its horns, but is quickly diſſolved: For when it goes out of its ſhell, it ſpends its vital moiſture, until by degrees it waſte away and periſh. *t* Which endeavouring violently and unſeaſonably to break forth from the womb is choaked in the attempt, and doth not live to ſee the light of the Sun.

† Heb. *as living as wrath.* 9. Before your pots can feel the thorns *u*, he ſhall take them *x* away as with a whirlwind *y* † both living, and in *his* wrath *z*.

u (i.e.) The heat of the fire kindled by the Thorns put under them for that purpoſe: Before your pots can be thoroughly heated. *x* To wit, mine Enemies: Whoſe ſudden deſtruction he deſcribes under this ſimilitude. *y (i.e.)* Violently and irreſiſtibly. *z* Heb. *as Living (i.e.* Alive, as he did *Korah*, *Numb.* 16. the Particle, *as*, being here not a Note of ſimilitude, but of truth or aſſeveration, as it is, *Joh.* 1. 14. and oft elſewhere, as hath been noted:) *as* in (which Propoſition is frequently underſtood) *Wrath*, (*i.e.*) As a man moved with great wrath, deſtroys his Enemy without mercy, and is ready to devour him alive if it were poſſible: Or, *both that which is raw* (as the Hebrew word *Chai* ſignifies, *Lev.* 13. 16. 1 *Sam.* 2. 15. to wit, the raw fleſh, which is ſuppoſed to be put into the pot, that it may be boiled) *and the burning fire*. There is indeed great variety of Conſtruction and Interpretation of theſe Hebrew words; which is not ſtrange, eſpecially conſidering the conciſeneſs of the Hebrew Language, and that this is a proverbial Speech; nor is it of any great importance, becauſe it is not in any great point of Faith, and becauſe the ſence of it is agreed, the only difference being about the manner and ground of the Phraſe. The learned Reader may ſee more upon this place, in my Latin *Synopſis*.

10. The righteous ſhall rejoyce when he ſeeth the vengeance: * he ſhall waſh his feet in the blood of the wicked ||.

* (*i.e.*) The Vengeance of God upon his implacable Enemies; not ſimply for himſelf, but for the bleſſed effects of it: The Vindication of God's Honour, and the deliverance of himſelf and of all good men. || (*i.e.*) There ſhall be ſo great a ſlaughter of his Enemies, that he might, if he ſo pleaſed, waſh his feet in their blood. See the ſame or like expreſſions, *Pſal.* 68. 23. *Iſa.* 63. 3. *Revel.* 14. 20.

† Heb. *Fruit of the, &c.* 11. So that a man ſhall ſay, Verily *there is* † a reward for the righteous: verily he is a God that judgeth in the earth †.

† And

† And theſe Adminiſtrations of God's Providence ſhall be ſo evident and convincing, that not only good men ſhall be ſenſible thereof, but any man that ſees them, yea, even ſech as were apt to diſpute or doubt of God's Providence, ſhall upon this eminent occaſion, break forth into ſuch Exclamations as this. Now I ſee, that Religion is not a vain and unprofitable thing, and that there is a God who doth now obſerve and govern, and when he ſees fit, judgeth the Inhabitants of the Earth, and will hereafter judge the whole World in righteouſneſs, and recompenſe every man according to his works.

PSAL. LIX.

The ARGUMENT.

The matter and deſign of this Pſalm *is the ſame in general, and for ſubſtance with the former, to wit, a Declaration of the Cruelty and Treachery of his Enemies; and a Prayer to God to deliver him out of their hands.*

To the chief muſician, ‖ Al-taſchith, Michtam of David: * when Saul ſent, and they watched the houſe to kill him.

‖ Or, *deſtroy not*, *a* Golden Pſalm *of* David.

* 1 Sam. 19. 11.

1. * DEliver me from mine enemies *a*, O my God: † defend me from them that riſe up againſt me.

Pſal. 57. Tit.

* Pſal. 18. 48.

† Heb. *ſet me on high.*

a He chiefly underſtands *Saul*, but ſpeaks in the plural Number, out of reverence to his King, and that he might, as far as he could in truth, derive the envy and hatred of theſe odious practices, upon thoſe that were about him, as he doth, 1 *Sam.* 26. 19. and elſewhere.

2. Deliver me from all the workers of iniquity, and ſave me from bloody men.

3. For lo, they lie in wait for my ſoul; the mighty are gathered againſt me: not *for* my tranſgreſſion, nor *for* my ſin, O LORD *b*.

b Without any provocation, or cauſe given them by me. I am a ſinner before thee, O Lord, but I have done them no injury.

4. They run *c* and prepare themſelves *d* without my fault: awake † to help me *e*, and behold.

† Heb. *to meet me.*

c To and fro, firſt to receive *Saul*'s Commands, and then to execute them with all ſpeed and diligence. *d* Or, *diſpoſe themſelves* here and there round about my Houſe, that they may catch me when I go out of it. *e* Heb. *to meet me*, as I come abroad, and to conduct me away with ſafety.

5. Thou therefore, O LORD God of hoſts, the God of Iſrael *f*, awake to viſit all the heathen *g*: be not merciful *h* to any wicked tranſgreſſors *i*, Selah.

f A God in Covenant with all true *Iſraelites*, whom thou haſt promiſed to protect and bleſs. *g* Or, *theſe Heathen*, or *Gentiles*: who, though they are called and accounted *Iſraelites* by their Birth; yet in truth, and in their diſpoſitions and manners, are meer Heathens and *Barbarians*: In which reſpect ſuch men are elſewhere called *Strangers*, *Pſal.* 54. 3. Men of *Sodom* and *Gomorrha*, *Iſa.* 1. 10. and, *as Ethiopians*, *Amos* 9. 7. As among us ungodly Chriſtians are oft called *Jews*, or *Turks*, or *Heathens*. *h* For indeed thou canſt not with thine Honour, nor according to thy Word, be merciful to any ſuch incorrigible Offenders. *i* Or, *perfidious Tranſgreſſors*, ſuch as perſecute me, and other good men, out of malice, and againſt their own Conſciences, which tell them that I am innocent, and with pretences of friendſhip. He might well pray ſo vehemently againſt ſuch, not only for his own preſervation, but for the juſt and neceſſary Vindication of God's Honour, and for the publick good of Mankind; whoſe common Intereſt it was, that ſuch vile Miſcreants ſhould be taken out of the way.

6. They return at evening *k*: they make a noiſe like a dog *l*, and go round about the city *m*.

k After they have been buſie all day; Either in plotting againſt me, or in hunting after me, in the Evening, when they ſhould compoſe themſelves to reſt, they return to their old trade of watching for me: Which they did at this time all the night long, 1 *Sam.* 19. 11. *l* Either when he is hungry, and purſuing his prey, and howls for meat: Or, when he is enraged, and grins and ſnarles where he cannot, or dare not bite. *m* When they did not find him in his own houſe, they ſought for him in other houſes, and parts of the City, where they ſuppoſed him to lurk.

7. Behold, they belch out *n* with their mouth: ſwords *o are* in their lips; for * who, *ſay they*, doth hear *p*?

* Pſal. 10. 11. & 73. 11. & 94. 7.

n Or, *they pour forth* (to wit, words, for what elſe ſhould come out of the mouth? Even ſharp and bitter words, as the next Clauſe explains it) abundantly and vehemently, as a Fountain doth waters, as this word ſignifies: See *Prov.* 15. 28. *Jer.* 6. 7. *o* (*i.e.*) Words as keen and miſchievous as Swords, as *Pſal.* 55. 21. and 57. 4. *p* *David* doth not here us: Either to diſcover, and ſo to prevent our Plots, or to puniſh us for them: and God either doth not hear, or not regard what we ſay, and do againſt *David*: And therefore we may ſpeak and act what we think fit.

8. But thou, O LORD, * ſhalt laugh at them *q*, thou ſhalt have all the heathen in deriſion.

* Pſal. 2. 4. 37. 13.

q Diſappoint their high confidences, and hopeful deſigns, and then deride them, and make them ridiculous and contemptible to others.

9. *Becauſe of* his ſtrength *r* will I wait upon thee: for God *is* † my defence.

† Heb. *my high place.*

r (*i.e.*) *Saul*'s ſtrength: Becauſe he is too ſtrong for me. Or rather, *O my ſtrength*, as it is v. 17. And all thoſe Ancient and venerable Tranſlators, the LXX. and *Chaldee*, and Vulgar Latin, render it, *my Strength*. In the Hebrew it is, *his Strength*, (*i.e.*) *David*'s. For *David* ſpeaks of himſelf in the third Perſon, as he oft doth. And ſuch ſudden changes of Perſons are uſual, both in theſe Poetical Books (as hath been noted before) and elſewhere, as *Dan.* 9. 4. *Mich.* 1. 2.

10. The God of my mercy *s* ſhall prevent me *t*: God ſhall let * me ſee my deſire *u* upon † mine enemies.

* Pſal. 92. 11.

† Heb. *mine Obſervers.*

s (*i.e.*) The Giver of all that Mercy and Comfort, which I either have or hope for. Heb. *of his Mercy*. But here alſo there is (as appears by comparing this with v. 17.) a change of the Perſon, as there was in the foregoing Verſe. *t* To wit, *with the Bleſſings of Goodneſs*, as it is more fully expreſſed, *Pſal.* 21. 3. Thou ſhalt help me, and that ſeaſonably, before it be too late, and ſooner than I expect. *u* In their diſappointment and overthrow, as it follows: Which was very deſirable to *David*, no leſs for the publick good, than for his own ſafety and happineſs.

11. * Slay them not *x*, leſt my people *y* forget *z*: ſcatter them *a* by thy power; and bring them down *b*, O LORD our ſhield.

* See *Gen.* 4. 14, 15.

x To wit, ſuddenly, or at once. *y* My Country-men; Or, thoſe over whom thou haſt appointed me to be Governour in due time. *z* Their former danger, and thy glorious Mercy in delivering them, and their own Duty to thee for it. Hereby it moſt plainly appears, that *David* in thoſe and the like Imprecations againſt his Enemies, was not moved thereunto by his private malice, or deſire of revenge, but by the reſpect which he had to God's Honour, and the general good of his People. *a* Heb. *make them to wander*. As they wandred about the City and Country to do me miſchief, v. 6. ſo let their puniſhment be agreeable to their ſin, let them wander from place to place, to wit, for meat, as it is expreſſed v. 15. that they may carry the Tokens of thy Juſtice, and their own ſhame to all places where they come. *b* From that Power and Dignity in which thou haſt ſet them, which they do ſo wickedly abuſe; and from the height of their carnal hopes and confidences of ſucceſs againſt me.

12. *For* the ſin of their mouth, *and* the words of their lips *c*, let them even be taken *d* in their pride *e*: and for curſing and lying *f* *which* they ſpeak *g*.

c For their ungodly and injurious, and pernicious Speeches, of which he ſpeaks v. 7. and in many other places. *d* As in a ſnare in order to their ruine. Let thy Judgments overtake them. *e* For their proud and inſolent Speeches againſt thee, v. 7. *f* For their Execrations and lying reports, which they have raiſed or ſpread abroad concerning me. *g* Which they are ready to utter upon all occations.

13. Conſume *them h* in wrath, conſume *them*, that they *may* not *be i*: and let them know *k* that God ruleth *l* in Jacob *m*, unto *n* the ends of the earth *o*, Selah.

h By degrees; and after thou haſt made them to wander about, v. 11. *i* To wit, in the Land of the Living any more: As this Phraſe is frequently underſtood; whereof divers inſtances have been given. *k* Experimentally, and to their coſt. *l* Over and above them: That though *Saul* be King, yet God is his Superior in Power and Authority, and all things among us ſhall be diſpoſed, not as it pleaſeth *Saul*, which his Paraſites are always ſuggeſting to him, but as God will; and therefore I ſhall be preſerved, and in fit time crowned, in ſpight of all that *Saul* or his Forces can do againſt me. *m* In the Land, and over the People of *Iſrael*, whoſe King and Governour he is in a peculiar manner. *n* Or, and *unto*: The Conjunction, *and*, being underſtood, as hath been noted before. Theſe words may be referred; Either, 1. To God's Ruling, let them know, *that God ruleth*, not only in *Jacob*: But alſo *to the ends of the Earth*. Or, 2. To mens knowing, *let them*, or *let men know even to the*

the ends of the Earth, that God ruleth in Jacob. Let thy Judgments be ſo manifeſt and dreadful in the deſtruction of thy wicked Enemies, that not only *Iſraelites*, but even the remote Nations of the World may ſee it, and acknowledge thy Power and Providence in it. *o* Either of this Land: Or rather, of the World. The ſence is, That by thoſe eminent and extraordinary diſcoveries of thy Power, and Wiſdom, and Juſtice, it may be evident, both to them, and to all that hear of it, that thou art no Puny or Inferior, or Topical God, like the gods of Heathens, whoſe Government is confined to a narrow compaſs, but the high and mighty God, and the great Ruler of the whole World.

14. And at evening let them return, *and* let them make a noiſe like a dog, and go round about the city *p*.

p What was their ſin, and their choice to do with evil deſign, let it be their puniſhment to do it by conſtraint, and for meat, as it follows, v. 15.

† Heb. *to Eat.* ‖ Or, *if they be not ſatisfied, then they will ſtay all night.*

15. Let them wander up and down † for meat *q*; ‖ and grudge if they be not ſatisfied *r*.

q To get a livelihood. *r* When their bodies are hungry, let their minds be diſcontented. Or, as others render the words, *And lodge*, or *be forced to lodge all night, when they are not ſatisfied.* Let them go to their reſt with an empty ſtomach.

16. But I will ſing of thy power; yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17. Unto thee *s*, O my ſtrength, will I ſing: for God *is* my defence, *and* the God of my mercy.

s (*i.e.*) To thy Honour. Or rather, *of* or *concerning thee*; as that Particle is ſometimes uſed.

PSAL. LX.

‖ Or, a Golden Pſalm. *2 Sam.8.3,13 1 Chr.18.3.12

To the chief muſician upon Shuſhan-eduth *a*, ‖ Michtam of David, to teach *b*, * when he ſtrove with Aram-naharaim *c*, and with Aram-Zobah *d*, *when* Joab returned, and ſmote of Edom in the valley of ſalt, twelve thouſand *e*.

a This, like the reſt, ſeems to be the Name of an Inſtrument, or Song, or Tune, then well known, but now quite unknown and forgotten It may be, and is by ſome rendred, *The Lily*, or *Roſe of the Teſtimony*, or *Oracle:* But why it was ſo called, is a matter of meer Conjecture, and of ſmall importance to us to know. *b* To wit, in an eminent manner: Or, for the ſpecial inſtruction of God's Church and People, in ſome points of great moment; as concerning the grievous Calamities, to which God's Church and People were obnoxious; v. 1, 2, 3. and concerning the certainty of God's Promiſes, and of their deliverance out of them, upon condition of their Faith and Obedience. Which Doctrines were of great moment, eſpecially to the *Iſraelites*, who were, and were likely to be exerciſed in the ſame manner, and with the ſame variety and viciſſitudes of condition, under which their Anceſtors had been. Or, whereas other Songs were to be learned only by the *Levites*, or by ſome of them, this poſſibly was one of them, which the People alſo were to be taught, and were to ſing upon occaſion, becauſe of the publick and general Concernment, which they all had in the Matter herein contained. *c* Or, *the Syrians* (ſo called from *Aram*, the Son of *Sem*, Gen.10.22.) *of the two Rivers*, or *of Meſopotamia*, the Country between thoſe two great and famous Rivers, *Tygris* and *Euphrates*. *d* Or, *the Syrians of Zobah*, part of *Syria* ſo called, *2 Sam.8.5,12*. *e* This Report ſeems not to agree with the Hiſtories to which this *Pſalm* is ſuppoſed to relate, *2 Sam.8.13*. and *1 Chron.18.12*. neither in the Perſons ſlain, who are *Edomites* here *and Syrians*, *2 Sam.8.13*. nor in their Numbers, which are here only twelve Thouſand, and there eighteen Thouſand, nor in the Perſons to whom this Victory is aſcribed, who is *Joab* here, *David*, *2 Sam.8.13*. and *Abiſhai*, *1 Chron.18.12*. But theſe Difficulties may eaſily be reſolved by theſe Conſiderations; 1. That *David* being King, and *Joab* Lord General of all his Forces, and *Abiſhai* his Lieutenant-General, as to a conſiderable part of his Army, the ſame Victory may well be aſcribed to any, or every one of them; as it is uſually done in like Caſes, in the *Roman* and *Grecian* Hiſtories. 2. That the *Edomites* and *Syrians* were united in this War. 3. That twelve Thouſand might be ſlain in the pitcht Battel, and the reſt by the Purſuers in their flight. 4. That theſe ſeveral places may ſpeak of ſeveral Fights. See more of this Buſineſs in the Notes on *2 Sam.8.13*.

* Pſal.44.9. † Heb. *broken.*

1. O God, * thou haſt caſt us off *f*, thou haſt † ſcattered us *g*, thou haſt been diſpleaſed; O turn thy ſelf to us again.

f Or, *rejected*, or *forſaken us*, as to thy gracious and powerful Preſence, not only in the time of the Judges, but alſo during *Saul*'s Reign. *g* Heb. *broken us*; Partly, by that dreadful overthrow by the *Philiſtins*, *1 Sam.31.* and Partly, by the Civil War in our own Bowels, between me and *Iſhboſheth*.

2. Thou haſt made the earth to tremble *h*; thou haſt broken it: heal * the breaches thereof *i*, for it ſhaketh. * Pſal.75.3.

h A Poctical and Hyperbolical Expreſſion, ſignifying great and dreadful Changes among the People, as *Hagg.2.7.* comp. with *Heb.12.26,27*. See alſo, *1 Sam.14.15*. *i* Reconcile all thoſe Differences, which our Civil Wars have made among us.

3. Thou haſt ſhewed *k* thy people hard things: thou haſt made us to drink the wine of aſtoniſhment *l*.

k Heb. *Made* them *to ſee*, (*i.e.*) To experience or feel, as *Seeing* is oft put, as *Pſal.49.10*. and oft elſewhere. *l* Thou haſt filled us with no leſs Horror and Trembling, than Men who are intoxicated with ſtrong and ſtupifying Drink, which they are forced to drink. Compare *Iſa.51.17,21*.

4. Thou haſt given *m* a banner *n* to them that fear thee *o*: that it may be diſplayed becauſe of the truth *p*, Selah.

m Either, 1. Formerly. As thou haſt ſometimes afflicted thy People, ſo at other times thou haſt delivered them. Or rather, 2. Now lately by and under me. *n* Which is a Sign and Inſtrument, 1. Of Union. This people who were lately divided and under ſeveral Banners, thou haſt now gathered together and united under one Banner, to wit, under my Government. 2. Of Battel. Thou haſt given us an Army, and Power to oppoſe our Enemies. We had our Banner to ſet againſt theirs. 3. Of Triumph. We have not loſt our Banner, but gained theirs, and brought it away in Triumph: Compare *Pſal.20.5*. Or, *for*, or, *on the behalf of them that fear thee*. An Emphatical paſſage, implying, that God gave ſo great a Bleſſing to the People of *Iſrael*, for the ſake of thoſe few ſincere *Iſraelites* which were among them. *p* Not for any merit of ours, but to ſhew thy Faithfulneſs, in making good thy Promiſes which thou haſt made, both to me, concerning the eſtabliſhing of this Kingdom to me, and to my ſeed for ever, and to thy People in general; whom thou haſt frequently promiſed to hear and help when they call upon thee, in times of Trouble.

5. * That thy beloved *q* may be delivered; ſave *with* thy right hand, and hear me. * Pſal.108.6, &c.

q Thy beloved People laſt mentioned.

6. God hath ſpoken *r* in his holineſs *s*, I will rejoyce *t*: I will divide *u* Shechem *x*, and mete out the valley of Succoth *y*.

r Having prayed that God would ſave and hear him, he now intimates that God had done it already, and had prevented his Prayers, and *had ſpoken* to him, and of him, about the ſtabliſhing of his Throne. *s* Or, *in the Sanctuary*, or *Holy place*, to which *David* uſed to reſort to ask Counſel, and from whence God uſually gave out his Oracles. Or rather, *by his Holineſs*, as this very word is rendred, *Pſal.89.35*. which carries the form of an Oath, and implies that God did not ſimply ſpeak, but *ſwore by his Holineſs*, as it is there expreſſed. *t* Therefore I will turn my Prayers into Praiſes and Rejoycings, for what God had already done, and as I am aſſured, will further do on my behalf. *u* Or, *Diſtribute*; which ſuppoſeth Poſſeſſion and Dominion. *x* A Place within *Jordan*, in Mount *Ephraim*. See *Gen.33.18*. *Joſ.20.7*. *y* A Place without *Jordan*. See *Gen.33.17*. *Joſ.13.27*. He mentions *Shechem*, and *Succoth*; Either, Synecdochically, for all the Land of *Canaan*, within and without *Jordan*; which, having been formerly divided between him and *Iſhboſheth*, was now intirely in his Poſſeſſion: Or, becauſe theſe two Places had been in *Iſhboſheth*'s hands, and poſſibly were extraordinarily devoted to *Saul*'s Houſe, and utterly averſe from *David*: Or, for ſome other Reaſon now unknown.

7. Gilead *z is* mine, and Manaſſeh *a is* mine, Ephraim alſo *is* the ſtrength of mine head *b*, * Judah *is* my law-giver *c*. * Gen.49.10.

z All their Land beyond *Jordan*, which was poſſeſſed by *Reuben* and *Gad*, and half of the Tribe of *Manaſſeh*, *Numb.32.29, 39,40. Deut.3.10*, &c. *Joſ.13.25*, &c. *a* The other half of that Tribe within *Jordan*. *b* Either, 1. Mine Horns wherewith I ſhall puſh mine Enemies, according to *Moſes* his Prophecy of that Tribe, *Deut.33.17*. Or, 2. *The keeper of mine Head*, as *Achiſh* ſpake, *1 Sam.28.2*. A chief part of my ſtrength, either to offend mine Enemies, or to defend my ſelf. For this Tribe was very numerous, and valiant and rich. See *Gen.48.19*. *Deut.32. 11*. *Pſal.78.9*. *c* The chief Seat of my Throne and Kingdom, and of the inferior *Thrones of Judgment*, *Pſal.122.5*. the Tribe to which the Royal Scepter and Law-giver are appropriated by God's appointment, *Gen.49.10*.

8. Moab

8. Moab *is* my wash-pot *d*; over Edom *e* will I cast out my shooe *f*: Philistia, ‖ triumph thou because of me *g*.

‖ Or, *Triumph thou over me, (by an Irony.)*

d In which I shall wash my Feet. I shall bring them into the lowest degree of Servitude, and make them contemptible and miserable. See 2 *Sam.* 8. 2. *e* An old, and proud, and insolent, and cruel Enemy of *Israel*. *f* (*i. e.*) I will use them like slaves, Either holding forth my shooes, that they may pluck them off, or throwing my shooes at them; Either, in Anger, or Contempt, as the manner of many Masters was, and is in such cases. Others, I will take possession of them; which was done by trading upon their Land. Or, I will tread upon their necks, as they did in like case, *Jos.* 10. 24. But these Notions suit not with this phrase, of *casting* or *throwing the shoe*. *g* Or, *over me*, as thou didst in former years, use to triumph and insult over the poor *Israelites*. It is an ironical expression, signifying that her Triumphs were come to an end.

9. Who will bring me *h into* the † strong city *i*? * who will lead me into Edom *k*?

† Heb. *City of strength.*

* Psal. 108. 10.

h None can do it but God, as he declareth in the following Verses. *i.* (*i. e.*) The Cities; the singular number for the plural, which is usual. Having beaten his Enemies out of the Field, and into their strong Cities; from whence they hoped to renew the War, he desires God's Assistance whereby he may take their strong holds, and so secure himself from further Attempts against him. *k* Which was an high and rocky Country, *Obad.* v. 3. fortified by Nature, as well as by Art, and therefore not to be invaded, and subdued without a divine hand.

10. Wilt not thou O God, *which* * hadst cast us off? and *thou* O God, *which* didst not go out with our armies *l*?

* Psal. 44. 9. & 108. 11.

l To wit, in former times; but now hast graciously returned to us. He brings to his own and peoples minds, their former calamities, that they may be more thankful for present Mercies and Deliverances.

11. Give us help from trouble: for vain *is* the † help of man *m*.

† Heb. *Salvation.*

m Though I have some reputation for Valour and Conduct, and though my people are very numerous, and now united under me, yet all this will avail little or nothing without thy Almighty help.

12. Through God * we shall do valiantly: for he *it is that* shall tread down our enemies.

* 1 Chr. 19. 13.

PSAL. LXI.

To the chief musician upon Neginah, *a Psalm* of David.

The occasion of this *Psalm*, was some great distress of *David*'s; Either by *Saul*, or by *Absalom*; though it might be composed some time after it was past.

1. HEar my cry, O God, attend unto my prayer.

2. From the end of the earth *a* will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I *b*.

a Or rather, *of the Land*: To which *David* was driven by the Tyranny of his Enemies. *b* Convey me into some high and secure Fortress, which I could not reach without thy succour, and where mine Enemies cannot come at me. He alludes to their custom of securing themselves in Rocks, 1 *Sam.* 13. 6, &c.

3. For thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I will abide in thy tabernacle for ever *c*: I will ‖ trust in the covert of thy wings *d*, Selah.

‖ Or, *make my refuge.*

c I shall, I doubt not, be restored to the Tabernacle from which I am now banished, and, according to the desire of my heart, worship and enjoy thee there all my days. *d* In the mean time, whilst I am in danger and trouble, I will cast my self upon thy protection with full confidence.

5. For thou, O God, hast heard my vows *e*: thou hast given *me* the heritage of those that fear thy name *f*.

e My fervent Prayers, attended with many Vows and Promises, as was usual, especially in cases of great danger or difficulty. *Gen.* 28. 20. *Judg.* 11. 30, 31. *f* Thou hast allotted me my Portion, with and amongst them that fear and worship thee, who are the *excellent* ones, *in whom is all my delight*: And upon that Account I must acknowledge it to thy praise, that *the Lines are fallen to me in pleasant places*; *Yea, I have a goodly Heritage*, *Psal.* 16. 3, 6. Thou hast granted me this singular Mercy, to live in God's Land, and to enjoy his presence and favour, and to worship in his Tabernacle; which is the Heritage that I and all that fear thee, prize and desire above all things in the World.

6. † Thou wilt prolong the kings life *g*: *and* his years *h* † as many generations *i*.

† Heb. *thou shalt add days to the days of the King.*

† Heb. as *Generation and Generation.*

g (*i. e.*) My Life. He calls himself *King*; Either, 1. Because he was actually *King*, though *Absalom* usurped the Throne: Or, 2. Because he was designed and anointed to be King; and by calling himself *King*, he supports himself under his present straits, and declares his Confidence in God's promise of the Kingdom to him. Yet we must not think that *David* did commonly and publickly call, or own himself to be *King*, which had neither been true, nor convenient for his Affairs: But this Psalm, either was not composed whilst *Saul* lived, or, at least, was penned only for his private use and comfort, and not *committed to the chief Musician*; which indeed it could not be till *David* had the Kingdom, and the inspection of the sacred Musick and service of the Tabernacle. *h* (*i. e.*) The years of my Life and Reign. *i* As long as if I had a Lease of it for many Ages. Thus he speaks; Partly, because his Kingdom was not like *Saul*'s, a matter of one Age, expiring with his Life, but Established to him and his Heirs for ever: and partly, because Christ, his Son and Heir, should actually, and in his own Person possess the Kingdom for ever.

7. He shall abide *k* before God *l* for ever: O prepare *m* * mercy and truth *n which* may preserve him.

* Prov. 20. 28.

k Or, *sit*, to wit, in the Throne, *Jer.* 13. 13. Living and Ruling as in God's presence, and serving God with his Royal Power, and worshipping him in his Tabernacle. *m* Or, *Order* or *appoint*, as this word signifies, *Jonah* 1. 17. and 4. 6. *n* Either, 1. The graces of *Mercy* or *Compassion*, and *Truth*, or *Faithfulness*; which are the great supporters of Thrones, *Prov.* 20. 28. and 29. 14. * Or rather, 2. Thy Mercy and Truth, (*i. e.*) The Effects of them. Thy *Truth* in giving me those Mercies, which thou hast promised to me, and thy *Mercy* in giving me such further Blessings, as I need, and thou seest fit to give me.

8. So will I sing praise unto thy name for ever, that I may daily perform my vows *o*.

o That so I may pay unto thee those services and sacrifices, which I vowed to thee when I was in trouble.

PSAL. LXII.

The ARGUMENT.

This Psalm *was made in a time of great danger and distress, or at least with respect to it, as is manifest from v.* 3, 4.

To the chief musician, † to Jeduthun *a*, *a Psalm* of David.

† Heb. *upon.*

a A famous Musician; of whom see, 1 *Chron.* 9. 16. and 16. 42. Heb. *upon Jeduthun*. Which might be the Name of a musical Instrument, or Tune invented by that *Jeduthun*, and therefore called by his Name.

1. † TRuly *b* my soul † waiteth *c* upon God: from him *cometh* my salvation *d*.

† Heb. Or, *Only.*

† Heb. *is silent.*

b Or, *Surely*. This is my certain and fixed resolution. Or, *Nevertheless*, as this Particle is oft rendred. So the beginning of this Psalm is abrupt, as it is in some other Psalms. This seems to be the conclusion of a long and hard conflict, which *David* had within himself, as he often had, what course he should take to get out of his trouble. *c* Heb. *be silent*, as it is also, *Psal.* 37. 7. (*i. e.*) Silently, quietly, and patiently, look up to God for deliverance, and that in his time and way, without Mourning or Despair, or using indirect and sinful practices. *d* I have no hope of deliverance, but from and by him.

2. He only *is* my rock, and my salvation: *he is* my † defence; I shall not be greatly moved *e*.

† Heb. *high place.*

e Though I may be shaken, yet I shall not be overthrown. Compare, *Psal.* 37. 24. 2 *Cor.* 4. 9.

3. How long will ye *f* imagine mischief against a man *g*? ye shall be slain all of you *h*: * as a bowing wall *shall ye be*, *and as* a tottering fence *i*.

* Isa. 30. 13.

f Mine Enemies: To whom now he turneth his Speech. *g* (*i. e.*) Against me, *a man* like your selves, whom common Humanity obligeth you to pity; a single man, who is no fit match for you, a poor, contemptible, miserable and impotent Creature, as the word *Man* is oft used, as *Psal.* 9. 20.

and

and 82. 7, &c. *a dead dog*, or *a flea*, or *a partridge*, as upon the ſame account he calleth himſelf 1 *Sam.* 24. 14. and 26. 20. whom you cannot thus purſue, without reflecting diſparagement upon your ſelves, as he there ſaith. *h* The miſchief which you deſign for me, ſhall fall upon your own heads. And accordingly *Saul* and the generality of theſe men were ſlain, 1 *Sam.* 31. *i* (*i.e.*) As ſuddenly and eaſily overthrown as theſe are.

4. They only conſult to caſt *him k* down from his excellency *l*, they delight in lies *m*, * they bleſs with their mouth, but they curſe † inwardly, Selah.

* Pſal. 28. 3.
† Heb. *in their inward parts.*

k To wit, the man mentioned, v. 3. (*i. e.*) Himſelf: Of whom he continues to ſpeak in the third Perſon. *l* From the hopes and attainment of that Royal Dignity, to which, God hath deſigned and anointed me. *m* In ſecret ſlanders and execrations covered with flatteries and fair ſpeeches, as it here follows.

5. My ſoul, wait thou only upon God: for my expectation *is* from him.

6. He only *is* my rock and my ſalvation: *he is* my defence, I ſhall not be moved.

7. In God *n* is my ſalvation and my glory *o*: the rock of my ſtrength, *and* my refuge *is* in God.

n Heb. *Upon*, or *with God.* It depends upon him, and his Favour, and help. *o* Either, 1. The matter of my glorying. Or, 2. That Honour which I either have or hope for.

8. Truſt in him at all times; ye people *p*, pour out your heart *q* before him: God *is* a refuge for us, Selah.

p By my example be encouraged, and learn to truſt God. *q* (*i.e.*) Make known all the deſires, and cares, and griefs of your hearts to him, freely and frequently, with confident expectation, of obtaining what you want or deſire from him.

9. * Surely men of low degree *are* vanity *r*, *and* men of high degree *are* a lye *s*: to be laid in the balance, they *are* || altogether *lighter* than vanity.

*Pſal. 39. 5. 11.
Rom. 3. 4.
|| Or, *alike.*

r (*i.e.*) Moſt vain, impotent and helpleſs Creatures in themſelves. This he delivers as a Reaſon or Argument, to enforce his foregoing exhortation, *Truſt in God*, becauſe there is no other Perſon, or thing to which you can ſafely truſt. *s* Becauſe they promiſe much, and raiſe mens expectations upon conſideration of their great Power and Dignity, but are not able to perform, and generally deceive thoſe who truſt in them. In which reſpect *Lying* is aſcribed to *a Fountain*, *Jer.* 15. 18. to *Wine*, *Hoſ.* 9. 2. to *the Olive*, *Habak.* 3. 17. when they do not give what they promiſe.

10. Truſt not in oppreſſion *t*, and become not vain *u* in robbery: * if riches increaſe, ſet not your heart *upon them x*.

* Job 31. 25.
Luk. 12. 15.
1 Tim. 6. 17.

t As you may not truſt any other Men, ſo neither muſt you truſt to your ſelves, nor to your own Wit or Induſtry, or Courage by which you may oppreſs others, and ſo think to ſecure and enrich your ſelves. *u* Lifting up, and feeding your ſelves with vain hopes, and expectations of ſafety and felicity, from thoſe riches which you take from others by Robbery or Violence. *x* So as to pleaſe your ſelves immoderately in them, to place your hope and truſt, and chief joy in them, or to grow proud and inſolent becauſe of them.

11. God hath ſpoken once: twice *y* have I heard this, that || power *belongeth* unto God *z*.

|| Or, *ſtrengths.*

y (*i.e.*) Frequently, as *Job* 33. 14. both immediately as at *Sinai*, and by his Holy Prophets, from time to time. *z* That Power is God's Prerogative, and conſequently all Creatures, either againſt or without him, are poor impotent things, to which no man can truſt without certain diſappointment, and God alone is fit to be truſted.

12. Alſo unto thee, O LORD, *belongeth a* mercy; for || * thou rendreſt to every man according to his work †.

* Job 34. 11.
Prov. 24. 12.
Jer. 32. 19.
Ezek. 7. 27. & 33. 20.
Matth. 16. 27.
Rom. 2. 6.
1 Cor. 3. 8.
2 Cor. 5. 10.
Epheſ. 6. 8.
Col. 3. 25.
1 Pet. 1. 17.
Rev. 22. 12.

a Or, *Benignity*, or readineſs to do good. Thou art no leſs willing than able, to defend and preſerve all that put their truſt in thee. || Or, *therefore*. For the following words ſeem to be either a reaſon, or proof of, or an inference from, the two foregoing properties of God, *Power* and *Mercy*. God is almighty, therefore he can eaſily ſubdue and deſtroy all his and mine ungodly Enemies, and recompenſe unto them all their malicious and wicked practices. He is alſo mild and merciful, and therefore will pardon good mens failings, and graciouſly reward me and others, of his People according to our Integrity. † According to the Nature and quality, though not according to the proportion of their works, whether they be good or bad. And this as he is obliged to do by his holy Nature, and by that reſpect which he oweth to his own Glory, ſo he is able to do it, being omnipotent, and willing to do it to the godly (which was the only thing that might be doubted, becauſe of their manifold and great corruptions and imperfections, and Miſcarriages) becauſe he is merciful and gracious.

PSAL. LXIII.

A Pſalm of David when he was in the wilderneſs of Judah *a*.

a Where he hid himſelf from *Saul*, 1 *Sam.* 22. 5. and 23. 14, 15. and 26. 1, 2.

1. O God thou *art* my God *b*, early *c* will I ſeek thee: * my ſoul thirſteth for thee *d*, my fleſh longeth *e* for thee in a dry and † thirſty land, † where no water is *f*.

* Pſal. 42. 2. & 143. 6.
† Heb. *weary.*
† Heb. *without water.*

b In covenant with me. *c* Heb. *in the Morning.* Which implies the doing it with greateſt diligence and ſpeed, taking the firſt, and the beſt time for it, as *Job* 8. 5. *Pſal.* 78. 34. *Prov.* 1. 28. *d* (*i.e.*) For the preſence and enjoyment of thee, in thine houſe and ordinances, as the next verſe declareth it. *e* Or, *languiſheth*, or *pineth away.* The deſire of my Soul after thee, is ſo vehement and inſatiable, that my very Body feels the effects of it, as it commonly doth of all great Paſſions. *f* So called; Either, 1. Metaphorically; In a Land where I want the refreſhing waters of the Sanctuary. Or, 2. Properly: I thirſt not ſo much for water (which yet I greatly want) as for thee.

2. To ſee *g* thy power and thy glory *h*, ſo as I have ſeen thee *i* in the ſanctuary.

g (*i.e.*) To enjoy, as *ſeeing* is oft taken. *h* Either, 1. The Ark, which is called God's *ſtrength* and *glory*, 1 *Sam.* 4. 21. † *Chron.* 16. 11. *Pſal.* 78. 61. Or rather, 2. The powerful and glorious Effects, and Evidences of thy gracious preſence there. *i* Whereof I have formerly had great and comfortable experience, which makes me more ſenſible of my preſent loſs, and more thirſty after thoſe enjoyments.

3. Becauſe *k* thy loving kindneſs *l is* better than life *m*: my lips ſhall praiſe thee *n*.

k This is the reaſon of the foregoing thirſt after God. *l* (*i.e.*) The diſcoveries and influences of thy Grace and Favour, which thou uſually imparteſt to thy people in the Sanctuary. *l* Is more durable and comfortable, and Satisfactory than the preſent Life, with all imaginable advantages belonging to it. *m* Both for my former taſts and experiences of this Truth; and for the aſſurance of my reſtitution, to the ſame bleſſed enjoyments.

4. Thus *o* will I bleſs thee, while I live: I will lift up my hands *p* in thy name *q*.

o (*i.e.*) So as I have done and now do. Or, upon that occaſion, when I ſhall be reſtored. Or, for this reaſon, being ſo ſenſible of the ſweetneſs of thy favour. Or, *certainly*: For this particle is ſometimes uſed, as a note of Aſſeveration, as it is, *Pſal.* 127. 2. *Iſa.* 16. 6. *p* Towards thee in Heaven, in Prayers and Praiſes. *q* According to thy Command. Or, with confidence in thy name.

5. * My ſoul ſhall be ſatisfied *r* as *with* † marrow and fatneſs: and my mouth ſhall praiſe *thee* with joyful lips.

* Pſal. 103. 5.
† Heb. *fatneſſes.*

r When thou ſhalt fulfil my earneſt deſire of enjoying thee in the Sanctuary: though now in my Exile I groan and pine away for want of that Mercy.

6. When * I remember thee *s* upon my bed *t*, *and* meditate on thee in the *night*-watches *u*.

* Pſal 42. 8. & 119. 55.

s In the mean time, whilſt I cannot enjoy thee, I will quiet and comfort my ſelf with the thoughts, and remembrance of thy kindneſs to me. *t* Heb. *Upon my Beds*, implying that he was frequently forced to change his Bed and Lodging, being driven from place to place. *u* In the ſeveral ſeaſons of the Night, which was divided into three or four Watches; of which ſee *Exod.* 14. 24. *Judg.* 7. 19. *Mark* 13. 35. When others ſleep ſecurely, my ſleep is interrupted by my perplexity and grief, for my abſence from thy houſe, and when I awake, my thoughts are fixed upon thee, &c.

7. Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoyce *x*.

x I will reſt ſecurely and joyfully in thy protection.

8. My ſoul followeth hard after thee *y*: thy right hand upholdeth me *z*.

y (*i.e.*) Purſueth thee eagerly and diligently, and reſolvedly, and as it were ſtep by ſtep, when thou ſeemeſt to run away

away from me: Which is the Emphaſis of this Hebrew word. My Soul and Spirit cleaveth to thee, as this Verb ſignifies, *Gen.* 2. 24. *Jer.* 13. 11. when my Body is abſent from thy Sanctuary. *z* I do not loſe my labour in following hard after thee; for though I am not yet reſtored to the Enjoyment of thy Preſence in thy Houſe, yet I have preſent ſupports from thee, whereby my Spirit is kept from fainting under my manifold preſſures, and is enabled with faith and patience to wait upon thee, till thou ſeeſt fit to deliver me.

9. But thoſe *that* ſeek my ſoul to deſtroy *it a*, ſhall go into the lower parts of the earth *b*.

a (i.e.) To take away my life. *b* Either, 1. Into Hell. Or rather, 2. Into their Grave, as this Phraſe is uſed, *Ezek.* 31. 14, 18. But how is this true, when they are ſuppoſed to be devoured by Foxes, v. 10. Anſ. This may be underſtood; Either, 1. Of divers perſons. Some of their ſlain might be buried, and others lie unburied. Or, 2. Of the ſame perſons; they did go into the Earth, but not immediately, but were firſt devoured of Foxes, and the remainders of them were buried, as is frequently done in ſuch caſes. Or, this Phraſe may note not ſo much the place, as the ſtate of the dead; this being univerſally ſaid of thoſe that die, whether they are buried or unburied, that they *return to the earth* or *duſt*, *Job* 1. 21. *Eccleſ.* 12. 7.

† Heb. *they ſhall make him run out* like water *by the hands of the Sword.*

10. † They ſhall fall by the ſword *c*, they ſhall be a portion for foxes *d*.

c (i.e.) Die in Battel, as *David* foretold, 1 *Sam.* 26. 10. and as was accompliſhed in *Saul*, and his followers, who were *David*'s greateſt Enemies, 1 *Sam.* 31. *d* Their carkaſſes ſhall be unburied upon the Earth, and thereby become a pray to wild and ravenous Creatures, and eſpecially to Foxes, which were in thoſe parts in great abundance; and which did and do feed not only upon fruits, *Cant.* 2. 15. but alſo upon fleſh, as Experience ſheweth. Beſides ſome very Learned men think that the word rendred, *Foxes*, is more general, and comprehends, beſides Foxes, another ſort of Creatures, like unto them, called *Thoes*, which were very numerous in this Country: Of which ſee on *Judg.* 15. 4.

11. But the king *e* ſhall rejoyce in God, every one that ſweareth by him *f* ſhall glory *g*: but the mouth of them that ſpeak lyes *h*, ſhall be ſtopped *i*.

e I who am already anointed King, and who ſhall be actually King, when theſe mine Enemies are fallen by the Sword. He ſpeaks of himſelf in the third Perſon, either out of modeſty, or out of prudence, becauſe it was ambiguous, and might be underſtood; Either of himſelf, or of *Saul*, whereby he might avoid the envy of the Expreſſion, if this Pſalm was compoſed before he was King. *f* Either, 1. By the King, by whom they ſometimes did ſwear, as *Gen.* 42. 15. 2 *Sam.* 15. 21. But they did alſo ſwear by ſome other perſons, of eminent place and Authority, though under the King, as 1 *Sam.* 1. 26. and 20. 3. Nor is it likely, that the Pſalmiſt would juſtifie thoſe kinds of Oaths, this practice of ſwearing by ones Name, being accounted a part of that Worſhip which is proper to God, both in the Old and New Teſtament. If this were meant of the King, it might better be rendred, *that ſweareth to* (for ſo the Particle *Beth* is ſometimes uſed) *him*, as Subjects uſed to ſwear Homage to their Prince. So the ſence is: All thoſe that ſhall own me for their King. Or, 2. By God, who was laſt mentioned, that ſweareth by the Name of God, to wit, *in Truth, and Judgment, and Righteouſneſs*, as it is expreſſed, *Jer.* 4. 2. *(i.e.)* Every ſincere Servant and Worſhipper of God; *Swearing* being oft put for the whole Worſhip of God, whereof it is a conſiderable part, and *Swearers* by God for Worſhippers of him, as *Iſa.* 19. 18. and 45. 23. Compared with *Rom.* 14. 11. and *Iſa.* 65. 16. *g* Shall rejoyce in my Deliverance and Exaltation, both for their reſpect to the Honour and Service of God, which I ſhall advance, and for the Benefits which all good men, and the whole Kingdom ſhall feel by my Government, whereas in *Saul*'s time the vileſt men were exalted, and good men oppreſſed and perſecuted, and the whole Kingdom groaned under his Tyranny. *h* That now make it their buſineſs to invent or ſpread lying and ſlanderous reports concerning me and others of God's People. *i* I ſhall ſeverely reſtrain and puniſh ſuch wicked practices.

PSAL. LXIV.

To the chief muſician, *a Pſalm* of David.

The matter of this Pſalm *plainly declares that it was made in a time when* David *was greatly diſtreſſed and reproached: Which he was both under* Saul, *and in the time of* Abſalom's *Rebellion.*

1. HEar my voice, O God, in my prayer, preſerve my life from fear *a* of the enemy.

a (i.e.) From danger; The act or paſſion of *Fear*, being oft put for its object, *Danger*, as *Pſal.* 14. 5. 1 *Pet.* 3. 14. and oft elſewhere.

2. Hide me from the ſecret counſel *b* of the wicked; from the inſurrection of the workers of iniquity.

b (i.e.) From the ill effects of their Plots againſt me.

3. * Who whet their tongue like a ſword, and * bend their *bows to ſhoot* their arrows *c*, *even* bitter words *d*.

* Pſal. 11. 2.
* Pſal. 57. 4.

c Of which Phraſe ſee the Notes on *Pſal.* 58. 7. *d* Slanderous and pernicious ſpeeches againſt me.

4. That they may ſhoot in ſecret *e* at the perfect *f*: ſuddenly *g* do they ſhoot at him, and fear not *h*.

e Lying in ambuſh, or hiding themſelves in ſecret places, as Fowlers commonly do. *f* Or, *upright man*, *(i.e.)* As me, who in ſpight of all their calumnies, dare avow that my heart is perfect with God, and that I am blameleſs as to them, having given them no juſt provocation. *g* At the very opportunity. *h* Neither men, becauſe they conceal it from them, as appears from the foregoing and following words; nor God, whoſe Judgments they deſpiſe.

5. They encourage themſelves *i* *in* an evil ‖ matter; they commune † of laying ſnares privily: they ſay, Who ſhall ſee them *k*?

‖ Or. *Speech.*
† Heb. *to hide Snares.*

i Heb. They *ſtrengthen*, or *fortifie themſelves*, by firm reſolutions, by aſſured confidence of ſucceſs, by uniting their counſels and forces together, and by mutual encouragements and exhortations. *k* Their ſnares are ſo ſecretly laid, that *David* cannot diſcern, and therefore not avoid them.

6. They ſearch out iniquities *l*, ‖ they accompliſh † a diligent ſearch *m*, both the inward *thought* of every one *of them*, and the heart *is* deep *n*.

‖ Or, *we are conſumed by that which they have throughly ſearched.*
† Heb. *a part ſearched.*

l They ſtudy diligently and conſtantly, to find out either matter, which they may lay to my charge, or new ways and means of doing me miſchief. *m* They have long and accurately ſearched, till at laſt they have ripened and perfected their thoughts, and found out a very cunning and deep Plot. Or, they ſay, *We have accompliſhed our accurate ſearch.* By long ſearching we have at laſt found what we deſired. *n* Mine Enemies are not only cruel and malicious, but alſo very cunning, both to contrive and conceal, and to execute their Plots.

7. But God ſhall ſhoot at them *o* *with* an arrow, ſuddenly *p* † ſhall they be wounded.

† Heb. *their wound ſhall be.*

o Though I can neither ſearch out, or prevent their ſubtil devices, yet God can and will certainly do it. *p* Shortly and unexpectedly.

8. So they ſhall make their own tongue to fall upon themſelves *q*; all that ſee them ſhall flee away *r*.

q The miſchief of their hard Speeches and Threats, and crafty Counſels againſt me, ſhall be turned againſt themſelves. *r* Partly, through abhorrency of them; and partly, through fear of being involved in their deſtruction.

9. And all men *s* ſhall fear, and ſhall declare the work of God *t*; for they ſhall wiſely conſider of his doing *u*.

s (i.e.) A greater number of thoſe who ſhall ſee theſe Events. *t (i.e.)* This admirable work of divine Power and Wiſdom, and Faithfulneſs. *u* Learning wiſdom by their folly and miſery, and avoiding thoſe evil courſes, which brought them to ruine.

10. The righteous ſhall be glad in the LORD *x*, and ſhall truſt in him; and all the upright in heart ſhall glory *y*.

x Or, *for the Lord*, *(i.e.)* Not out of malice or ill will to the perſons of their Enemies, but for the Honour of God, which by this means is fully vindicated, and greatly advanced. *y* To wit, in God, as their ſure Rock and all-ſufficient Portion.

PSAL. LXV.

To the chief muſician, *a Pſalm and* ſong of David.

The deſign of this Pſalm *ſeems to be to declare the great and glorious work of Divine Providence, both towards his Church, and the Land of his People, and towards the reſt of Mankind.*

1. PRaiſe † waiteth *a* for thee, O God, in Zion *b*: and unto thee ſhall the vow be performed *c*.

† Heb. *is ſilent.*

a Heb. *is ſilent* or *ſilence*, *(i.e.)* Quietly waits, as this Phraſe is uſed, alſo *Pſal.* 62. 1. And *praiſe* may be here put for the perſon or perſons, who uſe to praiſe God upon all occaſions, and who

who are now prepared and ready to do so: as *deceit* is put for *a deceitful man*, as *Prov.* 12. 24. and *sin* for *the sinner*, *Prov.* 13. 6. and *dreams* for *dreamers*, *Jer.* 27. 9. So the meaning may seem to be this, God's people patiently and believingly wait for an opportunity, to offer their praises to God: For at present they seem to be in some straits, as divers passages of this Psalm do intimate. *b* Though all the people of the World have great cause to praise thee, yet none pay this Tribute, but thy people in *Sion*; and they indeed have many peculiar and eminent obligations, and occasions to perform this Duty. *c* All the thank-offerings which thy people vowed unto thee, in the time of their danger, shall be faithfully paid, to wit, *in Zion*: Which is to be repeated out of the first Clause of the Verse.

2. O thou that heares prayer *d*, unto thee shall all flesh *e* come.

d That useth and delighteth to hear and answer the Prayers of thy people in *Zion*. Which he justly mentions, as one of the chiefest of God's favours, and priviledges vouchsafed to his Church. *e* (*i.e.*) Men of all sorts and Nations, who were allured by this and other singular benefits, to joyn themselves to the Jewish Church, according to *Solomon*'s Prediction, 1 *Kings* 8. 41, 42, 43. Withal this may be a tacit Prophecy of the Conversion of the *Gentiles*.

† Heb. *words and matters of iniquities.* † Heb. *atone*, or, *expiate.*

3. † Iniquities prevail against me *f*: *as for* our transgressions, thou shalt † purge them away *g*.

f They are a burden too heavy for me, as he complains, *Psal.* 38. 4. They are so many and great, that for them thou mightest justly reject my Prayers, and destroy my Person. *g* But this is another glorious Priviledge granted to thy People, and that in Answer to their Prayers, thou dost graciously pardon and purge away their sins.

4. Blessed *is the man whom* thou choosest *h*, and causest *i* to approach *unto thee k*, *that* he may dwell in thy courts *l*: * we shall be satisfied *m* with the goodness of thy house *n*, *even* of thy holy temple.

* Psal. 36. 8.

h Out of the Lump of Mankind, to be one of thy peculiar people. *i* (*i.e.*) Permittest and commandest, and by the disposal of thy Providence, and the influences of thy Graces procurest and ordereth. *k* To draw near to God in his House and Ordinances, by prayers and praises, and other acts of Acquaintance and Communion with him. *l* In the Courts of thy House. He mentioneth *Courts*, because the people were permitted to go no further into God's House. *m* For they only get that solid satisfaction which all men desire, but no other persons or people can find elsewhere. *n* With the spiritual and everlasting Blessings there conferred upon thy people, the Grace and Favour and Fellowship of God, Remission of sins, Renovation of heart and life, the knowledge of God, and of our selves, and of our Duty, and true Interest, Joy and Peace, and well-grounded Hopes or assurance of eternal Life: In comparison whereof all the Enjoyments of this World are but dross and dung.

5. *By* terrible things *o* in righteousness *p*, wilt thou answer us *q*, O God of our salvation: *who art* the confidence *r* of all the ends of the earth *s*, and of them that are afar off *upon* the sea *t*.

o Or, *In a terrible manner*; (*i.e.*) So as to strike thy people with an holy Awe and Reverence of thee, and of thy Judgments, and thine Enemies with dread and horror. Or, *In a wonderful manner*, as this word is rendred by the *Chaldee*, *Deut.* 10. 21. *things wonderful* and *terrible*, being put together, as expressing the same thing, *Psal.* 106. 22. *p* (*i.e.*) By virtue of thy Justice, or Faithfulness, or Goodness: whereby thou art inclined, and engaged to help thy people when they are in distress, and resort unto thee by prayer. *q* Thou wilt graciously answer and grant our prayers and desires. *r* (*i.e.*) The only object of a safe and undeceiving confidence; for there is no other person, or thing in the World, that any man living can trust to without fear and certainty of disappointment. Or, Thou art the stay and support of all Mankind, by thy powerful and gracious Providence, *Psal.* 104. 27. *Acts* 17. 28. *Heb.* 1. 3. Others refer this to the Calling of the *Gentiles*. But that seems not to suit with the following Verses, which manifestly speak of God's general Providence. *s* Not only of thy people *Israel*, but of all persons and Nations, even as far as to the end of the Earth, or of this vast Continent in which we live. *t* Or, in *the Sea*, (*i.e.*) in the Islands of the Sea, which are here distinguished from the Continent; and under those two Heads are comprehended all the Inhabitants of the World.

6. Which by his strength setteth fast the mountains *u*; *being* girded with power *x*.

u That they are not overthrown by Floods or Winds, or Earthquakes, or other natural or violent Causes: Which stability they have only from God's Providence, which sustains all persons, and all things. *x* This our God being able to do it, and that with one single word.

* Psal. 89. 9.

7. * Which stilleth the noise of the seas, the noise of their waves *y*, and the tumult of the people *z*.

y When the Sea is tempestuous, and threatens to swallow up Ships and Men that are in it, or to overflow the Earth. *z* And as he stills the Natural, so also he quiets the Metaphorical Seas, tumultuous and unruly people, for multitudes of people are oft called *Seas*, in Prophetical Writings, as *Isa.* 17. 12, 13. *Jer.* 51. 42. *Revel.* 17. 15.

8. They also that dwell in the uttermost parts *a* are afraid at thy tokens *b*: thou makest the outgoings of the morning and evening *c* || to rejoyce.

|| Or, *to sing.*

a To wit, *of the Earth*, which is added to this word, v. 5. *b* Or, *Signs*: Either, 1. At the Sun and Moon and Stars, which are called *Signs*, *Gen.* 1. 14. But these are not matter of terror, but of delight to men; and the commonness and constancy of their courses, makes most men neither fear nor much regard them. Or, 2. At the great and terrible Judgments, which God inflicts upon wicked men, and particularly upon the Enemies of his people. Or rather, 3. At those terrible Thunders and Lightnings, and Earthquakes and Comets, or other strange Meteors, or Works of God in the Air: For he is here speaking of the natural Works of God. *c* By which he understands; Either, 1. The East, from whence the Morning or the Sun, the cause of it, goeth forth, as it is expressed, *Psal.* 19. 6. and the West, from whence the Evening or Night, is Poetically supposed to come forth. So the meaning is, That God gives all the people of the World, from East to West, occasion to rejoyce in the Effects of his Bounty and Goodness to them. But if the Psalmist had meant this, it is not probable that he would have expressed it in such a dark and doubtful Phrase, which is never used in that sence, but rather by those known and usual Expressions, *from East to West*, or, *from the rising of the Sun, to the going down thereof*, which Phrase he useth, *Psal.* 50. 1. and 113. 3. Or rather, 2. The successive Courses of the Morning and Evening; Or of the Sun and Moon which go forth at those times, thereby making the Morning and Evening; both which are said to *Rejoyce* Poetically, because they give men occasion of Rejoycing, which the Sun or the Morning doth, because it gives them opportunity for the dispatch of business, and for the enjoyment of manifold recreations and delights; and the Moon or Evening doth so, because it invites men to that rest and sleep, which is both refreshing and necessary for them. Thus this whole Verse speaks of the natural Works of God, the former Clause of such as are extraordinary and terrible, the latter of such as are ordinary and delightful.

9. Thou visitest *d* the earth *e* and || * waterest it *f*: thou greatly enrichest it with the river of God *g which is* full of water: thou preparest *h* them *i* corn, when thou hast so provided for it *k*.

|| Or, *after thou hadst made it to desire* rain, *or thou desirest it.* * Psal. 68. 9, 10.

d To wit, in Mercy, or with thy Favour, as this word is oft used. *e* The whole Earth, which is full of thy Bounty. So he continues to declare the general Providence of God to all men and people. Or rather, *the Land*, or *this Land*, for here is an Emphatical Article. And so he comes from God's general Providence, over all places and Nations, to his particular and special Providence over his people in the Land of *Canaan*, whereof he gives one eminent and considerable instance, to wit, his giving them rain and fruitful seasons, that after a time of drought and scarcity, to which it is not improbably supposed, but this Psalm relates. And this may be the particular occasion, for which the Psalmist said, that *Praise waited for God in Zion*, v. 1. *f* This is added to determine and explain the former general word, or to shew how or wherein God visited it. *g* Either, 1. With the Rivers which God hath made in the several parts of the Earth, to make it moist and fruitful. Although the fertility of the greatest part of the Earth, doth not depend so much upon the Rivers below, as upon the rains from above. Or, 2. With the River *Jordan*, which sometimes overflowed its Banks. But that overflow reached only to a small part of the Land. Or rather, 3. With showers of Rain, which he very significantly calls a *River* for their plenty, and *the River of God*, (*i.e.*) Of God's immediate making and providing when he sees fit; which is opposed both to those little Rivolets or Chanels, which Husbandmen or Gardiners cut for the watering of their Grounds, and to those greater Rivers, which run with a constant course, and by their little Chanels derived from them, or by their overflows do water and inrich the Earth, as *Nilus* did *Egypt*; to which these words may seem to have a special reference, especially if they be compared with *Deut.* 11. 10, 11, 12, &c. *h* By this means thou prepares the Earth, for bringing forth Corn, and ripenest the Corn in the Earth. *i* For them, to wit, the Inhabitants of the Earth, or Land here mentioned, for their use and benefit. *k* Or, *disposed*, or *ordered*, or *prepared it*, to wit, the Earth, which without this would be hard and barren.

10. Thou waterest the ridges thereof abundantly: || thou settlest *l* the furrows thereof: † thou makest it soft with showers, thou blessest the springing thereof *m*.

|| Or, *thou causest rain to descend into the furrows thereof.* † Heb. *thou dissolvest it.*

l To wit, in that condition which is fit for Fruit. Or, *thou bringest down*: for the Rain dissolves the high and hard clods of Earth. *m* When all is done, the fruitfulness of the Earth must not

not be aſcribed to the Rain or Sun, or any ſecond Cauſes, but to thy Bleſſing alone.

† Heb. *the year of thy Goodneſs.*

11. Thou crowneſt † the year with thy goodneſs *n*, and thy paths *o* drop fatneſs *p*.

n Thou by thy powerful Goodneſs doſt inrich and adorn all the ſeaſons of the year with their proper fruits and bleſſings. *o* The Clouds, upon which God is frequently ſaid to walk or ride, as *Job* 36. 28. and 38. 26, 27. *Pſal.* 104. 3. *Nahum* 1. 3. Which ſence is favoured by the next Verſe, where theſe paths are ſaid to *drop*, &c. *p* Make the Earth fat and fruitful.

† Heb. *are girded with Joy.*

12. They *q* drop *upon* the paſtures of the wilderneſs *r*: and the little hills *s* † rejoyce on every ſide *t*.

q God's paths. *r* Which, though neglected by men, are furniſhed by God with food for wild beaſts, which being his Creatures, he careth for by this means. *s* The Hills of *Canaan*, which for the generality of them, were but ſmall, if compared with the great and high Mountains, in divers parts of the world. He mentions *the Hills*, becauſe theſe being moſt dry and parched with the Sun, moſt need, and are moſt refreſhed with the Rain. *t* As being moiſtened and ſatisfied with Rain in all parts and ſides of them.

13. The paſtures are cloathed with flocks, the vallies alſo are covered over with corn *u*; they ſhout for joy, they alſo ſing *x*.

u This is added as the effect of theſe comfortable Rains, that they fill the paſtures with graſs for Cattel, and the Vallies (which he mentions as the moſt fruitful places, though he doth not exclude the reſt) with Corn for the uſe of man. *x* (*i.e.*) They are abundantly ſatisfied with thy Goodneſs, and in their manner ſing forth the praiſes, and declare the Goodneſs of their Creator and Benefactor. Compare *Pſal.* 147. 8. ſuch paſſions or actions as theſe, are oft figuratively aſcribed to liteleſs Creatures, both in Sacred and profane Poetical Writings; which are ſaid to *rejoyce* or *mourn*, &c. when their condition is ſuch as calls for rejoycing or mourning, and would cauſe them to do ſo, if they were capable of ſuch actions.

PSAL LXVI.

To the chief muſician, a Song *or* Pſalm.

The Author and time of the compoſing of this Pſalm *are uncertain. This is manifeſt and ſufficient for our underſtanding of it, that it was made upon the occaſion of ſome great and glorious Deliverance afforded to the* Iſraelites, *after and out of ſome grievous and general Calamity, and, as ſome not improbably conceive, that out of* Babylon.

† Heb. *all the Earth.*

1. MAke a joyful noiſe unto God, † all ye lands *a*.

a Ye people of all Nations, who have ſeen the wonderful Power and Wiſdom, and Fidelity and Goodneſs of God in our deliverance, it becomes you to acknowledge it with admiration and rejoycing. Or, *all the Land*, or *this Land*. But the former ſence is more probable from v. 4. where this word is ſo uſed. And it is very proper for this place, and uſual in other places of Scripture, to invite the *Gentile* World to the contemplation and celebration of God's Works, to and for his people. See *Deut.* 32. 43. 1 *Chron.* 16. 23, 24.

2. Sing forth the honour of his name, make his praiſe glorious *b*.

b (*i.e.*) Praiſe him in an extraordinary and eminent degree, ſo as he may have much Glory from you.

‖ Or, *yield feigned Obedience.* † Heb. *Lie.*

3. Say unto God, How terrible *art thou in* thy works *c*! through the greatneſs of thy power ſhall thine enemies ‖ † ſubmit themſelves unto thee *d*.

c To wit, thine Enemies, as it follows. *d* Heb. *Lie unto thee*, (*i.e.*) Profeſs ſubjection to thee, not ſincerely and freely, but by conſtraint, and out of a ſervile fear.

4. All the earth ſhall worſhip thee, and ſhall ſing unto thee *e*, they ſhall ſing *to* thy Name, Selah.

e Many people of divers Nations ſhall be ſo affected with thy ſtupendious Works, that they ſhall worſhip and praiſe thee for them, and all people ſhould do ſo, and ſhall have juſt cauſe to do ſo; and the time will come when all Nations will actually do ſo, to wit, in the days of the Meſſias.

* Pſal. 46. 8.

5. * Come and ſee *f* the works of God, *he is* terrible *in his* doing toward the children of men *g*.

f Conſider them wiſely and ſeriouſly, for God's Glory, and for your own good. *g* To all his Enemies, whom he calls *the Children of men*; Partly, in way of contempt, to ſhew how unable they are, either to avoid or reſiſt the great God; and partly, in oppoſition to his own people, who are frequently called *the Children of God*.

6. * He turned the ſea into dry land, * they went through the flood *h* on foot, there did we *i* rejoyce in him.

* Exod. 14. 21. * Joſh. 3. 17.

h Or *River*, to wit, *Jordan*. *i* (*i.e.*) Our Nation, or our Anceſtors, in whoſe Loins we then were, and the benefit of which ancient deliverance we at this day enjoy. See the like Expreſſions, *Pſal.* 81. 5. *Hoſea* 12. 4. The whole people of *Iſrael* are oft conſidered as one Body, continued through all ſucceeding Generations. United in the Bond of the ſame Covenant and Worſhip, and in the poſſeſſion of the ſame Promiſes, and Privileges, and Bleſſings, and acted by one and the ſame Spirit; and therefore ſeveral and contrary things may reaſonably be aſcribed to them, in regard of their ſeveral parts and ages, and what was done in one Age, may be imputed to another by vertue of their ſtrict conjunction with the ſame Body.

7. He ruleth by his power for ever *i*, * his eyes behold the nations *k*, let not the rebellious exalt themſelves *l*, Selah.

* Pſal. 11. 4.

i The ſame power which God had and put forth for his people in ancient time, he ſtill hath in as great vigour as ever, and is not at all weakened by age, and is as able and ready to act for them now, as ever he was: which he hath ſhewed by this late and glorious inſtance. *k* He ſees all their ſecret and ſubtil devices, and can and will defeat them, when he ſees fit. *l* Lift up their hands againſt God, or againſt his people. Or, *the rebellious*, (*i.e.* thoſe people which rebel againſt this Almighty God and his Laws) *ſhall not exalt themſelves*, as they vainly hope and deſign to do, but ſhall be brought down and deſtroyed, as is hereby implied.

8. O bleſs our God, ye people *m*, and make the voice of his praiſe to be heard.

m Of other Nations, that have ſerved, or yet do ſerve other Gods.

† Heb. *putteth*

9. Which † holdeth our ſoul in life *n*, and ſuffereth not our feet to be moved *o*.

n Who by a ſucceſſion of Miracles of Mercy, hath kept us alive in the midſt of a thouſand deaths, to which we were expoſed, and hath reſtored us to life, when we were like dead men and dry bones ſcattered at the mouth of the Grave. *o* To wit, ſo as to fall into miſchief and utter ruine, as our Enemies deſigned.

* Pſal. 17. 3.

10. For *p* * thou, O God, haſt proved us, thou haſt tryed us as ſilver is tryed *q*.

p Or, *Yet* or *Nevertheleſs*. Though thou haſt hitherto helped us, and now delivered us, yet for a ſeaſon thou haſt ſorely afflicted us. *q* (*i.e.*) Severely, as if it were in a burning Furnace; and with a deſign to try our ſincerity, and to purge out the Droſs, or the wicked from among us.

11. Thou broughteſt us into the net *r*, thou laidſt affliction upon our loins.

r Which our Enemies laid for us, and which could never have taken or held us, but by the permiſſion and diſpoſal of thy Providence, which gave us into their hands.

† Heb. *Moiſt.* Pſal. 68. 6.

12. Thou haſt cauſed men *s* to ride over our heads *t*; we went through fire, and through water *u*; but thou broughteſt us out into a † wealthy place *x*.

s Weak and mortal, and miſerable Men, as the word ſignifies, no better nor ſtronger than we, if thou hadſt not given them power over us. *t* To ride upon our Shoulders. By thy permiſſion they have uſed us like Slaves, yea like Beaſts, to carry their Perſons or Burdens. Compare *Iſa.* 51. 23. *u* (*i.e.*) Through various and dangerous Tryals, and Calamities. See *Pſal.* 32. 6 and 69. 2. *Ezek.* 15. 7. and 30. 8. *x* Heb. *Into a moiſt*, or *Well-watered place*, ſuch as *Canaan* was, both in a proper ſence, and figuratively, as being repleniſhed with divine Graces and Bleſſings.

13. I will go *y* into thy houſe with burnt-offerings: I will pay thee my vows.

y Hitherto he ſpoke in the plural Number, but now he begins to ſpeak in the ſingular Number, but ſtill the Speech is continued of the ſame Perſon or Perſons: only ſometimes the whole Body ſpeaks; and ſometimes one Man ſpeaks in the Name of all the reſt.

† Heb. *opened.*

14. Which my lips have † uttered, and my mouth hath ſpoken when I was in trouble.

† Heb. *make.* † Heb. *marrow.*

15. I will † offer unto thee burnt-ſacrifices of † fatlings, with the incenſe of rams *z*: I will offer bullocks with goats, Selah.

z With the fat of Rams, which in theſe Peace-offerings was burnt upon the Altar, and ſo vaniſhed into Smoak like Incenſe, and which is no leſs pleaſing to God than Incenſe.

16. Come *and* hear all ye that fear God *a*, and

I will declare what he hath done for my ſoul *b*.

a Whether *Iſraelites* or *Gentiles* proſelyted to them. Let every *Iſraelite* take notice of what God hath done for the Nation in general, and let the *Gentiles* obſerve God's goodneſs to the Children of *Iſrael*. *b* Which he hath held in Life, as he ſaid v. 9. in the greateſt dangers of Death.

17. I cried unto him with my mouth *c*, and he was extolled *d* with my tongue.

c With a loud Voice and great Fervency: Or it is a Pleonaſm, as *Pſal.* 44. 1. *We have heard with our Ears.* *d* (*i. e.*) Praiſed by me; to wit, for anſwering my Prayers.

* Prov. 28. 9. Iſa. 1. 15. Joh. 9. 31. Jam. 4. 3. † Heb. *ſee.*

18. If * I † regard *e* iniquity *f* in my heart *g*, the LORD will not hear *me h*.

e Heb. *If I have* or *had ſeen*, or *looked upon*, to wit, with approbation and affection, as *Job* 31. 26. *Hab.* 1. 13. Men look upon what they like, and turn away their face from what they loath or hate. *f* Any ſin whatſoever, and eſpecially *Idolatry*, which is oft expreſſed by this word, to which the *Iſraelites* were very prone, and to which they had moſt powerful Temptations from the Examples, and Counſels, and Promiſes, and Threats of the Idolaters, in whoſe Land and Power they had been. And ſo this is a purgation of themſelves from that Crime, ſomewhat like that *Pſal.* 44. 20, 21. and in general, from thoſe groſs and reigning ſins, whereof they had been guilty formerly. *g* If my Heart was falſe to God, and did cleave to Idols, or to any Wickedneſs, although I might for ſome prudential Reaſons forbear the groſs and outward Acts. Compare *Pſal.* 44. 17, 18. If I had been guilty of that Hypocriſie, wherewith mine Enemies charged me, and had been a ſecret Favourer of Wickedneſs when I pretended great Piety. Or, If I did not cry unto God with my Heart, but only howled for Corn and Wine, &c. and whilſt I cried to God with my Tongue, my Heart was ſet upon ſin, or I deſired only that which I reſolved in mine Heart, to ſpend upon my Luſts. *h* Or, *Would not have heard me*; as divers learned Interpreters tranſlate it, the Future being put Potentially, as is uſual among the Hebrews. For God heareth not ſinners, *Joh.* 9. 31. nor Hypocrites, *Job* 27. 8, 9. *Prov.* 15. 29.

19. *But* verily God hath heard *me i*, he hath attended to the voice of my prayer.

i Which is a publick Vindication, and a divine Teſtimony of my Integrity, againſt all my falſe Accuſers.

20. Bleſſed *be* God, which hath not turned away *k* my prayer, nor his *mercy l* from me.

k Or, *rejected* or *removed*, to wit, from his ſight and audience, but hath received and granted it. *l* Though he had now aſſerted his own Innocency, and ſincere Piety, yet he imputeth not God's hearing of his Prayers to that, but ſolely unto God's Grace and Mercy.

PSAL. LXVII.

To the chief muſician on Neginoth, a Pſalm *or* Song.

This *Pſalm* contains a Prayer for the Church of *Iſrael*, as alſo for the Gentile-World, whoſe Converſion he Prophetically deſcribes.

* Pſal. 4. 6. † Heb *with us.*

1. GOd be merciful unto us *a*, and bleſs us, *and* * cauſe his face to ſhine † upon us *b*, Selah.

a Thy People of *Iſrael*. *b* As thou haſt hid thy Face and Favour from us, ſo now do thou manifeſt it to us. For the phraſe ſee *Numb.* 6. 25, 26. *Pſal.* 31. 16.

2. That thy way may be known upon earth *c*, thy ſaving health among all nations.

c Nor do we deſire this Mercy only for our Comfort, but alſo for the advancement of thy Glory, and the propagation of the true Religion among all Nations, who by the contemplation of thy gracious and wonderful Works, to and for us, will be induced to love and ſerve thee, and to liſt themſelves among thy People. By God's *way* he underſtands; Either, 1. That way wherein God walks; or the manner of his dealing with his People, how gracious and bountiful a Maſter thou art to all thy Servants. Or rather, 2. That way wherein God requires Men to walk, the way of God's Precepts, the way of Truth, or the true Religion; as *the way* or *ways of the Lord*, are frequently taken, *Gen.* 18. 19. *Judg.* 2. 22. *Pſal.* 18. 21. and 119 1. *Act.* 18. 25, 26, &c. the ſame which in the next Clauſe is called his *Saving Health*, Heb. *Salvation*, and both together ſignifie the way of Salvation, which the Pſalmiſt deſires may be known among all Nations; which was expected by the ancient and godly *Jews*, at the coming of the Meſſias, who is called *the Way*, *Joh.* 14. 6. and God's *Salvation*, *Luk.* 2 30. And ſo the ſence of the place is this, deal ſo graciouſly with thy People *Iſrael*, that thereby the Gentile-World may at laſt be allured to joyn themſelves with them, and to embrace their Religion and Meſſias, according to that famous Prophecy, *Zech.* 8. 23. *In thoſe days ten Men——out of all——Nations——ſhall take hold of the skirt of——a Jew*; ſaying, *We will go with you, for we have heard* that *God is with you.*

3. Let the people praiſe thee, O God, let all the people praiſe thee *d*.

d O haſten that time, when all the *Gentiles* ſhall forſake their dumb Idols, and ſerve and praiſe thee the living God, as they will have abundant cauſe to do.

4. O let the nations be glad and ſing for joy *e*, for thou ſhalt judg *f* the people righteouſly *g*, and † govern *h* the nations upon earth, Selah. † Heb. *Lead.*

e For thy tranſcendent Mercy to them, in reſcuing them from the Vanities and damnable Errors of their Fathers, and in bringing them to the knowledge of the true God, and of eternal Life. *f* (*i. e.*) Rule and govern them, as it is explained in the next Clauſe, and as this Phraſe is uſed. *g* Which is the great Commendation of any Government, and the greateſt Argument and Encouragement to the *Gentiles*, to put themſelves under it the rather; becauſe they had found the miſery of living under the unrighteous and tyrannical Government of the Devil, and of their idolatrous and heatheniſh Rulers. *h* Heb. *lead*; to wit, gently, as a Shepherd doth his Sheep; and not rule them with Rigour, as other Lords had done.

5. Let the people praiſe thee, O God, let all the people praiſe thee.

6. * *Then* ſhall the earth yield her increaſe *i*, *and* God, *even* our own God *k* ſhall bleſs us. * Pſal. 85. 12.

i When the People of the Earth ſhall be converted to the Worſhip and Service of the true God, God will take away his Curſe from the Earth, and cauſe it to yield them abundance of all ſorts of Fruits. Under which one Bleſſing, promiſed under the Law, to them that obey God, all other Bleſſings both Temporal and Spiritual are comprehended, as is very uſual in the Old Teſtament. *k* He who is *Iſrael*'s God in a peculiar manner, by that everlaſting Covenant which he hath made with us.

7. God ſhall bleſs us, and all the ends of the earth ſhall fear him.

PSAL. LXVIII.

To the chief muſician, a Pſalm *or* Song of David.

The occaſion of this *Pſalm* ſeems to have been *David*'s Tranſlation of the Ark to *Zion*, which was managed with great Solemnity and Devotion, and celebrated with ſome *Pſalms*, and this among the reſt. For the firſt words are the very ſame which *Moſes* appointed for ſuch occaſions, *Numb.* 10. 35. and the following Verſes purſue the ſame Matter with the firſt. Thence he falls into a Deſcription of ſome of the excellent Properties and glorious Works of the God to whom this Ark belonged. But becauſe *David* very well knew that both himſelf and the Ark were Types of Chriſt, and that the Church and People of *Iſrael* were a Type of the Catholick Church, conſiſting of *Jews* and *Gentiles*, and that the legal Adminiſtrations and Actions were Types of thoſe of the Goſpel, he therefore by the Spirit of Prophecy, looked thorough and beyond the preſent Actions and Types, unto the great Myſteries of Chriſt's Reſurrection and Aſcenſion into Heaven, and of the ſpecial Priviledges of the Chriſtian Church, and of the Converſion of the *Gentiles* unto God, and therefore intermixeth ſome Paſſages, which directly and immediately belong to theſe things, although the words be ſo ordered, that they carry a manifeſt alluſion to the preſent Actions, and may in ſome ſort be applied to them, though in a more obſcure and improper and ſecundary ſenſe. Nor is it at all ſtrange, that in the ſame *Pſalm* there is ſuch a mixture of things, whereof ſome belong only to the Actions or Events of that time, and ſome only to Chriſt, and the Goſpel times; if it be conſidered, that the Pſalmiſt in himſelf doth frequently expreſs divers, and thoſe contrary Paſſions and Diſpoſitions, as Hope and Fear, &c. in the ſame *Pſalm*, and ſometimes in the ſame Verſe, and eſpecially that the ſacred Pen-Men in the compoſition of theſe Writings, were wholly Men inſpired and governed, and moved by the Holy Ghoſt, 2 *Pet.* 1. 21. by whom they were variouſly tranſported, as he ſaw fit, and ſometimes carried away to ſpeak of the higheſt Myſteries of the Goſpel, even ſuch things as they themſelves did not fully underſtand, as appears from 1 *Pet.* 1. 10, 11.

1. LEt * God ariſe *a*, let his enemies be ſcattered: let them alſo that hate him *b* flee, † before him. * Numb. 10. 35 † Heb. *from his face*

a O that God would ariſe from his Seat, and beſtir himſelf, and go forth to fight with his Enemies, who, if he do ſo, will eaſily and ſuddenly be ſcattered. Or, *God will ariſe*. And ſo the other Verbs following may be rendred, as being of the Future

ture Tenſe: *Shall be ſcattered, ſhall flee*, &c. Although the Futures are frequently rendred Imperatively; and ſo they are truly rendred, *Numb.*10.35. whence this Verſe is taken. *b* All God's Enemies are here ſaid to *hate* God, not directly and formally, for there are few ſuch Perſons, but becauſe they hate his Laws and Government, and his People and Image, and becauſe they fight againſt him and his, which is juſtly taken for an evidence of Hatred.

2. As ſmoke is driven away *c*, *ſo* drive *them* away; as wax melteth before the fire, *ſo* let the wicked periſh at the preſence of God.

c As ſmoke at firſt mounts high, and fills a great ſpace of Air, but ſpeedily vaniſheth into Air, or is diſperſed with the Wind.

† Heb. *rejoyce with Gladneſs.*

3. But let the righteous be glad, let them rejoyce before God, yea, let them † exceedingly rejoyce *d*.

d For God's gracious appearance on their behalf, and for his ſettled Preſence with them.

‖ Or, *prepare the way for him.* So Gr.

4. Sing unto God, ſing *praiſes* to his name: ‖ extol him *e* that rideth upon the heavens *f* by his name IAH *g*, and rejoyce before him *h*.

e By praiſing him, of which this Verb is uſed, *Prov.*4. 8. Or rather, *raiſe up* or *prepare* the way *for him*; for ſo this word is commonly uſed, as *Iſa.*57.14. and 62.10. and elſewhere. And this doubtleſs they did for this Solemnity of bringing the Ark to *Zion*. Comp. *Iſa.*40. 3. *f* Which Phraſe is uſed below, v.33. though in differing words. Or, *that did ride in the Deſart*, where the Ark was carried, and God marched along with it in the cloudy Pillar. Or, *that* now *rideth* as (which Particle is frequently underſtood) *in the Deſart*, (*i.e.*) That is now carried from place to place, as it was in the Deſart. The word here rendred *Heavens*, doth generally ſignifie *the Deſart* or *plain Fields*, as *Numb.*33. 48.50. and 36.13. *Joſ.*5. 10. 2 *Sam.*4. 7. *Iſa.*40.3. compared with *Luk.*3.4. *g* Whereby he is known and diſtinguiſhed from all falſe gods. For *Jah* is generally conceived to be an abbreviature of the Name *Jehovah*, which the Heathens pronounced *Jao*. *h* Before the Ark where he is preſent, as *David* himſelf is ſaid to *dance before the Lord*, upon this occaſion, 2 *Sam.* 6. 14.

* Pſal.146.9. Jer.49.11.

5. * A father of the fatherleſs, and a judge of the widows *i*, *is* God in his holy habitation *i*.

i He now enters upon ſome of the Matters or Reaſons, for which God is to be extolled: Whereof this is one, that he is the Patron of ſuch as are injured and oppreſſed, and have not power to help themſelves. *i* Either in his Tabernacle: Or in Heaven. Though he dwells there, yet the Eyes of his fatherly Providence and Care run to and fro, to help his People when they are diſtreſſed.

* Pſal.113. 9. † Heb. *in a Houſe.* * Pſal.107.10. & 146. 7. * Pſal.107.34.

6. * God ſetteth the ſolitary † in families *k*: he * bringeth out thoſe which are bound with chains *l*, but * the rebellious *m* dwell in a dry *land n*.

k Such as are ſingle and ſolitary, he bleſſeth with a Wife and Children, as he did *Abraham*. *Houſes* are oft put for Poſterity, as *Exod.*1.21. *Ruth* 4.11. 2 *Sam.*7.11. *l* He ſetteth Captives and Priſoners at liberty, as he did the *Iſraelites*, &c. *m* Thoſe who rebel againſt God, as the *Egyptians* did. *n* Are deprived of all true Comfort, and plagued with manifold Calamities.

7. O God, when thou wenteſt forth before thy people *o*, when thou didſt march through the wilderneſs, Selah.

o In the cloudy Pillar, as their Captain leading them out of *Egypt*.

* Exod.19.18. Judg.5.4. Iſa.64.1,3.

* 8. The earth *p* ſhook, the heavens alſo dropped *q* at the preſence of God, *even* Sinai it ſelf *was moved r* at the preſence of God, the God of Iſrael.

p Either, 1. Metonymically, the Inhabitants of thoſe parts of the Earth, by comparing *Exod.*15.14. Or, 2. Properly, by comparing *Pſal.*114.5,6,7. There was a great Earthquake, as a token of God's dreadful Preſence. *q* (*i.e.*) Poured down great Showers, which accompanied thoſe mighty Thunders, as uſually it doth. *r* Or, *dropped*; which may be repeated out of the former Clauſe, was even melted or diſſolved with Fear. It is a poetical Repreſentation of the terribleneſs of God's appearance.

† Heb. *ſhake or.* † Heb. *confirm it.*

9. Thou, O God, didſt † ſend a plentiful rain *s*, whereby thou didſt † confirm *t* thine inheritance *u*, when it was weary *x*.

s Either, 1. In the Wilderneſs; where they oft wanted Water, and were by God's extraordinary care ſupplied with it. Or rather, 2. in the Land of *Canaan*, which he calls God's *Inheritance* in the next words; as alſo *Exod.*15.17. and in many other places of Scripture, *in* which God's people are ſaid to *dwell* in the next Verſe, of which, and the things done in it, he ſpeaks in the following Verſes, and which, being deſtitute of thoſe conſtant ſupplies, from the overflowings of a great River, which *Egypt* enjoyed, God took a ſpecial care to ſupply with Rain, as occaſion required; of which ſee *Deut.*11.10,11. *t* Or, *ſtabliſh*, or *ſupport*, or *ſuſtain*. *u* Either thy People: Or rather thy Land, as was now ſaid. *x* Dry and thirſty, and parched with exceſſive heat, and ready to faint for want of Rain; Compare *Pſal.* 63. 1.

10. Thy congregation *y* hath dwelt therein: thou, O God, haſt prepared *z* of thy goodneſs *a* for the poor *b*.

y Thy People of *Iſrael*, who are all united into one Body, under thee their Head and Governour. For though this word commonly ſignifies *Living Creatures*, yet ſometimes it ſignifies a *Company* of Men, as here below, v.31. and 2 *Sam.*23.13. compared with 1 *Chron.*11.15. and *Pſal.*74.19. Or, the proper ſignification of the word may be retained, and it may be rendred, *thy Flock*: For God oft compares himſelf to a *Shepherd*, and his People to *Sheep*, and particularly, he is ſaid *to have led his People like a Flock, by the hand of Moſes and Aaron*, *Pſal.*77.20. To wit, in the Wilderneſs: and conſequently he may be here ſaid to have brought his Sheep into, and made them to dwell in *Canaan*, as in a *green* and good *Paſture*, as God ſpeaks of his People under this very Metaphor, *Pſal.*23.2. *z* Or, *prepared* it, which Pronoun is oft underſtood, and here moſt eaſily out of the foregoing Clauſe of this Verſe, where it is expreſſed: *Prepared* it, to wit, this Land for the uſe of thy People: which God did many ways; Partly, by deſigning it for them, and expelling the old Inhabitants, to make way for them; and Partly, by furniſhing it with all ſorts of Proviſions, both for neceſſity and delight, and making it fruitful by his ſpecial Bleſſing, in giving Rain in its proper Seaſons. *a* By thy free and ſingular Goodneſs. Which may be referred both to the Cauſe of this Preparation, God did it not for their Righteouſneſs or Worthineſs, but out of his meer Mercy, as God oft telleth them; and to the Manner and Meaſure of it, God did wonderfully increaſe the Fruits of it, that it might ſuffice for the ſupply of ſuch a numerous People; which without his extraordinary Bleſſing it would not do, as appears by the ſtate of that Land at this day, as it is reported by Travellers and Eye-Witneſſes of it. *b* To wit, for thy People of *Iſrael*, whom he here calls *Poor*; Partly, to repreſs that Pride and Arrogance, to which they are exceeding prone; and to mind them of the Dependance upon God, for all that they have and hope for: and Partly, becauſe they really were, when God undertook the Conduct of them into *Canaan*, a very poor and beggarly People, and ſo they would have ſtill been, if God had not provided for them in a ſingular manner.

11. The Lord gave the word *c*, great *was* the † company of thoſe that publiſhed *it d*. † Heb. *Army.*

c (*i.e.*) The matter of the word or diſcourſe here following. He puts this triumphant Song into their mouths; he gave his people all thoſe ſucceſſes and victories, which are here celebrated. Or, *gave the matter* or *thing*, which was publiſhed. *d* The works of God on the behalf of his people, were ſo glorious and wonderful, that all ſorts of perſons, both men and women, that heard of them, broke forth into Songs of Praiſe to God for them. The Hebrew word is of the Feminine Gender, becauſe it was the manner of the Hebrews, that when the men returned victorious from the Battel, the women went out to meet them with Songs of Triumph, *Exod.* 15. 20. *Judg.* 11. 34. 1 *Sam.* 18. 6.

12. Kings of armies *e* † did flee apace: and ſhe that tarried at home divided the ſpoil *f*. † Heb. *did flee, did flee.*

e The Kings of *Canaan*, and other Nations which came forth againſt the *Iſraelites*, accompanied with great and numerous Armies. *f* The ſpoil was ſo much, that there was enough, not only for the proper uſe of thoſe who took it, but alſo to be divided to their Wives and Children, when they came home. This verſe, and that which follows, may be taken, either, 1. For the triumphant Song ſung by thoſe Publiſhers mentioned v. 11. Or, 2. For the words of *David*, continuing the relation of the Victories granted by God to *Iſrael* over their Enemies.

13. Though ye *g* have lien among ‖ the pots *h*, *yet ſhall ye be i as* the wings of a dove covered with ſilver, and her feathers with yellow gold *k*. ‖ Or, *Ranges.*

g Ye *Iſraelites*, to whom he now turneth his Speech. *h* Like Scullions that commonly lie down in the Kitchin among the Pots or Hearth-ſtones, whereby they are very much diſcoloured and deformed: Which is fitly oppoſed to the following beauty. Though you have been filled with affliction and contempt. *i* Or, *ye have been.* Which may ſeem more ſuitable to the Context, both foregoing and following, wherein he doth not ſpeak prophetically of things to come, but hiſtorically of things paſt. So the ſence of the Verſe is; Though you have formerly been expoſed to great ſervitude and reproach, and miſery, to wit, in *Egypt*, yet ſince that time God hath changed your condition greatly for the better. *k* Beautiful and glorious, like the feathers of a Dove, which according to the variety of its poſtures, and of the light ſhining upon it, look like Silver or Gold.

14. When

14. When the Almighty scattered kings ‖ in it *l*, ‖ it was white as snow in Salmon *m*.

‖ Or, *for her, she was, &c.* ‖ Or, *thou madest it to snow.*

l In *Canaan*, at the coming of the *Israelites* thither. *m* The Land was as white as Mount *Salmon* is with the Snow, which falls and lies for a long time upon it; which is opposed to the native obscurity of that Mountain by the many shady Trees which were there, *Judg.*9.48. But because there is nothing certain; Either, concerning the great height of this Mountain, or, concerning its Snow, as we do read of *the Snow of Lebanon*, *Jer.* 18.14. other Interpreters, both Hebrew and Christian, and the *Chaldee* amongst the rest, take this word *Salmon* for a Common, and not a proper Name, signifying *Darkness* or *a Shadow*, as the Root, from whence it comes, unquestionably signifies. Nor is it strange, if this word be no where else taken in that sense but here, because that is the lot of many Hebrew words, or of some significations of them, that they are to be found but in one Text of Scripture. This being granted, the words are or may be rendred thus, *it was Snow-white*, or *thou madest it Snow-white in Darkness*, or as the *Chaldee* renders this word, *in the shadow of Death*; (*i.e.*) Thou didst cause Light to shine out of Darkness; When the state of thy People, and of the Land of *Canaan*, which thou hadst given to them, was dark and dismal, or bloody, by reason of the Wars raised against them, by the *Canaanitish* Kings, thou didst quickly change it, and whereas it was red like Scarlet or Crimson, thou mad'st it whiter than Snow.

15. The hill of God *n*, *is as* the hill of Bashan *o*, an high hill *as* the hill of Bashan.

n (*i.e.*) Of *Zion*, the seat of God's Ark. *o* Equal to it, to wit, in height, as the next Clause explains it, which yet is not to be understood of an external and visible height, for *Zion* was a low and little Hill, and *Bashan* a very high Hill; but of its spiritual height, or exaltation, in regard of the glorious Privileges of God's Presence, and Worship, and Blessing conferred upon it; in which respect *the Mountain of the Lords House*, is said to be *established on the top of the Mountains, and exalted above the Hills*, *Isa.* 2. 2.

* Psal.87.1. & 132.13.

16. Why leap ye *p*, ye high hills? * *this is* the hill *which* God desireth to dwell in, yea, the LORD will dwell *in it* for ever *q*.

p Why do you triumph and boast of your height, and look upon poor *Zion* with scorn and contempt, as an obscure and inconsiderable Hill, if compared with you? He speaks to the Hills by an usual Figure called *Prosopopœia*. *q* This Hill, though despicable in your eyes, is precious and honourable in God's eyes, and chosen by him for his settled and perpetual Residence. For though the Ark was removed from this particular place, in which it was now to be placed, to the Hill of *Moriah*, upon which the Temple was built, yet it must be remembred, that *Zion* and *Moriah* stood one near to the other, being both in *Jerusalem*, and are by some said to have been but two tops of one and the same Hill.

* Deut.33. 2. Dan.7. 10. Heb.12. 22. Rev.9. 16. ‖ Or, *even many Thousands.* † Heb. *Thousands of doubling*, or, *double ones.*

17. * The chariots of *r* God *are* twenty thousand, ‖ † *even* thousands of angels: the Lord *is* among them *s as* in Sinai, in the holy *place t*.

r (*i.e.*) The Hosts or Armies (whereof Chariots were a great and eminent part in those times and places) which attend upon God to do his pleasure, and to fight for him and for his People. *s* (*i.e.*) An innumerable Company, a certain number being put for an uncertain, as *Psal.*3.6. and 91.7. and in many other places. *t* Here is not only the Presence of the Angels, but of the great and blessed God himself. And here the Psalmist seems to be transported by the Prophetical Spirit, from the narration of those external Successes and Victories, of which he had been speaking in the former part of the Psalm, unto the Prediction of higher and more glorious things, even of the coming of the Messiah; and of the happy and transcendent Privileges and Blessings accruing to Mankind by it, described in the next Verse. And the connexion of this new Matter with the former, is sufficiently evident. For having preferred *Zion* before other Hills, v.15,16. he now proves its Excellency, by an invincible Argument, because this is the place to which the Lord of Hosts himself, the Messiah, God manifested in the Flesh, was to come, as is manifest from *Psal.*2.6. and 110.2. *Isa.*2.3. and 28.16. compared with 1 *Pet.*2. 6. *Isa.*59. 20. compared with *Rom.*11. 26. and many other places of Scripture. And when he did come into the World, he was attended with a multitude of holy Angels, which celebrated his Birth, *Luk.*2.14. *t* God is no less gloriously, though less terribly, present here than he was in *Sinai*, when the great God attended with Thousands of his Angels, solemnly appeared there to deliver the Law. Heb. *Sinai* is *in the Sanctuary*, or *holy Place*. Which is a Poetical and a very Emphatical Expression, and very pertinent to this place. For having advanced *Zion* above all other Hills, he now equals it to that venerable Hill of *Sinai*, which the divine Majesty honoured with his glorious Presence. Here, saith he, you have in some sort Mount *Sinai* it self, to wit, all the Glories and Privileges of it, the Presence of *Jehovah* attended with his Angels, and the same Law and Covenant, yea, and a greater Privilege than *Sinai* had, to wit, the Lord *Jehovah* descending from Heaven, into an humane Body, as appears by his ascending thither again, which the next Verse describes, and visibly coming into his own Temple, as it was prophesied concerning him, *Mal.* 3. 1.

* Eph. 4. 8. † Heb. *the Man.*

18. * Thou hast ascended on high *u*, thou hast led captivity *x* captive: thou hast received gifts *y* † for men *z*, yea, *for* the rebellious also *a*, that the LORD God might dwell *among them b*.

u Having spoken of the Lord, and of his Presence upon Earth, he now turneth his Speech to him, as is most usual in this Book. And the Contents of this Verse do not agree to the present occasion of carrying the Ark to *Zion*, but have a manifest reference to Christ, and to his Ascension into Heaven, in whom, and in whom alone they are literally and fully accomplished, and to whom therefore they are ascribed, *Eph.*4.8. Although the Expressions here used, are borrowed from the ancient Custom of Princes, or Generals of Armies, who, after some glorious Atchievments and Victories, used to go up into their Royal Cities in triumphant Chariots, being attended by their captive Enemies, and afterward to distribute divers gifts to their Souldiers and Subjects, and sometimes, to do some Acts of Grace and Clemency even to their Rebels and Enemies, and to receive them into the number of his own People. *x* Either, 1. Those who did formerly take thy People captives. Or rather, 2. Those whom thou hast taken captive, as this word is most commonly used, as *Numb.*21.1. *Deut.*21. 10. *Judg.*5.12, *&c.* So *poverty* is put for the poor, 2 *Kings* 24. 14. This is meant of death and sin, and the Devil, and all the Enemies of Christ, and of his People, whom Christ led in triumph, having *spoiled them*, and *making a shew of them openly*, as it is expressed, *Col.* 2. 15. *y* Though as thou art God, thou art uncapable of receiving any thing more than thou hast, yet according to thy Manhood thou hast received from God all the treasures of Wisdom and Knowledge, and all those gifts and graces of the Holy Spirit, which are necessary either to the perfection of thy Nature, or to the discharge of thine Office, or to the service and good of thy Church and people. *z* Not for thy self, for thou didst not need them, having *the fulness of the God-head dwelling in thee bodily*, Col.2. 9. but for the sons of men, or which thou mightest give unto men; whence for *receiving for men*, the Apostle justly saith, *gave unto men*, Eph.4.8. because he received them for no other end but to give them, and in such cases *receiving* or *taking* is oft put for *giving*, or for *taking and giving*, as *Exod.*25.2. *Judg.*14.2. 1 *Kings* 3.24. and 17. 10, *&c.* *a* Nor didst thou only receive gifts for, and give them to thy Friends and People, as the manner of other Conquerors is, but also to thy most stubborn and rebellious Enemies, whether Jews or Gentiles, who resolved to *break thy bands asunder, and to cast away thy cords from them:* As is said, *Psal.* 2. 3. And *would not have thee to reign over them*, Luk.19.14. Who crucified him, and put him to open shame; and yet to these, as well as others, thou didst give those saving gifts and graces, as we read *Act.*2. and elsewhere. *b* That having received such gifts, and thereby being made fit habitations for God, he who, as Man, is ascended into the highest Heavens, might, as God, come down to them, and dwell with them, not only in and by his Ordinances in which he is present, but also by his Spirit dwelling in their hearts by faith. Or, *that they might dwell* with *the Lord God*; the particle *with* being either understood, as it is in many places, or being contained in the Hebrew Verb *Shacan*, which, as some Hebrew Criticks observe, signifies not only *to dwell*, but *to dwell with* another; of which the Learned may see many instances in *Forsterus* his Hebrew Lexicon. So the sense is, that they who were estranged, and at a distance from God, and Enemies to him, might draw near to him, and dwell with him both here and in Heaven.

19. Blessed *be* the Lord, *who* daily loadeth us *with benefits c*, *even* the God of our salvation *d*, Selah.

c And besides that great and glorious blessing of his Ascension which once he wrought for us, he is daily conferring new Favours upon us. Heb. *Who layeth load upon us.* Which may be understood, either, 1. Of the burden of Afflictions, for which God's People have cause to bless God upon many accounts. Or rather, 2. Of Mercies and Favours, which is now agreeable to the Context; wherewith in common speech men are said to be loaded by another, when they receive them from him in great abundance. *d* The only author and finisher both of our present and of our eternal salvation.

* Rev. 1. 18. ‖ Or, *of death.* So Gr.

20. He that is our God, *is* the God of salvation, and * unto GOD the Lord, *belong e the f* issues ‖ from death *g*.

e (*i.e.*) They are only in his hand and power to dispose them as he pleaseth. *f* Heb. *The out-goings*, or *evasions*, escapes, or deliverances, as a Greek word of the same signification is used, 1 *Cor.*10.13. *g* Or, *in* (as the Hebrew Lamed is used, *Psal.*16. 10. and 31.17.) *death*, (*i. e.*) the most deadly dangers, yea, even death it self, in and from which God through Christ delivers his People.

21. But God shall wound the head *h* of his enemies, *and* the hairy scalp *i* of such a one as goeth on still in his trespasses *k*.

h Ei-

b Either, 1. The political Head, their Ruler or Rulers, the Devil, or other wicked Chriſtians; or rather, 2. The natural Heads, as appears from the following expreſſion added to explain this, and *the hairy ſcalp*: And he ſpeaks of the heads or hairy Scalps not of one, but of all his Enemies, the ſingular number being put for the plural, than which nothing is more frequent. *i* (*i. e.*) His moſt fierce and terrible Enemies. For in ancient times many people uſed to wear long and ſhaggy hair, that their looks might be more terrible to their Enemies. *k* Of thoſe who perſiſt in their enmity and rebellion againſt him. Whereby he opens a door of hope and mercy to his very Enemies, if they return and ſubmit themſelves to him.

22. The LORD ſaid *l*, I will bring again from * Baſhan *m*, I will bring *my people* again * from the depths of the ſea *n*.

*Num. 21. 33. *Exod. 14. 22.

l Either within himſelf, he purpoſed or he promiſed: for ſo he had done by divers of his Prophets, though not in the ſame words which are here uſed, yet to the ſame purpoſe. *m* I will repeat my ancient favours, and give my people as great deliverances as I formerly did, when I ſaved them from that great Giant *Og* King of *Baſhan*, who came out againſt them with all his Forces, *Deut.* 3. 1. whom I delivered into their hand, as it there follows. Which deliverance is oft mentioned in ſucceeding Scriptures, as one of the moſt eminent. *n* From the Egyptians at the Red Sea, and from the Red Sea it ſelf, through which I brought them with honour and ſafety, when it overwhelmed their Enemies.

23. * That thy foot may be || dipped in the blood of *thine* enemies; *and* the tongue of thy dogs in the ſame *o*.

*Pſal. 58. 10. || Or, red.

o And as it was at the Red Sea, and at *Baſhan* before, ſo yet again thine Enemies ſhall be ſlain in ſuch great numbers, that thou mayſt wade in their Blood, and thy dogs lick it up in the field.

24. They have ſeen *p* thy goings *q*, O God, *even* the goings of my God, my King, in the Sanctuary *r*.

p It is an indefinite expreſſion, men ſaw and obſerved it, thy people to their comfort, and thine Enemies with terror and aſtoniſhment. *q* Either, 1. How thou didſt march before them through the Red Sea and the Wilderneſs, even until thou didſt bring them into *Canaan*, and afterward as occaſion was, and how thou didſt ſubdue their Enemies before them. Or rather, 2. The proceſſion of the Ark to *Sion*, the ſolemnity whereof is particularly deſcribed in the following Verſes. *r* Or, *in holineſs*; for it was not a light and carnal, but an holy pomp: Or, *in the holy place*; as the Ark, in and with which God is ſuppoſed to go, might very fitly and truly be called. Or, *into the Sanctuary*, or holy Tabernacle prepared for it; whither the Ark was now going.

25. * The ſingers went before, the players on inſtruments *followed* after *s*, amongſt *them were* the damoſels playing with timbrels *t*.

*1 Chr. 15, 16. Pſal. 47. 5.

s Of which, ſee 2 *Sam.* 6. 15. 1 *Chron.* 13. 8. *t* According to the uſage of thoſe times. See *Exod.* 15, *&c.*

26. Bleſs ye God in the congregations, *even* the Lord, || from the fountain of *Iſrael u*.

|| Or, ye that are of the fountain of Iſrael.

u Or, as it is rendred in our Margent, and by many others, ye that are of or *from the fountain of Iſrael*, or *Jacob*, (*i. e.*) All ye people of *Iſrael*, who are called *the fountain of Jacob*, Deut. 33. 28. and ſaid to *come forth out of the waters of Judah*, Iſa. 48. 1. and conſequently *of Jacob*, or *Iſrael*: See alſo *Prov.* 5. 18. *Iſa.* 51. 1. And this ſenſe ſeems to be confirmed by the following Verſe, wherein this fountain is diſtributed into its ſeveral ſtreams, the Tribes of *Iſrael*. But theſe words may be, and are by ſome joyned with the former, either thus, *Bleſs*——*the Lord for the Fountain of Iſrael*, (*i. e.*) for that *fountain* which God hath *opened to Iſrael for* the purging away of *ſin* and *uncleanneſs*, as it is expreſſed, *Zech.* 13. 1. even the Blood and Spirit of Chriſt and all thoſe ſpiritual Bleſſings which God confers upon his people in his Sanctuary, and by his Ordinances; which are oft compared to *waters*, as *Iſa.* 12. 3. *Ezek.* 47. 1. and to a *Fountain* or *Well*, as *Joel* 3. 18. *Joh.* 4. 14. See alſo *Prov.* 14. 27. *Jer.* 2. 13. Or thus, *Bleſs*——*the Lord* who is *of the fountain of Iſrael*, (*i. e.*) who though he be the moſt high God, yet according to the fleſh is deſcended from *Iſrael*, (as is noted, *Rom.* 9, 5.) But the firſt ſenſe ſeems moſt natural and eaſie.

27. There *is* *x* little *y* Benjamin *z* *with* their ruler *a*, the princes of Judah || *and* their counſel *b*, the princes of Zebulun *and* the princes of Naphtali *c*.

|| Or, with their company.

x Preſent in this ſolemn pomp of carrying the Ark to *Zion* under the conduct of *David* their King. *y* That Tribe is called *little*, partly becauſe it was the youngeſt, as being deſcended from *Jacob*'s youngeſt Son *Benjamin*; and principally becauſe it was exceedingly diminiſhed, and almoſt extinguiſhed under the Judges, *Judg.* 20. and 21. He mentions this Tribe partly becauſe they were neareſt unto *Judah*, and to the place whither the Ark was going; and partly to note their reconciliation and ſubmiſſion to *David*, againſt whom they had ſtood out with more obſtinacy than any other Tribe, as having been ſo long uſed to govern, and loth to part with the Regal Dignity which was by God's appointment firſt ſcattered among them. *a* With the Prince of their Tribe, who marched in the head of them. Heb. *the ruler* (*i. e.*) the Tribe which had lately ſwayed the Scepter, but now ſubmitted themſelves to *David*, and waited upon him in this Expedition. But the firſt ſenſe ſeems the trueſt, becauſe *the Princes* of all the following Tribes are here mentioned. *b* Their Counſellors: or rather, *their company*, as it is in the Margent, the people of that Tribe who waited upon them in that action. Which may ſeem to be here noted to intimate, that though the Princes only of the following Tribes be named, yet the people are comprehended under them, and were preſent with them in that ſolemnity. *c* He mentions theſe Tribes, either, 1. Becauſe they excelled in Learning and Knowledge, as is gathered from *Gen.* 49. 21. *Deut.* 33. 19. *Judg.* 5. 14. Or, 2. Becauſe they were more hearty and forward in complying with *David*, and in his ſervice than the reſt, as may ſeem from the great number of them which came from the ends of the Land to *David* in *Hebron*, 1 *Chron.* 12. 33, 34. Or, 3. Becauſe they lived in the remoteſt parts of the Land of *Canaan*. And ſo by naming two of the neareſt Tribes, and two of the furtheſt, he leaves it to be underſtood that the other Tribes alſo did come upon this occaſion, as is manifeſt from 2 *Sam.* 6. 15, 19. and 1 *Chron.* 13. 2, 5, 6, 8. and 15. 3, 28.

28. Thy God *d* hath commanded *e* thy ſtrength: *f* ſtrengthen, O God, that *which* thou * haſt wrought for us *g*.

* Pſal. 57. 2

d Having ſpoken of *Iſrael*, and of their ſeveral Tribes, *v.* 26, 27. he now directeth his ſpeech to them. *e* (*i. e.*) Hath ordained, or effectually procured, as this word is oft uſed, as *Levit.* 25. 21. *Deut.* 28. 8. *Pſal.* 42. 8. and 44. 4. *f* All that ſtrength and power which thou haſt put forth at any time in fighting with thine Enemies, and which is now greatly increaſed by the recolleſtion and union of all the Tribes under one head, which is the work of God himſelf, without whom all the differences and animoſities which had for many years been among them could never have been compoſed and quieted. *g* Seeing therefore all our ſtrength is in thee and from thee alone, we pray unto thee for the continuance and increaſe of our ſtrength, and that thou wouldſt proceed to finiſh that good work which thou haſt begun among us, by preſerving and confirming, and perpetuating this bleſſed union, and by giving us a more full and univerſal deliverance from our Enemies.

29. Becauſe of thy temple *h* at Jeruſalem, * ſhall kings *i* bring preſents unto thee.

* Pſal. 72. 10.

h Either, 1. The old Tabernacle which then was; which is oft called by this name. But that was now at *Gibeon*, not at *Jeruſalem*. Or rather, 2. The Temple, which *Solomon* ſhould build, which *David* knew ſhould be *very magnifical, of fame and of glory throughout all Countries*, as he ſaith, 1 *Chro.* 22. 5. and ſuch as would command eſteem and reverence even from Heathenish Princes and people, and that not only for its moſt ſplendid and glorious Structure, but eſpecially for the wonderful works of the God of that Temple wrought by him on the behalf of his people, and in anſwer to the Prayers made in the Temple, of which ſee 1 *King.* 8. 41, 42, 43. *i* Kings of the Gentiles: which was done in part in the times of *Solomon* and *Hezekiah*, 1 *King.* 10, 11, 24, 25. 2 *Chron.* 32. 23. and afterwards by others; but more fully when the Lord Chriſt was come into his Temple, according to that Prophecy, *Mal.* 3. 1. and had built a better Temple inſtead of it, even the Chriſtian Church, to which the Kings and Nations of the earth were to flow in great abundance, according to the tenour of many Prophecies in the Old Teſtament.

30. Rebuke *k* || the company *l* of ſpear-men *m*, the multitude of the bulls *n*, with the calves of the people, till *every one* ſubmit himſelf with pieces of ſilver *o*: || ſcatter thou *p* the people *that* delight in war.

|| Or, the beaſt of the reeds.

|| Or, he ſcattereth.

k To wit, really: humble and chaſtiſe thoſe that will not bring preſents to thee, as the Kings did, *v.* 29. till they ſee their errour, and ſubmit themſelves, as it here follows. *l* So this word ſignifies here above, *v.* 11. and 2 *Sam.* 23. 11. *Pſal.* 74. 19. Or, *the beaſt*, or *wild beaſt*, as this word is elſewhere uſed, *i. e.* the beaſts; the ſingular being put for the plural: ſo the ſence is the ſame. *m* Heb. *Of the reed*, (*i. e.*) that uſe Spears or Arrows; which may be called *reeds*, either becauſe in length and form they reſemble reeds; or, becauſe anciently they were made of reeds. And this ſence ſeems favoured by the laſt words of this Verſe, in which he explains this and the other Metaphors of Warriours. Or the *reed* may be taken properly; and by *the beaſt of the reed* he may underſtand

ſtand the King of *Egypt*, who then was a very potent and a moſt idolatrous King, and a great and old enemy to the true Religion, and to the people of *Iſrael*, whom therefore he deſires God to rebuke and humble, that he may acknowledge the true God, which is foretold that he ſhall do, *v.* 31. As for this enigmatical deſignation of this King, that is agreeable enough both to the uſage of the Prophets in ſuch caſes, and to the rulers of prudence; and upon the ſame accounts the Prophet *Jeremy* threatning deſtruction againſt *Babylon*, calls it enigmatically *Sheſhach*, *Jer.* 25. 26. and 51. 41. and S. *Paul* calls *Nero the Lyon*, 2 *Tim.* 4. 17. But then this one King, being eminent in his kind, is by an uſual Synecdoche put for all of them which were enemies to God's people. *n* By which he doubtleſs underſtands men of War, as the following words expound it, the great and potent and fierce and furious Adverſaries of God, and of his Church, as this word is uſed, *Pſal.* 22. 12. *Iſa.* 34. 7. And conſequently *the calves* muſt be their people or Soldiers depending upon them, and joyning with them in theſe acts of hoſtility againſt thine *Iſrael*. *o* This he adds as a limitation of his requeſt, Rebuke them, O Lord, not to utter deſtruction, but only till they be humbled and ſubmit themſelves, and in token thereof bring pieces of ſilver for preſents, as was foretold, *v.* 29. For *ſubmit himſelf*: It is in the Hebrew *caſt himſelf down*, or *offers himſelf to be trod upon*. But becauſe this ſupplement may ſeem too large and not neceſſary, the words are and may be rendred otherwiſe, *that tread upon*; or, *walk proudly in*; or, *with fragments*, or *pieces of ſilver*; wherewith eminent Captains uſed to adorn themſelves and their very horſes. And ſo this belongs to the *bulls* and *calves*, whoſe pride and wealth, and power is deſcribed in this manner. *p* Heb. *He hath ſcattered, (i. e.)* He will certainly ſcatter, according to the Prophetical Style. So this may contain an anſwer, or his aſſurance of an anſwer to his prayer: I prayed, *Rebuke* the *company*, &c. and God hath heard my prayer, and, I doubt not, will rebuke or ſcatter them. *q* That without any neceſſity or provocation, and merely out of a love to miſchief and ſpoil make war upon others, and upon us particularly: Now that thou haſt given thy people reſt, and ſetled the Ark in its place, O Lord rebuke all our malicious and bloody enemies, and give us aſſured peace that we may worſhip the Lord without diſturbance. And withal, *David* may ſeem to utter this for his own vindication. It is true, O Lord, I have been a man of War, and therefore have loſt the honour of building the Temple, and am now forced to lodge the Ark in a mean Tabernacle, which I have erected for it. But this thou knoweſt, that I have not undertaken any of my wars out of wantonneſs, or ambition, or love to war and miſchief, but only by conſtraint and neceſſity for the juſt defence of my ſelf and of thy people: and therefore do not lay my Wars to my charge.

31. Princes ſhall come out of Egypt, Ethiopia *r* ſhall ſoon ſtretch out her hands unto God *s*.

r He names only theſe, as the great and Antient Enemies of God, and of his People, and as a moſt wicked and Idolatrous and ſtiffnecked ſort of Men, ſee *Jer.* 13. 23. *Amos* 9. 7. but by them he Synecdochically underſtands all other Nations, and People of the like Character. *s* Either, in way of humble Supplication and Submiſſion, begging Mercy of him: Or, to offer up the preſents expreſſed, *v.* 29. But this Prophecy, as alſo the next Verſe; evidently belongs to the time of the Meſſiah, when the *Gentiles* were to be brought in to the knowledge and worſhip of the true God: with the thoughts and hopes whereof *David* oft comforteth himſelf in that confined and afflicted ſtate of the Church in his time.

32. Sing unto God, ye kingdoms of the earth *t*: O Sing *praiſes unto* the Lord, Selah.

t Not only *Egypt* and *Ethiopia*, but other Kingdoms and Nations alſo, who ſhall partake of the ſame Grace with them.

* Pſal. 18. 10. and 104. 3. † Heb. *give*

33. To him * that rideth upon the heavens *u*, *which* were of old *x*, lo, he doth † ſend out his voyce, *and that* a mighty voyce *y*.

u Upon the higheſt Heavens, as *Deut.* 10. 14. his trueſt and beſt Sanctuary. By which expreſſions, he prevents all mean and carnal conceptions of God, as if he were confined to the Ark or Tabernacle, and lifteth up the minds, both of *Jews* and *Gentiles* to Heaven, and repreſenteth God as dwelling there in infinite Glory and Majeſty, and from thence looking down upon all the Inhabitants of the Earth, and ruling them by his Almighty Power, and therefore moſt fit to be owned and received by all Kings and Kingdoms, as their Lord and Governour. *x* (*i. e.*) From the very beginning of the World, whereas the Ark was only ſome hundred years old. Or, *which are everlaſting*; for this Hebrew word anſwers to *Olam*, which looks not only backward to time paſt, but forward to the future, of which this word is by divers underſtood, *Deut.* 33. 15. This is alſo oppoſed to the condition of the Ark and Tabernacle, and Temple; all which, as *David* by the Spirit of Prophecy well knew, would be aboliſhed and diſſolved. *y* By which he underſtands; Either, 1. The Thunder called God's *Voyce*, *Pſal.* 29. 3. and elſewhere. Or rather, 2. His Word, to wit, the Goſpel, publiſhed by Chriſt and by his Apoſtles, aſſiſted by the Holy Spirit ſent from Heaven; which might well be called God's *Voyce*, and that *a mighty Voyce*, becauſe it produced ſuch great and wonderful *Effects*, as are here above mentioned, in converting all the Kings and Kingdoms of the Earth.

34. Aſcribe ye ſtrength unto God *z*: his excellency *a is* over Iſrael *b*, and his ſtrength is in the || clouds *c*.

|| Or, *Heavens*.

z Acknowledge that he is mighty and able, to do whatſoever he pleaſeth for his People, or againſt his and their Enemies. *a* His excellent Power and Goodneſs. *b* Dwells among them, and is employed for them, as occaſion requires. He is indeed the univerſal Lord of the whole Heaven and Earth, but in a ſpecial and excellent manner, he is the God of *Iſrael*. *c* Or, *in the heavens*. He hath two dwellings and Thrones, the one in his Church and People, and the other in Heaven. See *Iſa.* 57. 15.

35. O God, *thou art* terrible *d* out of thy holy places *e*, the God of Iſrael *is* he that giveth ſtrength and power unto *his* people *f*: bleſſed *be* God.

d Or, *Venerable*, deſervedly to be both reverenced and feared. *e* Or, *Sanctuaries*. He uſeth the plural number, Either, 1. Of the Sanctuary in *Zion*, becauſe the Tabernacle and Temple conſiſted of three parts, the Court, the Holy Place, and the Holy of Holies. Or rather, 2. With reſpect to that twofold Sanctuary here mentioned, one in *Zion*, and the other in Heaven. And out of both theſe Holy places God appeared, and put forth ſuch Acts of his Power, as might juſtly terrifie his Enemies. *f* The ſtrength which the Kingdom of *Iſrael* now hath, is not to be aſcribed to my Valour or Conduct, nor to the Courage or numbers of the People, nor to that happy Union now made, and eſtabliſhed among all the Tribes, but only to the might and Grace of God.

PSAL. LXIX.

To the chief muſician upon Shoſhannim, *a Pſalm* of David.

This *Pſalm* of *David* conſiſts of his complaints and fervent Prayers and comfortable predictions of his deliverance, and of the ruin of his Enemies. But the condition of this *Pſalm* is, like that of divers others, wherein although the matter or ſubſtance of it agree in ſome ſort to *David*, yet there are ſome ſingular paſſages; which he delivers with a particular reſpect unto Chriſt, of whom he was an Eminent Type, and upon whom his Thoughts were much and often fixed, and of whom they are more fitly and fully underſtood: and therefore they are juſtly applyed to him in the New Teſtament, as we ſhall ſee.

1. SAve me, O God, for * the waters *a* are come in unto *my* ſoul *b*.

* Jon. 2. 5.

a (*i. e.*) Tribulations, which are oft expreſſed by *waters*; as hath been obſerved, *b* (*i. e.*) To my vital parts; ſo that I am ready to be choaked with them. My Soul is exceeding ſorrowful even unto Death.

2. * I ſink in † deep mire *c*, where *there is* no ſtanding *d*: I am come into † deep waters, where * the floods overflow me.

* Ver. 14. † Heb. *the Mire of depth.* † Heb. *depth of waters.* * Pſal. 18. 4.

c Heb. *In the Mire of the deep* Waters. I am not in the ſhallows, or nigh the Bank, but in the middle, and deepeſt parts, and in the very Mire, which is at the bottom of the waters. *d* No firm and ſure footing, but I ſink in deeper and deeper, and, without thy ſpeedy and Almighty help, ſhall be overwhelmed and deſtroyed.

3. I am weary of my crying *e*, my throat is dried *f*: mine eyes fail *g* while I wait for my God.

e I have prayed and cryed to God, long and fervently, and yet God ſeems to neglect and forſake me. *f* With loud and frequent cries. *g* With looking to God for that aſſiſtance, which he hath promiſed, and I confidently expected, but in vain.

4. They that * hate me without a cauſe *g*, are more than the hairs of mine head: they that would deſtroy me *being* mine enemies wrongfully, are mighty: then I reſtored *that* which I took not away *h*.

* Joh. 15. 25.

h Without any injury or occaſion given them by me. *i* Either, becauſe they unjuſtly and violently forced me to it: Or, becauſe I was willing to do it to my own wrong for peace-ſake. By this one kind of wrong, he underſtands all thoſe injuries and Violences, which they practiſed againſt him.

5. O God, thou knoweſt my fooliſhneſs, and my † ſins are not hid from thee *i*.

† Heb. *Guiltineſs.*

i This

i This is added; Either, 1. As a proof of his Innocency which he had now aſſerted, by way of appeal to God, do thou, O Lord, Judge between me and them, whether I be guilty of thoſe Follies and Sins, which they lay to my charge. And ſuch Appeals indeed *David* uſeth, *Pſal.* 7. 3, 4. and elſewhere: But then they are delivered in form of a ſuppoſition, and not a poſitive Aſſertion, as this is. Or rather, 2. As an Exception to what he laſt ſaid. But, O Lord, although I have been innocent to mine Enemies, and have given them no cauſe to hate or perſecute me, as they do, yet I muſt confeſs, I am guilty of many ſins and follies againſt thee, and have given thee juſt cauſe to puniſh me, and to give me up into their hands, and to deny or delay thine help unto me. By fooliſhneſs he means *ſin*, as he explains it, which is commonly ſo called in Scripture; Or, by his *fooliſhneſs*, he means leſſer ſins committed through Ignorance, or Inconſiderateneſs, and by *ſins*, thoſe of a groſſer Nature.

6. Let not them that wait on thee *f*, O LORD GOD of hoſts, be aſhamed *g* for my ſake *h*: let not thoſe that ſeek thee, be confounded for my ſake, O God of Iſrael.

f (*i.e.*) Thy Godly people, who rely upon thy promiſes, which thou haſt made to all thine in general, and to me in a ſpecial manner, wherein they alſo are concerned. *g* (*i.e.*) Fruſtrated of their juſt hopes; which will make them aſhamed; Either, to look up upon God, or to look upon their Enemies, when they ſhall reproach them, for their confidence in God. *h* Either, 1. For the ſake of my ſins laſt mentioned, let, not all good men ſuffer for my ſins. Or, 2. Becauſe of my ſad diſappointments. For if they ſee me rejected and forſaken of God, whom they have eſteemed a great example of Faith, and Prayer, and all Vertue and Piety, they will be exceedingly diſcouraged by this Example; which will tend much to thy diſhonour and diſſervice:

7. Becauſe for thy ſake *i* I have born reproach: ſhame hath covered my face *k*.

i For my truſt is in thy Promiſe, and Obedience to thy Commands and Zeal for thy Glory, and againſt all wickedneſs: All which they turn into matter of Deriſion and Reproach. *k* In which mans Majeſty and Glory is moſt evident, which I am in a manner aſhamed to ſhew amongſt men.

‖Pſal. 31. 11. 8. I * am become a ſtranger unto my brethren, and an alien unto my mothers children *l*.

l My neareſt Kinſmen eſtranged themſelves from me. Partly, out of fear, leſt they ſhould be involved in my ſufferings: and chiefly, out of diſlike of his Piety and exceſſive Zeal in Religion, as it here follows.

‖Pſal. 119. 139. Joh. 2. 17. ‖Rom. 15. 3. 9. * For *m* the zeal of thine houſe *n* hath eaten me up *o*, * and the reproaches of them that reproached thee *p*, are fallen upon me *q*.

m This is the reaſon of that alienation of my brethren and others from me, becauſe there is a vaſt difference and contrariety in our tempers. They mind not the concerns of God and of Religion, but are wholly intent upon Wealth and Honour, and worldly greatneſs. *n* That fervent paſſion which I have for thy Houſe and Service, and Glory, and People. *o* Exhauſted and waſted my natural moiſture and vital Spirits, which is oft effected by grief and anger, and fervent love and deſire; of which paſſions zeal is compoſed. *p* That ſpeak contemptuouſly or wickedly of thy Name or Providence, or Truth, or Worſhip and Service. *q* Either, 1. By imputation: They reflect upon me, becauſe I am engaged in the defence of thy Cauſe and Glory, which wicked men oppoſe and deſpiſe, and therefore muſt needs ſuffer in it, and with it. Or, 2. By choice and affection. I have been as deeply affected with thy reproaches, as with mine own. This whole Verſe, though truly belonging to *David*, yet was alſo directed by him, or at leaſt by the Spirit of God in him, to an higer uſe, to repreſent the diſpoſition and condition of Chriſt, in whom this was more truly and fully accompliſhed than in *David*, to whom therefore it is applied in the New Teſtament, the firſt part of it, *Joh.* 2. 17. and the latter, *Rom.* 15. 3.

†Heb. *and I wept in the faſt of my Soul, and that, &c.* 10. † When I wept *r*, *and chaſtened s* my ſoul *t* with faſting, that was to my reproach *u*.

r For their impiety and reproaches, which they caſt upon God and Godlineſs. *s* Which word is here underſtood out of *Pſal.* 35. 13. as it is alſo in 2 *Chron.* 10. 11, 14. out of 1 *Kings* 12. 11. where it is expreſſed. *t* Either my Body; Or my ſelf, *the Soul*, being oft uſed both ways. *u* They derided me for my piety and devotion, and for my Faith in God's Promiſes, and hopes of aſſiſtance from him.

11. I made ſackcloth alſo my garment *x*: and I became a proverb to them *y*.

x Wearing it next to my ſkin, in token of my humiliation and hearty ſorrow, as the manner then was in days of Faſting. *y* They uſed my Name proverbially of any perſon, whom they thought vainly and fooliſhly religious.

12. They that ſit in the gate *z*, ſpeak againſt me, and * I *was* the ſong of the † drunkards *a*.

z Either, 1. Vain and idle perſons, that ſpend their time in the Gates and Markets, in which there uſed to be a confluence of people. Or rather, 2. The Judges and Magiſtrates, who uſed to *ſit* (which was their poſture, *Exod.* 18. 14. *Prov.* 20. 8, *&c.*) *in the Gates* of Cities, the uſual places of Judicature: For *David* oft complains of his hard uſage from theſe men, as *Pſal.* 58. 1, 2. and 119. 23. and elſewhere; which was the more grievous, becauſe thoſe who were obliged by their Office to protect and right him, did joyn with others in reproaching and oppreſſing him. *a* Of the ſcum of the people, of all lewd and debauched perſons. Thus both high and low conſpired againſt him.

* Pſal. 35. 15, 16. † Heb. *drinkers of ſtrong drink.*

13. But *as for* me, my prayer is unto thee *b*, O LORD, * *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation *c*.

b But whilſt they ſcoff I will pray, and not be driven from God, and from my Prayers and other Duties, by all their reproaches or other diſcouragements. *c* Heb. *In a time of acceptation*, or *Grace*; Or, *thy good will*, or *good pleaſure*. Theſe words may be joyned; Either, 1. With the following words, by way of limitation: *Hear me in thy accepted time*, (*i.e.*) I do not limit thee to a day or time, but when thou ſeeſt fit, hear and help me. Or rather, 2. With the foregoing, as an Argument to enforce his Prayer, *I pray in a time of Grace* or *Acceptation*, I ſeek thee when *thou mayſt be found*, as *Pſal.* 32. 6. *Iſa.* 55. 6. *in a good day*, as they ſaid, 1 *Sam.* 25. 8. in the day of Grace and Mercy, in a time of great trouble, which is the proper ſeaſon for Prayer, *Pſal.* 50. 15. and whilſt I have thee engaged to me by promiſes, which thy Honour and Truth oblige thee to perform, I come not too late, and therefore do thou hear me. *c* Or, *for*, or *according to thy ſaving Truth*, or *Faithfulneſs*; whereby thou art obliged to grant unto me that Salvation, which thou haſt graciouſly promiſed.

* Iſa. 49. 8. 2 Cor. 6. 2.

14. Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me *d*, and out of the deep waters.

15. Let not the water-flood overflow me, neither let the deep ſwallow me up, and let not * the pit ſhut her mouth upon me.

* Pſal. 55. 23.

d Whereby he explains his meaning in theſe Metaphors of *Mire*, and *Waters*, and *Deep*, and *Pit*.

16. Hear me, O LORD, for thy loving kindneſs *is* good *e*, turn unto me according to the multitude of thy tender mercies.

17. And hide not thy face from thy ſervant, for I am in trouble: † hear me ſpeedily.

† Heb. *make haſte to hear me.*

e (*i.e.*) Is eminently and unſpeakably good: the Poſitive degree being put for the Superlative, as it is, *Luke* 1. 28. 1 *Cor.* 12. 23, &c. It is moſt ready to communicate it ſelf to indigent and miſerable Creatures.

18. Draw nigh unto my ſoul *f*, *and* redeem it: deliver me becauſe of mine enemies *g*.

f To ſupport and relieve it, O thou who ſeemeſt to be departed far away from me. *g* Partly, becauſe they perſecute it, and greedily ſeek to deſtroy it; and partly, becauſe they are thine, as well as mine Enemies, and, if they ſucceed, will triumph not only over me, but in ſome ſort over thee, and over Religion.

19. Thou haſt known * my reproach, and my ſhame and my diſhonour *h*: mine adverſaries *are* all before thee *i*.

* Pſal. 22. 6, 7. Iſa. 53. 3. Heb. 12. 2.

h Thou ſeeſt how much of it I ſuffer, and that for thy ſake, as he ſaid v. 7. *i* Thou knoweſt them thoroughly, and all their injurious and wicked devices, and implacable malice againſt me, and all their impiety and contempt of thee; for which they deſerve to be utterly and ſpeedily deſtroyed.

20. Reproach hath broken my heart *k*, and I am full of heavineſs: and I looked *for ſome* † to take pity, but *there was* none *l*, and for comforters, but I found none.

† Heb. *to lament* with me.

k For reproach is moſt grievous to the moſt generous and noble Soul; and beſides, this was the higheſt degree, and the worſt kind of reproach, being caſt upon him for God's ſake, and upon God alſo for his ſake. *l* (*i.e.*) Few or none, as that word is frequently uſed, both in Sacred and profane Writers. For whether you underſtand it of *David*, or of Chriſt, there were ſome who pitied both of them.

21. They gave me alſo gall *m* for my meat, * and in my thirſt they gave me vinegar to drink *n*.

* Mat. 27. 34, 48. Mar. 15. 36. Joh. 19. 29.

m Or, *Poiſon*: Or, *bitter Herbs*, *Hoſ.* 10. 4. See *Deut.* 29. 18. *Jer.* 9. 15. *Lam.* 3. 19. In ſtead of giving me that pity and comfort, which my condition required, they barbarouſly added to my afflictions. *n* Theſe things were Metaphorically fulfilled in *David*, but properly and literally in Chriſt, the deſcription of whoſe

whoſe ſufferings, was principally intended here by the Holy Ghoſt, who therefore directed *David*'s Pen to theſe words, and poſſibly informed him, that this ſhould be accompliſhed in Chriſt. Which may not ſeem improbable to him that conſiders the following Imprecations, which are ſo many and ſo ſevere, that they may ſeem to exceed the bounds of Juſtice and Charity, if they be applied to *David*'s Enemies, as a recompence for their injuries done to him; whereas they moſt deſervedly and fitly belong to the Enemies and Murderers of Chriſt.

* Rom. 11. 9, 10.

22. * Let *o* their table *p* become a ſnare before them *q*: and *that which ſhould have been* for *their* welfare, *let it become* a trap *r*.

o Theſe and the following words, which are expreſſed in the form of Imprecations, are thought by divers to be only Predictions, and that the Imperatives are put for the Futures, as ſometimes they are. And accordingly they tranſlate the words thus: *Their table ſhall become a ſnare*, &c. But if they be Imprecations, here was ſufficient cauſe for them. And beſides it is apparent, that they were not the Dictates of humane paſſion, but of Divine inſpiration, and proceeded from a juſt zeal for God's Glory, as hath been obſerved before. *p* (*i.e.*) Their food and all their proviſions for neceſſity or delight; Either, for Body or Soul; for the Curſes here following are ſpiritual and eternal, as well as temporal. And ſo this may comprehend their Sacrifices and other legal Ordinances, and the Word of God: all which became to the *Jews*, through their own default, a great occaſion of ſtumbling at Chriſt. And this puniſhment in their *Table*, exactly anſwers to their ſin, in giving Chriſt *Gall for* his *meat*, v. 21. *q* Heb. *Before them* (*i.e.* their table or meat, which is ſet *before them*, which is the uſual Expreſſion in this caſe, as *Gen.* 18. 8. 2 *Kings* 6. 22.) *become a ſnare*, (*i.e.*) the occaſion or inſtrument of their deſtruction. It is a Metaphor taken from Birds, or Fiſhes, that are commonly enſnared and taken with their Baits. *r* Heb. *And as for their great peace* (which the plural Number ſeems to import, all that tranquillity and proſperity which they do, or may enjoy) let it be *a Trap*. Or, *And their Peace-offerings* (which Sacrifices may be here mentioned, becauſe the offerers did partake of them, and feaſt upon them; and ſo this agrees with the *Table* expreſſed in the former Clauſe) *a Trap*. And ſo they were to the unbelieving *Jews*, whoſe falſe conceit of the Everlaſtingneſs of the Moſaical Diſpenſation, was one cauſe of their rejection of Chriſt. Or thus, *And for recompences* (*i.e.* an abundant compenſation of all their injuries) *and for a Trap*. For thus it is rendred by divers, both Ancient and Modern Interpreters, and, which is more conſiderable, by the Apoſtle, *Rom.* 11. 9.

23. Let their eyes *s* be darkned that they ſee not: and make their loins continually to ſhake *t*.

s Not the eyes of their bodies (for ſo this was not accompliſhed in *David*'s, nor in Chriſt's Enemies) but of their minds, that they may not diſcern God's Truth, nor their own Duty, nor the way of Peace and Salvation. Puniſh them in their own kind: As they that ſhut their eyes and would not ſee, ſo do thou judicially blind them. This was threatned and inflicted upon the *Jews*, *Iſa.* 6. 10. *Joh.* 12. 39, 40. *t* This alſo belongs to the Loins of their Minds, or Souls; of which we read, *Luke* 12. 35. 1 *Pet.* 1. 13. The Loins of the Body are the ſeat of ſtrength, and the great inſtrument of bodily motions and actions. Which being applied to the Mind, the ſenſe may be; Either, 1. Take away their courage and alacrity, and give them up to puſillanimity, and terror, and deſpair: Or rather, 2. Take away their ſtrength and ability for ſpiritual actions. In the former Branch, he wiſheth that they may not be able to ſee, or chuſe their way; and here, that they may not be able to walk in it, nor to execute the good counſels, which others may give them. As on the other ſide, when God gives men ſtrength they are able, not only to walk, but to *run* in the ways of God, *Pſal.* 119. 32. *Cant.* 1. 4. *Iſa.* 40. 31.

24. Pour out thine indignation upon them *u*, and let thy wrathful anger take hold of them.

u In ſuch other ways and Judgments, as thou ſhalt think fit.

* Acts 1. 20. † Heb. *their Palace.* ‡ Heb. *let there not be a dweller.*

25. * Let † their habitation *x* be deſolate, *and* ‡ let none *y* dwell in their tents.

x Heb. *their Palace*, as this word ſignifies, *Gen.* 25. 16. *Numb.* 31. 10. *Cant.* 8. 9. Either their Temple, in which they place their Glory and Safety. Or rather, 2. And more generally, their ſtrongeſt and moſt magnificent Buildings, and Houſes, in which they dwelt, as it follows in the next Clauſe, which explains this. *y* Either, 1. None of their poſterity. Deſtroy them both root and branch. Or, 2. None at all. Let the places be accounted execrable and dreadful.

* Iſa. 53. 4. † Heb. *thy wounded.*

26. For they perſecute * *him* whom thou haſt ſmitten *z*, and they talk *a* to the grief of † thoſe whom thou haſt wounded.

z Which is an act of barbarous cruelty, and inhumane malice. *a* Reproaching them with, and inſulting and triumphing in their calamities.

‖ Or, *Puniſhment of iniquity.*

27. Add ‖ iniquity to their iniquity *b*: and let them not come into thy righteouſneſs *c*.

b Give them up to their own vain minds and vile luſts, and to a reprobate ſence, and take off all the reſtraints of thy Grace and Providence, and expoſe them to the temptations of the World, and of the Devil, that ſo they may grow worſe and worſe, and at laſt fill up the meaſure of their ſins; as it is ſaid, *Mat.* 23. 32. Compare, *Rom.* 1. 28, 29. Or, *Add puniſhment to their puniſhment*; as this word is oft taken: Send one Judgment upon them after another, without ceaſing. *c* Let them never partake of thy Righteouſneſs, (*i.e.*) Either, 1. Of thy Faithfulneſs, in making good thy Promiſes to them: Or, 2. Of thy Mercy and Goodneſs: Or rather, 3. Of thy Righteouſneſs; properly ſo called, of that *everlaſting Righteouſneſs*, which the Meſſiah ſhall bring into the World, *Dan.* 9. 24. which is called the *Righteouſneſs of God*, *Rom.* 1. 17. *Phil.* 3. 9, &c. Which is ſaid to be *witneſſed by the Law, and the Prophets*, *Rom.* 3. 21. by, and for, which God doth juſtifie, or pardon ſinners, and accept them in Chriſt as righteous perſons. For this was the Righteouſneſs, which the *Jews* rejected to their own ruine, *Rom.* 10. 3. according to this Prediction. Thus as the firſt Branch of the Verſe maketh, or ſuppoſeth them guilty of many ſins, ſo this excludes them from the only remedy, the remiſſion of their ſins. And that juſtifying, rather than ſanctifying Righteouſneſs, is here meant, ſeems moſt probable from the Phraſe, which ſeems to be a judicial Phraſe, as we read of *coming*, or *entring into Judgment*, *Job* 22. 4. and 34. 23. and *into condemnation*, *Joh.* 5. 24. oppoſite unto which is this Phraſe, of *coming into Juſtification*; Or, which is one, *into thy Righteouſneſs*.

28. Let them be blotted out of the book of the living *d*, and not be written with the righteous *e*.

d Or, *Of Life*. 1. Either, 1. Of this Life: Out of the number of living men; which anciently uſed to be written in Catalogues, out of which the Names of thoſe who died were blotted: Or rather, 2. Of eternal Life, as both *Jewiſh* and *Chriſtian* Interpreters commonly underſtand it. Which agrees beſt, 1. To the uſe of this Phraſe in Scripture: For in this ſence men are ſaid to be *written in the Book*, *Dan.* 12. 1. or, *in God's Book*, *Exod.* 32. 32. Or, *in the Book of Life*, *Phil.* 4. 3. *Revel.* 3. 5. and 13. 8. and 17. 8. and 20. 12. and 21. laſt. 2. To the laſt Clauſe of the Verſe, which explains it, of that Book, wherein none but *the Righteous* are written; whereas this Life, and that attended with health and proſperity, is promiſcuouſly given to, and taken from good and bad men. 3. To the quality of the perſons, of whom this is ſaid; which are the malicious Enemies of God, and of his people, and the Murderers of the Lord of Glory; who ſhall be puniſhed with eternal death. In this Book, men may be ſaid to be written; Either, 1. In reality, by God's Election, or Predeſtination. Or, 2. In appearance, when a man is called by God to the profeſſion and practice of the true Religion, and into Covenant with himſelf, and profeſſeth to comply with it; and ſo is *written, in the Writing of the Houſe of Iſrael*, which is ſaid of all that are *in the Aſſembly of God's People*, *Ezek.* 13. 9. and ſo ſeems to others, and it may be, to himſelf, to be really written in the Book of Life. And when a man renounceth this Profeſſion and Religion, he may be ſaid to be *blotted out of* that *Book*, becauſe his Apoſtaſie makes it evident, that he was not written in it, as he ſeemed to be. For this is a known and approved Rule, for the underſtanding of many Texts of Scripture, that things are oft ſaid to be done, when they only ſeem to be done, and are not really done; as he is ſaid to *find his life*, *Mat.* 10. 39. who falſly imagined that he did find it, when in truth he loſt it; and to *have*, *Mat.* 13. 12. who only *ſeemed to have*, as it is explained in the parallel place, *Luk.* 8. 18. and to *live*, *Rom.* 7. 9. when he vainly conceited himſelf to be alive. And in like manner, men may be ſaid to be *written in*, or *blotted out of this Book*, when they ſeem to be ſo, by the courſe of their lives and actions. But that this *blotting out* is not meant properly and poſitively, is clear from the laſt Branch of this Verſe, which, after the manner of theſe Books, expounds the former, wherein this doubtful Phraſe is explained, by one which is evident and unqueſtionable, even by his *not* being *written* in it. For it is impoſſible, that a mans name ſhould be properly blotted out of that Book, in which it was never written. The ſence of the Verſe ſeems to be this: Let their wickedneſs be ſo notorious, and the tokens of God's wrath upon them ſo manifeſt, that all men may diſcern that they are blotted out, that is, that they never were written in the Book of Life, in which the righteous are written. (*i.e.*) In that Book of Life, in which all righteous or holy perſons, and only they are written, whereby it may appear, that whatſoever ſhew or profeſſion they once made, yet they neither are, nor were truly righteous perſons.

29 But I *am* poor and ſorrowful: let thy ſalvation, O God, ſet me up on high *f*.

f Out of the reach of mine Enemies; Or, lift me out of the deep waters, and the mire, in which I was ſinking, v. 14.

30. I will praiſe the name of God with a ſong, and will magnifie him with thankſgiving.

* Pſal. 50. 13, 14, 23.

31. * *This* alſo ſhall pleaſe the LORD better than an ox *or* bullock *g* that hath horns and hoofs *h*.

g This ſincere and hearty Sacrifice of Praiſe, is and ſhall be more grateful to God, than the moſt glorious legal Sacrifices: For ſo ſuch moral Services ever were, 1 *Sam.* 15. 22. *Hoſ.* 6. 6. and

and ſuch Sacrifices ſhall be accepted, when thoſe legal ones ſhall be aboliſhed. *h* This is added as a deſcription and commendation of the Sacrifice, or Bullock, which he ſuppoſeth to be of the beſt ſort, both tender and mature, as it is when the Horns bud forth, and the Hoofs grow hard.

* Pſal. 34. 2. ‖ Or, *meek.* 32. * The ‖ humble ſhall ſee *this, and* be glad *i*, and your heart ſhall live *k* that ſeek God.

i Thoſe pious Perſons who are grieved for my Calamities, ſhall have occaſion to rejoyce, and they will heartily rejoyce in my Deliverance and Exaltation. *k* Or, *be revived*, to wit, with Joy, which were dejected, and in a manner dead with Sorrow. Compare *Gen.* 45. 27. *Pſal.* 22. 26. and 109. 21.

33. For the LORD heareth the poor, and deſpiſeth not his priſoners *l*.

l Thoſe who are in Priſon, or any Straits and Afflictions for his ſake; which is my Caſe, v. 7.

34. Let the heaven and earth *m* praiſe him, the ſeas and every thing that † moveth therein.

† Heb. *Swimeth, Creepeth.*

m Either, 1. Angels and Men. Or rather, 2. The Heaven and Earth themſelves, as in the next Branch, *the Seas, and every thing that moveth therein.* All which by an uſual Figure, he invites to praiſe God, as he doth elſewhere, becauſe they all give men occaſion to praiſe God.

35. For God will ſave Sion *n*, and build the cities of Judah, that they *o* may dwell there *p*, and have it in poſſeſſion.

n The City of *Sion*, or *Jeruſalem*; and his Church and People, which are frequently expreſſed under that Title. *o* *The humble* and *poor*, v. 32, 33. or *his Servants*, as is explained in the following Verſe. *p* In the literal *Canaan* for a long time, and in the heavenly *Canaan* for ever.

* Pſal. 102. 28. 36. * The ſeed alſo of his ſervants ſhall inherit it *q*, and they that love his name ſhall dwell therein.

q Their poſterity ſhall flouriſh after them, and partake of the ſame Happineſs with them.

PSAL. LXX.

To the chief muſician, *a Pſalm* of David, to bring to remembrance.

The Contents of this *Pſalm* are almoſt all to be found, *Pſal.* 40. 13, &c. Nor is it ſtrange that they are here repeated, becauſe the ſame or like Occaſions were oft repeated; and *David*'s returning Diſtreſſes might well make him ſometimes repeat the ſame words. And as theſe things were joyned with many other paſſages in *Pſal.* 40. ſo they are diſtinctly repeated, as a Form of Prayer, which himſelf or others might uſe in ſuch a condition. What is neceſſary for the underſtanding of this *Pſalm*, the Reader may find in the Notes on *Pſal.* 40.

* Pſal. 40. 13, &c. & 71. 12. † Heb. *to my Help.* 1. MAke haſt, * O God, to deliver me: make haſt † to help me, O LORD.

* Pſal. 35. 4. & 71. 13. 2. * Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

3. Let them be turned back for a reward of their ſhame, that ſay, Aha, Aha.

4. Let all thoſe that ſeek thee rejoyce, and be glad in thee: and let ſuch as love thy ſalvation, ſay continually, Let God be magnified.

* Pſal. 69. 29. 5. But * I *am* poor and needy, make haſte unto me, O God: thou art my help and my deliverer, O LORD, make no tarrying.

PSAL. LXXI.

The ARGUMENT.

The matter of this Pſalm *plainly ſheweth, that it was written in a time of* David's *great diſtreſs; and his* Old Age, *mentioned v. 9. and 18. proves that it belongs not to* Saul's *time, but rather to the time of* Abſalom's *Rebellion; which happen'd in his Old Age.*

* Pſal. 25. 2, 3. & 31. 1. 1. IN * thee, O LORD, do I put my truſt, let me never be put to confuſion *a*.

a This Verſe and the next are taken out of *Pſal.* 31. 1, 2.

2. Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me.

3. † Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment *b* to ſave me, for thou art my rock and my fortreſs.

† Heb. *be thou to me for a Rock of Habitation.*

b By which he underſtands God's Purpoſe and Promiſe; and his Providence, watching to execute them; All which are as certain and powerful as a Command.

4. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O LORD God, *thou art* my truſt from my youth.

6. * By thee have I been holden up from the womb *c*; thou art he that took me out of my mothers bowels *d*, my praiſe *ſhall be* continually of thee.

* Pſal. 22. 9, 10. Iſa. 46. 3.

c (*i. e.*) From the time when I came out of the Womb. *d* (*i. e.*) Out of her Womb. Which he juſtly mentions, as a great and wonderful, though a common and neglected work of God's Power and Goodneſs.

7. * I am as a wonder *e* unto many, but thou *art* my ſtrong refuge *f*.

* Zech. 3. 8.

e Or, *Prodigy*; Either, 1. Of Mercy, for the wonderful Protections and Deliverances which God hath given me. Or rather, 2. Of Judgement, for my many and ſore Calamities, as appears from the next words. They wondred both at the Calamities themſelves which befel me, which were great, and various, and ſtrange; and that they ſhould befal me, one who have made it the chief care and buſineſs of my Life, to pleaſe and ſerve, and glorifie God; and one whom God hath owned in ſo eminent a degree, and crowned with ſuch a conſtant ſucceſſion of Bleſſings and Deliverances, from time to time. That ſuch a Man ſhould be forſaken by ſo gracious a God, and perſecuted even to death by his own Son, whom he had ſo tenderly loved; and deſerted by the Body of his own People, who had generally expreſſed ſo great an opinion of him, and affection to him, and had ſo many Obligations to him, and ſuch ſingular Benefits by his wiſe, and juſt, and pious Government; this was indeed cauſe of Wonder. *f* But although Men deſert me, and look askew at me, God is a ſure Refuge to me.

8. Let my mouth be filled *with* thy praiſe *g*, *and with* thy honour all the day.

g Give me occaſion to multiply my Praiſes to thee, for delivering me out of my preſent Diſtreſs.

9. Caſt me not off in the time of old age *h*, forſake me not when my ſtrength faileth.

h When I am moſt feeble, and moſt need thy Help, and one who is grown old in thy ſervice.

10. For mine enemies ſpeak againſt me, and they that † lay wait *i* for my ſoul, take counſel together.

† Heb. *Watch, or obſerve.*

i Or, *Watch* it, that they may find occaſion to deſtroy it, and that it may not eſcape their hands.

11. Saying, God hath forſaken him *k*: perſecute and take him, for *there is* none to deliver *him*.

k For his Adultery and Murder, and other Wickedneſſes, and therefore we ſhall certainly prevail againſt him.

12. * O God, be not far from me: O my God, make haſt for my help.

* Pſal. 70. 1.

13. * Let them be confounded *and* conſumed that are adverſaries to my ſoul: let them be covered *with* reproach and diſhonour that ſeek my hurt.

* Pſal. 35. 4, 26.

14. But I will hope continually, and will yet praiſe thee more and more *l*.

l For which I know thou wilt yet give me abundant occaſion.

15. My mouth ſhall ſhew forth thy righteouſneſs, *and* thy ſalvation all the day: for * I know not the numbers *thereof m*.

* Pſal. 40. 5.

m (*i. e.*) Of thy Salvations and Mercies vouchſafed to me, which being innumerable, oblige me the more to celebrate thy Praiſes.

16. I will go *n* in the ſtrength of the Lord God *o*: I will make mention *p* * of thy righteouſneſs *q*, *even* of thine only *r*.

* Verſ. 2. 15, 24.

n I will not ſit down in deſpair, but *I will go on*, or proceed in my buſineſs, courageouſly and chearfully, in making neceſſary Proviſions for my own defence. *o* Relying only upon thy ſtrength, and not upon my own Military preparations. *p* Partly, to praiſe and celebrate it: and partly, to ſupport and comfort my ſelf, with the remembrance of it. *q* Either, 1 Of thy Mercy and Goodneſs. Or rather, 2. of thy Faithfulneſs, and in making good all thy promiſes to me, as this word is moſt commonly uſed in this Book. *r* Not of my Subjects and Friends, who are falſe and perfidious to thee, and to me: Nor of my own; for I have been moſt unfaithful to thee, and have broken my Covenant with thee.

17. O God, thou haſt taught me *s* from my youth, and hitherto have I declared thy wondrous works.

s Partly, by thy Word and Spirit, convincing and aſſuring me; and partly, by my own experience, *of thy Righteouſneſs* laſt mentioned, the wondrous Effects whereof I have received and declared from time to time, as it here follows.

† Heb. *unto old Age, and gray Hairs.* †Heb. *thine Arm.*

18. Now alſo † when I am old and gray-headed, O God forſake me not: until I have ſhewed † thy ſtrength *t* unto *this* generation, *and* thy power to every one *that* is to come *u*.

t Either, 1. This further Act, or inſtance of thy ſtrength. Or rather, 2. Thy great Power, which will more eminently appear in this, than it hath done in former Deliverances, as my Danger is now greater, becauſe this is a Civil War, and the generality of mine own People are ingaged againſt me, and my Forces are very inconſiderable to theirs, and without thy help, my caſe is deſperate, *u* (*i.e.*) To all ſucceeding Generations, to whom I will leave a laſting Monument of this glorious Example of all-ſufficiency, ſuch as this Pſalm is.

19. Thy righteouſneſs alſo, O God, *is* very high *x*, who haſt done great things: O God, who *is* like unto thee?

x (*i.e.*) Moſt eminent and evident, as high things are.

20. *Thou* which haſt ſhewed me great and ſore trouble, ſhalt quicken me again, and ſhalt bring me up again from the * depths of the earth *y*.

* Pſal. 63. 9. & 88. 6.

y (*i.e.*) From the Grave, for I was like one dead, and buried, and paſt all hope of Deliverance, without thy Almighty aſſiſtance.

21. Thou ſhalt increaſe my greatneſs *z*, and comfort me on every *ſide*.

z I am aſſured that thou wilt not only reſtore that Royal Majeſty, which my Son hath invaded, to me, but alſo increaſe my Honour and Power.

† Heb. *with the Inſtrument of Pſaltery.*

22. I will alſo praiſe thee † with the pſaltery, *even* thy truth, O my God: unto thee will I ſing with the harp, O thou holy one of Iſrael.

23. My lips ſhall greatly rejoyce when I ſing unto thee: and my ſoul which thou haſt redeemed.

24. My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, for they are brought unto ſhame that ſeek my hurt.

PSAL. LXXII.

‖ Or, *of.*

A Pſalm ‖ for Solomon.

That this *Pſalm* was made by *David* is evident, from v. 20. and that it was made with reſpect to *Solomon*, is no leſs certain from the very Title of it. And that *David*, or at leaſt, the Holy Ghoſt which dictated this *Pſalm*, did look beyond *Solomon*, and unto the Meſſiah, of whom *Solomon* was an Illuſtrious and unqueſtionable Type, ſeems as manifeſt from divers Paſſages of this *Pſalm*, which do not agree to *Solomon*, nor to any other King but the Meſſiah, and from the confeſſion of the Jewiſh Doctors themſelves, who ſo underſtand it. It muſt therefore be acknowledged, that as many others are; So this *Pſalm* is alſo a mixt *Pſalm* belonging to *Solomon* in part, and obſcurely and imperfectly, but unto Chriſt, more clearly and fully; divers Expreſſions being deſignedly ſo ordered, that the Reader might be led by them to the contemplation of Chriſt, and of his Kingdom upon this occaſion. Which was the more neceſſary for the ſupport and comfort of God's true *Iſrael*, becauſe the Spirit of God foreſaw *Solomon*'s dreadful Apoſtacy, and the great Miſcarriages and Calamities of his Succeſſors, and of the Kingdom under their hands, and therefore was pleaſed to fortifie their hearts with that glorious condition, which they ſhould certainly enjoy under the Meſſiah, who ſhould certainly come.

1. GIve the king *a* thy judgments *b*, O God, and thy righteouſneſs *c* unto the kings ſon.

a Solomon, who was now anointed King, his Father yet living, 1 *Kings* 1. 39. And this Pſalm may ſeem to be made for that great and ſolemn occaſion. *b* (*i. e.*) Either, 1. Thy Statutes and Precepts, which are oft called God's *Judgments*; which as thou haſt given already in thy Book, ſo give them to him a ſecond, and a better way, by writing them upon his Heart, or by giving him a ſolid knowledge of them, and an hearty Love and Obedience to them. Or, rather, 2. Thy manner of Government or Adminiſtration, which is oft called *Judgment*, as *Pſal.* 94. 15. *Iſa.* 28. 6, &c. that he may follow thy Example in governing thy People, as thou governeſt them, to wit, in *Righteouſneſs*, as it follows. He ſaith *Judgments* in the plural number, becauſe though the Office of judging and ruling was but one, yet there were divers parts and branches, and acts of it; as to acquit the Innocent, to condemn the Guilty, &c. in all which he begs that *Solomon* may be directed to do as God doth, or would have him to do in ſuch Caſes. *c* That Grace of *Righteouſneſs*, which is a part of thine Image, and is abſolutely neceſſary for good Government.

2. He ſhall judge *d* thy people *e* with righteouſneſs, and thy poor *f* with judgment.

d To wit, if thou giveſt him what I have deſired. And by this prediction he doth tacitly admoniſh him of, and oblige him to the performance of his Duty herein. Or, *Let him Judge*, the Future being put for the Imperative, as hath been oft obſerved. So it is a Prayer. *e* For they are thine more than his; and therefore he muſt not govern them according to his own Will and Pleaſure, but according to the rules of thy Word, and for thy Service and Glory. *f* Or, *thy afflicted*, or *oppreſſed ones*; for ſuch are *thine* in a ſpecial manner, thou art their Judge and Patron, *Pſal.* 68. 5. and haſt commanded all thy People, and eſpecially Kings and Magiſtrates, to take a ſingular care of them, becauſe they have few or no Friends.

3. * The mountains *g* ſhall bring peace *h* to the people, and the little hills by righteouſneſs.

* See ver. 16. Jer. 3. 23.

g He mentioneth the *Mountains* and *Hills*, as bringing forth this bleſſed Fruit: Either, becauſe ſuch places are uſually Barren, and therefore this was an Evidence of extraordinary Fruitfulneſs, and a ſpecial Bleſſing of God: Or, becauſe they are dangerous to Paſſengers, in regard of the Robbers and Wild Beaſts, which commonly abide there. Whereby it is implyed, that other places ſhould do ſo to, and that it ſhould be common and univerſal. *h* All manner of proſperity and felicity, which the Hebrews frequently expreſs by that word.

4. He ſhall judge *i* the poor of the people, he ſhall ſave the children of the needy *k*, and ſhall break in pieces the oppreſſour.

i (*i. e.*) Vindicate them from their potent oppreſſours, as *judging* is uſed, *Pſal.* 43. 1. and oft elſewhere. *k* Whom the rich peradventure did ſeize upon for Bond-men, upon ſome pretence or other.

5. They ſhall fear *l* thee *m* as long as the ſun and moon endure, * throughout all generations.

* Pſal. 89. 36, 37.

l Or *Reverence*, or *worſhip*, as this word is uſed, *Iſa.* 29. 13. compared with *Mat.* 15. 9. and elſewhere. *m* Either, 1. Thee, O King, to whom he ſuddenly turneth his ſpeech. And ſo this is Hyperbolically true of *Solomon*, but truly and literally of Chriſt. Or rather, 2. Thee, O God, of whom he had ſpoken before, and that in the ſecond Perſon, v. 1, 2. as it is here; whereas he never ſpeaks of the King in the whole Pſalm, in the ſecond perſon, but conſtantly in the third. And ſo the ſenſe is, This ſhall be another bleſſed Fruit of this righteous Government, that together with Peace true Religion ſhall be eſtabliſhed, and that *throughout all Generations*, as it here follows. Which was begun in *Solomon*'s days and continued, though not without Interruption, in the time of his Succeſſors, the Kings of *Judah*, and afterwards until Chriſt, in and by whom this prediction and promiſe was moſt fully accompliſhed. Heb. *With the Sun, and before the Moon*, (*i.e.*) Whilſt they continue in the Heavens. Others expound it thus, both day and night, as the *twelve tribes* are ſaid to *ſerve God*, *Act.* 26. 7. But the former Interpretation ſeems more probable, by comparing this Verſe, with v. 17.

6. * He ſhall come down *n* like rain upon the mown graſs *o*: as ſhowers *that* water the earth.

* Hoſ. 6. 3.

n To wit, by the influences of his Government upon his People under him. But this phraſe doth much better agree to Chriſt, who was yet to come, and who did come down from Heaven, and brought or ſent down from Heaven his Doctrine, which is oft compared to Rain, and the ſweet and powerful influences of his Spirit. *o* Which it both refreſheth and improveth, or cauſeth to grow and flouriſh, and therefore was very acceptable, eſpecially in *Canaan*, where Rain was more ſcarce, and more neceſſary than in many other places, becauſe of the ſcorching heat, and the natural dryneſs of the Soyl, and the want of Rivers to overflow, or water the Land.

7. In his days ſhall the righteous flouriſh *p*, and

†Heb. *till* there be no *Moon.*

and abundance of peace † ſo long as the moon endureth *q*.

p As the wicked ſhall be diſcountenanced and puniſhed, ſo good men ſhall be encouraged and advanced, and multiplyed. *q* (*i. e.*) As long as time and the world ſhall laſt. Which neither was nor could be true of *Solomon*, who lived not long, and the peace of whoſe Kingdom was ſadly diſturbed, and in a manner wholly loſt preſently after his Death, but was undoubtedly and eminently accompliſhed in Chriſt, who brought *Peace upon Earth*, *Luk.* 2. 14. and left it as his Legacy to his Diſciples, *Joh.* 14. 27.

8. He ſhall have dominion alſo from ſea to ſea *r*, and from the river *s* unto the ends of the earth *t*.

r Either, 1. From the dead Sea, or the Lake of *Sodom*, or from the Red Sea, to the Midland Sea. For ſo far did *Solomon*'s Dominion extend; but ſo did *David*'s alſo; and therefore in that reſpect *Solomon* hath not that pre-eminence, which this promiſe plainly ſeems to give him above his predeceſſours. Or, 2. More generally from one Sea to another, or in all the parts of the habitable World. So it was truly and fully accompliſhed in Chriſt, and in him only. *s* To wit, *Euphrates*: which was the Eaſtern border of the Kingdom of *Canaan* allotted by God, *Exod.* 23. 31. *Numb.* 34. 3. but enjoyed only by *David* and *Solomon*, and afterwards by Chriſt. Of whoſe Kingdom this may be here mentioned, as one of the Borders; partly becauſe the Kingdom of Chriſt is here deſcribed under the Type, and ſhadow of *Solomon*'s Kingdom, whoſe bound this was: and partly, becauſe though Chriſt's Kingdom did for a time extend it ſelf beyond *Euphrates*, yet the chief part, and almoſt the whole Body of it, both did and doth lie on this ſide of it: and things do generally receive their Denomination from the greateſt part. *t* Either, 1. Of the Land of *Canaan*: Or, 2. Of the World.

9. They that dwell in the wilderneſs *u* ſhall bow before him: and his enemies ſhall lick the duſt *x*.

u In ſolitary places: Even rude and barbarous people, who lived without Order and Government among themſelves: Of which ſort great numbers ſubmitted to Chriſt, and received the Goſpel. *x* (*i. e.*) Shall proſtrate themſelves to the ground, in token of reverence and ſubjection, as the cuſtom of the Eaſtern People was. See *Iſa.* 49. 23. *Mich.* 7. 17.

* Pſal. 45. 12. & 68. 29.

10. * The kings of Tarſhiſh and of the iſles *y* ſhall bring preſents: the kings of Sheba and Seba *z* ſhall offer gifts.

y Or, *of the Sea*, (as *Tarſhiſh* is underſtood, 1 *Kings* 22. 48. *Pſal.* 48. 7.) *and*, (Or, that is: for that conjunction is oft uſed exegetically) *of the Iſles*. (*i. e.*) Of remote Countries, to which they uſed to go from *Canaan* by Sea; all which are frequently called *Iſles* in Scripture, as hath been noted before. The Kings that rule by Sea (where *Solomon* had no great power) or by Land. *z* Two *Arabian* Countries: unleſs the one be *Arabia*, and the other *Ethiopia* beyond *Egypt*.

11. Yea, all kings ſhall fall down before him: all nations ſhall ſerve him *a*.

a Which cannot be ſaid of *Solomon* with any Truth or Colour, but was unqueſtionably verified in Chriſt; of whom therefore this muſt be underſtood. For what is ſaid, 1 *Kings* 4. 21. that *Solomon reigned over all Kingdoms*, is there limited to them that Reigned *from the River unto——Egypt*: Whereas the Expreſſions here are unlimited and univerſal.

* Job 29. 12.

12. For he * ſhall deliver the needy when he cryeth: the poor alſo, *and him* that hath no helper *b*.

b The Fame of his juſt and merciful Government ſhall induce multitudes: Either, to put themſelves under him, or to ſhew great reſpect and reverence to him.

13. He ſhall ſpare the poor and needy, and ſhall ſave the ſouls *c* of the needy.

c Properly ſo called; this being Chriſt's proper work to ſave ſouls: Or, *the Lives*, which Oppreſſours ſhall indeavour to take away.

* Pſal. 116. 15.

14. He ſhall redeem their ſoul from deceit and violence *d*: and * precious ſhall their blood be in his ſight *e*.

d The two ways whereby the Souls or Lives of Men are uſually deſtroyed. *e* He will not be prodigal of the Lives of his Subjects, caſting them away merely to gratifie his own Revenge, or Covetouſneſs, or inſatiable Deſire of enlarging his Empire, as Earthly Kings commonly do, but like a true Father of his People, will tenderly preſerve them, and ſeverely avenge their Blood upon thoſe who ſhall ſhed it.

†Heb. one *ſhall give.*

15. And he ſhall live *f*, and to him † ſhall be given of the gold of Sheba *g*, prayer alſo ſhall be made for him continually, *and* daily ſhall he be praiſed.

f To wit, long and proſperouſly, as *Solomon* did; yea Eternally, as Chriſt did. Other Kings muſt loſe both their Lives and Kingdoms: but this King, whom *Solomon* typified, ſhall live for ever, and his Kingdom ſhall have no end. *g* As a Preſent or Tribute. This was done to *Solomon*, 1 *Kings* 10. 15. and to Chriſt, *Mat.* 2. 11. and afterwards as need required. Although ſuch Expreſſions as theſe being uſed of Chriſt and his Kingdom, are commonly underſtood in a ſpiritual ſenſe. *h* His Subjects ſhall be obliged and excited by his righteous and happy Government, to pray heartily and frequently for him; Either, 1. For *Solomon*. Or, 2. For Chriſt, not ſo much for his Perſon, which needed not their Prayers, as for the Protection and Propagation of his Kingdom and Goſpel, and Intereſt in the World.

16. There ſhall be an handful of corn *i* in the earth *k* upon the top of the mountains *l*, the fruit thereof ſhall ſhake like Lebanon *m*, and they of the city *n* ſhall flouriſh like graſs of the earth *o*.

i Which intimates the ſmall beginnings of this Kingdom; and therefore doth not agree to *Solomon*, whoſe Kingdom was in a manner as large at the beginning of his Reign, as at the end; but it exactly agrees to Chriſt and his Kingdom, *Mat.* 13. 31, 32. *k* Sown in the Earth. *l* In the moſt barren grounds; and therefore this was an evidence of extraordinary and prodigious Fertility. *m* It ſhall yield ſuch abundance of Corn, that the Ears being thick and high and full of Corn, ſhall, when they are ſhaken with the wind, make a noiſe not unlike that which the tops of the Trees of *Lebanon*, ſometimes make upon the like occaſion. Which expreſſions, as well as many others of the like Nature in the Prophets, being applied to Chriſt, are to be underſtood in a ſpiritual ſenſe, of the great and happy ſucceſs of the preaching of the Goſpel. *n* The Citizens of *Jeruſalem*, which are here Synecdochically put for the Subjects of this Kingdom. *o* Shall both increaſe in number, that there may be mouths to receive the Meat provided, and enjoy great Proſperity and Happineſs.

†Heb. *ſhall be.* †Heb. *ſhall be as a Son to continue his Fathers name.* * Gen. 12. 3. & 22. 18.

17. His Name *p* † ſhall endure for ever: † his Name ſhall be continued *q*, as long as the Sun *r*, and * *men* ſhall be bleſſed in him *s*, all nations ſhall call him bleſſed.

p The Honour and Renown of his eminent Wiſdom, and Juſtice, and Goodneſs. Which agrees but very obſcurely, and imperfectly, to *Solomon*, who ſtained the Glory of his Reign, by his prodigious Luxury and Oppreſſion, and Apoſtacy from God, into which he fell in the latter part of his days. *q* Or, *ſhall be propagated*, or *tranſmitted to his children*. Which ſuits much better to Chriſt, from whom we are called Chriſtians than to *Solomon*. *r* Heb. *before the Sun*; Either, 1. Publickly, and in the Face of the Sun. Or, 2. Perpetually; as a conſtant and inſeparable Companion of the Sun, as long as the Sun it ſelf ſhall continue. See before, on v. 5. *s* Either, 1. As a pattern of Bleſſedneſs. When any man ſhall wiſh well to a King, he ſhall ſay: The Lord make thee like *Solomon*. See on *Gen.* 22. 18. Or rather, 2. As the Cauſe of it, by and through his Merits and Mediation.

18. Bleſſed *be* the LORD God, the God of Iſrael, who only doth wondrous things *t*.

t Who hath given to his People ſuch a Glorious and Excellent King and Governour, and ſuch wonderful Bleſſings as they do and ſhall enjoy under his Government.

19. And bleſſed *be* his glorious name for ever, and let the whole earth be filled *with* his glory *u*, Amen and amen.

u Heb. *The whole Earth ſhall be filled with his Glory*. For this may be either a Prayer for, or a prophecy of the ſpreading of the true Religion, in the Gentile-world. Which evidently relates to Chriſt and his Kingdom.

20. The prayers of David the ſon of Jeſſe are ended *x*.

x This Pſalm is called the laſt of *David*'s Pſalms (which are called *Prayers*, becauſe they conſiſt very much of Prayers) Either, 1. The laſt of that part, or Book of the Pſalms, which reacheth from the beginning of the Pſalms hitherto, whereof the far greateſt number were compoſed by *David*, and all of them digeſted into this order; the reſt of which follow, being collected by ſome other holy Man, or Men of God, after *David*'s Death, and compoſed part by *David*, and part by other Prophets. Or rather, 2. The laſt *Pſalm* which *David* compoſed: For this was done but a little before his Death, of which ſee the firſt Note on this Pſalm.

PSAL.

PSAL. LXXIII.

The ARGUMENT.

The Subject of this Psalm *is the same with* Psal. 37. *concerning the promiscuous carriage of God's Providence towards good and bad men.*

‖ Or, *a Psalm for* Asaph.

‖ *A Psalm* of Asaph *a*.

a Or, *for Asaph*, the famous Musician, to whom divers of *David*'s Psalms were committed, as *Psal.* 50. 1, &c. But because *Asaph* was not only a skilful Musician, but also was Divinely inspired, and the Author of some *Psalms*, as is manifest from 2 *Chron.* 29. 30. and the style of this *Psalm* may seem to be something differing from that of *David*, it may be thought not improbable that *Asaph* was the Author or Pen-man of it.

‖ Or, *yet.* † Heb. *clean of heart.*

1. ‖ TRuly *b* God *is* good to Israel *c*, *even* to such as are † of a clean heart *d*.

b Or, *Nevertheless.* The beginning is abrupt, and sufficiently intimates that he had a great conflict within himself about this matter, and that many doubts and objections were raised in his mind concerning it. But at last he breaks forth like the Sun out of a Cloud, and having by God's Grace silenced and conquered his scruples, he lays down this following Conclusion. *c* Though he may sometimes seem negligent of, and harsh and severe to his people, yet if all things be considered, it is most certain, and another day will be made manifest, that God is really and superlatively *good*, (*i. e.*) most kind and bountiful, and a true Friend to them, and that they are most happy in him, and have no reason to envy sinners, their present and seeming felicity. *d* To all true *Israelites*, who love God with their whole heart, and serve him in Spirit and Truth, and uprightness. See *Joh.* 4. 43. *Rom.* 2. 28, 29. So this Clause limits the former, and takes off a great part of the force of the Objection, even all that concerns the calamities, which befel the profane or false-hearted *Israelites*, which were vastly the greatest number of that people.

2. But as for me *e*, my feet were almost gone *f*: my steps had well nigh slipt *g*.

e Yet I must acknowledge this with grief and shame concerning my self, notwithstanding all my knowledge of this truth, and my own Experience and observation of God's gracious dealings with me, and other good men. *f* My Faith in God's Promises and Providence, was almost overthrown by force of this temptation; and I was almost ready to repent of my piety, v. 13. and to follow the example of ungodly men. *g* Heb. *Were almost poured forth*, like water upon the ground which is unstable, and runs hither and thither, with great disorder and uncertainty, till it be irrecoverably lost. So was I almost transported by my own unruly passions into unworthy thoughts of God, and a sinful course of life.

* Job 21. 7. Psal. 37. 1. Jer. 12. 1.

3. * For I was envious at the foolish, *when* I saw the prosperity of the wicked *h*.

h I grudged and murmured at it, and had a secret desire to partake of their Delicates.

† Heb. *Fat.*

4. For *there are* no bands in their death *i*, but their strength *is* † firm *k*.

i They are not dragged to death, neither by the hand and Sentence of the Magistrate, which yet they deserve; nor by any lingring and grievous torments of mind or body, which is the case of many good men; but they enjoy a sweet and quiet death, dropping into the Grave, like ripe fruit from the tree, without any violence used to them. Compare *Job* 5. 26. and 21. 13. *k* Heb. *and their strength is fat*, (*i. e.*) sound and good: the best of any thing being called *Fat* in Scripture, as *Gen.* 41. 2. *Dan.* 1. 15. And in their life-time, they have great ease and health, and content, till they expire like a Lamp, meerly for want of moisture.

† Heb. *in the trouble of* other *men.* † Heb. *with.*

5. They *are* not † in trouble *as other* men *l*: neither are they plagued † like *other* men.

l Either, 1. As good men frequently are. Or, 2. As men generally are. They do by a secret and favourable Providence of God, escape even common calamities.

6. Therefore pride compasseth them about as a chain *m*; violence covereth them *as* a garment.

m This Phrase notes both the extent of their pride, which appears on every side of them, in their countenances, discourses, gestures, &c. and their glorying in it. The like may be said of the next Phrase.

* Psal. 119. 70. † Heb. *they pass the thoughts of the heart.*

7. * Their eyes stand out with fatness *n*, † they have more than heart could wish.

n As they do in some fat persons, though not in others. The meaning is: They live in great plenty and prosperity, as the next Clause explains it.

8. They are corrupt *o*, and speak wickedly *concerning* oppression *p*: they speak loftily *q*.

o Or, *dissolved* in pleasure. Or, *they corrupt* themselves. *p* Wickedly boasting of their oppressions; Either, of what they have done; or of what they intend to do in that kind. *q* Arrogantly, presuming upon their own strength, and despising both God and Men.

9. They set their mouth against the heavens *r*; and their tongue walketh through the earth *s*.

r (*i. e.*) Against God, blaspheming his Name, denying or deriding his Providence, reviling his Saints and Servants. *s* Using all manner of liberty, introducing and reproaching all sorts of persons, not caring whom they displease, or hurt by it.

10 Therefore his people *t* return hither *u*: and waters of a full *cup* are wrung out to them *x*.

t Either, 1. The people of those wicked Blasphemers; all their Children and Servants, and Friends, encouraged by their Example. Or rather, 2. The people of God, who is oft understood under the Pronoun Relative, *he* or *his*, though he be not expressed, as *Psal.* 105. 19. *Isa.* 30. 23. See the like, *Psal.* 87. 1. *Cant.* 1. 2. But then as God's *People are of two sorts*, some that are so really and sincerely, and others that are so only in profession and shew, in which sence the whole Body of the *Israelitish* Nation, yea even the wicked among them, are called his *People*, as *Psal.* 81. 11. *Isa.* 1. 3. *Jer.* 2. 11, &c. so this may be understood; Either, 1. Of those true *Israelites*, v. 1. Even the godly were startled and stumbled at this, as *David* was, *Psal.* 37. and *Jeremy* Ch. 12. But although they might have some murmuring thoughts about this matter, it seems not probable that they would either give way to such thoughts, or break forth into such Expressions as are here ascribed to them, v. 11. nor are such things to be imputed to them without necessity; nor did either *David* or *Jeremy* in their conflicts, utter any thing of this Nature. Or rather, 2. Of the carnal and hypocritical *Israelites*, who perceiving the impunity and prosperity of these ungodly Wretches, were easily drawn to the approbation and imitation of their courses. And this may seem most suitable to the Context; for the description of the condition, and carriage, and words of these ungodly men, which begins v. 4. seems to be continued to v. 13. then follows the Psalmist's reflection and consideration upon the whole matter, from v. 13. to the end. *u* Or, *turn hither*, (*i. e.*) To this wicked company, or to their course. *x* *Waters* in Scripture do oft-times signifie afflictions, and as oft comforts and mercies. So the sence may be; Either, 1. And whilst the wicked prosper, God doth wring out waters out of the cup of tribulation, and causeth his holy Ones to drink them up: Compare *Psal.* 75. 8. and 80. 5. *Isa.* 51. 17. *Jer.* 25. 15, &c. Or rather, 2. And those hypocritical *Israels* find themselves gainers by their Apostasie, and they partake of the same prosperity with their Leaders, and God seems to give them a full cup of consolation, and to pour forth his Mercies upon them in such abundance, as if he would wring or squeez out all his Blessings out of his stores, to bestow upon them. And meeting with such success to their wickedness, it is not strange if they put that question, v. 11.

11. And they *y* say, How doth God know? and, Is there knowledge in the most High *z*?

y Either, 1. The godly. Or rather, 2. Those wicked ones, whose words and actions he hath been hitherto describing, or the *People* confederate with them. For these and such like opinions are oft ascribed to the wicked in Scripture, but never, as far as I know, to any good man. And *Job*, though he used many intemperate Speeches, and though some such Expressions as this were charged upon him by his Friends, as *Job* 22. 13. yet he utterly disowned them. *z* Seeing these cursed and impudent Blasphemers of God, and Enemies of all goodness are crowned with so many Blessings, how is it credible, that there is a God who sees and orders the Affairs of this lower World? For if God did know these things, certainly he neither could or would suffer them to be thus managed.

12. Behold these *are* the ungodly *a*, who prosper in the world, they encrease *in* riches.

a This is their condition and carriage in it. These seem to be the words of the Psalmist, summing up the matter, and preparing his passage to the other part of the Psalm.

13. * Verily I have cleansed my heart in vain *b*, and * washed my hands in innocency *c*.

* Job 21. 15. & 34. 9. & 35. 3. * Psal. 26. 6.

b Hence I was sometimes tempted to think that Religion was a vain and unprofitable thing, at least as to the happiness of this life, which yet God had promised as a reward to piety. True Religion is here fitly and fully described by its two principal parts and works, the cleansing of the heart from sinful lusts and passions, and of the hands, or outward man from a course of sinful actions. And although it be God's work to cleanse the heart, yet he saith, *I have cleansed it*, because every good man doth cooperate with God's Grace in cleansing it. Compare

2 *Cor.* 6. 1. and 7. 1. *c* (*i.e.*) Kept my hands (the great inſtrument of action, and conſequently the reſt of the members of my body) innocent and pure from evil practices. I have waſhed my hands, not only ceremonially with water, wherewith Hypocrites ſatisfie themſelves, but alſo morally, or with the waters of God's Grace and Spirit, Innocency or Purity.

14. For all the day long have I been plagued, and † chaſtened every morning *d*.

† Heb. *my chaſtiſement* was.

d Whilſt their ungodlineſs hath been attended with conſtant proſperity, my piety hath been exerciſed with continual afflictions.

15. If I ſay, I will ſpeak thus *e*: behold I ſhould *offend* againſt the generation of thy children *f*.

e I will give Sentence for the ungodly in this manner. *f* By grieving and diſcouraging and condemning them, and by tempting them to revolt from God and Godlineſs. But becauſe the Hebrew Verb, *Bagad*, in this ſence is always, ſo far as I have obſerved, conſtrued with the Propoſition, *Beth*, which is not here; and is conſtantly put before that Propoſition and Word which it governs, and not after, as here it is, I rather joyn with them, who render the place thus, which is more agreeable to the words and order of the Text, *Behold the Generation of thy Children*, (or, *Behold* theſe are *the Generation of thy Children*, as appears by thy fatherly care of, and indulgence and kindneſs to them, whilſt thou doſt at preſent ſeem to treat them like Baſtards, who are more truly called thy Children, dealing roughly and ſeverely with them.) *I ſhall* (or rather, *ſhould*, to wit, in ſpeaking ſo) *tranſgreſs* or *prevaricate*, ſpeak againſt the Truth, and againſt my own Conſcience, which aſſureth me that theſe are the haters of God, and hated and curſed by him.

† Heb. *it was labour in mine eye.*

16. When I thought to know this *g*, † it *was* too painful for me *h*.

g To find out the reaſon of this myſterious courſe of thy Providence. *h* I was gravel'd with the difficulty.

17. Until I went into the ſanctuary of God *i*. *then* underſtood I their end *k*.

i Till I conſulted with the Oracle, or Word of God. He alludes to the practice of thoſe times, which was, in dark and difficult caſes, to reſort to God's Sanctuary, and the Oracle in it for ſatisfaction. *k* There I learned that their proſperity was ſhort, and would quickly have an end, and that a moſt diſmal and terrible one; that their fair Morning would be followed with a black and dreadful Evening, and an everlaſting Night.

* Pſal. 35. 6.

18. Surely * thou didſt ſet them in ſlippery places *l*, thou caſtedſt them down into deſtruction *m*.

l Their happineſs had no firm foundation, it was very unſtable, like a mans ſtanding in very ſlippery ground. *m* The ſame hand which raiſed them, will caſt them down into the pit of utter deſtruction.

19. How are they *brought* into deſolation, as in a moment *n*? they are utterly conſumed with terrors *o*.

n Their fall is wonderful both for its ſoreneſs, and for its ſuddenneſs. *o* Either, with the horrors of their own minds: Or rather, with God's dreadful Judgments unexpectedly ſeizing upon them.

* Job 20. 8.
* Pſal. 7. 6.

20. * As a dream when *one* awaketh *p*, *ſo*, O LORD, when thou * awakeſt *q* thou ſhalt deſpiſe *r* their image *s*.

p Their happineſs is like that in a dream, wherein a man ſeems to be highly pleaſed and tranſported with raviſhing delights, but when he awakes he finds himſelf deceived and unſatisfied. *q* (*i.e.*) Stir up thy ſelf to puniſh them. Or rather, *when they ſhall awake*, out of the pleaſant dream, of this vain ſinful life, by death, and following it. For this ſeems to agree beſt with the Metaphor here before mentioned. And the Hebrew words being only theſe, *in awaking*, may be applied; Either to God, or to them, as the Context directs. *r* Not ſo much really, for ſo God ever did deſpiſe it, in the height of all their Glory, but declaratively, things being oft ſaid to be done in Scripture when they appear, or are manifeſted; as hath been more than once noted. Thou ſhall pour contempt upon them, make them deſpicable both to themſelves, and to all others, and raiſe them *to ſhame and everlaſting contempt*, as is ſaid, *Dan.* 12. 2. *s* (*i.e.*) All their Felicity and Glory, which as indeed it ever was, ſo now it ſhall be evidently diſcerned to be no real or ſubſtantial and ſolid thing, but a meer image or ſhadow, or vain ſhew, which can neither abide with them, nor yield ſatisfaction to them. See *Pſal.* 39. 6. *Act.* 25. 23. where what is rendred, *Pomp* in the Greek ſignifies a meer *Fancy* or *Imagination*, 1 *Cor.* 7. 31.

21. Thus *t* my heart was grieved, and I was pricked in my reins *u*.

t So as I have above expreſſed; for this Particle ſo taken, doth not belong to what he had now wiſely and piouſly ſaid in the next foregoing Verſes, but to what he had unadviſedly ſpoken in the former Verſes, as is evident from the following Verſe. Or, *Nevertheleſs*, as this Particle is oft uſed. Although I knew very well that the proſperity of ſinners would have a ſudden and diſmal end, yet I was ſo fooliſh as to be grieved at it. *u* I was heartily and deeply wounded with diſquieting thoughts, and tormenting paſſions, Envy and Sorrow, and Anger.

22. * So fooliſh *was* I, and † ignorant: I was *as* a beaſt *x* † before thee *y*.

* Pſal. 92. 6.
† Heb. *I knew not.*
† Heb. *with thee.*

x Heb. *Beaſts*, which may ſignifie a great Beaſt, a moſt ſtupid and ſottiſh Creature, like one not only void of Grace, but of Reaſon too: For reaſon it ſelf, eſpecially aſſiſted by the Holy Scriptures, did ſufficiently diſcover, that, all things conſidered, I had no ſufficient cauſe to envy the proſperity of wicked men. I minded only preſent things, as the Brutes do, and did not conſider things to come, as reaſonable Creatures do, and ought to do. *y* In thy ſight or Judgment, and therefore in Truth, *Rom.* 2. 2. howſoever I ſeemed to my ſelf or others, to have ſome degree of reaſon and diſcretion.

23. Nevertheleſs *z* I * *am* continually with thee *a*, thou haſt holden *me* by my right hand *b*.

* Or, *with.*

z Notwithſtanding all my temptations, and my groſs folly in yielding to them. *a* Either, 1. In a way of Duty; Yet I did not depart from thee, nor from thy ways, but did at laſt conquer them, and firmly cleave unto thee by Faith. Or rather, 2. In a way of Mercy and Favour, of which he ſpeaks in the next Clauſe of this, and in the following Verſe. Although I gave thee juſt cauſe to caſt me off, yet thou didſt continue thy gracious Preſence with me, and thy Care and Kindneſs to me. And this Phraſe, *with thee*, ſeems to have ſome Emphaſis in it, as being oppoſed to the other *with thee*, v. 22. I was a Beaſt with thee, ſuch was my folly and wickedneſs: and yet I was in favour with thee, ſuch was thy goodneſs: thou didſt pardon and cure it. *b* That my Faith might not fail, and I might not be overthrown by this, or any other temptations.

24. Thou ſhalt guide me *c* with thy counſel *d*, and afterward receive me || to glory *e*.

|| Or, *with Glory. So* Gr.

c As thou haſt kept me hitherto in all my tryals, ſo am I aſſured thou wilt lead me ſtill into right paths, and keep me from wandring or ſtraying from thee, or falling into miſchief. *d* Partly, by thy gracious Providence, executing thy purpoſe of Mercy to me, and watching over me: Partly, by thy Word which thou wilt open mine eyes to underſtand, as *Pſal.* 119. 18. and principally by thy Holy Spirit, ſanctifying and directing me in the whole courſe of my life. *e* Either, 1. Advance me to honour here. Or rather, 2. Tranſlate me to everlaſting Glory in Heaven. For, 1. Thus God doth for his people moſt conſtantly and certainly, whilſt all the occurrences of the preſent life do happen indifferently to good and bad; which was the common Obſervation of *Job*, and *David*, and *Solomon*, and other Holy men of God in Scripture. 2. This is far more conſiderable than the former, and the more ſatisfactory relief againſt the preſent proſperity of the wicked, and the afflictions of good men. 3. This future Glory is that Myſtery which was to be learned only in God's Sanctuary, v. 17. 4. As the deſtruction of the wicked mentioned, v. 18, 19, 20. looks beyond this life, ſo doth the Glory of God's People.

25. Whom have I in heaven *f but thee g*? and *there is* none upon earth *that* I deſire beſides thee.

f Or, *in Earth*, as it follows. There is no other perſon nor thing in the World, from which I can ſeek or hope for happineſs, or which I am willing to accept as my portion. Let ſinners have an earthly proſperity, I am ſatisfied with thee, and with thy Favour. Since thou giveſt me ſupport and conduct here, and carrieſt me ſafe from hence to eternal Glory, what do I need more? Or what can I deſire more? *g* Which words muſt neceſſarily be underſtood here from the next Clauſe, where they are expreſſed.

26. My fleſh and my heart faileth *h*, *but* God is the † ſtrength of my heart, and my portion for ever *i*.

† Heb. *Rock.*

h In my ſelf; I confeſs I am a poor weak Creature, and my Body and Spirit may fail, and be ready to faint under ſuch temptations and tribulations as theſe, and I know I ſhall ſhortly return to the duſt, out of which I was taken. *i* But though I have no ſtrength in my ſelf, I have it in God, my never-failing refuge, to whom I will truſt whilſt I live, and who will be my portion to Eternity.

27. For lo, they that are far from thee *k*, ſhall periſh: thou haſt deſtroyed *l* all them that go a whoring from thee *m*.

k They that forſake thee and thy ways, preferring the Proſperity of this preſent evil World, before thy Love, and Favour, and Service; they who eſtrange themſelves from the Love and Life, and Acquaintance of God, that *ſay to God, depart from us, for we deſire not the knowledge of thy ways*, as they did, *Job* 21. 14. *l* Thou wilt certainly and dreadfully deſtroy them. *m* Thoſe who having profeſſed Subjection to thee, ſhall afterwards revolt from thee, and ſell themſelves to work Wickedneſs; which is called

called *Whoredom* in Scripture. For none are more hateful to God, than wilful and wicked Apostates from the Principles and Practice of the true Religion, which once they owned.

28. But it is good for me to draw near to God *n*; I have put my trust in the LORD GOD *o*, that I may declare all thy works *p*.

n But whatsoever they do, I am abundantly satisfied, that as it is my Duty, so my Interest and Happiness to cleave unto thee, by Faith and Love, and Obedience, and diligent Attendance upon all thine Ordinances. *o* I depend upon him alone for all my Comfort and Felicity. *p* From which I know I shall have this benefit, that I shall have many and great occasions to declare God's Acts of Mercy and Kindness to me.

PSAL. LXXIV.

‖ Or, a Psalm *for* Asaph *to give instruction.*

‖ Maschil of Asaph *a*.

a (*i.e.*) Composed by *Asaph*; Either, 1. By that famous *Asaph*, who flourished in *David*'s time, and by the Spirit of God foresaw and foretold the things here mentioned. But the clear, and exact, and particular, and most pathetical Description of the thing here expressed, looks much more like a Narrative of what is past, than a Prophecy of what is to come; which usually is delivered more darkly. Besides such a Prophecy of the Destruction of the Temple before it was built, would have been a great discouragement to the building of it, and would probably have been taken notice of by *Solomon* in his Prayer for it, when it was newly built. Or, 2. By some of his Posterity, who is called by their Fathers Name, *Asaph*, as the Children of *Israel* are frequently called, *Jacob* or *Israel*; and *David*'s Successors, *David*, as hath been noted. Or, 3. By some other Person of that Name, though of another Family; who then was a Man of Renown, though now his Memory be lost. Or this may be rendred *for Asaph*, (*i.e.*) For his Posterity; and it might be said by some other holy Man of God. But the former seems more probable. This is evident, that this *Psalm* speaks of the Destruction of the Temple, and of *Jerusalem*, and of God's People by the *Chaldæans*; though some think it looks further, even to the pollution of the Temple by *Antiochus*. Although the things said to be done, v. 6, 7, 8. agree much better to the former, and were not done by *Antiochus*.

1. O God, why hast thou cast us off for ever *b*? * Psal. 95.7. *why* doth thine anger *c* smoak against * the sheep of thy pasture *d*.

b So as to leave us no visible Hopes of Restitution. *c* Or, *thy Nose*. A Metaphor from a man who in a great Rage sends forth Fumes out of his Nostrils. *d* Against thy chosen and peculiar People.

2. Remember *e* thy congregation *f*, *which* thou hast purchased *g* of old *h*: the ‖ rod of thine inheritance *i* *which* thou hast redeemed, this mount Zion *k* wherein thou hast dwelt.

‖ Or, *Tribe.*

e Shew by thine Actions, that thou hast not utterly forgotten and forsaken them. *f* Thy Church or People. *g* Or, *Redeemed*, as it follows: Or, *Bought*, as it is *Deut.*32.6. Or, *Procured*, though without price, as this word is used, *Ruth* 4.9,10. *h* When thou broughtest them out of *Egypt*, and formedst them into a Common-wealth, and gavest them Laws, and didst enter into Covenant with them at *Sinai*. *i* That People which thou hast measured out, as it were by Rod, to be thy Portion or Inheritance, as they are called also, *Deut.*32.9. See also *Psal.*16.5,6. *Jer.*10.16. Or, *the Tribe* (as this word commonly signifies) *of thine Inheritance*, (*i.e.*) The Tribe of *Judah*, which thou hast in a special manner chosen for thine Inheritance, and for the seat of the Kingdom, and for the Birth of the Messiah. And thus here is an elegant Gradation from the general to particulars; First, the *Congregation* consisting of all the Tribes; then the *Tribe* of *Judah*; and lastly, *Mount Zion*. Nor is it strange, that he mentions this Tribe particularly, because the Calamity and Captivity here remembred, did principally befal this Tribe, and *Benjamin*, which was united with it, and subject to it, and the most that returned were of this Tribe: For the generality of the other Tribes were long before dispersed into other Lands, and continue in their Captivity to this day. *k* Which is oft put for the Temple, or the Hill of *Moriah*, on which it was built.

3 Lift up thy feet *l* unto the perpetual desolations *m*: *even* all that the enemy hath done wickedly in the sanctuary *n*.

l (*i.e.*) Come speedily for our rescue, and do not sit or stand still, as hitherto thou seemest to do. *m* Or rather, *Because of* (as this Prefix oft signifies) *the perpetual Desolations*. So it is a powerful Motive to God to come to their help, because otherwise our Destruction is everlasting and irrecoverable. *n* Or, *against thy Sanctuary*: Of which see v. 7.

4. Thine enemies roar *o* in the midst of thy congregations *p*, they set up their insigns *for* signs *q*.

o (*i.e.*) Make loud Out-cries; Either, from their Rage and Fury, against the conquered and captivated *Israelites* now in their power: Or rather, in way of Triumph for their Success and Victory. *p* In the places where thy People used to assemble together for thy Worship; whereby they designed to insult not only over us, but over thee also, as if their gods had been too strong for thee. *q* Or, *Trophees*, or Monuments of their Victories obtained over God, and over his People, as Conquerors used to do in like Cases.

5. *A man* was famous according as he had lifted up axes upon the thick trees *r*.

r So the meaning is this, The Temple was so noble a structure, that it was a great Honour to any man to be imployed in the meanest part of the work, though it were but in cutting down the Trees of *Lebanon*. And this Translation may seem to be favoured by the opposition in the next Verse; *But now*, &c. But others understand the words thus translated in another sense: That every one of the Enemies got Renown, accordingly as they shewed most barbarous Rage in destroying *the thick Wood-work* (which in the next Verse is called *the carved work*) of the Temple. But this seems not to suit well with the opposition between this work and that of the next Verse, which is ushered in by, *But now*. The words therefore may be (and in part are by some) rendred thus; *It is known* (or *manifest*, Heb. *It will be known*: It will be published to all Posterity, as matter of astonishment and admiration,) that, *as one lifteth up his Axe* (Heb. *Axes*, the plural Number for the singular, as it is elsewhere) *upon thick Trees*, to cut them down. This is the first part of the similitude, called the Protasis; Then follows the latter part of it, called the Apodosis, in the next Verse; *So* (Heb. *And*. Which is sometimes put for a Note of similitude, as in that passage of the Lords Prayer, *Mat.*6.10. *as it is in Heaven*; and oft in the Book of the *Proverbs*) *now*. (For though this Psalm was composed after the thing was done, yet he speaks of it, as if it were now in doing, as the manner of the sacred Writers frequently is, that it may be more lively represented to mens Minds.) *They break down the carved work*, &c. The meaning is, they neither regard the Sacredness of the Place, nor the exquisite Curiosity and Art of the Work, but cut it down as indifferently and rashly, as men cut down the thick and intangled boughs of the Trees of the Forest.

6. But now they break down the carved work thereof at once *s*, with axes and hammers *t*.

s See the Note on the former Verse. *t* It hath been ingeniously observed, that these two words are not Hebrew, but *Chaldee* or *Syriack*, words to point out the time when this was done, even when the *Chaldæans* brought in their Language together with their Arms among the *Israelites*.

7. * † They have cast fire into thy sanctuary, they have defiled by *casting down* the dwelling place of thy name to the ground *u*.

* 2 King.25.9. † Heb. *They have sent thy Sanctuary into the Fire.*

u First, they polluted it, and then they burnt it, and broke it in pieces.

8. They said in their heart, Let us † destroy them together *x*, they have burnt up all the synagogues of God in the land *y*.

† Heb. *Break.*

x Root and Branch, one as well as another, or all at once. So they desired, and many of them intended, although afterwards, it seems, they changed their counsel, and carried some away Captives, and left others to manage the Land. *y* (*i.e.*) All the publick Places wherein the *Jews* used to meet together to worship God, *every Sabbath day*, as is noted, *Act.* 13.27. and upon other occasions. That the *Jews* had such Synagogues, is manifest both from these and other places of Scripture; and from the Testimony of the Hebrew Doctors, and other ancient and learned Writers, who affirm it, and particularly of *Jerusalem*, in which they say there were above four hundred Synagogues; and from the nature and necessity of the thing: For seeing it is undeniable that they did worship God publickly, in every Sabbath, and other holy Times, even then when they neither did, nor could go up to *Jerusalem*, both Conscience and Prudence must needs direct them to appoint convenient Places for that purpose.

9. We see not our signs *z*, * *there is* no more any prophet *a*, neither *is there* among us any that knoweth how long *b*.

* 1 Sam.3.1. Amos 8.11.

z (*i.e.*) Those Tokens of God's gracious Presence, which we and our Ancestors formerly used to enjoy; Either, 1. Miracles wrought for us, which are called *Signs*, *Psal.* 78.43. and 135.9. Or, 2. The Ordinances of God, the Temple, and Ark, and Sacrifices, and solemn Feasts, all which were signs between God and his People. *a* Either, 1. Any Teacher. We have few or no Teachers left to us; Or, 2. Any extraordinary Prophet, who can foretel things to come, as the next words explain it. For as for *Ezekiel* and *Jeremiah*, they might be dead when this Psalm was composed; and *Daniel* was involved in Civil affairs, and did not

not teach the People as a Prophet; and the prophetical Spirit, which ſometimes came upon him, and made thoſe great diſcoveries to him, which we read in his Book, might poſſibly at this time ſuſpend his influences. Beſides it is not unuſual in Scripture, to ſay that there is none of a ſort of Perſons or Things, when there is a very great ſcarcity of them. But others make this their great Argument, that this Pſalm ſpeaks of that Perſecution in the time of *Antiochus*, when indeed there was no Prophet at all. *b* Either, 1. How long their Captivity ſhould continue: For though ſeventy years were determined, yet there might ariſe doubts among them, as there now are among us, whence they were to be computed, which might make their end uncertain. Or, 2. How long they ſhould lie under Reproach, as it follows v. 10. Which they really did, and might foreſee that they ſhould, even after the expiration of their Captivity, *Neh.* 1.3.

10. O God, how long ſhall the adverſary reproach *c*? ſhall the enemy blaſpheme thy Name for ever?

c Underſtand here *thy Name*, which is expreſſed in the next Clauſe of the Verſe, by ſaying that thou art either unkind to thy People, or unfaithful in thy Covenant, or unable to deliver thine out of their Miſeries.

11. Why withdraweſt thou thy hand, even thy right hand *d*? pluck *it* out of thy boſom *e*.

d Why doſt thou ſuſpend or forbear the exerciſe of that Power, which thou haſt ſo oft put forth on the behalf of thy People? *e* In which thou now ſeemeſt to hide it, as idle Perſons uſe to do, *Prov.* 19. 24. and 26. 15.——Beſtir thy ſelf on the behalf of thy People.

* Pſal. 44. 4. 12. For * God *is* my king *f* of old, working ſalvation in the midſt of the earth *g*.

f In a ſingular manner: It belongs therefore to thine Office to protect and ſave me. *g* In the view of the World: So ſaving thy People, ſo eminently and gloriouſly, that all people round about them obſerved and admired it.

* Exod. 14. 21. † Heb. *Break.* ‖ Or, *Whales.* 13. * Thou didſt † divide the ſea by thy ſtrength: thou brakeſt the heads of the ‖ dragons *h* in the waters *i*.

h Or, *the Crocodiles*. He means *Pharaoh* and all his mighty Men, who were like theſe Beaſts in Strength and Cruelty. *i* To wit, of the Sea, where they were drowned.

14. Thou brakeſt the heads *k* of leviathan *l* in pieces, *and* gaveſt him *to be* meat to the people inhabiting the wilderneſs *m*.

k (*i.e.*) The head, called *Heads*; Partly, for the greatneſs of this Beaſt, as that great Monſter is called *Beaſts*, *Job* 40.20. for the ſame Reaſon; and Partly, for the ſeveral Heads or Princes, who were and acted under his influence. *l* *Pharaoh*. *m* Heb. *To the People in*, or *of the Deſart*; Either, 1. To the *Iſraelites*, then in the Wilderneſs, to whom the Deſtruction of *Pharaoh* and his Hoſt, was *Meat*, (*i.e.*) Matter of great Support and Refreſhment. Or, 2. To thoſe ſavage people, to whom they were *Meat*; becauſe they lived upon Fiſhes, and might eat thoſe very Fiſhes which had devoured *Pharaoh*'s Hoſt in the bottom of the Sea. Or rather, 3. To thoſe ravenous Birds and Beaſts of the Deſart, which after their manner, fed and feaſted themſelves upon the Carcaſſes of the *Egyptians*, who were caſt upon the Sea-ſhore, *Exod.* 14.30. which were properly and immediately *Meat* unto them. And when words can be taken properly, we ought to preſer that before the Metaphorical ſence, as is agreed by Interpreters. And this was a very ſuitable Puniſhment for this proud and inſolent People, that they who were ſo haughty, that they would not own nor ſubmit to the Lord himſelf, *Exod.* 5.2. ſhould be devoured by theſe contemptible Creatures, which was a great Reproach, 1 *Sam.* 17.44,46. and oft threatned by God, as a grievous Curſe, as *Deut.* 28. 26. *Jer.* 7.33. and 16.4, &c. Neither let any think it ſtrange, that the Name of *People* is given to theſe Creatures, for it is given to Conies, Graſhoppers, Piſmires, &c. both in Scripture, as *Prov.* 30.25,26. *Joel* 1.6. and in *Homer*, and other ancient profane Writers. Nay, here is an Elegancy in the Expreſſion; for theſe Creatures are ſignificantly called *the People of the Wilderneſs*, becauſe they are the only People that inhabited it, this being *a Wilderneſs wherein* was *no Man*, as is ſaid, *Job* 38. 26.

* Exod. 17. 5. Numb. 20. 11. Pſal. 105. 41. Iſa. 48. 21. * Joſh. 3. 13. † Heb. *Rivers of ſtrength.* 15. * Thou didſt cleave the fountain and the flood *n*, * thou drieſt up † mighty rivers *o*.

n (*i.e.*) Thou didſt by cleaving the Rock, make a Fountain in it, and a flood or ſtream to flow from it, for the refreſhment of thy People, in thoſe dry Deſarts. The Phraſe is like that *Iſa.* 47.2. *Grind meal*, (*i.e.*) By grinding the Corn, make Meal. *o* Either, 1. *Jordan*, which was then more mighty than ordinarily, as having overflowed all his Banks, and therefore may be called *Rivers*, becauſe it was now equivalent to two or three ſuch Rivers; or it is only an Enallage of the plural Number for the ſingular, whereof I have given many Inſtances formerly. Or rather, 2. Both *Jordan* and the *Red Sea*; for the Sea it ſelf; yea, a greater Sea than that, is called *a River*, *Jonah* 2. 3. for the Hebrew word is the ſame which is here uſed, though there it be rendred *Floods*. And the ſame Title is expreſly given to the Sea, by *Homer* and other ancient Writers. To theſe the ancient *Chaldee* Interpreter addeth the Rivers of *Arnon* and *Jabbok*, in or about which ſome extraordinary work was wrought, yea ſomething which was like God's work at the *Red Sea*, as may ſeem by the conjunction of theſe together, *Numb.* 21.14.

16. The day *is* thine, the night alſo *is* thine *p*: thou haſt prepared *q* † the light *r* and the ſun. † Heb. *a Luminary and the Sun.*

p It is not ſtrange nor incredible that thou haſt done theſe great and wonderful Works, for thou haſt made the heavenly Bodies, and the Viciſſitudes of day and night, depending upon them, which is a far greater Work. *q* Or rather, *Eſtabliſhed*, as this word oft ſignifies; not only created, but ſettled in a conſtant and orderly courſe. *r* Either, 1. That primitive light, *Gen.* 1. 3. which afterwards was condenſed and gathered into the Sun. Or rather, 2. The Moon, as divers both ancient and modern Interpreters underſtand it, called here *the Light*, to wit, the leſſer Luminary or Light; wherein there is either, a Synecdoche of the general for the particular, or an Ellipſis of the Adjective, both which Figures are very uſual. And that *the* leſſer *Light* is here meant, may ſeem probable; both becauſe it is oppoſed to the greater Light, the Sun here following, and becauſe this is to rule the Night, as the Sun is to rule the Day, *Gen.* 1. 16. and ſo this Clauſe anſwereth to, and explaineth the former, wherein both *Day* and *Night* are mentioned.

17. Thou haſt ſet all the borders of the earth *s*: thou haſt † made ſummer and winter. † Heb. *made them.*

s Thou haſt fixed the bounds, both of the habitable World in general, ſo as the Seas, though they do encompaſs and aſſault them, yet they ſhall never be able to remove them, and of all the Countries and People upon Earth, whom thou haſt confined to ſuch bounds as thou ſeeſt fit. And as this Clauſe of the Verſe ſheweth God's Power and Government over all Places, ſo the next Clauſe diſplays his Dominion over all Times and Seaſons. And both together are fitly alledged as a Motive to God, that he would at this time take care of his poor People, and reſtore them to their ancient Land and Borders, in which he had been pleaſed to ſet them.

18. * Remember this, *that* the enemy hath reproached thee O LORD *t*, and *that* fooliſh people *u* have blaſphemed thy name. * Ver. 22.

t Though we deſerve to be forgotten and deſtroyed, yet remember thy ſelf, and do not ſuffer thine and our Enemies to reproach and blaſpheme the Name of that great and glorious God, the Creator and Soveraign Lord of the whole World, whom they ought always to reverence and adore. *u* Who, though they think themſelves, and are thought by others to be wiſe, yet in truth are Fools, and herein ſhew their ſtupendious folly, that they vilifie and provoke that God, whoſe powerful Anger they can neither reſiſt, nor eſcape, nor endure.

19. O deliver not the ſoul *x* of thy turtle-dove *y* unto ‖ the multitude *of the wicked z*, forget not the congregation of thy poor for ever. ‖ Or, *unto the wild Beaſts.* So Gr.

x (*i.e.*) The Life: Thou haſt delivered thy People into Captivity; do not deliver them to Death, nor ſuffer their Enemies utterly to deſtroy them. *y* (*i.e.*) Of thy Church, which is fitly compared to a Turtle-Dove, becauſe of the great reſemblance of their Diſpoſitions and Conditions, being ſimple, and harmleſs, and meek, and faithful, and mournful, and expoſed to manifold Injuries, and unable to defend it ſelf from them. *z* Or, *to the wild Beaſt*, as this word oft ſignifies. Or, *to the Troop*, to wit, of her Enemies.

20. Have reſpect unto the covenant *a*, for the dark places of the earth *b* are full of the habitations of cruelty *c*.

a Made with *Abraham*, whereby thou didſt give the Land of *Canaan* to him, and to his ſeed for ever, and thou didſt further promiſe, that if thy People were carried captive into ſtrange Lands, and did there humble themſelves, and pray and turn unto thee, thou wouldſt mercifully reſtore them, 1 *Kings* 8.46, 47, 48, 49, 50. Do thou therefore now reſtore us to that pleaſant and lightſom Land, which thou haſt given to us. *b* (*i.e.*) This dark and diſmal Land in which we live, wherein there is nothing but Ignorance and Confuſion, and all the works of Darkneſs. Of which the Pſalmiſt ſpeaks in general terms, out of a principle of Prudence; becauſe the particular deſignation of the Place was unneceſſary, and might have been of ill conſequence. *c* Here is nothing but Injuſtice, and Oppreſſion, and Tyranny, under which we groan in all the Parts of this great Empire, where we have our abode.

21. O let not the oppreſſed return *d* aſhamed, let the poor and needy praiſe thy name.

d From thee, and from the Throne of thy Grace, to which they make their Reſort, in this their diſtreſſed condition.

22. Ariſe, O God, plead thine own cauſe *e*, * remember how the fooliſh man reproacheth thee daily.

* Ver. 18.

e Maintain thy Honour and Worſhip, and Service againſt thoſe that reproach thee, as it here follows, and was noted before, v. 10. 18. As we are reviled and perſecuted for thy ſake; ſo thou art injured in all our wrongs.

23. Forget not the voice *f* of thine enemies, the tumult *g* of thoſe that riſe up againſt thee † encreaſeth *h* continually.

† Heb. *aſcendeth.*

1 Sam. 5. 12.

f Their inſulting and reproachful Expreſſions againſt thee, as well as againſt us. *g* (*i. e.*) The tumultuous noiſe, or the loud clamours. *h* Heb. *aſcendeth*, to wit, into Heaven, being either directed thither by them; *their mouths* being ſet *againſt Heaven*, as theirs was, *Pſal.* 73. 9. or at leaſt being perceived there by God, whoſe Ears were pierced with the loud cry of their ſins. See *Gen.* 4. 10. and 18. 20. Or *aſcending*, may be here put for *increaſing*, as it is, *Iſa.* 55. 13. *Jer.* 46. 7. So the ſence is; they grow worſe and worſe, encouraging and hardning themſelves in their wicked Courſes, by their continual ſucceſs and proſperity, and by thy patience extended to them.

PSAL. LXXV.

To the chief muſician, || Al-taſchith, a Pſalm *or* Song || of Aſaph *a*.

‖ Or, *Deſtroy not.*

‖ Or, *for* Aſaph.

a As the Author. Or, *to* or *for Aſaph*; which may be put by way of oppoſition, to the foregoing and general expreſſion; *to the chief Muſician*, which is here limited to and explained of *Aſaph*. As *Pſal.* 62. having ſaid: *To the chief Muſician*, he adds *to Jeduthun*; and then follows the Author, *David*. This *Pſalm* was either compoſed by *David*, or by *Aſaph* in *David*'s Name and Perſon, as it is not unuſual for Poets to bring in Princes, ſpeaking in their Poems. It ſeems to relate to the time when *David* had entred upon, but not got full poſſeſſion of the Kingdom.

1. UNto thee, O God, do we *b* give thanks, *unto thee*, do we give thanks, for that thy name *c is* near *d*, thy wondrous works *e* declare.

b I in my own, and in my peoples name. *c* (*i. e.*) Thy ſelf; or thy Power. *d* Is preſent with us, and moſt ready to help us, when we cry unto thee, as this phraſe is taken; *Pſal.* 34. 19. and 145. 18. Thou art not departed from us; thou doſt not now *ſtand afar off*, as once thou didſt, *Pſal.* 10. 1. *e* Wrought on my behalf, and for the good of thy people.

‖ Or, *when I ſhall take a ſet time. So* Gr.

2. ‖ When I ſhall receive the congregation *f* I will judge uprightly *g*.

f To wit, the whole Congregation, or Body of thy people, to wit, all the Tribes; which are now diſtracted and diſordered by a Civil War, which is a great hindrance to the Adminiſtration of Juſtice. Or, *when I ſhall receive* or *obtain the appointment*, (*i.e.*) What God hath appointed and promiſed to me, to wit, the full and firm poſſeſſion of the Kingdom: Or, *the time*, or *place appointed* by God for that work. Some make theſe and the following paſſages, the Words of God concerning his Church, or People. Which ſeems not probable; Partly, becauſe he ſpeaks of God in the third Perſon, as one diſtinct from him that ſpeaks theſe words, v. 7, 8. and partly, becauſe it is evident, that one and the ſame Perſon ſpeaks from hence to the end of the Pſalm, and the ninth verſe cannot be ſpoken by God. *g* I will not uſe my Power Tyrannically and Wickedly, as *Saul* did, and as moſt other Princes do; but holily and righteouſly for the good of my people.

* Pſal. 60. 2, 3. & 82. 5.

3. * The earth and all the inhabitants thereof are diſſolved *h*, I bear up the pillars of it *i*, Selah.

h Or *melted*, conſumed or deſtroyed; Partly, by the ill Government of *Saul* and *Iſhboſheth*, and the great Officers of State and War under them; and partly, by inteſtine Diviſions and Wars. *i* Howſoever I am traduced by mine Enemies, as the great diſturber of the Land, I muſt do my ſelf this right to affirm, that under God, I do ſupport and eſtabliſh it, by maintaining Religion and Juſtice, and by ſetting up good Magiſtrates, and encouraging good Miniſters, and good Men, which are indeed the Pillars of a Nation.

4. I ſaid *k* unto the fools *l*, Deal not fooliſhly *m*; and to the wicked, Lift not up the horn *n*.

k With Authority and Command; I charged them. *l* (*i.e.*) *The wicked*, as that is explained in the next clauſe. *m* Deſiſt from your impious and injurious practices, which ſhall not now go unpuniſhed, as they have done. *n* Do not carry your ſelves either, arrogantly boaſting of your own ſtrength, or ſcornfully and maliciouſly towards me, or others of God's people.

5. Lift not up your horn on high *o*, ſpeak not *p* with a ſtiff neck *q*.

o A Metaphor from untamed and Stiff-necked Oxen, which will not bow their heads to receive the yoke, but lift up their heads and horns to avoid it. Or, *againſt the high*, (*i.e.*) Againſt God, who is mentioned under this ſame Title, *Pſal.* 56. 2. though there it be rendred, *moſt high*. *p* To wit, againſt me and my Government. *q* With pride and contempt of my Perſon, and with Rebellion againſt God's Will declared concerning my Advancement, of which you are not ignorant: See 2 *Sam.* 3. 17, 18.

6. For promotion *cometh*, neither from the eaſt, nor from the weſt, nor from the † ſouth *r*.

† Heb. *Deſart.*

r For though you envy and oppoſe my Advancement, becauſe I was but a poor Shepherd, and of a mean Family, yet you ought to know and conſider; what is notorious and viſible in the World, that the Dignities and Scepters of the World, are not always diſpoſed according to humane expectations, and probabilities; but by God's Soveraign Will and Providence, as it follows. It is true, men that expect Preferment, have their Eyes fixed upon the great Perſons of the World, who are thought to have the diſpoſition of them in their hands, and according to their ſeveral Inclinations or Intereſts; ſome look Eaſt-ward, others Weſt-ward, and others South-ward, expecting aſſiſtance from ſome of theſe quarters; but all in vain.

7. But God *is* the judge *s*, * he putteth down one, and ſetteth up another *t*.

1 Sam. 2. 7.

s To wit, the righteous Judge, and ſupreme Lord and Governour of all the Kingdoms of the World, giving them to whomſoever he pleaſeth. *t* It is he who hath rejected *Saul* and his Family, and put me in his ſtead? And who art thou that diſputeſt with God, and reſiſteſt his declared Will?

8. For *u* in the hand of the LORD *x there is* a cup *y*, and the wine is red *z*, it is full of mixture *a*, and he poureth out of the ſame *b*: but the dregs thereof *c* all the wicked of the earth *d*, ſhall wring *them* out *e*, *and* drink *them*.

u This Verſe is added; Either, 1. As a Reaſon or confirmation of the aſſertion, v. 7. and to ſhew that God in removing one King to make way for another, did not proceed in a way of abſolute Soveraignty, which yet he might have done, but in a way of Juſtice and Equity. Or, 2. As another Argument to inforce his Advice given, v. 4, 5. which he had now preſſed by one Argument, v. 6, 7. *x* God is here compared to the Maſter of a Feaſt, who then uſed to diſtribute Portions of Meats or Drinks, to the ſeveral Gueſts as he thought fit. *y* A *Cup* in Scripture, is ſometimes taken in a good ſence, for God's Bleſſings, as *Pſal.* 16. 5. and 23. 5. and ſometimes, and more frequently in a bad ſence, for God's Vengeance and Judgments, as *Pſal.* 11. 6. *Iſa.* 51. 22. *Jer.* 49. 12. *Matth.* 20. 23, &c. And ſo it is here underſtood, as the following words ſhew. *z* Such as the beſt Wine of *Judea* was, *Deut.* 32. 14. *Prov.* 23. 31. and ſo ſtrong and heady, and intoxicating. Or, *is troubled*; as the Word more properly ſignifies, and is rendred by divers. Which may note its newneſs, when it is in Fermentation, not yet cleared nor ſetled, and ſo more intoxicating. So he expreſſeth the Power and fierceneſs of God's Wrath and Judgments. *a* The Wine is mingled not with Water, as was uſual in thoſe hot Countries, *Prov.* 9. 5. but with Spices, as *Cant.* 8. 2. Or rather, ſtrengthning and intoxicating Ingredients, which Drunkards uſed, *Iſa.* 5. 22. *b* To wit, to the children of men, promiſcuouſly to good and bad. Whereby he removes the ſcandal, which his Enemies might take from thoſe troubles which God ſaw fit to inflict upon *David* and his followers. *c* The worſt and moſt dreadful part of thoſe Tribulations. *d* Or, *of the Land*, to wit, of *Canaan*, of which he ſpake, v. 3. *e* Which Expreſſion may imply either, that they ſhall be forced to ſqueeze out the worſt for their own drinking: Or, that this dreadful draught was prepared for them, and brought upon them by their own choice and wickedneſs.

9. But I will declare *f* for ever; I will ſing *praiſes* to the God of Jacob.

f To wit, this great and glorious work of God, or the praiſes due unto God for it, as the next words imply.

10. * All the horns of the wicked *g* alſo will I cut off *h*; *but* the horns of the righteous ſhall be exalted *i*.

* Zech. 1. 20, 21.

g Their Honour and Power, which they made an Inſtrument of miſchief to oppreſs good men. A Metaphor from horned and miſchievous Beaſts. *h* When I ſhall be advanced to the Throne, and have Power and Authority to do what now I can only deſire and pray for. *i* Good men ſhall be encouraged and promoted, and intruſted with the management of all publick Affairs, which will be a great Bleſſing to all my people.

PSAL. LXXVI.

To the chief muſician on Neginoth, a Pſalm *or* Song ‖ of Aſaph *a*.

‖ Or, *for* Aſaph.

a Or, *for Aſaph.* Either, it was compoſed by the Prophet *Aſaph*; or compoſed by *David*, or ſome other Holy Prophet of God, and committed to *Aſaph*, or to his Poſterity; it being uſual to put the Parents name for his Children, of which I have formerly given divers Inſtances. The ſpecial and immediate occaſion of this *Pſalm* was unqueſtionably, ſome eminent Deliverance vouchſafed by God, to his People of *Iſrael*, and eſpecially to *Jeruſalem*, which the Pſalmiſt thought fit to celebrate: But which and when it was, is both needleſs to enquire, and hard to determine.

1. * IN Judah *is* God known *b*, his name *is* great *c* in Iſrael.

* Pſal. 48. 1. &c.

b God's People do not worſhip an unknown God, as the *Athenians* did, *Act.* 17. 23. but one who hath made himſelf known, not only by his Word and Ordinances, but alſo by the glorious Effects of his Wiſdom and Power on their behalf, and againſt their potent and malicious Enemies. *c* (*i.e.*) Famous and Renowned, and greatly to be praiſed and admired.

2. In Salem *d* alſo is his tabernacle, and his dwelling place in Zion *e*.

d In *Jeruſalem*, which was antiently called *Salem*, *Gen.* 14. 18. *Heb.* 7. 1. *e* Largely ſo called, as it includes *Moriah* an adjoyning Hill, or another branch of the ſame Hill.

3. There *f* brake he the arrows *g* of the bow, the ſhield, and the ſword *h*, and the battel *i*, Selah.

f (*i. e.*) In *Judah*; Or at, or near *Jeruſalem*. *g* Heb. *the ſparks*, the ſparkling Arrows, bright and ſhining, ſwift and piercing, like ſparks of fire. *h* Both offenſive and defenſive Weapons, ſo as they could neither hurt God's People, nor ſave themſelves from ruin. *i* The force and fury of the Battle, and all the power of the Army, which was put in Battle-Array.

4. Thou *k art* more glorious *and* excellent than the mountains of prey *l*.

k O God: To whom he directeth his Speech here, as alſo *v.* 6, 7, 8. *l* Either, 1. Than the greateſt Kings and Emperor of the Earth, which in Prophetical Writings are oft compared to Mountains, as *Pſal.* 46. 2, 3. *Iſa.* 41 15. *Jer.* 51. 25. *Hab.* 3. 6. And they are called Mountains *of prey*; becauſe then they generally were eſtabliſhed by Tyranny, and maintained by preying upon their own Subjects, or other inferior Kingdoms. Or, 2. (which amounts to the ſame thing) than the moſt powerful Enemies of thy People, upon whom they uſed, and now deſired and expected to prey: Such Perſons being oft expreſſed by the name of Mountains, as *Pſal.* 144. 5. *Zech.* 4. 7, &c.

5. The ſtout-hearted are ſpoiled *m*, they have ſlept their ſleep *n*: and none of the men of might have found their hands *o*.

m Of all that Glory and Advantage, which they either had already gotten, or further expected from the ſucceſs of their preſent expedition which they promiſed to themſelves. They became a prey to thoſe upon whom they hoped to prey. *n* Even a perpetual *ſleep*, as *Jer.* 51. 39, 57. or *the ſleep of Death*, *Pſal.* 13. 3. called *their ſleep* emphatically, as being peculiar to them, and ſuch like Men, and not that ſleep which is common to the good and bad. Their Death he ſeems to call *ſleep*: Becauſe they were ſlain in the Night, when they had compoſed themſelves to reſt and ſleep, and ſo paſſed inſenſibly from one ſleep to another. For it is thought by many, that this Pſalm was compoſed upon the occaſion of that prodigious ſlaughter of the *Aſſyrians* in *Judah*, 2 *Kings* 19. 35. *o* They had no more ſtrength in, or uſe of their hands, againſt the deſtroying Angel, than they who have no hands.

6. At thy rebuke, O God of Jacob, both the chariot and horſe *p* are caſt into a dead ſleep.

p The men who rode upon, and fought from Chariots and Horſes, who fight with moſt Advantage, and uſually have moſt courage; and much more unable were their Footmen to reſiſt or avoid the ſtroke.

7. Thou, *even* thou *art* to be feared, and who may ſtand in thy ſight *q* when once thou art angry?

q To wit, to contend with thee. *Standing* is here oppoſed to flight or falling before the Enemy. See *Joſh.* 7. 12. *Dan.* 8. 4.

* Pſal. 46. 6.

8. * Thou didſt cauſe judgment to be heard from heaven *r*; the earth feared, and was ſtill *s*.

r Thou didſt execute Judgment upon thine Enemies, by an Angel ſent from Heaven, which is ſaid *to be heard*: Either, becauſe that was accompanied with terrible Thunders and Earthquakes, which was not unuſual in the deſcent of an Angel, as *Mat.* 28. 2. and elſewhere: Or, becauſe the fame of it was quickly ſpread abroad in the Land, and in the World. *s* The effect of this terrible Judgment, was, that the reſt of the world were afraid to invade or diſturb the Land and People of *Iſrael*, and choſe rather to ſit ſtill in their own Territories.

9. When God aroſe to judgment *t* to ſave all the meek of the earth *u*, Selah.

t When God, who for a ſeaſon had ſat ſtill, began to beſtir and ſhew himſelf againſt his Enemies. Or, *After God had riſen, &c.* Or, *Becauſe God did ariſe, &c.* *u* To ſave all the godly Perſons (who are oft called *meek* ones, as hath been noted again and again) in *Iſrael*, for whoſe ſakes God wrought this great Deliverance, which reached to all people of the Land.

10. Surely the wrath of man ſhall praiſe thee *x*, the remainder of wrath ſhalt thou reſtrain *y*.

x The blaſphemous Speeches, and furious Attempts of thine Enemies, ſhall ſerve thy Glory, and cauſe thy people and others, to praiſe and magnifie thee, for that admirable Wiſdom and Power, and Faithfulneſs, and Goodneſs, which thou ſhalt diſcover upon that occaſion. *y* Thou ſhalt prevent and diſappoint the ſucceeding malicious deſigns of thine Enemies, who will meditate Revenge for thoſe ſhameful and terrible overthrows. Or, *the remainder of Wrath thou ſhalt gird thy ſelf with*, (*i. e.*) Put it on as an Ornament which the Girdle was; thou ſhalt adorn thy ſelf with it, as a Conqueror doth with the ſpoils of his Enemies.

11. Vow *z*, and pay *a* unto the LORD your God; let all that be round about him *b* bring preſents † unto him that ought to be feared *c*.

† Heb. *to the fear.* Gen. 31. 42, 53.

z Vow a Sacrifice of Thanksgiving; Either, at this time, for this wonderful Deliverance: or hereafter in all your future ſtraits and troubles, let this experience encourage you to make ſuch Vows to God, with confidence of ſucceſs. *a* But when God hath accepted your Vows, and given you the deſired Deliverance, forget not to pay your Vows. *b* Either, 1. All the Tribes of *Iſrael*, who have the benefit of this Mercy. Or rather, 2. All the neighbouring Nations on every ſide, to whom the fame of this mighty work of God ſhall come, I adviſe them for the future, if they love themſelves, to ceaſe from all Hoſtilities againſt God, or his People, and to ſubmit themſelves to the God of *Iſrael*. *c* Whom though they do not love, yet they ſee and feel, that they have great reaſon to fear and to ſeek his favour.

12. He ſhall cut off *d* the ſpirit *e* of princes, *he is* terrible to the kings of the earth.

d As men do their Grapes in time of Vintage, as the Hebrew Verb implies, to wit, ſuddenly, violently, and irreſiſtibly. This is all which they ſhall get by oppoſing him; and therefore it is their Wiſdom to bring Preſents to him. *e* Either, 1. Their Courage. Or rather, 2. Their Breath and Life, as he did in the *Aſſyrian* Army.

PSAL. LXXVII.

The ARGUMENT.

This Pſalm *was compoſed upon the occaſion of ſome ſore and long Calamity of God's People: Either, the Babyloniſh Captivity or ſome other.*

To the chief muſician, † to Jeduthun, *a Pſalm* ‖ of Aſaph *a*.

† Heb. *upon.* Pſal. 62. ‖ Or, *for* Aſaph.

a Either, that *Aſaph* who lived and propheſied in *David's* time: Or, one of his Succeſſors long after him called, as was uſual, by his Progenitors name.

1. I Cried unto God with my voice: *even* unto God with my voice, and he gave ear unto me *b*.

b This Verſe ſeems to contain the ſum of the whole Pſalm, conſiſting of two parts, to wit, his earneſt cry to God in his deep diſtreſs; and God's gracious return to his Prayers, by ſupporting him under them, and giving him aſſurance of a good iſſue out of them: of both which he ſpeaks more diſtinctly and particularly, of the firſt, from v. 2. to v. 10. of the latter thence to the end.

2. In the day of my trouble I ſought the LORD; † my ſore ran *c* in the night *d*, and ceaſed not: my ſoul refuſed to be comforted *e*.

† Heb. *my hand.*

c *The hand* in the Hebrew Tongue and Scripture uſe, is oft put

put for a blow or ſtroke given by the hand. Heb. *My hand* or *hands* (the Singular number being frequently put for the Plural) *flowed* or *poured forth*, (*i. e.*) ſpread abroad to God in Prayer. This Phraſe he uſeth rather, than *were ſtretched out*, which is frequent in like caſes, to imply that his caſe was low and almoſt deſperate, his Spirits and ſtrength quite gone, ſo that he was not able to ſtretch them out, as he had done. *d* Which to others was a time of reſt and quietneſs, but to me of torment. *e* I rejected all thoſe conſolations, which either my Friends, or my own mind ſuggeſted to me.

3. I remembred God, and was troubled *e*: I complained *f*, and my ſpirit was overwhelmed *g*, Selah.

e Yea the thoughts of God, and of his infinite Power, and Truth, and Goodneſs, which uſed to be very ſweet and comfortable to me, were now matter of terror and trouble, becauſe they were all ingaged againſt me, and God himſelf my only Friend, was now very angry with me, and become mine Enemy. *f* Unto God in Prayer. *g* So far was I from finding relief by my complaints, that they increaſed my miſery.

4. Thou holdeſt mine eyes waking *h*: I am ſo troubled that I cannot ſpeak *i*.

h By thoſe ſharp and continual griefs, and thoſe perplexing and tormenting thoughts and cares, which from time to time thou ſtirreſt up in me. *i* The greatneſs of my ſorrows ſtupefie my mind, and make me both lifeleſs and unable to ſpeak; nor can any words ſufficiently expreſs the extremity of my miſery.

* Pſal. 143. 5. † Heb. *the years of Ages.* Gr. *eternal years.*

5. * I have conſidered *k* the days of old *l*, † the years of ancient times.

k If by that means I could get any comfort. *l* (*i.e.*) The mighty works of God done for his people in former times. *Days* are put for Events done in them, as *Pſal.* 37. 13. and 137. 7. *Obad.* v. 12. *Mich.* 7. 4.

6. I call to remembrance my ſong in the night *m*: I communed with mine own heart, and my ſpirit made diligent ſearch *n*.

m The many and great Mercies and Favours of God vouchſafed by him to me, and to his people, which have obliged me to adore him, and ſing his praiſes not only in the day, the time appointed for that work, but alſo by night, as oft as they come into my mind. *n* What ſhould be the cauſe of this ſtrange and vaſt alteration, and how theſe ſore calamities could come from the hand of ſo gracious and merciful a God, as ours is, and what might be expected as to their continuance or removal.

7. Will the Lord caſt off *o* for ever? and will he be favourable no more?

o His peculiar and choſen people? This doth not ſeem to agree; Either with God's Nature, or with that everlaſting Covenant which he hath made with them.

† Heb. *to generation and generation.*

8. Is his mercy clean gone for ever *p*? doth his promiſe fail † for evermore *q*?

p Are all the ſtores of his Mercy quite ſpent? Doth he now ceaſe to be, what he hath ſtiled himſelf, the Lord gracious and merciful, long-ſuffering, and abundant in Goodneſs? *q* Will he never more make good thoſe gracious Promiſes, upon which he hath commanded us to hope?

9. Hath God forgotten to be gracious *r*? hath he in anger ſhut up his tender mercies *s*? Selah.

r Becauſe he hath ſo long diſuſed it. *s* So as they can never flow forth, no not to his own people.

* Pſal. 102. 24, 25.

10. And I ſaid *t*, This *is* my infirmity *u*: *but I will remember x* * the years of the right hand of the moſt High *y*.

t I thus anſwered theſe objections. *u* Theſe ſuſpicions of God's Faithfulneſs and Goodneſs proceed from the weakneſs of my Faith, and from the miſtake of a diſeaſed mind. *x* Which words may be underſtood out of the following Verſe, as other words frequently are in like caſes. *y* The years wherein God hath done great and glorious Works, which are oft aſcribed to God's right hand, as *Pſal.* 17. 7. and 20. 6. and 45. 4. and 118. 15. But the word rendred *years*, doth alſo ſignifie *changing*, and accordingly this Verſe is by other learned Interpreters, and may well be rendred otherwiſe without any ſuch Supplement as is in our Tranſlation, thus, *And I ſaid*, *This is my affliction* or *grievance*, (the ſumm of all, and the chief cauſe of my trouble and anxiety is this) *the change of the right hand of the moſt High*, that, that right hand which formerly hath done ſuch great and wonderful things for his people, is at this time not only hid in God's Boſom and not drawn forth for their defence, but is alſo ſtretched forth againſt them, and is the principal cauſe of all our preſent miſeries. I could bear the malice and rage of our Enemies, from whom we could not expect better things, but that our gracious and covenanted God ſhould forſake and perſecute his own people, this is that which makes it intolerable.

11. I will remember the works of the LORD, ſurely I will remember thy wonders of old *z*.

z And yet upon ſecond and ſerious thoughts, of what God had formerly done for his people, many times far above their expectations, I will take comfort in remembrance of them, becauſe God is ſtill the ſame that he was, in Power, and Goodneſs, and Love to his People, and therefore will pity and help us in this preſent calamity, as he hath oft done in others of the ſame Nature.

12. I will meditate alſo of thy work, and talk of thy doings.

13. * Thy way *a*, O God, *is* in the ſanctuary *b*: who is *ſo* great a God as *our* God *c*? * Pſal. 68. 24. &c.

a (*i.e.*) Thy doings, or the courſe of thy Providence, which is oft called God's *way*, the various methods and cauſes of thy dealings with thy people. *b* Is there contained and declared. As the proſperity of wicked men, ſo alſo the grievous calamities of God's people, are great riddles and ſtumbling-blocks to the ignorant and ungodly World, but a full and ſatisfactory reſolution of them, may be had from God's Sanctuary, as is obſerved in the former caſe by this ſame *Aſaph*, *Pſal.* 73. 16, 17. and here in the latter. Or, is *in Holineſs*. So the ſence is, God is holy and juſt, and true in all his Works; yea, even in his Judgments upon his own people, as will evidently appear from the iſſue of them. *c* And although our God at preſent ſuſpends his Power, and doth not put it forth to deliver his people out of the hands of their Idolatrous Enemies, who thence take occaſion to blaſpheme his Name, and to exalt their Idol-Gods above him, yet he is ſtill infinitely Superior in Power, both to them and to their Gods, and can, and will in his due time reſcue his people from them.

14. Thou *art* the God that doeſt wonders, thou haſt declared thy ſtrength among the people *d*.

d By the mighty Effects of it here following.

15. * Thou haſt with *thine* arm redeemed thy people *e*, the ſons of Jacob and Joſeph *f*, Selah. * Exod. 6. 6.

e To wit, out of *Egypt* after a long and hard Bondage. Which he here mentions to ſtrengthen his Faith in their preſent Captivity. *f* Whom he mentions; Partly, as a moſt eminent portion of the Sons of *Jacob*, branched forth into two numerous Tribes: Partly, becauſe the Sons of *Joſeph* were born in *Egypt*, which *Jacob*'s other Sons were not: and partly, becauſe he laid the Foundation of that Redemption, by bringing them into *Egypt*, and preſerving and *nouriſhing Jacob* and his Sons there, *as a little Child is nouriſhed*, as it is expreſſed in the Hebrew Text, *Gen.* 47. 12. in which reſpect he was a ſecond Father to them, and they might well be called his *Sons*; without whoſe care (to ſpeak humanely) there had been no ſuch Redemption, nor people to be redeemed.

16. * The waters ſaw thee *g*, O God, the waters ſaw thee: they were afraid *h*; the depths alſo were troubled. * Exod. 14. 21. Pſal. 114. 3. Hab. 3. 8, 10.

g They felt the viſible Effects of thy powerful Preſence. *h* And ſtood ſtill as men, or beaſts aſtoniſhed commonly do.

† Heb. *The clouds were poured forth with waters.*

17. † The clouds poured out water *i*, the skies ſent out a ſound: thine arrows *k* alſo went abroad *l*.

i When the *Iſraelites* paſſed over the Sea: In reſpect whereof the *Iſraelites* are ſaid to have been *baptized in the Cloud*, (*i.e.* Sprinkled with water, poured forth from the Clouds) *and in the Sea*, 1 *Cor.* 10. 2. *k* Either Hail-ſtones, or rather, Lightnings or Thunder-bolts, which are called God's *Arrows*, *Pſal.* 18. 14. & 144. 6.

† Heb. *in the wheel. So* Gr. * Pſal. 97. 4.

18. The voice of thy thunder *was* † in the heaven, * the lightnings lightned the world, the earth trembled and ſhook *l*.

l This Tempeſt is not particularly recorded in its proper place, yet it may well be gathered from what is ſaid, *Exod.* 14. 24, 25. and is in effect acknowledged by *Joſephus* in his Hiſtory. And this is no new thing in Scripture, for ſome circumſtances of Hiſtory, omitted in the firſt and propereſt places, to be ſupplied in following paſſages; whereof inſtances have been already given.

19. Thy way *is m* in the ſea, and thy path in the great waters, and thy footſteps are not known *n*.

m Or rather, *Was* at that time: Thou didſt walk and lead thy people in untrodden paths. *n* Becauſe the waters ſuddenly returned and covered them.

20. * Thou leddeſt thy people *o* like a flock *p*, by the hand of Moſes and Aaron. * Exod. 14. 19. Pſal. 78. 52. Hoſ. 12. 13.

o Firſt through the Sea, and afterwards through the vaſt howling Wilderneſs to *Canaan*. *p* With ſingular care and tenderneſs, as a Shepherd doth this ſheep. And therefore I hope thou wilt take care of thy poor diſperſed and diſtreſſed flock, and bring them once again into their own Land.

PSAL.

PSAL. LXXVIII.

‖ * Maſchil of Aſaph.

[Or, a Pſalm for Aſaph to give inſtruction.

* Pſal. 74. Tit.

The Scope of this *Pſalm* is plainly expreſſed, v. 6, 7, 8. and is this, That the *Iſraelites* might learn to hope and truſt in God, and ſtedfaſtly to keep his Laws and Covenant. Which great Leſſon he preſſeth upon them, from the ſad effects of the contrary practices in their Fore-fathers, of which he gives a brief, yet full account in a Recapitulation of the moſt remarkable paſſages in the Hiſtory of their Church and Nation.

1. GIve ear, O my people *a*, to my law *b*: incline your ears to the words of my mouth.

a If *Aſaph* was the Compoſer of this Pſalm, he might well call the *Iſraelites his People*, not only as he was their Prophet and Teacher, but alſo becauſe they were of the ſame Country and Parentage with him, upon which account this very Phraſe of *my People* is uſed of them, not only by Queen *Eſther*, *Eſth.* 7. 3, 4. but alſo by the *Shunamitiſh* Woman, 2 *Kings* 4. 13. *b* (*i.e.*) The doctrine which I am about to deliver to you, concerning your Duty, and the danger of neglecting it.

* Pſal. 49. 4. Mat. 13. 35.

2. * I will open my mouth *c* in a parable *d*: I will utter dark ſayings *e* of old *f*:

c Speak to you with all freedom and plainneſs. *d* Uttering divers grave and weighty Sentences (for ſuch are oft called *Parables* in Scripture) or paſſages of great moment for your inſtruction and advantage. *e* So he calls the following paſſages, not becauſe the Words and Sentences are in themſelves hard to be underſtood, for they are generally hiſtorical and eaſie, but becauſe the things contained in them, concerning God's tranſcendant Goodneſs to an unworthy People, and their unparallel'd ingratitude for, and abuſe of ſuch eminent Favours; and their ſtupid ignorance and inſenſibleneſs under ſuch excellent and conſtant Teachings of God's Word and Works, are indeed prodigious and hard to be believed. *f* Of things done in ancient times, and in a great meaſure worn out of mens minds.

* Pſal. 44. 1.

3. * Which we have heard and known, and our fathers have told us.

4. We will not hide *them* from their children, ſhewing to the generation to come the praiſes *g* of the LORD; and his ſtrength, and his wonderful works that he hath done.

g (*i.e.*) His glorious and praiſe-worth Actions, as the following words explain it.

* Deut. 1. 9. & 6. 7. & 11. 19.

5. For he eſtabliſhed *h* a teſtimony *i* in Jacob *k*, and appointed a law in Iſrael; which he commanded our fathers * that they ſhould make them known to their children *l*.

h This is juſtly put in the firſt place, as the chief of all the following Mercies, and the Foundation both of their temporal and of their eternal Felicity. *i* (*i.e.*) His *Law*, as it is called in the next Clauſe; which is very oft called a *Teſtimony*, becauſe it is a Witneſs between God and Men, declaring both the Duties which God expects from Man, and the Promiſes and Bleſſings, which Man in the performance of his Duty may expect from God. *k* Peculiarly: for no other Nation enjoyed this Privilege, as is more fully expreſſed, *Pſal.* 147. 19, 20. *l* Which Teſtimony or Law God revealed to them, not for their own private uſe, but for the benefit of all their Poſterity, whom their Parents were obliged to teach, *Deut.* 6. 7. and all their Children to hear, and read, and ſtudy. By which we may ſee how contrary to the mind of God, that fooliſh and wicked aſſertion is, That Ignorance is the Mother of Devotion.

6. That the generation to come might know *them*, *even* the children *which* ſhould be born: *who* ſhould ariſe and declare *them* to their children.

7. That they might ſet their hope in God *m*, and not forget the works of God, but keep his commandments.

m That by the conſideration of God's gracious Promiſes, and wonderful Works wrought by God for his people, they might be incouraged to truſt in him.

* Ex. 32. 9. & 33. 3. & 34. 9. Deut. 9. 6, 13. & 31. 27. † Heb. That prepared not their heart.

8. And might not be as their fathers, * a ſtubborn and rebellious generation; a generation † *that* ſet not their heart aright *n*, and whoſe ſpirit was not ſtedfaſt with God *o*.

n Who, though they outwardly and ſeemingly complied with the forms of Worſhip which God had preſcribed, yet *did not direct*, or *prepare their hearts* to the obedience and Service of God. *o* Who quickly diſcovered their Hypocriſie by their Apoſtaſie from God, and from the Religion which they had profeſſed.

* Amos 2. 15. † Heb. Throwing forth.

9. * The children of Ephraim *p being* armed *and* † carrying bows *q*, turned back in the day of battel.

p This paſſage concerns; Either, 1. The Tribe of *Ephraim*, and ſome exploit of theirs, wherein they met with this diſaſter; whether it were that mentioned, 1 *Chron.* 7. 21. or ſome other not particularly related in any other place of Scripture. For we muſt not think that all the Actions and Events of the ſeveral Tribes are recorded in Scripture, but only ſome of the moſt memorable ones. Or, 2. The ten Tribes, who are very frequently called *Ephraim*, becauſe that Tribe was the chief of them, and the ſeat of the Kingdom. And ſo this is referred by ſome to the Captivity of the ten Tribes, 2 *Kings* 17. Although the Hiſtorical references of this Pſalm ſeem not to go beyond *David*'s time. Or rather, 3. All the Tribes and People of *Iſrael*, who are ſometimes deſigned by the Name of *Ephraim*, as *Jer.* 31. 9, 18, 20. *Zech.* 10. 7. as well they might be, becauſe of the Eminency of this Tribe, out of which came *Joſhua* their firſt Governour in *Canaan*, and in which the Ark of God continued for a long time, and whoſe people were both moſt numerous, and moſt valiant, and therefore they are fitly named for all to ſhew that this ſlaughter was not made amongſt them for any defect of power or courage in them, but meerly from God's juſt judgment upon them for their ſins here following. And that *Ephraim* is here put for all *Iſrael*, ſeems to be evident from the following Verſes, wherein the ſins, upon which this overthrow is charged, are manifeſtly the ſins of all the Children of *Iſrael*, and they who are here called *Ephraim* are called *Jacob* and *Iſrael*, v. 21. And ſo this paſſage is by divers Learned Interpreters referred unto that dreadful overthrow related 1 *Sam.* 4. wherein they did not ſtand to fight, but turned their backs and fled, as it is there expreſſed, which though it reached all *Iſrael*, yet *Ephraim* is particularly named, becauſe as the Ark, ſo the Fight was in that Tribe; and therefore it may be preſumed that the *Ephraimites* were a very conſiderable part of that *Iſraelitiſh* Army. And the Pſalmiſt having related this amazing providence and judgment of God upon his own people, he falls into a large Diſcourſe of the cauſes of it, to wit, the great and manifold and continual ſins of that and the former Generations, which having proſecuted from hence to *Verſe* 60. he there returns to this Hiſtory, and relates the ſad conſequences of that diſaſter, to wit, the captivity of the Ark, and God's forſaking of *Shiloh* and *Ephraim*, & removing thence to the Tribe of *Judah* and Mount *Zion*, the reaſon of which change of place he deſigned to give in the relation of this paſſage. *q* Which includes Arrows, and theſe being then the chiefeſt and moſt common Weapons are put for all other Arms.

10. They kept not the covenant of God, and refuſed to walk in his law *r*.

r Their diſobedience was accompanied with obſtinacy and contempt of God's Laws.

11. And forgat *s* his works, and his wonders that he had ſhewed them.

s Not hiſtorically, but practically. They did not ſo remember them as to love, and ſerve, and truſt that God of whoſe infinite Power and Goodneſs they had ſuch ample experience. Words of knowledge, ſuch as knowing, remembring, &c. in Scripture uſed frequently, comprehend affection and practice, as hath been oft obſerved.

12. Marvellous things did he in the ſight of their fathers, in the land of Egypt, in the field *t* of Zoan *u*.

t (*i.e.*) In the Territory or Juriſdiction, not excluding the City it ſelf. In the like ſence we read of the *field of Edom*, and of *Moab*, *Gen.* 32. 3. and 36. 35. *Numb.* 21. 20. *u* An ancient, and eminent, and the Royal City of *Egypt*. See *Numb.* 13. 22. *Iſa.* 19. 11. and 30. 2, 3, 4.

* Exod. 14. 21. * Exod. 15. 8.

13. * He divided the ſea, and cauſed them to paſs through, and * he made the waters to ſtand as an heap.

* Exod. 13. 21. & 14. 24. Pſal. 105. 39.

14. * In the day time alſo he led them with a cloud *x*, and all the night with a light of fire.

x Which was very comfortable both for a ſhadow from the ſcorching heat of the Climate and ſeaſon, and for a companion and director in their journey.

* Exod. 17. 6. Numb. 20. 11. Pſal. 105. 41. 1 Cor. 10. 4.

15. * He clave the rocks *y* in the wilderneſs, and gave *them* drink as out of the great depths *z*.

y He uſeth the Plural number, becauſe it was twice done, once in *Rephidim*, *Exod.* 17. 6. and again in *Kadeſh*, *Numb.* 20. 1, 11. *z* In great abundance.

16. He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers *a*.

a Which did miraculouſly follow them in all their travels, even to the borders of *Canaan*. See *Deut.* 9. 21. *Pſal.* 105. 41. 1 *Cor.* 10. 4.

17. And

17. And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs *b*.

b Where they had ſuch ſtrong and ſingular obligations to obedience, both from the great things which God had then and there done for them, and from their dependance upon God's favour and help for their ſafety and ſubſiſtence. This was a great aggravation of their ſin and folly.

*Exod. 16. 2. 18. And *they tempted *c* God in their heart, by asking meat for their luſt *d*.

c Deſired a tryal and proof of God's power: as the next verſe plainly ſheweth. See *Numb.* 11. 4. *d* Not for their neceſſary ſubſiſtence for which they had *Manna*, but out of an inordinate and luxurious appetite.

*Numb. 11. 4. 19. *Yea, they ſpake againſt God: they ſaid, †Heb. *Order.* Can God † furniſh a table in the wilderneſs?

*Exod. 17. 6. Numb. 20. 11. 20. *Behold, he ſmote the rock, that the waters guſhed out, *e* and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?

e Which, all things conſidered, ſeems not ſo wonderful, ſince fountains of water ſometimes break forth unexpectedly from or through Rocks. But it is far more difficult to give us bread and fleſh, which we know not whether he can do. Or at leaſt we have juſt cauſe to doubt of his good will to us, who hath made ſuch a penurious proviſion for us, and denies us theſe common bleſſings of bread and fleſh, which he gives to the worſt of men.

21. Therefore the LORD heard *this*, and was wroth; ſo a fire was *f* kindled againſt Jacob, and anger alſo came up againſt Iſrael.

f Either properly, as it was *Numb.* 11. 1. or figuratively, the fire of God's anger, as it follows.

22. Becauſe they believed not in God, and truſted not in his ſalvation *g*.

g That he both could and would ſave them from the famine and deſtruction which they feared.

†Heb. *The ſkies* 23. Though he had commanded † the clouds from above, and opened the doors of heaven *h*.

h Which he compares to a Granary or Store-houſe, whereof God keeps the key, and either ſhuts or opens the doors of it, either gives or with-holds proviſions, as he ſees fit.

*Exod. 16. 4, 14. Pſal. 105. 40. Joh. 6. 31. 1 Cor. 10. 3. 24. * And had rained down manna upon them to eat, and had given them of the corn of heaven *i*.

i Which was made in heaven, or the air, and ſent down thence to the earth.

‖Or, *every one did eat the bread of the mighty.* 25. ‖ Man did eat angels food *k*: he ſent them meat to the full.

k Manna, ſo called either, 1. Becauſe it was made by the Miniſtry of Angels: Or rather, 2. Becauſe of its excellency, ſuch food as might befit the Angels, if they could eat food, and ſuch as hath ſome reſemblance with the bleſſed Angels in regard of its heavenly Original, its pure and ſpirituous ſubſtance, its vigour and efficacy, in preſerving and nouriſhing thoſe who uſed it according to God's appointment. Or this place may be tranſlated as it is in the Margent, *Every one did eat the bread of the mighty*, (*i.e.*) Even the common Iſraelites fed upon as delicious food as the greateſt Nobles and Princes uſe to do. *l* Which may belong, Either 1. To the fleſh mentioned in the following Verſes which God gave them even to ſatiety or glutting, which he threatned to do, *Numb.* 111. 18, 19, 20. Or rather, 2. To the Manna, of which he is here ſpeaking, which he gave them in ſuch plenty, that their deſire of other food could not proceed from their neceſſity, but merely from wantonneſs and luſt.

*Numb. 11. 31. †Heb. *to go.* 26. * He cauſed an eaſt-wind † to blow in the heaven: and by his power he brought in the ſouth-wind *m*.

m Either, He brought in firſt an Eaſtern, and afterwards a Southern Wind; or the wind was South-eaſt; from which Quarter theſe Quails might come as well as from the Weſt, where their more common abode is; this Work being confeſſedly miraculous.

†Heb. *Fowl of wings.* 27. He rained fleſh alſo upon them as duſt, and † feathered fowls *n* like as the ſand of the ſea.

n Heb. *Winged Fowl*, which is noted to ſhew that it was a ſupernatural work, whereby God took away from them the uſe of their Wings, and made them to fall into the hands of the Iſraelites.

28. And he let *it* fall in the midſt of their camp *o* round about their habitations.

o Heb. *Of his Camp*; either *Iſrael*'s Camp; or God's Camp; for ſeeing *Iſrael* was God's people, and he dwelt among them, their Camp was his Camp.

29. So they did eat, and were well filled: for he gave them their own deſire *p*.

p What they deſired, both for quality and quantity.

*Numb. 11. 33. 30. They were not eſtranged from their luſt *q*: but * while their meat *was* yet in their mouths,

q The ſence is either, 1. Whilſt their greedy appetite yet continued, and was not fully ſatisfied; before they began to loath it, as they did afterwards, *Numb.* 11. 20. Or, 2. Before they were deprived or deſtitute of their deſired food, whilſt they enjoyed it, and were ſtill feeding upon it, as the next Clauſe explains this. God's patience did not wait upon them till that food was ſpent, but fell upon them inſtantly.

†Heb. *made to bow.* ‖Or, *young men.* 31. The wrath of God came upon them, and ſlew the fatteſt of them *r*, and † ſmote down the ‖ choſen *men* of Iſrael.

r The moſt healthy and ſtrong, who probably were moſt deſirous of this food, and fed moſt eagerly upon it, and grew fatter by it, and leaſt ſuſpected their own danger.

*Numb. 15, & 16, & 17. 32. For all this * they ſinned ſtill: and believed not his wondrous works.

33. Therefore their days did he conſume in vanity *ſ*, and their years in trouble *t*.

ſ In tedious and fruitleſs marches hither and thither, ſometimes forward, and ſometimes backward, which they knew would never bring them in their own perſons to their promiſed and much deſired Land. *t* In manifold Diſeaſes, Dangers, Perplexities, and Horrors, of their own Minds and Conſciences.

34. When he ſlew them, then they ſought him *u*: and they returned *x* and enquired early after God *y*.

u They prayed to him to deliver them from their deadly dangers; which even *Pharaoh* frequently did. *x* To wit, from their Idols unto the outward worſhip of God: or being moved with fear, they ceaſed for the preſent from their groſly wicked courſes, which they might eaſily do, without a dram of true repentance, or hearty converſion to God. *y* Speedily and earneſtly ſought to God for eaſe, and ſafety, and comfort, as wicked men in ſuch caſes frequently do.

*Deut. 32. 4. 35. And they remembred that * God *was* their rock, and the high God their redeemer *z*.

z They conſidered that God and God alone had preſerved them in all their former exigencies, and that he only could now help them, and not thoſe Idols or Creatures which they had preferred before him, and therefore being driven by abſolute neceſſity they fled to him for relief.

*Hoſ. 11. 12. 36. Nevertheleſs, they did flatter him with their mouth, and they * lied unto him with their tongues *a*.

a They made glorious but falſe profeſſions and proteſtations of their ſincere reſolutions of future obedience, if God would ſpare them.

37. For their heart was not right with him *b*, neither were they ſtedfaſt in his covenant *c*.

b All their Confeſſions and Petitions were but hypocritical and forced, and did not proceed from an upright heart truly grieved for their former offences, and firmly reſolved to turn unto the Lord. *c* They diſcovered their hypocriſie by their apoſtaſie from God as ſoon as their danger was paſt.

†Heb. *Atoned,* or, *expiated.* Pſal. 65. 3. 38. But he *being* full of compaſſion † forgave *their* iniquity *d*, and deſtroyed *them* not; yea, many a time turned he his anger away, and did not ſtir up all his wrath *e*.

d Not ſimply and abſolutely, for ſo it is undeniably certain from the holy Scriptures that God pardons none but true penitents, ſuch as theſe were not, but reſpectively, and ſo far as not to deſtroy them at that time which he threatned, and was about to do, as the next words limit and explain it. He remitted their puniſhment, for *iniquity* is oft put for *the puniſhment* of it. Heb. *He expiated* their *iniquity*. He accepted of their atonement, or of their profeſſed repentance, ſo far as to compenſate it with a removal of this outward and preſent affliction; as he did alſo to wicked *Ahab* upon his hypocritical humiliation, 1 *Kings* 21. 29. And this God doth for the encouragement of all true penitents, who may hence learn how much greater and better recompences they may expect and ſhall receive from God. *e* But ſet bounds to it, and though he chaſtened them, yet he would not utterly deſtroy them, as they deſerved.

*Pſal. 103. 14. 39. For * he remembred that they *were but* fleſh *f*; a wind that paſſeth away and cometh not again *g*.

f Which

f Which here notes, either, 1. The corruption of their Natures, which was perpetually inclining them to ſin, and conſequently expoſing them to God's wrath, which muſt needs have conſumed them utterly and ſpeedily, if God had let looſe his anger upon them. See the ſame Argument uſed to a like purpoſe, *Gen.* 8.21. Or rather, 2. The frailty or infirmity of their Natures, as the next Clauſe interprets this; which is ſuch, that if I ſhould not reſtrain my wrath, I ſhould quickly cut off the body of this wicked people, and their children with them, whom I have promiſed to carry into *Canaan*, *Numb.*14.31. *g* That are quickly cut off, and when once they are dead they never return to this life.

‖ Or, *rebel againſt him.*

40. How oft did they ‖ provoke him in the wilderneſs, *and* grieve him in the deſart?

* Num. 14. 22.

41. Yea, * they turned back and tempted God, and limited the holy one of Iſrael *h*.

h They limited, either, 1. God's power, as above, *Verſ.*19,20. Or, 2. God's will, directing and preſcribing to him what to do, and when, and in what manner, and murmuring at him if he did not always grant their particular and various deſires.

‖ Or, *from affliction.*

42. They remembred not his hand *i*, *nor* the day *k* when he delivered them ‖ from the enemy.

i The great and glorious works of his hand on their behalf. *k* Nor that remarkable and never to be forgotten day, that *ſelf ſame day*, as it is called *Exod.*12.41. which God had fixed four hundred years before, *Gen.*15.13. in which God delivered them from their greateſt enemy the tyrant *Pharaoh*.

† Heb. *ſet.*

43. How he had † wrought his ſigns in Egypt, and his wonders in the field of Zoan.

* Exod. 7. 20.

44. * And had turned their rivers *l* into blood; and their floods that they could not drink.

l The ſeveral branches and ſtreams of the River *Nilus*, and thoſe many rivulets which they brought from it.

* Exod. 8. 24.
* Exod. 8. 6.

45. * He ſent divers ſorts of flies among them, which devoured them *m*; and * frogs, which deſtroyed them.

m Or, *deſtroyed them*; which they might do by their cruel and numerous ſtings, for theſe flies were doubtleſs extraordinary in their nature and quantity, and poyſonous and hurtful qualities. And the like is to be thought concerning the frogs here following, who alſo might deſtroy the people, by infecting the air with their ſtink, and corrupting their meats and drinks.

* Exod. 10. 13.

46. He gave alſo their increaſe unto the caterpillar, and their labour *n* * unto the locuſt.

n The Herbs and Grains which were come up by their care and diligent labour.

* Exod. 9. 23.
† Heb. *killed.*
‖ Or, *great hail-ſtones.*

47. * He † deſtroyed their vines with hail, and their ſycomore-trees *o* with ‖ froſt.

o Or, *wild Fig-trees*, which were there in great plenty. Under theſe and the Vines all other Trees are comprehended. And this Hail and Froſt did deſtroy the fruits of the Trees, and ſometimes the Trees themſelves.

† Heb. *He ſhut up.*
‖ Or, *lightnings.*

48. † He gave up *p* alſo their cattel to the hail, and their flocks to ‖ hot thunder-bolts.

p Heb. *He ſhut up* as in a Priſon that they could not eſcape them.

† Heb. *Angels of evils.*

49. He caſt upon them the fierceneſs of his anger, wrath, and indignation *q* and trouble, by ſending † evil angels *among them r*.

q Other moſt grievous plagues which were mixed with, and were the effects of his anger and wrath; whereby their miſeries were greatly aggravated and diſtinguiſhed from the afflictions which God ſent upon the *Iſraelites* in *Egypt*, which were only fatherly chaſtiſements, and the effects of God's love, and occaſions of their deliverance. *r* Heb. *the ſending* (or the operation or effects) *of evil angels*, or *of the angels* or *meſſengers of evil things*, either of the angels whom God imployed in producing theſe plagues; or of *Moſes* and *Aaron*, who were to the *Egyptians* meſſengers of evil, and by whom theſe judgements were ſent to and inflicted upon them.

† Heb. *He weighed a path.*
‖ Or, *their beaſts to the Murrain, &c.*

50. † He made a way *ſ* to his anger, he ſpared not their ſoul from death *t*, but gave ‖ their life *u* over to the peſtilence.

ſ Heb. *He weighed a path* or *cauſe-way*, (*i.e.*) He made a moſt ſmooth, and even, and exact path, as if he had done it by weight and meaſure, that ſo his anger might paſs ſwiftly and freely without interruption. The phraſe alſo ſeems to note the wiſdom and juſtice of God, in weighing out their plagues proportionably to their ſins, and exerciſing great ſeverity towards them, anſwerably to their great and barbarous cruelty towards his people. *t* (*i.e.*) He puniſhed them with death or killing plagues, as the next words explain it. *u* Or *their beaſts*. So he ſpeaks of the murrain among their cattel. But our Tranſlation ſeems better to agree with the next foregoing and following paſſages, which plainly ſpeak of the death of perſons.

* Exod. 12. 29.

51. * And ſmote all the firſt-born in Egypt: the chief of their ſtrength *x* in the tabernacles of Ham *y*.

x Another expreſſion noting the firſt-born, who are ſo called, *Gen.*49.3. *y* Of the *Egyptians*, the poſterity of *Ham*, *Gen.*10.6. which title he there gives them, to intimate that they were the curſed children of a curſed parent, *Ham*, *Gen.*9.25. and therefore were proper objects for divine wrath and vengeance.

* Pſal. 77. 20.

52. But * made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock.

* Exod. 14. 27. *and* 15. 10.
† Heb. *covered.*

53. And he led them on ſafely, ſo that they feared not *z*: but the ſea * † overwhelmed their Enemies.

z But it is ſaid, that *they were ſore afraid*, *Exod.*14.10. *Anſw.* 1. They were afraid at firſt, but after *Moſes* had encouraged them, they grew bold and ſecure; one evidence whereof was, that they confidently went into the middle of the Sea, and paſſed between the vaſt heaps of water which were on both ſides of them. 2. The meaning may be, that they had no juſt cauſe of fear: for men are oft ſaid to do not only what they actually do, but alſo what they ought to do, as *Mal.* 1. 6. and 2. 7, *&c.*

* Pſal. 44. 3.

54. And he brought them to the border of his ſanctuary *a*, *even* to this mountain *a*, * which his right hand had purchaſed.

a Or, *of his holineſs*, or *his holy place*; (*i.e.*) the Land of *Canaan*, which is ſo called, *Ezra* 9.8. *Zech.*2.8, *&c.* as being ſeparated by God from all other Lands, for his people and ſervice, and ſanctified by his preſence and dwelling in it. *a* Either, 1. The Mountain upon which the Tabernacle or Temple ſtood. Or rather, 2. The mountainous Country of *Canaan*, which is called *a Land of hills and valleys*, *Deut.* 11.11. And the word *Mountain* is oft uſed in Scripture for a mountainous Country, as *Gen.*36.8. *Deut.*1.7. *Joſ.*11.21.

* Joſh. 13. 7. Pſal. 136. 21, 22.

55. He caſt out the heathen alſo before them, and * divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents.

56. Yet they tempted and provoked the moſt high God, and kept not his teſtimonies.

* Hoſ. 7. 16.

57. But turned back, and dealt unfaithfully like their fathers: they were turned aſide * like a deceitful bow *b*.

b Which either breaketh when it is drawn, or ſhooteth awry, and ſo fruſtrateth the Archers deſign and expectation. So when they pretended, and both God and men expected obedience and gratitude to their great benefactor, they behaved themſelves undutifully and unfaithfully towards him.

* Deut. 32. 16, 21.

58. * For they provoked him to anger with their high places, and moved him to jealouſie with their graven images.

59. When God heard *c this*, he was wrath, and greatly abhorred Iſrael.

c (*i.e.*) Perceived or underſtood, as *hearing* is oft uſed, as *Gen.* 11. 7. *and* 41. 15, *&c.* It is ſpoken of God after the manner of men.

* 1 Sam. 4. 11. Jer. 7. 12, 14. *and* 26. 6, 9.

60. * So that he forſook the tabernacle of Shiloh, *d* the tent *which* he placed among men *e*.

d Which then was placed in *Shiloh*, from whence as the Iſraelites fetched the Ark, ſo God withdrew himſelf. *e* Whereby he inſinuates both God's wonderful condeſcenſion and favour to ſuch worthleſs and wretched creatures, and their ſtupendious folly and wickedneſs in deſpiſing and ſinning away ſo glorious a priviledge.

61. And delivered his ſtrength *f* into captivity, and his glory *g* into the enemies *h* hand.

f To wit, the Ark, called God's *ſtrength*, 1 Chron. 16. 11. and *the ark of his ſtrength*, Pſal. 132. 8. becauſe it was the ſign and pledge of his ſtrength or power put forth on his peoples behalf. *g* So the Ark is called, as being the Monument and ſeat of God's glorious preſence, and an inſtrument of his glorious works. *h* Namely, the Philiſtins: of which ſee 1 *Sam.* 4.

62. He gave his people over, alſo unto the ſword: and was wroth with his inheritance.

* Judg. 15. 6. Dan. 11. 33.
† Heb. *praiſed.*

63. * The fire conſumed their young men; and their maidens were not † given to marriage *i*.

i Be-

i Becauſe the young men who ſhould have married them were ſlain. Heb. *were not praiſed*, to wit, with Marriage-ſongs, which were uſual at Marriage-Solemnities among the Jews, as appears from *Jer.* 7. 34. *and* 16. 9. *and* 25. 10.

64. Their prieſts *k* fell by the ſword, and their widows made no lamentation *l*.

k Hophni and *Phinehas* and others. *l* No Funeral Solemnities; either becauſe they were prevented by their own death, as the wife of *Phinehas* was, or diſturbed by the invaſion of the enemy; or ſo overwhelmed with the ſence of the publick calamity, that the reſentment of their private loſſes was ſwallowed up by it. See *Job* 27. 15. *Ezek.* 24. 23.

65. Then the LORD awaked as one out of ſleep *m*, *and* like a mighty man that ſhouteth by reaſon of wine *m*.

m For God by giving up not only his people but his Ark to the contempt and inſolency of the Philiſtins might ſeem to be aſleep and inſenſible of his own honour and intereſt, till by a ſudden and unexpected blow he convinced his enemies of the contrary. *m* Whoſe ſpirit and courage is revived and inflamed by a liberal draught of generous Wine. Which compariſon is no more injurious to the Divine Majeſty than that of a *thiefs coming in the night*, to which Chriſt's ſecond coming is compared, 1 Theſſ. 5. 2.

* 1 Sam. 5. 6. *and* 6. 4.

66. And * he ſmote his enemies in the hinder parts *n*: he put them to a perpetual reproach *o*.

n With the Diſeaſe of the Hæmorrhoids which was both painful and ſhameful. *o* He cauſed them to perpetuate their own reproach, by ſending back the Ark of God with their golden Emerods, the laſting Monuments of their ſhame.

67. Moreover, *p* he refuſed the tabernacle of Joſeph *q*: and choſe not the tribe of Ephraim *r*.

p And as he ſmote his Enemies for their ſins; ſo he puniſhed his own people for the ſame cauſe. *q* Either, 1. He rejected the Kingdom of the ten Tribes, whereof *Ephraim* was the Head. But this Pſalm reacheth not ſo far as the erection of that Kingdom. Or rather, 2. He would not have his Ark to abide longer in the Tabernacle of *Shiloh*, which was in the Tribe of *Joſeph* or *Ephraim*. See 1 *Sam.* 6. 12. *and* 7. 1, 2. *Jer.* 7. 12, 14. *and* 26. 6, 9. *r* The ſame thing repeated in other words after the manner.

68. But choſe the tribe of Judah *ſ*, the mount Zion which he loved.

ſ Either, 1. For the ſeat of the Kingdom. Or rather, 2. For the ſeat of the Ark and of God's Worſhip. *Obj. Jeruſalem* was in the Tribe of *Benjamin*, Joſ. 18. 27. *Anſ.* 1. It was ſo in part, and part of it was in *Judah*, as appears from *Joſ* 15. 63. To which Tribe *Zion* belonged by ſpecial reaſon, becauſe *David* the head of that Tribe conquered and took it. 2. *Benjamin* after the diviſion of the two Kingdoms was incorporated with *Judah*, and is oft comprehended under the name of *Judah*.

†Heb. *foundea.*

69. And he built his ſanctuary *t* like high *palaces u*, like the earth which he hath † eſtabliſhed for ever *x*.

t The Temple by *Solomon*. *u* Magnificently and gloriouſly. *x* Not now to be removed from place to place, as the Tabernacle was, but as a fixed place for the Arks perpetual reſidence, unleſs the people by their Apoſtaſie ſhould cauſe its removal.

* 1 Sam. 16. 11. 2 Sam. 7. 8.

70. * He choſe *David* alſo his ſervant, and took him from the ſheep-fold.

†Heb. *from after.* * 2 Sam. 5. 2. 1 Chr. 11. 2.

71. † From following the ewes great with young *y*, he brought him * to feed Jacob his people, and Iſrael his inheritance.

y By which employment he was inured to that care and diligence and ſelf-denial which is neceſſary in a King or Governour; and inſtructed to rule his people with all gentleneſs and tenderneſs.

72. So he fed them according to the integrity of his heart; and guided them by the skilfulneſs of his hands *z*.

z He commends *David* for the two neceſſary ingredients of a good Prince. 1. *Integrity*, whereby he ſincerely ſought the good and welfare of his people, avoiding and abhorring of thoſe counſels and courſes which were contrary thereunto. 2. *Skilfulneſs*; whereby he managed all the publick affairs with ſingular *prudence*, which is here aſcribed to *his hands*, not becauſe it was ſeated in them, but becauſe it was acted and diſcovered by them, and appeared in all his actions or adminiſtrations.

PSAL. LXXIX.

The ARGUMENT.

This Pſalm *was doubtleſs compoſed upon the ſad occaſion of the deſtruction of* Judæa *and* Jeruſalem, *either by* Antiochus, *or rather by the* Chaldæans; *as may be gathere from* 1 Macc. 7. 16, 17. *where in the relation of the perſecution of* Antiochus, *the ſecond and third Verſes of this Pſalm are cited.*

A Pſalm || of Aſaph. || Or, *for* Aſaph.

1. O God, the heathen are come *a* unto thine inheritance *b*,* thy holy temple have they defiled *c*, they have laid Jeruſalem on heaps *d*. * Pſal. 74. 5.

a As Invaders and Conquerors. *b* Into *Canaan* and *Judæa*, which thou didſt chuſe for thine inheritance. *c* By entring into it, and touching and carrying away its holy Veſſels, and ſhedding blood in it, and burning of it. *d* Made of the ruines of thoſe goodly houſes which they burned, or threw down.

2. The dead bodies of thy ſervants *e* have they given *to be* meat unto the fowls of heaven *f*, the fleſh of thy ſaints unto the beaſts of the earth.

e Either, 1. Of thy faithful and holy ſervants, whom they uſed as cruelly as the worſt of the people. Or, 2. Of the Jews, whom, though the generality of them were very wicked, he calleth God's *Servants* and *Saints*, becauſe they were all ſuch by profeſſion; and ſome of them were really ſuch; and the *Chaldæans* did never know nor regard thoſe that were ſo, but promiſcuouſly deſtroyed all that came in their way. *f* By caſting them out like dung upon the face of the earth, and not ſuffering any to bury them.

3. Their blood they ſhed like water *g* round about Jeruſalem, * and *there was* none to bury *them h*. * Pſal. 141. 7. Jer. 14. 16. *and* 16. 4.

g Plentifully and contemptuouſly, valuing it no more than common water. *h* Becauſe their friends who ſhould have done it, were either ſlain or fled, or were not permitted, or durſt not undertake to perform that office to them.

4. * We are become a reproach to our neighbours, a ſcorn and deriſion to them that are round about us *i*. * Pſal. 44. 13.

i We who were their terrour and ſcourge, are now neither feared nor pitied, but become the matter of their ſcoffs and reproaches. See *Pſal.* 80. 6. *and* 137. 7. *Ezek.* 35. 2, 12, *&c.*

5. * How long, LORD, wilt thou be angry for ever? ſhall thy jealouſie burn like fire? * Pſal. 89. 46.

6. * Pour out thy wrath upon the heathen *k* that have not known thee, and upon the kingdoms that have not called upon thy name. * Jer. 10. 25.

k Though we confeſs that we have deſerved thy wrath, yet the Heathen, by whom thou haſt ſcourged us, deſerve it much more, as being guilty of far greater impieties than we, living in groſs ignorance, and contempt of God and of his worſhip. And therefore we pray transfer thy wrath from us to them.

7. For they have devoured Jacob *l*, and laid waſte his dwelling place.

l The poſterity of *Jacob*, whom thou didſt love, and with whom and his Seed thou madeſt a ſure and everlaſting Covenant; whereby thou didſt engage thy ſelf to be *an enemy to their enemies*, *Exod.* 23. 22. Beſides thou hateſt cruelty, eſpecially when the wicked devour thoſe who are more righteous than themſelves, *Habak.* 1. 13.

8 * O remember not againſt us || former iniquities *m*: let thy tender mercies *n* ſpeedily prevent us *o*, for we are brought very low *p*. * Iſa. 64. 9. || Or, *the iniquities of them that were before us.*

m The ſins committed by our Forefathers, and by us who have filled up the meaſure of their ſins, for which, we confeſs, thou haſt moſt righteouſly brought this deſolating judgment upon us. *n* Upon which all our confidence is fixed; for merit and righteouſneſs we have none. See *Dan.* 9. 7, 9. *o* Prevent our utter extirpation which we have deſerved, and have great reaſon to expect. *p* Paſt the hopes of all humane help, and therefore the glory of our deliverance will be wholly thine.

9. Help us, O God of our ſalvation *q*, for the glory of thy name *r*: and deliver us, and † purge away our ſins for thy names ſake. † Heb. *atone*, or, *expiate.*

q From whom we have oft received, and from whom alone we now expect ſalvation. *r* Which is now obſcured by the inſo-

lency

lency and blaſphemy of thine Enemies, who aſcribe this Conqueſt to their Idols, and triumph over thee no leſs than over thy people, as one unable to deliver them out of their hands. See *Dan.* 3. 15.

* Pſal. 42. 10. and 115. 2. † Heb. vengeance.

10. * Wherefore ſhould the heathen ſay, Where *is* their God? *s* Let him be known among the heathen *t*, in our ſight *u by* the † revenging of the blood of thy ſervants *which* is ſhed.

s He whom they ſerved, and of whom they boaſted. He is loſt and gone, or grown impotent or idle. *t* By the execution of his judgments upon them according to *Pſal.* 9. 16. *u* That we may live to ſee it and praiſe thy name for it.

* Pſal. 102. 20. † Heb. *thine arm.* † Heb. *reſerve the children of death.*

11. Let * the ſighing of the priſoner *u* come before thee, according to the greatneſs of † thy power: † preſerve thou thoſe that are appointed to die *x*.

u Of thy poor people now in priſon, or at leaſt in captivity. *x* Heb. *the children of death, (i.e.)* Which were either deſigned to Death, or in manifeſt danger of it, as being wholly in the power of their cruel and barbarous Enemies.

12. And render unto our neighbours ſevenfold into their boſom *y*, their reproach wherewith they have reproached thee *z*, O LORD.

y (*i.e.*) Either, 1. Abundantly, as this phraſe notes, *Iſa.* 65. 6, 7. *Jer.* 32. 18. *Luk.* 6. 38. Or, 2. Senſibly, ſo as it may come home to them, and fall heavily upon them in their own perſons. *z* As impotent or unfaithful or unmerciful to his own people. So they intimate that this deſire did not proceed from a revengeful mind, but from a due ſence of God's favour.

* Pſal. 95. 7. † Heb. *to generation and generation.*

13. * So we thy people and ſheep of thy paſture will give thee thanks for ever: we will ſhew forth thy praiſe † to all generations.

PSAL. LXXX.

The ARGUMENT.

This Pſalm *was Compoſed, either,* 1. *Upon the ſame occaſion with the former, to wit, the deſtruction of* Jeruſalem *by the* Chaldæans, *as moſt conceive: Which yet ſeems not probable, becauſe here is no mention of the Temple, nor of* Jeruſalem, *as there is in the foregoing* Pſalm; *nor of the Tribe of* Judah, *which was moſt concerned in that deſolation, but of* Joſeph, Ver. 1. *and of the Tribes of* Ephraim *and* Manaſſeh, *which were carried captive long before that time; nor do the expreſſions of this* Pſalm *import ſuch a deſolating judgment, as thoſe of the former do. Or,* 2. *Upon occaſion of the captivity of the ten Tribes, as ſome others think. But why then is* Benjamin *named, which is none of that number, nor went into captivity with them, but was joyned with* Judah? *Or,* 3. *Upon occaſion of ſome other calamity, or calamities which befel the Tribes of* Iſrael *after their diviſion into two Kingdoms, and before the captivity and deſtruction of either of them. In which time all the evils mentioned in this* Pſalm *did befal them, ſometimes in one Tribe or part, and ſometimes in another, as is manifeſt from their Hiſtory.*

To the chief muſician upon Shoſhannim-Eduth *a*, *a Pſalm* || of Aſaph.

|| Or, *for* Aſaph.

a It ſeems to be the name of a Muſical Inſtrument: though many ſeparate the latter part of the word from the former, and expound *Eduth, a teſtimony*, or witneſs between God and his people, of his relation to them, and of their dependance upon him.

1. GIve ear, O ſhepherd of Iſrael *b*, thou that leadeſt *c* Joſeph *d* like a flock, thou that dwelleſt *between* the cherubims *e*, ſhine forth *f*.

b Thou who haſt undertaken to feed and govern thy people of *Iſrael*, as a ſhepherd doth his flock, now perform thine Office, and reſcue thy flock from thoſe grievous Wolves which devour and deſtroy them. *c* Or, *didſt lead* formerly, though now thou haſt forſaken them. *d* (*i. e.*) The Children of *Joſeph*, or of *Iſrael*, as he now ſaid, this Clauſe being but a repetition of the former in other words. Compare *Pſal.* 77. 15. And the name of *Joſeph*, the moſt eminent of the Patriarchs both for his Dignity and Piety, and the right of primogeniture transferred upon him from *Reuben*, 1 Chron. 5. 1. is elſewhere put for all the ten Tribes, as *Ezek.* 37. 16, 19. *Amos* 5. 6. 15. *and* 6. 6. *Zech.* 10. 6. And for all the Tribes, as *Pſal.* 81. 5. *Obad. v.* 18. *e* Which were the Mercy-ſeat above the Ark. By which title he prudently and plouſly minds the ten Tribes of their revolt from God, and of the vanity of their ſuperſtitious Addreſſes to their Calves at *Dan* and *Bethel*, and of the neceſſity of their returning to the true worſhip of God before the Ark at *Jeruſalem*, if they deſired or expected any relief from him. And by this title it ſeems more than probable that this *Pſalm* was not made upon occaſion of the Babyloniſh Captivity, in and after which time there was no Ark nor Cherubims, nor do I remember that *Daniel* or any Prophets did then apply themſelves to God by that Title. See *Dan.* 9. *f* Out of the clouds wherein thou ſeemeſt to hide thy ſelf. Shew forth thy power and goodneſs to and for thy poor oppreſſed people in the face of thine and their Enemies.

2. Before Ephraim, and Benjamin, and Manaſſeh *g*, ſtir up thy ſtrength *r*, and † come *and* ſave us.

† Heb. *Come for ſalvation to us.*

g (*i. e.*) Before all the Tribes of *Iſrael*; for whom he mentions only theſe three Tribes, either, 1. Becauſe of their ſpecial relation to *Joſeph* here named, *Verſe* 1. *Ephraim* and *Manaſſeh* being his Sons, and *Benjamin* his Brother, both by his Father and Mother: Or, 2. Becauſe theſe were eminent Tribes, *Ephraim* the Head of the Kingdom of the ten Tribes; *Manaſſeh* was planted and powerful on both ſides of *Jordan*; and *Benjamin*, becauſe the greateſt part of *Jeruſalem* and the Temple was in its lot. Or, 3. With reſpect and alluſion to the ancient ſituation of the Tabernacle in the wilderneſs, where theſe Tribes were placed on the Weſt-ſide of the Tabernacle, *Numb.* 2. 18, *&c.* in which the Ark was, which conſequently was before them. So the ſence is, O thou who didſt of old go forth before theſe Tribes, *&c.* do ſo again at this time. Or, 4. Becauſe theſe Tribes had a greater ſhare of the Calamities here deſigned than others; which might be very true, though it be not expreſſed in the ſacred Hiſtory, in which we have only the ſubſtance of things, and ſuch circumſtances are commonly omitted. *r* Which ſeems now to be aſleep, or idle and uſeleſs.

3. Turn us again, *ſ* O God, and * cauſe thy face to ſhine; and we ſhall be ſaved.

* Pſal. 4. 6.

ſ Either, 1. To our former quiet and flouriſhing eſtate: Or, 2. To thy ſelf; from whom *Ephraim* and *Manaſſeh* with the reſt of the ten Tribes have apoſtatized. See the like prayer of *Elijah* for them, 1 *Kings* 18. 37.

4. O LORD God of hoſts, how long † wilt thou be angry || againſt the prayer of thy people *t*?

† Heb. *wilt thou ſink.* || Or, *in the prayer.*

t Thou art ſo far from anſwering our prayers whereby we ſeek to appeaſe thee, that by thy continuance and increaſe of our miſeries thou ſeemeſt to be the more incenſed againſt us by them.

5. Thou feedeſt them with the bread of tears, *u* and giveſt them * tears to drink in great meaſure.

* Pſal. 102. 9.

u Either with tears inſtead of bread, which I either want, or cannot eat becauſe my grief hath taken away my appetite: or with tears as frequent and conſtant as my eating is. See the like phraſe, *Pſal.* 42. 3.

6. * Thou makeſt us a ſtrife *x* unto our neighbours *y*, and our enemies laugh among themſelves *z*.

* Pſal. 44. 13.

x (*i.e.*) The object or matter of their ſtrife or contention: Either, 1. They ſtrive one with another who ſhall do us moſt miſchief, or take our ſpoils to themſelves. Or, 2. They are perpetually quarrelling with us, and ſeeking occaſions againſt us. *y* Who uſed and ought to live peaceably and kindly with us. *z* Inſult over us, and take pleaſure in our miſeries.

7. Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.

8. Thou haſt brought a vine *a* out of Egypt *b*: * thou haſt caſt out the heathen *c*, and planted it.

* Pſal. 44. 2.

a To which the Iſrael or Church of God is oft compared as *Iſa.* 5. 2. *Jer.* 2. 21. *Ezek.* 17. 6. *Mat.* 21. 33. *b* He alludes to the cuſtom of tranſplanting trees for their more advantageous growth. *c* The Nations of *Canaan*.

9. Thou preparedſt *room d* before it, and didſt cauſe it to take deep root *e*, and it filled the land.

d Or, *didſt purge* or *cleanſe* the Soil, taking out ſtones or

sticks, or other roots or plants which might hinder its growth or fruitfulness. Thou didst root out those idolatrous and wicked Nations which might either corrupt or destroy them. *e* Thou gavest them a firm settlement in that Land.

10. The hills were covered with the shadow of it *f*: and the boughs thereof *were like* † the goodly cedars *g*.

† Heb. *the cedars of God.* Psal. 104. 16.

f They grew so numerous, that they filled not only the fruitful valleys, but even the barren Mountains. *g* Far differing from ordinary Vines whose Boughs are weak and small, and creep upon the walls or ground.

11. She sent out her boughs unto the sea, and her branches unto the river *h*.

h They possessed or subdued the whole Land from the Mid-land Sea to the River *Euphrates*; which were the bounds allotted to them by God, *Gen.* 15. 18.

* Psal. 89. 40. Isa. 5. 5. 12. Why hast thou *then* * broken down her hedges *i*, so that all they which pass by the way do pluck her *k*?

i Taken away thy protection, which was to them for walls and bulwarks. *k* Pluck off her grapes and boughs, and strike at her very root.

13. The boar out of the wood *l* doth waste it, and the wild beast of the field doth devour it.

l Where Boars use to lodge, as it is noted by many Authors. By which he understands their fierce and furious enemies.

14. Return, we beseech thee, O God of hosts: look down from heaven, and behold and visit this vine;

15. And the vineyard *m* which thy right hand hath planted *n*, and the † branch *o that* thou madest strong *p* for thy self *q*.

† Heb. *son.*

m Or, *the root*, or *stock*, or *plant*, as others render it. *n* Which thou hast planted or fixed with thy might and power; whereof the right hand is both a sign or symbol and an instrument. *o* Heb. *the son* (*i. e.*) either, 1. The son of man, as it is more fully expressed, *vers.* 17. Or rather, 2. The branch; for as yet he continues the metaphor, which is called *the son*, to wit, of the root or stock mentioned in the former clause, as the Branches are called *Daughters* in the Hebrew Text, *Gen.* 49. 22. *p* Either, 1. By supporting it with stakes or walls upon which the vine groweth up: Or rather, 2. By causing it to grow in bulk and thickness, and consequently in strength. *q* For thy own especial delight and service and honour.

16. *It* ‖ *is* burnt with fire, *it is* cut down: they *r* perish at the rebuke of thy countenance *s*.

‖ To wit, thy vineyard or branch. *r* Thy people of *Israel* signified by the vine. So now he passeth from the Metaphor to the thing designed by it. *s* Through the effects of thine anger, without which their Enemies could do them no hurt.

* Psal. 89. 21. 17. * Let thy hand be upon *t* the man of thy right hand *u*, upon the son of man *x whom* thou madest strong for thy self.

t To protect and strengthen him. *u* Whom thy right hand planted, *vers.* 15. whom thou hast loved and respected even as thy right hand, which is very dear to us, *Mat.* 5. 30. *and* 18. 8. comp. 13. 7. thy *Benjamin* whom he mentioned, *verse* 2. to whose name he seems to allude, which signifies *the son of the right hand* (*i. e.*) a dearly beloved son, as *Benjamin* was to *Jacob*. *x By man* and *son of man* he understands either, 1. The Messias, oft called in Scripture *the son of man*, let him come, and let his Kingdom be established, and so thine *Israel* shall be saved and delivered out of all its troubles. Or, 2. The Royal Family, the house of *David*, in whose safety and welfare the happiness of the whole Nation was wrapt up. Or rather, 3. The people of *Israel*, who are oft spoken of as one Person, as God's *son* and *first-born*, *Exod.* 4. 22. and here as one vine. And seeing all the foregoing complaints have been concerning the calamities of the people of *Israel*, it seems most reasonable to understand this prayer to be made for them; the rather because the following clause here applyed to the man and son of man, *whom thou madest strong for thy self*, is used of the root or branch of the vine, *vers.* 15.

18. So will not we go back from thee *y*: quicken us *z*, and we will call upon thy name.

y This glorious favour of thine shall oblige us to love and serve thee, and trust in thee so long as we have a being, and no more to revolt from thee to Idolatry or wickedness, as we have too oft done. *z* Revive and restore us to our former tranquillity and happiness.

19 Turn us again, O LORD God of hosts, cause thy face to shine, and we shall be saved.

PSAL. LXXXI.

The ARGUMENT.

This Psalm *seems to have been made for the use of the Church in solemn Feasts, particularly either upon every first day of the Month, or upon the first day of the seventh month which was celebrated with a more solemn blast of Trumpets*, Levit. 23. 24. Numb. 29. 1. *Because that month was more sacred than others by reason of the concurrence of divers Religious Solemnities in it.*

To the chief musician upon Gittith *a*, *a Psalm* ‖ of Asaph.

‖ Or, *for Asaph.*

a Of which Title see the Note on *Psal.* 8. 1.

1. SIng aloud unto God our strength *b*: make a joyful noise unto the God of Jacob.

b Who is all our refuge and safeguard against all our Enemies.

2. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery *c*.

c All which Instruments were then prescribed and used in their solemn meetings.

3. Blow up the trumpet in the new moon *d*, in the time appointed, on our solemn Feast-day *e*.

d Which was a sacred and festival time, as appears from *Numb.* 10. 10. *and* 28. 11, 14. 2 *Kings* 4. 23. *Isa.* 66. 23. But this may be understood, either, 1. Generally of every New Moon. Or rather, 2. Specially of *that New Moon*, as the word may be rendred, which begun the seventh month; as may be gathered both from the following words, and by comparing this place with *Levit.* 23. 24. *and Numb.* 29. 1. Where this very day is called *a day of blowing of Trumpets*. *e* Or, *for the day*, or *time of our solemn festivity*; whereby may be understood either, 1. The day of the New Moon, on which the Trumpets were blown for the celebration of that solemn time. Or, 2. The seventh Month, which that New Moon did introduce or begin, and in which, besides other Solemnities; they kept the Feast of Tabernacles, which the Hebrew Doctors call *the Feast* by way of eminency, and *Josephus* affirms to have been the most sacred and the chief of all the Jewish Feasts.

4. For * this *was* a statute for Israel, *and* a law of the God of Jacob *f*.

* Lev. 23. 24. Numb. 10. 10.

f For this is no humane device but an appointment and command of the great God and your Lord.

5. This *g* he ordained in Joseph *h for* a testimony *i*, when he *k* went out *l* ‖ through the land of Egypt *m*: where I *n* heard a language *that* I † understood not *o*.

‖ Or, *against.* † Heb. *knew not.*

g To wit, the blowing of Trumpets. *h* Among the posterity of *Joseph*, to wit, the people of *Israel*, as is evident both from the foregoing Verse where they are called *Israel*, and from the following words in this Verse, where they are described by their coming out of *Egypt*, which was common to all the Tribes of *Israel*, who are sometimes called by the name of *Joseph*; of which see on Psal. 80. 1. *i* Either, 1. For a Law, which is oft called a *testimony*. Or rather, 2. For a witness and memorial of that glorious deliverance mentioned in the following words. For 1. That this was a *statute* and *law* he had expressed, *vers.* 4. which it is not likely that he would here repeat, especially in a more dark and doubtful phrase. 2. He seems to declare the end of that Law, which was to be a *testimony*. *k* To wit, God, *he* who *ordained*, as was now said. *l* As a Captain in the head, or on the behalf of his people. *m* To execute his judgments upon that Land or People. Or, *against*, &c. to destroy it. Or, *out of* it, as both ancient and other Interpreters render this Particle *al*, which is elsewhere put for *meal*, and *meal* is put for *min*, *from* or *out of*, as is manifest by comparing 2 *Kings* 21. 8. with 2 *Chron.* 33. 8. So this Text notes the time when this and the other Feasts were instituted; which was at, or presently after their coming out of *Egypt*, even at *Sinai*. *n* (*i. e.*) My progenitors, for all the successive Generations of *Israel* make one body, and are sometimes spoken of as one person. *o* Either, 1. The Language of God himself speaking from Heaven at *Sinai*, which was strange and terrible to me. Or rather, 2. The Egyptian Language, which at first was very ungrateful and unknown to the Israelites, *Gen.* 42. 23. and probably continued so for some considerable time, because they were much separated both in place and conversation from the Egyptians through *Joseph's* pious and prudent design. This

Exposition

Expoſition is confirmed from *Pſal.* 114. 1. where this very thing is mentioned as an aggravation of their miſery; and from other places of Scripture where this is ſpoken of as a curſe and plague to be with a people of ſtrange Language, as *Deut.* 28. 49. *Jer.* 5. 15.

† Heb. *paſſed away.*

6. I removed his ſhoulder from the burden *p*: his hands † were delivered from the pots *q*.

p I delivered him from burdenſom ſlavery. *q* As this word is taken 1 *Sam.* 2. 14. 2 *Chron.* 35. 13. Or *baskets*, as it ſignifies 2 *Kings* 10. 7. *Jer.* 24. 2. In the general it ſeems to note all thoſe veſſels wherein they carried water, ſtraw, lime, bricks, *&c.*

* Exod. 2. 23.

* Exod. 17. 6, 7. Numb. 20. 13.

‖ Or, *ſtrife.*

7. * Thou calledſt in trouble *r*, and I delivered thee; I anſwered thee in the ſecret place of thunder *s*: I * proved thee at the waters of ‖ Meribah, Selah.

r At the Red Sea, *Exod.* 14. 10, 11, 12. *s* From the dark and cloudy pillar, whence I thundred and fought againſt the *Egyptians*. See *Exod.* 13. 21. and 14. 19, 24. Others refer this to the thunder at *Sinai*. But at that time they were not *in trouble*, but in a ſafe and glorious condition.

* Pſal. 50. 7.

8. * Hear, O my people, and I will teſtifie unto thee *t*: O Iſrael, if thou wilt hearken unto me;

t Concerning my will and thy duty. I will give thee Statutes and Judgments, in the execution of which thou mayſt live and be happy for ever. This God did preſently after he brought them from *Meribah*, even at *Sinai*.

9. There ſhall no ſtrange God be in thee: neither ſhalt thou worſhip any ſtrange God *u*.

u Thou ſhalt renounce all falſe Gods and Worſhips, and worſhip me only.

10. I *am* the LORD thy God which brought thee out of the land of Egypt: open thy mouth wide *x*, and I will fill it *y*.

x Either, 1. To pray for mercies. Ask freely and abundantly and boldly (as this Phraſe oft ſignifies) whatſoever you need, or in reaſon can deſire. Or, 2. To receive the mercies which I am ready to give you. *y* I will give or grant them all, upon condition of your obedience.

11. But my people would not hearken to my voice: and Iſrael would none of me *z*.

z Or, *did not aſſent to me*, or *acquieſce in me*, or *obey me*, or my commands.

* Acts 7. 42. and 14. 16.

‖ Or, *to the hardneſs of their hearts or imaginations.*

12. * So I gave them up ‖ unto their own hearts luſt *a*: *and* they walked in their own counſels *b*.

a Upon their obſtinate and oft-repeated Rebellions and rejections of my Grace and Mercy offered to them, I withdrew all the reſtraints of my Providence, and my Holy Spirit and Grace from them, and wholly left them to follow their own vain and fooliſh imaginations and wicked luſts. *b* They practiſed thoſe things both in common converſation and in religious Worſhip, which were moſt agreeable not to my commands or counſels, but to their own fancies and inclinations, as appeared in the Golden Calf and many other things.

* Deut. 32. 29. Iſa. 48. 18.

13. * O that my people had hearkened unto me, *and* Iſrael had walked in my ways!

14. I ſhould ſoon have ſubdued their enemies *c*, and turned my hand againſt their adverſaries.

c Thoſe remainders of the *Canaanites* whom now for their unbelief and Apoſtaſie I have left in the Land to be ſnares and plagues to them.

‖ Or, *yielded feigned obedience.*

† Heb. *lied.*

15. The haters of the LORD *d* ſhould ‖ † have ſubmitted themſelves unto him *e*: but their time *f* ſhould have endured for ever *g*.

d All the haters and enemies of God's people, as the neighbouring Nations were, whom he calls *haters of God*, partly becauſe they hated the *Iſraelites* for God's ſake, and for the ſingularity of their Religious Worſhip, as the Heathen oft declared: and partly to ſhew the ſtrict League and Union which was betwixt God and them, by virtue whereof God had declared all their Friends and Enemies to be his own, which was a great aggravation of their wickedneſs. *e* Should have profeſſed and owned their ſubjection to them. For the Phraſe ſee on *Pſal.* 18. 44. *f* i.e. *Iſrael's* time; the Relative belonging to the remoter Antecedent; as it is in many other places of Scripture, whereof I have formerly given Inſtances. By *their time* he means either, 1. Their happy time; as *life* is oft put for an happy life or ſtate, as *Pſal.* 34. 12. and 49. 18. *Deut.* 4. 1. and 5. 33, *&c.* Or, 2. The duration of their Commonwealth. *g* i.e. Laſted for a very long time; whereas now their latter and doleful end is haſtening towards them.

† Heb. *with the fat of wheat.*

16. He ſhould have fed them alſo † with the fineſt of the wheat: and with honey *h* out of the rock ſhould I have ſatisfied thee.

h Either, 1. Metaphorically, with all pleaſant and precious fruits, and with all delights, as all neceſſaries may be expreſſed under the name of *Wheat*. Or rather, 2. Properly: this Land of *Canaan* being commended for its excellent and plentiful honey; and the Bees there did oft-times harbour and make their honey in the holes of Rocks and ſuch like places, from which it flowed down upon the ground. See *Deut.* 32. 13. 1 *Sam.* 14. 25, 26.

PSAL. LXXXII.

The ARGUMENT.

This Pſalm *contains an Admonition; Either*, 1. *To the chief Rulers of* Iſrael, *whether Judges or Kings, or their great Council called the* Sanhedrim. *Or rather*, 2. *To all the Rulers of the ſeveral Nations of the World, to whom this word might come? as may be gathered partly from the expreſſions here uſed, which are general and not peculiar to the Governors of* Iſrael, *and therefore not raſhly and unneceſſarily to be reſtrained; and partly from the laſt Verſe, where he mentions* the *whole* earth *and* all nations, *as concerned in the Contents of this* Pſalm.

A Pſalm ‖ of Aſaph.

‖ Or *for* Aſaph.

† Heb. *God.* Pſal. 89. 7. and 95. 3.

1. GOd ſtandeth *a* in the congregation of † the mighty *b*: he judgeth *c* among the gods *d*.

a As a Judge diligently to obſerve all that is ſaid or done there, and to give ſentence accordingly. The Judge ſits when he heareth Cauſes, but ſtandeth up when he giveth ſentence. Or *ſtanding* doth not note the poſture, but only the being or preſence of a perſon, as *Iſa.* 11. 10. *Dan.* 11. 20. *Joh.* 3. 29. Whence this Hebrew word is by ſome Learned Interpreters rendred *is preſent*, and by others, *preſideth*, as this word is uſed, 1 *Sam.* 19. 20. and 22. 9. *b* Or, *of the gods*, as it is explained and expreſſed in the next Clauſe; the Singular number being here, as it is frequently elſewhere, put for the Plural. By *Gods*, or the *mighty*, he underſtands Kings, or other chief Rulers, who are ſo called, becauſe they have their power and commiſſion from God, and act as his Deputies in his name and ſtead, and muſt give an account to him of all their actions. And by their *Congregation* he underſtands not a convention or aſſembly of ſuch perſons as ſeldom meet together, but either, 1. All Congregations or Aſſemblies of People in which Magiſtrates ſit to execute Juſtice. Or, 2. All perſons whatſoever of this high and ſacred Order or Number: for the Hebrew word here rendred *Congregation*, doth not always ſignifie an Aſſembly of perſons met together in one place, but ſometimes notes all the particular perſons of or belonging to ſuch a ſort and body of men, though diſperſed in divers places, as *Pſal.* 26. 5. *I have hated the congregation of evil doers* (i.e.) all evil doers. *Prov.* 21. 16. he *ſhall remain in the congregation of the dead*, (i.e.) ſhall be one of that number and ſtate. See alſo *Joſ.* 22. 20. *Pſal.* 74. 19. Some render it as it is in the Hebrew, *in the congregation of God*, in his own Congregation, the Noun being put for the Pronoun, as is uſual in the Hebrew Text, (i.e.) in the Conventions or Tribunals of Princes or Rulers, which he rightly calls *his*, becauſe their Authority is wholly derived from him. But the former Expoſition ſeems more agreeable both to the following words, and to the ſcope and whole body of the Pſalm. *c* Accurately obſerveth all their carriages, and paſſeth ſentence upon them accordingly. *d* (i.e.) Judges and Magiſtrates, who are called *Gods* below, vers. 6. and *Exod.* 12. 12. and 22. 28. compared with *Acts* 23. 5. *Pſal.* 138. 1. and of whom this is expounded, *Joh.* 10. 34, 35.

* Deut. 1. 17. 2 Chron. 19. 7.

2. How long will ye judge unjuſtly *e*, and * accept the perſons *f* of the wicked? Selah.

e The Pſalmiſt ſpeaketh to them in God's Name, and reproves them for their continued and reſolved unrighteouſneſs in their publick Adminiſtrations. *f* By over-looking the merits of the cauſe, and giving ſentence according to your reſpect or affection to the perſon.

† Heb. *Judge.*

3. † Defend the poor and fatherleſs *g*: do juſtice to *h* the afflicted and needy.

g So far as juſtly you may; as this Clauſe muſt be limited by comparing this with *Lev.* 19. 15. *h* Heb. *Juſtifie*, to wit, when his cauſe is juſt, and he is oppreſſed by a potent Adverſary.

* Prov. 24. 11.

4. * Deliver the poor and needy *i*: rid *them* out of the hand of the wicked.

i Theſe he recommends to the ſpecial care and protection of Magiſtrates, becauſe ſuch are commonly neglected and cruſhed by men in higher place and power, and they are unable to right themſelves.

5. They *k* know not *l*, neither will they under-

stand *m*; they walk on *n* in darkneſs *o*: all the
† Heb. *moved.* foundations of the earth are † out of courſe *p*.

k The Magiſtrates of whom this Pſalm treats. *l* To wit, the truth and right of the cauſe, nor the duty of their place. Men are oft ſaid in Scripture *not to know* what they do not love and practiſe. *m* This their ignorance is wilful and affected: they will not ſearch out the truth, and they ſhut their eyes leſt they ſhould ſee what they would not. *n* They perſiſt and proceed: it is not one raſh and tranſient action, but their conſtant courſe. *o* Either, 1. In ignorance: Or, 2. In their ſinful and unrighteous courſes, as *darkneſs* is taken *Eph.* 4. 17, 18. and 5. 8. 1 *Joh.* 1. 6. Being blinded by their corrupt affections and intereſts, *Exod.* 23. 8. *p* This corruption of the ſupreme Rulers doth flow from them to their inferior Officers and Members, and manifeſtly tends to the diſſolution of all civil Societies; partly by ſubverting that order and honeſty by which they are ſupported; and partly by provoking God the Governour of the World to deſtroy them for their wickedneſs.

* Joh. 10. 34. 6. * I have ſaid, Ye *are* gods *q*, and all of you *r* *are* children of the moſt High *s*.

q I have given you my name and power to rule your people in my ſtead. *r* Not only the Rulers of *Iſrael*, but of all other Nations; *for all powers are ordained by God*, *Rom.* 13. 1. *s* Repreſenting my perſon, and bearing both my Name and lively Characters of my Majeſty and Authority, as *children* bear the name and image of their Parents.

7. But ye ſhall die *t* like men *u*, and fall like one of the princes *x*.

t But let not this make you inſolent and ſecure; for though you are *gods* by name and office, yet ſtill you are mortal men, you muſt die and give up your account to me your ſuperiour Lord and Governour; and you ſhall die and fall by the hands of my Juſtice, if you perſiſt in your unjuſt and ungodly courſes. *u* Or, *like ordinary men*, as the Hebrew word, *Adam*, ſometimes ſignifies, as it doth *Pſal.* 49. 2. If it be objected, that there *Adam* is oppoſed to *Iſh*, which notes perſons of an higher rank; in like manner it is here oppoſed to the ſame ſort of men, who are here called *gods*. *x* So the ſence is, *You* (who are eſteemed by your ſelves and others, gods upon earth) *ſhall fall*, (or *die*, as he ſaid in the former branch: *falling* being oft put for dying, with this addition that it notes not an ordinary, but a violent and judicial death, as *Exod.* 19. 21. *Jer.* 39. 18. *Hoſ.* 5. 5.) *like one* (or, *like other*, or *others*, as this very word is rendred, *Judg.* 16. 7, 11. which alſo is expounded there, v. 17. *like every* or *any*) *of the princes*, (*i. e.*) as other unrighteous or tyrannical Rulers have done in all foregoing Ages, and ſtill do, your eyes ſeeing it; even in like manner ſhall you, to whom now I ſpeak, fall and periſh, if you do not learn by their Examples. But theſe words are by ſome late Learned Interpreters tranſlated otherwiſe, and that very agreeably to the Hebrew words and accents, *And* you, *O ye princes* (or, you *that are princes*, before called *gods*) *ſhall fall like one*, or *like every*, or *any* of them, (*i. e.*) of the ordinary men laſt mentioned. So there is only an *Ellipſis* of the Pronoun, which is frequent in the Hebrew Language. Or, *ſhall fall together*, as this word is tranſlated, *Ezra* 2. 64. and 3. 9. or *alike*, as it is rendred, *Eccleſ.* 11. 6. *in like manner*, to wit, as ordinary men do. Your god-head ſhall be taken away from you, and your death ſhall ſhew you to be but mortal men as others are.

8. Ariſe, O God, judge the earth *y*: for thou ſhalt inherit all nations *z*.

y Seeing the ſtate of the world is ſo univerſally corrupt and deſperate, and thy Vicegerents betray their truſt, and oppreſs and ruine the Nations of the earth, whom they were appointed to preſerve, do thou therefore, O God, take the ſword of Juſtice into thine own hand, and maintain the cauſe and rights of the oppreſſed againſt their potent Oppreſſors, and let truth and juſtice be eſtabliſhed in all the parts of the earth. For as thou waſt the Creator, ſo thou ſtill art the ſupreme and unqueſtionable Lord and Poſſeſſor and Ruler of all Nations, and therefore do thou protect and reſcue them from all thoſe who invade thine and their rights. And although at preſent thou ſeemeſt in ſome ſort to confine thy care to *Iſrael*, and to neglect other Nations, yet there is a time coming when thou wilt bring all Nations to the knowledge of thy ſelf, and the obedience of thy Laws, and govern them by thy Son and Spirit which thou wilt ſend into the world for that purpoſe. Do thou therefore preſerve them in the mean time till that bleſſed day cometh, and haſten the coming of it.

PSAL. LXXXIII.

The ARGUMENT.

The occaſion of the Pſalm *is manifeſt from the body of it; and it ſeems to have been a dangerous attempt, and conſpiracy of divers neighbouring Nations againſt* Iſrael *or* Judah. *Probably it was that which is mentioned* 2 Chron. 20. *Wherein all the people here mentioned might be ingaged, though all of them be not there expreſſed; this being uſual in the ſacred Hiſtorians for the latter to record ſome paſſages which the former omitted. Or it may belong to ſome other Hiſtory. Or it may have a more general reſpect unto the ſeveral Enterprizes and Combinations of all theſe people againſt them, ſome at one time, and ſome at another.*

A Song or *Pſalm* || of Aſaph. || Or, *for* Aſaph.

1. KEep not thou ſilence *a*, O God: hold not thy peace *b*, and be not ſtill *c*, O God.

a Plead for us, not by words, but by thine actions. *b* Or, *be not deaf* to our prayers, and to the blaſphemies of thine and our Enemies. *c* (*i. e.*) Unactive and unconcerned for us.

2. For lo, thine enemies *d* make a tumult *e*, and they that hate thee, have liſt up the head *f*:

d They are not only enemies to us thy people, but alſo to thy Will, and Name, and Glory. *e* Or, *make a tumultuous noiſe*, both with their tongues reproaching thee, and threatning us, and with their arms. *f* Are grown potent, and inſolent, and ſcornful.

3. They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones *g*.

g (*i. e.*) Thy People of *Iſrael*, as it is explained in the foregoing words, and in the next Verſe; who are called God's *hidden* or *ſecret ones*, to intimate the ſingular care and reſpect which God hath to them, as to his *peculiar treaſure*, as they are called *Exod.* 19. 5. *Pſal.* 135. 4. whom he will hide and preſerve in the ſecret of his preſence, and under the ſhadow of his wings; and withal to note their folly in ſeeking the deſtruction of thoſe whom God was ingaged and reſolved to protect.

4. They have ſaid, Come, and let us cut them off from *being* a nation: that the name of Iſrael may be no more in remembrance *h*.

h Whereby they ſhewed both their implacable rage and malice, and their great aſſurance of ſucceſs.

5. For they have conſulted together with one † conſent: they are confederate againſt thee *i*. † Heb. *heart.*

i They have laid aſide all their private quarrels and animoſities, and agreed together againſt thee.

6. The tabernacles *k* of Edom *l*, and the Iſhmaelites *m* of Moab, and the Hagarenes.

k Put for the people dwelling in them, as *Job* 12. 6. *Prov.* 14. 11. *Hab.* 3. 7. *l* Called *the children of Seir*, 2 *Chron.* 20. *m* Some of the poſterity of *Iſhmael*, called by their Father's name, as others of them are ſuppoſed by divers to be called *Hagarens* from their Grandmother *Hagar*. See 1 *Chron.* 5. 10, 20.

7. * Gebal *n*, and Ammon, and Amalek, the Philiſtins with the inhabitants of Tyre. * Joſ. 13. 5.

n Either, 1. The *Giblites*, or *Gebalites* dwelling near *Zidon*, of whom, 1 *Kings* 5. 18. *Ezek.* 27. 9. Or, 2. An *Arabian* people, ſo called by ancient Writers, dwelling in the Southern border of *Canaan*, where moſt of the people here mentioned had their abode. Yet ſome of theſe were in the Northern parts, and not far from the other *Gebal*, as ſome of the Philiſtins and the *Tyrians*.

8. Aſſur alſo is joyned with them *o*: † they have holpen the children of Lot *p*, Selah. † Heb. *They have been an arm to the children of* Lot.

o In their counſels, and poſſibly with ſome of their Forces, though not ſo openly and powerfully, as afterwards. *p* *Moab* and *Ammon*, who were the principal parties in that War. 2 *Chron.* 20. called here the Children of *Lot*, to intimate their horrible degeneration from their pious Progenitors.

9. Do unto them as *unto* the * Midianites: as *to* * Siſera, as *to* Jabin, at the brook of Kiſon. * Judg. 7. 22. * Judg. 4. 15, 24. and 5. 21.

10. *Which q* periſhed at En-dor: they became *as* dung for the earth *r*.

q Either, 1. The *Midianites*. Or rather, 2. *Jabin* and *Siſera*, who were overthrown near *Taanach* and *Megiddo*, Judg. 5. 19. nigh unto which Places was this *Endor*, as appears from *Joſ.* 17. 11. *r* They were trodden under foot, and their Carcaſſes left unburied. Compare 2 *Kings* 9. 37. *Jer.* 8. 2. *and* 16. 4.

11. Make their nobles like * Oreb, and like Zeeb: yea, all their princes as * Zebah, and Zalmunna: * Judg. 7. 22. * Judg. 4. 15, 24, and 5. 24

12. Who ſaid, let us take to our ſelves the houſes of God *ſ* in poſſeſſion:

ſ The Houſes and Lands of the *Iſraelites*, which their God, as they pretend, gave them in *Canaan*, to which they have no rightful

rightful Title. For that we ſee was formerly objected by the *Ammonites*, Judg. 11. 13. who were a chief Party in this War. So they ſeem to call them *houſes of God*, by way of Irony and Deriſion.

13. O my God, make them like a wheel *t*: as the Stubble before the wind.

t Whereas they promiſe to themſelves a ſure and firm poſſeſſion in our Land, let them be like *a wheel*, or *a round ball*, which being once tumbled down from the top of an hill, runs down with great force and ſwiftneſs, and ſtays not till it comes to the bottom, and there alſo is very unſtable, and ſoon removed.

14. As the fire burneth the wood, and as the flame ſetteth the mountains *u* on fire;

u Underſtand by a Metonymy the Woods or Foreſts upon the Mountains, which in thoſe hot Countries, when they had once taken fire, either by Lightning, or by the deſign of men, or by any accident, did burn with great ſpeed and irreſiſtible violence.

15. So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

16. Fill their faces with ſhame: that they may ſeek thy name *x*, O LORD.

x That being diſappointed of their hopes, and diſcerning the impotency of their Idols, they may own and worſhip thee as the only true God.

17. Let them be confounded and troubled for ever: yea, let them be put to ſhame, and periſh *y*:

y But thoſe of them that will not humble themſelves before thee, let them be utterly deſtroyed.

18. That *men* may know *z*, that thou whoſe name alone *is* JEHOVAH, *art* the moſt high over all the earth ‖.

z Or, *that they may know*, to wit, by coſtly experience, even by their own ruin, what they would not know by information for their own good. ‖ The moſt high God, and the God not only of his People *Iſrael*, as the Heathen fanſied, and as their Gods were confined to their particular and ſeveral Territories, but the God and Governour of all the Nations and Parts of the Earth.

PSAL. LXXXIV.

The ARGUMENT.

The Author of this Pſalm *ſeems to have been* David, *partly becauſe it is aſcribed to no other, and partly becauſe it is moſt agreeable to his ſtyle and condition, and the occaſion of it, his baniſhment or abſence from the place of God's Worſhip: either,* 1. *In* Saul's *time, which ſuits not with* Verſe 7. *for then the Tabernacle was not in* Zion. *Or rather,* 2. *During* Abſalom's *Rebellion.*

To the chief Muſician upon Gittith, *a Pſalm* ‖ for the ſons of Korah.

1. HOw amiable *are* thy tabernacles *a*, O LORD of hoſts!

a Thy tabernacle, called *tabernacles*: Either, 1. Becauſe it conſiſted of ſeveral parts: Or, 2. To note its excellency; as *Behemoth* or *Beaſts* is put for one eminent beaſt, *Job* 40. 15. and *wiſdoms* for excellent wiſdom, *Prov.* 1. 20.

*Pſal. 42. 1, 2. and 63. 1.

2. * My ſoul longeth, yea, even fainteth *b* for the courts *c* of the LORD: my heart and my fleſh crieth out *d* for the living God.

b Or, *is conſumed*, with grief, for want of them, and with vehement deſire to enjoy them, and with the deferring and diſappointment of his hopes. See *Prov.* 13. 12. *c* To enter into the outward Court with the people, and to ſee what is done by the Prieſts in the inner Court, and to joyn with them in their religious Exerciſes. *d* With a doleful cry, of which this word is uſed alſo, *Lament.* 2. 19. which elſewhere and commonly ſignifies a joyful ſhout. The ſence is, my ſoul and body are pained; or the paſſion of my heart maketh my tongue cry out.

3. Yea, the ſparrow hath found an houſe *e*, and the ſwallow a neſt for her ſelf, where ſhe may lay her young, *even* thine altar *f*, O LORD of hoſts, my king, and my God.

e (*i. e.*) An Habitation, to wit, a Neſt, as it here followeth. *f* Or *nigh* (as this Hebrew Particle *eth* is elſewhere uſed, and as it is rendred by the Septuagint and the Chaldee, *Judg.* 4. 11.) *thine Altar*, Heb. *Altars*, that of Burnt-offerings, and the other of Incenſe. At, or near which, theſe Birds might well and truly be ſaid to have their Neſts, becauſe they were either in ſome part of the Tabernacle or Temple in which the Altars were; or in ſome Buildings belonging, or near at leaſt to it.

4. Bleſſed *are* they that dwell in thy houſe *g*: they will be ſtill praiſing thee *h*. Selah.

g That conſtantly or frequently reſort to, and abide in thy Houſe; either the Prieſts and Levites, who kept continual watch there; or other devout Jews who were there perpetually, as *Anna*, Luk. 2. 37. *h* For they are continually employed in that bleſſed and glorious work of praiſing and ſerving thee, in the Place which thou haſt appointed for that end.

5. Bleſſed *is* the man whoſe ſtrength *is* in thee *i*: in whoſe heart *are* the ways *of them k*,

i Who truſteth in thee as his only ſtrength and refuge and portion. Or, *who hath ſtrength in* (or rather *for*, as the Hebrew prefix *Beth* is frequently uſed, as hath been noted again and again) *thee* (*i. e.*) who hath (or, who uſeth: for *having* is ſometimes put for *uſing*; of which ſee *Mat.* 13. 12. 1 *Cor.* 7. 2.) ability of body and mind for thee and for thy ſervice; or for that Journey, which here he ſeems to inſinuate, and in the following words and verſes he particularly deſcribes. For it muſt be conſidered that all the Males of *Iſrael* were obliged to come to the Tabernacle or Temple thrice in a year, *Exod.* 34. 23, 24. and that ſome of them lived at a great diſtance, and conſequently were to take a long and troubleſome Journey, which alſo might at ſome Times and Places be accompanied with hazards and other inconveniencies; and therefore ſuch as wanted either courage or bodily ſtrength, might be diſcouraged or hindred from undertaking it, and from the enjoyment of God in his ſolemn and publick Worſhip. Which though in ſome caſes it might not be their ſin, yet ſurely it was a great affliction and infelicity; and conſequently it was a bleſſed thing to be freed from thoſe impediments, as the Pſalmiſt here obſerves. *k* (*i.e.*) Of thoſe men; for though *man* be the ſingular number, it is underſtood collectively of all that ſort or company of men. But theſe words *of them*, are not in the Hebrew, and, as ſome learned Men have obſerved, ſeem to diſturb or darken the ſence. Others therefore ſeem to render the words better and more agreeably to the Hebrew Text, *in whoſe heart are* thy (which Pronoun is oft underſtood) *ways*, to wit, thoſe ways which lead to thy houſe; or, *the ways*, ſo called emphatically, or by way of eminency, *the ways of* (or *to*) *Zion*, as they are called *Lam.* 1. 4. as is evident from the ſeventh Verſe of this Pſalm. So the meaning is, Bleſſed are they whoſe thoughts and affections are much and ſtrongly fixed upon the high-ways, and their journeys to *Zion*, who have both ſtrength of body, as is ſaid in the former branch, and readineſs of heart, as is here added, to go to *Zion*; which are the two qualifications requiſite for that journey. Bleſſed are they whoſe hearts are ſet upon *Zion*, and their journeys thither; that are continually, or from time to time ſtirring up, and beſpeaking themſelves and others as they did, *Jer.* 31. 6. *Ariſe ye, let us go up to Zion unto the Lord our God.* As when a man's heart is knit in true friendſhip to one that lives at ſome diſtance from him, he is oft thinking with great deſire and delight of the Place where he dwelleth, and of the way leading to it.

6. *Who* paſſing *l* through the valley ‖ of Baca *m*, make it a well *n*: the rain alſo † filleth the pools *o*.

‖ Or, *Of Mulberry trees make him a well, &c.* †Heb. *covereth.*

l Or, *being uſed to paſs*: for he ſeems not to ſpeak of one particular act, but of a common courſe or cuſtom. *m* A Place ſo called, which ſome Jewiſh and other Writers affirm to have been a very dry place, and therefore incommodious for Travellers in thoſe hot Countries, and in hot ſeaſons. Which Place may be here mentioned not excluſively to other ways and paſſages, for this high-way being but one, and on one ſide of *Jeruſalem*, could not be a general way for all the *Iſraelites* thither, but ſynecdochically for all Places of like nature, which made their journey to *Jeruſalem* unpleaſant, or inconvenient. But their zeal for God's ſervice did eaſily overcome this and other difficulties. Or, *the valley of tears*, as this valley might be called, for the trouble or vexation which Travellers found there, by reaſon of drought, or otherwiſe. *n* Or, *wells*, (*i.e.*) they dig divers little pits or wells in it for their relief. This trouble they willingly undertook, rather than to neglect the opportunity of going up to *Jeruſalem* at their ſolemn times. And poſſibly they did this, not only for themſelves, but for the benefit of other Travellers who came after them; whereby they ſhewed both their piety and charity. *o* God recompenſeth their diligence in making Pits, or little Pools, or Ciſterns, with his Bleſſing, ſending rain, wherewith they may be filled, and the thirſty Travellers refreſhed. Poſſibly the words may be thus rendred, which is more agreeable to the order of the Hebrew Text, *yea*, or *alſo*, (and ſo the Hebrew Particle *Gam*,) hath that emphaſis, which, as ſome learned Interpreters obſerve, is not given to it in other Tranſlations. They do not only make little Pits or Wells (as it was now ſaid) but alſo *Pools* or *Ciſterns*, for this Hebrew word is by the Learned rendred both ways) which, ſo the Relative Particle

ticle is to be understood, as it is very frequently in many Texts of Scripture) *the rain filleth*, or *may fill*, (*i.e.*) which may receive and keep the rain which God sendeth for the refreshment of these Travellers, whose great numbers made the provision of water more necessary. But it is not necessary to understand this and the foregoing Clause, of what these Passengers did for their own use, as they travelled through this or such like Places, but it may be meant of what pious persons did before that time, who, having their hearts set upon God's House, and the pathways leading to it, as was said *Verse* 5. and being desirous to advance the Worship of God, and to encourage the people to come to *Jerusalem*, endeavoured to make those ways (some parts whereof were very incommodious) easie and convenient; and particularly, because those Eastern Countries were hot and dry, and springs of water were scarce there; as we may learn from *Gen.*26.15. and *Judg.*1.15. and many other passages of sacred Scripture, and other Authors, which was a great annoyance to Travellers; they made these Pits, and Pools, or Cisterns, in such Places where they were most necessary, and through which great numbers of people passed in their journey to the House of God.

‖ Or, *from company to company.*

† Heb. *the God of gods shall be in Zion. So* Gr.

7. They go ‖ from strength to strength *p*, † *every one of them* in Zion appeareth before God *q*.

p The further they travel onward in that way, instead of being faint and weary, as Travellers in such cases use to be, they grow stronger and stronger, being greatly refreshed with the comfortable end of their journey expressed in the following words. Or, *they go from company to company.* For they used to travel in Troops or Companies for many Reasons, and some Companies were before others, accordingly as they were nearer to the Place of Worship, or more diligent or expeditious in their Travel. And such as were most zealous, would use their utmost endeavours to out-strip others, and to overtake one company of Travellers after another, that so they might come with the first unto God in *Zion*. *q* This is here added as the blessed design and fruit of their long and tedious Journey, as that which put life into them, and made them bear all inconveniences with great chearfulness, they are all graciously admitted into the presence of God in *Zion*. But the words are and may be otherwise rendred, until every one of them *appear before the God of gods in Zion*. Or, *the God of gods shall be seen* (or *useth to appear*, or *manifest himself*: for the future Tense oft notes the continuance of the action) *in Zion*. Which is mentioned in the Close as the reason of that affection and industry which is described in the foregoing passages.

8. O LORD God of hosts *r*, hear my prayer *s*: give ear, O God of Jacob, Selah.

r Who canst easily remove and subdue those Enemies of mine who banish and keep me from the place of thy worship. *s* In restoring me to thy house and service; which is my chief desire, *vers.* 2, 3.

9 Behold, O God our shield, and look upon the face *t* of thine anointed *u*.

t Do not turn away thine eyes from him as men do from those whom they hate or despise, but cast a favourable eye towards him. By *face* he means either his person, the word *face* being oft redundant, as it is *Gen.* 43. 3. or his state and condition. *u* Either, 1. Of Christ, whose proper name is *the Messiah*, or *the anointed*. So the meaning may be, Lord, I deserve not one good look from thee, because by my great wickedness I have procured thy just displeasure, and this banishment; but look upon thy Christ, whose coming and meritorious passion, though future to us, is present to thee, and for his sake look upon me. Or, 2. Of me, who, though a vile sinner, am thine anointed King. 2 *Sam.* 12. 7. *and* 23. 1.

† Heb. *I would chuse rather to sit at the threshold.*

10. For a day in thy courts *is* better than a thousand *x*: † I had rather be a door-keeper *y* in the house of my God, than to dwell in the tents of wickedness *z*.

x Understand *elsewhere*; which is necessary to compleat the sence: or, *in the tents of wickedness*; which may be supplied out of the next clause. Such Ellipses are usual in Scripture, as *Psal.* 91. 7. *at thy side* (*i. e.*) left side, *Prov.* 9. 1, *&c.* *y* Which was generally held a mean and contemptible Office, and belonged to the common Levites, 1 *Chron.* 9. 19. *and* 26.1. and therefore might seem very dishonourable for *David*. *z* Than to live in the greatest glory and plenty and pleasure; which is ordinarily the lot of wicked men, as *David* observed before, *Psal.* 17.14. *and* 73.6, 7. and elsewhere.

* Gen. 15. 1. Psal. 119. 114. * Psal. 34. 9, 10.

11. For the LORD God *is* a sun *a* and * shield *b*: the LORD will give grace *c* and glory *d*: * no good *thing e* will he withhold from them that walk uprightly *f*.

a To enlighten and quicken and direct and comfort all his people; whereas they that live without God in the world *walk in darkness, and know not whither they go*, as is said, *Joh.* 12. 35. *b* To save his people from all their Enemies, and from those dreadful and deadly miseries which attend all other men. *c* His favour and friendship, which is better than life, *Psal.* 63. 3. and all the blessed fruits of it. *d* Not the vain-glory and splendour of this World, of which *David* would not have spoken so magnificently, because upon all occasions he expresseth a great contempt of those things, but the honour which comes from God here, and that eternal and ineffable Glory laid up for God's people in the future world. *e* Nothing that is truly good in it self, and which is good for them: for sometimes afflictions, which are evil in themselves, are good and necessary, and highly advantageous to good men: and the good things of this world would do them much hurt; which is verified by frequent experiments. *f* That worship God sincerely, and order their conversations aright. Which clause *David* seems to me, to add designedly to prevent or remove an objection against what he had now said, which might be taken from his own case, whereby it appeared that God was no such sun or shield to him, but exposed him to great and sore calamities. Which being certain and evident, *David* here assigns the true reason of it, which was not from any defect in God's goodness and sufficiency, but only from his own gross miscarriages whereby he had clouded this sun, and cast away this shield, and forfeited these priviledges by departing from his integrity.

12. O LORD of hosts, * blessed *is* the man that trusteth in thee *g*. * Psal. 2. 12.

g Who, though he be deprived of the opportunity of paying that outward Worship to thee, which is appropriated to thy House, yet giveth thee that inward worship which is more valuable in thy account, and placeth his chief trust and hope and happiness in thee alone.

PSAL. LXXXV.

The ARGUMENT.

This Psalm *is thought to have been made after the Peoples return from the* Babylonish *Captivity: wherein he partly gives God thanks for that glorious deliverance; and partly implores God's mercy in compleating that work, and rescuing his People from the Relicks of their Bondage, and from the vexation which they had by their Neighbours after they were returned to* Canaan.

To the chief musician. *A Psalm* ‖ for the sons of Korah. ‖ Or, of.

‖ Or, *well pleased.*

1. LORD, thou hast been ‖ favourable unto thy land *a*: thou hast brought back the captivity *b* of Jacob.

a (*i. e.*) unto thy people, in removing the sad effects of thy displeasure. *b* The Captives, as that word is used, *Psal.* 14. 7. *and* 68. 18. and elsewhere.

* Psal. 32. 1.

2. * Thou hast forgiven the iniquity of thy people, thou hast covered all their sin, Selah *c*.

c So as not to impute it to them, or to continue the punishment which thou didst inflict upon them for it.

‖ Or, *thou hast turned thine anger from waxing hot.*

3. Thou hast taken away all thy wrath *d*: ‖ thou hast turned *thy self* from the fierceness of thine anger.

d Those Calamities which were the effects of thy just wrath conceived against us.

4. Turn us *e*, O God of our salvation, and cause thine anger towards us to cease *f*.

e Either, 1. Convert us. As thou hast brought back our bodies to thy Land, so bring back our hearts to thy self, from whom many of them to this day are alienated. Or rather, 2. Restore us to our former tranquillity, and free us from the troubles which we yet groan under from our malicious Neighbours and Enemies. For this best suits with the following Clause of the Verse, which commonly explains the former. *f* He prudently indeavours to take away the root and cause of their continued miseries, to wit, God's anger procured by their sins.

5. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6. Wilt thou not revive us again *g*: that thy people may rejoice in thee?

g Thou hast once revived us in bringing us out of Captivity, give us a second reviving in bringing home the rest of our Brethren, and in rebuking and restraining the Remainder of our Enemies wrath.

7. Shew us *h* thy mercy, O LORD, and grant us thy salvation.

h (*i.e.*)

h (*i.e.*) Grant it to us, as the next words explain it, and as *ſhewing* ſignifies, *Pſal.* 4. 6. So alſo *Pſal.* 60. 3. *and* 71. 20. Or, manifeſt thy ſecret purpoſe of mercy to us by thy providential Diſpenſations.

8. I will hear *i* what God the LORD will
* Zech. 9. 10. ſpeak *k*: for * he will ſpeak peace *l* unto his people, and to his ſaints *m*: but let them not turn again to folly *n*.

i (*i.e.*) Diligently obſerve. And the Pſalmiſt by declaring what he would do, teacheth all the *Iſraelites* what they ought to do. Or, he ſpeaks in the name of all the people of God. *k* Either by his Prophets or Meſſengers: or by the works of his providence; for that alſo hath a voice. What Anſwer God will give to theſe my prayers. *l* For I am aſſured from God's gracious nature and declared will and promiſe, that he will give an anſwer of peace. *m* Which clauſe ſeems to be added by way of explication and reſtriction, to ſhew that this glorious priviledge did not belong to all that were called God's *people*, but only to thoſe that were truly and really ſuch, even *to his Saints* or *holy ones*. *n* (*i.e.*) To ſin, which in Scripture is commonly called *folly*. This is added as a neceſſary caution, but when God ſhall ſpeak peace to his people, let them not grow wanton and ſecure, nor return to their former wicked courſes; which if they do, they will provoke God to repent of his kindneſs to them, and to inflict further and ſorer judgments upon them. Others render the place, *And they will not*, or *That they may not return to folly*. But the particle *al* being prohibitive, our Tranſlation ſeems to be better.

9. Surely his ſalvation *o* *is* nigh them that fear
* Zech. 2. 8. him *p*: that * glory may dwell in our land *q*.

o That compleat ſalvation and deliverance for which all the *Iſrael* of God do pray and wait; even the Redemption of *Iſrael* by the *Meſſiah*; of which not only Chriſtian, but even Jewiſh Writers underſtand this place; and to which the following paſſages do moſt properly and perfectly belong. And the Pſalmiſt might well ſay of this Salvation that it was *nigh*, becauſe the ſeventy weeks determined by *Daniel* for this work, *chap.* 9. 24. were now begun, this Pſalm being written after *Daniel*'s time. *p* The true *Iſrael* of God, even all thoſe that love and fear him. By which words he both excludes all hypocritical *Iſraelites* from this ſalvation, and tacitly aſſigns it to all that fear God, whether Jews or Gentiles. *q* And when that Salvation ſhall come we ſhall be freed from all that ſcorn and contempt under which we now groan, and ſhall recover our ancient glory; and the glorious preſence of God, the moſt eminent tokens whereof we have now utterly loſt; and the God of Glory himſelf, even Chriſt, who is called *the brightneſs of his* Father's *glory*, Heb. 1. 3, comp. *Joh.* 1. 14. and *the glory of Iſrael*, Luk. 2. 32. ſhall come and viſibly dwell in this now deſpiſed Land.

10. Mercy and truth are met together: righteouſneſs and peace *r* have kiſſed *each other* *ſ*.

r This is to be underſtood, either 1. Of theſe Graces or Vertues in men. So the ſence is when that bleſſed time ſhall come, thoſe Virtues which now ſeem to be baniſhed from humane ſocieties ſhall be reſtored, and there ſhall be an happy conjunction of *mercy* or benignity: *truth* or veracity; *righteouſneſs* or faithfulneſs; and *peace* or peaceableneſs and concord. Or rather, 2. Of the Bleſſings of God, of which the whole context ſpeaks. And the ſence is, That great Work of Redemption by Chriſt ſhall clearly manifeſt and demonſtrate God's *mercy* in redeeming his People of *Iſrael*, and in the calling and converſion of the Gentiles; his *truth* in fulfilling that great promiſe of the ſending of his Son, which is the Foundation of all the reſt; his *righteouſneſs* in puniſhing ſin, or unrighteouſneſs in his Son, and in conferring righteouſneſs upon guilty and loſt creatures; and his *peace* or reconciliation to ſinners, and that peace of conſcience which attends upon it. *ſ* As friends uſe to do when they meet. See *Exod.* 4. 27. *and* 18. 7. So this is another expreſſion of the ſame thing.

11. Truth ſhall ſpring out of the earth *t*: and righteouſneſs ſhall look down from heaven *u*.

t Either, 1. Truth among men, which ſhall be ſo common amongſt all men, as if it grew out of the earth. Or rather, 2. The truth or faithfulneſs of God; which is moſt truly and fitly ſaid to *ſpring out of the earth*, partly becauſe it had long been hid and buried like a *root in a dry ground*, without any hopes of a reviving; from whence yet God made it to grow, as is noted, *Iſa.* 53. 2. and partly becauſe Chriſt, who is *the truth*, *Joh.* 14. 6. and *a miniſter of the circumciſion* (*i.e.* of the circumciſed, or of the Jews) *for the truth of God to confirm the promiſes made unto the fathers*, was born upon the earth of a Virgin's Womb. *u* Even God's Juſtice, which was offended with men, ſhall then be ſatisfied, and ſhall through Chriſt look down upon ſinful men with a reconciled and ſmiling countenance.

12. Yea, the LORD ſhall give *that which is*
* Pſal. 67. 6. good *x*: and * our land ſhall yield her increaſe.

x (*i.e.*) All that is good in it ſelf and for us, all ſpiritual and temporal Bleſſings.

13. * Righteouſneſs ſhall go before him *y*: * Pſal. 89. 14.
and ſhall ſet † *us* in the way of his ſteps *z*. † Heb. *her ſteps in the way*, or, *his ſteps in the way*. So Gr.

y As his Harbenger or Attendant. He ſhall work and fulfill all righteouſneſs, he ſhall glorifie and ſatisfie the righteouſneſs of God, and ſhall advance the practice of righteouſneſs and holineſs among men. *z* (*i.e.*) ſhall cauſe us to walk in thoſe righteous ways wherein he walketh, and which he hath preſcribed to us. But this *us* is not in the Hebrew, and may ſeem too liberal a ſupplement. And the words may be, and are by almoſt all other Interpreters, rendred otherwiſe, *He* (*i.e.* God) *ſhall ſet* (which may note his ſtability and conſtancy in ſo doing) it (to wit, *righteouſneſs* laſt mentioned) *in the way of his ſteps*, (*i.e.*) in the way wherein he walketh. So the ſence of this laſt clauſe is the ſame for ſubſtance with the former, as is very uſual in this Book; righteouſneſs in that clauſe goes before him, and in this it goes along with him.

PSAL. LXXXVI.

‖ *A Prayer* of David *a*. ‖ Or, *a prayer*, being a Pſalm of *David*.

a When he was in ſome deep diſtreſs, either from *Saul*, or by *Abſalom*, or upon ſome other occaſion.

1. BOw down thine ear, O LORD, hear me, for I *am* poor and needy *b*.

b Forſaken and perſecuted by men, and utterly unable to ſave my ſelf, and therefore a very proper object for thy power and goodneſs to work upon.

2. Preſerve my ſoul, for I *am* ‖ holy *c*: O thou my God *d*, ſave thy ſervant that truſteth in thee *e*. ‖ Or, *one whom thou favoureſt*.

c Sanctified in ſome meaſure by thy Grace, and ſincerely devoted to thy ſervice. This *David* ſpeaks, not in a way of vain oſtentation, but partly as a powerful argument to move God to hear his prayers, becauſe he was one of that ſort of men to whom God had engaged himſelf by his Promiſe and Covenant; and partly by way of juſt and neceſſary vindication of himſelf from the cenſures of his Enemies who repreſented him to the world, as a groſs diſſembler, and ſecretly a very wicked man; concerning which he here makes a ſolemn appeal to God, deſiring audience and help from God upon no other terms, than upon this ſuppoſition, that he was an holy man. Which, by the way, favoureth of no more arrogancy than when he elſewhere profeſſeth his great love to and longing after God, his ſincere obedience to all God's commands, and his hatred of every falſe way, and the like. *d* By thy Covenant, and my own choice. *e* Whereby thou ſeemeſt obliged in honour, and by promiſe to help me.

3. Be merciful unto me, O Lord: for I cry unto thee ‖ daily. ‖ Or, *all the day*.

4. Rejoice the ſoul of thy ſervant: for unto thee, O LORD, do I lift up my ſoul *f*.

f The expreſſion notes fervent deſire joined with hope or expectation, as appears by comparing *Deut.* 24. 15. *Jer.* 22. 27.

5. * For thou, LORD, *art* good and ready * Verſ. 15. Joel 2. 13.
to forgive *g*: and plenteous in mercy unto all them that call upon thee *h*.

g Herewith he relieveth himſelf under the ſence of his guilt, whereby he had brought his preſent calamities upon himſelf. *h* To wit, *in truth*, as it is explained, *Pſal.* 145. 18. or with an upright heart: for *if* a man *regard iniquity in* his *heart*, *God will not hear* him, *Pſal.* 66. 18.

6. Give ear, O LORD, unto my prayer: and attend to the voice of my ſupplications *i*.

i He repeats and multiplies his requeſts both to eaſe his own troubled mind, and to prevail with God who is well pleaſed with his peoples importunity in prayer. See *Luk.* 18. 1, &c.

7. * In the day of my trouble I will call upon * Pſal. 50. 15.
thee: for thou wilt anſwer me *k*.

k Whereof I have aſſurance both from the benignity of thy Nature, and from the truth and certainty of thy promiſes, and from my own and others experiences in former times.

8. Among the gods there is none like unto thee *l*, O LORD, * neither *are there any works* like unto thy works. * Exod. 15. 11. Deut. 3. 24. Pſal. 89. 6.

l Either for power or readineſs to hear and anſwer prayers. I am not now calling upon a deaf and impotent Idol, for then I might

I might cry my heart out, and all in vain, as they did, 1 *Kings* 18. 26, *&c.* but upon the Almighty and moſt gracious God,

9. All nations whom thou haſt made, ſhall come and worſhip before thee, O LORD; and ſhall glorifie thy name *m*.

m So true is that which I have now ſaid of thee, v. 8. that the time is coming when all the Nations of the Earth ſhall acknowledge it, and, forſaking their impotent Idols, ſhall worſhip thee alone. Which being a work of thy Power and Grace, clearly proves that no God is like to thee, and no works like thine. And thoſe words, *whom thou haſt made*, are added to prevent, or remove Objections concerning the inſuperable difficulty and incredibility of this work. The God, ſaith he, that made them can eaſily convince and convert them to himſelf.

* Pſal. 72. 18. and 77. 14. * Deut. 6. 4. and 32. 39. Iſa. 37. 16. and 44. 6. Mark 12. 29. 1 Cor. 8. 4. Eph. 4. 6.

10. For thou art great, and * doſt wondrous things *n*: * thou *art* God alone *o*.

n This is added as a reaſon either why the Nations ſhould own the true God, becauſe they ſhould ſee his wonderful Works; or why that great Work, v. 9. was not incredible, but ſhould certainly be accompliſhed. *o* And all the Idols of the Heathen are no gods, but vanities; as the Gentiles themſelves ſhall ſee and acknowledge.

* Pſal. 25. 4. and 119. 33. and 143. 8.

11. * Teach me thy way *p*, O LORD, I will walk in thy truth *q*: unite my heart *r* to fear thy name.

p Wherein thou wouldſt have me to walk. As thou haſt taught me by thy word, ſo alſo by thy Spirit enlighten my mind that I may clearly diſcern thy will and my duty in all conditions and circumſtances. *q* In the way of thy Precepts which are true and *right in all things*, as he ſaith *Pſal.* 119. 128. and the only true Rule of thy Worſhip, and the only true way to man's happineſs. *r* Ingage and knit my whole heart to thy ſelf and ſervice, and deliver me from inconſtancy and wavering, that I may not at any time, nor in the leaſt degree be withdrawn from thee either to any corrupt Worſhip, or to the love and purſuit of the luſts or vainities of this preſent evil world.

12. I will praiſe thee, O Lord my God, with all my heart: and I will glorifie thy name for evermore *s*.

s Either, 1. If thou granteſt my requeſt, v. 11. Or, 2. Becauſe thou haſt done what is expreſſed, v. 13.

† Heb. *Hell beneath.* Pſal. 16. 10.

13. For great *is* thy mercy toward me, and thou haſt delivered my ſoul *t* from † the loweſt hell *u*.

t My perſon or life, as in the next Verſe. *u* Either, 1. From Hell properly ſo called. Or rather, 2. From extreme and deſperate dangers and miſeries; by comparing this with *Deut.* 32. 22. and with *Pſal.* 88. 6. *Thou haſt laid me in the loweſt* (the ſame word in the Hebrew which is here) *pit*. Where by the *pit* he means, as is evident and confeſſed, *the grave*, which is commonly called *Scheol*, the word here uſed.

* Pſal. 54. 3. † Heb. *terrible.*

14. O God, * the proud are riſen againſt me, and the aſſemblies of † violent *men* have ſought after my ſoul: and have not ſet thee before them *x*.

x They have no reverence nor regard for thee, neither for thy word which hath conferred the Kingdom upon me; nor for thine all-ſeeing Eye which beholds all their wicked devices and practices againſt me; nor for thy juſtice which will undoubtedly bring their miſchief upon their own heads.

* Exod. 34. 6. Numb. 14. 18. Nehem. 9. 17. Pſal. 103. 8. and 145. 8. Joel 2. 13. Verſe 5.

15. * But thou, O Lord, art a God full of compaſſion, and gracious: long-ſuffering and plenteous in mercy *y* and truth.

y To wit, to thy people, and to me in particular; and therefore thou wilt forget and forgive my manifold ſins for which thou mighteſt juſtly reject me, and make me to know thy breach of promiſe; and therefore thou wilt ſave me from my cruel Enemies.

* Pſal. 116. 16.

16. O turn unto me, and have mercy upon me: give thy ſtrength *z* unto thy ſervant, and ſave * the ſon of thine handmaid ||.

z To aſſiſt, ſupport and ſave me. || Me, who by thy gracious Providence was born not of Heathen, but of Iſraelitiſh Parents, and therefore was in Covenant with thee from my birth, and whoſe Mother was thy faithful Servant, and did intirely devote me to thy Service.

17. Shew me a token for good, † that they which hate me may ſee *it*, and be aſhamed, becauſe thou, LORD, haſt holpen me, and comforted me.

† Vouchſafe to me ſome evident and eminent token of thy good will to me, for the conviction of mine Enemies, and mine own comfort.

PSAL. LXXXVII.

The ARGUMENT.

This Pſalm *was doubtleſs compoſed after the Building of the Temple; and, as Learned Men think, and it ſeems probable, when the People were newly returned out of* Babylon, *and laboured under many diſcouragements about the return of moſt of their Brethren, and the difficulties which they met with in the rebuilding of their Temple and City.*

A Pſalm *or* Song || for the ſons of Korah. || Or, *of.*

* Pſal. 48. 1.

1. HIs foundation *a is* * in the holy mountains *b*.

a Whoſe foundation? Either, 1. The foundation, *(i.e.)* the argument or matter of this Pſalm or Song. So theſe words are thought to be a part of the Title, the words lying thus in the Hebrew Text, *For the ſons of Korah a Pſalm* or *Song whoſe foundation is in the holy mountains*. But, 1. The Hebrew word rendred *Foundation* is no where uſed in that ſence. 2. There is no example of any ſuch like Title in the Book of the *Pſalms*. Or rather, 2. Of the City or Temple of God, of which he ſpeaks in the following Verſes. And whereas the beginning is ſomewhat abrupt, which ſeems to be the only ground of the foregoing Expoſition, that is no unuſual thing in Scripture, and the Pronoun Relative, ſuch as this is, is oft put without any foregoing Antecedent, and the Antecedent is to be fetched out of the following words or Verſes: As *Numb.* 24. 17. *I ſhall ſee him*, or *it*, to wit, the ſtar, which follows afterward, *Pſal.* 103. 19. *his word (i.e.)* the Lords. *Prov.* 7, 8. *to her houſe, (i.e.)* the harlot's, mentioned v. 10. And eſpecially *Cant.* 1. 2. *let him kiſs*, to wit, my beloved, who is there underſtood, but not expreſſed, till v. 14. And the ground of that abrupt and imperfect ſpeech there ſeems to be the ſame with this here: for as the Church was there in deep meditation, and a great paſſion about her beloved, which cauſed that abruptneſs of ſpeech, which is uſual in ſuch caſes, ſo the Pſalmiſt's thoughts were ſtrongly fixed upon the Temple and City of God; and therefore this Relative *his* had a certain Antecedent in his thoughts, though not in his words. The word *foundations* may poſſibly be emphatical, becauſe this Pſalm might probably be compoſed when the foundations of the ſecond Temple were newly laid, and the old men, who had ſeen the Glory of the former Houſe, were dejected at the ſight of this, of which ſee *Ezra* 3. 11, 12. And ſo the meaning of this paſſage may be this, Be not diſcouraged, O ye Jews, that your Temple is not yet erected and built, but only the foundations of it laid, and thoſe too are mean and obſcure in compariſon of the Magnificence of your former Temple, but take comfort in this, that your Temple hath its foundations laid, and thoſe ſure and firm, ſure in themſelves, becauſe they are not laid in the ſand, nor in boggy or fenny grounds, but in the mountains; and ſure by divine eſtabliſhment, becauſe thoſe mountains are holy, conſecrated to God, and therefore maintained and eſtabliſhed by him. Or, he may uſe this word *foundations* in oppoſition to the Tabernacle, which was moveable, and without foundations, to note the ſtability and perpetuity of this Building. *b* Or, *among*, or *within the holy mountains*, to wit, in *Jeruſalem*, which was encompaſſed with mountains, *Pſal.* 125. 2. and in which were two famous mountains, to wit, *Zion* and *Moriah*. Or the Plural number is here put for the Singular, whereof we have ſeen examples formerly, and *mountains* are put for *the mountain*; either for the Mount *Moriah*, upon which the Temple ſtood: or for Mount *Zion*, which is mentioned in the next Verſe; which is often taken in a large and comprehenſive ſence, ſo as to include *Moriah*; in which ſence the Temple is ſaid to be in *Zion*, *Pſal.* 74. 2. and 76. 2. *Iſa.* 8. 18.

2. The LORD loveth the gates *c* of Zion *d*, more than all the dwellings of Jacob *e*.

c (i.e.) The City-*gates* being oft put for *Cities*, as *Deut.* 15. 7. and 16. 5. *Pſal.* 9. 14. *d* Largely ſo called, as was now ſaid, to wit, of *Jeruſalem*, which was built upon and near Mount *Zion*. He ſaith *Zion* rather than *Jeruſalem*, to intimate that he loved *Jeruſalem* for *Zion*'s ſake, or for the Temple which is oft ſaid to be in *Zion*; which place he loved and choſe for his peculiar dwelling-place. *e* More than all other places of the Land of *Canaan* in which the *Iſraelites* dwelt. For although the Tabernacle was for a ſeaſon in ſome other parts of the Land, yet the Temple, the place of God's fixed reſidence, was no where but in this City.

3. Glorious things are ſpoken of thee, O city of God *f*, Selah.

f O *Jeruſalem*, though thou and thy Temple are yet in ſome ſort in your ruines, and deſolate and contemptible not only to thine enemies, but alſo in the eyes of thine own people, yet comfort thy ſelf with theſe great and glorious things foretold concer-

concerning thee in the Holy Prophets, as *Iſa.* 62. 1, 7. and 65. 18, *&c.* and 66. 10, *&c. Zech.* 1. 14, *&c.* and 2. 4, 12. and 8. 3, *&c.* and 12. 2, *&c.* Among other things, it was foretold that *the glory of the latter houſe ſhould be greater than of the former, Hagg.* 2. 9. All which Prophecies are to be underſtood, as this place alſo is, of a Spiritual and Evangelical Glory accruing to the *Jeruſalem*, as by the birth and preſence of Chriſt in it, ſo alſo by the acceſſion of all People and Nations to it, of which he ſpeaks in the next Verſe.

4. I will make mention *g* of * Rahab *h*, and Babylon *i*, to them *k* that know me *l*: behold *m*, Philiſtia, and Tyre, with Ethiopia *n*: this *man* was born there *o*.

* Pſal. 89. 10. Iſa. 51. 9.

g (i.e.) I will reckon or account them in the number of my Children and Subjects. *h (i.e.) Egypt*, ſo called *Pſal.* 89. 10. *Iſa.* 51. 9. but whether from its pride or natural ſtrength, or figure, or ſhape, is not material. *i* Under theſe two and *Philiſtia*, the old and conſtant enemies of *Iſrael*, he ſeems to underſtand all the keeneſt enemies of the *Iſrael* or Church of God, who ſhall now be not only reconciled, but united to them; which alſo was foretold under the ſimilitude of *the wolfs dwelling with the lamb*, &c. *Iſa.* 11. 6. *k* Or, *with* or *among them*, as the prefix *Lamed* is frequently uſed. *l* To wit, truly, clearly, affectionately and practically, ſo as to love, ſerve and obey me, as this Phraſe is very frequently uſed in Scripture. And upon this account, not only Heathens, but wicked *Iſraelites* are ſaid *not to know God*, as 1 *Sam.* 2. 12. and oft elſewhere. *m* The notice of it as a thing new and ſtrange and comfortable. *n* The Nations on every ſide of them, for *Tyrus* was on the North, *Ethiopia*, or *Arabia* (for that ſeems rather to be meant by *Cuſh*, as hath been before obſerved) on the South, thoſe neareſt to them, and thoſe more remote from them, that lived in the *uttermoſt parts of the earth*, as this very Land is called, *Mat.* 12. 42. *o* Or, ſaying *this* man, *&c.* for this cohereth with the firſt words, thus, *I will make mention of Rahab, &c.* ſaying, *this* man (*i. e.*) theſe men or people now mentioned, the Singular number put collectively for the Plural; and the Scripture oft ſpeaks of a Nation as of one man, as *Pſal.* 25. 22. and 130. 8. *was born there*, or, *in her*, as it is expreſſed v. 5. to wit, in *Zion, born* by Adoption and Regeneration. See *Joh.* 1. 12. and 3. 3, 7. *Gal.* 3. 26. and 4. 26. 1 *Pet.* 1. 23. The Gentiles ſhall be ingraffed into the Jewiſh Church, and into all their Priviledges.

5. And of Zion *p* it ſhall be ſaid *q*, This and that man *r* was born in her: and the Higheſt himſelf ſhall eſtabliſh her *s*.

p (i.e.) Of *Jeruſalem*, or the Church of God. *q* It ſhall be mentioned by God, as was ſaid v. 4. and it ſhall be obſerved and acknowledged by men as a great and wonderful work of God. *r (i.e.)* Men of this and that Nation, *(i.e.)* of every Nation, indifferently, Jews or Gentiles, according to that prediction that *Egypt* and *Aſſyria* and *Iſrael* ſhould be all joyned together, and bleſſed and owned by God for his people, *Iſa.* 19. 24, 25. Heb. *Man and man*, *(i.e.)* every man or all ſorts of men without difference of Nations; as this very Phraſe, *man and man*, *Lev.* 17. 10, 13. is rendred *every*, or *what-man*; and as by *day and day* is meant every day, or from day to day, *Eſth.* 3. 4. *Pſal.* 61. 8. *s* And this ſhall not be a ſudden and tranſient, but a laſting work; *Zion* ſhall continue in its ſtrength and fertility, becauſe the Almighty God is her Founder and Protector, and will finiſh the work which he hath begun.

6. The LORD ſhall count when he writeth up the people *t*, *that* this man was born there, Selah.

t Or, his *people*. So it is only a defect of the Pronoun *his*, which is very frequent and eaſily underſtood out of the foregoing word, *the Lord*. The ſence is, when God, the Maker and Governour of this City, ſhall take a ſurvey of all his Citizens and Subjects. It is an alluſion to Princes or Governours of Cities that uſe to write and keep a Regiſter of all their people. Hence holy Men and true Iſraelites are ſaid to be written *among the living in Jeruſalem*, *Iſa.* 4. 3. Or, *in the writing of the houſe of Iſrael*, Ezek. 13. 9.

7. As well the ſingers as the players on inſtruments *u* *ſhall be there*: all my ſprings *are* in thee *x*.

u There ſhall be great rejoycing and praiſing God both with vocal and inſtrumental muſick for this glorious and ſtupendious work of the Converſion of the Gentiles. He deſcribes Evangelical Worſhip by Legal Phraſes and Cuſtoms, as the Prophets frequently do. *x (i.e.)* In *Zion* or the Church. Theſe words may be here added as the burden or matter of the Song, which theſe Singers are ſuppoſed to have ſung, and that either, 1. In their own names, and in the name of all the *Zionites* or people of God. So the ſence is, all our deſires and delights are in thee, all the ſprings of Mercy, Grace and Glory flow to us only in and thorow thee: for *ſprings* or *fountains* are oft put for all precious or deſirable things, as *Pſal.* 36. 9. *Iſa.* 12. 3. *Hoſ.* 13. 15. Or, 2. In God's name, whoſe words were frequently ſung by the Singers in the Old Teſtament. 2. So the ſence is, all the Springs or Fountains of good things, or of my Bleſſings are in *Zion*, or in the Church, out of which no true Bleſſings are to be expected or found. And this ſeems beſt to ſuit with the Phraſe, *my Springs*; partly, becauſe it ſeems more proper to call them God's Springs, who is the Author and Giver of them, than mens Springs who are only the receivers of them; and partly, becauſe this is more agreeable to the Phraſe and Uſage of Scripture which every where aſcribes and appropriates them to God.

PSAL. LXXXVIII.

The ARGUMENT.

This Pſalm *was compoſed upon a particular occaſion, to wit*, Heman's *deep diſtreſs and dejection of mind almoſt to deſpair. But though this was the occaſion of it, it is of more general uſe for the inſtruction and conſolation of all good men when they come into ſuch deſpondencies, and therefore was by the direction of God's Spirit made publick, and committed to the Sons of* Korah.

A Song *or* Pſalm ‖ for the ſons of Korah, to the chief muſician upon Mahulach *a*, Leannoth *b*, ‖ Maſchil of * Heman *c* the Ezrahite.

‖ Or, *of*.

‖ Or, a Pſalm *of Heman the Ezrahite giving inſtruction*.

a Which ſeems to be the name of the tune or inſtrument, as *Pſal.* 53. *b* This may be either the latter part of the proper name of the tune or inſtrument: or an appellative name, and ſo divers take it and render it, *to ſing*, or *to be ſung*, to wit, alternately or by turns. *c* Probably the ſame perſon who was famous in *David*'s time both for his skill in Muſick, and for general wiſdom: of whom ſee 1 *Kings* 4. 31. 1 *Chron.* 6. 33. *d* As *Ethan* alſo is called 1 *Kings* 4. 31.

* 1 Chron. 2. 6.

1. O LORD God of my ſalvation *e*, I have cried day *and* night before thee.

e Who haſt ſo often ſaved me from former diſtreſſes, and, I hope, wilt do ſo at this time.

2. Let my prayer come before thee, incline thine ear unto my cry.

3. For my ſoul *f* is † full of troubles: and my life draweth nigh unto the grave.

† Heb. *Glutted with.*

f Properly ſo called; for that he was under great troubles of mind from a ſence of God's wrath and departure from him is evident from *Verſe* 14. 13, 16.

4. I am counted with them that go down into the pit *g*: I am as a man *that hath* no ſtrength.

g I am given up by my Friends and Acquaintance for a loſt man.

5. Free among the dead *h*, like the ſlain that lie in the grave, whom thou remembreſt no more *i*: and they are cut off ‖ from thy hand *k*.

‖ Or, *by thy hand.*

h Well-nigh diſcharged from the warfare of the preſent life, and entred as a member into the ſociety of the dead; as Iſraelitiſh ſervants when they were made free, were thereby made Denizens of the Commonwealth of *Iſrael*. I expect no other freedom from my miſeries but that which death gives, as *Job* obſerves, *Job* 3. 17, 18. *i* Whom thou ſeemeſt wholly to neglect and to bury in oblivion: for he ſpeaks of theſe matters not as they are in truth, for he knew very well that forgetfulneſs was not incident to God, and that God did remember all the dead, and would call them to an account, but only as to ſence and appearance and the opinion of the World, and the ſtate and things of this life. *k* From the care and conduct of thy Providence. Which is to be underſtood as the former clauſe. Or, *by thy hand*. But our Tranſlation ſeems better to agree both with the foregoing branch which it explains and improves, and with the order of the words; for it ſeems improper after he had repreſented the perſons as dead, and in their graves, to add that they *are cut off*, to wit, by death.

6. Thou haſt laid me in † the loweſt pit, * in darkneſs, in the deeps *l*.

† Heb. *the pit of the places below.*

* Pſal. 143. 3.

l Either firſt in the grave; the ſame thing being expreſſed in divers words, or ſecondly in hopeleſs and remedileſs calamities.

7. Thy wrath *m* lieth hard upon me, and * thou haſt afflicted *me* with all thy waves *n*, Selah.

* Pſal. 42. 7.

m Either firſt the ſence of thy wrath, or rather ſecondly the effects of it; as the next clauſe explains this. *n* With thy judgments, breaking in furiouſly upon me like the waves of the Sea.

8. * Thou haſt put away mine acquaintance far from me, thou haſt made *e* an abomination unto them *o*: I *am* ſhut up *p*, and I cannot come forth.

* Job 19. 13. Pſal. 142. 4.

o I am so sad a spectacle of thy vengeance, that my friends avoid and detest me, lest by conversing with me, they should either be filled with terrors, which men naturally abhor; or be made partakers of my guilt or plagues. p Either in the pit or deep mentioned, v.6. or in my own House or Chamber, being afraid or ashamed to go abroad.

9. Mine eye mourneth by reason of affliction, LORD, I have called daily upon thee, I have stretched out my hands unto thee *q*.

q Understand, *without effect*: for thou dost not hear nor answer me.

*Psal.6.5. 10. * Wilt thou shew wonders to the dead *r*? shall the dead arise *and* praise thee *s*! Selah.

r To wit, in raising them to live again in this World, as it is in the next clause. I know that thou wilt not. And therefore now hear and help me, or it will be too late. s To wit, amongst mortal men in this World.

11. Shall thy loving kindness be declared in the grave? *or* thy faithfulness in destruction *t*?

t I am not without hopes that thou hast a true kindness for me, and wilt faithfully perform thy gracious promises made to me, and to all that love thee and call upon thee in truth. But then this must be done speedily, or I shall be utterly uncapable of such a mercy.

12. Shall thy wonders be known in the dark *u*? and thy righteousness in the land of forgetfulness *x*?

u In the grave, which is called *the land of darkness*, Job 10. 21,22. x In the grave, so called: Either, first, actively, because there men forget and neglect all the concerns of this life, being indeed but dead carcasses, without any sense or remembrance. Or rather, secondly, passively, because there men are forgotten, not only by men, as is noted, *Job* 24.20. *Psal.*31.12. but by God himself, as he complained, v. 5.

*Psal.89. 14. Heb. and Psal. 95.2. 13. But unto thee have I cried, O LORD, and in the morning shall my prayer * prevent thee *y*.

y (*i. e.*) Early come to thee before the ordinary time of Morning Prayer, or before the dawning of the Day, or the rising of the Sun. The sence is, Though I have hitherto got no answer to my Prayers, yet I will not give over praying nor hoping for an answer.

14. LORD, why castest thou off my soul? *why* hidest thou thy face from me *z*?

z This proceeding seems not to agree with the benignity of thy nature, nor with the manner of thy dealing with thy people.

* Job 6.4. 15. I *am* afflicted and ready to die, from *my* youth up *a*: *while* * I suffer thy terrors *b*, I am distracted.

a My whole life hath been filled with a succession of deadly calamities. O Lord, take some pity upon me, and let me have a little breathing space before I die. b Upon my mind and conscience, which do accompany and aggravate my outward miseries.

16. Thy fierce wrath goeth over me, thy terrors have || cut me off.

|| *almost cut.*

17. They came round about me || daily, like water *c*, they compassed me about together.

|| Or, *all the day.*

c As the Waters of the Sea encompass him which is in the midst and bottom of it.

18. Lover and friend hast thou put far from me *d*, *and* mine acquaintance into darkness.

d Of which see the Note on *v.* 8.

PSAL. LXXXIX.

|| Or, *a Psalm for Ethan the Ezrahite to give instruction.*

|| Maschil of * Ethan the Ezrahite *a*.

* 1 Chron. 2.6.

a Either, first, He who is mentioned, 1 *Kings* 4.31. And then the Psalm is prophetical of things to come; which yet, after the manner of the Prophets, he represents as present. And this Prophetical Psalm might be left upon record, as a cordial for *David*'s Family in their future distresses, which *Ethan* by the spirit of Prophecy foresaw. Or, secondly, some other Person of the same Name, and inspired by the same Spirit, who had lived in the Times of which the Psalmist speaketh.

This Psalm manifestly treats of the declining and calamitous time and state of the House and Kingdom of *David*, either, first, in *Rehoboam*'s Reign, as a late judicious Interpreter conceives. To which those expressions, v.40,41,42. do not agree; or rather, secondly, in or about the time of the Babylonish Captivity.

1. I Will sing of the mercies of the LORD for ever *b*: with my mouth will I make known thy faithfulness *c*, † to all generations.

† Heb. *to generation and generation.*

b Intending to discourse of the doleful estate of *David*'s Family, and of the Kingdom, he prefaceth this: partly lest the following complaints of present miseries should argue ingratitude for former mercies: and partly to move God to pity, from the remembrance of his former mercies. c Whatsoever hath befallen or shall befal *David*'s House, or any other, it proceedeth not from thy unfaithfulness, but from some other Causes.

2. For I have said *d*, Mercy shall be built up for ever *e*: * thy faithfulness shalt thou establish in the very heavens *f*.

* Psal.119.90.

d Within my self. I have been assured in my own mind. e As thou hast laid a sure foundation of mercy to *David*'s Family, by that everlasting Covenant which thou hast made and established with it; so I concluded, That thou wouldst carry on the same project of mercy towards it, that thou wouldst build it up and not destroy it. f So the sence may be this, Thou sittest in the Heavens, and there thou didst make this everlasting and unchangeable Decree and Covenant concerning *David* and his House, and from thence thou beholdest and ordereſt all the affairs of this lower World, and therefore, I doubt not, thou wilt so order these matters, as to accomplish thine own counsel and word. But the Hebrew words are by some others, and may very well be translated thus, *with* (as the Hebrew prefix *Beth* is oft rendred) *the very heavens*, (*i.e.*) as firmly and durably as the Heavens themselves, as *with the sun* in the Hebrew Text, *Psal.*72.5. is by most Interpreters rendred, *as long as the sun endureth*, as our Translation hath it. And so this phrase in this last branch of this Verse answers to *for ever* in the former; as it is also in the foregoing Verse, and so in v. 4. in both which Verses *for ever* in the first clause is explained thus in the latter, *to all generations.*

3. I have made a covenant with my chosen *g*, I have * sworn unto David my servant.

* 2 Sam.7. 11, &c.

g With *David*; whom I have chosen to the Kingdom.

4. Thy seed will I establish for ever, and build up thy throne † to all generations *h*, Selah.

† Heb. *to generation and generation.*

h I will perpetuate the Kingdom to thy Posterity; which was promised upon condition, and was literally and fully accomplished in Christ who was of the seed of *David*.

5. And * the heavens *i* shall praise thy wonders, O LORD: thy faithfulness also *k*, in the congregation of the saints *l*.

* Psal.19.1.

i (*i.e.*) The Inhabitants of Heaven, the holy Angels, as *Job* 15.15. who clearly discern and constantly adore thy mercy and faithfulness; when men upon earth are filled with doubts and perplexities about it. k Understand, *shall be praised*, out of the foregoing clause; which supplements are most usual in Scripture, as hath been already shewed by divers instances. l Either, first, of thy Saints upon Earth in their publick Assemblies; who always acknowledge and celebrate thy truth, although they cannot always discern the footsteps of it. Or rather, secondly, of the Angels of Heaven, of whom he speaks in the foregoing Clause; who are oft called *Saints* or *holy ones*, as *Deut.*33.2. *Job* 15.15. *Dan.*4.13,17. and 8.13.

6. For * who in the heaven can be compared unto the LORD? *who* among the sons † of the mighty *m*, can be likened unto the LORD?

* Psal.86. 8.
† Heb. *of God.* So Gr. Psal.29. 2.

m Either, first, among the Potentates of the Earth: or rather, secondly, among the highest Angels; who well may and needs must admire and adore thee, because thou art incomparably and infinitely more excellent than they.

7. God is greatly to be feared *n* in the assembly of the saints *o*: and || to be had in reverence of all *them that are* about him *p*.

|| Or, *terrible above all that are about him.* So Gr.

n With a fear of reverence: for dread and terror have no place in those blessed Mansions and holy Spirits. o To the whole Society of Angels, called *Saints*, as v. 5. p The Angels which are always in his presence, and encompass his Throne.

8. O LORD God of hosts, † who *is* a strong LORD like unto thee *q*? or to thy faithfulness round about thee *r*?

† Heb. *who is strong like unto thee, O LORD,* Psal.130. 5. Ezr.9. 6.

q Who is equal to thee in Power, or, as it follows, in Faithfulness. r Heb. *and thy faithfulness* is *round about thee*, like a girdle adorning and encompassing thee. It appeareth in all thy paths and actions, in thy words and works.

9. * Thou rulest the raging of the sea *s*: when the waves thereof arise, thou stillest them.

* Psal.65.7.

s Giving commands and setting bounds to its waves when they are most impetuous and unruly.

10. * Thou hast broken || Rahab *t* in pieces, as one

* Exod.14.26.
|| Or, *Egypt.*

one that is ſlain *u*; thou haſt ſcattered thine enemies † with thy ſtrong arm.

† Heb. *with the arm of thy ſtrength.*

t Egypt, as *Pſal.*87.4. *u* Thou didſt wound them not ſlightly but unto death. See *Exod.*14.15.

* Gen. 1. 1. Pſal.24.1. & 50.12.

11. * The heavens *are thine*, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof *x*, thou haſt founded them *y*.

x All the Creatures wherewith it is repleniſhed, as *Pſal.*24.1. and 50.12. *y* They are all thy Creatures, and therefore wholly ſubject to thy power and pleaſure: and therefore all the Monarchs and Kingdoms of the Earth cannot hinder thee from making good thy promiſe to the Houſe and Kingdom of *David*.

† Heb. *the right hand.*

12. The north and † the ſouth *z* thou haſt created them: Tabor and Hermon *a* ſhall rejoyce *b* in thy name *c*.

z The northern and ſouthern Parts of the World, yea even the remoteſt ends thereof, though not yet known to us, were made, and are ruled by thee. Or poſſibly he may underſtand the northern and ſouthern Empires and People of the World, who have from time to time annoyed and diſturbed the Kingdom of *David* and of *Iſrael*, of which this Pſalm principally treats, ſuch as *Syria*, *Chaldea*, and *Aſſyria*; which in Scripture-phraſe are called *the north*, in reference to that Kingdom; and *Egypt*, and *Ethiopia*, and *Arabia*, which are ſouthward from it. Theſe, ſaith he, are all thy Creatures, and none of them can withſtand thee, if thou wilt undertake to deliver thy People. But this I only propoſe with ſubmiſſion. *a* Two eminent Mountains in the Land of *Canaan*, *Tabor* in the Weſt and within *Jordan*, *Hermon* on the Eaſt and without *Jordan*. By which he may underſtand either firſt the Weſtern and Eaſtern Parts of the World: and ſo all the four Parts of the World are contained in this Verſe. But this may ſeem an uncouth and incongruous deſcription of the Eaſt and Weſt, partly becauſe the North and the South here mentioned, are not thoſe Parts of the Land of *Canaan*, but of the World, with reſpect to it; and therefore the Eaſt and Weſt ſhould in reaſon have been ſo too; and partly becauſe theſe Places were not ſo ſituated in *Canaan*; for *Tabor* was not in the Weſt part of *Canaan*, but rather in the middle ſpace between the Sea and *Jordan*; and *Hermon* was not ſo much on the Eaſt as on the North, being indeed the northern Border of the Land without *Jordan*. Or, ſecondly, the ſeveral Parts of the Land of *Canaan*, both within *Jordan*, where Mount *Tabor* is, and without it, where *Hermon* lies. And the Mountains may be named rather than the Valleys, becauſe when their fertility is expreſſed, the fertility of the Valleys is more ſtrongly ſuppoſed. *b* (*i.e.*) Shall be fruitful and proſperous, and ſo give their Inhabitants cauſe to rejoyce. Joy and ſinging are oft aſcribed to Mountains and Fields, &c. in a Poetical ſtrain. *c* In or by thy favour, and the fruits thereof.

† Heb. *an arm with might.*

13. Thou haſt † a mighty arm: ſtrong is thy hand *d*, and high is *e* thy right hand.

d Either thy left hand, becauſe the right hand ſeems to be oppoſed to it: or thy right hand, as it is limited and explained in the next Clauſe. *e* Or, *is* or *ſhall be exalted*, or *lifted up*. That ſtrength of thine hand hath been, or ſhall be, put forth for thy People, as occaſion requireth.

‖ Or, *eſtabliſhment*, or, *place.* * Pſal.85.13.

14. Juſtice and judgement *f* are the ‖ habitation *g* of thy throne: * mercy and truth ſhall go before thy face *h*.

f (*i.e.*) Juſt judgment, or juſtice in judging, as *Jer.* 9. 24. and 22.3. A common figure called *Hendiaduo*. *g* Or, *the baſis* or *foundation*, as this word is uſed, *Ezra* 2.68. and 3.3. *Pſal.*97. 2. and 104.5. the ground-work of all his proceedings, and the ſtability of his Throne and Government. For God could not be the Judge and Ruler of the World if he did not right, *Gen.* 18. 25. comp. *Prov.*16.12. The ſence and ſcope of this Verſe may be this, Though thy preſent diſpenſations in breaking thy Covenant with *David*, and in ſuffering his Poſterity and thine own People to be devoured by ſuch as are much more wicked than they, be a great and deep ſecret, yet I reſt ſatisfied that they are juſt. In like manner the Prophet fortifies himſelf under the like thoughts, *Jer.*12. 1. *h* As thy Harbengers and Companions whereſoever thou goeſt. Thou art neither unmerciful nor unfaithful in any of thy dealings.

* Numb.10. 6. Pſal.33. 10. Pſal.27.6.

15. Bleſſed *is* the people *i* that know the * joyful ſound *k*: they ſhall walk, O LORD, in the light of thy countenance *l*.

i The Pſalmiſt intending to deſcribe the doleful eſtate of the Royal Family and Kingdom of *Iſrael*, aggravates it by the conſideration of their former felicity. *k* (*i.e.*) Who enjoy the preſence of God and his Ordinances, and the tokens of his grace and mercy to them, to which they were called and invited by the ſound of Trumpets, which upon that only reaſon was very pleaſant and grateful to the *Iſraelites*. See *Numb.*10.9,10. So the ſign is put for the thing ſignified, as is manifeſt both from the following clauſe of the Verſe, and becauſe otherwiſe the hearing of the outward ſound of Trumpets could never make them bleſſed. *l* They ſhall live under the comfortable influences of thy grace and favour; whereof at preſent we are bereaved.

16. In thy name *m* ſhall they rejoyce all the day: and in thy righteouſneſs *n* ſhall they be exalted.

m In the knowledge and remembrance of thy name, (*i.e.*) of thy infinite power and goodneſs, revealed and imparted to them. *n* Whereby thou art both inclined and in ſome ſort ingaged to hear the Prayers of thy People, and to ſave them from all their Enemies.

17. For thou *art* the glory of their ſtrength *o*: and in thy favour our horn ſhall be exalted *p*.

o All that ſtrength in which they do or may glory is not their own, but is a meer vouchſafement of thy grace, and to thee alone belongs the glory of all their valiant atchievments. *p* (*i.e.*) Our power and honour, which now lies in the duſt, ſhall be raiſed and recovered.

‖ Or, *Our ſhield is of the LORD, and our king is of the holy one of Iſrael.*

18. For *q* ‖ the LORD *is* our defence: and the holy one of Iſrael *is* our king *r*.

q This verſe gives a reaſon of the Pſalmiſts confidence that their horn would be exalted. *r* Having therefore ſo potent a friend, we have no reaſon to deſpair of our reſtitution to our former felicity. Or, as the words may well be, and are by divers, rendred, *Of* or *From the Lord* is or was *our ſhield*, (to wit, our King, as it is explained in the next branch of the verſe compared with *Pſal.* 47. 10.) *and of* or *from the holy one of Iſrael* (*i. e.* the Lord, who is oft ſo called) is or was *our King*. He gave us our King and Royal Family at firſt, and therefore he can eaſily reſtore it when he ſees it fit.

19. Then *s* thou ſpakeſt in viſion *t* to thy holy one *u*, and ſaidſt, I have laid help *x* upon *one that is* mighty *y*, I have exalted *one* choſen out of the people *z*.

s (*i. e.*) Of old: for this Particle is ſometimes put indefinitely. Or then, when thou didſt ſet *David* in the Throne. *t* Which then was the uſual way by which God ſpake to the Prophets, *Numb.* 12. 6. *u* To thy holy Prophets; the ſingular number being put for the plural; eſpecially to *Samuel* and *Nathan*; for part of the following meſſage was delivered to the former, and part to the latter. *x* I have provided help and relief for my people which I have put into ſafe hands. *y* Upon a perſon of ſingular courage and wiſdom, and every way fit for ſo great a charge. *z* One whom I have pickt and choſen out of all the people, as the fitteſt for the Kingly Office, one enriched with eminent gifts and graces, &c.

* 1 Sam. 16. 12.

20. * I have found *a* David my ſervant: with my holy oyl *b* have I anointed him.

a This is ſpoken of God figuratively, after the manner of men, to imply the great ſcarcity of ſuch perſons, and the difficulty of finding them out. *b* Both with material oyl, 1 *Sam.* 16. 13. 2 *Sam.* 5. 3. and with the gifts and graces of my holy Spirit, which are oft ſignified by oyl or unction, as *Pſal.*45.8. compared with *Heb.*1.9. *Iſai.*61.3. 1 *Joh.*2.20,27.

* Pſal.80.17.

21. * With whom my hand ſhall be eſtabliſhed *c*: mine arm alſo ſhall ſtrengthen him.

c (*i.e.*) Conſtantly abide to protect and aſſiſt him.

* 2 Sam.7.10.

22. * The enemy ſhall not exact upon him *d*: nor the ſon of wickedneſs afflict him *e*.

d Not conquer him, or make him tributary. Or, *ſhall not deceive* or *circumvent him*, as this word is uſed, *Gen.* 3. 13. 2 *Kings* 18.29. *e* To wit, ſo as to overthrow or deſtroy him.

23. And I will beat down his foes before his face, and plague them that hate him.

* Pſal.61.7.

24. But my * faithfulneſs and my mercy *ſhall be* with him *f*: and in my name *g* ſhall his horn be exalted.

f Faithfulneſs in making good all my promiſes to him; and *mercy* either in doing more for him than I have promiſed, or in pardoning his ſins, for which I might juſtly make him to know my breach of promiſe. *g* By my favour and help.

25. I will ſet his hand *h* alſo in the ſea *i*, and his right hand in the rivers *k*.

h (*i. e.*) Eſtabliſh his power and dominion. *i* The midland Sea. *k* To wit, *Euphrates*, called *Rivers* in the Plural Number, as *Nilus* alſo is, *Iſai.*18.1. *Ezek.*29. 3,4. in regard of divers branches of it, and rivers which flow into it. So here is a deſcription of the utmoſt bounds of the promiſed Land, *Exod.* 23. 31. *Numb.* 34. 3. to which the *Iſraelitiſh* power was extended by *David* and *Solomon*.

26. He ſhall cry unto me, Thou *art* my father *l*, my God, and the rock of my ſalvation.

l He ſhall find me to be a true and a kind father to him, and

ſhall familiarly and confidently make his addreſſes to me as ſuch, for all neceſſary ſupplies and aſſiſtances, which Parents willingly afford to their children, as need requires.

27. Alſo I will make him *my* firſt-born *m*, higher than the kings of the earth *n*.

m As he calls me father, *v.* 26. ſo I will make him my ſon, yea my firſt-born; who had divers priviledges above other ſons. This and the following paſſage in ſome ſort agree to *David*, who may well be called God's *firſt-born*, as all the people of *Iſrael* are, *Exod.* 4. 22. and ſo is *Ephraim*, *Jer.* 31. 9. Nor can I ſee fit wholly to exclude *David* here, of whom all the foregoing and following Verſes may, and ſome of them muſt be, underſtood. But this is more fully and properly accompliſhed in Chriſt, and ſeems to be aſcribed to *David* here as a type of Chriſt, and that our minds might be led through *David* to him, whom *David* repreſented, even to the Meſſias, to whom alone this doth ſtrictly and literally belong. *n* This alſo was in ſome ſort accompliſhed in *David*, partly becauſe he had a greater power and dominion than any of the Neighbouring Kings, yea than any other Kings of his age, and in thoſe parts of the world, except the Aſſyrian Monarch; nor is the expreſſion here univerſal but indefinite, and if it had been ſaid, *higher than all the Kings*, yet even ſuch univerſal expreſſions admit of ſome limitation or exception, as is manifeſt and confeſſed: and partly becauſe *David* had many priviledges wherein he did excel all other Kings of the Earth of his Age without exception; which probably he did in the honour and renown which he got by his military atchievements; and by that wiſdom and juſtice wherewith he managed all his Dominions; but certainly he did in this, that he was a King choſen and advanced by the immediate order and appointment of God himſelf; that he was ſet over Gods own peculiar and beloved people; that he was intruſted with the care and Patronage of the true Religion and the Worſhip of God in the World; and eſpecially that he was not only an eminent type, but alſo the Progenitor, of the Meſſias, who is King of kings, and Lord of lords, and God bleſſed for ever.

* Iſa. 55. 3. 28. * My mercy *o* will I keep with him for evermore, and my covenant *p* ſhall ſtand faſt with him.

o Declared and promiſed to him and his Seed, as it here follows, *p* Of which ſee 2 *Sam.* 7. 12, 13, *&c.*

29. His ſeed alſo will I make *to endure* for ever *q* and his throne as the days of heaven *r*.

q (*i. e.*) To ſit upon the Throne for ever, as the next words explain it. This was accompliſhed only in Chriſt, the eternal King of the Church, and of the World, who was of *David*'s Seed according to the fleſh. *r* (*i. e.*) For ever, as he now ſaid, as long as the World ſhall have a being. It ſhall be as unchangeable and durable as the Heavens themſelves, which are of an incorruptible nature. See the like expreſſion *Deut.* 11. 21. *Jer.* 31. 35, 36.

30. If his children forſake my law *s*, and walk not in my judgments:

s Of this and the two next Verſes, ſee the Notes on 2 *Sam.* 7. 14, 15.

† Heb. *prophane my ſtatutes.* 31. If they † break my ſtatutes, and kept not my commandments *t*:

t By this variety of expreſſions he implies, that God will pardon not only their leſſer but even their greater ſins.

* 2 Sam. 7. 14. 32. Then * will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

* Heb. *I will not make void from him.* † Heb. *to lie.* 33. Nevertheleſs my loving kindneſs *u* * will I not utterly take from him, nor ſuffer my faithfulneſs † to fail.

u My mercy promiſed to *David*.

34. My covenant will I not break, nor alter the thing *that is* gone out of my lips.

† Heb. *if I lye.* 35. Once have I ſworn by my holineſs *x*, † that I will not lye unto David.

x Here he gives ſome reaſons why he would not break his Covenant with *David*, though he ſhould have juſt cauſe to do ſo, and though he had upon ſuch juſt cauſe broke his Covenant made with others; firſt becauſe this Covenant was confirmed by his Oath, which adds not only more ſolemnity, but more ſtability and certainty to it, as is evident from *Heb.* 6. 17. wherein he ſheweth that God added an Oath to his Promiſe or Covenant to make and prove it to be immutable, and from *Heb.* 7. 20, *&c.* where he proveth the Prieſthood of *Melchiſedech* to be unchangeable, becauſe it was confirmed by an Oath. And though judgments ſimply threatned have not always been executed, but ſometimes were prevented, yet thoſe comminations which were confirmed by Oath were thereby rendred and declared to be irrevocable, as we ſee *Numb.* 14. 28, 29, 30. *Jer.* 44. 26. Secondly, becauſe this is ſaid to be ſworn *once*, which word and phraſe ſometimes implies the compleatneſs, certainty and irrevocableneſs of the thing ſaid or done, as *Prov.* 28. 18. *ſhall fall at once*. Thus Chriſt is ſaid to have *died* or *ſuffered once*, *Rom.* 6. 10. *Heb* 9. 26, 28. Thirdly, becauſe God ſware by his *holineſs*; in or by which God is but ſeldom read to ſpeak or ſwear, and when he is, it conſtantly adds more weight and confirmation to the ſpeech, as *Pſal.* 60. 6. and 108. 7. *Amos* 4. 2.

36. * His ſeed ſhall endure for ever, and his throne * as the ſun *y* before me.

* 2 Sam. 7. 16. Luk. 1. 33. Joh. 12. 34. * Pſal. 72. 5, 17.

y In reſpect of perpetual duration, as appears both from the foregoing words, and from the following Verſe.

37. It ſhall be eſtabliſhed *for* ever as the moon, and as a faithful witneſs in heaven *z*, Selah.

z Whereby he underſtands either firſt the moon laſt mentioned, to which this clauſe may be added rather than to the Sun, to imply that as the Moon, though ſubject to Eclipſes and frequent and manifold changes, yet doth conſtantly and perpetually remain in Heaven; as a witneſs of my *covenant of the night*, as it is called, *Jer.* 33. 20. ſo ſhall the houſe and Kingdom of *David* continue for ever notwithſtanding all the changes and calamities which it may undergo. Or ſecondly, the Rainbow; which though in it ſelf it be unſtable and tranſient, and doth but ſeldom appear, which learned men object againſt this opinion, yet in Scripture is mentioned as God's faithful and perpetual witneſs, being called *a token of God's everlaſting covenant between God and every living creature for perpetual generations*, Gen. 9. 12, 16, And although it do not always appear to us, neither do the Sun or Moon do ſo, yet its appearances are doubtleſs very frequent in one or other part of the World, and will be repeated from time to time to the end of the World. Add to this that the word here rendred *Heaven*, may as well be rendred *the Cloud* or *Clouds*, as it is uſed *Deut.* 33. 26. *Job* 35. 5. and 36. 28. *Pſal.* 18. 12. and 77. 17. and 78. 23. *Prov.* 3. 20. *Iſa.* 45. 8. And ſo the place being thus tranſlated, *and* as *the faithful witneſs in the Cloud*, or *Clouds*, doth plainly point us to the Rainbow.

38. But *a* thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed *b*.

a Having hitherto declared the certainty of God's promiſes, he now proceeds to ſhew the unſuitableneſs of the preſent diſpenſations of God's Providence thereunto; and humbly expoſtulates with God about it. *b* That Perſon and Family which thou haſt inveſted with the Kingdom.

39. Thou haſt made void *c* the covenant of thy ſervant *d*: thou haſt profaned his crown *e*, *by caſting it* to the ground.

c Which ſeems contrary to thy word given, *v.* 34. *d* (*i. e.*) made with him. *e* By expoſing that ſacred Perſon and Family and Kingdom to contempt, and giving his Scepter and Power into the hands of the uncircumciſed.

40. * Thou haſt broken down all his hedges *f*; thou haſt brought his ſtrong-holds to ruine. * Pſal. 80. 12.

f All the means of his protection and ſafety.

41. All that paſs by the way ſpoil him: he is a reproach *g* to his neighbours:

g An object of their ſcorn and reproach. Is this the anointed of the Lord? Is this the Everlaſting Family and Kingdom?

42. Thou haſt ſet up the right hand of his adverſaries *h*: thou haſt made all his enemies to rejoyce.

h Thou haſt given them Courage, and Power and Succeſs.

43. Thou haſt alſo turned the edge of his ſword *i*, and haſt not made him to ſtand *k* in the battle.

i So that he can neither offend his Enemies, nor defend himſelf. *k* But to flee and fall before his Enemies: for more is underſtood than what is expreſſed.

44. Thou haſt made his † glory to ceaſe, and caſt his throne down to the ground. † Heb. *brightneſs.*

45. The days of his youth haſt thou ſhortned *l*: thou haſt covered him with ſhame, Selah.

l The youthful and flouriſhing eſtate of *David*'s Kingdom was very ſhort, and reached not beyond his next ſucceſſor, and it hath been languiſhing by degrees till this time when it ſeems to be dead and buried.

46. * How long, LORD, wilt thou hide thy ſelf, for ever? ſhall thy wrath burn like fire? * Pſal. 79. 5.

47. Remember how ſhort my time *m* is: wherefore haſt thou made all men in vain *n*!

m (*i. e.*)

m (*i. e.*) Our time, the time of our king and kingdom, in whoſe name the Pſalmiſt puts up this Petition, and about whom he was much more ſolicitous than about himſelf, as is evident both from the following verſes, and from the whole body of the Pſalm. The ſence ſeems to be this, Our king and all his people, and I among the reſt, are ſhort-lived and periſhing creatures, that of themſelves and according to the courſe of nature muſt ſhortly die. And therefore there is no need that thou ſhouldeſt add further afflictions to ſweep them away before their time. *n* Wherefore haſt thou made us and our King (and conſequently all other men whoſe condition is in nothing better than ours, and in reſpect of thy grace and mercy is much worſe than ours) in vain or to ſo little purpoſe? Didſt thou raiſe us and him, eſtabliſh us for thy people, ſettle the crown upon *David* and his ſeed for ever by a ſolemn and unchangeable Covenant, erect a magnificent and glorious Temple, and vouchſafe ſo many and great promiſes and priviledges, and all this but for a few years, that our Crown and Glory ſhould be taken from us within a little time after it was put upon our heads, that our Kingdom ſhould be broken almoſt as ſoon as it was firmly eſtabliſhed, that thy worſhip ſhould be ſo ſoon corrupted, and thy Temple quickly robbed, and not long after frequently abuſed, and polluted and waſted, and now at laſt utterly demoliſhed? It is not ſtrange that ſuch conſiderations as theſe did fill the Pſalmiſts mind with amuſement, and ſad and perplexing thoughts. Nor doth the Pſalmiſt accuſe or upbraid God herewith, but only uſeth it as an argument to move God to repair and reſtore their decayed ſtate, that they might live to praiſe and ſerve and glorifie him, and not be ſuch uſeleſs and inſignificant Creatures as now they were in this forlorn eſtate of things, and as they ſhould be if they ſhould go into the place and ſtate of the dead before the reſtitution of their broken State and Kingdom.

* Pſal. 49. 9. 48. * What man *is he that* liveth, and ſhall not ſee death *o*? ſhall he deliver his ſoul from the hand of † the grave! Selah.

† Heb. *hell.*

o All men at their beſt eſtate are mortal and miſerable: Kings and People muſt unavoidably die by the condition of their natures; and therefore, Lord, do not increaſe our affliction which of it ſelf is more than enough; neither proceed in theſe violent courſes upon us, who, without ſuch ſeverity, muſt periſh of and from our ſelves.

* 2 Sam. 7. 15. Iſa. 55. 3. 49. LORD, where *are* thy former loving kindneſſes, *which* thou * ſwareſt unto David in thy truth *p*?

p Haſt thou forgotten or repented of all that mercy and kindneſs which thou haſt promiſed and ſworn, and ſometimes performed unto *David* and his Family and Kingdom?

* Numb. 11. 12. 50. Remember, LORD, the reproach of thy ſervants; *how* I *q* * do bear in my boſom *r the reproach of* all the mighty people *s*.

q (*i. e.*) We thy ſervants, as he now ſaid; our King and his people; of whom he ſpeaks as of one perſon, as is very uſual in holy Scripture. Or, the Pſalmiſt ſheweth how particularly and paſſionately he reſented thoſe reproaches which were caſt upon their King and Kingdom, as if they were caſt upon himſelf. *r* This phraſe may denote either firſt the multitude of theſe reproaches, things being ſaid to be given or received into a mans boſom, which are given or received in great plenty, as *Iſa.* 65. 6. *Luk.* 6. 38. Or ſecondly, their grievouſneſs, that they pierced him to the very heart, which is ſometimes called *the boſom*, as *Eccl.* 7. 9. *s* Of the great Potentates and Princes of the World who now reproached the houſe of *David* with their vain and confident boaſting of the everlaſtingneſs of their Kingdom, which was now in a deſperate and loſt condition. Or, *all* the reproaches *of many people*.

51. Wherewith thine enemies have reproached, O LORD, wherewith they have reproached the footſteps of thine anointed *t*.

t Or, *of thy Meſſiah*. By whom he ſeems to underſtand either firſt the Kings of *Judah*, the ſingular number being put for the plural; and by their *footſteps* may be meant either their ways or actions, and the ſad conſequences thereof; or the traces or memorials of their antient ſplendor and dominion, wherewith they now upbraid them; Or rather ſecondly the Meſſiah moſt properly and eminently ſo called; of whom not only many Chriſtians, but the Chaldee Paraphraſt and the Hebrew Doctors, underſtand this place. And this ſuits very well both with the ſingular number here uſed which points at one particular and eminent perſon anointed by God to be the King of his people, and with the matter and occaſion of this Pſalm. For it was univerſally believed by the Jews, that the Meſſiah ſhould come of the Seed of *David*, and that by him the antient glory and power of *David*'s Houſe ſhould be revived and vaſtly increaſed. And this coming of the Meſſiah the Jews did continually expect for a long time together before he did come, and ſupported themſelves therewith under all their Calamities. All which being well known to many of the Heathens, they reproached the Jews with the vanity of this belief and expectation. And by *the footſteps* of the Meſſiah he may underſtand his coming, as by the *feet* or *footſteps* of Miniſters, *Iſa.* 52. 7. their coming and bringing the Goſpel with them is underſtood.

52. Bleſſed *be* the LORD *u* for evermore. Amen and Amen.

u Let thine Enemies reproach thee and thy promiſes concerning the ſending of the Meſſiah and the deliverance of thy people by his hand, I do and will heartily bleſs and praiſe thee for them, and encourage my ſelf with them, not doubting but thou wilt conſider and take away all our reproaches, and in thine own due time (which is the beſt) ſend him who is the conſolation and expectation of *Iſrael*, and the deſire of all Nations.

PSAL. XC.

‖ A Prayer of Moſes the man of God *a*.

‖ Or, a Prayer *being a Pſalm* of *Moſes*.

a Who conſidering that terrible but righteous ſentence of God concerning the cutting off all that ſinful Generation in the Wilderneſs, of which ſee *Numb.* 14. takes that occaſion to publiſh theſe Meditations concerning mans mortality and miſery in this life, which might be uſeful both to that and to all ſucceeding Generations.

1. LORD, thou haſt been our dwelling-place † in all generations *b*.

† Heb. *in generation and generation.*

b Although we and our Fathers for ſome Generations have had no certain and fixed Habitation, but have been *ſtrangers in a land that* was *not ours*, and *afflicted* for *four hundred years*, according to thy prediction, *Gen.* 15. 13. and although we now are and have been for ſome time, and ſtill are like to continue in a vaſt howling Wilderneſs, having no Houſes but dwelling in Tents, and wandring from place to place we know not whither; yet thou, O Lord, haſt fully ſupplyed this want, and haſt been inſtead of, and better than, a dwelling place to us, by thy watchful and gracious Providence over us in all places and exigencies. And this is a very proper preface to this Pſalm to intimate that all the following miſeries were not to be imputed to God but unto themſelves who by their own ſins had brought theſe miſchiefs upon themſelves.

2. Before the mountains *c* were brought forth, or ever thou hadſt formed the earth, and the world *d*: even from everlaſting to everlaſting, thou *art* God *e*.

c Which he mentions as the moſt fixed and ſtable part of the Earth, *d* (*i. e.*) From Eternity; which is frequently deſcribed in this manner, as *Prov.* 8. 25, 26. *Joh.* 17. 24. *Eph.* 1. 4. becauſe there was nothing before the Creation of the World but Eternity. And thus the words here following do explain it. And this Eternity of God is here mentioned partly that men by the contemplation thereof might be wrought to a deeper ſence of their own frailty and nothingneſs, which is the foundation of humility and of all true piety; and to a greater reverence and admiration of the Divine Majeſty; and partly for the comfort of God's people, who notwithſtanding all their preſent miſeries have a ſure and everlaſting refuge and portion. *e* Or, *thou* art *the ſtrong God*. Thou haſt thy power and all thy perfections, not by degrees, as men have theirs, but from all Eternity. Or, *thou* art or waſt, *O God*.

3. Thou turneſt man to deſtruction *f*, and ſayeſt *g*, Return ye children of men.

f But as for man, his caſe is far otherwiſe, his time is ſhort, and though he was made by thee an happy Creature, and ſhould have been immortal, yet upon and for his ſin thou didſt make him mortal and miſerable. *g* Or, *didſt ſay*, (*i. e.*) pronounce that ſad ſentence here following, *Return* O men, to the duſt out of which you were taken, *Gen*, 3. 19. *Pſal.* 146. 4. *Eccleſ.* 12. 7.

4. * For a thouſand years *h* in thy ſight *i* are but as yeſterday ‖ when it is paſt *k*, and as a watch *l* in the night *m*.

* 2 Pet. 3. 8.
‖ Or, *when he hath paſſed them.*

h If we ſhould now live ſo long as ſome of our Progenitors well-nigh did. As he compared mans duration with Gods in reſpect of its beginning, *v.* 2. ſo here he compareth them in reſpect of the end, or continuance. *i* In thy account, and therefore in truth; which is oppoſed to the partial and falſe judgment of men who think time long becauſe they do not underſtand Eternity: Or, in compariſon of thy endleſs duration. *k* Which is emphatically added; becauſe time ſeems long when it is to come, but when it is paſt and men look backward upon it, it ſeems very ſhort and contemptible, and men value one hour to come more than a thouſand years which are paſt. *l* Which laſted but for three or four hours; for the night was anciently divided into three or four Watches. See *Judg.* 7. 19. *Mark.* 6. 48. and 13. 35. *Luk.* 12. 38.

m Which

m Which alſo hath its weight: for the ſilence and ſlumbers of the night makes time ſeem ſhorter than it doth in the day.

5. Thou carrieſt them *n* away as with a floud *o*, * they are *as* aſleep *p*: in the morning * *they are* like graſs which ‖ groweth up *q*.

* Pſal. 73. 20.
* Pſal. 103. 15.
‖ Or, *is changed.*

n i.e. Mankind, of whom he ſpake v. 3. *o* Unexpectedly, violently and irreſiſtibly, univerſally, without exception or diſtinction. *p* Short and vain, as ſleep is, and not minded till it be paſt. Or, like a Dream when a man ſleepeth, wherein there may be ſome real pleaſure, but never any ſatisfaction, or ſome real trouble, but very inconſiderable, and ſeldom or never pernicious. Even ſuch an idle and inſignificant thing is humane life conſidered in it ſelf without reſpect to a future ſtate, in which there is but a meer ſhadow or dream of felicity, only the calamities attending upon it are more real and weighty. *q* Heb. *which is changed*, either firſt for the worſe, *which paſſeth away*, as ſome render the word. Which having generally affirmed here, he may ſeem more particularly to explain in the next Verſe. Or rather ſecondly for the better, as this word is ſometimes uſed, as *Job* 14. 7. *Iſa.* 40. 31. which ſprouteth out of the Earth, and groweth more apparent and green and flouriſhing. And this interpretation is confirmed from the next Verſe, where this ſame word is uſed in this ſence, where alſo *the morning* is again mentioned, and that as the time not of its decay, but of its flouriſhing.

6. In the morning it flouriſheth, and groweth up; in the evening it is cut down and withereth *r*.

r The whole ſpace of mans life is compared to one day, and his proſperity is confined to a part of that day, and ended in the cloſe of it.

7. For we *s* are conſumed *t* by thine anger *u*, and by thy wrath are we troubled.

s Either, 1. we men: or rather, 2. we Iſraelites in this Wilderneſs. *t* Either naturally by the frame of our bodies, or violently by extraordinary judgments. Thou doſt not ſuffer us to live ſo long as we might by the courſe of nature. *u* Cauſed by our ſinful ſtate and lives.

8. Thou haſt ſet our iniquities before thee *x*, our ſecret *ſins y* † in the light of thy countenance.

† Heb. *at the luminary of thy countenance.*

x Thou doſt not now cover or blot out or paſs by our ſins, as thou haſt uſually done to thy people; but thou doſt diligently ſearch them out, and accurately obſerve them, as a ſevere, but righteous Judge, and art now calling us to an account for them. *y* Thou doſt not only puniſh us for our notorious and ſcandalous ſins, which thine honour may ſeem to oblige thee to do, but even for our ſecret luſts, the murmuring and unbelief and Apoſtaſie and Idolatry of our hearts; which though hid from the eyes of men, thou haſt ſet before thine eyes, and brought them to light by thy judgments.

9. For all our days are † paſſed away *z* in thy wrath: we ſpend our years ‖ as a tale *that is* told *a*.

† Heb. *turned away.*
‖ Or, *as a meditation.*

z Or, *turn away themſelves* or *their face* from us. They do not continue with us, but quickly turn their backs upon us and leave us. *a* Which may a little affect us for the preſent, but is quickly ended and gone out of mind. Or, *as a word*, as *Job* 37. 2. which in an inſtant is gone, and that irrevocably. Or, *as a thought*, or *a ſigh*, or *a breath.* All which come to one ſence.

10. † The days of our years *b* *are* threeſcore years and ten *c*; and if by reaſon of ſtrength *d* *they be* fourſcore years, yet is their ſtrength *e* labour and ſorrow *f*: for it *g* is ſoon cut off *h*, and we flee away *i*.

† Heb. as for *the days of our years in them* are *ſeventy years.*

b Either, 1. of the Iſraelites in the Deſart, who being twenty years old, and ſome thirty, ſome forty, ſome fifty years old when they came out of *Egypt*, and dying in the Wilderneſs, as all of that age did, *Numb.* 14. 29. a great number of them doubtleſs died in their ſeventieth or eightieth year, as is here implied. Or rather, 2. of the generality of mankind, and the Iſraelites no leſs than others, in that and all following Ages, ſome few perſons excepted, amongſt whom were *Moſes* and *Caleb* and *Joſhua*, who lived an hundred and twenty years; which is therefore noted of them as a thing ſingular and extraordinary. This ſence ſuits beſt with the following words, and with the ſcope of *Moſes*; which was to repreſent the vain and tranſitory condition of men in this life, and how much mankind was now ſunk below their Anceſtors, who commonly lived many hundreds of years, and that the Iſraelites, though God's peculiar people, and endowed with many priviledges, yet in this were no better than other men. All which may be conſidered either as an argument to move God to pity and ſpare them, or as a motive to awaken and quicken the Iſraelites to ſerious preparations for death, by comparing this with v. 12. *c* Which time the ancient Heathen Writers alſo fixed as the uſual ſpace of mens lives. *d* (*i.e.*) By the ſtrength of their natural conſtitution; which is the true and common cauſe of longer life. *e* Their ſtrongeſt and moſt vigorous old Age. Or, *their excellency*, or *pride*; that old Age which is their glory, and in which men do commonly glory. *f* Filled with troubles and griefs from the infirmities of age, the approach of death, and the contingences of humane life. *g* Either our age, or our ſtrength. *h* It doth not now decline by many degrees and ſlow ſteps, as it doth in our young and flouriſhing age, but decayeth apace and ſuddenly fleeth away. *i* We do not now go to death, as we do from our very birth, nor run, but flee ſwiftly away like a bird, as this word ſignifies.

11. Who knoweth *k* the power of thine anger *l*? even according to thy fear *m*, *ſo is* thy wrath *n*.

k Few or none ſufficiently apprehend it or ſtedfaſtly believe it, or duly conſider it, or are rightly affected with it. For all theſe things are comprehended under this word *knoweth.* *l* The greatneſs and force and dreadful effects of thine anger conceived againſt the Sons of men, and in particular againſt thine own people for their miſcarriages. *m* (*i.e.*) According to the fear of thee, as *my fear* is put for *the fear of me*, *Mal.* 1. 6. and *his knowledge* for *the knowledge of him*, *Iſa.* 53. 11. According to that fear or dread which ſinful men have of a juſt and holy God. Theſe fears of the Deity are not vain Bugbears, and the effects of ignorance and folly or ſuperſtition, as Heathens and Atheiſts have ſometimes ſaid, but are juſt and built upon ſolid grounds, and juſtified by the terrible effects of thy wrath upon mankind. *n* It bears full proportion to it, nay indeed doth far exceed it. It cannot be ſaid of God's wrath which is ſaid of Death, that the fear of it is worſe than the thing it ſelf. But this Verſe is by many, both ancient and later Interpreters, rendred otherwiſe, and that very agreeably to the Hebrew Text, *Who knoweth the power of thine anger, and thy wrath according to thy fear?* i.e. either, 1. according to the fear of thee, or ſo as thou art to be feared, or anſwerably to thy terrible diſpleaſure againſt ſin and ſinners. Or, 2. ſo as to fear and dread thee in ſuch manner and meaſure as ſinful Creatures ought to fear the infinite and offended Majeſty of God their Creator and Judge and Sovereign, and thereby to be moved to humble himſelf before thee, and fervently to ſeek thy face and favour; which is the only true wiſdom, for which he prayeth in the next Verſe.

12. * So teach us *o* to number our days *p*, that we may † apply *our* hearts unto wiſdom *q*.

* Pſal. 39. 4
† Heb. *cauſe come.*

o By thy Spirit and Grace as thou haſt already taught us by thy Word. Or, *Teach us rightly* (as this word is uſed *Numb.* 27. 7. and 2 *Kings* 7. 9.) *to number*, &c. as it follows. *p* To conſider the ſhorteneſs and miſeries of this life, and the certainty and ſpeedineſs of death, and the cauſes and conſequences thereof. *q* That we may heartily devote your ſelves to the ſtudy and practice of true wiſdom, which is nothing elſe but piety or the fear of God. And why ſo? Not that the Iſraelites might thereby procure a revocation of that peremptory ſentence of death paſſed upon all that Generation; nor that other men might hereby prevent their death, both which he very well knew to be impoſſible, but that men might arm and prepare themſelves for death, and for their great account after death, and might make ſure of the happineſs of the future life. Of which this Text is a plain and pregnant proof.

13. Return, O LORD *r*, how long *s*, and let it repent thee concerning thy ſervants *t*.

r To us in mercy; for thou ſeemeſt to have forſaken us and caſt us off. *s* Underſtand, *wilt thou be angry:* or, *will it be ere thou return to us.* *t* (*i.e.*) Of thy ſevere proceedings againſt us, and change thy courſe and carriage to us.

14. O ſatisfie us early *u* with thy mercy; that we may rejoyce, and be glad all our days.

u Speedily, or ſeaſonably before we be utterly conſumed.

15. Make us glad according to the days *wherein* thou haſt afflicted us, *and* the years *wherein* we have ſeen evil *x*.

x Our afflictions have been ſharp and long, let not our proſperity be ſmall and ſhort.

16. Let thy work appear unto thy ſervants, and thy glory unto their children *y*.

y Let that great and glorious work of giving thy people a compleat deliverance, which thou haſt long ſince deſigned and promiſed, be at laſt accompliſhed and manifeſted unto us, and in the ſight of the World.

17. And let the beauty of the LORD *z* our God be upon us, and eſtabliſh thou the work of our hands upon us *a*, yea the work of our hands eſtabliſh thou it.

z *i.e.* His favourable countenance and gracious influence and glorious preſence. *a* Or, *in us.* Do not only work for us but in us. And becauſe the glorious work of thy hands is hindered by the evil works of our hands, be thou pleaſed by thy holy Spirit to *direct* or *eſtabliſh* (for this Hebrew word ſignifies both) *the works of our hands*, that we may ceaſe to do evil, and learn to

to do well, and turn and conſtantly cleave unto thee, and not revolt and draw back from thee, as we have frequently done to our own undoing.

PSAL. XCI.

The Penman of this Pſalm is uncertain. The occaſion of it ſeems to have been that great Peſtilence recorded, 2 *Sam.* 24.

* Pſal. 27. 4, 5. & 31. 20. † Heb. *lodge.*

1. HE that * dwelleth in the ſecret place *a* of the moſt High ſhall † abide under the ſhadow of the Almighty *b*.

a Or, *hiding place.* He that makes God his habitation and refuge, as he is called below, v. 9. reſorting to him and relying upon him in his dangers and difficulties. *b* He ſhall not be diſappointed of his hope, but ſhall find a quiet and ſafe repoſe under the Divine protection. A *ſhadow* in Scripture-phraſe commonly ſignifies protection. See *Gen.* 19. 8. *Judg.* 9. 15. *Pſal.* 17. 8, *&c.*

2. I will ſay of the LORD, *He is* my refuge *c*, and my fortreſs: my God, in him will I truſt.

c Upon that ground I will confidently commit my ſelf and all my affairs to God.

* Pſal. 124. 7.

3. Surely * he ſhall deliver thee *d* from the ſnare of the fowler: and from the noiſom peſtilence *e*.

d O thou believing pious Soul, who after my example ſhalt make God thy refuge, thou ſhalt partake of the ſame priviledge which I enjoy. *e* From the Peſtilence which like a Fowler's ſnare taketh men ſuddenly and unexpectedly, and holdeth them faſt, and commonly delivers them up to death.

* Pſal. 57. 1.

4. * He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth *f ſhall be* thy ſhield and buckler.

f Whereby he is obliged to fulfil all his gracious promiſes, and amongſt the reſt, that of protection in dangers.

* Job 5. 19, &c. Prov. 3. 23. Iſa. 43. 2.

5. * Thou ſhalt not be afraid for the terror by night *g*, *nor* for the arrow *h* that fleeth by day *i*:

g When evil accidents are moſt terrible and leaſt avoidable. *h* The Peſtilence or any ſuch common and deſtructive calamity; for ſuch are frequently called *God's arrows*, as *Deut.* 32. 23, 42. *Lam.* 3. 12, 13, *&c.* *i* Which is the time for ſhooting of Arrows. The ſence of the Verſe is, He ſhall be kept from ſecret and open miſchiefs at all times.

6. *Nor* for the peſtilence *k that* walketh *l* in darkneſs *m*: *nor* for the deſtruction *that* waſteth at noon-day *n*.

k This Verſe explains the former, and ſheweth what that *terror* and *arrow* ſignifies. *l* That ſpreadeth or maketh progreſs. *m* Either inviſibly, ſo as we can neither foreſee nor prevent it. Or rather, by night, as v. 5. *n* That like a bold Enemy aſſaults us openly, and though diſcovered, cannot be reſiſted.

7. A thouſand ſhall fall at thy ſide *o*, and ten thouſand at thy right hand: *but* it ſhall not come nigh thee *p*.

o *At thy* left *ſide*, becauſe this is oppoſed to the *right ſide* here following. See the like *Ellipſis*, *Numb.* 9. 16. *Pſal.* 84. 11. *p* This and ſuch like promiſes are not to be underſtood abſolutely and univerſally, as if no truly good man could be cut off by the Plague or other common Calamities, which is confuted both by other plain Texts of Scripture and by unqueſtionable Experience, but with due limitations and conditions, either on mans part, as if there be a defect in his Faith or Obedience; or on God's part, when God ſees that death is more for his good than life, as it apparently is when righteous men are taken away from the evil to come, as is ſaid *Iſa.* 57. 1. In which caſe, though God doth not give the thing promiſed, yet he giveth a far greater mercy in ſtead of it, and ſo fulfils his promiſe in the beſt ſence and with moſt advantage. As if one man ſhould ſolemnly promiſe to another to give him his daily food every day, he not only might but ought, notwithſtanding this promiſe, to deny and withdraw this food when his body is ſo diſtempered, that in the judgment of the wiſeſt Phyſicians the taking of his food would evidently endanger his life.

* Pſal. 37. 34.

8. Only * with thine eyes ſhalt thou behold *q*, and ſee the reward of the wicked *r*.

q Without any terror or danger to thy ſelf, and with a delightful and thankful reflection upon God's goodneſs to thee. *r* The juſt recompence of their ſins, or the vengeance of God upon them.

9. Becauſe thou haſt made the LORD *which is* my refuge, *even* the moſt High thy habitation *s*.

s Or, as the words lie in the Hebrew and others render them, *Becauſe thou, O Lord, art my refuge, thou,* O my Soul, (which is eaſily underſtood out of the foregoing words, and to which *David* oft ſuddenly turneth his ſpeech) *haſt made the moſt High thy habitation.* Which is the only ground and reaſon of that ſafety laſt mentioned. As for the variation of perſons, that he ſometimes ſpeaketh to and of others, and ſometimes to and of himſelf, nothing is more frequent in this Book; nor doth it make any alteration in the ſence.

10. There ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling *t*.

t To wit, ſo as to deſtroy thee, as the next Verſe limits and expounds it. For ſurely this promiſe is not made to all that dwell nigh to his Children and Servants, who may poſſibly be wicked men, and ſo ſtrangers from God's Covenant and Promiſes, How far this ſecures his own perſon, ſee on v. 7.

* Pſal. 34. 7. Matth. 4. 6. Luke 4. 10.

11. * For he ſhall give his angels *u* charge over thee, to keep thee in all thy ways *x*.

u Thoſe bleſſed and powerful and watchful Spirits, whom God hath appointed to mind the affairs of this lower World, and to take care of the Heirs of Salvation, *Heb.* 1. 14. *x* In the whole courſe of thy life, and in all thy lawful undertakings.

‖ Or, *with.*

12. They ſhall bear thee up ‖ in *their* hands *y*, leſt thou daſh thy foot againſt a ſtone *z*.

y Suſtain or uphold thee in thy goings, as we do a child or a weakly man, eſpecially in uneven or dangerous paths. Or, ſhall carry thee aloft as upon Eagles wings, when it ſhall be needful for thee. *z* So as to hurt thy foot, or to cauſe thee to fall.

‖ Or, *aſp.*

13. Thou ſhalt tread upon the lion *a*, and ‖ adder: the young lion and the dragon *b* ſhalt thou trample under feet.

a The Lion ſhall lie proſtrate at thy feet, and thou ſhalt ſecurely put thy feet upon his neck, as the Iſraelites did upon the necks of the Canaanitiſh Kings, *Joſ.* 10. 24. *b* By which he Synecdochically underſtands all pernicious Creatures, though never ſo ſtrong and fierce and ſubtil, and all ſorts of Enemies.

14. Becauſe he hath ſet his love upon me *c*, therefore will I deliver him *d*: I will ſet him on high *e*, becauſe he hath known my name *f*.

c This and the two following Verſes are the words of God, whom the Pſalmiſt here, as oft elſewhere, introduceth as giving an account of the reaſons of God's ſingular care of all believing or pious perſons. *d* I will abundantly recompenſe his love with my favour and bleſſing. *e* In an high and ſafe place, where no evil can reach him. *f* With a true and ſaving knowledge, ſo as to love me and put his truſt in me. God's *Name* is here put for God himſelf, as it is alſo *Deut.* 28. 58. *Pſal.* 20. 2. and 115. 1.

* Pſal. 50. 15

15. * He ſhall call upon me *g*, and I will anſwer him: *I will be* with him in trouble *h*, I will deliver him, and honour him.

g To wit, in trouble, which is expreſſed in the following clauſe. As he knoweth and loveth me, ſo he will offer up ſincere and fervent Prayers to me upon all occaſions. *h* To keep him from ſinking under his burden.

† Heb. *length of days.*

16. With † long life *i* will I ſatisfie him, and ſhew him my ſalvation *k*.

i Either in this World, when it is expedient for my ſervice and for his benefit: or, at leaſt, in the next World, where he ſhall live to Eternity in the bliſsful ſight and enjoyment of God in glory. *k* Either here or hereafter.

PSAL. XCII.

A pſalm *or* ſong for the ſabbath-day *a*.

a To be ſung upon the Weekly Sabbath. To which the matter of this Pſalm very well agrees. For it celebrates the works of God, both that firſt and great work of Creation, and that ſucceeding and no leſs wonderful work of his Providence by which he upholds and governs all his Creatures, and eſpecially that by which he ruleth all ſorts of men, both good and bad, and that by which he perſerveth and manageth his Church and People.

* Pſal. 147. 1.

1. IT *is a* * good *thing b* to give thanks unto the LORD, and to ſing *praiſes* unto thy name, O moſt High.

b It is a good work and a juſt debt to God.

† Heb. *in the nights.*

2. To ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs † every night *c*.

c To adore and celebrate thy goodneſs and truth continually, and eſpecially at thoſe two ſolemn times of Morning and Evening, which on every day, and eſpecially upon the Sabbath day, were devoted to the worſhip and ſervice of God.

3. Upon

‖ Or, *upon the ſolemn ſound with the harp.* † Heb. *Higgaion.*

3. Upon an inſtrument of ten ſtrings, and upon the pſaltery ; ‖ upon the harp † with a ſolemn ſound.

4. For thou, LORD, haſt made me glad through thy work : I will triumph in the works of thy hands *d*.

d Which thou didſt create by thine Almighty power, and doſt ſtill govern with infinite wiſdom ; one inſtance whereof we have in the following Verſes.

* Pſal.40.5. * Rom.11.34.

5. * O LORD, how great are thy works! and * thy thoughts *e are* very deep.

e Thy counſels and methods in the government of the World and of thy Church.

* Pſal.94.8.

6. * A brutiſh man *f* knoweth not : neither doth a fool underſtand this *g*.

f Who cannot or doth not ſeriouſly conſider things, whoſe mind is corrupted by his ſenſual and brutiſh appetites, who is led by ſenſe, and not by reaſon and faith. *g* The depth of God's Counſels and Works mentioned, *v.* 5. or that particular work of God deſcribed, *v.* 7.

* Job 12.6. Jer.12.1,2. Mal.3.15. † Heb. *herbs.* Pſal.104.14.

7. * When the wicked ſpring as † the graſs, and when all the workers of iniquity do flouriſh: *it is* that they ſhall be deſtroyed for ever *h*.

h Their preſent worldly proſperity is a preſage and occaſion of their utter and eternal ruin.

8. But thou, LORD, *art* moſt High for evermore *i*.

i So this Verſe is added by way of oppoſition to the former, *They ſhall periſh, but thou ſhalt endure*, as is ſaid in a like compariſon, *Pſal.*102.26. they flouriſh for a ſeaſon, but thou ruleſt for ever to judge and puniſh them. Or, *For* (as this Hebrew Particle is not ſeldom uſed, whereof inſtances have been formerly given) *thou, Lord, art*, &c. So this Verſe gives a reaſon of the former, as well as the firſt branch of it, why God ſuffers the wicked to flouriſh ſo long, becauſe he is not like man, of ſhort and uncertain continuance here, to whom a little time is long and tedious, who therefore impatiently expects the time of vengeance, and fears leſt the offender ſhould eſcape it ; whereas God is unchangeable and everlaſting, and therefore long-ſuffering without any inconvenience, and the longeſt time of the proſperity of the wicked is but ſhort and inconſiderable in his eyes, *a thouſand years* being *in his ſight but as yeſterday when it is paſt*, *Pſal.*90. 4. and they can never eſcape out of his hands : as alſo of the latter branch of the Verſe, why the wicked ſhall be deſtroyed for ever, becauſe God lives and reigns for ever to execute that juſt ſentence of everlaſting puniſhment, which he hath pronounced againſt them.

9. For lo *k*, thine enemies, O LORD, for lo, thine enemies ſhall periſh : all the workers of iniquity ſhall be ſcattered.

k He repreſents their deſtruction as preſent, and as certain, which the repetition of the words implies.

10. But my horn ſhalt thou exalt *l*, like *the horn* of an unicorn *m* : I ſhall be anointed *n* with freſh oyl *o*.

l But as for me, and other righteous perſons (of whom he ſaith the ſame thing, *v.*12.) we ſhall be advanced to the height of honour, and true and laſting felicity. *m* Of which ſee on *Deut.*33.17. *n* I ſhall have great cauſe of rejoycing and teſtifying my joy, by anointing my ſelf, as the manner was in Feaſts and all joyful Solemnities. *o* Sweet and uncorrupted.

11. Mine eye alſo ſhall ſee *my deſire p* on mine enemies : *and* mine ears ſhall hear *q my deſire* of the wicked that riſe up againſt me.

p To wit, in the ruin of thine and mine incorrigible Enemies. *q* What I do not ſee my ſelf, I ſhall underſtand by the certain reports of others.

* Hoſ.14.5.

12. * The righteous ſhall flouriſh like the palm-tree *r* : he ſhall grow like a cedar *s* in Lebanon.

r Which is conſtantly green and flouriſhing, and fruitful, *Cant.*7.8. and growing even when it is preſſed down ; and ſo is a fit Emblem of a juſt mans perſon and condition. See *Revel.* 7.9. *s* Which ſpreads it ſelf wide, and grows very high and ſtrong, and is very durable, and in ſome ſort incorruptible.

13. Thoſe that be planted *t* in the houſe of the LORD *u*, ſhall flouriſh in the courts *x* of our God.

t Whom God by his gracious providence and holy ſpirit hath planted or fixed there. *u* (*i. e.*) In its Courts, which are a part of the Houſe, and oft come under that name in Scripture. And by this *Houſe* he means the Church of God, whereof all juſt perſons are real and living members. *x* Which he mentions rather than the Houſe, becauſe he ſpeaks not here of the Prieſts, but of all juſt men, who were permitted to come no further than into the Courts.

14. They ſhall ſtill bring forth fruit in old age *y* : they ſhall be fat, and † flouriſhing : † Heb. *green.*

y When their natural ſtrength decayeth, it ſhall be renewed ; their laſt days ſhall be their beſt days, wherein as they ſhall grow in grace, ſo they ſhall increaſe in comfort and bleſſedneſs.

15. To ſhew that the LORD *is* upright *z* : *he is* my rock, and *there is* no unrighteouſneſs in him.

z This glorious work of God, in compenſating the ſhort proſperity of the wicked with everlaſting puniſhments, and of exchanging the momentany afflictions of the juſt with eternal glory and happineſs, doth clearly demonſtrate that God is juſt and blameleſs in all the diſpenſations of his Providence in the World.

PSAL. XCIII.

This Pſalm contains an aſſertion or declaration of God's ſoveraign and univerſal dominion in and over the whole World. Which is here ſet forth, partly for the comfort of God's Church and People, againſt all the aſſaults of their numerous and potent Adverſaries ; and partly to give an intimation and aſſurance of the accompliſhment of that great Promiſe of the Kingdom of the Meſſias, which was not to be confined to the *Iſraelites*, but to be extended to all the Nations of the Earth : which, though wonderful in our eyes, the Supream and Almighty Ruler of the World could eaſily effect. This and the ſix following Pſalms, according to the opinion of the Hebrew Doctors, belong to the times of the Meſſias.

1. * THE LORD reigneth *a*, * he is cloathed with majeſty, the LORD is cloathed with ſtrength *b*, *wherewith* he hath girded himſelf: the world alſo is eſtabliſhed, that it cannot be moved *c*. * Pſal.96.10. & 97.1. & 99. 1. * Pſal.104.

a He is the King and Governour not only of *Iſrael* but of the whole World, as the laſt clauſe of the Verſe expounds it : and accordingly he will in his due time ſet up his Empire over all Nations in the hands of his Son the Meſſias. *b* That Majeſty and ſtrength which he always had in himſelf, he now hath and will ſhortly much more ſhew it forth in the eyes of all people. *c* The effect of God's Government of the World ſhall be this, that he will order and over-rule all the Confuſions, and Diviſions, and Hoſtilities in the World, ſo as they ſhall end in an orderly, peaceable, and happy ſettlement, and in the erection of that Kingdom of the Meſſias which can never be moved.

2. * Thy throne is eſtabliſhed † of old : thou *art* from everlaſting *d*. * Pſal.45.6. † Heb. *from then.*

d And this Kingdom of thine is no new or up-ſtart Kingdom, as it may ſeem to the ignorant World, but the moſt ancient of all Kingdoms, being from Everlaſting to Everlaſting, although it was not always equally manifeſted in the World.

3. The floods *e* have lifted up, O LORD, the floods have lifted up their voice : the floods lift up their waves *f*.

e The Enemies of thy Kingdom, who are oft compared to Floods for their numbers, force, rage, &c. See *Iſa.*8.7,8. and 17.12,13. *Jer.*46.7,8. *f* Have both by their words and actions made oppoſition againſt it.

4. The LORD on high *is* mightier than the noiſe of many waters, *yea, than* the mighty waves of the ſea *g*.

g The King of Heaven is too ſtrong for all earthly Potentates, and will ſubdue them under his feet.

5. Thy teſtimonies *h* are very ſure : holineſs becometh thine houſe *i*, O LORD, † for ever. † Heb. *to length of days.*

h (*i. e.*) Thy words : Either, 1. thy Precepts, which are commonly called God's *Teſtimonies*. And ſo having ſpoken of God's Kingdom, he now ſheweth that the Laws of that Kingdom are juſt, and true, and holy ; which is a ſingular commendation of it. Or, 2. thy Promiſes, as may be gathered from the following words, *are ſure*, or *true*, or *faithful* ; which Attribute properly belongs, and every where in Scripture is aſcribed to Promiſes rather than to Precepts. And the Promiſes no leſs than the Precepts are God's *Teſtimonies*, or the Witneſſes or Declarations of his Mind and Will to Mankind. And he ſeems here to ſpeak of thoſe great and precious Promiſes, concerning the erection and eſtabliſhment of his Kingdom in the World by the Meſſias. Which, ſaith he, are infallibly true, and ſhall certainly be accompliſhed in thy time. *i* This is to be underſtood, either, 1. of God's Church or People, who are ſometimes called God's *Houſe*,

House, and whose business and delight is in God's House and Service there performed. So the sence is, It becometh thy people to be holy in all their approaches to thee, and worshippings of thee. Or rather, 2. of God himself, who dwelt in his House, from whence he gave forth his Oracles, and where all his Testimonies were kept upon record. This seems better to suit with the Context, the business of this Psalm being rather to describe the Dominion of God, than the duty of his people. And so the sence seems to be this, Holiness is the constant ornament and glory of thy House. Or, It becometh thee who dwellest in thy House to be holy in all thy words and actions; and therefore thy testimonies are very sure, and thou wilt undoubtedly fulfil all thy Promises. For *holiness* seems to be here taken for God's faithfulness, as it is, *Psal.* 60. 6. and 89. 35. or, which comes to the same thing, for his justice or righteousness, whereby he is obliged to make good all his promises, as that word is very commonly used.

PSAL. XCIV.

The matter of this Psalm plainly declares the occasion of it to be the oppressions and persecutions of God's people by wicked and cruel Tyrants and Enemies, against whom he prays for the divine aid.

† Heb. *God of revenges.* † Heb. *shine forth.* *Psal.* 80. 1.

1. O LORD † God to whom vengeance belongeth *a*: O God, to whom vengeance belongeth, † shew thy self.

a As thou art the supreme Judge of the World, the Patron and Protector of the righteous, and the declared Enemy of all wickedness and wicked men.

*Psal. 7. 6. *Gen. 18. 25.

2. * Lift up thy self *b*, thou * judge of the earth: render a reward to the proud.

b Either, 1. ascend thy tribunal to pronounce the sentence. Or, 2. arise from thy seat and bestir thy self, to punish thy proud Enemies, as it here follows.

3. LORD, how long shall the wicked, how long shall the wicked triumph?

4. *How long* shall they utter *c*, *and* speak hard things *d*? *and* all the workers of iniquity boast themselves *e*?

c Or, *pour forth* freely, constantly, abundantly, as a Fountain doth Waters, as this Hebrew word signifies. *d* Grievous and insolent and intolerable words against thee and thy people, blasphemous, malicious, contemptuous and minatory words. *e* Boast of their invincible power and prosperous success in their wicked designs.

5. They break in pieces thy people, O LORD, and afflict thine heritage *f*.

f Those righteous persons whom thou hast chosen for thy portion or inheritance.

6. They slay the widow and the stranger, and murther the fatherless *g*.

g Whom common humanity obliged them to spare, and pity and relieve.

*Psal. 10. 11, 12, & 59. 7.

7. * Yet they say, The LORD shall not see *h*: neither shall the God of Jacob *i* regard *it*.

h Their impunity and prosperity in their impious and barbarous practices makes them ready to doubt of, or to deny the Providence of God in the government of his Church and of the World. *i* So they call him sarcastically, He who taketh that name to himself, but hath no regard to his people, but gives up his *Jacob* to the spoil, and to the rage of their Enemies.

*Psal. 92. 6.

8. * Understand, ye brutish among the people *k*: and *ye* fools, when will ye be wise?

k You, who though you think your selves the wisest of men, yet in truth are the most brutish of all people; for the Hebrews oft express their superlatives in this manner, as *Prov.* 30. 30. *Cant.* 1. 8, *&c.* You that have only the shape, but not the understanding of a man in you.

*Exod. 4. 11. Prov. 20. 12.

9. * He that planted *l* the ear, shall he not hear *m*? he that formed *n* the eye, shall he not see?

l The word is very emphatical signifying the excellent structure of the ear, or the several Organs or Instruments belonging to the sence of Hearing, and the exact position and firm settlement of all those parts in their proper places; which is justly admired by all that understand it. *m* He must necessarily hear. The truth of the inference depends upon that evident and undeniable principle in reason, that nothing can give to another that which it hath not either formally or more eminently in it self, and that no effect can exceed the vertue of its cause. *n* By which word he seems to intimate the accurate and most curious workmanship of the Eye, which is observed by all that write upon that subject.

10. He that chastiseth the heathen, shall not he correct *m*? he that teacheth man knowledge *n*, *shall not he know o*?

m He, who, when he pleaseth, can and doth punish the Gentiles or Nations of the world, is he not able to punish you for your wicked speeches and actions? Or, *he that instructeth*, or *teacheth* (as this word signifies, *Prov.* 9. 7. *Isa.* 8. 11, *&c.*) *the nations* (not only the Jews, but all other people, all mankind, as this clause is explained by the next, *he that teacheth man knowledge*) *shall not he correct* or *reprove?* and therefore must not he discern and know all your hard speeches and wicked actions? Thus the consequent seems to be put for the antecedent, as is frequent in Scripture, and that not without emphasis, to imply that God does not know these sins with a simple or speculative knowledge, but so as to proceed upon that knowledge to judge and punish them. *n* By giving him understanding and the knowledge of many excellent things by the light of nature. *o* To wit, mens thoughts, of which see *v.* 11. and their works and actions, of which he spoke, *v.* 6, 7. These words are not in the Hebrew Text, but are easily understood out of the foregoing clause. And the like defects we find elsewhere, as 2 *Sam.* 5. 8. comp. with 1 *Chron.* 11. 6. especially in vehement commotions of the mind, when a mans passion stops his speech, as it is here and *Psal.* 6. 3. and in other Authors.

11. * The LORD knoweth the thoughts of man *p*, that they *are* vanity. * 1 Cor. 3. 20.

p This is an answer to the foregoing Question, *shall not he know?* Yes, he *knoweth* all things, yea even the most secret things, as *the thoughts of men*; and in particular your atheistical thoughts, and much more doth he know your wicked practices, which you said he did not see, *v.* 6, 7. And he knows that they are generally vain and foolish, and that whilst you mock God and applaud your selves in such thoughts, you do not relieve, but only delude your selves with them.

12. * Blessed *is* the man whom thou chasteneſt, O LORD, and teacheſt him out of thy law. * Heb. 12. 11.

q And whereas these ungodly persons esteem themselves the only happy men, and conclude thy people to be of all men the most miserable, because of the manifold persecutions and afflictions which they commonly suffer, and upon this account dispute against thy providence, so far is their opinion from the truth, that the contrary is most certain, that as their prosperity is a real mischief to them, so those afflictions of good men which are accompanied with divine instructions are great and true blessings to them, themselves being judges.

13. That thou maist give him rest from the days of adversity, until the pit be digged for the wicked *r*.

r For their present and short troubles prepare them for and lead them to true rest and blessedness, whilest the seeming felicities of the wicked make way for those tremendous judgments which God hath prepared for them.

14. * For the LORD will not cast off his people *s*, neither will he forsake his inheritance. * 1 Sam. 12. 22. Rom. 11. 1, 2.

s Though God may for a time correct his people, yet he will not utterly destroy them, as he will their Enemies, but will in his time put an end to all their Calamities.

15. But judgment shall return unto righteousness *t*: and all the upright in heart † shall follow it *u*. † Heb. *shall be after it.*

t But although the World is now full of unrighteous judgments, and even God himself seems not to judge and administer things justly, because he suffers his people to be oppressed and the wicked to triumph over them, yet the state of things shall be otherwise ordered, God will declare himself to be a righteous Judge, and will advance and establish justice in earth, and especially among his people. *u* To wit, just judgment restored, they will all approve of it and imitate this justice of God in all their actions, whereas *the wicked will* still *do wickedly*, as is said *Dan.* 12. 10, and *in a land* and state *of uprightness will deal unjustly, and will not behold the majesty of the Lord*, as it is *Isa.* 26. 10. Or, *shall follow him*, to wit, the Lord expressed, *v.* 14. whose act it is to bring judgment to justice. Whilest the wicked forsake God, these will cleave to him, as being confident that, howsoever he may suffer them to be oppressed for a season, yet he will in due time plead their cause and bring forth their righteousness.

16. Who will rise up for me *x* against the evildoers? *or* who will stand up for me against the workers of iniquity?

x To defend and help me. I looked hither and thither

and called to my friends for their help, ſaying, *who will*, &c. But none of them appeared, but God alone helped me, as he ſaith in the next Verſe.

17. Unleſs the LORD *had been* my help, my ſoul had ‖ almoſt dwelt * in ſilence *y*.

‖ Or, *quickly.*
* Pſal. 115. 17.

y In the place of ſilence, to wit, the grave. Compare *Job* 3. 17, 18. *Pſal.* 88. 13. and 115. 17.

18. When I ſaid, My foot ſlippeth *z*: thy mercy, O LORD, held me up.

z I am now upon the point of falling into miſchief and utter deſtruction.

19 In the multitude of my thoughts *a* within me, thy comforts *b* delight my ſoul.

a Whilſt my heart was filled with *various and perplexing thoughts*, as this Hebrew word ſignifies, and tormented with cares and fears about my future ſtate. *b* Thy promiſes contained in thy word and ſet home by thy ſpirit upon my ſoul, and the remembrance of my former experiences of thy care and kindneſs to me. Comp. *Pſal.* 119. 50, 76.

20. Shall the throne of iniquity have fellowſhip with thee *c*, which * frameth miſchief *d* by a law *e*!

* Iſa. 10. 1.

c Wilt thou take part with the unrighteous powers of the World who oppreſs thy people? It is true they partake of thy name, being called *gods*, *Pſal.* 82. 1. but I know, thou wilt not afford them thy protection and patronage, but wilt manifeſt thy juſtice and diſpleaſure againſt them. This ſeems to have been one of thoſe comfortable thoughts wherewith the Pſalmiſt delighted his ſoul, as he now ſaid. *d* Who deviſe wicked devices, and lay heavy burdens upon men that are more righteous than themſelves. *e* Either by virtue of thoſe unrighteous decrees which they have made in form of Laws: Or, by falſe pretences of law. Or, *againſt law*, againſt all right and the laws both of God and men.

21. They gather themſelves together againſt the ſoul *f* of the righteous, and condemn the innocent blood *g*.

f Againſt the life, as *the ſoul* commonly ſignifies, and as the next clauſe explains it. They are not ſatisfied with the ſpoil of their eſtates, but do alſo thirſt after their lives. *g* They ſhed the blood of thoſe innocent perſons whom they have wickedly condemned. *Innocent blood* is here put for the blood or life of an innocent perſon, as it is alſo 1 *Sam.* 19. 5. *Mat.* 27. 4.

22. But the LORD is my defence: and my God is the rock of my refuge.

23. And * he ſhall bring upon them their own iniquity *h*, and ſhall cut them off in their own wickedneſs *i*: *yea*, the LORD our God *k* ſhall cut them off.

* Pſal. 7. 16.

h (*i.e.*) The fruit and puniſhment of their ſins. *i* Either in the midſt of their ſins: Or, by their own wicked devices, the miſchief whereof he will cauſe to fall upon their own heads. *k* The God of *Jacob*, of whom they ſaid that he did *not ſee nor regard* them, but now they find the contrary proved to their coſt.

PSAL. XCV.

The Author of this Pſalm was *David*, as is affirmed *Heb.* 4. 7. and although the Pſalm be delivered in general terms as an invitation to mankind to yield unto the true God that praiſe, and worſhip, and obedience, which he requireth and deſerveth, yet it hath a ſpecial reference to the days of the Meſſiah; of which Chriſtians have no great reaſon to doubt, ſeeing it is ſo underſtood by the Hebrew Doctors themſelves, as alſo by the Apoſtle, *Heb.* 3. 7, *&c.* and eſpecially *Heb.* 4. 3, 4, 5, 6, 7, 8, 9. where he not only expounds it of thoſe times, but proves that it cannot be meant of the former times and ſtate of the Church.

1. O Come, let us *a* ſing unto the LORD; let us make a joyful noiſe to the rock of our ſalvation.

a He ſpeaks to the Iſraelites, whoſe backwardneſs to this work in the times of the Goſpel was foreſeen by the Spirit of God which dictated this Pſalm.

2. Let us † come before his preſence *b* with thankſgiving, and make a joyful noiſe unto him with pſalms.

† Heb. *prevent his face.*
Iſa. 37. 33.

b Which he will then afford us in a ſingular manner in his Son the Meſſiah, in and by whom he will be viſibly preſent with the Sons of men.

3. For * the LORD *is* a great God, and a great King above all * gods *c*.

* Pſal. 95. 4 & 135. 5.
* Pſal. 86. 8.

c Above all that are accounted and called *Gods*, Angels, and Earthly Potentates, and eſpecially the falſe gods of the Heathens, which upon Chriſt's coming into the World were ſtruck dumb, and could no more deliver their Oracles, as *Plutarch* and other Heathens obſerved with admiration, nor deceive the World, but were forced to give place to the true God, and to the knowledge and worſhip of him alone, which was propagated among all Nations by the Goſpel.

4. † In his hand *d* are the deep places *e* of the earth: ‖ the ſtrength of the hills *f* *is* his alſo.

† Heb. *in whoſe.*
‖ Or, *the heights of the hills are his.*

d Under his Government. *e* Thoſe parts which are far out of mens ſight and reach, and much more thoſe that are at mens diſpoſal. *f* The ſtrongeſt or higheſt Mountains are under his feet and at his diſpoſal. The ſence of the Verſe is, All the parts of the Earth, whether high or low, are ſubject to his power and providence, and therefore it is not ſtrange if all the Nations of the Earth be brought to the acknowledgment of him, and if the Gentiles receive his Goſpel.

5. † The ſea *is* his, and he made it: and his hands formed the dry lands.

† Heb. *whoſe the ſea is.*

6. O come let us worſhip, and bow down: let us kneel *g* before the LORD our maker.

g By which expreſſions he teacheth that even in Goſpel-times God is to be glorified and worſhipped as well with the members of our bodies as with the faculties of our Souls.

7. For he *is* our God *h*, and * we *are* the people of his paſture *i*, and the ſheep of his hand *k*: * to day *l* if ye will hear his voice *m*,

* Pſal. 79. 13. & 80. 1. & 100. 3.
* Heb. 3. 7. & 4. 7.

h In a peculiar manner; and therefore it will be moſt unreaſonable and abominable for us to forſake him when the Gentiles ſubmit to his Law. *i* Whom he feedeth and keepeth in his own proper Paſture, or in the land which he hath appropriated to himſelf. *k* Which are under his ſpecial care and conduct or government, which is oft expreſſed by *the hand*, as *Numb.* 4. 28. and 31. 49. *Judg.* 9. 29. *l* *Heb.* Forthwith or preſently, as this word is uſed *Deut.* 4. 4, 8. and 27. 9. *Joſ.* 22. 16, 18, *&c.* Or, *this day*, in this ſolemn day of Grace or of the Goſpel, which the Pſalmiſt ſpeaks of as preſent according to the manner of the Prophets. And this word, though belonging to the following clauſe, as appears from *Heb.* 3. 7. may ſeem to be thus placed, to ſhew that it had ſome reſpect to the foregoing words alſo. For the ſence of the place may be this. *We* (Jews) are or ſhall be *the people of his paſture, and the ſheep of his hand*, God will ſtill own us for his people *this day*, *i. e.* in the days of the Meſſiah, if *this day* or in that time we *ſhall hear his voice*. Otherwiſe God will reject us and receive the Gentiles in our ſtead. *m* If you will hearken to his call and obey his further commands. Which may be added as a neceſſary caution and admonition to the Iſraelites, that they might underſtand and conſider that God's preſence and favour was not abſolutely, neceſſarily, and everlaſtingly fixed to them, as they were very apt to believe, but was ſuſpended upon the condition of their continued obedience, which if they violated they ſhould be rejected, and the Gentiles performing it ſhould be received to his mercy. And this clauſe may be connected either, 1. with the former words, as the condition of their intereſt in God as their God, as was now ſaid. Or, 2. with the following Verſe, If you are willing to hearken to God's call delivered by his Son, take the following counſel.

8. Harden not your hearts *n*, * as *in* the † provocation *o*, *and* as *in* the day of temptation *p* in the wilderneſs:

* Exod. 17. 2, 7. Numb. 14. 22. & 20. 13. Deut. 6. 16.
† Heb. *contention.*

n By wilful diſobedience and obſtinate unbelief rebelling againſt the light, and reſiſting the Holy Ghoſt and his clear diſcoveries of the truth of the Goſpel. *o* As you did in that bold and wicked conteſt with God in the Wilderneſs. Or, *As* in *Meribah*, which was the proper name of the place where that happened, and which was alſo called *Maſſah*, as is evident from *Exod.* 17. 7. and *Deut* 33. 8. *p* In the day in which you tempted me. Or, *as* in *the day of Maſſah*, *i.e.* when you were at *Maſſah*.

9. When *q* your fathers tempted me, proved me, and ſaw *r* my works *s*.

q Or, In *which* place. Which may belong either to *Meribah* and *Maſſah*; or to the Wilderneſs laſt mentioned. Or, *Surely*, as this word is oft uſed in Scripture, as hath been obſerved once and again. *r* Or, *Although* or *After that they ſaw* or *had ſeen*. Which is added as a juſt and great aggravation of their unbelief after ſuch a ſenſible and evident experience of God's power and goodneſs to them. *s* Both my works of mercy which gave them abundant cauſe to truſt me; and my works of juſtice, for which they had reaſon to fear and pleaſe me. Heb. *my work*, to wit, that great and ſtupendous work of bringing my people out of *Egypt* with a ſtrong hand, and of conducting them ſafely through the Red Sea into the Wilderneſs, and of deſtroying the Egyptians. For not many more of God's great works were done before they came to *Meribah*.

10. Forty

10. Forty years long was I grieved with *this* generation *s*, and ſaid, *It is* a people that do err in their hearts *t*: and they have not known *u* my ways *x*.

s Or rather, *with* that *generation* which then lived, who were your Anceſtors. *t* They do not only ſin through infirmity and the violence and ſurprizal of temptations, but their hearts are unſincere and inconſtant, and given to backſliding, and therefore there is no hopes of their amendment. Compare *Pſal.* 78. 8. *u* Or, *they do not know*, to wit, with a practical and uſeful knowledge, as that word commonly notes in Scripture. They did not rightly underſtand, nor duly conſider, nor ſeriouſly lay to heart. They remain ignorant after all my teachings and diſcoveries of my ſelf to them. *x* Either, 1. my laws or ſtatutes, which are frequently called God's *ways*. Or rather, 2. my works, as it is expreſſed, *v.* 9. which alſo are commonly ſo called. They did not know, nor conſider and remember, thoſe great things which I had wrought for them and among them.

† Heb. *if they enter into my reſt.*

11. Unto whom I ſware in my wrath *y*, † that they ſhould not enter into my reſt *z*.

y Being full of juſt wrath againſt them, I paſſed an irreverſible ſentence, and confirmed it by an Oath; of which we read, *Numb.* 14. *z* Into the promiſed Land, which is called *the reſt*, *Deut.*12.9. See alſo 1 *Chron.*23.25. *Pſal.*132.14. And this Hiſtory the Pſalmiſt propounds to the men of his Age, not as a matter of meer ſpeculation, but as an inſtruction for all after-Ages, and particularly for thoſe *Iſraelites* who ſhould live in the times of the Meſſias, that they ſhould *take heed of falling after the ſame example of unbelief*, as the Apoſtle infers from this place, *Heb.* 4. 11.

PSAL. XCVI.

This Pſalm was compoſed by *David*, upon occaſion, or at the time of the bringing of the Ark of God into the Tabernacle, which *David* had prepared for it in *Zion*, as may be gathered by comparing it with 1 *Chron.*16.7.23,24, *&c.* where almoſt the whole Pſalm is to be found. But as the Ark was an evident type of the Meſſiah, which *David* very well knew, as hath been oft noted before; ſo *David*'s thoughts, or at leaſt the deſign of God's Spirit, which indited this Pſalm, was extended beyond and above it, even to the times of the Meſſiah, and to his glorious and univerſal Kingdom, in which not the Jews only but the Heathen Nations alſo ſhould worſhip the true God, and kiſs his Son the Meſſiah.

* 1 Chron. 16. 23. Pſal.33.3.

1. O * ſing unto the LORD a new ſong *a*: ſing unto the LORD all the earth *b*.

a Upon this new and great occaſion; not the removal of the Ark, wherein there was nothing new but an inconſiderable circumſtance of Place, and that not yet fixed, but the coming of the Meſſiah, and the confirming of the new Covenant by his blood, and the calling of the Gentiles. *b* All the Nations of the Earth, who ſhall then partake of thoſe great bleſſings and priviledges which are now peculiar to *Iſrael*.

2. Sing unto the LORD, bleſs his name: ſhew forth his ſalvation *c* from day to day.

c That great work of the redemption and ſalvation of the World by the Meſſias.

3. Declare his glory among the heathen, his wonders among all people *d*.

d You who ſhall be called out of all the Heathen Nations, to the knowledge of God and Chriſt, publiſh this glorious and wonderful work amongſt all the Heathen Nations, to whom you belong or may come.

* Pſal.95.3. 4. For the LORD *is* great, and greatly to be praiſed: * he is to be feared above all gods *e*.

e The gods of the Nations, as the next Verſe expounds it.

5. For all the gods of the nations *are* idols *f*; but the LORD made the heavens.

f Or, *nothings*, as they are called, 1 *Cor.*8.4. and 10.19. or *vain things*, as the word ſignifies, and is tranſlated by others. The ſence is, Though they have uſurped the Name and Place of the divine Majeſty, yet they have nothing of his Nature or Power in them.

6. Honour and majeſty *are* before him *g*: ſtrength and beauty *are* in his ſanctuary *h*.

g i.e. In his preſence, like beams ſhot out from his face, who is the Son of righteouſneſs. There is an inconceivable glory and majeſty in his countenance and in the place of his preſence. *h* Or, *in his holy place*, where he records his name and affords his preſence. There are the manifeſtations of God's power and grace, or goodneſs, and all his perfections.

7. Give unto the LORD, O ye kindreds of the people *i*: give unto the LORD *k* glory and ſtrength.

i Or, *O ye families of the people* of the World. And the word *families* may be underſtood, either, 1. ſtrictly and properly; and ſo it may be intimated, that this great bleſſing of ſalvation by Chriſt ſhould not be imparted to whole Nations, but only to ſome perſons taken *out of every people and nation*, as it is expreſſed, *Revel.*5.9. or, 2. more largely for nations, as it is taken, *Gen.* 12.3. *Jer.*25.9. *Zech.*14.18. and ſo it may be implied, that not only ſome few of the Heathen people ſhould be brought to the acknowledgment and worſhip of the true God, as was uſual in the times of the Old Teſtament, but that whole Nations ſhould come in to the Church of God together. *k* Aſcribe to him, or acknowledge to be in him.

* Pſal.29. 1,2. † Heb. *of his name.* 8. * Give unto the LORD the glory † *due unto* his name: bring an offering and come into his courts *l*.

l Into the Courts of his Houſe. But under this one part of worſhip he comprehends the whole worſhip of God; and he ſpeaks of the worſhip of the New Teſtament under the expreſſions of legal worſhip, as the Prophets elſewhere do, as *Mal.*1.11. and elſewhere.

* Pſal.110.3. ‖ Or, *in the glorious ſanctuary.* 9. O worſhip the LORD * ‖ in the beauty of holineſs *m*: fear before him all the earth.

m Either in the holy Place which he ſhall appoint to that end: or, cloathed with all thoſe holy Ornaments, thoſe gifts and graces, which are neceſſary and required in God's worſhip.

* Pſal.93.1. & 97.1. 10. Say among the heathen *n*, *that* * the LORD reigneth *o*: the world alſo ſhall be eſtabliſhed that it ſhall not be moved *p*: he ſhall judge the people righteouſly *q*.

n You converted Gentiles declare this to thoſe who yet remain in the darkneſs of Heatheniſm. *o* That God hath now ſet up his Throne and Kingdom in the World. *p* And as that *Kingdom ſhall never be deſtroyed*, but *ſhall ſtand for ever*, as is ſaid, *Dan.*2.44. ſo the Nations of the World ſhall by the means of it enjoy an eſtabliſhed and laſting peace; which is every where mentioned as one of the bleſſings which the Meſſiah ſhall give to the World, as *Pſal.*72. 3,7. *Iſa.*9.6,7. and 66. 12. *Mic.*5.5. *Zech.*9.10. *q* He ſhall not abuſe his invincible power and eſtabliſhed dominion to the oppreſſion of his people, as other Princes frequently do, but ſhall govern them by the Rules of juſtice and equity, which is the only foundation of a true and ſolid peace. See *Iſa.*32.17.

* Pſal.98.7. 11. Let the heavens rejoyce, and let the earth be glad *r*, * let the ſea roar, and the fulneſs thereof.

r It is a figure called *Proſopopœia*, whereby he ſignifies the great felicity of thoſe Times, which ſhall be ſuch, that even thoſe liveleſs Creatures would teſtifie their joy and thankfulneſs for it, if they were in a capacity ſo to do.

12. Let the field be joyful, and all that is therein: then ſhall all the trees of the wood rejoyce

* Rev.19.11. 13. Before the LORD *s*; for he cometh, for he cometh to judge the earth *t*: * he ſhall judge the world with righteouſneſs, and the people with his truth *u*.

s At the preſence and approach of their Lord and Maker. *t* To take to himſelf that power and authority which belongs to him, to ſet up his Throne and Dominion among all the Nations of the Earth. *u* Or, *in his faithfulneſs*, (*i.e.*) ſo as he hath promiſed to do. He will certainly and abundantly fulfil all God's promiſes made to his people.

PSAL. XCVII.

This Pſalm ſeems to have both the ſame Author and the ſame ſcope with the former. And although the Pſalmiſt might take occaſion to pen it, from thoſe ſignal manifeſtations of God's power and righteouſneſs on his behalf, and againſt his enemies, yet he had a further aim in it, even at the coming of the Meſſias, which he here deſcribes. And whereas there are two comings of Chriſt plainly diſtinguiſhed in the New Teſtament, theſe are but confuſedly mentioned in the Old Teſtament: and the Prophets ſometimes ſpeak of his firſt coming in words and phraſes, which ſeem more properly to agree to the ſecond, as *Mal.*3.1,2. and 4.1,2. But whatſoever the Pſalmiſt deſigned or underſtood, this is certain, that the Holy Ghoſt meant the laſt clauſe of *v.* 7. of Chriſt, as is affirmed, *Heb.*1.6. and therefore it is more than probable that all the reſt of the Pſalm is to be underſtood of him, and of his coming and kingdom.

1. THE LORD reigneth *a*, let the earth rejoyce: let the † multitude of Iſles *b* be glad *thereof*.

† Heb. *many, or great Iſles.* *a* See

a See on *Pſal.* 96. 10. *b* The Gentile Nations, as this word being uſed *Iſai.* 42. 4, is expounded *Matth.* 12. 21. even thoſe which are moſt remote from *Judæa*, (then the only ſeat of God's people and worſhip) from which they were divided by the Sea, or to which they uſually went by Sea: ſuch places being commonly called *Iles* in Scripture, as *Gen.* 10. 5. *Iſa.* 11. 11, & 66. 19. Which being mentioned, becauſe there might be ſome doubt about them, it is ſufficiently implyed that thoſe Countries which were nearer to them ſhould unqueſtionably partake of the ſame priviledge.

2. Clouds and darkneſs are round about him *c*: * righteouſneſs and judgment *d* are the || habitation *e* of his throne.

* Pſal. 80. 14.
|| Or, *eſtabliſhment*, or *place*.

c A dark cloud doth encompaſs him. Wherein he ſeems to allude to that dark Cloud in which God did antiently ſo often manifeſt his preſence for the comfort of his Saints, and for the terror and puniſhment of evil-doers. The deſign of theſe words is to deſcribe either, 1. The depth and unſearchableneſs of God's judgments. Or, 2. The obſcurity of Chriſt's coming, that the Divine Majeſty did veil himſelf with fleſh, and came not with that outward ſplendour which the Jews expected. Or rather, 3. The terror of his preſence and coming to his Enemies, of which he manifeſtly ſpeaks in the following Verſes; and of which the Prophets frequently ſpeak when they make mention of his coming, as *Joel* 2. 31, 32. *Mal.* 4. 1. *d* (*i.e.*) Righteous judgment, or righteouſneſs in judgment. *e* Or, *the foundation*, or *eſtabliſhment*, for *the Throne is eſtabliſhed* (and the Hebrew Verb there is the ſame from whence this word here comes) *by righteouſneſs*, *Prov.* 16. 12. All his Decrees and Adminiſtrations are grounded upon and managed with righteouſneſs.

3. A fire goeth before him, and burneth up his enemies round about *f*.

f This Fire, and Lightning, and Earthquake, and the ſad effects of them mentioned here, and v. 4, 5. ſignify thoſe dreadful judgments of God which ſhould be inflicted upon the Jews and others for their refuſal and contempt of the Meſſias; which was foretold in the Old Teſtament, and accompliſhed in the New Teſtament.

* Pſal. 77. 18.

4. * His lightnings enlightned the world *g*: the earth ſaw and trembled.

g This phraſe ſignifies not ſo much illumination as terrour and judgments, as appears both from the following words, and from the conſtant uſe of the phraſe in that ſence, as *Pſal.* 18. 14. and 144. 6, *&c.*

* Micah 1. 4. Nah. 1. 5.

5. * The hills *h* melted like wax at the preſence of the LORD: at the preſence of the LORD of the whole earth *i*.

h The ſtrongeſt and loftieſt parts of the Earth. Whereby he may underſtand the great Potentates of the World who ſet themſelves againſt the Meſſias. *i* Whoſe Dominion ſhall not then be confined to *Canaan*, as now in a manner it is, but ſhall be enlarged over the whole Earth.

* Pſal. 19. 1. & 50. 6.

6. * The heavens *k* declare his righteouſneſs: and all the people ſee his glory *l*.

k Either, 1. the thunders and lightnings and tempeſts ſent from Heaven to plead his righteous cauſe againſt his Enemies. Or, 2. the Angels, yea God himſelf from Heaven, who gave manifeſt teſtimony to the righteouſneſs of the Meſſias. *l* Both Jews and Gentiles ſhall ſee and feel the glorious effects of his coming.

* Exod. 20. 4. Lev. 26. 1. Deut. 5. 8. * Heb. 1. 6.

7 * Confounded be *m* all they that ſerve graven images, that boaſt themſelves of idols: * worſhip him all ye gods *n*.

m Let them be aſhamed of their former folly herein, and be thereby brought to deteſt and forſake them, and thoſe who will obſtinately perſiſt in their impiety and Idolatry, let them be brought to confuſion. Or, *They ſhall be confounded*: for this may be a prediction and not an imprecation. *n* All you whom the Gentiles have made the objects of their worſhip, and who are capable of giving him worſhip; which two qualifications agree principally, if not ſolely to the Angels of God, whom the Heathens manifeſtly worſhipped in their Images as an inferiour ſort of Gods, of whom therefore this Text is expounded, *Heb.* 1. 6.

8. Zion *o* heard *p*, and was glad, and the daughters of Judah *q* rejoyced becauſe of thy judgments *r*, O LORD.

o Thy people dwelling in *Zion*, or *Jeruſalem* and *Judah*, to whom Chriſt came, and among whom the Goſpel was firſt preached. Or, thy Church and People who both in the Prophetical writings are oft called *Zion*. *p* The fame of thy judgments, as the following words declare, the ruine of Idolatry and the ſetting up the Kingdom of the Meſſias in the World. *q* Particular Churches or rather perſons members of *Zion*. *r* Not that they took pleaſure in the ruine of others, but becauſe that made way for the advancement of God's glory and Chriſt's Kingdom in the World.

9. For thou, LORD, *art* high above all the earth: thou art exalted far above all gods *s*.

s As thou always wert ſo in truth, ſo thou haſt now proved and declared thy ſelf to be ſuch in the Eyes of the whole World, by ſubduing them under thy feet.

* Pſal. 97.

10. Ye that love the LORD *t*, * hate evil *u*: he preſerveth the ſouls of his ſaints, he delivereth them out of the hand of the wicked *x*.

* Pſal. 34. 14. Amos 5. 15. Rom. 12. 9.

t O all you who love and worſhip the true God and his anointed, and rejoice in the eſtabliſhment of his Kingdom. *u* Shew your love to him by your abhorrency of all Idolatry, which is ſometimes called *evil* or *ſin* by way of eminency, and of all other wickedneſs. *x* And although you that love the Lord Chriſt and his Kingdom will meet with many troubles and perſecutions, yet be not diſcouraged, for he will preſerve you in troubles, and in his time deliver you out of them all.

* Pſal. 112. 4.

11. * Light *y* is ſown *z* for the righteous, and gladneſs for the upright in heart.

y (*i.e.*) Joy and felicity, as this word is uſed, *Eſth.* 8. 16. *Pſal.* 112. 4. and oft elſewhere. *z* Is prepared or laid up for them, and ſhall in due time be reaped by them, poſſibly in this life, but undoubtedly in the next. And therefore bear your afflictions for Chriſt with patience and chearfulneſs.

|| Or, *to the memorial*.

12. Rejoyce in the LORD, ye righteous: and give thanks || at the remembrance of his holineſs *a*.

a In conſideration of his holy and righteous nature and government, or of his faithfulneſs in making good that great promiſe of ſending the Meſſias into the World: for *holineſs* is ſometimes taken for *faithfulneſs*, which is one part or branch of it.

PSAL. XCVIII.

A Pſalm.

The matter and ſcope of this Pſalm is the ſame with the former, and is an evident prediction of the coming of the Meſſias, and of the bleſſed effects thereof.

* Pſal. 33. 3 & 96. 1. * 1 Sam. 2. 1. 26. Heb.

1. O * Sing unto the LORD a new ſong, for he hath done marvellous things: his right hand and his holy arm * hath gotten him the victory *a*.

a God by his own only power hath overcome all difficulties and Enemies, and hath in ſpight of all ſet Chriſt upon his Throne, and propagated his Kingdom in the World.

* Iſai. 52. 10. || Or, *revealed*.

2. * The LORD hath made known his ſalvation *b*: his righteouſneſs *c* hath he || openly ſhewed in the ſight of the heathen.

b The redemption or ſalvation of the World by the Meſſias: which was hitherto reſerved as a ſecret among the Jews, yea was not thoroughly known and believed by the moſt of the Jews themſelves. *c* Either his faithfulneſs in accompliſhing this great promiſe of ſending the Meſſias: or his goodneſs and mercy oft called by this Hebrew word: or the righteouſneſs of God or of Chriſt revealed in the Goſpel.

3. He hath remembred his mercy and his truth *c* toward the houſe of Iſrael: all the ends of the earth *d* have ſeen *e* the ſalvation of our God.

c He hath now actually given that mercy which he had promiſed to the Iſraelites. *d* All the Inhabitants of the Earth from one end to another. *e* (*i.e.*) Enjoyed it, as this word is oft uſed, as hath been proved again and again.

4. Make a joyful noiſe unto the LORD all the earth *f*: make a loud noiſe, and rejoice, and ſing *praiſe*.

f Becauſe you all do now partake of the ſame priviledges with the Jews, join with them in worſhipping and praiſing of God.

5. Sing unto the LORD with the harp; with the harp, and the voice of a pſalm *g*.

g The worſhip of the New Teſtament is here deſcribed in phraſes taken from the rites of the old, as *Pſal.* 92. 3. and oft elſewhere.

6. With trumpets, and ſound of cornet: make a joyful noiſe before the LORD, the king.

7. Let

7. Let the ſea roar, and the fulneſs thereof *h*: the world, and they that dwell therein.

h All thoſe Creatures wherewith it is repleniſhed, which by a poetical ſtrain are invited to praiſe God. See of this and the next Verſes the notes on *Pſal.* 96. 11, 12, 13.

8. Let the floods clap *their* hands: let the hills be joyful, together,

* Pſal. 96. 13. 9. Before the LORD; * for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

PSAL. XCIX.

This Pſalm is ſuppoſed to be *David*'s, and the matter of it ſeems to ſuit to his time and the ſtate of affairs which then was: although as *David* was a Type of Chriſt, ſo this Pſalm may look beyond *David* unto the Meſſias. But it doth not ſpeak ſo fully nor clearly of the Meſſias as the foregoing Pſalms do.

* Pſal. 93. 1. * Pſal. 80. 1. 1. * THE LORD reigneth, let the people *a* tremble: * he ſitteth *between* the cherubims *b*, let the earth *c* † be moved *d*.

† Heb. *ſtagger.*

a To wit, ſuch as are Enemies to God and to his people. *b* Upon the Ark. See 1 *Sam.* 4. 4. He is preſent with his people to protect them and to puniſh their Enemies. *c* The people of the Earth, by comparing this clauſe with the former. *d* To wit, with fear and trembling, as in the former clauſe.

2. The LORD *is* great in Zion *e*, and he *is* high above all people *f*.

e In the Hebrew Text the words lie in this order, *The Lord in Zion* (*i. e.* which dwelleth in *Zion*, as is ſaid *Pſal.* 9. 11. *Iſa.* 8. 18. *Joel* 3. 21.) *is great.* *f* Above all the people of the Earth, of whom he ſpake, *v.* 1. who ſhall exalt themſelves againſt him.

3. Let them *g* praiſe thy great and terrible name: *for* it *is* holy *h*.

g To wit, *all people* laſt mentioned. *h* For it is not only great but holy, and therefore moſt praiſe-worthy.

* Pſal. 98. 6. 4. * The kings ſtrength alſo loveth judgment *n*: thou doſt eſtabliſh equity *o*, thou executeſt judgment and righteouſneſs in Jacob *p*.

n Though his Dominion be abſolute and uncontroulable and his power irreſiſtible, yet he doth abuſe it to Tyranny and Oppreſſion, as the Princes of the World commonly do, but tempers and manageth it with righteouſneſs, and not only doth judge juſtly, but, which is more, loves to do ſo. *The Kings ſtrength* is by a known Hebraiſm put for *the ſtrong*, or *powerful King.* *o* To wit, in all thy proceedings. Equity is thy conſtant and ſtable courſe. *p* Amongſt thine own people; whom, when they do amiſs, he puniſheth no leſs than other people, as he notes below *v.* 8. whereby he ſheweth that he is no reſpector of perſons, but a righteous and impartial Judge to all ſorts of men.

5. Exalt ye the LORD our God, and worſhip at his foot-ſtool *q*: *for* ‖ he *is* holy *r*.

‖ Or, *it is holy.*

q Before the Ark; which is ſo called, 1 *Chron.* 28. 2. *Pſal.* 132. 7. *r* Or rather, for *it* (to wit the Ark) *is holy*: it is conſecrated to be a pledge of God's preſence and the only place of God's publick worſhip.

6. Moſes and Aaron among his prieſts, and Samuel *s* among them that call upon his name *t*: they called upon the LORD, and he anſwered them *u*.

s He preſſeth them to perform the duty of praiſing and worſhipping God by the examples of three eminent perſons who practiſed this duty, and that with happy ſucceſs. He reckoneth *Moſes* among the Prieſts not without cauſe, partly becauſe before the inſtitution of the Prieſthood he executed that office, *Exod.* 24. 6. *Numb.* 7. and partly becauſe he oft interceded to God for the people; which was a very conſiderable part of the Prieſts work. See *Numb.* 6. 23, *&c. Joel* 2. 17. *t* Who uſed frequently and ſolemnly to intercede with God on the behalf of the people. So the general expreſſion is here uſed ſynecdochically for this particular kind of prayer: ſuch Synecdoche's being very frequent in Scripture. *u* *Moſes*, *Exod.* 32. and elſewhere; *Aaron*, *Numb.* 16. *Samuel*, 1 *Sam.* 7. 9. and 12. 19. Compare *Jer.* 15. 1.

7. He ſpake unto them *x* in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them *y*.

x *i. e.* To ſome of them; for the expreſſion is only indefinite, and therefore doth not neceſſarily reach to all of them: to *Moſes* frequently; to *Aaron*, *Exod.* 19. 24. and 33. 9, 10, 11. *Numb.* 12. 5. And for *Samuel*, he anſwered him, if not by words, yet really and by his actions, thundering againſt the Philiſtins, 1 *Sam.* 7. 9, *&c.* which ſuppoſeth a Cloud, if not a Cloudy Pillar. *y* This is added not only for their commendation, but for the inſtruction of the Iſraelites, to teach them that God will not hear the Prayers of them who do not keep his Commandments.

8. Thou anſweredſt them *z*, O LORD our God: thou waſt a God that forgaveſt them *a*, though thou tookeſt vengeance of their inventions *b*.

z The interceſſors before mentioned. *a* Either, 1. *Moſes* and *Aaron*, who did ſin, and whoſe ſins God did pardon, yet ſo as that he did puniſh them with excluſion from the Land of *Canaan*; of which ſee *Numb.* 20. 12. *Deut.* 32. 50, 51. Or rather, 2. the people for whom they prayed; which, though not expreſſed, may be eaſily underſtood from the following words, and from the Hiſtories to which theſe words relate. For this *forgiving* was evidently the effect of God's *anſwering* the Prayers of the perſons above mentioned. And therefore as their Prayers recorded in Scripture were not for the pardon of their own ſins, but for the pardon of the peoples ſins, ſo this forgiveneſs granted was for the ſins of the people. And whereas the people are not here mentioned; it muſt be remembred that in Scripture the relative is frequently put without the antecedent, as it is *Numb.* 7. 89. and 114. 2. *Prov.* 14. 26. *b* This clauſe limits and explains the former. Thou didſt forgive the ſins of the people not abſolutely and univerſally, for thou didſt puniſh them ſeverely, but ſo far as not to inflict that total and final deſtruction upon them which they deſerved, and thou hadſt threatned. See *Exod.* 32. 10, 14, 34.

9. Exalt the LORD our God, and worſhip at his holy hill *c*: for the LORD our God is holy.

c Either in *Zion*: or in his Church typified by it, and oft called *Zion.*

PSAL. C.

A Pſalm of ‖ praiſe.

‖ Or, *thankſgiving.*

This Pſalm ſeems to have been compoſed for the uſe of the Iſraelites in their thank-offerings, or upon other ſolemn occaſions of praiſing God, as the Title ſpeaks; but withal it hath a further proſpect even to the days of the Meſſiah, as ſome of the Hebrew Doctors acknowledge, and to the calling of the Gentiles whom he invites to join with them in the praiſes of God their Lord and Maker.

1. MAke a joyful noiſe *a* unto the LORD † all ye lands *b*.

† Heb. *all the earth.*

a Partly with Voices and Songs of rejoicing and thankſgiving; and partly with muſical inſtruments as the manner then was. *b* All the Inhabitants of the Earth. Or, *all the land*, (*i. e.*) all the people of *Iſrael* dwelling in this land. Although his invitation ſeems to be more general, extending alſo to the Gentiles, of whom many even in thoſe days joined themſelves to the Church of God.

2. Serve the LORD with gladneſs, come before his preſence with ſinging.

3. Know ye that the LORD he *is* God, *it is* he *that* hath made us *c*, ‖ and not we our ſelves *d*, * we are his people, and the ſheep of his paſture.

‖ Or, *and his we are.*

* Pſal. 95. 7. Ezek. 34. 30, 31.

c Both by Creation, and by Adoption and Regeneration, whereby he made us his people, which is alſo called a *creation* or *making*, as *Deut.* 32. 6. *Iſa.* 29. 23. and 43. 7. *Eph.* 2. 10. Therefore we owe him homage and ſervice, and him only, and not other Gods who made us not.

4. Enter into his gates *d* with thankſgiving, *and* into his courts with praiſe: be thankful unto him, *and* bleſs his name.

d The gates of his Courts; for the people might enter no further, and the Courts had Walls and Gates as well as the Houſe.

5. For the LORD *is* good: his mercy *is* everlaſting: and his truth *endureth* † to all generations.

† Heb. *to generation and generation.*

PSAL.

PSAL. CI.

A Pſalm of David.

This Pſalm was compoſed by *David* between times of God's promiſing the Kingdom to him and his actual and plenary poſſeſſion of it, as appears both from *v.* 2. and from the contexture of the Pſalm, wherein he ſpeaks not of his preſent practice, but of his purpoſe for the future, and ſolemnly declares his reſolution, and obligeth himſelf to theſe things when he ſhall be in a capacity to put them in Execution.

1. I Will ſing of mercy and judgment *a*: unto thee, O LORD, will I ſing.

a Either, 1. of God towards me; of God's mercy towards me, and of his juſt judgments upon mine Enemies. Or, 2. of mine towards my people, I will in my Song declare my obligation and full purpoſe to execute mercy and judgment in my Dominion; which are the two Pillars of Government: of which he ſpeaks in the following Verſes. Interpreters are much divided which to chuſe. Poſſibly both may be joyned together, and the ſence may be this, I will praiſe thee, O Lord, as for all thy other excellencies, ſo particularly for thoſe two Royal perfections of *mercy* and *juſtice* or *judgment*, which thou haſt ſo eminently diſcovered in the Government of the World, and of thy people *Iſrael*; and I will make it my care and buſineſs to imitate and follow thee as in other things, ſo eſpecially in thoſe vertues which are ſo neceſſary for the diſcharge of my truſt and the good government of thy and my people.

2. I will behave my ſelf wiſely in a perfect way *b*; O when wilt thou come unto me *c*! I will walk within my houſe *d* with a perfect heart *e*.

b I will manage all my affairs with wiſdom and integrity; which are the two chief qualifications requiſite for all men, *Mat.* 10. 16. and moſt neceſſary in Princes. *c* O when wilt thou give me the Kingdom which thou haſt promiſed me, that ſo I may be capable of executing theſe good purpoſes both for my own comfort and for the benefit of thy people? Or, without an interrogation, as this Particle is uſed, *Exod.* 20. 24. *when thou ſhalt come to me*, to wit, in the performance of that promiſe to me. He ſpeaks not excluſively, as if he would not walk wiſely and righteouſly in the mean time, but emphatically, that he would continue to do ſo when he was advanced to the Kingdom, and that he would not ſuffer himſelf to be corrupted by his Royal Power and Dignity, as the Princes of the World commonly were. Withal he may intimate, that now he could not do as he deſired, and that by the neceſſity of his affairs he was forced to make uſe of ſuch men as he did not like, and to wink at thoſe miſcarriages, which it was not now in his power to reform. God is oft ſaid in Scripture to *come* to men when he fulfils a promiſe to them, or confers a favour or bleſſing upon them, as *Gen.* 18. 10. *Exod.* 20. 24. *Pſal.* 80. 2. *Iſa.* 35. 4, *&c.* *d* In my own Court and Family, as well as in my publick adminiſtrations; knowing how great an influence the example of my private converſation will have upon my people either to reform or corrupt them. *e* This Clauſe adds weight to the former, I will not only walk in a perfect or right way (which a man may do for politick reaſons or with evil deſign, but I will do ſo) with an upright and honeſt heart, which is moſt acceptable to God.

† Heb. *thing of Belial.*

3. I will ſet no † wicked thing before mine eyes *f*: I hate the work of them that turn aſide *g*, *it h* ſhall not cleave to me.

f To wit, to look upon it with deliberation and deſign, or with deſire and delight, as this phraſe here and elſewhere implies. If any ungodly or unjuſt thing ſhall be ſuggeſted to me, whatſoever ſpecious pretences it may be covered with, as reaſon of ſtate or worldly advantage, I will caſt it out of my mind and thoughts with abhorrency, ſo far will I be from putting it in execution. *g* From God and from his Laws. *h* To wit, ſuch work: Or, the Contagion of ſuch Examples. I will neither imitate nor endure ſuch works, nor ſuch workers.

4. A froward heart *i* ſhall depart from me *k*: I will not know *l* a wicked *perſon*.

i A man of a corrupt mind and wicked life, ſuch as other Princes chuſe and prefer as being ſuitable to themſelves, and to their wicked deſigns. *k* Shall be turned out of my Court, leſt they ſhould tempt me or infect the reſt of my Family, or be injurious or ſcandalous to my people. *l i.e.* Not own nor countenance.

5. Whoſo privily ſlandereth his neighbour *m*, him will I cut off: him that hath an high look, and a proud heart *n*, will not I ſuffer.

m Such as by ſecret and falſe informations and accuſations of others ſeek to gain my favour and to advance themſelves by the ruine of others; which are the common peſts of Courts and Kingdoms. *n* Theſe he mentions, becauſe Pride is the common Plague of Courts, and the Fountain of many enormities in Courtiers; it makes them imperious and inſolent towards the poor oppreſſed Subjects that reſort to them for relief; it inclines them to thoſe counſels and courſes not which are beſt for the publick good, but which are moſt for their own honour and advantage; it makes them oppreſſive and injurious to others that they may have wherewith to ſatisfie their own luſts.

6. Mine eyes *ſhall be* upon *o* the faithful *p* of the land, that they may dwell with me *q*: he that walketh ‖ in a perfect way *r*, he ſhall ſerve me *s*.

‖ Or, *perfect in the way.*

o Either, 1. to find them out. So, 2. to favour and encourage them, as this phraſe is oft uſed, as *Pſal.* 34. 15. *Jer.* 39. 12. and 40. 4. *p* Men of truth, juſtice and integrity, who will be faithful firſt to God and then to me and to my people. *q* Or, *to ſit*, or *abide*, or *converſe with me*, in mine Houſe and Counſels and publick Adminiſtrations. *r* In the way of God's precepts which are pure and perfect. *s* In domeſtick and publick employments.

7. He that worketh deceit *t*, ſhall not dwell within my houſe: he that telleth lies *u*, ſhall † not tarry in my ſight *w*.

† Heb. *ſhall not be eſtabliſhed.*

t He who ſhall uſe any frauds, or cheats, or ſubtil artifices to abuſe or wrong any of my people. Which *David*'s Courtiers were more likely to endeavour, becauſe he would not permit any open violence. *u* He that ſhall abuſe me with lies, as Courtiers uſually do their Princes, either to defend and excuſe the guilty, or to betray the innocent. *x* I will certainly and immediately baniſh him from my preſence.

8. I will * early *y* deſtroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD *z*.

* Jer. 21. 12.

y Speedily and without delay, as ſoon as I ariſe in the morning, or, as ſoon as I am ſeated in the Throne, that ſo I may both prevent all that miſchief which otherwiſe they might do; and hinder the infection of others by their evil example; and diſcourage and deter all my Subjects from the like practices. Heb. *In the morning, i.e.* every morning, as the ſame phraſe is uſed alſo, *Job* 7. 18. *Pſal.* 73. 14. *Iſa.* 33. 2. The morning was the time allotted for the exerciſe of judgment. See *Jer.* 21. 12. *z* Either, 1. from *Jeruſalem*, which, though now in the hands of the Jebuſites, he looks upon by an eye of faith, as if he had it in poſſeſſion; which he deſigned for the chief and Royal City of his Kingdom, and for the ſeat of the Ark and Worſhip of God. And therefore this place above all others was to be purged and preſerved from wickedneſs and wicked men. Or, 2. from the whole Nation or Commonwealth of *Iſrael*: for *David* did intend and was obliged to reform not only that one City, but his whole Kingdom, which alſo may come under the name of a *City*, as being combined and united under one Government: for which reaſon the name of *City* is given both to the whole Church of Chriſt, as *Iſa.* 26. 1. *Heb.* 12. 22. *Revel.* 20. 9. and to the great Anti-Church, the Kingdom of myſtical *Babylon*, *Revel.* 11. 8, 13. and 17. 18, *&c.*

PSAL. CII.

A Prayer ‖ of the afflicted when he is overwhelmed, and poureth out his complaint before the LORD *a*.

‖ Or, *for.*

a This Pſalm contains a form of Prayer and Expoſtulation with God, compoſed for the uſe of all true Iſraelites, in the name and behalf of their Mother the Church of *Iſrael*. It ſeems to have been compoſed in the time of their Captivity and near the end of it, *v.* 13, 14. But as the literal *Jeruſalem* was a type of the ſpiritual or of the Church of God and of Chriſt, and the rebuilding of the former a type of the reviving and edification of the latter, ſo the Pſalmiſt looks through that mercy of the rebuilding of the City of *Jeruſalem* and the Temple to the further progreſs and to the end and perfection of that work, which was in the coming of the Meſſiah, by whom it was to be compleated, and by whom the Gentiles were to be brought to the knowledge and worſhip of the true God.

1. HEar my prayer, O LORD, and let my cry come unto thee.

2. Hide not thy face from me in the day *when* I am in trouble, incline thine ear unto me: in the day *when* I call, anſwer me ſpeedily.

3. For my days are conſumed ‖ like ſmoak *b*: and my bones *c* are burnt as an hearth *d*.

‖ Or, (as ſome read) *into ſmoak.* Pſal. 37. 20.

b Which paſſeth away in obſcurity and ſwiftly and irrecoverably. Or, *into ſmoak*, as wood or any combuſtible matter put into the fire waſteth away into ſmoak and aſhes. *c* The moſt ſtrong and ſolid parts of my body which ſeemed ſafeſt from the fire. *d* Either as an hearth is heated or burnt up by the coals which are laid upon it: or as the hearth being ſo heated, burns up that which is put upon it.

4. My

4. My heart is ſmitten, and withered like graſs *e*; ſo that I forget to eat my bread *f*.

e Which is ſmitten and withered by the heat of the Sun, either whilſt it ſtands, or after it is cut down. *f* Becauſe my mind is wholly ſwallowed up with the contemplation of my own miſeries.

* Job 19. 20. Lam. 4. 8. ‖ Or, *fleſh*.

5. By reaſon of the voice of my groaning, * my bones cleave to my ‖ skin *g*.

g My fleſh being quite conſumed with exceſſive ſorrows.

* Job 30. 29.

6. * I am like a pelican *h* in the wilderneſs: I am like an owl of the deſart.

h Or, *bittern*, as the ſame word is tranſlated, *Iſa.* 34. 11. *Zeph.* 2. 14. It is a ſolitary and mournful bird, as alſo the *Owl* here following is.

7. I watch, and am as a ſparrow *i* alone upon the houſe-top.

i Which hath loſt its mate, and then is very ſad and ſolitary, as ſome report; although that be uncertain and improbable. But this Hebrew word doth not only ſignifie a *Sparrow*, but in general any *bird*, as *Levit.* 14. 4. *Deut.* 14. 11. *Dan.* 4. 9, 11, 30. And ſo it may here deſign any one or more ſort of birds, which uſed to ſit alone watching and mourning upon houſe-tops.

8. Mine enemies reproach me all the day: *and* they that are mad againſt me, are ſworn againſt me *k*.

k Or, and *being mad* or *enraged at* or *againſt me they ſwear againſt me*; they ſwear they will do me yet more miſchief: or, *they ſwear by me*, they make uſe of my name and miſery in their forms of ſwearing and imprecation; as when they would expreſs their malicious and miſchievous intentions againſt another, they ſwear that they will uſe him or make him as miſerable as a Jew. See the like expreſſions *Numb.* 5. 21. *Iſa.* 61. 15. *Jer.* 29. 22.

* Pſal. 42. 3. & 80. 5.

9 For *l* I have eaten aſhes like bread *m*, and * mingled my drink with weeping *n*.

l So this Verſe gives a reaſon either of his great ſadneſs expreſſed *v.* 6, 7. or why they ſwore by him in the ſence laſt given. Or, *Surely*, as this Particle is oft uſed. Or, *Therefore*, becauſe of thoſe bitter reproaches laſt mentioned. *m* The ſence is, Duſt and aſhes are as conſtant and familiar to me as the eating of my bread, I cover my head with them, I ſit, yea lie down and roll my ſelf in them, as Mourners oft did, 2 *Sam.* 13: 19. *Job* 2. 8, 12. and 16. 15. *Iſa.* 47. 1. *Mich.* 1. 10. by which means the aſhes might eaſily be mingled with their meat, as tears were with their drink in the next Clauſe. *n* He alludes to the cuſtom of mingling their Wine with Water.

10. Becauſe of thine indignation and thy wrath *o*: for thou haſt lifted me up, and caſt me down *p*.

o Becauſe I do not only conflict with men, but with the Almighty God, and with his anger. *p* As a man lifts up a perſon or thing as high as he can, that he may caſt it down to the ground with greater force. Or he aggravates his preſent reproach and miſery by the conſideration of that great honour and happineſs to which God had formerly advanced him, as *Job* did, ch. 29. & 30. and the Church, *Lam.* 1. 7.

* Pſal. 109. 23. & 144. 4. Eccl. 6. 12. * Iſa. 40. 6. Jam. 1. 10. Pſal. 109. 13.

11. * My days *q* *are* like a ſhadow that declineth *r*: and I am * withered like graſs.

q Our hopes and comforts and happineſs; *days* being oft put for happy days or an happy ſtate, as *Pſal.* 37. 18. *Lam.* 5. 21. as elſewhere they are put more generally for the events which happen in thoſe days: in both which caſes it is a Metonymy of the Adjunct. *r* Or, *that is extended* or *ſtretched out* to its utmoſt length, as it is when the Sun is ſetting, when it ſpeedily and totally vaniſheth. And juſt ſo the hopes of our reſtitution, which ſometimes we have, are quickly cut off and diſappointed.

* Lam. 5. 19. * Pſal. 135. 13.

12. But * thou, O LORD, ſhalt endure for ever *s*, and * thy remembrance *t* unto all generations.

s But this is my comfort, although we die and our hopes vaniſh, yet our God is everlaſting and unchangeable, and therefore invincible by all his and our enemies, conſtant in his counſels and purpoſes of mercy to his Church, ſtedfaſt and faithful in the performance of all his promiſes; and therefore he both can and will deliver his people. *t* Either, 1. the fame and memory of thy wondrous works. Or rather, 2. thy name, *Jehovah*, mentioned in the former clauſe, which is called by this very word, God's *remembrance* or *memorial*, and that *unto all generations*, *Exod.* 3. 15. Thus this clauſe exactly anſwers to the former; and both of them deſcribe the Eternity of God's exiſtence, whereby the Pſalmiſt relieves and ſupports himſelf under the conſideration of his own and his people's frailty and vanity.

13. Thou ſhalt ariſe, *and* have mercy upon Zion *u*: for the time to favour her, yea the ſet time *x* is come.

u Upon *Jeruſalem*, or thy Church and People. *x* The end of thoſe ſeventy years which thou haſt fixed: of which ſee *Jer.* 25. 12. and 29. 10. *Dan.* 9. 2.

14. For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof *y*.

y Thy people value the duſt and rubbiſh of the holy City more than all the Palaces of the Earth, and paſſionately deſire that it may be rebuilt.

15. So the heathen ſhall fear the name of the LORD: and all the kings of the earth thy glory *z*.

z Which was in ſome ſort fulfilled when the rebuilding of the Temple and City of God was carried on and finiſhed through ſo many and great difficulties and oppoſitions, to the admiration, envy and terrour of their Enemies, as we read *Nehem.* 6. 16. Compare *Pſal.* 126. 2. but much more truly and fully in building of the ſpiritual *Jeruſalem* by Chriſt, unto whom the Gentiles were gathered, and the Princes of the World paid their acknowledgments.

16. When the LORD ſhall build up Zion, he ſhall appear in his glory *a*.

a His glorious Power and Wiſdom and Goodneſs ſhall be manifeſted to all the World.

17. He will regard the prayer of the deſtitute *b*, and not deſpiſe *c* their prayer.

b *i. e.* Of his poor forſaken deſpiſed people in *Babylon*. *c* *i. e.* Will accept and anſwer.

* Pſal. 22. 31.

18. This ſhall be written *d* for the generation to come *e*: and * the people which ſhall be created *f* ſhall praiſe the LORD.

d This wonderful deliverance ſhall not be loſt nor forgotten, but carefully recorded by thy people. *e* For the inſtruction and incouragement of all ſucceeding Generations. The Singular number put for the Plural, as is ordinary. *f* Which may be underſtood either, 1. of the Jews which ſhould be reſtored, who were in a manner dead and buried in the grave, and meer dry bones, *Iſa.* 26. 19. *Ezek.* 37. and therefore their reſtauration might well be called a Creation, or, as it is elſewhere, a Reſurrection. Or, 2. of the Gentiles who ſhould be converted, whoſe converſion is frequently and might very juſtly be called a ſecond *Creation*. See *Iſa.* 27. 11. and 43. 1, 7, 15. and 65. 18. *Eph.* 2. 10, 15.

19. For he hath looked down *g* from the height of his ſanctuary *h*: from heaven did the LORD behold the earth.

g To wit, upon us not like an idle Spectator, but with an eye of pity and relief, as the next Verſe declares. *h* From his higher or upper Sanctuary, to wit, Heaven, as the next Clauſe explains it, which is called God's *high and holy place*, *Iſa.* 57. 15.

* Pſal. 22. 31. † Heb. *the children of death.*

20. * To hear the groaning of the priſoner, to looſe † thoſe that are appointed to death *i*.

i To releaſe his poor Captives out of *Babylon*, and, which is more, from the Chains and Fetters of Sin and Satan, and from eternal deſtruction.

21. To declare the name of the LORD in Zion, and his praiſe in Jeruſalem *k*,

k That they being delivered might publiſh and celebrate the name and praiſes of God in his Church.

22. When the people are gathered together, and the kingdoms to praiſe the LORD *l*.

l When the Gentiles ſhall gather themſelves to the Jews, and join with them in the praiſe and worſhip of the true God, and of the Meſſias. This Verſe ſeems to be added to intimate that although the Pſalmiſt in this Pſalm reſpects the deliverance of the Jews out of *Babylon*, yet he had a further deſign and a principal reſpect unto that greater and more general deliverance of his Church and People by the Meſſias.

† Heb. *afflicted.*

23. He *m* † weakned my ſtrength in the way, he ſhortned my days *n*.

m To wit, God, to whom he aſcribes theſe calamities, *v.* 10. to whom therefore he addreſſeth himſelf for relief. *m* Either, 1. in the midſt of our expectations. Whilſt we are expecting the accompliſhment of thy promiſe either of bringing us out of *Babylon*; or of ſending the Meſſias, we faint and one of us periſh after another, and our hope is like the giving up of the ghoſt. Or rather, 2. in the midſt of the courſe of our lives. Which ſence is confirmed, 1. from the following Clauſe, which after the manner explains the former, *he ſhortned my days*; as alſo from the next Verſe where he begs relief from God againſt this miſery in theſe words, *take me not away in the midſt of my days*. 2. From the uſe of this word *way*, which is uſed for the courſe of a mans life, *Pſal.* 2. 12. and (which comes to the ſame thing) for the courſe of a journey as it is oppoſed to the end of the journey, *Gen.* 24. 27. *Exod.* 23. 20. and elſe-

where;

where; the life of man being oft compared to a journeying, or travelling, and death to his journeys end. And the Pſalmiſt here ſpeaks (as other ſacred Writers do elſewhere, and as all ſorts of Writers frequently do) of the whole Commonwealth, as of one man, and of its continuance, as of the life of one man. And ſo this ſeems to be the matter of his complaint and humble expoſtulation with God, O Lord, thou didſt chuſe us out of all the World to be thy peculiar people, and didſt plant us in *Canaan*, and cauſe a glorious Temple to be built to thy Name, to be the only place of thy publick and ſolemn Worſhip in the World, and didſt make great and glorious Promiſes, that thine *eyes and heart* ſhould be *upon it perpetually*, 1 *Kings* 9.3. and that thy people ſhould be planted in thy Land, ſo as not to be moved any more, or afflicted, as they had been in the days of the Judges, & *Sam.*7.10,11. From whence we promiſed to our ſelves a long and ſetled proſperity. But alas, how ſoon were our hopes blaſted, not long after the beginning of our ſettlement, in *Rehoboam*'s time, and ſo ſucceſſively in the courſe of our affairs under the following Kings, till at laſt thou didſt give us up to ruine and deſolation, as at this day. And this he doth not alledge to accuſe God, or excuſe himſelf, or his people, but only that he might move the divine Majeſty to ſhew them ſome pity, conſidering the ſhortneſs of their days, and his own Eternity, as he purſues the Argument in the following Verſes. *n* The days of my life, or of my proſperous ſtate, as above, *v.* 11. for adverſity is a kind of death, and is frequently ſo called.

* Job 36.20. Heb.

24. I ſaid, O my God; * take me not away *o* in the midſt of my days *p*: thy years *are* throughout all generations *q*.

o Do not wholly cut off and deſtroy thy people of *Iſrael*. *p* Before they come to a full age and ſtature, and to the plenary poſſeſſion of thy promiſes, and eſpecially of that great and fundamental promiſe of the Meſſiah, in and by whom alone their happineſs is to be compleated, and until whoſe coming thy Church is in its nonage; of which ſee *Gal.*4.1,2,3,4. Poſſibly the Pſalmiſt (whom ſome learned Interpreters ſuppoſe to be *Daniel*) may have reſpect to that Prophecy, *Dan.*9.24,25. which probably was publiſhed before this time: for this time was almoſt preciſely the midſt of the days between the building of the material Temple by *Solomon*, and the building of the ſpiritual Temple or the Church by the Meſſias; there being about a thouſand years diſtance between thoſe two periods, whereof ſeventy Prophetical Weeks, or four hundred and ninety Years, were yet to come. And ſo he prays that God would not root them out in this Babyloniſh Captivity, but would graciouſly reſtore them to their own Land, and preſerve them as a Church and Nation there, until the coming of the Meſſias. *q* Though we ſucceſſively die and periſh, yet thou art the everlaſting and unchangeable God, and therefore art and wilt ever be able to deliver thy people, and faithful in performing all thy promiſes; and therefore we beſeech thee to pity our frail and languiſhing ſtate, and give us a more ſetled and laſting felicity than yet we have enjoyed; and therefore we truſt that thy people ſhall *continue and be eſtabliſhed before thee*, as he ſaith, *v.* 28. becauſe as thou art the everlaſting God, ſo thou haſt made an everlaſting Covenant with them, *Pſal.*105.10. *Iſa.*55.3. *Jer.*32.40. to be their God for ever; and therefore thou will not now forſake or reject us.

* Heb.1.10.

25. * Of old haſt thou laid the foundation of the earth: and the heavens *are* the work of thy hands *r*.

r The Eternity of God looks both backward and forward, it is both without beginning and without end. The former is affirmed and illuſtrated, *v.* 24,26,27. the latter is clearly implied in this Verſe: Thou hadſt a being before the Creation of the World, when there was nothing but Eternity, but the Earth and Heavens had a beginning given them by thy Almighty Power.

* Iſai.15.6. † Heb. *ſtand.*

26. * They ſhall periſh *s*, but thou ſhalt † endure: yea, all of them ſhall wax old *t* like a garment *u*; as a veſture ſhalt thou change them, and they ſhall be changed.

s Either, 1. as to the ſubſtance of them, which ſhall be annihilated. Or, 2. as to their preſent nature and uſe. See *Iſa.*65.17. and 66.22. 2 *Pet.*3.7,10,11. The Heavens and the Earth, although they be the moſt permanent of all viſible beings, and their continuance is oft mentioned to ſignifie the ſtability and immutability of things, yet if compared with thee, are as nothing, they had a beginning and ſhall have an end. *t* (*i.e.*) Decay and periſh. *u* Which is worn out and laid aſide, and exchanged for another. And ſo ſhall this preſent frame of Heaven and Earth be.

27. But thou *art* the ſame, and thy years ſhall have no end.

28. The children of thy ſervants ſhall continue *x*, and their ſeed ſhall be eſtabliſhed before thee *y*.

x Though the Heavens and the Earth periſh, and though we thy ſervants *pine away in our iniquities*, according to thy righteous ſentence and threatning, *Levit.*26.39. and die in Captivity, yet by vertue of thy eternal and unchangeable Nature and Covenant, we reſt aſſured that our Children and their Children after them ſhall enjoy the promiſed mercies, an happy reſtitution to, and ſettlement in, their own Land, and the preſence of our and their Meſſias, whom, being not to come till after 490 years, we ſhall not live to ſee. The expreſſion here uſed is general, not without deſign, partly to ſhew that this promiſed bleſſing belongs to the Jews, not upon the account of any carnal relation to *Abraham*, but as they are and continue to be God's ſervants, from whom if they revolt, they loſe this and all their other privileges; and partly to imply that it belongs to all God's faithful Servants and to their Children, whether they be Jews, or Gentiles, of whoſe Converſion he ſpoke, *v.* 22. *y* In the place of thy gracious preſence, either here in thy Church, or hereafter in Heaven, from which we are now baniſhed. And this phraſe further intimates, that their happineſs did not conſiſt in the enjoyment of the outward bleſſings of the Land of *Canaan*, but in the preſence and fruition of God there, which he mentions as the top and upſhot of all his deſires and their felicities.

PSAL. CIII.

A Pſalm of David.

This Pſalm contains a thankful Commemoration and Celebration of God's mercies to the Pſalmiſt himſelf, and to the people of *Iſrael*, and to all good men.

1. * BLeſs the LORD, O my ſoul: and all that is within me *bleſs* his holy name *a*.

* Pſal.104.1. & 146.1.

a Let all my thoughts and affections be engaged, and united, and ſtirred up to the higheſt pitch, in and for this work.

2. Bleſs the LORD, O my ſoul, and forget not all his benefits.

3. * Who forgiveth all thine iniquities: who healeth all thy diſeaſes *b*.

* Matth.9.2,6. Mark 2.11. Luke 7.47.

b Either, 1. ſpiritual diſeaſes, luſts or corruptions, which he ſubdues and purgeth out by his grace; as this phraſe is uſed, *Pſal.*41.5. *Iſa.*6.10. and 53.5. Or, 2. corporal diſeaſes or miſeries, of which this word is uſed, 2 *Chron.*21.18,19. *Jer.*14.18. and 16.4.

4. Who redeemeth thy life from deſtruction *c*, who crowneth thee *d* with loving kindneſs and tender mercies.

c Both temporal and eternal, from deadly dangers and miſeries. *d* (*i.e.*) Encompaſſeth and adorneth thee, as a Crown doth.

5. Who ſatisfieth thy mouth with good *things e*: ſo that * thy youth is renewed like the eagles *f*.

* Iſai.40.31.

e Who ſatisfieth all thy juſt deſires and neceſſities. *f* Either, 1. as the Eagle renewеth her youth, by caſting all her old Feathers and getting new ones, whereby it ſeems to grow young again. But this being common to all Birds, would not have been appropriated to the Eagle. Or rather, 2. like the youth of an Eagle. As the Eagle lives long in great ſtrength and vigour, ſo that the *old age of* an *Eagle* is uſed proverbially for a lively and vigorous old age. So this is a promiſe of a long and comfortable life.

6. The LORD * executeth righteouſneſs and judgment for all *that are* oppreſſed *g*.

* Pſal.146.7.

g Which being a ſingular perfection, and that wherein moſt of the Princes of the World were and are defective, is juſtly celebrated in God.

7. He made known his ways *h* unto Moſes, his acts *i* unto the children of Iſrael.

h Either, 1. his laws, which are oft called God's *ways*. Or, 2. the manner and methods of his dealings with men, and eſpecially with his people, called in the next clauſe his *acts*; his merciful and gracious nature and providence, which is particularly called God's *way*, *Exod.*33.13. compared with *v.* 18,19. and with *Exod.* 34.6,7. and which is here deſcribed in the following Verſes. *i* His marvellous and gracious works.

8. * The LORD *is* merciful and gracious, ſlow to anger *k*, and † plenteous in mercy.

* Exod.34.6,7. Numb.14.18. Deut. 5.10. Neh.9.17. Pſal.86.15. Jer. 32.18. † Heb. *great of mercy.* * Iſai.57.16. Mic.7.18.

k Not ſpeedily puniſhing ſinners, but patiently waiting for their repentance.

9. * He will not always chide *l*: neither will he keep *his anger m* for ever.

l Or, *contend*, by his judgments with Sinners, but is ready to be reconciled to them, to wit, upon their true repentance, as is manifeſt from innumerable Texts, and from the whole ſcope and deſign of Scripture. *m* Which word is underſtood here, as alſo *Levit.*19.18. *Jer.*3.5. *Nah.*1.2. as is evident from the thing

thing it ſelf, and from the former clauſe. The Hebrew is a conciſe language, and there are many ſuch Ellipſes in it, as 2 *Sam.* 6.6. compared with *Exod.* 9. 9. and 1 *Chron.* 18. 6. compared with 2 *Sam.* 8. 6. *Pſal.* 3. 7. *Eccleſ.* 7. 15.

10. He hath not dealt with us after our ſins *n*: nor rewarded us according to our iniquities.

n He hath puniſhed us leſs than our iniquities have deſerved, as was confeſſed, *Ezra* 9. 13.

† Heb. *according to the height of the heaven.*

11. For † as the heaven is high above the earth: ſo great *o* is his mercy towards them that fear him *p*.

o So much above their deſerts and expectations, and above the mercy which one man ſheweth to another. *p* Which clauſe he adds here, as alſo *v.* 17, 18. to prevent mens miſtakes and abuſes of God's mercy, and to daſh the vain hopes of impenitent ſinners in God's mercy.

12. As far as the eaſt is from the weſt: ſo far hath he removed our tranſgreſſions from us *q*.

q The guilt of our ſins from our perſons and conſciences. The ſence is, He hath fully pardoned them, ſo as never to remember them more, as he promiſeth, *Jer.* 31.34. *Heb.* 10.17.

13. Like as a father pitieth *his* children: ſo the LORD pitieth them that fear him.

* Pſal. 78. 39.

14. For he knoweth our frame *r*: * he remembreth that we *are* duſt.

r Either, 1. the corruption of our natures; which God is pleaſed ſometimes to make an argument to pity and ſpare men; as *Gen.* 8.21. So the ſence is, He conſidereth that great and conſtant propenſion to evil, which is naturally in all mankind, and that therefore, if he ſhould deal ſeverely with us, he ſhould immediately deſtroy us all. So this clauſe contains one motive of God's pity, and the next another. Or rather, 2. the weakneſs and mortality of our natures, and the frailty and miſery of our condition, as it ſeems to be explained in the following clauſe, *that we are but duſt*. So the ſence is, He conſidereth that if he ſhould let looſe his hand upon us, and pour forth all his wrath, we ſhould be ſuddenly and irrecoverably deſtroyed, and therefore he ſpareth us.

* Pſal. 90. 5.
* Job 14. 1, 2.
Jam. 1. 10, 11.

15. *As for* man *, his days *are* as graſs: * as a flower of the field *s*, ſo he flouriſheth.

s Which is more expoſed to Winds and other Violences, than the Flowers of the Garden, which are ſecured by the art and care of the Gardiner.

* Iſa. 40. 7.
† Heb. *it is not.*
* Job 7. 10.
& 20. 9.

16. For * the wind paſſeth over it *t*, and † it is gone: and the * place thereof ſhall know it no more *u*.

t A blaſting or ſtormy wind bloweth upon it. *u* There is no more any appearance nor remembrance of it in the place where it ſtood and flouriſhed.

17. But the mercy of the LORD *is* from everlaſting to everlaſting *x* upon them that fear him *y*: and his righteouſneſs *z* unto childrens children.

x But though we quickly decay and periſh, yet God's mercy to us doth not die with us, but as it was from Eternity exerciſed in gracious purpoſes, ſo it will be continued unto Eternity in that future and endleſs life. *y* See before on *v.* 11. *z* Either his faithfulneſs: or (that this branch may anſwer to the former) his mercy or benignity: this word being frequently uſed in both theſe ſences, as hath been proved before. But it is here called *righteouſneſs*, to intimate, that God's kindneſs to the poſterity of his people, is not only an act of his goodneſs, but alſo a diſcharge of his obligation, under which he put himſelf to them, as elſewhere, ſo *Exod.* 20.6. to which this place ſeems to relate. Hence it is called *mercy to Abraham*, and *truth to Jacob*, Mic. 7. 20.

* Deut. 7. 9.

18. * To ſuch as keep his covenant *a*, and to thoſe that remember his commandments to do them *b*.

a To them that perform the conditions of God's Covenant; that ſincerely love and obey him. Such reſtrictions are oft added as in the general to overthrow the preſumptuous hopes of ungodly men, ſo particularly to admoniſh the *Iſraelites* not to reſt too much upon the priviledges of their Parents or the Covenant made with them, nor to expect any benefit by it, but upon condition of their continuance in God's Covenant. *b* That have them much in their thoughts and practiſe them in the courſe of their lives.

19. The LORD hath prepared *c* his throne in the heavens *d*: and his kingdom ruleth over all *e*.

c Or rather, *eſtabliſhed*. Having celebrated God's mercy to his people, he now praiſeth him for his excellent Majeſty and univerſal Dominion. *d* Which notes the eminency, glory, power, ſtability and unchangeableneſs of God's Kingdom. *e* Over all Creatures both in Heaven and in Earth.

20. Bleſs the LORD, ye his angels *f*, † that excel in ſtrength *g*, that do his commandments *h*, hearkning unto the voice of his word *i*.

† Heb. *mighty in ſtrength.*

f Which, though glorious Creatures, are but his Miniſters and Meſſengers, as the word ſignifies. And by inviting the Angels to bleſs God he quickens men to the ſame duty as having more dependance upon God and obligation to him. *g* Of which ſee one evidence 2 *Kings* 19. 35. You are freed from the impotencies and infirmities of mankind. *h* That live in an univerſal, conſtant and perfect obedience to all God's commands, which the beſt of men, through the infirmity of the fleſh, do frequently violate. *i* That diligently wait for God's commands or errands, and execute them with all chearfulneſs and readineſs.

21. Bleſs ye the LORD, ‖ all *ye* his hoſts *k*, *ye* miniſters *l* of his that do his pleaſure *m*.

‖ I ſay,

k Ye Angels; to whom he ſtill continues his addreſs, and whom he more particularly deſcribes by the name of *hoſts*, a title oft given to the Angels, as *Gen.* 32. 2. 1 *Kings* 22. 19. 2 *Chron.* 18. 18. *Luk.* 2. 13. *Revel.* 19. 14. in regard of their vaſt numbers, mighty power, unanimous concurrence, and exquiſite order. In the former Verſe the expreſſion was indefinite and general, *ye his angels*, here it is univerſal and yet particular, *all ye his hoſts*. He ſeems to apply himſelf to the ſeveral Orders of Angels, of whom ſee *Eph.* 3. 10. *Coloſſ.* 1. 16. and to each individual Angel. *l* This Hebrew word is commonly uſed of the higheſt and moſt honourable ſort of Servants. *m* Whoſe conſtant buſineſs and delight it is to execute the Will and Commands of God.

22. Bleſs the LORD all his works in all places of his dominion *n*: bleſs the LORD, O my ſoul *o*.

n All Creatures both in Heaven and Earth, according to your ſeveral capacities. *o* Which thou haſt ſpecial and abundant reaſon to do. Thus he ends the Pſalm with the ſame words wherewith he began it.

PSAL. CIV.

As the immediate foregoing Pſalm treats of the ſpecial favours of God to his Church and People, ſo this declares and celebrates the wonderful and gracious works of God to all Mankind in the Creation of this viſible World, and in the wiſe and powerful diſpoſition of all things therein to mans uſe and comfort.

1. BLeſs the LORD, O my ſoul: O LORD my God, thou art very great *a*: * thou art cloathed *b* with honour and majeſty *c*.

* Pſal. 93. 1.

a As in thy own nature and perfections, ſo alſo in the glory of thy works. *b* Surrounded and adorned. *c* With honourable Majeſty.

2. Who covereſt *d thy ſelf* with light *e*, as *with* a garment: who ſtretcheſt out the heavens like a curtain *f*.

d Or *adorneſt* or *cloatheſt*. *e* Either 1. with that *light which no man can approach unto*, as it is called 1 *Tim.* 6. 16. wherewith therefore he may well be ſaid to be covered or hid from the eyes of mortal men. Or rather, 2. With that firſt-created light, *Gen.* 1. 3. which the Pſalmiſt fitly puts in the firſt place, as being the firſt of God's viſible works. *f* The uſe whereof it hath partly in reference to that glorious Manſion of the bleſſed God and his holy Angels, which theſe viſible Heavens (far above which it is, *Eph.* 4. 10.) do veil and cover; and partly in reference to the Earth, which they encloſe and protect.

3. * Who layeth the beams of his chambers in the waters *g*; who maketh the clouds his chariots, * who walketh upon the wings of the wind *h*.

* Amos 9. 6.
* Pſal. 18. 10.

g *In the waters above the heavens*, as they are called *Gen.* 1. 7. Or, in the Clouds, as it is explained in the next clauſe. In which he many times reſides and rides, and manifeſts his preſence. *h* Who manageth and employeth the clouds and winds in his ſervice.

4. * Who maketh his angels ſpirits *i*: his miniſters a flaming fire *k*.

* Heb. 1. 7.

i (*i. e.*) Of a ſpiritual or incorporeal nature, that they might be fitter for their employments. Or, *who maketh his angels winds*, as this laſt word moſt commonly ſignifies, (*i. e.*) Who made them like the Winds, powerful and active and nimble in executing God's pleaſure. Or, who uſeth and governeth thoſe glorious Creatures at his pleaſure, even as he commands the ſenceleſs Winds. *k* Or, like *a flaming fire*,

the note of ſimilitude being here underſtood, as it is *Gen.* 49. 9. *Deut.* 32. 22. *Pſal.* 11. 1. and oft elſewhere: to which he compares the Angels for their irreſiſtible force, and great agility and fervency in the execution of God's commands. Or the ſence is, who ſometimes cloatheth his Angels with ſubtil bodies of wind or air, or of fire, as he ſees fit. And the Angels may not unfitly be mentioned in this place amongſt and in the cloſe of thoſe works of God which were done in the heavens, of which he hath hitherto ſpoken, *v.* 2, 3. becauſe they were made at the ſame time when the heavens were made, and for the ſame uſes and purpoſes, and becauſe they are commonly employed by God in managing the Clouds and Winds and Meteors to accompliſh God's deſigns by them. But this Verſe is otherwiſe rendred both by Jewiſh and ſome Chriſtian Interpreters, and that very agreeable to the Hebrew Text, *He maketh the winds his angels*, and *the flame* or *flames of fire*. (*i.e.* the lightning and thunder, and other fiery meteors in the air) *his miniſters*. He maketh uſe of them no leſs than of the holy Angels; and oft-times for the ſame purpoſes, and they do as certainly and readily obey all his commands as the bleſſed Angels themſelves do. This interpretation may ſeem moſt agreeable to the ſcope of the Pſalm, and to the context, wherein he is ſpeaking of the viſible works of God. The only difficulty is, that this ſeems to invalidate the allegation and argument of the Apoſtle, who expounds it of the Angels, *Heb.* 1. 7. But indeed it doth not: for (to ſay nothing of other ſolutions given by other men) when the Pſalmiſt ſaith that God *maketh* or uſeth *the winds as his Angels*, &c. he plainly ſignifies that the Angels are God's Miniſters or Servants, no leſs than the Winds. And that is ſufficient to juſtify the Apoſtles argument, and to prove the preeminency of Chriſt above the Angels; which is the Apoſtles deſign in that place.

† Heb. *he hath founded the earth upon her baſes.* * Job 26. 7. & 38. 4. Pſal. 24. 2. & 136. 6.

5 † * *Who* laid the foundation of the earth *l*, *that* it ſhould not be removed *m* for ever *n*.

l He hath founded or *eſtabliſhed the earth upon its own baſes* or *foundations*, (*i.e.*) upon it ſelf or its own weight, whereby it ſtands as faſt and unmoveable, as if it were built upon the ſtrongeſt foundations imaginable. Which is a ſtupendous work of divine power and wiſdom. *m* Out of its proper place, which is the loweſt part of the World. *n* As long as the World continues.

6. Thou coveredſt it *with* the deep *o* as *with* a garment: the waters ſtood above the mountains *p*.

o Either, 1. In the general Deluge. Or rather, 2. in the firſt creation, as we read *Gen.* 1. 2, 9. of which the Pſalmiſt is here ſpeaking. *p* The Mountains were not made by the Deluge, as ſome have thought, who for that reaſon underſtand this verſe of the ſaid Deluge, for it is apparent they were before it, *Gen.* 7. 19. and moſt probably were in the firſt Creation, becauſe this variety of Mountains and Valleys is both ornamental and uſeful to the World.

* Gen. 8. 1.

7. * At thy rebuke *q* they fled *r*: at the voice of thy thunder *s* they haſted away.

q Upon thy ſevere command; *Gen.* 1. 9. which he calls a *rebuke*, to imply that there was ſomething in that ſtate of things which might ſeem to need reproof and correction, even that confuſion of Earth and Water together, which therefore God amended in his ſecond days work. *r* They immediately went to the place which God had allotted to them. *s* Of thy Soveraign Command, which as they could not but hear, ſo they durſt not diſobey. He aſcribes ſence and reaſon to inanimate Creatures by a Figure called *Proſopopœia*.

‖ Or, *the mountains aſcend, the valleys deſcend.*

8. ‖ They go up by the mountains: they go down by the valleys *t* unto the place which thou haſt founded for them *u*.

t In that firſt diviſion of the Waters from the Earth, ſome part of them by God's command contrary to their own nature went upwards and became Springs in the Mountains, and the greateſt part went downwards to the Chanels made for them. Others, both antient and later Interpreters, read the words thus, *The Mountains aſcend, the Valleys deſcend*, when the Waters were ſeparated, part of the Earth went upward and made the Mountains, and part went downward and made the Valleys or low Grounds. But our Tranſlation ſeems the beſt, as being moſt agreeable to the Context, becauſe he ſpeaks of the Waters both in the foregoing and following Verſes *u* Unto their proper Chanels and Receptacles which God provided for them.

* Pſal. 33. 7. * Gen. 9. 11, 15.

9. * Thou haſt ſet a bound *x*, * that they may not paſs over: that they turn not again to cover the earth *y*.

x Even the ſand of the Sea-ſhore, as it is expreſſed, *Jer.* 5. 22. which though in it ſelf contemptible, and a very poor defence to the Earth againſt that ſwelling and raging Element, yet by God's Almighty Power and gracious Providence is made ſufficient for that purpoſe. Which is noted as a wonderful work of God *Job* 38. 8, *&c.* *y* To wit, the whole Earth, as it did in the beginning of the Creation. This was God's appointment, and the courſe of nature ſetled by him. But when men tranſgreſſed their bounds, all the laws of God and men, it is not ſtrange if the waters alſo tranſgreſſed their bounds, and once again overwhelmed the Earth in the general Deluge.

10. † He ſendeth the ſprings *z* into the valleys, *which* + run among the hills *a*.

† Heb. *who ſendeth.*

z And the Rivers which come from them. *a* Wherewith God hath ſhut in the Rivers where he ſaw fit, that they might not overflow the Land.

† Heb. *walk.*

11. They give drink to every beaſt of the field: the wild aſſes *b* + quench their thirſt.

† Heb. *break.*

b Which he mentions partly becauſe they are dry and thirſty Creatures; and partly becauſe they live in dry and deſolate Wilderneſſes, and are neither ruled nor regarded by men, and are moſt ſtupid Creatures, and yet are plentifully provided for by the care and bounty of Divine Providence.

12. By them *c* ſhall the fowls of the heaven have their habitation, *which* † ſing among the branches *d*.

† Heb. *give a voice.*

c Either upon the Waters, where many Fowls have their common abode; or in the ground nigh unto them; or in the Trees, which commonly grow by the Banks of Rivers. *d* Which being delighted and refreſhed by the Waters, ſend forth their pleaſant notes.

13. * He watereth the hills *d* from his chambers *e*; * the earth is ſatisfied *f* with the fruit of thy works *g*.

* Pſal. 147. 8. * Pſal. 65. 9.

d Which moſt need moiſture and have leaſt of it in them. *e* From the Clouds, as above *v.* 3. *f* By this means all the parts of the Earth, the Mountains as well as the Valleys, are made fruitful. *g* With the effects of thoſe ſweet ſhowers, which he calls God's *works*, becauſe he alone can and doth give them, as is noted *Jer.* 10. 13. and 14. 22.

14. * He cauſeth the graſs to grow for the cattel, and herb for the ſervice of man *h*: that he may bring forth food out of the earth *i*.

* Gen. 1. 29, 30. & 3. 18.

h Both for delight, and for neceſſity either as food or phyſick. *i* And this God doth, he watereth the Earth, that thereby it may be prepared or diſpoſed for the production of neceſſary proviſions for Beaſts and for men, *that* ſo *he* (to wit, God) *may bring forth food out of the Earth*, which without this bleſſing of God the Earth would never yield.

15. And * wine *k*, *that* maketh glad the heart of man, *and* + oyl to make *his* face to ſhine *l*, and bread *m*, *which* ſtrengthneth mans heart *n*.

* Judg. 9. 13. † Heb. *to make his face ſhine with oil*; or, *more than oil.*

k He alſo bringeth out of the Earth the Vines which yield Wine. *l* He alludes to the cuſtom of thoſe times and places which was upon ſolemn and feſtival occaſions to anoint their Faces with Oyl. See *Pſal.* 23. 5. But theſe words with the former are by divers Learned Interpreters rendred otherwiſe, which ſeems more agreeable to the order and contexture of the Hebrew Text, *And* (he giveth) *wine* that *maketh glad the heart of man, to make*, (or, *that he may make*, (*i. e.*) that thereby he may alſo make) *his face to ſhine more than oyl*, i. e. more than it ſhineth when it is anointed with Oyl: or, as *with oyl*. So he ſpeaks only of the Wine which he commends from two qualities, that it makes the heart chearful, and the countenance pleaſant. *m* (*i.e.*) Bread Corn, by a Metonymy. *n* Which hath a ſingular faculty to preſerve or renew our ſtrength and vigour; whence it is called *the ſtaff of life*.

16. The trees of the LORD *o* are + full *of ſap p*: the cedars of Lebanon *q* * which he hath planted.

† Heb. *ſhall be ſatisfied.* So Gr. * Numb. 24. 6.

o (*i.e.*) Which the Lord hath planted, as the next clauſe expounds this; which came up and grew and thrive not by mans art and induſtry, but merely by the care of God's Providence. *p* Heb. *Are* or *ſhall be ſatisfied*, to wit, with the rain, of whoſe good effects he is yet ſpeaking. *q* Yea even the talleſt and largeſt Cedars, ſuch as theſe were, are ſupported and nouriſhed by it.

17. Where the birds make their neſts: *as for* the ſtork *r*, the fir-trees *s are* her houſe.

r Which make their Neſts not only in the tops of houſes, but alſo in the Field and in high Trees, as *Varro* and others have noted. *s* Which alſo are Trees of great height and bigneſs; and which being here ſaid to afford the Storks an Houſe, are thereby ſuppoſed to be preſerved and nouriſhed by the rain water.

18. The high hills *are* a refuge for wild-goats, *and* the rocks for the conies *t*.

t So he paſſeth from the rain to other works of God's Providence, as that God hath made ſuitable and ſufficient proviſion for the ſecurity of theſe Creatures againſt their Perſecutors. Although this Verſe alſo may have a reference to the former work, and the barren and rocky Hills may be mentioned

tioned as receiving benefit by the rain, and it may be thus rendred, And *the high hills* (underſtand, *are ſatisfied*, which is expreſſed, *v.* 18. and may very well be carried hither) which (that particle being frequently underſtood) are *a refuge for wild goats*, and *the rocks* (underſtand out of the former branch, according to the uſual manner, *which are a refuge*) for *the conies*, or, as others tranſlate this word, for the *mountain-mice*.

19. He appointeth the moon for ſeaſons *u*; the ſun knoweth his going down *x*.

u To meaſure and diſtinguiſh the times, both Months, and, amongſt many Nations, Years alſo, as alſo the Seaſons of divers natural events, as of the ebbing and flowing of the Waters, and of the humours in mans Body; and other Seaſons for ſacred and civil affairs, which were commonly regulated by the Moon, not only amongſt the Jews, but among Heathens alſo. See on *Gen.* 1. 14. *x* To wit, The time, and place in which he is to ſet every day of the Year, which, though varied from day to day, yet he ſo regularly and exactly obſerves, as if he had the underſtanding of a Man or Angel to guide him in obeying the Laws of his Creator. See *Job* 38. 12. What is here expreſſed concerning his ſetting is neceſſarily ſuppoſed concerning his riſing alſo; but he mentions only his ſetting, as moſt agreeable to the context, becauſe that did uſher in the riſing of the Moon, of which he now ſpake, and the entrance of the night, of which he ſpeaks in the next words.

† Heb. *all the beaſts thereof do trample on the foreſt.*

20. Thou makeſt darkneſs *y*, and it is night: wherein † all the beaſts of the foreſt do creep forth *z*.

y Which ſucceeds the light by virtue of thy Decree and eſtabliſhed Order. *z* To look out for prey, which in the day time they dare not do for fear of men. So by this viciſſitude of day and night God hath wiſely and mercifully provided both for men, that they may follow their day-labours without danger from Wild-Beaſts, and for the Beaſts that they may procure a ſubſiſtence.

† Job 38. 39.

21. * The young lions *a* roar after their prey *b*, and ſeek their meat from God *c*.

a Which can no more ſubſiſt without Divine Providence than thoſe which are moſt old and decrepit. *b* They roar when they come within ſight and reach of their prey, as Naturaliſts obſerve: whereby this place may be reconciled with *Amos* 3. 4. *c* This is a figurative and Poetical expreſſion: their roaring is a kind of natural Prayer to God for relief, as the cries of Infants are a kind of Prayers to their Mothers for the Breaſt. And this is juſtly noted as an act of God's ſpecial Providence becauſe the Lions are very ravenous and need much prey, and alſo are dull in their ſcent, and ſo difficultly find it, and ſlow in their motion, and unable to reach it: and therefore God hath provided another Creature, of quicker ſence and motion, which is uſually confederate with them, and procures prey for them, partaking of it with or after them.

22. The ſun ariſeth, they gather themſelves together *d*, and lay them down in their dens.

d Or rather, *they retire* or *betake themſelves*: for the Lions do not commonly go in Companies to one place, but ſeverally, each to his own Den.

23. Man goeth forth *e* to his work, and to his labour until the evening.

e With ſecurity and confidence, knowing the nature and cuſtom of Wild Beaſts, that they hide themſelves by day.

24. O LORD, how manifold *are* thy works! in wiſdom haſt thou made them all: the earth is full of thy riches *f*.

f Of excellent and comfortable things, which are the effects of thy bounty and power.

† Heb. *wide of hands, or ſpaces.* ‖ Or, *living Creatures.* So Gr.

25. *So is* this great † and wide ſea, wherein *are* things creeping *g* innumerable, both ſmall and great ‖ beaſts.

g This word is common to all Creatures that move without feet, touching with their Belly the Element in which they move, whether they creep upon the Earth or ſwim in the Sea.

† Heb. *formed.*

26. There go the ſhips; *there* is that Leviathan *h*, whom thou haſt † made to play therein *i*.

h Either the Whale: or, the Crocodile. Of which ſee the notes on *Job* 40. and 41. *i* Who being of ſuch vaſt ſtrength and abſolute Dominion in the Sea, tumbles in it with great ſecurity and ſports himſelf with other Creatures which he taketh and devoureth at his pleaſure.

* Pſal. 136. 25. & 145. 15, 19.

27. * Theſe all *k* wait upon thee *l*: that thou mayeſt give *them* their meat in due ſeaſon *m*.

k Both Beaſts and Fiſhes. *l* Expect ſupplies only from thy Providence. Which is ſaid of them figuratively, and with an alluſion to the manner of tame Beaſts and Fowls which commonly look after and wait upon thoſe perſons who bring their food to them. *m* When it is neceſſary or convenient for them. By which expreſſion he intimates the moderation of the Beaſts in their deſires of food, and tacitly reproves the intemperance of men who feed themſelves in ſeaſon and out of ſeaſon.

28. *That* thou giveſt them, they gather *n*: thou openeſt thine hand *o*, they are filled with good.

n Whatſoever they receive is from thy bounty and gift. *o* Thou provideſt plentifully for them; as this phraſe implies, *Deut.* 15. 11. Comp. *Prov.* 31. 20.

29. Thou hideſt thy face *p*, they are troubled *q*; * thou takeſt away *r* their breath, they die, and return to their duſt *s*.

* Pſal. 145. 4. Eccleſ. 12. 7.

p When thou withdraweſt or ſuſpendeſt the favour and care of thy Providence. *q* Dejected and diſtreſſed. *r* So this word is uſed *Hoſ.* 4. 3. *Zeph.* 1. 2. and elſewhere. *s* To the Earth from whence they had their firſt original.

30. Thou ſendeſt forth thy ſpirit *t*, they are created *u*: and thou reneweſt the face of the earth *x*.

t Either, 1. That ſpirit by which they live, which is called *the ſpirit of a beaſt*, Eccleſ. 3. 21. which is called *their breath* or *ſpirit* (for the word is the ſame there and here) *v.* 29. and here may be called God's *ſpirit*, becauſe it was given and preſerved by him. Or rather, 2. thy quickning ſpirit: for here ſeems to be an oppoſition between *their ſpirit*, *v.* 29. and *thy ſpirit* here, and this latter is mentioned as the creating or productive cauſe of the former. And this may be underſtood either, 1. of the Holy Ghoſt; to whom, no leſs than to the Father and the Son, the work of Creation is aſcribed, *Job* 33. 4. *Pſal.* 33. 6. or rather, 2. that quickning power of God by which he produceth life in the Creatures from time to time. For he ſpeaks not here of the firſt Creation, but of the continued and repeated production of living Creatures. *u* Either, 1. the ſame living Creatures which were languiſhing and dying are ſtrangely revived and reſtored; which may not unfitly be called a *creation*, as that word is ſometimes uſed, becauſe it is in a manner the giving of a new life and being to a Creature. Or, 2. Other living Creatures are produced or generated; the word *created* being taken in its largeſt ſence for the production of things out of indiſpoſed matter by ſecond cauſes, as it is uſed, *Iſa.* 41. 20. and 54. 16, *&c.* *x* And thus by thy wiſe and wonderful Providence thou preſerveſt the ſucceſſion of living Creatures upon the Earth, which otherwiſe would be deſolate or without Inhabitants.

31. The glory of the LORD † ſhall endure for ever: the LORD ſhall rejoyce in his works *y*.

† Heb. *ſhall be.*

y So the Sence is, Thus God doth and will advance the glory of his wiſdom and power, and goodneſs in upholding and continuing the works of his hands from generation to generation, and he doth and will take pleaſure both in the preſervation and bleſſing of his works, as alſo in his reflection upon theſe works of his Providence, as he did reſt and delight himſelf in the contemplation of his works of Creation, as is noted, *Gen.* 1. 31. & 2. 2, 3. But the words are by divers, and as it may ſeem, more agreeable to the Hebrew Text, rendred thus, *Let* (for the firſt word is of the Imperative Mood) *the glory of the Lord endure for ever, and let the Lord have joy* (Or, *then ſhall the Lord rejoyce*) *in his works*. So this is added as a convenient Doxology, or Thankſgiving after the Commemoration of his great and gracious works: and the ſence may be this, Seeing therefore God hath enriched the Earth and us with ſo many fruits of his bounty let it be our conſtant deſire and endeavour, that God may be perpetually ſerved and glorified in and by them, and that God may be no more grieved at the remembrance of his kindneſs to us, as he was, *Gen.* 6. 5, 6. and thereby be again provoked to deſtroy us, but may take pleaſure in beholding and cheriſhing of his own workmanſhip.

32. He looketh on the earth, and it trembleth; * he toucheth the hills, and they ſmoak *z*.

* Pſal. 144. 5.

z This is a further illuſtration of God's powerful Providence over all the Creatures, and their dependance upon him: As when he affords his favour to Creatures, they live and thrive, ſo on the contrary one angry look or touch of his upon the Hills or Earth, makes them tremble and ſmoak, as once *Sinai* did when God appeared in it. And this conſideration he may poſſibly ſuggeſt to inforce the foregoing exhortation of glorifying God, becauſe if we do not give him the glory due to his name, he can quickly right himſelf and deſtroy us and all his works.

33. * I will ſing unto the LORD *a* as long as I live; I will ſing *praiſe* unto my God, while I have my being.

* Pſal. 146. 2.

a But whatſoever others do, I will not fail to give God his glory and due praiſes.

34. My meditation *b* of him *c* ſhall be ſweet *d*: I will be glad in the LORD *e*.

Or, *my ſpeech* or *diſcourſe*, my praiſing of God mentioned *v.* 33. *c* Concerning the glory of his works. *d* Either, 1. to God: he will graciouſly accept it; praiſe being his moſt acceptable Sacrifice, as is affirmed *Pſal.* 69. 30, 31. Or rather, 2. to my ſelf, as may be gathered from the next Clauſe. He implies that he ſhall not only do this work, which a man may do unwillingly or by conſtraint, but that he will do it chearfully and with delight; which is moſt pleaſing to God. *e* I will rejoice in the contemplation of God's works, and in praiſing him for them.

35. Let the ſinners be conſumed out of the earth, and let the wicked be no more *f*: bleſs thou the LORD, O my ſoul *g*: Praiſe ye the LORD.

f But as for thoſe ungodly Creatures who do not regard the works of the Lord, which is noted as a moſt grievous ſin, and puniſhed with a grievous imprecation like this *Pſal.* 28. 4, 5. nor give him the glory due to his name, but diſhonour God and abuſe his Creatures, and thereby provoke God to deſtroy the Earth, and the men and things which are upon it, it is my Prayer for thine honour and for the ſafeguard of all mankind, that thoſe Sinners who obſtinately and reſolutely continue in this practice of diſhonouring and diſobeying their Creator, may be taken out of this World, that they may no longer infect it, nor procure its total deſtruction. Or, it may be a prediction delivered in the form of an imprecation, as hath been noted before in like caſes. *g* But thou, O my Soul, come not into this wretched ſociety, but employ thy ſelf in this great work of bleſſing and praiſing God; and it is my deſire and hope that others will follow my Example.

PSAL. CV.

The Penman of this Pſalm was *David*, as is manifeſt from 1 *Chron.* 16. 8, *&c.* It is a thankſgiving to God for his mercies to his people of *Iſrael*.

* 1 Chron. 16. 8. Iſa. 12. 4.

1. O * Give thanks unto the LORD, call upon his name *a*; make known his deeds among his people *b*.

a Or, *proclaim his name*, *i. e.* the fame and glory of his works, as it follows. *b* Each of you amongſt his and your people, or even among the Heathens, as you have opportunity.

2. Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works.

3. Glory ye in his holy name *b*: let the heart of them rejoyce that ſeek the LORD *c*.

b Glory in the God whom you ſerve, as the only true God, and one of infinite power and goodneſs. *c* That ſeek his face or preſence, as it follows, his acquaintance and favour, above all the World.

4. Seek the LORD, and his ſtrength *d*: ſeek his face *e* evermore.

d i. e. by a figure called *Hendiadys*, *the Lord in his ſtrength*, to wit, in his Sanctuary, or before the Ark, which is called God's *ſtrength*, *Pſal.* 63. 3. and 78. 61. and *the ark of his ſtrength*, *Pſal.* 132. 8. *e i. e.* His gracious preſence in his Sanctuary and the bleſſed fruits of it. See on *Pſal.* 27. 8.

5. Remember his marvellous works that he hath done, his wonders and the judgments of his mouth *f*.

f Either, 1. the Laws delivered from his mouth. Or rather, 2. the plagues or puniſhments (as this word is uſed here *v.* 7. and every where) which he brought upon *Egypt* by his meer word or command, as is oft noted in the Hiſtory of them in *Exodus*.

† Heb. *choſen ones.*

6. O ye ſeed of Abraham his ſervants, ye children of Jacob *g* his † choſen.

g To whom he reſtrains the former more general expreſſion, becauſe theſe were the only branch of *Abraham*'s Seed to whom the following Covenant and Bleſſings belong.

7. He *is* the LORD our God, his judgments *are* in all the earth *h*.

h Either, 1. the fame of his judgments upon the Egyptians is ſpread over the face of the earth. Or, 2. God executes his Judgments upon all Nations and People. Which may be here noted as a foil to magnifie God's Grace to them who were the Monuments of his mercy, when all the World beſides them fell under his juſt ſeverity.

8. He hath remembred *i* his covenant for ever, the word *k* *which* he commanded *l* to a thouſand generations *m*.

i Practically, ſo as to perform it; as that word is frequently uſed in Scripture. *k* The word of promiſe or the Covenant, as is explained both in the foregoing and following words. And ſo the *word* is taken, *Judg.* 13. 12. *Luke* 1. 38. *l i. e.* Eſtabliſhed or ordained or appointed, as this word is oft taken, as *Pſal.* 68. 28. & 71. 3. & 133. 3. *Iſa.* 13. 3. & 23. 11. *m* To all generations; a certain number being put for an uncertain. He ſeems to allude to that paſſage, *Exod.* 20. 6.

* Gen. 17. 2. & 22. 16, &c. & 26. 3. & 28. 13. & 35. 11. Luke 1. 73. Heb. 6. 17. † Heb. *a ſtatute.*

9. * Which *covenant* he made with Abraham, and his oath *n* unto Iſaac.

n Wherewith he ratified the Covenant with *Iſaac*, *Gen.* 26. 3.

10. And confirmed the ſame unto Jacob for † a law *o*, *and* to Iſrael *for* an everlaſting covenant,

o Either that it might be as firm and irrevocable as a Law; or, that it might have the uſe and force of a Law towards God, becauſe God did hereby put himſelf under an obligation of making it good in regard of his own truth and righteouſneſs.

* Gen. 13. 15. & 15. 18. † Heb. *the cord.*

11. Saying, * Unto thee will I give the land of Canaan, † the lot *p* of your inheritance:

p The portion aſſigned to you by lot and the deſignation of Divine Providence. See *Deut.* 32. 9. *Pſal.* 16. 6.

* Gen. 34. 30. Deut. 26. 5. † Heb. *men of number.*

12. * When they were † *but* a few men in number *q*: yea, very few, and ſtrangers in it.

q Heb. *Men of number*, *i. e.* few, who could eaſily be numbred, *very few*, as the next words explain it.

13 When they went from one nation to another *r*, from *one* kingdom to another people.

r Both in *Canaan*, where there were ſeven Nations, *Deut.* 7. 1. and in *Egypt*, &c.

14. He ſuffered no man to do them wrong: yea, he reproved *s* kings for their ſakes,

s Both verbally, and really, by his judgments. See *Gen.* 12. 17. and 20. 3.

15. *Saying*, Touch not *t* mine anointed *u*, and do my prophets no harm.

t Hurt not, as this word is uſed of theſe very perſons, *Gen.* 26. 11, 29. and elſewhere. *u* My Prophets, as the next words explain it, to wit, *Abraham* and *Iſaac* and *Jacob*, as is evident; who are called God's *anointed*, becauſe they were eminently bleſſed of God, and conſecrated to be his peculiar people and to be Kings and Prieſts in their Families, and repleniſhed with the gifts and graces of the Holy Ghoſt, in reſpect whereof many perſons are ſaid to be anointed in Scripture, who never had any material Oyl applied to them, as *Pſal.* 45. 8. *Iſa.* 61. 1. 2 *Cor.* 1. 21. And they are called *Prophets*, becauſe God did familiarly converſe with them, and revealed his mind and will to them, and by them to others; and becauſe they were inſtructers or teachers of others in the true Religion. See *Gen.* 18. 19. and 20. 7.

* Gen. 41. 54. ‖ Iſa. 3. 1.

16. Moreover, * he called for *x* a famine upon the land: he brake the whole ‖ ſtaff of bread *y*.

x (*i. e.*) He effectually procured, as this word is uſed, 2 *Kings* 8. 1. *Iſa.* 47. 1, 5. & 56. 7. *Rom.* 4. 17. *y* (*i. e.*) Bread which is the ſtaff or ſupport of our animal lives. See *Levit.* 26. 26. *Pſal.* 104. 15. *Ezek.* 4. 16.

* Gen. 45. 5. & 50. 20. † Gen. 37. 28.

17. * He ſent *z* a man before them, † *even* Joſeph *who* was ſold for a ſervant.

z By the direction of his ſecret Providence.

‖ Gen. 39. 20. † Heb. *his ſoul came into iron.*

18. ‖ Whoſe feet they hurt with fetters: † he was laid in iron *a*.

a Heb. *his ſoul came into iron*, Which ſeems to be added emphatically to aggravate his impriſonment, and to ſhew how grievous it was to his very ſoul, which muſt needs ſympathize with his body, and moreover was greatly vexed to conſider both the great injury which was done to him, and yet the ſoul and publick ſcandal which lay upon him.

19. Until the time *b* that his word *c* came: the word of the Lord tried him *d*.

b Till which time, his eminent Prudence, and Innocency, and Piety gave him no relief. *c* Either, 1. *Joſeph*'s word, or his Prophecy concerning the chief Butler and Baker; which is ſaid to *come* when it was fulfilled, as that word is uſed *Judg.* 13. 12, 17. *Ezek.* 24. 24. and elſewhere. But the event confutes this; for *Joſeph* was not delivered at that time, but *two years after* it, *Gen.* 41. 1. Or rather, 2. *the word of the Lord*, as it follows; the Pronoun Relative being here put before the Subſtantive to which it belongs, as it is alſo *Exod.* 2. 6. *Job* 33. 20. *Prov.* 5. 22. & 14. 13. He ſeems to ſpeak of that word or revelation which *came* firſt to *Pharaoh* in a Dream, *Gen.* 41. 1, 2, &c. and then to *Joſeph* concerning the interpretation of it *v.* 15. 16. For the word of the Lord is ſaid to *come*, not only when it comes to paſs, but alſo and moſt commonly when it is firſt revealed, as *Jer.* 7. 1, & 11. 1. & 18. 1. and God is ſaid to *come* when he doth reveal it, as *Gen.* 20. 3. & 31. 24. *d* Either, 1. tried his ſincerity and conſtancy. But that was not done by God's word, but by his rod. Or rather, 2. diſcovered him, to wit, unto *Pharaoh* and

and his Courtiers, how innocent, and holy, and knowing a perſon he was; or *purged* him from thoſe calumnies which were caſt upon him, and ſo prepared the way for his releaſe, which here follows *v.* 20. This Verſe may well be rendred thus, *Until the time that his word came*, even *the word of the Lord*, which *tried him*: ſuch Ellipſes being moſt uſual in the Hebrew Text.

‖Gen. 41. 14. 20. * The king ſent and looſed him: *even* the ruler of the people, and let him go free.

‖Gen. 41. 40. 21. ‖ He made him lord of his houſe, and ruler †Heb. poſſeſſion. of all his † ſubſtance *d*.

d Heb. *of all his poſſeſſion* (*i.e.*) of his whole Kingdom.

22. To bind his princes *e* at his pleaſure, and teach his ſenators *f* wiſdom.

e By his commands, and, if they were refractory, to puniſh them. *f* His wiſeſt Counſellors, whom he commanded to receive inſtructions from *Joſeph* upon all occaſions.

‖Gen. 46. 6. 23. * Iſrael *g* alſo came into Egypt: and Jacob ſojourned in the land of Ham *h*.

g *Jacob* in his perſon, and with his Children. *h* (*i.e.*) *Egypt*, ſo called here alſo, *Pſal.* 78. 51. & 106. 22. from that curſed *Ham*, *Gen.* 9. 22. who was the Father of *Mizraim*, or the Egyptians, *Gen.* 10. 6. And the Pſalmiſt ſeems to call it by this name, to intimate that they were the people of God's curſe, and thereby to caution the Iſraelites againſt returning to that land, which they were particularly forbidden to do, *Deut.* 17. 16.

†Exod. 1. 7. 24. And † he increaſed his people greatly: and made them ſtronger *i* than their enemies.

i Not really, but according to their Enemies apprehenſions and expreſſions, *Exod.* 1. 9. Or, *more numerous*, as this word is elſewhere uſed. So this latter branch anſwers to the former. And this was true; for though they were not ſimply more in number than the Egyptians, yet they multiplied much faſter.

‖Exod. 1. 8. 25. ‖ He turned their heart to hate his people *k*, to deal ſubtilly with his ſervants *l*.

k Not by putting this wicked hatred into them, which is not conſiſtent either with the holineſs of God's nature, or with the truth of his word, and which was altogether unneceſſary, becauſe they had that and all other wickedneſs in them by nature; but partly by withdrawing the common gifts and operations of his Spirit, and all other reſtraints and hinderances to it, and wholly leaving them to their own miſtakes and paſſions, and corrupt affections, which of their own accord were ready to take that courſe; partly by ordering the affairs of his people in ſuch manner, as might give them occaſion of hatred; and partly by directing and governing that hatred, which was wholly in and from themſelves, ſo as it ſhould fall upon the Iſraelites rather than upon other people. *l* To deſtroy them by crafty devices: of which ſee *Exod.* 1. 11, &c.

†Exod. 3. 10. 26. * He ſent Moſes his ſervant, *and* Aaron whom he had choſen *m*.

m To be the companion and interpreter of *Moſes* in this expedition, of which ſee *Exod.* 3. 10. & 4. 12, &c. This clauſe he adds, to ſhew that *Aaron* was no leſs called and choſen by God to this work than *Moſes*, which otherwiſe was not ſo evident from the Hiſtory: Or, this clauſe may belong to both *Moſes* and *Aaron*.

‖Exod. 7. 9. †Heb. words of his ſigns. 27. ‖ They ſhewed † his ſigns *n* among them, and wonders in the land of Ham.

n Heb. *the words of his ſigns*, an emphatical expreſſion. Firſt, they boldly declared the Word and Will of God concerning the ſeveral Plagues, and then they actually inflicted them.

†Exod. 10. 22. 28. * He ſent darkneſs, and made it dark: and they rebelled not againſt his word *o*.

o Either, 1. the darkneſs and other plagues; which obeyed God's word, and inſtantly came at God's call. So this may be a reflexion upon the Egyptians, that thoſe bruiſh or unreaſonable Creatures were more obedient to the will and command of God than they were. Thus diſeaſes are ſaid to *come* or *go* at God's command, *Mat.* 8. 8. Or rather, 2. *Moſes* and *Aaron*, mentioned *v.* 26. and called *they*, *v.* 27. whoſe obedience in denouncing and inflicting theſe plagues, and eſpecially that plague of darkneſs, is noted and commended here as an act of great faith and fortitude, becauſe they inflicted that plague after *Pharaoh* had threatned them, *Exod.* 10. 10. as the obedience of their Parents is commended as a great act of faith, becauſe they preſerved and hid their Son contrary to the expreſs command of the King of *Egypt*.

†Exod. 7. 20. 29. † He turned their waters into blood, and ſlew their fiſh.

‖Exod. 8. 6. 30. ‖ Their land *p* brought forth frogs in abundance, in the chambers *q* of their kings *r*.

p Their Country: for otherwiſe they were produced by their Rivers, *Exod.* 8. 3. *q* Which entred *into the Chambers*. *r* Of *Pharaoh* and his Sons, and his chief Nobles and Governors of Provinces under him; for ſuch perſons are oft called *Kings* in Scripture, *Judg.* 1. 7. 1 *Kings* 20. 1, 12. *Iſa.* 19. 2.

31. * He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts *s*. *Exod. 8. 17, 24.

s Or, Borders, (*i.e.*) in all their Land, even to the utmoſt Ends or Borders of it.

32. ‖ † He gave them hail for rain: *and* flaming fire in their land. ‖Exod. 9. 22. †Heb. *he gave their rain hail.*

33. He ſmote their vines alſo and their figtrees: and brake the trees of their coaſts.

34. * He ſpake, and the locuſts came: and caterpillars, and that without number: *Exod. 10. 4, 13.

35. And did eat up all the herbs in their land: and devoured the fruit of their ground.

36. † He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength *t*. †Exod. 12. 29.

t To wit, their firſt-born, as it is in the firſt clauſe, who are ſo called, *Gen.* 49. 3. *Pſal.* 78. 51. and *the beginning of* their *ſtrength*, *Deut.* 21. 17.

37. ‖ He brought them forth alſo with ſilver and gold: and *there* was not one feeble *perſon* *u* among their tribes. ‖Exod. 12. 35.

u Diſeaſed or unable for his journey: which in ſo vaſt a Body, and in a time of ſuch Mortality as it had been in *Egypt*, and in a people which had been ſo long and ſo dreadfully oppreſſed as the Iſraelites were, was wonderful; but they all journied on foot, *Exod.* 12. 37.

38. * Egypt was glad when they departed: for the fear of them *x* fell upon them. *Exod. 12. 33.

x (*i.e.*) Of the Iſraelites, leſt God for their ſakes ſhould deſtroy them.

39. † He ſpread a cloud for a covering *y*, and fire to give light in the night. †Exod. 13. 21.

y To protect them from the heat of the Sun, which in that hot and open Country had otherwiſe been intolerable to them, eſpecially in ſo long a journey.

40. * *The people* asked, and he brought quails *z*: and † ſatisfied them with the bread of heaven *a*. * Exod. 16. 12, &c. † Pſal. 78. 24, 25.

z He ſpeaks of the firſt giving of Quails, *Exod.* 16. 13. which God gave them as a refreſhment, notwithſtanding their ſin in deſiring them, which he graciouſly pardoned; and not of that ſecond giving of Quails, which God gave them in judgment, *Numb.* 11. and therefore would not have been numbered here amongſt God's favours vouchſafed to them. *a* With Manna which came out of the Air, which is commonly called *Heaven*.

41. * He opened the rock, and the waters guſhed out: they ran in the dry places *like* a river *b*. * Exod. 17. 6. Num. 20. 11. 1 Cor. 10. 4.

b They flowed in Chanels which God provided for them, and followed the Iſraelites in their March, as is noted 1 *Cor.* 10. 4. Hence they complained no more of want of Water till they came to *Kadeſh*, *Numb.* 20. which was many years after this time.

42. For he remembred * his holy promiſe, *and* Abraham *c* his ſervant. * Gen. 15. 14.

c Or rather, *with* (as this Particle is oft uſed) *Abraham*, made with or to *Abraham*.

43. And he brought forth his people with joy, *and* his choſen with † gladneſs. †Heb. *ſingin;*

44. * And gave them the land of the heathen: and they inherited the labour of the people *d*: * Deut. 6. 10, 11. Joſh. 3. 17.

d The Fruits of their labour, their Cities, Vineyards, Olive-yards, &c.

45. ‖ That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the Lord. ‖Deut. 4. 1. 40. & 6. 24, 25.

PSAL. CVI.

This *Pſalm* was unqueſtionably compoſed in the time of the *Iſraelites* Captivity and Diſperſion, as is manifeſt from *v.* 47. but whether it was that of *Babylon*, or ſome other of a later date, is neither eaſie nor neceſſary to determine.

1. † PRaiſe ye the Lord; O * give thanks unto the Lord, for *he is* good, for his mercy *endureth* for ever *a*. †Heb. *Hallelujah.* * 1 Chr. 16. 34. Pſal. 107. 1. & 118. 1. & 136. 1.

a He deſerves our praiſes, notwithſtanding all our ſufferings which are not to be imputed to him, for he is gracious and merciful but only to our own ſins.

2. Who can utter the mighty acts of the Lord? *who* can ſhew forth all his praiſe *b*?

b (*i.e.*)

b (*i.e.*) His praiſe-worthy Actions, by an uſual Metonymy.

3. Bleſſed *are* they that keep judgment *c*, *and* he that doth righteouſneſs at all times *d*.

c That obſerve and practiſe what is juſt and right towards God and Men; which in the next clauſe he calls *doing righteouſneſs*. *d* In Adverſity as well as in Proſperity. And this clauſe may belong either, 1. to the laſt foregoing words, *that doth righteouſneſs at all times*, conſtantly and perpetually: Or rather, 2. to the firſt words, *they are bleſſed at all times*, even in the day of their calamity, which therefore ought not to hinder us from this great and juſt duty of praiſing God. And ſo this Verſe coheres with the former.

† Heb. *of thy People.*

4. Remember me *e*, O Lord, with the favour † *that thou beareſt unto* thy people *f*: O viſit me with thy ſalvation *g*.

e Or, *us*: for he ſpeaks here in the name, and on the behalf of the whole Nation, as is evident from *v.* 6, 7, 47. of which he oft ſpeaks as of one Perſon. *f* With thoſe Favours and Bleſſings which thou doſt uſually and peculiarly give to thy People; ſuch as the pardon of all our Sins, by which we have procured our preſent miſeries, and a compleat deliverance, and that improved to thy praiſe and glory, as well as to our own comfort, as is clearly implied, *v.* 47. *g* Give me that ſalvation or deliverance which thou haſt promiſed, and which none but thou canſt give.

5. That I may ſee *h* the good of thy choſen *i*, that I may rejoyce in the gladneſs of thy nation *k*: that I may glory *l* with thine inheritance *m*.

h (*i.e.*) Enjoy, as the next clauſe explains it, and as this word is frequently uſed. *i* Of thy choſen People; which thou uſeſt to give to thine Elect, or to ſuch as are *Iſraelites* indeed. *k* With ſuch joy as thou haſt formerly afforded unto thy beloved Nation or People. *l* That we may have occaſion to glory in God's Goodneſs towards us. *m* Either in the Congregation of thy People: that we thy People may jointly and ſolemnly praiſe thy Name: Or, as thy People, whoare commonly called God's *inheritance*, in former ages have frequently done: for the Particle, *with*, is ſometimes uſed as a Note of compariſon, as it is in the very next Verſe, and *Job* 9.26. *Eccleſ.*2.16. & 7.11.

* Dan. 9. 5.

6. * We have ſinned with our fathers *n*: we have committed iniquity, we have done wickedly.

n As our Fathers did, and have not been made wiſer or better by their examples, as we ſhould have been.

7. Our fathers underſtood not *o* thy wonders in Egypt, they remembred not the multitude of thy mercies, † but provoked *him* at the ſea, *even* at the red ſea *p*.

† Exod. 14. 11, 12.

o Or, *conſidered not*, to wit, ſo as to be rightly affected with them, to give thee that Love, and Praiſe, and Truſt, and Obedience, which they deſerved and required. *p* When thoſe wonders of thy Power and Goodneſs in *Egypt* were but newly done, and freſh in memory.

8. Nevertheleſs; he ſaved them for his names-ſake *q*; ‖ that he might make his mighty power to be known.

‖ Exod. 9. 16.

q That he might glorifie his Name, and vindicate it from the blaſphemous Reproaches, which the *Egyptians* and others would have caſt upon it, if they had been deſtroyed. This Argument was urged by *Moſes*, Numb. 14. 13, &c.

* Exod. 14. 21. † Pſal. 136. 13. Iſa. 63. 11, 12, 13.

9. * He rebuked the Red-ſea alſo, and it was dried up: ſo he led them through the † depths as through the wilderneſs *r*.

r As ſecurely as if they had walked upon the dry Land.

10. And he ſaved them from the hand of him that hated *them s*, and redeemed them from the hand of the enemy.

s Of *Pharaoh*, who purſued them with cruel Rage and Hatred.

* Exod. 14. 27. & 15. 5.

11. * And the waters covered their enemies: there was not one of them left.

‖ Exod. 14. 31. & 15. 1.

12. ‖ Then believed they his words; they ſang his praiſe.

* Exod. 15. 24. & 17. 2. † Heb. *they made haſt, they forgat.*

13. * † They ſoon *t* forgat his works, they waited not for his counſel *u*,

t Even within three days, *Exod.* 15. 22, 23. *u* They did not wait patiently and believingly upon God for ſupplies from his hand, in ſuch manner and time as he in his own counſel had appointed and thought fit.

* Num. 11. 4, 33. 1 Cor. 10. 6. † Heb. *luſted in luſt.*

14. * But † luſted exceedingly *x*, in the wilderneſs, and tempted God in the deſart.

x To wit, for fleſh, as the next Verſe ſheweth.

15. ‖ And he gave them their requeſt, but ſent leanneſs into their ſouls *y*.

‖ Num. 11. 31.

y Either, into their Perſons: Or rather, their Bodies, which are oft underſtood by this word; of which ſee the Notes upon *Pſal.* 16. 10. So their inordinate deſire of pleaſing and pampering their Bodies, was the occaſion of deſtroying them; whileſt God denied his Bleſſing, which alone makes food able to nouriſh us, and inflicted his curſe, which made their food as deſtructive as Poyſon to them.

* Num. 16. 1, &c.

16. * They envied Moſes alſo in the camp, *and* Aaron the Saint of the Lord *z*.

z So called here, not ſo much from his inherent Holineſs, whereof *Moſes* had a greater ſhare, but becauſe he was conſecrated or ſet apart by God for that ſacred office of the Prieſthood, in which reſpect all the Prieſts are ſaid to be *holy*, Levit. 21. 6, 7, 8. Hereby he intimates, that their Envy and Rebellion was not only againſt *Aaron*, but againſt God himſelf.

† Num. 16. 31, Deut. 11. 6.

17. † The earth opened, and ſwallowed up Dathan *a*, and covered the company of Abiram.

a With his company, which is ſufficiently underſtood out of the following clauſe, and out of the Hiſtory, *Numb.* 16.

‖ Num. 16. 35, 46.

18. ‖ And a fire was kindled in their company *b*, the flame burnt up the wicked.

b In their Aſſociates or Confederates, thoſe *wicked* men, as he calls them in the next clauſe, to wit, *Korah* and his company, who were *conſumed by a Fire from the Lord*, Numb. 16. 35. compared with *v.* 1, 2, 16, 17, 18, 19.

* Exod. 32. 4.

19. * They made a calf in Horeb *c*, and worſhipped the molten image.

c When they were but very lately brought out of *Egypt*, by ſuch wonderful Power and Goodneſs of God, and had ſeen the dreadful Plagues of God upon the Egyptian Idolaters, and upon their Idols too, as is noted *Numb.* 33. 4. and when the Law of God was but newly delivered to them in ſuch a ſolemn and tremendous manner, and the moſt High God was yet preſent, and delivering further Precepts to *Moſes* for their *benefit* upon the top of that very Mount. This greatly aggravated their Sin.

* Jer. 2. 11. Rom. 1. 23.

20. Thus * they changed *d* their glory *e* into the ſimilitude of an *f* ox that eateth graſs *g*.

d As far as in them lay, and in reſpect of their Worſhip. *e* Their God, who was indeed their glory; for they had this juſt occaſion of triumphing and glorying over all the Nations of the World; that whereas all other Nations worſhipped ſtocks and ſtones, or the heavenly Bodies, or dead Men, they only worſhipped the living and true God, who was preſent and in Covenant with them, and with them only. *f* Into the golden Image of an Ox or Calf. *g* Which is ſo far from feeding his People, as the true God did the *Iſraelites*, that he muſt be fed by them. And yet the Image of ſuch a creature was preferred by them, before the all-ſufficient and ever-bleſſed God, which was an evidence of their horrid contempt of God, as alſo of their prodigious folly and ſtupidity.

21. They forgat God their Saviour, which had done great things in Egypt.

22. Wondrous works in the land of Ham, *and* terrible things by the Red-ſea.

† Exod. 32. 10, 11, 32.

23. † Therefore he ſaid *h* that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach *i*: to turn away his wrath, leſt he ſhould deſtroy *them*.

h He declared his intention in expreſs words, as *Exod.* 32. 10. and elſewhere. *i* God had made an Hedge or Wall about them; but they had made a gap or breach in it by their Sins, at which the Lord, who was now juſtly become their Enemy, might enter to deſtroy them; which he had certainly done, if *Moſes* by his prevailing interceſſion had not hindered him. See *Deut.* 9. 12. & 10. 10. It is a Metaphor from a Beſieged City, where the Enemy endeavours to make a breach in the Walls, and thereby to enter into the City; which he will do, unleſs ſome valiant Champion ſtand in the gap to oppoſe him.

‖ Heb. *a land of deſire.*

24. Yea, they deſpiſed *k* ‖ the pleaſant land *l*: they believed not his word *m*:

k Preferring *Egypt* and their former Bondage before it, *Numb.* 14. 3, 4. and not thinking it worthy of a little hazard and difficulty in taking the poſſeſſion of it. *l* *Canaan*, which was ſo not only in truth, *Deut.* 11. 11, 12. *Jer.* 3. 19. *Ezek.* 20. 6. but even by the relation of thoſe Spies, who diſcouraged them from entring into it. *m* (*i.e.*) His promiſe of giving them the Land, and ſubduing all their Enemies before them; which they knew by late and manifold experience, that God was both able and willing to do.

* Num. 14. 2.

25. * But murmured in their tents, *and* harkned not unto the voice of the Lord *n*.

n To

n To God's command, which was that they ſhould boldly and confidently enter into it.

† Num.14.29. 26. † Therefore he lifted up his hand *o* againſt them, to overthrow them in the wilderneſs:

o He ſware, as this phraſe is commonly uſed, as *Gen.*14.22. *Deut.*32.40. *Nehem.*9.15. *Revel.*10.5,6. of this dreadful and irrevocable Sentence and Oath of God. See *Numb.* 14.

‖ Heb. *to make them fall.* * Pſal.44.11. Ezek.20.23. 27. ‖ * To overthrow their ſeed *p* alſo among the nations, and to ſcatter them in the lands.

p He ſware alſo (though not at the ſame time) that he would puniſh their Sins, not only in their Perſons, but alſo in their Poſterity. See *Exod.*20.5. & 32.34. *Levit.*26.33. others refer this to the ſame Oath and Hiſtory, *Numb.*14. becauſe God intended at firſt to deſtroy both Parents and Children, even the whole Nation, *v.* 12, 15. though afterwards upon *Moſes* his interceſſion he limited the judgment to that Generation. But that Deſtruction threatned was by the *Peſtilence*, *v.*12. not, as here, by Captivity and Baniſhment. Beſides, God *ſaid* that, *v.* 11. but he did not ſwear it, but the Oath came afterward, *v.* 21.

* Num.25.2, 3. & 31.16. Rev.2.14. 28. * They joyned themſelves *q* alſo unto Baal-peor, and ate the ſacrifices of the dead *r*.

q To wit, in Worſhip, whereby they had an union and communion with him, as God's People have with God in acts of his Worſhip. And this phraſe ſeems alſo to note their carnal Copulation with *the Daughters of Moab* in the Temple, or to the Honour of *Baal-peor*. *r* Which were offered to Idols, which he calls *dead*, in oppoſition to the true and living God, and by way of contempt, and to note the ſottiſhneſs of Idolaters, who worſhipped liteleſs things, as ſtocks, and ſtones, or dead Men. And ſome learned men conceive that this is ſpoken with particular regard to *Baal-peor*, or *the Lord of Peor*, a Place ſo called, who had been a Perſon of great eminency in thoſe Parts, and therefore was worſhipped according to the cuſtom of the Heathens, after his Death, by Sacrifices and Feaſts appointed for his Honour and Memory.

29. Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

† Num.25.7. 30. † Then ſtood up Phineas and executed judgment, and *ſo* the plague was ſtayed.

31. And that was counted unto him for righteouſneſs *s*, unto all generations for evermore.

s And although that action of his might ſeem harſh, and raſh, and irregular, as being done by a private Perſon and a Prieſt, and as allowing the Delinquents no ſpace for Repentance, it was accepted and rewarded by God as an act of Juſtice and Piety agreeable to his mind, and proceeding from a ſincere zeal for God's Honour, and for the good of God's People; and God gave him a publick Teſtimony of his approbation to be recorded to all Generations, and the Prieſthood to be continued to him and his in all ſucceeding Generations, of all which ſee *Numb.* 25.

* Num.20.3, 12,13. 32. * They angred *him* alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes *t*.

t Or, *becauſe of them*, upon occaſion of their unbelief and murmuring, whereby he was provoked to ſpeak unadviſedly, as it here follows.

33. Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly *u* with his lips.

u So this word is thought to ſignifie, *Levit.*5.4. *Prov.*12.18. Or, *he ſpake*, as the word commonly ſignifies. Not that it was in it ſelf a Sin to ſpeak, but becauſe *he ſpake* when he ſhould have been ſilent; or, *he ſpake* to the People, when God commanded him only to ſpeak to the Rock, *Numb.* 20.8,9,10. or, *he ſpake*, to wit, the provocation of his ſpirit, or ſuch words as were agreeable to it, and might be expected from it. He mentions not here what *Moſes* ſpake, becauſe that was fully known from the Hiſtory, and becauſe he would throw a veil over *Moſes* his infirmity, and rather imply than expreſs his fault.

† Judg.1.21, 27. ‖ Deut.7.2, 34. † They did not deſtroy the nations, ‖ concerning whom *x* the Lord commanded them.

x (*i. e.*) Concerning whoſe deſtruction: Or rather, *which* thing, to wit, to deſtroy thoſe Canaanitiſh Nations: for in the Hebrew there is nothing but *aſher*, which ſignifies only, either *whom* or *which*.

* Judg.1.21. & 2.2. & 3.5, 6. 35. * But were mingled *y* among the heathen, and learned their works.

y In their Habitations and Negotiations, as alſo in Marriages.

36. And they ſerved their idols which were a ſnare unto them *z*.

z Which Idols were an occaſion of their falling both into further and greater ſins, as it follows, *v.* 37, 38. and into utter ruine, as this phraſe alſo notes, *Exod.*23.33. *Judg.*2.12, &c.

† 2 King.16.3. Iſai.57.5. Ezek.16.20. & 20.26. 37. Yea, † they ſacrificed their ſons and their daughters *a* unto devils *b*:

a Of which Heatheniſh practice ſee the notes on *Levit.* 18.21. *b* By which expreſſion he informeth them that they did not worſhip God, as they pretended and ſometimes deſigned, but Devils in their Idols; and that thoſe ſpirits, which were ſuppoſed by the Heathen Idolaters to inhabit in their Images, and which they worſhipped in them, were not God's or good Spirits, as they imagined, but evil Spirits or Devils. See *Levit.* 17.7. *Deut.* 32.17. 1 *Cor.* 10.20. *Revel* 9.20.

‖ Numb.35.33. 38. And ſhed innocent blood *c*, *even* the blood of their ſons and of their daughters, whom they ſacrificed unto the Idols of Canaan: and ‖ the land was polluted with blood.

c The blood of their Children, who, though Sinners before God, yet were innocent as to them, from any crime deſerving ſuch barbarous uſage from them.

39. Thus were they defiled with their own works, and went a whoring with their own inventions *d*.

d Committed ſpiritual Whoredom by worſhipping thoſe Idols which were but humane inventions, and that in ſuch an unnatural and bloody manner, as they had deviſed.

40. Therefore was the wrath of the LORD kindled againſt his people, inſomuch that he abhorred his own inheritance.

41. And he gave them into the hand of the heathen, and they that hated them, ruled over them.

42. Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.

* Judg.2.16. 43. * Many times did he deliver them, but they provoked *him* with their counſel *e*, and were † brought low for their iniquity.

† Or, *impoveriſhed*, or, *weakned*.

e By forſaking God's counſel and the way which he had appointed, and following after their own inventions and evil inclinations, as he charged them, *v.* 39. See the like *Numb.* 15.39.

‖ Judg.3.9. & 4.3. & 6.7. & 10.10. * Deut.30.3. 44. Nevertheleſs, he regarded their affliction, when ‖ he heard their cry.

45. * And he remembred for them his covenant *f* and repented *g* according to the multitude of his mercies.

f The Covenant made with their Fathers, which, notwithſtanding their hortible violation of it, he made good unto them, and in conſideration thereof delivered them. *g* Changed his courſe and dealing with them, as penitent perſons uſually do. See the Note on *Gen.* 6.6.

† 1 King.8.50. Jer.42.12. 46. † He made them alſo to be pitied of all thoſe that carried them captives *h*.

h By changing their opinions of them, and inclining their hearts towards them, which he had alienated from them. See on *Pſal.* 105.25.

47. Save us, O LORD our God *i*, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praiſe *k*.

i O thou who haſt ſo often pardoned and ſaved us, notwithſtanding our former and manifold provocations, be thou pleaſed once more to deliver us. *k* In thy praiſe-worthy work wrought for us; *Praiſe* being put for actions worthy of Praiſe, as it is here above *v.* 2. 1 *Chron.* 16.35. *Pſal.* 9.14. *Phil.* 4.8. and oft elſewhere.

48. Bleſſed *be* the LORD God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the LORD.

PSAL. CVII.

The moſt of the Pſalms have a peculiar reſpect unto the Church or People of God, or to ſome eminent members thereof; but there are ſome few Pſalms which have a more general reſpect to all Nations, of which number this is one. Wherein the Pſalmiſt diſcourſeth of the merciful Providence of God towards all mankind, and of his readineſs to help them in all their diſtreſſes, ſome few particular inſtances whereof he mentioneth, and leaveth the reſt to be underſtood, there being the ſame reaſon of all. But withal he takes notice alſo of God's Judgments upon wicked Perſons and People. And by this repreſentation of God's Mercies and Judgments, he invites all Nations to an acknowledgment of the true God, to

praiſe

praiſe him for his Favours, and to tremble at his Judgments, which is their juſt duty and reaſonable ſervice.

* Pſal. 106. 1. & 118. 1. and 136. 1.

1. O * Give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever *a*.

a This whole verſe occurs alſo, *Pſal.* 106. 1. Only there the addreſs is made to the *Iſraelites*, and here to all mankind.

2. Let the redeemed of the LORD *b* ſay *ſo c*, whom he hath redeemed from the hand of the enemy *d*.

b All they whom God hath redeemed, as it is expreſſed in the next clauſe, or delivered from all the following calamities. *c* To wit, that *the Lord is good*, &c. as it is *v.* 1. *d* Of ſuch as had taken them Captives, either in Battle, or in their Travels, to which they were led by their own inclinations, or by their neceſſary occaſions.

3. And gathered them out of the lands, from the eaſt, and from the weſt, from the north *e*, and † from the ſouth *f*.

† Heb. *from the Sea.*

e Bringing them into their own Land, out of the ſeveral quarters of the World into which they had been carried, *f* Heb. *from the Sea.* Which in Scripture commonly notes the Weſt, becauſe the great Midland Sea was on the Weſt of *Canaan*; but here as it appears from the oppoſition of this to the *North*, it notes the South, ſo called from the Red-ſea, which was on the South, and which is ſometimes called *the Sea*, ſimply and without addition, as *Pſal.* 72. 8. & 114. 3.

4. They wandered in the wilderneſs *g* in a ſolitary way, they found no city to dwell in *h*.

g Miſtaking their way, which they might eaſily do in the vaſt and ſandy deſarts of *Arabia*. *h* Or rather, *no City* or *Town inhabited*, where they might refreſh themſelves, as Travellers uſed to do; for they did not go into the Wilderneſs to ſeek for a City or Habitation there, but only intended to paſs through it, as appears by the context, and by the nature of the thing.

5. Hungry and thirſty, their Soul fainted in them *i*.

i Partly for want of neceſſary Proviſions, and partly through anguiſh of Spirit.

6. Then they cryed unto the LORD *k* in their trouble, *and* he delivered them out of their diſtreſſes *l*.

k Heb. *Unto Jehovah*, to the true God. For the Heathens of whom he ſpeaks had many of them ſome knowledge of the true God, and did in their manner worſhip him with and in their Idols; and eſpecially in their diſtreſſes, when they diſcovered the impotency of their Idols, they did direct their Prayers immediately to the true God, of which there are many inſtances of Heathen Writers. *l* In anſwer to their Prayers, which he did not becauſe their Prayers were acceptable to him, but partly out of the benignity and compaſſionateneſs of his nature to all his Creatures, partly to encourage and preſerve the uſe of Prayer and Religion among the Gentiles, and to oblige them to a more diligent ſearch after the knowledge of the true God, and of his Worſhip; and partly to give his own people aſſurance of his great readineſs to hear and anſwer all thoſe Prayers, which with upright hearts they offered to him according to his word.

7. And he led them forth *m* by the right way, that they might go to a city of habitation *n*.

m Out of the Wilderneſs where they had loſt their way, *v.* 4. *n* See before *on v.* 4.

† Heb. *let them confeſs to the LORD his goodneſs.* So Gr.

8. † Oh that *men* would praiſe *o* the LORD *for* his goodneſs, and for his wonderful works to the children of men *p*!

o Heb. *Let them praiſe.* Or, *They ſhall praiſe*, (*i.e.*) They are highly obliged to praiſe. *p* Not only to his peculiar people, but to all mankind, to whom he is very kind and bountiful.

9. For he ſatisfieth the longing *q* ſoul, and filleth the hungry ſoul with gladneſs *r*.

q Either the thirſty, oppoſed to the hungry here following: or the hungry, as this general phraſe is limited and expounded in the next clauſe. *r* With the fruits of his goodneſs, *with good things*, Pſal. 103. 5. *with food and gladneſs*, *Act.* 14. 17. with that good which they wanted and deſired.

10. Such as ſit in darkneſs and in the ſhadow of death *f*, *being* bound in affliction and iron *t*.

f In a diſconſolate and forlorn condition, in dark priſons or dungeons. *t* With afflicting or grievous irons. Or, *in the cords of affliction*, as they are called *Job* 36. 8. and particularly *in iron* fetters.

11. Becauſe they rebelled againſt the words of God *u*, and contemned the counſel of the moſt High.

u Againſt God's commands made known either, 1. By his written word delivered to the Jews, of which the Gentiles were not ignorant, which therefore they ſhould have diligently inquired after and ſearched into, as the Queen of *Sheba* came from the ends of the Earth to hear the wiſdom of *Solomon*, and as divers of the Heathens travelled into very remote parts to gain a more perfect knowledge of the Arts and Sciences; which will juſtly be laid to their charge, and condemn them for their neglect of that Divine Wiſdom, which was treaſured up in the Holy Scriptures. Or, 2. By the Prophets who ſometimes were ſent to the Gentiles. Or, 3. By the Law and Light of Nature, and by its Interpreters, their wiſe and learned Philoſophers, who delivered many excellent rules and precepts of piety and vertue which were ſufficient, though not for their ſalvation without Chriſt, yet for the conduct of their lives in a great meaſure, and to leave them without excuſe for their groſs diſobedience thereunto.

12. Therefore he brought down their heart *x* with labour *y*, they fell down, and there was none to help *z*.

x The pride and rebellion and obſtinacy of their hearts. *y* Or, *with trouble* or *troubles*. *z* They fell into their Enemies hands, and into hopeleſs and remedileſs miſeries.

13. Then they cryed unto the LORD in their trouble, *and* he ſaved them out of their diſtreſſes.

14. * He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.

* Pſal. 68. 6. & 146. 7.

15. Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

16. For he hath broken the gates of braſs, and cut the bars of iron in ſunder *a*.

a He reſtored them to liberty in ſpight of all impediments and oppoſitions.

17. ‖ Fools *b*, † becauſe of their tranſgreſſion *c*, and becauſe of their iniquities, are afflicted *d*.

‖ Pſal. 38. 5. † Heb. *from the way of.*

b (*i.e.*) Wicked men, whom he calls *fools* becauſe of the miſchiefs which through their own folly they bring upon themſelves. *c* Heb. *becauſe of the way of their tranſgreſſion.* (*i. e.*) their cuſtom and courſe of ſinning, as the word, *way*, is uſed *Pſal.* 1. 1. *Prov.* 2. 12. They did not fall into ſin once or twice as good men may do, but it was their uſual practice, and therefore they are juſtly puniſhed. *d* With waſting ſickneſs, as appears from *v.* 18. 20. Compare *Job* 33. 19, &c. *Pſal.* 39. 12, &c.

18. * Their ſoul *e* abhorreth all manner of meat *f*, and they draw ‖ near unto the gates of death *g*.

* Job 33. 20. ‖ Pſal. 9. 13. & 88. 3.

e Either themſelves with all their ſoul: or their appetite, as *the ſoul* is taken, *Job* 33. 20. *Iſa.* 29. 8. *f* Which is an uſual effect of great ſickneſs. *g* They are ſick well-nigh unto death.

19. Then they cry unto the LORD in their trouble, he ſaveth them out of their diſtreſſes.

20. He ſent his word *h*, and healed them, and delivered *them* from their deſtructions.

h His command, or his bleſſing, which came with power.

21. Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

22. And * let them ſacrifice the ſacrifices of thankſgiving *i*, and declare his works with † rejoycing.

* Lev. 7. 12. Pſal. 50. 14. † Heb. *ſinging.*

i Either properly ſo called; or praiſes and thankſgivings to God, which in Scripture are called *Sacrifices*, becauſe they are no leſs acceptable to God than coſtly Sacrifices.

23. They that go down to the ſea *k* in ſhips, that do buſineſs *l* in great waters:

k He ſaith, *go down*, either becauſe the Sea or the ſhore of it is commonly lower than their habitations from whence they come, or than the natural or artificial banks which are raiſed to prevent the inundation of the Waters, or becauſe the Sea is lower than the Earth: as may be gathered from the Rivers which run down into it. *l* Whoſe occupation lies there, either as Merchants, or as Mariners.

24. Theſe

24. Theſe ſee the works of the LORD, and his wonders *m* in the deep.

m His wonderful works, either, 1. of Creation, fiſhes of various kinds and ſhapes, and ſome of prodigious greatneſs which are unknown to other men. Or, 2. of Providence, in raiſing and laying ſtorms, of which he ſpeaks in the following verſes.

25. For he commandeth, and † raiſeth the ſtormy wind *n*, which liſteth up the waves thereof.

† Heb. *maketh to ſtand.*

n The winds and ſtorms come not by chance, but by the diſpoſition of Divine providence.

26. They mount up to the heaven, they go down again to the depths *o*, their ſoul is melted, beeauſe of trouble *p*.

o Towards the bottom of the Sea. *p* Through the perplexity of their minds, and fear of ſudden and violent death.

27. They reel to and fro, and ſtagger like a drunken man *q*, and † are at their wits end.

† Heb. *all their wiſdom is ſwallowed up.*

q Not ſo much from the giddineſs of their heads, which is not uſual in perſons accuſtomed to the Sea, as through the violent and various motions of the Sea and ſhip.

28. Then they cry unto the LORD in their trouble, and he bringeth them out of their diſtreſſes.

29. He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.

30. Then are they glad becauſe they be quiet; ſo he bringeth them unto their deſired haven.

31. Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men.

32. Let them exalt him alſo in the congregation of the people *r*, and praiſe him in the aſſembly of the elders *s*.

r Not only in their own hearts and families, but even in publick aſſemblies, and before all perſons, as they have opportunity. *s* The Magiſtrates or Rulers; who are here oppoſed to the people. The ſence is, let them not be aſhamed nor afraid to ſpeak of God's wonderful works and praiſes before the greateſt of men, as mean perſons commonly are. Compare *Pſal.* 119. 46. Or he mentions the Elders particularly, becauſe they were moſt apt to neglect and forget God, and to exalt themſelves above and againſt him; and therefore it was meet and neceſſary that they ſhould be acquainted with the Almighty power and univerſal providence and dominion of God, that they themſelves might learn ſubjection and reverence to God, and might promote it among their people.

33. He turneth rivers *t* into a wilderneſs *u*, and the water-ſprings into dry ground:

t Either, 1. properly ſo called; which he can divert or dry up when he pleaſeth, as ſometimes he hath done. Or rather, 2. thoſe grounds which are well watered, and therefore very fruitful, as the next verſe explains this. And ſo *the waterſprings* here and *v.* 35. and *the ſtanding water*, *v.* 35. are taken. *u* Into a dry ground, as it follows, which is like a parched and barren wilderneſs.

34. A fruitful land into † barreneſs *x*, for the wickedneſs of them that dwell therein *y*.

† Heb. *ſaltneſs.*

x Heb. *Into ſaltneſs*, which procures barrenneſs. See *Deut.* 29. 23. *Judg.* 9. 45. *y* He doth not inflict theſe judgments by choice or without cauſe, but for the puniſhment of ſin in ſome, and the prevention of it in others.

35. * He turneth the wilderneſs into a ſtanding water *z*, and dry ground into water-ſprings.

* Iſa. 41. 18.

z Into a well-watered and fruitful land.

36. And there he maketh the hungry *a* to dwell; that they may prepare a city for habitation;

a Poor people who could not provide for themſelves, or were baniſhed from their own land by potent oppreſſors, and were driven into wilderneſſes, like them, *Job* 30. 3. which God in pity to them made fruitful.

37. And ſow the fields, and plant vineyards, which may yield *b* fruits of increaſe *c*.

b Heb. *and they ſhall make* or *procure* from their fields and vineyards. *c* Such fruits as they uſe to produce.

38. He bleſſeth them alſo, ſo that they are multiplyed greatly, and ſuffereth not their cattel to decreaſe *d*.

d Preſerves them from abortion and deadly diſeaſes, and on the contrary cauſeth them to increaſe, as he ſaid in the former branch, which is here repeated in other words after the ſame manner.

39. Again they *e* are miniſhed and brought low *f*, through oppreſſion, affliction and ſorrow *g*.

e Theſe poor men, who when they are exalted and bleſſed by God, kick at him, and grow inſolent and ſecure, as the manner of men is. *f* Are by God's juſt judgment diminiſhed in their numbers and in their bleſſings. *g* Or, *through wicked oppreſſion* (by the tyranny of others, whom God ſends to ſpoil them of their abuſed riches) *and by* other *griefs* or grievous calamities which God inflicts.

40. * He poureth contempt upon princes *h*, and cauſeth them to wander in the ‖ wilderneſs where there is no way *i*.

* Job 12. 21, 24.

‖ Or, *void place.*

h Thoſe who were honourable and adored like Gods by their people, and terrible to all their enemies, he renders them deſpicable to their own Subjects, and to other Nations; and this he doth ſuddenly, abundantly and unavoidably, as this phraſe of *pouring* it *out upon them* ſeems to imply. *i* Either, 1. he giveth them up to fooliſh and pernicious counſels, by which they are expoſed to contempt, and brought to their wits end, not knowing what courſe to take. Or, 2. he baniſheth them from their own Courts and Kingdoms, and forceth them to flee into deſolate wilderneſſes for ſhelter and ſubſiſtence.

41 * Yet ſetteth he the poor on high *k* ‖ from affliction, and maketh *him* families like a flock *l*.

* 1 Sam. 2. 8. Pſal. 113. 7, 8.

‖ Or, *after.*

k And whilſt he bringeth down great potentates, at the ſame time he advanceth thoſe who were obſcure and contemptible. *l* Which increaſe very much in a little time.

42. † The righteous ſhall ſee *it m*, and rejoyce *n*, and all * iniquity *o* ſhall ſtop her mouth *p*.

† Job 22. 19. * Job 5. 16.

m Or rather, *theſe things*, as it is expreſſed in the next verſe. They ſhall diligently obſerve theſe wonderful works of God's mercy and juſtice. *n* Not only in the mercies of God vouchſafed to them and to other perſons in want and miſery, but alſo in God's judgments upon his implacable enemies, which afford matter of rejoycing to good men, as hath been once and again declared in this book, both for the Honour which God hath by them, and for the ſins and calamities of others, which by this means are prevented. *o* (*i. e.*) Unrighteous or ungodly men, the abſtract being put for the concrete, as *faithfulneſſes* for *the faithful*, *Pſal.* 12. 1. and *pride* for *the proud*, *Pſal.* 36. 11. *p* Shall be put to ſilence. So this or the like phraſe is uſed, *Judg.* 18. 10. *Job* 5. 16. & 21. 5. & 29. 9. They who uſed to *ſpeak loftily* and *wickedly*, and to *ſet their mouth againſt the heavens*, as they did *Pſal.* 73. 8, 9. to reproach God and his providence as either negligent or unrighteous in the management of the World, ſhall now be forced to acknowledge his power and juſtice in thoſe judgments which he hath brought upon them.

43. * Whoſo *is* wiſe, and will obſerve thoſe *things q*, even they *r* ſhall underſtand the lovingkindneſs of the LORD *s*.

* Hoſ. 14. 9.

Or, *who* (for the Hebrew particle, *mi*, is interrogative) *is wiſe? for* (as this conjunctive particle is frequently uſed) *he will obſerve theſe* things. All who are truly wiſe will conſider all theſe events, and lay them to heart, as being very uſeful for their own inſtruction. *r* Or, *each of them*, all ſuch wiſe and conſidering perſons. *s* Will ſee and acknowledge that God is kind or *good to all*, *and* that *his tender mercies are over all his works*, as it is ſaid, *Pſal.* 145. 9. and ſingularly kind and gracious to all wiſe and godly men.

PSAL. CVIII.

A Song, *or* Pſalm of David.

This Pſalm is almoſt word for word taken out of two foregoing Pſalms, the firſt five verſes out of *Pſal.* 57. 7, 8, 9, 10, 11. and the reſt out of *Pſal.* 60. 5, &c. to which the Reader muſt reſort for the explication of it. This only is obſervable, That the Pſalmiſt deſigning to take the body of this Pſalm out of 60. doth induſtriouſly lay aſide that mournful Preface, *v.* 1, 2, 3, 4. and borrows one more pleaſant out of *Pſal.* 57. The reaſon of which change is ſuppoſed to be this, that *Pſal.* 60. was compoſed in the time of his danger and diſtreſs, and the latter after his deliverance.

1. O God, my heart * is fixed, I will ſing and give praiſe even with my glory *a*.

* Pſal. 57. 7, 8, &c.

a Either, 1. with my heart or ſoul, which is fixed for that work, as he ſaid in the former branch. Or rather, 2. with my tongue, which is called a man's *glory*, *Pſal.* 16. 9. comp. with *Act.* 2. 26. So the firſt branch deſcribes the fixedneſs of his heart, to which this adds the expreſſions of his mouth.

2. Awake pſaltery and harp: I *my ſelf* will awake early.

3. I will praise thee, O LORD, among the people: and I will sing *praises* unto thee among the nations.

4. For thy mercy is great above the heavens: and thy truth *reacheth* unto the || clouds.

|| Or, *Skies.*

5. Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6. * That thy beloved may be delivered: save *with* thy right hand and answer me.

* Psal. 60. 5, &c.

7. God hath spoken in his holiness, I will rejoyce: I will divide Shechem, and mete out the valley of Succoth.

8. Gilead *is* mine, Manasseh *is* mine, Ephraim also *is* the strength of mine head, Judah *is* my lawgiver,

9. Moab *is* my wash-pot, over Edom will I cast out my shooe: over Philistia will I triumph.

10. Who will bring me into the strong city? who will lead me into Edom *b*?

b This he repeats in this place, either because, though the Enemies were defeated and subdued, yet there was some strong city or cities which were not yet taken; or in way of thankful commemoration of God's goodness in answering his former requests, as if he had said, I remember this day to thy glory and my own comfort, my former straits and dangers, which made me cry out, *Who will bring me*, &c.

11. *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12. Give us help from trouble: for vain *is* the help of man.

13. Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSAL. CIX.

To the chief musician, A Psalm of David.

It is sufficiently evident from the body of this Psalm, that it was composed by *David* when he was in a state of persecution, either by *Saul*, or by *Absalom*; and that amongst and above all the rest of his enemies he takes very particular notice of, and breaks forth into vehement expressions of anger against one particular person, which whether it were *Doeg* or *Ahitophel* is not certain, nor at all necessary to know. But as *David* was, and very well knew himself to be a Type of Christ, and consequently his Enemies did typifie or represent the Enemies of Christ, and this particular adversary of his did represent some singular and eminent enemy of Christ, which though *David* might not, yet the Spirit of God which indited this Psalm, did know to be *Judas*, and accordingly directed all these bitter invectives and imprecations against him, who deserved and received far worse punishments for his monstrous wickedness, than all which are here mentioned. And that he was the person principally aimed at in this Psalm will seem very probable to him who considers *David*'s mild and merciful temper even towards his Enemies, which he both professed in words in this very Book, as *Psal.* 35. 12, 13, 14. and practised in deeds, as 2 *Sam.* 16. 10, 11. & 19. 22, 23. and withal the severity of these imprecations, reaching not only to the persons of his enemies, but to their children, who yet by the Law of God were not to suffer for their parents sins, *Deut.* 24. 16.

1. HOld not thy peace *a*, O God, of my praise *b*.

a Do not neglect me, but take notice of my extreme danger and misery, and deliver me, which thou canst do by the speaking of one word. *b* The Author and matter off all my praises; who hast given me continual occasion to praise thee, whom I have used to praise, and will praise whilst I live, do not therefore now give me occasion to turn my praises into lamentations.

2. For the mouth of the wicked, and the † mouth of the deceitful *c* + are opened *d* against me: they have spoken against me *e* with a lying tongue *f*.

† Heb. *mouth of deceit.*

† Heb. *have opened themselves.*

c Of those who add hypocrisie and perfidiousness to their malice. *d* They speak freely, boldly and publickly, without any fear or shame, *e* Or, *to* or *with me*, as this particle commonly signifies. *f* Either, 1. with calumnies of false and malicious reports. Or, 2. with deep dissimulation and professions of friendship and kindness.

3. They compassed me about also with words of hatred *g*: and fought against me * without a cause *h*.

* Psal. 69. 4.

g Which though covered with specious pretences, proceeded from deep malice and hatred, and were designed to work my destruction. *h* Without any just provocation given them by me.

4. For my love, they are my adversaries *i*: but I *give myself unto* prayer *k*.

i They requite my love and good will with enmity and mischief, as it is explained *v.* 5. *k* Heb. *but I prayer*, (*i. e.*) I am a man of prayer, or, I betake my self to prayer. Thus *I peace* is put for *I am for peace*, as we render it *Psal.* 120. 7. and *thy bread* for *the men of thy bread*, or, *that eat thy bread*, *Obad. v.* 7. The sence is, whilst they reproach and curse me, I pray either, 1. for them, as he did *Psal.* 35. 13. or, 2. for my self: I did not render unto them evil for evil, but quietly committed my self and my cause to God by prayer, desiring him to plead my cause against them; and I had no other refuge.

5. And * they have rewarded me evil for good, and hatred for my love.

* Psal. 35. 12, & 38. 20.

6. Set thou a wicked man *l* over him *m*, and let * || Satan stand at his right hand *n*.

* Zach. 3. 1.

|| Or, *an adversary.*

l Heb. *the wicked.* Which may be understood either 1. Of some wicked Tyrant, which may rule him with rigour and cruelty. Or, 2. of Satan who is mentioned in the next clause. Let him be delivered over to Satan, to be acted and ruled by him at his pleasure. *m.* Either, 1. All mine Enemies: for the singular number is sometimes used in like manner. Or rather, 2. One particular Enemy, who was worse than any of the rest, more implacable and inexcusable, whom he thought not fit to express by name, nor was it in the least necessary to do so, because he was speaking to God, who knew his thoughts, and whom he meant. *n* Either, 1. To molest and vex him, and hinder him in all his affairs; for the right hand is the great instrument of action. Or rather, 2. To accuse him; for this was the place and posture of Accusers in the Jewish Courts. And as for his condemnation, which is the consequence of this accusation, that follows in the next verse.

7 When he shall be judged *o*, let him + be condemned, and * let his prayer become sin *p*.

+ Heb. *go out guilty*, or *wicked.*

* Prov. 28. 9.

o When he shall be called to an account, and his cause examined before thy Tribunal. *p* (*i. e.*) Be turned into sin, or be imputed to him as his sin, or be as unavailable with God for his relief as his sins. When he makes supplication to his Judge, as *Job* speaks *Job* 9. 15. for pity and pardon, let him be the more provoked and enraged by it.

8. Let his days *q* be few, and * let another take his || office *r*.

* Act. 1. 20.

|| Or, *charge.*

q The days of his Life. Let him die an untimely death. *r* Made void by his death. He also implies that his enemy was a man of power and reputation.

9. Let his children be fatherless *s*, and his wife a widow *t*.

s Whilest they are but children, and so unable to provide for themselves. *t* Either made a Widow by his death: or constantly a widow; all persons abhorring her who was related to so vile a miscreant.

10. Let his children be continually vagabonds *u*, and beg *x*: let them seek *their bread* also out of their desolate places *y*.

u Having no certain place of abode. Which is a grievous curse in it self, *Gen.* 4. 12, 14. *Isa.* 16. 2. *x* This increaseth their misery. *y* Into which they are fled for fear and shame, as not daring to shew their faces amongst men.

11. Let the extortioner *z* catch *a* all that he hath: and let the stranger *b* spoil his labour *c*.

z Or, *Usurer*, or *Creditor*. *a* Heb. *Ensnare*, which is an emphatical expression, (*i. e.*) take away not only by oppression and violence, but also by cheats and cunning artifices, whereby such persons entangle, and so ruine their Debtors. *b* Who hath no right to his goods, and will use no pity nor measure in spoiling him. *c* All the fruits of his labours.

12. Let there be none to * extend mercy unto him: neither let there be any to favour his fatherless children *d*.

* Psal. 34. 10.

d Let him and his be unpitied and hated as the publick Enemies of Mankind.

13. * Let his posterity be cut off, *and* in the generation following *e* let their name be blotted out.

* Job 18. 19.

e Heb.

e Heb. *in another generation*, either in the third generation: or in the second, or that which next followed the generation of his Fathers. So in this clause he limits the time of that destruction which he imprecates or foretels in the former.

14. Let the iniquity of his fathers be remembred *f* with the LORD, and let not the sin of his mother be blotted out.

f Against him, or punished in him, as God hath threatned to deal with great delinquents, *Exod.* 20. 5.

15. Let them *g* be before the LORD *h* continually, that he may * cut off the memory of them from the earth.

* Job 18. 17. Psal. 34. 16.

g The sins of his parents last mentioned. *h* In God's sight and memory to provoke God to punish him: let them not be covered or pardoned.

16. Because that he remembred not *i* to shew mercy, but persecuted the poor and needy man *k*, that he might even slay the broken in heart *l*.

i His duty to God, and his obligation to me for my former kindness expressed *v.* 4, 5. *k* My self, who was desolate and miserable, whose condition required pity, and not additions of cruelty. *l* Whose spirit was grieved, and even broken with the burden of his calamities.

* Ezek. 35. 6. 17. * As he loved cursing *m*, so let it come unto him: as he delighted not in blessing *n*, so let it be far from him.

m Either, 1. Cursed or sinful courses. Or rather, 2. To curse others, as appears from the blessing here opposed to it, and from the next verse; to wish and to procure mischief to others, and especially to me. *n* In desiring and promoting the welfare of others, which indeed was an eye-sore and torment to him.

18. As he cloathed himself with cursing like as with a garment *o*: so let it come † into his bowels like water *p*, and like oyl *q* into his bones.

† Heb. *within him.*

o Which a man wears constantly, and that as an ornament. *p* Which when a man drinks, goes into his bowels, and searcheth all the inwards of his belly. *q* Which is more piercing than water, and being applied to outward parts, reacheth even to the bones and marrow.

19. Let it be unto him as the garment *which* covereth him, and for a girdle *r* wherewith he is girded continually.

r Which cleaves closer and faster to a man than a garment, especially than the Eastern garments did, which were large and loose.

† Heb. *work.* Isa. 40. 10. 20. *Let* this *be* the † reward of mine adversaries *s* from the LORD, and of them that speak evil against my soul *t*.

s Of those who were confederate with that arch enemy in his wicked enterprise. *t* With design to take away my life.

21. But do thou for me *u*, O GOD the LORD, for thy names sake *x*: because thy mercy is good *y*, deliver thou me.

u To wit, what I desire, which he expresseth in the next clause. Or, *do thou act for me*: be not silent or still, but stir up thy self to work on my behalf. *x* For the glory of thy faithfulness, which is highly concerned in giving me the deliverance which thou hast promised to me. *y* (*i. e.*) Gracious and ready to do good to all, but especially to those that love and fear thee. As *sin* is said to be *sinful*, *Rom.* 7. 13. so God's mercy may be said to be merciful, to wit, in an eminent degree, and above the mercy of all the Creatures.

22. For I *am* poor and needy *z*, and my heart is wounded within me *a*.

z And therefore a very proper object for thy pity and help. *a* I am wounded not slightly, but even to the very heart with soul-piercing sorrows.

* Psal. 102. 11. 23. I am gone *b* * like the shadow, when it declineth *c*: I am tossed up and down as the locust *d*.

b Heb. *I am made to go*, either, 1. from place to place; which was *David*'s case when he was persecuted by *Saul* and by *Absalom*; and Christ's case upon earth, where he had no certain place *where to lay his head*, *Mat.* 8. 20. Or, 2. into the grave as this phrase is used 1 *Chron.* 17. 11. *Psal.* 58. 9. and oft elsewhere. *c* Towards the evening, when, the Sun setting, it vanisheth instantly, and irrecoverably until the Sun rise again, which it will never do to me in this world, when once I am gone out of it. *d* Which of it self is unstable, continually skipping from place to place, and is easily driven away with every wind. So am I exposed to perpetual and successive changes within my self, and to a thousand violences and mischiefs from other persons and things.

24. My knees are weak through fasting *e*: and my flesh faileth of fatness *f*.

e Either with voluntary fasts, to which the frequency and long continuance of my calamities obliged me: or with forced fasts sometimes through want of necessary provisions, but most commonly from that loathing of meat which was occasioned by his excessive sorrows and terrors. See on *Psal.* 107. 18. *f* Or, *for want of fatness*. See the like Hebrew phrases, *Gen.* 18. 26. *Jer.* 48. 45. *Lam.* 4. 9.

25. I became also a reproach unto them *g*: when they looked upon me, they shaked their heads *h*.

g Instead of that pity which either Religion or Humanity should have taught them to a man in extreme misery, they loaded me with reproaches and scorns. *h* A gesture of contempt and derision: of which see *Job* 16. 4. *Psal.* 22. 8.

26. Help me, O LORD my God: O save me according to thy mercy:

27. That they may know *i* that this *is* thy hand: *that* thou, LORD, hast done it.

i Being convinced of the eminency and singularity and strangeness of the work.

28. Let them curse *k*, but bless thou: when they arise *l* let them be ashamed, but let thy servant rejoyce.

k I can patiently bear their curses, as being causeless and fully compensated by thy blessing. Or, *they do and will curse*, I expect nothing else from them. *l* (*i. e.*) Bestir themselves against me. Both God and men are oft said to *arise* when they enter upon any undertaking, as *Jos.* 24. 9. *Judg.* 8. 21. 2 *Chron.* 13. 6. and 21. 4, &c.

29. Let mine adversaries be cloathed with shame *m*: and let them cover themselves with their own confusion, as with a mantle.

m For the disappointment of their wicked hopes and designs, and for that unexpected destruction which they have brought upon themselves.

30. I will greatly praise the LORD *n* with my mouth: yea, I will praise him among the multitude *o*.

n For that deliverance which I confidently expect. *o* Or, *among the mighty* or *great men*, as this word sometimes signifies. Comp. *Psal.* 119. 46.

31. For he shall stand at the right hand of the poor *p*, to save *him* † from those that condemn his soul *q*.

† Heb. *from the judges of his soul.*

p To defend him from his adversary, who stood in that place to accuse him, and to procure his condemnation and destruction. See above on *v.* 6. *q* That pass a sentence of death upon him.

PSAL. CX.

A Psalm of David *a*.

a Written by *David*, as is manifest both from this Title, which being given to this, as well as to many other Psalms, whereof *David* is confessed to be the Author, either proves this to be *David*'s, or proves none of them to be so, and from *Mat.* 22. 43, 44. and *Mark* 12. 36. where also *David* is said to have spoken this Psalm *in* or *by the Spirit* of God, or by Divine inspiration.

That the Pen-man of this Psalm was not *Eliezer*, *Abraham*'s servant, who writ it upon the occasion of *Abraham*'s victory over those Kings, *Gen.* 14. (as some of the later Jews have devised out of opposition to Christianity) nor any other person but *David*, is manifest from the Title of this Psalm, which is a part of the sacred Text. That this Psalm belongs to the Messiah, is abundantly evident both from the express testimony of the New Testament, *Act.* 2. 34. 1 *Cor.* 15. 25. *Heb.* 1. 13. & 10. 13. and from the consent of the ancient Hebrew Doctors manifested implicitly in *Mat.* 22. 44. and expressly from their own mouths. Of which see my Latine Synopsis upon this place; and from the matter of the Psalm, which can by no means or arts be made to agree to *David*, who was not *David*'s *Lord*, nor a *Priest*, much less *a Priest for ever*, or *after the order of Melchisedek*, the Priesthood of *Aaron* being in *David*'s time in use and force, and in the hands of another Person and Family. And whereas divers other Psalms, though principally directed to, and to be understood of the Messiah, yet in some sort may

be underſtood concerning *David* alſo, or at leaſt took their riſe and occaſion from *David*, or from ſomething relating to him, this Pſalm is directly and immediately and ſolely to be underſtood concerning the Meſſiah; the Spirit of God wiſely ſo ordering this matter, that it might be a moſt expreſs and convincing teſtimony againſt the unbelieving Jews concerning the true Meſſiah, and concerning the nature and quality of his Kingdom.

* Mat. 22. 44. Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13.

1. THe *LORD *b* ſaid *c* unto my LORD *d*, Sit thou at my right hand *e*, until *f* I make *g* thine enemies *h* thy footſtool *i*.

b God the Father, the firſt Perſon in the Trinity, to whom accordingly the Original of all things, and eſpecially of the work of mans Redemption by Chriſt is aſcribed. *c* Decreed or appointed it from Eternity, and in due time publiſhed this Decree, as is noted *Pſal.* 2. 7. and actually executed it; which he did when he raiſed up Chriſt from the dead, and brought him into his heavenly manſion. *d* Unto his Son the Meſſias, whom *David* deſignedly calls *his Lord*, to admoniſh the Jews and the whole Church, that although he was his Son according to the fleſh or his humane nature, *Acts* 2. 30. *Rom.* 1. 3. yet he had an higher Nature and Original, and was alſo his *Lord*, as being by Nature God bleſſed for ever, and conſequently *Lord of all* things, as he is called *Acts* 10. 36. and by Office as he was God-man, the Lord and King of the whole Church, and of all the World for the Church's ſake. And this was a neceſſary proviſion to prevent that ſcandal which the Holy Ghoſt foreſaw the Jews and others would be apt to take at the meanneſs of Chriſt's appearance in the fleſh. The Hebrew word *Adon* is one of God's Titles, ſignifying his *Power* and *Authority* or *Lordſhip* over all things, and therefore is moſt fitly given to the Meſſias, to whom God hath delegated all his Power in the World, *Mat.* 28. 18. *e* Thou who haſt for many years been veiled with infirm and mortal fleſh, deſpiſed and rejected and trampled upon by men, and perſecuted unto the death, do thou now take to thy ſelf thy great and juſt power; thou haſt done thy work upon earth, now take thy reſt and the poſſeſſion of that Soveraign Kingdom and Glory, which by right belongeth to thee; do thou rule with me with equal Power and Majeſty as thou art God, and with an Authority and Honour far above all creatures, ſuch as is next to mine, as thou art man; as this phraſe is expounded in other places. See *Mark* 16. 19. *Luke* 22. 69. 1 *Cor.* 15. 25. *Heb.* 1. 3, 13. & 8. 1. & 10. 12, 13. *Eph.* 1. 20, &c. It is a Metaphor from the cuſtom of earthly Princes, who place thoſe perſons whom they honour moſt at their right hand: of which ſee 1 *Kings* 2. 19. *Pſal.* 45. 10. *Mat.* 20. 21. *Sitting* is put for *reigning*, 1 *Kings* 3. 6. comp. with 2 *Chron.* 1. 8. and withal notes the continuance of the Reign, 1 *Cor.* 15. 25. *f* Which word doth not neceſſarily note the end or expiration of his Kingdom at that time; for in other places it notes only the continuance of things till ſuch time, without excluding the time following, as is evident from *Gen.* 28. 15. *Pſal.* 112. 8. *Mat.* 1. *ult.* So here it may ſignifie that his Kingdom ſhould continue ſo long, even in the midſt of his enemies, and in ſpight of all their power and malice, which was the only thing which was liable to any doubt; for that he ſhould continue to reign after the conqueſt and utter ruine of all his enemies, was out of all queſtion. And yet this is a word of limitation, in regard of the mediatorial Kingdom of Chriſt, in reſpect of which Chriſt rules with a delegated power, as his Father's Vice-roy, and with the uſe of outward means and inſtruments and ordinances, &c. for that manner of Adminiſtration ſhall ceaſe: which alſo ſeems to be intimated by this word, as it is expounded 1 *Cor.* 15. 25. *g* By my Almighty power communicated to thee as God by eternal generation, and vouchſafed to thee as Mediator, to enable thee to the full diſcharge of thine Office. *h* Which alſo are the enemies of thy Church, all perſecutors and ungodly men, who *will not have* Chriſt to *rule over them*, *Luke* 19. 14. ſin and death and the Devil, 1 *Cor.* 15. 26. *i* Thy ſlaves and vaſſals to be put to the meaneſt and baſeſt ſervices, as this phraſe implies, 1 *Kings* 5. 3. *Pſal.* 18. 39. & 91. 13. being taken from the manner of Eaſtern Princes, who uſed to tread upon the necks of their conquered enemies, as we read *Joſ.* 10. 24. *Judg.* 1. 7. And long after thoſe times *Sapores* the Perſian Emperor trod upon *Valerian* Emperor of the Romans, and *Tamerlan* uſed to tread upon *Bajazet* the Turkiſh Emperor, whom he kept in an iron cage for that purpoſe.

2. The LORD ſhall ſend *k* the rod of thy ſtrength *l* out of Zion *l*: rule thou *m* in the midſt of thine enemies *n*.

k Or, *ſend forth*, into the World. *l* Thy ſtrong or powerful rod, by an uſual Hebraiſm. And the *Rod* is put for his Scepter, or Kingly power, as it is *Iſa.* 10. 24. *Jer.* 48. 17. *Ezek.* 7. 10, 11. & 19. 11, 12. But as the Kingdom of Chriſt is not carnal or of this World, *Joh.* 18. 36. but ſpiritual, ſo this Rod or Scepter is nothing elſe but his Word publiſhed by himſelf, or by his Apoſtles and Miniſters, and accompanied with his Spirit, by which the Meſſias did his great exploits, and ſet up and eſtabliſhed his Kingdom, converting ſome of his enemies, and confounding and deſtroying of others of them by that ſame inſtrument, as is manifeſt by comparing *Iſa.* 2. 3. & 11. 4. *Mich.* 4. 2. 2 *Cor.* 10. 4. 2 *Theſſ.* 2. 8. Hence this word is called *the word of the kingdom*, Mat. 13. 19. and *the power of God*, Rom. 1. 16. *David* having ſpoken of the Meſſias v. 1. now turneth his ſpeech to him. *l* From *Jeruſalem*, which is frequently underſtood by the name of *Zion*, which was an eminent and venerable part of it, as *Pſal.* 48. 13. & 87. 2. & 102. 14, 17, &c. Where the Scepter of the Meſſias was firſt to be eſtabliſhed according to the predictions of the Prophets, *Pſal.* 2. 6, 8. & 48. 3. *Iſa.* 2. 3, &c. to which the event exactly anſwered, *Luke* 24. 47. *Acts* 1. 4. & 2. 1, 2, &c. and from whence it was to be ſent forth into all the parts and Kingdoms of the World, to bring in the Gentiles, which alſo the Prophets had toretold, as *Iſa.* 2. 3. and in divers of the foregoing Pſalms, as hath been already frequently obſerved and proved. *m* Thou ſhalt rule, the Imperative being here put for the Future, as it is *Gen.* 12. 12. *Pſal.* 37. 27. and oft elſewhere. For this is not a command, but a prediction or a promiſe that he ſhall rule. Which he doth partly by his Grace, converting ſome, and ſo ruling their hearts by his Word and Spirit, and ſubduing their luſts in them and their external enemies for them; and partly by his powerful Providence, whereby he defends his Church and people, and ſubdues and puniſheth all their adverſaries. *n* Who ſhall ſee it, and do what they can to oppoſe thy Dominion, but ſhall never be able to hinder it, but ſhall ſplit themſelves againſt it.

3. Thy people *o* ‖ *ſhall be* willing *p* in the day of thy power *q*, in the beauties of holineſs *r* * from the womb of the morning: thou haſt the dew of thy youth *s*.

‖ Or, *give free-will-offerings.*
* Or, *more than the womb of the morning: thou ſhalt have*, &c.

o Thy ſubjects. *p* Heb. *willingneſſes*, *i.e.* moſt willing, as ſuch plural words are frequently uſed, as *Pſal.* 5. 10. & 21. 7. Or, *freewill-offerings*, as the word properly ſignifies. Whereby he may intimate the difference between the Worſhip of the Old Teſtament and that of the New. They ſhall offer and preſent unto thee, as their King and Lord, not oxen or ſheep or goats, as they did under the Law, but themſelves, their ſouls and bodies, as living ſacrifices, as they are called *Rom.* 12. 1. and as free-will-offerings, *giving up themſelves to the Lord*, 2 *Cor.* 8. 5. to live to him, and to die and be offered for him. The ſence is, Thou ſhalt have friends and ſubjects as well as enemies, and thy ſubjects ſhall not yield thee a forced and feigned obedience, as thoſe who are ſubject to, or conquered by, earthly Princes frequently do, of which ſee on *Pſal.* 18. 44, 45. but ſhall moſt willingly and readily and chearfully obey all thy commands without any diſpute or delay or reſervation, and they ſhall not need to be preſſed to thy ſervice, but ſhall voluntarily liſt themſelves and fight under thy Banner againſt all thy enemies. *q* When thou ſhalt take into thy hands *the rod of thy ſtrength*, as it is called *v.* 2. and ſet up thy Kingdom in the World, and put forth thy mighty Power in the preaching of thy Word, and winning Souls to thy ſelf by it. Or, *in the day of thine army*, or *forces*, when thou ſhalt raiſe thine Army, conſiſting of Apoſtles, and other Preachers and Profeſſors of the Goſpel, and ſhalt ſend them forth to conquer the World unto thy ſelf. *r* Adorned with the beautiful and glorious robes of Righteouſneſs and true Holineſs, wherewith all new men or true Chriſtians are cloathed, *Eph.* 4. 24. compare *Revel.* 19. 8, 14. with various gifts and graces of God's Spirit, which are beautiful in the eyes of God and of all good men. The laſt clauſe noted the inward diſpoſition, the willingneſs of Chriſt's Subjects, and this notes their outward habit and deportment. Wherein there ſeems to be an alluſion either, 1. to the beautiful and glorious garments of the Levitical Prieſts, all Chriſtians being *Prieſts unto God*, *Revel.* 1. 6. 1 *Pet.* 2. 5, 9. Or, 2. to the military robes wherewith Souldiers are furniſhed and adorned, all Chriſtians being Souldiers in the Chriſtian warfare. But the words are and may well be rendred thus, *in the beauties* or *glories of the Sanctuary*, *i.e.* by an uſual Hebraiſm, in the beautiful and glorious Sanctuary, which is called the *Holy and beautiful houſe*, *Iſa.* 64. 11. either in the Temple at *Jeruſalem*, which was honoured with Chriſt's preſence, whereby it excelled the glory of the firſt houſe, according to *Hagg.* 2. 9. in which both Chriſt and the Apoſtles preached, and by their preaching made many of theſe willing people: or in *Jeruſalem*, which is oft called the *Holy* place or City, by the ſame word which is here rendred *Sanctuary*: or in the Church of God and of Chriſt, which was the Antitype of the old Sanctuary or Temple, as is evident from 1 *Cor.* 3. 16, 17. 2 *Cor.* 6. 16. *Heb.* 3. 6. 1 *Pet.* 2. 5. And this place may be mentioned as the place either where Chriſt's people are made willing and ſhew their willingneſs, or where Chriſt exerciſeth and manifeſteth that power laſt mentioned. *s* This place is judged the moſt difficult and obſcure of any in this whole Book. The words are diverſly rendred and underſtood. They are to be underſtood either, 1. of Chriſt himſelf, and that in reſpect either, 1. of his Divine and eternal generation, which may be called *the dew of his youth* or *birth*, and which he may be ſaid to have had *from the womb of the morning*, before the firſt morning or light was created or brought out of its womb, that is, before the World was, which is a common deſcription of Eternity in Scripture. Or, 2. of his humane Nature and Birth, and ſo the words may be thus rendred, *From the womb of the morning.* Or, as it is rendred by divers others, *From the womb, from the morning,*

* Heb. 3. 17, 2

morning, (*i.e.* from thy very first birth) *thou hast* or *hadst the dew of thy youth*, *i.e.* those eminent blessings and graces wherewith thou wast enriched; or *thy youth* or *childhood was* like *the dew*, precious and acceptable. Or rather, 2. of Christ's subjects or people, of whom he evidently spoke in the former part of the verse, wherewith these words are joined. And it seems not probable, that the Psalmist after he had discoursed of Christ's advancement to his Kingdom, and his Administration of it, and success in it, both as to his enemies and friends, would run back to his birth, either Divine or humane, both which were evidently and necessarily supposed in what he had already said of him. But then these words may be read either, 1. separately, as two distinct clauses, as they seem to be taken by our English Translators, and by the Colon which they placed in the middle. And so the first clause belongs to the foregoing words, as noting the time when *the people should be willing*, which having declared more generally in those words, *in the day of thy power*, he now describes more particularly and exactly, that they should be so even *from the morning*, or, in a Poetical strain, which is very suitable to this Book, *from the womb of the morning*, to wit, of that day of his power, *i.e.* from the very beginning of Christ's entrance upon his Kingdom, which was after his Resurrection and Ascension into Heaven, and from the very first preaching of the Gospel after that time, when multitudes were made Christ's willing people by the preaching of the Apostles, as we read *Acts* 2. & 3. & 4. & 5, &c. And for the second clause, it is to be understood thus, *thou hast*, or, as it is in the Hebrew, *to thee* is, *the dew of thy youth*, or, *of thy childhood*; for the word *jeled*, from which this is derived, signifies sometimes a *young man*, and sometimes a *child* or *infant*. By *youth* or *childhood* he here seems to understand those young men or children which shall be born to the Messias, who are called his *children*, *Heb.* 2. 13. and *his seed*, *Isa.* 53. 10. wherein possibly there might be an allusion to this *dew*. Thus the abstract is here put for the concrete, which is very frequent in the Hebrew Tongue, as *Circumcision* and *Uncircumcision* are put for the circumcised and the uncircumcised, &c. And even in the Latin Tongue this very word *youth* is oft used for a *young man*, or for a *company* of young men. By *the dew of youth* he means *youth*, or young men like *dew*, the note of similitude being oft understood. And this progeny of Christ is compared to the dew, partly because of their great multitude, being like drops of dew, innumerable, and covering the whole face of the earth; see 2 *Sam.* 17. 12. and partly because of the strange manner of their generation, which like that of the dew, is done suddenly and secretly, and not perceived till it be accomplished, and to the admiration of those that behold it; of which see *Isa.* 49. 21. Or, 2. jointly, as one entire sentence, *The dew of thy youth* (*i.e.* Thy posterity, which is like the dew, as was noted and explained before) is as the dew (which may very well be understood out of the foregoing clause, as the word *feet* is understood in like manner, *Psal.* 18. 33. *He maketh my feet like hinds* feet) *of* or *from the womb of the morning*; it is like the *morning dew*, as it is called both in Scripture, as *Hos.* 6. 4. and in other Authors. Nor is it strange that a *womb* is ascribed to the morning, seeing we read of *the womb of the Sea*, and of *the womb of the ice and frost*, Job 38. 8, 28, 29.

4. The LORD hath sworn *t*, and will not repent, * Thou art *u* a priest *x* for ever *y* after the order of Melchizedek *z*.

* Heb. 5. 6. & 7. 17, 21.

t Which he did not in the Aaronical Priesthood, *Heb.* 7. 21. but did it here, partly because the thing was new and strange, and might seem incredible, because God had already erected another, and that *an everlasting Priesthood*, *Numb.* 25. 13. and given it to *Aaron* and his posterity for ever, and therefore this needed all possible assurance: and partly that this Priesthood might be *established upon better promises*, as is said *Heb.* 8. 6. and made sure and irrevocable, and such that God neither could nor would repent of it, as it follows. *u* To wit, by my order and constitution: thou shalt be so, and I do hereby make thee so. *x* As well as a King. Those Offices which were divided before between two families, are both united and invested in thee, both being absolutely necessary for the discharge of thine Office, and for the establishment of thy Kingdom, which is of another kind than the Kingdoms of the World, spiritual and heavenly, and therefore needs such a King as is also a Minister of holy things. This word plainly discovers that this Psalm cannot be understood of *David*, as some of the Jews would have it, but only of the Messias. And although this word *Cohen* be sometimes used of a Prince or great Person in the State, as the Jews object, yet it cannot be so understood here, partly because it signifies a *Priest* in *Gen.* 14. 18. from whence this expression is borrowed; partly because that word is never used of a Soveraign Prince or King (such as the Jews confess the Messias to be) but only of inferiour Princes or Ministers of State, as *Gen.* 41. 45. 2 *Sam.* 8. *ult.* partly because such an inconsiderable assertion would never have been ushered in by so solemn an oath, especially after far greater things had been said of him in the same kind, *v.* 1, 2, 3. and partly because the Messias is called a *Priest*, *Zach.* 6. 13. compare *Jer.* 20. 21. & 35. 15, 18. *y* Not to be interrupted or translated to another person, as the Priesthood of *Aaron* was upon the death of the Priest, but to be continued to thee for ever. *z* Or, *after the manner*, &c. so as he was a Priest and also a King, and both without any successor and without end, in the sence intended, *Heb.* 7. 3.

5. The Lord *a* at thy right hand shall strike thorow kings *b* in the day of his wrath *c*.

a Either, 1. God the Father, whose words and oath he last mentioned, *v.* 4. So this is an Apostrophe of the Psalmist to Christ, Thy God and Father is at thy right hand, to wit, to defend and assist thee, as that phrase is used *Psal.* 16. 8. & 109. 31. and elsewhere. See the Notes on *v.* 1. And he, to wit, God the Father, *shall strike*, &c. as it follows. Although this latter clause may belong to the Messias; and as in the former he spake to him, so in this he speaketh of him; such changes of persons being very frequent in this Book. Or, 2. God the Son, or *the Lord*, who is *at thy right hand*, as was said before *v.* 1. *shall strike*, &c. So this is an Apostrophe to God the Father concerning his Son. This seems best to agree with the following verses; for it is evident that it is the same person who *strikes thorow Kings*, and *judgeth among the heathen*, and *filleth*, &c. And so this whole verse, and those which follow, speak of one person, which seems most probable. *b* Shall mortally wound and destroy all those Kings and Potentates who are obstinate enemies to him and to his Church. *c* In the day of battel, when he shall contend with them, and pour forth the floods of his wrath upon them.

6. He shall judge *d* among the heathen, he shall fill *the places d* with the dead bodies *e*: he shall wound the heads *f* over || many countries.

|| Or, great.

d Either, 1. conquer and govern them: or rather, 2. condemn and punish them, as it is explained in the following clauses, and as this word is used *Gen.* 15. 14. *Rom.* 2. 1, 2. 1 *Pet.* 4. 6. and elsewhere. *d* Or, *the place* of battel, which is necessarily supposed in the fight, and therefore may very well be understood. *e* Of his enemies slain by his hand, and lying in the field in great numbers and heaps, and that unburied to their greater infamy. *f* Heb. *the head*. Which may be understood either, 1. of some one person and eminent adversary of Christ and of his Kingdom; either the Devil, by comparing this with *Gen.* 3. 15. *Heb.* 2. 14. who was indeed the Head or Ruler of many Countries, and indeed of all nations, except that of *Israel*; or the *Roman* Empire, which was the great enemy and obstructer of Christ's Kingdom, and therefore was to be destroyed by him, as is declared *Dan.* 2. 44, 45. & 7. 7, &c. or the great Antichrist, or the Beast after which the whole World wondered, *Revel.* 13. 3. which Christ will destroy, as we read 2 *Thess.* 2. 8. and in divers places of S. *John*'s Revelation. Or, 2. of all those Heads or Princes which oppose him, the Singular number *Head*, being here put collectively for *Heads*, as is very usual in the Hebrew Tongue and Text. And so the meaning is, that none of Christ's enemies, though never so many or great, and their Empire be never so large and potent, shall be able to withstand his force, or escape out of his hand; and that he shall not only destroy the common Souldiers, but also their greatest Commanders and Princes, who in such cases do frequently make their escape. But this and the other like passages both here and in the Prophets, are not to be understood grosly and carnally, but spiritually, according to the nature of Christ's Kingdom, the weapons of Christ's warfare, by which he accomplisheth his great works, being spiritual; and therefore such must be his battels and judgments, as is evident from many other Scriptures, although these also were followed many times with temporal plagues.

7. He shall drink of the brook in the way *g*: therefore *h* shall he lift up the head *i*.

g This may be understood either, 1. properly, to express the great fervency and diligence of the Messias in the prosecution of his business; who having routed and destroyed the main body of his enemies forces, pursues those that fled with such eagerness, that he will not lose any time in refreshing himself, as might seem necessary after such hot and hard service, but will content himself with drinking a little water out of the brook which he finds in his way, that being a little refreshed therewith, he may proceed with more vigour and efficacy in his work. And so this place alludes to the History of *Gideon*'s 300 men, who only lapped a little of the water; of whom see *Judg.* 7. Or, 2. Metaphorically, to express the humiliation and Passion of the Messias, and thereby to prevent a great mistake which might arise in mens minds concerning him, from the great successes and victories here ascribed to him, which might induce them to think that the Messias should be exempted from all sufferings, and be crowned with constant and perpetual Triumphs. To confute this conceit, he intimates here, that the Messias, before he should obtain that power and glory mentioned in the foregoing verses, should have a large portion of afflictions in the way to it, or whilst he was in the way or course of his life, before he came to his end or rest, and to that honour of sitting at his Father's right hand. *Waters* in Scripture do very frequently signifie afflictions or sufferings, as *Psal.* 42. 7, &c. To *drink* of them signifies to feel or bear them, as *Isa.* 51. 17. *Jer.* 25. 15. & 49. 12. *Mat.* 20. 22. and in this case it may note Christ's willing submission to them. A *brook* or *river* of water

water is oft uſed in Scripture to expreſs a great abundance either of comforts, as *Pſal.*36.8. or of tribulations, as *Pſal.*18.4. & 124. 4. and therefore may be more fitly uſed in this place than a *cup*, by which the afflictions of other men are commonly expreſſed, to intimate that the ſufferings of the Meſſiah were unſpeakably more and heavier than the ſufferings of other men, and that he ſhould drink up not a ſmall cup, but the whole River or Sea of his Father's wrath due to our ſins. *h* Which word may note either the effect, or the conſequent of his ſufferings. *i* (*i.e.*) Shall be delivered from all his ſorrows and ſufferings, and exalted to great glory, and joy, and felicity, as this phraſe uſually ſignifies, as *Pſal.* 3. 4. & 27. 6. *Jer.*52.31. and oft elſewhere; as on the contrary, to *hang down the head* is a ſignification of great grief and ſhame, as *Lament.* 2. 10.

PSAL. CXI.

The excellency of this Pſalm appears, as from other things, ſo from the Pſalmiſt's care to digeſt the ſeveral parcels of it into an exact order, according to the order of the Letters of the Hebrew Alphabet, that it might be better fixed in the memories of thoſe who read it. It is a ſhort yet full commemoration of God's Works.

* Heb. *Hallelujah.*

1. * PRaiſe ye the LORD, I will praiſe the LORD with my whole heart, in the aſſembly of the upright *a*, and *in* the congregation.

a Of the ſincere Worſhippers of God, of the *Iſrael* of God, as this very word is explained, *Numb.*23.10. where they who are called *Iſrael* in one clauſe, are called *righteous* or *upright* in the next. And this title he gives to the Aſſembly or Congregation of *Iſraelites*, partly becauſe many of them were ſuch, and he was obliged in charity to judge all of them to be ſo, of whom he had no evidence to the contrary; partly becauſe upright perſons do moſt exerciſe and delight themſelves in this duty of praiſing God: and hypocrites, though ſometimes they give themſelves to prayer, yet are very apt to neglect the duty of thankſgiving; partly becauſe this duty of *praiſe is* moſt *comely for the upright*, *Pſal.*33.1. and partly becauſe *David*'s heart was moſt united to the ſincere *Iſraelites*, and his deſire was, as far as he could, to aſſociate himſelf with ſuch in the worſhip and ſervice of God.

2. The works of the LORD *b are* great *c*, ſought out *d* of all them that have pleaſure therein *e*.

b Either, 1. the works of Creation: or rather, 2. the works of his Providence in the World, and eſpecially in and for his Church and People; of which he ſpeaks in the reſt of the Pſalm. *c* For the infinite power, and wiſdom, and goodneſs, manifeſted in them. *d* Highly valued and regarded, as this very word and phraſe is uſed, *Deut.*11.12. *Iſa.*62.12. or frequently called to mind, and diligently meditated upon, when others either never regard them, or inſtantly forget them: or, *found out*, as this word is taken, *Iſa.*65.1. the antecedent being put for the conſequent, which is frequent in Scripture, as *Rom.* 12. 2. where *proving* or *trying* (for ſo the Greek word there ſignifies) is put for *approving*, which follows after it. And, *found out*, (*i.e.*) truly and throughly underſtood, both as to the nature of them, and God's counſels and ends in them; whereas the works of God are oft-times not apprehended or minded, or are miſtaken and miſconſtrued, by ungodly men. *e* Of all them who take delight in obſerving and conſidering the works of God.

* Heb. *honour and glory.*

3. His work *f is* * honourable and glorious *g*: and his righteouſneſs *h* endureth for ever *i*.

f Either all his works, of which ſee the Note on *v.* 2. or that eminent branch of thoſe works, his providence towards his people, as it is expreſſed afterwards. *g* Becoming the divine Majeſty, and bringing glory to him from all that obſerve and conſider it. *h* His juſtice or faithfulneſs in performing his word. *i* Hath always been and will ſtill be evident to his people in all generations and in all conditions, even when he afflicts them, and ſeems to deal moſt ſeverely, and to break his promiſe with them.

4. He hath made his wonderful works to be remembred *k*: the LORD *is* gracious and full of compaſſion *l*.

k Either, 1. by thoſe memorials which he hath left of them in his Word: or rather, 2. by their own wonderful nature, and the laſting effects and benefits flowing from them, which are ſuch as cannot eaſily be forgotten. *l* Towards his people, as appears from his works and carriage towards us, in ſparing, and pardoning, and reſtoring, and preſerving us, when we have deſerved to be utterly deſtroyed.

* Heb. *prey.*

5. He hath given * meat *m* unto them that fear him *n*: he will ever be *n* mindful of his covenant *o*.

m Which includes all neceſſary proviſions for their being and well-being. The word ſignifies *ſpoil*, and ſo may relate to the ſpoil of the *Egyptians*, granted by God to the *Iſraelites*; but it is ſometimes uſed for *food*, as *Prov.*31.15. *Mal.*3.10. *n* To the *Iſraelites*, the only people in the World which feared and worſhipped the true God according to his will; and eſpecially to thoſe among them that truly feared God, and, for their ſakes, to the body of that Nation, as well in the Wilderneſs, as in their following ſtraits and miſeries. *n* Or, *he hath ever been*; for both in the firſt branch of this verſe, and in the foregoing and following verſes, he is ſpeaking of the former works of God. So the Future tenſe is put for the paſt, as it is frequently, and as on the contrary the paſt tenſe is oft put for the Future. *o* Which he made with *Abraham* and with his ſeed for ever; whereby he obliged himſelf to be their God, and to provide all neceſſaries for them.

6. He hath ſhewed *p* his people the power of his works *q*, that he may give them the heritage of the heathen *r*.

p Not only by words, but by his actions. *q* His mighty power in his works, and eſpecially in that which here follows. *r* The Land of *Canaan*, which had been poſſeſſed and inherited by the heathens.

7. The works of his hands *s are* verity and judgment *t*; * all his commandments *u are* ſure *x*. * Pſal.19.7.

s All that he doth either on the behalf of his people, or againſt his or their enemies; of both which ſorts of works he ſpoke in the foregoing verſe. *t* Are exactly agreeable to his word or promiſes, and to the rules of juſtice. *u* Either, 1. his Laws given to the *Iſraelites*, eſpecially the Moral Law, conſidered with its ſanction, the promiſes made to the obſervers of it, and the threatnings denounced againſt tranſgreſſors. Or, 2. his works, as it is in the firſt clauſe, called his *Commands*, becauſe they are done by virtue of his decree, and by his power and authority; as in like manner God is ſaid to *command* thoſe bleſſings which he purpoſeth to give, and doth effectually procure, as *Deut.*28. 8. *Pſal.*42. 9. & 68. 28. & 133.3. and to *command* thoſe creatures which he moveth and acteth as he pleaſeth, as 1 *Kings* 17.4. *Mat.*8. 27. *x* Or *faithful* or *certain*, conſtant and unchangeable, as his Laws are, being grounded upon the immutable rules of juſtice or equity; infallible and irreſiſtible, as his counſels and ways are.

8. * They † ſtand faſt *y* for ever and ever, *and are* done *z* in truth and uprightneſs.

* Iſa.40.8. Mat. 5. 18.
† Heb. *are eſtabliſhed.*

y Heb. *They are eſtabliſhed* upon the ſure foundations of truth and uprightneſs, as it follows. *z* Conſtituted or ordered.

9. He ſent redemption *a* unto his people, he hath commanded *b* his covenant for ever *c*: holy and reverend *d is* his name.

a That deliverance out of *Egypt*, which was a type and pledge of that greater and higher redemption by Chriſt. *b* (*i.e.*) Appointed or eſtabliſhed firmly by his power and authority. And ſo this word is oft uſed, as *Pſal.*33.9. & 42.9. & 105.31.34. See alſo before on *v.*7. the ground of which ſignification may be taken from hence, that the command of a ſufficient authority concerning any thing, doth commonly eſtabliſh and effect it. *c* Through all ſucceſſive generations of his people to the end of the world; for the Covenant is the ſame for ſubſtance in all, and differeth only in circumſtances. *d* Terrible to his enemies, and venerable in his peoples eyes, and holy in all his dealings with all men.

10. * The fear of the LORD *e is* the beginning of wiſdom *f*: ‖ a good underſtanding have all they † that do his *commandments g*: his praiſe endureth for ever.

* Deut.4. 6. Job 28. 28. Prov. 1. 7. & 9. 10. Eccleſ.12.13.
‖ Or, *good ſucceſs.*
† Heb. *that do them.* Pſal.19.9.

e Piety or true Religion, which conſiſts in the fear, or worſhip, and ſervice of God. *f* Is the only foundation of, and introduction to, all true wiſdom. Or, is the chief part of wiſdom, thoſe things which are moſt excellent in their kinds being oft ſaid to be *firſt*, to wit, in dignity, as *Numb.*24.20. *Deut.*18.4.&c. and in other Authors. And *the firſt command*, *Mark* 12. 28. is called *the greateſt command*, *Mat.* 22. 36. *g* Heb. *that do them*, to wit, God's commands, or the things which the fear of God requireth.

PSAL. CXII.

This Pſalm containeth a deſcription of a good mans gracious diſpoſition and carriage, as alſo of his bleſſed condition, even in this life as well as in the next.

* Heb. *Hallelujah.*

1. * PRaiſe ye the LORD. Bleſſed *is* the man *that* feareth the LORD *a*, *that* delighteth greatly *b* in his commandments *c*.

a The fear of God, as it is mans only wiſdom, *Pſal.* 111. 10. ſo it is his only way to true happineſs. *b* Who makes it his chief delight, care and buſineſs, to ſtudy and obey God's commandments. *c* He intimates, that zeal and fervency in God's ſervice, is eſſential to true piety.

2. His

2. His ſeed ſhall be mighty upon earth: the generation *d* of the upright ſhall be bleſſed.

d (*i. e.*) The poſterity, as this word is oft uſed, as *Levit.* 23.43. *Numb.*9.10, &c. called *his ſeed* in the former branch.

3. Wealth and riches ſhall be in his houſe *e*: and his righteouſneſs *f* endureth for ever.

e Poſſeſſed by him whilſt he lives, and continued in his family after his death. *f* (*i.e.*) The fruit or reward of his righteouſneſs, which is God's bleſſing upon his eſtate: for the work is oft put for the reward of it, as in the Hebrew, *Levit.*19. 13. *Job* 7.2. *Pſal.*109.20. And *righteouſneſs* may be here taken for his bounty or charity, as it is below, *v.* 9. and as this Hebrew word is frequently taken.

* Pſal.97.11. 4. Unto the upright there ariſeth * light in the darkneſs *g*: *he h is* gracious, and full of compaſſion, and righteous.

g And although he is ſubject to the troubles and calamities of this life, as others are, yet God will give him ſupport and comfort in them, and an happy iſſue out of them, whereas the wicked ſink under their burdens, and their preſent miſeries uſher in their eternal deſtruction. *h* Either, 1. God. And ſo this is added as a reaſon why God cauſeth light to ſhine to the upright out of darkneſs, becauſe the Lord is *gracious*, &c. Or rather, 2. the good or upright man, of whom he ſpeaks both in the foregoing and following words. So this is either, 1. a reaſon why God dealeth thus with good men; it is not from a partial and fond affection to them, but becauſe they are ſuch perſons to whom God hath engaged himſelf by promiſe and Covenant to bleſs them, they are *gracious*, &c. Or, 2. as an effect of their affliction and deliverance out of it; thereby they learn to be more *merciful*, and *compaſſionate*, and *juſt*, or bountiful, to others in want and miſery.

* Heb. *words.* † Heb. *judgment.* 5. A good man ſheweth favour and lendeth *i*; he will guide his * affairs *k* with † diſcretion *l*.

i Giveth freely to ſome, and kindly lendeth to others, according to the variety of their conditions. *k* Maintain and manage his eſtate or domeſtick affairs. *l* Heb. *with judgment*, ſo as is fit and meet, and as God requires, not getting his eſtate unjuſtly, nor caſting it away prodigally or wickedly, nor yet withholding it uncharitably from ſuch as need it.

6. Surely he ſhall not be moved for ever *m*: the righteous ſhall be in everlaſting remembrance *n*.

m Though he may for a ſeaſon be afflicted, yet he ſhall not be utterly and eternally deſtroyed, as wicked men ſhall. *n* Though whilſt he lives he may be expoſed to the cenſures, and ſlanders, and contradictions of ſinners, yet after death his memory will be precious and honourable both with God and with all men, his very enemies not excepted.

7. He ſhall not be afraid of evil tidings *o*: his heart is fixed, truſting in the LORD *p*.

o At the report of approaching calamities and judgments of God, at which the wicked are ſo diſmayed and affrighted. *p* Caſting all his care upon God, and ſecurely relying upon his providence and promiſe.

* Prov.1.33. 8. His heart *is* eſtabliſhed, * he ſhall not be afraid, until he ſee *his deſire* upon his enemies *q*.

q And although his enemies be many, and mighty, and terrible, yet he ſhall confidently and chearfully wait upon God, until he ſee their ruin, and his own deliverance and ſafety.

* 2 Cor.9. 9. † Pſal.75.10. 9. * He hath diſperſed *r*, he hath given to the poor; his righteouſneſs *s* endureth for ever *t*; † his horn ſhall be exalted with honour *u*.

r To wit, his goods, and that freely and liberally, to ſeveral perſons, as occaſion is offered, as this word implies. *s* (*i.e.*) His liberality, as this word is uſed, *Prov.*10.2. & 11.4. *Dan.*4.27. 2 *Cor.*9.9,10, &c. or the reward of it, as before, *v.*3. *t* Either, 1. his charity is not a tranſient or occaſional act, but his conſtant courſe, of which he is not weary, but perſeveres in it to the end of his life. Or, 2. what he gives is not loſt nor caſt away, as covetous or ungodly men judge of alms, but indeed is the only part of his eſtate, which will abide with him unto all eternity. *u* Though he may be reproached by ungodly men, yet his innocency ſhall be cleared, and his name and honour gloriouſly exalted.

10. The wicked ſhall ſee *it*, and be grieved *x*, he ſhall gnaſh with his teeth, and melt away; the deſire *y* of the wicked ſhall periſh.

x At the felicity of good men: partly from envy at the happineſs of others: partly from his peculiar hatred of all godly men: and partly becauſe it is a plain teſtimony of God's juſtice and providence, and therefore a certain preſage of his own ruin. *y* His deſire either of the miſery of good men; or of his own conſtant proſperity and happineſs in the World.

PSAL. CXIII.

This Pſalm is a declaration of God's powerful and univerſal Providence towards all men, and eſpecially towards his afflicted people.

1. * PRaiſe ye the LORD. Praiſe, O ye ſervants of the LORD *a*: praiſe the Name of the LORD. * Heb. *Hallelujah.*

a Ye Levites, who are particularly devoted to this ſolemn work, who ſometimes are called God's *ſervants* in a ſpecial ſence, and all you faithful ſouls.

2. * Bleſſed be the Name of the LORD, from this time forth and for evermore. * Dan.2.20.

3. * From the riſing of the ſun unto the going down of the ſame *b*, the LORD's Name is to be praiſed *c*. * Mal.1.11.

b From one end of the World to the other; from Eaſt to Weſt, which he mentions rather than from North to South, becauſe thoſe Parts of the World were at this time much un-inhabited and unknown. *c* For his glorious works of Creation and Providence, the benefit of which all Nations enjoy; and for his gracious purpoſe and promiſe of bringing in all Nations to the knowledge of his truth by the Meſſias.

4. The LORD *is* high above all nations *d*, *and* * his glory above the heavens *e*. * Pſal 8.1.

d Superior to all Princes and Bodies of People in the World. *e* Whereas the glory of earthly Monarchs is confined to this lower World, and to ſmall pittances of it, the glory of God doth not only fill the Earth, but Heaven too, where it is celebrated by thouſands and myriads of bleſſed Angels, yea it is far higher than Heaven, being infinite and incomprehenſible.

5. Who *is* like unto the LORD our God, who * dwelleth on high *f*, * Heb. *exalteth* himſelf *to dwell.*

f To wit, far above all Heavens, as was now ſaid, being exalted as in place, ſo in power and dignity, above all perſons and things viſible and inviſible.

6. ‖ * Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth *g*? ‖ Or, *beholdeth* the things *below.* So Gr. * Pſal.138.6. Iſai.57.15.

g Who is ſo high, that it is a wonderful vouchſafement and condeſcenſion in him to take any notice or care of his holy and heavenly hoſt, and much more of ſinful and miſerable men upon earth, which yet he is pleaſed to do.

7. * He raiſeth up the poor *h* out of the duſt *i*, *and* liſteth the needy out of the dunghil: * 1 Sam.2.8. Pſal.107. 41.

h Yea he ſtoops ſo low as to regard and advance thoſe, whom all men, and even their own brethren, ſlight and deſpiſe. *i* From a moſt contemptible and miſerable condition. Beggars and mourners uſed to lie in the duſt, or, as it follows, upon *the dunghil*, 1 *Sam.*2.8. *Lament.*4.5.

8. That he may * ſet *him* with princes *k*, *even* with the princes of his people *l*. * Job 36. 7.

k In equal honour and power with them, as he did *Joſeph*, *David*, and others. *l* Which in God's account and in truth are far more honourable and happy than the Princes of heathen and barbarous Nations, becauſe their Subjects are more noble, and they have God's ſpecial preſence and providence among them.

9. * He maketh the barren woman † to keep houſe *m*, *and to be* a joyful mother of children. Praiſe ye the LORD. * 1 Sam.2. 5. † Heb. *to dwell in an houſe.* Pſal.68. 6.

m Heb. *to dwell in an houſe*, or *family*, or *amongſt children*, to wit, coming out of her own womb, as is clearly implied by the oppoſition of this to her barrenneſs. And the word *houſe* is oft put for children, as *Exod.* 1. 21. *Ruth* 4. 11. *Pſal.*115. 10, 12. And ſo it is explained in the next clauſe.

PSAL. CXIV.

This Pſalm is a ſolemn commemoration of *Iſraels* deliverance out of *Egypt*; and probably it was to be ſung, amongſt others, at the celebration of the Paſſover.

1. WHen * Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language *a*; * Exod.13. 3.

a Which was a great aggravation of their captivity and miſery. Compare *Jer.* 5. 15.

2. Judah *b* was his *c* ſanctuary *d*, *and* Iſrael his dominion *e*.

b Or,

b Or, *Iſrael*, as it is explained in the next clauſe; one Tribe being put for all; which is a common Synecdoche. *Judah* he mentions as the chief of all the Tribes, not only in number and power, but alſo in dignity, in which the Kingdom was to be ſeated, *Gen.* 49. 10, &c. as at this time it actually was, and from which the Meſſias was to ſpring. *c* (*i.e.*) God's, which is eaſily underſtood from the whole context, and from the nature of the thing. *d* Or, *holineſs*, *the people of* God's *holineſs*, as they are called, *Iſa.* 63. 18. or, *his holy people*, as *Deut.* 26. 29. *Dan.* 8. 24. ſanctified or ſet apart from all the Nations of the World to be his peculiar people and poſſeſſion. *e* In a peculiar manner to be governed by his Laws, and honoured with his ſpecial preſence and favour.

* Exod. 14. 21. Pſal. 77. 16. † Joſh. 3. 13, 16.

3. * The ſea ſaw *it f*, and fled, † Jordan was driven back.

f To wit, this glorious work of God, in bringing his people out of *Egypt*.

4. The mountains *g* skipped like rams, *and* the little hills like lambs.

g *Horeb* and *Sinai*, two tops of one mountain, and other neighbouring hills or mountains. Compare *Exod.* 19. 18. *Pſal.* 68. 9. *Habak.* 3. 6, 10.

Hab. 3. 8.

5. * What *ailed* thee, O thou ſea, that thou fleddeſt *h*? thou Jordan, that thou waſt driven back?

h What was the cauſe of this unuſual motion? Such Speeches directed to ſenceleſs Creatures, are very frequent both in Scripture and in other Authors, and eſpecially in Poetical writings, ſuch as this is.

6. Ye mountains, *that* ye skipped like rams; and ye little hills like lambs?

7. Tremble thou earth at the preſence of the LORD *i*, at the preſence of the God of Jacob.

i But why do I ask theſe queſtions? Ye Mountains did no more than what was juſt and fit at the approach and appearance of the great God; yea the whole earth hath reaſon to tremble and quake upon ſuch occaſions.

* Exod. 17. 6. Numb. 20. 11.

8. * Which turned the rock *into* a ſtanding water, the flint into a fountain of waters.

PSAL. CXV.

The occaſion of this Pſalm was to manifeſt ſome eminent danger or diſtreſs of the people of *Iſrael* from ſome Idolatrous Nations: But whether it was that mentioned 2 *Chron.* 20. or what other, is but matter of conjecture, and not worth our inquiry.

1. NOt unto us, O LORD, not unto us, but unto thy Name give glory *a*, for thy mercy, *and* for thy truths ſake.

a As we intreat thy favour and aid, and that thou wouldſt work gloriouſly on our behalf to bring us out of our preſent ſtraits and extremities, ſo we do not deſire this out of a vainglorious humour, as uſually men do in ſuch caſes, that we may get renown by the conqueſt of our proud and mighty enemies, but that thy honour may be vindicated from all their contempts and blaſphemies; and if thou wilt deliver us, we will not arrogate the praiſe and glory of it to our own worth or valour, but only to thy *mercy* and *truth*, as it follows.

* Pſal. 123. 10. & 79. 10. Joel 2. 17.

2. Wherefore ſhould the heathen *b*, * Where is now *c* their God *d*?

b Why doſt thou ſuffer them, or give them any colour or occaſion to ſay or think ſo, by conniving at their wickedneſs, and by giving thy people into their hands? *c* He is no where, he is loſt or at a loſs, either unable or unwilling or not at leiſure to ſave them. *d* Who hath undertaken to be their God and Saviour, and whom they only worſhip, and of whom they uſe to boaſt and inſult over us and over our Gods.

* Pſal. 135. 6.

3. * But our God *e is* in the heavens *f*, he hath done whatſoever he pleaſed *g*.

e Whom, notwithſtanding your reproaches, we are not aſhamed to own for our God. *f* Although he have no viſible ſhape nor bodily preſence with us here upon earth, as your Idols have, which is a certain proof of their baſeneſs and weakneſs, yet he hath a certain and a glorious place where he reſideth, even the higheſt Heavens, where he is cloathed with infinite Power and Majeſty, and from whence he beholdeth and governeth this lower world, and all that is in it. *g* Or, *he doth*, &c. By his only will and pleaſure all things were at firſt made, and are ſtill diſpoſed and without this nothing cometh to paſs. And therefore all your inſolencies and injuries and ſucceſſes againſt us do not come from an invincible power in you or in your Idols, nor from any defect of ſtrength or goodneſs in our God, but only from hence, that it pleaſed him for many wiſe and holy reaſons to afflict us, and to give you proſperity for a time.

4. * Their idols *are* ſilver and gold *h*, the work of mens hands *i*.

* Deut. 4. 28. Pſal. 135. 15. Jer. 10. 3, &c.

h Thus glorious and powerful is our God, O ye heathens, of whom you ſo boldly ask, who and where he is: but as for your Gods or Idols, they have no power nor worth in them, but what is taken from their materials. *i* As their matter is wholly from the earth, ſo their form or figure they have from the art of man; and therefore they ſhould rather, if it were poſſible, worſhip man, as their Creator and Lord than be worſhipped by him.

5. They have mouths, but they ſpeak not *k*; eyes have they, but they ſee not.

k For although the blind Heathen are by their Idolatrous Prieſts made to believe otherwiſe concerning their Idols, in regard of the Spirits which they pretend to dwell in them, yet this is the truth of the matter, and confirmed by long and conſtant experience, that they are but vain and ſenceleſs things, they can neither *ſpeak* in anſwer to your prayers or inquiries, nor *ſee* what you do or what you want; nor *hear* your petitions; nor *ſmell* your incenſes and ſacrifices; nor *handle* or uſe their hands either to take any thing from you, or to give any thing to you; nor ſo much as *mutter*, or give the leaſt ſignification of their apprehenſion of your condition and concerns.

6. They have ears, but they hear not; noſes have they, but they ſmell not.

7. They have hands, but they handle not; feet have they, but they walk not; neither ſpeak *l* they through their throat.

l Or, *mutter*, or *make a noiſe*, as this word ſignifies *Iſa.* 13. 14. They are ſo far from ſpeaking with their throat and other inſtruments of ſpeech, as men do, that they cannot make ſuch an inarticulate and ſenceleſs ſound with them, as the beaſts do.

8. They that make them *m* * are like unto them *n*; *ſo is* every one that truſteth in them.

* Heb. *let them be like unto them*, So Gr.

m Or, *they that obſerve* or *worſhip them*. For the Pſalmiſts quarrel was not ſo much with thoſe few Artiſts who formed the Images, as with all the adorers of them. And the word here rendred *make* doth ſometimes ſignifie to *worſhip*, as ſome underſtand it, not without probability, *Exod.* 32, 35. *becauſe they made* (*i.e.* worſhipped) *the calf which Aaron made*, and as in other Languages words anſwering to this do ſignifie, as hath been oft obſerved by learned men; and it oft ſignifies to *obſerve*; as when men are ſaid *to make* (as it is in the Hebrew) *the Sabbath*, *Deut.* 5. 15. and *the releaſe*, and the *Paſſover*, and *the feaſt of weeks*, as *Deut.* 15. 1. and 16. 1. 10. *n* This is a ſharp reflection, either, 1. upon the Idols, whoſe higheſt preferment it is to be made like unto man, a mortal, weak and miſerable Creature, infinitely inferiour to the true God. Or, 2. To the makers or worſhippers of them, who by this abſurd and fooliſh action, ſhew that they are as ignorant and ſtupid and void of all ſence and reaſon as their Images.

9. O Iſrael *o*, truſt thou in the LORD: he *is* their help *o* and their ſhield.

o Do not thou follow the example of theſe brutiſh Idolaters, but ſerve the Lord only. *o* Who truſt in God, as he now required. Or, *their* is put for *your* by a change of perſons, which is moſt frequent in Scripture, and eſpecially in theſe Books.

10. O houſe of Aaron *p*, truſt in the LORD: he *is* their help and their ſhield.

p You Prieſts and Levites proceeding from *Aaron*, or related to him, who have ſpecial reaſon and many obligations to do it, who have a more diſtinct knowledge of God, which is the foundation of truſt, *Pſal.* 9. 10. and who are to be both inſtructers of and examples to the people in this as well as in other duties.

11. Ye that fear the LORD *q*, truſt in the LORD, he *is* their help and their ſhield.

q All and every one of you who worſhip the true God, not only Aaronites and Iſraelites, but even Gentile-proſelytes, who are ſaid to *come to truſt under the wings of the God of Iſrael*, *Ruth.* 2. 12. And ſuch there were many at this time in the Church of *Iſrael*, whom therefore he fitly invites to truſt God, becauſe he is no leſs theirs, than the Iſraelites, help and ſhield, as it follows.

12. The LORD hath been mindful of us *r*, he will bleſs *us*, he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

r In our former ſtraits and calamities, and therefore we truſt he *will* ſtill *bleſs us*, &c. as it follows. Or, *is* or *will be mindful*

mindful of us. Though he hath chaſtned us ſore, yet he hath not yet caſt us out of the care of his providence.

13. He will bleſs them that fear the LORD, †Heb. *with.* *both* ſmall || and great *s*.

s Either in age or condition, of whatſoever quality, high and low, rich and poor; for he is no reſpecter of perſons.

14. The LORD ſhall increaſe you *t* more and more, you and your children.

t In number, notwithſtanding all the attempts of your enemies to diminiſh and deſtroy you. Or, *ſhall add to you*, to wit, further and greater bleſſings.

15. Ye *are* bleſſed of the LORD, which made heaven and earth *u*.

u Who therefore can bleſs you indeed in ſpight of all your enemies curſes and oppoſitions; and not of an impotent Idol that can do you neither good nor hurt.

16. The heaven, *even* the heavens *are* the LORD's *x*: but the earth hath he given to the children of men *y*.

x To wit, in a peculiar manner, where he dwelleth in that light and glory to which no man can approach, and whence he beholdeth and diſpoſeth all perſons and things upon earth. *y* For their habitation, poſſeſſion and uſe. But theſe words may be, and are thus rendred by others, *and the earth* which (which particle is very oft underſtood) *he hath given*, &c. And then as the foregoing verſe declared that God was the Creator of Heaven and Earth, *v.* 15. ſo this aſſerts that he is alſo their Lord and Governour to diſpoſe of all men and things as he pleaſeth.

‡Pſal. 88. 10, 11, 12. Iſa. 38. 18. †Pſal. 94. 17. 17. * The dead *z* praiſe not the LORD, neither any that go down into †ſilence *a*.

z Such as we ſhall ſuddenly be, if thou doſt not ſuccour us. *a* Into the place of ſilence, the Grave.

‡Dan. 2. 20. 18. * But we will bleſs the LORD *b*; from this time forth and for evermore. Praiſe the LORD.

b But we hope for better things, that notwithſtanding our preſent and urgent danger, yet thou wilt deliver us, and ſo give us occaſion to bleſs thy Name; whereby thou wilt have the praiſe and glory of our deliverance.

PSAL. CXVI.

This Pſalm contains a ſolemn thankſgiving to God for a glorious deliverance from grievous and dangerous calamities, as alſo from great perplexities and terrors of mind ariſing from the ſence of God's diſpleaſure.

1. I Love the LORD, becauſe he hath heard my voice, *and* my ſupplications.

2. Becauſe he hath inclined his ear unto me, ||Heb. *in my days.* therefore will I call upon *him* || as long as I live *a*.

a Heb. *in my days*, as long as I have a day to live, as this phraſe is uſed 2 *Kings* 20. 19. *Iſa.* 39. 8. Comp. *Job* 27. 6.

‡Pſal. 18. 36. ||Heb. *found me.* 3. * The ſorrows of death *b* compaſſed me, and the pains of hell *c* || gat hold upon me *d*: I found trouble and ſorrow.

b Dangerous and deadly calamities, as bitter as death. Or, *the cords of death.* *c* Or, *of the grave*, or, *of death*, either killing pains: or, ſuch agonies and horrors as dying perſons uſe to feel within themſelves. *d* Heb. *found me*, (*i. e.*) ſurprized me. Having been long purſuing me, at laſt they overtook me and ſeized upon me, and I gave up my ſelf for loſt.

4. Then called I upon the Name of the LORD: O LORD, I beſeech thee, deliver my ſoul.

5. Gracious is the LORD *e*, and righteous *f*: yea, our God *is* merciful.

e This he mentions either, 1. as that which he found by experience in anſwer to his prayers: or, 2. as the argument by which he encouraged himſelf to pray. *f* Therefore he will maintain me and my juſt cauſe againſt my unrighteous oppreſſors, and perform his promiſes, and ſave thoſe who faithfully ſerve him and put their truſt in him.

6. The LORD preſerveth the ſimple *g*: I was brought low, and he helped me.

g Sincere and plain-hearted perſons, who dare not uſe thoſe frauds and craftſy and wicked artifices in ſaving themſelves or deſtroying their Enemies, but wait upon God with honeſt hearts in his way and for his time of deliverance. Which was the caſe of *David*, who, though he had the proſpect and promiſe of the Kingdom, yet would not make haſte to it by indirect courſes, as by cutting off *Saul*, when he had great provocation and fair opportunity to do it: of which ſee 1 *Sam.* 24. & 26. Such perſons he calls *ſimple* or *fooliſh*, as this word is commonly rendred, not becauſe they are really ſo, but becauſe the world eſteems them ſo.

7. Return unto thy reſt *b*, O my ſoul, for * the LORD hath dealt bountifully with thee. * Pſal. 13. 6.

b Unto that tranquillity of mind and chearful confidence in God's promiſes and providence, which thou didſt once enjoy.

8. * For thou haſt delivered my ſoul *i* from death, mine eyes from tears, *and* my feet from falling *k*. * Pſal. 56. 13.

i My ſelf. *k* To wit, into miſchief, and the pit of deſtruction.

9. I will walk before the LORD *l* in the land of the living *m*.

l Or, *I ſhall walk*, &c. This is either, 1. The Pſalmiſt's promiſe to God in requital of the favour laſt mentioned, I will therefore pleaſe God, as this phraſe is uſed *Gen.* 5. 24. comp. with *Heb.* 11. 5. *Gen.* 17. 1. I will devote my ſelf to the worſhip and ſervice of God. Or, 2. his thankful acknowledgment of God's further favour. Though I be now baniſhed from the place of thy preſence and worſhip, yet I aſſure my ſelf that I ſhall be reſtored to it, and ſhall ſpend my days in thy houſe and ſervice, which is the one thing that I deſired above all other things, *Pſal.* 27. 4. *m* Amongſt living men in this World. See on *Pſal.* 27. 13.

10. * I believed *n*, therefore have I ſpoken *o*: * 2 Cor. 4. 13. I was greatly afflicted *p*.

n To wit, God's promiſe of deliverance, and of the Kingdom, made to me by *Samuel*, which I was confident he would perform, in ſpight of diſcouragements and difficulties. *o* So theſe words are tranſlated, as by others, ſo by the Apoſtle, 2 *Cor.* 4. 13. *I have ſpoken*, either, 1. what I have now ſaid, *v.* 9. or 2. what I have uttered to others concerning God's promiſes made to me. Which I was not aſhamed nor afraid to publiſh when I had occaſion, becauſe I was fully perſwaded that God would make them good. *p* Or, when *I was*, &c. or, although *I was*, &c. ſuch particles being very frequently underſtood. The ſence is, And this I did even in the midſt of many and ſore afflictions.

11. I ſaid *q* in my haſte *r*, * All men *are* liars *ſ*. * Rom. 3. 4.

q Yet once, I confeſs, I ſpake very unadviſedly. *r* Through haſtineſs and precipitation of my mind, for want of due conſideration, as the ſame phraſe is uſed, *Pſal.* 31. 22. Or, *in my terror* or *amazement*, when I was diſcompoſed and diſtracted with the greatneſs of my troubles. *ſ* The ſence is, either, 1. All men, yea even my former friends and companions, prove deceitful and perfidious; all humane help faileth me; ſo that my caſe is deſperate, if God do not help me. Or, 2. All men, God's own prophets not excepted, are liable to miſtakes by the condition of their nature, as they are men, and therefore may eaſily deceive others; and this might be the caſe of *Samuel* in his promiſe of the Kingdom to me. Thus he queſtions the truth of God's promiſes, yet ſo as he doth not ſtrike directly at God, but only reflects upon the inſtrument.

12. What ſhall I render unto the LORD, *for* all his benefits towards me?

t Yet notwithſtanding all my dangers and my diſtruſt of God too, God hath conferred ſo many and great bleſſings upon me, that I can never make ſufficient returns to him for them.

13. I will take the cup of ſalvation *u*, and call upon the name of the Lord *x*.

u I will offer the ſacrifice of thankſgiving to God, as this phraſe ſeems to be explained below, *v.* 17. where the latter clauſe of the verſe is the ſame with that which here follows. The phraſe is taken from the common practice of the Jews in their Thank-offerings, in which a Feaſt was made of the remainders of the Sacrifices, and the Offerers, together with the Prieſts, did eat and drink before the Lord, and amongſt other Rites, the Maſter of the Feaſt took a cup of wine into his hand, and ſolemnly bleſſed God for it, and for the mercy which was then acknowledged, and then gave it to all the Gueſts, who drunk ſucceſſively of it. See 1 *Chron.* 16. 2, 3. To which cuſtom it is ſuppoſed that our bleſſed Saviour alludes in the inſtitution of the Cup, which alſo is called *the Cup of bleſſing*, 1 *Cor.* 10. 16. which is in effect the ſame with *the Cup of ſalvation*. This Metaphor of a *Cup* is uſed both of afflictions, as *Pſal.* 11. 6. & 75. 9. and of comforts, as *Pſal.* 23. 5. *Jer.* 16. 8. *x* Or, *publiſh*, or *preach in*, or *of the name of the Lord*, (*i. e.*) his gracious nature, and the great things which he hath done for me. For he ſpeaks of praiſe rather than of prayer, as appears both from the former clauſe, and by comparing *v.* 17.

14. I will pay my vows *y* unto the LORD, now in the preſence of all his people *z*.

y The praiſes and ſacrifices which I vowed to God in the time of my diſtreſs. *z* That they who heard my vows, or underſtood them by the report of others, might be witneſſes of my payment of them, and not be ſcandalized by my unfaithfulneſs in that matter.

15. Precious in the ſight of the LORD, *is* the death *a* of his ſaints.

a He ſets an high price upon it, he will not readily grant it to thoſe that greedily ſeek it; and if any ſon of violence procure it, he will make him pay very dearly for it; and when the Saints ſuffer it for God's ſake, as they frequently do, it is a moſt acceptable Sacrifice to God, and highly eſteemed by him. Thus, *the blood* of God's people is ſaid to be *precious in his ſight*, *Pſal.* 72.14. And, in the ſame ſence, the *life* of a man is ſaid to be *precious in* his *eyes* who ſpareth and preſerveth it, as 1 *Sam.*26.21. 2 *Kings* 1. 13. God's people are precious in his eyes, both living and dying, for *whether they live, they live unto the Lord, or whether they die, they die unto the Lord*, Rom. 14. 8.

16. O LORD, truly I *am* thy ſervant *b*, I *am*
* Pſal.86.16. thy ſervant, and * the ſon of thy handmaid *c*: thou haſt looſed my bonds *d*.

b This is either, 1. an argument uſed in prayer, It becometh thee to protect and ſave thy own ſervants, as every good maſter doth: or rather, 2. a thankful acknowledgment of his great obligations to God, whereby he was in duty bound, to be the Lord's faithful and perpetual ſervant. For this ſuits beſt with the context. *c* Either, 1. the ſon of a mother who was devoted and did devote me to thy ſervice. Or, 2. like one born in thy houſe of one of thy ſervants, and ſo thine by a moſt ſtrict and double obligation. *d* Thou haſt reſcued me from mine enemies, whoſe captive and vaſſal I was, and therefore haſt a juſt right and title to me and to my ſervice.

* Lev.7.12. 17. I will offer to thee * the ſacrifice of thankſgiving, and will call upon the Name of the LORD.

18. I will pay my vows unto the LORD, now in the preſence of all his people *e*.

e And as I ſaid before, ſo I now repeat my promiſe, for the greater aſſurance, and to lay the ſtricter obligation upon my ſelf.

19. In the courts of the LORD's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the LORD.

PSAL. CXVII.

This Pſalm contains a Prophecy of the Calling of the Gentiles, as appears both from the matter of it, and from *Rom.* 15. 11. where it is quoted to that purpoſe.

* Rom.15.11. 1. O * Praiſe the LORD *a*, all ye nations: praiſe him, all ye people.

a Acknowledge the true God, and ſerve him only, and caſt away all your Idols.

2. For his merciful kindneſs is great towards us *b*: and the truth of the LORD *endureth* for ever. Praiſe ye the LORD.

b Either, 1. towards us Jews, to whom he hath given thoſe peculiar priviledges which he hath denied to all other Nations. But this may ſeem an improper argument to move the Gentiles to praiſe God for his mercies to others, from which they were excluded. Or, 2. towards all of us, all the children of *Abraham*, whether carnal or ſpiritual, who were to be incorporated together, and made one body and one fold by and under the Meſſias, *Joh.*10.16. *Eph.*2.14. which myſtery ſeems to be inſinuated by this manner of expreſſion.

PSAL. CXVIII.

This Pſalm moſt probably was compoſed by *David*, when the Civil Wars between the Houſes of *Saul* and *David* were ended, and *David* was newly ſetled in the Kingdom of all *Iſrael*, and had newly brought up the Ark of God to his Royal City. But though this was the occaſion, yet *David*, or at leaſt the Spirit of God, which indited this Pſalm, had a further reach and higher deſign in it, and eſpecially in the latter part of it, which was to carry the Reader's thoughts beyond the Type to the Antitype, the Meſſias and his Kingdom, who was chiefly intended in it. Which is apparent both from the teſtimonies produced of it to that purpoſe in the New Teſtament, as *Mat.*21.9,42. *Mark* 12.10,11. *Acts* 4.11,&c. and from the conſent of the Hebrew Doctors both ancient and modern; one evidence whereof is that in their prayers for their Meſſiah, they uſe ſome part of this Pſalm: and from the matter it ſelf, as we ſhall ſhew hereafter. The form of this Pſalm may ſeem to be dramatical, and ſeveral parts of it are ſpoken in the name of ſeveral perſons; yet ſo, that the diſtinction of the perſons and their ſeveral paſſages is not expreſſed, but left to the obſervation of the intelligent and diligent Reader, as it is in the Book of the Song of *Solomon*, and in ſome part of *Eccleſiaſtes*; and in many profane Writers. *David* ſpeaks in his own name from the beginning to *v.* 22. and from thence to *v.* 25. in the name of the people: and thence to *v.* 28. in the name of the Prieſts; and then concludes in his own name.

1. O * Give thanks *a* unto the LORD, for *he*
* 1 Chro.16.8, Pſal.106.1. & 107.1. & 136. 1. *is* good: becauſe his mercy *endureth* for ever.

a All ſorts of perſons, which are particularly expreſſed in the three next verſes, as they are mentioned in like manner and order, *Pſal.* 115. 9, 10, 11. where ſee the Notes.

2. Let Iſrael *b* now ſay, that his mercy *endureth* for ever.

b After the fleſh, all the Tribes and people of *Iſrael*, except the Levites.

3. Let the houſe of Aaron *c* now ſay, that his mercy *endureth* for ever.

c The Prieſts and Levites, who were greatly diſcouraged and oppreſſed in *Saul*'s time, and ſhall receive great benefits by my government.

4. Let them now that fear the LORD *d* ſay, that his mercy *endureth* for ever.

d The Gentile-Proſelytes, whereof there were in *David*'s time, and were likely to be greater numbers than formerly had been.

5. I called upon the LORD † in diſtreſs: the † Heb. *out of diſtreſs.*
LORD anſwered me, *and* * *ſet me e* || in a large * Pſal.18.19. || Or, *with enlargement.*
place.

e Which Verb is tacitly included in the former, and is eaſily underſtood out of *Pſal.*31.9. where the full phraſe is expreſſed, and from the following word. See the like examples in the Hebrew Text, *Gen.*12. 15. *Pſal.* 22. 21, &c.

6. * The LORD *is* || on my ſide, I will not * Pſal.56.4,11. Heb.13.6.
fear: what can man *f* do unto me? || Heb. *for me.*

f A frail and impotent creature in himſelf, and much more when he is oppoſed to the Almighty God.

7. * The LORD taketh my part with them * Pſal.54.4.
that help me *g*: therefore ſhall I ſee *my deſire* upon them that hate me.

g He is one of the number of my helpers, and enables them to defend me.

8. * *It is* better to truſt in the LORD, than * Pſal.40.4. & 62.8,9.
to put confidence in man *h*. Jer.17.5,7.

h As mine adverſaries do in their own numbers, and in their great confederates.

9. * *It is* better to truſt in the LORD, than * Pſal.146.3.
to put confidence in princes *i*.

i The neighbouring and heathen Nations, Philiſtins, Syrians, Ammonites, Moabites, &c. who were ſtirred up partly by the overthrows which *David* had given ſome of them; partly by their jealouſie at *David*'s growing greatneſs and fear for themſelves; and partly by their hatred againſt the true Religion.

10. All nations compaſſed me about: but in
the Name of the LORD † will I deſtroy them. † Gr. *I did deſtroy them.*

11. They compaſſed me about, yea, they compaſſed me about *k*: but in the Name of the LORD
I will † deſtroy them. † Heb. *cut them off.*

k The repetition implies their frequency and fervency in this action, and their confidence of ſucceſs.

12. They compaſſed me about * like bees *l*,
they are quenched *m* as the fire of thorns *n*: for * Deut.1.44.
o in the Name of the LORD I will † deſtroy † Heb. *cut down.*
them.

l In great numbers, and with great but potent fury, and to their own ruine, as bees do when they fly about a man, and leave their ſtings in him. *m* So this word is uſed *Job* 6. 17. & 18. 5,6. & 21. 17. Or, as the LXX. and Chaldee render it, *they burnt* or *flamed*, *i. e.* raged againſt me like fire, as it follows. And this is ſuppoſed to be one of thoſe Hebrew Verbs, which have not only divers, but contrary ſignifications. *n* Which flameth out terribly, and makes a crackling noiſe, and burneth fiercely, but quickly ſpends it ſelf without any conſiderable or laſting effect. *o* Or, *but*, as this very Particle is frequently uſed, and here twice in this very phraſe, *v.*10,11. So as the former part of the verſe notes their hoſtile attempt, this notes their ill ſucceſs and utter ruin. Here is an inverſion of words in this laſt clauſe, which is not unuſual in the Hebrew Text. Although theſe

theſe words may be, and are by a learned man of our own, rendred as they lie in the Hebrew, I truſt (which word may eaſily be underſtood out of *v.* 8. & 9.) *in the name of the Lord, therefore* (for ſo the Hebrew *chi* is oft rendred, and is ſo taken by the Chaldee in this place) *I ſhall deſtroy them*, or *cut them off*.

13. Thou *p* haſt thruſt ſore at me that I might fall: but the LORD helped me.

p O mine enemy and the head of all mine enemies. Poſſibly he underſtandeth *Saul*; whom for honours ſake he forbears to name: or ſome other chief Commander of his enemies. Or the ſingular word is here put collectively for all his enemies.

‡ Exod. 15. 2. Pſal. 12. 2.

14. * The LORD *is* my ſtrength and ſong *q*, and is become my ſalvation *r*.

q The Author of my ſtrength, and therefore the juſt object of my ſong and praiſe. *r i.e.* my Saviour.

15. The voice of rejoycing and ſalvation *s is* in the tabernacles of the righteous *t*: the right hand of the LORD doth valiantly *u*.

s Of rejoycing and thankſgiving for the ſalvation and deliverance which God hath wrought for me. *t* Partly becauſe they clearly ſaw God's hand in the work, and therefore took pleaſure in it: and partly becauſe all good men ſuffered great inconveniences under *Saul's* government, as *David* complains in divers of the foregoing Pſalms, and expected and received ſingular benefits by *David's* advancement both in their Civil and Religious concernments. *u* Theſe are the words of that ſong of joy and praiſe now mentioned.

16. The right hand of the LORD is exalted *x*: the right hand of the LORD doth valiantly.

x Hath appeared evidently, and wrought powerfully and gloriouſly on my behalf.

17. I ſhall not die *y*, but live, and declare the works of the LORD *z*.

y To wit, ſo ſoon as mine enemies deſire, nor by their ſword, as they hope and endeavour. *z* One branch whereof is the total deſtruction of mine enemies. He implies that he did not deſire life, nor ſhould employ it, as his enemies did theirs, but for the ſervice and glory of God.

18. The LORD hath chaſtened me ſore *a*: but he hath not given me over unto death.

a By the hands of mine enemies, whom God uſed to that very purpoſe for my greater good, and their own greater and ſurer ruine and confuſion.

19. Open to me *b* the gates of righteouſneſs *c*: I will go in to them, *and* I will praiſe the LORD.

b O ye porters, appointed by God for this work. Or it is a figurative and poetical manner of expreſſion, whereby he ſpeaks to the gates themſelves, as if they had ſence and underſtanding. Or by ſaying, *open*, he implies that they had been long ſhut againſt him in *Saul's* time. *c* To wit, the gates of the Lord's Tabernacle; the proper and uſual place for the ſolemn performance of the duty here following, which he calleth *the gates of righteouſneſs*; partly in oppoſition to *the gates of death*, of which he ſpeaks implicitly, *v.* 18. and expreſly, *Pſal.* 9. 14. & 107. 18. which may be called the gates of ſin or unrighteouſneſs, becauſe death is the wages of ſin: partly becauſe there the rule of righteouſneſs was kept and taught, and the ſacrifices of righteouſneſs (as they are called *Pſal.* 4. 5.) were offered, and divers other exerciſes of righteouſneſs or of God's ſervice were performed: and partly becauſe thoſe gates were to be opened to all righteous perſons (ſuch as *David* had oft profeſſed and proved himſelf to be, upon which account he claims this as his juſt priviledge) and only to ſuch, for the unclean and unrighteous were to be ſhut and kept out by the porters, 2 *Chron.* 23. 19. Compare *Iſa.* 26. 2.

20. This is the gate of the LORD, into which the righteous ſhall enter *d*.

d Theſe may be the words either, 1. of the Levites, the porters returning this anſwer to the foregoing queſtion, This is the gate of the Lord which thou ſeekeſt, and which ſhall be opened to thee according to thy deſire, and thy juſt priviledge; for thou art one of thoſe righteous ones to whom this of right belongs: or, 2. of *David* himſelf, who ſtands as it were pauſing and contemplating, before he makes his entrance, This is that holy and bleſſed age, which I ſo long and earneſtly thirſted for in my baniſhment, and which is now very beautiful in my ſight, into which I will enter, and all other righteous perſons by my example and encouragement. But as *David* was a Type of Chriſt and the Temple of Heaven, ſo this place hath a further proſpect than *David*, and relates to Chriſt's aſcending into Heaven, and opening the gates of that bleſſed Temple both for himſelf and for all righteous men or believers.

21. I will praiſe thee, for thou haſt heard me, and art become my ſalvation.

22. * The ſtone *which* the builders refuſed *e*, is become the head-*ſtone* of the corner *f*.

* Mat. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 4, 7.

e The Commonwealth of *Iſrael* and the Church of God are here and elſewhere in Scripture compared to a building, wherein as the people are the ſtones and the matter, ſo the Princes and Rulers are the builders, whoſe office it was to erect and ſupport and improve the building, and to uſe their wiſdom and power in chuſing fit materials for the ſeveral parts and purpoſes of the building, and in the rejection of what was unprofitable and inconvenient. And theſe Maſter-builders rejected *David* as an obſcure and treacherous and rebellious perſon, fit to be not only laid aſide and thrown away, but alſo to be cruſhed to pieces. And ſo their ſucceſſors rejected Chriſt, as an enemy to *Moſes*, a friend to ſinners, and a blaſphemer againſt God, and therefore deſerving death and damnation. *f* The chief ſtone in the whole building, by which the ſeveral parts of the building are upheld and firmly united and kept together. Thus *David* united all the Tribes and Families of *Iſrael*, who had been miſerably diſtracted and divided by the Civil Wars between the Houſes of *Saul* and *David*. And thus Chriſt united Jews and Gentiles together, as is obſerved, *Eph.* 2. 14. &c. And although *David* alludeth to himſelf and his own condition, yet it is not to be doubted but that having the Prophetical ſpirit, by which he foreſaw the coming of Chriſt, and his ill uſage from the Jews, of which he ſpeaks very particularly *Pſal.* 22. and elſewhere; and having his thoughts much taken up with Chriſt and the events of his Kingdom, of which he ſpeaks in divers of his Pſalms, he had his eye principally fixed upon him in theſe and the following expreſſions. And therefore this place is juſtly expounded of Chriſt in the New Teſtament, as *Mark* 12. 10. *Acts* 4. 11. *Rom.* 9. 32. *Eph.* 2. 20. 1 *Pet.* 4. 6. compared with *Iſa.* 28. 16. And to him indeed the words agree much more properly and fully than to *David*.

23. † This *g* is the LORD's doing *h*, it *is* marvellous in our eyes.

† Heb. *This is from the LORD.*

g This ſtrange event: the Feminine gender being put for the Neuter, as it is in other places of Scripture. *h* Peculiarly, an effect of his Omnipotent wiſdom, done not only without the help of man, but againſt all the artifices of forces and men.

24. This *is* the day *which* the LORD hath made *i*, we will rejoyce and be glad in it.

i. Either created: or, exalted and glorified, as this word is uſed 1 *Sam.* 12. 6. or ſanctified by his glorious preſence and work and by his appointment, as a time or ſeaſon never to be forgotten, but to be obſerved with great thankfulneſs and rejoycing, as it follows.

25. Save now, I beſeech thee *k*, O LORD: O LORD, I beſeech thee, ſend now proſperity.

k Or, *we beſeech thee*: for the Hebrew words may be rendred either way. Theſe ſeem to be the words of the Levites, to whom he ſpake *v.* 19. or of the people, uſing theſe joyful acclamations or prayers to God for the preſervation of their King and Kingdom. This alſo is interpreted of and was applied to Chriſt, even by the Jews themſelves, *Mark* 11. 9. *Joh.* 12. 13.

26. * Bleſſed *be* he *l* that cometh *m* in the Name of the LORD *n*: we have bleſſed you out of the houſe of the LORD *o*.

* Mat. 21. 9. & 23. 39. Mark 11. 9. Luke 19. 38. See Zech. 4. 7.

l We earneſtly pray that God would bleſs his perſon and government and all his enterpriſes. *m* To wit, Unto us, from whom he was long baniſhed: or, unto the Throne: or from his Father into the World: the Meſſias, who is known by the name of him *that cometh* or *was to come*, as *Mat.* 11. 3. & 21. 9. *Luke* 7. 20. & 13. 35. *Joh.* 12. 13. and of whom this very word is uſed, *Gen.* 49. 10. *Iſa.* 35. 4. He who is about to come or will certainly come. *n* By command and commiſſion from him, and for his ſervice and glory. *o* We who are the Lord's Miniſters attending upon him in his houſe, and appointed to bleſs in his Name, *Numb.* 6. 23. *Deut.* 10. 8. do pray for, and in God's Name pronounce his bleſſing upon thee. So theſe are the words of the Prieſts.

27. † God *is* the LORD *p*, which hath ſhewed us light *q*; bind the ſacrifice with cords, *even* unto the horns of the altar *r*.

† Heb. *The LORD is God, and hath ſhewed*, &c. Pſal. 18. 31.

p God hath proved himſelf to be the Lord Jehovah by the accompliſhment of his promiſes. See the Notes on *Exod.* 6. 3. Or, as it is in the margent, *the Lord* or *Jehovah is God*, as it was ſaid upon another ſolemn occaſion and appearance of God, 1 *Kings* 18. 39. or, *is the mighty God*, as this Name of God ſignifies, and as he ſhewed himſelf to be by this his mighty and wonderful work. *q* Who hath cauſed light to ſhine out of darkneſs, who hath ſcattered our thick and dark clouds, and put us into a ſtate of peace and comfort and ſafety and happineſs; all which are frequently ſignified by *light* in the holy Scripture. Or, who hath diſcovered and will in due time ſend the Meſſias, who is called *the light of the Gentiles*, or *of the world*, or *of men*, *Iſa.* 42. 6. *Joh.* 1. 4. & 8. 12. & 12. 35, 46. and by whom he will more clearly and fully reveal his whole mind and will to us, and *tell us all things*, as the Jews expected, *Joh.* 4. 25. who alſo will enlighten

lighten our dark minds by his Spirit. *r* These words, as well as those which go before them in this verse, and those which follow after them, *v.* 28. may be the words of *David* unto the Priests, who had now blessed him in God's Name, *v.* 26. And this blessing of God which you wish me, God hath already given me; and therefore in way of gratitude I will offer Sacrifices to him, which do you, O ye Priests, according to your Office *bind to the horns of the Altar*: of which see *Exod.* 27. 2. Which horns are supposed by divers learned men to be made for this very use, that the beasts should be bound and killed there. And this may seem probable from *Exod.* 29. 11, 12. and *Levit.* 4. 7, &c. where we read that the beasts were to be killed *by the door of the Tabernacle*, which was very near the Altar of Burnt-offerings, and then immediately part of their *blood* was to be *put upon the horns of the Altar*, and the rest *poured out at the bottom of it*. Although these words may be thus rendred, *Bind* and bring (one pregnant word being put for two, as above *v.* 5. and in many other places of Scripture) *the sacrifice with cords unto the horns of the Altar*, that it may be killed beside it, and its blood put upon the horns after the manner. So they may be *David*'s words to his servants to go and bring one of his beasts to be offered to God in his Name.

28. Thou *art* my God, and I will praise thee; *thou art* my God, and I will exalt thee.

29. O give thanks unto the LORD, for *he is* good: for his mercy endureth for ever.

PSAL. CXIX.

The Author of this Psalm was *David*; which I know none that deny; and of which there is no just reason to doubt. The scope and design of it is manifest, to commend the serious and diligent study and the stedfast belief and the constant practice of God's Word, as incomparably the best counsellor and comforter in the world, and as the only way to true blessedness. And this he confirmeth by his own example, which he proposeth to them for their imitation; and he declareth the great and frequent experience which he had of its admirable sweetness and manifold benefits in all conditions, and especially in the times of his distresses. And because it was an hard thing rightly to understand this Word in all its parts, and harder to put it in practice, he therefore intermixeth many prayers to God for his help therein, thereby directing and encouraging others to take the same course. And because this Psalm was very large, and the matter of it of greatest importance, the Psalmist thought fit to divide it into two and twenty several parts, according to the number of the Hebrew Letters, that so he might both prevent tediousness, and fix it in the memory. It is further observable, that the Word of God is here diversly called by the names of *Law*, *Statutes*, *Precepts* or *Commandments*, *Judgments*, *Ordinances*, *Righteousness*, *Testimonies*, *Way* and *Word*. By which variety he designed to express the nature and the great perfection and manifold parts and uses of God's Word. Which is called his *Word*, as proceeding from his mouth, and revealed by him to us; his *Way*, as prescribed by him for us to walk in; his *Law*, as binding us to obedience; his *Statutes*, as declaring his Authority and Power of giving us Laws; his *Precepts*, as declaring and directing our duty; his *Ordinances*, as ordained and appointed by him; his *Righteousness*, as exactly agreeable to God's righteous Nature and Will; his *Judgments*, as proceeding from the great Judge of the World, and being his Judicial Sentence to which all men must submit; and his *Testimonies*, as it contains the witnesses of God's mind and will, and of mans duty. And there are very few of these 176 verses contained in this Psalm, in which one or other of these Titles is not found.

ALEPH.

‖ Or, *perfect*, or, *sincere*.

1. BLessed *are* the ‖ undefiled *a* in the way *b*, who walk in the law of the LORD *c*.

a Or, *the perfect* or *sincere*, as this word properly and most frequently signifies; such whose hearts and course of life agrees with their profession. *b* Either, 1. in their way or course of life, which in Scripture is oft called a mans *way*: or, 2. in the way of the Lord, as it seems to be explained by the next clause. *c* Who order their lives according to the rule of God's Law or Word.

† Heb. *they will seek him.* So Gr.

2. Blessed *are* they that keep *d* his testimonies *e*, *and that* † seek him *f* with the whole heart *g*.

d In mind and heart, that carefully and diligently observe. *e* His precepts. For the reason of this and the other Titles of God's Word, see the Argument or Preface to this Psalm. *f* To wit, the Lord, expressed *v.* 1. that seek his presence and favour and acquaintance. *g* Sincerely, industriously and fervently, above all other things. This is opposed to hypocrisie and sloth and lukewarmness in Religion.

3. They also do no iniquity *r*; they walk *s* in his ways *t*.

r Or, *are not workers of Iniquity*, *i.e.* do not knowingly and resolvedly and industriously and customarily continue in sinful courses. So this phrase is understood *Job* 31. 3. & 34. 8. *Psal.* 5. 5. & 6. 8. & 125. 5. *Prov.* 10. 29. *Luke* 13. 27. otherwise *there is not a just man upon earth that sinneth not*, *Eccles.* 7. 20. *s* This is their constant practice, and the general course of their lives, which is commonly signified by *walking*, as *Psal.* 1. 1. and every where. *t* In the paths which God hath prescribed to them.

4. Thou hast commanded *us* to keep thy precepts diligently *u*.

u Nor is it strange that thy people do so exactly and diligently observe and practise thy precepts, because they are commanded so to do by thee their Soveraign Lord.

5. O that *x* my ways were directed *y* to keep thy statutes!

x My desires answer thy commands. *y* Or, *established*, to wit, by thy Grace and holy Spirit; for the direction of God's word he had already.

6. Then shall I not be * ashamed *z*, when I have respect *a* unto all thy commandments *b*. * Ver. 80.

z Either of my actions; or of my profession of Religion, or of my hope and confidence in thy favour. When sinners shall be ashamed both here, *Rom.* 6. 21. and hereafter, *Dan.* 12. 2. I having the conscience of mine own integrity shall lift up my head with courage and *boldness* both before men, when they either accuse or persecute me; and before God *in the day of judgment*, as it is said 1 *Joh.* 4. 17. *a* A due and true respect, which implies high valuation, hearty affection, diligent study, and common practice. *b* So as not to be partial in my obedience, nor to allow my self in the practice of any known sin, or in the neglect of any known duty.

7. I will * praise thee *c* with uprightness of heart *d*, when I shall have learned † thy righteous judgments *e*. * Ver. 171. † Heb. *judgments of thy righteousness.*

c *i.e.* Worship thee, one eminent duty of God's worship being put for all, as is frequent in Scripture. *d* Or, *with a right mind* or *heart*, in a right manner, so as may be acceptable to thee, and beneficial to my self. *e* When by thy good Spirit I shall be more fully instructed in the meaning of thy Word, which is the only rule of thy Worship; for want of a sound knowledge whereof many persons run into superstitious or erroneous practices.

8. I will keep thy statutes *f*: O forsake me not utterly *g*.

f It is my full purpose to do so, whatsoever it cost me. *g* Not totally and finally; for then I shall fall into the foulest sins and greatest mischief. Not that he was contented to be forsaken in the least degree, but this he more especially deprecates, as he had reason to do.

BETH.

9. Wherewithal shall a young man *h* cleanse his way *i*? by taking heed *thereto* according to thy word *k*.

h Or, any man. But he names the *young man*, because such are commonly void of wisdom and experience, heady and wilful and impatient of admonition, full of violent passions and strong lusts, and exposed to many and great temptations. *i* Reform his life, or purge himself from all filthiness of flesh and spirit. *k* By a diligent and circumspect watch over himself, and the examination and regulation of all his actions by the rules of thy word.

10. With my whole heart have I sought thee *l*: O let me not wander *m* from thy commandments.

l Deny me not thy grace and assistance, which I have so sincerely and earnestly desired, and laboured to obtain. *m* Heb. *do not make me to wander*, to wit, by leading me into temptation, by withdrawing thy grace, which is necessary to keep me from wandring.

11. * Thy word have I hid in mine heart *n*, that I might not sin against thee *o*. * Psal. 37. 31.

n I have not contented my self with bare hearing or reading thy Word, but have received it in the love of it, have diligently pondered it, and laid it up in my mind and memory like a choice treasure, to be ready upon all occasions to counsel or comfort or quicken or caution me, as need requires. *o* That by a diligent and affectionate consideration of thy precepts and promises and threatnings, I might be kept from sinful courses, against which these are the best Antidote.

12. Blessed *art* thou *p* O LORD: * teach me thy statutes *q*. * Ver. 26, 33, 64, 68, 108, 124, 135.

p Thou art infinitely blessed, and most worthy of all blessing and praise, and therefore do thou bless me in teaching me, as it follows. Or, *Blessed* be *thou*. I bless and praise thee for that

that great bleſſing of thy Word, *v.* 11. *q* Both to know and to practiſe them better.

13. With my lips have I declared *r* all the judgments of thy mouth.

r If thou wilt teach me, I will teach others, as I have already done; and ſo thou ſhalt have glory, and others benefit by it.

14. I have rejoiced in the way of thy teſtimonies *s*, as *much as* * in all riches.

* Ver. 72. & 126.

s In the ſtudy and practice of them.

15. I will * meditate in thy precepts *t*, and have reſpect unto *u* thy ways.

* Ver. 23.

t I will diligently and ſeriouſly conſider the nature, and deſign, and extent of thy precepts, and eſpecially ſo far as they concern my own duty. *u* Or, *look unto* them, as workmen conſtantly and carefully look to their rule to guide themſelves by it.

16. I will delight my ſelf in thy ſtatutes: I will not forget thy word.

GIMEL.

17. Deal bountifully *y* with thy ſervant, *that* I may live *z*, and keep thy word *a*.

y I plead no merit, but only thy free grace and rich mercy. *z* Safely and comfortably, in ſpight of all the attempts of mine enemies to take away my life. *a* I do not deſire life that I may ſatisfie my own luſts, but that I may ſpend it in thy ſervice.

18. † Open thou mine eyes *b*, that I may behold * wondrous things out of thy law *c*.

† Heb. *uncover.* * Ver. 129.

b Enlighten my mind by the light of thy holy Spirit, and diſpel all ignorance and error. *c* Thoſe great and marvellous depths of divine wiſdom and goodneſs, and thoſe profound Myſteries of Chriſt and of God's grace to mankind, and of that future and everlaſting ſtate, which are contained in God's Law, and which were not to be known but by divine illumination, *Mat.* 16. 17. 1 *Cor.* 2. 11, 14. 2 *Cor.* 3. 14. & 4. 4, 6. *Eph.* 1. 17. eſpecially in the Times of the Old Teſtament.

19. * I *am* a ſtranger *d* in the earth, hide not thy commandments *e* from me.

* Gen. 47. 9. 1 Chr. 29. 15. Pſal. 39. 12. 2 Cor. 5. 6. Heb. 11. 13.

d Or, *ſojourner.* I am not here as in my home, but as a pilgrim travelling homeward in a ſtrange land: which calls for thy pity and help. That Law of Nature, which thou haſt planted in all mens minds, teacheth them to ſhew humanity to ſtrangers, and to direct travellers. Much more may this be expected from thee. *e* Which are my chief ſupport and guide in my pilgrimage.

20. * My ſoul breaketh *f* for the longing *that it hath* unto thy judgments *g* at all times.

* Ver. 40, & 131.

f Fainteth, as it frequently doth, when a thing vehemently deſired is denied or delayed. Compare *Prov.* 13. 12. *g* To a more ſound knowledge and ſerious practice of them.

21. Thou haſt rebuked *h* the proud *i that are* || curſed *k*, which do erre *l* from thy commandments.

|| Or, *curſed are they that do err.* So. Gr.

h Or, *doſt rebuke, i.e.* ſeverely puniſh and deſtroy. And therefore I juſtly long for thy judgments, as for the love which I have to them, ſo for fear of thoſe terrible judgments which thou ſendeſt upon the deſpiſers of them. *i* Obſtinate and preſumptuous ſinners, who ſin with an high hand, and with contempt of God and of his Laws, and of his Judgments; all which is the effect of pride. *k* That have the curſe of God upon them, and upon all which they have or do: which is the depth of miſery. *l* Or, *wander*, knowingly and wilfully and maliciouſly, as proud ſinners uſe to do.

22. Remove from me reproach *m* and contempt, for I have kept thy teſtimonies *n*.

m Which I ſuffer unjuſtly and for thy ſake; as he elſewhere complains. *n* And therefore I am innocent from thoſe crimes for which they cenſure and reproach me. Or, And therefore thou wilt maintain mine honour and intereſt according to thy promiſe made to ſuch as keep thy teſtimonies, and I beg with ſome confidence that thou wilt do it.

23. Princes alſo did ſit *and* ſpeak *o* againſt me: *but* thy ſervant did meditate in thy ſtatutes *p*.

o Did ſpeak againſt me continually (for *ſitting* notes continuance) and when they ſate upon their ſeats of Judicature, and when they ſate together in companies, entertaining one another with diſcourſes. *p* All their contumelies and reproaches did not diſcourage nor divert me from the ſtudy, belief and practice of thy Word.

24. Thy teſtimonies alſo *are* my delight *q*, and † my counſellors *r*.

† Heb. *men of my counſel.*

q My chief comfort under all their cenſures and perſecutions. *r* To teach me how to carry my ſelf under them.

DALETH.

25. My ſoul cleaveth unto the duſt *s*: * quicken thou me *t* according to thy word *u*.

* Pſal. 71. 20.

s I am in evident danger of preſent death, through the rage and power of mine enemies: I am like one laid in the grave without all hopes of recovery. So this phraſe is uſed *Pſal.* 22. 15. *t* Preſerve my life, or revive me and raiſe me out of the duſt by thy Almighty power. *u* According to thy promiſe.

26. I have declared my ways *x*, and thou heardeſt me: * teach me thy ſtatutes.

* Pſal. 25. 4. & 27. 11. & 86. 11.

x My ſins, in way of confeſſion; and all my cares and fears and troubles and concerns, in way of humble petition to thee, as appears from God's anſwer.

27. Make me to underſtand *y* the way of thy precepts *z*: ſo ſhall I talk of thy wondrous works *a*.

y More thorowly and more practically. Either, 1. the full mind and meaning of thy precepts, which are exceeding broad, as he ſaith afterwards: or 2. the way wherein I may walk according to thy precepts. *z* How to demean my ſelf in all the varieties of my condition, and in all my affairs and actions, ſo as is moſt agreeable to thy precepts. *a* Even the wonders of the Law mentioned before, *v.* 18.

28. My ſoul † melteth *b* for heavineſs *c*: ſtrengthen thou me *d* according unto thy word.

† Heb. *droppeth.*

b Like wax before the fire, it hath no ſtrength nor conſiſtency left in it, but conſumeth or pineth away. *c* Through grief, partly for my extreme danger and miſery: and principally for my ſins, and thy wrath and terrors following upon them. *d* That ſo I may bear my burdens patiently and cheerfully, and vanquiſh all my temptations.

29. Remove from me the way of lying *e*; and grant me thy law graciouſly *f*.

e Or, *of falſhood*: either, 1. the practice of lying and diſſembling and cheating, which is ſo rife in *Saul*'s Court, and in the Courts of moſt Princes; but, Lord, let it not be ſo in my Court: or rather, 2. every falſe way of doctrine or worſhip; for to this way he oppoſeth God's *Law* in the next clauſe. And he juſtly prayeth to God to keep him from Apoſtaſie, Hereſie, Idolatry and Superſtition, becauſe his own corrupt nature of its ſelf, and without God's grace, was prone to theſe errours, and not only Heathens, but many Iſraelites did frequently fall into them. *f* Vouchſafe unto me an accurate knowledge and firm belief of thy Word, and that I may conſtantly attend and adhere to it, and govern my ſelf by it in all things.

30. I have choſen the way of truth *g*: thy judgments have I laid *before me h*.

g To wit, thy word or Law, for my portion and the rule of my worſhip and whole life. *h* Or, *ſet* before me, as the Phraſe is fully expreſſed, *Pſal.* 16. 8. as a delightful object; or as a mark to aim at; or as a rule to direct me.

31. I have ſtuck unto thy teſtimonies *i*: O LORD, put me not to ſhame *k*.

i I have reſolutely perſiſted in the practice of thy precepts in ſpight of all temptations, reproaches, perſecutions and diſcouragements, to which I was expoſed in and for ſo doing. *k* Either, 1. by giving me over to Apoſtaſie or tranſgreſſion, which will bring ſhame. Or rather, 2. by the diſappointment of my hopes, and confidence in thoſe promiſes of the bleſſings of this Life, as well as of the next, which thou haſt made to the obedient, of which I have made my boaſt.

32. I will run the way of thy commandments *l*, when thou ſhalt enlarge my heart *m*.

l I will obey thy precepts with all readineſs, fervency and diligence. *m* Either, 1. when thou ſhalt bring me out of my preſent ſtraits or diſtreſſes. This indeed is called *enlarging*, as *Pſal.* 4. 2. & 18. 36. but never to my remembrance, *the enlarging of the heart.* Or rather, 2. when thou ſhalt repleniſh my heart with more wiſdom, and love to, and delight in thee and thy law; for this *enlargement of heart* in Scripture is aſcribed to wiſdom, 1 *Kings* 4. 29. and love, 2 *Cor.* 6. 11. and joy, *Iſa.* 60. 5. When thou ſhalt knock off theſe fetters of remaining corruption, and give me a more noble and generous diſpoſition towards thee, and ſtabliſh me *with thy free Spirit*, as it is expreſſed *Pſal.* 51. 12. Thus *David* both owns his duty, and aſſerts the abſolute neceſſity of God's grace to the performance of it.

HE.

33. Teach me, O LORD, the way of thy ſtatutes, and I ſhall keep it *unto* the end *n*.

n Or, *that I may keep it*, &c. That I may perſevere: for Apoſtaſie proceeds from the want of a good underſtanding.

34. Give me underſtanding, and I ſhall keep thy

thy law, yea I ſhall obſerve it with my whole heart.

35. Make me to go *o* in the path of thy commandments; for therein do I delight *p*.

o By directing my mind into the right way, by inclining my will, and ſtrengthning my reſolution. *p* Forſake not him who delighteth in thee, and in thy ſervice: and as thou haſt wrought in me to will, work in me alſo to do.

* Pſal. 141. 4. 36. * Incline my heart unto thy teſtimonies *q*, and not to covetouſneſs *r*.

q To the love and practice of them. *r* Not to the inordinate love and deſire of riches. Which particular luſt he mentions, partly becauſe this luſt is moſt ſpreading and univerſal, and there is ſcarce any man who doth not deſire riches either for the love of riches, or upon pretence of neceſſity, or for the ſervice of pride or luxury, or ſome other luſt: partly becauſe this luſt is moſt oppoſite to God's teſtimonies, and doth moſt commonly hinder men from receiving God's word, and from profiting by it. See *Matt.* 13. 22. *Luk.* 16. 14. and partly becauſe this luſt is moſt pernicious, as being the root of all evil, 1 *Tim.* 6. 20. and is moſt miſchievous in Princes and Governours, ſuch as *David* was, and therefore in a ſpecial manner forbidden to them, *Exod.* 18. 21.

† Heb. *make to paſs.* * Ver. 27. 37. † Turn away mine eyes from beholding vanity *s*: *and* quicken thou me in thy * way *t*.

s The vain things and luſts of this preſent evil world, ſuch as riches, honours, pleaſures, *from beholding* them, to wit, with admiration and inordinate affection: for ſuch a ſight of the eyes doth uſually affect the heart, and ſtir up mens luſts and paſſions. Of which ſee *Numb.* 15. 39. *Job* 31. 1. *Prov.* 4. 25. & 23. 5, 6. *Mat.* 5. 28. *t* As I deſire that I may be dull and dead in affections to worldly vanities, ſo, Lord, make me lively and vigorous and fervent in thy work and ſervice.

38. Stabliſh thy word *u* unto thy ſervant, who *is devoted* to thy fear.

u Confirm and perform thy promiſes as concerning the Kingdom, ſo alſo for the giving of gracious aſſiſtances, directions, and comforts to thoſe that fear thee, of which number I am one.

39. Turn away my reproach *x* which I fear: for thy judgments *are* good *y*.

x Either, 1. for the ſhameful diſappointment of my hopes and confident boaſtings concerning the truth and certainty of thy promiſes: or 2. for my manifold failings, and particularly for that ſhameful matter about *Uriah* and *Bathſheba*: or, 3. for my inſtability in or Apoſtaſie from thy ways; which in reſpect of my own weakneſs and folly, I have great cauſe to fear. *y* This may be a reaſon either, 1. why he prayed and hoped that God would turn away reproach from him becauſe God's word and ſtatutes were good, and therefore it was not fit for any to ſuffer reproach in and for his diligent obſervation of them, or, 2. why he feared reproach, becauſe he had, and feared he might hereafter, tranſgreſs thoſe judgments or ſtatutes of God which were, and he very well knew to be *good*, (*i.e.*) juſt and holy and excellent, and therefore it was a ſhameful thing to violate them.

40. Behold, I have longed after thy precepts *z*: quicken me *p* in thy righteouſneſs *q*.

z After a more ſolid knowledge and conſtant performance of thy precepts. *p* Do thou preſerve and maintain both my natural and ſpiritual life. *q* According to thy juſtice or faithfulneſs, which obligeth thee to make good thy promiſes.

VAU.

41. Let thy mercies come alſo unto me *r*, O LORD; *even* thy ſalvation according to thy * word. * Ver. 49.

r Let promiſed mercies be performed to me.

‖ Or, *ſo ſhall I anſwer him that reproveth me in a thing.* 42. ‖ So ſhall I have wherewithal to anſwer him that reproacheth me *s*: for I truſt in thy word *t*.

s That chargeth me with folly for my piety and truſt in thy promiſes. *t* Or, *becauſe I truſt*, &c. This was the matter of their reproach.

43. And take not the word of truth utterly out of my mouth ‖ *u*; for I have hoped in thy judgments *u*.

‖ Do not deal ſo with me, that I ſhall be altogether aſhamed to mention thy word, which I have ſo often affirmed to be a word of truth and infallible certainty, of which I have often made my boaſt. *u* Either in thy word and promiſes, or in thy judicial adminiſtrations and government of the world, which as it is matter of terrour to the wicked, ſo it is matter of comfort and hope to me.

44. So ſhall I keep thy law continually *x*, for ever and ever.

x So ſhall I be obliged and encouraged to the conſtant and perpetual ſtudy and obſervation of thy Laws.

† Heb. *at large.* 45. And I will walk † at liberty *y*: for I ſeek thy precepts.

y Or, *I ſhall walk at large*, as it is in the margent; I ſhall be delivered from all my preſent ſtraits both of the outward and inward man, and enjoy great freedom and comfort in thy ways.

46. I will ſpeak of thy teſtimonies alſo before kings *z*, and will not be aſhamed.

z Who commonly entertain all godly diſcourſes with ſcorn and contempt.

47. And I will delight my ſelf in thy commandments *a* which I have loved.

a Whereas other Princes place their delight in the glories and vanities of this world, and the ſtudy and practice of Religion is generally irkſom and loathſom to them, thy Law ſhall be my chief delight and recreation.

* Gen. 14. 22, 23. Exod. 6. 8. 48. * My hands alſo will I lift up *b* unto thy commandments which I have loved: and I will meditate in thy ſtatutes *c*.

b To lay hold upon them, to receive and embrace thy precepts and promiſes by faith and love, and chearfully and vigorouſly to put them in practice: for as the *hanging down of the hands* is a geſture of ſloth and liſtleſneſs, as 2 *Chron.* 15. 7. and elſewhere; ſo *the lifting up of the hands* is the poſture of a man entring upon action, as *Gen.* 41. 44. 2 *Sam.* 20. 21. *c* My deepeſt thoughts, as well as my hands, ſhall be exerciſed in them.

ZAIN.

49. Remember the word *d* unto thy ſervant, upon which thou haſt cauſed me to hope *e*.

d Thy promiſes. *e* By thy command requiring it of me, and by thy grace working it in me.

50. This *f is* my comfort in my affliction: for thy word hath quickned me *g*.

f To wit, thy *word*, as is evident both from the foregoing and following words. *g* Hath preſerved my life in manifold dangers, and hath revived and cheared my ſpirit.

51. The proud have had me greatly in deriſion *h*: *yet* have I not declined from thy law.

h For my godlineſs and truſt in thy word, as the following words imply.

52. I remembred thy judgments of old *i*, O LORD, and have comforted my ſelf.

i Thy former and ancient diſpenſations to the children of men in puniſhing the ungodly, and protecting and delivering thy faithful ſervants, whoſe experience is my encouragement.

53. Horrour *k* hath taken hold upon me, becauſe of the wicked that forſake thy law *l*.

k A mixed paſſion made up of indignation at their perſons as ſinful, and abhorrency of their ſins, and dread and ſorrow at the conſideration of the judgments of God coming upon them. *l* For the diſhonour which they bring to God, the ſcandal and miſchief to others, and their own certain ruine.

54. Thy ſtatutes have been my ſongs *m* in the houſe of my pilgrimage *n*.

m The matter of my ſongs, my delight and recreation. *n* Either, 1. in this preſent world, which I do not own for my home, wherein I am a ſtranger and pilgrim, as all my fathers were, *Pſal.* 39. 13. Comp. *Gen.* 47. 9. Or, 2. in mine exile, and in the wilderneſſes and other places where I have been oft forced to wander, when I was baniſhed from all my friends, and from the place of thy Worſhip, and had no other ſupport or comfort but the remembrance of thy ſtatutes.

55. I have remembred thy name *o*, O LORD, in the night *p*, and have kept thy law *q*.

o Thy holy Nature and Attributes, thy bleſſed Word, and thy wonderful Works: all which come under the Title of Gods *Name*. *p* When darkneſs cauſeth fear in others, I took pleaſure in remembring thee: and when others abandon all buſineſs, and wholly give themſelves up to reſt and ſleep, my thoughts and affections were working towards thee. *q* This was the fruit of my ſerious remembrance of thee.

56. This *r* I had, becauſe I kept thy precepts *s*.

r This comfortable and profitable remembrance and contemplation of thy Name and Statutes, of which he ſpoke, v. 54, 55. *s* Which if I had wilfully and wickedly broken, the remembrance

membrance of these things would have been sad and frightful to me, as now it is comfortable, because I kept them.

CHETH.

* Psal. 142. 5. 57. * *Thou art* my portion *t*, O LORD, I have said *u*, that I would keep thy words.

t Whereas other men place their portion and happiness in worldly things, I have chosen thee for my portion and chief treasure, as he said *Psal.* 16. 5. & 73. 26. and thou hast an all-sufficient and an excellent portion for me. *u* I have not only purposed it in mine own heart, but have professed and own it before others, and I do not repent of it.

† Heb. *face.* 58. I intreated thy † favour *x* with *my* whole heart: be merciful unto me according to thy word.

x Thy gracious presence and merciful assistance, as it follows.

59. I thought on my ways *y*, and turned my feet unto thy testimonies *z*.

y I seriously considered both my former counsels and courses, that I might be humbled for my past errours, and might now amend them, and my duty in all my future actions. *z* And finding that my feet had too often swerved from thy rule, I turned them to it. And although the ways of sinful pleasure and advantage were presented to my mind, yet I rejected them, and turned my self wholly to thy ways.

60. I made haste, and delayed not *a* to keep thy commandments.

a Being fully convinced of the necessity and excellency of obedience, I presently resolved upon it, and immediately put it in execution.

‖ Or, *companies.* 61. The ‖ bands of the wicked have robbed me *b*: *but* I have not forgotten thy law.

b Or, *made a* ‖ *prey of me*: done me many injuries, for my respect to thy Law.

* Ver. 164. 62. At midnight I will rise *c* to give * thanks unto thee: because of thy righteous judgments *d*.

c Out of my bed to praise thee in a solemn manner; not being contented with those short ejaculations which he might have used lying in his bed. *d* (*i. e.*) Laws which are so useful to direct and comfort me.

* Ver. 79. 63. I *am* * a companion of all *them* that fear thee *e*, and of them that keep thy precepts.

e Not excepting the poorest and meanest, whose society other Princes disdain.

64. The earth, O LORD, is full of thy mercy *f*: teach me thy statutes *g*.

f Thou dost satisfie the just desires and necessities of all men and all creatures with the fruits of thy goodness. *g* The generality of other men chiefly desire the blessings of this life; but, Lord, give me thy spiritual blessings, the saving-knowledge, love and practice of thy Law.

TETH.

65. Thou hast dealt well with thy servant, O LORD, according unto thy word.

‖ Or, *goodness, discretion, and knowledge.* So &c. 66. Teach me ‖ good judgment *h* and knowledge *i*: for I have believed thy commandments *k*.

h Whereby I may rightly discern between truth and falshood, good or evil, between the mind of God, and my own or others inventions; that so I may be kept from those mistakes and errours in which many are involved, that I may truly judge what thy Law requires or permits, and what it forbids. Heb. *the goodness of taste*, an experimental sence and relish of Divine things. Comp. *Psal.* 34. 9. *i* A spiritual and experimental knowledge. And *judgment* or *taste* and *knowledge* may, by an useful figure called *Hendiadys*, be put for *judicious* or *solid* or *practical knowledge*. *k* I have believed the Divine authority of them, and the truth and certainty of those promises and threatnings which thou hast annexed to them.

* Ver. 71. and 75. 67. * Before I was afflicted I went astray *l*: but now I have kept thy word.

l As men generally do in their prosperity. See *Deut.* 32. 15. *Psal.* 73. 4, 5, 6, &c. *Prov.* 1. 32. *Jer.* 22. 21.

68. Thou *art* good *m*, and dost good *n*: teach me thy statutes *o*.

m Gracious and bountiful in thy nature. *n* To all men, both good and bad, *Mat.* 5. 45. and in all things, yea even when thou afflictest. *o* Which is the good that I desire above all things.

† Heb. *sewed a lye upon me.* 69. The proud have † forged a lie *p* against me: but I will keep thy precepts *q* with *my* whole heart.

p A slander, charging me with hypocrisie towards God, and rebellion against my Prince. *q* My practice shall confute their calumnies.

70. Their heart is as fat as grease *r*: *but* I delight in thy law *s*.

r The sence is, either, 1. they are stupid and insensible and past feeling, not affected either with the terrours or comforts of God's word. So the like phrase is used *Isa.* 6. 10. comp. with *Joh.* 12. 40. or, 2. they prosper exceedingly, and are even glutted with the wealth and comforts of this life. *s* But I do not envy them their jollity, and I have as much delight in God's Law, as they have in worldly things.

71. *It is* good *t* for me that I have been afflicted, that I might learn thy statutes *t*.

t Necessary and greatly beneficial. *t* He repeats what in effect he said before, *v.* 67. partly to intimate the certainty and importance of this truth, and partly because it is a great Paradox to worldly men, who generally esteem afflictions to be evil, yea the worst of evils.

* Psal. 19. 10. Prov. 8. 11. 72. * The law of thy mouth *is* better unto me *u*, than thousands of gold and silver.

u Not only thy promises, but even thy precepts, which are so unpleasant and hard to ungodly men, to me they are more desirable and more needful and profitable, because they do not only give me abundant satisfaction and comfort in this life, but also they conduct me with safety and delight unto that eternal and most blessed life; where gold and silver bear no price.

JOD.

* Job 10. 8. 73. * Thy hands have made me and fashioned me: give me understanding that I may learn thy commandments *x*.

x I am thy creature, and therefore obliged to serve and obey thee with all my might; which that I may do aright I beg thy instruction or assistance. Or, thou hast made me once, make me a second time, and renew thy decayed image in me, that I may know and serve thee better, and that as I was made by thee, so I may be guided by thy grace to serve and glorifie my Creator.

* Ver. 79. 74. * They that fear thee, will be glad *y* when they see me *z*: because I have hoped in thy word *a*.

y Partly for my sake, of whose innocency and piety they are convinced, and therefore sympathize with me: and partly for their own sakes, both for the encouragement they have by my example to trust in God, and for the manifold benefits both spiritual and temporal, which they expect from my government. *z* To wit, alive and in safety, notwithstanding all the force and malice of mine enemies, and advanced to the Kingdom. *a* In thy promise, and have not been disappointed of my hope, which is a great confirmation of their faith and hope in God, that they shall obtain all the good things which God hath promised them.

† Heb. *righteousness.* Ps. 19. 8. 75. I know *b*, O LORD, that thy judgments *c* *are* † right, and *that* thou in faithfulness *d* hast afflicted me.

b By the convictions of my own Conscience, and by experience. *c* (*i. e.*) Thy correction, as the next clause explains this. *d* In pursuance of thy promises, and in order to my good, that by my afflictions thou mightest purge me from those sins which might provoke thy wrath against me, and prepare me for a better administration, and more lasting and comfortable enjoyment of my Kingdom.

† Heb. *to comfort me.* 76. Let, I pray thee, thy merciful kindness be † for my comfort, according to thy word *e* unto thy servant.

e Yet in judgment remember mercy, and give me that comfort and assistance in, and that deliverance out of my troubles, which thou hast promised me.

77. Let thy tender mercies come unto me, that I may live *f*: for thy law *is* my delight *g*.

f That I may be preserved from that violent and untimely death which mine enemies design to bring upon me. *g* I humbly beg and expect thy protection, because I am thy faithful servant.

78. Let the proud be ashamed, for they dealt perversly with me *h* without a cause, *but* I will meditate in thy precepts *i*.

h Heb. *they have perverted me*, either by their calumnies, whereby they have put false and perverse constructions upon

all

all my words and actions: or by endeavouring to overthrow and deſtroy me, or to turn me out of the way of thy precepts. *i* All their wicked attempts againſt me ſhall never drive me from the ſtudy, and love, and practice of thy precepts.

79. Let thoſe that fear thee, turn unto me *k*, and thoſe that have known *l* thy teſtimonies.

k Either, 1. turn their eyes to me as a ſpectacle of God's wonderful mercy: or rather, 2. turn their hearts and affections to me, which have been alienated from me, either by the artifices and calumnies of my adverſaries, or by my ſore and long diſtreſſes, which made them prone to think that either I had deceived them with falſe pretences, or that God for my ſins had utterly forſaken me. Which doubtleſs was a very grievous burden to *David*, who had a far greater eſteem and affection for ſuch perſons, than for all other men, and deſired above all things to ſtand right in their opinions. *l* (*i. e.*) Loved and practiſed them, as words of knowledge are oft uſed.

† Heb. *perfect.* 80. Let my heart be † ſound *m* in thy ſtatutes; that I be not aſhamed *n*.

m Heb. *perfect* or *entire*, that I may love and obey them ſincerely, conſtantly and univerſally. *n* To wit, for my ſins, which are the only juſt cauſes of ſhame, and for the diſappointment of my hopes following upon them.

C A P H.

* Pſal. 84. 2. 81. * My ſoul fainteth *o* for thy ſalvation: *but* I hope in thy word.

o With longing deſire, and earneſt expectation and hope deferred, and hitherto diſappointed.

* Ver. 123. 82. * Mine eyes fail *p* for thy word, ſaying, When wilt thou comfort me!

p With looking hither and thither, and to thee for help.

83. For I am become like a bottle in the ſmoak *q*: *yet* do I not forget thy ſtatutes.

q Hung up in a ſmoaking chimney. My natural moiſture is dried and burnt up, I am withered, and deformed, and deſpiſed, and my caſe grows worſe and worſe every day.

84. How many *are* the days *r* of thy ſervant? when wilt thou execute judgment on them that perſecute me?

r Either, 1. the days of my life, as the word *days* is commonly uſed, *Gen.* 6. 3. *Job* 7. 1, 6. *Pſal.* 39. 5, 6. I have but a little while to live in the world, give me ſome reſpite before I die, and help me ſpeedily, otherwiſe it will be too late: or rather, 2. the days of my miſery, as the next clauſe implies, and as *days* are taken, *Pſal.* 37. 13. & 116. 2. and elſewhere. How long, Lord, ſhall my miſeries laſt? for ever?

* Pſal. 35. 7. 85. * The proud have digged pits for me *s*, which *t are* not after thy law.

s Have ſought to deſtroy me by deceit and treachery, as well as by violence. *t* Either, 1. which men have no reſpect to thy Law, which forbids ſuch things. Or rather, 2. which thing, to wit, to dig pits for me, an innocent and juſt man, is not agreeable to thy Law, but directly contrary to it.

† Heb. *faithfulneſs.* 86. All thy commandments *are* † faithful *u*: they perſecute me wrongfully; help thou me.

u They are in themſelves moſt juſt and true, and they require juſtice and faithfulneſs from men, promiſing many bleſſings to thoſe that perform it, and ſeverely forbid all fraud and falſeneſs, threatning grievous puniſhments to thoſe that uſe it; and ſuch promiſes and threatnings are true, and ſhall certainly be executed.

* Ver. 109. & 143. 87. * They had almoſt conſumed me upon earth *x*: but I forſook not thy precepts.

x As to my preſent life and all my happineſs upon earth, whereby he implies that his immortal Soul and eternal happineſs in Heaven, of which he ſpeaks, *Pſal.* 16. 11. & 17. 15. and elſewhere, was ſafe and out of their reach.

88. Quicken me after thy loving kindneſs, ſo ſhall I keep *y* the teſtimony of thy mouth.

y Heb. *and I will keep.* I will teſtifie my gratitude to thee by my obedience.

L A M E D.

* Pſal. 89. 2. * Ver. 152. & 160. 89. * For ever, O LORD, * thy word is ſetled in heaven *z*.

z Although many things happen upon earth which ſeem contrary to thy word, and at which men take occaſion to queſtion the truth of thy word, yet in Heaven it is ſure and certainly true. *In heaven*, either, 1. with thee in thy heavenly habitation, or in thy breaſt: as thy nature is unchangeable, ſo thy word is infallible. Or rather, 2. in the heavenly bodies, which are not ſubject to thoſe changes and decays which are in this lower world, but conſtantly continue the ſame in their ſubſtance, and order, and courſes, and this by virtue of that Word of God by which they were made and eſtabliſhed in this manner; and therefore God's Word delivered to his people upon earth, which is of the ſame nature, muſt needs be of equal certainty and ſtability. This ſence beſt ſuits with the following verſes, and with other Scriptures, wherein the certainty of God's Word is ſet forth, by comparing it with the ſtability of the Heaven and the Earth, as *Mat.* 5. 18. and elſewhere.

† Heb. *to generation and generation.* 90. Thy faithfulneſs *is* † unto all generations *a*: thou haſt eſtabliſhed the earth, and it ‖ abideth *b*. ‖ Heb. *ſtandeth.*

a Every age gives freſh proofs of the truth of thy Word. *b* In that place and ſtate in which thou didſt eſtabliſh it. See *Eccleſ.* 1. 4.

† Heb. *ſtand.* 91. They *c* † continue this day according to thine ordinances *d*: for all *are* thy ſervants *e*.

c The Heaven and the Earth laſt mentioned. *d* As thou haſt appointed, and by virtue of thine appointment. *e* All things are ſubject to thy power and pleaſure, and none can reſiſt thy will, or word.

92. Unleſs thy law *had been* my delights, I ſhould then *f* have periſhed in mine affliction.

f At the very inſtant; I could not have outlived one ſtroke of thine afflicting hand.

93. I will never forget thy precepts: for with them thou haſt quickned me *g*.

g Revived and cheared me, when my heart was ready to ſink and die within me.

94. I *am* thine *h*, ſave me: for I have ſought thy precepts.

h By Creation and Redemption, and manifold obligations, as alſo by my own choice and deſignation, I have devoted my ſelf to thy ſervice, and committed my ſelf to thy care.

95. The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies *i*.

i As my beſt comforters, and counſellers, and defenders, againſt all the aſſaults and deſigns of mine enemies.

96. I have ſeen an end of all perfection *k*; *but* thy commandment *l is* exceeding broad *m*.

k I have obſerved by my experience, that the greateſt and moſt perfect accompliſhments and enjoyments in this world, the greateſt glory, and riches, and power, and wiſdom, are too narrow and ſhort-lived to make men happy. *l* Thy word, one part of it being Synecdochically put for the whole. *m* Or, *large*, both for extent, and for continuance: it is uſeful to all perſons, in all times and conditions, and for all purpoſes, to inform, direct, quicken, comfort, ſanctifie and ſave men: it is of everlaſting truth and efficacy, it will never deceive nor forſake thoſe who truſt to it, as all worldly things will, but will make men happy both here and for ever.

97. O how love I thy law *n*! it *is* my meditation all the day.

n O Lord, thou knoweſt it, and to thee I appeal herein againſt all the cenſures and calumnies of mine Enemies to the contrary.

† Heb. *it is mine for ever.* So Gr. 98. Thou, through thy commandments, haſt made me wiſer than mine enemies *o*: for † they *are* ever with me *p*.

o Becauſe by that means I have thy wiſdom to guide me and thy power engaged to protect and ſave me; which is a more certain and effectual way to obtain my deſires and ends, than all the policy and craft of mine Enemies is to hinder them, as I have found by experience. *p* They are continually before mine eyes, as a rule by which to govern all my actions, whereby I am kept from ſplitting upon thoſe rocks whereby others are ruined.

99. I have more underſtanding *q* than all my teachers *r*: for thy teſtimonies *are* my meditation *s*.

q He ſpeaks not here of notional, but of ſpiritual and practical and experimental knowledge. *r* Than all or moſt (for that general word is oft ſo underſtood) of thoſe who taught me formerly, or of the publick teachers in *Saul*'s time; which probably were for the generality of them, neither ſo knowing, nor ſo good, as they ſhould have been. *s* The matter of my conſtant and moſt diligent ſtudy.

100. I underſtand more *than* the ancients: becauſe I keep thy precepts *t*.

t By which reaſon he intimates, that the practice of Religion is the beſt way to underſtand it, and that mens vicious hearts and lives are the greateſt hindrances of all true and ſolid knowledge of it.

101. I have reſtrained my feet from every evil way *u*: that I might keep thy word *x*.

u Or, *way of evil*, which either is evil, or leads to it, ſin and the temptations or occaſions of ſin. *x* I did this not for any carnal reaſons, as ſome men abſtain from divers ſins for their credit or advantage, but out of pure reſpect to thy Word.

102. I have not departed from thy judgments: for thou * haſt taught me *y*.

* Job 26. 2.

y To wit, by thy bleſſed Spirit, illuminating my mind, and working upon my heart, which other teachers cannot do.

* Pſal. 19. 10. Prov. 8. 11. † Heb. *palate*.

103. * How ſweet are thy words unto my † taſte! *yea, ſweeter* than honey to my mouth *z*.

z The ſtudy and obedience of thy word yields me more ſatisfaction and delight than any worldly men find in their ſenſual pleaſures.

104. Through thy precepts I get underſtanding *a*: therefore *b* * I hate every falſe way *c*.

* Ver. 128.

a True and uſeful and powerful knowledge. *b* Becauſe that diſcovers to me, as the wickedneſs, ſo the folly and miſchief of ſuch practices. *c* Every thing which is contrary to that of truth and right, all falſe doctrine and worſhip, and all ſinful or vicious courſes.

N U N.

‖ Or, *candle*.

105. Thy word *is* a ‖ lamp unto my feet *d*, and a light unto my path.

d To direct me in all my doubts and difficulties, to preſerve me from ſin and miſery, both which oft come under the name of *darkneſs*, and to comfort me in all my fears and diſtreſſes.

106. I have ſworn *e*, and I will perform *it f*, that I will keep * thy righteous judgments.

* Ver. 144.

e Obliged my ſelf by ſerious purpoſe and ſolemn vow, or by a formal oath, which was not unuſual amongſt God's people, as 2 *Chron.* 15. 15. *Nehem.* 10. 29. *f* I do not repent of it, but by God's grace I will fulfil it.

107. I am afflicted very much: quicken me, O LORD, according unto thy word.

108. Accept, I beſeech thee, the free-will offerings of my mouth *g*, O LORD, and teach me thy judgments.

g Either, 1. thoſe which I have promiſed with my mouth, though I am not now in a capacity of performing my promiſes, as being baniſhed from thy houſe. Or rather, 2. the ſacrifices of prayer and praiſes, which I do freely and frequently offer unto thee; which are called *Sacrifices*, as *Pſal.* 50. 15. and *calves of* our *lips*, *Hoſ.* 14. 2.

109. My ſoul is continually in my hand *h*: yet do I not forget thy law.

h Expoſed to perpetual and extreme danger, as any precious and frail thing is which a man carrieth openly in his hand, whence it may eaſily fall or be ſnatched away by a violent hand. See the ſame or like phraſe *Judg.* 12. 3. 1 *Sam.* 19. 5. *Job* 13. 14.

110. The wicked have laid a ſnare for me: yet I erred not from thy precepts.

* Deut. 33. 4.

111. Thy teſtimonies have I taken as an * heritage for ever *i*: for they *are* the rejoicing of my heart.

i I have choſen them for my chief portion, from which I will never part.

† Heb. *to do*. ‖ Gr. *for the recompence of reward*.

112. I have inclined my heart *k* † to perform thy ſtatutes alaw, *even* ‖ *unto* the end.

k As I prayed to thee to incline mine heart to them, above *v.* 36. ſo I did not neglect my duty, but chearfully complied with the motions of thy Spirit, and yielded up my mind and heart to the ſtudy and practice of them.

S A M E C H.

113. I hate *vain* thoughts *l*: but thy law do I love.

l This word ſignifies *thoughts*, *Job* 4. 13. & 20. 2. or *opinions*, 1 *Kings* 18. 21. Which being indifferent to good and evil, is here taken in an evil ſence, for vain *thoughts*, as we render it, or for thoughts or opinions or devices of men differing from or oppoſite to God's Law, as may be gathered from the next clauſe, where God's *Law* is oppoſed to theſe, and as ſome both Jewiſh and Chriſtian Expoſitors underſtand it. Nor is it unuſual in the Hebrew Text for one and the ſame word to be taken both in a good and an ill ſence in ſeveral places: whereof we have one inſtance in a word of the ſame ſignification with this, *mezimmah*, which ſignifies a *thought*, and is ſometimes taken in a good ſence, as *Prov.* 1. 4. & 3. 8. & 8. 12. & 13. 16. *Jer.* 51. 11. but elſewhere in a bad ſence, as *Job* 21. 27. *Pſal.* 10. 2, 4. *Prov.* 12. 2. & 14. 17. The like hath been obſerved concerning another Hebrew word of the ſame or near ſignification, *hormah*, which is taken in a good ſence, *Prov.* 1. 4. & 13. 16, &c. and in an ill ſence, as *Exod.* 21. 14. *Joſ.* 9. 4. *Job* 5. 13. And the like may be ſaid concerning this word alſo. But the ancient Interpreters underſtand this word not of things, but of perſons, and ſo it may be underſtood of men *that think evil*, that deviſe wicked devices, or that have falſe and evil opinions, oppoſite to God's Law, or tending to ſeduce men from it.

* Pſal. 91. 9.

114. * Thou *art* my hiding place, and my ſhield: I hope in thy word.

* Mat. 7. 23.

115. * Depart from me, ye evil doers; for I will keep the commandments of my God *m*.

m And therefore will avoid your ſociety and converſation, leſt I ſhould be hindred from that which is good, and drawn to ſin by your evil counſel or example.

116. Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope *n*.

n Or, *becauſe of my hope*, or *confidence* in thy promiſes, of the certainty whereof I have oft made my boaſt before others.

117. Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually *o*.

o And being freed from thoſe diſtractions and diverſions which my preſſing dangers occaſion, I will wholly devote my ſelf to the ſtudy and practice of thy bleſſed word.

118. Thou haſt trodden down all them that err from thy ſtatutes: for their deceit *is* falſhood *p*.

p All their crafty and deceitful devices, by which they deſign to enſnare and ruine me and other good men, ſhall deceive them and their own expectations, and bring that deſtruction upon themſelves which they deſign for others.

† Heb. *cauſeſt to ceaſe*.

119. Thou † putteſt away *q* all the wicked of the earth *like* droſs *r*, therefore I love thy teſtimonies *s*.

q Thou removeſt them from thy preſence and from the ſociety of thy people and from the land of the living. *r* Which, though for a ſeaſon it be mixed with gold or ſilver, is not only ſeparated from it as an uſeleſs and contemptible thing, but alſo is utterly conſumed by fire. *s* Becauſe they are the beſt preſervatives againſt wickedneſs, and againſt thoſe dreadful puniſhments attending upon it, of which he profeſſeth his fear in the next verſe.

120. My fleſh trembleth for fear of thee, and I am afraid of thy judgments *t*.

t The obſervation of thy terrible judgments againſt ungodly men, and the conſcience of my own infirmity and manifold ſins, makes me fear leſt thou ſhouldſt puniſh me alſo, as thou mighteſt juſtly do, if thou ſhouldſt be ſtrict to mark what is amiſs in me, or leſt I ſhould partake with them in their ſins, and conſequently in their plagues.

A I N.

121. I have done judgment and juſtice *u*: leave me not to mine oppreſſors.

u *i. e.* Juſt judgment, as *Eccleſ.* 5. 7. to wit, towards mine oppreſſors, whom I have no way injured.

122. Be ſurety for thy ſervant *x* for good *y*: let not the proud oppreſs me.

x Do thou undertake and plead my cauſe againſt all mine enemies, as a ſurety reſcues the poor perſecuted debtor from the hands of a ſevere creditor. *y* For my ſafety and comfort.

* Ver. 81. Pſal. 123. 1, 2.

123. * Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs *z*.

z For the performance of thy righteous or faithful or merciful word or promiſe.

124. Deal with thy ſervant according unto thy mercy *a*, and teach me thy ſtatutes.

a Not according to ſtrict juſtice, nor according to my ſins.

125. I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies.

126. *It is* time *b* for thee, LORD, to work *b*: *for* they *c* have made void thy law *d*.

b It is high time or a fit ſeaſon. *b* To put forth thy power for the vindication of thy own name and cauſe, and for the reſtraint and puniſhment of evil-doers. *c* To wit, mine oppreſſors, or the wicked; whom it was needleſs to expreſs, both becauſe they had been lately and frequently mentioned before, and partly becauſe it was evident from the following words. *d* Or, *abrogated thy law*, have profeſſedly and openly caſt off its authority, reſolvedly preferring their own wills and luſts before it, trampled upon thy plain commands, and deſpiſed both thy promiſes and threatnings. They have not only ſinned through ignorance

rance and infirmity, but preſumptuouſly and maliciouſly.

* Pſal.19.10. ver. 72. Prov.8.11.

127. * Therefore I love thy commandments *e* above gold, yea, above fine gold.

e Partly becauſe it is one evidence of their excellency that they are diſliked by the vileſt of men; partly out of a juſt indignation and oppoſition againſt thy ſworn enemies; and partly becauſe the great and general Apoſtacy of others makes this duty more neceſſary to prevent their own and other mens relapſes.

128. Therefore *f* I eſteem all *thy* precepts *concerning* all *things to be* right *g*; *and* I hate every falſe way.

f For the reaſons now mentioned. *g* I do not make void all thy precepts, as they did, *v.* 126. nor yet am I partial in my approbation of them, as others are, who reject all ſuch as are oppoſite to their luſts and intereſts; but I approve all of them without any exception, and that not only in my judgment, but in my heart and life, as appears by that hatred of ſin which is oppoſed to it in the next clauſe.

P E.

* Ver. 18.

129. Thy teſtimonies *are* * wonderful *h*: therefore doth my ſoul keep them.

h In regard of the deep and wonderful myſteries, and moſt excellent counſels and directions, far exceeding all the rules of the greateſt Philoſophers, and the exceeding great and precious promiſes of God contained in them. This is the reaſon of his high eſtimation of them expreſſed in the laſt verſe.

* Pſal.19.7.

130. The entrance of thy words *i* giveth light: * it giveth underſtanding unto the ſimple *k*.

i The very beginnings and rudiments of it, the firſt diſcoveries of thoſe ſacred Myſteries; and much more the depths of them, in which their chief excellency conſiſts. Or, as other both ancient and later Interpreters render the place, *the opening of thy words*, by which may be underſtood either, 1. the opening of mens minds by the Word of God; but that ſeems to be the ſame thing with *giving light*, which here follows: or, 2. the opening or declaration of God's mind made in and by his Word. *k* To the moſt ignorant and unlearned perſons, who are but willing to learn.

131. I opened my mouth, and panted *l*: for I longed for thy commandments.

l I thirſt after thy precepts, and purſue them eagerly, as it were with open mouth, ready and greedy to receive them. It is a Metaphor from one that makes great haſte after another, whereby he is forced to pant and to open his mouth for air to refreſh himſelf.

† Heb. *according to the judgment towards thoſe*, &c.

132. Look thou upon me *m*, and be merciful unto me, † as thou uſeſt to do unto thoſe that love thy Name *n*.

m To wit, favourably, as the next clauſe explains it, and as this phraſe is commonly uſed: whereby alſo he implies that God at preſent did hide his face and favour from him. *n* As thou haſt done in all former ages. Do not deny me the common priviledge of all the faithful.

* Pſal.19.13.

133. Order my ſteps *o* in thy word *p*: and * let not any iniquity have dominion over me *q*.

o By thy grace direct and govern all my motions and actions. *p* In the way preſcribed in thy Word: Or, *by thy word*. Let thy Spirit accompany thy Word, and ingraft it within me, ſo that I may be guided and ruled by it. *q* And although I have evil inclinations and affections within me, let them not bear ſway in me, nor withdraw me from the courſe of obedience.

134. Deliver me from the oppreſſion of man *r*: ſo will I keep thy precepts.

r As he prayed againſt the inward impediment of his obedience, *v.* 133. ſo here he prayeth againſt an external impediment of it, and a common temptation to ſin.

135. Make thy face to ſhine upon thy ſervant *s*: and teach me thy ſtatutes.

s Look upon me with a pleaſed and favourable countenance. Comp. *Numb.* 6. 25. *Prov.* 16. 15.

* Ver.53. & 158. Jer.9.1. & 14. 17. See Ezek.9. 4.

136 * Rivers of waters *t* run down mine eyes: becauſe they *u* keep not thy law.

t Plentiful and perpetual tears, witneſſes of my deep ſorrow for God's diſhonour and diſpleaſure, and for the miſeries which ſinners bring upon themſelves and others. *u* To wit, the wicked, as before, *v.* 126. who were not worthy to be mentioned: for this Pronoun is oft uſed in way of contempt, as *Luke* 14.24. & 19.27. *Joh.*7.11. & 8.10. *Acts* 16.36.

T S A D D I.

137. Righteous *art* thou *x*, O LORD, and upright *are* thy judgments.

x By thine eſſence and nature, and therefore it is impoſſible that thou ſhouldſt be unjuſt in any of thy Laws or Providences.

† Heb. *righteouſneſs.* || Heb. *faithfulneſs.*

138. Thy teſtimonies *that* thou haſt commanded *are* † righteous, and very || faithful *y*.

y But this verſe is otherwiſe rendred by all the ancient Interpreters and by divers others, and that more agreeably to the order of the words in the Hebrew Text, *Thou haſt commanded righteouſneſs* even *thy teſtimonies* (or, *the righteouſneſs of thy teſtimonies*, or, *thy righteous teſtimonies*. by a common Hebraiſm, or rather, *righteouſneſs* in or by *thy teſtimonies*, nothing being more frequent than the Elliptis of the prefix *beth* which ſignifies *in* or *by*:) *and truth* (or, *and true*, thy righteous and true teſtimonies: although the other ſeems to be the better tranſlation) *earneſtly*. So the ſence is, Thou haſt ſtrictly and ſeverely, under the higheſt obligations and penalties, commanded in thy Word that men ſhould be juſt and true in all their actions. And this agrees very well with the next foregoing verſe, wherein he affirmed that God is righteous, and doth righteous things; and then here he adds, that he requires righteouſneſs and truth from all men.

* Pſal.69.9. Joh.2.17. † Heb. *cut me off.*

139. * My zeal hath † conſumed me *z*: becauſe mine enemies have forgotten thy words *a*.

z I am tormented and cut to the heart with grief and anger at it. *a* (*i.e.*) Deſpiſe and diſobey them; which in Scripture uſe is oft called a forgetting of them, as the remembring of them is oft put for loving and practiſing them.

* Pſal.12.6. & 18.30. Prov.30.5. † Heb. *tryed*, or *refined.*

140. * Thy word *is* very † pure *b*: therefore *c* thy ſervant loveth it.

b Without the leaſt mixture of any falſhood or ſin, both which are frequent in the words or precepts of men. *c* Becauſe of that exact purity and holineſs of it, for which very reaſon ungodly men either deſpiſe or hate it.

141. I *am* ſmall *d* and deſpiſed: yet do not I forget thy precepts.

d Or, *a little one*, not for age, but in reſpect of my condition in the world, mean and obſcure.

142. Thy righteouſneſs *is* an everlaſting righteouſneſs *e*, and thy law *is* the truth *f*.

e Conſtant and unchangeable, the ſame in all ages and places, and to all perſons, of eternal truth and juſtice, never to be diſpenſed with nor to be made void. *f* Nothing but truth; or, as true as truth it ſelf.

† Heb. *found me.*

143. Trouble and anguiſh *g* have † taken hold on me: *yet* thy commandments *are* my delights.

g Outward troubles and anguiſh of ſpirit: or, great anguiſh or diſtreſs.

* Ver. 106. & 160.

144. * The righteouſneſs of thy teſtimonies *is* everlaſting: give me underſtanding, and I ſhall live *h*.

* *h* I ſhall be kept from thoſe ſins which deſerve and bring death.

K O P H.

145. I cried with *my* whole heart, hear me, O LORD: I will keep thy ſtatutes.

|| Or, *that may keep.*

146. I cried unto thee, ſave me, || and I ſhall keep thy teſtimonies.

* Pſal.5. 3. & 130.6.

147. * I prevented the dawning of the morning *i*, and cried: I hoped in thy word.

i Heb. *the twilight*, to wit, of the morning, by comparing *Pſal.* 88.13. And ſo this word is uſed, 1 *Sam.* 30. 17.

* Pſal.63. 1,6.

148. * Mine eyes prevent the *night* watches *k*, that I might meditate in thy word.

k Heb. *the watches*; which were kept only by night. And theſe watches were then three, as hath been more than once obſerved. And this is not to be underſtood of the firſt watch, which was at the beginning of the night, for the prevention thereof was very eaſie, and frequent, and inconſiderable, but of the *middle watch*, as it is called, *Judg.*7.19. which was ſet in the middle of the night; and eſpecially of the *morning watch*, as it is called, *Exod.* 14. 24. which was ſet ſome hours before the dawning of the day: and ſo this is an aggravation and addition to what he ſaid, *v.* 147.

149. Hear my voice according unto thy loving kindneſs: O LORD, quicken me according to thy judgment *l*.

l According to thy word, which is oft called God's *Judgment*: or, according to thy cuſtom or manner of dealing with me and with others of thy people; as this word is taken above, *v.* 132.

150. They draw nigh *m* that follow after miſchief: they are far from thy law *n*.

m To

m To wit, to me, or againſt me, as *Pſal.* 27. 2. they are at hand, and ready to ſeize upon me. *n* They caſt away far from them all thoughts of, and reſpect to thy Law, which forbids ſuch wicked practices.

151. Thou *art* near *o*, O LORD: and all thy commandments *p are* truth.

o To me. Thou art as ready and preſent to ſuccour me, as they are to moleſt me. *p* Conſidered with the promiſes and threatnings, which are frequently annexed to them. Or, the promiſes, as this word ſeems to be uſed, *Pſal.* 111. 7. and elſewhere in this Pſalm. And God is ſaid to *command* not only his precepts or the obſervation thereof, but alſo his *Covenant*, *Pſal.* 105. 8. & 111. 9. which is a collection or body of the promiſes; and his *loving kindneſs*, *Pſal.* 42. 8. which is the fountain of the promiſes; and his *bleſſing*, *Pſal.* 133. 3. which is the fruit of his promiſes; and *deliverances*, 44. 4. which are the things promiſed. And therefore it is not ſtrange if the promiſes be ſometimes called *Commandments*.

† Heb. *I knew of old from thy precepts.* So Gr. ver. 89. Pſal. 111. 7, 8.

152. † Concerning thy teſtimonies, I have known of old *q* that thou haſt founded them for ever *r*.

q By my own long experience, ever ſince I arrived at any knowledge in thoſe matters. *r* That thou haſt eſtabliſhed them upon ſure and everlaſting foundations.

RESH.

153. Conſider mine affliction, and deliver me: for I do not forget thy law.

* Pſal. 35. 1. Mich. 7. 9.

154. * Plead my cauſe, and deliver me: quicken me according to thy word.

155. Salvation is far from the wicked: for they ſeek not thy ſtatutes *s*.

s And therefore oh the contrary I truſt that thou wilt ſave me becauſe I do ſeek them. My wicked Enemies ſhall certainly be deſtroyed, by which means I ſhall be delivered.

‖ Or, *many*.

156. ‖ Great *are* thy tender mercies, O LORD: quicken me according to thy judgments *t*.

t According to the manner of thy adminiſtrations towards thy people, as *v.* 149.

157. Many *are* my perſecutors, and mine enemies; *yet* do I not decline from thy teſtimonies *u*.

u Though they tempt me to do ſo, and perſecute me becauſe I will not do it.

158. I beheld the tranſgreſſors *x*, and was grieved becauſe they kept not thy word.

x I obſerved and conſidered their ungodly courſes.

* Ver. 132.

159. Conſider how * I love thy precepts *y*: quicken me, O LORD, according to thy loving kindneſs.

y Which was the cauſe of my grief for their violation of them.

† Heb. *the beginning of thy word is true.* * Ver. 89.

160. † Thy word *is* true *from* the beginning *z*: and * every one of thy righteous judgments endureth for ever.

z Either from the beginning of the world: or ever ſince thou haſt revealed thy mind by thy word to the ſons of men, all thy words have been found to be true and certain, and ſo they will be to the end of the world, as is implied in the next clauſe. Or, as it is in the margent, *the beginning* (or, as others render it, *the ſum*; as this very word is uſed, *Exod.* 30. 12. *Numb.* 26. 2. & 31. 26. to wit, the whole of it, there is not the leaſt part of it, which is not ſo) *of thy word is true.*

SCHIN.

161. Princes *a* have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word *b*.

a Who had power to do it, and who ought to have uſed their authority to protect me whom they knew to be innocent and injured. *b* But I feared thine offence and diſpleaſure more than their wrath.

162. I rejoice at thy word, as one that findeth great ſpoil.

163. I hate and abhor lying *c*: *but* thy law do I love.

c Or, *falſhood*, either, 1. in my ſpeech and actions, all hypocriſie and deceit, which is the common practice of mine Enemies and of all godleſs Politicians: Or, 2. in Doctrine and Worſhip, as this word ſeems to be uſed *v.* 29. becauſe both there and here it is oppoſed to God's *Law*.

* Ver. 62.

164. * Seven times *d* a day do I praiſe thee: becauſe of thy righteous judgments.

d Many times, that definite number being oft taken indefinitely, as *Levit.* 26. 28. and elſewhere.

† Heb. *they ſhall have no ſtumbling block.* Prov. 22. 5.

165. Great peace *e* have they *f* which love thy law: and † nothing ſhall offend them *g*.

e Either outward proſperity and happineſs which God in his Law had expreſly promiſed to good men; or at leaſt inward peace, ſatisfaction and tranquillity of mind ariſing from the ſence of God's love to them and watchful care over them in all the concerns of this life and of the next. *f* Heb. *is to them*, or ſhall be *to them*; for the Verb being not expreſſed, it may be underſtood either way. Although they may meet with ſome diſturbance, yet *their end ſhall be peace*, as is ſaid, *Pſal.* 37. 37. *g* Heb. *they ſhall have no ſtumbling block*, to wit, ſuch at which they ſhall ſtumble and fall into miſchief and utter ruine, as ungodly men have, before whom God doth oft lay ſtumbling blocks or occaſions of ſin and deſtruction, as it is affirmed by God himſelf, *Jer.* 6 21. *Ezek.* 3. 20. *Rom.* 9. 33. out of *Iſa.* 8. 14.

* Gen. 49. 18.

166. * LORD, I have hoped for thy ſalvation, and done thy commandments *h*.

h Thus performing the condition which thou haſt required, I juſtly and confidently hope for thy mercy promiſed.

167. My ſoul hath kept thy teſtimonies: and I love them exceedingly *i*.

i I have not only obeyed thy commands, which an hypocrite may ſometimes and in part do for worldly ends, but I have done it with my very ſoul and from an hearty love to them.

* Or, *were*.

168. I have kept thy precepts and thy teſtimonies: for *k* all my ways * *are* before thee.

k Or, *becauſe*. This is added either, 1. as the reaſon or motive of his obedience, which was the conſideration of God's Omniſcience, and his deſire to approve himſelf and his ways to God: Or, 2. as a proof and evidence of it. Whereas this and all his former profeſſions of his piety were charged by his Enemies with deep hypocriſie, and might ſeem to favour of pride and vain-glory; here in the cloſe of them he makes a ſolemn appeal to that God, who knew his heart and all his ways, and whether theſe things were not true and real; which if they were not, he tacitly imprecates God's judgment upon himſelf.

TAU.

169. Let my cry come near before thee *l*, O LORD: give me underſtanding *m* according to thy word.

l Which at preſent thou ſeemeſt to *ſhut out*, as the Church complained, *Lam.* 3. 8. *m* Whereby I may both know and perform my duty in all particulars.

170. Let my ſupplication come before thee: deliver me according to thy word.

* Ver. 7.

171. * My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.

172. My tongue ſhall ſpeak *n* of thy word *o*, for all thy commandments *p are* righteouſneſs.

n Heb. *ſhall pour forth* freely and abundantly like a fountain. *o* In praiſe of it, for its righteouſneſs, as it here follows, its truth and purity and other excellencies. *p* Even thoſe which to men of corrupted minds ſeem harſh and unjuſt.

* Joſh. 24. 22. Prov. 1. 29.

173. Let thine hand help me: for * I have choſen thy precepts *q*.

q For my guide and companion and chief joy and treaſure.

174. I have longed for thy ſalvation *r*, O LORD: and thy law *is* my delight.

r Either, 1. for deliverance from my preſent ſtraits and calamities, that I may ſerve thee with more freedom, and may glorifie thy name in a more ſolemn and publick manner: or, 2. that thou wouldeſt compleatly ſave me, not only from my outward preſſures, but alſo from my ſins, from my dulneſs and deadneſs in thy ſervice, from all inclinations and temptations to Apoſtaſie and Impiety, and from my other indiſpoſitions and corruptions, againſt which he prayeth in divers parts of this Pſalm; and that at laſt thou wouldeſt crown me with eternal ſalvation in thy Kingdom, which it is apparent that *David* did believe and expect, and hath been already proved from divers paſſages of this Book.

175. Let my ſoul live, and it ſhall praiſe thee: and let thy judgments *s* help me.

s Either, 1. thy providential diſpenſations whereby thou judgeſt and ruleſt the world, puniſhing the wicked and protecting

tecting and delivering the godly. Or, 2. thy word or teſtimonies, as this word moſt commonly ſignifies in this Pſalm, which are the only ground of my hope in thy help.

* Iſa. 53. 6. Luke 15. 4.

176. I * have gone aſtray like a loſt ſheep *t*, ſeek thy ſervant *u*: for I do not forget thy commandments.

t This is meant either, 1. of ſinful errours. I have too often ſwerved from the path of thy precepts through mine own infirmity or the power of temptation: or, 2. of penal errors. I have been baniſhed by the power and tyranny of mine enemies, from all my friends and relations, and, which is far worſe, from the place of thy Worſhip and Preſence, and forced to wander hither and thither, hiding my ſelf in mountains and caves and woods, expoſed to a thouſand ſnares and dangers. *u* As the ſhepherd doth his wandring ſheep, and bring me back into thy fold.

PSAL. CXX.

* Neh. 9. 4.

A ſong * of degrees *a*.

This Pſalm ſeems to have been compoſed, either, 1. by *David* in the time of his perſecution by *Saul*, when he was expoſed both to the ſwords and to the calumnies of his enemies; of which two evils he complains in this Pſalm: or, 2. by ſome other holy Prophet in a time of the Churches perſecution.

a Or, *of aſcents*, as others render it, and as the word properly ſignifies. This Title is given to this and to the fourteen following Pſalms; concerning the reaſon whereof there are divers conjectures, the chief of which are theſe; either, 1. becauſe of the excellent matter of them, as eminent perſons are called *men of high degree*, 1 *Chron.* 17. 17. For in them are contained, as learned men have obſerved, many doctrines or inſtructions of great uſe and importance, and thoſe delivered with extraordinary brevity and elegancy: or, 2. becauſe they were ſung upon the fifteen degrees or ſtairs of the Temple, which the Jewiſh Writers mention, or, at leaſt, upon ſome high place: or, 3. becauſe they were ſung with a very loud voice: or, 4. becauſe they were ſung by the Jews when they returned from *Babylon*, and went up to *Jeruſalem*. Which ſome judge the more probable, becauſe it ſuits with the order of theſe Pſalms; whereof the firſt was to be uſed by them when they were preparing for their departure, and ſuffered delays in it from the calumnies of their enemies; the ſecond, in their journey; the third, upon their arrival at *Jeruſalem*; the fourth, after the building of the City and Temple, &c. And although one of theſe Pſalms is aſcribed to *David*, and another to *Solomon*, yet they alſo, as well as the reſt, might be applied to this uſe; and ſo might this Pſalm alſo, though *David* firſt compoſed it upon another occaſion: or, 5. from ſomething which was peculiar in them either in the Poetry or in the manner of ſinging them. But theſe things being now loſt and unknown, not only to Chriſtians, but even to the Jews themſelves, we muſt be contentedly ignorant of this as well as of moſt other Titles of the Pſalms; and the rather, becauſe they do not at all concern the matter, nor are they neceſſary to the underſtanding of them.

* Jonas 2. 2.

1. IN * my diſtreſs I cried unto the LORD, and he heard me.

2. Deliver my ſoul, O LORD, from lying lips *b*, *and* from a deceitful tongue *c*.

b From the unjuſt cenſures and malicious ſlanders of mine enemies, who traduce me as an egregious hypocrite, as a rebel and traitor. *c* Which covereth miſchievous deſigns with pretences of kindneſs.

‖ Or, *What ſhall the deceitful tongue give unto thee? or, what ſhall it profit thee?* † Heb. *added.*

3. ‖ What ſhall be given unto thee *d*? or what † be done unto thee, thou falſe tongue?

d Whoſoever thou art who art guilty of theſe practices. He applies himſelf ſeverally to the conſciences of every one of them. Or, he deſigns *Doeg* or ſome other perſon in *Saul*'s Court eminent for this wickedneſs. The ſence may be this, It is true, thou doſt me ſome miſchief. But what benefit doſt thou get by it, if all thy accounts be caſt up? For although thou mayſt thereby obtain ſome favour and advantage from *Saul*, yet thou wilt aſſuredly bring upon thy ſelf the curſe and vengeance of God; and then thou wilt be no gainer by the bargain. And to do miſchief to another without benefit to thy ſelf, is an inhumane and diabolical wickedneſs.

‖ Or, *It is as the ſharp arrows of the mighty man with coals of juniper.*

4. ‖ Sharp arrows of the mighty, with coals of juniper *e*.

e So this verſe contains an anſwer to the queſtion *v.* 3. and declares the ſlanderers recompence: which is the wrath and vengeance of the mighty God, which in Scripture, and particularly in this Book, is oft compared to *arrows*, as *Pſal.* 7. 13, 14, &c. and here to *arrows of the mighty*, *i. e.* ſhot by the hands of a ſtrong man; and to *coals*, *Pſal.* 140. 11. and here to *coals of juniper*, which being kindled burn very fiercely, and retain their heat for a long time. And the Pſalmiſt may poſſibly expreſs it in theſe words, to ſhew the ſuitableneſs of the puniſhment to the ſin, as thy tongue ſhoots arrows, (for ſo calumnies are called *Pſal.* 57. 4. & 64. 3.) and kindles coals, ſo thou ſhalt bring God's arrows and coals kindled by the fire of his wrath upon thy ſelf. But according to the other Tranſlation, which is in the margent, this is a further declaration of the ſin of calumny. Though, all things conſidered, it doth thee no good, yet it doth others much hurt, to whom it is like *ſharp arrows*, &c.

5. Wo is me, that I ſojourn in Meſech, *that* I dwell in the tents of Kedar *f*.

f *Meſech* and *Kedar* are two ſorts of people oft mentioned in Scripture, and reckoned amongſt the heathen and barbarous Nations. But their names are not here to be underſtood properly, (for we do not read that either *David*, or the Iſraelites in the Babyloniſh Captivity dwelt in their lands) but only Metaphorically, as the ungodly Iſraelites are called *Sodom* and *Gomorrha*, *Iſa.* 1. 10. and *Amorites* and *Hittites*, *Ezek.* 16. 3, 45. and as in common ſpeech among us, men of an evil character are called *Turks* or *Jews*. And ſo he explains himſelf in the next verſe by this deſcription of them, *him* or them *that hated peace*, although *David* ſought peace with them, *v.* 7. And ſo he ſpeaks either, 1. of the Philiſtins, among whom he ſojourned for a time. But he did not ſpeak peace with them, but ſought their ruine, as the event ſhewed; nor did they wage war againſt him, whilſt he lived peaceably among them. Or rather, 2. the Courtiers and Souldiers of *Saul*, and the generality of the Iſraelites, who to curry favour with *Saul*, ſought *David*'s ruine, and that many times by treachery and pretences of friendſhip; of which he oft complains in this Book; whom as he elſewhere calls *Heathen*, as *Pſal.* 9. 5. & 59. 5. it is not ſtrange if he compare them here to the ſavage Arabians. And among ſuch perſons *David* was oft forced to ſojourn in *Saul*'s time; and with them he ſought peace by all ways poſſible, but they hated peace, and the more he purſued peace, the more eagerly did they proſecute the war, as it here follows.

† Heb. *Mandri* Gr.

6. My ſoul hath long dwelt with him that hateth peace.

7. I *am* ‖ *for* peace: but when I ſpeak, they *are* for war.

‖ Or, *a man of peace.*

PSAL. CXXI.

A ſong of degrees.

The matter of this Pſalm ſufficiently ſheweth, that the Pſalmiſt was conflicting with great difficulties and oppoſitions, and looking hither and thither for help, as men in ſuch caſes uſe to do, and then turning his eyes to God and his Providence, and encouraging himſelf by God's promiſes made to his people.

* Exod. Deut.

1. ‖ I Will lift up mine eyes unto the * hills *a*, from whence cometh *b* my help.

‖ Or, *ſhall I lift up mine eyes to the hills? whence ſhould my help come?*

a Either to *Sion* and *Moriah*, which are called *the holy mountains*, *Pſal.* 87. 1. or rather, 2. to the hills in general, whereof there were many in the land of *Canaan*, and upon which the forces, which he hoped would come to his aid, might be ſeen at a great diſtance. *b* Or, *may come*, Heb. *will come.*

* Pſal. 87. 1. & 133. 3.

2. * My help *cometh* from the LORD *c* which made heaven and earth.

* Pſal. 124. 8.

c From God alone, and therefore to him alone will I turn mine eyes.

† Heb.

3. He will not ſuffer thy foot *d* to be moved *e*: he that keepeth thee will not ſlumber *f*.

d He ſpeaketh as it were from God to himſelf, but withal to the encouragement of his followers and of all good men. *e* To wit, ſo as to fall into miſchief. *f* Will not overlook nor neglect any thing which is neceſſary for thy preſervation.

4. Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.

5. The LORD *is* thy keeper: the LORD *is* thy ſhade *g* upon thy right hand *h*.

g Both to refreſh thee and keep thee from the burning heat of the Sun, as it is expreſſed in the next verſe, and to protect thee by his power from all thine enemies; for which reaſon God is oft called a *ſhadow* in Scripture. *h* Partly to uphold thy right hand, which is the chief inſtrument of action; and partly to defend thee in that place where thine enemies oppoſe thee: of which ſee on *Pſal.* 109. 6. And compare *Pſal.* 16. 8. & 109. 31.

6. The ſun ſhall not ſmite thee *i* by day, nor the moon *k* by night.

i With exceſſive heat. *k* With that cold and moiſture which comes into the air by it and with it. Intemperate heats and colds are the two ſprings of many diſeaſes. He alludes both

to

to the condition of Souldiers or Travellers, who are expoſed to the open air by day and by night, and alſo to the cloudy Pillar which defended the *Iſraelites* both by day and by night. The ſence is, He ſhall protect thee from all evils both by day and night.

7. The LORD ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8. The LORD ſhall preſerve thy going out, and thy coming in *l*, from this time forth; and even for evermore.

l Shall guard and aſſiſt thee in all thy expeditions and affairs and actions either at home or abroad. So this phraſe is uſed *Numb.* 27. 17. *Deut.* 28. 6.

PSAL. CXXII.

A Song of degrees of David.

This Pſalm ſeems to have been written by *David* for the uſe of the people when they came up to *Jeruſalem* to the ſolemn Feaſts.

1. I Was glad when they ſaid unto me, Let us go *a* into the houſe of the LORD.

a Exhorting one another to it, as *Deut.* 33. 19. Or, *we will go.* The ſence is, it delighted me much to hear that the people who had ſo long lived in the neglect or contempt of God's worſhip, were now ready and forward in it.

†Heb. *were ſtanding.* So Gr.

2. Our feet † ſhall ſtand *b* within thy gates, O Jeruſalem *c*.

b Thither we ſhall come, and there we ſhall make our abode during the times of ſolemn worſhip. *c* In that City, where the Ark is now fixed. We ſhall wander no more from place to place as the Ark was removed.

‡See 2 Sam. 5. 9.

3. Jeruſalem is built as a city, that is * compact together *d*.

d Partly in its buildings, which are not diſperſed, as they are in Villages, nor divided into two Cities, as it was before, but united and enlarged, 1 *Chron.* 11. 7, 8. and principally in its Government and Religion, which was diſtinct and oppoſite before *David* took the Fort of *Zion* from the *Jebuſites*.

‡Exod. 23. 17. Deut. 16. 16.

4. * Whither the tribes *e* go up, the tribes of the LORD *e*, *unto* the teſtimony of Iſrael *f*, to give thanks unto the name of the LORD *g*.

e Not ſome few pious people of each Tribe, as in *Saul's* time, and under the Judges, but whole Tribes, nor only one or two of the Tribes, as it was during the late Civil Wars, but all the twelve Tribes. *e* Whom God hath choſen to be his people, and whom he hath invited and required to reſort thither. *f* Unto the Ark, which is oft called *the Teſtimony*, as *Exod.* 16. 34. *Levit.* 16. 13. & 24. 3. *Numb.* 17. 4. and more fully *the Ark of the Teſtimony*, as *Exod.* 26. 33, 34. and elſewhere, becauſe of the Tables of the Covenant laid up in it, which are called God's *Teſtimony*, and *the Tables of the Teſtimony*, as *Exod*, 25. 16. & 31. 18, &c. And this may well be called *the Teſtimony of* or *to Iſrael*, becauſe it was given by God to them and for their good. Or, by or according *to the Teſtimony of Iſrael*, (*i. e.*) God's command given to *Iſrael*, which may be alledged here as the reaſon which moved them to this journey. *g* To worſhip God, this one eminent part and action thereof being put for all the reſt.

†Heb. *do ſit.*

5. For *h* there † are ſet thrones of judgment *i*: the thrones of the houſe of David *k*.

h This is added as another reaſon inviting and obliging them to go up to *Jeruſalem*, and as another commendation of this City. *i* The ſupreme Courts of Juſtice for Eccleſiaſtical, and eſpecially for Civil Affairs, as the next clauſe explains it. *k* The Royal Throne allotted by God to *David* and to his poſterity for ever, and the inferiour Seats of Juſtice eſtabliſhed by and under his Authority. See 2 *Chron.* 19. 8, 9, 10.

6. Pray for the peace of Jeruſalem *l*: they ſhall proſper *m* that love thee.

l In whoſe proſperity both your Civil and your Religious privileges are deeply concerned. *m* Or, *let them proſper*, the future being taken imperatively, as is very frequent. The Lord grant them proſperity and all happineſs.

7. Peace be within thy walls *n*, *and* proſperity within thy palaces *o*.

n In all thy dwellings. *o* Eſpecially in the Court and the dwellings of the Princes and Rulers, whoſe welfare is a publick bleſſing to all the people.

8. For my brethren and companions ſakes *p*, I will now ſay, Peace *be* within thee.

p And this I deſire not only nor chiefly for my own ſecurity and for the glory of mine Empire, but for the ſake of all my fellow-citizens and of all the Iſraelites, whom, though, my Subjects, I muſt own for my brethren and companions in the chief priviledges and bleſſings enjoyed at *Jeruſalem*.

9. Becauſe of the houſe of the LORD our God *q*, I will * ſeek thy good.

* Neh. 2. 10.

q Which is now fixed in this City.

PSAL. CXXIII.

A ſong of degrees.

This Pſalm contains a deſcription of the great agony and diſtreſs of God's people, and of their carriage under it.

1. UNto thee *a* lift I up mine eyes, O thou * that dwelleſt in the heavens.

* Pſal. 115. 3.

a Unto thee only, becauſe all other perſons either cannot, or will not, help me.

2. Behold, as the eyes of ſervants *look* unto the hand of their maſters *b*, *and* as the eyes of a maiden unto the hand of her miſtreſs: ſo our eyes *wait* upon the LORD our God, until that he have mercy upon us *c*.

b Either, 1. for ſupply of their wants, which comes from their maſters hand: or, 2. for pity, the hand being the inſtrument whereby maſters commonly correct their ſervants, and looking to the hand may expreſs the poſture of one ſupplicating for mercy: or rather, 3. for help and defence againſt their oppreſſors. For ſervants were unable to defend themſelves, and were not allowed to wear defenſive weapons, but expected and had protection from their maſters in caſe of injury. For this phraſe of *having ones eyes towards another*, both in this and other ſacred Books, conſtantly notes expectation and deſire of help from them, as *Pſal.* 25. 15. & 69. 3. *Iſa.* 17. 7. *Ezek.* 23. 27. and oft elſewhere. And the phraſe of God's *having mercy* upon another, doth moſt commonly ſignifie that act or effect of his mercy in helping and delivering him. *c* Until he graciouſly help and ſave us.

3. Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt *d*.

4. Our ſoul is exceedingly filled with the ſcorning of ‖ thoſe that are at eaſe, *and* with the contempt of the proud *e*.

‖ Or, *The inſolent.*

d With opprobrious words and injuries. *e* With the ſcornful and contemptuous carriage of thine and our enemies, who live in great eaſe and glory, whilſt we, thy people, are overwhelmed with manifold calamities.

2 Kings 19. 28.

PSAL. CXXIV.

A ſong of degrees of David.

This Pſalm was compoſed by *David*, in the name and for the uſe of all the Church and people of *Iſrael*, as a thankſgiving for their deliverance from ſome eminent danger or dangers from proud and potent enemies. Many ſuch they had in *David's* time: but which of them is here intended, is hard to determine, and not worth the enquiry.

1. IF *it had not been* the LORD who was on our ſide, * now may Iſrael ſay:

* Pſal. 129. 1.

2. If it had not been the LORD who was on our ſide, when men roſe up againſt us;

3. Then they had ſwallowed us up quick *a*, when their wrath was kindled againſt us.

a They had ſpeedily and utterly deſtroyed us, as *Korah*, &c. were, *Numb.* 16.

4. Then the waters had overwhelmed us, the ſtream had gone over our ſoul.

5. Then the proud waters *b* had gone over our ſoul.

b Our enemies compared to *proud waters*, for their great multitude, and ſwelling rage, and mighty force.

6. Bleſſed *be* the LORD, who hath not given us *as* a prey to their teeth *c*.

c A Metaphor from wild beaſts, which tear and devour their prey with their teeth.

7. Our ſoul is eſcaped * as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped.

* Prov. 6. 5.

8. * Our

* Psal. 121. 2. 8. * Our help *is* in the name of the LORD, who made heaven and earth.

PSAL. CXXV.

A song of degrees.

This Psalm was designed for the consolation and encouragement of God's Church and people in all ages, against all the plots and malice of their enemies.

1. THey that trust in the LORD *shall be* as mount Zion, which cannot be removed *a*, *but* abideth for ever.

a Or, *overthrown* by any winds or storms; partly because of its own greatness and strength; and partly because of the divine protection afforded to it.

2. *As* the mountains *are* round about Jerusalem *b*, so the LORD *is* round about his people, from henceforth even for ever.

b By which it was defended both from stormy winds, and from the assaults of its enemies.

† Heb. *wickedness.* 3. For the rod of † the wicked *c* shall not rest *d* upon the lot of the righteous *e*: lest the righteous put forth their hands unto iniquity *f*.

c The power and authority of cruel Tyrants. *d* Not continue for ever nor too long. *e* Upon the habitations and persons of good men. *f* Lest through humane frailty, and the great weight or long continuance of their troubles, they should be driven to impatience, or to despair, or to use indirect and sinful courses to relieve themselves.

4. Do good, O LORD, unto *those that be* good *g*, and to *them that* are upright in their hearts.

g As thou hast promised to keep thy people from evil, *v.* 3. be pleased also to vouchsafe unto them those blessings which are good for them. Or thus, Having declared God's tender care of his people, and his promise made to them, he now prayeth for the execution of the said promises.

* Psal. 128. 6. Gal. 6. 16. 5. As for such as turn aside unto their crooked ways *h*, the LORD shall lead them forth *i* with the workers of iniquity *k*: *but* * peace *shall be* upon Israel *l*.

h But those hypocrites, who either through fear of the rod mentioned, *v.* 3. or for other considerations, shall turn aside from the ways of God, which for a time they professed and seemed to own, unto sinful courses, whom he opposeth to the *upright*, *v.* 4. *i* To wit, unto punishment, as malefactors are commonly led to the place of execution. *k* With the most obstinate and profligate sinners, of whose plagues they shall certainly partake as they did of their sins. *l* Upon the true *Israel* of God.

PSAL. CXXVI.

A song of degrees.

This Psalm was composed by *Ezra*, or some other man of God, at the return of *Israel* from *Babylon*.

† Heb. *returns the returning of Zion.* 1. WHen the LORD † turned again the captivity of Zion *a*, we were like them that dream *b*.

a (*i. e.*) Brought the captive Israelites out of *Babylon* into their own Land. *b* We were so surprized and astonished with the report of such a favour, that we could not believe our own eyes and ears, but thought it to be but a dream or delusion of our own fancies: as is usual in matters of great joy, as *Gen.* 45. 26. *Luke* 24. 11. *Acts* 12. 9.

* Job 8. 21. 2. Then * was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD † hath done great things for them *c*.

† Heb. *hath magnified to do with them.* Psal. 33. 3. & 113. 5. *c* They did and well might wonder at it, that an heathen Emperor should of his own meer motion shew so much kindness to so hateful and despicable a people as the Jews were.

3. The LORD hath done great things for us: *whereof* we are glad.

4. Turn again our captivity *d*, O LORD, as the streams of the south *e*.

d As thou hast brought us home, bring home also the rest of our brethren, who are dispersed and yet remain captives in *Babylon*, or in any other parts of the world. *e* As thou art pleased sometimes to send floods of water into dry and barren grounds, such as the Southern parts of *Canaan* and the parts adjacent were; which is an act of thy great power and goodness; and no less will this reduction of thy people be, and no less shall we rejoyce in it, and bless God for it.

* See Jer. 31. 9, &c. 5. * They that sow in tears, shall reap in ‖ joy *f*.

‖ Or, *singing.* *f* This is an argument wherewith he presseth the foregoing prayer, *v.* 4. taken from the common course of God's providence towards men of all Nations, to whom he affords vicissitudes of sorrow and comfort, and particularly towards husbandmen, who though oft-times they sow their seed-corn with care, and fear, and sorrow, yet afterwards for the most part meet with a joyful harvest. And therefore we hope thou wilt not deny this favour to thine own people. And as thou hast in some good measure granted it to us, so we pray thee grant it to our brethren, who are yet exercised with hard labours and griefs, that they and we together may at last obtain that blessed and full harvest which we still pray and hope for.

‖ Or, *seed-basket.* 6. He that goeth forth *g* and weepeth *h*, bearing ‖ precious seed *i*, shall doubtless come *k* again with rejoycing, bringing his sheaves *with him*.

g The husbandman that goeth out into his field, and walketh hither and thither to scatter his seed, as the manner is. *h* For fear of the loss of his seed, and of a bad harvest. *i* Seed-corn when it is scarce and dear. Or, *the basket of seed*, as it is rendred in our margent, as also by the Chaldee Paraphrast, and some others. *k* Heb. *coming shall come.* Which manner of expression may note either the certainty of the thing, or the frequency and customarinesse of it. This verse is only an amplification of the former.

PSAL. CXXVII.

A song of degrees ‖ for Solomon *a*.

‖ Or, *of Solomon.*

a Or rather, *of Solomon*, as this Particle is generally used in this Book. Nor is there any thing in this Psalm which gives us just ground to question whether *Solomon* was the Author of it or no.

† Heb. *that are builders of it.* 1. EXcept the LORD build the house *b*, they labour in vain † that build it *c*: except the the LORD keep the city, the watchman waketh *but* in vain.

b (*i. e.*) Assist and bless those that build the house, either an artificial house, the Temple, or the Royal Palace, or any of those numerous structures which *Solomon* raised; or a natural or civil house, a Family or a State or Kingdom. *c* They will never bring it to perfection, nor have any comfort in it.

‖ Or, *certainly.* Zech. 11. 11. 2. *It is* in vain for you *d* to rise up early, to sit up late *e*, to eat the bread of sorrows *f*: *for* ‖ so *g* he *h* giveth *i* his beloved *k* sleep *l*.

d He directs his speech to the persons forementioned, *the builders*, or *watchmen*, of both which sorts there are many that use the following course. *e* To use constant and unwearied diligence from the very dawning of the day unto the dark night, that so you may accomplish your designs. *f* To eat the bread which you get by excessive and grievous pains. *g* To wit, by his blessing, which, though not expressed, is sufficiently understood out of the former verse, where it is twice expressed. As therefore he saith it is in vain for them to build or watch, if God do not give his blessing and assistance, *v.* 1. so here he adds that it is in vain to be diligent in their labours and callings, understand, without God's blessing; for *so* (*i. e.*) not singly by their industry, but by his blessing upon their labours. But the Hebrew word rendred *so* may be and is by others rendred *when* or *whereas* or *since*; by others, *rightly*, or well, when it is convenient and needful for them; by others, as it is in our margent, *certainly*, the sleep which they have is undoubtedly from God's blessing, without which all possible endeavours would never procure it. *h* The Lord, expressed in the former and in the following verses. *i* To wit, freely, without that immoderate toiling and drudgery wherewith others pursue it. *k* His people, who though hated and maligned by men, are beloved of God, over whom his providence watcheth in a special manner. In this expression he seems to allude to the name of *Jedidiah*, which was given to *Solomon*, and signifies *the beloved of the Lord*, 2 *Sam.* 12. 25. *l* A quiet rest both of body and mind, which many of those greedy worldlings cannot enjoy, as is observed *Eccles.* 5. 11.

* Deut. 28. 4 3. Lo, children *m* *are* an heritage of the LORD *n*: *and* * the fruit of the womb *is his* reward *o*.

m Which he mentions here partly because they are the chief of all these blessings; and partly because all the forementioned

mentioned toil and labour is in a great meaſure and moſt commonly undertaken for their ſakes. *n* They come not from the power of nature and from a mans converſation with his wife, or with a multitude of wives or concubines, which *Solomon* had, but only from God's bleſſing, even as an inheritance is not the fruit of a mans own labour, but the gift of his Father, or rather the gift of God both enabling and inclining his father to give it to him. *o* Not a reward of debt merited by good men, but *a reward of grace*, of which we read *Rom.* 4. 4. which God *gives them graciouſly*, as *Jacob* acknowledgeth of his children, *Gen.* 33. 5. And although God give children and other outward comforts to ungodly men in the way of common providence, yet he gives them only to his people as favours and in the way of promiſe and covenant.

4. As arrows *are* in the hand of a mighty man *p*; ſo *are* children of the youth *q*.

p When they are ſhot out of a bow by a man of great ſtrength againſt his Enemy, which are of great uſe and power both to offend the Enemy, and to defend himſelf. *q* Children begotten in youth, as an husband or wife married in their youth are called an *husband* or *wife of youth*, *Prov.* 5. 18. *Iſa.* 54. 6. *Joel* 1. 8. and as a ſon begotten in old age is called *a ſon of old age*, *Gen.* 37. 3. And theſe he prefers before other children in this point, partly becauſe ſuch are commonly more ſtrong and vigorous than others; and partly becauſe they live longeſt with their parents, and to their comfort and ſupport, whereas children born in old age ſeldom come to any maturity of years before their Parents death.

† Heb. *hath filled his quiver with them.* ‖ Or, *ſhall ſubdue, as* Pſal. 18. 47. or *deſtroy.*

5. Happy *is* the man that † hath his quiver full of them *r*: they ſhall not be aſhamed *s*, but they ‖ ſhall ſpeak with the enemies in the gate *t*.

r Who hath a numerous iſſue; which as it is a great bleſſing in it ſelf, ſo *Solomon*'s want of it made it more valuable in his eyes. *s* Such parents fear not the reproach of barrenneſs, which was grievous, eſpecially among the Jews; of which ſee *Luk.* 1. 25. nor any other ſhame from their Enemies. *t* They ſhall courageouſly plead their cauſe in Courts of Judicature, which were in the gates, *Deut.* 21. 19. & 25. 7. not fearing to be cruſhed by the might of their adverſaries, as weak and helpleſs perſons frequently are.

PSAL. CXXVIII.

A ſong of degrees.

This Pſalm contains a deſcription of the bleſſedneſs of good men.

1. BLeſſed *is* every one that feareth the LORD: that walketh in his ways.

2. * For thou ſhalt eat the labour of thine hands *a*: happy *ſhalt* thou be, and *it ſhall be* well with thee *b*.

* Iſa. 3. 10.

a Thy labour ſhall not be vain and fruitleſs, and the fruit of thy labours ſhall not be taken away from thee and poſſeſſed by others, as God threatned to the diſobedient, *Deut.* 28. but enjoyed by thy ſelf with comfort and ſatisfaction. *b* Both in this world and in the world to come, as even the Chaldee Paraphraſt explains theſe words.

3. Thy wife *ſhall be* as a fruitful vine *c* by the ſides of thine houſe *d*: thy children like olive-plants *e* round about thy table *f*.

c Like the vine for fruitfulneſs: or, like that ſort of vines known by this name for its eminent fruitfulneſs, as ſome trees amongſt us are for the ſame reaſon called *the great bearers*. *d* Where the Vines are commonly planted for ſupport and other advantages. Which being applied to the wife, may ſignifie either, 1. the wife's duty to abide at home, *Tit.* 2. 5. as the harlot is decyphered by her gadding abroad, *Prov.* 7. 11, 12. or rather, 2. the legitimateneſs of the children, which are begotten at home by the husband, and not abroad by ſtrangers. *e* Numerous, growing and flouriſhing, good both for ornament and manifold uſes, as Olive-trees are. *f* Where they ſhall ſit at meat with thee, for thy comfort and ſafety.

4. Behold, that thus ſhall the man be bleſſed, that feareth the LORD.

5. The LORD ſhall bleſs thee out of Zion *g*: and thou ſhalt ſee the good of Jeruſalem *h*, all the days of thy life.

g From the Ark in *Zion*, and with thoſe ſpiritual and everlaſting bleſſings which are to be had no where but in *Zion* and from the God who dwelleth in *Zion*, and with all other mercies which thou ſhalt aſk of God in *Zion*. *h* The proſperity of that City to which thou belongeſt, and which is the only ſeat of God's ſpecial Preſence and of his Worſhip, whoſe felicity therefore is very delightful to every good man, and upon whoſe peace the peace and ſafety of every member of it depends, as every ſeaman is concerned in the ſafety of the ſhip, in which he is.

6. Yea, thou ſhalt ſee thy childrens children, *and* * peace upon Iſrael *i*.

* Pſal. 125. 5.

i Not only upon *Jeruſalem* and the parts adjacent, but upon all the Tribes and people of *Iſrael*.

PSAL. CXXIX.

A ſong of degrees.

This Pſalm contains a joyful and thankful remembrance of the Churches former and manifold calamities from barbarous Enemies, and of God's wonderful mercy in delivering them out of their hands.

1. ‖ MAny a time have they *a*. afflicted me from my youth *b*, may * Iſrael now ſay.

‖ Or, *much.* * Pſal. 124. 1.

a Mine enemies or oppreſſors; which is eaſily underſtood both from the nature of the thing, and from *v.* 3. where they are expreſſed under the name of *ploughers*. *b* From the time that I was a people, when I was in *Egypt* and came out of it, which is called the time of *Iſrael's youth*, *Jer.* 2. 2. *Ezek.* 23. 3.

2. Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3. The ploughers plowed upon my back *c*: they made long their furrows *d*.

c They have not only thrown me down and trod me under foot, but have cruelly tormented me, wounded and mangled me, and had no more pity upon me than the plough-man hath upon the earth which he cuts up at his pleaſure. He ſaith, *upon my back*, either becauſe they did literally ſcourge the Captives upon their backs with ſuch *cords* as are mentioned, *v.* 4. although we do not read that the Iſraelitiſh Captives were thus uſed by any of their Enemies; or by way of alluſion to that uſage, which made a ſort of furrows in their backs upon which they uſed to lay on their ſtrokes. *d* They oft repeated their injuries and prolonged my torments.

4. The LORD *is* righteous *e*: he hath cut aſunder the * cords *f* of the wicked.

* Pſal. 140. 5.

e Faithful or merciful, as that word is frequently uſed. *f* Wherewith the plough was drawn; by which means they were ſtopped in their courſe. So he perſiſts in the ſame Metaphor of a plough. By theſe *cords* he underſtands all their plots and endeavours.

5. Let them all be confounded and turned back *g* that hate Zion.

g Forced to retreat with ſhame and diſappointment.

6. Let them be as the graſs *upon* the houſe-tops *h*, which withereth afore it groweth up *i*.

h Which there were flat, and therefore more capable of graſs or green corn growing between the ſtones, than ours are. *i* Which having no deep root, never comes to maturity. And ſo all their deſigns ſhall be abortive and never come to perfection.

7. Wherewith the mower filleth not his hand; nor he that bindeth ſheaves, his boſom.

8. Neither do they which go by, ſay, The bleſſing of the LORD *be* upon you *k*: we bleſs you in the name of the LORD.

k Which was an uſual ſalutation given by paſſengers to reapers, as *Ruth* 2. 4. So the meaning is, It never continues till the harveſt comes.

PSAL. CXXX.

A ſong of degrees.

This Pſalm was compoſed by the Prophet when he was conflicting with horrors of his conſcience for the guilt of his ſins, and imploring God's mercy and pardon.

1. OUt * of the depths *a* have I cried unto thee, O LORD.

* Lam. 3. 55. Jon. 2. 2.

a Being overwhelmed with deep diſtreſſes and terrors, and ready to deſpair.

2. Lord, hear my voice: let thine ears be attentive to the voice of my ſupplications.

3. * If thou, LORD, ſhouldeſt mark iniquities *b*: O LORD, who ſhall ſtand *c*?

* Pſal. 143. 2.

b Obſerve

b Obſerve them accurately, and puniſh them ſeverely, as they deſerve. *c* In thy preſence, or at thy Tribunal. No man can acquit himſelf or eſcape the ſentence of condemnation, becauſe all men are ſinners, *Eccleſ.* 7. 20. *Jam.* 3. 2. *To ſtand* is a judicial phraſe, and notes a mans being abſolved or juſtified upon an equal tryal, as *Pſal.* 1. 5. *Rom.* 14. 4. where it is oppoſed to *falling*.

4. But *there is* forgiveneſs with thee *d*: that thou mayeſt be feared *e*.

d Thou art able and ready to forgive repenting ſinners. *e* Not with a ſlaviſh, but with a child-like fear and reverence. This grace and mercy of thine is the foundation of all Religion and Worſhip of thee in the world, without which men would deſperately proceed in their impious courſes without any thought of repentance.

* Pſal. 27. 14. & 40. 1.

5. I * wait for the LORD *f*, my ſoul doth wait, and in his word *g* do I hope.

f That he would manifeſt his favour to me in the pardon of my ſins. *g* Wherein he hath declared his merciful nature, *Exod.* 34. 6, 7. and his gracious purpoſe and promiſes for the pardoning of ſinners.

6. My ſoul *waiteth* for the LORD, more than they that watch for the morning *h*: ‖ *I ſay more than* they that watch for the morning.

‖ Or, *which watch unto the morning.*

h Whether Souldiers that keep the night-watches in an Army or City, or the Prieſts or Levites who did ſo in the Temple; who being wearied with hard ſervice and want of convenient reſt, diligently look for and fervently deſire the morning when they may be diſcharged. Compare *Pſal.* 119. 148.

7. Let Iſrael *i* hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption *k*.

i Every true Iſraelite by the encouragement of mine example. *k* Abundantly ſufficient for all perſons who ſhall accept it upon God's terms, and for the remiſſion of all ſins: and therefore here is good ground of hope for all contrite and returning ſinners.

8. And he ſhall redeem *l* Iſrael *m* from all his iniquities *n*.

l The Lord, either God the Father by his Son, or God the Son by his own blood. *m* All true Iſraelites, whether of the carnal or ſpiritual ſeed. *n* From the guilt and puniſhment of all their ſins.

PSAL. CXXXI.

A ſong of degrees of David.

This Pſalm ſeems to have been compoſed by *David* during *Saul*'s perſecution. When he was charged with boundleſs ambition, and a greedy affectation of the Royal Throne, and that he ſought it by wicked practices againſt *Saul*'s life and dignity. And for his own juſt vindication he is forced to publiſh his own integrity; and to declare that as the right of the Kingdom was not ſought or coveted by him, but freely conferred upon him by the unexpected and undeſired favour of God, ſo that he had no thought or deſign to invade the Throne before his time, but was willing to ſtay God's leiſure for it, and in the mean time was reſolved to behave himſelf towards *Saul* as became a faithful Subject, ſeeking nothing but to preſerve his own life from the rage of unrighteous and bloody men.

1. LORD, my heart is not haughty *a*, nor mine eyes lofty *b*: neither do I † exerciſe my ſelf in great * matters, or in things too † high for me *c*.

† Heb. *walk.*
* Pſal. 139. 6.
† Heb. *wonderful.*

a Or, *lifted up*, with that pride whereof I am accuſed, as thou the ſearcher of all hearts knoweſt. *b* Which is a ſign and effect of pride, *Prov.* 6. 17. & 21. 4. *c* Heb. *neither have I walked in great matters*, &c. It neither is nor hath been my courſe to attempt or arrogate any thing to my ſelf above my degree and private capacity, or to affect worldly glory or domination.

† Heb. *my ſoul.*
* Mat. 18. 3. 1 Cor. 14. 20.

2. Surely I have behaved and † quieted my ſelf *d* * as a child that is weaned of his mother *e*: my ſoul is even as a weaned child.

d When my mind was provoked to irregular practices either by my own corrupt heart, or by *Saul*'s implacable rage and tyranny, or by the ſolicitation of any of my followers, as 1 *Sam.* 24. & 26. I reſtrained and ſubdued all ſuch evil motions. *e* Either, 1. as void of all that ambition and malice wherewith I am charged as a child newly weaned: or rather, 2. as wholly depending upon God's providence for the way and time of bringing me to the Kingdom, as the poor helpleſs infant, when it is deprived of its natural and accuſtomed food, the mother's milk, takes no care to provide for it ſelf, but wholly relies upon its mother's care and providence for its ſupport.

3. Let Iſrael hope in the LORD *f*, † from henceforth and for ever.

† Heb. *from now.*

f Let all Iſraelites learn by my example to commit themſelves to God in well-doing, and to fix all their hope and truſt upon him alone.

PSAL. CXXXII.

A ſong of degrees.

The Penman of this Pſalm was either, 1. *David*, when God had graciouſly declared his acceptance of *David*'s deſire to build an houſe for God, and his purpoſe of eſtabliſhing the Kingdom to *David* and his ſeed for ever: or, 2. *Solomon*, as may be gathered from the whole matter of the Pſalm, which ſeems better to agree to him than to *David*, and particularly from v. 8, 9, 10. compared with 2 *Chron.* 6. 41, 42. where we have the ſame words with no great alteration.

1. LORD, remember David *a*, *and* all his afflictions *b*.

a Either, 1. thy Covenant made with *David*: or rather, 2. *David*'s eminent piety and zeal for thy ſervice, amplified by the following clauſe. *b* All his ſufferings for thy ſake, all the ſolicitude of his mind, all his hard and weariſom labours for thy ſervice and glory, and for proviſions towards the building of thy Temple, and for the eſtabliſhment of thy people in peace and tranquillity, that ſo way might be made for that great work.

2. How he ſware unto the LORD, *and* vowed *c* unto the mighty *God* of Jacob *d*.

c He made a ſolemn vow, and confirmed it with an oath. Which he undoubtedly did, although no mention be made of it 2 *Sam.* 7. Thus many hiſtorical paſſages which were omitted, in their proper places, are afterwards recorded upon other occaſions; of which examples have been formerly noted. *d* Of *Iſrael*. *Jacob* and *Iſrael* are frequently put for their poſterity, as hath been frequently obſerved.

3. Surely I will not come into the tabernacle of my houſe, nor go up to my bed *e*.

e This and the following clauſes are not to be underſtood ſtrictly and properly, as if he would never come into his houſe or bed till this was done, which is confuted by the hiſtory, 2 *Sam.* 11. 2. but figuratively, as an hyperbolical expreſſion, ſuch as are uſual both in Scripture and in all other Authors, to ſignifie his paſſionate deſire of doing this work, which was ſo earneſt, that neither his houſe nor bed nor ſleep could give him any content till this work was done or in ſome forwardneſs.

4. I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids:

5. Until I find out a place for the LORD *f*, † an habitation for the mighty *God* of Jacob.

† Heb. *habitations.*

f Either, 1. until I can underſtand from God what place he hath choſen for his houſe to be built in. Or rather, 2. until I have fitted or raiſed an houſe in which the Ark may be put, *an habitation*, as this is explained both in the next clauſe, and in v. 7. and *Acts* 7. 46. For this and not the former was the matter both of *David*'s deſire, and of God's anſwer delivered by *Nathan*, 2 *Sam.* 7.

6. Lo, we have heard of it *g* at Ephratah *h*: we found it *i* in the fields of the wood *k*.

g Of the place or habitation for the Lord laſt mentioned. *h* Either, 1. in *Bethlehem*, which is called *Ephratah*, *Gen.* 35. 19. & 48. 7. *Mich.* 5. 2. So the ſence is either this, We heard a rumour at *Bethlehem* among *David*'s relations, that the Ark ſhould be removed to a new place, and that *David* had pitched upon it; or this, We heard that *Bethlehem* would be the place for it, becauſe it was the City of *David*. Or rather, 2. in the Tribe of *Ephraim*, which was called alſo *Ephratah* or *Ephrathah*, as is manifeſt, becauſe the men of *Ephraim* were called *Ephrathites*, as *Judg.* 12. 5. in the Hebrew Text, though in the Engliſh it be *Ephraimite*. So *Jeroboam* is called an *Ephrathite*, 1 *Kings* 11. 26. So the ſence is, We heard it from our fathers, that the ancient place of it was *Shiloh*, which was in the land of *Ephraim*. Whereby he covertly intimates that God rejected and forſook that place, and *choſe not the tribe of Ephraim*, as it is ſaid *Pſal.* 78. 67. that ſo he might make way for *Zion*, which was the place choſen by God for it, as it follows here v. 13. *i* Afterwards we found it elſewhere. *k* *i. e.* In a field or in one of the fields of the wood, for that little ſpot of ground in which the Tabernacle or Temple was built, was not likely to be in ſeveral fields. Thus *Jephthah* was buried *in the cities of Gilead*, *Judg.* 12. 7. *i.e.* in one of them. This is meant either, 1. of the Mount *Moriah*, which might poſſibly be called *the field of the wood*, as being anciently a place full of wood, *Gen.* 22. 13. or of *the threſhing-floor of Araunah*, of which ſee 2 *Sam.* 24. 28. which before the building

building of the Temple is said to have been a woody place. Or rather, 2. of *Kiriath-jearim*, which signifies *a city of woods*, in the field or territory whereof the Ark was seated for twenty years, as we read, 1 *Sam.*7.1,2. And from this place it was removed to *Zion*, 2 *Sam.* 6. 1, &c.

† Psal.99.5. 7. We will go *l* into his tabernacles *m*: * we will worship at his footstool *n*.

l Seeing the Ark is now fixed in a certain place, we will go to it more generally and constantly than formerly we did. *m* Into his Tabernacle or Temple, the Plural number put for the Singular, as *Psal.*43.3. & 46.4, &c. *n* Either the Temple: or rather the Ark, so called, 1 *Chron.*28.2. *Lament.*2.1. because God is oft said to *sit between the Cherubims*, which were above the Ark.

* Num.10. 35. 2 Chr.6.41,42. 8. * Arise *o*, O LORD, into thy rest *p*: thou, and the ark of thy strength *q*.

o (*i.e.*) Arise and come. One word put for two, as *Gen.* 43. 33. *marvelled* (*i.e.* marvelled looking) *one at another*; and *v.*34. *he took messes*, i. e. *he took and sent messes*, as our Translation renders it. And this word is very proper in this place, because it was to be used by God's appointment, when the Ark was to be removed from one place to another, *Numb.*10.35. as now it was from the Tabernacle in *Zion* to the Temple in *Moriah*, upon which occasion this and the two following verses were used by *Solomon*, 2 *Chron.*6.41,42. *p* Into thy resting place, the Temple so called, *Isa.*66.1. where thou hast now a fixed habitation. *q* The seat of thy powerful and glorious presence, from whence thou dost put forth and manifest thy strength on the behalf of thy people when they desire and need it.

* Ver.16. 9. Let thy priests be cloathed with * righteousness *r*: and let thy saints shout for joy *s*.

r Not only with those outward Sacerdotal garments of glory and beauty which thou hast appointed for them, but especially with those inward ornaments of righteousness and true holiness, that so their persons and services may be accepted by thee both for themselves and for all thy people, and they may be *cloathed with salvation*, as it is expressed here below, *v.* 16. and 2 *Chron.* 6.41. which is the effect or consequent of the former cloathing. *s* Let all thy people have cause of rejoycing in the tokens of thy goodness: which they eminently had at the dedication of the Temple, as is noted, 1 *Kings* 8. 66.

10. For thy servant Davids sake *t*, turn not away the face *u* of thine anointed *x*.

t In regard of thy singular kindness and promises vouchsafed to *David*, as this is explained in the following verses. And this verse makes it more than probable, that *David* was not the Penman of this Psalm, who never used to beg mercies from God for his own sake, but constantly for *his names sake*, and *for the sake of his truth, mercy, goodness* or *righteousness*, as will be evident to any one that reads this Book. *u* Cast me not out of thy presence, do not reject or deny my request, as this phrase is expounded, 1 *Kings* 2. 16. *x* Of me whom thou hast anointed to be King over thy people. He speaks of himself in the third person, as is usual.

† Psal.89. 3,4. 33, &c. * 2 Sam. 7. 12. 1 Kings 8.25. 2 Chr.6.16. Luke 1.69. Acts 2. 30. † Heb. *thy belly*. 11. * The LORD hath sworn *in* truth *y* unto David, he will not turn from it, * Of the fruit of † thy body *z* will I set upon thy throne.

y Not falsly or deceitfully, as men sometimes do, but sincerely and faithfully, what he will inviolably observe and fulfil, as the next clause expounds this. *z* Some of thy posterity.

12. If thy children will keep my covenant and my testimony that I shall teach them; their children also shall sit upon my throne for evermore.

13. For the LORD hath chosen Zion *a*: he hath desired *it* for his habitation.

a Not strictly, but largely taken, either for the whole mountain, whereof *Zion* and *Moriah* were two parts or tops, or for *Jerusalem*, which was in a great part built upon Mount *Zion*, whence it is oft called *Zion*, as hath been noted again and again. For he speaks here of that place which he chose to be his *rest for ever*, as it follows, *v.* 14. which unquestionably was the Temple: whence also it appears that this Psalm was not written by *David*, nor before the building of the Temple.

* Psal.68.16. 14. * This *is* my rest for ever: here will I dwell *b*, for I have desired it.

b I will no more wander to several places as I have done, but here I have fixed my abode.

* Psal.147.14. ‖ Or, *surely*. * 2 Chr.6. 41. 15. * I will ‖ abundantly bless her provision *c*: I will satisfie her poor with bread.

c I will plentifully provide for *Jerusalem*, and all that live in her or resort to her for Worship: nor shall they seek my face in vain.

16. * I will also cloath her priests with salvation *d*: and her saints shall shout aloud for joy.

d With my saving graces and blessings, *with righteousness*, as thou didst desire, *v.* 9. and moreover with that protection and benediction which by my promise belongs to righteous persons.

* Ezek.29.21. Luke 1.69. ‖ Or, *candle*. See 1 King.11. 36. 17. * There *e* will I make the horn of David to bud *f*: I have ordained a ‖ lamp *g* for mine anointed.

e In *Jerusalem*, the seat of the Kingdom, and, which is no small advantage to that family, the only place of my presence and worship in the world. *f* His power and glory to flourish and increase, and to be propagated to his posterity. *g* A successor or succession to continue for ever in his family, as this phrase is expounded, 1 *Kings* 11.36. & 15.4. and particularly one eminent and glorious light, to wit, the Messias, who shall come out of his loyns, and revive and vastly enlarge his Kingdom.

18. His enemies will I cloath with shame *h*: but upon himself *i* shall his crown flourish.

h For the shameful and unexpected disappointment of all their vain hopes and wicked designs. *i* Upon him and his posterity, which are nothing else but a mans self multiplied.

PSAL. CXXXIII.

A song of degrees of David.

This Psalm was composed by *David*, upon the happy occasion of the ending of the Civil Wars between the two Houses of *Saul* and *David*. In which having felt the sad effects of discord and division, both the King and People were more sensible of the great blessing of reconciliation and unity.

1. BEhold, how good and how pleasant *it is a*, for brethren *b* to dwell † together in unity.

† Heb. *even together*.

a You have been harassed by a Civil War, take notice of this blessed change with thankfulness to God for it. *b* For us who are brethren not only by nature and blood, but also by combination in one and the same Commonwealth, and by the profession of the same Religion.

* Exod. 30. 25,30. ‖ Or, *collar*. 2. *It is* like the * precious ointment upon the head, that ran down upon the beard, *even* Aarons beard *c*, that went down to the ‖ skirts *d* of his garments.

c It is no less grateful and refreshing than that oyl which was plentifully poured forth upon *Aaron*'s head, at the time of his Consecration to the Priestly Office, which was exceeding pleasant, not only for the extraordinary fragrancy of it, but because by this, together with the other Rites prescribed, he was initiated into that sacred Office, which was so acceptable to God, and so comfortable and beneficial to the people, as being the happy instrument of making atonement to God for them, and of procuring and maintaining their peace with God, upon which all their happiness of this life and of the next depends. *d* Or, *skirt*, for the Hebrew word is of the Singular number. Not to the lower skirt or bottom of his Sacerdotal garment, for that the sacred Oyl was poured forth in so great plenty is not probable, nor was it necessary or convenient; but to the upper skirt of it, or the mouth of it, as this Hebrew word properly signifies, or to the collar of his upper Priestly garment, which the oyntment falling upon his beard, might easily reach.

* Deut. 4.48. ‖ Or, *descendeth*. * Lev.25.21. Deut. 28. 8. 3. As the dew of * Hermon *e*, *and as the dew* that ‖ descended upon the mountains of Zion *f*; for *g* * there *h* the LORD commandeth blessing *i*, *even* life *k* for evermore.

e It is no less grateful than the dew is which falls upon that great and goodly hill of *Hermon*, whereby it is both refreshed and made fruitful. *f* And as the dew which falleth *upon the mountains of Sion*, (*i.e.*) either upon the several parts and ridges or tops of that mountain, whereof one was peculiarly called *Sion*, and another *Moriah*; or upon the mountains which are round about *Jerusalem*, *Psal.* 125. 2. which is oft called *Zion*, as *Psal.* 132. 13. And these may be opposed to *Hermon*, which was remote and beyond *Jordan*. But peradventure (which yet I propose with all submission) this *dew* is not to be taken literally, for the falling of the dew availed very little to the refreshment or improvement of the hills of *Sion* and *Moriah*, especially as now they were filled with buildings, but Allegorically, for the favour or blessing of God, which is frequently called and compared to the *dew*, as *Prov.*19.12. *Isa.*18.4. *Hos.* 14. 5. *Mich.*5. 7. And thus it may seem to be explained in the following clause: and so the sence of the place is this, It is as desirable as the natural dew which falls upon mount *Hermon*, nay which is more, as that blessed and heavenly dew of God's ordinances and graces, which he hath commanded to fall upon the mountains of *Sion*, *i. e.* either upon mount *Sion*, the Plural number being put for the Singular, as it is *Psal.* 132. 7. and oft elsewhere, as I have observed in several places; or upon the

mountains of *Zion* and *Moriah*, and others which are round about *Jeruſalem*, as was now ſaid. And if it ſeem ſtrange, that the *dew* ſhould be taken literally in the firſt clauſe, and myſtically in the next, we have a like inſtance, *Mat.* 8. 22. *Let the dead* (ſpiritually) *bury the dead* (naturally.) *g* He now gives the reaſon either why this unity is ſo good a thing; or why the dew deſcending upon *Zion*, to which that is compared, is ſo deſirable. And ſo upon this occaſion he ſlides into the commendation of *Zion*'s felicity, as the ſacred Writers frequently do upon other like occaſions. *h* Either, 1. where brethren live in peace and unity: or rather, 2. in *Zion* laſt mentioned. *i* Ordained, promiſed, conferred and eſtabliſhed his bleſſing, to wit, all manner of bleſſedneſs for his people that ſincerely worſhip him in that place. *k* To wit, an happy and pleaſant life; for to live in miſery is accounted and oft called *death* both in Scripture and in other Authors.

PSAL. CXXXIV.

A ſong of degrees.

The form of this Pſalm ſeems to be dramatical. In the two firſt Verſes the Pſalmiſt ſpeaks in the name of ſome eminent perſon, either the King, or Chief Prieſt, exhorting and requiring all the Prieſts and Levites to perform the duties of their place and calling; and in the laſt verſe in the name of the Prieſts and Levites returning him thanks for his good advice.

1. BEhold, bleſs ye the LORD *a* all *ye* ſervants of the LORD *b*, * which by night *c* ſtand *d* in the houſe *e* of the LORD.

* 1 Chr. 9. 33.

a Do not ſtand there like ſtatues, dumb and idle, but employ your hearts and tongues in ſinging forth the praiſes of the Lord. *b* Peculiarly ſo called, Prieſts and Levites, who are ſet apart to the ſervice of God and of the Sanctuary, as the next clauſe reſtrains this general expreſſion. *c* Not only by day, but alſo and eſpecially by night, when their watch was more neceſſary. See *Exod.* 27. 21. *Levit.* 8. 35. 1 Sam. 3. 3. As you watch by night when others ſleep, ſo do you utter the praiſes of God when others are ſilent. *d* (*i.e.*) Serve or miniſter, as this word is uſed, *Deut.* 10. 8. & 18. 7. and oft elſewhere. *e* Which word includes both the Temple and Courts belonging to it, as hath been noted before.

2. Lift up your hands *f* || *in* the ſanctuary *g*: and bleſs the LORD.

|| Or, *in holineſs.*

f Unto God in prayer and praiſes, thus expreſſing and exciting your inward devotion. *g* In that holy houſe of God where you ſtand, *v.* 1. Or, *in* or *with holineſs*: *Lift up your hands*, as it is preſcribed, 1 *Tim.* 2. 8. Do not content your ſelves with lifting up your hands, but ſee that this be done with pure and holy hearts.

3. The LORD that made heaven and earth bleſs thee *h* out of Zion *i*.

h Either, 1. thee whoſoever thou art who doſt faithfully perform the duty here commanded. Or, 2. thee, O King, or Prieſt, who doſt engage and encourage us in this bleſſed work. *i* Where God dwells, and from whence he heareth the prayers of his people, and giveth them the bleſſings which they deſire and need.

PSAL. CXXXV.

This Pſalm contains an exhortation to all the Iſraelites, and eſpecially to the Prieſts and Levites, to praiſe God for his great and wonderful works; ſome particulars whereof are here recorded.

1. PRaiſe ye the LORD, praiſe ye the name of the LORD, praiſe *him*, O ye ſervants of the LORD *a*.

a Ye Prieſts and Levites, as *Pſal.* 134. 1.

2. Ye that ſtand in the houſe of the LORD, in the courts *b* of the houſe of our God.

b Either in the Temple or the inner Court, which were appropriated to the Prieſts and Levites; or in the outward Court, which was for the people. See 2 *Chron.* 4. 9.

3. Praiſe ye the LORD, for the LORD *is* good *c*: ſing praiſes unto his name, for *it is* pleaſant *d*.

c Bountiful and gracious, eſpecially to you, and therefore he juſtly expects and deſerves your praiſes. *d* The work it ſelf of ſinging praiſes to God is pleaſant, as it is more fully expreſſed, *Pſal.* 147. 1.

4. For * the LORD hath choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure.

* Exod. 19. 5. Deut. 7. 6.

5. For I know that * the LORD *is* great, and *that* our LORD *is* above all gods *e*.

* Pſal. 95. 3.

e Above all that are called *Gods*, or worſhipped as God's by the heathen people. And therefore ſeeing they commonly praiſe and extol their Idols, it becometh you not to be ſilent as ſo the praiſes of your God.

6. * Whatſoever the LORD pleaſed *f*, *that* did he in heaven and in earth *g*, in the ſeas, and all † deep places *h*.

* Pſal. 115. 3.

† Heb. *depths.*

f Either in the creation or government of them. *g* His power and juriſdiction is univerſal, and not like that of the heathen Gods, which is confined to their ſeveral Countries. *h* In the viſible Seas, and in thoſe inviſible depths both of earth and of the waters which are contained in the bowels of the earth.

7. * He cauſeth the † vapours *i* to aſcend from the ends of the earth *k*, * he maketh lightnings for the rain *l*: he bringeth the wind out of his treaſuries *m*.

* Jer. 10. 13. & 51. 16. † Gr. *clouds.* So Prov. 25. 14. * Job 38. 24, &c. Zech. 10. 1.

i Which are the matter of clouds and rain. *k* Either, 1. from the Sea, the common ſource of vapours, 1 *Kings* 18. 44. *Amos* 5. 8. wherewith both the earth in general, and ſeveral particular countries, are terminated or bounded: or rather, 2. from all parts of the earth from one end to another, as *the borders* of a land are commonly put for the whole land from one border to another, as *Pſal.* 105. 31, 33. and 147. 14. and oft elſewhere. For in this ſence this phraſe is generally uſed in Scripture, as *Job* 28. 24. & 38. 13. *Pſal.* 19. 4, 6. & 48. 10. and every where. *l* He bringeth water even out of the fire: he maketh thick clouds, which being broken produce lightnings, and ſo are diſſolved into ſhowers of or rain. So the lightnings are both a ſign and in ſome ſort the cauſe of rain. Or, *he maketh lightnings with* (as this Particle is uſed, *Gen.* 46. 26. *Pſal.* 89. 4. & 119. 56, 98.) *rain*, (*i.e.*) he cauſeth both of them to come out of the ſame cloud. *m* Out of thoſe ſecret places where he reſerves them, and whence he bringeth them, as he ſees fit. Thus we read of *treaſures of ſnow and hail*, *Job* 38. 32. not that they are formally laid up in any certain places, but to ſignifie that God hath them as much at his diſpoſal as any man hath that which he hath laid up in his ſtores.

8. * Who ſmote the firſt-born *n* of Egypt, † both of man and beaſt.

* Exod. 12. 12, 29. † Heb. *from man unto beaſt.*

n From the general works of Nature he comes to God's ſpecial works of Providence towards his people.

9. *Who* ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants.

10. * Who ſmote great nations, and ſlew mighty kings *o*.

* Numb. 21. 24, 25, 26, 34, 35.

11. Sihon king of the Amorites, and Og king of Baſhan, and * all the kingdoms of Canaan.

* Joſh. 12. 7.

12. * And gave their land *for* an heritage, an heritage unto Iſrael his people.

* Joſh. 12. 7. Pſal. 78. 55. * Pſal. 102. 12.

13. Thy * name, O LORD, *endureth* for ever, *and* thy memorial, O LORD, † throughout all generations *o*.

† Heb. *to generation and generation.*

o Theſe wonderful works of thine ſhall never be forgotten. The Land which thou gaveſt us, *v.* 12. and which we yet enjoy, is an everlaſting Monument of thy power and goodneſs, and an obligation and encouragement to truſt in thee in all our preſent or future difficulties.

14. For the LORD will judge his people *p*, and he will repent himſelf concerning his ſervants *q*.

p Will in due time plead the cauſe of his people, or give judgment for them, as this phraſe is uſed *Deut.* 32. 36. *Jer.* 5. 28. & 22. 16. *q* He will recal that ſevere ſentence which for their ſins he had paſſed upon them, and be reconciled to them.

15. * The idols of the heathen *are* ſilver and gold *r*, the work of mens hands.

* Pſal. 115. 4, 5, 6, 7, 8, 9, 10, 11.

r Of this and the following verſes ſee the Notes on *Pſal.* 115. 4, 5, &c.

16. They have mouths, but they ſpeak not: eyes have they, but they ſee not.

17. They have ears, but they hear not: neither *is there any* breath in their mouths.

18. They that make them † are like unto them: *ſo is* every one that truſteth in them.

† Heb. *let them be.* So Gr.

19. Bleſs the LORD, O houſe of Iſrael: bleſs the LORD, O houſe of Aaron.

20. Bleſs

20. Bleſs the LORD, O houſe of Levi: ye that fear the LORD, bleſs the LORD.

21. Bleſſed be the LORD out of Zion *s*, which dwelleth at Jeruſalem *t*. Praiſe ye the LORD.

s By the aſſemblies of his people in *Zion* or *Jeruſalem*.
t This clauſe may be added either to diſtinguiſh the true God from the gods which were worſhipped in other places and countries; or as a reaſon why they ſhould bleſs God, becauſe he had bleſſed and honoured that place with his gracious and glorious preſence.

PSAL. CXXXVI.

The matter of this Pſalm is the ſame with the former, only it is a little more fitted to the uſe and ſervice of the Temple, by the continued repetition of that ſolemn clauſe, *for thy mercy endures for ever*, which was much uſed by the ſacred Singers. See 2 *Chron.* 7. 3. & 20. 21.

1. O * Give thanks unto the LORD, for *he is* good: * for his mercy *endureth* for ever.
* Pſal. 106. 1. & 107. 1. & 118. 1.

2. O give thanks unto * the God of gods *a*: for his mercy *endureth* for ever.
* 1 Chr. 16. 41. * Deut. 10. 17.

a Who is infinitely ſuperiour to all that are called *gods*, whether Angels, or Princes, or Idols.

3. O give thanks unto the Lord of lords: for his mercy *endureth* for ever.

4. To him who alone *b* doth great wonders: for his mercy *endureth* for ever.

b He and none elſe. Or, he without the help of any other perſon or thing, whereas no other being can do any thing alone or without his help.

5. * To him that by wiſdom *c* made the heavens: for his mercy *endureth* for ever.
* Gen. 1. 1.

c To wit, by eminent and admirable wiſdom, far exceeding the capacity of all humane or Angelical Creatures.

6. * To him that ſtretched out the earth above the waters *d*: for his mercy *endureth* for ever.
* Gen. 1. 9. Jer. 10. 12.

d Of which ſee on *Gen.* 1. 9. *Pſal.* 24. 2.

7. * To him that made great lights: for his mercy *endureth* for ever.
* Gen. 1. 14.

8. The ſun † to rule by day *e*: for his mercy *endureth* for ever.
† Heb. *for the rulings by day.*

e Of which phraſe and the like in the next verſe, ſee my Notes on *Gen.* 1. 16.

9. The moon and ſtars to rule by night: for his mercy *endureth* for ever.

10. * To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever.
* Exod. 12. 2.

11. * And brought out Iſrael from among them: for his mercy *endureth* for ever.
* Exod. 12. 51. & 13. 17.

12. * With a ſtrong hand, and with a ſtretched out arm: for his mercy *endureth* for ever.
* Exod. 6. 6.

13. * To him which divided the Red-ſea into parts: for his mercy *endureth* for ever.
* Exod. 14. 21. 22. Pſal. 74. 13. & 78. 13.

14. And made Iſrael to paſs through the midſt of it *f*: for his mercy *endureth* for ever.

f To wit, without fear or danger, by comparing this with the next verſe.

15. * But † overthrew Pharaoh and his hoſt in the Red ſea: for his mercy *endureth* for ever.
* Exod. 14. 28. † Heb. *ſhaked off.*

16. * To him which led his people through the wilderneſs *g*: for his mercy *endureth* for ever.
* Exod. 15. 22.

g Through that vaſt howling Wilderneſs, where there was neither way nor proviſion: through which none but the Almighty God could have ſafely conducted them.

17. * To him which ſmote great kings: for his mercy *endureth* for ever.
* Pſal. 135. 10, 11.

18. * And ſlew famous kings: for his mercy *endureth* for ever.
* Deut. 29. 7. Pſ. 135. 10, 11.

19. * Sihon king of the Amorites: for his mercy *endureth* for ever.
* Num. 21. 23.

20. * And Og the king of Baſhan: for his mercy *endureth* for ever.
* Num. 21. 33.

21. * And gave their land for an heritage: for his mercy *endureth* for ever.
* Joſh. 12. 17.

22. *Even* an heritage unto Iſrael his ſervant *h*: for his mercy *endureth* for ever.

h He ſpeaks of all that people as of one man, becauſe they were united together in one body in the worſhip of one and the ſame God. Thus God calleth them all *his firſt-born*, *Exod.* 4. 22.

23. Who remembred us in our low eſtate: for his mercy *endureth* for ever.

24. And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25. * Who giveth food to all fleſh *i*: for his mercy *endureth* for ever.
* Pſal. 104. 27. & 147. 9.

i Either to all mankind: or to all living Creatures. For which God deſerves great praiſes, which the Pſalmiſt by his example teacheth us to render to God for them, becauſe thoſe who are moſt concerned either cannot or do not perform this duty.

26. O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSAL. CXXXVII.

The Penman of this Pſalm is uncertain, the occaſion of it was unqueſtionably the conſideration of the Babyloniſh Captivity: and it ſeems to have been compoſed either during the time of that Captivity, or preſently after their deliverance out of it.

1. BY the rivers of Babylon *a*, there we ſat down *b*, yea, we wept when we remembred Zion *c*.

a Either, 1. of the City of *Babylon*, and then the river is *Euphrates* here called *rivers* for its greatneſs, and by a common Enallage of the Plural for the Singular, as *Tigris* alſo is, *Nah.* 2. 6. yea and *Jordan*, *Pſal.* 74. 15. Or, 2. of the Territory of *Babylon*, in which there were many rivers, as *Euphrates*, which alſo was divided into ſeveral ſtreams or rivulets, and *Tigris* and others. Here they were either by the appointment of their Lords for the making or repairing of the works beſide the river; or by choice, retiring themſelves thither from the noiſe and obſervation of their enemies, as they had opportunity, that they might diſburden their oppreſſed minds before the Lord. *b* The uſual poſture of mourners, *Ezra* 9. 4, &c. *Job* 2. 12. *Iſa.* 47. 1, 5. *c* Either, 1. our former enjoyments in *Zion*, which greatly aggravated their preſent miſery, *Lam.* 1. 7. Or, 2. *Zion*'s preſent deſolations and pollutions.

2. We hanged our harps *d* upon the willows *e*, in the midſt thereof.

d Theſe are not without great probability ſuppoſed to be the words of ſome holy Levites, who had been accuſtomed to muſick, both vocal and inſtrumental, in the ſervice of the Temple. *Harps* are here put by a Synecdoche for all inſtruments of muſick. It is further to be obſerved, That although the harp was uſed by the Grecians in mourning, yet it was uſed by the Hebrews in rejoycing, as is manifeſt from *Gen.* 31. 27. 2 *Chron.* 20. 27, 28. *Pſal.* 43. 4, &c. This paſſage is to be underſtood either, 1. figuratively, ſignifying only that they abandoned all ſigns and means of comfort: or rather, 2. properly, as the following ſongs are, which the Babylonians required them to ſing to their harps. And theſe harps they might either, 1. bring from *Jeruſalem*, which they might deſire to do to preſerve thoſe ſacred utenſils, and their enemies might either permit or command them to do for their own delight: or, 2. procure in *Babylon*, that they might ſometimes ſolace themſelves with the practice of ſome of the Temple-muſick, which they deſired and intended to do; but when they came to the tryal, they were not able to do it, and therefore laid them by. *e* Which commonly grow upon the banks of rivers, as they did by *Euphrates* in ſuch plenty, that from thence it is called *the brook of willows*, Iſa. 15. 7.

3. For there they that carried us away captive, required of us † a ſong; and they that † * waſted us, *required of us* mirth, *ſaying*, Sing us *one* of the ſongs of Zion *f*.
† Heb. *the word of a ſong.* † Heb. *laid us on heaps.* * Pſal. 79. 1.

f Such ſongs as you uſed to ſing in the Temple at *Sion* Which they required either out of curioſity, or to delight their ears, or rather by way of ſcoffing and inſultation over them and their Temple and Religion.

4. How ſhall we ſing the LORD's ſong *g* in a † ſtrange land *h*?
† Heb. *land of a ſtranger.*

g Thoſe ſongs which were appointed by God, and to be ſung only to his honour and in his ſervice. *h* When we are baniſhed from our own Temple and Land, and amongſt thoſe who are ſtrangers and enemies to God and to his Worſhip? So we ſhould proſtitute and profane God's Ordinances. And this

anſwer they either expreſſed to their enemies, or kept in their own breaſts when they refuſed to comply with their deſire.

5. If I forget thee *i*, O Jeruſalem, let my right hand *k* forget *her cunning l*.

i If I do not retain a deep and ſorrowful ſence of thy ruine and miſery, or if I indulge my ſelf in mirth and jollity, as if I had forgotten thee. *k* The chief inſtrument of playing upon muſical inſtruments and of other actions. *l i.e.* Loſe its skill of playing. In the Hebrew it is only, *forget*, without expreſſing what, to intimate the extent and generality of this wiſh, Let it forget or be diſenabled not only for playing, but for every action in which it was formerly uſed.

6. If I do not remember thee *m*, let my tongue cleave to the roof of my mouth *n*; if I prefer not Jeruſalem above † my chief joy *o*.

† Heb. *the head of my joy.*

m With affection and ſympathy, ſo as to damp my joys. *n* Be made uncapable of ſinging or ſpeaking or moving, as it is in ſome diſeaſes. Compare *Job* 29. 10. *Pſal.* 22. 16. *o* If I do not value and deſire *Jeruſalem*'s proſperity more than all other delights, and conſequently if *Jeruſalem*'s miſery doth not ſo deeply affect me as to hinder my delight in all other things.

* Jer. 49. 7. Ezek. 25. 12. Obad. 10, &c. † Heb. *mark bare.*

7. Remember, O LORD, *p* * the children of Edom *q*, in the day *r* of Jeruſalem; who ſaid *s*, † Raſe *it*, raſe *it*, *even* to the foundation thereof.

p So as to puniſh them. *q* Our conſtant and inveterate enemies, who had no regard either to conſanguinity or humanity. *r* In the time of its calamity or deſtruction, which is oft called a *day*, as *Job* 18. 20. *Pſal.* 37. 13. *Ezek.* 30. 9. *Hoſ.* 11. 11. *Obad. v.* 12. *s* To the Babylonians, whom they aſſiſted and provoked againſt *Jeruſalem*: of which ſee *Lam.* 4. 11. *Ezek.* 25. 12. *Obad. v.* 11, 12, 13, 14.

† Heb. *waſted.* ‖ Heb. *that recompenſeth unto thee thy deed which thou didſt to us.* * Jer. 50. 15, 29. Rev. 18. 6.

8. O daughter of Babylon *t*, who art to be † deſtroyed *u*: happy *ſhall he be x* ‖ that * rewardeth thee, as thou haſt ſerved us *y*.

t By which he underſtands the City and Empire of *Babylon* and the people thereof. *u* Who art by God's righteous and irrevocable Sentence devoted to certain deſtruction. *x* As being God's inſtrument to vindicate his honour, and execute his juſt judgments, and fulfil his counſel and word: which *Cyrus* was to his own great glory and advantage, as appears both from ſacred and profane Hiſtory. *y* That ſhall uſe thee with equal cruelty.

* Iſa. 13. 16. † Heb. *the rock.*

9. Happy *ſhall he be* that taketh and * daſheth thy little ones againſt † the ſtones *z*.

z As thou didſt uſe our little ones. So this was but a juſt retaliation foretold here, as alſo *Iſa.* 13. 16.

PSAL. CXXXVIII.

A *Pſalm* of David.

This is a Pſalm of thankſgiving to God for thoſe great deliverances which he had granted to *David* from *Saul* and other enemies. By the remembrance whereof *David* encourageth himſelf to truſt in God in all his future difficulties.

* Pſal. 119. 46. Gr. *before Angels.*

1. I Will praiſe thee with my whole heart, * before the gods *a* will I ſing unto thee.

a Either, 1. before the Angels, who were repreſented by the Cherubims upon the Ark, who are called *Gods*, *Pſal.* 8. 6. & 97. 7. Comp. with *Heb.* 1. 6. & 2. 7. who alſo are preſent in the congregations of God's people, 1 *Cor.* 11. 10. Or rather, 2. before Kings and Princes, by comparing this with *v.* 4. *All Kings* (provoked by my example) *ſhall praiſe thee*; and with *Pſal.* 119. 46. *I will ſpeak of thy teſtimonies before kings.* And theſe are moſt commonly called *Gods* in Scripture, as *Exod.* 21. 6. & 22. 9, 28. comp. with *Deut.* 19. 17. Beſides, *David* mentions this as ſomething ſingular and extraordinary, and deſigned by him, whereas the doing of this before the Angels is common to all, and is unavoidably neceſſary.

2. I will worſhip towards thy holy temple *b*, and praiſe thy Name, for thy loving kindneſs and for thy truth: for thou haſt magnified thy word above all thy Name *c*.

b Where the Ark was. He ſaith *towards* it, becauſe he was not permitted to enter into it. *c* For thou haſt glorified thy word or promiſe or thy faithfulneſs in fulfilling thy promiſes to me more than any other of thy glorious perfections by which thou art known. Not that one of God's Attributes is really and in it ſelf more great or glorious than another, or can be made ſo, but becauſe one may be more celebrated and admired by men than another, as here God's gracious promiſe made to *David*, and the wonderful accompliſhment thereof in ſpight of all thoſe difficulties which ſtood in the way, and which ſeemed to men to be inſuperable, was at this time more obſerved and admired than any other of his Attributes or actions. But here we muſt remember, that amongſt the reſt of the promiſes made to *David*, one was that the Meſſias ſhould come out of his loins, and that thoſe parts of the promiſed mercies which *David* had actually received, were pledges to aſſure him that he ſhould receive the reſt in due time, and eſpecially that great and eminent word of promiſe concerning the Meſſias, which might well be ſaid to be magnified above all God's name.

3. In the day when I cried, thou anſweredſt me; *and* ſtrengthnedſt me *with* ſtrength in my ſoul *d*.

d This laſt clauſe limits and explains the former, how God anſwered him ſo ſpeedily, not by giving him the thing which he deſired in that very inſtant, but by giving him inward ſupport and patience to wait God's time, and to bear all his troubles chearfully in the mean time, which was a ſingular mercy, and indeed greater than the actual donation of any temporal bleſſing.

4. All the kings of the earth *e* ſhall praiſe thee, O LORD, when they hear the words of thy mouth *f*.

e Either, 1. all neighbouring Kings: or, 2. the generality of Kings and Princes upon earth. And ſo this is a Prophecy of the calling of the Gentiles. Which ſeems to be confirmed by the next verſe, which expreſſeth their extraordinary joy and an eminent advancement of God's glory, which agrees much better to this great occaſion, than to that of *David*'s exaltation to the Throne, wherein the other Kings of the earth were not much concerned. *f* Either, 1. thy promiſes declared unto them by me: or, 2. the Goſpel preached among them.

5. Yea, they ſhall ſing in the ways of the LORD *g*, for great *is h* the glory of the LORD.

g Or, *of*, or, *for*, or *becauſe of the ways of the Lord*, *i.e.* his wonderful counſel and gracious providences towards themſelves and others. *h* Or, *great* ſhall be. At that time the worſhip and glory of God ſhall not be confined to one ſmall land as now it is, but ſhall be extended to all the parts of the world.

* Pſal. 113. 5, 6. Iſa. 57. 15. † Heb. *he ſeeth.* * Jam. 4. 6. 1 Pet. 5. 5. ‖ Or, *and.*

6. * Though the LORD *be* high, yet † hath he * reſpect unto the lowly *i*, ‖ but the proud he knoweth afar off *k*.

i Unto ſuch as are mean and obſcure in the world, to me a poor contemptible ſhepherd, whom he hath preferred before great Princes, and to ſuch as are little in their own eyes. *k* But as for the great men of the world, who are lifted up in pride, he looks upon them as they do upon others, with ſcorn and contempt, and at a great diſtance, as diſdaining to admit them into his preſence. But the words may be, and by divers Interpreters are rendred otherwiſe, *And he who is high* or *the loſty one from afar* (*i.e.* from his high and holy place, even the higheſt Heavens where he dwells, nothwithſtanding that diſtance) *doth know* them, or *will own* them. So this is the repetition of the former ſentence, as is very uſual in this Book. And this ſeems beſt to ſuit as with the foregoing, ſo alſo with the following words, and thus all will be underſtood of one and the ſame ſort of perſons.

7. Though I walk in the midſt of trouble *l*, thou wilt revive me *m*: thou ſhalt ſtretch forth thine hand *n* againſt the wrath of mine enemies *o*, and thy right hand ſhall ſave me.

l i.e. Be encompaſſed with dangers. *m* Thou wilt chear my ſpirit and preſerve my life. *n* Put forth thy Almighty power. *o* To oppoſe and reſtrain their rage, and to ſave me from them, as it follows.

* Pſal. 57. 2. Phil. 1. 6. ‖ Or, *for me.*

8. * The LORD will perfect *that which* ‖ concerneth me *p*: thy mercy, O LORD, *endureth* for ever *q*: forſake not *r* the works of thine own hands *s*.

p Will finiſh that great work of my deliverance and advancement, which he hath undertaken and carried on hitherto. *q* It is not inconſtant and changeable, as mens affections are, but everlaſting. And this may be either a proof of the foregoing aſſertion, *the Lord will perfect*, &c. or an argument to enforce the following petition, therefore *forſake not*, &c. *r* Or, *leave not*, or, *do not deſiſt from* or *give over*. *s* The work of my ſalvation which is thus far advanced, not by any humane help, but by thine own extraordinary power and providence, and therefore it is not for thine honour to deſert it at laſt. This he calls *works* in regard of the many and various parts and actions which concurred to this work.

PSAL. CXXXIX.

To the chief Muſician, A Pſalm of David.

This Pſalm is eſteemed by the Hebrews the moſt excellent in the whole Book. The matter of it is noble and ſublime, and ſo is the ſtile. The occaſion of it ſeems to have been thoſe heavy

heavy cenſures and reproaches wherewith *David* was loaded by his enemies, who branded him for a notorious hypocrite and impoſtor that pretended Religion only for the covering and promoting his own ambitious and wicked deſigns againſt his lawful King, whoſe life and Crown he ſought to take away. Againſt theſe he comforteth himſelf with the conſideration of God's Omniſcience, to whom he appeals as the only proper Judge of the integrity of his heart.

1. O LORD, thou haſt ſearched me, and known me *a*.

a (*i. e.*) Known me exactly, as men do thoſe things which they diligently ſearch out.

2. Thou knoweſt my down-ſitting, and mine up-riſing *b*, thou underſtandeſt my thought *c* afar off *d*.

b All my poſtures and motions, my actions, and my ceſſations from action. *c* All my ſecret counſels and deſigns. *d* Before they are perfectly formed in my mind. Thou knoweſt what my thoughts will be in ſuch and ſuch circumſtances, long before I know it, yea from all eternity.

‖ Or, *winnoweſt*. 3. Thou ‖ compaſſeſt my path *e*, and my lying down *f*, and *art* acquainted *with* all my ways.

e Thou watcheſt me on every ſide, and therefore diſcerneſt every ſtep which I take. It is a Metaphor either from huntſmen watching all the motions and lurking places of wild beaſts, that they may catch them; or from Souldiers beſieging their enemies in a City, and ſetting watches round about them. *f* Me when I lie down in my bed, where men oft contrive what they execute in the day time.

4. For *there is* not a word in my tongue, *but* lo, O LORD, thou knoweſt it altogether *g*.

g Thou knoweſt what I ſpeak, and with what deſign and diſpoſition of mind. Or rather, as others render it, and which is more admirable, *When* there is *not a word*, &c. Thou knoweſt what I intend to ſpeak either in prayer to thee, or in converſation with men, when I have not yet uttered one word of it.

5. Thou haſt beſet me behind and before *h*, and laid thine hand upon me *i*.

h With thine all-ſeeing and all-diſpoſing Providence. *i* Thou keepeſt me, as it were with a ſtrong hand, in thy ſight and under thy power.

† Pſal. 131. 1. 6. * *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it *k*.

k I am ſo far from equalling thy knowledge, that I cannot apprehend it, in what manner thou doſt ſo perfectly know all things, even ſuch as are moſt ſecret and have yet no being, and ſeem to depend upon many caſualties and uncertainties.

* Jer. 23. 24. † Heb. *thy face*. & Gr. 7. * Whither ſhall I go from thy ſpirit *l*? or whither ſhall I flee from † thy preſence *m*.

l Either, 1. from the Holy Ghoſt, the third Perſon in the Trinity: or, 2. from thee who art a Spirit, and therefore canſt penetrate into the moſt ſecret parts: or, 3. from thy mind or underſtanding, of which he is here ſpeaking, as this word ſeems to be taken, *Iſa.* 40. 13. compared with *Rom.* 11. 34. for what there is called *the Spirit of the Lord*, is here called *the mind of the Lord*. And as the *Spirit of God* is oft uſed in Scripture for its gifts and graces, ſo the *Spirit* of God in this place may be put for that knowledge which is an Attribute or action of God. *m* A man can go to no place which is out of thy ſight.

* Am. 9. 2, 3, 4. * Prov. 15. 11. 8. * If I aſcend up into heaven, thou *art* there: if * I make my bed in hell *n*, behold, thou *art there*.

n If I ſhould or could repoſe and hide my ſelf in the grave, or in the loweſt parts of the earth, which are at the fartheſt diſtance from Heaven.

9. If I take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea *o*:

o If I ſhould flee as ſwiftly from thy preſence as the morning light doth, which in an inſtant ſcattereth it ſelf from Eaſt to Weſt; for the *Sea* being the Weſtern border of *Canaan*, is oft put for the Weſt in Scripture. And *wings* are Poetically aſcribed to the morning or morning light here, as they are elſewhere to the Sun, as *Mal.* 4. 2. and to the winds, as *Pſal.* 18. 11. & 104. 3. and to other things of eminent ſwiftneſs.

10. Even there ſhall thy hand lead me, and thy right hand ſhall hold me *p*.

p I could neither go thither without thy conduct, nor ſubſiſt there without thy powerful ſupport, and much leſs could I go out of thy ſight; for a man may ſee many things which are out of his power.

11. If I ſay, Surely the darkneſs ſhall cover me; even the night ſhall be light *q* about me.

q Shall be as clear and manifeſt to God as the light it ſelf.

* Job 26. 6. & 34. 22. Heb. 4. 13. † Heb. *darkneth not*. † Heb. *as is the darkneſs, ſo is the light*. 12. Yea, * the darkneſs † hideth not from thee; but the night ſhineth *r* as the day: † the darkneſs and the light *are* both alike to thee *s*.

r Or, *enlightneth*, as this word is uſed, *Pſal.* 19. 9. *Prov.* 29. 13, &c. diſcovereth me and all mine actions. *s* This is repeated ſo oft, to reprove and confute the ridiculous conceits of many ungodly men, who flatter themſelves with hopes of ſecrecy and impunity for thoſe ſins which they commit in the dark. See *Iſa.* 29. 15.

13. For thou haſt poſſeſſed *t* my reins *u*: thou haſt covered me *x* in my mothers womb.

t Or, *thou doſt poſſeſs*, thou dwelleſt in them, thou art the Owner and Governor of them, and therefore muſt needs know them. Or, *thou haſt formed*, as ſome of the Ancients and others render it. *u* The moſt inward and hidden part of the body, ſuppoſed alſo to be the ſeat of mens luſts and paſſions. *x* Either, 1. with that covering called the *after-birth*, wherein the infant is wrapped and preſerved in the womb by the wonderful care of divine providence. Or, 2. *with skin and fleſh*, as it is expreſſed, *Job* 10. 11.

† Heb. by *dreadful things I am become wonderful*. † Heb. *greatly*. 14. I will praiſe thee, for † I am fearfully and wonderfully made *y*; marvellous *are* thy works *z*, and *that* my ſoul knoweth † right well *a*.

y Thy infinite wiſdom and power manifeſted in the rare and curious ſtructure of mans body, doth fill me with wonder and aſtoniſhment, and with the dread of thy Majeſty. *z* Both in the leſſer world, man, and in the greater. *a* I am well aſſured both by thy word, and by the contemplation and ſtudy of thy works, to which I have much addicted my ſelf, that they are wonderful; although I do not ſo accurately underſtand all the particulars of them as I would do.

* Job. 10. 8, 10. Eccl. 11. 5. ‖ Or, *ſtrength*, or, *body*. 15. * My ‖ ſubſtance *b* was not hid from thee, when I was made in ſecret *c*; *and* curiouſly wrought *d* in the loweſt parts of the earth *e*.

b Or, *My bone*, as the LXX and others render the word. And *bone* may be here taken collectively for *bones*, as is uſual in ſuch words, or for the whole fabrick of the bones. And the *bones* may be very fitly mentioned here, becauſe they are inward and inviſible, as being covered with skin, and fleſh, and ſinews. Or, the *bones* may be put Synecdochically for the whole body, as being the moſt ſubſtantial part of it, as they are, *Pſal.* 35. 10. *c* In the dark vault of my mothers womb. *d* Heb. *embroidered*, exquiſitely compoſed of bones, and muſcles, and ſinews, and veins, and arteries, and other parts, all framed with ſuch wonderful skill, that even Heathens upon the contemplation of all the parts of mans body, and how excellently they were framed both for beauty and uſe, have broken forth into pangs of admiration and adoration of the Creator of man, as *Galen* particularly did. *e* Or, as it were *in the loweſt parts of the earth*. So there is only an Elliptis of the note of ſimilitude, which is very frequent in Scripture, as hath been often ſaid and proved. In a place as ſecret and remote from humane eyes, as the loweſt parts of the earth are, to wit, in my mothers womb. And ſo what was ſaid in the former clauſe is repeated in this in other words.

† Heb. *all of them*. ‖ Or, what *days they ſhould be faſhioned*. 16. Thine eyes did ſee my ſubſtance yet being unperfect *f*, and in thy book *g* † all *my members h* were written, ‖ *which* in continuance were faſhioned *i*, when *as yet there was* none of them *k*.

f When I was a meer Embryo, a rude and ſhapeleſs lump, when I was firſt conceived. *g* In thy counſel and providence, by which thou didſt contrive and effect this great work, and all the parts of it, according to that model which thou hadſt appointed. This is a Metaphor taken from workmen, who when they are to make ſome curious ſtructure, they firſt draw a rude draught or delineation of it, by which they govern themſelves in the building of it. *h* All the ſeveral parts of my ſubſtance. *i* Which in due time and by degrees were formed into bones, fleſhy ſinews, &c. Or, as it is in the margent, what *days* (and *the days* in which) *they were* or *ſhould be faſhioned*, by what ſteps, in what order and time each part of the body ſhould receive its proper form. This alſo was written or appointed by God. *k* Heb. *and not one of them*, underſtand either *yet was*, as it is in our Tranſlation; or, *was lacking*, to wit, in thy book. All my parts without exception were written by thee. But then theſe words are not to be joyned with thoſe immediately foregoing, but with the former, and the words are to be read thus, *in thy book all* my members *were written* (which *in continuance were faſhioned*) *when* as yet, &c.

* Pſal. 40. 5. 17. * How precious alſo are thy thoughts *l* unto me, O God! how great is the ſumm of them *m*!

l *Thy* is taken either, 1. paſſively, my thoughts of thee: or rather, 2. actively, *thy thoughts*, counſels or contrivances on my behalf, which are admirable and amiable in mine eyes. Thou didſt not only form me at firſt, but ever ſince my conception and birth thy thoughts have been employed for me, in preſerving and

and providing for me, and bleſſing of me. *m* Thy gracious deſigns and providences towards me are numberleſs, as it follows.

18. *If* I ſhould count them, they are more in number than the ſand: when I awake, I am ſtill with thee *n*.

n To wit, by my thoughts and meditations. Thy wonderful counſels and works on my behalf come conſtantly into my mind, not only in the day time, but even in the night ſeaſon, which is commonly devoted to reſt and ſleep, whenſoever I awake either in the night or in the morning: Theſe are my laſt thoughts when I lie down, and my firſt when I riſe.

19. Surely thou wilt ſlay the wicked *o*, O God: depart from me therefore *p*, ye bloody men *q*.

o And as thou haſt precious and gracious thoughts towards me and all that love and fear thee, ſo thou haſt other kinds of thoughts and purpoſes towards wicked men, ſuch as thou knoweſt mine enemies to be, even to deſtroy them utterly. *p* I renounce your friendſhip and ſociety. I will not partake with you in your ſins, leſt I ſhould alſo partake of your plagues. *q* Heb. *ye men of blood*, either, 1. paſſively, deſerving death, or *guilty of blood* or *of death*, as the phraſe is, *Numb.* 35. 27, 31. *Mat.* 26. 66. Or rather, 2. actively, blood-thirſty, or ſhedders of blood, as this phraſe is generally taken, as 2 *Sam.* 16. 8. *Pſal.* 26. 9. & 55. 24. & 59. 3. Having called them *wicked* men in general, he now gives a particular account of their wickedneſs, they were unjuſt and cruel towards men, and withal profane and impious towards God, as he tells us in the next verſe.

† Heb. *ſpeak of thee in wickedneſs*, or, *unto wickedneſs*.

20. For they † ſpeak againſt thee wickedly *r*, *and* thine enemies take *thy Name* in vain *s*.

r By profane ſcoffs, and a profeſſed denial or contempt of thine Omniſcience and Providence. Or, *they ſpeak of thee in* or *unto wickedneſs*, they make uſe of Religion to cover or further their wicked deſigns. But our Tranſlation is more favoured by the Context, which ſpeaks of God's open and profeſſed enemies. *s* Or, according to the order of the Hebrew words, and *take* thy Name *in vain*, and are *thine enemies*, or haters of thee, as it follows *v.* 20. Theſe words, *thy Name*, are underſtood here, as alſo *Iſa.* 3. 7. out of *Exod.* 20. 7. where they are expreſſed. They abuſe thy bleſſed Name with helliſh oaths and perjures and blaſphemies.

21. Do not I hate them, O LORD, that hate thee *t*? and am I not grieved with thoſe that riſe up againſt thee *u*?

t I appeal to thee the omnipreſent and omniſcient God, whether I do not perfectly hate them ſo far as they are enemies to God and goodneſs. *u* In open hoſtility and rebellion againſt thine Authority.

22. I hate them with perfect hatred: I count them mine enemies *x*.

x I am no leſs grieved with their enmity againſt thee than if they directed it againſt my ſelf.

* Job 31. 6. Pſal. 26. 2.

23. * Search me, O God, and know my heart: try me, and know my thoughts *y*.

y And whether I do not ſpeak this from my very heart, do thou judge who art the ſearcher of hearts, and deal with me accordingly.

‖ Heb. *way of pain*, or, *grief*. * Pſal. 5. 8. & 143. 10.

24. And ſee if *there be any* ‖ wicked way in me *z*, and * lead me in the way everlaſting *a*.

z Heb. *Way of trouble* or *grief*, any courſe of life which is grievous, either, 1. to my ſelf, as all ſin is to the ſinner ſooner or later; or, 2. to others; as I am accuſed of cauſing much trouble and deſigning miſchief to the King and Kingdom. *a* In the right and good way, which is laſting and leads to everlaſting life, whereas the *way of wickedneſs*, to which this is oppoſed, will *periſh*, as is ſaid *Pſal.* 1. 6. and bring men into utter deſtruction. Or, as others render it, *in the old way*, which is *the good way*, as it is called *Jer.* 6. 16. in the way of righteouſneſs and holineſs, which may well be called *the old way*, becauſe it was from the beginning of the world written in mans heart, whereas wickedneſs is of a later date. Poſſibly it may be rendred, *in* thy *way* (the Ellipſis of the Pronoun being frequent, as hath been noted and proved before: or, *in the way*, to wit, the way of God, which is oft called emphatically *the way*, as *Pſal.* 25. 8. & 119. 1. *Prov.* 23. 19. & 29. 27. and which is ſufficiently underſtood from its oppoſition to *the wicked way* in the former clauſe) *for ever*, or, as long as I live, as this Hebrew word *Olam* without any prefix to it is uſed, 2 *Sam.* 27. 12. *Job* 41. 4. *Pſal.* 21. 4. & 45. 7. and elſewhere. But this with ſubmiſſion.

PSAL. CXL.

To the chief Muſician, A Pſalm of David.

This Pſalm was compoſed by *David* upon occaſion of thoſe ſlanderous and reproachful ſpeeches and treacherous dealings which *David* had from his enemies, in *Saul*'s time, of which we have an account in the hiſtory.

1. DEliver me, O LORD, from the evil man *a*: preſerve me from the † violent man. † Heb. *man of violences.*

a Either *Saul* or *Doeg* or ſome other malicious enemy, or rather enemies: the word *man* being taken collectively for *men*, as appears from the next verſe, where he ſpeaks of this man in the Plural number.

2. Which imagine miſchiefs in *their* heart: continually are they gathered together for war *b*.

b To execute thoſe bloody enterpriſes which they had deviſed in the firſt clauſe of this verſe.

3. They have ſharpned their tongues *c* like a ſerpent *d*; * adders poiſon *is* under their lips. * Pſal. 58. 4. Rom. 3. 13.

c Their malicious hearts ſtirred up their tongues to utter vile ſlanders againſt me. *d* Either whetting their tongues as ſerpents are ſaid to whet theirs when they are about to bite: or rather, uſing words as ſharp and piercing, as the ſling of a ſerpent.

4. Keep me, O LORD, from the hands of the wicked, preſerve me from the violent man, who have purpoſed *e* to overthrow my goings *f*.

e Whoſe deſign and full reſolution it is, if thou doſt not prevent it. *f* Or, *my feet* or *footſteps*, *i.e.* to throw me down to the ground, to defeat all my hopes and counſels, and bring me to ruine.

5. * The proud *g* have hid a ſnare for me, and cords, they have ſpread a net by the way † ſide *h*: they have ſet grins for me. Selah. * Pſal. 35. 7. & 57. 6. & 141. 9. Jer. 18. 22. † Heb. *hand.*

g My inſolent enemies who deſpiſe me for my meanneſs, and exalt themſelves againſt me. *h* In which I uſed to walk.

6. I ſaid unto the LORD, Thou *art* my God: hear the voice of my ſupplications, O LORD.

7. O GOD the Lord, the ſtrength of my ſalvation; thou haſt covered my head *i* in the day of battel.

i With thy powerful protection as with an helmet or ſhield.

8. Grant not, O LORD, the deſires of the wicked, further not his wicked device *k*, ‖ * leſt they exalt themſelves *l*. Selah. ‖ Or, *let him not be exalted.* * Deut. 32. 27.

k Which is to deſtroy me. *l* Not only againſt me, but againſt thee alſo, as if by their power and policy they had fruſtrated thy deſign and promiſe made to me.

9. *As for* the head *m* of thoſe that compaſs me about, * let the miſchief of their own lips cover them *n*. * Pſal. 7. 16. & 94. 23. Prov. 12. 13. & 18. 7.

m Or, *heads*, the Singular number put for the Plural, as is frequent. By which he underſtands either, 1. their politick heads, their chiefs or ring-leaders, who are moſt malicious, and by whom all the reſt were ſupported and ſtirred up: or, 2. their proper and natural heads, as this word is uſed *v.* 7. and this covering of their heads here is oppoſed to that covering of *David's* head there. *n* Let the miſchief which by their calumnies they deſign againſt me, fall upon themſelves.

10. * Let burning coals *o* fall upon them, let them be caſt into the fire: into deep pits, that they riſe not up again *p*. * Pſal. 11. 6.

o Divine vengeance, which is compared to coals of fire, as *Pſal.* 18. 12. and elſewhere. *p* Either to my danger, or to their own comfort.

11. Let not † ‖ an evil ſpeaker *q* be eſtabliſhed in the earth: evil *r* ſhall hunt the violent man to overthrow him. † Heb. *a man of tongue.* ‖ Or, *an evil ſpeaker, a wicked man of violence be eſtabliſhed in the earth: let him be hunted to his overthrow.*

q Such as ſlander me and other innocent perſons, to exaſperate Princes againſt us. *r* Either the evil of puniſhment, or, which comes to the ſame thing, the evil of ſin, their own wickedneſs, which ſhall recoil upon themſelves.

12. I know *s* that the LORD will maintain the cauſe of the afflicted, *and* the right of the poor.

s Both by God's word which hath promiſed it, and by my own experience of it in the courſe of God's providence.

13. Surely the righteous ſhall give thanks unto thy Name *t*, the upright ſhall dwell in thy preſence *u*.

t Shall have occaſion to praiſe thee for their deliverance. *u* Shall conſtantly enjoy thy gracious and powerful preſence and aſſiſtance.

PSAL.

PSAL. CXLI.

A Pſalm of David.

This Pſalm alſo must be referred to the time of *David*'s perſecution by *Saul*. It is an humble prayer that God would deliver him from the rage and malice of his enemies, and from thoſe ſins to which he might be inclined or provoked upon that occaſion.

1. LORD, I cry unto thee, make haſte unto me, give ear unto my voice, when I cry unto thee.

†Heb. *directed.* 2. Let my prayer be † ſet forth before thee *a* as incenſe *b*; *and* the lifting up of my hands *c* as the evening ſacrifice *d*.

a Heb. *Be directed to thy face.* Let it not be loſt, but let it come unto thee and find audience. *b* Owned and accepted by thee, no leſs than the incenſe, which by thy command, *Exod.*30. 7, &c. is offered upon thine Altar, from which I am now baniſhed, and ſo diſenabled to offer it there, and therefore I truſt thou wilt accept my prayer inſtead of it. *c* My prayer made with hands lifted up, which was the uſual geſture. See *Job* 11. 13. *Pſal.*63.5. & 88.10, &c. *d* Which was offered every evening, *Exod.*29.39, &c. Which he mentions either, 1. by way of oppoſition to the incenſe which was offered in the morning: or, 2. Synecdochically, ſo as to include the morning-ſacrifice, and all the ſacrifices of the day, of which this was the cloſe; ſuch Synecdoches being moſt frequent, as hath been already obſerved: or, 3. becauſe the evening-ſacrifice was more ſolemn than the morning, and was attended with more company and more prayers, whence the *ninth hour*, which was the time of this ſacrifice, is called *the hour of prayer*, *Acts* 3. 1.

3. Set a watch, O LORD, before my mouth *e*; keep the door of my lips *f*.

e That I may not through mine own infirmity and the great provocations of mine enemies, break forth into any unadviſed ſpeeches, or any expreſſions of impatience, or diſtruſt, or envy, or malice, &c. *f* My lips which are the door of my mouth, whence words come forth.

4. Incline not *g* my heart *h* to *any* evil thing, to practiſe wicked works with men that work iniquity *i*: and let me not eat of their dainties *k*.

g Suffer it not to be inclined or led aſide, either by my own errors or luſts, or by the temptations of the world or of the Devil. Thus God is frequently ſaid *to harden* mens *hearts*, not poſitively, for he can do no evil, nor tempt any man to it, *Jam.* 1.13. but privatively, by denying ſoftning grace. *h* Keep me not only from wicked ſpeeches, *v.* 3. but from all evil motions of my heart, which otherwiſe will draw me to many evil ſpeeches and actions. *i* Either, 1. to joyn with them in their ſinful courſes: or, 2. to do wickedly as they do. *k* Let me never enjoy or deſire worldly comforts upon ſuch terms as they do, to wit, with God's wrath and curſe, as inſtruments of wickedneſs, and of my own eternal deſtruction. My afflictions are more deſirable than ſuch proſperity. Let none of their ſweet morſels, the pleaſures or advantages, which they gain by their wickedneſs, tempt me to approve of or imitate their ways.

* Prov.9.8. ‖ Or, *let the righteous ſmite me kindly, and reprove me; let not their precious oil break my head*, &c.

5. * ‖ Let the righteous ſmite me *l*, *it ſhall be* a kindneſs *m*; and let him reprove me, *it ſhall be* an excellent oyl *n*, *which* ſhall not break my head *o*: for yet my prayer alſo *ſhall be* in their calamities *p*.

l To wit, with his tongue by reproofs, as the next clauſe explains it, which are called *wounds*, *Prov.*27.6. As I pray unto thee that thou wouldſt keep me from ſinful practices, ſo I beg it of all juſt men, that if I do tranſgreſs, or if, by the arts and ſlanders of mine enemies, any of them are made to believe that I am guilty of evil deſigns againſt *Saul*, or of any other wickedneſs, that they would freely admoniſh and reprove me for it. And their reproofs ſhall pleaſe me better than the dainties of the wicked laſt mentioned, *v.* 4. *m* I ſhall be ſo far from being offended with it, as an act of enmity or ill-will, as they may ſuſpect, that I ſhall eſteem it an act and ſign of true friendſhip. *n* Or, it ſhall be as *the oyl of the head*, as it is in the Hebrew, *i. e.* which is poured upon the head, as the manner was in great feaſts and ſolemnities. *o* Not hurt or diſturb it, but on the contrary, ſhall heal and greatly refreſh and delight it. Which is here underſtood by a known figure called *Meioſis*, whereby more is intended than is expreſſed, as *Prov.*17.21. and oft elſewhere. *p* Either, 1. in the calamities of thoſe righteous perſons who reproved and cenſured him. So this is an evidence of what he laſt ſaid, that he ſhould take their reproofs for a kindneſs, becauſe when they came into ſuch calamities as thoſe wherein he was involved, as all righteous men muſt expect ſufferings at one time or other, he would not inſult over them nor cenſure them, but pity them and pray for them: or, 2. in the calamities of his enemies, of which he ſpeaks in the next words. And ſo this may be added as a reaſon why he did ſo freely offer himſelf to the righteous to be reproved by them, if he or his cauſe were ſo bad as his enemies made them, becauſe he was well aſſured that he was ſincere, and his cauſe good, and that God would bring him out of all his calamities, and bring his enemies into ſuch calamities, that they ſhould need and deſire his prayers, which alſo he would willingly grant to them; and then all good men would be fully ſatisfied of the juſtice of his perſon and cauſe.

6. When their judges *q* are overthrown *r* in ſtony places *s*, they ſhall hear my words, for they are ſweet *t*.

q The chief of mine enemies, their Governors Civil and Military. *r* Or, *ſhall be overthrown*, or caſt down headlong by thine exemplary vengeance. Or, as others, *were left free*, unhurt by me, when it was in my power to deſtroy them: of which ſee 1 *Sam.*24. & 26. to which hiſtories this place is by divers learned Interpreters thought to allude. And then by *their Judges* he means *Saul*, although he thought not fit diſtinctly to mention him, but only to intimate him in an obſcure and general way. *s* Heb. *in the hands* or *by the ſides of the rock*. Which may relate either, 1. to the rocky nature of thoſe places in which *Saul* fell into *David*'s hands. See 1 *Sam.*24.2. or, 2. to the ancient manner of puniſhing malefactors, which was by throwing them down from the tops of rocks: of which ſee 2 *Chron.*25. 12. or, 3. to aggravate their overthrow: for falls in ſtony places are as moſt eaſie and frequent, ſo alſo moſt miſchievous. *t* Then *they*, either the Judges, who will be wiſe too late; or the people ſpared by my favour, when others were overthrown and warned by that fearful example, *will hear my words*, *i. e.* hearken to my counſels and offers which now they deſpiſe, and then *they*, my words, *will be ſweet* and acceptable to them, which now they reject. Others thus, *then they did hear my words that they were ſweet*, then they acknowledged that my words and carriage towards *Saul* were full of meekneſs and gentleneſs, and that I was not ſo falſe and malicious, as they had repreſented me to be.

7. Our bones *u* are ſcattered at the graves mouth *x*, as when one cutteth and cleaveth *wood* upon the earth *y*.

u My bones, and the bones of my friends and followers. Our skin and fleſh is in a manner conſumed, and there is nothing left of us but a company of dead and dry bones. Whereby he intimates that their condition was deſperate. Comp. *Ezek.* 37. 11. *x* Either, 1. literally and properly. So barbarouſly cruel were our enemies, that they not only killed us, but left our carkaſſes unburied, by which means our fleſh and ſinews, &c. were conſumed or torn in pieces by wild beaſts, and our bones diſperſed upon the face of the earth, our common grave: or, if any of my followers were dead and buried, they pulled their bones out of the grave, and ſcattered them about: or rather, 2. Metaphorically. So the ſence is, Our caſe is almoſt as hopeleſs as of thoſe who are dead, and whoſe bones are ſcattered in ſeveral places. *y* As much neglected and deſpiſed by them as the chips which a Carpenter makes when he is cutting wood, which he will not ſtoop to take up. Or rather, as the LXX. and Chaldee, and Syriack underſtand it, and as it is in the Hebrew, *as when one* (to wit, the husbandman) *cutteth and cleaveth the earth* or *in the earth*; which he teareth without any mercy.

8. But mine eyes are unto thee, O GOD the Lord: in thee is my truſt, † leave not my ſoul deſtitute *z*.

† Heb. *make not my ſoul bare*, or, *naked.* 2 Cor.5. 2,3.

z Or, *naked*, as this word ſignifies, *Pſal.*137.7. and as *Aaron* is ſaid to have *made the people naked*, *Exod.*32.25. *i. e.* deprived of thy favour and protection. Or, *do not pour out my ſoul*, to wit, unto death, as this word is uſed, *Iſa.* 53. 12.

9. Keep me from * the ſnare *which* they have laid for me, and the grins of the workers of iniquity.

* Pſal.140. 5. & 142.3.

10. Let the wicked fall into their own nets *a*, whilſt that I withal *b* † eſcape.

†Heb. *paſs over.*

a Heb. *Into his nets*, either into God's nets, the Relative being put without the Antecedent, as is uſual in ſuch caſes, where it is eaſily underſtood. Or, each *into his own nets*, to wit, the miſchiefs which he deſigns againſt me. *b* Or, *together*, to wit, with my followers: or, *in like manner*, as I have done formerly. But this word may ſeem to be more fitly joyned to the foregoing clauſe, to which it is next placed in the Hebrew, and the verſe may be and is by divers both ancient and later Tranſlators, thus rendred, *Let the wicked fall.* (Or, *The wicked ſhall fall*) *into their own nets together*, (altogether, or *alike*, one as well as another, *Saul* himſelf not excepted, whom though I dare not deſtroy, God will judge) *whilſt that I eſcape*, am preſerved from that common calamity in which mine enemies ſhall periſh. Which was verified by the event. For *David* was ſtrangely kept out of harms way, when *Saul* and others of *David*'s enemies were cut off by the Philiſtins, 1 *Sam.* 31.

PSAL. CXLII.

‖ Or, A Pſalm *of* David *giving inſtruction.*

‖ Maſchil of David; a prayer when he was in the cave *a*.

a Either that of *Adullam*, 1 *Sam.* 22. or that of *Engedi*, 1 *Sam.* 24. There he meditated this Pſalm, which afterward he more accurately compoſed and committed to writing.

1. I Cried unto the LORD with my voice *b*: with my voice unto the LORD did I make my ſupplication.

b Either, 1. with the voice of my ſoul. But ſo this addition would be ſuperfluous, and much more the repetition of it, becauſe that is neceſſarily implied in the former word, *I cried*, and in the following, *I make my ſupplication*. Or rather, 2. with my corporeal voice, which the fervor of my ſoul forced me to uſe, when I could not do it without ſome danger, the enemy being at the mouth of the cave. And ſo this addition is emphatical, and therefore is repeated. But it is probable that *David* ſpoke with a loud voice, and that he might do ſo without very great danger, is manifeſt from that diſcourſe which paſſed between *David* and his men, even when *Saul* was entred into the cave, 1 *Sam.* 24. 4, 5, 6, 7.

* Pſal. 102. tit. 2. I * poured out *c* my complaint before him: I ſhewed before him my trouble.

c I did it fully and frequently and confidently.

* Pſal. 140. 5. 3. When my ſpirit was overwhelmed within me, then thou kneweſt *d* my path *e*: * in the way wherein I walked *f* have they privily laid a ſnare for me.

d To wit, practically, ſo as to direct me to it. *e* What paths I ſhould chuſe whereby I might eſcape *Saul*, when I fled hither and thither in deſarts and mountains and woods; and which way I ſhould get out of his hands when he and all his men were at the cave's mouth, which paſſed my skill. *f* Wherein I uſed to walk, or they ſuppoſed that I would walk.

‖ Or, *look on the right hand and ſee.* * Pſal. 88. 8. † Heb. *periſhed from me.* ‖ Heb. *no man ſought after my ſoul.* 4. ‖ I looked on *my* right hand *g*, and beheld, but * *there was* no man *h* that would know me *i*; refuge † failed me: ‖ no man cared for my ſoul *k*.

g The place where the Patron or Aſſiſtant uſed to ſtand. See *Pſal.* 16. 8. & 109. 31. & 121. 5. *h* To wit, in *Saul*'s Court or Camp: none of my former acquaintance and friends and relations. *i* Own me, or ſhew any reſpect or kindneſs to me. *k* Or, *for my life*, to wit, to preſerve it; but they all conſpired to take it away; which is here implied.

* Pſal. 16. 5. & 73. 26. 5. I cried unto thee, O LORD, I ſaid, Thou *art* my refuge, *and* * my portion *l* in the land of the living *m*.

l Thou only art both *my refuge* to defend me from all evil, and *my portion* to ſupply me with all the good which I need and deſire. *m* Even in this life, wherein I doubt not to ſee God's goodneſs, as is ſaid *Pſal.* 27. 13.

6. Attend unto my cry, for I am brought very low: deliver me from my perſecutors, for they are ſtronger than I.

7. Bring my ſoul out of priſon *n*, that I may praiſe thy Name: the righteous ſhall compaſs me about *o*: for thou ſhalt deal bountifully with me.

n Bring me ſafe out of this cave wherein I am impriſoned, and ſet me at perfect liberty. *o* Shall flock to me from all parts, partly out of curioſity to ſee ſuch a ſpectacle and miracle of God's power and mercy; and partly to rejoyce and bleſs God with me and for me and for all the benefits which they expect from my government.

PSAL. CXLIII.

A Pſalm of David.

This Pſalm is much of the ſame nature with the former, and ſeems to have been compoſed much about the ſame time and upon the like occaſion. This is the laſt of thoſe which are called Penitential Pſalms, the former being *Pſal.* 6. & 32. & 38. & 51. & 102. & 130.

1. HEar my prayer, O LORD, give ear to my ſupplications: in thy faithfulneſs anſwer me: *and* in thy righteouſneſs *a*.

a Whereby thou art inclined and engaged to favour righteous perſons and juſt cauſes.

‖ Or, *but.* 2. ‖ And enter not into judgment with thy ſervant *b*: for * in thy ſight ſhall no man living be juſtified *c*.

* Exod. 34. 7. Job 4. 17. Rom. 3. 20. Gal. 2. 16.

b But when I appeal to thy righteouſneſs, I do it only with reſpect to mine enemies, whoſe cauſe as well as their perſons is worſe than mine, but not in reference to thee, as if I could abſolutely juſtifie my ſelf upon a ſevere tryal at the Tribunal of thy Juſtice; for if thou ſhouldeſt rigorouſly examine all the paſſages of mine heart and life, I dread the thoughts and conſequences of it. *c* To wit, upon terms of ſtrict juſtice, without thy indulgence and infinite mercy.

3. For *d* the enemy hath perſecuted my ſoul *e*, he hath ſmitten my life down to the ground *f*: he hath made me to dwell in darkneſs *g*, as thoſe that have been long dead *h*.

d This is not a reaſon of what he laſt ſaid, *v.* 2. but an argument to enforce his petition delivered *v.* 1. and repeated *v.* 7, &c. For though I am not faultleſs, if thou ſhouldeſt make an exact ſearch into me, yet mine enemies are more culpable and highly unjuſt, and therefore I hope for thy help againſt them from thy juſtice as well as mercy. *e i.e.* My life; for nothing leſs will ſatisfie him. *f* He hath beaten me down to the ground where I lie ſtruggling for life. *g* He hath forced me to have mine abode in dark vaults and caves. *h* Where I am out of ſight and memory, and in as forlorn and hopeleſs a condition in the eye of man, as thoſe that have lain long rotting in the grave.

4. Therefore is my ſpirit overwhelmed within me *i*: my heart within me is deſolate *k*.

i See on *Pſal.* 61. 2. & 142. 3. *k* Deprived of all hope and comfort. Or, *is aſtoniſhed.*

* Pſal. 77. 5, 11. 5. I * remember the days of old *l*, I meditate on all thy works: I muſe on the works of thy hands.

l i.e. What thou haſt done for thy ſervants in former times. Which he mentions either, 1. as matter of terror, to conſider how unlike God now was to himſelf and to his former dealings: or, 2. as matter of ſupport from former experience, becauſe God was ſtill the ſame. Either way it drive him to his prayers, which here follow.

* Pſal. 63. 1. 6. I ſtretch forth my hands unto thee *m*: * my ſoul *thirſteth* after thee *n*, as a thirſty land *o*. Selah.

m I pray to thee fervently. See on *Pſal.* 141. 2. *n* After thy favour and help. *o* To wit, thirſteth for rain.

* Pſal. 28. 1. ‖ Or, *for I am become like, &c.* 7. Hear me ſpeedily, O LORD, my ſpirit faileth: hide not thy face from me *, ‖ leſt I be like unto them that go down into the pit *p*.

p That are dead and buried, of whom there is no hope.

8. Cauſe me to hear thy loving kindneſs in the morning *q*, for in thee do I truſt: cauſe me to know the way wherein I ſhould walk *r*, for * I lift up my ſoul unto thee.

* Pſal. 25. 1.

q i.e. Early, as this phraſe is taken, *Pſal.* 90. 14. and elſewhere, ſeaſonably and ſpeedily. *r* So as to pleaſe thee, and to ſecure my ſelf.

† Heb. *hide me with thee.* 9. Deliver me, O LORD, from mine enemies: I † flee unto thee to hide me *s*.

s Without whoſe care theſe caves and rocks can give me no protection.

* Pſal. 25. 4, 5. & 139. 24. 10. * Teach me to do thy will *t*, for thou *art* my God: thy ſpirit *is* good, lead me *u* into the land of uprightneſs *x*.

t To continue in faithful obedience to thee, notwithſtanding all temptations to the contrary, *u* Or rather, as it is exactly in the Hebrew, and as many both ancient and modern Tranſlators render it, *Let thy good Spirit lead me*. Leave me not to my own blind and vain mind or corrupt affections, neither give me up to the evil Spirit, as thou didſt *Saul*, but conduct me in all my ways by thy *good*, *i. e.* gracious and holy *Spirit*. *x* Or, *in plain* or *even land* or *ground*, in a ſtraight and ſmooth path, that I may not ſtumble nor fall either into ſin or miſchief. This is oppoſed to the crooked and rugged ways in which ſinners are ſaid to walk. See *Pſal.* 125. 5. *Prov.* 2. 15. *Iſa.* 40. 4.

11. Quicken me, O LORD, for thy Names ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.

12. And of thy mercy *y* cut off mine enemies, and deſtroy all them that afflict my ſoul: for * I *am* thy ſervant.

* Pſal. 116. 16.

y Out of thy mercy to me, whoſe life they ſeek.

PSAL.

PSAL. CXLIV.

A *Pſalm* of David.

The matter of this Pſalm is partly gratulatory for mercies received, and partly petitionary for further bleſſings. It ſeems to have been compoſed after *Saul*'s death, and in the beginning of *David*'s reign, when he was expoſed to many perils both from his own rebellious Subjects, and from the Philiſtins and other foreign enemies, yet ſo that he had a good proſpect and aſſurance of a more compleat and eſtabliſhed felicity.

† Heb. *my rock.* * 2 Sam. 22. 35. † Heb. *to the war*, &c.

1. BLeſſed *be* the LORD † my ſtrength, * which teacheth my hands † to war, *and* my fingers to fight *a*.

a Who haſt given me that skill in military conduct, and that dexterity in the management of my weapons, which was wholly unſuitable to and much above my education and former courſe of life.

* 2 Sam. 22. 2, 3, 40, 48. ‖ Or, *my mercy.*

2. * ‖ My goodneſs *b* and my fortreſs, my high tower and my deliverer, my ſhield, and *he* in whom I truſt: who ſubdueth my people under me *c*.

b Or, *my mercy*: or the God *of my mercy*, as God is called *Pſal.* 59. 10, 17. the Name of *God* being eaſily underſtood from the foregoing verſe. Or, he who is exceeding good or merciful to me, as good as goodneſs it ſelf: the abſtract being put for the concrete, as it is frequently in ſpeeches of God, who is called *Wiſdom*, *Truth*, *Goodneſs*, &c. and ſometimes of men, as *Pſal.* 12. 2. *Prov.* 10. 29. where *faithfulneſs* and *uprightneſs* are put for *faithful* and *upright men*. *c* Who haſt diſpoſed me peoples hearts to receive and obey me as their King.

* Job. 7. 17. Pſal. 8. 4. Heb. 2. 6.

3. * LORD, what *is* man *d*, that thou takeſt knowledge of him *e*? *or* the ſon of man, that thou makeſt account of him *f*?

d He aggravates God's goodneſs to him expreſſed *v.* 2. by the conſideration of his own meanneſs. Though I am King over my people, yet alas I am but a man, a baſe, ſinful mortal and miſerable creature, if compared with thee, leſs than nothing and vanity. *e* (*i.e.*) Haſt any care and kindneſs for him, as words of knowledge commonly imply in Scripture. *f* The ſame thing repeated in other words.

* Job. 14. 2. Pſal. 39. 5. & 62. 9.

4. * Man is like *g* to vanity *h*: his days *are* as a ſhadow that paſſeth away *i*.

g In his nature and continuance in the world. *h* Or, *to a vapour* on *a breath*, as *Iſa.* 57. 13. which is gone in an inſtant. *i* Or, *that declineth*, as *Pſal.* 102. 11. & 109. 23. that groweth leſs and leſs till it be quite out of ſight and loſt.

* Pſal. 18. 9. * Pſal. 104. 32.

5. * Bow thy heavens, O LORD, and come down *k*: * touch the mountains, and they ſhall ſmoak *l*.

k To help me, before it be too late, remembring what a frail and periſhing creature I am. *l* Or, *that they may ſmoak*, or, *and let them ſmoak*, as *Sinai* did at thy glorious appearance, *Exod.* 19. 18. This is a figurative and Poetical deſcription of God's coming to take vengeance upon his enemies, which is continued in the next verſe.

* Pſal. 18. 13, 14.

6. * Caſt forth lightning, and ſcatter them: ſhoot out thine arrows *m*, and deſtroy them.

m Thy thunderbolts which oft accompany the lightnings and thunder.

* Pſal. 18. 16. † Heb. *hands.*

7. * Send thine † hand from above, rid me, and deliver me out of great waters: from the hand of ſtrange children *n*.

n Either of the Heathen Nations which envy and hate me: or of the rebellious Iſraelites, who though they profeſs themſelves to be the Lord's people, yet in truth and for their carriage to me are like the barbarous Heathens.

8. Whoſe mouth ſpeaketh vanity *o*: and their right hand *p is* a right hand of falſhood *q*.

o Either, 1. vain brags and threatnings which ſhall come to nothing: or 2. vain and deceitful promiſes or profeſſions of friendſhip. *p* Here mentioned either, 1. as it is uſed in ſwearing, to note their perjury: or rather, 2. as an inſtrument of action. *q* Deceiving either, 1. themſelves by being unable to do what they deſigned: Or, 2. Others, by not giving them that help which they promiſed to them.

* Pſal. 33. 2, 3.

9. I will * ſing a new ſong unto thee *r*, O God: upon a pſaltery, and an inſtrument of ten ſtrings will I ſing *praiſes* unto thee.

r When thou haſt granted this requeſt of mine, *v.* 7, 8. which I know aſſuredly thou wilt do.

‖ Or, *victory.*

10. *It is he* that giveth ‖ ſalvation unto kings *s*: who delivereth David his ſervant from the hurtful ſword.

s Who are not preſerved by their own power or prudence, but by God's ſpecial providence, which for the publick good of the world watcheth over them.

11. Rid me and deliver me from the hand of ſtrange children *t*; whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood.

t And upon theſe accounts grant me the mercy which I deſired before, and now again do repeat.

† Heb. *cut.*

12. That our ſons *may be* as plants grown up in their youth *u*; *that* our daughters *x may be* as corner-ſtones † poliſhed after the ſimilitude of a palace *y*.

u This mercy I beg not only for my own ſake, but for the ſake of thy people, that thine and our enemies being ſubdued, and peace eſtabliſhed in the land, thy people may enjoy thoſe bleſſings which thou haſt promiſed to them; and particularly, *that our ſons*, which are the ſtrength and ſafety and hopes of a nation, may be *like plants*, flouriſhing and thriving, and growing in height and ſtrength, as plants do *in their youth*, and then only; for when they grow old, they wither and decay. *x* Upon whom the hope of poſterity depends. *y* Strong and beautiful, and adorned with all the ornaments belonging to their ſex.

† Heb. *from kind to kind.*

13. *That* our garners *may* be full, affording † all manner of ſtore: *that* our ſheep may bring forth thouſands, and ten thouſands in our ſtreets *z*.

z So as they may fill our ſtreets, being brought in thither for food to the Towns and Cities. Or, *in our folds* or *ſtables*, as the Chaldee and others render it; or, as the LXX. and others, *in their* (or rather, *in our*, as it is in the Hebrew) *outlets* or *outgoings*, (*i.e.*) in the fields where they abide.

† Heb. *able to bear burdens*, or, *loaden with fleſh.*

14. *That* our oxen *may be* † ſtrong to labour *a*: *that there be* no breaking in *b*, nor going out *c*: that *there be* no complaining *d* in our ſtreets.

a Heb. *laden*, either with fleſh and fat, as many underſtand it: or, as others, with young: but then the foregoing word is not to be rendred *oxen*, but *cows*, as the ſame word and in the ſame maſculine gender is uſed *Deut.* 7. 13. And ſo this agrees beſt with the former prayer for the ſheep, *v.* 13. and he wiſheth the ſame bleſſing of fruitfulneſs both for greater and ſmaller cattel. *b* To wit, of enemies invading the Land, or aſſaulting our Cities, and making breaches in their walls. *c* To wit, of our people, either out of the Towns and Cities to fight with an invading enemy: or out of the Land into Captivity. *d* Or, *no outcry*, or *howling* for any ſad tidings, or publick grievances or calamities.

* Pſal. 33. 12. & 65. 4.

15. * Happy *is that* people that is in ſuch a caſe: *yea*, happy *is that* people whoſe God *is* the LORD *e*.

e This is a correction of the laſt ſentence. This is a very deſirable eſtate, but the true and chief happineſs of our *Iſrael* doth not conſiſt in theſe things, which are common to others with us, but in this peculiar priviledge that the true and bleſſed God is our God by covenant and ſpecial relation.

PSAL. CXLV.

David's *Pſalm* of praiſe.

This Pſalm, and the reſt which follow to the end are wholly laudatory, ſetting forth the praiſes of God. The excellency of this Pſalm appears not only from the opinion of the Hebrew Writers, but alſo from the care which the Pſalmiſt took to digeſt it into ſuch accurate and Alphabetical order, that it might be more eaſily fixed in the mind and memory of the Reader.

‖ Or, *the king.* Compare Jer. 38. 9.

1. I Will extol thee my God ‖ O King *a*, and I will bleſs thy name for ever and ever.

a Or, *the King*, by way of eminency, the King of kings, the God by whom Kings reign, and to whom I and all other Kings owe ſubjection and obedience.

2. Every day will I bleſs thee, and I will praiſe thy Name for ever and ever.

† Heb. *and of his greatneſs, there is no ſearch.* * Job 5. 9. & 9. 10.

3. Great *is* the LORD, and greatly to be praiſed; † and * his greatneſs *b is* unſearchable.

b In his Being, Majesty and Glory, and all Perfections.

4. One generation shall praise thy works to another *c*, and shall declare thy mighty acts.

c The people that live in one age shall relate them to their posterity, and so successively in all ages.

† Heb. *things*, or, *words*.

5. I will speak of the glorious honour of thy majesty *d*, and of thy wondrous † works.

d Here are divers words heaped together, to intimate that no words were sufficient to express it.

† Heb. *declare it*.

6. And *men* shall speak of the might of thy terrible acts: and I will † declare thy greatness.

‖ Heb. *pour out*.

7. They shall ‖ abundantly utter the memory of thy great goodness *e*, and shall sing of thy righteousness.

e The memorials of thy kindness to thy people, thy never to be forgotten blessings.

* Exod.34.6, 7. Numb.14.18. Psal.86.5,15. & 103.8.

8. * The LORD *is* gracious and full of compassion; slow to anger, and † of great mercy.

† Heb. *great in mercy*.

9. The LORD *is* good to all *f*: and his tender mercies *are* over all his works.

f Not to *Israel* only, but to all mankind, *whose hearts he fills with food and gladness*, as it is said, *Acts* 14. 17. yea to all his creatures, as it is in the next clause, to beasts, as well as men. See *Psal.* 147. 9.

10. All thy works shall praise thee *g*, O LORD, and thy saints shall bless thee.

g Objectively, they give men and Angels just occasion to praise thee.

11. They shall speak of the glory of thy kingdom, and talk of thy power.

12. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

† Heb. *a kingdom of all ages*.

13. Thy kingdom *is* † an everlasting kingdom, and thy dominion *endureth* throughout all generations.

* Psal.146.8.

14. The LORD upholdeth all *h* that fall, and * raiseth up all *those that be* bowed down.

h Either, 1. all that look up to him for help: or, 2. all that are upheld: whose support is not from themselves, nor from other men, but only from Gods powerful and good providence.

‖ Or, *look unto thee*. * Psal.136.25.

15. The eyes of all *i* ‖ wait upon thee *k*: and * thou givest them their meat in due season *l*.

i Of all living creatures. *k* Expect and receive their supplies wholly from thy bounty. Expectation is here figuratively ascribed to brute creatures, as *Psal.*104.27. *Rom.*8.22. *l* When they need it.

16. Thou openest thine hand, and satisfiest the desire of every living thing *m*.

m Or, as divers render it, and which is more agreeable to the order of the words in the Hebrew Text, *thou satisfiest every living thing* with thy *favour* or *good-will*, *i. e.* with the fruits of thy bounty: the Pronoun *thy* being easily and fitly understood out of the foregoing clause.

‖ Or, *merciful*, or, *bountiful*.

17. The LORD *is* righteous in all his ways, and ‖ holy *n* in all his works.

n Or rather *merciful*, as this word most commonly signifies. There is a mixture of mercy in the most severe and terrible works of God in this life, *judgment without mercy* being reserved for the next life, *Jam.* 2. 13. *Revel.* 14. 10.

* Deut.4.7.

18. * The LORD *is* nigh unto all them *o* that call upon him, to all that call upon him in truth *p*.

o To answer their prayers for relief. *p* Sincerely or with an upright heart, trusting to him, and waiting upon him in his way.

19. He will fulfil the desire *q* of them that fear him: he also will hear their cry, and will save them.

q So far as it is agreeable to his own will, and convenient for their good; not inordinate desires, which God commonly denies to his people in mercy, and granteth to his enemies in anger.

20. The LORD preserveth all them that love him: but all the wicked will he destroy *r*.

r Frequently in this world, but infallibly in the next.

21. My mouth shall speak the praise of the LORD: and let all flesh bless his holy Name for ever and ever.

PSAL. CXLVI.

The design of this Psalm is to persuade men to trust in God, and in him alone.

† Heb. *Hallelujah*.

1. † PRaise ye the LORD. Praise the LORD, O my soul.

* Psal.104.33.

2. * While I live will I praise the LORD: I will sing praises unto my God, while I have any being.

*Psal.118.8,9. ‖ Or, *salvation*.

3. * Put not your trust in princes *a*, *nor* in the son of man, in whom *there is* no ‖ help *b*.

a In men of greatest wealth and power, in whose favour men are very prone to trust. *b* Who are utterly unable frequently to give you that help which they promise, and you expect.

* Psal.104.29. Eccl.12.7. † Heb. *spirit*, So Gr.

4. * His † breath goeth forth, he returneth *c* to his earth *d*: in that very day *e* his thoughts *f* perish.

c In his body, *Eccles.*12.7. *d* To that earth from which all mankind, Princes not excepted, had their original. *e* As soon as ever he is dead. *f* All his designs and endeavours either for himself or for others.

5. Happy *is he* that *hath* the God of Jacob for his help; whose hope *is* in the LORD his God:

* Gen. 1. 1.

6. * Which made heaven and earth, the sea, and all that therein is: which keepeth truth for ever *g*:

g Both because he liveth for ever to fulfil his promises, and because he is eternally and unchangeably faithful.

* Psal.103.6. * Psal.68.5.

7. * Which executeth judgment for the oppressed, which giveth food to the hungry: * the LORD looseth the prisoners.

* Mat.9.30. Joh.9.7,32. * Psal.145.14. Luke 13.13.

8. * The LORD openeth *the eyes of* the blind *h*, * the LORD raiseth *them that are* bowed down, the LORD loveth the righteous *i*.

h Either, 1. the eyes of their mind, which he enlightens and directs in doubtful and difficult cases: or, 2. their bodily eyes; which he did abundantly by his Son Jesus Christ. *i* Even when he doth afflict them, which also he doth out of love, *Heb.*12.6.

* Deut.10.18. Psal.68.5.

9. * The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down *k*.

k He *overthroweth their goings*, as the phrase is, *Psal.* 140. 4. He maketh them to lose their way; he not only frustrateth their plots and enterprises, but turneth them against themselves. This and all the foregoing sentences are so many arguments to encourage all good men to trust in God in all their straits and afflictions.

* Exod.15.18. Psal.10.16. & 145.13.

10. * The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

PSAL. CXLVII.

This Psalm may seem from *v.* 2. & 13. to have been composed by some holy Prophet, after the return of *Israel* from the Babylonish Captivity. It containeth an ample celebration of Gods praises both for common mercies, and for special favours.

* Psal.92.1. * Psal.33.1.

1. PRaise ye the LORD: for *it* * *is* good *a* to sing praises *unto* our God; for *it is* pleasant, *and* * praise is comely.

a It is acceptable to God, and greatly comfortable and beneficial to our selves.

* Deut.30.3.

2. The LORD doth build up Jerusalem *b*: * he gathereth together the out-casts *c* of Israel.

b It is the Lords own doing, and not mans. *c* Or, *the banished*, who were carried captives out of their own land, and dispersed in divers strange countries.

† Heb. *griefs*.

3. He healeth the broken in heart *d*, and bindeth up their † wounds.

d Either with the sense of their sins: or with their sorrows and grievous calamities. He seems to speak peculiarly of the captive Israelites now returned.

4. * He

* Iſa. 40. 26.

4. * He telleth the number of the ſtars *e*: he calleth them all by *their* names *f*.

e Which no man can do, *Gen.* 22. 17. For thoſe thouſand and twenty five which Aſtronomers number, are only ſuch as are moſt diſtinctly viſible to the eye, and moſt conſiderable for their influences. *f* This ſignifies, 1. that he exactly knows them as we do thoſe whom we can call by name; he is able to give diſtinct names to each of them, becauſe he accurately underſtands their ſeveral natures and operations: 2. That he hath a Soveraign power over them, as men have over their children or ſervants or ſouldiers whom they can call by name, that he appointeth and governeth all their motions and influences to the fulfilling of his own pleaſure and purpoſes.

† Heb. *of his underſtanding there is no number.*

5. Great *is* our LORD, and of great power: † his underſtanding *is* infinite.

* Pſal. 146. 9.

6. * The LORD lifteth up the meek: he caſteth the wicked down to the ground.

7. Sing unto the LORD with thankſgiving: ſing praiſe upon the harp unto our God.

* Pſal. 104. 13, 14.

8. * Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.

* Pſal. 104. 27, 28. & 136. 25. & 145. 15. || Or, *even.*

9. * He giveth to the beaſt his food, || *and* to the * young ravens *g* which cry.

* Job 38. 41.

g Which he mentions partly becauſe they were moſt contemptible, eſpecially to the Jews, to whom they were unclean and forbidden for food: partly becauſe they are greedy and voracious: and partly becauſe they are not only neglected by men, but alſo forſaken by their dams as ſoon as ever they can flie, and ſo are wholly left to the care and keeping of Divine providence.

* Pſal. 33. 16. Hoſ. 1. 7.

10. * He delighteth not in the ſtrength of the horſe: he taketh not pleaſure in the legs of a man *h*.

h As if he needed either the one or the other for the accompliſhment of his deſigns.

11. The LORD taketh pleaſure in them that fear him, in thoſe that hope in his mercy *i*.

i That believingly and patiently expect and ſeek relief and happineſs from God alone, and from his meer grace and mercy, and not from any creature, nor from their own merits.

12. Praiſe the LORD, O Jeruſalem: praiſe thy God, O Zion.

13. For he hath ſtrengthned the bars of thy gates *k*: he hath bleſſed thy children within thee.

k Thy ſtrength conſiſts not in thy walls and gates and bars, but in his protection.

† Heb. *who maketh thy borders peace.* * Pſal. 132. 15. † Heb. *fat of wheat.*

14. * † He maketh peace *in* thy borders *l*, *and* * filleth thee with the † fineſt of the wheat.

l In all thy land, even to its utmoſt borders, which are moſt liable to the incurſion of enemies.

Pſal. 81. 16.

15. He ſendeth forth his commandment *m upon* earth: his word runneth very ſwiftly *n*.

m Which is ſufficient without any inſtruments to execute whatſoever pleaſeth him, either in works of nature or of providence. *n* The thing is done without delay or difficulty.

16. He giveth ſnow like wool *o*: he ſcattereth the hoar froſt like aſhes *p*.

o Not only in colour and ſhape and ſoftneſs, but alſo in uſe, keeping the fruits of the earth warm. *p* In colour and ſmalneſs of parts, as alſo in its burning quality.

17. He caſteth forth his ice *q* like morſels: who can ſtand before his cold *r*?

q Either, 1. pieces of ice, which God may be ſaid to *caſt forth* or *to caſt down*, becauſe he ſendeth it, and oft-times ſuddenly: or, 2. great hail-ſtones, which are of an icy nature and ſubſtance, and which are very properly *caſt forth* or *caſt down* out of the clouds, and that like morſels or fragments, the particles being congealed in them. *r* The cold which he ſometimes ſends into the air is ſo ſharp, that it would be intolerable, if men did not defend themſelves from it by houſes, cloaths, fire, &c.

† Heb. *ſpirit.* Iſa. 40. 7.

18. He ſendeth out his word, and melteth them: he cauſeth his † wind *s* to blow, *and* the waters flow *t*.

s The Southern or ſome other warm wind ſent with commiſſion to diſſolve the ice. *t* The rivers return to their courſe which before were bound up by, or turned into, ice.

† Heb. *his words.*

19. He ſheweth † his word *u* unto Jacob *x*, his ſtatutes and his judgments unto Iſrael.

u He fully declared his mind and will by revelation and in his word. *x* To the children of *Jacob* or *Iſrael*, and to them alone, as it follows.

* See Rom. 3. 1, 2.

20. * He hath not dealt ſo with any nation *y*: and *as for* his judgments, they have not known them. Praiſe ye the LORD.

y He left all others to their own native darkneſs and blindneſs, and to thoſe dim diſcoveries of God and of themſelves which they had from the light of Nature.

PSAL. CXLVIII.

The nature of this Pſalm is for ſubſtance the ſame with the former, containing an invitation to all the creatures to praiſe God for his manifold bleſſings.

† Heb. *Halleluiah.*

1. † PRaiſe ye the LORD. Praiſe ye the LORD from the heavens *a*; praiſe him in the heights *b*.

a All the hoſt of Heaven, which he particularly expreſſeth in the following verſes. *b* In thoſe high and heavenly places.

* Pſal. 103. 20, 21.

2. * Praiſe ye him all his Angels *c*: praiſe ye him all his hoſts *d*.

c He inviteth the Angels here, and the ſenſeleſs creatures afterward, to praiſe God, not as if the former needed, or the latter were capable of, his exhortation, but only by a Poetical rapture, the deſign whereof is, that men by this means might be more provoked to this duty. *d* The Angels, called *hoſts* here, and 1 *Kings* 22. 19. for their vaſt numbers, exquiſite order, and perfect ſubjection to their General, the Lord of hoſts.

3. Praiſe ye him ſun and moon *e*: praiſe him all ye ſtars of light.

e You which are adored by the blind Heathens for gods, you are but his creatures, and therefore were obliged, if you were capable, to worſhip and praiſe him for your glorious light and powerful influences.

4. Praiſe him ye heavens of heavens *f*, and ye waters that *be* above the heavens *g*.

f Ye higheſt and moſt glorious Heavens, the place of God's Throne and glorious preſence, as this phraſe is uſed, *Deut.* 10. 14. 1 *Kings* 8. 27. *Neh.* 9. 6. *Pſal.* 115. 16. Or ye ſtarry Heavens, which alſo may well be ſo called, becauſe they are above the air, which is oft called *Heaven* in Scripture. *g* Ye clouds which are above a part of the Heavens. Of which ſee on *Gen.* 1. 7.

* Gen. 1. 1, 6. Pſal. 33. 9.

5. Let them praiſe the Name of the LORD: for * he commanded, and they were created *h*.

h They owe their being wholly to God's good will.

* Pſal. 89. 37. & 119. 90, 91. Jer. 31. 35, 36.

6. * He hath alſo eſtabliſhed them for ever and ever *i*; he hath made a decree *k* which ſhall not paſs *l*.

i Either abſolutely as to the ſubſtance of them, or at leaſt to the end of the world. He hath made them conſtant and incorruptible, not changeable and periſhing, as the things of the lower world are. *k* Either concerning their ſeveral courſes and influences: or rather for their continuance for ever; which beſt agrees with the foregoing and following words. *l* Which decree ſhall never be made void.

7. Praiſe the LORD from the earth, ye dragons *m* and all deeps.

m Either, 1. dragons and ſerpents, which abide in the deep caverns and holes of the earth: or, 2. Whales or other Sea-monſters, which dwell in the depths of the Sea, which are oft called by this name, as *Job* 7. 12. *Ezek.* 29. 3. and elſewhere, as the word here rendred *deeps* is moſt commonly uſed concerning the Sea.

8. Fire *n* and hail, ſnow and vapor *o*, ſtormy wind fulfilling his word *p*.

n Lightnings and other fire-works of the air. *o* Or, *fumes*, hot exhalations, as the word properly ſignifies, as cold exhalations are comprehended under the title of *ſnow*. And both of them ariſing from the earth, are here fitly mentioned as belonging to it. *p* Executing his commands either for the comfort and refreſhment, or for the puniſhment of the inhabitants of the earth.

9. Mountains and all hills, fruitful trees and all cedars *q*.

q Admirable for your height and ſtrength and uſe, though not for your fruit.

† Heb. *birds of wing.*

10. Beaſts and all cattle, creeping things, and † flying fowl.

11. Kings of the earth *r*, and all people: princes, and all judges of the earth.

† Who, though you are called *gods* and adored like gods by your Subjects, yet are but men, and the creatures and Subjects of this Soveraign Lord, to whom you owe both your being, and all your power and dignity.

12. Both young men and maidens, old men and children.

13. Let them praise the Name of the LORD: for * his Name alone is † excellent, his glory *is* above the earth and heaven *s*.

* Psal. 8. 1. Isai. 12. 4.
† Heb. *exalted.*

s Not so much in place as in excellency, above all the glories which are in Earth and in Heaven.

14. He also exalteth the horn of his people *t*, the praise *u* of all his saints, *even* of the children of Israel, a people near unto him *x*. Praise ye the LORD.

t To wit, above the horns of all the people in the World in respect of their spiritual and eternal priviledges, as it here follows. *The horn* in Scripture doth commonly note strength, victory, glory, and felicity, as *Deut.* 33. 17. and every where. *u* Either, 1. He is *the praise*, as God is called *Deut.* 10. 21. to wit, *the God of* their *praise*, as *Psal.* 109. 1. the chiefest object and matter of it: or, 2. which is *the praise*. Which work of God in exalting their horn is their glory, and maketh them praise-worthy, or obligeth and provoketh them in a singular manner to perform this great duty of praising God, which is so generally neglected by others. *x* By special relation and friendship and covenant, and by familiar intercourses, God manifesting his face and favour to them, and they frequently and solemnly approaching into his presence, and worshipping him at his foot-stool.

PSAL. CXLIX.

The scope and design of this Psalm is to stir up and encourage God's people to praise him, either, 1. for their deliverance out of *Babylon*, and the promises which God had given them of the perfection of that work and of the enlargement of their power and dominion in the world: or, rather, 2. for the establishment of the Kingdom of *Israel* in *David*'s hands, and for that safety and glory and victory over their enemies which they expected by that means. But withal, the Psalmist, or the Spirit of God which dictated this Psalm to him, had a further prospect even to the Messiah, of whom *David* was a Type, and who was to succeed *David* in the Throne, and to bring that Kingdom to its highest perfection. And so divers of the Jewish Doctors understand this Psalm.

† Heb. *Hallelujah.*
* Psal. 33. 3.

1 † PRaise ye the LORD. * Sing unto the LORD a new song *a*: *and* his praise in the congregation of saints.

a For these new mercies conferred upon us, denied to former times.

* Psal. 100. 2.

2. Let Israel rejoyce in * him that made him *b*: let the children of Zion be joyful in their king *c*.

b That made them not only his Creatures, but, which is unspeakably greater, his people: or, that advanced and adorned them with singular priviledges, as this word is used, 1 *Sam.* 12. 6. and elsewhere. *c* *David* and his posterity, and especially the chief of all of them, the Messiah. Let them rejoyce and bless God that they have so potent, so wise, and so just a King.

* Psal. 81. 2.
‖ Or, *with the pipe.*

3. * Let them praise his Name ‖ in the dance: let them sing praises unto him with the timbrel and harp *d*.

d According to the usage of that time and dispensation.

4. For the LORD taketh pleasure in his people *e*: he will beautifie *f* the meek *g* with salvation *h*.

e He loveth them above all people, and rejoyceth over them to do them good. *f* Heb. *adorn* or *glorifie*, make them amiable and honourable in the eyes of the world, who now hate and despise them. *g* Or, *humble*, to wit, his people, as he now said, who are oft in Scripture described by that character, because all true Israelites are such, and all Israelites profess and ought to be such. Or, *the afflicted*, as that word is oft used in Scripture, which hath been observed before, his poor afflicted and oppressed people, to whom the following salvation is most needful and acceptable. *h* Both temporal, in delivering them from, and setting them above, all their Enemies, and afterwards, with everlasting salvation and glory.

5. Let the saints be joyful in glory *i*: let them sing aloud upon their beds *k*,

i For the honour which God putteth upon them. *k* Either, 1. for their safe and sweet repose and peace, which is signified by *resting in beds*, *Isa.* 57. 2. or, 2. by night as well as by day, even in the time devoted to rest and sleep, which they shall borrow to praise God for his eminent and extraordinary blessings, as *David* frequently did upon such occasions.

6. *Let* † the high *praises* of God *be* ‖ in their mouth *l*, and a * two-edged sword in their hand *m*;

† Heb. *the exaltations.*
‖ Heb. *in their throat.*
* Heb. 4. 12. Rev. 1. 16.

l Heb. *in their throat.* Which signifies vocal praise, and that with a loud voice. *m* Not only to defend themselves from their Enemies, but, as it follows, to revenge themselves upon them.

7. To execute vengeance upon the heathen *n*, *and* punishments upon the people;

n For all their cruelties and injuries towards God's people. This was literally accomplished by *David* upon the Philistines, Ammonites, Syrians, and other neighbouring Nations and Princes, which were bitter enemies to God's people. And the same thing was done afterward in the Christian world, when God raised up Christian Princes, who did by the help of the Christians fighting with and under them, severely revenge the blood of the martyred Christians upon their cruel Persecutors and Tyrants in divers ages. It may also be understood of the spiritual plagues which Christ by the hand or ministry of his Apostles and Ministers did inflict upon the hearts and consciences of his incorrigible enemies, who by God's word and ordinances were either tormented or hardned to their destruction. Yea it may have a respect unto the last day of judgment, in which the Saints shall judge the world, 1 *Cor.* 6. 2. which will be a most dreadful execution of this vengeance, &c.

8. To bind their kings with chains, and their nobles with fetters of iron *o*;

o Of which see the Note on the foregoing verse.

9. * To execute upon them the judgment written *p*: this honour have all his saints *q*. Praise ye the LORD.

* Deut. 7. 1, 2.

p Appointed and declared in the holy Scripture, as *Deut.* 12. 32. & 29. 19. & 32. 41, 42, 43. and elsewhere. This is added to shew that they do not this work to satisfie their own malicious or revengeful inclinations, but in obedience to God's commands, and only in such manner as God hath allowed in his word. *q* The honour of these actions belongs to all the Saints, for whose sakes God appointed this in his word, and afterwards executed it by his providence.

PSAL. CL.

This Psalm agrees much with the former; and is an invitation to all men to praise God, and especially to the Levites, or those of them who were appointed to this work, as may be gathered both from the place in which they are to praise him, which is, according to our Translation, *in his Sanctuary*, *v.* 1. and from that great variety of instruments here mentioned, all which were frequently used in their Temple-service, and seldom elsewhere.

† Heb. *Hallelujah.*

1 † PRaise ye the LORD. Praise God in his sanctuary *a*: praise him in the firmament of his power *b*.

a In his Temple, where this work was to be performed constantly and solemnly. Or, who dwelleth *in his Sanctuary*, So it describeth and limiteth the object of their praises. Or, *for* (as this particle is used in the next verse) *his Sanctuary*, for this great favour of placing his Sanctuary and dwelling place amongst men. *b* In his heavenly mansion, there let the blessed Angels praise him. Or, who dwelleth *in the firmament*, or *spreading forth of his power*, to wit, in the Heavens which were stretched out by his great power, and in which are the most glorious testimonies of his infinite power. Or, *for the firmament*, &c. for that glorious and astonishing piece of his workmanship.

2. * Praise him for his mighty acts: praise him according to his excellent greatness *c*.

* Psal. 145. 5, 6.

c As his infinite Majesty deserves to be praised.

3. Praise him with the sound of the ‖ trumpet: * praise him with the psaltery and harp.

‖ Or, *cornet.*
* Psal. 81. 2. & 149. 3.

4. Praise him with the timbrel and ‖ dance: praise him with stringed instruments and organs.

‖ Or, *pipe.*

5. Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6. Let every thing that hath breath *d*, praise the LORD. Praise ye the LORD.

d Every living Creature in heaven and in earth, *Rev.* 5. 13. according to their several capacities, some objectively, others actively, as was noted before.

PROVERBS.

PROVERBS.

THE Pen-man of this Book is expressed in the Title, Solomon, *who was famous for his Proverbs, of which* he spake Three Thousand, *as it is recorded,* 1 King. 4. 32. *the most eminent and useful of them being doubtless collected in this Book. And that the greatest part of this Book was composed by* Solomon *doth sufficiently appear, because that part of it which was collected and composed by other hands, is so plainly distinguished from the foregoing part,* Chap. 25. 1. *The Nine first Chapters contain a Preface or Introduction to the Book, or an Exhortation to true Wisdom; and all the following Chapters contain the Precepts of Wisdom called Proverbs. Wherein we are not to expect that order and coherence which is in many other Books of Scripture.*

CHAP. I.

* 1 King. 4. 32. Chap. 10. 1. & 25. 1.

1. THE * proverbs *a* of Solomon *b*, the son of David, king of Israel;

a Proverbs are ancient, and wise, and short Sayings, in common use: whereof some are plain and easie, others are intricate and obscure. *b* Proceeding from *Solomon*, and most of them digested by him into this Book. See the Preface.

2. To know *c* wisdom *d* and instruction *e*, to perceive the words of understanding *f*;

c Written to help men to know throughly and practically. *d* Both humane Wisdom to conduct our Affairs in this Life, which divers of the following Proverbs do, and especially divine Wisdom, which *Solomon* chiefly designed, or to make men wise to know their duty, and to save their Souls. *e* The Counsels and Instructions delivered either by God, or by Men, in order to the attainment of Wisdom. *f* Either, 1. Which are the effects of a good Understanding: Or, 2. Which teach a man true Understanding, whereby to discern between Truth and Error, between Good and Evil, to chuse the former, and to refuse the latter.

† Heb. *prudent.* ‡ Heb. *equities.*

3. To receive the instruction *g* of † wisdom *h*, justice, and judgment, and † equity *i*;

g Willingly to receive the Counsels of others, which is a good step to Wisdom, and a part of it. *h* Such as is Wise, and tends to make men wise and prudent. This is opposed to *the Instruction of Fools* and *folly*, of which *Prov.* 16. 22. & 19. 27. For folly or wickedness hath its School, and multitudes of Scholars, that are very apt to learn its Lessons. *i* Which teach men just judgment or equity, to wit, their whole Duty, both to God and to others, and to themselves. These three words seem to signifie the same thing, and are heaped together, to note either the necessity of the Precept, or the exactness and diligence which is required in the practice of it.

‖ Or, *advisement.*

4. To give subtilty *k* to the simple *l*, to the young man *m* knowledge and ‖ discretion.

k Or rather, *Prudence*, as this word is used, *Prov.* 3. 21. & 5. 2. & 8. 5, 12. which elsewhere is taken in an evil sence for *craft* or *subtilty*. *l* Such as want wisdom, and are easily deceived by others, and therefore most need this blessing. *m* Which wants both Experience and Self-government.

* Chap. 9. 9.

5. * A wise *man* will hear *n*, and will increase learning *o*: and a man of understanding shall attain unto wise counsels *p*:

n Is not self-conceited, as Fools are, but willing to learn from others; and therefore will attend to the following Instructions. *o* And thereby will gain this great benefit, to grow in knowledge and wisdom. This he adds, to shew that this Book is useful and necessary, not only to the simple, but also to the most wise and knowing Persons. *p* Not to deep speculations, but practical consideration, to the art of governing himself or others well and prudently.

‖ Or, *an eloquent speech.*

6. To understand a proverb and ‖ the interpretation *q*; the words of the wise, and their dark sayings *r*.

q (*i.e.*) The Interpretation of a Proverb, by a Figure called *Hendiadys*, or the meaning and use of the wise sayings of God, or of men; to know this practically, and for his direction and benefit; for practice is the great design of this Book. *r* Such as are hard to be understood by inconsiderate and ungodly men, but to be found out by diligent and humble enquiry.

* Job 28. 28. Psal. 111. 10. Chap. 9. 10. Eccl. 12. 13. ‖ Or, *the principal part.*

7. * The fear of the LORD *s* is ‖ the beginning *t* of knowledge: *but* fools *u* despise wisdom and instruction *x*.

s Reverence and obedience to God, or his Worship and Service, as this word is commonly used. *t* Either the Foundation, or the Top, and Perfection, or chief Point, without which all other knowledge is vain and useless. *u* Wicked men, called *Fools* through this whole Book, such as do not fear God. *x* Are so far from attaining true Wisdom, that they despise it, and all the means of getting it. Which fully proves what he now said, that *the Fear of the Lord is the beginning of Wisdom.*

* Chap. 6. 20.

8. My son *y*, * hear the instruction of thy father *z*, and forsake not the law of thy mother *a*:

y He speaks to his Scholars with paternal Authority and Affection, to make them more attentive and obedient. Teachers among the Hebrews and others, were commonly called *Fathers*, and their Scholars their *Sons*. *z* His good and wholsom Counsels, but not such as are contrary to God's Law, *Prov.* 19. 27. *a* Those pious instructions which thy Mother instilled into thee in thy tender years. See *Prov.* 31. 1. 2 *Tim.* 1. 5. & 3. 14, 15. This he adds, because Children when grown up, are very prone to sleight their Mothers advice, because of the infirmity of their Sex, and because they have not that dependance upon, and expectation from their Mothers, which they have from their Fathers.

† Heb. *an adding.*

9. For they *shall be* † an ornament of grace unto thy head, and chains about thy neck *b*.

b This will make thee amiable and honourable in the sight of God and of men, whereas the forsaking of those good Counsels will make thee contemptible.

10. My son, if sinners *c* entice thee, consent thou not.

c Eminently so called, as *Gen.* 13. 13. *Psal.* 1. 1. & 26. 9. such as sell themselves to work all manner of Wickedness, particularly Thieves, and Robbers, and Murtherers, as appears from the next verses, as also Oppressors and Cheaters, by comparing this with v. 19.

11. If they say, Come with us *d*, let us lay wait for blood *e*, let us lurk privily *f* for the innocent *g* without cause *h*:

d We are numerous, and strong, and sociable. *e* To shed Blood. He expresseth not their words, which would rather affright than invigle a young novice, but the true nature and consequence of the action, and what lies at the bottom of their specious pretences. *f* So we shall neither be prevented before, nor discovered and punished afterward. *g* Harmless Travellers, who are more careless and secure, and unprovided for opposition, than such Villains as themselves. *h* Though they have not provoked us, nor deserved this usage from us. This *Solomon* adds, to discover their malignity and baseness, and to deter the young Man from association with them.

† Heb. *hell.* Num. 16. 33.

12. Let us swallow them up alive as † the grave *i*, and whole, as those that go down into the pit *k*:

i Which speedily covers and consumes dead Bodies. See *Psal.* 55. 15. & 124. 3. We shall do our work quickly, easily, and without fear of discovery. *k* Into some deep Pit, into which a Traveller falls unawares, and is utterly lost and never discovered.

13. We shall find all precious substance, we shall fill our houses with spoil *l*:

l As our danger is little, so our profit will be great.

14. Cast in thy lot among us *m*, let us all have one purse *n*:

m (*i.e.*) Put in thy Money into our Stock. Or rather, *thou shalt cast thy lot amongst us*, i. e. thou shalt have a share with us, and that equally and by lot, although thou art but a Novice and we Veterans. This agrees best with their design, which was to allure him by the promise of advantage. *n* Or, *we will have*, &c.

One

One purſe ſhall receive all our profits, and furniſh us with all expences. So we ſhall live with great facility and true friendſhip.

* Ch. 4. 14. 15. My ſon *, walk not thou in the way with them *o*; refrain thy foot from their path *p*.

o Avoid their courſes, and their converſation, and company. *p* When thou haſt any thought, or inclination, or temptation to follow their counſels or examples, ſuppreſs it, and reſtrain thy ſelf as it were by force and violence, as the word implies.

* Iſa. 59. 7. Rom. 3. 15. 16. * For their feet run *q* to evil *r*, and make haſte to ſhed blood *s*.

q They make haſte, as it follows, without conſidering what they are doing. *r* To do evil to others, as was expreſſed, *v.* 11, 12. which alſo will bring evil upon themſelves. *s* To ſhed innocent blood: which is an inhumane and dangerous practice.

† Heb. *in the eyes of every thing that hath a wing.* 17. Surely in vain the net is ſpread † in the ſight of any bird *t*.

t The deſign of theſe words is to ſet forth the folly of theſe men by the ſimilitude of a Bird, which yet is very variouſly applied and underſtood by divers Interpreters. But I ſhall not confound the Reader with the rehearſal of them. This clauſe, *in vain*, upon the underſtanding whereof the whole depends, may be underſtood, either, 1. in reſpect of the Fowler. So the ſence is, The Fowler who ſpreads his net in the ſight of the bird loſeth his labour, becauſe the bird perceiving the danger, will not be tempted to come to the bait, but flies away from it. *But*, or *yet*, *theſe* (as the firſt words of the next verſe may well be, and by the Chaldee Tranſlator are rendred) are more fooliſh than the ſilly birds, and though they are not ignorant of the danger and miſchief which theſe evil courſes will bring upon themſelves, which I have here repreſented, yet they will not take warning, but madly ruſh upon their own ruine. Or, 2. in reſpect of the bird. So the ſence is, The ſilly bird, although it ſee the ſpreading of the net, yet is not at all inſtructed and cautioned by it, but through the greedineſs of the bait ruſheth upon it, and is taken by it. And theſe men are not one jot wiſer, but albeit they know and find that by theſe practices they expoſe themſelves to the juſtice of the Magiſtrate, and to the vengeance of God, the ſad effects whereof they daily ſee in the deſtruction of their brethren in iniquity, yet they will boldly and madly run themſelves into the ſame miſeries. Both ways the ſence comes to the ſame.

18. And *u* they lay wait for their *own* blood *x*; they lurk privily for their *own* lives.

u Or, *But*, or *Yet*, or *So*, for all theſe ways this Particle is uſed. Which is more fully expreſſed in the next verſe. The deſtruction which they deſign to others falls upon themſelves. *Their blood* anſwers to *their feet*, *v.* 16. and belongs to the ſame perſons.

19. So *y are* the ways *z* of every one that is greedy of gain *a*: *which b* taketh away the lives of the owners thereof *c*.

y As is expreſſed both in the foregoing and following words. *z* The actions and courſes, which are *ſo* in the tendency and event of them. *a* That ſeeks gain by unrighteous and wicked practices. *b* Either which greedineſs: or rather, which gain, by comparing the laſt words. *c* Brings ſudden and violent death upon thoſe who had made themſelves Maſters and Poſſeſſors of ſuch gain.

† Heb. *Wiſdom*, that is, *excellent Wiſdom*. * Ch. 8. 1. 20. † * Wiſdom crieth *d* without *e*, ſhe uttereth her voice in the ſtreets;

d Having expreſſed the counſels and invitations of folly and of wicked men, he now declareth the voice of Wiſdom. By the name of Wiſdom or *Wiſdoms* he ſeems to underſtand the wiſdom or counſel of God revealed to the Sons of men by his Word. Which he calls *Wiſdoms* here, as alſo *Prov.* 9. 1. either to note the excellency of this Wiſdom beyond all other, as the greateſt and chief of Beaſts is called *Behemoth* or *Beaſts*, *Job* 40. 15. or becauſe it conſiſteth of a multitude of wiſe Precepts, or becauſe it hath been delivered to mankind at ſundry times, and in divers manners, and by many perſons, Prophets and Apoſtles, and eſpecially by the Son of God, who is called *the Wiſdom of God*, *Luke* 11. 49. And this wiſdom is ſaid to *cry* with a loud voice, to intimate both God's earneſtneſs in inviting ſinners to repentance, and their inexcuſableneſs if they do not hear ſuch loud cries. *e* Or, *abroad*, or *in the ſtreets* or *open places*, as many others render it, and as it is in the next clauſe. Not in corners and privily, as Seducers perſwade men to errour or wickedneſs, being afraid of the light, but openly and publickly before all the World.

21. She crieth in the chief place of concourſe *f*, in the opening of the gates *g*: in the city *h* ſhe uttereth her words, ſaying,

f Where there is probability of moſt ſucceſs. *g* Where Magiſtrates ſit in Judgment, and people are aſſembled. So it crieth both to the wiſe and to the unwiſe, as *Paul* preached, *Rom.* 1. 14. *g* Not only in the gate, but in every part of the City. Or, *in the Cities*, the Singular number being put for the Plural.

22. How long ye ſimple ones *i* will ye love ſimplicity *k*? and the ſcorners *l* delight in their ſcorning, and fools *m* hate knowledge?

i Ye ignorant, and eaſie, and credulous perſons, who are ſo ſoon cheated by the World and the Devil, and do not underſtand your own intereſt. *k* Being unwilling to part with it or to be made wiſer. *l* That ſcoff at all Religion, and contemn the Word and faithful Miniſters of God. *m* Wilful and wicked fools, as *Prov.* 17. 10. & 26. 4.

23. Turn ye *n* at my reproof *o*: behold, I will pour out *p* my * ſpirit *q* unto you, I will make known my words unto you *r*. * Iſa. 44. 3.

n From your evil courſes unto me. *o* Upon this admonition here given to you. *p* If you will do ſo, I will freely and abundantly impart unto you. *q* Either my mind, as *Spirit* is taken, *Pſal.* 77. 6. *Prov.* 29. 11. or the gifts and graces of my Spirit, which he hath promiſed to ſuch perſons, *Luke* 11. 13. *John* 4. 14. & 7. 39. *r* By my Spirit I will cauſe you truly and ſavingly to underſtand my word which is hid from others, 2 *Cor.* 4. 3.

24. * Becauſe I have called *s*, and ye refuſed, I have ſtretched out my hand *t*, and no man regarded *u*; * Iſa. 65. 2. 66. 4. Jer. 7. 13. Ezek. 8. 18.

s By my Miniſters, and by my Judgments upon you or others, and by the motions of my Spirit and your own Conſciences. *t* Offering grace and mercy to you, and earneſtly inviting you to accept of it, leſt through your deafneſs or diſtance from me you ſhould not hear. I have beckned to you with my hand, which this phraſe ſignifies, *Iſa.* 13. 2. & 65. 2. *u* Few or none complied with it.

25. But ye * have ſet at naught *x* all my counſel *y*, and would none of my reproof: * Pſal. 107. 11. Luke 7. 30.

x Or *deſpiſed*, or *made void*, reſiſted its power and authority. *y* Either, 1. my deſign of doing ſinners good, which you have made of none effect to your ſelves. Or, 2. my commands and counſels, which ſuits better with the next clauſe.

26. I alſo *z* will laugh at your calamity *a*: I will mock when your fear *b* cometh;

z As you have ſcoffed at me and my ways. *a i. e.* deſtroy you without pity, and take pleaſure therein. Comp. *Rev.* 18. 20. *b* The miſery which you do or ſhould fear. The act for the object, as *Iſa.* 8. 12. and elſewhere.

27. When your fear cometh as deſolation *c*, and your deſtruction cometh as a whirlwind *d*; when diſtreſs and anguiſh cometh upon you.

c As ſome deſolating Sword or Judgment, which quickly over-runs a whole Country. *d* Which inſtantly ſpreadeth it ſelf from place to place with great and irreſiſtible violence and doing much miſchief.

28. * Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early *e*, but they ſhall not find me *f*. * Job 27. 9. Iſa. 1. 15. Jer. 11. 11. & 14. 12. Mic. 3. 4. Zech. 7. 13.

e Or, *in the morning*, as the word properly ſignifies, and is here rendred by others, as ſoon as their calamity comes; or rather, with great diligence and fervency, as this phraſe commonly ſignifies. *f* Becauſe they do not ſeek me by choice and with ſincerity, but only by conſtraint, and that they may be freed from their miſeries.

29. For that they hated knowledge *f*, and did not chuſe *g* the fear of the LORD.

f To wit, the practical knowledge of God and of their duty to him, as it is explained in the following clauſe. *g* Not heartily approve of it and love it, but only made ſome ſhew of it.

30. They would none of my counſel *h*: they deſpiſed all my reproof.

h They refuſed to be guided by my counſels or precepts.

31. Therefore ſhall they eat of the fruit of their own way *i*, and be filled with their own devices *k*.

i They ſhall receive puniſhments anſwerable to their ſins. *k* With the fruits or effects of their wicked devices. What was ſweet in their mouths ſhall be bitter in their bellies, and that deſtruction which they have plotted againſt others ſhall fall upon themſelves.

32. For the turning away *l* of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them *m*.

l To wit, from God and from his counſels and reproofs; ſo this is oppoſed to *hearkning unto* God, *v.* 33. Or, as it is rendred in the margent, and by divers others, *the eaſe* or *reſt*, the peace or tranquillity, as it ſeems to be explained in the next clauſe. *m* It commonly proves the occaſion of their ruine, by making them preſumptuous, and ſecure, and worldly, and proud, and forget-

forgetful of God and of their own eternal happiness, whereby they provoke God's wrath, and bring upon themselves swift and certain destruction. Thus he meets with the common objection against the fear of God, taken from the present impunity and prosperity of ungodly men.

33. But whoso hearkneth unto me, shall dwell safely *n*, and shall be quiet from fear of evil *o*.

n Or, *securely* or *confidently*, resting himself upon the conscience of his own integrity, and upon the promises and favour of God. *o* From sinful and tormenting cares and fears. And as a wicked man's mind is oft full of anxiety in the midst of all his outward prosperity and glory, so the mind of a good man is filled with peace and joy even when his outward man is exposed to many troubles.

CHAP. II.

1. MY son *a*, if thou wilt receive my words, * and hide my commandments with thee *b*;

* Chap. 7. 1.

a These words are spoken by *Solomon*, either, 1. in the name of wisdom, as before: or rather, 2. in his own name. *b* Lay them up in thy mind and heart with care, as men do their choicest Treasures.

2. So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding *c*:

c Give thy self to the study of it with affection and diligence.

3. Yea, if thou criest *d* after knowledge, *and* † liftest up thy voice for understanding:

† Heb. *giveſt thy voice.*

d To wit, unto God, the only giver of it, *v.* 6. Heb. *if thou calleſt*, inviteſt it to come unto thee, earnestly desirest its conduct.

4. * If thou seekest her as Silver, and searchest for her, as *for* hid treasures *e*:

* Mat. 13. 44.

e With the same unwearied diligence and earnest desire and patient expectation under all delays, disappointments, and difficulties, which worldlings use in the purchase of Riches, or in digging in Mines of Silver.

5. Then shalt thou understand *f* the fear of the LORD *g*, and find the knowledge of God.

f More perfectly and profitably; for that very *seeking* and *searching after it*, *v.* 4. supposed some understanding. *g* Which *is the beginning of* this *wisdom*, chap. 1. 7.

6. * For the LORD † giveth *h* wisdom: out of his mouth *i cometh* knowledge and understanding.

* 1 Kin. 3. 9, 12. Jam. 1. 5.
† Heb. *will give.*

h Heb. *will give*, hath promised to give it, to wit, to those that so seek it. Whereby he also teacheth them not to ascribe any Wisdom which they may obtain unto their own Wit and Industry, but only unto God's favour and blessing. *i* From his word or appointment and good will, as *the Word of God* is taken, *Deut.* 8. 3.

7. He layeth up sound wisdom *k* for the righteous: * *he is* a buckler to them *l* that walk uprightly.

* Ch. 30. 5.

k Heb. *Essence* or *substance*; either, 1. solid and true felicity, opposed to the vain enjoyments of this World, which are said to have no substance or being, *Prov.* 23. 5. Or, 2. true and substantial Wisdom, which is satisfactory and everlasting, opposed to worldly Wisdom, which is but an empty shadow of wisdom, and perisheth with us. *l* To protect and save them from that mischief and ruine which shall befal all wicked men.

8. † He keepeth * the paths of judgment *m*, and preserveth the way of his Saints *n*.

† Heb. *to keep* So Gr.
* Pſal. 146. 9.

m He guardeth and guideth the paths or ways, (*i.e.*) the counsels and actions of good men, as the next clause explains this, which are called *Paths of Judgment*, or, righteous Paths, *Judgment* being here put for *Righteousness*, as it is *Psal.* 99. 4. and oft elsewhere. And *keeping* of *Paths* may be put for keeping them in their Paths so as they shall neither swerve from, nor stumble and fall in them. *n* The same thing repeated in other words.

9. Then *o* shalt thou understand righteousness, and judgment, and equity *p*, *yea*, every good path *q*.

o When thou hast done thy part expressed, *v.* 1, 2, 3, &c. and God in answer to thy desires hath given thee Wisdom, *v.* 6. or when it is with thee, as it follows, *v.* 10. *p* All the parts of thy duty to man, as well as *the fear of God*, *v.* 5. which contains all duties to God. These three words are used here, as also chap. 1. 3. to signifie the same thing. *q* The practice of all Vertues and Graces.

10. When wisdom entreth into thine heart *r*, and knowledge is pleasant unto thy soul:

r When thou dost truly love it and passionately desire it, and hide its precepts in thy Heart, according to *Psal.* 119. 11.

11. Discretion shall preserve thee *s*, understanding shall keep thee:

s From wicked courses and the mischiefs which attend upon them, as is particularly expressed in the following Verses.

12. To deliver thee from the way of the evil *man t*, from the man that speaketh froward things *u*.

t From following his counsel or example, which others for want of wisdom commonly do. *u* With design to corrupt thy mind and entice thee to evil Principles or Practices.

13. Who leave the paths of uprightness *x*, to walk in the ways of darkness *y*:

x The way of God's Precepts. *y* (*i. e.*) Of sin, which is oft called *darkneſs*, as *Rom.* 13. 12, *&c. Eph.* 5. 11. because it comes from darkness, ignorance, and errour, and loves darkness and hates light, and leads to utter darkness.

14. Who rejoyce to do evil *z*, *and* delight in the frowardness of the wicked *a*.

z Seeking and embracing occasions of sin with diligence and greediness, and pleasing themselves both in the practice and remembrance of sin, whereas upright men abhor and watch against all occasions of sin beforehand, and mourn bitterly for it afterwards. *a* Not only in their own sins, but in the sins of other wicked men, which shews a greater malignity of mind and love to sin. See *Rom.* 1. 32.

15. † Whose ways *are* crooked *b*, and *they* froward in their paths.

† Heb. *who are crooked in their ways.*

b Or, *Who make their ways crooked*, (i.e.) whose course of Life swerves from the right and straight way of God's Law.

16. To deliver thee from the strange woman *c*, * *even* from the stranger *which* flattereth with her words *d*:

* Ch. 5. 3. & 6. 24. & 7. 5.

c From the Adulteress or Whore, called *strange*, partly because such Persons were commonly Heathens or are supposed to be such by reason of that severe Law against these practices in *Israelitish* women, *Deut.* 23. 17. or are justly reputed Heathens, as being degenerate *Israelites*, which are oft called *Strangers*, as hath been noted in the book of the *Psalms*: and partly because conversation with such Persons is forbidden to men, as those *Israelites* which were not Levites are called *Strangers*, Numb. 1. 51. in respect of the Holy things which they were prohibited to touch? and forbidden Fire is called *strange fire*, Numb. 3. 4. *d* Which useth all arts and ways to allure men to unchast actions: one kind being put for all the rest.

17. Which forsaketh * the guide of her youth *e*, and forgetteth *f* the covenant of her God *g*.

* Jer. 3. 4.

e To wit, her Husband whom she took to be her guide and governour, and that in her youth; which circumstance is added to aggravate her sin and shame, because love is commonly most sincere and fervent between an *Husband* and *Wife of youth*, as they are for that reason emphatically called, *Prov.* 5. 18. *Isa.* 54. 6. *Joel* 1. 8. *Mal.* 2. 14, 15. *f* (*i.e.*) Violateth or breaketh, as that word is commonly used in a practical sence. *g* The marriage Covenant so called, partly because God is the Author and Institutor of that society and mutual Obligation: and partly because God is called to be the witness and judge of that solemn Promise and Covenant, and the avenger of the transgression of it.

18. For her house inclineth unto death *h*, and her paths unto the dead *i*.

h Conversation with her (which was most free and usual in her own House) is the ready and certain way to Death, which it brings many ways, by wasting a Man's Vital spirits and shortning his life, by exposing him to many and dangerous Diseases, which Physicians have declared and proved to be the effects of inordinate lust, as also to the fury of jealous Husbands or Friends, and sometimes to the Sword of Civil Justice, and undoubtedly, without repentance, to God's wrath and the second Death. This is here mentioned as one great priviledge and blessed fruit of Wisdom. *i* Or, as the Chaldee and some others render it, *unto the Giants*, to wit, those rebellious Giants, *Gen.* 6. 4. or, as others, *unto the damned*, or, *unto Hell*. See for this word *Job* 7. 9. *Pſal.* 88. 11. *Prov.* 9. 18. & 21. 16.

19. None *k* that go unto her *l*, return again *m*, neither take they hold of the paths of life *n*.

k Few or none. An hyperbolical expression used, *Isa.* 64. 7. *l* That go to her House, or that lie with her, as this Phrase is used, *Gen.* 16. 4. & 30. 4. *Jos.* 2. 3. *m* From her and from this wickedness unto God. Adulterers and Whoremongers are very rarely brought to repentance, but are generally hardned by the power and deceitfulness of that Lust, and by God's just judgment, peculiarly inflicted upon such persons, *Heb.* 13. 4. He alludes to the nature of corporal death, from which no man can without a Miracle return to this life. *n* Of those courses which lead to true and eternal Life.

20. That

20. That thou maiſt *o* walk in the way of good *men p*, and keep the path of the righteous.

o This depends upon *v.* 11. and is mentioned as another happy fruit of wiſdom, the former being declared from *v.* 12. to this Verſe. *p* Follow the counſels and examples of the godly. Whereby he intimates, that it is not ſufficient to abſtain from evil company and practices, but that we muſt chooſe the converſation of good men.

* Pſal.37.29. 21. * For the upright ſhall dwell in the land *q*, and the perfect ſhall remain in it.

q Shall have a peaceable and comfortable abode in the Land of *Canaan*, which alſo is a type of their everlaſting felicity. See *Pſal.* 37. 3, 9, 18, 29.

* Job 18.17. Pſal. 104. 35. || Or, *pluckt up.* 22. * But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be || rooted out of it.

CHAP. III.

* Deut.8.1. & 30. 16, 20. 1. MY ſon, forget not my law *a*; * but let thine heart keep my commandments *b*:

a My doctrine or counſel; or the Law of God, which might be called *his Law*, as the Goſpel is called *Paul's Goſpel*, 2 Tim. 2.8. becauſe delivered by them. *b* By diligent meditation and hearty affection.

* Chap.4.10, 22. † Heb. *years of life.* 2. For * length of days, and † long life, and peace, ſhall they add to thee *c*.

c God will add theſe Bleſſings which he hath promiſed to the obedient, *Deut.* 8. 18. & 30. 20. 1 *Tim.* 4. 8.

* Exod.13. 9. Deut.6.8. C...6.21.& 7.3 3. Let not mercy and truth *d* forſake thee: * bind them about thy neck *e*, write them upon the table of thine heart *f*.

d Either, 1. God's Mercy and Truth. So it is a promiſe, God's Mercy and Truth ſhall not forſake thee. Or rather, 2. That Mercy and Truth which is Man's duty. So it is a Precept: which ſeems moſt probable both from the form of the Hebrew Phraſe, and from the following words of this Verſe, which are plainly preceptive, and from the promiſe annex'd to the performance of this Precept in the next Verſe. *Mercy* and *Truth* are frequently joyned together, as they are in God, as *Pſal.* 25. 10. & 57. 3, *&c.* or in men, as *Prov.* 16. 6. & 20. 28. *Hoſ.* 4. 1. and here. *Mercy* notes all that benignity, clemency, charity, and readineſs to do good freely to others: *Truth* or *Faithfulneſs* reſpects all thoſe duties which we owe to God or Man, to which we have ſpecial Obligation from the Rules of Juſtice. *e* Like a Chain, wherewith Perſons adorn their Necks, as it is expreſſed, Chap. 1. 9. which is faſtned there and not eaſily loſt, which alſo is continually in ones view. *f* Either, 1. upon thoſe Tablets which the *Jews* are ſaid to have worn upon their Breaſts, which are always in ſight. So he alludes to *Deut.* 6.8. Or, 2. in thy mind and heart, in which all God's commands are to be received and engraven, as is oft required in this Book, and every where. So *the Table of the Heart* ſeems to be oppoſed to *the Tables of Stone* in which God's Law was written, as it is *Jer.* 31. 33. 2 *Cor.* 3. 3.

* Pſal.111.10. || Or, *good ſucceſs.* 4. * So ſhalt thou find favour *g* and || good underſtanding *h* in the ſight of God *i* and man.

g (*i. e.*) Obtain acceptance, or be gracious and amiable to them. *h* Whereby to know thy duty, and to diſcern between good and evil. The ſerious practice of Religion is an excellent mean to get a ſolid underſtanding of it: as on the contrary a vitious life doth exceedingly debaſe and darken the mind, and keep men from the knowledge of Truth, which not only Scripture but even Heathen Philoſophers have oft obſerved. Others render it *good ſucceſs*. Which ſeems not to ſuit well with the following words. *i Grace* or *favour* with God, and that *underſtanding* which is *good in God's ſight*, (*i. e.*) truly and really, as a truly good man is called *good before God*, in the Hebrew, *Eccleſ.* 7. 26.

5. Truſt in the LORD *k* with all thine heart, and lean not unto thine own underſtanding *l*.

k Wholly and ſecurely rely upon God's Promiſes and Providence for help and relief in all thine affairs and dangers. *l* Think not to accompliſh thy deſigns by the ſtrength of thine own Wit without God's Bleſſing. Under this one kind of carnal confidence, which is moſt frequent and moſt plauſible, he underſtands, and forbids all other confidences in bodily ſtrength, wealth, friends, *&c.*

† 1 Chr.28.9. 6. * In all thy ways *m* acknowledge him *n*, and he ſhall direct thy paths *o*.

m Deſigns and undertakings for the things of this Life or of the next. *n* Heb. *know him*, to wit, practically; or, *own him*, his wiſdom, in following his counſels, his power and goodneſs, in expecting ſucceſs from him, his Soveraignty, in managing all thy affairs ſo as to pleaſe and glorifie him. *o* Aſſiſt and bleſs all thine endeavours, and keep thee from the paths of ſin and deſtruction.

7. * Be not wiſe in thine own eyes *p*: fear the LORD *q*, and depart from evil. * Rom.12. 16.

p Be not puffed up with a vain conceit of thine own wiſdom, as if that were ſufficient for the conduct of all thine affairs, without direction or aſſiſtance from God, or without the advice of others. *q* This he adds, becauſe the reverence and dread of the divine Majeſty will make a man, when he compareth himſelf with God, little and vile in his own eyes. Reverence God's wiſdom, and thou wilt deſpiſe thine own.

† Heb. *medicine.* ‡ Heb. *watering*, or *moiſtning.* 8. It ſhall be † health to thy navel *r*, and † marrow *s* to thy bones.

r (*i.e.*) To thy Body, which is ſignified by the *Navel*, which is a noble and uſeful part of the Body, by which the Infant receives nouriſhment in the Womb, and which is the ligament or bond by which the bowels, a principal part of the Body, are united together and preſerved. *s* Which is the nouriſhment and ſtrength of the bones, and a great preſerver and prolonger of life, as the decay of it is a chief cauſe of the weakneſs, and drineſs, and decay of the Body. The ſence of the Verſe is, This wiſdom or fear of God is not only uſeful to the ſalvation of the Soul, but alſo to the health and welfare of the Body, both as it prevents thoſe diſeaſes and diſtempers which are oft procured by ſinful luſts and paſſions, and as it giveth us an Intereſt in all God's Promiſes, and putteth us under the care of his ſpecial Providence.

* Exod.23.19. & 34. 26. Deut.26.2, *&c.* Mal.3.10, *&c.* Luke 14.13. 9. * Honour the LORD with thy ſubſtance *t*, and with the firſt-fruits *u* of all thine increaſe.

t Or, *with thy Riches.* Lay out thy Eſtate not only to pleaſe and advance thy Self or Family, but alſo to glorifie God; which is done by the payment of all thoſe offerings and dues which God hath required; by giving according to thy Abilities, whatſoever is neceſſary for the ſupport and advancement of God's Worſhip and Service in the World; by free and liberal Contributions to thoſe whom God hath made his Deputies, and, as I may ſay, the Receivers of his Rents, to wit, faithful Miniſters, and good Chriſtians, and all others who need and require thy help. The performance of theſe Duties is here called an *honouring of God*, partly becauſe that word is ſometimes uſed for *giving of gifts*, as 1 Tim. 5. 17. and elſewhere; and partly becauſe it is a teſtimony of our reſpects to God, of our obedience to him as our Soveraign Lord, and that in hard and coſtly Duties, of our thankfulneſs to him, as our chief Benefactor, and the Donor of all that we have, and of our belief of his Promiſes made to the faithful practices of this duty; which if they were believed, the moſt covetous Perſons would be the moſt charitable. *u* Or, *with the chief*, or *beſt*, or *firſt*, which anſwers to the firſt-fruits under the Law.

* Deut.28.8. 10. * So ſhall thy barns be filled with plenty *x*, and thy preſſes ſhall burſt out *y* with new wine.

x This is not the way to diminiſh thy eſtate, as covetous and profane Perſons alledge, but rather to increaſe it. *y* Shall be ſo filled, that they would burſt out if not carefully prevented.

* Job 5.17. Pſal.94.12,13. Heb.12. 5. Rev.3.19. 11. * My ſon, deſpiſe not *z* the chaſtning of the LORD: neither be weary of his correction *a*.

z Either, 1. by making light of it, or not being duly affected with it; and ſo this is one extream oppoſed to the other in the next clauſe. Or rather, 2. by accounting it an unneceſſary, and uſeleſs, and troubleſom thing, but rather eſteem it as a priviledg and favour from God, and a benefit to thy ſelf; for ſuch Negatives do oft imply the contrary Affirmatives by a common figure called *Meioſis*, as *Prov.* 17. 21. and oft elſewhere. And this ſence ſeems to agree better both with the following clauſe, which repeats the ſame thing with ſome aggravation, after the manner; and with the reaſon uſed to enforce this and the following command, *v.* 12. which concerns not ſuch as are inſenſible, but rather ſuch as had too deep a ſenſe of the evil of affliction. *a* Neither eſteem it tedious and intolerable, but endure it with patience and chearfulneſs.

* Deut.8.5. 12. For whom the LORD loveth, he correcteth *b*, * even as a Father the ſon, *in whom* he delighteth.

b Afflictions are not infelicities, but benefits and comforts, becauſe they are Teſtimonies of God's love, which is infinitely more deſirable than any evil can be terrible. They ſhew God's purpoſe, and deſire, and care, to purge us from our ſins, and to make us fit for his Preſence and Kingdom. This and the former Verſe ſeem to be here inſerted, in the midſt of his commendations of Wiſdom, to remove an objection againſt the excellency and happineſs of wiſe or pious men, taken from thoſe many Calamities to which ſuch Perſons are frequently expoſed, the reaſon of which Providence he here giveth.

† Heb. *the man that draweth out underſtanding.* 13. Happy *is* the man *c that* findeth *d* wiſdom, and † the man *that* getteth *e* underſtanding.

c Not-

c Notwithstanding all his afflictions. d Which supposeth his diligent searching for it, expressed, Chap. 2. 4. e Heb. *that draweth out.* Which expression implies two things, 1. that Man hath it not naturally in himself, but must have it from another, even from God and his Word. 2. that Men should labour for it, as those do that dig and draw forth Metals out of the Earth.

* Job 28. 15, &c. Psal. 19. 10. Chap. 8. 11, 19. & 16. 16. † Heb. *revenue.* Chap. 8. 19.

14. * For the merchandise of it *is* better than the merchandise of silver, and the † gain thereof than fine gold *b*.

b It is more necessary and advantageous, because it is so, not only for this short life, but also to the future and everlasting life, in which Gold and Silver bear no price.

15. She *is* more precious than rubies: and all the things thou canst desire, are not to be compared unto her *c*.

c For true worth and usefulness.

16. Length of days *is* in her right hand: *and* in her left hand riches and honour *d*.

d Wisdom is here represented as a great and generous Princess distributing gifts to her Subjects. She giveth them *long life*, &c. unless when she foresees that these things would prove snares and mischiefs to them, as they very frequently do to others.

17. Her ways *are* ways of pleasantness *e*, and all her paths *are* peace *f*.

e Are exceeding delightful, to wit, to those who know them and walk in them. Whose judgment is certainly to be preferred before the contrary opinion of ungodly men who are grosly ignorant of them, and professed enemies to them. *f* Procure a blessed tranquillity in a man's mind and conscience, prosperity in his undertakings, and eternal rest with God in glory.

† Chap. 11. 30.

18. She *is* * a tree of life *g* to them that lay hold upon her *h*; and happy *is every one* that retaineth her *i*.

g She is a certain pledge and mean of everlasting life and happiness. He alludes to that *Tree of Life*, Gen. 2. 9. & 3. 22. which if eaten by Man in Paradise before his Fall, should have perpetually preserved him in life, and health, and vigor; and intimates, that this is the only restorer of that life which we have lost by sin. *h* That eagerly pursue after her, and when they overtake her, do greedily and gladly apprehend and embrace her, as the Hebrew word signifies. *i* That holdeth her fast, and is constantly resolved not to forsake her.

§ Psal. 136. 5. Ch. 8. 22, 27. ‖ Or, *prepared.*

19. * The LORD § by wisdom *k* hath founded the earth *l*, by understanding hath he ‖ established *m* the heavens.

k Either, 1. by Christ, the co-essential and co-eternal Wisdom of God the Father. Or, 2. by that divine perfection of Wisdom, which is the Fountain of that Wisdom that is in Man, which *Solomon* hath hitherto commended; and therefore the commendation of that Wisdom tends to the commendation of this, which is a stream flowing from it. *l* Hath fixed it in the lowest part of the World. *m* Or, *fitted* or *ordered them*, framed them in that exquisite order which now they have.

† Heb. *skies.*

20. By his knowledge the depths are broken up *n*, and the † clouds drop down the dew *o*.

n That great Abyss or depth of Waters which was mixed with and contained in the bowels of the Earth, did break forth into Fountains and Rivers, for the use of men and beasts. Which is justly remembred here as an illustrious effect of God's Wisdom, by which the Earth was made habitable, and the Waters serviceable. *o* Under which the Rain is comprehended, as being of the same nature and use.

21. My son, let not them *p* depart from thine eyes *q*: keep sound wisdom and discretion.

p To wit, *wisdom and discretion*, of which he hath hitherto discoursed, and which are expressed in the end of this Verse, and may be referred hither by a Figure called a Trajection, and the words may be put into this order, *Let not sound wisdom and discretion depart from thine eyes, but keep them diligently.* The like Trajections are found in other Texts of Scripture. *q* (*i.e.*) From the eyes of thy mind. Constantly and seriously meditate upon them, and upon those excellent Precepts and Rules which proceed from them.

§ Vers. 2.

22. So shall they be * life unto thy soul *r*, and grace to thy neck *s*.

r Either, 1. to thee or thy Person. They shall prolong and perpetuate thy life, and make it life indeed, to wit, pleasant and happy; whereas a miserable life is reputed a kind of death, and is oft so called. Or, 2. to thy Soul properly so called. They shall quicken, and delight, and save thy Soul. *s* Like a beautiful chain or ornament about thy neck, as above, v. 3. & chap. 1. 9.

* Psal. 37. 24. & 91. 11, 12. † Heb. *confidently*, or, *securely.* So Vers. 29.

23. * Then shalt thou walk in thy way *t* † safely *u*, and thy foot shall not stumble *x*.

t Manage all thy employments and concerns. *u* Or, *securely* or *confidently*, without danger or fear; casting thy care upon God in the discharge of thy duty. *x* At those stumbling-blocks and temptations at which heedless Sinners commonly stumble and fall. Thou shalt thereby be kept from falling into sin, and that mischief which generally attends upon it.

* Chap. 6. 22. Psal. 3. 5. & 4. 8.

24. * When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet *y*.

y Free from distracting cares and terrors which oft-times haunt Sinners even in their sleep, because thy mind shall be composed and serene through the sense of God's favour and providence, and the conscience of thine own integrity.

* Psal. 91. 5.

25. * Be not afraid *z* of sudden fear *a*, neither of the desolation of the wicked *b* when it cometh.

z (*i.e.*) Thou shalt not be afraid. For that it is a Promise, seems most probable from the Context: only it is for greater Emphasis delivered in the form of a Precept, I allow thee and require thee not to be afraid, which is both thy duty and privilege. *a* For sudden and unexpected evils are most frightful and grievous. And *fear* is here put for the evils feared, as *Prov.* 1. 26, 27. and oft elsewhere. *b* Either, 1. actively, which they bring upon thee. Or rather, 2. passively, which befals them, when *the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity*, as it is expressed, *Isa.* 26. 21. and thou maist be apt to fear lest thou shouldst be involved in the common calamity; but fear not, for God will then hide thee in his Chambers, as he promised, *Isa.* 26. 20.

26. For the LORD shall be thy confidence *c*, and shall keep thy foot from being taken *d*.

c A sufficient and sure ground of confidence to thee. *d* In the snares either of sin, or of mischief.

† Heb. *the owners thereof.*

27. With-hold not *e* good *f* from † them to whom it is due *g*, when it is in the power of thine hand to do *it h*.

e Do not deny it, but readily and chearfully impart it, which is implied in the contrary, as above, v. 11. and oft in this Book as we shall see. *f* Any thing which is good, either spiritually, as counsel, comfort, reproof, *&c.* or civilly, the good things of the present life, as *good* is taken, *Psal.* 4. 6. called *this Worlds good*, 1 Joh. 3. 17. *g* Heb. *from the Lords* or *owners of it*, from those who have any kind of right to it, either, 1. by the Law of Justice and Equity, prescribed both by the natural and written Laws of God, and by the civil Laws of men. So this place commands the payment of just debts, and the restitution of things either found or committed to our trust, or taken from others by fraud or violence. Or, 2. (which seems to be chiefly intended, by comparing this with the next Verse, though the former is not to be excluded) by that great and soveraign Law of Love or Charity, which God hath written in the hearts of men by Nature, and frequently and severely enjoyned in his Word, whereby every man is obliged according to his ability and opportunity, to pity and relieve such as are in real want or misery: who in that case are here called *the Owners* of our goods, not in respect of men, as if men in want might seize upon the riches of others, but in respect of God, who is the Soveraign Lord, and only true Proprietary of all mens Estates, who giveth them when and to whom he pleaseth, and who doth not give away his right, nor make men absolute Lords of them to dispose them as they will, but only allows them the use and comfort of them upon such conditions, and with such reservations and Rent-charges, as I may call them, as he hath appointed, whereof this is one, that men should readily and freely communicate them to other men who need and require their help. And such actions, though they be acts of Charity and Bounty to men, yet, as to God, they are acts of *Righteousness*, as they are called, *Prov.* 11. 18. 2 *Cor.* 9. 9. and in many other places. *h* Either, 1. to with-hold it. Or, 2. to do good. And this clause may be added, either, 1. as a limitation, to insinuate that God expects from men *according to what they have, and not according to what they have not*, as is said, 2 *Cor.* 8. 12. Or, 2. as an argument to perswade them to take the present season to perform this duty, when they are capable of so doing, because by the changes of this World, and the course of divine providence, they may be disenabled from the performance of this great and necessary duty, and then they will be without excuse.

* Lev. 19. 13. Deut. 24. 15.

28. * Say not *i* unto thy neighbour *k*, Go, and come again, and to morrow I will give *l*: when thou hast it by thee.

i The former Verse forbad the denial, and this forbids the delay of this duty. *k* Unto any Man, as the word *Neighbour* is commonly used in Scripture, as hath been oft proved. *l* To wit, what is thy due, in manner before expressed, or what thou needest: for this word is generally used concerning free or charitable gifts, and not concerning due debts.

‖ Or, *practise no evil.*

29. ‖ Devise not evil *m* against thy neighbour, seeing he dwelleth securely by thee *n*.

m Any thing injurious or hurtful. Having commanded doing of good, v. 27, 28. he here forbids doing or designing any evil. *n* Relying upon thine integrity: do not therefore betray thy trust, which is hateful even to Heathens.

30. Strive not *o* with a man without cause *p*, if he have done thee no harm *q*.

o Either by words before the Magistrate; or otherwise by thine actions. *p* Without just and necessary cause. *q* Whereby he clearly implies, that in case of injury a man may by all lawful means defend himself.

* Pf. 37. 1. † Heb. *a man of violence.* 31. * Envy thou not † the oppressor *r*, and choose none of his ways *s*.

r For his impunity and success in his wicked designs, and the Wealth which he gains by his unrighteous practices. *s* For what men envy in others they seek to obtain for themselves.

32. For the froward *t is* abomination to the LORD *u*: * but his secret *is* with the righteous *x*. * Pf. 25. 14.

t Or, *perverse*, who walketh in crooked or sinful paths as the Oppressour last mentioned; opposed to the upright Man, who is called *right* or *straight*, as *Deut.* 32. 4. *Prov.* 29. 27. *u* God hates him, and therefore sooner or later he must needs be extreamly and eternally miserable. *x* They are God's Friends and Favourites, to whom he familiarly imparts, as men use to do to their Friends, his mind and counsels, or his secret favours and comforts to which other men are strangers. Compare *Psal.* 25. 14. *Joh.* 15. 15. *Revel.* 2. 17.

* Levit. 26. 14, &c. Mal. 2. 2. 33. * The Curse of the LORD *is* in the house of the wicked *y*: but he blesseth the habitation of the just.

y Not only upon his own Person, but also upon his Posterity and upon all his domestical concerns.

* Jam. 4. 6. 1 Pet. 5. 5. 34. * Surely he scorneth *z* the scorners *a*: but he giveth grace *b* unto the lowly.

z He will expose them to scorn and contempt. *a* Proud and intolent Sinners, who *make a mock at sin*, Prov. 14. 9. and at God and Religion also, and despise all counsels and means of amendment. Comp. *Psal.* 1. 1. & *Prov.* 1. 22. *b* To wit, favour, both with himself and with men, as this Word and Phrase is used, *Exod.* 3. 21. & 11. 3. & 12. 36. *Eccles.* 9. 11. *Luk.* 2. 52, &c.

† Heb. *exalteth the fools.* 35. The wise shall inherit glory *c*, but shame † shall be the promotion of fools *d*.

c Shall enjoy it not only for a season, as wicked men oftimes do, but as an Inheritance constantly and to perpetuity. *d* Instead of that glory which they greedily seek, they shall meet with nothing but ignominy. Or, as it is in the Margent, *shame exalteth* or *lifteth up fools*, (*i. e.*) it makes them manifest and notorious, as this very word is used, *Prov.* 12. 29. Or, as the words lie in the Hebrew Text, *fools take* or *carry away* (as this word is here rendred by divers both ancient and modern Translators, and as it is used, *Levit.* 6. 10. 15. and oft elsewhere) *shame*, to wit, as his proper Portion or Inheritance; which is here very fitly opposed to the Portion or Inheritance of the Just. And although the Verb be singular, yet it agrees well enough with the Noun plural, because this is taken distributively, such constructions being very usual in the Hebrew Text.

CHAP. IV.

1. HEar, ye children, the instruction of a father *a*, and attend to know understanding.

a Of me your Teacher, who have paternal authority over you, and affection to you.

2. For I give you good doctrine *b*, forsake ye not my Law *c*.

b Not vain or foolish or false or pernicious counsels, but such as are true and profitable. *c* God's Law or Commands delivered to you by my mouth. See on Chap. 3. 1.

† Heb. *a Son to my Father.* * 1 Chr. 29. 1. 3. For I was † my fathers son *d*, * tender *e* and only *beloved f* in the sight of my mother.

d In a special manner, his best-beloved Son and designed to be his Successor in the Throne. *e* Young and tender in years, and capable of any impressions, and tenderly educated. *f* Heb. *only*, or *the only Son*: Or rather, because *Bathsheba* seems to have had other Sons, 1 *Chro.* 3. 1. *as an only Son*, as dearly beloved as an only Son: in which sense this Title is given to *Isaac*, *Gen.* 22. 2. 12, 16. though he had another Son, and to others. And all these circumstances are mentioned to shew the necessity and great benefit of wholesom instruction, which his Royal Parents would not neglect, no not in his tender years, and thereby to prepare and excite them by his example to receive instruction.

4. * He taught me also, and said unto me *g*, Let thine heart retain my words, * keep my commandments and live *h*. * 1 Chr. 28. 9. * Ch. 7. 2.

g The following Verses, at least as far as the Tenth Verse, are propounded as the words of *David*, that the Name of so great a King and Holy a Prophet might add the more Authority and Efficacy to his Counsels. *h* (*i. e.*) Thou shalt live. It is a promise in the form of a command, as Chap. 3. 25.

5. Get wisdom, get understanding: forget *it* not, neither decline from the words of my mouth *i*.

i From the belief and practice of my Word.

6. Forsake her not, and she shall preserve thee: love her *k*, and she shall keep thee.

k He intimates, that it is not enough to do what is good, which may sometimes proceed from worldly or sinful Motives, but that we must have a sincere and fervent love to it.

7. Wisdom *is* the principal thing *l*, *therefore* get wisdom: and with all *m* thy ‖ getting get understanding. ‖ Or, *substance* Ch. 23. 23.

l The most excellent of all possessions. *m* Even with the price of all, though it cost thee the loss of all which thou hast. Or, *in or among all.* Whilst you labour for other things, do not neglect this.

8. Exalt her *n*, and she shall promote thee: she shall bring thee to honour *o*, when thou dost embrace her.

n Let her have thine highest esteem and affection. *o* Both with God and men: which *Solomon* knew by experience.

9. She shall give to thine head * an ornament of grace *p*: ‖ a crown of glory shall she deliver to thee. * Ch. 1. 9. ‖ Or, *she shall compass thee with a Crown of Glory.*

p (*i. e.*) An acceptable or beautiful ornament, such as they used to put upon their heads.

10. Hear, O my son, and receive my sayings: and the years of thy life shall be many.

11. I have taught thee in the way of wisdom *q*: I have led thee in right paths.

q Either, 1. Which procureth Wisdom. Or, 2. which Wisdom directeth thee to walk in.

12. When thou goest, thy steps shall not be straitned *r*, * and when thou runnest, thou shalt not stumble *s*. * Pf. 91. 11, 12. Ch. 3. 23.

r Thou shalt manage thine affairs with great facility and safety and success. It is a Metaphor from those who walk in a strait and uneven path, where they are apt to stumble and fall. *s* Not miscarry.

13. * Take fast hold of instruction, let *her* not go; keep her, for she *is* thy life *t*. * Ch. 3. 18.

t The conducter, and preserver, and comfort of thy life.

14. * Enter not into the path of the wicked *u*, and go not * in the way of evil *men x*. * Pf. 1. 1. * Ch. 1. 10, 15.

u Avoid their courses and company. *x* Do not proceed further. If thou hast unadvisedly entred into it, do not persist in it, but get thee speedily out of it.

15. Avoid it, pass not by it *y*, turn from it *z*, and pass away.

y Keep at a great distance from it. Compare *Job* 22. 23. *Prov.* 5. 8. *z* Shun all occasions of sin.

16. For they sleep not *a* except they have done mischief: and their sleep is taken away unless they cause some to fall *b*.

a They cannot compose themselves to sleep with quietness and satisfaction to their own minds. *b* Into their own Snares, either into sin, or into mischief.

17. For they eat the bread of wickedness *c*, and drink the wine of violence *d*.

c The sence is either, 1. Wickedness is as necessary and as pleasant to them as their Bread. Which suits well with the former Verse. Or, 2. They live wholly upon what they get by wicked courses. Which gives the reason of what he last said, why they could not sleep without prey. *d* (*i. e.*) Gotten by violence. See on the former clause.

18. But the path of the just *is* as the shining light *e*, that shineth more and more unto the perfect day *f*.

e The common course of their lives or actions is pure and spotless, clear and certain, safe and comfortable, as light is. *f* Just men do daily more and more grow in knowledge, and grace,

grace, and consolation, until all be perfected and swallowed up in glory.

19. The way of the wicked *is* as darkness *g*: they know not at what they stumble *h*.

g Full of gross ignorance and errour, of uncertainty and confusion, of wickedness, of danger and misery: all which come under the name of *darkness* in Scripture use, and suit well with the context. *h* Heb. *shall stumble.* Though they are always in danger, yet they are always secure, and do not discern their danger nor the cause, or manner, or time of their ruine, till they be surprized with it.

20. My son, attend to my words: incline thine ear unto my sayings.

* Ch. 3. 3, 21. 21. * Let them not depart from thine eyes: keep them in the midst of thine heart *i*.

i Heartily love them, and stedfastly retain them.

22. For they *are* life unto those that find them, and * † health to all their flesh.

* Chap. 3. 8. † Heb. *medicine.*

23. Keep thy heart *k* † with all diligence: for out of it *are* the issues of life *l*.

† Heb. *above all keeping.*

k Thy mind and thoughts, and especially the will and affections, which are the more immediate and effectual cause of all mens actions. *l* From thence proceed all the actions, as of the natural, so of the spiritual life, which lead to eternal life and happiness, as on the contrary all evil actions tending to death spring from thence, which is here implied.

† Heb. *frowardness of mouth, and perverseness of lips.*

24. Put away from thee † a froward mouth *m*, and perverse lips put far from thee.

m All sorts of sinful words, which proceed from and discover an evil heart.

25. Let thine eyes look right on *n*, and let thine eye-lids look straight before thee.

n Direct all thine actions by a good intention to a right end, and keep thy mind fixed upon that way which leads to it, and neither look nor turn aside to the right hand nor to the left, as it follows *v.* 27.

‖ Or, *all thy ways shall be ordered aright.*

26. Ponder the path of thy feet *o*, and ‖ let all thy ways be established *p*.

o Consider thine actions before thou doest them, and see that they agree with the rule. *p* Let thine actions be uniformly and constantly good in spight of all temptations to the contrary. Or, *Let thy ways be d rected* or *disposed aright*, as this Hebrew word signifies. Or, *thy ways shall be established.* So this is a promise to confirm the foregoing precept, If thou doest ponder them, thou mayest expect God's blessing and good success in them.

* Deut. 5. 32. & 28. 14.

27. * Turn not to the right hand, nor to the left *q*: remove thy foot from evil.

q Fly all extreams, and neither add to God's commands, nor take from them.

CHAP. V.

1. MY son, attend unto my wisdom, *and* bow thine ear to my understanding.

2. That thou mayst regard *a* discretion *b*, and *that* thy lips may keep knowledge *c*.

a Or, *keep*, *i. e.* hold fast, as it is in the next clause. *b* Spiritual wisdom for the conduct of thy life, as this word is used, *Prov.* 1. 4. and elsewhere in this Book. *c* That by wise and pious discourses thou mayst preserve and improve thy wisdom for thine own and others good.

* Chap. 2. 16. & 6. 24. † Heb. *palate.*

3. * For *d* the lips of a strange woman drop *as* an honey-comb *e*, and her † mouth *is* smoother than oil.

d It concerns thee to get, and to use discretion, that thou mayst be able to resist and repel those manifold temptations to which thou art exposed. *e* Her words and discourses are sweet, and charming, and prevalent.

4. But her end is bitter as wormwood *f*, sharp as a two-edged sword.

f Her design, and the effect of that lewdness to which she enticeth thee, is the sinners destruction.

* Chap. 7. 27.

5. * Her feet *g* go down to death: her steps take hold on hell.

g Her course or manner of life.

6. Lest thou shouldst ponder the path of life *h*, her ways are moveable *i*, *that* thou canst not know *them k*.

h To prevent thy serious consideration of the way and manner of rescuing thy self from this deadly course of life. *i* Various and changeable. She transforms her self into several shapes to accommodate her self to the humours of her Lovers, and hath a thousand arts and deceits to ensnare them, and hold them fast. *k* Thou canst not discover all her subtil practices, and much less deliver thy self from them.

7. Hear me now therefore, O ye children, and depart not from the words of my mouth.

8. * Remove thy way far from her, and come not nigh the door of her house *l*.

* Chap. 7. 7, 8, &c.

l Lest thine eyes affect thine heart, and her allurements prevail over thee.

9. Lest thou give thine honour *m* unto others *n*, and thy years *o* unto the cruel *p*.

m Thy dignity and reputation, the strength and vigour of thy body and mind, which is an honour to a man, and which are commonly wasted by adulterous practices. *n* Unto Whores and their husbands and children and friends. *o* The flower of thine age, thy youthful years. *p* To the Harlot, who though she pretends ardent love and kindness to thee, yet in truth is one of the most cruel creatures in the world, wasting thy estate and body without the least pity, and then casting thee off with scorn and contempt, and when her interest requires it, taking away thy very life, of which there are innumerable examples, and damning thy soul for ever.

† Heb. *thy strength.*

10. Lest strangers *q* be filled with † thy wealth, and thy labours *r be* in the house of a stranger.

q Not only the strange women themselves, but Bawds, Panders, and other Adulterers, who are in league with them. *r* Wealth gotten by thy labours.

11. And thou mourn at the last *s*, when thy flesh, and thy body *t* are consumed *u*.

s Bitterly bewail thy own madness and misery when it is too late. *t* Thy flesh, even thy body; the Particle, *and*, being put expositively. *u* By those manifold diseases which filthy and inordinate lusts bring upon the body, of which Physicians give a very large and sad Catalogue, and the bodies of many Adulterers give full proof.

12. And say, How have I hated instruction *x*, and my heart despised reproof *y*!

x O what a mad beast have I been to hate and slight the fair warnings which were given me, and against mine own knowledge, to run head-long into this pit of destruction! Which are not the words of a true penitent mourning for, and turning from his sin, but only of a man who is grieved for the sad effects of his delightful lusts, and tormented with the horrour of his own guilty conscience. *y* I did with my whole heart abhor all admonitions.

13. And have not obeyed the voice of my teachers *z*, nor inclined mine ear to them that instructed me.

z Of my Parents and Friends, and Ministers, who faithfully and seasonably informed me of those mischiefs and miseries which now I feel.

14. I was almost in all evil *a*, in the midst of the congregation and assembly *b*.

a O what a miserable man am I! There is scarce any misery in respect of Estate, or Body, or Soul, into which I am not already plunged. The words also are and may well be rendred thus, *In a moment I am come into all evil.* In how little a time, and for what short and momentany pleasures am I now come into extream and remediless misery! *b* I who designed and expected to enjoy my lusts with secrecy, and impunity, am now made a publick example and shameful spectacle to all men, and that in the Congregation of *Israel*, where I was taught better things, and where such actions are most infamous and hateful.

15. Drink waters out of thine own cistern; and running waters out of thine own well *c*.

c This Metaphor contained here, and *v.* 16, 17, 18. is to be understood, either, 1. of the free and lawful use of a mans estate, both for his own comfort, and for the good of others. Or rather, 2. of the honest use of Marrimony, as the proper remedy against these filthy practices. This best suits with the whole context both foregoing and following: and thus it is explained in the end of *v.* 18. So the sence is, Content thy self with those delights which God alloweth thee, with the sober use of the Marriage-bed. Why shouldst thou ramble hither and thither, trespassing against God and men, to steal their waters which thou mightest freely take out of thine own Cistern or Well. The ground of the Metaphor is this, that waters were scarce and precious in those Countries, and therefore men used to make Cisterns and Wells for their own private use. And the same Metaphor of *Waters*, and of a *Pit*, or *Well*, is applied to things of this nature elsewhere, as *Prov.* 23. 27. *Isa.* 48. 1. & 51. 1.

16. Let thy fountains *d* be dispersed abroad *e*, *and* rivers of waters in the streets.

d Thy children proceeding from thy wife, called *thy fountain*, *v.* 18. and from thy self, as the Israelites are said to come from the *Fountain of* Israel, *Deut.* 33. 28. *Psal.* 68. 26. Compare *Isa.* 51. 1. And *Fountains* are here put for *Rivers* flowing from them, as it is explained in the next clause, and as it is *Psal.* 104. 10. by a Metonymy of the Cause for the Effect. And this title may be the more fitly given to children, because as they are rivers in respect of their parents, so when they grow up, they also become fountains to their children. *e* They shall be multiplied, and in due time appear abroad in the world to thy comfort and honour, and for the good of others: whereas Whores are commonly barren, and men are ashamed to own the children of whoredom.

17. Let them be only thine own, and not strangers with thee *f*.

f Hereby thou mayest be secured, that thou dost not father and leave thine Estate to other mens children, whereas the parents of harlots children are common or uncertain.

18. Let thy fountain *g* be blessed *h*: and rejoyce with the wife *i* of thy youth *k*.

g Thy wife, as the next clause explains it. *h* She shall be blessed with children, for barrenness was esteemed a curse and reproach, especially among the Israelites. Or rather, she shall be a blessing and a comfort to thee, as it follows, and not a curse and a snare, as an harlot will be. *i* Seek not to harlots for that delight which God alloweth thee to take with thy wife. So here he explains the foregoing Metaphor, and applies it to his present design. *k* Which thou didst marry in her and thine own youthful days, with whom therefore in all reason and justice thou art still to satisfie thy self, even when she is old. Or he mentions *Youth*, because that is the season in which men are most prone to unclean practices, against which men are commonly fortified by the infirmities of old age.

19. *Let her be as* the loving hind *l*, and pleasant roe, let her breasts *m* † satisfie thee at all times *n*, and † be thou ravisht *o* always with her love.

† Heb. *water thee.*
† Heb. *err thou always in her love.*

l Or, *as the beloved Hind*, Heb. *the Hind of Loves*; as amiable and delightful as the Hinds are, either, 1. to their Males, the Harts; or, 2. to Princes and great men, who used to make them tame and familiar, and to take great delight in them, as hath been noted by many Writers; of which see my Latin *Synopsis*. *m* i. e. Her loves and embraces, expressed by *lying between the breasts*, *Cant.* 1. 13. Compare *Ezek.* 23. 3, 8, 21. *n* At all convenient times: For that there may be excess in the use of the Marriage-bed is manifest, not only from many Scriptures, but from the light of Nature, and the consent of wise and sober Heathens, who have laid restraints upon men in this particular. A man may be drunk with his own wine, and intemperate with his own wife. Or, in all ages and conditions. Do not only love her when she is young and beautiful, but also when she is old and deformed. *o* Love her fervently. It is an Hyperbolical expression.

20. And why wilt thou, my son, be ravisht with a strange woman *p*, and embrace the bosom of a stranger?

p Why wilt thou destroy and damn thy self for those delights which thou mayst enjoy without sin or danger?

* 2 Chr. 16. 9. Job 31. 4. & 34. 21. Chap. 15. 3. Jer. 16. 17. & 32. 19.

21. * For the ways of man *are* before the eyes of the LORD *q*, and he pondereth all his goings *r*.

q God sees all thy filthy actions, though done with all possible cunning and secrecy. *r* He taketh an exact account of all their doings, that he may recompense them according to the kinds, degrees, numbers, and aggravations of all their unchast actions.

* Chap. 11. 3, 5, 6. † Heb. *sin.*

22. His own iniquities * shall take the wicked himself, and he shall be holden with the cords of his † sins *s*.

s In vain doth he think to disentangle himself from his lusts by repenting when he grows in years, and to escape punishments; for he is in perfect bondage to his lusts, and is neither able nor willing to set himself at liberty: and if he do escape the rage of a jealous husband, and the sentence of the Magistrate, yet he shall be infallibly over-taken by the righteous Judgment of God.

* Job 4. 21. & 36. 12.

23. * He shall die without instruction *t*, and in the greatness of his folly *u* he shall go astray *x*.

t Because he neglected instruction. Or, *without correction* or *amendment*. He shall die in his sins, and not repent of them, as he designed and hoped to do before his death. *u* Through his stupendious folly, whereby he cheated himself with hopes of repentance or impunity, and exposed himself to endless torments for the momentany pleasures of sinful lusts. *x* From God and from the way of life, and from eternal salvation.

CHAP. VI.

1. MY son, if thou be * surety *a* for thy friend, *if* thou hast stricken thy hand *b* with a stranger *c*:

* Ch. 22. 26.

a To wit, rashly, without considering for whom, or how far thou dost oblige thy self, or how thou shalt discharge the debt, if occasion require it. Otherwise suretiship in some cases may be not only lawful, but an act of justice, and prudence, and charity. See *Gen.* 42. 37. & 43. 8. *Philem. v.* 19. Or, *to* (as this prefix most commonly signifies) *a friend*. *b* Obliged thy self by giving thine hand, or joining thine hands with another mans, as the custom then was in such cases: Of which see *Job* 17. 3. *Prov.* 17. 8. & 22. 26. *c* With the creditor, whom he calls a *Stranger*, because the usurers in *Israel*, who lent money to others for their necessary occasions, upon condition of paying use for it, were either Heathens, or were reputed as bad as Heathens, because this practice was forbidden by God's Law, *Deut.* 23. 19. Or, *to* or *for a stranger*; for here is the same prefix which is rendred *for* in the former clause. And so he may imply, that whether a man be surety to, or for, a friend, or to, or for a stranger, the case and course to be used is much of the same kind.

2. Thou art snared *d* with the words of thy mouth, thou art taken with the words of thy mouth.

d Thy freedom is lost, and thou art now in bondage to another.

3. Do this now, my son, and deliver thy self, when thou art come into the hand *e* of thy friend *f*, go, humble thy self *g*, || and make sure thy friend *h*.

|| Or, *so shalt thou prevail with thy friend.*

e Into the power. *f* Either, 1. of the creditor, who possibly may be also thy friend; yet take the following course with him, and much more if he be a stranger. Or, 2. of the debtor, for whom, as being thy friend, thou didst become surety; whereby thou art not only in the creditor's power, to exact payment, but also in the debtor's power, by his neglect or unfaithfulness, to expose thee to the payment of the debt. And this may seem best to agree both with *v.* 1. where *Friend* is taken in that sence, and is distinguished from the creditor who is called a *Stranger*, and with the words here following; for this *humbling of himself* was not likely to have much power with a stranger, and a griping usurer; but it might probably prevail with his friend, either to take effectual care to pay the debt, or at least to discharge him from the obligation, or to secure him against it some other way. *g* Heb. *Offer thy self to be trodden upon*, or, *Throw thy self down* at his feet. As thou hast made thy self his servant, bear the fruits of thine own folly, and humbly and earnestly implore his patience and clemency. *h* Or, *and prevail with thy friend*, strive to win him by thine incessant and earnest solicitations. Or, *honour* or *magnifie thy friend*, which is fitly and properly opposed to, and indeed is in some good measure done by the humbling a man's self before him.

4. Give not sleep to thine eyes, nor slumber to thine eye-lids *i*.

i To wit, until thou hast taken care for the discharge of this obligation. Be not secure, nor negligent, nor dilatory in this matter.

5. Deliver thy self as a roe from the hand *of the hunter k*, and as a bird from the hand of the fowler.

k With all possible expedition, as the Roe runs swiftly away.

6. Go to the ant *l*, thou sluggard, consider her ways *m*, and be wise:

l This is another distinct precept; and it is for the most part as needless to seek, as hard to find, coherence in the Proverbs and Counsels of this Book. *m* Her actions and manner of living, especially her diligence and providence, which are the things commended in her, *v.* 7, 8. of which Naturalists give many instances, as that the Ants watch the fittest seasons for all things, that they provide most plentifully against the time of Famine, that they never hinder, but always assist one another in their work, and unite their force together to carry away such things as are too large or heavy for one of them, that they prepare fit cells or repositories for their corn in the ground, and such as the rain cannot easily reach; and if through excessive rain their corn be wet, they bring it forth to be dried, that they bite off the ends of the grains of corn, that they may not grow, &c.

7. Which having no guide, overseer, or ruler *n*.

n Which might direct them in, or quicken them to the work, as the Bees have their Kings, and many other Creatures have their Leaders. This heightens their commendation.

8. Provideth her meat in the summer, *and* gathereth her food in the harvest *o*.

o When they come forth in great numbers, as in Winter they stir not out of their holes.

9. * How

* Ch. 24. 33. 9. * How long wilt thou ſleep *p*, O ſluggard? when wilt thou ariſe out of thy ſleep?

p When the Ants are watchful, and labour not only in the day-time, but even by night, when the Moon ſhineth.

10. *Yet* a little ſleep, a little ſlumber *r*, a little folding of the hands *s* to ſleep.

r This he ſpeaks in the perſon of the ſluggard, refuſing to ariſe, and requiring more ſleep, that ſo he might expreſs the diſpoſition and common practice of ſuch perſons. *s* Which is the geſture of men compoſing themſelves to ſleep.

* Chap. 13. 4. & 20. 4. 11. * So ſhall thy poverty come as one that travelleth *t*, and thy want as an armed man *u*.

t Swiftly and unexpectedly. *u* Irreſiſtibly or unavoidably.

† Heb. *man of Belial.* 12. A † naughty perſon, a wicked man walketh with a froward mouth *x*.

x He ſheweth the naughtineſs of his heart by the wickedneſs of his talk and diſcourſes, to which he doth accuſtom himſelf, as *walking* implies.

13. He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers *y*.

y He vents his wickedneſs, as by his ſpeech, ſo alſo by his geſtures, whereby he ſecretly ſignifies what he is afraid or aſhamed to expreſs openly to his complices, his intentions or deſires of ſome evil towards another perſon: which having in the general declared by the motion of his eyes or feet, he points out the particular perſon by his fingers.

† Heb. *caſteth forth.* 14. Frowardneſs *z* *is* in his heart, he deviſeth miſchief continually, he † ſoweth diſcord *a*.

z Perverſe or wicked thoughts and deſires. *a* Either out of malice againſt others: or out of a baſe deſign of improving it to his own advantage.

15. Therefore ſhall his calamity come ſuddenly: ſuddenly ſhall he be broken without remedy *b*.

b Heb. *and there* ſhall be *no healing*: no prevention of it before-hand, nor recovery afterward.

16. Theſe ſix *things* doth the LORD hate *c*: † Heb. *of his ſoul.* yea, ſeven *are* an abomination † unto him:

c To wit, above many other ſins, which have a worſe name in the World.

* Pſal. 18. 27. † Heb. *haughty eyes.* 17. * † A proud look *d*, a lying tongue *e*, and hands that ſhed innocent blood.

d Pride of heart, which commonly diſcovers it ſelf by a mans looks and geſtures. See *Pſal.* 101. 5. & 131. 1. *Prov.* 30. 13. *e* He that accuſtometh himſelf to lying and deceit in his common converſation.

18. An heart that deviſeth wicked imaginati- * Rom. 3. 15. ons *f*, * feet that be ſwift in running to miſchief *g*.

f He whoſe practice is it to deſign and contrive wickedneſs. *g* Such as greedily and readily execute their wicked deſigns, without any reſtraint or delay.

19. A falſe witneſs *that* ſpeaketh lies *h*, and him that ſoweth diſcord among brethren *i*.

h To wit, in judgment: whereby this differs from the former lying, *v.* 17. *i* Dear Relations or Friends.

* Chap. 1. 8. 20. * My ſon, keep thy fathers commandment *k*, and forſake not the law of thy mother *l*.

k So far as it is not contrary to God's command. *l* Whom Children are too apt to deſpiſe. See *Prov.* 1. 8.

* Chap. 7. 3. 21. * Bind them continually upon thine heart *m*, *and* tie them about thy neck *n*.

m Conſtantly remember, and duly conſider them. *n* See on *Prov.* 1. 9. & 3. 3.

22. When thou goeſt, it *o* ſhall lead thee *p*; when thou ſleepeſt, it ſhall keep thee: and *when* thou awakeſt, it ſhall talk with thee *q*.

o The Law of God which thy Parents have taught thee, and preſſed upon thee. *p* Direct thee how to order all thy ſteps and actions. *q* It ſhall give thee counſel and comfort.

* Pſal. 19. 8. & 119. 105. ‖ Or, *candle.* 23. * For the commandment *is* a ‖ lamp *r*; and the law *is* light; and reproofs of inſtruction *s* *are* the way of life *t*:

r It enlightens thy dark mind, and clearly diſcovers to thee the plain and right way. *s* Wiſe and inſtructive Reproofs or Admonitions. *t* Both to preſerve and prolong this Life, and to procure eternal Life to thoſe that obey them.

* Chap. 2. 16. & 5. 3. & 7. 5. ‖ Or, *of the ſtrange tongue.* 24. * To keep thee from the evil woman *u*, from the flattery ‖ of the tongue of a ſtrange woman.

u Which is mentioned as a great commendation of God's Word, becauſe neither worldly diſcretion, nor civil education, nor moral precepts, nor any other conſiderations, are ſufficient Preſervatives againſt this laſt, as is manifeſt from daily experience.

* Mat. 5. 28. 25. * Luſt not after her beauty in thine heart *x*; neither let her take thee with her eye-lids *y*.

x Do not give way to, nor delight thy ſelf with unchaſte thoughts or affections. Compare *Mat.* 5. 28. *y* Either with her Beauty, which conſiſts much in the Eyes; or rather with her amorous and wanton glances.

* Chap. 29. 3. † Heb. *the woman of a man, or a mans wife.* 26. For * by means of a whoriſh woman *a man is brought* to a piece of bread *z*: and † the adultereſs will hunt for the precious life *a*.

z To extream Poverty, ſo as to want and be forced to beg his bread. *a* To take away a mans life; either by conſuming his body and ſpirits, and ſo ſhortning his days; or more directly and ſtrictly, when ſhe hath any great provocation to it, or any proſpect of conſiderable advantage by it. Or, *for the precious Soul*, which ſhe corrupteth and deſtroyeth. But I prefer the former ſence.

27. Can a man take fire in his boſom, and his cloaths not be burnt *b*?

b The queſtion implies a denial: he cannot eſcape burning. No more can he who burns in Luſt avoid Deſtruction.

28. Can one go upon hot coals, and his feet not be burnt?

29. So he that goeth in to his neighbours wife *c*: whoſoever toucheth her *d*, ſhall ‖ not be innocent *e*. ‖ Or, *not be acquitted.*

c That lieth with her, as this phraſe ſignifies, *Gen.* 19. 31. & 29. 21, 23, &c. *d* (*i.e.*) Hath carnal knowledge of her, as this word is uſed, *Gen.* 20. 6. 1 *Cor.* 7. 1. and in *Terence*, and other Writers. *e* Shall be puniſhed as a Malefactor either by God or Man.

‖ Or, *ſlight.* 30. *Men* do not ‖ deſpiſe *f* a thief, if he ſteal to ſatisfie his ſoul when he is hungry:

f (*i.e.*) Abhor or reproach him, but rather pity and pardon him, who is urged by meer neceſſity to theſe practices.

31. But *if* he be found, he ſhall reſtore ſevenfold *g*, he ſhall give all the ſubſtance of his houſe.

g *Queſt.* How doth this agree with God's Law, which required only that he ſhould reſtore double, or, at moſt, four-fold, or five-fold? *Exod.* 22. 1, 4. *Anſw.* 1. The number of *Seven* may be here put indefinitely for many times, as it is *Gen.* 4. 24. *Levit.* 26. 28. and in many other places. 2. Some think that as thefts were multiplied, ſo the puniſhment of it was increaſed in *Solomon*'s time, or, at leaſt, that it was the practice of ſome Nations to require this ſeven-fold reſtitution. 3. He ſpeaks not of that reſtitution which the Law required, but of that which either the wronged perſon being potent might force the Thief to make, or which the Thief would willingly give rather than be expoſed to publick ſhame; as appears by the following clauſe, wherein he adds to this ſeven-fold reſtitution *all his ſubſtance*, which no Law of God or Man required.

† Heb. *heart.* 32. *But* whoſo committeth adultery with a woman lacketh † underſtanding *h*: he *that* doth it, deſtroyeth his own ſoul *i*.

h Is a brutiſh and ſilly man, who madly ruſheth upon theſe filthy courſes without any ſence or conſideration of the horrid ſhame, and certain deſtruction which attends upon them. *i* Or, *life*: is guilty of ſelf-murder and of Soul-murder.

33. A wound *k* and diſhonour ſhall he get, and his reproach ſhall not be wiped away *l*.

k Civil or corporal puniſhment from the Magiſtrate, or rather from the womans husband, as it follows. *l* Although it be forgiven by God, yet the reproach and ſcandal of it remains.

34. For jealouſie *is* the rage of a man *m*; therefore he will not ſpare in the day of vengeance *n*.

m It inflames a man with rage and fury againſt the Adulterer. *n* When he hath an opportunity to avenge himſelf upon the delinquent.

† Heb. *he will not accept the face of any ranſom.* 35. † He will not regard any ranſom: neither will he reſt content, though thou giveſt many gifts *o*.

o He will accept of no other recompence for the injury beneath thy life.

CHAP. VII.

* Chap. 2. 1. 1. MY ſon, keep my words, and * lay up my commandments with thee.

2. * Keep

* Lev. 18. 5. Ch. 4. 4.

2. * Keep my commandments, and live *a*: and my law as the apple of thine eye *b*.

a (*i. e.*) Thou shalt live. A promise in the form of a command, as *Prov.* 3. 25. *b* With all possible care and diligence, as men guard that part from all dangers, yea even from the least mote. The Eye is a most noble and necessary, and therefore highly esteemed and beloved part of the Body, and the Apple thereof is the most honourable and beautiful, and useful part of that part, and it is a most tender part, easily hurt or destroyed, and therefore needs to be diligently watched.

* Deut. 6. 8. & 11. 18. Ch. 3. 3. & 6. 21.

3. * Bind them upon thy fingers *c*, write them upon the table of thine heart *d*.

c As a Ring which is put upon them, and is continually in a Man's Eye. Constantly remember them, and meditate upon them. *d* Fix them in thy mind and affection. See on *Prov.* 3. 3.

4. Say unto wisdom, Thou *art* my sister, and call understanding *thy* kinswoman *e*:

e When other foolish young Men seek wanton Mistresses, whom they frequently call *Sisters* or *Kinswomen*, let wisdom be thy Mistress, acquaint and delight thy self with her, and let her have the command of thy Heart, and the conduct of thy life.

* Ch. 2. 16. & 5. 3. || Or, *maketh smooth her words.*

5. * That they may keep thee from the strange woman *f*, from the stranger *which* || flattereth with her words.

f This priviledge *Solomon* doth so oft inculcate, either because he found in himself the great power and besotting nature of lustful inclinations; or because he observed these Vices to abound more in his time, in which Peace and Prosperity made way for Luxury and Uncleanness.

6. For at the window of my house I looked through my casement *g*,

g This is either an historical relation, or rather a parabolical representation of that which frequently happened.

† Heb. *the Sons.*

7. And beheld among the simple ones, I discerned among † the youths, a young man *h* void of understanding.

h Whose strength and heat made him most subject to lustful impressions, and who wanted judgment and experience as well as grace to keep him from such courses.

8. Passing through the street *i* near her corner *k*, and he went the way to her house *l*.

i Idle and careless. *k* Near the corner of the Street in which her House stood, such places being most convenient for that wicked purpose, as giving opportunity either for the discovery of Passengers in several Streets, or for the escape of such as might be in danger of being taken in her House. Comp. *v.* 12. *l* Not with intention to act gross filthiness with her, as may be gathered from the following passages, but to gratifie his curiosity, and to understand the manner of such Persons, and to please himself with the sight of her, or discourse of her.

† Heb. *in the evening of the day.*

9. In the twilight † in the evening *m*, in the black and dark-night *n*:

m When the Day labour being ended, he was at leisure for any thing; and when such Strumpets used to walk abroad for prey. *n* When it begun to be black and dark.

† Heb. *reserved.*

10. And behold, there met him a woman *with* the attire of an harlot *o*, and † subtil *p* of heart.

o With an habit and carriage agreeable to her quality and design. *p* Or, *wary* or *reserved*, as she shewed in her following discourse, wherein she proposeth all things which might invite him, and conceals whatsoever might discourage him.

* Ch. 9. 13. * 1 Tim. 5. 13. Tit. 2. 5.

11. (* She *is* loud *q* and stubborn *r*, * her feet abide not in her house *s*.

q Or, *clamorous*, or *full of talk*, which served her design. *r* Rebellious against God, and against her Husband, and incorrigible by all admonitions of Ministers or Friends. *s* She minds not her business, which lies at home, but gives up her self wholly to idleness, and pleasure, which she seeks abroad with other men.

12. Now *is she* without *t*, now in the streets *u*, and lieth in wait at every corner *x*.)

t Standing or waiting without or nigh the Door of her house. *u* In places of resort. *x* At the corners of the Streets, where she might either conceal or discover her self, as she saw fit.

† Heb. *She strengthned her face, and said.* † Heb. *Peace-Offerings* are *upon me.*

13. So she caught him and kissed him, and † with an impudent face said unto him,

14. † *I have* peace-offerings with me; this day have I payed my vows *y*.

y I have paid my Peace-offerings which I had vowed. Whereby she signifies, either, 1. that she was no common Harlot, but one of good repute for Religion. Or rather, 2. that she had plentiful and excellent Provisions at her House for his entertainment. For the Peace-offerings were to be of the best Flesh. *Levit.* 22. 21. and a considerable part of these Offerings fell to the Offerers share, wherewith they used to feast themselves and their friends. See *Levit.* 2. 3, *&c.* and 7. 31, *&c.* and 19. 6, *&c.* and 22. 30, *&c.* whereas the Burnt-offerings were wholly consumed, and the Flesh of the Sin-offerings and Trespass-offerings belonged to the Priest.

15. Therefore came I forth to meet thee, diligently to seek thy face *z*, and I have found thee *a*.

z As not being able to take any pleasure in my Feast without thy company. *a* By an happy providence of God complying with my desires.

16. I have deckt my bed with coverings of tapestry, with carved *works*, with fine linnen of Egypt *b*.

b She designs to inflame his lust by the mention of the Bed, and by its Ornaments and perfumes.

17. I have perfumed my bed with myrrhe, aloes, and cinnamon.

18. Come let us take our fill of love until the morning, let us solace our selves with loves.

19. For the good-man *c is* not at home, he is gone a long journey;

c Whom she doth not call her Husband, lest the mention of that name should awaken his Conscience or Discretion.

† Heb. *in his hand.* || Or, *the new Moon.*

20. He hath taken a bag of money † with him *d*, *And* will come home at the || day appointed *e*.

d Which is an evidence that he designs to go far and to stay a considerable time. *e* So that we need not fear any surprisal.

21. With her much fair speech *f* she caused him to yield *g*, with the flattering of her lips she forced him *h*.

f Which implies that her alluring words were more effectual with him than her impudent kisses, which possibly had a little alienated his mind from her. *g* Whereby he signifies that no provocation to sin is a sufficient excuse for sin. *h* She prevailed over him. Which argues that there was some reluctancy in his judgment or conscience against it.

† Heb. *suddenly.* † Heb. *of a bond* or *tie.*

22. He goeth after her † straightway *i*, as an ox goeth to the slaughter *k*, or as a fool to the correction † of the stocks *l*.

i Without delay and consideration. *k* Either being drawn and driven to it: Or going to it securely, as if it were going to a good Pasture. *l* Or, which is more agreeable to the order of the words in the Hebrew Text, *as* one in *Fetters*, or bound with Fetters, *to the correction of a Fool*, (*i. e.*) to receive such correction or punishment, as belongs to fools. Which may imply, either, 1. that he hath no more sense of the shame and mischief which he is bringing upon himself than a Fool. Or, 2. that he can no more resist the temptation, nor avoid the danger than a man fast tied with Chains or Fetters can free himself, although his be a moral and voluntary and not a natural impotency.

23. Till a dart strike through his liver *m*, as a bird hasteth to the snare, and knoweth not *n* that it *is* for his life.

m (*i. e.*) His vital parts, whereof the Liver is one. Till his life be lost, as it is explained in the next clause. *n* Which may be referred either to foolish and inconsiderate young Men; or to the silly Bird to which he is compared, which comes to the same thing.

24. Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25. Let not thine heart decline to her ways *o*, go not astray in her paths.

o Either to the paths which lead to her House: or to her manner of living.

26. For she hath cast down many wounded, yea many strong *men p* have been slain by her.

p Men that excel others, either 1. in bodily strength, upon which they presume, which yet is wasted and by degrees ruined by these courses. Or, 2. in wisdom and fortitude and resolution. Whereby he implies how much more necessary it is for a weak and foolish young Man to use all possible care and diligence to avoid this mischief.

* Ch. 2. 18, & 5. 5. & 9. 13.

27. * Her house *is* the way to hell *q*, going down to the chambers of death.

q Or, *to the Grave*; for the word is used in both senses; and this sence seems better to agree both with the foregoing and following

following words. Although, without repentance, Hell will certainly be their portion, and their first death will be followed by the second.

CHAP. VIII.

* Chap. 1. 20. 1. DOth not * wisdom *a* cry? and understanding put forth her voice *b*?

a It is a great Question what this *Wisdom* is, of which *Solomon* discourseth so largely and profoundly in this Chapter. Some understand it of that attribute or perfection of the Divine nature which is called Wisdom, whereby God perfectly knoweth all things, and maketh known to men what he judgeth necessary, or expedient for them to know. Others understand it of the second Person in the Godhead, the Son of God, who is called *the Wisdom of God*, *Luke* 11. 49. And it cannot fairly be denied that some passages do best agree to the former, and others to the latter Opinion. Possibly both may be joined together, and the Chapter may be understood of Christ considered partly in his Personal capacity, and partly in regard of his Office which was to impart the mind and will of God to Mankind, which he did, 1. by revealing it to, and writing it upon the mind of man, at his first Creation; for it was Christ who then gave being, and life, and light to mankind, as is undeniably evident from *Joh.* 1. 1, 2, 3, 4, *&c.* 2. By publishing it unto the holy Patriarchs and Prophets in the time of the Old Testament; for it was Christ who spake and discovered things to them from time to time, as is manifest from 1 *Pet.* 1. 11. & 3. 18, 19, 20. and from many other Scriptures both of the Old Testament, as I have formerly noted in their proper places, and in the New Testament, as we shall see hereafter. 3. By declaring it from his own mouth, and by his Apostles and Ministers under the Gospel. *b* Clearly and audibly instruct men how to avoid those fleshly lusts? He opposeth the inviting words of Wisdom to the seducing speeches of the Harlot.

2. She standeth in the top of high places *c*: by the way in the places of the paths *d*.

c Where she may be best seen and heard, not in corners and in the dark, as the Harlot did. *d* Where many paths meet, where there is a great concourse, and where Travellers may need direction.

3. She crieth at the gates *e*, at the entry of the city *f*, at the coming in at the doors *g*.

e The places of Judgment, and of the confluence of people. *f* To invite passengers at their first coming, and to conduct them to her house. *g* To wit, of her house, as the Harlot stood at her door to invite Lovers.

‖ Or, *O great men.* Psal. 62. 9. ‖ Or, *to mean men.* 4. Unto you, ‖ O men, I call, and my voice *is* ‖ to the sons of men *h*.

h To all men without exception, even to the meanest, who are thus called, *Psal.* 49. 2.

† Heb. *subtilty.* 5. O ye simple *i*, understand † wisdom; and ye fools *k*, be ye of an understanding heart.

i Who want knowledge and experience, and are easily deceived. *k* Wilful and obstinate sinners.

† Heb. *princely* things. 6. Hear, for I will speak of † excellent *things l*; and the opening of my lips *shall* be right things.

l Heb. *of Princely things:* worthy of Princes to learn and practise them. Or, such as excel common things as much as Princes do ordinary persons.

† Heb. *the abomination of my lips.* 7. For my mouth shall speak *m* truth, and wickedness *is* † an abomination to my lips *n*.

m Heb. *shall meditate*, *i.e.* shall speak not rashly, and hastily, but what I have well considered and digested. *n* I hate to speak it; therefore you may be assured that I shall not deceive you.

† Heb. *wreathed.* 8. All the words of my mouth *o are* in righteousness, *there is* nothing † froward or perverse in them *p*.

o All my Precepts, Promises, Threatnings, *&c.* *p* Not the least mixture of vanity, or errour, or folly in them, as there is in the words of the wisest Philosophers, *&c.*

9. They *are* all plain *q* to him that understandeth *r*, and right to them that find knowledge *s*.

q Evident and clear to their minds: or, *right*, just and good. *r* Either to him who with an honest mind applies himself to the study of them in the diligent use of all the means appointed by God to that end: or to him whose mind God hath enlightned by his Spirit, though they seem otherwise to ignorant and carnal-minded men. *s* That are truly wise and discerning persons and taught of God.

10. Receive my instruction, and not silver *t*; and knowledge rather than choice gold.

t. *i.e.* Rather than silver, as such negative expressions are understood, *Gen.* 45. 8. *Exod.* 16. 8. *Jer.* 7. 22. & 16. 14, 15. and in many other places. Though withal he seems to intimate the inconsistency of these two studies and designs, and the great hinderance which the love of riches gives to the study of wisdom.

* Job 28. 15. Psal. 19. 10. & 119. 127. Ch. 3. 14, 15. & 16. 16. ‖ Or, *subtilty.* 11. * For wisdom *is* better than rubies; and all the things that may be desired, are not to be compared to it.

12. I wisdom dwell with ‖ prudence *t*, and find out knowledge *u* of witty inventions *x*.

t I do not content my self with high Speculations, but my inseparable Companion is Prudence to govern all my own actions and to direct the actions of others, by good counsels. This he saith, because some persons have much wit and knowledge, and nothing of discretion. *u i.e.* I know them as clearly and certainly as if I had found them out by diligent searching. Or, *I find out*, is put for I help men to find out, as the Spirit is said to *intercede*, *Rom.* 8. 26. when it helpeth us to do so. *x* Of all ingenious designs and contrivances for the service and glory of God, and for the good of our selves and others. But why may it not be rendred, *of wicked devices*, as this very word is translated, *Prov.* 12. 2. & 14. 17. & 24. 8. For surely this is one great work of Prudence to discover and so avoid all evil counsels or devices, and the effects of them. But this I propose with submission, because I have not the concurrence of any Interpreter in this Exposition.

13. The fear of the LORD *y is* to hate evil *z*: pride *a* and arrogancy, and the evil way *b*, and the froward mouth *c* do I hate.

y Which he had before noted to be *the beginning of wisdom*, Ch. 1. 7. *z* It consists in a careful abstinence from all sin, and that not from carnal or prudential motives, but from a true dislike and hatred of it. *a* Which he mentions first as that which is most hateful to God, and most opposite to true wisdom and to the fear of God, which constantly produce humility. *b* All wicked actions, especially sinful customs and courses. *c* False doctrines, and bad counsels and deceits.

† Heb. *strength is mine.* 14. Counsel *is* mine, and sound wisdom *d*: I *am* understanding *e*, † I have strength *f*.

d All solid and substantial, and useful, yea essential wisdom is natural and essential to me, for the word properly signifies *essence*. *e* By my nature and essence, as was now said. Or, I am the Author of Understanding; as *Joh.* 17. 3. *This is life eternal*, (*i.e.*) this is the cause or means of it. *f* Courage and resolution to execute all my counsels, and to conquer all difficulties.

* Dan. 2. 21. Rom. 13. 1. 15. * By me kings reign *g*, and princes decree justice *h*.

g Either, 1. They get their Kingdoms by mine appointment and providence. Or rather, 2. they rule their Kingdoms wisely, and justly, and happily by my counsel and assistance. For this best suits with the next clause. *h* Their injustice or wickedness is from themselves, but all the just and good things which they do, they owe to my conduct.

16. By me princes rule, and nobles, *even* all the judges of the earth.

* Jam. 1. 5. 17. I love them that love me *i*, and * those that seek me early *k* shall find me.

i I do not despise their love, though it be but a small and inconsiderable thing to me, but I kindly accept it, and will recompense it with my love and favour. *k i.e.* With sincere affection, and great diligence, and above all other persons or things in the world. Which he mentions as the effect and evidence of their love: for otherwise all men pretend to love God.

* Chap. 3. 16. 18. * Riches and honour *are* with me; *yea*, durable riches and righteousness *l*.

l Which he mentions here, either, 1. as the best and surest way to get and to keep riches, for Estates unjustly gotten quickly vanish, as is manifest both from Scripture and from common observation. Or, 2. to signifie that this wisdom gives both worldly, and spiritual or heavenly blessings together to its followers, whereas God gives riches alone to ungodly men, and they are to expect no other portion.

* Chap. 3. 14. 19. * My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

‖ Or, *walk.* 20. I ‖ lead in the way of righteousness, in the midst of the paths of judgment *m*.

m Keeping at an equal distance from both extreams, and from the very borders of them: which is called a *putting away iniquity far from us*, Job 22. 23.

21. That I may cause those that love me, to inherit substance *n*: and I will fill their treasures.

n Substantial, and true, and satisfying happiness: which is here

here oppoſed to all worldly enjoyments, which are ſaid *not to be*, *Prov.* 23. 5. which are but meer ſhadows and dreams of felicity.

22. The LORD poſſeſſed me *o* in the beginning *p* of his way *q*, before his works of old.

o As his Son by Eternal Generation, who was from Eternity *with him*, as is ſaid, *Joh.* 1. 1. and *in him* as *he* alſo was *in me*, *Joh.* 14. 10. *p* Yea and before the beginning, as it is largely expreſſed in the following verſes. *q* Either, 1. of his counſels or decrees. Or rather, 2. of his works of Creation, as it follows.

23. I was ſet up *r* from everlaſting, from the beginning *s*, or ever the earth *t* was.

r Heb. *anointed*, ordained or conſtituted to be the Perſon by whom the Father reſolved to do all his works, firſt to create, and then to uphold and govern and judge, and afterwards to redeem and ſave the World; all which works are particularly aſcribed to the Son of God, as is manifeſt from *Joh.* 1. 1, &c. *Col.* 1. 16, 17. *Heb.* 1. 2. and many other places, as we may ſee hereafter in their ſeveral places. *s* Before which there was nothing but a vaſt Eternity. *t* Which he mentions, becauſe this, together with the Heaven, was the firſt of God's viſible works.

24 When *there were* no depths *u*, I was brought forth *x*: when *there were* no fountains abounding with water.

u No abyſs or deep waters either mixed with the earth, as they were at firſt, or ſeparated from it. *x* Begotten of my Father's Eſſence.

† Heb. *ſunk*. 25. Before the mountains were † ſetled *y*; before the hills, was I brought forth.

y Or, *fixed* by their roots in the earth.

26. While as yet he had not made the earth *z*, nor the ‖ fields *a*, nor ‖ the higheſt part *b* of the duſt of the world *c*.

‖ Or, *open place*. ‖ Or, *the chief part*. Heb. *head*.

z *i.e.* The dry Land called *Earth* after it was ſeparated from the Waters, *Gen.* 1. 10. *a* The plain and open parts of the Earth diſtinguiſhed from the *Mountains* and *Hills*, and the Valleys incloſed between them. *b* Or, *the firſt part*, or *beginning*: or, *the beſt part*, Heb. *the Head*: that which exceeds other parts in riches or fruitfulneſs: which he ſeems to diſtinguiſh from the common Fields. *c* Of this lower part of the World which conſiſteth of duſt.

‖ Or, *a circle*. 27. When he prepared the heavens, I *was* there *d*: when he ſet ‖ a compaſs upon the face of the depth *e*:

d Not as an idle Spectator, but as a co-worker with my Father. *e*. *i.e.* Of that great and deep abyſs of Water and Earth mixed together, which is called both *Earth* and *Water* and *the deep*, *Gen.* 1. 2. When he made this lower World round, or in the form of a Globe agreeable to the form of the upper World.

† Heb. *the ſkies*. 28. When he eſtabliſhed *f* † the clouds above; when he ſtrengthned the fountains *g* of the deep *h*:

f Heb. *ſtrengthned*, by his Word and Decree, which alone upholds the Clouds in the Air, which of themſelves are thin and weak Bodies, and would quickly be diſſolved or diſperſed. *g* When he ſhut up the ſeveral Fountains in the Cavities of the Earth, and kept them there as it were by a ſtrong hand for the uſe of mankind. *h* Which have their Original from the deep, either from the Sea, or from the Abyſs of Waters in the Bowels of the Earth.

* Gen. 1. 9, 10. Job 38. 10, 11. Pſal. 104. 9. Jer. 5. 22. 29. * When he gave to the ſea his decree *i*, that the waters ſhould not paſs his commandment *k*: when he appointed *l* the foundations of the earth *m*.

i Or, *his bound* or *limits*, to wit, thoſe parts of the Earth which border upon it. *k* *i.e.* Not overflow the Earth. *l* Or, *laid*. *m* Either, 1. the Center of the Earth: Or, 2. the Earth it ſelf which is the Foundation of the World: Or rather, 3. the firm ſtanding of the Earth upon its Foundations notwithſtanding all the aſſaults which the waters of the Sea or within the Earth make againſt it: which is a ſingular work of God's Providence.

* Joh. 1. 1. ‖ Or, *a foſter child*. † Heb. *ſporting*. 30. * Then I was by him *n*, *as* ‖ one brought up *with him* *o*: and I was daily *his* delight, † rejoycing always before him *p*:

n Converſant with him, and united to him, as was ſaid before. *o* As one tenderly and dearly beloved by him. *p* He and I had conſtant and intimate and ſweet converſe together.

† Heb. *ſporting*. 31. † Rejoycing in the habitable part of his earth *q*, and my delights *were* with the ſons of men *r*.

q In contemplating the wonderful wiſdom and goodneſs of God in the making and ordering of all his Creatures, and of Man eſpecially. *r* To uphold them by my Power and Providence, to reveal my Self and my Fathers mind and will to them from Age to Age, to aſſume their Nature, and to redeem and ſave them, which I would not do for the fallen Angels.

32. Now therefore *s* hearken unto me, O ye children: for * bleſſed *are they that* keep my ways.

s Seeing I have ſuch a true love to you, and ſeeing I am ſo thoroughly acquainted with my Fathers mind, and ſo excellently qualified to be your Counſeller and Ruler.

* Pſ. 119. 1, 2, & 128. 1. Luke 11. 28.

33. Hear inſtruction, and be wiſe, and refuſe it not *t*.

t Or, *do not make it void*, or unprofitable to you by your own ſloth or wilfulneſs.

34. Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors *u*.

u As Servants and Clients, and others wait at the doors of Princes or Perſons of eminency for place or power, or wiſdom, that they may be admitted to ſpeak or converſe with them.

35. For whoſo findeth me, findeth life, and ſhall * † obtain favour of the LORD.

* Chap. 9. 11. & 12. 2. † Heb. *bring forth*.

36. But he that ſinneth againſt me *x*, wrongeth his own ſoul *y*: all they that hate me *z*, love death *a*.

x By the neglect or contempt of, or rebellion againſt my commands. *y* Is guilty of ſelf-murder and of Soul murder. *z* (*i. e.*) Who reject and diſobey my counſels and live wickedly, which in God's account is an hating of him, as is here implyed and elſewhere, as *Exod.* 20. 5. *Deut.* 7. 10. & 32. 41. *a* Not directly or intentionally, but by conſequence, becauſe they love thoſe practices which they know will bring certain deſtruction upon them.

CHAP. IX.

1. WIſdom hath built her houſe *a*: ſhe hath hewn out her ſeven *b* pillars *c*.

a For the reception and entertainment of her Gueſts, as appears from the following paſſages. This houſe is oppoſed to the Harlots houſe mentioned, *Prov.* 7. 8. and it is to be underſtood, either, 1. of the heavenly Houſe, or the Palace of Glory: Or rather, 2. of the Church which Chriſt, the Wiſdom of the Father, hath erected and eſtabliſhed in the World, in which this following Feaſt is made, which is called God's *Houſe*, 1 *Tim.* 3. 15. *Heb.* 3, 3, 4. *b* (*i.e.*) Many Pillars; whereby is intimated both the beauty and the ſtability of the Church. *c* Prophets and Apoſtles, and Miniſters of holy things, which in Scripture are called *Pillars*, as *Gal.* 2. 9. and elſewhere.

2. * She hath killed † her beaſts *d*; ſhe hath mingled her wine *e*; ſhe hath alſo furniſhed her table *f*.

* Mat. 22. 3, &c. † Heb. *her killing*.

d (*i. e.*) Made proviſion for the Gueſts: which is meant of the Ordinances, Gifts, Graces, Comforts, and eternal Felicities, which God doth offer and give to men in and by the Church. *e* Either, 1. with Spices, to make it ſtrong and delightful, this mixed Wine being mentioned as the beſt, *Prov.* 23. 29, 30. Or, 2. with Water, as they uſed to do in thoſe hot Countries, partly for refreſhment, and partly for wholeſomneſs. Whereby alſo may be intimated, that Wiſdom teacheth us temperance in the uſe of our comforts. *f* With all neceſſaries, and now waits for the Gueſts.

3. She hath ſent forth her maidens *g*, * ſhe crieth upon † the higheſt places *h* of the city:

* Chap. 8. 2. † Heb. *the wings of the high places*.

g Her Servants to invite the Gueſts, Miniſters of the Word, whom he calls *Maidens*; partly for the decency of the Parable; for Wiſdom being compared to a great Princeſs, was fit to be attended upon by Maidens; and partly to ſhew that God by his Word did work ſweetly, though ſtrongly, and did allure and draw, rather than drive ſinners to repentance. *h* Either upon the tops of the Houſes which were flat: Or rather from ſuch high Seats as thoſe from which Judges delivered their Sentences, and Officers made Proclamations, for the conveniency of the Peoples better hearing.

4. Whoſo *is* ſimple *i*, let him turn in hither: *as* for him that wanteth underſtanding *k*, ſhe ſaith to him,

i Ignorant, and weak, and ſubject to deluſion, and willing to learn: to ſhew that Wiſdom rejects thoſe Scholars who are proud and ſelf-conceited. *k* Heb. *heart*, which ſignifies *underſtanding*, *Jer.* 5. 21. *Hoſ.* 7. 11.

5. * Come, eat of my bread, and drink of the wine, *which* I have mingled.

* Cant. 5. 1. Iſa. 55. 1.

6. Forſake the fooliſh *l*, and live: and go in the way of underſtanding *m*.

l (*i.e.*)

l (*i.e.*) The wicked, and their courſes and ſociety: you muſt either forſake them or me, for we are irreconcileable enemies. *m* Which leads to it, and is preſcribed by it.

7. He that reproveth a ſcorner *n*, getteth to himſelf ſhame *o*: and he that rebuketh a wicked *man*, *getteth* himſelf a blot *p*.

n The connexion may be conceived thus, Having invited the ſimple, he forbids the invitation of ſcorners: Or thus, He ſheweth who he meant by the *fooliſh*, *v.6.* even *ſcorners* and *wicked men*, as they are here called, and he preſſeth his laſt advice of *forſaking* them, becauſe there was no good, but hurt to be got, by converſation with them. *o* Partly from the ſcorner, who will revile and deride him, and partly from others, becauſe he is fruſtrated in his deſign and hope, and by his imprudence hath brought an inconvenience upon himſelf: *p* A cenſure or reproach.

* Mat. 7. 6. 8. * Reprove not a ſcorner *q*, leſt he hate thee *r*: rebuke a wiſe *man s*, and he will love thee *t*.

q An obſtinate and incorrigible ſinner, who ſcornfully rejects and deſpiſeth the means of amendment. Thus Phyſicians deny Phyſick to perſons in deſperate condition. *r* Whereby thou wilt not only expoſe thy ſelf without neceſſity to his malice and rage, but alſo make thy ſelf utterly uncapable of doing him that good, which poſſibly thou mighteſt do by other more prudent and proper means. *s* Who is oppoſed to the *Scorner*, to intimate that *Scorners*, howſoever they are thought by themſelves or others to be witty or wiſe, yet in God's account, and in truth, are fools. *t* Both for that faithfulneſs and charity which he perceiveth in thee, and for that benefit which he receiveth from thee.

* Ch. 1. 5. 9. * Give *inſtruction u* to a wiſe man, and he will be yet wiſer, teach a juſt *man x*, and he will increaſe in learning.

u In the Hebrew it is only, *give*: for as *receiving* is put for learning, *Prov.* 1. 3. ſo *giving* is put for teaching, both in Scripture and in other Authors: of which ſee my Latin *Synopſis*. *x* Called *a wiſe Man* in the former branch; to intimate that good men are the only wiſe men.

* Job 28. 28. Pſal. 111. 10. Chap. 1. 7. 10. * The fear of the LORD *is* the beginning of wiſdom: and the knowledge of the holy *y is* underſtanding *z*.

y Either, 1. of holy men, whether ſuch as all Saints learn, or rather ſuch as the holy men of God, the Servants of this Wiſdom, teach from God's Word: Or rather, 2. of holy things, the Hebrew word being here taken in the Neuter Gender, as it is *Numb.* 5. 17. and elſewhere: for this ſeems beſt to anſwer to *the fear of the Lord* in the other branch. *z* Is the only true, and neceſſary, and uſeful knowledge.

* Ch. 10. 27. 11. * For by me thy days ſhall be multiplied: and the years of thy life ſhall be increaſed.

12. If thou be wiſe, thou ſhalt be wiſe for thy ſelf *a*; † but *if* thou ſcorneſt, thou alone ſhalt bear *it b*.

† Heb. *and.*

a Thou doſt not profit me, but thy ſelf by it: I adviſe thee for thine own good. *b* The blame and miſchief of it falls wholly upon thee, not upon me, or my Word, or Miniſters, who have warned thee.

* Ch. 7. 11. 13. * A fooliſh woman *c is* clamorous *d*, *ſhe is* ſimple and knoweth nothing *e*.

c By which he underſtands, either, 1. folly, which is oppoſite to that Wiſdom of which he hath been ſo long diſcourſing, and ſo it may include all wickedneſs, either in principle, as Idolatry, Hereſie, *&c.* or in practice. Or, 2. the Harlot: which with ſubmiſſion, ſeems moſt probable to me, partly becauſe all the following deſcription exactly agrees to her, eſpecially what is ſaid, *v.* 17. as alſo *v.* 18. which in effect was ſaid of the Harlot before, Ch. 2. 18. & 5. 5. and partly becauſe ſuch tranſitions, from diſcourſing of Wiſdom, to a diſcourſe of Harlots, are frequent in *Solomon*, as we have ſeen, Ch. 2. 16. & 5. 3. & 7. 5. *d* Speaks loudly, that ſhe may be heard, and vehemently, that perſons might be moved by her perſwaſions. *e* To wit, aright, nothing that is good, nothing for her good, though ſhe be ſubtil in little artifices for her own wicked ends.

14. For ſhe ſitteth at the door of her houſe *f* on a ſeat, in the high places of the city.

f Which notes her idleneſs, and impudence, and diligence, in watching for occaſions of ſin.

15. To call paſſengers, who go right on their ways *g*:

g Who were going innocently and directly about their buſineſs, without any unchaſt deſign; for others needed none of thoſe invitations or offers, but went to her of their own accord. And beſides ſuch lewd perſons take a greater pleaſure in corrupting the innocent.

16. Whoſo *is* ſimple *h*, let him turn in hither: and as for him that wanteth underſtanding, ſhe ſaith to him,

h Which title is not given to them by her, for ſuch a reproach would not have allured them, but driven them away; but by *Solomon*, who repreſents the matter of her invitation in his own words, that he might diſcover the truth of the buſineſs, and thereby diſſwade and deter thoſe whom ſhe invited.

* Ch. 20. 17. † Heb. *of ſecrecies.* 17. * Stolen waters *i* are ſweet *k*, and bread † *eaten* in ſecret is pleaſant.

i By which he underſtandeth, either, 1. Idolatry, or other wickedneſſes, which in *Solomon*'s time before his fall were publickly forbidden and puniſhed, but privately practiſed. Or rather, 2. Adultery. *k* Partly from the difficulty of obtaining them; partly from the art which men uſe in contriving ſuch ſecret ſins; and partly becauſe the very prohibition renders it more grateful to corrupt Nature.

18. But he knoweth not *l* that the dead *are* there, *and that* her gueſts *are* in the depths of hell.

l (*i.e.*) He doth not conſider it ſeriouſly, whereby he proveth his folly.

CHAP. X.

|| Ch. 15. 20. 1. THE proverbs of Solomon *a*. || A wiſe *b* ſon maketh a glad father *c*: but a fooliſh ſon *is* the heavineſs of his mother *d*.

a Properly ſo called, for the foregoing Chapters, though they had this Title in the beginning of them, yet in truth were only a Preface or preparation to them, containing a general Exhortation to the ſtudy and exerciſe of wiſdom to ſtir up the minds of men to the greater attention and regard to all its Precepts, whereof ſome here follow. Of which in general theſe things are fit to be obſerved, to help us in the underſtanding of them. 1. That theſe ſentences are generally diſtinct and independent, having no coherence one with another, as many other parts of Scripture have: 2. That ſuch ſentences being very ſhort, as their nature requires, more is underſtood in them than is expreſſed, and the Cauſes are commonly to be gathered from the Effects, and the Effects from the Cauſes, and one oppoſite from another, as we ſhall ſee. 3. That they are delivered by way of compariſon and oppoſition, which for the moſt part is between Virtue and Vice, but ſometimes is between two Virtues, or two Vices. *b* (*i.e.*) Prudent, and eſpecially virtuous and godly, as this word is commonly meant in this Book, and in many other Scriptures. *c* And a glad Mother too; for both Parents are to be underſtood in both branches, as is evident from the nature of the thing which affects both of them, and from parallel places, as *Ch.* 17. 25. & 30. 17. although one only be expreſſed in each branch, for the greater Elegancy. *d* The occaſion of her great ſorrow, which is decently aſcribed to the Mothers, rather than to the Fathers, becauſe their paſſions are moſt vehement, and make deepeſt impreſſion in them.

* Chap. 11. 4. 2. * Treaſures of wickedneſs *e* profit nothing *f*: but righteouſneſs *g* delivereth from death *h*.

e Either 1. All worldly Treaſures and Riches, which are called the *Mammon of Unrighteouſneſs*, Luke 16. 9. of which ſee the Reaſons there, to which Righteouſneſs or Holineſs, which are ſpiritual and heavenly Riches, may be fitly oppoſed. Or, 2. Such Treaſures as are got by any ſort of unjuſt or wicked practices. *f* They do the poſſeſſor no good, but, which is implied from the oppoſite member, much hurt; they do not only not deliver him from death, but oft expoſe him to it, either from men, who take away his Life that they may enjoy his Wealth, or from God, who ſhortens his days, and makes his death more terrible, as being attended with guilt, and with the ſecond death. *g* Either, 1. True Holineſs of Heart and Life. Or, 2. Juſtice and Equity in the getting of Riches, or an Eſtate honeſtly obtained, which may be fitly oppoſed to *Treaſures of Wickedneſs*. Or, 3. A liberal and charitable uſe of Riches, which is oft called Righteouſneſs, as *Pſal.* 112. 9. *Dan.* 4. 27. 2 *Cor.* 9. 10, &c. and is indeed but an act of Juſtice, of which ſee on *Prov.* 3. 27. which alſo is conveniently oppoſed to an unjuſt getting of Riches; and ſo this contains a great Paradox, yet a certain truth, that the charitable laying out of Mony is more profitable to men than an unjuſt and covetous laying it up. *h* Oft times from temporal death, becauſe men generally love, and honour, and will aſſiſt ſuch perſons in caſes of danger, and God gives them the bleſſing of a long Life; and always from eternal death, when ſuch Charity proceeds from a ſincere and honeſt mind, and a good Conſcience.

* Pſal. 33. 19. & 37. 19. 25. || Or, *the wicked for their wickedneſs.* 3. * The LORD will not ſuffer the ſoul of the righteous to famiſh *i*: but he caſteth away || the ſubſtance *k* of the wicked *l*.

i Will preſerve them from Famine, according to his Promiſes, *Pſal.* 34. 10. and elſewhere, which, as other temporal Promiſes, is not to be underſtood ſimply and univerſally, but with-

with this limitation, except this be neceſſary for God's Glory, which in all reaſon ſhould over-rule the Creatures good, and for their own greater benefit. For to ſay nothing of eternal Felicities which follow every good mans death, it is certainly in ſome times and caſes, a leſs evil for men to be killed with Famine, than to ſurvive to ſee and feel thoſe miſeries which are coming upon them, and upon the Land where they live. *k* As this word is uſed, *Pſal.* 52. 7. or *the Wickedneſs*, (*i. e.*) the Wealth gotten by wickedneſs, as *Righteouſneſs*, *v.* 2. is by divers underſtood of an Eſtate got with Righteouſneſs. *l* Who by that means ſhall be expoſed to want and Famine.

* Ch. 12. 24. & 19. 15. * Chap. 13. 4. & 21. 5.

4. * He becometh poor, that dealeth *with* a ſlack hand *m*: but * the hand of the diligent maketh rich *n*.

m Negligently and ſlothfully, as appears from the *diligence* oppoſed to it in the next branch, and from the uſe of this word in this ſenſe, *Prov.* 12. 24, 27. & 19. 15. *Jer.* 48. 10. Heb. with *a deceitful hand*, ſo called, partly becauſe it ſeems and pretends to do ſomething, when in truth it doth nothing; and partly becauſe ſuch perſons uſually endeavour to maintain themſelves by deceit and wickedneſs, which they cannot or will not do by honeſt labour and diligence. *n* Not by it ſelf nor neceſſarily, as is manifeſt from Experience, and is noted, *Eccleſ.* 9. 11. but through God's bleſſing, which commonly is given to ſuch, by comparing this verſe with *v.* 22. here following.

5. He that gathereth *o* in ſummer *p*, *is* a wiſe ſon: *but* he that ſleepeth in harveſt *is* a ſon that cauſeth ſhame *q*.

o The fruits of his field. *p* In harveſt, as it follows, which is a part of Summer. He that watcheth for and improveth the proper ſeaſons and opportunities of doing good to himſelf, and to others. *q* Both to himſelf for his folly, and that Poverty and miſery cauſed by it, and to his Parents, to whoſe negligent or evil education ſuch things are oft, and ſometimes juſtly imputed.

* Ver. 11.

6. Bleſſings *are* upon the head of the juſt *r*: but * violence covereth the mouth of the wicked *s*.

r All ſorts of bleſſings are wiſhed to them by Men, and conferred upon them by God. He ſaith, *upon* their *head*, either to ſhew that theſe Bleſſings come from above: and that openly in the ſight of the World, ſo that he can confidently ſpeak of them to God's Praiſe, and to his own Comfort and Honour; or becauſe Bleſſings were commonly pronounced by men with this Ceremony, by laying their hands upon the Head of the party bleſſed. *s* *Violence* (either 1. Their own Violence or Injuſtice, which may be here put for the fruit or puniſhment of it, as *Iniquity* is oft put for the puniſhment of Iniquity. Or, 2. Violence, or the violent and injurious and miſchievous practices of others againſt them, deſerved by their own Violence committed againſt others, and inflicted upon them by the curſe and righteous judgment of God) *ſhall cover the mouth of the wicked*, (*i. e.*) ſhall fall upon them. This Phraſe of covering their Mouth, is uſed either, 1. With alluſion to the ancient cuſtom of covering the Mouths and Faces of condemned Malefactors; of which ſee *Eſth.* 7. 8. *Job* 9. 24. Or, 2. To ſignifie that the Curſe and Judgment of God upon them ſhould be ſo manifeſtly juſt, that their mouths ſhould be ſtopped, and they not be able to ſpeak a word againſt God, or for themſelves. Or, 3. to intimate that God's judgment upon them ſhould be publick and evident to all that behold them, as any covering put upon a mans mouth or face is, as for the ſame reaſon the bleſſings of the juſt were ſaid to be upon their Heads. And the *Mouth* may be put for the *Face*, or *Countenance*, by a *Synecdoche*: But this clauſe is otherwiſe rendred by divers learned Interpreters, *the mouth of the wicked covereth* (*i. e.* concealeth or ſmothereth within it ſelf, and doth not utter that) *violence* or *injury*, which he meditateth in his Heart, and deſigneth to do to others, and therefore ſhall be accurſed and miſerable. But this ſuits not ſo well with the former clauſe, wherein the *Bleſſings of the juſt* are not meant actively of thoſe Bleſſings which they wiſh or give to others, but paſſively of thoſe Bleſſings which others wiſh or give to them, and conſequently this *violence* is not underſtood of that which they do to others, but of that which is done to them by others.

* Pſal. 112. 6.

7. * The memory of the juſt *is* bleſſed *t*: but the name of the wicked ſhall rot *u*.

t (*i. e.*) Honourable and acceptable to thoſe who mention them. Compare *Job* 31. 20. *Pſal.* 62. 5. *u* Shall periſh, and be curſed and deteſtable amongſt men, ſhall ſtink above ground.

† Heb. *a fool of lips.* ‖ Or, *ſhall be beaten.*

8. The wiſe in heart will receive commandments *x*: but † a prating fool *y* ‖ ſhall fall *z*.

x Is ready to hear and obey the Counſels and Precepts of God and of Men, by which means he ſhall ſtand faſt and live. *y* One who is ſlow to hear, and ſwift to ſpeak, who inſtead of receiving good Admonitions, cavils, and diſputes againſt them. In the Hebrew he is called *a fool of Lips*, either becauſe he diſcovers the folly of his Heart by his Lips, and thereby expoſeth himſelf to the miſchief here following, or becauſe he is *without heart*, as is ſaid of *Ephraim*, *Hoſ.* 7. 11. or, his *Heart is little worth*, as is ſaid here, *v.* 20. or becauſe he ſpeaks raſhly without any conſideration. Or, it may be rendred, *a fool by his lips*, (*i. e.*) by his fooliſh and wicked ſpeeches, contrary to the commands of God, by talking much and ill, when it is more comely and neceſſary for him to hear and receive Inſtruction from others. *z* To wit, into miſchief: or, *be puniſhed*, as the word is uſed, *Hoſ.* 4. 14. or, *be beaten*, as below *v.* 10.

* Pſal. 23. 4.

9. * He that walketh uprightly *a*, walketh ſurely *b*: but he that perverteth his way *c* ſhall be known *d*.

a Who is ſincere, and juſt, and faithful in his dealings with God and with men. *b* Or, *ſecurely*, or *confidently*, as the word properly ſignifies, and is here rendred by all the ancient Interpreters, and by moſt of the others, quietly reſting upon God's Favour, and gracious Providence for his protection, and being ſupported by the Teſtimony of a good Conſcience, and therefore not fearing nor caring who knows or obſerves his Actions, which he endeavours to approve both to God and to men. *c* That walks perverſly, or frowardly, or in crooked and ſinful paths, that dealeth hypocritically and deceitfully with God, or with men, uſing all poſſible crafts to conceal his wickedneſs. *d* His wickedneſs ſhall be publickly diſcovered, and ſo he ſhall be expoſed to all that ſhame and puniſhment which his ſins deſerve, and which he thought by his cunning practices to avoid.

* Chap. 6. 13. * Ver. 18. ‖ Or, *ſhall be beaten.*

10. * He that winketh with the eye *e* cauſeth ſorrow *f*: but *g* * a prating fool *h* ‖ ſhall fall.

e That ſecretly and cunningly deſigns miſchiefs againſt others, as this Phraſe is uſed, *Pſal.* 35. 19. *Prov.* 6. 13. *f* To others, and afterwards to himſelf. *g* Or, *and*, as it is in the Hebrew: for vice is not here oppoſed to virtue, as it is in many other Proverbs, but one vice is compared with another. *h* Who is ſo far from ſuch deceits, that he runs into the other extream, and *uttereth all his mind*, as is ſaid of the Fool, *Prov.* 29. 11. and thereby ſpeaks many things offenſive to others, and miſchievous to himſelf.

* Pſal. 37. 30, 31. Ch. 14. 14. * Ver. 6.

11. * The mouth of a righteous man *is* a well of life *i*: but * violence covereth the mouth of the wicked *k*.

i Continually ſending forth Waters of Life, or ſuch good and wholſom words, as are very refreſhing and uſeful both to themſelves and others, for the preſerving of their natural Life, and for the promoting of their ſpiritual and eternal Life. We have the ſame Phraſe, *Pſal.* 36. 9. *k* The ſame words were uſed before, *v.* 6. where ſee the Notes; and they may be underſtood in the ſame ſence here, and the oppoſition of this clauſe to the former, may be conceived thus: As the Mouth of a good man ſpeaketh thoſe things which are good and beneficial to himſelf and others, ſo the Mouth of the wicked uttereth violence, or injury, or things injurious to others, which at laſt fall upon himſelf. But it is no new thing for the ſame words and phraſes to be taken in different ſenſes, in the ſame Chapter, and ſometimes in the ſame verſe, as *Matth.* 8. 22. and elſewhere; and therefore theſe words may here be, and are, by many tranſlated and interpreted thus, *the mouth of the wicked covereth* (*i. e.* concealeth,) *violence* or *miſchief*, which he plotteth againſt others. And ſo here is a double oppoſition between the Righteous and the wicked; firſt in the contrary effects, the former cauſeth Life, the latter miſchief and death; and ſecondly in the manner of producing them, the righteous doth it by uttering his words, and the wicked doth it by concealing his mind.

* 1 Cor. 13. 4. 1 Pet. 4. 8.

12. Hatred ſtirreth up ſtrifes *l*: but * love covereth all ſins *m*.

l Upon every ſlight occaſion, by filling men with ſuſpicions and ſurmiſes, whereby they imagine faults where there are none, and aggravate every ſmall offence. *m* Either doth not ſeverely obſerve, or doth willingly forget and forgive the Offences or Injuries of others, and ſo preventeth contention and miſchief.

* Chap. 29. 3. † Heb. *heart.*

13. In the lips of him that hath underſtanding wiſdom is found *n*: but * a rod *is* for the back of him *o* that is void of † underſtanding *p*.

n His Wiſdom ſheweth it ſelf in his prudent ſpeeches, by which he eſcapeth that rod which fools meet with, and gaineth that Reputation and Advantage to himſelf which fools loſe. *o* He may expect Rebukes and Puniſhments from God and men. *p* Which he ſheweth by his fooliſh words.

* Chap. 13. 3.

14. Wiſe men lay up *q* knowledge *r*: but the * mouth of the fooliſh *is* near deſtruction *s*.

q To wit, in their minds and memories, to be brought forth thence upon fit occaſions. *r* Whereby they may be enabled to ſpeak both what, and when it is ſeaſonable, for their own or others good. *s* Fools are more forward to lay out than to lay up, and for want of knowledge ſpeak much and fooliſhly, whereby they frequently bring deſtruction upon themſelves.

15. * The

* Chap. 18. 11. 15. * The rich mans wealth *is* his ſtrong city *t*: the deſtruction *u* of the poor *is* their poverty.

t Either, 1. really, as *money is* called a *defence*, *Eccleſ.* 7. 12. becauſe it oft-times redeems a man from dangers and calamities. Or, 2. *in his own conceit*, as it is explained, and fully expreſſed, *Chap.* 18. 11. It makes him ſecure and confident. *u* It is the cauſe of their ruine. Or, *the contrition*, or *the terrour*, or *conſternation*, as others, both ancient and modern, render it. Their poverty takes away their ſpirit and courage, and fills them with fear and deſpair.

* Chap. 11. 30. 16. * The labour of the righteous *tendeth* to life *x*: the fruit *y* of the wicked to ſin *z*.

x Either, 1. the deſign of his labour is only this, that he may have wherewith to live honeſtly, without ſinful ſhifts. Or, 2. the fruit or effect of his labour or induſtry (as this word, *labour*, is moſt commonly underſtood, and this beſt anſwers to the following clauſe, where *fruit* is put inſtead of this *labour*) is the preſervation, and prolongation of this life, and the obtaining of eternal life, to which an honeſt and conſciencious diligence in mens worldly callings doth in ſome manner contribute. *y* The fruit of all their labours and endeavours. *z* Tendeth to ſin, ſerves only for fuel to mens pride, and luxury, and worldlineſs, and by that means oft cauſeth temporal, and always, without repentance, eternal death.

* Chap. 6. 23. 17. He *is in* * the way of life *a* that keepeth inſtruction *b*: but he that refuſeth reproof, || erreth *c*.

|| Or, *cauſeth to err.*

a Which leadeth to Life and bleſſedneſs. *b* That obſerveth and obeyeth the wholeſom Counſels of God, and of good men. *c* To wit, from the way of Life, or into the ways of ſin, and ſo of death. Heb. *leadeth into errour*, or *ſeduceth*, to wit, himſelf, as appears by the oppoſition of this to the former clauſe; he wittingly and willingly expoſeth himſelf to temptation and wickedneſs, becauſe he rejecteth that admonition which is a proper preſervative from it.

18. He that hideth hatred *with* lying lips *d*, and he that uttereth a ſlander *e*, is a fool *f*.

d With flattering words and falſe pretences of friendſhip. *e* Heb. *he* (*i.e.*) both of them, one no leſs than the other. So he condemneth two oppoſite vices, ſecret Hatred, and manifeſt Slander. *f* Becauſe a ſinner, and becauſe the miſchief of theſe things will fall upon himſelf.

19. In the multitude of words there wanteth not ſin *g*: but he that refraineth his lips *h is* wiſe.

g Men that love and commonly uſe much talking, do frequently run into many miſcarriages, becauſe ſuch perſons, for the moſt part, want wiſdom to order their words aright, *Eccleſ.* 5. 3. and ſpeak haſtily without care and conſideration. *h* That forbeareth to utter what cometh into his mind, before he hath weighed whether it be true, and fit to be ſpoken, or not.

20. The tongue of the juſt *is as* choice ſilver *i*: the heart *k* of the wicked is little worth.

i Of great worth and uſe, bringing credit to himſelf, and much benefit to others. *k* And conſequently the tongue, which ſpeaketh *out of the abundance of the heart*, Mat. 12. 34.

† Heb. *of heart.* 21. The lips of the righteous feed many *l*: but fools die for want † of wiſdom *m*.

l By their wiſe and pious Diſcourſes, Counſels, and Comforts, which are ſo many evidences of their wiſdom. *m* They have not wiſdom to feed or preſerve themſelves, much leſs to feed others.

22. The bleſſing of the LORD, it maketh rich *n*, and he addeth no ſorrow with it *o*.

n Riches are not got by wiſdom or diligence, but only by God's favour and bleſſing. *o* (*i.e.*) with that bleſſing which gives riches, but gives them content and comfort in their riches, which is a ſingular gift and bleſſing of God, of which ſee *Eccleſ.* 2. 24, 26. & 3. 13. & 5. 17, 18. whereas the riches which wicked men get, are attended with God's curſe, with many diſcontents, with tormenting cares and fears, with horrours of conſcience, and with the juſt dread of a ſad account to God for them.

* Chap. 14. 9. & 15. 21. 23. * *It is* a ſport *p* to a fool to do miſchief *q*: but a man of underſtanding hath wiſdom *r*.

p He doth it with eaſe and delight, and without any ſhame, or remorſe, or fear. *q* Or, as others, *to work wickedneſs*, yea, great and premeditated wickedneſs, as the Hebrew word properly ſignifies. *r* Whereby he is kept from committing wickedneſs, and eſpecially from ſporting himſelf with it. But this clauſe is by divers learned Interpreters rendred thus, *and*, or *ſo* is *Wiſdom to a man of underſtanding*, it is a ſport or pleaſure to him to practiſe wiſdom or piety. Which Tranſlation makes the Oppoſition more evident.

24. The fear *s* of the wicked it ſhall come upon him: but the deſire of the righteous ſhall be granted *t*.

s The evils which he feareth, or hath cauſe to fear, as *fear* is oft taken. *t* God will not only prevent the miſchiefs which they fear, but grant them the good things which they deſire.

25. As the whirlwind paſſeth *u*, ſo *is* the wicked no more *x*: but * the righteous *is* an everlaſting foundation *y*.

* Chap. 12. 3, 7. Mat. 7. 24, 25. & 16. 18.

u Which is ſuddenly, though with great noiſe and violence. *x* His power and felicity is loſt in an inſtant. *y* Or, hath *an everlaſting*, &c. His hope and happineſs is built upon a ſure and unmoveable foundation.

26. As vinegar to the teeth *z*, and as ſmoak to the eyes: ſo *is* the ſluggard *a* to them that ſend him.

z Which by its cold and ſharpneſs offends. *a* Unſerviceable and vexatious.

* Chap. 9. 11. † Heb. *addeth.* * Job 15. 32. & 22. 16. Pſal. 55. 23. 27. * The fear of the LORD † prolongeth days *b*; but *, the years of the wicked ſhall be ſhortned.

b Partly becauſe it gives them a title to the Promiſe of long life, as well as to other Promiſes; partly becauſe it gladdeth the heart, which doth good like a Medicine, *Prov.* 17. 22. and preſerves a man from thoſe wicked practices which tend to the ſhorning of the days.

* Job 8. 13. & 11. 20. Pſal. 112. 10. 28. The hope of the righteous *ſhall be* gladneſs *c*: but the * expectation of the wicked ſhall periſh *d*.

c Though at preſent it be mixed with doubts, and fears, and diſappointments, yet at laſt it ſhall be accompliſhed, and turned into enjoyment. *d* Shall be utterly fruſtrated, and ſo end in ſorrow.

29. The way of the LORD *e is* ſtrength *f* to the upright, but deſtruction *g ſhall be* to the workers of iniquity.

e Either, 1. The way or courſe of God's Providence in the government of the World. Or rather, 2. The way of God's Precepts, as God's *way* or *ways* are moſt commonly underſtood in Scripture, or walking in God's ways; for this is oppoſed to *working iniquity* in the next clauſe. *f* Gives ſtrength, *i.e.* either courage and confidence: or ſupport and protection from that *deſtruction* here following. *g* Or, *terrour* or *conſternation*, as the word properly ſignifies, and many render it. The deſign of this verſe is to ſhew that Piety is the only true Policy.

* Pſal. 37. 22. & 125. 1. 30. * The righteous ſhall never be removed *h*: but the wicked ſhall not inhabit the earth *i*.

h They ſhall live long and happily here, when this is moſt expedient for them, and eternally in Heaven. *i* They ſhall not have ſo much as a long and quiet abode upon Earth, unleſs where this is a curſe and miſchief to them, and much leſs ſhall they have any poſſeſſion in Heaven.

* Pſal. 37. 30. 31. * The mouth of the juſt bringeth forth *k* wiſdom *l*: but the froward tongue ſhall be cut out *m*.

k Freely, and abundantly, and conſtantly, as the Earth or a Tree bring forth their proper fruit, as the word properly ſignifies. *l* Wiſe counſels, by which he directeth and ſecureth himſelf and others. *m* Becauſe it bringeth forth not wiſdom but folly and wickedneſs.

† Heb. *froward-neſſes.* 32. The lips of the righteous know *n* what is acceptable *o*: but the mouth of the wicked *ſpeaketh* † frowardneſs.

n To wit, practically, ſo as to conſider and ſpeak. Knowledge, is here aſcribed to the *Lips*, as it is to the *Hands*, *Pſal.* 78. 72. becauſe they are conducted by knowledge and wiſdom. *o* To God and good men, or what is truly worthy of acceptation; for this is oppoſed to what is *froward* or wicked in the next clauſe.

CHAP. XI.

* Lev. 19. 35, 36. Deut. 25. 13, 15, 16. Chap. 16. 11. & 20. 10, 23. † Heb. *balances of deceit.* † Heb. *perfect ſtone.* 1. A * † falſe balance *a is* abomination *b* to the LORD *c*: but † a juſt weight *is* his delight.

a The uſe of all falſe weights and meaſures in commerce. *b* (*i.e.*) Highly abominable, as the abſtract ſignifies; which is oppoſed to the falſe opinion of men who account it a fineneſs of wit, or, at worſt, but a trivial fault. *c* Partly becauſe this wickedneſs is acted under a colour of Juſtice; and partly becauſe it is deſtructive to humane Society, and eſpecially to the poor, whoſe Patron the Lord owneth himſelf to be.

* Chap. 15. 33. & 16. 18. & 18. 12. 2. * When pride cometh, then cometh ſhame *d*: but with the lowly *is* wiſdom *e*.

d Pride, as it is the effect of folly, ſo it bringeth a man to contempt and deſtruction, ſuch perſons being commonly hated both

by God and by all men. *e* Whereby they are kept from those foolish and wicked actions which expose men to shame.

* Chap. 13. 6. 3. * The integrity of the upright *f* shall guide them *g*: but the perverseness of transgressors shall destroy them *h*.

f Their sincere obedience to God's Laws. *g* Shall keep them from crooked and dangerous courses, and lead them in a right and safe way. *h* Those wicked devices by which they design and expect to secure themselves, shall be the instrument of their destruction.

* Chap. 10. 3. Ezek. 7. 19. Zeph. 1. 18. 4. * Riches profit not in the day of Wrath *i*: but righteousness *k* delivereth from death *l*.

i In the time of God's Judgments, when he is executing Wrath and Vengeance upon Sinners. *k* Or, *Mercy*, as this word is oft rendred, or Charity to the poor, which is fitly opposed to Riches laid up in store. *l* It moveth God to deliver them oft-times from temporal Calamities, and always from eternal Death, where such actions are done from a right Principle.

† Heb. *rectifie.* 5. The righteousness of the perfect shall † direct his way *m*: but the wicked shall fall by his own wickedness.

m Shall bring all his designs and endeavours to an happy issue, by comparing this clause with the next.

6. The righteousness of the upright shall deliver them *n*: but * transgressors shall be taken in *their own* naughtiness.

* Chap. 5. 22.

n From many snares and dangers.

7. When a wicked man dieth, *his* expectation shall perish *o*: and the hope of unjust *men p* perisheth.

o All his hope and felicity, which he placed wholly in earthly things, is lost and gone with him. *p* So it is a repetition of the same thing in other words. Or, as divers render it, *the hope* of their strengths, (*i. e.*) which they place in their carnal strengths, their Riches, Children, Friends, *&c.* So this is added by way of aggravation.

* Ch. 21. 18. 8. * The righteous is delivered out of trouble, and the wicked cometh in his stead *q*.

q Is by God's Providence brought into the same miseries which either he designed against the Righteous, or had formerly inflicted upon the Righteous, and now lately removed from them.

9. An hypocrite with *his* mouth *r* destroyeth his neighbour: but through knowledge *s* shall the just be delivered *t*.

r By his corrupt communication, whereby he endeavours to draw him to errour or wickedness. *s* To wit, of God, and of his word, which makes men wise, and discovers, and so prevents the frauds of Deceivers. *t* From the infection of the Hypocrites evil and crafty Counsel.

10. When it goeth well with the righteous *u*, the city rejoiceth *x*: and when the wicked perish, *there is* shouting *y*.

u When such men are encouraged and advanced into places of Power and Trust. *x* The Citizens or Subjects of that Government rejoyce, because they confidently expect Justice, and Tranquillity, and many other benefits, by their administration of publick affairs. *y* A common rejoycing, partly for the just vengeance of God upon them who have been the instruments of so much mischief, and partly for their deliverance from such publick grievances and burdens of the Land.

11. By the blessing of the upright *z* the city is exalted: but it is overthrown by the mouth of the wicked *a*.

z Wherewith they bless the City, to wit, by their sincere Prayers, and wise and wholsom Counsels. *a* By their Curses, and Oaths, and Blasphemies, and wicked and pernicious Counsels, whereby they both provoke God, and mislead men to their own ruine.

† Heb. *destitute of heart.* 12. He that is † void of wisdom despiseth his neighbour *b*: but a man of understanding holdeth his peace *c*.

b Which contempt he sheweth, either 1. by contemptuous or reproachful expressions of him; or, 2. by not asking, or not regarding his advice, but trusting wholly to his own understanding. *c* Either, 1. He forbeareth all such expressions against his neighbour. Or, 2. He silently and patiently bears these Reproaches from his neighbour, and doth not render one reproach for another; wherein he sheweth true Wisdom. Or, 3. He desireth and hearkneth to the Counsels of others. Any of these ways the opposition is sufficiently evident.

13. † A tale-bearer *d* revealeth secrets *e*: but he that is of a faithful Spirit *f* concealeth the matter *g*.

† Heb. *He that walketh, being a tale-bearer.*

d Or, *He that goeth about* (from one place or person to another, as the manner of such is) *telling tales*, making it his business to scatter Reports. *e* This tatling humour is so prevalent with him, that he cannot forbear to publish, either his neighbours secret faults, or such things as were committed to his trust with a charge of secrecy. *f* That hath a sincere and constant, and faithful mind, which both can and will govern his Tongue. *g* So far as he can lawfully do.

14. * Where no counsel *h* is, the people fall; but in the multitude of counsellors *i there is* safety.

* 1 Kin. 12. 1. &c. Pro. 15. 22.

h Or, *no wise Counsel*, as the word properly signifies; as *Job* 37. 12. *Prov.* 1. 5. *i* To wit, of wise and good Counsellors, for such will employ and unite their Counsels together for the publick good.

15. He that is surety for a stranger *k*, † shall smart *for it*: and he that hateth † suretiship *l*, is sure.

† Heb. *shall be sore broken.* † Heb. *those that strike hands.*

k Whose condition he doth not throughly understand, and therefore knows not his own danger. *l* Of which see on *Prov.* 6. 1.

16. A gracious woman *m* retaineth honour *n*: and *o* strong *men* retain riches.

m Heb. *a Woman of grace and favour*, (*i. e.*) one who by her meekness, and modesty, and prudence, and other Vertues renders her self acceptable and amiable to God and to men. *n* Or, *holdeth fast her honour*, or good reputation, with no less care and resolution, than strong men do Riches, as it here follows. *o* Or, *as*; for so this conjunction is oft used in this Book, of which we have seen some, and may afterward see more instances.

17. The merciful man doeth good to his own soul *p*: but *he that is* cruel *q*, troubleth his own flesh *r*.

p (*i. e.*) To himself, because his liberality shall turn to his own infinite advantage both in this life, and in the next. *q* Hard-hearted and uncharitable to others. *r* Either, 1. His own Children or Kindred, who are commonly expressed by this very word, for whose sakes he is thus covetous and uncharitable, that he may hoard it up for them: but they, saith the wise Man, shall have nothing but trouble and vexation, and God's curse with it. Or, 2. himself denominated here from his *flesh* or body as in the former Branch from *his* Soul. But he may seem to mention his *flesh* rather than his *Soul*, to intimate that the mischiefs of his covetousness shall not only fall upon his Soul which he despiseth, but upon his flesh or outward Man, which is the only thing that he feareth.

18. The wicked worketh a deceitful work *s*: but to him that soweth *t* righteousness *u*, *shall be* a sure reward.

s A work which will deceive his expectation of that good for which he worketh. *t* That worketh it with constancy, and diligence, and hope of recompence, as they do who sow in Seed-time. *u* Good works, acts of Piety towards God, and Charity to men.

19. As righteousness *tendeth* to life: so he that pursueth evil *x*, *pursueth it* to his own death.

x Who are not over-taken by sin, as a good man may be, *Gal.* 6. 1. but studiously design it, and follow after the occasions of it earnestly, and greedily, and industriously.

20. They that are of a froward heart *y*, *are* abomination to the LORD *z*, but *such as are* upright in *their* way *a*, *are* his delight.

y Hypocrites, as appears from the opposition of these to the *upright* in the next clause: whose hearts are false to God, and contrary to their own professions. *z* Though by their cunning Artifices they may deceive men, and gain their good opinion and favour, yet God sees their naughty hearts, and hateth them. *a* In the course of their Lives and Actions. By which changing of the Phrase, from *heart* in the first clause, to *way* here, he intimates that the sincerity and hypocrisie of mens hearts are discovered, and to be judged by their conversations.

21. * *Though* hand *joyn* in hand *b*, the wicked shall not be unpunished *c*: but the seed of the righteous *d* shall be delivered *e*.

* Chap. 16. 5.

b Though they are fortified against God's judgments by a numerous Issue and Kindred, and Friends, and by mutual strong combinations or confederacies. *c* They shall be punished even in their own Persons, as well as in their Posterity. They shall not be able either totally to prevent God's judgment, or to delay it from coming in their days. *d* Not only their Persons, but their

their Children. *e* Without any such Auxiliaries, by God's special Providence.

22. *As* a jewel of gold in a swines snout *f*, *so is* a fair woman which † is without discretion *g*.

† Heb. *departeth from.*

f Which would not adorn the Swine, but only be disparaged it self. It was the custom of some of the *Jews* to wear Jewels upon their Noses, and some of their Neighbours wore them in their Noses. *g* Which disgraceth the beauty of her body by a foolish and filthy Soul.

23. The desire *h* of the righteous *is* only good: *but* the expectation of the wicked is wrath.

h Either, 1. properly so called. So the sence is, His desires are generally and constantly to do good to men, as wicked mens designs are to do hurt, and to execute wrath and hatred against them. Or rather, 2. the object, or event, or effect of their desire, as appears from the next clause, where *expectation* is clearly put for the object or event of it: And the sence of the Proverb seems to be this, The desires and expectations of the righteous shall end in their good and happiness, but the desires and expectations of wicked men shall be sadly disappointed, and end in the wrath of God, and their utter ruine.

24. There is that scattereth *i*, and yet increaseth *k*; and *there is* that with-holdeth more than is meet *l*: but *it tendeth* to poverty *m*.

i That giveth liberally of his Goods to the Poor: for so this Hebrew word is used, *Psal.* 112. 9. *He hath dispersed*, which is explained in the following words, *he hath given to the poor*. *k* Through God's secret blessing upon his Estate. *l* Heb. *from what is right* or *just*, *i. e.* what by the Law of God, and the Rules of general Justice, he is obliged to give: of which see *Prov.* 3. 27. *m* By God's providence secretly blasting his Estate, either in his own or his Childrens hands, as it very frequently befals covetous Wretches.

* 2 Cor. 9. 8, 9, 10. † Heb. *the soul of blessing.*

25. * † The liberal soul *n* shall be made fat *o*: and he that watereth shall be watered also himself *p*.

n Heb. *the Soul of Blessing*, that man who is a blessing to others, who blesseth them, *i. e.* doth good to them, as *Blessing* is oft used for a gift, as *Gen.* 33. 11. 1 *Sam.* 25. 27. 2 *Cor.* 9. 5. *o* Shall be greatly enriched both with temporal and spiritual blessings. *p* Possibly it is a Metaphor from a Fountain, which when it poureth forth its waters is instantly filled again, whereas if it be stopped it groweth empty, and the water seeketh another course. Others render it, *he shall be a rain*, *i. e.* he shall receive such liberal supplies from God, that he shall be able to pour forth showers of good things upon others.

† Amos 8. 5, 6.

26. * He that with-holdeth corn *q*, the people shall curse him: but blessing *r shall be* upon the head of him that selleth *it s*.

q In a time of scarcity, when others need and desire it. *r* The blessing of God which the people shall heartily beg for him. *s* Upon reasonable terms.

* Chap. 14. 22. † Pf. 7. 15, 16. & 9. 15, 16. & 10. 2. & 57. 6.

27. He that diligently *t* seeketh *u* * good, procureth favour *x*: * but he that seeketh mischief *y*, it shall come unto him *z*.

t Which is opposed to those who content themselves with lazy desires or cold and careless endeavours. *u* To do good to all men, as he hath opportunity. *x* With God and men. *y* To do any mischief or injury to others. *z* It shall be required either by mens malice and revenge, or by God's just judgment.

* Job 31. 24. * Pſal. 1. 3. & 92. 12, &c. Jer. 17. 8.

28. * He that trusteth in his riches *a* shall fall *b*: but * the righteous *c* shall flourish as a branch *d*.

a As his chief portion, and felicity, and ground of safety. *b* As a withered leaf, by comparing this clause with the latter. *c* Who maketh God alone, and not riches, his trust. *d* To wit, a green and flourishing branch.

† Chap. 17. 2.

29. He that troubleth his own house *e*, shall inherit the wind *f*: and * the fool *shall be* servant to the wise of heart *g*.

e He who bringeth trouble and misery upon himself and children, either, 1. by carelesness, slothfulness, improvidence, prodigality, or any wickedness, whereby he consumeth his Estate. So this *troubling* of *his house* may be opposed to a man's *building* of *his house*, *Jer.* 29. 28. Or, 2. by covetous desires and restless endeavours to heap up riches, whereby he greatly tires and troubles both himself and all his family, with excessive cares and labours, which is called *coveting an evil covetousness to his house*, Habak. 2. 9. *f* Shall be as unable to keep and enjoy what he gets as a man is to hold the wind in his fist, or to feed and satisfie himself with it: he shall be brought to poverty. *g* By which means such a troublesome fool shall through his extreme necessity be forced even to sell himself to such as are wiser.

† Chap. 13. 12.

30. The fruit of the righteous *h is* * a tree of life *i*, and he that † * winneth souls *k*, *is* wise *l*.

† Heb. *taketh.* * Dan. 12. 3.

h (*i. e.*) Which he produceth, his discourses and his whole conversation. *i* Is like the fruit of the Tree of Life, is a great preserver of this life, and a procurer of eternal life, not only to himself, but to others also. *k* Heb. *that catcheth Souls*, as a Fowler doth Birds, that maketh it his design and business, and useth all his skill and diligence to gain Souls to God, and to pluck them out of the snare of the Devil. *l* Sheweth himself to be a truly wise and good man. But this clause is and may be rendred thus, *and he that is wise* (the same with the *Righteous* in the former clause) *winneth Souls*, or bringeth them to life. So this clause agrees very well with the former.

31. Behold the righteous shall be recompensed *m* in the earth *n*: much more *o* the wicked and the sinner *p*.

m (*i. e.*) Punished for his sins, as appears from the next clause, the general word being here used of this one particular, by a Synecdoche. *n* Whereby he intimates, that all his sufferings are confined to this World, which is an unspeakable felicity. *o* They shall be punished more certainly and more severely, either in this life, or in the next. *p* Those who make sin their great study, and daily and most delightful exercise. Compare this Verse with 1 *Pet.* 4. 18. which is a good Comment upon it.

CHAP. XII.

1. WHoso loveth instruction *a*, loveth knowledge *b*: * but he that hateth reproof, *is* brutish *c*.

* Chap. 13. 1.

a Admonition or reproof, as appears from the next clause, which is a singular means of getting true and sound knowledge. *b* Sheweth that he is a true lover of knowledge, because he is willing to purchase it upon such unwelcome terms, as reproofs are generally esteemed. *c* Discovereth himself to be a most foolish and stupid Creature, because he is an enemy to himself and to his own happiness.

2. A good *man* † obtaineth favour *d* of the LORD: but a man of wicked devices *e* will he condemn *f*.

† Heb. *draweth out.*

d Whereby he is and shall be acquitted and justified. *e* Who designeth and industriously committeth wickedness. *f* When he standeth in judgment, howsoever he may for the present justifie himself, and deceive others into a good opinion of him.

3. A man shall not be established by wickedness *g*: but the * root of the righteous shall not be moved *h*.

* Chap. 10. 25.

g By any sinful courses by which he useth to secure or establish himself; whereby he implies that he shall be rooted up. *h* To wit, out of its place. He shall stand fast and flourish like a well-rooted Tree.

4. * A vertuous woman *is* a crown *i* to her husband: but she that maketh ashamed *k*, *is* as rottenness in his bones *l*.

* 1 Cor. 11. 7.

i A singular ornament and matter of his glorying and joy. *k* That by her folly or wickedness bringeth shame to her self and to her Husband. *l* Loathsom and vexatious, and pernicious.

5. The thoughts of the righteous *are* † right *m*: *but* the counsels of the wicked *are* * deceit *n*.

† Heb. *judgment.* * Chap. 11. 18.

m His constant purpose is to deal justly and truly with God and with men. *n* His great care and contrivance is to wrong and deceive others by fair pretences and cunning artifices.

6. * The words of the wicked *are* to lie in wait for blood *o*: but the mouth of the upright shall deliver them *p*.

* Chap. 1. 11, 38. 18.

o Are designed and ordered to intrap or deceive others, and to destroy them. *p* To wit, from those that lie in wait for them: which it doth, either, 1. by prayer to God for their deliverance: Or, 2. by pacifying the wicked with soft and gentle answers, or by diverting them from their evil course by their good counsels and admonitions: Or, 3. by pleading their righteous cause in a judicial or other way.

7. * The wicked are overthrown, and *are* not *q*: but the house *r* of the righteous shall stand.

* Pſal. 37. 35. Chap. 11. 21. & 14. 11.

q Both they and their Families shall suddenly perish. *r* The Family or Posterity.

8. A man shall be commended *s* according to his wisdom *t*: but he that is † of a perverse heart *u* shall be despised *x*.

† Heb. *perverse of heart.*

s To wit, by wise and good men. *t* More or less according to the degree of wisdom which his discourses and actions discover to be in him. *u* Which he sheweth by his wicked words and conversation. *x* By God and all wise men.

9. *He*

‖ Or, *his servant to himself. So Gr.*

9. *He that is* despised *y*, and ‖ hath a servant *z*, *is* better *a* than he that honoureth himself *b*, and lacketh bread *c*.

y That liveth in a mean and obscure condition in the World, for such are commonly despised by men of an higher rank. *z* Hath but one Servant. Or rather, as it is in the Margent, *is Servant to himself*, hath none to wait upon him or work for him but himself, that getteth Bread by his own labours. *a* Is happier. *b* That glorieth in his high Birth or gay attire. *c* Wants necessaries for his own sustenance.

* Deut. 25. 4. † Heb. *knoweth.* Psal. 1. 6. ‖ Or, *bowels.*

10. * A righteous *man* † regardeth the life of his beast *d*: but the ‖ tender mercies of the wicked *are* cruel *e*.

d Which is employed in his Service, he will not destroy it either by labours beyond its strength, or by denying to it necessary food or rest, or by any other way: and much more will he be pitiful to his own Servants, and to poor men. *e* There is much cruelty mixed even with their most merciful actions, when they pretend or intend to shew mercy. Heb. *the Bowels of the*, &c. those very Bowels which in others are the seat of pity in him are hardned and shut up, and only stir him up to cruelty. Instead of that Mercy which is natural to other men, he hath nothing but cruelty. Their *Mercies* are here said to be *cruel*, as *the foolishness*, and *weakness of God*, are said to be *wise* and *strong*, 1 Cor. 1. 25.

* Ch. 28. 19.

11. * He that tilleth his land *f* shall be satisfied with bread: but he that followeth vain *persons g is* void of understanding *h*.

f That employeth his time and strength in an honest calling. *g* That useth their society and idle course of living. *h* Shall through his own folly want Bread.

‖ Or, *the fortress.*

12 The wicked desireth ‖ the net of evil *men i*: but the root of the righteous yieldeth *fruit k*.

i He approveth and useth those cunning and deceitful arts, which wicked men use like Nets to ensnare other men, and to take their goods to themselves. Or, *he desireth the Fortress of wicked* men, or, *of wickedness*, *i. e.* he seeks to fortifie and establish himself by wicked practices: *k* That Justice and Piety, in which he is rooted, and which is the root of his actions, doth of it self, without the aid of any indirect and sinful courses, yield him sufficient fruit both for his own need, and to do good to others. But, because the word *fruit* is not in the Hebrew, and may seem to be too great a supplement, it is and may be rendred thus, *the root of the Righteous giveth* it, to wit, that Fortress or security which others seek in wickedness.

† Heb. *the snare of the wicked is in the transgression of Lips.* * Ch. 18. 7.

13. †* The wicked *is* snared *l* by the transgression of *his* lips *m*: but the just shall come out of trouble *n*.

l i. e. Brought into trouble. *m* By his wicked speeches against God and men. *n* To wit, by his wise and holy, and inoffensive speeches, whereby he pacifieth men and gaineth God's favour and protection.

* Ch. 13. 2.

14. * A man shall be satisfied with good by the fruit of *his* mouth *o*, and the recompence of a man's hands *p* shall be rendred unto him *q*.

o By his pious and profitable Discourses. *p i. e.* Of his works and actions, of which the hand is the great instrument. Whereby also may be implied that God will not regard nor recompence good words, unless they be accompanied with a good conversation. *q* To wit, by God, to whom the work of retribution belongs.

* Ch. 3. 7.

15. * The way of a fool *r is* right in his own eyes *s*: but he that hearkeneth unto counsel *t is* wise.

r The counsel and course which his own mind suggests to him in the ordering of his affairs. *s* Highly pleaseth him, so that he neglects and despiseth the opinions and advices of others. *t* That distrusteth his own judgment, and seeketh counsel from others.

† Heb. *in that day.*

16. A fools wrath is † presently known *u*: but a prudent *man* covereth shame *x*.

u By his rash words and indecent actions, whereby he exposeth himself to shame. *x* Either 1. the shame, or reproach, or injury done to him by others, which he concealeth and beareth with patience and passeth by, as his duty and interest obligeth him to do. Or, 2. his own shame, to which the folly of rash anger would have betrayed him.

Ch. 13. 5. 14. 5.

17. * *He that* speaketh truth *y*, sheweth forth righteousness *z*, but a false witness deceit *a*.

y Heb. He that *will speak truth*, *i. e.* he who accustometh himself to speak truth in common conversation; for the future Tense in the Hebrew Tongue oft notes a continued act or habit. *z* To wit, as a witness in publick judgment, he will speak nothing but what is true and just; you may depend upon his Testimony. *a* He who useth himself to lying in his common talk, will use falshood and deceit in judgment.

* Ps. 57. 4. & 59. 7. ‖ Or, *healing. So Gr.*

18. * There is that speaketh like the piercings of a sword *b*: but the tongue of the wise *is* ‖ health *c*.

b Hurtful and pernicious words, whereby they either corrupt mens minds and manners, or scandalize them, or injure them in their Reputation, Estate, or Life, or otherwise. *c* His speech both in judgment, and in common discourse, is sound and wholesom in it self, and tending to the comfort and benefit of others.

19. The lip of truth shall be established for ever *d*: but a lying tongue is but for a moment.

d The speaker of truth is constant, and always agreeable to himself, and his words the more and longer they are tried, the more doth the truth of them appear, whereas Liars, though they may make a fair shew for a season, yet are easily and quickly convicted of falshood.

20. Deceit *e is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

e Either 1. towards others, whom they design to deceive, and then to destroy, whilst good Counsellers bring safety and joy to others. Or rather 2. to themselves. So the sense of the Verse is, They whose hearts devise mischief against others, shall be deceived in their hopes, and bring that trouble upon themselves which they design against others; but they who by good counsels labour to promote the Peace and Happiness of others, shall reap the comfort and benefit of it to themselves.

21. There shall no evil happen to the just *f*: but the wicked shall be filled with mischief.

f Either 1. of sin, or rather 2. of suffering or mischief, as the next clause explains this: No such evil shall befal them, as doth commonly befall the wicked, who are filled, or overwhelmed, and utterly destroyed by it, whereas good men are supported under their troubles, and shall be delivered out of them, and receive much benefit by them.

* Chap. 6. 17. † Heb. *do truth.* Joh. 3. 21.

22. * Lying lips *are* an abomination to the LORD, but they that † deal truly *g are* his delight.

g That speak and act sincerely and truly. He implies that although lying lips alone are sufficient to purchase God's hatred, yet truth in a man's speech is not sufficient to procure God's favour, unless there be also Truth and Justice in his actions.

* Chap. 13. 16. & 15. 2.

23. * A prudent man concealeth knowledge *h*: but the heart of Fools proclaimeth foolishness *i*.

h He doth not vain-gloriously and unseasonably utter what he knows, but keeps it in his breast till he hath a fit occasion to bring it forth for God's Glory and the good of others. *i* Whilest he makes ostentation of his knowledge, he betrays his Ignorance and Folly. Compare *Eccles.* 10. 3.

* Chap. 10. 4. ‖ Or, *deceitful.*

24. * The hand of the diligent shall bear rule *k*: but the ‖ slothful *l* shall be under tribute.

k Shall procure Wealth and Power. *l* Heb. *The deceitful.* So he calls the slothful, because Deceit and Idleness are commonly companions, and such men seek to gain by Fraud what they either cannot or will not get by honest Labour. Compare *Prov.* 10. 4.

* Ch. 15. 13. * Isa. 50. 4.

25. * Heaviness in the heart of man maketh it stoop, but * a good word *l* maketh it glad.

l A compassionate or encouraging word from a Friend or Minister.

‖ Or, *abundant.*

26. The righteous *is* more ‖ excellent *m* than his neighbour *n*: but the way of the wicked *o* seduceth them *p*.

m Either 1. In his temper and disposition, more just, and generous, and publick spirited, and merciful, &c. Or, 2. In his condition, more happy, notwithstanding all his sufferings and the contrary opinion of the world concerning them. *n* Than any other man who is unrighteous. *o* That course of Life which they chuse and follow, and by which they design and expect to excel other men. *p* Heb. *maketh them to err* or *wander*, to lose that excellency or happiness which they had promised to themselves, in and by their wicked practices.

27. The slothful *man q* rosteth not that which he took in hunting *r*: but the substance of a diligent man *is* precious *s*.

q Or, *The deceitful man*, as *v.* 24. who seeks to enrich himself by fraudulent and unjust practices. *r* Doth not enjoy the fruit of his Labours or devices, either because he doth not labour, and so hath nothing to waste or enjoy; or because God oftimes deprives him either of such ill-gotten goods, or at least of a quiet and comfortable fruition of them. *s* Yields him great comfort and satisfaction, partly because it abides with him, and partly because he hath God's Favour and blessing with it.

28. In

28. In the way of righteouſneſs *is* life, and in the path-way *thereof there is* ‖ no death *t*.

‖ Or, *immortality.*

t The practice of Juſtice and Godlineſs, though it expoſe a man to ſome dangers and inconveniences in the world, yet it will certainly lead him to Life and Happineſs, whereas the end of all wicked courſes is death and deſtruction.

CHAP. XIII.

1. A Wiſe ſon *heareth a* his father's inſtruction *b*: but a ſcorner heareth not rebuke *c*.

a Which word is underſtood out of the next clauſe, as is frequent in the Hebrew text. *b* Or, *Rebuke* or *Reproof*. *c* He hateth reproof either from his Father, or from any other man.

* Ch. 12. 14. 2. * A man ſhall eat good *d* by the fruit of *his* mouth *e*: but the ſoul *f* of the tranſgreſſors *g* *ſhall eat* violence *h*.

d Shall receive much comfort, and credit, and benefit to himſelf. *e* By his wiſe and profitable diſcourſes. *f i.e.* The perſon, as *the ſoul* is oft uſed. *g* Who tranſgreſs with their Lips, as this general Phraſe may be reſtrained from the former clauſe. *h* Shall have that violence and injury returned upon themſelves which they have offered to others in word or deed.

* Ch. 18. 21. & 21. 23. 3. * He that keepeth his mouth *i*, keepeth his life *k*: *but* he that openeth wide his lips *l* ſhall have deſtruction *m*.

i To wit, ſhut, for this is oppoſed to the opening of it: who ſpeaks ſparingly, and with due care and caution. *k* Prevents many ſins and miſchiefs which others run into. *l* That takes liberty to ſpeak every thing which pleaſeth him, or cometh into his mind. *m* From God or men.

* Ch. 10. 4. 4. * The ſoul of the ſluggard deſireth, and *hath* nothing *n*: but the ſoul of the diligent ſhall be made fat *o*.

n Becauſe he contenteth himſelf with lazy deſires without diligent endeavours. *o* He ſhall be enriched with the fruit of his own Labours.

5. A righteous *man* hateth lying *p*: but a wicked *man q* ‖ is loathſom, and cometh to ſhame *r*.

‖ Or, *cauſeth ſtench & ſhame.*

p Both in himſelf and in other men, whereby he getteth that good name which is like a precious Ointment. *q* Who accuſtometh himſelf to lying, as may be gathered from the foregoing words. *r* Makes himſelf contemptible and hateful to all that know him; there being ſcarce any reproach which men more impatiently endure, and ſeverely revenge, than that of being called or accounted a Lyar.

* Chap. 11. 3. 5, 6. † Heb. *ſin.* 6. * Righteouſneſs keepeth *him s that is* upright in the way: but wickedneſs overthroweth † the ſinner *t*.

s Either from ſin: or from that overthrow which befals ſinners in the next clauſe. *t* Heb. the man *of ſin*, who giveth up himſelf to wicked courſes.

‖ Chap. 12. 9. 7. * There is that maketh himſelf rich, yet *hath* nothing *u*, *there is* that maketh himſelf poor, yet *hath* great Riches *x*.

u Some men who have little or nothing, pretend to have great Riches, and carry themſelves accordingly, either out of Pride and Vanity, or with a deſign to gain Reputation with others whom they intend to defraud. *x* Some rich men ſeem and profeſs themſelves to be very poor that they may preſerve and increaſe their eſtates by concealing them from thoſe who would either deſire a ſhare in them, or take them away by deceit or violence.

8. The ranſom of a man's life *are* his Riches, but the poor heareth not rebuke *y*.

y This Verſe ſets forth, Either, 1. The ſeveral advantages of Riches and Poverty. Riches enable a man to redeem his life when it is in greateſt danger, and Poverty preſerves a man from thoſe Rebukes and Injuries which endanger and oft deſtroy the Rich. Or, 2. The convenience of Poverty above Riches. Riches frequently expoſe men to the peril of loſing their Lives by falſe Accuſers, or Thieves, or Tyrants, which they are forced to redeem with the loſs of their Riches; whereas Poverty commonly ſecures men not only from ſuch kinds of death, but even from Rebukes and Injuries; partly becauſe ſuch perſons are cautious, that they may not offend or provoke others; and partly becauſe their perſons and actions are neglected and ſlighted, and they are eſteemed Objects of pity.

* Job 22. 28. * Job 18. 6. & 21. 17. ‖ Or, *candle.* 9. * The light *z* of the righteous rejoiceth *a*, * but the ‖ lamp of the wicked ſhall be put out *b*.

z The Proſperity or Happineſs, which is oft called a *Light* or *Lamp* in Scripture, and other Authors. *a* Shineth with a pleaſant and conſtant Brightneſs and Glory; for this is oppoſed to the *putting out* in the next clauſe. *Rejoicing* is here aſcribed to the light, as it is to the Sun, *Pſal.* 19. 5. both Metaphorically, becauſe they would rejoice in it, if they were capable of any ſuch paſſions, and Metonymically, becauſe they refreſh and chear men's Spirits. So Mountains and Trees are ſaid to rejoice, *Pſal.* 65. 12. & 96. 12. *b* Their felicity ſhall have a ſudden and a diſmal end.

10. Only by pride cometh contention *c*, but with the well-adviſed *d is* wiſdom *e*.

c Which is not to be underſtood excluſively as to all other cauſes; for contentions oft ſpring from Ignorance, or Miſtake, or Covetouſneſs, or other Paſſions, but eminently, becauſe as Pride bloweth up thoſe coals of Contention which other Luſts kindle, ſo oft-times Pride alone, without any other cauſe, ſtirreth up ſtrife; which it doth by making a man ſelf-conceited in his opinions, and obſtinate in his Reſolutions, and impatient of any oppoſition, and many other ways. *d* Who are not governed by their own paſſions, but by prudent conſideration, and the good Counſel of others. *e* Which teacheth them to avoid and abhor all contention.

* Ch. 10. 2. & 20. 21. † Heb. *with the hand.* 11. * Wealth *gotten* by vanity *f*, ſhall be diminiſhed *g*, but he that gathereth † by labour *h*, ſhall increaſe.

f By vain, or deceitful, or wicked practices. *g* Becauſe the Curſe of God attends upon it. *h* By diligence in an honeſt Calling.

12. Hope deferred *i* maketh the heart ſick, but *when* the deſire *k* cometh, * *it is* a tree of life *l*. * Ver. 19.

i Delays in obtaining that good which a man paſſionately deſireth and hopeth for. *k* The good deſired and expected, Acts being oft put for the Objects. *l* It is moſt ſweet, and ſatisfactory, and reviving.

‖ Or, *ſhall be in peace.* 13. Whoſo deſpiſeth *m* the word *n*, ſhall be deſtroyed *o*, but he that feareth the commandment *p*, ‖ ſhall be rewarded.

m Diſobeyeth it wilfully and preſumptuouſly. *n* The word of God, which is called *the word* by way of eminency, *Deut.* 30. 14. Compare with *Rom.* 10. 18. 1 *Tim.* 5. 17. and elſewhere. *o* Except he repent, and return to his Obedience. *p* That hath a Reverence to its authority, and is afraid to violate it.

* Ch. 14. 27. 14. * The law *q* of the wiſe *r is* a fountain of life, to depart from the ſnares of death.

q The Doctrine, Inſtruction, or Counſel, as the word, *Law*, is frequently underſtood in Scripture. *r* Of holy men, who are commonly called *wiſe*, as ſinners are called *Fools*, in this Book.

15. Good underſtanding *s* giveth favour *u*, but the way *x* of tranſgreſſors *is* hard *y*.

s Diſcovering it ſelf by a man's holy and righteous practices and ways, as appears from the oppoſition of *the way of tranſgreſſors* to it, and as words of *Underſtanding* in this and other Books of Scripture commonly include practice. *u* Maketh a man acceptable both to God and men. *x* The carriage or manner of converſation. *y* Or, *rough*, as this very word is uſed, *Deut.* 21. 4. offenſive and hateful to God and Men, as rough ways are to a Traveller, fierce, and intractable, and incorrigible.

* Ch. 12. 23. & 15. 2. † Heb. *ſpreadeth.* 16. * Every prudent *man* dealeth *z* with knowledg *a*, but a fool † layeth open *his* folly *b*.

z Heb. *Acteth*, or *doth*, manageth all his affairs. *a* Conſiderately and diſcreetly. *b* By his heady and fooliſh Actions.

17. A wicked meſſenger *c* falleth into miſchief *d*, but a faithful ambaſſador *is* health *e*.

c Who is unfaithful in the execution of that which is committed to his charge, as appears by the oppoſite clauſe. *d* Shall not eſcape puniſhment from God, or from them who ſent him. *e* Or, *wholſom*, procureth ſafety and benefit, as to his Maſter, ſo alſo to himſelf.

18. Poverty and ſhame *ſhall be to* him that refuſeth inſtruction *f*, but he that regardeth reproof *g* ſhall be honoured *h*.

f Whereby he might have been kept from deſtructive and diſhonourable courſes. *g* That conſiders it ſeriouſly, receiveth it kindly, and reformeth himſelf by it. *h* And enriched, which is implied from the former branch. Not that it is ſo always, but commonly, and when God ſees it good for a man. Or, if he do not always gain Riches, he ſhall certainly have honour both from God and men.

* Ver. 12. 19. * The deſire accompliſhed is ſweet to the ſoul *i*, but *k it is* an abomination to fools, to depart from evil.

i The ſatisfaction of a man's deſires by the enjoyment of the things deſired is very acceptable to him. Which may be taken either 1. Of the deſire of Fools, which may be underſtood out of the next clauſe. So the ſenſe of the Verſe is, It is ſweet to ſinners

sinners to indulge and satisfie their desires, which are wholly carnal and sinful, and for that reason they love sin, and hate the thoughts of leaving it, because their desires are wholly and fully set upon it. Or, 2. Of good desires, or of the desires of wise and good men, as the LXX, and Chaldee, and Syriack, and Arabick Interpreters understand it, by the opposition of *Fools* in the next clause. So the sense may be this, The desires of good men are set upon what is good, and they rejoice when they attain to it, and are grieved when they fall short of it; but the desires of the wicked are set upon sin, and it is a pleasure to them to commit it, and an abomination to them to be hindred from it. Or rather, 3. Of desires in general. Whatsoever men do earnestly desire, the enjoyment of it is very sweet and grateful to them; and therefore sinners rejoice in the pursuit and satisfaction of their sinful Lusts, and abhor all Restraint and Mortification of them: For this is certain and confessed, that many things are understood in these short proverbial Speeches which are not expressed. *k* Or, *and*, as this particle properly signifies; or, *therefore*, as it is frequently used.

20. He that walketh *l* with wise *men*, shall be wise *m*, but a companion of fools † shall be destroyed.

† Heb. *shall be broken.*

l i.e. Commonly converseth and associateth himself. *m* Shall learn Wisdom and Goodness both from their Counsels and Examples. The design of this Proverb is to shew the wonderful influence which a man's society hath upon him, either to save, or to corrupt and destroy him.

21. Evil *n* pursueth *o* sinners *p*, but to the righteous good *q* shall be repayed.

n Evil of punishment proportionable to their evil of sin, as appears from the next clause. *o* And sooner or later shall certainly overtake them, albeit they please themselves with hopes of impunity. *p* Obstinate and incorrigible sinners. *q* God's blessings and true happiness.

22. A good *man* leaveth an inheritance to his childrens children, and the * wealth of the sinner *is* laid up for the just *r*.

* Job 21. 17. & 27. 17. Chap. 28. 8. Eccl. 2. 26.

r Is by God's powerful Providence oft-times translated to good men of another Family, who will be more faithful Stewards of it.

23. * Much food *is in* * the tillage of the poor *s*, but there is *that is* destroyed *t* for want of judgment *u*.

* Ch. 12. 11. * Chap. 21. 4.

s Poor and mean persons by their diligent labours in tillage or other employments, and God's Blessing upon them oft-times grow rich. *t* Or, *consumed*, to wit, in his estate, brought to poverty. *u* Either, 1. For want of discretion and convenient care and diligence in tilling his Land, and in managing his Affairs, which he neglects himself, and leaves to the care of others, whereas poor men are forced by their necessities to look to their own concerns, and to use their utmost diligence in them. Or rather, 2. By Injustice, as this Phrase is used, *Prov.* 16. 8. *Jer.* 17. 11. & 22. 13. *Ezek.* 22. 29. Nor do I find it in any other Scripture. By his Frauds, Rapines, and Oppressions, and other unjust and wicked practices, whereby he seeks to enrich himself, as refusing and scorning to get an Estate by honest labours. So this agrees with what is said, *v.* 11.

24. * He that spareth *x* his rod *y*, hateth his son *z*: but he that loveth him, chasteneth him betimes. ‖

* Ch. 19. 18. & 22. 15. & 23. 13. & 29. 15, 17.

x Heb. *with-holdeth* it from his Son when it is due to him. *y* That correction which his Son's fault requires, and he as a Father is required to give him. *z* Not directly and properly in regard of his Affection, but consequently, and in respect of the event. His fond affection is as pernicious to him as his or another man's hatred could be. ‖ Either, 1. In his tender years, as soon as he is capable of it. Or, 2. Speedily, before he be hardened and inveterate in sin.

25. * The righteous eateth to the satisfying of his soul †, but the belly of the wicked shall want.

* Psal. 34. 10. & 37. 3.

† God's Favour and Blessing gives him a competent Estate, and an Heart to use it, and Comfort and Satisfaction in it, whereas wicked men commonly want either all these Blessings, or some of them.

CHAP. XIV.

1. EVery wise woman *a* buildeth her house *b*, but the foolish plucketh it down with her hands *c*.

a He speaks of the *Woman* not to exclude the Man, of whom this is no less true, but because the Women, especially in those times, were very industrious in managing their Husbands Estates, of which see *Prov.* 31. *b* Maintaineth and improveth her Family and Estate, as this Phrase is used, *Exod.* 1. 21. 2 *Sam.* 7. 11. *Psal.* 127. 1. *c* Either by her idleness and not using her hands, or by her foolish and sinful courses.

2. He that walketh in his uprightness *d*, feareth the LORD *, but *he that is* perverse in his ways, despiseth him *e*.

* Job 12. 4.

d Whose conversation is sincerely pious and righteous. The design of this Proverb and Verse is to shew, that God doth, and men may judge of mens outward professions and inward dispositions by the common course of their lives. *e* Plainly declares that he doth not fear God, but despise him, and his commands, and threatnings.

3. In the mouth of the foolish *is* a rod of pride *f*, but the lips of the wise shall preserve them *g*.

f His proud and insolent speeches as they are like a Rod, offensive and injurious to others, so they make a Rod for their own Backs, by provoking God and men against them. Which sense seems most probable both from the opposite Clause, and by comparing this place with *Prov.* 10. 13. & 26. 3. For this Phrase, *The Rod of Pride*, it may be compared with other like Phrases, as *the foot of Pride*, Psal. 36. 11. *The scourge of the Tongue*, Job 5. 21. and *the Rod of the Mouth*, Isa. 11. 4. *g* From that Rod.

4. Where no Oxen *are*, the crib *is* clean *h*: but much increase *is* by the strength of the oxe *i*.

h The Barn or Stable is empty of food for Cattel, and much more for Man, whose food is more scarce and dear. In the same sense *cleanness of Teeth* is put for Famine, *Amos* 4. 6. *i* By their labours, or by diligence in Husbandry, which then was principally managed by Oxen.

5. * A faithful witness will not lie *k*, but a false witness will utter lies *l*.

* Vers. 25. *Exod.* 20. 16. & 23. 1. Ch. 6. 19. & 12. 17.

k To wit, in common discourse and conversation, whereby he sheweth his love to truth, and giveth assurance that when he is called to be a Witness, he will be true and faithful. *l* Or, as the words lie in the Hebrew, *And*, or *But* he that *will utter lies* (that accustometh himself to lying) is or will be *a false Witness*, when occasion requires it. Having debauched his Conscience by daily lying, he is thereby prepared and disposed to false-witness-bearing. Compare *Prov.* 12. 17.

6. A scorner *m* seeketh wisdom and *findeth it* not *n*, but * knowledge *is* easy unto him *o* that understandeth *p*.

* Chap. 8. 9.

m A proud, self-conceited, and profane Person. *n* Because he doth not seek it aright, to wit, sincerely, and earnestly, and seasonably, and in a constant and diligent use of all the means which God hath appointed to that end, and with an honest intention of employing his knowledge to the service of God, and the furtherance of his practice of Religion. *o* Is plain and easily attained by him. *p* That knoweth and is deeply sensible of his own want of knowledge, and of the great worth and necessity of knowledge, which will make him use all possible means to it, and, among other ways, pray earnestly to God for it. Or, that is honest and pious: for words of knowledge are oft understood practically, especially in this Book.

7. Go from the presence of a foolish man *q*, when thou perceivest not *in him* the lips of knowledg *r*.

q Avoid the company and conversation of ungodly men. *r* When they break forth into foolish or wicked discourses, lest thou either be infected by them, or seem to approve of them.

8. The wisdom of the prudent *is* to understand his way *s*, but the folly of fools *is* deceit *t*.

s It consists not in vain Speculations, nor in a curious prying into other mens matters, nor in cunning arts of deceiving others, but in a diligent study of his own duty, and of the way to true and eternal happiness. *t* The wit of ungodly men, which, though they account their Wisdom, is really their folly, is employed onely in finding out ways of over-reaching and deceiving others, and themselves too.

9. * Fools *u* make a mock at sin *x*, but among the * righteous *y there is* favour *z*.

* Ch. 10. 23. * Ch. 21. 10.

u Wicked men, as appears from their opposition to the *righteous* in the next Clause. *x* Please and sport themselves with their own and other mens sins, which is an high offence and provocation to God and men. Or, as others render it, *excuse* or *cover sin*, sin against God or men, and then justifie or extenuate their sins, which is to double the injury. Possibly this Clause may be thus rendred, *Sin deludes or makes a mock of Fools*, or sinners, *i.e.* exposeth them to shame and contempt, which is fitly opposed to *favour* in the next Clause. And thus two Ancient and Learned Interpreters, *Aquila* and *Theodotion*, render it. And this suits exactly with the Hebrew words, whereas in the other Translation the Noun and Verb governed by it are of divers

Numbers,

Numbers, which though sometimes it be allowed, yet is not to be supposed without necessity. But this I submit to the learned and judicious. *y* Who are so far from making a mock of sin, or excusing it, that they do not allow themselves to commit it. *z* They find favour both with God and men, as this very word thus generally expressed is used. *Prov.* 11. 27. because they make conscience of ordering their lives so that they offend neither God nor men, or if they offend either, they heartily repent of it, so far are they from excusing it or pleasing themselves with it. Or, there is *good will*, as the word properly and usually is taken: they have a real love, and are ready to do all Offices of kindness one to another, and therefore neither sin against others, nor rejoice in the sins of others.

† Heb. *the bitterness of his Soul.*

10. The heart knoweth † his own bitterness *a*, and a stranger *b* doth not intemeddle with his joy *c*.

a The sense of the Verse is this, The inward griefs and joys of mens Hearts, though sometimes they may be guessed at by outward signs, yet are not certainly known to any but a mans self. Compare 1 *Cor.* 2. 11. The scope of the Parable may be to keep men from murmuring under their own troubles or envying other mens happiness. *b* Any other Person without or beside a Mans self. *c* Doth not partake of it, nor understand it.

11. The house *d* of the wicked shall be overthrown, but the tabernacle *e* of the upright shall flourish.

d Their dwelling and family. *e* Which is a weak, and poor, and unstable thing, soon reared up, and soon taken down, and is here opposed to the large, and strong, and magnificent House of wicked men.

* Ch. 16. 25.

12. * There is a way which seemeth right unto a man *f*, but the end thereof *are* the ways of death *g*.

f There are some evil actions or courses which men may think to be lawful and good, either through gross and affected ignorance; or through partiality or self-flattery; or through want of necessary diligence in examining them by the rule of God's will or word; all which are culpable causes of the mistake, and therefore do not excuse the error. *g* The event sheweth that they were sinful and destructive.

13. Even in laughter the heart is sorrowful, and

* Chap. 5. 4.

* the end of that mirth *is* heaviness *h*.

h The outward signs of joy are commonly mixed with or end in real and hearty sorrow. The design of the Proverb is to declare the vanity of all worldly joys and comforts, and to teach men moderation in them, and to perswade us to seek for more solid and durable joys.

* Psa. 44. 18.
† Ch. 1. 31. & 12. 14.

14. * The backslider in heart *i* shall be † filled with his own ways *k*, and a good man *shall be satisfied* from himself *l*.

i He who departeth from God and from the way of his Precepts with all his Heart, which implies the doing it upon deliberation, with free choice, and full purpose, and customary practice, as ungodly men commonly do, and is opposed to the slips of humane frailty; for otherwise every sin is a revolt from God. *k* With the fruit of his ways or doings, the punishment of his sins. *l. i. e.* From his ways, as appears by the opposition from the pious temper of his own Heart which cleaveth to the Lord, when the hearts of sinners forsake him, and from the holy and righteous course of his life, from which he shall receive unspeakable comfort and satisfaction, both here and hereafter to all Eternity.

15. The simple *m* believeth every word *n*, but the prudent *man* looketh well to his going *o*.

m Either the harmless Man: or rather a foolish Man, because he is opposed to the prudent. *n* Is easily deceived with the smooth words and fair prerences of false and deceitful men. *o* Either 1. to his own going, as this is generally understood, he ordereth his conversation and dealings in the World with due circumspection, not considering so much what other men say, as what he ought to do. Or, 2. to the going of the deceiver, whose the word in the former clause is suppos'd to be. So the sense is, he judgeth of mens words and professions by their conversations; which is a good rule.

* Ch. 22. 3.

16. * A wise *man* feareth *p*, and departeth from evil *q*, but the fool rageth *r* and is confident *s*.

p Trembleth at God's judgments when they are either inflicted or threatned. *q* From sin, which is the procuring cause of all calamities. *r* Fretteth against God, or is enraged against his Messengers who bring the threatning, or disquieteth himself in vain. Or *transgresseth*, as this Verb in its simple form and first conjugation commonly signifies, or, *goeth on in sin constantly and resolutely*, according to the *Emphasis* which this conjugation commonly adds to the simple Verb. And this is most fitly opposed to *departing from evil*, as being *confident* is opposed to *fearing*. *s* Secure and insensible of his danger till God's judgments overtake him.

17. *He that is* soon angry dealeth foolishly *t*, and a man of wicked devices *u* is hated *x*.

t His passion hurries him into many rash and foolish speeches and actions. *u* One who suppresseth his passion, but designeth and meditateth revenge, watching for the fittest methods and opportunities of executing it. *x* Both by God and men, as being most deeply malicious and like the Devil, and most dangerous and pernicious to humane Society, whereas men that are soon angry give a Man warning, and are quickly pacified, and therefore pitied and pardoned.

18. The simple inherit folly *y*, but the prudent are crowned with knowledg *z*.

y They possess it as their Inheritance or portion, holding it fast, improving it, delighting and glorying in it. In like manner *David* took God's *Testimonies* for his *Heritage*, Psal. 119. 111. where the word is the same: Withal he may imply that folly is Natural and Hereditary to them. *z* They place their honour and happiness in a sound and practical, and saving knowledge of God and of their own duty, and therefore earnestly pursue after it, and Heartily embrace it.

19. The evil bow before the good *a*, and the wicked at the gates *b* of the righteous.

a Giving honour to them, and supplicating their favour and help, either for supply of their wants, as being brought low for their sins, or for counsel or comfort, or for their prayers to God for them. *b* As Clients, and Petitioners, and Beggers use to wait at the Doors, and Houses of Great and Potent men. The sense is, Good men shall have the preeminency over the wicked, oft-times in this life, when God sees it expedient, but assuredly in the next life.

20. * The poor is hated *c* even of his own neighbour *d*, but † the rich *hath* many friends.

* Ch. 19. 7.
† Heb. *many are the lovers of the Rich.*

c i. e. Despised and abandoned, as hateful Persons and Things are. *d* Strictly so called, who is nearest to him, either by habitation or by relation, and therefore most obliged to love and help him.

21. He that despiseth his neighbour *c*, sinneth *d*: * but he that hath mercy *e* on the poor, happy *is* he *f*.

* Psa. 112. 9.

c That doth not pity and relieve the poor, as this is explained in the next Clause, the word *Neighbour* being here generally taken for any Man, as it is most commonly used in Scripture; which not relieving him, proceeds from a contempt of his Person. *d* And therefore shall be punished for his inhumanity, which is opposed to his being *happy* in the next Clause. *e* That sheweth his compassion by his bounty and relief. *f* He doth a worthy action, and shall be blessed in his deed.

22. Do they not err *g* that devise *h* evil *i*? but mercy and truth *k* *shall be* to them that devise good *l*.

g They do certainly err from the right way, and mistake their mark, and shall miss of that advantage and felicity which they promise to themselves by such practices. *h* That do not only commit it, but make it their design, and study, and business, that are Artists or Masters in it, as the word signifies. *i* Either 1. mischief to men. Or 2. any kind of wickedness against God or men; for the expression is general; and this seems best to agree to the following Clause. *k* Either 1. from men; Men shall deal truly and kindly with them, partly because such men by their carriage oblige them to do so, and partly because God inclineth their hearts to it. Or 2. from God to whom these two properties are jointly ascribed in divers places of Scripture. *l* That designedly and industriously apply themselves to the doing of all good offices to God and men.

23. In all labour there is profit, but the talk of the lips *tendeth* onely to penury *m*.

m Diligent labour is the ready way to riches, but idle talking, wherein too many spend most of their pretious time, will bring a Man to poverty.

24. The crown of the wise *is* their riches *n*: *but* the foolishness of fools *is* folly *o*.

n They are a singular advantage and ornament to them, partly as they make their Wisdom more regarded, when *the poor Man's wisdom is despised*, Eccles. 9. 16. and partly as they give a Man great opportunity to discover and exercise his Wisdom or Vertue by laying out his Riches to the honour and service of God, and to the great and manifold good of the World; which also highly tends to his own glory and happiness. *o* But as for rich fools, for to them the general word is to be restrained from the opposite Clause, their folly is not cured, but made worse and more manifest by their riches. Their Riches find them Fools, and leave them Fools; they are not a Crown, but a reproach to them, and an occasion of their greater contempt. For the Phrase, we have the like in the Hebrew

Text, 1 *Sam.* 1. 24. *The Child Samuel* was *a Child.* It is an elegant figure called *Antanaclasis* used in all Authors.

* Vers. 5. 25. * A true witness delivereth souls *p*: but a deceitful *witness* speaketh lies *q*.

p (*i. e.*) Persons, to wit, such as are innocent from the mischief of false accusation, by declaring the truth, which is sufficient for their vindication. *q* To the injury and destruction of the innocent, which is easily understood out of the former Clause, and from the practice of false Witnesses.

26. In the fear of the LORD *is* strong confidence *r*; and his children *s* shall have a place of refuge.

r A sure ground of confidence, or a strong refuge, as the next Clause explains it. *s* Either, 1. God's Children. Or, 2. the children of them that fear God, who are sufficiently understood out of the former Clause.

* Chap. 13. 12. 27. * The fear of the LORD *is* a fountain of life, to depart from the snares of death *t*.

t To preserve men from deadly and destructive courses.

28. In the multitude of people *is* the kings honour *u*; but in the want of people *is* the destruction of the prince.

u Because it is an evidence of his wise and good government. Under *honour* he here comprehends also strength and safety, (as appears from the opposite Clause) which depend much upon a Prince's reputation. And *honour* may be here put for strength, as *strength* is put for honour or glory, *Psal.* 8. 2. & 29. 1. & 96. 7.

† Heb. *short of spirit.* 29. *He that is* slow to wrath is of great understanding *x*: but *he* that *is* † hasty of spirit, exalteth *y* folly.

x Sheweth great and true wisdom in conquering his sinful and shameful passions. *y* Heb. *lifteth up*, like a Banner, makes it known and visible to all men.

30. A sound heart *z* *is* the life of the flesh *a*; but envy the rottenness of the bones *b*.

z Free from envy and such like inordinate passions, which are commonly called *the Diseases of the Soul*, not only in Sacred, but even in Heathen Writers. Or, as others render it, *An healing heart*, mild, and merciful, and kind to others, which is opposed to envy. *a* Procureth and maintaineth the health and vigor of the whole body. *b* It wasteth the spirits, and consumeth even the strongest and most inward parts of the body.

* Chap. 17. 5. Mat. 25. 40, 45. 31. * He that oppresseth the poor *c*, reproacheth his maker *d*: but he that honoureth him *e*, hath mercy on the poor *f*.

c That useth him hardly, as the Syriack renders it, that with-holdeth from him that which is his due, either by the rules of strict Justice; or by the great Law of Charity, of which see *Prov.* 3. 27. and so it is opposed to *having mercy* in the next Clause. *d* Whose image the poor man bears, which might challenge respect; *Job* 31. 15. by whose counsel and providence he is made poor; 1 *Sam.* 2. 7. *Prov.* 22. 2. and who hath declared himself to be their protector and avenger. *e* His Image, and Works, and Laws. *f* Doth not only forbear, oppressing or injuring of him, but affords him his pity and help.

* Job 13. 15. & 19. 26. Psal. 23. 4. 1 Cor. 15. 19. 2 Cor. 1. 9. 32. The wicked is driven away *g* in his wickedness *h*: * but the righteous hath hope *i* in his death *k*.

g To wit, in his death, as is gathered from the opposite Clause: *driven away* from God's favour and presence, and from the society of the Just, and from all his hopes of happiness both in this life and in the next. This expression notes that this is done suddenly, violently, and irresistibly, as the smoak or chaff are driven away by a strong wind. *h* Or, *for his wickedness*, Heb. *in his evil*, which may be understood of the evil of punishment; in the day of his calamity, when he shall flee to God for help. *i* Of deliverance from it, or of great and everlasting advantage by it. *k* In his greatest dangers and distresses, yea even in death it self, which therefore he can receive with comfort and confidence.

* Chap. 12. 23. 33. * Wisdom resteth *l* in the heart of him that hath understanding; but *that which is* in the midst *m* of fools is made known *n*.

l Is laid up and hid there, and not vainly nor rashly uttered by him, but only upon necessary or fit occasions. *m* (*i. e.*) In the heart, which is expressed by this very word, *Psal.* 64. 6. and elsewhere. That Folly which is there instead of Wisdom: or, that small degree of Wisdom and Knowledge which they have. *n* They will publish it in all times and companies, without any consideration or discretion.

34. Righteousness exalteth a nation *o*; but sin *is* a reproach † to any people *p*.

† Heb. *to nations.*

o Maketh it honourable in the eyes of God, and of all other Nations, as it did the ancient Romans. *p* Brings contempt and ruine upon them by provoking both God and men against them.

35. The kings favour *is* toward a wise servant: but his wrath is *against* him * that causeth shame *q*.

* Chap. 17. 2.

q Both to himself, by his foolish management of the King's affairs committed to him, and to the King who made so foolish a choice of a Servant.

CHAP. XV.

1. A * soft *a* answer *b* turneth away *c* wrath: but grievous words *d* stir up anger *e*.

* Chap. 25. 15.

a Mild or gentle. *b* Which may imply a foregoing charge or accusation, although the word is and may be rendred, *speech* or *discourse*. *c* From the speaker. *d* Fierce and vexatious replies or speeches. *e* Kindle it, and cause it to flame forth.

2. The tongue of the wise useth knowlegde aright *f*: * but the mouth of fools † poureth out *g* foolishness.

* Ver. 28. & Chap. 12. 23. & 13. 16. † Heb. *belcheth* or *bubleth.*

f Expressing what he knows prudently and gracefully, taking due care both what, and when, and to whom, and in what manner he speaks. *g* Plentifully, continually, promiscuously, and vehemently, as a Fountain doth waters, as this word signifies.

3. * The eyes of the LORD *h are* in every place, beholding the evil *i* and the good.

* Job 34. 21. Chap. 5. 21. Jer. 16. 17. & 32. 19. Heb. 4. 13.

h His Knowledge and Providence. *i* Who are first mentioned, because they either doubt of, or deny God's Providence.

4. † A wholsome tongue *k* *is* a tree of life: but perverseness therein *m* *is* a breach in the spirit *n*.

† Heb. *the healing of the tongue.*

k Which uttereth sound, and comfortable, and useful counsels. *l* Is greatly useful to preserve the present life, and to promote the spiritual and eternal life, both of the speaker and hearers. *m* All sorts of false or corrupt speeches. *n* Disturbs and wounds, and oft-times corrupts and destroys the spirits or souls both of the speaker and hearers.

5. * A fool despiseth *o* his fathers *p* instruction: but he that regardeth reproof *q* *is* prudent.

* Chap. 10. 1. & 13. 18. & Ver. 21. 32.

o Doth not regard nor obey it, which is an evidence of contempt. *p* Who hath both love to him, and authority over him; which greatly aggravates his folly. *q* The reproof of any person whatsoever, and much more of a Father.

6. In the house *r* of the righteous *is* much treasure: but in the revenues of the wicked is trouble *s*.

r Or, *Family.* Whereby he implies that it is not only enjoyed by him, but also left to his posterity. *s* Though he may obtain great revenues, yet they are attended with much trouble and vexation, either because they are strangely blasted and taken from them, or because they are imbittered to them by their own insatiable desires, or tormenting cares and fears, or the horrours of their guilty consciences, or by divers other ways.

7. The lips of the wise disperse knowledge *t*: but the heart of the foolish *doth* not so *u*.

t Freely communicate to others what they know, as they have opportunity. *u* Either because he hath no knowledge to disperse, or because he hath not an heart to perform his duty, or to do good to others. Or, as others render it, and as the last Hebrew word is rendred, *Gen.* 42. 34. and elsewhere, is *not right*; or, the place may be rendred, *the heart of the foolish* (understand out of the former clause, as is very usual, *disperseth by his lips*) *that which* is *not right*, foolish and corrupt discourse, which is fitly opposed to *knowledge.*

* Chap. 21. 27. Isa. 1. 11. & 61. 8. & 66. 3. Jer. 6. 20. & 7. 22. Amos 5. 22. 8. * The sacrifice *x* of the wicked *is* an abomination to the LORD: but the prayer *y* of the upright *is* his delight.

x All the religious services, yea, the best and most costly of them; one kind being put for all the rest. *y* The cheapest and meanest services.

9. The way *z* of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness *a*.

z The conversation or course of life. This verse seems to contain a reason of the foregoing. God hates wicked mens religious performances, because they are accompanied with ungodly lives, and they pull down with one hand what they build with another. *a* That earnestly desires, and constantly and diligently endeavours to be holy and righteous in the course of his life, although he doth not attain to that perfect righteousness which he thirsts after.

10. ‖ Cor-

‖ Or, *instruction.*

10. ‖ Correction *is* grievous *b* unto him that forsaketh the way *c*, *and* he that hateth reproof shall die *d*.

b He hateth Reproof, because it is a reproach to him, and because it strikes at that sin which he loveth. *c* God's way, emphatically called *the way* here, as also *Psal.* 119. 1. & 139. 24. *Prov.* 2. 13. *d i.e.* Be destroyed, both here and for ever: which is a more grievous thing than an harsh reproof.

* Job 26. 6. * 2 Chr. 6. 30. Psal. 7. 9. & 44. 21. Joh. 2. 24, 25. & 21. 17. Acts 1. 24.

11. * Hell and destruction *e are* before the LORD, how much more then * the hearts *f* of the children of men.

e Put for the place of destruction, by an usual Metonymy, the place and state of the damned, of which men know nothing but by divine Revelation. *f* Whose thoughts and affections, though they lie deep, discover themselves by outward signs and actions.

12. A scorner loveth not *g* one that reproveth him, neither will he go unto *h* the wise *i*.

g i.e. Hateth and avoideth it; for more is here understood than is expressed, as it is *Prov.* 11. 21. & 12. 3. and elsewhere. *h* Seek their Company and Conversation, as his duty and interest obligeth him. *i i.e.* The godly, because he knows they who are so indeed will make Conscience of reproving him.

* Chap. 17. 22.

13. * A merry heart maketh a chearful Countenance, but by sorrow of the heart the spirit *k* is broken.

k Either, 1. His vital Spirits. Or rather, 2. His Courage and Vigor, the decay whereof sheweth it self in his Countenance, as is implied from the former clause.

14. The heart of him that hath understanding seeketh knowledg, but the mouth of fools feedeth on foolishness *l*.

l Their hearts are set upon wickedness, which is meat and drink to them.

15. All the days of the afflicted *m are* evil *n*, but he that is of a merry heart *o* hath a continual feast *p*.

m Of the troubled in mind or heart, as this general Expression may very fitly be restrained from the following clause. *n* Tedious and uncomfortable, he takes no content in any time or thing. *o* Heb. *of a good heart, i.e.* composed, and quiet, and contented. *p* Hath constant satisfaction and delight in all conditions, yea, even in affliction.

* Psal. 37. 16. Chap. 16. 8. 1 Tim. 6. 6.

16. * Better *is* little with the fear of the LORD *q*, than great treasure, and trouble *r* therewith.

q Which gives a man Tranquillity and Comfort in what he hath. *r* Tumultuous Lusts and Passions, Vexatious Cares, and Fears, Horrours of Conscience, and expectation of God's Curse and Judgment, which Riches gotten without God's Fear do commonly produce.

* Chap. 17. 1.

17. * Better *is* a dinner of herbs where love *s* is, than a stalled Ox, and hatred therewith.

s True Friendship and Kindness between those that eat together.

* Ch. 26. 21. & 29. 22.

18. A wrathful man * stirreth up strife *t*, but he *that is* slow to anger appeaseth strife.

t Because he is very apt both to give, and to take all occasions of contention.

† Heb. *is raised up as a causey.*

19. The way of the slothful *man u is* as an hedge of thorns *x*: but the way of the righteous *y* † *is* made plain *z*.

u The way in which he doth or ought to walk, any good work which he pretends or desires to undertake. *x* As a way hedged up with Thorns, as it is expressed, *Hos.* 2. 6. troublesom, and perplexed, and full of such difficulties as he despaireth, and therefore never striveth to overcome. *y* Who is always diligent in his Calling, which is one branch of Righteousness, and therefore is fitly opposed to *the slothful*, who is joined with *the wicked*, Matt. 25. 26. and censured as such both in Scripture and Heathen Authors, because idleness is both in it self a sin, and it leads the way to many other wickednesses. *z* Is easie and pleasant to him, notwithstanding all his discouragements and difficulties.

20 A wise son maketh a glad father *a*, but a foolish man despiseth his mother *b*.

a By giving him that Honour and Obedience which he oweth to him. *b* Whereby he maketh her sad. See the notes on *Prov.* 10. 1. where we have the same Proverb.

* Ch. 10. 23. † Heb. *void of heart.*

21 * Folly *is* joy *c* to *him that is* † destitute of wisdom; but a man of understanding walketh uprightly *d*.

c He doth not only work Wickedness, but taketh pleasure in it. *d* Heb. *directeth*, or *maketh streight his going, i.e.* ordereth all his actions by the rule of God's word, and delighteth in so doing, which is understood from the opposite clause.

* Ch. 11. 14. & 20. 18.

22 * Without counsel *e* purposes are disappointed *f*, but in the multitude of counsellors *g* they are established *h*.

e When men do not seek, or will not receive advice from others in weighty affairs. *f* Their designs are ill managed, and succeed accordingly. *g i.e.* Of wise and good Counsellors, for such only deserve that name. *h i.e.* Accomplished and brought to a good issue.

† Heb. *in his season.*

23 A man hath joy by the answer *i* of his mouth, and a word *spoken* † in due season *k*, how good *is it*!

i i.e. By a wise, or good and seasonable Answer or Advice, as is manifest both from the opposite clause, and from the nature of the thing, because it is manifest and undeniable, that a foolish Answer can be no credit nor comfort to the Answerer. Thus above *v.* 10. *the way* is put for God's way; and such Synecdoche's are frequent in Scripture. *k* Counsel or comfort given to another in fit time and manner. *l* It is highly acceptable and useful.

* Phil. 3. 20. Col. 3. 1, 2.

24 * The way of life *is* above to the wise *m*, that he may depart from hell beneath *n*.

m The way or course which a wise man taketh to preserve and obtain Life, is to place his Heart, and Treasure, and Conversation in things above, and to manage all his affairs in this world with due respect and subserviency to the happiness of a better Life. *n* Or, *from the lowermost hell*, not *from the grave*, as this word is elsewhere used, for no wisdom can prevent that, but from hell properly so called, as this word is elsewhere used, as hath been formerly observed.

* Chap. 12. 7. & 14. 11. * Psal. 68. 5, 6.

25 * The LORD will destroy the house of the proud *o*, but * he will establish the border *p* of the widow.

o Of the most mighty Oppressors, who conceit themselves to be unmoveably fixed. *p* Either, 1. The Estate, *the border* being oft used for the Land within the Borders, as *Psal.* 105. 31, 33. and elsewhere. Or, 2. The Border by which Lands were then bounded and distinguished, which those proud persons endeavoured to remove contrary to God's Law, *Deut.* 19. 14. & 27. 17.

* Chap. 6. 18. † Heb. *words of pleasantness.*

26 * The thoughts of the wicked *q are* an abomination to the LORD, but *the words* of the pure *r are* † pleasant *s* words.

q And much more their words which express their thoughts; for *thoughts are* said to be *free*, and wicked men are seldom, and but little concerned for the sins of their thoughts. *r* Which discover and proceed from their thoughts, *Matt.* 15. 19. *s* acceptable to God, which is opposed to *abomination* to him.

* Chap. 1. 19.

27 * He that is greedy of gain *t* troubleth his own house *u*, but he that hateth *x* gifts *y* shall live *z*.

t That seeketh wealth by unjust courses, as appears from the opposite clause. *u* Bringeth God's Curse and Destruction upon himself and his Family, whom he designed to enrich and establish. *x* Who refuseth them not with dissimulation, nor only from prudential Reasons, but from an hearty abhorrency of all Unrighteousness. *y i.e.* Bribes given to corrupt Judgment. See *Exod.* 18. 21. & 23. 8. *Deut.* 16. 19. *z* Shall preserve himself and (which is understood out of the former clause) his Family from ruine.

* Ch. 16. 23.

28 * The heart of the righteous studieth to answer *a*: but the mouth *b* of the wicked poureth out evil things *c*.

a He answers or speaks considerately and conscientiously, and therefore profitably, or to the use and Edification of the Hearers. *b* Not the Heart, for he is without Heart in Scripture account, and he rashly speaks what comes into his mouth, without the direction of his Heart or Conscience. *c* Foolish, and unprofitable, and hurtful Speeches.

* Psal. 34. 16. * Psal. 145. 18, 19.

29 * The LORD *is* far from the wicked *d*, but * he heareth the prayer of the righteous.

d To wit, when they pray to him, as the next clause explains, and therefore doth not hear nor regard them, as he is said to be *nigh to the righteous*, Psal. 34. 18. & 145. 18. But this farness or nearness respecteth not God's Essence, which is every where, but his gracious and helpful presence.

‖ Or, *goodness.* as Ch. 25. 25.

30 The light of the Eyes rejoiceth the heart *e*: *and* ‖ a good report *f* maketh the bones fat *g*.

e The light which we see with our Eyes, and by the help of which we see many other pleasant Objects is a great comfort and refresh-

refreshment. Compare *Eccles.* 11. 7. *Truly the light is sweet, and a pleasant* thing it is *for the eyes to behold the Sun:* which is a good Comment upon this place. *f* Either 1. Glad tidings. Or rather 2. A Good Name, which is a more lasting thing, and makes deeper impression. *g* Not only cheareth a man for the present, but gives him such solid and stable comfort as doth both revive his soul, and give Health and Vigour to his body. So he compares two Senses together, Seeing and Hearing, with respect to their several Objects, and prefers the latter before the former.

* Ver. 5. & Chap. 12. 1.

31 The ear that heareth *h* the reproof of life *i*, abideth * among the wise *k*.

h The man that hearkeneth to it, and delights in it. *i* That Reproof and good Counsel which leads to Life. *k* Heb. *shall*, or *will abide*, &c. Either, 1. He will thereby be made wise, and be esteemed one of that number. Or rather, 2. He seeketh and delighteth in the Company and Conversation of the Wise, by whom he may be admonished, as on the contrary, Fools who hate Reproof do avoid and abhor the Society of Wise men and Reprovers, *Amos* 5. 10.

‖ Or, *correction.*
‖ Or, *obeyeth.*
† Heb. *possesseth an heart.*

32 He that refuseth ‖ instruction, despiseth his own soul *l*, but he that ‖ heareth reproof, † getteth understanding *m*.

l Which hereby he exposeth to the danger of utter destruction, whereby he shews his Folly. *m* Whereby he saveth his Soul. Heb. *possesseth an heart*, which the Hebrews make the seat of Wisdom.

* Chap. 18. 12.

33 The fear of the LORD *is* the instruction of wisdom *n*, and * before honour *is o* humility *p*.

n Doth instruct men in, or lead them to true Wisdom; whence it is said to be *the beginning of Wisdom*, Prov. 1. 7. & 9. 10. *o i.e.* It is the ready way to Honour both from God, and from Men. *p* Whereby men submit to God, and yield to Men, which gains them Love and Respect, whereas Pride procures them Hatred and Contempt from God and Men.

CHAP. XVI.

* Ver. 9. & Ch. 19. 21. & 20. 24. Jer. 10. 23. ‖ Or, *disposings.*

1 THe * ‖ preparations of the heart in man, and the answer of the tongue *is* from the LORD *a*.

a Men can neither think nor speak wisely and well of themselves, or without divine assistance. Or, as many others, both ancient and modern Interpreters render the verse, *The preparations*, or *dispositions*, or *orderings of the heart* are *in* or *from a man*, (*i.e.* a man may consider and contrive in his own thoughts what he wills or designs to speak. Which is spoken by way of concession, yet not excluding man's dependance upon God therein, which is evident both from many plain Texts of Scripture, and from undeniable Reason.) but *the answer* or *speech* (as this word is oft used) *of the tongue is from the Lord.* Men cannot express their own thoughts without God's leave and help, and their tongues are oft over-ruled by God to speak what was besides and above their own thoughts, as he did *Balaam*, *Numb.* 23. and *Caiaphas*, *Joh.* 11. 49, 50, 51.

* Chap. 21. 2.

2 * All the ways of a man *are* clean in his own eyes *b*, but the LORD weigheth *c* the spirits *d*.

b Many Men can easily flatter and deceive themselves into a good opinion of themselves, and of their own actions, though they be sinful. See below, *v.* 25. and compare 1 *Cor.* 4. 4. *c. i.e.* Exactly knoweth, as men do the things which they weigh and examine. *d* The hearts of men, from which both mens actions, and the goodness and badness of them in a great measure, proceeds, their ends and intentions, their dispositions and affections, which are hid not onely from others, but oft-times from a man's self; whereby he is unfit to judge in his own cause, and easily mistaken, if he do not use great diligence and fidelity. In this last clause he intimates the reason why men deceive themselves, in judging of their state and Actions, because they do not search their own hearts.

* Psal. 37. 5. & 55. 22. Matt. 6. 25. Luke 12. 22. 1 Pet. 5. 7. † Heb. *roll.*

3. * † Commit thy works unto the LORD *e*, and thy thoughts shall be established *f*.

e Heb. *roll*, &c. as a man rolls a burden to another, which is too heavy for himself, imploring his help. Refer all thy actions and concerns to God, and to his Glory, as the end of them, and in the discharge of thy own duty depend upon God's Providence for assistance and success. *f* Thy honest desires and designs shall be brought to an happy issue one way or other.

* Job 21. 20. Rom. 9. 22.

4. The LORD hath made *g* all *things h* for himself *i*, * yea, even the wicked *k* for the day of evil *l*.

g Or, *hath wrought*, or *doth work*; for the Hebrews express the present as well as the past time by this tense: he ordereth or disposeth: for this may be understood either of the works of Creation, or of Providence. *h* And especially all men. *i* For his own service and glory, for the discovery and illustration of his own Wisdom, Power, Goodness, Truth, Justice, and his other most glorious Perfections. *k* Wilful and impenitent Sinners. *l* For the time of punishment, as this Phrase is used, *Psal.* 49. 5. *Jer.* 17. 18. and elsewhere: of which the Scripture frequently speaks, both to warn sinners of their danger, and to satisfie the minds of them which are amazed and disquieted with the consideration of the present impunity and felicity of wicked men. Men make themselves wicked, and God therefore makes them miserable.

* Chap. 6. 17. & 8. 13. † Heb. *held innocent.*

5. * Every one *that is* proud in heart *m*, *is* an abomination to the LORD, *though* hand *joyn* in hand *n*, he shall not be † unpunished.

m Though he dissemble it in his outward carriage and countenance, as *Psal.* 10. 4. In whose heart Pride rules. *n* Though they have many Friends and Assistants. See the same Phrase, Prov. 11. 21.

† Heb. *atoned* or *expiated.*

6. By mercy and truth *o* iniquity is † purged *p*, and by the fear of the LORD *q men* depart from evil *r*.

o Either, 1. By God's Mercy or Grace, and by his truth in performing his Promises made to sinners in Christ. Or, 2. By mens Mercy and Truth, as those very words are jointly used, *Prov.* 3. 3. & 20. 28. and elsewhere; and as, in the following clause, *the fear of the Lord* is a Grace or Disposition in men: by a merciful and just and faithful frame of heart and course of Life: which are here opposed to Sacrifices, as *mercy* is, *Hos.* 6. 6. by which the hypocritical Jews expected to obtain the expiation of their sins. *p* Not meritoriously but instrumentally, as they qualifie a man to offer up acceptable Prayers to God for the Pardon of his sins, and to receive and apply to himself that pardon which Christ by his Bloud hath purchased for all sincere Believers, who are filled with Mercy and Truth, and other Graces. *q* By a filial Reverence or Respect unto God, and by an holy fear of offending God, and by a dread of God's judgments. *r* They are kept from abusing pardoning Mercy, and from returning to Folly or Wickedness. So he sheweth that Justification and Sanctification are constant and inseparable Companions.

7. When a man's ways please the LORD, he maketh even his enemies to be at peace with him *s*.

s By disposing their hearts to kindness towards him.

* Psal. 37. 16.

8. * Better *is* a little with righteousness, than great revenues without right *t*.

t This was in effect said before, *Prov.* 15. 16. and is here repeated, partly because of the great importance and usefulness of this truth, and partly because men are very hardly brought to a serious belief of it.

* Ver. 1.

9. * A mans heart deviseth his way *u*, but the LORD directeth his steps *x*.

u Considers and proposeth to himself what he will do. *x* Over-ruleth and disposeth all their designs and actions as he pleaseth, and not as they list.

† Heb. *divination.* * Chap. 20. 8.

10. † A divine sentence *y is z* in the lips of the king *a*, * his mouth transgresseth not *b* in judgment.

y Heb. *Divination*, which is sometimes taken in a good sense for *Prudence*, as it is, *Isa.* 3. 2. A great sagacity and piercing judgment to discern dubious and difficult cases. *z* Or, *should be*, for the verb is wanting in the Hebrew, and this may be supplied as well as *is*. And he seems not so much to speak of the matter of Fact, as if it were thus in all Kings, which is notoriously and confessedly untrue, as of the duty of Kings, in whom Wisdom is a necessary qualification. For thus the two following Proverbs concerning Kings, *v.* 12. 13. must be understood, otherwise they are repugnant to common Experience. *a* Either, 1. Of wise Kings, who onely are worthy of that Name and Office; *King* being here put for a wise King, as a *Name* is put for a *good Name*, and a *Woman* for a *good Woman*, Eccles. 7. 28. and then this is true in fact, as it was in *David*, 2 *Sam.* 14. 17. and in *Solomon*, 1 *King.* 3. 28. Or, 2. Of Kings in general, in the sense before given: for seeing the word is generally expressed without any limitation both here and *v.* 12. 13. it may seem presumption to confine it to those few Kings which are, or were, wise and good. *b* Or, *Shall*, or *should not transgress*, or go beyond the bounds of Religion and Justice.

* Lev. 19. 36. Chap. 11. 1. † Heb. *all the stones.*

11. * A just weight and balance *are* the LORD's *c*, † all the weights *d* of the bag *are* his work.

c Are God's work, as it follows, made by his direction and appointment, so as no man can corrupt or alter them without violating God's Rights and Authority, and incurring his displeasure. *d* Heb. *the stones*, which they then used as weights. Seen on *Prov.* 11. 1.

12. *It is* an abomination to kings to commit wick-

wickedneſs *e*; for * the throne is eſtabliſhed by righteouſneſs *f*.

*Chap.20.28. & 25.5. & 29. 14.

e They ſhould not only abſtain from all wicked practices, but abhor them both in their own perſons, and in all their ſervants and ſubjects. It is too plain, that he ſpeaks not of the common practice, but of the duty of Kings, as on *v.* 10. And ſuch affirmative expreſſions are oft uſed in Scripture to expreſs mens duty only, as 1 *Cor.* 6. 19. *your body is* (*i.e.* ſhould be) *the temple*, &c. and 7. 32. *careth*, &c. *i.e.* ought to care. *f* And (which is implied) weakned, and ſometimes overthrown by unrighteouſneſs; and therefore this is neceſſary for their own ſecurity and happineſs.

13. Righteous lips *are* the delight of kings *g*, and they love him that ſpeaketh right.

g All wiſe and good Kings do, and all Kings ſhould, delight in imploying ſuch Counſellors, Judges, and Officers under them, as are juſt and faithful in their Counſels, and Sentences, and Actions, becauſe ſuch bring great honour and advantage to them.

14. * The wrath of a king *is as* meſſengers of death *h*; but a wiſe man will pacifie it *i*.

*Chap.19.12.

h Is as terrible as if many Meſſengers were ſent to denounce the ſentence of death, and to execute it. *i* Will uſe all prudent and lawful means to pacific it.

15. In the light of the kings countenance *is* life *k*, and * his favour *is* as a cloud of the latter rain *l*.

*Chap.19.12.

k His favour and ſmiling countenance is moſt ſweet and refreſhing, eſpecially to him that was under a ſentence of death, *v.* 14. *l* As acceptable as thoſe clouds which bring the latter rain, whereby the fruits are filled and ripened a little before the harveſt: of which ſee *Deut.* 11. 14. *Job* 29. 23. *Jam.* 5. 7.

16. * How much better *m is it* to get wiſdom than gold *n*? and to get underſtanding, rather to be choſen than ſilver?

*Ch.8. 11,19.

m It is inexpreſſibly and unconceivably better, as this Phraſe implies, *Pſal.* 31. 19. & 36. 7. & 92. 5, &c. *n* Becauſe it brings a man more certain, and compleat, and laſting comfort and advantage.

17. The high-way of the upright *o is* to depart from evil *p*, he that keepeth his way *q*, preſerveth his ſoul *r*.

o Their common road, in which they conſtantly purpoſe and deſire, and cuſtomarily uſe to walk, although ſometimes through frailty or temptation they ſlip into the by-paths of ſin. *p* From the evil of ſin, and conſequently from the evil of puniſhment. *q* That takes heed to walk in that high-way. *r* From that miſchief which befals thoſe that walk in the crooked paths of wickedneſs.

18. * Pride *goeth* before deſtruction *s*, and an haughty ſpirit before a fall.

*Chap. 11. 2. & 18. 12.

s It is commonly a forerunner and cauſe of mens ruine, becauſe it highly provokes both God and men.

19. Better *it is to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud *t*.

t Who will ſpoil and rob others to maintain their own Pomp and Luxury.

20. || He that handleth a matter wiſely *u*, ſhall find good *x*, and whoſo * truſteth in the LORD *y* happy *is* he *z*.

||Or, *he that underſtandeth a matter.* *Pſal. 2. 12. & 34. 8. & 125. 1. Iſa. 30. 18. Jer. 17. 7.

u He who orders his affairs with diſcretion. Or, as others, both ancient and later Interpreters take it, *He that underſtandeth* or *attendeth to the Word*, to wit, the Word of God, which is called abſolutely *the Word*, *Prov.* 13. 13. and elſewhere, making that the rule of his actions. *x* Shall obtain happy ſucceſs. *y* Who doth not truſt to his own prudence or diligence, but to God's providence and bleſſings. Or, who mixeth God's Word with Faith, as the Phraſe is, *Heb.* 4. 2. *z* He ſhall not only find ſome good, but ſhall certainly attain to true happineſs.

21. The wiſe in heart ſhall be called prudent *a*, and the ſweetneſs of the lips *b* increaſeth learning *c*.

a The ſenſe is either, 1. He who hath wiſdom or ſound knowledge in his heart, will ſhew it by his prudence in ordering his actions. Or rather, 2. He who is truly wiſe, or prudent, or intelligent (all which words moſt commonly ſignifie one and the ſame thing, both in this and in other Books of Scripture) ſhall be ſo called or accounted by others. *b* Eloquence added to wiſdom, the faculty of expreſſing a mans mind fitly, and freely, and acceptably. *c* Both in himſelf, for whilſt a man teacheth others, he improves himſelf; and eſpecially in others, who by this means are induced to hear and receive his good inſtructions. Wiſdom gets a man repute with others, but this faculty of right ſpeaking, makes a wiſe man more inſtrumental to do good to others.

22. * Underſtanding *is* a well-ſpring of life *d* unto him that hath it *e*: but the inſtruction of fools *is* folly *f*.

* Chap.13.14. & 14. 27.

d Is continually ſuggeſting wholeſom and ſaving inſtructions. *e* And to others alſo, as is underſtood from the following clauſe. *f* Their moſt grave and ſerious counſels are fooliſh.

23. The heart of the wiſe † teacheth his mouth *g*, and addeth learning to his lips *h*.

† Heb. *maketh wiſe.*

g Directeth him what, and when, and how to ſpeak, and keepeth him from ſpeaking raſhly and fooliſhly. *h* (*i.e.*) Inableth him to ſpeak learnedly and wiſely. Or, *increaſeth learning* (in himſelf and others) *by* (as this Hebrew Particle oft ſignifies, and is by ſome rendred here) *his lips*, *i.e.* by his wiſe ſpeeches; that this may agree with the latter clauſe of *v.* 21. where the ſame Phraſe is uſed.

24. * Pleaſant words *i are as* an honey-comb, ſweet to the ſoul, and health to the bones *k*.

* Chap.15.26.

i The diſcourſes of the wiſe, laſt mentioned, *v.* 23. which yield both profit and delight, their wholeſom counſels and refreſhing comforts. *k* To the body, Synecdochically expreſſed by the Bones, the ſtrongeſt and greateſt parts of it, and the ſupporters of the reſt.

25. There is a way that ſeemeth right unto a man, but the end thereof *are* the ways of death *l*.

l This whole Verſe was delivered before, Ch. 14. 12. and is here repeated partly for its great importance and uſefulneſs to prevent that ſelf-deceit, which is ſo common and dangerous: and partly to keep men from leaning too much to their own underſtanding, and to oblige them to ſeek and receive the good counſels of wiſe and holy men.

26. * † He that laboureth, laboureth for himſelf *m*, for his mouth † craveth it of him *n*.

* Eccleſ. 6. 7. † Heb. *the Soul of him that laboureth.* † Heb. *boweth unto him.*

m For his own uſe and benefit. The ſcope of the Proverb is to commend and preſs diligence in a mans calling, and to condemn idleneſs. *n* Heb. *boweth to him*, as a ſuppliant, beggeth him to labour, that it may have ſomething to put into it for its own comfort, and for the nouriſhment of the whole body.

27. † An ungodly man diggeth up evil *o*, and in his lips *there is* as a burning fire *p*.

† Heb. *a man of Belial.*

o Inventeth or deſigneth miſchief to others, and proſecuteth his evil deſigns with great and conſtant induſtry. *p* As his thoughts, ſo alſo his words are very vexatious and pernicious; his tongue is ſet on fire of Hell, and ſets himſelf and others on fire by lies and ſlanders, and other provoking ſpeeches.

28. * A froward *q* man ſoweth ſtrife *r*, and * a whiſperer *s* ſeparateth chief friends *t*.

* Ch.6. 14, 19. & 15. 18. & 26. 21. & 29. 22. * Chap. 17. 9.

q Or, *perverſe*, who perverteth his words and ways, who pleaſeth not God, and is contrary to men, as was ſaid of the Jews, 1 *Theſſ.* 2. 15. *r* By whiſpering ſuch things as may provoke one againſt another. *s* Who ſecretly carry tales from one to another, publiſhing thoſe evil words and actions which they ſhould conceal, and detracting from their good actions, and perverting ſuch as are innocent with their falſe conſtructions. *t* Heb. *a chief Friend*, the Singular number put for the Plural, as is frequent in the Hebrew Text.

29. A violent man *u* enticeth his neighbour *x*, and leadeth him into the way *that is* not good *y*.

u Heb. *A man of violence*, *i.e.* devoted to violent and injurious courſes. *x* Into a confederacy with him in his wicked practices, as it follows. *y* (*i.e.*) That is very ſinful, as this Phraſe is uſed, *Prov.* 17. 26. & 18. 5. and oft elſewhere.

30. He † ſhutteth his eyes *z* to deviſe froward things, moving his lips *a* he bringeth evil to paſs.

† Heb. *ſendeth forth.*

z That his thoughts may be more free and intent to contrive miſchief. *a* Which is the geſture, either, 1. of one whoſe thoughts are deeply engaged. Or, 2. of one that ſpeaketh or maketh ſigns to others to aſſiſt him in executing that wickedneſs which he hath contrived.

31. * The hoary head *is* a crown of glory *b*, *if* † it be found in the way of righteouſneſs *c*.

* Chap.20.29. † Heb. *it ſhall*, or, *muſt be found.*

b A great honour and ornament, as it is a ſingular bleſſing of God, a token of great experience and prudence, as it comes neareſt to God, who is called, *The Ancient of days*, Dan. 7. 9. *c* If it be accompanied with true piety, otherwiſe *an old ſinner is accurſed*, Iſa. 65. 20. Heb. *it ſhall be found*, &c. This is a priviledge promiſed to righteous perſons, *Exod.* 20. 12. *Prov.* 3. 16. & 4. 22. whereas ungodly men *ſhall not live out half their days*, Pſal. 55. 23.

32. *He that is* ſlow to anger *d*, *is* better *e* than the mighty; and he that ruleth his ſpirit *f*, than he that taketh a city.

d Not apt to revenge, but ready to forgive, injuries. *e* Becauſe he is more like to God, more wiſe to foreſee and to prevent

vent miſchief both to himſelf and others, which oft cometh from raſh anger, of a more gallant and generous ſpirit, and more valiant and victorious, as it follows. This is oppoſed to the perverſe judgment of the World, who eſteem ſuch perſons puſillanimous and cowardly. *f* That ſubdueth his paſſions; for his victory is the more glorious, becauſe he fights with the ſtronger enemy, he conquers by his own, and not by other mens hands, and he gets a greater glory and advantage to himſelf, and that without the injury and ruine of others, wherewith the Conqueſts of Cities are commonly attended.

* Chap.18.18. † Heb. *judgment.*

33. * The lot is caſt into the lap *g*, but the whole † diſpoſing thereof *is* of the LORD *h*.

g As the ancient practice was in dividing Inheritances, and deciding doubtful things, of which ſee *Numb.* 26. 55. *Joſh.* 7. 16. 1 *Sam.* 10. 20, 21. & 14. 41, 42. *Prov.* 1. 14. *Acts* 1. 26. *h* The event, though caſual to men, is directed and determined by God's counſel and providence.

CHAP. XVII.

* Chap.15.17. ‖ Or, *good chear.*

1. BEtter *is* * a dry morſel, and quietneſs therewith, than a houſe full of ‖ ſacrifices *a with* ſtrife.

a Of the remainders of Sacrifices, of which they uſed to make Feaſts: of which ſee on *Prov.* 7. 14. Or, *of ſlain* Beaſts, as that word is uſed, *Gen.* 31. 54. and elſewhere.

2. A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame *b*, and ſhall have part of the inheritance among the brethren *c*.

b Either as being by his Father appointed Tutor or Guardian to his Son; or being by his wiſdom advanced to that Eſtate and Dignity, which the other poſſibly hath loſt by his folly. *c* Partly as a juſt recompence for his faithful ſervice, as *Gen.* 15. 2, 3, &c. and partly as an obligation to him, to take care of his Children.

* Pſal. 26. 2. Ch. 27. 21. Jer. 7. 10. Mal. 3. 3. † *The trial of.* ‖ *The trial of.*

3. * The fining-pot *is* for † ſilver, and the furnace for ‖ gold: but the LORD trieth the hearts *d*.

d The hearts of men cannot be ſearched and known by any humane art, but by God only.

† Heb. *lips of iniquity.*

4. A wicked doer *e* giveth heed to † falſe lips *f*: *and* a liar giveth ear to a naughty tongue *g*.

e Or, *a malicious* or *miſchievous* man, whoſe practice and delight it is to bring trouble to others. *f* Heb. *to lips of iniquity*, to any wicked counſels or ſpeeches, to falſe accuſations and calumnies, which give him occaſion and encouragement to do miſchief. *g* He who accuſtometh himſelf to falſe and wicked ſpeaking delighteth in the like ſpeeches of other men. This Proverb contains a compariſon between an evil-doer, and an evil-ſpeaker, and ſheweth their agreement in the ſame ſinful practice of being greedy to hear falſe and wicked ſpeeches.

* Chap.14.31. † Heb. *held innocent.*

5. * Whoſo mocketh the poor *h*, reproacheth his Maker *i*, *and* he that is glad at calamities *k*, ſhall not be † unpuniſhed.

h Derideth or reproacheth him with or for his poverty. *i* God who by his Providence made him poor. See the ſame aſſertion, *Prov.* 14. 31. *k* At the miſeries of other men.

* Pſal. 127. 3. & 128, 3.

6. * Childrens children *are* the crown of old men *l*, and the glory of children *are* their fathers *m*.

l Their honour and happineſs, becauſe they are in themſelves Bleſſings of God and Teſtimonies of God's favour, although ſometimes they may become the ſhame of their Fathers Houſe. *m* Namely, ſuch Fathers as are wiſe and godly, as is evident from the nature of the thing, for wicked Parents bring infamy upon their Children.

† Heb. *a lip of excellency.* † Heb. *a lip of lying.*

7. † Excellent ſpeech *n* becometh not a fool *o*, much leſs † do lying lips a prince.

n Either, 1. diſcourſe of high and excellent things far above his capacity. Or, 2. lofty or eloquent ſpeech, which fools oft affect. Or, 3. vertuous and godly diſcourſe. *o* Either properly ſo called: Or, as this word is moſt commonly uſed in this book, a wicked man, whoſe actions give the lye to his expreſſions.

* Chap.18.16. † Heb. *a ſtone of grace.*

8. * A gift *is as* † a precious ſtone *p* in the eyes of him that hath *it q*, whitherſoever it turneth *r*, it proſpereth.

p Pleaſant and acceptable, and withal dazleth his eyes. *q* Heb. *of the Lord*, or *owner of it*, either, 1. of the giver: Or rather, 2. of the receiver of it, who by the giver is made Lord of it, for to his eyes it was expoſed, that he might diſcern the beauty and worth of it, and thereby be allured to do what was deſired, which accordingly he did, as it here follows. *r* To whomſoever it is preſented. But this, as alſo many other Proverbs, are to be underſtood of the common courſe or effect with moſt men, but not univerſally of all men.

* Chap.10.12. ‖ Or, *procureth.*

9. * He that covereth a tranſgreſſion *s*, ‖ ſeeketh *t* love *u*: but he that repeateth *x* a matter *y*, ſeparateth *very* friends *z*.

s That concealeth, as far as he may, other mens faults againſt himſelf or againſt their friends. *t* (*i. e.*) Findeth or obtaineth, as this word is uſed here below, *v.* 19. & *Prov.* 11. 27. *u* Either, 1. to himſelf. Or rather, 2. to the tranſgreſſor, or offending friend; he maintains love among friends, as it may be explained from the oppoſite clauſe. *x* That publiſheth and ſpreadeth it abroad, that recals it to mind after it was paſt and forgotten. *y* Or, *the matter* laſt mentioned, to wit, the tranſgreſſion. *z* Either, 1. he alienateth his friend from himſelf. Or rather, 2. he raiſeth jealouſies and diſſenſions among friends. This Phraſe we had before, Ch. 16. 28.

‖ Or, *a reproof aweth more a wiſe man, than to ſtrike a fool an hundred times.*

10. ‖ A reproof entreth more into a wiſe man *a*, than an hundred ſtripes into a fool.

a Is more effectual for his reformation.

11. An evil *man* ſeeketh only rebellion *b*; therefore a cruel meſſenger *c* ſhall be ſent againſt him.

b It is the conſtant ſtudy and buſineſs of wicked men to rebel, either, 1. againſt men in Authority. But this is not univerſally true, for many moſt wicked perſons are not guilty of that ſin. Or rather, 2. againſt God: For, 1. thus it is true of all wicked men. 2. This word is uſed of rebellion againſt God, *Deut.* 31. 27. *Ezek.* 2. 5, 6. & 3. 9, &c. 3. This word being put alone without any addition of the object, ſeems moſt probably to be meant of the higheſt and worſt kind of rebellion, according to the common rule of interpretation in ſuch caſes. *c* Or, *a cruel Angel*, the Angel of Death, the Devil, or ſome bloody men employed by God to avenge his quarrel; or ſome dreadful puniſhment; it being very uſual in Scripture to repreſent things under the notion of perſons, as *Rom.* 7. and elſewhere.

Hoſ. 13. 8.

12. Let * a bear robbed of her whelps *d* meet a man, rather than a fool in his folly *e*.

d When ſhe is moſt cruel and fierce. *e* In the heat of his luſt or paſſion, becauſe the danger is greater, all things conſidered, and more unavoidable.

* Rom.12.17. 1 Theſſ. 5.15. 1 Pet. 3.9.

13. Whoſo * rewardeth evil for good, evil ſhall not depart from his houſe *f*.

f From his perſon and family; becauſe ſuch a man is moſt hateful to God and to all Mankind, God will puniſh him, and men will not pity nor relieve him.

* Chap. 20.3.

14. The beginning of ſtrife *is as* when one letteth out water *g*; therefore * leave off contention before it be meddled with *h*.

g By cutting the bank of a river, in which caſe the water quickly widens the breach, and breaks in with irreſiſtible violence and fury, and cauſeth great miſchief and deſtruction. *h* Avoid the occaſions, and prevent the beginnings of contention.

* Exod. 23.7. Ch. 24. 24. Iſa. 5. 23.

15. * He that juſtifieth *i* the wicked, and he that condemneth the juſt, even they both are abomination to the LORD.

i That acquitteth him as innocent by a judicial Sentence, or otherwiſe approveth or commendeth his evil practices. By which we may eaſily underſtand what it is to *condemn the juſt*.

16. Wherefore *k is there* a price *l* in the hand of a fool to get wiſdom *m*, ſeeing *he hath* no heart *to it n*?

k The queſtion implies that it is unworthily placed, and that it is to no purpoſe or benefit of the Poſſeſſor. *l* Poſſeſſions or riches, as all the ancient Tranſlators render it, of which this word is uſed, *Iſa.* 55. 1. and elſewhere, under which all opportunities and abilities of getting it are comprehended. *m* For the obtaining whereof, rich men have many and great advantages above others. *n* Neither common diſcretion to diſcern the worth of wiſdom, and his advantage to get it, nor any ſincere deſire to get it; for *the heart* is commonly uſed in Scripture both for the underſtanding, and for the will and affections.

* Chap.18.24.

17. * A friend *o* loveth at all times *p*, and a brother *q* is born for adverſity *r*.

o A ſincere and hearty friend. *p* Not only in proſperity, but alſo in adverſity, when falſe friends forſake us. *q* Who is ſo not only by name and blood, but by brotherly affection. *r* Was ſent into the world for this among other ends, that he might comfort and relieve his brother in adverſity. So this Proverb compareth a friend with a brother, and ſheweth that a friend doth that freely, and by choice, which a brother doth by the force and obligations of Nature. But this laſt clauſe may be, and is by divers otherwiſe rendred, *and* he (to wit, the friend) *is born a brother* (or, *becomes*, or *is made a brother*, *i. e.* puts on brotherly affection, as if he had received a ſecond birth, and was born his brother, ſuch expreſſions being not unuſual both in Scripture,

Scripture, and in other Authors) *in* or *against the* time of adversity. So the sense is, He is a Friend at all Times, but in adversity he is more than an ordinary Friend, even a Brother.

* Ch. 6. 1. & 11. 15. † Heb. *heart.*

18. * A man void of † understanding striketh hands *s*, *and* becometh surety in the presence of his friend *t*.

s In token of his becoming Surety: of which Phrase, and of the thing it self, see on *Prov.* 6. 1. & 11. 15. *t* The *Friend* here is either, 1. before, and to the Creditor. Or rather, 2. before, and with, and for the Debtor, for whom, as being his Friend, he becomes Surety, as the manner of Friends is. See on *Prov.* 6. 3. And this Proverb is fitly placed after that *v.* 17. to intimate, that although the laws of Friendship oblige us to love and help our friends in trouble, as far as we are able, yet they do not oblige us to become Surety for them rashly, and above what we are able to pay, for by that means we make our selves unable to do good either to them, or to others, or to our selves.

† Or, *house.* Gen. 28. 17.

19. He loveth transgression, that loveth strife *u*, *and* he that exalteth his † gate *x*, seeketh destruction *y*.

u Because contention is in it self a sin, and is commonly accompanied or followed with many sins, as detraction, malice, hatred, pride, *&c.* *x* Either, 1. his mouth, *i.e.* who speaketh loftily: for we read of *the gate* or *door of* ones *Mouth* in *Mich.* 7. 5. and elsewhere: but then the word *Mouth* or *Tongue* is added to determine the sense: but the Mouth is no where called *the gate*, simply or absolutely. Or, 2. the Gate of his House, that maketh it, and consequently his House, lofty and magnificent, beyond what befits his quality, which being an evidence and effect of pride and haughtiness of Spirit is here mentioned for all the rest. So the sense is, He who carries himself loftily and scornfully. *y* He seeks those things which will expose him to destruction, because he maketh himself odious both to God and men. Or *findeth destruction*; *seeking* being put for finding or procuring, as above *v.* 9.

† Heb. *the froward of heart.*

20. † He that hath a froward heart *z*, findeth no good *a*, and he that hath a perverse tongue *b*, falleth into mischief.

z Whose Heart is not plain and upright, but false towards God or men. *a* Shall not get that advantage by his dissimulation which he intends and expects, but shall fall into mischief, as is implied from the opposite Clause. *b* That speaks deceitfully or wickedly. So here is a comparison between an evil Heart and an evil Tongue, and the ill effects of both of them.

† Ch. 10. 1.

21. † He that begetteth a fool *c*, *doth it* to his sorrow, and the father *d* of a fool hath no joy *e*.

c Not a Natural, but a wilful fool, or a wicked Son. *d* And consequently the Mother also. *e* Which Parents usually have in the Birth of a Child, and especially of a Son, but hath great cause of sorrow, the contrary being implied in this and such like expressions, as in Scripture, as *Prov.* 10. 2, *&c.* so also in profane Authors: whose words see in my Latin *Synopsis*.

* Ch. 15. 13. & 17. 22. ‖ Or, *to a medicine.*

22. A merry heart * *f* doth good *g*. ‖ *like* a medicine, but a broken *h* spirit drieth the bones *i*.

f Chearfulness of Soul, especially that which is solid, and ariseth from the witness of a good Conscience. *g* Even to the Body, it contributes very much to the restoration or preservation of bodily Health and Vigour, as Physicians observe, and Experience sheweth. *h* Sad and dejected. *i* Wasteth the marrow of the Bones, and the moisture and strength of the Body.

23. A wicked *man k* taketh a gift out of the bosom *l* to pervert the ways of judgment *m*.

k Whether Judge or Witness. *l* In secret, as this Phrase is expounded, *Prov.* 21. 14. being privily conveyed from the bosom of the giver into his own bosom. *m* To give or procure an unjust sentence.

* Eccles. 2. 14. & 8. 1.

24. * Wisdom *is* before him *n* that hath understanding, but the eyes of a fool *are* in the ends of the earth *o*.

n Or, *in* (as the particle *peth* is used, *Deut.* 2. 7. and is here rendred by divers Interpreters) *the face* or *countenance*. The sense is either, 1. His Wisdom appears even in his gestures and looks, which are modest, and composed, and grave. Or, 2. Wisdom is before him, or in his sight, as the mark at which he aims, or as the rule by which he constantly walketh, and ordereth all his steps, from time to time minding his present duty and business. *o* The sense of this clause also is either, 1. His folly appears in his light, and unsteddy, and disorderly carriage and looks. Or, 2. His mind is wavering and unsetled, he neither proposeth a right and certain end to himself, nor is he constant in the use of fit means to attain it, he neglects his present business, and true interest, and wanders hither and thither in the pursuit of earthly vanities, minding most those things which are remotest from him, and least concern him.

* Chap. 10. 1. & 15. 20. & 19. 13.

25. * A foolish son *is* a grief to his father, and bitterness to her that bare him *p*.

p This he said before, *Prov.* 15. 20. and elsewhere, but he here repeats it as a point of great moment and constant use, and as a powerful motive to oblige both Children to carry themselves wisely and dutifully to their Parents, as they would not be thought to be unnatural or inhumane, and Parents to educate their Children prudently and religiously, at least for their own comfort, if not for the publick good.

† Heb. *to mulct or fine.*

26. Also *q* † to punish the just *r* *is* not good *s*, nor to strike princes for equity *t*.

q This particle seems to have relation to the next foregoing Proverb to imply that it is a very evil thing for Children to cause grief to their Parents, as it is also to do what it here follows. *r* For Parents, or Princes, or Rulers, to whom alone this power belongs, to punish innocent and good men, *s* is highly evil and abominable, as is implied. See above, *v.* 20. and *Prov.* 16. 29. & 17. 10, &c. *t* Nor to smite Magistrates, either with the Hand or Tongue, for the execution of Justice, as condemned persons are apt to do. Or, as some learned Interpreters render it, *Nor for Princes to strike* any man *for equity*, or for doing his duty, or what is just. So this clause best agrees with the former. Besides it belongs to Princes or Magistrates to punish or strike.

* Jam. 1. 19. ‖ Or, *a cool spirit.*

27. * He that hath knowledge spareth *u* his words, *and* a man of understanding is of ‖ an excellent spirit *x*.

u Heb. *restraineth*, as at other times, so especially when he is provoked to passion, in which case fools utter all their mind. *x* Which he sheweth by commanding his passions, and bridling himself from hasty and unadvised speeches. Or, as others render it, *is of a cool Spirit*, calm and moderate, not easily provoked, *humble*, as the Chaldee renders it, *patient* or *long-suffering*, as the LXX and Arabick Interpreters render the words. Or, as others, *sparing* (Heb. *precious*, which is put for *rare* or *scarce*, 1 *Sam.* 3. 1. *Prov.* 25. 17. *Isa.* 13. 12.) *of his breath*, *i.e.* of his speech, as this very word is used, *Prov.* 29. 11. *Isa.* 11. 4. compared with 2 *Thes.* 2. 8.

* Job 13. 5.

28. * Even a fool when he holdeth his peace, is counted wise *y*: *and* he that shutteth his lips *is esteemed* a man of understanding.

y Because he is sensible of his own folly, and therefore forbears to speak lest he should discover it; which is a great point of true Wisdom.

CHAP. XVIII.

‖ Or, *He that separateth himself seeketh according to* his *desire*, and *intermeddleth in every business.*

1. ‖ Through desire a man having separated himself, seeketh *and* intermeddleth with all wisdom *a*.

a According to this interpretation the sense is, *Through desire* (of it, to wit, of Wisdom, which is easily understood out of the end of the verse; such Ellipses being frequent in Scripture) *a man having separated himself* (being sequestred from the company, and noise, and business of the World, betaking himself to retirement and solitude, as men do that apply themselves to any serious study) *seeketh* and *intermeddleth with all wisdom*, *i.e.* useth all diligence, that he may search and find out all solid knowledge and true Wisdom. And this earnest desire and endeavour to get true Wisdom within a man's self is fitly opposed to the fools contempt of Wisdom, or to his desire of it, not for use and benefit, but only for vain ostentation, which is expressed in the next verse. Although coherence is little regarded by Interpreters in the several Verses and Proverbs of this Book. But this verse is otherwise rendred in the margin of our English Bible, and by divers others, *He that separateth himself* (either, 1. From his friend. Or rather, 2. From other men, who affects singularity, is wedded to his own Opinion, and through self-conceit despiseth the opinions and conversation of others) *seeketh according to his desire* (seeketh to gratifie his own Inclinations and Affections, and chuseth those opinions which most comply with them) and *intermeddleth* (for this word is used in a bad sense, *Prov.* 17. 14. & 20. 3. and it is not found elsewhere, save in this place) *in every business*, as proud and singular persons are commonly pragmatical, delighting to find faults in others, that they may get some Reputation to themselves by it. Heb. *in every thing that is*, thrusting themselves into the actions and affairs of other men. Or, as this last clause is and may be rendred, and *contendeth* (Heb. *mingleth himself*; for words of that signification are commonly used for *contending* or *fighting*, as *Deut.* 2. 5, 9, 19. *Isa.* 36. 8. *Dan.* 11. 10.) *with* or *against* (for the Hebrew prefix, *beth*, oft signifies *against*) *all Reason* or *Wisdom*: whatsoever any man speaketh against his opinion and desire, though it be never so reasonable and evident, it rejecteth it, and obstinately maintains his own opinion.

2. A fool hath no delight in understanding *b*, but that his heart may discover it self *c*.

b In

b In getting sound and saving knowledge, either by his own study, or by the instructions of wise and good men. *c* Heb. *but* (his delight is) *in the discovery of his own heart*, *i. e.* in uttering that folly and wickedness which is in his heart: being more forward to speak than to hear, which is one badge of a fool.

3. When the wicked cometh *d*, *then* cometh also contempt *e*, and with ignominy reproach *f*.

d Into any place or company. *e* Either, 1. Passively; he is justly contemned and reproached by those who converse with him. Or rather, 2. Actively; he despiseth and scorneth all instruction and reproof, neither fearing God, nor reverencing man: For he seems here to note his sin, rather than his punishment. *f* And he doth not only contemn others in his heart, but sheweth his contempt of them by ignominious and reproachful expressions and carriages.

* Chap. 20. 5. 4. * The words of a mans *g* mouth *are as* deep waters *h*, *and* the well-spring of wisdom *as* a flowing brook *i*.

g (*i. e.*) A wise mans, as the next clause explains this, who is worthy of the name, and hath the understanding of a man in him. This Hebrew word oft-times notes an eminent or excellent person, and therefore is opposed to *Adam*, which designs any ordinary man. *h* Full of deep wisdom. *i* That wisdom which is in his heart is continually pouring forth wise and good counsels.

* Lev. 19. 15. Deut. 1. 17. & 16. 19. Ch. 24. 23. 5. * It is not good *k* to accept the person *l* of the wicked, to overthrow the righteous in judgment.

k (*i. e.*) It is a most wicked and hateful thing. See on *Prov.* 17. 15, 26. *l* To favour his unrighteous cause.

6. A fools lips enter into contention *m*, and his mouth calleth for strokes *n*.

m A fool by his rash and wicked speeches provoketh others to quarrel with him, and, as it follows, to strike him. *n* Procureth strokes to himself.

* Chap. 10. 14. & 12. 13. & 13. 3. Eccles. 10. 12. 7. * A fools mouth *is* his destruction, and his lips *are* the snare of his soul.

* Ch. 12. 18. & 26. 22. 8. * The words of a ‖ tale-bearer *o are* ‖ as wounds *p*, ‖ and they go down into the † innermost parts of the belly *q*.

‖ Or, *whisperer*. ‖ Or, *like as when men are wounded*. ‖ Or, *but*. † Heb. *chambers*. *o* Who privily slandereth his Neighbour. *p* Deeply wound the reputation, and afterwards the heart, of the slandered person. Compare *Prov.* 12. 18. Or, as others render the word, are *as smooth* or *flattering*, *i. e.* they really are so; the Particle *as*, being oft used to express the truth of the thing, as hath been noted before. See also *Job.* 1. 14. They are softer than oil, as is said, *Psal.* 55. 21. For slanderers use to cover and usher in their calumnies with pretences of kindness and compassion to them whom they traduce. *q* They wound mortally, piercing to the very heart, which is oft meant by *the belly*, as *Job* 15. 35. & 32. 19, &c.

9. He also that is slothful in his work, is brother to him that is a great waster *r*.

r They are alike, though they take several paths, yet both come to one end, even to extream want and poverty.

* 2 Sam. 22. 51. Psal. 18. 2. & 27. 1. & 61. 3. & 91. 2. & 144. 2. † Heb. *is set aloft*. 10. * The name of the LORD *s is* a strong tower *t*, the righteous *u* runneth into it, and † is safe.

s (*i. e.*) The Lord, as he hath revealed himself in his works, and especially in his Word by his promises, and the declarations of his infinite perfections, and of his good will to his people. *t* Is sufficient for our protection in case of the greatest dangers. *u* Which limitation he adds to beat down the vain confidences of those men, who though they live in a gross neglect and contempt of God, will expect salvation from him.

* Chap. 10. 15. 11. * The rich mans wealth *is* his strong city, and as an high wall in his own conceit *u*.

u He trusts to his wealth, as that which will either enable him to resist his enemy, or at least purchase his favour.

* Chap. 11. 2. 12. * Before destruction the heart of man *is* haughty *x*, and before honour *y is* humility.

x Pride is a cause and presage of ruine, as is noted *Prov.* 16. 18. *y* Or, *goeth*. This clause we had, *Prov.* 15. 33.

† Heb. *returneth a word*. 13. He that † answereth a matter before he heareth *it z*, it *is* folly and shame *a* unto him.

z Before he hath fully heard and considered what another is speaking about it. *a* It is a shameful folly, though he seek the reputation of a wise man by it, as if he could readily and throughly understand all that another can say before he hath uttered it.

14. The spirit *b* of a man will sustain his infirmity *c*: but a wounded *d* spirit who can bear *e*?

b (*i. e.*) The soul, to wit, which is unwounded, as appears by the opposite branch of the verse, which is vigorous and chearful, supported by the sense of God's love, and the conscience of its own integrity, and the prospect of its present peace, and future happiness. *c* Will easily support him under any bodily or outward troubles, as God's people have oft found by experience. *d* Dejected with the sense of its own guilt and misery. *e* It is most grievous and intolerable without divine assistance.

15. The heart of the prudent getteth knowledge *f*, and the ear of the wise seeketh knowledge *g*.

f By employing his thoughts and studies upon it. *g* By a greedy and diligent attention to those from whom he may learn it.

16. * A mans gift maketh room for him *h*, and bringeth him before great men *i*. * Chap. 17. 8. & 21. 14.

h Procures him free access to great men. Heb. *enlargeth him*, as this very Phrase is rendred, *Psal.* 4. 1. and elsewhere, freeth him from straits and oppressions. *i* Gets him favour and free conversation with them.

17. *He that is* first in his own cause *k seemeth* just *l*, but his neighbour cometh *m*, and searcheth him *n*.

k He that first pleadeth his cause. *l* Both to himself and to the Judge or Court, by his fair pretences. *m* To contend with him in judgment, and to plead his cause. *n* Examineth the truth and weight of his Allegations, and disproveth them, and detecteth his weakness. Or, *discovers him*: for *seeking* or *searching* are oft put for *finding*, as *Prov.* 17. 9, 19. and elsewhere.

18. The lot causeth contentions to cease *o*, and parteth *p* between the mighty *q*.

o By determining the matters in difference. *p* Maketh a partition, giveth to every one what is right or meet, by the disposition of divine Providence. *q* So it doth also between mean persons; but he mentions *the mighty*, because they are most prone to contention, and most fierce and intractable in it, and most capable of doing great mischief to themselves and others by it, and therefore they most need this remedy.

19. A brother offended *r is harder to be won s* than a strong city *t*, and *their* contentions *are* like the bars of a castle *u*.

r To wit, by his brother's unkindness or injury. *s* Or, *is stronger*, which is sufficiently understood by the mention of a *strong City*, to which he is compared; such Ellipses being frequent in the Hebrew, as hath been noted before. *t* Which is hardly to be conquered. *u* Which are very strong, and not to be broken, and make the Castle strong, and hardly to be won. The truth of this assertion is confirmed by the testimony of *Aristotle* and other learned Authors, who affirm the same thing; and the reason of it is evident, because the nearness of the relation greatly heightens the provocation, and love abused frequently turns to extream hatred.

* Chap. 12. 14. & 13. 2. 20. * A mans belly shall be satisfied with the fruit of his mouth *x*, *and* with the encrease of his lips shall he be filled.

x Wise and edifying discourses tend to the comfort and satisfaction of the speaker, as well as to the good of the hearers.

21. Death and life *are* in the power of the tongue *y*, and they that love it *z* shall eat the fruit thereof *a*.

y Are brought upon men by the good or bad use of their tongues. *z* Either, 1. The tongue, that love and use much talking, which is oft censured as a sin, and a cause of mischief. See *Prov.* 10. 19. *Jam.* 1. 19. Or, 2. The use of their tongue in either of those ways, which are plainly supposed in the former clause of the verse: they who do not only speak well, which a wicked man may sometimes do, or speak ill, which a good man may possibly do, but do love, and therefore accustom themselves to speak well or ill. *a* Shall receive either good or evil according to the quality of their speeches.

* Chap. 19. 14. 22. * *Whoso* findeth a wife *b*, findeth a good *thing c*, and obtaineth favour of the LORD *d*.

b Either, 1. Simply a wife; for a wife, though she be not the best of kind, is to be esteemed a blessing, being useful both for society of life, *Gen.* 2. 18. and for the mitigation of a mans cares and troubles, and for the prevention of sins. Or, 2. Good wife, one that deserves the name, and performs the duty of that relation, a wise and worthy wife, as this word may seem to imply, being deduced from the Hebrew word, *isch*, which sometimes notes a man of Eminency. And this limitation and explication of the word may be gathered both from the following commen-

commendations, which would hardly be given to a bad Wife, and from the usage of Scripture in which this Ellipsis is frequent, as a *path* or *way* is put for a *good path* or *way*, Psal. 119. 1. Prov. 15. 10. *an answer* for *a good answer*, Prov. 15. 23. *a King* for *a good King*, Prov. 16. 10. & 29. 4. *a name* for *a good name*, Prov. 22. 1. Eccles. 7. 1, &c. *c* A singular Blessing. *d* Obtaineth her not by his own Wit, or Art, or Diligence, but by God's good Providence towards him, which ordereth that and all other events as it pleaseth him.

23. The poor useth intreaties *e*, but the rich
* Jam. 2. 3. answereth * roughly *f*.

e Humbly begs the favour of rich men, as his necessities and occasions require it. *f* Speaketh proudly and scorntully either to the poor, or to others that converse with him, being puffed up with a conceit of his Riches, and of his self-sufficiency.

24. A man *that hath* friends *g* must shew himself
* Ch. 17. 17. friendly, * and there is a friend *that* sticketh closer *h* than a brother.

g Heb. *A man of friends:* either, 1. Who desires the friendship of others. Or, 2. Who professeth friendship to others. *h* To him that desires and needs his help: who is more hearty in the performance of all friendly Offices.

CHAP. XIX.

Chap. 28. 6. 1. * BEtter *is* the poor that walketh in his integrity *a*, than *he that is* perverse in his lips *b*, and is a fool *c*.

a Who is upright in his words and actions. *b* That useth to speak wickedly, which proceeds from a wicked heart, and is usually attended with an evil Life. *c* Is an Hypocrite, or a wicked man, for this is opposed to the upright man in the former clause; yea, though he be rich, which is implied from the same clause.

2. Also *that* the soul *d be* without knowledge *e*, *it is* not good *f*: and he that hasteth with *his* feet *g*, sinneth.

d Which is the principal cause and director of all men's actions. *e* Without Wisdom or Prudence to discern his way, and what, and how, he ought to act in his several cases and concernments. *f* It is very evil and pernicious. *g* That rashly and headily rusheth into actions without serious consideration. So two vices are here censured, the want of Knowledge, and the neglect or disuse of Knowledge in a man's actions.

3. The foolishness of man perverteth his way *h*, and his heart fretteth against the LORD *i*.

h Either, 1. enticeth him to sin. Or rather, 2. Crosseth and blasteth his designs and enterprises, and brings losses and miseries upon him. *i* He ascribes his unhappiness not to his own sin and folly, which is the true cause of it, but to God and his Providence, against which he unjustly murmurs.

Ch. 14. 20. 4. * Wealth maketh many friends, but the poor is separated from his neighbour *k*.

k Is disowned and forsaken by those who are most obliged to help him.

* Ver. 9. Exod. 23. 1. Deut. 19. 16, 19. Ch. 6. 19. & 21. 28. † Heb. *held innocent.* 5. * A false witness shall not be † unpunished *l*, and *he that* speaketh lies *m* shall not escape.

l Though he escape the observation and punishment of men, yet he shall not avoid the judgment of God. *m* That accustometh himself to lying, either in judgment, or in common conversation.

† Heb. *face.* † Heb. *a man of gifts.* 6. Many will entreat the † favour of the prince *n*, and every man *is* a friend *o* to † him that giveth gifts.

n Or, as others, *of the liberal* or *bountiful man:* which comes to the same thing: for *Kings* were anciently called *Benefactors*, Luk. 22. 25. *o* Not sincerely, as daily experience shews, but in shew or profession, or in the outward expressions of it, whereby they may oblige him.

Ch. 14. 20. 7. * All the brethren *p* of the poor do hate him *q*, how much more do his friends *r* go far from him? he pursueth *them with* words *s*, *yet* they are wanting to him *t*.

p His neareſt and deareſt Relations, who are oft called *Brethren* in Scripture, by a common Synecdoche. *q i.e.* Despise and shun him, as men do any thing which they hate, and as the following words explain it. *r* His former companions, who in his prosperity professed friendship to him. *s* Earnestly imploring their pity. Or, *he urgeth* (Heb. *pursueth*) their *words*, *i.e.* alledgeth their former promises, and professions of Friendship. Or, without any supplement, *he seeketh words*, as the Preacher *sought to find out acceptable words*, Eccles. 12. 10. wherewith he might prevail or move them to pity. *t* Heb. *they* are *not:* either, 1. His Friends are not, to wit, what they pretended to be, friends to him. Or, 2. Their words are vain, and without effect, there is no reality in them.

8. He that getteth † wisdom, loveth his own † Heb. *an heart.* soul *u*, he that keepeth understanding *x* shall find good *y*.

u Or, *loveth himself*, because he procures great good to his Soul, or to himself, as it follows, as sinners on the contrary are said to *hate their Souls*, *Prov.* 29. 24. because they bring mischief upon them. *x* That observeth and carefully practiseth its precepts, as that Phrase is commonly used. *y* Shall have great benefit by it, both for his conduct in this Life, and for his happiness in the next.

9. A false witness shall not be unpunished, and *he that* speaketh lies shall perish *z*.

z This was said before, *v.* 5. and seems to be here repeated, either for its great use and weight in humane society, and to shew how much God abhors such practices; or to shew the pernicious effects of this sin, and consequently of all other sins, one eminent kind being put for all the rest, and this in opposition to the good effects of Wisdom or Piety, which he declared in the foregoing verse.

10. * Delight *a is* not seemly for a fool *b*, much * Eccl. 10. 6. less * for a servant *c* to have rule over princes *d*. * Ch. 30. 22. Eccl. 10. 7.

a To live in Pleasure, and Plenty, and outward Glory. *b* It doth not become him, nor suit with him, partly because Prosperity corrupts even wise men, and makes fools mad, and partly because it gives him more opportunity to discover his folly, and to do mischief both to himself and others. He implies that a rod or punishment is fitter for him than pleasure, as is noted, *Prov.* 10. 13. & 26. 3. *c* Who is of a servile condition and disposition, not much differing from a *Fool*, who is a servant to his Lusts, and wholly unfit to rule other men. *d i.e.* Over men of better quality than himself: for servants are commonly ignorant, and when they are advanced they grow insolent, and presumptuous, and intolerable.

11. * The ‖ discretion of a man deferreth his * Chap. 14. 29. anger, and *it is* his glory to pass over a transgression *e*. ‖ Or, *prudence.*

e This is opposed to the perverse judgment of worldly men who account it folly and stupidity, not quickly to resent a provocation, and a dishonour and reproach not to revenge it.

12. * The kings wrath *is* as † the roaring of a * Ch. 16. 14. 15. & 20. 2. & 28. 15. lion, but his favour *is* as † dew upon the grass. † *Terrible as.* † *Acceptable and comfortable as.*

13. * A foolish son is the calamity of his father, * Chap. 10. 1. & 15. 20. and the contentions of a wife *are* a continual & 17. 21, 25. dropping *f*. * Ch. 21. 9, 19. & 27. 15.

f Are like rain continually dropping upon an house which by degrees marreth the House and Houshold-stuff, and driveth the inhabitants out of it. He compareth her to a *continual dropping*, because of that inseparable Union and necessary cohabitation of Husband and Wife together, notwithstanding such contentions.

14. House and riches *are* the inheritance of fathers, and * a prudent wife is from the LORD *g*. * Ch. 18. 22.

g Is vouchsafed to a man by a singular providence of God, who is the only Searcher and Ruler of hearts, exactly discerning who are prudent or pious, in which even wise mens judgments are commonly mistaken, and inclining the minds and hearts of persons one towards another.

15. Slothfulness casteth into a deep sleep *h*; and an idle soul shall suffer * hunger. * Chap. 10. 4. & 20. 13.

h Maketh a man careless and negligent, and like one asleep in his business, whereby he cometh to want, as it follows.

16. * He that keepeth the commandment *i*, * Luk. 11. 28. keepeth his own soul, *but* he that despiseth his ways *k*, shall die.

i The commands of God called by way of eminency *the commandment*, as *the Word* is oft used Emphatically for the word of God, as hath been noted before. *k* Either, 1. His own ways, by not taking heed to his ways, so as to order his Conversation aright. Or, 2. The ways of God, who is understood in the former clause.

17. * He that hath pity upon the poor, lendeth * Matt. 10. 42. & 25. 40. unto the LORD *l*, and ‖ that which he hath given 2 Cor. 9. 6, 7. will he pay him again. ‖ Or, *his deed.*

l Who takes what is done to them as done to himself, because it is done to them whom God, as to this particular, hath put in his own stead, to be his receivers, and whom God hath in a peculiar manner commended to the care and charity of all other men.

18. * Chasten thy son while there is hope *m*, and * Chap. 13. 24. & 23. 13. let not thy soul spare *n* ‖ for his crying *o*. ‖ Or, *to his destruction*, or, *to cause him to die.*

m Before custom in sin, and thy indulgence hath made him hard-hearted and incorrigible. *n* Forbear not to give him due and necessary correction. *o* Which oft stirs up a foolish and pernicious pity in Parents towards them. This word, with some small difference in the points, is used in this sense, *Isa.* 14. 11. Or, as it is in the margent, *to his destruction*, intimating that this is a cruel pity, and a likely way to expose him to that death threatned to stubborn Sons, *Deut.* 21. 18, 21. But this clause is, and may be, rendred otherwise, *yet*, or *but do not lift up thy soul* (which signifies a vehement desire, *Deut.* 24. 15. *Psal.* 25. 1. *Jer.* 44. 14. let not thy passion, or eager desire of chastening him, transport thee so far as) *to cause him to die*, *i. e.* use moderation in this work.

19. A man of great wrath *p* shall suffer punishment; for if thou deliver *him q*, yet thou must † do it again *r*.

† Heb. *add.*

p Or, *He who is of great wrath*, of strong passions. Which may be understood either, 1. More particularly, of a Son of such a temper, who is very impatient of correction, and breaks forth into violent passions upon that occasion; and then the following words contain the Parents duty, which is to take care to punish him, because if he spare him that time for his passion, he must do so again and again, the same cause returning upon him, and so must wholly forbear to chasten him. Or, 2. More generally, of any man of a fierce and furious temper and carriage, and then the next words declare only the event, by his great and repeated provocations he will bring punishment upon himself either from God or men. *q* If either a Parent, or another person provoked by him, forbear to punish him. He turneth his speech to the party, as is usual in Scripture, and in other Authors. *r* Heb. *thou must add*, to wit, to deliver him again and again, as oft as he shall offend: or, *thou wilt add* or *encrease*, to wit, his wrath, which thou shouldst subdue.

20. Hear counsel, and receive instruction, that thou mayest be wise in * thy latter end *s*.

* Psal. 55. 23.

s Before thy death come. Which he adds not exclusively, as if he ought not to be wise before, but Emphatically to shew, that how foolishly soever he had spent his former and younger years, it highly concerned him to be wise before it was too late, or before death came.

21. * *There are* many devices in a mans heart *t*, nevertheless the counsel of the LORD *u* that shall stand *x*.

* Job 23. 13. Psal. 33. 10, 11. Ch. 16. 1, 9. Isa. 46. 10. Heb. 6. 17.

t Understand out of the opposite clause, which shall not stand but be disappointed. *u* His eternal (and unchangeable and most wise Decree, which oft-times contradicts, and always overrules the designs and purposes of men. *x* (*i. e.*) Be certainly fulfilled, as this Phrase is used, *Jer.* 44. 28, 29. and elsewhere.

22. The desire of a man *y is* his kindness, and a poor man *z is* better than a liar *a*.

y Either, 1. of any or every man. All men desire, and it is desirable to be in a capacity of being kind and bountiful to others, whereby they gain love and honour, and many other great advantages. Or, 2. of the poor man, expressed in the next clause. The hearty will or desire of being kind or liberal to others in necessity, is all the kindness which a poor man can shew, and is accepted by God, and should be owned by men as a real kindness. Compare 2 *Cor.* 8. 12. Or, 3. of the rich man, as may be gathered from the opposition of this man to the poor man in the following clause; such Ellipses being very common in this Book, as hath been noted again and again. So the sense may be this, There be a sort of rich men all whose kindness and charity consists in good desires and well-wishes to persons in misery, *saying to them, depart in peace, be ye warmed and filled, but not giving them those things which are needful*, as it is expressed, *Jam.* 2. 16. And this sense seems to agree very well with the following clause. But being singular in this exposition, I submit it to the judicious Reader. *z* Who is not able to give what he desires to do. *a* Than a rich man who feeds the poor with good words and fair promises, but doth not perform what he pretends, and is able to do.

23. The fear of the LORD *tendeth* to life, and *he that hath it* shall abide satisfied *b*, he shall not be visited with evil *c*.

b Shall want nothing, and shall be fully contented with God's favour and blessing. *c* With any destructive affliction.

24. * A slothful *man* hideth his hand in *his* bosom *d*, and will not so much as bring it to his mouth again *e*.

* Chap. 15. 19. & 26. 13. 15.

d Either to keep it warm in cold weather: Or, to give it rest, being loth to oppress it with the labour of any action. It is a sarcastical Hyperbole. *e* To wit, to feed himself; he expects that the meat should drop into his mouth.

25. * Smite a scorner *f*, and the simple *g* † will beware, and reprove one that hath understanding, *and* he will understand knowledge *h*.

* Chap. 21. 11. † Heb. *will be cunning.*

f An obstinate and impudent transgressor, who rejects and scorns all admonitions, and therefore is to be taught with blows. *g* Who sin through ignorance, and imprudence, and infirmity, being possibly drawn to sin by the scorners evil counsel or example. *h* A verbal reproof will be more effectual for his reformation than the severest punishments will be to a scorner.

26. He that wasteth *his* father *i*, *and* chaseth away *his* mother *k*, *is* a son that causeth shame, and bringeth reproach *l*.

i (*i. e.*) His Father's estate by unjust or riotous courses. *k* Causeth her to avoid and abhor his presence and society, and to go from the house where he is. *l* Both to himself and to his Parents and Family. But this Verse may very well be rendred otherwise, the last words being made the subject of the Proposition, as is usual in Scripture, *A Son that causeth shame and bringeth reproach* (upon himself and his friends by wicked ways) *wasteth his Father's* (estate and health and comfort) *and chaseth* or *driveth away his Mother*. These are the effects of his wickedness.

27. Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge *m*.

m If thou hast formerly, yet do not now any longer hearken to those false doctrines or evil counsels which tend to withdraw thee from the belief or practice of God's holy Word.

28. † An ungodly witness scorneth judgment *n*, and the mouth of the wicked devoureth iniquity *o*.

† Heb. *a witness of Belial.*

n Hath no reverence to the place of Justice, nor to the presence of God there, nor to that sacred and solemn work of executing judgment, but in spight of all gives in a false testimony. *o* Uttereth wickedness with as great greediness, and delight, and ease, as they swallow down delicious meats and drinks. Compare *Job* 15. 16.

29. Judgments are prepared *p* for scorners, and stripes for the back of fools.

p Either by men, or at least by God; although they be deferred for a time, yet they are treasured up for them, and shall infallibly be inflicted upon them.

CHAP. XX.

1. WIne *is* a mocker *a*, strong drink *is* raging *b*, and whosoever is deceived thereby is not wise *c*.

a Wine immoderately drunk makes men mockers or scoffers at God and men. Compare *Hos.* 7. 5. *b* Makes men full of rage and passion. *c* Is a fool, or a mad man, because he depriveth himself of the use of his reason.

2. * The fear of a king *d is* as the roaring of a lion, *whoso* provoketh him to anger, sinneth *against* his own soul *e*.

* Chap. 16. 14. & 19. 12.

d Passively taken, the terror which the wrath of a King causeth, by comparing this with Ch. 19. 12. *e* Exposeth himself to manifest danger of death.

3. * *It is* an honour for a man to cease from strife *f*: but every fool will be medling *g*.

* Chap. 17. 14.

f Either to prevent it, or, if it be begun, to put an end to it: which, although proud and profane persons esteem dishonourable to them, is indeed their glory, because it is an evidence of their great wisdom and power over their passions, and of their respect and obedience to their Sovereign Lord, in which their honour and happiness consists. *g* To wit, with matters of strife, he is always ready to begin strife, and obstinate in the continuance of it.

4. * The sluggard will not plow by reason of the ‖ cold *h*, *therefore* shall he beg in harvest, and *have* nothing *i*.

* Chap. 10. 4. ‖ Or, *winter.*

h Of the plowing season, which is in *Autumn* and towards Winter. He hates and avoids all laborious and difficult work, although his own necessity and interest oblige him to it. *i* And not obtain an alms, not in that time of plenty and bounty, because mens hearts are justly hardned against that man, who by his own sloth and wilfulness hath brought himself to want.

5. * Counsel *k* in the heart of man *is like* deep water *l*: but a man of understanding will draw it out *m*.

* Chap. 18. 4.

k Either, 1. Wisdom or ability to give good counsel. Or, 2. Designs or purposes of doing something of moment: for this word is frequently used in both senses, but the last seems fittest here. *l* Either, 1. is there in great abundance. Or, 2. is secret and hard to be discovered. *m* By prudent questions and discourses, and a diligent observation of his words and actions.

6. Most

‖ Or, *bounty.*

6. Moſt men will proclaim every one his own ‖ goodneſs *n*; but a faithful man *o* who can find *p*?

n Moſt men are forward to profeſs Religion, and ſpeak of their own good deeds. *o* One who is indeed what he ſeemeth and profeſſeth himſelf to be. *p* There are but few ſuch to be found.

* Pſ. 112. 2.

7. The juſt *man* walketh in his integrity *q*; * his children *are* bleſſed after him *r*.

q He proveth himſelf to be ſo not only by his profeſſion, of which he ſpoke in the former Verſe, but by his ſincere and unblameable converſation. *r* By vertue of that Covenant which God hath made with ſuch men, which is not confined to their Perſons, but entaileth Bleſſings upon their Poſterity.

* Ch. 16. 10. Verſ. 26.

8. * A king that ſitteth in the throne of judgment *s*, ſcattereth away all evil *t* with his eyes *u*.

s That makes it his great care and buſineſs to execute Judgment and Juſtice among his People, eſpecially if he do this in his own Perſon, as was uſual in ancient Times, and ſees things with his own Eyes. As for the Phraſe, the ſign or geſture is here put for the thing ſignified by it. *t* Effectually puniſheth and ſuppreſſeth all wickedneſs. *u* With his very looks, or by his diligent inſpection into affairs.

* 1 King. 8. 46. 2 Chr. 6. 36. Job 14. 4. Pſal. 51. 5. Eccleſ. 7. 20. 1 Joh. 1. 8. * Verſ. 23. Deut. 25. 13, *&c.* Ch. 11. 1. & 16. 11. Mic. 16. 11. † Heb. *a ſtone, and a ſtone.* ‡ Heb. *an Ephah, and an Ephah.*

9. * Who can ſay *x*, I have made my heart clean, I am pure from my ſin *y*?

x No Man living upon Earth can ſay this truly and ſincerely. Compare 1 *Kings* 8. 46. *Job* 14. 4. & 15. 14. *Eccleſ.* 7. 21. 1 *Joh.* 1. 8. *y* I am perfectly free from all guilt and filth of ſin in my Heart and Life.

10. * † Divers weights, *and* ‡ divers meaſures *z*, both of them *are* alike abomination to the LORD.

z One greater and truer for publick ſhew, and one leſſer and falſe for private uſe, when they had an opportunity of deceiving.

11. Even a child is known by his doings *a*, whether his work *b* be pure, and whether *it be* right.

a Young Children diſcover their inclinations or diſpoſitions even by their childiſh ſpeeches and carriages, as not having yet learnt the art of diſſembling. *b* Or rather, *will be*; for it is not expreſſed in the Hebrew, and therefore may be either way ſupplied. The ſenſe is, The future diſpoſition and converſation of a Man may very probably be conjectured from his childiſh manners.

* Exod. 4. 11. Pſal. 94. 9.

12. * The hearing ear, and the ſeeing eye, the LORD hath made even both of them *c*.

c It is God alone who gives us our Senſes and Natural faculties, and the uſe and exerciſe of them, and eſpecially a power of employing them aright to ſee and obſerve the works of God, and to hear and receive his Word and all wholeſom inſtructions. Whence he leaves it to us to gather, that God doth exactly ſee and hear all mens words, and actions though never ſo ſecret. He names *the Eye*, and *Ear*, becauſe theſe are the two Senſes by which inſtructions are conveyed to the mind; but under them he ſeems to comprehend all other ſenſes and powers of Soul or Body, by a Synecdoche.

* Ch. 6. 9. & 12. 14. & 19. 15.

13. * Love not ſleep *d*, leſt thou come to poverty: open thine eyes *e*, *and* thou ſhalt be ſatisfied with bread.

d i. e. Immoderate ſleep, or ſloth or idleneſs. Take ſleep, becauſe neceſſity requires it, not from any love to it. *e* Awake out of ſleep, ſhake off ſloth and betake thy ſelf to thy employment with diligence and vigor.

14. *It is* naught *f*, *it is* naught, ſaith the buyer *g*, but when he is gone his way *h*, then he boaſteth *i*.

f The commodity is but of little worth. *g* To wit, to the Seller: he diſcommends it that he may bring down the price of it. *h* With the commodity purchaſed. *i* That by his wit he hath over-reached the Seller, and got a great advantage to himſelf. This he notes as a common but reproveable practice.

* Ch. 3. 15. & 8. 11.

15. There is gold *k*, and a multitude of rubies, but * the lips of knowledge *are* a precious jewel *l*.

k To wit, in the World, in divers mens hands, by whom it is highly prized. *l* But wiſe ſpeeches proceeding from an underſtanding or honeſt Heart are of far greater worth and uſe, both to him that uttereth them, and to thoſe that receive and improve them to their own benefit.

* Ch. 22. 27. & 27. 13.

16. * Take his garment *m* that is ſurety *for* a ſtranger *n*, and take a pledge of him *o* for a ſtrange woman *p*.

m To wit, as a Pledge, without which he ought not to be truſted, becauſe by this action he ſheweth himſelf to be a Fool, and he taketh the ready way to beggery. *Obj.* This precept contradicts that Law which forbad the taking of a Garment for a Pledg, *Exod.* 22. 26. *Anſw.* It doth not contradict it, for the caſes vaſtly differ; for that Law concerned only the Poor, who were forced to borrow for their own neceſſity, and therefore deſerve pity; whereas this reacheth only thoſe who are or would be thought rich and ſufficient Security for others, and who borrow not for their own need, but for a meer Stranger, for which folly they deſerve to be ſeverely puniſhed. Beſides, this may be only a Prediction, though it be delivered in the form of a Precept, as many Predictions are; and ſo ſhews what may be expected by him that is guilty of ſuch folly, even that he ſhall be ſtripped of his Garments and other neceſſaries. *n* For a Foreigner or a Perſon unknown to him. *o* That is ſurety: which words are to be underſtood out of the foregoing Clauſe. *p* For an Harlot, who is ſo called, *Prov.* 2. 16. and elſewhere.

* Ch. 9. 17. † Heb. *bread of lying*, or, *falſhood.*

17. * † Bread of deceit *q is* ſweet to a man, but afterwards his mouth ſhall be filled with gravel *r*.

q Gain or pleaſure procured by unrighteous courſes. *r* It ſhall be bitter and pernicious at laſt like gritty Bread, which offends the Teeth and Stomach: it will certainly bring upon him the horrours of a guilty Conſcience, and the wrath and judgments of the Almighty God.

* Ch. 15. 22. * Ch. 24. 6.

18. * *Every* purpoſe is eſtabliſhed by counſel *s*, and *t* * with good advice make war.

s The way to bring our purpoſes and deſires to a good effect, is to manage them with ſerious conſideration and good advice. *t* Or, *therefore.* This is neceſſary in every common undertaking, and much more in a thing of ſuch high importance as War is.

* Ch. 11. 13. ‖ Or, *inticeth.*

19. * He that goeth about *as* a tale-bearer, revealeth ſecrets *u*, therefore *x* meddle not with him *y* that ‖ flattereth with his lips *z*.

u He that delighteth in and accuſtometh himſelf to the practice of ſpreading Tales or evil Reports, will not forbear to publiſh the greateſt ſecrets which are committed to his truſt. Or, as others render it, and as the words lie in the Hebrew Text, *He that revealeth ſecrets* (contrary to his promiſe or the truſt repoſed in him, you may by that token be aſſured that) *he doth and will go about as a Tale-bearer.* He who divulgeth ſecrets cannot or will not forbear to publiſh other things, and ſo is not fit to be truſted with any thing. *x* To prevent that miſchief. Heb. *and.* So the following Sentence is not inferred from the former, but onely added to it. *y* Avoid frequent and familiar ſociety and converſation with him. *z* By which artifice he ſeeks to gain thy affections, and ſo to fiſh out all thy ſecrets, which he may impart to others whom he may oblige hereby, and ſo render his company more acceptable.

* Exod. 21. 17. Lev. 20. 9. Matt. 15. 4. ‖ Or, *Candle.*

20. * Whoſo curſeth his father or *a* his mother, his ‖ lamp *b* ſhall be put out in obſcure darkneſs *c*.

a Heb. *and*; which is uſed for *or*, *Exod.* 12. 5. *Levit.* 6. 3. and elſewhere. *b* His comfort and happineſs, his Name and Memory which are oft compared in Scripture to a *Lamp* or *Light*. *c* Shall utterly periſh; he ſhall die Childleſs, and with Ignominy.

* Ch. 28. 20.

21. * An inheritance may be gotten haſtily at the beginning *d*, but the end thereof ſhall not be bleſſed *e*.

d An Eſtate ſometimes is got ſuddenly in the very beginning of a Man's labours for it, in which caſe it may be preſumed that ſome undirect and unrighteous courſes were uſed, for the getting of it, becauſe Riches are very ſeldom given by God, or gotten by men, without mens diligence. But this, as well as many other Proverbs, are to be underſtood of the common courſe, although it admit of ſome exceptions. For ſometimes Merchants, or others get great Eſtates ſpeedily by one happy Voyage, or by ſome other proſperous event. This Tranſlation follows the Hebrew Marginal reading, but according to the Textual reading, it may be thus rendered and underſtood, *An Inheritance gotten in the beginning* (to wit, of a man's indeavours) *is abominable*, to wit, unto God, being ſuppoſed to be unjuſtly gotten, as was now ſaid. *e* At laſt it ſhall be curſed and wither by God's juſt judgment.

* Deut. 32. 35. Ch. 17. 13. & 24. 29. Rom. 12. 17. 1 Theſſ. 5. 15. 1 Pet. 3. 9.

22. * Say not thou *f*, I will recompenſe evil; *but* wait on the LORD *g*, and he ſhall ſave thee.

f In thy Heart: give not way to any ſuch evil Thoughts or Purpoſes. *g* To whom it belongs to execute vengeance, and to deliver his People from all their Enemies.

* Verſ. 10. † Heb. *balances of deceit.*

23. * Divers weights *are* an abomination unto the LORD *h*, and † a falſe balance *is* not good *i*.

h Of which ſee above on *v.* 10. *i* Is very wicked and hateful to God and men.

* Pſal. 37. 23. Ch. 16. 9. Jer. 10. 23.

24. * Man's goings *k are* of the LORD *l*; how can a man then underſtand his own way *m*.

k All mens purpoſes and actions. *l* Are ordered and overruled by God's wiſe and powerful Providence to accompliſh his own counſel and good pleaſure, and not what men liſt or intend.

m Either, 1. what course he ought to take; which he cannot know without God's direction and assistance. Compare *Prov.* 16. 9. *Jer.* 10. 23. Or, 2. what the issue of his designs will be, whether they shall succeed or be disappointed, *the way* being taken for the end or event to which it leads, as it is in many other places. The scope of the Proverb is to shew, that all the events of humane life are neither ordered nor foreseen by man's, but only by God's Providence, and therefore men should only mind the doing of their duty, and then quietly depend upon God for a good issue to their endeavours.

25. *It is* a snare *n* to the man *who* devoureth *that which is* holy *o*, and after vows to make enquiry *p*.

n It brings guilt and God's curse and vengeance upon him. *o* (*i.e.*) Those meats or drinks which were devoted or consecrated to God. Under which one kind he comprehends and forbids all alienation of sacred or dedicated things from God to a mans private use or benefit: Of which see *Levit.* 27. 9. *Deut.* 23. 21. *Mal.* 3. 8, 9. *Acts* 5. 1, *&c.* *p* After a man hath made vows to consider whether he can possibly, or may lawfully keep them, and to invent or enquire of others all ways possible to break his Vow, and to satisfie or deceive his conscience in so doing. Which enquiry is justly censured as a sin and snare, because it is an evidence of a covetous or irreligious mind, and is the ready way and first step towards the open violation of it.

* Psal. 101. 5, *&c.* Vers. 3.

26. * A wise king *q* scattereth *r* the wicked, and bringeth the wheel over them *s*.

q Who seriously minds his duty and his true interest. *r* Breaks their companies and confederacies, and forceth them to flee several ways for their own safety, driveth them from his presence, and from the society of honest men, as the chaff is by the Husbandman separated from the corn, and driven away by the wind, of which this Hebrew word is commonly used; and to which the next clause hath some reference. *s* As the Cart-wheel was anciently turned over the sheaves to beat the corn out of them, *Isa.* 28. 27, 28. He punisheth them severely, as their offences deserve. This or such like punishments were not unusual among the Eastern Nations, as we may gather from 2 *Sam.* 8. 2. & 12. 31. *Amos* 1. 3.

‖ Or, *lamp.*

27. The spirit *t* of man *is* the ‖ candle *u* of the LORD *x*, searching all the inward parts of the belly *y*.

t (*i.e.*) The reasonable Soul. *u* Is a clear and glorious light set up in man for his information and direction. *x* So called partly because it comes from God in a more immediate and peculiar manner than the body doth, *Eccles.* 12. 7. and partly because it is in God's stead to observe and judge all a mans actions. *y* Discerning not only his outward actions, which are visible to others, but his most inward and secret thoughts and affections, which no other man can see, 1 *Cor.* 2. 11. *The Belly* is here put for the heart, as it is frequently. The Soul can reflect upon and judge of its own dispositions and actions. Which plainly sheweth that the heart is not so deceitful, but that a man by diligent study of it, and the use of the means appointed by God, may arrive at a certain knowledge of its state and condition, in reference to God, and to Salvation.

* Psal. 101. 1. Ch. 29. 14.

28. * Mercy *z* and truth *a* preserve the king *b*, and his throne is upheld by mercy *c*.

z Clemency to offenders, and bounty to worthy, and to indigent persons. *a* Faithfulness in keeping his word and promises inviolably. *b* Because they engage God to guard him, and gain him the reverence and affections of his people, which is a King's greatest safety and happiness. *c* Which is again mentioned, to shew that although it be an act of Grace, and therefore in some sort free, yet Princes are obliged to it both by their duty, and by their interest, because it is a singular means of their preservation.

* Chap. 16. 31.

29. The glory of young men *d is* their strength; and * the beauty of old men *is* the gray head *e*.

d That wherein they glory as their priviledge above old men. *e* (*i.e.*) Their old age expressed by the outward sign of it, wherein they glory as their peculiar priviledge, as a testimony of their piety and God's blessing, and as a token of their great experience and wisdom. The design of this Proverb is to declare the several advantages of several ages, and the mutual need they have one of another, and thereby to engage them to mutual love and assistance, and to friendly converse, and to make every one contented with his own age and condition, and not to envy, nor yet despise his brother or the difference of their ages, as is very usual among men.

† Heb. *is a purging medicine against evil.*

30. The blueness of a wound *f* † cleanseth away evil *g*; so *do* stripes *h* the inward parts of the belly *i*.

f Grievous wounds which make men black and blue, or severe punishments. *g* Are the most effectual means to reclaim a wicked man, and to purge out his corruption. *h* Heb. *and stripes*, which answer to the *wounds* in the former clause. *i* Either, 1. Which pierce even to the inward parts of the belly, and so we are to understand out of the former branch, *cleanse away evil.* Or, 2. They cleanse the inward parts of the belly, *i.e.* of the heart. So this is an addition to the former clause, and the sense of the whole is, Grievous wounds or stripes do cleanse not only the outward man by keeping it from evil actions, but even the inward man, by expelling or subduing vile affections. Which is mentioned as a great and blessed benefit of afflictions.

CHAP. XXI.

1. THe kings heart *a is* in the hand of the LORD, *as* the rivers of water *b*, he turneth it *c* whithersoever he will *d*.

a His very inward purposes and inclinations, which seem to be most in a mans own power, and out of the reach of all others, and much more his tongue and hand, and all his outward actions. He names *Kings*, not to exclude other men, but because they are more arbitrary and uncontrollable than other men. *b* Which Husbandmen or Gardiners can draw by little chanels into the adjacent grounds as they please, and as their occasions require. *c* Directeth and boweth partly by suggesting those things to their minds which have a commanding influence upon their wills, and partly by a direct and immediate motion of their wills and affections, which being God's creatures, must needs be as subject to his power and pleasure as either mens minds or bodies are, and which he moves sweetly and suitably to their own nature, though strongly and effectually. *d* So as they shall fulfil his counsels and designs, either of mercy or of correction to themselves, or to their people.

2. Every way of a man *is* right in his own eyes, but the LORD pondereth the hearts *e*.

e This was said, Ch. 16. 2. where it is explained, and is here repeated, either for the great importance and usefulness of it, or because he perceived that the *Israelites* were very prone to self-deceit.

* 1 Sam. 15. 22. Ch. 15. 8. Isa. 1. 11, *&c.* Hos. 6. 6. Mic. 6. 7, 8.

3. * To do justice and judgment *f*, *is* more acceptable to the LORD than sacrifice *g*.

f The conscientious performance of all our duties to men. *g* Than the most costly, outward services offered to God, joyned with the neglect of our Moral duties to God or men. The same thing is affirmed, 1 *Sam.* 15. 22. *Hos.* 6. 6. *Mic.* 6. 7, 8, *&c.*

* Chap. 6. 17. † Heb. *haughtiness of eyes.* ‖ Or, *the light of the wicked.*

4. * † An high look *h*, and a proud heart *i*, *and* ‖ the plowing *k* of the wicked, *is* sin *l*.

h One gesture or sign of pride put for all the rest, *Prov.* 6. 17. *i* Pride lurking and reigning in the heart, though it do not discover it self to men by outward actions, but be disguised with a shew of humility, as it is frequently. *k* Either, 1. strictly and properly so called: even their evil or natural actions, which in themselves are lawful and good, are made sinful as they are managed by ungodly men, without any regard to the service and glory of God, which ought to be the great end of all our actions, 1 *Cor.* 10. 31. and with a design of serving their own wicked lusts by it. Or, 2. Metaphorically, their designs and endeavours, which are said to be *sin*, because they are wholly and fully set upon sin, and they make sin their trade or business, which is called *Plowing wickedness*, Job 4. 8. But all the ancient Interpreters, and divers others render the word *the Lamp* or *Light*, as this Hebrew word, even thus pointed, is rendred, 1 *Kings* 11. 36. & 15. 4. 2 *Kings* 8. 19. 2 *Chron.* 21. 7. and the *Lamp of the wicked* is a Phrase used in this Book, Ch. 13. 9. & 24. 20. as also, *Job* 21. 17. whereas *the Plowing of the wicked* is a Phrase not elsewhere used. [illegible] this seems best to agree with the Context, for by their [illegible] he seems to understand all their pomp and glory, that worldly greatness and prosperity, which is the fuel of their pride, and therefore is most fitly joyned with it. *l* It is by them turned into sin, and made the occasion of much wickedness. The whole verse may be thus rendred, *An high look, and a proud heart*, which is *the light* or *glory of the wicked* (*i.e.* wherein they glory, esteeming it magnanimity or gallantry of spirit) is *sin*, *i.e.* is a great and grievous sin. And in this manner the learned *Mercer* renders the Verse, save only that he translates the Hebrew word *Nir*, *the Plowing.*

* Chap. 10. 4.

5. * The thoughts of the diligent *m tend* only to plenteousness: but of every one *that is* hasty *n*, only to want *o*.

m Who carefully and industriously prosecutes what he hath wisely contrived and resolved. *n* Who manageth his affairs rashly, without due consideration. *o* Is likely to bring himself to poverty.

* Chap. 10. 2. & 13. 11.

6. * The getting of treasures by a lying tongue *p is* a vanity tossed to and fro *q* of them that seek death *r*.

p By false-witness-bearing, or by any other false or deceitful words or actions, whereby many men get riches. *q* Is like the chaff or smoak driven away by the wind, it is neither satisfactory nor durable, but quickly vanisheth away, as hath been frequently observed of Estates ill-gotten. *r* Not designedly, but

but eventually, that take those courses which will bring death or destruction upon them or theirs.

† Heb. *saw them*, or, *dwell with them.*

7. The robbery of the wicked shall † destroy them *s*, because they refuse to do judgment *t*.

s The injury which they do to others shall either by God or men be returned upon their own heads. *t* They wilfully and obstinately give up themselves to unrighteous practices.

8. The way *u* of man *x is* froward and strange *y*, but *as for* the pure, his work *is* right *z*.

u The course of his life. *x* Of every Man, of Man by Nature and in his corrupt estate, of a wicked or impure man, to whom *the pure* is opposed in the next Clause. *y* Estranged from God and from Man's primitive Integrity, and from the rule of his actions, Reason and Scripture: in which respects wicked men are called *strangers*, Psal. 54. 3. Ezek. 44. 7. and elsewhere. *z* But he whose Heart is pure and upright, his conversation is agreeable to it.

* Vers. 19. Ch. 19. 13. & 25. 24. & 27. 15. † Heb. *a woman of contentions.* † Heb. *an house of Society.*

9. * *It is* better to dwell *a* in a corner of the house top *b*, than with † a brawling woman in a † wide house *c*.

a To wit, alone in quietness, as appears from the opposite clause. *b* Of the roof of the House, which in those Countries was flat and plain and habitable, but was exposed to all the injuries of the Weather. *c* Or, *in a common House*, or, *an House of Society*, where Husband and Wife live together, or which is capable of many Friends or Companies.

* Jam. 4. 5. † Heb. *is not favoured.*

10. * The soul of the wicked desireth evil *d*: his neighbour † findeth no favour in his eyes *e*.

d *His Heart is fully* and earnestly *set in him*, as it is expressed, *Eccles.* 8. 11. *to do evil*, to work wickedness, to do mischief to others, to satisfie his own lusts, though it be with injury of others. *e* If he either dissuade him from his wickedness, or stand in the way of his Lusts. He spares neither friend nor foe.

* Ch. 19. 25.

11. * When the scorner is punished, the simple *f* is made wise: and when the wise is instructed *g*, he receiveth knowledg.

f The honest or plain-hearted man, as *Chap.* 19. 25. where this whole Verse for the substance of it is contained and explained. *g* Or, *prospers*, as this word is used, *Prov.* 17. 8. and elsewhere. So the sense of the Verse is, The simple learn Wisdom, both from the punishment of wicked men, and from the prosperity of good men.

12. The righteous *man* wisely considereth the house of the wicked *h*, *but* God overthroweth *k* the wicked for *their* wickedness.

h He looketh through its present Power and Glory (which dazleth the Eyes of others) unto that ruine to which it is designed. *i* Or, *now*, or *that*, this being the thing which he wisely considereth. *k* Or, *will overthrow* in his due time, though for a season he bear with them.

* Matt. 18. 30, &c.

13. * Whoso stoppeth his ears at the cry of the poor *l*, he also shall cry himself *m*, but shall not be heard.

l When they cry out by reason of Oppression or want, and beg relief from him. *m* Unto God or Men, in his straits which God will bring upon him.

* Ch. 17. 8. & 18. 16.

14. * A gift *n* in secret *o* pacifieth anger, and a reward in the bosom *p*, strong wrath.

n To a person offended and angry with us, as the following words shew. *o* Which makes it more acceptable; for gifts openly given savour of ostentation in the giver, and cause some shame or contempt to the receiver. *p* Secretly conveyed into his bosom. See on *Prov.* 17. 8. & 18. 16.

15. *It is* joy to the just *q* to do judgment *r*, but destruction *s shall be* to the workers of iniquity.

q The sense is either 1. He is highly pleased and delighted with it. Or, 2. He reapeth much comfort and benefit by it, which is opposed to the following *destruction*: *joy* is put for matter or cause of joy. *r* To do what is just or good, for this is opposed to *working* of *iniquity*. *s* Or, as others render it, *terror* or *horror*, opposite to joy.

† Heb. *rest.*

16. The man that wandereth out of the way of understanding *t* shall † remain in the congregation of the dead *u*.

t That forsaketh the rule of God's word, and walketh after his own Lusts. *u* Shall, without Repentance, be condemned to eternal Death or Damnation.

‖ Or, *sport.*

17. He that loveth ‖ pleasure *x*, *shall be* a poor man *y*: he that loveth wine and oil *z* shall not be rich.

x That gives up himself to the pursuit and enjoyment of sensual and immoderate pleasures. *y* Takes the ready course to Poverty. *z* Which are put for all delicious fare and luxurious feasting; for Wine and Oil were much used in Feasts in those parts.

* Ch. 11. 8.

18. * The wicked *shall be* a ransom for the righteous *a*, and the transgressor for the upright.

a The wicked shall be brought into those troubles which were either threatned by God, or designed by wicked men against the righteous, and by that means, as by a ransom, the righteous shall be delivered. Thus *Achan* was a ransom for *Israel*, *Jos.* 7. 26. and *Haman* for *Mordecai*.

* Ver. 9. † Heb. *in the land of the desert.*

19. * *It is* better to dwell † in the wilderness, than *b* with a contentious and an angry woman.

b Understand, *in a wide house*, as it is expressed above, *v.* 9. and as the opposition here requires.

* Psal. 112. 3.

20. * *There is* a treasure to be desired, and oil in the dwelling of the wise *c*: but a foolish man spendeth it up.

c Wise men lay up all necessary and desirable treasures for their own use, and for their Children, and Families. *Oil* is particularly mentioned, partly because that was a considerable part of their Wealth and Treasures in those Countries, of which see *Deut.* 7. 13. & 28. 40, 51. *Judg.* 9. 9. *Mic.* 6. 15, &c. and partly to shew that his Providence reached not only to necessaries, but even to matters of just and lawful delight.

21. He that followeth after *d* righteousness and mercy *e*, findeth *f* life, righteousness, and honour.

d That fervently desires, and diligently and constantly endeavours to attain to them, for such shall and will certainly obtain them. *e* Living in the constant exercise of these virtues. *f* Shall obtain from God, what is right and due to him, either from God by vertue of his gracious promise, or from men, whose hearts God will dispose to deal justly and kindly with him.

* Eccl. 9. 14, &c.

22. * A wise *man* scaleth the city of the mighty *g*, and casteth down the strength of the confidence thereof *h*.

g Wisdom and policy is oft-times more considerable and powerful than strength. *h* The strongest forts to which the Citizens trust most for their defence.

* Ch. 12. 13. & 18. 21.

23. * Whoso keepeth his mouth and his tongue *i*, keepeth his soul *k* from troubles *l*.

i From offensive and provoking speeches. *k* His person. *l* Which a licentious and abusive Tongue frequently brings upon a man.

† Heb. *in the wrath of pride.*

24. Proud *and* haughty scorner *is* his name *m*, who dealeth † in proud wrath *n*.

m Instead of that respect and glory which he seeks by such courses, he shall be branded with the Title and Imputation of an arrogant and scornful person, which is most contemptible and hateful to Mankind. *n* Who in the conduct of his affairs and dealings in the world, is not governed by Reason and Justice, but by his own Pride and Passions.

* Ch. 13. 4.

25. * The desire of the slothful killeth him *o*: for his hands refuse to labour.

o Either, 1. Tormenteth him almost to death, whilst he passionately desires that which he sees he shall not enjoy, and will not take pains to procure. Or, 2. Exposeth him to extream want, and so to death, or to such wicked courses for the supply of his wants, as bring him to an untimely death.

* Psal. 112. 9.

26. He *p* coveteth greedily all the day long *q*: but the * righteous giveth and spareth not *r*.

p The slothful man mentioned in the last verse. But because the Verses in this Book are for the most part independent one upon another, this clause is and may be otherwise rendred, There is that *coveteth*, &c. Or, the wicked (which may be understood from the opposition of the *righteous* in the next clause) *coveteth*, &c. *q* Spends his whole time in vain and lazy desires, but will not labour to get any thing, either to use himself, or to give to others. *r* By God's Blessing upon his industry he procures enough, not only for his own support, but also for the liberal relief of others.

* Psal. 50. 9. Ch. 15. 8. Isa. 66. 3. Jer. 6. 20. Amos 5. 22. † Heb. *in wickedness.*

27. * The sacrifice *s* of the wicked *is* abomination *t*: how much more *when* *u* he bringeth it † with a wicked mind *x*!

s All the most glorious and costly services which they offer to God. *t* God rejects and abhors them, because they are offered by such men, and in such manner as God justly abhors. *u* Or, *because*, as all the ancient Translators render it, the Hebrew particle, *aph*, being expletive: Or, *even because*; so the following clause gives the reason of the former Proposition. *x* With an hypocritical and impenitent Heart, or with a bad design, not in obedience to God's Command, and with respect to his

his honour and ſervice, but either to cover, or countenance, or promote ſome wicked intention or courſe, which, notwithſtanding all his profeſſions of Religion, he is reſolved to proſecute.

* Ch. 19. 5, 9. † Heb. *witneſs of lies.*

28. * † A falſe witneſs *y* ſhall periſh *z*: but the man that heareth *a*, ſpeaketh conſtantly *b*.

y Heb. *A witneſs of lies*, one who is forward to ſwear or ſpeak falſe things, or ſuch things as he hath not heard nor learned from others, nor ſeen, but deviſed in his own heart. *z* Shall be ſeverely puniſhed either by God or men, and ſhall be confounded and ſilenced, becauſe none will for the future regard or credit his teſtimony. *a* He who hears before he ſpeaks, and witneſſeth nothing but what he hath heard or ſeen, and knows to be true. *b* Doth not contradict himſelf, but always affirmeth the ſame thing. Or, as moſt other Interpreters render the words, *ſpeaketh* (or, *may ſpeak*, dare ſpeak freely and boldly) *for ever*, when lyars are cut off, he lives, and is in a capacity of ſpeaking and bearing witneſs again and again, as occaſion requires, as long as he lives, and his teſtimony will be received.

‖ Or, *conſidereth.*

29. A wicked man hardeneth his face *c*: but *as for* the upright, he ‖ directeth his way *d*.

c Continueth in evil courſes with obſtinacy and impudence, in ſpight of all the commands of God, or counſels of men. *d* He ordereth his ſteps aright, and if at any time he goeth away, he doth not add rebellion to his ſin, nor perſiſt in his errour, but conſidereth his ways, and turneth his feet to God's teſtimonies, as *David* did, *Pſal.* 119. 59. Or, *conſidereth his way*, remembring with grief and ſhame what he hath done, and taking better heed to himſelf for the future.

* Jer. 9. 23.

30. * *There is* no wiſdom, nor underſtanding, nor counſel againſt the LORD *e*.

e Which can prevail againſt the Counſel and Will of God.

* Pſal. 20. 7. & 33. 17. * Pſal. 3. 8. ‖ Or, *victory.*

31. * The horſe *f is* prepared againſt the day of battle: but * ‖ ſafety *is* of the LORD *g*.

f Under which particular all warlike proviſions are comprehended. *g* The ſucceſs of the battle depends not upon any humane ſtrength or art, but meerly upon God's Providence, who gives the victory when and to whom he pleaſeth, and oftimes to thoſe that have leaſt reaſon to expect it. Compare *Eccleſ.* 9. 11.

CHAP. XXII.

* Eccleſ. 7. 1. ‖ Or, *favour is better than*, &c.

1. A * *good* name *a is* rather to be choſen than great riches *b*, *and* ‖ loving favour *c* rather than ſilver and gold.

a Heb. *name* put for *good name*, as *Eccleſ.* 7. 2. the word *good* being eaſily underſtood out of the next clauſe, in which it is expreſſed in the Hebrew Text. A good reputation amongſt wiſe and good men. *b* Partly becauſe it is a moſt ſpecial bleſſing from God, being appropriated to worthy perſons, whereas God commonly throws away riches upon the baſeſt of men: partly becauſe it gives a man that tranquillity and ſatisfaction of mind, and that content and comfort in his condition, which no riches can purchaſe: and partly becauſe as it is commonly an evidence of a mans vertue and piety, ſo it is accompanied with God's love and favour, whereas riches are oft given by God in wrath, and to the hurt of the owner. *c* Or, *good grace* or *favour*, a good report among men, eſpecially among good men, and that hearty love and kindneſs which attends upon it.

* Chap. 29. 13.

2. * The rich and poor meet together *d*: the LORD *is* the maker of them all *e*.

d Either, 1. In a way of hoſtility or oppoſition, as this word is ſometimes uſed, the rich contemning and oppreſſing the poor, and the poor envying and purloining from the rich; and ſo the following words are a reaſon why that hoſtility ſhould ceaſe. Or, 2. In the way of mutual converſe, they live together, and need one another. *e* Not only as they are men, but alſo as they are poor or rich, which difference comes wholly from God's Providence. They have one common Creator, and Lord, and Judge, and the one cannot deſpiſe nor grudge at the other without a reflection upon God.

* Chap. 14. 16. & 27. 12.

3. * A prudent man foreſeeth the evil *f*, and hideth himſelf *g*: but the ſimple paſs on *h*, and are puniſhed.

f The calamity or judgment of God threatned, and approaching. *g* Retireth to his ſtrong Tower, mentioned *Prov.* 18. 10. by prayer and repentance, putteth himſelf under the protection of the Almighty. Compare *Iſa.* 26. 20. *h* In their former road and courſe of ſin, careleſly and ſecurely, as Travellers do in a road where they apprehend no danger.

* Pſal. 112. 3. ‖ Or, *the reward of humility*, &c.

4. * ‖ By humility *i*, *and* the fear of the LORD *k*, *are* riches, and honour, and life *l*.

i Or, *becauſe of humility*: or, as many others render it, *the reward of humility*, that reward which God hath graciouſly promiſed, and will give to Humility; which is a grace of great price in God's eyes. See *Iſa.* 57. 15. *Jam.* 4. 6. *k* By which he diſtinguiſheth true and Chriſtian Humility from counterfeit and moral humility, becauſe that ariſeth from a deep ſenſe of God's greatneſs, and purity, and perfection, compared with our own meanneſs, and filthineſs, and manifold imperfections, whereas this is quite of another nature, and from other grounds. *l* The comforts of this life, and the happineſs of the next, both which are promiſed to godlineſs, 1 *Tim.* 4. 8.

5. Thorns *and* ſnares *are* in the way of the froward *m*: he that doth keep his ſoul *n* ſhall be far from them *o*.

m The wicked by their evil courſes expoſe themſelves to many dangers and occaſions both of ſin and miſchief. *n* That taketh heed to himſelf, and to his actions, and to the ſaving of his life and ſoul. *o* Either, 1. will avoid the ſociety of ſuch froward perſons. Or, 2. ſhall by that circumſpection preſerve himſelf from thoſe *thorns*, &c. with which the Pronoun, *them*, agrees in number.

‖ Or, *catechiſe.* † Heb. *in his way.*

6. ‖ Train up *p* a child † in the way he ſhould go *q*: and when he is old, he will not depart from it *r*.

p Or, *initiate* or *inſtruct*. *q* Heb. *in*, or *according to his way*, *i. e.* either, 1. according to his capacity. Or rather, 2. in that courſe or manner of life which thou wouldeſt have him chuſe and follow. Or, as one learned man renders it, *in the beginning of his way*, *i.e.* in his tender years, as ſoon as he is capable of inſtruction. Heb. *in the mouth*, &c. *The mouth* is oft put for the beginning or entrance of any place, as *Gen.* 29. 2. *Joſ.* 10. 18. *Prov.* 8. 3. *Dan.* 6. 17. *r* To wit, not eaſily and ordinarily. The impreſſions made in childiſh years will remain, as hath been obſerved by all ſorts of learned Writers. But this, as other Proverbs of like nature, are not to be underſtood as if this were univerſally and neceſſarily true, which Experience confutes, but becauſe it is ſo for the moſt part, except ſome extraordinary cauſe hinder it.

* Jam. 2. 6. † Heb. *to the man that lendeth.*

7. * The rich ruleth over the poor *s*, and the borrower *is* ſervant † to the lender *t*.

s To wit, with rigor and tyranny, taking advantage of his neceſſities. *t* Is at his mercy, and therefore forced to comply with his pleaſure. The deſign of the Proverb is partly to correct this miſcarriage of the rich, and partly to oblige all men to diligence, whereby they may deliver themſelves from this ſervitude.

* Job 4. 8. Hoſ. 10. 13. ‖ Or, *and with the rod of his anger he ſhall be conſumed.*

8. * He that ſoweth iniquity *u*, ſhall reap vanity *x*: ‖ and the rod of his anger ſhall fail *y*.

u Or, *unrighteouſneſs*, whoſe common practice it is to wrong or oppreſs others. *x* Or, *trouble* or *miſery*, as this word is commonly uſed, and as divers here render it. The miſchief which he hath done to others ſhall be returned to him by God's righteous ſentence. *y* That power which he uſed with fury and cruelty ſhall be taken away from him.

* 2 Cor. 9. 6. † Heb. *good of eye.*

9. * † He that hath a bountiful eye *z*, ſhall be bleſſed *a*: for he giveth of his bread to the poor.

z Heb. *a good eye*, He who looks upon the wants and miſeries of others with compaſſion and kindneſs, as this Phraſe is uſed, *Mat.* 20. 15. as *an evil eye* is put for one that beholds others with envy and unmercifulneſs, *Deut.* 15. 9. *Prov.* 23. 6. & 28. 22. *a* Both by God and men.

* Pſal. 101. 5.

10. * Caſt out *b* the ſcorner *c*, and contention ſhall go out; yea, ſtrife and reproach *d* ſhall ceaſe.

b Out of your ſociety, avoid converſation with him. *c* Who neither fears God, nor reverenceth man, but ſcorns all admonitions, and minds only the pleaſing of himſelf, and the gratifying of his own luſts, which is the chief cauſe of moſt contentions. *d* Wherewith he loads thoſe that either oppoſe or admoniſh him.

* Pſal. 101. 6. Chap. 16. 13. ‖ Or, *and hath grace in his lips.*

11. * He that loveth pureneſs of heart *e*, ‖ *for* the grace of his lips *f*, the king *ſhall be* his friend *g*.

e Who is plain-hearted or ſincere, and abhors diſſimulation. *f* From thoſe gracious ſpeeches which naturally and commonly flow from a pure heart. Or, and (underſtand, *loveth*, out of the former clauſe) *grace of his lips*. Whoſe diſcourſe is gracious and ſincere. *g* The greateſt men will, or ſhould, deſire, and highly prize the acquaintance and advice of ſuch perſons, rather than of diſſemblers and flatterers, wherewith they are moſt commonly peſtered.

‖ Or, *the matters.*

12. The eyes of the LORD preſerve *h* knowledge *i*, and he overthroweth ‖ the words *k* of the tranſgreſſor.

h God by the watchful Eye of his Providence maintains and defends. *i* To wit, men of knowledge, the abſtract being put for the concrete, as *pride* is put for a *proud man*, Pſal. 36. 11. *deceit* for the *deceitful*, as *Prov.* 12. 17. So here *knowledge* for knowing and good men, ſuch as the laſt verſe ſpoke of, whoſe hearts are pure, and ſpeeches gracious, not only the King ſhall be

be their friend, as he said there, but God also, which he adds here. *k* Their false and flattering speeches, whereby they designed and expected to gain the favour and friendship of great men, which are opposed to the sincere and gracious speeches of good men, implied in the first clause of this verse, and expressed in the foregoing verse. Or, as others render it, and the word is very commonly used, *the matters*, all his counsels, hopes, enterprizes, and concerns.

13. * The slothful *man* saith *l*, *There is* a lion without *m*: I shall be slain *n* in the streets *o*.

* Chap. 26. 13.

l Alledgeth as his excuse to them who upbraid him with idleness, or perswade him to diligence. *m* There are extream dangers and invincible difficulties in my way. *n* By that Lion, or some other way. *o* Which is added to shew the ridiculousness of his excuse; for Lions abide in the woods or fields, not in the streets of Towns or Cities.

14. * The mouth *p* of strange women *is* a deep pit *q*: he that is abhorred of the LORD *r* shall fall therein.

* Chap. 2. 16. & 5. 3. & 7. 5. & 23. 27.

p Her fair and flattering speeches wherewith she enticeth him to gross filthiness, as it is noted, *Prov.* 7. 21. *q* Into which it is easie to fall, but hard, if not impossible, to get out of it. It is a rare thing for any person, once entred into the course of Whoredom, sincerely to repent of it, and turn from it. See *Prov.* 2. 19. *r* To wit, in an high and singular manner, who by his former impieties, and contempt of God and of his Grace, hath provoked God to leave and loath him, and to punish one sin with another: for otherwise all sinners, as such, are abhorred by God.

15. Foolishness *is* bound *s* in the heart of a child, *but* * the rod of correction shall drive it far from him *t*.

* Chap. 13. 24. & 19. 18. & 23. 13. & 29. 15, 17.

s Is fixed and setled there, as being born with him, and rooted in his very nature, and not plucked up without great difficulty and diligence. *t* The smart of punishment makes him weary of his sin, and watchful against it.

16. He that oppresseth the poor to encrease his *riches*, *and* he that giveth to the rich *u*, *shall* surely *come* to want.

u That vainly and prodigally casts away his Estate upon those who do not need it, or gives it to them with evil design, as that they may assist him in oppressing the poor, or at least not hinder him in it.

17. Bow down thine ear, and hear the words of the wise *x*, and apply thine heart *y* unto my knowledge *z*.

x Of wise and holy men of God. *y* Thirst after it, and give up thy self to the diligent study of it. *z* The knowledge of God, and of thy several duties, which I am here delivering to thee.

18. For *it is* a pleasant thing if thou keep them *a* † within thee *b*; they shall withal be fitted *c* in thy lips.

† Heb. *in thy belly*. Job 15. 35. & 32. 18.

a The words of the wise. *b* Heb. *in thy belly*, *i. e.* in thine heart, which implies receiving them in love, and retaining them in mind and memory. *c* Be fitly expressed: or, *be disposed* or *ordered*. The sense is, When thou hast got them into thine heart, thou wilt be able and ready to discourse pertinently and profitably of them.

19. That thy trust may be in the LORD *d*, I have made † known to thee this day, ‖ even to thee.

† *Them.* ‖ Or, *trust thou also.*

d That knowing God, and his Word, and Promises, thou mayest chearfully and confidently trust in him, which is the only way to thy safety and happiness.

20. Have not I written to thee † excellent things *e* in counsels and knowledge *f*?

† Heb. *things of command or authority.*

e Or, *princely things*, as they are called, *Prov.* 8. 6. *the great things of God's law*, as *Hos.* 8. 12. *f* Consisting of *Counsels* to direct thy practice, and *Knowledge* to inform and enrich thy mind. Or, by that known Figure *Hendiadys*, *in counsels of knowledge*, *i. e.* in good counsels which proceed from sound knowledge, and make a man knowing and wise, which are opposed to *the counsels of the wicked*, *Prov.* 12. 5. which are without knowledge.

21. That I might make thee know the certainty of the words of truth *g*; that thou mightest answer the words of truth *h* ‖ to them that send unto thee *i*?

‖ Or, *to those that send thee.*

g That I may teach thee, not false, or vain, or uncertain things, as the Teachers of the Heathen Nations do, but the true and infallible Oracles of God. *h* That being instructed by me, thou maist be able to give true, and solid, and satisfactory answers. *i* To wit, for thine advice in great and difficult matters. Or, *to those that send thee*, *i. e.* that employ thee in any business of moment, whereof they expect an account from thee.

22. Rob not the poor, because he *is* poor *k*: * neither oppress the afflicted in the gate *l*.

* Zech. 7. 10.

k This may be mentioned, either, 1. As a motive to this robbery, because he was unable to resist him, or to revenge himself upon him: Do not take advantage of his poverty. Or, 2. As an Argument against it, because he is a fitter object for thy pity and charity, than for thy injustice or cruelty. It is base and inhumane to crush such a person. *l* In the place of Judgment, or under pretence of Justice, and much less in other ways where there is no colour of Justice.

23. * For the LORD will plead their cause *m*, and spoil the soul *n* of those that spoiled them.

* Chap. 23. 11.

m Which he hath in a peculiar manner undertaken to do. *n* Take away not only their goods but their lives too. So fully will he recompense their wickedness to them.

24. Make no friendship with an angry man, and with a furious man thou shalt not go *o*.

o Into his company: not converse frequently and familiarly with him, as friends use to do.

25. Lest thou learn his ways *p*, and get a snare *q* to thy soul.

p Lest thou be infected by his example, or provoked by his passion to return the like to him. *q* Either, 1. A mischief, which is oft the effect of unbridled rage. Or, 2. An occasion of sin, either by drawing thee to an imitation or requital of his rage; or by tempting thee to unfaithfulness in performing the great office of a friend, to wit, admonition or reproof, which, by reason of his furious temper, thou either canst not, or wilt not do.

26. * Be not thou *one* of them that strike hands, *or* of them that are sureties for debts *r*.

* Chap. 6. 1. & 11. 15.

r To wit, rashly, or unnecessarily.

27. If thou hast nothing to pay, why should he * take away thy bed from under thee *s*?

* Chap. 20. 16.

s Why wilt thou put thy self into the hands of such a man, who will exact the debt from thee without any compassion? For though God did not allow this practice, covetous Creditors would frequently do it.

28. * Remove not the ancient ‖ land-mark *t* which thy fathers have set.

* Deut. 19. 14. & 27. 17. Chap. 23. 10. ‖ Or, *bound.*

t Whereby the Lands of several Possessors were distinguished and divided. Do not enrich thy self with the injury of other men: Do not invade the rights of others.

29. Seest thou a man diligent *u* in his business? he shall stand before kings *x*, he shall not stand before † mean *men*.

† Heb. *obscure men.*

u Or, *expeditious*, as the word properly signifies, one of quick dispatch, vigorous and speedy in executing what hath been well and wisely contrived. *x* He is fit to be employed in the affairs of the greatest Princes.

CHAP. XXIII.

1. WHen thou sittest to eat with a ruler *a*, consider diligently what *is* before thee *b*.

a When thou art invited to a Feast with a great man. *b* Either, 1. What person or persons. Or rather, 2. What things, what plenty and variety of meats and drinks, by which thou maist easily be tempted to excess, and by that means induced to use such speeches or carriages, as may be unfit for thee, or many ways hurtful to thee.

2. And put a knife to thy throat *c*, if thou *be* a man given to appetite *d*.

c Restrain and moderate thine appetite, as if a knife, or some other thing stuck in thy throat, and hindred thee from swallowing what thou didst desire; or, as if a man stood with a knife at thy throat ready to kill thee, if thou didst transgress; or, though it be as irksom to thee to do so, as if thou hadst a knife put to thy throat. So this is to be understood metaphorically, as that Phrase of *cutting off the right hand*, &c. *Mat.* 5. 29, 30. Or, *For thou dost* (or, *lest thou shouldst*, as the Syriack Interpreter renders it; or, *otherwise thou wilt* or *shouldst*,) *put a knife to thy throat*. So the sense is, When thou goest to their Feasts, thou dost expose thy self to great and manifest hazards, to thy own intemperance, and to all its dangerous consequences, and to the ill effects of other mens intemperance. *d* Prone to excess in eating and drinking.

3. Be

3 Be not desirous of his dainties: for they *are* deceitful meat *e*.

e Either because they do not yield thee that satisfaction which thou didst expect from them, but rather load thee with ill humors and the seeds of divers diseases; or because they are not provided for thee with sincerity and good Will, but with some evil design upon thee, either to discover and betray thee, or to enslave thee. See below *v.* 6, 7.

* Ch. 28. 20. 1 Tim. 6. 9, 10.

4. * Labour not *f* to be rich: cease from thine own wisdom *g*.

f Heb. Do not weary thy self with immoderate cares and labors, as many covetous men do. *g* From that carnal Wisdom which is natural to man in his corrupt estate, which perswades men to believe that it is their interest to use all possible means to get Riches, and that the Happiness of their Lives consists in the abundance of their Possessions, directly contrary to the assertion of our blessed Lord, *Luke* 12. 15.

† Heb. *Wilt thou cause thine eyes to fly upon.*

5. † Wilt thou set thine eyes upon that *h* which is not *i*? for *riches* certainly make themselves wings, they fly away as an eagle *k* towards heaven.

h i. e. Look upon it with earnestness and greedy desire; employing the Eyes of thy Mind and Body about it. *i* Which hath no solid and setled being, which is ours *to have*, but not *to hold*, which is always upon the wing, and oft-times gone in the twinkling of an Eye, so that the owner is frequently at a loss, and cannot tell whether he hath his Estate, or whether he hath lost it. *k* Swiftly, strongly, and irrevocably. We quickly lose the sight and possession of them. Their flying away from us is elegantly opposed to our Eyes, being set, or, as it is in the Hebrew, flying upon them in the beginning of the verse.

6. Eat thou not the bread of *him that hath* an evil eye *l*, neither desire thou his dainty meats.

l Of the envious or covetous man, who secretly grudgeth thee the meat which he sets before thee, as this Phrase is used, *Prov.* 28. 22. *Matt.* 20. 15. as on the contrary, a liberal man is said to have a *good Eye*, Prov. 22. 9.

7. For as he thinketh in his heart, so *is* he *m*: Eat and drink, saith he to thee, but his heart *is* not with thee *n*.

m You are not to judge of him by his words, for so he professeth kindness, as it follows, but by the constant temper of his mind, which he hath fully discovered to all that know him by the course of his Life. *n* He hath no sincere kindness to thee, but inwardly grudgeth thee that which he outwardly offers to thee.

8. The morsel *which* thou hast eaten, shalt thou vomit up *o*, and lose thy sweet words *p*.

o When thou perceivest his churlish disposition and carriage, his meat will be loathsom to thee, and thou wilst wish either that thou hadst never eaten it, or that thou couldst vomit it up again. *p* Thy pleasant discourse wherewith thou didst adorn his Table, and design both to delight and profit him, is lost, and of no effect to him, and thou wilst be ready to repent of it.

* Chap. 9. 8.

9. * Speak not in the ears of a fool *q*: for he will despise the wisdom of thy words *r*.

q Cast not away good Counsels upon obstinate and incorrigible sinners. We have the same advice given *Matt.* 7. 6. *r* He will scornfully reject thy wise and good admonitions.

* Deut. 19. 14. & 27. 17. Chap. 22. 28. || Or, *bound.*

10. * Remove not the old || land-mark; and enter not into the fields of the fatherless *s*.

s Either to take away their goods; or rather to possess their Lands, as this Phrase is used, 2 *Sam.* 5. 6.

* Job 31. 21. Chap. 22. 23.

11. * For their redeemer *t is* mighty; he shall plead their cause with thee.

t Heb. *their near kinsman*, to whom it belongs to avenge their wrongs, and to recover and maintain their rights, of which see *Lev.* 25. 25. *Numb.* 35. 12. Thus God is pleased to call himself, to shew how much he concerns himself for the relief of oppressed and helpless persons.

12. Apply thine heart unto instruction *u*, and thine ears to the words of knowledg.

u Content not thy self with outward hearing or reading of it, but affectionately receive it into thine heart, and lay it up there as choice Treasure.

* Ch. 13. 24. & 19. 18. & 22. 15. & 29. 15, 17.

13. * With-hold not correction from the child: for *if* thou beatest him with a rod, he shall not die *x*.

x It is a likely mean to prevent their corruption, and the destruction which commonly follows it, as the next verse explains this.

14. Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15. My son, if thine heart be wise, my heart shall rejoice *y*, || even mine.

|| Or, *even I will rejoice.*

y In the good success of my Counsels, and in thy Piety and Happiness, which is as truly desirable and pleasant to me, as my own.

16. Yea, my reins shall rejoice *z*, when thy lips speak right things.

z I shall rejoice not only in shew and profession, but inwardly, and with all my soul.

* Psal. 37. 1. & 73. 3. Chap. 3. 31. & 24. 1.

17. * Let not thine heart envy sinners *a*: but *be thou* in the fear of the LORD *b* all the day long *c*.

a Let not the consideration of their present impunity and prosperity stir thee up, either to envy them, or to approve and imitate their evil courses. *b* Reverence the presence of the Divine Majesty, and dread his power and justice, and those judgments which he hath prepared for sinners, and thou wilst see no cause to envy, but rather to pity them. *c* Not only when thou art in trouble, but in all times and conditions.

* Ch. 24. 14. || Or, *reward.*

18. * For surely there is an || end *d*, and thine expectation shall not be cut off *e*.

d An expected and happy end for such as fear God, which was required *v.* 17. Or, *a reward*, as this Hebrew word is rendred, *Prov.* 24. 20. *e* Thou shalt certainly enjoy that good which thou expectest, as the wicked shall lose that Happiness which they enjoy.

19. Hear thou, my son, and be wise *f*, and guide thine heart *g* in the way *h*.

f Rest not in hearing, but see that thou growest wiser and better by it. *g* Order the whole course of thine affections and actions. *h* In God's way, oft called *the way*, as hath been observed before.

* Isa. 5. 22. Luke 21. 34. Rom. 13. 13. Eph. 5. 18. † Heb. *of their flesh.*

20. * Be not amongst wine-bibbers *i*; amongst riotous eaters † of flesh.

i Avoid their conversation and company, lest thou be either infected or injured by them.

21. For the drunkard and the glutton shall come to poverty: and drowsiness *k* shall cloath *a man* with rags.

k Immoderate sleep, and idleness, which is as ready a way to Poverty, as Gluttony or Drunkenness is.

* Chap. 1. 8.

22. * Hearken unto thy father that begat thee *l*, and despise not thy mother when she is old *m*.

l And therefore desires and seeks thy good in all his counsels. *m* When the infirmity of age is added to that of her sex, which is apt to breed contempt.

* Ch. 4. 5, 7.

23. * Buy *n* the truth *o*, and sell *it* not *p*; *also* wisdom, and instruction, and understanding *q*.

n Purchase it upon any terms, spare no pains nor cost to get it. *o* The true and saving knowledg of God's Mind and Will concerning your Salvation, and the way that leads to it. *p* Do not forget it, nor forsake it for any worldly advantages, as ungodly men frequently do. *q* Whereby you may love and practise the truth known and received.

* Ch. 10. 1. & 15. 20.

24. * The father of the righteous shall greatly rejoice, and he that begetteth a wise *child*, shall have joy of him.

25. Thy Father and thy mother shall be glad *r*, and she that bare thee *s* shall rejoice.

r He repeateth this again as a powerful Argument to prevail with all Children, that are not void of natural affection to labour to be wise and good, that so they may glad the hearts of their Parents to whom they have such high and indelible obligations. *s* With so great pain and hazard, and brought thee up with such tender care, whom thou canst not better requite.

26. My son, give me thine heart *t*, and let thine eyes observe *u* my ways *x*.

t Receive my Counsels with thy whole Heart. *Solomon* speaking in God's Name, and cause, requires the heart to be given to him. *u* Let thy mind seriously and practically consider. *x* Either, 1. The ways in which I have walked, my evil practices: take warning by my sad example. Or, 2. The ways which I prescribe to you, as the Apostles called the Gospel which they preached, *their Gospel*, 1 Thess. 1. 5. 2 Tim. 2. 8.

* Ch. 22. 14.

27. * For a whore *is* a deep ditch *y*; and a strange woman *is* a narrow pit.

y In

y In which a man is in evident danger of perdition, and out of which it is exceeding difficult to escape.

* Chap. 7. 12. | Or, *as a robber.*

28. * She also lieth in wait || as *for* a prey *z*, and increaseth the transgressors among men *a*.

z Watching all opportunities of ensnaring young men to their destruction. *a* She is the cause of innumerable sins against God, and against the Marriage-Bed, against the Soul and Body too, and by her wicked Example and Arts, involveth many persons in the guilt of her sins.

* Isa. 5. 11, 22.

29. * Who hath woe *b*? who hath sorrow? who hath contentions? who hath babling *c*? who hath wounds without cause *d*? who hath redness of eyes?

b From the sin of Lust he proceeds to that of drunkenness, which doth frequently accompany it. *c* The sin of much and impertinent talking: or, *tumultuous noise* or *clamour*, which is usual among Drunkards. See *Prov.* 20. 1. *d* Upon every sleight occasion, which men enflamed with Wine are very apt to take.

30. They that tarry long at the wine, they that go to seek mixt wine *e*.

e Either mixed with Water, or with other ingredients to make it strong and delicious. Heb. *mixture*, mixed drinks of several sorts suited to their Palats.

* Cant. 7. 9.

31. Look not thou upon the wine *f* when it is red *g*, when it giveth his colour in the cup, *when* * it moveth it self aright *h*.

f Earnestly, so as to inflame thine Appetite towards it, in which sense men are forbidden *to look upon a Woman*, Job 31. 1. *Matt.* 5. 28. *g* Which was the colour of the best Wines in that Country, which therefore are called *Blood*, Gen. 49. 11. Deut. 32. 14. and such were used by them in the Passover. *h* When it sparkleth and frisketh, and seems to smile upon a Man.

| Or, *a Cockatrice.*

32. At the last it biteth like a serpent, and stingeth like || an adder *i*.

i It hurts the Body in many respects, impairs the vigor of the Mind, wastes the Estate and Reputation, wounds the Conscience, and without Repentance, will destroy the Soul.

33. Thine eyes shall behold *k* strange women, and thine heart shall utter perverse things *l*.

k With evil intent, or lustfully, which is the effect of drinking much Wine, as is noted in Scripture, *Gen.* 19. 31, 35. *Hos.* 4. 18. and other Authors. *l* Thine Heart, which when thou hadst the use of thy wit, concealed, will then discover its wickedness, by filthy and perverse speeches.

† Heb. *in the heart of the Sea.*

34. Yea, thou shalt be as he that lieth down *m* † in the midst of the sea *n*, or as he that lieth upon the top of a mast *o*.

m To sleep, of which that word is frequently used. *n* In a Ship in the midst of the Sea. This Phrase notes the temper and condition of the Drunkard, the giddiness of his Brain, the unquietness of his Mind, and especially his extream danger joyned with great security. *o* The worst part of the Ship, both for its perpetual tossings, and for the hazard of him that sleeps in it.

† Heb. *I knew it not.*

35. They have stricken me *p*; *shalt thou say*, *and* I was not sick *q*; they have beaten me, *and* † I felt *it* not: when shall I awake? I will seek it yet again *r*.

p I cannot deny that I exposed my self by my Drunkenness to manifold abuses and injuries. *q* I was not then sensible of it, neither do I now find any great hurt by it, it was but the effect of a present frolick, at which I have no cause to be much troubled. *r* At present I find some inconvenience, and my condition requires sleep to settle my self; and when I am composed and refreshed, I purpose to return to my former course. But that which *Solomon* here expresseth, seems rather to be the Language of their Hearts or Lives, than of their Lips. Compare *Prov.* 1. 11.

CHAP. XXIV.

* Ps. 37. 1, &c. & 73. 3. Ch. 3. 31. & 23. 17. Verf. 19. * Ps. 10. 7.

1. BE not thou * envious against evil men, neither desire to be with them *a*.

a Their Company or manner of Life.

2. * For their heart studieth destruction *b*, and their lips talk of mischief.

b How they may oppress and destroy others, which yet at last falls upon their own heads.

3. Through wisdom is an house built, and by understanding it is established *c*:

c There is no need that thou should'st raise thy Self and family by ruining others, as the manner of wicked men is, which thou maist more easily and effectually do by Wisdom, and the fear of God.

4. And by knowledge *d* shall the chambers be filled with all precious and pleasant riches.

d Which in Scripture Phrase includes the love and practice of that which we know.

* Ch. 21. 22. Eccles. 9. 10. † Heb. is *in strength.* † Heb. *strengtheneth might.*

5. * A wise man † *is* strong *e*, yea, a man of knowledge † increaseth strength.

e Is couragious and resolute, and able by Wisdom to do greater things than others can accomplish by their own strength.

* Ch. 11. 14. & 15. 22. & 20. 18.

6. * For by wise counsel thou shalt make thy war *f*: and in multitude of counsellors *there is* safety.

f War is better managed by Wisdom than by strength. So this proves what he said in the last Verse.

7. Wisdom *is* too high *g* for a fool *h*, he openeth not his mouth in the gate *i*.

g Either, 1. really, it is above his reach or capacity. Or, 2. in his opinion; he judgeth it too hard for him, he despairs of attaining it, he pretends the impossibility of it, because he will not put himself to the charge or trouble of getting it: as on the contrary, *Wisdom* is said to be easie *to him that understandeth*, Prov. 14. 6. because he seriously giveth his mind to it, and therefore easily and certainly attains to it. *h* For a wilful Fool, or a wicked Man, whose lusts enfeeble and darken his Mind, and make it uncapable of Wisdom. *i* Either, 1. he can say nothing for himself when he is accused before the Magistrate, for which he gives frequent occasion. Or, 2. he knows not how to speak acceptably, and profitably in the publick Assembly among wise men.

8. He that deviseth to do evil, shall be called a mischievous person *k*.

k Heb. *a Master of Mischief.* The sense is, Though he cover his wicked devices with fair pretences, and would be better esteemed, yet he shall be noted and branded with that infamy which is due to him.

† Or, *but.*

9. The thought of foolishness is *sin l* † and the scorner *m is* an abomination to men *n*.

l The very inward thought or contrivance of evil, of which he spake, *v.* 8. even before it break forth into action, is a sin in God's sight, and it is hateful to God. Or, *foolishness* is put for foolish or wicked men, by comparing this with the next clause where *the scorner* is opposed to it. So the sence is, All the thoughts of wicked men are only evil and that continually, as is said of man in his corrupt estate, *Gen.* 6. 5. and therefore abominable to God. *m* He who not only deviseth and practiseth wickedness, but obstinately persists in it, and rejects all admonitions against it. *n* Is abominable not only to God, as all sinners are, but to all sober men.

† Heb. *narrow.*

10. If thou faint *o* in the day of adversity, thy strength *is* † small *p*.

o If thou art impatient and unable to bear sufferings, if thy resolution flag, and thou giv'st way to despondency or dejection of Mind. *p* Heb. *is narrow*, it lives in a little compass, it is as strait as thy condition is; for there is an elegant allusion in the Hebrew words. The sence is, This is a sign that thou hast but little Christian strength or courage, for that is best known by adversity.

* Psal. 82. 4.

11. * If thou forbear to deliver *them q that are* drawn unto death *r*, and *those that are* ready to be slain *s*:

q When it is in thy power to do it lawfully. *r* To wit, unjustly or by the violence of lawless men. *s* That are in present danger of Death or Destruction.

|| Or, *him.* * Job 34. 11. Psal. 62. 12. Jer. 32. 19. Rom. 2. 6, Rev. 22. 12.

12. If thou sayest, Behold, we knew || it not *t*: doth not he that pondereth the heart consider *it u*? and he that keepeth thy soul *x*, doth *not* he know *it*? and shall *not* he render to *every* man * according to his works *y*?

t I was ignorant either of his innocency, or of his extream danger, or of my power to relieve him. *u* That this is only a frivolous excuse, and that the true reason of thy neglect was thy want of true love to thy Brother, whose Life thou wast by the Law of God, and of Nature obliged to preserve, and thy sinful self-love, and a carnal fear of some mischief or trouble which might befal thee in the discharge of thy duty. *x* God who is *the preserver of men*, Job 7. 20. who daily doth, and who only can keep thee both in and from the greatest dangers. And this favour of God may be here mentioned partly as a strong Obligation upon him to preserve him who is made after God's I-

mage, and whom God hath commanded him to love and preserve; partly as an encouragement to the performance of his duty herein from the consideration of God's special care and watchfulness over those that do their duty; and partly to intimate to them the danger of the neglect of this duty whereby they will forfeit God's protection over themselves, and expose themselves to manifold dangers and calamities. Or, as others render it, and as the Hebrew Verb is frequently used, *he that observeth thy soul*, that seeth all the secret Thoughts and inward motions of the Heart. Which exposition is favoured both by the following words, *Doth not he know it?* Which agrees better to God's *observing* than to his *preserving* a Man's *Soul*, and by the former clause, to which this Translation doth more exactly answer, the same thing being here repeated in other words, after the manner of these Sacred Writers. *y* God will certainly deal with thee as thou hast dealt with him, either rewarding thy performance of this duty, or punishing thy neglect of it.

13. My son, eat thou honey *z*, because *it is* good; and the honey-comb which *is* sweet † to thy taste.

† Heb. *upon thy Palate.*

z This is not a command but a concession, and is here expressed only to illustrate the following Verse. Honey in those parts was excellent, and an usual and acceptable food. See *Deut.* 8. 8. *Judg.* 14. 18. 1 *Sam.* 14. 25.

14. * So *shall* the knowledge of wisdom *be* unto thy soul, when thou hast found *it a*, * then there shall be a reward *b*, and thy expectation shall not be cut off.

* Psal. 19. 10. & 119. 103. * Ch. 23. 18.

a Whereby he implies that there is indeed some difficulty and trouble in the pursuit of Wisdom, but that it is abundantly compensated with the sweetness and advantage of it when a man arrives at it. *b* Heb. *and*, or *also there is a reward.* It is not only as good as honey, sweet for the present, but it is infinitely better, bringing a sure and everlasting reward with it.

15. Lay not wait *c* O wicked *man*, against the dwelling of the righteous *d*: spoil not his resting place.

c Do him no injury either by subtil and secret devices, or, as it follows by manifest violence. *d* Against his Person or Family or Possessions.

16. * For a just *man* falleth *e* seven times *f*, and riseth up *again*: but * the wicked shall fall into mischief *g*.

* Job 5. 19. Psal. 34. 19. & 37. 24. * Amos 5. 2.

e Either 1. into sin. Or, rather, 2. into calamities, of which he evidently speaks both in the foregoing Verse, and in the opposite and following branch of this Verse, and so this word is used in the next Verse, and *Psal.* 37. 24. *Isa.* 24. 20. *Jer.* 25. 27. *Amos* 8. 14. *Mic.* 7. 8, *&c.* And so this is fitly alledged as a just reason to dissuade wicked men from their unjust attempts against righteous men, because they should not succeed in them, and although they might, by God's permission, bring them into some distress for a time, yet God would deliver them out of their hands, and they should be disappointed of their hopes. *f* (*i. e.*) Frequently. *g* Into unavoidable and irrecoverable destruction, oft-times in this life, and infallibly in the next.

17. * Rejoyce not when thine enemy falleth *h*, and let not thine heart be glad when he stumbleth:

* Job 31. 29. Psal. 35. 15. Ch. 17. 5.

h To wit, into mischief, as in the former Verse. Please not thy self in his destruction. Which plainly shews that the love of our Enemies is a Precept of the Old Law as well as of the Gospel. See *Exod.* 23. 4, 5.

18. Lest the LORD see *it*, * and † it displease him, and he turn away his wrath from him *i*.

* *Isa.* 58. 2. † *It be evil in his eyes.*

i Understand, *upon thee*, which is implied in the Hebrew Phrase, such defects being usual in that concise Language, *Psal.* 84. 11. *Prov.* 19. 1. and oft elsewhere. This consideration strikes at the root of that sinful and inhumane disposition, which is an expectation of safety or advantage to himself by his Enemies downfal, which, saith he, by this very mean thou shalt lose, for thine enemy shall be raised, and thy danger greatly increased by thy provoking both God and him against thee.

19. * ‖ Fret not thy self *k* because of evil *men l*, neither be thou envious at the wicked.

* Isa. 37. 1. Ch. 23. 17. Vers. 1. ‖ Or, *keep not company with the wicked.*

k Which Translation of the Word is confirmed by the Parallel word in the following Clause. *l* For their present impunity and good success.

20. For there shall be no reward to the evil *man m*, * the ‖ candle of the wicked shall be put out *n*.

* Job 18. 5, 6. & 21. 17. Ch. 13. 9. & 20. 20. ‖ Or, *lamp.*

m All his hopes and happiness shall quickly and eternally perish, and he shall have no share in those solid Felicities and blessed recompences of a better life which thou shalt enjoy. Therefore thou hast no reason to envy him. *n* All their comfort and glory shall cease.

21. My son, fear thou the LORD, and the king *o*: *and* meddle not with † them *p* that are given to change *q*.

† Heb. *changers.*

o Honour and obey both God and the King, and all in Authority. He puts God before the King, because God is to be served in the first place, and our obedience is to be given to Kings only in subordination to God, and not in those things which are contrary to the will and command of God, as is manifest both from plain Scripture, as *Acts* 5. 29. and from the judgment and practice of wise and sober Heathens. *p* Heb. *Mix not thy self with them*, either in their counsels and practices, or in familiar conversation. *q* That love or use changes, that are unstable in their Obedience to God or to the King, and are prone to rebellion against either of them. Those men that wickedly forsake God, and break his Laws are said to change *their God*, Jer. 2. 11. and to *change* God's *Judgments* and *Ordinances*, *Isa.* 24. 5. *Ezek.* 5. 6.

22. For their calamity shall rise suddenly, and who knoweth *r* the ruin of them both *s*.

r Who can conceive how sore and sudden it will be! *s* Of them that fear not God, and of them that fear not the King, for they have two potent and terrible Enemies; and therefore if they will not obey them out of Conscience, as their duty binds them, yet they should do it at least for their own sakes, and for fear of those severe punishments which they will certainly inflict upon Rebels.

23. These *things* also *t belong* to the wise: *u* * *it is* not good † to have respect of persons in judgment *x*.

* Lev. 19. 15. Deut. 1. 17. 16. 19. Ch. 18. 5. & 28. 21. Joh. 7. 24. † Heb. *to acknowledge.*

t These Proverbs or Counsels here following to the end of the Chapter no less than those hitherto mentioned. *u* Are worthy of the consideration, and fit for the use of them who are or would be wise; for only such are capable of understanding and improving these Proverbs, as was noted, Ch. 1. 5, 6, 7. and elsewhere. *x* For Judges to determine Controversies partially according to the quality of the Persons, and not according to the merits of the Cause.

24. * He that saith *y* unto the wicked, Thou *art* righteous *z*; him shall the people curse, nations shall abhor him *a*.

* Ch. 17. 15. Isa. 5. 23.

y To wit, publickly and in judgment, as he now said, and as appears by the publickness of the Curse following upon it, for *People* or *Nations* do neither observe nor hate every Man who saith thus privately. *z* That justifie wicked men in their unrighteous courses. *a* Partly for the grosness and odiousness of the Crime; and partly for the great and general mischief which such practices bring to civil Societies.

25. But to them that rebuke *him b* shall be delight *c*, and † a good blessing *d* shall come upon them.

† Heb. *a blessing of good.*

b That publickly and judicially rebuke and condemn the wicked. *c* The peace of a good Conscience, and the Comfort of a good name. *d* Which the people shall wish, and by their Prayers obtain from God for them; which is fitly opposed to *the Peoples curse* in the last Verse.

26. *Every man* shall kiss *his* lips *e* † that giveth a right answer *f*.

† Heb. *that answereth right words*, or, *plain words*, ✠ Ch. 9. 9.

e Shall highly respect and love him, of which kissing was a sign. *f* Who being called to speak either as a Judge, or Witness, or otherwise, in weighty matters speaks pertinently, and plainly, and truly, to the conviction and satisfaction of the hearers.

27. Prepare thy work without, and make it fit for thy self in the field; and afterwards build thine house *g*.

g This is a Domestical Precept requiring both Industry and Prudence in the management of a Man's concerns, that he take care in the first place to furnish himself with Cattel and the Fruits of the Field which are necessary for his subsistance, and after that he may procure such things as are for Ornament and Comfort, such as the building of a convenient House is.

28. Be not a witness against thy neighbour *h* without cause *i*: and † deceive *not k* with thy lips.

† Gr. *be not wide in thy lips.*

h Either in judgment or in private conversation. *i* Rashly or falsly, without just and sufficient cause. *k* Neither thy Neighbour, to whom thou hast made a shew of friendship, nor the Judge, nor any other hearers with false information. Or, this clause forbids flattering him to his face, as the former forbids slandering him behind his back.

29. * Say not *l*, I will do so to him as he hath done to me: I will render to the man according to his work *m*.

* Ch. 20. 22. Rom. 12. 17, 19.

l Within thy self: give not way to any such Thoughts or passions. *m* I will repay him all his calumnies and injuries.

30. I went

30. I went by the field of the slothful, and by the vineyard of the man void of understanding;

31. And lo, it was all grown over with thorns, *and* Nettles had covered the face thereof, and the stone wall thereof was broken down.

† *Set my Heart.*

32. Then I saw, *and* † considered *it* well: I looked upon *it*, *and* received instruction *n*.

n I learned Wisdom by his folly, and by his gross idleness was provoked to greater care and diligence.

Ch. 6. 9, &c.

33. * Yet a little sleep *o*, a little slumber, a little folding of the hands to sleep:

o See this, and the following Verse in *Prov. 6. 10, 11.*

† Heb. *a man of Shield.*

34. So shall thy poverty come, as one that travelleth; and thy want as † an armed man.

CHAP. XXV.

1. THese *a are* also proverbs of Solomon, which the men of *b* Hezekiah king of Judah copied out *c*.

a Which are contain'd in this and the following Chapters. *b* Certain persons appointed by *Hezekiah* for that work, whether Prophets, as *Isaiah*, *Hosea*, or *Micah*, who lived in his days, or some others, it is neither evident nor material. Most of them are political Precepts, and such as in a special manner concerned *Hezekiah*, and other Princes, to know, for the conduct of their House and Kingdom. *c* Either out of other Books or Writings of *Solomon*, concerning natural or civil things, of which we read, 1 *King.* 4. 32. Or out of the historical Records which were then extant concerning *Solomon*'s speeches and actions in the History of the Kings of *Judah*, which is oft mentioned in holy Scripture.

* *Deut. 29. 29. Rom. 11. 33.*

2. * *It is* the glory of God *d* to conceal a thing *e*: but the honour of kings *is f* to search out a matter *g*.

d It is agreeable to the Nature, and highly conducing to the Honour of God, because it is a Testimony of his infinite Wisdom and Knowledg, of his absolute Power and Soveraignty, and of his other incomprehensible Perfections. *e* To keep his counsels, and the reasons of his actions in his own Breast, that he needs not to impart them to any other for their advice and assistance, as being self-sufficient both for the contrivance and execution of whatsoever pleaseth him, and accountable to none for any of his matters. *f* But Kings must not affect to be like God in this respect, because they are Creatures, and therefore ignorant and insufficient, and accountable to an higher Authority. *g* In the conduct of their great affairs, not to lean to their own understandings, nor to be wedded to their own wills, but to communicate their counsels to others, that so they may search and find out the true and right way, and to be ready to give a satisfactory account of the Justice and reasonableness of them as occasion shall require.

† Heb. *there is no searching.*

3. The heaven for height, and the earth for depth *h*, and the heart of kings † *is* unsearchable *i*.

h As no Man upon Earth can exactly discover the height of Heaven, or the depth of Earth, or discern what is contained in them. *i* Though wise Kings will search out other men and things, yet their inward thoughts and purposes are hardly discoverable, partly because every Man's Heart lies out of the sight of others, and partly because it is the practice of Kings industriously to conceal their intentions.

4. Take away the dross from the silver, and there shall come forth a vessel for the finer *k*.

k Then, and not till then it is fit for that use.

* *Ch. 20. 8.*

5. * Take away the wicked *from* before the king *l*, and his throne shall be established *m* in righteousness *n*.

l From his Court and Councels. *m* By removing them who by their wicked counsels and practices provoked God's displeasure against the King, and blasted his Reputation, and alienated the Hearts of his People from him. *n* By such impartial execution of Justice.

† Heb. *set not me thy glory.*

6. † Put not forth thy self *o* in the presence of the king, and stand not in the place of great *men p*.

o Heb. *Do not magnifie*, or, *glorifie thy self*, by vaunting speech or carriage, but, which is implied, carry thy self humbly and modestly, which is most pleasing to Kings, and most becoming and safe for thee. *p* Do not affect nor use frequent and familiar Society with greater Persons than thy self, whereby thou maist easily involve thy self in much guilt, and expose thy self to envy or contempt, and to many other inconveniences.

* *Luk. 14. 10.*

7. * For better *it is q* that it be said unto thee *r*, Come up hither: than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen *s*.

q It is more for thy credit and comfort. *r* By some publick Officer, or by the King himself. *s* Into whose presence and acquaintance thou hast so boldly intruded thy self, who as before he observed thy impudence, so now he sees and suffers this publick disgrace to be cast upon thee.

8. Go not forth hastily *t* to strive *u*, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame *x*.

t Without necessary cause and due consideration. *u* Either judicially or otherwise. *x* For thy folly in undertaking what thou wast not able to accomplish, and for thy injustice in charging him wrongfully.

9. Debate thy cause with thy neighbour *himself y*; and ‖ discover not a secret *z* to another.

‖ Or, *discover not the secret of another.*

y If thou hast any quarrel with him, first try to compose it by private discourse with him. Compare *Matt. 5. 25.* & *18. 15. Luk. 12. 58.* *z* Any secret. Let no heat of contention provoke thee to divulge any of his secret counsels committed to thy trust, or to reproach him with any of his secret faults, as is usual in Law-suits, and other contentions. Or, *the secret*, any secret difference between thee and him, which therefore is fittest to be ended secretly between you, and not to be imparted to any other.

10. Lest he that heareth *it*, put thee to shame *a*, and thine infamy turn not away *b*.

a Reproach thee for thy gross violation of the Laws of Prudence, and Justice, and Charity, and Friendship therein. *b* And that disgrace which thou didst design against another, fall, and be fastned upon thy self.

† Heb. *spoken upon his Wheels:*

11. A word † fitly spoken *c is like* apples of gold in pictures of silver *d*.

c For the matter, and season, and other circumstances of it. *d* Which it seems was usual in those times, and was grateful to the Eye for the beauty and variety both of the Colours and Figures, the golden Apples appearing through Net-work of Silver, or being engraven or pourtrayed upon Tables of Silver.

12. *As* an ear-ring of Gold, and an ornament of fine gold *e*, *so is* a wise reprover *f* upon an obedient ear *g*.

e Highly acceptable and a great Ornament, and not an offence, and dishonour, as fools esteem it. *f* That reproves an offender faithfully. Yet prudently in the fittest manner and season. *g* To a Man that hearkens to it, and is instructed and reformed by it.

* *Ch. 13. 17.* † Heb. *day. Gen. 2. 4.* † Heb. *bringeth* or *restoreth.*

13 * As the cold of snow *h* in the † time of harvest, *so* is a faithful messenger to them that send him: for he † refresheth the soul of his masters *i*.

h Either 1. as drink cooled with Ice or Snow, as was, and is usual in hot Countries. Or, 2. as a cool Air such as is in Snowy seasons. Or, 3. as drink which is as cold as Snow. *i* With a true account and speedy dispatch of those important Affairs which were committed to him.

† Heb. *in a gift of falshood.* * *Jude 12.*

14. Whoso boasteth himself † of a false gift *k*, *is like* * clouds and wind without rain *l*.

k Pretending that he hath given, or promising that he will give a Man those gifts, which he neither hath given, nor intendeth to give him. *l* Like empty Clouds carried about with wind, and not affording that Rain which by their appearance they promise.

* *Gen. 32. 4. & 1 Sam. 25. 24. & Ch. 15. 1. & 4. & 16. 14.*

15. * By long forbearing *m* is a prince perswaded *n*, and a soft tongue *o* breaketh the bone *p*.

m By patient submission and expectation. *n* Or, *pacified*, whereas his rage is increased by opposition. Compare *Eccles. 10.* *o* A mild and humble answer. *p* Softneth an Heart which is as hard as Bone or Stone. He alludes to those Oyls which sink through the Flesh to the very Bone. See *Psal. 109. 18.*

* *Vers. 27.* † *onely.*

16. * Hast thou found honey *q* † eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it *r*.

q Which in those parts was oft found in Woods or Fields, as *Judg. 14. 8, &c. 1 Sam. 14. 25.* By *Honey* he understands, not onely all delicious Meats, but all present and worldly delights, which we are here taught to use with moderation. *r* Honey excessively taken disposeth a Man to vomiting.

‖ Or, *let thy foot be seldom in thy neighbour's house.* † Heb. *full of thee.*

17. ‖ Withdraw thy foot from thy neighbours house *s*, lest he be † weary of thee, and *so* hate thee *t*.

s Visit him not too frequently nor unseasonably. *t* As men are

are apt to loath those Meats of which they surfeit, as was now observed, v. 16.

* Ps. 120. 3, 4. Chap. 12. 18. 18. * A man that beareth false witness against his neighbour, *is* a maul, and a sword, and a sharp arrow *u*.

u Is as cruel and pernicious to him as any instrument of Death. The design of the Proverb is to shew the wickedness of slander, and that a false witness is in some respect as bad as a Murderer.

19. Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joynt *x*.

x It is not onely deceitful, but hurtful, as a broken Tooth though it make shew of helping, yet is not onely unhelpful to a Man for chewing his Meat, but also troublesome and painful; and as a Foot out of Joynt, doth not help but hinder, and pain him that attempts to walk upon it.

20. *As* he that taketh away a garment in cold weather *y*, *and as* vinegar upon nitre *z*; so *is* he *a* that singeth songs to an heavy heart *b*.

y When it is most seasonable and necessary. *z* Which dissolves the Nitre, and makes it useless and ineffectual. *a* He is no less absurd and impertinent. *b* Whose grief is not relieved but increased by it, as common experience sheweth, and divers learned Authors have observed.

* Exod. 23. 4. Matt. 5. 44. Rom. 12. 20. 21. * If thine enemy be hungry, give him Bread *c* to eat: and if he be thirsty, give him water to drink.

c By *Bread* and *Water* he understands all things necessary for his subsistence.

* Psal. 11. 6. & 140. 10. 22. For *d* thou shalt heap * coals of fire upon his head *e*, and the LORD shall reward thee *f*.

d Understand, *in so doing*, which words are expressed, *Rom.* 12. 20. where this Text is quoted. *e* Either, 1. in a bad sense, Thou shalt hereby aggravate his sin, and occasion a more speedy and grievous vengeance from God, which, like fire from Heaven, shall fall upon his Head and consume him. Not that he perswades him to do a kindness with an evil intent, with an expectation or desire, or design of bringing God's wrath upon him, but onely he foretels what would happen, and dissuades him from taking vengeance, and provokes him to kindness instead of it, because vengeance is God's peculiar work, which he will certainly inflict upon such Persons: which argument is used to that very purpose by St. *Paul*, *Rom.* 12, 19. Or, 2. in a good sense, Thou shalt melt him into repentance and inflame him with love and kindness to thee for so unexpected and undeserved a favour, he shall be as heartily grieved and tormented with the Thoughts of his vile and wicked carriage to thee, as a Man would be that had burning Coals of Fire heaped upon his Head. But if these Coals of Fire do not melt him, but still he hardens his Heart against thee, they will consume him. Thus either by the one or by the other way thou shalt be secured and delivered from him. The Metaphor may seem to be taken from Founders who melt the hardest Metals by heaping Coals of Fire upon them. And *the Head* may be here mentioned rather than any other part, because in Scripture-phrase both Blessings and Curses are said to fall upon mens Heads, *i. e.* upon them, *heads* being frequently put for Persons. *f* Thy charity to him shall be fully recompensed to thee, if not by him, yet by God, which is far better.

* Job 37. 22. ‖ Or, *the North-wind bringeth forth rain: so doth a back-biting tongue an angry countenance.* 23. * ‖ The North-wind driveth away rain: so *doth* an angry countenance *g* a back-biting tongue *h*.

g In the hearer, who by his countenance sheweth his dislike of such persons and practices. *h* Heb. *a secret tongue*, which *privily slandereth his neighbour*, as it is expressed, *Psal.* 101. 5. and as the manner of back-biters is. But this Verse is otherwise rendred in the Margent, and by divers others, *The North-wind bringeth forth* (as this Verb properly and most frequently signifies, and as it is rendred by all the ancient Interpreters, and by many others) *Rain:* (which it doth in *Judea*, because the Sea lies Northward, as well as Westward, from it, as also in *Africa*, as *Aristotle* observes, though it drive away rain in Countries of another situation) *so doth a back-biting tongue* (cause) *an angry countenance*, it causeth much anger and mischief, both to the person slandered, and to the slanderer, and to other persons who may be concerned with or for either of them, as is manifest from common experience.

* Chap. 19. 13. & 21. 9, 19. 24. * It is better to dwell in a corner of the house top, than with a brawling woman and in a wide house.

25. *As* cold waters to a thirsty soul, *so is* good news from a far country *i*.

i Because it comes thither more rarely and difficultly, after it hath been long expected and earnestly desired, all which circumstances make it more acceptable.

26. A righteous man falling down *k* before the wicked, *is as* a troubled fountain, and a corrupt spring.

k Either, 1, into sin. So the sense is, When a just man is either allured or terrified into any sinful practice before wicked men, or into any base and servile compliance with their lusts, he who by his excellent counsels was like a fountain or *well of life*, as his mouth is called, *Prov.* 10. 11. sending forth refreshing streams for the benefit of many, is now corrupted and rendred unserviceable. Or rather, 2. into misery, of which kind of falling this word is constantly used, and never to my remembrance of falling into sin. And so the sense is this, When righteous men are oppressed and devoured by the wicked, the state of that Commonwealth is as deplorable, as if the publick Fountains, from whence all the people fetch their water, were corrupted, and it is a sign that the Fountains of Justice are poisoned.

27. * *It is* not good *l* to eat much honey; so *for* * Vers. 16. *men m* to search their own glory *n*, *is not* glory *o*.

l To wit, for the health of the body. *m* Which words are easily understood both out of the foregoing clause, where the Honey is supposed to be eaten by men, and out of the following words which are evidently meant of them. *n* Industriously to seek for honour and applause from men. *o* Is not only sinful, but shameful also, and a sign of a vain and mean spirit. The Negative Particle, *not*, is here understood out of the former part of the Verse, as it is, *Psal.* 1. 5. & 9. 18.

28. * He that *hath* no rule over his own spirit *p*, *is like* a city *that is* broken down *and* without walls *q*. * Chap. 16. 32.

p Over his passions, and especially his anger, which is signified by this word, *Prov.* 16. 2. *Eccles.* 10. 4. *q* Exposeth himself to manifold dangers and mischiefs.

CHAP. XXVI.

1. AS snow in summer, and as rain in harvest *a*, so honour is not seemly for a fool *b*.

a Unbecoming and unseasonable. *b* Because he neither deserves it, nor knows how to use it, but his folly is both increased and publickly manifested by it.

2. As the bird by wandring *c*, as the swallow by flying, so the curse causeless shall not come *d*.

c From place to place, by its perpetual restlesness, it secures it self from the Fowler that he cannot shoot at it, nor spread his net over it. *d* To wit, upon the innocent person, but he shall escape from it like a bird, *&c.*

3. * A whip for the horse, a bridle *e* for the ass, and a rod *f* for the fools back. * Psal. 32. 9. Ch. 10. 13.

e Which was very proper and usual for an Ass, when they rode upon it, (as the *Jews* most commonly did) though not to restrain him from running away, which is the principal use of it in Horses, yet that the Rider might rule and guide him, which was very necessary for that stupid Creature. Although the ancient Interpreters render it *a Goad* or *Spur*, or something of the like nature and use. *f* Which is most proper and necessary for him. Not words, but blows, must make him better.

4. Answer not a fool *g* according to his folly *h*, lest thou also be like unto him *i*.

g How can these contrary rules be reconciled, *answer* him *not*, and *answer* him? *Answ.* Easily, by considering the difference of persons, and times, and places, and other circumstances, and of the manner of answering. And such seemingly contradictory Precepts are not only used by, but are esteemed elegant in, other Authors, *Answer* him *not*, when he is incorrigible, or when he is inflamed with passion or wine, *&c.* or when it is not necessary, nor likely to do him good. *Answer* him, when he is capable of receiving good by it, or when it is necessary for the glory of God, or for the discharge of a mans duty, or for the good of others. *h* So as to imitate his folly, by such passionate, or reproachful, or foolish speeches as he useth to thee. *i* Shew thy self to be as great a fool as he.

5. Answer a fool according to his folly *k*, lest he be wise in † his own conceit *l*. † Heb. *his own eyes.*

k So as his folly needs and requires, convincing him strongly, reproving him sharply, exposing him to just shame, and correcting him with a rod, when he deserves it, and thou hast a just power to use it. *l* Lest thy silence make him arrogant and presumptuous, as if his words were unanswerable.

6. He that sendeth a message by the hand of a fool *m*, cutteth off the feet *n*, *and* drinketh ‖ damage *o*. ‖ Or, *violence.*

m He

m He that employeth a Fool upon any important Errand or busines which is too hard for him. *n* To wit, of his Messenger, he bids one go that wants legs, he sends one who wants that discretion, which is as necessary for that employment as legs are for going. *o* He bringeth upon himself abundance of loss and mischief, not only spoiling that business about which he sends him, but making himself contemptible to the person to whom he sends him, and to others with him, as if he had not common prudence to chuse a fit Messenger, and giving occasion by the folly of his Messenger to further misunderstandings, and jealousies, and inconveniences. For the Phrase, we may observe that *drinking* in Scripture frequently notes the plentiful doing or receiving of any thing, as they who multiply sins are said to *drink iniquity like water*, Job 15.16. & 34.7. and they who are greatly afflicted are commonly said to *drink the cup*.

† Heb. *are lifted up.*

7. The legs of the lame † are not equal *p*, so *is* a parable in the mouth of fools *q*.

p Heb. As (which note of similitude is plainly understood from the Particle, *so*, in the following clause) *the legs of the lame are lifted up*, to wit, in going, or rather in dancing, which is done with great inequality and uncomelines. *q* No less absurd and indecent are wise and pious speeches from a foolish and ungodly man, whose actions grosly contradict them, whereby he makes them contemptible, and himself ridiculous.

‖ Or, *As he that putteth a precious stone in an heap of stones.*

8. ‖ As he that bindeth a stone in a sling *r*, so *is* he that giveth honour to a fool *s*.

r Whereby he hinders his own design of throwing the stone out of it. Or, who fastens it there only for a season, that he may speedily and violently throw it away. Or, as it is rendred in our margent, and by many others, *As he that putteth* a precious *stone* (Heb. *a stone*, which is oft emphatically used for a precious stone, both in Scripture, as *Exod.* 39.10. 1 *Chron.* 29. 2. and elsewhere, and also in other Authors) *in an heap of stones*, where it is obscured and lost. *s* No less absurd is he that giveth to a Fool that honour and praise which he is not capable either of receiving, or retaining, or using aright, but it is quite wasted upon him, and doth him more hurt than good.

9. *As* a thorn goeth up into the hand of a drunkard *t*, so *is* a parable in the mouth of fools.

t As a thorn in a Drunkard's hand, which he cannot hold and manage cautiously, but employeth to his own and others hurt. *u* As improper and unprofitable, and, by accident, hurtful to himself and others. See on *v.* 7.

‖ Or, *a great man grieveth all, he hireth the fool, he hireth also transgressors.*

10. ‖ The great *God* that formed all *things*, both rewardeth the fool, and rewardeth transgressors *x*.

x God, who is oft called *great*, as *Psal.* 86. 10. & 135. 5, &c. and is described by the name of *the most high*, as *Psal.* 9. 2. & 21. 7, &c. who created all things, and therefore observeth and governeth all men and things, will certainly give that recompence which is meet for, and deserved by *Fools and Transgressors*, *i. e.* by such as sin either through ignorance and heedlesness, or wilfully and wickedly. Or, as it is in the margent, *A great* man (A Prince or Potentate, who are called by this title, *Esth.* 1.8. *Dan.* 1. 3, &c.) *grieveth* (as this word is used, *Isa.* 51. 9. & 53. 5. and elsewhere) *all* (to wit, all that are subject to him, or all that stand in his way) *he hireth* (as this word most commonly signifies) *the fools, he hireth also transgressors.* So the sense is, It is the manner of many Princes to vex and oppress their Subjects, which because they cannot do by themselves alone, they hire others, both *fools*, who do not know or consider what they do, and *transgressors*, who are ready to execute all their commands, right or wrong, that they may be their instruments in that work.

* 2 Pet. 2. 22. † Heb. *iterateth his folly.*

11. * As a dog returneth to his vomit *y*, *so* a fool † returneth to his folly *z*.

y To lick up that which he had lately vomited, forgetting how burdensom and vexatious it was to him. *z* Such like is the impudence and madness of sinners, who having smarted for their sins, and been forced to forsake them for a time, do afterwards return to the commission of them.

* Ch. 29. 20.

12. * Seest thou a man wise in his own conceit *a*? *there is* more hope of a fool *b* than of him.

a Who, being a fool, thinks himself wise, and therefore scorneth the counsels of others. *b* Of doing good to one who is a fool, and sensible of his folly, and ready to receive instruction.

13. The slothful *man* saith *b*, *there is* a lion in the way, a lion *is* in the streets.

b To excuse his idleness and keeping himself at home. See on *Ch.* 22. 13.

14. *As* the door turneth upon his hinges *c*, so *doth* the slothful upon his bed.

c Moving hither and thither upon it, but not removing one jot from its place.

15. * The slothful hideth his hand in *his* bosom, ‖ it grieveth him to bring it again to his mouth *d*.

* Ch. 19. 24. ‖ Or, *he is weary.*

d He will not take the least pains for the most necessary things.

16. The sluggard *is* wiser in his own conceit *e*, than seven men that can render a reason *f*.

e Because by his idleness he avoids those troubles and dangers to which other men by their activity expose themselves, forgetting in the mean time what reproach and loss, and how much greater mischiefs, both here and hereafter, are brought upon him by his slothfulness. *f* To wit, a satisfactory reason of all their actions, *i. e.* who are truly wise men.

17. He that passeth *by g*, *and* ‖ meddleth with strife *belonging* not to him *h*, *is like* one that taketh a dog by the ears *i*.

‖ Or, *is enraged.*

g Who is going upon the way, and about his business: But this word is by some referred to the last clause, is like *one that taketh a dog by the ears as he is passing by* him, without any thought of doing him harm; which agrees very well both with the order of the words in the Hebrew Text, and with the matter of the other clause to which this similitude is referred. *h* In which he is not concerned, nor any way obliged to meddle. *i* Exposeth himself to great and needless hazards, as a man that causelesly provoketh a Mastiff dog against himself.

† Heb. *one that maketh himself mad.* † Heb. *flames or sparks.*

18. As † a mad *man k* who casteth † firebrands *l*, arrows, and death *m*:

k *As one feigneth himself mad*, that under that pretence he may do mischief with impunity. *l* To hurt his Neighbours person, or to consume his House or Goods. *m* Any instruments of death.

19. So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport *n*?

n That wrongs him under a false pretence of kindness and familiarity.

† Heb. *without wood.* * Ch. 22. 10. ‖ Or, *whisperer.* † Heb. *is silent.*

20. † Where no wood is, *there* the fire goeth out; so * where *there is* no ‖ tale-bearer *o*, the † strife ceaseth.

o To carry such reports from one to another, as may provoke them to mutual rage and strife.

* Ch. 15. 18. & 29. 22.

21. * *As* coals *are* to burning coals, and wood to fire, so *is* a contentious man *p* to kindle strife.

p Heb. *a man of contentions*, that loveth and giveth himself up to contentions.

† Heb. *chambers.*

22. The words of a tale-bearer *are* as wounds, and they go down into the † innermost parts of the belly *q*.

q This was delivered before, *Ch.* 18. 8. and is here repeated as being a point of great concernment to the Peace and Welfare of all societies, and fit to be oft and earnestly pressed upon the consciences of men, because of their great and general proneness to this sin.

23. Burning *r* lips, and a wicked heart, *are like* a potsherd covered with silver dross *s*.

r Either, 1. With Love. Words delivered with shew of true and fervent affection. Or rather, 2. With Malice or hatred. A slanderous or evil Tongue: For this word is constantly used in a bad sense, and notes the heat of Rage and Persecution. *s* Such a Tongue and Heart are of no real worth, although sometimes they make a shew of it, as Dross doth of Silver.

‖ Or, *is known.*

24. He that hateth ‖, dissembleth *t* with his lips, and layeth up deceit within him.

t Or, *carrieth himself like another man*, pretends Love and Kindness; which sense seems to agree best both with the next clause of this verse, and with the two following verses.

† Heb. *maketh his voice gracious.*

25. When he † speaketh fair, believe him not: for *there are* seven abominations in his heart.

‖ Or, *hatred is covered in secret.*

26. ‖ *Whose* hatred is covered by deceit *u*, his wickedness shall be shewed before the *whole* congregation *x*.

u With false professions of Love. *x* Instead of that secrecy and impunity which by this art he designed and promised to himself, he shall be brought to publick shame and punishment.

* Ps. 7. 15, 16. & 9. 15. & 57. 6. Eccles. 10. 8.

27. * Whoso diggeth a pit *y*, shall fall therein: and he that rolleth a stone *z*, it will return upon him.

y That another may fall into it. It is a metaphor from Hunters who used to dig deep pits, and then to cover them sleightly with earth, that wild Beasts passing that way, might fall into them, and sometimes in the heat of pursuit fell into them themselves. *z* To wit, up the hill with design to do mischief to some person or thing with it.

28. A

28. A lying tongue hateth *those that are* afflicted by it ‖, and a flattering mouth † worketh ruine.

‖ Because by his calumnies he hath made them his enemies. † Which, though it be more smooth and plausible than a slandering mouth, yet is in truth no less pernicious, betraying others either to sin, or to danger and mischief.

CHAP. XXVII.

* Jam. 4. 13, &c. † Heb. *to morrow day.*

1. * BOast not thy self of † to morrow *a*, for thou knowest not what a day may bring forth *b*.

a Of any good thing which thou purposest to do, or hopest to receive to morrow, or hereafter: the time being here put Metonymically for things done or had in the time, as *Deut.* 4. 32. *Eccles.* 2. 23. The same caution is given, *Jam.* 4. 13, &c. *b* What may happen in the space of one day, which may hinder thy designs or expectations. *The day* is said to *bring forth* what God by his Almighty Power and Providence doth either cause or suffer to be brought forth or done in it.

2. Let another man praise thee, and not thine own mouth *c*: a stranger, and not thine own lips.

c Except it be really necessary, either for thine own just vindication, or for the honour of God, or for the edification of others, in which cases this hath been allowed and practised by wise and vertuous men, as particularly by St. *Paul*, 2 *Cor.* 11. 12.

† Heb. *heaviness.*

3. A stone *is* † heavy, and the sand weighty; but a fools wrath *is* heavier *d* than them both.

d More grievous and intolerable, as being without cause, without measure, and without end.

† Heb. *wrath is cruelty, and anger an overflowing.* ‖ Or, *jealousie.*

4. † Wrath *is* cruel, and anger *is* outragious, but who is able to stand before ‖ envy *e*?

e Envy is worse than both of them, partly because it is more unjust and unreasonable, as not caused by any provocation, as wrath and anger are, but only proceeding from a malignity of mind, whereby a man is grieved for another man's happiness, in which he should rejoice; partly because it is more deeply rooted and implacable, whereas the other passions are commonly allayed, and partly because it is more secret and undiscernable, and therefore the mischievous effects of it are hardly avoidable, whereas wrath and anger discover themselves, and so forewarn and forearm a man against the danger.

5. Open *f* rebuke *is* better *g* than secret *h* love.

f Heb. *which is manifested* or *discovered*, either 1. Publickly and before others, when it is needful, in which case, though it put a man to some shame, yet it doth him good. Or 2. Privately, and to the offenders face, a plain and down-right reproof. *g* More desirable and beneficial. *h* Which lies hid in the heart, and doth not shew it self by friendly Actions, and particularly by free and faithful Reproof, which is a principal end and benefit of friendship.

* Psal. 141. 5. ‖ Or, *earnest*, or *frequent*, or *deprecable.*

6. * Faithful *are i* the wounds *k* of a friend, but the kisses *l* of an enemy *are* ‖ deceitful *m*.

i They proceed from an upright, and truly loving, and faithful Soul, and really promote the good of the person reproved. *k* The sharpest reproofs which for the present wound his Spirit and Reputation. *l* All the fair Speeches and outward Professions of Friendship. *m* Or, *are to be deprecated*, are perfidious and pernicious, and such things as one may pray to God to be delivered from them. Or, are *forced*, like things which are procured with great difficulty, and many intreaties.

† Heb. *treadeth under foot.* * Job 6. 7.

7. The full soul *n* † loatheth an honey comb *o*, but * to the hungry soul every bitter thing is sweet.

n A man whose appetite or desire (which is oft expressed in Scripture by the name of *Soul*) is fully satisfied. *o* The most delicious meats. The design of this Proverb is to shew the inconvenience that oft-times attends upon plenty, and the advantage of Poverty, that the rich might learn moderation, and the poor content.

8. As a bird that wandereth from her nest *p*, so *is* a man that wandereth from his place *q*.

p That flies very much abroad from place to place, whereby she is exposed to all the arts of Fowlers, and to Birds of Prey, from which she is safe whilest she keeps her nest. *q* That through vanity or lightness changeth the place of his abode, or, his Calling and course of Life, the ill effects whereof have been frequently observed and noted, even in vulgar Proverbs, as when we say, *A rolling Stone gathers no Moss.*

† Heb. *from the counsel of the soul.*

9. Ointment and perfume rejoice the heart *r*, so *doth* the sweetness of a mans friend † by hearty counsel *s*.

r By increasing and comforting the spirits. *s* No less grateful and pleasant is the company and conversation of a true friend, in respect of his good and faithful counsel, which comes from his very Heart and Soul, and contains his most inward and serious Thoughts, whereas deceitful persons give such counsels, not as they think to be best, but as most serve their Lusts or designs.

* Ch. 17. 17. & 18. 24.

10. Thine own friend and thy fathers friend *t* forsake not, neither go into thy brothers house *u* in the day of thy calamity; *for* * better *is* a neighbour *x that is* near *y*, than a brother far off.

t Of whose friendship thou hast had long experience. *u* To wit, for comfort and relief, and so as to forsake or neglect thy friend for him. *x* The friend mentioned in the beginning of the verse, who hath shewed himself to be a true and a good neighbour. *y* Either, 1. In place by cohabitation. Or rather, 2. In affection, in which respect God is oft said to be *near* to the righteous, and *far* from the wicked.

* Ch. 10. 1. & 23. 24.

11. * My son, be wise, and make my heart glad, that I may answer him that reproacheth me *z*.

z For being the father of a wicked son, as if I had either deserved him as a curse from God, or made him so by my example or by the neglect of his education. See *Ezek.* 16. 44. 1 *Tim.* 3. 4.

12. A prudent *man* foreseeth the evil, *and* hideth himself, *but* the simple pass on, *and* are punished *a*.

a This was delivered *Ch.* 22. 3. and is here repeated to enforce the foregoing exhortation, by representing the great advantage of Wisdom.

* Ch. 20. 16.

13. * Take his garment that is surety for a stranger, and take a pledge of him for a strange woman *b*.

b Possibly this is here repeated as a part of the fathers counsel to his Son, begun *v.* 11. to avoid rash Suretyship, to which young men are most prone, and by which they are exposed in the beginning of their days to many sins and miseries, which they carry with them to their graves.

14. He that blesseth his friend *c* with a loud voice *d*, rising early in the morning *e*, it shall be counted a curse to him *f*.

c That saluteth, or praiseth, and applaudeth him to his face, as the manner of flatterers is. *d* That both he, and others, may be sure to take notice of it. *e* To perform this Office, to shew his great forwardness, and diligence, and zeal in his service, which was the custom of the *Romans* afterward, and possibly of some of the *Jews* at this time. *f* His friend will value this kind of blessing no more than a curse, because it plainly discovers a base design, and is an high reflection upon him, as if he either did not understand such gross and palpable flattery, or were so ridiculously vain-glorious as to be pleased with it.

* Ch. 19. 13.

15. * A continual dropping in a very rainy day, and a contentious woman are alike *g*.

g Are equally troublesom, the first not suffering a man to go abroad with comfort, the latter not permitting him to stay at home with quietness.

16. Whosoever hideth her *h*, hideth the wind *i*, and the ointment of his right hand *k which* bewrayeth *it self*.

h i.e. Attempts to smother or bridle her passion, that it may not break forth to her shame, and to his own discomfort and reproach. *i* Undertakes that which is impossible. *k* Which being the great instrument of action by its much stirring diffuseth the savour of it.

17. Iron sharpeneth iron *l*, so a man sharpeneth the countenance of his friend *m*.

l Iron cutting tools are made bright, and sharp, and fit for use by rubbing them against the file, or some other Iron. *m* So a man, who being alone is sad, and dull, and unactive, by the company and conversation of his friend, is greatly refreshed, his very wits are sharpened, and his spirit revived, and he is both fitted for and provoked to action. *The countenance* is here put for the mind or spirit, whose temper or disposition is commonly visible in mens countenances.

18. Whoso keepeth the fig-tree *n*, shall eat the fruit thereof, so he that waiteth on his master *o* shall be honoured *p*.

n Which he mentions because they abounded in *Canaan*, and were more valued and regarded than other Trees. *o* That serves him faithfully, prudently and diligently. *p* Shall receive that respect and recompence which he deserves.

19. As in water face *answereth* to face, so the heart of man to man *q*.

q The sense is either, 1. As the image of a man's Face in the water answers to his natural Face who looks into it, or, as in water

water one man's face is like another's, the difference of men's faces being not there visible, so one man resembles another, either in the temper of his Mind or Body, in which many men are alike one to another; or in the corruption of his Nature, in which all are alike. Or, 2. As a man may see his own face if he look into the water, which is Nature's Looking-Glass, or into any other Looking-Glass, so a man may discern his own Heart if he look into those Glasses whereby it discovers it self, if he examine his Thoughts and Inclinations, together with the general course of his Actions. Or, 3. As the Face of a man standing by the waters is visible, not only to himself, but to others, by the shadow or image of it in the waters, so the Heart of a man is in some measure discernable, not only to himself, but to others also, who observe his disposition and carriage.

* Ch. 30. 16. Hab. 2. 5. † Heb. *not.* * Eccl. 1. 8. & 6. 7.

20. * Hell and destruction are † never full *r*, so * the eyes *s* of man are never satisfied.

r The Grave devours all the Bodies which are put into it, and is always ready to receive and devour more and more without end. *s i.e.* The desires which work and discover themselves by the eyes, 1 *Joh.* 2. 15. and other senses; for otherwise *the Eyes* in themselves are neither capable of satisfaction nor of dissatisfaction.

* Ch. 17. 3.

21. * As the fining-pot for silver *t*, and the furnace for gold, so *is* a man to his praise *u*.

t Is appointed and used for the trial of Silver, and the detection and separation of the dross from it. *u* Or, *according to his Praise.* The sense is, so a man is known by his Praises, either, 1. By the quality of those who praise and applaud him, and as they are good or bad, so is he thought to be. Or, 2. By his carriage under praises, as he carries himself either humbly and modestly with thankfulness to God, and a due sense of his own infirmities, which is the case and temper of a good man; or ambitiously and vain-gloriously, taking to himself the honour which he should give to God, as ungodly men generally do in that case.

22. Though thou shouldst bray a fool *x* in a mortar, among wheat with a pestil, *yet* will not his foolishness depart from him.

x Not a natural, but a moral and wilful fool, who by long continuance in sin is hardned and stupified, and so incorrigible under all the means of amendment.

† Heb. *set thy heart.*

23. Be thou diligent to know the state of thy flocks *y*, *and* † look well *z* to thy herds.

y That thou maist preserve and improve what thou hast, and take care that thine expences may not exceed thine incomes. *Flocks* and *Herds* are here put for all Riches and possessions, because anciently they were the chief part of a man's Riches. *z* Heb. *set thine heart.* Trust not wholly to thy servants, as many do, that they may give up themselves wholly to ease and pleasure, but make use of thine own Eyes and reason for the conduct of thine affairs, lest thou come to ruine, as many have done by this very means.

† Heb. *strength.* † Heb. *to generation and generation.*

24. For † riches *a are* not for ever, and doth the crown *b endure* † to every generation?

a Or, *Treasure.* The sence is, what thou dost now possess, or hast laid up, will not last always, but will soon be spent, if thou dost not take care to preserve and improve it. *b* By which he understands a condition of the greatest honour and plenty. If a man had the Wealth of a Kingdom, without provident care and due diligence it would quickly be brought to nothing. Hence the greatest Kings have minded Husbandry, as *Solomon*, *Uzziah*, and others.

25. The hay appeareth, and the tender grass sheweth it self *c*, and herbs of the mountains *d* are gathered *e*.

c In their proper seasons. These things may be here mentioned, either, 1. As the matter of his diligence. Take care that thy Hay and Grass may be well managed, and seasonably gathered for the use of thy Cattle. Or rather, 2. As another Argument and encouragement to diligence, because God invites thee to it by the plentiful provisions wherewith he hath enriched the Earth for thy sake. Thou needest not compass Sea and Land for them, for God puts them into thy hand if thou wilt but receive them. *d* Even the most barren parts afford thee their help. *e* Or, *are to be gathered*, as such passive Verbs are oft used, they are ripe and ready for the gathering. So this clause suits best with the former.

26. The lambs *are* for thy cloathing *f*, and the goats *are* the price of the field *g*.

f By their wool and skins, either used to cloath thy self with, or sold to purchase all manner of cloathing for thy self and Family. *g* By the sale whereof thou maist either pay the rent of the field which thou hirest, or purchase Fields or Lands for thy self. Either *Goats* are put for all cattle, or he mentions *Goats*, because these might better be spared and sold than *sheep*, which brought a more certain and constant profit to the owner.

27. And *thou shalt have* goats milk enough for thy food *h*, for the food of thy houshold, and *for* † maintenance for thy maidens *i*.

† Heb. *life.*

h Or, if thou chusest rather to keep than to sell thy Goats, the milk of them will serve thee for Food to thy self, and to thy Family. In ancient times men used a plain and simple diet, and neither knew nor used that curiosity and luxury in it which after ages invented. *i* Who are named, because this nourishment was more proper for the weaker sex, whereas men required a stronger diet.

CHAP. XXVIII.

* Lev. 26. 17, 36.

1. THe * wicked flee when no man pursueth *a*: but the righteous are bold *b* as a lion.

a Because the Conscience of their own guilt puts them into a continual expectation and dread of God's judgments. *b* Are couragious and resolute, having the witness of a good Conscience, and the assurance of Divine Favour and Protection, and the supports and consolations of the Holy Ghost.

‖ Or, *by men of understanding and wisdom shall they likewise be prolonged.*

2. For the transgression of a land, many *c are* the princes thereof: but ‖ by a man of understanding *and* knowledge *d* the state *thereof* shall be prolonged *e*.

c Either, 1. Together, contending for Supremacy. Or rather, 2. Successively, as appears from the following clause. Their Princes are soon cut off, and other persons, and oft-times persons of other Families come in their stead, which is justly threatned as a curse, because such frequent changes are seldom for the better, and commonly for the worse, and are frequently attended with Blood and slaughter, with the change and subversion of Laws, with heavy Taxes and Charges, with the ruine of many Families, and with many other mischiefs. *d* By a wise and good man. Which may be understood either 1. Collectively for *men of understanding*, &c. as it is rendred in the margent; *i.e.* when the men or people of a Land are wise and good. Or rather, 2. Singularly, and that either 1. Of a wise and righteous Prince, who by the good government of himself, and his Family, and Kingdom, by punishing and preventing the transgressions of the People, turns away God's wrath, and saves himself and People. Or, 2. Of any other man of eminent Wisdom or Piety, who prevents this judgment, either by his good Counsels given to the Prince and People, and entertained by them, or by his Intercession to God; for God hath sometimes spared a People for the sake of one man, as he did *Zoar* for *Lot*, *Gen.* 19. 20, 21. and the Israelites for *Moses*, *Psal.* 106. 23. *e* The Land shall enjoy its former State and Tranquillity, and the Life of their good Prince shall be prolonged.

† Heb. *without food.*

3. A poor man that oppresseth the poor *f*, *is like* a sweeping rain † which leaveth no food *g*.

f When a poor man being advanced into a place of Authority, abuseth it to oppress those that are poor and unable to resist him. *g* Is like a violent Rain or Flood, which washeth away the very seeds which are in the Earth, and spoileth the Corn and Fruits which are upon it. He is the worst of all oppressors, because as he is of a base mind, which also is made much worse by a sudden change and elevation into an high condition, so his own necessities inflame his desires, and make him greedy to take all, yea, even the small advantages of enriching himself. Which the ancients expressed by the similitude of an empty Horseleach, which sucketh much more strongly than that which is already filled; and of a dry sponge, which licks up far more water than that which was wet before.

* Psal. 10. 3. Rom. 1. 32.

4. * They that forsake the law *h* praise the wicked *i*: but such as keep the law contend with them *k*.

h That live in the contempt of, and disobedience to God's law. *i* Honour their persons, contrary to *Psal.* 15. 4. freely and familiarly associate themselves with them, and approve of their sinful courses; all which proceeds from their great likeness to them. *k* Are so far from praising or applauding them, that they severely rebuke them, and to the utmost of their power oppose them in their wicked enterprises.

* 1 Cor. 2. 15. 1 Joh. 2. 20, 27.

5. Evil men understand not *l* judgment *m*: but * they that seek the LORD *n*, understand all *things o*.

l Because their minds are naturally blind, and are further blinded by their own prejudices, and passions, and by the God of this world who rules in and over them. *m i.e.* What is just and right, what is their duty in all cases and conditions, as *Judgment* is frequently understood. *n* By diligent study of his word, and by fervent Prayers to him for advice. *o* Which are necessary to be known by them, either for the discharge of all their present duties to God and Men, or for their everlasting Happiness.

* Ch. 19. 1.

6. * Better *p is* the poor that walketh in his uprightness,

† Heb. *two ways.*

rightneſs, than *he that is* perverſe † *in his* ways *q*, though he *be* rich.

p In a much ſafer and happier condition. *q* Heb. in *two ways*, halting between two ways, pretending to Virtue, but practiſing Vice; or, covering his wicked deſigns with good pretences; or ſometimes erring on one hand, and ſometimes on the other, as wicked men commonly do.

* Chap. 29. 3. ‖ Or, *feedeth glutton.*

7. * Whoſo keepeth the law, *is* a wiſe ſon *r*: but he that ‖ is a companion of riotous *men s*, ſhameth his father *t*.

r And conſequently a credit and comfort to his Father, as hath been oft noted before. *s* Which is both a manifeſt violation of God's Law, which forbids this Society, and is the ready way to a total and final Apoſtaſy from God, and from his Law. *t* Becauſe he is a fooliſh Son.

* Chap. 13. 22. Eccleſ. 2. 26. † Heb. *by increaſe.*

8. * He that by uſury and † unjuſt gain *u* increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor *x*.

u Heb. *By uſury and* (or, *or*) *encreaſe*, *i.e.* by any kind of Uſury, whereby the poor are oppreſſed, as is implied from the oppoſite clauſe; or by any unrighteous practices. See more of theſe words and of this thing on *Exod.* 22. 25. *Lev.* 25. 35, 36. *Pſal.* 15. 5. *Ezek.* 18. 8. *x* It ſhall not long continue with him or his, but ſhall by God's righteous and powerful Providence be diſpoſed into more juſt and merciful hands.

* Pſal. 66. 18.

9. * He that turneth away his ear from hearing the law *y*, even his prayer *ſhall be* abomination *z*.

y That obſtinately refuſeth to yield Audience or Obedience to God's Commands. *z* To God, whoſe Law he deſpiſed. God will abhor and reject his perſon, and all his ſervices.

* Ch. 26. 27.

10. * Whoſo cauſeth the righteous to go aſtray in an evil way *a*, he ſhall fall himſelf into his own pit: but the upright ſhall have good *things* in poſſeſſion *b*.

a That by evil Counſel, or Example, or Artifice, draws them into ſuch practices as expoſe them to great danger and miſchief. *b* Shall by God's good Providence towards him, both keep the good of which the wicked ſeeks to deprive him, and eſcape that miſchief which he plotteth againſt him.

† Heb. *in his eyes.*

11. The rich man *is* wiſe † in his own conceit *c*: but the poor that hath underſtanding ſearcheth him out *d*.

c Thinks himſelf to be wiſe when he is not, being puffed up with the opinion of his Riches, which alſo he imputes to his own Wiſdom, and with the admirations and applauſes of Flatterers, which commonly attend upon them. *d* Knoweth him better than he knoweth himſelf, and, looking through all his pomp and vain ſhew, he ſees him to be what indeed he is, a fooliſh and miſerable man, notwithſtanding all his Riches, and diſcovers the folly of his words and actions.

* Ver. 28. Ch. 11. 10. Eccl. 10. 6. ‖ Or, *ſought for.*

12. * When righteous *men* do rejoice *e*, *there is* great glory *f*, but when the wicked riſe *g*, a man is ‖ hidden *h*.

e Are encouraged and promoted to places of Truſt and Power. *f* In that Common-wealth. The ſtate of that Kingdom is honourable, and comfortable, and ſafe, ſo as good men can ſhew their faces with courage and confidence. *g* Are advanced to Honour and Authority. *h* The ſtate of that Nation is ſo ſhameful and dangerous, that wiſe and good men, who only are worthy of the name of *men*, withdraw themſelves, or run into corners and obſcure places, partly out of grief and ſhame to behold the wickedneſs which is publickly and impudently committed, and partly to avoid the rage and injuries of wicked Oppreſſors, and the judgments of God, which commonly follow ſuch perſons and their confederates in ſin. Or, as others, both ancient and later Interpreters render it, *a man is ſought out.* Sober and good men who had retired themſelves, are ſearched for, and brought forth like ſheep to the ſlaughter, as being moſt ſuſpected, and hated, and feared by bloody Tyrants.

* Pſal. 32. 3, 5. 1 Joh. 1. 9, 10.

13. * He that covereth his ſins *i* ſhall not proſper *k*: but whoſo confeſſeth and forſaketh *them l* ſhall have mercy *m*.

i That doth not confeſs them (as appears by the oppoſite clauſe) to God, and to Men too, when occaſion requires it. That being convinced or admoniſhed of his ſins, either juſtifieth, or denieth, or excuſeth them. *k* Shall not ſucceed in his deſign of avoiding puniſhment by the concealment of his ſins, ſhall not find mercy, as is implied from the next clauſe. *l* By hearty diſlike and hatred of all his ſins, and by a reſolved ceſſation from a ſinful courſe of Life. This is added to ſhew that although the diſſembling or hiding ones ſins is ſufficient for his damnation, yet meer confeſſion without forſaking of ſin is not ſufficient for Salvation. *m* Both from God who hath promiſed, and from Men who are ready to grant pardon and favour to ſuch perſons.

14. Happy is the man *n* that feareth *o* alway *p*: * but he that hardeneth his heart *q*, ſhall fall into miſchief. * Rom. 11. 20.

n Becauſe he ſhall thereby avoid that miſchief which befals fearleſs ſinners, which is expreſſed in the next clauſe, and procure that eternal Salvation which they loſe. *o* To wit, the offence and judgments of God. Who having confeſſed and forſaken his ſins, as was now ſaid, is afraid to return to them again, and careful to avoid them, and all occaſions of them. *p* In all times, companies, and conditions, not only in the time of great trouble, when even Hypocrites will in ſome ſort be afraid of ſinning, but in times of outward Peace and Proſperity. *q* That goeth on obſtinately and ſecurely in ſinful courſes, caſting off due reverence to God, and juſt fear of his threatnings and judgments.

15. *As* a roaring lion, and a ranging bear *r*, *ſo is* a wicked ruler *s* over the poor people *t*.

r *The Lion* and *Bear* are always cruel and greedy in their natures, and eſpecially when they are hungry and want Prey, in which caſe the Lions roar, *Pſal.* 104. 21. *Iſa.* 31. 4. and Bears range about for it. *s* Inſtead of being a nurſing Father, and a faithful and tender Shepheard, as he ought to be, he is a cruel and inſatiable Oppreſſor and Devourer of them. *t* Whom he particularly mentions, either to note his policy in oppreſſing them only who were unable to withſtand him, or to revenge themſelves of him, or to aggravate his ſin in devouring them, whom the Laws of God, and common Humanity bound him to relieve and protect; or to expreſs the effect of his ill government, in making his people poor by his frauds and rapines.

16. The prince that wanteth underſtanding, *is* alſo a great oppreſſor *u*; *but* he that hateth covetouſneſs *x*, ſhall prolong *his* days *y*.

u The Tyranny or Oppreſſion of a Prince, though by ſome accounted Wiſdom, is in truth a manifeſt act and ſign of great folly, becauſe it alienateth from him the Hearts of his People, in which his Honour, and Safety, and Riches conſiſt, and oftentimes cauſeth the ſhortning of his days, either from God who cuts him off by ſome ſudden judgment, or from men who are injured by him, and exaſperated againſt him. *x* Which is the chief cauſe of all oppreſſions and unjuſt practices. *y* By God's favour, the peace and ſatisfaction of his own mind, and the hearty love of his people, which makes them careful to preſerve his Life by their fervent Prayers to God for him, by willingly hazarding their own Eſtates and Lives for him, when occaſion requires it, and by all other poſſible means.

17. A man that doeth violence to the blood of *any* perſon *z*, ſhall flee to the pit *a*, let no man ſtay him *b*.

z That ſheddeth any man's Blood, or taketh away his Life unjuſtly. *a* Shall ſpeedily be deſtroyed, being purſued by divine Vengeance, and the Horrours of a guilty Conſcience, and the Avengers of Blood. *b* So it is a prohibition that no man ſhould endeavour to ſave the Life of a wilful Murderer, either by interceſſion, or by offering ſatisfaction, or any other way. Of which ſee *Gen.* 9. 6. *Exod.* 21. 14. *Numb.* 35. 31. Or, as the ancient and many other Interpreters render it, *no man ſhall ſtay him*: None ſhall deſire or endeavour to ſave him from his deſerved puniſhment: He ſhall die without pity, being an object of publick hatred.

18. * Whoſo walketh uprightly, ſhall be ſaved *c*: but *he that* is perverſe *in his* ways *d*, ſhall fall at once *e*. * Ch. 10. 25.

c To wit, from deſtruction, becauſe God hath undertaken, and promiſed to protect him. *d* Heb. in *two ways*, of which Phraſe ſee above on *v.* 6. *e* Once for all, ſo as he ſhall not need a ſecond thruſt, 1 *Sam.* 26. 8. and ſo as he ſhall never riſe more. Or, *in one*, to wit, of his ways. Though he hath various ways and arts to ſecure himſelf, yet none of them ſhall ſave him, but he ſhall periſh in one or other of them, and ſhall be given up by God to the miſtake of his way, that he ſhall chuſe that courſe which will be moſt pernicious to him.

19. * He that tilleth his land, ſhall have plenty of bread: but he that followeth after vain *perſons f*, ſhall have poverty enough. * Ch. 12. 11.

f Chuſing their company, and imitating their Example, who gives up himſelf to vanity and idleneſs, and ſo is fitly oppoſed to the diligent man in the former clauſe.

20. A faithful man *g* ſhall abound with bleſſings; * but he that maketh haſte *h* to be rich, ſhall not be ‖ innocent *i*. * Ch. 13. 11. & 20. 21. & 23. 4. 1 Tim. 6. 9. ‖ Or, *unpuniſhed.*

g Heb. *A man of truth*, or *truths*, who deals truly and juſtly in all his bargains and tranſactions with men. *h* More than God alloweth him, that taketh the neareſt and readieſt way to Riches, whether it be right or wrong, that is unfaithful and unjuſt in his dealings. *i* Shall not obtain the bleſſings which he ſeeks, but ſhall bring curſes and miſeries upon him inſtead of them.

21. * To

* Chap. 18. 5. 24. 23.

21. * To have reſpect of perſons, *is* not good: for, for a piece of bread *that* man will tranſgreſs *k*.

k When a man hath once vitiated his conſcience, and accuſtomed himſelf to take Bribes, a very ſmall advantage will make him ſell Juſtice, and his own Soul into the bargain. The deſign of the Proverb is to warn men to take heed of the beginnings of that ſin, and conſequently of other ſins.

‖ Or, *he that hath an evil eye, haſteth to be rich.* Verſ. 20. Ch. 28. 20.

22. ‖ He that haſteth to be rich, *hath* an evil eye *l*, and conſidereth not that poverty ſhall come upon him *m*.

l Is uncharitable to perſons in want, envious towards thoſe who get any thing, beſides him, and covetous or greedy of getting riches by all ways poſſible, whether juſt or unjuſt. Thus *an evil eye* is taken, *Prov.* 23. 6. *Mat.* 20. 15. as a *good eye* notes the contrary diſpoſition, *Prov.* 22. 9. *m* And conſequently that he ſhall need the pity and help of others, which he cannot expect either from God or men, who hath ſo hardned himſelf againſt others in miſery.

* Chap. 27. 6.

23. * He that rebuketh a man, afterwards *n* ſhall find more favour than he that flattereth with the tongue.

n When he comes calmly to conſider the fidelity of the reprover, and the benefit coming to himſelf by the reproof, and withal the baſeneſs and miſchief of flattery.

† Heb. *a man deſtroying.*

24. Whoſo robbeth his father or his mother, and ſaith *n*, *It is* no tranſgreſſion; the ſame *is* the companion of † a deſtroyer *o*.

n In his heart, ſuppoſing that he hath a right to his Father's goods. *o* Either, 1. he hereby ſheweth that he is fallen into ſuch wicked ſociety, from whom he had ſuch counſel or example. Or, 2. he is no leſs guilty than a Thief who robs and deſtroys men upon the High-way, he is a Thief and Robber, becauſe he hath no right to the actual poſſeſſion of his Father's goods before his death or without his conſent.

* Chap. 13. 10.

25. * He that is of a proud heart *p*, ſtirreth up ſtrife *q*: but he that putteth his truſt in the LORD *r*, ſhall be made fat *s*.

p Whoſe property it is to overvalue himſelf, and to truſt to himſelf and his own wit, or wealth, or ſtrength. *q* Becauſe he makes it his great buſineſs to advance and pleaſe himſelf, and hateth and oppoſeth all that ſtand in his way, and deſpiſeth other men, and is very jealous of his honour, and impatient of the leaſt ſlighting, or affront, or injury, and indulgeth his own paſſions; and therefore ſhall not be fat, but lean and miſerable, as is implied from the oppoſite clauſe. *r* Which is mentioned as a plain and certain evidence of an humble man, who is mean and vile in his own eyes, and therefore truſts not to himſelf, but to God only, making God's will, and not his own will, and paſſion, and intereſt, the rule of all his actions, and can eaſily deny himſelf, and yield to others, all which are excellent preventives of ſtrife. *s* Shall live happily and comfortably, becauſe he avoids that ſtrife which makes mens lives miſerable.

26. He that truſteth in his own heart *t*, is a fool *u*: but whoſo walketh wiſely *x*, he ſhall be delivered *y*.

t Who truſts to his own wit, neglecting or ſlighting the advice of others, and the counſel of God himſelf. *u* And ſhall receive the fruit of his folly, to wit, deſtruction. *x* Diſtruſting his own judgment, and ſeeking the advice of others, and eſpecially of God, as all truly wiſe men do. *y* From thoſe dangers and miſchiefs which fools bring upon themſelves; whereby he ſheweth himſelf to be a wiſe man.

* Deut. 15. 8. Chap. 22. 9.

27. * He that giveth unto the poor, ſhall not lack *z*: but he that hideth his eyes ‖, ſhall have many a curſe †.

z Shall not impoveriſh himſelf by it, as covetous men imagine or pretend, but ſhall be inriched, which is implied. ‖ Leſt he ſhould ſee poor and miſerable men, and thereby be moved to pity or obliged to relieve them. So he cunningly avoids the beginnings and occaſions, and provocations to Charity, teaching us to uſe the ſame caution againſt ſin. † Partly from the poor, whoſe curſes being not cauſleſs, ſhall come upon him, and partly from God, who will curſe his very bleſſings, and bring him to extream want and miſery.

* Verſ. 12. Chap. 29. 2.

28. * When the wicked riſe, men hide themſelves †: but when they periſh, the righteous increaſe ‖.

† *Men*, i. e. righteous men, as appears from the following clauſe, are aſhamed and afraid to appear publickly; of which ſee on *v.* 12. ‖ They who were righteous do now again appear in publick, and being advanced to that power which the wicked Rulers have loſt, they uſe their Authority to encourage and promote Righteouſneſs, and to puniſh Unrighteouſneſs, whereby the number of wicked men is diminiſhed, and the righteous are multiplied.

CHAP. XXIX.

† Heb. *a man of reproofs.*

1. † He that being often reproved, hardneth *his* neck *a*, ſhall ſuddenly be deſtroyed, and that without remedy *b*.

a Is incorrigible and obſtinately perſiſts in thoſe ſins for which he is reproved. *b* Utterly and irrecoverably.

* Chap. 11. 10. & 28. 12, 28. Eccleſ. 10. 5. ‖ Or, *increaſed.*

2. * When the righteous are ‖ in authority *c*, the people rejoyce *d*: but when the wicked beareth rule, the people mourn *e*.

c Which interpretation is confirmed from the oppoſite clauſe. The Hebrew word ſignifies to increaſe either in number, or in dignity and power. *d* For the bleſſed effects of their good government. *e* Both for the oppreſſions and miſchiefs which they feel, and for the dreadful Judgments of God which they juſtly fear.

* Chap. 10. 1. & 15. 20. & 27. 11. * Chap. 5. 9. & 28. 7. Luk. 15. 13.

3 * Whoſo loveth wiſdom *f*, rejoyceth his father: * but he that keepeth company with harlots *g*, ſpendeth *his* ſubſtance *h*.

f And therefore hateth and eſcheweth all folly and wickedneſs. *g* Whereby he plainly diſcovers himſelf to want wiſdom; of which ſee *Prov.* 7. 7, &c. *h* Whereby he not only ruineth himſelf, but alſo grieveth his Father, as is implied from the oppoſite clauſe.

† Heb. *a man of oblations.*

4. The king by judgment *i* eſtabliſheth the land: but † he that receiveth gifts *k*, overthroweth it.

i By the free and impartial exerciſe of Juſtice. *k* Heb. *a Man* (for he would not vouchſafe to call him a King, as being unworthy of that Name and Office) *of Oblations*, or *Gifts*, i. e. whoſe delight and common practice it is to take Bribes, and ſell Juſtice.

5. A man that flattereth his neighbour *k*, ſpreadeth a net for his feet *l*.

k That praiſeth or applaudeth another in a ſinful ſtate or courſe. *l* Kills him under pretence of kindneſs, is an occaſion of his ſin, and conſequently of deſtruction, which poſſibly he may deſign to accompliſh by that means.

6. In the tranſgreſſion of an evil man *there is* a ſnare *m*: but the righteous doth ſing and rejoyce *n*.

m His ſin will bring him to dreadful horrours and certain ruine. *n* Becauſe he hath ſweet peace in his own conſcience, and aſſurance of preſent ſafety and eternal happineſs.

* Job 29. 16.

7. * The righteous *o* conſidereth the cauſe of the poor *p*: *but* the wicked regardeth not to know *it q*.

o Whether Magiſtrate or any private perſon concerned to know it, and capable of helping him in it. *p* His poverty neither hinders him from taking pains to examine it, nor from a righteous determination of it. *q* Will not put himſelf to the trouble of ſearching it out, either becauſe it yields him no profit, or becauſe he reſolves to give away his right.

‖ Or, *ſet a city on fire.*

8. Scornful men ‖ bring a city into a ſnare *r*: but wiſe *men* *s* turn away wrath *t*.

r Expoſe it to God's wrath and to deſtruction by their ſelf-conceit and wilfulneſs, by their wicked counſels and courſes, whereby they ſeduce and infect the generality of the people, by their contempt of God, of his juſt Laws and righteous Judgments, and of the opinions & advices of wiſe men. *s* Who do not ſcorn, but hearken to the counſels of God and of prudent men. *t* The wrath of God or of men who were enraged againſt it.

9. *If* a wiſe man contendeth with a fooliſh man *u*, whether he rage or laugh, *there is* no reſt *x*.

u Either judicially or otherwiſe debating any matter with him, and endeavouring to convince him of any errour. *x* *Whether he*, the wiſe man, *rageth* (or *is angry*) *or laugheth*, (i. e. Whether he deal ſharply and ſeverely with him, rebuking him for his folly, or mildly and pleaſantly, ſmiling at it, *there is no reſt*, no end or fruit of the debate, the Fool will not be ſatisfied nor convinced. Or, as it is in the Hebrew, *He* (to wit, the Fool, laſt named, to whom the following carriages may ſeem more fitly to agree) *both rageth and laugheth* (He will not yield nor be convinced, but perſiſts in his folly, which he diſcovers ſometimes by his furious and unbridled paſſions, and ſometimes by fooliſh laughter and ſcorning) *and* there is *no reſt*, he will never be quieted.

† Heb. *men of blood.*

10. † The blood-thirſty hate the upright *y*: but the juſt ſeek his ſoul *z*.

y And conſequently ſeek their ruine, as is implied from the following clauſe. *z* Either, 1. to require his ſoul or life at

the hands of those who have taken it away. Or, 2. to preserve it from those who attempt to take it away, as this Phrase is taken, *Psal.* 142. 4. though commonly it signifie to seek to destroy it.

* Chap. 14. 33. † Heb. *all his spirit.*

11. * A fool uttereth † all his mind *a*: but a wise *man* keepeth it in till afterwards *b*.

a All at once, unnecessarily, and unseasonably, without reservation or caution. *b* Till he have fit occasion to express it.

12. If a ruler hearken to lies *c*, all his servants *are* wicked *d*.

c Delight in flatteries or calumnies, or any lying words or deceitful and wicked practices. *d* Partly, because he chuseth only such for his service, and partly because they are either corrupted by his example, or engaged by their place and interest to please him, and comply with his base lusts.

‖ Or, *the Usurer.*

13. The poor and ‖ the deceitful *e* man meet together *f*: the LORD lighteneth both their eyes *g*.

e Heb. *the Man of deceits*, or, *of Usuries*, *i. e.* who hath enriched himself by such practices. *f* Converse together, and one needeth the other, as Ch. 22. 2. *g* Either their bodily eyes with the light of the Sun, which promiscuously shines upon both; or the eyes of their minds with the light of Reason and Grace, which he indifferently gives to them; and therefore the one should not envy nor despise the other, but be ready to do good one to another, as God doth good to both.

* Chap. 20. 28.

14. * The king that faithfully judgeth the poor *h*, his throne shall be established for ever.

h And the rich too: but he names *the poor*, because these are most oppressed and injured by others, and least regarded by Princes, and yet committed to their more special care by the King of Kings.

* Vers. 17. * Chap. 10. 1. & 17. 21, 25.

15. * The rod and reproof *i* give wisdom: but a * child left *to himself k* bringeth his mother *l* to shame.

i Correction and instruction going together. *k* Suffered to follow his own will or lusts without restraint and chastening. *l* And Father too; but he names only *the Mother*, either because her indulgence oft spoils the child; or because children commonly stand in least awe of their mothers, and abuse the weakness of their Sex, and tenderness of their Natures.

‖ Or, *in authority.* * Psal. 37. 36. & 58. 10. & 91. 8.

16. When the wicked are ‖ multiplied *m*, transgression increaseth *n*: but * the righteous shall see their fall *o*.

m Or rather, *are advanced*, because this is opposed to their *falling* in the next clause; and so this Hebrew word is taken above, *v.* 2. *n* Sin and sinners abound and grow impudent by impunity, and the example and encouragement of such Rulers. *o* The destruction of such transgressors, in due time.

* Chap. 13. 24. & 22. 15. & 23. 13, 14.

17. * Correct thy son, and he shall give thee rest *p*; yea, he shall give delight unto thy soul.

p Satisfaction to thy mind, and comfort in his amendment.

‖ Or, *is made naked.*

18. Where *there is* no vision *q*, the people ‖ perish *r*: but he that keepeth the law *s*, happy *is* he.

q (*i. e.*) No Prophecy, for *the Prophets* were anciently *called Seers*, 1 *Sam.* 9. 9. *i. e.* no publick Preaching of God's Law or Word (as appears by the opposite clause) which is called *Prophecy*, *Rom.* 12. 6. 1 *Cor.* 14. 1, &c. where the people are destitute of the means of instruction. *r* Because they want the only means of Salvation. Or, *is made naked*, stripped of their best ornaments, God's favour and protection, as this word is taken, *Exod.* 32. 25. *s* This he saith rather than, *he that hath vision*, which the Laws of Opposition might seem to require, to teach us, that although the want of God's Word be sufficient for mens destruction, yet the having and hearing or reading of it is not sufficient for their Salvation, except they also keep or obey it.

19. A servant *t* will not be corrected by words *u*: for though he understand *x*, he will not answer *y*.

t Who is so not only in condition, but also in the temper of his mind, disingenuous, perverse and stubborn. *u* By meer words without blows. Compare *Prov.* 19. 29. *x* Though he know thy mind, and words, and his own duty. *y* Either by words, expressing his readiness, or by deeds, speedily and chearfully performing thy commands, but will neglect his duty, pretending that he did not hear or understand thee.

‖ Or, *in his matters.*

20. Seest thou a man *that is* hasty ‖ in his words *z*? *there is* more hope of a fool *a*, than of him *b*.

z Or rather, *in his business*, who is rash and heady in the management of his affairs. *a* Who is sensible of his folly, and willing to hearken to the advice of others, as this word is used, Ch. 26. 12. though commonly it be meant of a wilful and wicked fool. *b* Because he is self-confident, and neither considers things seriously within himself, nor seeks counsel from the wise.

21. He that delicately bringeth up his servant *c* from a child, shall have him become *his* son *d* at the length.

c Allowing him too much freedom, and familiarity, and delicious fare. *d* Will find him at last grow insolent and presumptuous and forgetful of his servile condition.

* Chap. 15. 18. & 26. 21.

22. * An angry man stirreth up strife: and a furious man aboundeth in transgression *e*.

e Is by his passion easily transported into grievous and manifold sins, against God, and others, and himself, as swearing, and cursing, and violence, yea sometimes even to murder.

* Job 22. 29. Chap. 15. 33. & 18. 12. Mat. 23. 12. Luke 14. 11. & 18. 14. Jam. 4. 6, 10. 1 Pet. 5. 5.

23. * A mans pride shall bring him low *f*: but honour shall uphold the humble in spirit *g*.

f Because both God and man conspire against him and abhor him. *g* Or, as others render it, without any difference in the sense, *the humble in spirit shall hold* their *honour*, shall be honoured by God and men. Thus honour, like a shadow, flees from them that pursue it, and follows them who flee from it.

24. Whoso is partner with a thief *h*, hateth his own soul *i*: he heareth cursing *k*, and bewrayeth *it* not *l*.

h By receiving a share of the stoln goods upon condition of his concealment of the theft. *i* He carrieth himself towards it as if he hated it, he woundeth and destroyeth it. *k* He *heareth the voice of swearing*, as is said, *Levit.* 5. 1. the Oath given to him by a Judge adjuring him and other suspected persons to give information concerning it. *l* Which he is bound to do both by virtue of his Oath & for the publick good, which ought to be preferred before all private contracts or friendships.

† Heb. *shall be set on high.*

25. The fear of man *m* bringeth a snare *n*: but whoso putteth his trust in the LORD *o*, † shall be safe.

m Inordinate fear or harm or mischief from men, which is fitly opposed to trust in God, because it comes from a distrust of God's Promise and Providence. *n* Is an occasion of many sins, and of great danger, both of injuries from men, and of sore punishments from God. *o* Keeping God's way, and securely relying upon God to protect him from the designs and rage of wicked men.

* Chap. 19. 6. † Heb. *the face of a Ruler.*

26. * Many seek † the rulers favour *p*: but every mans judgment *q cometh* from the LORD *r*.

p Men study to please and ingage their Rulers by their obliging carriage and humble Petitions and all other means, supposing that to be the only way to procure either right or favour from them, as they need or desire it. *q* The decision of his cause and the success of all his endeavours *r* dependeth wholly upon God who ruleth and inclineth their minds and hearts as it pleaseth him, *Prov.* 21. 1.

27. An unjust man *is* an abomination to the just *s*: and *he that is* upright in the way, *is* abomination to the wicked *t*.

s Because such men, as such, are hated of God, and haters of, and Enemies unto, God and all goodness, and publick Plagues to the Church and State in which they live, and therefore he who loves these, must needs hate them, as true Friends hate those who are Enemies to their Friends. *t* Of which see above on *v.* 10.

CHAP. XXX.

1. THe words of Agur the son of Jakeh *a*, *even* the prophecy *b*: the man spake unto Ithiel, even unto Ithiel and Ucal *c*.

a A person so called, as appears from the designation of his own and his Father's Name, who lived either in *Solomon*'s time, or rather afterwards, and was famous in his generation for Wisdom, and Piety, and Prophecy, and therefore his Proverbs were thought fit to be added to those of *Solomon*, either by those men of *Hezekiah*, mentioned Chap. 25. 1. or by some other. But that this should be meant of *Solomon* may easily be supposed, but cannot be proved, nor is it probable, as being contrary both to the stile of the whole Chapter, and to the matter of some part of it, as *v.* 7, 8, 9. which agrees not to *Solomon*, and to the Laws of good Interpretation, one of which is that all words should be taken in their most natural and proper sence, when there is no evidence, nor necessity of understanding them improperly and figuratively, which is the present case. *b* The Prophetical instruction; for as the Prophets were publick Preachers as well as Foretellers of things to come, so their Sermons, no less than their Predictions, are commonly called their *Prophecies*. *c* Two Friends or Disciples, and contempo-

contemporaries of *Agur*, called by those Names, who having a great and just opinion of his Wisdom, desired his instructions. Others, *concerning* Ithiel and *Ucal*; which they understand of Christ called *Ithiel*, which signifies *God with me*, and answers to *Immanuel*, which is *God with us*, and *Ucal*, which signifies *power* or *prevalency*. But if he had meant this of Christ, why should he design him by such obscure and ambiguous Names, as if he would not be understood? Why did he not call him by the Name of *Shilo* or *Messiah*, or some other Scripture Title belonging and ascribed to him? Besides, this Interpretation agrees not with the contents of this Chapter, wherein there is onely a short and occasional mention of Christ, but the Chapter consists in a manner wholly of counsels and Sentences of a quite other kind.

‖ Or, *a great Man.* Ch. 8. 4. ‖ Or, *a mean Man.*

2. Surely I *am* more brutish than ‖ *any* man, and have not the understanding of ‖ a man *d*.

d You come to me with a great opinion of my Wisdom, and you expect that I should inform and instruct you in all things, yea even in the greatest Mysteries: but you are much mistaken in me; I am as ignorant and foolish as other men generally are, yea more than many others. Which he utters either 1. from a deep sense of the common corruption of humane Nature, and of the blindness of mens Minds in things concerning God and their own duty, and of the necessity of instruction from God's Word and of illumination from his Spirit, without which they can never understand these matters. Or, 2. from a modest and humble apprehension of his own ignorance, which hath extorted such like expressions even from Heathen Philosophers; whence *Pythagoras* rejected the Title of a *wise Man* when it was ascribed to him; and *Socrates*, though reputed the wisest Man of his Age, professed that he *knew nothing but this, that he knew nothing*.

† Heb. *know.*

3. I neither learned wisdom *e*, nor † have the knowledge of the holy *f*.

e I have not been taught in the Schools of Wisdom, as the Sons of Prophets were, but must own my self to be an unlearned Man, as the Prophet *Amos* was, *Amos* 7. 14, 15. Or, I have not learned it, neither by my own understanding and study, nor by the help of other men. *f* Either, 1. of the holy Angels, who are called *Holy* by way of eminency, as *Deut.* 33. 2. *Job* 15. 15. *Dan.* 4. 13, 17, 23. & 8. 13. But it was vain to deny that Angelical knowledg to be in him, which no Man imagined to be in him, and which was not in *Adam* in the state of Innocency. Or, 2. of the holy Prophets. So the sense is, I have not such Divine inspirations as Prophets strictly so called have received, whereby I should be enabled to know or explain those great Mysteries wherein you desire intormation from me. Or, 3. of Holy things, of the mind and will of God concerning Man's Salvation, and the way which leads to it. Not that he denieth that he had any knowledge of these things, but onely a full and comprehensive and perfect knowledge, which they falsly supposed to be in him.

* Joh. 3. 13. † Heb. *and descended.* * Job 38. 4, &c. Pr. 104. 3, &c. Isa. 40. 12, &c.

4. * Who *g* hath ascended up into heaven *h*, † or descended *i*? * who hath gathered the wind in his fists *k*? who hath bound the waters *l* in a garment? who hath established all the ends of the earth *m*? what *is* his name, and what *is* his sons name, if thou canst tell *n*?

g What meer man? None at all; and therefore I may truly say that I have not that which no Mortal Man ever yet had. *h* There to learn the mind of God who dwells there, and that Wisdom which is from above. *i* Or rather, *and descended* to teach men below what he had learned above. The meaning of the Place is, No man can fully know and teach us these things unless he hath been in Heaven, and sent down from thence to the Earth to that end. Whence our Saviour Christ justly applies these words to himself, *Joh.* 3. 13. and appropriates this work of declaring God's nature and will to men to himself upon this account, that he alone was in his Fathers bosom, *Joh.* 1. 18. *k* To hold them in, or let them out, and rule them at his pleasure? Where is there a Man that can do this? And none but he who made and governs all the Creatures, can know and teach these things. *l* Those above in the Clouds; and those below, the Sea which God keeps as it were *within Doors*, and in a *Garment*, and *Swadling-band*, as it is expressed, *Job* 38. 8, 9. and the Waters which he shuts up in the Bowels of the Earth. *m* The whole Earth from one end to another, which God upholdeth in the Air by the Word of his Power, and secureth from the rage of the Sea, by the Banks and Shores wherewith he hath begirt it for that purpose. *n* The sense is, Either, 1. Seeing it is apparent that no Man hath this Power, and consequently this Knowledge, but that this is the Prerogative of the Great God, declare, if thou art able, his Name, *i. e.* his Nature and Perfections, and the eternal Generation, and the Perfections of his Son. Or rather, 2. if thou thinkest there be any such Man who can do these things, I challenge thee to produce his Name, or, if he be long since dead and gone out of the World, the Name of any of his Posterity that can assure us that their Progenitor was such a Person. Which because thou canst not do, I must conclude that none can thoroughly understand this matter, but the blessed God and his Son Christ, and they to whom God shall reveal them by Christ.

* Psal. 12. 6. & 18. 30. & 19. 8. & 119. 140. † Heb. *purified.*

5. * Every word of God *is* † pure *o*: he is a shield unto them that put their trust in him *p*.

o And therefore you, *Ithiel* and *Ucal*, must not expect the full knowledge of Divine Mysteries from me, nor from any Man, but from the Word of God, which is a certain rule both of your belief and practice, because every part and parcel of it is Holy, and True and Good, and there is not the least mixture of falsehood and folly in it, as there is in all the words and writings of men. *p* Which supposes their knowledge of him by his word; *Psal.* 9. 10. and contains their reliance upon his Promises joined with Obedience to his Commands.

* Rev. 22. 18, 19.

6. * Add thou not unto his words *q*, lest he reprove thee *r*, and thou be found a liar.

q And as the Word of God is pure, do not thou corrupt or abuse it, by adding to it thine own or other mens inventions and opinions, and delivering or receiving of them in the Name and as the Words of God. He here forbids onely adding to it, not diminishing from it, which yet is equally forbidden, *Deut.* 4. 2. & 12. 32. because the *Israelites* then and always were, and others are more prone to add than to diminish, because it is more easy to add under colour of interpreting, and because it is more agreeable to the humour of Mankind which is much delighted with its own inventions, as the experience of all Ages sheweth. *r* By words or deeds, by discovering thy folly and bringing thee to deserved shame and punishment.

† Heb. *withhold not from me.*

7. Two *things* have I required *s* of thee, † deny me them not before I die *t*.

s I do earnestly and especially desire. *t* Heb. *Withhold them not from me before I die, i. e.* whilst I live, as things of great and continual necessity for thy honour and service, and my own good.

* Matt. 6. 11. † Heb. *of my allowance.*

8. Remove far from me *u* vanity *x* and lies *y*: give me *z* neither poverty nor riches, * feed me with food † convenient for me *a*:

u From my Heart, and from the course of my Life. This is the first of *Agur*'s Petitions. *x* Either, 1. all vain and false Opinions concerning God or the things of God, all unbelief, Idolatry, or misbelief. Or, 2. all vanity of Heart and Life, a vain conversation, an affectation of the vain things of this World, as Riches, Pleasures or Honours, the bewitching power and sad effects whereof he had observed in others, and feared in himself, as the following request implies. *y* All falshood and deceit in my words and carriage towards God or men. *z* This is his second request, which may seem to have some reference to the former, *Poverty* being commonly the occasion and temptation to the sin of *Lying*, and *Riches* being the great occasions and incitements to *vanity*. Thus as his first Petition was against the sins themselves, so this latter is against the occasions of them, *a* moderate and suitable both to my Natural necessities, and to that estate and condition of Life in which thou hast put me, and to that work and service which thou hast for me to do. And this mediocrity of Estate is so amiable that it hath been oft desired by wise Heathens as more eligible than a state of the greatest plenty and glory.

* Deut. 8. 12. & 32. 15. Hos. 13. 6. † Heb. *belie thee.*

9. * Lest I be full, and † deny *thee b*, and say, who *is* the LORD *c*? or lest I be poor, and steal, and take the name of my God *in vain d*.

b By trusting to Riches, which is a denial of God, *Job* 31. 24–28. by unthankfulness for, and abuse of his mercies, and by rebellion against him, and divers other courses and common practices of rich men, whereby God is denied in truth, and in works, even when he is owned in words, and in shew. *c* That I should obey or serve him. I do not need him, I can live of my own without him. Lest by degrees I should arrive at down right Atheism or infidelity, which is most incident to rich and great men, as is manifest from Experience. *d* Use false Oaths either to vindicate my self when I am suspected or accused of Theft, and my Oath is required according to the Law, *Exod.* 22, 8–11. or to gratifie others for filthy lucre, as poor men frequently do.

† Heb. *burn not with thy tongue.*

10. † Accuse not *e* a servant *f* unto his Master, lest he curse thee *g*, and thou be found guilty *h*.

e To wit, maliciously, rashly, or without just and sufficient cause: for otherwise in some cases this may be not only lawful, but a duty, as when a servant lives wickedly, or robs his Master, or the like. *f* Whose condition is in it self mean and miserable, and therefore thou shouldst not make it worse without great and apparent necessity. *g* Desire God to curse and punish thee, which, though it may be sinful in him, yet being deserved by thee, thou hast reason to fear and expect. *h* By God, who is ready to plead the Cause of the afflicted, and upon strict search shall find thee guilty, and punish thee accordingly.

11. *There is* a generation *i that* curseth their father *k*, and doth not bless their mother.

i A sort of men, abominable both to God and men; which is implied concerning these and the following kinds of sinners,

v. 12, 13, 14. *k* And mother too, as it follows; ungrateful and unnatural monsters.

12. *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness *l*.

l Who not only pretend to others, but conceit within themselves that they are truly religious persons, when they live in a course of wickedness.

* Chap. 6. 17. 13. *There is* a generation, O how * lofty are their eyes! and their eye-lids are lifted up *k*.

k Who are proud and insolent, advancing themselves, and despising all others in comparison of themselves, and shewing the pride of their hearts in their countenances and carriages.

* Job 29. 17. Psal. 52. 2. & 57. 4. Chap. 12. 18. 14. * *There is* a generation whose teeth *are as* swords, and their jaw-teeth *as* knives, to devour the poor *l* from off the earth, and the needy from *among* men.

l Extortioners, and cruel oppressors, who grind the faces of the poor.

15. The horseleach *m* hath two daughters *n*, *crying*, Give, give *o*: There are three *things p that* are never satisfied *q*, *yea*, four things say not *r*,

† Heb. *wealth.* † *It is* enough.

m An insatiable Creature, sucking blood till it be ready to burst. *n* Which are either, 1. The two forks into which her tongue is divided, and wherewith she sucks: But those who have more accurately observed and described the frame of that Creature, tell us that they have no tongue, and that they suck either by three little teeth, or several parts of the mouth gathered and compressed together. Or rather, 2. The following things, which resemble the Horseleach in its insatiableness, nothing being more ordinary than to call those persons or things *the Sons* or *Daughters* of those whose examples they imitate. And whereas it is objected, that they are not only two, but *three*, yea, *four*, as is said in the next clause, the Answer is easie, that though he begin with two, yet he proceeds from thence to three, and four, all which are said to be the Daughters of the Horseleach, if the words be rendred commodiously, and as they are in the Hebrew, as we shall presently see. *o* Never filled, and always craving, and ready to receive more and more. *p* Or, yea (which may be understood in this, as it is in our Translation of the next clause) *they* (to wit, the Daughters of the Horseleach) are *three*. *q* Which is added partly to explain the former clause, *Give, give*, and to shew the cause of that excessive desire of more, because they were not contented with what they had; and partly to give the reason why he calls them *the Daughters of the Horseleach*. *r* Or, yea, *they* (the Daughters forementioned) are *four*, which *say not*.

† Heb. *hell.* Chap. 27. 20. Hab. 2. 5. 16. † The grave, and the barren womb *s*, the earth *t that* is not filled with water, and the fire *u* that saith not, *It is* enough.

s For as the Israelitish Women did generally and vehemently desire many Children, for divers reasons elsewhere mentioned, so those who were barren amongst them, were most eager in those desires, as we see in *Rachel*, *Gen.* 30. 1. and as in all other cases, persons most prize and thirst after those good things which they want. *t* Which when it is dry thirsts for rain, and in a little time sucks up great quantities of water, and gapes for more. *u* Which continually burns as long as there is any combustible matter left for it.

‖ Or, *the brook.* 17. The eye *that* mocketh at *his* father *u*, and despiseth to obey *his* mother, the ravens of ‖ the valley shall pick it out *x*, and the young eagle *y* shall eat it.

u He that scorneth or derideth his Parents, though it be but with a look or gesture, and much more when he breaks out into opprobrious words and actions. *x* He shall die an unnatural, and untimely, and ignominious death, and after death shall lie unburied, and so be exposed to the birds and beasts of prey, and amongst others, to the Crows, or Ravens, who use to feed upon dead carkasses, and particularly to pick out their eyes, as is noted by all sorts of Writers; of which see my Latin Synopsis. He saith, *the ravens of the valley*, either because they most delight in valleys, or with a particular respect unto that valley near *Jerusalem*, which was called *the valley of dead bodies*, Jer. 31. 40. from the Carkasses cast out there, to which therefore the Ravens resorted in great numbers according to their manner: Or, as others render, *the ravens of the brooks*, because they are of an hot and dry temper, and therefore delight in places adjacent to the brooks of water. *y* Which also preyeth upon dead carkasses, and especially upon their eyes, as the Ravens do, the reason being the same in both, whether it be the softness of that part which makes it more easie to them to take, or from the pleasant taste of it.

18. There be three *things which* are too wonderful for me *y*, yea, four which I know not:

y The way whereof I cannot trace or find out.

19. The way *z* of an eagle in the air, the way of a serpent upon a rock *a*, the way of a ship in the † midst of the sea *b*, and the way of a man with a maid *c*.

† Heb. *heart.*

z Either, 1. The manner of her flight, which is exceeding high, and swift, and strong. Or rather, 2. The way or part of the air through which she passeth, without leaving any print or sign in it, which though it be true of all birds, yet is here attributed to the Eagle, of whom this is more true, because she flies out of sight, where neither her body, nor any sign of it, can be discerned. *a* Where she leaves no impression, nor slime, nor token where she was, as she doth in softer bodies, & as birds leave their feathers there. *b* Which though at present it make a furrow, yet is speedily closed again. *c* Either, 1. The various methods and artifices which young men use to entice or perswade young Virgins, either to honest Love and Marriage, or to unlawful Lust and Uncleanness. Or rather, 2. The impure conversation of a man with one who goeth under the name of a Maid, but is not so in truth, which is managed with so much secrecy and cunning, that it can very hardly be discovered. Which exposition agrees best with the foregoing similitudes referred to it, and with the following verse.

20. Such *d is* the way of an adulterous woman *e*; she eateth *f*, and wipeth her mouth *g*, and saith, I have done no wickedness *h*.

d So secret and undiscernable. *e* Of her who, though she be called and accounted a *Maid*, yet in truth is an Adulteress, not a common strumpet, for of such the following words are not true, but one that secretly lives in the sin of Adultery or Fornication. *f* To wit, *the bread of deceit in secret*, by which is understood the act of filthiness, *Prov.* 9. 17. & 20. 17. which such persons do as greedily desire, and as delightfully feed upon, as hungry persons do upon bread. Thus chastly doth the Holy Ghost express the most filthy actions to teach us to avoid all immodest and obscene speeches as well as actions. *g* As a child doth when it hath eaten some forbidden food, and would not be discovered. *h* Denies the fact, and avoweth her innocency.

21. For three *things* the earth *i* is disquieted, and for four *which* it cannot bear *k*:

i Either, 1. The earth it self trembleth and is moved, so it is an Hyperbole. Or rather, 2. The Inhabitants of the Earth. They do by their insolence and impudence cause great and dreadful disturbances in the places where they live. *k* Which are intolerable in humane societies.

* Chap. 19. 10. Eccles. 10. 7. 22. * For a servant when he reigneth *l*, and a fool *m* when he is filled with meat *n*:

l When he is advanced to great Power and Dignity; for such an one is ignorant and unfit for his place, and therefore commits many errours, he is poor, and therefore an insatiable oppressor, according to *Prov.* 28. 3. he is proud and imperious, and being maligned and hated by others, he is provoked to hate them, and to be injurious and cruel to them. *m* A conceited and wilful fool, or an obstinately wicked man. *n* Either, 1. When he is glutted with meat or drink, which dulls mens reason, and heats their blood, and stirs them up to many insolencies. Or rather, 2. When he abounds in wealth, which in that case is like a sword in a mad mans hand, being an instrument and occasion of innumerable wickednesses and mischiefs, as appears from common experience.

23. For an odious *o woman* when she is married *p*, and an handmaid that is heir to her mistress *q*.

o Proud and perverse, and full of hateful and offensive qualities. *p* For then she displayeth, and exerciseth all those ill humours, which before for her own ends she concealed, then she is puffed up, and imperious, and becomes intolerable to her own Family, and to her Relations and Neighbours. *q* That possesseth her Estate, either by the gift of her Mistress, into whose favour she had insinuated her self by her cunning and officious carriage: or rather by the marriage of her Master, which great and sudden change transports her beside her self, and makes her insufferably proud, and scornful, and injurious to all that converse with her.

† Heb. *wise, made wise.* 24. There be four *things which are* little upon the earth, but they *are* † exceeding wise *r*.

r Comparatively to other brute Creatures. They act very wisely and providently, not from any reason which they have, but by the direction of divine Providence, which secretly guides them to do those things for their own preservation which are most agreeable to the rules of Wisdom. The design of this observation is either, 1. To commend Wisdom to us, and to teach us to imitate the Providence of these Creatures,

Creatures, as we are provoked to imitate their diligence, *Prov.* 6. 6. Or, 2. To keep us from being proudly conceited of our own wisdom, because we are either equalled or exceeded therein by the unreasonable Creatures in the wise conduct of their affairs. Or, 3. To direct us to whom to resort for wisdom when we want and desire it, even to that God who is able to inspire wisdom even into the brute Creatures.

* Ch. 6. 6, &c.

25. * The ants *are* a people *s* not strong, yet they prepare their meat in the summer *t*.

s Which title is oft given to the unreasonable Creatures both in Scripture, as *Joel* 1. 6. & 2. 2. and in *Homer* and *Virgil*, and divers other Authors. *t* Of which see on *Prov.* 6. 6, 7, 8.

* Psal. 104. 18.

26. * The conies *are* but a feeble folk, yet make they their houses in the rocks *u*.

u In rocky ground, or in the holes of Rocks for their safety, against their too potent Enemies.

† Heb. *gathered together.*

27. The locusts have no king *x*, yet go they forth all of them † by bands *y*.

x To rule and order them. *y* In great numbers, and in several companies, and in exact order, as is observed in Scripture, as *Judg.* 6. 5. & 7. 12. *Joel* 1. 7. & 2. 7, and by other Writers.

28. The spider taketh hold *z* with her hands *a*, and is in kings palaces *b*.

z Of the thread which she spins out of her own bowels. *a* With her legs which he calls *hands*, because they serve her for the same purpose, to do her work, to weave her web, and to catch Gnats or Flies, *&c.* *b* Is not only in poor Cottages, but many times in Palaces also, where she makes a shift to keep her abode, notwithstanding all the care and pains which is taken to sweep and cleanse it.

29. There be three *things* which go well, yea, four are comely in going *c*:

c That walk decently, and with great alacrity and courage; which are here commended to us to imitate in the management of our affairs.

30. A lion *which* is strongest among beasts, and turneth not away for any *d*.

d He doth not flee from his pursuers, whether men or beasts, but walketh away with a slow and majestick pace, as is observed by *Aristotle*, and many others.

‖ Or, *Horse.* † Heb. *girt in the loins.*

31. A ‖ † grey-hound *e*, an he-goat *f* also, and a king, against whom *there is* no rising up *g*.

e Called in Hebrew, *girt in the loins*, either because its loins are slender, and as it were girt up into a little compass, and tight or well trussed up: or because of its great agility and swiftness, for the girding of the loins was used for expedition in going or working. Or, as it is rendred by others, *an Horse*, to wit, a War-horse, having his Armour girt about him, and marching to the battle, which he doth with great Majesty and Courage, as God himself observes at large, *Job* 39. 19, &c. *f* Which marcheth in the head of the flock in grave and stately manner, conducting them with great courage and resolution, and being ready to fight for them, either with beasts or men that oppose him. Whence great Captains are oft compared to *he-goats*, as *Isa.* 14. 9. *Jer.* 50. 8. *Dan.* 8. 5, 21. *Zech.* 10. 3. *g* A mighty and victorious King, whose power none can withstand, who therefore goeth hither and thither, and proceedeth in his affairs with invincible Courage and Majesty. But this place, with the variation of one Hebrew point, reading *ammo* for *immo*, may be rendred, as a very learned man observes, *a King and his People with him*, a King when he hath the hearts and hands of his People going along with him in his undertakings.

* Job 21. 5. & 40. 4.

32. If thou hast done foolishly in lifting up thy self *h*, or if thou hast thought evil *i*, * *lay* thine hand upon thy mouth *k*.

h Either, 1. By Rebellion or Sedition against the King last mentioned. Or, 2. By anger or wrath, of which he speaks in the next verse. But this verse hath no necessary dependance either upon the foregoing or following verse. Or, 3. Through thy pride, which makes men carry themselves very foolishly, and scornfully, and injuriously, and is the root of contention, as was observed, *Prov.* 13. 10. *i (i. e.)* Designed any mischief or injury against thy Neighbour. *k* To wit, to shut it: Be silent, as this Phrase is used, *Job* 21. 5. & 29. 9. Restrain thy self, do not speak one word, much less do any thing tending to the accomplishment of it: Do not open thy mouth to justifie or excuse it, but silently and seriously consider the evil of it, and repent of it, and do so no more.

33. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath *l* bringeth forth strife *m*.

l The stirring up wrath, either, 1. In a mans self towards others, by giving way to passion, or by fixing his thoughts upon those things which may inflame it. Or, 2. In others by reproaches, injuries, or any other provocations. *m* Is the cause of many quarrels, and much mischief among men.

CHAP. XXXI.

1. THe words of king Lemuel *a*, the prophecy *b* that his mother *c* taught him.

a (i. e.) Of *Solomon*, by the general consent both of Jewish and Christian Writers; to whom this name doth very fitly agree, for it signifies one *of*, or *from God*, or *belonging to God*, and such an one was *Solomon* eminently, being given by God to *David* and *Bathsheba*, as a pledge of his reconciliation to them after their repentance, of whom it is expressly said, that *the Lord loved him*, 2 Sam. 12. 24. and who was by God himself appointed to succeed *David* in the Kingdom. Possibly his Mother gave this name to mind him of his great obligations to God, and of the justice and necessity of his devoting himself unto God's service and glory. *b* So called, either, 1. More specially, because she did either by natural sagacity, or by divine inspiration foresee *Solomon*'s danger, and what sins he was most likely to be either inclined or tempted to commit, and therefore thought fit to give him these precautions. Or, 2. More generally, as all godly discourses or counsels are called *Prophecies*, of which see on *Prov.* 30. 1. and elsewhere. *c* *Bathsheba*, who having truly repented of her Adultery, did not only avoid it in her self for the future, but seriously endeavoured to prevent that and such like sins in others, and especially in *Solomon*, whom the remembrance of her sin might possibly provoke to an imitation of her example. But when she gave him these instructions, is but matter of conjecture. Probably it was, either, 1. When she first discerned his inclinations to those sins of which she here warns him, to which she saw he was like to have many and strong provocations. Or, 2. After he was made King, and had more plainly discovered his proneness to these excesses, although he had not yet broken forth into those scandalous enormities into which he afterwards fell.

2. What *d* my son! and what, the son of my womb *e*! and what, the son of my vows *f*!

d A short speech, arguing her great passion for him; What dost thou do? or, What words shall I take? What counsels shall I give thee? My heart is full, I must give it vent: but where shall I begin? *e* My Son, not by Adoption, but whom I bare in my womb, and brought forth with great pain, and brought up with tender care; and therefore it is my duty to give thee admonitions, and thine to receive them; and what I speak is from sincere and fervent affection to thee, which I trust thou wilt not despise. *f* On whose behalf I have made many Prayers, and Sacrifices, and solemn Vows to God; whom I have, as far as in me lay, devoted to the Work, and Service, and Glory of God.

* Chap. 5. 9. ‖ Or, *substance.* * Deut. 17. 17.

3. * Give not thy ‖ strength *g* unto women, nor thy ways *h* to that * which destroyeth kings *i*.

g The vigour of thy mind and body, which is greatly impaired by inordinate lusts, as all Physicians agree, and frequent experience sheweth. *h* Thy conversation or course of life. *i* The same thing repeated in other words, as is very usual in these Books: To the immoderate Love of Women, which is most destructive to Kings and Kingdoms, as was well known to *Solomon* by the example of his Father *David*, and by many other sad instances left upon record in all Histories.

* Eccl. 10. 17.

4. * *It is* not for kings, O Lemuel, *it is* not for kings to drink wine *i*, nor for princes strong drink.

i To wit, to Drunkenness or excess, as the next verse explains it.

† Heb. *alter.* † Heb. *of all the sons of affliction.*

5. Lest they drink and forget the law *k*, and † pervert the judgment † of any of the afflicted *l*.

k The Laws of God, by which they are to govern themselves and their Kingdoms. *l* Which may easily be done by a drunken Judge, because Drunkenness deprives a man of the use of Reason, by which alone men can distinguish between right and wrong, and withal stirs up those passions which incline him both to precipitation and partiality.

* Psal. 104. 15. † Heb. *bitter of soul.*

6. * Give strong drink unto him *m* that is ready to perish *n*, and wine to those that be † of heavy hearts.

m Which is to be understood comparatively, to him rather than to Kings, partly because he needs a liberal draught of it, more than Kings do; and principally because if it proceed to excess, in him it is only a private inconvenience, but in Kings it is a publick mischief and grievance. *n* Sorely afflicted and overwhelmed with sorrow, as it is explained in the following words; for such need a cordial.

7. Let

7. Let him drink, and forget his poverty *o*, and remember his misery no more.

o For Wine moderately used, allayeth Mens Cares and Fears, and cheareth their Spirits, *Psal.* 104. 15.

8. Open thy mouth *p* for the dumb *q* in the cause † Heb. *the sons of destruction.* of all † such as are appointed to destruction *r*.

p Speak freely and impartially, as becomes a King and Judg to do. *q* For such as cannot speak in their own Cause, either through Ignorance and Infirmity: or because of the dread of their more potent Adversaries, or of the Majesty of the King sitting in judgment. *r* Who without such succour from the Judg, are like to be utterly ruined, whom therefore both Justice and Charity oblige thee to preserve.

* Lev. 19. 15. Deut. 1. 16. 9. Open thy mouth, * judg righteously, and plead the cause of the poor and needy.

* Ch. 12. 4. & 18. 22. & 19. 14. † Heb. *a woman of strength, or of activity,* Gen. 47. 6. & 1 King. 1. 42. 10. * Who can find † a virtuous woman *s*? for her price *is* far above rubies.

s Whom he may take to Wife. Such a person is hardly to be found. Compare *Eccles.* 7. 28. And here he lays down several Characters or Qualifications of an excellent Wife, which are here delivered in Alphabetical order, each verse beginning with a several and the succeeding Letter of the Hebrew Alphabet: which method is used in some, and but in a few places of Scripture, to oblige us to the more diligent consideration and careful remembrance of them, as things of more than ordinary importance. And such this matter is, partly because the good or bad Education even of private Families, which depends much upon the Mother's qualifications, hath a mighty influence upon the welfare or misery of Common-wealths; and partly because the right Education of Royal Families is in it self a very publick Blessing, and therefore it is the interest and happiness of whole Kingdoms, that their Kings should have virtuous and pious Wives.

11. The heart of her husband doth safely trust in her *t*, so that he shall have no need of spoil *u*.

t For the prudent and faithful management of all his domestick affairs, which are committed to her care. *u* The sense is either, 1. He shall want no necessary Provisions for his family, which are sometimes called *spoil*, or *prey*, as below, *v.* 15. *Psal.* 111. 5. *Luk.* 11. 22. Or, 2. He shall not need to use indirect and unlawful courses to get Wealth, by cheating or oppressing his Subjects or others, as Princes have oft done to maintain the Luxury of their Wives, and as *Solomon* himself afterwards did, of which see on 1 *Kings* 12. 4, 10, 11. because all shall be abundantly supplied to him by her Providence.

12. She will do him good and not evil *x* all the days of her life.

x She will improve and not waste his Estate.

13. She seeketh wool, and flax *y*, and worketh willingly with her hands *z*.

y That she may find employment for her servants, and not suffer them to spend all their time unprofitably in ease and idleness. *z* She encourageth them to work by her example; which was a common practice among Princesses in those first and purest ages of the world. Not that it is the duty of Kings and Queens to use manual or mechanical operations, but that it is the duty of all persons, the greatest not excepted, to improve all their Talents, and particularly their time, which is one of the noblest of them, one way or other to the service of that God to whom they must give an account, and to the good of that community to which they are related and obliged.

14. She is like the merchants ships, she bringeth her food from afar *a*.

a By the sale of her home-spun commodities she purchaseth the choicest goods which come from far Countries.

15. She riseth also while it is yet night *b*, and giveth meat *c* to her household, and a portion *d* to her maidens.

b Early in the morning, to redeem time. *c* Distributeth all her necessary provisions. *d* Either, 1. Of Work, which she allots to them. Or rather, 2. Of Provisions for them; for so this word is used, *Gen.* 47. 22. *Ieu.* 10, 13, 14. *Prov.* 30. 8. and no where, to my remembrance, of an allotment of work. And so this clause agrees best with the former, expressing the same thing in other words, according to the manner.

† Heb. *taketh it.* 16. She considereth *e* a field, and † buyeth it: with the fruit of her hands *f* she planteth a vineyard *g*.

e Whether it be fit for her use, and of a reasonable price, and how she may purchase it. This excludes the rashness, as her proceeding to *buy* it excludes the inconstancy, which is oft incident to that sex. *f* With the effects of her diligence. *g* She improveth the Land to the best advantage.

17. She girdeth her loins with strength *h*, and strengtheneth her arms *i*.

h She useth great diligence and expedition in her employment; for which end men in those times use to gird up their long and loose garments about their loins. *i* Putteth forth her utmost strength in her business.

18. † She perceiveth that her merchandise *is* good *k*: her candle goeth not out by night *l*. † Heb. *she tasteth.*

k She finds great comfort and good success in her labours. *l* Which is not to be taken strictly, but only signifies her unwearied Care and Industry, which is oft expressed by labouring *day and night*, or *continually*.

19. She layeth her hands to the spindle *m*, and her hands hold the distaff.

m By her own example she provoketh her servants to labour. And although in these later and more delicate and luxurious times, such mean employments are grown out of fashion among great persons, yet they were not so in former ages, neither in other Countries, nor in this Land; whence all Women, afore they are married, are to this day called in the language of our Law, *Spinsters*.

20. † She stretcheth out her hand to the poor *n*; † Heb. *she spreadeth.* yea, she reacheth forth her hands to the needy.

n To relieve their necessities. Her designs are generous and noble; for she labours not only to supply her own and her Houshold necessities, or to support her own state, much less to feed her Pride and Luxury, but that she may have wherewith to supply the wants of others who crave or need her assistance. Which also procures God's blessing upon her Husband, and Children, and whole Family, to whom by this means she brings both Honour and advantage.

21. She is not afraid of the snow *o* for her household: for all her household are clothed with ‖ ‖ Or, *double garments.* scarlet *p*.

o Or of any injuries of the weather. *p* She hath provided enough, not only for their necessity and defence against cold and other inconveniences, which is here supposed, but also for their delight and ornament; so that not only her self, and Husband, and Children, but some of the better rank of her servants wear scarlet, which was more cheap and familiar in those times and Countries than now it is with us. Or, as it is rendred in our margent, and by divers others, *are cloathed with double garments*, which is necessary and customary in cold seasons.

22. She maketh her self coverings of tapestry *q*, her cloathing *is* silk and purple *r*.

q For the furniture of her house. *r* Which was very agreeable to her high quality; though it doth not justifie that Luxury in attire which is now usual among persons of far lower ranks both for Wealth and Dignity.

23. Her husband is known *s* in the gates, when he sitteth among the Elders of the land *t*.

s Observed and respected, not only for his own worth, but for his Wife's sake, not only for those rich Ornaments which by her care and diligence she provides for him, which others of his Brethren, by reason of their Wives sloth or luxury, are not able to procure, but also for his Wisdom in chusing, and his Happiness in enjoying so excellent a Wife, by whose prudent care, in the management of his domestick concerns he hath perfect freedom wholly to attend upon publick affairs. *t* In counsel or judgment.

24. She maketh fine linnen, and selleth *it*, and delivereth girdles *u* unto the merchant.

u Curiously wrought of Linnen, and Gold, or other precious materials, *Jer.* 13. 1. *Dan.* 10. 5. which in those parts were used both by Men, 2 *Sam.* 20. 8. and by Women, *Isa.* 3. 24. *Cant.* 7. 1.

25. Strength *x* and honour *y are* her cloathing *z*, and she shall rejoice † in time to come *a*. † Heb. *in the latter day.* Gr. *in the last days.* 2 Tim. 3. 1.

x Not strength of Body, which is no ornament of that sex, save only as she preserves her health and strength by Sobriety and Exercise, which other Women waste by Intemperance and Idleness, but strength of Mind, Magnanimity, Courage, Resolution, Activity. *y* Either, 1. Her prudent, and pious, and amiable behaviour, in which true Honour principally consists. Or, 2. That good Name and honourable Esteem which she hath gained amongst all that know her by her virtuous disposition and carriage. *z* These, and not her rich Garments mentioned before, are her great ornament and glory. *a* The sense is, either, 1. In her old Age she reaps the comfort and benefit of her youthful Labours. Or rather, 2. She lives in constant tranquillity of mind, and a confident and chearful expectation of all future events, how calamitous soever; partly because she hath laid in provisions for a rainy day, and chiefly, because she hath the comfortable remembrance of a well-spent Life, and which follows

lows thereupon, a just confidence in God's gracious Providence and promises made to such persons.

26. She openeth her mouth with wisdom *b*, and in her tongue *is* the law of kindness *c*.

b She is neither sullenly silent, nor full of vain and impertinent talk, as many Women are, but speaks discreetly and piously, as occasion offereth it self. *c* Her Speeches are not froward and provoking, as those of foolish Women frequently are, but most obliging and amiable, as being guided by Wisdom and Grace, and not by inordinate Lusts and Passions. And this practice is called *a Law in her tongue*, because it is constant and customary, and proceeds from an inward and powerful Principle of true Wisdom, which in a manner necessitates and constrains her to discourse like her self, so that in a moral sense she cannot speak otherwise, unless she offer violence to her self, or the nature of the thing require sharp and severe Expressions.

27. She looketh well to the ways of her houshold *d*, and eateth not the bread of idleness *e*.

d She diligently observeth the management and progress of her domestick business, and the whole carriage and conversation of her Children and Servants. Whereby also he intimates that she spends not her time in gadding abroad to other Houses, and idle Discourses about the concerns of other persons, as the manner of many Women is, but is wholly intent upon her own house and proper business. *e* That which is got by idleness, or without labour.

28. Her children *f* arise up *g*, and call her blessed *h*, her husband *also*, and he praiseth her *i*.

f Whose testimony is the more considerable, because they have been constant eye-witnesses of her whole carriage, and therefore must have seen her misdemeanors, if there had been any, as well as her Virtues. *g* Either, 1. In token of Reverence to her, which agrees not to the following clause, wherein the same Phrase is understood concerning her Husband. Or rather, 2. That they may seriously and industriously apply themselves to the work of setting forth her praises, as this Phrase is used, *Gen.* 37. 25. *Exod.* 2. 17. and oft elsewhere. For sitting being commonly the posture of idleness, men that set about any work, are said to rise in order thereunto. *h* Both for her own excellency, and for many happy fruits which they have gathered from her wise and godly education. *i* In the following words.

29. Many daughters *k* || have done virtuously, but thou excellest them all *l*.

|| Or, *have gotten riches.*

k Daughters of Men, *i.e.* Women, so called also, *Gen.* 34. 1. *Ezek.* 30. 18. *l* He esteems it but just that his praises should bear proportion to her real and manifold perfections.

30. Favour *m is* deceitful *n*, and beauty *is* vain: *but* a woman *that* feareth the LORD *o*, she shall be praised.

m Comeliness, or, as the next clause explains it, Beauty, which commonly gives Women favour or acceptation with those who behold them. These are the words either 1. Of her Husband continuing to praise her. Or, 2. Of *Bathsheba*, giving the summ of what she had said in few words. *n* Partly because it gives a false representation of the person, being oft-times a cover to a most deformed soul, and to many evil and hateful qualities; partly because it doth not give a man that content and satisfaction, which at first view he promised to himself from it; and partly because it is soon lost, not only by death, but by many Diseases and contingencies. *o* Which character is here mentioned either as the Crown of all her perfections. Or, 2. As a key to understand the foregoing passage of that Wisdom, and Fidelity, and Diligence, which proceeded from, or is accompanied with the fear of God.

31. Give her of the fruit of her hands *p*, and let her own works praise her *q* in the gates *r*.

p It is but just and fit that she should enjoy those benefits and praises which her excellent labours deserve. *q* Give her the praises which her own works may challenge. If men be silent, the lasting effects of her Prudence and diligence will loudly trumpet forth her praises. *r* In the most publick and solemn assemblies.

ECCLESIASTES,

ECCLESIASTES.

THree things in general are to be noted concerning this Book. 1. *The Author of it, who was* Solomon, *as is manifeſt, both from the common conſent of Jewiſh and Chriſtian Writers, and from the expreſs words of the firſt Verſe. Nor can any thing be oppoſed to it, but bold and groundleſs conjectures. That he wrote it in his old Age, is more than probable from divers paſſages in it, as that he did it after his buildings,* Ch. 2. 4. *which yet took up Twenty Years of his life,* 1 King. 9. 10. *and after ſome conſiderable enjoyment of them, and planting of Gardens, and Orchards, and reaping the Fruit of them,* Ch. 2. v. 5, 6. *and after long and much conſideration and experience of all thoſe Methods in which men expected to find happineſs, and after he had been deeply plunged in impure and inordinate loves,* Ch. 7. 27, &c. *and from many other places, which may be obſerved by any diligent Reader. And ſo this Book was written by him as a publick Teſtimony of his Repentance and Deteſtation of all thoſe vain and wicked courſes to which he had addicted himſelf: wherein he followed the example of his Father* David, *who after his ſad fall penned the Fifty and Firſt Pſalm. And the truth of this Opinion may be confirmed by that expreſſion,* 2 Chron. 11. 17. they walked in the way of *David* and *Solomon*, i. e. *wherein they walked both before their falls, and after their Repentance.* 2. *The form or method of it. For whereas there are ſome paſſages in it which may ſeem offenſive and impious, for which ſome few Perſons have ſuſpected its Authority, it muſt be conſidered that it is in part dramatical, as was ſaid before of the Book of Proverbs, and that* Solomon *ſpeaks ſome and moſt things in his own Name, but ſome other things in the Names, and according to the opinions of thoſe worldly and ungodly men, as is undeniably manifeſt both from the ſcope and deſign of the Book, as it is expreſſed both in the beginning, and in the concluſion of it, and from his ſerious and large diſputation againſt thoſe wicked Principles and Courſes. And this way of writing is not unuſual amongſt both Sacred and Profane Writers.* 3. *The deſign and buſineſs of it: Which is to deſcribe Man's true happineſs, and the way leading to it. Which he doth both Negatively, aſſerting, and proving, that it is not to be found either in ſecular Wiſdom, or in ſenſual Pleaſures, or in worldly Greatneſs and Glory, or in abundance of Riches, or in a vain profeſſion of Religion; and poſitively, ſhewing that it is to be had onely by the fear of God and obedience to his Laws, which alone can give a Man a contented and chearful enjoyment of his preſent comforts, and aſſurance of his future and everlaſting happineſs.*

1. THE words of the preacher *a*, the ſon of David, king of Jeruſalem *b*.

a Who was not only a King, but alſo a Teacher of God's People, which he did both by Words, upon ſome ſolemn occaſions, and by Writings. Who having ſinned grievouſly and ſcandalouſly in the Eyes of all the World, juſtly thought himſelf obliged to Preach or Publiſh his true Repentance for all his folly and wickedneſs, and to give publick warning and wholeſom counſels to all Perſons to avoid thoſe Rocks upon which he had ſplit. The Hebrew properly ſignifies either *gathering* or *gathered*, and ſo it ſignifies, either, 1. a Preacher, as it is commonly rendred, whoſe Office it is to gather in Souls unto God or his Church. Or, 2. A Penitent, or Convert, or, one *gathered*, or brought back by true Repentance to God, and to his Church, from which he had ſo wickedly revolted. *b* This is added partly as a deſcription of the Perſon or Author of this Book, *Solomon*, who was the only Man that was both *Son of David*, properly ſo called, and *King in Jeruſalem:* and partly as an aggravation of his ſin, becauſe he was *the Son of David*, a wiſe and godly Father; who had given him both excellent counſel, and, for his general courſe, a good example; and for the evil example which he gave him in the matter of *Uriah*, that alſo, conſidered with his hearty and effectual Repentance for it, and the dreadful puniſhments of it upon his Perſon and Family, was a fair warning and moſt powerful inſtruction to him to learn, by his Father's example, and becauſe he was a *King*, not by Birth, for he was not *David*'s eldeſt Son, but by the ſpecial favour and deſignation of that God whom he had now ſo ill requited, and that in *Jeruſalem*, an Holy City, the place of God's ſpecial preſence, and of his worſhip, where he had daily opportunities to know, and obligations to practiſe better things, which place he had defiled by his horrid ſins, and thereby made it and all God's People, and the true Religion, and the Name of the bleſſed God, odious and contemptible amongſt all the Nations round about him.

2. * Vanity of vanities *c*, ſaith the preacher *d*, vanity of vanities; † * all *e is* vanity *f*.

* Pſal. 39. 5, 6. & 62. 9. & 144. 4. Chap. 12. 8. † Heb. *this all.* * Rom. 8. 20.

c Not onely *vain*, but *vanity* in the Abſtract, which notes extream vanity, eſpecially where the word is thus doubled, as *a King of Kings*, is the chief of Kings, and *a Servant of Servants* is the vileſt of Servants, and *a Song of Songs*, is a moſt excellent Song. *d* Upon deep conſideration and long experience, and by Divine inſpiration. This Verſe contains the general Propoſition, which he intends particularly to demonſtrate in the whole following Book. *e* All worldly things, and all mens deſigns, and ſtudies, and works about them. *f* Not in themſelves, for ſo they are God's Creatures, and therefore good and really uſeful in their kinds, but in reference to men, and to that happineſs, which men ſeek and confidently expect to find in them. So they are unqueſtionably *vain*, becauſe they are not what they ſeem to be, and perform not what they promiſe, content and ſatisfaction, but inſtead of that are commonly the cauſes or occaſions of innumerable cares, and fears, and ſorrows, and miſchiefs, and becauſe they are altogether unſuitable to the noble Mind or Soul of Man, both in nature or quality, and in duration, as being unſtable and periſhing things. And this vanity of them is here repeated again and again, partly becauſe it was moſt deeply fixed, and perpetually preſent in *Solomon*'s Thoughts; partly to ſhew the unqueſtionable certainty and vaſt importance of this truth; and partly that he might more throughly awaken the dull and ſtupid minds of men to the conſideration of it, and might wean mens Hearts from thoſe things upon which he knew they exceſſively doted.

3. * What profit *g* hath a man of all his labour *h* which he taketh under the Sun *i*.

* Chap. 2. 22. & 3. 9.

g Or, as others render it, *What remainder?* What real and abiding benefit hath a Man by it? None at all. All is unprofitable as to the attainment of that happineſs which *Solomon* here is, and all men in the World are enquiring after. *h* Heb. *his toilſom labour*, both of Body and Mind in the purſuit of Riches, or Pleaſures, or other earthly things. *i* In all ſublunary or worldly matters, which are uſually tranſacted in the Day time, or by the light of the Sun. By this reſtriction he implies that that profit and happineſs which in vain is ſought for in this lower World is really and only to be found in Heavenly places and things.

4. *One* generation paſſeth away, and *another* generation cometh: * but the earth † abideth for ever *l*.

* Pſal. 104. 5. & 119. 90. † Heb. *ſtandeth.*

k Men continue but for one, and that a ſhort Age, and then they leave all their poſſeſſions to the ſucceeding Age, and therefore they cannot be happy here, becauſe happineſs muſt needs be unchangeable and eternal, or elſe the perpetual fear and certain knowledge

knowledge of the approaching loss of all these things will rob a man of all solid contentment in them. *l* (*i.e.*) Through all successive generations of men: and therefore man in this respect is more mutable and miserable than the very Earth upon which he stands, and which, together with all the glories and comforts which he enjoyed in it, he leaveth behind him to be possessed by others.

5. The sun also ariseth, and the sun goeth down, and † hasteth to his place where he arose *m*.

† Heb. *panteth.*

m The Sun is in perpetual motion, sometimes arising, and sometimes setting, and then arising again, and so constantly repeating its courses in all succeeding Days, and Years, and Ages; and the like he observes concerning the Winds and Rivers, as he observes, *v.* 6, 7. And the design of these similitudes seems to be, either, 1. that by representing the constant changes and restless motions of these particular things, he might intimate that it is so with all other earthly things; and therefore no man can expect satisfaction from them. Or, 2. that by comparing the Sun, and Wind, and Rivers, as *v.* 4. he compared the Earth with Man, he might shew that Man, considered as mortal, is in a more unhappy condition than these things, because when the Earth abides, Man goes; and when the Sun sets, he riseth again, and so the Wind and Rivers return to their former place and state, but Man when once he dies, he never returns again to this life; of which comparison, see *Job* 14. 7, 12. Or, 3. to shew the vanity of all worldly things, and that Man's mind can never be satisfied with them, because there is nothing in the World but a constant repetition of the same things, which is so irksome a thing, that the consideration thereof hath made some persons weary of their lives, and there is *no new thing under the Sun*, as is added in the foot of the account, *v.* 9. which seems to me to be given us as a Key to understand the meaning of the foregoing passages. And this is manifest and certain from experience that the things of this World are so narrow, and the mind of Man so vast, that there must be something new to satisfie the mind, and even delightful things by too frequent repetition or long continuance are so far from yielding satisfaction, that they grow tedious and troublesom.

6. The wind goeth toward the south, and turneth about unto the north *n*; it whirleth about continually, and the wind returneth again according to his circuits *o*.

n The wind also sometimes blows from one quarter of the World, and sometimes from another; all of them being Synecdochically comprehended under these two eminent quarters. But because this word, the *Wind*, is not expressed in the Hebrew, but is only borrowed or understood from the latter clause of the Verse, this first clause is by other judicious Interpreters understood of the Sun, of whom he last spake; the words being thus rendred according to the Hebrew, *He* (the Sun) *goeth towards the South* (which he doth one half of the Year) *and turneth about unto the North*, which he doth the other half. And so here is the whole motion of the Sun towards the four quarters of the World particularly described, his daily motion from East to West, and back again, *v.* 5. and his Yearly motion from North to South, between the Signs of *Cancer* and *Capricorn*. *o* This clause is by all understood of the Wind, which is fitly mentioned immediately after the Sun, because it hath its rise from the Sun, who is therefore called *the Father of Winds*, and the winds do usually rise with the Sun, and are laid when he sets. But then it is rendred thus, and that very agreeably to the Hebrew, *the wind goeth continually whirling* or *compassing about, and he returneth again to his circuits*, being sometimes in one, and sometimes in another quarter, and successively returning to the same quarters in which he had formerly been.

* Job 38. 10. Psal. 104. 8, 9. † Heb. *unto the place that the rivers go, thither they return to go.*

7. * All the rivers run into the sea, yet the sea *is* not full *p*: † unto the place from whence the rivers come *q*, thither they return again.

p To wit, to the brink, or so as to overflow the Earth, which might be expected from such vast accessions to it. Whereby also he intimates the emptiness and dissatisfaction of mens minds, notwithstanding all the abundance of Creature-comforts. *q* Either, 1. unto the Sea, from whence they are supposed to return into their proper Chanels, and then, as it is expressed, *thither* (*i.e.* into the Sea) *they return again*. Or, 2. unto their Springs or Fountains, to which the waters return by secret passages of the Earth, as is manifest from the *Caspian Sea*, and reasonably supposed in other places. Or rather, 3. unto the Earth in general, from whence they come or flow into the Sea, and to which they return again by the reflux of the Sea. For he seems to speak of the visible and constant motion of the Waters, both to the Sea and from it, and then to it again in a perpetual reciprocation: which agrees best with the former similitudes, *v.* 5, 6.

8. All things *r are* full of labour *s*, man cannot utter *it t*: the eye is not satisfied with seeing, nor the ear filled with hearing *u*.

r Not only the Sun, and Winds, and Rivers, which I have mentioned, but all other Creatures. *s* Both subjectively, as they are in continual restlesness and change, never abiding in the same state or place; and efficiently, as they cause great and sore labour to men, in getting, and keeping, and enjoying of them, yea even in the study of them, as is noted hereafter. *t* The labour is inexpressibly and unconceivably great. *u* As there are many things in the World troublesom and vexatious to mens senses and minds, so even those things which are comfortable and acceptable to them are not satisfactory, but men are constantly desiring some longer continuance or fuller enjoyment of them, or variety in them, and they never say, It is enough, I desire no more. *The Eye* and *Ear* are here Synecdochically put for all the senses, because these are most spiritual and refined, most curious and inquisitive, most capable of receiving satisfaction, because they are exercised with more ease and pleasure than the other senses, whose satisfactions are oft attended with greater weariness, and manifold dangers, and inconveniences.

9. * † The thing that hath been, it *is that* which shall be; and that which is done, *is* that which shall be done: and *x there is* no new *thing y* under the sun.

* Chap. 3. 15. † Heb. *what is it that hath been? the same that shall be.* So Gr.

x There is nothing in the World but a continued and tiresom repetition of the same things, the nature and course of the beings and affairs of the World, and the tempers of mens minds, are generally the same that they ever were and shall ever be; and therefore because no man ever yet received satisfaction from any worldly things, it is a vain and foolish thing for any person hereafter to expect it. *y* To wit, in the nature of things, which might give us hopes of attaining that satisfaction which things have not hitherto afforded. For otherwise this doth not restrain the God of Nature, who hath frequently done and still can do, new and miraculous works, and who can and doth discover to particular persons new inventions, when it pleaseth him.

10. Is there *any* thing whereof it may be said, See, this *is* new *z*? it hath been already of old time *a*, which was before us.

z For the proof hereof I appeal to the consciences and experiences of all men. *a* The same things have been said and done before, though possibly we did not know it.

11. *There is* no remembrance of former *things b*; neither shall there be *any* remembrance of *things* that are to come, with *those* that shall come after *c*.

b This seems to be added to prevent this Objection, There are many new inventions and enjoyments unknown to former Ages. To this he answers, This Objection is grounded only upon our ignorance of ancient times and things, which is very great, and which if we did exactly know or remember, we should easily find Parallels to all present occurrences in former Ages. *c* This clause tends both to illustrate and confirm the former. The sense is, There are many thousands of remarkable speeches and actions done in this, and the following Ages, which neither are nor ever will be put into the publick Records or Histories, and consequently they must unavoidably be forgotten and lost unto succeeding Ages; and therefore it is just and reasonable to believe the same concerning former Ages, seeing the same causes are most likely to produce the same effects.

12. ¶ I the preacher was king over Israel in Jerusalem *d*.

d This Verse is a Preface to the following Discourse, that by the consideration of the quality of the Speaker, they might be induced to give more attention and respect to his words. Having asserted the vanity of all things in the general, he now comes to prove his assertion in all those particulars wherein men commonly seek, and with greatest probability expect to find, true happiness. He begins with secular Wisdom. And to shew how competent a Judge he was of this matter, he lays down his Character, that he was *the Preacher*, which implies eminent knowledge and ability to teach others, or, *the Convert*, who had learnt by dear bought experience what he now taught them; and a *King*, who therefore had all imaginable opportunities and advantages for the attainment of happiness, and particularly for the getting of Wisdom, by consulting all sorts of Books and Men, by trying all manner of experiments, and many other ways; and no ordinary King, but *King over Israel*, God's own and only beloved People, a wise and an happy People, *Deut.* 4. 6, 7. & 33. 29. whose King he was by God's special and gracious appointment, and furnished by God with singular Wisdom for the discharge of that great trust; and whose Royal Palace, and abode was in *Jerusalem*, where were the House of God and the most wise and learned of the Priests attending upon it, and the Seats of Justice, and the Colledges or Assemblies of the wisest men of their Nation: of which see 2 *Kings* 22. 14. 1 *Chron.* 25. 8, &c. *Psal.* 122. 5. All which helps concurring together in him, which very rarely do in any other men, makes the argument drawn from his experience more convincing and undeniable.

13. And I gave my heart *e* to seek and search out *f* by wisdom *g* concerning all *things* that are done under heaven *h*: this sore travel *i* hath God given to the sons of man *k*, ‖ to be exercised therewith *l*.

‖ Or, *to afflict them.*

e Which Phrase notes his serious and fixed purpose, his great industry and alacrity in it. *f* To seek diligently and accurately. *g* Wisely, or by the help of that Wisdom wherewith God had endowed me. *h* Concerning all the works of God and men in this lower World, the works of Nature, and their causes, effects, properties and operations, the works of Divine Providence, and God's counsels and ends in them, the work and depths of humane policy in the conduct of personal, and domestick, and publick Affairs. *i* This difficult and toilsom work of searching out these things. *k* God hath inflicted this as a just punishment upon man for his eating of the Tree of Knowledge, that instead of that sweet and perfect knowledge which God had freely infused into man at his first Creation, he should now grope after some small parcels or fragments of it, and those too not to be gotten without the sweat of his brows and brains. *l* To employ themselves in the painful study of these things, which now is both their duty and their punishment. Or, as it is rendred in the margent, and by many others, *to afflict* them *in* or *by it*, to chastise their former curiosity, and to give them matter of continual humiliation and vexation. And therefore knowledge is so far from making men happy, that it exposeth them to trouble and infelicity.

14. I have seen *m* all the works that are done under the sun, and behold *n*, all *is* vanity and vexation of spirit *o*.

m (*i.e.*) Diligently observed, and in great measure understood. *n* For it was a great surprise to me, and therefore may seem strange to you. *o* And not only unsatisfying, but also troublesom, and an affliction or breaking to a mans spirit or mind. Or, as others, both ancient and modern Translators, render it, *a feeding upon wind*, as these very words, save only that there is the Verb from which this Noun seems most probably deduced, are rendred, *Hos.* 12. 1. where also it signifies a fruitless or lost labour, and a disappointment of their hopes and desires of satisfaction. And so this is a repetition of the same thing in other words, according to the manner of these Books.

* Chap. 7. 13. † Heb. *defect.*

15. * *That which is* crooked cannot be made streight *p*: and † that which is wanting *q* cannot be numbred *r*.

p All our knowledge serves only to discover our diseases and miseries, but is oft it self utterly insufficient to heal or remove them; it cannot rectifie those confusions and disorders which are either in our own hearts and lives, or in the men and things of the World. *q* To wit, in our knowledge, and in order to mans compleat satisfaction and felicity. *r* We know little of what we should or might know, or did know in the state of Innocency, or shall know in the future Life.

16. I communed with mine own heart *s*, saying, Lo, I am come to great estate *t*, and have gotten *u* * more wisdom than all *they* that have been before me *x* in Jerusalem *y*: yea, my heart † had great experience *z* of wisdom and knowledge *a*.

* 1 King. 4. 30. & 10. 7, 23. † Heb. *had seen much.*

s I considered within my self in what condition I was, and what degrees of knowledge I had gained, and whether it was not my ignorance that made me unable to rectifie those errors, and supply those wants; and wiser men could do it, though I could not. *t* Heb. *I am grown great*, to wit, in Wisdom: Or, *I have magnified*, or *greatly enlarged*. *u* Heb. *have added*. As I had a large stock of Wisdom infused into me by God, 1 *Kings* 3. 12. & 4. 29. so I have greatly improved it by Conversation, and Study, and Experience. *x* Whether Governours, or Priests, or private Persons. Which was no vain boast, but a known and confessed truth, and profession hereof was necessary to demonstrate his assertion. *y* Which was then the most eminent place in the World for Wisdom and Knowledge. *z* Heb. *had seen much*; which intimates that his Knowledge was clear, and certain, and experimental, as that is which we have from our own eye-sight. *a* Two words signifying the same thing, as may be gathered from *v.* 18. and from the promiscuous use of them in this Book, and in the Proverbs, and elsewhere, and implying all manner of knowledge, divine or humane, speculative or practical, political or philosophical.

* Chap. 2. 12. & 7. 23, 25.

17. * And I gave my heart to know wisdom, and to know madness and folly *b*: I perceived that this also is vexation of spirit *c*.

b That I might throughly understand the nature and difference of Truth and Errour, of Vertue and Vice, all things being best understood by contraries, and might discern if there were any opinion or practice amongst men, which would give him full satisfaction. *c* Or, *feeding upon wind*, as *v.* 14.

18. For in much wisdom *is* much ‖ grief *d*: and he that increaseth knowledge increaseth sorrow *e*.

‖ Or, *indignation.*

d Or, *indignation*, or displeasure within himself, and against his present condition. *e* Which he doth many ways, partly because he gets his knowledge with hard and wearisom labour, both of mind and body, with the consumption of his spirits, and shortning and imbitterment of his life; partly because he is oft deceived with knowledge falsly so called, and oft mistakes Errours for Truths, and is perplexed with manifold doubts, from which ignorant men are wholly free; partly because he foresees, and consequently feels the terrour of many miseries which are, or are likely to come to pass, which are unobserved by less knowing persons, and which possibly never happen; partly because he hath the clearer prospect into, and quicker sense of his own ignorance, and infirmities, and disorders, and withal how vain and ineffectual all his knowledge is for the prevention or removal of them: and partly because his knowledge is very imperfect and unsatisfying, yet increasing his thirst after more knowledge, and consequently after more dissatisfaction, because instead of that just honour, and delight, and advantage which he expects from it, he meets with nothing but envy, and opposition, and contempt, because his knowledge quickly fades and dies with him, and then leaves him in no better, and possibly in a worse condition than the meanest, and most unlearned man in the World.

CHAP. II.

1. I Said in mine heart *a*, Go to now, I will prove thee *b* with mirth *c*, therefore enjoy pleasure *d*: and behold, this also *is* vanity *e*.

a Being disappointed of my hopes from knowledge, I resolved in my own mind to try another course. *b* O my Soul, I will try whether I cannot make thee happy. *c* By allowing to my self the free enjoyment of the present and sensible delights of humane life. *d* Take thy fill of pleasure, and expect satisfaction thence. *e* Is vain, and unable to make men happy, because sensible pleasures are mean and unsuitable to the noble and heaven-born Soul of man, and if excessively used, apter to cloy and glut men, than to satisfie them, and are frequently mixed with, and most commonly end in bitterness, as being the great instruments and occasions of sin, and of all its fatal consequences.

2. I said of laughter *f*, *It is* mad *g*: and of mirth, What doth it *h*?

f Of excessive mirth, which discovers it self by immoderate laughter, and other outward gestures. *g* This is an act and sign of madness, more fit for fools who know nothing, than for wise men, at least in this sinful, and dangerous, and deplorable state of mankind, which calls for seriousness and sorrow from all considerate persons, in which case it is like the laughter of one in a phrenzy. And none but a Fool, or mad Man, can take satisfaction in such light and frothy pleasures, or expect happiness from them. *h* What good doth it? Or how can it make men happy? I challenge all the Epicures in the World to give me a solid and satisfactory Answer.

* Chap. 1. 17. † Heb. *to draw my flesh with wine.* † Heb. *the number of the days of their life.*

3. * I sought in mine heart † to give my self unto wine *i*, (yet acquainting mine heart with wisdom *k*) and to lay hold on folly *l*, till I might see what *was* that good for the sons of men, which they should do under the heaven † all the days of their life *m*.

i To relax and gratifie my flesh with delicious meats and drinks, Synecdochically expressed by *Wine* here, as also *Prov.* 9. 2. *Cant.* 2. 4, &c. as necessary food is by *Bread*, *Amos* 7. 12. compared with 8. 11. *k* Yet resolving to use my Wisdom, either, 1. To set bounds to my pleasures. Or rather, 2. That I might try whether I could not arrive at satisfaction, by mixing wine and wisdom together, by using wine to sweeten and allay the toils of wisdom, and wisdom to prevent that destruction which many bring upon themselves by intemperate pleasures whilst they seek for satisfaction, that so I might have the comfort, without the danger and mischief of pleasures. *l* To pursue and addict my self to carnal pleasures, which was my folly. *m* Till by trying several methods, I might find out the true way to contentment and satisfaction, during this mortal life.

4. I made me great works *n*, I builded me houses *o*, I planted me vineyards *p*.

n Magnificent works for my honour and delight. *o* Of which see 1 *Kings* 7. 1, &c. & 9. 15, &c. *p* See *Cant.* 8. 11.

5. I made me gardens *q* and orchards, and I planted trees in them of all *kind of* fruits *r*.

q Heb. *Paradises*, or Gardens of Pleasure. *r* Mixing pleasure and profit together.

6. I made me pools of water *s*, to water therewith the wood that bringeth forth trees *t*.

s Because

s Because the Rain there fell but seldom. *t* The nurseries of young Trees newly planted in the Orchards, which for the multitude of them were like a Wood or Forrest.

† Heb. *sons of my house.*

7. I got *me* servants and maidens, and had † servants born in my house *u*; also I had great possessions of great and small cattle, above all that were in Jerusalem before me.

u Of my Bond-servants, which therefore were a part of my possession, See 1 *King.* 10. 1. *Ezra* 2. 55.

* 1 King. 9. 28. & 10. 10, 14, 21, *&c.*
† Heb. *musical instruments*, or *a choice woman and choice women.* Gr. *men and women cup-bearers.*

8. * I gathered me also silver and gold, and the peculiar treasure of kings *x*, and of the provinces *y*: I gat me men-singers and women-singers *z*, and the delights of the sons of men *a*, as † musical instruments, and that of all sorts.

x Either, 1. Vast Riches, answerable to the State of a King. Or, 2. The greatest Jewels and rarities of other Kings, which they gave to me either as a Tribute, or by way of Present: of which see 1 *Kings* 4. 21. & 9. 11. & 10. 2, 10. *y* Which were imposed upon or presented by all the Provinces of my Dominions. *z* Whose voices were more sweet than the Mens. *a* Either, 1. All other delightful things. Or, 2. That in which men generally delight, to wit, *musical instruments*, as it follows.

9. So I was great *b*, and increased more than all that were before me in Jerusalem; also my wisdom remained with me *c*.

b In Riches, and Power, and Glory. *c* As yet I was not wholly besotted and seduced from God by these things, as I was afterwards. I still had the use of my Reason, whereby I was capable of searching after and finding satisfaction, if it was to be had in those things.

* Chap. 3. 22. & 5. 18. & 9. 9.

10. And whatsoever mine eyes desired *d*, I kept not from them *e*, I with-held not my heart from any joy *f*: for my heart rejoiced in all my labour *g*, and * this was my portion of all my labour *h*.

d Whatsoever was grateful to my Senses, or my Heart desired. He ascribes desire to the *Eyes*, because the sight of the Eyes is the usual and powerful incentive of Desires; of which see *Jos.* 7. 21. *Job* 31. 1. *Matt.* 5. 28. *e* I denied my self nothing, at least of lawful delights, but went to the very utmost bounds of them: which was the occasion of his falling afterward into sinful pleasures. *f* As my Heart was vehemently set upon Pleasure, so I did not resist or curb it therein, but made all possible provisions to gratifie it. *g* I had the comfort of all my Labours, and was not hindred from the free and full enjoyment of them by Sickness or War, or any other calamitous occurrent. *h* This present and temporary enjoyment of them, was all the benefit which I could expect or receive from all my Labours. So that I made the best of them, I had an heart to use them, which many men through Covetousness have not, and I tasted the sweetness of them, which many others cannot do; and therefore if any man could arrive at happiness by this means, I had done it.

* Ch. 1. 3, 14. ‖ Or, *excellency.*

11. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do *i*: and behold, all *was* * vanity *k* and vexation of spirit; and *there was* no ‖ profit *l* under the sun.

i I made a serious review of my former works and labours, and considered whether I had obtained that satisfaction in them which I designed and expected. *k* I found my self suddenly disappointed and wholly dissatisfied in this course. *l* The pleasure was past and gone, and I was never the better for it, but as empty as before, and had nothing left but sorrowful reflections upon it.

* Chap. 1. 13. & 7. 25. ‖ Or, *in those things which have been already done.*

12. And I turned my self to behold wisdom, * and madness, and folly *m*: for what *can* the man *do n* that cometh after the king *o*? ‖ *even* that which hath been already done *p*.

m Of which see *Ch.* 1. 17. Being frustrated of my hopes in pleasure, I returned to a second and more serious consideration of my first choice, to see whether there was not more satisfaction to be gotten from wisdom, than what I discovered at my first view. *n* To find out the truth in this matter, to discover the utmost satisfaction which was possibly to be found in pleasures. So this is added as a reason why he gave over the thoughts of Pleasures, and directed them to another object, and why he so confidently asserted their vanity from his own particular Experience, because he had made the best of them, and it was a vain thing for any private *man* to expect that from them which could not be found by a *King*, and such a King, who had so much Wisdom to invent, and such vast Riches to pursue and enjoy all imaginable delights, and who had made it his design and business to search this to the bottom. *o* That succeeds me in this enquiry. *p* As by others in former times, so especially by my self. They can make no new discoveries as to this point.

† Heb. *that there is an excellency in wisdom more than in folly, &c.*

13. Then I saw *q* † that wisdom excelleth folly *r*, as far as light excelleth darkness *s*.

q Or, *Yet I saw.* For this is added to prevent an Objection or mistake. *r* Although Wisdom is not sufficient to make men truly and perfectly happy, yet it is of a far greater use and excellency than vain Pleasures, or any other follies. *s i. e.* Vastly and unspeakable. Light is very pleasant and comfortable, and withal of great necessity, and singular use to discover the differences of persons and things, to prevent mistakes and dangers, and to direct all a man's paths in the right way, whereas Darkness is in it self doleful, and leads men into innumerable Confusions, and Errours, and Miseries.

* Prov. 17. 24. Chap. 8. 1.

14. * The wise mans eyes *are* in his head *t*, but the fool walketh in darkness *u*: and *x* I my self perceived also, that * one event happeneth unto them all *y*.

* Psal. 49. 10. Chap. 9. 2, 3.

t In their proper place, and therefore they can see, which they could not do if they were out of his head. He hath the use of his Eyes and Reason, and sees his way, and orders all his affairs with discretion, and foresees, and so avoids many dangers and mischiefs. *u* Manageth his affairs ignorantly, rashly, and foolishly, whereby he sheweth that his Eyes are not in his head, but in his heels, or as it is expressed, *Prov.* 17. 24. *in the ends of the earth.* *x* Or, *Yet*, notwithstanding this excellency of Wisdom above folly, for our conduct in the matters of this Life, yet at last they both come to one end. *y* Both are subject to the same calamities, and to death it self which utterly takes away all difference between them.

† Heb. *happeneth to me, even to me.*

15. Then said I in my heart, As it happeneth to the fool, so it † happeneth even to me; and why was I then *more* wise *z*? Then I said in my heart, That this also *is* vanity.

z What benefit have I by my Wisdom? Or, To what purpose did I desire and take so much pains for Wisdom?

16. For *there is* no remembrance of the wise more than of the fool for ever *a*; seeing that which now *is*, in the days to come shall all be forgotten: and how dieth the wise *man?* as the fool *b*.

a Their Name and Memory, though it may flourish for a season among some men, yet it will not last for ever, but will in a little time be worn out, as we see in most of the wise men of former ages, whose very Names, together with all their Monuments, are utterly lost, as hath been oft observed and bewailed by learned Writers in several Ages. *b* He must die as certainly as the fool, and after death be as little remembred and honoured.

17. Therefore I hated life *c*, because the work that is wrought under the sun *is* grievous unto me *d*: for all *is* vanity and vexation of spirit.

c My Life, though accompanied with so much Honour, and Pleasure, and Wisdom, was a burden to me, and I was apt to wish either that I had never been born, or that I might speedily die. *d* All humane designs and works are so far from yielding me that satisfaction which I expected, that the consideration of them encreaseth my discontent.

† Heb. *labour'd.* * Psal. 49. 10.

18. ¶ Yea, I hated all my labour, which I had † taken under the sun *e*: because * I should leave it unto the man that shall be after me *f*.

e All these Riches, and Buildings, and other fruits of my labour, were the matter of my Repentance, and aggravations of my Misery. *f* Because I must, and that everlastingly, part with them, and leave them all behind me.

19. And who knoweth whether he shall be a wise *man* or a fool *g*? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed my self wise under the sun. This *is* also vanity.

g Who will undo all that I have done, and turn the effects of my Wisdom into instruments of his Folly, and occasions of ruine. Some think he had such an Opinion of *Rehoboam.*

20. Therefore I went about to cause my heart to despair *h* of all the labour which I took under the sun.

h I gave my self up to despondency, and despair of ever reaping that satisfaction which I promised to my self.

† Heb. *give.*

21. For there is a man whose labour *is* in wisdom, and in knowledg, and in equity *i*: yet to a man that hath not laboured therein *k*, shall he † leave it *for* his portion. This also *is* vanity, and a great evil *l*.

i Who useth great Industry, and Prudence, and Justice too in the management of his affairs, and therefore might as confidently expect God's blessing, and the comfort of his labours,

as any other man. *k* So as I have done: who hath ſpent his days in ſloth and folly. *l* A great diſorder in it ſelf, and a great diſgrace to this World, and a great torment to a conſidering mind.

* Chap. 1. 3. & 3. 9.

22. * For what hath man *m* of all his labour, and of the vexation of his heart wherein he hath laboured under the ſun?

m What comfort or benefit remains to any man after this ſhort and frail Life is once ended? Or, what advantage hath he by all his labours above him who never laboured, and yet enjoyeth all the fruits of his labours.

* Job 14. 1.

23. For all his days *are* * ſorrows *n*, and his travel grief *o*; yea, his heart taketh not reſt in the night *p*. This is alſo vanity.

n Or, *Though all his days* were *ſorrows*, *i.e.* full of ſorrows. For this ſeems added to aggravate the evil mentioned in the foregoing verſe. Though he took great and unwearied pains all his days, yet after death he hath no more benefit by it than another man hath. *o* The toils of his Body are, or were, accompanied with the vexations of his Mind. *p* Either becauſe his mind is diſtracted, and his ſleep broken with perplexing cares and fears.

* Ch. 3. 12, 13, 22. & 5. 18. & 8. 15. || Or, *delight his* ſenſes.

24. * *There is* nothing better for a man *q*, *than* that he ſhould eat and drink, and *that* he || ſhould make his ſoul enjoy good *r* in his labour. This alſo I ſaw that it *was* from the hand of God *s*.

q Or, Is there *any thing better for a man*? Which implies that there is nothing better, to wit, for man's preſent comfort and ſatisfaction; this is the chief, and indeed the only conſiderable benefit of his labours. *r* That he ſhould thankfully take, and freely and chearfully enjoy the comforts which God gives him. *s* That this alſo is a ſingular gift of God, and not to be procured by a man's own Wiſdom or Diligence.

25. For who can eat *t*, or who elſe can haſten *hereunto u* more than I?

t Who can more freely and fully enjoy the Comforts of this Life than I did? This verſe is added to confirm what he ſaid in the foregoing verſe from his own Experience, which was the more conſiderable, becauſe no man ever was a more capable Judg of theſe matters, none could either have more Creature-comforts, or more addict himſelf to the enjoyment of them, or improve them to better advantage than he did, and therefore he could beſt tell what was the greateſt good to be found in them, and whether they were able of themſelves, without God's ſpecial gift, to yield a man ſatisfaction. *u* To wit, to the procuring and enjoying of them. Who can purſue them with more diligence, or obtain them with more ſpeed and readineſs, or embrace them with more greedineſs and alacrity?

† Heb. *before him.*

* Job 27. 16, 17. Prov. 28. 8.

26. For *God* giveth to a man that *is* good † in his ſight *x*, wiſdom and knowledge *y*, and joy *z*: but to the ſinner he giveth travel, to gather and to heap up ||, that * he may give to *him that is* good before God †. This alſo *is* vanity, and vexation of ſpirit.

x VVho not only ſeems to be good to Men, as many bad Men do, but is really and ſincerely good. Or, *who pleaſeth him*, as this Phraſe is rendred, *Eccleſ.* 7. 26. and oft elſewhere. VVhereby he ſeems to intimate the Reaſon why he found no more comfort in his Labours, becauſe his ways had been very diſpleaſing to God, and therefore God juſtly denied him that gift. *y* To direct him how to uſe his Comforts aright, that ſo they may be bleſſings, and not ſnares and curſes to him. *z* A thankful and contented Mind with his portion. || He giveth him up to inſatiable deſires, and wearieſom labours, to little or no purpoſe. † That he may have no comfort in them, but leave them to others, yea to ſuch as he leaſt expected or deſired, to good and virtuous men, into whoſe hands his Eſtate falls by the wiſe and all-diſpoſing Providence of God.

CHAP. III.

1. TO every *thing there is* a ſeaſon *a*, and a time to every purpoſe *b* under the heaven.

a A certain time appointed by God for its being and continuance, which no humane VVit or Providence can prevent or alter. And by vertue of this Appointment or Decree of God, all the viciſſitudes and changes which happen in the world, whether comforts or calamities, do come to paſs. VVhich is here added partly to prove what he laſt ſaid, *Ch.* 2. 24, 26. that both the free and comfortable enjoyment of the Creatures which ſome have, and the croſſes and vexations which others have with them, are from the hand and counſel of God: partly to prove the principal Propoſition of the Book, that all things below are vain, and Happineſs is not to be found in them, becauſe of their great uncertainty, and mutability, and tranſitorineſs, and becauſe they are ſo much out of the reach and power of Men, and wholly in the diſpoſal of another, to wit, God, who doth either give or take them away, either ſweeten or imbitter them, as it pleaſeth him; and partly to bring the minds of men into a quiet and chearful dependance upon God's Providence, and ſubmiſſion to his Will, and a ſtate of preparation for all events. *b* Or, *will* or *deſire*, to wit, of man. To all mens deſigns, attempts and buſineſſes. Not only natural, but even the free and voluntary actions of men, are ordered and diſpoſed by God to accompliſh his own purpoſe. But it muſt be conſidered, that he doth not here ſpeak of a time allowed by God wherein all the following things may lawfully be done, which is wholly beſides his ſcope and buſineſs, but only of a time fixed by God, in which they would or ſhould be done.

2. A time † to be born, and a time to die *c*: a time to plant *d*, and a time to pluck up *that which is* planted:

† Heb. *to bear.*

c A certain period unknown to Man, but fixed by God, in which a man muſt unavoidably die; of which ſee *Job* 14. 5. *Joh.* 13. 1. *d* Wherein God inclines a man's heart to planting.

3. A time to kill *e*, and a time to heal *f*: a time to break down *g*, and a time to build up:

e When a man ſhall die a violent death, either by chance, as *Exod.* 21. 13. or by the ſentence of the Magiſtrate, or by the hands of Murderers. *f* When he who ſeemed to be mortally wounded ſhall be healed and reſtored. *g* When houſes ſhall be demoliſhed either by the fancy of the owner, or by the rage of other men, or otherwiſe.

4. A time to weep *h*, and a time to laugh: a time to mourn, and a time to dance:

h VVhen Men ſhall have juſt occaſion for weeping and mourning.

5. A time to caſt away ſtones *i*, and a time to gather ſtones together: a time to embrace *k*, and a time † to refrain from embracing *l*:

† Heb. *to be far from.*

i Which were brought together in order to the building of a Wall or Houſe, but are now caſt away, either becauſe the man who gathered them hath changed his mind, and deſiſts from his project, or by other cauſes or accidents. *k* When perſons ſhall enter into friendſhip, and perform all friendly offices one to another. *l* Either through alienation of affections, or grievous calamities. See *Joel* 2, 16. 1 *Cor.* 7. 5.

6. A time || to get, and a time to loſe *m*: a time to keep, and a time to caſt away *n*:

|| Or, *ſeek.*

m When Men ſhall loſe their Eſtates, either by God's Providence, or by their own choice. *n* When a man ſhall caſt away his Goods voluntarily, as in a ſtorm to ſave his Life, as *Jonah* 1. 5. *Acts* 27. 18, 19. or out of Love and Obedience to God, as *Matt.* 10. 37, 39— *Heb.* 10. 34.

7. A time to rent *o*, and a time to ſew: a time to keep ſilence *p*, and a time to ſpeak:

o When men ſhall rend their Garments, as they did in great and ſudden griefs, as *Gen.* 37. 29. *Joel* 2. 13. *p* Wherein men will or ſhall be ſilent, either through grief, as *Job* 2. 12, 13. or by ſickneſs or weakneſs, or becauſe God denies a man ability to utter his mind.

8. A time to love *q*, and a time to hate: a time of war, and a time of peace.

q When God will ſtir up the affection of Love, or give occaſion for the exerciſe or diſcovery of it to others.

9. * What profit hath he that worketh, in that wherein he laboureth *r*?

* Chap. 1. 3.

r Seeing then all actions and events in the world are out of man's power, and no man can at any time do or enjoy any thing at his pleaſure, but only what and when God pleaſeth, as hath been now ſhewed in many particulars, and it is as true and certain in all others, hence it follows, that all mens labours, of themſelves, and without God's help and bleſſing, are unprofitable, and utterly inſufficient to make them happy.

10. I have ſeen *s* the travel *t* which God hath given to the ſons of men *u*, to be exerciſed in it *x*.

s I have diligently obſerved and conſidered upon this occaſion. *t* Or, *the occupation* or *buſineſs*, mens various employments, and the differing ſucceſſes of them. *u* Either, 1. Which God hath impoſed upon Men as their duty: and therefore Men muſt labour, although it brings them no profit, as was now ſaid. Or, 2. Which God hath inflicted upon Mankind as a juſt puniſhment for their ſins; to which therefore Men ought quietly to ſubmit. *x* That hereby they might have conſtant matter of exerciſe for their diligence, and patience, and ſubmiſſion to God's Will and Providence, and for all other Graces. Or, *that they might be afflicted* or *humbled therewith*; as the ſame Phraſe is rendred by divers, *Eccl.* 1. 13.

11. He hath made every *thing* beautiful in his time *y*:

time *y*: also he hath set the world in their heart
* Chap. 8. 17. *z*, so that * no man can find out the work that God maketh from the beginning to the end *a*.

y This seems to be added as an Apology for God's Providence, notwithstanding all the contrary events and confusions which are in the world. *He* (*i.e.* God, expressed in the last clause of the verse) *hath made* (or *doth make* or *do*, by his Providence in the government of the world) *every thing* (which he doth either immediately, or by the ministry of men, or other Creatures, for God worketh in and with all his Creatures in all their actions, as is agreed by Divines and Philosophers,) *beautiful* (decently and conveniently, so that, all things considered, it could not have been done better,) *in his time*, in the time which he had appointed, or which he saw most proper and fit for it: or, *in its time* or *season*, when it was most fit to be done. Many events seem to mens shallow and perverse judgments, at least for a time, to be very irregular and unbecoming, as when wicked men prosper in their impious and unrighteous Enterprizes, and good men are sorely oppressed and afflicted, and that for righteousness sake; but when men shall come throughly to understand God's works, and the whole frame and contexture of them, and to see the end of them, they will then say, that all things were done most wisely and most seasonably; whereof we have eminent instances in *Joseph*, and *David*, and *Mordecai*, and the *Jews* of his time. *z* (*i.e.*) In the hearts of men, as the following words shew, where *Man* is expressed. The sense is either, 1. Although all God's works are beautiful, yet men do not discern the beauty of them, because the World is in their hearts, their minds are so busied and distracted with the thoughts, and cares, and love, and business of this World, that they have neither leisure, nor heart seriously to study God's works. But this inordinate love of the present World comes from mans own corruption, and not from God, and therefore it seems harsh to impute it to God, and improbable that *Solomon* would have phrased it thus, that *God hath set* or *put the World*, *i.e.* Worldly Lusts *in* mens *hearts*. Or, 2. As God's works are beautiful in themselves, so men are capable of discerning the beauty of them, because *God hath set the World in mens hearts*, he hath exposed the world, and all his dispensations in the world, unto the view of mens minds, both because he hath wrought his works so evidently and publickly, that men might easily observe them; and because he hath given men reason whereby they may discover the wisdom and beauty of all God's works, if they diligently apply themselves to the study of them. *a* So this is another reason why men do not discern the beauty of God's works, because they do not see the whole frame or course of them from the beginning to the end, but only some small parcels or fragments of them, the eminent works of God being oft begun in one Age, and finished in another. Or yet *so that*, &c. Or *except that* (as this Phrase properly signifies, and is elsewhere used) *no man can find out*, &c. Thus it is an exception to the next foregoing clause, and the sense is, It is true God hath put the world into mens hearts, or made them capable of observing all events and dispensations of God in the world, but this is to be understood with a limitation, because there are some more mysterious works of God, which no man can fully understand, because he cannot search them out through or from the beginning to the end.

12. I know *b* that *there is* no good *c* in them *d*, but for *a man* to rejoyce, and to do good *e* in his life.

b By clear reason, and my own long and certain experience. *c* No other satisfaction or felicity which a man can enjoy. *d* In Creatures or worldly enjoyments. *e* Either, 1. to himself, as it is fully expressed, *Psal.* 49. 18. Or, 2. to others, to employ them in acts of Charity and liberality towards others. Or, 3. towards God, to use them, and to live in the fear of God, which is necessary to the happiness of this as well as of the other life.

† Heb. *see*, Job 7. 7. Psal. 34. 12. 13. And also that every man should eat and drink *f*, and † enjoy the good of all his labour, it *is* the gift of God *g*.

f (*i.e.*) Hath power or an heart to use what God hath given him, as it is expressed, Ch. 6. 2. *g* Of which see the Notes on Ch. 2. 24.

14. I know that whatsoever God doth, it shall be for ever *h*: nothing can be put to it, nor any thing taken from it *i*: and God doth *it*, that *men* should fear before him *k*.

h All God's counsels or decrees are eternal and unchangeable, and his Providence works effectually, so as men cannot resist or hinder it. *i* Men can neither do any thing besides or against God's Counsel and Providence, nor hinder any work or act of it. *k* Not that men should make this an occasion of despair, or idleness, or dissoluteness, as some abuse this Doctrine, but that by the consideration of his Soveraign and irresistible power in the disposal of all persons and things as pleaseth him, men should learn to trust in him, to submit to him, to fear to offend or rebel against him, and more carefully and industriously to study to please him.

15. That which hath been, is now; and that which is to be, hath already been *l*, and God requireth *m* † that which is past *n*.

† Heb. *that which is driven away.*

l Things past, present, and to come, are all of the same nature, and all ordered in the same manner by one constant counsel, and setled course in all parts and Ages of the World. There is a continual return of the same motions and influences of the Heavenly Bodies, of the same seasons of the Year; and a constant succession of new Generations of Men and Beasts, but all of the same quality. The same thing in substance was said before, Ch. 1. 9. *m* (*i.e.*) Reneweth, as this word is used, *Job* 3. 4. *n* That time and those things which are irrecoverably gone in themselves, but are as it were recalled, because others of the same kind arise and come in their stead. Heb. *that which is driven away*, with a mighty force, as time present is violently thrust away by that which comes after it.

16. And moreover *o*, I saw *p* under the sun the place of judgment *q*, *that* wickedness *was* there *r*; and the place of righteousness *s*, *that* iniquity *was* there.

o This is mentioned, either, 1. as another vanity, to wit, the vanity of Honour and Power, which is so oft an instrument of injustice and oppression. Or rather, 2. as another argument of the vanity of worldly things, or an hinderance of that comfort which men expect in this life, because they are oppressed by their Rulers. *p* I perceive it by information from others, and by my own observation. *q* In the Thrones of Princes and Tribunals of Magistrates, where Judgment should be duly executed. *r* Judgment was perverted, the guilty acquitted, and the innocent condemned. *s* In which Righteousness should be found and should dwell, if it were banished from all other places.

17. I said in my heart *t*, God shall judge the righteous and the wicked *u*: for *there is* * a time *x* there *y*, for every purpose, and for every work *z*.

* Vers. 1.

t Mine heart was sorely grieved at this disorder, but I quieted it with this consideration. *u* Absolving and saving the just, and condemning the wicked. *x* Fixed by God's unalterable Decree. He implies that as this life is the sinners time in which he doth whatsoever seemeth good in his own eyes, so God will have his time to reckon with them, and rectifie all these disorders. *y* In the Presence or at the Judgment-seat of God, which is easily understood out of the foregoing words, the Relative being put for the Antecedent, as it is *Numb.* 7. 89. *Esth.* 9. 25. *Job* 1. 21. *Psal.* 14. 5. & 114. 2. Or it may be rendred, *then*, as this Particle is used *Psal.* 14. 5. *Hos.* 2. 15. and as it is usual in other Authors for Adverbs of place to be put for Adverbs of time. *z* For the examining and judging not only all mens practices or open actions, but also all their secret thoughts and purposes, all the evil which they either did, or designed, or desired, or endeavoured to do. The design of this Verse is partly to strike a terrour into oppressing Potentates, and partly to satisfie the doubts, and support the spirits of good men who are oppressed in this life.

18. I said in my heart *a* concerning the estate of the sons of men *b*, ‖ that God might manifest them *c*, and that they might see that they themselves are beasts *d*.

‖ Or, *that they might clear God and see*, &c.

a And further I considered with my self. *b* Concerning their condition and deportment in this present World. *c* God suffers these horrible disorders among men, expressed *v.* 16. *that* he *might discover* men to themselves, and by permitting these actions, shew what strange Creatures they are, and what vile hearts they have, which men would not otherwise understand or believe. See 2 *Kings* 8. 13, 14. *d* Heb. *that they are beasts to themselves*, either, 1. one to another, devouring and destroying one another. Or, 2. in their own judgment, or themselves being Judges; that although God made them Men or reasonable Creatures, yet they have made themselves Beasts by their brutish practices, and that men, considered only with respect unto the present life, which is the only thing valued and regarded by most men, and the vanity whereof is the principal subject of this Book, are as vain and miserable Creatures as the Beasts themselves, the great differences between Men and Beasts being such as respect the other life. For men seem here to be called Beasts in both these respects, and the latter he prosecutes more largely in the following Verses.

19. * For that which befalleth the sons of men, befalleth beasts *e*, even one thing befalleth them: as the one dieth, so dieth the other *f*, yea, they have all one † breath *g*, so that a man hath no pre-eminence above a beast *h*: for all *is* vanity.

* Ps. 49. 12, 20. Chap. 2. 16. † Heb. *Spirit.*

e They are subject to the same diseases, pains, and casualties. *f* As certainly, and no less painfully. *g* One breath of life, which is in their nostrils, one and the same living Soul, by which the Beasts perform the same vital and animal operations. For he speaks not here of Mans rational and immortal Spirit, nor of the future Life. *h* In respect of the present life and sensible things, nay the Beasts have quicker senses than men, and therefore

therefore enjoy more pleasure in those things, and that with less dangers and mischief than men do.

20. All go unto one place *i*, * all are of the dust, and all turn to dust again *k*.

* Gen. 3. 19.

i To the Earth, as it is expressed, *v.* 21. out of which they were both taken. *k* Which is meant only of their Bodies, as it is explained, *Eccles.* 12. 7.

21. Who knoweth *l* the spirit † of man that † goeth upward, and the spirit of the beast that goeth downward to the earth?

† Heb. *of the Sons of Man.* † Heb. *is ascending.*

l It might be objected that the condition of men and beasts are vastly differing, because Man's Spirit goeth upward to God, Chap. 12. 7. but the spirit of a beast goeth downward together with its Body, and perisheth with it. To this he answers, *Who knoweth* this? Which is not to be understood as if no Man did know it, or as if the thing were utterly uncertain and unknown, for he knew it, and positively affirms it, Chap. 12. 7. but that few know it; as the same manner of expression is understood. *Prov.* 31. 10. *Who can find?* Isa. 53. 1. *Who hath believed*, &c? Which note the scarcity or difficulty, but not the nullity or impossibility of the thing. Besides he seems here to speak not so much of a speculative, as of a practical knowledge, as such words are most commonly used. Who considers or regards this, or layeth it to heart? True it is, there is such a difference, which also is known and believed by wise and good men: but the generality of Mankind never mind it: their Hearts are wholly set upon this life, and upon present and sensible things, and they place all their hopes and happiness in them, and take no thought nor care for the things of the future and invisible world. And as to them, with whom *Solomon* hath to do in this matter, the argument is strong and good, being as Logicians call it, *an Argument to the Man*; and there is no considerable difference between sensual men and beasts, because their affections are set upon the same Objects, and both of them are partakers of the same sensual satisfaction and subject to the same sensual pains and miseries, and their hopes and felicity perish together, to wit, at death, and therefore such men are no more happy than the beasts that perish. Others understand it thus, *Who knoweth this?* to wit, by sence or experience; or, meerly by his own reason, or without the help of Divine revelation. But, with the leave of so many worthy Interpreters, and with submission to better Judgments, the former seems to be the truer sence.

22. * Wherefore I perceive that *there is* nothing better *m*, than that a man should rejoyce in his own works *n*; for that *is* his portion *o*: for who shall bring him to see what shall be after him *p*?

‡ Ver. 12.

m To wit, for a Man's present satisfaction, and the happiness of this life. *n* That he comfortably enjoy what God hath given him, and not disquiet himself with cares about future events. He seems to speak this, not in the Person of an Epicure, but as his own judgment, which also he declareth, Ch. 2. 24. & 5. 18, 19. & 8. 15. *o* This is the benefit of his labours: he hath no more than he useth, for what he leaveth behind him is not his, but another Man's. *p* When once he is dead he shall never return into this life to see into whose hands his Estate falls, and how it is either used or abused; nor is he at all concerned in those matters.

CHAP. IV.

1. SO I returned, and considered *a* all the * oppressions that are done under the sun *b*; and behold, the tears of *such as were* oppressed, and they had no comforter *c*: and on the † side of their oppressors *there was* power *d*, but they had no comforter *e*.

* Ch. 5. 8, &c. † Heb. *hand.* Ps. 140. 4.

a I considered again more seriously. *b* Whether by Supreme Magistrates or Judges, of which he spake, Ch. 3. 16. or by any other potent Persons. *c* None afforded them either pity or succour, either out of a selfish and barbarous disposition, or for fear of exposing themselves thereby to the same injuries. *d* Both in themselves, and because most men were ready to joyn with the strongest and safest side. So they were utterly unable to deliver themselves, and, as it follows, none else could or would do it. *e* Which is repeated as an argument both of the great inhumanity of men towards others in calamity, and of the extream misery of oppressed Persons.

2. * Wherefore I praised *f* the dead which are already dead *g*, more than the living which are yet alive *h*.

* Job 3. 17, &c. Ch. 6. 3.

f I judged them more happy or less miserable. Which he seems to deliver not only as the judgment of the flesh, or of the sense, or of men in misery, as this is commonly understood, but as his own Judgment. For this is most true and certain, that setting aside the advantage which this life gives him for the concerns of the future life, which *Solomon* doth not meddle with in the present debate, and considering the uncertainty, and vanity, and manifold vexations of mind, and outward calamities of the present life, a wise Man would not account it worth his while to live, and would choose death rather than life. *g* Those which are quite dead; who possibly are here opposed to them that in respect of their deplorable and desperate condition are even whilst they live called *dead* men, *Isa.* 26. 19. and said to *die daily*, 1 Cor. 15. 31. *h* Which languish under their pressures, of whom we can only say, as we use to speak of dying men, They are alive, and that is all.

3. * Yea, better is *he* than both they, which hath not yet been *i*, who hath not seen *k* the evil work that is done under the sun.

* Job 3. 11, 16, 21.

i Who was never born. How this is true, see on the foregoing Verse. *k* (*i. e.*) Not felt: for as *seeing good* is put for enjoying it, Ch. 2. 24. so *seeing evil* is put for suffering it, as hath been more than once observed.

4. ¶ Again I considered all travel, and † every right work *l*, that † for this a man *is* envied of his neighbour *m*. This *is* also vanity and vexation of spirit.

† Heb. *all the rightness of work.* † Heb. *this is the envy of a Man from his Neighbour.*

l All the worthy designs and compleat works of wise and vertuous men. *m* Instead of that honour and recompence which he deserves, he meets with nothing but envy and obloquy, and many evil fruits thereof.

5. * The fool foldeth his hands together *n*, and eateth his own flesh *o*.

* Pro. 6. 10. & 24. 33.

n Is careless and idle, which is the signification of this gesture, *Prov.* 6. 10. & 19. 24. & 26. 13. Perceiving that diligence is attended with envy, *v.* 4. he, like a fool, runs into the other extream. *o* Wasteth his substance, and bringeth himself to poverty, whereby his very flesh pineth away for want of Bread, and he is reduced to Skin and Bone, and if he have any Flesh left, he is ready to eat it through extremity of hunger.

6. * Better *is* an handful *with* quietness, than both the hands full *with* travel and vexation of spirit *p*.

* Prov. 15. 16, 17. & 16. 8.

p These are the words, either 1. of the Sluggard making this Apology for his idleness, That his little with ease, is better than great Riches got with much trouble. Or, 2. of *Solomon*, who elsewhere speaks to the same purpose, as *Prov.* 15. 16, 17. & 17. 1. and here proposeth it as a good Antidote against the vanity of immoderate cares and labours for worldly goods, against which he industriously directs his speeches in divers places of this Book, and particularly as a seasonable precaution against the sin of covetousness, of which he speaks in the following passage.

7. ¶ Then I returned, and I saw * vanity under the sun.

* Ps. 39. 6.

8. There is one *alone q*, and *there is* not a second; yea, he hath neither child nor brother *r*: yet *is there* no end of all his labour *s*, neither is his eye *t* satisfied with riches, * neither *saith he u*, For whom do I labour *x*, and bereave my soul of good *y*? This *is* also vanity, yea, it *is* a sore travel *z*.

q Either 1. who lives by himself, as grudging that any other should partake of his Provisions. Or rather 2. who hath none but himself to care and labour for, as the next words explain it. *r* To whom he may leave his vast Estate. *s* He lives in perpetual restlesness and excessive toils. *t* (*i. e.*) His covetous mind or desire fitly expressed by *the Eye*, partly because that is the incentive of this sin, *Jos.* 7. 21. and partly because he hath *no good* by his Riches, *saving the beholding of them with his Eyes*, as it is affirmed, *Eccles.* 5. 11. Comp. 2. 10. 1 *Joh.* 2. 16. *u* Within himself: he considers nothing but how he may get more and more. *x* Having no Posterity nor Kindred to enjoy it, as was now said. Shall I take all this pains for a Stranger, possibly for an Enemy, who will reap the fruit of all my labours? *y* Deny my self those comforts and conveniences which God hath allowed unto me? *z* A dreadful judgment and misery as well as a great sin.

9. Two *are* better than one, because they have a good reward for their labour *b*.

a Who live together in any kind of Society, and joyn their powers together in any Enterprizes. Which he opposeth to that humour of the covetous Man who desired to live alone, as was now said. *b* Both have great benefit by such combinations and conjunctions of their counsels and abilities, whereby they do exceedingly support, and encourage, and strengthen one another, and effect many things which neither of them alone could do.

10. For if they *c* fall *d*, the one will lift up *e* his fellow: but wo to him *that is* alone when he falleth; for *he hath* not another to help him up.

c One

c One of them, the plural being put for the singular, as *Jonah* 1. 5. *Mat.* 21. 7. 1 *Tim.* 2. 15. Or, both of them successively. *d* In any kind, into any mistakes and errors, or sins, or dangers and distresses. *e* Hold him up if he be falling, or raise him up if he be fallen.

11. Again, if two lie together, then they have heat *f*, but how can one be warm *alone* *g*?

f They will be sooner warm in a cold Bed, and cold Season. *g* Not so soon nor so throughly.

12. And if one prevail against him *h*, two shall withstand him; and a threfold cord is not quickly broken *i*.

h Against either of them. *i* If a man have not only one, but two or more Friends, he is so much the safer and the happier.

† Heb. *who knoweth not to be admonished.*

13. ¶ Better *k is* a poor and a wise child *l*, than an old and foolish king *m*, † who will no more be admonished *n*.

k More happy. Now he proceeds to another vanity, even that of Honour, and Power, and of the highest places. *l* Who is doubly contemptible, both for his Age, and for his Poverty. *m* Venerable both for his Age and Gravity, and for his Royal Dignity. So that the comparison is made with the greatest disadvantage that may be. *n* Who hath neither Wisdom to govern himself, nor to receive the counsels or admonitions of wiser men, but is foolish and wilful and incorrigible.

14. For out of prison *o* he *p* cometh to reign *q*, whereas also *he that is* born in his kingdom *r* becometh poor *s*.

o Into which he was cast for his Poverty and Debt. *p* The poor and wise Child. *q* Is oft-times advanced by his wisdom to the highest Power and Dignity: which was the case of *Joseph*, and *Mordecai*, and many others. *r* That old King who was born of the Royal Race, and had possessed his Kingdom for a long time. *s* Is deprived of his Kingdom, either by the rebellion of his Subjects provoked by his folly, or by the power of some other and wiser Prince.

15. I considered all the living *t* which walk under the sun *u*, with the second child *x* that shall stand up *y* in his stead.

t The general disposition or humour of common People in all Kingdoms, that they are fickle and unconstant, weary of their old Governours, and desirous of changes. *u* This is a *Periphrasis* or Description of living and mortal men, like that, *Eccles.* 7. 11. *that see the Sun.* *x* These words may be joined, either, 1. with those, *which walk*, or, *that they walk under the Sun* (*i.e.* upon the Earth) *with the second Child*, *i.e.* follow, and favour, and worship him as the rising Sun, upon whom the eyes and hopes of most People are fixed. Or, 2. with the first words, *I considered all the living which walk under the Sun*, *i.e.* the temper of all Subjects or People, together *with* the condition of *the second Child*. Which may be understood, either, 1. in general, of a King's *Child*, or Son and Heir, who is called *Second*, in respect of his Father, whose Successor he is to be. Or, 2. that wise and poor Child mentioned, *v.* 13. who is said to *come to Reign*, *v.* 14. and may well be called *the Second* to the old and foolish King who *became poor*, *v.* 15. being deposed from his Kingdom, whom he succeeds, being put in his place either by the humour of the People, or by some higher Power. *y* *i.e.* Arise to Reign, as that Phrase signifies, *Dan.* 8. 22, 23. & 11. 2, 3, 7, 20, 21.

16. *There is* no end of all the people *z*, *even* of all that have been before them ‖; they also that come after shall not * rejoyce in him †: Surely, this also *is* vanity and vexation of spirit.

‡ Chap. 2. 16.

z The sense is either, 1. The People which have this humour are without end, or innumerable, as this Phrase signifies, *Job* 22. 5. *Isa.* 2. 7. & 9. 6. Or, 2. This humour of the common People hath no end, but passeth from one Generation to another, they ever were, and are, and will be unstable and restless, and given to change: Which sense the following words seem to favour. ‖ Either, 1. before the two Kings above-mentioned, the Father and the Son, or the Predecessor and Successor. All those who stood or desired to stand in their presence, and waited upon them, as this Phrase is used, 2 *Sam.* 16. 19. 1 *Kings* 10. 8. Or rather, 2. before the present Generation of Subjects who earnestly desired and promoted the change of Government here expressed: for these are evidently opposed to *them that come after*, which all Interpreters understand of the People, not of the Kings. And so here are three Generations of People noted, the Authors of the present change, and their Parents, and their Children, and all are observed to have the same inclinations in these matters, † They shall be as weary of the Successor, though a wise and worthy Prince, as their Parents were of his foolish Predecessor. The reason whereof is partly from that itch of novelty and curiosity which is natural and common to Mankind, and partly from their vain and foolish hopes of advantage from such changes.

CHAP. V.

The Seven first Verses of this Chapter are inserted partly as the onely effectual remedy against all the foregoing vanities, and partly as a caution to take heed of bringing vanity into the Service of God, or of worshipping God vainly and foolishly.

‖ Or, *that fools to give Sacrifice.* * 1 Sam. 15. 22. Psal. 50. 8. Prov. 15. 8. & 21. 27.

1. KEep thy foot *a* when thou goest to the house of God *b*, and be more ready *c* to hear *d*, ‖ * than to give the sacrifice of fools *e*: for they consider not that they do evil *f*.

a The feet of thy Soul, which are the Thoughts and Affections, by which men go to God and walk or converse with him. Make straight steps: See that your Hearts be purged from sin, and prepared and furnished with all Graces or necessary qualifications, as good intention, reverence, humility, *&c.* It is a Metaphor from one that walketh in a very slippery Path, in which there needs more than ordinary care to keep him from falling. *b* The place of God's solemn and publick worship, whether the Temple or Synagogue. *c* Heb. *more near*, more forward and inclinable. Prefer this duty before the following. *d* To hearken to and obey God's Word, there Read, and Preached by the Priests or Prophets; for *hearing* is very frequently put in Scripture for obeying. *e* Such as foolish and wicked men use to offer, who vainly think to please God with the multitude and costliness of their Sacrifices without true Piety or Obedience. *f* They are not sensible of the great sinfulness of such Thoughts and Practices, but, like Fools, think they do God good service, which is implied, as is usual in such expressions.

‖ Or, *Words*

2. Be not rash with thy mouth *g*, and let not thine heart be hasty *h* to utter *any* ‖ thing before God *i*: for God *is* in heaven *k*, and thou upon earth *l*: therefore let thy words *m* * be few. * Prov. 10. 19.

g Speak not without good understanding and due consideration. *h* Do not give way to every sudden motion of thine Heart, nor suffer it to break out of thy Lips till thou hast well weighed it. *i* Either, 1. in Prayers directed to him. Or, 2. in solemn Vows and Promises made in God's presence; which were very much in use in those times, and of which he speaks in the following Verses, where he presseth us to pay our Vows when we have made them, as here he seems to caution us in making them. *k* Is a God of infinite Majesty, not to be despised or abused; of infinite Holiness, not to be polluted or offended; of infinite Knowledge, observing all our words and carriages, not to be deceived. *l* Thou art a poor Earth-worm, infinitely below him, and therefore shouldst stand in awe of him and fear to offend him. *m* Either, 1. in Prayer. Use not vain repetitions, nor multitude of words in Prayer, as if they were necessary to inform God of thy state, or to prevail with God to grant thy requests, or as if thou shouldst certainly be heard upon that very account, as Christ also cautions us, *Matt.* 6. 7. For otherwise it is not unlawful, nay sometimes it is a duty, to use long Prayers, and consequently many words, and to repeat the same words in Prayer, as is manifest from *Nehem.* 9. 3. *Dan.* 9. 18, 19. *Matt.* 26. 44. *Luke* 6. 12. and many other places. Or, 2. in vowing. Be not too prodigal in making more Vows and Promises than thou art either able or willing and resolved to perform, remembring that God looks down from Heaven, and heareth all thy Vows, and expects a punctual accomplishment of them. Compare the Notes on *v.* 3.

3. For a dream cometh through the multitude of business *n*, and a * fools voice *is known* *o* by multitude of words *p*. * Prov. 10. 19.

n When mens Minds are distracted and oppressed with too much business in the Day, they dream of it in the Night. *o* It discovers the Man to be a foolish and rash, and inconsiderate Man. *p* Either, 1. in Prayer. Or, 2. in Vowing, *i.e.* by making many rash Vows, of which he speaks in *v.* 4, 5, 6. and then returns to the mention of *multitude of dreams and many words*, *v.* 7. which Verse may be a Comment upon this, and which makes it probable that both that and this Verse are to be understood of Vows rather than of Prayers.

4. * When thou vowest a vow *q* unto God, defer not to pay it *r*: for *he hath* no pleasure in fools *s*; * pay that which thou hast vowed. * Deut. 23. 21, 22. Psal. 50. 14. * Psal. 66. 13, 14.

q Which is a solemn Promise whereby a Man binds himself to do something which is in his power to do. *r* Perform it whilst the sense of thine Obligation is fresh and strong upon thee, lest either thou seem to repent of thy Promises, or lest delays end in denials and resolutions of Non-performance. See *Numb.* 30. 2. *Deut.* 23. 21. *Psal.* 66. 13, 14. & 76. 11. *s* In hypocritical and perfidious Persons who, when they are in distress, make liberal Vows, and when the danger is past, neglect and break them: whom he calls *fools*, partly because it is the highest folly to despise and provoke, to think to mock and deceive, the All-seeing and Almighty God, and partly in opposition to the contrary Opinion of such Persons, who think they deal wisely and cunningly

ningly in serving themselves of God, by getting the advantage or deliverance which they desire by making such Vows, and yet avoiding the inconvenience and charge of payment, when once the work is done; whereas nothing is more impious or ridiculous than such an imagination.

5. Better *is it* that thou shouldst not vow *s*, than that thou should vow and not pay.

s For this was no sin; because men are free to make such Vows, or not to make them, as they think fit. See *Numb.* 30. 3, &c. *Deut.* 23. 22. *Acts* 5. 4. But having vowed we cannot forbear payment of them without sin.

6. Suffer not thy mouth *t* to cause thy flesh *u* to sin, neither say thou before the angel *x*, that it *was* an errour *y*: wherefore should God be angry *z* at thy voice *a*, and destroy the work of thine hands *b*?

t By uttering any rash or foolish Vow. *u* (*i.e.*) Thy self, the word *Flesh* being oft put for the whole Man, as *Gen.* 6. 12. *Isa.* 40. 5. *Rom.* 3. 20, &c. And it seems to have some *Emphasis* here, and to intimate, either, 1. that such Vows were made upon fleshly or carnal, and not upon spiritual and religious Motives. Or rather, 2. that *the Flesh* or corrupt Nature of Man, which is oft called *Flesh*, was exceeding prone to set it self at ease and liberty from such bonds, and to neglect the chargeable Duties of Religion. *x* Either, 1. the blessed Angels, the Singular Number being put for the Plural, who are present in the publick Assemblies, in which these Vows were generally paid, *Psal.* 66. 13. where they observe both the matter and manner of mens religious performances, as appears from 1 *Cor.* 11. 10. who as they rejoyce in the conversion of a sinner, *Luke* 15. 10. So are displeased with the sins of men, and especially such as are committed in or against the Worship of God. *y* Or, 2. Christ, who in the Old Testament is frequently called an *Angel*, as hath been oft noted before, and *the Angel of the Covenant*, Mal. 3. 1. because even then he acted as God's Messenger, appearing and speaking to the Patriarchs and Prophets in his Father's Name, as a presignification of his future Incarnation, and who is, and was in a special manner present in all religious Assemblies, and being Omniscient and Omnipresent, exactly knew and observed all the Vows which men made, and whether they did perform or violate them. Or rather, 3. the Priest or Minister of Holy things, who was to require of the people the payment of their Vows, to whom all Sacrifices for sins of ignorance or errours about Vows or other things were to be brought, *Lev.* 5. 4, 5. For such persons are oft called *Angels*, or, as this Hebrew word is commonly rendred, *Messengers*, as *Job* 33. 23. *Mal.* 2. 7. *Revel.* 1. 20. And this Title seems to be given to the Priest here, not without some *Emphasis*, because the Vow made to God was paid to the Priest as one standing and acting in God's Name and stead, and it belonged to the Priest, as God's Angel or Ambassadour, to discharge persons from their Vows when there was just occasion so to do. I did foolishly and unadvisedly in making such a Vow, and therefore I hope God will excuse me, and instead of that which I had vowed, accept of a Sacrifice for my ignorance, according to his Law for sins of ignorance, *Levit.* 4. 2. & 5. 15. *Numb.* 15. 26. *z* Why wilt thou provoke God to anger? *a* Either, 1. at the Vows which thou hast hastily uttered with thy mouth, as he said above. Or rather, 2. at these frivolous excuses, wherewith thou deludest thy own Conscience, and vainly imaginest that thou canst deceive God himself. *b* Blast all thy contrivances, and labours, and Estate gotten by thy labours, and particularly that work or enterprise for the success wherebf thou didst make these Vows, which being, as thou thinkest, finished, thou refusest to pay thy Vows; but know that God can quickly undo that which thou hast done, and plentifully repay thine indignities and injuries offered to him into thine own bosom.

7. For in the multitude of dreams and many words, *there are* also *divers* vanities *c*: but fear thou God *d*.

c There is a great deal of vanity and folly, as *in multitude of dreams* which for the most part are vain and insignificant, so also *in many words*, *i. e.* in making many Vows whereby a man is exposed to many snares and temptations. *d* Fear the offence and wrath of God, and therefore be sparing in making Vows, and just in performing them. Whereby he implies that this rashness in vowing, and slackness in performing Vows proceeds from the want of a just reverence and dread of the Divine Majesty, who is immediately concerned in these matters.

8. ¶ If thou seest the oppression of the poor *e*, and violent perverting of judgment and justice in a province, marvel not *f* † at the matter: for *he that is* higher than the highest *g* regardeth *h*, and *there be* higher than they *i*.

† Heb. *at the will*, or, *purpose*.

e Here is an account of another vanity, and a soveraign Antidote against it. *f* As if it were inconsistent with God's Wisdom, and Justice, and Truth, to suffer such disorders, or a just cause for any man to throw off that fear and service of God, which I have now commended to thee. *g* The most High God who is infinitely above the greatest of men, and therefore, if he saw meet, could crush them in an instant. *h* Not like an idle spectator, but like a Judge, who diligently observes and records all these miscarriages, and will so effectually punish them, that neither they shall have any cause of triumph in their former successes, nor good men to be grieved at the remembrance of them. *i* Either, 1. the high and holy Angels, who are employed by God in the Government of Kings and Kingdoms, as we read in the Book of *Daniel*, and elsewhere, and for the defence of God's people, *Psal.* 34. 7. & 91. 11. *Heb.* 1. 14. Or, 2. God: and so it is an Emphatical repetition of the same thing, which is frequent in Scripture, there is *an higher than they*. Or, as the words are by others fitly rendred, *the most High* (for Plural words are oft understood of God singularly) *is above them*, and therefore can controul them, and will certainly call them to an account.

9. ¶ Moreover, the profit of the earth *k* is for all *l*: the king *himself* is served by the field *m*.

k The fruits procured from the Earth by the skill and labour of the Husbandman. *l* Are necessary and beneficial to all men whatsoever. The Wise-man, after some interruption, returns to his former subject, to discourse of the vanity of great Riches, one argument or evidence whereof he seems to mention in this Verse, to wit, that the poor Labourer enjoyeth the fruits of the Earth as well as the greatest Monarch, and that the richest man in the World depends as much upon them as the poorest. *m* Is supported by the fruits of the field. Or, as many others render it, *serves*, or *is a servant to the field*, depends upon it, is obliged to see that his fields be tilled and dressed, that he may have subsistence for himself, and for his Servants and Subjects.

10. He that loveth silver, shall not be satisfied with silver *n*; nor he that loveth abundance *o*, with increase: this *is* also vanity.

n The greatest treasures of silver do not satisfie the covetous possessor of it, partly because his mind is insatiable, and his desires are increased by and with gains; partly because silver of it self cannot satisfie his natural desires and necessities as the fruits of the field can do, and the miserable Wretch grudgeth to part with his silver, though it be to purchase things needful and convenient for him. *o* Or, *that loveth* it (to wit, silver) *in abundance*, that desires and lays up great treasures.

11. When goods increase, they are increased that eat them *p*: and what good *is there* to the owners thereof *q*, saving the beholding *of them* with their eyes *r*.

p They require and are more commonly attended with a numerous company of Servants, and Friends, and Retinues to consume them; which is a great torment to a covetous man, of whom he here speaks. *q* What benefit hath he above others who feed upon his provisions, and enjoy the same comforts which he doth without his fears, and cares, and troubles about them? *r* Either, 1. with a reflection upon his propriety in them. Or, 2. with unlimited freedom. He can go and look upon his Bags or Chests of Silver as long and as oft as he pleaseth, whereas other men are seldom admitted to that prospect, and see only some few of the fruits or purchaces of it.

12. The sleep of a labouring man *is* sweet *s*, whether he eat little *t*, or much *u*: but the † abundance *x* of the rich will not suffer him to sleep.

† Heb. *saturity*, or, *fulness*.

s Because he is free from those cares and fears, wherewith the minds of rich men are oft distracted, and their sleep disturbed. *t* Then his weariness disposeth him to sleep. *u* In which case his healthful constitution and laborious course of life prevents those crudities and indigestions which oft-times break the sleep of rich men. *x* Heb. *the fulness* either, 1. of his diet, which commonly discomposeth their stomachs, and hinders their rest. Or, 2. of Wealth; which is commonly attended with many perplexing cares which disquiet men both by day and by night. The Hebrew word is used in Scripture both ways, and possibly it is thus generally expressed to include both significations.

13. There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt *y*.

y Because they frequently are the instruments and occasions both of their present and eternal destruction, as they feed their pride or luxury, or other hurtful lusts which waste the body, and shorten the life, and damn the Soul; and as they are great temptations to Tyrants or Thieves, yea sometimes to Relations or Servants, or others, to take away their lives that they may get their Riches.

14. But *z* those riches perish *a* by evil travel *b*, and he begetteth a son, and *there is* nothing in his hand *c*.

z Or, *For*: or, *Or*: or, *Moreover*: For this Particle is so rendred by divers others both here and in other places of Scripture.

pture. *a* If they be kept, it is to the owners hurt; and if not, they are loſt to his grief. *b* By ſome wicked practices, either his own, or of other men; or by ſome ſecret hand of God curſing all his Enterprizes. *c* Either, 1. In the Fathers power to leave to his Son, for whoſe ſake he underwent all thoſe hard labours; which is a great aggravation of his grief and miſery. Or, 2. in the Sons poſſeſſion after his Fathers death.

‖ Job 1. 21. Pſ. 49. 17. 1 Tim. 6. 7.

15. * As he came forth of his mothers womb, naked ſhall he return to go *d* as he came, and ſhall take nothing of his labour, which he may carry away in his hand *e*.

d Into the womb or belly of the Earth, the common Mother of all Mankind. See the Notes on *Job* 1. 21. *Eccleſ.* 12. 7. And, *return to go*, is put for *return and go*; and *going* is here put for *dying*, as *Job* 16. 22. *Pſal.* 39. 13. *e* This is another vanity. If his Eſtate be neither loſt, nor kept to his hurt, but enjoyed by him with ſafety and comfort all his days, yet when he dies he muſt leave it behind him, and cannot carry one handful of it with him into another World.

16. And this alſo *f is* a ſore evil, *that* in all points as he came, ſo ſhall he go: and * what profit hath he that hath laboured for the wind *g*?

‖ Ch. 1. 3.

f Which I have laſt mentioned and ſhall now repeat. *g* For Riches, which are empty and unſatisfying, uncertain and tranſitory, fleeing away ſwiftly and ſtrongly, *Prov.* 23. 5. which no Man can hold or ſtay in its courſe, all which are the properties of the Wind. Compare *Prov.* 11. 29. *Hoſ.* 12. 1.

17. All his days *h* alſo he eateth in darkneſs *i*, and *he hath* much ſorrow, and wrath with his ſickneſs *k*.

h To wit, of his life. *i* He hath no comfort in his Eſtate, but even when he eats, when other men relax their minds, and uſe freedom and chearfulneſs, he doth it with anxiety and diſcontent, as grudging even at his own neceſſary expences, and tormenting himſelf with cares about getting, and diſpoſing, and keeping his Eſtate. *k* When he falls ſick, and preſageth or feareth his death, he is filled with rage, becauſe he is cut off before he hath accompliſhed his deſigns, and becauſe he muſt leave that Wealth and World in which all his hopes and happineſs lies, and muſt go to give up a doleful account to his Judge of all his actions and acquiſitions.

‖ Ch. 2. 24. ‡ 3. 12, 13, 22. ‡ 9. 7. ‡ 11. 9. 1 Tim. 6. 17. †Heb. there *is a good which is comely*, &c. †Heb. *the number of the days.*

18. ¶ Behold *that* which I have ſeen *l*: * † *it is* good and comely *m* for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, † all the days of his life, which God giveth him: * for it is his portion *n*.

l (*i.e.*) Learned by ſtudy and experience. *m Good* or comfortable to Man's ſelf, and *Comely* or Amiable in the Eyes of other men, as penuriouſneſs is baſe and diſhonourable. *n* To wit, of worldly goods: for he hath another and a better portion in Heaven. This liberty is given to him by God, and this is the beſt advantage, as to this life, which he can make of them.

‖ Ch. 2. 10. ‡ 3. 22. ‖ Ch. 6. 2.

19. * Every man alſo to whom God hath given riches and wealth, and hath given him power *o* to eat thereof, and to take his portion *p*, and to rejoice in his labour, this *is* the gift of God.

o Heb. *hath given him the dominion*; who is the Lord and Maſter of his Eſtate, not a Slave to it. Of this and the former Verſe ſee the Notes on *Eccleſ.* 2. 24. & 3. 12, 13. *p* To his own uſe, to uſe what God hath given him.

‖ Or, *though he give not much, yet he remembreth*, &c.

20. ‖ For he ſhall not much remember *q* the days *r* of his life: becauſe God anſwereth him *s* in the joy of his heart *t*.

q So as to diſquiet or vex himſelf therewith. *r* Either 1. the troubles; *days* being here put for evil or ſad days, by an uſual Synecdoche, as *Job* 18. 20. *Pſal.* 137. 7. *Obad.* v. 12. *Mic.* 7. 4. Or, 2. the time in general; which is irkſom and tedious to men oppreſſed with diſcontent or miſery, who uſually reckon every Hour or Minute that paſſeth, and have their Minds and Thoughts conſtantly fixed upon the vanity and uncertainty of this life, upon the afflictions which they have already endured and may further expect; whereas to men of contented and chearful minds, the time is ſhort and ſweet, and paſſeth over them before they are aware of it, and they enjoy their preſent comforts without perplexing themſelves about former or future events. *s* Anſwereth, either 1. his labours with ſucceſs, as *Mony* is ſaid to *anſwer all things*, Eccleſ. 10. 19. becauſe it is equivalent to all, and able to purchaſe all things. Or, 2. his deſires. *t* In giving him that ſolid joy and comfort of his labours which his Heart expected and deſired.

CHAP VI.

1. THere is an evil which I have ſeen under the ſun, and it *is* common among men:

2. A man to whom God hath given riches, wealth *a*, and honour *, ſo that he wanteth nothing for his ſoul of all that he deſireth *b*, yet God giveth him not power to eat *c* thereof *d*, but a ſtranger eateth it: this *is* vanity, and it *is* an evil diſeaſe.

* Job 21. 10. Pſ. 17. 14. & 73. 7.

a All ſorts of Riches, as Gold and Silver, Cattle and Lands, *&c.* *b* Which he doth, or can reaſonably deſire. *c* Either becauſe they are ſuddenly taken away from him by the Hand and Curſe of God, and given to others: or becauſe God gives him up to a baſe and covetous mind, which is both a ſin and a plague. *d* (*i. e.*) Any conſiderable part of it, whereas the *Stranger eateth* not thereof, but *it*; (*i. e.*) all of it, devoureth it all in an inſtant.

3. ¶ If a man beget an hundred *Children e*, and live many years *f*, ſo that the days *g* of his years be many, and his ſoul be not filled with good *h*, and * alſo *that* he have no burial *i*, I ſay, that an * untimely birth *k is* better than he.

* Iſa. 14. 19, 20. Jer. 22. 19. * Job 3. 16. Pſ. 58. 8.

e (*i. e.*) Very many Children, to whom he intends to leave his Eſtate. *f* Which is the chief thing that he deſires, and which giveth him opportunity of increaſing his Eſtate vaſtly. *g* He ſaith *days*, becauſe the Years of mens life are but few. *h* Hath not a contented mind and comfortable enjoyment of his Eſtate whilſt he lives. *i* And if after his death he hath either none, or a mean and diſhonourable Burial, becauſe his ſordid and covetous carriage made him hateful and contemptible to all Perſons, his Children and Heirs not excepted, and he was by all ſorts of men thought unworthy of any teſtimonies of Honour, either in his Life or after his Death. Thus he deſcribes a man who lives miſerably, and dies ignominiouſly. *k* Which as it never enjoyed the comforts, ſo it never felt the calamities of this life, which are far more conſiderable than its comforts, at leaſt to a man that denied himſelf the comforts, and plunged himſelf into the toils and vexations of this life.

4. *For l* he *m* cometh in *n* with vanity *o*, and departeth in darkneſs *p*, and his name ſhall be covered with darkneſs *q*.

l Or rather, *Although*, as this Particle is frequently rendred. For this Verſe ſeems to contain not ſo much a reaſon of what he laſt ſaid, that *an untimely Birth is better than he*, as an anſwer to an exception which might be made againſt it, Although all that is here ſaid be true of the Abortive, yet it is better than he. *m* Either 1. the covetous man. Or rather 2. the Abortive; of whom alone, and not of the former, that paſſage is true, *He hath not ſeen the Sun*, v. 5. *n* Into the World, this word being oft put for a man's being Born, as *Job* 1. 21. *Eccleſ.* 5. 15. *o* Or, *in vain*, to no purpoſe; without any comfort or benefit by it, which alſo is in a great meaſure the caſe of the covetous wretch. *p* Dieth obſcurely without any obſervation or regard of men. *q* Shall be ſpeedily and utterly forgotten, whereas the Name of ſuch wicked men ſhall rot and be remembred to their ſhame.

5. Moreover, he hath not ſeen the ſun *r*, nor known *any thing s*: this *hath* more reſt *t* than the other.

r He never beheld the light, and therefore it is not grievous to him to want it, whereas the covetous man ſaw that light was very pleaſant, and therefore the loſs of it was irkſom to him. *s* Hath had no knowledge, ſence or experience of any thing, whether good or evil. *t* Becauſe he is perfectly free from all thoſe incumbrances and vexations to which the covetous Man is long expoſed.

6. ¶ Yea, though he live a thouſand years twice *told u*, yet hath he ſeen no good *x*: do not all *y* go to one place *z*?

u Wherein he ſeems to have a priviledge above an untimely Birth. *x* He hath enjoyed little or no comfort in it, and therefore long life is rather a curſe and miſchief, than a bleſſing or advantage to him. *y* Whether Born out of and before their time, or in due time, whether their lives be long or ſhort. *z* To the Grave. And ſo after a little time all are alike as to this life, of which he here ſpeaks, and as to the other life his condition is infinitely worſe than that of an untimely birth.

7. * All the labour of man *is* for his mouth *a*, and yet the † appetite is not filled *b*.

* Pro. 16. 26. † Heb. *Soul.*

a For meat to put into his mouth; that he may get food; and as Bread is oft put for all food, ſo food is put for all neceſſary proviſions for this life, as *Prov.* 30. 8. and elſewhere, whereof this is the chief, for which a man will ſell his Houſe

and Lands, yea the very Garments upon his back. *b* Although all that a man can get by his labours is but neceſſary food which the meaneſt ſort of men commonly enjoy, as is obſerved in the next Verſe, yet ſuch is the vanity of this World and the folly of Mankind, that men are inſatiable in their deſires, and reſtleſs in their indeavours, after more and more, and never ſay, they have enough.

8. For what hath the wiſe more than the fool *c*? what hath the poor, that knoweth to walk before the living *d*?

c To wit, in theſe matters. Both are equally ſubject to the ſame calamities, and partakers of the ſame comforts of this Life. *d* To wit, before the poor that doth not know this? Which words are eaſily underſtood by comparing this clauſe with the former. And ſuch defects are uſual both in Scripture and other Authors, as hath been formerly noted, by a Figure which the Learned call *Anantapodoton*. And by this phraſe, *that knoweth*, &c. he means ſuch a poor man who is ingenious and induſtrious, who is fit for ſervice and buſineſs, and knows how to carry himſelf towards rich men, ſo as to deſerve and gain their favour, and to procure a livelihood.

† Heb. *than the walking of the ſoul.*

9. ¶ Better *is* the ſight of the eyes *e* † than the wandring of the deſire *f*: This *g* *is* alſo vanity, and vexation of ſpirit *h*.

e (*i. e.*) The comfortable enjoyment of what a man hath: for *ſeeing* is oft put for enjoying, as *Pſal.* 34. 12. *Eccleſ.* 2. 1. & 3. 13, &c. *f* Reſtleſs and inſatiable Deſires of what a man hath not, wherewith covetous rich men are perpetually haunted and tormented. *g* This wandring of the deſire wherein moſt men indulge themſelves. *h* Is not the way to ſatisfaction, as they imagine, but to vexation.

10. That which hath been is named already *h*, and it *is* known that it *is* man *i*: neither may he contend with him that is mightier than he *k*.

h This verſe is added either as a proof of what he laſt ſaid concerning the vanity and wandring of unſatiable deſires; or as a further inſtance of the vanity of all things in this Life. *That which hath been* (or *is*, for the Hebrew verb may be rendred either way, to wit, man, conſidered with all his endowments and enjoyments, whether he be wiſe or fooliſh, rich or poor, man, who is the chief of all viſible and ſublunary Beings, for whom they were all made) *is named already*, to wit, by God, who preſently after his Creation, gave him the following name, to ſignifie what his nature and condition was or would be. Heb. *What is that which hath been*, or *is*, it *is* or *hath been named already*. Others underſtand it thus, All the ſeveral conditions which men have had or ſhall have in the World, Riches or Poverty, *&c.* are already named, (*i. e.*) appointed or determined by God's unchangeable Counſel, and invincible Providence: But though this be true, it ſeems not to ſuit ſo well with the following clauſe, as the other Interpretation doth. *i* This is certain and manifeſt, that that being, which makes all this noiſe and ſtir in the World, howſoever magnified by themſelves, and ſometimes adored by Flatterers, and howſoever differenced from, or advanced above others, by Wiſdom, or Riches, or the like, is but a *Man*, (*i. e.*) a mean, earthly mortal and miſerable Creature, as his very name ſignifies, which God gave him for this very end, that he might be always ſenſible of his vain, and baſe, and miſerable eſtate in this world, and therefore never expect ſatisfaction or happineſs in it. *k* (*i. e.*) With Almighty God, with whom men are very apt to contend upon every ſlight occaſion, and againſt whom they are ready to murmur for this Vanity, and Mortality, and Miſery of Mankind, although they brought it upon themſelves by their own ſins. So this is ſeaſonably added to prevent the abuſe of the foregoing paſſage.

11. ¶ Seeing there be many things that increaſe vanity *l*, what *is* man the better *m*?

l This ſeems to be added as a Concluſion of the Diſputation managed in all the foregoing Chapters, *ſeeing* not only Man is a vain Creature in himſelf, as hath been now ſaid, but *there are* alſo *many* other *things* in the world, *which* inſtead of removing or diminiſhing, as might be expected, do but *increaſe* this *vanity*, as Wiſdom, Pleaſure, Power, Wealth, and the like, the vanity of all which hath been fully and particularly declared. Seeing even the good things of this Life bring ſo much Toil, and Cares, and Fears, *&c.* with them. *m* To wit, by all that he can either deſire or enjoy here. Hence it is evident, that all theſe things cannot make him happy, but that he muſt ſeek for happineſs elſewhere.

12. For who knoweth what *is* good for man *n* in *this* life, † all the days of his vain life *o* which he ſpendeth as * a ſhadow *p*? for who can tell a man what ſhall be after him under the ſun *q*?

† Heb. *the number of the days of the life of his vanity.*

* Pſ. 102. 11. & 109. 23. & 144. 4. Ch. 8. 13. Jam. 4. 14.

n No man certainly knows what is beſt for him here, whether to be high or low, rich or poor, becauſe thoſe great things which men generally deſire and purſue, are very frequently the occaſions of mens utter ruine, as hath been noted again and again in this Book. *o* Life it ſelf, which is the foundation of all mens Comforts and Enjoyments here, is a vain and uncertain, and tranſitory thing, and therefore all things which depend upon it muſt needs be ſo too. *p* Which, whileſt it abides, hath nothing real, and ſolid, or ſubſtantial in it, and doth ſpeedily paſs away, and leaves no ſign behind it. *q* And as no man can be happy with theſe things whileſt he liveth and enjoyeth them, ſo he can have no content in leaving them to others, becauſe he knoweth not either who ſhall poſſeſs them, or how the future owners will uſe or abuſe them, or what miſchief they may do by them either to others, or even to themſelves.

CHAP. VII.

Having largely diſcourſed of the vanity of all worldly things, and having now ſaid in the foregoing verſe, that no man knew what was beſt for him, he now proceeds to preſcribe ſome Remedies againſt theſe Vanities, and to direct men to the right method of obtaining that felicity which is not to be expected or found in this World.

1. A * *Good* name *a is* better than precious Ointment *b*: and the day of death *c*, than the day of ones birth.

* Prov. 15. 30. & 22. 1.

a A good and well-grounded report from wiſe and worthy perſons. *b* Heb. *A name*, which is put for a good name by a Synecdoche, that only being worthy to be called a name, becauſe evil and worthleſs men quickly loſe their Name and Memory. Thus *a Wife* is put for a *good Wife*, Prov. 18. 22. and *a day* for *a good day*, Luk. 19. 41, 44. *b* Which was very fragrant, and acceptable, and uſeful, and of great price, eſpecially in thoſe Countries. See *Deut.* 33. 24. *Pſal.* 92. 10. & 133. 2. *Iſa.* 39. 2. *c* To wit, of a good man, or one who hath left a good Name behind him, which is eaſily underſtood both from the former clauſe, and from the nature of the thing; for to a wicked man this day is far worſe, and moſt terrible. Yet if this paſſage be delivered with reſpect only to this Life, and abſtracting from the future Life, as many other paſſages in this Book are to be underſtood, then this may be true in general of all men, and is the conſequent of all the former diſcourſe. Seeing this Life is ſo full of Vanity, and Vexation, and Miſery, it is a more deſirable thing for a man to go out of it, than to come into it. Which is the more conſiderable note, becauſe it is contrary to the Opinion and Practice of almoſt all Mankind, to celebrate their own or Childrens Birth-days with ſolemn Feaſts and rejoycings, and their deaths with all expreſſions of ſorrow.

2. ¶ *It is* better to go to the houſe of mourning *d*, than to go to the houſe of feaſting: for that *e is* the end of all men *f*, and the living will lay *it* to his heart *g*.

d Where Mourners meet together to celebrate the Funerals of a deceaſed Friend. *e* To wit, death, the cauſe of that mourning. *f* It brings men to the ſerious conſideration of their laſt end, which is their greateſt Wiſdom and Intereſt. *g* Will be ſeriouſly affected with it, and awakened to prepare for it; whereas feaſting is commonly attended with Mirth, and Levity, and manifold Temptations, and indiſpoſeth mens minds to Spiritual and Heavenly Thoughts. Hence it is evident that thoſe paſſages of this Book which may ſeem to favour a ſenſual and voluptuous Life, are not ſpoken by *Solomon* in his own Name, or as his Opinion, but in the perſon of an Epicure.

3. ‖ Sorrow *h is* better than laughter: for by the ſadneſs of the countenance *i* the heart is made better *k*.

‖ Or, *Anger.*

h Either for ſin, or any outward troubles. *i* Which is ſeated in the heart, but manifeſted in the Countenance. *k* More weaned from the Luſts and Vanities of this World, by which moſt men are enſnared and deſtroyed, and more quickned to ſeek after and embrace that true and everlaſting Happineſs which God offers to them in his Word.

4. The heart of the wiſe *is* in the houſe of mourning *l*; but the heart of fools *is* in the houſe of mirth *m*.

l Even when their bodies are abſent. They are conſtantly, or very frequently meditating upon ſad and ſerious things, ſuch as Death and Judgment, the Vanity of this Life, and the reality and eternity of the next; becauſe they know that theſe thoughts, though they be not grateful to the ſenſual part, yet they are abſolutely neceſſary, and highly profitable, and moſt comfortable in the end, which every wiſe man moſt regards. *m* Their minds and affections are wholly ſet upon feaſting, and jolly, becauſe like Fools and bruiſh Creatures, they regard only their preſent delight, and mind not how dearly they muſt pay for them.

5. * *It is* better to hear the rebuke of the wiſe *n*, than for a man to hear the ſong *o* of fools.

* Prov. 13. 18. & 15. 31, 32. See Pſ. 141. 5.

n Which

n Which though it cauſeth ſome grief, yet frequently brings great benefit, even Reformation and Salvation, both from temporal and from eternal Deſtruction, both which are the portion of impenitent ſinners. *o* The flatteries, or other merry diſcourſes, which are as pleaſant to corrupt Nature, as Songs or Muſick.

† Heb. *a ſound.*

6. For as the † crackling of thorns *p* under a pot, ſo *q is* the laughter of a fool: this alſo *is* vanity.

p Which for a time make a great noiſe and blaze, but preſently waſt themſelves, and go out without any conſiderable effect upon the meat in the pot. *q* So vaniſhing and fruitleſs.

* Deut. 16.19.

7. ¶ Surely oppreſſion *r* maketh a wiſe man mad, * and a gift *s* deſtroyeth the heart *t*.

r Either, 1. Active, When a wiſe Man falls into the practice of this ſin of oppreſſing others, he is beſotted by it, and by the vaſt Riches which he by his great wit gets by it. Or rather, 2. Paſſive, when a wiſe man is oppreſſed by fooliſh and wicked men, it makes him fret and rage, and ſpeak or act like a mad man; for the wiſeſt men are moſt ſenſible of indignities and injuries, whereas fools are ſtupid, and do not much lay them to heart. *s* A bribe given to a wiſe man. *t* Deprives him of the uſe of his underſtanding, which is oft called *the heart*, as *Exod.* 23. 8. *Deut.* 16. 19. *Hoſ.* 4. 18. or makes him mad, as was ſaid in the former clauſe. So this verſe diſcovers two ways whereby a wiſe man may be made mad by ſuffering oppreſſion from others, or by receiving bribes to oppreſs others. And this alſo is an Argument of the vanity of worldly Wiſdom, that it is ſo eaſily corrupted and loſt, and ſo it ſerves the main deſign of this Book.

* Prov. 24.29.

8. Better *is* the end of a thing, than the beginning thereof *u*: *and* * the patient in ſpirit *x* is better than the proud *y* in ſpirit.

u If this verſe relates to that next foregoing, it is an Argument to keep mens minds from being diſordered, either by oppreſſion or bribery, becauſe the end of thoſe practices will ſhew, that he who oppreſſeth another, doth himſelf moſt hurt by it, and that he who taketh Bribes is no gainer by them. But if this be independent upon the former, as divers other verſes here are, it is a general and uſeful obſervation, that the good or evil of things is better known by their end, than by their beginning; which is true both in evil Counſels and Courſes, which are pleaſant at firſt, but at laſt bring deſtruction, and in all noble Enterprizes, in the ſtudies of Learning, and in the practice of Virtue and Godlineſs, where the beginnings are difficult and troubleſom, but in the progreſs and concluſion they are moſt eaſie and comfortable, and it is not ſufficient to begin well, unleſs we perſevere to the end, which crowns all. *x* Who quietly waits for the end and iſſue of things, and is willing to bear hardſhips and inconveniences in the mean time. *y* Which he puts inſtead of *haſty* or *impatient*, which the oppoſition might ſeem to require, partly becauſe Pride is the chief cauſe of impatience, *Prov.* 13. 10. and makes men unable to bear any thing, either from God or from Men, whereas Humility makes Men ſenſible of their own unworthineſs, and that they deſerve, at leaſt from God, all the indignities and injuries which they ſuffer from Men by God's permiſſion, and therefore patient under them; and partly to correct the vulgar error of proud men, who think highly of themſelves, and trample all others, eſpecially ſuch as are meek and patient, under their feet.

* Prov. 14.17. & 16. 32.

9. * Be not haſty in thy ſpirit to be angry *z*: for anger reſteth *a* in the boſom *b* of fools.

z Be not angry with any man without due conſideration, and juſt and neceſſary cauſe; for otherwiſe anger is ſometimes lawful, and ſometimes a duty. *a* Hath its ſetled and quiet abode, is their conſtant companion, ever at hand upon all occaſions, whereas wiſe Men reſiſt, and mortifie, and baniſh it. *b* In the Heart, the proper ſeat of the paſſions.

† Heb. *out of Wiſdom.*

10. Say not thou *c*, What is *the cauſe* that the former days were better *d* than theſe? for thou doſt not enquire † wiſely concerning this *e*.

c To wit, by way of impatient Expoſtulation and Complaint againſt God, either for permitting ſuch diſorders in the World, or for bringing thee into the World in ſuch an evil time and ſtate of things. Otherwiſe, a man may ſay this by way of prudent and pious enquiry, that by ſearching out the cauſe, he may, as far as it is in his power, apply Remedies to make them better. *d* Either, 1. Leſs ſinful. Or rather, 2. More quiet and comfortable. For this, and not the former, is the cauſe of moſt Mens murmurings againſt God's Providence. And this is an Argument of a mind diſcontented and unthankful for the many Mercies, which Men commonly enjoy even in evil times, and impatient under God's hand. *e* This Queſtion ſheweth thy great folly in contending with thy Creator, and the Soveraign Lord and Governour of all things, in oppoſing thy ſhallow wit to his unſearchable Wiſdom, and thy Will to his Will.

‖ Or, *As good as an Inheritance, yea, better too.*

11. ¶ Wiſdom ‖ *is* good *f* with an inheritance: and *by it there is* profit *g* to them that ſee the ſun *h*.

f i.e. Very good; the Poſitive being put for the Superlative, as it is frequently in the Hebrew Text. When Wiſdom and Riches meet in one man, it is an happy conjunction; for Wiſdom without Riches is commonly contemned, *Eccleſ.* 9. 16. and wants opportunities and inſtruments of diſcovering it ſelf, and of doing that good in the world which it is both able and willing to do; and Riches without Wiſdom are like a Sword in a mad Man's Hand, an occaſion of much ſin and miſchief, both to himſelf and others. *g* By Wiſdom joined with Riches there comes great benefit. Heb. *and* it is *an excellency*, or *priviledge*, or *advantage*. *h i.e.* To mortal men, not only to a Man's ſelf, but to many others who live with him in this world. Whereby alſo he intimates that Riches bear no price, and have no uſe in the other world.

† Heb. *ſhadow*

12. For wiſdom *is* a † defence *i*, *and* money *is* a defence: but the excellency of knowledg *is*, *that* wiſdom giveth life to them that have it *k*.

i Heb. *is a ſhadow*; which in Scripture uſe notes both Protection and Refreſhment. And thus far Wiſdom and Money agree. *k* But herein Knowledg or Wiſdom (which commonly ſignifie the ſame thing) excels Riches, that whereas Riches frequently expoſe Men to death or deſtruction, true Wiſdom doth oft-times preſerve a man from temporal, and always from eternal Ruine.

* Chap. 1. 15. See Job 14. 4.

‖ Or, *him*, ſo Gr.

13. Conſider the work *l* of God, for * who can make ‖ that ſtreight which he hath made crooked *m*?

l Not of Creation, but of Providence; his wiſe, and juſt, and powerful Government of all Events in the World, which is propoſed as the laſt and beſt Remedy againſt all murmurings and ſinful diſquietments of mind, under the ſenſe of the great and many diſorders which happen in the World, as is implied, *v.* 10. againſt which Wiſdom is preſcribed as one Remedy, *v.* 11, 12. and now here is another. *m* No Man can withſtand, or correct, or alter any of God's works; and therefore all ſelf-tormenting frettings and diſcontents at the injuries of men, or calamities of times, are not only ſinful, but alſo vain and fruitleſs. This reaſon implies that there is an Hand or Work of God in all mens actions, either effecting them, if they be good, or permitting them if they be bad, and ordering and over-ruling them, whether they be good or bad. And God is here ſaid to *make* things *crooked*, as he is ſaid to *make the hearts* of ſinners *fat* or *hard*, *Iſa.* 6. 10. and elſewhere, not poſitively, but privatively, becauſe he denies or withdraws from men that Wiſdom or Grace which ſhould make them ſtreight.

† Heb. *made*

14. In the day of proſperity be joyful *n*, but in the day of Adverſity conſider *o*: God alſo hath † ſet the one over againſt the other *p*, to the end that man ſhould find nothing after him *q*.

n Enjoy God's favours with chearfulneſs and thankfulneſs. *o* To wit, God's work, which is eaſily underſtood out of the foregoing verſe. Conſider that it is God's hand, and therefore ſubmit to it, humble thy ſelf under his hand, be ſenſible of it, and duly affected with it: Conſider alſo why God ſends it, for what ſins, and with what deſign. This is a proper ſeaſon for ſerious conſideration, whereas Proſperity relaxeth the mind, and calls it forth to outward things. But this clauſe may be, and is by ſome rendred thus, *and look for a day of adverſity*. In Proſperity rejoice with trembling, and ſo as to expect a change. *p* God hath wiſely ordained theſe viciſſitudes, that Proſperity and Adverſity ſhould ſucceed one another in the courſe of mens Lives. *q* Either, 1. After man himſelf, or, as it may be rendred, *after it*, *i.e.* after his preſent condition, whether it be proſperous or afflictive. So the ſenſe is, That no man might be able to foreſee, or find out what ſhall certainly befal him afterwards, and therefore might live in a conſtant dependance upon God, and might neither deſpair in trouble, nor be ſecure or preſumptuous in proſperity, becauſe of the frequent and ſudden changes from one to the other. Or, 2. After God, That no man might come after God, and review his works, and find any fault in them, or pretend that he could have managed things better, becauſe this mixture of Proſperity and Adverſity is moſt convenient both for the Glory of God's Wiſdom, and Juſtice, and Goodneſs, and for the benefit of Mankind, who have an abſolute need of this viciſſitude, leſt they ſhould be either corrupted and ruined by perpetual Proſperity, as many have been, or overwhelmed with uninterrupted Adverſity.

* Chap. 8. 12.

15. All *things r* have I ſeen in the days of my vanity *s*: * there is a juſt *man* that periſheth in his righteouſneſs *t*, and there is a wicked *man* that prolongeth *his life* in his wickedneſs *u*.

r All ſorts of events, both ſuch as have been already mentioned, and ſuch as I am about to declare. *s* Since I have come into this vain and tranſitory Life. *t* Either, 1. Notwithſtanding his Righteouſneſs, whom his Righteouſneſs doth not deliver in common calamities, *Ezek.* 21. 3, 4. & 33. 12. Or, 2. For his Righteouſneſs, which expoſeth him to the Envy, and Hatred, and Rage of Perſecutors or wicked men. *In* is ſometimes uſed for *for*; but it is not ſo taken in the next clauſe which anſwers to this, and therefore the former ſeems to be the truer interpretation. *u* Notwithſtanding all his wickedneſs, whereby he provokes

and deserves the justice both of God and Men, who yet, for many wise and just reasons, is permitted to live long unpunished and secure.

16. Be not righteous overmuch *x*, neither make thy self over-wise *y*: why shouldest thou † destroy thy self *z*?

† Heb. *be desolate.*

x This Verse and the next have a manifest reference to *v.* 15. being two inferences drawn from the two clauses of the observation there recorded. And this verse was delivered by *Solomon*, either, 1. In the name and person of an ungodly man, who taketh occasion to dissuade men from the practice of Righteousness and true Wisdom, because of the danger which attends it, and is expressed in the middle of the former, and the end of this verse. Therefore, saith he, it is not good to be more nice than wise, take heed of Strictness, Zeal, and forwardness in Religion. And then the next verse contains an Antidote to this poisonous suggestion, yea rather, saith he, be not wicked or foolish overmuch; for that will not preserve thee, as thou maist imagine, from the last clause of *v.* 15. but will occasion and hasten thy ruine. But seeing these words are very capable of another sense, and there is no proof or evidence of this sense in them, as there is in all other places where *Solomon* speaks in the person of an Epicure, this Interpretation may seem to be dangerous, and liable to misconstruction. Or, 2. In his own person. And so these words are a caution to prevent, as far as may be, that destruction which oft attends upon righteous Men, as was observed, *v.* 15. *Be not righteous overmuch*, either 1. By being too severe in observing, censuring, and punishing the faults of others beyond the rules of equity, without giving any allowance for humane infirmity, extraordinary temptations, the state of times, and other circumstances. Or, 2. By being more just than God requires, either laying those yokes and burdens upon a mans self, or others, which God hath not imposed upon him, and which are too heavy for him, of which see on *Matt.* 23. 4. or condemning or avoiding those things as sinful, which God hath not forbidden, which really is Superstition, but is here called *Righteousness* abusively, because it is so in appearance, and in the opinion of such persons. So he gives them the name, but by adding *overmuch* denies the thing, because Righteousness, as well as other virtues, avoids both the extreams, the excess as well as the defect. Or, 3. By an imprudent and unseasonable ostentation, or exercise of Righteousness where it is not necessary, as if a Protestant travelling in a Popish Country should publickly profess his Religion to all whom he meets with, or when a man casts the pearl of Reproof before Swine, against that caution, *Matt.* 7. 6. So this is a precept that men should manage their zeal with godly Wisdom, and with condescension to others, as far as may be. But this is not to be understood, either, 1. Of such prudence as keeps a man from the practice of his duty, but only of that Prudence which directs him in ordering the time, manner, and other circumstances of it: Or, 2. As if Men could be too good, or too holy, since the strictest holiness which any man in this life can arrive at, falls far short both of the rule of God's Word, and of those examples of God and Christ, and the holy Angels, which are propounded in Scripture for our imitation. *y* Be not wise in thine own conceit, nor *above what is written*, 1 *Cor.* 4. 6. nor above what is meet. Which he here implieth to be the cause of being *righteous overmuch*. *z* For thereby thou wiltst unnecessarily expose thy self to danger and mischief.

17. Be not overmuch wicked *a*, neither be thou foolish *b*: why shouldest thou die † before thy time *c*?

† Heb. *not in thy time.*

a Do not take occasion, either from the impunity of sinners, *v.* 15. or from the prohibition of excessive righteousness, to run into the contrary extream, the defect of righteousness, or to give up thy self to the practice of all manner of wickedness, as the manner of many men is, Ch. 8. 11. But this is not to be understood as if he allowed a lower degree of wickedness, no more than that prohibition of not *letting the Sun go down upon* a man's *wrath*, *Eph.* 4. 26. permits him to keep his wrath all the day long; and no more than the condemnation of *excess of riot*, and of *abominable Idolatries*, 1 Pet. 4. 3, 4. doth justifie any kind of rioting or Idolatry. *b* Which he adds to shew that such sinners, howsoever they esteem themselves wise, yet in truth are egregious fools, as the following words prove. *c* Either by the justice of the Magistrate, or by the vengeance of God. For though I said that sometimes a wicked man prolongeth his days, *&c.* *v.* 15. yet commonly such persons are cut off, and thou hast sufficient reason to expect and fear it.

18. *It is* good that thou shouldest take hold of *d* this *e*: yea also from this *f* withdraw not thine hand *g*: for he that feareth God *h*, shall come forth of them all *i*.

d Embrace and practise. *e* This counsel last given, *v.* 17. *f* From that foregoing advice, *v.* 16. It is good to avoid both those extreams. *g* From the practice of it. *h* Who ordereth his actions so as to please God, and keep his Commands, and walk by the rule of his Word. *i* Shall be delivered from both these, and from all other extreams, and from all the evil consequences of them. The word *all* is sometimes put for both, as being used of two only, as *Eccles.* 2. 14.

19. * Wisdom *k* strengtheneth *l* the wise, more than ten *m* mighty *men* which are in the city.

* Prov. 21. 22. & 24. 5. Ch. 9. 16, 18.

k True Wisdom which is always joined with the Fear of God, and which teacheth a man to keep close to the rule of his duty, without turning either to the right hand or to the left. *l* Supporteth him in, and secureth him against troubles and dangers. *m* (*i. e.*) Many, uniting the forces together.

20. * For *n there is* not a just man upon earth *o* that doeth good, and sinneth not *p*.

* 1 King. 8. 46. 2 Chron. 6. 36. Prov. 20. 9. 1 Joh. 1. 8.

n So this is a reason either, 1. Of the foregoing counsels, *v.* 16, 17, 18. the 19th verse being interposed only as a proof of the last clause of *v.* 18. Or, 2. To shew the necessity and advantage of that Wisdom commended *v.* 19. because all men are very prone to folly and sin, and therefore needs that Wisdom which is from above to direct and keep him from it. But this Particle may be, and elsewhere is commonly rendred, *Yet*, and so the sense is, although Wisdom doth exceedingly strengthen a man, yet it doth not so strengthen him, as if it would keep him from falling into all sin; or *because*, or *seeing that*, and so this relates to the following verse, seeing all men sin, we should be ready to pardon the offences of others against us, either by word or deed; or, *surely*, and so it is an intire sentence, such as there are many in this Book. *o* Whereby he manifestly implies, that the just in Heaven are perfect and sinless. *p* Who is universally and perfectly good, and free from all sin.

21. Also † take no heed *q* unto all words that are spoken *r*; lest thou hear thy servant curse thee *s*.

† Heb. *give not thine heart.*

q Do not severely observe, nor strictly search into them, nor listen to hear them, as many persons out of curiosity use to do. *r* To wit, concerning thee, or against thee. Under this one kind of offences of the tongue, which are most frequent, he seems to understand all injuries which we suffer from others, and adviseth us that we do not too rigidly examine them, nor too deeply resent them, but rather neglect and forget them. *s* Which will vex and grieve thee, and may provoke thee to vengeance and cruelty against him.

22. For oftentimes also thine own heart *t* knoweth, that thou thy self likewise hast cursed others *u*.

t Mind or Conscience, as that word is frequently used. *u* Either upon some great provocation, and sudden passion, or possibly upon a meer mistake, or false report. In which case thou hast both needed and desired the forbearance and forgiveness of others, and therefore by the Rules of Justice, as well as of Piety and Charity, thou art obliged to deal likewise with others.

23. ¶ All this *x* have I proved *y* by wisdom *z*: I said, I will be wise *a*, but it *was* far from me *b*.

x Or, *All these things*; of which I have here discoursed. *y* I have diligently examined and found all this to be true. *z* By the help of that singular Wisdom which God had given me. *a* I determined within my self that I would by all possible means seek to attain perfection of wisdom, and I perswaded my self that I should attain to it. *b* I found my self greatly disappointed, and the more I knew, the more I saw mine own folly and misery.

24. * That which is far off, and exceeding deep, who can find it out *c*?

* Job 28. 12, 20.

c No humane Wit can attain to perfect Wisdom, or to the exact knowledge of God's Counsels and Works, and the reasons of them, because they are unsearchably deep, and far above our sight, some of them being long since past, and therefore utterly unknown to us, and others yet to come which we cannot foreknow.

25. † * I applied mine heart *d* to know, and to search, and to seek out *e* wisdom, and ‖ the reason *of things f*, and to know the wickedness of folly *g*, even of foolishness *and* madness.

† Heb. *I and my heart compassed.* * Chap. 1. 17. & 2. 12. ‖ Or, *the account, so* Gr.

d I was not discouraged, but provoked by the difficulty of the work to undertake it: which is an argument of a great and generous Soul. *e* He useth three words signifying the same thing, to intimate his vehement desire, and vigorous, and unwearied endeavour after it. *f* Both of God's various Providences, and of the differing and contrary counsels and courses of men. *g* That I might clearly and fully understand the great evil of sin, and all that wickedness, and folly, or madness which is bound up in the hearts of all men by Nature, and which discovers it self in the course of their lives.

26. * And I find *h* more bitter *i* than death, the woman *k* whose heart *is* snares and nets *l*, *and* her hands *m as* bands *n*. + Whoso pleaseth God *o* shall escape from her *p*, but the sinner *q* shall be taken by her *r*.

* Prov. 22. 14. † Heb. he that is *good before God.*

h By my own sad Experience. Which *Solomon* here records, partly as an instance of that folly and madness which he expressed in general, *v.* 25. and partly as a testimony of his true Repen-

Repentance, for his ſoul miſcarriages, for which he was willing to take ſhame to himſelf, not only from the preſent, but from all ſucceeding generations. *i* More vexatious and pernicious, as producing thoſe horrours of Conſcience, thoſe reproaches, and diſeaſes, and other plagues, both temporal and ſpiritual, from God, which are far worſe than ſimple death, and, after all theſe, everlaſting deſtruction. *k* The ſtrange woman, of whom he ſpeaks ſo much in the Proverbs. *l* Who being *ſubtil of heart*, Prov. 7. 10. is full of crafty devices to inſnare men. *m* Either by gifts, or rather by laſcivious actions. *n* Wherewith ſhe holds them faſt in cruel bondage, ſo that they have neither power nor will to forſake her, notwithſtanding all the dangers and miſchiefs which they know do attend upon ſuch practices. *o* Heb. he that is *good before God*, either, 1. Whom God loves and favours. Or rather, 2. Who is good ſincerely, or in the judgment of God who cannot be deceived; whereas Hypocrites are frequently good in the eyes or opinions of men. Which ſenſe ſeems to be confirmed from the oppoſition of *the ſinner* to him, both here, and *Eccleſ.* 2. 26. Hereby he intimates that neither a good temper of mind, nor great diſcretion, nor good Education and Inſtruction, nor any other thing, except God's Grace, is a ſufficient preſervative from the dominion of this Luſt. *p* Shall be prevented from falling into that ſin, or, if by ſurpriſal or ſtrong temptation he be drawn to it, he ſhall be recovered out of it by true Repentance. *q* The wilful and obſtinate ſinner, who gives himſelf up to the common practice of this or other ſins; he who is *a ſinner before the Lord*, as the *Sodomites* are called, *Gen.* 13. 13. who is fitly oppoſed to him that is *good before God*; he in whom there is not a dram of true goodneſs: for otherwiſe all men are ſinners, as was ſaid *v.* 20. *r* Shall be intangled and kept faſt in her chains, as is implied, becauſe this is oppoſed to *eſcaping from her.*

27. Behold *s*, this have I found (ſaith the preacher *t*) ‖ *counting* one by one *u*, to find out the account *x*:

‖ Or, weighing one thing after another to find out the reaſon.

s It is a ſtrange thing, and worthy of your ſerious obſervation. *t* Or, *the penitent*, who ſpeaks what he hath learned, both by deep ſtudy, and coſtly experience. *u* Conſidering things or perſons very exactly and diſtinctly, one after another; and not only in general and confuſedly, in which caſe a man may very eaſily be miſtaken, and comparing them together, whereby I was enabled to make the truer judgment of them. *x* That I might make a true and juſt eſtimate in this matter. Or, as it is in the margent, and was rendred, *v.* 25. *the reaſon*, to wit, of that which I am about to ſay. I conſidered the perſons ſeverally and critically, that from thence I might underſtand the reaſon of the thing.

28. Which yet my ſoul ſeeketh *y*, but I find not *z*: one man *a* among a thouſand *b* have I found, but a woman *c* among all thoſe *d* have I not found.

y It ſeemed ſo wonderful to me, that I ſuſpected I had not made a ſufficient inquiry, and therefore I returned to ſearch again with more earneſtneſs and accurateneſs. *z* That it was ſo he *found out*, as he now ſaid, *v.* 27. but the whole truth and the reaſon of the thing he could not find out. *a* One worthy of the name of a man, a wiſe and vertuous man. *Man* is put for a worthy or good man, as *Name* is put for *a good Name* above, *v.* 1. and *Wife* for *a good Wife*, as was noted before. *b* With whom I have converſed. He is ſuppoſed to mention this Number in alluſion to his Thouſand Wives and Concubines, as they are numbred by parcels, 1 *Kings* 11. 3. *c* One worthy of that Name, one who is not a diſhonour to her Kind and Sex, who is not brutiſh in her diſpoſition and converſation. *d* In that Thouſand whom I have taken into intimate ſociety with my ſelf. Whereby he alſo paſſeth a ſevere cenſure upon himſelf that he had aſſociated himſelf with ſuch perſons, and not with the vertuous Women, which doubtleſs there were in his time, as appears from *Prov.* 31. It is not *Solomon*'s deſign to diſparage this Sex, nor to make a general compariſon between men and women in all places and Ages, but only to ſuggeſt his own experience concerning it.

‖ Gen. 1. 27.

29. Lo, this only have I found *e*, * that God hath made man *f* upright *g*; but they *h* have ſought out many inventions *i*.

e Though I could not find out all the ſtreams of wickedneſs and their infinite windings and turnings in the World, yet I have diſcovered the fountain of it, to wit, Original ſin, and the corruption of Nature which is both in men and women. *f* God made our firſt Parents, *Adam* and *Eve*. *g* Heb. *right*, without any imperfection or corruption, conformable to his Nature and Will, which is the rule of right, after his own likeneſs, underſtanding, and holy, and every way good. *h* Our firſt Parents, and after them their Poſterity treading in their ſteps. *i* Were not contented with their preſent ſtate, but aimed at higher things, and ſtudied new ways of making themſelves more wiſe and happy, than God had made them, and readily hearkened to the ſuggeſtions of the Devil to that end. And we their ſinful and wretched Children, after their example, are ſtill prone to forſake the certain rule of God's Word, and the true way to happineſs, and to ſeek new methods and inventions of attaining to it, even ſuch as *Solomon* hath diſcourſed of in this Book.

CHAP. VIII.

1. WHo *is* as the wiſe *man a*? and who knoweth the interpretation of a thing *b*? * a mans wiſdom maketh his face to ſhine *c*, and † the boldneſs of his face *d* ſhall be ‖ changed *e*.

* Prov. 4. 8, 9. & 17. 24. See *Acts* 6. 15.
† Heb. *the ſtrength.*
‖ Or, *doubled.*

a Who is to be compared with a wiſe man? He is incomparably the moſt excellent man in the world. Or rather, who is truly wiſe? The Particle, *as*, being here not a Note of ſimilitude, but of reality, as it is *Joh.* 1. 14. and in many other places, as hath been noted. There are very few or no truly wiſe men in this world. This ſeems beſt to agree with the next clauſe, which is not, *Who is as he that knoweth*, but *who knoweth?* &c. *b* How few are there who underſtand the reaſons of things, and can rightly expound the word and works of God, and inſtruct and ſatisfie himſelf and others in all the doubtful and difficult caſes of humane actions? *c* Maketh a man illuſtrious and venerable, chearful, and mild, and amiable in his carriage to others. *The face* is put for the mind or inward frame, becauſe the mind diſcovers it ſelf in the countenance. *d* The roughneſs or fierceneſs, the pride and impudence of his diſpoſition, as this Phraſe is uſed, *Deut.* 28. 50. *Prov.* 7. 13. & 21. 29. *Dan.* 8. 23. *e* Into gentleneſs and humility.

2. I *counſel thee f* to keep the kings commandment *g*, and *that* in regard of the oath of God *h*.

f Which Verb is neceſſarily underſtood to make the ſenſe full and compleat. See the like defects of ſpeech, *Pſal.* 120. 7. *Iſa.* 5. 9, &c. *g* Obſerve and obey all his commands. Which is not to be underſtood univerſally, as if the King ſhould have commanded them to deny or blaſpheme God, or to worſhip Idols, in which caſe every Chriſtian man, who reads and believes the Bible, muſt needs confeſs that the *Iſraelites* eſpecially were obliged to obey God rather than man, but only of ſuch commands as are not contrary to the will of God. *h* Either, 1. Becauſe of that Oath which thou haſt taken to keep all God's Laws, whereof this of Obedience to Superiours is one. Or, 2. Becauſe of that Covenant or Oath of Fealty and Allegiance whereby thou haſt engaged thy ſelf to him, of which ſee 1 *Chron.* 11. 3. & 29. 24. *Ezek.* 17. 16, 18. Though this may alſo be underſtood, and is by ſome learned Interpreters taken as a limitation of their Obedience to Kings, the words being thus rendred, as the Hebrew will very well bear, *but according to the word of the Oath of God*, Obey the King's commands, with this caution that they be agreeable and not contrary to the Laws of God, which thou art obliged by thy own and by thy Parents Oaths oft renewed, to obſerve in the firſt place.

3. * Be not haſty to go out of his ſight *i*: ſtand not in an evil thing *k*, for he doth whatſoever pleaſeth him *l*.

* Chap. 10. 4.

i Heb. *to go from his face*, or *preſence*, to wit, in diſlike or in diſcontent, withdrawing thy ſelf from thy King's ſervice or obedience, as malecontents uſe to do; for this will both provoke him, and lead thee by degrees into Sedition or Rebellion. *k* If thou haſt offended him, perſiſt not in it, but humbly acknowledge thine offence, and beg his pardon and favour. *l* His power is incontroulable in his Dominions, and therefore thou canſt neither reſiſt nor avoid his fury.

4. Where the word of a king *is*, *there is* power *m*: and who may ſay *n* unto him, What doſt thou?

m Whatſoever he commandeth he wants not power nor inſtruments to execute it, and therefore can eaſily puniſh thee as he pleaſeth. *n* Heb. *Who ſhall ſay?* Who will preſume or dare to ſay ſo? He doth not affirm that it is unlawful to ſay ſo, for *Samuel* ſaid ſo to *Saul*, 1 *Sam.* 15. and *Nathan* to *David*, 2 *Sam.* 12. and ſeveral other Prophets to the Kings of *Judah* and *Iſrael*, but only that it is difficult and dangerous.

5. Whoſo keepeth the commandment *o* † ſhall feel no evil thing *p*: and a wiſe mans heart diſcerneth both time and judgment *q*.

† Heb. *ſhall know.*

o Either, 1. of the King, of which he hath hitherto ſpoken. Or, 2. of God, for *the Word*, or *Commandment*, or *Law* are oft uſed emphatically for the *Word*, *Law*, or *Command of God*, as hath been formerly and frequently obſerved, and the *Commandment* is put for the Commandments, as is very uſual. And ſo *Solomon* paſſeth from his former to a new ſubject. *p* Shall be delivered from thoſe miſchiefs which befal the diſobedient. *q* Both when, and how far, and in what manner he may or muſt keep the commands of the King or God. For the word here rendred *judgment* doth oft ſignifie *right*, as *Deut.* 21. 17. as alſo a *cauſe* or *controverſie*, as *Numb.* 27 5. and the *manner* or *rule* of actions, as *Judg.* 13. 12. The ſenſe is, A wiſe man knows both what he ought to do, and what are the fitteſt ſeaſons for doing it, which he ſeeketh and embraceth.

¶ 6. Becauſe

6. ¶ Because to every purpose there is time and judgment *r*, therefore *s* the misery of man *is* great upon him.

r There is a fit way and season for the happy accomplishment of every business which a man designeth or undertaketh to do, which is known to God, but for the most part hidden from man, as is implied and may be gathered from the following words. See the Notes on Ch. 3. 1. *s* Because there are very few who have that wisdom which is necessary to discern this, as was now said, *v.* 5. and most men do by their ignorance and loss of opportunities deprive themselves of many advantages, and expose themselves to manifold miseries.

* Prov. 24. 22. Chap. 6. 12. ‖ Or, *how it shall be.*

7. For * he knoweth not that which shall be *t*: for who can tell him *u* ‖ when it shall be.

t Men are generally ignorant of all future events, and of the success of their endeavours, and therefore their minds are greatly disquieted, and their expectations frequently disappointed, and they fall into many mistakes and miscarriages, which they could and would prevent if they did foresee the issues of things. *u* No wise Man, no Astrologer or other Artist can discover this.

* Job 14. 5. ‖ Or, *casting off* weapons.

8. *There is* no man that hath power * over the spirit *x* to retain the spirit *y*; neither *hath he* power in the day *z* of death: and *there is* no ‖ discharge *a* in *that* war *b*, neither shall wickedness deliver those that are given to it *c*.

x i.e. The Soul of Man, which is oft called a *Spirit*, as *Job* 7. 7. & 10. 12. *Psal.* 78. 39. & 104. 29, *&c.* *y* To keep it in the Body beyond the time which God hath allotted to it. This is added as another evidence of Man's misery. *z* Or, *against the day, i.e.* to avoid or delay that day. *a* As there is in other Wars, when Souldiers either are dismissed from the service, or escape by flight or otherwise. *b* In that fatal conflict between Life and Death, between Nature and the Disease, when a Man is strugling with Death, though to no purpose, for Death shall always be Conqueror. *c* And although wicked men, who most fear Death, use all possible means, whether good or bad, to free themselves from this deadly blow, yet they shall not escape it.

9. All this *d* I have seen, and applied my heart unto every work *e* that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt *e*.

d All these things before-mentioned. *e* I have been a diligent observer of all actions and events. *e* There are some Kings, who use their power tyrannically and wickedly, whereby they do not only oppress their People, but hurt themselves, by bringing the vengeance of God and men upon their own heads. Which is here noted partly for the terrour of Tyrants, and partly for the caution and comfort of Subjects groaning under those heavy pressures which they are not able to remove, that they may forbear unlawful or rebellious courses, and quietly commit themselves and their cause to God, who judgeth righteously, and who both can and will call the greatest Monarchs to a sad account for all their impious and unrighteous courses.

† *To.*

10. And so *f* I saw the wicked *g* buried *h*, who had come † and gone *i* from the place of the holy *k*, and they were forgotten *l* in the city where they had so done *m*: this *is* also vanity *n*.

f In like manner, or such another vanity or disorder. *g* Wicked Princes or Rulers, as the next clause limits this. *h* Die quietly in their Beds, and afterwards be buried with state and pomp, whereas in truth they deserved an untimely end, and no other than the burial of an Ass. *i* Who had administred publick Justice and Government, which is frequently signified by the Phrase of *coming in* and *going out before the People*, as *Numb.* 27. 17. *Deut.* 31. 2. The LXX. Jewish Interpreters, whom some others follow, render the word, *they were praised*, applauded and adored, by the variation of one Letter in the Hebrew word, which also is very like that Letter which is in the Text. *k* By which he understands either, 1. the Holy City *Jerusalem*, or the Holy Land, where *Israel* dwelt: which may be added to aggravate the wickedness of such persons from the obligations, and counsels, and examples, which they had to do better things. Or, 2. the Seat of Majesty, and Judgment, which may well be called *the place*, or *seat of the Holy*, i. e. of God, who is called *the Holy one*, Habak. 3. 3. and oft elsewhere, who is in a special manner present in and president other those places, whose work and for whom, and in whose Name and stead Magistrates act, who are therefore called *gods*; of all which see, *Exod.* 22. 28. *Deut.* 1. 17. 1 *Chron.* 29. 23. *Psal.* 82. 1, &c. And the Throne or Tribunal seems to be so called here to aggravate their wickedness, who being Sacred Persons and advanced by God into so High and Sacred a place, betrayed so great a trust, and both practised and encouraged that wickedness which by their Office they were obliged to suppress and punish. *l* Whereas they designed to spread and perpetuate their Names and Memories to all succeeding Ages, *Psal.* 49. 11. *m* (*i.e.*) Come to and go from the place of the Holy; where they lived in great splendour, and were buried with great magnificence: which might have kept up their remembrance at least in that place. *n* That men should so earnestly thirst after and please themselves with worldly greatness and glory, which is so soon extinct, and the very memory of it quickly worn out of the minds of men.

11. * Because sentence *against* an evil work *o* is not executed speedily, therefore *p* the heart of the sons of men is fully set *q* in them to do evil.

* Psal. 50. 21. Isa. 26. 10.

o Or, *the Decree*, &c. God's determinate counsel or sentence for the punishment of Tyrants and all evil doers. *p* Because God's forbearance makes them presumptuous and secure, and confident of impunity. *q* Heb. *is filled*, is carried on with full sail, as the *Seventy* understand it, like a Ship with a strong and violent wind: or, is bold or presumptuous, as the same Phrase is understood, *Esth.* 7. 5. *Acts* 5. 3.

12. ¶ Though a sinner do evil an hundred times *r*, and his *days s* be prolonged, yet surely I know that * it shall be well with them that fear God *t*, which fear before him *u*.

* Psal. 37. 11, 18, 19. Prov. 1. 32, 33. Isa. 3. 10, 11.

r Frequently and innumerably. *s* The time of his Life and Prosperity. *t* Whereby he implies, both that good men might for a time suffer grievous things from such wicked Tyrants, and that it should be very ill with the wicked, which is manifest from the contrary course and condition of good and bad men, and which is expressed in the following words. Compare *Psal.* 2. 12. *u* Or, *at his presence*: who stand in awe of God, and forbear and fear to sin out of a sincere respect and reverence to God.

13. But it shall not be well *x* with the wicked, neither shall he prolong *his* days *y*, *which are* as a shadow *z*; because he feareth not before God *a*.

x i.e. It shall go very ill with him, great miseries are prepared for him: which is a Figure oft used in Scripture, as hath been formerly and frequently observed. *y* To wit, very long, or for ever, as he desireth. *z* His life, though it may be or seem to be long, yet in truth is but a meer shadow, which will quickly vanish and disappear, and be as if it never had been, and many times, like a shadow, when it is longest it is nearest its abolition. *a* This is the punishment of his wickedness and his casting off the fear and service of God. For although the lives of good men upon Earth are short, as well as the lives of the wicked, yet their days are not like a shadow, because they are prolonged far beyond this mortal state, even to all Eternity, and Death it self doth but open the way for them to an endless life.

14. There is a vanity which is done *b* upon the earth, but there be just *men* unto whom it * happeneth according to the work *c* of the wicked: again, there be wicked *men* to whom it happeneth according to the work of the righteous *d*: I said, that this also *is* vanity *e*.

* Psal. 73. 14. Chap. 7. 15.

b Either by wicked Potentates, who do commonly advance unworthy men, and oppress Persons of greatest Virtue and merit: Or, by God's Providence, who sees it fit for many weighty Reasons so to manage the affairs of the present World. *c i.e.* The merit of their work, *the work* being oft put for *the recompence* given or belonging to it, as *Levit.* 19. 13. *Job* 7. 2. *Psal.* 109. 20. The sense is, Who meets with such hard usage as the worst of men deserve. *d* Who, instead of those just and dreadful punishments which they deserve by the Laws of God and men, receive those encouragements and rewards which are due to virtuous and worthy men: *e* This is a very unreasonable and foolish thing, if it be considered without respect unto another life, as it is here, where *Solomon* is discoursing of the vanity of the present life, and of the impossibility of finding satisfaction and happiness in it.

15. * Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry *f*: for that shall abide with him of his labour *g*, the days of his life, which God giveth him under the sun.

* Chap. 3. 22. & 5. 18. & 9. 7.

f This he speaks, either 1. in the Person of a sensual Man. Things being so, as was related, *v.* 14. it is best to give a Man's self up to eating and drinking, and all manner of carnal delights. Or, 2. in his own Name and Person. Upon these considerations I concluded that it was most adviseable for a man not to perplex and torment himself with the Thoughts of the seeming inequalities of Divine Providence and of the great disorders which are in the World, or with cares and fears about future events, or with infinite and insatiable desires of Worldly things, but quietly and chearfully and thankfully to enjoy the comforts which God gives him. See on *Eccles.* 2. 24. & 3. 12, 13. *g* This is the best advantage which he can make of this Worlds goods as to the present life.

16. ¶ When I applied mine heart to know wisdom *h*, and to see the business *i* that is done upon the Earth (for also *there is that* neither day nor night seeth sleep with his eyes *k*.)

h This

b This he seems to add as the reason of that judgment which he had now passed, *v.* 15. because he had diligently studied wherein Man's Wisdom did consist, and had observed the restlesness of mens minds and bodies in other courses. *i* Either, 1. To find out the work of God, as the next Verse may seem to explain it, and all the Mysteries of God's Providence in the Government of this present and lower World. Or, 2. To observe mens various designs and employments, and their toilsom and unwearied businesses or labours about worldly things. Which sense seems best to agree, both with the use of this Hebrew word which is constantly used in this sense, in all the places of Scripture where it is, which are *Eccles.* 1. 13. & 2. 23, 26. & 3. 10. & 4. 8. & 5. 2, 13. & 8. 16. and never concerning the works of God: and with the foregoing and following words, as we shall see. *k* The sense of the words thus translated and pointed seems to be this, There is a certain Man, whom it is needless to name, (which is a modest designation of himself, like that of St. *Paul*, 2 *Cor.* 12. 2. I *know a man in Christ*, &c.) who studied those matters Day and Night, and therefore is very capable of passing a judgment about them. But, with submission, there seems to be no need of a *Parenthesis* to cut off these words from the former, with whom they have a fit connexion. For having now mentioned the *business which is done*, or which Man doth, *upon Earth*, he further adds, as an evidence of Man's eagerness in pursuing his business, *for even by Day and by Night he* (to wit, the busie Man, which is easily understood from the foregoing clause) *seeth not sleep with his eyes*, *i.e.* He grudgeth himself even necessary refreshments, and disquiets himself with endless cares and labours, the fruit whereof he doth but little enjoy; and therefore it is better *to eat and drink*, &c. as I now said, *v.* 15. As for the Phrase of *seeing* sleep, it is a figurative expression used in other Authors, and is like that of *seeing death*, Psal. 89. 48.

17. Then *l* I beheld all the work of God *m*, that a man * cannot find out *n* the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea further, though a wise *man* think to know *it*, yet shall he not be able to find *it*.

* Job 5. 9. Ch. 3. 11. & 11. 5. Rom. 11. 33.

l Heb. *and*; or *moreover*. *m* I considered the counsels and ways of God, and the various methods of his Providence towards good and bad men, and the reasons of them. *n* No Man, though never so wise, and inquisitive, and studious, as it follows, is able fully and perfectly to understand these things. And therefore it is best for man not to perplex himself with endless and fruitless enquiries about these matters, but quietly to submit to God's Will and Providence, and to live in the fear of God, and the comfortable enjoyment of his blessings.

CHAP. IX.

† Heb. *I gave*, or, *set to my heart.*

1. FOr *a* all this *b* † I considered in my heart, even to declare all this *c*, that the righteous, and the wise *d*, and their works *e are* in the hand of God *f*: no man knoweth either love, or hatred, *by* all that *is* before them *g*.

a Or, *Therefore*, as the *Seventy* Interpreters render it. *b* All that I have said concerning the Methods of Divine Providence towards good and bad men. *c* To make this evident first to my self and then others, as occasion required. *d* Whom he mentions not exclusively, as if wicked men were not in God's hand, for the next clause relates both to good and bad men, but eminently, because by the course of God's Providence towards them, they might seem to be quite neglected and forsaken by God. *e* Either efficiently, all their actions and employments; or objectively, all things done to them, all events which befal them. *f* Are subject to his power and governed by his Providence, as this Phrase is used, *Prov.* 21. 1. *Joh.* 3. 35. compared with *Mat.* 28. 18. And therefore although we cannot fully understand the reasons of all God's works, as he now said, Ch. 8. 17. yet because they are done by his unerring hand, we may be assured that they are done both righteously and justly, and that no man hath cause to murmur at the Prosperity of the wicked, or at the calamities of good men. *g* No man can judge by their present and outward conditions or dispensations of God's Providence, whether God loves or hates them, for whom he loves he chastens, and permitteth those whom he hates to prosper in the World. And this Translation and Interpretation agreeth well with the following Verse. But I must confess it differs from almost all other both ancient and modern Translations. And these words with the foregoing clause are translated otherwise, and that word for word according to the Hebrew, *The righteous, and the wise, and their works are in the hand of God, also love and hatred:* (understand out of the foregoing clause, *are in God's hand*. And this may be meant, either 1. of God's love and hatred which he disposeth when, and to whom, and in what manner he pleaseth. Or, 2. of mens love and hatred, *also* their *love*, and their *hatred*, the Pronoun *their* being repeated out of the former clause as is frequent in Scripture. And so the sence is, That not only mens works, as he now said, but even their inward passions or affections, which seem to be most in their own power, are as much in God's disposal as their outward actions. Then follows the last clause in the same order in which the words lie in the Hebrew Text.) *No Man knoweth all*, or, *any thing which is before him.* Which I thus understand, Whereas all men, and all their affections, and actions, and the events of them are perfectly known to God and disposed by him, men know nothing, no not such things as are most plain and easie and familiar to them, and can neither foresee the plainest things, nor dispose of the smallest things as they please, but all things are wholly ordered and over-ruled by God's Providence, not as men imagine or desire, but as he sees fit.

2. * All *things come* alike to all *h*, *there is* one event to the righteous and to the wicked; to the good and to the clean *i*, and to the unclean; to him that sacrificeth *k*, and to him that sacrificeth not; as *is* the good, so *is* the sinner *l*, *and* he that sweareth *m* as he that feareth an oath *n*.

* Ps. 73. 3, 12, 13. Mal. 3. 15.

h The good and evil things of this World do equally happen to good and bad men. *i* Either 1. morally clean, or holy men: Or, 2. legally who made Conscience of keeping himself pure from all legal defilements, according to the Law then in force, and consequently from all other sins upon the same ground. *k* That worshippeth God sincerely, though it be to his cost. *l* As to all outward things, to wit, customarily and unnecessarily, rashly, without due consideration and reverence, or falsly and wickedly. *m* For otherwise that some swearing was then allowed, and in some cases required, none do or can deny. *n* Who is afraid of offending God, or abusing his Name by vain, or rash, or false Oaths.

3. This *is* an evil *o* among all *things* that are done under the sun, that *there is* * one event unto all: yea, also the heart of the sons of men *p* is full of evil *q*, and madness *is* in their heart *r* while they live, and after that *they go* to the dead *s*.

* Ch. 2. 14, 15, 16.

o A great trouble and temptation to a considerate and good Man. *p* Of wicked men, such as the generality of Mankind are. *q* Either 1. of grief, upon this occasion. Or rather 2. of wickedness, as appears from the next clause, and by comparing this place with *Eccles.* 8. 11. *r* Upon this account they go on madly and desperately in evil courses without any fear of an after-reckoning. *s* After all their mad and wicked pranks in the whole course of their life, they die in the same manner as the best men do. So hitherto there is no difference. For *Solomon* here forbears the consideration of the future life. Only he seems to intimate that as the madness, so the happiness of the wicked is ended by Death, which is more fully expressed in the following words.

4. ¶ For to him that is joyned to all the living *t*, there *is* hope *u*: for a living dog is better *x* than a dead lion.

t That continueth in the Land and Society of Living men. Or, according to the reading of the Hebrew Text, *That is chosen* or *allotted to Life*, whom God hath appointed yet to live in the World, when he hath appointed that many others shall die, or who are *written among the Living*, as the Phrase is, *Isa.* 4. 3. which is borrowed from the custom of Cities, where men are first chosen, and then inrolled Citizens. *u* He hath not only some comfort for the present, but also hopes of further and greater happiness in this World, which men are very prone to entertain and cherish in themselves. Yea, they may have the hopes of a better life, if they improve their opportunities. But he seems to confine himself here to the present life. *x* (*i.e.*) Much happier, as to the comforts and priviledges of this World, though in other respects Death be better than Life, as was said, *Eccles.* 7. 1.

5. For the living know that they shall die *y*: but the dead know not any thing *z*, neither have they any more a reward *a*, for the memory of them is forgotten *b*.

y Whereby they are taught to improve Life, whilest they have it, to their greatest comfort and advantage. *z* To wit, of the actions and events of this World, as this is limited in the end of the next Verse. Compare *Job* 14. 21. *Isa.* 63. 16. *a* The reward or fruit of their labours in this World, which is utterly lost as to them, and enjoyed by others. See *Eccles.* 2. 21. For otherwise, that there are future rewards after death, is asserted by *Solomon* elsewhere, as we have seen, and shall hereafter see. *b* To wit, amongst living men, and even in those places where they had lived in great power and glory; as was noted, Ch. 8. 10.

6. Also their love, and their hatred, and their envy is now perished *b*; neither have they any more a portion for ever in any *thing* that is done under the sun *c*.

b They

b They neither love, nor hate, nor envy any Person, or thing in this World, but are now altogether unconcerned in all things done under the Sun. *c* In any worldly thing. By which limitation he sufficiently insinuates his belief of their portion in the other World.

* Ch. 8. 15. 7. ¶ Go thy way *d*, * eat thy *e* bread *f* with joy, and drink thy wine with a merry heart *g*: for God now accepteth thy works *h*.

d Make this use of what I have said. *e* Thine own, the fruit of thy own labours, not what thou takest unjustly from others. *f* Necessary and convenient food. By which he excludes excess. *g* Chearfully and thankfully enjoy thy comforts, avoiding all distracting care and grief for the occurrences of this World. *h* Is gracious to thee, hath blessed thy labours with success, and alloweth thee a comfortable enjoyment of his blessings.

8. Let thy garments be always *i* white *k*; and let thy head lack no ointment *l*.

i In all convenient times and circumstances; for there are times of mourning, *Eccles.* 3. 4. & 7. 2. Compare *Prov.* 5. 19. *k* Decent, and splendid, as far as is suitable to thy condition. The Eastern people of the best sort used white Garments, especially in times of rejoycing, as *Esth.* 8. 15. Compare *Revel.* 3. 4, 5. & 6. 11. But by this whiteness of Garments he understands a pleasant, and chearful conversation. *l* Which upon joytul occasions was poured upon mens Heads, *Amos* 6. 6. *Luk.* 7. 46. *Joh.* 12. 3.

† Heb. *see*, or *enjoy life*. * Ch. 2. 10. 24. & 3. 13. & 5. 18. 9. † Live joyfully with the wife whom thou lovest *m*, all the days of the life of thy vanity *n*, which he hath given thee under the sun, all the days of thy vanity: * for that *is* thy portion *o* in *this* life *p*, and in thy labour which thou takest under the sun.

m So he limits him to lawful delights. Whereby it is evident that *Solomon* doth not speak this in the Person of an Epicure, as some understand it. *n* Of this vain and frail life. Which expression he industriously useth to moderate mens affections even towards lawful pleasures, and to mind them of their duty and interest in making sure of a better life, and more solid comforts. *o* Allowed to thee by God, and the best part of worldly enjoyments. *p* By which addition he is again admonishing him of seeking another portion in the future life.

† Heb. *hell*. So *Gr.* 10. Whatsoever thy hand findeth to do *q*, do *it* with all thy might *r*; for *there is* no work, nor device, nor knowledge, nor wisdom in the † grave *s* whither thou goest.

q What thou hast opportunity and ability to do in the duties of thy calling, and in order to thy comfort and benefit. *r* With unwearied diligence, and vigour, and expedition. Whereby he again discovers that he doth not perswade men to an idle and sensual life, but only to a sober enjoyment of his comforts in God's fear, and with an industrious prosecution of his vocation. *s* Thou canst neither design nor act any thing there tending to thy own comfort or advantage. Therefore slip not thine only season.

11. ¶ I returned and saw *t* under the sun, that the race *u is* not to the swift, nor the battle *x* to the strong, neither yet bread to the wise, nor yet riches to men of understanding *y*, nor yet favour *z* to men of skill *a*, but time and chance happeneth to them all *b*.

t This may have some respect to the foregoing Verse. For having pressed men to labour with all their might, he now adds by way of caution, that yet they must not be confident of their own strength, as if they were sure of success by it, but in all, and above all to look up to God for his blessing, without which all their endeavours will be vain. But it seems chiefly to be added, either 1. as another instance of the liberty and power of God's Providence in the disposal of humane affairs, of which he spake above, v. 1, 2, 3. Or, 2. as another of the vanities of this present life. *u* Either ability to run, or success and victory in running. *x* The victory in Battle. *y* Who yet are most likely both to get and to keep riches. *z* Good acceptance and love from men. *a* Who know how to manage themselves and all affairs, whereby they are necessary and serviceable to others, and therefore most likely to find favour in their eyes. *b* There are some times or seasons, unknown and casual to men, but certain and determined by God, in which alone he will give men success.

12. For man also knoweth not his time *c*; as the fishes that are taken in an evil net *d*, and as the birds *that* are caught in the snare; so *are* the sons of men * snared in an evil time, when it falleth suddenly upon them *e*.

* Prov. 29. 6. Luke 12. 20.

c To wit, the time of his death, or of some other sore distress which God is bringing upon him. Which is opposed to the time of success mentioned in the foregoing Verse, and man is said to be ignorant both of the one and of the other. *d* That whilst they are sporting and feeding themselves are suddenly and unexpectedly ensnared to their ruine. *e* When they are most careless and secure.

13. ¶ This wisdom have I seen *f* also under the sun, and it *seemed* great unto me *g*.

f I have observed this among many other instances and effects of Wisdom. Which he seems to add for the commendation of Wisdom, notwithstanding its insufficiency for Man's safety and happiness without God's blessing. *g* I judged it very praise-worthy, though others despised it, as it follows.

14. ¶ *There was* a little city *h*, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

h It matters not whether this was a real History, or only a parable to represent the common practices of men in such cases.

15. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembred that same poor man *i*.

i He was soon neglected, and his great service so far from being recompenced according to its merit, that both it and he were quite forgotten. Which may be noted as another great vanity.

* Prov. 21. 22. & 24. 5. Ch. 7. 19. 16. * Then said I, wisdom *is* better than strength *k*: nevertheless the poor man's wisdom *is* despised *l*, and his words are not heard.

k As was manifest in the foregoing instance. *l* Because men are generally vain and foolish, and have a greater value for outward Ornaments than for true worth.

17. The words of wise *men m are* heard *n* in quiet *o*, more than the cry *p* of him that ruleth among fools *q*.

m Though poor, as may be gathered both from the foregoing relation, and because he is opposed to the *ruling fool* in the next clause. *n* To wit, by wise men: or should be *heard*, as such words are oft taken, as *Mal.* 1. 6. and elsewhere. For that they were not always actually heard he declared in the last words of the foregoing Verse. *o* Uttered with a modest and low voice, to which the following *cry* is opposed. *p* The clamorous and senseless discourses. *q* Of a rich and potent, but foolish Man, who hath some influence upon fools, like himself, but is justly neglected, and his words disregarded by wise men.

18. Wisdom *is* better than weapons of war *r*: but one sinner *s* destroyeth much good *t*.

r Than armed power. *s* A wicked fool. By which expression and opposition of a *Sinner* to a *wise Man* he gives us a Key to understand his meaning in divers places of his Books, that by *Wisdom* he means true Piety, and by *Folly*, wickedness: and withal sheweth that sin as it is the greatest folly, so it is more pernicious to men than meer folly properly so called. *t* By his wicked counsels and courses brings much damage and mischief both to himself and others.

CHAP. X.

† Heb. *Flies of Death*, 1. † DEad flies *a* cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom and honour *b*.

a Falling into it and abiding and being putrified in it, especially in those Countries, where there were more filthy and venomous Flies, and where the Oyntments were more pure, and where the Air was more hot than in these parts. *b* Which comes to pass, partly because all the actions, and consequently the follies, of such men are most diligently observed and soonest discerned and tossed about in the mouths of men, whereas fools and all their carriages are generally disregarded; and partly because of that envious and malicious disposition of mens minds which makes them quick-sighted to discover, and glad to hear, and forward to declare the faults of such as by their greater eminency did out-shine and obscure them.

2. A wise man's heart *c is* at his right hand *d*; but a fools heart *is* at his left *e*.

c (*i. e.*) His understanding or wisdom. *d* Is always present with him and ready to direct him in all his actions. He manageth all his affairs prudently and piously. He mentions *the right hand*, because that is the chief and most common instrument of actions, which by most men are done with more strength and expedition and orderliness and comeliness by their right hand than by their left. *e* His understanding and knowledge serves him

him only for idle ſpeculation and vain oſtentation, but is not at all uſeful or effectual to govern his affections and actions. He acts prepoſterouſly and fooliſhly, like one without heart, as it follows.

3. Yea alſo when he that is a fool walketh by the way *f*, † his wiſdom faileth *him g*, and he ſaith to every one *that* he *is* a fool *h*.

† Heb. *his heart.*

f Not only in great undertakings, but in his daily converſation with men, in his looks and geſtures and common talk. *g* Or, *he wants an heart*, as if he had ſaid, did I ſay, his heart is at his left hand, I muſt recal it, for in truth he hath no heart in him. *h* He publickly diſcovers his folly to all that meet him or converſe with him.

4. If the ſpirit *i* of a ruler riſe up againſt thee, leave not thy place *i*; for * yielding *k* pacifieth *l* great offences *m*.

* Prov. 25. 15.

i The paſſion or wrath, as is manifeſt from the following words, which is oft called *Spirit*, as *Judg.* 8. 3. 2 *Chron.* 21. 16. *Prov.* 25. 28. *Eccleſ.* 7. 9. *i* To wit, in anger or diſcontent. Withdraw not thy ſelf raſhly and haſtily from his preſence and ſervice, according to the advice, Ch. 8. 3. Continue in a diligent and faithful diſcharge of thy duty, as becomes a Subject; do not return anger for anger, but modeſtly and humbly ſubmit thy ſelf to him. *k* Heb. *healing*, a gentle and ſubmiſſive carriage, which is of an healing nature, whereas pride and paſſion do exaſperate and widen the breach already made. *l* Heb. *maketh them to reſt* or *ceaſe*, preventeth or removeth them. *m* Heb. *great ſins*, either, 1. ſuch ſins as the offended Ruler might commit in the proſecution of his wrath againſt thee. Or rather, 2. ſuch as poſſibly thou haſt committed againſt him for which he is incenſed againſt thee; or the greateſt offences or injuries that one man commits againſt another, and much more thoſe ſlight miſcarriages of thine towards the Ruler. Let not therefore a falſe opinion concerning his unreconcileableneſs to thee, make thee deſperate, and draw thee into Rebellion.

5. There is an evil *which* I have ſeen under the ſun *n*, as an errour *which* proceedeth † from the ruler *o*.

† Heb. *from before.*

n I have obſerved another great vanity and miſdemeanour amongſt men. *o* So the ſenſe is, like thoſe errours which Rulers commonly commit. Or rather, which is *indeed an errour proceeding from the Ruler.* For the following miſcarriage muſt needs come from thoſe who have power of conferring honour and power, *&c.* So the Hebrew, *Caph*, is not a Note of likeneſs, but of reality, as it is, *Judg.* 13. 23. *Neh.* 7. 2. *Hoſ.* 4. 4. & 5. 10. and oft elſewhere.

† Heb. *in great heights.*

6. Folly is ſet † in great dignity *p*, and the rich *q* ſit in low place *r*.

p Fooliſh and unworthy perſons are frequently advanced by the favour or humour of Princes into places of higheſt Truſt and Dignity, which is a great reproach and miſchief to the Prince, and a ſore calamity to all his people. *q* Wiſe and worthy men, as is evident, becauſe theſe are oppoſed to fools in the former clauſe: ſuch as are rich in endowments of mind. The ground of the expreſſion may be this, that rich men are capable of all the advantages of men or books for the attainment of Wiſdom, and therefore are ſuppoſed to be wiſe in ſome meaſure. *r* Neglected and deſpiſed, or removed from thoſe high places to which their merits had raiſed them.

* Prov. 19. 10. & 30. 22.

7. I have ſeen ſervants *s* * upon horſes *t*, and princes walking as ſervants upon earth *u*.

s Men of a ſervile condition and diſpoſition, who are altogether unfit for places of Dignity. *t* Riding upon Horſes, as a Badge of their Dignity, as *Eſth.* 6. 8, 9. *Jer.* 17. 25. *Ezek.* 23. 23. *u* Which was the caſe of his own Father, 2 *Sam.* 15. 30.

* Pſal. 7. 15. Prov. 26. 27.

8. * He that diggeth a pit *x* ſhall fall into it *y*; and whoſo breaketh an hedge *z*, a ſerpent *a* ſhall bite him.

x With this deſign that another may unawares fall into it. *y* Shall through God's juſt Judgment be deſtroyed by his own wicked devices. *z* Whereby another man's Fields, or Vineyards, or Orchards, are diſtinguiſhed and fenced, that he may either enter upon them and take away their fruits, or by that means enlarge his own adjoyning Fields. Poſſibly he may have a particular reſpect unto Magiſtrates or Rulers, whom God hath hedged or fenced in, both with his own Inſtitution of Magiſtracy, and with his Laws, ſtrictly requiring Obedience from their Subjects; and ſo he notes the danger of riſing and rebelling againſt them. *a* Which oft lurks in hedges, and bites thoſe who come within its reach.

9. Whoſo removeth ſtones *b* ſhall be hurt therewith *c*: *and* he that cleaveth wood *d* ſhall be endangered thereby *e*.

Either, 1. The ſtones which belong to others, and limit or diſtinguiſh their Grounds, of which ſee *Deut.* 27. 17. Or, 2. Great ſtones too heavy for them. Which raſhly attempt things too high and hard for them. Which ſeems better to agree with the following clauſe than the former Interpretation doth. *c* May eaſily receive hurt by the ſtones falling unexpectedly and violently upon him. *d* With an Iron inſtrument, as the manner is, he being unskilful in that Art. Poſſibly he deſigns a man who cauſeth diſcord and miſchief among Friends, or in a Family, or Kingdom. *e* May peradventure cut himſelf.

10. If the iron *e* be blunt, and he do not whet the edge, then muſt he put to more ſtrength *f*; but wiſdom *is* profitable to direct *g*.

e To wit, the Axe whereby he cut the wood in the former verſe, which by the danger there mentioned may be ſuppoſed to be ſharp, but now, ſaith he, if it happen to be blunt. *f* Which is neceſſary to make it cut. *g* Heb. *and wiſdom*, &c. And as Wiſdom inſtructs a man in the ſmalleſt matters, as in this very matter of cutting of Wood, where it teacheth him in this caſe to uſe his utmoſt ſtrength, ſo it is uſeful for a man's direction in all his great and weighty affairs. And ſo he inſenſibly ſlides into the commendation of Wiſdom, and the cenſure of Folly, which is the principal deſign and buſineſs of this Chapter.

11. Surely the ſerpent will bite * without inchantment *h*, and † a babler *i* is no better.

* Jer. 8. 17. † Heb. *the maſter of the tongue.*

h If not ſeaſonably prevented by the Art and care of the Charmer; which practice he doth not juſtifie, but only mention by way of reſemblance. See on *Pſal.* 58. 5. *i* Heb. *a maſter of the tongue*: which may be underſtood either, 1. Of the Detractor or Slanderer, who like a Serpent bites ſecretly, who may be ſo called, becauſe he takes liberty to uſe his tongue as he liſts, without any regard either to the offence of God, or to the injury of others, like them who ſaid, *Our lips are our own; who is Lord over us?* But I do not ſee either why this Phraſe ſhould be limited to the Detractor, which equally belongs to all abuſers of the tongue in any other way; or how this particular vice of detraction comes to be inſerted here among things of a quite differing nature. Or, 2. Of an eloquent perſon, who may well be called *a Maſter of the Tongue*, or *of Speech*, nothing being more uſual in the Hebrew, than to call a man *Maſter* of that which he excels in, or hath a full and free power to uſe. And this clauſe is and may be rendred thus, *And* there is *no excellency* or *profit of the Maſter of the Tongue*; *i. e.* The moſt eloquent perſon, who doth not underſtand, and in due time uſe the Charmer's Art, cannot by all his eloquence afterward hinder the biting of the Serpent, or the miſchievous effects of it: And ſo this agrees with the principal ſcope of the Chapter, which is to ſhew the neceſſity and uſefulneſs of Wiſdom, and the miſchief of Folly.

12. * The words of a wiſe mans mouth are † gracious *k*: but the lips * of a fool will ſwallow up himſelf *l*.

* Prov. 10. 32. & 12. 13. † Heb. *grace.* * Prov. 10. 14. & 18. 7.

k Heb. Grace, as profitable, ſo alſo acceptable to others, procuring him favour with thoſe who hear him. *l* His diſcourſes are ungracious and offenſive to others, and therefore pernicious to himſelf.

13. The beginning of the words of his mouth *is* fooliſhneſs: and the end of † his talk *is* miſchievous madneſs *m*.

† Heb. *his mouth.*

m All his talk from the beginning to the end is fooliſh and miſchievous, and the more he talks, the more doth his folly appear, he proceeds from evil to worſe, and adds wilfulneſs to his weakneſs, and never deſiſts till he hath done miſchief to himſelf or to others.

14. * A fool alſo † is full of words *n*, a man cannot tell what ſhall be; and * what ſhall be after him, who can tell him *o*?

* Prov. 15. 2. † Heb. *multiplieth words.* * Chap. 3. 22. & 6. 12. & 8. 7.

n Either, 1. Talkative. Or, 2. Forward to promiſe and brag what he will do, which is the common practice of fooliſh men: he is a man of words, as we uſe to ſay. *o* Theſe words contain either, 1. A Mimetical repreſentation of his folly in uſing vain repetitions of the ſame words, ſuch as theſe, *a man cannot tell*, &c. and *who can tell*, &c. Or, 2. A confutation of his folly in promiſing or boaſting of things which are wholly out of his power: For what ſhall be, no man can either himſelf foreknow, or learn it from others.

15. The labour of the fooliſh wearieth every one of them *p*, becauſe he knoweth not how to go to the city *q*.

p Fools diſcover their folly, as by their words, of which he hath hitherto ſpoken, ſo alſo by their actions, and by their endleſs and fruitleſs endeavours after things which are too high and hard for them. *q* For he is ignorant of thoſe things which are moſt eaſie and moſt neceſſary for him, as of the way to the great City whither he is going, or obliged by his buſineſs to go, which being a great and beaten road, is known even to children and natural fools.

* Isa. 3. 3, 4, 5, 12. & 5. 11.

16. ¶ * Wo to thee, O land, when thy king *is* a child *r*: and thy princes eat *s* in the morning *t*.

r Either, 1. In Age. Or, 2. (which is more agreeable to the following clause) In childish Qualities, as Ignorance, Inexperience, Injudiciousness, Rashness, Frowardness, Fickleness, or Wilfulness, and the like: in which sense this word is used, 2 *Chron.* 13. 7. compared with 1 *Kings* 14. 21. *Isa.* 3. 4, 12. 1 *Cor.* 14. 20. *Eph.* 4. 14. *s* Give up themselves to eating and drinking excessively and intemperately, as it is explained in the next verse. *t* The fittest time for God's service, and for the dispatch of weighty affairs, and for sitting in judgment, *Psal.* 101. 8. *Jer.* 21. 12. Which circumstance is added as a plain evidence of men that wholly devote themselves to vanity and luxury; which must needs occasion gross neglect of the great concerns of the Kingdom, the oppression of the people to support such extravagancies, and a woful and general corruption of the people by their example, and otherwise; which makes him say, *Wo* to that people.

* Prov. 31. 4.

17. Blessed *art* thou, O land, when thy king *is* the son of nobles *u*, and * thy princes eat in due season *x*, for strength *y* and not for drunkenness *z*.

u Not so much by Birth, as even the worst of Kings commonly are, and have been, as by their noble and worthy dispositions, and endowments, and carriages; for such an one is opposed to the *Child* in the former verse. *Sons of nobles* are put for *noble persons*, as *the sons of men* for men, and *the sons of physicians* for *physicians*. *x* So as may further and not hinder their main business. *y* To refresh and strengthen their Natures, that they may be fit for action and business. *z* Not only nor chiefly to please their palates, and indulge themselves in sensuality.

18. ¶ By much slothfulness the building decayeth, and through idleness of the hands the house droppeth thorough *a*.

a That House which is neglected by its owner, and not repaired, must needs come to ruine. Whereby he intimates, that the sloth and carelesness of Princes in the management of publick affairs, which is an usual attendant upon that Luxury, of which he hath now discoursed, is most destructive both to themselves, and to their people.

* Psal. 104. 15. † Heb. *maketh glad the life.*

19. ¶ A feast is made for laughter, and * Wine † maketh merry *b*: but money answereth all *things c*.

b The design and effect of feasting and drinking Wine, is, that Men may exhilarate their Minds with the society of their Friends, and with the use of the Creatures. *c* It procures not only Meat and Drink for Feasting, but for all other things; as *the Heavens* are said to *answer the Earth*, when they give it those showers which it desires and needs to make it fruitful, *Hos.* 2. 21. And this clause seems to be added as an aggravation of the sin and folly of Luxury, because Princes do thereby waste that Mony and Treasure which is so highly necessary for the support and preservation of themselves, and of their Kingdoms, and are forced to squeeze Money out of their People by oppressive and dishonourable and dangerous practices, that they may have more to spend in riotous courses.

* Exod. 22. 28. ‖ Or, *conscience.*

20. ¶ * Curse not the king *d*, no not in thy ‖ thought *e*, and curse not the rich *f* in thy bed-chamber *g*: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter *h*.

d Having spoken of the miscarriages of Kings, he now gives a caution to their Subjects, that they should not thence take occasion to speak irreverently or contemptuously of them, or wish or design any evil against their Persons or Government: For though vices may be condemned, wheresoever they are, yet both Reverence and Obedience are due to Magistrates, as they are God's Vicegerents and Ordinances, notwithstanding their Vices, as is manifest from *Rom.* 13. 1, &c. 1 *Pet.* 2. 13, &c. *e* In the most secret manner, by giving way to such thoughts or affections; for these will very probably break forth into such words and practices. *f* The Princes or Governours under the King, who are commonly rich: or any other rich men, who can oppress or punish thee by their Wealth, as well as Kings can do it by their Power. *g* Where thy Wife or Servant may hear thee, and afterwards through folly or passion discover it to thy ruine. *h* The King will hear of it by unknown and unsuspected hands, as if a Bird had chanced to be at the window when thou didst speak the words, and did hear them, and carry the report of it unto the King. It is a proverbial expression, as when we say, *Hedges have Ears*, and *the Walls will speak*. Hence Kings are said to have long Ears.

CHAP. XI.

† Heb. *upon the face of the waters.* * Deut. 15. 10. Prov. 19. 17. Matt. 10. 42.

1. CAst thy bread † upon the waters *a*; for thou shalt find it *b* after * many days *c*.

a *Solomon* having discovered divers vanities, and amongst others the vanity of heaping up Riches, he now teacheth us that it is our Interest as well as Duty, not so much to lay them up, as to lay them out in pious and charitable uses; and having taught us the true and best use of worldly things, for our present comfort and benefit, which is to enjoy them with a chearful and contented Mind, he now directs us to the best improvement of them, for our future and greater advantage; and having acquainted us with our duty towards our Superiours, he now directs us in our carriage towards our Inferiours, and especially to such of them as are poor. The sense of these words is either 1. *Cast thy seed* (which is here called *Bread*, as it is also *Job* 28. 5. *Isa.* 28. 28. and elsewhere) *beside* (for so the Hebrew particle *al*, is oft used) *the waters*, *i. e.* either by the Rivers side, or in moist and watery grounds, which usually are very fruitful. Or, 2. *Cast* (freely and liberally bestow) *thy bread* (*i. e.* thy Money or Provisions, which are oft signified by the name of *bread*. By saying *thy bread*, he cautions us that we give away only that which is our own, and not that which is another's; as they do who give either what they get from others by fraud or power, or what they owe to others, and are unable to pay, and so exercise Charity to the hindrance of Justice, or of the payment of their just debts,) *upon the waters*, *i. e.* upon those poor Creatures, upon whom, by reason of their unthankfulness or inability to make any returns to thee, it may seem to be as utterly lost as the seed which a man casts into the Sea or River. This sense agrees much better, 1. With the words; for he doth not barely mention *the waters*, (for then the particle, *al*, might have been translated *beside*) but *the face*, *i. e.* the surface or top, *of the waters*, in which, and such like cases, *al*, constantly signifies *upon*. 2. With the design and scope of the place, which is to perswade men to be liberal and charitable, notwithstanding the discouragements which they meet with in so doing, of which see the next clause, and the next verse. *b* It shall not be lost, as covetous men, or thine own corrupt heart, may suggest, but it shall certainly be restored unto thee, either by God or by Men, and that with great Honour and Advantage. This is added to prevent an objection, and to quicken us to the duty enjoined. *c* Not immediately, but in due time, and when you least expect it. So you must be content to wait for it with Patience, as the Husbandman doth for the fruits of the Earth.

* Psal. 112. 9. Luk. 6. 30.

2. * Give a portion *f* to seven, and also to eight *g*, for thou knowest not what evil shall be upon the earth *h*.

f A part of thy Estate or Provisions. He alludes to the ancient custom, whereby the Master of the Feast did distribute several parts to each Guest, and withal sent portions to the poor: of which custom see 2 *Sam.* 6. 19. *Neh.* 8. 10, 12. *Esth.* 9. 22. *g* To as many as thou art able; a certain number for an uncertain, as *Mic.* 5. 5. and oft elsewhere. *h* Great calamities may come, whereby thou maist be brought to poverty, and so both utterly lose that blessed opportunity of doing good, which now thou hast in thine hands, whereby thou maist gain unspeakable Honour, and Comfort, and Advantage to thy self, and moreover need the Charity of others, which thou maist comfortably expect, either from Men, or at least from the powerful Providence of God, disposing the hearts of men to pity and help thee, if thou hast been kind and merciful to others; as on the contrary they can expect no Mercy from God or Men, who have shewed no Mercy to others. Thus he not only answers but retorts the Argument by which the covetous man excuseth his uncharitableness, because he must lay up against a rainy day.

3. If the clouds be full of rain, they empty *themselves* upon the earth *i*: and if the tree fall toward the south, or toward the north; in the place where the tree falleth there it shall be *k*.

i Learn, O man, the practice of liberality from the very lifeless Creatures, from the Clouds; which when they are filled with water, do not hoard it up, or keep it to themselves, but plentifully pour it forth for the refreshment both of the fruitful field and of the barren wilderness. *k* These words contain either 1. An Argument to perswade Men to Charity, because they must shortly fall or die, and then all opportunity of being charitable will be lost, and they must expect certainly and eternally to reap whatsoever they have sown, whether it hath been Mercy or Unmercifulness. Or rather, 2. An Answer to a common Objection against it, because we are not certain whether the person who desires our Charity doth really need it, or be worthy of it. To this he answers, As a Tree when it falls, either by the violence of the wind, or being cut down by its owner's order, it is not considerable whether it falls Southward or Northward, for there it lies ready for the Master's use; so thy Charity, though it may possibly be misapplied by thee, or abused by the Receiver, yet being conscientiously given by thee, it shall assuredly return to thee, and thou shalt reap the fruit of it.

4. He that observeth the wind, shall not sow, and he that regardeth the clouds, shall not reap *l*.

l He who neglects or delays the necessary works of sowing and reaping, because the weather is not exactly suitable to his desires, may possibly lose his Harvest. Whereby he intimates what is easily understood out of the foregoing verses, that Men will never do good here, which is expressed by *sowing*, *Psal.* 112. 9. 2 *Cor.* 9. 6. and consequently not receive good hereafter, which is called *reaping*, Gal. 6. 7, 8. if they be discoura-

ged

ged and hindred from it by every doubt or difficulty, such as covetous worldlings object to themselves, that others either do not want their Charity, or will abuse it, that they may possibly need it hereafter.

‖ Or, *of the wind*, Joh. 3. 8. * Psal. 139. 14, 15.

5. As thou knowest not what *is* the way ‖ of the spirit *m*, *nor* * how the bones *n do grow* in the womb *o* of her that is with child; even so thou knowest not the works of God *p* who maketh all.

m Of the Spirit or Soul of Man, how it first comes into the Body of the child in the Womb, whether from God by Creation, or from the Parents by Propagation; nor how it is united with, and so fixed in the Body that it cannot get out of it when it would; nor how and whether it goes out of the Body; all which things are great mysteries. Others translate it, *of the wind, whence it cometh, and whither it goeth*, as is observed *Joh.* 3. 8. or how violently it will blow, or how long it will last. But the former Translation seems to agree better with the following clause. *n i.e.* The whole Body, which is elsewhere signified by the Bones, as *Psal.* 34. 20. & 35. 10. because they are a principal part, and the very foundation and support of the Body. *o* How it comes to pass that one and the same small quantity of seed should diversifie it self into skin, and flesh, and sinews, and veins, and bones, and intrals, or how it receiveth nourishment and growth. *p* What God is doing and will do with thee or others, the Counsels and Methods of God's Providence in the future time of thy Life, what evil God will send upon the Earth, *v.* 2. or what weather he will send, of which *v.* 4. how long or how little a while God will continue thy Life or Estate, and how soon God will call thee to an account. These and many other future events thou canst not foresee, and therefore thy Wisdom and Duty is to cast off all distracting cares, and distrustful fears about them, and chearfully to commit thy self, and all thy affairs, into the Hand of God in well-doing.

† Heb. *shall be right.*

6. In the morning *q* sow thy seed *r*, and in the evening *q* with-hold not thine hand *s*: for thou knowest not whether † shall prosper *t*, either this or that, or whether they both *shall be* alike good *u*.

q Early and late, in all seasons and occasions, do it speedily and continually, be not weary of it. *r* Do all good works, and especially that of Alms-giving, as *swing* is understood, 2 *Cor.* 9. 6. *Gal.* 6. 7. *s* From working or giving. *t* Which shall prosper most, as the next clause explains it; the positive Degree being put for the comparative, or the superlative, which is not unusual in the Hebrew Text. Which shall best answer thine end, or do most good to others, or which shall tend most to the comfort of thy great and last account: for thy Morning-Alms may possibly be given to an unworthy person, or to one who did not need it, and will abuse it, and thy Evening-Alms may fall upon a person of eminent worth, yea, upon an Angel in humane shape, which is remembred as a motive to Hospitality. *Heb.* 13. 2. or upon one in extream necessity, who might possibly have perished both in Soul and Body, if thou hadst not comforted and relieved him: Or, one time thou mayest give with more sincere intention, and with more tender compassion than another time, and so one will be more right and more acceptable to God than the other. *u* Equally successful to the receiver, or to the giver.

7. ¶ Truly the light *is* sweet, and a pleasant *thing is it* for the eyes to behold the sun *x*.

x It cannot be denied that this present Life (which is called *light*, *Job* 3. 20. & 33. 30. *Psal.* 56. 13. and which is expressed Synecdochically, by *seeing the Sun*, *Eccl.* 6. 5. & 7. 11.) is in it self a great blessing, and very desirable; but it is not perpetual nor satisfactory, which is here implied and expressed in the next verse.

8. But if a man live many years *y*, *and* rejoyce in them all *z*; yet let him remember *a* the days of darkness *b*, for they shall be many *c*. All that cometh *d* is vanity.

y Which is a priviledge granted but to few persons comparatively. *z* And suppose he enjoy all the comforts, and escape all the imbitterments of humane Life, all his days: which also is a great rarity. *a* It is his duty and interest seriously to consider. *b* Of death, or of the state of the dead, which is oft expressed by *darkness*, as *Job* 10. 21. *Psal.* 88. 12, &c. and here is opposed to the foregoing *Light*. *c* (*i. e.*) Far more than the days of this short Life, especially if to the time of lying in the Grave be added that greater and utter darkness which is reserved for impenitent sinners, and which is everlasting, *Mat.* 22. 13. & 25. 30. 2 *Pet.* 2. 17. *Jud. v.* 13. And this is added for the caution of mankind, that they may not rejoice excessively in, nor content themselves with the happiness of the present Life, but may seek for something more durable, and more satisfactory. *d* All things which befal any man belonging only to this Life, whether they be comfortable or vexatious, they are but vain and inconsiderable, because they are short and transitory.

9. ¶ Rejoice *e*, O young man *f*, in thy youth, and let thy heart chear thee *g* in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes *h*: but know thou *i*, that for all these *things k*, God will bring thee into judgment *l*.

e This verse is to be understood either 1. As a serious Advice to this purpose, seeing Life is short and transitory, improve it to the best advantage, take comfort in it whilest you may, only do it with moderation, and the fear of God. Or rather, 2. As an Ironical concession, such as are usual both in Scripture, as 1 *Kin.* 18. 27. & 22. 15. *Ezek.* 28. 3, 4. *Matt.* 26. 45. and in other Authors. For this agrees much better with the context, and with the Expressions here used. And so the sense is, I foresee what evil use some men will make of what I have now said; Things being thus, *Let us eat and drink, for to morrow we shall die*, as they also reasoned, 1 *Cor.* 15. 32. *f* He speaks to young men particularly, because they have both the greatest ability, and the strongest Inclinations to pursue sensual pleasures, and are most impatient either of Restraint or Admonition. *g* Indulge thy frolick and jolly humour, and take thy fill of delights. *h* Whatsoever thine Eye or Heart lusteth after, deny it not to them; as this Phrase is taken, *Num.* 15. 39. nor is it ever used in a good sense. Compare *Job* 31. 7. *Psal.* 81. 12. *Jer.* 18. 12. 2 *Pet.* 2. 14. 1 *Joh.* 2. 16. *i* But in the midst of thy feastings and jollity it will become thee, if thou art a reasonable Creature, to consider thy reckoning, and whether thou dost not purchase thy Gold too dear. *k* For all thy follies and sinful Lusts, which thou sleightest as tricks of youth. *l* Will force thee to appear before his Judgment-seat, to give a serious account of all thy youthful and exorbitant courses, and to receive that sentence which thy own Conscience will then say thou dost justly deserve. And if thou likest thy sensuality upon these terms, much good may it do thee. I do not envy thee, nor desire to partake of thy delicates.

‖ Or, *anger*.

10. Therefore remove ‖ sorrow *m* from thy heart, and put away evil *n* from thy flesh *o*; for childhood and youth *are* vanity *p*.

m *i.e.* Sensual and disorderly Lusts, which he elegantly and emphatically calls *sorrow*, with respect to the foregoing words, to intimate, that although such practices do at present gratifie and delight mens Senses and vain Minds, yet they will shortly and certainly bring a man to intolerable and eternal sorrows, which it is thy Wisdom to prevent. *m* Or, as it is rendred in the margent, and by divers others, *anger*; a passion to which men are most prone in the heat of youth. Whereby he may understand either anger against him for this sharp admonition; or rather against God, who hath laid such severe restraints upon them, and threatens such punishments to them for following their own natural Inclinations. So the sense is, do not quarrel with thy Judge, but submit and make thy Peace with him by declaring War against all thy Sins. *n* All evil Concupiscences or Lusts, which though now they seem good to thee, will another day appear to be very evil and bitter things. *o* From thy bodily members. Which he mentions not exclusively, as if he would allow them their spiritual evils, but emphatically, because young men, to whom he is here speaking, are most given to fleshly or bodily Lusts. *p* *i.e.* Most vain, either 1. In their temper and dispositions. Young men are frothy, and foolish, and inconsiderate, whereby they run into manifold dangers, and therefore they shall do well to hearken to the Counsels of those who by their greater Wisdom and Experience, are more capable Judges of these matters. Or, 2. In their condition. The time of Youth is vanishing and transitory, and Old-age and Death will speedily come, against which every man in his wits will take care to lay in solid provisions and comforts.

CHAP. XII.

* Prov. 22. 6‖ * See 2 *Sam.* 19. 35.

1. * Remember *a* now thy Creator *b* in the days of thy youth *c*, while the evil days *d* come not, nor the years draw nigh * when thou shalt say, I have no pleasure in them *e*.

a To wit, practically, or so as to fear, and love, and faithfully serve and worship him, which when men do not, they are said to forget God, *Psal.* 9. 17. & 106. 21. and in many other places. *b* The first Author, and continual Preserver of thy Life and Being, and of all the perfections and enjoyments which accompany it, to whom thou hast the highest and strongest obligations to do so, and upon whom thou hast a constant and necessary dependance, and therefore to forget him is most unnatural, and inhumane, and disingenuous. *c* For then thou art most able to do it, and thou owest the best of thy Time and Strength to God; then thou hast opportunity to do it; and thou maist not live till Old-age: then it will be most acceptable to God, and most comfortable to thy self, as the best evidence of thy sincerity, and the best provision for Old-age and Death; and then it is most necessary for the conquering those impetuous Lusts and Passions which drown so many Thousands of young Men in perdition, both in this Life, and in that to come. *d* The time of Old-age, which is *evil*, *i.e.* burdensome, and calamitous in it self, and far more grievous

and terrible when it is loaded with the ſad remembrance of a man's youthful follies and luſts, and with the dreadful proſpect of approaching death and judgment, which makes him ſee that he cannot live, and yet dare not die, and with the conſideration and experience of the hardneſs of his heart, which in that age is rarely brought to true repentance, and ſo generally expires either in vain preſumption, or in helliſh deſperation. *e* My life is now bitter and burdenſom to me, and worſe than death: which is frequently the condition of old age.

2. Whilſt the ſun, or the light, or the moon, or the ſtars be not darkned *f*, nor the clouds return after the rain *g*:

f Heb. *While the Sun, and the light, and the Moon*, &c. That clauſe, *and the light*, ſeems to be added to ſignifie that he ſpeaks of the darkning of the Sun, and Moon, and Stars, not in themſelves, or in their own bodies, but only in reſpect of that light which they afford to men. And therefore the ſame clauſe which is expreſſed after the Sun, is to be underſtood after the Moon and Stars, as is very uſual in Scripture in like caſes. And thoſe expreſſions are to be underſtood either, 1. Literally, of the dim-ſightedneſs of old men, by reaſon whereof the light of the Sun, *&c.* ſeems dark to them. Which ſeems not to agree with the Context, partly becauſe the dimneſs of their ſight is expreſſed in the next verſe, and partly becauſe both this and the following verſes are wholly Allegorical. Or rather, 2. Figuratively, and that either, 1. Of the outward parts of the body, and eſpecially of the face, the beauty of the countenance, the lightſom and pleaſant complexion of the cheeks, the livelineſs of the eyes, which are compared to the Sun, and Moon, and Stars, and which are obſcured in old age, as the Chaldee Paraphraſt underſtands it. Or, 2. Of the inward parts of the mind, the Underſtanding, Phancy, Memory, which may not unfitly be reſembled to the Sun, and Moon, and Stars, and all which are ſenſibly decayed in moſt old men. For it may ſeem improbable, that *Solomon* in his deſcription of the infirmities of old age, ſhould omit the decays of the moſt noble part of Man, which are commonly incident to old age. And yet, with ſubmiſſion to thoſe worthy perſons who think otherwiſe, it ſeems not neceſſary that he ſhould here ſpeak of thoſe inward decays, partly becauſe they are not ſo general in old men as the decays of the body are; partly becauſe he here directeth his Speech to ſenſual men, who are more affected with corporal than with intellectual maladies; and partly becauſe both the foregoing and following paſſages concern the ſtate of mens bodies and their outward condition. Or rather, 3. Of external things, and of the great change of their joy and proſperity, which they had in their youthful time, into ſorrow, and manifold calamities, which are uſually the companions of old age: For this interpretation ſeems beſt to agree both with the foregoing verſe, in which he deſcribes the miſeries of old age, and with the following clauſe, which is added to explain and determine thoſe otherwiſe ambiguous expreſſions; and with the Scripture uſe of this Phraſe, which is the beſt key for the underſtanding of Scripture; for a ſtate of comfort and happineſs is oft deſcribed by the light of the Sun, *&c.* as *Judg.* 5. 31. 2 *Sam.* 23. 4. *Iſa.* 30. 26. & 60. 20. and a time and ſtate of great trouble is ſet forth by the darkning of the light of the Sun, *&c.* as *Iſa.* 13. 9, &c. & 24. 23. *Joel* 2. 10. & 3. 15. *Mat.* 24. 29. and oft elſewhere. *g* This Phraſe notes a perpetual ſucceſſion, and reciprocation of rain, and Clouds bringing rain, and then rain and Clouds again, and ſo without end. Whereby he expreſſeth either, 1. The rheums or defluxions which do abundantly and inceſſantly flow in and from old men, for want of natural heat and ſtrength to prevent or remove them. Or rather, 2. The continual viciſſitude of infirmities, diſeaſes, and griefs, in old men, one deep calling upon another, and one affliction beginning at the end of another; whereas in young men after rain the Clouds are diſperſed, and fair weather ſucceeds.

3. In the day when the keepers of the houſe *h* ſhall tremble, and the ſtrong men *i* ſhall bow themſelves, and ‖ the grinders *k* ceaſe *l*, becauſe they are few *m*, and thoſe that look out of the windows *n* be darkned.

‖ Or, *the grinders fail, becauſe they* grind *little.*

h (*i. e.*) Of the body, which is oft and fitly compared to an houſe, as *Job* 4. 19. *Pſal.* 119. 54. 2 *Cor.* 5. 1. whoſe *keepers* here are either, 1. The ribs and bones into which they are faſtned, which are the Guardians of the inward and vital parts, which alſo are much weakned and ſhaken by old age. Or rather, 2. The hands and arms, which are man's beſt inſtruments to defend his body from the aſſaults of men or beaſts, and which in a ſpecial manner are ſubject to this *trembling*, by paralytical or other like diſtempers, that are moſt incident to old men. *i* Either the back, or the thighs and legs, in which the main ſtrength of the body doth conſiſt, which in old men are very feeble, and unable both for the ſupport of the body, and for motion. *k* The teeth, thoſe eſpecially which are commonly ſo called, becauſe they grind the meat which we eat. *l* To wit, to perform their office. *m* Heb. *becauſe they are diminiſhed*, either, 1. In ſtrength. Or, 2. In number; being here one, and there another, and not united together, and one directly againſt another, and conſequently unfit for their work. *n* The eyes. By *windows* he underſtands either, 1. The holes in which the eyes are fixed, *Zech.* 14. 12. Or, 2. The eye-lids, which, like windows, are either opened or ſhut. Or, 3. Thoſe humours and coats of the eyes, noted by Anatomiſts, which are the chief inſtruments by which the eye ſees.

4. And the doors ſhall be ſhut in the ſtreets *o*, when the ſound of the grinding is low *p*, and he ſhall riſe up *q* at the voice of the bird *r*, and all the daughters of muſick *s* ſhall be brought low *t*.

o Or, *towards the ſtreets*: which lead into the ſtreets. This is underſtood either, 1. Literally; becauſe men, when they are very old, keep much at home, and have neither ſtrength nor inclination to go abroad. Or rather, 2. Allegorically, as all the other clauſes are underſtood. And ſo *the doors* are either, 1. The outward ſenſes, which, as doors, let in outward objects to the Soul. Or rather, 2. The mouth, or the two lips, here expreſſed by a word of the dual number, which are oft called a *door*, both in Scripture, as *Pſal.* 141. 3. *Mic.* 7. 5. and in other Authors, which, like a door, open or ſhut the way which leads into the ſtreets or common paſſages of the body, ſuch as the gullet, and ſtomach, and all the bowels, as alſo the wind-pipe, and lungs; which alſo are principal inſtruments both of ſpeaking and eating. And theſe are ſaid to be *ſhut*, not ſimply and abſolutely, as if they did never eat, or drink, or ſpeak; but comparatively, becauſe men in extream old age grow dull and liſtleſs, having little or no appetite to eat, and are very much indiſpoſed for diſcourſe, and ſpeak but ſeldom. *p* Or, *becauſe the ſound*, &c. So this may be added, not as a new ſymptom of old age, but only as the reaſon of the foregoing ſymptom. The ſenſe is, When, or becauſe the teeth, called *the grinders*, *v.* 3. are looſe and few, whereby both his ſpeech is low, and the noiſe which he makes in eating is but ſmall. And this is one great cauſe of his indiſpoſedneſs both to eating and to ſpeaking. Some underſtand this of concoction, which after a ſort doth grind the meat in the ſtomach, and in the other parts appointed by God for that work. But that is tranſacted inwardly, and without all noiſe or ſound. *q* To wit, from his bed, being weary with lying, and unable to get ſleep. *r* Either, 1. Upon the ſmalleſt noiſe. Which doth not conſiſt with that deafneſs incident to old men, and deſcribed in the next words. Or rather, 2. As ſoon as the birds begin to chirp, which is early in the morning, whereas children and young men, can lie and ſleep long in the morning. *s* All thoſe ſenſes or parts of the body, which are employed in Muſick and Song, as well thoſe which make it, as the parts of and within the mouth, as thoſe which receive it, to wit, the ears. *t* Shall be caſt down from their former excellency, they are become incapable either of making muſick, or of delighting in it.

5. Alſo *when* they ſhall be afraid *u* of *that which is* high *x*, and fears *ſhall be* in the way *y*, and the almond-tree ſhall flouriſh *z*, and the graſhopper ſhall be a burden *a*, and deſire *b* ſhall fail: becauſe man goeth *c* to his long home *d*, and the mourners *e* go about the ſtreets:

u The paſſion of Fear is obſerved to be moſt incident to old men, of which divers reaſons may be given. *x* Either, 1. Of high things, leſt they ſhould fall upon them. Or rather, 2. Of high places, of going up hills or ſtairs, which is very irkſom to them, becauſe of their weakneſs, and wearineſs, and giddineſs, and danger, or dread of falling. And this clauſe, together with the next, may be rendred thus, and that agreeably to the Hebrew Text, *Alſo they ſhall be afraid and terrified* (two words expreſſing the ſame thing, which is very frequent in the Hebrew) *of* that which is *high in the way*. When they walk abroad they will dread to go up any high or ſteep places. *y* Leſt as they are walking, they ſhould ſtumble, or fall, or be thruſt down, or ſome infirmity or miſchief ſhould befal them. *z* Their heads ſhall be as full of gray hairs, as the Almond-tree is of white flowers. Such Metaphors are not unuſual in other Authors. Hence *Sophocles* calls a gray or hoary head *flowry*, and again, *covered with white flowers*. *a* If it doth accidentally hop up and reſt upon them. They cannot endure the leaſt burden, being indeed a burden to themſelves. But the words may be, and are by others rendred, *the locuſt* (as the ancient Interpreters, and many others render it; or, as ours, and ſome others, *the graſhopper*, which comes to the ſame thing; for theſe two ſorts of inſects are much of the ſame nature and ſhape,) *ſhall be a burden to it ſelf*. And by the *locuſt* or *graſhopper* may be underſtood either, 1. The old man himſelf, who bears ſome reſemblance to it, in ſhape, by reaſon of the bones ſticking out, in the conſtitution of the body, which is dry and withering, and in the legs and arms which are ſlender, the fleſh being conſumed. Or, 2. The back, which fitly follows after the head upon which the Almond-tree flouriſhed, in which the ſtrength of the body lay, and which formerly was able to bear great burdens, but now, through its weakneſs and crookedneſs, is a burden too heavy for it ſelf. And ſome of the Jewiſh and other Interpreters underſtand this word, which others render *locuſt* or *graſhopper*, to be ſome part of the body, either the *Back-bone*, or the *head of*

the

the Thigh-bone, or the *Ankle-bone*, any of which may well be said to *be heavy or burdensom to it self*, when it moves slowly and listlesly, and not without difficulty and trouble. *b* To wit, of Meats, and Drinks, and Musick, and other carnal Delights, which are vehemently desired by men in the heat of their Youth, but are unsavoury to old men; of which see an Instance, 2 *Sam.* 19. 35. It is true, the former Expressions are metaphorical, but the two next following are proper, and to be understood literally, and so may this clause also. *c* Is travelling towards it, and every day nearer to it than other. *d* From this place of his pilgrimage into the Grave, from whence he must never return into this world, and into the state and place of the future Life, which is unchangeable and everlasting. *e* Either such as were hired to that end, of whom see on *Jer.* 9. 17. *Matt.* 9. 23. & 11. 17. or true Mourners, near Relations, and dear Friends, accompany the dead Corps through the streets to the Grave.

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern *f*.

f This verse is to be understood either 1. Literally, of the ornaments of Life, such as Chains, and Jewels, and vessels of Gold and Silver, and of the instruments by which the necessary Provisions and supports of Life are conveyed to us, such as fountains of water, and Pitchers, *&c.* which may be said to be loosed or broken, because they are neglected as useless things to the dead man. Or rather, 2. Allegorically, of those inward parts of Man's Body which are the chief Instruments of Life, or Sense and Motion, and of the vital or animal operations, whether such from which they first proceed, or in which they are first elaborated and contained, which may fitly be compared to a *bowl*, and *fountain*, or *cistern*; or such by which they are derived or conveyed to the several parts of the body, which are very conveniently designed by the *cord*, and *pitcher*, and *wheel*; all which are truly said to be *loosed* or *broken*, *i. e.* dissolved, or become useless and insufficient for the performance of their several functions. This in the general. But it seems most probable that *Solomon*, who was so profound a Philosopher, and doubtless had an accurate knowledge of all the parts of man's Body, and their several offices and operations, doth by these several Expressions describe so many particular parts and offices. By *the silver cord* it is generally and most probably conceived, that he understands the pith or marrow of the back-bone, which comes from the brain, and thence goeth down to the very lowest end of the Back-bone, together with the Nerves and Sinews, which, as Anatomists observe, are nothing else but the production and continuation of the marrow. And this is most aptly compared to a *cord*, both for its figure, which is very long and round, and for its use, which is to draw and move the parts of the Body, and to *silver*, both for its excellency and colour, which is white and bright, even in a dead, and much more in a living Body. And this may properly be said to be *loosed*, or *dissolved*, or *broken*, or *removed*, as others render the word, the sense of all these translations being the same, because it is relaxed, or obstructed, or otherwise disenabled for its proper service. And answerably hereunto by *the golden bowl* he understands the Membranes of the Brain, and especially that innermost Membrane which is called by Anatomists, *the pious mother*, because it doth with a motherly care defend the Brain, and assist and govern its actions, which insinuates it self into all the parts of the Brain, following it in its various windings and turnings, keeping each parcel of it in its proper place, and distinguishing and dividing one part from another, to prevent disorder and mischief. This is not unfitly called a *bowl*, partly because it is round, and partly because it receives and contains in it all the substance of the Brain; and a *golden* bowl, partly for its great preciousness and usefulness; partly for its ductility, being drawn out into a great thinness or fineness, as Gold is capable of being drawn forth into thinner plates than other metals can bear; and partly for its colour, which is somewhat yellow, and comes nearer to that of Gold than any other part of the Body doth. And this is well said to be *broken*, as for the reasons above noted, so because upon the approach of Death it is commonly shrivel'd up, and many times broken. And as these two former clauses concern the Brain, and the animal Powers, so the two following clauses of this verse respect the Spring and seat of the vital Powers and Operations, and of the blood, the great instrument thereof, which hath been commonly conceived, and consequently is here understood, to be the Liver, but more truly and certainly is the Heart, which is now known and confessed to be the source of the blood. And so *Solomon* here describes the chief Organs or Vessels appointed for the Production, and Distribution, and Circulation of the Blood in Man's Body. For although the Doctrine of the Circulation of the Blood hath lien hid and unknown for very many Generations together, and therefore the honour of the invention of it is justly ascribed to a famous Physician of our Country, yet it is not improbably supposed by some, that it was well known to *Solomon*, although after his time it was lost, as doubtless many other things were, which he wrote concerning Plants, and other things. According to this notion *the fountain* here is the right Ventricle of the heart, which is now acknowledged to be the spring of Life, and of the vital Spirits, and the *pitcher* is the veins which convey the blood from it to other parts, and especially that arterious Vein, as Anatomists call it, by which it is transmitted to the Lungs, and thence to the left Ventricle of the Heart, where it is better elaborated, and then by the Pulse thrust out into the great Artery, called *Arteria aorta*, and by its branches dispersed into all the parts of the Body, to give them Life and Vigor, which being done, the residue of the Blood is carried back by the Veins into the right Ventricle of the Heart, whence it is disposed, as hath been now mentioned, and so runs in a perpetual round, unless it be obstructed by some disorder in the Body. And the *cistern* is the left Ventricle of the Heart, and the *wheel* seems to be that great Artery which is joined to it, which is very fitly so called, because it is the first and great instrument of this Rotation or Circulation of the Blood, which by its Pulse is forcibly thrust out into all the parts of the Body, whence, by various windings and turnings, it returns thither again, and so is sent again upon the same journey, which in like manner it performs again and again, as long as Life and Health continue; and when any of these parts are disenabled for the discharge of their Offices, then are they fitly said to be broken. *The pitcher* may be said to *be broken at the fountain*, when the veins do not return the blood to the Heart, but suffer it to stand still and cool within them, whence comes that coldness of the outward parts, which is a near forerunner of Death. And *the wheel* may be said to *be broken at the cistern*, when the great Arteries do not perform their Office of conveying the Blood into the left Ventricle of the Heart, and of thrusting it out thence into the lesser Arteries, whence comes that ceasing of the pulse, which is a certain sign of approaching Death.

7. * Then shall the dust *g* return to the earth as it was *h*: and the spirit *i* shall return unto God *k* * who gave it *l*.

* Gen. 3. 19.
* Num. 16. 22. & 27. 16. Job 34. 14. Isa. 57. 16. Zech. 12. 1.

g The Body called *dust*, both for its original which was from the dust, and to signifie its vile and corruptible Nature. *Job* 4. 19. & 30. 19. *Psal.* 103. 14. *h* Whence it was first taken. He alludes to that passage *Gen.* 3. 19. *i* The Soul of man frequently so called, as *Gen.* 2. 7. *Psal.* 31. 5, *&c.* because it is of a spiritual or immaterial Nature. *k* Into his presence, and before his Tribunal, that there it may be sentenced to its everlasting habitations, either to abide with God for ever, if it be approved by him, or otherwise to be eternally shut out from his presence and favour. *l* To wit, in a peculiar manner, by his creating Power; for in a general sense *God giveth to every seed his own body*, 1 Cor. 15. 38. Hence he is called *the father of Spirits*, Heb. 12. 9.

8. ¶ * Vanity of vanities, saith the preacher, all is vanity *m*.

* Chap. 1. 2.

m This sentence wherewith he began this Book he here repeateth in the end of it, partly as that which he had proved in all the foregoing discourse, and partly as that which naturally and necessarily followed from both the branches of the assertion now laid down, *v.* 7.

9. And ‖ moreover, because the preacher was wise *n*, he still taught the people knowledge *o*; yea, he gave good heed *p*, and sought out *q*, *and* * set in order *r* many proverbs *s*.

‖ Or, *the more wise the preacher was, &c.*
* 1 King. 4. 32.

n Which he affirmeth not out of vain ostentation, but partly to procure the more credit and acceptance to his Doctrine and Counsel here delivered; and partly to declare his Repentance for his former follies, and God's great Mercy in restoring his Wisdom to him. *o* As God gave him this Wisdom, that he might be a teacher of others, so he used it to that end. Therefore despise not his Counsel. *p* He did not rashly and foolishly utter whatsoever came into his mind, or mouth, but seriously pondered both his matter and words. *q* Both by the exercise of his own mind, and by reading and learning from others. *r* Or, *directed* or *fitted*. He selected such as were most useful. *s* Excellent and wise sayings, which are oft called *Proverbs*, as was noted before upon the Book of *Proverbs*.

10. The preacher sought to find out † acceptable words *t*, and *that which was* written *u was* upright *x*, *even* words of truth *y*.

† Heb. *words of delight.*

t Heb. *desirable* or *delightful*, worthy of all acceptation, such as would minister comfort and profit to the hearers or Readers. *u* By the Preacher in this and his other Books. *x* Heb. *right* or *streight*, agreeable to the Mind or Will of God, which is the rule of right, not crooked or perverse. *y* Not fables cunningly devised to deceive the simple, but true and certain Doctrines which commend themselves to mens own Consciences or Reasons, wholesom and edifying Counsels.

11. The words of the wise *z are* as goads, and as nails *a* fastened *b by* the masters of assemblies *c*, *which* are given from one shepherd *d*.

z Not of secularly or politickly wise men, but of the spiritually wise and holy men of God; of which, and not of the former, this whole context treats. *a* Piercing into mens dull Minds, and hard Hearts, and quickening and provoking them to the practice of all their duties. *b* Which do not only amuse and startle men for the present, as the wise and grave Counsels of moral Philosophers frequently do, but make powerful and abiding impressions in them; which is the peculiar effect of God's Word. *c* By the teachers of God's Church and People, whether

whether Prophets or others, appointed by God for that work. *d* From God, or from Jesus Christ, the great Shepherd and Teacher of the Church in all Ages, by whose Spirit the ancient Prophets, as well as other succeeding Teachers were inspired and taught, *Jer.* 3. 15. 1 *Pet.* 1. 11. & 2 *Pet.* 1. 21. And this clause seems to be added partly as the reason of that admirable Harmony and Agreement which is amongst all the men of God in all ages and places, because they are all taught by one Master, and guided by the same Hand; and partly to oblige us to the greater Attention and Reverence to all their Doctrines and Counsels, which we are to receive as the word of God, and not of Men only, as is said 1 *Thes.* 2. 13.

12. And further, by these *e*, my son, be admonished *f*: of making many books *there is* no end *g*, and much ‖ study *h* *is* a weariness to the flesh *i*.

‖ Or, *reading.*

e By these Wise Men, and their Words or Writings, of which he spake in the foregoing verse. *f* Take your Instructions from them, for their words are right and true, as he said *v.* 10. whereas the words of other men are false, or at best doubtful. *g* I could easily write many Books and large Volumes upon these matters, but that were an endless and needless work; seeing things necessary to be known and done, lie in a little compass, as he informs us in the next verse. *h* The reading of many Books written by learned Philosophers about these things; which it is more than probable were then extant, though since lost, which also *Solomon*, being so curious and inquisitive a person, would in all likelihood procure and peruse as far as he had opportunity. *i* It wasteth a man's strength and Spirits, and yet (which is implied) doth not satisfie the Mind, nor sufficiently recompence the trouble and inconvenience to which man is exposed by it.

13. ¶ ‖ Let us hear the conclusion of the whole matter *k*, * Fear God *l*, and keep his commandments *m*: for this *is* the whole *duty* *n* of man.

‖ Or, *the end of the matter, even all that hath been heard.*

* Deut. 6. 2. & 10. 12.

k The summ and substance of all that hath been said or written by wise men, so far as it is necessary for us to know. *l* Which is Synecdochically put here, as it is very frequently in Scripture, for all the inward Worship of God, Reverence, and Love, and Trust, and a Devotedness of Heart to serve and please God, and a Lothness to offend him, and an Aptness to tremble at his Word and Judgments. *m* This is fitly added as a necessary effect and certain Evidence of the Fear of God. Make Conscience of practising whatsoever God requires, how costly, or troublesom, or dangerous, soever it be. *n* In the Hebrew it is only, *the whole*: it is his whole work and business, his whole Perfection and Happiness, it is the summ of what he need either know, or do, or enjoy.

14. For * God shall bring every work into judgment *o*, with every secret thing *p*, whether *it be* good, or whether *it be* evil.

* Rom. 2. 16. & 14. 10. 1 Cor. 4. 5. 2 Cor. 5. 10.

o This is added either, 1. As a reason of what he last said, *this is the whole of man*, because all men must give an account to God of all their works, and this alone will enable them to do that with joy, and not with grief: Or, 2. As another Argument to press the foregoing Exhortation, *Fear God, and keep his commandments*, for you must be called to judgment about it; *&c.* *p* Not only outward and visible actions, but even inward and secret thoughts.

CANTICLES.

CANTICLES.

Before I come to the Explication of this Book, some things must be premised concerning it. 1. *That it was of Divine Inspiration is so clear and certain, that as the Jewish Writers note, none ever questioned it, although some doubted of some other of* Solomon's *Writings. And the same Arguments which prove the Divinity of other Books, are found here, such as the quality of the Pen-man, who was confessedly a man inspired by God; the Excellency and Usefulness of the Matter; the sacred and sublime Majesty of the stile; and the singular efficacy of it upon the Hearts of sober and serious Persons, who read it with due preparation; and those other Characters which are commonly known, and therefore it is needless here to enumerate.* 2. *The form of this Book is dramatical, wherein several parts or parcels of it are uttered by, or in the Name of several persons, which are chiefly Four, the Bridegroom and the Bride, and the Friends or Companions of the one, and of the other. Nor is it declared what or when each of them speak, but that is secretly couched, and is left to the observation of the prudent Reader, as is usual in Writings of this Nature.* 3. *The design of the Book in general is to describe the passionate Loves and happy Marriage of two persons, and their mutual satisfaction therein, and the blessed Fruits and Effects thereof. But then it is not to be understood carnally concerning* Solomon *and* Pharaoh's *Daughter, as some have fansied, although the occasion of this Love and Marriage may be taken from that, or rather he makes an alluſion to that, but spiritually concerning God, or Christ, and his Church and People. This is sufficiently evident from the descriptions of this Bridegroom and Bride, which are such as could not with any decency be used or meant concerning* Solomon *and* Pharaoh's *Daughter, as when he is brought in like a Country Shepherd,* Ch. 1. 7. *and is called his Brides* Brother, Ch. 5. 2. *and when he gives such high and excessive Commendations to himself, as we shall see, and when she is made the* keeper of Vineyards *and of* Sheep, *Ch.* 1. 6, 8. *and is said to be smitten and abused by the Watchmen,* Ch. 5. 7. *and to be* terrible as an Army, *Ch.* 6. 4. *and to be like* Pharaoh's Horses, *and to have* an Head like Carmel, a Nose like a Tower, Eyes like Fish-pools, Teeth like a flock of Sheep, *&c. Ch.* 7. 4, 5. *And there are many such like Expressions and Descriptions, which being applied to them are absurd and monstrous. Hence it follows that this Book is to be understood mystically or Allegorically concerning that spiritual Love and Marriage which is between God or Christ, and his Church, or every believing Soul. And this will be more than probable to any man who shall consider the following particulars.* 1. *That the Scriptures both of the Old and New Testament are full of mystical and Allegorical passages; which being known and confessed, it is needless to prove.* 2. *That the Doctrine of Christ, or the Messias, and of his being the Head, and Husband, and Saviour of God's Church or People, was well known, at least to the Prophets, and the wise and pious Israelites, in the time of the Old Testament; whereof we have many manifest and unquestionable evidences, not only in the New Testament, but in the Writings of* Moses, *in the Books of* Psalms *and* Proverbs, *and in the Prophets, as hath been noted in part, and will, God assisting, be further observed in the proper places.* 3. *That God compares himself to a Bridegroom, and his Church to a Bride,* Isa. 62. 5. *and calls, and owns himself the* Husband *of his People,* Isa. 54. 5. Hos. 2. 16, 19, 20. *In which places, by comparing these with many other Texts of Scripture, by* God, *or the* Lord, *is meant Christ, the second Person in the Godhead, who then was to come down, and since did come from Heaven to Earth, for the consummation of that eternal project of Marriage between God and his People. Which also is fully confirmed by the Writings of the New Testament, which were designed for the Explication of the Old, in which Christ is expresly declared to be the Bridegroom or Husband of his Church, as* Mat. 9. 15. *&* 22. 2. John 3. 29. 2 Cor. 11. 2. Eph. 5. 23. Rev. 19. 7. *&* 21. 2. *&* 22. 17. 4. *That the* 45th Psalm, *which is a kind of abridgment of this Book, although it had its rise from, or alludes to the Marriage between* Solomon *and* Pharaoh's *Daughter, was written concerning the Messias, as all Interpreters, both Christian and Jewish, agree, and concerning the mystical Marriage between Christ and his Church; of which see my notes upon that Psalm. From these considerations, and many others which might be suggested, and which will offer themselves to our thoughts from several passages of it, it is sufficiently manifest, that the main scope and business of this Book is to describe the mutual Love, Union, and Communion which is between Christ and his Church in the various conditions to which it is liable in this World, as in the state of Weakness, and Desertion, and Persecution from foolish Shepherds, and the like,* Ch. 1. 6, 7. *&* 3. 1, 2, 3, 4. *&* 5. 2, 7, &c. *Moreover it is to be considered, that* Solomon *doth here vary his Speech, sometimes speaking of the Church in general, as one Person or Body; or sometimes of the particular Members of it, or of several Believers, both of such as really and sincerely are so, or such as profess to be so, and of their various dispositions and conditions. And hence comes the difference of Persons here mentioned, the Mother, or Sponse, and the Children, or Daughters of* Jerusalem, *Sixty Queens, and Eighty Concubines, some that are Strangers to the Bridegroom, and some that are well acquainted with him,* &c. *These things being premised will give great light to the several passages of this Book.*

CHAP. I.

THE song of songs *a*, which *is* Solomons *b*.

a The most excellent of all Songs, whether composed by profane or sacred Authors, by *Solomon*, or by any other. So this Hebrew Phrase is understood in other cases, as the *holy of holies* signifies the most holy; and the highest King is called *King of Kings*; and there are multitudes of such instances, as hath been oft observed. And so this might well be called, whether you consider the Author of it who was a great Prince, and the wisest of all mortal Men, the two *Adams* only excepted; or the Subject of it, which is not *Solomon*, but *a greater than* Solomon, even Christ, and his Marriage with the Church, as hath been noted; or the Matter of it, which is most lofty and mysterious, containing in it the greatest and noblest of all

all the mysteries contained either in the Old or the New Testament; most pious and pathetical, breathing forth the hottest flames of love between Christ and his People, most sweet, and comfortable, and useful to all that read it with serious and Christian Eyes. Nor is it the worse because prophane and wanton Wits abuse it, and indeavour to fasten their absurd and filthy senses upon some passages in it. The truth is, this Book requires a sober and pious, not a lascivious and foolish Reader: for which reason some of the ancient Hebrews advised young men to forbear the reading of it, till they were thirty years old. *b* Which was composed by *Solomon*: but whether before his Fall, or after his Repentance, is not easie to determine, or necessary to be known.

2. Let him kiss me with the kisses of his mouth *c*:
* for † thy love *d* is better than wine *e*.

* Ch. 4. 10.
† Heb. *thy loves.*

c The beginning of this Book is abrupt, and may seem disorderly; but is very suitable to, and usual in Writings of this Nature, wherein things are not related in an historical and exquisite order, but that which was first done is brought in as it were accidentally after many other passages; as we see in *Homer* and *Virgil*, and in the Greek and Latine Comedians. These are the words of the Spouse, as all acknowledge, wherein she breatheth forth her passionate Love to the Bridegroom, whom she doth not name, but only intimate by the Prononn Relative, *him*, which is here put without and for the antecedent, as *Ps.* 87. 1. & 114. 2. *Joh.* 20. 15. Which manner of Expression she useth because it was needless to name him, as being so well known to the person, or persons, to whom she speaks, and being the only person who was continually in her thoughts and speeches. By *kisses*, which were the usual tokens of Love and good-will, she means nothing else but the communications and manifestations of his Love and favour to her, as the following clause explains this, his Graces and comforts breathed into her from the mouth and spirit of Christ. *d* This sudden change of the person is frequent, especially in such pathetical discourses. First she speaks of him as absent, and at a distance, but speedily grows into more acquaintance with him, and by ardent desire and faith, embraceth him as present. *e* Than the most delicious meats or drinks, or than all sensual delights, this one kind being Synecdochically put for all the rest, as it is *Esth.* 5. 6. *Job* 1. 13. *Prov.* 9. 2. *Eccl.* 2. 3.

3. Because of the savour of thy good ointments *f*, thy name *g is* as ointment poured forth *h*, therefore do the virgins *i* love thee.

f Because of those excellent Gifts and Graces of God's Spirit wherewith thou art repleniished, and which flow from thee upon thy Members. *g* Either, 1. Thou thy self, *Names* being oft put for Persons, as *Act.* 1. 15. *Rev.* 3. 4. Or rather, 2. Thy fame or report, the very mention of thee, and all those things by which thou makest thy self known to men, thy Word, and particularly thine offers and promises of Pardon and Salvation made to sinners, and all thy works, both ordinary and miraculous, especially that great work of Redemption. *h* Most lovely and acceptable, and refreshing. *i* Called *the Companions* of the Bride, *Psal.* 45. 14. particular Believers, who are called *Virgins*, 2 *Cor.* 11. 2. *Rev.* 14. 4. who have their senses exercised to perceive this sweetness and fulness of Christ.

* Joh. 6. 44.
* Ps. 45. 14, 15.
4. * Draw me *k*, we *l* will run after thee *m*: the king *n* * hath brought me *o* into his chambers *p*: we will be glad and rejoyce in thee *q*, we will remember *r* thy love more than wine: ‖ the upright *s* love thee.

‖ Or, *they love thee uprightly.*

k By thy Grace and holy Spirit effectually inclining my heart to come unto thee, as this Phrase implies, *Jer.* 31. 3. *Hos.* 11. 4. *Joh.* 6. 44, 45. As thou hast outwardly called and invited me, so do thou inwardly move me, who am naturally averse and backward to follow thee. *l* Both I thy Spouse, and the Virgins my Companions. And this change of numbers teacheth us that the Spouse in this Book is one great Body, consisting of many Members, of whom therefore he speaks sometimes in the singular, and sometimes in the plural number. *m* Will follow thee readily, and chearfully, and swiftly; which is opposed to her former sluggishness and listlessness. We will not receive thy Grace in vain, but will improve it, and cooperate with it, and stir up all our strength to serve and obey thee. *n* Christ, my Husband and Lord, the King of his Church, as he is oft called the King of Kings, *&c.* *o* Heb. *hath caused me to come*, by drawing me as I desired. He hath answered my Prayer. *p* Where I may most freely and familiarly converse with him, and enjoy him. He hath taken me into intimate communion with himself. These *Chambers* seem to note either 1. Those heavenly Mansions into which Believers are sometimes said to be brought, even in this Life, as *Eph.* 2. 6. because they have a lively Faith, and well-grounded Hope, and Assurance, and some comfortable foretasts of that blessed State. Or rather, 2. Those places and conditions upon Earth, in which they enjoy the special favour and fellowship of God in Christ, as the publick Assemblies in which Christ is in a peculiar manner present, *Mat.* 18. 20. where his Word and Ordinances are dispensed, and where he poureth forth his Spirit, and Blessings, and speaks great Peace, and gives forth his Loves unto his People. Yea, even the private Closets, wherein Believers enjoy much of Christ by Prayer, and Praise, and Reading, and Meditation, are such Chambers also: For it is not the Place, but the State, or Priviledge, which is here signified, and which is considerable. *q* Or, *For thee*, in, or for, thy Love and Favour to us, which is the principal cause of our Joy. *r* Or, *commemorate* or *celebrate*. This shall be the matter of our Thoughts and Discourses. *s* Those chaste and sincere Virgins mentioned *v.* 3. who are here opposed to hypocritical Professours.

5. I *am* black *t*, but comely *u*, O ye daughters of Jerusalem *x*, as the tents of Kedar *y*, as the curtains of Solomon *z*.

t It might be objected, who art thou, that thou shouldest have or pretend to such a Royal Bridegroom, and such Honours and Favours? To this the Church answers, I confess, as to my self, and outward appearance in the Eyes of the World, I have not that pomp and beauty which Men admire, but *am black*, contemptible and deformed, both for my own Infirmities and Disorders, and for the scandals of some of my own Members, and for the Reproaches and Persecutions of worldly men. She alludes to the complexion of *Pharaoh*'s Daughter, who was black. *u* Yet I am *glorious within*, *Psal.* 45. 13. and comely through the Beauty which my Husband hath put upon me, by his Graces and Blessings conferred upon me, such as Justification, and Sanctification, *&c.* *x* By which she understands particular Believers, whose *Mother* Jerusalem is called, *Gal.* 4, 26. who had joined themselves to her, especially young Converts and weak Christians, who were startled and offended at the contemplation of her blackness. *y* (*i.e.*) Of the wild *Arabians*, the Posterity of *Kedar*, Gen. 25. 13. who dwelt in Tents, which were black and uncomly, both in themselves, and by the injuries of the weather, to which they were constantly exposed. *z* As the Hangings wherewith *Solomon*'s House was furnished, which none can doubt that they were most beautiful and glorious. So these two last clauses answer to the two first, and that in the same order in which they lie.

6. Look not upon me *a* because I *am* black, because the sun hath looked upon me *b*: my mothers children *c* were angry with me *d*, they made me the keeper of the vineyards *e*, *but* mine own vineyard have I not kept *f*.

a With wonder and disdain, because of my blackness, as it follows. *b* My blackness is not essential, and inseparable, but chiefly caused by the scorching beams of the Sun, (*i. e.*) of sore Persecutions and Tribulations, which by God's permission have befaln me, which are represented by the Sun, *Mat.* 13. 6, 21. *c* False Brethren, who pretend that the Church is their Mother, when their Actions demonstrate, that God, the Husband of the Church, is not their Father, hypocritical Professors, who are, and ever were, the keenest Enemies to the true Church and People of God, *Isa.* 66. 5. *Gal.* 4. 29. false Teachers and their followers, who by their corrupt Doctrines, and Divisions, and Contentions which they raise, bring great mischief to the Church. See 2 *Cor.* 11. 26. *Gal.* 2. 4. *d* Or fought *against me*, as the ancients render it, and so marred my Beauty. *e* (*i.e.*) Of their Vineyards, for to these she opposeth her own in the next clause. Having prevailed against me, they used me like a slave, putting me upon the most dishonourable and troublesom services, such as the keeping of the Vineyards was esteemed, 2 *Kin.* 25. 12. *Isa.* 61. 5. *Mat.* 20. 17. *f* They gave me such a full and constant employment in their drudging work about their Vineyards, that they left me no time to mind mine own, they hindred me from doing my own duty, and from minding my own concerns. And therefore it is no wonder, if in this posture and condition I be uncomely, and scorched by the Sun. But because Churches or Societies of Professors of Religion, whether good or bad, are oft called *Vineyards*, as *Deut.* 32. 32. *Psal.* 80. 8. *Isa.* 5. 1, 2, 7. this and the foregoing clause may be thus understood, that they endeavoured to seduce and corrupt the Church with false Doctrines, and Superstitious, or Idolatrous Worship, and to oblige her to countenance and maintain them, and thereby disturbed and hindred her from her proper work, which was the propagation and advancement of the true Doctrine and Worship in particular Assemblies and Persons, belonging, or to be brought in, to her.

7. Tell me, O thou whom my soul loveth *g*, where thou feedest *h*, where thou makest *thy flocks* to rest at noon *i*: for why should I be ‖ as one *k* that turneth aside *l* by *m* the flocks of thy companions *n*?

‖ Or, *as one that is vailed.* 2 Sam. 15. 30.

g Notwithstanding all these Discouragements and Afflictions which I suffer for thy sake, and for my Love to thee. Being reproached and persecuted by others, I flee to thee, O my only Refuge and Joy, and I beg direction and help from thee. *h* Understand *thy flock* as *Gen.* 29. 7. & 37. 16. Seeing false Teachers and Churches bear thy Name, *Mark.* 13. 21, 22. and thy true Church sometimes lies hid, *Rev.* 12. 14. discover to me which is thy true Church, and which are those Assemblies and People where thou art present, and where thine Ordinances are dispensed

ſed in purity and power, and where thou doſt and wilt *command the bleſſing, even life for evermore*, as it is expreſſed, *Pſal.* 133. 3 that I may join my ſelf to them. This is the requeſt of particular Believers. For it muſt be minded, as that which will be uſeful to explain many difficulties in this Book, that the Church in this Book is ſometimes conſidered, and ſpeaketh, or is ſpoken of, as one entire Body, and ſometimes with reſpect unto, and in the name of her particular Members, and that promiſcuouſly; and, in which of theſe capacities each place is to be underſtood, is left to the prudent and diligent Reader to gather out of the words and Context. *i* In the heat of the day, when the Shepherds in thoſe hot Countries uſed to carry their flocks into ſhadowy places. Whereby he means the time of hot perſecution, when it is hard to find and diſcover the true Church, partly becauſe ſhe is deformed by it, and partly becauſe ſhe is obſcured and driven into the Wilderneſs, as it ſaid, *Revel.* 12. 14. *k* (*i.e.*) Be really one, the Particle, *as*, being here a note of truth, as it is in many other places. Why wilt thou by withdrawing thy ſelf from me, and denying thy direction to me, ſuffer me, or give occaſion to me to be ſuch a one. *l* Or, *a wanderer*, or *vagabond*, like a neglected and forlorn Creature expoſed both to cenſure and danger, from both which it belongs to thee, my Husband, to protect and ſave me. *m* Or, *about*, or *towards*, as this Particle is elſewhere uſed. *n* The aſſemblies of corrupt and falſe Teachers and Worſhippers, by which I am like to be enſnared, if thou doſt forſake me. Theſe he calls Chriſt's *Companions*, partly becauſe they profeſs the Name of Chriſt, and their conjunction with him in God's Worſhip; and partly becauſe they ſet themſelves up in Chriſt's ſtead, and uſurp his Power in delivering and impoſing their own Laws and Doctrines upon mens Conſciences, and behave themſelves like his equals or companions, not as becometh his Subjects.

* Chap. 5. 9. & 6. 1.

8. ¶ If thou know not *n*, * O thou faireſt among women *o*, go thy way forth by the footſteps of the flock *p*, and feed thy kids *q* beſide the ſhepherds tents *r*.

n To wit, where I feed my ſheep. For this is Chriſt's anſwer to his Spouſe or People. *o* Though thou art black in thine own and others eyes, yet thou art very beautiful and amiable to me, as being waſhed white in my Blood, and beautified with my Gifts and Graces. *p* Obſerve and follow the paths which my ſheep have trodden before thee, of my faithful Servants, *Abraham*, and others, whoſe Examples are propounded for our imitation, *Rom.* 4. 12. *Heb.* 6. 12. For the Church in all Ages is one and the ſame, and there is but one way for the ſubſtance, in which all the Saints from the beginning to the end of the World do walk, *Chriſt* being *yeſterday, and to day, and the ſame for ever*, Heb. 13. 8. and *the Lamb ſlain from the foundation of the world*, Rev. 13. 8. *q* Take care for the feeding or teaching of all, and eſpecially of young and weak Chriſtians, who do and ſhall aſſociate themſelves to thee, whom the Holy Ghoſt calls *Lambs*, *Joh.* 21. 15, 16. as here *Kids*. For although grown and wanton *Goats* are commonly uſed in Scripture in a bad ſenſe, yet the *Kids* of the Goats do ſometimes note Believers, as *Iſa.* 11. 6. and *Kids* were among thoſe Sacrifices which repreſented Chriſt, *Heb.* 9. 12, 13, 14. *r* Under the conduct, and according to the inſtruction of my faithful Shepherds, or Paſtors, firſt and chiefly thoſe who have gone before thee, the Prophets and Apoſtles, and after, and in ſubordination to them, and to their Writings, others whom I ſhall raiſe from time to time to feed my people with Wiſdom and Underſtanding.

* Ch. 2. 2. 10, 13. & 4. 1, 7. & 5. 2. & 6. 4. Joh. 14. 15.

9. I have compared thee *s*, * O my love, to a company of horſes in Pharaohs chariots *t*.

s Heb. *I have made thee like*; which may be underſtood either, 1. Verbally, by comparing. Or, 2. Really, by making a real reſemblance in quality or condition. *t* Either, 1. For comelineſs; for an Horſe is a very ſtately and beautiful Creature, and the Egyptian Horſes were preferred before others, 1 *Kings* 10. 28. *Iſa.* 31. 1. and *Pharaoh*'s own Chariot-horſes were doubtleſs the beſt of their kind. Or, 2. For excellent order and uſefulneſs, as thoſe Horſes did equally and orderly draw the Chariot, and carried *Pharaoh* with eaſe and ſpeed whither he deſigned to go. Or rather, 3. For ſtrength and courage, to overcome all thine Enemies. For Horſes are famous for that property, *Job* 39. 21, &c. And the ſtrength of the Battle was then thought to conſiſt very much in Horſes, *Prov.* 21. 31. and Chariots, and eſpecially in a company or multitude of them. And the Church in this Book is repreſented not only as fair and beautiful, but alſo as *terrible* to her Enemies, *Cant.* 6. 10. Compare *Rev.* 19. 11, 14.

* Ezek. 16. 11, 12, 13.

10. * Thy cheeks are comely with rows *of jewels u*, thy neck *x*, with chains of gold *y*.

u Which being faſtned to the heads of Brides, uſed to hang down upon, and to adorn their cheeks, according to the manner in thoſe times. He mentions the *Cheeks* as the chief ſeat of Beauty: and he intimates that the Churches Beauty is not natural, nor from her ſelf; but from the jewels wherewith Chriſt adorns her. *x* Which is mentioned as another viſible part and ſeat of Beauty, *Hoſ.* 10. 11. But to accommodate every part and ornament named in this Book, to ſome particular thing in the Church, ſeems to have more of curioſity and artifice than of ſolidity and uſe. *y* Whereby, as well as by *the rows of Jewels*, he may ſeem to deſign all thoſe perſons and things wherewith the Church is made beautiful in the Eyes of God, and of men, ſuch as excellent Miniſters, and Saints, righteous Laws, holy Ordinances, and the Gifts and Graces of God's Spirit, all which are given by God to the Church, and are her beſt ornaments.

11. We *z* will make thee borders of gold, with ſtuds of ſilver *a*.

z I thy Bridegroom, with the cooperation of my Father, and of the holy Spirit. Such plural Expreſſions are ſometimes uſed in Scripture concerning one God, to note the plurality of Perſons in one Divine Eſſence, as hath been noted upon *Gen.* 1. 26. and elſewhere. *a* Beautiful and honourable ornaments, ſuch as thoſe *v.* 10. Variety of Expreſſions are uſed to ſignifie the various kinds and improvements of the Gifts and Graces which are beſtowed by Chriſt upon the Church. The Phraſe here uſed may be compared with that of *Apples of Gold in pictures of ſilver*, Prov. 25. 11.

12. ¶ While the king *b* ſitteth at his table *c*, my ſpikenard *d* ſendeth forth the ſmell thereof *e*.

b My Royal Husband. *c* Either, 1. With the ſpirits of juſt men and bleſſed Angels in heavenly Glory, to which Chriſt was advanced after his ſufferings, and from which he poureth down his Spirit upon his People. Or rather, 2. With me in his Goſpel and ordinances, in which Chriſt entertaineth his People, and is in a ſpecial, and gracious, and glorious manner preſent with them, *Mat.* 18. 20. & 28. 20. which alſo is oft repreſented in Scripture under the notion of a Feaſt or Banquet, of which ſee *Prov.* 9. 1, 2, 3, 5. *Iſa.* 25. 6. *Mat.* 8. 11. & 22. 12. 1 *Cor.* 10. 21. *d* The Graces of his Spirit conferred upon me, and drawn forth by his powerful preſence, which is here compared to thoſe ſweet Ointments which the Maſter of the Feaſt cauſed to be poured out upon the heads of the Gueſts, of which ſee *Mark* 14. 3. *Luk.* 7. 38. in which Ointments Spikenard was a chief ingredient, *Joh.* 12. 2, 3. *e* Which notes the exerciſe and manifeſtation of her Graces, which is a ſweet ſmelling ſavour in the noſtrils of her Husband, and of her Companions.

13. A bundle of myrrh *f* is my well-beloved unto me *g*; he ſhall lie all night betwixt my breaſts *h*.

f Or, *A bag of myrrh*, in which there was a conſiderable quantity of the Gum which droppeth from the Myrrh-tree. Myrrh is bitter to the taſte, but ſweet to the ſmell, and therefore was ever reckoned amongſt the beſt perfumes. See *Exod.* 30. 23. *Pſal.* 45. 8. *Joh.* 19. 39. *g* He is moſt precious and comfortable to me, and the Author of my ſweet ſmell laſt mentioned. *h* In the place where bundles or bags of Myrrh, or other perfumes hung down, being faſtened about their Necks, which yet were taken away, and laid aſide by night. But the Church intimates that ſhe will not part with Chriſt, neither day nor night. Or this Phraſe may note the Churches intimate Union with, and hearty Affection unto Chriſt.

14. My beloved *is* unto me, *as* a cluſter of || camphire *i* in the vineyards of En-gedi *k*.

|| Or, *cypreſs*.

i Or, *Cypreſs*, as others render it. It was an odoriferous plant growing in Vineyards, and ſome think that it was a moſt pleaſant kind of Vine, like that which bears Muſcatella Grapes; yea ſome very learned men underſtand it of that Plant which dropped Balm, which grew in, or near, the place here ſpecified, as is affirmed not only by the Jews, but alſo by Pagan Writers, as *Diodorus* and *Trogus*. Nor are we concerned to know which or what it was; it being confeſſed and evident, that it was ſome pleaſant and grateful Plant, and that it ſets forth that great delight which the Church hath in the enjoyment of Chriſt. *k* A pleaſant and well watered place in the Tribe of *Judah*, *Joſ.* 15. 62. *Ezek.* 47. 10. where there were many pleaſant Plants, whence it was called *Hazazon Tamar*, 2 Chron. 20. 2.

* Chap. 4. 1. & 5. 12. || Or, *my companion*.

15. * Behold, thou *art* fair, || my love; behold, thou *art* fair *l*, thou *haſt* doves eyes *m*.

l This is the Speech of Chriſt. The words are doubled, partly to note the certainty of the thing, notwithſtanding her mean and modeſt opinion of her ſelf, and partly to manifeſt his high eſteem and fervent affection for her, and to aſſure her, that notwithſtanding all her infirmities, he was very well pleaſed with her. *m* Which are, 1. Comely and pleaſant. 2. Modeſt and humble, not lofty, as the looks of ſome other Creatures are. 3. Mild and harmleſs, not fierce and fiery, not looking and watching for prey, as the eyes of ravenous birds are. 4. Chaſt and faithful, looking only to their Mates: ſo that *if any of them caſt a luſtful eye upon another, her companions are enraged againſt her, and quickly tear her in pieces*, as ſome natural Hiſtorians write. And ſuch are the Churches Eyes ſaid to be. And by *the Eyes* he ſeems to deſign partly her Looks, and outward Behaviour or Converſation, and partly and chiefly the inward diſpoſition of her Mind, which is commonly diſcovered, and in Scripture is oft ſignified by the Eye, in which ſenſe we read of *an evil Eye*, Prov. 23. 6. Mat. 6. 23. of *a bountiful Eye*, Prov. 22. 9. of *a ſingle Eye*, Luk. 11. 34. of *a proud* or *lofty Look*, all which ſignifie ſuch tempers of mens minds.

16. Behold, thou *art* fair, my beloved *n*, yea pleasant *o*: also our bed *p is* green *q*.

n The Church here again speaks, and retorts Christ's words upon himself. If I am fair, it is only by thy Grace, and favourable acceptation; thou, and thou only, art fair indeed, thy beauty is exquisite and perfect. *o* As thou art beautiful in thy self, so thou art amiable and pleasant in thy condescension to me, and converse with me, in communicating thy blessed Counsels, and Graces, and Comforts to me. *p* Either, 1. Upon which we sit at meat, as the manner then was, *Esth.* 1. 5, 6. *Ezek.* 23. 41. Or rather, 2. Upon which we lie, our nuptial Bed: for the Union and Communion between Christ and his Church is here represented under the notion of Marriage. And accordingly the Bed seems to denote the place or places where the Church enjoyeth sweet fellowship with Christ, by his Spirit accompanying his Ordinances, and imparting his Merits, and Graces, and Comforts to her. *q* Is pleasant, as that colour is to the Eye; is prepared for us, being adorned with green Garlands, or Boughs, and Herbs, as the manner seems to have been with Country-Brides, such as the Spouse in this Book is represented to be. Or, as others, both ancient and later Interpreters, render it, is *flourishing*, *i. e.* fruitful. So it is an happy presage, that the Church should not be barren, but bring forth many Children to Christ; of which see *Isa.* 54. 1, &c. By these and the following words, the Church invites Christ to her Bed and House, where she may freely and fully enjoy spiritual Communion with him.

17. The beams of our house *are* cedar *r*, *and* our ‖ rafters *s* of firre *t*.

‖ Or, *galleries.*

r Not only strong and incorruptible, but also fragrant and delightful. Though I am in my self but a mean and rustick person, yet the house to which I invite thee, and where thou and I shall dwell together, is, by thy favour built with Cedar. Whereby is here signified the stability of God's Church upon Earth, which is called *God's house*, 1 Tim. 3. 15. and the firmness and sureness of God's Word and Promises. *s* The lesser Beams. Or, as it is rendred in our Margent, and by others, *Galleries*, wherein we may walk. *t* Or, as the Ancients and others render it, *of Cypress*, which was used in buildings, which also was strong and fragrant, and therefore suits well with Cedars.

CHAP. II.

1. I *Am* the rose of Sharon, *and* the lilly of the valleys *a*.

a These are the words either, 1. Of the Spouse, continuing her discourse. Or rather, 2. Of the Bridegroom, drawing forth the Churches affections to him. He compares himself to the *Rose* and *Lilly*, for fragrancy and beauty. Nor is it in the least degree indecent, that Christ should thus commend himself, partly because his excellency is so transcendently great, that he is free from all suspicion of vanity and self-flattery; and partly because it is suitable to the stile of such Writings, and to the present design of recommending himself to the affections of his Spouse. He mentions *the Rose of Sharon*, which was a very fruitful place, as is evident from 1 *Chron.* 27. 29. *Isa.* 33. 9. & 65. 10. and famous for Roses, as may seem probable from *Isa.* 35. 1, 2. Or, as others translate it, *the Rose of the field*, which may note that Christ is not only pleasant and beautiful, but free and communicative, offering himself to all that come to him. The *Lilly* is a beautiful and glorious Creature, *Mat.* 6. 29. especially to one who beholds it through a magnifying Glass. He saith, *the Lilly of the valleys*, because they grew and flourished best in such low and watterish grounds.

2. As the lilly among the thorns *b*, so *is* my love among the daughters *c*.

b Compared with Thorns, which it unspeakably exceeds in glory and beauty. *c* So far, and much more, doth my Church or People, excel all other Assemblies or People. The title of *Daughter* is oft given to whole Nations; whence we read of the *Daughter of Babylon*, and of *Egypt*, and of *Edom*, &c. *Isa.* 47. 1. *Jer.* 46. 11. *Lam.* 4. 21. These are Christ's words, to which the Spouse makes the following reply. And it is observable here, that as Christ is here represented as a Shepherd, and the Spouse as a Country Virgin, so the similitudes here used are agreeable to that estate.

3. As the apple-tree *d* among the trees of the wood *e*, so *is* my beloved among the sons. † I sat down under his shadow *f* with great delight, and his fruit *g was* sweet to my † taste.

† Heb. *I delighted and sat down*, &c.
† Heb. *palate.*

d Whose fruit is very pleasant and wholsom. *e* Which are either barren, or bear ungrateful and worthless fruit. *f* Being weary and heavy laden with manifold sins and troubles, inward and outward, I confidently reposed my self under his Protection (which is commonly signified by a *shadow*, as *Isa.* 4. 6. & 25. 4, &c.) and by him was defended from the scorching heat of God's wrath, and from the Curse of his fiery Law, and from the mischief or hurt of all sorts of distresses. *g* The benefits which I received by him, the clear, and full, and certain knowledge of God's Will, and the way of Salvation, Adoption, and Remission of Sins, Faith, and Repentace, and all manner of Grace, and Assurance of Glory. Thus he was to me both a *Sun, and a Shield*, as is said *Psal.* 84. 11.

4. He brought me to the † banqueting-house *h*, and his banner over me *i* was love *k*.

† Heb. *house of wine.*

h Heb. *House of wine*, or, by a common Synecdoche, of feasting. By which he understands the places in which, or the means and instruments by which Believers receive the Graces and Blessings of Christ, to wit, the holy Scriptures, Ministers, and publick Assemblies, and all Christ's Institutions. *i* Or, *to*, or *towards me*, by the lifting up or displaying whereof I was invited and encouraged to come in to him, and to list my self under him, as Souldiers are by the lifting up of a Banner or Ensign, of which see *Isa.* 11. 10. & 49. 22. *k* The Love of Christ crucified, which, like a Banner, is displayed in the Gospel, whereby sinners are drawn and engaged to come to Christ: see *Joh.* 3. 14. & 12. 32. 2 *Cor.* 5. 14. The Motto or device of Christ's Banner was not like those of other great Generals, a Lion, or Leopard, or Eagle, but *Love*, by which alone Christ made all his Conquests.

5. Stay me *l* with flagons *m*, † comfort me with apples *n*; for I *am* sick of love *o*.

† Heb. *strew me with apples.*

l Or, *Support me*, keep me from sinking or fainting. The Spouse speaks this to her Bride-maids, *the daughters of Jerusalem*, as it is expressed v. 7. or to the servants or friends of the Bridegroom there waiting, and to the Bridegroom himself; as a person ready to faint cries to any or all that are near to him, or her, for help. *m* With wine, which is a good cordial, *Psal.* 104. 15. *Prov.* 31. 6, 7. and which was there present, v. 4. *Flagons* are here, and 1 *Chron.* 16. 3. put for *Flagons of wine*, as it is fully expressed, *Hos.* 3. 1. or for the Wine contained in them, as the *Cup* is put for Wine, *Luk.* 22. 20. by a common Metonymy. *n* With odoriferous Apples, such as Pomegranates, or the like, the smell whereof was grateful and useful to persons ready to faint. By these Metaphors understand the application of the Promises, and the comfortable and quickening influences of the Spirit. *o* Either, 1. With transports of joy, which sometimes causes a fainting of the Spirits, as *Gen.* 45. 26. 1 *Kings* 10. 5. Or, 2. With grief for his departure from her, of which we read, Ch. 3. 1, 2. or for fear of it. Or rather, 3. With ardent desire of a stricter Union, and clearer discoveries of his Love, and perfect and uninterrupted Communion with him in Glory. That sickness is sometimes the effect of Love hath been oft observed by Physicians.

6. * His left hand ‖ *is* under my head *p*, and his right hand ‖ doth embrace me.

* Chap. 8. 3.
‖ Or, *was.*
‖ Or, *did.*

p As a pillow for me to rest upon. No sooner did I cry out for help, but he was at hand to succour me, and did manifest his tender care and dear love to me.

7. † * I charge you *q*, O ye daughters of Jerusalem *r*, by the roes, and by the hinds *s* of the field *t*, that ye stir not up, nor awake *u my* love *x*, till he please *y*.

† Heb. *I adjure you.*
* Chap. 3. 5. & 8. 4.

q This verse is spoken either, 1. By the Bridegroom, who having reposed the sick Church in his Arms, chargeth them not to disturb her, *till she please*, as the last clause, in this case, must be rendred. Or rather, 2. By the Bride, as may be gathered, 1. From the connexion; because both the foregoing and following words are hers. 2. Because it was more decent for the Bride than for the Bridegroom to give this charge to the Bride-maids, *the daughters of Jerusalem*; and therefore in all places in this Book, where they are mentioned, the person speaking to them is the Bride, and not the Bridegroom, and particularly *Ch.* 3. 5. & 8. 4. where this verse is repeated, and is confessedly and evidently spoken by the Spouse. *r* My Bride-maids, Friends, and Members, over whom I have Authority. *s* Either, 1. By the kindness you have to those pretty and amiable Creatures, as you would not injure nor disturb them, nor drive them away, but please your selves with the sight of them, as Shepherds and Country-Damosels commonly do. Or, 2. By the Example of those Creatures, which are pleasant, and loving in their carriage towards one another. *t* Which have their usual abode in the fields. *u* That you do not disturb nor offend him by your miscarriages, but permit him and me to enjoy a quiet repose. Do nothing to grieve him, or molest me. *x* My dearly beloved, called *Love* Emphatically, to express her great passion for him. So *Love* is used, *Cant.* 7. 6. and in other Authors. *y* (*i. e.*) Never, as this word, *until*, in such like Phrases, is commonly used, as *Gen.* 28. 15. 2 *Sam.* 6. 23. *Isa.* 22. 14. For neither can sin ever please him, nor can the Church bear it, that Christ should ever be offended, or that her sweet Fellowship with him should be interrupted.

8. ¶ The voice of my beloved *z*! behold, he cometh *a* leaping upon the mountains, skipping upon the hills *b*.

z Methinks I hear his voice. The Spouse being now refreshed and

and revived with Christ's presence, awakes out of sleep, and breaks forth into this joyful exclamation. Christ's voice is nothing else but the word of Grace revealed outwardly in the Gospel, or the Evangelical passages of the Old Testament, and inwardly to the heart of the Spouse by the Spirit of God. *a* Either 1. He is coming, or will shortly come into the World; which *Solomon* and the rest of the Old-Testament Prophets, and Saints, did earnestly desire and confidently expect. Or, 2. He is coming to me for my support and comfort. *b* He saith, *leaping* and *skipping*, to note that Christ came readily, and swiftly, with great desire and pleasure; and he adds, *upon the Mountains and Hills*, either with respect to *Mount Zion* or *Jerusalem*, in and from which Christ first discovered himself: or to signifie Christ's fixed resolution to come, in spight of all discouragements and difficulties which stood in his way: or to shew that his coming was manifest and visible to the eye of her Faith. Or, in this Phrase he may have a respect to the *Roes* and *Harts* here following.

* Ver. 7. ‖ Or, *fawn*. † Heb. *flourishing*.

9. * My beloved *is* like a roe, or a ‖ young hart *c*: behold he standeth behind our walk *d*, he looketh forth *e* at the window *f*, † shewing himself through the latteſs.

c Either, 1. In loveliness. Or rather 2. In swiftness by comparing this verse with the former. The swiftness of roes is noted 2 *Sam.* 2. 18. 1 *Chr.* 12. 8. He is coming to me with all speed and will not tarry a moment beyond the appointed and proper season. *d* And whilest he doth for wise and just reasons forbear to come, he is not far from us. Though he be not yet come into the door of our House, yet he stands behind the wall of our House, and is always at hand, to give me that succour and comfort which I do or may need and desire. Both this and the following Phrases seem to note the obscure and imperfect manner and degree of Christ manifesting himself to his People, either 1. Under the Law in comparison of his discoveries in the Gospel. Or 2. In this Life, in comparison of what he will do in the future Life. *e* From his high and heavenly Palace towards me, to watch over me and refresh me with the prospect of his favour. *f* This Phrase and that, *through the latteſs*, intimate that the Church doth indeed see Christ, but, as *through a glass, darkly*, as is said even of Gospel-Revelations, 1 *Cor.* 13. 12. and was much more true of legal Administrations.

10. My beloved spake *g*, and said unto me, Rise up *h* my love, my fair one, and come away *i*.

g Invited and called me outwardly by his Word, and inwardly by his Spirit. *h* Shake off sloth and security, and disintangle thy self more fully from all the snares of this World, and of thy own Lusts, that thou maiest be more ready to come to me, and more fit for my embraces. *i* Unto me, and with me, follow me fully, serve me more perfectly, labour for a nearer Union, and more satisfying communion with me.

11. For lo, the winter *k* is past, the rain is over, *and* gone.

k Which made the ways in some sort unpassable, and so might seem to hinder or affright thee from coming to me. This *winter*, and the following *rain* may be understood either 1. Of worldly Tribulations, which he intimates to be past and gone, to wit, so far that they shall not destroy nor hurt the Church, but on the contrary do her much good, both by multiplying her Members, and increasing her Graces, and promoting her eternal Happiness. Or rather, 2. Of spiritual Troubles arising in the Minds and Consciences of sinners, from a deep sense of the guilt of sin, the Justice and Wrath of God, the Sentence and Curse of the Law; all which made them afraid to come unto God, and desirous, if possible, to run away from him. But, saith Christ, I have removed this great impediment, God is ready to be reconciled, and therefore cast off all discouragements and excuses, and come unto me.

12. The flowers appear on the earth *l*, the time of the singing *of birds m* is come, and the voice of the turtle *n* is heard in our land *o*.

l This and the following clauses are here alledged as evidences of the Spring time, which in the mystical and principal sense seems to signifie the day of Grace, or the glad tydings of Salvation proposed to sinners in the time of the Law, by Types, and shadows, and Promises, but much more clearly and fully in the Gospel, and all the discoveries and communications of God's Grace to Mankind in holy Ordinances, in the Gifts, and Graces, and Comforts of the Holy Spirit, vouchsafed unto, and appearing in Believers, as Buds and Blossoms do in the Spring time. *m* When Birds sing most freely and sweetly, as they do in the Spring. Or, as the ancient Translators render it, *of cutting* or *cropping*, not Trees, which agrees not with that season, but the flowers last mentioned, for Nosegays, or other uses. *n* Which changeth its place according to the season, as is observed, *Jer.* 8. 7. and by all other Writers, who affirm that it disappears in Winter, and appears in the Spring, as some other Birds also do; but this seems particularly to be mentioned, because it doth not only give notice of the Spring, but also doth aptly represent the Spirit of God, which even the Chaldee Paraphrast understands by this *Turtle*, which appeared in the shape of a Dove, and which worketh a Dove-like Meekness, and Chastity, and Faithfulness in Believers. *o* In *Immanuel's Land*, as *Canaan* is called, *Isa.* 8. 8. in the Church.

13. The fig-tree putteth forth her green-figs *p*, and the vines, *with* the tender grape, give a *good* smell *q*. Arise my love, my fair one, and come away *r*.

p Which it shooteth forth as soon as it doth Leaves, in the Spring-time, *Mat.* 24. 32. *q* Which, though not strong, is pleasant and grateful, and given by it in the progress of the Spring. *r* These words are here repeated, to shew both the Churches infirmity, and indisposition, which needs so many Calls and Arguments to press so necessary and advantageous a Duty; and Christ's tender compassion to her weakness, and fervent desire of converse with her.

14. ¶ O my dove *s*, *that art* in the clefts of the rock *t*, in the secret *places* of the * stairs *u*, let me see thy countenance *x*, * let me hear thy voice *y*: for sweet *is* thy voice, and thy countenance *is* comely *z*. * Ezek. 38. 20. * Chap. 8. 13.

s So the Church is called, partly for her Dove-like temper and disposition, because she is chaste, and mild, and harmless, &c. and partly for her Dove-like Condition, because she is weak, and exposed to Persecution, and given to Mourning, as Doves are, *Isa.* 38. 14. & 59. 11. *Ezek.* 7. 16. and subject to many Fears, and therefore forced to hide her self in Rocks, as it follows. *t* Where she hid her self, either 1. For fear of her Enemies, whom to avoid she puts her self into the Protection of the Almighty. Or 2. Out of Modesty, and an humble sence of her own Deformities, and Infirmities, which makes her endeavour to hide her self even from her Beloved, as ashamed to appear in his presence, which is frequently the case of God's People, especially after falls into sin. And this sence seems to be favoured by the following words, in which Christ relieveth her against such discouraging thoughts. *u* In the holes of craggy and broken Rocks, which resemble stairs. So the same thing is here repeated in other words. *x* Be not afraid nor ashamed to appear before me, come boldly into my presence, and acquaint thy self with me. *y* Thy Prayers and Praises. *z* Thy Person and Services are accepted by me, and are amiable in my sight.

15. Take *a* us *b* * the foxes *c*, the little foxes *d*, that spoil the vines *e*: for our vines *have* tender grapes *f*. * Ezek. 13. 4. Luk. 13. 32.

a The Bridegroom gives this charge to his Bridemen or Friends, whose Office it is to attend upon him, and to observe his Commands. By whom he understands those Magistrates and Ministers to whom, under Christ, the Custody of the Vineyards, to wit, the Churches, principally belong. These he commands to *take* the Foxes, (*i. e.*) to restrain them from doing this mischief. *b* Heb. *for us*, (*i. e.*) at our instance, and for our common good, as this spoiling of the Vines was injurious and grievous to them both. *c* The disturbers of the Vineyard, or the Church, Seducers, or false Teachers, who are fitly compared to *Foxes* here, and *Ezek.* 13. 4. partly to distinguish them from great Tyrants and Persecutors, who are compared to *wild Boars*, or other *wild Beasts*, Psal. 80. 13. as to *Lions*, 2 Tim. 4. 17. and partly for their fox-like qualities and actions, because they are very crafty and deceitful, 2 *Cor.* 11. 13, 14. *Eph.* 4. 14. and very mischievous also, *Ezek.* 34. 2, 3. 2 *Tim.* 2. 17. *Tit.* 1. 10, 11. 2 *Pet.* 2. 2. He mentions *Foxes*, because these abounded in that Country, as is manifest from *Judg.* 15. 4. *Psal.* 63. 10. *Lam.* 5. 18, &c. but under them he comprehends all noxious Creatures upon the same reason. *d* This he adds, not as if the great Foxes were excused or exempted, but for more abundant caution to teach the Church to prevent Errors and Heresies in the beginnings of them, before they spread, and grow strong and incurable. *e* Which Foxes do many ways, as those who write of them have observed, by gnawing and breaking the little Branches and Leaves, and the bark, by digging holes in the Vineyards, and so spoiling the Roots, by eating the Grapes, and other ways. *f* Which gives us hopes of a good Vintage, and which are easily spoiled, if great care be not used to prevent it.

16. ¶ * My beloved *is* mine, and I *am* his *g*: he feedeth among the lillies *h*. * Ch. 6. 3. & 7. 10.

g These are the words of the Bride, who having come to him upon his gracious Invitation, now maketh her boast of him, and of that intimate Union and Communion which was between them. *h* Either 1. He feedeth his flock in sweet and lovely Pastures, where there is not only Herbage to feed them, but Lillies to delight them. Or rather 2. He feedeth himself, (*i. e.*) he abideth and refresheth himself amongst his faithful People, which are compared to *Lillies*, above *v.* 2. and *Hos.* 14. 5. as Christ also is here, *v.* 1.

17. * Until the day † break, and the shadows flee away *i*: turn *k* my beloved, and be thou * like a roe, or a young hart *l* upon the mountains ‖ of Bether *m*. * Chap. 4. 6. † Heb. *breath*. Chap. 4. 6. * Chap. 8. 14. ‖ Or, *of divisi-*

i Until the morning of that great and blessed day of the general Resurrection and Judgment, when all the shadows, not only of Ignorance, and Sin, and Calamity, but even of all Ordinances, and outward Administrations, shall cease, and make way for the immediate enjoyment of my Beloved. And this clause may be joined, either 1. With the foregoing words, and so the sense is, Christ doth and will abide with his Church as long as this Life and World lasts; which agrees with Christ's Promise of being with his Church to the end of the World, *Matt.*28.20. But neither that nor this place imply that Christ will then forsake his People, but only secures God's People against that which was the chief, if not only, matter of their fear, to wit, lest Christ should leave them, and cast them off in this Life, which if he did not, they were assured that hereafter they should *be ever with the Lord*, 1 Thes.4.17. For it is well known, and hath been oft observed already, that the word, *until*, doth not always exclude the time to come. Or, 2. With the following words, *Turn thou my Beloved until the day break*, &c. *k* Return to me. For although Christ had come to her, and she had gladly received and embraced him, yet he was gone again, as is here implied, and evidently appears from the next following verse. Which sudden change is very agreeable both to the nature and method of such dramatical Writings, and amatorious Transactions, and to the state of God's People in this world, where they are subject to frequent changes, and vicissitudes of Christ's withdrawing from them, and returning to them again. *l* In swiftness, make haste to help me, for I am ready to faint. *m* A place in the Land of Promise, possibly the same called *Bithron*, 2 *Sam.*2.29. where it seems those Creatures were in great abundance, or where they were commonly hunted, and so being pursued, they made all possible haste to escape.

CHAP. III.

1. BY night on my bed *a* I sought him *b* whom my soul loveth: I sought him *c*, but I found him not *d*.

a Either, 1. In a time of Tribulation, which is commonly signified by the *Night*, and sometimes by a *Bed*, as *Revel.* 2. 22. Or 2. When I expected to find him; for the Husband who by his occasions is oft forced to be absent from his Wife in the day time, but at night returns to her, and beds with her. Or, 3. When others compose themselves to rest and sleep, my Thoughts were troubled, and my Affections were working towards him, and I was very desirous to enjoy him. *b* I sought for Christ's gracious and powerful Presence, in, and by, the Word, and Prayer, and Meditation. *c* This repetition notes her perseverance and unweariedness in seeking him. *d* For he had withdrawn himself, and the manifestations of his Love from me, either because I had not sought him diligently, or because I had abused his favour, or to try and exercise my Faith, and Patience, and Love, and other Graces.

2. I will rise now *e*, and go about the city *f* in the streets, and in the broad ways *g*, I will seek him whom my soul loveth: I sought him, but I found him not *h*.

e I will immediately apply my self to seek him, without whom my bed can give me no rest nor comfort. *f* The City of God, the Church in which Christ resides. *g* Not finding him in private Prayer, and Meditation, I sought him in the places of publick Assemblies, and Ordinances; for the People frequently met together in the streets, not only for civil, but for religious ends, 2 *Chron.* 32. 6. *Neh.* 8. 1, 3, 16. *Prov.* 1. 20, 21. *Luk.* 13. 26. *h* He saw fit still to delay the discoveries of his Grace, partly to chastise my former folly, partly to try my sincerity and constancy, and partly that he might be more welcome when he came to me.

* Chap. 5. 7. 3. * The watch-men *i* that go about the city *k*, found me *l*: *to whom I said m*, Saw ye *him* whom my soul loveth *n*?

i The Ministers of Christ, and Rulers of the Church, who are oft called *Watchmen*, as *Isa.* 62. 6. *Ezek.* 3. 17. and elsewhere. *k* To prevent disorders and dangers by night. *l* Whilest they walked round about the City, according to their duty. *m* Without either fear or shame, as being transported and wholly swallowed up with Love. *n* She doth not name him, because she thought it needless, as supposing that a Person of such transcendent excellency could not be unknown to men in that publick capacity. Their answer is not mentioned, either because they gave her no answer, at least no satisfactory answer, or because by their silence she gathered that they were unable, or unwilling to inform her; and being eager in the pursuit of her beloved, she would not lose time in impertinent discourses with them.

4. *It was* but a little that I passed from them, but I found him *o* whom my soul loveth: I held him, and would not let him go *p*, until I had brought him into my mothers house *q*, and into the chamber of her that conceived me *r*.

o Christ met me, and manifested his Love to me, according to his Promise made to those that seek him constantly and diligently, *Prov.* 8. 17. *Matt.* 7. 7, *&c.* *p* Being taught by my late experience how doleful a thing it was to lose him, and how hard it was to find and recover him when he was lost. *q* That there I might entertain and embracce him, and gain my Mothers consent, and so proceed to the consummation of the Marriage. She saith her *Mothers*, rather than her *Fathers* House, because the Men and the Women had several and separated apartments in the House. For the mystical meaning which is the principal sense intended in this Book, as the Spouse here, and in many other places in this Book, signifies particular Believers, so her Mother is the universal Church, or the true *Jerusalem*, which hath its rise from *above*, *which is the Mother of us all*, Gal.4.26. in which Christ and Believers are united, and have sweet communion together in holy Ordinances, into which Believers are said to bring Christ by Faith, and Prayer, and the preparation of their Hearts for him, whereby they invite and in some sort ingage Christ to go with them into the publick Assemblies, and there to give them his Loves, although otherwise it is Christ who properly brings Believers into the Church. But all particulars in Allegorical Scriptures, are not to be strictly urged, as all learned Interpreters agree, many being added only for the decency of the Allegory. *r* Christ is as it were the Father that begets, and the Church the Mother that conceiveth and bringeth forth Believers.

5. * I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love till he please *s*. * Chap. 2. 7. & 8. 4.

s This verse is repeated from *Ch.* 2. 7. where it is explained. The Spouse exhorts her self, and all her fellow-Members to be very circumspect, lest by any unkind or provoking carriage, they should give Christ any cause to depart from them. He is supposed to allude to the custom of awakening the Bridegroom and Bride by Songs and musical instruments.

6. ¶ * Who *is* this *t* that cometh out of the wilderness *u* like pillars of smoak *x*, perfumed *y* with myrrhe and frankincense, with all powders of the merchant *z*? * Chap. 8. 5.

t The persons speaking seem to be the Daughters of *Jerusalem*, who upon occasion of the Bride's Speech to them, make this reply, or the Friends of the Bridegroom: The person spoken of is the Spouse or Bride. *u* From the Country, which in comparison of Cities, is oft called a *Wilderness*, as *Isa.* 42. 11. *Luk.* 1. 80. & 3. 2. and elsewhere, from whence we little expected to see so beautiful and glorious a Bride to come, such Persons being usually bred in Courts or noble Cities. This Phrase implies that Believers were and were to be called out of the World, which for its barrenness, and disorder, and replenishment with wild Beasts, may fitly be compared to a Wilderness, and not only out of the Holy Land, which was as the Garden of God, but also out of the Gentile-World, which in Prophetical Writings is frequently described under the notion of a *Wilderness*, as *Isa.* 35. 1. & 43. 19, 20. With al he seems to allude to the People of *Israel*, which to the wonder and astonishment of all those parts came up out of the Wilderness into *Canaan*. *x* To which the Church may not unfitly be compared, partly for its excellent order and comely proportions, partly for its direct and constant motion towards Heaven, and partly to imply that though she was really and inwardly glorious, yet she was outwardly obscure and despicable in the eyes of the World. Possibly the words may be rendred thus, *as* with (which particle is very frequently understood, as hath been shewed in divers foregoing Texts) *Pillars* or *a Pillar* (for the plural number is oft put for the singular) *of smoak*. And so the sense may be, either, 1. Being conducted out of the Wilderness as by a Pillar of smoak going before them, as the Israelites were led through the Wilderness to *Canaan*, by *a Pillar of Cloud and Fire*, Exod. 13. 21, 22. Or rather, 2. Attended with many Prayers and Praises, and other holy performances, which are perpetually ascending from her, and offered by her unto God. So he alludes to those Pillars of smoak which all the day long ascended from those numerous Sacrifices which were offered in the Temple, which also was a Type of the Prayers of the Saints offered by Christ unto his Father, as may be gathered from *Rev.* 8. 3, 4, 5. But this I only propose. *y* This doth not belong to the *Pillars*, as appears by the difference of the numbers in the Hebrew words, *the Pillars* being plural, and this word singular, but to the Person, to wit, the Spouse, who is said to be thus perfumed, partly for her good Name or Renown, which is compared to Perfumes, *Eccl.* 7. 1. partly for her excellent Virtues and religious Services which are pleasant and acceptable to God, and to Angels, and Men; and partly for the Merits and Graces of Christ, which are a *sweet savour* to God, *Eph.* 5. 2. and wherewith she is enriched and beautified. *z* Which are fetched by the Merchants from *Arabia*, or other remote parts of the World for the use of perfuming.

7. Behold, his bed *a*, which *is* Solomons *b*, threescore *c* valiant men *are* about it, of the valiant of Israel *d*.

a These are the words either 1. Of the Bridemen, who spake *v.* 6. and here continue their speech, and from the admiration of the Bride proceed to the admiration of the Bridegroom. Or, 2. Of the Spouse, who being admired by the Bridemen, turns their Eyes and Thoughts to the Bridegroom, and directs them to the study of his excellencies, and intimates that all her comfort and safety

safety is from him. The *Bed*, the place of rest and conjugal converse, seems to denote the Church, which is comely through Christ's Beauty, and safe by his Protection, in which Christ is glorified, and Believers enjoy sweet fellowship with him, both here in the Church militant, and especially hereafter in the Church triumphant. *b* Which is the Bed, not of an ordinary Man, but of a great King, whom *Solomon* represents or typifies, and who is greater than *Solomon*. Nor is it hard to understand the *Messias* under the name of *Solomon*, his Type and Progenitor, seeing he is, upon the same reason, called *David*, *Jer.* 30. 9. *Ezek.* 34. 23. and elsewhere, especially considering that this whole Book is by the confession both of Jewish and Christian Interpreters to be mystically understood. *c* (*i.e.*) Very many, the certain number being put for an uncertain, as is frequent. *d* He alludes to *Solomon*'s Guard, or Watchmen, whereby he designs all those Creatures, whether Angels, Princes, Ministers, or others, whose Ministry God useth for the Protection of his Church.

8. They all hold swords, being expert in war: every man *hath* his sword upon his thigh *e*, because of fear in the night *f*.

e Is prepared and ready to fight, as this Phrase notes, *Exod.* 32. 27. *Psal.* 45. 3. *f* To prevent those dangers and mischiefs which are most frequent, and most dreadful in the night season. *The night* may note either, 1. The time of tribulation, temptation, or desertion: Or, 2. The whole time of this life, which may well be called *night* in respect of that ignorance and Errour, and other kinds of darkness wherewith it is attended, as the future life is compared to a *day*, this life being the only time wherein such a Guard is necessary.

‖ Or, *bed*.

9. King Solomon made himself a ‖ chariot *g* of the wood of Lebanon *h*.

g In which the Royal Bridegroom and Bride might ride together in state, as the manner was in the nuptial solemnities of such persons. By this *Chariot* he seems to understand the Word of Christ dispensed by his Ministers in the Church, whereby both Christ is exalted and rides triumphantly in the World, conquering his Enemies, and subduing the World to the obedience of the Gospel, and all Believers are carried with safety and comfort through this present evil World into those blessed Mansions of heavenly Glory. *h* (*i.e.*) Of Cedars, for which *Lebanon* was famous: which wood being incorruptible, doth fitly signifie *the Word of the Gospel, which endureth for ever*, 1 Pet. 1. 25. and is called *the everlasting Gospel*, Rev. 14. 6. in opposition to the Legal institutions which were to continue only *until the time of reformation*, as we read *Heb.* 9. 10.

‖ Or, *bedstead*.

† Heb. *from the daughters*.

10. He made the pillars thereof *i of* silver, the ‖ bottom *k* thereof *of* gold, the covering *l* of it *of* purple *m*; the midst *n* thereof being paved *o with* love *p*, † for the daughters of Jerusalem *q*.

i Whereby the Chariot is either supported or adorned. Which may signifie either, 1. Ministers, who are called *Pillars*, *Gal.* 2. 9. and that of silver, because they are, or should be, pure and precious like silver. Or, 2. The firmness and certainty of Christ's Word, both of his Doctrines and Promises, which also are *pure as silver*, *Psal.* 12. 6. Although there is no necessity that either this or the following particulars should be distinctly applied to several things in or about the Gospel; but this in the general may suffice, that as all these particulars are added to shew the perfection and beauty of the Chariot, so they do imply that Christ's word is every way amiable, and perfect, and able to make the man of God perfect. *k* Either, 1. The couch or seat, which was made of, or covered with cloth of Gold. Or, 2. The under and lower part, which was at least covered with pure Gold. Whereby he may seem to understand the foundation of the Word and Promises, which is either God's Covenant, or Christ's Mediation, in whom all the Promises are Yea and Amen. *l* Either, 1. The curtains whereby persons in the Chariot are covered or hid from the sight of the people. Or rather, 2. The uppermost part of it, either in the outside or the inside of it. Some render the word, *the seat* or *seats*. *m* Which represents Christ's Blood, which is our Propitiatory or covering to shelter us from God's wrath. *n* The inward parts, especially those between the upper and lower parts, which have been already mentioned. *o* Covered and adorned. *p* With beautiful and lovely Ornaments, such as curious Embroidery, enriched with Gold and precious stones: *Love* being here put for lovely objects, as *Fear* is oft put for terrible things, as hath been oft noted. Whereby we may understand the Love of Christ to the Sons of Men, or his Lovely Life, and Death, and Resurrection, *&c.* which is the most amiable part and matter of the Word or Gospel. *q* For their delight and comfort, who are all concerned, and bear a part in this Marriage.

11. Go forth *r*, O ye daughters of Zion *s*, and behold king Solomon *t* with the crown wherewith his mother crowned him *u* in the day of his espousals *x*, and in the day of the gladness of his heart *y*.

r The Bride, to wit, the Church, bids particular Believers *go forth* to see this sight. Whereby is implied, that Christians must go out of the World, to wit, in affection, and out of themselves, by denying themselves, and putting off the old man, their corrupt Nature, if they desire to see and enjoy Christ. *s* The same with *daughters of Jerusalem*; for *Zion* and *Jerusalem* are oft-times promiscuously used in Scripture. *t* Looking in and through him upon the Messias, who is *the King of Peace*, and of whom *Solomon* was an illustrious Type. *u* Which being applied to *Solomon*, may design either, 1. The Crown Royal, wherewith *his Mother*, *Bathsheba*, is said to have *crowned him*, because *Solomon* was crowned by *David*'s Order upon her suggestion, and by virtue of his Promise confirmed by an Oath to her, 1 *Kings* 1. 16, &c. Or, 2. That Garland or Crown which was usually worn in nuptial solemnities, as may be gathered from *Ezek.* 16. 12. and is expresly affirmed by divers ancient Writers. But being applied to Christ, it notes that Honour and Glory which was given to him, which though principally done by his Father, yet is here ascribed to his *Mother*, *i.e.* to the universal Church, or Congregation of Believers, which in respect of his Humanity may be called his *Mother*, partly because he was born in, and of, her, and one of her Members, and therefore was subject to her Institutions, whence she is represented as a Woman in travel, bringing forth a Man-child, to wit, Christ, *Rev.* 12. 1—5. and partly because in a spiritual sense she is said to conceive and bring forth Christ in particular Believers, *Gal.* 4. 19. And this Mother may be said to *crown* Christ, both because it is the great design and business of the Church to advance Christ's honour in the World, and because she brings forth Believers, whom Christ esteems as *his Crown and Glory*, as God calls them, *Isa.* 62. 3. *x* When the Church is betrothed or married to him, *Jer.* 2. 2. *Hos.* 2. 19. 2 *Cor.* 11. 2. which is done when the Covenant is made or confirmed between them, or when faithful persons are converted and united to Christ, and more compleatly when they are received by Christ into his more full and immediate fellowship in the Kingdom of Glory. *y* When he *rejoiceth over his Bride*, as the Phrase is used *Isa.* 62. 5. So this is the same thing expressed in other words. The Conversion and Salvation of sinners is the joy of Christ, as appears from *Isa.* 53. 11. *Luk.* 15. 32. and many other places of Scripture.

CHAP. IV.

* Chap. 1. 15. & 5. 12.
* Chap. 6. 5, 6.
‖ Or, *that eat of*, &c.

1. * Behold *a*, thou *art* fair *b*, my love, behold, thou *art* fair *c*, thou *hast* doves eyes *d* within thy locks *e*: thy hair *f* *is* as a * flock of goats *g*, ‖ that appear from *h* mount Gilead *i*.

a These and the following words are evidently spoken by the Bridegroom to, and concerning, his Spouse. *b* Not in thy self, but by my beauty, being cloathed with my Righteousness, and adorned with all the Graces of my Spirit, which I acknowledge to be in thee. *c* He repeats it both to confirm the truth of his assertion, and to shew the sincerity and fervency of his affection to her. *d* Thou art harmless, chast, *&c.* as appears by thine Eyes, which commonly discover the temper of the mind or person. See more of this Phrase *Ch.* 1. 15. And whereas the beauty of the Spouse is here described in her several parts, we need not labour much about the application of each particular to some distinct Member or Grace of the Church, this being the chief design of this description of a Bride which is beautiful in all points, to shew that compleatness and absolute perfection which the Church hath in part received, and shall more fully receive from Christ in the future life. Yet because the Church is a Body, consisting of divers Members, and enriched with variety of Gifts and Graces, I know no reason, but the several parts of this description may have a more special regard to one or other of them. And so her *Eyes* may here note either, 1. Her Teachers, who are *instead of Eyes* to her, as the Phrase is, *Numb.* 10. 31. whence they are called *Seers* and *Guides*, &c. Or, 2. The disposition of her mind or heart, which is compared to the *Eye*, *Mat.* 6. 22, 23. and is oft discerned in the Eye. *e* Which being decently composed, make the Eyes appear more amiable, withal this intimates the modesty of her Looks: her Eyes are not wanton, and wandring, or lofty, but sober, and humble, and confined within their proper bounds, looking directly upon her Husband, not looking asquint upon other Lovers, nor minding other Gods or Christs. If the *Eyes* signifie Teachers, the *Locks* may note the People assembled together to hear their Teachers, to whom they are a great Ornament when they thrive by his Teaching. *f* The hair of thine Head, which is a great Ornament to the Female Sex, 1 *Cor.* 11. 15. This *Hair* may signifie either, 1. The inward Thoughts and Meditations: Or rather, 2. The outward Conversation, and visible fruits of Holiness, which do greatly adorn the Professors and Profession of Religion, as hair doth the head, as is implied 1 *Tim.* 2. 9, 10. 1 *Pet.* 3. 3, 4, 5. *g* Which are comely and orderly in going, *Prov.* 30. 29, 31. and afford a goodly prospect. Or rather, *or* the hair (which word is here to be understood, as appears both from the comparison it self, and from divers places where *Goats* are put for *goats hair*, as it is in the Hebrew Text, *Exod.* 25. 4. & 26. 7. & 35. 26.) of *a flock of goats*, which in these parts was of extraordinary length, and thickness, and softness, and comeliness, and much more like to the hair of a man or woman than the hair of our Goats is, as is evident both from Scripture, as *Gen.* 27. 16. 1 *Sam.* 19. 13. and from the testimony of other ancient Writers,

Writers, as *Apuleius*, *Martial*, &c. *b* That feeding there, or coming down thence, or going up thither, ſhew themſelves evidently to thoſe who ſtand below it, or near them. Or, as it is rendred in our margent, and by others, *that eat*, or *graze of*, or *upon*. *i* Which he mentions as a very fruitful place, and fit for the breeding of all ſorts of cattle, as is manifeſt from *Num.*32.1. *Jer.* 50. 19. *Mich.* 7. 4. and eſpecially of Goats, partly becauſe it was an hilly and woody country, and partly becauſe it abounded with roſinous, and oily, and gummy Trees, as appears from *Gen.* 37. 25. *Jer.* 8. 22. & 46. 11. wherewith the Goats are much delighted, as *Dioſcorides* obſerves. And ſome affirm that the Hair of theſe Goats was commonly of a yellow colour, as may ſeem probable from 1 *Sam.* 19. 13, 16. compared with 1 Sam. 16. 12. and from *Cant.* 7. 5. which alſo was in ancient times eſteemed a beauty in Men or Women, as the Learned know.

2. Thy teeth *are* like a flock *k* of *ſheep* *l* *that are* even ſhorn *m*, which came up from the waſhing: whereof every one bear twins *n*, and none *is* barren among them *o*.

k Numerous and placed in due order. *l* Which is here fitly ſupplied out of *Cant.* 6. 6. where it is expreſſed. *m* Smooth and even, as alſo clean and white, whereas unſhorn ſheep retain much filth in their wool, even after their waſhing. *n* Which ſeems to note the two rows of Teeth, like Twins, one directly anſwering to the other; which is a great part of the beauty or comelineſs belonging to the Teeth. Nor let any wonder to hear of *ſheep bearing Twins*; for that there were many ſuch in the Eaſtern Countries is apparent, not only from holy Scripture, but alſo from the expreſs Teſtimony of *Ariſtotle*, and other ancient Writers. *o* Not one Tooth is lacking. By the *Teeth* ſome underſtand the Teachers, which may be compared to Teeth, becauſe they prepare, and as 'twere chew ſpiritual Food for the People, and to ſuch Teeth as are here deſcribed for their great number and excellent order, and for that purity and fruitfulneſs which is required of them: others underſtand ſome gracious qualification or action of the faithful, either their Faith, which is compared to eating, *Joh.* 6. 41, &c. and elſewhere, which alſo purifies the heart and life, and produceth good works in abundance; or their Meditation or ſtudy of God, and of his word, whereby, like the clean Beaſts under the Law, they chew the cud, which alſo much promotes their purity and fertility. But, as I ſaid on the firſt verſe, there is no need of a diſtinct Application of every particular, as it is in parables where many things are added for decency, which belong not to the main ſcope, and therefore are neglected in the interpretation of them. The ſcope of this place is only to ſet forth the Churches perfection and beauty by the reſemblance of a beautiful Woman, and one part of beauty conſiſts in the colour and order of the Teeth.

3. Thy lips *are* like a thread of ſcarlet *p*, and thy ſpeech *is* comely *q*: * thy temples *r* *are* like a piece of a pomgranate *s* within thy locks *t*. * Chap. 6. 7.

p Fine, and ſmooth, and ſoft, and round, and red, in which the beauty of the Lips conſiſteth. *q* Which is added partly as another ingredient of an amiable Perſon; and partly to explain the foregoing Metaphor. The Communication or Diſcourſe of Believers is edifying, and comfortable, and acceptable to God, and to ſerious men. Compare *Pſal.* 45. 2. *Col.* 4. 6. *r* Under which doubtleſs he comprehends the cheeks, which are joyned to them, and in which a great part of Beauty lies; which therefore would not have been omitted in this deſcription. *s* In which there is a lovely mixture of red and white. This may note both the Churches beauty, and her modeſty, which ſheweth it ſelf by bluſhes in thoſe parts when ſhe hath fallen into any ſin, as the higheſt Believers in this World ſometimes do. *t* A further evidence both of beauty and modeſty. See on *v.* 1.

4. Thy neck *s is* like the tower of David *t* built for an armory, whereon there hang a thouſand bucklers, all ſhields of mighty men *u*.

s This may ſeem to repreſent the Grace of Faith, by which we are united to Chriſt, as the Body is to the Head by the neck, and through which Chriſtians receive their ſpiritual Food, and conſequently their ſtrength and ability for Action. *t* Round, and ſmooth, and white, long, and ſtreight, and upright, firm, and ſtrong; and moreover adorned with chains of Gold or Pearl, or the like Ornaments. All which things as they ſet forth the beauty of the neck, ſo they may ſignifie the various excellencies and uſes of Faith. By this *Tower* he underſtands either 1. The ſtrong hold of *Sion*, of which ſee 2 *Sam.* 5. 9. Or rather 2. Some other Tower built by *David*, when he repaired, and enlarged, and fortified his Royal City, 1 *Chr.* 11. 8. and uſed by him as an Armory. See *Neh.* 3. 19, 25, 26, 27. *u* Either 1. Such as are fit and reſerved for the uſe of mighty men. Or 2. Such as had been uſed either by themſelves, or by their Enemies, from whom they took them by force, and were hung up there as Trophies or Monuments of Victory. Which is added to ſhew that the Church is not only beautiful and glorious, but alſo ſtrong and victorious over all her Enemies, and to intimate the great power and exploits of Faith, of which read *Heb.* 11. and which is compared to a *ſhield*, Eph. 6. 16. A *thouſand* is here put indefinitely for a great number.

5. * Thy two breaſts *x* *are* like two young roes that are twins, which feed among the lillies *y*. * Chap. 7. 3.

x Another part in which beauty conſiſts, *Ezek.* 16. 7. By which ſome underſtand the two Teſtaments, or the two Sacraments; but theſe are rather Chriſt's than the Churches Breaſts. Others, the Churches fervent Love to Chriſt, and to all the Saints, for the Breaſts ſignifie Love, *Prov.* 5. 19. *Cant.* 1. 13. Others her fruitfulneſs, both in good works, and in bringing up Children unto Chriſt, like a Nurſe with her Breaſts. But the following ſimilitude ſeemeth not to reſpect the uſe of the Breaſts, or the Love which is ſignified or manifeſted by them, but their comelineſs. And therefore this is generally to be underſtood of the Churches Beauty in all parts, as hath been ſaid. *y* (*i.e.*) In the fields where Lillies grew, as is evident both from *Mat.* 6. 28. where they are called *the Lillies of the field*, and from other Scriptures, and from the Teſtimony of other Writers. The *Lillies* being white and ſwelling, and the *Roes* of a reddiſh colour, and their Bodies being hid from ſight by the Lillies, their Heads only appearing above them, bear ſome reſemblance to the red nipples appearing in the top of the lilly white Breaſts. But we muſt remember that this Book is a ſacred Paſtoral, and the Bridegroom is repreſented as a Shepherd, and the Bride as a country-Maid, and therefore ſuch ſimilitudes are uſed as are agreeable to perſons of that quality, and ſuch are uſual in prophane Writers of this kind, as the Learned have obſerved. They are compared to *Roes* for their lovelineſs, of which ſee *Prov.* 5. 19. to *young* ones for their ſmallneſs, which in breaſts is a beauty; to *Twins* for their exact likeneſs.

6. * Until the day † break, and the ſhadows flee away *z*, I will get me to the mountain of myrrhe, and to the hill of frankincenſe *a*. * Chap. 2. 17. † Heb. *breath.*

z Theſe words are uttered by the Bride, *Ch.*2.*v.*17. and here returned by the Bridegroom as an Anſwer to that Requeſt. And this place may be underſtood either 1. Of the day of the Goſpel when all legal ſhadows ſhall vaniſh: Or 2. Of the day of Glory, or of the general Reſurrection, when all manner of ſhadows and Ordinances ſhall ceaſe. Till which time either the Spouſe *feeds among Lillies*, as was now ſaid, *v.* 5. or the Bridegroom *gets* him *to the mountains*, &c. as it follows. For the words are by moſt joined with the foregoing, and by ſome with the following clauſe. *a* Either 1. To the Temple at *Jeruſalem*, which is oft and fitly expreſſed by the name of a *mountain* or *hill*, becauſe it was built upon a Mountain, and which may be called *a Mountain of Myrrhe* and *Frankincenſe*, becauſe of the abundance of Myrrhe and Frankincenſe which was there uſed and offered; in which place the Church was to feed, and Chriſt would continue his preſence until the dawning of the Goſpel-day. Or, 2. To my Church upon Earth, which was typified by the Mountain of *Moriah*, and the Temple upon it, and which in Prophetical Writings is called a *Mountain*, as *Iſa.* 2. 2, 3. *Mich.* 4. 1, 2. and elſewhere, and which may well be call'd a *Mountain of Myrrhe and Frankincenſe*, both for the acceptable ſervices which are there offered to God, and for the precious Gifts, and Graces, and Comforts of the Holy Spirit, which are of a ſweet ſmelling ſavour to God and Men, and which there, and there only, are poured forth. Thus Chriſt directs his Bride, to wit, particular Believers, where they may find and enjoy him, namely in his Church and Ordinances.

7. * Thou *art* all fair *b*, my love, *there is* no ſpot in thee *c*. * Eph. 5. 27.

b It is needleſs to mention the ſeveral beauties of all thy parts, for in one word thou art wholly beautiful, and it may be ſaid more truly of thee than it was of *Abſalom*, 2 *Sam.* 14. 25. that from the ſoal of thy Foot to the Crown of thy Head there is no blemiſh in thee. *c* Which is not to be underſtood ſimply and abſolutely, as if the People of God were really perfect, and free from all ſin, but either 1. Comparatively, no ſuch ſpot or blemiſh as is in wicked Men, or, as is inconſiſtent with true Grace, of which *Moſes* ſpeaks, *Deut.* 32. 5. Or 2. In regard of God's gracious acceptation, in which reſpect he is ſaid, not to *behold iniquity in* Jacob, *Num.* 23. 21. God doth not look upon them with a ſevere Eye, as they are in themſelves, but in and through Chriſt, in whom he accepts them as if they were perfect, partly becauſe it is their chief deſign, deſire, and endeavour to be ſo, and partly becauſe Chriſt hath undertaken to make them ſo, *Eph.* 5. 25, 27. and they ſhall one day be ſuch.

8. ¶ Come with me *d* from Lebanon *e*, *my* Spouſe *f*, with me from Lebanon: look *g* from the top of Amana *h*, from the top of Shenir * and Hermon *i*, from the lions dens, from the mountains of the leopards *k*. * Deut. 3. 9.

d Unto the Mountains of Myrrhe, *&c.* mentioned *v.* 6. *e* A known Mountain in the North of *Canaan*, which is ſometimes mentioned as a pleaſant and glorious place, as *Cant.* 5. 15. *Iſa.* 35. 2. *Hoſ.* 14. 6, &c. in regard of its goodly Cedars; and ſometimes as a barren Wilderneſs, as *Iſa.* 29. 17. and ſeat of Wild-Beaſts, as 2 *Kin.* 14. 9. Which latter ſenſe ſeems more agreeable, both to the oppoſition which is here tacitly made between this Mountain and *the Mountain of Myrrhe*, and to the quality of the other Mountains here joined with *Lebanon*, and to the laſt clauſe of the verſe. *f* This is the firſt time that Chriſt gives her this name,

name, which he now doth both to encourage and oblige her to go with him. *g* To the place to which I invite thee to go, which from those high Mountains thou maist easily behold, the sight of which will certainly enflame thee with desire to go thither. He alludes to *Moses* his beholding the promised Land from mount *Pisgah*. *h* Not that *Amana* which divided *Syria* from *Cilicia*, which was too remote from these parts, but another of that name not far from *Lebanon*. *i* Which may be the names of two tops of the same Mountain, as *Horeb* and *Sinai* seem to have been. Or, *Shenir*, or (the copulative, *and*, being put disjunctively for *or*, as it is in many places, which have been observed before) *Hermon*, for this Mountain is called both *Shenir* and *Hermon*, *Deut.* 3. 9. and the latter name, *Hermon*, may be added to the former, as being better known to the Israelites. *k* From these or other such like Mountains, which are inhabited by Lions and Leopards. Which seems to be added as an Argument to move the Spouse to go with him, because the places where now she was, were not only barren, but also dangerous, as being the Habitations of Tyrants and Persecutors, and wild or salvage People, who are oft described by the names of wild Beasts, whose natures they have, and whose practices they imitate.

‖ Or, *taken away my heart.*

9. Thou hast ‖ ravished my heart *l*, my sister *m*, *my* spouse; thou hast ravished my heart with one of thy eyes *n*, with one chain of thy neck *o*.

l I am overcome with thy beauty, and therefore am so desirous of thy company. *m* So he calls her, partly because both he and she had one and the same Father, to wit, God, yea, and Mother too, being both at this time born in and of the Commonwealth and Church of *Israel*; and partly to shew the greatness of his Love to her, which is such as cannot be sufficiently expressed by any one Relation, but must borrow the Perfections and Affections of all to describe it. *n* With one glance of one of thine Eyes. By which Phrase he intimates the Modesty and Humility of the Church, which was ashamed or afraid to look fully and directly upon the Bridegroom with both her Eyes, and withal alludes to the ancient custom of Virgins, who used to cover their Faces with a Veil, and to look out only with one of their Eyes for the direction of their steps. By this *one Eye* he seems to mean that fundamental Grace of Faith, by which Christians look upon Christ, and discern his beauty, and which is precious in the sight of God and of Christ. *o* With one of those other Graces and Perfections wherewith thou art adorned. How then should I be ravished if thou didst discover both thine Eyes, and thy whole Countenance, and all thine excellent Gifts and Graces!

‖ Chap. 1. 2.

10. How fair *p is* thy love *q*, my sister, *my* spouse! * how much better *is* thy love than wine *r*! and the smell of thine ointments *s* than all spices!

p How amiable and acceptable to me. *q* I do not disdain thy love, as I might do, but take it kindly, and prise it highly. *r* Of which see on, *chap.* 1. 2, 4. *s* Of the Gifts and Graces of God's Spirit, wherewith thou art anointed. Compare *Isa.* 61. 1. 1 *Joh.* 2. 20, 27.

11. Thy lips, O *my* spouse, drop *as* the honeycomb *t*: honey and milk *u are* under thy tongue *x*, and the smell of thy garments *y is* like the smell of Lebanon *z*.

t Thy Speeches both to me in Prayer and Praises, and to men for their Edification, are highly acceptable to me. *u* Words more sweet and comfortable than Honey or Milk. *x* By which Phrase he may possibly intimate, that her words were not uttered in Hypocrisie, or with evil design, as many fair and smooth Speeches are, but proceed from her very Heart which is under her Tongue, as *mischief* is said to be *under his Tongue*, Psal. 10. 7. who devised it in his Heart. *y* Of that Righteousness wherewith I have cloathed and adorned thee. Christ and the Graces of the Spirit are oft compared to Garments, as *Rom.* 13. 14. *Eph.* 4. 24. 1 *Pet.* 5. 5. *z* Which is also mentioned and commended *Hos.* 14. 6. which must needs be very sweet and grateful in regard of the great numbers of sweet-smelling Spices and Trees which grew in that Mountain.

† Heb. *barred.*

12. A garden *a* † inclosed *b is* my sister, *my* spouse: a spring *c* shut up *d*, a fountain sealed *e*.

a For Order and Beauty, for pleasant Walks, and Flowers, and Fruits. *b* Either 1. Defended by the care of my Providence: Or, 2. Reserved for my proper use. She will not admit of other Lovers, either false Teachers, or worldly Lusts, but keeps her self close for me. She is chast, and pure, and modest, as Virgins are or should be. *c* Either 1. For others, sending forth the wholsom streams of saving Doctrine, for the refreshing, and healing, and cleansing of those who receive it. Or, 2. Within her self, being well watered, *i.e.* replenished with spiritual Graces and Blessings, which are frequently compared to waters, both in the Old and New Testament, as *Isa.* 44. 3. *Joh.* 4. 10. & 7. 38. for which the Church is compared to a *watered Garden*, or *Spring of water*, Isa. 58. 11. *d* Either 1. To preserve it from all pollution, or injury: Or, 2. To reserve it for the use and service of its owner, for which reason Springs were shut up in those Countries where water was scarce and precious, as *Gen.* 29. 3. *e* The same thing is here repeated in other words.

13. Thy plants *f are* an orchard *g* of pomgranates, with other pleasant fruits, ‖ camphire with spikenard *h*.

‖ Or, *cypress.*

f The plants of thy Garden, Believers which are planted in thee. *g* Are like the plants or fruits of an Orchard, which are pleasant to the Eye, and delicious to the taste or smell, such as are here mentioned in the following words. Whereby he signifies the variety and excellency of Gifts and Graces in the several members of the Church. *h* Which he mentions both here with *camphire* or *cypress*, and in the next verse with *saffron*, because it is mixed with both these, and being so mixed, yieldeth the more grateful smell.

14. Spikenard and saffron, calamus and cinnamon, with all trees of frankincense *i*, myrrhe and aloes, with all the chief spices.

i Such Trees as produce Frankincense. Or, as others, both ancient and modern, render it, *Trees of Lebanon*, such sweet smelling Trees and Plants as grew in *Lebanon*, of which see above on *v.* 11.

15. A fountain of gardens, a well of living waters *k*, and streams from Lebanon *l*.

k These are the words either 1. Of the Bride, who returns this Answer to the Bridegroom. Thou calleſt me a Fountain, but in truth thou only art that Fountain from whence I derive all my streams of comfort: Or rather, 2. Of the Bridegroom, who hath hitherto been speaking to and of the Church, and still continues his Speech. He seems to add this by way of correction to, or exposition of what he said *v.* 12. Though my Spouse be in some sort a Fountain shut up or sealed, yet that is not so to be understood as if she kept her Waters to her self, for she is like a Fountain or Well of living or running water, which floweth into Gardens, and maketh its Flowers and Plants to grow and flourish. The Church conveyeth those Waters of Life which she receiveth from Christ unto particular Believers and Congregations. *l* Like those sweet and refreshing Rivers which flow down from Mount *Lebanon*, of which *Jordan* is one.

16. ¶ Awake *m*, O north-wind, and come thou south, blow upon my garden *n*, *that* the spices thereof may flow out *o*: let my beloved come into his garden *p*, and eat his pleasant fruits *q*.

m Or, *Arise*, either 1. To be gone, as being commonly hurtful to Plants and Gardens: Or rather, 2. To come, as the next clause explains it: For both the North-wind and the South-wind have their several uses in Gardens, the former to purge and cool the Air, and to bring fair weather, the latter to warm and moisten the Earth, and cherish the Plants. And these Winds may signifie the several Dispensations either of God's Providence, or rather of his Spirit, which is compared to the wind, *Joh.* 3. 8. whereby the following effects are produced. *n* This verse is spoken by the Spouse, as appears from the last clause of it. And she calls the Garden both *hers* and *his*, because of that oneness which is between them, *ch.* 2. 16. whereby they have a common Interest one in another's person and concerns. *o* That my Graces may be exercised to thy Glory, the Edification of others, and my own comfort. *p* Let Christ afford his gracious presence more and more to his Church. *q* And let him delight himself in that Service and Glory which is given to him, both by the religious Worship, and by the holy conversations of his People.

CHAP. V.

1. I Am come into my garden *a*, my sister, *my* spouse; I have gathered my myrrhe with my spice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk *b*: eat, O friends *c*, drink, ‖ yea, drink abundantly, O beloved.

‖ Or, *and be drunken with loves.*

a This is the Bridegroom's Answer to her Request, delivered in the next foregoing words. *b* I have eaten of my pleasant fruits, as thou didst desire. I have taken notice of, and delight in the service and Obedience of my People. *c* The friends of the Bridegroom. Whereby he understands either 1. The holy Angels and glorified Saints, who in a sublime and spiritual sense may be said to eat and drink in Heaven, the happiness whereof is frequently represented under the name and notion of a Feast: Or rather, 2. Believers or Members of the Church militant upon Earth, who by the Argument of Christ's gracious presence with them, and acceptation of their works signified in the last words, are here invited and encouraged with great freedom and chearfulness to eat and drink their spiritual Food, to feed upon God's Holy Word and Sacraments, to eat the Flesh and drink the Blood of the Son of God, who here gives them an hearty welcome to this Feast.

2. ¶ I sleep *d*, but my heart waketh *e*: *it is* the voice of my beloved *f* that knocketh *g*, *saying*, Open to me *h*, my sister, my love, my dove, my undefiled *i*: for my head is filled with dew *k*, *and* my locks with the drops of the night *l*.

d Heb.

d Heb. *I was asleep*, (*i. e.*) I was dull, and sluggish, and insensible of his kind Expressions, and offers of Grace. *e* Yet in my very sleep my thoughts were running upon my Beloved, as is not unusual in such cases, which at last awakened me. Thus she implies the conflict which was between the Flesh and the Spirit, and the Spirits Victory in the Combate. *f* Between sleeping and waking I fancied that I heard his voice. *g* By his Word, and Providence, and Spirit, at the door of mine Heart, desirous that I would receive him by Faith and Love. Compare *Rev.* 3. 20. *h* Inviting me to accept of his gracious Offers, and to let him into my Soul. *i* This heap of kind compellations signifies Christ's sincere and fervent affection to his people, notwithstanding her manifold imperfections and infirmities. The title of *dove* signifies her Chastity, and constant faithfulness to her Husband, for which Doves are famous. How she is undefiled see on *ch.* 4. 7. *k* Whilest I wait without thy door. He alludes to the custom of Lovers, which oft and willingly suffer such inconveniencies for their hopes and desires of enjoying their Beloved, and signifies his sufferings for the Churches good. *l* The dew which falls in the end of the night, or towards the morning, whence it is called *Morning dew*, Hos. 6. 4.

3. I have put off my coat *m*, how shall I put it on *n*? I have washed my feet *o*, how shall I defile them?

m My day-cloaths, as persons use to do when they go to rest. *n* It is inconvenient and troublesom to do it at this time. Thus she tacitly reflects upon the Bridegroom for coming to her so unseasonably, and giving her such disturbance, and puts him off to another time, and excuseth her non-admission of him by her present indisposition, and the difficulty of the thing required of her. *o* Which the Eastern people commonly did when they went to Bed, partly to cool their Feet, and partly to cleanse them from that dust and sweat which they had contracted in the day time by Labour and Travel, as being used to go barefoot.

4. My beloved put in his hand by the hole *of the* door *p*, and my bowels were moved || for him *q*.

|| Or, (as some read) *in me*.

p He assayed to open the door. When his Word would not prevail, his Spirit, which is called *the finger of God*, Luk. 11. 20. compared with *Mat.* 12. 28. wrought inwardly upon my Conscience, and affected mine heart. *q* With compassion for him and his sufferings, and with affection to him; for both these ways is this Phrase oft used, as *Job* 37. 1. *Phil.* 2. 1, 2, &c.

5. I rose up to open to my beloved *r*, and my hands dropped *with* myrrhe *s*, and my fingers with † sweet smelling myrrhe, upon the handles of the lock *t*.

† Heb. *passing*, or *running about*, Nah. 1. 8. *Heb.*

r I repented of my former drowsiness and neglect, and went forth to receive him. *s* (*i. e.*) With Oil or Ointment made of Myrrhe, which either 1. She had taken out of her own stock to prepare her self for the entertainment of the Bridegroom: Or rather 2. Dropped from the Bridegroom's hand upon the door in great abundance, when he *put it into the hole of the door*, v. 4. and consequently upon her hands and fingers when she touched the door to open it. By which she signifies that Christ though he withdrew himself from her, yet left a sweet savour behind him, infusing into her, and stirring up in her the Graces of the Spirit, such as Repentance, which is bitter as Myrrhe, earnest desire after Christ, *&c.* *t* Heb. *with Myrrhe passing* or *flowing upon the handles of the lock*, which place the Bridegroom had touched when he attempted to open it.

6. I opened to my beloved, but my beloved had withdrawn himself *u*, *and* was gone *x*: my soul failed *y* when he spake *z*: I * sought him *a*, but I could not find him; I called him, but he gave me no answer *b*.

* chap. 3. 1.

u Denied me his gracious and comfortable presence, as a just punishment for my former neglect and folly. *x* Either she repeats the same thing to shew how deeply she was affected with it: Or this is added to imply that he had not only stepped aside, but was quite gone away. *y* Heb. *went out* of me. I fainted and was ready to die away through excessive passion, as this Phrase is used, Gen. 35. 18. & 42. 28. and elsewhere. *z* Or, *for what he spoke*, for those endearing Expressions related v. 2. which then I did not heed, but this sad occasion brings them to my remembrance: as oft-times that word which is ineffectual when it is preached, is afterwards brought to a mans mind, and produceth blessed effects. *a* By diligent inquiry and importunate Prayer. *b* That so he might both chastise her folly, and quicken her desires, and prepare the way for a more hearty welcome, and his longer abode with her.

7. The watch-men that went about the city *c*, found me, they smote me, they wounded me *d*; the keepers of the walls *e* took away my veil *f* from me.

c The Governours of the Church, as *Ch.* 3. 3. who, though by their place and office they be obliged to comfort and protect the faithful, do frequently discourage and oppress them, as they manifestly did both in the days of *Isaiah*, and *Jeremiah*, and the other holy Prophets, and in the time of Christ and his Apostles, and in divers other ages. *d* With bitter Calumnies and Persecutions. *e* The same with the Watchmen, whose Office it is to keep the Gates and Walls of the City. *f* Which was an ornament of her Sex, *Isa.* 3. 23. and a badge of her modesty, *Gen.* 24. 65. or an ensign of her Relation and Subjection to Christ, *Gen.* 20. 16. 1 *Cor.* 11. 5. And so the taking of this Veil away, signifies their contemptuous and injurious usage of her, their endeavours to blast her Reputation, and to represent and treat her as a common and impudent prostitute, and as one that had no Relation to Christ.

8. I charge you, O daughters of Jerusalem *g*, if ye find my beloved †, that ye tell him, that I *am* sick of love *h*.

† Heb. *what*.

g Of whom see on *ch.* 1. 5. & 2. 7. The Church having passed the Watchmen, and patiently born, and in a manner forgotten their injuries, proceeds in the pursuit of her beloved, and enquires of every particular Believer or Professor whom she meets concerning him. *h* That I am ready to faint for want of his presence, and the tokens of his Favour. Use all your interest and importunity with him on my behalf.

9. ¶ What *is* thy beloved more than *another* beloved *i*, * O thou fairest amongst women *k*? What is thy beloved more than *another* beloved, that thou dost so charge us?

* chap. 1. 8.

i Wherein doth he excel them? Which Professors of Religion might ask, because they were ignorant of Christ's Excellency, and true Believers might ask it, that they might be more fully informed of it, and might give the Spouse occasion to discourse of that subject which was very grateful to them. *k* Whose Beauty may command the Respects and Affections of the most worthy persons; and therefore we conclude it must be some person of transcendent excellency with whom thou art so highly enamoured.

10. My beloved *is* white and ruddy *l*, † the chiefest *m* among ten thousand *n*.

† Heb. *a standard-bearer*. or, *taller than ten thousand*.

l Which two colours rightly mixed together, make a Face beautiful. Or the *white* may note his pure and spotless Innocency, and the brightness of his Glory and Majesty, and the *ruddy* colour may intimate his bloody passion, which made him amiable both to God and Men. *m* Heb. *the standard-bearer*; for such are usually persons of great Eminency, both for Stature, and Courage, and Dignity. *n* Among all persons, Angels or Men, A certain number is put for an uncertain. There are other Kings, and Priests, and Prophets, but none to be compared with him.

11. His head *is as* the most fine gold *o*, his locks *p* *are* || bushy, *and* black as a raven *q*.

|| Or, *curled*.

o It shines like Gold, not in respect of the Hair, which is black, as it followeth, but by reason of his Crown of pure Gold upon his Head, *Rev.* 14. 14. Whereby she implies that her Bridegroom was a King, which she declared above, *ch.* 3. 11. *p* In which a part of Mans Beauty consists. I shall not trouble my Reader with a distinct application of this and the following particulars, unto some special part or excellency of Christ, because such things are meer conjectures without any solid grounds, and the only design of this description seems to be this, to set forth the beauty of Christ under the notion of a most compleat and amiable person, in whom there is no defect nor blemish, from the crown of his Head, to the soal of his Feet. *q* Which is mentioned, partly because this was esteemed a beauty, and partly because it was an evidence of his Youth and vigor, as grey hairs are characters of age and infirmity, *Hos.* 7. 9.

12. * His eyes *are* as *the eyes* of doves *r* by the rivers of waters *s*, washed with milk *t*, *and* † fitly set *u*.

* chap. 1. 15. & 4. 1.
† Heb. *sitting in fulness*, that is, *fitly placed*, *or set as a precious stone in the foil of a Ring*.

r Lovely and pleasant, chaste and innocent. *s* Where they delight to abide, and wherewith they bath themselves, and wash their Eyes, where also their Eyes are most lively and beautiful, both by the reflection of the Waters, and from that pleasure which they take in such places. *t* Which may belong either 1. To the Eyes, which are supposed to be washed with water, as white and pure as Milk: Or, 2. To the Doves, which are intimated to be of a milk-white-colour, which in those parts was most esteemed, which colour also made the Eyes appear more lovely. *u* Neither sinking into the Head, nor standing out too much, but in a moderate and comely situation. Heb. *sitting in fulness*: which may note a full and competently large Eye, which is esteemed one beauty of the Eye.

13. His cheeks *x* are as a bed *y* of spices *z*, as || sweet flowers *a*: his lips *like* lillies *b*, dropping sweet smelling myrrhe *c*.

|| Or, *towers of perfumes*.

x His Face or Countenance, an eminent part whereof is the cheeks, in which the Beauty or Deformity of a Face doth much consist. *y* Which being higher than other parts of the Garden fitly represents the cheeks which are higher than other parts of the Face. *z* Not of drie spices, for they are not in Beds, but of Aromatical Flowers which delight both the eye with a pleasant prospect, and the smell with their fragrancy. This may also signifie the down or hair upon the bridegrooms cheeks, which is the evidence of his mature and vigorous Age, and may denote that Christ's sweetness and gentleness is accompanied with Majesty, and Gravity, and just severity. *a* This may be added to explain the

the former Phraſe. Or, *towers of perfumes, i. e.* Boxes in which perfumes were put, which by their height or form, had ſome reſemblance to a Turret. *b* Beautiful and pleaſant. Or this is meant of that ſort of Lillies which were of a red or purple colour, as ancient Writers affirm, and ſo ſignifie the graceful colour of the Lips. This may note that Grace which was poured into Chriſt's Lips, and which flowed from them in ſweet and excellent diſcourſes. *c* Not only graceful to the eye, as Lillies are, but alſo fragrant to the ſmell.

14. His hands *d are as* gold-rings ſet with the beryl *e*: his belly *f is as* bright ivory overlaid *with* Sapphires *g*.

d The inſtruments of action and of diſtribution, which may deſign the actions of Chriſt, and particularly his diſtributing Gifts and Graces to his Members. *e* Beautiful, and precious, and richly adorned, as it were with Gold-rings ſet with precious ſtones. *f* Which ſeems to be here uſed, either, 1. Metonymically, for the bowels which are contained in the belly: Or rather, 2. Synecdochically, for the whole body, reaching from the neck to the bottom of the belly, which is diſtinguiſhed from the face, and the joints, which are deſcribed in the other clauſes. For he ſpeaks here of thoſe parts which are viſible to the eye. And thus here is a compleat deſcription of Chriſt's beauty in all parts from his head to his feet. *g* Of a pure and bright white colour, intermixt with blue veins; for ſome Sapphires are of a bright blue colour.

15. His legs *h are as* pillars of marble *i*, ſet upon ſockets of fine gold *k*: his countenance *l is as* Lebanon *m*, excellent as the cedars.

h The inſtruments of local motion, and the ſupporters of the body. *i* White, and ſtreight, and well-ſhaped, and ſtrong. Which may note the firmneſs and ſtability of Chriſt's Kingdom in ſpight of all oppoſition. *k* Which add both beauty and ſtrength to them. Theſe may note his Feet compared to Gold, either for their great price and worth, or for their ſingular brightneſs, for which they are compared to *fine braſs*, Revel. 1. 15. or, as others, for his golden ſhoes wherewith they were covered or adorned, as the Spouſe is commended from her ſhoes, *Cant.* 7. 1. *l* Heb. *his aſpect* or *appearance*, his form or perſon, as this Hebrew word is elſewhere uſed. *m* In reſpect of its Cedars, as the next words explain it, to wit, tall, and upright, and ſtately, and withal pleaſant to the eye.

16. † His mouth *is* ‖ moſt ſweet *n*, yea, he is altogether † lovely *o*. This *is* my beloved, and this *is* my friend, O daughters of Jeruſalem *p*.

† Heb. *his palate.*
‖ Heb. *ſweetneſs.*
† Heb. *deſires.*

n Which was ſaid before in other words, *v.* 13. and is here juſtly repeated, becauſe it was a principal part of Chriſt's beauty, and the chief inſtrument of the Spouſe's comfort and happineſs, which wholly depends upon his ſweet and excellent Speeches, his holy Precepts, and gracious Offers and Promiſes contained in the Goſpel. *o* Not to run out into more particulars, in one word there is no part of him which is not exquiſitely beautiful. *p* And therefore you have no cauſe to wonder or to blame me, if I am tranſported with love to ſo excellent a Perſonage.

CHAP. VI.

* Chap. 1. 8. 1. WHither is thy beloved gone *a*, * O thou faireſt among women? whither *is* thy beloved turned aſide *b*? that we may ſeek him with thee *c*.

a Theſe are the words of the daughters of *Jeruſalem*, laſt mentioned, whom this full and pathetical deſcription of the Bridegroom's Excellency had inflamed with Love to him. *b* To wit, from thee, as thy words imply, *v.* 6, 8. where doſt thou uſe to look for him, and to find him when thou haſt loſt him? *c* O thou who art well acquainted with all the places both of his uſual abode, and of his diverſion, inform us who are ignorant of them. We ask not with any evil deſign, but only becauſe we deſire an intereſt in him.

2. My beloved is gone down into his garden *d*, to the beds of ſpices *e*, to feed *f* in the gardens, and to gather lillies *g*.

d The Spouſe had hitherto been at a loſs for her beloved, but having diligently ſought him, and inflamed both her own and others affections with love to him by her juſt commendations, now at laſt ſhe meets with a gracious Anſwer from God, directing her where to find him, which alſo comes very ſeaſonably, not only for her own relief and comfort, but alſo for the benefit of others, who inquired after him. The *garden* ſeems to ſignifie the Church Catholick, and *the gardens*, as it follows here, as alſo *the beds*, may note the particular Aſſemblies of the faithful, in which Chriſt affordeth his Preſence, and his bleſſing. *e* In which the Gifts and Graces of God's Spirit, which are fitly compared to Spices, or aromatical Flowers, do appear and grow. *f* To refreſh and delight himſelf, or to gather the flowers and fruits of it, as men uſe to do in their gardens. *g* Which may note either, 1. Particular Believers, whom Chriſt gathereth to himſelf in his Church, who are compared to Lillies, *Cant.* 2. 2. Or, 2. The Prayers and Praiſes rendred to him by his people in the publick Congregations, and all their gracious diſpoſitions & actions.

3. * I *am* my beloveds, and my beloved *is* mine: he feedeth among the lillies. * Chap. 2. 16. & 7. 10.

4. ¶ Thou art beautiful, O my love *h*, as Tirzah *i*, comely as Jeruſalem *k*, terrible *l* as *an army* with banners.

h Theſe are the words of Chriſt, who had now again manifeſted himſelf to his Church, whereby he declares, that though he had for a ſeaſon hid his face from her, yet ſtill he retained a ſincere and fervent affection to her, and that notwithſtanding her manifold infirmities, ſhe was yet beautiful in his Eyes. *i* A very pleaſant City, as its very name ſignifies, and therefore made the Royal Seat of the Kings of *Iſrael*; of which ſee 1 *Kings* 14. 17. & 15. 21, 33. & 16. 6, &c. *k* Which was beautiful both for its ſituation, *Pſal.* 48. 2. and for its goodly buildings, eſpecially the Temple. See *Lam.* 2. 15. *l* Either, 1. To ſtrangers, whom by her grave and majeſtick looks and carriage ſhe affrights from rude or bold attempts, whereas ſome Women invite others to familiarity with them by their looſe and wanton carriage. Or, 2. To her Enemies, whom God will certainly deſtroy.

5. Turn away thine eyes from me *m*, for ‖ they have overcome me: thy hair *is* as a flock of goats that appear from Gilead *n*. ‖ Or, *they have puffed me up.*

m For I can ſcarce bear the luſtre of them. It is a poetical and amatorious expreſſion, ſignifying how beautiful the Church was in Chriſt's Eyes, and how paſſionately he loved her. *n* This clauſe, and the whole following verſe are repeated from *Ch.* 4. 1, 2. And this repetition is not vain nor abſurd, but very agreeable to the nature of a Paſtoral and Song of Love, as being an effect and teſtimony of vehement affection, and beſides it confirms what was ſaid before, and ſheweth that the Churches miſcarriage and Chriſt's deſertion of her upon it, had not made him change his opinion of her, or affection to her.

6. Thy teeth *are* as a flock of ſheep which go up from the waſhing, whereof every one beareth twins, and *there is* not one barren among them.

7. As a piece of a pomegranate are thy temples within thy locks *o*.

o This alſo is repeated from *Chap.* 4. 3.

8. There are threeſcore queens, and fourſcore concubines *p*, and virgins *q* without number.

p A certain number for an uncertain. The ſenſe ſeems to be this, There are many beautiful Queens and Concubines in the World, in the Courts of Princes, and particularly in *Solomon's* Court, but none of them is to be compared with my Spouſe, and my heart is ſet upon none of them, but only upon my Spouſe, as the following verſe declareth. Or, *the Queens* and *Concubines* may note the particular Congregations which are called by Chriſt's name, and *the Virgins* may ſignifie the particular Believers or Profeſſors; all which do make up one Catholick Church, as it follows. Compare the notes on *Pſal.* 45. 10, 14, 15. *q* Either, 1. Which wait upon the Queens and Concubines. Or, 2. Which were reſerved as a Nurſery, out of which Queens and Concubines were to be taken.

9. My dove, my undefiled is *but* one *r*; ſhe is the *only* one of her mother *s*, ſhe *is* the choice one of her that bare her: the daughters *t* ſaw her, and bleſſed her; *yea*, the queens and the concubines, and they praiſed her *u*.

r The only beloved of my Soul, my only Spouſe, in compariſon of whom I deſpiſe all others. *s* Of *Jeruſalem* above, *which is the Mother of us all*, Gal. 4. 26. Or, if this ſeem to confound the Mother and Daughter, the words may be thus rendred, *ſhe is* as *the only one of her Mother, i. e.* ſhe is as dear and precious to me as only children uſe to be to their Parents, and eſpecially to their Mothers. So there is only a defect of the note of ſimilitude, which is frequently underſtood, as hath been formerly noted and proved by undeniable inſtances. *t* Called *Virgins*, *v.* 8. *u* As more beautiful and worthy than themſelves, which was ſo evident that they were forced to confeſs it.

10. ¶ Who is ſhe *x that* looketh forth as the morning *y*, fair as the moon *z*, clear as the ſun *a*, *and* terrible *as an army* with banners *b*?

x Theſe are the words either, 1. Of the Bridegroom: Or, 2. Of the Queens and Concubines laſt mentioned, as praiſing of her. And they are either words of inquiry, or rather of admiration and commendation, who, *i. e.* what manner of perſon is this, how excellent and glorious! And ſo this Pronoun, *who*, is underſtood, *Pſal.* 24. 8. *Mark* 4. 41. compared with *Mat.* 8. 27. *y* As the morning light, which coming after the darkneſs of the night is very pleaſant and amiable, which alſo ſuddenly ſpreadeth it ſelf from the Eaſt to the Weſt. *z* To wit, when it is full, and *walking in brightneſs*, as the Phraſe is, *Job* 31. 26. But withal he ſeems to intimate

timate that the Church, like the Moon, may have her Eclipses, and be in darkness for a time. *a* Without any such spots or dark specks as are in the Moon. Which is to be understood in the same sense, that she is said to be *without spot*, or *wrinkle*, or *blemish*, Eph. 5. 27. which she is partly by God's gracious acceptation of her as such in Christ, and through his Righteousness; and partly because she shall be such in the future Life. *b* See above, *v.* 4.

‖ Or, *almonds.* * Chap. 7. 12.

11. I went down *c* into the garden of ‖ nuts *d*, to see the fruits of the valley *e*, *and* * to see whether the vine flourished, *and* the pomgranats budded *f*.

c To wit, when I went away from thee. So this is an account of the reason of his former departure from her. Or, *I am come down* to visit thee, *my garden*, Cant. 4. 12. Either way these are the words of the Bridegroom. *d* In which Nuts and other fruits are planted. By *Nuts* may be meant either 1. Ordinary Nuts, and so this is supposed to intimate the mean and contemptible condition of the Church in her outward Estate, and that her sweetness is all inward and spiritual. Or, 2. Aromatical Nuts, to wit, Nutmegs, and so this notes how acceptable the Church and her Productions are to Christ. *e* Which being low, and well watered, is most fruitful. *f* What beginnings or appearances there were of good fruits or works among Believers, whether their Practices answered their Professions.

† Heb. *I knew not.* ‖ Or, *set me on the chariots of my willing people.*

12. † Or ever I was aware *g*, my soul ‖ made me *h like* the chariots of Amminadib *i*.

g I was surprized with a sudden and vehement desire of enjoying my Spouse, which is to be understood figuratively, and so as to agree with the Majesty and Omniscience of Christ. *h* I made my self; which may signifie Christ's activity in stirring up his Affections to the Church; or I was made; for the active Phrase is oft understood passively; and the *Soul* is commonly put for the Person. *i* Eager in my desire, and swift in my motion towards the Church. *Amminadib* is supposed to be some eminent Charioteer then well known, and famous for his speed in driving Chariots. But this clause with the former is otherwise rendred, both in the margent and by others, and that very agreeably to the Hebrew words, *my soul set me on the chariots of my willing* (or, as others, *noble* or *princely*) *people*, *i.e.* which mine and the Bride's friends had prepared to bring me to the Bride with more expedition, into which I ascended with all my Soul, as longing to come to my Bride.

13. Return *k*, return *l*, O Shulamite *m*, return, return, that we may look upon thee *n*: what will you see *o* in the Shulamite? as it were the company *p* ‖ of two armies *q*.

‖ Or, *of Mahanaim.*

k Christ recalls his Spouse, who as when Christ was gone she pursued after him, so now when Christ was coming or come to her, she was ready to wander and go astray from him according to the common and corrupt disposition and custom of Mankind, and therefore he seeks to stop or to reclaim her, and to oblige her to return to her first Love, and to repent more throughly than she had yet done. *l* This word is here repeated four times to signifie both Christ's passionate Love to her, and earnest desire of her return, and her backwardness to it, which made so many calls necessary. *m* This title signifies either 1. One born in, or belonging to *Jerusalem*, called also *Salem*, *Psal.* 76. 2. Or, 2. The Wife of *Solomon*, thus called after her Husband's name, see *Isa.* 4. 1. And as Christ is called by the name of *Solomon*, *ch.* 3. 7, 9, 11. so the Church is fitly described by the title of *Solomon*'s Wife. *n* That I and my companions, and friends may contemplate thy Beauty. *o* But what do you, my friends, expect to discover in her? Christ proposeth the question, that he may give the following answer; and that they should take special notice of this as a very remarkable thing in her. *p* Whereby he intimates that this one and onely Spouse was made up of the whole multitude of Believers. *q* Either 1. Opposite one against the other; and so this may note the conflict between the Flesh and Spirit, which is in all the faithful in this Life. Or, 2. Confederate together, and so this may signifie either 1. The recollection and Union of Jews and Gentiles which shall one day be under Christ as their common head, *Eph.* 2. 15. Or, 2. The safety and strength of the Church, which is compared to an *army with banners*, above *v.* 4, 10. and here to a numerous Host distributed into *two Armies*. Wherein also there may be an allusion to that story, *Gen.* 32. 1. where this very word, here rendred, *two armies*, is used.

CHAP. VII.

The Bridegroom who spake the last words, here continueth his speech, and breaks forth into an elegant and particular description and commendation of the Spouse, partly from the parts of her Body, and partly from her Ornaments. In which the same thing is to be observed which was noted concerning her description of the Bridegroom, that there is no necessity of a distinct application of every parcel of it, the design being only this, to describe the Beauty and Glory of the Church under the representation of a beautiful and noble Woman. This also is observable, that in the description of Christ she begins at the Head, and so goeth downward, ch. 5. 11, *&c. but Christ in the description of the Spouse proceedeth from the Feet upwards.*

1. How beautiful are thy feet *a* with shoes *b*, O princes daughter *c*! the joints of thy thighs *d are* like jewels, the work of the hands of a cunning workman *e*.

a Which being the chief instrument of our motion from place to place, is oft used metonymically for the motion it self, and so may here signifie either the inward motions, the workings of the affections, or the outward motions, the steps or actions of the Life, both which are right and amiable in Believers. *b* Which were anciently evidences of a free and comfortable state, whereas slaves and mourners use to go barefoot, 2 *Sam.* 15. 30. *Isa.* 20. 4. which also in Women of high quality were adorned with Gold and other Ornaments; of which see *Isa.* 3. 18. These may also signifie that the Feet of Believers should be *shod with the preparation of the Gospel of Peace*, Eph. 6. 15. *c* Both by Birth, being born of God, and by disposition and deportment agreeable to that quality. *d* Either, 1. The hollow place in which the Hip or Thigh-bone moveth and turneth it self: Or rather, 2. The Hip or Thigh-bone which moveth there: for this is more fitly compared to a jewel well set. Some understand this of some Ornaments worn by Women upon those parts; for the word rendred *joints* may signifie *girdles*, or any Ornament which encompasseth any part of the Body, and the same words which signifie *thighs* are both in Hebrew, and other Languages, sometimes used concerning the *legs*. Which being admitted, this might seem to be understood of the Bride's Garters about her Legs, which not unfitly follows the Shoes upon her Feet last mentioned. But this sense seems not to suit so well with the following comparison as the former doth. *e* Like Jewels orderly and excellently set by a skilful Artist. So this signifies the uprightness and decency of her going, which depends very much upon the right situation of the Hip or Thigh-bone, which when it is dislocated or disordered causeth a lameness or uncomeliness in going; whereby he understands the orderliness and amiableness of her conversation.

2. Thy navel *is like* a round goblet *f which* wanteth not † liquor *g*: thy belly *h is like* an heap of † Heb. *mixed* wheat *i*, set about with lilies *k*.

f To which it is not unfitly compared because it is of a round form, and hollow, and hath windings and circlings in it. *g* Thy Navel is not only comely but fruitful. For the Navel is the proper instrument of nourishing the Child or Children which are in the Womb. And so this seems to signifie the Churches fruitfulness partly in her self, in cherishing and improving all the Graces and good motions of God's Spirit within her; and principally in reference to those many Children which she bears and feeds in her Womb with the wholesom liquor of God's Ordinances. *h* In which thy Children are for a time contained and fed. *i i.e.* Of wheat corn, round and swelling, as it is in Women with child, and full of nourishment, not only of Liquor, as was last said, but also of Meat, which may note the various provisions which Christ hath laid up in his Church according to the several capacities of her Children, Milk for Babes, and stronger Meat for those who are grown up. *k* Not for defence, which the Church doth not need, having the strong God for her Protector, but for Ornament and Beauty. Whereby is implied, that she is not only fruitful but beautiful, and that her Children are not only numerous and well fed, but also comely and delightful to the Eye, as Lilies are, and withal pure and innocent, in which respect both Christ and the Church are compared to Lilies, *Cant.* 1. 1, 2.

3. * Thy two breasts *are* like two young roes *that are* twins *l*. * Chap. 4. 5.

l Which is repeated from *Ch.* 4. 5. where it is explained.

4. Thy neck *m is* as a tower of ivory *n*, thine eyes *o like* the fishpools *p* in Heshbon *q*, by the gate of Bathrabbim: thy nose *r is* as the tower of Lebanon *s*, which looketh toward Damascus *t*.

m Of which see on *Ch.* 4. 4. *n* Clear, and smooth, and long, and streight, and erected. *o* Of which see on *Ch.* 1. 15. & 4. 1. *p* Full, and clear, and quiet, and pleasant. Possibly here were two fish-ponds, which being conveniently seated in a large field, might bear some resemblance to the Eyes placed in the Head. *q* A pleasant and well watered City, beyond *Jordan*, as we may guess from *Num.* 32. where doubtless there were some eminent and well known fish-pools, as further appears by the exact description of the particular place here following, in which they were. *r* The instrument of smelling and discerning between pleasant and loathsom things; which may signifie the Churches sagacity in discerning between good and evil. *s* Which, though it be not elsewhere mentioned, was in all probability built by *Solomon* in the Mountain of *Lebanon*, which was the Northern Border of the Land of *Israel* towards *Damascus*, and therefore a very fit place for a watch Tower. To this Tower her Nose is compared, not for its greatness, but for its comely and convenient proportions, and beautiful aspect, which doubtless were in this as well as in the rest of *Solomon*'s Buildings. *t* Which words seem to be added to distinguish this from another Tower or Building, in, or near to *Jerusalem*, which was called *the house of the forrest of Lebanon*, 1 Kin. 7. 2.

5. Thine head *u* upon thee *x is* like ‖ Carmel *y*, and the hair of thine head like purple *z*, the king *is* † held in the galleries *a*. ‖ Or, *crimson.* † Heb. *bound.*

u Which

u Which may ſignifie the Churches Mind or Underſtanding, which is ſeated in the head. *x* Which is upon thee, or above the reſt of thy Body. *y* Eminent and pleaſant to the Eye, and fruitful as Mount *Carmel* was, as hath been formerly noted. Which may note that her Mind was adorned and repleniſhed with knowledge and other excellent Gifts of the Holy Ghoſt. Or, as others render it, *like crimſon* or *purple*, which is called *Carmel*, 2 *Chr.* 2. 7. & 3. 14. becauſe thoſe fiſhes, out of which they had their purple, were taken in the Sea bordering upon Mount *Carmel*. And ſo the ſame thing is repeated in the next clauſe in other words. *z* Which colour was anciently much eſteemed, and commended, as by ſacred, ſo alſo by prophane Writers. *a* In which he walketh, and having once eſpied thee, is captivated by thee, and unable or unwilling either to depart, or to take off his Eyes from thee, as if he were faſt bound and chained to thee. The *galleries* may note either the Ordinances, or rather the Churches, in which Chriſt walketh, *Rev.* 2. 1. in which Chriſt and Believers converſe together.

6. How fair and how pleaſant art thou *b*, O love, for delights *c*!

b It were infinite to reckon up all the particulars of thy Beauty, in one word, thou art univerſally amiable beyond Expreſſion. *c* For thoſe various lovely features which are in thee, and for the great and manifold delights which are or may be enjoyed in converſing with thee.

7. This thy ſtature is like to a palm-tree *d*, and thy breaſts to cluſters *e of grapes f*.

d Tall and ſtreight, or upright, as a Tree. And he ſeems to mention the Palm-tree, rather than any other, partly becauſe it grows more directly upward than other Trees; and partly becauſe it is conſtantly green and flouriſhing, and groweth upward, in ſpight of all preſſures, and therefore was uſed in feſtival ſolemnities, *Lev.* 23. 40. *Joh.* 12. 13. and was a ſymbol of Victory, *Rev.* 7. 9. In all which reſpects it fitly repreſents the ſtate of Believers. *e* Large, and round, and full of juice. See on *v.* 3. This particular is added as an evidence of her maturity and married eſtate, and of her fruitfulneſs. *f* Which word may eaſily be ſupplied out of the next verſe. Although the fruit of the Palm-tree alſo is ſaid to grow in cluſters.

8. I ſaid *g*, I will go up to the palm-tree *h*, I will take hold of the boughs thereof *i*: now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe *k* like apples *l*.

g Within my ſelf, I reſolved. *h* I will climb up, that ſo I may *take hold*, as it follows, *of the boughs*, which do not grow out of the ſides, as in other trees, but only at the top of it. *i* Partly to prune and dreſs them, and partly to gather the fruit. Whereby is ſignified Chriſt's care of his Church, and his delight in her. *k* Of thy breath; which is oft called *the breath of*, or *in*, a mans *noſtrils*, *Gen.* 7. 22. *Iſa.* 2. 22. *Lam.* 4. 20. *l* Either 1. Common Apples, which ſometimes yield a very pleaſant ſmell: Or 2. Odoriferous Apples. See on *chap.* 2. 5.

9. And the roof of thy mouth *m* like the beſt wine *n*, for my beloved *o*, * that goeth *down* † ſweetly *p*, cauſing the lips ‖ of thoſe that are aſleep, to ſpeak *q*.

* Pro. 23. 31.
† Heb. *ſtreightly.*
‖ Or, *of the ancient.*

m Either 1. Thy ſpeech, the palate being one of the principal inſtruments of Speech: Or rather, 2. Thy taſte, whereof the Palate or Roof of the Mouth is the moſt proper and principal inſtrument, *Job* 34. 3. But then this is not to be underſtood actively of her taſt, but paſſively of the taſt or reliſh, which her beloved had of her; as in the foregoing clauſe, *the ſmell of her noſe* was not meant ſubjectively or actively of that ſenſe of ſmelling which was ſeated in her Noſe, but objectively or paſſively of the breath of her Noſtrils, which was ſweet to the ſmell of her beloved. *n* Grateful and refreſhing, *o* Either 1. For thee my beloved, who reapeſt the comfort and benefit of that pleaſure which I take in thee: Or 2. For me thy beloved, or according to thy uſual expreſſion, *for my beloved*. Which words Chriſt takes as it were out of her Mouth, and repeats them emphatically. Which agrees very well to the ſtile and uſage of theſe dramatical and amatorious Writings. And this clauſe further intimates the Churches Loyalty or Faithfulneſs to Chriſt, that ſhe reſerves her ſelf, and all her loves for Chriſt alone. *p* Whereas bad Wine either goeth down ſlowly and tediouſly, or is not permitted to go down at all; Heb. *that walketh directly*, or, *that moveth it ſelf aright*, which is given as the character of good Wine, *Prov.* 23. 31. *q* Cauſing the moſt dull, and ſtupid, and ſleepy headed perſons to ſpeak, and that fluently and eloquently, which is a common effect of good wine.

10. ¶ * I *am* my beloveds *r*, and his deſire *is* towards me *s*.

* Ch. 2. 16. & 6. 3.

r This and the following verſes contain the words of the Bride, in anſwer to the Bridegroom's moſt indearing Expreſſions delivered in the foregoing Verſes. *s* I perceive, and am fully ſatisfied, that he heartily loves me. It is my duty to have my deſire towards him as my Husband, according to God's Sentence, *Gen.* 3. 16. but it is a wonderful condeſcenſion in him, that his deſire is towards me.

11. Come, my beloved, let us go forth into the field *t*: let us lodge in the villages *u*:

t That being retired from the crowd, we may more freely and ſweetly converſe together, and may obſerve the ſtate of the fruits of the Earth. *u* In one of the villages, as *Cities* is put for *one of the Cities*, Judg. 12. 7.

12. Let us get up early *x* to the vineyards *y*, let us ſee if the vines flouriſh, *whether* the tender grapes † appear, *and* the pomgranates bud forth *z*: there will I give thee my loves *a*.

† Heb. *open.*

x The Church having offended and loſt her beloved by her former lazineſs, now doubles her diligence, and diſcovers how eatneſtly ſhe was ſet upon the following work. *y* To particular Congregations. See *Cant.* 6. 1. *Iſa.* 5. 1. *z* Let us enquire into the ſucceſs of our Labours, what Souls are brought in and built up, how they proſper and grow in Grace, whether they abound in good Works, *&c.* *a* There, I will diſcover the ſincerity and fervency of my affections to thee, and maintain communion with thee in thy holy Ordinances.

13. The mandrakes *b* give a ſmell, and at our gates *c* *are* all manner of pleaſant *fruits*, new and old *d*, *which* I have laid up for thee *e*, O my beloved.

b This Hebrew word is uſed *Gen.* 30. 14, 15. and the ſignification of it is very much doubted and diſputed by Interpreters; of which ſee my Latin *Synopſis* on that place. But this is certain that the word ſignifies ſweet and pleaſant flowers, and therefore if it be underſtood of Mandrakes, they were of another ſort than ours, as it is no unuſual thing for flowers of the ſame kind in ſeveral Climates to have very differing Natures and Qualities. *c* Either 1. Growing there upon the Walls, or in Gardens, or Orchards, near the door of our dwelling-Houſe: Or rather 2. Brought thither by divers Perſons to congratulate and adorn our Nuptials, or laid up for our entertainment, as may be gathered from the nature of the fruits, which were not only *new*, and growing, but alſo *old*, and *laid up*, as it here follows. *d* Fruits of this year, and of the former, that the variety might delight. Which ſeems to be ſpiritually meant of the various fruits and operations of the Spirit, and degrees of Grace in ſeveral Believers. *e* Which have been produced by my Miniſtry for thy Service and Glory.

CHAP. VIII.

1. O That thou *were* as my brother *a* that ſucked the breaſts of my mother *b*; *when* I ſhould find thee without *c*, I would kiſs thee *d*, yea, † I ſhould not be deſpiſed *e*.

† Heb. *they ſhould not deſpiſe me.*

a Moſt intimate and free, and familiar with me, as Brethren and Siſters commonly are. *b* That came out of the ſame womb, and ſucked the ſame breaſts, and conſequently were Brother and Siſter by Father and Mother too; for ſuch are moſt dear to one another. See *Gen.* 43. 29. *Deut.* 13. 6. Heb. *Sucking the breaſts*, &c. So ſhe wiſheth that he were as a little ſucking Brother, with whom ſhe might innocently and inoffenſively delight her ſelf, as Siſters do with ſuch a Brother. The Church here expreſſeth her paſſionate deſire of a ſtricter Union, and cloſer Communion with Chriſt than yet ſhe had attained. And in particular, theſe may be the breathings of the ancient Jewiſh Church after Chriſt's Incarnation, whereby he was to be their Brother, *Rom.* 8. 29. *Heb.* 2. 11, 12. and a ſucking Infant. *c* In the open ſtreets; I might then expreſs my Affections to thee, and kiſs thee openly without any ſcandal or contempt. Or, *without*, (*i.e.*) come forth from the Fathers boſom into the World, *Joh.* 16. 28. *d* I would demonſtrate my Reverence, and Subjection, and Affection to thee, of all which kiſſing was a token in thoſe times and places, as hath been oft obſerved in divers foregoing Texts. *e* Then ſhould I not be aſhamed or cenſured, as if I had done an indecent or immodeſt action, becauſe ſuch Expreſſions of Love are uſual amongſt perſons ſo nearly and dearly related.

2. I would lead thee, *and* bring thee *f* into my mothers houſe *g*, ‖ *who* would inſtruct me *h*: I would cauſe thee to drink of * ſpiced wine of the juice of my pomgranate *i*.

‖ Or, *thou ſhouldeſt.*
* Prov. 9. 2.

f With joy and triumph, as the Bridegroom was uſually brought to the Brides houſe. See *Pſal.* 45. 15, 16. *g* Either 1. My Mothers in Law, my Husbands Mother, as the cuſtom was, *Gen.* 24. 67. *Judg.* 12. 9. Or 2. My own Mothers; to ſhew her extraordinary Reſpect and Affection to him. In the myſtical ſenſe both come to one; for the univerſal Church was in ſome ſort both his and her Mother. *h* To wit, how I ſhould behave my ſelf towards thee. Or, where *ſhe did inſtruct* or *educate me*. *i* I would give thee the beſt entertainment which the Houſe affords. My Gifts and Graces ſhould all be employed to ſerve and glorifie thee.

3. * His left hand *ſhould be* under my head, and his right hand ſhould embrace me *k*.

* Ch. 2. 6.

k The ſame expreſſions are uſed, *ch.* 2. 6. The ſenſe is, He would not deſpiſe me for my forwardneſs in ſhewing my affections to him, as men commonly do in like caſes, but would kindly accept of my Love, and return Love for it.

* Chap. 2. 7. & 3. 5. † Heb. *why should ye stir up*, or *why*, &c.

4. * I charge you, O daughters of Jerusalem, † that ye stir not up, nor awake *my* love until he please *l*.

l This verse is here repeated again from *Ch.* 2. 7. & 3. 5. where see the Explication of it.

* Chap. 3. 6.

5. (* Who *is* this that cometh up from the wilderness *m*, leaning upon her beloved *n*?) I raised thee up *o* under the apple-tree *p*; there thy mother brought thee forth *q*, there she brought thee forth *that* bare thee.

m These words are repeated from *Ch.* 3. 6. of which see the Notes there. This and the next clause are the words either, 1. Of the Daughters of *Jerusalem*, or the Friends of the Bride and Bridegroom, admiring and congratulating this happy conjunction: Or, 2. Of the Bridegroom, who proposeth the question, that he may give the answer here following. *n* Which implies both great freedom and familiarity, and fervent affection, and dependance upon him. If these be the Bridegroom's words, he speaketh of himself in the third Person, which is usual in the Hebrew Language. *o* When thou wast faln, and laid low, and wert dead in trespasses, and in the depth of misery, I revived thee. *p* Under my own shadow; for she had compared him to an apple-tree, and declared, that under the shadow of that Tree she had both delight and fruit, *Cant.* 2. 3. which is the same thing with this *raising up*. *q* Under that Tree, either the Universal or the Primitive Church did conceive and bring thee forth.

6. ¶ Set me as a seal upon thine heart, as a seal upon thine arm *r*: for love *s* is strong as death *t*, jealousie *u* is † cruel *x* as the grave: the coals thereof *are* coals of fire *y*, *which hath* a † most vehement flame.

† Heb. *hard*. † Heb. *flame of the Lord*.

r These are undoubtedly the words of the Bride. The sense is, Let thy mind and thy heart be constantly set upon me, let me be engraven upon the Tables of thine Heart. He seems to allude to the engraven Tablets which are frequently worn upon the Breast, and to the signet on a mans arm or hand, which men prize at a more than ordinary rate, as appears from *Jer.* 22. 24. *Hag.* 2. 23. and which are continually in their sight. *s* My Love to thee, from whence this desire proceeds. *t* Which conquers every living thing, and cannot be resisted nor vanquished. *u* Or, *zeal*; my ardent Love to thee, which also fills me with fears and jealousies, lest thou shouldest bestow thine affections upon others, and cool in thy Love to me, or withdraw thy Love from me: for true Believers are subject to these passions. *x* Heb. *hard*, grievous and terrible, and sometimes ready to overwhelm me, and swallow me up; and therefore have pity upon me, and do not leave me. *y* It burns and melts my heart like fire.

* Prov. 6. 35.

7. Many waters cannot quench love, neither can the floods drown it: * if a man would give all the substance of his house for love, it would utterly be contemned *z*.

z It is the nature of Love in general, and of my Love to thee, that it cannot be taken off, neither by terrours and afflictions, which are commonly signified in Scripture by *waters* and *floods*, *Psal.* 32. 6. & 42. 7. and elsewhere; nor by temptations and allurements. Nothing but the presence and favour of the beloved person can quiet and satisfie it. And therefore do not put me off with other things, but give me thy self, without whom, and in comparison of whom I despise all other persons and things.

8. ¶ We *a* have a little sister *b*, and she hath no breasts *c*: what shall we do for our sister *d* in the day when she shall be spoken for *e*?

a These are manifestly the words of the Bride, still continuing her speech. *b* The present Church, which was that of the Jews, speaks of another future Church, which was to consist of the Gentiles, which she calls *little*, because she was the younger Sister, and then scarce had a being; and she calls her her *Sister*, partly because she was so in the purpose of God, their common Father, though at present she was a stranger to him; and partly to intimate that the Gentile-Church should be admitted to the participation of the same priviledges with that of the Jews. *c* No grown and full breasts, as Virgins have when they are ripe for Marriage, *Ezek.* 16. 7. This signifies the present doleful estate of the Gentiles, which as yet were not grown up into a Church Estate, and wanted the milk or food of life, as for it self, so also for its Members. *d* Teach us to know and perform our duty to them, which is to embrace them with sincere and fervent affections, to promote their coming in to Christ, and to rejoice in it, and not to envy it, and murmur at it, as the Jews did in the days of Christ, and of his Apostles. *e* To wit, for bringing her into the state of Matrimony: when Christ, and his Apostles, and others the first Ministers of the Gospel, who were Members of the Jewish Church, did speak and act for the conversion of the Gentiles.

9. If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar *f*.

f This seems to be Christ's Answer to the foregoing question of the Jewish Church concerning their Sister Church of the Gentiles, for which they were very solicitous. Christ therefore engageth himself to take care of her, and to provide for her, as the matter doth require, and as suits best with her condition. If the Gentiles when they are converted shall be like a *Wall*, strong and firm in Faith, stedfast against all assaults and temptations, for a *Wall* in Scripture-use signifies strength, *Isa.* 26. 1. *Jer.* 15. 20. and elsewhere *g* *We*, my Father, and I, and the Holy Ghost, as the principal Builders, and my Ministers as workers with, and under us, *will build upon her a palace of silver*, will add more strength and beauty to her, will enlarge and adorn her, make her more amiable in mine Eyes, and more visible and glorious in the Eyes of the World: *And if she be* as *a Door*, which is weaker than a Wall, and where the Enemy doth or may break in upon her, if she be weak in Faith, and sometimes overcome by the Tempter, yet we will not therefore reject and forsake her, but *we will inclose*, or (as many others render the word) *strengthen* or *fortifie her with boards of Cedar*, which are not only beautiful, but also strong, and durable. If she be sincere, and open the door of her Heart to me, though she be weak, I will come in to her, and make her stronger.

10. I *am* a wall *g*, and my breasts like towers *h*: then was I in his eyes, as one that found † favour *i*.

† Heb. *peace*.

g These seem to be the words of the Jewish Church to Christ, O Lord, by thy Grace I am what thou wouldst have my Sister to be, *a Wall*, and therefore do humbly beg and hope, that according to thy promise to her in that case, thou wilt build upon me a Palace of Silver. *h* Which stand out from and above the Wall, and are an ornament and defence to it. Of the Churches Breasts, see before *Ch.* 4. 5. & 7. 3. 7. *i* When by his Grace I was made a Wall, he was well-pleased with me, and with his own workmanship in me.

11. Solomon had a vineyard at Baal-hamon *k*, he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand *pieces* of silver *l*.

k A place not far from *Jerusalem*, where *Solomon* had, as it seems, a noble vineyard. *l* Whereby he signifies both the vast extent of the Vineyard which required so many keepers, and its singular fertility which afforded so great a Rent.

12. My vineyard *m* which *is* mine, *n*, *is* before me *o*: thou, O Solomon, *must have* a thousand *p*, and those that keep the fruit thereof, two hundred *q*.

m My Church, which is oft compared to a Vineyard, and is here opposed to *Solomon's* Vineyard. It is much doubted and disputed whether this verse be spoken by Christ, or by the Spouse; the first clause seems to agree best to the former, and the following clause to the latter. Possibly the difficulty may be reconciled by ascribing the first clause to Christ, and the latter to the Spouse: such interlocutions being familiar in this Book, and in other Writings of this kind. *n* This Repetition is not idle, but very emphatical, to shew that Christ had a more eminent and special title to his Vineyard, the Church, than *Solomon* had to his Vineyard, because it was purchased not by his money, but by his blood, and because it was his, not only for the short time of this present life, as *Solomon's* was, but to all eternity. *o* Is under my own eye and care, and is not wholly committed to the care and management of others, as *Solomon's* was; *I the Lord do keep it night and day*, as we read *Isa.* 27. 3. *I am with* it *to the end of the world*, Mat. 28. 20. *p* These are the Churches return to Christ, who is here called *Solomon*, as he was, *Ch.* 3. 9. 11. as elsewhere he he is called *David*. Dost thou, O Christ, keep thine own Vineyard, which *Solomon* did not? Then surely it is meet that thou shouldst receive, and thou shalt receive as large a revenue from thy Vineyard, as he did from his. *q* Though the chief revenue belongeth, and is justly given to thee, yet thy Ministers, who serve thee in thy Vineyard shall have, and are allowed by thee to receive, some encouragement for their service. See 1 *Cor.* 9. 7.

* Chap. 2. 14.

13. Thou that dwellest *r* in the gardens *s*, the companions *t* hearken to thy voice *u*: * cause me to hear *it* *x*.

r The Hebrew word is of the Feminine gender, which plainly sheweth that Christ speaks here to his Spouse, being about to depart from her for a season, as the next verse sheweth. *s* Not in the Wilderness of the World, for Believers are *chosen*, or *called out of the world*, Joh. 15. 19. but in the Church, the Garden of God, which God hath fenced and appropriated to himself. He saith, *Gardens*, because of the many particular Congregations, into which the Church is divided. *t* The friends of the Bride and Bridegroom. *u* Diligently observe all thy words and carriages towards me, and all the transactions between thee and me. *x* When I am gone from thee, let me hear thy Prayers, and Praises, and the preaching of my Gospel to the World.

† Heb. *flee away*. * Rev. 22. 17, 20.

14. ¶ † * Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices *y*.

y Seeing we must part for a time, make haste, O my beloved Bridegroom, and speedily finish the work which thou hast to do in the World, that so thou maist take me to thy self, that I may live in thine everlasting embraces. The words of this verse are borrowed from *Chap.* 2. 17. where they are explained.

ISAIAH.

The ARGUMENT.

THE Teachers of the ancient Church were of two sorts, 1. Ordinary, the Priests and Levites: 2. Extraordinary, the Prophets. These were immediately called by God, and inspired, as with other singular Gifts and Graces, so particularly with a supernatural knowledge of Divine Mysteries, and of future things, and invested by God with an Authority Superior not onely to the Ordinary Teachers of the Church, but in some sort, even to the Civil Powers of the Nation. These holy Prophets, whose Writings are contained in the sacred Scripture, are sixteen. Of these Isaiah *is first in place, and, as may seem probable, in time also. But undoubtedly he was contemporary with* Hosea, *whom others suppose to have been before him. Compare* Isa. 1. 1. *with* Hosea 1. 1. *The Jews tell us that he was of the Blood Royal of* Judah, *which is uncertain. But undoubtedly he was the Prince of all the Prophets, whether we consider the great extent and variety of his Prophecies, the excellency and sublimity of those Mysteries, which were revealed to him and by him, the Majesty and Elegancy of his style, or the incomparable livelinesse and power of his Sermons. He doth so evidently and fully describe the Person, and Offices, and sufferings, and Kingdom of Christ, that some of the Ancients called him* the fifth Evangelist. *And it is observed, that there are more Testimonies and Quotations in the* New Testament *taken out of* Isaiah, *than out of all the other Prophets.*

CHAP. I.

THE Vision *a* of Isaiah the Son of Amoz *b*, which he saw *c* concerning Judah and Jerusalem *d*, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah *e*, Kings of Judah.

a Or, *The Visions*; the word being here collectively used, as it is *ch.* 22. 1. 1 *Sam.* 3. 1. The sense is, This is the Book of the Visions or Prophecies. As Prophets were called *Seers*, 1 *Sam.* 9. 9. so Prophecies are called *Visions*, because they were as clearly and certainly represented to the Prophets minds, as bodily Objects are to men's eyes. *b* Either the Brother of *Amaziah* King of *Judah*, as the Hebrew Writers fancy: Or, rather some other person then well known. *c* *i.e.* Foresaw and foretold. But he speaks, after the manner of the Prophets, of things to come, as if they were either past or present. *d* Principally, but not exclusively. For he prophesieth also concerning *Egypt* and *Babilon*, and divers other Countries; which yet he doth with respect to *Judah*. *e* In the time of their Reign. Whence it may be gathered, that *Isaiah* exercised his Prophetical Office above fifty years together, See 2 *Kings* 15 and 16.

* Deut. 32. 1. Jer. 2. 12. & 22. 29. Ezek. 36. 4.

2. * Hear, O Heavens, and give ear, O Earth *f*; for the Lord hath spoken *g*, I have nourished and brought up Children *h*, and they have rebelled against me.

f He directeth his speech to these senseless Creatures, that thereby he might more awaken and affect the *Israelites*, whom he hereby proclaimeth to be so dull and stupid that they were past hearing, and therefore he gives them over as desperate, and calleth in the whole Creation of God to bear witness against them. *g* This is his Plea against them, of the equity whereof he is willing that all the Creatures should be Judges. *h* I first made them a People, and until this time I have sustained and blessed them, above all other Nations.

* Jer. 8. 7.

3. * The Ox knoweth his Owner, and the Ass his Masters Crib *i*: but Israel doth not know *k*, my People doth not consider.

i The most stupid bruit beasts acknowledge and obey their Lord and Benefactor, as experience sheweth. *k* To wit, me their Owner and Master, which is easily and necessarily understood out of the former Clause. *Knowing* is here taken practically, as it is usually in Scripture, and includes reverence and obedience.

† Heb. *of heavinesse.*

4. Ah *l* sinful Nation, a People † laden with iniquity *m*, a seed of evil-doers *n*, children that are corrupters *o*, they have forsaken the LORD *p*, they have provoked the holy One of Israel unto anger *q*, they are † gone away backward *r*.

† Heb. *alienated*; Or, *separated.* Psal. 58. 3.

l This Particle implies both his wonder, and anger, and grief, and shame that they were such. *m* Heb. *Of heavinesse of iniquity*, *i.e.* of heavy or great sins, for *heavy* is commonly put for *great* or *grievous*, as *Isa.* 21. 15. and 30. 27. Laden not with the sense of sin, as *Matt.* 11. 28. but with the guilt and bondage of sin. *n* The Children of wicked Parents, whose guilt they inherit, and whose evil Example they follow. *o* Heb. *that corrupt*, to wit, themselves or their ways, or others by their counsel and example. Or, *that destroy* themselves and their land by their wickedness. *p* Not in profession, but in practice and reality, neglecting or corrupting his Worship, refusing his yoke and conduct. *q* They have lived as if it were their great design and business to provoke him. *r* Instead of proceeding forward and growing in grace, which was their duty, they are all fallen from their former professions, and grown worse and worse, and have impudently turned their backs upon me.

† Heb. *increase revolt*

5. ¶ Why should ye be stricken any more *s*, ye will † revolt more and more *t*: the whole head is sick, and the whole heart faint *u*.

s It is to no purpose to seek to reclaim you by one Chastisement after another; and therefore I will utterly forsake and destroy you at once. *t* I see you are incorrigible, and turn even your afflictions into sin. *u* Your disease is mortal, as being in the most noble and vital parts, the very head and heart of the body politick, from whence the plague is derived to all the other Members, as it follows. And this is to be understood either, 1. Of their sins; or rather, 2. Of their miseries. Which best suits, 1. with the foregoing words, this being added as a reason why it was in vain to strike them any more, or to expect any amendment that way, because he had stricken them already, and that very terribly, even in their head and heart, whole wounds are most dangerous, and yet they were not at all better for it. 2. With vers. 7, 8. where this Metaphor is so explained.

6. From the sole of the foot even unto the head, *there is* no soundness in it *x*; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ‖ ointment *y*.

‖ Or, *Oil.*

x You have been all of you punished, from the highest to the lowest, from the worst to the best. *y* I have suffered you to lie under your maladies for a time, without applying any remedies, to try whether the length and continuance of your affliction might not work that cure which the strength of it could not do, but all in vain.

* Deut. 28. 51, 52. Chap. 5. 5.

† Heb. *as the overthrow of strangers.*

7. * Your country *is* desolate, your cities *are* burnt with fire: your land, strangers devour it *z* in your presence *a*, and *it is* desolate †, as overthrown by strangers *b*

z All this and what follows was verified in the days of King *Ahaz*, 2 *Chron.* 28. in whose time, and upon which occasion, this Prophecy seems to have been delivered, as more exactly agreeing with that time than with any other. If any object, That this being the first of his Prophecies, must rather belong to the days of *Uzziah*, they must take notice, and it is agreed by

by Interpreters, and is undeniably true, that the Prophecies of *Isaiah*, as also of the other Prophets, are not set down in the same order in which they were delivered, but oftentimes the latter are put before the former. *a* Which your eyes shall see to torment you, when there is no power in your hands to deliver you. *b* Heb. *As the overthrow of strangers, i. e.* which strangers bring upon a land which is not theirs, nor likely to continue in their hands, and therefore they spare no persons that come in their way, and they spoil and destroy all things, which is not usually done in wars between persons of the same, or of a neighbour nation.

8. And the daughter of Zion *c* is left as a cottage in a vineyard, as a lodge in a garden of cucumbers *d*, as a besieged city.

c (*i. e.*) *Zion*, or *Jerusalem*; for these two names are promiscuously used of the same place. The manner of *daughter* being frequently given to cities or countries. Thus *the daughter of Babylon* is put for *Babylon* it self, *Psal.* 137. 8. *Isa.* 47. 1. In the same sence we read of *the daughter of Tyre*, *Psal.* 45. 12. and *of Zidon*, *Isa.* 23. 12. and *of Egypt*, *Jer.* 46. 11, 24. and *of Edom*, *Lam.* 4. 21. *d* Is left solitary, all the neighbouring villages and country round about it being laid waste.

* Lam. 3. 22. Rom. 9. 29. * Gen. 19. 24.

9. * Except the LORD of hosts had left unto us a very small remnant *e*, we should have been as * Sodom, *and* we should have been like unto Gomorrha *f*.

e If God, by his infinite Power and Goodness, had not restrained our enemies, and reserved some of us. *f* The whole nation and race of us had been utterly cut off, as the people of *Sodom* and *Gomorrha* were. So great was the rage and power of our enemies, and so utterly unable we were to deliver our selves.

10. ¶ Hear the word of the LORD *g*, ye rulers of Sodom *h*; give ear unto the law *i* of our God, ye people of Gomorrha.

g I speak not my own fancies or passions, but the message of our Lord and Governour, to whom you owe all reverence and obedience. *h* So called for their resemblance of them in wickedness. Comp. *Deut.* 32. 32. *Ezek.* 16. 46, 48. *i* Or, *Doctrine*, as this word is commonly used: the message which I am now to deliver to you from God, your great Lawgiver, which ought to have the force of a Law with you.

* Psal. 50. 8, 9. & 51. 16. Prov. 15. 8. & 21. 27. Chap. 66. 3. Jer. 6. 20. Amos 5. 21, 22. Mic. 6. 7. † Heb. *great he-goats.*

11. To what purpose *k* is the multitude of your * sacrifices unto me *l*? saith the LORD: I am full of the burnt-offerings *m* of rams, and the fat of fed beasts, and I delight not in the blood *n* of bullocks, or of lambs, or of † he-goats.

k They are vain and useless, being neither accepted by me, nor beneficial to you. *l* Who am a Spirit, and therefore cannot be satisfied with such carnal Oblations, but expect to be worshipped in spirit and truth, and to have your hearts and lives, as well as your Bodies and Sacrifices, presented unto me. *m* I am glutted with them, and therefore loath them. *n* He mentions *the fat* and *blood*, because these were in a peculiar manner reserved for God, *Levit.* 3. 15, 16. & 17. 11. to intimate, that even the best of their Sacrifices were rejected by him.

† Heb. *to be seen.*

12. When ye come † to appear before me *o*, who hath required this at your hands *p*, to tread my courts *q*?

o Upon the three Solemn Feasts, *Exod.* 23. 17. & 34. 23. or upon other occasions. *p* To wit, in this manner; and upon these terms. The thing that I commanded, was not only, nor chiefly, that you should offer external Sacrifices to me, but that you should do it with true repentance for all your sins, with Faith in my Promises, with hearty Love to me, and sincere Resolutions of devoting your selves to my Service, without which you offer me a dead Carcass instead of a living Sacrifice. *q* The Courts of my Temple, which were two, that of the Priests, and that where the People assembled, 2 *Chron.* 4. 9. So this Reproof seems to be directed against both Priests and People, as unworthy to enjoy this Privilege.

‖ Or, *grief.*

13. Bring no more *r* vain oblations *s*, incense is an abomination unto me *t*, the new-moons *u* and sabbaths, the calling of assemblies *x*, I cannot away with *y*, *it is* ‖ iniquity *z*, even the solemn meeting *a*.

r I neither desire nor will accept of any upon these terms. *s* Heb. *Meat-offerings*; of which see *Levit.* 2. 1. *Numb.* 15. 4. *t* So far is it from being a sweet savour to me, as you foolishly imagine. *u* Which were holy to God, and observed with great solemnity. See *Numb.* 28. 11, 14. *Psal.* 81. 3. *x* All other Solemn times wherein the People were obliged to meet together, as the three great yearly Feasts, and other extraordinary Seasons. *y* Heb. *I cannot bear*: It is burdensom and grievous to me. *z* So far is it from pleasing me, that it is an offence to me, and instead of reconciling me to you, which is your design, it provoketh me more against you. *a* The most Solemn Day of each of the three Feasts, which was the last day, which is called by this very name, *Levit.* 23. 36. *Numb.* 29. 35. and elsewhere; although the word be sometimes more generally used of any other Solemn Festival-day.

14. Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me, I am weary to bear them.

* Prov. 1. 28. Jer. 14. 12. Mic. 3. 4. † Heb. *multiply prayer.*

15. And * when ye spread forth your hands *b*, I will hide mine eyes from you *c*: yea, when ye † make many prayers, I will not hear: your hands are full of * † blood *d*.

b When you pray with hands spread abroad, as the manner was; of which see *Exod.* 9. 29, 33. *Job* 11. 13, &c. *c* Which is a gesture of contempt and loathing. I will take no notice of your Persons or Requests. *d* You are guilty of Murder, and Oppression, and other crying Sins, which I abhor, and have forbidden, under pain of mine highest displeasure.

* Chap. 59. 3. † Heb. *bloods.*

16. ¶ Wash ye, make you clean *e*, put away the evil of your doings from before mine eyes *f*; * cease to do evil,

* Psal. 34. 14. & 37. 27. Amos 5. 15. Rom. 12. 9. 1 Pet. 3. 11.

e Cleanse your hearts and hands from all filthiness of flesh and Spirit, and do not content your selves with your ceremonial Washings. *f* Reform your selves so throughly, that you may not only approve your selves to men, but to me, who search your hearts, and try all your actions.

‖ Or, *right.*

17. Learn to do well *g*, seek judgment *h*, ‖ relieve the oppressed *i*, judge *k* the fatherless, plead for the widow *l*.

g Begin and inure your selves to live soberly, righteously, and godlily. *h* Shew your Religion to God, by studying and practising Justice to Men, and neither give nor procure any unrighteous Judgment. *i* Be not only just but merciful. *k* Defend and deliver them, as this Word is used *Psal.* 7. 8. 11. & 9. 4. and oft elsewhere. *l* Maintain the righteous Cause of poor and helpless Persons, against their unjust and potent Adversaries; whereby you will shew your love to Justice and Mercy, and that you fear God more than Men.

* Psal. 51. 7. Rev. 7. 14.

18. Come now and let us reason together *m*, saith the LORD: though your sins be as scarlet *n*, * they shall be as white as snow *o*; though they be red like crimson, they shall be as wooll *p*.

m I am willing to lay aside my Prerogative, and to submit the Matter to a fair and equal Trial, whether I do not deal justly in rejecting all your Services, which are accompanied with such gross Hypocrisie and Wickedness, and whether I do not deal very graciously, in offering Mercy and Pardon to you upon these Conditions. *n* Red and bloody, as theirs were, *v.* 15. great and hainous. *o* They shall be washed and purged by the Blood of the Messias, whereby you shall be made white and pure in God's sight. It is a Metonymical Expression, as *sins* are said to *be purged*, *Heb.* 1. 3. when Men are *purged from their sins*, *Heb.* 9. 14. *p* Which for the most part is white, and is compared to snow for whiteness, *Rev.* 1. 14.

19. If ye be willing and obedient *q*, ye shall eat the good of the land *r*.

q If you are heartily willing and fully resolved to obey all my Commands. *r* Together with the pardon of your sins, you shall receive many temporal and worldly blessings.

20. But if ye refuse and rebel *s*, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it* *t*.

s If you obstinately persist in your disobedience to me, as hitherto you have done. *t* He hath said it, who can as easily do it as speak the words, and who cannot lye, and therefore will do it.

* Jer. 2. 21.

21. ¶ * How *u* is the faithful city *x* become an harlot *y*! it was full of judgment *z*, righteousness lodged in it *a*; but now murderers *b*.

u A Note of Admiration at so strange, and sad, and sudden a change. *x* *Jerusalem*, which in the Reign of former Kings was faithful to God. *y* Is filled with Idolatry, which is commonly called *Whoredom*. *z* Judgment was duly and truly executed in all its Courts. *a* It was famous for being the Seat of Justice, which did not only pass through it, like a way-faring man, but had its setled abode in it. *b* Under that one gross kind he comprehends all sorts of unrighteous men and practices, as may be gathered by the opposition. Only their connivence at that horrid crime of Murder is noted, to assure us, that other crimes of a lower nature were not only unpunished, but even encouraged.

22. Thy

22. Thy ſilver is become droſs *c*, thy wine mixt with water *d*

c Thou art wofully degenerated from thy former purity. *d* If there be any remainders of Religion and Juſtice in thee, they are mixed with many and great Corruptions.

* Prov. 29.24. * Ezek. 22.12. Hoſ. 4. 18. Mic. 3. 11. * Jer. 5. 28. Zech. 7. 10.

23. Thy princes *are* rebellious *e*, and * companions of thieves *f*: * every one loveth gifts *g*, and followeth after rewards *h*: they * judge not the fatherleſs, neither doth the cauſe of the widow come unto them *i*.

e Againſt me, their Sovereign Lord, they caſt off my yoke, and make their own Wills and Luſts the Rule of their Life and Government. *f* Partly by giving them connivence and countenance, and receiving a Recompence from them for it; and partly by practiſing the ſame Violence, and Cruelty, and Injuſtice that Thieves uſe. *g* (*i. e.*) Bribes given to pervert Juſtice, which are ſeverely forbidden, *Deut.* 10. 17. *&* 27. 25. *h* Purſuing them with all eagerneſs, and by all means poſſible. *i* They are ſo far from doing them Juſtice, that they will not ſo much as give them a fair hearing of their Cauſe, becauſe they cannot make their way to them by Gifts.

* Deut. 28.63.

24. Therefore ſaith the Lord, the LORD of hoſts, the mighty One of Iſrael, Ah, * I will eaſe me *k* of mine adverſaries *l*, and avenge me of mine enemies.

k Heb. *I will comfort my ſelf*, eaſe my Mind, and ſatisfie my Juſtice, by taking vengeance, as the next Clauſe explains this. The ſame expreſſion is uſed in the ſame ſenſe, *Ezek.* 5. 13. *l* Of the Iſraelites, who, though they have called themſelves my Children and Friends, yet by their temper and carriage towards me have ſhewed themſelves to be mine Enemies.

† Heb. *according to pureneſs.* * Jer. 6. 29. & 9.7. Mal. 3.3.

25. ¶ And I will turn my hand upon thee *m*, and † * purely purge away thy droſs, and take away all thy tin *n*.

m To chaſtiſe thee again, which God threatned that he would not do, *v.* 5. but now promiſeth that he will do it, not in fury, or ſo as utterly to deſtroy them, but in mercy, and with moderation, ſo as to purge them, as it here follows. *n* I will purge out of thee and deſtroy thoſe wicked Men that are incorrigible, and infectious to others, and for thoſe of you that are curable, I will by my Word, and by the Furnace of Affliction, purge out all that Hypocriſie and Corruption that yet remains in you, and requires ſo ſharp a Cure.

26. And I will reſtore thy judges *o* as at the firſt *p*, and thy counſellers *q* as at the beginning: afterward * thou ſhalt be called *r*, The city of righteouſneſs, the faithful city.

* Zech. 8. 3.

o I will give thee ſuch Princes and Magiſtrates. *p* Heb. *As* thou hadſt *in the beginning*, either, 1. of thy Commonwealth; ſuch as *Moſes*, and *Joſhua*; or, 2. of thy Kingdom, ſuch as *David*. *q* Thy Princes ſhall have and hearken to wiſe and faithful Counſellers, which is a ſingular Bleſſing to a Prince and People. *r* To wit, juſtly and truly; thou ſhalt be ſuch: for *to be called* is oft put for *to be*, as *Iſa.* 4. 3. *&* 61. 6. *Matt.* 5. 9.

‖ Or, *they that return of her.*

27. Zion *s* ſhall be redeemed *ſ* with judgment *t*, and ‖ her converts *u* with righteouſneſs *x*.

r The *Jews* that live in or near *Zion*, and worſhip God in *Zion*. *s* Shall be delivered from all their Enemies and Calamities. *t* Or, *by judgment*, *i. e.* by God's righteous Judgment, purging out thoſe wicked and incorrigible *Jews*, who by their ſins hindred the deliverance of the People, and puniſhing and deſtroying their unmerciful Enemies, who kept them in cruel Bondage, as he did to the *Babylonians*, whereby he made the way open for their deliverace. *u* Heb. *her returners*, thoſe of them who ſhall come out of Captivity into their own Land. *x* Or, *by righteouſneſs*, *i. e.* either by my Faithfulneſs, in keeping my promiſe of delivering them after ſeventy years; or by my Goodneſs; for both theſe come under the name of *righteouſneſs* in Scripture-uſe.

* Job 31. 3. Pſal. 1. 6. & 5. 6. & 73.27. & 92. 9. & 104. 35. † Heb. *breaking.*

28. ¶ And *y* the * † deſtruction of the tranſgreſſors and of the ſinners *ſhall be* together *z*, and they that forſake the LORD ſhall be conſumed.

y Or rather, *But*, as that Particle is oft uſed; for here is a manifeſt oppoſition. *z* Though I will deliver my People from the *Babyloniſh* Captivity, yet thoſe of them who ſhall ſtill go on in their wickedneſs, ſhall not have the benefit of that Mercy, but are reſerved for a more dreadful and total deſtruction.

‖ Or, *gods.* chap. 57. 5. Gr. *idols.*

29. For they ſhall be aſhamed *a* of the ‖ oaks which ye have deſired *b*, and ye ſhall be confounded for the gardens *c* that ye have choſen *d*.

a Not with an ingenuous and penitential ſhame for the ſin, but with an involuntary and penal ſhame for the diſappointment of their hopes which they had in their Idols. *b* Which, after the manner of the Heathen, you have conſecrated to Idolatrous Uſes, that under them you might worſhip your Idols, as they did, *Ezek.* 6. 13. *Hoſ.* 4. 13. See alſo *Iſa.* 57. 5. *Jer.* 2. 20. *&* 3. 6. *c* In which, as well as in the Groves, they committed Idolatry; of which we read *Iſa.* 65. 3. *&* 66. 17. *d* To wit, for the place of your Worſhip, which is oppoſed to the place which God had choſen and appointed for his Worſhip.

30. For ye ſhall be as an oak whoſe leaf fadeth, and as a garden that hath no water *e*.

e As you have ſinned under the Oaks and in Gardens, ſo you ſhall be made like unto Oaks and Gardens, not when they are green and flouriſhing, but when they wither and decay.

‖ Or, *and his work.*

31. And the ſtrong *f* ſhall be as tow *g*, ‖ and the maker of it *h* as a ſpark; and they ſhall both burn together, and none ſhall quench *them*.

f Either 1. your Idols, which you think to be ſtrong, and able to defend you, as appears by your confidence in them; or 2. The ſtrongeſt perſons among you, who think to ſecure themſelves againſt the threatned danger by their Wealth, or Power, or Wiſdom; and much more they that are weak and helpleſs. *g* Shall be as ſuddenly and eaſily conſumed by my Judgments, as Tow is by Fire. *h* The Maker of the Idol who can neither ſave himſelf nor his Workmanſhip. Or, *his work*; either all that he doth or can do, or that which he hath done, his wicked courſe of Life, ſhall bring him to ruine.

CHAP. II.

1. THE word *a* that Iſaiah the ſon of Amoz ſaw, concerning Judah and Jeruſalem.

a Or, *the matter* or *thing*, as this Hebrew word commonly ſignifies; the Prophecy or Viſion.

* Mic. 4.1, &c. ‖ Or, *prepared.*

2. And *b* * it ſhall come to paſs in the laſt days *c*, *that* the mountain of the LORD's houſe *d* ſhall be ‖ eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills *e*: and all nations *f* ſhall flow *g* unto it.

b Or, *Now*, as this Particle is rendred 1 *Sam.* 9. 1. *Ezra* 1. 1, *&c.* *c* In the times of the *Meſſias* or the Goſpel, as the generality both of Jewiſh and Chriſtian Writers underſtand it, and as may further appear both from the uſe of this Phraſe in this ſence, *Jer.* 48. 47. *&* 49. 39. *Ezek.* 38, 8, 16. *Dan.* 10. 14. *Hoſ.* 3. 5. *Act.* 2. 17. *Heb.* 1. 2. 1 *Joh.* 2. 18. and from the Converſion of the Gentiles here promiſed, which was not to be till that time; and from the Nature of the Thing, for this really was the laſt Time and State of the Church in the World, the Jewiſh Pedagogy was to be aboliſhed, but Chriſt's Inſtitutions were to continue to the end of the World. *d* The Temple of the Lord which is upon Mount *Moriah*; which yet is not to be underſtood literally of that Material Temple, but myſtically of the Church of God, as appears from the next following Words, which will not admit of a literal Interpretation, and from the flowing of all Nations to it, which was not to that Temple, nor indeed was fulfilled till that Temple was deſtroyed; and from the frequent uſe of this Metaphor, *the Temple*, or *the Houſe of the Lord*, concerning the Chriſtian Church, both in the Old and the New Teſtament. *e* Shall be placed and ſetled in a moſt conſpicuous and glorious manner, being advanced above all other Churches and Kingdoms in the World. *f* Thoſe Gentiles, whom you now deſpiſe, and judge to be abhorred and quite forſaken by God. *g* Shall come in great abundance, and with great eagerneſs, like a River, as the word ſignifies.

* Jer. 31. 6. & 50. 5. Zech. 8. 21.

3. And many people ſhall go *h* and ſay *i*, * Come ye, and let us go up to the mountain of the LORD, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths *k*; for *l* out of Zion ſhall go forth the law *m*, and the word of the LORD from Jeruſalem *n*.

h Shall not onely have ſome weak deſires of going, but ſhall be ready to take pains, and ſhall actually go. *i* Such ſhall be their Zeal, that they ſhall not onely go themſelves, but ſhall perſwade and preſs others to go with them. *k* They ſhew the truth of their Converſion, by their hearty deſire to be inſtructed in the way or method of worſhipping and ſerving God acceptably, and by their firm purpoſe of practiſing the Inſtructions given to them. *l* This laſt Clauſe contains the Reaſon why the People ſhould be ſo forward to go, and to invite others to go with them; and they may be the Words either of the People, continuing their Speech; or of the Prophet, now returning to ſpeak in his own name. *m* The New Law, the Doctrine of the Goſpel, which is frequently called *a Law*, becauſe it hath the Nature and Power of a Law, obliging us no leſs to the Belief and Practice of it, than the Old Law did. *n* For the Accompliſhment of this Promiſe, ſee *Luk.* 24. 47. *Act.* 1. 8. *Rom.* 10. 18.

* Pſal. 46. 9. Hoſ. 2. 18. Zech. 9. 10.

4. And he ſhall judge among the nations *o*, and ſhall rebuke *p* many people; and * they ſhall beat their

their ſwords into plow-ſhares, and their ſpears into || pruning-hooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more *q*.

|| Or, *Scithes.*

o Chriſt ſhall ſet up and uſe his Authority among and over all Nations, not onely giving Laws to them, as other Rulers do, but doing that which no other Powers can do, convincing their minds and Conſciences, conquering and changing their Hearts, and ordering their Lives. *p* Either verbally, by his Word and Spirit reproving or convincing the World of Sin; or really, by his Judgments upon his implacable Enemies, which obſtruct the Propagation of the Goſpel. *q* He ſhall root out thoſe great Animoſities and Hoſtilities which were between the Jews and Gentiles, *Eph.* 2. 13, *&c.* and between ſeveral Nations, ſubduing Mens Pride, and Paſſions, and Luſts, which are the Cauſes of all Wars and Contentions; and working Humility, and Meekneſs, and Self-denial, and true and fervent Love to all Men, from whence Peace neceſſarily follows. This was the Deſign of the Goſpel in all, and the Effect of it in thoſe that rightly received it. And that War and Diſſenſion which was occaſioned by the Preaching of the Goſpel, as was foretold *Mat.* 10. 21, 22. it was wholly accidental, by reaſon of Mens corrupt Intereſts and Luſts, which the Goſpel oppoſed; and it was not amongſt thoſe who received the Goſpel in the love of it, but between them and thoſe who were either open Enemies or falſe Friends to them and to the Goſpel. But if this Place be underſtood of an external and general Peace which was to be in the World in the Days of the *Meſſias*, this alſo may in due time be verified, when all *Iſrael* ſhall be ſaved, and the fulneſs of the Gentiles ſhall be brought in, and both Jews and Gentiles ſhall be united together into one Fold, under Chriſt their great Shepherd; all which is propheſied and promiſed *Joh.* 10. 16. *Rom.* 11. and elſewhere. For it is not neceſſary that all the Prophecies concerning the Kingdom of the *Meſſias* ſhould be accompliſhed in an inſtant, or at the beginning of it; but it is ſufficient if they be fulfilled before the end of it. And ſome of them do manifeſtly belong to the laſt days of that Kingdom. And therefore there is no truth nor weight in that Argument which the Jews bring from this Place, againſt our *Meſſias*, becauſe of thoſe Wars that have hitherto been and ſtill are amongſt Chriſtians; for this doth not prove that theſe Wars ſhall never ceaſe, or that there ſhall not be ſuch a Peace in the World as they underſtand, before the end of Chriſt's Kingdom.

5. O houſe of Jacob, come ye *r*, and let us walk * in the light of the LORD *ſ*.

* Chap. 10. 17.

r Seeing the Gentiles are thus ready and reſolved to go to the Lord's Houſe, let this oblige and provoke you, O ye *Iſraelites*, to go with them, or before them. Whereby he ſecretly intimates their backwardneſs, and that when the Gentiles did come into the Church, they would apoſtatize from it. *ſ* Take heed that you do not reject that Light which is ſo clear that even the blind Gentiles will diſcern it.

6. ¶ Therefore *t* thou haſt forſaken *u* thy people the houſe of Jacob *x*, becauſe they be repleniſhed || from the eaſt *y*, and * *are* ſoothſayers *z*, like the Philiſtins *a*, and they || pleaſe themſelves *b* in the children of ſtrangers *c*.

|| Or, *more than the eaſt.*
* Deut. 18. 14.
|| Or, *abound with their children, &c.*

t For the following Reaſons. Or, *But*, as this Particle is oft uſed. But why do I perſwade the *Iſraelites* to receive the Light of the Goſpel? My labour is in vain. I foreſee they will refuſe it; and God, for their many and great Sins, will give them up to Apoſtaſie and Infidelity. *u* Wilt certainly forſake and reject. *x* The Body of that Nation. *y* Their Land is full of the impious, and ſuperſtitious, and idolatrous Manners of the Eaſtern Nations, the *Syrians* and *Chaldæans*. *z* Theſe undertook to diſcover ſecret things, and to foretel future contingent things, by the ſuperſtitious Obſervation of the Stars, or Clouds, or Birds, or other ways of Divination, which God had ſeverely forbidden. See *Levit.* 19. 26. *a* Who were infamous for thoſe Practices; of which ſee one Inſtance, 1 *Sam.* 6. 2. *b* They delight in their Manners, and Company, and Converſation, making Leagues, and Friendſhips, and Marriages with them. *c* Either, 1. in the Children begotten by them upon ſtrange Women; or rather, 2. in ſtrangers, as this Phraſe is uſed, *Neh.* 9. 2. *Iſa.* 60. 10. and elſewhere.

7. Their land alſo is full of ſilver and gold, neither *is there any* end of their treaſures *d*: their land alſo is full of horſes *e*, neither *is there* any end of their chariots.

d They have heaped up Riches immoderately, (which was forbidden even to their King, *Deut.* 17. 17.) and by wicked Practices; they are never ſatisfied, but ſtill greedily purſuing after more and more Wealth, making this their chief Buſineſs and Joy. *e* Which even their King was forbidden to multiply, *Deut.* 17. 16. much more his Subjects.

8. Their land alſo is full of idols: they worſhip the work of their own hands *f*, that which their own fingers have made.

f They give that worſhip to their own Creatures which they deny to me their Creator, than which nothing can be more impious and abſurd.

9. And the mean man boweth down, and the great man humbleth himſelf *g*: therefore forgive them not *h*.

g Men of all Ranks fall down and worſhip idols. *h* Cut off theſe incorrigible Idolaters. Such an Imprecation is not ſtrange, conſidering the hainouſneſs and inexcuſableneſs of the Crime, the ſingular Condition of the Prophets, who ſpake ſuch things not from any diſorderly Paſſion, but by Divine Inſpiration, and from a fervent Zeal for God's Glory, which ever was and ought to be dearer to them than all the Intereſts of Men; and from a pious Care and Fear leſt others ſhould be infected by their Counſel or Example. Yet the Words may be taken as a Prediction, *Thou wilt not forgive them*: By this I know thou haſt determined utterly to deſtroy them; for the Hebrew Particle *al* is ſometimes taken onely for a ſimple denial, as *Pſal.* 121. 3. *Prov.* 12. 28.

10. ¶ Enter into the rock, and hide thee in the duſt *i*, for fear of the LORD, and for the glory of his majeſty *k*.

i This is ſpoken ironically, and with deriſion. The ſence is, Such dreadful Calamities are coming upon you, that you will be ready to hide your ſelves in Rocks and Caves of the Earth, but all to no purpoſe. *k* For fear of the glorious and terrible Judgments of God.

11. The * lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down *l*, and the LORD alone ſhall be exalted in that day *m*.

* Chap. 5. 15.

l Judicially, as they bowed down voluntarily before their Idols. So the Puniſhment is very ſuitable to the Sin. *m* His Juſtice and Power ſhall be magnified, and the Vanity and Impotency of all other gods ſhall be detected.

12. For the day of the LORD *n* of hoſts *ſhall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he ſhall be brought low;

n The time of God's taking vengeance upon Sinners, which is called *God's day*, *Iſa.* 13. 6, 9. *Ezek.* 13. 5. & 30. 3. and oft elſewhere.

13. And upon all * the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Baſhan *o*.

* Zech. 11. 1, 2.

o Either, 1. metaphorically, upon the higheſt and proudeſt Sinners; or, 2. literally, as may ſeem probable from the following Verſes, where there is diſtinct mention made of *mountains and hills*, v. 14. of *towers* and *walls*, v. 15. of *ſhips and pictures*, v. 16. Whereby he intimates, That the Judgment ſhould be ſo univerſal and terrible, that it ſhould not only reach to Men, but to things alſo, whether Natural or Artificial, in all which there ſhould be manifeſt Tokens of God's diſpleaſure againſt the Land. *The cedars and oaks* ſtanding in the Mountains ſhall be either thrown down by furious Winds or Earthquakes, or torn in pieces by Thunder and Lightning; and the ſtately Houſes built with Cedars and Oaks ſhall be deſtroyed.

14. And upon all the high mountains, and upon all the hills that are lifted up *p*,

p To which men uſed to betake themſelves in times of War and Danger. It is uſual with the Prophets to deſcribe God's Judgments upon Men by the ſhaking and ſmoaking of the Mountains, the trembling of the Earth, and the like.

15. And upon every high tower, and upon every fenced wall *q*,

q To which you reſorted and truſted for your defence.

16. And upon all the ſhips of Tarſhiſh *r*, and upon all † pleaſant pictures.

† Heb. *pictures of deſire.*

r The Ships of the Sea, as that Word is uſed, *Pſal.* 48. 7. whereby you fetched Riches and Precious things from the remote Parts of the World.

17. And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low *ſ*: and the LORD alone ſhall be exalted in that day.

ſ This he repeats again, partly to aſſure us of the certainty of it, and partly to fix it deeper in mens Minds, becauſe they are very backward to believe and conſider things of this nature.

18. And || the idols he ſhall utterly aboliſh *t*.

|| Or, *the idols ſhall utterly paſs away.*

t God will diſcover the Impotency of Idols to ſuccour their Worſhippers, and thereby deſtroy their Worſhip in the World.

19. And

* Hoſ. 10. 8. Luk. 23. 30. Rev. 6. 16. & 9. 6. † Heb. *the duſt.*

19. And they *u* ſhall go into the * holes of the rocks, and into the caves of † the earth *x*, for fear of the LORD, *and* for the glory of his majeſty, when he ariſeth to ſhake terribly the earth *y*.

u The Idolatrous *Iſraelites*. *x* Their uſual places of retreat in caſes of danger; of which ſee *Joſ.* 10. 16. *Judg.* 6. 2. 1 *Sam.* 13. 6. *y* Either properly, or rather figuratively, to ſend dreadful Judgments upon the Inhabitants of the Land.

* Chap. 30. 22. & 31. 7. † Heb. *the idols of his ſilver, &c.* ‖ Or, *which they made for him.*

20. * In that day a man ſhall caſt † his idols of ſilver and his idols of gold, ‖ which they made, *each one* for himſelf to worſhip, to the moles and to the bats *z*.

z Into the meaneſt and darkeſt places, in which Moles and Bats have their abode; whereas before they ſet them up in high and honourable places, where they might be ſeen and worſhipped. This great and ſudden change proceeded either from true repentance, which filled them with ſhame, and grief, and indignation againſt themſelves, and all the inſtruments of their wickedneſs; or from a conviction of the vanity of their Idols, which afforded them no help in the time of their need; or from a juſt fear leſt God's Judgments ſhould have fallen more heavily upon them, if it had found them in the practice of Idolatry; and that by this profeſſion of Repentance, they might, if it were poſſible, either prevent or mitigate their calamity.

21. To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

22. Ceaſe ye from man *a* whoſe breath *is* in his noſtrils *b*: for wherein is he to be accounted of *c*?

a Seeing God will undoubtedly bring down the higheſt and proudeſt of the Sons of men into ſo much contempt and miſery, from henceforth never admire nor place your truſt in man. *b* Whoſe breath, upon which his life and ſtrength depends, is in his noſtrils, and therefore is quickly ſtopp'd and taken away. *c* What one real and valuable excellency is there in him, to wit, conſidered in himſelf, and without dependence upon God?

CHAP. III.

1. FOr behold *a*, the Lord, the LORD of hoſts, doth take away from Jeruſalem, and from Judah, the ſtay and the ſtaff *b*, the whole ſtay of bread *c*, and the whole ſtay of water:

a Look upon it as a thing as certain as if it were already done. *b* All the ſupports of their State and Church. *c* Called elſewhere the *ſtaff of bread*; whereby is underſtood, either, 1. the nouriſhing power of bread, which wholly depends upon God's Bleſſing; or rather, 2. Bread it ſelf, as this Phraſe is underſtood *Levit.* 26. 26. *Pſal.* 105. 16. *Ezek.* 4. 16. and directly explained *Ezek.* 5. 16. Bread which is the ſtaff of life.

† Heb. *diviner or gueſſer.*

2. The mighty man *d* and the man of war, the judge *e*, and the prophet *f*, and the † prudent *g*, and the ancient *h*;

d Strong and valiant men. *e* The Civil Magiſtrates. *f* Either ſtrictly ſo called, the want of whom is matter of grief, ſee *Pſal.* 74. 9. or largely, ſo as to include all skilful and faithful Teachers. *g* Whoſe Wiſdom and Conduct was neceſſary to preſerve them from ruine. *h* Whoſe Wiſdom was increaſed by long Experience.

† Heb. *a man eminent in countenance.* † Heb. *skilful of charm.*

3. The captain of fifty *i*, and the † honourable man *k*, and the counſellor *l*, and the cunning artificer *m*, and the † eloquent orator *n*.

i There ſhall not be a man left able to command and manage Fifty Souldiers, and much leſs ſuch as could command Hundreds or Thouſands, which yet were neceſſary. *k* Men of high Birth, and Place, and Power, and Reputation. *l* Wiſe and Learned Stateſmen. *m* Who could make either Ornaments for Times of Peace, or Inſtruments for War; which therefore Conquerors took away from thoſe Nations whom they ſubdued, 1 *Sam.* 13. 19, 20. 2 *Kings* 24. 14. *n* Heb. *The skilful of charm.* Whereby he underſtands either, 1. Charmers, whom he threatens to take away, not as if ſuch perſons were bleſſings to a People, or the removing of ſuch were a Curſe, but only becauſe they made great uſe of them, and truſted to them. And ſo he ſignifies that God would remove all the grounds of their confidence, both right and wrong, and make their caſe deſperate. As in like manner, and for the ſame reaſon, God threatens the *Iſraelites* that they ſhould be as *without a Sacrifice*, ſo *without Teraphim*, Hoſ. 3. 4. or, 2. as moſt underſtand it, ſuch as could powerfully perſwade, and as it were, charm that ungovernable Beaſt the Multitude of Common People, by their Eloquence, to do thoſe things which were neceſſary for their Peace and Safety: For this word may be taken in good ſence, as *divination* is, *Prov.* 16. 10.

4. And I will give * children *o* to be their princes, and babes ſhall rule over them.

* Eccleſ. 10. 16.

o Either, 1. in Age, whoſe Minority corrupt Miniſters of State commonly abuſe to great miſchiefs: or, 2. in underſtanding, Experience, and Manners, fooliſh, froward, unteachable, *&c.*

5. And the people ſhall be oppreſſed *p*, every one by another, and every one by his neighbour: the child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable *q*.

p By the command or connivence of ſuch childiſh Rulers *q* Fooliſh and unworthy men ſhall by wicked Arts gain the favour, and abuſe the Power of the Prince, and thereby behave themſelves inſolently towards their Betters.

6. When a man ſhall take hold of his brother, of the houſe of his father *r*, *ſaying*, Thou haſt cloathing *s*, be thou our ruler *t*, and *let* this ruine *be* under thine hand *u*.

r Whereas Envy ordinarily reigns in near Relations, when one Brother is advanced far above all the reſt. *s* We are utterly undone, and have neither food nor raiment; but thou haſt ſomething yet left to ſupport the Dignity which we offer to thee, and to enable thee to execute thine Office. *t* He ſheweth, that Miſgovernment ſhould cauſe the diſſolution of the Government, and that the former Governours ſhould be removed either by Foreign Force, or by Domeſtick Inſurrection. *u* To wit, to heal it, as it is explained in the next Verſe. Undertake the Charge of this tottering State.

† Heb. *lift up the hand.* † Heb. *binder up.*

7. In that day ſhall he † ſwear *x*, ſaying, I will not be an † healer *y*: for in my houſe is neither bread nor cloathing *z*: make me not a ruler of the people.

x Heb. *he ſhall lift up*; underſtand either, 1. his Voice; he ſhall cry aloud, to ſhew his earneſtneſs in refuſing the offer: or, 2. his hand, which was the uſual geſture in ſwearing, *Gen.* 14. 22. *Deut.* 32. 40, &c. to ſhew his reſolvedneſs. *y* A Repairer of the Ruines of the State. *z* I have not ſufficient proviſions either of food or raiment for my own Family: much leſs, as you falſly ſuppoſe, for the diſcharge of ſo high a Truſt.

8. For Jeruſalem is ruined, and Judah is fallen: becauſe their tongue and their doings *are* againſt the LORD, to provoke the eyes of his glory *a*.

a Of his glorious Majeſty, whom they ought to reverence and adore.

‖ Or, *hardning.* * Gen. 13. 13. & 18. 21. & 19. 5.

9. ¶ The ‖ ſhew of their countenance doth witneſs againſt them *b*, and they declare their ſin *c* as * Sodom, they hide *it* not *d*: wo unto their ſoul, for they have rewarded *e* evil unto themſelves.

b Their pride, and wantonneſs, and impiety manifeſtly ſhews it ſelf in their very looks and carriages, and will be a ſwift Witneſs againſt them both before God and men. *c* They act it publickly, caſting off all fear of God, and reverence to men, and they glory in it. *d* As men do who have any remainders of modeſty or ingenuity. *e* (*i. e.*) Procured a fit recompence for their wickedneſs, even utter ruine. Or, *they have done*: for this word is oft ſo uſed, without any ſignification of a recompence, as *Pſal.* 7. 4. They cannot blame me, but themſelves: their deſtruction is wholly from themſelves. Compare *Hoſ.* 13. 9.

10. Say ye *f* to the righteous, That it ſhall be well *with him*: for they ſhall eat the fruit of their doings *g*.

f God hath ſaid it, and doth now by me ſay it; and you, O ye Prieſts and Levites, ſay it in your Sermons to the People. *g* Let not them fear, for God will be their ſafeguard and portion in the common calamity.

† Heb. *done to him.*

11. Wo unto the wicked *h*, *it ſhall be* ill *with him*: for the reward of his hand ſhall be † given him.

h Theſe heavy Judgments are deſigned againſt them, and ſhall certainly find them out, though here they be mixed with the righteous.

* Verſ. 4. * Chap. 9. 16. ‖ Or, *they which call thee bleſſed.* † Heb. *ſwallow up.*

12. ¶ As for my people, * children *are* their oppreſſours, and women *i* rule over them: O my people, * ‖ they which lead thee *k* cauſe thee to erre, and † deſtroy the way of thy paths *l*.

i Either, 1. properly ſo called, by their Favour and Power with the Rulers; or, 2. weak and effeminate Rulers, ſuch being called *Women* both in ſacred and profane Writings. *k* Thy Rulers Civil and Eccleſiaſtical, whoſe Duty is to ſhew thee

the right way. Or, as others, *They that bleſs thee*, (*i.e.*) thy falſe Prophets, which flatter thee, and ſpeak Peace to thee. *l* Keep thee from the Knowledge or Practice of that Way which leads to thy Salvation, and miſlead thee into evil Courſes, by their wicked Counſels or Examples.

13. The LORD ſtandeth up *m* to plead, and ſtandeth to judge the people *n*.

m He will ſhortly and certainly ſtand up as a Judge, to enquire into the Cauſe, and to give Sentence. *n* (*i.e.*) To defend and deliver them, or to judge for them, as this Phraſe is oft uſed.

14. The LORD will enter into judgment with the ancients *o* of his people, and the princes thereof: for ye have ‖ eaten up *p* the vineyard *q*; the ſpoil of the poor *r* is in your houſes.

‖ Or, *burnt up.*

o The Princes or Rulers, as it is explained in the next clauſe, who are oft called *Elders*, becauſe ſuch were commonly and fitly choſen out of thoſe who were ripe in years. *p* Deſtroyed inſtead of preſerving and dreſſing it, as you ſhould have done. *q* The Church and Commonwealth of *Iſrael*, which is oft called God's Vineyard, as *Pſal.* 80. 8, 14, 15. *Iſa.* 5. 1. *Jer.* 2. 21, *&c.* and here the *vineyard*, by way of eminency: or, *the vineyard* which was committed to your care to keep. *r* The Goods which you have violently taken away from the poor.

15. What mean ye *ſ* that ye beat my people to pieces, and grind *t* the faces of the poor? ſaith the Lord GOD of hoſts.

ſ What warrant have ye for it? How durſt you preſume to do it? *t* Or, *batter*, as the Word is uſed *Exod.* 32. 20. Smite them cruelly. See *chap.* 58. 4.

16. ¶ Moreover, the LORD ſaith, Becauſe the daughters of Zion *u* are haughty, and walk with ſtretched forth necks *x*, and † wanton eyes *y*, walking ‖ and mincing as they go *z*, and making a tinkling with their feet *a*:

† Heb. *deceiving with their eyes.*
‖ Or, *tripping nicely.*

u The Women; as hitherto he reproved the Men. *x* Affecting Statelineſs, *Pſal.* 75. 5. and to ſeem tall. *y* Or, as others, *twinkling with their Eyes* in a laſcivious manner. *z* After the manner of looſe and wanton Perſons. *a* By ſome Ornaments which they wore upon their Shoes.

17. Therefore the LORD will ſmite with a ſcab the crown of the head *b* of the daughters of Zion, and the LORD will † diſcover their ſecret parts *c*.

† Heb. *make naked.*

b Will by ſending Scabs, or by other ways, take off the hair of their head, which is a Womans Glory, 1 *Cor.* 11. 15. and which doubtleſs miniſtred to their Pride and Wantonneſs. Others render it, *He will make bald, &c.* *c* By giving her into the power of thoſe Enemies that ſhall either ſtrip her of all her Raiments, not leaving her ſufficient to cover her Nakedneſs: or otherwiſe abuſe her, by ſuch immodeſt and contemptuous Actions, Compare *Iſa.* 47. 3. *Ezek.* 16. 37, *&* 23. 10. 26.

18. In that day the LORD will take away the bravery of their tinkling ornaments *about their feet*, and their ‖ cauls *d*, and their round tires like the moon *e*.

‖ Or, *net-works.*

d As for this and the other *Hebrew* words here following, I judge it unneceſſary and improper to trouble the *Engliſh* Reader with the differing Interpretations given of them by Learned Men, which the curious may find in my *Latin Synopſis*, It is agreed by all that they were Ornaments uſed by that People in thoſe times, and made fewel to their Luſts. And it is of no concernment to the Direction either of our Faith or Manners, exactly to underſtand the Nature and Differences of them. And therefore I ſhall take them as they are in our Tranſlation. *e* There were in ancient Times, and at this day there are ſome Jewels or other Ornaments worn, which carry a manifeſt reſemblance to the Moon or Half-moon. Compare *Judg.* 8. 21, 26.

19. The ‖ chains, and the bracelets, and the ‖ mufflers.

‖ Or, *ſweet balls.*
‖ Or, *ſtrangled ornaments.*

20. The bonnets *f*, and the ornaments of the legs, and the head-bands, and the † tablets *g*, and the ear-rings.

† Heb. *houſes of the ſoul.*

f Theſe were Ornaments to cover the Head, common both to men, as *Exod.* 39. 28. and to Women, as here. *g* Heb. *the houſes of the ſoul*, or, *of life*, or, *of breath.* Whereby he ſeems to mean Boxes of excellent Perfumes, which are of great efficacy to revive our drooping Spirits, and to that end are oft applied to ſuch as are ready to faint away.

21. The rings, and noſe-jewels *h*.

h Which were faſtned to the Head, and hung down upon the Forehead to the beginning of the Noſe. Of which ſee *Gen.* 24. 22, 47. *Judg.* 8. 24, *&c.*

22. The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping-pins *i*.

i Of Silver or Gold, either uſed to curl the Hair, or rather faſtned and worn in the Hair; which Cuſtom is not altogether diſuſed at this day.

23. The glaſſes *k*, and the fine linen, and the hoods, and the vails.

k The Looking-glaſſes, as we call them, though in truth they were not made of Glaſs, but of bright and burniſhed Braſs.

24. And it ſhall come to paſs, that inſtead of ſweet ſmell *l*, there ſhall be ſtink *m*; and inſtead of a girdle *n*, a rent *o*; and inſtead of well-ſet hair, baldneſs; and inſtead of a ſtomacher, a girding of ſackcloth; *and* burning *p*, inſtead of beauty.

l Thoſe Perfumes mentioned *v.* 20. *m* From their ſcabs mentioned *v.* 17. or from other ill uſages of their Enemies. *n* Which were fine and coſtly, and uſeful to gird their Garments about them. *o* Either the rending of their Garments for grief, or torn and tattered Garments, not ſufficient to cover their Bodies. *p* By the heat of the Sun, to which they are now commonly expoſed, from which they uſed formerly to guard themſelves with great care.

25. Thy men ſhall fall by the ſword, and thy † mighty in the war.

† Heb. *might.*

26. And her gates *q* ſhall lament and mourn, and ſhe being ‖ † deſolate, ſhall ſit upon the ground *r*.

‖ Or, *emptied.*
† Heb. *cleanſed.*

q The Gates of *Zion* or *Jeruſalem*, which, by a Figure very uſual in Sacred Scripture, and all Authors, are ſaid to lament, to imply the great Deſolation of the place, that there ſhould be no People to go out and come in by the Gates, or to meet together in the Gates, as they uſed to do. *r* Like a mournful Woman bewailing the loſs of her Husband and Children.

CHAP. IV.

1. AND in that day *a* ſeven *b* women ſhall take hold *c* of one man *d*, ſaying, We will eat our own bread, and wear our own apparel *e*: onely † let us be called by thy name *f*, ‖ to take away our * reproach *g*.

† Heb. *let thy name be called upon us.*
‖ Or, *take thou away.*
* Luk. 1. 25.

a Of which he hath hitherto been ſpeaking, *Ch.* 2. *&* 3. and ſtill continueth to ſpeak. In that calamitous time. *b* Many. A certain number for an uncertain. *c* Shall ſue to him, and even lay hands upon him, contrary to their Cuſtom, and their natural Modeſty. *d* Becauſe few Men ſhall ſurvive that dreadful Stroke. They who before were not contented with their own Husbands, are now glad of a ſeventh part of an Husband. *e* We will eaſe thee of that Charge, which otherwiſe would fall upon thee by God's Law, *Exod.* 21. 10. *f* Own us for thy Wives. *g* Virginity was eſteemed a reproach, eſpecially among that People, becauſe it was a Token of Contempt from Men, and of the Curſe of God; Children, the uſual Fruit of Marriage, being both an Honour to their Parents before Men, and a great Bleſſing of God, eſpecially to that people, from ſome of whoſe Loins the *Meſſiah* was to ſpring.

2. In that day *h* ſhall the branch of the LORD *i* be † beautiful and glorious, and the fruit of the earth *ſhall be* excellent *k* and comely † for them that are eſcaped *l* of Iſrael.

† Heb. *beauty and glory.*
† Heb. *for the eſcaping of Iſrael.*

h About and after that time: *when the Lord ſhall have waſhed away* (as this time is particularly expreſſed, *v.* 4.) *the filth of* ——— *Zion*, by thoſe dreadful Judgments now deſcribed. *i* Either, 1. the Church and People of *Iſrael*, oft called God's *vine* or *vineyard*, as we ſaw before, and *the branch of God's planting*, *Iſa.* 60. 21. or, 2. the *Meſſiah*, who is commonly defined in Scripture by this Title, *the Branch*, *Iſa.* 11. 1. *Jer.* 23. 5. *&* 33. 15. *Zech.* 3. 8. *whoſe name is* expreſly ſaid to be *the Branch*, *Zech.* 6. 12. of whom not only Chriſtians, but even the Hebrew Doctors underſtand it. For after the foregoing Miſeries were brought upon the *Jews*, by the Remainders of the *Grecian* Empire, of which *Daniel* Propheſies ſo exactly and particularly, and afterwards by the *Roman* Empire, the *Meſſiah* was born; and after that utter Deſtruction brought upon the Jewiſh City, and Temple, and Nation, by *Titus*, the Kingdom of the *Meſſiah* became *beautiful and glorious*, as it here follows. *k* The Land which for the ſins of the people was made barren, upon their Repentance and return to Chriſt ſhall recover its former Fertility. Under this one Mercy he ſeems to underſtand all temporal Bleſſings, which together with ſpiritual and eternal

nal, God ſhall confer upon them; and withal to intimate the Fruitfulneſs of the People (*the earth* or *land* being oft put for its Inhabitants) in Knowledge, and Grace, and all good works. *l* That ſhall ſurvive all the forementioned Calamities.

3. And it ſhall come to paſs, *that he that is* left in Zion, and *he that* remaineth in Jeruſalem, ſhall be called holy *m*, *even* every one *that is* written ‖ among the living *n* in Jeruſalem *o*:

‖ Or, *to life.* So *Gr.*

m i.e. Shall be really holy, as is ſaid, *Chap.* 60. 21. *To be called* is oft put for *to be*, as *Gen.* 21. 12. *Iſa.* 1. 26. & 44. 5. *n* So this is a Reſtriction of the foregoing indefinite Propoſition. Not all that are left, but a great number of them, ſhall be holy, even *all that are written*, &c. *i. e.* all the Elect, who are frequently deſcribed by this Character, that they are *written in God's* or *the Lamb's book*, or *in the book of life*, or *of the living*, *Pſal.* 69. 28. *Dan.* 12. 1. *Phil.* 4. 3. *Rev.* 3. 5. & 13. 8. & 17. 8, &c. But this laſt Clauſe of the Verſe is by ſome Learned Interpreters rendred thus, *all that are in Jeruſalem* (*i. e.* a very great number of them, as ſuch general Expreſſions are frequently uſed, or the generality of them) *ſhall be written unto life, i.e.* ſhall be ſuch as are elected unto Salvation through Sanctification: Which may deſerve conſideration. So he notes the ſingular Priviledge of this People at this time, above the former Ages, in which many were called, but few were choſen. *o* Of the People living in or belonging to *Jeruſalem*.

4. When the Lord ſhall have waſhed away the filth of the daughters of Zion *p*, and ſhall have purged the blood *q* of Jeruſalem from the midſt thereof, by * the ſpirit of judgment, and by the ſpirit of burning *r*.

* Chap. 32. 15, 16.

p This ſhall be accompliſhed when God hath thorowly cleanſed the *Jewiſh* Nation from their Sins. *q* The Blood-guiltineſs, and eſpecially that of killing the Lord of Life, their own *Meſſiah*. *r* This is oppoſed to the former Legal way of Purification, which was by Water. By *the ſpirit* he ſeems to underſtand the Holy Spirit of God, to which this waſhing and purging Work is commonly aſcribed, as 1 *Cor.* 6. 11. and elſewhere; which Spirit did accompany the Preaching of the Goſpel, and did this Work in part in ſome of the *Jews*, and will do it more fully in the Body of the Nation. And this Spirit may well be called *a ſpirit of judgment*, becauſe it executes Judgment in the Church, and in the Conſciences of Men, ſeparating the precious from the vile, convincing men of Sin, and Righteouſneſs, and Judgment, *Joh.* 16. 8, 9. manifeſting the Secrets of mens Hearts, in the Preaching of the Word, 1 *Cor.* 14. 25. accuſing and terrifying and puniſhing ſome, witneſſing for and with others, and filling them with Peace and Joy in believing, hardning ſome, and ſoftning and ſubduing others to God, as this Spirit is particularly promiſed to do to the *Jews*, *Zech.* 12. 10. And the ſame Spirit may be fitly called *the ſpirit of burning*, as he is compared to *fire*, *Matt.* 3. 11. becauſe he doth burn up and conſume the Droſs which is in the Church, and in the Minds and Hearts of men, and enflames the Souls of Believers with Love to God, and Zeal for his Glory.

5. And the LORD will create *ſ* upon every dwelling place of mount Zion, and upon her aſſemblies, a * cloud, and ſmoke by day, and the ſhining of a flaming fire by night *t*: for ‖ upon all the glory *u* *ſhall be* † a defence.

* Exod. 13. 21.
‖ Or, *above.*
† Heb. *a covering.*

ſ Will in a marvellous manner produce, as it were by a new Work of Creation. *t* A Pillar of Cloud and Fire, like that wherewith the Lord directed and protected and honoured the *Iſraelites*, when they came out of *Egypt*: Whereby he implies, That God would be their Protector, and their Glory. *u* Upon all that Church and People, which God will make ſo glorious, not onely in his own Eyes, but even in the Eyes of the World; upon all holy Aſſemblies of ſincere Chriſtians.

6. And there ſhall be a tabernacle *x* for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

x Or, *he*, *i.e.* the Lord, *ſhall be a tabernacle*, or *a tent*, to defend them from the violent Heat of the Sun, and other Injuries of the Weather, which was the Uſe and Benefit of Tents.

CHAP. V.

NOW will I ſing *a* to my well-beloved *b*, a ſong of my beloved *c* touching his vineyard *d*: My well-beloved hath * a vineyard in † a very fruitful hill *e*.

* Pſal. 80. 8. Cant. 8. 12. Jer. 2. 21. Matt. 21. 33. Mark 12. 1. Luke 20. 9.
† Heb. *the horn of the ſon of oil.*

a I will record it to be a Witneſs for God, and againſt you, as *Moſes* did his Song, *Deut.* 31. 19. & 32. 1. *b* To the Lord of the Vineyard, as appears by the laſt Clauſe of the Verſe, to God or Chriſt, whom I love and ſerve, and for whoſe Glory, eclipſed by you, I am greatly concerned. *c* Not deviſed by me, not the Effect of my Envy or Paſſion; but inſpired by God, which therefore it behoveth you to lay to heart. *d* His Church, oft and very fitly called *a vineyard*, becauſe of God's ſingular Reſpect to it, and Care of it, and his Delight in it, and expectation of good Fruit from it, &c. *e* Hills being Places moſt commodious for Vines; See *Pſal.* 80. 10. Heb. *in an horn* (which may ſignifie either, 1. the Figure or Shape of the Land of *Canaan*, which reſembles an Horn; or, 2. the Heighth and Hilline's of that Land, as Horns are the higheſt parts of Beaſts; or, 3. the Goodlineſs and Excellency of it, as an *horn*, when it is aſcribed to a man, ſignifies his Glory and Dignity, as *Job* 16. 15. *Pſal.* 89. 17, 24, &c.) *the ſon of oil*, which, by a vulgar Hebraiſm, notes an oily or a fat Soil.

2. And he ‖ fenced *f* it, and gathered out the ſtones thereof *g*, and planted it with the choiceſt vine, and built a tower *h* in the midſt of it; and alſo † made a wine-preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes.

‖ Or, *made a wall about it.*
† Heb. *hewed.*

f That neither Men nor Beaſts might ſpoil it. *g* Which otherwiſe would have marred the Land: of which ſee 2 *Kings* 3. 19. The ſence is, He removed all Hinderances, and gave them all the Means of Fruitfulneſs. *h* For the Reſidence of the Keepers, that they might be obliged and encouraged to watch over it with more diligence.

3. And now, O inhabitants of Jeruſalem, and men of Judah, judge, I pray you, betwixt me and my vineyard *i*.

i I dare make you Judges in your own Cauſe, it is ſo plain and reaſonable.

4. What † could have been done more to my vineyard, that I have not done in it *k*? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes *l*?

† Heb. *what there to do,*

k What Work is there belonging to the Office of a Maſter or Keeper of the Vineyard, which I have neglected? *l* How unworthy and inexcuſable a Crime is it, that you have not onely been unfruitful in good Works, but alſo filled with all the Fruits of Wickedneſs.

5. And now go to; I will tell you what I will do to my vineyard *m*; * I will take away the hedge thereof, and it ſhall be eaten up: *and* break down the wall thereof, and it ſhall be † trodden down *n*.

* Pſal. 80. 12.
† Heb. *for a treading.*

m He graciouſly warns them before-hand, that they may have ſpace and invitation to repent, and ſo to prevent the threatned Miſeries. *n* I will withdraw my Preſence and Protection from them, and give them up into the Hands of their Enemies.

6. And I will lay it waſte: it ſhall not be pruned, nor digged *o*, but there ſhall come up briers and thorns *p*: I will alſo command the clouds, that they rain no rain upon it *q*.

o Vine-dreſſers uſe to dig up and open the Earth about the Roots of the Vines, for divers good purpoſes. The meaning is, I will remove my Miniſters, who uſed great care and diligence to make you fruitful. *p* I will give you up to your own wicked Luſts. *q* I will deprive you of all my Bleſſings, which are oft compared to rain, &c.

7. For the vineyard of the LORD of hoſts *is* the houſe of Iſrael, and the men of Judah † his pleaſant plant *r*: and he looked for judgment, but behold † oppreſſion; for righteouſneſs, but behold a cry *ſ*.

† Heb. *plant of his pleaſures.*
† Heb. *a ſcab.*

r In whom God formerly delighted to dwell and converſe. Compare *Prov.* 8. 31. *Jer.* 31. 20. *ſ* From the Oppreſſed crying to Men for Help, and to God for Vengeance.

8. ¶ Wo unto them that join * houſe to houſe, *that* lay field to field *t*, till *there be* no place, that they may be placed alone *u* in the midſt of the earth.

* Mic. 3. 2.

t That add new Purchaſes of Houſes and Lands to their former Poſſeſſions. Not that this was in it ſelf unlawful, but becauſe they did this from an inordinate and inſatiable deſire of Riches, and with the Injury of their Brethren, as is manifeſt from the foregoing and following Words. *u* That they alone may be the Lords and Owners, and all others onely their Tenants and Servants.

9. ‖ In mine ears, *ſaid* the LORD *x* of hoſts, † Of a truth many houſes ſhall be deſolate *y*, *even* great and fair, without inhabitant.

‖ Or, *this is in mine ears, ſaith* the LORD, &c.
† Heb. *If not,* &c.

x I heard God ſpeak what I am now about to utter. Heb. *In the ears of the Lord.* Which may relate either, 1. to the fore-

foregoing words; The cry of your ſins, and of the oppreſſed, is come into God's Ears; he hears and ſees it, and will certainly puniſh it: Or, 2. to the following clauſe, which, being of great importance, he uſhers in with an Oath; I ſpeak it in God's Ears, as well as in yours; I call God to witneſs the truth of what I ſay. *y* The houſes which you have ſo greedily coveted, ſhall caſt you out, and become deſolate.

10. Yea, ten acres of vineyard ſhall yield one bath *z*, and the ſeed of an homer ſhall yield an ephah *a*.

z To wit, of Wine. The Bath contained about eight Gallons. Thus an Acre did not yield one Gallon. *a* Which was of the ſame quantity with the Bath, only the Bath was the meaſure of liquid things, the Ephah of dry things; and an Ephah was the tenth part of an Homer, *Ezek.* 45. 11. So inſtead of that great increaſe which that fruitful Land commonly yielded, they ſhould loſe nine parts of their Seed. Thus a fruitful Land was made barren for their wickedneſs, according to God's threatning, *Pſal.* 107. 34. and they had as little comfort in their Lands, as in their Houſes; which were the two kinds of their Purchaces, *v.* 8.

* Prov. 23. 29, 30. ‖ Or, *purſue them.*

11. ¶ * Wo unto them that riſe up early in the morning *b*, *that* they may follow ſtrong drink, that continue until night *c*, *till* wine ‖ inflame them *d*.

b Which was unuſual, and ſcandalous in that caſe, *Eccleſ.* 10. 16. *Acts* 2. 15. They made Drinking their daily Trade and Buſineſs. *c* Thereby waſting both precious time, and God's good Creatures, and the health of their Bodies, as well as of their Souls. *d* He uſeth this word partly to ſhew their folly and miſery, becauſe the Wine was ſo far from quenching and ſatisfying their appetites, that it did indeed inflame and increaſe them; and partly to prevent the vain excuſe of them who thought themſelves innocent, becauſe they did not drink to Drunkenneſs, although they caſt themſelves into an intemperate heat through their exceſs.

* Amos 6. 5, 6. * Job 34. 27. Pſal. 28. 5.

12. And * the harp and the viol, the tabret and the pipe, and wine are in their feaſts *e*: but * they regard not the work of the LORD *f*, neither conſider the operation of his hands.

e They give up themſelves wholly to Luxury, and that in a very unſeaſonable time, as it follows. *f* What God hath lately done, and is yet doing, and about to do among them; his grievous Judgments, partly inflicted, and partly threatned, which required another courſe of life, even to give themſelves to Faſting and Prayer and Reformation, that ſo they might remove the incumbent, and prevent the approaching calamities.

* Hoſ. 4. 6. † Heb. *their glory* are *men of famine.*

13. ¶ * Therefore my people are gone into captivity *g*, becauſe *they have* no knowledge *h*: and † their honourable men *i are* famiſhed, and their multitude dried up with thirſt.

g Either, 1. are actually gone, which was true of the Ten Tribes in *Hezekiah*'s Reign, 2 *Kings* 18. 9. under whom this Prophecy might be uttered; or, 2. ſhall certainly and ſhortly go, as the Two Tribes afterward did. *h* No ſerious conſideration of God's Works, and of their own Duty and danger. *i* Who thought themſelves quite out of reach of Famine.

† Heb. *her ſoul.*

14. Therefore hell *k* hath enlarged † her ſelf, and opened her mouth without meaſure *l*: and their glory *m*, and their multitude, and their pomp *n*, and he that rejoyceth *o*, ſhall deſcend into it.

k Or, *the grave*, as this word moſt commonly ſignifies. *l* To receive thoſe vaſt numbers which ſhall die by this Famine, or otherwiſe, as is here implied. *m* Their Honourable men, as they were called, *v.* 13. being diſtinguiſhed both here and there from the *multitude*. *n* All their Glory ſhall die with them. *o* That ſpendeth all his days in Mirth and Jollity, and caſteth away all Cares and Fears.

* Chap. 2. 9, 11, 17.

15. And * the mean man ſhall be brought down, and the mighty man ſhall be humbled *p*, and the eyes of the lofty ſhall be humbled.

p All of them, both high and low, ſhall be brought to deſtruction.

‖ Or, *the holy God.* † Heb. *the God the holy.*

16. But the LORD of hoſts ſhall be exalted in judgment *q*, and ‖ † God *that is* holy ſhall be ſanctified *r* in righteouſneſs *s*.

q By the execution of this juſt Judgment upon his incorrigible Enemies. *r* Shall appear to be an holy God. *s* By his righteous Judgments.

17. Then *t* ſhall the lambs *u* feed after their manner *x*, and the waſte places *y* of the fat ones *z* ſhall ſtrangers *a* eat.

t When God ſhall have finiſhed that work of Judgment upon the ungodly, he will extend Mercy to a remainder. This is very uſual in this Prophet, in the midſt of his Threatnings, to inſert ſomething for the ſupport of Believers. *u* The poor and harmleſs People, who ſhall be left in the Land when the Rich are carried into Captivity, as it fell out, 2 *Kings* 25. 12. *x* Or, *by their fold*, as this word is manifeſtly uſed *Mic.* 2. 12. the only place of Scripture, except this, in which this word is found. *y* The Lands left by their Owners, who were either ſlain, or carried into Captivity. *z* Of the Rich and Great men, ſo called *Pſal.* 22. 29. & 78. 31. *Iſa.* 10. 16. *a* The poor *Iſraelites*, who were *left to be vine-dreſſers and huſbandmen*, 2 Kings 25. 12. who are called *ſtrangers*, becauſe they were ſo in reference to that Land, not being the proper Owners of it, nor related to them; as the *Iſraelites* of other Tribes are called *ſtrangers*, in oppoſition to the *Levites*, as *Numb.* 1. 51. and elſewhere; yea, and the *Levites* are ſo called, in oppoſition to the Seed of *Aaron*, *Numb.* 16. 40.

18. Wo unto them that draw iniquity *b* with cords of vanity *c*, and ſin as it were with a cart-rope *d*:

b That are not only drawn to ſin by the allurements of the World, or by the perſwaſions of wicked men, being ſurpriſed and overtaken by ſin, as ſometimes good men are, *Gal.* 6. 1. but are active and induſtrious in drawing ſin to themſelves, or themſelves to ſin; that greedily and ſteadily purſue ſin, and the occaſions of it, and are not at reſt till they have overtaken it; that ſin wilfully, and reſolvedly, and induſtriouſly. *c* Or, *with cords of lying*, as the laſt word frequently ſignifies, *i. e.* with vain and deceitful Arguments and Pretences, whereby ſinners generally draw themſelves to ſin; among which, one follows in the next Verſe, to wit, the impunity which they promiſe to themſelves. Or theſe Cords may note the means which they uſe to accompliſh that iniquity which they have deviſed. *d* With all their might, as Beaſts commonly do that draw Carts with Ropes.

* Jer. 17. 15. Amos 5. 18. 2 Pet. 3. 3, 4.

19. * That ſay, Let him *e* make ſpeed, *and* haſten his work, that we may ſee *it f*: and let the counſel of the holy One of Iſrael *g* draw nigh and come, that we may know *it*.

e To wit, God, in whoſe Name thou and other Prophets are always reproving and threatning us. *f* He only thinks to affright us with Bugbears; but he either cannot, or will not do us any harm: we do not fear him, let him do his worſt, let him begin as ſoon as he pleaſeth. Not that any of the *Iſraelites* were ſo impudent as to uſe theſe expreſſions; but this was the plain language of their actions, they lived as if they were of this opinion; their preſumption and ſecurity ſhewed their deſperate contempt of God, and of all his Judgments. *g* Who by his Holineſs is engaged to puniſh us. They ſcornfully repeated the Title uſually given by the Prophets unto God.

† Heb. *that ſay concerning evil, It is good*, &c.

20. ¶ Wo unto them † that call evil good, and good evil *h*; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter.

h That take away the difference between good and evil, that juſtifie and approve wicked men and things, and condemn Piety, or Vertue, or righteous Perſons. Compare *Prov.* 17. 15. Thus many call ſerious Godlineſs, humourous Singularity; and Juſtice, Moroſity; and Meekneſs, Stupidity, *&c.* as on the contrary, they call Pride, Magnanimity; and Covetouſneſs, Good-husbandry. And men are very apt to follow the courſe of the World in their falſe judgmens of things: which therefore the Prophet ſo ſeverely forbids.

* Prov. 3. 7. Rom. 12. 16. † Heb. *before their face.*

21. Wo unto *them that are* * wiſe in their own eyes, and prudent † in their own ſight *i*.

i That being puffed up with an opinion of their own Wiſdom, deſpiſe the Counſels and Inſtructions of God by his Prophets, and prefer their own vain Fancies before the Judgment of the All-wiſe God, as appears by the Errour beforementioned, *v.* 20. that they affirmed that to be Evil, which God had declared to be Good.

22. Wo unto *them that are* mighty to drink wine *k*, and men of ſtrength to mingle *l* ſtrong drink.

k That can drink much without intoxication, in which they gloried, as too many do at this day. *l* (*i. e.*) To drink: the Antecedent being put for the Conſequent; which is uſual: for they mingled it in order to drinking.

* Prov. 17. 15. & 24. 24.

23. Which * juſtifie the wicked for reward *m*, and take away the righteouſneſs of the righteous from him *n*.

m Not by miſtake or incogitancy, but wilfully for Bribes. *n* To wit, juridically, they pronounce Sentence againſt him, as if he and his Cauſe were unjuſt.

† Heb. *the tongue of fire.*

24. Therefore as † the fire devoureth the ſtubble, and the flame conſumeth the chaff, *ſo* their

root shall be as rottenness *o*, and their blossom shall go up as dust *p*: because they have cast away *q* the law of the LORD of hosts, and despised the word of the holy One of Israel.

o They shall be like a Tree which not only withers in its Branches, but dies and rots at the Roots, and therefore is past all hopes of recovery. The sence is, They shall be destroyed both Root and Branch. *p* Shall vanish (for so the Word *ascend* or *go up* is oft used, as *Exod.* 16. 14. *Job* 5. 26. *Jer.* 48. 15. *Ezek.* 11. 23, 24.) as the Dust, which is blown away with every Wind; or, shall be resolved into Dust, and yield no Fruit. *q* Which implies Disobedience joyned with contempt.

25. Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble *r*, and their carcases *were* ‖ torn in the midst of the streets. * For all this his anger is not turned away, but his hand is stretched out still *s*.

‖ Or, *as dung.*
* ch. 9. 12. & 17. 21. & 10. 4.

r A Metaphorical and Hyperbolical Description of a grievous Calamity, familiar in the Prophets, as *Isa.* 64. 1, 3. *Jer.* 4. 24. and in other Authors. *s* Ready to give you another and a sorer blow. This is not the end, as you vainly imagine; but if you repent not, the beginning of your Sorrows, and an earnest of further Calamities.

26. ¶ And he will lift up an ensign *t* to the nations from far *u*, and will * hiss unto them *x* from the ends of the earth *y*: and behold, they shall come with speed swiftly.

* Chap. 7. 18.

t To call them together for this Service, as Generals use to do for the raising of Armies. *u* Either, 1. to the *Assyrians*, of whom he speaks more particularly *ch.* 10. and that under this same character of a people that *come from far*, v. 3. and who did not long after this Prophecy invade *Judæa*, and did much mischief in it. Although that part of the Prediction, *v.* 29. *they shall lay hold of the prey, and shall carry it away safe, and none shall deliver it*, do not seem to agree to them, nor that Invasion; for the *Assyrians* were forced to retreat with great shame and loss, and the *Jews* were delivered from them. Or, 2. to the *Chaldæans*; for even *Babylon* is called *a far country*, *Isa.* 39. 3. And he saith *nations*, because the *Chaldæan* Army was made up of several Nations. *x* Or, *will whistle unto*, or *for them*: will gather them together by his Word, as Shepherds gather their Sheep. He intimates how easily and speedily God can do this Work. *y* Which is not to be understood strictly, but popularly, and with a latitude, from very remote places; although part of the *Chaldæan* Army did come from Places not very far distant from the end of that part of the World, so far as it was then known.

27. None shall be weary *z*, nor stumble amongst them: none shall slumber nor sleep *a*: neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken *b*.

z Though their March be long and tedious. As I have called them to this Work, so I will strengthen and assist them in it. *a* They shall all be watchful and diligent to take all Opportunities and Advantages of executing my Judgments upon my People. *b* Which otherwise would hinder, or at least slacken them in their March. I will take all Impediments out of their way.

28. Whose arrows *are* sharp, and all their bows bent *c*: their horses hoofs shall be counted like flint *d*, and their wheels like a whirlwind *e*.

c Who are every way furnished and ready for my Work, waiting only for my Command. *d* Because they shall not be broken or battered by the length or stoniness and ruggedness of the way. *e* Partly for the swiftness of their March, and partly for the force and violence of their Chariots in Battel.

29. Their roaring *shall be* like a lion, they shall roar like young lions *f*; yea they shall roar and lay hold of the prey, and shall carry *it* away safe, and none *g* shall deliver *it*.

f Which signifies both their cruelty, and their greediness and eagerness to catch and devour the prey. *g* Neither the *Jews* themselves, nor the *Egyptians*, to whose help they will trust, nor any of their Confederates.

30. And in that day they shall roar against them, like the roaring of the sea *h*: and if *one* * look unto the land, behold, darkness and ‖ sorrow *i*, ‖ and the light is darkned in the heavens thereof *k*.

* Chap. 8. 22.
‖ Or, *distress.*
‖ Or, *when it is light, it shall be dark in the destructions thereof.*

h Which is violent and frightful. *i* Darkness, to wit, Sorrow; the latter Word explains the former, and the Particle *and* is put expositively, as it is frequently. *k* When they look up to the Heavens, as men in distress usually do, they see no Light there; their Comforts are wholly eclipsed, and their Hopes are like the giving up of the Ghost.

CHAP. VI.

1. IN the year that * king Uzziah died, I * saw *a* also the LORD *b* sitting upon a throne *c*, high and lifted up *d*, and ‖ his train *e* filled the temple *f*.

* 2 Kings 15. 7.
* John 12. 41.
‖ Or, *the skirts thereof.*

a In a Vision or Ecstasie. *b* Either, 1. God the Son, who frequently appeared to the Patriarchs and Prophets, and that sometimes in the form of a Man: Or rather, 2. the Divine Majesty, as he subsisteth in Three Persons, as may be gathered both from the Plural Number *us*, used of this Lord *v.* 8. and by comparing other Scriptures; for God the Father is described as sitting upon a Throne, *Dan.* 7. 9, 13. and elsewhere; and the Glory of God here manifested, is said to be Christ's Glory, *Joh.* 12. 41. and the Words of the Lord here following, are said to be spoken by the Holy Ghost, *Act.* 28. 25. *c* In the posture of a Judge, to hear Causes, and give Sentence. *d* Towards the Roof of the Temple. *e* Or, as the word properly signifies, and is here rendred by divers, *the skirts*, or *borders of him*, or *of it*, to wit, his Royal and Judicial Robe; for he is represented as a Judge. *f* His glorious robes reached down to the bottom of the Temple, and were spread abroad in the Temple, which was an Evidence of a more than ordinary Majesty. *The Temple* may be here taken either 1. largely, and so it includes the Courts as well as the House, as that Word is oft used; or, 2. strictly, for the House it self, or for that part of the Temple in which this Vision was exhibited, which may seem to have been the Porch, for that was much higher than the other parts.

2. Above it stood *g* the Seraphims *h*: each one had six wings; * with twain he covered his face *i*, and with twain he covered his feet *k*, and with twain he did flie *l*.

* Ezek. 1. 11.

g As Ministers attending upon their Lord, and waiting to receive and execute his Commands. *h* Certain holy and blessed Angels, thus called from *fire* and *burning*, which this Word properly signifies; to represent either, 1. their Nature, which is bright and glorious, subtil, and pure, and spiritual, like Fire; or, 2. their Property, of fervent Zeal for God's Service and Glory; or, 3. their Office and present Employment, which was to execute God's Vengeance upon the *Jews*, and to burn them up like Dross. *i* Out of profound Reverence, as being so sensible of the infinite distance between God and him, that he durst not presume to look directly upon him, and judg'd himself neither able nor worthy to behold the brightness of his Glory. *k* Either, 1. his secret parts, which sometimes come under that name, as *Deut.* 28. 57. *Isa.* 7. 20. *&* 36. 12. of which see more in my *Latin Synopsis* upon *Exod.* 4. 25. And so this is done for our Instruction, to teach us Modesty and Chastity: Or, 2. their Feet properly so called, as that Word is generally used; from which use we should not depart without necessity, which, with submission, seems not to be in this place. And so this may signifie a sence of their own natural, though not moral Infirmity, and a desire that God would not too severely examine all their Ways and Actions, which *the feet* commonly signifie, because though they did not swerve from God's Commands, yet they were not worthy of the acceptation, nor suitable to the Dignity of so glorious a Majesty. *l* Which signifies their great forwardness and expedition in executing God's Commands. Comp. *Dan.* 9. 21.

3. And † one cried unto another *m*, and said, * Holy, holy, holy *n is* the LORD of hosts, † the whole earth *o is* full of his glory *p*.

† Heb. *this cried to this.*
* Rev. 4. 3.
† Heb. *his glory is the fulness of the whole earth.*

m Singing in Consort the Praises of their Lord. *n* This is repeated thrice, either, 1. to intimate the Trinity of Persons united in the Divine Essence, or, 2. that he was most eminently and unquestionably holy in his present work of Judgment, and in all his ways; such Repetitions being very frequent in Scripture, for the greater assurance of the thing, as *Jer.* 7. 4. *Ezek.* 21. 9. *o* Not only *Canaan*, to which the *Jews* did vainly and arrogantly confine the Presence of God, but all the World: Which seems to have a respect to the Conversion of the Gentiles, which did accompany the plenary and last Execution of this Judgment here threatned against the Jewish Nation, *v.* 10. as is evident by comparing this with *Mat.* 13. 14, 15. *&* *Act.* 28. 19. and other places of the New Testament. *p* Of the Effects and Demonstrations of his glorious Holiness, as well as of his Power, and Wisdom, and Goodness.

4. And the posts of the † door *q* moved at the voice of him that cried *r*, and the house was filled with smoak *s*.

† Heb. *three*] *shold.*

q Together with the Door it self, as if the Door was to be removed, and the Temple thereby to be exposed to the view

view and rapine of prophane Persons. Such violent Motions were commonly Tokens of God's Anger. *r* To wit, the Angel which cried, *v.* 3. *s* Which elsewhere is a Token of God's Presence and Acceptance, as *Exod.* 40. 34. 1 *Kings* 8. 10. but here of his Anger, as *Psal.* 18. 8. and elsewhere.

† Heb. *cut off.*

5. Then said I, Wo *is* me, for I am † undone, because I *am* a man of unclean lips *t*, and I dwell in the midst of a people of unclean lips *u*: for mine eyes have seen the king, the LORD of hosts *x*.

t I am a great Sinner, as many other ways, so particularly by my Lips, which being in a special manner consecrated to God by my Prophetical Office, should have been intirely devoted to him: But alas! my Speeches, either to God in Prayer, or from God in Preaching and Prophesying to the People, have been mixed and defiled with so much irreverence, dulness, distraction of Thoughts and Affections, carnal Fear, and many other Infirmities, that I dread the thoughts of appearing before thy Judgment-seat, which I see erected in this place. For *Isaiah* had been a Prophet before this time, *chap.* 1. 1. and was now called, not in general to his Prophetical Office, but to the delivery of this special Message. *u* I am an unclean Branch of an unclean Tree, and, besides my own Uncleanness, I have both by my Omissions and Commissions involved my self in the guilt of their Sins, and therefore may justly fear to partake with them in their plagues. *x* The sight of this glorious and holy God gives me cause to fear that he is come to Judgment against me, together with others. Whilest Sinners are secure and presumptuous, the holiest Persons have ever been filled with great Reverence, and oft times with Doubts and Fears at any extraordinary Manifestation of God's Presence. See *Gen.* 16. 13. & 17. 3. *Judg.* 13. 23.

† Heb. *and in his hand a live coal.*

6. Then flew one of the Seraphims unto me *y*, † having a live coal *z* in his hand, *which* he had taken with the tongs from off the altar *a*.

y By God's Command. *z* Both a Token and an Instrument of Purification, as the next verse explains it. *a* Of Burnt-offering, which stood in the Court of the Priests near the Porch, and which had always coals of Fire upon it, *Levit.* 6. 12, 13. Hence he took it, to shew that men are to expect Purification and Expiation of sin only by such means as God hath appointed, and particularly by Christ, whom that Altar did manifestly represent, *Heb.* 13. 10.

† Heb. *caused it to touch*
† Heb. *atoned* or, *expiated.*

7. And he † laid *it* upon my mouth *b*, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin † purged *c*.

b Sleightly, so as only to touch my Lips, and not to burn them; which God could easily effect. *c* This is a sign that I have pardoned and purged the Uncleanness of thy Lips, and do own and accept thee as a fit Minister for my Service.

* Gen. 1. 26.
† Heb. *behold me.*

8. Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for * us *d*? Then said I, † Here *am* I, send me *e*.

d To deliver the following Message. The change of the Number, *I* and *us*, is very remarkable; and both being meant of one and the same Lord, do sufficiently intimate a Plurality of Persons in the Godhead. *e* God's last and great Favour to him did both encourage and oblige him to be forward in God's Service.

* Mat. 13. 14. Mar. 4. 12. Luk. 8. 10. Joh. 12. 40. Act. 28. 26. Rom. 11. 8.
‖ Or, *without ceasing*, &c.
† Heb. *hear ye in hearing*, &c.
† Heb. *in seeing.*

9 And he said, Go and tell this people *f*, * Hear ye ‖ † indeed, but understand not; and † see ye indeed, but perceive not *g*.

f Not *my people*, for I disown them, as they have rejected me. *g* The *Hebrew* Words are Imperative; yet they are not to be taken as a Command what the People ought to do, but only as a Signification and Prediction what by their own Wickedness, and by God's just Judgment, they did and would do, as is manifest by *Mat.* 13. 14. *Act.* 28. 26. where they are so rendred. And Imperative words among the *Hebrews* are frequently put for the future, as is well known to the Learned. The sence is, Because you have so long heard my Words, and seen my Works, to no purpose, and have heardned your Hearts, and will not learn nor reform, I will punish you in your own kind, your sin shall be your Punishment. I will still continue my Word and Works to you, not in Mercy, and for your good, but to aggravate your Sin and Condemnation; for I will blind your Minds, and withdraw my Spirit, so that you shall be as unable, as now you are unwilling, to understand or perceive any thing that may do you good.

* Jer. 5. 21.

10. Make the heart of this people fat *h*, and make their ears heavy *i*, and shut their eyes *k*: * lest they see *l* with their eyes, and hear with their ears, and understand with their heart, and convert *m* and be healed *n*.

h (*i. e.*) Stupid and senseless: For the Fat which is in the Body is without sense; and Fatness in the Heart, makes it dull and heavy. Thus this Phrase is used, *Psal.* 119. 70. And this seems best to agree with the following words. This making of their hearts fat is here ascribed to the Prophet, as it is ascribed to God in the repetition of this Prophecy, *Joh.* 12. 40. because God inflicted this Judgment upon them by the Ministry of the Prophet, partly by way of Prediction, foretelling that this would be the effect of his Preaching; and partly by way of Judical Operation, withdrawing the Light and Help of his Spirit, and giving them up to the Power and Arts of Satan, and to their own Mistakes and Lusts, whereby they are easily and commonly led to turn God's Word, as they do other things, into Occasions of Sin. *i* Make them dull of hearing, as *Isa.* 59. 1. *Zech.* 7. 11. as sometimes the Ears are made by an excessive Noise. *k* Heb. *dawb their Eyes*, as the VVord is used also *Isa.* 44. 18. *l* That they may not be able, as before they were not willing to see. *m* Turn from their sinful Practices unto God. *n* Of Sin, which is the Disease of the Soul, by Remission and Sanctification, and of all the deadly Effects of Sin.

† Heb. *desolate with desolation.*

11. Then said I, LORD how long *o*? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be † utterly desolate *p*.

o An abrupt Speech, arising from the Prophets great passion and astonishment: How long shall this dreadful Judgment last? *p* Until this Land be totally destroyed, first by the *Babylonians*, and afterwards by the *Romans*.

12. And the LORD have removed men far away *q*, and *there* be a great forsaking in the midst of the land *r*.

q Hath caused this People to be carried away Captive into far Countries. *r* Till Houses and Lands be generally forsaken of their Owners, either because fled away from the Sword into strange Lands, or because they went into Captivity.

‖ Or, *when it is returned, and hath been brouzed.*
‖ Or, *stock and stem.*

13. ¶ But yet in it *shall be* a tenth *s*, ‖ and *it* shall return *t*, and shall be eaten *u*: as a teil-tree, and as an oak *x* whose ‖ substance *is* in them, when they cast *their leaves y*: so the holy seed *shall be* the substance thereof *z*.

s A small Remnant reserved, that Number being put indefinitely, as is very usual. *t* To wit, out of the *Babylonish* Captivity, into their own Land. *u* That Remnant shall be devoured and destroyed a second time, by the Kings of *Syria*, and afterwards more effectually by the *Romans*. *x* Or, Yet *as*, &c. Or, Nevertheless *as*, &c. such Particles being frequently understood in the *Hebrew*, as hath been noted again and again. So the Sence of the following words of the verse seems to be this, Although the *Jewish* Nation shall undergo a second and a greater Desolation by the *Romans*, yet there shall be another Remnant, not such an one as that which came out of *Babylon*, which, for the most part, were corrupt and degenerate, as appears by the Sacred Histories and Prophecies relating to that time; but an Holy Seed, a number of Elect and Godly *Israelites*, who shall afterwards look upon him whom they pierced, and mourn over him, as is said *Zech.* 12. 10. and by me be received to Mercy. *y* VVho when their Leaves are withered and cast, as it is in VVinter, have a Substance, or Subsistence, or Support within themselves, to wit, a Vital Principle, which preserves Life in the Root and Body of the Tree, and in due time sends it forth into all the Branches. But others take the *Hebrew* word, *Shallecheth*, for the proper name of a place, to wit, a Causeway which led from the Palace to the Temple, 1 *Chron.* 26. 16. and so the place is and may be rendred thus, *As a teil-tree* (or, *an elm*) *and as an oak* (the Singular Number for the Plural, as is very frequent) *As the elms and the oaks which* are *at* or *by Shallecheth* (on both sides of which way such Trees were planted, to beautifie and to support that Causeway, as some have observed) *have subsistence* or *support in them*, either, 1. for themselves; they stand fast and firm, when other Trees are blown down: or, for the way which they uphold. *z* Or rather, *the support* (as the same word seems to be taken in the next foregoing Clause) *thereof*, to wit, of the Land or People, which, were it not for the sake of these Elect Persons, should be totally and finally rooted out; or, of that Tenth part, which shall be delivered and preserved for the sake of that Holy Seed, those true-hearted *Israelites* which are among them.

CHAP. VII.

* 2 King. 16. 5. 2 Chron. 28. 5.
† Heb. *fight.*

1. AND it came to pass in the days of * Ahaz *a* the son of Jotham, the son of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up towards Jerusalem to war against it *b*, but could not † prevail against it.

a A most

a A moſt wicked King: Yet no Prophecies are more comfortable than thoſe which were delivered in his time; God ſo ordering it, partly for the encouragement of the Faithful that lived under his tyrannical and impious Reign; and partly to manifeſt the riches and freeneſs of his Grace, in conferring ſuch favours upon a moſt worthleſs Generation. *b* Which they attempted before in *Jotham*'s Reign, 2 *Kings* 15. 37. but now more ſeriouſly undertook, though without ſucceſs, as is noted here, and 2 *Kings* 16. 5.

2. And it was told the houſe of David *c*, ſaying, Syria † is confederate with Ephraim *d*. And his heart was moved *e*, and the heart of his people, as the trees of the wood are ſhaken with the wind.

† Heb. *reſteth upon Ephraim.*

c *Ahaz*, and his Royal Relations and Courtiers. He calls them *the houſe of David*, to intimate that the following comfortable Meſſage was ſent to *Ahaz*, not for his own ſake, but only for the ſake of his worthy Progenitor, *David*, to whom God had promiſed an everlaſting Kingdom. *d* The Kingdom of the Ten Tribes, commonly called *Ephraim*, as *Iſa.* 28. 1. *Hoſ.* 12. 1. becauſe that was far the moſt numerous and potent of all of them. *e* With exceſſive fear, ariſing partly from the conſcience of their own guilt, whereby they had put themſelves out of God's Protection; and partly from the conſideration of the great ſtrength and power of his Enemies, who having prevailed againſt him ſeverally, 2 *Chron.* 28. 5, 8. and having now united their Forces, he, having no Faith in God, nor confidence to deſire or expect his help, concluded his caſe deſperate and deplorable.

3. Then ſaid the LORD unto Iſaiah, Go forth now to meet Ahaz *f*, thou, and || Shear-jaſhub *g* thy ſon, at the end of the * conduit of the upper pool in the || high-way of the fullers field *h*:

|| That is, *The remnant ſhall return.* See Chap. 6. 13. & 10. 21.

* 2 Kings 18. 17. Ch. 36. 2.

|| Or, *cauſey.*

f Though he do not ſeek nor ſend to thee, as he ought. This is an eminent inſtance of preventing Mercy. *g* Whoſe very Name carried in it a ſign and pledge of the promiſed deliverance. *h* Whither he probably went to take care about the Waters which thence were brought into the City, either to ſecure them to himſelf, or to keep them from the Enemy, as *Hezekiah* afterwards did, 2 *Chron.* 32. 3, 4.

4. And ſay unto him, Take heed, and be quiet *i*; fear not, † neither be faint-hearted, for the two tails of theſe ſmoaking fire-brands *k*, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah *l*.

† Heb. *let not thy heart be tender.*

i See that thou be quiet, abandon thy fears, and ſettle thy mind by the belief of that joyful Meſſage and Promiſe which I am now to deliver to thee from the Lord. *k* They are not whole Firebrands burning in the fire, but only ſmall pieces or ends of them, taken out of the fire, in which there is more ſmoak than fire, and the fire will be ſpeedily extinguiſhed. They have more of ſhew and terror, than of ſtrength. *l* *Pekah* King of *Iſrael*, v. 1. whom here, and in the next Verſe, he calls only *the ſon of Remaliah*, to intimate, that he was unworthy of the Name of King, as having got that Title and Power by Uſurpation, and the Murder of his Maſter and King, *Pekahiah*, 2 *Kings* 15. 25.

5. Becauſe Syria, Ephraim, and the ſon of Remaliah have taken evil counſel againſt thee, ſaying,

6. Let us go up againſt Judah, and || vex it, and let us make a breach therein *m* for us, and ſet a king in the midſt of it, *even* the ſon of Tabeal *n*.

|| Or, *weaken.*

m Either, 1. break and divide that Country into two parts, one for thee, and another for me; or rather, 2. break their Power and Kingdom, and ſubdue it to our ſelves: For, 1. the ſame word and Phraſe is ſo uſed, 2 *Chron.* 32. 1. where there was no ſuch Diviſion intended. 2. Becauſe the next clauſe intimates, that the Kingdom of *Judah* was ſtill to be united under another King, who ſhould pay Tribute to them ſeverally, as they ſhould agree. *n* Some conſiderable Captain, in whoſe fidelity both of them had good confidence; but whether he was an *Iſraelite* or *Syrian*, is uncertain, and not material.

7. Thus ſaith the LORD God, It *o* ſhall not ſtand, neither ſhall it come to paſs.

o Their evil counſel, as it is called, v. 5.

8. For the head of Syria *is p* Damaſcus, and the head of Damaſcus *is* Rezin; and within threeſcore and five years *q* ſhall Ephraim be broken, † that it be not a people.

† Heb. *from a people.*

p Or rather, *ſhall be*; for the Verb is not expreſſed in the Hebrew Text, and therefore may be either way ſupplied. The ſence is, *Damaſcus* ſhall ſtill continue to be the Capital and chief City of the Kingdom of *Syria*; and therefore *Jeruſalem* ſhall not be taken, nor become a part of *Rezin*'s Dominion; but he ſhall be kept within his own Bounds, and be King of *Damaſcus* only, and not, as he hopes, of *Jeruſalem*. *q* To be computed either, 1. from the Prophecy of *Amos*, who propheſied *in the days of Uzziah, two years before the earthquake*, Amos 1. 1. which the *Jews* affirm to have happed about the time of his Uſurpation of the Prieſts Office, and being ſmitten with Leproſie, 2 *Chron.* 26. 16, &c. which, though it be not proved, yet may be admitted, becauſe it cannot be diſproved. And it is more than probable, that that action and accident was divers years before his death, during which time *Jotham* acted as his Viceroy, 2 *Chron.* 26. 21. And the Prophecy of *Amos* being expreſs and full concerning the deſtruction of the People and Commonwealth of *Iſrael*, being alſo freſh in the memory of many now living, the Prophet *Iſaiah* might well have reſpect to it. So the ſence is as if he had ſaid, There ſhall be but ſixty five years between the Delivery and the Execution of that Prophecy. And ſo the number of years may be thus made up. Fix the beginning of them ten years before *Uzziah*'s death, add the ſixteen years of *Jotham*'s Reign, and then the ſixteen years of *Ahaz* his Reign, and then ſix of *Hezekiah*'s Reign, in which *Iſrael* was carried captive, 2 *Kings* 18. 10. theſe make up forty eight years: And for the ſeventeen years, which yet remain of the ſixty five, they may be taken out of the reſt of *Hezekiah*'s Reign. For although the Tranſportation of that People began in the ſixth year of *Hezekiah*, yet it might be continued or repeated divers years after, and compleated ſeventeen years after, *Jer.* 52. 28, 29, 30. Or rather, 2. theſe years may be computed from the time of this Prophecy of *Iſaiah*. And whereas it may be objected againſt this Opinion, That the Judgment here threatned was executed in the ſixth year of *Hezekiah*, as was before noted, and therefore within eighteen or nineteen years of this Prophecy, which was delivered in the third or fourth year of *Ahaz*: Two things may be anſwered, 1. That the *Iſraelites* were not tranſported in the ſixth year of *Hezekiah*: For although *Samaria* be ſaid to be taken in the ſixth year of *Hezekiah*, 2 *Kings* 18. 10. and the Tranſportation of the *Iſraelites* be mentioned immediately after it, v. 11. yet it doth not thence follow, that it was done immediately, and at that one time; becauſe this is not unuſual in Scripture, in Hiſtorical Relations, to mention thoſe things together which were done at a conſiderable diſtance of time one from another; as it is recorded *Acts* 7. 15, 16. *Jacob—died, he and our fathers, and were carried over into Sychem, and laid in the ſepulchre of Abraham*, &c. although it was above two hundred years ere all which is ſaid in thoſe few words was done. And other inſtances of like nature might eaſily be produced. 2. That this work of Tranſportation was not done at once, but ſucceſſively, and by degrees. Thus it certainly was in the Tranſportation of *Judah*, which was begun in *Nebuchadnezzar*'s ſeventh year, continued in his eighteenth year, and perfected in his three and twentieth year, *Jer.* 52. 28, 29, 30. And thus it might be, and probably was, in this Tranſportation. It might be begun preſently after the taking of *Samaria*, and afterwards continued, until at laſt the whole Body of the People was removed. And as ſoon as that was done, and not before, the King of *Aſſyria* brought into their place thoſe new Colonies mentioned 2 *Kings* 17. 24. Which that it was not done at the time of the taking of *Samaria*, but many years after it, ſeems to me evident, becauſe thoſe Colonies were not brought thither by *Shalmanezer*, who took *Samaria*, 2 *Kings* 18. 10. no nor by *Sennacherib*, his next Succeſſor; but by *Eſarhaddon*, as is affirmed *Ezra* 4. 2. who was the Son and Succeſſor of *Sennacherib*, 2 *Kings* 19. 37. and reigned above fifty years; for he ſeems to have begun his Reign about the fourteenth year of *Hezekiah*'s Reign, by comparing 2 *Kings* 18. 13. & 19. 35, 36, 37. and ſo he reigned with *Hezekiah* about fifteen years, and with *Manaſſeh* above forty years, as the Learned Sir *John Marſham* affirms in his *Chronicus Canon*, &c. *pag.* 496. And this work of tranſporting the remainders of the *Iſraelites*, and bringing the new Colonies, might not be done till towards the end of his Reign: Which delay might be occaſioned by his Wars, or great Affairs. And leſt this ſhould ſeem to be only my own private conjecture, if the Reader conſult Sir *John Marſham*'s fourth and laſt Chronological Table, inſerted after *pag.* 589. of his Work, he will find that Learned Chronologer to be of the ſame mind, and to make above fifty years diſtance between the taking of *Samaria*, and the Tranſlation of the new Colonies into thoſe Parts. And thus theſe ſixty five years might well be accompliſhed in his time. And ſo this place agrees with other Scriptures, and the difficulties objected againſt other Interpretations, ſeem to be avoided.

9. And the head of Ephraim *is r* Samaria, and the head of Samaria *is* Remaliahs ſon *: || If ye will not believe, ſurely ye ſhall not be eſtabliſhed *s*.

* See 2 Chron. 20. 20.

|| Or, *Do ye not believe? it is becauſe ye are not ſtable, or ſhall not be eſtabliſhed.*

r Or rather, *ſhall be*; and the ſence is the ſame as in the foregoing Verſe, *Samaria* ſhall continue to be the Chief City of the Kingdom of *Iſrael*, and *Pekah* ſhall not conquer *Jeruſalem*, as he hoped and deſigned to do. *s* If you do not believe this and the other Promiſes of God, but, in diſtruſt of God, ſhall ſeek to the *Aſſyrians* for Succour, to which I perceive you are inclined, inſtead of that Deliverance and Settlement which you expect, you ſhall be diſtreſſed and conſumed thereby; the Accompliſhment of which Threatning is recorded, 2 *Chron.* 28. 20. And by this Threatning he implies, That if they did rely upon God's Word and Help, they ſhould be eſtabliſhed. Onely he deliver-

eth

eth it in the form of a Threatning, rather than of Promiſe, partly becauſe he foreſaw that they would chuſe the worſe part, and bring the Judgment threatned upon themſelves: and partly becauſe this was moſt neceſſary for them, to affright them out of their preſent Security and Infidelity.

† Heb. *And the LORD added to ſpeak.*

10. ¶ † Moreover, the LORD ſpake again unto Ahaz, ſaying,

11. Ask thee a ſign of the LORD *t* thy God *u*, || ask it either in the depth, or in the heighth above *x*.

|| Or, *make thy petition deep.*

t I perceive thou doſt not believe God's Word and Meſſage now delivered by me; yet God is ſo patient and merciful to thee, that he gives thee liberty to demand of him any Signal or miraculous Work, whereby thou mayſt be aſſured of the Truth and Certainty of this Promiſe. *u* Both by right of Dominion, and by vertue of his gracious Covenant made with all *Iſrael*, of whom thou art a Member, and King; and by thy own Profeſſion, for he ſtill worſhipped God together with his Idols; and by the continuance of his Care and Kindneſs to thee, and to thy People, notwithſtanding all your Wickedneſs; whereof this Promiſe and Offer is a clear Demonſtration. *x* Demand ſome Prodigie to be wrought, either in Earth or in Heaven, at thy pleaſure.

12. But Ahaz ſaid, I will not ask *y*, neither will I tempt the LORD *z*.

y This Refuſal proceeded not from the ſtrength of his Faith, but from his contempt of God, and total diſtruſt and diſregard of his Word, and inward Reſolution to take another Courſe; as is manifeſt both from the following words, and from the Hiſtory of *Ahaz*, 2 *Chron.* 28. *z* Either, 1. by asking a Sign, as if he queſtioned the Truth of his Word: So this was deep Hypocriſie: Or, 2. by neglecting any means neceſſary for my preſervation, which were indeed a tempting of God. And therefore I ſhall not ſit ſtill and relie upon God till I be deſtroyed, which will be the effect of thy Counſel; but I ſhall do as becometh a wiſe King, ſeek for Succour from Potent Allies, ſuch as the *Aſſyrian* is. So this is flat Rebellion againſt God.

13. And he ſaid, Hear ye now, O houſe of David *a*, *Is it* a ſmall thing for you *b* to weary men *c*, but will ye weary my God alſo *d*?

a Of which, ſee above, *v.* 2. He reproveth them all, becauſe they were the King's Counſellors, and promoted the Deſign of ſending for the *Aſſyrian* Succours. *b* Is not that Wickedneſs more than enough? Muſt you add more to it? *c* To vex God's Prophets and People, and the generality of your Subjects, with your Oppreſſions and horrid Impieties. *d* By your curſed Ingratitude and Unbelief, and Diſobedience to his Commands. He ſaith, *my God*, *i.e.* the God whoſe Servant and Prophet or Meſſenger I am, to intimate, that this heinous Offence was not committed againſt a weak and fooliſh Man, ſuch as they might think the Prophet to be, but againſt God himſelf, who ſent the Meſſage. Compare *Exod.* 16. 8.

14. Therefore *e* the Lord himſelf ſhall give you a ſign *f*; * Behold *g*, a virgin *h* ſhall conceive, and bear *i* a ſon, and || ſhall call *k* his name Immanuel *l*.

* Matt. 1. 23. Luke 1. 31.

|| Or, *thou, O virgin, ſhalt call.*

e Becauſe you deſpiſe me, and the Sign which I now offer to you, God of his own free Grace will ſend you a more honourable Meſſenger, and give you a nobler Sign, to try whether that will cure you of your Infidelity. Or, *Nevertheleſs*, as this Particle ſeems to be underſtood, *Iſa.* 30. 18. *Jer.* 16. 14. & 30. 16. Although you deſerve no Sign nor Favour, yet for the comfort of thoſe few Believers which are among you, and to leave you without excuſe, I ſhall mind you of another and a greater Sign, which God hath promiſed, and will in his due time perform; which alſo is a Pledge of the certain Accompliſhment of all God's Promiſes. Or, *Surely*, as this Particle is ſometimes uſed, as *Gen.* 4. 15. *Jer.* 2. 33. & 5. 2. *Zech.* 11. 7. *f* To wit, of your Deliverance. *Qu.* How was this Birth of a Virgin, which was not to come till many Ages after, a Sign of their Deliverance from the preſent Danger? *Anſw.* 1. Becauſe this was a clear Demonſtration of God's infinite Power and Goodneſs, and Faithfulneſs, and conſequently of the certain Truth of all God's Promiſes from time to time, which can never fail ſo long as thoſe Attributes of God ſtand: And men's Faith is either ſtrong or weak, as they believe them or doubt of them. Of which ſee *Pſal.* 77. 8. & 78. 19, 20. *Rom.* 4. 20, 21. And ſo this was a proper Remedy for *Ahaz* his Diſeaſe, which was a ſecret Suſpicion that God either could not, or would not deliver them. 2. Becauſe that Promiſe, I ſay, not only the actual Giving, which was long after, but even the Promiſe of the *Meſſiah*, which had been made long ſince, and oft renewed, and was univerſally believed by all the People, was the Foundation of all God's Mercies and Promiſes unto them, 2 *Cor.* 1. 20. and a Pledge of the Accompliſhment of them. 3. Becauſe this promiſed Birth did ſuppoſe and require the Preſervation of that City, and Nation, and Tribe, in and of which the *Meſſiah* was to be born; and therefore there was no cauſe to fear that utter Ruine which their Enemies now threatned to bring upon them. 4. This is one, but not the onely Sign here given, as we ſhall ſee at *v.* 16. *g* You who will not believe that God alone is able to deliver you from the united Force of *Syria* and *Iſrael*, take notice, for your full ſatisfaction, that God is not only able to do this Work, but to do far greater and harder things, which he hath promiſed, and therefore both can and will accompliſh. *h* Strictly and properly ſo called. The *Jews*, that they may obſcure this plain Text, and weaken this Proof of the Truth of Chriſtian Religion, pretend that this *Hebrew* Word ſignifies *a young woman*, and not *a virgin*. But this corrupt Tranſlation is eaſily confuted, 1. Becauſe this Word conſtantly ſignifies *a virgin* in all other places of Scripture where it is uſed, which are *Gen.* 24. 43. compared with *v.* 15. *Exod.* 2. 8. *Pſal.* 68. 25. *Cant.* 1. 3. & 6. 8. To which may be added *Prov.* 30. 19. *the way of a man with a maid*, or *a virgin*. For, though it be ſuppoſed that he did deſign and deſire to corrupt her, and afterwards did ſo; yet ſhe may well be called *a virgin*, partly becauſe he found her a Virgin, and partly becauſe ſhe ſeemed and pretended to others to be ſuch, which made her more careful to uſe all poſſible Arts to preſerve her Reputation, and ſo made the diſcovery of her impure Converſation with the Man more difficult, whereas the filthy Practices of Common Harlots are eaſily and vulgarly known. 2. From the ſcope of this Place, which is to confirm their Faith by a ſtrange and prodigious Sign, which ſurely could not be, that a young Woman ſhould conceive a Child, but that a Virgin ſhould conceive, &c. *i* Or rather, *bring forth*, as it is rendred *Mat.* 1. 23. and as this *Hebrew* Word is uſed *Gen.* 16. 11. & 17. 19. *Judg.* 13. 5. *k* The Virgin, laſt mentioned, *ſhall call*: Which is added as a further Evidence of her Virginity, and that this Son had no Humane Father; becauſe the Right of Naming the Child (which, being a Sign of Dominion, is primarily in the Husband, and in the Wife onely by his conſent or permiſſion, as is evident from *Gen.* 5. 29. & 35. 18. *Luke* 1. 60, 63. and many other places of Scripture) is wholly appropriated to her. *l* Which ſignifies, *God with us*, God dwelling among us, in our Nature, *Joh.* 1. 14. God and Man meeting in one Perſon, and being a Mediator between God and Men. For the deſign of theſe Words is not ſo much to relate the Name by which Chriſt ſhould commonly be called, as to deſcribe his Nature and Office: As we read that *his name ſhall be called Wonderful, Counſellor*, &c. *Iſa.* 9. 6. and that *this is* ſaid to be *his* (the *Meſſiah*'s) *name whereby he ſhall be called, The Lord our righteouſneſs*, *Jer.* 23. 6. although he be never called by theſe Names in any other place of the Old or New Teſtament; but the meaning of theſe Places is, He ſhall be Wonderful, and our Counſellor, *&c.* and our Righteouſneſs: for, *to be called* is oft put for *to be*, as *Iſa.* 1. 26. & 4. 3, &c.

15. Butter and honey *m* ſhall he *n* eat, that he may know *o* to refuſe the evil, and chuſe the good *p*.

m The common Food of Children in that Country, where they were in great abundance, and of the beſt ſort. *n* The Virgin's Son laſt mentioned, who, though he be God bleſſed for ever, yet ſhall become Man, and, to ſhew the truth of his Humanity, ſhall not onely be conceived and brought forth, but alſo ſhall be nouriſhed and brought up by the ſame means and ſteps as other children; which is juſtly mentioned here as a ſtupendious and miraculous Work of God. *o* That by this Food he may grow up, and ſo may know, *&c.* Or, *until he know*, as it is rendred by divers Learned Men, and, among others, by the *Chaldee* Interpreter, who beſt knew the uſe of this Particle among the *Hebrews*. *p* To diſcern between things morally good and evil; which Children are capable of doing in ſome meaſure, when they are five or ſix years old. Compare *Deut.* 1. 39. where young Children are deſcribed by this Character, that they *had no knowledge between good and evil*.

16. * For *q* before the child *r* ſhall know to refuſe the evil, and chuſe the good, the land *ſ* that thou abhorreſt *t* ſhall be forſaken of both her Kings *u*.

* See Ch. 8. 4.

q Or, *Yea*; for ſo this Particle is uſed by way of amplification or addition, *Iſa.* 32. 13. *Jer.* 14. 5, 18. So the ſence is, Not onely this Land of thine ſhall be preſerved until the Virgins Son be born, but thine Enemies Land ſhall be ſorely ſcourged, and theſe two Kings deſtroyed, within a very little time. *r* Heb. *this child*; not the Virgin's Son, but the Prophet's Child, *Shear-jaſhub*, whom in all probability the Prophet, to prevent miſtakes, pointed at, and who was brought hither by God's ſpecial command, *v.* 3. and that for this very uſe; for otherwiſe his Preſence was wholly inſignificant. *ſ* The Lands, to wit, of *Syria* and *Iſrael*, as is evident from the next Words. It is an Enallage of the Singular for the Plural. *t* For its cruel Deſigns and Practices againſt. Or, *which vexeth* or *moleſteth thee*, as this Word is uſed *Exod.* 1. 12. *Numb.* 22. 3, &c. *u* So far ſhall *Pekah* and *Rezin* be from conquering thy Land, that they ſhall loſe their own Lands, and their Lives too; which they did within two years after this time, being both ſlain by the King of *Aſſyria*, 2 *Kings* 15. 29, 30. & 16. 9.

17. ¶ The LORD ſhall bring *x* upon thee *y* and upon thy people, and upon thy fathers houſe *z*, days *a* that have not come, from the day that

* Ephraim

* 1 Kings 12. 16. * Ephraim departed from Judah *b*, *even* the king of Assyria *c*.

x But although God will deliver you at this time for his own Names sake, yet he will remember and requite all your present and following wickedness, and hath a dreadful Judgment in store for you. *y* For part of this *Assyrian* storm fell in *Ahaz* his Reign, 2 *Chron.* 28. 20, &c. *z* Upon thy Sons and Successours, the Kings of *Judah*: the accomplishment whereof is recorded in their History. *a* To wit, evil days, by a Synecdoche; or calamities: for *days* are oft put for the Events which happen in them, and especially for Judgments and Tribulations, as *Job* 18. 20. *Psal.* 137. 7. *Isa.* 9. 4. *Obad. v.* 12. *b* When Ten Tribes revolted from thy Father's House, and set up another opposite Kingdom. *c* Who may well be called their Plague or Calamity, as he is called *the rod of* God's *anger*, Isa. 10. 5. Or, *with* (as this Hebrew Particle oft signifies) *the King*, &c. or, by *the King*, &c. And *King* is here put for *Kings*, as *Dan.* 2. 37. & 8. 21.

18. And it shall come to pass in that day *d*, *that* the LORD shall hiss *e* for the flie *f*, that *is* in the uttermost part *g* of the rivers *h* of Egypt, and for the bee *i* that *is* in the land of Assyria *k*,

d Known to God, and appointed by him for the execution of these Judgments. *e* See on *Isa.* 5. 26. *f* The Flies. So he calls these Enemies, to imply either their great Numbers, or their speedy March, or their unavoidable Assault. *g* In, or near, or towards their extremity or end, where they go out into the Sea. *h* Of the River *Nilus*, which may be called *Rivers*, either for its greatness, for which cause the title of *Rivers* is given also to *Euphrates*, *Psal.* 137. 1. and to *Tigris*, *Nah.* 2. 6. or because, towards the end of it, it is divided into seven famous Streams, by which it emptieth it self into the Midland Sea, *Isa.* 11. 15. He seems plainly to design and describe the *Egyptians*, who were always dangerous Neighbours to *Judah*, and did probably animate and assist the *Philistins*, and *Edomites*, and others, against them, and at last made a formal Invasion and Conquest of their Land, 2 *Kings* 23. 33, &c. Besides, when the *Chaldæans* had in good measure subdued the *Egyptians*, it is very probable that great numbers of the *Egyptian* Souldiers did list themselves in the *Chaldæan* Army, and with them invade the Land of *Judah*. *i* The Bees, the *Assyrian* Army, who are compared to Bees, as for their numerous Forces and orderly March, so for their fierce Attempts and mischievous Effects. *k* In the Empire of *Assyria* or *Babylon*; for these two were united into one Empire, and therefore in Scripture are promiscuously called sometimes by one Title, and sometimes by the other.

19. And they *l* shall come, and shall rest all of them *m* in the desolate valleys *n*, and in the holes of the rocks *o*, and upon all thorns, and upon all ‖ bushes *p*.

‖ Or, *commendable trees.*

l The Flies, and especially the Bees. *m* They shall have an easie Victory; few or none of them shall be slain in the Attempt. *n* Either, 1. such as were and had long been desolate. So it signifies the vast numbers of their Enemies, which filled all places, both such as are well inhabited, and such as were in a great measure desolate: Or, 2. such as they found very fruitful, but made them desolate. *o* To which possibly the *Israelites* fled for refuge. *p* Which he mentions partly because Flies and Bees use frequently to rest there; and partly to intimate, that no place should escape the fury of this Enemy.

* 2 Kings 19. 35. 20. In the same day shall the LORD shave with a * rasour *q that is* hired *r*, *namely* by them beyond the river *s*, by the king of Assyria *t*, the head and the hair of the feet *u*; and it shall also consume the beard *x*.

q (*i. e.*) Utterly spoil and destroy, as *shaving* takes away all the hair, and leaves not any thing of it visible, as there is when the hair is only cut or polled. *r* Either, 1. by *Ahaz*, who did hire them, 2 *Kings* 16. 7, 8. And so the Prophet notes the just Judgment of God, in scourging with a Rod of their own making; and by this Threatning he endeavours to prevent that wicked design which then was on foot, of hiring *Assyrian* Succours: Or, 2. by God, who did stir them up, and send them upon his Errand against *Judah*, as he threatens *Isa.* 10. 6, and paid them liberally for that Service, as he did *Nebuchadnezzar*, of which see *Jer.* 25. 9. & 27. 6, 7. *Dan.* 2. 37, 38. *s* *Euphrates*, called *the River* by way of eminency, *Psal.* 72. 8. *Jer.* 2. 18. beyond which *Assyria* lay. *t* By the Successive Kings of the *Assyrian* Empire, *Sennacherib*, 2 *Kings* 18. 13, &c. *Esarhaddon*, 2 *Chron.* 33. 11. and especially by *Nebuchadnezzar*, who having subdued the *Assyrian* Monarchy, from thenceforth was King of *Assyria* as well as of *Chaldæa*. And the Prophet rather mentions *Assyria* than *Chaldæa*, or *Babylon*, partly because the *Assyrian* began and continued to execute this Judgment, although the *Babylonian* complicated it; and partly to inform them, that they laid the foundation of their own ruine, by opening the door to the *Assyrian*, who afterwards entred at his pleasure, and left it open for *Nebuchadnezzar*. *u* Of the lower or secret parts, which come under that name, *Ezek.* 16. 7, 25. and elsewhere, as hath been noted again and again; and which the Jewish Writers affirm to have been shaved in the Purification of Lepers and *Levites*, *Levit.* 14. 8, 9. *Numb.* 8. 7. *x* Which they highly esteemed, as a great ornament. By these Metaphorical Expressions he signifies the total destruction of their State, from head to foot, from the highest to the lowest.

21. And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep *y*.

y This and the following Verse contain either, 1. a mitigation of the foregoing calamity, or some comfort for the remainders of the people, after the publick devastation: or rather, 2. a further declaration of the threatned desolation; which best agrees not only with the foregoing, but also with the following Verses. So the sence of this Verse is this, They who formerly used to keep great Herds of Cattel, and many Flocks of Sheep, shall esteem it a great happiness if they can keep but one Cow and two Sheep, to keep themselves from extremity of Famine.

22. And it shall come to pass for the abundance of milk *that* they shall give *z*, he shall eat butter: for butter and honey *a* shall every one eat *that is* left † in the land.

† Heb. *in the midst of the land.*

z Because they shall have excellent and large Pastures, by reason of the great scarcity of Cattel; whereas formerly their Lands were oft-times over-stocked with Cattel. *a* Which may be here mentioned, either, 1. as mean and vulgar Food, being very common in those parts; which are opposed to that Flesh and Corn, and other excellent Fruits of the Earth, wherewith their Land formerly abounded: or, 2. as very good and pleasant Food, which the poorer sort had formerly used to sell, to procure more necessary and cheaper Food for themselves: but now the Land should be so destitute of People, that there were none to whom they could sell them, and those few who did survive might freely eat all sorts of Provisions.

23. And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silver rings *b*, it shall *even* be for briers and thorns *c*.

b Or, *pieces of silver*, as the same word is commonly rendred. Whereby we may understand either, 1. so many pounds; a pound for each Vineyard, to wit, for the annual Rent: or, 2. so many shekels, which word is most commonly understood, when no particular kind of Coin is expressed, as 2 *Sam.* 18. 11, 12. *Matt.* 26. 15. and then the meaning is, not that the thousand Vineyards were let for a thousand shekels, a Vineyard for a shekel, which is a contemptible price; but that each of the thousand Vineyards might have been sold or let for a thousand shekels, which was the yearly Rent of some excellent Vineyards, as may be gathered from *Cant.* 8. 11. Except we understand this not of so many Vineyards, as other Interpreters do, but of so many single Vines, as the word properly and generally signifies, planted together in one large Vineyard, which may be here meant by *the place* of the River; and then each Vine may be valued at a shekel. But this place may possibly be otherwise rendred, and that exactly according to the Hebrew Text, *Every place where there are a thousand vines, shall be for a thousand pieces of silver*, i. e. It shall be valued, or offered, either to be let, or rather to be sold, at that price; which was a very low price, and therefore fitly signifies the greatness of the desolation. *c* Because it shall be utterly neglected, and therefore overspread with them. Or, yea *it shall be for briers and thorns*. No man will either buy or hire it upon any terms.

24. With arrows and with bows *d* shall *men* come thither: because all the land shall become briers and thorns.

d Either to hunt, or to defend themselves from wild beasts, which commonly abide in such desolate & overgrown grounds.

25. And *on* all hills that shall be digged *e* with the mattock, there shall not come thither the fear of briers and thorns *f*: * but it shall *g* be for the sending forth of oxen, and for the treading of lesser cattel *h*.

* Chap. 32. 20.

e Or, *that were digged*, to wit, formerly, that used to be digged and dressed for the planting of Vines, or other choice Fruit-trees. *f* The words thus rendred, sound like a promise: But that doth no way agree with the scope of the place. And they may be, and are by some, understood not of Briers and Thorns growing in those Grounds, which would hinder the feeding of Cattel there, but of such wherewith they were fenced, and by which the Cattel were affrighted or hindred from breaking into them, which cause of their fear being now removed by the general devastation, they might now enter there, and feed at pleasure, as the next words imply. Or they may be

be rendred thus, as they are by a late Learned Interpreter, That *there might not come thither*, &c. which is mentioned as the reason why they were digged and dressed, that they might be freed from Briers and Thorns. And so there is only a defect of the Hebrew Particle *asher*, which is frequent, and that not only as it signifies *which*, but as it is taken finally for *that*, as *Isa.* 5. 11. & 10. 2. and elsewhere. *g* Or, *even* (as this Particle is oft rendred) *there shall be*, to wit, a place; which word is understood, 2 *Sam.* 7. 1. 1 *Kings* 18. 12. Or the Words may be thus rendred, *And all hills that shall be digged——and thorns, even they* or *each of them shall be*, the Singular being taken collectively, as is very usual. *h* All sorts of Cattel may fairly enter, and feed there, the Fences being broken down, and the Owners generally slain, or carried into Captivity.

CHAP. VIII.

MOreover the Lord said unto me, Take thee a great roll *a*, and write in it with a mans pen *b*, concerning † Maher-shalal-hash-baz *c*.

† Heb. *in making speed to the spoil, he hasteneth the prey*, or, *make speed*, &c.

a Or, *A great volume*, because the Prophecy to be written in it was large, and God would have it written in very large and legible Characters. *b* With such a Pen as Writers use, *Psal.* 45. 1. *Jer.* 8. 8. that so all may read and understand it. *c* Concerning that thing which is signified by the Name of thy Child, which is here mentioned by way of anticipation, as not being given him till *v.* 3. *i.e.* concerning that which God is making haste to do, the giving up the Kingdoms of *Syria* and *Israel* for a Prey to the *Assyrian*, as this Name is explained, *v.* 4.

2. And I took unto me faithful witnesses, to record *d*, * Uriah the priest, and Zechariah the son of Jeberechiah.

* 2 Kings 16. 10.

d Persons of unquestionable Reputation, who should bear witness that the following Name and Prophecy was written and published by me according to God's Command.

3. And I † went unto *e* the propheteſs *f*, and she conceived and bare a son: then said the LORD to me, Call his name Maher-shalal-hash-baz.

† Heb. *approached unto.*

e Heb. *I came near* to her. A modest Expression of the Conjugal Act. *f* So called, partly as she was the Prophet's Wife, Wives being frequently denominated from their Husband's Titles, as the Wives of *Mayor* or *Doctor*, &c. are commonly called *Mayoreſs*, *Doctoreſs*, &c. and partly because she did concur with the Prophet to the Procreation of this Prophetical Child.

4. For before the child shall have knowledge to cry, My father, and my mother *g*, ‖ * the riches of Damascus, and the spoil of Samaria shall be taken away *h* before the king of Assyria *i*.

‖ Or, he that is, *before the king of Assyria shall take away the riches*, &c.

* 2 Kings 16. 9.

g To speak, and to know his Parents; which is within the space of two years. And this agrees with the other Prophecy, *Isa.* 7. 16. *Before the child shall know to refuse the evil, and chuse the good*, which requires a longer time than to distinguish his Parents from Strangers; which suits well to *Shear-jashub*, who, being born some years before this, was capable of that further degree of Knowledge, as soon as this was capable of the lower degree. *h* The Kingdoms of *Syria* and *Israel*, here signified by their two Capital Cities, shall be stripped of their Wealth and Power, as they were by *Tiglath-Pileser*, within the time here limited, 2 *Kings* 15. 29. *i* In his Presence, and by himself and his Forces: For in Scripture-use that is said to be *before* a man, which is in, or is put into a man's power, as *Gen.* 13. 9. & 20. 15, &c. and men are said to be smitten *before* their *enemies*, when they are smitten by them, as *Numb.* 14. 42. *Deut.* 1. 42. *Judg.* 20. 39. and oft elsewhere. Others refer this Phrase to the ancient Custom of Conquerors, of sending or carrying their Spoils before them into their own Country.

5. ¶ The LORD spake also unto me again, saying,

6. For as much as this people *k* ‖ refuseth *l* the waters of Shiloah *m* that go softly *n*, and rejoice in Rezin and Remaliahs son:

‖ Or, *despiseth.*

k Either, 1. the People of *Judah*, which are suppos'd to have grown weary of their present Government, and out of distrust of God's Protection, designed to revolt from God, and from the House of *David*, and to put themselves under the Power and Protection of the Kings of *Syria* and *Israel*. But there are no Footsteps of any such Design or Practice of that People. And the following Clause of *rejoycing in Rezin*, &c. cannot with any colour be ascribed to the *Jews*, whom at this time they sought to destroy: or, rather, 2. the People of *Israel*, of whom he last spake, *v.* 4. and who are the chief Subject of this whole Prophecy, contained in this and the foregoing Chapter; and who did rejoyce not onely in their own King *Pekah*, but also in the Assistance of so powerful an Allie as *Rezin* was. *l* Or rather, *despiseth*, as the Word properly and most frequently signifies. *m* That small and contemptible River or Brook which ran by that City, which is here secretly opposed to the great Rivers of *Tigris* and *Euphrates*, by which the *Assyrian* Empire was fortified. Hereby he understands the Munitions and Strength of the *Jews*, which their Enemies derided and contemned. *n* Gently, as little Rivers do.

7. Now therefore *o* behold, the LORD bringeth up upon them *p* the waters of the river *q* strong and many, *even* the king of Assyria, and all his glory *r*: and he shall come up over all his chanels *s*, and go over all his banks.

o Because they despise the Opposition which they have from *Siloah* and *Jerusalem*, they shall have a more potent Enemy. *p* Upon *Israel*. See on the foregoing Verse. *q* Of *Euphrates*, oft called *the river*, for its eminent greatness: Whereby he understands the *Assyrian* Forces, as the next Words explain the Metaphor. *r* His numerous and puissant Army, in which he gloried, See *Isa.* 10. 8. *s* This great River shall overflow its own proper Channels. The meaning is, This great Monarch shall enlarge his Dominions, and add the Lands of *Syria* and *Israel* to them. Some render the words, *he shall come up with all his channels* or *streams*; for the *Hebrew* Particle *al* sometimes signifies *with*, as *Job* 38. 32. But it seems hard to understand the same Particle one way in this Clause, and another in the last Clause. Besides, the last Clause favours the former Interpretation, the same thing being repeated in it, as is usual in the Sacred Writings. Or, this may be understood of the Channels and Banks of the People or Land of *Israel*. The Enemy being represented under the Metaphor of a River breaking in upon their Land, may fitly be said to overflow all their Channels and Banks, to wit, all Places both low and high, so that nothing shall be able to withstand his Fury.

8. And he *t* shall pass through Judah *u*, he shall overflow and go over, he shall reach even to the neck *x*, and † the stretching out of his wings *y* shall fill the breadth of thy land, O * Immanuel *z*.

† Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*

* Chap. 7. 14.

t Or, *it*, to wit, the River, *v.* 7. which yet designs the same Person and Thing, to wit, the Invasion of the King of *Assyria*. *u* And when he shall have finished his Work against you, he shall invade the Land of *Judah*, as *Sennacherib* did some few years after his Conquest of *Samaria*, 2 *Kings* 18. 9, 13. *x* So as they shall be in great danger of being drowned or destroyed. He persists in the Metaphor of a River swelling so high as to reach to a man's Neck, and be ready to overwhelm him. Such was the danger of *Judah*'s Land, when *Sennacherib took all the fenced Cities of Judah*, 2 *Kings* 18. 13. and sent his Army against *Jerusalem*. *y* Of his Forces, or of the Wings of his Army, as they anciently were and still are called. *z* Of the Land of *Judah*, so called because the *Messiah*, who is called by God himself *Immanuel*, *ch.* 7. 14. should certainly be born and live and die there. And this is added emphatically for the Consolation of God's People, to assure them, that notwithstanding this dreadful Scourge, yet God would make a difference between *Israel* and *Judah*, and whereas *Israel* should be *so broken* by the *Assyrian*, *that they should not be a people*, as was threatned *ch.* 7. 8. *Judah* should be restored and preserved, for the sake of the *Messiah*, to be the Place of his Birth and Ministry, according to that famous Prophecy, *Gen.* 49. 10.

9. ¶ Associate your selves O ye people *a*, ‖ and ye shall be broken in pieces; and give ear all ye of far countries *b*: gird your selves, and ye shall be broken in pieces; gird your selves *c*, and ye shall be broken in pieces *d*.

‖ Or, *yet.*

a *Syrians* and *Israelites*. *Immanuel*'s Name inspireth the Prophet with new Courage, and makes him send a Challenge to all God's Enemies, and foretel their certain downfal. *b* Whosoever you be, whether far or near, who do or shall conspire against *Immanuel*'s Land. *c* With Sword and Belt. Prepare your selves for War. *d* This is repeated for the greater Assurance of the thing, and the Comfort of God's People, who are apt to despond upon such occasions.

10. Take counsel together, and it shall come to nought: speak the word *e*, and it shall not stand: for God *is* with us *f*.

e Declare and fix your Purpose, and make your boast of it. *f* The Almighty and onely True God fighteth for us, and against you. He gives the Interpretation of the Name *Immanuel* expressed before, *v.* 8. for though the Word in the *Hebrew* be the same here and there, yet there it seems to be taken properly, and here appellatively.

11. ¶ For the LORD spake thus to me † with a strong hand *g*, and instructed me, that I should not walk in the way of this people *h*, saying,

† Heb. *in strength of hand.*

g With a vehement and more than ordinary Inspiration, strongly imprinting it in my Mind. *h* Of the generality of the People of *Judah*; whose eminent Danger and Calamity he foretels, *v.* 8. but withal gives them full assurance that God would

would deliver them out of it, v. 9, 10. Which he doth to aggravate the preſent ſin of *Ahaz* and his People, in forſaking God, and ſeeking to the King of *Aſſyria* for help, as they did, 2 *Kings* 16. 6, 7, 8.

12. Say ye *i* not, A confederacy *k*, to all *them* to whom this people ſhall ſay, A confederacy: neither fear ye their fear *l*, nor be afraid.

i Thou, *Iſaiah*, and thine and my Children. *k* Do not approve of or conſent to this wicked deſign of making a Confederacy with the King of *Aſſyria*. *l* That thing which they fear, that, if they do not call in the *Aſſyrian* Succours, they ſhall certainly be deſtroyed by thoſe two potent Kings united againſt them, and that God either cannot or will not deliver them.

13. Sanctifie the LORD of hoſts *m* himſelf, and *let* him *be* your fear *n* and *let* him *be* your dread.

m Give him the Glory of his Power, and Goodneſs, and Faithfulneſs, by truſting to his Promiſes for your deliverance. *n* Let God, and not the Kings of *Syria* and *Iſrael*, be the chief object of your fear.

14. And he ſhall be your ſanctuary *o*: but for * Chap. 28. 16. Luk. 2. 34. Rom. 9. 33. 1 Pet. 2. 8. * a ſtone of ſtumbling and for a rock of offence *p* to both the houſes of Iſrael *q*, for a gin, and for a ſnare to the inhabitants of Jeruſalem *r*.

o A ſure refuge to all that truly fear him, and rely upon him. *p* An occaſion of ſin and ruine, at whom they will take offence and ſtumble, ſo as to fall and be broken, as it is expreſſed, v. 15. *q* To the two Royal Families of *Iſrael*, largely ſo called; that of *Judah*, to wit, the Houſe of *David*; and that of *Ephraim*: or, to the two Kingdoms, that of the Ten Tribes, and that of the Two Tribes. *r* Which are diſtinctly mentioned, as a very obſervable and wonderful thing, becauſe *Jeruſalem* was the Seat of the Temple, and of God's ſolemn Worſhip, where all the means of Knowledge and Grace were in greateſt power and plenty, where the Thrones of Civil and Eccleſiaſtical Judicature were eſtabliſhed, where the moſt wiſe and learned Doctors had their conſtant or frequent abode. And that ſuch a place and people ſhould reject *Immanuel*, or their *Meſſiah*, when he ſhould appear, was ſo great and ſtrange an occurrent, that the prediction of it was highly neceſſary, leſt otherwiſe, when it came to paſs, it ſhould ſhake the Faith of all who did believe on him; whereas now the accompliſhment hereof was a notable confirmation of their Faith, and an evidence that Chriſt was the true *Meſſiah*.

* Mat. 21. 44. Luk. 20. 18. 15. And many among them *s* ſhall * ſtumble *t*, and fall, and be broken, and be ſnared, and be taken.

s Not all; for there ſhall be a remnant, as was foretold *Iſa.* 4. 2. & 6. 13. *t* At that Stone or Rock, mentioned v. 14. This was accompliſhed at the coming of the *Meſſias*, whom the *Jews* rejected to their own deſtruction.

16. Bind up the teſtimony, ſeal the law among † Heb. *learned ones.* Ch. 50. 4. my † diſciples *u*.

u Theſe are, by the conſent of all, God's words to the Prophet. By *the teſtimony* and *the law* or *doctrine* (for ſo this word is frequently taken) he underſtands one and the ſame thing, as he doth alſo v. 20. to wit, the Word of God, and eſpecially that which is the main ſcope and ſubſtance thereof, the Doctrine of the *Meſſias*, which, though now profeſſed by all the *Iſraelites*, ſhall be diſowned by the generality of them, when the *Meſſiah* ſhall come. *Bind up* and *ſeal* are to be underſtood prophetically, Declare and propheſie that it ſhall be bound up and ſealed; as *Iſaiah* is ſaid to *make fat* and to *blind*, &c. *Iſa.* 6. 10. and *Jeremy* to *root out* and *pull down*, &c. *Jer.* 1. 10. when they foretel theſe Events. Moreover, *bind up* and *ſeal* deſign the ſame thing, and that is, either, 1. Security and Certainty, as things are bound up or ſealed, that they may not be loſt. So he ſignifies, That although this Doctrine would be loſt among the Body of the *Iſraelites*, yet it ſhould be preſerved among his Diſciples. Or, 2. Secrecy, as many things are bound up or ſealed, that they may be hid from the eyes of others. And ſo he informeth them, that this Doctrine now was and ſhould be hid in a great meaſure among all God's People, even till the accompliſhment of it; and that even when it was accompliſhed, it ſhould ſtill continue to be as a Secret and Myſtery, known indeed to his true Diſciples, but hid from the Body of the Nation, who would not ſee it, and therefore ſhould be blinded by God's juſt Judgment, that they ſhould not ſee it, as was propheſied *Iſa.* 6. 9, 10. Or, 3. both Security and Secrecy, ſignifying, That it ſhould certainly be fulfilled, yet withal kept ſecret from the unbelieving *Jews*. For why may not theſe two be joyned in the Expoſition of this Text, as they were in the Event? By God's *Diſciples* he means thoſe who were *taught of God*, as it is expreſſed *Iſa.* 54. 13. where this very word is uſed; or, *every one that hath heard and learned of the Father*, and therefore *cometh unto Chriſt*, as it is explained *John* 6. 45.

17. And *x* I will wait upon the LORD *y* that hideth his face *z* from the houſe of Jacob *a*, and I will look for him *b*.

x Or, as this Particle is rendred *Jer.* 2. 32, 35. and elſewhere, *Yet*, notwithſtanding this dreadful Prophecy concerning the Unbelief and Rejection of *Iſrael*. *y* I will refer my ſelf and this matter unto God, caſting my care upon him, and expecting the accompliſhment of his promiſe, in ſending the *Meſſiah*, and in conferring upon me and all believing *Iſraelites* all his Mercies and Bleſſings, to be procured by and through his Blood and Merits. *z* That now doth, and threateneth that he will hereafter, withdraw his Favour and Bleſſing, as this Phraſe ſignifies *Pſal.* 10. 1. & 27. 9. and oft elſewhere. *a* From the Family or People of *Iſrael*. *b* With an Eye of Faith and Expectation, till his time cometh.

18. * Behold *c*, I and the children *d*, whom the * Heb. 2. 13. * Pſal. 71. 7. Zech. 3. 8. LORD hath given me, are * for ſigns, and for wonders *e* in Iſrael *f*, from the LORD of hoſts *g*, which dwelleth in mount Zion *h*.

c It is worthy of your obſervation and admiration. Theſe words are literally ſpoken by *Iſaiah* concerning himſelf, but withal myſtically concerning Chriſt, of whom he ſpeaks more frequently and fully than any other Prophet, and of whom he was an evident Type; and therefore they are fitly applied to Chriſt, *Heb.* 2. 13. *d* Either, 1. his natural Children, whoſe very Names were Prophetical, and Signs of future Events, *Ch.* 7. 3. & 8. 3, 4. or, 2. his ſpiritual Children, whom he had either begotten or brought up by his Miniſtry. For the Prophets were called *Fathers* not only with reſpect to the young Prophets, who were commonly called *the ſons of the prophets*, but alſo in relation to others, as 2 *Kings* 2. 12. & 13. 14. And this ſence ſeems more probable than the former, becauſe it agrees beſt, 1. with the following words, which ſeem to be too lofty and emphatical to be uſed concerning his natural Children, for their Prophetical Names, which, if they were *Signs*, could not properly be called *Wonders*: 2. with the Context, and ſcope of the place, which is to ſet forth the Incredulity of the *Iſraelites*, and their Contempt and Rejection of Chriſt, and of all his faithful Meſſengers, both the Prophets, who were ſent as Harbingers before his coming, and the Apoſtles, who were Witneſſes of his coming: 3. with *Heb.* 2. 13. where they are expounded of ſpiritual Children. *e* Are a Gazing-ſtock to, and admired by them, for our folly in believing God's Promiſes: For ſo the believing *Jews* now were, to *Ahaz* and the generality of the People, who thought it their wiſdom and intereſt to procure aid from *Aſſyria*, and eſteemed thoſe Fools who, upon pretence of relying upon God, would neglect ſo great an advantage. And ſo the Prophet foretells that they ſhould be when the *Meſſiah* did come; which is the myſtical, as the other is the literal ſence: and ſo both of them may be meant in this place. *f* Even amongſt the *Iſraelites*, who have been taught and do profeſs better things. *g* Which comes to paſs by the wiſe Counſel and Providence of God, in which I willingly acquieſce. *h* Where the Temple now was, and where the *Meſſiah* was to ſet up his Kingdom.

19. ¶ And when they *i* ſhall ſay unto you *k*, Seek unto them *l* that have familiar ſpirits, and unto wizards *m* that * peep, and that mutter *n*: ſhould * Chap. 29. 4. not a people ſeek unto their God *o*? for the living to the dead *p*.

i The *Iſraelites*, to whom I and my Children are Signs and Wonders, who are fallen from God, and his true Religion and Worſhip, into Superſtition and Idolatry, and will endeavour to ſeduce you into the ſame impiety. *k* My Children, whom the Prophet here arms againſt the common Temptation. *l* For advice and help, and ſeek no more to the Prophets who have hitherto deluded you with vain words. This was the counſel of the ungodly and unbelieving *Jews*. *m* Of whom ſee *Levit.* 19. 31. & 20. 27. & *Deut.* 18. 11. *n* That ſpeak with a puling and low voice, as theſe two words ſignifie; which they affected to do, ſpeaking rather inwardly in their bellies, than outwardly and audibly with their mouths and voice, as the Title of *Ventriloqui*, commonly given to them, ſignifies. *o* This anſwer the Prophet puts into their mouths, to the foregoing counſel: Doth not every Nation, in caſes of difficulty or diſtreſs, ſeek to their own Gods for relief? Much more ſhould we do ſo, that have the only True God for our God. *p* Shall they ſeek (which words are eaſily underſtood out of the foregoing clauſe) *for the living*, &c. That living men ſhould inquire of the Living God, is proper and reaſonable; but it is highly abſurd for them to forſake him, and to ſeek to dead Idols, either to the Images, or to the Spirits of dead men, which are ſuppoſed to dwell and ſpeak in them.

20. * To the law and to the teſtimony *q*: if * Luk. 16. 29. they *r* ſpeak not according to this word, *it is* becauſe *there is* † no light in them *s*. † Heb. *no morning.*

q Let this Diſpute between you and them be determined by God's Word, which is here and in many other places called *the Law*, to ſignifie their obligation to believe and obey it; and *the Teſtimony*, becauſe it is a Witneſs between God and Man,

Man, of God's Mind and Will, and of Man's Duty; and so these two Titles contain two Arguments against these Idolatrous Practices. *r* Your Antagonists, that seek to pervert you, *v.* 19. *s* This proceeds from the darkness of their Minds, because they are blind, and will not see, and God hath shut their Eyes that they cannot see. But these Words are by divers Learned Interpreters understood not as a Declaration of their Ignorance, but a Commination and Prediction of their Misery, *light* being most commonly used in Scripture for Comfort and Happiness, and *darkness* for Sorrows and Calamities. And this sence seems to be much favoured by the following Passages. And then the Words may be thus rendred, *Assuredly* (for the *Hebrew* Particle *asher* is frequently used as a Note of Asseveration, as 1 *Sam.* 15. 20. *Psal.* 10. 6. & 95. 11, &c. as hath been more than once observed before) *no light* or *morning-light* shall be (for that may as well be understood as *is*) *to them*, a Night of Misery shall come upon them, and they shall never have a Morning of Deliverance from it; they shall be swallowed up in endless Calamities.

21. And they *t* shall pass through it *u* hardly bestead *x* and hungry *y*: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king *z*, and their God *a*, and look upward *b*.

t The Idolatrous and Apostatical *Israelites*. *u* Or, *in it*, to wit, their own Land, which is easily understood out of the Context, and from the Phrase it self, the Pronoun Relative being put without an Antecedent, as it is in other Places which have been formerly noted. They shall either pass through it into Captivity, or wander hither and thither in it, like distracted men, not knowing whither to go, nor what to do; whereas if they had not forsaken God, they might have had a quiet and setled abode in it. *x* Sorely distressed, as this Word is used *Gen.* 35. 16. & *Job* 30. 25. *y* Destitute of Food, and of all Necessaries, which are oft signified by Food. *z* Either because he doth not relieve them; or because, by his foolish Counsels and Courses, he brought them into these Miseries. *a* Either, 1. the True God; or rather, 2. to Idols, to whom they trusted, and whom they now find too late unable to help them. *b* To Heaven for help, as Men of all Nations and Religions in great Calamities use to do.

* Chap. 5. 30. 22. And * they shall look unto the earth *c*: and behold, trouble and darkness, dimness of anguish; and they *shall be* driven to darkness *d*.

c Finding no help from Heaven, they turn their Eyes downward, looking hither and thither for Comfort. *d* Many Words expressing the same thing are put together, to signifie the variety and extremity and continuance of their Miseries.

CHAP. IX.

NEvertheless, the dimness *shall* not *be* such as *was* in her vexation *a*, when at the first *b* he *c* lightly afflicted *d* the land of Zebulun, and the land of Nephtali *e*, and afterward did more grievously afflict her *f* by the way of the sea *g*, ‖ beyond Jordan *h* in Galilee ‖ of the nations *i*.

‖ Or, *on this side.* ‖ Or, *populous.*

a The Words thus rendred contain a Mitigation of the foregoing Threatning: And so the sence of the Verse may be this, The Calamity of this Land and its Inhabitants shall be great, yet not such as that which was brought upon the Kingdom of the Ten Tribes by the King of *Assyria*, who at first indeed dealt more gently with them, but afterwards quite rooted them out, and carried them away into a dreadful Captivity, from whence they were not to return, no not when the *Messiah* came into the World; for, after this Darkness, of which I have now spoken, there shall come a glorious Light, as it follows in the next Verse. The *Dutch* Interpreters take it in the same sence, and render the Words thus, *But* the Land *that was distressed shall not be* utterly *darkned*. To the same purpose they may be thus rendred, according to the *Hebrew*, *But darkness shall not be* (*i. e.* shall not abide or continue; for to *be* is sometimes put for to *abide* or *continue to be*, as 1 *Sam.* 12. 14. *Prov.* 23. 5. *Matt.* 17. 4. *Heb.* 8. 4.) *unto her* (to wit, the Land, which by the consent of Interpreters is understood here, as it was *ch.* 8. 21.) *to whom* this *distress* is or shall be. She shall be distressed and darkned, as I said before, *ch.* 8. 22. but not irrecoverably, not for ever. Some understand the Words to be an aggravation of the Darkness or Misery threatned, *ch.* 8. 22. rendring the Words thus, *for the dimness shall not be*, &c. And so the sence is, This shall not be so sleight an Affliction as that which befel them by *Pul*, 2 *Kings* 15. 19. nor as that which succeeded it by *Tiglath-Pileser*, who, at the desire of *Ahaz*, did about this time make another Invasion into the Land of *Israel*, 2 *Kings* 15. 29. and was an heavier Stroke than the former; but this shall be far heavier than either of them. But the former sence seems better to agree both with the following Verse, and with *Matt.* 4. 13, 14, 15. where these Words are expounded as a Promise, and said to be fulfilled by Christ's preaching the Gospel in these Parts. *b* In the first Invasion which the King of *Assyria* made upon *Israel*. *c* To wit, God, who is oft understood in such Cases, and who is here supposed to be the Author or Inflicter of this Judgment. Or, it is an Impersonal Speech, *he afflicted* for *was afflicted*, than which nothing is more common in the *Hebrew* Language. *d* Either, 1. by *Pul*; or rather, 2. by *Tiglath-Pileser*, who at this time invaded and subdued these Parts, as is expressed 2 *Kings* 15. 29. *e* These Parts are particularly mentioned, because this Storm fell most heavily upon them; but under them the other Parts of the Land are understood by a common Figure called *Synecdoche*. *f* Either, 1. by *Tiglath-Pileser*; or rather, 2. by *Shalmaneser*, who took *Samaria*, and carried *Israel* into Captivity, 2 *Kings* 17. 5, 6. Of which Calamity, though yet to come, the Prophet speaks as if it were past, as the manner of the Prophets is. *g* In that part of the Land which bordereth upon the Sea, to wit, the Lake of *Genesareth*, which is very commonly called *a sea*, as *Mat.* 4. 18. *Joh.* 21. 1, &c. and upon which the Portions of *Zebulun* and *Nephtali* bordered. *h* Or, *on this side Jordan*; for this Preposition is used both ways, and this Land might be said to be either *beyond* or *on this side Jordan*, in divers respects. *i* Or, *Galilee of the Gentiles*, to wit, the *Upper Galilee*, so called because it bordered upon the *Gentiles*. But this last Clause, and the two foregoing Clauses, are otherwise rendred and interpreted by divers Learned men, as a Prophecy concerning the Light of the Gospel that should shine in those Parts, *As at the first time* (to wit, in the former Ages of the *Israelitish* Church and Commonwealth) *he made the land of Zebulun and the land of Nephtali vile* or *contemptible* (as he might be said to have done, partly by putting those People at so great a distance from his Sanctuary, partly by exposing them to some Calamities which other Tribes escaped, and partly by denying them those Honours and Privileges which he afforded to other Tribes, of which see *Joh.* 7. 52. *Out of Galilee ariseth no Prophet*; and *Joh.* 1. 46. *Can any good thing come out of Nazareth?* which was an eminent City of *Galilee*); so in *the latter* or *last* time (to wit, in the days of the *Messiah*, or of the Gospel, which are frequently so called in the Scriptures both of the Old and New Testament) *he made it* (*i. e.* he will make it, for the Prophet speaks of things to come as past, as he doth most commonly in this Prophecy) *glorious* (to wit, by Christ's first preaching the Gospel in those Parts) *in* or *towards the way of the sea* (to wit, of *Galilee* or *Genesareth*) *beyond* or *on this side Jordan, in Galilee of the Gentiles*. Which Interpretation I thought fit to propose, as deserving farther Consideration.

2. * The people *k* that walked *l* in darkness *m*, * Matt. 4. 16. have seen *n* a great light: they that dwell in the Eph. 5. 14. land of the shadow of death *o*, upon them hath the light shined.

k The People of God, *Israel* and *Judah*, and especially those of them mentioned in the foregoing Verse. *l* In *Matt.* 4. 16. it is *sate*. It notes not their gesture, but their State or Condition, they lived or abode. Onely *walking in darkness* is more perillous than fitting. *m* The Expression is general, and so may well comprehend both the Darkness of Calamity, and the Darkness of Ignorance, and Idolatry, and Prophaneness, in which those Parts were eminently involved, by reason of their great distance from God's Sanctuary, and by their frequent Converse with the Gentiles, who bordered upon them, and of which this place is expounded, *Matt.* 4. *n i. e.* Shall see at the coming of the *Messiah*. *o* Which notes both extreme, and dangerous, or deadly Darkness.

3. Thou hast multiplied the nation *p*, *and* ‖ not increased the joy *q*: they joy before thee *r*, according to the joy in harvest *s*, *and* as *men* rejoyce when they divide the spoile *t*.

‖ Or, *to him.*

p Thou hast made good thy Promise to *Abraham* concerning the Multiplication of his Seed, *Gen.* 15. 5. & 22. 17. by adding his Spiritual Seed unto the Carnal, by gathering in the Gentiles to the Jews, and making them both one People in Christ, *Joh.* 10. 16. *Eph.* 2. 14, &c. For in Scripture-account the Believing Gentiles are the Seed of *Abraham*, as well as the Jews; of which see *Gal.* 3. 7, 8, 9. Or, *thou hast magnified the nation*, honoured them with peculiar Privileges above all other Nations, and especially with this transcendent Privilege, that the *Messiah* and Saviour of the World should be born of them, and live among them; of which he speaks more fully, *v.* 6, 7. *q* Or, *yet not encreasing their joy*. Which might very truly and fitly be said of the Jewish Nation, upon this occasion, partly because they did not rejoyce in the Conversion of the Gentiles, as they should have done, but murmured, and grieved, and stumbled at it; and partly because, through their perverseness and unbelief, that would be unto them an occasion of their utter ruine, the Conversion of the Gentiles being attended with the Rejection of the Jews. But because this Translation seems not to agree with the following Words, which ascribe great Joy to them, some render the Words otherwise; either thus, *and wilt thou not encrease their joy?* To which Question the next Words give an affirmative Answer. So the *Hebrew* Particle *lo* is put interrogatively for *halo*, as it is in many other places which I have formerly observed. Or thus, *and hast increased to it*, or *him*, or *them* (to that Nation) *their joy*. For though the *Hebrew lo* be written like an Adverb, yet it may be read like a Pronoun, as it is both by Jewish and Christian

Christian Interpreters acknowledged to be in many places; of which see more in my *Latin Synopsis*. *r* In thy Presence, and in the place of thy Worship; not with a carnal and worldly, but with a spiritual and religious Joy, giving thee the Praise and Glory of all thy Favours afforded to them. *s* When men receive with great joy that for which they have laboured much, and long waited. See *Psal.* 125. 5, 6. *t* When, after a bloody Fight, and a glorious Victory, they come to take the Spoil.

‖ Or, *when thou breakest.* * Judg. 7. 22. Chap. 10. 26.

4. ‖ For thou hast broken *u* the yoke of his burden *x*, and the staff of his shoulder *y*, the rod *z* of his oppressour *a*, as in the day of * Midian *b*.

u This notes the matter and occasion of the foregoing Joy. *x* His burdensom and heavy yoke, as *the throne of holiness* is put for *the holy throne*, Psal. 47. 8. *y* Either the staff wherewith his shoulders were smitten, or the staff or staves by which he was forced to carry burdens upon his shoulders. *z* Wherewith he beat him. Or, *the scepter*, the Power and Tyranny which he exercised over him. *a* Of all his Oppressors, but especially of Sin and of the Devil. *b* When God destroyed the *Midianites* in so admirable a manner, and by such unlikely and contemptible means, by three hundred men, and they not fighting, but only holding Lamps in their hands, and sounding their Trumpets. Which was an eminent Type of Christ's conquering the Devil, and all his Enemies, by dying upon the Cross, and by the Preaching of a few unlearned and despicable persons, &c.

‖ Or, *when the whole battel of the warriour was*, &c. ‖ Or, *and it was*, &c. † Heb. *meat.*

5. ‖ For every battel of the warriour *is* with confused noise *c*, and garments rolled in blood *d*, ‖ but *this* shall be with burning *and* † fuel of fire *e*.

c With the triumphant Exclamations of the Conquerour, and the bitter Lamentations of the Conquered, and the differing cryes of the same persons, sometimes conquering, and sometimes conquered. *d* With great difficulty and slaughter. *e* But this Victory which God's People shall have over all their Enemies, shall be more easie to them, and more terrible to their Adversaries, whom God will suddenly and utterly consume, as it were by fire.

* Joh. 3. 16.

6. For *f* unto us *g* a child *h is* born *i*, unto us a * son *k* is given *l*, and the government *m* shall be upon his shoulders *n*: and his name shall be called *o*, Wonderful, Counsellor *p*, The mighty God *q*, The everlasting Father *r*, The prince of peace *s*.

f Having spoken of the glorious Light, and Joy, and Victory of God's People, he now proceeds to shew the ground of it, and by what person these things are procured. *g* Unto us *Jews*, of whom Christ was born, and to whom he was primarily sent; *Mat.* 15. 24. for our use and benefit. *h* The *Messiah*, by the consent of Interpreters, not only Christian, but Jewish. For so the ancient Hebrew Doctors understood the place, and particularly the Chaldee Paraphrast; although the later *Jews*, out of opposition to Christ, wrest it to *Hezekiah*. Which extravagant Conceit, as it hath no foundation at all in this or any other Text of Scripture, and therefore may be rejected without any farther reason, so it is fully confuted by the following Titles, which are such as cannot without Blasphemy and Notchee be ascribed to *Hezekiah*, nor indeed to any meer mortal man, as we shall see. But all the following particulars do so truly and exactly agree to Christ, that they cannot without great violence, be alienated from him; or ascribed to any other. *i* For *shall be born*, as the Prophets generally speak. *k* So he determines the Sex of the Child. Or, *the son*, to wit, of the Virgin, of whom I spake before, *Ch.* 7. 14. *l* Is freely and graciously given to us by God. Other Children also are said to be given by God, *Gen.* 30. 6. & 48. 9. but this in a peculiar manner, and therefore he is called *the gift of God*, Joh. 4. 10. *m* To wit, of *Israel*, or of God's People, to whom he is given. *n* (*i. e.*) Upon him, or in his hands. He mentions *shoulders*, because great burdens are commonly laid upon mens shoulders; and, as all Government, if it be rightly managed, so this especially, is a very heavy burden, requiring extraordinary care and diligence and self-denial. Possibly here may be also an allusion to the ancient Custom of carrying the Ensigns of Government before the Magistrate, upon the shoulders of their Officers; or to the Cross of Christ, which was laid upon his shoulders, *Joh.* 19. 17. which also was the way to his Kingdom or Government, *Luk.* 24. 26. *o* Either, 1. he shall be called; for *names* are oft put for persons, as *Acts* 1. 15. *Revel.* 3. 4. & 11. 13. or, 2. his Name shall be; for, *to be called* in Scripture is oft put for *to be*, as I have noted before on *Ch.* 1. 26. and oft elsewhere. But this is not to be taken for a description of his Proper Name, by which he should be commonly called, but of his glorious Nature and Qualities. See my Notes on *Isa.* 7. 14. *p* These words may be taken either, 1. severally, as they are in our Translation, and by many others. This the *Jews* apply to *Hezekiah*, who, as they say, is called *Wonderful*, because of the Miracle which God wrought for him, 2 *Kings* 22. 2, &c. and *Counsellor*, because he took counsel with his Princes about God's Worship, and the Defence of the City, 2 *Chron.* 29. 4, &c. and gave good counsel to others. Which ridiculous account is sufficient to overthrow that Exposition. But they agree most eminently to the Lord Christ, who is truly *Wonderful*, in his Person, and Natures, and Words, and Works, being made up of Wonders, in whom there was nothing which was not Wonderful; who also may well be called *Counsellor*, because he knew the whole Counsel of God, and (so far as it was necessary) revealed it to us, and is the Great Counsellor of his Church and People in all their doubts and difficulties. Or, 2. jointly, *Wonderful Counsellor*: Which may seem best to agree both with the following Titles, each of which is made up of two words, and with *Isa.* 28. 29. where God is called *Wonderful in counsel*, and makes the Title more full and emphatical. To call Christ simply *a Counsellor*, may seem too mean a Character, being common to many others with him: But to say he is *a Wonderful Counsellor*, is a singular commendation. And so Christ is, because he hath been the Counsellor of his Church in all Ages, and the Author and Giver of all those excellent Counsels delivered not only by the Apostles, but also by the Prophets, as is evident from 1 *Pet.* 1. 10, 11. and hath gathered, and enlarged, and preserved his Church, by admirable Counsels and Methods of his Providence, and, in a word, hath in him *all the treasures of Wisdom and Knowledge*, Col. 2. 3. *q* This Title can agree to no man but Christ, who was God as well as Man, to whom the Title of *God* or *Jehovah* is given, both in the Old and New Testament, as *Jer.* 23. 6. *Joh.* 1. 1. *Rom.* 9. 5. and in many other places. And it is a most true Observation, That this Hebrew word *El* is never used in the Singular Number, of any Creature, but only of the Almighty God, as is evident by perusing all the Texts where this word is used. And although the Title of *Elohim*, which is of the Plural Number, be twice or thrice given to some men, yet there is constantly added some diminishing Expression to it, as when they are said to *be afraid*, *Job* 41. 25. and to *die*, *Psal.* 49. 10. whereas here he adds the Epithet of *Mighty*, which is ascribed to the Great God, *Deut.* 10. 17. and elsewhere. *r* Heb. *the Father of eternity*. Having called him a *Child*, and a *Son*, in respect of his Humane Nature, lest this should be misinterpreted to his disparagement, he adds, that he is *a Father also*, even *the God and Father of all things*, the Work of Creation being common and commonly ascribed to each of the Persons of the Blessed Trinity, the Maker and Upholder of all Creatures, as he is said to be *Joh.* 1. 3. *Heb.* 1. 3. and the Father of all Believers, who are called his *children*, *Heb.* 2. 13. and *the Father of eternity*, either, 1. the first *Author* (such persons being called *Fathers*, as *Gen.* 4. 20. and elsewhere) *of eternal salvation*, as he is called *Heb.* 5. 9. or, 2. as we render it, *the everlasting Father*, who, though as Man he was then unborn, yet was and is from everlasting to everlasting. They who apply this to *Hezekiah* render it, *the Father of an age*, and expound this of his long Life and numerous Posterity: Which I the rather mention, to shew what absurd shifts they are forced to use, who interpret this Text of any other but Christ. For, he did not live very long, nor had he, that we read of, more than one Son, *Manasseh*. And if both these things had been true of him, they were more eminently true of many other men. Besides, this Hebrew word being used of God, as here it is of him who was now called *the mighty God*, constantly signifies *Eternity*, as *Isa.* 26. 4. & 57. 15, &c. *s* This Title doth not fully agree to *Hezekiah*, whose Reign was not free from Wars, as we see 2 *Kings* 18. but it exactly agrees to Christ, who is called *our peace*, *Mic.* 5. 5. *Eph.* 2. 14. and is the only Purchaser and Procurer of Peace between God and men, *Isa.* 53. 5. and of Peace between men and men, Jews and Gentiles, *Eph.* 2. 15, and of the Peace of our own Consciences; and leaves Peace as his Legacy to his Disciples, *Joh.* 14. 27. & 16. 33.

* Luk. 1. 32, 33. * 2 Kings 19. 31. Chap. 37. 32.

7. Of the increase of *his* government and peace, * *there shall be* no end *t*, upon the throne of David *u* and upon his kingdom, to order it, and to establish it with judgment and with justice *x*, from henceforth even for ever *y*: the * zeal of the LORD of hosts will perform this *z*.

t His peaceable and happy Government shall be enlarged without end: either, without end of duration, *for ever*; but that is expressed in a following clause of this Verse: or, without end of limitation, or without bounds. It shall not be confined to a narrow spot of ground, the Land of *Canaan*, but shall be extended far and wide to all the ends of the Earth. *u* Which was promised to *David*, and to his Seed for ever. *x* Not with Oppression and Tyranny, by which other Kingdoms are commonly managed, but by the Administration of Justice. *y* From the beginning of it, unto all Eternity. *z* This great Work, which surpasseth all the power and skill of men, shall be brought to pass by Almighty God, out of that fervent Affection which he hath to his own Name and Glory, and to the Honour of his dearly beloved Son, and unto his Church and People.

8. ¶ The Lord sent a word *a* into Jacob, and it hath lighted *b* upon Israel *c*.

a A prophetical and threatning Message by me: For now the Prophet, having inserted some consolatory passages for the support

support of God's faithful people, returns to his former Work of Commination against the rebellious *Israelites*. *b* Heb. *it fell*, *i.e.* it shall fall, in the Prophetical Stile. It shall certainly be accomplished. *c* The same with *Jacob* in the former clause, the Posterity of *Jacob* or *Israel*.

9. And all the people shall know *d*, *even* Ephraim *e* and the inhabitant of Samaria *f*, that say *g* in the pride, and stoutness of heart,

d To wit, by experience: they shall know whether my Word be true or false; they shall feel the Effects of it. *e* The People of the Ten Tribes, and particularly *Ephraim*, the strongest and proudest of them all. *f* The strongest Place, and the Seat of the King and Court, who were most secure and presumptuous. *g* Within themselves, and one to another. They purpose and boast of it.

10. The bricks are fallen down, but we will build with hewn stones *h*: the Sycomores *i* are cut down, but we will change *them* into Cedars *k*.

h It is true, we have received some Damages from our Enemies; but, *Rezin* and the *Syrians* being now our Friends and Confederates, we doubt not we shall quickly repair them with great Glory and Advantage. *i* Wild Fig-trees, a contemptible sort of Trees, if compared with Cedars, 1 *Kings* 10. 27. *k* Putting Cedars into our Buildings in stead of Sycomores. See *Jer.* 22. 13, 15.

11. Therefore *l* the LORD shall set up *m* the adversaries of Rezin *n* against him *o*, and † joyn *p* his *q* enemies together.

† Heb. *mingle.*

l To chastise your Pride, and defeat your Hopes and Resolutions. *m* Heb. *exalt*, advance their Power, and give them Success against him. *n* The *Assyrians*, who, presently after this Prophecy, fought and prevailed against him, 2 *Kings* 16. 7. He mentions *Rezin*, partly because he was Confederate with *Ephraim*, and so his Enemies were their Enemies also; and partly because the *Israelites* trusted to his powerful Assistance. *o* Either, 1. against *Rezin* last mentioned; or rather, 2. against *Ephraim* or *Israel*, who may easily be understood either from the foregoing or following Verse: For against them this Prophecy is directed, and of them he speaks both in the next Clause of this Verse, and in the next Verse: and it seems reasonable, that *him* in this Clause, and *his* in the next Clause, should be understood of the same Persons. *p* Heb. *mingle*, *i.e.* unite them so that they shall agree together to fight against *Israel*, and shall invade him from several Quarters. *q* Not *Rezin's*, but *Ephraim's*, as appears from the next Verse, which is added to explain this Clause.

12. The Syrians *r* before *s*, and the Philistims behind *t*, and they shall devour Israel † with open mouth *u*: * for all this his anger is not turned away, but his hand *is* stretched out still *x*.

† Heb. *with whole mouth.*
* Chap. 5. 25. & 10. 4.

r For although *Rezin* King of *Syria* was destroyed, yet the Body of the Nation survived, and submitted themselves to the King of *Assyria*, and served under him in his Wars, and upon his Command invaded *Israel* afterwards. *s* Heb. *on the east*: for *Syria* stood Eastward from *Israel*. *t* On the Western side of the Land of *Israel*. *u* Like wild and furious Beasts, with great greediness and cruelty. *x* His Justice is not fully satisfied, but he will yet take further vengeance upon them.

13. ¶ For the people turneth not *y* unto him that smiteth them, neither do they seek the LORD of hosts *z*.

y From their wicked Courses unto God, by true Repentance. *z* They do not study and endeavour to procure his Favour, by sincere and fervent Supplication, and by removing the Causes of his just Displeasure.

14. Therefore the LORD will cut off from Israel, head and tail *a*, branch *b* and rush *c* in one day *d*.

a High and low, honourable and contemptible, as the next Verse explains it. *b* The goodly Branches of tall and strong Trees, the Mighty and Noble. *c* The Bulrush, the weakest and meanest Persons. *d* All together, one as well as another, without any distinction.

15. The ancient and honourable, he *is* *e* the head: and the prophet that teacheth lies *f*, he *is* the tail *g*.

e *i.e.* Signifies, as that Word is commonly used in the *Hebrew* Tongue, as *Gen.* 41. 26, 27. and every where. *f* Whose Destruction he mentions, not as if it were a Punishment to them to be deprived of such Persons, but partly to shew the Extent of the Calamity, that it should reach all sorts of persons; and partly to beat down their vain presumptions of peace and prosperity, by shewing that those false Prophets, which had fed their vain Hopes, should perish, and all their false prophecies of peace with them. *g* These I mean by the Tail, as being in truth the basest part of the whole body of the people.

16. * For ‖ the leaders *h* of this people cause *them* to err *i*, and ‖ *they that are* led of them, *are* † destroyed *k*.

* Chap. 3. 12.
‖ Or, *they that call them blessed.*
‖ Or, *they that are called blessed of them.*
† Heb. *swallowed up.*

h Their Governours both Civil and Ecclesiastical, and especially the latter, their Teachers, even the false prophets last mentioned. Or, *they that bless* or *praise them*, to wit, the false prophets, that flatter them in their wicked Ways, with hopes and promises of peace, as their manner was, *Jer.* 6. 14. & 28. 9. Both ways the sence is the same. *i* Either compelling them by power, or deceiving them by false Doctrines and evil counsels and perswasions. *k* Shall certainly perish; nor will it excuse them that they followed the counsel and conduct of their Leaders.

17. Therefore the LORD shall have no joy in their young men *l*, neither shall have mercy on their fatherless and widows *m*: for *every* one *n is* an Hypocrite *o*, and an evil doer *p*, and every mouth speaketh ‖ folly *q*: for all this his anger is not turned away, but his hand is stretched out still.

‖ Or, *villany.*

l Shall not rejoyce over them to do them good, as he doth to his people, *Isa.* 62. 5. *Zeph.* 3. 17. will not have mercy or pity on them, as the next clause explains it, but will abhor and utterly destroy them; for more is here intended than is expressed, as *Prov.* 17. 21. *m* Who are the special Objects of his care and pity, *Deut.* 16. 11, 14. & 24. 19, 20. and much less upon others. *n* Not precisely; for there were Seven thousand Elect persons among them, when they seemed to *Elijah* to be universally corrupt, 1 *Kings* 19. 18. but the Body or generality of the People. *o* For though they professed to worship and serve the true God, yet indeed they had forsaken him. Or, *a prophane person*, as this Word is rendred *Jer.* 23. 15. as also *Isa.* 32. 6. *p* Elsewhere called, *a worker of iniquity*, as *Job* 31. 3. *Psal.* 5. 5. *Matt.* 7. 23. one that gives up himself to a constant course and custom of sinning. *q* *i.e.* Wickedness, which is commonly called *folly*. They are not ashamed to proclaim their own Wickedness, and the corruption of their Hearts breaketh forth into ungodly Speeches.

18. ¶ For wickedness burneth *r* as the fire, * it shall devour the briers and thorns *s*, and shall kindle in the thickets of the forrest *t*, and they shall mount up *like* the lifting up of smoke *u*.

* Chap. 10. 17.

r *i.e.* Shall burn you, as it follows, *shall devour*. Your *iniquity shall be your ruine*, as God threatens, *Ezek.* 18. 30. *s* Either, 1. the Wicked, who are oft compared to *briers and thorns*, as 2 *Sam.* 23. 6. *Isa.* 27. 4. or rather, 2. the low and mean Persons; for these are opposed to *the thickets of the forest*, in the next Clause. *t* In the Wood, where the Trees are tall, and stand thick, having their Boughs entangled together, which makes them more ready both to catch and to spread the Fire. *u* Sending up Smoke like a vast Furnace. Heb. with *heighth* or *pride of smoke*, *i.e.* with aspiring Smoke, which in that case riseth high, and spreadeth far, and filleth all the neighbouring Air.

19. Through the wrath of the LORD of hosts is * the land darkned *x*, and the people shall be as the † fewel of the fire: no man shall spare his brother *y*.

* Chap. 8. 22.
† Heb. *meat.*

x Either with the Smoke last mentioned, or with Misery. Or, *burnt up*, as the *LXX.* *Chaldee* and *Arabick* Interpreters render it. *y* They shall destroy one another, as they did in their Civil Wars, which were frequent among them. The name *brother* is oft largely used among the *Hebrews*, even of the remoter Kindred, yea, of the Fellow-members of one City, or Tribe, or Nation.

20. And he shall † snatch *z* on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: * they shall eat every man the flesh of his own arm *a*.

† Heb. *cut.*
* Chap. 49. 26.

z Every one shall greedily and violently seise upon any Provisions that come in his way. Which implies, either great Scarcity, or insatiable Covetousness, as is manifest from the next Clause. *a* Either, 1. properly; so it notes extreme Famine: in which case men are apt to eat their own Flesh. Compare *Jer.* 19. 9. Or, 2. metaphorically, which seems best to suit with the following Verse, the Flesh of his Brethren by Nation and Religion, which are as it were our own Flesh, and are so called *Isa.* 58. 7. *Zech.* 11. 9. and consequently, the Flesh of their Arm, is in a manner the Flesh of our own Arm. And one Tribe was to another as an Arm, *i.e.* a Support or Strength, which is called *an arm*, 2 *Chron.* 32. 8. *Jer.* 17. 5. and elsewhere.

21. * Manasseh, Ephraim *b*; and Ephraim, Manasseh: *shall eat.*

* Chap. 11. 13.

Manasseh: and they together *shall be* against Judah *c*. For all this his anger is not turned away, but his hand *is* stretched out still.

b Though more near and dear one to another, than any other Tribe, being both Sons of *Joseph*. *c* Which might be accomplished either before *Shalmaneser* took *Samaria*, or afterwards. For though the *Israelites* were miserably destroyed at that time, yet they were not utterly rooted out. Of which see my Notes on *Isa.* 7. 8.

CHAP. X.

* Psal. 58. 1. & 94. 20. ‖ Or, *to the writers that write grievousness.*

WO unto them that * decree unrighteous decrees *a*, and ‖ that write *b* grievousness *c*, which they have prescribed:

a Unto those Magistrates who make unjust Laws, and give unjust Sentences. *b* Either, 1. the Scribes, who were assistant to the Magistrates, and oft-times did promote or execute such Decrees: or, 2. the unjust Magistrates, whose Decrees were usually written. So the same thing is repeated in other words. Only this *writing* may note their obstinacy or perseverance in their unjust Decrees, and their proceeding to the Execution of them. *c* Grievous things, such unjust Decrees as cause grief and vexation to their Subjects.

2. To turn aside the needy from judgment *d*, and to take away the right from the poor *e* of my people *f*, that widows may be their prey, and *that* they may rob the fatherless.

d Or, *from* their *right*, as it is in the next clause: or, from obtaining a just Sentence, because they either denied or delayed to hear their Causes, or gave a wrong Sentence. *e* Whom I have in a special manner committed to your care. *f* Of *Israelites*, who profess themselves to be my People, and whom I did take into Covenant with my self; and therefore this is an injury not only to them, but to me also.

* Job 31. 14.

3. And * what will ye do *g* in the day of visitation *h*, and in the desolation *which* shall come from far *i*, to whom will ye flee for help *k*? and where will you leave *l* your glory *m*?

g To save your selves. *h* When I shall come to visit you in wrath, as the next words limit it, and as this Phrase is oft used; although sometimes it signifies a Visitation in mercy, as *Luk.* 19. 44. and elsewhere. *i* From the *Assyrians*. This he adds, because the *Israelites*, having weakned the *Jews*, and being in Amity with the *Syrians* their next Neighbours, were secure. *k* To the *Syrians*, as now you do? But they shall be destroyed together with you, as they were, 2 *Kings* 16. *l* To be kept safe for your use, and to be restored to you when you call for it. *m* Either, 1. your Power and Authority, which now you so wickedly abuse: or, 2. your Wealth, got by injustice, as *glory* is taken, *Gen.* 31. 1. *Psal.* 49. 16, 17, &c.

4. Without me they shall bow down *n* under *o* the prisoners, and they shall fall under the slain: * For all this his anger is not turned away, but his hand *is* stretched out still.

* Chap. 5. 25. & 9. 12.

n The words thus translated seem to contain an Answer to the foregoing Questions: In vain do you seek for a refuge and help from others; for *without me*, without my favour and help, which you have forfeited, and do not seek to recover, and which I shall withdraw from you; or, because you are without me, or forsaken by me, *you shall bow down*, notwithstanding all your Succours. In the Hebrew here is a change of the Person and Number, which is very usual in Prophetical Writings. The LXX. and some others, join these words to the foregoing Verse, and translate them thus, *that you may not bow down:* So the sence of the place is, What will you do to prevent your Captivity or Slaughter? And it is true, that the first word is elsewhere taken for a Negative Particle: But the former Translation seems more genuine. *o* Or rather, *in the place* (as this Particle signifies, and is rendred by Interpreters, *Gen.* 30. 2. & 50. 19. *Exod.* 16. 29. *Jos.* 5. 8. and elsewhere) *of the prisoners*, or *among the prisoners:* And so in the next clause, *among*, or *in the place of the slain.*

‖ Or, *Wo to the Assyrian.* † Heb. *Asshur.* * Jer. 51. 20. ‖ Or, *though.*

5. ¶ ‖ O † Assyrian *p*, * the rod of mine anger *q*, ‖ and the staff in their hand is mine indignation *r*.

p So it is God's Call or Invitation to him to take the charge, and set upon the work. Or, *Wo to the Assyrian*, because though he do my work, yet he doth it in a wicked manner, and for wicked ends, as we shall see. *q* The Instrument of mine Anger, wherewith I shall chastise my People. *r* Mine Anger against my People puts the Weapons of War into their hand, and gives them strength and success in this Expedition.

6. I will send him *s* against an hypocritical *t* nation, and against the people of my wrath *u* will I give him a charge *x* to take the spoil, and to take the prey, and † to tread them down like the mire of the streets *y*.

† Heb. *to lay them a treading.*

s Not by express Commission, but by the secret yet powerful conduct of my Providence, giving him both occasion and inclination to this Expedition. *t* See on *Ch.* 9. 17. *u* The objects of my just Wrath, devoted to destruction. *x* By putting this instinct into his mind. *y* Which signifies that he should easily conquer them, and utterly destroy them, as he did after this time.

* Mic. 4. 12. † Heb. *will not mean so, nor will his heart think so.*

7. * Howbeit, he † meaneth not so *z*, neither doth his heart think so, but *it is* in his heart to destroy, and cut off nations not a few *a*.

z He doth not at all design the Execution of my Will, and the Glory of my Justice, in punishing mine Enemies; but only to enlarge his own Empire, and satisfie his own Lusts. Which is seasonably added, to justifie God in his Judgments threatned to the *Assyrian*, notwithstanding this Service. *a* To sacrifice multitudes of People to his own Ambition and Covetousness; which is abominable impiety.

* 2 Kings 18. 24, 33. & 19. 10, &c. † Heb. *will say.*

8. * For he † saith, *Are* not my princes altogether kings *b*?

b Equal for Power, and Wealth, and Glory, to the Kings of other Nations, though my Subjects and Servants. See the like Vaunts, 2 *Kings* 20. 10, &c.

9. *Is* not Calno, as Carchemish *c*? *is* not Hamath, as Arpad *d*? *is* not Samaria as Damascus *e*?

c Have not I conquered one place as well as another, the stronger as well as the weaker? Have I not from time to time added new Conquests to the old? *Calno* seems to be the same with *Calneh*, *Gen.* 10. 10. *Amos* 6. 2. a great and strong City. *Carchemish* was a City upon *Euphrates*, of which 2 *Chron.* 35. 20. *Jer.* 46. 2. *d* *Hamath* was an eminent City of *Syria*, not far from *Euphrates*, called *Hemath* or *Hamath the Great*, *Amos* 6. 2. of which see 2 *Kings* 14. 28. & 17. 24. *Jer.* 49. 23, 27. *Arpad* seems to have been an obscure place, not being elsewhere named. Is not that as soon conquered as this? *e* Or, Shall not *Samaria* be *as Damascus?* Shall I not take that, as I have done this City? For although *Damascus* possibly was not yet taken by the *Assyrian*, yet the Prophet speaks of it as actually taken, because these words are prophetically delivered, and supposed to be uttered by the King of *Assyria*, at or about the Siege of *Samaria*, when *Damascus* was taken.

10. As my hand hath found *f* the kingdoms of the idols *g*, and whose graven images did excel them *h* of Jerusalem, and of Samaria:

f (*Ile.*) Hath taken, as this word is used *Prov.* 1. 13. and oft elsewhere, the Antecedent being put for the Consequent, because what men find they commonly take to themselves. *g* Which worshipped their own proper Idols, and vainly imagined that they could protect them from my Power. He calls the Gods of the several Nations, not excepting *Jerusalem*, *Idols*, by way of contempt, because none of them could deliver their people out of his hands, as he brags *Isa.* 37. 11, 12. and because he judged them to be but Petty-Gods, far inferiour to the Sun, which was the great God of the *Assyrians*. *h* To wit, in reputation and strength. Which Blasphemy of his proceeded from his deep ignorance of the True God.

11. Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols *i*?

i I shall certainly do it, and neither God nor man can hinder me.

* 2 Kin. 19. 31. † Heb. *visit upon.* † Heb. *of the greatness of the heart.*

12. Wherefore *k* it shall come to pass, *that* when the LORD hath performed his whole work *l*, * upon mount Zion, and on Jerusalem, I will † punish *m* the fruit † of the stout heart of the king of Assyria, and the glory of his high looks *n*.

k Because of this impudent Blasphemy. *l* Of chastising his people so long and so much as he sees fit and necessary for them. *m* Heb. *visit*, to wit, in wrath, as before on *v.* 3. *n* His insolent words and carriages, proceeding from intolerable pride of heart.

‖ Or, *like many people.*

13. For he saith *a*, By the strength of my hand I have done *it*, and by my wisdom *p*; for I am prudent: and I have removed the bounds *q* of the people, and have robbed their treasures *r*, and I have put down *s* the inhabitants ‖ like a valiant *man*.

o Not only within himself, but before his Courtiers and others. *p* I owe all my Successes to my own Power, and Valour, and wise Conduct, and to no other God or man. *q* I have invaded their Lands, and added them to my own Dominions, as this Phrase is used *Prov.* 22. 28. *Hos.* 5. 10. *r* Heb. *their prepared* things, their Gold, and Silver, and other precious things, which they had long been preparing and laying in store. *s* Deprived of their former Glory and Power.

14. And

14. And my hand hath found as a neſt *t* the riches of the people: and as one gathereth eggs that *are* left *u*, have I gathered all the earth *x*, and there was none that moved the wing, or opened the mouth or peeped *y*.

t As one findeth young Birds in a Neſt, the *neſt* being put for the Birds in it, as *Deut.* 32. 11. No leſs eaſily do I both find and take them. *u* Which the Dam hath left in her Neſt. This is more eaſie than the former; for the young Birds might poſſibly make ſome faint reſiſtance, or flutter away; but the Eggs could do neither. *x* All the Riches of the Earth or World. An Hyperbole not unuſual in the mouths of ſuch perſons, upon ſuch occaſions. *y* As Birds do, which, when they ſee and cannot hinder the robbing of their Neſts, expreſs their grief and anger, by hovering about them, and by mournful cries.

15. Shall the ax boaſt it ſelf againſt him that heweth therewith *z*? or ſhall the ſaw magnifie it ſelf againſt him that ſhaketh it? || as if the rod ſhould ſhake *it ſelf* againſt them that lift it up *a*, *or* as if the ſtaff ſhould lift up || *it ſelf*, *as if it were* no wood *b*.

|| Or, *as if a rod ſhould ſhake them that liſt it up.*

|| Or, that which is *not wood.*

z How abſurd and unreaſonable a thing is it, for thee, who art but an inſtrument in God's hand, and canſt do nothing without his leave and help, to blaſpheme thy Lord and Maſter, who hath as great a power over thee, to manage thee as he pleaſeth, as a man hath over the Ax wherewith he heweth? *a* Or, as it is rendred in the Margin, and by other Interpreters, *as if a rod ſhould ſhake* (*i.e.* ſhall pretend to ſhake, or, ſhould boaſt that it would or could ſhake; which may eaſily be underſtood out of the foregoing words) *them that lift it up.* *b* As if a ſtaff ſhould forget that it was wood, and ſhould pretend or attempt to lift up it ſelf either without or againſt the man that moveth it. Which is abſurd in the very ſuppoſition of it, and were much more unreaſonable in the practice. Nor are thy Boaſts leſs ridiculous.

16. Therefore ſhall the Lord, the Lord of hoſts *c*, ſend among his † fat ones leanneſs *d*, and under his glory he ſhall kindle a burning like the burning of a fire *e*.

† Heb. *fatneſſes.*

c The Sovereign Lord and General of thine and all other Armies. *d* Strip him, and all his great Princes and Commanders, of all their Wealth, and Might, and Glory. *e* He will deſtroy his numerous and victorious Army, and that ſuddenly and irrecoverably, as the fire doth thoſe combuſtible things which are caſt into it. Which was fulfilled 2 *Kings* 19. 25.

17. And the light of Iſrael *f* ſhall be for a fire *g*, and his holy One for a flame: and it ſhall burn and devour his thorns and briers *h* in one day:

f That God who is and will be a comfortable Light to his People. *g* To the *Aſſyrians*, who ſhall have heat without light, as it is in Hell. *h* His vaſt Army, which is no more able to reſiſt God, than dry Thorns and Briers are to oppoſe the fire which is kindled among them.

18. And ſhall conſume the glory of his foreſt *i*, and of his fruitful field *k*, † both ſoul and body *l*: and they ſhall be *m* as when a ſtandard-bearer fainteth *n*.

† Heb. *from the ſoul, and even to the fleſh.* Job 14. 22.

i Of his great Army; which may not unfitly be compared to a Foreſt, either for the multitude of their Spears, which, when lifted up together, reſemble the Trees of a Wood or Foreſt; or for the numbers of Men, which ſtood as thick as Trees do in a Foreſt. *k* Of his Souldiers, which ſtood as thick as Ears of Corn do in a fruitful Field. Heb. *of his Carmel.* Wherein it is not improbably conjectured by our late moſt Learned Mr. *Gataker*, that there is an alluſion to that Brag of the *Aſſyrian*, who threatens that he would *go up to the ſides of* (Iſrael's) *Lebanon*, and to *the foreſt of his Carmel*, and there *cut down the tall cedars thereof.* Which though it was not uttered by the *Aſſyrian* till ſome years after this time, yet was exactly foreknown to God, who *underſtandeth* mens *thoughts*, and much more their words, *afar off*, *Pſal.* 139. 2, 3, 4. and therefore might direct the Prophet to uſe the ſame words, and to turn them againſt himſelf. Whereas thou threatneſt to deſtroy *Iſrael*'s *Carmel*, I will deſtroy thy *Carmel*. *l* (*i.e.*) Totally, both inwardly and outwardly, both ſtrength and life. Heb. *from the ſoul even to the fleſh.* Which may poſſibly ſignifie the manner of their death, which ſhould be by a ſudden ſtroke of the deſtroying Angel upon their inward and vital parts, which was ſpeedily followed by the conſumption of their fleſh. See *Iſa.* 37. 35, 36. *m* The State of that King, and of his great and valiant Army, ſhall be. *n* Like that of an Army when their Standard-bearer either is ſlain, or rather flees away, which ſtrikes a panick terrour into the whole Army, and puts them to flight.

19. And the reſt of the trees of his foreſt *o*, ſhall be † few, that a child may write them *p*.

† Heb. *number.* Job 16. 22.

o The remainders of that mighty Hoſt. *p* That they may be eaſily numbred by the meaneſt Accomptant. A Child may be their Muſter-maſter.

20. ¶ And it ſhall come to paſs in that day, *that* the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob *q*, ſhall no more again ſtay upon him that ſmote them *r*: but ſhall ſtay upon the LORD, the holy One of Iſrael in truth *s*.

q Such *Jews* as ſhall be preſerved from that ſweeping *Aſſyrian* Scourge, by which great numbers both of *Iſrael* and *Judah* were deſtroyed, and from their ſucceeding calamities. For that this place looks beyond the deliverance from the *Aſſyrian* Army, and unto the Times of the New Teſtament, ſeems probable, 1. from the following Verſes, which belong to that Time, as ſhe ſhall ſee: 2. from the State of the *Jewiſh* Nation, which, after that deliverance, continued to be very ſad and corrupt, and averſe from that Reformation which *Hezekiah* and *Joſiah* proſecuted with all their might; and therefore the Body of that People had not yet learned this Leſſon of ſincere Truſting in God alone: 3. from S. *Paul*'s Explication and Application of theſe words, *Rom.* 9. 27. of which more may be ſaid when I come thither. And for the words *in that day*, which may ſeem to reſtrain this to the time of the *Aſſyrian* Invaſion, they are frequently uſed in the Prophets of the Times of the Goſpel, as *Iſa.* 2. 11. & 4. 2. & 11. 10, &c. *r* Shall learn by this Judgment, and Experience, never to truſt to the *Aſſyrians* for help, as *Ahaz* and his People now did. *s* Not only by profeſſion, but ſincerely.

21. * The remnant *t* ſhall return, *even* the remnant of Jacob, unto the mighty God *u*.

* Chap. 7. 3.

t Or, *a remnant*; or, But *a remnant*; or, *a remnant* only. Which Particles are oft underſtood, as hath been formerly and frequently obſerved, and may be here ſupplied from the following Verſes. *u* Unto the *Meſſiah*, expreſly called *the mighty God*, Iſa. 9. 6.

22. * For though thy people Iſrael *x* be as the ſand of the ſea, yet a remnant *y* † of them ſhall return: * the conſumption decreed ſhall overflow *z* || with righteouſneſs *a*.

* Rom. 9. 27. † Heb. *in*, or *amongſt.* * Chap. 28. 22. || Or, *in.*

x Or, *O Iſrael*: to whom by an Apoſtrophe he directeth his ſpeech. *y* Or, *a remnant* only, as before: For that this is a Threatning in reſpect of ſome, as well as a Promiſe in reſpect of others, is evident from the reſt of this, and from the following Verſe. *z* The deſtruction of the People of *Iſrael* was already decreed or determined (as it is in the next Verſe) by the fixed Counſel of God, and therefore muſt needs be executed, and like a Deluge overflow them. *a* As this word is rendred *Rom.* 9. 28. the Preposition *in* or *with* being here underſtood, as it is every where. And this is added, to ſhew, that although this Judgment of God may ſeem very ſevere, yet it is moſt juſt, not only by the Laws of ſtrict and rigid Juſtice, but even by the Rules of Equity and Clemency, as this word oft ſignifies, inaſmuch as he hath ſpared a conſiderable remnant of them, when he might have deſtroyed them utterly. And ſo this word is added as a reaſon why a remnant, and why but a remnant, ſhould return; becauſe God would both glorifie his Juſtice, and manifeſt his Mercy. And in this mixed ſence the Apoſtle ſeems to expound this place, *Rom.* 9. 27, 28.

23. ¶ For the Lord GOD of hoſts ſhall make a conſumption, even determined *b* in the midſt of all the land *c*.

b The ſame thing is repeated in other words, with ſome addition: God will execute his own Decree concerning the deſtruction of *Iſrael*, which he is well able to do, becauſe he is the Lord of Hoſts. *c* In all the parts of the Land, not excepting *Jeruſalem*, which was to be preſerved in the *Aſſyrian* Invaſion, when almoſt all the other fenced Cities of *Judah* ſhould be taken; but ſhould afterwards be taken and deſtroyed, as it was, firſt by the *Babylonians*, and then by the *Romans*.

24. Therefore *d* thus ſaith the Lord GOD of hoſts, O my people that dwelleſt in Zion *e*, be not afraid of the Aſſyrian: he ſhall ſmite thee with a rod *f*, || and ſhall lift up his ſtaff againſt thee, after the manner of * Egypt *g*.

|| Or, *but he ſhall lift up his ſtaff for thee.* * Exod. 14.

d This is an inference, not from the words immediately foregoing, but from the whole Prophecy. Seeing the *Aſſyrian* ſhall be deſtroyed, and a remnant of my people preſerved and reſtored. *e* In *Jeruſalem*, which is frequently called *Sion*, as *Pſal.* 48. 12. & 87. 2. *Iſa.* 1. 8, 27. & 33. 20, &c. Which he mentions, becauſe this was the principal object of the *Aſſyrians* deſign and rage, and there were the Temple, and Thrones of Juſtice, and the King and his Princes; and multitudes had fled thither from the *Aſſyrian*. *f* He ſhall afflict thee, but not deſtroy thee. Compare 1 *Kings* 12. 11. *g* As the *Egyptians* formerly did, and with the ſame ill ſucceſs to themſelves, and comfortable iſſue to you.

25. For yet a very little while, and the indigna-

tion *h*

tion *h* shall cease *i*, and mine anger in their destruction.

h Mine anger, as it is explained in the next clause; either, 1. towards my People; which shall weaken the *Assyrian*, whose great strength lay there: of which see above, *v.* 5. or, 2. towards the *Assyrian*, with whom God was very angry, *v.* 12, &c. yea, so angry, as not to be satisfied without their destruction, as it follows. *i* As anger commonly doth, when vengeance is fully executed.

26. And the LORD of hosts shall stir up a scourge *k* for him, according to the slaughter of * Midian *l* at the rock of Oreb *m*: and *as* his rod *was* upon the sea *n*, so shall he lift it up after the manner of Egypt *o*.

* Judg. 7. 25. Chap. 9. 4.

k Shall send a destroying Angel, *Isa.* 37. 36. *l* Whom God slew suddenly, and unexpectedly, and in the night, as he did the *Assyrians*. *m* Upon which one of their Chief Princes was slain, and nigh unto which the *Midianites* were destroyed. *n* To smite and divide it, and so to make way both for thy deliverance, and for the destruction of the *Egyptians*. *o* As he did in *Egypt*, to bring his Plagues upon that Land and People.

27. And it shall come to pass in that day, *that* * his burden *p* † shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing *q*.

* Chap. 14. 25. † Heb. *shall remove.*

p The burden of the *Assyrian*; for so it was actively, because imposed by him; though passively it was *Israel*'s burden, as being laid upon him. *q* Out of the respect which I bear to that Holy Unction, which I have established amongst you. And so this may relate either, 1. to the Body of the People, who were in some sort anointed, being made by God *a kingdom of priests, and an holy nation*, Exod. 19. 6. or, 2. to that Sacred Kingdom which God had, by his positive Precept, and solemn Covenant, established in *David* and his Posterity for ever. The *Jews* therefore, and some others, understand this of *Hezekiah*, to whom God had a singular respect, and upon whose Prayers God gave this deliverance, as we read *Isa.* 37. 15, &c. Possibly it might be better understood of *David*, who is oft mentioned in Scripture by the name of God's *anointed*, as *Psal.* 20. 6. & 89. 20. & 132. 17. and elsewhere; and for whose sake God gave many deliverances to the succeeding Kings and Ages, as is expressly affirmed 1 *Kings* 11. 32, 34. 2 *Kings* 8. 19. And, which is more considerable, God declareth, that he would give this very deliverance from the *Assyrian for David's sake*, 2 Kings 19. 34. & 20. 6. But the *Messiah*, I doubt not, is here principally intended, of whom *David* was but a Type; and who was in a peculiar manner *anointed above* all *his fellows*, as is said *Psal.* 45. 7. For he is the Foundation of all the Promises, 2 *Cor.* 1. 20. and of all the Deliverances and Mercies granted to God's People in all Ages; whence this very Prophet makes use of this great Promise of the *Messiah*, as an assurance that God would make good his Promises of particular deliverances from their present or approaching calamities, as *Isa.* 7. 14, &c. and 9. 4, &c. And therefore the Prophet might well say, that God would grant this deliverance for Christ's sake: Especially if it be considered, that this was the very reason why God had promised, and did so constantly perform his Mercy promised unto the Tribe of *Judah*, and unto the House of *David*, until the coming of the *Messiah*, because the *Messiah* was to come of the Tribe of *Judah*, and of the Posterity of *David*, and was to succeed *David* in his Throne and Kingdom; and he was to be known by this Character: and therefore this Tribe and House and Kingdom were to continue, and that in a visible manner, till Christ came.

28. He is come to Ajath *r*, he is passed to Migron: at Michmash he hath laid up his carriages *s*.

r Here the Prophet returns to his former Discourse concerning the *Assyrian* Invasion into *Judah*; which he describes, after the manner of the Prophets, as a thing present, and sets down the several Stages by which he marched towards *Jerusalem*. The places here named are most of them Towns of *Benjamin*, and some of *Judah*, as appears from other Scriptures; of which it is needless to say more in this place. *He*, to wit, *Sennacherib* King of *Assyria*, *is come* in his way to *Jerusalem*. *s* Leaving such things there as were less necessary, that so he might march with more expedition. Heb. *he visited his vessels* or *instruments*: which may be meant of his taking a Survey of his Army and Artillery, to see that all things were ready for his Enterprise.

29. They are gone over the passage *t*: they have taken up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled *u*.

t Some considerable passage then well known; possibly that 1 *Sam.* 14. 5. *u* The people fled to *Jerusalem* for fear of the *Assyrians*.

30. † Lift up thy voice, O daughter of Gallim *x*: cause it to be heard unto Laish, O poor Anathoth.

† Heb. *Cry shrill with thy voice.*

x *Jerusalem* was the Mother-City, and lesser Towns are commonly called *her daughters*, as hath been oft noted.

31. Madmenah is removed, the inhabitants of Gebim gather themselves to flee.

32. As yet shall he remain at Nob that day; he shall shake his hand *y against* the mount of the daughter of Zion, the hill of Jerusalem.

y By way of Commination. But withal he intimates, that he should be able to do no more against it, and that there his proud waves should be stayed, as it is declared in the following Verses, and in the History.

33. Behold the Lord, the LORD of hosts shall lop the bough *z* with terrour *a*: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

z The top-bough, *Sennacherib*; or, *the boughs*, his valiant Souldiers or Commanders of his Army, which he compareth to a Forest, *v.* 18. & 24. *a* With a most terrible and amazing stroke by an Angel.

34. And he shall cut down the thickets of the forest with iron *b*, and Lebanon *c* shall fall || by a mighty one *d*.

|| Or, *mightily.*

b Or, *as with iron*; as the Trees of the Forest are cut down by instruments of Iron. *c* Or, his *Lebanon*, the Pronoun being oft understood in the Hebrew Text: the *Assyrian* Army, which being before compared to a Forest of Wood, and being called his *Carmel* in the Hebrew Text, *v.* 18. may very fitly, upon the same ground, be called his *Lebanon* here; especially considering that the King of *Assyria* is called *a cedar of Lebanon*, Ezek. 31. 3. *d* By a mighty Angel, *Isa.* 37. 36.

CHAP. XI.

AND * there shall come forth *a* a rod *b* out of the stem *c* of * Jesse *d*, and * a branch shall grow *e* out of his roots *f*.

* Zech. 6. 12. Revel. 5. 5. * Acts 13. 23. * Chap. 4. 2. Jer. 23. 5.

a The Prophet having dispatched the *Assyrian*, and comforted God's People with the promise of their deliverance from that formidable Enemy, now he proceeds further, and declares, That God will do greater things than that for them, that he will give them their long-expected and much-desired *Messiah*, and by him will work Wonders of Mercy for them. For this is the manner of the Prophets, to take the occasion of particular deliverances, to fix the People's minds upon their great and everlasting deliverance from all their enemies by the *Messiah*. And having said that the *Assyrian yoke should be destroyed because of the anointing*, *Ch.* 10. 27. he now more particularly explains who that anointed Person was. *b* Or, *twig*, called *a branch* in the next clause. Parents are oft compared to Roots or Trees, and their Children to Branches. He speaks of the most eminent Branch, of that famous Son of a Virgin, *Isa.* 7. 14. of that Wonderful Child, *Isa.* 9. 6. not of *Hezekiah*, as some of the *Jews* and Judaizing Christians conceit; but of the *Messiah*, as will evidently appear from the following description. *c* Or, *trunk*; or rather *stump*: for the word properly signifies a Trunk cut off from the Root: Or, *root*, as the LXX. here render the word, and as it is explained in the next clause. By which he clearly implies, That the *Messiah* should be born of the Royal House of *David*, at that time when it was in a most forlorn and contemptible condition, like a Tree cut down, and whereof nothing is left but a Stump or Root under ground. Which really was the state of *David*'s Family when Christ was born, as is notoriously known; but was in a far better condition when *Hezekiah* was born. *d* He doth not say *of David*, but *of Jesse*, who was a private and mean Person, 1 *Sam.* 18. 18, 23. & 20. 30. to intimate, That at the time of Christ's Birth the Royal Family should be reduced to its primitive obscurity. *e* He speaks of one not yet born, and therefore not of *Hezekiah*, who was born divers years before his Father *Ahaz* (in whose time this Prophecy was delivered) was King, by comparing 2 *Kings* 16. 2. & 18. 2. but of the *Messiah*. *f* Out of one of his Roots, *i. e.* Branches, as this word *root* is sometimes used, by a very usual Figure called a Metonymy, as it is here below, *v.* 10. *Isa.* 53. 2. *Hos.* 14. 5.

2. And the ſpirit of the LORD *g* ſhall reſt upon him *h*, the ſpirit of wiſdom and underſtanding *i*, the ſpirit of counſel and might *k*, the ſpirit of knowledge *l*, and of the fear of the LORD *m*:

g The Holy Ghoſt, wherewith he was anointed, *Acts* 10. 38. and by whom his Mother was overſhadowed, *Luk.* 1. 35. *h* Not only come upon him at certain times, as he did upon the Prophets now and then at his pleaſure, but ſhall have its conſtant and ſetled abode in him; although the ſame Phraſe be ſometimes uſed of other Prophets in an inferiour ſenſe, as *Numb.* 11. 17. 2 *Kings* 2. 15. *i* Which hath theſe Perfections in it ſelf, and confers them upon him. It is neither eaſie, nor at all neceſſary, exactly to diſtinguiſh theſe two Gifts; it is ſufficient that they are neceſſary Qualifications for a Governour, and for a Teacher, both which Offices were to meet in the *Meſſiah*; and it is evident that they ſignifie a practical and perfect Knowledge of all things neceſſary for the diſcharge of his Truſt, and for his own and Peoples Good, and a ſound Judgment, to diſtinguiſh between things that differ. *k* Of Prudence, to give good counſel; and of Might and Courage, to execute it; which are two neceſſary Qualifications of a Ruler. *l* Of the perfect knowledge of the whole Will and Counſel of God, eſpecially that which concerns the Salvation of men, the proſecution whereof was his great Work, as alſo of all ſecret and hidden things, yea of the hearts of men, the knowledge whereof is aſcribed to Chriſt, *Mat.* 9. 4. *Revel.* 2. 23. *m* Not a fear of diffidence or horrour, but of reverence, a care to pleaſe him, and lothneſs to offend him; which well became the *Meſſiah* towards his God and Father.

† Heb. *ſcent*, or, *ſmell*.

3. And ſhall make him of † quick underſtanding *n* in the fear of the LORD *o*, and he ſhall not judge *p* after the ſight of his eyes *q*, neither reprove *r* after the hearing of his ears *s*.

n Heb. *he ſhall make him ſmell*, *i. e.* perceive, as that word is uſed *Judg.* 16. 9. *Job* 39. 25. underſtand or judge, as it is explained in the next clauſe. Or, *his ſmelling ſhall be*. *Smelling* is put for Judging, becauſe the ſenſe of Smelling, where it is quick and good, is more exact and ſure in the judging of its proper objects, than the ſenſes of Seeing and Hearing are. *o* Which is added, either, 1. as the object of his Judging: He is moſt perſpicacious and judicious in the things which concern the *fear*, *i. e.* the Worſhip and Service of God, which he was to order and eſtabliſh in his Church: Or rather, 2. as the Rule and Manner of his Judging, as may be gathered from the oppoſite and following clauſe. So the ſence is, He ſhall not judge raſhly and partially, but conſiderately and juſtly, as the Fear of God obligeth all Judges to do. *p* Of Perſons or Cauſes. And *judging* ſeems to be here Synecdochically put for abſolving or giving Sentence for a perſon, as it is uſed *Pſal.* 7. 9, 11. and in many other places, becauſe this is oppoſed to *reproving* in the next clauſe. *q* According to outward appearance, as men muſt do, becauſe they cannot ſearch mens hearts, 1 *Sam.* 16. 7. or with reſpect of perſons, but with *righteous judgment*, which is oppoſed to *judging by appearance*, Joh. 7. 24. *r* (*i. e.*) Condemn or paſs Sentence againſt a perſon: For Chriſt is here ſuppoſed to be a Judge, and ſo he ſpeaks of a Judicial Reproof. *s* By falſe or uncertain rumours or ſuggeſtions, but ſhall throughly examine all Cauſes, and ſearch out the Truth of things, and the very hearts of men.

* Pſal. 72. 2. Rev. 19. 11. ‖ Or, *argue*. * Job 4. 9. 2 Theſſ. 2. 8. Rev. 1. 16. & 2. 16. & 19. 15. ‖ Or, *word of his mouth*.

4. * But with righteouſneſs ſhall he judge the poor *t*, and ‖ reprove *u* with equity for the meek *x* of the earth: and he ſhall * ſmite *y* the earth *z* with the rod ‖ of his mouth *a*, and with the breath of his lips *b* ſhall he ſlay the wicked *c*.

t Defend and deliver them, as *judging* is oft uſed, as *Deut.* 32. 36. *Jer.* 5. 28. & 22. 13. &c. Or, *judge for the poor*, the Prefix, *lamed*, being underſtood out of the next clauſe, as is uſual in the Hebrew Language. He mentions *the poor*, partly to ſignifie the Juſtice of this Judge, becauſe Humane Judges commonly neglect and oppreſs the Poor; and partly to declare the Nature of Chriſt's Kingdom, and the Quality of his Subjects, who ſhould, for the generality of them, be the poor and contemptible ſort of men, *Mat.* 11. 5. *Jam.* 2. 5. *u* Or, as this word ſeems to be taken *v.* 3. condemn, to wit, their malicious and furious Enemies. *x* On their behalf, or giving Sentence for them. He calls them *meek* whom before he called *poor*, partly to ſhew his Juſtice in defending them who are moſt expoſed to the contempt and injuries of men, and partly to ſignifie that his Subjects ſhould be poor in Spirit as well as in the World, and not poor and proud, as many worldly men are. (*i. e.*) Slay, as this word is uſed *Iſa.* 37. 36. and very commonly, as it is expounded in the next clauſe. *z* The men of the Earth, *the wicked*, as it is in the next branch of the Verſe: fitly called *earth*, either becauſe of their earthly minds and converſations, as they are called *the men of this world*, *that have their portion here* upon the Earth, *Pſal.* 17. 14. or becauſe the far greateſt part of the Inhabitants of the Earth is wicked, *the whole world lies in wickedneſs*, 1 Joh. 5. 19. for which reaſon they are oft called *the world*, as *Joh.* 16. 20. & 17. 9, 25, &c. *a* With his word, which is his Scepter, and *the rod of his power*, Pſal. 110. 2. which is *ſharper than a ſword*, Heb. 4. 12. by the preaching whereof he ſubdued the World to himſelf, and will deſtroy his Enemies, 2 *Theſſ.* 2. 8. This he adds, further to declare the Nature of Chriſt's Kingdom, that it is not of this World, and that his Scepter and Arms are not carnal but ſpiritual, as is ſaid 2 *Cor.* 10. 4. *b* With his Word breathed out of his Lips; whereby he explains what he meant by the foregoing *rod*. *c* Either ſpiritually, by inflicting deadly Plagues upon their Souls; or properly, which he doth very frequently by his terrible Judgments executed upon many of them, and will certainly do, and that fully and univerſally, at his coming to Judgment.

5. And righteouſneſs ſhall be the girdle of his loins *d*, and faithfulneſs the girdle of his reins *e*.

d It ſhall adorn him, and be the Glory of his Government, as a Girdle was uſed for Ornament, *Iſa.* 3. 24. and as an Enſign of Power, *Job* 12. 18. and it ſhall conſtantly cleave to him, in all his Adminiſtrations, *as a girdle cleaveth to a mans loins*, which is the Prophet's Similitude, *Jer.* 13. 11. *e* The ſame thing in other words.

* Chap. 65. 25. Ezek. 34. 25. Hoſ. 2. 18.

6. * The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid *f*: and the calf and the young lion, and the fatling together, and a little child ſhall lead them *g*.

f The Creatures ſhall be reſtored to that ſtate of Innocency in which they were before the Fall of Man. But this is not to be underſtood literally, which is a groſs and vain conceit of ſome *Jews*; but ſpiritually and metaphorically, as is evident. And the ſence of the Metaphor is this; Men of fierce, and cruel, and ungovernable diſpoſitions, ſhall be ſo transformed by the Preaching of the Goſpel, and by the Grace of Chriſt, that they ſhall become moſt humble, and gentle, and tractable, and ſhall no more vex and perſecute thoſe *meek* and *poor* ones mentioned *v.* 4. but ſhall become ſuch as they: of which we have inſtances in *Saul* being made a *Paul*, and in the rugged Jaylor, *Acts* 16. and in innumerable others. But how can this be applied to *Hezekiah* with any colour? *g* They will ſubmit their proud and rebellious Wills to the conduct and command of the meaneſt perſons that ſpeak to them in Chriſt's Name.

7. And the cow and the bear ſhall feed *h*, their young ones ſhall lie down together: and the lion ſhall eat ſtraw *i* like the ox.

h Together, as it follows, without any danger or Fear. *i* The Graſs and Fruits of the Earth, as they did at firſt, *Gen.* 1. 29, 30. and ſhall not devour other living Creatures, as now they do.

8. And the ſucking child ſhall play on the hole of the aſp *k*, and the weaned child ſhall put his hand on the ‖ cockatrice *l* den.

‖ Or, *adders*.

k A moſt fierce and poiſonous Serpent, *Deut.* 32. 33. *Job* 20. 14, 16. which alſo will not be charmed by any Art of Man, *Pſal.* 58. 5. *l* A Serpent of more than ordinary cunning and cruelty, *Prov.* 23. 32. The meaning is, They ſhall not fear to be either deceived or deſtroyed by thoſe who formerly watched all opportunities to do it.

* Job 5. 23. Iſa. 35. 9. * Hab. 2. 14.

9. * They ſhall not hurt nor deſtroy in all my holy mountain *m*: * for the earth *n* ſhall be full of the knowledge of the LORD *o*, as the waters cover the ſea *p*.

m In *Zion*, in my Church. Where-ever the Goſpel comes and prevails, it will have this effect. *n* Metonymically put for the Inhabitants of the Earth; and as before it was uſed for the greater part, *v.* 4. ſo here it is uſed for the better part of the World. *o* Of ſaving and practical Knowledge. Whereby he intimates, That all the ſavageneſs and malignity which is in wicked men towards true Chriſtians, proceeded from their deep ignorance, and particularly from ignorance of God; and withal, that a right Knowledge of God will make a marvellous and thorow Change in the Diſpoſitions and Converſations of men. *p* The Chanel of the Sea, the thing contained being put for

for the thing containing, by a Metonymy common in Scripture, and all Authors.

10 ¶ And in that day there shall be a root *q* of Jesse, which shall stand for an ensign *r* of the people *s*: to it shall the * Gentiles seek *t*, and his rest *u* shall be † glorious *x*.

* Rom. 15. 10, 12.
† Heb. *glory*.

q A Branch growing upon the Root: of which see on *v.* 1. *r* Shall grow up into a great and high Tree, shall become a visible and eminent Ensign. *s* Which not only the *Jews*, but all Nations, may discern, and to which they may, and shall resort. *t* As the Gospel shall be preached to the Gentiles, so they shall receive it, and believe in the *Messiah*. *u* His Resting-place, as this word frequently signifies, as *Gen.* 8. 9. & 49. 5. *Psal.* 132. 8, 14. *Isa.* 34. 14. *Mic.* 2. 10. his Temple or Church, the place of his Presence and Abode. *x* Shall be filled with greater Glory than the Jewish Tabernacle and Temple were; of which see on *Hag.* 2. 9. only this Glory shall be spiritual, consisting in glorious Ordinances, in the plentiful Effusions of the excellent Gifts, and Graces, and Comforts of the Holy Spirit.

11. And it shall come to pass in that day, *that* the Lord shall set his hand again the second time *y*, to recover the remnant of his people which shall be left, * from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea *z*.

* Zech. 10. 10, 11.

y The first time, to which this word *second* relates, seems to be either, 1. the Deliverance out of *Egypt*, as most both Jewish and Christian Interpreters understand it: And then this second Deliverance must be that out of *Babylon*: Or, 2. the Deliverance out of *Babylon*: And then this second Deliverance must be in the days of the *Messiah*. Which, with submission to better Judgments, seems to me more probable; 1. because that first Deliverance is supposed to be, like the second, a Deliverance of the Remnant of this People from several Countries, into which they were dispersed: whereas that out of *Egypt* was a Deliverance not of a Remnant, but of the whole Nation, and that out of *Egypt* only: 2. because this second Deliverance was universal, extending to the generality of the Out-casts and Dispersed ones, both of *Israel* or the Ten Tribes, and of *Judah* or the Two Tribes, as is evident from *v.* 12, 13. whereas that out of *Babylon* reached only to the Two Tribes, and to some few of the Ten Tribes which were mixed with them, as is acknowledged both by *Jews* and Christians: 3. because this second Deliverance was given them in the days of the *Messiah*, and did accompany or follow the Conversion of the Gentiles, as is evident from *v.* 9, 10. whereas that out of *Babylon* was long before the coming of the *Messiah*, and the calling of the Gentiles. *z* From all places both far and near, into which either the Ten Tribes or the Two Tribes were carried Captives; for the places of both their Captivities are here named. Of which it is needless to discourse particularly, because they are well known, and have been considered in former Texts. Only *Pathros* was not named before; and that was a Province in *Egypt*, which yet is sometimes distinguished from *Egypt* strictly so called. See on *Jer.* 44. 1, 15. *Ezek.* 29. 14. & 30. 14.

12. And he shall set up an ensign for the nations *a*, and shall assemble the outcasts *b* of Israel *c*, and gather together the dispersed of Judah from the four † corners of the earth.

† Heb. *wings*.

a All Nations, Jews and Gentiles, who shall then embrace the true Faith and the *Messiah*, as was said *v.* 10. *b* That were driven and banished out of their own Land, into Foreign parts, as the word implies. *c* Strictly so called, or of the Ten Tribes, as is manifest both from their opposition to *Judah* in this Verse, and from the mention of *Ephraim* in the next Verse.

13. * The envy also of Ephraim *d* shall depart *e*, and the adversaries of Judah *f* shall be cut off: * Ephraim shall not envy Judah, and Judah shall not vex Ephraim *g*.

* Jer. 3. 18. Ezek. 37. 16, 22. Hos. 1. 11. * Chap. 9. 21.

d (*i.e.*) Of the Ten Tribes, frequently called by the name of *Ephraim*, as hath been already and frequently observed, between whom and *Judah* there were great Emulations and Contentions. *e* Of Enemies they shall be made Friends, and of Wolves, Lambs; as was said before on *v.* 6. they shall be united together in one Church, under the *Messiah*, keeping the Unity of the Spirit in the bond of peace. *f* Not the Body of *Ephraim*, for they are supposed to be reconciled, and they shall not be cut off, but live in love with *Judah*, as we see by the next clause; but those few of them which possibly may continue in their Enmity against them, together with all the rest of their Adversaries. *g* Not only all outward Hostilities shall cease, but also their inward Animosities.

14. But they shall flie upon the shoulders *h* of the Philistims toward the West, they shall spoil † them *i* of the East together: † they shall lay their hand upon Edom and Moab, † and the children of Ammon shall obey them.

† Heb. *the children of the East*.
† Heb. *Edom and Moab* shall be *the laying on of their hand*.
† Heb. *the children of Ammon their obedience*.

h Either it is a Metaphor from Birds and Beasts of prey, which commonly fasten upon the shoulders of Cattel; or from Wrestlers, who endeavour to catch hold of their Adversaries shoulders, that they may throw them down. Or, *shoulder* is put for *a side*, as *Numb.* 34. 11. *Jos.* 15. 8, 10. or, for a part or quarter of a Country, as *Deut.* 33. 12. *i* They shall subdue them. Which is to be understood of the spiritual Victory which the Jewish *Messiah* shall obtain by his Apostles and Ministers over all Nations, in bringing them to the obedience of his Gospel. For it is the manner of the Prophets to speak of the spiritual things of the Gospel under such corporeal Representations.

15. And the LORD shall utterly destroy *k* the tongue of the Egyptian sea *l*, and with his mighty wind shall he shake his hand *m* over the river *n*, and shall smite it in the seven streams *o*, and make *men* go over † dry-shod.

† Heb. *in shoes*.

k Shall not only divide it, as of old, but will quite dry it up, that it may be an High-way, as it is explained in the next Verse. *l* The Red Sea, which may well be called *the Egyptian Sea*, both because it borders upon *Egypt*, and because the *Egyptians* were drowned in it, which is called *a tongue* in the Hebrew Text, *Jos.* 15. 2, 5. as having some resemblance with a Tongue: for which reason the name of *tongue* hath been given by Geographers to Promontories of Land which shoot forth into the Sea, as this Sea did shoot out of the Main Ocean into the Land. *m* He alludes to *Moses* his shaking of his hand with the Rod of God in it over the Sea. *n* To wit, of *Egypt*, *Nilus*, as appears both from the foregoing and from the following words. *o* For which *Nilus* is famous in all Authors, and by which it emptieth it self into the Sea.

16. And * there shall be an high-way for the remnant of his people, which shall be left from Assyria *p*, * like as it was to Israel in the day that he came up out of the land of Egypt.

* Chap. 19. 23.
* Exod. 14. 26, 29.

p As there was another High-way from *Egypt*, in the former Verse. So the sence is, That all impediments shall be removed, and a way made for the Return of God's *Israel* from all parts of the World. He mentions *Assyria*, because thither the Ten Tribes were carried, 2 *Kings* 17. 23. whose case seemed to be most desperate.

CHAP. XII.

AND in that day *a* thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me.

a When this great Work of the Reduction of God's *Israel*, and of the Conversion of the Gentiles, promised in the foregoing Chapter, shall be fulfilled.

2. Behold, God *is* my salvation *b*: I will trust and not be afraid; for the LORD JEHOVAH *is* my * strength and *my* song, he also is become my salvation.

* Exod. 15. 2. Psal. 118. 14.

b My Salvation hath not been brought to pass by man, but by the Almighty Power of God.

3. Therefore with joy shall ye draw * water out of the wells of salvation *c*.

* Joh. 4. 14. & 7. 37, 38.

c Your thirsty and fainting Souls shall be filled with Divine Graces and Comforts, which you may plentifully draw from God, in the use of Gospel-Ordinances, which was oft signified by *water*, both in the Old and in the New Testament. He seems to allude to the State of *Israel* in the Wilderness, where when they had been tormented with Thirst, they were greatly refreshed and delighted with those Waters which God so graciously and wonderfully afforded

forded them in that day and barren Land, *Numb.* 20. 11. & 21. 16, 17, 18.

* 1 Chr. 16. 8. Pſal. 105. 1. ‖ Or, *proclaim his name.*

4. And in that day ſhall ye ſay, * Praiſe the LORD, ‖ call upon his name, declare his doings among the people *d*, make mention that his name is exalted.

d In all the earth, as it follows *v.* 5. unto the Gentile world, who ſhall partake in the Bleſſing, and will joyn with you in the praiſing of God for it.

† Heb. *excellency.*

5. Sing unto the LORD, for he hath done † excellent things: this *is* known in all the earth *e*.

e The Knowledge of this glorious Work of our Redemption by the *Meſſiah* ſhall no longer be confined to *Iſrael*'s Land, as it hitherto hath been; but ſhall reach to all Nations.

* Chap. 54. 1. Zeph. 3. 14. † Heb. *inhabiteſs.*

6. * Cry out and ſhout, thou † inhabitant of Zion: for great *is* the holy One of Iſrael in the midſt of thee.

CHAP. XIII.

* Chap. 21. 1. & 47. 1. *Jer.* 50. & 51.

THE * burden *a* of Babylon *b* which Iſaiah the ſon of Amoz did ſee.

a This Title is commonly given to ſad Prophecies, which indeed are grievous Burdens to them upon whom they are laid, See 2 *Kings* 9. 25. *Jer.* 23. 33, 36. *b* Of the City and Empire of *Babylon* by *Cyrus*, for their manifold and great Sins, and in order to the Deliverance of his People.

* Chap. 18. 3.

2. * Lift ye up a banner *c* upon the high mountain *d*, exalt the voice unto them *e*, ſhake the hand *f*, that they may go into the gates of the nobles *g*.

c To gather Soldiers together for this Expedition. *d* Whence it may be diſcerned at a conſiderable diſtance. Withal he ſeems to intimate, that their Enemies ſhould come from the Mountainous Country of *Media*. *e* To the *Medes*, who are named below, *v.* 17. *f* Becken to them with your Hand, that they may come to this Service. *g* That they may go and fight againſt *Babylon*, and take it, and ſo enter into the Palaces of the King, and of his Princes, and ſpoil them at their pleaſure; which the *Medes* and *Perſians* did. The manner of Expreſſion implies how eaſily and expeditiouſly they did their Work, that, like *Caſar*, they might ſay, they onely came, and ſaw, and overcame.

‖ Or, *prepared ones.* Jer. 6. 4.

3. I have commanded my ‖ ſanctified ones *h*, I have alſo called my mighty ones *i* for mine anger, *even* them that rejoyce in my highneſs *k*.

h The *Medes* and *Perſians*, fitly ſo called, becauſe they were ſolemnly deſigned and ſet apart by God for his own Service, and for this holy Work of executing his juſt Vengeance upon them. *i* Thoſe whom I have made Mighty for this Work. *k* Or, as others render it, *in my glory*, materially conſidered, to wit, in the doing of that Work which tends much to the advancement of my Glory, in deſtroying of the *Babylonian* Empire. For otherwiſe the *Medes* had no regard to God nor to his Glory, but onely to their own carnal Ends.

† Heb. *the likeneſs of.*

4. The noiſe of a multitude in the mountains, † like as of a great people: a tumultuous noiſe of the kingdoms of nations *l* gathered together: the LORD of hoſts muſtereth the hoſt of the battel.

l The *Medes* and *Perſians*, and other Nations which ſerved under them in this War, of which ſee *Jer.* 25. 14. & 27. 7. & 50. 41.

5. They come from a far Country, from the end of heaven *m*, *even* the LORD, and the weapons of his indignation *n*, to deſtroy the whole land *o*.

m From the ends of the Earth under Heaven, as *Matt.* 24. 30. Which is not to be underſtood ſtrictly and properly, but popularly and hyperbolically, as ſuch Expreſſions are commonly uſed in Sacred and Profane Authors. And yet in ſome reſpects this might be truly ſaid of *Perſia*, which on the South-ſide was bounded by the Main Ocean; as for the ſame reaſon *Sheba*, a Part of *Arabia*, is called *the uttermoſt parts of earth*, *Matt.* 12. 42. *n* The *Medes* and *Perſians*, who were but a Rod in God's Hand, and the Inſtruments of his Anger, as was ſaid of the *Aſſyrian*, *Iſa.* 10. 5. *o* To wit, of *Babylon*, of which he is now ſpeaking.

* Job 31. 23. Joel 1. 15.

6. ¶ Howl ye, for the day of the LORD *is* at hand; * it ſhall come as a deſtruction *p* from the Almighty *q*.

p Or rather, *a deſtruction* or *devaſtation ſhall come*, as the *LXX.* and *Vulgar Latin* render it. For this was not *as a deſtruction*, but was a Deſtruction indeed. And the Particle *as* is ſeldom uſed to expreſs not the likeneſs, but the reality of the thing, as *Job.* 1. 14. and oft elſewhere. *q* Who fighteth for your Adverſaries, and againſt you, and therefore your Deſtruction is unavoidable.

‖ Or, *fall down.*

7. Therefore ſhall all hands ‖ be faint, and every mans heart ſhall melt.

† Heb. *wonder.* † Heb. *every man at his neighbour.* † Heb. *faces of the flames.*

8. And they ſhall be afraid: pangs and ſorrows ſhall take hold of them, they ſhall be in pain as a woman that travelleth: they ſhall † be amazed † one at another *r*, their faces *ſhall be* as † flames *ſ*.

r To ſee ſo populous and impregnable a City as *Babylon* was, ſo eaſily and unexpectedly taken. *ſ* Heb. *faces of flame*, either pale with Fear, or inflamed with Rage and Torment, as men in miſery frequently are. Some render it *the faces of Lehabim*, a People deſcending from *Mizraim*, *Gen.* 10. 13. 1 *Chron.* 1. 11. *i.e.* black with pain, as men uſe to be: of which ſee *Joel* 2. 6. *Nah.* 2. 10.

9. Behold, the day of the LORD cometh, cruel both with wrath and fierce anger *t*, to lay the land deſolate; and he ſhall deſtroy the ſinners thereof *u* out of it.

t Divers Words are heaped together, to ſignifie the extremity of his Anger. *u* The Inhabitants of that City, who were guilty of ſo much Idolatry and Cruelty, and all ſorts of Luxury.

* Ezek. 32. 7. Joel 2. 31. & 3. 15. Mat. 24. 29. Mar. 13. 24. Luk. 21. 25.

10. For the ſtars of heaven, and the conſtellations *x* thereof ſhall not give their light: the ſun ſhall be * darkned *y* in his going forth *z*, and the moon ſhall not cauſe her light to ſhine.

x Which conſiſt of many Stars, and therefore give a greater light. *y* Either, 1. properly and really, by an Eclipſe; for Prodigies in Heaven do ſometimes go before or accompany great and publick Calamities upon Earth: or, 2. figuratively, and in appearance. All things ſhall look darkly and diſmally; men ſhall have no comfort nor hope. See the like Deſcriptions of a moſt calamitous State, *Iſa.* 5. 30. & 34. 4. *Joel* 2. 10, 31, &c. *z* As ſoon as he riſeth, when he is moſt welcom to men, and giveth them hopes of a pleaſant Day. As ſoon as they have any appearance or hope of amendment, they ſhall be inſtantly diſappointed.

† Heb. *viſit evil upon the world, and upon the wicked their iniquity.*

11. And I will † puniſh the world *a* for *their* evil, and the wicked for their iniquity; and I will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible *b*.

a The *Babyloniſh* Empire, which is called *the world*, as the *Roman* Empire afterward was, *Luk.* 2. 1. becauſe it was extended to a great part of the World, and becauſe it was vaſtly populous, and *Babylon* it ſelf looked more like a World than one City. *b* Of them who formerly were very terrible for their great Power and Cruelty.

12. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir *c*.

c The City and Nation ſhall be ſo depopulated, that few men ſhall be left in it.

‖ Or, *through.*

13. Therefore I will ſhake the heavens, and the earth ſhall remove out of her place *d* in ‖ the wrath of the LORD of hoſts, and in the day of his fierce anger.

d A Poetical and Prophetical Deſcription of great Horrour and Confuſions, as if Heaven and Earth were about to meet together.

14. And

14. And it *e* shall be as the chased roe *f*, and as a sheep that no man taketh up *g*: they shall every man *h* turn to his own people, and flee every one into his own land.

e To wit, *Babylon*. *f* Fearful in it self, especially when it is pursued by the Hunter. *g* In a most forlorn and neglected condition. *h* Those Souldiers of other and more warlike Nations, whom she had hired to assist her; which she used to do at other times, but especially upon this great occasion: of which see on *Jer.* 50. 16. & 51. 9.

15. Every one *that is* found *i* shall be thrust through: and every one *that is* joyned *unto them*, shall fall by the sword.

i In *Babylon*, at the taking of it. The Expectation whereof made them flee away with all speed.

* Psal. 137. 9. Nahum 3. 10.

16. Their children also shall be * dashed to pieces before their eyes *k*, their houses shall be spoiled, and their wives ravished.

k As a just Recompence for the like Cruelty acted by them upon the Jews, 2 *Chron.* 36. 17. which also was foretold *Psal.* 137. 9.

* Jer. 51. 11.

17. Behold, * I will stir up the Medes *l* against them, which shall not regard silver, and *as for* gold, they shall not delight in it *m*.

l Under whom he comprehends the *Persians*, who were their Neighbours, and Confederates in this Expedition. *m* Which is to be understood comparatively. They shall more eagerly pursue the Destruction of the People, than the getting of Spoil; whereby it shall appear, that they are onely the Executioners of my Vengeance against them; they will accept no Ransom to save their Lives.

18. *Their* bows *n* also shall dash the young men to pieces *o*, and they shall have no pity on the fruit of the womb; their eye shall not spare children.

n Under which are comprehended their Arrows, and possibly other Weapons of War; for so generally sometimes is *the bow* used in Scripture, as 2 *Sam.* 1. 18. *Psal.* 78. 9. *Isa.* 41. 2. *o* Or, *shall pierce the young men through*, as the *Chaldee* render it.

19. ¶ And Babylon the glory of kingdoms *p*, the beauty of the Chaldees excellency *q*, shall be † as when God overthrew * Sodom and Gomorrha *r*.

† Heb. *as the overthrowing.* * Gen. 19. 24. Deut. 29. 23. Jer. 49. 18. & 50. 40.

p Which once was the most noble and excellent of all the Kingdoms then in being, and was more glorious than the succeeding Empires, whence it was represented by the *head of gold*, *Dan.* 2. 37. *q* The famous and beautiful Seat of the *Chaldean* Monarchy. *r* Shall be totally and irrecoverably destroyed, as is more fully expressed in the following Verses. Which yet was not done immediately upon the taking of the City by *Darius* and *Cyrus*, but was fulfilled by degrees, as is confessed by Historians, and appears this day.

20. It shall never be inhabited *s*, neither shall it be dwelt in from generation to generation: neither shall the Arabian *t* pitch tent there, neither shall the shepherds make their fold there.

s After the Destruction threatned shall be fully accomplished. *t* Who dwelt in Tents, and wandred from place to place, where they could find Pasture; but shall avoid this place, either because the Land, once noted for great Fruitfulness, is now become Barren; or because the Land is accursed by God, and abhorred by all men; or for fear of the Wild Beasts, as it follows.

† Heb. *Ziim.* † Heb. *Ochim.* ‖ Or *Ostriches.* † Heb. *daughters of the owl.*

21. But † wild beasts of the desert shall lie there *u*, and their houses shall be full of † doleful creatures, and ‖ † owls shall dwell there, and satyrs shall dance there *x*.

u The Land being forsaken by Men, shall be possessed by Wild Beasts, which love solitary places. *x* What the *Hebrew* Words used here, and in the next Verse, signifie, the Learned may see in my *Latin Synopsis*; and for others, it may suffice to know that in which all the Learned agree, that these are frightful and solitary Creatures: Of which if I should particularly discourse, I should rather perplex than edifie the Vulgar Reader.

22. And † the wild beasts of the islands shall cry in their ‖ desolate houses, and dragons in *their* pleasant places: and her time is near to come *y*, and her days shall not be prolonged *z*.

† Heb. *Ziim.* ‖ Or, *palaces.*

y So it was, though not according to Man's rash Judgment, and impatient Expectation, yet according to God's Estimation, and to the Eye of Faith, whereby *Abraham* saw Christ's Day as present, many Ages before it came, *Joh.* 8. 56. and comparatively; for it hapned within Two hundred years; which is but a small proportion of Time, if it be compared either with the foregoing or following Ages of the World, or with the immense duration of Eternity, from whence it was decreed by God, and therefore might well be said now to be near the Accomplishment of it. In like manner the Apostles speak of the Day of Judgment as near in their time, though it was at many Ages distance. *z* Beyond the time prefixed and appointed by God. Compare *Habak.* 2. 3.

CHAP. XIV.

FOR the LORD will have mercy on Jacob *a*, and * will yet chuse *b* Israel, and set them in their own land: and the stranger shall be joyned with them, and they shall cleave to the house of Jacob *c*.

* Zech. 1. 17. & 2. 12.

a God will pity and deliver his People; and therefore will destroy *Babylon*, which hinders it, and set up *Cyrus*, who shall promote it. *b* Will renew his Choice of them; for he had refused and rejected them. *c* So they did in part at their coming from *Babylon*, being thereunto moved either by the Favour which the Jews had in the *Persian* Court, or by the consideration of their wonderful Deliverance, and that exactly in the time designed by their Holy Prophets. But what was then begun, was more fully accomplished at the coming of the *Messiah*.

2. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD, for servants and hand-maids: and they shall take them captives, † whose captives they were, and they shall rule over their oppressours *d*.

† Heb. *that had taken them captives.*

d Which they might do literally, and sometimes did, after their Return into their own Land, either by their Power with the *Persian* Monarchs, as in the days of *Cyrus* and *Darius*, and especially of *Ahasuerus*; or by their own Prowess, as in the time of the *Maccabees*. But this was more evidently and eminently verified in a Spiritual sence, in the days of the Gospel, when the Apostles and other Ministers, who were of the Jewish Nation, conquered a great part of the Gentile-world to the Worship and Obedience of their *Messiah*.

3. And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear *e*, and from the hard bondage wherein thou wast made to serve:

e For besides their present hard Service, they were in perpetual fear of further Severities and Sufferings, at the pleasure of their cruel Lords and Masters.

4. ¶ That thou * shalt take up *f* this ‖ proverb against the king of Babylon, and say, How hath the oppressour ceased *g*? the ‖ golden city *h* ceased.

* Hab. 2. 6. ‖ Or, *taunting speech.* ‖ Or, *exactness of gold.*

f Into thy Mouth, as it is fully expressed *Psal.* 50. 16. *g* This is spoken by way of Astonishment and Triumph, Who would have thought this possible? *h* As they used to call themselves; which therefore he expresseth here in a Word of their own Language.

5. The LORD hath broken * the staff of the wicked, *and* the scepter of the rulers *i*.

* Psal. 125. 3.

i This is an Answer to the foregoing Question. It is God's own Work, and not Man's; and therefore it is not strange that it is accomplished.

6. He who smote the people in wrath with † a continual stroke; he that ruled the nations in anger *k*, is persecuted, *and* none hindreth *l*.

† Heb. *a stroke without removing.*

k With Rigour, and not with Clemency, as many Conquerours have done. *l* Neither the *Babylonians* themselves, nor

nor their Confederates, could withstand the Power of the *Medes* and *Persians*.

7. The whole earth *m* is at rest *and* is quiet: they break forth into singing.

m The Inhabitants and Subjects of that vast Empire, who groaned under their cruel Bondage.

8. Yea, the fir-trees rejoyce at thee, *and* the cedars of Lebanon *n*, *saying*, since thou art laid down, no feller is come up against us.

n Which were felled down for the service of her Pride and Luxury, but now are suffered to stand and flourish. It is a Figure usual in Sacred and Profane Writers, called *Prosopopœia*.

‖ Or, *the grave*. † Heb. *leaders*. ‖ Or, *great goats*.

9. ‖ Hell *o* from beneath is moved for thee, to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the † ‖ chief ones *p* of the earth; it hath raised up from their thrones *q* all the kings of the nations.

o Or, *the grave*, as the same Word is rendred *v.* 11. and in innumerable other places; to which he elegantly ascribeth Sense and Speech, as Poets and Oratours frequently do. *p* Heb. *the he-goats*; which lead and govern the Flock. *q* From their several Graves, which he seems to call their *thrones* by way of Irony or Derision, the onely Thrones now left to them, Thrones both paved and covered with Worms, as is noted *v.* 11. in stead of their former Thrones made of Ivory or Silver, and adorned with Gold and Precious Stones.

10. All they shall speak and say unto thee, Art thou *r* also become weak as we? art thou become like unto us?

r Who wast King of Kings, and far superiour to us in Power and Authority, that didst neither fear God nor reverence Man, that *didst slay whom thou wouldest, and keep alive whom thou wouldest*, *Dan.* 5. 19.

† Heb. *hell*.

11. Thy pomp is brought down to † the grave *s*, *and* the noise of thy Viols *t*: the worm is spread under thee *u*, and the worms cover thee.

s All thy Glory is lost and buried with thee. *t* All thy musical and melodious Instruments, which were much used in *Babylon*, *Dan.* 3. 5, 7, 10. and were doubtless used in *Belshazzar*'s Solemn Feast, *Dan.* 5. 1. at which time the City was taken; to which possibly the Prophet here alludes. *u* In stead of those rich and stately Carpets upon which thou didst frequently tread.

‖ Or, *O day-star*.

12. How art thou fallen from heaven *x*, ‖ O Lucifer *y*, son of the morning *z*? *how* art thou cut down to the ground, which didst weaken the nations?

x From the heighth of thy Glory and Royal Majesty, as Kings are sometimes called *gods* in Scripture, so their Palaces and Thrones may be fitly called their *heavens*. *y* Which properly is a bright and eminent Star, which ushers in the Sun and the Morning; but is here metaphorically taken for the high and mighty King of *Babylon*. And it is a very usual thing, both in Prophetical and in Profane Writers, to describe the Princes and Potentates of the World under the Title of the Sun or Stars of Heaven. Some understand this Place of the Devil; to whom indeed it may be mystically applied: But as he is never called by this Name in Scripture, so it cannot be literally meant of him, but of the King of *Babylon*, as is undeniably evident from the whole Context, which certainly speaks of one and the same Person, and describes him as plainly as Words can do it. *z* The Title of *son* is given in Scripture not onely to a Person or Thing begotten or produced by another, but also in general to any thing which is any way related to another; in which sence we read of *a son of stripes*, *Deut.* 25. 2. *the son of a night*, *Jonah* 4. 10. *a son of perdition*, *Joh.* 17. 12. and, which is more agreeable to the present Case, *the sons of Arcturus*, *Job* 38. 32.

13. For thou hast said in thine heart, I will ascend into heaven *a*, I will exalt my throne above the stars of God *b*: I will sit also upon the mount of the congregation *c*, in the sides of the North *d*.

a I will advance my self above the State of a weak and mortal Man. Great Monarchs are easily induced, by their own vain Imaginations, and the Flattery of their Courtiers, to entertain an Opinion of their own Divinity; so far, that many of them have received and required Divine Worship to be paid to them. *b* Either, 1. above all other Kings and Potentates whom God hath set up; or, 2. above the most eminent Persons of God's Church and People, who are frequently called *stars*, as *Dan.* 8. 10. *Revel.* 1. 16, 20. & 12. 1. which sence the next Words favour. *c* I will establish my Royal Throne upon Mount *Sion*, where the Jews meet together to worship God. *d* This is added as a more exact Description of the Place of the Temple, which stood upon Mount *Moriah*, which was Northward from the Hill of *Zion* strictly so called, and was a part of the Hill of *Zion* largely so called. See on *Psal.* 48. 2.

14. I will ascend above the heights of the clouds *e*, I will be like the most high *f*.

e To wit, into Heaven, as he said *v.* 13. *f* In the uncontrollableness of my Power, and the universal Extent of my Dominion over all the Earth.

15. Yet thou shalt be brought down to hell, to the sides of the pit.

16. They that see thee, shall narrowly look upon thee *g*, *and* consider thee, *saying*, *Is* this the man that made the earth *h* to tremble, that did shake kingdoms?

g As hardly believing their own Eyes, because this Change seemed impossible to them. *h* All the Nations of the Earth.

17. *That* made the world as a wilderness, and destroyed the cities thereof, *that* ‖ opened not the house of his prisoners ***?

‖ Or, *did not let his prisoners loose homeward*.

*** Whereby he signifies both his irresistible Power, and his continued Cruelty. He neither was willing to give them any Liberty or Ease, nor could any force him to do it.

18. All the kings of the nations, *even* all of them *i* lie in glory, every one in his own house *k*.

i Other Kings most commonly do, as the Word *all* is frequently used. *k* Are buried in their own Sepulchres, having stately Monuments erected to their Honour and Memory.

19. But thou art cast out of thy grave *l*, like an abominable branch *m*: *and* as the raiment *n* of *those that are* slain, thrust through with a sword, that go down to the stones of the pit *o*, as a carcase trodden under feet *p*.

l Or, *cast from thy grave* or *burying-place*. Which very probably hapned to *Belshazzar*, who was slain in the Night, *Dan.* 5. 30. when his People had neither opportunity nor heart to bestow an honourable Interment upon him, and the Conquerours would not suffer them to do it. *m* Like an useless and rotten Twig of a Tree, which he that pruneth the Trees cutteth off, and casteth away with abhorrency, and suffers to lie rotting more and more upon the Ground: Or, like a degenerate Plant of a noble Vine, which is abominable. *n* Which, being cut and mangled, and besmeared with Mire, and defiled with Blood, was cast away with contempt, and abominated as an unclean thing, as it was in divers respects, in that Age and State of the Church. *o* Which Persons being slain, they, together with their Garments, are cast into some Pit. He saith, *to the stones of the pit*, either because such Bodies are commonly thrown into the next Pits, and Pits were frequently made by digging Stones out of their Quarries; or because there usually are a great number of Stones in the bottoms of Pits, either naturally, or being cast in thither upon divers occasions; and when dead Bodies are cast in thither, men use to throw an heap of Stones upon them. *p* Neglected, like such a Carcass. Or, this might literally happen to *Belshazzar*'s dead Body, through Military Fury and Contempt, or from other Causes.

20. Thou shalt not be joyned with them *q* in burial, because thou hast destroyed thy land, *and* slain thy people *r*: * the seed of evil doers *s* shall never be renowned *t*.

* Job 18. 19. Psal. 21. 10. & 37. 28. & 109. 13.

q Not in place; for so the Kings of several Nations did not use to be joyned in the same Sepulchre; but in Condition,

dition, not be buried as they are. *r* Thou haſt exerciſed great Tyranny and Cruelty, not onely to thine Enemies, but even to thine own Subjects. Which it is more than probable *Belſhazzar* did, and it is certain that his Parents and Predeceſſors had done, whoſe Sins contributed, together with his, to bring down God's Judgments upon that Empire. *s* Such as *Belſhazzar* was, being deſcended from that *Nebuchadnezzar* who had made ſuch horrid Slaughters and Devaſtations in the World, meerly to gratifie his own inſatiable Luſts, and who had been ſo impious towards God and his Temple, and ſo bloody towards his Church and People. *t* Or, *ſhall not be renowned for ever*. Although I have long born with thee and thy Family, and ſuffered them to get a great Name in the World, yet I will now put a period to the Renown of thy Family and Empire.

* Exod. 20. 5. Matt. 23. 35.

21. Prepare ſlaughter for his children *u* * for the iniquity of their fathers *x*; that they do not riſe *y*, nor poſſeſs the land, nor fill the face of the world with cities *z*.

u O ye *Medes* and *Perſians*, cut off all the Branches of the Royal Family of *Babylon*. *x* In the Guilt whereof the Children are juſtly involved, partly becauſe of that Community of Nature and Intereſt which is between Parents and Children, which makes them for the moſt part bear a ſhare with them, as in their Rewards and Advantages, ſo alſo in their Puniſhments and Miſeries; and partly becauſe they juſtified their Sins by their impenitency, and Imitation of their wicked Example. *y i.e.* Not recover their former Splendour and Power. *z* Erected by them, either as Inſtruments of Tyranny, to keep the Country round about them in Slavery; or as Monuments of their Power and Riches, as *Babylon* was, *Dan.* 4. 30.

22. For I will riſe up againſt them, ſaith the LORD of hoſts, and cut off from Babylon the name, and remnant *a*, and ſon, and nephew, ſaith the LORD.

a The Remembrance of thoſe that are dead, and the Perſons of thoſe who yet ſurvive.

* Ch. 34. 11. Zeph. 2. 14.

23. * I will alſo make it a poſſeſſion for the bittern *b*, and pools of water *c*: and I will ſweep it with the beſom of deſtruction, ſaith the Lord of hoſts.

b A great Water-fowl, which thruſting its Bill into ſome broken Reed, or other hollow thing, makes a great noiſe; which alſo delights in ſolitary places, as alſo in Wateriſh Grounds, ſuch as thoſe were about *Babylon*. Others render the Word *Hedg-hog*, or *Porcupine*: But this being not conſiderable in it ſelf, nor at all neceſſary for the clearing of the Text, I ſhall not trouble the *Engliſh* Reader with my Diſcourſe about it: And the Learned may conſult my *Latin Synopſis*. *c* The Ground about *Babylon* was of it ſelf very moiſt and wateriſh, becauſe of the great River *Euphrates* running by it, which was kept from overflowing the Country with great Charge and Labour; which being neglected, as it muſt needs be when the City was deſtroyed and diſpeopled, it was eaſily turned into Pools of Water.

24. ¶ The LORD of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, ſo ſhall it ſtand *d*:

d I will not repent of this Threatning, as I did of that againſt *Nineveh*, *Jonah* 3. 4, 10. And this ſolemn Oath is added to confirm the Faith of God's People, becauſe otherwiſe the Deſtruction of this vaſt and mighty Empire might ſeem incredible. But it is to be diligently obſerved, that this Verſe doth not onely concern this preſent Prophecy of *Babylon*'s Deſtruction by the *Medes* and *Perſians*, but is alſo to be extended unto the foregoing Prophecy concerning the Overthrow of *Sennacherib* and the *Aſſyrian* Hoſt, *ch.* 10. as appears by the next Verſe, where the ſum of that Prophecy is repeated. Nor is this any Digreſſion, but very pertinent to the main Deſign and Buſineſs of this Chapter; inaſmuch as the Overthrow of that great *Aſſyrian* Hoſt, and of the Deliverance of God's People at that time, was a Pledge of the certain Accompliſhment of that future Deſtruction of the City and Empire of *Babylon*, and of their Deliverance out of that Captivity.

* Nah. 1. 11, 13, 13.

25. * That I will break the Aſſyrian *e* in my land *f*, and upon my mountains *g* tread him under foot: then ſhall his yoke depart from off them, and his burden depart from off their ſhoulders *h*.

e *Sennacherib*, and his *Aſſyrian* Army. *f* In *Judea*, which is my Land in a peculiar manner, being choſen by me, and conſecrated to my Uſe and Service, and inhabited by my People. *g* In my Mountainous Country, for ſuch *Judea* was, *Deut.* 8. 9. *Pſal.* 133. 3. *Ezek.* 6. 2, 3. & 39. 2, 4, 17. eſpecially about *Jeruſalem*, *Pſal.* 125. 2. upon ſome of which probably his Army was lodged. *h* Which Words are repeated from *Iſa.* 10. 27. where they are explained.

26. This *is* the purpoſe *that is* purpoſed upon the whole earth *i*: and this *is* the hand *k* that is ſtretched out upon all the nations.

i Upon this vaſt Empire, now in the hands of the *Aſſyrians*, and ſhortly to come into the hands of the *Babylonians*. *The whole earth* is put Synecdochically for a great part of it. *k* The Providence of God executing his purpoſe.

27. For the LORD of hoſts hath * purpoſed, and who ſhall diſannul *it*? and his hand is ſtretched out, and who ſhall turn it back?

* 2 Chr. 20. 6. Job 9. 12. & 23. 13. Pſal. 33. 11. Prov. 19. 21. & 21. 30. Chap. 43. 13. Dan. 4. 31, 32, 35.

28. In the year that * king Ahaz died, was this burden *l*.

l This following burdenſom Prophecy concerning the *Philiſtins*, who, in *Ahaz* his time, made an Inroad into *Judah*, and took divers of their Cities and Villages, 2 *Chron.* 28. 18.

* 2 Kin. 16. 20.

29. ¶ Rejoyce not thou whole Paleſtina, becauſe the rod of *m* him that ſmote thee is broken: for out of the ſerpents root ſhall come forth a || cockatrice, and his fruit ſhall be a fiery flying ſerpent *n*.

|| Or, *adder*.

m Moſt underſtand this of *Uzziah*, who did them much miſchief, 2 *Chron.* 26. 6. But he was dead Thirty two years before this time, and therefore their Joy for his Death was long ſince paſt. Others underſtand it of *Ahaz*: But he was ſo far from ſmiting them, that he was ſmitten by them, as was noted on *v.* 27. It ſeems better to underſtand it more generally, of the Royal Race, or foregoing Kings of *Judah*, who had been a terrible Scourge to them, whoſe Rod might be ſaid to be broken, becauſe that Scepter was come into the hands of ſlothful and degenerate Princes, ſuch as *Ahaz* was, who had been lately broken by the *Philiſtins*, and who probably was alive when this Prophecy was delivered, becauſe he here ſpeaks of *Hezekiah* not as a preſent, but as a future King. It is ſaid indeed, that *this burden was in the year that Ahaz* died: But ſo it might be, though it was before his Death. *n* From the Root and Race of *David* ſhall come *Hezekiah*, who, like a Serpent, ſhall ſting thee to death, as he did, 2 *Kings* 18. 8.

30. And the firſt born of the poor *o* ſhall feed *p*, and the needy ſhall lie down in ſafety: and I will kill thy root *q* with famin, and he ſhall ſlay thy remnant.

o The People of the Jews, who are brought to extreme Poverty by thy Cruelty, and the Malice of other Enemies. The Firſt-born were the chief of all the Children. Hence the Title of *firſt-born* is given to Perſons or Things which are moſt eminent in their Kind, as to the People of *Iſrael*, *Exod.* 4. 22. to *David*, *Pſal.* 89. 27. to a grievous Death, *Job* 18. 13. and here to Perſons eminently poor. *p* Shall have plenty of Proviſions, in ſpight of all thine Attempts againſt them. *q* I will utterly deſtroy thee both Root and Branch, ſo that there ſhall not be a Remnant of thy People reſerved, as it follows. It is a Metaphor from a Tree, which for want of Nouriſhment is dried up by the Roots.

31. Howl, O gate *r*, cry, O city *ſ*, thou whole Paleſtina *art* diſſolved *t*: for there ſhall come from the North *u* a ſmoke *x*, and || none *ſhall* be alone in his || appointed times *y*.

|| Or, *he* ſhall *not be alone*.

|| Or, *aſſemblies*.

r *The gate* is put either, 1. Metaphorically, for the People paſſing through the Gates, or for the Magiſtrates and others who uſed to meet in the Gate for Judgment, or upon other Occaſions; or, 2. Synecdochically, for the City, as *gates* are commonly put, as *Jer.* 22. 19. and as it is explained in the next Words. *ſ* *City* is here put collectively for their Cities, of which ſee 1 *Sam.* 6. 17. *t* Heb. *melted*. Which may be underſtood either, 1. of the fainting of their Spirits and Courage, as *Exod.* 15. 15. *Joſ.* 2. 9, 24, *&c.* or, 2. of the Diſſolution of their State. *u* Either, 1. from *Judea*; which lay Northward from ſome part of the *Philiſtins* Land. But in truth *Judea* lay more Eaſt than North from *Judah*, and therefore the *Philiſtins* are ſaid to be on *the Weſt*, *Iſa.* 11. 14. and never, ſo far as

I remember, on the North: Or, 2. from *Chaldæa*, as may be gathered, 1. from the Scripture use of this Phrase, which generally designs that Country, as *Jer.* 1. 14, 15. & 6. 1, 22, &c. 2. from *Jer.* 47. where Destruction is threatned to the *Philistins from the North*, v. 2. which all understand of the *Chaldeans* under *Nebuchadnezzar*. And whereas it is speciously objected, That this suits not with the next Verse, which speaks of *Zions* Safety at the time of this Destruction of the *Philistins*, whereas *Zion* and the Land and People of *Judah* were destroyed together with the *Philistins* by *Nebuchadnezzar*; I humbly conceive it may be answered, That that Verse is added to express the far differing Condition of God's People and of the *Philistins* in the Events of that *Babylonian* War; and that whereas the *Philistins* should be irrecoverably and eternally destroyed thereby, and no Remnant of them should be left, as was said v. 30. God's People, though they should be sorely scourged, and carried into Captivity, yet they should be strangely preserved, and after some years delivered, and restored to their own Land and Temple; whereby it would appear, that *Zion* stood upon a sure Foundation, and, albeit it was grievously shaken, yet it could not be utterly and finally overthrown. *x* A grievous Judgment and Calamity, which is oft signified by *smoke*, as *Gen.* 15. 17. *Deut.* 29. 20. *Joel* 2. 30. either because Smoke is generally accompanied with Fire, or because it causeth a great Darkness in the Air; for Afflictions are frequently described under the names of *fire* and *darkness*. *y* When God's appointed time shall come for the execution of this Judgment, not one Person of all that numerous Army, which is signified by the *smoke* last mentioned, shall retire and desert his Colours, or lag behind the rest; But they shall march with great unanimity and alacrity, and none of them shall withdraw his hand till the Work be finished, till the *Philistins* be utterly destroyed.

32. What shall *one* then answer the messengers of the nation *z*? That * the LORD hath founded Zion, and * the poor of his people shall || trust in it *a*.

* Psal. 87. 1, 5. & 102. 16. * Zeph. 3. 12. Zech. 11. 11. || Or, *betake themselves unto it.*

z What shall a Jew say to the People of other Nations, who shall either be sent or come to enquire concerning the State of *Zion* in that day, when not onely the *Philistins*, but even the *Jews* themselves, shall fall by the hands of one and the same Enemy? *Nation* is put collectively for *nations*, as *gate* and *city* for *gates* and *cities* in the foregoing Verse. *a* They shall give them this answer, That although *Zion* at present be in a very distressed and deplorable condition, and seems to be forsaken by her God, yet she stands upon a firm Foundation, and God who first founded her, will again restore and establish her, and his poor despised People shall resort to her, as to a strong and sure Refuge.

CHAP. XV.

* Ezek. 25. 8. Amos 2. 1. || Or, *cut off.*

* THe burden of Moab *a*: Because in the night *b* Ar *c* of Moab is laid waste, *and* || brought to silence *d*; because in the night Kir *e* of Moab is laid waste, and brought to silence:

a A Prophecy of the Destruction of the *Moabites*, the inveterate and implacable Enemies of the *Jews*, begun by the *Assyrian*, and finished by the *Babylonian* Emperours. *b* Or, *in a night*, suddenly and unexpectedly; for Men sleep securely in the Night, and therefore the Evils which then overtake them, are most terrible to them. *c* The chief City of *Moab*, *Numb.* 21. 28. *Deut.* 2. 9. *d* Or rather, *is cut off*, as the Word oft signifies, as *Jer.* 47. 5. *Hos.* 10. 9, 15. and elsewhere. *e* Another eminent City of *Moab*, called more largely and fully *Kir-heres*, and *Kir-Hareseth*, *Isa.* 16. 7, 11. *Jer.* 48. 31, 36.

2. He is gone up to Bajith *f*, and to Dibon *g*, the high places, to weep *h*: Moab shall howl over Nebo, and over Medeba *i*, * on all their heads *shall be* baldness, *and* every beard cut off *k*;

* Jer. 47. 5. & 48. 37, 38. Ezek. 7. 18.

f Which signifies *an house*. It is supposed to be the Name of a Place so called from some eminent House or Temple of their Idols which was in it. It is called more fully *Beth-baal-meon*, that is, *The house of Baals habitation*, *Jos.* 13. 17. *g* Another City of *Moab*, as is manifest from *Jer.* 48. 18, 22. where also was their other eminent High places. To these two Places they used to resort in case of great Difficulties and Troubles. *h* To offer their Supplications with Tears to their Idols for help. *i* Two considerable Cities, anciently belonging to the *Moabites*, from whom they were taken by the *Amorites*, and from them by the *Israelites*, and possessed by the *Reubenites*, *Numb.* 21. 30. & 32. 3, 38. but were, as it seems, recovered by the *Moabites*, in whose hands they now were, as is evident, for *Nebo*, *Jer.* 48. 1, 22. and for *Medeba*, from this Text. *k* The Hair of their Heads and Beards (which was their Ornament) was shaved, as was usual in great Mournings, as hath been oft observed upon divers preceding Texts. See on *Levit.* 19. 27, 28. & 21. 5.

3. In their streets they shall gird themselves with sack-cloth *l*: on the tops of their houses *m*, and in their streets *n*, every one shall howl †, weeping abundantly.

† Heb. *descending into weeping, or, coming down with weeping.*

l This was another Practice of Mourners. *m* Which were made flat, *Deut.* 22. 8. to which men used to go up, either to walk, or to cry to God in Heaven or to Men for Help. *n* Publickly, without shame; whereas in ordinary Sorrows men are wont to seek secret Places for their Mourning.

4. And Heshbon shall cry, and Elealeh *o*: their voice shall be heard *even* unto Jahaz *p*: therefore the armed souldiers *q* of Moab shall cry out, his life shall be grievous unto him *r*.

o Two other *Moabitish* Cities; of which see *Numb.* 21. 25, 26. & 32. 3. 37. *p* Another City in the utmost Borders of *Moab*, *Numb.* 21. 23. called also *Jahazah*, *Jos.* 21. 36. *q* Who should be and use to be the most courageous. *r* The *Moabites* shall generally long for death, to free themselves from those dreadful Calamities which they perceive unavoidably coming upon them.

5. My heart shall cry out for Moab *s*, || his fugitives *t shall flee* unto Zoar *u*, an * heifer of three years old *x*: for by the mounting up of Luhith with weeping shall they go it up: for in the way of Horonaim, they shall raise up a cry *y* of † destruction *z*.

|| Or, *to the borders thereof, even to Zoar, as an heifer.* † Jer. 48. 5. 34. * Heb. *breaking.*

s Their destruction approaching is so dreadful, that although they are a most vile Nation, and by their implacable Enmity against God and his People do abundantly deserve it, yet the respect which I have to Humane Nature fills me with horrour at the very thoughts of it. Compare *Isa.* 16. 11. *t* Or, *his bars*, as others render it, and as this word is frequently taken, as *Exod.* 26. 26, 27. *Psal.* 107. 16, &c. whereby he may understand their valiant men, or their Princes and Rulers, who as they are called *the shields of the earth*, Psal. 47. 9. because, like shields, they do or should defend their people; so for the same reason they may be called *bars*, because Bars are the strength of the Gates of Cities or Castles, and therefore are mentioned as such, *Psal.* 147. 13. *Prov.* 18. 19. *Jer.* 51. 30. *u* Or, shall cry *unto Zoar*; either shall cry as they go along the way, even till they come to *Zoar*; or, shall cry so as they may be heard to *Zoar*: which may easily be understood out of the foregoing Verse. *Zoar* was a Town bordering upon *Moab*; of which see *Gen.* 19. 20, 21, 22. & *Deut.* 34. 3. *x* Which some understand of the City of *Zoar*, so called for her strength and wantonness. But such a description of *Zoar* seems very improper and impertinent in this place. The words therefore are to be translated here, as they are by our Translators, *Jer.* 48. 34. as *an heifer of three years old*; and so they belong to their Cry, and signifie that it is strong and loud, like that of such an Heifer. *y* He signifies, that the Cry should be universal, in all places where they come, and reaching from one side of the Country to another. Of *Luhith* see *Jer.* 48. 4, 5. *z* Such a Cry as men send forth when they are just falling into the pit of destruction.

6. For the waters *a* of Nimrim shall be † desolate: for the hay is withered away, the grass faileth, there is no green thing *b*.

† Heb. *desolations.*

a Either, 1. properly, they shall be dried up; or, 2. figuratively, the watrish grounds, as *waters* seem to be taken, *Eccles.* 11. 1. *Isa.* 32. 20. These being very fruitful, are commonly most inhabited and cultivated; but now they also, and much more the dry and barren grounds, shall be desolate, and without inhabitant. *b* By the just and special Judgment of God. Thus God and Man conspire together to destroy them.

7. Therefore the abundance they have gotten, and that which they have laid up, shall they *c* carry to the || brook of the willows *d*.

|| Or, *valley of the Arabians.*

c To wit, their Enemies; which is plainly implied. *d* Unto some Brook or River having great numbers of Willows growing by it, by which they might convey them to some eminent and strong City built upon the same River. Possibly he means some such River which ran into *Euphrates*, and

and ſo gave them opportunity of carrying their Spoils by Water unto *Babylon*. Though the Words may be rendred, *into the vally of the Arabians*; whither the Spoils might be firſt carried, in order to their Tranſportation into *Aſſyria* or *Chaldæa*; for part of *Arabia* lay between *Moab* and thoſe Countries. But the former Tranſlation ſeems better, becauſe theſe very Words are ſo rendred, *Levit.* 23. 40.

8. For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim *e*.

e Their Cry fills all the Parts of the Country.

9. For the waters of Dimon *f* ſhall be full of Blood: for I will bring † more *g* upon Dimon, lions upon him that eſcapeth of Moab *h*, and upon the remnant of the land.

† Heb. *additions.*

f This ſeems to be the ſame place with *Dibon* mentioned *v.* 2. here called *Dimon* for the great bloudſhed in it, as it here follows; ſuch changes of a Letter being not unuſual in Proper Names, as in *Merodach* for *Berodach*, *Iſa.* 39. 1. *g* Either, 1. more than upon other parts of the Country, that being one of their High-places, *v.* 2. or rather, 2. more than hath been already mentioned. *h* God ſhall ſend Lions to find out thoſe who eſcape the Fury of Men.

CHAP. XVI.

‖ Or, *of the ruler.* ‖ Or, *Petra.* † Heb. *a rock.*

SEnd ye the lamb ‖ to the ruler of the land *a*, from ‖ † Sela *b* to the wilderneſs *c*, unto the mount of the daughter of *Zion* *d*:

a The Prophet continues his Prophecy againſt *Moab* in this Chapter, and here turneth his Speech to them, and gives them Counſel what to do, to prevent, if poſſible, the threatned Deſolation. In theſe firſt Words he adviſeth them to the Practice either, 1. of Juſtice: Pay that Tribute of Lambs and Goats which you obliged your ſelves to pay unto *David*, and to his Poſterity, 2 *Sam.* 8. 2. and pay it not unto *Iſrael*, as you have done, 2 *Kings* 3. 4. but unto the King of *Judah*, who is the rightful Heir of *David*, and King of the Land: Or, 2. of Piety: *Send a lamb*, for a Sacrifice, unto God, who is *the Ruler of the land*; to wit, of your Land no leſs than of ours, or, *of the earth*, as the Word is commonly rendred, who is *the God of the whole earth*, as he is called *Iſa.* 54. 5. *the God of all the kingdoms of the earth*, *Iſa.* 37. 16. Make your Peace with God, by Sacrifice, for all your Injuries done to him, and to his People. Theſe Words may be underſtood Ironically, and the Deſign of them may be to repreſent their miſerable and deſperate Condition; as if he had ſaid, You have tried all other ways, and ſought to your Idols, *ch.* 15. 2. and all in vain; now ſeek to the God of *Iſrael*, who alone can help you. But, alas! he is highly incenſed againſt you, and coming to deſtroy you. But this ſeems rather to be ſerious Advice, by comparing theſe Words with *v.* 3, 4. *b* An eminent City of *Moab*, ſeated upon a Rock, which is here named, either becauſe the King and his Court at this time reſided there, or for ſome other Reaſon then evident, though now unknown. *c* To the Wilderneſs of *Moab*, of which we read *Numb.* 21. 11. *Deut.* 2. 8. and ſo onward to *Zion*, as it follows. Or, this may be added as a Deſcription of the Place called *Sela*. Hence ſome render the Words, *Sela of the wilderneſs*; and others, *Sela* which lieth or looketh *towards the wilderneſs*. And this Limitation might be the more neceſſary, to diſtinguiſh this from other Places of *Moab* called by the ſame name, which, ſignifying *a rock*, might be common to ſeveral Places in that Rocky Country. *d* Unto the Temple upon Mount *Zion*.

‖ Or, *a neſt forſaken.*

2. For *e* it ſhall be *that* as a wandring bird ‖ caſt out of the neſt *f*, ſo the daughters of Moab ſhall be at the fords of Arnon *g*.

e Or, *Otherwiſe*, as this Particle is ſometimes uſed, if you do not follow my advice. *f* Which knows not whither to go, nor what to do. *g* Which was the Border of the Land of *Moab*, where they were, either being carried that way into Captivity, or rather with deſign to flee out of their own Land, although they knew not whither, as the foregoing Metaphor ſheweth.

† Heb. *Bring.*

3. † Take counſel *h*, execute judgment *i*, make thy ſhadow as the night *k* in the midſt of noonday, hide the out-caſts *l*, bewray not him that wandreth *m*.

h Conſider ſeriouſly among your ſelves what courſe to take to prevent your utter Ruine. *i* Do thoſe things which are juſt and right, as to all men, ſo particularly to my People, to whom you have been moſt unrighteous and unmerciful. *k* Or, *as* the ſhadow *of the night*, large and dark, as the Shadow of the Earth is in the Night-ſeaſon. The meaning is, Conceal and protect my People in the time of their Diſtreſs and Danger, as this Metaphor is explained in the reſt of this, and in the following Verſe. *l* *Mine out-caſts*, as it follows *v.* 4. thoſe of my People which are driven out of their own Land. *m* Unto their Enemies, as thou haſt treacherouſly done in former times.

† Heb. *wringer.* † Heb. *the treaders down.*

4. Let mine out-caſts *n* dwell with thee Moab, be thou a covert to them from the face of the ſpoiler: for the † extortioner is at an end *o*, the ſpoiler ceaſeth, † the oppreſſours are conſumed out of the land.

n Whom though I have forſaken, and ſorely chaſtened, yet I do, and ſtill will, own for my People; and I do obſerve, and will requite, both the Kindneſſes and the Injuries done to them. *o* Shall ſhortly be deſtroyed, and my People ſhall ere long be reſtored, and then thou wilt not loſe the Fruit of thy Kindneſs. The Preſent Tenſe is put for the Future, as it is uſually in Prophecies.

* Dan. 7. 14. 27. Mic. 4. 7. Luk. 1. 33. ‖ Or, *prepared.*

5. And in mercy *p*, * ſhall the throne *q* be ‖ eſtabliſhed, and he *r* ſhall ſit upon it in truth *ſ*, in the tabernacle *t* of David, judging and ſeeking judgment *u*, and haſtning righteouſneſs *x*.

p By my Mercy. Though they have ſinned, and I am now puniſhing their Sins, yet I will deliver them for my own Mercies ſake. *q* The Kingdom of *Judah*. Therefore for thine own ſake ſhew them Kindneſs in this day of their diſtreſs; for they will be capable of requiting thee. *r* Their King, which is eaſily and neceſſarily underſtood. *ſ* Which may reſpect either, 1. the Manner of his Government, exerciſing Truth and Juſtice: But that is more plainly and fully expreſſed in the laſt part of the Verſe. Or, 2. the Continuance of it, *in truth*, *i.e.* firmly and conſtantly; for *truth* is oft put for the ſtability and certainty of a thing, as 2 *Chron.* 32. 1. *Prov.* 11. 18. *Iſa.* 51. 8. And this makes the Argument more conſiderable to the preſent purpoſe. The Kingdom ſhall not only be reſtored, but firmly ſetled: Therefore it is your Intereſt, O *Moabites*, to be kind to my People. *t* In the Houſe, or Palace, which is called *a tent* or *tabernacle*, either becauſe Houſes are frequently ſo called in Scripture, as 2 *Sam.* 20. 1. 1 *Kings* 8. 66. & 12. 16. or with reſpect unto the unſettledneſs of *David*'s Houſe, which now indeed was more like a Tabernacle than a ſtrong Palace; and yet notwithſtanding its preſent Imbecillity, ſhould be firmly eſtabliſhed. *u* Searching out the Truth of Cauſes and Things with care and diligence, which is the Duty of a Judge. *x* Neither denying, nor yet delaying Juſtice. And theſe good Qualifications ſeem to be here mentioned, partly to teach the Rulers of *Moab* their Duty towards their own People, and the *Iſraelites* which were among them; and partly as a Reaſon and Evidence of that Stability which he had promiſed to the Houſe of *David*.

* Jer. 48. 29. Zeph. 2. 10.

6. ¶ We have heard of the * pride of Moab *y*, (he *is* very proud) *even* of his haughtineſs, and his pride, and his wrath: but his lies *ſhall* not *be* ſo *z*.

y The Prophet, having ſpoken to the *Moabites*, and acquainted them with their Duty and Intereſt, now he turneth his Speech to God's People, whom he armeth and comforteth againſt their approaching Miſery. The ſcope and ſence of the Prophet in this Verſe is this, I do not expect that my Counſels will have any good effect upon *Moab*, they will ſtill carry themſelves inſolently and outragiouſly towards you, and they promiſe themſelves that they ſhall now effect what they have long deſired, even ſatisfie their Malice in your total and final Deſtruction; but they ſhall be diſappointed of their Hopes. It is well known to me, and you, and all their Neighbours, that they are an haughty and furious People, and therefore they will ſcorn my Advice, and doubt not to ſtand upon their own Legs. *z* His vain Imaginations, and falſe and crafty Counſels, ſhall not take effect. But the Words are and may be otherwiſe rendred. But *his ſtrength* (as this Word is rendred *Job* 18. 13. Heb. *bars*, which are the Strength of Gates or Doors) is *not ſo*, not equal to his Pride or Fury. Or thus, exactly according to the Words and Order of the *Hebrew* Text, *not ſo lies*. A conciſe Speech, ſuch as are very common in this and other Prophets. And theſe Words may poſſibly be brought in as the Words of the *Moabites*, making this ſhort Reply to the Prophets Counſels and Threatnings, directed to them in the foregoing Verſes of this Chapter: It is not or ſhall not be ſo as thou ſay'ſt; thy Words are but Lies, we fear not thy Threats againſt us. But this I propoſe with ſubmiſſion.

* Jer. 48. 20.

7. Therefore ſhall Moab * howl for Moab *a*, every one ſhall howl: for the foundations of Kirhareſeth *b* ſhall ye ‖ mourn *c*, ſurely *they are* ſtricken *d*.

‖ Or, *mutter.*

a For it ſelf; the Noun put for the Pronoun, as is uſual in the *Hebrew* Text. Or, *to Moab.* One *Moabite* ſhall howl or lament to or for another. *b* An ancient and eminent City of *Moab*, called *Kir*, *chap.* 13. 1. and *Kir-hareſh*, *v.* 11. which ſignifies, *The city of the ſun*; probably becauſe there was the Temple of the Sun: which City was preſerved when their other Cities were ruined, 2 *Kings* 3. 25. and therefore the Deſtruction of it was more lamented. *c* Or, *ye ſhall meditate* or *talk*, as this Word commonly ſignifies. Your Thoughts and Diſcourſes will run much upon the Ruine of ſuch a City. *d* Or, *broken*, overthrown or deſtroyed.

8. For the fields of Heſhbon languiſh *e*, *and* the vine of Sibmah, the lords of the heathen *f* have broken down the principal plants *g* thereof, they are come *even* unto Jazer *h*, they wandered *through* the wilderneſs *i*, her branches *k* are ‖ ſtretched out *l*, they are gone over the ſea *m*.

‖ Or, *plucked up.*

e Either for want of Rain, as *ch.* 15. 6. or becauſe there are no men left to till and manure them. *f* The *Aſſyrians* or *Chaldeans*, the great Rulers of the Eaſtern Nations. *g* The choiceſt Vines. Under which one Particular he ſeems to underſtand not onely all their other Fruits and Goods, but even their Perſons and choiceſt People. *h* Either, 1. the Lords of the Heathen are come as far as *Jazer*, which is the utmoſt Border of *Moab*; or, 2. the People of *Moab* are going into Captivity, and part of them are already gone as far as *Jazer*. Some underſtand this and the following Clauſes of the Vines, which are here commended, to aggravate the Loſs and Ruine of them, and render the Words, which *reached even unto Jazer*, which Vineyards were planted for many miles together, even as far as *Jazer*. *i* Others of the *Moabites* fled away for their Lives, and wandred hither and thither in the Wilderneſs of *Moab*; of which ſee *Numb.* 21. 11. *Deut.* 2. 8. *k* *i. e.* Her People, called *plants* before. *l* Or, *are ſpread abroad*, as this Word ſignifies *Numb.* 11. 32. *Judg.* 15. 9. 1 *Sam.* 30. 16. are driven from their own Homes, and diſperſed into ſeveral Countries. *m* Over the *Dead Sea*, which was the Border of *Moab*. They were forced to flee out of their own Country, to ſave their Lives.

9. ¶ Therefore I will bewail with the weeping of Jazer, the vine of Sibmah *n*: I will water thee with my tears, O Heſhbon, and Elealeh: for ‖ the ſhouting for thy ſummer fruits, and for thy harveſt is fallen *o*.

‖ Or, *the alarm is fallen upon*, &c.

n So the ſence is, I will bewail *Sibmah* as I did bewail *Jazer*, which, they ſay, was deſtroyed before. *Sibmah*: Or, *the weeping of Jazer* might be a Proverbial Expreſſion; for it is uſed alſo *Jer.* 48. 32. like that of *the mourning of Hadad-rimmon*, *Zech.* 12. 11. though the Reaſon of it be now unknown, as it is in many other Proverbs. The Words are by others rendred, and that more agreeably to the *Hebrew* Text, *I will bewail with weeping* (which is an uſual *Hebraiſm* for, I will bitterly bewail) *Jazer*, and (which Particle is oft underſtood) *the vine of Sibmah*. But our Tranſlation ſeems to be juſtified by the parallel Place, *Jer.* 48. 32. where it is, *O vine of Sibmah, I will weep for thee with the weeping of Jazer.* *o* Thoſe joyful Shouts and Acclamations which were cuſtomary in the time of Harveſt and Vintage, *Iſa.* 9. 3. *Jer.* 25. 30. ſhall ceaſe, becauſe thy Land ſhall be waſted, and thy People deſtroyed. Or, as it is in the Margin, *the ſhout or alarm is fallen upon thy ſummer-fruits and thy harveſt*, inſtead of that joyful Shout which was then uſed, to which he here alludes. Which ſeems to be the truer Tranſlation, not onely becauſe this *Hebrew* Word is elſewhere uſed concerning *the ſhout* of an Enemy falling upon a People, as *Jer.* 25. 30. & 51. 14. but eſpecially by conſidering the parallel Place, *Jer.* 48. 32. where, for *the ſhout is fallen*, it is, *the ſpoiler is fallen upon*, &c. If it be objected, That the next Verſe ſpeaks of the ceaſing of their joyful Shouts, and that this *Hebrew* Word is there uſed for *vintage-ſhouting*, which at firſt made me incline to the former Interpretation; that ſeems to be fully anſwered from *Jer.* 48. 33. which ſpeaks likewiſe of the ceaſing of their Joy and joyful Shouts, but withal adds, in the cloſe of the Verſe, what may end this Controverſie, *their ſhouting ſhall be no* ſhouting; They ſhall indeed have a Shouting, but not ſuch an one as they uſed to have, a joyful Shouting of their own People, but an inſulting Shout of their Enemies.

* Jer. 48. 33.

10. And * gladneſs is taken away and joy out of the plentiful field, and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders *p* ſhall tread out no wine in *their* preſſes; I have made *their vintage*-ſhouting to ceaſe.

p In thoſe times they uſed to ſqueeze out the Juyce of their Grapes by treading them with their Feet, in Veſſels appointed for that uſe, *Judg.* 9. 27. *Nehem.* 13. 15.

11. Wherefore my bowels ſhall ſound *q* like an Harp for Moab, and mine inward parts for Kirhareſh.

q Through compaſſion to them: of which ſee on *Iſa.* 15. 5. In exceſſive Griefs the Bowels are ſometimes rolled and tumbled together, ſo as to make an audible noiſe. Hereby he ſignifies the greatneſs of their approaching Calamity, which being ſo grievous to him, muſt needs be intolerable to them.

12. ¶ And it ſhall come to paſs, when it is ſeen that Moab is weary * on the high place *r*, that he ſhall come to his Sanctuary *ſ* to pray, but he ſhall not prevail *t*.

* Chap. 15. 2.

r When it ſhall appear to them and others, that all their other Devotions are vain and ineffectual. *ſ* To the Temple of his great God *Chemoſh*, *Numb.* 21. 29. 1 *Kings* 11. 7. *Jer.* 48. 46. from whom he ſhall ſeek and expect Succour. *t* His God can neither hear nor help him.

13. This *is* the word that the LORD hath ſpoken concerning Moab † ſince that time *u*.

† Heb. *from then*, that is, *heretofore.*

u Since the beginning of God's Revelation to me concerning *Moab*, and hitherto. Which Expoſition ſeems to be confirmed by the following Words, *But now.*

14. But now the LORD hath ſpoken *x*, ſaying, Within three years *y*, * as the years of an hireling *z*, and the glory of Moab *a* ſhall be contemned *b*, with all that great multitude *c*; and the remnant *ſhall be* very ſmall *and* ‖ feeble *d*.

* Chap. 21. 16.

‖ Or, *not many.*

x Hath made this further diſcovery of his Mind to me. *y* To be computed either, 1. from the time of *Jeruſalem*'s Deſtruction by *Nebuchadnezzar*, who did, as is confeſſed by all, invade the *Moabites* at or about that time, and execute the Judgment firſt foretold by this Prophet, and afterwards by *Jeremy*, *ch.* 48. or rather, 2. from the time of the Delivery of this Prophecy. Which, being uncertain, leaves us the greater Latitude for the determination of the preciſe time when this was fulfilled. But this is certain, from *Iſa.* 1. 1. that this Prophecy muſt be delivered, at fartheſt, before the end of *Hezekiah*'s Reign. And then there ariſeth this great Difficulty, How this can conſiſt with the Prophecy of *Jeremiah*, who above or about an hundred years after this time ſpeaketh of *Moab* as a People that had *been at eaſe from their youth*, and *had not gone into captivity*, *Jer.* 48. 11. and propheſieth againſt them in the very ſame Words which *Iſaiah* uſeth in this Prophecy? The Anſwer is, That they do not ſpeak of the ſame time, nor of the ſame Calamity; but *Iſaiah* of a former Tribulation, and *Jeremiah* of their latter Devaſtation. It is true, *Jeremiah* uſeth the ſame Words which *Iſaiah* doth, and ſo do the later Prophets ſometimes uſe the Words of the former, to other purpoſes than they were firſt delivered, as we ſhall ſee hereafter, and as is moſt evident from the *Revelation* of St. *John*, in which the ſame Words are uſed concerning Myſtical *Babylon*, which were uſed by the foregoing Prophets concerning the firſt and literal *Babylon*. And although the foregoing Prophecy of *Iſaiah* ſeems to ſpeak of the ſame Deſtruction threatned by *Jeremiah*, and inflicted by *Nebuchadnezzar*; yet this Prophecy contained in this Verſe, and uſhered in with another Preface, ſeems to be of a differing nature, and to ſpeak of a more ſpeedy and leſs grievous Affliction that ſhould befal them, which ſhould be as a Pledge to aſſure them of the certain Accompliſhment of the other Prophecy, and of their utter Deſtruction. And therefore it is obſervable, that the Prophet doth not here ſay, *Within three years* all that I have foretold and threatned ſhall be fulfilled; but onely, *the glory of Moab ſhall be contemned*, &c. which is quite another thing; and as the Terms here uſed are much milder, ſo the Judgment here denounced ſeems much leſs, than in the foregoing Prophecy. And therefore this Verſe may very well be underſtood of ſome great Blow given to the *Moabites*, either by *Sennacherib*, or by his Son *Eſarhaddon*, from which notwithſtanding they in a little time recovered themſelves, and flouriſhed again, and continued ſo to do, till *Nebuchadnezzar* compleated their Deſtruction. And this may well enough conſiſt with what is ſaid of *Moab*'s *being at eaſe from his youth*, *Jer.* 48. 11. which is not to be underſtood ſimply as if they had been wholly free from War and other Calamities; for the contrary

trary is evident both from Scripture, as 1 *Sam.* 8.2. 2 *Kings* 3. 24,25. and from other Hiſtories: but comparatively, that they had not been brought to Deſolation, nor carried away into Captivity, as it is explained in the following Words, and as *Iſrael* had been at that time, and *Judah* was threatned to be. *x i.e.* Within three years preciſely accounted; for Hirelings are very punctual in obſerving the Time for which they are hired; and their Thoughts and Deſires run much upon it, becauſe then they are to receive their Wages: of which ſee *Job* 7. 1, 2. & 14.6. And this Expoſition is confirmed by comparing this Place with *Iſa.* 21.16. where the ſame Phraſe is uſed of one year. So groundleſs is that Opinion which the Jewiſh Writers gather from this Place, compared with *Deut.* 15. 18. That three years was the uſual and appointed time for the generality of hired Servants. *a* Their Strength, and Wealth, and other things in which they glory. *b* Shall be made contemptible to thoſe who formerly admired them. *c* With the great numbers of their People, of which they boaſted. *d* Comparatively to what they were before. Which might be very true, and yet afterwards, in a hundred years ſpace, they might be ſufficiently recruited.

CHAP. XVII.

* Jer. 49. 23. Amos 1. 3. Zech. 9. 1.

*THE burden of Damaſcus *a*: Behold Damaſcus is taken away from *being* a City, and it ſhall be a ruinous heap *b*.

a Both of that City and Kingdom, as appears from *v.* 2,3. *b* This was fulfilled by *Tiglath-pileſer*, 2 *Kings* 16. 9. although afterwards it was re-edified and poſſeſſed by another ſort of Inhabitants.

2. The cities of Aroer *c* are forſaken: they ſhall be for flocks which ſhall lie down, and none ſhall make them afraid *d*.

c Of that part of *Syria* called *Aroer*, from a great City of that name; of which ſee *Deut.* 2. 36. & 3. 12. Theſe Cities were poſſeſſed by the *Reubenites* and *Gadites*, whom *Tiglath-Pileſer* carried into Captivity, 1 *Chron.* 5. 26. Theſe he mentions here, as he doth *Ephraim* in the next Verſe, becauſe they were Confederate with *Syria* againſt *Judah*. *d* Becauſe the Land ſhall be deſolate, and deſtitute of Men who might diſturb them.

3. The fortreſs alſo *e* ſhall ceaſe from Ephraim, and the kingdom from Damaſcus, and the remnant of Syria *f*: they ſhall be as the glory * of the children of Iſrael, ſaith the LORD of hoſts.

e Either *Samaria*, their chief Fortreſs; or all their Fortreſſes or Strong Holds, the Singular Number being put for the Plural; or all their Strength and Glory; which anſwers to *the kingdom* in the next Clauſe. *f* Or, *and* from (which Particle is eaſily underſtood from the former Clauſe) *the remnant of Syria*. So the ſence is, The Remainders of *Damaſcus* and of *Syria* ſhall be an Headleſs Body, a People without a King. * An Ironical Speech, implying their contemptible Condition; for their Glory is ſuppoſed to be departed from them, by what he had already ſaid of them. The ſence is, *Syria* ſhall have as much Glory as *Iſrael*, *i.e.* neither of them ſhall have any at all.

4. And in that day it ſhall come to paſs, *that* the glory of Jacob ſhall be made thin *g*, and the fatneſs of his fleſh ſhall wax lean.

g Or, *ſhall be emptied*, as this word is rendred *Iſa.* 19. 6.

5. And it ſhall be as when the harveſt-man gathereth the corn, and reapeth the ears with his arm *h*; and it ſhall be as he that gathereth ears in the Valley of Rephaim *i*.

h Taking care, as far as may be, that all may be gathered in, and nothing left. So ſhall the whole Body of the Ten Tribes be carried away Captive, ſome few Gleanings onely being left of them, as it is in the Harveſt. *i* A very fruitful Place near *Jeruſalem*, *Joſ.* 15.8. & 18.16.

* Chap. 24. 13.

6. ¶ * Yet gleaning grapes ſhall be left in it *k*, as the ſhaking of an olive-tree, two *or* three berries in the top of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the LORD God of Iſrael.

k Some few *Iſraelites* were left after their Captivity, who joyned themſelves to the Kingdom of *Judah*, and were carried Captive to *Babylon* with them, from whence alſo they returned with them, as we find in the Hiſtory of their Return in *Ezra* and *Nehemiah*.

7. At that day ſhall a man *l* look to his maker *m*, and his eyes ſhall have reſpect to the holy One of Iſrael.

l Thoſe few Men that are left. *m* They ſhall ſincerely reſpect, and truſt, and worſhip (all which are underſtood by *looking to*) God, and God onely, as the next Verſe explains it. Their Afflictions ſhall at laſt bring them to Repentance.

8. And he ſhall not look to the altars *n*, the work of his hands *o*, neither ſhall reſpect *that* which his fingers have made, either the groves *p*, or the ‖ images *q*.

‖ Or, *ſun-images.*

n Not reſort or truſt to them, or to the Worſhip offered to Idols upon them. *o* Their own Inventions; for otherwiſe the Altars made by God's Command were the Work of Mens Hands. *p* Which were deviſed and planted by Men, as fit Places for the Worſhip of their Gods; and therefore were forbidden, *Deut.* 16. 21. 1 *Kings* 14.15. *q* Worſhipped in their Groves. The Word properly ſignifies *images of the ſun*, either having the Form and Shape of the Sun, or at leaſt erected to his Honour and Worſhip; of which ſee *Deut.* 4.19. & 17. 3. 2 *Kings* 23. 5,11. *Jer.* 8.2. & 7.18. & 44. 17,18.

9. ¶ In that day *r* ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch *ſ*, which they left, becauſe of the children of Iſrael *t*: and there ſhall be deſolation.

r In the day of *Jacob*'s Trouble, of which he ſpake *v.* 4. and continueth his Speech unto theſe Words, and afterwards. *ſ* Which he that pruneth the Tree neglecteth, either becauſe he eſteems it uſeleſs and inconſiderable, or becauſe he cannot reach it. *t* The ſence is, either, 1. *Which they*, to wit, the Enemies, *left*, or, *which ſhall be left* (the Active Verb being put Imperſonally, as it frequently is in the *Hebrew* Text) *becauſe of* or *for the children of Iſrael*; which God inclined their Hearts to leave or ſpare, out of his Love to his *Iſrael*. Thus this is mentioned as a Mercy, or Mitigation of the Calamity. But this ſeems not to agree either with the foregoing or following Words, both which manifeſtly ſpeak of the greatneſs of the Judgment. And that their ſtrong Cities were not left for them, but taken from them, ſeems evident from *v.* 3, 4. Or, 2. As the Cities (which Words are eaſily underſtood out of the former part of the Verſe, where they are expreſſed) *which they* (to wit, the *Canaanites*, as the Seventy Interpreters expreſs it; and it was needleſs to name them, becauſe the Hiſtory was ſo well known to them to whom the Prophet writes) *left* or *forſook* (which they did either by departing from them, or being deſtroyed out of them) *becauſe of* (or *before*, or *for fear of*) *the children of Iſrael*. And this was a very fit Example, to awaken the *Iſraelites* to a ſerious belief of this Threatning, becauſe God had inflicted the ſame Judgment upon the *Canaanites*, and that for the ſame Sins of which they were guilty.

10. Becauſe thou *u* haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength *x*: therefore ſhalt thou plant ‖ pleaſant plants *y*, and ſhalt ſet it with ſtrange *z* ſlips:

‖ Or, *plants of pleaſant fruits.*

u O *Iſrael*. *x* That God who was thy onely ſure Defence. *y* Excellent Flowers and Fruit-trees. *z* Fetched from far Countries, and therefore highly eſteemed. The ſence is, Thou ſhalt uſe much Induſtry and Coſt, but to no purpoſe, as it follows.

11. In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh *a*: but the harveſt *ſhall be* ‖ a heap in the day of grief, and of deſperate ſorrow *b*.

‖ Or, *removed in the day of inheritance. and* there ſhall *be deadly ſorrow.*

a Thou ſhalt from day to day, beginning early in the Morning, uſe all Care and Diligence that what thou haſt planted and ſown may thrive; and thou ſhalt ſee ſome Effect of thy Labours, and ſome Hopes of Succeſs. *b* The ſence of the Words thus rendred is this; But in the time of your grief, &c. or when this grievous Calamity ſhall come, all your Harveſt ſhall be but one Heap, which in it ſelf is very inconſiderable, and is eaſily carried away by your Enemies. But the Place is and may be otherwiſe rendred, and that very agreeably both to the Words and

Order of the *Hebrew* Text; But *the heap* (or, *heaps*, the Singular Number being most commonly put for the Plural) *of the harveſt* (*i.e.* inſtead of thoſe Heaps of Corn which thou didſt expect, and which Men uſually reap in Harveſt) *in the day* or *time* (to wit, of the Harveſt; or, *in the day* of Calamity, of which I have ſpoken v. 4, 9. or, *in a day*, *i.e.* ſpeedily or ſuddenly) ſhall be (or, thou ſhalt have) *grief and deſperate ſorrow*. This ſhall be all thy Harveſt, and the Event of thy Labours.

‖ Or, *many*, or, *noiſe*.

12. ¶ Woe to the ‖ multitude of many people *d*, *which* make a noiſe like the noiſe of the ſeas *e*; and to the ruſhing of nations, *that* make a ruſhing like the ruſhing of ‖ mighty waters.

‖ Or, *many*.

c This is a new Prophecy, added for the preſent ſupport and comfort of God's People. *d* Combined together againſt *Judah*. It matters not whether you underſtand this of the *Syrians* and *Iſraelites* who were united againſt *Judah*, or of the *Aſſyrians*, whoſe Army conſiſted of vaſt numbers, and of men of ſeveral Nations. The following Words agree to either of them. *e* Which invade my Land and People with great force and fury, as the Sea doth, either in its own Channel, or when it enters into the Land by a Breach.

13. The nations ſhall ruſh like the ruſhing of many waters: but *God* ſhall rebuke them *f*, and they ſhall flee far off, and ſhall be chaſed as the chaff of the mountains before the wind, and like ‖ a rolling thing *g* before the whirlwind.

‖ Or, *thiſtle-down*.

f Not in Words, but Deeds; ſhall diſcomfit and overthrow them. *g* Which is eaſily moved by every ſleight touch, and much more by a violent Wind. Or, *like a wiſp*, to wit, of Straw, which is ſometimes rolled together.

14. And behold at evening-tide trouble, *and* before the morning he *is* not *h*: this *is* the portion of them that ſpoil us, and the lot of them that rob us *i*.

h At Even there is a great Terrour and Conſternation among God's People, for fear of their Enemies; and ere the Morning cometh, their Enemies are cut off by the Hand of God. This was literally and eminently fulfilled in the Deſtruction of *Sennacherib*'s Army before *Jeruſalem*. Although the Words may be more generally underſtood of any great and ſudden Change, and unexpected Deliverance, granted to God's People, when their Enemies were ready to devour them. And this Place may be compared with that in *Pſal.* 30. 5. ——*weeping may endure for a night, but joy cometh in the morning*. *i* This is a triumphant Concluſion, uttered by the Prophet in the name of God's People.

CHAP. XVIII.

* Chap. 20. 4. Ezek. 30. 9. Zeph. 2. 12. & 3. 10.

WO to the land *a* ſhadowing with wings *b*, which *is* * beyond *c* the rivers *d* of Ethiopia *e*:

a Either, 1. of *Arabia*; or, 2. of *Ethiopia* beyond *Egypt*; or, 3. of *Egypt*, as ſome both ancient and later Interpreters judge; of whom he ſpeaks more darkly in this Chapter, and then explains himſelf more clearly in the next Chapter. But this Controverſie will be beſt determined by examining the following Deſcription. *b* The Title of *wings* is oft given, both in Scripture and in other Authors, unto divers things which have ſome general kind of reſemblance to Wings, as to the Battlements of an Houſe or Temple, as *Matt.* 4. 5. to the Skirts of a Garment, as *Ruth* 3. 9. and oft elſewhere; to an Army, as *Iſa.* 8. 8. *Jer.* 48. 40. & 49. 22. and to the Sails of a Ship, as this Word is here commonly underſtood, and as it is unqueſtionably uſed in other Authors. And *ſhadowing with wings* is nothing elſe but overſpread or filled with them. Which Title may be given either to *Ethiopia* or *Egypt*, in regard of the great numbers, either, 1. of their Armies; or rather, 2. of their Ships or Veſſels ſailing upon the Sea or Rivers: For, 1. in theſe they exceeded moſt of thoſe Nations who had Dealings with the Jews, whereas other Nations either equalled or exceeded them in numerous Armies: But they had an innumerable Company of Ships or Boats, not onely becauſe of the Commodiouſneſs of the River *Nilus*, and its many Branches, and the *Red Sea*, and the *Midland Sea*, for Navigation; but alſo becauſe of the frequent Overflowings of the River *Nilus* over their Land, which made them abſolutely neceſſary. 2. This beſt ſuits with the next Verſe. 3. Thoſe ancient and venerable Interpreters, the *Seventy*, and the *Chaldee*, who beſt underſtood the *Hebrew* Words and Phraſes, expound it ſo. *c* Or, *on this ſide*, as this Particle is rendred *Numb.* 21. 13. & 22. 1. and in many other places. Or, as others tranſlate it, *beſides*, which may comprehend both ſides; and ſo the Land of which he ſpeaks is ſuppoſed to be ſituated on both ſides of this River or Rivers; which is moſt true both of *Egypt* and of *Ethiopia*. *d* A late Learned Writer underſtands this of three or four Rivers of *Arabia Chuſæa*, whereof one flows into the *Red Sea*, another into the *Midland Sea*, and a third into a great Lake. Which being obſcure and very inconſiderable Rivers, and running in ſo diſtant Channels, it is not probable that this Land ſhould receive its Denomination from them. And therefore it ſeems more reaſonable to underſtand this of the great River *Nilus*, which comes from *Ethiopia*, and runs through the length of that Land, and through *Egypt*, into the *Midland Sea*; and which is here called *rivers*, in the Plural Number, as it is alſo *Exod.* 7. 19. *Iſa.* 7. 18. *Ezek.* 29. 3, 4. and, unqueſtionably, *Nahum* 3. 8. And ſo it might well be called, either for its Greatneſs, or for the many Rivulets that run into it, or for the various Streams or Channels into which it is divided; as *Tigris*, upon the ſame Reaſons, hath the ſame Title of *rivers* aſcribed to it, *Nahum* 2. 6. *e* Heb. *of Cuſh*. By which he ſeems to underſtand either, 1. *Arabia*, which in many places of Scripture comes under that name, though not in all places, as ſome Learned Men contend. Nor doth this Place ſeem to be underſtood here, becauſe theſe Rivers were not interpoſed between *Judæa*, in which *Iſaiah* wrote this Prophecy, and *Arabia*; nor were the Rivers of *Arabia*, mentioned before, interpoſed between *Judæa* and *Egypt* or *Ethiopia*: and beſides, thoſe Rivers were but ſmall and inconſiderable, and therefore, as was noted before, this Land, whatſoever it is, would not have been denominated from them, eſpecially when it is not properly ſituated either beyond them, or on this ſide of them. But if this *Cuſh* be *Arabia*, peradventure it were better to underſtand *the rivers*, or *the river*, as it was explained before, of the *Red Sea*, beyond which indeed both *Egypt* and *Ethiopia* were, in reference to *Arabia*. And whereas it may be objected, That the Title of *river* or *rivers* is very improperly given to the Sea, it may be fairly anſwered, That as Rivers are ſometimes called by the name of *the ſea*, as *Euphrates* is, *Iſa.* 21. 1. *Jer.* 51. 36. ſo this very Word here rendred *river*, is uſed concerning the Sea in the *Hebrew* Text, *Jonah* 2. 3. and indeed may not unfitly be given to the *Red Sea*, which both for its Length and Breadth hath a manifeſt reſemblance unto ſome large Rivers which are in the World. And ſo the Words may be very truly underſtood either of *Egypt* or of *Ethiopia*, both which Countries in this ſence are *beyond the rivers* or *river of Arabia*. But this I onely propoſe, and ſubmit to the Reader's Judgment. Or, 2. *Ethiopia*, properly ſo called: For the *Cuſhites* or *Ethiopians* are diſtinguiſhed by *Herodotus*, and divers other both ancient and later Writers, into the Eaſtern, which ſeem to be the *Arabians*, and the Weſtern, which ſeem to be the *Ethiopians* under *Egypt*. And it is probably thought, that theſe *Cuſhites* were firſt planted in *Arabia*, and, upon their increaſe, part of them paſſed over into *Africa* by croſſing the *Red Sea*, which was a very ſhort and an eaſie Paſſage, and ſetled there. And according to this Interpretation of the Word, the Deſcription of the Land given in the laſt Clauſe of this Verſe agrees either to *Ethiopia*, or to *Egypt*, as is evident from what hath been already ſaid for the clearing of this dark and difficult Verſe.

2. That ſendeth ambaſſadours *f* by the ſea *g*, even in veſſels of bulruſhes *h* upon the waters †, *ſaying* *, Go ye ſwift Meſſengers *i* to a nation ‖ ſcattered *k* and peeled *l*, to a people terrible from their beginning hitherto *m*; ‖ † a nation meted out *n* and trodden down *o*, ‖ whoſe land the rivers have ſpoiled *p*.

‖ Or, *out-ſpread and poliſhed*.

‖ Or, *a nation that needeth out and treadeth down*.

† Heb. *a nation of line, line, and treading under foot*.

‖ Or, *whoſe land the rivers deſpiſe*.

f That at this time are ſending Ambaſſadours, after their manner, to ſtrengthen themſelves with Leagues and Alliances, whereby they think to prevent thoſe Judgments and Calamities, which, notwithſtanding all their Endeavours, I will bring upon them. The firſt part of this Verſe ſeems to contain a further Deſcription of the People of the Land mentioned in the foregoing Verſe. *g* Either by the *Midland Sea*, or by the *Red Sea*, or by great Lakes which were both in and near the Land of *Egypt*; it being uſual among the *Hebrews* to give the Title of *ſeas* to Lakes, or any great Collections of Waters, as hath been oft obſerved before. *h* For both the *Egyptians* and *Ethiopians*, as *Diodorus Siculus*, and *Strabo*, and *Pliny* relate, did commonly uſe Boats of Ruſhes or Reeds, which were more convenient for them than thoſe of Wood, becauſe they were both cheaper, and ſwifter, and lighter for carriage from Place to Place; for which they had frequent occaſion in thoſe Parts: and ſafer, becauſe of the many Rocks, and Shelves, and Waterfalls of *Nilus*. † Heb. *upon the face* or *ſurface of the waters*. Which is properly expreſſed, becauſe ſuch Veſſels being very light, did not ſink ſo deep into the Waters as thoſe of Wood do. * This Word is ſupplied here, as it is in many other Places. And the Words here following are ſuppoſed to contain the Commiſſion and Direction given by the People hitherto deſcribed, unto their Meſſengers, to go to the People deſcribed in the following Words.

But

But this word, *saying*, is not in the Hebrew Text, nor is it supplied either by the LXX. or by the *Chaldee*: nor doth it seem necessary to be understood. And it seems very improbable, that the People to whom the Messengers were sent, should be described in such general and ambiguous terms, and in so large a manner, and not a word said concerning their Message. And therefore, with submission, I humbly conceive these to be the words of the Prophet, who having in God's Name pronounced a Wo against the Land hitherto described, here continues his Speech, and gives a Commission from God to these *messengers* following, to go to this *nation scattered*, &c. Then he calls to all Nations to be Witnesses of the Message sent by these Messengers, *v.* 3. And then the Message follows in the succeeding Verses. And so the coherence seems to be clear. *i* O you my Angels, or Men, whom I have appointed for this work, go speedily to them, and tell them what I am about to do with them, or inflict the following Judgment upon them. *k* Not by Banishment, but in their Habitations. Which agrees well to the *Cushites* or *Ethiopians*, both for the vastness of the Land inhabited by them, to wit, *Ethiopia* and *Arabia*, and for the manner of their Habitation, which is more scattered than that of other people. Or, these people may be called *scattered* prophetically, not that they were so, but that they should be so. Or, this word may be rendred, as it is in the Margin, and by some others, *out-spread*, or *drawn out at length*; which exactly suits to *Egypt*, which is much more extended in length than in breadth. *l* Either, 1. without hair; for so were the *Ethiopians* in a great measure, through the great heat of their Country: Or, 2. having their hair shaven or plucked off; for the word doth not signifie a natural want of hair, but a violent taking away of hair, as appears from *Ezra* 9. 3. *Nehem.* 13. 25. *Isa.* 50. 6. And this plucking or shaving of the hair is metaphorically used in Scripture to signifie some great calamity, whereby men are stripped of all their comforts, as *Isa.* 7. 20. and elsewhere. And this Title may be given to them prophetically, to signifie their future and approaching destruction. *m* Such were the *Egyptians*, and *Ethiopians* or *Cushites*, as appears both from Sacred and Profane Histories. And this may be here added as an aggravation of their impending miseries, that they who had been for a long time terrible to others, should now become a contemptible and wretched people. *n* Heb. *of line line*, *i. e.* meted out as it were with Lines to destruction; of which Phrase and Custom see 2 *Sam.* 8. 2. 2 *Kings* 21. 13. *Psal.* 60. 6. *Isa.* 34. 11. *o* By Divine Sentence, and to be trodden down by their Enemies. *p* Which may be taken either, 1. literally, because *Egypt* and *Ethiopia* were frequently overflowed by those two great Rivers *Niger* and *Nilus*; although that Overflow was rather an advantage to the Land, by making it fruitful, than a mischief: Or, 2. metaphorically and prophetically, of the *Assyrians* or *Babylonians* breaking in upon them like a River, and destroying their Land and People; of which see more on *Ezek.* 30. For powerful Enemies invading a Country, are oft compared to a River, as *Isa.* 8. 7, 8. & 59. 19. *Jer.* 46. 7, 8.

3. All ye inhabitants of the world, and dwellers on the earth, see ye *q* when he lifteth up an ensign on the mountains, and when he bloweth a trumpet *r*, hear ye *s*.

q Take notice of what I say, and God will do. Or, *Ye shall see* it; you shall be Eye-witnesses of this dreadful Wo or Judgment which I am bringing upon the people of whom I have spoken. The Prophet doth in a manner summon all Nations to bear witness of his Prophecy, and of the accomplishment thereof. *r* When God shall gather together the Nations, as it were by the lifting up of an Ensign, or by the sound of a Trumpet, to execute his Judgments upon this people. Heb. *as when* a man *lifts up an ensign* upon *the mountains*, which men can easily see; and *as when* a man *sounds a trumpet*, they can hear: no less visible and manifest shall this Judgment of God be. *s Ye shall hear* it, as in the other Branch.

4. For so the LORD said unto me, I will take my rest *t*, and I will ‖ consider *u* in my dwelling-place *x*, like a clear heat ‖ upon herbs, *and* like a cloud of dew in the heat of harvest *y*.

‖ Or, *regard my set dwelling.*
‖ Or, *after rain.*

t I will sit still, and not bestir my self, either to help this People, or to hinder their Enemies. God is said in Scripture *to rest*, or *sit still*, when he doth not work on the behalf of a person or people; as, on the contrary, he is said *to bestir* himself, when he acts for them. *u* Or, *I will contemplate*, or *look upon* them, to wit, the people of whom I am here speaking. So it is only an Ellipsis of the Pronoun. Now God's *looking* in Scripture is variously used; sometimes in way of Favour and Mercy, as *Psal.* 25. 18. *Isa.* 66. 2, &c. and sometimes in a way of Anger and Judgment, as *Exod.* 14. 24. *Psal.* 25. 19. and, as I humbly conceive, in this place. I know some Learned men render this and the next words, *I will look upon my dwelling-place*, and interpret the place of God's gracious respect to his Church or People, to preserve and deliver it in the midst of all the Confusions and Combustions that happen in the World. Which Interpretation seems altogether unsuitable to the scope and business of the Chapter, which in all the foregoing and following Verses speaks of another sort of people, even of the *Egyptians* or *Ethiopians*, of whom therefore this Verse also must be understood, or otherwise we make a breach in the Context. *x* In Heaven, the place where God dwells, and where he is said to *hear* Prayers, 1 *Kings* 8. 30, 32. as here to *consider* men and things, as elsewhere he is said to *hear* and to *look from heaven*, as 2 *Chron.* 6. 21. *Isa.* 63. 15. the Hebrew Particles *beth*, *in*, and *mem*, *from*, being put promiscuously one for another, as hath been noted before. *y* The sence is, That God would look upon them, as the Sun with clear heat looks upon Herbs, *&c.* But this may be understood either, 1. in way of Mercy, as most take it: And so the sence is, That God would look out and shine forth upon his Church and People, and be as comfortable and refreshing to them, as *the clear heat* which shines *upon the herbs*: or, as others render it, *after the rain*, or, *as a cloud of dew* is *in the heat of harvest*: Or, 2. in way of Judgment: And so the sence is, That God would look upon them with as uncomfortable an influence *as* the Sun with *a clear heat upon the herbs*, which are scorched and killed by it; and *as a cloud of the dew*, which brings dew or rain, *in the heat of harvest*, when it is unwelcome and hurtful. And this sence seems best to agree with the following Verse, which continueth the Metaphor of an Harvest, and manifestly speaks not of refreshing, but of the destruction of the Fruits thereof.

5. For afore the harvest *z*, when the bud is perfect, and the sour grape is ripening in the flower *a*, he *b* shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches *c*.

z Before they receive the end of their hopes, and finish the work which they have designed and begun. *a* When the Bud or Flower is turned into a perfect but unripe Grape, which gives hopes of a good Vintage. The Body of this People are compared to a Vine-tree. *b* The Lord, who is easily understood from the foregoing Verse, and who is here represented under the Notion of an Husbandman or Vine-dresser. *c* Instead of the gathering of Grapes, he shall cut down the Body and Branches of the Tree, and throw it into the fire.

6. They *d* shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them *e*.

d The Sprigs and Branches being cut down and thrown upon the ground, with the unripe Grapes upon them. *e* They shall lie upon the Earth neglected by men, as being unripe, and unfit for their use, so that either Birds or Beasts may shelter themselves with them, or feed on them, both Summer and Winter. You are not to understand that the Summer is appropriated to the Fowls, and the Winter to the Beasts; but this is only an Elegancy of the Hebrow Language, to use such distributions, of which we have many instances in prophetical Writings.

7. ¶ In that day *f* * shall there a present be brought unto the LORD of hosts of a people *g* ‖ scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the Name of the LORD of hosts, and mount Zion.

* Zeph. 3. 10.
‖ Or, *out-spread and polished.*

f Which is to be taken largely and indefinitely, as it is frequently in the Prophets, as we have already seen, and shall more fully see hereafter. At or after that time, when the Judgment threatned in the foregoing Verses shall be fully and compleatly executed, whereby that People will be awakened to Repentance. *g* The People of whom I am speaking shall present and offer themselves, and their Sacrifices, unto the true God. He speaks of their Conversion to God and Christ, by the Preaching of the Gospel; the accomplishment of which promise is recorded in the Histories of the Church.

CHAP.

CHAP. XIX.

* Jer. 46. 13. Ezek. 29. & 30.

* THE burden of Egypt *a*: Behold the LORD rideth *b* upon a swift cloud *c*, and shall come into Egypt, and the idols of Egypt shall be moved *d* at his presence, and the heart of Egypt shall melt in the midst of it *e*.

a Some Learned men conceive, that what was said more generally and darkly in the foregoing Chapter, is here more particularly and clearly explained to be meant of *Egypt*; it being usual for the Prophets to mix obscure and plain passages together, and to clear the one by the other. Others understand that Chapter of *Ethiopia*, and this of *Egypt*. But this Controversie must be decided by an exact consideration of all the passages of the former Chapter. *b* As a General in the Head of his Army; or, as a Judge riding Circuit to execute Judgment. *c* Which Phrase sheweth, that the Judgment shall come speedily, unexpectedly, and unavoidably. And Clouds being very unusual in *Egypt*, the Appearance of a Cloud was a kind of Prodigy, and a Prognostick of some grievous Calamity. *d* From their Seats, and from their former Reputation. Or, *shall shake* or *tremble*. So far shall they be from helping the *Egyptians*, as they expect, that they shall tremble for themselves; which divers of the *Egyptian* Gods, being living Creatures, might properly do. *e* They shall lose all their ancient strength and courage, for which they had been famous formerly.

† Heb. *mingle.*

2. And I will † set the Egyptians against the Egyptians *f*; and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom *g*.

f I will raise Civil Wars among them. *g* For although all *Egypt* was now one Kingdom, and under one King, yet not many years after this time it was divided into twelve several Kingdoms, between whom there were many and cruel Wars, as is related by the Historians of those Times, and particularly by *Herodotus* and *Diodorus*.

† Heb. *shall be emptied.* † Heb. *swallow up.*

3. And the spirit *h* of Egypt † shall fail in the midst thereof: and I will † destroy the counsel thereof: and they shall seek to the idols *i*, and to the charmers, and to them that have familiar spirits, and to the wizards.

h Either, 1. their Courage: But of that he spake *v.* 1. Or, 2. their Understanding, as it is explained in the next clause for the word *spirit* is oft put for the reasonable Soul, as *Eccles.* 3. 21. & 12. 7. and for the thoughts of the mind, as *Prov.* 29. 11. *Ezek.* 13. 3. *i* As not knowing what to do, without the help of an higher Power.

‖ Or, *shut up.*

4. And the Egyptians will I ‖ give over into the hand of a cruel lord, and a fierce king *k* shall rule over them, saith the LORD, the LORD of hosts.

k Either, 1. of the King of *Assyria* or *Chaldæa*; or, 2. of those twelve petty Kings, the Singular Number being put for the Plural; or, 3. of *Psammeticus*, who being at first one of those twelve Kings, waged War with the rest, and subdued them, and conquered all the Land of *Egypt*, and ruled it with rigour.

5. And the waters shall fail from the sea *l*, and the river *m* shall be wasted and dried up *n*.

l Which may be understood either, 1. Metaphorically, of the taking away of their Dominion or Commerce, *&c.* or rather, 2. Properly, as may be gathered from the following words and Verses. For as the River *Nilus*, when it had a full stream, and free course, did pour forth a vast quantity of waters by its seven famous Mouths into the Sea, so when that was dried up, which is expressed in the next clause, those waters did truly and properly fail from the Sea. So there is no need of understanding by *sea* either the River *Nilus*, or the great Lake of *Mœris*, which, after the manner of the *Hebrews*, might be so called. *m* To wit, *Nilus*, upon whose fulness and overthrow both the safety and the wealth of the Land depended, as all Authors agree; and therefore this was a very terrible Judgment. *n* Not totally, but in a very great measure, as such Phrases are commonly used.

6. And they shall turn the rivers far away *o*, and the brooks of defence *p* shall be emptied and dried up: the reeds and flags *q* shall wither *r*.

o Which is to be taken Impersonally, as such Expressions are very frequently, for, *the rivers* (those small Rivulets by which the waters of *Nilus* were conveyed and distributed into several parts of the Land) *shall be turned far away*, as they must needs be, when the great River *Nilus*, which fed them, was dried up. *p* The several Branches of the River *Nilus*, which were a great Defence to *Egypt*, as is well known. *q* Which were very useful to them for making their Boats, which were absolutely necessary in that Country, and divers other things. *r* As they commonly do for want of water.

7. The paper-reeds *s* by the brooks, by the mouth of the brooks, and every thing sown by the brooks *t* shall wither, be driven away, † and be no *more*.

† Heb. *and shall not be.*

s Which by a Needle, or other fit Instrument, were divided into thin and broad Leaves, which being dried and fitted, were used at that time for Writing, as our Paper is; and consequently was a very good Commodity. *t* And much more what was sown in more dry and unfruitful places.

8. The fishers also shall mourn *u*, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

u Because they could catch few or no Fish, by which Trade they got their Living. Which also was a great Plague to the People, whose common diet this was, because out of superstitious Conceits they killed and eat but few living Creatures, as appears both from Sacred and Profane Writers.

9. Moreover they that work in fine flax *x*, and they that weave ‖ net-work, shall be confounded.

‖ Or, *white works.*

x That make fine Linen, which was one of their best commodities; of which see 1 *Kings* 10. 28. *Prov.* 7. 16. *Ezek.* 27. 7.

10. And they shall be broken in the † purposes thereof *y*, all that make sluces and ponds † for fish.

† Heb. *foundation.* † Heb. *of living things.*

y (*i. e.*) Of *Egypt*, or of the *Egyptians*. They shall lose their ends and hopes; for the Fishes in them shall die for want of water.

11. ¶ Surely the princes of Zoan *z* *are* fools, the counsel of the wise counsellers of Pharaoh is become brutish *a*: how say ye unto Pharaoh *b*, I *am* the son of the wise *c*, the son of ancient kings *d*?

z The chief City, in which the King and Court frequently resided. See *Psal.* 78. 12. *a* Exceeding foolish, and destructive to themselves. *b* Why do you put such false and foolish words into *Pharaoh*'s mouth? *c* Wisdom is hereditary and natural to me. This vain Opinion of himself they cherished by their flatteries, although he undid himself and his People by his folly. *d* He derides the Vanity of the *Egyptians*, who used to make great brags of the Antiquity of their Nation, and especially of their Kings, who, as they pretended, had reigned successively for above ten thousand years. Which number of years they made up by this Craft, by making those Successive Kings, which reigned together at the same time, in their several *Nomi* or Provinces.

12. Where *are* they? where are thy wise *men e*? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

e Who pretended, that either by their deep Policy, or by their skill in Astrology or Magick, they could certainly foresee things to come.

13. The princes of Zoan are become fools, the princes of Noph *f* are deceived, they have also seduced Egypt, *even* ‖ † they that are the stay *g* of the tribes *h* thereof.

‖ Or, *governors.* † Heb. *corn.*

f Another chief City, and one of the King's Seats, so called

called also *Jer.* 2. 16. & 44. 1. called also *Moph* in the Hebrew Text, *Hos.* 9. 6. and by other and later Authors, *Memphis*. *g* Heb. even *the corner*, or, the Corner-stone, which is the chief support of the Building. Whereby he may design either, 1. the King; or, 2. some eminent Statesman of that Age, upon whose Counsels both King and People depended; or, 3. their chief Counsellors, the Singular Number being here put collectively, as it is in many other places. *h* Of the Provinces, which he calls by a Title borrowed from the *Hebrews*, in whose Language he spake and wrote this Prophecy.

† Heb. *a spirit of perversities.*

14. The LORD hath mingled *i* † a perverse spirit *k* in the midst thereof; and they have caused Egypt to err in every work thereof *l*, as a drunken *man* staggereth in his vomit *m*.

i Or, *hath poured out*, or *given* them *to drink*, as appears from their drunkenness, expressed in the end of the Verse. Which also suits with the Scripture-phrase, whereby *a cup* signifies God's Judgments, as *Isa.* 51. 17, 21, 22. *Jer.* 25. 15, &c. *k* Heb. *a spirit of perversities* or *crookednesses*; or, as the LXX. and *Chaldee* render it, *of errour* or *delusion*; a disposition of mind very apt to mistake, and to mislead them into foolish and crooked counsels and courses. Which God could easily effect, partly by laying occasions of stumbling in their way, and partly by withdrawing or darkning that wisdom which he had infused, by which alone men can discern their way. *l* In all their designs and undertakings. *m* When he is so excessively drunk, that he reels to and fro, and vomits up his drink.

15. Neither shall there be *any* work for Egypt; which * the head or tail, branch or rush may do *n*.

* Chap. 9. 14.

n All people, both high and low, shall be at their wits end, not knowing what to do.

16. In that day shall Egypt * be like unto women *o*: and it shall be afraid and fear, because * of the shaking of the hand of the LORD of hosts *p*, which he shaketh over it.

* Jer. 51. 30. Nah. 3. 13. * Zech. 2. 9.

o Feeble and fearful, as it follows. *p* Because they shall perceive that they do not fight with men only, but with the Lord of Hosts, who now lifts up his hand against them, as he did against their Forefathers, *Exod.* 14. the very remembrance whereof is very terrible to them.

17. And the land of Judah shall be a terrour unto Egypt *q*, every one that maketh mention thereof shall be afraid in himself; because of the counsel of the LORD of hosts, which he hath determined *r* against it *s*.

q Either, 1. because of *Judah*'s calamities and desolations: For *Judah* was their Bulwark against the *Assyrians* and *Babylonians*; and when this Bulwark was removed, the *Egyptians*, their Neighbours and Confederates, had just cause to fear: Or, 2. because of their manifold both former and later injuries against *Judah*, for which they now apprehend that God is calling them to an account. Which Interpretation seems to be favoured by the following words; for their fear of mentioning *Judah*'s Name seems to have proceeded partly from the sence of their guilt and miscarriages towards *Judah*, and partly from their apprehension and experience of the irresistible Power and Justice of the God of *Judah*, whom they had provoked, and who was now marching to plead his own and *Judah*'s Cause against them. Compare *Jer.* 23. 34, &c. *r* Because God is now about to execute his appointed Judgments. *s* Against *Egypt*.

† Heb. *the lip.*

18. ¶ In that day *t* shall five cities *u* in the land of Egypt speak † the language of Canaan *x*, and swear to the LORD of hosts *y*; one *z* shall be called the city ‖ of destruction.

‖ Or, *of Heres*, or, *of the sun.*

t After that time, as this Phrase is used *Isa.* 4. 2. & 18. 7. and oft elsewhere. In the Times of the Gospel, which are oft noted in the Prophets by that very Expression. *u* A considerable number of their chief Cities, a certain number being put for an uncertain. *x* Profess the Jewish Religion, agree with them in the same mind; which is fitly signified by speaking the same Language, because *out of the abundance of the heart the mouth speaketh*. Thus the changing and purifying of a People's Lip, is used to signifie the change of their Hearts and Lives, *Zeph.* 3. 9. and praising God with one Mouth, to note their Unity or Consent in the Faith, *Rom.* 15. 6. *y* It is well observed by some Learned Interpreters, that he doth not say, *swear by the Lord*, which is the most common Phrase, and which, being one eminent Part and Act of Worship, is put for the whole, but *swear to the Lord*; which Phrase is also used 2 *Chron.* 15. 14. *Psal.* 132. 2. *Isa.* 45. 23. and it implies the Dedication, or Oblation, and yielding up of a Person or Thing to the Lord, by a solemn Vow, or Covenant, or Oath, as appears by the places now quoted. In like manner God is said to *swear to* a man, *Deut.* 26. 15. and one man to another, *Gen.* 21. 23. when they oblige themselves by Oath to do such or such a thing for them. And therefore what is called *swearing to God*, Isa. 45. 23. is rendred or expounded *bowing the knee* (which signifies the subjection of a man's self) *to God*, and *confessing to God*, Rom. 14. 11. *z* Not one of the five, for they are supposed to be saved in the foregoing clause; but one City, or another City, the sixth City. As divers Cities shall be converted and saved, so some other Cities shall continue in their impenitency, and be destroyed. Others render this clause thus, *One* of them *shall be called* (or, *shall be*; for, *to be called* is oft put for *to be*) *the city of the sun*; or, as the *Gracians* call it, *Heliopolis*; which the *Egyptians* called *On*, *Gen.* 41. 45. which was a very eminent City, and a chief Seat of Idolatry, being a City of Priests, as *Strabo* reports; and therefore its Conversion to the Faith was more wonderful.

19. In that day shall there be an altar *a* to the LORD in the midst of the land of Egypt, and a pillar *b* at the border thereof *c* to the LORD.

a For God's Worship; not a Levitical, but a Spiritual and Evangelical Altar, as appears from hence, because that was confined to one place, *Deut.* 12. 13, 14. The *altar* is put for the Worship of God, as it is in many places both of the Old and New Testament. And nothing is more common in the Prophets than to speak of Gospel-worship in the Phrases of the Law. *b* A Monument of the True Religion. Here also he alludes to the ancient Custom of erecting Pillars to God; of which see *Gen.* 12. 7. & 28. 18, &c. *Jos.* 22. 10. & 24. 26, 27. *c* As before, *in the midst* of it. The meaning is, There shall be Evidences of their Piety in all places.

20. And * *d* it shall be for a sign, and for a witness unto the LORD *e* of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors *f*, and he shall send them a Saviour and a great one *g*, and he shall deliver them.

* See Jos. 4. 20, 21. & 22. 27.

d The Altar or Pillar last mentioned. *e* To testifie that they own the Lord for their God. *f* Being sorely distressed, and finding the weakness of their Idols, they shall turn unto the True God. *g* A great and mighty Saviour, by a common Figure called *Hendiadys*, as *a cloud and smoak* is put for *a smoakie cloud*, Isa. 4. 5. or, *a Saviour and a Prince*, even Christ, who is so called *Acts* 5. 31. as is evident from the whole Context, which apparently speaks of Gospel-times. And the emphatical Phrase here used, directed them to look for an extraordinary Saviour.

21. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD *h* in that day, and shall do sacrifice and oblation *i*, yea, they shall vow a vow unto the LORD, and perform it *k*.

h Shall acknowledge, and love, and serve them; for words of Knowledge in Scripture commonly include Affection and Practice, as hath been often observed. *i* Shall worship God spiritually; which yet is signified by Typical Phrases, as it is *Mal.* 1. 11. and in many other places. *k* They shall not only profess and promise piety, but shall seriously and diligently practise it.

22. And the LORD shall smite Egypt, he shall smite and heal *it l*, and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

l God will afflict them by Oppressors, *v.* 20. and otherwise; and by those Afflictions he will convert and save them.

23. ¶ In that day * shall there be a high-way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria *m*, and the Egyptians shall serve *n* with the Assyrians.

* Chap. 11. 16.

m They who were implacable Enemies one to another, and both to the Church and People of God, shall now be reconciled and united together in the Service of God, and

Love

Love to his Church. *n* To wit, the Lord; who is eaſily underſtood from *v.* 21. & 25.

24. In that day ſhall Iſrael be the third *o* with Egypt, and with Aſſyria *p*, *even* a bleſſing *q* in the midſt of the land *r*:

o The third Party, to wit, in that ſacred League, whereby all of them oblige themſelves to God. *p* Theſe People are named, becauſe they were the moſt obſtinate and malicious Enemies to God's Church, and therefore in a ſpecial manner accurſed by God; but they are here put Synecdochically for all the Gentiles. *q* This is peculiar to *Iſrael*, who is not only a *third* Party, as the others are, but is the moſt eminent and bleſſed of the three, as being the Fountain, or rather the Conduit-pipe, by which the Bleſſing is conveyed to the other two, becauſe Chriſt was to be born of them, and the Goſpel-Church and Ordinances were firſt eſtabliſhed among them, and from them derived to the Gentiles. *r* Or, *of the earth*. Which may be added, to imply, that God's Bleſſing ſhould be conveyed from and by *Iſrael*, not only to the *Egyptians* and the *Aſſyrians*, but to all the Nations of the Earth, in the midſt of which the Land of *Iſrael* might well be ſaid to lie. Or, *of that land*, of which I am here ſpeaking; or, the Singular Number being put for the Plural, *of thoſe lands*, *Egypt* and *Aſſyria*, between which *Iſrael* lay.

25. Whom the LORD of hoſts ſhall bleſs *s*, ſaying, Bleſſed *be* Egypt my people *t*, and Aſſyria the work of my hands, and Iſrael mine inheritance.

s *Whom*, *i.e.* which People, to wit, *Iſrael*, *Egypt*, and *Aſſyria*, expreſſed both in the foregoing Verſe, and in the following clauſe of this Verſe; of whom he ſpeaks as of one People, in the Singular Number, becauſe they are all united into one Body and Church. Or, *For*, or, *Becauſe* (as this Particle is taken 1 *Sam.* 15. 15. and elſewhere) *the Lord of hoſts ſhall bleſs him* or *them*. So this is added as a Reaſon why he ſaid, *Iſrael* ſhould be a Bleſſing to them all. *t* This Title, and thoſe which follow, that were peculiar to the People of *Iſrael*, ſhall now be given to theſe and all other Nations of the World.

CHAP. XX.

* 2 Kings 18. 17. IN the year that * Tartan *a* came unto Aſhdod *b*, (when Sargon *c* the king of Aſſyria ſent him) and fought againſt Aſhdod and took it:

a A great Commander in *Sennacherib*'s Army, 2 *Kings* 18. 17. *b* An eminent and ſtrong City of the *Philiſtins*, *Joſ.* 13. 3. 1 *Sam.* 5. 1. in the utmoſt part of the Land of *Canaan*, towards *Egypt*. *c* What King of *Aſſyria* this was, is much diſputed. It is well known, and confeſſed, that one and the ſame perſon hath frequently ſeveral names, both in Scripture, as hath been obſerved again and again, and in other Authors. And therefore this may be either, 1. *Salmaneſer*, who, when he took *Samaria*, might alſo by *Tartan* take this place; or, 2. *Sennacherib*, who, before he came to *Jeruſalem*, *came up againſt and took all the fenced cities of Judah*, 2 Kings 18. 13. of which *Aſhdod* might be reckoned one, as being in the Tribe of *Judah*, *Joſ.* 13. 3. & 15. 47. and taken by *Hezekiah* from the *Philiſtins*, as it ſeems very probable from that paſſage, 2 *Kings* 18. 8. *He ſmote the Philiſtins even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city*. Or, 3. *Eſarhaddon*, *Sennacherib*'s Son, who, by cutting off the firſt Letter, is called *Sarchedon*, *Tobit* 1. 21. and thence poſſibly, by abbreviation, *Sargon*: Who might do this thing in *Hezekiah*'s time, ſome years after his Father's death, and his coming to the Empire, although it be not recorded in Scripture: For no man doubts that there were many great Actions in thoſe Times, which are wholly omitted in the Sacred Writings.

† Heb. *by the hand of Iſaiah.* 2. At the ſame time ſpake the LORD † by Iſaiah the ſon of Amoz, ſaying, Go, and looſe *d* the ſackcloth *e* from off thy loins *f*, and put off thy ſhoe from thy foot: And he did ſo, * walking naked *g* and bare-foot *h*.

* Mic. 1. 8, 11.

d Ungird it and put it off; the Anteceedent put for the Conſequent, which is very uſual, as hath been often noted. God would ſometimes have his Prophets to add to their word a viſible Sign to awaken peoples minds to a more ſerious conſideration of the matters propoſed to them. *e* Either, 1. his courſe and hairy garment, which the Prophets uſed to wear, 2 *Kings* 1. 8. *Zech.* 13. 4. as many underſtand it. But that is expreſſed by another word in the places quoted, and never, to my knowledge, by this word: Or, 2. his mournful habit, which was commonly made of ſackcloth, and which he wore in token of his hearty grief for the great calamities which were already come upon *Iſrael*, and were either come or coming upon *Judah*. *f* Upon which the upper Garments were commonly girt, 1 *Kings* 20. 32. 2 *Kings* 9. 1. *g* Not wholly naked, which had been indecent and ſcandalous, and withal very dangerous, at leaſt to do ſo for three years, as he did, *v.* 3. but without his upper Garment, as ſlaves and priſoners uſed to do, whoſe poſture he was to repreſent, *v.* 4. And ſo the word *naked* is uſed, 1 *Sam.* 19. 24. 2 *Sam.* 6. 20. *Joh.* 21. 7. Thus alſo men are ſaid to be *naked* when they are ill-clothed, as *Job* 22. 6. *Mat.* 25. 36. 1 *Cor.* 4. 11. *James* 2. 15. *h* After the manner of Mourners, 2 *Sam.* 15. 30. and Captives, *Jer.* 2. 25.

3. And the LORD ſaid, Like as my ſervant Iſaiah hath walked naked and bare-foot three years *i* *for* a ſign *k* and wonder upon Egypt, and upon Ethiopia:

i Not conſtantly, but when he went abroad among the People, to whom this was appointed for a Sign. Some think it was only three days, a *day* being uſually put for a year in Prophetical Scriptures, as *Numb.* 14. 33, 34. *Ezek.* 4. 4, 5, 6. But although *a day* be put for *a year*, yet *a year* is never put for *a day*. *k* Either, 1. when this Judgment ſhould come; to wit, three years after this Prophecy. Or, 2. how long it ſhould continue; for three years: For ſome have obſerved that the *Chaldeans* ſpent ſo much time in conquering *Egypt* and *Ethiopia*.

4. So ſhall the king of Aſſyria lead away *l* † the Egyptians priſoners, and the Ethiopians captives, young and old, naked and bare-foot, *even* with their buttocks uncovered *m* to the † ſhame of Egypt.

† Heb. *the captivity of Egypt.*

† Heb. *nakedneſs.*

l Like Beaſts, of which this word is commonly uſed. *m* Having their Garments cut off by the middle, to the diſcovery of their Buttocks and their Secret parts. Compare 2 *Sam.* 10. 4. *Iſa.* 47. 2.

5. And they *n* ſhall be afraid and aſhamed of Ethiopia their expectation, and of Egypt their glory.

n All they that ſhall truſt to them, and glory in them, as appears from the following words, the Pronoun *they* being put Indefinitely here, as it is *Iſa.* 2. 19. and elſewhere. But under this general expreſſion the *Iſraelites* not only are comprehended, but ſeem to be principally intended, becauſe to them this Prophecy was delivered, and they were eminently guilty of this ſin; of which ſee *Iſa.* 30. 2. & 31. 1.

6. And the inhabitants of this ‖ iſle *o* ſhall ſay in that day, Behold, ſuch *is* our expectation *p* whither we flee for help *q*, to be delivered from the king of Aſſyria: and how ſhall we eſcape *r*?

‖ Or, *country.*

o Of this Land, in which the Prophet was, and to whoſe Inhabitants theſe words were uttered. For the Title of *Iſles* or *Iſlands* in Scripture is frequently given not only to Lands encompaſſed with the Sea, but alſo to ſuch Countries, as lay upon the Sea-Coaſts, as *Pſal.* 72. 10. *Ezek.* 26. 15, 18. as *Paleſtina* or *Canaan* did, yea to ſuch Countries as are remote or ſeparated from that place in or of which the words are ſpoken, as *Eſth.* 10. 1. *Iſa.* 24. 15. & 42. 4, 10, &c. as *Canaan* was from *Egypt*, or at leaſt from *Ethiopia*. Add to this, that *Canaan* had ſome reſemblance with an *Iſle*, either becauſe it was almoſt encompaſſed with the Midland Sea on one ſide, and with the Dead Sea, and the Sea of *Galilee* or *Tiberias* and *Jordan* on the other ſide; or becauſe, as Iſles are ſeparated from other Lands by the Sea, ſo this Land and People were ſeparated from all the reſt of the World by God's ſpecial Providence, and Preſence, and Worſhip. *p* So vain is our hope placed upon ſuch a People as are unable to deliver themſelves, and much more to deliver us. *q* To whom we now and uſually truſt, for this was the common diſeaſe of the People of *Iſrael*, although *Hezekiah* was in a good meaſure free from it, as we read 2 *Kings* 18. 5. *r* Either by their help, who cannot defend themſelves; or, by our own ſtrength; ſeeing they who were much more potent than we are, could not eſcape.

CHAP.

CHAP. XXI.

THE burden of the desert of the sea *a*. As * whirlwinds in the south *b* pass through *c*, so it *d* cometh from the desert *e*, from a terrible land *f*.

* Zech. 9. 14.

a Of *Babylon*, as is evident both from her destroyers, the *Medians*, v. 2. and especially from v. 9. where she is named. She seems to be called *Desert* Prophetically, to intimate, that although she was now a most Popular City and Kingdom, yet shortly she should be turned into a Desolate Wilderness, as was threatned ch. 13. 19, &c. But the Word here rendred *Desert* sometimes signifies a *Plain*, as a very learned Interpreter hath observed, and thus it most properly agrees to *Babylon* and the Land about it, which Geographers note to be a very plain Country, without any Considerable Mountains in it. It is called *the Desert of the Sea*, because it is situate by the Sea, as *the Isles of the Sea*, *Esth.* 10. 1. are those Countries which were beside the Sea. And the Title of *the Sea* might well be given to the Waters of *Babylon*, because of the great plenty and multitude of them, the great Channel of *Euphrates*, and the several lesser Chanels cut out, and the vast Lakes of Water; in which respects it is said to *sit upon many waters*, *Jer.* 51. 13. the Name of *sea* being given by the *Hebrews* to every great Collection of Waters. *b* In those Parts which lay Southward from *Judea*, where there were many and great Desarts, in which the Winds have greater force. See *Job* 1. 19. *Jer.* 4. 11. *c* As meeting with no stop or opposition. *d* The Burden or Judgment. Or, *he*, the *Median*, as it is in the next Verse. *e* From *Media* and *Persia*; thus expressed, either because those Countries were full of Desarts, or because a great Desart lay between them and *Chaldæa*, as Geographers and Historians report. *f* From the *Medes*, a warlike and formidable People, as appears both from Sacred and Prophane Writers.

2. A † grievous vision *g* is declared unto me, the treacherous dealer dealeth treacherously, and the spoiler spoileth *h*: * Go up *i*, O Elam *k*, Besiege *l*, O Media; all the sighing thereof *m* have I made to cease

† Heb. *hard.*

* Chap. 13. 17.

g A Vision or Prophecy, containing dreadful Calamities which were to fall upon *Babylon*. *h* This is spoken either, 1. of the *Chaldeans*, as their Sin, for which God sends the following Judgment: So the sence is, The *Chaldeans* still persist in the Practice of Treachery and Rapine, to which they have been so long accustomed: Or, 2. of the *Medes* and *Persians*, who are here noted to pay the *Babylonians* in their own Coin, and to use the same Treachery and Violence towards them, which they had done to others. To which purpose the Words are and may well be rendred otherwise, either thus, *The treacherous dealer* hath found *a treacherous dealer*, *and the spoiler* hath found *a spoiler*: or thus, *O thou that dealest treacherously with the treacherous dealer*, *and that spoilest the spoiler*, *go up*, *O Elam*, &c. as it followeth. These Words will be much illustrated by comparing them with *Isa.* 33. 1. There is no doubt to be made, but the *Medes* and *Persians* used Treachery as well as Force against *Babylon*: And besides other Instances now unknown, we have one upon Record, of their entertaining those two Traytors, *Gadatas* and *Gobrias*, and following their Counsel and Conduct in taking the City, which made them Partakers of their Treason. *i* To fight against her. These are God's Words, either giving them Command and Commission to do so, or rather foretelling what they would do; which is oft done in this form of Speech. *k* *Persia*, called *Elam* Synecdochically, because *Elam* was an eminent Province of *Persia*, bordering upon the *Medes*. *l* To wit, *Babylon*, v. 9. *m* Either, 1. *Babylon*'s sighing, which shall cease, because they shall have no time to sigh, or lament their Miseries, being suddenly surprised, and cut off in a moment, as they were. As God is said to *seek out the wickedness* of wicked men *till he find none*, *Psal.* 10. 15. when he utterly destroyeth them in or with their Sins: Or, 2. the sighing and groanings of God's People, and other Nations under the heavy Oppressions of that potent and cruel Empire; the Pronoun *her*, or *thereof*, being taken here not passively, as commonly it is; but actively, or efficiently, as sometimes it is, as *Deut.* 11. 25. *your fear*, *i. e.* the fear of you; and *Job* 33. 7. *my terrour*, *i. e.* the terrour or dread of me upon thee.

3. Therefore are my loins *n* filled with pain; pangs have taken hold upon me, as the pangs of a woman that travelleth *o*: I was † bowed down at the hearing *of it*, I was dismayed at the seeing *of it*.

† Heb. *writhed.*

n Which he mentions with respect to the following Similitude of child-bearing, in which the loins are sorely pained. And this the Prophet speaks, either 1. in the Name and Person of the *Babylonian*. Or rather, 2. in his own Name; which is most natural, and agrees best with the last clause of the Verse, which plainly speaks of the torment which he had in the meer hearing of the Word, and seeing the Vision, and not of that which they had in the feeling of it; although the latter is implied in the former; and the Prophet expresseth his horrour in hearing and seeing, to intimate the dreadful horrour which should seize upon them when it came upon them. *o* Sharp and grievous pains.

4. ‖ My heart panted, fearfulness affrighted me: the night of my pleasure *p* hath he *q* † turned into fear *r* unto me.

‖ Or, *my mind wandred.*
† Heb. *put.*

p The night, in which I used to have a sweet Repose and Sleep. He seems to have had this Vision in a night. But withal this horrour of the Prophet by night was Typical, and did signifie that grievous horrour and destruction, which should befal the *Babylonians* in a night of great Feasting and Jollity, as it did *Dan.* 5. 1, 30. *q* God, who shewed him that Vision. *r* Into a time and matter of fear.

5. Prepare the table *s*, watch in the watch-tower *t*, eat, drink: arise, ye Princes *u*, *and* anoint the shield *x*.

s Furnish it with Meats and Drinks, as it follows. The Prophet foretels what the *Babylonians* would be doing when their Enemies were at their Doors, that they would give up themselves to Feasting and Security. *t* To give us notice of any approaching danger, that in the mean time we may more securely indulge our selves in Mirth and Pleasures. *u* Either, 1. ye *Medes* and *Persians*: Whilst your Enemies the *Babylonians* are feasting securely, prepare to make your Assault. Or, 2. ye Princes of *Babylon*: Arise from the Table and run to your Arms. Which sudden alarm and change of their Posture proceeded from Tidings out of the Watch-tower, as may be gathered from the former Clause, and is more fully expressed in the following Verses. *x* Prepare your selves and your Arms for the Battel approaching: *The shield* is put for all their weapons of Offence and Defence. They used to Anoint their Shields with Oyl, partly to preserve and polish them; and partly to make them slippery, that their Enemies Darts might not fasten in them, but slide off from them.

6. For thus hath the Lord said unto me *y*, Go, set a watchman *z*, let him declare *a* what he seeth.

y I speak not my own fancies, but what God hath made me to see and hear in a Vision; the Particulars whereof are related in the following Verses. *z* Either, 1. a Prophet; such being oft so called, as *Ezek.* 3. 17. & 33. 2. Or rather, 2. a Military Watchman. For this was now done onely in a Vision, which yet did foresignifie what should be done really afterwards. *a* To thee in Vision, to them Really.

7. And he saw *b* a chariot *c* with a couple of horse men *d*, a chariot of asses and a chariot of camels *e*; and he hearkned diligently *f* with much heed.

b A short Speech, for, He told me that he saw. *c* Not for Burden, but for War, in which Chariots were then much used. *d* Attended with two Horse-men. So there were both Chariots and Troops of Horse-men. Or, with *a couple of horses*, as this Word is sometimes used, as 1 *Sam.* 8. 11. 2 *Sam.* 1. 6. The Chariot was drawn with two Horses. *e* Two Chariots, one drawn by Asses, (under which Title some understand Mules, as being engendred of Asses) and the other by Camels. Whereby he signifies the Variety and Abundance of Warlike Provisions which the *Medes* and *Persians* should have for this Expedition, and particularly of Chariots, whereof some were for the Carriage of Necessary Things, and others for the Battel. *f* He carefully observed what he saw, and what he could further discover.

8. And he ‖ cried, A lion *g*: my lord *h*, I stand continually upon the * watch-tower in the day-time, and I am set in my ward ‖ whole nights *i*.

‖ Or, *cried as a lion.*
* Hab. 2. 1.
‖ Or, *every night.*

g The sence of the Words thus rendred is this, The Watchman cried out, I see also a Lion, to wit, marching before the Horsemen and Chariots already mentioned: which they suppose to represent *Cyrus* or *Darius* marching in the Head of their Armies. *h* Or, as it is rendred in the Margin, and by divers others, *he cried* as (which Particle is oft understood,

understood, as hath been formerly and frequently noted) *a lion*, with a terrible Cry, as being affrighted with the Vision, and withal signifying the dreadfulness of that Judgment which was here represented as coming upon *Babylon*. *h* The Watchman speaks these words either to God, or to the Prophet, who by command from God had set him in this place and station; to whom therefore he gives the following account of his discharge of the work wherewith he was intrusted. *i* According to thy command I have stood, and do yet stand continually, both day and night, upon my Watch-Tower.

9. And behold *k*, here cometh a chariot of men *l*, *with* a couple of horsemen *m*: and he *n* answered and said, * Babylon is fallen, is fallen: and all the * graven images of her gods *o* he *p* hath broken unto the ground.

* Jer. 51. 8. Rev. 14. 8. & 18. 2.
* Chap. 46. 1. Jer. 50. 2. & 51. 44.

k The summ of what I have discovered is this. *l* Not filled with Goods, as Chariots of Burden use to be; but provided with men, to fight from or with them. *m* Understand, *and a chariot of asses, and a chariot of camels*; which is easily understood from *v.* 7. where they are expressed. *n* The Prophet *Isaiah*, who set the Watchman; or the Lord, by whose command he was set, *v.* 6. who here gives an Explication of the Vision. *o* Which is mentioned as an Evidence that she was fully conquered, because otherwise they would not have suffered their Idols to have been thrown to the ground. *p* God, by the hands of *Cyrus*, his Instrument. Or, it is an indefinite Speech, *he hath broken*, &c. for *they are broken*, &c.

† Heb. *son.*

10. O my threshing *q*, and the † corn of my floor *r*: that which I have heard of the LORD of hosts, the God of Israel, have I declared *s* unto you *t*.

q *Threshing* is here put for the Corn threshed, as it is explained in the following words, the Act being frequently put for the Object, as *captivity* for the Captives, *fear* for the thing feared, *&c.* as hath been noted before. And the Corn threshed is here metaphorically put for People sorely afflicted and punished, which is oft expressed by Threshing, as *Isa.* 25. 10. & 41. 15. *Mic.* 4. 13, &c. This is spoken either, 1. of the *Jews*, to whom he now turneth his Speech, whom God did grievously thresh and afflict by the *Babylonians*, and whom he here comforts with these Tidings, as if he had said, Though thou wilt be threshed first, yet *Babylon* shall be threshed last, and most dreadfully, and their Threshing shall be thy deliverance. This Interpretation is thought necessary, because of the latter clause of the Verse, wherewith this is to be joined. Or, 2. of *Babylon*. *O my threshing*: or, thou art *my threshing*, whom I have undertaken to thresh and punish. And so this is fitly mentioned here, to assure them that this Prophecy of *Babylon*'s Fall must necessarily be accomplished, because the Almighty was engaged in the work. And this Interpretation seems not to be inconsistent with the rest of the Verse, as we shall see. *r* The Corn which I will cause to be threshed upon the floor. Heb. *the son of my floor*. For the Title of *son* is oft given to liveless things, as Arrows are called *the sons of the bow*, or *of the quiver*, *Job* 5. 7. & 41. 28, &c. *s* What I have foretold is not my own invention, but the Word of God, and therefore shall infallibly come to pass. *t* Either, 1. unto you my People, or Hearers; for all the Prophecies, even concerning other Nations, were published to them, and for their use and comfort: Or, 2. unto (or, concerning, as this Hebrew Particle is sometimes used, as the Learned know) you *Babylonians*, to whom this was in some sort declared, because it was published amongst the *Jews*, and by their means might easily come to the knowledge of other People, and consequently of the *Babylonians*. Nor is it unusual for the Prophets, in their Prophecies delivered to God's People concerning *Babylon*, by an Apostrophe to turn their Speech to the *Babylonians* themselves; of which we have instances, *Jer.* 50. 24, 31. & 51. 13, 14, 25, 26.

11. ¶ The burden of Dumah *u*. He *x* calleth to me *y* out of Seir *z*, Watchman *a*, what of the night *b*? watchman, what of the night *c*?

u Either, 1. of a part of *Arabia*, so called from *Dumah*, one of *Ismael*'s Race, *Gen.* 25. 14. 1 *Chron.* 1. 30. Or rather, 2. of *Edom* or *Idumea*, as seems most probable from the mention of Mount *Seir*, which was a part of *Edom*; which may be here called *Dumah*, either by an abbreviation, or cutting off the first Letter from *Idumea*, as *Ram* is put for *Aram*, 1 *Chron.* 2. 9. *Job* 32. 2. or rather prophetically and sarcastically; for *Dumah* signifies *silent*: Whereby he intimates, That *Edom*, which was much given to vain boasting and railing against God, and against his People, as we read elsewhere, should be brought to silence and utter ruine. And such new, and enigmatical, and significant Names are elsewhere given by the Prophets to divers known places, as *Babylon* is called *Sheshach*, Jer. 25. 26. and *Egypt*, *Mazer*, Mic. 7. 12, &c. *x* To wit, *Dumah*, or the People of *Dumah*, of whom he speaks, or one of them in the name and by the appointment of the rest. *y* To the Watchman, as appears by the following words: For the Prophet delivers his Prophecy in the form of a Dialogue between the People and the Watchman. *z* Out of *Edom*, which is frequently called *Seir*, as *Gen.* 32. 3. & 36. 8. 2 *Chron.* 20. 20, *&c.* & 25. 11. *a* Whereby he means either, 1. the Prophet *Isaiah*, whom they call *Watchman*, either seriously, or in scorn, because the Prophets were so called by God, and by the People of the Jews: Or, 2. the Watchman of *Edom*, whom they had set as people use to do in times of great danger. *b* *The night* is taken either, 1. metaphorically, for a time of tribulation: So they ask the Prophet what he hath to say concerning that Night of Calamity which he had so long and oft threatned to them, whereof as yet they saw no appearance: Or, 2. properly; *the night* being the proper and chief time in which the Watchman's care is most necessary, because then their Enemies had opportunity to do them most harm. So the people are supposed to come to him very early in the morning, to inquire what hath hapned in the night; which shews a state of great perplexity and fear: which might well be called a *burden*, both because fear in it self is a great torment, and because this fear was a sign and presage of their approaching miseries. *c* The repetition of the same words, shews the greatness of their solicitude and fear.

12. The watchman said, The morning cometh, and also the night *d*: if ye will enquire, enquire ye: return, come *e*.

d The night is past without any great mischief to you, and the comfortable light of the morning is approaching, which freeth mens minds from the terrours of the night; but although the morning be coming, it will be gone, and the night will return, and your fears with it. The *night* seems to be here taken properly, as *the morning* is; yet so, that he alludes to the Metaphorical signification of the word, and intimates, that the night of affliction was coming upon them. *e* If this Watchman be the Prophet *Isaiah*, then the sence of these words is this, *If you will be enquiring, enquire* sincerely and seriously of God, by me, concerning your danger, and the way to prevent it; *return* unto the Lord by true Repentance, who alone can secure you, and *come* unto me for direction. But if it be their own Watchman, which, with submission, I conceive most probable, the sence is, *If you will enquire, enquire*; I perceive, by what I have observed this night, that your danger is not past, and there will be occasion for further Enquiries from time to time; and therefore *return*, *come*, *i. e.* either *return* to them that sent you with this Message, and then *come* to me for further Tidings; or, come again, as *return*, *lie down*, is put for *lie down again*, 1 Sam. 3. 5. come to me the next morning, as you have reason to do, and so from morning to morning; for I see every night is likely to bring some evil Tidings to you.

13. ¶ * The burden upon Arabia. In the forest *f* in Arabia shall ye lodge, O ye travelling companies *g* of Dedanim *h*.

* Jer. 49. 28.

f Not, as you used to do, in the Houses or Tents of the *Arabians*: Whereby he implies, That that populous Country should be turned into a desolate Wilderness. *g* In those parts Travellers then did, and still do go together in Companies. See *Gen.* 37. 25, 28. *Job* 6. 19. *h* Or, *Dedanites*; of whom see on *Gen.* 25. 3. *Jer.* 25. 23, 24. & 49. 7, 8. These were Merchants, and used to Trade with *Tyre*, *Ezek.* 27. 20. & 38. 13. and their way lay throrow the same parts of *Arabia*.

14. The inhabitants of the land of Tema *i* || brought water to him that was thirsty, they prevented with their bread him that fled *k*.

|| Or, *bring ye*

i A part of *Arabia*; of which see *Job* 6. 19. *Jer.* 25 23. *k* Whereby he implies, That those other *Arabians*, against whom this Prophecy is principally directed, should be reduced to great scarcity of all necessary Provisions, and forced to flee for their lives, from a bloody Enemy, as is more fully expressed in the next Verse.

15. For they fled || † from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

|| Or, *for fear.*
† Heb. *from the face.*

16. For thus hath the Lord said unto me, Within a year *l*, * according to the years of an hireling *m*, and all the glory *n* of Kedar *o* shall fail.

* Chap. 16. 14.

l From

l From the time of this Prophecy. *m* To wit, an exact Year; for Hirelings diligently obſerve and wait for the end of the Year, when they are to receive their wages. *n* Their Power, and Riches, and all things wherein they uſed to glory. This was executed by the *Aſſyrians*. *o* Of whom the on *Pſal.* 120. 5. *Jer.* 49. 28.

† Heb. *bows.*

17. And the reſidue of the number of † archers *p*, the mighty men of the children of Kedar, ſhall be diminiſhed: for the LORD God of Iſrael hath ſpoken *it*.

p Bows and Arrows were their chief Weapons, and they were expert in the Uſe of them, both againſt Beaſts and Men, as occaſion required.

CHAP. XXII.

THE burden of the valley of Viſion *a*. What aileth thee now, that thou art wholly gone up to the houſe tops *b*?

a Of *Judah*; and eſpecially of the City of *Jeruſalem*, as the next Verſe ſheweth. Which is called a *valley*, becauſe a great part of it ſtood in a Valley, and comparatively to thoſe higher Mountains wherewith it was encompaſſed; of which ſee *Pſal.* 121. 1. & 125. 2. *Iſa.* 52. 7. and *the valley of viſion*, becauſe of the many and clear Viſions or Revelations of God's Mind, in that Place, above all other Parts of the World. As the Prophets are called *ſeers*, 1 *Sam.* 9. 9. ſo Prophecy is frequently called *viſion*, as 1 *Sam.* 3. 1. *Iſa.* 1. 1. *Ezek.* 7. 13, 26. *b* As they uſed to do in times of great Confuſion and Conſternation, that they might mourn, and look, and cry to Heaven for Help. Compare *Iſa.* 15. 3. *Jer.* 48. 38.

2. Thou art full of ſtirs *c*: a tumultuous *d* city, a joyous city: thy ſlain *men* are not ſlain with the ſword, nor dead in battel *e*.

c Or, *Thou* who *waſt full of ſtirs*, or *noiſes*, to wit, of joyful Shouts, as the following Words limit it, and as this Word is uſed *Zech.* 4. 7. though elſewhere it be taken for doleful Cries. *d* Or, *ſtreperous*, full of noiſe and clamour, through Revelling and Jollity. See *Prov.* 20. 1. *Zech.* 9. 15. *e* But either by Famine or Peſtilence in the Siege, as many died, *Jer.* 14. 18. & 38. 2. or in their Flight, as others were; both which were inglorious kinds of Death.

† Heb. *of the bow.*

3. All thy rulers *f* are fled together, they are bound † by the archers *g*: all *that are* found in thee *h* are bound together *i*, *which* are fled from far *k*.

f *Zedekiah* and his Chief Commanders, whoſe Flight he here foretels. *g* Heb. *from the bow*, *i. e.* ſo as they were diſenabled from uſing the Bow: which is an uſual *Hebraiſm* as *from a king* is put for *from being a king*, 1 *Sam.* 15. 23. and *from ſeeing*, *Pſal.* 69. 23. is rendred *that they cannot ſee*, *Rom.* 11. 10. But this Word is by ſome, and may very well be joyned to the foregoing Clauſe; for the Words in the *Hebrew* lie thus, *All thy rulers are fled together from the bow* (or, *bowmen*, as this Word is rendred, *Iſa.* 21. 17.) *they are bound*. Which ſeems moſt plain and unforced, and ſuits beſt with the following Words, as alſo with the Prophet's uſe of the ſame Phraſe, *ch.* 21. 15. *they fled——from the bent bow*, &c. *h* That remaineth there with *Zedekiah* in the Siege; for thoſe who had fled to the *Chaldeans* ſaved their Lives and Liberties. *i* In Fetters, *Jer.* 52. 11. *k* Which fled to *Jeruſalem* from the remoteſt parts of the Land.——But he rather ſpeaks of thoſe who fled from *Jeruſalem*, and from their Enemies, whereof ſome had fled away, but were purſued and overtaken by their Enemies, and bound, as others had been. And the Words ſeem to be well rendred, *they fled far away*, as this very Word is uſed *Iſa.* 23. 7. which may be underſtood either of the ſame Perſons who fled, but were taken in their Flight, as was now ſaid; or of others, who fled away, when others abode there and were bound.

* Jer. 4. 19. & 9. 1. † Heb. *I will be bitter in weeping.*

4. Therefore ſaid I, * Look away from me *l*, † I will weep bitterly, labour not to comfort me *m*: becauſe of the ſpoiling of the daughter of my people *n*.

l Take off your Eyes and Thoughts from me, and leave me alone, that I may take my fill of Sorrows. *m* For all your Labour will be loſt, I neither can nor will receive any Conſolation. *n* Of that City and Nation whereof I am a Member. The Title of *daughter* is oft given both to Cities and Nations, as hath been noted before.

5. For *it is* a day of trouble, and of treading down *o*, and of perplexity by the Lord GOD of hoſts *p* in the valley of viſion, breaking down the walls *q*, and of crying to the mountains *r*.

o In which my People are trodden under foot by their inſolent Enemies. *p* This is added partly to ſhew, that this did not happen without God's Providence; and partly to aggravate their Calamity, becauſe not onely Men, but God himſelf fought againſt them. *q* Of the ſtrong Cities of *Judah*; which was done by *Sennacherib*, 2 *Kings* 25. 10. *r* With ſuch loud and diſmal Out-cries as ſhould reach to the neighbouring Mountains, and make them ring again therewith.

6. And Elam *ſ* bare the quiver *t* with chariots of men and horſemen *u*, and Kir *x* † uncovered *y* the ſhield *z*.

† Heb. *made naked.*

ſ The *Perſians*, who now, and for a long time after, were ſubject to the *Aſſyrian* and *Chaldean* Emperours, and were employ'd by them in their Wars. *t* Being expert Bowmen, as appears from *Jer.* 49. 35. and from *Strabo*'s Teſtimony. *u* As ſome of them fought on foot, ſo others fought from Chariots and Horſes. *x* The *Medes*, ſo called by a *Synecdoche* from *Kir*, an eminent City and Region of *Media*, of which ſee 2 *Kings* 16. 9. *Amos* 1. 5. *y* Prepared it and themſelves for the Battel; for in Times of Peace Arms were wrapt up and covered, to preſerve them clean, and fit for uſe. *z* Their defenſive and offenſive Weapons.

† Heb. *the choice of the valleys.* ‖ Or, *towards.*

7. And it ſhall come to paſs, *that* † thy choiceſt valleys ſhall be full of chariots *a*, and the horſemen ſhall ſet themſelves in array ‖ at the gate *b*.

a Valleys were the moſt proper Places for the uſe of Chariots: See *Joſ.* 17. 16. *b* To aſſiſt and defend the Footmen whilſt they made their Aſſault, and withal to prevent and take thoſe who endeavoured to eſcape.

* Chap. 30. 1. * 1 Kings 10. 17.

8. ¶ And he *c* diſcovered * the covering of Judah *d*, and thou didſt look in that day to the armour *e* * of the houſe of the foreſt *f*.

c The Enemy, *Sennacherib*, of whoſe Invaſion he ſeems to ſpeak. *d* He took thoſe fenced Cities, which were a Covering or Safeguard both to the People of *Judah*, who fled to them, and to *Jeruſalem*, which was begirt and defended by them. *e* Thy Hope and Truſt was wholly or chiefly placed in the Arm of Fleſh. For although *Hezekiah* was commended for his Truſt in God, yet the Generality of the People were guilty of Diſtruſt in God, and Confidence in the Creature. *f* More fully called, *the houſe of the foreſt of Lebanon*, 1 *Kings* 7. 2. not becauſe it was built in *Lebanon*, for it was in *Jeruſalem*; but either becauſe it was built of the Trees of *Lebanon*, for which cauſe the Temple is called *Lebanon*, *Zech* 11. 1. or for other Reaſons. See my Notes on 1 *Kings* 7. 2.

9. Ye have ſeen *g* alſo the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool *h*.

g *i. e.* Obſerved or conſidered, as this Word is uſed, *Exod.* 32. 9. and elſewhere, in order to the Reparation of them, and to fortifie the City, as the next Words manifeſt. *h* That you might both deprive the Enemy of Water, and ſupply the City with it; of which ſee on 2 *Chron.* 32. 4, 5.

10. And ye have numbred the houſes of Jeruſalem *i*, and the *k* houſes have ye broken down to fortifie the wall.

i That they might exactly know their own Strength, and the Number of their People, and ſo lay the Burdens more equally upon them, and make ſufficient Proviſions for them. *k* Which ſtood upon or without the Wall of their City, and ſo gave their Enemies any Advantage againſt them, and hindred the fearching or fortifying the Walls and City.

11. Ye made alſo a Ditch between the two walls *l*, for the water of the old pool *m*: but ye have not looked unto the maker thereof *n*, neither had reſpect unto him that faſhioned it *o* long ago *p*.

l Either thoſe 2 *Kings* 25. 4. or thoſe 2 *Chron.* 32. 5. in both which Places we read of two Walls. *m* To receive the Waters conveyed into it by Pipes from the old Pool. *n* Either, 1. of the Water; for both the Springs and the

Rain which filleth the Pools are from God alone: or, 2. of *Jeruſalem*, expreſſed in the foregoing Verſe, and eaſily underſtood here, becauſe all theſe Works were undertaken for *Jeruſalem*'s Defence and Proviſion. And it is uſual in Scripture for the Pronoun Relative to be put by it ſelf, without any expreſs mention of the Perſon or Thing to which it belongs, which is left to the Reader to gather out of the foregoing or following Words; of which ſee the Notes on *Pſal.* 87. 1. *Cant.* 1. 1. *o* Heb. *the former*, or *framer of it*, God, who made it a City, and the Place of his ſpecial Preſence and Worſhip: which alſo he had undertaken to protect, if the People would obſerve his Commands; to whom therefore they ſhould have reſorted and truſted in this time of their diſtreſs. *p* Which Clauſe may be added to aggravate their Sin, in diſtruſting that God who had now for a long time given proof of his Care and Kindneſs in defending this City.

12. And in that day did the Lord GOD of hoſts call *q* to weeping, and to mourning, and to baldneſs *r*, and to girding with ſackloth.

q Invite and oblige them by the Courſe of his Providence, and require this by the Precepts requiring theſe things in ſuch Times and Conditions. *r* To make themſelves bald, by plucking or ſhaving off the Hair of their Heads, as was uſual in great Sorrows, as *Ezra* 9. 3. *Job* 1. 20. *Mic.* 1. 16. although it was forbidden in caſe of the Death of Relations, for a ſpecial Reaſon; of which ſee *Levit.* 19. 27, 28. & 21. 5.

13. And behold, joy and gladneſs, ſlaying Oxen, and killing ſheep, eating fleſh *ſ*, and drinking wine; * let us eat and drink, for to morrow we ſhall die *t*.

* Chap. 56. 12. 1 Cor. 15. 32.

ſ Not onely for Neceſſity, but to Exceſs and Luxury, as *eating and drinking* are taken *Mat.* 24. 38. *t* The Prophets tell us, that we ſhall certainly and ſuddenly be deſtroyed; it concerns us therefore to make our beſt of the preſent time, and to be merry whilſt we have opportunity. A moſt perverſe and deſperate Concluſion, proceeding from obſtinate Profaneneſs, and Contempt of God's Judgments.

14. And it was revealed in mine ears *u*, by the LORD of hoſts, ſurely this iniquity ſhall not be purged from you, till ye die *x*, ſaith the Lord GOD of hoſts.

u What I am ſaying is not my own Invention, nor uncertain Reports; but what I heard with theſe Ears of mine. The like phraſe we have 1 *Sam.* 9. 15. *the Lord had told Samuel in his ear.* *x* You ſhall feel the ſad Effects of this wickedneſs, and my juſt diſpleaſure for it, as long as you live. This is not ſpoken excluſively, as if it ſhould be purged after their death, which is abſurd and impious to imagine, at leaſt concerning ſuch as lived and died in this deſperate and impenitent Condition; but emphatically, to ſhew that God would have no mercy upon them in that time of Life, in which he uſeth and delighteth to give Repentance and Remiſſion of Sins unto Mankind.

15. ¶ Thus ſaith the Lord GOD of hoſts, Go, get thee unto this treaſurer *y*, *even* unto Shebna *z*, which *is* over the houſe *a*, *and ſay*,

y Which the Prophet might boldly do, becauſe he had the protection not onely of God, who ſent him upon this Errand, but probably of *Hezekiah* alſo, who at the time of this Prophecy was either King, or his Father's Viceroy, or at leaſt Heir-apparent to the Crown. *z* Who ſeems to have been advanced by wicked *Ahaz*, and to have been a great Patron of Impiety and Injuſtice in his Reign, and by politick Compliance with *Hezekiah*, thought to gain his Favour, and ſo to keep his place and power at Court. *a* Over the Houſe of *David*, as is more fully expreſſed below, *v.* 22. Poſſibly he was not only the Lord Treaſurer, but alſo the King's Prime Miniſter of State.

16. What haſt thou here *b*? and whom *c* haſt thou here, that thou haſt hewed thee out a ſepulchre *d* here *e* ‖ *as* he that heweth him out a ſepulchre on high *f*, and graveth *g* an habitation for himſelf in a rock *h*?

‖ Or, *O he.*

b Or, *What doſt thou here?* what right haſt thou to this Place and Office? *c* Either, 1. What Friends, in whom thou canſt confide? Thou haſt ſo ill managed thy ſelf and thy Affairs, that thou art univerſally hated. Or, 2. What Kindred or Relations? For the Jews ſay, he was a Stranger by Birth; which is the more probable, becauſe his Pedigree is not mentioned in any of thoſe places of Scripture where he is named. *d* As great and ambitious Men uſed to do. *e* Not in thine own Country, the proper place for ſuch a Monument; but in *Jeruſalem*, which ſhould not be defiled nor diſparaged with it. *f* In an high and eminent place, as *Iſa.* 57. 7. *g* Either, 1. a Sepulchre, which is called a man's *houſe*, *Job* 30. 23. or, 2. a Dwelling-houſe. He erected, or is compared to one that doth erect, a ſtately Houſe to live in, and a ſtately Sepulchre to receive him when he dies. And theſe two are fitly joined together, becauſe their Sepulchres were commonly built in or near their Houſes. See *Iſa.* 14. 18. *Joh.* 19. 41. *h* A fit place both for Strength and State. Thus we read of *a ſepulchre hewed out in a rock*, *Matt.* 27. 60.

17. Behold, ‖ the LORD will carry thee away with † a mighty captivity *i*, and will ſurely cover thee *k*.

‖ Or, *the LORD who covered thee with an excellent covering, and clothed thee gorgeouſly, ſhall ſurely*, &c.
† Heb. *the captivity of a man.*

i Will cauſe thee to be carried into Captivity by a ſtrong Hand, or by the Hand of a mighty man, from which therefore thou ſhalt not be able to eſcape. Or, *will caſt thee away with the caſting of a mighty man, i.e.* with great force: or, *in caſting will caſt thee away, O thou mighty man.* *k* To wit, with confuſion, as is here implied, and as this phraſe is more fully expreſſed, *Pſal.* 89. 40. & 109. 29. Or, *covering* may be put for obſcuring his Glory, which he deſigned to publiſh, and to that end erected ſtately Monuments, &c. Or, this may be an Alluſion to the ancient Cuſtom of covering the Faces of Condemned perſons; of which ſee *Eſth.* 7. 8. Compare *Job* 9. 24. *Ezek.* 12. 6, 12.

18. He will ſurely violently turn and toſs thee *like* a ball *l* into a † large country *m*: there ſhalt thou die, and there the chariots of thy glory *ſhall be* the ſhame of thy lords houſe *n*.

† Heb. *large of ſpaces.*

l Heb. *Wrapping he will wrap thee up like a ball*, which conſiſts of Materials wrapped and bound together, that it may be toſſed far away. Or, *Rolling he will roll thee with the rolling of a ball.* *m* Like a Ball which is caſt into a large and plain Spot of Ground, where being thrown by a ſtrong man, it runs far and wide. Or, to a far Countrey, which ſeems to be here called *large of ſpaces*, not ſo much in it ſelf, for that was inconſiderable to him, whether the Land of his Captivity was large or little, as in reſpect of its diſtance from the place of his Birth and Abode. *n* The ſence of the Words thus rendred, ſeems to be this, Thy glorious Chariots wherein thou didſt ride in great ſtate at *Jeruſalem*, ſhall then and there be turned into ſhame to thy ſelf, and to thy Maſter, to whom it is juſt matter of reproach, that he was ſo fooliſh as to advance and truſt ſuch a faithleſs and unworthy perſon. But the Words are by divers others fitly rendred, *there the chariots of thy glory* ſhall be, (or, ſhall die or vaniſh, *i. e.* That ſhall be the end of all thy pompous Chariots, and other Monuments of thy pride) O thou who art *the ſhame of thy lords houſe*, who by thy unjuſt and wicked practices haſt expoſed thy King and Maſter, and the Royal Family, to Reproach and Contempt.

19. And I *o* will drive thee from thy ſtation, and from thy ſtate ſhall he *p* pull thee down.

o The Lord, whoſe Words theſe are, *v.* 15. as is manifeſt from the following Verſes. *p* The Lord; ſuch ſudden changes of perſons being very uſual in theſe Writings.

20. ¶ And it ſhall come to paſs in that day, that I will call *q* my ſervant * Eliakim the ſon of Hilkiah:

* 2 Kings 18. 18.

q By my Spirit fitting him, and by my powerful Providence moving *Hezekiah*'s Heart to call him.

21. And I will cloath him with thy robe, and ſtrengthen him with thy girdle *r*, and I will commit thy government into his hand, and he ſhall be a father *ſ* to the Inhabitants of Jeruſalem, and to the houſe of Judah.

r There was a peculiar ſort of Robe and Girdle which was the Badge of his Office, which ſhould be taken from him, and given to *Eliakim*. *ſ* He ſhall not onely have the Authority of a Father, which thou now haſt, in which reſpect all Rulers are called *fathers*, as *Exod.* 20. 12. *Numb.* 36. 1. but ſhall alſo govern them with Fatherly Care and Affection, and not with Rigour and Cruelty, as thou doſt.

22. And the key *t* of the houſe of David will I lay upon his ſhoulder *u*: ſo he ſhall * open and none ſhall ſhut *x*, and he ſhall ſhut and none ſhall open.

* Job 12. 14. Rev. 3. 7.

t The

t The Government, the Power of opening and shutting, of letting men into it, or putting them out of it, whereof a *key* is a fit Emblem; whence the delivering of the Keys of an House or City into the hands of another, is a Sign to signifie and confirm the giving him the power and possession of it. *u* He mentions *the shoulder* rather than the hand, in which Keys are commonly carried, either from some Ceremony then in use, of carrying a Key upon the shoulder, either of the Officer of State himself, or of another in his name and stead; or to signifie that this was a Key of greater weight than ordinary, and that Government, which is designed by this Key, is an heavy burden, and therefore in Scripture-phrase said to be *upon the shoulder*, as *Isa.* 9. 6. *x* Against his will, or without his commission or consent.

* Ezra 9. 8.

23. And I will fasten him *y as* * a nail in a sure place *z*: and he shall be for a glorious throne to his fathers house *a*.

y I will establish the Power in his hands. *z* In the strong Walls, or solid Timber, in the House: Which is opposed to *Shebna*, instability, signified by a Ball, *v.* 18. *a* By his prudent and righteous Government he shall procure great Glory not only to himself, but to all that have any relation to him. This also is opposed to what is said of *Shebna* in the end of *v.* 18.

24. And they shall hang upon him all the glory of his fathers house *b*, the off-spring and the issue *c*, all vessels of small quantity *d*; from the vessels of cups, even to all the ‖ vessels of flagons *e*.

‖ Or, *instruments of vials.*

b Of his own Kindred and Family, who shall all depend upon him, and receive Glory from him: of the House of *David*, which is called *his fathers house*, either because Kings are called *the fathers* of all their Subjects, both in Scripture, as 1 *Sam.* 24. 12. 2 *Kings* 5. 13. & 16. 7. and in other Authors; or, as *Calvin* ingeniously conjectures, because he was of the Blood Royal. Otherwise this had been no great commendation to him, that he studied so much the advancement of his own private Family. And this seems more probable, because this Character is opposed to that of *Shebna*, who was *the shame of his lords*, to wit, the King's *house* or Family, *v.* 18. *c* Great and small, the Children and Grandchildren of his Father's House. *d* The meanest of them shall receive a Lustre and Advantage from their Relation to him. *e* All sorts of Vessels, great or small, mean or precious, may be hanged upon him, without any fear of falling; whereas ordinary Nails or Pins, if they be oppressed with too great weight, are easily broken down, and the Vessels fall with them.

25. In that day, saith the LORD of hosts, shall the nail *that is* fastned in the sure place *f*, be removed, and be cut down, and fall: and the burden that *was* upon it *g* shall be cut off: for the LORD hath spoken *it*.

f *Shebna*, who seemed to be so, both in his own eyes, and in the eyes of others. *g* All those wicked Officers that were advanced and supported by his Power.

CHAP. XXIII.

* Jer. 25. 22. & 47. 4. Ezek. 26. & 27. & 28. Amos 1. 9. Zech. 9. 2, 4.

* THe burden of Tyre *a*, Howl, ye ships *b* of Tarshish *c*, for it is laid waste *d*, so that there is no house, no entring in *e*: from the land of Chittim it is revealed to them *f*.

a The Prophecy of the heavy calamity and destruction of *Tyre*; which now stood in its strength and glory, being seated in an Island, upon a Rock, abounding in Riches, mighty in Naval Power, having lately conquered that Navy which the *Assyrians* brought against them. Yet this City was, according to this Prophecy, destroyed; and that twice, first by *Nebuchadnezzar*, and long afterward by *Alexander* the Great. And although this Prophecy seems directly and properly to respect the former destruction, yet it seems to have some reference to the latter also; only it is intimated, That after seventy years, *Tyrus* should recover her former Power and Glory, before her second and final destruction. *b* Either, 1. properly; to which Howling and Lamenting is ascribed by a known Figure called *Prosopopœia*: or, 2. Metonymically, the Merchants and Owners of Ships, who had much Commerce with this illustrious Mart. *c* Either, 1. of *Tarsus*, a great Port of *Cilicia*, which anciently had the Dominion of that part of the Sea: or, 2. of the Ocean, which is so called 1 *Kings* 10. 22. *Psal.* 48. 8. *Isa.* 2. 16. *d* It shall shortly be laid waste; Which was fulfilled not by *Shalmanezer*, as some would have it; for though he straitned it for some time, yet he never took it; but by *Nebuchadnezzar*. *e* So effectually wasted, that there is not an house left in it, nor any Merchants or others that go into it, either to trade in it, or to repair it. *f* The sence of the words thus rendred may be this, *It, i. e.* this Burden or Destruction of *Tyre*, *is, i.e.* shall be, *revealed*, declared or made known, *unto them*; either, 1. to the *Tyrians*, to whom this Notice should be sent concerning the Preparations of their Enemies against them; or, 2. to the Ships, by which he means their Owners or Merchants, *from the land of Chittim*: which may be here mentioned either because they first had and gave them notice of it, as was now said; or, because their last and forest destruction was brought upon them by *Alexander*, who was *of the land of Chittim*, as is affirmed by that very ancient and venerable, though Apocryphal Writer, 1 *Maccab.* 1. 1. & 8. 5. But this place is otherwise rendred, both by ancient and later Interpreters, which seems to be more natural and easie, and no less agreeable to the Hebrew Text; either thus, *that she is laid waste, so that there is no house, nor entring* or *coming in* (to wit, for Traffick) *from the land of Chittim, is made known to them*, to wit, to the Ships or Merchants that used to resort thither for Traffick: or rather thus, *for it is laid waste, so that there is no house*, (not any houses left for the Citizens to dwell in) *nor entring* or *coming in* (to wit, of Merchants) *from the land of Chittim: she* (to wit, her People) *is removed or gone into captivity*, as this word properly signifies, and is rendred *Isa.* 38. 12. And for the last Hebrew word, *lamo*, which is rendred *to them* (which is the only Objection against this Interpretation) it is only added as an Elegancy of the Hebrew Language, and hath no further signification, as it is also *Psal.* 58. 7. and as the Particle *lo*, which signifies the same thing, and such other Pronouns are frequently redundant and insignificant in the Hebrew Text, as hath been oft observed by *Grammarians* and Interpreters. He mentions *the land of Chittim*, because this was an eminent place for Shipping and Trading, as is manifest from *Numb.* 24. 24. *Ezek.* 27. 6. *Dan.* 11. 30. and therefore doubtless had great Dealings and Commerce with *Tyre*, and may here be put Synecdochically for all other Countries which Traded with her. It is not necessary, for the understanding of this Text, to determine what *Chittim* is, whether it was *Italy*, or *Greece*, or the Islands of those parts; it is sufficient to know, that it was a Sea-faring place in the *Midland Sea*, and so much startled and concerned in the destruction of *Tyre*.

2. Be † still *g* ye inhabitants of the isle *h*; thou whom the merchants of Zidon *i*, that pass over the sea *k*, have replenished *l*.

† Heb. *silent*

g Heb. *Be silent*, as one confounded, and not knowing what to say; or as Mourners use to be, *Job* 2. 8, 13. *Isa.* 47. 5. boast no more of thy Wealth and Power, as thou usedst to do. *h* Heb. of *Tyrus*, which now was an Island, *Ezek.* 27. 3. & 28. 2. till *Alexander* joined it to the Continent, as *Pliny* reports. Although the Title of *Islands* is oft given by the *Hebrews* to Places bordering upon the Sea. *i* An eminent City of *Palestina*, nigh unto *Tyre*, much concerned with her and for her. *k* That are a Sea-faring People. *l* With Mariners, *Ezek.* 27. 8. and Commodities.

3. And by great waters *m* the seed of Sihor *n*, the harvest of the river *o is* her revenue *p*, and she is a mart of nations *q*.

m By the Sea, which is very fitly called *the great waters*, *Psal.* 107. 23. understand, *cometh*, or is brought to her. *n* The Corn of *Egypt*, wherewith *Egypt* abounded, and furnished divers other parts of the World, whence it was called the Granary of the *Roman* Empire; which also was easily conveyed by Sea from *Egypt* to *Tyre*, and thence to divers other Countries. This is called *seed* here, as also *Hag.* 2. 19. and elsewhere, by an usual Metonymy; and *the seed of Sihor*, because it grew up the more abundantly because of the Overflow of the River, as all sorts of Authors have noted. For *Sihor* is nothing else but *Nilus*, as appears from *Jer.* 2. 18. which is called *Sihor*, as by the *Greeks* it was called *Melas*, from its black colour. And this and no other River seems to be that *Sihor* which is so oft mentioned as one of the Bounds of the Land of *Canaan*, as *Numb.* 34. 5, &c, because that Land, at least in that extent which God allotted and gave it to the *Israelites*, though they through neglect or cowardise might not actually possess it, did reach to one of the Branches of that River: And indeed, if *Sihor* be not *Nilus*, that great and neighbouring River is not named in all the Scripture, which seems very improbable. *o* This clause explains the former; that plentiful Harvest of Corn which comes from the Influence and Inundation of *Nilus*, which is emphatically called *the river*, as here, so also *Exod.* 1. 22. *Isa.* 19. 5. *Ezek.* 29. 3, 9. as *Euphrates* is in other Texts of Scripture. *p* Is as easily procured, and plentifully enjoyed by her, as if it grew in her own Territories. *q* A Place to which all Nations resort for Traffick.

4. Be thou ashamed, O Zidon *r*; for the sea *s* hath

hath ſpoken, *even* the ſtrength of the ſea *r*, ſaying, I travel not, nor bring forth children, neither do I nouriſh up young men, *nor* bring up virgins *u*.

r For *Zidon* was a great City near *Tyre*, and ſtrongly united to her by Commerce and League, and called by ſome the Mother of *Tyre*, which, they ſay, was built and firſt inhabited by a Colony of the *Sidonians*; and therefore ſhe muſt needs be greatly concerned in the deſtruction of *Tyrus*. *s* That part of the Sea in which *Tyrus* was, and from which Ships and Men were ſent into all Countries. *t* This is added to explain what he meant by *the ſea*, even *Tyrus*, who might be called *the ſtrength of the Sea*, either actually, becauſe it defended that part of the Sea from Piracies and Injuries; or paſſively, becauſe it was defended and ſtrengthened by the Sea, which encompaſſed it. And this Title is here given to *Tyrus*, to ſhew what great cauſe of confuſion and fear *Sidon* had from this Example, which for ſtrength was much inferiour to *Tyrus*. *u* I who was ſo exceeding fruitful and populous, that I ſent forth Colonies into other Countries, (of which the famous City of *Carthage* was one) am now become barren and deſolate.

5. As at the report concerning Egypt, *ſo* ſhall they be ſorely pained at the report of Tyre *x*.

x According to this Tranſlation the ſence is, All the neighbouring Nations ſhall be no leſs terrified at the Tidings of the deſtruction of *Tyrus*, than they were of old upon the Report of God's former and dreadful Judgments upon the *Egyptians*; of which ſee *Exod.* 15. 14, 15, 16. *Joſ.* 2. 9, 11. becauſe they ſhall deſpair of reſiſting that Enemy againſt whom that vaſt and potent City, which was deemed impregnable, could not defend it ſelf. But the words are by the LXX. and other both ancient and later Interpreters, rendred otherwiſe, and that very agreeably to the Hebrew Text, *When the report* (to wit, of the deſtruction of *Tyre*) came, or ſhall come, (which word is eaſily underſtood, as it is above, *v.* 3. and in other Texts of Scripture before-mentioned) *to the Egyptians, they ſhall be ſorely pained according to the report of Tyre*; their grief ſhall be anſwerable to the report; as the report is very dreadful, ſo their grief and anguiſh ſhall be very great: or, they ſhall fear leſt they ſhould be deſtroyed in like manner as *Tyrus* was deſtroyed.

6. Paſs ye over to Tarſhiſh *y*, howl ye inhabitants of the iſle *z*.

y Flee from your own Country to *Tarſus* of *Cilicia*, and there bewail your calamities. Or, rather, as others render the place, *Paſs over the ſea*, which is oft called *Tarſhiſh*; of which ſee on *v.* 1. *z* Of *Tyrus*, as before, *v.* 2.

7. *Is* this your joyous *city a*, whoſe antiquity is of ancient days *b*? her own feet ſhall carry her *c* † afar off to ſojourn *d*.

† Heb. *from afar off.*

a That formerly lived in ſo much Pomp, and Pleaſure, and Security. *b* Being built before *Joſhua*'s time, as is manifeſt from *Joſ.* 19. 29. *c* Whereas before, like a delicate Lady, ſhe would not ſet the ſole of her foot to the ground, as the Expreſſion is *Deut.* 28. 56. but uſed to be carried in ſtately Chariots, or magnificent Veſſels. *d* To ſeek for new Habitations. For, as ſome of the *Tyrians* were taken and carried Captive into *Chaldea* and other places, ſo others fled by Sea into ſeveral parts of the World, *Carthage*, and divers other Towns of the *Midland Sea*, as is recorded by ancient Hiſtorians.

8. Who hath taken this counſel againſt Tyre *e*, the crowning *city f*, whoſe merchants *are* princes *g*, whoſe traffiquers are the honourable of the earth?

e Words of Admiration: Who and where is he that could imagine or durſt attempt ſuch a thing as this? This is the work of God, as is expreſſed *v.* 9. and not of man. *f* Which was a Royal City, *Jer.* 25. 22. and called *a kingdom*, *Ezek.* 28. 2, 12. and carried away the Crown from all other Cities, and Crowned her ſelf and her Citizens with Glory and Delights. *g* Equal to Princes for Wealth, and Power, and Reputation.

9. The LORD of hoſts hath purpoſed it *h*, † to ſtain the pride of all glory, *and* to bring into contempt all the honourable of the earth *i*.

† Heb. *to pollute.*

h This is the Lord's own doing; therefore do not doubt it, nor wonder at it. *i* God's deſign is by this one Example to abate and abaſe the pride of all the Potentates of the Earth, that they may ſee and know what weak and wretched Creatures they are, when God leaves them, and ſets himſelf againſt them.

10. Paſs through thy land *k* as a river *l*, O daughter of Tarſhiſh *m*, *there is* no more † ſtrength *n*.

† Heb. *girdle.*

k Tarry no longer in thy own Territories, but flee through them, and beyond them, into other Countries, for ſafety and relief. *l* Swiftly, leſt you be prevented; and continually, till you be all gone; and in ſholes and multitudes. *m* O *Tyrus*; for of her he ſpeaks both in the foregoing and following words. And *Tyrus* might well be called *the daughter of Tarſhiſh*, *i. e.* of the Sea, as that word is uſed *v.* 1. and elſewhere, becauſe it then was an Iſland, and therefore as it were born of the Sea, and nouriſhed and brought up by it. *n* Heb. *no more girdle*, the Girdle, which ſtrengthens the Loins of a man, is put for ſtrength, as *Job* 12. 21. & 38. 3. It behoveth you, O People, of *Tyrus*, to flee away, as I adviſe you; for your City is unable to defend you; your Wealth, the ſinews of War, is loſt; your Walls broken down; the Sea, which, like a Girdle, ſurrounded and defended you, is now in part filled up by your Enemies, who have joined you to the main Land; your former Friends and Allies forſake you.

11. He *o* ſtretched out his hand *p* over the ſea *q*, he ſhook the kingdoms *r*: the LORD hath given a commandment *s* || againſt † the merchant *city t*, to deſtroy the || ſtrong holds thereof.

|| Or, *concerning a merchantman.*
† Heb. *Canaan.*
|| Or, *ſtrengths.*

o The Lord, expreſſed *v.* 9. *p* To ſtrike it, the Antecedent being put for the Conſequent. *q* Or, *againſt the ſea*; *i. e.* againſt *Tyrus*, the Daughter of the Sea, as ſhe was now called; and conſequently againſt all thoſe Ships and Men which uſed to Traffick with *Tyrus*, and were enriched by that Trade, and therefore ſuffered in her Fall. *r* Heb. *He made the kingdoms to tremble*; either, 1. the two Kingdoms of *Tyre* and *Sidon*; or rather, 2. the neighbouring and confederate Kingdoms, as appears by comparing this with *Ezek.* 26. 15, 16, 17, 18. who might juſtly quake at her Fall, partly for the dreadfulneſs and unexpectedneſs of the thing; partly becauſe *Tyre* was a Bulwark, and a Refuge, and a great Advantage to them; and partly becauſe her Fall made way for their Ruine, as being deſtroyed by their common Enemy. *s* Hath contrived and purpoſed it, as was ſaid *v.* 8, 9. hath put this Deſign into the heads and hearts of her Enemies, and given them courage to attempt, and ſtrength to execute ſo difficult an Enterpriſe. *t* Heb. *againſt Canaan*: the word *Canaan* being taken either, 1. for a *Merchant*, as it is uſed *Job* 41. 6. *Hoſ.* 12. 7. or rather, 2. for the Proper Name of a Place or People, as it is generally uſed: for the *Tyrians* and *Sidonians* were deſcended from *Canaan*, *Gen.* 10. 15. and were the only conſiderable Remainders of that curſed Race whom God had devoted to deſtruction. And ſo this Phraſe may be here uſed both as an Evidence and as an Argument of their intended and approaching Ruine.

12. And he ſaid, Thou ſhalt no more rejoyce, O thou oppreſſed virgin *u*, daughter of Zidon *x*: ariſe, paſs over to Chittim *y*, there alſo ſhalt thou have no reſt *z*.

u So he calls her, either for her Pride and Beauty, and living in great Eaſe and Pleaſure; or becauſe ſhe had hitherto never born the yoke of a conquering Enemy: though withal he declares, that ſhe ſhould be *oppreſſed* or deflowred very ſuddenly. *x* Whereby he underſtands either, 1. *Zidon* her ſelf, who ſuffered in and with *Tyre*; for ſo this Phraſe ſeems generally to be uſed, *the daughter of Sion*, or *of Jeruſalem*, or *of Babel*, or *Egypt*, &c. being nothing elſe but *Sion*, *Jeruſalem*, *Babel*, *Egypt*, &c. or rather, 2. *Tyrus*, as moſt Interpreters, both Jewiſh and Chriſtian, underſtand it, of whom this whole Context and Prophecy ſpeaks; which may well be called *the daughter of Zidon*, becauſe ſhe was firſt built and poſſeſſed by a Colony of the *Sidonians*; as *Pliny* calleth *Carthage* the Daughter of *Tyre*, becauſe ſhe was built by a Colony of *Tyrians*. And the Title of *daughter* is oft-times given in Scripture unto Towns or Cities which had their Being from, or Dependence upon other Cities; in which ſence we read of *the daughter of Heſhbon*, *Numb.* 21. 25. and *of Rabbah*, *Jer.* 49. 2, 3. and of *Sodom*, and *of Samaria*, *Ezek.* 16. 46, 49, 53. And *the daughter of Tarſhiſh* here above, *v.* 10. is not meant of *Tarſhiſh* it ſelf, but of *Tyrus*, which had a Relation to, and Dependence upon *Tarſhiſh*. *y* Of which place, ſee on *v.* 1. *z* Thither thine Enemies ſhall purſue thee, and there ſhall they overtake thee, although thou wilt think thy ſelf ſecure when thou art fled to remote parts beyond the Sea.

13. Behold the land of the Chaldeans *a*; this people

people was not *k*, *till* the Aſſyrian founded it for them that dwell in the wilderneſs *c*: they ſet up the towers thereof, they raiſed up the palaces thereof *d*, *and* he *e* brought it to ruine *f*.

a You *Tyrians*, who think your City impregnable, caſt your Eyes upon the Land and Empire of the *Chaldeans*, or *Babylonians*; which, though now it be a flouriſhing Kingdom, and ſhall ſhortly grow far more glorious and potent, even *the glory of kingdoms*, as it is called *Iſa.* 13. 19. yet ſhall certainly be brought to utter ruine: and therefore your Preſumption is moſt vain and unreaſonable. *b* The *Chaldeans* at firſt were not a People, not formed into any Commonwealth or Kingdom. *c*. Till *Nimrod*, the Head and Founder of the *Aſſyrian* Monarchy, built *Babel*, *Gen.* 10. 9. now the Head of the *Chaldean* Monarchy, which he built for thoſe People, who then lived in Tents, and were diſperſed here and there in wild and waſte places, that he might bring them into Order, and under Government, and thereby eſtabliſh and promote his own Empire. *d* The *Chaldeans* being by this means brought together into a Body, fell to the work of Building their City, and its Towers and Palaces, and thereby got Power and Dominion over their Neighbours, till at laſt they grew the greateſt of all the Monarchies that then were upon Earth. *e* The Lord, who is expreſſed before, and is frequently deſigned in Scripture by this indefinite Pronoun *he*, as hath been many times obſerved: VVhereby he inſinuates the true Reaſon why neither the *Chaldeans* nor the *Tyrians* ſhould be able to ſtand, becauſe the Almighty God was engaged againſt them. *f* VVill infallibly bring that great Empire to ruine. He ſpeaks of a future thing as if it were already paſt, as the Prophets uſe to do. The *Chaldeans* ſhall now return to their firſt Nothing, and become no People again.

14. Howl, ye ſhips of Tarſhiſh: for your ſtrength *g* is laid waſte.

g The City of *Tyre*, where you found Safety and VVealth.

15. And it ſhall come to paſs in that day, that Tyre ſhall be forgotten *h* ſeventy years *i*, according to the days of one king *k*: after the end of ſeventy years * ſhall Tyre ſing as an harlot *l*.

*Heb. *it ſhall be unto Tyre as the ſong of an harlot.*

h Neglected and forſaken by thoſe who uſed to reſort thither. *i* During the whole time of the Jewiſh Captivity in *Babylon*. For *Tyrus* was taken by *Nebuchadnezzar*, *Jer.* 27. 3, 8. *Ezek.* 26. 7. a little after the taking of *Jeruſalem*, and was reſtored by the favour of the *Perſian* Monarchs after the Return of the Jews from the Captivity of *Babylon*. *k* Either, 1. of the Kingdom of *Babylon*, which laſted ſo long after this time; the word *king* being put for *kingdom*, as it is *Dan.* 7. 17. & 8. 21. or, 2. of one Royal Race, of *Nebuchadnezzar*, including his Son, and his Son's Son, in whom his Family and Kingdom were to expire, as we read *Ezek.* 28. 7. *l* She ſhall by degrees return to her former State of Proſperity and Traffick, whereby ſhe ſhall eaſily entice the Merchants of the VVorld to converſe and trade with her, as Harlots uſe to entice their Cuſtomers by Laſcivious Songs.

16. Take an harp, go about ‖ the city *m*, thou harlot *n* that haſt been forgotten; make ſweet melody, ſing many ſongs, that thou mayſt be remembred *o*.

‖ Or, *O city.*

m As Harlots uſe to do, to allure Cuſtomers. *n* So he calleth *Tyre*, partly becauſe ſhe enticed Merchants to deal with her by various Artifices, and even by diſhoneſt Practices, as Harlots uſe: and partly becauſe of the great and general Uncleanneſs which was both committed and tolerated in it. *o* By thoſe who had forgotten thee, *v.* 15.

17. ¶ And it ſhall come to paſs after the end of ſeventy years, that the LORD will viſit Tyre *p*, and ſhe ſhall turn to her hire *q*, and ſhall commit fornication with all the kingdoms of the world *r* upon the face of the earth.

p To wit, in mercy, as this Phraſe is uſed *Ruth* 1. 6. *Pſal.* 65. 9. and elſewhere. *q* The *Hebrew* VVord properly ſignifies, *the hire of an harlot*; which agrees well with the *fornication* in the next clauſe: although theſe Phraſes are not to be underſtood properly, but metaphorically, of Trading or Commerce with others, *r* Shall trade promiſcuouſly with People of all ſorts and Nations as Harlots entertain all Comers.

18. And her merchandiſe, and her hire ſhall be holineſs to the LORD *s*: it ſhall not be treaſured nor laid up *t*: for her merchandiſe ſhall be for them that dwell before the LORD *u*, to eat ſufficiently, and for * durable cloathing.

* Heb. *Old.*

s He ſpeaks not here of what the *Tyrians* would do immediately after their Reſtitution, but ſome time after it, even in the days of the *Meſſiah*; of which even ſome of the Jewiſh Rabbies underſtand it, and to which the Prophets have a ſpecial Reſpect in their ſeveral Prophecies, and *Iſaiah* among and above the reſt of them. So this is a Prophecy concerning the converſion of the *Tyrians* to the true Religion, of the accompliſhment whereof, ſomething is ſaid *Acts* 21. 3, 4, 5. and more in other Authors. *t* Either out of Covetouſneſs, or for the ſervice of their Pride and Luxury, as they formerly did; but now they ſhall freely lay it out upon Pious and Charitable Uſes. *u* For the ſupport and encouragement of the Miniſters of Holy Things, who ſhall teach the good knowledge of the Lord, who dwell in God's Houſe, and miniſter in his Preſence; the Support of ſuch Perſons being not only an Act of Juſtice and Charity, but alſo of Piety, and of great uſe and neceſſity to maintain and propagate Religion in the World. Although this doth not exclude, but rather imply their Liberality in contributing to the neceſſities of all Chriſtians.

CHAP. XXIV.

BEhold, the LORD maketh the earth *a* empty, and maketh it waſte *b*, and * turneth it upſide down *c*, and ſcattereth abroad the inhabitants thereof.

* Heb. *pervertʒ eth the face thereof.*

a Or, *the land*, to wit, of *Canaan*, or *Iſrael*, or *Judæa*. It is uſual with all VVriters, when they write of their own Country, to call it *the land*, by way of eminency. There are many things in this Prophecy which manifeſtly concern this Land and People; and nothing, at leaſt before *v.* 21. which may be taken as a new and additional Prophecy, which is neceſſarily to be underſtood of other Natio[illegible] But this I ſpeak with ſubmiſſion, and due reſpect to the [illegible]rned and Judicious Interpreters who take this to be a Prophecy againſt *Judæa*, and all the neighbouring Nations. *b* He will ſhortly make it waſte, firſt by the *Aſſyrians*, and then by the *Chaldeans*. *c* Bringeth it into great diſorder and confuſion.

2. And it ſhall be, as with the people, ſo with the ‖ * prieſt *d*; as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſs: * as with the buyer, ſo with the ſeller *e*; as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to him.

‖ Or, *prince.*
* Hoſ 4. 9.
* Ezek. 7. 12, 13.

d The approaching calamity ſhall be univerſal, without any reſpect or diſtinction of Perſons or Ranks of Men; the Prieſts themſelves having been partakers of the Peoples Sins, ſhall alſo partake with them in their Plagues. *e* The Purchaſer of Lands ſhall have no more left than he who hath ſold all his Patrimony; and all Perſons ſhall be made equal in Beggery and Slavery.

3. The land ſhall be utterly emptied, and utterly ſpoiled: for the LORD hath ſpoken this word.

4. The earth mourneth *and* fadeth away, the world *f* languiſheth *and* fadeth away, † the haughty people *g* of the earth do languiſh.

† Heb. *the heights of the people.*

f From this VVord ſome infer, That this Prophecy concerns not only the Land of *Judæa*, but alſo the neighbouring Countries: But if the proper Signification of that VVord be urged, this Prophecy muſt be extended to all the Parts of the VVorld, which theſe Learned men will not allow. And *the world*, both in Scripture, and other Authors, is oft uſed Synecdochically for that which is in truth but a ſmall part of it, at leaſt in compariſon with the VVhole; as it is not only of the *Roman* Empire, as *Luke* 2. 1. *Acts* 11. 28. but alſo of *Babylon*, *Iſa.* 13. 11. and, which cometh nearer to the point, of this very Land of *Judæa*, as *Job.* 12. 19. & 18. 20. and elſewhere. And therefore it may well be ſo underſtood here, eſpecially when this word *world* is explained by thoſe other words, *the earth* and *the land*, which the very next Verſe ſheweth to be meant of *Iſrael* or *Judæa*, as we ſhall there diſcover. *g* Not only Common People, who uſe to be of low Spirits; but the High and Lofty ones, who uſe to be ſtout in their Words and Carriages towards me, and to deride my Threatnings.

5 * The earth alſo *h* is defiled under the inhabitants thereof *i*: becauſe they have tranſgreſſed the laws *k*, changed the ordinance *l*, broken the everlaſting covenant *m*.

* Gen. 3. 17.

h Heb.

b Heb. *And the land*, or, *this land*; for here is an emphatical Article in the *Hebrew* Text. *i* By the Wickedneſs of its People; of which ſee *Levit.* 18. 25, 27. *Num.* 35. 33, *&c.* *k* The Laws of God revealed to them, and preſſed upon them in a ſingular manner, called ſimply *the laws*, as the Word of God is oft-times called *the word* by way of eminency. *l* God's Ordinances concerning his Worſhip and Service; the ſingular being put collectively for the plural. *m* The Covenant made between God and *Abraham*, and all his Poſterity, renewed with the *Iſraelites* at *Sinai*, which was everlaſting, both on God's part, who, upon the Conditions therein expreſſed, engaged himſelf to be a God to them and to their Seed for ever; and on *Iſrael*'s part, who were obliged thereby to conſtant and perpetual Obedience through all Generations. All theſe Clauſes clearly prove, that *the earth*, or *land*, which this Prophecy concerns, is no other than the Land of *Iſrael* and *Judah*.

6. Therefore hath the curſe *n* devoured the earth, and they that dwell therein are deſolate: therefore the inhabitants of the earth are burned *o*, and few men left.

n The Curſe of God threatned to Tranſgreſſours, *Deut.* 28. 15. *&c.* and 29. 20. and imprecated by and upon themſelves, if they ſhould not perſiſt in their Obedience to God, *Deut.* 27. 26. and elſewhere. *o* Are conſum'd by the wrath of God, which is commonly compared to Fire.

* Chap. 16. 8, 9. Joel 1. 10, 12.

7. * The new wine mourneth *p*, the vine languiſheth *q*, all the merry-hearted *r* do ſigh.

p Becauſe there are either none, or none but the Enemies of God and *Iſrael*, to drink it. Grief is aſcribed to ſenceleſs Creatures by a figure uſual in all Authors. *q* Either becauſe there are no People left to dreſs it, or gather its Grapes; or becauſe it is broken down and ſpoiled by the [illegible] *r* That made their hearts merry with VVine, [illegible]04. 15.

* Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13. Hoſ. 2. 11.

8. The mirth * of tabrets *s* ceaſeth, the noiſe *t* of them that rejoyce endeth, the joy of the harp ceaſeth.

s Which they uſed in their Feaſts and Revellings. *t* The word properly ſignifies a roaring Noiſe and confuſed Clamour, ſuch as drunken men make, *Pſal.* 78. 65. *Zech.* 9. 15.

9. They ſhall not drink wine with a ſong, ſtrong drink ſhall be bitter to them that drink it *u*.

u Becauſe of the fears and miſeries wherewith it is mixed.

‖ Or, *emptineſs.*

10. The city *x* of ‖ confuſion *y* is broken down: every houſe is ſhut up *z*, that no man may come in.

x *Jeruſalem*, and other Cities; for the ſingular word may be here taken collectively. *y* Or, *of vanity*, or *emptineſs*, or *deſolation*; for this *Hebrew* word ſignifies all theſe things. And the City may be thus called, either, 1. in regard of the Judgments of God coming upon it, as if he had ſaid, a City devoted to deſolation or deſtruction, to be emptied of its Goods and People: or, 2. for its ſin, a City of confuſion or diſorder, breaking all the Laws and Orders which God had eſtabliſhed among them; or a City that *walketh with*, or *after vanity*, as the Scripture ſpeaks *Job* 31. 5. *Jer.* 2. 5. that *loveth* and *ſpeaketh vanity*, as they did, *Pſal.* 4. 2. & 12. 2. And this may ſeem moſt convenient, that the ſin of the City ſhould be noted in this word, as the Puniſhment is expreſſed in the next. *z* Either for fear of the Enemy who have entred the City; or rather, becauſe the Inhabitants are either fled, or dead, or gone into Captivity, and ſo there are none to go into it, or come out of it.

11. *There is* a crying for wine *a* in the ſtreets all joy is darkned, the mirth of the land is gone.

a For the want or loſs of their Wine, and ſpoil of their Vines, whereby they were deprived of the Means both of their Delight and Profit. Whereby he intimates their groſs Senſuality and Sottiſhneſs, that in ſtead of crying for their ſins, and humbling themſelves under God's Judgments, did only *howl for their corn, and wine, and oil*, as they did *Hoſ.* 7. 14.

12. In the city is left deſolation, and the gate is ſmitten with deſtruction *b*.

b The Gates of the City are totally ruined, that the Enemy may enter when and where they pleaſe.

13. ¶ When thus it ſhall be *c* in the midſt of the land *d* among the people, * *there ſhall be* as the ſhaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done *e*.

* Chap. 17. 5, 6.

c When this Judgment ſhall be executed. *d* In the Land: But withal this Phraſe may intimate, that the Judgment ſhould not be ſleight and ſuperficial, and in the Skirts of the Land; but that it ſhould reach their very heart, their moſt inward and beſt defended Parts. *e* There ſhall be left a Remnant, and that but a very ſmall Remnant; as there are ſome few, and but a few Olives or Grapes left after the Vintage is over. VVhich by comparing this with the following Verſe, ſeems to be added by way of mitigation, to ſignifie, that God would in Judgment remember Mercy.

14. They *f* ſhall lift up their voice, they ſhall ſing for the majeſty of the LORD *g*, they ſhall cry aloud *h* from the ſea *i*.

f The Remnant preſerved. *g* For his glorious Power and Goodneſs manifeſted in their Deliverance. *h* In way of Exultation and Thankſgiving to God. *i* From the Iſles of the Sea, as this is explained in the next Verſe; from thoſe Parts beyond the Sea, into which they were carried Captive, and in which they were miraculouſly preſerved.

15. Wherefore glorifie ye the LORD *k* in the ‖ * fires *l*, *even* the Name of the LORD God of Iſrael in the iſles of the ſea *m*.

‖ Or, *valleys.* * Ezek. 39. 6.

k Theſe are the VVords, either, 1. of the Remnant, who being themſelves delivered, do incourage and exhort their Brethren to glorifie God with them: or, 2. of the Prophet, directing and exciting God's People to glorifie God in their Afflictions, becauſe of that Deliverance which he had promiſed, and would aſſuredly give to them. *l* When you are in the Furnace of Affliction; although this word is never uſed in Scripture in this ſence. Others therefore render the word, *in the valleys*; and others, *in the holts*, you that are now forced to hide your ſelves in Holes. Poſſibly it may be better rendred, *for light* or *illumination*; which may be underſtood either of the Light of the Truth which God would reveal to them; or for the Comfort and Felicity which God would confer upon them; Light being frequently taken both ways in Scripture. For this *Hebrew* VVord, in all other Places of Scripture where it is found, ſignifies that *Urim* which was in the High-Prieſt's Breaſt-plate, and which properly ſignifies *illumination*, as both *Jews* and *Chriſtians* render it, whereof that was both a Sign and an Inſtrument; of which ſee on *Exodus* 28. 30. Add to this, that this Part of the Prophecy ſeems to concern the Days of the Goſpel, and that *Light*, which the *Jews* ſhould then receive by the *Meſſias*, of whom the High-Prieſt with his *Ephod* and *Urim* was a Type. And ſo this is an Exhortation to the converted *Jews* to bleſs God for the true *Urim*, even for Chriſt and the Goſpel. And ſome of the ancient Tranſlators had this Signification of the VVord in their Eye, as the *Vulgar Latin*, who render it, *in doctrines*; and the *Chaldee*, who tranſlate it, *when light ſhall come to the juſt*. But this I propoſe with Submiſſion. *m* In remote Countries beyond the Sea, which in Scripture are commonly called *iſles*, as hath been formerly and oft obſerved. VVhereby he ſeems to imply, that he here ſpeaks not ſo much of a Temporal Felicity which the *Jews* ſhould receive and enjoy in their own Country, as of a Spiritual Advantage which they ſhould have by the *Meſſias* in the Places where they were diſperſed.

16. ¶ From the † uttermoſt part of the earth *n* have we heard ſongs *o*, *even* glory to the righteous *p*; but I ſaid *q*, † My leanneſs, my leanneſs *r*, wo unto me: the treacherous dealers have dealt treacherouſly *s*, yea the treacherous dealers have dealt very treacherouſly *t*.

† Heb. *wing.* † Heb. *Leanneſs to me.* Or, *My ſecret to me.*

n From all the Parts of the Earth or Land in which the *Jews* are or ſhall be. *o* Songs of Joy and Praiſe. *p* Or, *glory* be *to the righteous*; which may ſeem to be the Matter of the Song. By *the righteous* may be here underſtood either, 1. the Generation of Righteous and Holy Men, who formerly were deſpiſed, but now upon this eminent Deliverance, ſhall be highly honoured: or, 2. the Lord, whom they were exhorted to glorifie in the foregoing Verſe, and who may well be called *the righteous one*, as he is frequently ſtiled *the holy one*, as *Hoſ.* 11. 9. *Habak.* 3. 3, &c. or, 3. the *Meſſiah*, to whom this Title of *juſt* or *righteous* is frequently given, as *Iſa.* 53. 11. *Jer.* 23. 5. *Zech.* 9. 9, *&c.* And the believing *Jews* call him *righteous* emphatically, partly to intimate that he is the Author and Procurer of all true Righteouſneſs, and partly in oppoſition to their unbelieving Brethren, who rejected and condemned him as a Malefactor. All which the Prophet foreſaw by the Spirit of Prophecy.

q But in the midst of these joyful tidings, I discern something which interrupts my Joys, and gives me cause of bitter complaint and lamentation. *r* I faint and pine away for grief, for the following Reason. *s* The *Jews*, who have been frequently guilty of great perfidiousness towards God, are now acting the same Part. Which he speaks, either, 1. of those who lived in his time; or rather, 2. of those who should live when the *Messias* was upon Earth, of whom he foresaw by the Spirit, that they would forsake God, and reject their *Messiah*, and thereby bring utter Destruction upon themselves. For even the *Hebrew* Doctours expound this Place of the Perfidiousness of some *Jews* in the times of the *Messiah*. And it is not strange that so sad a sight made the Prophet cry out, *My leanness, &c.* *t* He repeats it, to shew the horridness of the Crime, and how deeply he was affected with it.

* Jer. 48. 43, 44. See 1 Kin. 19. 17. Amos 5. 19.

17 * Fear and the pit, and the snare *x* are upon thee, O inhabitant of the earth.

x Great and various Judgments, some actually inflicted, and others expected and justly feared, as the punishment of their last-mentioned Treachery.

18. And it shall come to pass, *that* he who fleeth from the noise of the fear *y*, shall fall into the pit *z*; and he that cometh up out of the midst of the pit, shall be taken in the snare; for the * windows from on high are open, and the * foundations of the earth do shake *a*.

* Gen. 7. 11.
* Psal. 18. 7.

y Upon the Report of some terrible Evil coming towards him, the Act *fear*, being here put for the Object, or the thing feared, as it is in many places. And thus this very Phrase is taken, *Job* 15. 21. *z* VVhen he designs to avoid one Danger, by so doing, he shall plunge himself into another, and a greater Mischief. *a* Both Heaven and Earth conspire against him. He alludes to the Deluge of Waters, which God poured down from Heaven, and to the Earthquakes which he oft-times causeth below.

19. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly *b*.

b This is repeated again, partly to shew the dreadfulness and certainty of these Judgments, and partly to awaken and affect the stupid *Israelites*, who greatly needed it.

* Chap. 19. 14.

20. The earth *c* shall * reel to and fro like a drunkard *d*, and shall be removed like a cottage *e*, and the transgression thereof shall be heavy upon it *f*, and it shall fall, and not rise again.

c The People of the Earth. *d* Shall be sorely perplexed and distressed, not knowing whither to go, nor what to do. *e* Or, *like a lodge* in a Garden, of which this word is used, *Isa.* 1. 8. which is soon taken down, and set up in another place, as occasion requires. Or, as others render it, *like a tent*, which is easily and commonly carried from place to place. *f* Those sins which they formerly esteemed light and pleasant, shall now be most burdensome and grievous to them, because of the dreadful punishments which shall follow them.

† Heb. *visit upon.*

21. And it shall come to pass in that day *g*, *that* the LORD shall † punish the host of the high ones *that are* on high *h*, and the kings of the earth *i* upon the earth.

g Either when God shall punish the Apostatical *Jews*; or, about, or after that time; or, in a time known to God: for this Phrase is oft used indefinitely, and without any respect to the time designed in the foregoing passages. *h* The proud and potent Enemies of God, and of his People, who possess the high places of the Earth. *i* Either, 1. the great Monarchs of the VVorld, who now scorn and trample upon God's People; or, 2. the Princes and Rulers of *Israel*, or *Judah*: for the Name of *King* is frequently given in Scripture unto mean and inferiour Rulers, as *Judg.* 1. 7. 1 *King.* 20. 1, 12. *Psal.* 119. 46. and elsewhere.

† Heb. *with the gathering of prisoners.*
‖ Or, *dungeon.*
‖ Or, *found wanting.*

22. And they shall be gathered together *k* † *as* prisoners are gathered in the ‖ pit, and shall be shut up in the prison *l*, and after many days shall they be ‖ visited *m*.

k By God's special Providence, in order to their punishment, as the following VVords shew. And thus the unbelieving *Jews* were generally gathered together at *Jerusalem*, to their solemn Feast, when *Titus* came and besieged, and after some time took and destroyed them. VVhich was a very remarkable Hand of God, as *Josephus* and other Historians observed. And I know nothing to the contrary, but this very thing may be meant in this place; it being confessed, that divers passages of this Chapter concern the times of the *Messiah*. *l* As Malefactors, which are taken in several places, are usually brought to one common Prison, where they are reserved in order to their Trial and Punishment. *m* Either, 1. in Judgment, as *visiting* is oft used. So the sence is, After they had been punished with long Imprisonment, and tormented with Expectation and Fear, they shall be brought forth to receive condign Punishment. Or rather, 2. in Mercy. And so the sence may be either, 1. After the *Jews* shall have suffered many and grievous things from the *Assyrians*, *Chaldeans*, *Persians*, and others, at last their *Messiah* and Deliverer shall come into the VVorld, *&c.* Or, 2. After the Unbelieving and Apostate *Jews* shall have been shut up in Unbelief, and in great Tribulations for many Ages together, they shall be convinced of their Sin in crucifying their *Messiah*, and brought home to God and Christ by true Repentance.

* Chap. 13. 10. Ezek. 32. 7. Joel 2. 31. & 3. 15.
‖ Or, *there shall be glory before his ancients.*

23. Then the * moon shall be confounded, and the sun ashamed *n*, when the LORD of hosts *o* shall reign in mount *Zion* and in Jerusalem *p*, and ‖ before his ancients *q* gloriously *r*.

n The *sun* and *Moon* are here considered, either, 1. as they were abused to Idolatry; for these two were most eminent Idols, and most generally worshipped, especially in those Eastern Countries, *Deut.* 4. 19. & 17. 3. *Job* 31. 26. *&c.* and so may be put for all Idols, which were confounded by Christ at his coming, as was foretold in Scripture, and verified by the Testimony of Ancient, yea even of Heathen Historians: Or, 2. as they were the most eminent and glorious Lights of the VVorld, and were oft used, both in Scripture and other Authors, to signifie the great Kings and Potentates and Glories of the VVorld, as hath been formerly noted, and we shall have further occasion to remember. So the sence is, That all Earthly Powers and Glories should be obscured with the far greater Splendour of Christ the King of Kings, at whose Feet even the Kings of the Earth shall fall down and worship, as we shall see in other parts of this Prophecy. *o* The *Messiah*, who, though Man, yet is also God, and the Lord of Hosts, and is so called, *Zech.* 2. 8, 11. *p* Shall come in the Flesh, and set up his Kingdom, first in *Jerusalem*, and afterward in all other Nations. *q* Before his Ministers, who are in some sort the Courtiers of this King of Glory, as being continually attending upon him, and enjoying his Presence, and executing the Powers and Offices of his Kingdom; and especially before his Apostles, who were the witnesses of his Divine words and works and particularly of his Resurrection and Ascension; by which he entred upon his Kingdom; and of the exercise of his Royal Power, in subduing both *Jews* and *Gentiles* to himself. The word *ancient* or *elder* is not a name of Age, but of Office, as it is in very many Texts of Scripture. And *the ancients* are here put Synecdochically for the whole Church, in whose Name, and for whose Service they act. *r* Heb. in *glory*: for that Preposition is very frequently understood.

CHAP. XXV.

O LORD, thou *art* my God, I will exalt thee, I will praise thy Name *a*; for thou hast done wonderful things; *thy* counsels of old are faithfulness *and* truth *b*.

a The Prophet reflecting upon those great and glorious Prophecies which he had delivered concerning the Destruction of his Enemies, and the Protection and Deliverance of his People, and the sending of the *Messiah*, and the Establishment of his own Kingdom in spight of all opposition, interrupteth the Course of his Prophecies, and breaketh forth into a solemn Celebration of all these wonderful VVorks. *b* Thy *counsels* from which all thy works proceed, and which thou hast from time to time revealed to thy Prophets and People, which were *of old*, being conceived from all Eternity, and long since made known by thy Threatnings and Promises, are *true* and *firm*, and therefore shall certainly be accomplished.

* Chap. 21. 9. & 23. 13.

2. For thou hast made * of a city *c*, an heap; *of* a defenced city, a ruin: a palace of strangers *d*, to be no city, it shall never be built *e*.

c VVhich is put collectively for *cities*. He speaks of the Cities of *strangers*, as the following Clause explains it, or of Enemies of God, and of his People. And under the name *cities* he comprehends their Countries and Kingdoms, of which Cities are an eminent and commonly the strongest part. *d* The Royal Cities, in which were *the palaces of strangers*, (*i. e.*) of the Kings of strange People, or of the *Gentiles*. *e* Their Cities and Palaces have been, or shall be, utterly and irrecoverably destroyed.

3. Therefore ſhall the ſtrong people glorifie thee, the city of the terrible nations ſhall fear thee *f*.

f Thy ſtouteſt Enemies obſerving thy wonderful VVorks in ſaving thy People, and in deſtroying others of thine and their Adverſaries, ſhall be either converted, or at leaſt convinced, and forced to acknowledge thy Power, and ſhall tremble before thee.

4. For thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat *g*, when the blaſt of the terrible one *is* as a ſtorm *againſt* the wall *h*.

g For thou haſt defended thy poor and helpleſs People, againſt the fierceſt Aſſaults of their Enemies. *h* Or, *for* (as this particle commonly ſignifies: or rather, *therefore*, as it is frequently uſed, becauſe thou art their Defender) *the blaſt of the terrible*, or *ſtrong*, or *violent one*, was *like a ſtorm* (of Hail, or Rain, or Wind) *againſt a wall*, which makes a great and terrible noiſe, but without any effect, for the Wall ſtands firm in ſpight of it. It is probable the Prophet in theſe Words had a ſpecial reſpect to that miraculous Deliverance of *Jeruſalem* from the Rage and Attempt of *Sennacherib*; although the VVords be general, and include other Deliverances of a like nature.

5. Thou ſhalt bring down the noiſe *i* of ſtrangers *k*, as the heat in a dry place; *even* the heat with the ſhadow of a cloud *l*: the branch *m* of the terrible ones ſhall be brought low.

i The tumultuous noiſe, as the VVord properly ſignifies, which he called their *blaſt* in the foregoing verſe; by which he means their Rage and furious Attempts, which are commonly managed with much Noiſe and Clamour. *k* Of thoſe ſtrange and Heathen Nations that fought againſt God's People. *l* VVith as much eaſe as thou doſt in the Courſe of thy common Providence allay the Heat of a dry Seaſon and Place, either by the ſhadow of thy Clouds, or by the Rain, which falleth from black and ſhadowy Clouds. *m* The Arm or Power, as a Branch is the Arm of a Tree. Or, The Prince or Commanders: for the VVord *branch* is ſometimes put for a Perſon of eminent Place and Power, as *Pſal.* 80. 15. *Iſa.* 4. 2. *Zech.* 3. 8. & 6. 12. But others render the Word, *the ſong*, as it is uſed *Cant.* 2. 12. their jovial and triumphant Song.

* Prov. 9. 2. Mat. 22. 4. &c.

6. ¶ And in this mountain *n* ſhall * the LORD of hoſts make unto all people *o* a feaſt of fat things *p*, a feaſt of wines on the lees *q*, of fat things full of marrow, of wines on the lees well refined.

n In Mount *Zion*, to wit, in God's Church, which is very frequently meant by the Names of *Zion* and *Jeruſalem*, both in the Old and in the New Teſtament. *o* Both *Jews* and *Gentiles*, who ſhall then be admitted to the participation of the ſame Priviledges and Ordinances. *p* A Feaſt made up of the moſt exquiſite and delicate Proviſions: which is manifeſtly meant of the Ordinances, Graces, and Comforts given by God in and to his Church. *q* Which have continued upon the Lees a competent time, whereby they gain ſtrength, and afterwards drawn off from the Lees, and ſo refined, as it is explained in the next Clauſe.

† Heb. *ſwallow up.* † Heb. *covered.*

7. And he will † deſtroy in this mountain the face of the covering *r* † caſt over all people, and the vail *s* *that is* ſpread over all nations.

r VVhich is put either, 1. for the Covering of the Face, by an *Hypallage*, as *ſilver of ſhekels*, is put for *ſhekels of ſilver*, *Levit.* 5. 15. or, 2. for the Covering or *vail*, as the next Clauſe expounds it, the VVord *face* being oft ſuperfluouſly uſed in the *Hebrew* Language, as *Gen.* 1. 2, 29. and elſewhere. *s* The Vail of Ignorance of God, and of the true Religion, which then was upon the *Gentiles*, and now is upon the *Jews*, 2 *Cor.* 3. 14, 15, 16. which, like a Vail, covers Mens Eyes, and keeps them from diſcerning between things that differ. It may be alſo an Alluſion either to the Vail which was put upon *Moſes* his Face, *Exod.* 34. 33, 34. or to the Vail of the Sanctuary, by which the Perſons without it were kept from the ſight of the Ark. This is a manifeſt Prophecy concerning the Illumination and Converſion of the *Gentiles*.

* 1 Cor. 15. 54. Rev. 20. 14. * Rev. 7. 17. & 21. 4.

8. He *t* will * ſwallow up death *u* in victory *x*, and the Lord GOD will * wipe away tears *y* from off all faces, and the rebuke of his people *z* ſhall he take away from off all the earth *a*: for the LORD hath ſpoken *it b*.

t The Lord, is expreſſed both in the foregoing and following Words, even the *Meſſiah*, who is God and Man. *u* Shall by his Death deſtroy the Power of Death, as is ſaid *Heb.* 2. 14. take away the Sting of the Firſt Death, and prevent the Second Death, and give Eternal Life to the World, even to all that believe in him. *x* Heb. *unto victory*, (*i. e.*) ſo as to overcome it perfectly; which compleat Victory Chriſt hath already purchaſed for, and will in due time actually confer upon his People. *y* VVill take away from his People all Sufferings and Sorrows, and all the cauſes of them; which is begun here, and perfected in Heaven. *z* The Reproach and Contempt which was daily caſt upon his faithful People by the ungodly World, and, among others, by the Apoſtate and unbelieving *Jews*, who accounted the Chriſtians to be the Scum and Off-ſcouring of all things. *a* Or, *from off all this land*, (*i. e.*) from all the Church and People of God, whereſoever they ſhall be, from all their Faces, as was ſaid in the foregoing Clauſe. *b* Therefore doubt not of it, though it ſeem incredible to you.

9. ¶ And it ſhall be ſaid *c* in that day, Lo, this *is* our God *d*, we have waited for him *e*, and he will ſave us: this *is* the LORD, we have waited for him, we will be glad, and rejoyce in his ſalvation.

c By God's People, in way of Triumph and reply to their Enemies. *d* Your Gods are ſenceleſs and impotent Idols; but our God is Omnipotent, and hath done theſe great and glorious works, which fill the World with Admiration. We may well boaſt of him; for there is no God like to him. Poſſibly it may be an Intimation, that God ſhould take Fleſh, and become viſibly preſent amongſt Men. *e* Our *Meſſiah*, or Saviour, long ſince promiſed, and for whom we have waited a long time, now at laſt is come into the VVorld, bringing Salvation with him.

10 For in this mountain ſhall the hand of the LORD reſt *f*, and Moab *g* ſhall be ‖ trodden down under him *h*, even as ſtraw is ‖ trodden down for the dunghill *i*.

‖ Or, *threſhed.* ‖ Or, *threſhed in* Madmenah.

f The powerful and gracious Preſence of God (which is oft ſignified in Scripture by God's *hand*) ſhall have its conſtant and ſettled abode, it ſhall not move from place to place, as it did with the Tabernacle; nor ſhall it depart from it, as it did from *Jeruſalem*, but ſhall continue in his Church even to the end of the World, *Mat.* 28. 20. *g* The *Moabites*, which having been conſtant and implacable Enemies to *Iſrael*, are ſynecdochically put for all the Enemies of God's Church, as the *Edomites* upon the ſame account are, *Iſa.* 34. 6. & 63. 1. *h* Under his Feet, as appears by the following ſimilitude. *i* As eaſily and as effectually as the Straw, which being left upon the ground, and mixed with the Dung which lies there, is trampled upon by the Feet of Men and Beaſts.

11. And he *k* ſhall ſpread forth his hands *l* in the midſt of them, as he that ſwimmeth ſpreadeth forth *his hands m* to ſwim: and he ſhall bring down their pride together with the ſpoils of their hands *n*.

k Either, 1. *Moab*, who being plunged into a Sea of Troubles, ſhall endeavour to ſwim out of it, but to no purpoſe; or rather, 2. the Lord, who is deſigned by this very Pronoun *he*, both in the latter Clauſe of this Verſe, and in the following Verſe; whoſe Power they ſhall be no more able to reſiſt, than the VVaters can reſiſt a man that ſwims, who with great facility divides them hither and thither. *l* Or, *ſtretch forth his hands* to the utmoſt, to ſmite and deſtroy them. *m* VVhich he doth to the uttermoſt. *n* VVith all that wealth which they have gained by Rapine, and ſpoiling of God's People, and others. But the VVords are otherwiſe rendred by others, *with*, or *by* (as this *Hebrew* Particle is uſed, *Eſth.* 9. 25.) *the arms of his hands*: which he may mention, becauſe the Strength of a man, and of his Hands, conſiſteth in his Arms; whence alſo *the arm* in Scripture is oft put for ſtrength: or, *by the motion* or *ſtroke of his hands*, as all the ancient Tranſlators do in effect render it. And this ſeems to agree beſt with the Metaphor here borrowed from one that ſwimmeth, which is performed in that manner.

12. And the * fortreſs of the high fort of thy walls *o* ſhall he bring down, lay low, *and* bring to the ground, *even* to the duſt.

* Chap. 26. 5.

o All thy walled Cities and Fortifications, to which thou truſteſt.

CHAP.

CHAP. XXVI.

IN that day *a* shall this song be sung in the land of Judah *b*, We have a strong city *c*, * salvation will God appoint *for* walls and bulwarks *d*.

* Chap. 60. 18.

a When God shall do such glorious Works for the Comfort of his People, and for the Ruine of his and their Enemies, as he hath described in the foregoing Chapter. *b* In the Church of God, which in Scripture is oft signified by the Titles of *Judah* and *Jerusalem*, and *Sion*, or the like. *c* *Jerusalem*, or the Church, which is oft called or compared to a City, as *Psal.* 87. 3. *Revel.* 3. 12. & 11. 2. & 21. 2. *d* God's immediate and saving Protection shall be to his Church in stead of Walls, &c. But I conceive, with submission, the Words may very fitly be thus rendred, *He will set* or *put*, or *make* her *walls and bulwarks salvation, i. e.* as safe as Salvation it self: or, in *safety*, there being only a defect of the Preposition, which is very frequent in Scripture.

2. * Open ye the gates *e*, that the righteous nation *f* which keepeth the † truth *g* may enter in.

* Psal. 118. 19, 20.
† Heb. *truths.*

e Of the City mentioned *v.* 1. *f* Either, 1. those godly Jews who are returning from *Babylon*; or, 2. the whole Body of righteous and holy Men, whether Jews or Gentiles. For he seems to speak here, as he apparently did in the foregoing Chapter, of the Times of the Gospel. *g* Which is sincere and stedfast in the Profession and Practice of the True Religion.

3 Thou wilt keep *him* in † perfect peace, *whose* ‖ mind is staied *on thee h:* because he trusteth in thee.

† Heb. *peace, peace.*
‖ Or, *thought*, or, *imagination.*

h Heb. *the fixed thought* or *mind* (*i. e.* the Man whose Mind and Thoughts are fixed and setled upon thee by Faith, as the next Clause explains it, the Qualification being put for the Person so qualified, as *folly* and *wisdom* are put for a Fool and a Wise man, *Prov.* 24. 9. *Mic.* 6. 9. and *peace* for a Man of peace, *Psal.* 120. 7.) *thou wilt keep in peace, peace, i. e.* in all manner of peace, in constant and perfect peace. In the foregoing Verse the Righteous were admitted into the City, and here they are preserved and defended in it by God's Almighty Power.

4. Trust ye in the LORD for ever *i*: for in the LORD JEHOVAH *is* † everlasting strength *k*.

† Heb. *the rock of Ages.* Deut. 32. 4.

i. In all Times and Conditions. *k* Heb. *the rock of ages*, a sure Refuge to all those that trust in him, through all generations; therefore you may safely *trust in* him, and that *for ever.*

5. ¶ For he bringeth down *l* them that dwell on high *m*, the * lofty city *n*, he layeth it low, he layeth it low, *even* to the ground, he bringeth it *even* to the dust.

* Chap. 25. 12. & 32. 19.

l Heb. *he hath brought down*, which yet may be put for the future, *he will bring down*, &c. You may trust him; for he can and doth raise some, and throw down others, according to his own good pleasure. *m* He speaks not so much of heighth of Place, as of Dignity and Power; in which sence also he mentions *the lofty city* in the next Clause. *n* VVhich may be understood either of proud *Babylon*; or, collectively, of all the strong and stately Cities of God's Enemies.

6. The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy *o*.

o God will bring it under the Feet of his poor and weak and despised People.

7. The way of the just *is* uprightness *p*: thou most upright, dost weigh the path of the just *q*.

p Or, *most even* or *plain.* Heb. *evenness* or *plainness.* VVhich is understood either, 1. of the Rectitude or Goodness of his Actions or Course: or rather, 2. of the good Success of his Affairs: for this suits best with the Coherence. VVhen the way of the wicked is rugged, in which they easily stumble and fall into mischief, of which he spoke *v.* 5, 6. the path of Just men is plain and smooth, and they walk safely and comfortably in it. *q* The sence of the VVords thus rendred is, *Thou*, O God, who art *most upright* in all thy ways, and therefore a Lover of Uprightness, and of all upright Men, *dost weigh* (*i. e.* examine) *the path of the just*, the course of his Actions, and, which is implied, dost approve of them, and therefore direct them to an happy issue. But the VVords are otherwise rendred by some late Learned Interpreters, to this purpose, *Thou dost level* or *make plain* (as this very VVord signifies *Psal.* 78. 50.) *the path of the just exactly* Heb. with *evenness*, or *evenly*, so as to make it very even. Thus the first clause declares that it was even or plain, and this sheweth whence or by whom it is made such, even by God.

8. Yea, * in the way of thy judgments, O LORD, have we waited for thee *r*; the desire of *our* soul *is* to thy Name, and to the remembrance of thee *s*.

* Chap. 64. 5.

r And as we thy People have loved and served thee when thou hast made our way plain and easie for us; so we have not forsaken thee, but waited upon thee, when thou hast made it rugged and troublesom by thy Judgments. He speaks of the same Just man, *v.* 7. 8, 9. though it be with a change of the Numbers and Persons, which is usual in Prophetical writings, *the just*, *v.* 7. *we*, *v.* 8. *I*, *v.* 9. *s* Heb. *to thy name and thy memory*; which, by a known Figure called *Hendiadys*, may be put for the remembrance of thy Name. And *the Name of God* is here, as it is in many other places, put for God himself, as he hath made himself known by his VVord and VVorks. And so the sence of this clause is, our Affections are not alienated from thee by thy judgments, but we still continue to desire thy Presence and Favour, and we support and comfort our selves with the remembrance of what thou art, and what thou hast done, and what thou hast promised to be and do to thy People.

9. * With my soul *t* have I *u* desired thee in the night *x*, yea, with my spirit within me will I seek thee *y* early *z*: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness *a*.

* Cant. 3. 1.

t Sincerely and most affectionately, as *Psal.* 63. 1. and elsewhere. *u* The Prophet speaks this in the name of all God's People, by comparing this with the foregoing Verse. *x* Either, 1. figuratively, in the time of Affliction, which is oft called *night* or *darkness*; or rather, 2. properly, as appears from the next clause, wherein *early* or *in the morning* is opposed to it. VVhen others are sleeping, my thoughts and desires are working towards God. *y* By fervent Prayer for thy lovingkindness. *z* Betimes in the morning, as the word signifies. *a* And good reason it is that we should thus desire and seek thee in the way of thy judgments, because this is the very design of thy judgments, that men should thereby be awakened to learn and return to their duty; and this is a common effect of them, that those who have been careless in prosperity, are made wiser and better by Afflictions. *The inhabitants of the world* seem to be here taken not in opposition to God's people, as if not they only, but even the wicked world would do thus; but in a general notion, so as to include, yea principally to design God's people, as may be gathered both from the former part of this, and the foregoing verse, in which he describes their pious carriage under Affliction; as also from the two following verses, in which he speaks of *the wicked*, whom he seems to oppose to these *inhabitants of the world*, because these learn Righteousness, whilst those wicked men remain incorrigible both under mercies and judgments, *v.* 10. 11.

10. * Let favour be shewed to the wicked, *yet* will he not learn righteousness *b*: in the land of uprightness *c* will he deal unjustly, and will not behold the majesty of the LORD *d*.

* Eccl. 8. 12.

b This is the carriage of thy people; but the course of Wicked men is directly contrary in all conditions: For if thou doest spare them, when thou punishest thine own People, they will not accept of that gracious Invitation to Repentance, nor walk worthy of so great a Mercy. *c* Even in God's Church, and among his People, where Righteousness is professed and taught, and by many practised; and where Unrighteousness is discountenanced and punished: all which things are Aggravations of his Sin. *d* Although God gives such plain and clear discoveries of his Majesty and Glory, not only in his word, but also in his works, and especially in this glorious work of his patience and mercy to wicked men, yet they wilfully shut their Eyes at it, and will not acknowledge it.

11. LORD, *when* thy hand is lifted up, they * will not see *e*: *but* they shall see *f*, and be ashamed for *their* envy † at the people *g*; yea, the fire of thine enemies *h* shall devour them.

* Job 34. 27. Psal. 28. 5. Chap. 5. 12.
† Or *towards* thy *people.*

e And they are guilty of the same obstinate Blindness when thou dost smite and punish them, which is commonly signified by *lifting up thy hand*, as *Ezek.* 44. 12. *Micah* 5. 9. Compare also 2 *Sam.* 20. 21. 1 *Kings* 11. 26. Or, as others render it, *when thine hand is high* or *exalted*, *i. e.* VVhen thy works are most evident and most glorious, when thou appearest most gloriously for the defence of thy People, and for the punishment of thine and their Enemies, *they will not see.* *f* The same word is repeated in another sence: They shall feel and know that by sad and costly Experience, which they would not learn by other and easier ways. *Seeing* is oft put for *feeling*; in which sence men are said to *see affliction*, *Lam.* 3. 1. and to *see death*, *Psal.* 89. 48. and

the like. *g* Or, *at* or *towards* thy *people*, the Pronoun *thy* being repeated out of the following Clause, as it is in many other places of Scripture, as hath been before noted. Their Envy and Hatred against God's People blinded their Minds, that they neither could nor would see that God was on their side, though the Tokens of it were most manifest and undeniable. Which was the Case of *Pharaoh* and the *Egyptians*, who were not sensible that *the Lord fought for Israel against the Egyptians*, as they said *Exod.* 14. 25. till it was too late. *h* Not efficiently, but objectively: Such Fire or VVrath as thou useſt to pour forth upon thine implacable Enemies. As *my wrong*, *Gen.* 16. 5. Is not the VVrong done by me, but to me; and *my violence*, *Jer.* 51. 35. is *the violence done to me*, as we translate it, not *by me*.

12. LORD, thou wilt ordain peace for us *i*: for thou alſo haſt wrought all our works *k* * in us *l*.

* *Or*, for us.

i As thou wilt deſtroy thine and our Enemies, ſo thou wilt bleſs us thy People with Peace and Proſperity. *k* Either 1. all the Good VVorks done by us, which are the Effects of thy Grace: or rather, 2. all the Good and Great VVorks which have been wrought for us, all our wonderful Deliverances and ſingular Bleſſings come from thee. And ſo the Argument is this, God hath delivered us formerly upon all occaſions, and therefore he will ſtill deliver us, and give us Peace: VVhich Inference is frequently made by Holy Men in Scripture. *l* Heb. *to* or *for us*.

* 2 Chron. 12. 8.

13. O LORD, our God, * *other* lords beſides thee *m* have had dominion over us *n*: *but* by thee only *o* will we make mention of thy Name *p*.

m Others beſides thee, who art our only *Judge*, *and King*, *and Lawgiver*, *Iſa.* 33. 22. and beſides thoſe Governours who have been ſet up by thee, and have ruled us for thee, and in ſubordination to thee, even Foreign and Heathenish Lords, ſuch as the *Philiſtins*, and lately the *Aſſyrians*. *n* Have exerciſed a Tyrannical Power over us. *o* By thy Favour and Help, by which alone (and not by our Strength or Merits) we have been reſcued from their Tyranny. *p* VVe will celebrate thy Praiſe, and truſt in thee for the future. Thou only haſt given us both Ability and Occaſion to magnifie thy Name, whereas without thy ſuccour we had gone into the place of ſilence, where there is no remembrance of thee, as is ſaid *Pſal.* 6. 5.

14. *They are* dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe *q*: therefore *r* haſt thou viſited and deſtroyed them, and made all their memory to periſh *s*.

q Thoſe Tyrants and Enemies are utterly and irrecoverably deſtroyed, ſo as they ſhall never live or riſe again to moleſt us. Poſſibly he ſpeaks of the miraculous Deſtruction of *Sennacherib*'s Army before *Jeruſalem*. *r* That they might be ſo effectually deſtroyed, thou didſt undertake the VVork. Or, rather, *becauſe* (as this Particle is uſed *Numb.* 14. 43. *Pſal.* 42. 6.) *thou haſt*, &c. as it follows. *s* Thou haſt deſtroyed both them and theirs, and all the Monuments or Memorials of their Greatneſs and Glory.

15. Thou haſt increaſed the nation *t*, O LORD, thou haſt increaſed the nation, thou art glorified *u*; thou haſt removed *it* far *unto* all the ends of the earth *x*.

t Heb. *Thou haſt added to the nation.* VVhich may be underſtood either, 1. in way of Mercy, of adding to their Numbers, as our Tranſlation takes it; and ſo we have in effect the ſame Phraſe, 2 *Sam.* 24. 3. *The Lord add to the people*, &c. and *Pſal.* 115. 14. in the *Hebrew* Text, *The Lord ſhall add upon* or *to you*: or 2. in way of Judgment, of adding to their Plagues or Miſeries, of which we read *Rev.* 22. 18. in which ſence the Phraſe is found in the *Hebrew* Text, *Pſal.* 120. 3. *What ſhall be added to thee*; and in that uſual Form of Imprecation, *The Lord do ſo to me and more*, *Ruth* 1. 17. 1 *Sam.* 3. 16. &c. where it is in the *Hebrew*, *The Lord do ſo to me and add*. And this ſence ſeems to be favoured by the Context, as alſo by the ancient *Greek* Tranſlators, who render the Words, *add to them evil* or *puniſhments*. And ſo the VVord *adding* may be uſed emphatically and ſarcaſtically: God indeed will add to them; but what? Not Numbers, and Power, and Glory, as they expected; but Plagues or Judgments, one after another. This *nation* is ſuppoſed by the Current of Interpreters to be the People of *Iſrael*, emphatically called *the nation*. Poſſibly it may be the *Aſſyrians*, of whom he ſpoke in the laſt Verſe. But this I propoſe with ſubmiſſion. *u* Thy Juſtice is glorified in their Puniſhment or Deſtruction. *x* VVhich may be underſtood either, 1. of *Iſrael*, and that either in a way of Mercy, Thou haſt by deſtroying the *Aſſyrians* enlarged thy People, who were ſhut up in *Jeruſalem*, ſo that now they may go to the remoteſt parts of the Land; or in way of Judgment: Thou haſt removed thy People out of their own Land, and ſuffered them to be carried Captive to the ends of the Earth: Or, 2. of the *Aſſyrians*; Thou haſt removed them from *Jeruſalem*, which they had beſiegedy and cauſed them to flee into their own Country, which in Scripture phraſe was *in the ends of the earth*; of which ſee *Iſa.* 5. 26. & 13. 5.

16. O LORD, in trouble have they *y* viſited thee *z*, they poured out *a* a † prayer *b* *when* thy chaſtning was upon them *c*.

† Heb. *ſecret ſpeech.*

y To wit, thy People, as appears both from the Matter of this Verſe, and from the following Verſes. *z* Come into thy Preſence, with their Prayers and Supplications, as the next Clauſe explains it. *a* VVhich notes the Plenty or rather the Earneſtneſs of their Prayers, as *Pſal.* 42. 4. & 142. 2. *b* Heb. *a muttering* or *lowly ſpeech*, ſuch as Charmers uſe, and ſuch as *Hezekiah* uſed when he was in great diſtreſs, *Iſa.* 38. 14. *Like a crane or ſwallow ſo did I chatter, I did mourn as a dove*; and ſuch as is uſual in caſe of great humiliation and dejection of Mind. *c* VVhen thou waſt puniſhing them for their Sins.

17. Like as * a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs: ſo have we been *d* in thy ſight *e*, O LORD.

* John 16. 21.

d Such was our Anguiſh and Danger. *e* VVhilſt thou didſt only look upon us like a meer Spectator, without affording us the leaſt degree of Pity or Help. Or, this Phraſe notes only the reality of the Thing; God was VVitneſs of this our Miſery, and knoweth the Truth of what I ſay.

18. We have been with child, we have been in pain, we have as it were brought forth wind *f*, we have not wrought any deliverance *g* in the earth *h*, neither have the inhabitants of the world *i* fallen.

f VVe have had the Torment of a woman in childbearing, but not the comfort of a living child, *Job.* 16. 21. for we have brought forth nothing but wind, all our labours and hopes were vain and unſucceſsful. The Prophet here repreſents their deplorable and deſperate condition, before God appeared ſo eminently to deliver them. *g* VVe found that we were utterly unable to deliver our ſelves. *h* Or, in *the land*, in our own Country, where yet we had far greater Advantages than we could have had elſewhere. *i* The *Aſſyrians*, or our other Enemies; for they are here oppoſed to God's People.

19. Thy dead *men* ſhall live *k*, *together with* my dead body *l* ſhall they ariſe *m*: awake *n*, and ſing, ye that dwell in the duſt *o*: for thy dew *p* *is as* the dew of herbs *q*, and the earth ſhall caſt out the dead *r*.

k The Prophet here turneth his Speech to God's People, and gives them a Cordial to ſupport them in their deep diſtreſs, expreſſed in the foregoing Verſe. Thy dead men are not like thoſe, *v.* 14. for they ſhall not live, as I there ſaid; but thine ſhall live. You ſhall certainly be delivered from all your fears and dangers. Nothing is more frequent, both in Scripture and other Authors, than for great Calamities to be compared to *death*, and deliverance from them to *life*, and *reviving* and *reſurrection*: And particularly the Captivity of the *Jews* in *Babylon*, and their deliverance out of it, is largely expreſſed by this very ſimilitude, *Ezek.* 37. 11, &c. *l* As I my ſelf, who am one of your number, and of theſe Dead men, ſhall live again. You ſhall be delivered together with me. Which he might add, to meet with an Objection; for they might think that God would take ſome ſpecial Care of this Holy Prophet, and would preſerve him when they ſhould be deſtroyed. No, ſaith he, As I am at preſent like a dead Carkaſs no leſs than you, ſo you ſhall be reſtored to Life no leſs than I. If the Supplement of our Tranſlation ſeems to be too literal, it may be rendred to the ſame purpoſe, as *my body*, the Particle *as*, being oft underſtood, as I have divers times obſerved: As my dead body ſhall riſe, ſo ſhall theirs alſo; we are equally dead, and ſhall equally live again. *m* Unto Life, as appears from the former Clauſe. *n* Out of your ſleep, even *the ſleep of death*, as it is called, *Pſal.* 13. 3. Death being oft compared to a Sleep, as *John* 11. 11. *Acts* 7. 60. and Reſtauration to Life unto awaking, as 2 *Kings* 4. 31. *o* You that are dead and buried in the duſt, as the Dead are ſaid to *ſleep in the duſt*, *Dan.* 12. 2. *p* The favour and bleſſing of God upon thee, which is oft compared to *the dew*, as *Hoſ.* 14. 5. *Mic.* 5. 7. The Pronoun *thy* is here taken not efficiently, but objectively, as *thy curſe*, *Gen.* 27. 13. is the Curſe coming upon thee. *q* VVhich gently refreſheth and reviveth them, and maketh them to grow and flouriſh. *q* As an abortive Birth is caſt out of the VVomb, to which the Grave is compared, *Job* 1. 21. But becauſe the Verb here uſed doth not ſignifie to *caſt out*, but to *caſt down*, which ſeems not proper here, theſe VVords may be and are, both by ancient and later Interpreters, rendred otherwiſe, *and thou wilt caſt down the land of the giants*, or *of the violent ones*, of the proud and potent Tyrants of the VVorld. For the VVord here rendred *dead*, is elſewhere rendred *giants*, as 2 *Sam.* 21. 16. 18. See alſo on *Job* 26. 5. *Prov.* 9. 18. & 21. 16. But then the VVords ſeem to be better rendred, *and thou*

wilt

wilt call the giants down to the ground: Either, 1. *thou*, O God, who is oft understood in such Cases; or rather, 2. *thou*, O my People, to whom he speaks in the foregoing Clauses of the Verse, *thy dead body*, and *thy dew*, and here continueth his Speech, *thou wilt*, or *shalt cast*, &c. thou shalt subdue even thy most Giant-like and mighty Enemies. Which, though it be properly God's Work, the Church is oft said to do, because she by her Prayers engageth God to do it. And so as the former Clauses of the Verse speak of the Deliverance and Prosperity of God's Church and People, so this Clause speaks of the Destruction of their Enemies, which usually accompanieth it.

20. ¶ Come, my people *s*, enter thou into thy chambers, and shut thy doors about thee *t*: hide thy self as it were * for a little moment *u*, until the indignation *x* be overpast.

* Psal. 30. 5. Chap 54. 7, 8. 2 Cor. 4. 17.

s Having foretold the wonderful Deliverance and great Happiness of God's People, and the utter Destruction of their Enemies, lest they should think they were now entring into the possession of this Felicity, he adds what here follows, and intimates, that for the present they were to expect Storms, and to prepare for them, and patiently to wait God's time for the Accomplishment of so great a Mercy. *t* Withdraw thy self from the Company and Conversation of the wicked World, lest partaking with them in their Sins, thou dost also partake of their Plagues; pour out thy Prayers to God in thy Closet, as this may be explained, by comparing *Matt.* 6. 6. put thy self under the protection of my Providence and Grace by Faith and Prayer. He alludes to the common practice of men, who when there are Storms or Dangers abroad, betake themselves into their own Houses or Chambers for safety; or, as some think, to that History *Exod.* 9. 19, 20. or to that Command of *not going out of their houses*, *Exod.* 12, 22. or to the like Charge given to *Rahab*, as the Condition of her Preservation, *Jos.* 2. *u* Whereby he intimates, that all their Afflictions, how long and tedious soever they may seem, are but short and momentany, in comparison of that Happiness which is reserved for them. *x* The dreadful Effects of God's Anger, those sore Judgments of God mentioned in the following Verse.

* Mic. 1. 3.

21. For behold the LORD * cometh out of his place *y* to punish the inhabitants of the earth *z* for their iniquity: the earth also shall disclose her † blood, and shall no more cover her slain *a*.

† Heb. *bloods.*

y Cometh down from Heaven; which God in Scripture is frequently said to do, when he undertaketh any great and glorious Work, either of delivering his People, or of destroying their Enemies. The Speech is borrowed from the manner of Princes, who come out of their Palaces either to sit in Judgment, or to fight against their Enemies, which is the case here. *z* All the Enemies of God and of his People; for these are here opposed to God's People: Therefore take heed you be not found in the number of them. *a* The innocent Blood which hath been spilled upon the Earth shall be brought to light, and shall be severely revenged upon the Murderers. For the Phrase, see on *Gen.* 4. 10. *Job* 16. 18. *Ezek.* 24. 7.

CHAP. XXVII.

1. IN that day the LORD with his sore and great and strong sword shall punish Leviathan *a* the ‖ piercing serpent *b*, even Leviathan that crooked serpent *c*, and he shall slay * the dragon *d* that *is* in the sea.

‖ Or, *crossing like a bar*, * Chap. 51. 9.

a What kind of Creature the *Leviathan* is, see in my Notes on *Job* 41. 1. &c. Whence it is evident, that it was a very great and terrible Sea-monster. But here it is certain that the Expression is metaphorical, and that by this *Leviathan*, *Serpent*, and *Dragon*, (for all signifie the same thing) he understands some very powerful Enemy, or Enemies, (for the singular Number may be here put for the plural, as it is in many other places) of God, and of his Church or People, which may well be called by these names, partly for their great might, and partly for the great terrour and destruction which they cause upon the Earth, as the *Leviathan* doth in the Sea. He seems to have a special respect to some particular Enemy and Oppressour of God's People; either the *Assyrian* Emperour, who now was so; or rather the *Babylonian*, who should be so. Some understand this of the Devil: but although it may be applied to him in a mystical sence, it seems to be literally meant of some potent and visible Adversary; which seems more agreeable to the following Verses, and to the Usage of this and other Prophets. *b* Which by its Sting pierceth quickly and deeply into Mens Bodies. Or, *the bar* (as this word is elsewhere used) *serpent*, as this may be called, either for its length, or strength, or swift motion. *c* Winding and turning it self with great variety and dexterity. Whereby he seems to signifie the Craftiness and Activity of this Enemy, which being added to his Strength, makes it more formidable. *d* Or rather, *the whale*, as this Word is rendred, *Gen.* 1. 21. *Job* 7. 12. and elsewhere; which agrees better with the following Words, *that is in the sea*, which possibly were added onely to limit that general and ambiguous word to a Sea-monster, and not to describe the Place in which the Enemy signified by this Dragon had his abode. Although *the sea*, which here follows, may be metaphorically understood of the great largeness of his Empire, and the multitude of his Subjects, by comparing this with *Revel.* 17. 1, 15.

2. In that day *e* sing ye unto her; A vineyard of red wine *f*.

e When this potent Enemy shall be destroyed. *f* The words in the *Hebrew* Text lie thus, *A vineyard* (Behold, *a vineyard*); or, *Jacob*, or *Israel*, my Church and People, which is sufficiently understood from the next Verse, and is expressed *v.* 6. shall be *a vineyard*, shall be defended and dressed, shall thrive and flourish like a Vineyard) *of red wine* (*i. e.* of the choicest and best Wine, which in those Parts was Red, as appears both from Scripture, as *Prov.* 23. 31. whence it is called the *blood of the grape*, *Gen.* 49. 11. *Deut.* 32. 14. and from other Authors) *sing ye* (O you faithful Souls, sing with Joy and Thanksgiving to God) *to* (or *of*, or *concerning*, as this Prefix is elsewhere used) *her*, or *it*, to wit, the Vineyard or Church (which is frequently compared to a Vineyard, as *Psal.* 80. 8. *Isa.* 5. 7. and elsewhere) now delivered from her great Enemy, and blessed with Peace and Prosperity.

3. I the LORD do keep it *g*, I will water it every moment: lest *any* hurt it, I will keep it night and day.

g I will secure it, that neither Men, nor Beasts, nor drought shall spoil it; which alone are the things that can hurt it. I will protect my Church from all the Assaults of her Enemies, and supply her with all necessary Provisions, with my Ordinances, and with my Spirit and Grace.

4 Fury *h* is not in me: who would set the briers and thorns against me in battel? I would ‖ go through them, I would burn them together *i*.

‖ Or, *march against.*

h To wit, against my Vineyard or my People; which is easily understood both from the foregoing and following Verses. I have been displeased with them, and have chastised them; but I am not implacable towards them, and resolved utterly to destroy them, as their Enemies are, and would have me to be. *i* This is added as a Reason of the foregoing clause and assertion, which may be conceived, either, 1. thus, I rather desire to contend with Briars and Thorns, (*i. e.*) with the wicked Enemies of my Church, who are thus called, *Isa.* 10. 17. *Ezek.* 28. 24. and if my Wrath was now kindled against them, as it is against my People, I would be furious towards them, and never leave till I had utterly consumed them; but I will deal more indulgently with my People. Which Exposition seems to receive some light and strength from *v.* 6, 7, 8. Or, 2. thus, for I consider the weakness of my People, that if I should let loose my Fury upon them, they could no more stand before me, than Briars and Thorns, (to which God's People, when they fall into sin, and provoke God, are not unfitly resembled) can stand before a devouring Fire, and therefore they would in an instant be utterly destroyed; which I will not do. And this consideration of Man's Imbecillity is elsewhere alledged as a Reason of God's Indulgence, as *Psal.* 103. 13, 14, 15, 16. *Isa.* 57. 16. But this I deliver with submission.

5. Or *k* let him *l* take hold of my strength *m*, *that* he may make peace with me *n*, *and* he shall make peace with me.

k Or if at any time Fury be, or seem to be in me against my Vineyard or People. *l* My People, as is clealy implied from the following words; for *there is no peace* to those who are not God's People, or *to the wicked*, *Isa.* 57. 21. and is expressed in the following Verse. *m* (*i. e.*) Take hold of my Arm, which is metonymically called *strength*, and stay it from giving the Blow, not by Force, which is impossible, but by humble Submission and earnest Supplication. Or, *strengthen himself*, or *be strong* (as this Word properly signifies, and is elsewhere used) *by my strength*; not by his own strength, which he will oppose to mine, but by my strength, which he may by humble and frequent Prayers, not only restrain from doing him hurt, but effectually engage to assist him, and do him good. He seems to allude to that History of *Jacob*'s wrestling with the Angel of God, *Gen.* 32. 28. which he could never have done, but by a strength received from God. *n* that instead of opposing me, he may in this manner reconcile himself to me. Or, and *he shall make peace with me*, as the same words are rendred in the next Clause; which may be repeated to assure them, of that great and important Favour, that God would make Peace with them. Or, the words may be rendred in both Clauses, *let him make peace with me*, yea, *let him make peace with me*, this Future Verb being taken imperatively, as the other is in the former Clause of the Verse.

6. He shall cause them that come of Jacob to take root *o*: Israel shall blossom and bud, and fill the face of the world with fruit *p*.

o To

o To be firmly ſetled in their Poſſeſſions, and not toſſed hither and thither, as they have been. p Their Poſterity ſhall be ſo numerous, that their own Land ſhall not be ſufficient for them, but they ſhall be forced to ſeek Habitations in other Countries, and ſhall repleniſh them with People. But this ſeems to be underſtood of the ſpiritual Seed of *Jacob*, or of Believers, who are oft called God's *Iſrael*, as *Rom.* 9. 6. and elſewhere.

† Heb. *according to the ſtroke of thoſe.*

7. ¶ Hath he ſmitten him, † as he ſmote thoſe that ſmote him *q*? *or* is he ſlain according to the ſlaughter of them that are ſlain by him *r*?

q The Queſtion implies a Denial; He hath not ſo ſmitten him, to wit, *Jacob*. He hath not dealt ſo ſeverely with his People, as he hath dealt with his and their Enemies, whom he hath utterly deſtroyed. This may look, either, 1. backward upon times paſt. If you conſult former Experiences, you will find that God hath done ſo, hath ſpared and reſtored his People, and in Judgment remembred Mercy to them, when he hath totally ruined their Enemies; or, 2. forward upon the time to come, of which he ſpeaks as of a thing paſt, after the manner of the Prophets, and of which he ſpeaks in the next Verſe. r Of thoſe who were ſlain by *Iſrael*, or rather, by God at the Prayer and on the behalf of *Iſrael*. Heb. *of his ſlain ones (i. e.)* of thoſe of his Smiters or Enemies who were ſlain. Which Expoſition is favoured, by comparing this with the foregoing Clauſe.

* Job 23. 6. Jer. 10. 24. & 30. 11. & 46. 28.

‖ Or, *when thou ſendeſt it forth.*

‖ Or, *when he removeth it.*

8. * In meaſure *s* ‖ when it ſhooteth forth *t*, thou wilt debate with it *u*: ‖ he ſtayeth his rough wind *x* in the day of the eaſt-wind *y*.

s VVith moderation, in certain Proportions which God meteth out and fitteth to their ſtrength. t VVhen the Vine ſhooteth forth its luxuriant Branches, he, like the Vine-dreſſer, cutteth them off, but ſo as not to ſpoil, or deſtroy the Vine. Or, as divers Interpreters render it, and the word properly and frequently ſignifies, *in*, or *by caſting*, or *diſmiſſing*, or *ſending her*, or *it out*, or, *when thou doſt caſt*, or *ſend her out*, to wit. out of her own Land, in which ſhe was planted, into Captivity, He alludes to a Man that divorceth his VVife, which is expreſſed by this word; but withal intimates, that this ſhall not be peremptory and perpetual, as other Divorces were. u God is ſaid to *debate* or *contend* with men, when he executeth his Judgments upon them, as *Iſa.* 49. 25. & 57. 16. *Amos* 7. 4. x He mitigateth the ſeverity of the Judgment. But, I muſt confeſs, I do not meet with any of the ancient or modern Tranſlators that agree with ours in this Verſion: nor is the *Hebrew* Verb ever uſed, ſo far as I know, in the ſignification of *ſlaying*, or *reſtraining*: beſides our Tranſlation takes no notice of the *Hebrew* Prepoſition. But this VVord unqueſtionably ſignifies *to remove*, or *take away*, as 2 *Sam.* 20. 13. *Prov.* 25. 4, 5. and thus moſt Interpreters underſtand it. And ſo the Place is very fitly thus rendred, *he* (or, when *he*, which Particle may eaſily be underſtood out of the former clauſe, as is uſual) *removeth* (underſtand either *it*, to wit, the Vine; or *them*, to wit, the Enemies of God and his People. And ſo this agreeth with the former Verſe, in repreſenting the different way of God's Proceeding againſt his People, and his and their Enemies. Either way there is onely a defect of the Pronoun, which I have before ſhewed in divers places to be very uſual in the *Hebrew* Language) *with* or *by his rough wind*, by which ſometimes Vines and other Trees are pulled up by the Roots, as that did 1 *Kings* 19. 11 whereby he underſtands his moſt terrible Judgements. y In the time when he ſendeth forth his Eaſt-wind; which he mentions becauſe that Wind in thoſe Parts was moſt violent and moſt hurtful to Trees and Fruits, as hath been obſerved, and therefore is uſed to ſignifie the moſt grievous Calamities.

* 1 Kings 18. 38.

‖ Or, *ſun-images.*

9. By this *z* therefore *a* ſhall the iniquity of Jacob be purged *b*, and this *is* all the fruit to take away his ſin *c*: * when he maketh *d* all the ſtones of the altar *e* as chalk-ſtones *f that are* beaten in ſunder *g*, the groves *h* and ‖ images ſhall not ſtand up *i*.

z By this manner of God's dealing with his People. a That the difference betwixt *Jacob* and his Enemies, in their ſeveral Sufferings, may appear. b Heb. *expiated*, or forgiven upon their true Repentance, which ſhall be the happy effect of their Chaſtiſement. c The effect hereof ſhall not be to deſtroy the Sinner, as it is in other Men, but onely to take away the Guilt and Power of their Sins. d VVhich Sin of *Jacob*'s ſhall be purged and taken away, and the Judgment removed, when he ſhall truly repent of all his ſins, and eſpecially of his Idolatry, to which they were moſt inclined, and for which the moſt of God's Judgments which they had hitherto felt had been inflicted upon them. e VVhich by an uſual *Enallage*, may be put for the Altars, to wit, their Idolatrous Altars, as is evident from the following VVords. Poſſibly he may ſay *the altar* with reſpect to that particular Altar which *Ahaz* had ſet up in the place of God's own Altar; and this Prophecy might be delivered either to the Prophet, or by him to the People, in *Ahaz* his time, while that Altar ſtood and was uſed. f When he ſhall break all thoſe goodly Altars in pieces, which God by his Law had enjoyned. g VVhich kind of ſtones are of themſelves apt to break into ſmall pieces, and by the Artificer are broken into ſmaller pieces for making Mortar. He ſeems to allude to that Fact of *Moſes*, who, to ſhew his deteſtation of Idolatry, *took the* golden *calf, and burnt it*, and ground it to powder; and intimates, that when their Repentance ſhould be ſincere, it would diſcover it ſelf by their Zeal in deſtroying the Inſtruments of their Idolatry. h VVhich were frequently erected to the Honour of Idols, of which we have many Inſtances in Scripture, which God therefore commanded his People to deſtroy, *Deut.* 7. 5. & 12. 3. i Shall be thrown down with Contempt and Indignation.

10. Yet *k* the defenced city *l ſhall be* deſolate, *and* the habitation *m* forſaken and left like a wilderneſs *n*: there ſhall the calf *o* feed, and there ſhall he lie down, and conſume the branches thereof *p*.

k Yet before this glorious Promiſe concerning the removal of *Iſrael*'s ſin and Calamity be fulfilled, a dreadful and deſolating Judgment ſhall firſt come upon them. l *Jeruſalem* and the reſt of the defenced Cities in the Land, the ſingular number being put for the plural. m The moſt inhabited and populous places. Or, as the *Hebrew* word properly ſignifies, *their pleaſant habitations*, whether in the City or Country. n VVhich was fulfilled in the time of the *Babyloniſh* Captivity. o Which is ſynecdochically put for all ſorts of Cattel, which may ſecurely feed there, becauſe there ſhall be no Men left to diſturb or annoy them. p Of their pleaſant Habitation of the young Trees which ſhall grow up in that ruinated Country.

11. When the boughs thereof are withered *q*, they ſhall be broken off *r*: the women *s* come *and* ſet them on fire: for * it *is* a people of no underſtanding *t*: therefore he that made them *u*, will not have mercy on them; and he that formed them, will ſhew them no favour.

* Deut. 32. 28. Chap. 1. 3.

q When they ſhall begin to wither, as they will when they are thus gnawed and cropped by Cattel. r That there may be no hopes nor poſſibility of their Recovery. s He mentions *women*, either becauſe it is their uſual VVork in the Country to make Fires, and to gather Fewel for them; or to ſignifie, that the Men ſhould be generally deſtroyed. t They do not underſtand either me or themſelves, either my word or works; they know not the things which concern their own Peace and Happineſs, but like brute Beaſts, made to be deſtroyed, they blindly and wilfully go on in thoſe Courſes which will bring them to certain ruine. u Both as they are Creatures, and as they are his People; for this alſo is expreſſed by *making* or *forming*, as *Pſal.* 100. 3. & 102. 18. & 149. 2. Thus he overthroweth their falſe and preſumptuous Conceits, that God would never deſtroy the Work of his own hands, nor the Seed of *Abraham* his Friend for ever, and plainly declareth the contrary.

12. ¶ And it ſhall come to paſs in that day *that*, the LORD ſhall beat off *x* from the chanel of the river unto the ſtream of Egypt *y*, and ye ſhall be gathered one by one *z*, O ye children of Iſrael.

x Or, *ſhall beat out*: which is not meant in a way of Puniſhment, which is rather deſigned by *threſhing*, as *Iſa.* 21. 10. & 25. 10. than by *beating*; but as an Act of Mercy, as is evident from the following Clauſe of this, and from the next Verſe. It is a Metaphor from ſome Grains which were beaten out with a Rod or Staff, of which ſee *Iſa.* 28. 27, 28. and then were carefully gathered and laid up for the uſe of Man. y From *Euphrates* to *Nilus*, which were the two Borders of the Land of Promiſe, *Joſ.* 1. 4. & 13. 3. All the *Iſraelites* which are left in the Land; which are here oppoſed to thoſe of them that are diſperſed into foreign Parts, ſuch as *Aſſyria* and *Egypt*. z Which ſignifies either the ſmallneſs of the Remnant of that numerous People; or rather God's exact and ſingular Care of them, that not one of them ſhould be loſt.

13. And it ſhall come to paſs in that day, *that* the great trumpet *a* ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria *b*, and the out-caſts in the land of Egypt *c*, and ſhall worſhip the LORD in the holy mount at Jeruſalem.

a Which may be heard even to the remoteſt Parts of the Earth. God ſhall ſummon them all together as it were by ſound of Trumpet, to wit, by an eminent Call or Act of his Providence on their behalf. He alludes to the Cuſtom of calling the *Iſraelites* together with Trumpets; of which ſee *Numb.* 10. 2, 3. b Where the ten Tribes were carried Captive. c Where many of the *Jews* were, as is manifeſt both from Scripture, as *Jer.* 43. 7. & 44. 28. *Hoſ.* 8. 13. *Zech.* 10. 10. and from other Authors.

CHAP.

CHAP. XXVIII.

WO to the crown of pride *a*, to the drunkards *b* of Ephraim *c*, whose glorious beauty *is* a fading flower *d*, which *are* on the head of the † fat valleys *f* of *them that are* * overcome *g* with wine.

† Heb. *Vale of fatnesses.*
* Heb. *broken.*

a That proud and insolent Kingdom; for the *Crown* is oft put for *the Kingdom*, as *Jer.* 13. 18. &c. *b* Either 1. Metaphorically, drunk with proud self-confidence, and security, and prosperity: Or rather 2. Properly, by comparing this with *v.* 7. and *Hos.* 7. 5. *Amos* 6. 6. where the *Israelites* are taxed with this sin. For having many and excellent Vines among them, they were exposed to this sin, and frequently overcome by it. *c* Of the Kingdom of the Ten Tribes, which is commonly called by the name of *Ephraim*, as hath been oft noted before. *d* Whose Glory and Greatness shall suddenly wither and perish. *e* Which proud and drunken *Israelites* have their common and chief abode. Or, *which* is, *i. e.* which flower is; or which beauty or glory is. *f* Either 1. in *Samaria*, which might well be called *the Head*, as being seated upon a Mountain, and the Head of the Kingdom, and *The head of the fat Vallies*, because it was encompassed with many fat and rich Vallies. Or. 2. Upon the chief or choicest (as this word signifies, *Exod.* 30. 23. *Cant.* 4. 14. *Isa.* 9. 14, 15. and elsewhere) of the fat or rich Vallies: which they made occasions and instruments of *Luxury*. *g* Heb. *That are smitten*, or *broken*, or *overthrown*, or *knocked down*; all which significations of this word fitly agree to Drunkards.

2. Behold, the Lord *hath h* a mighty and strong One, *i*, *which* as a tempest of hail, *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down *k* to the earth with the hand *l*.

h To wit, at his command, prepared and ready to execute His Judgments. *i* The King of *Assyria*. *k* Understand *it*, the crown of pride, or *them*, the drunkards of *Ephraim*. *l* Or, *by* his *hand*, either by that Kings force or strong hand; or by the hand of God, which shall strengthen, and succeed him in this work.

3. The crown of pride, the drunkards of Ephraim shall be troden † under feet *m*.

† Heb. *with feet.*

m The Expression is emphatical; the Crown which was upon their own heads, shall be trodden under the feet of others; and they, whose Drunkenness made them stagger, and fall to the ground, shall be trodden down there.

4. And the glorious beauty which *is* on the head of the fat vally, shall be a fading flower, *and* as the hasty fruit *n* before the summer: which *when* he that looketh upon it, seeth it, while it is yet in his hand, he * eateth it up *o*.

* Heb. *swalloweth.*

n Which coming before the Season, and before other Fruits, is most acceptable. *o* Which, as soon as a Man sees he covets it, and plucks it off, yet doth not long enjoy it, but through greediness devours it, almost as soon as he can get it into his hand. And so shall it be with *Ephraims* glory, which his Enemies, as soon as they observe, shall covet and spoil, and devour it greedily, and with delight.

5. ¶ In that day *p* shall the LORD of hosts be for a crown of glory, and for a diadem of beauty *q* unto the residue of his people *r*:

p When the Kingdom of *Israel* shall be utterly destroyed. *q* God shall give them eminent Glory and Beauty. *r* Unto the Kingdom of *Judah*, who shall continue in their own Country, when *Israel is carried* into Captivity.

6. And for a spirit of judgment to him that sitteth in judgment, and for strength *s* to them that turn the battel to the gate *t*.

s He explains how, or wherein God would glorify and beautify them, even by giving wisdom to their Rulers, and courage to their Souldiers; which two things contribute much to the strength and safety, and glory of a Nation. *t* To their Warriors; whom he describeth by this Phrase, to intimate, That their Valour should be crowned with Success, and that they should not only drive their Enemies from their own Gates and Land, but should pursue them into their own Lands, and besiege them in their own Cities, which *Hezekiah* did 2 *Kings* 18. 8.

7. ¶ But they also *u* have erred through wine, and through strong drink are out of the way *x*: the Priest *y* and the Prophet *z* have erred *a* through strong drink, they are swallowed up *b* of wine: they are out of the way through strong drink, they err in vision *c*, they stumble *in* Judgment *d*.

u But alas! *Judah* is guilty of the same sins with *Israel*, and therefore they also must expect the same Calamities; of which he speaks afterward. *x* They run into the same excess of VVine and strong drink, whereby they befor themselves, and fall into many errors and miscarriages, both in sacred and civil Things. The many emphatical Phrases and Repetitions of the same thing in other words, in this verse seem to evince, That he here speaks of Drunkenness, properly so called, although he afterward chargeth them with Ignorance, and Error, and Stupidity; which also were the Companions, and in part, the Effects of that Sin. *y* To whom strong Drink was expressly forbidden, in the time of their sacred Ministrations, lest they should thereby be led into errors in their work, *Levit.* 10. 9, 10. *z* The Teachers, who should have been patterns of Sobriety to the people, and to whom Sobriety was absolutely necessary for the right discharge of their Office. *a* In their conversation, and in their holy Administrations. *b* They are, as we say, drowned in it; their Senses and Reason are swallowed up, and lost in it. They design only to swallow it, but indeed are swallowed up by it. *c* The Prophets miscarry in their sacred Employment of Prophesying or Teaching, which is called *Vision*, *Pro.* 29. 18. and elsewhere. *d* The Priests mistake in pronouncing the Sentence of the Law, which was their duty, *Deut.* 17. 9, 10, 11.

8. For all tables *e* are full of vomit, *and* filthiness, *so that there is* no place *f clean*.

e At which the Priests and Prophets, and other *Jews* did eat and drink. They hardly made one sober Meal: Drunkenness was their daily practice. *f* No Table, or no part of the Table; no not so much as the holy Places, in which the Priests did frequently eat their Meals.

9. Whom shall he *g* teach knowledge? and whom shall he make to understand * doctrine? *them that are* weaned from the milk, *and* drawn from the breasts *h*.

* Heb. *the hearing.*

g To wit, the Teacher, which is easily understood, out of the following Verb, either God or his Prophets, or Ministers. *h* VVho is there among this People, that are capable and willing to be taught the good knowledge of God? A Minister may as soon teach a young Child, as these Men.

10. For precept ‖ *must be* upon precept *i*, precept upon precept; line upon line *k*, line upon line; here a little, *and* there a little.

‖ Or, *hath been.*

i They must be taught, like little Children, slowly, and by leisure, the same things being oft repeated, because of their great dulness. *k* One line of the Book after another, as Children are taught to read.

11. For *l* with † * stammering lips *m*, and another tongue *n* † will he speak to this people *o*,

† Heb. *stammerings of lips.*
* 1 Cor. 14. 21.
† Or, *he hath spoken.*

l Or, *therefore*, as this Particle is oft used. For this seems to be the punishment of their dulness. *m* Either 1. in way of condescension, as Mothers or Nurses teach Children, lisping and stammering with them. Or, 2. in way of judgment; which suits best with the next Clause. *n* By People of a strange Language, whom He shall bring among them, and into whose power He shall deliver them; which is a great aggravation of their Misery, see *Deut.* 28. 49. *Jer.* 5. 15. *Ezek.* 3. 5. *o* Seeing they will not hear Him speaking, by His Prophets Ministers, in their own Language, they shall hear their Enemies speaking to them in a strange and rough Language.

12. To whom he said *p*, This *q is* the rest *r wherewith* ye may cause the weary to rest *s*, and this *is* the refreshing: yet they would not hear *t*.

p To which People the Lord, by his Ministers, said. *q* This Doctrine or Precept, as it is expressed, *ver.* 9, 10. or the word of the Lord, as it follows, *ver.* 13. *r* The only way, in the observation of which you will find rest and satisfaction. *s* Heb. *Cause the weary* (understand either *Soul* or *Country*) *to rest.* As Rest is offered to you by the Prophets in God's name, do you embrace it; which is to be done by hearkening to God's VVord, as appears by the following Clauses. So shall this People, which hath been so oft, and so long wearied, and harassed by great and manifold Calamities, find Rest and Peace. *t* They are wilfully ignorant, and obstinately refused the very means of Instruction.

13. But the word of the LORD was unto them, precept upon precept, precept upon precept;

cept; line upon line, line upon line; here a little, *and* there a little *u*; that they might go and fall backward, and be broken, and snared, and taken *x*.

u The sence of the words thus rendred, may be this, They speak of God's VWord, with scorn and contempt, repeating the Prophets words in a scoffing manner, and with a stammering and ridiculous tone, saying, *Precept upon precept*, &c. as if they had said, It seems the Prophet takes us to be meer Children, that need to be taught our first Rudiments, and that but slowly. That these were *scornful men* and *mockers*, is affirmed, *ver.* 14, 22. and as scoffers frequently catch the words out of other mens Mouths, and use them in way of derision; so it may be thought they did with the Prophets words. But the words may be, and by divers learned Men, are rendred a little otherwise; *And the word of the Lord shall be unto them, precept upon precept*, &c. As this Method hath been used with them, and was altogether necessary for them; so it still is, and for the future shall be. As they were Children in understanding, they shall still continue to be such; they shall be ever learning, and never come to the knowledge of the Truth; as they formerly would not, so now they shall not profit by the VWord; and their sin shall be their punishment. And this seems to suit with the following Close, which notes the dreadful design and effect of that judicial blindness, *That they may*, or *might go and fall backward*, &c. *x* According to the former, which is our Translation, this Clause notes only the event, or consequent of their Sin: According to the Latter, it notes the just Judgment of God designed and inflicted for it; that God's VWord being so horribly abused by them, might be an occasion at which they might stumble and fall, and that backward, which is the worst, and most dangerous way of falling; and so be broken to pieces, or by which they might be snared and taken.

14. ¶ Wherefore hear the word of the LORD, ye scornful men *y* that rule this people, which *is* in Jerusalem.

y VWhich make a mock at sin, and at *God's* words and Threatnings; and doubt not by your witty Devices, and by your wicked Practices, to escape *God's* Judgments, of which we read in the next *Verse*.

15. Because ye have said *z*, We have made a covenant with death, and with hell are we at agreement *a*; when the overflowing scourge *b* shall pass through *c*, it shall not come unto us; for we have made lies our refuge, and under falshood have we hid our selves *d*.

z In your hearts. *a* VVe are as safe from *Death*, and *Hell*, or the *Grave*, as if they had entred into Covenant with us, that they would not invade us. The word rendred *Hell*, most commonly signifies the *Grave*; which also seems most proper in this place, that so the same thing may be repeated in other words, as is most usual in Prophetical VVritings. *b* The judgment of God, which is called a *Scourge*, for its sharpness and severity, and *overflowing* for its universality; two differing Metaphors being joyned together; which is not unusual, both in Scripture, and in other Authors. *c* To wit, the Land. *d* VVe shall secure our selves by lying and dissimulation, by compliance with our Enemies, and with their Religion too, if it be necessary, and many crafty devices. Or by *lies* and *falshood*, he means their Riches and Strength, to which they trusted, to which he giveth these Titles, not that they called or thought them such; but that he might signify what they really were, and would appear to be; see the Notes on *Prov.* 1. 11.

* Psal. 118. 22. Mat. 21. 42. Act. 4. 11. Rom. 9. 33. Eph. 2. 20. 1 Pet. 2. 6, 7, 8. † Heb. *stone of trial.* Jer. 6. 27. * Rom. 10. 11.

16. ¶ Therefore *e* thus saith the Lord GOD, Behold, I lay *f* in Zion *g* for a foundation *h*, * a stone *i*, a † tried stone *k*, a precious *l* corner stone *m*, a sure foundation *n*: he that believeth *o*, * shall not make haste *p*.

e The Coherence is something obscure and difficult. It may be made either 1. thus, Therefore I will bring most terrible Judgments upon you; which are fully expressed, *ver.* 17. 18, 19, 20, 21. But before he comes to the Commination, to which, *therefore*, properly belongs, he first propoundeth a comfortable Promise concerning the sending of the *Messiah*, partly for the support of Believers, who are apt to tremble at God's Word, and might otherwise be apt to despond at the prediction of such dreadful Things: And partly to aggravate their Misery by comparing it with the safety and happiness, which the Godly, and Believing *Jews*, whom they despised and mocked, should find in *Zion*; and by signifying, that that blessed and sure Foundation laid in *Zion*, should yield them no support nor benefit, nor secure them from the Vengeance of God. Or 2. thus, Because your Refuges are so mean, and vain, and deceitful; therefore I will direct you to a better and surer Refuge, which will never fail those that trust to it, which God hath made in *Zion*. But if you shall despise and reject that Refuge, which I now offer to you All, if you will Believe; then know, that *I will lay judgment to the line*, &c. as it follows, *ver.* 17. And this seems to me, to be the most natural and easy Connexion. *f* I have purposed and promised it, and will, in the fulness of time, actually perform it. *g* In my Church, which is commonly called *Zion*; and in *Jerusalem*, where this Stone shall be first laid, which afterwards spread further, and filled the whole Earth, as it is said of it, *Dan.* 2. 35. *h* Upon which I will Build my Church, consisting both of *Jews* and *Gentiles*, the Foundation of all the hopes, and comfort, and happiness of my People; the Foundation of my Covenant made with my Church, and of all my Promises. *i* Not *Hezekiah*, but the *Messiah*, as appears, 1. From those Scriptures of the *Old Testament*, in which Christ is called a *Stone*, as *Psal.* 118. 22. *Isa.* 8. 14. *Dan.* 2. 34, 35, 45. *Zach.* 3. 9. 2. From the *New Testament*, where this Text is directly expounded of Christ, as *Rom.* 9. 32, 33. 1 *Pet.* 2. 4. 3. From the last Clause, wherein He requires Faith in this Stone, which is not to be given to any meer Man. *Jer.* 17. 5. and wherein He implies, That this Stone was not yet come, nor to come speedily into the World; whereas *Hezekiah* was King at the time of this Prophecy. 4. From the usual practice of the Prophets, and especially of this Prophet, which is, to comfort and fortify God's People, against the dread of approaching Calamities, by that great and fundamental Promise of the *Messiah*, in whom alone all other Promises are, Yea, and Amen; whereof we have seen some Instances already, and shall see more hereafter. *k* Which I have tried, and approved as every way sufficient to be a Corner-Stone, and a Foundation-Stone. Such Stones in Buildings use to be chosen with care, and to be thoroughly examined by the Builder. *l* Giving not only strength, but beauty, and glory to the Building, as Corner-Stones frequently do, *Psalm* 144. 12. *m* Uniting the several parts of the Building together, making *Ephraim* and *Judah*, now sadly divided, *one stick*, *Ezek.* 37. 19, 24. and *Jews* and *Gentiles*, now implacable Enemies, one Church and People, *Eph.* 2. 14. &c. *n* Upon whom you may securely Rest; One who will not fail, nor deceive you, as your lying Refuges will. *o* To wit, this Promise; or in this Stone, as it is explained, 1 *Pet.* 2. 6. *p* Shall not make more haste than he ought, or, as we say, more haste than good speed; shall not hastily and greedily catch at any way of escaping his danger, whether it be right or wrong, but shall patiently wait upon God in His way, till He deliver him. Withal, here is a plain intimation, that the Mercy here promised was not to be given presently, but after some considerable time; and therefore, that they should quietly, and patiently submit to *God's* Will, under their present difficulties, and expect the accomplishment of it in *God's* due time; compare *Hag.* 2. 3. The Word here rendred, *make haste*, is by the *Seventy* Interpreters rendred, *be confounded*, whom the Apostles follow, *Rom.* 9. 33. and 1 *Pet.* 2. 6. either because they thought it most convenient, in a matter where the difference was not considerable, to follow that Translation which was most used, and best understood by the generality of *Jewish* and *Gentile* Christians; or because the same Word hath both these significations in the *Eastern* Languages, as the most Learned, and worthy Dr. *Pocock* hath proved; or because the one follows upon the other; and precipitation or haste commonly exposeth Men to shame and confusion; which also is implied in the following Verses, wherein the dreadful Judgments of *God* are denounced against those, who should not believe, and would make haste to prevent or remove their Dangers by any means whatsoever.

17. Judgment also will I lay to the line, and righteousness to the plummet *q*, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place *r*.

q I will Execute just Judgment, as it were by a Line and Plummet, annexed to it, *i. e.* with exactness and care. And this may be understood, either 1. That *God* would so order and settle things in his Church, that Justice and Judgment should prevail, and not Iniquity, as hitherto it had done: or rather 2. That as *God* would build up, and preserve all Believers upon that Foundation-Stone, so He would severely punish, and utterly destroy all those unbelieving *Jews*, who should reject that Stone. For *the line* and *plummet*, or *the plum-line*, was not only used in erecting Buildings, but also in pulling them down; those parts of the Building being thus marked out, which were to be demolished; and therefore is used in Scripture, to signify the Destruction of a Place or People, as is evident from 2 *Kings* 21. 13. *Isa.* 34. 11. *Lament.* 2. 8. *Amos* 7. 7, 8. And this sence agrees best with the following Clause and Verse. *r* My Judgments, which in Scripture are compared to a storm

of

of Hail or Rain, shall discover the vanity of all your crafty and wicked Devices, and shall sweep you away with the Besom of Destruction, in spight of them.

18. ¶ And your covenant with death shall be disannulled *s*, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be † trodden down by it *t*.

† Heb. *a treading down to it.*

s Made void or of none effect: it shall stand you in no stead. *t* Which you flattered your selves, that it should not come unto you, *ver.* 15.

19. From the time that it goeth forth, it shall take you *u*: for morning by morning shall it pass over *x*, by day and by night, and it shall be a vexation, only ‖ to understand the report *y*.

‖ Or, *when he shall make you to understand Doctrine.*

u As soon as this overflowing Scourge or Judgment shall *go forth* from me into the Land, it shall assuredly, and with the first, *take* or seize upon *you* scoffers, or *carry you away*, which agrees well, both with the *Hebrew* word, which is frequently taken in that Sence, and with the Metaphor of a Flood, which is here used. *x* It shall not only come to you, contrary to your presumption, *ver.* 15. but it shall abide upon you; and when it hath passed over you, it shall return again to you, morning after morning; and shall follow you day and night, without giving you the least respite. *y* So dreadful shall the Judgment be, that it shall strike you with great horror, when you only hear the rumor of its approach, of the sad effects of it, upon other persons or parts of the Land.

20. For the bed is shorter, than that a *man* can stretch himself on *it*: and the covering † narrower, than that he can wrap himself in it *z*.

† Heb. *narrow when he wrappeth himself.*

z For those lying Refuges, to which you trust, will not be able to give you that Protection and Comfort, which you expect from them; no more than a man can stretch himself (as these luxurious *Israelites* used to do, *Amos* 6. 4.) upon a bed which is too narrow for him, or wrap and keep himself warm, with a covering or bed cloaths, which are not large enough for him.

21. For the LORD shall rise up *a* as *in* mount * Perazim *b*, he shall be wroth as *in* the valley of * Gibeon *c*, that he may do his work, his strange work *d*; and bring to pass his act, his strange act.

* 2 Sam. 5. 20. 1 Chr. 14. 11.
* Josh. 10. 12. 2 Sam. 5. 25. 1 Chr. 14. 16.

a To act and fight against you, as he is said to *sit still*, when he doth forbear to act. *b* Where he fought against the *Philistines*, 2 *Sam.* 5. 20. *c* Where he fought against the *Canaanites*, *Jos.* 10. 10, &c. and afterwards against the *Philistines*, 1 *Chron.* 14. 16. *d* The execution of his Judgment against *Israel*, which he calleth his *strange work*, to intimate, either 1. That God would punish them not with ordinary punishments; but in a most dreadful and singular, and extraordinary manner; such a judgment being called *a marvellous work*, *Isa.* 29. 14. although the *Hebrew* word there used, be not the same with this, but of a much differing signification: Or rather 2 That this work of bringing total and irrecoverable Destruction upon *Israel*, was contrary to the benignity of his own Nature, and to his usual way of dealing with his people, whom he used and delighted to protect, and spare, and bless; and whom, even when he is angry with them, and punisheth them, he handleth more gently, than he doth other persons, in Judgment remembring mercy to them, as was noted, *Isa.* 27. 7, 8. see also *chap.* 26. 11.

22. Now therefore be ye not mockers *e*, lest your bands be made strong *f*: for I have heard * from the Lord GOD of hosts a consumption, even determined upon the whole earth *g*.

* chap. 10. 22, 23.

e For your own sakes do not make a mock of God's Word and Threatnings, as you use to do. *f* Lest thereby you make the Judgments of God, which are oft compared to *bands*, as *Psal.* 66. 11. and 73. 4. and elsewhere, more sure and unavoidable, and more severe and terrible, as bands are, when they are tyed faster, and more strongly upon a prisoner. *g* God hath assured me, That he will utterly root out, and destroy the people of *Israel*, as indeed he did in *Hezekiah*'s Reign.

23. Give ye ear, and hear my voice; hearken and hear my speech *h*.

h Observe what I say, and do you judge if it be not reasonable.

24. Doth the plowman plow all day to sow *i*? doth he open *k* and break the clods of his ground *l*?

i The plowman doth not spend all his time in plowing the Ground, in order to the sowing it, or, as it follows, in opening it, and breaking its clods; but he hath several times for several works, a time for plowing, and a time for sowing and harrowing, and a time for reaping, and a time for threshing or beating; and bruising his Corn for his own use. Which wisdom God hath put into him. This is the sum of the similitude propounded here, and in the following Verses. The design and meaning whereof seems to be this, to teach them, That God had his times and seasons for several Works, and that the methods of his providence were various at several times, and towards several persons or people; and therefore, that those scoffing *Israelites* were guilty of great Folly, in flattering themselves, and despising God's Threatnings, because of God's long Patience towards them, and because of their present impunity and prosperity; for God would certainly and speedily take a time to Thresh, and break them with his Judgments, as at present he plowed and harrowed them, and so prepared them for it by his threatnings. *k* Understand *all day*, or continually, out of the foregoing clause. *l* Which they used to do with a kind of Harrow, or other proper Instrument. See *Jer.* 4. 3. *Hos.* 10. 11, 12.

25. When he hath made plain the face thereof *m*, doth he not cast abroad the fitches, and scatter the cummin, and cast in ‖ the principal wheat *n*, and the appointed barley *o*, and the ‖ rie in their † place *p*?

‖ Or, *the wheat in the principal* place, *and barley in the appointed* place.
‖ Or, *spelt.*
† Heb. *border.*

m By breaking the Clods, which made it ragged and uneven. *n* Either 1. the Wheat, which is the principal or chief of all these Grains: Or, 2. The best Wheat which he prudently chuseth for Seed. *o* That proportion of Barley which he appointed. Or, as others, *the marked Barley*; or, *the choice Barley*, which they laid aside in a sack for Seed; and therefore set it apart with a peculiar Mark upon it. *p* Heb. in *his Border*; each Seed in a several and proper place.

26. ‖ For his God doth instruct him to discretion, and doth teach him *q*.

‖ Or, *and he bindeth it in such sort as his God doth teach him.*

q The Sense of the Words thus rendred is this, All this he performeth by that discretion, which God hath put into him: and therefore be assured, that God will order all His Affairs with Judgment, and will in due season execute the Punishments which now he threatens, and will perfect his own works. But the words by some are rendred otherwise. *And he beateth it out* (as this word may be rendred, 1 *Kings* 12. 11. *Prov.* 19. 18. and 29. 17.) *in such sort, as his God doth teach him*, in a discreet manner, which being generally mentioned here, is particularly described in the following Verse.

27. For the fitches are not threshed with a threshing instrument *r*, neither is a cart-wheel *s* turned about upon the cummin: but the fitches are beaten out with a staff, and the cummin with a rod *t*.

r Which then and there was made like a Sled shod with Iron, which was drawn by Men or Beasts, over the sheafs of Corn to bruise them, and beat the Grain out of them. *s* A lesser and lower Wheel than a Cart-wheel, but of the same form, upon which possibly the threshing Instrument was drawn. *t* As being unable to bear harder usage.

28. Bread-*corn* is bruised *u*; because *x* he will not ever be threshing it, nor break *it y* with the wheel of his cart, nor bruise it with his horsemen *z*.

u With a threshing Instrument, by comparing this with the foregoing Verse, and the following words. *x* Or rather, *but*, or *nevertheless*, as this word is frequently used. The Sense is, The Husbandman doth indeed thresh the Bread-corn, but he doth it with moderation, and only for a time, not for ever. *y* Understand, *for ever*, out of the foregoing clause, as is usual in Scripture. *z* Which governed the Horse or Horses, that drew the threshing Instrument. Or, *with horses*: For it is evident, and hath been observed before, that this *Hebrew* word signifies *Horses*, as well as *Horsemen*. And this was another way of Threshing out the Corn, by driving Horses, or other Cattel, over the Sheaves to tread it out: of which, see *Deut.* 25. 4. *Mich.* 4. 13.

29. This also *a* cometh forth from the LORD of hosts, *which* * *b* is wonderful in counsel, *and* excellent in working †.

* Jer. 32. 19.
† Heb. *he hath made counsel wonderful, he hath made wisdom great.*

a This part of the Husbandmans discretion expressed, *ver.* 27, 28. as well as that expressed, *ver.* 24, 25. *b* These words contain the Application of the Similitude. The Husbandman manageth all his Affairs with common discretion; but God governs the World, and his Church, with wonderful Wisdom: He is great and marvellous, both in the design or contrivance of things; and in the Execution of them.

CHAP. XXIX.

1. ‖ WO to Ariel *a*, to Ariel ‖ the city *where* David dwelt *b*: add ye year to year; let them † kill sacrifices *c*.

‖ Or, *Oh Ariel.* that is, *the lion of God.*
‖ Or, *of the city.*
† Heb. *cut off the heads.*

a This word signifies *a ſtrong Lion*, or *the Lion of God*; and is uſed concerning *Lion-like* Men; as it is rendred, 1 *Chron.* 11. 22. and of God's *Altar*, as it is rendred, *Ezek.* 43. 15, 16. which ſeems to be thus called, becauſe it devoured and conſumed the Sacrifices put upon it as greedily, and as irreſiſtably, as the Lion doth his prey. If the Altar be here meant, it is put Synecdochically for the Temple, and the words may be rendred, *Wo to Ariel, to Ariel* or in *the City*, or, and *the City*; for that conjunction is ſometimes underſtood, as *Iſa.* 22. 6. *Hab.* 3. 11. And ſo the threatning is denounced both againſt the Temple, and againſt *Jeruſalem*. But he ſeems rather to underſtand it of *Jeruſalem*, as may be gathered, 1. From the next words, which ſeem to be added by way of Appoſition, to explain what he meant by that obſcure and ambiguous Term, *Wo to Ariel, to Ariel*, even to *the City*: 2. from the following Verſes, which plainly declare, That this *Ariel* is the place which God threatens, that he would *diſtreſs* and fill with *heavineſs*, *ver.* 2. and *lay ſiege* againſt her, *ver.* 3. And that *the Nations* ſhould *fight againſt her*, *ver.* 7. All which Expreſſions agree much better to *Jeruſalem*, than to the Altar. And this City might be called *Ariel*, or *the ſtrong Lion*: Either 1. For its eminent ſtrength in regard of its Situation and Fortifications, by reaſon whereof, it was thought almoſt impregnable, both by themſelves and others, *Lam.* 4. 12. Or 2. For its Lion-like fierceneſs and cruelty, for which ſhe is called *the bloody City*, *Ezek.* 7. 23. and 22. 2. and in effect, *Iſa.* 1. 15. and 59. 3. and *Jer.* 19. 4. and for which her Princes are called *Lions*, *Ezek.* 19. 2. *Zeph.* 3. 3. Or, 3. In reſpect of the Altar of God, which was erected in, and confined to that City, and in which the Strength and Glory of that City did chiefly conſiſt. *b* The Royal City, and Seat of *David* and his Poſterity. Which is here mentioned, as the ground of their Confidence; and withal it is implyed, That their Relation to *David*, and their ſuppoſed Intereſt in the promiſes made to him, and to his Seed, ſhould not ſecure them from the Deſtruction here threatned. *c* Go on in killing Sacrifices from time to time, one year after another, whereby you think to appeaſe me, and to ſecure your ſelves: But all ſhall be in vain.

2. Yet *d* I will diſtreſs Ariel *e*, and there ſhall be heavineſs and ſorrow, and it ſhall be unto me as Ariel *f*.

d Notwithſtanding all your Sacrifices. *e* By bringing and ſtrengthning her Enemies againſt her. *f* The Senſe is, Either 1. I will treat her like a ſtrong and fierce Lion, which the people, among whom it is, indeavour by Nets, or Pits, and all other wayes to take and to deſtroy. Or, 2. I will make *Ariel* the City, like *Ariel* the Altar, filling it with Sacrifices, even with Men, whom I will ſlay in my Anger; which Act of God's is called *his Sacrifice*, *Ezek.* 39. 17, 19.

3. And I will camp againſt thee ‖ round about, and will lay ſiege againſt thee *g* ‖ with a mount, and I will raiſe forts againſt thee.

‖ Or, *with an army.*
‖ Or, *with a ſetled camp, or leaguer.*

g By thoſe Enemies whom I will aſſiſt, and enable to deſtroy thee. This was fulfilled, Either 1. by *Sennacherib*, as ſome Learned Men think. But what is here affirmed of theſe Enemies, is expreſly denied concerning *Sennacherib*, *Iſa.* 37. 33. or rather, 2. by the *Chaldeans*, 2 *Kings* 25. 1, &c.

4. And thou ſhalt be brought down, *and* ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt *h*, and thy voice ſhall be as of one that hath a familiar ſpirit out of the ground *i*, and thy ſpeech ſhall † whiſper out of the duſt.

† Heb. *peep, or chirp.* Chap. 8. 19.

h Thou who now ſpeakeſt ſo loftily, and ſcornfully againſt the Lord's Prophets and others, ſhalt be humbled and confounded, and afraid and aſhamed to ſpeak aloud, and ſhalt in a ſubmiſs manner, and with a low Voice, beg the favour of thine Enemies. *i* Who, that they might poſſeſs the people with a kind of Reverence and Horrour, uſed to ſpeak and deliver their Anſwers with a low Voice, either out of their Bellies, or from ſome dark Cave under the ground.

5. Moreover, the multitude of thy ſtrangers *a* ſhall be like ſmall duſt *b*, and the multitude of the terrible ‖ ones *ſhall be* * as chaff that paſſeth away: yea it ſhall be *c* at * an inſtant ſuddenly.

* Job 21. 18. Chap. 17. 13. * Chap. 30. 13.

a Either 1. of the Strangers that Encamp and fight againſt thee. Or, 2. of the *Egyptians*, and other Strangers, whom thou haſt hired to aſſiſt thee, as indeed they did, when the *Chaldeans* came againſt them. This Expoſition ſeems to agree beſt, as with the phraſe, *thy ſtrangers*, ſo with the ſcope of the place, and with the whole Context, eſpecially the foregoing Verſes; which plainly ſhews, that this is not a promiſe to *Jeruſalem*, but a Threatning againſt it. *b* Quickly blown away with the leaſt Wind, by comparing this with the following clauſe. ‖ Of thy great Commanders, and ſtouteſt Souldiers. *c* This diſſipation and deſtruction of thy Strangers, and terrible ones ſhall come to paſs.

6. Thou *d* ſhalt be viſited of the LORD of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire *e*.

d Thou, O *Ariel* or *Jeruſalem*, of, or to whom this whole Context manifeſtly ſpeaks. *e* With dreadful Judgments, which are frequently expreſſed in the Prophets, by theſe and ſuch like Metaphors.

7. And the multitude of all the nations that fight againſt Ariel, even all that fight againſt her, and her munition, and that diſtreſs her, ſhall be as a dream of a night viſion *f*.

f Wherein it ſhall be ſo, is explained in the next Verſe.

8. It ſhall even be as when a hungry *man* dreameth, and behold he eateth; but he awaketh, and his ſoul is empty *g*: or as when a thirſty *man* dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be, that fight againſt mount Zion *h*.

g His appetite or deſire (as *the ſoul* is taken, *Pſal.* 41. 4. and 78. 18. and elſewhere) is unſatisfied. Or, his ſtomach or body (as *the ſoul* is uſed, *Pſal.* 16. 10.) is empty. *h* No leſs unſatisfied and inſatiable, ſhall the Enemies of the *Jews* be, with all the cruelties which they have committed againſt you; and they ſhall be always thirſting after more of your Blood, as if they had never taſted any of it.

9. Stay your ſelves and wonder *i*, ‖ cry ye out, and cry *k*: they are drunken, but not with wine *l*; they ſtagger, but not with ſtrong drink.

‖ Or, *take your pleaſure and riot.*

i Pauſe upon it, and you will ſee cauſe to wonder at the ſtupidity of this People, of which he is now about to ſpeak. He directeth his Speech, either to the Religious part of the people, or to thoſe particular perſons, who heard him when he delivered this Prophecy. *k* Cry out again and again, either in way of Supplication for them; or rather through Aſtoniſhment and Horror. Or, *They take pleaſure* or *ſport themſelves* (as this word moſt commonly ſignifies) *and riot*: In the midſt of all theſe Threatnings and Dangers, they are ſecure, and give up themſelves to ſenſuality; which is matter of juſt wonder. *l* But either 1. With drinking the Cup of God's fury, wherewith they are ſaid to be made drunk, *Iſa.* 51. 17, 20. And then *they are drunk*, is put for, *they ſhall be drunk*, after the manner of the Prophets. Or, 2. With the ſpirit of giddineſs or ſtupidity, which makes them like drunken men, inſenſible of their danger, and not knowing what to do.

10. For * the LORD hath poured out upon you *m* the ſpirit of dead ſleep *n*, and hath cloſed your eyes: the prophets and your † rulers, the ſeers *o* hath he covered *p*.

* Rom. 11. 8.
† Heb. *heads.*

m Which phraſe notes the plenty, and vehemency of this Judgment. *n* Hardneſs of heart, and inſenſibleneſs of your Danger and Miſery, which God is ſaid to ſend, becauſe he denies, or withdraws his Light and Grace, which alone can cure thoſe Maladies. *o* Your Magiſtrates and Miniſters, whoſe blindneſs or ſtupidity is a great Curſe and Plague to the people. Or, *the Prophets, even the chief* (for *the head* is oft put for the chief of perſons or things, as *Exod.* 30. 23. 1 *Chron.* 12. 18. and elſewhere) *of your ſeers*. *p* With the veil of ignorance and ſtupidity, or as to their Eyes, which is underſtood out of the former Clauſe. And this laſt Clauſe is, and may be rendred thus, The Eyes (which may be repeated out of the foregoing Clauſe) *of your Prophets, and of*, or *even of your principal ſeers* (or, *and of your moſt intelligent rulers*) *hath he covered.*

11. And the viſion of all *q* is become unto you, as the words of a ‖ book *that* is ſealed *r*, which *men* deliver to one that is learned, ſaying,

‖ Or, *letter.*

ing, Read this, I pray thee; and he saith, I cannot, for it is sealed:

q Of all your Prophets, whether the true or false Ones. *r* In which no man can read, whilst it is sealed up, as books then sometimes were, 1 *Kings* 21. 8. *Esth.* 3. 12, 13. being made in the form of Rolls, which was convenient for that purpose.

12. And the book is delivered to him that is not learned *s*, saying, Read this, I pray thee: and he saith, I am not learned.

s Unsealed and opened, as the following Clause implies. God so orders the manner of delivering this Book, that neither the learned nor unlearned could read and understand it.

*Ezek. 33. 31. Mat. 15. 8. Mar. 7. 6.

13. ¶ Wherefore the LORD said, * Forasmuch as this people draw near *me t* with their mouth, and with their lips *u* do honour me, but have removed their heart far from me *x*, and their fear towards me is taught by the precept of men *y*:

t To wit, in acts of Worship. *u* With outward Devotions, and the profession of Religion. *x* They do not pay me that Love, and Fear, and Obedience, which I require, and prefer before all Sacrifices, and external Services. *y* They worship me not in such way and manner, as I have commanded and prescribed, but according to their own, and other Mens inventions, preferring the devices and traditions of their false Prophets, before my Institutions. For this was a common Errour among the *Jews*, as we learn from *Jer.* 7. 31. *Hos.* 5. 11. and many other Scriptures; And thus our blessed Saviour expounds this very place, *Mat.* 15. 7, 8, 9.

† Heb. *I will add.* *Jer. 49. 7. Obad. ver. 8. 1 Cor. 1. 19.

14. Therefore behold, † I will proceed to do a marvellous work amongst this people, *even* a marvellous work and a wonder, * for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid *z*.

z Shall disappear and vanish; for this answers to, *shall perish*, in the former clause. A veil shall be cast upon the Eyes of their minds; they shall give no evidences or proofs of their Wisdom, but their Folly shall be made manifest. And this was indeed a wonderful thing for their wise men to be made fools.

*Chap. 30. 1. *Psal. 94. 7.

15. * Wo unto them that seek deep *a* to hide their counsel from the LORD *b*, and their works are in the dark *c*, and * they say, Who seeth us? and who knoweth us *d*?

a Heb. *That make deep.* A Metaphor from Men, who use to dig deep into the Earth, that they may hide any thing there, which they would keep safe and unknown. *b* Vainly imagining, That they can keep all their Hypocrisie and secret Wickedness out of God's sight, and that they can deceive, not only Men, but God, by their external professions and services. *c* Their wicked Counsels are contrived, and their Idolatry is practised in secret and dark places, of which see *Ezek.* 8. 12. *d* We act so cunningly, that neither God nor Man can discover us.

16. Surely your turning of things upside down *e* shall be esteemed as the potters clay *f*: for shall *Chap. 45. 9. the * work say of him that made it, He made me not, or shall the thing framed, say of him that framed it, He had no understanding *g*?

e All your subtle devices, by which you turn your selves into all shapes; and turn your Thoughts hither and thither, and pervert the order which God hath appointed. *f* It is no more to me, than the Clay is to the Potter, who can not only discern it thoroughly, but alter and dispose it as he seeth fit. *g* And no less absurd and ridiculous is your conceit, that I your Maker, and supream Governor, cannot discover and controul all your Artifices at my Pleasure.

17. *Is* it not yet a very little while, and Lebanon *h* shall be turned into a fruitful field; and the *Psal. 72. 16. fruitful field shall be esteemed * as a forest?

h The Forest of *Lebanon*, which was a barren Mountain, and a desolate Wilderness, shall, by God's wonderful providence, become a fruitful and populous Place; and these places which are now fruitful and populous, shall then become as barren and desolate, as that Forest. This Sense is confirmed by that parallel place, *Isa.* 32. 15. And from both places compared together, this seems to be a Prophecy of the rejection of the wicked and unbelieving *Jews*, whose sins and marvellous Judgments, and particular Infatuation, are declared in the foregoing Verses; and of the calling of the *Gentiles*, of which he speaks in the following Verse, as appears further by comparing that Verse with *Isa.* 35. 5. And this Opinion may receive some Countenance from *Mat.* 15. 7, &c. where Christ expounds the foregoing words, *ver.* 13. upon which, these have a dependance, of his own times.

18. ¶ And in that day shall * the deaf *i* hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness *k*. * Chap. 35. 5.

i Who were deaf before, God by His Word and Grace, did open their Ears: even the deaf and blind *Gentiles*, as was now noted. Compare *Isa.* 35. 5. *k* Being, by God's Grace, brought out of that gross, and worse than *Egyptian* darkness of ignorance and wickedness, in which they formerly lived, unto a clear and saving knowledge of the Truth.

19. The meek *l* also † shall increase *their* joy in the LORD *m*, and the poor *n* among men shall rejoyce in the holy one of Israel. † Heb. *shall add.*

l The humble and meek Believers, opposed to those proud and scornful *Israelites* or *Jews*, of whom he speaks in this, and in the foregoing Chapter. *m* Shall greatly rejoyce in this, that the Lord, and holy One of *Israel* is now their God and Portion. *n* Either 1. Spiritually; of which *Mat.* 5. 3. Or 2. outwardly, mean and despicable People, such as the *Gentiles* were in the Opinion of the *Jews*, and such as the greatest part of the first believing Christians were, *Mat.* 11. 5. 1 *Cor.* 1. 26. *Jam.* 2. 5.

20. For the terrible one *o* is brought to nought, and the scorner *p* is consumed, and all that watch for iniquity *q* are cut off:

o The proud and potent Enemies of those *meek* and poor Believers now mentioned, shall as the unbelieving *Jews*, and the heathen Potentates were in the first Age of Christianity. *p* The scornful Opposers of God's Word and People. *q* That early and diligently apply themselves to the practice of Wickedness, or to do mischief to others.

21. * That make a man an offender *r* for a * Am. 5. 10. word *s*, and lay a snare for him that reproveth *t* in the gate *u*, and turn aside *x* the just *y* for a thing of nought *z*.

r That condemn and punish a Man, as if he were a great Criminal. *s* For a verbal Reproof, as appears from the next clause. *t* For God's faithful Prophets and Ministers, whose Office it is to reprove ungodly Men, such as these were. *u* Publickly; which they took for a great Affront and Disgrace, although the Reproof ought to be publick, where the sin is publick and scandalous. *u* He mentions *the gate*, because there the people used to assemble both upon civil and sacred accounts, and their Prophets used to deliver their Prophecies; of which see *Jer.* 7. 2. & 17. 19. *x* To wit, *from judgment*, as this phrase is more fully delivered, *Isa.* 10. 2. or from his Right; which is elsewhere called *the perverting*, or overturning, or overthrowing of *a man's right* or *judgment*, as *Deut.* 27. 19. *Prov.* 17. 23. *Lam.* 3. 35. *y* The faithful Prophets and Ministers of God, and among others Christ, who is oft called *the just* or *righteous one*, both in the *Old* and *New Testament*. *z* Not for any great advantage, but for a trifle, which is a great Aggravation of their injustice. Or, *with vanity*, (*i. e.*) with vain and frivolous pretences, or without any colour of Reason or Justice.

22. Therefore thus saith the LORD, who redeemed Abraham *a*, concerning the house of Jacob, Jacob *b* shall not now be ashamed, neither shall his face now wax pale *c*.

a From manifold dangers, and especially from that Idolatry in which his Family and Ancestors were generally involved, *Jos.* 24. 2, 3. *b* The *Israelites* or posterity of *Jacob*, who are oft called *Jacob* in Scripture, who had great cause to be ashamed, for their continued infidelity, and for their persecutions of God's Prophets, and righteous Servants, and for their Rejection of their own *Messiah*; but shall at last be brought back unto the God of their Fathers, and to their *Messiah*. *c* Through fear of their Enemies, who from time to time have molested them, but now they shall be delivered from them all, and shall serve God without fear, as is said, *Luk.* 1. 74.

23. But when he seeth his children *d*, the work of mine hands *e*, in the midst of him *f*, they shall sanctify my name *g*, and sanctify the holy one of Jacob, and shall fear the God of Israel.

d When the believing seed of *Jacob* shall see those Children, whom they have begotten to God, by the Preaching

of the Gospel, even the *Gentiles* converted by their Ministry. *e* *The Children, not of the flesh, but of the promise*, Rom. 9. 8. whom I, by My almighty Power and Grace, have Created or Regenerated, of Stones raising up Children to *Abraham*. *f* Which *Gentiles* shall be incorporated with the *Jews*, into one and the same Body and Church. *g* They shall not despise and hate the *Gentiles*, and envy them the Grace of God, and an interest in their *Messiah*, but shall praise and glorifie God, with them and for them, as the believing *Jews* did, *Act.* 11. 18.

† Heb. *shall know understanding.*

24. They also that erred in spirit *h* † shall come to understanding *i*, and they that murmured, shall learn doctrine *k*.

h Those *Gentiles*, whose Spirits or Minds were ignorant of, and erred from God's Truth; and who were led aside by a lying Spirit, or by the Spirit of errour and delusion to Idolatry, and all manner of Impiety. *i* Shall come to the knowledge of the Truth. *k* They that would not receive the doctrine of God, but murmured at God's faithful Prophets and Teachers, who delivered it, which was the practice of divers, both *Jews* and *Gentiles*, shall now learn Doctrine, and receive God's Truth in the Love of it.

CHAP. XXX.

* Chap. 29. 15.

1. WO to the rebellious children *a*, saith the LORD, * that take counsel *b*, but not of me *c*, and that cover with a covering *d*, but not of my spirit *e*, that they may add sin to sin *f*:

a The *Jews*, who call themselves God's Children, though they are rebellious Ones, as was said, *Isa.* 1. 2. *b* That consult together, and resolve to do what follows, *ver.* 2. *c* Not following, nor asking my Advice, which they had command and encouragement from me to do. *d* That seek protection. *e* Not such as by my Spirit, speaking in my Word, I have directed, and required them to do; but such as I have severely forbidden to them; for the contrary Affirmative is frequently implied in the Negative; of which I have formerly given many instances. *f* That unto those sins, by which they have deserved and procured my Judgments upon them, they may add distrust of my Power and Mercy to save them, and confidence in an Arm of Flesh, which also is Rebellion against my express command to the contrary.

* Chap. 31. 1.

2. * That walk to go down into Egypt *g* (and have not asked at my mouth *h*) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow *i* of Egypt.

g That send Ambassadors to *Egypt* for succour, as we read, *ver.* 4. which the *Jews* were forward to do upon all occasions, and did now upon the Invasion of the King of *Assyria*, as is evident, from *Isa.* 20. 5, 6. and did the like against the King of *Babylon*, *Jer.* 37. 7. *Ezek.* 17. 15. *h* Either by the Priests or Prophets, as they were to do in weighty cases; of which, see *Numb.* 27. 21. *Jos.* 9. 14. 1 *Sam.* 23. 9, 10. 1 *Kings* 22. 7. *Jer.* 21. 2. and 42. 2, 20. or by studying my Word; which plainly directs them to another course, and forbids them this practice. *i* In their power (as it is in the foregoing Clause) and protection, which is oft signified by *the shadow*, as *Judg.* 9. 15. *Psal.* 17. 8. and 91. 1, 4.

3. Therefore shall the strength of Pharaoh be your shame *k*, and the trust in the shadow of Egypt your confusion.

k As being not only unprofitable, but mischievous to you.

4. For his princes *l* were at Zoan, and his ambassadours came to Hanes *m*.

l The Princes of *Judah*, either sent by the King, or by the appointment of their Brethren. *m* An eminent City of *Egypt*, called more largely *Tahapanes*, and *Tahpanhes*, *Jer.* 2. 16. and 43. 3, 8.

* Jer. 2. 36.

5. * They *n* were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame and also a reproach.

n Both the Messengers, and they who sent them.

6. The burden *o* of the beasts of the south *p*: into the land of trouble and anguish *q*, from whence *come* the young and old lion *r*, the viper and fiery flying serpent *s*, they *t* will carry their riches *u* upon the shoulders of young asses *x*, and their treasures upon the bunches *y* of camels, to a people *that* shall not profit *them*.

o Either 1. the Prophecy; which is oft called *the burden*: or rather 2. the burden of riches or treasures, as it is explained in the latter part of the Verse. *p* Which is carried upon Asses or Camels, as it follows, into *Egypt*, which lay southward from *Judea*. *q* Into *Egypt* and *Ethiopia*, or *Cush*; for both are joyned together in this matter, *Isa.* 20. whose Land seems to be called *a land of trouble and anguish* prophetically, because they should distress them, and not help them; as was said of the *Assyrians* in the like case, 2 *Chron.* 28. 20. Some render it, *by* or *through the land*, &c. and understand it of the vast Wilderness which lay between *Judea* and *Egypt*. But it was more proper and important to speak of the Land, to which these Men and Beasts went, than of that, through which they were to pass; which it was needless so particularly to describe. Nor was the direct Road from *Judea* to *Egypt* such a place as is here described. *r* Which may be understood properly, because these and the following Creatures did abound, and were very fierce and mischievous in *Egypt* and *Ethiopia*: But withal, seems to design the craft and cruelty of that People, and the danger of their Confederacy with them, and the harm which they should have from them. *s* That there were flying Serpents in those parts, is affirmed, not only in Scripture, but also by *Herodotus*, *Cicero*, *Ammianus*, and divers other Authors. *t* The *Jews* designed by the same pronoun, *they*, *ver.* 5. *u* Either 1. to secure them: or rather, 2. to procure their assistance. *x* Much used there for carrying Burdens, as is evident from Gen. 32. 15. and 45. 23, &c. *y* Upon the backs, which were strengthned with bunches, by a *Synecdoche*.

‖ Or, *to her.* * Chap. 7. 4. *ver.* 15.

7. For the Egyptians shall help in vain, and to no purpose: therefore have I cryed ‖ concerning this *z*, * Their strength *is* to sit still *a*.

z Concerning this Counsel or Practice, Or, *to her*, to *Jerusalem* or *Judah*. *a* It is safer and better for them to sit quietly at home, seeking to me for help, than to go or send to *Egypt* for help. He seems industriously to use an ambiguous word, *Rahab*, which signifies both *strength*, as *Job* 9. 13. *Psal.* 90. 10. and *Egypt*, *Psal.* 87. 4. *Isa.* 51. 9. So called from its singular strength, to intimate, that if they did not go to *Rahab*; *Rahab*, or what they expected from *Rahab* or *Egypt*, which was powerful succour, should come to them.

† Heb. *the latter day.*

8. ¶ Now go, write it *b* before them *c* in a table, and note it in a book *d*, that it may be for † the time to come *e* for ever and ever.

b Write this Prophecy and Warning which I have now delivered. *c* In their presence, in the publick Assembly: For the Prophets were many times commanded to do such Actions, as well as to deliver their Messages. *d* So this was to be written twice over, once in a Table, to be hanged up in some publick place, that all that were then and there present, might read it; and again, in a Book, that it might be kept for the use of Posterity. *e* As a Witness for me and against them, that I have given them fair warning, and that they have wilfully run upon their own Ruine.

9. That this is a rebellious people, lying children *f*, children *that* will not hear the law of the LORD *g*:

f Which profess one thing, and practise another. *g* The Commands of God, either contained in Scripture, or delivered by my Mouth, whereby these Practices are expresly forbidden to them.

* Jer. 11. 21. Amos 2. 12. & 7. 13. Mic. 2. 6. Mic. 2. 11.

10. * Which say to the seers, See not; and to the prophets, prophesy not unto us right things, * speak unto us smooth things, prophesie deceits *h*:

h He speaks not of the words of their Mouths; for none could be so mad or impudent, as to have or profess a desire to be cheated, but of the Language of their Actions. They do so discourage and threaten God's faithful Prophets; and so encourage their own false Prophets, as if they had rather be deceived to their Destruction, than hear the Truth for their Preservation and Salvation. They prefer the pleasing of their Humours, before the saving of themselves.

11. Get ye out of the way *i*, turn aside out of the path, cause the holy one of Israel to cease from before us *k*.

i In which you now walk, out of your present course of Preaching unsavoury, and frightful things to us. *k* Do not trouble us with harsh and repeated Messages from God, as you use to do.

12. Wherefore thus saith the holy one of Israel, Because ye despise this word, and trust in

‖ Or, *fraud.* in ‖ oppreſſion *l* and perverſeneſs *m*, and ſtay thereon:

l In the Wealth which you have gotten by Oppreſſion, whereby you now think to procure *Egyptian* Succours; of which ſee on ver. 6. *m* And in your perverſe and rebellious Courſe of ſending to *Egypt* for help.

13. Therefore this iniquity *n* ſhall be to you
* Pſal. 62. 3. * as a breach ready to fall, ſwelling out in a high
* Chap. 29. 5. wall, whoſe breaking * cometh ſuddenly at an inſtant *o*.

n Of ſending and truſting to *Egypt* for ſuccour. *o* Like a Wall which is high, and ſeems to be ſtrong, but ſwelling forth in ſome parts, which upon the leaſt Accident, falleth down ſuddenly to the Ground. Such ſhall be the iſſue of your high and towring Confidence in *Egypt*.

* Jer. 19. 11. † Heb. *the bottle of potters.* 14. And * he ſhall break it *p* as the breaking of † the potters veſſel, that is broken in pieces, he ſhall not ſpare; ſo that there ſhall not be found in the burſting of it, a ſherd to take fire from the hearth, or to take water *withal* out of the pit.

p He, either God, or he whom God ſhall ſend againſt them: Or, *It ſhall be broken*; for ſuch Phraſes are oft taken indefinitely and paſſively: *it*, *this iniquity*, laſt mentioned, *ver.* 13. your carnal confidence, and all the grounds of it, and you that lean upon it.

* Ver. 7. 15. For thus ſaith the Lord GOD, the holy one of Iſrael, * in returning *q* and reſt ſhall ye be ſaved, in quietneſs *r* and in confidence *s*, ſhall be your ſtrength; and ye would not.

q Either from your preſent purpoſe of ſending to *Egypt*; or unto God, as the *Seventy*, and *Syriack*, and *Arabick* Tranſlators render it. Or, *In quietneſs*; for the Verb, from which this word comes, is elſewhere uſed in that ſence, as *Pſal.* 23. 3. *Jer.* 30. 10. and 46. 27. *r* In ſitting ſtill, and quieting your own Minds. *s* To wit, rightly placed upon me, and my promiſes for your deliverance.

16. But ye ſaid, No, for we will flee *t* upon horſes, therefore ſhall ye flee: and we will ride upon the ſwift; therefore ſhall they that purſue you, be ſwift.

t Out of this Land from the King of *Aſſyria*; which it is very probable, divers of the richer ſort did, having ſent their Treaſures before them, as we read, *ver.* 6.

* Lev. 26. 8. Deut. 28. 25. & 32. 30. ‖ Or, *a tree bereft of branches or boughs*: or *a maſt.* 17. * One thouſand *ſhall flee u* at the rebuke *x* of one: at the rebuke of five ſhall ye flee *y*, till ye be left as ‖ a beacon upon the top of a mountain, and as an enſign on an hill *z*.

u Which words are fitly ſupplyed out of the following Clauſe. *x* Either 1. at his real Rebuke, upon his aſſault or on-ſet: Or rather, 2. at his verbal Rebuke, upon his meer Threats, as fearing that he will proceed from words to blows. *y* All of you, how numerous ſoever. *z* Till you be generally deſtroyed, and but few of you left.

18. ¶ And therefore *a* will the LORD wait *b*, that he may be gracious unto you, and therefore will he * be exalted *c*, that he may have mercy upon you: for the LORD *is* a God of judgment *d*; * bleſſed *are* all they that wait for him *e*.

* Pſal. 7. 6. Ch. 33. 3, 10. * Pſal. 2. 12. & 34. 8. Prov. 16. 20. Jer. 17. 7.

a Becauſe of your general Deſtruction and great miſery; which is frequently mentioned in Scripture, as a motive to God's Mercy, as *Deut.* 32. 36. and in many other places, as hath been oft obſerved already. But ſome render this *Hebrew* particle, *Tet* or *notwithſtanding*, as it is ſuppoſed to ſignify. *Iſa.* 51. 21. *Jer.* 16. 14. *Ezek.* 39. 25. *Hoſ.* 2. 14. *b* Patiently expect your Repentance, and ſtop the courſe of his judicial Proceedings againſt you, that you may have an opportunity of making your peace with him, and of preventing your utter ruine. *c* He will lift up and beſtir himſelf, and will work gloriouſly on your behalf, as this Phraſe is uſed, *Pſal.* 21. 13. and 46. 10. *Iſa.* 33. 10. and oft elſewhere; and as the following Verſes explain it. *d* Who carrieth himſelf towards his People (for of them only he ſpeaks in this place) not with furious Paſſion, but with judgment and diſcretion, or with equity and moderation; for *judgment* is oft oppoſed to fury and rigorous Juſtice, as *Pſal.* 112. 5. *Jer.* 10. 24. and 30. 11. *e* This waiting upon God, in his way, with Faith and Patience, is a ſurer way to your ſafety and happineſs, than ſeeking to *Egypt*, or any other carnal Remedies.

19. For the people ſhall dwell in Zion at Jeruſalem: thou ſhalt weep no more *f*: he will be very gracious unto thee, at the voice of thy cry: when he ſhall hear it, he will anſwer thee *g*.

f For although the time is coming, when this people ſhall be baniſhed from *Jeruſalem*, and carried Captives into *Babylon*; yet, after a ſet time, they ſhall return to *Jeruſalem*, and have a fixed and comfortable abode there. Which was in part accompliſhed upon their return from *Babylon*; but more fully in the times of the Goſpel, when many of them were, and the whole Body of them ſhall be brought into Chriſt's Church, which is often called *Zion* and *Jeruſalem*, both in the Old and New Teſtament. *g* Whereas now he ſeems to be deaf to thy Prayers.

20. And *though* the LORD give you the bread of adverſity, and the water of ‖ afflictions *h*, yet ſhall not thy teachers be removed into a corner any more *i*, but thine eyes ſhall ſee thy teachers *k*:

‖ Or, *oppreſſion.*

h And although in that time and ſtate of the Church, you will be ſubject to many outward Straits and Afflictions. This Phraſe is borrowed from *Deut.* 16. 3. and 1 *Kings* 22. 27. He ſeems to allude to the condition of beſieged Cities, and particularly of *Jeruſalem*, as it was ſtraitned and diſtreſſed by *Sennacherib*; and as it ſhould be far more ſtraitned by the *Chaldeans*; of which ſee 2 *King.* 25. 3. Heb. *And the Lord will give*, &c. Or, *The Lord indeed will give*, &c. *i* As they have been in former times, both in *Iſrael* and *Judah*, when the Godly Prophets and Miniſters were but few, and when they were perſecuted and baniſhed by their wicked Rulers. But in the *New Teſtament* God hath made better proviſion for his Church, ſending his Son the great Teacher of the Church into the World; and pouring forth the Gifts and Graces of the Spirit in abundance, and increaſing the number of able and faithful Miniſters; and promiſing a continued Succeſſion of them to the end of the World, *Mat.* 28. 19, 20. *k* Thou ſhalt have their preſence, and their inſtruction and aſſiſtance.

21. And thine ears ſhall hear a word *l* behind thee *m*, ſaying, This *is* the way, walk ye in it, when ye * turn to the right hand, and when ye turn to the left.

* Joſh. 1. 7.

l As oft as need requires thou ſhalt hear the voice of God's Word and Spirit directing thee in thy Courſe. *m* A Metaphor borrowed either 1. from the cuſtom of Shepherds, who uſe to follow their Sheep, and to recal them when they go out of the way. Or, 2. from Travellers, who, when they are gone out of the right way, are oft-times recalled and admoniſhed of their Errour, by ſome other Paſſenger or Perſon, who is behind them, and therefore diſcerns their miſtake; which he could not ſo eaſily diſcover, if he were before them.

* Ch. 2. 20. & 31. 7. † Heb. *the graven images of thy ſilver.* † Heb. *ſcatter.* 22. * Ye ſhall defile *n* alſo the covering *o* of † thy graven images of ſilver, and the ornament *p* of thy molten images of gold: thou ſhalt † caſt them away as a menſtruous cloth *q*; thou ſhalt ſay unto it, Get thee hence.

n To ſhew your contempt of it, and to make it unfit for your own, or any others uſe. *o* The Leaves or Plates wherewith their wooden Images were frequently covered; of which ſee *Exod.* 38. 17, 19. *Numb.* 16. 38, 39. *p* Or, *the coat*, or, *covering.* Heb. *the Ephod*, as this very word is rendred, *Exod.* 28. 8. and 39. 5. which was a coſtly and glorious Robe. The Idolaters ſpared no coſt in the making and adorning of their Idols: And, among others, the Image of *Jupiter* in *Sicily*, had a Coat put upon it made all of maſſy Gold. *q* Thou ſhalt ſo deeply abhor Idolatry, that thou ſhalt caſt away, with indignation, all the Monuments and Inſtruments thereof.

23. Then ſhall he give the rain of thy ſeed *r* that thou ſhalt ſow the ground withal, and bread of the increaſe of the earth *s*, and it ſhall be fat and plenteous *t*: in that day ſhall thy cattel feed in large paſtures.

r Or rather, as others render it, *to* or *for thy ſeed*, when thou haſt newly ſown thy ſeed, which was called *the former rain*; or ſuch as thy Seed requires, which may include both the former, and the latter Rain. Their ſins, the cauſe of all God's judgments which had befallen them, being removed by their ſincere Repentance, and God's gracious Pardon, God ſhoweth down all his Bleſſings upon them. *s* Which ſhall be the Fruit of thy own Land and Labour: which is a great Mercy and Comfort. *t* Thy Bread ſhall be excellent for quality, which is called *fat*, *Deut.* 32. 14. and abundant for quantity.

24. The

24. The oxen likewiſe and the young aſſes that ear the ground ſhall eat ‖ † clean *u* provender, which hath been winnowed with the ſhovel and with the fan.

‖ Or, *ſavoury.* † Heb. *leavened.*

u Or, as Learned Mr. *Gataker* renders it, *Threſhed*, which agrees well with the following clauſe, Corn being firſt Threſhed and then winnowed. The Sence is, there ſhould be ſuch plenty of Corn, that their very Beaſts, inſtead of ſtraw, ſhould eat Corn; and that not in the Ear, or with the ſtraw, but the pure Grain.

25. And there ſhall be upon every high mountain, and upon every † high hill *x*, rivers, and ſtreams of waters, in the day of the great ſlaughter *y*, when the towers *z* fall.

† Heb. *lifted up.*

x Which are commonly dry and barren, and deſtitute of Rivers. *y* When God ſhall deſtroy the Enemies of his people, he will ſhower down his Bleſſings upon his Church. *z* Either properly, the Towers of *Babylon*; for which ſhe was famous, or Metaphorically, the high and mighty Potentates which fought againſt God's people, as *Iſa.* 2. 15.

26. Moreover, the light of the moon ſhall be as the light of the ſun *a*, and the light of the ſun ſhall be ſevenfold, as the light of ſeven days *b*, in the day that the LORD bindeth up the breach of his people, and healeth the ſtroke of their wound *c*.

a For conſtancy and brightneſs: Which, as alſo the following clauſe, is to be underſtood Metaphorically; of the moſt glorious and comfortable condition of God's Church, far ſurpaſſing what it was in former Ages. And ſo this, as well as other paſſages in this Chapter, concerns the times of the Goſpel. *b* As if the Light of ſeven days were combined together into one: Its Light ſhall then be tranſcendently more bright and glorious, than it hath hitherto been. Which magnificent Expreſſions ſeem to be too high for the deliverance of the *Jews*, either from *Sennacherib*, or out of *Babylon*: And do much better agree to the times of the Goſpel, in which the Light is far more clear, and the Grace of God much more abundant, than ever it was in former times. And this Expoſition ſeems the more probable, becauſe it is the manner of the Prophets; and eſpecially of this, who is rightly called the *Evangelical* Prophet, to take all occaſions to ſpeak of the days of *Meſſiah*, and of the bleſſed Priviledges of that time and ſtate of the Church, among which, they conſtantly reckon *Light*, whether you take it for Knowledge or for Comfort, to be one. *c* When God ſhall effectually cure the Wounds and Breaches of his people, firſt making up the Breach between him and them, then making *Iſrael* and *Judah* to be one, who now are ſadly divided; and making *Jew* and *Gentile* to be one Fold under one Shepherd, even the *Meſſiah*, which the Prophets foretell, that it ſhall be in the times of the Goſpel.

27. ¶ Behold *d*, the name of the LORD *e* cometh from far *f*, burning with his anger, ‖ and the burden *thereof* is † heavy *g*: his lips are full of indignation, and his tongue as a devouring fire *h*.

‖ Or, *and the grievouſneſs of flame.* † Heb. *heavineſs.*

d Here begins the laſt part of the Chapter, wherein he gives them an earneſt of thoſe greater Mercies promiſed for times to come, by aſſuring them of the approaching Deſtruction of the *Aſſyrian* Forces. *e* The Lord himſelf: For as *the names* of Men are oft put for the Men themſelves, as *Numb.* 26. 53. *Act.* 1. 15. *Revel.* 3. 4. and 11. 13. So *the name of God* is frequently put for God, as *Gen.* 4. 26. *Deut.* 28. 58. *Pſal.* 20. 1, 7, &c. *f* From a very remote place; even from Heaven, whence God ſent his Angel to deſtroy them, *Iſa.* 37. 36. Poſſibly this Expreſſion may reſpect the judgment of the *Aſſyrians*, who looked upon God as one afar of, not only in his Preſence, which they thought to be confined to Heaven, but in his care of, and affections to the *Jews*; and therefore, no more expected any oppoſition from him, than from them who live in the ends of the Earth. *g* He will inflict heavy Judgments upon them. *h* He hath pronounced a ſevere ſentence againſt them, and will give Command for the Execution of it.

28. And his breath *i* as an overflowing ſtream *k*, ſhall reach to the midſt of * the neck *l*, * to ſift *m* the nations *n* with the ſieve of vanity *o*: and *there ſhall be* a * bridle in the jaws of the people *p*, cauſing them to err *q*.

* Chap. 8. 8.
* Amos 9. 9.
* chap. 37. 29.

i Either 1. *The breath of his Noſtrils*, as it is called, *Job* 4. 9. or *The blaſt of the breath of his Noſtrils*, as *Pſal.* 18. 15. in both which places it is mentioned, as a ſign and effect of God's Anger, and the cauſe of the Deſtruction of thoſe, againſt whom it is directed. And the Expreſſion ſeems to be borrowed from hence, that Men diſcover their Anger by a ſtrong and vehement breathing through their Noſtrils. Or, 2. *The breath of his Lips* or *Mouth*, to which the deſtruction of God's Enemies is elſewhere aſcribed, as *Job* 15. 30. *Iſa.* 11. 4. which may be the ſame thing with *his Lips* and *Tongue* in the foregoing Verſe, or may deſign a ſtrong blaſt coming out of his Mouth: for God is frequently ſaid to deſtroy wicked men, by *blowing* upon them, as *Iſa.* 40. 7, 24. *Ezek.* 21. 31. and 22. 21. *k* Coming from him as vehemently as a mighty Torrent of Waters. *l* Shall bring him into a moſt dangerous condition, as a man, who is in deep Waters, which reach to his Neck, is in danger of being drowned; and afterwards, as is related in the following Verſes, will utterly deſtroy him. And this was fulfilled in *Sennacherib*, who was highly endangered, when he loſt ſo great a part of his Army, and ſhortly after ſlain by his own Sons. Although theſe words may be added as a Deſcription of *the overflowing ſtream* now mentioned, and may be thus rendred, which *reacheth even to the midſt of the neck*; for the Relative Particle is frequently underſtood in Scripture. *m* To ſhake and ſcatter, as it were with a Sieve: or to try and vex, as this Metaphor ſignifies; *Amos* 9. 9. *Luk.* 22. 31. *n* The *Aſſyrian* Army, which was made up of the People of ſeveral Nations. *o* Not with an ordinary Sieve, which caſteth away the chaff only, and keepeth the Corn; but with a Sieve, which ſhould ſhake them ſo long and ſo vehemently, as to caſt away all together, and to make a full end of them. *p* God will reſtrain, and over-rule them by his ſecret and powerful Providence. *q* Whereas other Bridles guide the bridled Creatures into the right way, this ſhall turn them out of the way, by giving them up to their own miſtakes and fooliſh Counſels, and wicked courſes, which ſhall bring them to ſore and certain ruine.

29. Ye ſhall have a ſong *r*, as in the night, *when* a holy ſolemnity is kept *s*, and gladneſs of heart, as when one goeth with a pipe *t* to come into the mountain of the LORD, to the † mighty one of Iſrael.

† Heb. *rock.* Deut. 32. 4.

r You ſhall have occaſion of great Joy, and ſongs of Praiſe for your ſtupendious Deliverance from that formidable Enemy. *s* He mentions the Night, either becauſe the *Jewiſh* Feaſts begun at the Evening, and were celebrated with great Joy in part of the Night-ſeaſon, as well as on the following Day; or becauſe he hath a particular reſpect to the ſolemnity of the Paſſover, in which they ſpent ſome conſiderable part of the Night in Feaſting and Rejoycing, and ſinging of Pſalms and Songs before the Lord. *t* Like the joy of one that is going up to the ſolemn Feaſts with muſick, and the voice of Joy and Praiſe, as they uſed to do, *Pſal.* 42. 4. to cheer up themſelves in the way, which to many of them was long, and would otherwiſe have been tedious.

30. And the LORD ſhall cauſe † his glorious voice *u* to be heard, and ſhall ſhew the lighting down of his arm *x*, with the indignation of *his* anger *y*, and with the flame of a devouring *fire*, *with* ſcattering, and tempeſt, and hailſtones.

† Heb. *the glory of his voice.*

u His Thunder, which is called God's *Voice*, and ſaid to be *full of Majeſty*, *Pſal.* 29. 4. But then Thunder is metaphorically taken for ſome terrible Judgment, as it is in many places of Scripture. *x* Upon the *Aſſyrian*, whom He will ſmite with a deadly blow in the face of the World. The phraſe is taken from the geſture of a Man, who is about to ſmite another; who firſt lifts up his hand, and then lets it fall with great force upon him, whom he deſigns to ſtrike. *y* With great Wrath; which is ſignified by the heaping of ſo many words of the ſame ſignification together.

31. For through the voice of the LORD *z* ſhall the Aſſyrian be beaten down, *which* ſmote with a rod *a*.

z That voice mentioned in the laſt verſe. *a* Which was the Rod wherewith God ſmote his and other people, *Iſa.* 10. 5, 6. He who uſed to ſmite others, ſhall now be ſmitten himſelf. Or, as the words may be, and by others are rendred, *He* (the Lord laſt mentioned) *ſhall ſmite* him *with a rod*, or *with* his *rod*.

32. And † in every place where the grounded ſtaff *b* ſhall paſs, which the LORD *c* ſhall † lay upon him *d*, it ſhall be with tabrets and harps *e*: and in battles of ſhaking *f* will he *g* fight ‖ with it *h*.

† Heb. *every paſſing of the rod founded.* † Heb. *cauſe to reſt upon him.* ‖ Or, *againſt them.*

b Heb.

b Heb. *the founded rod*, the Judgment of God, which is frequently called a *Rod* in Scripture, and may be here called *a founded Rod*, or *the Rod of Foundation*; either because it was firmly established, and certainly to come by God's immutable purpose and Appointment: or because the Rod should not slightly touch him, and pass over him, but strike deep, and be fixed; and as it were grounded or founded in his Flesh; and made to rest upon him, as it follows in the next clause. *c* Heb. *shall cause to rest*; which is contrary to the manner of God's dealing with his People, upon whom he will *not suffer the rod of the wicked to rest*, *Psal.* 125. 3. *d* Upon the *Assyrian*, mentioned in the foregoing Verse. *e* The Sence is, Either 1. their Destruction shall be celebrated by God's people, with joy and musick, and songs of Praise. Or, 2. the Victory shall be got, not by warlike Instruments and Atchievements, but as it were by Tabrets and Harps. Wherein he may possibly allude to the Victory which *Jehoshaphat* got against *Moab* and *Ammon*, not by fighting, but only by singing, and praising God with the Voice, and with musical Instruments, 2 *Chron.* 20. 19, 21, 27, 28. God being pleased to fight for them, by his own immediate Power; which also was the case here, which made the people of God sing a Triumph before the fight, *Isa.* 37. 22. *f* Or, *with battles* or *fightings of shaking*, to wit, of shaking of the hand, of which kind of shaking this *Hebrew* word is constantly used, such as are performed by the meer shaking of the hand; namely, by God's shaking his hand against them, as he threatens to do against others, *Isa.* 11. 15. and 19. 16. in which last place this very word is used; and in the former, the Verb from whence it comes. For that this shaking is an Act of God, seems more than probable, and from the following words, *Will he*, (*i.e.*) God, as all understand it, *fight against it*. And so the sence of the place may be this, God will fight against them, and destroy them by his own hands. *g* To wit, the Lord, who declareth himself to be the Enemy of the *Assyrian*, both in the foregoing and following Verses. *h* With the Army of the *Assyrians*: Or, according to the other *Hebrew* reading, *with them*, with the *Assyrians*.

†Heb. *from yesterday.*

33. For Tophet *i* *is* ordained *k*, † of old *l*: yea, for the king *m* it is prepared, he *n* hath made *it* deep *and* large‖: the pile thereof *is* fire

*chap. 33.11.

and much wood *o*, * the breath of the LORD *p*, like a stream of brimstone *q*, doth kindle it *r*.

i This was a place near *Jerusalem*, in which the Idolatrous *Israelites* used cruelly to offer up their Children to *Moloch*, 2 *Chron.* 28. 3. and 33. 6. See also *Jer.* 7. 31. and 19. 6. And it may be put Synecdochically, for any place of Torment or Misery: And particularly it is put for Hell, as well in the Writings of the ancient *Jewish* Doctors, as in holy Scripture, as *Mat.* 18. 8, 9. and 23. 15. *Mark* 9. 43, 44. And so this place may be understood: Either, 1. literally, of *Tophet* in the Valley of *Hinnom*, in which the *Assyrian* Host was either slain by the Angel, as *Josephus* reports, or buried, or burnt. For although the *Assyrians* did not make any great attempt upon *Jerusalem*, *Isa.* 37. 36. yet *Rabshakeh* came very near it with a great Army, *Isa.* 36. 2. Or, 2. figuratively of Hell. *k* Or, was *ordered* or *prepared*. And it might be said, in some sort, to be prepared by *Hezekiah* for this end, by the care which he took to purge this and other places, abused to Idolatry, which made them more fit to receive so great a favour and deliverance from God. But for Hell, that doubtless was Ordained or prepared by God, for the punishment of impenitent sinners. *l* Heb. *from yesterday*: Which phrase is sometimes used of a time but lately past, as *Job* 8. 9. 2 *Sam.* 15. 20. and sometimes of any time past, without limitation. *m* For the King of *Assyria*, Either 1. for the Kings, the *Singular* number being put for the *Plural*, whereby he may understand the Princes, or chief Commanders of the Host, by comparing *Isa.* 10. 8. *Are not my Princes altogether Kings?* Or, 2. for *Rabshekah*, the General of this Army, who, according to the style of Scripture, might very well be called King. Or, 3. for *Sennacherib*; for whom this place might be said to be ordained or prepared: partly because it was ordained for the Destruction of his Host; nothing being more ordinary, both in sacred and prophane Writers, than to impute the King, or General of the Army, to all the Victories procured, or Losses and Slaughters sustained by his Army: And partly, because the sudden Destruction of the *Assyrian* Army, supposed to be in this place, was the occasion of the Conspiracy of that King's Son, and so of the King's Death. But if this *Tophet* design Hell, this is emphatically denounced against him, to intimate, That although he escaped that sudden Plague which cut off his Army, yet there was a more terrible Judgment appointed for him, which he should be utterly unable to escape. *n* The Lord, who is ofe designed by this *Pronoun*, as in the next foregoing Verse, and elsewhere; and who is expressed in the following words. Or it is an indefinite Expression; for, *it is made deep and large*. ‖ Capable of receiving vast Numbers; whereby He intimates, That He designed to make a great and general Destruction of the *Assyrians*; and withal, that it was a vain and foolish Confidence which the *Assyrians* had in their numerous Host, seeing the greatest Numbers of God's Enemies are wholly unable, either to oppose him, or to save themselves from his Wrath and Power. *o* Whereby he further implies, That he intended to make a great Slaughter among them. And he alludes in this phrase, to the ancient custome, either of burning Sacrifices, and particularly burning Children to *Moloch*, or of burning the dead Bodies of Men. *p* The immediate hand of God, or his word of Anger: See on *ver.* 28. *q* He seems to allude to that shower of Fire and Brimstone, *Gen.* 19. 24. *r* The pile of Fire and Wood now mentioned.

CHAP. XXXI.

1. WO to them * that go down to Egypt for help *a*, and stay on horses *b*, and trust in chariots, because *they are* many, and in horsemen, because they are very strong: but they look not unto the holy one of Israel, neither seek the LORD *c*.

* Chap. 30. 2.

a As the *Jews* did contrary to God's Command, *Deut.* 17. 16. and 28. 68. *b* For *Egypt* had many and choice Horses. *c* Their confidence in the Creature was accompanied with, and did produce a distrust of God, and a neglect of seeking to him by Prayer for his help.

2. Yet he also *is* wise *d*, and will bring evil *e*, and will not † call back his words *f*: but will arise *g* against the house of evil doers *h*, and against the help *i* of them that work iniquity.

† Heb. *remove.*

d You think you are wise, and act wisely in ingaging the *Egyptians*, who are a wise and warlike people, to help you; but God is not inferiour to them in Wisdom nor in strength, but much their Superior; and therefore you have done foolishly, and wickedly in preferring them before him. *e* Will execute his Judgments upon you, notwithstanding all that you, or your Allies the *Egyptians*, can do to hinder it. *f* His Threatnings denounced against you, will infallibly execute them. *g* Though at present He sit still, yet He will bestir himself and fight. *h* Against this wicked and rebellious people of the *Jews*. *i* The helpers, as it is explained in the next Verse: The Abstract being put for the Concrete.

3. Now † the Egyptians *are* men and not God *k*, and their horses flesh *l*, and not spirit *m*, when the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

† Heb. *Egypt is a man.*

k And therefore utterly unable to defend you, either without or against my Will. *l* Weak and frail, as that word signifies *Psal.* 78. 39. *Heb.* 5. 7. and elsewhere. *m* Not like spiritual Substances, such as the Angels, who are immortal, and invisible by Men; whereof we have Instances, *Exod.* 12. 29, 30. *Isa.* 37. 36.

4. For *n* thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey *o*, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself *p* for the ‖ noise of them, so shall the LORD of hosts come down to fight for *q* mount Zion, and for the hill thereof.

‖ Or, *multitude.*

n Or, *But*: or, *Nevertheless*, as this particle is elsewhere used, as hath been proved before. Although you have done evil in sending to *Egypt* for help, and they shall not be able to help you; yet the Lord himself will, of his own Grace, and for the Glory of his own Name, give you that help and deliverance which you do not deserve, and have no reason to expect from him. And therefore desist from those evil Counsels and Courses, as those which are both unnecessary and pernicious. *o* When he is ready to seize upon it, and devour it. *p* It hath been observed of Lions, That when they are pursued, they do not run away with all speed, as other Creatures do, but march away slowly, and make an honourable Retreat. *q* Although this *Hebrew* particle might be rendred *against*; and so this place might be understood of God's fighting against the *Jews* and *Egyptians*, of which he speaks, *ver.* 3. yet it is better rendred, *for*, as it is taken in many other places, as is manifest from the following similitude, and verse.

5. * As

* Pſal. 91. 4.
* Pſal. 37. 40.

5. * As birds flying *r*, ſo will the LORD of hoſts defend Jeruſalem, * defending alſo he will deliver *it*, *and* paſſing over *s* he will preſerve *it*.

r Which come from above, and ſo cannot be kept off, which fly ſwiftly, and ingage themſelves valiantly and reſolutely, when they perceive, that their young Ones are in imminent danger. He ſeems to allude, and to oppoſe this to thoſe boaſting Expreſſions of the *Aſſyrians*, *Iſa.* 10. 14. compare *Deut.* 32. 11, 12, *Mat.* 23. 37. *s* The deſtroying Angel ſhall paſs over *Jeruſalem* untouched, and ſhall fall upon the *Aſſyrians*. He ſeems to allude to the Hiſtory of God's paſſing over, and ſparing the Houſes of the *Iſraelites*, when he ſlew the *Egyptians*, in which this word is conſtantly uſed, *Exod.* 12. 12, 22, 26.

6. ¶ Turn ye unto *him t from* whom the children of Iſrael *u* have deeply revolted *x*.

t Let the conſideration of this gracious promiſe ingage you to repent of your carnal Policies, in ſeeking and truſting to *Egypt* for help, and ſincerely to return to God. *u* Either 1. the *Iſraelites* ſtrictly ſo called, who are now utterly deſtroyed for their Apoſtaſy; and therefore take heed that you do not follow their Example. Or, 2. you *Jews*, who are the Children of *Iſrael*: which Title he here gives them, partly to admoniſh them of their great and many Obligations to God; and partly to aggravate the ſin of their Apoſtaſy. *x* In neglecting and forſaking him, and ſeeking to *Egypt* for help; which he calls *a deep revolt*, partly becauſe it was an hainous ſin, being contrary to God's expreſs Command; and highly diſhonourable to God: And partly becauſe it was carried on with deep Diſſimulation, and with a publick profeſſion of cleaving to God, and with a deſign of *ſeeking deep to hide* this *their counſel from the Lord*, wherewith he charged this People, *Iſa.* 29. 15.

* Chap. 2. 20. & 30. 22.
† Heb. *the idols of his gold.*

7. For in that day every man ſhall * caſt away his idols *y* of ſilver, and † his idols of gold, which your own hands have made unto you *for* a ſin *z*.

y For when the *Aſſyrians* ſhall invade your Land, you ſhall find the vanity of thoſe Idols, to which you have truſted; and therefore ſhall caſt them away with indignation, and be forced to ſeek to me for help. So this is added as an argument to perſwade them to practiſe his Counſel of turning to God. *z* Which you have made as Inſtruments of your ſin of Idolatry. Or, *Which your ſinful hands* (by a common Hebraiſme, called *hands of ſin*) *have made for you*. Or, *the ſin* (as an Idol is called, *Deut.* 9. 21.) *which your hands have made for you*. So there is only a Tranſpoſition of one word, which is very uſual in the *Hebrew* Text.

* See 2 Kin. 19. 35.
‖ Or, *for fear of the ſword.*
‖ Or, *tributary.*
† Heb. *for melting or tribute*

8. ¶ Then *a* ſhall the Aſſyrian fall with the ſword, not of a mighty man, and the ſword, * not of a mean man *b* ſhall devour him, but he ſhall flee ‖ from the ſword *c*, and his young men *d* ſhall be ‖ † diſcomfited *e*.

a When you have caſt away your Idols, and ſeriouſly ſought to me for help; both which things were performed by *Hezekiah*. *b* By the Sword, not of any Man, either mean or mighty, but of an Angel. *c* From, or for fear of, that Plague which ſo ſtrangely and ſuddenly deſtroyed his Army. *d* Heb. *his choice young men*, his Guards and valiant Commanders and Souldiers. *e* Heb. *ſhall melt* away, a great part of them being deſtroyed by the Angel; and the hearts of the reſt melting for fear.

† Heb. *his rock ſhall paſs away for fear.*
‖ Or, *his ſtrength.*

9. And † he ſhall paſs over to ‖ his ſtrong hold *f* for fear, and his princes ſhall be afraid of the enſign *g*, ſaith the LORD, whoſe fire *is* in Zion *h*, and his furnace in Jeruſalem *i*.

f *Sennacherib* ſhall flee away, with all ſpeed, from *Jeruſalem*, to his ſtrong City of *Nineveh*, *Iſa.* 37. 37. Or, as it is in the Margent, and as the Words lie in the *Hebrew* Text, *his rock*, (*i. e.* his Strength, the greateſt Champions of his Army, to whom he truſted) *ſhall paſs away* (ſhall flee with all ſpeed from *Jeruſalem*) *for fear*, leſt the Sword of the deſtroying Angel ſhould overtake them. *g* Either 1. of any Enſign. This dreadful Judgment ſhall ſtrike them with ſuch a Terror, that they ſhall not dare to look any Enemy in the Face. Or 2. of the Lord's Enſign, which he hath lifted up againſt them. *h* So the Sence is either 1. whoſe Fire is continually burning upon the Altar in *Zion*; which ſignifies his Preſence and Reſidence there. Or rather 2. who is, and will appear to be in *Zion*, like a Fire to defend his People, and to conſume their Enemies; for which end God promiſeth, That he would *be unto Jeruſalem a wall of fire round about*, Zech. 2. 5. And that he would *make the Governours of* Judah *like a hearth of fire among the wood, or like a Torch of fire in a ſheaf*; and that *they* ſhould *devour all the people round about*. Poſſibly theſe and the following Words may be thus rendred, and that very agreeable to the *Hebrew* words, *Who* will be *a fire* (to wit, a conſuming fire) *to him* (to the King of *Aſſyria*, of whom he is here ſpeaking) *in Zion* (from whence he will ſend forth that fire which ſhall conſume his Army: Or, *for Zion*, for *Zion*'s ſake; for the Prefix here rendred *in*, frequently ſignifies *for*, as hath been proved) *and a furnace to him in* or *for Jeruſalem*. But this I only propoſe, leaving it to the Judgment of the intelligent Reader. *i* The ſame thing repeated in other words.

CHAP XXXII.

* Pſal. 45. 1. Zech. 9. 9.

1. BEhold, * a king *a* ſhall reign *b* in righteouſneſs, and princes *c* ſhall rule in judgment.

a This ſeems to me to be a diſtinct Prophecy from the former, and delivered at another time, and probably before that which is related in the former Chapters. For this is certain, and confeſſed by all, That the Prophecies are not always ſet down in that order, in which the Prophets delivered them. The foregoing Prophecy ſeems to have been delivered, not in the time of *Ahaz*, for he ſent to the *Aſſyrian*, and not to the *Egyptian* for help; but in the days of *Hezekiah*, who *rebelled againſt the King of Aſſyria*, as is ſaid, 2 *Kings* 18. 17. and was too prone to *truſt upon the ſtaff of Egypt*, as the *Aſſyrian* expreſly chargeth him there, *ver.* 21. To which courſe it is likely he was drawn or tempted by ſome of his wicked Princes and Counſellors, whom the Prophet therefore ſeverely cenſures and condemns in the two foregoing Chapters. And this ſeems to have been delivered in the time of *Ahaz*, and to ſpeak of *Hezekiah*, and of his righteous and happy Government; but withal, as *Hezekiah* and his Reign, was an eminent Type of Chriſt, and of his Kingdom; ſo this Prophecy looks through *Hezekiah* unto Chriſt, as many other Scriptures in their literal Sence do unqueſtionably concern *David*, which yet have a myſtical Sence, and are alſo meant of Chriſt, in whom thoſe things were more fully and eminently accompliſhed. *Hezekiah* a Type of Chriſt, and Chriſt Typified by him. *b* Therefore *Hezekiah* was not King, when this Prophecy was delivered. And whereas ſome ſay, That he ſpeaks of the good Government of *Hezekiah*, after the Deſtruction of *Sennacherib*; it is eaſie to obſerve, That his Government was as good before that time as afterward; and that in the very beginning of his Reign, he Ruled with Righteouſneſs, and the fear of God, as the Hiſtory plainly declareth. *c* The Miniſters of State, and Juſtice, and War, under the King. For a wiſe and good King will take care to have like Miniſters.

† Heb. *heavy.*

2. And a man *d* ſhall be as an hiding place *e* from the wind *f*, and a covert from the tempeſt: as rivers of water in a dry place *g*, as the ſhadow of a † great rock in a weary land *h*.

d Either 1. the Man or King ſpoken of. Or, 2. each or every one, to wit, of his Princes. That King ſhall not patch up an old Garment with new Cloth, nor mingle good and bad together; but ſhall take care to purge out all the corrupt Magiſtrates, and, as far as he can to ſettle good Ones in all places. *A man* is oft put for *every* or *any man*, as *Iſa.* 2. 20. and 3. 5, 6. and elſewhere. *e* Unto the people under their Government, eſpecially to ſuch as are oppreſſed or injured, by thoſe who are more Potent than they. *f* From the rage and violence of evil Men. *g* No leſs refreſhing and acceptable ſhall this King and his Princes be to their Subjects. *h* In a dry and ſcorched Country, which is called *weary* here, as alſo *Pſal.* 63. 1. Metonymically, becauſe it makes Travellers weary, as *Death* is called *pale* in other Authors, becauſe it makes men's Faces pale.

3. And the eyes of them that ſee, ſhall not be dim, and the ears of them that hear, ſhall hearken *i*.

i This is meant, Either 1. of the Princes or Magiſtrates, who are inſtead of Eyes and Ears, both to the King, and to the People, who, by their Office, are to ſee and obſerve all things, and to hear all Cauſes. Theſe, ſaith he, ſhall not ſhut their Eyes, nor ſuffer them to be blinded with Gifts, to favour a rich Man in an unjuſt Cauſe; they ſhall not ſhut their Ears againſt the Complaints of the poor oppreſſed Ones, as wicked Princes commonly do. Or, 2. of the People, they ſhall not ſhut their Eyes and Ears againſt the good Counſels and Examples of their Religious King and Rulers, as they have done formerly: Both Princes and

and People shall be reformed. This was done in some poor measure in *Hezekiah*'s time; but far more fully and eminently in the days of the *Messiah*, who by his grace, changeth Men's hearts, and cureth them of that wilful and obstinate blindness, whereof they had been guilty before. Which clearly sheweth that this Prophecy looks through *Hezekiah* unto Christ. And the like may be said of the following verse.

4. The heart also of the † rash *k* shall understand knowledge *l*, and the tongue of the stammerers *m* shall be ready to speak ‖ plainly.

† Heb. *hasty.*

‖ Or, *elegantly.*

k Who were hasty and heady in judging of Things; which is an argument of Ignorance and Folly. *l* Shall become more knowing and considerate in their Judgments and Actions. *m* That used to speak of the things of God, darkly, and doubtfully, and unwillingly. As Men's understandings shall then be enlightned, so their Speech shall be reformed. Which though it was in part fulfilled in *Hezekiah*; this Reformation being effected in some measure by his Counsel and Example, and by the powerful Preaching of the *Levites*, whom he excited and encouraged to *Teach the good knowledge of the Lord*, as is said, 2 *Chron.* 30. 22. yet was truly and fully accomplished only by Christ, who wrought this wonderful change in an innumerable company both of *Jews* and *Gentiles*.

5. The vile person *n* shall be no more called ‖ liberal *o*, nor the churl *p* said to be bountiful.

‖ Or, *honourable.*

n Base and worthless Men. Heb. *the fool*: which in Scripture-use commonly signifies a wicked Man. *o* Or, *Noble*, or a *Prince*, or *Lord*, as this word is used, *Psal.* 118. 9. & 146. 3. and elsewhere. The Sence of the place is, Either 1. Unworthy Men shall not be advanced to places of Honour and Power, as the *Seventy*, and some others understand it; for, *to be called*, is oft put in Scripture for, *to be*, as hath been frequently observed. Or, 2. vicious and worthless Persons shall no longer be reputed Honourable and Vertuous, because of their high and honourable places, as commonly they are under wicked Princes, by means of Flatterers; but Wickedness shall be discovered and punished wheresoever it is, and Vertue shall be manifested and rewarded; and all things shall be managed with sincerity and simplicity: Which was eminently fulfilled under the Gospel; by the Preaching whereof, and by Christ's Spirit, Hypocrites are detected, and Men are enabled to discern between Good and Evil, both Persons and Things. *p* The sordid and covetous Man; which is a great Vice in any Man, but especially in Magistrates; who therefore must be Men *hating Covetousness*, *Exod.* 18. 21. But under this one Vice, all Vices are understood by a *Synecdoche*, very frequent in Scripture, and in other Authors; as under the opposite Vertue of *bountifulness*, all Vices are comprehended.

6. For the vile person will speak villany *q*, and his heart will work iniquity *r*, to practise hypocrisy *s*, and to utter errour against the LORD *t*, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail *u*.

q So this is a reason of the Assertion, *ver.* 5. either thus, Such shall not be advanced to Places of Trust and Dignity; for if they were, they would abuse them by unjust Sentences and Practices: Or thus, Men shall no longer be miscalled; for every one will discover what he is by his Words and Actions; which also shall be narrowly observed. But these and the following words are, and may be otherwise rendred: *But* (as this Particle oft signifies) he shall be called or said to be (which words are easily understood out of the former Verse, as is very frequent in Scripture) a *fool*, who (which relative Particle is understood in very many places) *shall speak villany*, *and whose heart shall work iniquity*, &c. *r* He will, from time to time, be devising Wickedness, that he may execute it when he hath opportunity. *s* To do bad things, but with a pretence of Religion and Justice, which he shall use to keep himself from the dis-favour of his Prince, and from the lash of the Law. Or, *to practise prophaneness* or *wickedness*, as this Word, at least sometimes, seems to signifie. *t* To pass unjust Sentences, which is directly contrary to the Will and Command of God. *u* Whereby they take away the Bread and Drink of the Poor, and give it to their rich Oppressors.

7. The instruments also of the churl are evil *x*, he deviseth wicked devices *y* to destroy the poor with lying words *z*, even ‖ when the needy speaketh right *a*.

‖ Or, *when he speaketh against the poor in judgment.*

x Heb. *The vessels*, &c. which is a word of a very general Signification among the *Hebrews*, and signifies any person or thing which is employed in a Man's use and service. I say, *person*, for the name of *vessel* is given to such Persons as are instrumental to another, as to the *Babylonians*, who were God's instruments in executing his Vengeance, *Isa.* 13. 5. to God's Ministers, *Act.* 9. 15. 2 *Cor.* 4. 5. and to useful Christians, 2 *Tim.* 2. 20. and to Wives, 1 *Pet.* 3. 7. And so it may here note, That such covetous or wicked Princes, most willingly chuse, and employ wicked Men in their Affairs, because such Men will, without any regard to Conscience or Justice, serve all their exorbitant Desires or Lusts. But withal, it seems to include his Counsels, and Practices, and Arts, which are here declared to be generally Evil. But this Verse is, and may be otherwise rendred, as the former was; *And* (repeat, *he shall be called*) *a churl* (as indeed he is one) whose *instruments are evil*, *and who deviseth*, &c. Which agrees with the order of the words in the *Hebrew* Text, and with the order of the foregoing Verses: For as he speaks of *the vile person*, and of *the churl*, *ver.* 5. So he gives a Description of the vile Person, *ver.* 6. and then of *the churl*, in this Verse. *y* He useth all his Wit and Art to do Injury to others, without any inconvenience to himself. *z* With false and unrighteous Decrees. *a* When their Cause is just and good.

8. But the liberal deviseth liberal things, and by liberal things shall he ‖ stand *b*.

‖ Or, *be established.*

b He who is truly Liberal and Vertuous, will shew it by designing and practising liberal or vertuous Actions: and he who doth so, will not destroy himself thereby, as wicked men falsly suppose, but establish and advance himself. But this Verse also, as well as the former is, and may be otherwise rendred: *And* (repeat, *he shall be called*, as before) *liberal*, *who deviseth liberal things*, *and persisteth*, or *continueth in liberal things*. If it be thought strange, That so many Verses should be spent in Affirming that which, in effect, was said, *ver.* 5. it must be considered, that these Verses do not only contain an Affirmation, that they should be called *vile persons* or *churles*, or, *liberal*, that were so; but also a Description of their Qualities and Practices, which was useful for their Conviction, and for the Instruction of others.

9. ¶ Rise up *c* ye women that are at ease *d*, hear my voice ye careless *e* daughters *f*, give ear unto my speech.

c Bestir, and prepare your selves to hear, as it follows; and shake off Sloth and Carelessness. *d* That indulge your selves in Idleness and Luxury. *e* Heb. *confident* or *secure*, who are insensible of your sin and danger. *f* The same before called *women*: Whom he here reproveth, and threatneth for their sins, as he did the men before, for seeking to *Egypt* for help, and divers other sins, whereof the Men were most guilty.

10 † Many days and years *f* shall ye be troubled, ye careless women: for the vintage shall fail *g*, the gathering *h* shall not come.

† Heb. *days above a year.*

f Heb. *Days above a year*, (*i. e.*) a year and some days: Which notes, Either 1. the time from this Prophecy to the beginning of this Judgment, Or rather, 2. the time of the continuance of it; that it should last for above one Year; as indeed this did; and no longer: For *Hezekiah* reigned in all but *twenty nine* Years, 2 *Kings* 18. 2. and *Sennacherib* came in his *fourteenth* Year; and after his defeat and departure God promised, and added to him *fifteen* Years more, 2 *Kings* 20. 6. *g* During the time of the *Assyrians* Invasion. And this Commination is here added to qualify the foregoing promise, and to warn them, that although God would give them so good a King, and there should be some Reformation of their former abuses under the Government of *Ahaz*; yet as there were many sins among them, yet not repented of, so they should be severely chastised for them. *h* To wit, of the other Fruits of the Earth; as that Feast, which was observed after the gathering of all the Fruits, was called *the feast of in-gathering*, Exod. 23. 16.

11. Tremble ye women that are at ease, be troubled, ye careless ones: strip ye and make ye bare *i*, and gird *sackcloth* upon your loyns.

i Put off your Ornaments, as God commanded upon a like occasion, *Exod.* 33. 5. that you may put on Sackcloth instead of them, as Mourners and Penitents used to do.

12. They shall lament for the teats *k*, for † the pleasant fields, for the fruitful vine.

† Heb. *the field of desire.*

k Either 1. properly, because, through Famine, your Teats are destitute of Milk for the nourishment of your poor Children. Or rather 2. Metaphorically, as the following Words explain it, for the pleasant and fruitful Fields, which like Teats yielded you plentiful and excellent Nourishment, for which the Land was said *to flow with Milk*,

Ezek. 20. 6. And the Earth being compared to the Womb that bare us, *Job* 1. 21. it is not ſtrange, if its fruitful Fields be compared to the Breaſts which nouriſh us.

*chap. 34. 13. Hoſ. 9. 6. ‖ Or, *burning upon*, &c.

13. * Upon the land of my people ſhall come up thorns *and* briers *l*, ‖ yea, upon all the houſes of joy *m* in the joyous city:

l If any of you think there is no great cauſe for ſuch Trembling and Lamentation, which ſhall laſt but for a year and ſome days; know that this Calamity, by the *Aſſyrians*, is but an earneſt of further and ſorer judgments: For the time is coming, when this Land ſhall be laid deſolate; and inſtead of Vines and other Fruits, it ſhall yield nothing but Briers and Thorns: of which, ſee on *Iſa.* 7. 23, 24. *m* Upon that Ground, where now your Houſes ſtand, in which you delight, and take your fill of mirth and pleaſure.

‖ Or, *cliſts and watch-towers.*

14 Becauſe the palaces *n* ſhall be forſaken, the multitude of the city ſhall be left *o*, the ‖ forts and towers ſhall be for dens for ever, a joy of wild aſſes *p*, a paſture of flocks.

n Heb. *the palace*, the King's Houſe, and other magnificent buildings in the City. *o* Or rather, *ſhall be forſaken*, to wit, of God, and given up into their Enemies hands. And the Verb in the foregoing clauſe may be rendred, *ſhall be left.* *p* Deſolate places, in which wild Aſſes delight to be, *Job* 39. 5. *Jer.* 2. 24.

*chap. 29. 17. & 35. 2. & 37. 24.

15. Until the ſpirit be poured upon us from on high *q*, and * the wilderneſs be a fruitful field, and the fruitful field be counted for a forreſt *r*.

q And this calamity and deſolation ſhall, in a manner, continue until the time come, in which God will *pour*, or, as the *Hebrew* word properly ſignifies, *reveal*, (*i.e.*) evidently and plentifully pour out *his ſpirit* from Heaven upon His people. Which was done in ſome ſort upon the return of the People from *Babylon*, when God, by his Spirit, ſtirred up the Spirit, both of *Cyrus* to give them liberty of returning to *Jeruſalem*, and of the people to return and build the City and People: But was far more clearly and fully accompliſhed in the days of the *Meſſiah*. And indeed the promiſes contained in theſe, and the following words and verſes, were not fulfilled upon their coming out of *Babylon*, after which time they had but *a little reviving in their bondage*, as is ſaid, *Ezra* 9. 8. and continued in ſervitude and diſtreſs under the *Perſian* Emperours, *Nehem.* 9. 36, 37. and afterward ſuffered many and grievous calamities from the Kings of *Syria*, and *Egypt*, and from the *Romans*: which ſuits very ill with that glorious Promiſe here following, *ver.* 18. And therefore theſe Promiſes concern the times of the Goſpel, when God's Spirit was in a moſt evident and glorious Manner poured forth upon the Apoſtles, and other believing *Jews*, to the Aſtoniſhment of their very Adverſaries; and when the following Promiſes were in a good Meaſure fulfilled, and are more fully to be accompliſhed in God's due time. *r* Which is Allegorically underſtood. The meaning may be this; God's people who were deſolate and deſtroyed, ſhall be revived and flouriſh, and their flouriſhing Enemies ſhall be brought to Deſolation and Deſtruction. It may alſo ſignify, The Converſion of the barren and deſpiſed *Gentiles*, and the Rejection of the *Jews* in the time of the *Meſſiah*.

16. Then judgment *s* ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field *t*.

s Juſt Judgment, as the next clauſe explains it. *t* Juſtice ſhall be Executed in all the parts of the Land, both in the barren and fruitful Places, and ſhall be practiſed by all my people: Which agrees with that promiſe, *Iſa.* 60. 21. *Thy people ſhall be all righteous*, &c.

17. And the work of righteouſneſs ſhall be peace *u*, and the effect of righteouſneſs, quietneſs *x* and aſſurance *y* for ever.

u The effect of this prevailing practice of Righteouſneſs ſhall be Proſperity and outward Felicity. *x* Tranquillity, both of Mind and outward Eſtate. *y* Or, *confidence.* The obſervation of God's Precepts will beget in them a confidence and aſſurance of God's Mercy, and the fulfilling of his Promiſes.

18. And my people *z* ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places:

z Either the *Gentiles*, who then ſhall be my People: Or, the *Jews* to whom this Promiſe ſhall be made good upon their Converſion to Chriſt in the latter times of the Goſpel.

19. When it ſhall hail, coming down on the foreſt *a*, ‖ and the city *b* ſhall be low in a low place *c*.

‖ Or, *and the city ſhall be utterly abaſed.*

a Heb. *And it ſhall hail*, &c. As my Bleſſings ſhall be poured down upon my People, who from a Wilderneſs, are turned into a fruitful Field, as it is ſaid, *ver.* 15. So my Wrath and Judgments (which are ſignified by *hail*, *Iſa.* 28. 2, 17. and elſewhere) ſhall fall upon them, who were a fruitful Field, but were turned into a Foreſt, as was ſaid, *ver.* 15. (*i.e.*) upon the unbelieving and rebellious *Jews*, who ſeem to be there deſigned under that Notion. *b* Either 1. *Babylon*, the great Enemy and Oppreſſour of God's People. Or, 2 *Jeruſalem*, which, though now it was the Seat of God's Worſhip and People; yet he foreſaw, by the Spirit of Prophecy, That it would be the great Enemy of the *Meſſiah*, and of Gods People. *c* Heb. *Shall be humbled with humiliation*: Which, by an ordinary *Hebraiſm* ſignifies, *Shall be greatly humbled*, or *brought very low.*

20. Bleſſed *are* ye that ſow *d* beſide all waters *e*, that ſend forth *thither* the feet of the ox and the aſs *f*.

d As the barren Foreſt ſhall be deſtroyed with *hail*, *ver.* 19. ſo the fruitful Field ſhall be improved, and bring forth much Fruit; which is ſignified by a Declaration of the Bleſſedneſs of them that Sow in it. *e* In all moiſt and fat Grounds, which are like to yield good Fruit. But this paſſage, as well as others in the foregoing Verſes, is to be underſtood myſtically, and ſeems to reſpect the times of the Goſpel. The Prophet reflecting upon his own unſucceſsful Labours, of which he complains, *Iſa.* 49. 4. and elſewhere, and foreſeeing by the Spirit, the great and happy Succeſs of his Succeſſors, the Miniſters of the Goſpel; tacitly bewails his own unhappineſs, who ſowed his Seed upon dry and barren Ground, by congratulating the happineſs of the Apoſtles, who ſowed their Seed more generally, upon all fit Grounds, without any diſtinction between *Jews* and *Gentiles*; and who found the Ground, to wit, the hearts of the People, more moiſtned and ſoftned, and better prepared to receive the good Seed of God's Word. *f* Which Creatures they employed in plowing and ſowing the Ground, *Deut.* 22. 10. *Pſal.* 144. 14. *Iſa.* 30. 24.

CHAP. XXXIII.

*chap. 21. 2. Hab. 2. 8.

1. WO to thee that * ſpoileſt *a*, and thou *waſt* not ſpoiled *b*, and dealeſt treacherouſly *c*, and they dealt not treacherouſly with thee *d*; when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled *e*; and when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee.

a To *Sennacherib*, who waſted the Land of *Judah*. *b* Thou didſt not meet with any conſiderable Oppoſition, but waſt victorious over all thine Enemies; of which the *Aſſyrian* boaſteth, *Iſa.* 10. 8, 9. & 36. 18, 19. *c* As *Sennacherib* did with *Hezekiah*, 2 *King* 18. 14, 17. *d* None of thine Enemies could prevail againſt thee, either by force, of which he ſpeaketh in the former clauſe, or by treachery, as here. Or, *when they dealt not*, &c. when *Hezekiah* did not deal treacherouſly with thee. If it be ſaid, that *Hezekiah* dealt treacherouſly with him, in breaking his Faith, and rebelling againſt him; it may be anſwered, That *Hezekiah* neither promiſed nor owed him any Service or Subjection. What was done in that kind, was done by *Ahaz* only. And he only begged his aſſiſtance for a particular VVork, and paid him well for it, 2 *Kings.* 16, 7, 8. and the King of *Aſſyria* did not keep his Conditions with him; for, *he diſtreſſed him, but ſtrengthned him not*, 2 *Chron.* 28. 20. *e* When thou haſt performed the Work of chaſtiſing my People, for which I ſent thee, thou alſo ſhalt be ſpoiled by thine Enemies.

* Pſal. 85. 7, 8.

2. O LORD *d*, be gracious unto us, we have waited for thee, be thou their * arm *e* every morning *f*, our ſalvation alſo in the time of trouble.

d The Prophet contemplating the Judgment which was now coming upon God's People, directeth his Prayer to God for them. *e* Our Arm or Strength, the change of Perſons is moſt frequent in Prophetical VVritings. *f* VVhen we offer the Morning Sacrifice, and call upon Thee: VVhich yet is not meant excluſively, as if he did not deſire God's help at other times; but comprehenſively, the Morning being put Synecdochically for the whole day. The Sence is, Help us ſpeedily and continually.

3. At the noiſe of the tumult *g* the people *h* fled; at the lifting up of thy ſelf the nations *i* were ſcattered.

g VVhich

g Which the Angel ſhall make in deſtroying the Army. *h* Thoſe of the Army, who eſcaped that ſtroke. *i* The People of divers Nations which made up his Army.

4. And your ſpoil *k* ſhall be gathered *l* like the gathering of the catterpiller *m*: as the running to and fro of locuſts *n* ſhall he run upon them.

k That Treaſure which you have raked together, by ſpoiling divers people. *l* By the *Jews* at *Jeruſalem*, when you ſhall be forced to flee away with all poſſible ſpeed, leaving your Spoils behind you. *m* Either 1. paſſively, with as much eaſe, and in as great numbers as Catterpillers are gathered and deſtroyed. Or, rather 2. actively, as appears from the next Clauſe; as Caterpillers or Locuſts (for the word ſignifies either) gather and devour all the Fruits of the Earth; which was a common Plague in thoſe Countries. *n* As Locuſts, eſpecially when they are ſent, and armed by Commiſſion from God, come with great force, and run hither and thither, devouring all the Fruits of the Earth, whereſoever they find them.

5. The LORD is exalted *o*; for he dwelleth on high *p*, he hath filled Zion *q* with judgment and righteouſneſs *r*.

o Will get great Glory by the marvellous Deſtruction of ſo proud and potent an Army; and by the Defence of his People. *p* For he is, and will appear to be ſuperior to his Enemies, both in Place and Power. He dwelleth in the Heaven, whence he can eaſily, and irreſiſtibly pour down Judgments upon his Enemies. Although theſe words may be, and by ſome are joyned with thoſe that follow thus, *For he that dwelleth on high hath filled*, &c. *q* He will fill *Jeruſalem*. *r* Either 1. with a glorious Inſtance of his juſt Judgment againſt the *Aſſyrians*. Or, 2. with the Execution of Juſtice by good *Hezekiah*, as before it was filled with impiety and injuſtice under *Ahaz*. The City ſhall not only be delivered from that wicked Enemy, but ſhall alſo be eſtabliſhed and bleſſed with true Religion and Righteouſneſs; which was a great addition to that Mercy.

† Heb. *the ſtrength of ſalvations, of wiſdom and knowledge, ſhall be the ſtability of thy times.*

6. And † wiſdom and knowledge *s* ſhall be the ſtability of thy times *t*, and ſtrength of ſalvation *u*: the fear of the LORD is his treaſure *x*.

s To govern thy ſelf and thy people well. *t* Of thy Reign; *times* being oft put for things done in thoſe times, as 1 *Chron.* 12. 32. *Pſal.* 31. 15. & 37. 18, &c. He turneth his ſpeech to *Hezekiah*. The Sence is, Thy Throne ſhall be eſtabliſhed upon the ſure Foundations of Wiſdom and Juſtice. *u* Thy ſaving Strength, or thy ſtrong or mighty Salvation. *x* And although thou ſhalt have great Treaſures of Gold and Silver, *&c.* yet thy chief Treaſure and Delight is, and ſhall be in promoting the Fear and Worſhip of God; which ſhall be a great honour and ſafeguard to thy ſelf and people. He ſaith, *his treaſure*, for *thy treaſure*, by a ſudden change of the perſon, uſual in theſe Books.

‖ Or, *meſſengers.*

7. Behold *y*, their ‖ valiant ones *z* ſhall cry without *a*, the embaſſadours of peace *b* ſhall weep bitterly *c*.

y That the Mercy here promiſed might be duly magnified, he makes a lively repreſentation of their great danger and diſtreſs, in which it found them. *z* Or, *their heralds* or *meſſengers*, as the *Hebrew* Doctors expound the word: Either 1. thoſe whom the King of *Aſſyria* ſent to *Jeruſalem*, 2 *Kings* 18. 17. Or rather thoſe whom *Hezekiah* ſent to treat with the *Aſſyrian* Commiſſioners, 2 *Kings* 18. 18. as the next clauſe ſheweth. *a* Through grief and fear. *b* Whom he ſhall ſend to beg Peace of the *Aſſyrian*. *c* Becauſe they cannot obtain their deſires.

* Judg. 5. 6.

8. * The high-ways lie waſt, the wayfaring man ceaſeth *d*, he hath broken the covenant *e*, he hath deſpiſed the cities *f*, he regardeth no man *g*.

d Becauſe the *Aſſyrian* Souldiers poſſeſſed and filled the Land. *e* *Sennacherib* broke his Faith, given to *Hezekiah*, of departing for a Sum of Money, 2 *Kings* 18. 14, 17. *f* The defenced Cities of *Judah*, which he contemned, and eaſily took, 2 *Kings* 18. 13. *g* Either to ſpare them, or to fear them, or to keep Faith with them. He neither feareth God, nor reverenceth Man.

‖ Or, *withered away.* * chap. 35. 2. ‖ Or, *yell*, Jer. 51. 38.

9. The earth mourneth *h and* languiſheth, Lebanon *is* aſhamed *and* ‖ hewn down *i*: Sharon *k* is like a wilderneſs, and *Baſhan* and *Carmel l* ‖ ſhake off *their fruits m*.

h Being deſolate and neglected. *i* By the *Aſſyrians*. Or, as the Word ſignifies, and is here rendred by others, *withereth* or *languiſheth*, Becauſe its Trees are now uſed by the *Jews* for their Buildings, as they have been: And becauſe they are ſpoiled and deſtroyed by the *Aſſyrians*. *k* A pleaſant and fruitful Place, as appears from 1 *Chron.* 27. 29. *Cant.* 2. 1. *Iſa.* 35. 2. *l* Two places eminent for Fertility, and eſpecially for good Paſtures, *Deut.* 32. 14. 1 *Sam.* 25. 2. which are here Synecdochically put for all ſuch places. *m* Are ſpoiled of their Fruits. Or, as it is rendred in the Margent, and by ſome others, *yell* or *roar*, as this Word is rendred, *Jer.* 51. 38.

10. Now will I riſe *n*, ſaith the LORD; now will I be exalted, now will I lift up my ſelf.

n In this extremity, I will appear on the behalf of my People and Land.

11. * Ye ſhall conceive chaff, ye ſhall bring forth ſtubble *o*, your breath *as* fire ſhall devour you *p*. * Pſal. 7. 14.

o In ſtead of ſolid Corn. Your great hopes and deſigns, O ye *Aſſyrians*! ſhall be utterly diſappointed. *p* Your Rage againſt my People ſhall bring Ruine upon your ſelves.

12. And the people ſhall be *as* the burnings of lime *q*, *as* thorns cut up ſhall they be burnt in the fire.

q Shall be burnt as eaſily and effectually, as Chalk is burned to make Lime.

13 ¶ Hear ye *that are* far off, what I have done, and ye *that are* near acknowledge my might *r*.

r My power and juſtice in deſtroying the *Aſſyrians*, ſhall be ſo evident, that People, both far and near, ſhall be forced to acknowledge it.

14. The ſinners in Zion are afraid *s*, fearfulneſs hath ſurprized the hypocrites, who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings *t*?

s This is ſpoken not of the *Aſſyrians*, as ſome would have it, but of the *Jews*, as appears, both from the Words themſelves, and from the following Verſes. The Prophet having foretold the Deliverance of God's People, and the Deſtruction of their Enemies, *ver.* 10, 11, 12. for the greater Illuſtration of that wonderful Mercy, here returns to the Deſcription, and gives a lively repreſentation of the diſmal and frightful condition, in which the *Jews*, eſpecially ſuch of them as were ungodly and unbelieving, were before this Deliverance came. Although the Godly *Jews* were in ſome meaſure, ſupported by the ſenſe of God's Favour, and by God's Promiſes delivered to them by *Iſaiah*; yet the generality of the people were filled with Horrors, and expectation of utter Deſtruction. *t* How ſhall we be able to abide the Preſence, and endure, or avoid the Wrath of that God, who is a conſuming Fire; who is now about to deſtroy us utterly by the *Aſſyrians*, and will afterward burn us with unquenchable Fire. For ſeeing it is ſufficiently evident from both *Old* and *New Teſtament*, as hath been formerly obſerved and proved, That the *Jews*, except the *Sadducees*, did generally believe the rewards and puniſhments of the future Life; and theſe Temporal Judgments, as they did frequently cut men off from this Life, ſo they tranſmitted them into that future and endleſs Life: It is not ſtrange if their guilty Conſciences made them dread both the preſent Judgment here, and the terrible conſequences of it hereafter. Heb. *Who ſhall dwell for us*, &c. (*i. e.*) in our ſtead? Who will interpoſe himſelf between God's Anger and us. How ſhall we eſcape theſe Miſeries? That this is the Sence of this Queſtion, may be gathered from the Anſwer, given to it in the following Verſe; in which, he directs them to the right courſe of removing God's Wrath, and regaining His Favour.

15. He that * walketh † righteouſly *u*, and ſpeaketh † uprightly *x*, he that deſpiſeth *y* the gains of ‖ oppreſſions, that ſhaketh his hands from holding *z* of bribes, that ſtoppeth his ears from hearing of † blood *a*, and ſhutteth his eyes from ſeeing evil *b*.

* Pſal. 15. 2. & 24. 4. † Heb. *in righteouſneſſes.* † Heb. *uprightneſſes.* ‖ Or, *deceits.* † Heb. *bloods.*

u Who is juſt in all His dealings with Men, of which the following Clauſes explain it. *x* Which is not ſpoken excluſively, as if Piety towards God were not as neceſſary, as Righteouſneſs towards Men; but comprehenſively, this being one Evidence, and a conſtant companion of Piety. *y* Who ſpeaks truly and ſincerely, what He really intends. *z* That refuſeth it, not for politick Reaſons, as Men ſometimes may do, but from a contempt and abhorrency of injuſtice. *z* Or, *from taking* or *receiving*; as this Verb ſignifies,

nifies, *Prov.* 4. 4. & 5. 5. & 28. 17. That will not receive, much less retain Bribes. *a* Who will not hearken or assent to any Counsels or Courses, tending to shed innocent Blood. *b* That abhorreth the very sight of Sin, committed by others, and guardeth his Eyes from beholding occasions of Sin, of which, see on *Job* 31. 1.

† Heb. *heights*, or *high places*.

16. He shall dwell on † high *c*, his place of defence *shall be* the munitions of rocks, bread shall be given him, his waters *shall be* sure *d*.

c Out of the reach of danger. *d* God will furnish him with all necessaries.

† Heb. *the land of far distance*.

17. Thine eyes shall see the king *e* in his beauty *f*, they shall behold † the land that is very far off *g*.

e First *Hezekiah*, and then *Christ*, as before. *f* Triumphing over all Enemies, and Ruling his own People with Righteousness; in which two things, the beauty and glory of a King and Kingdom, doth chiefly consist. *g* Thou shalt not be shut up in *Jerusalem*, and confined to thine own narrow Borders, as thou hast been, but thou shalt have free Liberty to go abroad with honour and safety, where thou pleasest, even into the remotest Countries, because of the great renown of thy King, and the enlargement of his Dominions.

* 1 Cor. 1. 20. † Heb. *weigher*.

18. Thine heart shall meditate terrour *h*; * Where *is* the scribe? where *is* the † receiver? where *is* he that counted the towers *i*?

h This is, Either 1. a Premonition concerning a future Judgment, as if he said, Before those glorious Promises shall be accomplished, thou shalt be brought into great straits and troubles. Or rather 2. a thankful acknowledgment of deliverance from a former danger; as if he had said, When thou art delivered, thou shalt, with pleasure and thankfulness recal to mind thy former Terrours and Miseries. *i* These words are, Either 1. Words of Gratulation, and Insultation over the Enemy. Thou shalt then say, Where are the great Officers of the *Assyrian* Host? They are no where, they are not, they are dead or slain. Or rather 2. the words of men dismayed and confounded, such as proceeded from the *Jews*, in the time of their distress; and are here remembred to aggravate the present Mercy. For the Officers here mentioned, seem not to be those of the *Assyrian* Army, who were actually fighting against the *Jews* and *Jerusalem* (for then he would rather have mentioned *the Captains of the host*, as the Scripture commonly doth in these cases, than *the Scribes and Receivers*, &c.) but rather of the *Jews* in *Jerusalem*, who, upon the approach of *Sennacherib*, began to make Military preparations for the defence of the City; and to chuse such Officers, as were necessary and usual, for that end; such as these were, to wit, *the scribe*, whom we call *Muster-Master*, who was to make and keep a List of the Souldiers, and to call them together, as occasion required: *The Receiver* who received and laid out the Money for the Charges of the War; and he *that counted the Towers*, who surveyed all the parts of the City, and considered what Towers or Fortifications were to be made or repaired for the security of the City. And unto these several Officers the People resorted, with great distraction and confusion, to acquaint them with all Occurrences, or to quicken them to their several Works, or to transact Matters with them, as occasion required.

* 2 Kin. 19. 32. * Jer. 5. 15. ‖ Or, *ridiculous*, or *barbarous*.

19. * Thou shalt not see a fierce people *k*, a * people of a deeper speech than thou canst perceive *l*; of a ‖ stammering tongue *m*, *that thou canst* not understand.

k As *Moses* said of the *Egyptians*, *Exod.* 14. 13. So I say of the *Assyrians*, that fierce and warlike People, whom thou hast seen, with great Terrour, near the Walls of *Jerusalem*, thou shalt see them again no more. *l* A foreign Nation, whose Language is abstruse and unknown to thee. *m* Of which, see on *Isa.* 28. 11.

* Psal. 46. 5. & 125. 1, 2.

20. Look upon Zion *n* the city of our solemnities *o*, thine eyes shall see * Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken *p*.

n Contemplate *Zion*'s beauty and safety, and her glorious and peculiar Priviledges: It is an Object worthy of thy deepest Meditation. *o* This he mentions, as the chief part of *Zions* Glory and Happiness, that God was solemnly Worshipped, and the solemn Assemblies and Feasts kept in her. *p* Which was but very obscurely and imperfectly fulfilled in the literal *Zion*; but was clearly and fully accomplished in the mystical *Zion*, the Church of God in the times of the Gospel, against which, we are assured, that *the gates of Hell shall not prevail*, Mat. 16. 18.

‖ Or, *but there (glorious is the LORD) we shall have a place*, &c. † Heb. *broad of spaces* or *hands*.

21. ‖ But there *q* the glorious LORD *will be* unto us a place † of broad rivers *and* streams *r*, wherein shall go no galley with oars, neither shall gallant ships pass thereby *s*.

q In and about *Zion*, *r* Though we have nothing but a small and contemptible Brook to defend us; yet God will be as sure and strong a defence to us, as if we were surrounded with such great Rivers, as *Nilus* or *Euphrates*, which were a great security to *Egypt* and *Babylon*. *s* But although they shall have from God, the security of a great River, yet they shall be freed from the disadvantage of it; which is, That the Enemies may come against them in Ships; for no Galleys, nor Ships of the Enemies shall be able to come into this River to annoy them.

* Jam. 4. 12. † Heb. *statute-maker*.

22. For the LORD *is* our judge *t*, the LORD *is* our * † lawgiver *u*, the LORD *is* our king, he will save us.

t To judge for us, to plead our Cause against our Enemies, as the ancient Judges of *Israel* did, *Judg.* 2. 16. *u* Our chief Governour, to whom it belongs, to give Laws, and to defend his People.

‖ Or, *they have forsaken thy tacklings*.

23. ‖ Thy tacklings are loosed *x*, they *y* could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided, the lame take the prey *z*.

x He directeth his Speech to the *Assyrians*; and having tacitely designed their Army under the notion of a *gallant Ship*, *ver.* 21. he here represents their broken and undone condition, by the Metaphor of a Ship, tossed in a tempestuous Sea, having her Cables broken, and all her Tacklings loose, and out of order, so as she could have no benefit of her Masts or Sails; and therefore is quickly broken, or swallowed up by the Sea. *y* The *Assyrians*, of whom he still speaks, as in the first Clause he spake to them. *z* They, who came to spoil and prey upon my People, shall become a prey to them, and shall be forced to flee away so suddenly, that they shall leave so many Spoils behind them, that when strong and active Men have carried away all that they desired, there shall be enough left for the Lame, who come last to the spoil. The general sence of the place is, That God's People shall be Victorious over all their Enemies.

24. And the inhabitants *a* shall not say, I am sick *b*: the people that dwell therein shall be forgiven their iniquity *c*.

a To wit, of *Jerusalem*; God's people. *b* Shall have no cause to complain of any sickness or calamity; shall be fully delivered from all their Enemies and evil Occurrents; shall enjoy perfect tranquillity and prosperity. *c* This may be added, Either 1. as the Reason of the foregoing priviledge; Their Sins, the main causes of all their Distresses, shall be pardoned; and therefore their Sufferings, the effects of sin, shall cease: Or, 2. as an additional Favour. They shall not only receive from me a glorious Temporal Deliverance; but, which is infinitely better, the pardon of all their sins, and all those spiritual and everlasting Blessings, which attend upon that Mercy.

CHAP. XXXIV.

† Heb. *the fulness thereof*.

1. COme near, ye nations, to hear, and hearken, ye people *a*: let the earth hear, and † all that is therein, the world, and all things that come forth of it *b*.

a Let the People of all Nations take notice of what I am about to say and do, as that wherein they are generally concerned, and by the consideration whereof, they may, if they will, be instructed, and so delivered from the Calamity here denounced. *b* Heb. *All the Off-springs of it*: Either 1. all the Trees and Fruits, and other productions of it: For it is usual with the Prophets, by a Figure, to turn his Speech to these senseless Creatures. Or, 2. all the Inhabitants of the World, as the *Chaldee* and other Ancients restrain and understand this general Expression; which also is Emphatical, and admonisheth the proud and insolent Sons of Men, of their mean and obscure Original, that how great and glorious soever they may seem to themselves or others; yet in truth, they are but a better sort of Mushromes springing out of the Earth, for *Dust they are, and unto dust they must return*, as was said, *Gen.* 3. 19.

2. For the indignation of the LORD *is* upon all nations *c*, and *his* fury upon all their armies: he

he hath utterly destroyed them *d*, he hath delivered them to the slaughter.

c Not only upon the *Assyrians*, and those Nations which were confederate with them in this Expedition, but upon all other Enemies of my People whatsoever. *d* He will infallibly destroy all of them.

* Joel 2. 20. 3. Their slain also shall be cast out *e*, and * their stink shall come up out of their carcases, and the mountains *f* shall be melted with their blood *g*.

e Into the Fields, where they shall lie unburied, and be left for a prey to all ravenous Birds and Beasts: Whereby he implies, either the vast Numbers which shall be slain, so as they could not have time or place to bury them: Or the curse of God upon them, and the Peoples contempt and abhorrency of them. *f* About *Jerusalem*, where they are supposed to be gathered to fight against *Jerusalem*, as the *Assyrians* now were, and as other Enemies afterward would be, *Zech.* 12. 2. & 14. 2. *g* Shall be filled with their Blood, which shall run down abundantly from the Mountains with great force, and dissolve and carry down part of the earth of the Mountains with it, as great showers of Rain frequently do.

* Rev. 6. 14. 4. And all the host of heaven *h* shall be dissolved *i*, and the heavens shall be * rolled together as a scroll *k*, and all their host shall fall down as the leaf falleth off from the vine *l*, and as a * Rev. 6. 13. * falling *fig* *m* from the fig-tree.

h The Sun and Moon, and Stars, which frequently come under this name in Scripture, as *Deut.* 4. 19. & 17. 3. and elsewhere. *i* Shall seem to be dissolved. So great shall be the confusion and consternation of Man-kind, as if all the frame of the Creation were broken into pieces. Some understand this of the general Judgment: which some passages here following will not permit. But it is a very usual thing for Prophetical Writers, both in the *Old* and *New Testament*, to represent great and general Calamities, in such words and phrases, as properly agree to the Day of Judgment; as on the contrary. The glorious Deliverances of God's People are set forth in such Expressions, as properly agree to the Resurrection from the Dead. See *Ezek.* 37. 7. *Joel* 2. 31. & 3. 15. *Revel.* 6. 12, 13. *k* Heb. *as a book*; for Books were then written in Scroles, which they usually rolled up together; and when they were so, no Man could read any word in it; and no more shall any Man be able to see those goodly Lights of Heaven, for they shall all be obscured and confounded. This Phrase is used also, *Isa.* 8. 1. & *Revel.* 6. 14. *l* When it is withered. *m* Which falleth, either through great Maturity, or being thrust out by green Figs coming forth, or by any other accident.

* Jer. 46. 10. * Jer. 49. 7. 5. For * my sword shall be bathed *n* in heaven *o*, behold, * it shall come down upon Idumea *p*, and upon the people of my curse *q* to judgment.

n In the Blood of these People, Heb. *It* or *shall be made drunk*. *o* Either 1. in my Church, which is called *Heaven*, *Dan.* 8. 10. *Revel.* 4. 1. & 12. 1. in and against which, these Enemies are said to be gathered together. Or, 2. in the highest Heaven, where God dwells; in which this is said to be done, because it was there decreed and appointed to be done. *p* Upon the *Edomites*, who, though they were nearly related to the *Israelites*, and were circumcised as well as they; yet were their most inveterate and implacable Enemies, watching all opportunities, and being ready to joyn with all those that attempted to destroy them; whereof we have many intimations and instances in Scripture. But these are not named exclusively, but rather comprehensively, and Synecdochically, for all the Enemies of God's Church, of whom they were a considerable Part, and an eminent Type. *q* To whom my Curse belongs; or, whom I have Cursed, and devoted to utter Destruction, as this *Hebrew* Word properly signifies.

6. The sword of the LORD is filled with blood *r*, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams *s*: for * the LORD hath a sacrifice *t* in Bozrah, and a great slaughter in the land of Idumea *u*.

* Zeph. 1. 7.

r Shall drink its fill of Blood. The Metaphor is here taken from a great Glutton or Drunkard, who is almost insatiable with Meat and Drink. *s* By *Lambs*, and *Goats*, and *Rams*, He means People of all ranks and conditions, high and low, rich and poor. *t* So he calleth this bloody Work, because it was done by God's Command, and for his Honour, and therefore was a Service acceptable to him. *u* A chief City of *Edom*, *Isa.* 63. 1. *Jer.* 49. 13. and a Type of those Cities which should be most opposite and mischievous to God's People.

7. And the ‖ unicorns *x* shall come down *y* with them *z*, and the bullocks with the bulls, and their land shall be ‖ soaked with blood, and their dust made fat with fatness *a*.

‖ Or, *rhinoceros*. ‖ Or, *drunken*.

x Heb. *the Remim*. But what kind of Beast this is, whether that Beast which is commonly called an *Unicorn*, which seems to be but a Fiction in the Judgment of the Learned; or a Rhinoceros, or a wild Ox or Bull; it is needless to trouble the ordinary Reader about it; and the Learned may consult my Latine *Synopsis* upon *Numb.* 23. 22. about it. It is confessed, That it was a Beast of great strength and fierceness; and it is certain, that it is Metaphorically used in this place, to signify their Princes and Potentates. *y* Shall be humbled and cast down. The *Seventy* and *Syriack* render it, *they shall fall down*, as such Beasts do, when they have received a deadly blow. *z* With the Lambs, and Goats, and Rams, last mentioned, *ver.* 6. *a* With the fat of the slain Sacrifices, which shall be mingled with it.

* chap. 63. 4. 8. For *it is* the day of the LORD's * vengeance, *and* the year of recompences for the controversy of Zion *b*.

b This is the time which God hath long since appointed and fixed, to avenge the cause of his oppressed and persecuted People against all their Enemies.

* See Deut. 29. 23. 9. * And the streams *c* thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch *d*.

c Which seem most secure from this Danger, and much more the Land. *d Idumea* shall be dealt with, as *Sodom* and *Gomorrha* were, even utterly destroyed, as it were by Fire, or burning pitch and brimstone thrown down upon it from heaven.

* Rev. 14. 11. & 18. 18. & 19. 3. 10. It shall not be quenched night nor day, * the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall pass through it for ever and ever *e*.

e It shall be irrecoverably ruined, and shall remain as a spectacle of God's vengeance to all succeeding Ages.

* Zeph. 2. 14. Rev. 18. 2. ‖ Or, *pelican*. * Zech. 3. 9. & 4. 10. 11. ¶ * But the ‖ cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it *f*, and he shall stretch out upon it the line of confusion, and the * stones of emptiness *g*.

f The Inhabitants shall be wholly cut off, and it shall be intirely possessed by those Creatures which delight in Deserts, and waste Places. See the same or like Expressions in the like case, *Isa.* 13. 21. 22. & 14. 23. *g* He shall use the Line, or the Stone or Plummet joyned to it, not to build them, but to mark them out to Desolation and Destruction, as Work-men commonly use them, to mark what they are to pull down.

12. They shall call the nobles thereof to the kingdom, but none *shall be* there *h*, and all her princes shall be nothing *i*.

h They shall indeavour to heal their Breaches, but in vain: The remnant of the People shall seek for any fit Person, and offer the Kingdom to him; but they shall not find any such, who shall be willing to undertake the Government. *i* Either shall be lost and cut off: Or, shall have no Courage or Strength left in them.

* Hos. 9. 6. * chap. 13. 21, &c. ‖ Or, *ostriches*. † Heb. *daughters of the owl*. 13. And * thorns shall come up in her palaces, nettles and brambles in the fortresses thereof *k*, and * it shall be an habitation of dragons, *and* a court for ‖ † owls.

k This is another Mark and Evidence of extream Desolation, as it is also, *Hos.* 9. 6.

† Heb. *Ziim*. † Heb. *Ijim*. ‖ Or, *night monster*. 14. † The wild beasts of the desert shall also meet with † the wild beasts of the island, and the satyr shall cry to his fellow *l*, the ‖ scrich-owl also shall rest there *m*, and find for her self a place of rest.

l See on *Isa.* 13. 21, 22. *m* Because there shall be no Men left to disturb or affright them, *Isa.* 17. 2.

15. There shall the great owl *n* make her nest, and lay and hatch, and gather under her shadow

shadow *o*, there shall the vultures also be gathered, every one with their mate.

n Whether this, or what other Creature is meant by this *Hebrew* Word, the learned Reader may find largely discoursed in my Latine *Synopsis* upon this place. For others it may suffice to know, what all agree in, that, whether it be a Bird or a Serpent, it is a Creature that lives in desert places. *o* As fearing no Disturbance from any Men.

16. ¶ Seek ye out of the book of the law of the LORD, and read *p*: no one of these shall fail, none shall want her mate *q*: for my mouth it hath commanded, and his spirit *r* it hath gathered them *s*.

p When this Judgment is executed, if you peruse this Book of Holy Writ, and particularly this Prophecy of mine, you will find that all things shall exactly come to pass, as I have told you. *q* As I have said, that the Vultures should each have their Mate; so shall it be: And this Prophecy shall be exactly fulfilled, even in its smallest Circumstances. *r* My Spirit; such sudden changes of Persons being frequent here. And God's *Spirit* may be put for his Might and Power, as it is in many places of Scripture. *s* Hath brought all these Creatures together, as he formerly brought the Creatures to *Adam*, and to *Noah* by an instinct, which he put into them.

17. And he hath cast the lot for them, and his hand hath divided it unto them by line *t*: they shall possess it for ever, from generation to generation shall they dwell therein.

t He hath divided the Land to them, as it were, by Lot and Line, as *Canaan* was divided among the *Israelites*.

CHAP. XXXV.

† Heb. *dry place.* * chap. 52. 9. & 55. 12.

1. THE wilderness and the † solitary place *a* shall * be glad for them *b*, and the desert shall rejoyce, and blossom as the rose.

a And as the Land of God's Enemies, which was exceeding fruitful, shall be turned into a desolate Wilderness, as was declared in the foregoing Chapter; so on the contrary, *Emanuel*'s Land, or the Seat of God's Church and People, which formerly was deserted, and despised like a Wilderness, and which the rage and malice of their Enemies had brought to desolation, shall flourish exceedingly. *b* For the Wilderness and solitary Place: or, *for these things*, which were prophesied in the foregoing Destruction, concerning the Ruine of the implacable Enemies of God, and his Church. But that *Hebrew* Letter which is in the end of this *Hebrew* Verb, and is here rendred *for them*, is by all the ancient Translators, and by divers others neglected in their Translations, as if it were only added to the Verb Paragogically, as *Grammarians* speak; and therefore those two words may well be omitted.

2. It shall blossom abundantly, and rejoyce even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon *c*; they *d* shall see the glory of the LORD *e*, and the excellency of our God.

c The Wilderness shall be as pleasant and fruitful as *Lebanon*, and *Carmel*, and *Sharon*; which were eminent parts of the Land of *Canaan*, as hath been oft noted. *d* Who are understood *by the Wilderness*. *e* The glorious discoveries and effects of God's power and goodness to his people.

* Heb. 12. 12.

3. ¶ * Strengthen ye the weak hands, and confirm the feeble knees *f*.

f The Prophets and Ministers of God comfort and encourage God's people, who are now ready to faint with hopes and assurance of that Salvation, which in due time, I will work for them. He mentions *hands* and *knees*, because the Strength and weakness of any Man, eminently appears in those parts.

† Heb. *hasty.*

4. Say to them *that are* of a † fearful heart, Be strong, fear not; behold, your God will come *g* *with* vengeance *h*, *even* God *with* a recompence, he will come and save you.

g Though he seem to be absent, and departed from you, he will come to you, and abide with you. He will shortly come in the flesh. For although this, and the following Promises may be metaphorically taken, concerning the temporal Deliverance of his People from *Babylonian* and other Oppressors: yet they are much more Emphatically, and Literally understood concerning the Redemption of God's People by Jesus, as is sufficiently manifest, both from the Words and Phrases themselves, and from divers places of the *New Testament*, where they are so expounded by Christ and the Apostles. *h* To execute Vengeance upon the Enemies of God, and of his People: Which also was verified in Christ, who was *Set for the fall, as well as for the rising of many in Israel*, Luke 2. 34. and who did accordingly inflict most dreadful Judgments, both temporal and spiritual, upon the unbelieving and apostate *Jews*, who were the great Persecutors of Christ, and of his People.

5. Then * the eyes of the blind shall be opened, and * the ears of the deaf shall be unstopped *i*.

* chap. 29. 18. & 42. 7. Mat. 9. 27, &c. & 11. 5. & 12. 22. & 20. 30. & 21. 14. Joh. 9. 6, 7. * Mat. 11. 5. Mar. 7. 32, &c.

i The most ignorant and stupid Creatures shall be forced to acknowledge the wonderful Works of God. Or rather thus, The poor *Gentiles* who before were blind and deaf, shall now have the Eyes and Ears of their Minds opened to see God's Works, and to hear and receive his Word. And in token hereof many Persons, who are corporally blind and deaf, shall have sight and hearing miraculously conferred upon them: All which being so fully and literally accomplished in Christ, and applyed by Christ to himself; it is a plain Proof, That this Prophecy belongs to the times of the Gospel.

6. Then shall the * lame *man* leap *k* as an hart, and the * tongue of the dumb sing: for in the wilderness shall * waters break out, and streams in the desert *l*.

* Mat. 11. 5. & 15. 30. & 21. 14. Joh. 5. 8, 9. Act. 3. 2, &c. & 8. 7. & 14. 8, &c. * Mat. 9. 32, 33. & 12. 22. & 15. 30. * Joh. 7. 38, 39.

k For joy, or go nimbly and readily. And this Clause also and that which follows are to be understood, both Spiritually, and Literally, as in the former Verse. *l* The most dry and barren Places shall be made moist and fruitful: Which is principally meant of the plentiful Effusion of God's Grace upon such Persons and Nations, as had been wholly destitute of it.

7 And the parched ground shall become a pool, and the thirsty land springs of waters: in the habitation of Dragons where each lay, *shall* be ‖ grass with reeds and rushes *m*.

‖ Or, *a court for reeds*, &c.

m Those dry and parched Deserts, in which Dragons have their Abode, shall yield abundance of Grass, and Reeds, and Rushes, which grow only in moist Grounds, *Job* 8. 11.

8. And an high-way shall be there, and a way *n*, and it shall be called the way of holiness *o*, * the unclean shall not pass over it *p*, ‖ but *it shall be* for those *q*: the way-faring men, though fools, shall not err *therein r*.

* Joel 3. 17. Rev. 21. 27. ‖ Or, *for he* shall be *with them.*

n *The high-way*, and *the way* are not to be taken for two different Ways, but for one and the same Way, even a Causey or Cast-way, which is both raised Ground, as the first *Hebrew* Word signifies, and a VVay; both signifying a convenient, prepared, plain, and common Road, or Path for Travellers, such as the Doctrine of the Gospel is, which is frequently compared to a *Way*, both in the *Old* and *New Testament*, as hath been oft observed. *o* It shall be an holy VVay, trodden by holy Men, and filled with holy Practices, *The People* (walking in it) *shall be all* (*i.e.* a very great number of them, not so few as in the times of the Law) *righteous*, as is declared and prophesied afterward, *Isa.* 60. 21. *p* Either to disturb or defile it. Unclean persons shall, in a good measure, be kept or cast out of my Church, by the strict exercise of good Discipline here, and hereafter not one unclean person shall enter into my Kingdom. *q* But this way shall be appropriated unto those persons above-mentioned; the weak, and blind, and Lame, whom God will heal and save, *ver.* 3, 4, 5, 6. The pronoun Relative is put without an Antecedent, as it is in many other places. But this and the following clause is, and may well be rendred otherwise, *and he* (to wit, God, who is oft designed by this Pronoun, and is easily understood out of the Context) shall be *to* or *with them walking* in *the way* (their Companion and Guide in their VVay, which is a great felicity) *that fools may not err therein.* *r* The VVay shall be so plain and straight, that even the most foolish Travellers (who are described by this Character, that *They know not the way to the City*, Eccles. 10. 15.) cannot easily mistake it.

9. No lion shall be there, nor *any* † ravenous beast shall go up thereon, it shall not be found there *s*, but the redeemed shall walk *there*.

† Heb. *robber of*, or *among beasts.*

s It shall not only be a plain but a safe VVay, free from all annoyance or danger from mischievous Creatures. This is the same Promise for substance, with that *Isa.* 11. 9. *They shall not hurt nor destroy in all my holy Mountain.*

10. And

*chap. 51.11. 10. And the * ransomed of the LORD *t* shall return and come to Zion *u* with songs, and everlasting joy upon their heads; they shall
*Rev. 21.4. obtain joy and gladness, and * sorrow and sighing shall flee away *x*.

t They whom God shall Rescue and Redeem from their corporal Slavery in *Babylon*, and especially from their spiritual Bondage under Sin and Satan. *u* Shall come again to *Zion*, from whence they had been carried away Captive. Or, *shall return*, to wit, to the Lord now mentioned, *and come to Zion*, (*i. e.*) joyn themselves to God's Church and People. *x* VVhich Expressions are too magnificent and emphatical, to be satisfied by the return of the *Jews* from *Babylon* to their own Land, which was accompanied and followed with many Sighs and Sorrows, as appears, both from sacred and other Historians; and therefore must necessarily be understood of Gospel-times, and of the Joy and Happiness purchased by Christ for his people, begun here and continued to all Eternity.

CHAP. XXXVI.

*2 Kin.18.13. 2 Chr. 32.1. 1. NOW * it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2. And the king of Assyria sent Rabshakeh, from Lachish to Jerusalem, unto king Hezekiah, with a great army; and he stood by the conduit of the upper pool in the high-way of the fullers field.

3. Then came forth unto him Eliakim Hilkiahs son, which *was* over the house, and Shebna the ‖ scribe, and Joah Asaphs son the recorder.

‖Or, *secretary.*

4. ¶ And Rabshakeh said unto them, say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

†Heb. *a word of lips.* ‖Or, but *counsel and strength are for the war.* 5. I say, *sayest thou* (but *they are but* † vain words) ‖ *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

*Ezek.29.6,7. 6. Lo, thou trustest in the * staff of this broken reed, on Egypt, whereon if a man lean, it will go into his hand and pierce it; so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places, and whose altars Hezekiah hath taken away, and said to Judah, and to Jerusalem, Ye shall worship before this altar.

‖Or, *hostages.* 8. Now therefore give ‖ pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9. How then wilt thou turn away the face of one captain of the least of my masters servants, and put thy trust on Egypt for chariots and for horsemen?

10. And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11. ¶ Then said Eliakim, and Shebna, and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language, for we understand *it*: and speak not to us in the Jews language, in the ears of the people that *are* on the wall.

12. ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee, to speak these words? *hath* he not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13. Then Rabshakeh stood, and cried with a loud voice in the Jews language, and said, Hear ye the words of the great king, the king of Assyria.

14. Thus saith the king, Let not Hezekiah deceive you, for he shall not be able to deliver you

15. Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, this city shall not be delivered into the hand of the king of Assyria.

16. Hearken not to Hezekiah, for thus saith the king of Assyria, ‖ † Make an agreement with me by a present, and come out to me, and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one of the waters of his own cistern.

‖Or, *seek my favour by a present.* †Heb. *make with me a blessing.*

17. Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18. *Beware* lest Hezekiah perswade you, saying, the LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria.

19. Where *are* the gods of Hamath, and Arphad? where are the gods of Sepharvaim; and have they delivered Samaria out of my hand?

20. Who *are they* amongst all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21. But they held their peace, and answered him not a word, for the kings commandment was, saying, Answer him not.

22. ¶ Then came Eliakim the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* cloaths rent, and told him the words of Rabshakeh.

The History related here, and in the Three following Chapters, is, for the substance of it, and almost wholly, in the same words contained, 2 *Kings chap.* 18. & 19. & 20. It is fitly inserted here, to explain and confirm some of the foregoing Predictions. It may seem to have been first VVritten by this Prophet, and from him to have been taken into the Book of *Kings*, to compleat that History.

CHAP. XXXVII.

1. AND * it came to pas when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth; and went into the house of the LORD. *2 King. 19. 1, &c.

2. And he sent Eliakim who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3. And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of ‖ blasphemy: for the children are come to the † birth, and *there is* not strength to bring forth.

‖Or, *provocation.* †Heb. *breach*, or, *breaking place*, that is, *the mouth of the Womb.*

4. It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *that is* † left. †Heb. *found.*

5. So the servants of king Hezekiah came to Isaiah.

6. ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7. Behold, I will ‖ send a blast upon him, and he shall hear a rumour, and return to his own land, and I will cause him to fall by the sword in his own land.

‖Or, *put a spirit into him.*

8. So Rabshakeh returned, and found the king of Assyria warring against Libnah, for he had heard that he was departed from Lachish.

9. And

9. And he heard ſay concerning Tirhakah king of Ethiopia, He is come forth to make war with thee, and when he heard *it*, he ſent meſſengers to Hezekiah, ſaying,

10. Thus ſhall ye ſpeak to Hezekiah, king of Judah, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the king of Aſſyria.

11. Behold, thou haſt heard what the kings of Aſſyria have done to all lands by deſtroying them utterly, and ſhalt thou be delivered?

12. Have the gods of the nations delivered them which my fathers have deſtroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telaſſar?

13. Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena and Ivah?

14. ¶ And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the LORD.

15. And Hezekiah prayed unto the LORD, ſaying,

16. O LORD of hoſts, God of Iſrael, that dwelleſt *between* the cherubims; thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

17. Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and ſee: and hear all the words of Sennacherib, which hath ſent to reproach the living God.

18. Of a truth, LORD, the kings of Aſſyria have laid waſt all the † nations, and their countreys:

† Heb. *lands.*

† Heb. *given.*

19. And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone, therefore they have deſtroyed them.

20. Now therefore, O LORD our God, ſave us from his hand, that all the kingdoms of the earth may know, that thou *art* the LORD, *even* thou only.

21. ¶ Then Iſaiah the ſon of Amoz ſent unto Hezekiah ſaying, thus ſaith the LORD God of Iſrael, Whereas thou haſt prayed to me againſt Sennacherib king of Aſſyria:

22. This *is* the word which the LORD hath ſpoken concerning him, The virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

23. Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the holy one of Iſrael.

† Heb. *by the hand of thy ſervants.* * Jer. 22. 6, 7. † Heb. *the talneſs of the Cedars thereof.* and *the choice of the fir-trees. thereof.* ‖ Or, *the foreſt* and *his fruitful field.* ‖ Or, *fenced and cloſed.* ‖ Or, *haſt thou not heard* how *I have made it long ago,* and *formed it of ancient times? ſhould I now bring it to be laid waſt, and defenced cities* to be *ruinous heaps.* † Heb. *ſhort of hand.* ‖ Or, *ſitting.*

24. † By thy ſervants haſt thou reproached the LORD, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains, to the ſides * of Lebanon, and I will cut down † the tall cedars thereof, *and* the choice fir-trees thereof; and I will enter into the height of his border, *and* ‖ the foreſt of his Carmel.

25. I have digged and drunk water, and with the ſole of my feet have I dried up all the rivers of the ‖ beſieged places.

26. ‖ Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs, that thou ſhould'ſt be to lay waſt defenced cities *into* ruinous heaps.

27. Therefore their inhabitants *were* † of ſmall power, they were diſmayed and confounded; they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe tops, and *as corn* blaſted before it be grown up.

28. But I know thy ‖ abode, and thy going out, and thy coming in, and thy rage againſt me.

29. Becauſe thy rage againſt me, and thy tumult is come up into mine ears: therefore will I put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

30. And this *ſhall be* a ſign unto thee, Ye ſhall eat *this* year ſuch as groweth of it ſelf: and the ſecond year that which ſpringeth of the ſame, and in the third year ſow ye: and reap, and plant vineyards, and eat the fruit thereof.

31. And † the remnant that is eſcaped of the houſe of Judah, ſhall again take root downward, and bear fruit upward.

† Heb. *the eſcaping of the houſe of* Judah *that remaineth.*

32. For out of Jeruſalem ſhall go forth a remnant, and † they that eſcape out of mount Zion: the * zeal of the LORD of hoſts ſhall do this.

† Heb. *the eſcaping.* * 2 King. 19. 31. Chap. 9. 7.

33. Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34. By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

35. For I will * defend this city to ſave it, for my own ſake, and for my ſervant David's ſake.

* 2 Kin. 20. 6.

36. Then the * angel of the LORD went forth, and ſmote in the camp of the Aſſyrians a hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

* Kin. 19. 35.

37. ¶ So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh.

38. And it came to paſs as he was worſhiping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword, and they eſcaped into the land of † Armenia: and Eſar-haddon, his ſon reigned in his ſtead.

† Heb. *Ararat.*

For the underſtanding of this, and the foregoing Chapter, the Reader is deſired to conſult my Notes upon 2 *Kings* 18. & 19. & part of 20.

CHAP. XXXVIII.

1. IN * thoſe days was Hezekiah ſick unto death, and Iſaiah the prophet the ſon of Amoz came unto him, and ſaid unto him, Thus ſaith the LORD, † Set thine houſe in order, for thou ſhalt die, and not live.

* 2 Kin. 20. 1. 2 Chr. 32. 24.

† Heb. *give charge concerning thy houſe.*

2. Then Hezekiah turned his face toward the wall, and prayed unto the LORD.

3. And ſaid, Remember now O LORD, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight: and Hezekiah wept † ſore.

† Heb. *with great weeping.*

4. ¶ Then came the word of the LORD to Iſaiah, ſaying,

5. Go and ſay to Hezekiah, Thus ſaith the LORD, the God of David thy father, I have heard thy prayers, I have ſeen thy tears: Behold, I will add unto thy days fifteen years.

6. And I will deliver thee, and this city out of the hand of the king of Aſſyria, and I will defend this city.

7. And this *ſhall be* a ſign unto thee from the LORD, that the LORD will do this thing that he hath ſpoken.

8. Behold, I will bring again the ſhadow of the degrees which is gone down in the † ſun-dial

† Heb. *degrees by* or *with the ſun.*

dial of Ahaz ten degrees backward: so the sun returned ten degrees, by which degrees it was gone down.

9. ¶ The writing of Hezekiah *a* king of Judah, when he had been sick, and was recovered of his sickness.

a Who was a good man, and full of the Holy Ghost, and inspired by him to write this, both as a Testimony of his own gratitude to God, and for the instruction of after Ages.

10. I said *b* in the cutting off of my dayes *c*, I shall go to the gates of the † grave *d*; I am deprived of the residue of my years *e*.

† Heb. *Hell.* Mat. 16. 18.

b To and within my self I concluded it. *c* When my days were cut off by the Sentence of God, related here, *ver.* 1. *d* I perceive, That I must die without any hopes of prevention. The Grave is called a Man's *long home*, Eccles. 12. 5. and *The house appointed for all living Men*, Job 30. 23. and Death opens the Gates of this House. We read also of *the gates of Death*, Psal. 9. 13. & 107. 18. *e* Which I might have lived according to the common course of Nature, and of God's dispensations; and which I expected, and hoped to live for the Service of God, and of my Generation.

11. I said, I shall not see the LORD *f*, *even* the LORD in the land of the living *g*; I shall behold man no more with the inhabitants of the world *h*.

f I shall not enjoy him: for *seeing* is put for *enjoying*, as hath been frequently noted. *g* In this World, which is so called, *Psal.* 27. 13. & 116. 9. *Isa.* 53. 8. in his Sanctuary. Which Limitation is prudently added to intimate, That he expected to see God in another place and manner, even in Heaven, Face to Face. *h* I shall have no more Society with Men upon Earth.

12. Mine age is departed *i*, and is removed from me as a shepherds tent *k*: I have cut off *l* like a weaver *m* my life: he *n* will cut me off ‖ with pining sickness *o*, from day even to night wilt thou make an end of me *p*.

‖ Or, *from the thrum.*

i The time of my Life is expired. *k* Which is easily and speedily removed. *l* To wit, by my Sins, provoking God to do it. Or, I do declare, and have concluded, That my Life is or will be suddenly cut off: For Men are oft said in Scripture, to do those things which they only declare and pronounce to be done, as Men are said to *pollute*, and *to remit* and *retain sins*, and the like; when they only declare Men and Things to be polluted, and Sins to be remitted or retained by God. *m* Who cutteth off the Web from the Loom, either when it is finished, or before, according to his pleasure. *n* The Lord, who pronounced this Sentence against him. *o* With a consuming Disease, wasting my Spirits and Life. Some render this Word, *from the thrum*, from those Threds at the end of the Web, which are fastned to the Beam. So the similitude of a Weaver is continued. *p* The Sence is, Either 1. This Sickness will kill me in the space of one day. Or, rather 2. thou dost pursue me night and day with continual pains, and will not desist till thou hast made a full end of me; so that, I expect that every day will be my last day.

13. I reckoned till morning *q*, *that* as a lion; so will he break all my bones, from day even to night wilt thou make an end of me.

q When I was filled with pain, and could not rest all the Night long, even till Morning my Thoughts were working and presaging, That God would instantly break me to pieces, and that every moment would be my last; and the like restless and dismal Thoughts followed me from Morning till Evening. But he mentions only the time before Morning, to aggravate his Misery, that he was so grievously tormented, when others had sweet Rest and Repose.

14. Like a crane *or* a swallow *r*, so did I chatter *s*: I did mourn as a dove *t*; mine eyes fail *with looking* upward *u*: O LORD, I am oppressed *x*, ‖ undertake for me *y*.

‖ Or, *ease me.*

r Or, *a Crane* and a *Swallow*; the conjunction, *and*, being here, as it is *Hab.* 3. 11. and elsewhere, understood, as is manifest from *Jer.* 8. 7. where it is expressed with these very words. *s* My complaint and cry was like to the noise of a Swallow, quick and frequent; and like that of a Crane, loud and frightful. And this very comparison is used of Mourners, not only in Scripture, but in other Authors; concerning which the Learned Reader may consult my Latine Synopsis. *t* Whose mournful Tone is observed, *Isa.* 59. 11. *Ezek.* 9. 16. and elsewhere. *u* Whilst I lift up mine Eyes and Heart to God for relief, but in vain. *x* By my Disease, which like a Serjeant hath seized upon me, and is haling me to the Prison of the Grave. *y* Stop the Execution, and rescue me out of his hands.

15. What shall I say *z*? he hath both spoken unto me, and himself hath done *it a*: I shall go softly *b* all my years in the bitterness of my soul *c*.

z I want words sufficient to express my deep Sense of God's dealings with me. He did foretel it by his Word, and effect it by his Hand. This Clause and Verse is, Either 1. a Continuance of his Complaint hitherto described: God hath passed this Sentence upon me, and hath also put it in Execution, and to Him I must submit my self: Or 2. a Transition or entrance into the Thanksgiving, which is undoubtedly contained in the following Verses. So the Sence is, God hath sent a gracious Message to me by his Prophet, concerning the prolongation of my Life; and he, I doubt not, will make good his Word therein. And this Sence seems the more probable: 1. Because here is mention of his *years* to come, whereas in his sickness he expected not to live to the end of a day. 2. Because the *Chaldee* Paraphrast, and the *Seventy* and *Syriack*, and *Arabick* Interpreters expound it so in their Versions. 3. Because this suits best with the connext and coherence of this Verse, both with the former, and with the following Verse. For as he endeth the foregoing Verse with a Prayer to God for longer Life, so in this Verse he relates God's gracious Answer to his Prayer: And if this Verse be thus understood, the next Verse hath a very convenient Connexion with this; whereas it seems to be very abrupt and incoherent, if the Thanksgiving begin there. *b* I shall walk in the course of my Life; Either 1. humbly, with all humble thankfulness to God for conferring so great a Favour upon so unworthy a Person: Or, 2. easily and peaceably with leisure, not like one affrighted, or running away from his Enemy: Or, 3. by slow and gentle paces, as men commonly spin out their Days by degrees unto a just length, which is not unfitly opposed to his former state and time of Sickness, wherein his *days* were *swifter than a weavers shuttle*, and *than a post*, as *Job* complained upon the same occasion, *Job* 7. 6. & 9. 25. and were cut off like a Weavers Web, as he complained, *v.* 12. *c* Arising from the remembrance of that desperate condition, from which God had delivered me: For great dangers, though past, are oft-times very terrible to those that seriously reflect upon them. But the Words may be rendred, *upon* or *after* (as this particle is rendred, *Isa.* 18. 4.) *the bitterness of my soul*, after the deliverance from this bitter and dangerous Disease. Which may be compared with *ver.* 17. where he saith, *For* or *after peace*, *I had great bitterness*; as here he presageth and assureth himself of the contrary, That he should have Peace after his great bitterness. The *Chaldee* Paraphrast renders the words, *Because of my deliverance from bitterness of Soul*; *bitterness* being put for *deliverance from bitterness*, as *five* is put for *lack of five*, as we render it, *Gen.* 18. 28. and *fat* for *want of fat*, Psal. 109. 24. and *fruits* for *want of fruits*, Lam. 4. 9. And other such like Defects there are in the *Hebrew*, which is a very concise Language.

16. O LORD, by these *things d men* live, and in all these *things is* the life of my spirit *e*: so ‖ wilt thou recover me, and make me to live *f*.

‖ Or, *hast recovered me and made me sorer*, &c.

d By vertue of thy gracious Word or Promise, and powerful Work, by thy Promises, and thy Performances of them, mentioned in the foregoing Verse. This place may be explained by comparing it with *Deut.* 8. 3. *Man doth not live by bread, but by every word that proceedeth out of the mouth of the Lord.* The Sence is, Not I only, but all Men do receive and recover, and hold their Lives by thy Favour, and the Word of thy Power: And therefore it is not strange, That one Word of God hath brought me back from the very jaws of Death. *e* And as it is with other Men, so hath it been with me in a special manner; for *In these above all* other things *is the life of my Spirit* or *Soul*, (*i.e.*) either the comfort (which is sometimes called *Life*) of my Spirit: or rather, That Life which is in my Body, from my Spirit or Soul united to it. *f* Or, *and* or *for thou hast recovered me*, &c. to wit, by these things.

17. Behold, ‖ for peace I had great bitterness *g*, but † thou hast in love to my soul *h*, *delivered it* from the pit of corruption, for thou hast cast all my sins behind thy back *i*.

‖ Or, *on my peace* came *great bitterness.* † Heb. *thou hast loved my soul from the pit.*

g My Health and Prosperity was quickly changed into bitter Sickness and Affliction. Or, as others render it, *My great bitterness* was *unto Peace*, was turned into Prosperity, or

became the occasion of my safety and further advantages: For that drove me to my prayers, and my prayers prevailed with God for a gracious Answer, and the prolonging of my Life. *h* In kindness to me, the soul being oft put for the Man. This is an emphatical Circumstance: for sometimes God prolongs mens dayes in anger, and in order to their greater misery. *i* Thou hast forgiven those sins which brought this evil upon me, and upon that account hast removed the punishment of them; which sheweth that thou didst this in love to me. The phrase is borrowed from the custom of men, who when they would accurately see and observe any thing, set it before their faces, and when they desire and resolve not to look upon any thing, turn their backs upon it, or cast it behind them.

† Heb. *Hell.* * Psal. 115.17.

18. For *k* the † * grave cannot praise thee *e*, death *cannot* celebrate thee: they that go down into the pit cannot hope for thy truth *m*.

k In this and the following verse, he declares God's design in delivering him, that he might praise him in his Church; which if he had died he could not have done. *l* The dead are not capable of glorifying thy Name among men upon Earth: which I desire and determine to do. See the like expressions, *Psal.* 6. 5. & 30. 9. and 88. 10, *&c.* *The Grave* is put for the persons lodged in it by a Metonymy. *m* They cannot expect nor receive the accomplishment of thy promised goodness in the Land of the living.

19. The living, the living, he shall praise thee *n*, as I do this day, the father to the children shall make known thy truth *o*.

n They are especially obliged to it, and they only have this priviledge. *o* They shall not only praise thee whilst they live, but take care to propagate and perpetuate thy Praise and Glory to all succeeding generations.

20. The LORD *was ready* to save me *p*, therefore we will sing my songs to the stringed instruments *r*, all the days of our life, in the house of the LORD.

p Was a present help to me, ready to hear, and succour me upon my prayer in my great extremity. *q* Both I and my People, who are concerned in me, and for me will sing forth those songs of praise which are due especially from me, for God's great mercy to me. *r* According to the custom of those times.

* 2 Kings 20.7.

21. For * Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover *s*.

s This was rather a sign appointed by God, than a natural means of the cure: For if it had a natural faculty to ripen a sore, yet it could never cure such a dangerous and pestilential disease, at least in so little time.

22. Hezekiah also had said *t*, what *is* the sign, that I shall go up *u* to the house of the LORD *x*?

t Or, *For Hezekiah had said*, had asked a sign, which is here added as the reason, why *Isaiah* said what is related in the foregoing *verse*; to wit, in answer to *Hezekiah*'s question. *u* Within three days, as is more fully related, 2 *Kings* 20. 5, 8. *x* For thither he designed in the first place to go, partly that he might pay his vow and thanksgivings to God, and partly that he might ingage the people to praise God with him, and for him.

CHAP. XXXIX.

* 2 King. 20. 12, *&c.*

1. AT * that time Merodach-baladan the son of Baladan king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick and was recovered.

‖ Or, *Spicery.*

2. And Hezekiah was glad of them, and shewed them the house of his ‖ precious things, the silver, and the gold, and the spices, and the precious ointment, and the house of his ‖ † armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

‖ Or, *Jewels.* † Heb. *vessels*, or, *instruments.*

3. ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far countrey unto me, *even* from Babylon.

4. Then said he, What have they seen in thine house? and Hezekiah answered, all that is in my house have they seen, there is nothing among my treasures that I have not shewed them.

5. Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts.

6. Behold, the days come that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon, nothing shall be left, saith the LORD.

7. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8. Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken: he said moreover, For there shall be peace and truth in my dayes.

The History contained in this Chapter is related in the same words, 2 *Kings* 20. 12, *&c.* onely he who here is called *Merodach* is there called *Berodach*, merely by the change of one letter, which is very usual in the *Hebrew* Language, especially in proper names, as *Dimon* is put for *Dibon*, *Isa.* 15. 9. and the same man is called *Nebuchadnetsar*, and *Nebuchadretsar*. This King is called *Merodach* from the Idol so called, *Jer.* 50. 2. and *Baladan* from his Fathers Name. But whether this man was an *Assyrian* or a *Mede* or a *Babylonian* it is not easie to determine, nor worth while to enquire. But this is certain, that about this time there were Wars between the *Assyrians*, and the *Babylonians*, the issue whereof was, that the latter subdued the former.

CHAP. XL.

The Prophet having now foretold the *Babylonish* Captivity, *chap.* 39. 6, 7. doth here arm his people against it by the consideration of their certain deliverance out of it, and their blessed condition after it, as in other things, so especially in the coming of the *Messiah*, and the great and glorious priviledges conferred upon God's Church and People in his dayes.

1. COmfort ye, comfort ye my people *a*, saith your God.

a Ye Prophets and Ministers of the Lord, which now are, or hereafter shall be, deliver this comfortable message from me to my People, that they may not sink under their burdens.

† Heb. *to the heart.* ‖ Or, *appointed time.* * Jer. 16. 18. Lam. 1. 12. Dan. 9. 12.

2. Speak ye † comfortably to Jerusalem, and cry unto her *b*, that her ‖ warfare *c* is accomplished, that her iniquity is pardoned *d*: for she hath received of the LORD's hand * double for all *e* her sins.

b Proclaim it in my name. *c* The time of her servitude, and captivity, and misery. *d* I am reconciled to her; I will not impute sin to her, to punish her any longer for it. *e* Not twice as much as her sins deserved, for she her self confessed the contrary, *Ezra* 9. 13. *Lament.* 3. 22. but abundantly enough to answer God's design in this chastisement, which was to humble and reform them, and to warn others by their example. *Double* is oft put for abundantly, as *Isa.* 61. 7. *Jer.* 16. 18. & 17. 18. God here speaks of himself after the manner of men, and compareth himself to a tender-hearted Father, who when he hath corrected his Child for his misdemeanour relenteth and repenteth of his severity, and casteth his Rod away.

* Mal. 3. 1. Mat. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23.

3. * ¶ The voice *f* of him that crieth in the wilderness *g*, Prepare ye the way *h* of the LORD *i*, make straight *k* in the desert a high way for our God.

f An abrupt and imperfect speech, such as there are many in the *Hebrew* Language. Methinks I hear a voice: Or, a voice shall be heard. *g* Which words declare the place either 1. Where the cry was made: Or, 2. Where the way was to be prepared, as it is expressed in the following clause, which is added to explain this. And such places being commonly path-less, and many wayes incommodious to passengers, it was the more necessary to prepare a way there. But both come to one thing, for the cry was to be in that place which was to be prepared. This place seems to be understood immediately of the deliverance of the *Jews* out of *Babylon*, and of smoothing their passage from thence to *Judea*, which lay through a great Wilderness; but ultimately and principally concerning their Redemption by the *Messiah*, whose coming is ushered in by the Cry of *John* the Baptist, who did both cry and prepare the way in the Wilderness, as we read, *Mat.* 3. 1, *&c.* Where this Text is directly expounded of him. But withal the terms of *Wilderness* and *Desert*, seem to be here chiefly used in a metaphorical sence, to express the desolate and forlorn condition of the Jewish Nation, and especially of the Gentile-world, when Christ came

came to redeem them; for ſo theſe words are frequently uſed in prophetical Writings, as hath been noted in divers places. *h* You to whom this work belongs. He alludes to the cuſtom of Princes who ſend Pioneers before them to prepare the way through which they intend to paſs. The meaning is only this, that God ſhall by his Spirit ſo diſpoſe mens hearts, and by his providence ſo order the Empires and Affairs of the World, as to make way for the accompliſhment of this promiſe. *i For the Lord* as it is expounded in the next clauſe, that the Lord may walk in it: VVhich though it may be underſtood of their coming out of *Babylon*, when God might in ſome ſort be ſaid to march in the head of them, conducting and preſerving them, yet it was much more evidently and eminently fulfilled, when Chriſt who was and is God bleſſed for ever, came into the VVorld in a viſible manner. *k* Either direct in oppoſition to crooked, or even and level in oppoſition to the Mountains and Valleys mentioned in the next verſe.

4. Every Valley ſhall be exalted, and every Mountain and Hill ſhall be brought low: and the crooked ſhall be made ‖ ſtraight, and the rough places ‖ plain *l*.

‖ Or, *a ſtraight place.* ‖ Or, *a plain place.*

l This is only a more particular explication of that which was generally expreſſed, *ver.* 3. The ſence is, All obſtructions ſhall be removed, and the way made in all reſpects convenient and eaſie for the paſſenger.

5. And the glory of the LORD ſhall be revealed *m*, and all flesh *n*, ſhall ſee *it* together; for the mouth of the LORD hath ſpoken *it o*.

m So it was in ſome ſort, when God brought them out of *Babylon*, which was a glorious work of God, but far more properly and eminently, when Chriſt who was the glorious God, was manifeſted in the fleſh, and gave much clearer and fuller diſcoveries of God's glorious wiſdom, and holineſs, and goodneſs, and other divine perfections than ever yet had been imparted to mankind and to the Church. *n* All Nations, both *Jews* and *Gentiles*. *o* Though this may ſeem incredible, yet God is able to accompliſh it.

6. The voice ſaid *p*, Cry. And he ſaid *q*, What ſhall I cry? * All fleſh is graſs, and all the goodlineſs thereof *is* as the flower of the field *r*.

* Job 14. 2. Pſal. 102. 11. & 103. 15. Jam. 1. 10. 1 Pet. 1. 24.

p God ſpeaks unto his Prophets or Miniſters. *q* The Prophet deſires to know God's mind and his meſſage. *r* The Prophet having foretold glorious and wonderful things, which God had declared and determined to do, and ſuſpecting that men would hardly believe them; he confirmeth their faith, and the certainty of the thing in this, and the two next verſes, by repreſenting to their minds the vaſt difference between the nature, and word, and work of men and of God. All that men are or have, yea their higheſt accompliſhments, are but like the graſs or flower of the field, weak and vaniſhing, ſoon nipt and brought to nothing; but God's word is like himſelf, Immutable and Irreſiſtible; and therefore as *the mouth of the Lord*, and not of man, *hath ſpoken* theſe things, as was ſaid *ver.* 5. ſo doubt not but they ſhall be fulfilled.

7. The graſs withereth, the flower fadeth; becauſe * the ſpirit of the LORD *s* bloweth upon it: ſurely the people *t is* graſs.

* Pſal. 147. 18. Hoſ. 13. 15.

s Or, *The breath*, &c. as this word is rendred, *Pſal.* 147. 18. the wind as it frequently ſignifies, which hath this effect upon graſs and flowers, *Pſal.* 103. 16. *Jam.* 1. 11. *t* The ſame which he calleth *Fleſh*, and ſaid they were *Graſs*, *ver.* 6. VVhich that he might prove, in this verſe he firſt declares the frail nature of Graſs and Flowers, and then he applies this to the people: Or, *this People*, the *Jews* no leſs than the *Gentiles*; for here is an Article in the *Hebrew* Text, which is frequently emphatical and reſtrictive.

8. The graſs withereth, the flower fadeth, but the * word of our God ſhall ſtand for ever *u*.

* John 12. 34. 1 Pet. 1. 25.

u VVhatſoever God hath ſaid ſhall infallibly come to paſs.

9. ¶ ‖ O Zion that bringeſt good tidings *x*, get thee up into the high mountain *y*: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift *it* up, be not afraid *z*: ſay unto the cities of Judah *a*, Behold your God *b*.

¶ Or, *O thou that telleſt good tidings to Zion.* ‖ Or, *O thou that telleſt good tidings to Jeruſalem.*

x O *Zion*, to whom the glad tidings of the coming of Chriſt into the VVorld, and of the Salvation of Mankind by him were firſt publiſhed by Chriſt and his Apoſtles, and by whom they were publiſhed to all Nations. But the words are otherwiſe rendred in the margent, and by others, *O thou* (whoſoever thou art, Prophet or Apoſtle) *that bringeſt good tidings to Zion.* So *Sion* is not the deliverer but the receiver of theſe good tidings, as ſhe is in the Parallel place, *Iſa.* 52. 7. But our tranſlation ſeems to agree better with the *Hebrew* Text, in which the particle *unto*, is not here expreſſed, as it is in the latter part of the verſe, by comparing which part with the former, it ſeems moſt probable, that *Zion* or *Jeruſalem* is the Speaker or Publiſher, and *the Cities of Judah* the hearers. *y* That thy voice may be better heard, as appears from the next branch of the verſe. *z* See *Judg.* 9. 7. 1 *Sam.* 26. 13, 14. *z* Leſt thou ſhouldeſt be found a falſe Prophet; for it ſhall certainly be fulfilled. *a* To all my people in the ſeveral places of their abode, whether Cities or Countreys. Only he names *Cities* to intimate, that they alſo, though they ſhould be deſtroyed, yet ſhould afterwards be rebuilt and inhabited again. *b* Take notice of this wonderful VVork, and glorious appearance of your God, who will be viſibly preſent with you, ſo that men may point at him, and ſay, *Behold here he is.*

10. Behold the Lord GOD will come ‖ with ſtrong *hand c*, and his arms ſhall rule for him *d*; behold, * his reward *is* with him *e*, ‖ and his work before him *f*.

‖ Or, *againſt the ſtrong.* * chap. 62. 11. ‖ Or, *recompence for his work.*

c With invincible ſtrength conquering all his Enemies. The word *Hand* or *Arm*, may very well be underſtood out of the following clauſe. *d* He ſhall need no ſuccours, for his own power ſhall be ſufficient to govern his People, and to deſtroy his Adverſaries. *e* He comes furniſhed with recompences as well of Mercy and Bleſſings for his Friends and followers, as of Juſtice and Vengeance for his Enemies. *f* He carrieth on his work or deſign effectually, ſo as none can hinder him: for that is ſaid in Scripture to *be before a man* which is in his Power, as *Gen.* 20. 15. and 24. 51. *&c.* Or *Work* is here put for *the reward of the Work*, as it is, *Iſa.* 49. 4. and 65. 7. and elſewhere. And ſo the ſame thing is repeated in other words, as is very uſual.

11. He ſhall * feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry *them* in his boſome, *and* ſhall gently lead thoſe ‖ that are with young *g*.

* chap. 49. 10. Ezek. 34. 23. Joh. 10. 11. ‖ Or, *that give ſuck.*

g He ſhall perform all the Offices of a tender and faithful Shepherd towards his People, carrying himſelf with great Wiſdom and Condeſcenſion, and Compaſſion to every one of them according to their ſeveral Capacities and Infirmities.

12. ¶ Who hath meaſured the waters in the hollow of his hand *h*? and meted out heaven with the ſpan, and comprehended the duſt of the earth in † a meaſure, and weighed the mountains in ſcales, and the hills in a balance!

† Heb. *a tierce.*

h (*i. e.*) Who can meaſure them? for indicative Verbs in the Hebrew Language are oft taken potentially; who can do this and the following things but God? And this Diſcourſe of God's infinite Power and Wiſdom, is here conveniently added to give them the greater aſſurance, that God was able, as he had declared himſelf willing, to do theſe great and wonderful things which he had promiſed; and that neither men nor falſe Gods were able to hinder him in it. God is here compared to a mighty Giant, ſuppoſed to be ſo big that he can take up, and hold all the waters of the Sea and Rivers of the whole World in one hand, and ſpan the Heavens, and then take up and weigh the whole Earth with the other hand.

13. * Who hath † directed the ſpirit of the LORD, or *being* † his counſellor hath taught him *i*?

* Job 21. 22. & 36. 22, 23. Rom. 11. 34. 1 Cor. 2. 16. † Heb. *weighed.* Prov. 16. 1. † Heb. *man of his counſel.*

i Who did God either need or take to adviſe him in any of his Work, either of Creation or the Government of the World? VVere they not all the effects of his own ſole infinite VViſdom? Therefore though all the Nations of the VVorld contrive and conſpire againſt him, and againſt this VVork of his, as indeed they will do, yet his own counſel ſhall confound all their devices, and carry on his VVork in ſpight of them.

14. With whom took he counſel, and *who* † inſtructed him, and taught him in the path of judgment *k*, and taught him knowledge, and ſhewed to him the way of † underſtanding?

† Heb. *made him underſtand.* † Heb. *underſtandings.*

k How to walk and manage all his Affairs with good Judgment and Diſcretion.

15. Behold, the nations *l*, are as a drop of a bucket *m*, and are counted *n*, as the ſmall duſt of the balance *o*; behold, he taketh up the iſles *p* as a very little thing.

l All the Nations of the VVorld; *m* Compared with all the VVater in the Bucket wherein are innumerable drops:

such are they if compared with God. *n* By him, and in comparison of him. *o* Which accidentally cleaves to the Ballance, but makes no alteration in the weight. *p* Those numerous and vast Countries to which they went from *Judæa* by Sea, which are commonly called *Isles*, as hath been oft observed.

16. And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering *q*.

q And although he is pleased to accept of poor and small Sacrifices from his People, yet if men were to offer a Sacrifice agreeable to his infinite excellency, the whole Forest of *Lebanon* could not afford either a sufficient number of Beasts to be sacrificed: Or, a sufficient quantity of wood to consume the Sacrifice.

* Dan. 4. 35. 17. All nations before him *r are* as * nothing, and they are counted to him *s* less than nothing *t*, and vanity.

r Either in his eyes: Or, being set against him, as this Hebrew word properly and most usually signifies. *s* Either in his Judgment: Or, in comparison of him. *t* Less than a thing of nought or of no account or worth: Or, as others render it, *For nothing*.

* chap. 46. 5. Act. 17. 29. 18. ¶ To whom then will ye * liken God *s*? or what likeness will ye compare unto him.

s This is a proper inference from the foregoing discourse of God's immense and infinite greatness; from whence he taketh occasion to shew both the folly of those that make mean and visible representations of God, as not the *Gentiles* only, but even some of the *Jews* did; and the utter inability of Men or Idols to give any opposition to God in the doing of these great Works. And this discourse of the madness of Idolaters prosecuted both here, and in the following Chapter was designed by God, as a necessary antidote whereby the *Jews* might be preserved from the contagion of Idolatry, to which God saw they now had strong inclinations, and would have many and great temptations when they were in Captivity.

* chap. 41. 7. & 44. 12. Jer. 10. 3. 19. The workman melteth a graven image *t*, and * the goldsmith spreadeth it over with gold *u*, and casteth silver chains *x*.

t He melteth some base Metal into a mould, which giveth it the form of an image, which afterwards is graven or carved to make it more exact and amiable. Thus the Image oweth all its excellency to the Earth for the matter of it, and to the art of man for the form or fashion of it. *u* Beaten out into Leaves or Plates. *x* Either for Ornaments: Or, rather, for use, to fasten it to a Wall or Pillar, lest it should fall down, and be broken in pieces. Which is spoken in way of scorn and derision of such ridiculous deities as needed such supports.

† Heb. *is poor of oblation.* * chap. 41. 7. 20. He that † *is* so impoverished that he hath no oblation *y*, chooseth a tree *that* will not rot; he seeketh unto him a cunning workman *z* to prepare a graven image *that* * shall not be removed *a*.

y That he can hardly procure Mony sufficient to buy the meanest Sacrifice for his God. *z* He is so mad upon his Idols, that he will one way or other find mony to procure the choicest materials, and the help of the best Artist to make his Idol. *a* Which after all this cost and art, cannot stir one step out of its place to give you any help.

21. Have ye not known *b*? have ye not heard? hath it not been told you from the beginning *c*? have ye not understood from the foundations of the earth?

b To wit, God to be the only true God, the Maker and Governour of the World, and all its Inhabitants: how can you be ignorant of so evident a truth? He addresseth his speech to the Idolatrous *Gentiles*. *c* To wit, of the World, as the next clause explains it. Were not these infinite perfections of God manifestly discovered to all mankind by the Creation of the World?

‖ Or, *him that sitteth*, &c. * Job 9. 8. Psal. 104. 2. chap. 44. 24. Jer. 10. 12. 22. ‖ *It is* he that sitteth *d* upon the circle of the earth *e*, and the inhabitants thereof *are* as grasshoppers *f*, that * stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in *g*:

d As a Judge or Governour upon his Throne: *e* Or, *above the Circle*, &c. far above this round Earth, even in the highest Heavens; from whence he looketh down upon the Earth, where men appear to him like Grashoppers. He alludes to one that looks down upon the Earth below him from some very high place. As here we have *the Circle of the Earth*, so elsewhere we read of *the Circle of Heaven*, *Job*. 22. 14. and of *the Circle of the Deep*, or *Sea*, *Prov*. 8. 27. because the form of the Heaven, and Earth, and Sea is circular or round, as is evident both from Sense, and from the Principles of Philosophy. *f* Small and contemptible in his sight. Compare *Numb*. 13. 33. *g* For the benefit of the Earth and of Mankind, that all parts might partake of its comfortable influences. See on *Job* 9. 8. *Psal*. 104. 2.

* Job 12. 21. Psal. 107. 40. 23. That bringeth the * princes to nothing *h*, he maketh the judges of the earth as vanity.

h That can at his pleasure destroy all the great Potentates of the World.

24. Yea, they *i* shall not be planted, yea, they shall not be sown *k*, yea, their stock shall not take root in the earth; and he shall also blow upon them *l*, and they shall wither, and the whirlwind shall take them away as stubble.

i The Princes and Judges last mentioned. *k* They shall take no root, as it follows, for *Planting* and *Sowing* are in order to taking root, and are necessary to it. They shall not continue and flourish, as they have vainly imagined, but shall be rooted up and perish, as is declared in the rest of the verse. *l* Blast them, as a vehement East-wind doth Plants.

25. To whom then will ye liken me *m*, or shall I be equal? saith the holy One.

m He repeateth what he said, *ver*. 18. that he might oblige them to the more serious and frequent consideration of the absurdity of the Idolatry

* Psal. 147. 4. 26. Lift up your eyes on high *n*, and behold who hath created these things *o*, that bringeth out *p* their host by number *q*, he * calleth them all by names *r*, by the greatness of his might, for that he is strong in power *s*, not one faileth *t*.

n To the high and starry Heaven, as appears from the following words. *o* Which you see on high, the Host of Heaven as it follows. *p* That at first brought them out of nothing, and from day to day brings them forth, making them to rise and set in their appointed and fixed times. *q* As a General brings forth his Army into the Field, and there musters them. *r* As a Master calleth all the Members of his Family. *s* Which work is a certain and evident proof of God's infinite power. *t* Either to appear when he calleth them; or to do the work to which he sends them.

27. Why sayest thou *u*, O Jacob, and speakest, O Israel, My way *x* is hid from the LORD, and my judgment *y* is passed over from my God *z*?

u In thy heart, why dost thou give way to such jealousies concerning thy God, of whose infinite Power and Wisdom and Goodness, there are such evident demonstrations given to all mankind, and to thee in a singular manner? *x* The course and condition of my Life. He takes no notice of my Prayers and Tears, and Sufferings for his Name, but suffers my Enemies to abuse me at their pleasure, and doth not attempt to rescue me out of their hands. This complaint is uttered in the name of the People, being prophetically supposed to be in Captivity. *y* Either 1. My Punishment: Or, rather 2. My Cause, as this word is most commonly used. God hath neglected to plead my Cause, and to give Judgment for me against mine Enemies, as he hath formerly done. *z* God hath dismissed it, and left it and me in the hands of mine Enemies, and now our case is so desperate, that God cannot help us: for which reason they compared themselves to dry Bones lying in the Grave, *Ezek*. 37.

* Psal. 147. 5. 28. ¶ Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the creator of the ends of the earth *a* fainteth not, neither is weary *b*? * *there is* no searching of his understanding *c*.

a Of all the Earth and the Inhabitants thereof, from one end to another. He seems to mention the *ends* or utmost bounds, because they must seem to be more out of the reach and care of God's providence, as being most remote from *Jerusalem*, the only place of God's solemn and publick Worship in the World, and being then thought to be uninhabited. The argument is clear and strong: God who made all, even the most desolate and barbarous parts of the Earth, and consequently takes care of them, will not neglect his own Land and People. *b* He is not by age or hard labour become weak and unable to help his People, as men are apt to be. *c* His Counsels by which

which he governeth all the World. And in a most particular manner thine affairs are far above the reach of thy understanding; and therefore thou dost ignorantly and foolishly in passing so rash a censure upon the ways and works of the infinitely Wise God.

29. He giveth power to the faint, and to *them that have* no might he increaseth strength *d*.

d He hath strength enough not only for himself, but for all, even the weakest of his creatures, whom he can easily strengthen to bear all their burdens, and to vanquish all their oppressors.

30. Even the youths *e* shall faint, and be weary, and the young men shall utterly fall.

e The youngest and strongest men, left to themselves or without God's help, or which do not wait upon God; which is easily understood from the opposition in the following verse.

31. But they that wait upon the LORD *f*, shall † renew their strength *g*, they shall mount up with wings as eagles *h*, they shall run and not be weary, *and* they shall walk and not faint *i*.

† Heb. *change.*

f That rely upon him for strength to bear their burdens, and for deliverance from them in due time. *g* Shall grow stronger and stronger in Faith and Patience, and Fortitude, whereby they shall be more than Conquerours over all their Enemies and Adversities. *h* Which flyes most strongly and swiftly and high out of the reach of all danger. *i* They shall be enabled to run or walk in their way as they please, without any wearines.

CHAP. XLI.

1. KEep silence before me *a*, O islands *b*, and let the † people renew *their* strength *c*: let them come near *d*, then let them speak *e*: let us come near together to judgment.

† Heb. *people.*

a Attend diligently to my Plea, and then answer it if you can. *b* O you Inhabitants of Islands, as the next clause explains this. By Islands he here means, as he doth *Chap.* 40.15. and elsewhere, Countries remote from *Judah*, inhabited by the Idolatrous Gentiles, with whom he here debateth his cause. *c* Strengthen themselves to maintain their cause against me, let them unite all their strength together. *d* Unto me, that we may stand together, and plead our cause before any indifferent Judge. *e* I will give them free liberty to say what they can on their own behalf.

2. Who *f* raised up *g* † the righteous man *h* * from the East *i*, called *him* to his foot *k*, * gave the nations before him, and made *him* rule over kings *l*? he gave *them* as the dust *m* to his sword, *and* as driven stubble to his bow.

† Heb. *righteousness.*
* Chap. 46. 11, 12.
* See Gen. 14. 14, &c.

f What man or God? Was it not my alone work? The Idols were so far from assisting me, that they did their uttermost to oppose me in it. *g* Into being and Power, stirring up his Spirit, and strengthning him to the work. *h* Heb. *Righteousness*, which is put for a man of Righteousness, as *Pride* is put for a proud man, *Psal.* 36. 11. and *Deceit* for a deceitful man, *Psal.* 109. 2. For it is evident from the following words that he spake here of a Person: But who this Person is, is much disputed by Interpreters. Some understand it of Christ. And doubtless the Person here spoken of was an eminent Type of Christ, and so in a mystical sence it may belong to him. But the things here said to be done by this Righteous Man, seems to agree much better unto a man of War, than unto the Prince of Peace. And therefore this place is immediately understood either, 1. Of *Abraham*, who was a Person eminently righteous, and came out of *Chaldea*, which sometimes seems to be called the *East*, as *Isa.* 2. 6. *Zech.* 8. 7. who did the things here mentioned; partly in his own person, conquering five Kings and the Nations with them, *Gen.* 14. and following God he knew not whither; and partly by his posterity, whose exploits may well be ascribed to him, not only because he came out of his Loyns, but also and especially, because all their Successes and Victories were given to them for *Abraham*'s sake, and by the vertue of God's promise and Covenant made with *Abraham*, for the giving of *Canaan* to him and to his Seed for ever. And this Interpretation may seem to receive some countenance from *ver.* 5, 6. which agrees well to the practice of the *Canaanites* and Neighbouring Nations; who upon *Israel*'s March towards them were filled with great consternation, and used all possible diligence in seeking both to their Idols, and to men for help against them, as we read in that sacred History. And thus God's argument against Idolatry, is taken from an illustrious Example of God's infinite Power, put forth in saving his people, and destroying their enemies before them, and of the impotency of Idols to hinder him in that work: Or, 2. Of *Cyrus*, who might be called a *Righteous man*: Or, as it is in the *Hebrew*, a man of *Righteousness*, because he was *Raised up in Righteousness*, as it is said of him, *Isa.* 45. 13. and was God's great Instrument to manifest his Righteousness; both his faithfulness, in fulfilling his promise of delivering his people out of *Babylon* after seventy years (*Righteousness* being often put for Faithfulness) and his Justice, in punishing the Enemies and Oppressours of his People, the wicked *Babylonians*; upon which account, the *Medes*, who served under *Cyrus* in his expedition against the *Babylonians*, are called God's *Sanctified Ones*, *Isa.* 13. 3, 17. And all the other expressions, here used, are very applicable to him, and were verified in him. He came *from the East*, from *Persia*, which was directly Eastward, both from *Judea* and from *Babylon*, and which is called *the East* in this very case, *Isa.* 46. 11. He was *raised up* by God in an eminent and extraordinary manner, as is noted both by sacred and profane Historians; and therefore this very word is used, concerning him and his Army, not only here, but elsewhere; as *Isa.* 13. 17. *Jer.* 50. 9. and 51. 1, 11. To him also all the following passages agree, as we shall see. And although this great person and action were yet to come; yet the *Prophet* speaks of them as if they were already past, as the Prophets most frequently do. And as in the clause of the former Chapter he speaks of God's People, as if they were actually in the captivity of *Babylon*, *ver.* 27. so here he speaks of them as if they were actually brought out of *Babylon* by *Cyrus*. And by this instance he pleads his cause against the *Gentiles* and their Idols, because this was an evident proof of God's Almighty Power, and of the vanity and weakness of Idols, which eminently appeared in the destruction of the *Babylonians*, who were a People mad *upon their Idols*, as is said, *Jer.* 50. 38. and yet were destroyed together with their Idols, *Jer.* 51. 47. *i* From a Country Eastward from *Judea*, as *Chaldea* was in part, but *Persia* more directly. *k* To march after him, and under God's Banner against *Babylon*. Thus *Barak*'s Army is said to be *at his feet*, *Judg.* 4. 10. Compare also, *Gen* 30. 30. *l* Subdued Nations and their Kings before him. *m* To be beaten by him as small as dust, as is said *Psal.* 18. 42. Or, to be put to flight as easily as the dust is scattered by the Wind, as the following Clause expounds this.

3. He pursued them *and* passed † safely *n*; *even* by the way *that* he had not gone with his feet *o*.

† Heb. *in peace.*

n Went on in the pursuit with great ease and safety, and success. *o* Which is added as a further evidence of God's wonderful Providence, in incouraging and enabling him to march by unknown paths; which hath oft proved dangerous and destructive to great Armies. This also was verified both in *Abraham* and in *Cyrus*, as is well known.

4. Who hath wrought and done it *p*, * calling *q* the generations from the beginning *r*? I the Lord, the * first, and with the last *s*, I *am* he.

* Chap. 48. 10.
* Chap. 43. 10. & 44. 6. & 48. 12. Rev. 1. 17. & 22. 13.

p Whose work was this but mine? *q* Either, 1. Calling them out of nothing, giving to them breath and being: Or, 2. Calling them to his foot, as he said above, *ver.* 2. disposing and employing them as he sees fit, sending them upon his errands. *r* All Persons and Generations of mankind from the beginning of the World to the end of it. *s* Who was before all things, even from Eternity, and shall be unto Eternity; whereas the Idols, to whom God herein opposeth himself, were but of yesterday, being made by mens hands, and shall, within a little time vanish and be destroyed.

5. The isles *t* saw *it* *u*, and feared *x*, the ends of the earth were afraid, drew near, and came *y*.

t Even remote Countries, as *ver.* 1. *u* Discerned the mighty Work of God in delivering his People, and overthrowing their Enemies, in so wonderful a manner. *x* Lest they should be involved in the same Calamity, as being conscious to themselves, that they also were Enemies to God's People. *y* They gathered themselves together to consult for their common safety, and to maintain the cause of their Idols, whom by this instance they perceived in great jeopardy.

6. * They helped every one his neighbour, and *every one* said to his Brother, † Be of good courage *z*.

* Chap. 40. 19, & 44. 12.
† Heb. *be strong.*

z They encouraged and assisted one another in their Idolatrous practices.

7. So the carpenter *a* encouraged the ‖ goldsmith *b*, *and* he that smootheth with the hammer ‖ him that smote the anvil, ‖ saying, It *is* ready for the soldering *c*: and he fastned it with nails *that* it should not be moved.

‖ Or, *founder.*
‖ Or, *the smiting.*
‖ Or, *saying of the solder, It is good.*

a Who

a Who brought wood to compose the body of the Idol. *b* VVho was to prepare golden plates for covering, and adorning of the Image, which some of them beat out upon the Anvil, and others smoothed or polished, as it follows. *c* That we may put the several parts together, and set it up to be worshipped. *d* To the VVall or Pillar, lest it should fall down, or go, or be carried away from them. See *Isa.* 40. 19, 20.

8. But thou, Israel, *art* my Servant *e*, Jacob whom I have * chosen *f*, the seed of Abraham my * friend *g*.

* Deut. 7. 6. & 10. 15. & 14. 2. Psal. 135. 4. Chap. 43. 1. & 44. 1. * 2 Chr. 20. 7. Jam. 2. 23.

e Thus the *Gentiles* shew themselves to be the servants of their Idols, and own them for their God, but thou art my People, and I am, and will be thy God. *f* Out of the heap of the Idolatrous Nations to be my peculiar People. *g* VVith whom I made a strict league of perpetual friendship; of which see *Gen.* 12. 2, 3. and 15. 1, 8.

9. *Thou* whom I have taken from the ends of the earth *h*, and called thee from the chief men thereof *i*, and said unto thee, Thou *art* my servant, I have chosen thee, and not cast thee away *k*.

h Thou, *Israel*, whom I took to my self, and brought hither in the Loins of thy Father *Abraham* from a remote Country; to wit, *Chaldea*: Or, whom I brought back out of *Babylon* into thine own Land. Which, though yet to come, he may speak of as of a thing past, as the Prophets use to do, as was noted before. But the former interpretation seems to agree better with the foregoing verse. *i* From the midst of many great and noble Persons among whom he lived in *Chaldea*. So this notes God's singular mercy to *Abraham*, and consequently to the *Israelites* descended from him, that he passed by many of *Abraham*'s Betters, and called him into Fellowship with himself. *k* I have chosen thee not for a small moment, but for ever, by making an everlasting Covenant with thee and thy Seed through all Generations. Or the sence is this: As I have chosen thee at first, so I have not since that time cast thee off, as thou hast frequently given me sufficient occasion to do. Or, *and did not refuse thee*, as this word is elsewhere used. So the same thing is repeated in other words, not without some Emphasis; for he intimates that he chose them when he had just cause of refusing them.

10. ¶ Fear thou not, for I *am* with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness *l*.

l VVhich I do, and will manage with Righteousness, whereby I will deliver thee, and destroy thine and mine Enemies, as it follows.

11. Behold, all *they that were* incensed against thee, shall be * ashamed and confounded *m*: they shall be as nothing *n*, and † they that strive with thee shall perish.

* Exod. 23. 22. Chap. 45. 24. & 60. 12. Zech. 12. 3. † Heb. *the men of thy strife.*

m Both because their hopes and designs shall be utterly disappointed, and because the mischief which they contrived against thee shall fall upon themselves. *n* Shall come to nothing, or perish, as the next clause explains it:

12. Thou shalt seek them, and shalt not find them *o*, *even* † them that contended with thee: † they that war against thee shall be as nothing, and as a thing of nought *p*.

† Heb. *the men of thy contention.* † Heb. *the men of thy war.*

o They shall be so totally consumed, that although thou searchest for them, thou shalt not be able to find them any where in the VVorld. *p* Shall be utterly brought to nought. The thing is twice repeated, to shew the certainty and greatness of their destruction.

13. For I the LORD thy God will hold thy right hand *q*, saying unto thee, Fear not, I will help thee.

q Or, *will strengthen*, &c. as this word properly signifieth, will assist and enable thee to vanquish all thine Enemies.

14. Fear not, thou worm *r* Jacob, *and* ye ‖ men of Israel: I will help thee, saith the LORD, and thy redeemer, the holy One of Israel.

‖ Or, *few men.*

r VVho art weak in thy self, and despised and trodden under foot by thy proud and potent Enemies.

15. Behold, I will make thee a new *s* sharp threshing instrument having † teeth *t*: thou shalt thresh the mountains *u*, and beat them small, and shalt make the hills as chaff.

† Heb. *mouths.*

s And therefore sharper and stronger than another which hath been much used. *t* Such as were usual in those times and places: of which, see on *Isa.* 28. 25, 28. *u* The great and lofty Potentates of the VVorld which set themselves against thee, such persons being frequently expressed in Scripture under the notion of *Hills* and *Mountains*.

16. Thou shalt fan them *x*, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the holy One of Israel *y*.

x VVhen thou hast beaten them as small as dust or chaff. *y* For to him, and not to thy self, thou shalt ascribe thy victory over thine Enemies.

17. *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them *z*.

z VVhen my poor people are come to the greatest extremity of danger and misery; then will I appear for their Relief.

I will open * rivers in high places *a*, and fountains in the midst of the Valleys *b*: I will make the * wilderness a pool of water, and the dry land springs of water *c*.

* Chap. 30. 25. & 35. 7. & 44. 3. * Psal. 107. 35.

a Upon the Mountains where by the course of nature there are no Rivers. *b* Or, *in the Valleys*, to wit, in such of them as are not well watered. *c* These people who were like a dry and barren VVilderness, I will abundantly water with my blessing, and make them fruitful and beautiful, as the next verse sheweth: which may be understood, either of the *Jews* who were in a VVilderness condition, till God brought them out of it; Or, of the *Gentiles* converted to the true Religion under the Gospel.

19. * I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oyl-tree: I will set in the desert the firr-tree, *and* the pine, and the box-tree together *d*:

* Chap. 55. 13.

d Trees which are both useful and pleasant to the Eye, and giving a good shadow to the Traveller, which in those hot and parched Countries was very comfortable. Thus much is evident and confessed: But what particular Trees these *Hebrew* words signifie seems to me improper to discourse here, because only the Learned are capable of judging in this case, and they may consult my Latin *Synopsis* upon this, and other places of Scripture where they are mentioned.

20. That they may see *e*, and know, and consider, and understand together, that the hand of the LORD hath done this, and the holy One of Israel hath created it.

e Or, *That* men *may see*: for it is an indefinite expression. The sence is, That all that see this wonderful change may consider it, and may know that is the work of God alone.

21. † Produce your cause *f*, saith the LORD; bring forth your strong *reasons g*, saith the King of Jacob.

† Heb. *cause to come near.*

f The Prophet having pleaded God's cause against the Idolatrous *Gentiles*, whom he challenged to a dispute, *ver.* 1. he now reneweth the Challenge, and gives them liberty and invitation to speak whatsoever they can on the behalf of their Idols. *g* To prove the Divinity of your Idols.

22. * Let them *h* bring *them* forth, and shew us what shall happen *i*: let them shew the former things *k* what they *be*, that we may † consider them *l*, and know *m* the latter end of them *n*; or declare us things for to come *o*.

* Chap. 45. 21. & 46. 10. † Heb. *set our heart* upon them.

h Either the Idols: Or, which is all one, the Idolaters in the name, and by the help of their Idols. *i* All future events; which he divides into two sorts in the following clause, the former and the later, as we shall see. *k* Which is not to be understood of such things as are past, for such things might easily be known by men from History, much more by the Devils who possessed and acted in their Idols, but of such things as should shortly come to pass, which may be better discerned, than those things which are yet at

a great distance. So he propounds the easiest part first. Let us try whether they can foretel those things which are even at the door, and if so, we will try them further. Let them tell us what things shall happen, and in what order, which first, and which last. *t* Heb. *and we will set our heart* to it; we will allow the argument its due weight, and either fairly answer it, or give up our cause against Idols. *u* That we may know, or let us know by their information. *x* The consequence of them, whether the events did answer to their predictions: Or, what things happened next after those former things. *o* To wit, *hereafter*, or after a long time; which limitation may be easily gathered, both from the opposition of this clause to the former, and from the next following clause, where it is so limited and explained.

23. Shew the things that are to come hereafter: that we may know that ye *are* gods: *p* yea, * Jer. 10. 5. * do good, or do evil *q*, that we may be dismayed, and behold *it* together *r*.

p That we may have, if not a certain proof, yet at least a probable argument of your Deity. It may be objected that the Devil hath foretold future events by Idols: but it may be answered that such predictions were but rare, and oftentimes were false, and confuted by the event; and generally were dark and doubtful, as hath been noted; and when they were verified by the event, that was only done by Divine Permission and Revelation, for the tryal or punishment of wicked men, of which we have an instance, *Deut.* 13. 1, 2, 3. and therefore doth no more prove them to be Gods, than the Predictions made known by God unto the Prophets, proved them to be Gods. *q* Protect and bless your Worshippers whom I intend to destroy, and destroy my People whom I design to save, and then you have some colour to assert your Deity. But alas! You can neither do good nor evil. *r* That I and my People may be astonished, and confounded, and forced to acknowledge your Godhead.

* Chap. 44. 9. 1 Cor. 8. 4. ‖ Or, *worse than nothing.* ‖ Or, *worse than of a viper.*

24. Behold, * ye *are* ‖ of nothing *s*, and your work *t* ‖ of nought: an abomination *is he that* chooseth you *u*.

s You lately were nothing, without any Being at all, and now you have nothing at all of Divinity or Vertue in you. *t* Either, 1. Passively, your workmanship, all the cost and art which is laid out upon you. Or, 2. Actively, all that you can do. Your Operations are like your Beings, there is no reality in your Beings, nor efficacy in your Actions. *u* He that chuseth you for his Gods, is most abominable for his folly, as well as his wickedness.

25. I have raised up *x one* y from the north, and he shall come: from the rising of the Sun ‖ Or, *proclaim.* shall he ‖ call upon my name *z*, and he shall come *upon* princes as *upon* mortar *a*, and as the potter treadeth clay.

x You neither foreknow nor can do any thing. But I do now foretel, and will certainly effect a great revolution and change in the World, which you shall not be able to hinder. *y* Which word, though not expressed in the *Hebrew* must necessarily be understood, as being oft designed in the following words by the Pronoun *He*. He understands one People: Or, rather one Person, Prince or General together with his People or Forces, as appears from the latter part of the verse. Some conceive that the Prophet in this place speaks of two several Persons; in the first clause of *Nebuchadnezzar*, who in Scripture is commonly said to come *from the North*, as *Jer.* 1. 13, 15. & 4. 6. and in the next clause of *Cyrus*, who came from the East, *Isa.* 46. 11. and then the words may be thus rendred, one *from the North, and he shall come:* and one *from the rising of the Sun, He shall call*, &c. But it seems more natural and easie to understand the whole context of one and the same Person, even of *Cyrus*, of whom he spake before, *ver.* 2. &c. who might well be said to come, both *from the North*, and *from the East*; *from the North* rather, because he was a *Mede* by his Mother, as he was a *Persian* by his Father; or because a great part of his Army was gathered out of *Media*, which was, and in Scripture is said to be *Northward*, in reference to *Judea*, *Jer.* 50. 9, 41. and 51. 48. and because *Darius* the *Mede* was joyned with him in this expedition: and *from the East*, because *Persia* was directly eastward from *Judea*. And peradventure this work of *calling upon* or *proclaiming God's Name*, is here ascribed to him as he came from the East, rather than as he came from the North, because that work was not done by *Darius* the *Mede*, but by *Cyrus* the *Persian*. *z* Or rather, as others render it, *who shall call upon:* Or rather, *proclaim my name*, which *Cyrus* did in express and emphatical terms, *Ezra* 1. 1, 2. *a* Treading them down, as easily as a man treadeth down mortar.

26. Who hath declared from the beginning *b*, that we may know? and before time *c*, that we may say *d*, *He is* righteous *e*? yea, *there is* none *f* that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words *g*.

b Which of all your Idols did or could foretel such things as this from the beginning of the World unto this day? They never yet did nor can foreknow and foretel any such things, further than I think fit to reveal it to them. *c* Either, in time past: Or, before the things came to pass. *d* That we may be convinced and forced to acknowledge. *e* His Cause now pleaded is just and good: He is a God indeed as he pretends to be, he claims his Divinity by a good title. *f* Heb. *Surely* there is *none* of your Gods that hath done or can do this, and therefore their claim to the Deity is false and foolish. *g* None of your Worshippers ever heard any such thing, either from you or of you: nor indeed doth any man hear your words, because you are dumb and cannot speak.

27. * The first *h shall say* to Zion *i*, Behold, * verse 4. behold them *k*, and I will give to Jerusalem one that bringeth good tydings *l*.

h I who am the first, as I said before, *ver.* 4. and therefore capable of declaring or foretelling things to come from the beginning, which your Idols cannot do, *ver.* 26. *i* Do and will foretel unto my People by my Prophets things to come. *k* I represent things future as if they were present, and to be beheld with your eyes. By *them* he means, either, 1. These things which are to come: Or, 2. These men, either *Cyrus* and his Forces who came to deliver the *Jews* out of *Babylon*: Or, which is the same thing in effect, the *Jews* returning from their captivity in *Babylon*. *l* A Messenger, or Messengers, the singular number being here put for the plural, as it is in many other places, to wit, my Prophets, who shall foretel the good tidings of their deliverance from Captivity.

28. For I beheld *m*, and *there was* no man *n*, even amongst them, and *there was* no counseller *o*, that when I asked of them, could † answer a † Heb. *return.* word *p*.

m Heb. *And I beheld*, I looked about me to see if I could find any of them that could certainly, and of themselves foretel such future events. *n* Nor any, to wit, of the Idols; for the word *Man* is sometimes used by the *Hebrews* of brute creatures, and even of lifeless things, as *Isa.* 34. 15. and 40. 26. and elsewhere. *o* Though these Idols were oft consulted, and by the help of the Devil did sometimes deliver Oracles, yet none of them were able to give any solid and certain advice concerning future things. *p* when I tryed their Divinity by this character, they had nothing to say for themselves.

29. Behold, they *are* all vanity *q*, their works *are* nothing *r*: their molten Images *s are* wind *t*, and confusion *u*.

q This is the conclusion of the whole Dispute, and the just sentence which God passeth upon Idols after a fair tryal; they are vain things, and are falsly called *Gods*. *r* See *ver.* 24. *s* Which he mentions, because their materials were most precious, and more cost and art were commonly bestowed upon them; for after they had been molten, they used to be carved or polished and adorned: but under these he synecdochically comprehends all Images whatsoever. *t* Empty and unsatisfying things, which also like the wind, do quickly pass away and come to nothing. *u* Confused and deformed, and useless things, like that rude heap in the beginning of God's Creation, of which this very word is used, *Gen.* 1. 2.

CHAP. XLII.

1 BEhold *a*, * my servant *b* whom I uphold *c*, mine elect *d in whom* my soul * delighteth *e*: I * have put my spirit upon him *f*, he shall bring forth *g* judgment *h* to the Gentiles *i*. * Mat. 12. 18. * Mat. 3. 17. & 17. 5. Eph. 1. 6. * Chap. 11. 2. John 3. 34.

a The Prophet, having in the former Chapter detected the vanity of Idols by their gross ignorance of future things, and having given one eminent instance of God's certain Foreknowledge of things to come, in the Prediction of the destruction of *Babylon*, and the deliverance of the *Jews* out of it by *Cyrus*; he now addeth another more eminent and remote example of it, and foretelleth the Coming of the *Messiah*, and several great effects or consequences thereof. Which he the rather doth, because this was the Person by whom the Idols were to be utterly abolished, as was foretold, *Isa.* 2. *ver.* 18. compared with *ver.* 2, 3, 4. and as it fell out in the event: This having been observed not only by Christians, but even by the learned Heathens, not without astonishment, That at that time,

time, when Christ came into the World, Idols were generally struck dumb, and the Oracles ceased. *b* The person, of whom he here speaketh, is by some supposed to be *Cyrus*, and by others *Isaiah* himself, and by others the People of the *Jews*. But the most and best Interpreters understand this place of Christ. And although I am sensible, that some learned men have done wrong to the sacred Text, and to the Christian cause, by expounding some places of Christ without sufficient evidence, yet this is one of the many places in this Prophecy, which cannot without manifest violence be applied to any other; which is so evident, that not only the Generality of Christians, but divers of the most learned *Jews* understand it of the *Messiah*, and of him alone; and pass a severe censure upon their Brethren, that expound it of any other person, and affirm that they are smitten with blindness in this matter. Moreover this place is expressly interpreted of Christ, *Matth.* 12. 18. *&c.* And to him, and to him onely all the particulars here following do truly and evidently belong, as we shall see. *c* VVhom I will assist and enable to do and suffer all those things which belong to his Office to do. *d* Chosen by me to this great work of Mediation and Redemption, to which he is said to be *sealed* and *sent*, *John* 6. 27, 29. and *predestinated*, 1 *Pet.* 1. 20. and *chosen of God*, 1 *Pet.* 2. 4. *e* Or, as this same word is oft rendred, *is well pleased*, both for himself and for all his People, being fully satisfied with that Sacrifice, which he shall offer up to me. *f* I have furnished him with that abundance and eminency of Gifts and Graces, which are necessary for the discharge of his high and hard imployment. *g* Shall publish or *shew*, as this word is translated, *Matth.* 12. 18. shall bring to light what before was hid in his breast, or in his Fathers bosome. *h* This word is very ambiguous, and elsewhere is put for punishment, which cannot be meant here, because the whole Context speaks of his Mercy and Sweetness, and not of his severity: but here it is clearly put for God's *Law*, as this very VVord is expounded here below, *ver.* 4. and as it is frequently used in the Holy Scriptures, as *Psal.* 119. and elsewhere: which also best agrees with the *bringing forth* or *publishing* of it here mentioned, publication being necessarily required and constantly used about Laws. And this Interpretation is confirmed by the following words, *to the Gentiles*. For the great things which Christ published unto all the VVorld, both *Jews* and *Gentiles*, was nothing else but the Law, and VVill, and Counsel of God concerning man's Salvation, and the way and means of obtaining it. *i* Not onely to the *Jews*, to whom the Knowledge of God's Laws had been hitherto appropriated, but to the Heathen Nations of the VVorld.

2. He shall not cry *k*, nor lift up *l*: nor cause his voice to be heard in the street *m*.

k Either, 1. In a way of contention, as *Anger* is oft accompanied with *clamour*, *Eph.* 4. 31. Or, In a way of ostentation. It seems to be meant both ways, by comparing this place with *Matth.* 12. 16, 17, 20. He shall neither erect nor manage his Kingdom with violence, or outward pomp and State, as worldly Princes do, but with Meekness and Humility. *l* His voice, which is easily understood out of the following clause, and from many other Scriptures, where that word is added to this Verb, to compleat the Phrase. *m* As contentious and vain glorious persons frequently do.

3. A bruised reed shall he not break *n*: and the ‖ smoaking flax shall he not † quench *o*: * he shall bring forth judgment unto truth *p*.

‖ Or, *dimly burning.*
† Heb. *quench it.*
* Psal. 94. 15.

n He shall not break it to pieces, but rather will strengthen and bind it up. It is a common Figure, whereby more is understood than was expressed, and one contrary is left to be gathered from another, of which many instances have been given in former Texts. The sence is plainly this, Christ will not deal roughly and rigorously with those that come to him, but he will use all Gentleness and Kindness to them, passing by their greatest sins, bearing with their present infirmities, cherishing and incouraging the smallest beginnings of Grace, comforting and healing wounded Consciences, and the like. *o* The same thing is repeated in other words, to give us the greater assurance of the truth of it. That VViek of a Candle (called *Flax* metonymically, because it is made of Flax) which is almost extinct, and doth onely smoak and not flame, he will not utterly quench, but will revive and kindle it again. *p* *Judgment* may be here taken, either, 1. For the Law or VVill of God, or the Doctrine of the Gospel, which he will *bring forth*, (*i. e.*) publish, which he will do *unto*, or *in*, or *with*, or *according to* (for this Preposition is used all those ways) *truth*, (*i. e.*) truly and faithfully, not concealing nor corrupting it, as false Teachers commonly do. So this is a Character, like that which is given to Christ, *Mat.* 22. 16 *Thou art true, and teachest the way of God in truth*: And thus this Phrase of *bringing forth Judgment*, is taken here, as it is *ver.* 1. Or, 2. for the cause which is debated, or for the sentence which is given in the cause, as this word is most frequently used, which he will *bring forth*, (*i. e.*) bring to light, or discover or publish; and this he will do according to truth and equity, and not unjustly and partially, as corrupt Judges use to give sentence against the poor and meek. In this sence this very Phrase of *bringing forth Judgment*, is taken *Psal.* 37. 6. And this sence seems to be favoured, both by the consideration of the quality of the Persons, to whom this judgment is here implied to be brought forth, who are called *bruised Reeds*, and *smoaking Flax*, whereby they are supposed to be Persons discouraged, and oppressed, and in a contest with themselves, or with their spiritual Adversaries about the state of their Souls; as also by comparing this place with *Matth.* 12 20. where these very words are quoted, and thus rendred, *Till he send forth Judgment unto Victory*, (*i. e.*) till Judgment or Sentence be given for him, in which case a man is said to be victorious in Judgment. If it be said for the former Interpretation, that it seems most reasonable to understand *Judgment* here as it is understood, *ver.* 1. and 4. and *bringing forth Judgment* here, as it is taken, *ver.* 1. It may be truly and fairly answered, that it is a very common thing in Scripture, for the same words or phrases to be used in several sences, not only in two neighbouring verses, but sometimes also in the very same verse, whereof I have formerly given divers instances.

4. He shall not fail, nor be † discouraged *q*, till he have set judgment in the earth *r*: and the isles *s* shall wait for his Law *t*.

† Heb. *broken.*

q Though he be thus meek, and gentle, yet he is also courageous, and resolute, against all the great, and many difficulties, and conflicts, to which he will be exposed, and will not give over till he have finished his work: Or, as others render the words, *He shall not be darkned*: (This Glorious Light shall not be eclipsed or obscured: Or, *He shall shine forth brightly* and gloriously, as the Seventy render this word) *nor broken*, by all the attempts and vigorous indeavours of his Enemies who design it. *r* Till he hath published and established his Law or Doctrine (as this *Judgment* is expounded in the next clause) among the Nations of the Earth. And this word, *till*, respects onely the time past, but not the time to come, as if he would then *fail*, or be *discouraged*, when once he had *set Judgment in the Earth*; which is contrary to reason, and to other evident Scriptures. And so this word is used, *Gen.* 28. 15. *Psal.* 71. 18. *Matt.* 1. 25. *s* The Countries remote from *Judea*, to which God's Law was now confined, as this word is oft used. *t* Shall gladly receive his Doctrine and Commands from time to time.

5. ¶ Thus saith God the LORD, * he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it, he that giveth breath unto the People upon it, and spirit to them that walk therein *u*:

* Chap. 44. 24. Zech. 12. 1.

u This large Description of God's infinite power, is here seasonably added, to give them assurance of the certain accomplishment of these great and wonderful promises, which otherwise would seem incredible.

6. I the LORD have called thee in righteousness *x*, and will hold thine hand *y*, and will keep thee *z*, and give thee for * a covenant *a* of the people *b*, for * a light of the Gentiles *c*;

* Chap. 49. 8.
* Chap. 49. 6. Luk. 2. 32. Act. 13. 47.

x To declare my Righteousness, as is said, *Rom.* 3. 26. or my faithfulness, which is frequently called *Righteousness* in Scripture, according to my Promise long since made, and oft renewed. As the former verse asserted God's Power, so this Clause declares his will and firm purpose and obligation, to effect this work, and both together evince the certainty and necessity of it. *y* VVill give thee Counsel and Strength for thine high and hard VVork. *z* Thou shalt not fail in, nor be hindred by thine Enemies from the accomplishment of thy VVork. *a* To be the Angel of the Covenant, as Christ is called, *Mal.* 3. 1. or the Mediatour in and by whom my Covenant of Grace is made, and confirmed with mankind. *b* Either of my People, the *Jews*: Or, Indefinitely or universally, of all People, not only *Jews* but *Gentiles* also, as it follows. *c* To enlighten them with true and saving Knowledge, and to direct them in the right way to true happiness from which they had miserably wandred. He alludes to God's fiery Pillar, which inlightned and directed the *Israelites* in the Wilderness.

7. To open the blind eyes *d*, to bring out the prisoners *e* from the prison, *and* them that sit in * darkness out of the prison-house.

* Chap. 35. 5. & 61. 1. Luk. 4. 18. Heb. 2. 14, 15.

d The eyes of their minds blinded with long ignorance, and deep prejudice and inveterate error, and by the Power and

and Policy of the God of this World, 2 *Cor.* 4. 4. which nothing but the Almighty Power of God could cure. *e* Sinners *who are taken Captive by the Devil at his will*, as we read, 2 *Tim.* 2. 25. and as daily experience sheweth, and who are enslaved and chained by their own lusts, and made Free-men only by Christ, *Joh.* 8. 32. 36. Compare this portion of Scripture with *Isa.* 61. 1. and both with *Luke* 4. 17, 18, 19. 20, 21. where it is said to be fulfilled in and by Christ.

8. I *am* the LORD *f*, that *is* my name *g*, and my * glory will I not give to another, neither my praise to graven images *h*.

* chap. 48. 11.

f Heb. *Jehovah*: who have all Being in and of my self, and give being to all my Creatures, and to all my promises, as this name signifies, the everlasting and unchangeable, and omnipotent God, who therefore both can, and will fulfill all my promises, and plead the cause, and set up the Kingdom of my Son in spight of all opposition, and destroy all those Idols which are set up against him and me. *g* Which I must own and justifie to the World. He seems to allude to *Exod.* 3. 14, 15, & 6. 3. *h* I will not any longer suffer that Honour and Worship, which is peculiar to me, to be given to Idols as it hath been, but I will by Christ and the Gospel, abolish Idolatry in the World.

9. Behold, the former things are come to pass, and * new things do I declare *i*: before they spring forth I tell you of them *k*.

* chap. 43. 9, 10. & 44. 7, 8. & 46. 9, 10.

i As all things, which I have formerly promised or foretold, have exactly come to pass in their proper seasons, and not one of them failed, as was noted *Josh.* 23. 14. So you have great reason to believe, that what I now promise, though it be new and strange to you, shall infallibly be accomplished. *k* That when they come to pass, you may know that I am God, and that this is my Work. Compare *John* 13. 19.

* Psal. 33. 3.

10. * Sing unto the LORD a new song *l*, *and* his praise from the end of the earth *m*: ye that go down to the sea, and † all that is therein; the isles and the inhabitants thereof *n*.

† Heb. *the fulness thereof.*

l Upon this new and great occasion, the calling and salvation of the World by Christ. *m* All Nations from one end of the Earth to another, who shall be sharers in this Mercy. *n* You that go by Sea carry these glad tidings from *Judea*, where Christ was born, and lived, and died, and published the Gospel, unto the remotest parts of the Earth, that they may joyn with you in singing forth God's praises for his marvellous kindness and grace to them.

11. Let the wilderness *o* and the cities thereof lift up *their voice*, the villages that Kedar *p* doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains *q*.

o Those parts of the World which are now like a Wilderness; not literally, for he speaks of their *Cities* in the next clause, but spiritually desolate and forsaken of God, dry and destitute of the waters of God's grace, and barren of all good fruits. *p* The *Arabians*, which were an Heathenish and Barbarous People, and well known to the *Jews*, and are synecdochically put for all Nations in the same circumstances. *q* Having mentioned *Cities* and *Villages*, he now adds those who dwell upon *Rocks* and *Mountains*, which are commonly more savage and ignorant than others, and therefore harder to be taught and reformed.

12. Let them give glory unto the LORD, and declare his praise in the islands *r*.

r In the remotest parts of the World, as well as in *Arabia*, which was near to them.

13. The LORD shall go forth *s* as a mighty man, he shall stir up jealousie *t* like a man of war: he shall cry, yea, roar *u*; he shall ‖ prevail against his enemies.

‖ Or, *behave himself mightily.*

s To wit, to war, or battle, as this Phrase is used, *Numb.* 1. 3, 18. 2 *Sam.* 11. 1. *t* He shall stir up himself, and his strength, and anger against the obstinate and implacable Enemies of his Son and Gospel. *u* As a Lyon doth upon his prey, and as Souldiers do when they begin the Battle.

14. I have long time held my peace *x*, I have been still *and* refrained my self, *now* will I cry like a travailing woman *y*, I will destroy and † devour at once *z*.

† Heb. *swallow* or, *sup up.*

x I have for many ages suffered the Devil and his Servants, Tyrants, and Idolaters and Persecutors to prevail in the world, to afflict my people, and to hinder the entertainment of my Doctrine and Worship in the World. *y* Now I will bring forth and accomplish that glorious work which I have long conceived in my mind. *z* I will suddenly and utterly destroy the incorrigible Enemies of my Truth, and of my Sons Kingdom. He alludes to those wild Beasts which open their mouths wide, and devour all their prey at one morsel or at one time.

15. I will make wast mountains and hills *a*, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools *b*.

a Not dry and barren ones, for these were wast already, but such as are cloathed with Grass and Herbs, as the following words imply. Which is to be understood metaphorically, of God's destroying his most lofty and flourishing Enemies, who are oft compared in Scripture unto *Mountains* and *Hills*. *b* I will remove all impediments out of the way: which is expressed in the Prophetical dialect, by *drying up Euphrates, that the way of the Kings of the East might be prepared*, *Revel.* 16. 12. He seems to allude to that which God did in drying up first the Red Sea, and then *Jordan*, to give his people passage into *Canaan*. And this exposition is confirmed by the following verse.

16. And I will bring the blind *c* by a way *that* they know not *d*, I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things † straight *e*. These things will I do unto them, and not forsake them *f*.

† Heb. *unto straightness.*

c The *Gentiles* who were blind and were called so above ver. 7. and in many other places of Scripture, and were so accounted by the *Jews*. *d* By the way of truth, which hitherto hath been hidden from them, until by my Word and Spirit I revealed it to them. *e* I will take away all hinderances, and give them all advantages and conveniences for their Journey. I will direct them in the right way. I will enlighten their dark minds, and rectifie their perverse wills and affections. *f* Until I have brought them with safety and comfort to the end of their journey.

17. ¶ They shall be * turned back, they shall be greatly ashamed that trust in graven images *g*, that say to the molten images, Ye *are* our gods.

* Psal. 97. 7. chap. 1. 29. & 44. 11. & 45. 16.

g This may be understood either 1. Of the Converted *Gentiles*; who shall be *turned back* from their former sinful course, and shall sincerely grieve, and be ashamed *that* they *did trust*, &c. as the word may be rendred; that they should ever be guilty of such wickedness and madness to Worship and Trust in Idols: Or, rather 2. Of those *Gentiles* who, when their Brethren embraced the true God and Christ, persisted obstinately in their Idolatrous courses, who shall be confounded and destroyed: For this phrase of *being turned back* is generally used in Scripture in a bad sence; or of them who are overthrown, or put to flight in battel, as *Psal.* 9. 3. & 35. 4. & 70. 2, 3, &c. And the like Imay say of *being ashamed*, or *confounded*, or *put to shame*, especially where this Phrase is joyned with the other, as it is in the two places of the *Psalms* last quoted.

18. Hear ye deaf, and look ye blind, that ye may see *h*.

h O you, whosoever you are, whether *Jews* or *Gentiles*, which shall resist this clear light, and obstinately continue in your former Errours, attend diligently to my words, and consider these mighty works of God.

19. * Who *is* blind but my servant *i*? or deaf as my messenger *k* that I sent? who *is* blind as *he that is* perfect *l*, and blind as the LORD's servant *m*.

* chap. 43. 8.

i But no People under Heaven are so blind as the *Jews* who call themselves my Servants and People, who will not receive their *Messiah*, though he be recommended to them, with such evident and illustrious Signs, and Miraculous works, as force belief from the most unbelieving and obstinate *Gentiles*. *k* My Messengers, the singular number being put for the plural, as it is commonly in Scripture. *l* The Priests and other Teachers whom I appointed to instruct my People in the right way. *m* As the most eminent Teachers and Rulers of the *Jews*, whom he calleth *Perfect*, either because it was their duty to know and teach the way, and truth of God perfectly; or rather Sarcastically, because they pretended to great perfection, and proudly called themselves *Rabbies* and *Masters*, as our Saviour observed, and despised the People as *cursed* and *not knowing the Law*, *Joh.* 7. 49. and derided Christ, for calling them *blind*, *Joh.* 9. 40. *m* Which Title as it was given to the *Jewish* people in the first clause of the verse; So here it seems to be given to the Priests, because they were called and obliged to be the Lord's Servants, in a special and eminent manner.

* Rom. 2. 22. 20. Seeing many things, * but thou obſerveſt not: opening the ears, but he heareth not *n*.

n Thou doſt not ſeriouſly and impartially conſider the plain word, and the wonderful Works of God, of which thine ears and eyes have been Witneſſes, which are abundantly ſufficient for the conviction of any conſidering man.

* Chap. 59. 16. 21. The LORD is well-pleaſed *o* * for his righteouſneſs ſake *p*, he will magnifie the law, and make || it honourable *q*.

|| Or, *him.*

o To wit, with you: Or, as this word is moſt commonly uſed, *hath a good will*, to you or to *this People*: which may be underſtood out of the following verſe, as is very uſual in Sacred Scripture. The meaning ſeems to be this; Although thou art a wicked people that rebelleſt againſt the cleareſt light, and therefore God might juſtly deſtroy thee ſuddenly, yet he is very unwilling to do it, and will patiently wait for thy repentance that he may be gracious unto thee. *p* Not for thy ſake, for thou deſerveſt no ſuch thing from him, but for the glory of his own faithfulneſs, in fulfilling that Promiſe and Covenant, which he made with thy pious Progenitors for themſelves, and for their Seed. *q* He will maintain the honour of his Law, and therefore is not forward to deſtroy you, who profeſs God's Law, and the true Religion, leſt his Law ſhould upon that occaſion be expoſed to contempt.

|| Or, *in ſnaring all the young men of them.* † Heb. *a treading.* 22. But this *is* a people robbed and ſpoiled *r*, || they *are* all of them ſnared in holes, and they are hid in priſon-houſes *s*: they are for a prey, and none delivereth; for a † ſpoyl, and none ſaith, Reſtore *t*.

r But notwithſtanding this great reſpect which God hath to his Law, and to his people for the ſake of his Law, it is apparent that God hath ſeverely ſcourged you for your ſins: and therefore take heed that you do not provoke him by your obſtinate infidelity, leſt he caſt you off for ever. *s* They are, or have been taken in ſnares made by their own hands, and by God's juſt Judgment delivered into the hands of their Enemies, and by them caſt into Pits or Dungeons and Priſons. *t* None afford them either pity or help in their extremities.

† Heb. *for the after-time.* 23. Who among you will give ear to this? *who* will hearken and hear † for the time to come *u*?

u O that you would learn from your former and dear-bought experiences to be wiſer for the future, and not to provoke God to your own total and final ruine.

24. Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the LORD *x*: he againſt whom we have ſinned? for they would not walk in his wayes, neither were they obedient unto his law.

x Do not flatter your ſelves with a conceit of impunity, becauſe you are a people whom God hath favoured and endowed with many, and great Privileges, which the *Jews* were very prone to do, as we ſee, *Jer.* 7. 4, &c. and elſewhere; for as God hath puniſhed you formerly, doubt not, but if you continue to ſin, he will proceed in puniſhing you more and more for your ſins.

25. Therefore he hath poured upon him the fury of his anger, and the ſtrength of battel *y*: and it hath ſet him on fire round about, yet he knew not *z*; and it burned him, yet he laid *it* not to heart.

y Moſt grievous Judgments. *z* They were ſecure and ſtupid under God's Judgments, neither fearing them when threatned, nor truly ſenſible of God's hand in them, and of the cauſes of God's diſpleaſure againſt them, and of the means of cure.

CHAP. XLIII.

1. BUT now thus ſaith the LORD *a* that created thee *b*, O Jacob, and he that formed thee, O Iſrael, Fear not: for I have redeemed thee *c*, I have called *thee* by thy name *d*, thou *art* mine.

a But notwithſtanding thy groſs inſenſibleneſs under former Judgments, for which I might juſtly ſend far heavier ones upon thee, yet I will deal mercifully with thee. *b* That made thee his people, and that in ſo miraculous a manner, as if he had created thee a ſecond time out of nothing; and therefore he will be gracious to his own workmanſhip. *c* From the *Egyptians*, and divers other Enemies; and therefore I will redeem thee again. *d* By the name of *God's people*, which was as proper and peculiar to them, as the name of *Iſrael*.

2. When thou * paſſeſt through the waters, *I will be* with thee: and through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee *e*. * Pſal. 66. 12.

e Though I will chaſtiſe thee for thy ſins, yet I will not ſuffer thine Enemies utterly to deſtroy thee, Compare *Jer.* 30. 11.

3. For I *am* the LORD thy God, the holy One of Iſrael, thy ſaviour: I gave Egypt *for* thy ranſom *f*, Ethiopia and Seba *g* for thee.

f This was fulfilled either 1. When God ſmote the *Egyptians*, both firſt-born and others in *Egypt*; and drowned *Pharaoh*, and his Hoſt in the Red Sea, for the ſafety and benefit of his people: Or, 2. When the King of *Aſſyria*, either *Sennacherib*, as many think, or rather *Eſar-haddon*, who deſigned to revenge his Fathers diſgrace, and loſs before *Jeruſalem*, upon the *Jews*, but was diverted and directed by God to employ his Forces againſt *Egypt*, and *Ethiopia*, and *Seba*, as it follows. See the Notes upon *Iſa.* 20. 1, &c. *g* The *Sabæans* who were confederate with the *Ethiopians* or *Cuſhites*.

4. Since thou was precious in my ſight, thou haſt been honourable, and I have loved thee *h*; therefore will I give men for thee *i*, and people for thy || † life. || Or, *perſon.* † Heb. *ſoul.*

h So the Sence is, From that time that I choſe thee for my precious and peculiar treaſure and people, I have had a great eſteem and affection for thee. But the words may well be, and by ſome are rendred thus, *ſince that* (or, *For that*: or, Becauſe) *Thou waſt precious in my ſight, thou waſt honourable*, (the ſame thing repeated in other words,) *and I love thee*. *i* As I did give up the *Egyptians*, and ſo I am ready to give up others to ſave thee, as occaſion requires.

5. * Fear not, for *I am* with thee; I will bring thy ſeed from the eaſt, and gather thee from the weſt *k*. * Chap. 44. 1, 2. Jer. 30. 10. & 46. 27.

k Although the *Jews* ſhall for their ſins be carried captives out of their own Land Northward and Eaſtward into *Babylon*, and the adjacent Countries, and others of them ſhall flee Southward and Weſtward, and ſhall there pine away in their iniquities, as I threatned; yet their poſterity I will bring back into *Canaan*, from all the places where they are diſperſed.

6. I will ſay to the north, Give up *l*; and to the ſouth, keep not back; bring my ſons *m* from far, and my daughters from the ends of the earth.

l Thou who haſt ſo long had and held my people in bondage, reſign them to me, and permit them to return to their own Land. He ſpeaks either to the Countries themſelves by a *Proſopopœia*: Or, to the Inhabitants of them. *m* Do not only permit but aſſiſt and further their return.

7. *Even* every one *that is* called by my name *n*: for * I have created him for my glory *o*, I have formed him, yea, I have made him *p*. * Pſal. 100. 3. Chap. 29. 23. Joh. 3. 4, 5. 2 Cor. 5. 17. Eph. 2. 10.

n *They are called by my Name.* I own them for my People and Children; and therefore what kindneſs or cruelty you exerciſe to them, I take it as done to my ſelf. So it is an argument to move thoſe people to let their Captives go: Or, it is an argument to confirm the faith of God's people, that God would deliver them, becauſe they are his own. *o* And therefore I will glorifie my power and goodneſs, and faithfulneſs in delivering them. *p* I have not only *created* them out of nothing, as I did all other people, but I have alſo *formed* and *made* them my peculiar people.

8. ¶ Bring forth the blind people that have eyes, and the deaf that have ears *q*. * Chap. 42. 19. Ezek. 12. 2.

q The ſence is either 1. Bring out of Captivity my people who were blind and deaf, but now have their eyes and ears opened by my grace. So this verſe relates to the foregoing paſſages: Or rather, 2. O ye Idolatrous *Gentiles*, produce or bring forth your falſe Gods, which have eyes but ſee not, and ears but hear not, as is ſaid, *Pſal.* 115. 5, 6. So this verſe belongs to the following context, in which God reneweth his conteſt with Idols; which in this verſe

verſe he calleth *blind*, and in the next verſe proveth them ſo to be.

9. Let all the Nations be gathered together, and let the people be aſſembled *r*: * who among them can declare this *s*, and ſhew us former things *t*? let them bring forth their witneſſes *u*, that they may be juſtified *x*; or let them hear and ſay, *It is* truth *y*.

* Chap. 41. 21, 22.

r To plead the cauſe of their Idols with me. *s* This wonderful Work of mine in bringing my People out of Captivity, which I have already foretold, and ſhall further declare; and that ſo exactly, that I ſhall name the perſon by whom this work ſhall be begun, even *Cyrus* who is yet unborn, and ſhall be ſo for above 200 years; let any of your Heathen Gods do the like. *t* Not things already paſt, but ſuch things as ſhall happen long before the return from the Captivity, which yet your blind Idols cannot foreſee. See on *Iſa.* 41. 22. *u* Who can teſtifie the truth and certainty of any ſuch Predictions of theirs *x* That they may be owned for true Gods, which in that caſe I allow them to expect. But of this Argument ſee on *Iſa.* 41. 22, 23. *y* Or if they can produce no evidence of any ſuch thing, as I am well aſſured that they cannot, let them be ſilent, and hear me and my witneſſes, as it follows in the next verſe; and let them confeſs, that what I ſay is truth, that I only am the true God, and that they are but vanity and falſhood.

10. Ye *are* my witneſſes *z*, ſaith the LORD, and my ſervant whom I have choſen *a*: that ye may know and believe me, and underſtand that I *am* he *b*: * before me there was ‖ no God formed, neither ſhall there be after me *c*.

* Chap. 41. 4. & 44. 8. ‖ Or, *nothing* [illegible] *God.*

z They can produce no VVitneſſes for themſelves, but you my people are able to witneſs for me, that I have given you many plain demonſtrations of my certain foreknowledge of future events, by my predictions and promiſes delivered to you from time to time. *a* Either, 1. *Iſaiah*, and other Prophets, the ſingular VVord being put collectively: Or, 2. *Cyrus*, who is an eminent inſtance and proof of Gods foreknowledge: Or 3. the *Meſſiah*, as not only Chriſtians, but even the *Chaldee* Paraphraſt underſtands it; who is called by this very Title, *Iſa.* 42. 1. who alſo is the moſt eminent witneſs in this cauſe; and that both paſſively, as he and the time and place, and other circumſtances of his birth, and life, and death were particularly foretold by God in Scripture; and actively, as many future things were foretold by Chriſt, of which we have many examples in the New Teſtament. *b* He of whom the preſent diſpute is, or *he whom* I have affirmed my ſelf to be. That I only am the true God whom we are now ſeeking in this debate. *c* The Gods of the Heathens neither had a Being before me, nor ſhall continue after me. VVherein more is underſtood than is expreſſed, That whereas the Lord is God from everlaſting to everlaſting, theſe falſe pretenders to the Deity, are but of yeſterday, and ſhall ſhortly be aboliſhed. And withal he calleth them *Formed Gods*, in way of contempt, and to ſhew the ridiculouſneſs of their pretence to the Divinity, which are formed by the hands of men.

11. I, *even* I * *am* the LORD, and beſides me *there* is no ſaviour *d*.

* Chap. 45. 21. Hoſ. 13. 4.

d That can and doth ſave his VVorſhippers; VVhereby he implies, that the falſe Gods were not only weak and unable to ſave their people, but alſo were the deſtroyers of their people, as being the great cauſe of their ruine.

12. I have declared, and have ſaved *e*, and I have ſhewed *f*, * when *there was* no ſtrange *god* among you *g*: therefore ye *are* my witneſſes, ſaith the LORD, that I *am* God.

* Deut. 32. 12.

e I firſt foretold your deliverance, and then effected it. *f* I foretold it. This branch he repeated, becauſe this is the principal Argument uſed here, and *Chap.* 41. to determine this controverſie between God and Idols. *g* And this I did when you did not worſhip any Idols, and therefore it could not be pretended that you had this knowledge from them.

13. Yea † before the day *was* *h*, I *am* he *i*, and *there is* none *k*, that can deliver out of my hand *l*: I will work, and who ſhall † * let it *m*.

† Heb. *from the day.* † Heb. *turn it back.* * Job 9. 12. Chap. 14. 27. & 46. 10.

h Before all time: Or, which is all one, from all eternity: Or, *Since the day* was, ſince the Beginning of time and things, in all Ages ſince the Creation of the VVorld. *i* I am God, and I have proved my ſelf to be ſo. *k* None of thoſe which are called Gods. *l* That can ſave them whom I will deſtroy. Therefore they are impotent, and conſequently no Gods. *m* Nor can they hinder me in any other work which I reſolve to do.

14. ¶ Thus ſaith the LORD your Redeemer, the holy One of Iſrael, For your ſake I have ſent to Babylon *n*, and have brought down *o* all their † nobles *p*, and the Chaldeans *q*, whoſe cry *is* in the ſhips *r*.

† Heb. *bars.*

n I have ſent *Cyrus*, and the *Medes* and *Perſians* with him to war againſt *Babylon*, to this very end and purpoſe, that he might deliver you out of Captivity, and reſtore you to your Land, according to my promiſe. *o* From that height of Power, and Glory to which they were advanced. *p* Their Princes and great Commanders, who as they are called *Shields*, *Pſal.* 47. 9. So here they are called *Bars*, for the ſame reaſon, becauſe of that ſtrength and defence which they give to their People. *q* The Common People of *Chaldea*, together with their great men who had Palaces in *Babylon*. *r* Who make fearful Out-cries, as they flee away from the *Perſians* in Ships; which they had opportunity to do, becauſe of their two great and famous Rivers, *Euphrates* and *Tigris*, and the ſeveral branches of them.

15. I *am* the LORD, your holy One *s*, the creator of Iſrael, your king.

s *The holy One of Iſrael*, as he frequently ſtileth himſelf, who ſanctifie and glorifie my ſelf in this and ſuch other glorious Works, with reſpect to you, or for your benefit.

16. Thus ſaith the LORD, which * maketh a way in the Sea, and a * path in the mighty waters *t*:

* Exod. 14. 22. Chap. 51. 10. * Joſh. 3. 17.

t Who as he formerly made a path-way for his people through the Red Sea, ſo he will in no leſs wonderful manner remove all impediments or difficulties out of the way of his People when they return from *Babylon*.

17. Which bringeth forth the chariot and horſe, the army and the power *u*; they ſhall lie down together, they ſhall not riſe *x*: they are extinct, they are quenched as tow *y*.

u Or rather, *who brought forth the Chariots*, &c. (*i. e.*) *Pharaoh* and his Chariots and Horſes, and Army: as may be gathered from the next verſe, where the things here mentioned, are called *former things* and *things of old*. *x* Or, *they did lie down together* (to wit, in the bottom of the Sea,) *they did not riſe; they ſank like lead*, as it is ſaid, *Exod.* 15. 10. and they never roſe again to moleſt the *Iſraelites*, as God promiſed, *Exo.* 14. 13. Theſe two Hebrew Verbs are of the future Tenſe, but that ſeems to be put for the preter Tenſe, becauſe the two following Verbs, which treat of the ſame thing, and are added to explain theſe, are of the preter Tenſe. *y* As the wicke of a Candle when it is put into the VVater is wholly extinguiſhed, and not the leaſt ſpark of fire left, ſo were they utterly deſtroyed, and not one of them remained.

18. ¶ * Remember ye not the former things, neither conſider the things of old *z*.

* Chap. 46. 9.

z But although your former deliverance out of *Egypt* was in it ſelf a moſt glorious work which you ought always to remember and conſider, yet this other work of your deliverance out of *Babylon* by *Cyrus*, and thoſe bleſſings which ſhall follow upon it, and particularly that ineſtimable mercy of ſending the *Meſſiah*, ſhall be ſo tranſcendent a favour, that in compariſon thereof, all your former deliverances are ſcarce worthy of your remembrance and conſideration. VVhich expoſition is confirmed by two parallel Texts, *Jer.* 16. 14, 15. & 23. 7, 8. From all which Texts laid together it appears, that this later deliverance compared with that out of *Egypt*, is not to be confined to their freedom from the *Babyloniſh* Captivity, but to be extended to the conſequences of it, and eſpecially to the Redemption by Chriſt; becauſe otherwiſe that *Egyptian* deliverance, was more glorious and wonderful in many reſpects, than the *Babylonian*.

19. Behold I will do a * new thing *a*: now *b* it ſhall ſpring forth, ſhall ye not know it *c*? I will even make a * way in the wilderneſs, *and* rivers in the deſert *d*.

* 2 Cor. 5. 17. Rev. 21. 5. * Chap. 42. 16. Jer. 31. 9.

a Such a work as was never yet done in the VVorld, even the Redemption of the World by the *Meſſiah*. *b* Shortly, although it was not to be done till after ſome hundreds of years. For ſo the Scripture oft ſpeaketh of things at a great diſtance of time, as if they were now at hand, as *Hagg.* 2. 6. *Jam.* 5. 9. *Revel.* 22. 20. and elſewhere, which it doth

to correct our impatience, and to make us willing to wait till God's time come; and to assure us that the mercy shall come as soon as ever it is fit for us, and we for it, and to make us sensible of the inconsiderableness of time, and all temporal things in comparison of God, and of the eternal things; upon which account it is said that *a thousand years are in God's sight but as one day, Psal. 90. 4.* *c* Certainly you *Jews* shall know it by experience, and shall find that I do not deceive you with vain hopes. *d* I will give you direction and provision in the Wilderness, where there is commonly no path, and where all necessaries are wanting: Which as it literally speaks of God's conducting them in the way from *Babylon* to *Jerusalem*, which lay through a great desert; so it is mystically meant of those spiritual blessings, which God in and through Christ will confer upon all his people, not the *Jews* onely, but also the *Gentiles*, who in Prophetical Language are oft compared to the Wilderness, as *Isa. 35. 1.* and elsewhere.

20. The beast of the field shall honour me *e*, the dragons *f* and the ‖† owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people *g*, my chosen.

‖ Or, *Ostriches.* † Heb. *daughters of the owl.*

e Shall have cause if they had abilities, to honour and praise me for their share in this mercy. Possibly *the beast of the field* may mystically signifie the *Gentiles*, whom the *Jews* reputed as Beasts, and who are as destitute of all saving knowledge, as the Beasts which perish, yet should become the Lord's *People*, as they seem to be called, *ver. 21.* *f* which live in dry and barren deserts, and are very thirsty, and therefore more sensible of this mercy. *g* To whom these waters were principally designed, but the Beasts fared better for their sakes. Thus Christ was primarily *sent to the lost sheep of Israel, Matt. 15. 24.* yet the *Gentiles* there compared to Dogs, fared better for the Children, picking up some crumbs of their bread; and the *Jews* generally rejecting Christ, the *Gentiles* came in their stead.

21. * This people *h* have I formed for my self, * they shall shew forth my praise *i*.

* Luk. 1. 74, 75. * 1 Pet. 2. 9.

h My People, as he now called them, *ver. 20.* consisting in part of the *Jews*, but especially of the *Gentiles*. *i* I have created, as it were, out of nothing, I have called them into my Church, that I might have glory and praise from them for so stupendious a mercy.

22. ¶ But *k* thou hast not called upon me *l*, O Jacob, but thou hast been weary of me *m*, O Israel.

k Or, *For*, as this conjunction is oft used. So this may be added as a reason, why God called the *Gentiles* to be his people, because the *Jews* forsook him. *l* Thou hast grosly neglected, or very slightly performed, the duties of my worship. *m* Thou hast not esteemed my service to be a priviledge, as in truth it is, but as a burden and bondage. Compare *Mal. 1. 13.*

† Heb. *lambs*, or, *kids.*

23. Thou hast not brought me the † small cattel of thy burnt offerings *n*, neither hast thou honoured me with thy sacrifices *o*, I have not caused thee to serve with an offering, nor wearied thee with incense *p*.

n Either, 1. Because thou didst not offer thy Sacrifices to me, but to Idols: Or rather, 2. because what thou didst offer, was not done to me, not for my sake, not from a principle of love and obedience to me, not to please and honour me with it, but merely for thine own ends. Which interpretation seems to be favoured by the following clause, and by comparing this with *Zech. 7. 5, 6. Did ye fast unto me, even to me? And when ye did eat ——— did ye not eat* for your selves? *o* Because thou didst either neglect this work of sacrificing to me; or didst perform it merely out of custome or ill design, and not with a purpose to please and glorifie me; or didst dishonour me, and pollute thy Sacrifices by thy wicked course of life. *p* So the sence may be this; I did not require these wearisome services of thee, to wit, upon these terms, or to be offered in such a manner, as God speaks, *Isa. 1. 11, 12, 13.* But the words may very well be rendred, Although *I did not cause thee to serve with Offerings, nor weary thee with Incense*: the particle, *Although*, being here understood, as it is in many other places as hath been formerly noted. And so this is an aggravation of their former sin, of being weary of, and negligent in his service; although God had not laid such heavy burthens upon them, nor required such hard services or costly offerings from them, as might give them cause to be weary, nor such as Idolaters did freely and greedily perform in the service of their Idols.

† Heb. *made me drunk*, or *abundantly moistned.*

24. Thou hast bought me no sweet cane *q* with money, neither hast thou filled me with the † fat of thy sacrifices *r*, but thou hast made me to serve with thy sins *s*, thou hast * wearied me with thine iniquities.

* Mal. 2. 17.

q Or, *Calamus*, as this word is rendred, *Exodus 30. 23.* which was used in the making of that precious Ointment, *Exodus 30. 34.* and as a perfume, or for the Incense, *Exodus 30. 7.* See *Jer. 6. 20.* The meaning of this clause seems to be this, Thou hast been niggardly in my service, when thou hast spared for no cost, in the service of thine Idols, as is elsewhere noted. *r* Thou hast offered no more Sacrifices than were simply necessary, thou hast not multiplyed thy thank-Offerings and free-will Offerings, though I have given thee sufficient occasion to do so. *s* Thou hast made me to bear the load and burden of thy sins, which are very grievous and oppressive to me, *Amos 2. 13.* and great exercises of my patience. Yea thou hast made it necessary for me, to take upon me the form of a Servant, that I might bear and carry away thy sins. This clause and that which follows are opposed to, and aggravated by what he said *ver. 23.* I did not make thee to serve or weary thee with offerings, though that work was honourable and beneficial to thee, as well as conducing to my service; but thou hast made me to serve in the vilest manner, with such things as are not only offensive to me, but also pernicious to thee.

25. I, *even* I *t am* he *that* * blotteth out *u* thy transgressions for mine own sake *x*, and will not remember thy sins *y*.

* Ezek. 36. 22. &c.

t I whom thou hast thus despised, and wearied and provoked to destroy thee. *u* Out of my book in which they were all written, and to be read unto thee, and charged upon thee another day. See *Jer. 17. 1. Rev. 20. 12.* Sins are oft compared to debts, *Matt. 6. 12, 14, &c.* which are written in the Creditors Book, and crossed or blotted out when they are pay'd. *x* Being moved thereunto not by thy merits, but by my own meer goodness and free mercy. *y* So as to punish them, and destroy thee for them, as thou deservest.

26. Put me in remembrance *z*: let us plead together: declare thou, that thou mayst be justified.

* Chap. 1. 18.

z I remember nothing by which thou hast deserved my favour and the pardon of thy sins, if thou knowest any such thing, bring it to my mind, I allow thee free liberty to plead with me, as it follows, and if thou hast right on thy side, I will justifie thee. It is an Ironical speech, whereby he insulteth over those, who were puffed up with an opinion of their own innocency, and merit; which was the case of many *Jews*, as this and other Prophets have oft observed.

27. Thy first * father *a* hath sinned; and thy † teachers *b* have transgressed against me.

* Jud. 17. 10. & 18. 19. † Heb. *interpreters.*

a Either, 1. *Adam*, from whom the guilt and filth of sin is propagated to thee: Or rather, 2. *Abraham*, who might well be called *the first Father* of the *Israelites*, because they all descended from him, had all their right and title to God's Ordinances and Promises, and other special Priviledges from God's Covenant, made with *Abraham* and with his Seed, and who is oft emphatically called their *Father*, as *Josh. 24. 2. Isa. 51. 2, &c.* and the *Jews* gloried in, and trusted to that Relation, which they had to *Abraham*, as we read *Matt. 3. 9. Joh. 8. 33.* and elsewhere. And this agrees well with the foregoing Context. For having sufficiently intimated, that they had no merits of their own, he now addeth, that even their Father *Abraham*, to whose merits they trusted, had no merits of his own, nor any occasion of boasting, for he also was a sinful man, and hath left some instances of his failings: Or, *the first Father* may be put collectively for their *Forefathers*; and so he tells them, that as they were sinners, so also were all their Progenitors, yea even the best of them, *Abraham* and *David*, and others, for whose sakes they expected to be pardoned and rewarded. And this indeed is usual with God to upbraid the *Israelites* with the sins of their Fathers. *b* Thy Priests and Prophets; who were their intercessours with God, and who were generally presumed to be the holiest part of that people, and therefore if these were transgressours, the people had no reason to fancy themselves to be innocent.

28. Therefore I have profaned *c* the ‖ princes of the sanctuary *d*, and have given Jacob to the curse *e*, and Israel to reproaches *f*.

‖ Or, *holy princes*

c As they have made themselves profane, so I have dealt with them as such, without any regard to the sacredness and dignity of their functions. I have exposed them to contempt and destruction. *d* The highest and best of your Priests, whose Persons were most sacred, and therefore supposed by themselves and others, to be furthest from danger. *e* To utter destruction, to which Persons or things accursed

accurſed were devoted. Of which this *Hebrew* word is conſtantly uſed. *f* To be the Objects of their Enemies ſcorn and reproaches.

CHAP. XLIV.

1. YET now hear, * O Jacob my ſervant, and Iſrael whom I have choſen *a*:

*Chap. 41. 8. & 43. 1. Jer. 30. 10. & 46. 27.

a Although I have chaſtiſed thee for thy ſins, and had juſt cauſe utterly to deſtroy thee, yet in judgment I will remember Mercy, and will ſtill own thee for my Servant and choſen People.

2. Thus ſaith the LORD * that made thee, and formed thee from the womb *b*, which will help thee, Fear not, O Jacob, my ſervant, and thou Jeſurun *c*, whom I have choſen.

*Chap. 43. 7.

b From the time of thy Birth, or coming out of the Womb. From that time that I firſt took thee to be my People, I have been forming and faſhioning thee, by giving thee Laws and Ordinances, and Teachers, by threatnings and corrections, and many other ways. He ſeems to allude to the practice of Midwives, who uſe to compoſe all the parts of the new-born Infant into a right frame. *c* Another name of *Jacob* or *Iſrael*, given to him, *Deut.* 32. 15. and 33. 5, 26.

3. For I will * pour water *d* upon him that is thirſty *e*, and floods upon the dry ground: I will pour my ſpirit *f* upon thy ſeed, and my bleſſing *g* upon thine off-ſpring:

*Chap. 35. 7. Joel 2. 28. Joh. 7. 38. Act. 2. 18.

d My Spirit and Bleſſing, which is frequently compared to Water; and ſo it is expounded in the latter part of the verſe. *e* Either 1. Upon him that deſires it. Or rather 2. Upon him that is deſtitute of it: For what is here *thirſty*, in the next clauſe it is called *dry ground*. *f* The gifts and graces of my Spirit: Which expreſſion he ſeems deſignedly to uſe, to lift up the minds and hearts of the *Jews* from carnal and worldly things, to which they were too much addicted, unto ſpiritual and heavenly Bleſſings, and thereby to prepare them for the better entertainment of the Goſpel. *g* All the Bleſſings of my Covenant, both Spiritual and Temporal.

4. And they ſhall ſpring up *as* among the graſs *h*, as willows by the water-courſes.

h They ſhall increaſe and flouriſh like graſs, and thoſe Herbs and Plants which grow up in the midſt of it.

5. One ſhall ſay, I *am* the LORD's: and another ſhall ‖ call *himſelf* by the name of Jacob: and another ſhall ſubſcribe *with* his hand unto the LORD, and ‖ ſirname *himſelf* by the name of Iſrael *i*.

‖ Or, *name the name of* Jacob.
‖ Or, *name the name of* Iſrael.

i The Bleſſing of God upon the *Jews*, ſhall be ſo remarkable, that the *Gentiles* ſhall joyn themſelves unto them, and accept the Lord for their God, and own themſelves for his people.

6. Thus ſaith the LORD *k* the king of Iſrael, and his redeemer the LORD of hoſts, * I *am* the firſt, and I *am* the laſt, and beſides me *there is* no God.

*Chap. 41. 4. & 48. 12. Rev. 1. 8, 17. & 22. 13.

k Here God reneweth his Conteſt with Idols: which he inſiſteth upon ſo oft, and ſo much, becauſe his own People were exceeding prone to Idolatry.

7. And who *l*, as I, ſhall call, and ſhall * declare *m* it *n*, and ſet it in order *o* for me *p*, ſince I appointed the ancient people *q*? and the things that are coming, and ſhall come *r*? let them ſhew unto them *s*.

*Chap. 41. 22. & 45. 21.

l Which of all the Heathen Gods. *m* Shall by his powerful Call or Word cauſe it to be, and by his infinite fore-knowledge declare that it ſhall be. Or, *ſhall publiſh and declare*: Two words expreſſing the ſame thing, as is uſual. *n* That which ſhall come to paſs, whatſoever it be; which is eaſily underſtood out of the following clauſe. *o* Orderly relate all future Events in the ſame manner as they ſhall happen. *p* Heb. *to me*, ſo as I may hear it, and thereby be convinced of their Divinity. *q* Since the time that I appointed or called the *Iſraelites* to be my people, whom he calleth *the ancient people*, becauſe they were his people long before this time; or, as the Words may be rendred, *the everlaſting people*, becauſe he determined, that he would never totally and finally caſt them off and deſtroy them, as he would do other Nations. But the Words are, and may well be otherwiſe rendred, *Since I conſtituted* or *made* (as this Word is elſewhere rendred) *The people of the world*; ſince I firſt made Man upon Earth, as the *Seventy* and others underſtand it. Let them give me an account of any of their Predictions of future Events from the beginning of the World to this day. *r* Such things as are near at hand, and ſuch as are to come hereafter. *s* Unto their Worſhippers, who conſult their Oracles about future Events, as I have *told* them *unto thee*, O *Jacob*, as it follows in the next Verſe. So the pronoun Relative is put for the Antecedent, which is left to be underſtood out of the following clauſe. Or, *to* or *for themſelves*, in their own defence. Although theſe words might have been omitted in the Tranſlation, as being inſignificant, ſuch Pronouns being oft redundant in the *Hebrew* Language, as *Gen.* 12. 1. and oft elſewhere, as alſo in the *Greek* and *Latine*.

8. Fear ye not, neither be afraid: have not I told thee *t* from that time *u*, and have declared *it x*? * ye *are* even my witneſſes *y*. Is there a God beſides me *z*? yea, * *there is* no † God, I know not *any a*.

*Chap. 43. 10. * Deut. 4. 35, 39. & 32. 39. 1 Sam. 2. 2. Chap. 45. 5. † Heb. *rock*. Deut. 32. 4.

t *Thee*, O *Iſrael*, whom he bids not to fear. The Sence is, I call you *Iſraelites* to bear me Witneſs, Whether I have not from time to time, acquainted you with things to come, ſuch as your Sojourning in a ſtrange Land for *Four Hundred* Years, and your deliverance and happineſs after that time, *Gen.* 15. 13, 14. and many things of the like nature? *u* From the time when I *appointed the ancient people*, as I now ſaid, *ver.* 7. Theſe were pregnant Inſtances of God's Prediction of things to come, not only from the beginning of the *Jewiſh* Commonwealth; but even from the firſt Ages of the World, as unto *Enoch*, *Jude ver.* 14. and unto *Noah*, *Gen.* 6. 3. To ſay nothing of what other Authors relate concerning *Adam* and *Seth*. *x* Have publiſhed it to the World in my Sacred Records. *y* Both of my Predictions, and of the exact agreeableneſs of Events to them. *z* Judge by this Character, whether I be not the only true God. *a* If any of you be wiſer than I am, I am willing to be informed. It is a ſarcaſtical Speech. But this clauſe may be, and is by others taken interrogatively, *do not I know it?* Is it not a certain and undeniable Truth, that there is no other God?

9. ¶ They that make a graven Image *are* all of them vanity *b*, and their † delectable things *c* ſhall not profit, and they *are* their own witneſſes *d*, * they ſee not, nor know *e*; that they may be aſhamed *f*.

† Heb. *deſirable*. * Pſal. 115. 4, &c.

b Hereby diſcover themſelves to be vain, empty, or fooliſh Men. Or thus, *They that make graven Images, all of them* make (which word may fitly be repeated out of the foregoing clauſe, as is very uſual in Scripture) *a vanity* or *a thing of nought*. Which Tranſlation ſeems better to agree 1. With the following clauſe which is added to explain this, in which, not the Idol-makers, but the Idols themſelves, are ſaid to be vain or unprofitable. 2. With the uſe of this *Hebrew* word in Scripture, which is never applied to perſons, but conſtantly to things, and ſometimes to *Idols*, as 1 *Sam.* 12. 21. *c* Their *Idols*, in the ſight and worſhip of which, they take ſo much Pleaſure. *d* They that make them, are Witneſſes againſt themſelves, and againſt their *Idols*, becauſe they very well know, That they are not God's, but the work of their own hands, in which there is nothing but mean matter and man's Art. *e* Or, that *they* (to wit, their *Idols*) *do not ſee nor know*, have neither ſenſe nor underſtanding. *f* Therefore they have juſt cauſe to be aſhamed of their Folly and Stupidity, in worſhipping ſuch ſenſleſs things.

10. Who hath formed a god, or molten a graven image *that* is * profitable for nothing *g*?

* Hab. 2. 18.

g What Man in his Wits can eſteem, That a god which his own hands have formed; or melt a graven Image (underſtand out of the former clauſe, *to be his God*) which is profitable for nothing? He ſpeaks of *melting a graven Image*, becauſe the *Image* was firſt molten and caſt in a Mould, and then poliſhed and graven with a Tool, as was obſerved before. Or thus, VVho art thou, O Man, that formeſt a god, or melteſt a graven image to VVorſhip it, which is profitable for nothing? Come hither, and let me reaſon the caſe with thee. VVhich he doth in the following Verſes: So this verſe is a kind of Summons to *Idolaters*, to come and plead their own cauſe.

11. Behold, all his fellows *h* ſhall be * aſhamed: and the work-men, they *are* of men *i*: let them all be gathered together, let them ſtand up; *yet* they ſhall fear, *and* they ſhall be aſhamed together *k*.

* Pſal. 97. 7. Chap. 1. 29. & 42. 17. & 45. 16.

h Either 1. The VVorkmen, as it follows, who in this VVork are Companions or Partners with him, by whoſe coſt and command the VVork is done. Or, 2. thoſe who any

any way assist or encourage him in this VVork, and joyn with him in worshipping the Image which he maketh. *i* They are of Mankind, and therefore cannot possibly make a god. Or, *They* are *of the meanest sort of Men*; for so the *Hebrew* VVord, *Adam*, sometimes signifies. *k* Though all combine together, and stand up with all their Might to maintain the Cause of their false gods, they shall be filled with Fear and Confusion, when God shall plead his cause against them.

* Chap. 40. 19. & 41. 6. Jer. 10. 3. ‖ Or, *with an axe.*

12. * The smith ‖ with the tongs both worketh in the coals, and fashioneth it with hammers *l*, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth; he drinketh no water, and is faint *m*.

l First he makes the Mettal soft and pliable, by putting it among burning Coals, and then he taketh it out, and beateth it into what form he pleaseth. It must be here noted, That some of these Images were made of Brass and Iron, as others were of Gold and Silver, *Dan.* 5. 4. *m* This is mentioned; Either 1. as an Argument of the vanity of *Idols*, which cannot relieve their poor VVorkmen when they are ready to faint away through hunger, and thirst, and weariness. Or, 2. as an Evidence of their great Zeal, and industry, in carrying on this work; so that they forget or neglect to eat and drink when their necessities require it. This I prefer, 1. Because it suits best with the next foregoing clause, *He worketh with the strength of his arms*, (*i. e.*) fervently, and putting forth all his might in the VVork. 2. Because the Prophet in this, and the next following Verses, is only describing the mechanical part, or the matter of Images, and the art and labour of the VVork-men in making them; and afterwards proceeds to the Theological consideration of the thing, and the confutation of these Practices, as we shall see.

13. The carpenter *n* stretcheth out *his* rule: he marketh it with a line *o*: he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man *p*; that it may remain *q* in the house *r*.

n He here speaks; Either 1. of the same Image, which is supposed to be made of wood, and then covered with some Mettal: Or 2. of another sort of Images made of VVood, as the former might be made of Iron. It is not material which way you understand it. *o* He measureth and marketh that portion of VVood by his Rule and Line, of which the Idol is to be made. *p* In the same comely shape and proportions which are in a Living Man, whom he designs to represent as exactly as is possible. *q* Or *sit* or *dwell*. VVhich implies either 1. that it cannot stir out of its place: Or 2. that when the Image is made, it is set up and fixed in its appointed place. *r* Either in the Temple appointed for it: Or in the dwelling house of him that made it; that he and his Family might more frequently give VVorship to it, and might receive Protection from it, as Idolaters vainly imagined.

‖ Or, *taketh courage.*

14. He heweth him down cedars, and taketh the cypress and the oak *s*, which he ‖ strengtheneth for himself among the trees of the forest *t*: he planteth an ash, and the rain doth nourish *it*.

s VVhich afford the best and most durable Timber. *t* The sence of the VVords thus rendred, is, That he planteth, and with care and diligence improveth, those Trees, among and above all the Trees of the Forest, that he or his Posterity may thence have Materials for their Images, and those things which belong to them. And this sence seems to be favoured by the following clause, wherein it is said, *He planteth an Ash* for this very reason: Or the sence may be this, VVhich he suffers to grow to greater strength and largeness, than other Trees of the Forest, that they may be better and fitter for his use. Heb. *And he strengtheneth himself*, &c. And he useth all his strength among the Trees of the Forest, in planting such as are proper for this end; in walking hither and thither to survey which is the best of them; in hewing them down, and in other things relating to them.

15. Then shall it be for a man to burn: for he will take thereof and warm himself: yea, he kindleth *it*, and baketh bread; yea, he maketh a god; and worshippeth *it*; he maketh it a graven image, and falleth down thereto *u*.

u Having related the practices of Idolaters, he now discovers the vanity and folly of them, that he maketh his fire and his god of the same Materials, distinguished only by the Art of Man.

16. He burneth part thereof in the fire: with part thereof he eateth flesh *x*: he rosteth rost, and is satisfied; yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire *y*.

x He dresseth Flesh for his eating. *y* I have felt the warmth of it. *Seeing* is oft put for other Senses, as *Feeling*, *Hearing*, &c. as hath been oft observed before.

17. And the residue thereof he maketh a god, *even* his graven image: he falleth down unto *it*, and worshippeth *it*, and prayeth unto it, and saith, Deliver me, for thou *art* my god.

18. * They have not known, nor understood *z*; for he *a* hath † shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

* Chap. 45. 20. † Heb. *daubed.*

z This sheweth that they want common discretion, and have not the understanding of a Man in them. *a* To wit, God; who is easily understood, and is oft expressed by this pronoun, *He*; and to whom this very act is frequently ascribed in other places of Scripture: And therefore Men need not be shie in ascribing it to God here. Which yet is to be soberly understood; not as if God did make Men wicked, but only permits them so to be, and orders, and over-rules their wickedness to his own glorious Ends. And such passages as these are added in such cases, to give an account of the prodigious madness of Sinners herein; because, as they wilfully shut their own Eyes, and harden their own Hearts, so God judicially blinds and hardens them, and sends strong Delusions upon them, and gives them up to believe Lies, and then it is no wonder if they fall into such dotages.

19. And none † considereth in his heart *b*, neither is *there* knowledge nor understanding to say, I have burnt part of it in the fire, yea, also I have baked bread upon the coals thereof: I have rosted flesh and eaten *it*, and shall I make the residue thereof an abomination? shall I fall down to † the stock of a tree?

† Heb. *setteth to his heart.*

† Heb. *that which comes of a tree.*

b Whereby he implies, That the true Cause of this, as well as of other absurd and brutish practices of Sinners, is the neglect of serious and impartial consideration of things.

20. He feedeth of ashes *c*: * a deceived heart *d* hath turned him aside *e*, that he cannot deliver his soul *f*, nor say, *Is there* not a lie in ‖ my right hand *g*?

* Hos. 4. 12. ‖ [Or *at*]

c Which is an unsavoury, unprofitable, and pernicious Food: and no less unsatisfying, uncomfortable, and mischievous is the worship of Idols. *d* A Mind corrupted and deceived by long custom, deep prejudice, gross errour, and especially by his own Lusts. *e* From the way of Truth, from the knowledge and worship of the true God, unto this brutish Idolatry. *f* From the snares and dangers of Idolatry. This *cannot* is to be understood morally, so as to note the great difficulty, but not the utter impossibility of it; for if Idolaters would consider things, they might be convinced of, and turned from that gross way of Wickedness, as is implied from the foregoing Verse. *g* What is this Idol, which I have made with my right hand, (*i. e.*) with all my strength, as was said before; the right hand being the strongest, and the chief Instrument of this and other actions; which I set at my right hand, as the true God is said in Scripture to be *at the right hand* of his people, *Psal.* 16. 8. & 109. 31. & 121. 5. Which I highly honour, for the most honourable place was on the right hand, as is known; to which I look and trust for relief and assistance, which God in Scripture is said to afford to his people, by *being at* and *holding of their right hand*, *Psal.* 73. 23. & 110. 5. What, I say, is this Idol? Is it not a lie, which though it seems and pretends to be something, and to be a god, yet in truth, is nothing but vanity and falshood, deceiving all that put their trust in it?

21. ¶ Remember these *h*, O Jacob and Israel; for thou art my servant; I have formed thee, thou art my servant: O Israel, thou shalt not be forgotten of me *i*.

h Either these Men: Or, which comes to one, these things, the deep ignorance and stupidity of Idolaters; which may be a warning to thee. *i* I will not forget nor forsake thee; and therefore thou shalt have no need of *Idols*: Or, as the ancient Interpreters and divers others render it, *do not forget me*; what I am, and what I have done, and can and will do for Thee; the forgetting whereof is the ready way to *Idolatry*.

22. I

22. I have blotted out as a thick cloud *k*, thy transgressions, and as a cloud, thy sins: return *l* unto me, for I have redeemed thee *m*.

k As the Sun commonly dissolveth, or the VVind scattereth the thickest and blackest Cloud, so as there is no remnant, nor appearance of it left. *l* From thine *Idolatry*, and other wicked practices. *m* Therefore thou art mine, and obliged to return and adhere to me.

* Psal. 96. 11, 12. Chap. 42. 10. & 49. 13 Jer. 51. 48.

23. * Sing, O ye heavens: for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein *n*: for the LORD hath redeemed Jacob, and glorified himself in Israel.

n By such invitations to the senseless Creatures to praise God with and for his People, he signifies the transcendent greatness of this Mercy and Deliverance, sufficient to make even the Stones if it were possible, to break forth into God's Praises; and withal, that as the brute Creatures were Sufferers by Man's sin, so they should receive benefit by Man's Redemption.

* Chap. 43. 1. * Job 9. 8. Psal. 104. 2. Chap. 40. 22. & 42. 5. & 45. 12. & 51. 13.

24. Thus saith the LORD thy redeemer, and * he that formed thee from the womb *o*, I *am* the LORD, that maketh all *things*, * that stretcheth forth the heavens alone, that spreadeth abroad the earth by my self *p*:

o Of which Phrase see above on *ver.* 2. *p* And therefore I can save thee without the help of any other gods or men.

25. That frustrateth the tokens of the liars *q*, and maketh diviners mad *r*, that turneth wise *men* backward *s*, and maketh their knowledge foolish:

q Of the Magicians, and Astrologers, and Sorcerers, who were numerous, and greatly employed and esteemed in *Babylon*, *Isa.* 47. 12, 13. *Dan.* 2. 2, 48. and who had foretold the long continuance and prosperity of the *Chaldean* Empire. But, saith God, I will confute their tokens or predictions, and prove them to be Liars. *r* With grief for the disappointment of their hopes and predictions, and their disgrace and loss which followed it. *s* Stopping their way, thwarting and blasting their designs, so as they can proceed no further, but are forced to retreat and take new Counsels, and giving them up to such counsels and courses, as are foolish and pernicious to themselves.

26. That confirmeth the word of his servant *t*, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up + the decayed places thereof.

+ Heb. *wasts.*

t Of his Servants, the Prophets, as appears from the next Clause, which answers to this, where he useth the *plural* number, *his messengers*; *Isaiah* and other Prophets, whom God sent upon this Errand, to foretel the destruction of *Babylon*, and the Redemption of his People.

* Chap. 50. 2.

27. That saith * to the deep, Be dry, and I will dry up thy rivers *u*.

u That with a word can and will dry up the Sea (which in Scripture is very frequently called *the deep*, as *Psal.* 107. 24. *Isa.* 63. 13. *Jonah* 2. 3. &c.) and Rivers, and remove all impediments, and make the VVay plain, that my People may return. Some think these words relate to that stratagem of *Cyrus*, whereby he diverted, and in a great measure dryed up the River *Euphrates*, and made it passable for his Army. But he seems rather to allude to that great Action of God's drying up the *Red Sea* and *Jordan*, to give passage to the *Israelites*.

* 2 Chr. 36. 22, 23. Ezra 1. 1. &c. Chap. 45. 13.

28. That saith of Cyrus *x*, *He is* my shepherd *y*, and shall perform all my pleasure *z*, even saying to Jerusalem, * Thou shalt be built; and to the Temple, Thy foundation shall be laid.

x Whom God here designeth by his proper Name, *Two Hundred* Years before he was born, that this might be an undeniable Evidence of the certainty and exactness of God's foreknowledge, and a convincing Argument, and so most fit to conclude this Dispute between God and Idols. *y* Him I will set up to be the Shepherd of my People, to rescue them from VVolves or Tyrants, to gather them together, to rule them gently, and to provide comfortably for them. *z* All that I command him to do, even to give leave and order, for the rebuilding of the City and Temple of *Jerusalem*, as it here follows.

CHAP. XLV.

1. THus saith the LORD to his anointed *a*, to Cyrus, whose right hand *I* have ‖ holden *b*, to subdue nations *c* before him: and I will * loose the loyns of kings *d* to open before him the two-leaved gates *e*, and the gates shall not be shut.

‖ Or, *strengthned.*

* Dan. 5. 6.

a (*i.e.*) His King, whom God hath designed, and separated, and fitted, in all respects, for his VVork and Service; in which, and such like Respects, divers Persons are said to be Anointed, who never had any material Oyl poured upon them, as the King of *Tyrus*, *Ezek.* 28. 14. and Christ, *Isa.* 61. 1. and *Zerubbabel*, *Zech.* 4. 14. and Christians, 2 *Cor.* 1. 21. 1 *Joh.* 2. 27. And they are thus called by way of allusion to the practice of the *Jews*, whose Kings were frequently Anointed, 1 *Sam.* 10. 1. and 16. 13. &c. *b* Or, *Strengthned*: whom I will powerfully assist, teaching his Hands to war, as the Phrase is, *Psal.* 18. 34. supporting and directing his right Hand to strike home. *c* The *Babylonians*, and those other Nations which were confederate with them, and fought for them, as may be gathered from *Jer.* 51. 9. *d* I will weaken them, for a Man's strength consists much in his Loyns, and receiveth some advantage by the girding of his Loyns: Or, I will take away their Girdle, which was about their Loyns; to wit, their Power and Authority, whereof that was an Ensign, of which, see on *Job* 12 18. *Isa.* 22. 21. *e* The great and magnificent Gates of their Cities and Palaces, which shall be opened to him as Conquerour.

2. I will go before thee *f*, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron *g*.

f To remove all obstructions, and to prepare the way for thee, as it follows. *g* I will destroy all them that oppose thee, and carry thee through the greatest difficulties.

3. And I will give thee the treasures of darkness *h*, and hidden riches of secret places, that thou mayest know *i*, that I the LORD, which ‖ call *thee* by thy name, *am* the God of Israel.

‖ Or, *name thy name*, Chap. 44. 2.

h Such as have been stored up, and long kept in dark and secret Places, as well in *Babylon*, *Jer.* 50. 37. and 51. 13. as in other Countries, which *Cyrus* conquered; and from which he took infinite Treasures, as *Pliny* and others relate. *i* By the accomplishment of these Predictions.

4. For Jacob my servants sake, and Israel mine elect, I have even called thee by thy name *k*: I have surnamed thee, though thou hast not known me *l*.

k I have called thee to this Honour, and that by name; not for thy sake, but for *Israel's* sake: Therefore do not despise them, thou wilt find them a poor and inslaved People, neither be puffed up into a great Opinion of thy self. *l* I knew, and called thee by name, when thou didst neither know nor think of me; nay, when thou hadst no Being.

5. ¶ * I *am* the LORD, and *there is* none else, * *there is* no God besides me: I girded thee *m*, though thou hast not known me.

* Deut. 4. 35, 39. & 32. 39. Chap. 44. 6. * Ver. 14, 18, 21.

m I made thee strong and active, and fitted, and disposed thee for these great and warlike Enterprizes. For these were the uses and significations of *girding* in Scripture: See 1 *Kings* 20. 11. *Psal.* 18. 32. and 45. 3.

6. That they may know *n* from the rising of the sun, and from the west, that *there is* none besides me, I *am* the LORD, and *there is* none else.

n That all Nations may know it by my foretelling of these things so long before hand; and by the wonderful Success that I shall give thee, and by my over-ruling thine Heart, and Counsels, and Victories, to the deliverance of my People according to my Promise.

7. I form the light, and create darkness *o*: I make peace, and * create evil: I the LORD do all these *things*.

* Amos 3. 6.

o All mens Comforts and Calamities come from my Hand.

8. Drop down, ye heavens, from above, and let the skies pour down righteousness *p*; * let the

* Chap. 51. 11.

the earth open *q*, and let them *r* bring forth salvation *s*, and let righteousness spring up together *t*: I the LORD have created it *u*.

p The righteous and gracious Acts of God for his People, shall be so many and illustrious, as if God rained down showers of Righteousness out of Heaven. *q* Open it self either to receive those showers of Righteousness be poured down from Heaven; or to bring forth those Fruits which might be expected from such Showers. *r* The Heavens and the Earth conspiring together. *s* The Redemption of God's people. *t* Together with Salvation. Whereas Persons or People are sometimes delivered from their Troubles by unjust Courses; this shall be effected with Righteousness, both on God's part, who will hereby assert his own Justice and Faithfulness to his people; and on *Cyrus* his part, who will do a most righteous and worthy Action in rescuing a righteous and oppressed Nation from cruel Tyrants and Oppressors. *u* This great work of Salvation and Righteousness; whereof, though *Cyrus* is the Instrument, I am the chief Author.

9. Wo unto him that striveth with his maker *x*: let the potsherd *strive* with the potsherds of the earth *y*: * shall the clay say to him that fashioneth it, What makest thou? or thy work *z*, He hath no hands *a*?

* chap. 29.16. Jer. 18.6. Rom. 9.20.

x This *wo* is denounced; Either 1. against those *Jews* who hearing this and many other Prophecies, and Promises of their deliverance out of Captivity, and yet continuing in Captivity, were ever prone to distrust God, and to murmure at him for punishing them so grievously, and for not making more speed to deliver them. Or, 2. against the *Babylonians*, the great opposers of *Cyrus*, and of the deliverance of God's people, whom they were resolved to keep in Bondage, in spight of God and Men. And therefore, as God here makes many glorious Promises to *Cyrus*, in order to this work, so he pronounceth a Curse upon them, who should indeavour to hinder it; and admonisheth the *Babylonians*, That they did not only fight against *Cyrus*, a Man like themselves, but against God, the Maker and Governour of the World. For what *Nebuchadnezzar* spoke with respect to those three Jews, *Dan.* 3. 15. the *Babylonians* spoke in their Hearts, in reference to the People of the *Jews*, *Who is that God that shall deliver you out of my hands?* *y* Contend, if you please, with your fellow Creatures, but not with your Creator. *z* He turneth his Speech to the Potter, of whom he spake in the Third Person in the foregoing Clause; such sudden Changes of Persons being usual in Prophetical Writings. *a* The Potter that made me, had no hands, (*i. e.*) no ability or skill to make good work.

10. Wo unto him that saith unto *his* father, What begettest thou? or unto the woman, What hast thou brought forth *b*?

b As it were an absurd and impudent thing, for a Child to quarrel with his Parents, either simply for begetting him, or for begetting him of this or that Sex, contrary to his desire; no better is it for any persons to quarrel with God the Maker and *Father of all things*, as God is called, 1 *Cor.* 8. 6. for disposing of them and their Affairs, by his Providence, as he sees fit, and otherwise than they desire or expect; as the *Jews* quarrelled with God, for bringing them into Captivity; and the *Babylonians*, for Translating the Empire from them to the *Persians*.

11. Thus saith the LORD, the holy One of Israel, and his maker *c*; † Ask me of things to come concerning my sons, and concerning the work of my hands command ye me *d*.

† Heb. *do they ask me of things to come concerning my Sons, and concerning the work of my hands will ye command me?*

c *Israel's* Maker, who not only Created him, as I did all others, but made him a new Creature, and a peculiar people to my self. *d* The words thus rendred, contain a concession or permission; and the Sence may be this, Although the Potter doth not give an account to the Clay, nor Parents to their Children; yet I will so far condescend to you, as to be at your Command in this matter, to give you an account of these great Actions of mine, for which you quarrel with me. As for the Expression, *Command ye me*, though it seem to be harsh, yet there are instances in Scripture of such wonderful Condescentions, as when it is said, that *The Lord will make* his People in Heaven *to sit down to meat, and will come forth and serve them*, Luk. 12.37. But the words seem to be better rendred interrogatively, as they are in the Margent, and by some other Interpreters, *Do you*, or, *will you ask me of things to come concerning my Sons, and concerning the work of mine hands will ye command me?* Will you not allow me that Liberty which your selves take, of disposing of my own Children and Works, as I see fit? Must I give you an account of these matters? Will you set Bounds to me by your commands, that I shall do this, and not that according to your good pleasure? This is intolerable boldness in you; and yet I am able to give a good account of my Actions. And the Account is given in the following Verse.

12. I have made the earth, and created man upon it *e*: I, *even* my hands have stretched out the heavens, and all their host have I commanded *f*.

e They are wholly and solely my Creatures, and therefore absolutely at my disposal. *f* I have commanded them to be, or made them by my Commands, or the Word of my Power: Compare *Psal.* 148. 5.

13. I have raised him *g* up in righteousness *h*, and I will ‖ direct all his ways *i*: he shall * build my city, and he shall let go my captives, * not for price nor reward *k*, saith the LORD of hosts.

‖ Or, *make straight.* * 2 Chron. 36. 22, 23. Ezra 1. 1. chap. 44. 28. * chap. 52. 3.

g *Cyrus*, who was named before, *ver.* 1. *h* Not in a way of absolute Soveraignty, as I might have done, but most justly, to punish the wicked *Babylonians*, to plead the Cause of the innocent oppressed Ones, to manifest my own Righteousness, and Truth, and Goodness. *i* Guide and assist him in all his Travels and Marches, in all his Attempts and Battles, and Sieges, crowning him with success in all his undertakings. *k* Freely without requiring any Ransom for or from them, as is usual in such cases. Such an exact Prediction of these things which depended wholly upon the Mind and Will of *Cyrus*, is mentioned here, as an infallible Evidence of the certainty of God's foreknowledge, and of his being the only true God; because *Idols* could discover no such things, at such a distance of time.

14. Thus saith the LORD, The labour of Egypt *l*, and merchandise of Ethiopia, ‖ and of the Sabeans, men of stature *m* shall come over unto thee *n*, and they shall be thine, they shall come after thee, in chains they shall come over *o*: and they * shall fall down unto thee, they shall make supplication unto thee *p*, *saying*, Surely God *is* in thee *q*, and * *there is* none else, *there is* no God *r*.

‖ Or, *and the Sabeans, men of stature, so* Gr. * chap. 60.14. * 1 Cor. 14.25. Ver. 5.

l The wealth gotten by their labour. *m* A tall and strong people, who yet shall use their strength not to oppose thee but to serve thee, and to bring their labour to thee. *n* Either. 1. To thee O *Cyrus*: Because thou wast so generous as to dismiss my people freely, I will give thee another, and a better recompence, even *the labour of Egypt*, &c. Or, 2. to thee, O my City, or my Captivity or Captive People. For it is not to be neglected, that there are no less than six pronouns in this verse, all which are of the feminine gender; which seems not to agree to *Cyrus*. It is true which is objected by the most learned Author of this part of the English *Annotations*, that the Scripture oft speaks of States and Kingdoms in the Feminine gender; but when it speaks of any particular King or Emperour, it constantly speaks of him in the Masculine gender, as it doth of *Cyrus* in this very Chapter, *ver.* 1. and elsewhere. And thus the sence of the place seems to be this, *Jerusalem* shall not only be rebuilt, but the Wealth and Glory of other Countreys shall be brought to it again, as it was in former times. Which although it was in part verified in *Jerusalem*, yet it was much more fully accomplished in the Church of the Gospel, which is oft expressed in Scripture under the name of *Jerusalem*; and in the Accession of the *Gentiles* to that Church which began in *Jerusalem*, and from thence spread it self into all the parts of the World. And this sence seems best to agree with the latter part of this and with the following verse, as we shall see. *o* They shall be taken captive by thee, and willingly submit themselves to thee. Which was accomplished in the Conversion of the *Gentiles*, whose Subjection to God's Church is oft expressed in Scripture under such Metaphors as this; as *Psal.* 45. 5, and 149. 8, &c. *Psal.* 68. 18. compared with *Eph.* 4. 8. *p* To obtain thy favour and society. *q* Or, *with thee.* We plainly discern that God is on thy side, or in the midst of thee; and therefore we desire to joyn our selves with thee. *r* We are now convinced, that thou art the only true God, and that Idols are vain and empty nothings. Which was but very obscurely fulfilled in *Cyrus* his time, but was most evidently and eminently accomplished in the days of the *Messiah*, of whom *Cyrus* was a Type; as also this deliverance of the *Jews* from *Babylon* by *Cyrus* was a Type of the Redemption of God's People by Christ.

15. Verily thou *art* a god *s* that hidest * thy self *t*, O God of Israel the Saviour.

* chap. 8. 17.

s These are the words of the Prophet drawn from him by the contemplation of the great and various works and dis-

dispensations of God towards his Church, and in the World. *t* To wit, from thy people for a season: Thy counsels are deep and incomprehensible, thy ways and carriages are past finding out, and full of beautiful variety: Sometimes thou hidest thy face, and withdrawest thy help from thy people, and sometimes thou dost shew thy self to be their God and Saviour, as it follows. And therefore it is meet that we should patiently wait for the accomplishment of these glorious things here promised to us. And this admonition is most fitly inserted here, to prevent the mistakes of Gods people, and to intimate, that these promises were not to be speedily executed, but that they must expect and prepare for many and sharp afflictions, before that time should come, which yet should end in their Salvation.

16 They *u* shall be ashamed, and also confounded all of them: they shall go to confusion together *that are* * makers *x* of Idols.

*Chap. 44.11.

u The Idolatrous Gentiles, as it is explained in the end of the verse, opposed to *Israel* in the beginning of the next verse. *x* Either the artificers, or the chief masters who set them on work, and consequently all their Worshippers; altho the Makers being most guilty, and the cause of the sins of others, might justly expect an higher degree of confusion.

Or by] 17 But Israel shall be saved in * the LORD with an everlasting Salvation *y*: ye shall not be ashamed nor confounded world without end.

y Not for a short time, as it was in the days of the Judges and of the Kings, under whom their dangers and calamities did frequently return upon them; but unto all ages, as it follows. Whence it appears, that he speaks not only nor chiefly for their Deliverance out of *Babylon*, which was far from being compleat or perpetual, as appears both from Scripture, as *Ezra* 9. 8. and elsewhere, and from other Authors; but of their Redemption by Christ, by which this was truly and fully verified, unto a great number of *Israelites* after the Flesh, and especially unto the mystical, Gods Church and People, who are frequently called in Scripture by that name; as the Ordinances and Priviledges of the Gospel, are commonly described in the Old Testament, by expressions borrowed from the Levitical dispensation. And that this is the meaning of the place, is evident from *ver.* 22. wherein *all the ends of the Earth* are said to be sharers in this Salvation.

**Chap.* 42. 5. 18 For thus saith the LORD * that created the heavens, God himself that formed the earth, and made it, he hath established it, he created it not in vain, he formed it to be inhabited, * I *am* the LORD, and *there is* none else *z*.

* Ver. 5.

z This description of God is here added, Either 1. To detect the Vanity of Idols, by asserting, that none was to be owned as the true God, besides that one God who made the Heavens and the Earth, and the Inhabitants thereof: Or, 2. To demonstrate God's Sufficiency to fulfil all these glorious promises made to his Church, because he made the World out of nothing, and upholds it by the word of his Power; and withal to discover Gods goodness to mankind, inasmuch as he did not create the Earth in vain, but for the use and comfort of men, that it might be a fit habitation for them: whence it was easie to infer, that God would much more be gracious to his own People.

**Deut.* 30.11. *Chap.* 48. 16. 19 I have not spoken in * secret, in a dark place of the earth *a*: I said not unto the seed of Jacob, Seek ye me in vain *b*: I the LORD speak righteousness, I declare things that are right *c*.

a The Heathen Idols deliver their Oracles darkly and doubtfully, in obscure Cells and Caverns of the Earth, or out of the bellies of their Priests: but I have delivered my Oracles to *Israel* publickly and plainly, as one that was neither afraid nor ashamed to utter my mind, lest I should be convinced of folly and falsehood; which was the case of Idols. *b* Serve and Worship me for nought. As I appointed them work, so I promised, and from time to time have given, and shall give them, abundant recompence for their Service. Whereas the *Gentiles* seek to their Idols in vain, for they can do them no good, as is observed in the next verse. *c* I require nothing of my people which is not highly just and good; whereas the Idols commanded their Worshippers to do many sinful and shameful things, even in their Worship, as is notoriously known.

20 Assemble your selves and come: draw near together *d* ye *that are* escaped of the nations *e*: * they have no knowledge *f* that set up *g* the wood of their graven Image, and pray unto a god that cannot save.

**Chap.* 44. 9, 17, 18.

d To debate the business with me concerning the Divinity of your Idols, and hear what I have said, and am now about to say again in that matter. *e* The remnant of the *Gentiles*, which shall survive those great and many destructions, which I am bringing upon the Heathen Nations, for their abominable Idolatries and other wickedness. Let these dreadful judgments upon others, and Gods singular mercy in sparing you, awaken you to a more impartial and serious consideration of this point, and cast off those Idols, which have now discovered their own vanity and inability, to help those who serve them and trust in them. *f* They hereby discover their deep ignorance and stupidity. *g* In an high place where it may be seen and worshipped.

21 Tell ye, and bring *them* near, yea, let them take counsel together *h*: * who hath declared this *i* from ancient time? *who* hath told it from that time? *have* not I the LORD? and * *there is* no God else beside me, a just God and a Saviour *k*, *there is* none beside me.

* Chap. 41. 22. & 43. 9. & 44. 7. & 46. 10. & 48. 14.
* Ver. 5, 14, 18.

h To maintain the cause of their Idols. *i* This great work of which I have spoken, concerning *Babylons* destruction and the redemption of God's people. *k* Whereas the Gods of the Heathens are neither Just nor Saviours to their people, but wicked, and the Authors and Abetters of all sorts of Wickedness; and so far from being either able or willing to save their Worshippers, that they are the chief occasion of their utter destruction.

22 Look unto me and be ye saved all the ends of the earth *l*: for *I am* God, and *there is* none else.

l Upon these Considerations, I advise all people upon earth, from one end to the other, to cast away their *Idols*, and to turn their eyes and hearts to me, expecting Salvation from me, and from me only; and their labour shall not be in vain; for they shall be saved: the Imperative being put for the Future, as *Gen.* 42. 18. and oft elsewhere. And this is not only an exhortation to the Gentiles to turn from *Idols* to God, but a Prediction that they shall turn to him and look upon Christ, who shall be the Author of Salvation to all that obey him, whether *Jews* or *Gentiles*, which is confirmed by the following verse.

23 I have sworn by my self *m*, the word is gone out of my mouth *in* righteousness *n*, and shall not * return *o*, that unto me every † knee shall bow, every tongue shall swear *p*.

* Chap. 55. 11.
† Rom. 14. 11. Phil. 2. 10.

m Which is the highest and most solemn Oath that is possible, *Heb.* 6. 13. and therefore signifies, that the matter here sworn is of an extraordinary importance. *n* It is not a vain word rashly uttered, and afterwards never remembred nor observed, but what I sincerely speak, and will most faithfully and infallibly perform. *o* To wit, *unto me void*, or without effect, as this phrase is more fully delivered, *Isa.* 55. 11. It is a metaphor from Ambassadours, who sometimes return to their Princes without any success in their business. *p* Not only the *Jews*, but a people of all Nations shall worship me, and submit to my Laws; which is signified by an outward act, the bowing of the knee, which is a posture of reverence and subjection; and by one eminent part of Gods worship, which is swearing by his Name.

24 ‖ Surely, shall *one* say *q*, In the LORD *r* have I † righteousness *s*, and strength *t*: *even* to him shall *men* come *u*, and all that are incensed against him shall be ashamed *x*.

‖ Or, *surely he shall say of me, In the LORD is all righteousness & strength.*
† Heb. *Righteousness.*

q Or, *shall* he *say*, each or every one of those, whom he now said, that they should bow their knees to God, and swear by him, *ver.* 23. Or, *it shall be said*, such active verbs being oft used impersonally. *r* By or from God alone, or the *Messiah*, who is the true *Jehovah* as well as man. *s* To *justifie me from all things from which I could not be justified by the Law of Moses*, as is said, *Act.* 13. 39. This plainly points us to the *Messiah*, whose very name is, *the Lord our Righteousness*, *Jer.* 23. 6. and whose great business it was to *bring in everlasting Righteousness*, *Dan.* 9. 24. and who is *made unto us of God Righteousness*, 1 *Cor.* 1. 30. *t* Support and assistance to bear all my burdens, and overcome all my enemies, and perform all my duties. The sense is, The Gentiles shall expect and obtain from Christ both Justification, or forgiveness of sins by his blood, and Sanctification by his Spirit. *u* The *Gentiles* shall come to God and Christ, either 1. By constraint, or necessity to be judged by him at the last day: Or, 2. willingly by prayer to seek, and by faith to receive, Righteousness and Strength from him: Which seems better to agree with the foregoing clause, which speaks of true believers only. *Coming* to Christ is put for *believing on him*, *Mat.* 11. 28. *John* 5. 40. and 6. 35, 36, 37. and else where. *x* Or, *but* (as this particle is oft rendred) *all that are*, &c. But all his implacable enemies shall be brought to shame and punishment.

25 In the LORD shall all the seed of Israel *y* * be justified *z*, and shall glory ‖.

y All *Iſraelites* indeed, whether *Jews* or *Gentiles*; all Believers, who are frequently called Gods *Iſrael* in Scripture, as *Pſal.* 24. 6. *Rom.* 9. 6. and 11. 26. *Gal.* 6. 16. *z* Acquitted both from real guilt before God, and from all falſe Aſperſions before the world; for this juſtification of the true *Iſrael* is oppoſed to their enemies *being aſhamed*, *ver.* 24. which ſeems to deſign their publick ſhame and condition before God and Men. ‖ Shall not only receive him, but ſhall rejoyce and triumph in him as their God and portion.

CHAP. XLVI.

1 BEl *a* boweth down *b*, Nebo *c* ſtoopeth, their Idols were upon the beaſts *d*, and upon the cattel: ‖ your carriages *e were* heavy laden *f*, *they are* a burden to the weary *beaſt*.

‖ Or, *your lugage was born.*

a The chief *Idols* of the *Babylonians*, *Jer.* 50. 2. and 51. 44. called by prophane Hiſtorians *Jupiter Belus*. *b* As the *Babylonians* uſed to *bow down* to him to worſhip him, ſo now he boweth down and ſubmits himſelf to the victorious *Perſians*. *c* Another of the famous *Idols*, which uſed to deliver Oracles, as his name ſignifies. *d* Were taken and broken, and the materials of them, which were Gold, and Silver, and Braſs, as both Scripture and other Authors witneſs, were carried upon Beaſts into *Perſia*. *e* O ye *Perſians*; to whom he ſuddenly turneth his ſpeech, as is uſual. *f* They lie upon the backs of your Cattel like dull and unprofitable, and heavy burdens to the beaſts, as they had been to men before.

2 They *g* ſtoop, they bow down together *h*, they could not deliver the burden *i*, but † themſelves are gone into captivity.

† Heb. *their ſoul.*

g Either, 1. The *Idols*, of whom theſe words are uſed, *ver.* 1. Or, 2. The *Babylonians*, who are ſufficiently implied in that expreſſion, *their idols*, *ver.* 1. *h* Either. 1. one as well as another: Or, 2. the *Babylonians* and their *Idols* together, neither could help the other. *i* Either 1. the *Idols* could not deliver themſelves, who were now a burden to the Beaſts, and carried away by them; Or, 2. the *Babylonians* could not deliver their Idols, which he now had called *burdens*. And this ſenſe ſeems moſt probable from the following Clauſe, which clearly ſpeaks of the ſame perſons or things; *but themſelves*, &c. *Heb.* their *Souls*: For although *the Soul* is here put for the Perſon, as it commonly is, yet that Title is never given to any *Idol* or lifeleſs thing, but only to ſuch Creatures as have or had Souls within their Bodies. So the meaning of this and the foregoing Verſe, is this, That neither the *Babylonians*, nor their Idols, could ſave either themſelves or one another; but both are bowed down, and gone into Captivity together.

3 Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael *i* * *which are* born *by me*, from the belly, *which are* carried from the womb *k*.

* Chap. 44. 2.

i Fitly ſo called, with reſpect Either 1. to all the Tribes of *Iſrael*, Ten of which were now loſt and gone: Or, 2. to the ſtate of the *Jews* at their return from *Babylon*, there being only a remnant of the two Tribes which did return. *k* Whom I have nouriſhed, and cared for from time to time, ever ſince you were a People, and came out of *Egypt*; and that as affectionately and tenderly, as Parents bring up their own Children.

4 And *even* to *your* old age I *am* he, and *even* to hoar hairs * will I carry *you l:* I have made, and I will bear, even I will carry and will deliver *you m*.

* Exod. 19. 4. Deut. 1. 31. & 32. 11.

l And that care and kindneſs which I have had for you from the beginning, I will continue to you to the end; never forſaking you, unleſs you wilfully and obſtinately caſt me off, as the *Jews* did when their Meſſiah came. *m* You are my Workmanſhip, both as you are Men, and as you are my peculiar People; and therefore I will preſerve and deliver you.

5 * To whom will ye liken me, and make *me* equal, and compare me, that we may be like *n*?

* Chap. 40. 18, 25.

n If you are tempted or inclined at any time to exchange me for an *Idol*, do me and your ſelves this Right, ſeriouſly to conſider, Whether you can find another God, who will be more able, and more ready to do you good, than I have been; which, if you can do, I am content you ſhould preſer him before me; but if not, as will appear by what I am now ſaying, *ver.* 6, 7. then it is beſt for you to adhere to your ancient God and Friend.

6 * They laviſh gold out of the bag, and weigh ſilver in the ballance, *and* hire a goldſmith, and he maketh it a god *o:* * they fall down, yea, they worſhip.

* Chap. 40. 19. & 41. 6. & 44. 12. Jer. 10. 3. * Chap. 44. 17.

o Let us ſuppoſe, a god made with the greateſt Coſt and Art.

7 They bear him upon the ſhoulder, they carry him *p*, and ſet him in his place, and he ſtandeth; from his place ſhall he not remove *q:* yea, * *one* ſhall cry unto him, yet can he not anſwer, nor ſave him out of his trouble.

* Chap. 45. 20.

p Either 1. in pomp upon ſolemn occaſions: Or, 2. from that place where he is made, unto that place where they intend to ſet him up, as it is expreſſed in the following words. *q* Or rather, *he cannot remove*. He can ſtir neither hand nor foot to help his People.

8 Remember this *r*, and ſhew your ſelves men *s*: * bring *it* again to mind *t*, O ye tranſgreſſors *u*.

* Chap. 44. 19.

r Conſider theſe things which I now ſpeak, O ye *Iſraelites*. *s* Act like reaſonable Creatures, and be not ſo brutiſh, as to worſhip your own Works: Be ſo wiſe and couragious, as to withſtand all Sollicitations to Idolatry. *t* Think of this again and again. *u* You who have been guilty of this fooliſh Sin; and therefore are obliged to take the better heed, that you do not relapſe into it again.

9 ‖ Remember the former things of old, for I *am* God, and *there is* none elſe, I *am* God, and *there is* none like me.

‖ What I have done for you, and in the World, my evident Predictions of future things juſtified by the event; and thoſe other miraculous Works whereby I have abundantly proved my Divinity.

10 Declaring the end from the beginning *x*, and from ancient times the things that are not *yet* done, ſaying, * My counſel ſhall ſtand *y*, and I will do all my pleaſure:

* Pſal. 33. 11. Prov. 19. 21. & 21. 30. Heb. 6. 17.

x Foretelling from the beginning of the World, or from the beginning of your Nation, thoſe future Events which ſhould happen in ſucceeding Ages, even to the end of the World, or to the end of your Commonwealth; for ſuch Predictions we find delivered by *Moſes*, the firſt Founder of their Common-wealth. *y* As I will not, ſo no other Power can diſappoint my Purpoſes and Predictions.

11 Calling a ravenous bird *z* from the Eaſt *a*, † the man that executeth my counſel *b* from a far country *c*; yea I have ſpoken *it*, I will alſo bring it to paſs, I have purpoſed *it*, I will alſo do it.

† Heb. *the man of my counſel.*

z *Cyrus* called *a bird* for his ſwiftneſs and great expedition, and *ravenous* for his fierceneſs, and victorioufneſs over his Enemies. *a* From *Perſia*, as *Iſa.* 41. 2. *b* Concerning the deliverance of my People, and the deſtruction of their cruel oppreſſors, the *Babylonians*. *c* From *Perſia*, which was far from *Babylon*, but much farther from *Judea*.

12 Hearken unto me, ye ſtout hearted *d*, that *are* far from righteouſneſs *e*.

d Or, *Ye whoſe hearts are proud* or *hard* or *ſtubborn*. He ſpeaks either, 1. To the *Babylonians*, you who are ſtout againſt God, and ſay or think that neither God nor any man can deliver my people out of your hands: Or rather 2. To *the Houſe of Jacob*, expreſſed *ver.* 3. Where he beſpeaks them in the ſame Words here uſed, *hearken to me*; and to whom alone he directeth his ſpeech in this whole Chapter; for though he ſpeaketh of the *Babylonians*, yet he doth not ſpeak to them; and to whom the Prophet, for the moſt part, turneth his ſpeech in all his Prophecies, unleſs where there is ſomething in the Text or Context, which determineth it to ſome other Perſon or People. And this very crime of ſtoutneſs, or hardneſs of heart is moſt juſtly and moſt frequently charged upon the *Jews*, by their own Prophets every where, becauſe of their groſs contempt of, and incorrigibleneſs under, all Gods Words and Works. And the Prophet ſpeaks this, either to the *Jews* of his Generation; Or rather to that Generation which was carried Captive to *Babylon*, whoſe ſtout-heartedneſs is particularly noted and reproved, *Zech.* 7. 11, 12. Compare *Mal.* 3. 13, 14, 15. *e* That are not only void of, but enemies to Righteouſneſs and true Holineſs, that give up your ſelves to wickedneſs, that deſpiſe my counſels, and promiſes, and threatnings.

13 I bring near my righteouſneſs *f:* it ſhall not be far off *g*, and my ſalvation ſhall not tarry; and I will place ſalvation in Zion *h* for Iſrael my glory *i*.

f Though you are moſt unrighteous perſons, and have given me juſt cauſe to *make you to know my breach of Promiſe*, as I threatned in the like caſe, *Numb.* 14. 34. Yet I will ſhew my ſelf to be a righteous and faithful God, making

ing good my promiſe of delivering you out of *Babylon* after ſeventy years; and though you think the time long, and are apt to diſtruſt the thing it ſelf, yet it ſhall come, and that ſpeedily, *I will bring it near*, or *cauſe it to approach*, or *come unto you*, and as it follows, *it ſhall not tarry* beyond the appointed time. *g* My work of ſaving you from the *Babyloniſh* Captivity. *h* I will bring my People from *Babylon* to *Zion*, and there I will ſave them from all their Enemies. *i* In whom I will once again glory as my People, and the illuſtrious monuments of my glorious Wiſdom, and Power, and Truth, and Goodneſs; whom I will make a great and glorious People, though now they are mean and contemptible, and in whom I will once more ſettle my glorious Preſence and Ordinances.

CHAP. XLVII.

1 COme down *a* and ſit in the duſt *b*: O virgin daughter of Babylon *c*, ſit on the ground: *there is* no throne *d*, O daughter of the Caldeans: for thou ſhalt no more be called *e* tender and delicate.

a From thy Throne, as it follows. *b* Either neceſſarily, becauſe thou ſhalt have no higher ſeat: Or, voluntarily, as Mourners do, bewailing thine approaching calamities. *c* So called either, 1. becauſe ſhe had not yet been humbled and conquered: Or rather, 2. becauſe ſhe was *tender and delicate*, as the next clauſe informeth us. *d* To wit, for thee. The empire is taken away from thee, and tranſlated to the *Perſians*. *e* Either be reputed ſo: Or rather be ſo: for *to be called* is frequently put for *to be*, as hath been divers times noted. Thou ſhalt be reduced to great hardſhips and miſeries.

2 Take the Milſtones *f* and grind meal *g*, uncover thy locks *h*: make bare the leg: uncover the thigh *i*, paſs over the Rivers.

f Betake thy ſelf to the Milſtones; as we commonly ſay, *take thy bed*, or *betake thy ſelf to thy bed*. The meaning is, Thou ſhalt be brought down to the baſeſt kind of Slavery, which grinding at the Mill was eſteemed; of which ſee on *Exod.* 11. 5. *Judg.* 16. 21. *Job* 31. 10 *Lament.* 5. 13. For this work was not performed by Horſes, as now it is, but by the labour of Slaves and Captives. *g* Grind breadcorn into meal for thy Maſters uſe. Such metonymical expreſſions, we find *Iſa.* 28. 28. *Hoſe.* 8. 7. and elſewhere. *h* Or, *thine hair*. Take off the Ornaments wherewith ſuch women as were free, and of good quality, uſed to cover and dreſs their heads. This and the following paſſages, though delivered in the form of a Command, are only Predictions of what they ſhould be forced to do or ſuffer, as appears from the next verſe. *i* Gird up thy garments cloſe and ſhort about thee, that thou mayeſt be fit for ſervice, and for travelling on foot, and as it follows, for paſſing over thoſe Rivers, through which thou wilt be conſtrained to wade, in the way to the Land of thy Captivity.

3 Thy nakedneſs ſhall be uncovered *k*, yea thy ſhame ſhall be ſeen *l*: I will take vengeance *m*, and I will not meet *thee as* a man *n*.

k Either, 1. for want of raiment to cover it: Or, rather, 2. by thine Enemies in way of ſcorn and contumely, by comparing this place with *Ezek.* 16. 37. & 23. 29. *l* Upon thee for thy many and great injuries done to my people. *m* As a man meets his Enemy in the field, to contend with thee. *n* With moderation and gentleneſs, as thoſe men who have not quite put off Humanity, uſe to do, but like a Lyon tearing thee to pieces, to which God in ſuch caſe compareth himſelf, as *Hoſe.* 5. 14. & 13. 7, 8. Compare *Hoſe.* 11. 4.

4 As for our redeemer, the LORD of hoſts *is* his Name, the Holy one of Iſrael *o*.

o According to this Verſion, the Prophet inſerteth this paſſage in the midſt of this Prophecy againſt *Babylon*, as *Jacob* inſerteth the like paſſage in the midſt of his Bleſſings and Prophecies concerning his Children, *Gen.* 49. 18. And this may be here interpoſed, either 1. As the reaſon why the Judgment here denounced ſhould be certainly inflicted, becauſe he who had undertaken it was *the Lord of Hoſts*, and therefore able to effect it, and *the Holy One*, and *the Redeemer of Iſrael*, whom the *Babylonians* had cruelly oppreſſed, whoſe quarrel God would avenge upon them, and whom he had determined and promiſed to deliver out of their hands: Or, 2. As a pathetical exclamation or acclamation of Gods People, for this wonderful work of breaking the ſtaff of their Oppreſſors, which they here aſcribe to God, as he is their God and Redeemer, whom here they make their boaſt of, and whom they celebrate for this glorious deliverance. But becauſe theſe words, *as for*, are not in the *Hebrew* Text, and therefore another word may be as conveniently ſupplied, this verſe may be, and is by ſome learned Interpreters, otherwiſe rendred, and joyned with the foregoing words thus, *I will take vengeance, and I will not meet thee as a man*, ſaith *our Redeemer, whoſe Name is the Lord of Hoſts, the Holy One of Iſrael*. For the word, *ſaith* or *ſaying* is frequently underſtood, and therefore ſupplied by Tranſlators, as 1 *King.* 20. 34. *Pſal.* 27. 8. & 105. 15. and in this very Prophecy, as *Iſa.* 5. 9. & 45. 14. and elſewhere.

5 Sit thou ſilent *p*, and get thee into darkneſs *q*, O daughter of the Caldeans: for thou ſhalt no more be called the Lady of Kingdoms *r*.

p Through grief and ſhame, and as mourners uſe to do, *Job* 2. 13. Ceaſe thy vaunting, and inſolent ſpeeches: thou canſt ſay nothing for thine own juſtification. *q* Thou ſhalt go into an obſcure, diſconſolate, and calamitous condition. *r* The chief and glory of all Kingdoms, as *Iſa.* 13. 19. the moſt large and potent and glorious Empire of the World, as thou haſt been.

6 I was wrath with my people: I have polluted mine inheritance *s*, and given them into thine hand *t*: thou didſt ſhew them no mercy *u*, upon the ancient haſt thou very heavily laid the yoke *x*.

s I caſt them away as an unclean thing; I ſtained their glory; I removed them from the Holy Land, and from the place of my preſence and worſhip, which alone made them an Holy and peculiar people; I baniſhed them into a polluted Land, amongſt uncircumciſed and unclean perſons, by whom they were many ways defiled; I rejected them from being my people, and ſo they were in my ſight no better than the reſt of the Heathen Nations. *t* To puniſh them, and deal with them as thou ſaweſt fit. *u* Thou haſt exceeded the bounds of thy Commiſſion, and inſtead of that compaſſion, which humanity teacheth men to ſhew to ſuch as are in miſery, thou didſt add to their afflictions. *x* Who beſides their common calamity, were afflicted with the miſeries of old age, and therefore did require both pity and reverence.

7 And thou ſayeſt *y*, I ſhall be * a Lady for ever: *ſo* that thou diddeſt not lay theſe things to thy heart, neither didſt remember the latter end of it *z*. * Rev. 18. 7.

y Thy cruel uſages of my People, and the heavy Judgments which thou hadſt reaſon to expect for them. *z* Of that Lady, or of *Babylon*, and her Glory and Empire, or of thy ſelf; here being a ſudden change of the perſon, of which I have noted many examples in this Prophet. The ſenſe is: Thou waſt beſotted with the ſenſe of thy preſent felicity, and didſt not conſider, as thy duty and common diſcretion obliged thee, what might and was likely to befall thee afterward; thou didſt neither expect a change, nor prepare for it.

8 Therefore hear now this, thou that art given to pleaſures, that dwelleſt careleſly, that ſayeſt in thine heart, I *am a*, and none elſe beſides me *b*, I ſhall not ſit *as* a widow, neither ſhall I know the loſs of children *c*.

a I am independent, and ſelf-ſufficient and unchangeable, as that phraſe implies, which therefore is appropriated to God, *Iſa.* 41. 4. and 43. 10. and elſewhere. The Prophet doth not here uſe the very phraſe which the *Babylonians* uſed, but expreſſeth their ſenſe in a Scripture Phraſe. *b* Which is not either ſubject to me, or far inferiour to me in Power and Glory, ſo that in compariſon of me it may be ſaid not to be, becauſe it diſappears like Stars at the preſence of the Sun. *c* I ſhall never want either a King or People to defend me from all dangers.

9 But theſe two * things ſhall come to thee in a moment in one day; the loſs of children, and widowhood; they ſhall come upon thee in their perfection *d*, for the multitude of thy ſorceries, *and* for the great abundance of thine inchantments *e*. * Chap. 51. 19.

d In the higheſt degree. Thy King and Kingdom ſhall be utterly and eternally deſtroyed. *e* For thy ſuperſtitious and magical practices, which were very frequent there, as we ſee below, *ver.* 12, 13. and as was obſerved before. Or, as it is in the Hebrew, *In the multitude of thy Sorceries*, &c. in the midſt of, and notwithſtanding all thy Diabolical Artifices, whereby thou thinkeſt to foreſee any dangers, and to ſecure thy ſelf from them.

10 For thou haſt truſted in thy wickedneſs *f*: thou haſt ſaid, None ſeeth me *g*, Thy wiſdom and thy knowledge *h*, it hath ‖ perverted thee *i*, and thou haſt ſaid in thine heart, I *am*, and none elſe beſides me *k*.

‖ Or, *cauſed thee to turn aſide*.

f Confidently expecting to preſerve thy ſelf by theſe and other wicked Arts and Policies. *g* My Counſels are ſo deeply and cunningly laid, that God himſelf can neither diſcover nor prevent the Execution of them. *h* In State-

Policy, and the Arts mentioned above and below. *i* Hath misled thee into the way of Transgression and Perdition. *k* Which was said, *ver.* 8. and is here repeated, to note their intollerable Arrogancy and Self-confidence.

11 Therefore shall evil come upon thee *l*, thou shalt not know † from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to † put it off: and desolation shall come upon thee suddenly *m*, which thou shalt not know

† Heb. *the morning thereof.*

† Heb. *expiate.*

l Or rather, *when it shall come:* Heb. *the morning of it*, the day or time of its approach: And they are justly upbraided and derided for this ignorance, because *the Astrologers, the Star-gazers*, and *the monthly Prognosticators*, mentioned here, *ver.* 13. pretended punctuallly to foretel the particular time of all future events. And this explication agrees with the History, *Babylon* being surprized by *Cyrus*, when they were in deep security, as is manifest, both from Scripture, *Jer.* 51. 31. *Dan.* 5. and from other Histories. *m* Or, when *thou shalt not know* it. Thou shalt not apprehend thy danger till it be too late.

12 Stand *n* now with thine inchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth *o*: if so be thou shalt be able to profit, if so be thou mayest prevail.

n This word notes, Either 1. continuance. Persist or go on in these Practices. Or 2. their gesture. For those that enquired of their Gods by any of these superstitious Practices, used to stand, this being a posture, both of Reverence, and waiting for an Answer. But this is not a command or concession, but a sacred Irony, or scoff at the folly of these Men, who having so oft been disappointed by these Impostures, yet were as forward to use them, and trust to them, as if they had never deceived them. *o* From the beginning of thy Commonwealth or Kingdom. For the *Chaldeans* in all Ages were famous, or rather infamous, for the study and practice of these Arts.

13 Thou art wearied *p* in the multitude of thy counsels: let now the † astrologers, the star-gazers, the † monthly prognosticators stand up, *and* save thee *q* from these things that shall come upon thee.

† Heb. *viewer of the heavens.*

† Heb. *that give knowledge concerning the months.*

p Thou hast spent thy time and strength in going from one to another, in trying all manner of Experiments, and all to no purpose. *q* To succour thee, or to enquire for thee.

14 Behold, they shall be as stubble: the fire shall burn them, they shall not deliver * themselves *r* from the power of the flame *s*: *there shall* not *be* a cole to warm at, *nor* fire to sit before it.

* Heb. *their souls.*

r And much less thee. *s* They shall be totally consumed, and all the comfort which thou didst expect from them, shall utterly vanish.

15 Thus *t* shall they *u* be unto thee with whom thou hast laboured, *even* thy merchants from thy youth, they shall wander every one to his quarter: none shall save thee *x*.

t Such comfortless and helpless Creatures. *u* Either 1. thy Merchants, as it follows, with whom thou hast trafficked. Or 2. thy Sorcerers, Astrologers, &c. with whom they are said to *have laboured*, both here and *ver.* 12. who also may possibly be called their *Merchants*, because they traded so much with them; and because of their deceitful practices; for which *Ephraim* is called a *Merchant*, *Hos.* 12. 7. And so the following Clause may be rendred, who have been *thy Merchants from thy Youth*. Or, the last clause may be understood of Merchants properly so called, who came from several Countries to trade with *Babylon*, as is noted in Scripture, and by other Authors: And the Verse may be thus rendred. *Thus* (vain and unprofitable) *shall they* (thy Sorcerers, &c.) *with whom thou hast laboured be unto thee.* (So here is only a transposition of Words, than which nothing is more usual in Scripture. Then follows another matter in the next Clause:) also *Thy Merchants*, or *they with whom thou hast traded from thy Youth, shall wander every one to his own quarter.* *x* They shall all leave thee, and flee away with all possible speed to their several Countries and Habitations.

CHAP. XLVIII.

1 HEar ye this *a*, O house of Jacob, which are called by the Name of Israel *b*, and are come forth out of the waters of Judah *c*: which swear *d* by the Name of the LORD, and make mention of the God of Israel *e*, *but* not in Truth, nor in righteousness *f*.

a What I am now going to say against thee, that thou mayest be assured, that that great deliverance, which I have determined and declared to give thee, is not for thy own sake, but for my Name's sake. *b* Which are *Israelites* in name, but *not in Truth*, as it follows. *c* From the linage of your Progenitor, *Judah*, as waters flow from a Fountain, and as the *Israelites* are said to be *of the Fountain of Israel*, *Psal.* 68. 26. Compare also, *Deut.* 33. 28. *Prov.* 5. 15. &c. *d* Which profess the true Religion; one act of Religion being put for all. *e* Either in Oaths, or otherwise: that own him, and seem to glory in him as their God, and call themselves by his Name. *f* Which are the two chief ingredients of a lawful Oath, *Jer.* 4. 2. They are guilty of falshood and injustice both in Oaths, and in their whole Conversation.

2 For *g* they call themselves of the Holy City *h*, and stay themselves *i* upon the God of Israel, the LORD of Hosts *is* his Name *k*.

g Or, as others render it, and this particle frequently signifies, *Though*. And so this is added as a great aggravation of their want, and neglect of Truth and Righteousness. *h* They glory in this, that they are Citizens of *Jerusalem*, a City sanctified by God himself to be the only place of his true worship, and gracious presence; which as it is a great priviledge, so it laid a great obligation upon them, to walk more holily than they did. *i* Not by a true and well-grounded Faith, but by a vain and presumptuous Confidence, flattering themselves, as that people commonly did, that they should enjoy peace and safety, notwithstanding all their wickedness; because they were the Lords People, and had his Temple and Ordinances among them; which disposition the Prophets frequently observe, and sharply censure in them. *k* Or, *Whose Name is the Lord of Hosts.*

3 I have declared the former things from the beginning *l*, and they went forth out of my mouth, and I shewed them, I did *them* suddenly, and they came to pass *m*.

l Those things which have formerly come to pass, which I punctually foretold from time to time before they came to pass: Whereby I gave you full proof of my Godhead. *m* What my mouth foretold my hand effected.

4 Because I knew *n* that thou art † obstinate, and thy Neck *is* an Iron sinew *o*, and thy brow brass *p*.

† Heb. *hard.*

n Therefore I gave thee the more and clearer demonstrations of my Divine Nature and Providence, because I knew thou wast an unbelieving and perverse Nation, that would not easily nor willingly be convinced. *o* Which will not bow down to receive my yoke, nor to obey my commands. It is a metaphor taken from untamed and stubborn Cattle: of which see also *Nehe.* 9. 29. *Zech.* 7. 11. *Act.* 7. 51. The sense is, I considered that thou wast unteachable and incorrigible, *p* Thou wast impudent, and therefore wouldst boldly pretend, that thou didst forsake me, for want of full conviction of my divine Authority, and of thy duty: therefore I determined that I would leave thee without excuse.

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed it thee *q* lest thou shouldst say, Mine Idol hath done them, and my graven image, and my molten image hath commanded them.

q I foretold these things, that it might be evident, that they were the effects of my counsel, and not of thine Idols, as I knew thou wast very inclinable to believe.

6 Thou hast heard, see all this *r*, and will not ye declare *it s*? I have shewed thee new things from this time *t*, even hidden things, and thou didst not know them.

r As thou hast heard all these things from my mouth, from time to time, so now I advise thee to see, *i. e.* seriously to consider them, and to lay them to heart. *s* I call you to witness: must you not be forced to acknowledge the truth of what I say? Deny it if you can: Or, *have ye not declared it* unto all People as occasion required it? Have you not boasted unto the *Gentiles* of this as your Honour and Priviledge? *t* And I have now given thee new Predictions of secret things, and such as till this time were wholly unknown to thee, as it follows, concerning thy deliverance out of *Babylon* by *Cyrus*.

7 They are created now *u*, and not from the beginning *x*, even *y* before the day when thou heardest them not *z*; lest thou shouldst say, Behold I knew them *a*.

u i. e. Revealed unto thee by me; brought to light, as things are by Creation. Things are frequently said to be made or done in Scripture, when they are declared or manifested, *Job* 5. 3. *I cursed, i. e.* I pronounced it cursed, Psal. 51. 4. *That thou mightest be justified, i. e.* declared and acknowledged

knowledged to be juſt, *Hoſ.* 5. 15. *Till they acknowledged their offence*; which in the *Hebrew* is, *till they be guilty.* *x* Heb. *Not from thence*, not from theſe ancient times when other things were revealed unto thee. *y* Heb. *and* (or, *or*, as this particle is frequently uſed:) *before this day.* Such Pronouns are oft underſtood, as we have ſeen: and *this day* anſwers to *none* in the firſt clauſe: and this clauſe ſeems to be added as an expoſition of the next foregoing clauſe, which is more general and ambiguous, *not from then, or before this day.* *z* Heb. *and thou didſt not hear them*, to wit, before this time in which God hath revealed them to thee by my Miniſtry. *a* Either by thine own ſagacity: or by the help of thine Idols. The ſenſe is, That it might appear, that thou hadſt the knowledge of theſe things only from me, who made known unto thee only what, and when I pleaſed.

8 Yea thou heardeſt not, yea thou kneweſt not *b*, yea from that time that thine ear was not opened *c*: for I knew that thou wouldeſt deal very treacherouſly *d*, and waſt called *e* a tranſgreſſor from the womb.

b The ſame things is repeated again and again, becauſe this was ſo illuſtrious a proof of the infinite power and providence of the God of *Iſrael*, and ſo clear and full a diſcovery of the vanity of Idols. *c* Heb. *Tea from then* (of which phraſe ſee the foregoing verſe) *thine ear was not opened, i. e.* thou didſt not hear, to wit, from me: I did not reveal theſe things unto thee: for ſo this Phraſe of *opening the ear* is underſtood, 1 *Sam.* 9. 15. 2 *Sam.* 7. 27. *d* I knew all theſe cautions were neceſſary to cure thine Infidelity and Apoſtacy. *e* To wit, juſtly and truly: Or, thou waſt indeed ſuch a perſon, *to be called*, put for *to be*, as we have oft noted.

9 For my Names ſake will I defer mine anger *f*, and for my praiſe *g* will I refrain *h* for thee, that I cut thee not off.

f And although thou doſt juſtly deſerve my hotteſt anger and moſt dreadful judgments, which alſo, if thou repenteſt not, I will in due time inflict, yet at preſent I will ſpare thee, and deliver thee out of Captivity, not for thy ſake, be it known to thee, but meerly for my own ſake, and for the vindication of my name and glory, as it follows, *ver.* 11. *g* That I may be praiſed and magnified for my Power, Faithfulneſs and Goodneſs, and other perfections. *h* To wit, *mine Anger*; which is eaſily underſtood out of the foregoing clauſe.

10 Behold, I have refined thee *i*, but not ‖ with ſilver *k*, I have choſen *l* thee in the furnace of affliction.

‖ Or, *for ſilver.*

i Or, *I will refine thee.* Although I will not cut thee off, or utterly deſtroy thee, as I now ſaid, yet I will put thee into the Furnace, not to conſume thee, but to purifie thee from that droſs which cleaveth to thee, and needs ſuch afflictions to purge it away. *k* Or, *not among Silver*: Or, *not as Silver*, which is put into, and kept in the Furnace ſo long till all the droſs be purged away from it. I will not deal ſo rigorouſly with thee; for then I ſhould wholly conſume thee; in Judgment I will remember Mercy. *l* Or, *I will chuſe thee*: Or, *I will yet chuſe thee*, as it is expreſſed *Iſa.* 14. 1. *Zech.* 1. 17. Or, *I will chuſe thee* again, as *Zech.* 2. 12. For it muſt be conſidered, that God had in a manner rejected *Iſrael*, when he ſent them into Captivity, and *given her a bill of divorce*, as he ſaith, *Jer.* 3. 8. ſee alſo *Iſa.* 50. 1. and therefore it was neceſſary that God ſhould chuſe this people a ſecond time, that they might be *betrothed to him* again, as is expreſſed and promiſed, *Hoſ.* 2. 19, 20. This ſeems to me the true ſenſe; although it may be thus underſtood, *I will chuſe thee, i. e.* I will manifeſt by my carriage to thee that I have choſen thee: Or, that thou art my choſen People. Things being oft ſaid to be done when they are manifeſted, as was obſerved on *ver.* 7.

11 For mine own ſake, *even* for my own ſake will I do *it m*; for how ſhould *my Name n* be polluted? and I will not give my * glory unto another *o*.

* Chap. 42. 8.

m This great work of delivering my People out of *Babylon*. *n* *My Name* is here fitly ſupplied both out of *ver.* 9. where it is expreſſed, and out of the following clauſe of this Verſe, where he ſaith, *my glory*, which is equivalent to it. The ſenſe is, if I ſhould not ſpare and deliver my People, my name would be ſadly prophaned and blaſphemed, as if I were either impotent or implacable to them. *o* I will not give any colour or occaſion to Idolaters, to aſcribe the Divine Nature and Properties, which are my peculiar, unto Idols, as they would do if I did not reſcue my People out of their hands in ſpight of their Idols.

12 Haarken unto me, O Jacob, and Iſrael my called *p*; *I am* he; *I am* the * firſt, I alſo *am* the laſt.

* Chap. 41. 4. & 44. 6. Revel. 1. 17. and 22. 13.

p Who I have called out of the World to be my peculiar People, to ſerve, and glorifie, and enjoy me, and therefore you of all others have leaſt cauſe to forſake me, or to follow after Idols.

13 Mine hand alſo hath laid the foundation of the earth, and ‖ my right hand hath ſpanned *q* the heavens: *when* I call unto them, they ſtand up together *r*.

‖ Or, *the palm of my right hand hath ſpread out.*

q Or, *doth ſpan*, i. e. *mete out the Heavens with a Span*, as the Phraſe is, *Iſa.* 40. 12. Although that be expreſſed there in other *Hebrew* words. Or, *hath ſpread them out with its palm*, or *like a palm*, when the hand is ſtretched out. *r* Either they ſtood up and aroſe out of nothing, when I commanded them to do ſo: Or, they are ſtill continually in readineſs to execute my commands.

14 All ye * aſſemble your ſelves and hear: which among them hath declared theſe things †? the LORD hath loved him *t*: he will do his pleaſure on Babylon *u*, and his arm ſhall be on the Caldeans *x*.

* Ye Jews, to whom he addreſſed his Speech, *ver.* 12. and continueth his ſpeech, *ver.* 16, 17. *&c.* † I challenge you all to anſwer what I have ſaid before, and am now a going to ſay again. *s* Which of the Gods whom any of you have ſerved, or do ſtill hanker after? *t* To wit, *Cyrus*, who might eaſily be underſtood out of the foregoing contexr, in which he is frequently mentioned. The Pronoun is put for the Noun, as is uſual both in Scripture and in other Authors. Now God loved *Cyrus*, not with a ſpecial, and everlaſting, and complacential love; for he was an Heathen, and had ſome great Vices as well as Vertues, but with that general love and kindneſs, which God hath for all his Creatures, as is obſerved, *Pſal.* 145. 9. and moreover with that particular kind of love, which God hath for ſuch Men as excel others in any Vertues, as *Cyrus* did; in which ſenſe Chriſt *loved* the young man, *Mark* 10. 21. and with a love of good will, and beneficence. God had ſuch a kindneſs for him, as to make him a moſt glorious and victorious General and King, and the great inſtrument for the deliverance of his own People; which was a ſingular honour and advantage to him, and might have been far greater, and extended to the eternal Salvation of his Soul, if he had not wanted an heart to uſe the price which God hereby put into his hand. And as *anger* being aſcribed to God, is not meant of the affection, for ſuch paſſions are inconſiſtent with the perfection of Gods nature, but of the effects; ſo the *Love* of God when it is applied in Scripture, to ſuch Perſons as *Cyrus*, is not ſo much to be underſtood of an inward affection, as of the outward effects of it; and ſo this *Love* is explained in the following Words, by that proſperous Succeſs which God gave him againſt the *Chaldeans*. *u* *Cyrus* ſhall execute all that I have appointed him to do for the deſtruction of *Babylon*, and for the Redemption of my People; which was in it ſelf a good Work: And therefore this is added, as the reaſon why God loved him. *x* He ſhall ſmite and ſubdue them.

15 I, *even* I *y* have ſpoken, yea I have called him: I have brought him, and he ſhall make his way proſperous *z*.

y Both the foreknowledge and the execution of this great Atchievement cannot be aſcribed to *Idols*, but to me only. *z* God will give him good ſucceſs in this undertaking. Here is a ſudden change of the Perſon, from *I* to *he*, which is very uſual. Or, as others render it, *he ſhall proſper* in *his way*: the preposition *in* being moſt frequently underſtood.

16 Come ye near unto me *a*; hear ye this; I have not ſpoken in ſecret *b* from the beginning *c*: from the time that it was *d*, there *am* I *e*: and now the Lord GOD and his ſpirit *f* hath ſent me *g*.

a That you may the better hear me, as it follows. A Speech of God after the manner of Men. *b* I have not ſmothered the Counſel and Word of God, but have plainly and publickly declared it unto you: Or, I have openly Revealed my mind to you. See the Note on *Iſa.* 45. 19. where theſe very Words are ſpoken by God in his own Name, as here by the Prophet in God's Name; and ſo all comes to one. *c* Either 1. from the firſt time that I began to Prophecy until this time. Or 2. from the beginning of my taking you to be my People, and of revealing my Mind to you. See on *Iſa.* 41. 26. *d* Theſe Words alſo, as well as the former, are the Words, Either 1. of the Prophet; and ſo the Senſe ſeems to be this, From the time that I was firſt called to be a Prophet, I have been there. *i. e.* I have diligently purſued my Prophetical Function; I have hearkned from time to time, to hear what God would ſpeak to me, that I might impart it to you: Or, 2. of God; and then the Senſe may be this, From the time that I firſt ſpoke of it, or foretold it, I am, or was there, to take care to effect what I had foretold: I minded it carefully from that time, as being then more eſpecially obliged to do it, leſt my Truth or Power ſhould be queſtioned,

stioned. Or the words may be thus rendred and explained, *From the time that this shall be*, when the time appointed for the doing of this work shall come, *there* I will be, to encourage and assist *Cyrus* in the Work, *e* This is opposed to those foregoing Words, *from the beginning*. *f* God by his Spirit; or God, even the Spirit or the Holy Ghost, to whom the sending and inspiring of God's Prophets is ascribed, 2 *Pet.* 1. 21. *g* To wit, the Prophet *Isaiah*; who yet was a Type of Christ, and so this may have a Respect unto him also.

17 Thus saith the LORD thy Redeemer, the holy One of *Israel*, *I am* the LORD thy God which teacheth thee to profit *h*, which leadeth *i* thee by the way *that* thou shouldst go.

h Which from time to time have made known unto thee, not vain and frivolous things, but all necessary and useful Doctrines; which, if believed and observed by thee, would have been infinitely profitable to thee, both for this life and that to come. So that it is not my fault, but thine own, if thou dost not profit. *i* Which acquainteth thee with thy Duty and Interest in all the parts and concerns of thy Life; so that thou canst not pretend ignorance.

18 O that thou hadst hearkened to my Commandements *k*, then had thy peace beeen as a river *l*, and thy righteousness *m* as the waves of the sea *n*.

k The failure hath not been on my part, but on thine: I gave thee my Counsels and Commands, but thou hast neglected and disobeyed them, and that to thy own great disadvantage. Such wishes as these are not to be taken properly, as if God longed for something, which he gladly would, but could not effect; or as if he wished that to be undone, which was irrecoverably past and done; which is a vain and foolish wish even in a Man; and much more are such wishes inconsistent with the infinite perfection and happiness of the Divine Nature: but they are only significations of God's good and holy Will, whereby he requires and loves Obedience, and condemns and hates Disobedience. *l* Which runs sweetly, strongly, plentifully, and constantly; and such had been thy Prosperity. Then thou hadst never gone into this *Babylonish* Captivity, nor needed such prodigies of my power and goodness to Deliver thee out of it. *m* Not properly so called (for he is not now speaking of their Vertues, but of their Priviledges) but thy Peace and Prosperity, as appears by the foregoing Clause, to which this manifestly answers; which is called Righteousness here, as it is also, 1 *Sam.* 12. 7. and *Hos.* 10. 12. and elsewhere, by a Metonymy, because it is the fruit of Righteousness, both of God's Righteousness and of Man's Righteousness; as by the very same figure *iniquity* is very frequently put for the fruit and punishment of iniquity. *n* Infinite and continual.

19 Thy seed also had been as the sand *o*, and the off-spring of thy bowels *p* like the gravel thereof: his name *q* should not have been cut off *r*, nor destroyed from before me *s*.

o To wit, for multitude, according to my promise made to *Abraham*: Whereas now I have, for thy Sins, made thee to know thy breach of Promise, as is said, *Numb.* 14. 34. and greatly diminished thy Numbers. *p* Which come out of thy Bowels, or Belly, or Loins: for all these are but various expressions of the same thing. *q* Which is continued in a Man's Posterity, and commonly dies with them; and so the *name* here, is the same thing in effect with *the seed* and *off-spring* in the former Clauses, which, for the most part, are the only memorials of Men, and of their Names, when they are dead and gone. *r* As now it hath been in a great measure, and should have been totally and finally cut off, if I had not spared them for my own Names sake, as he said before. *s* Or, *out of my sight*, out of their own Land, the place of my special Presence and Residence.

20 Go ye forth of *Babylon t*: flee ye from the *Caldeans*, with a voice of singing *u*, declare ye *x*, tell this, utter it even to the end of the earth: say ye, The LORD hath * redeemed his servant *Jacob*.

* Exod. 19. 4, 5, 6.

t The Imperative is here, as it is very frequently, put for the Future, *Ye shall go forth*, &c. for this is not so much a command as a promise. Although this form of speech may be the rather used to intimate, That it was their duty to *go forth*, as well as God's promise to carry them forth. *u* With Joy and Songs of Praise to the Lord. *x* Publish God's wonderful Works on your behalf to all Nations.

21 And they thirsted not *when* he led them through the desarts *y*: he * caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

* Exod. 17. 6. Num. 20. 11.

y This is part of the matter which the *Jews* are obliged to declare to all People, as they have opportunity, to wit, That God took the same care of them in their return from *Babylon* to *Canaan*, which was through many dry and desart places, as he did in their march from *Egypt* to *Canaan*. *They thirsted not*, &c. *i. e.* They shall not Thirst. He speaks of things to come, as if they were already past or present, as the Prophets commonly do.

22 * *There is* no peace saith the LORD, unto the wicked *z*.

* Chap. 52. 21.

z God having in the next foregoing Verses, foretold that Peace and blessed Deliverance which he would certainly give to *his servant Jacob*, ver. 20. He here adds an explication and limitation of this Mercy: and declareth, That wicked men should not enjoy the benefit of this Mercy. Where by *the wicked*, he means, Either 1. the *Babylonians*, who well deserved that Title; who shall be destroyed, when God's *Israel* shall be delivered: Or rather 2. the unbelieving and ungodly *Jews*; of whom these very Words are used again, *Isa.* 57. 21. and to whom such a Denunciation as this, was far more proper and necessary, at least in this place, than to the *Babylonians*; for he had already said far more and worse things, than this concerning them, having again and again declared, That *Babylon* should be destroyed, in order to this deliverance of God's People out of it. But there was great need why he should say this to the ungodly *Jews*, because they were exceeding prone to cry *peace, peace* to themselves, when there was no solid ground of Peace; and they confidently expected a share in this great Deliverance. This therefore was a very seasonable Caution to the *Jews* in *Babylon*, to take heed to themselves, and to prepare for this Mercy, and to purifie themselves from all Wickedness; because those of them, who should either wickedly tarry in *Babylon*, when God invited and required them to go out of it; and when their Godly Brethren returned to their own Land, and to the place of God's Worship, or continue in Wickedness, when they were restored to their own Country, should not enjoy that Tranquility and Comfort, which they promised to themselves. And the necessity of this Commination appears from the event; for the *Jews* that returned to *Canaan*, did for the most part, relapse to many of their former Sins, and therefore fell short of that Peace and Prosperity, which otherwise they might have enjoyed.

CHAP. XLIX

1 LIsten, O Isles *a*, unto me *b* and hearken ye people from far *c*. The LORD hath called me from the womb *d*, from the bowels of my mother hath he made mention of my name *e*.

a God having in the last Words secretly signified the Wickedness of the *Jewish* Nation, after so glorious a Deliverance, and foreseeing, that, for their Wickedness, he should cast them off, he here turneth his Speech to the Nations of the Gentiles, who are frequently described in this Prophecy, and elsewhere, under the Title of *Isles*, as hath been formerly noted, and inviteth them to hearken to those Counsels and Doctrines which the *Jews* would reject. *b* Unto Christ: for it is apparent from *ver.* 6. and other passages of this Chapter, that *Isaiah* speaks these words in the Name of Christ, by whose Spirit they were dictated to him, 1 *Pet.* 1. 11. and unto whom alone they belong, as we shall see. So this Chapter is a Prophecy of Christ, which is also very proper and seasonable in this place. The Prophet having at large prophesied of the Deliverance of the *Jews* out of *Babylon*; he now proceeds further, and prophesieth of the Redemption of the World by Christ, of which that deliverance out of *Babylon* was a Type and Forerunner. *c* Which live in Countries far from *Judea*, now the only place of God's special Presence and Worship. It is evident from the foregoing Clause, and many other Passages following, that he speaks of distance of Place, not of Time. *d* This or the like Expression is used of *Jeremy*, *chap.* 1. 5. and of *Paul*, *Gal.* 1. 15. but it was far more eminently true of Christ, who, as he was chosen to this great Office of Redemption from Eternity; so he was separated and called to it before he was born, being both conceived and sanctified by the Holy Ghost in his Mothers Womb, and sent into the World upon this Errand; of which see *Mat.* 1. 21. and *Luke* 1. 31. &c. and 2. 11. &c. *e* Called by my Name, and by such a Name as signified my Office and Work, in the Places now mentioned.

2 And he hath made my mouth like a sharp sword *f*, in the shadow of his hand hath he hid me *g*, and made me a polished shaft *h*, in his quiver *i* he hath hid me.

f As he made me the great Teacher of his Church, and of the World, so he assisted me by his Spirit, and made my Word or Doctrine *Quick and powerful, and sharper than any two-edged sword*, &c. as it is said to be, *Heb.* 4. 12. killing Men's Lusts, convincing, humbling, and converting their Souls; and *Mighty to the pulling down of strong holds*;

And

And every high thing that exalteth it self against the knowledge of God, and bringing into Captivity every thought to the obedience of Christ, as we read, 2 *Cor.* 10. 4, 5. *g* He will protect me by his Power from all mine Enemies, until I have finished the work for which he sent me. *h* Like an Arrow, whose point is bright and polished; which therefore pierceth deeper. This Metaphor signifies the same thing with the former, Christ's piercing of Men's Hearts by his Word and Spirit, *i* where Arrows are hid and kept. This *Quiver* signifies the same thing with *the shadow* in the foregoing Clause, even God's powerful and gracious Protection of him from Dangers and Mischiefs.

3 And said unto me, Thou *art* my servant, O *Israel k*, in whom I will be glorified.

k As the name of *David* is sometimes given to his Successors, 1 *Kings* 12. 16. and particularly to Christ, *Jer.* 30. 9. *Ezek.* 34. 23. *Hos.* 3. 5. and *Jacob* is called, as many things by the name of his Grand-father, *Abraham*, *Act.* 7. 16. and the Name of *Isaack* is given to his Posterity, *Amos* 7. 9. So here the name of *Israel* may not unfitly be given to Christ, not only because he descended from his Loins; but also because he was the true and the great *Israel*, who, in a more eminent manner, prevailed with God, as that Name signifies, of whom *Jacob*, who was first called *Israel*, was but a Type: And as the Name of Christ, the Head is sometimes given to the Body, the Church, as 1 *Cor.* 12. 12. So it is not strange if, on the contrary, the name of *Israel*, which properly belongs to the Church, be given to Christ the Head of it. But this Word may be otherwise rendred, being joyned, Either 1. with the foregoing Words, *Thou art my servant*, unto, or in, or for *Israel*, *i. e.* to bring them back unto me, from whom they have revolted: Or 2. with the following words; it is *Israel, in whom I will glorifie my self by thee.*

4 Then I said *l*, I have laboured in vain, I have spent my strength for nought *m*, and in vain, *yet* surely my judgment *n is* with the LORD, and ‖ my work with my God.

‖ Or, *my reward.*

l By way of Objection. Lord, thou saiest thou wilst be glorified by my Ministry; but I find it otherwise. *m* Without any considerable Fruit of my Word and Works among the *Israelites*. *n* My right, the reward which by his Promise, and my Purchase is my right. *Judgment* is oft put for *that which is just* or *right*, as *Exod.* 23. 6. *Job* 8. 3. and in many other places. And so this Clause agrees with the next; and the Sense of both is this: Though I see no fruit of my Labour among the *Jews*, and meet with nothing but contempt and reproach, and ill usage from them; yet God sees my fidelity and diligence in my Work, and he will give Judgment for me, and my reward is laid up with and by him, which he will give me in due time.

‖ Or, *that Israel may be gathered to him, and I may, &c.*

5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, *o* Though Israel be ‖ not gathered *p*, yet shall I be glorious in the eyes of the LORD *q*, and my God shall be my strength.

o To convert the Wicked and Apostate *Israelites* unto God. *p* Not brought home to God by my Ministry. This Word implies, That the *Israelites* were divided and scattered from God, and divided among themselves, as they were in an high degree when Christ came into the World, and *Turned every one to his own way*, as is said, *Isa.* 53. 6. and therefore needed to be gathered. Either it is a Metaphor from wandring Sheep, which the good Shepherd diligently seeketh, and bringeth home to the Fold: Or, it is an Allusion to the state of the *Israelites*, who either now were, or shortly were to be dispersed into several parts of the World, from whence God had promised to gather them, and bring them into their own Land, and unto his Temple, *Isa.* 43. 5, 6. and elsewhere. The Sense is, Though *Israel* God's own and only People, reject me, which will be an occasion of great wonder and scandal. *q* God will not despise me for the unsuccessfulness of my Labours, but will honour and glorifie me, both with himself, and in the face of the World, in crowning my Endeavours with glorious Success among other People. *r* To support and strengthen me under this, and all other discouragements and difficulties in the discharge of mine Office.

‖ Or, *art thou lighter than that thou shouldest*, &c.
‖ Or, *desolation.*
* Chap. 42. 6.

6 And he *s* said, ‖ It is a light thing *t* that thou shouldest be my servant to raise up the tribes of Jacob *u*, and to restore the ‖ preserved of Israel: I will also give thee for a * light to the Gentiles, that thou mayest be my salvation *x*, unto the end of the earth.

s The Lord expressed both in the foregoing and following Verses. *t* This is but a small Favour in comparison of what follows. *u* That remnant of them which shall survive all their calamities and desolations. *x* I will make thy labour effectual for the illumination and conversion, and salvation of the Gentiles in all the parts of the World: Which cannot be said of *Isaiah* with any truth or colour, and therefore must be understood of Christ, by whom this was literally and fully accomplished. By *my Salvation* he means the great Instrument and Author of that eternal salvation which I will give to the Gentiles.

‖ Or, *to him that is despised in soul.*

7 Thus saith the LORD the Redeemer of Israel, *and* his Holy One *y*, ‖ to him whom man despiseth *z*, to him whom the nation abhorreth, to a servant of rulers: Kings *a* shall see and arise *b*, Princes also shall worship, because of the LORD, that is faithful *c*, *and* the Holy One of Israel, and he shall choose thee *d*.

y The Holy One of *Israel*, as he is frequently called. *z* To Christ; to whom, as he was in the days of his Flesh, this description doth most truly and fully agree, being the same in effect with that, *Isa.* 53. 3. for *men*, both *Jews* and *Gentiles* among whom he lived did *despise him* from their very hearts and souls, as is here implied; *and the whole Nation*, of which he was a member, and among whom he conversed and preached, *abhorred* both his Person and his Doctrine; and he was so far from being a great temporal Monarch, as the *Jews* vainly imagined, that he came in the form of a Servant, and was a *Servant of Rulers*, professing subjection, and paying tribute unto *Cæsar*, *Mat.* 17. 24, 25. & 22. 21. and being treated by the Rulers both of the *Jews*, and of the *Romans*, like a Servant, being despightfully used and Crucified, which was the proper punishment of Servants. *a* Tho for a time thou shalt be despised, yet after a while thou shalt be advanced to such Royal Majesty and Glory, that Kings shall look upon thee with admiration and reverence. *b* From their seats in token of reverence, as was usual, *Levit.* 19. 32. *Judg.* 3. 20. *Job* 29. 8. or to worship thee, as the next clause explains it, *shall see and arise* may be put for *when they see* thee *they shall arise* to thee: which is a common *Hebraism*. *c* Because God shall make good his promises to thee concerning the raising thee from the dead, and concerning the effusion of his Spirit upon thy Disciples, by whose assistance they shall preach most powerfully, and confirm their Doctrine by evident and glorious miracles, and concerning the *giving unto thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy possession*, as he promised, *Psal.* 2. 8. These and such like considerations were the great motives which prevailed with the Princes and People of the *Gentiles* to receive thee as the true *Messiah* and Saviour of the World. *d* And although thou shalt be rejected by thine own People, and *refused by* their Builders or Rulers, as was Prophesied, *Psal.* 118. 22. and for a time, and in some respects forsaken by God himself, *Mat.* 27. 46. yet God will return to thee and chuse thee again, and manifest unto the World, that thou, and thou only art the Person whom God hath chosen to be the Redeemer of mankind, and whom, in spight of all opposition, he will make *the head-stone of the Corner*. For the Phrase see on *Isa.* 48. 10. But these words are well rendred by others, *who will chuse*, or *hath chosen thee*, the Conjunction, *and*, being put for the Pronoun Relative, as *Isa.* 44. 14. and in many other places, as hath been observed before.

* 2 Cor. 6. 2.

8 Thus saith the LORD *e*, *in an acceptable time *f* have I heard thee *g*, and in a day of salvation have I helped thee: and I will preserve thee *i*, and give thee for a covenant *k* of the people *l*, ‖ to establish the earth *m*, to cause to inherit the desolate heritages *n*.

‖ Or, *raise up*

e God the Father unto Christ. *f* Heb. *In a time of good will*, in that time when I shall have, and in a special manner manifest my good Will to the Sons of Men, in the Day of my Grace, and of Man's Salvation, as this Phrase is explained in the next Clause, in the time of the Gospel, which is in the time of God's *good Will towards men*, as the Host of Heaven declared at the Birth of Christ, *Luke* 2. 14. *In the days of thy flesh*, when thou didst *offer up Prayers and Supplications with strong crying and Tears, unto him that was able to save thee from Death*, as we read, *Heb.* 5. 7. which Text is a good comment upon this place. *g* Though not so as to deliver thee from death, and from the sense of my wrath, yet so as to keep thee from sinking under these burdens, and so as thou shouldest not be *holden under the Pains* or Power *of Death*, *Act.* 2. 24. and so as to Crown thee with Glory and Honour, and a blessed Success of all thy labours and sufferings. *h* In the time of Grace, and of the Gospel, which I have appointed for the working out of Man's Salvation by thee. *i* Upon Earth till thy Work be finished, and unto that eternal Kingdom and Glory which is prepared for thee. *k* To be the *Mediator* and *Surety of* that Covenant which is made between me and them; as Christ is called, *Heb.* 7. 22. and 8. 6. to renew and *confirm the Covenant*, which the *Messiah* is said to do, *Dan.* 9. 27. by his own Blood, by which God and Men are reconciled, and united one to the other. And therefore he may well be called the *Covenant* by a known Metonymy, which

which is very usual in such cases, as upon the same account Circumcision, the sign of the Covenant, is called God's *Covenant*, *Gen.* 17. 10. and the Paschal Lamb is called *the Passover*, *Exod.* 12. 11. and the Sacramental Cup is called *the New Testament*, *Luke* 22. 20. and *the Communion of the Blood of Christ*, 1 *Cor.* 10. 16. *l* Indefinitely of all my People, not only *Jews*, but also the *Gentiles*, as may be gathered from the Context, and by comparing this place with *Isa.* 42. 6. Where the same Phrase is used. From both which places it is most manifest, that the *Messiah* is designed, and not *Isaiah*, to whom this and divers other Phrases here used cannot be ascribed without great force. *m* To compose and settle the Earth, and the Inhabitants thereof, by making Peace between God and Men, and between *Jews* and *Gentiles*, and by establishing Truth and Righteousness and Holiness upon Earth, and by subduing those Lusts and Passions, which are the great Disturbers of Humane Society: which was the design of God in sending, and of Christ in coming into the World. *n* That desolate places may be repaired and repossessed. That Christ may possess the Heathen, according to *Psal.* 2. 8. who were in a spiritual Sense in a most desolate and forlorn condition.

* Chap. 42. 7. 9 That thou mayest say *o* * to the prisoners *p*, Go forth *q*: to them that *are* in darkness, Shew your selves: they shall feed in the ways, and their pastures *shall be* in all high places *r*.

o To wit, with power and effect, as when God said, *Let there be Light*, &c. *p* To the *Gentiles*, who are fast bound by the cords of their sins, and taken Captive by the Devil at his Will, as this same Phrase is understood, *Isa.* 42. 7. *q* Come forth to the light, receive Divine Illumination and consolation. *r* They shall have abundant Provision in all places, yea even in those which commonly are barren and unfruitful, and such are both common roads and high grounds.

* Rev. 7. 16. 10 They shall not * hunger nor thirst, neither shall the heat nor sun smite them *s*: for he that hath mercy on them shall lead them *t*, even by the springs of water shall he guide them.

s They shall be supplied with all good and necessary things, and kept from all evil occurrents. *t* God who hath magnified his mercy to them, will conduct them with safety and comfort.

11 And I will make all my mountains a way, and my high ways shall be exalted *u*.

u I will remove all hindrances, and prepare the way for them, by levelling high grounds, and raising low grounds: of which see on *Isa.* 40. 3, 4.

12 Behold these shall come from far *x*: and loe, these from the North, and from the West *y*, and these from the land of Sinim *z*.

x My People shall be called and gathered even from the most remote parts of the earth. He speaks here, and in many other places of the Conversion of the Gentiles with allusion to that work of gathering, and bringing back the *Jews* from all parts, where they were dispersed into their own Land. *y* From the several parts of the World; which are here synecdochically expressed, as they are in many other places. *z* Either of the *Sinites*, as they are called, *Gen.* 10. 17. who dwelt about the Wilderness of *Sin*, which was Southward from *Judea*: Or, of *Sin*, a famous City of *Egypt*, called *the strength of Egypt*, which may be synecdochically put for all *Egypt*, and that for all southern parts. And so he here mentions the several quarters of the World, where the generality of the *Jews* were dispersed; *the North*, which is every where named as the chief place of their banishment and dispersion, as *Jer.* 16. 15. and 31. 8. and elsewhere; *the West*, the western Countries and Islands, and the South.

13 Sing, O Heavens, and be joyful, O Earth, and break forth into singing, O Mountains: for the Lord hath comforted his people *a*, and will have mercy upon his afflicted.

a God hath now sent that long desired Consolation of *Israel*.

14 But Zion said, the LORD hath forsaken me, and my Lord hath forgotten me *b*.

b This is an Objection against all these glorious predictions and promises hitherto mentioned. How can these things be true, when the condition of Gods Church is now so sad and desperate, as it was when the *Jews* were Captives in *Babylon*, in which the Prophet here supposeth them to be?

† Heb. *from having compassion.* 15 Can a woman forget her sucking child, † that she should not have compassion on the Son of her womb? yea they may forget, yet will I not forget thee *c*.

c Earthly Parents sometimes are so unnatural and monstrous; but do not entertain such unworthy thoughts of me. I will remember thee effectually, to bring thee out of *Babylon*, and which is infinitely greater, to send my Son into the World to work out eternal Redemption for thee.

16 Behold I have graven thee upon the palmes of *my* hands *d*: thy walls *are* continually before me *e*.

d Mine eye and heart is constantly upon thee. He alludes to the comon practice of men, who use to put signs and memorials upon their hands or fingers of such things as they dearly affect, and would remember. See *Exod.* 13. 9. *Deut.* 6. 8. *Prov.* 6. 21. *Cant.* 8. 6. *Jer.* 22. 24. *e* My thoughts run continually upon the Walls of *Jerusalem*, which are now broken down, that I may repair them as soon as ever the set time cometh, and then proceed to do far greater things for thee.

17 Thy children *f* shall make haste, thy destroyers, and they that made thee waste, shall go forth of thee *g*.

f Or, as others render it, *thy Builders*; which is favoured by the next clause where the *destroyers* are opposed to them. Howsoever the sense is the same, for her children were her Builders, as we read in *Ezra* and *Nehemiah*. *g* Shall be separated and driven from among thee, and so shall neither hinder nor annoy thee.

18 * Lift up thine eyes round about, and behold: all these *h* gather themselves together *and* come to thee *i*: as I live, saith the LORD, thou shalt surely cloth thee with them all, as with an ornament *k*, and bind them *on thee* as a bride doth. * Chap. 60. 4.

h To wit, the *Gentiles*, as sufficiently appeareth from what hath been already said, and from that which followeth. The sense is, Thy Church shall not only be restored and established in *Jerusalem*, but it shall be vastly enlarged and adorned by the accession of the Gentiles to it. *i* To receive instruction from thee, and to be incorporated with thee into one and the same Church. *k* They shall not be a burden, as the Gentiles formerly were when they mixed themselves with the *Jews*, but an Ornament in respect of those excellent gifts and graces wherewith they shall enrich and honour thy Church.

19 For thy waste and thy desolate places *l*, and the Land of thy destruction *m* shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up, shall be far away *n*.

l Thy own Land, which is now wast and desolate, and whereof divers parts lay formerly wast and desolate for want of People to possess and manage them. *m* Or rather, *Thy Land of destruction*, so called, because it is devoted and shall be exposed to destruction. *n* To wit, *from thee*.

20 The children which thou shalt have, after thou hast lost *o* the other, shall say again *p* in thine ears, The place *is* too straight for me: give place to me that I may dwell.

o Heb. *The Children of thine orbity* or *barren and Childless state*. Those Children which thou shalt have when thou art grown past the ordinary age and state of Child-bearing, as *Sarah* in that case was made the Mother of a most numerous posterity: to which he seems here to allude. Those *Gentiles* which shall be begotten by thee, to wit, by the Ministry of thy Children, Christ and his Apostles, when thou shalt be deprived of thine own natural Children, when thou shalt become barren and unfruitful as to Conversion of natural *Jews*, when the generality of the *Jews* shall cut themselves off from God, and from his true Church by their Apostacy from God; and by their unbelief, and obstinate refusal of their *Messiah*. *p* Or rather, *shall yet say*, tho for the present it be otherwise.

21 Then shalt thou say *q* in thine heart, Who hath begotten me these *r*, seeing I have lost my children *s* and am desolate *t*, a captive, and removing to and fro *u*? and who hath brought up these *x*? Behold I was left alone, these, where *had* they *been*?

q Not without admiration. *r* Whence, or by whom have I this numberless Issue? *s* Seeing it is not long since that I was in a manner left childless. *t* Without an Husband, being forsaken by God, who formerly owned himself for my *Husband*, *Isa.* 54. 5. *Jer.* 31. 32. and elsewhere. *u* Which condition is in many respects a great impediment to the procreation of Children. *x* The same thing repeated again to express the miraculousness of this work, and the great surprizal of the *Jews* at it: which sheweth that he speaks of the Conversion of the *Gentiles*.

22 Thus saith the Lord God, Behold I will lift

lift up mine hand *y* to the Gentiles, and set up my ſtandard *z* to the people *a*: and they ſhall bring
† Heb. *boſome.* thy ſons *b* in *their* † armes *c*: and thy daughters ſhall be carried upon *their* ſhoulders *d*.

y I will call them to me, and command them to do this work, as men commonly ſignifie their calls and commands by this geſture. *z* As Generals do to gather their Forces together. See on *Iſa.* 11. 12. *a* Unto thee, or to thy Church and People. *b* Thoſe which ſhall be thine, if not by natural Generation, yet by Adoption, that ſhall own God for their Father, and *Jeruſalem* for their Mother. *c* With great care and tenderneſs, as Nurſes carry young Infants. The ſenſe is, even the Heathen ſhall contribute to the increaſe and preſervation of thoſe Children which ſhall be begotten to thee. *d* As ſick or infirm perſons uſed to be carried. See *Mark* 2. 3. *Luke* 15. 5.

† Heb. *nouriſhers.* † Heb. *Princeſſes.* 23 And Kings ſhall be thy † nurſing fathers, and their † queens thy nurſing mothers *l*: they ſhall bow down to thee with their face toward the earth, and * lick up the duſt of thy feet *f*, and thou ſhalt know that I *am* the LORD: for they ſhall not be aſhamed that wait for me *g*.

* Pſal. 72. 9.

e Kings and Queens ſhall have a ſincere affection, and tender regard unto thee and thy Children, which was in ſome ſort fulfilled by *Cyrus*, *Ahaſhuerus*, and ſome few others of the *Perſian* Kings or Queens, but much more truly and fully by thoſe many Kings, and Emperors of the *Gentile* World, which after Chriſts time did both themſelves embrace the true Religion, and alſo ſet it up in their ſeveral Dominions. *f* They ſhall highly reverence and honour thee, and ſhall moſt humbly and readily ſubmit themſelves unto thee, which was not verified in any of the *Perſian* Kings, but only in theſe Kings who were converted to the Chriſtian Faith and Church. The expreſſions are borrowed from the practice of the Eaſtern People in their proteſtations and adorations, when they bowed ſo low as to touch and kiſs the ground, whereby they did or might ſeem to lick up the very duſt of the ground which was about, or under the feet of thoſe whom they adored. *g* Their hopes and expectations ſhall not be diſappointed, but abundantly ſatisfied.

‡ Heb. *the captivity of the meſt.* 24 Shall the prey be taken from the mighty *h*, or † the lawful captive delivered *i*?

h Here he ſtarteth an objection againſt the forementioned promiſes: How can God's Church be delivered when ſhe is become a prey to, and is in the hands of her moſt potent Enemies? *i* He who was taken Captive in a juſt War, as Gods People might in ſome ſort be ſaid to be, becauſe God himſelf had delivered them into their Enemies hands, and that juſtly for their Sins. So here is a double impediment to their deliverance out of their corporal and ſpiritual bondage, the great Power of the enemy which kept them in bondage, and the Juſtice of God which pleads againſt them and againſt their deliverance.

† Heb. *the captivity.* 25 But thus ſaith the LORD, Even the † captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered: for I *l* will contend with *him* that contendeth with thee, and I will ſave thy children.

k Or, *of the violent*, which is oppoſed to *the lawful Captive* in the foregoing Verſe: and it is hereby intimated that although God was juſt in delivering them into Captivity, yet their Oppreſſors were guilty of injuſtice and violence both in deſiring and endeavouring to keep them in perpetual bondage, beyond the ſeventy years which God had fixed, and in their cruel uſage of them. *l* I the Almighty God will undertake thy quarrel, and this work, and therefore it muſt neceſſarily be accompliſhed.

* Rev. 14. 20. and 16. 6. ‖ Or, *new wine.* 26 And I will feed them that oppreſs thee, with their own fleſh *m*, and they ſhall be drunken with their own * blood, as with ‖ ſweet wine: and all fleſh ſhall know that I the Lord *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

m I will make them eat their own Fleſh, either through hunger, as *Levit.* 26. 29. *Iſa.* 9. 20. or through rage and madneſs. Or, I will make thine Enemies to deſtroy one another, and that greedily and with delight, as the next clauſe implies. All their Enemies are here repreſented as one body, and ſo when one part of them devoured another, it was their *own fleſh* that was deſtroyed.

CHAP. L.

* Hoſ. 2. 2. * See 2 Kings 4. 1. 1 THus ſaith the LORD *a*, Where * *is* the bill of your mothers divorcement *b*, whom I have put away: or which of my * creditors *is it* to whom I have ſold you *c*? Behold, for your iniquities have you ſold your ſelves, and for your tranſgreſſions is your mother put away *d*.

a This is another Sermon begun here, and continued in the next Chapter. The main ſcope of it is to vindicate Gods Juſtice, and to convince the Jews that they were the cauſes of all their calamities which they imputed to God. *b* God had formerly eſpouſed the Iſraelites to himſelf in a kind of Matrimonial Covenant, but ſeemed to caſt them off when he ſent them to *Babylon*, and did wholly reject them afterward from being his People, and took the Gentiles into their ſtead; which great and wonderful change was foretold in the Old-Teſtament, as hath been already obſerved, and we ſhall ſee again, and accompliſhed in the New. And becauſe God foreſaw that thoſe ſtrange diſpenſations would provoke the Jews to murmur and quarrel with God, for caſting them off without ſufficient cauſe, as indeed they were always prone to accuſe God, and to vindicate themſelves, he bids them produce their Bill of divorce: For thoſe Husbands which put away their Wives meerly out of Levity or Paſſion, were obliged to give their Wives a Bill of divorce, which vinicated the Wives Innocency, and declared that the Husbands Will and Pleaſure was the cauſe of the Divorce; of which ſee the notes on *Deut.* 24. 1. *Mat.* 19. 3. *c* Have I any creditors to whom I was obliged or willing to ſell you for the payment of my Debts? Produce then the Bill of ſale to witneſs againſt me. Parents might, and in ſome caſes were forced to ſell their Children to their Creditors: of which ſee on *Exod.* 21. 7. & 2 *Kin.* 4. 1. *d* You can blame none but your ſelves and your own ſins, for all your captivities and miſeries.

* Num. 11. 23 Ch. 59. 1. * Nah. 1. 4. * Ex. 14. 21. * Joſh. 3. 16. 2 Wherefore *e* when I came *f*, *was there* no man *g*? when I called *h*, *was there* none to anſwer *i*? * Is my hand ſhortned at all, that it cannot redeem? Or have I no power to deliver *k*? Behold, * at my rebuke, I * dry up *m* the ſea: I make the * rivers a wilderneſs *n*: their fiſh ſtinketh becauſe *there is* no water, and dieth for thirſt.

e The general Accuſation delivered in the laſt words he now proveth by particular Inſtances. *f* *When I*, firſt by my Prophets, and at laſt by my Son, *came* unto them, to call them to Repentance, and to redeem and deliver them, as it is explained in the following clauſes of this verſe. *g* That regarded and received me, that complied with my call and offer of Grace, as it follows. Whereby he implies that the generality of the Jews were guilty of groſs Infidelity, and obſtinate Diſobedience, and therefore might juſtly be rejected. *h* Called them to repentance, or to come unto me, or to do my Will, as Maſters call their Servants. *i* To come at my Call, to obey my commands. *k* What is the reaſon of this horrible contempt and Rebellion? Is it becauſe you expect no good from me, but think that I am either unwilling or unable to ſave you? Becauſe you ſee no miracles wrought for you to ſave you from the Babylonians, and becauſe my Son, your Meſſiah, cometh not with Pomp and Power, as you expect, but in the form of a Servant, poor, and expoſed to contempt and death; do you therefore believe that my power to deliver you is leſs than it was? *l* This Phraſe is borrowed from *Pſal.* 106. 9. and it is uſed *Mat.* 8. 26. At my word or command, whereby I rebuke and check its proud waves. *m* Heb. *I will dry up*, or *can dry up*; the future verb being put potentially. As I did it once, ſo I can and will do it again, when occaſion requires it. *n* As dry and fit for travel as a Wilderneſs.

3 I cloath the heavens with blackneſs *o*, and I make ſackcloth their covering *p*.

o Or, *I will* or *can clothe*, &c. What I once did in *Egypt*, when I drew black curtains before all the heavenly lights, and cauſed an unparallel'd and amazing Darkneſs for three days together, to the great terror of mine Enemies, ſo I can and will do ſtill when it is neceſſary to ſave my People. And therefore you have no reaſon to diſtruſt me. *p* I cover them with thick and dark clouds *black as ſackcloth*, as is ſaid, *Rev.* 6. 12. or as that ſtuff of which the Tents of *Kedar* were made, *Cant.* 1. 5. From this and ſome other Expreſſions it appears, that they wore a black ſackcloth, which alſo was moſt ſutable to the ſtate of mourners, by whom it was uſed.

* Mat. 11. 28. 4 The LORD God hath given me *g* the tongue of the learned *h*, that I ſhould know how to ſpeak a word in ſeaſon to *him that is* * weary *i*: he wak eneth *k* morning by morning, *l* he wakeneth min e ear to hear *m* him as the learned *n*.

g God having aſſerted his own power to ſhew the groundleſneſs of the Infidelity of the *Jews*, he proceeds to ſhew what excellent and effectual means he uſed to bring them to Repentance and Salvation; which he mentions as a great aggravation of their Unbelief and Rebellion, which by this means was without all excuſe. This and the following paſſages may be in ſome ſort underſtood of the Prophet *Iſaiah*, tho but obſcurely and imperfectly, but they are far more evidently and eminently verified in Chriſt, and indeed ſeem to be meant directly of him. For ſeeing there are many other paſſages in this Prophecy, which are directly meant of Chriſt,

and of his Miniſtry and not at all of the Prophet, why may not this be added to the number of them? eſpecially conſidering that there is nothing here which forceth us to underſtand this place of *Iſaiah*, and ſeveral of theſe paſſages are expounded of Chriſt in the New Teſtament, as is confeſſed. Beſides, this ſeems to ſuit beſt with the coherence: For according to this expoſition the ſame perſon ſpeaketh here who hath ſpoken in all the foregoing Verſes of the Chapter, even the Lord himſelf conſidered as Man, becauſe he was both God and Man, as is abundantly evident from many Scriptures, both of the Old and New Teſtament, as hath been already proved, and will hereafter be more fully evinced. *h* An ability of ſpeaking plainly, and convincingly, and perſwadingly, and in all points ſo as becometh a perſon taught of God, and filled with all Divine and Heavenly Wiſdom and Knowledg, and with a ſingular skill of winning Souls, and of working upon Mens Hearts and Conſciences. *i* Burdened with the ſenſe of his ſad and deplorable condition; in which caſe a word of comfort is moſt ſeaſonable and acceptable. This was the proper and principal deſign of Chriſts Miniſtry, to give Reſt and Comfort to diſtreſſed Souls, according to what is ſaid, with reſpect to this place, *Mat.*11.28. And all the Doctrines, Reproofs, and Threatnings of Chriſt were directed to this end, to make men fit for comfort and ſalvation. *k* To wit, *me*, the Pronoun being oft underſtood: or, as it follows, *mine ear*. *l* From time to time, and continually. *m* Becauſe human Nature is of it ſelf weak and ſloathful, he by his Divine Power aſſiſteth and ſtirreth me up to the obſervation and practice of all his Commands and my Duties. *n* Either 1. As learned Men or Teachers uſe to awaken their Scholars to hear, and learn of them from time to time: Or rather 2. As thoſe that are or deſire and endeavour to be learned, uſe to hear with all poſſible attention and diligence: For this title of *learned* is in the former part of the verſe given not to the Teacher, who is ſaid to be God, but to the perſon taught by him.

* Joh. 14. 31. Phil. 2. 8. Heb. 10. 5. &c.

5 The LORD GOD hath opened mine ear *n*, and I was not * rebellious *o*, neither turned away back *p*.

n Hath revealed unto me: or rather, hath given me a power and will to hear and receive his commands, as this Phraſe is uſed, *Pſal.*40.6. *Iſa.*35.5. and elſewhere. *o* I readily did and ſuffered what he required of me. *p* The ſame thing repeated in other words. I did not turn away mine Ear from hearing any of Gods Commands, nor my Feet from going where God ſent me, how difficult or dangerous ſoever my employment was. He ſeems to allude to the former Prophets who had, divers of them, ſhrunk back, and for a time refuſed ſuch work as God called them to, as *Moſes*, *Exod.* 3. 11, 13. *Jonas*, ch. 1. 3. and others.

* Mat. 26. 27. & 27. 26. * Lam. 3. 30.

6 * I gave my back to the ſmiters *q*, and * my cheeks to them that plucked off the hair *r*: I hid not my face from ſhame *s* and ſpitting *t*.

q I patiently yielded up my ſelf, and turned my back to thoſe who ſmote me. I was willing not only to do, but to ſuffer the will of God and the injuries of men. This and the following paſſages were literally fulfilled in Chriſt, as is expreſly affirmed, *Mat.*26. 57,67. & 27.26,30. and elſewhere; but we read of no ſuch thing concerning *Iſaiah*. And therefore it is moſt ſafe and reaſonable to underſtand it of Chriſt; the rather becauſe it is not uſual with the Prophets to commend themſelves ſo highly, as the Prophet here commendeth the Perſon of whom he ſpeaketh. *r* Which was a contumely or puniſhment inflicted upon Malefactors, *Neh.*13.25. *s* From all manner of reproachful uſages, but did knowingly and willingly ſubmit my ſelf thereunto. *t* Spitting in a mans Face was uſed in token of contempt and deteſtation, *Numb.*12.14. *Job.*30.10. And this was literally fulfilled in Chriſt, *Mat.* 26. 67.

7 For *u* the LORD GOD will help me *x*, therefore ſhall I not be confounded *y*: therefore have I ſet my face like a flint *z*, and I know that I ſhall not be aſhamed.

u Or rather, *But*, as this particle is oft rendred. For Gods favour is here oppoſed to the injuries of Men. *x* Tho as a man I am weak and inconſiderable, yet God will ſtrengthen me to go through my great and hard work. *y* Therefore I aſſure my ſelf of ſucceſs in my employment, and of victory over all mine Enemies. *z* I have hardned my ſelf with reſolution and courage againſt all oppoſition. So this or the like Phraſe is uſed, *Ezek.* 3. 8, 9. which elſewhere ſignifies obſtinacy and impudence, as *Jer.*5.3, *Zech.* 7. 12. ſo that it notes any ſettled and unmoveable purpoſe, whether good or evil.

* Rom. 8. 32, 33. † Heb. *the maſter of my cauſe* or *ſuit*.

8 * *He* is near *a* that juſtifieth me *b*, who will contend with me? let us ſtand together: who *is* † mine adverſary? let him come near to me *c*.

a God, tho he ſeem to be at a diſtance, and to hide his face from me, yet he is in truth at my right hand, and ready to help me. *b* That will publickly acquit me from all the calumnies of mine adverſaries, who ſay that I am a tranſgreſſor of the Law, a falſe Teacher and Deceiver, a Blaſphemer, and a Devil, and the like, in which Opinion they are confirmed by my Death and Sufferings. But God will clear up my righteouſneſs, and ſhew by many and mighty ſigns and wonders, that he is well pleaſed with me, and that I lived and died his faithful Servant. *c* I challenge all my Accuſers to ſtand and appear before the Judge Face to Face, and produce all their charges againſt me: for I am conſcious of mine own innocency, and I know that God will give ſentence for me.

9 Behold, the LORD GOD will help me, who *is* he *that* ſhall condemn me *d*, lo, they all *e* ſhall wax old as a garment: the * moth ſhall eat them up *f*. * Ch. 51. 8.

d That dare attempt it, or can juſtly do it. *e* Mine Accuſers and Enemies. *f* *Shall pine away in their iniquity*, as God threatned *Lev.*26. 39. ſhall be cut off and conſumed by a ſecret curſe and judgment of God, which is compared to a *moth*, Hoſ. 5. 12. whilſt I ſhall ſurvive and flouriſh, and *the pleaſure of God ſhall proſper in my hands*, as is ſaid, *Iſa.* 53.10.

10 Who *is* among you that feareth the LORD *g*, that obeyeth the voice of his ſervant *h*, that walketh *in* * darkneſs *i*, and hath no light *k*? let him truſt in the name of the LORD, and ſtay upon his God *l*. * Ch. 58. 8, 10. & 59. 9, 10.

g He now turneth his Speech from the unbeliving and rebellious Jews to thoſe of them who were or ſhould be pious. *h* Of the ſame perſon of whom he hath hitherto ſpoken, of Chriſt, who is called Gods *Servant*, *Iſa.*52.13. & 53.11. partly by way of eminency, and partly to intimate that altho he was God, yet he *ſhould take upon himſelf the form of a Servant*, as is ſaid, *Phil.*2.7. He hereby ſignifies that the Grace of God, and the comfort here following belongeth to none but to thoſe that hear and believe this great Prophet of the Church; which alſo was declared by *Moſes*, *Deut.*18.15. compared with *Act.*3.22,23. *i* Not in ſin, which is oft called *darkneſs*, as *walking in darkneſs* is put for living in wickedneſs, 1 *Joh.*1.6. but in miſery, which alſo frequently cometh under the name of darkneſs; that liveth in a moſt diſconſolate and calamitous condition, together with great deſpondency or dejection of Spirit. *k* No comfort nor hope left. *l* Let him fix his Faith and Hope in *the name*, *i. e.* in the moſt excellent and amiable nature, and infinite perfections, and eſpecially in the free Grace, and Mercy, and Faithfulneſs, *of the Lord*, declared in his word, and in his propriety or intereſt in God, who by the mediation of this Servant is reconciled to him and made *his God*.

11 Behold, all ye that kindle a fire *m*, that compaſs *your ſelves* about *n* with ſparks *o*: walk in the light of your fire, * and in the ſparks *that* ye have kindled *p*. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow *q*. * Joh. 9. 39.

m That you may enjoy the light and comfort of it, as it is explained in the following words. You that reject the light which God hath ſet up, and refuſe the Counſel of his Servant, and ſeek for Comfort, and Safety, and the Knowledge of Gods Mind, and the enjoyment of his favour by your own inventions; which was the common error of the Jews in all Ages, and eſpecially in the days of the Meſſiah, when they refuſed him, and that way of Righteouſneſs and Salvation which he appointed, and reſted upon their own Traditions and Devices, *going about to eſtabliſh their own Righteouſneſs, and not ſubmitting unto the Righteouſneſs of God*, as is expreſſed, *Rom.* 10.3. *n* Indeavouring to warm and refreſh your ſelves on all ſides. *o* Or rather, *with Firebrands*, as this very word is fitly rendred, *Prov.*26.18. which is better than *ſparks* or *flames* which is there put in the margent, becauſe firebrands only, and not ſparks or flames, are capable of being thrown by one man at another. And this word is no where elſe uſed in Scripture. He mentions *fire-brands*, either to imply that theſe fires yielded more ſmoke than heat or light: or becauſe theſe were the uſual materials of a fire. *p* Uſe your utmoſt endeavours to get comfort and ſatisfaction from theſe devices. *q* This ſhall be the fruit of all, through my juſt Judgment, that inſtead of that comfort and ſecurity which you expect by theſe means, you ſhall receive nothing but vexation and miſery which ſhall purſue you both living and dying: for this word, which is here rendred *lie down*, is frequently uſed for dying, as *Gen.* 47. 30. *Job* 21. 26. and elſewhere. Or it is a metaphor from a man that lying down on his Bed for reſt and eaſe, meets with nothing but trouble and pain, as *Job* complained, *chap.* 7. 13, 14.

CHAP. LI.

1 HEarken to me, ye that follow after righteouſneſs *a*, ye that ſeek the LORD *b*: look unto the rock *whence* ye are ‖ hewn, and to the hole of the pit *whence* ye are ‖ digged *c*. ‖ Or, *were*. ‖ Or, *were*.

a Now he turneth his Speech again to the believing and godly Jews. *b* That make it your chief care and buſineſs to ſeek favour and help from God. *c* Conſider the ſtate of *Abraham* and *Sarah*, when they procreated *Iſaac*, from whom *Jacob* and all of you ſprang: For he ſo explains the Metaphor in the next verſe. He compareth the Bodies of *Abraham* and *Sarah* unto a *Rock*, or *Pit*, or Quarry out of which ſtones are hewed or digged, thereby implying that God in ſome ſort actually did that which Chriſt ſaid he was *able to* do, *Mat.*3.9.

even

even *of stones raise up Children unto Abraham*; it being then as impossible by the course of nature for *Abraham* and *Sarah* in that age to procreate a Child, as it is to hew a living Child out of a Rock, or to dig one out of a pit of stone.

2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him *d* alone *e*, and blessed him, and encreased him *f*.

d From his own Country and kindred to follow me to an unknown Land, where I promised that I would multiply and bless him, as is particularly explained, *Gen.*12.1,2,3. *e* Heb. *one*, either 1. Him only of all his kindred; for though he carried some few of them with him, yet I called none but him. So this notes Gods singular favour to their Progenitors above all the rest of the World. Or 2. Him when he was alone or solitary, to wit, as to any Issue, when he neither had nor was likely to have any Child by *Sarah*. And this word, *alone*, seems to belong not only to this word wherewith it is join'd, but also unto the two following words, especially if we consider the order of the words in the Hebrew Text, where they lie thus; for, *one* (or *alone*, or when he was alone, or but one) *I called him, and blessed him, and encreased him.* *f* Into a vast multitude, when his condition was desperate in the eye of reason. And therefore God can as easily raise and deliver his Church when they are in the most forlorn condition, and seem to be dead, and buried, and consumed, so that nothing but dry bones remain of them, as it is declared at large, *Ezek.*37.

3 For *g* the LORD shall comfort Zion *h*: he will comfort all her waste places, and he will make her wilderness like Eden, and her desart like the garden of the Lord *i*: joy and gladness shall be found therein, thanksgiving and the voice of melody.

g So this comes in as a reason why they should look unto, or consider that famous example of *Abraham* and *Sarah*, because they should find the like wonder wrought on their behalf. Or, *Therefore*, or for the sake of *Abraham*, my Friend, and of that Covenant which I made with him, and by which I promised to bless him and his seed for ever. *h* His Church, which is frequently called by that name both in the Old and New Testament. *i* Although she shall be waste, and desolate, and like a Wilderness or Desart for a time, yet she shall be restored, and be made as pleasant and flourishing and as the Garden of *Eden* was.

4 Hearken unto me, my people *k*, and give ear unto me, O my nation: for a law *l* shall proceed from me, and I will make my judgment to to rest *m* for a light of the people *n*.

k Seeing the Gentiles will hearken to me, as I have formerly told you, take heed that you Jews, whom I chose to be my peculiar people, do not reject my counsel, nor forsake your own mercies, as I fear you will do. *l* A new Law, even the Doctrine of the Gospel, which ought to have the force of a Law with you, and I expect your Obedience to it, no less than to my Law delivered by *Moses*. *m* *Judgment* is here the same thing with *Law* in the former clause, the word of God, which is frequently called *Judgment*, as hath been observed again and again, or the Evangelical Doctrine, of which he saith that he *will make it to rest*, *i.e.* settle and establish it: whereby he may possibly intimate the stability and perpetuity of this light in the Church, that it shall not be like the light of the Mosaical Dispensation which was only to shine for a season, even *until the time of Reformation*, Heb.9.10. when all those dark shadows were to vanish and give place to the Sun of Righteousness, and to that Kingdom and State that should never be removed, as we read *Dan.*2.44. *Heb.* 12.26, 27,28. and in many other places. *n* Heb. *of* or *to the peoples*, not only unto you Jews, but unto people of all sorts and Nations, who shall receive and walk in that light which you will reject, and use all possible endeavours to extinguish.

5 My righteousness *o* is near: my salvation is gone forth *p*, and mine arms shall judg the people *q*: the isles *r* shall wait upon me *s*, and on mine arm shall they trust.

o My Salvation, as it is expounded in the next clause, the Redemption of all my people, both Jews and Gentiles, which is the effect of his *Righteousness*, either his Justice, or his Faithfulness, or his Mercy and Goodness, for all these are called by the name of *Righteousness* in Scripture, and all these contributed to the work of Mans Redemption. *p* Shall shortly go forth: my secret and eternal purpose of saving my People shall speedily be fulfill'd. *q* Either 1. Shall destroy those People who obstruct or oppose this work. Or rather 2. Shall subdue the Gentiles to mine Authority, and rule them by my Word and Spirit, which agrees best with the following clause. *r* The remote Countries of the Gentiles, as *Isa.*41.1. & 42.4. and elsewhere. *s* Shall confidently expect and hope for this promised Righteousness and Salvation from me, and from me only, and not from Idols, as they have none, nor by any other way.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for * the heavens shall vanish away like smoke, and the earth shall wax old like a garment *t*, and they that dwell therein shall die ‖ in like manner *u*: but my salvation shall be for ever, and my righteousness shall not be abolished.

* Pſ.102.26. Mat.24.35. ‖ Or, *as a louse.*

t The Heavens and Earth shall pass away, either 1. Simply, and by a substantial corruption or annihilation, which yet is to be understood comparatively or conditionally, that these should sooner vanish into nothing, than Gods promise of Salvation should not be accomplished: as when it is said, *Heaven and Earth shall pass away, but my words shall not pass away*, Mat. 24.35. It is thus expounded, *It is easier for Heaven and Earth to pass, than* (for) *one tittle of the Law to fail.* Or 2. In regard of their present State and Properties, and Use, as *Smoke* is here said to *vanish*, although the substance of it be not destroyed. *u* As they *shall be dissolved*, as we read, 2 *Pet.*3.11. and death is nothing else but a dissolution.

7 Hearken unto me, ye that know *x* righteousness, the people * in whose heart *is* my law *y*, * fear ye not the reproach of men *z*, neither be ye afraid of their revilings.

* Pſ.37.31. * Mat.10.28.

x That love and practise it, as *knowing* is commonly used. *y* Who are tacitly opposed to the carnal Jews that had the Law written only in Tables. Compare 2 *Cor.*3.3. *Heb.*8.10. *z* The censures of the carnal Jews, who will load their believing and godly Brethren with a world of Reproaches: but let not these things discourage you.

8 For * the moth shall eat them up *a*, like a garment, and the worm shall eat them like wool *b*: but my righteousness shall be for ever, and my salvation from generation to generation.

* Ch. 50.9.

a Your Reproaches shall be easily destroyed, and so God will revenge your cause upon them, and deliver you from their Reproaches. *b* Like a woollen Garment, which is sooner corrupted by Moths or such Creatures than linnen.

9 Awake, awake *c*, put on strength *d*, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut *e* Rahab *f*, *and* wounded the * dragon *g*?

*Pſ.74.13,14. Ezek.29.3. Ch. 27.1.

c Thou who hast carried thy self like one asleep, and unconcerned for thy People, and unable to save them. The Prophet having foretold what great things God would do for his Church, and longing for the accomplishment of them, and knowing that Prayer was one means by which God fulfils his Promises, he poureth forth this Prayer to God in his own name, and in the name of Gods People. *d* Clothe and adorn thy self with mighty works, put forth thy strength. *e* Heb. *hewed* with thy Sword. *f* *Egypt*, so called here, and *Psal.*87.4. & 89.10. either from its Pride or strength, or from the shape and figure of that Land. *g* *Pharaoh*, so called, *Psal.*74.13. *Ezek.*29.3. & 32.2.

10 *Art* thou not it which hath * dried the sea *h*, the waters of the great deep? that hath made the depths of the sea a way for the ransomed *i* to pass over?

* Ex. 14.21.

h Art thou not the same God, and as potent now as then thou wast? *i* For thy people whom thou didst redeem and bring out of *Egypt*.

11 Therefore *k* * the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy *shall be* * upon their head *l*: they shall obtain gladness and joy, *and* sorrow and mourning shall flee away.

* Ch. 35.10. * Pſ.7.16.

k Or, *So.* Heb. *And.* This verse contains an answer to the the Prophets Prayer. It is true, I did these great things, and I will do the like again. *l* Like a Crown of Glory. But for the accomplishment of this magnificent Promise we must needs look beyond their return from *Babylon* into their own Land, when they met with many discouragements, and troubles, and calamities, and extend it unto the coming of Christ, by whom these great things were procured, and actually conferred upon his People.

12 I, *even* I *am* he that comforteth you: who *art* thou *m*, that thou shouldest be afraid * of a man *that* shall die, and of the son of man *which* shall be made * *as* grass *n*?

* Pſ. 118.6. * Ch. 40.6. 1 Pet. 1.24.

m How unreasonable and distrustful art thou, O my Church! how unlike to thy self! how unsuitable in these despondencies unto thy own professions and Obligations! *n* Of a weak mortal and perishing Creature.

13 And forgettest the LORD thy maker *o*, that hath * stretched forth the heavens, and laid the foundations of the earth? and hast feared continually every day, because of the fury of the oppressor, as if he ‖ were ready to destroy *p*? and where *is* the fury of the oppressor *q*?

* Job.9.8. Pſ. 104.2. Ch. 40.22. & 42.5. & 44.24. ‖ Or. *made himself ready.*

o And dost not consider the infinite power of that God who made thee, and who will plead thy cause. *p* As if it were in his power to destroy thee in a moment. *q* What is become of the power and rage of the *Babylonians*? Is it not all gone? Are not they broken, and thou delivered? He speaks of the

thing as if it were already done, becauſe it ſhould certainly and ſuddenly be done. *Where* is it? It is no where, it is quite loſt and gone, as this Phraſe is frequently uſed, *Pſal.* 42.3. *Zech.*1.5. 1 *Cor.*15.55.

14 The captive exile haſteneth that he may be looſed *r*, and that he ſhould not die in the pit, nor that his bread ſhould fail.

r God is not ſlack, as you think, but maketh haſte to fulfil his promiſe, and to reſcue his captive and oppreſſed People from all their oppreſſions and miſeries.

‖ Or, *that ſtilleth the ſea when the waves thereof roar.*

15 But I *am* the LORD thy God ‖ that * divided the ſea, whoſe waves roared: the LORD of hoſts *is* his name.

* Job.26.12. Jer.31.35.

16 And I have put my words * in thy mouth *s*, and have covered thee in the ſhadow of mine hand *t*, that I may plant the heavens, and * lay the foundations of the earth *u*, and ſay unto Zion, Thou *art* my people *x*.

* Deut.18.18. Ch.49.2,3. * Pſ. 11. 3. & 60. 2. & 75. 3.

s Theſe great and glorious Promiſes which are in thy mouth, are not the vain words of man, a weak, and unconſtant, and unfaithful Creature, but the words of the Almighty, unchangeable, and faithful God, and therefore they ſhall be infallibly accompliſhed. Theſe words are manifeſtly ſpoken by God, either 1. To *Iſaiah*, by whom theſe promiſes were delivered: Or 2. To Chriſt, of whom, and to whom many things are ſaid in this Prophecy, as we have already ſeen, and will further appear. And ſuch abrupt and ſudden Apoſtrophes to perſons not mentioned in the foregoing words are not unuſual in this Propheſie, as hath been obſerved. Or rather 3. To *Iſrael*, to Gods Church and People, to whom he ſpeaks both in the foregoing and following verſes. For Gods Word is frequently ſaid to be *put into the mouths*, not only of the Prophets, but of the People alſo, as *Iſa.*59.21. as alſo *Deut.* 30.14. *Joſ.*1.8. &c. *t* Have protected thee by my Almighty power. See the ſame Phraſe, *Iſa.* 49.2. *u* I have given thee theſe promiſes, and this protection in all thy calamities, to aſſure thee of my care and kindneſs to thee, and that I will reform thee in a moſt glorious manner, and bring thee unto that perfect and bleſſed eſtate which is reſerved for the days of the Meſſiah, which in Scripture Phraſe is called a *making of new Heavens, and a new Earth*, *Iſa.*65.17. & 66.22. 2 *Pet.*3.13. and elſewhere. *x* That I may own thee for my People, in a more illuſtrious manner than ever I have done.

* Ch. 52. 1.

17 * Awake *y*, awake, ſtand up *z*, O Jeruſalem, which haſt drunk at the hand of the LORD the cup of his fury *a*; thou haſt * drunken the dregs of the * cup of trembling *b*, *and* ‖ wrung them out *c*.

* Pſ. 75. 8. * Zech.12. 2. ‖ Or, *ſucked them out.*

y Either 1. Out of the ſleep of ſecurity. Or 2. Out of the ſleep of death. Heb. *rouſe up thy ſelf:* come out of that forlorn and diſconſolate condition in which thou haſt ſo long been. This ſenſe ſuits beſt with the following words. *z* Upon thy feet, O thou who haſt ſain, and been thrown down to the ground. *a* Which haſt been ſorely afflicted; for ſo this Metaphor is is uſed, *Pſal.*75 8. *Jer.*25.15,&c.& 49.12. *b* Which ſtriketh him that drinketh it with a deadly horror. *c* Drunk every drop of it. See on *Pſal.*75.8.

18 *There is* none to guide her among all the ſons *whom* ſhe hath brought forth: neither *is there any* that taketh her by the hand, of all the ſons *that* ſhe hath brought up *d*.

d When thou waſt drunk with this Cup, and not able to go, neither thy Princes, nor Prophets, nor Prieſts, were able or willing to lead and ſupport thee.

* Ch. 47. 9. † Heb. *happened.* † Heb: *breaking.*

19 * Theſe two *things e* † are come unto thee: who ſhall be ſorry for thee? deſolation, and † deſtruction, and the famine, and the ſword: by whom ſhall I comfort thee *f*?

e Either 1. Thoſe who were now mentioned, 1. that ſhe was drunk with the cup of Gods Wrath, *v.* 7. that ſhe had none to ſupport or comfort her in that condition. Or 2. Thoſe which here follow, which altho they be expreſſed in four words, yet they may fitly be reduced to two things, *the deſolation* or *devaſtation* of the Land, and *the deſtruction* of the People, by *Famine* and *Sword*. So *Famine* and *Sword* are not named as new evils, but only as the particular ways or means of bringing the *deſtruction* there mentioned; and the words may be thus rendred, *deſolation and deſtruction, even* (this Hebrew particle being oft taken expoſitively, whereof many inſtances have bin given) *famine* (or, by *famine*) *and ſword*. Or, *two* may be put indefinitely for *many*, as *double* is put for abundantly more, *Job* 11.6. *Iſa* 40.2.& 61.7. *Zech.*9.12. and elſewhere. *f* I cannot find any man who is able to comfort & relieve thee.

* Lam.2. 11. 12.

20 * Thy ſons have fainted *g*, they lie *h* at the head of all the ſtreets *i* as a wild bull in a net *k*: they are full of the fury of the LORD, the rebuke of thy God.

g They are ſo far from being able to comfort thee, as was ſaid *v.*18. that they themſelves faint away for want of comfort, and through Famine. *h* Dead by Famine or the Sword of the Enemy. *i* Where men enter in or go out of the ſtreets, where the Enemy found them either oppoſing their entrance, or running out of them to make an eſcape. *k* Thoſe of them who are not ſlain are ſtrugling for Life; and altho they murmur at God, and fight with Men, yet they cannot prevail or eſcape.

21 Therefore hear now this, thou afflicted, and * drunken, but not with wine *l*.

* Ch.29. 9.

l But with the Cup of Gods fury mentioned above, *v.* 17.

22 Thus ſaith thy Lord, the LORD, and thy God *that* pleadeth the cauſe of his people *m*, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury: thou ſhalt no more drink it again.

m Who tho he hath fought againſt thee, is now reconciled to thee, & will maintain thy cauſe againſt all thine adverſaries.

23 But * I will put it into the hand of them that afflict thee: which * have ſaid to thy ſoul, Bow down that we may go over *n*: and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.

* Jer. 25. 26, 29. * Pſ. 66. 11.

n Lie down upon the ground, that we may trample upon thee, as Conquerors uſed to do upon their conquered Enemies. See *Joſ.* 10.24. *Pſal.*110.1.

CHAP. LII.

1 * AWake, awake, put on thy ſtrength *a*, O Zion, put on thy beautiful garments *b*, O Jeruſalem, the holy city *c*: for henceforth there ſhall no more come into thee *d* the uncircumciſed *e*, and the unclean *f*.

* Ch.51.17.

a God biddeth his Church do that which ſhe intreated him to do, *ch.*51.9. And becauſe Gods word is operative, and effectual, and his ſayings are doings, this is a prediction and promiſe what ſhe ſhould do, that ſhe ſhould *awake* or *ariſe* out of her low eſtate, and be ſtrong and couragious. *b* Thy ſorrows ſhall be ended, and thou ſhalt be advanced into a moſt glorious and bleſſed condition. *c* O my Church, which is every where called by the name of *Zion* or *Jeruſalem*. *d* Either to moleſt thee, or to aſſociate themſelves with thee: or to defile or corrupt thee. *e* Heathens, or Infidels, who are commonly called *uncircumciſed*. *f* Nor any others, who tho they be circumciſed, as the Jews generally were, are unclean in any thing. Whereby he intimates that there ſhould be a greater purity and Reformation in the Church than formerly there had been, which was eminently accompliſhed in the Church and Kingdom of Chriſt.

2 Shake thy ſelf from the duſt *g*: ariſe, *and* ſit down *h*, O Jeruſalem: looſe thy ſelf from the bands of thy neck *i*, O captive daughter of Zion.

g In which thou haſt lain as a Priſoner, or ſate as a Mourner. *h* Upon thy Throne. Or, *ſit up*, as this word is rendred *Gen.*27.19. *i* The yoke of thy Captivity ſhall be taken off from thee. It is a Metaphor from Beaſts that have the yoke faſtened by bands to their necks.

3 For thus ſaith the LORD, * ye have ſold your ſelves *k* for nought *l*, and ye ſhall be redeemed without money *m*.

* Pſ.44.12. Ch.45.13. Jer.15.13.

k By your ſins, into the hands of the Chaldeans. *l* Without any price or valuable conſideration paid by them either to you, or to me your Lord and Owner. *m* Without paying any ranſom.

4 For thus ſaith the Lord GOD, My people went down aforetime into ‖ Egypt to ſojourn there *n*, and *o* ‖ the Aſſyrian *p* oppreſſed them without cauſe *q*.

‖ Gen.46.6. ‖ Jer.50.17.

n Where they had protection and ſuſtenance, and therefore owed ſubjection to the King of *Egypt*. And yet when he oppreſſed them I puniſhed him ſeverely, and delivered them out of his hands. Which is eaſily underſtood from the following words. *o* Or, *but*; for here is an oppoſition made between theſe two caſes. *p* The King of *Babylon*, who is called *the King of Aſſyria*, 2 King.23.29. compared with *ch* 24.7. as alſo the *Perſian* Emperor is called, *Ezra* 6. 22. becauſe it was one and the ſame Empire which was poſſeſſed, firſt by the *Aſſyrians*, then by the *Babylonians*, and afterwards by the *Perſians*. *q* Without any ſuch ground or colour, by meer force invading their Land, and carrying them away into Captivity. For altho it be ſaid that God *gave* this Land and People *into* his *hand*, 2 *Chr.*36.17. by his Counſel and Providence, yet that was neither known to, nor regarded by the King of *Babylon*, nor was it a good and lawful Title, Gods Word, and not his Providence, being the rule by which Mens rights are determined; otherwiſe a Robber hath a right to my purſe, which he cannot take away from me upon the high-way without Gods Providence.

5 Now

5 Now therefore, what have I here *r*, ſaith the LORD, that my people is taken away *s* for nought *t*? they that rule over them *u*, make them to howl *x* ſaith the LORD, and my name continually every day *is* * blaſphemed *y*.

* Ezek. 36. 20, 23. Rom. 2. 24.

r Heb. *What to me here?* The ſenſe is either 1. What do I here? Why do I ſit ſtill here, and not go to *Babylon* to puniſh the *Babylonians*, and to deliver my people? Or 2. What honour have I by ſuffering this Injury to be done to my People? *s* Were carried away Captive by the *Babylonians*. *t* Without any provocation or pretence of right. See before on v. 3. *u* Who by their Office were obliged to deal juſtly and tenderly with their Subjects. *x* By their tyrannical and unmerciful uſage of them. *y* In ſtead of that praiſe and ſervice which the *Babylonians* owe me for all their ſucceſſes and Conqueſts, they blaſpheme me as if I wanted either Power or Goodwill to ſave my people out of their hands.

6 Therefore my people ſhall know my name *z*: therefore *they ſhall know a* in that day *b*, that I *am* he that doth ſpeak, behold, *it is* I *c*.

z They ſhall have ſenſible Experience of my infinite power and goodneſs in fighting for them and againſt you: whereby they ſhall be able to put your blaſphemous Tongues to ſilence. *a* Which word is underſtood from the foregoing clauſe, as is very frequent in Scripture. *b* When I ſhall redeem my People: which work was begun by the return of the Jews from *Babylon*, and afterwards carried on, and at laſt perfected by the coming of the Meſſiah. *c* That all theſe promiſes are not the words of a weak, or fickle, or deceitful man, but of him who is the Omnipotent, and Unchangeable, and Covenant-keeping God. Or thus, That I who have formerly ſpoken to you by my Servants the Prophets, (for it was *the Spirit of Chriſt which was and ſpake in them*, 1 Pet. 1. 11.) do now ſpeak to you in my own perſon, being cloathed with fleſh. Which agrees well, as with the Analogy of Faith, and with divers other Scriptures, ſo particularly with the next verſe, and with divers following paſſages, which ſo evidently ſpeak of the perſon and Kingdom of Chriſt, that they cannot without great force be underſtood of any other.

7 * How beautiful *d* upon the mountains *e* are the feet *f* of him *g* that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation *h*, that ſaith unto Zion, Thy God reigneth *i*.

* Nah. 1. 15. Rom. 10. 15.

d Theſe are words of rejoicing and admiration. They are exceeding precious and acceptable. *e* Of *Zion*, and *Moriah*, which are ſometimes mentioned as one Mountain, and ſometimes as two. Or, in the mountanous Country of *Judea*, to which theſe glad tidings were brought, and from which they were ſpread abroad into other Countries. *f* Which carry this welcom meſſenger, or the meſſenger himſelf. *g* Or, of them. For the ſingular number is oft put for the plural: altho it may be here emphatically uſed, to ſignifie that altho there were many Meſſengers, yet one was the chief, and Lord of the Emoaily, whoſe coming was more acceptable than the reſt: which ſuits excellently to the Meſſiah, who is called *the Meſſenger of the Covenant*, Mal. 3. 1. and is oft ſaid to be *ſent* by God, as *Joh.* 6. 38. & 8. 16, 18, *&c.* to publiſh the glad tidings of Salvation. *h* Thoſe emphatical and repeated Expreſſions are a ſufficient evidence, that ſomething further and better is here intended than their deliverance out of *Babylon*, which in it ſelf was but a very imperfect work, and reached at firſt but to a few of that numerous People, and was attended with many fears, and ſorrows, and remainders of their Bondage, *Ezra* 9. 8, 9. *Nehem.* 1. 3. and altho that was the beginning of theſe glad tidings, yet they extended much further even to the coming of Chriſt, by whom alone true *Peace* and *Salvation* were procured. *i* It is true, this might in ſome ſort be ſaid when God ſo over-ruled the affairs of the World, and the Heart of Cyrus, that his People were freed from the Babyloniſh Captivity, and reſtored into, and ſetled in their own Land. Altho he that conſiders the ſtate of Gods People in their own Land after their return, will find that the reign of God in and over the World was not then either very conſpicuous or glorious. And therefore it ſeems far more reaſonable to underſtand it of the days of the Meſſiah, when God did diſcover and exerciſe his Dominion over the World far more eminently than ever he had done from the beginning of the World until that time.

8 Thy watchmen *k* ſhall lift up the voice *l*, with the voice together ſhall they ſing: for they ſhall ſee *m* eye to eye *n*, when the LORD ſhall bring again Zion *o*.

k Thy Miniſters who ſhall deſcry the approach and coming of this Heavenly King and Kingdom. *l* Partly to give notice to all people of theſe glad tidings; and partly by way of exultation, to ſing forth the Praiſes of God for this glorious day and Mercy, as it here follows. *m* They ſhall underſtand, and ſo be able to teach Divine Myſteries. *n* Very diſtinctly, and clearly, and familiarly, their Eyes beholding the Eyes of this King of Glory, as it is ſaid of *Zedekiah*, Jer. 34. 3. *Thine Eyes ſhall behold the Eyes of the King of Babylon*; and as it is ſaid, *Mouth to Mouth*, Numb. 12. 8. and *Face to Face*, Gen. 32. 30. Exod. 33. 11. Numb. 14. 14. They ſhall ſee with their bodily Eyes the King of the Church, or the Word made Fleſh, as they are ſaid to have done, *Joh.* 1. 14. & 1 *Joh.* 1. 1. They ſhall be Eye and Ear-witneſſes of the Words and Works of Chriſt, and therefore their Teſtimony of theſe things ſhall be more certain and valuable. *o* When God ſhall compleat the work of bringing his Church out of Capeivity; which was begun at the return out of *Babylon*, and perfected by Chriſts coming into the World.

9 Break forth into joy, * ſing together, ye waſte places of Jeruſalem *p*: for the LORD hath comforted his people, he hath redeemed Jeruſalem.

* Ch. 49. 13; & 55. 12.

p For you ſhall be reſtored unto your former, and a far greater fertility.

10 The LORD hath made bare his holy arm *q* in the eyes of all the nations, and * all the ends of the earth ſhall ſee the ſalvation of our God *r*.

* Pſ. 98. 2; Luk. 3. 6.

q Hath diſcovered and put forth his great power, which for a long time hath lain hid, and ſeemed to be idle. *r* All Nations of the World ſhall with aſtoniſhment behold the wonderful Work of God, firſt in bringing his People out of *Babylon*, and afterwards in their Redemption by Chriſt.

11 *Depart ye, depart ye, go ye out from thence *s*, touch no unclean *thing t*, go you out of the midſt of her; be ye clean, that bear the veſſels of the LORD *u*.

* Ch. 48. 20; 2 Cor. 6. 17. Rev. 18. 4.

s Make haſte, O ye baniſhed Jews, to depart out of *Babylon* into your own Land, that there I may meet with you, and bleſs you, and perform thoſe further and greater things which I have promiſed there to do for you. And this invitation was the more neceſſary, becauſe God foreſaw that a great number of the Jews would upon worldly conſiderations continue in thoſe foreign Countries in which they were ſetled, and be very backward to return to the Holy Land. *t* And when you go thence, take heed that you carry not along with you any of their Superſtitions or Idolatries, but purifie and prepare your ſelves, that ſo God may return to you in mercy, when you return into your own Lands. *u* And eſpecially you Prieſts and Levites, whoſe Office it is to miniſter in holy things, and to carry back the holy Veſſels of the Temple, keep your ſelves from all pollution.

12 For ye ſhall not go out with haſte, nor go by flight *x*: for the LORD will go before you: and the God of Iſrael *will* † *be* your reward *y*.

† Heb. *gather you up.*

x But ſecurely, and in triumph, being conducted by your great Captain the Lord of Hoſts. And therefore you will have both the greater Obligation, and the more leiſure and opportunity to cleanſe your ſelves from all filthineſs. *y* So that none ſhall be able either to oppoſe & ſtop you in your march, or to fall upon you in the rear, as Enemies commonly do.

13 Behold *a*, my ſervant *b* ſhall ‖ deal prudently *c*, he ſhall be exalted, & extolled, and be very high *d*.

‖ Or, *proſper*;

a This is the beginning of a new Prophecy, which is continued from hence to the end of the next Chapter; and therefore it is well obſerved by divers, both ancient and modern Interpreters, that the Fifty and Third Chapter ſhould have begun here. *b Qu.* Of whom doth the Prophet here ſpeak? It is apparent that theſe three laſt verſes of this Chapter, and all the following Chapter ſpeak of one and the ſame perſon. And that that Perſon is Chriſt is ſo evident, that the Chaldee Paraphraſt, and other ancient, and ſome later Hebrew Doctors, underſtand it directly of him, and that divers Jews have been convinced and converted to the Chriſtian Faith by the evidence of this Prophecy. And there is not a verſe in this whole context which doth not afford a clear and convincing proof of this truth, as we ſhall ſee. And there needs no other Argument to confirm it, than the variety and vanity of the pretended Expoſitions of the Jews, who uſe all poſſible Wit and Art to wreſt all theſe paſſages to other perſons. Thoſe who would ſeem wiſer than the reſt, and confute the other Expoſitions of their Brethren, underſtand it either of the Jewiſh People in general, or of the prophet *Jeremiah* in particular. But both theſe conceits are ſo groundleſs and abſurd, that there is ſcarce a verſe but confutes them, as we ſhall clearly diſcern in the Expoſition of them. And therefore other Jews reject them both, and underſtand it of *Abraham*, or *Moſes*, or *Joſiah*, or *Ezra*, or *Zorobabel*; and they might as well have named twenty perſons more, to whom this place might be applied upon as good grounds as to any of theſe. But there is not one clauſe in all this context which is not moſt truly and fitly applyed to Chriſt, as I ſhall make apparent, ſtep by ſtep. And firſt this Title of Gods *Servant* is in an eminent and peculiar manner given to Chriſt in this very Prophecy, as *Iſa.* 42. 1. & 49. 6. & 53. 11. & *Ezek.* 34. 23. *Zech.* 3. 8. *c* Shall manage his Kingdom with admirable Wiſdom. Or, *ſhall proſper*, as it is in the margent, and as this word is frequently rendred, and particularly in this very caſe, and of this ſame perſon, *Jer.* 23. 5. Which alſo ſeems beſt to agree with the following clauſe, and with *chap.* 53. 10, 11. And this intimation concerning the future Proſperity and Advancement of the Meſſiah, is fitly put in the firſt place to prevent thoſe ſcandals which otherwiſe might ariſe from the ſucceeding paſſages which largely deſcribe

his

his ſtate of Humiliation and deep affliction. *d* Here are three words ſignifying the ſame thing to expreſs the Height and Glory of his Exaltation. Which agrees moſt fitly to Chriſt, but cannot without great force be applied to *Jeremiah*, who had no greater Honour or favour done him by the *Chaldeans* at the taking of *Jeruſalem*, than to be left at liberty to go where he pleaſed, *Jer.* 40. 4. and who after that time met with great contempt and hardſhip from his own Countrymen, *Jer.* 42, and 43, and 44.

14 As many were aſtonied *e* at thee *f*; (his * Ch.53.3,10. * viſage was ſo marred more than any man, and his form more than the ſons of men *g*.)

e Were ſtruck with wonder, either 1. At his glorious Endowments, and the excellency and power of his Doctrine, and his miraculous works. Or rather 2. At his great Deformity, and ſtupendious humiliation and calamity, as may be gathered, both from the following words, and from the uſe of this word in Scripture, which is generally uſed in a bad ſenſe, or of wondring at ſome extraordinary evil, as *Jer.*18.16. & 19. 8. and oft elſewhere, and never in a good ſenſe, or of wondring at any thing which is extraordinarily good. *f* At thee, O my Servant, to whom he now turneth his ſpeech, and then turneth his ſpeech from him, and ſpeaks of him in the next words; ſuch ſudden changes of Perſons, and ſpeaking of one and the ſame Man, ſometimes in one perſon, and then preſently in another, being very frequent in the Writings of the Prophets, as we have already ſeen in divers inſtances. *g* He was more deformed or uncomely than any other man. Which was undoubtedly verified in Chriſt, who in reſpect of his Birth, and Breeding, and manner of Life, was moſt obſcure and contemptible, and therefore ſaid to be *a worm, and no man, a reproach of men, and deſpiſed of the people*, Pſal. 22. 6. who was more hated and vilified by the generality of the Jews, than any man upon Earth, and was accounted and called by them a *Deceiver*, *a Samaritan*, *a Blaſphemer*, *and a Devil*. &c. whoſe Countenance alſo was ſo marred with frequent Watchings, and Faſtings, and Troubles, that he was thought to be near Fifty years old when he was but about Thirty, *Joh.*8.57. and was farther ſpoiled with buffetings, and crowning with Thorns, and other cruel and deſpightful uſages from men, and with the deep and continual ſenſe of the burden of mens ſins, and of Gods diſpleaſure due unto them; all which did not only oppreſs his Spirit, but had a great influence upon the very conſtitution of his Body.

15 So *h* ſhall he ſprinkle *i* many nations, the kings ſ Rom.15.21. ſhall ſhut their mouths at him *k*: for *that* * which had not been told them ſhall they ſee *l*, and *that* which they had not heard ſhall they conſider *m*.

h His Exaltation ſhall be anſwerable to his Humiliation. *i* Either 1. With his Blood, which is called, *the blood of ſprinkling*, Heb. 12. 24. or, ſhall juſtifie them, as it follows, *Iſa.* 53. 11. which is frequently expreſſed by *waſhing*, as *Pſal.* 51. 2, 7. *Ezek.* 16. 9. and by *ſprinkling clean water*, *Ezek.* 36. 25. Or 2. With his Word or Doctrine; which being oft compared to Rain or Waters, as *Deut.* 32. 2. *Iſa.* 55. 10, 11. *Habak.* 2. 14. &c. may be ſaid to be *ſprinkled*, as it is ſaid to be *dropped*, *Deut.* 32. 2. *Ezek.* 20. 46. & 21. 2. And this ſenſe ſeems to be moſt favoured by the following words. *k* Shall be ſilent before him out of a profound Humility, and Reverence, and Admiration of his Wiſdom, and an eager deſire to hear and receive Counſels and Oracles from his Mouth. Compare *Job* 29. 9, 10, 11, 21. They ſhall no more contend with him, nor blaſpheme the true God and Religion, as they formerly uſed to do. *l* For they ſhall hear from his Mouth many excellent Doctrines, which alſo will be new and ſtrange to them, ſuch as men are very deſirous to hear. And particularly they ſhall hear from him that comfortable Doctrine concerning the Converſion and Salvation of the Gentiles, which was not only new to them, but was ſtrange and incredible to the moſt of the Jews themſelves. *m* Or, *they ſhall underſtand*. Which is added to ſhew that the *ſeeing* in the former clauſe was meant of diſcerning theſe things with the Eyes of their Minds.

CHAP. LIII.

1 * WHo hath believed our ‖ † report *a*? and to whom is the Arm of the LORD *b* revealed *c*?

* Joh.12.38. Rom.10.16. ‖ Or, *doctrine*. † Heb. *hearing*.

a The Prophet having in the 3 laſt verſes of the former Chapter made a general report concerning the great and wonderful Humiliation, and Exaltation of Chriſt, of which he intended more largely to diſcourſe in this Chapter, before he deſcended to particulars he thought fit to uſe this Preface, *Who*, not only of the *Gentiles*, but even of the *Jews*, *will believe* the truth of what I have ſaid and muſt ſay? Few or none. The generality of them will never receive, nor believe in ſuch a Meſſias as this. Thus this place is expounded by Chriſt himſelf, *Joh.*12.38. and by *Paul*, *Rom.*10.16. And this premonition was highly neceſſary, both to caution the Jews that they ſhould not ſtumble at this ſtone, and to inſtruct the Gentiles that they ſhould not be ſurpriſed, nor ſcandalized, nor ſeduced with their example. *b* Either 1. the Word of God, called the *report* in the former clauſe, the Doctrine of the Goſpel, which is expreſly called the *power of God*, *1 Cor.*1.18. becauſe of that admirable Virtue and Succeſs which accompanied the preaching of it. Or 2. The Meſſiah, who alſo is called the arm, or *power of God*, *1 Cor.* 1. 24. and that moſt fitly, becauſe the Almighty power of God was both ſeated in him, and declared and exerciſed by him in his powerful words and mighty Deeds, as *Simon* for ſome great works wrought by him, was called by the Samaritanes, *the great power of God*, Act. 8. 10. *c* Not outwardly, for ſo Chriſt was revealed and preached to vaſt numbers, both of Jews and Gentiles, as is evident from this Context, and from divers other places of Scripture, but inwardly and with power to their Minds and Hearts, of which kind of Revelation, ſee *Eph.* 1. 17, 18, 19. and compare it with *2 Cor.*4.4. Thus even *Moſes*, tho ſufficiently revealed to the Eyes and Ears of the Jews, yet is ſaid to be unrevealed or hid from their Minds and Hearts, *2 Cor.* 3. 14, 15. The ſenſe of the place is, few or none of the Jews will believe the Goſpel, or receive their Meſſiah when he comes among them.

2 * For he ſhall grow up before him as a tender * Ch. 49. 7. & 52. 14. Mark 9.12. plant, and as a root out of a dry ground *d*: he hath no form nor comelineſs *e*: and when we ſhall ſee him, *there* is no beauty that we ſhould deſire him *f*.

d And the reaſon or occaſion why the Jews will ſo generally reject their Meſſiah, is becauſe he ſhall not come into the World with ſecular pomp, and power, like an earthly Monarch, as they carnally and groundleſly imagined, but *he ſhall grow up* (or *ſpring up*, Heb. *aſcend*, to wit, out of the ground, as it follows, be brought forth, and brought up *before him* (before the unbelieving Jews of whom he ſpake v. 1. and that in the ſingular number, as here, who were witneſſes of his mean original; and therefore deſpiſed him, according to Chriſts obſervation, *Joh.* 4. 44. or, as others, *according to his face*, or outward appearance, as he was man; whereby he ſufficiently implies that he had another, a far higher, and a Divine Nature in him) *as a tender plant* (or, as this very word is tranſlated, *Ezek.* 17. 4. *a young twig*, which is a ſmall and inconſiderable thing) *and as a root* (as Chriſt is called, *Rom.* 15. 12. and elſewhere, or, *as a branch*, the *root* being put metonimically for the *branch* growing out of the root, as it is apparently uſed, where Chriſt is called *the root of Jeſſe*, and of *David*. *Iſa.* 11. 10. *Rev.* 5. 5. and in other places, as *2 Chr.* 22. 10.) *out of a dry ground*, out of a mean and barren ſoil, whoſe productions are generally poor and contemptible; either 1. Out of the womb of a Virgin; but that was no ground of contempt: Or 2. Of the Jewiſh Nation, which was then poor, and deſpiſed, and enſlaved: Or 3. Out of a poor, and decayed, and contemptible Family, ſuch as the Royal Family of *David* was at that time. *e* His bodily preſence and condition in the world ſhall be mean and contemptible. *f* When we ſhall look upon him, expecting to find incomparable Beauty and Majeſty in his Countenance, & Carriage, and Condition, we ſhall be altogether diſappointed, and ſhall meet with nothing amiable or deſirable in him. This the Prophet ſpeaketh in the perſon of the carnal and unbelieving Jews, *we*, *i.e.* our People, the Jewiſh Nation.

3 He is deſpiſed and rejected of men *g*, a man of ſorrows *h*, and acquainted with grief *i*: and ‖ † we hid as it were *our* faces from him *k*; he was deſpiſed, and we eſteemed him not *l*.

‖ Or, *he hid as it were* his *face from us*. † Heb. *as a hiding of faces from him*, or, *from us*.

g Accounted as the ſcum of Mankind, as one unworthy of the company and converſation of all men. *h* Whoſe whole Life was filled with, and in a manner made up of an uninterrupted ſucceſſion of ſorrows and ſufferings. *i* Who had conſtant experience of, and familiar converſe with grievous afflictions: for knowledge is oft taken practically, or for Experience, as *Gen.*3.5.2 *Cor.*5.21. and elſewhere. *k* We ſcorned and loathed to look upon him. Or, as others, *he hid as it were* his *face from us*, as one aſhamed to ſhew his Face, or to be ſeen by any Men, as perſons conſcious to themſelves of any great deformity, do commonly ſhun the ſight of Men, as Lepers did, *Lev.*13.45. *l* Here are divers words expreſſing the ſame thing, to ſignifie both the utmoſt degree of contempt, and how ſtrange and wonderful a thing it was, that ſo excellent a perſon ſhould be ſo deſpiſed.

4 Surely * he hath born our griefs, and carried * Mat. 8.17. our ſorrows *m*: yet we did eſteem him ſtricken, ſmitten of God, and afflicted *n*.

m And whereas it may ſeem an unreaſonable and incredible thing, that ſo excellent and glorious, and ſo innocent and juſt a perſon ſhould meet with this uſage, it muſt be known that his griefs and miſeries were not laid upon him for his own ſake, but wholly and ſolely for the ſake of ſinful men, in whoſe ſtead he ſtood, and for whoſe ſins he ſuffered, as it here follows. *n* Yet our people, the Jews, were ſo far from giving him the Glory and Praiſe of ſuch a prodigious condeſcention and compaſſion, that they made a moſt perverſe conſtruction of it, and ſo great was their prejudice againſt him, that they believed that he was thus diſgraced and puniſhed, and at laſt put to death by the juſt judgment of God, for his Blaſphemy and other manifold Wickedneſſes.

5 But *o* he *was* ‖ * wounded *p* for our tranſgreſſi- ‖ Or, *tormented*. ons *q*, he was bruiſed for our iniquities; the * Rom.4.25. 1 Cor.15.3. chaſtiſe-

our nature, by which the punishment of vice and the rewards of virtue are put off, or not discernible to the eyes of the world, though this can never to a thinking mind lessen his belief of the certainty of such. It is this mistaken notion of happiness which has betrayed men into many absurdities, which they otherwise might have eschewed. We have each a different road to happiness, and in travelling thro' it we hesitate not to make any attempts to gain our end. The avaritious man sees happiness in his increasing heaps; this consideration absorbs every other idea; he is attentive to every shift, however pitiful, that can augment his funds, but dead to every reflection, however reasonable, that thwarts his favourite pursuit. The man of learning calls reading "the feast of reason;" on this he feeds eagerly, but if too much so, he loses his appetite for other concerns that no less interest him who is to live in society—The lover forms to himself a plan which he thinks differs from every other in being more certain, in being more innocent, and even the idea of which enables him to anticipate the much-wished for event; but in proportion as his hopes are sanguine, in the same proportion will his disappointment be bitter. A thousand circumstances may fall out to snatch from him his beloved object, and he will startle not a little to find reason staring him in the face to reprobate his conduct. But let not the young be deceived in their notion of happiness. There is no happiness without the reflections of conscious rectitude, no rectitude without virtue, and no virtue durable without piety. Happiness built on any other foundation will but elude the grasp, and we shall curse the hour when we became the dupes of a phantom, and deprived ourselves of more substantial enjoyments. It may be said, that many whose virtue is exalted, whose conduct is irreproachable, are nevertheless unhappy if we may judge from the melancholy cast of their behaviour; but here we are liable to a deception. They may sigh for the recollection of dear but departed friends, and grief may encircle every thought, and speak in every utterance, yet they still possess the heart-felt satisfaction of spotless reflection, which to lose is the only irremediable calamity.

For the WESTMINSTER MAGAZINE.

The following Account of the RABBI *who appeared at* GLASGOW, *we received in a Letter from that Place.*

HE is a native of Germany, the son of a High Priest, and he himself a teacher of the law. It seems it is customary at one of their feasts to have an annual sermon against the Christian religion; and this young man was at two several times appointed to preach this sermon; he performed the task the first time; but the second year, discoursing on the 53d of Isaiah, and coming to these words, "He made his grave with the wicked," which he was obliged to apply to Moses, but told his audience plainly, that this could never respect the lawgiver; for Moses never "made his grave with the wicked;" for "the Lord buried him." Before his discourse was done he was quite confused in his thoughts, and turned afterwards very melancholy, and decayed in his health. His father, perceiving this sent for a physician, who used his utmost skill, but in vain; at last he made free to enquire if his disease was not in his mind, promising at the same time if he would reveal it, he would not divulge it without his consent. He then told him it was about religion, forasmuch as he could find no comfort in the Bible, on account of the contradiction of the promises he met with. The physician asked if ever he had read the New Testament. He answered he had read the Alcoran, Voltaire, and many other books on religion, but that he would not read the New Testament. The physician insisted, as he had read many other books that had the name of religion, it was but reasonable he should read it. He persuaded him to consent, and went to a Popish Priest and borrowed one, and brought it him. He began with the first chapter of Matthew; but no sooner met with the name Jesus Christ, than he threw it in the fire; but recollecting it was borrowed, he drew it out before the fire had caught it, and immediately blotted out the name

Christ

Chriſt wherever he met with it. This done he ſet about reading it again, and wondering to ſee how it was connected with the Old Teſtament, began ſeriouſly to think there was more than ordinary in this book, read on till he ſaw ſtill more and more connection between the two diſpenſations; but grew exceed ngly ſorry for his blotting out the names. All this time he continued preaching in the old way, but was not ſo inveterate againſt the religion of Jeſus. He took care all this time to lock up the New Teſtament; but happening one day to leave it out, his ſervant came into the room, accompanied by another Jew, enquired of his neighbour if he knew what book it was; he looked into it, and urged it was the book of the Impoſtor. They then both ran into the Synagogue while this young man was in the pulpit, and alarmed the whole congregation that he was turned Chriſtian. He came down, and had to flee from them. Some time after this his father ſent to him, that if he would recant, he would forgive him. He attempted it, but in vain; for he was almoſt ſeized with deſpair, thinking he had ſinned the unpardonable ſin; and the phyſician brought the Popiſh Prieſt, who laboured to perſuade him to the contrary.

To be ſhort, his father, ſeeing he could not perſuade him to recant, hired three villains to aſſaſſinate him. His friend the phyſican got ſome intelligence of this, and deſired him to flee; he immediately fled into France, and got into a convent; but not agreeing with their doctrines of tranſubſtantiation and prayers for the dead, he aſked one of the friars for an explication, and at the ſame time told him his own opinion. The friar ſaid, he ſuſpected he had been reading the works of Luther and Calvin. He anſwered he had never heard of them, nor ſeen their books. This ſet his curioſity on edge, and immediately he went to a library and bought them, from which he ſaw plainly the inconſiſtency of the Popiſh doctrine with the New Teſtament; and leaving the convent came over to Dublin, where he was made Profeſſor of the Oriental Languages, and preached in ſome of the Diſſenting churches. The faculty of Iriſh Profeſſors would not allow him to preach without taking orders in the Church of England. He told them that his conſcience would not allow him to ſubſcribe the Thirty-nine Articles; and leaving Dublin came directly to this place, and took private lodgings. Mr. David Dale hearing of him ſought him out, and took him to his own houſe, and then he began to grow more public. The moſt of the Miniſters in town, Meſſrs. Sheares, Wardlow, Patterſon, &c. dined with him on Friday, when it was ſettled he ſhould preach in Dr. Giles's church on Sabbath afternoon, and in another church at night. I heard him in the evening; his text was Heb. xiii. 8. The heads of his diſcourſe were, Firſt, to prove that Chriſt was the ſame before there was any written revelation; 2dly, that he was the ſame under the law; and, 3dly, that he was the ſame, but ſtill more glorioufly diſplayed, in the goſpel diſpenſation. All which he was exceeding beautiful in, illuſtrating eſpecially from the Old Teſtament, and gave ſome grand ſignifications to the original. On Monday he preached at our church; laſt night at Mr. Bell's; this night at the Chapel of Eaſe. The churches are always very crowded; and on Sabbath night there were ſome thouſands could not get admittance. His deſign in coming here, he ſays, was not to preach, but to hear, and to ſee who walks moſt agreeably to the word of God. He ſets off for London on Monday, to get a book printed in the Hebrew language, which he intends to ſpread among his brethren there and in Germany. Some perſons aſked if he was not afraid they would take his life? He anſwered, "that as long as God had any uſe for him, there was no fear; and after that, he might do what he would with him. It would not do for him to be too long in Glaſgow; for they made ſo much of him, that he was afraid he would forget Chriſt altogether."

This Case is out of the Westminster Magazine

chastisement of our peace *r was* upon him *s*, and with his * † stripes we are healed *t*.

* 1 Pet. 2. 24.
† Heb. *bruise.*

o But this was a most false and unrighteous Sentence. *p* Which word comprehends all his pains, and punishments, and his Death among and above the rest. *q* Not *by* them, which is expressed by another particle, not by the wickedness of the Jews, but *for* or *because of* them, as this particle commonly signifies, for the guilt of their sins, which he had voluntarily taken upon himself, and for the expiation of their sins, which was hereby purchased and procured of God for Men. Which Interpretation is confirmed 1. By the opposition of this truth to the false opinion mentioned in the foregoing clause, that he was *smitten of God* for the guilt of his own sins. 2. By the following clause, as we shall see. 3. By the nature of the thing, this being evident from Scriptures both of the Old and New Testament, that Christ was not to suffer for his own, but for other mens sins. See *Dan.*9.24, 26. *r* Those punishments by which our *Peace*, *i.e.* our reconciliation to God, and Salvation, or Happiness, was to be purchased. *s* Was laid upon him by Gods justice with his own consent. *t* By his sufferings we are saved from our own sins, and from the dreadful effects thereof.

6 All we *t* like sheep *u* have gone astray *x*: we have turned every one to his own way *y*, and the LORD † hath laid *z* on him the iniquity *a* of us all.

† Heb. *hath made the iniquities of us all to meet on him.*

t All mankind, the Jews no less than the Gentiles. *u* Which are simple and foolish Creatures, and exceeding apt to straggle and lose themselves. *x* From God, and from the way of his Precepts, in which he put our first Parents, and in which he commanded us to walk. *y* In general, to the way and course of sin, which may be well called a mans *own way*, as sins are called mens *own Lusts*, Jam.1.14. 2 Pet. 3. 3. and elsewhere, because sin is natural to us, inherent in us, born with us, and very dear to us; and in particular, to those several paths of divers Lusts, which several men chuse and follow, according to their different Opinions, Inclinations, Occasions, and Circumstances. *z* Heb. *hath made to meet*, as all the Rivers meet in the Sea. *a* Not properly, for so he knew no Sin, 2 *Cor.* 5. 21. but the punishment of iniquity, as that word is most frequently used, as *Gen.*4.13, *Lev.*20.17. &c. That which was due for all the sins of all his people, whether Jews or Gentiles, which must needs be so great and heavy a load, that if he had not been God as well as Man, he must have sunk under the burden of them. This was actually verified in Christ. And both this and divers other passages here do as manifestly and fully point at Christ, as if they were not a prophetical Representation of things to come, but an historical Relation of them after they were done. Nor do I see how they can be excus'd from a fearful *wresting of the Scripture*, that expound these places of the Prophet *Jeremiah*, of any other person but Christ.

7 He was oppressed, and he was afflicted *b*, yet * he opened not his mouth *c*, he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb *d*, so he openeth not his mouth.

* Mat. 26. 63. & 27. 12. 14. Mar. 14. 61. & 15. 5. Act. 8. 32.

b He was sorely punished for our sins. But there is another Translation which seems to be more emphatical and more agreeable to the Hebrew Text: *It* (to wit, our iniquity last mentioned, or the punishment of all our sins) *was exacted* or *required*; (as this word most properly and frequently signifies, of which see my *Latin Synopsis*. Gods justice expected and required satisfaction from us for our sins; which, alass! we could not make to him:) *and he was afflicted* or *punished*: he bore the guilt and punishment of our sins in his Body upon the tree, as is said 1 *Pet.*2.24. or, as others render this last word, *and he answered*, *i.e.* became our surety, or undertook to pay the debt, and to suffer the Law in our stead, and for our sake. *c* He neither murmured against God, for causing him to suffer for other mens sins, nor reviled men for punishing him without cause, nor used Apologies or endeavours to save his own life; but willingly and patiently accepted of the punishment of our Iniquity. *d* Bears the loss of its Fleece or Life without any such clamour or resistance, as other Creatures use in such cases.

8 ‖ He was taken from prison and from judgment *e*: and who shall declare *f* his generation *g*? for he was cut off *h* out of the land of the living; for the transgression of my people † was he stricken *i*.

‖ Or, *he was taken away by distress and judgment, but,* &c.
† Heb. *was the stroke upon him.*

c These words are understood either 1. Of *Christs* Humiliation or Suffering: and then the words are to be thus rendred, *He was taken away* (to wit, out of this Life, as this word is used, *Psal.*31.13. *Prov.*1.19. and elsewhere: he was put to death:) *by distress* (or *violence*, or *tyranny*, as this word is used with this Preposition before it, *Psal.*107.39.) *and judgment*, by oppression and violence under a form and pretence of Justice. Or rather 2. Of *Christs* Exaltation, because of the following clause: which is not unseasonably mentioned in the midst of his Sufferings, to take off the scandal which might have arisen from Christs Sufferings, if there had not been a prospect and assurance of his victoriousness over them, and his Glory after them: and so the words may be rendred, *He was taken up* (or, *taken away*, freed or delivered) *from prison*, (*i.e.* from the Grave, which being called *an house*, Job 30.23. and a *pit*, in which men are *shut* up, *Psal.*69. 15. may fitly be called a *prison*: or *from distress*, or *affliction*, or *oppression*, from the power and malice of his Enemies, and from the torments of his own Soul, arising from the sense of mans sins and Gods displeasure) *and from judgment*, *i.e.* from all the sufferings and punishments inflicted upon him, either by the unrighteous judgment of men, or by the just judgment of God, punishing him for those things which he had voluntarily taken upon himself: or, which is the same thing, from the sentence of Condemnation, and all the effects of it: for in this sense *judgment* is very commonly taken both in Scripture and other Authors. *f* Who can declare it? The future being taken potentially, as it is frequently: no words can sufficiently express it. *g* Either 1. His Age, or the continuance of his Life. So the sense is, That he shall not only be delivered from death, and all his punishments, but also shall be restored to an inexpressible or endless Life, and to an everlasting Kingdom. Thus great Interpreters understand it: with whom I cannot comply, because I do not find this Hebrew word to be ever used in Scripture of the continuance of one mans Life. Or rather 2. His Posterity: and so this word is unquestionably used, *Gen.* 45. 16. *Exod.*20.5. *Deut.* 23. 2, 3, 8. and in many other places. And so the sense of the place is this, That Christs death shall not be unfruitful, and that when he is raised from the dead, he shall have a spiritual seed, as is promised, *v.* 10. a numberless multitude of those who shall believe in him, and be regenerated and adopted by him into the number of his Children, and of the Children of God, *Joh.*1.12. Heb.2.10,13,14. *b* To wit, by a violent death. And this may be added as a reason both of his exaltation, and of the blessing of a numerous posterity conferred upon him, because he was willing to be cut off for the transgression of his people; and, as it followeth, *v.*10. *made his soul an offering for sin*; Christs death being elsewhere declared to be the only way and necessary means of obtaining both these ends, *Luk.*24.26,46. *Joh.*12. 24, 32, 33. *Philip.*2. 8, 9. But these words may be rendred, *although he was cut off*; to signifie that his death should not hinder these glorious effects. *i* This is repeated again, as it was fit it should be, to prevent mens mistakes about, and stumbling at the death of Christ, and to assure them that Christ did not die for his own sins, but only for the sins and salvation of his People.

9 And he made his grave with the wicked *k*, and with the rich *l* in his † death *m*, because he had done no violence, neither *was any* * deceit in his mouth *n*.

† Heb. *deaths.*
* 1 Pet. 2. 22. 1 *Joh.*3.5.

k And altho he did not die for his own, but only for his Peoples sins, yet he was willing to die like a malefactor, or like a sinner, as all other men are, and to be put into the grave, as they used to be; which was a farther degree of Humiliation. He saith, *he made his grave*, because this was Christs own act, and he willingly yielded up himself to death and burial. And that which follows, *with the wicked*, doth not note the sameness of place, as if he should be buried in the same Grave with other Malefactors, but the sameness of condition: as when *David* prayed, *Psal.*26.9. *Gather not my soul* (to wit, by death) *with sinners*, he doth not mean it of the same Grave, but of the same state of the Dead. *l* This passage is thought by many to signifie that Christ should be buried in the Sepulcher of *Joseph*, who is said to be both *rich*, Mat. 27.57. and *honourable*, Mark 15.43. which they conceive to be intimated as a token of Favour and Honour shewed to him. Which to me seems not probable, partly because this disagrees with the former clause, which confessedly speaks of the dishonour which was done to him; and partly because the burial of Christ, whatsoever Circumstances it was attended with, is ever mentioned in Scripture as a part of his Humiliation, *Act.* 2. 24, 27. And it seems more reasonable, and more agreeable to the usage of Holy Scripture, that this clause should design the same thing with the former, and that by *rich* he means the same persons whom he now called *wicked*, not as if all rich men were, or must needs be wicked, but because for the most part they are so; upon which ground, *riches* and *rich* men do commonly pass under an ill name in Scripture; of which see *Psal.*37.16. & 49.6. *Luk.*6. 24. & 18.24. *Jam.*1.11. & 5. 1. *m* Heb. *in*, or *at* (or *after*, as this particle is frequently taken, as hath been already noted) *his deaths*: for Christs death might well be called deaths in the plural number, because he underwent many kinds of death, and many deadly dangers and pains, which are frequently called by the name of *death* in Scripture, of which instances have been formerly given; and he might say, with no less truth than *Paul* did, 1 *Cor.*15.31. *I die daily*, and 2 *Cor.*11.23. I was *in deaths oft*. *n* This some suppose to be added as a reason of the last branch of the foregoing clause, why God so over-ruled matters by his providence, that Christ should not be buried in the same Grave, or in the same ignominious manner as malefactors were, but in a more honourable manner, in *Joseph's* own Tomb. But the last part of the foregoing clause cannot, without violence, be pulled asunder from the former, wherewith it is so closely joined, not only by a Conjunction copulative, *and*, but also by being under the Government

vernment of the ſame Verb: And therefore this later clauſe of the verſe, if thus rendred, muſt be added as the reaſon of what is ſaid to be done in the former. And ſo the ſenſe of the place may be thus conceived, This was all the reward of the unſpotted Innocency of all his words and actions, to be thus ignominiouſly uſed: But theſe words may well be, and are otherwiſe rendred both by Jewiſh and Chriſtian Interpreters, either thus, *although he had done*, &c. or rather thus, *not for* (as theſe two ſame particles placed, in the very ſame order, are rendred by our Tranſlator, and others, *Job* 16.17.) *any violence* (or *injury*, or *iniquity*) which *he had done*, *nor* for any *deceit* which *was in his mouth*; not for his own ſins, but, as hath been ſaid before, for his Peoples ſins. In which Tranſlation there is nothing ſupplied but what is moſt frequent in Scripture uſe.

10 Yet it pleaſed the LORD to bruiſe him *o*, he hath put him to grief *p*: ‖ † when thou ſhalt make his ſoul an offering for ſin *q*, he ſhall ſee his ſeed *r*, he ſhall prolong *his* days *s*, and the pleaſure of the LORD ſhall proſper in his hand *t*.

‖ Or, *when his ſoul ſhall make an offering.*
† *If thou ſhalt make his ſoul ſin*: 2 Cor. 5. 21. 1 Pet. 2. 24.

o But altho he was perfectly innocent, it pleaſed God for other juſt and wiſe reaſons to puniſh him. *p* God was the principal cauſe of all his ſorrows and ſufferings, altho mens ſins were the deſerving cauſe. *q* When thou, O God, ſhalt make, or have made, thy Son a Sacrifice, by giving him up to death for the attonement of mens ſins. His *Soul* is here put for his Life, or for himſelf, or his whole humane nature, which was ſacrificed, his Soul being tormented with the ſenſe of Gods wrath, and his Body crucified, and Soul and Body ſeparated by Death. Or the words may be rendred, *When his ſoul ſhall make*, or *have made*, it ſelf *an offering for ſin*: whereby it may be implied that he did not lay down his Life by force, but willingly. *r* His death ſhall be glorious to himſelf, and highly beneficial to others; for he ſhall have a numerous iſſue of Believers reconciled to God, and ſaved by his death. *s* He ſhall be raiſed to immortal Life, and ſhall live and reign with God for ever; *he ſhall die no more*, Rom. 6. 9. and *of his Kingdom there ſhall be no end*, Luk. 1. 33. *t* Gods gracious decree for the redemption and Salvation of Mankind ſhall be effectually carried on by his Miniſtry and Mediation.

11 He ſhall ſee *u* of the travel of his ſoul *x*, *and* ſhall be ſatisfied *y*: by his knowledg *z* ſhall * my righteous ſervant *a* juſtifie *b* many *c*: for he ſhall bear their iniquities *d*.

* Ch. 42. 1. & 49. 3.

u He ſhall receive or enjoy, as this word commonly ſignifies. *x* The comfortable and bleſſed fruit of all his hard labours, and grievous ſufferings. *y* He ſhall eſteem his own and his Fathers Glory, and the ſalvation of his people, an abundant recompence for all his Sufferings. *z* Either 1. Actively, by that knowledg of Gods Will, and of the way of Salvation, which is in him in its higheſt perfection, and which by him is revealed unto men, and by his Spirit is imprinted in the minds and hearts of his People, ſo as to produce Faith and Obedience in them. Or 2. Paſſively, by the knowledg of him, as *my fear* and *thy fear* are put for the *fear of me* and *of thee*, Pſal. 5. 7. Jer. 32. 40. *Knowledg* being here, as it is moſt frequently in Scripture, taken practically for that kind of Knowledge which worketh Faith, and Love, and Obedience to him. So the ſenſe is the ſame in both caſes. *a* Which title is here given to Chriſt, partly to vindicate him from thoſe falſe imputations of wickedneſs which were faſtened upon him by his Adverſaries, and which found the more belief becauſe of his moſt grievous and unexampled Sufferings both from God and Men; and partly to ſhew his fitneſs for this great work of juſtifying Sinners, becauſe he was exactly *holy, and harmleſs, and undefiled*, Heb. 7. 26. and *fulfilled all righteouſneſs* according to his duty, *Mat.* 3. 15. and therefore his perſon and performance muſt needs be acceptable to God, and effectual for the juſtification of his People, which was the great deſign of his coming into the World. *b* Acquit them from the guilt of their ſins, and all the dreadful conſequences thereof: For *Juſtification* is here oppoſed to condemnation, as appears from the following clauſe, and from many other paſſages in this Chapter, and as it is uſed in all places of Scripture, one, or two at moſt, excepted, where it is mentioned. And Chriſt is ſaid to *juſtifie* ſinners meritoriouſly, becauſe he purchaſeth and procureth it for us; as God the Father is commonly ſaid to do it authoritatively, becauſe he accepted the price paid by Chriſt for it, and the pronunciation of the ſentence of Abſolution is referred to him in the Goſpel Diſpenſation. *c* Which word is ſeaſonably added, partly by way of Reſtriction, to ſhew that Chriſt will not juſtifie all, but only ſuch as believe in him, and obey him: and partly by way of Amplification, to declare that this bleſſed priviledge ſhall not now be, as hitherto it had in a manner been, confined to *Judea*, and the Jews, but ſhall be conferred upon an innumerable company of all the Nations of the World. *d* For he ſhall ſatisfie the Juſtice and Law of God for them, by bearing the puniſhments due to their ſins, and therefore by the principles of Reaſon and Juſtice they muſt be juſtified or acquitted, otherwiſe the ſame debt ſhould be twice required and paid.

12 Therefore will I *e* divide him *f* a portion *g* with the great *h*, and he ſhall divide the ſpoil with the ſtrong *i*: becauſe he hath poured out his ſoul unto death *k*: and he * was numbred with the tranſgreſſors *l*, and he bare the ſin of many *m*, and * made interceſſion for the tranſgreſſors *n*.

* Mar. 15. 28. Luk. 22. 37.
* Luk. 23. 34. Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 Joh. 2. 1.

e God the Father, the ſpectator and Judge of the Action or Combat. *f* Give him his ſhare. Or, *impart*, or *give to him*; for this word is oft uſed without reſpect to any diſtribution or diviſion, as *Deut.* 4. 19. & 29. 26. and elſewhere. *g* Which is very commodiouſly ſupplied out of the next clauſe, where a word which anſwers to it, *the ſpoil*, is expreſſed. *h* Or, *among the great*: ſuch as the great and mighty Potentates of the World uſe to have after a ſharp Combat and a glorious Victory. Tho he be a very mean and obſcure perſon, as to his extraction and outward condition in the World, yet he ſhall attain to as great a pitch of the Glory as the greateſt Monarchs enjoy. *i* The ſame thing is repeated in other words, after the manner of prophetical Writers. The ſenſe of both clauſes is, That God will give him, and he ſhall receive great and happy ſucceſs in his glorious undertaking, he ſhall conquer all his Enemies, and lead Captivity Captive, as is ſaid *Eph.* 4. 8. and ſet up his univerſal and everlaſting Kingdom in the World. *k* Becauſe he willingly laid down his Life in Obedience to Gods Command, *Joh.* 10. 17, 18. and in order to the Redemption of Mankind. Death is here called a *pouring out of the Soul*, or *Life*, either becauſe the Soul or Life, which in living Men is contained in the body, is turned out of the Body by Death; or to ſignifie the manner of *Chriſt*'s death, that it ſhould be with the ſhedding of his Blood, in which the life of Man conſiſts, *Levit.* 17. 11, 14. *l* He was willing for Gods Glory and for Mans Good to be reproached and puniſhed like a Malefactor, in the ſame manner and place, and betwixt two of them, as is noted with reference to this place, *Mark* 15. 27, 28. *m* Which was ſaid v. 11. and is here repeated to prevent a miſtake, and to intimate, that although *Chriſt* was numbred with Tranſgreſſors, and was uſed accordingly, yet he was no Tranſgreſſor, nor did ſubmit to, and ſuffer this uſage for his own ſins, but for the ſins of others, the puniſhment whereof was by his own conſent laid upon him. *n* Either 1. By way of ſatisfaction: he interpoſed himſelf between an angry God and ſinners, and received thoſe blows in his own Body, which otherwiſe muſt have fain upon them. Or 2. In way of Petition, as this word is conſtantly uſed. He pray'd upon Earth for all Sinners, and particularly for thoſe that crucified him, *Luke* 23. 34 and in Heaven he ſtill interceedeth for them, not by an humble Petition, but by a legal demand of thoſe good things which he purchaſed for his own People by the Sacrifice of himſelf, which, though paſt, he continually repreſents to his Father, as if it were preſent.

CHAP. LIV.

1 *SIng, O barren *a*, thou *that* didſt not bear; break forth into ſinging, and cry aloud thou *that* didſt not travail with child: for * more *are* the children of the deſolate, than the children of the married wife *b*, ſaith the LORD.

* Zeph. 3. 14. Gal. 4. 27.
* 1 Sam. 2. 5. Ch. 49. 20, 21.

a The Prophet having largely diſcourſed of the ſufferings of *Chriſt*, and of the bleſſed fruits or effects thereof, among which one is that he ſhould have a numerous ſeed that ſhould believe on him, and that when the Jews rejected him, the Gentiles ſhould gladly receive him, and here foreſeeing by the Spirit of God that glorious ſtate of the *Church*, he rejoiced in it, as *Abraham* did upon the like occaſion, *Joh.* 8. 56. and breaks forth into this ſong of triumph. He turneth his Speech to the Church and Spouſe of God, or of *Chriſt*, as is manifeſt from the following words, and eſpecially from *v.* 5 and from *Gal.* 4. 27. where it is ſo expounded. And altho this Chapter is by ſome underſtood of the flouriſhing condition of the *Jewiſh Church* and State after their return from *Babylon*, yet the magnificent and glorious Promiſes here following do ſo vaſtly exceed their condition at that time, which was full of Uncertainties, and Diſtractions, and Troubles, as all the Hiſtories of thoſe times aſſure us, and far from that Glory and laſting Tranquillity which is here aſſured to her, that it muſt neceſſarily be referred to the times of the Goſpel, in which all that is here ſaid was, or will be remarkably fulfilled. And therefore as the foregoing Chapter doth directly and literally ſpeak of *Chriſt*, ſo doth this literally ſpeak of the *Church* of *Chriſt*, or of the Kingdom of the *Meſſiah*, of whom the antient Hebrew Doctors underſtood it. And this *Church*, conſiſting at firſt of the Jews, and afterwards of the Gentiles, who were incorporated with them into the ſame Body, he calleth *barren*, not becauſe it now was ſo, but becauſe before and until the coming of *Chriſt* it had been ſo, as *Simon* is called *the leper*, Mat. 26. 6. after he was cured. Now this *Church* of the Jews might well be called, and had been, *barren*, becauſe the ſincere Converts brought forth to God by her Miniſtry had been but few among the Jews comparatively, and ſimply few among the Gentiles. *b* The *Church* or Congregation of the Gentiles, which in the times of the Old Teſtament was deſolate, having neither Husband nor Children,

Children, doth now under the Gospel bring forth unto God a far more numerous posterity than the Church of the Jews, which had been married to God for many ages, until by her Apostacy from God, and from her Messiah, she provoked God to put her away. He alludeth here either to the History of *Sarah*, who was long & naturally barren, but by the supernatural power of God, was enabled to bring forth a numberless issue: or to that remarkable passage of Gods Providence concerning *Hannah* and *Peninnah*, 1 *Sam.* 2. 5. *the barren hath born seven, and she that hath many children is waxed feeble.*

* Ch. 49. 19, 20. 2 * Enlarge the place of thy tent *c*, and let them *d* stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes *e*.

c That it may be capable of the Gentiles, which shall flock to thee in great numbers, and desire to associate themselves with thee. *d* Those to whom that work belongs. The meaning is, they must and shall be stretched out. *e* That they may be able to support that great weight which the Tents thus enlarged shall be upon them.

* Ch. 61. 4, 5, 6. 3 For thou shalt break forth *f* on the right hand, and on the left *g*, and thy seed *h* * shall inherit the Gentiles *i*, and make the desolate cities *k* to be inhabited.

f Thou shalt bring forth a multitude of Children; for this word is commonly used of any great and extraordinary propagation of living Creatures, whether Beasts or Men, *Gen.* 30. 30. *Exod.* 1. 12. *g* On every side, in all the parts of the World. *h* Either 1. Thy spiritual seed, the Church of the New Testament, which is accounted *Abraham's* Seed, or Children, *Gal.* 3. 7, 8, 9, 29. Or 2. Thy natural seed, Christ and his Apostles, and other Ministers, who were Jews, by whom this work was first and most eminently done. *i* Shall subdue the Gentile World to the Church, and to the Obedience of the Faith. *k* These Cities and Countries which in a spiritual sense were desolate and forsaken by God.

4 Fear not, for thou shalt not be ashamed *l*: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy

* Ezek. 23. 8. * youth *m*, and shalt not remember the reproach of thy widowhood *n* any more.

l For that Barrenness and Widowhood, which was once the matter of thy grief and shame, because now thou shalt be delivered from it, and God will own thee for his Wife, and beget Children of thee; as it is explain'd in the following words. *m* It shall be forgotten both by thee and others: thou shalt not be upbraided with thy former barrenness in thy youthful state, nor confounded and tormented with the remembrance of it; both *remembring* and *forgetting* in Scripture use connote or comprehend those affections which naturally and usually follow upon them; so great shall be thy fertility and felicity, that it shall cause thee to forget thy former unfruitfulness and misery, as men commonly do in like cases, as *Gen.* 41. 51. *Job* 11. 16. *Isa.* 65. 16. *Job.* 16. 21. *n* That time and state when thou wert like a Widow disconsolate and desolate, forsaken by her Husband, and having in a manner no Children; which was a great reproach, especially among the Jews.

* Luk. 1. 32. 5 For thy maker *o is* thine husband *p*, (the * LORD of hosts *q is* his name) and thy redeemer the holy One of Israel, the God of the whole earth *r* shall he be called.

o He who made thee out of nothing, and therefore can easily fulfil all these Promises, how unlikely soever they seem to be; and he who made thee a people, and which is far more and better, his People, and therefore will not easily nor utterly forsake thee. *p* He will own thee for his Spouse, and will do the part of an Husband to thee. *q* Who hath the sovereign command of all Men and Creatures, and therefore can subdue the Gentiles to thee, and can make thee to encrease and multiply in so prodigious a measure, even in thine old age, notwithstanding thy barrenness in the days of thy youth, of which he speaketh in the foregoing verse. *r* The God and Father of all Nations, whereas formerly he was called only *the God of Israel*, and the Gentiles had no special relation to him, nor interest in his Covenant and Favour, as was observed *Psal.* 147. 19, 20. and elsewhere.

6 For the LORD hath called thee *s* as a woman *t* forsaken and grieved in spirit *x*, and a wife of youth

* Jer. 30. 17. *y*, when thou * wast refused *z*, saith thy God *a*.

s To return and come again to him. *t* When thou wast like a Woman forsaken. Or, as an Husband recalleth his Wife. *u* By her Husband, who hath given her a Bill of Divorce. *x* For the loss of her Husbands favour and society, and for the reproach attending upon it. *y* Or, *and, as* (which note of similitude is supplied here by the Seventy, and Chaldee Interpreters, and is easily understood out of the foregoing clause, in which it is expressed) *a wife of youth, i.e.* as readily and affectionately as an Husband recalleth his Wife which he married in her and his own youth, of whom see on *Prov.* 5. 18. whom though he might through a sudden and violent passion put away, yet he soon repents of it, and his Affections work towards her, and he invites her to return to him. *z* When thou wast in a desolate estate, and hadst been for some time rejected by me, then I recalled thee. Or, *altho thou wast refused*, or *dismissed*, or *despised* by me, and that justly, yet I had mercy upon thee, and freely offered Reconciliation to thee. *a* Who will again be, and still shew himself to be, thy God, and will renew his Covenant with thee.

* Ps. 30. 5. Ch. 26. 20. 2 Cor. 4. 17. 7 * For a small moment *b* have I forsaken thee *c*, but with great mercies *d* will I gather thee *e*.

b For the space of some few years, as seventy years in *Babylon*, and some such intervals, which may well be call'd a *small moment* in comparison of Gods *everlasting kindness* mention'd in the next verse. *c* Withdrawn my favour and help from thee, and left thee in thine Enemies hands. *d* Such as are most precious and sweet for quality, as is here said, and such as are of long continuance, as is said in the following verse. *e* From all the places where thou art dispersed, from all the parts of the World.

8 In a little wrath I hid my face *f* from thee, for a moment; but with everlasting kindness *g* will I have mercy on thee, saith the LORD thy redeemer.

f I removed the means and pledges of my presence and kindness. *g* With kindness to thee and thy seed through all succeeding Generations, here, and unto all eternity.

* Gen. 8. 21. & 9. 11. 9 For this *is as* the waters of * Noah unto me *h*: for *as* I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wrath with thee *i*, * nor rebuke thee.

* Ps. 9. 5.

h This Covenant of Grace and Peace made with thee shall be as certain and perpetual as that which I made with *Noah*, that there should never be another flood of Waters to drown the World, of which see *Gen.* 9. 11. *i* To wit, so as I have been, or so as to forsake thee utterly.

* Ps. 46. 2. Mat. 5. 18. 10 For * the mountains shall depart, and the hills be removed *k*, but my kindness shall not depart from thee, neither shall the covenant of my peace *l* be removed, saith the LORD, that hath mercy on thee *m*.

k Which hath been verified in some Mountains and Hills, that by Earthquakes, or otherwise, have been removed from their places. But these kinds of absolute expressions are oft times comparatively understood, of which see on *Isa.* 51. 6. and so the sense is, The Mountains shall sooner depart from their places, than my kindness shall depart from thee. As when it is said absolutely, *I desired Mercy and not Sacrifice*, is meant comparatively, I desired Mercy more than Sacrifice, as it is explained in the following clause. *l* That covenant whereby I have made peace and friendship with thee, and have promised unto thee all manner of happiness, which frequently comes under the name of *peace* in Scripture. The sense of the place is, That God will not cast off his Christian Church, as he did cast off the Church of the Jews; and that the New Covenant is established upon better and surer Promises than the Old, as is observed *Heb.* 8. 6, 7. &c. and elsewhere. *m* Who doth thus with thee not for thy own merits, but meerly for his own Grace and Mercy.

* 1 Chr. 29. 2. Rev. 21. 19. 11 O thou afflicted, tossed with tempests, *and* not comforted *n*, behold, I will lay thy stones with * fair colours, and lay thy foundations with saphires *o*.

n Oh thou my poor Church, who hast frequently been, and wilt again and again be in a most afflicted and comfortless condition for a time; be not discouraged thereby. *o* I will make thee exceeding beautiful and glorious. Which yet is not to be understood of outward Pomp and worldly Glory, as is evident from many places of Scripture, which assure us that Christs Kingdom is of another nature, and that the external condition of Gods Church is, and for the most part will be, mean and calamitous in this World, but of a spiritual Beauty and Glory consisting in the plentiful effusion of excellent Gifts, and Graces, and Comforts: altho these shall be followed with eternal Glory in Heaven. See the like description of the Churches Glory, *Rev.* 21. 11. &c.

12 And I will make thy windows of agates *p*, and thy gates of carbuncles, and all thy borders *q* of pleasant stones.

p One kind of which stones was transparent like glass, as *Pliny* writes in his natural History, *b.* 37. *ch.* 10. But some render this word, *chrystal*, and the Seventy, and some other of the ancients, translate it *jasper*. But the proper signification of the *Hebrew* names of precious stones is unknown to the Jews themselves, as hath been noted before. It may suffice us to know that this was some very clear, and transparent, and precious stone. *q* The utmost parts or walls. The Church is here evidently compared to a Building, whose *Foundation, Pavement, Gates, and Windows*, were named before.

* Ch. 11. 9. Jer. 31. 34. Joh. 6. 45. 1 Cor. 2. 16. 1 Thes. 4. 9. 1 Joh. 2. 20. 13 And all thy children *shall be* * taught of the LORD *r*, and great *shall be* the peace *s* of thy children.

r Not only outwardly by his word, which was made known to all the Jews under the Old Testament, but inwardly by his Spirit, which is poured forth under the New Testament, both upon a far greater number of persons, and in a far higher measure, and with much more efficacy and success than it was under the Old. *s* 1. Inward peace of mind or conscience arising from the clear discoveries of Gods Love and Reconciliation to us, and wrought by the spirit of adoption which is more abundantly given to Believers under the Gospel, whereas the Spirit of Bondage was more common and prevalent under the Law. 2. Outward Peace, Safety, and Happiness, which is more fully promised in the following verses, and which God, when he sees fit will confer upon his Church.

14 In righteouſneſs *t* ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion *u*, for thou ſhalt not fear *x*, and from terrour, for it ſhall not come near thee.

t Either 1. As the means of thy Eſtabliſhment. This Kingdom ſhall not be ſet up, and ſetled by fraud or Tyranny, as other Kingdoms frequently are, but by Juſtice: Or rather 2. As the effect of the eſtabliſhment. Thine affairs ſhall be managed with Righteouſneſs, which is the Glory and Felicity of any Society, and not with oppreſſion, as it follows. Juſtice ſhall be freely and impartially executed. *u* Either by thine own Governours, or by Foreign Powers. *x* Thou ſhalt neither have any juſt cauſe of fear, nor be given up to the Torment of fear without cauſe.

15 Behold they ſhall ſurely gather together *y*, *but* not by me *z*: whoſoever ſhall gather together *a* againſt thee *b*, ſhall fall for thy ſake *c*.

y It is true, there will not want ſome that ſhall combine and make an attempt againſt thee. *z* As they do this without any ſuch commiſſion from me, as *Sennacherib* and *Nebuchadnezzar* had, *Iſa.* 10. 6, 7. *Jer.* 25. 9. ſo they ſhall not have my help in it, without which all their endeavours will be vain and unſucceſsful. *a* To battle, as is manifeſt from the following words, of which kind of gathering this word is uſed, *Pſal.* 140. 2. and elſewhere. *b* Heb. *with thee.* But *to fight with a man* is all one with *fighting againſt him.* *c* For that Reſpect and Love which I bear to thee. Or, *before thee*, as this particle is ſometimes uſed, ſo as thine Eyes ſhall behold it.

16 Behold, I have created the ſmith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work, and I have created the waſter *d* to deſtroy *e*.

d Both the Smith that maketh all warlike Inſtruments, and the Souldier that uſeth them, are my Creatures, and totally at my Command, and therefore they cannot hurt you without my leave. *e* To deſtroy only whom and when I pleaſe.

17 No weapon that is formed againſt thee, ſhall proſper *f*, and every tongue *that* ſhall riſe againſt thee in judgment, thou ſhalt condemn *g*. This *is* the heritage *h* of the ſervants of the LORD, and their righteouſneſs *i is* of me *k*, ſaith the LORD.

f And as they cannot do any thing againſt thee without my leave, ſo I aſſure thee I will not ſuffer them to do it: and if any Smith ſhall make any Weapons to be employed againſt thee, he ſhall not ſucceed in it. *g* And I will deliver thee not only from the fury of War, but alſo from the ſtriſe of Tongues, from all the threatnings and boaſts, and reproaches of thine Enemies, and from all the claims and pretences which they have of any right and power over thee. So thine Enemies ſhall neither prevail againſt thee by violence, nor by pretences of Juſtice. *h* This bleſſed condition deſcribed in this Chapter, is the portion allotted to them by me. *i* Either 1. The Reward or Fruit of their Righteouſneſs, as *Righteouſneſs* is uſed *Pſal.* 102. 3, 9. Or, 2. Their Right or the righteous Adminiſtration of all their concerns, whereby they are preſerved from all manner of oppreſſions, as *Righteouſneſs* was uſed *v.* 14. *k* I give it, and I will continue it unto them, and who can take it away from them?

CHAP. LV.

* Joh. 4. 14. & 7. 37. Rev. 21. 6. & 22. 17.

1 HO, * every one *a* that thirſteth *b*, come ye to the waters *c*, and he that hath no money *d*; come ye, buy *e* and eat, yea come, buy wine and milk *f*, without money, and without price.

a Not only Jews but Gentiles. The Prophet having largely diſcourſed of *Chriſt*, *ch.* 53. and of the Church of *Chriſt*, *ch.* 54. doth here invite all perſons to come to Chriſt, and to his Church. *b* For the Grace of God, and the bleſſings of the Goſpel. This *thirſt* implies a vehement, and active, and reſtleſs Deſire after it, not to be ſatisfied with any thing ſhort of it. *c* Which are mentioned either 1. As the place where they were to buy the following commodities, it being uſual to convey proviſions to Cities by Rivers. Or rather 2. As the Commodity to be bought, the Graces and comforts of Gods Spirit, which are frequently compared to *Waters*, as *Iſa.* 12. 3. & 35. 6, 7. *Joh.* 7. 37, 38. and elſewhere, and which are deſigned by all theſe Metaphorical Expreſſions of *Waters*, *Wine*, *Milk*, and *Bread.* *d* Even thoſe who are moſt poor in the World, and thoſe who are moſt worthleſs and wicked, if they do but thirſt, may be welcom. *e i.e.* Procure or receive that which is freely offered to you, if you do but come for it, and are willing to take it. Thus *buying* is uſed, *Pro.* 23. 23. *Rev.* 3. 18. Nor can this be underſtood of *buying* properly, becauſe here is no price paid. *f* Which are Synecdochically put for all ſorts of proviſions; which are alſo to be underſtood of Spiritual and Goſpel-Bleſſings, as is evident from the following words.

† Heb. *weigh*

2 Wherefore do ye †ſpend money *e* for *that which is* not bread *f*, and your labour for *that which* ſatisfieth not? hearken diligently unto me *g*, and eat ye *that which is* good *h*, and let your ſoul delight it ſelf in fatneſs *i*.

e All your time, and ſtrength, and coſt in ſeeking it. *f* For thoſe vain or ſoliſh things which can never nouriſh or ſatisfie you, ſuch as wordly goods, or your own Inventions, Superſtitions and Idolatries. *g* Unto my Doctrine and Counſel. *h* That which is truly, and ſolidly, and everlaſtingly good, and not ſuch things which though they be called, and ſeem to be good, yet really are evil, and moſt pernicious to Men. *i* In this fat and moſt pleaſant food of Goſpel-enjoyments.

3 Incline your ear, and come unto me: hear *k*, and your ſoul ſhall live *l*, and I will make an everlaſting covenant with you *m*, *even* the * ſure mercies of David *n*.

* 2 Sam. 7. 8. 2 Chr. 6. 42. Pſ. 89. 24, 28, 29, 33, 37. Act. 13. 34.

k Hearken attentively and obediently to my counſel: *hearing* being oft put for *obeying*, as *Deut.* 18. 15. 1 *Sam.* 15. 22, 23. *Pſal.* 95. 7. *&c.* *l* To wit, comfortably and happily; which only is worthy of the name of *Life.* *m* That everlaſting Covenant of Grace and Peace which I made with *Abraham*, and his Seed, the Iſraelites, I am ready to make it with every one of you thirſting Gentiles. *n* Even that Covenant which was made firſt with *Abraham*, and then with *David*, concerning the Exhibition of thoſe glorious and ſure mercies or bleſſings which God hath promiſed to his People, one and the chief of which mercies was the giving of Chriſt to die for their ſins, and to riſe again for their Juſtification. This Expoſition may receive light and ſtrength by comparing this place with *Act.* 13. 33, 34. He mentions *David* rather than *Abraham*, either 1. Becauſe theſe Promiſes, and eſpecially that great promiſe, which is the foundation of all the reſt, concerning Chriſt and his eternal Kingdom, were far more frequently and expreſly, & fully made and revealed to *David*, than they were to *Abraham.* Or 2. Becauſe *David* was a more evident and illuſtrious type of Chriſt than *Abraham* was, as being raiſed from a mean condition to the higheſt honour, being made a great and moſt victorious and righteous King, and the firſt King of that Throne upon which the Meſſiah was to ſit. Or 3. Becauſe the name *David* is not here put perſonally for the King of that Name, but patronimically for the Meſſiah who was to be *Davids* Son and Succeſſor, and who is therefore called *David* in the prophetical Scriptures, as *Jer.* 30. 9. *Ezek.* 34. 23, 24. & 37. 24, 25. *Hoſ.* 3. 5. as *Rehoboham* upon the ſame account is called *David*, 1 *King.* 12. 16. And this is the more probable, becauſe the next verſe, which hath a manifeſt Relation to this verſe, is confeſſedly underſtood of Chriſt.

4 Behold, I have given him *p for* a witneſs *q* to the people *r*, a leader and commander *s* to the people.

o I have already appointed, and will in due time actually give. *p* The *David* laſt mentioned, even Chriſt, the Son and Succeſſor of *David*, as is plain and certain from the titles and works aſcribed to him in this and in the following verſe. But of this ſee the laſt note upon the former verſe. *q* To be a Prophet or Teacher, to declare the counſel and will of God concerning the duty and ſalvation of Men, *to bear witneſs unto the truth*, as Chriſt himſelf affirmeth, *Joh.* 18. 37. *to confirm Gods promiſes*, *Rom.* 15. 8. and, amongſt others, thoſe which reſpect the calling and reconciliation of the Gentiles, to be a witneſs for both parties of that Covenant made between God and Men. *r* Not only to my People of *Iſrael*, but to all People, Gentiles no leſs than Jews, as is evident from the following verſe, and from *Iſa.* 49. 6. and divers other places. *s* A ſovereign Prince to give them Laws and exact their Obedience, & in caſe of their Obedience to give them Protection and Rewards.

5 Behold, thou *l* ſhalt call *m* a nation *that* thou ‖ knoweſt not *n*, and nations *that* knew not thee *o* ſhall run unto thee *p*, becauſe of the LORD thy God *q*, and for the holy one of Iſrael; for he hath glorified thee *r*.

‖ Or, *knoweſt not.*

l Thou, O Meſſiah, of whom he now ſpake, *v.* 4. and to whom he ſuddenly turneth his ſpeech, as is very common in the Prophets. *m* To wit, unto thy ſelf, and to the knowledge of thy ſelf, as appears from the following words, and by thee unto acquaintance and fellowſhip with God. *n* Or rather, *didſt not know*, to wit, with that ſpecial knowledg which implies approbation, & tender care and affection, as words of knowledg are moſt frequently uſed in Scripture: the Gentiles to whom, in former times, thou didſt not make known thy Law and Covenant, and the way of Salvation, *Act.* 14. 16. & 17. 30. *o* That had but little knowledg of God, and no knwledge of the Meſſiah. *p* Upon thy call ſhall ſpeedily and readily come to thee to receive Inſtructions from thee, & to follow thee whitherſoever thou ſhalt lead them. *q* Becauſe the Lord ſhall by many evident and unqueſtionable tokens, manifeſt himſelf to be thy God, and thee to be his Son and faithful ſervant. *r* Becauſe the God of *Iſrael*, who is the only true God, will highly honour thee by his ſingular preſence with thee, by his almighty Power accompanying thy Word, and making it wonderfully effectual for the converſion of an innumerable company, both of Jews and Gentiles, and by confirming thy Word with illuſtrious ſigns and miracles, and particularly by thy Reſurrection and glorious Aſcenſion. Theſe and other like conſiderations were the motives which convinced the Gentiles, that Chriſt was the true Meſſiah, and the Religion which he taught was the true Religion.

6 * Seek ye the LORD *s* while he may be found *t*; call ye upon him while he is near *u*.

* Pſ. 32. 6.

s Having diſcours'd of the Office and Work of Chriſt, and ſhew'd that he ſhould call People and Nations to himſelf, and to God, he now endeavours to perſuade the People to hearken to his Call, and

and to *seek the Lord*, *i. e.* to labour to get the knowledge of Gods Will, and to obtain his Grace and Favour; neither of which things were to be done but in and through Christ. And this Invitation or exhortation is general like that *v.* 1. reaching to all Nations, both Jews and Gentiles, implying, that both of them had lost him and his Favour, and were gone astray from him. Seek him ye Gentiles, whom he now inviteth so to do, and will assist in finding him. And seeing the Gentiles seek him earnestly, let their example provoke you Jews to imitate them therein, and take heed you do not reject him whom they will receive and own. *t* In this day of Grace, while he offereth Mercy and Reconciliation to you; which he will not always do. Compare *Prov.* 1. 24. &c. *Luk.* 19. 44. 2 *Cor.* 6. 2. *u* Near to you by his gracious presence and offers, in his Ordinances, ready and desirous to receive you to Mercy upon the following conditions.

† Heb. *the man of iniquity.*

7 Let the wicked [illegible] *x* forsake his way *y*, and † the unrighteous man his thoughts *z*: and let him return unto the LORD *a*, and he will have mercy

† Heb. *he will multiply to pardon.*

upon him, and to our God *b*, for † he will abundantly pardon *c*.

x Any wicked man, either Jew or Gentile. *y* His evil or wicked way, as is evident from the foregoing word, and as it is more fully expressed, *Jer.* 18. 11. & 25. 5. which is called *his way*, because it is natural and customary, and dear to him, and in opposition to Gods good way: his sinful course or manner of Life. Let him *cease to do evil*, as it is *Isa.* 1. 16. This he adds to intimate that Mens seeking and calling upon God will do them no good without Reformation of their Lives. *z* The sinful devices and purposes of his Mind. Thus he strikes at the root of sinful actions, and sheweth that the heart must be purg'd and chang'd as well as the outward actions. *a* As he hath departed from God by sin, let him turn to him by sincere Repentance, and the practice of all Gods precepts. Whereby he intimates that a meer abstinence from wicked courses is not sufficient, without the exercise of the contrary Graces, that we must not only *cease to do evil*, but also *learn to do well*, as it is prescribed, *Isa.* 1. 16. *b* To the God of *Israel* who is, and hath shew'd himself to be a most merciful and gracious God. *c* He useth so many words and arguments to encourage them to repentance, because the persons here invited were guilty of Idolatry, Apostacy, and many other gross wickednesses: which he knew, when they came to themselves, and to a serious sense of their sins, and of the just and holy Nature and Law of God, would be an insupportable burden to their awaked Consciences, and make them very prone to conclude, that God either could not or would not pardon such horrid Delinquencies, and therefore would rather drive them from God, than draw them to him.

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways *d*, saith the LORD.

d My disposition and carriage is vastly differing from yours. If any man provoke or injure you, especially if he do it greatly and frequently and maliciously, you are very slow and backward to forgive him, and if you do or seem to forgive him, and promise to forget, and pass it by, yet you retain a secret grudge in your hearts, and upon the least occasion, and slight offence, you forget your Promise, and are soon weary with forgiving, and prone to revenge your selves upon him; but it is not so with me: For I am slow to anger, and ready to forgive all true penitents, how many, and great, and numberless soever their sins be, and my promises of Mercy and Pardon shall be infallibly made good to them. And therefore you need not fear to come to me, or to find Mercy and acceptance with me.

9 For *as* the heavens are higher than the earth *e*, so are my ways higher than your ways, and my thoughts than your thoughts.

e Inexpressibly and infinitely: for the distance between the Earth and the highest Heavens is unmeasurable by any man upon Earth.

* Deut. 32. 2.

10 For * as the rain cometh down, and the snow *f* from heaven, and returneth not thither *g*, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater *h*.

f Which in its season contributes to the fruitfulness of the Earth as well as the Rain. *g* To wit, void or without effect, as it is expressed in the next verse: or immediately: it is not drawn up again as soon as it is come down, but abides for a convenient time upon the Earth, until it do that work for which it was sent. *h* That it may bring forth store of Bread-corn, both for mens present supplies, and for seed for the next year.

* Ch. 45. 23. Mat. 10. 13.

11 So shall my word *i* be that goeth forth out of my mouth: it shall not * return unto me void *k*, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it *l*.

i My promises before recited concerning the sending of the Messiah, and the blessing of his Labours with such wonderful success, and concerning the reconciliation and pardon of the greatest sinners, and concerning the redemption and salvation of his People. *k* Without success. It is an allusion to an Ambassadour who returns without dispatching that business for which he was sent. *l* It shall have that effect which I intended, it shall certainly be fulfilled in manner before expressed.

12 For *m* ye shall go out *n* with joy, and be led forth *o* with peace *p*: the mountains and the hills shall * break forth before you into singing, and all * the trees of the field shall clap their hands *q*.

* Ps. 96. 12. & 98. 8.

m Or, *Therefore*: because God hath promised it, and therefore will effect it. *n* Ye shall be released from the place and state of your Bondage. He alludes to their going out of *Egypt*, which was a type of their succeeding deliverances, and especially of their Redemption by Christ from the power of sin and of the Devil. *o* Or, *be led along*, be conducted by the gracious and powerful presence of God, as you were in the Wilderness. *p* Safely and triumphantly without fear of being retaken and brought back into slavery by your Enemies. *q* There shall be a great and a general rejoycing at your deliverance: so that even the senseless Creatures shall seem to rejoice with you and for you.

Ch. 35. 1. * 1 Chr. 16. 33.

* Ch. 41. 19. 20.

13 * Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree *q*: and it shall be to the LORD for a name *r*, for an everlasting sign *s that* shall not be cut off *t*.

q Whereas your Land was filled *with Thorns and Briars*, as was foretold, *Isa.* 7. 24. they shall be rooted out, and it shall be planted with Fir-trees and Myrtle-trees, and such other Trees, which are useful either for Fruit or for Delight. Or, this Promise may be answerable to that *Ezek.* 28. 24. *There shall be no more a pricking briar unto the house of Israel nor any grieving thorn*, &c. but instead of them shall be such Trees as shall yield shade and refreshment. The meaning is, The Church shall be delivered from pernicious men and things, and replenished with sincere and serious Believers, and with all sorts of divine Graces and Blessings. *r* This wonderful change shall bring much honour to that God by whom it is wrought. *s* For a Monument, or evident and glorious Token of God's infinite Power, and Faithfulness, and Love to his People unto all succeeding Generations. *t* Which shall never be abolished, but shall always live and flourish in the minds and mouths of men.

CHAP. LVI.

1 THus saith the LORD *a*, Keep ye ‖ judgment, and do justice *b*: for my salvation *c is* near to come, and my righteousness *e* to be revealed.

‖ Or, *equity.*

a This verse and the rest of this Chapter, until *v.* 9. seems to belong to the foregoing Prophesie. From the consideration of Gods Promises made to them he moveth them to perform their duty to him. *b* This Phrase elsewhere signifies the duties which one man oweth to another; but here it seems to signifie the Duties which men owe to God, as it is explain'd in the following verses. *c* That eminent Salvation by the Messiah so largely promised, and insisted upon in the foregoing Chapters: for which it behoves you to prepare your selves, and in which, without this condition you shall have no share nor benefit. *d* So the Scripture useth to speak of things which are at a great distance, as if they were present or at hand. See *Habak.* 2. 3. *Jam.* 5. 8, 9. *Rev.* 22. 20. *e* The same thing which he now called *Salvation*, and here calleth his *Righteousness*, because it is an evident demonstration of Gods Righteousness, as in the fulfilling of his promises, so in the punishment of sin, and in the salvation of sinners upon just and honourable terms.

2 Blessed *is* the man *f that* doth this *g*, and the son of man *that* layeth hold on it: that keepeth the sabbath from polluting it *i*, and keepeth his hand *k* from doing any evil *l*.

f Every man, not only Jews, but Gentiles, or Strangers, as it is explained in the following Verses. *g* Judgment and Justice, mentioned *v.* 1. *h* Or, *that holdeth it fast*, that is resolute and constant in so doing, that not only begins well, but perseveres in it. *i* That guardeth the *Sabbath* from profanation, that doth not defile it, either by forbidden practices, or by the neglect of commanded duties. And though Sabbath seems to be put here, as Sacrifice is elsewhere, Synecdochically for the whole Worship of God, whereof this is an eminent part, and the bond of all the rest. *k* Which being the great Instrument of Action, is put for all the kinds and means of Action. *l* To wit, to ones Neighbour, as it is more fully expressed, *Psal.* 15. 3.

3 Neither let the son of a stranger *m*, that hath joined himself to the LORD *n* speak, saying, The LORD hath utterly separated me from his people, neither let the eunuch *o* say, Behold, I *am* a dry tree *p*.

m The stranger, as *the son of man* is the same with *the man*, *v.* 2. the Gentile, who by birth is a stranger to God, and to the Common-wealth of *Israel*. *n* That hath turned from dumb Idols to the living God, and to the true Religion: for such shall be as acceptable to me as the *Israelites* themselves, and the partition-wall between Jews and Gentiles shall be taken down, and Repentance and Remission of sins shall be preached and offered to men of all Nations. *o* Who is here joined with the stranger, because he was forbidden to *enter into the Congregation of the Lord*, Deut. 23. 1. as the stranger was, and by his barrenness might seem no less than the stranger to be cast out of God's Covenant, and cut off from his People, to whom the blessing of a numerous posterity was promised.

promiſed. And under theſe two Inſtances he underſtands all thoſe perſons, who either by Birth, or by any Ceremonial Pollution, were excluded from the participation of Church priviledges, and ſo he throws open the door to all true Believers without any reſtriction whatſoever. *p* A fapleſs and fruitleſs Tree, accurſed by God with the curſe of barrenneſs, which being oft threatned as a Curſe, and being a matter of Reproach among the Jews might eaſily occaſion ſuch diſcouraging thoughts as are here expreſſed.

4 For thus ſaith the LORD unto the eunuchs that keep my ſabbaths, and chooſe *the things* that pleaſe me *q*, and take hold of my covenant *r*.

q That obſerve my commands not by cuſtom, or force, or fear, but by free choice, and full conſent, with love to them and delight in them. *r* That reſolvedly and ſtedfaſtly keep the conditions of my Covenant.

5 Even unto them will I give in mine houſe *s*, and within my walls *t*, a place and a name better than of ſons and daughters *u*: I will give them an everlaſting name, that ſhall not be cut off.

s In my Temple, to ſerve me there as Prieſts, which Eunuchs were not allowed to do, *Lev.* 21. 17. &c. *Deut.* 23. 1. *t* In the Courts of my Temple, which were encompaſſed with Walls. This ſeems to be added with reſpect to the People who were admitted into the Court, but not into the Houſe it ſelf: *u* A far greater Bleſſing and Honour than that of having poſterity, which was but a temporal mercy, and that common to the worſt of men, even my Favour, and my Spirit, and eternal Felicity.

6 Alſo the ſons of the ſtranger, that join themſelves to the LORD *x*, to ſerve him, and to love the name of the LORD *y*, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant:

x That with purpoſe of heart cleave unto him, as is ſaid, *Act.* 11. 23. *y* To ſerve him out of love to him, and to his Worſhip.

* Ch. 2. 2. 7 Even them will I * bring to my holy mountain *z*, and make them joyful *a* in my houſe of prayer *b*: their burnt-offerings and their ſacrifices ſhall be accepted upon mine altar *c*: for *mine houſe ſhall be called an houſe of prayer for all people *d*.

* Mat. 21. 13. Mar. 11. 17. Luk. 19. 46.

z To my houſe, as it is explained in the following clauſe, which ſtood upon Mount *Sion*, largely ſo called, including Mount *Moriah*. Formerly the Gentiles neither had any deſire to come thither, nor were admitted there; but now I will incline their hearts to come, and I will give them admiſſion and free liberty to come into my Church. *a* By accepting their ſervices, and comforting their hearts with the ſenſe of my Love, and pouring down all ſorts of bleſſings upon them. *b* In my Temple, in, and towards which, Prayers are daily made and directed unto me, 1 *King.* 8. 19, 28. *c* They ſhall have as free acceſs to mine Houſe and Altar, as the Jews themſelves, and their ſervices ſhall be as acceptable to me as theirs. Evangelical Worſhip is here deſcribed under ſuch Expreſſions as agreed to the Worſhip of God, which then was in uſe, as it is *Mal.* 1. 11. and elſewhere. See alſo *Rom.* 12. 1. *Heb.* 13. 15. *d* Jews and Gentiles ſhall have equal freedom of acceſs to my Houſe, and ſhall there call upon my Name. Poſſibly he may call it *an Houſe of Prayer*, either to imply, that Prayer to God, whereof Thankſgiving is a part, is a more conſiderable part of Gods Worſhip than Sacrifice, which being conſidered in it ſelf is little valued by him, as he frequently declareth: or to ſignifie that in the New Teſtament, when the Gentiles ſhould be called, all other Sacrifices ſhould ceaſe, except that of Prayer, and ſuch like ſpiritual Services. Which alſo is confirmed from the nature of the thing. For ſeeing Sacrifices were confined to the Temple at *Jeruſalem*, and it was impoſſible that all Nations ſhould reſort thither to offer up Levitical Sacrifices in ſuch time and manner as God appointed, it was neceſſary upon ſuppoſition of the general converſion of the Gentiles, that that way of Worſhip ſhould be aboliſhed, and ſuch a way preſcribed as they were capable of practiſing.

† Heb. *to his gathered.* 8 The Lord GOD, which gathereth the out-caſts of Iſrael *e*, ſaith, Yet will I gather *others* to him, † beſides thoſe that are gathered unto him *f*.

e Which will gather to himſelf, and bring into their own Land, thoſe poor Iſraelites which are, or ſhall be, caſt out of their own Land, and from Gods preſence, and diſperſed in divers parts of the World. *f* As there are ſome few Gentiles whom I have made Proſelytes, and added to the Jewiſh Church, ſo I ſhall make another and a far more comprehenſive gathering of the Gentiles, whom I ſhall bring into the ſame Church with the Jews, making both Jews and Gentiles one fold under one Shepherd, as it is promiſed, *Joh.* 13. 16.

9 All ye beaſts of the field, come to devour, *yea*, all ye beaſts in the forreſt *g*.

g This invitation or proclamation is a prediction of *Iſrael*'s Deſtruction by their cruel Enemies, which are oft expreſs'd in Scripture under the names of ravenous Beaſts. But the great Queſtion is, What connexion this part of the Chapter hath with the former? which may be thus conceived: The Prophet having largely diſcourſed concerning the Meſſiah, and his Church and Kingdom, and particularly of the great acceſſion and converſion of the Gentiles to it, and of the Infidelity, Apoſtacy, and manifold Wickedneſſes of the Jewiſh Nation, and having comforted and encouraged the Gentiles with Gods gracious promiſes made to them, he now proceeds to terrifie the unbelieving and ungodly Jews, and to ſhew that as the Gentiles ſhould believe, and be ſaved, ſo they ſhould reject their Meſſiah, and be utterly deſtroyed; altho we need not labour much about the coherence: For this may be a new Sermon, and therefore many learned Interpreters make this the beginning of the 57th Chapter.

10 His *h* watchmen *i are* blind: they are all ignorant *k*, they *are* all dumb dogs, they cannot bark *l*, ‖ ſleeping, lying down, loving to ſlumber *m*.

‖ Or, *dreaming, or talking in their ſleep.*

h *Iſraels*, as is evident frm the following verſes; the Pronoun Relative being but without, and inſtead of the Antecedent; of which I have given divers Inſtances before. *i* Prieſts and Prophets, or other Teachers, who are commonly called *Watchmen*, as *Ezek.* 3. 17. & 33. 2. *Hoſ.* 9. 8. He mentions only the Teachers, becauſe Ignorance was moſt ſhameful in them, but hereby he ſuppoſeth the groſs ignorance of the People, who neither pretended nor deſired to be wiſer than their Teachers. *k* Of Gods Will and Word, and of their own and the Peoples Duty, and of the true Meſſiah. *l* They are alſo ſlothful and negligent in inſtructing the people, and do not faithfully reprove them for their ſins, nor warn them of their dangers, nor keep them from Errors and corruptions in Doctrine, and Worſhip, and Converſation, as they ought to do. *m* Minding their own eaſe and ſafety more than the Peoples benefit.

* Heb. *ſtrong of appetite.* † Heb. *know not to be ſatisfied.* * Ezek. 34. 2, 3. * Ch. 53. 6. & 57. 17. 11 Yea, they *are* † greedy dogs *which* †* can never have enough *n*, and they are ſhepherds that cannot underſtand *o*: they * all look to their own way *p*, every one for his gain from his quarter *q*.

n Inſatiably covetous. *o* Heb. *that know not to underſtand*, that do not care, or love, or deſire, (as *knowing* is frequently taken) either to underſtand the Law, or Word of God themſelves, or to make the People to underſtand it. *p* They regard neither Gods Command and Glory, nor the Peoples good, but only the ſatisfaction of their own baſe Luſts. See on *Iſa.* 53. 6. *q* In their ſeveral places and ſtations, as they have opportunity: Heb. *from his* or *their end* or *extremity*, *i.e.* univerſally, or all from one end of that Body or Society of men unto the other: as the ſame word ſignifies *Gen.* 19. 4. from one end of the City to the other, or, as we there render it, *from every quarter*: and as the ſame word is by divers learned men rendred 1 *King.* 12. 31. not *of the meaneſt* of the people, but *out of all* the people, or indifferently out of every Tribe: of which ſee my note there. But if that Phraſe be rightly rendred there, *out of the meaneſt of the people*, as divers alſo expound the ſame Phraſe, *Gen.* 47. 2. *of the meaneſt* of his Brethren; why may it not as well be rendred here, even *from the meaneſt* or *pooreſt of his* flock, which is a great aggravation of their covetouſneſs and cruelty, to extort gains from ſuch as needed their Charity.

12 Come ye, *ſay they q*, I will fetch wine, and we will fill our ſelves *r* with ſtrong drink, and to morrow ſhall be as this day, *and* much more abundant *s*.

q Unto their Brethren, by Office, and in Iniquity, unto their Fellow-Prieſts, or other jolly companions. *r* We will drink not only to Delight, but even to Drunkenneſs, as this word ſignifies, *Mich.* 1. 10. and elſewhere. *s* Which ſheweth their dreadful ſecurity and contempt of God, and of his Judgments, and their total and reſolved abandoning of all care of their own or Peoples Souls.

CHAP. LVII.

† Heb. *men of kindneſs*, or *godlineſs.* * Pſ. 12. 1. Mic. 7. 2. * 2 Kin. 22. 20. ‖ Or. *from that which is evil.* 1 THE righteous *a* periſheth, and no man *b* layeth it to heart *c*; and † * merciful *d* men *are* taken away, * none conſidering that the righteous is taken away ‖ from evil *to come e*.

a Juſt and holy men, who are the pillars of the place and ſtate in which they live, yea, as the Jews call them, the pillars of the World. *b* Few or none of the People. So he ſheweth that the corruption was general in the People no leſs than in the Prieſts. *c* Is duly affected with this ſevere ſtroke and ſad ſign of Gods diſpleaſure. *d* Or, *godly*; the ſame whom he now calleth *righteous*, whoſe duty and practice it is to exerciſe both mercy or kindneſs, and Juſtice. *e* From thoſe dreadful calamities which are coming upon the Nation.

‖ Or, *go in peace.* ‖ Or, *before him.* 2 He ſhall ‖ enter into peace *f*: they *g* ſhall reſt in their beds *h*, *each one* walking *i* ‖ *in* his uprightneſs *k*.

f This juſt and merciful man ſhall enter in a ſtate of peace and reſt, where he ſhall be out of the reach of the approaching miſeries. Or, *he ſhall go* (to wit), *to his Fathers*, as it is fully expreſſed, *Gen.* 15. 15. Or, *he ſhall die*, *going* being put for *dying*, as 1 *Chr.* 17. 11. compared with 2 *Sam.* 7. 12. *Job* 10. 21. & 14. 20. *Luk.* 22. 22. and elſewhere:) in *peace*. *g* Juſt men. Here is a ſudden change of the number, which is very frequent in the Prophets. *h* In their Graves, which are not unfitly called their *Beds*, or ſleeping Houſes, as their death is commonly called *ſleep* in Scripture. *i* Or that *walketh* or *did walk*, *i.e.* live. *k* In a ſincere and faithful diſcharge of his duties to God and Men. Or, *before him*, *i. e.* before God, according to the uſual Phraſe of Scripture, as *Gen.* 17. 1. 1 *Kin.* 2. 4. & 8. 25. For God is oft underſtood where he is not expreſſed

expreſſed, but only deſigned by this or the like pronoun, as *Gen.* 15. 13. and elſewhere.

3 But draw near hither *l*, ye ſons of the ſorcereſs *m*, the ſeed of the adultereſs, and the whore *n*.

l To Gods Tribunal, to anſwer for your ſelves, and to hear what I have to ſay againſt you, and to receive your ſentence. *m* Not by propagation, but by imitation; ſuch being frequently called a Mans or Womans Sons that learn their Art, or follow their Example: you Sorcerers, either properly or Metaphorically ſo called; for the Jews were guilty of it both ways. *n* Not the genuine Children of *Abraham*, as you pretend and boaſt, but begotten in Fornication upon a common Whore. Which is not to be underſtood properly but figuratively, becauſe their diſpoſitions and carriages were far more ſuitable to a baſtardly brood, than to *Abraham*'s Seed.

4 Againſt whom do you ſport your ſelves *o*? againſt whom make ye a wide mouth, *and* draw out the tongue *p*? *are* ye not children of tranſgreſſion, a ſeed of falſehood *q*?

o Conſider whom it is that you mock and ſcoff when you deride Gods Prophets, as they did, *Iſa.* 28. 14, 22. and know that it is not ſo much Men that you abuſe, as God, whoſe cauſe they plead, and in whoſe name they ſpeak. *p* Theſe are the known and common geſtures of Mockers, of which ſee *Job* 16. 10. *Pſal.* 22. 7. & 35. 21. *q* Either an adulterous brood, as was ſaid before: or a Generation of Liars, whoſe practices groſly contradict your principles and profeſſions, who deal deceitfully and perfidiouſly both with God and with Men.

† Heb. *with gods*, or *among the oaks*.
* 2 Kin. 16. 4.
* Ezek. 16. 20. & 20. 26.

5 Enflaming your ſelves † with idols *r* * under every green tree *s* *ſlaying the children *t* in the valleys *u* under the clifts of the rocks *x*?

r Heb. *being inflamed*, &c. luſting after them, and mad upon them, as the Phraſe is, *Jer.* 50. 38. fervent both in making and in worſhipping of them, as was obſerved, *Iſa.* 44. 12. &c. It is a Metaphor borrowed from Whoredom to which Idolatry is oft compared. *s* Whereſoever you ſee an Idol erected, which was commonly done in Groves, or under great and ſhady Trees, which both defended the Worſhippers from the heat of the Sun, and were ſuppoſed to ſtrike them with a kind of ſacred Horror and Reverence. See on *Deut.* 12. 2. 2 *King.* 16. 4. & 17. 10. *t* In way of Sacrifice to their Idols, after the manner of the barbarous Heathens; of which ſee on *Lev.* 18. 21. *Deut.* 12. 31. 2 *King.* 21. 6. & 23. 10. *u* Or, *beſides the brooks*, which run in valleys: which was moſt commodious for ſuch bloody work. He ſeems to allude to the valley of *Hinnom* in which theſe cruelties were practiſed, *Jer.* 7. 31. through which alſo the Brook *Kidron* is ſuppoſed to have run. *x* Which they choſe either for ſhade, or for thoſe dark vaults and hollow places, which were either by Nature or Art made in rocks, and which were convenient for, and frequently appointed to idolatrous uſes.

6 Among the ſmooth ſtones of the ſtream *y* is thy portion *y*; they *are* thy lot *z*: even to them haſt thou poured a drink-offering, thou haſt offered a meat-offering *a*. Should I receive comfort in theſe *b*?

y Thou haſt choſen for thy portion thoſe Idols which were either made of thoſe ſmooth ſtones which were caſt up by Rivers; or which were worſhipped upon Altars made of ſuch ſtones; or which were worſhipped by the ſides of Brooks or Rivers where ſuch ſmooth ſtones commonly lie. *z* Thou haſt forſaken me and choſen Idols for the great object of thy Worſhip and Truſt. *a* For the Devil is Gods Ape, and Idolaters uſed the ſame Rites and Offerings in the Worſhip of Idols which God had preſcribed in his own, *Num.* 15. 4. &c. *b* Should I be pleaſed with ſuch a People and ſuch Actions? Muſt I not needs be highly provoked, and ſhew my diſpleaſure by an exemplary puniſhment of ſuch wicked and fooliſh Actions? This is an uſual Figure, called *Meioſis*, or *Litotes*, when leſs is ſaid, and more is underſtood.

* Ezek. 16. 16. 25.

7 * Upon a lofty and high mountain *c* haſt thou ſet thy bed *d*: even thither wenteſt thou up to offer ſacrifice.

c In high places, which were much uſed for religious Worſhip, both by Iſraelites and by Heathens. *d* Thine Altar, as appears from the *Sacrifice* here following, in which thou didſt commit ſpiritual Whoredom with Idols. Compare *Ezek.* 23. 17, 41.

* Ezek. 8. 10. & 23. 14.

8 Behind * the doors alſo & the poſts *e* haſt thou ſet up thy remembrance *f*: for thou haſt diſcovered *thy ſelf to another* than me *f*, and art gone up *g*: thou haſt enlarged thy bed *h*, and ‖ made *a covenant* with them *i*; * thou lovedſt their bed ‖ where thou ſaweſt it *k*.

‖ Or, *hewed it for thy ſelf larger than theirs.*
* Ezek. 16. 26, 28. & 23, 12. &c.
‖ Or, *thou provideſt room.*

e Which by a Figure called *Hendiadus*, may be put for *the doorpoſts*, as it is expreſſed, *Deut.* 11. 20. Behind the poſts of the doors of thine Houſe: where the Heathens are ſaid to have placed their tutelary gods to whoſe protection they committed themſelves & their Houſes, that ſo they might have their Eyes and Minds upon them, whenſoever they went out or came in. Here alſo the Iſraelites might put them in ſome cloſe corner, that they might keep them ſecret, it being opprobrious, and oft-times dangerous for them to worſhip Idols. *f* Thoſe Images or Monuments and tokens which thou didſt make and ſet up there as remembrances of thoſe Idol-gods whom they repreſented, or to whom they belonged. He ſaith, *thy remembrance*, in oppoſition to Gods remembrances, or to that Writing of Gods Law upon their *doorpoſts*, which God preſcribed to keep him and his Law in their remembrance, *Deut.* 6. 9. & 11. 20. *f* Thou haſt uncovered thy nakedneſs, *i.e.* proſtituted thy Body (as that Phraſe commonly ſignifies) to others beſides me thine Husband. Heb. *from with me* (departing from me, or, as it were riſing out of my Bed) *thou haſt uncovered* or proſtituted thy ſelf to others like an impudent and inſatiable ſtrumpet. *g* Into the Adulterous Bed, as this very word is uſed, *Gen.* 49 4. *b* That it might receive many Adulterers together. Thou haſt multiplied thine Idols and Altars. *i* Thou haſt covenanted to ſerve them, and to expect help from them. But becauſe the Verb here uſed being thus put by it ſelf never ſignifies *to make a Covenant*, it ſeems to be better rendred in the margent of our Bible, and by others, *haſt hewed* it (to wit, thy Bed, which is expreſſed both in the next foregoing, and in the next following words:) *for thy ſelf* (for thine Idolatrous uſes *c*) larger *than theirs*, than their bed, as it follows: or thus, *didſt hew down* (to wit, trees, which is eaſily underſtood both from the Verb, and from the nature of the thing) *to* or *for thy ſelf* (to make Images or other things relating to thy falſe Gods) *more than they*, more than the Heathens, of whom thou haſt learned theſe practices, as God complains, 2 *Kin.* 21. 9. *Ezek.* 16. 46, 47. 52. *k* No ſooner didſt thou ſee their Idols but thou waſt enamoured with them, and didſt fall down and worſhip them, like an unchaſte and lewd Woman, who upon all occaſions, and at the very firſt view of any man, is inflamed with Luſt towards them. Heb. *thou loveſt their Bed* (i.e. their filthy converſation) *in the place* (for ſo this Heb. word frequently ſignifies, as *Deut.* 23. 12. *Iſa.* 22. 18. and elſewhere) *where thou ſaweſt* it. Or, thus, *thou lovedſt their bed, thou didſt provide* (as this word ſignifies, *Exod.* 18. 21. and ſo doth a word of the very ſame ſignification, *Gen.* 22. 8.) *a place* for it, to receive their Bed, to ſet up their Idols in thine own houſe.

9 And ‖ † thou wenteſt *l* to the king *m* with ointment *n*, and didſt encreaſe thy perfumes *o*, and didſt ſend thy meſſengers far off *p*, and didſt debaſe *thy ſelf even* unto hell *q*.

‖ Or, *thou reſpecteſt the King.*
† Ch. 30. 6. Ezek. 16. 33. & 23. 16.

l Either by thy ſelf, or, by thy meſſengers, as it follows. Or, *thou didſt look*, to wit, earneſtly, with expectation and vehement affection. *m* Either to *Moloch*, which was as it were the King or chief of their Idols, and which ſignifies a King. Or, to the great King of *Aſſyria*, called *the King* by way of eminency, to whom the Iſraelites in the days of *Iſaiah* were very prone to ſeek, and truſt, and ſend preſents. Although the word, *King*, may be here taken collectively for the Kings of *Aſſyria* or *Egypt*, or any other King, from whom they deſired or expected help in their ſtraits. And ſo the Prophet paſſeth here from their Idolatry to another ſin, even to their carnal confidence in Heathen Princes, for which they are oft ſeverely reproved; although theſe two ſins were commonly joined together, and they eaſily received Idolatry from thoſe Kings whoſe help they deſired. *n* Wiſh precious Ointments, and particularly with balm, which was of great price, and was a commodity peculiar to thoſe parts, and was ſometimes ſent as a preſent. See *Gen.* 43. 11. *Jer.* 8. 22. & 46. 11. *o* Didſt ſend great quantities thereof to them to procure their aid. *p* Into *Aſſyria*, which was far from *Judea*. *q* Thou waſt willing to ſubmit to the baſeſt terms to procure their aid.

10 Thou art wearied in the greatneſs of thy way *r*; *yet* ſaidſt thou not, There is no hope *s*; thou haſt found the ‖ life of thine hand *t*, therefore thou waſt not grieved *u*.

‖ Or, *living.*

r Thou haſt not eaſed or relieved, but only tired thy ſelf with all thy tedious journeys, and laborious endeavours. *s* And yet thou waſt ſo ſtupid under all thy diſcouragements and diſappointments, that thou didſt not perceive that thy labour was loſt, and that thy caſe was not mended but made worſe and deſperate by theſe practices. *t* Thou haſt found (i e. Thou falſly imagineſt that thou haſt found, or ſhalt aſſuredly find by theſe courſes) *the life* (i e. the ſtrength or vigor) *of thine hand*, that thine hand is ſtrengthened by theſe practices: or, *life* by *thine hand*, i.e. by theſe endeavours and applications of thy ſelf to others for help. Or, thou haſt ſometimes found ſucceſs in theſe ways. *u* Therefore thou didſt not repent of thy ſin and folly herein, but didſt perſiſt and applaud thy ſelf in ſuch courſes.

11 And of whom haſt thou been afraid or feared *x*, that thou haſt lied *y*, and haſt not remembred me *z*, nor laid it to thy heart *a*? have not I held my peace even of old *b*, and thou feareſt me not *c*?

x And what or who are they, the fear of whom drives thee to theſe wicked and deſperate courſes? Are they not men, weak and mortal Creatures, ſuch as wholly depend upon me, and can do nothing to thee either againſt me or without me? *y* That thou haſt dealt thus diſloyally and perfidiouſly with me, and ſought for ſuch foreign aſſiſtances, contrary to my command, and thy ſolemn Covenant. *z* Haſt thou forgotten all thoſe great things which I have done for thee, and all thoſe Promiſes which I have made to thee, and conſtantly performed, when thou haſt not groſly violated the conditions upon which they were made. *a* Or thus, *nor ſet me upon thine heart*, as theſe very words are rendred *Cant.* 8. 6. And ſo this is a repetition of what is ſaid in the foregoing clauſe in other words. The ſenſe is, Thou haſt not ſeriouſly and affectionately conſidered what I am, how all-ſufficient, and faithful, and gracious, for then thou wouldeſt not have diſtruſted or diſobeyed me. *b* Have not I forborn to reprove and puniſh thee for this and for

thy

thy other sins, from time to time, ever since thou wast my People, that by this goodness I might oblige thee to love me, and to cleave unto me? *c* Or, *therefore thou dost not fear* or *regard me*. Thus thou abusest mine indulgence and long-suffering, taking occasion from thence to despise me.

† Heb. *and.*

12 I will declare *d* thy righteousness and thy works *e*, † for they shall not profit thee *f*.

d I will no longer be silent and patient towards thee. *e* Which may be put for *the righteousness of thy works* by that known figure, of which see the first note on *v.*8. whereby he means their wickedness, which he calleth their *righteousness* either Ironically, or because it was covered with a pretence of Righteousness, and they alledged that this was a just and lawful thing when they were distressed to seek for help from their Neighbors or Allies. The sense is, I will discover whether thy works be righteous, as thou pretendest they are: my punishments shall manifest the wickedness of thy Actions. *f* These Actions shall do thee no good, but much hurt.

13 When thou criest *g*, let thy companies deliver thee *h*: but the wind shall carry them all away *i*; vanity *k* shall take *them* *l*; but he that putteth his trust in me, shall possess the land, and shall inherit my holy mountain *m*:

g To wit, unto me for deliverance. *h* Expect it not from me whom thou hast forsaken and despised, but from those foreign Helps to whom thou hast sought and trusted for succour. *i* But they shall be so far from saving thee that they shall not be able to deliver themselves, but shall be carried away suddenly & violently by the blast of mine anger. *k* A vapour or puff of Breath which quickly vanisheth away. It is the same thing in effect with the *wind*. *l* Or, *take* them *away*, as this verb signified, *Hos.*11.13. and elsewhere. *m* Shall enjoy my favour and presence in my Temple.

* Ch.40.3. & 62.10.

14 And shall say *n*, * Cast ye up, cast ye up *o*, prepare the way, take up the stumbling block out of the way of thy people *p*.

n Heb. *And he shall say*; or, *and* one *shall say*. God will raise up a man who shall say these words, and that with authority and efficacy, so as the thing shall be done. *o* Make causeways, where it is needful, for their safe and easie passage. *p* Remove all things which may hinder them in their return.

* Psal.34.18. & 51. 17. & 138.6. Ch.66 2.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy *q*, I dwell in the high and holy *place*; * with him also *that is* of a contrite and humble spirit *r*, to revive the spirit of the humble, and to revive the heart of the contrite ones.

q Who is omnipotent, everlasting and unchangeable, holy in all his words and ways, and therefore both can and will deliver his People, as he hath promised to do. *r* With such also whose Spirits are broken and humbled by Afflictions, and by a sense of their sins for which they were afflicted; which doubtless was the case of many of the Jews in the Babylonish Captivity: whom therefore he here implies that God would pity, and deliver out of their Distresses.

* Ps. 103.9. Mic.7.18. † Num.16.22. Job 34.14. Heb.12.9.

16 For * I will not contend for ever *s*, neither will I be always wroth: for the spirit should fail before me, and the souls † *which* I have made *t*.

s I will not constantly proceed to the utmost severity with sinful men in this Life, and therefore I will put an end to the miseries of the Jews, and turn their captivity. *t* For then their Spirits would sink and die under my stroke, and I should do nothing else but destroy the works of mine own hands. Therefore I consider their Infirmity, and spare them. Compare *Ps.*78.38,39. & 103.13,14

† Heb. *turning away.*

17 For the Iniquity of his covetousness *u* was I wroth, and smote him: I hid me *x*, and was wroth, and he went on † frowardly in the way of his heart *y*.

u Of which sin the Jews were eminently guilty, as is expressly affirmed *Jer.*6.13. & 8.10. But this is not mentioned exclusively as to other sins, but Synecdochically so as to comprehend all those sins for which God contended with them. *x* I withdrew my Favour and Help from him, and left him in great calamities. *y* Yet he was not reformed by corrections, but in his distresses trespassed more and more, as was said of *Ahaz*, and obstinately persisted in those sinful courses which were chosen by and were most pleasing to the Lusts of his own corrupt Heart.

18 I have seen his ways *a*, and will heal him *b*: I will lead him also, and restore comforts unto him, and *c* to his mourners *d*.

a I have taken notice of these evil ways in which he seems resolved to walk, and that he is neither bettered by Mercies nor Judgments. *b* Or, *yet I will heal him*. Although I might justly destroy him, and leave him to perish in his own ways, yet of my meer Mercy, and for my own Names sake, I will pity them, and turn them from their sins, and bring them out of all their troubles. *c* Or, *to wit*, the copulative Conjunction being put expositively, as it is frequently. *d* To those that are humbled under Gods Hand, *that mourn in* Sion, Isa. 61. 2,3. for their own and others sins, *Ezek.*9.4. and for the calamities of Gods Church and People, *Isa.*66.10.

* Pro.16.1. Heb.13.15.

19 I create *e* * the fruit of the lips; peace *f*, peace *g* to *him that is* far off, and to *him that is* near *h*, saith the LORD, and I will heal him.

e I will by my Almighty Power, and in a wonderful manner produce. *f* Either 1. Praise or Thanksgiving, which is called *the fruit of our lips*, Hos.14.2. Heb. 13.15. and Peace: Or rather 2. That Peace which is not wrought by Mens hands, but only by Gods Lips or Word, Peace with God, and in a mans own Conscience, which God hath promised to his People, and which he hath published and offered to all sorts of men by the preaching of the Prophets, and especially of the Apostles; as may be gathered both from the Object of this Peace in the following words, and by the exclusion of all wicked men from this peace, *v.*20,21. *g* The doubling of the word signifies the certainty and abundance of this Peace. *h* To the Gentiles who are far from God, and from Salvation, *Act.* 2. 38, 39. *Eph.*2.12. &c. as well as to the Jews, who are called *a people near unto God*, Psal.148.14.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt *i*.

i Their Minds are restless, being perpetually hurried and tormented with their own Lusts and Passions, and with the horror of their guilt, and the dread of the Divine Vengeance due unto them, and ready to come upon them.

* Ch. 48. 22.

21 * *There is* no peace, saith my God, to the wicked *k*.

k Though they may have as great a share of prosperity as the best of Men have, as appears from *Psal.*37.35. & 73.3. &c. *Eccl.* 8.14. & 9.1. yet they have no share in this inward, and spiritual, and everlasting Peace.

CHAP. LVIII.

† Heb. *with the throat.*

1 CRy † aloud *a*, spare not *b*, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

a The Prophet having in the foregoing Chapter noted and censured divers gross miscarriages of the Jews, proceeds upon the same Subject in this Chapter, and in Gods name expostulates with them for other misdemeanors. *b* Forbear not to speak whatsoever I command thee for the conviction of this People.

‖ Heb. *judgment.* Jer. 5. 4. & 8. 7.

2 Yet they seek me daily *c*, and delight to know my ways *d*, as a nation that did righteousness *e*, and forsook not the ‖ ordinance of their God *f*: they ask of me the ordinances of justice *g*: they take delight *h* in approaching to God *i*.

c They cover all their wickedness with a profession of Religion, from time to time resorting to my house, pretending to ask Counsel of me, and to desire and seek my Favour and Blessing. *d* Either 1. They seem to delight in it: for men are oft said in Scripture to be, or do, that which they seem or profess to be, or do, as *Mat.*13.12. *that which he hath* is thus explained in *Luk.*8. 18. *that which he seemeth to have*, and *Rom.*7.9. *I was alive*, *i.e.* I falsly thought my self to be alive. See also *Phil.*3.9. Or 2. They really delight; for this is evident, that there are many men who take some pleasure in the knowledge of Gods Will and Word, and yet do not conform their Lives to it. *e* As if they were a righteous and godly People. *f* As if they were not guilty of any Apostacy from God, or neglect of, or disobedience to Gods precepts. *g* As if they desired and resolved to observe them. *h* Of which see the second note upon this verse. *i* In coming to my Temple to hear my Word, and to offer Sacrifices.

‖ Or, *things wherewith ye grieve others.* † Heb. *grief.*

3 Wherefore have we fasted, *say they*, and thou seest not *k*? *wherefore* have we afflicted our soul *l*, and thou takest no knowledg? Behold, in the day of your fast *m* ye find pleasure *n*, and exact all your ‖ † labours *o*.

k They complain of hard usage from God, that although they prayed and fasted, and kept the rest of Gods ordinances, all which are synecdochically comprehended under the title of *fasting*, all their labor was lost, and God neither regarded nor delivered them *l* Defrauded and pinched our Appetites with fasting, of which this Phrase is used, *Lev.*16.29. & 23.27,29. *m* In those solemn days of fasting which I have appointed: or, in those times when I have called you by the course of my Providence, and counsels of my Prophets, unto fasting, and *weeping and mourning*, &c. *Isa.*22.12. *n* Either 1. You indulge your selves in sensuality, as they did, *Isa.*22.13. But this doth not agree with that afflicting of their *Souls* which they now professed, and which God acknowledgeth, *v.*5. Or rather 2. You pursue and satisfie your own Lusts: though you abstain from bodily food, you do not mortifie your own sinful concupiscences, and when you are restrained from outward Acts, yet even then your Thoughts and Affections are set upon, and working towards those things which gratifie your fleshly Inclinations and worldly Interests. *o* Your mony got by your labour, and lent to others either for their need, or your own advantage: for *Labour* is oft put for Wealth, as *Deut.*28.33. *Isa.*45.14. &c. Heb. *your griefs*, not passively, those things which are grievous to you, but actively such as are very grievous and burdensom to others, either hard Service, above the strength of your Servants, or beyond the time limited by God for their Service, of which see an Instance, *Jer.*34.13,14,15,16. or debts, which you require, either with usury, or at least with rigour and cruelty, when either the general Law of Charity, or Gods particular and positive Law, commanded the release, or at least the forbearance of them; of which see an instance, *Nehem.*5.1,2. &c.

‖ Or, *ye fast not as this day.*

4 Behold, ye fast for strife and debate *p*, and to smite with the fist of wickedness *q*, ‖ ye shall not fast

as

as *ye do this* day, to make your voice *r* to be heard on high.

p Your fasting days, wherein you ought in a special manner to implore the Mercy of God, and to shew Compassion to Men, you imploy in a great measure in injuring or quarreling with your Brethren, your Servants, or Debtors, or in contriving mischief against them, as if the design of your fasting and praying to God, were only to obtain a licence to oppress men. Compare *Mat.* 23.14. *q* Or, *with a wicked fist*, a Genitive of the Adjunct. To deal rigorously and injuriously with your Servants or Debtors, which Servants, it may be, had sold themselves to the year of Redemption, *Exod.* 21. 2. *Lev.* 25. 39, 40, 50. You handle them with an hard hand, the word is used for *fist*; *Exod.* 21. 18. the LXX add the *humble*, *poor*, or *inferiour* person, and that not only their Debtors with a *summum jus* exact rigour, which seems elsewhere to be expressed by *grinding* the face, *ch.* 3. 15. and in that Parable by taking by the Throat, *Mat.* 18. 28. but also their Servants out of meer Will and Pleasure, and in contempt of them, treating them opprobriously as Christ was handled in contempt and scorn, *Mat.* 26. 67, 68. *Joh.* 18. 22.

r Either 1. In strife and debate, in which mens Passions shew themselves by loud clamours. Or 2. So as to cause the cry of the oppressed, by reason of your injuries, of what kind soever, to enter into the Ears of God, which is a *crying* sin, whether it proceed from *unmercifulness*, *Exod.* 22. 25, 26, 27. which sometimes encreaseth to *rage*, 2 *Chr.* 28. 9. or from *injustice*, *ch.* 5. 7. or from *fraud* and *deceit*, *Jam.* 5. 4. The Scripture doth frequently express whatever sin is against Charity in special, as also general complex sins, by *crying*, *Gen.* 18. 20, 21. *Jon.* 1. 2. Or 3. By way of Ostentation, to note their *Hypocrisie*, they love to be taken notice of by others, *Mat.* 6. 2, 5, 16. or, their *Folly*, supposing that they shall be heard for their much speaking, upon which account *Baals* Priests are mocked by *Elijah*, 1 *Kin.* 18. 27, 28. 4. *Voice* here relates principally to their *Prayer*, it is a Synecdoche of the kind, so the sense is, this is not the way to have your Prayers heard, if you desire that, you must fast in another manner, and abstain from all kind of oppression: And this seems best to suit the Context, which is to shew what kind of fast the Lord reproves, and what he approves in the following verses.

* Zech 7. 5. * Lev. 16. 29. ‖ Or, *to afflict his soul* for *a day*.

5 Is it * such a fast that I have chosen *s*? * ‖ a day *t* for a man to afflict *u* his soul *x*? *is it* to bow down his head as a bulrush, and to spred sackcloth and ashes under *him z*? wilt thou call *a* this a fast *b*, and an acceptable day to the LORD *c*?

s *Approve of*, *accept*, or *delight in*, by a Metonimy, because we delight in what we freely chuse. *t* Or, to afflict his Soul for a day: It is an *Hypallage*, and so it may be understood, either for a man to take a certain time to afflict his Soul in, and that either from even to even, *Lev.* 23. 32. or from morning to evening, *Judg.* 20. 26. 2 *Sam.* 3. 35. or else, to afflict his Soul for a little time. *u* Or, keep himself low, or chastise the Body for want of Food, *viz.* outwardly without any inward sorrow, or compunction for sin working a true Humiliation in the sight of God. *x* Put here Synecdochically for the Body or Person, as is usual in Scripture, *Gen.* 46. 18. 22, 25. *Lev.* 2. 2, 4. & 7. 20, 21, 27. & 22. 1 *f*. *y* Here the Prophet sets down those external gestures and postures in particular, which they did join with their hypocritical fasts, as he had mentioned it before in general. To *bow down*, bowing is the posture of Mourners, *Psal.* 35. 14. and here it is either, as if through weakness of Body their Heads did hang down; or counterfeitly, to represent the posture of true penitents, moving sometimes their Heads this way, and that way, as the word signifieth, not unlike the ballance of a Clock, as the Bulrush moved by the Wind boweth it self down, waving to and fro, in a kind of circular, or semicircular motion, the contrary motion of lifting up the Head being an Indication of Pride, *ch.* 3. 16. It is the guise of Hypocrites to put on affected Countenances, *Mat.* 6. 16. *z* The Jews to express their sorrow, made use of Sackcloth and Ashes two ways: 1. Sometimes by putting on Sackcloth upon their Bodies, as 1 *Kin.* 21. 27. *Ps.* 69. 11. and casting Ashes upon their Heads, 2 *Sam.* 13. 19. And 2. Sometimes by spreading Sackcloth under them, and lying down upon Ashes, *Esth.* 4. 3. *Job* 2. 8. The Intent of *Sackcloth* was to afflict the Body by its unpleasing harshness, and of *Ashes* to represent their own vileness, as being but Dust and Ashes; their putting of them on might note their uneasiness under sin, and laying on them their self-abhorrency, shaming themselves for it. *Q.* Are such Rites now convenient on a day of Humiliation to help us in our afflicting of our selves? *An.* Gospel Services neither require them, or need them, respecting more the Inward afflicting of the Soul with godly sorrow, and deep contrition; yet they may carry this instruction along with them, that our Ornaments, our best and gawdy Apparel, ought to be laid aside, as not suiting either the ground and cause, or the end and design of days of Humiliation. *a* i.e. Canst thou upon a rational account as a meer man call it so? Canst thou think, suppose, or believe it to be so? *b* It being such an one as hath nothing in it, but the lifeless skeleton and dumb signs of a *Fast*, nothing of deep *Humiliation* appearing in it, or, real *Reformation* proceeding from it: Not that the Prophet blames them for these external Rites in this outward way of afflicting themselves. For this he commands, *Lev.* 23. 27, 31, 32. and appoints certain Rites to be used, *Lev.* 16. 19, 21. And these particular Rites were frequent in their solemn Humiliations, 1 *Kin.* 21. 27. *Esth.* 4. 3. *Dan.* 9. 3. used also by the Heathen, *Jon.* 3. 5, 6. See *Mat.* 11. 21. But that which he condemns is their Hypocrisie in separating true Humiliation from them: for bodily exercise profiteth little, 1 *Tim.* 4. 8. *c* A day that God will approve of, as before. Heb. a day of acceptance, or that will turn to a good account on your behalf.

† Heb. *the bundles of the yoke.* * Jer. 34. 9. † Heb. *broken.*

6 *Is* not this the fast that I have chosen *d*? to loose the bands of wickedness *e*, to undo † the heavy burdens *f*, and * to let the † oppressed *h* go free *g*, and that ye break every yoke *i*?

d Or, *approve*, as before 5. or, ought not such a Fast to be accompanied with such things as these, where he is now about to shew the concomitants of a true Fast, with reference to the thing in hand, namely, to exercise works of *Charity*, consisting partly in acts of Self-denial in this Verse, and partly in doing good to those in distress in the next. In this verse he instanceth in some particulars, and closeth with a general. *e* *viz.* The cruel Obligations of Usury and Oppression. *f* Heb. *bundles*, a Metaphor, possibly pointing at those many *bundles* of Writings, as *Bills*, *Bonds*, *Mortgages*, and *acknowledgments*, which the Usurers had lying by them. The former may relate to unjust and unlawful Obligations extorted by force, or fear, which he would have cancelled; This later to just Debts contracted through poverty and necessity, the rigour whereof he would have abated, whether by reason of loans upon too hard conditions, called a *drawing them into a net*, Psal. 10. 9. and so much is implied, *Prov.* 6 5. or, under too hard circumstances, whether they were loans of Food, or Money, of which the People so bitterly complained, *Neh.* 5. 1, 2, 3, 4. and is expresly forbid *Exod.* 22. 25. For debts may be called *Burdens*, 1. Because they lie as a great load upon the Debtors Spirits, under which whoever can walk up and down easily, doth not so much excel in fortitude as in folly. 2. Because they usually introduce Poverty, Slavery, Imprisonment, *&c.* *g* Either in a large sense, *viz.* any ways grieved or vexed, whether by the gripings of Usury, or the bondage of Slavery accompanied with cruel usage; or, more peculiarly (according to some) relating to their being confined, and shut up in Prisons, which later sense the word *free*, may possibly seem to favour, the former being comprised in that general expression that follows of *breaking every yoke*. *h* Heb. *broken*, *i.e.* like a bruised Reed, so crushed and weakned, that they have no consistency or ability, either to satisfie their Creditors, or support themselves, and we usually call such insolvent persons, *broken*, that cannot look upon themselves to be, *sui juris*, but wholly at anothers Mercy; you have the same kind of oppression, and the same words used *Amos* 3. 1. *i* Namely, That is grievous, a Metaphor, *i.e.* free them from all sorts of Vexation, whatever it is that held them under any Bondage; the LXX refer it to Bonds and Writings: But it seems more general the word properly signifies that *stick* or *cord* that holds both ends of the yoke, that it spring not out, or fall off from the neck on which it is laid, *Exod.* 25. 14. where the same word it used for staves, and called the bands of the Yoke, *Lev.* 26. 13. *I have broken the bands of your yoke, and made you go upright*, the same thing that God would have them do here.

* Ezek. 18. 7, 16. Mat. 25. 35. † Heb. *break.* ‖ Or, *afflicted.*

7 *Is it k* not * to † deal *l* thy bread *m* to the hungry, and that thou bring *n* the poor *o* that are ‖ cast out *p*, to thy house *q*? when thou seest the naked *r*, that thou cover him *s*, and that thou hide *t* not thy self from thine own flesh *u*?

k *Viz.* The Fast that pleaseth me, supplied from the former verse; having shewed the evil they are to abstain from in order to an acceptable Fast, *viz.* cruelty, he here speaks of the duty that is required, *viz.* *Mercy*, as a manifestation of Repentance, *Dan.* 4. 27. *Luk.* 19. 8. For there are two parts of Justice, one to do no man wrong, the other to do good to all. Which two ought always to accompany each other, and cannot be parted, especially in acts of Humiliation, and as by those evils mentioned he understands all other evil whatsoever, that they are to be abstained from as the consequence of a day of Humiliation, so under these duties mentioned are comprised all the duties that we are to set upon as the effect of true Repentance; and he instanceth rather in those of the second Table than those of the first, not that they are to be neglected, but because chearful performance of external duties to our Neighbour, is the clearest discovery and indication of our inward Piety towards God, 1 *Joh.* 4. 20. *l* The word properly signifies to divide, or break into parts, for the more equal and expeditious doing whereof, they were wont of old to bake their Loaves with cuts or clefts in them, more or fewer according to the bigness of the Loaf, not much unlike that which we ordinarily call buns. It implies, that as none is obliged to give away *all*, so none is exempted from giving *some*, but a distribution to be made according to the abilities of Rich and Poor, or, the meaning is, what thou spareſt on thy fasting day from thine own Belly, thou give it to refresh the bowels of the hungry: What thou takest from thy self, give to another, that thy poor Neighbours Body may be refreshed by that, from the abstinence whereof thine own is afflicted. *m* Bread is taken for all necessaries for the Support of human Life, and here for all kind of Food; and it is here limited by a term of propriety, *Thy*, Which may seem to have some Emphasis in it: see my note on *Eccles.* 11. 1. speaking of their grinding and oppressing the poor, he would have them be sure to give of *their own*, not that which of right is anothers, and thou hast, it may be unjustly gotten. For to refresh some poor with that which thou hast gotten by the oppression of others, and thereby possibly made them poor, will turn but to a bad account, it will bring a curse upon thy house, or Family, *Prov.* 15. 27. or will transfer thy Estate over to such strangers, that will manage it as thou shouldest have done. *Prov.* 28. 8. *n* *i.e.* Voluntarily, without pressing. Invite, encourage, freely accommodate. *o* *Viz.* That are not only needy, and necessitous, as to their present condition, but helpless, and shift-

shiftless as to the means of getting out of it. *p* And thereby become wanderers, having no abiding place; or rather, suffered to abide no where, such are mentioned *Heb.*11.37,38. Or, this word coming from a root that signifies to *rebel*, it may be applied to such as have been adjudged, whether wrongfully or no, *Rebels*, and therefore cast out, *viz.* of favour and protection, and so become as banished ones, or Pilgrims in another Country; or *afflicted*, as in the margent, *viz.* grievously oppressed by the cruelty of great men, whereby they are cast out of their possessions, and so become wanderers, seeking Relief abroad. *q* That thou be hospitable, and make thy house a shelter to them that have none of their own left, but as we usually say, *cast out of house and home*; see *Act.*16.34. *r i.e.* Either that have no cloaths, or that are so meanly cloathed they have scarce enough to cover their nakedness, 1 *Cor.*4.11. where *naked* is to be taken as *hunger* and *thirst* is, not absolutely starved, so neither quite stripped: But either in a ragged and undecent condition, as to others sight, or so thinly and insufficiently cloathed as not to defend him from the injury of weather, as to his own sense of feeling. *s i.e.* That thou give him raiment suited to these wants, or that wherewith he may procure it, *Jam.*2.15,16. most of these circumstances we find were the cases of the Apostles, 1 *Cor.*4.11. *t* That thou not only seek no occasion to excuse thy self, either by absence, or discountenancing, and disowning of him; but that out of compassion thou apply thy self heartily to his speedy relief, that thou beest not like that Priest, and Levite, *Luk.* 10.31,32. but like the good Samaritan, *Luk.*10.33,34,35. not giving him occasion to complain as *David*, *Psal*142.4. *u* Some confine this to our own Kindred and Relations, and Family, and this the LXX seem to favour, who render it, *Those of thine own House, of thine own Seed overlook not*; agreeable to that of 1 *Tim.*5.8. where the Apostle useth the same word that the LXX doth for *Kindred*: But this would confine our Charity within too narrow a compass, in as as much as often, nay most commonly, the necessities of others are greater than our own; neither is it congruous that the other words should be taken in the greatest latitude, and this alone confined within so narrow a compass: 'Tis true the Hebrews by their *own flesh* do mostly understand those who are of the same Stock, or Lineage, and Tribe, as *Gen.*37.27. & 2 *Sam.*19.12,13. and thus many understand *Paul*'s meaning, *Rom.*11.14. But here it is to be taken more generally, for *every man*, he being thine own nature; and in this latitude our Saviour interprets the relation of neighbour to that Lawyer, *Luk.*10.29,30,&c. We can look on no man, but there we contemplate our *own flesh*, and therefore it is barbarous, not only to tear, but not to love and succour our own flesh, *Neh.*5.5. In which soever of these two senses you take it, there is a note of similitude to be understood; so that the sense is this, *Break thy bread*,&c. to them *as* unto thine *own flesh*; be not more severe to them, than thou wouldst be to thy self; and thus it agrees with that of our Saviour, *Mat.* 22. 39. and with that of the Apostle, *Eph.*5.29. in short feed him as thou wouldst feed thy self, or have it fed; shelter him as thou wouldst shelter thy self, or have it sheltered; cloath him as thou wouldst cloath thy self, or be cloathed; if in any of these respects thou wert in his circumstances.

* Job 11.17. Ch.50.10. & 59.9,10.

* Ch.52.12. † Heb. *shall gather thee up.*

8 Then shall thy * light *x* break forth as the morning *y*, and thine health *z* shall spring forth speedily: and thy righteousness *a* shall go before thee *b*, the * glory *c* of the LORD † shall be thy reward *d*.

x It is put in general for all *happiness* and prosperity; as all kind of Adversity and Calamity is set forth and resembled by *darkness*; but here more particularly for a comfortable and free Estate after their dark and calamitous condition in the Babylonish Captivity; for the like reason *Josephus* tells us, *lib.*12.*cap.*11. that the Jews instituted a Feast to be observed by their posterity, upon the account of the service of the Temple being re-established, which they called, *The Feast of Lights*, because, saith he, so great a Happiness brake forth upon them beyond their hope. *y* Here is a Metaphorical allusion in a Metonimical Expression, *viz.* of the *efficient*, describing the comfortable effect of humbling themselves in a right manner, which, like the day-light, shall break from the blackness of their night of affliction, and bring with it the joy and comfort of all good things; And he doth not only say this light shall appear, but *break forth*, dart it self forth, notwithstanding all difficulties, as the Sun breaks, and pierceth through a cloud, noting how ready God is to help his People, when they are rightly humbled, how quickly, and how clearly Salvation shall break forth upon them. *z* Another Metaphor to express the same thing, unless there may be this difference, the *Light* with reference to their outward state, and *Health* with reference to the inward delight of their Minds, in both to describe the compleat satisfaction they should have: Deliverances out of great pressures are often in Scripture represented by the Recovery of Health, as *ch.*57.18. & *Jer.*8.22. and this Prophet especially delights in this Metaphor; because all affliction is as it were a sickness to the Soul, altering the Heart and Countenance. See *Neh.*2.2,3. and a recovery out of this estate maketh the Heart glad, and the Countenance chearful, *Esth.*8.16,17. *Jer.*33.6. compare *v.*10,11. Hence the LXX render it *Medicines*. *a* Either 1. Thy uprightness and sincerity, *Gen.*30.33. Or 2. The reward of thy Righteousness, by a Metonimy, *ch.*48.18. *Psal.* 24.5. and here perhaps it may particularly relate to their works of Mercy, and Charity, it being the thing in hand, and often so called, *Psal.* 112.9. and applied by the Apostle to this purpose, 2 *Cor.*9.9. It brings temporal, spiritual, and eternal Blessings, and all this not of desert but free Grace, as a reward, that naturally springs forth from the faithfulness of his Promises, as the Harvest from the Earth, when the seed is sown, see *Hos.*10.12. so the fruit and reward of our Righteousness springs not from our deserts, but from Gods Righteousness, *Heb.*6.10. Or 3. The witness of thy Righteousness, by what thou dost thou wilt appear to be righteous, *Psal.*37.6. For such a notion as this was vulgarly sucked in, that Adversity did never befal a Person or People, but for their sins, and was strongly urged by way of argument against *Job*'s Integrity by his Friends, therefore thy being delivered shall be as a testimony of thy Righteousness. Or 4. The fruit and effect of thy Righteousness, *viz.* the due, just, and right order of thy Government, which, as *Calvin* saith, is a sign of Gods fatherly kindness; things that are now in a confusion he will bring into right order again, *i.e.* Justice shall be duly administred, and men shall carry themselves justly all the Land over. See *Isa.*32.16,17,18. Or 5. Christs Righteousness, *Jer.*23.6. compare with 33.16. Then the meaning is, He shall go in and out before thee. *b* As it were making way for thy better state, as the break of day, or the morning Star goes before the Sun. *c i.e.* The glory of his Power and Providence, or his glorious Power shall be seen in bringing thee up from Captivity, and defending thee from their pursuit; or, as some, a glorious state shall succeed this thy calamitous condition, and called the Glory of the Lord to express the greatness of this glory, as very great mountains are called the mountains of God, and tall Cedars the Cedars of God, the glorious Lord, by a Metonimy of the Adjunct. *d* Heb. *shall gather thee*, thus the word is used concerning *Dan*, who was appointed to bring up the Rear, or to close up the march of the *Israelites*, when they marched from the Wilderness of *Sinai*, *Num.*10.25. This Office God takes upon himself; for it argues great skill, and courage, and makes much for the Honour and Glory of a Commander, both to gather up all the stragglers, that none be picked up by the Enemy, which relates to the Hebrew word of *gathering*, and to secure and cover the Rear of his Army; Thus the Angel of his presence secured the *Israelites* when they came up out of *Egypt*, *Exod.*14.19.

9 Then shalt thou call *e*, and the LORD shall answer *f*, thou shalt cry, and he shall say, Here I *am g*: if thou take away from the midst *h* of thee, the yoke *i*, the putting forth of the finger *k*, and speaking vainly *l*.

l They made great complaint, *v.*3. that God took no notice of their Services, which complaint God seems now to satisfie, *q. d.* these conditions observed, call upon me, and thou shalt see I will regard, *Psal.*34.15. See *Isa.*1.18. *f* He will give an effectual demonstration, that he hears thee, by the real answer that he will give to thy request, *Psal.*34.17. & 99.6. & 118. 5. *g* A Phrase that notes a person to be ready at hand, for Work, as *Isaiah*, *ch.*6.8. or for Help, as God here, and *Psal.*46.1. or both, *Psal.*145.18,19. *h* Not a Geometrical middle, or center, but having a place among others, the meaning is, from among you. *i i.e.* All those pressures and Grievances before mentioned *v.*6. all that barbarous slavery they brought their Brethren into, the particulars expressed by that one Hebrew word, *motah*, three times used in this Chapter. *k* There being often an indication of a mans Mind by the postures of several parts of the Body, as of Lust, Malice, Scorn, Revenge, *&c.* *Prov.* 6. 12,13,14. the putting forth of the finger may point at divers things all springing from two roots; either the secret malice of the Heart, or unjust and open violence. It is used 1. Sometimes by way of scoff, reproof, or disdainful insulting, as the Pharisee seems to point at the Publican, *Luk.*18.11. pointing with the Finger, like winking with the Eye, seeming to indicate somthing that may cause shame in another; and this is reckoned among great afflictions; *Heb.*11.36. See 2 *Chr.*36.16. *Jer.*20.7. 2. Sometimes for beating, or other injurious treating men, seizing either their Persons or Estates; such a putting forth of the Hand you have mentioned, 1 *Sam.*22.17. and this agrees well to the *fist of wickedness*, *v.*4. and so the Finger may be put by a Synecdoche for the Hand, and that which before was called the *Fist*, may be here called the *Finger*. 3. Sometimes as a token of putting Suitors by, and refusing to hear their Petitions, and requests, seeking to them for Mercy and Pity. 4. Sometimes to express an angry Mind, stirring up it self, either to the imperious commanding of a thing, or to Revenge, whether by the gesture alone, or accompanied with menacing expressions, signifying thereby a purpose to put our power in execution. *l* Heb. *aven*, it signifies a Lye, or Iniquity, as *Psal.*5.5. & 6.8. and so the sense may be, if thou dost not proceed to indecent Expressions in thy strifes, brawls, and threatnings with thy Finger, which is seldom done without sin; and thus the counsel here may suit with our Saviours, *Mat.*5.21, 22. *viz.* not only not stretch out thine hand against thy Brother, but not so much as be lavish with thy tongue, so speaking vanity may be a *Meiosis*, for not railing, the LXX render it *muttering*, which is an incompleat kind of speaking, whereby we reproach another in low, informed, undigested Expressions: But it seems here rather to signifie *Affliction*, not only because the word used in this place doth properly so signifie, but because it is most agreeable to the matter discoursed of, and the Chaldee render it *violence*, and then the sense is, speaking *words of affliction*, or that will vex and grieve, like those words of *Nabal* to *Davids* Servants, 1 *Sam.*25.10,11. *Prov.*18.23. And thus it relates to their harsh and unjust Commands, wherewith they were wont to burden their Servants, a Synecdoche of the kind.

10 And *if* thou draw out *m* thy soul *n* to the hungry, and satisfie *o* the afflicted soul *p*; then shall thy light

light rise *q* in obscurity, and thy darkness *be*, as the noon day *r*.

m Or, *open*, as when we break open a Store, or Magazine to satisfie the wants of the needy, it implies Bounty and Liberality. A Phrase contrary to that of *shutting up the Bowels*, 1 Joh. 3. 17. *n* Thy affection, *i. e.* thy pity and Compassion, a Metonimy of the Subject, as one that condoles with them in their misery; affectionately, and with delight, *Rom.* 12. 8. 2 *Cor.* 9. 7. God loves a chearful giver, as well as a liberal giver, not gradgingly, not of constraint, not because thou must, but because thou wilt, not out of necessity, but of choice: Compassion and Mercy in a work is more than the work of Mercy it self; for this is something only without a man, but the other is something from within, & of himself: This argues a Sympathy, which the other doth not, all without this being as nothing, 1 *Cor.* 13. 3. *o* Here the Prophet notes the work that is to be done, as in the former Expression the affection wherewith it is to be done, otherwise it would be no more than what the Apostle *James* reproves, *Jam.* 2. 15, 16. and the Psalmist joyns them both together, *Psal.* 37. 21. And then further it implies a compleat and proportionable answering of his wants, that the supply answer the necessity, that is, be such as may satisfie, not barely keep him from starving. *p i. e.* The person afflicted with wants. *q* This is the same promise, and expressed in the same figure, as in *v.* 8. See the same phrase opened there. The Hebrews delight to express the same things often by a little altering of the phrase; only here it seems to be carried to an higher degree: There the Light shall break forth, but here *Light* shall be in *obscurity*. *r* In the very darkness of the affliction it self thou shalt have comfort, *Psal.* 112. 4. There it shall be as the morning still increasing, here as the noon-day in its Zenith, and height of perfection, which shall be without so much as any shadow of affliction.

11 And the LORD shall guide thee *s* continually, and satisfie thy soul * in † drought *t*, and ‖ make fat thy bones *u*: and thou shalt be like a watered garden *x*, and like a spring of water, whose waters † fail not *y*.

* Or thee.
† Heb. droughts.
‖ Or, make nimble thy bones.
† Heb. lie, or deceive.

s Viz. like a Shepherd, *Psal.* 23. 1, 2, 3. or, as the Vulgar, shall give thee rest, & so it may relate to the rest that God would give them in *Judea*, upon their return from Captivity, as answering to their complaints in *Babylon*, *Lam.* 5. 5. And he adds *continually*, to shew that his conduct and blessing shall not be momentary, or of a short continuance, but all along, as he did to *Israel* in the Wilderness, not leaving them, till he brought them into *Canaan*. *t Heb.* Droughts, or drought of droughts; which being in the plural number, notes extremity of drought, *Ps.* 78. 72. *Skilfulnesses*, that is, great skill: and *Prov.* 1. 20. *Wisdoms*, i. e. excellent wisdom; and consequently great scarcity and famine: The meaning is, that when thy lot shall fall in the extremity of such a condition, either as to time, or place, he will abundantly satisfie thy soul, *i. e.* thee, by a Synecdoche, thou shalt have plenty, when others are in scarcity. *u* Or, make nimble, and so the expression relates to bones full of marrow, which causeth agility and nimbleness, a state of health and strength; see *Prov.* 15. 30. Or, it notes chearfulness, which is often the cause of bones well cover'd with fat, therefore a broken, or a sorrowful spirit is said to dry up the bones, *Prov.* 17. 22. This may be spoken in opposition to the sad effects of Famine, whereby the *flesh is consumed away, that it cannot be seen, and the bones that were not seen stick out*, *Job* 33. 21. they cleave to the skin, *Psa.* 102. 5. And thus it may have respect to their afflicted state in *Babylon*, where they complain that their bones were broken, *Lam.* 3. 4. but now in their return their bones should not only be made whole, but strong, and in good condition; see *Ps.* 51. 8. Our English Annotations, after divers senses given, chuse to close with the Vulgar Translation, *he will deliver, or set free thy bones*, and so the word doth signifie, *Prov.* 11. 8, 9. Some make each expression of these promises to answer as suitable, and conditional rewards of their several Duties, *ex. gr.* If thou conduct the cast-outs, and harbourless to thy house, *v.* 7. God will guide and conduct thee continually: If thou draw forth thy soul to the hungry, so as to satisfie them, *v.* 10. God will satisfie thee in a time of drought, and in famine thou shalt have sufficient, *Psal.* 33. 19. If thou let the oppressed go free, and break every yoke, *v.* 6. & 9. then God will make thy bones to rejoice, by delivering them from their burdens, *i. e.* if thou wilt free them, he will free thee. And if thou continue thus to draw forth thy soul, that it be ever running to the refreshing of the needy, thou shalt be as a spring of waters that shall never fail thee, but like the Widows Oil, ever flowing: If thou relieve the poor, thou shalt never be poor, but as a well watered Garden, always flourishing; see *Prov.* 3. 9, 10. *x* Like a *Garden*, for the pleasure and beauty of it, a Paradise, like a garden watered for the continual flourishing of thy estate, there shall be no withering, or decay upon thy prosperous condition, *Psal.* 1. 3, 4. contrary to what is said of the wicked, *Psal.* 37. 2, 10, 20, 35, 36. And thus *Jeremiah* speaks of the return of this same People, *Jer.* 31. 12. *y* Heb. *deceive nv*, a Metaphor which further notes also the continuance of this flourishing state, which will not be like a land-floud, or brooks, that will soon be dryed up with drought; see *Job* 6. 15. but will be fed with a spring of blessing, that will never fail; a very significant Metaphor, it being the nature of springs, spontaneously and freely, as it were to pour out their bowels to all, that upon their wants come to receive it; neither is ever scanty, but flows still like fresh Milk to the Breast the more it is drawn; hence God is called a fountain of goodness.

12 And *they that shall be* of thee *z*, * shall build the old wast places *a*: thou shalt raise up the foundations of many generations *b*; and thou shalt be called *c*, The repairer of the breach *d*, the restorer of paths *e* to dwell in *f*.

* Ch. 61. 4.

z i.e. Either 1. A remnant of thee among the Captivity, that shall be as persons raised from the dead: Or 2. Thy Posterity, expressed thus, because they sprang, or proceeded from them. *a* Heb. *wasts of eternity*, *i.e.* which have lain long waste. For *olam* doth not always signifie what is bounded by no time, but what respects a long time, looking either *forward*, as *Gen.* 13. 15. *Exod.* 21. 6. or, *backward*, as here, *viz.* the space of seventy years, and so may truly be rendred *the wasts of an Age*. By *wast places* he means the City and Temple, with Cities, and places adjacent, turned as it were all into a wast, or wilderness, void and untilled, and which was done not only by *Nebuchadnezzar* King of *Babylon*, but by *Sennacherib* also, and the other Kings of *Assyria*. They had lain so long desolate, that the Foxes inhabited them instead of men, *Lam.* 5. 18. And it was turned so much into a Desert, that they were forced to fight with the Basts that possessed it, to get their food, *Lam.* 5. 9. *b* Either the foundations that were laid many generations ago, as those of *Jerusalem*, which was not only built, but was the head of a Kingdom in the days of *Melchezedek*, who was King thereof in the days of *Abraham*, as appears, *Gen.* 14. 18. If that *Salem* were *Jerusalem*, as is generally agreed, and *Josephus* writes *lib.* 1. *antiquit. cap.* 10. who was born about the 300th year after the Flood, the superstructures were now destroyed, *viz.* of *Jerusalem*, and divers other Cities; or, that shall continue for many generations yet to come. *c* Thou shalt be honoured with this Title, as we use to say the *Father of our Country*, *i.e.* deservedly so call'd because thou art so; the like phrase, *chap.* 48. 8. *d Breach* is put here collectively for *Breaches*, which were made by Gods Judgments breaking in upon them in suffering the walls of their Towns and Cities to be demolish'd, and their State broken, *ch.* 5. 5. *e* Such an one was *Moses*, *Psal.* 106. 23. And this tends to the same sense with the former expression, because men were wont to make paths over those Breaches, to go the nearest way, or, it may more particularly point at the recovering of the ancient paths, and bringing them into their wonted course, which were either those chief Streets through the Gates of the Cities, or other Lanes out of those Streets, which were now forgotten and lost, partly by being covered with rubbish, and partly by those shorter paths that were trod, and made over the Breaches; such a Restorer of paths was *Nehemiah*, *Neh.* 6. 1. And we read of the several Repairers he made use of, *Neh.* 3. Or, those paths that led from City to City, which being now laid desolate, and uninhabited, were grown over with grass, and weeds, for want of Travellers, or safety of travelling (of something a like case we read in the time of the Judges, *Judg.* 5. 6, 7.) and so lost as in a wilderness, wherein there is no way, and by building up those Cities again, the several paths leading to them would be restored. *f* These accomodations being all recovered, their ancient Cities might be fit to be re-inhabited.

13 If thou turn away thy foot *g* from the sabbath *h*, *from* doing thy pleasure *i* on my holy day *k*, and call the sabbath a delight *l*, the holy of the LORD *m*, honourable *n*, and shalt honour him, not doing thine own ways *o*, nor finding thine own pleasure, nor speaking thine own words *p*.

g This is taken, either, properly, *i. e.* if thou take no unnecessary journeys, or do any servile works either of hand or foot that are forbidden on the Sabbath day, the instrument being here put for the work; or, Metaphorically, *i.e.* if thou keep thy mind, and affections clear, and restraining thy self from whatever may prophane it, as *David* did concerning the word, *Psal.* 119. 101. *Feet* are often put for the *Affections*, Eccl. 5. 1. because the mind is moved by the affections, as the body is by the feet, if we do not let our thoughts be extravagant either upon impertinencies, or unlawful things. The sum is, if thou be careful not to break the Sabbath. *h* Or for the Sabbath's sake, whether we understand it more largely, of the occasional Sabbath in solemn humiliations, or otherwise set apart for sacred services, which is called a Sabbath, *Lev.* 16. 31. and 23. 32. Days of this nature were set apart before the captivity, *Ch.* 22. 12. *Jer.* 36. 9. and also in the Captivity, *Zech.* 7. 5. And thus it may be pertinent to the occasion of this discourse, *v.* 3. And further, though Sabbath be here only mentioned, yet it may take in every institution of God, that they were in a capacity of observing during their captivity; Thus I conceive it is understood, *ch.* 56. 1, 2. Or, whether we take it more particularly for the weekly Sabbath, such a carriage doth God expect, as doth become it. *i* Satisfying thy lusts, and the corruption of thy will. *k i. e.* on my Sabbath, which is an holy day. *l Full of delights* in thy Judgment, not looking on it as a burden; and Practice, performing the duties of it with chearfulness, delighting in the ordinances of it, and so the Sabbath by a Metonimy is put for the works of the Sabbath, the time being put for the things that ought to be done in that time; Therefore *calling* here is not only a *verbal*, but *affectionate* calling, the *understanding* assenting, the *will* consenting, & the *actions* conforming thereto; this delight appears in the Saints of God in their breathings after it, as it did frequently in *David*, *Psal.* 27. 4. & 36. 8. & 42. 1. with many more. *m* Or *to* the Lord, *i.e.* dedicated to them, consecrated to his service. The Jews had a law that no man might take from the Sabbath to add to the prophane days, but he might on the contrary. *n viz.* the chief of days, worthy of all honour, and therefore honourable, because holy; and so shall honour, either *it*, *i.e.* the day; or *him*, *i.e.* the Lord, whose day it is. For to sanctifie God, and to sanctifie his day is all one,

compare *ch.* 8. 13. with *Exod.* 20. 8. thus esteem it an *honour* as well as a pleasure. *o* Or works, or course of life; a mans whole course being described by a way or walk, *Gen.* 7. 1. *Eph.* 5. 8. *p Viz.* That are properly thine own, *i.e.* thine own in opposition to what God commands, proceeding from the corruption of Nature, and vanity of the mind, or not speaking words, *i.e.* vainly, impertinently, and not suitable to the work of the day, tending neither to thy profit, or pleasure; or rather injurious, revengeful, or reproachful words, contrary to rest, quiet, and sedate composedness of the Sabbath. And thus it refers to what was their usual practice upon their solemn Assemblies, or Sabbaths towards their poor brethren, which they are charged with, *v.* 3. and is called speaking vanity, *v.* 9. See there: and accordingly the *seventy* render it, *if thou speak not a word in anger.*

14 Then shalt thou delight thy self *q* in the LORD, * Deut. 32. 11. and I will cause thee to * ride upon the high places of the earth *r*, and feed thee with the heritage of Jacob *s* thy father; for the mouth of the LORD *t* hath spoken it.

q This hath reference to the foregoing *verse*. If thou wilt delight thy self in the Sabbath, then thou shalt delight in the God of the Sabbath; or, thou shalt have cause to delight in the Lord, *viz.* in his goodness, and faithfulness to thee, and so shalt live by faith in him as the fountain of all good, as *Ps.* 37. 4. in the assurance of his love and favour, *Psal.* 33. 21. and that in great abundance, *Psal.* 36. 8. Such delights as no wicked man can have, *Prov.* 14. 10. *r* Thou shalt be above the reach of danger, *ch.* 33. 16. Or, it may have respect to their being brought out of *Babylon*, which lay very low in respect of *Judea*, called the *Earth*, as it is elsewhere, *Luke* 23. 44. and *high*, both in respect of the situation of it, as also its mountainousness: Or, the expression may import the subduing of their enemies, as it is *Deut.* 33. 29. *Riding* is oft used for conquering, *Psal.* 45. 4. See the note there, *Rev.* 6. 2. The sense is, they shall come out of *Babylon*, not sneakingly as on foot, but triumphantly and gloriously *riding*, as God brought *Israel* out of *Egypt* harnassed, in good order, and with an high hand; or, they shall ride to, and fro in their Chariots at their pleasure. *s i. e.* Thou shalt enjoy the good of the Land of *Canaan*, which God had promised as an heritage to *Jacob*, and his seed, *Gen.* 35. 12. and feed on the fruits of it. *Quest.* Why doth he say of the *heritage of Jacob*, and not of *Abraham*, or *Isaac*? *Answ.* Because the whole Posterity of *Jacob* was within the Covenant, but *Ishmael* and *Esau*, one the seed of *Isaac*, the other the seed of *Abraham*, were both excluded. *t* This is to express the certainty, and indubitableness of it, being from the mouth of him who cannot lie: see of the same expression of assurance, *ch.* 1. 20. & 40. 5. And this *Calvin* refers both to what was spoken in the beginning of the Chapter, that it was in vain for those hypocrites to contend with God; and also as the confirmation of his promise, if they would rightly observe those promises, *the mouth of the Lord hath spoken it*, he speaks of himself, as of a man by a Prosopopœia: Or, it may relate to the Propher, the Lord, whose mouth and instrument I am.

CHAP. LIX.

* Num. 11. 23. Chap. 37. 27. & 50. 2. 1 BEhold, the LORDS hand is not * shortned *u*, that it cannot save: neither his ear heavy *x*, that it cannot hear.

u He is not grown weaker, than in former times, as omnipotent as ever he was; *hand* is here by a *Synecdoche* put for *arm*, and so for *strength*, because the strength of a man doth generally put forth it self in his arm, and thus it is applied to God in his bringing *Israel* out of *Egypt*, *Psal.* 136. 12. * *x* Or thick of hearing, he is not like your Idol Gods, that have hands, and cannot help, and ears, and cannot hear. The phrases are much to the same purpose, save only, that they seem to be appropriated to the double cavil, or quarrel, that the Jews might have with God, as 1. Surely if God were not heavy, or hard of hearing, he could not but hear those strong cries that we put up in the days of our fast; or 2. If he did hear, certainly he could not help us, and thus it may have respect to the beginning of the 58*th. chap.* Or, the words may be by way of confirmation, and establishment, and so may relate to the close of it, to let them know, that if they sought him as they ought, and was before prescribed, he was not inexorable, but willing to hear, and able to make good all those promises that he had made from *v.* 8. to the end. The sum is, to shew that the fault was not in God, that their fasts and cries were not regarded, for his ear was as quick to hear as ever; nor their services rewarded, for his hand was as able to help as ever, but their obstruction lay in their sins, which is positively asserted, *ver.* 2. and a more particular account given of them in the sequel.

‖ Or, *have made* him *hide.* 2 But your iniquities have separated *y* between you and your God: and your sins ‖ have hid *his* face *z* from you, that he will not hear *a*.

y Have been as a thick wall between God and you, have set him at a great distance, *Prov.* 15. 29. *z* This may be put Synechdochically for the whole person, and the Prophet speaking of God by an Anthropopathy may understand his *presence*, and then it is, hath made him hide, or withdraw his presence as one that turns away his face from some noisom thing, or rather his *favour*, that though you cry to be delivered out of *Babylon*, yet you shall not find that favour. *a i. e.* He will not grant it, thus it is used, *Psal.* 45. 12. *Hos.* 5. 15. see on *chap.* 1. 15. see *Judg.* 10. 13.

3 For * your hands are defiled with blood *b*, * Chap. 1. 15. and your fingers *c* with iniquity, your lips have spoken lies *d*, your tongue hath uttered *e* perverseness *f*.

b Here the Prophet comes from a more general, to a more particular charge against them; by *blood* we are to understand either murders, and bloodshed, properly so called, or ways of injustice, extortion, oppression, and cruelties, whereby men are deprived of a livelyhood; hence hating our Brother, is called murder, 1 *John* 3. 15. and the inhabitants of *Jerusalem* called murderers; see how the propher phraseth their oppression, *Mic.* 3. 1, 2, 3. *c* This is not added to protract the Discourse, but to aggravate their sin. *q.d.* Not only your hands, but your fingers; you are not free from the least part of injustice. *d* Not only properly so called, but perjuries, and wronging your Neighbours by slanders, and false accusations, wherein he shews they did not only offer violence by the hand, but they had ways of circumventing with their lips. *e* The verb doth properly signifie to *muse*, or *meditate*; then the meaning is, that what they mutter, or utter with the tongue, they do it out of premeditated malice from a perverse spirit; you may have a larger comment upon this, *Jer.* 9. 3, 4, 5, 6. *f* Perverse words are such as are contrary to Gods Word, and it is put here in the *abstracti*, to intimate that their words were every way contrary to Gods Will.

4 None calleth for justice *g* nor *any* pleadeth for * truth: they trust in vanity *h*, and speak lies *i*, * they conceive mischief, and bring forth iniquity. * Jer. 9. 4. * Job. 15. 35. Psal. 7. 14.

g i.e. None seek to redress these wrongs, and violences, they commit all rapines, and frauds under impunity: Either 1. Because the Judges are corrupt. Or, 2. Because none will warn the Judges of their Duty. Or, 3. Because none seek to bring offenders to Justice. Or, 4. Because none will plead a righteous cause, or plead it righteously, or countenan e goodness; and this the next expression favours, and so Justice suffers, which the Hebrew word *nispat* being in the passive voice, seems to intimate; the sense is the same, and whereas it is said *none*, it is as much as to say very few, as we say few or none, the like *Psal.* 14. 3. *Qu.* How could this be charged upon them, when in the time of their Captivity they had no Courts? *Answ.* It is probable they had Courts among themselves, to judge between one another by leave of the Babylonish Kings. *h* Either, 1. Relating to their lies, which are words empty, and void of all consistency, and so it is the same with the next expression, and *speak lies*. Or, 2. In their Idols, which are stocks and stones, and so oft called *vanity* and nothing, 1 *Cor.* 8. 4. For even in *Babylon*, they worshipped Idols as appears by *Jer.* 16. 11, 12, 18. Or, rather, 3. In their power, and craft, and policy, whereby, laying aside Justice, they can oppress others, and so he calls it vanity by a *Metonymy* of the *Adjunct*, because it would prove all vain in the end, and either 1. Frustrate their ends. Or, 2. Not justify them against Gods proceedings with them. Or, 3. Bring all into emptiness and confusion; the word is *tohu*, whereby the confusion, and mingling of all things is expressed, before the world was brought into order, and from *Gen.* 1. 2. *i* It may refer both to the Judges, and to the Lawyers, and false Prophets, that tell them they shall not go into Captivity, they speak that which they know to be false. *k* These two words of *Conceiving*, and *Bringing forth*, note their whole contrivance, and perfecting their wickedness, the former notes their plotting, the later their execution of mischief; whatever is in the mind only out of sight, warmed, and formed there by cogitating & meditation, is called *conception*, which being ripe, and produced to view, is called a *Birth*, intimating that the wicked sin not occasionally, and accidentally, but premeditatingly, and professedly, they grow big with it. The expression is *Allegorical*, and in the two next verses compar'd to the *Cockatrices Eggs* for the wickedness of it, and to a *Spiders Web* for the vanity of it.

5 They hatch ‖ cockatrice-eggs *l*, and weave the spiders web *m*: he that eateth *n* of their eggs dieth, and ‖ *that which is* crushed, breaketh out into a viper *o*. ‖ Or, *adders.* ‖ Or, *that which is sprinkled*, is as if *there brake out a Viper.*

l Or *Adder*, or *Basilisk*; one kind put for any venemous creature, a proverbial speech signifying by these *Eggs* mischievous designs, and by *hatching* them their putting them in practice; this is to shew, that mischief is natural to them, and they can do no otherwise, as poison is natural to these Eggs. *m* Another Proverbial speech, whereby is taught, both how by their Plots they weave nets, lay snares industriously with great pains and artifice, whereby they may entangle, and involve their poor Neighbours in intricacies, and perplexities, and so devour them, as the spider weaves her web to catch flies, and then to feed on them: And also how that they contrive nothing but what will tend to their own ruin, as the issue of the Viper is the death of the Mother; and they, and their designs will come to nothing, and not answer their end, as the Spiders web is soon swept away, and is seen no more, which doth well agree with what follows. *n* Here is a Catachrestical allusion noting, that he who hath commerce with them, and approves their Counsels, which are the *Eggs* which they hatch, will be poysoned with them. *o* If *and* be *copulative* here, then the sense is either, if any seek to crush, and disappoint their plots, or if they be sprinkled, or dispersed abroad (as the margin seems to favour) they will seek his ruine, will be as a Viper to him: But if *and* be *causal*, as it often is, and may be here, then the sense is, *q.d.* he *dieth*, because the Eggs being crushed, a poisonous Viper proceeds from it, the more you partake of their counsels, the more

you

you are infected, there lies such a deadly poison embodied in them.

* Job 8.1,4,15. 6 * Their webs shall not become garments *p*, neither shall they cover themselves with their works: their works *are* works of iniquity *q*, and the act of violence *is* in their hands *r*.

p i.e. Their contrivances, and deep designs shall not advantage them, they being like a thin and raw garment, either through which all their wretchedness, and malice will appear, as the next words intimate; or, for want of solidity, and substance, shall not be able to defend them from their impending evils. *q i.e.* Works of *injustice*, whereby they grieve and vex their Brethren, which the next words do clear. *r i.e.* They exercise themselves in all acts of violence and oppression.

* Prov. 1. 16. Rom. 3. 15. † Heb. *breaking.* 7 * Their feet *s* run to evil, and they make haste to shed innocent blood: their thoughts *t are* thoughts of iniquity, wasting and † destruction are in their paths *u*.

s This seems to be taken from *Prov.* 1. 16. See the note there. He had spoken of their Hands, Lips, and Heart, *&c.* before, and now of their *Feet*, to shew that they were wholly set upon mischief. *t i.e.* Their heart, and Mind, is set upon doing wrong, and injury, they not only do evil, but do it deliberately. You have the wicked described by this kind of working of their thoughts, *Psal.* 64. 6. they meditate on little or nothing else. *u* A Metaphor put for the behaviours and carriages of Men; in what way or work soever they are engaged, it all tends to ruin and destruction, a Metaphor taken from an overspreading torrent, or sweeping plague, or Beasts of prey, that tear and devour whatsoever comes in their way.

‖ Or, *right.* 8 The way of peace they know not *x*, and *there is* no ‖ judgment *y* in their goings *z*: they have made them crooked *a* paths: whosoever goeth therein shall not know *b* peace.

x Of such turbulent Spirits, living in such continual contentions and discords, that breaking in pieces the very bonds of Society, they neither know 1. How to make and keep Peace; neither 2. Do they feel or enjoy the sweet fruits of it: And therefore by consequence. 3. They take not the course that leads to Prosperity and Happiness. They are not friends to Peace. *y i.e.* No Justice, Equity, Faith or Integrity, which are the foundation of Judgment. *z* As *Paths* did note their habitual way or manner of loving, so *goings* do signifie their actual progress in that way, or their works, thus *Job* 13. 16. *a* They walk by no rule, which should discover the crooked from the streight; they are full of unevennesses and uncertainties, contrary to what *David* speaks, *Psal.* 26. 12. The LXX render it *perverse*: *Moses* joins them both together, *Deut.* 32. 5, and so doth *Solomon*, speaking what Wisdom shall deliver from, *Prov.* 2. 15. and it stands in opposition to them that walk uprightly, *Prov.* 28. 18. It may note 1. Their Hypocrisie, that pretend one thing, and do another; that oppress under the pretence of Justice. Or 2. Their professed and owned irregularities, and deviations from the rule of Justice. *b i.e.* Shall not experience it; Whosoever do as they do will be turbulent, and perverse, as they are, and have as little peace within, or happiness without, as they have *ch.* 57. 21. They shall be poisoned by having converse with them, as in v. 5. which the next words do intimate.

* Ver. 11. & 14. 9 Therefore is * judgment far from us *c*, neither doth justice *d* overtake us: we wait for light *e*, but behold obscurity; for brightness, *but* we walk in darkness *f*.

c This seems to be spoken in the person of those Jews that did partake of these sins, giving the reason by way of complaint of those evils that they groaned under. *d Judgment*, and so Justice is here taken for deliverance, *Isa.* 1. 27. *q.d.* God doth not defend our right, nor revenge our wrong, nor deliver us because of these outrages, and acts of violence, injustice, and oppression, that are committed among us, so that deliverance is called here *Judgment* and *Justice*, by a *Metonymy* of the efficient. *q.d.* If we had executed Judgment, and equity among one another, they would not now have been far from us; as works are sometimes put for the reward of works, *Job* 7. 2. *Psal.* 109. 20. So Judgment and Justice is put for the reward of Judgment and Justice; or wicked men are in power, and seats of Judicature, that execute no judgment or justice in the behalf of the oppressed. *e* How the Hebrews use *Light* and *Darkness*, see before on *ch.* 58. 8, 10. *f* Or, *mist*, we are in such a thick mist, that which way soever we look, we see no way out, no hope of deliverance, we are still in captivity, and like so to be, till we see Judgment and Justice executed, and then we may expect good days.

* Deut. 28. 28, 29. Job 5. 14. Amos 8. 9. 10 We * grope *g* for the wall like the blind, and we grope as if *we had* no eyes *b*: we stumble at noon-day *i* as in the night; *we are* in desolate places as dead men *k*.

g As a blind man, that hath no other Eyes than his Hands, feels for the Wall, from whence he expects either direction, or a resting place to lean on, so they expect Salvation as it were blindfold, not taking direction from the Prophets, but hoping to obtain it by their cries and fasts, tho they continued in their sins, and therefore may well be said to grope after it; See *Deut.* 28. 28, 29. *Job* 12. 25. *h* As if we were stark blind, *and* being here put for *yea*, thereby aggravating the misery in repeating the expression. *i* This notes their exceeding blindness, as it must needs be with one that can discern no more at noon day, than if it were midnight. *Job* 5. 14. *k* He compares their Captivity to men dead without hope of recovery, their bonds render them as free among the dead, *Psal.* 88. 5. They can see the way, or get out of their Captivity no more than dead men can out of their Graves; Thus a calamitous estate is set forth, *Psal.* 44. 19. great calamity and despair oft going together, they are as men cast out, no more to be looked after. Compare *Lam.* 3. 6. All darkness is uncomfortable, but that of the grave terrible.

* Ch. 38. 14. 11 We roar *l* all like bears, and * mourn *m* sore like doves: we look for Judgment, but *there is* none; for salvation, *but* it is far from us *n*:

l This signifies the greatness of their anguish, that forced from them these loud outcries. *m* This notes some sense of their condition, that wrought in them these sorrowful Lamentations: Or, it may relate to the condition, that both sorts of people were in under their oppressing Governors. It made the *wicked* roar like Bears, and the *godly* mourn like Doves: It is thus expressed because these properties are peculiar to these Creatures: The *Bear*, when robbed, goes into his Den and roars: The *Dove*, when absent from her mate, sits solitary, and mourns. *n* See the Exposition of this last part of the verse, *v.* 9.

12 For our transgressions *n* are multiplied before thee *o*, and our sins testifie *p* against us: for our transgressions *are* with us *q*, and as for our iniquities we know them *r*:

n The word here signifies sins of an high nature, such as wherein there is much of Mans Will against Light, Rebellious Sins. *o q.d.* They admit of no excuse; for they are slain before thee, and multiplied against thee, whereby thou art justly provoked to deny us all help. *p* Every sin that is charged upon us is like so many Witnesses produced to prove the guilt of our Consciences; or, as the Hebrew word, *do answer*, and so some make it an elegant Metaphorical Allusion to the *Eccho*, which, as it returns the voice again, so those Judgments they cry out of, are but the meritorious repercussion of their sins: they had been cruel to others, neither had they executed Judgment and Justice, and here they suffer all kind of cruelties, and indignities from the Chaldeans, as the true and just representation or Eccho of their own works; See a personal instance in Adoni-bezek, *Judg.* 1. 6, 7. *q i.e.* We lie under the guilt of them, they are a burden to us, God hath not yet forgiven them. *r* We are convinced of them, our guilty Consciences must own and acknowledge them, *Psal.* 51. 3. It notes either their Conviction, or Sorrow, or both. See *Jer.* 14. 7. Or, we know what are those sins thou art so angry with us for: and this is favoured by the sequel, where they seem to particularize those sins in the following verses.

13 In transgression *s* and lying *t* against the LORD, and departing *u* away from our God, speaking *x* oppression and revolt, conceiving and uttering *y* from the heart words of falsehood *z*.

He now enumerates some of those particular sins they profess themselves to be convinced of, whereby he doth not mean the sins of some particular persons, or some slight sins, but a general defection and corruption of the whole body. *s* Properly we rebel against God, so the word is, *ch.* 1, 2. and have persisted in our Rebellion. *t* Being true to none of their Engagements, Vows and Promises; some make *transgressing* here; and *lying*, to be one and the same thing, inasmuch as in their transgression of the Law of God, they did break their solemn engagement to God upon Mount *Sinai*, *Exod.* 19. 8. & 24. 3. and elsewhere frequently, which is a down right lying against God: For wherein do we more lye to God, than in a perfidious withdrawing from him? So that by *transgressing* here he doth mean not a breach of one, or another of the Laws of God, but their being as it were fugitives, that would be under no yoke. *u* [illegible] Turning from God to Idols. *x* As it were talking of little else one among another, but how to oppress their Neighbours, and apostatize from God. *y i.e.* First contriving and forging in their heart false accusations to the ruin of their Neighbour, and false Worship to the dishonour of God, laying the contrivance so, that it might be effectual, and then *uttering* it, or venting themselves one to another in their discourses, thereby encouraging each other in their perverse ways, see *v.* 3. and whereas it is said *from the heart*, it notes a resoluteness in their wickedness, being a great deal worse, than now and then to deal falsely upon some occasion or temptation. *z* They are called words of *Falsehood*, both with reference to men, and to signifie slanders, and false accusations; as also to God, and so signifie their dealing falsly with God, as an Adulteress doth with her Husband, hence Idolaters are called the *seed of falshood*, ch. 57. 3, 4, 5. and it is said *from the heart*, to shew that when they dealt with men in ways of fraud, it was *from the heart*, but when they speak with God, it was but from the lip.

14 And judgment is turned away backward *a*, and justice standeth afar off *b*: for truth is fallen *c* in the street *d*, and equity cannot enter *e*.

a He speaks here of the Sentences and Decrees in courts of Judicature, which are carried quite contrary to Right and Justice: God denies you Justice as you have denied help to others. *b* It notes the same thing with the former, to shew that Justice and

Judges are far asunder. *c* A *Metaphor* taken from a feeble person, that wants support, without which he falls; Thus *Truth* hath none to suport or patronize it: the same, only otherwise expressed, with *v.*16. Truth is cast upon the ground, and Justice trampled under foot. *d i.e.* in publick. *e* No such thing will be admitted in their Courts, all corrupt, so that all Equity and Justice is violently kept off by the Authority of the great ones.

15 Yea, truth faileth *f*, and he *that* departeth from evil *g* ‖ maketh himself a prey *h*: and the LORD saw it *i*, and † it displeased him *k* that *there was* no judgment.

‖ Or, *is accounted mad.* † Heb. *it was evil in his eyes.*

f q.d. Truth is more than *fallen*, which he had said in the former verse; it *faileth*. For being only *fallen* it may recover it self again, but *failing* notes the loss of its very vitals. As being every where neglected, in Court, in City, in Country, in inferiour as well as superiour Ranks, in the Streets, in the Gates, in the Markets, in the Fairs, in all publick places of commerce, the condition much like that under the Beast coming out of the Earth, *Rev.*13. 11. *&c.* See *Ps.* 10. 7, 8. &c. All things are amiss, neither Judgment, or Justice, or Truth is to be found among us, but Fraud, and Deceit, yet none troubled at it. *g* That separateth himself from evil things and persons, will not be as vile as others. *h* Or, is *accounted mad*, is laughed at that talks of Justice, so some. *Josephus* tells us, that immediately before the destruction of *Jerusalem* it was matter of scorn to be religious. Tho there be no solid ground for, nor need of that marginal reading, yet is it a truth: The Translators reach the meaning by *Prey*: The wicked, like wild Beasts, endeavouring to devour such as are not as bad as themselves; where Wickedness rules, Innocency is oppressed, in bargaining, as buying and selling, they that are simple and innocent are outwitted by the crafty and fraudulent, as not willing, or rather daring to oppose fraud with fraud, but to do all things in sincerity. *i i.e.* Took notice of it, 'tis spoken of God after the manner of men, as *Gen.* 11. 5. & 18. 21. and many other places. *k q.d.* If you would know why God is so angry with you, it is for such things as these, the Lord takes notice of it, and it is a great *evil in his eye.*

16 And he saw that *there was* no man *l*, and wondred *m* that there was no intercessour: * therefore *n* his arm brought salvation unto him *o*, and his * righteousness *p* it sustained him.

* Psal. 98. 1. Ch. 63. 5. * Ch. 42. 21. & 63. 5.

l Viz. To *intercede*, which is supplied from the following words; or no man to help in such a case, to shew himself, and appear in such a corrupt state in the behalf of equity, as *v.* 4. the like circumstances we have *Ezek.* 22. 29, 30. or none fit to intercede. *m* Heb. *iistomen*, was *amazed*, astonished, as it were, not knowing what to do: This notes both Gods sollicitousness about their condition, and their hypocrisie, as if God took no notice of them, together with their dulness and blockishness, in not concerning themselves about it, especially considering they had been a people so well instructed, and yet under the guilt of such gross sins, should be no more sollicitous about pardon, which God would readily have granted, if any such could have been found, *Jer.*5.1. *n* Or, *Tet*, as it is used, *ch.*7. 14. & 51. 21. *o* This may relate 1. To the parties thus oppressed: Or 2. To God, as that either 1. He would do his work without help from any other, *ch.* 51. 5. Or 2. He would avenge himself, his own honor; thus the word is used 1 *Sam.*25.26. and this may, and seems to be the meaning of the next clause: Or 3. He had made provision for the maintaining his own righteous cause, and peoples interest; this sense, that phrase, so like this, favours *ch.*63.5. *Salvation unto me.* *p Viz.* His Justice, *q.d.* seeing there could be no Justice found among them, he would avenge the innocent himself, which agrees with *v.* 8. and is justified by *ch.*63.5. where speaking of the destruction of the *Idumeans*, you have the same words, only the word *Fury* changed for *Righteousness*. The literal meaning is God's taking vengeance on the Chaldeans for his Peoples sake. The mystical is Christs making use of his own Righteousness for the redemption of lost man, being destitute of all other.

* Eph. 6. 14, 17. 1 Thes. 5. 8.

17 * For he put on righteousness as a breastplate *q*, and an helmet *r* of salvation upon his head; and he put on the garments of vengeance *s for* clothing, and was clad with zeal *t* as a cloke.

q God, resolving to appear as a man of War against *Babylon*, that did now oppress his People, puts on his Arms, Heb. *wrapt himself*, & particularly his *Breast-plate* which he calls *Righteousness*, to shew the justness of his cause, as also his faithfulness in making good his promises to his People. *r* As the *Breast-plate* is to defend the Heart & vital parts, whereby God doth signifie the Innocency and justness of his Cause, as well as his Faithfulness; so the *Helmet* is to defend the Brain, the fountain of the animal Spirits, & therefore by this piece of armour would have us know that he is invincible: As by the other that he defends a just cause in his truth and faithfulness, so by this, that he cannot be disappointed in it by reason of his Power and Invincibleness. *s* Or Garments made of Vengeance, as God is said to put on the former for their sakes, whom he would preserve, so he puts on these for their sakes, whom he will destroy, *viz.* his Peoples Enemies, the Chaldeans, and other enemies of the Jews. *t* Either 1. Zeal to his own honour, which had been given to Idols, or 2. Zeal for his own People, who were now in distress: Or 3. Zeal, and indignation against the *Babylonians*, who were such great oppressors of his People, which are the materials, that his *garment* of vengeance, and his *cloak* of Zeal is made of it. It may be trifling to follow this *Metaphor* of Garments too close; see of the Phrase, *Judg.*6. 34. marg. The sum of all these expressions is this, to describe both the cause, and effect together; the cause was *Righteousness* and *zeal* in God; the effect *Salvation* to his People, *and vengeance* on his enemies, as is evident from the next verse.

18 * According to *their* † deeds *n*, accordingly he will repay, fury *x* to his adversaries, recompense to his enemies, to the islands *y* he will repay recompense.

* Ch. 63. 6. † Heb. *recompenses*, or, *deserts.*

n Heb. *Recompenses* or *deserts*, *i.e.* he will recompense his Adversaries with those effects of his fury that they have deserved. *x* A Metonymy of the Efficient; for the effects of his fury. *y* Or, *Islanders*, a Metonymy of the containing for the contained, either *Mesopotamia*, and other adjacent Islands, encompassed by *Tygris* and *Euphrates*; or those remoter Nations (for the Hebrews call Nations remote from *Judæa Islands*, Gen. 10. 5. ch. 41. 1. See on *ch.*20 6. and the reason of it) under the King of *Babylon*, that thought themselves secure.

19 So shall they fear the name of the LORD *z* from the west *a*, and his glory *b* from the rising of the sun *c*: when the enemy *d* shall come in * like a flood, the spirit of the Lord shall ‖ lift up a standard *e* against him.

* Rev. 12. 15. ‖ Or, *put him to flight.*

z i. e. Either worship the Lord: For the *name* of God is put for God himself, as hath been often shewed; and *Fear* is put for his Worship. Or, make his name renowned. *a Viz.* The western part of the world. *b* Or the glorious God. *c Viz.* the Eastern parts of the world: The sum is the whole World, either a Synecdoche of the part for the whole; or, if you divide the World through the poles the one half will be East, and the other West, and so compriseth the whole World. It shall fear and worship God, and make his Name renowned, laying aside their Idolatries, whether you refer it to the deliverance of his people out of *Babylon*, when they shall hear how God hath executed vengeance on his Enemies; or, to the Redemption by Christ, and his calling of the Gentiles, *Mal.*1.11. *d* Either against the *Babylonians*, as some understand it, and so it is probably meant of *Cyrus*, who shall come like a violent floud, against which there is no head to be made: Him God would stir up against the Babylonians for the deliverance of the Jews. Or, against his own People, and so it may have either 1. A more particular respect to *Jerusalem*, when *Sennacherib* came up against it, which suits well with what God saith of him, *ch.*8.7,8. Or 2. More general at what time soever the Devil, or his Instruments shall make violent irruptions upon the Church, *Rev.* 12. 15. for powerful Enemies invading a Country are oft compared to a River. See on *ch.*18. 2. It is an allusion to the overflowing of *Euphrates*, which by its violent inundations was wont to do much hurt and damage to the *Babylonians*. *e* And here again, if it be taken in the first sense, *viz.* against the *Babylonians*, then the meaning is, God himself shall as it were carry the standard in the midst of *Cyrus* his Army, the *Medes* and *Persians*, and that with a great deal of fury intimated here by the *Spirit* of the Lord: for *Spirit* is often used among the Hebrews for the passions of the Soul, as Anger, Wrath, Fury, *&c.* Or, as a violent blast, or gale of Wind shall help forward the violence of the torrent, and if so, then *him*, by an *Enallage* of the number, which is frequent, is put for *them*. But if in either of the other two senses, *viz.* with particular respect to *Sennacherib*, then the spirit of the Lord, as with a blast, only shall puff him away, which was made good, *Is.*37. 7, 36, 37. Or, with more general reference to the violence of Enemies against the Church; then the meaning is God shall make known himself to take their part and defend them, *Pj.*6.3,4,5. and cause the Enemies to give back, *or put them to flight*, as in the margin, *Isa.*17.12,13,14. and that without Power, but by his *spirit* alone, as easie as by a puff of wind, *Zech.* 4. 6. Again, if you take this (as some learned men do) in a spiritual sense, then it notes the suddenness of the Gospels spreading it self by the Spirit in the Ministry of the Apostles and Evangelists, bearing down like a flood, all that oppose it, the Lord Jesus Christ being lifted up in it as a Banner or Ensign; but this sense, though true, seems to be more forced, and as it relates to temporal deliverances, more genuin and natural: however the prophet being about to speak of the spiritual deliverances, and state of the Church by Christ, he seems to slide, as it were, into it by such plain Allusions and Types, being to speak of it more directly in the following Chapter.

20 And *f* * the redeemer *g* shall come to Zion *h*, and unto them that turn from transgression in Jacob *i* saith the LORD *k*.

* Rom. 11. 26.

f Moreover, or *to wit. And* being here not so much copulative as expositive. *g* The word notes a Redemption with power, *viz.* 1. *Cyrus*, the instrument for the efficient, *viz.* God the redeemer, *ch.*43.14. and 45.13. Or 2. Christ of whom the Apostle expounds it, *Rom.* 11.26. the Prophets usually concluding their premises of temporal deliverances with the promises of spiritual, especially such, of which the temporal were evident Types. *h Viz. Jerusalem*, to which, though *Cyrus* came not in person, yet his favours, and the good effects of his Conquest over *Babylon*, reached it, setting free the Citizens of *Zion*, as Christ also his Church, which is often called by the name of *Zion*, and *Jacob*, and *Israel*, &c. *i Viz.* Among the Jews, who were the Children of *Jacob*, and he describes to whom of these, namely to them, and none else, that

turn

turn from trangſgreſſion, ſuch only, whoſe hearts God touched, and turned to Righteouſneſs; And ſo to come *to Sion* here by the Prophet, and *out of Sion* by the Apoſtle, is one and the ſame thing, ſee on *Deut.*33. 2. for the Hebrew *lamed* is not only an Article of the Dative Caſe, but put often for *mim*, *of* or *from*, ſo that *let Sion is out of Sion*: And for Chriſt to be given a *Redeemer to Sion* is the ſame thing, as his coming to *take iniquity from Jacob*. And ſo the Apoſtle doth by this expound that, taking an Apoſtolical liberty not only to quote, but to expound this Text, and ſo by laying them together, and making them one, would teach us, that God muſt do for us what he requireth of us, *Acts* 3.26. or elſe, which is the opinion of ſome, he takes the laſt clauſe from ſome other Text, or Texts, as *Iſa.*4 4. I incline to the former, partly becauſe there is no need of ſearching for any other Text, and partly becauſe, as the Apoſtle quoteth it, it is agreeable to the LXX, which he frequently makes uſe of; and this the Apoſtle improves as an Allegory to prove that the Jews toward the end of the world ſhall be converted and ſaved, when the fulneſs of the Gentiles ſhall be brought in. *q. d.* As this People of old were delivered out of a dark and doleſome eſtate, when they ſeemed as it were extinct, ſo toward the end of the world the remnant of the Jews, that ſeem to be rejected, God will again bring home unto himſelf. *k* Or, thus it is Decreed, and determined by the Lord, the Prophets are wont to ſet down theſe words as a ſacred ſeal of certainty, ſecurity, or confirmation of ſuch ſignal promiſes as this is of the Redeemer. like to that of the Apoſtle, 1 *Tim.*1.15.

21 And *as for* me, this *is* my covenant *l* with them, ſaith the LORD, My Spirit that *is* upon thee *m*, and my words which I have put in thy mouth *n*, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed *o*, ſaith the LORD, from henceforth and for ever *p*.

l Or what I have promiſed, and ſo am engaged to ſee fulfilled, *viz.* to them that turn from their iniquity, or rather, the promiſe of his word, and Spirit to abide in his Church, upon which account it is alſo, that the *ſpirit* is promiſed in the next words, by which is underſtood, either the gift of Prophecy, or the Prophecy it ſelf given here to *Iſaiah*, and ſo to the Church. *And* being here, as in the foregoing verſe explicative, not copulative, unleſs it note, that in an ordinary way the Spirit, and the Word go together wherever either of them are effectual, the Spirit impreſſing what the word expreſſes, *Joh.*14.16,17,26. and it is the Spirit of Satan, that is different from the word. *m* See on *Num.* 11. 17, 25, &c. & 2 *King.*2. 15. *n* Which thou haſt uttered by vertue of my Spirit, it being the Churches great treaſure and happineſs to have God preſent with his word. *o* The ſenſe is either, theſe words, and the fulfilling of them, ſhall be always talked of wherever the mention of this deliverance ſhall come, as is ſaid of *Mary*'s oyntment, *Mat.*26.13. Or, rather, he ſeems to promiſe the perpetual preſence of his Word and Spirit with the Prophets, Apoſtles, and Miniſters, and Teachers of the Church to all ſucceeding Ages thereof, and may have a ſpecial reference to the Goſpel, or new Covenant in Chriſt. *p i.e.* for a long, though yet a definitive ſpace of time, as it is often uſed.

CHAP. LX.

1 ARiſe *q*, ‖ ſhine *r*, for thy light *s* is come, and * the glory of the LORD *t* is riſen *u* upon thee.

‖ Or, *be enlightned, for thy light cometh.*
* Mal. 4. 2.

q A word of encouragement accommodated to the Jewiſh, or Hebrew ſtyle, wherein, as by *lying down* is deſcribed a ſervile and calamitous condition, *chap.*47,1. So by *riſing*, and ſtanding up, a recovery out of it into a free and proſperous one, as may be ſeen frequently; *Rouze up*, intimating her deliverance to be at hand, and here under a type, or hieroglyphical deſcription of *Jeruſalems* reſtauration, is diſplayed the flouriſhing ſtate of the Gentile Church under the Meſſiah, and that in the greatneſs, for quality, and alſo the number of her Proſelites, in the deſcription whereof the Evangelical Prophet, whatever he doth in other parts of his Prophecy, doth here moſt briskly ſparkle forth in divine Eloquence. *r* Diſcover thy ſelf as one breaking forth from a dark night, or look out, as men do at Sea, who uſe to look out ſharp, to ſee what they can diſcover after a dark and ſtormy ſeaſon; or be enlightned with more knowledge; or, be thou filled with Joy, a metaphorical *metonymy of the efficient*, as thou art about to change thy condition, change thy countenance, be chearful in that light, or ſalvation that is approaching. *s* Either, 1. Thy flouriſhing and proſperous eſtate, an alluſion to peoples riſing, when after a dark night, the light breaks forth, they begin to riſe: Or, 2. The Cauſer of thy light, the *effect* for the *efficient*, viz. Thy God, or Chriſt, becauſe the fountain of all happineſs, as the Sun and Moon are called Lights, becauſe they give light, *Gen.*1.16. Thus Chriſt is called the *true Light*, *Joh.*1.9. and compare *Joh.*8.12. with *Eph.*5.14. and you'l find theſe words quoted to that purpoſe. *t i.e.* The greateſt glory, as the *Cedars* of God, the *Mountains* of God, *&c.* comp. *Rev.*21.11. or, the *glorious Lord*, or the *Lord of glory*, or Chriſt, who is the glory of the Father, is come unto thee, he is at hand to make himſelf glorious in ſome wonderful work for thy ſalvation: either, in his Doctrine, or Miracles, or work of Redemption, that his glory may reſt upon thee ſuitable to the Pſalmiſts Prayer, *Pſal.*85 6,7,9. *u* Like as when the Sun ſpreads it ſelf into every place, leaving none dark, thus it refers to the glorious Goſpel, called ſuch a glorious light, 2 *Cor.* 4. 4.

2 For behold, the darkneſs *x* ſhall cover the earth *y*, and groſs *z* darkneſs the people: but the LORD *a* ſhall ariſe upon thee, and his glory ſhall be ſeen *b* upon thee.

x Either Affliction, and Miſery, a known Metaphor, or Ignorance and Idolatry, as alſo all kinds of Errors and Immoralities, with which all that are out of the Church are ſmutted and polluted, compare *Eph.* 4. 18,19. *y* Either 1. General, all the Inhabitants of the Earth, ſuch as through Ignorance reject the Goſpel. Or rather, 2. More particular, the *Babylonians* by a *Synecdoche* of the *whole* for a *part* in that diſmal condition, being haraſſed by *Cyrus*, whereby the Jews were delivered, this being alſo a type of the deliverance of Gods people by the Meſſiah, which this Text principally intends. *z* An alluſion to that Egyptian darkneſs, *Exod.* 10.21. &c. palpable ignorance the inlet and nurſery to groſs Idolatry, and all prophaneneſs. *a i. e.* Chriſt, *Mal.* 4. 2. *Luke* 1. 77, 78,79. *b* Shall be wonderful conſpicuous; as the Lords ariſing anſwers to the *darkneſs covering the Earth*; ſo the *glory being ſeen*, anſwers to that *groſs* darkneſs. The ſenſe is, that whereas the time was, that the people of God were under great calamities, while their enemies were in eaſe and proſperity, now it ſhall by quite contrary; now theſe ſhall be in adverſity, and thoſe in proſperity, a great turn of Providence; and withal implies, that this light of grace is a *peculiar* to his people, in reſpect of which, all other proſperity is but darkneſs and miſery; as light was peculiar to *Goſhen*, when darkneſs was in all the Egyptian houſes, *Exod.*10.23.

3 And the * Gentiles ſhall come *c* to thy light, and *d* kings *e* to the brightneſs of thy riſing.

* Rev. 21.24.

c Either to congratulate thy deliverance, or the reſpect that ſhould be ſhewn them by other Nations upon their deliverance; or rather, ſhall be allured by thy light to come to thee, as Travellers in a dark night, and out of their way, when a light diſcovers it ſelf, do make to it; ſo the Doctrine of the Goſpel ſhall ſhine ſo bright, and be made ſo conſpicuous by preaching, and miracles, that they ſhall not only congratulate them, and wiſh them much joy, but rejoyce and participate with them in their happineſs, *Rev.* 21. 24. A plain prophecy of the calling of the Gentiles, which promiſe was made to Chriſt, *ch.*49.6. *d* Or *yea*, or *even kings*, which was fulfilled under *Cyrus*, *Darius*, *Alexander*, and the *Egyptian Kings*. *e* To add to thy luſtre, thou ſhalt not be honoured only by the converſion of mean perſons, but even of honourable Perſonages, embracing the Chriſtian Faith, and ſubmitting themſelves to Chriſt's Scepter and Government. See *ch.* 49. 23. To obſerve thy progreſs, and how thou ſhalt encreaſe by degrees, as the Sun in its aſcending; In Chriſts time there were 12 Apoſtles, afterwards 120 Diſciples, in a ſhort time many thouſands, then the Church grew into Congregations, and then to ſpread Nations.

4 * Lift up thine eyes round about *f* and ſee; all they gather themſelves together *g*, they come to thee, thy ſons *h* ſhall come from far, and thy daughters ſhall be nurſed at *thy* ſide.

* Chap. 49. 18, 22, 23. & 66. 11, 12.

f Or in a circle; into all parts of the Earth; it ſeems to relate to the Apoſtles, and Diſciples, with their Succeſſors, carrying the Goſpel into all parts of the world: And in regard it would be as it were a thing incredible, he bids them *liſt up their eyes*, as if they were to behold it in ſome Viſion, or upon ſome Watch-Tower in *Jeruſalem*; there is the like expreſſion, *ch* 49.18. *g* He ſpeaks more particularly either of the Jews flocking from all parts to *Jeruſalem*, when they ſhall hear of their return from *Babylon*, which may be true in the type, or eſpecially, of the coming in of ſome of all Nations to the Goſpel. *h* The ſame thing, only for elegancy ſake expreſſed in its parts, the ſenſe reſpects both Perſons and Place; as to perſons, thy *Sons* and thy *Daughters* alſo ſhall be brought unto thee tenderly, as it were in arms, *Iſa.*49.22. where *by thy ſide* by equivalent expreſſions of *Arms*, *Boſom*, and *Shoulders*, is ſupplied with reference to them both, and may import they ſhall be brought into the Church of Chriſt as unto their Mother, and it may further be obſerved, that where the Maſculine Gender is joined with the Feminine of the ſame *ſpecies*, it notes multitude, and variety, as *Eccl.*2.8. *Men-Singers* and *Women-Singers*, *i.e.* All ſorts and variety of vocal Muſick: and as to *place* both thy *Sons* and thy *Daughters* that are not only near, but alſo afar off, ſhall come to thee as we ſay *far and near*, *Acts* 2. 39. or, it is the ſame with what was ſaid before *round about* in all quarters of the world; *from far* noting the Longitude, and *ad latas*, *at*, or *on* thy ſide the Latitude, and even thoſe that perhaps were at enmity one with another.

5 Then ſhalt thou ſee *i*, and ‖ flow *k*, together, and thine heart ſhall fear *l*, and be enlarged *m*, becauſe the abundance of the ſea *n* ſhall be converted unto thee *o*, the ‖ forces *p* of the Gentiles ſhall come unto thee.

‖ Or, *ſhine.*
‖ Or, *noiſe of the Sea ſhall be turned toward thee.*

i viz. With a great deal of delight the multitudes of thy children running to thee. *k* As when one river meeting with another and joining waters, run ſweetly together as one and the ſame river, this notes the abundance of their united joys & delights; or they ſhall flock together to behold ſuch an amazing ſight. *l* As ſtanding amazed to ſee ſuch multitudes come into the Lord Chriſt, ſee on *ch.*54.1,2. &c. As it were ſurprized with it, as thoſe, *Act.* 2. 7. or, overwhelmed with the joyful ſight, as *Jacob* was with the tydings of *Joſeph*, *Gen.*45.26. & thoſe of the Circumciſi-

on,

on, that were with *Peter*, *Act.* 10. 45. such a mixture of fear and joy you have expressed, *Jer.* 33. 9. the sense is much the same with, *Chap.* 49. 18. *m* Both with joy, and love; Joy within at the coming in of the Gentiles, and this outwardly expressed in the enlargedness of love, and Charity towards them. *Fear* doth properly contract the heart, therefore this expression intimates it to be a *fear* mixed with such an affection as will dilate it. *n* Either the Islands of the Sea, *viz.* the Nations as before *a Metonymy of the subject*, shall turn to thee in Religion, or affection; they that formerly so much hated thee (they that live by the Sea-coasts being usually noted for the worst of men) shall now love thee; or, the wealth and traffick of those that trade by Sea, the Riches of the Merchant, and so possibly the Prophet may allude to *Psal.* 72. 10. for *Tharsis* is sometimes taken for the Sea, as hath been before shewed: see on 1 *King.* 10. 22. . *o* Thy traders shall not so much convert their Riches to their own use as to thine. *p* Or, *wealth*, thou shalt not have only the wealth, but the strength of the Nations to stand by thee, which hath also an eye, as in the type, to that readiness and willingness that would be in the Nations to help them out of *Babylon*.

6 The multitude of camels *q* shall cover thee: the dromedaries *r* of Midian and Ephah *s*: all they from Sheba *t* shall come: they shall bring ‖ * gold and incense *u*, and they shall shew forth the praises *x* of the LORD.

‖ Or, *wealth.* * *Chap.* 61. 6.

g i. e. The abundance of wealth, and treasure, that is brought upon Camels, this being the Creature the Eastern people used for carriage of their gold and spice, and other rich treasure, which are said to *cover* them, the like phrase with that *Judg.* 6. 5. or, whereby is understood those people, that did use to ride on Camels, as the *Arabians*, and the bordering Countries; for by these, and such like figurative, and borrowed expressions in several verses of this Chapter is particularized several Nations, and by them is implyed the coming in of all Nations unto Christ, and therefore they are brought in as presenting the choicest Commodities of their respective Countries, so that we may be the better excused from speaking particularly to them in their respective places. *r* or, *also*, or *even* the Dromedaries, which are a lesser sort of Camel, so called from their swiftness in running, to which they are the better enabled, because, as *Pliny* observes, they can indure thirst four days together. *q.d.* They shall make all the hast imaginable in bringing their Riches to thee. *s* Both these *Midianites*, and *Ephaites* descended from *Abraham* by *Keturah*, *Gen.* 25. 2, 4. they dwelt beyond *Arabia*, and Camels are mentioned coming from hence, because of all places they were the most numerous here, *Judg.* 7. 12. *t* This *Sheba* descended from *Cush*, the Son of cursed *Ham* the Son of *Noah*, *Gen.* 10. 6, 7. from whom a certain Country in *Arabia Felix* took its Name, whose Queen it was that came to visit *Solomon*, 1 *King.* 10. 1. and her bringing gifts might be a type of this, *Solomon* being a type of Christ, of which the wise men might be the first fruits, *Mat.* 2. *u* The principal Commodities with which this Country abounded, and by which we are to understand whatever is precious; and Frankincense is only peculiar to *Arabia*. *x* The motive drawing them thither being more for Religion than Trade.

7 All the flocks of Kedar *y* shall be gathered together unto thee, the rams *z* of Nebajoth *a* shall minister unto thee: they shall come up with acceptance *b* on mine altar, and I will glorify the house of my glory *c*.

y The people whereof descended from *Ishmael*, and lived in *Arabia Petrea*, who were principally Shepherds. *z q.d.* Nay the chief of the flock, *viz.* for Sacrifice, this *Nebajoth* being put for the people thereof, and sprang from *Ishmael* also, *Gen.* 25. 13. Rich, as the other were in flocks, and inhabiting the same Country, as the *Sabeans* offered the proper Commodities of their Country, as gold, and spice, so these of theirs, *viz.* Cattle, shewing that each Country, and so each person should bring that wherewith they did most excel. *a* This shews that *Abraham*'s Children according to the flesh should also be brought into the Gospel, comp. *Mal.* 1. 11. *b* Being offered; they shall not now, as heretofore, be rejected, and hereby they shall be distinguished from the profane oblations of the Gentiles. *i.e.* In the name of Christ, who is the true and only Gospel Altar. *c i. e.* The Temple, or my house: *Glory* being put here by a *Metonymy of the Adjunct* for God himself, who is glorious: God shall become glorious by the multitude of Sacrifices that shall be offered and accepted here, *Psal.* 29. 9. and it is a type how glorious his New Testament Spiritual Worship shall be, this Altar pointing at Christ, out of whom nothing is accepted, and that his Church should be glorious, being built of living stones, 1 *Pet.* 2. 5.

8 Who *d are* these *that* fly as a cloud, and as the doves to their windows?

d In the 4*th verse* he spake to them as upon some high watch Tower, where they might behold as in a circle all the parts of the World. Now espying from all parts, he brings them in calling out with admiration *who are these?* Partly with reference to the number, or partly with reference to the Persons; so the *Heb. what are these?* They being not Jews, but strangers, and so directly intimating the Gentiles flocking into the Church, that come so swiftly, & in so great flocks, the same thing still; The former Metaphor of clouds imports their number as well as their speed, *Ezek.* 38. 9. this abundance of Witnesses as call'd a *cloud of witnesses*, *Heb.* 12. 1. the scope is to note the great confluence of people that should come into the *Church*, that should be begotten by the Apostles Doctrine; which the LXX Translation seems to point at, who render it as *Doves with their young ones, unto me*, and by *flying* may be noted their spiritual state, being elevated above the world, as the clouds above the earth, and Doves when upon the wing.

9 Surely the isles *f* shall wait for me, and the ships *g* of Tarshish *h* first *i*, * to bring thy sons *k* from far *l*, their *m* silver and their gold with them, unto the name *n* of the LORD thy God: and to the holy One of Israel because he hath glorified thee *o*.

* Gal. 4. 26.

f See *Chap.* 41. 1. & 59. 18. *g viz.* to conveigh them to me. *h i. e.* Those that traffique by Sea, as before, see *Chap.* 2. 16. these lying most convenient for that employment; in naming this he implies by a Synecdoche all that had commerce with other Nations. *i* Preferring this before any other business they take in hand; this hath undergone the various senses of divers Interpreters, such as are not futilous & vain, I conceive, may run into one of these two; either 1. By reading it with a supplement of the note of similitude, which is frequent, *as at first*, or *formerly*, *viz.* As in the days of *Solomon*, who was a type of Christ, the matter here spoken of seeming to suit with it, 1 *King.* 10. 12. See 2 *Chro.* 9. 21. *&c.* Or rather 2. By taking the word *first*, as the Hebrews mostly do, not so much with reference to time, or order, as to dignity, namely, they shall have the precedency, and honour of bringing themselves, and conducting others; this may be true also as to time, and so verified in the wise men coming the first to Christ, when he was born, and as a first fruits of the rest of the Gentiles. *k* Begotten by the word. *l* From the remotest parts, this may be understood with reference either to place, at how great a distance soever either in place or state, they shall come to Christ who hath Sons abroad in Gods decree, not yet called, *other Sheep that he will bring into his Fold*, *Joh.* 10. 16. *m Their* may refer either to the Merchant bringing traffique with him, as verse 6. or the Jews, as *Israel* came out of *Egypt* with all their treasure with them, and what others gave them, *Ezr.* 1. 4. as also the vessels, that were sent back with them, *Ezr.* 1. 7. *n i.e.* To the Lord himself by a periphrasis, or to his Temple, where his name was placed, the type of the Church, comp. 2 *Sam.* 7. 13. with 1 *Chro.* 17. 12. or in the name of the Lord, or for his sake, who is the holy one, the like *Metonymies* having been formerly and frequently pointed at. *o* He will spread thy fame, and make thee honourable in the eyes of the world, and that especially in setting up the Ministry of the Gospel in the midst of thee. The name of God, and so also of *Israel* were contemptible among the Gentiles before the coming of Christ, and spreading of the Gospel, but (as a consolation to his people) it is promised they shall both be honourable; and here God by an *Enallage* of the Person speaks of himself in the third Person.

10 And the sons of strangers *p* shall build up thy walls, and their kings shall minister *q* unto thee: for in my wrath I smote thee, but in my favour have I had mercy *r* on thee.

p Viz. Such as were not *Israelites*, and he puts *Sons* of strangers by an usual *Hebraism* for *strangers* properly termed *alienigenæ*, see *chap.* 56. 3. this was literally fulfilled in repairing the walls of *Jerusalem*; he spake before of the Temple, now of the City, and spiritually in the Ministers of the Gospel, who are the walls, and Bulwarks of the Church by preaching, and writing for her; and Ecclesiastical History affords us many instances of Kings, and Princes that were great Benefactors to her, among whom *Constantine* did greatly excel, not caring what he bestowed on her, *Valentinian* and *Theodosius*, *&c.* *q* Shall administer all necessaries to thee; as they had been demolished by the *Babylonians*, so they were repaired by the favour of *Cyrus*, *Darius*, *Hystaspes*, *Artaxerxes*, &c. All strangers, *Ezra* 6. 7. &c. or strangers becoming Proselytes, see *Chap.* 56. 6. *r* As I afflicted thee in my anger, so out of my compassions I will abundantly bless thee.

11 Therefore *s* thy gates * shall be open continually, they shall not be shut day nor night, that men may bring unto thee the ‖ forces *t* of the Gentiles, and *that* their kings *may be* brought *u*.

* Rev. 21. 25.

‖ Or, *wealth.*

s For that end and purpose, or by reason of the conflux of people, that shall be continually flocking thither, arguing abundance of peace and security, and great enlargement of the Church, and that the Christian Church shall be always open to the Godly, to receive all comers freely. *t* Or wealth either all wherein they excel; or all the prey taken in fight. *u* As it were Captives in chains, such as they took in war, being made victorious, so say some; but rather such as were led, and conducted in state.

12 For * the nation and kingdom that will not serve thee *x* shall perish: yea *these* nations shall be utterly wasted *z*.

* Zech. 14. 17.

x Do offices of kindness, so is the word used, *ch.* 19. 23. or rather that will not submit to Christ's Scepter. *y* Shall be no more *sui juris*, but subdued to thee, and as refusing subjection to Christ shall perish everlastingly, as they all perished in the deluge, that were not in the Ark, they that should be saved were added to the Church, *Act.* 2. 47. and *Rev.* 21. 24. *z* Heb. *Wasting be wasted*, *viz.* By the Sword: accordingly we read of many victories in *Josephus* that the Jews obtained, and in the book of the Mac-

Macchabees as a fulfilling of this Prophecy, but this doth Principally relate to the Spiritual *Jerusalem*, and this seems to anticipate an objection, If the gates stand continually open, we shall be in danger of enemies; not so, saith he, for they shall all either serve thee, or perish.

* Chap. 35. 2. & 41. 19. 13 * The Glory *a* of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautify *b* the place of my sanctuary *c*, and I will make the place of my feet *d* glorious.

a The *Box*, the *Fir*, the *Pine*, and the *Cedar*, on account whereof *Lebanon* grew so famous, a *Metonymy of the Efficient*, Kings, Princes, and great ones the glory of the world, and also persons of a lower rank, the *Pines*, *Firs*, and *Box* trees, as also the choicest Persons, endued with the special gifts of the Holy Ghost shall be the materials, and members of Christs Church as those also of a lower size, and measure, we find the godly called trees, *ch.* 61. 3. they shall have sweet Communion together; the *Box* shall not envy the *Pine*, nor the *Pine* despise the *Box*, they shall Worship the Lord together. *b* This is the reason and end why the *glory of Lebanon* is to be brought hither; by these trees understand the beauty, and Nobility of the Church. Trees being both for building and for beautifying. *c* The Temple wherein was the Sanctuary, this being a type of the Church both actively, as that which his presence sanctifyeth; and passively as that, wherein he is worshipped, and sanctified. *d Viz.* The Ark, 1 *Chro.* 28. 2. described here by a periphrasis so called, because supposing God after the manner of man to sit as on a seat between the wings of the *Cherubims*, his feet would rest upon the Ark, and therefore called the mercy-seat, *Exod.* 25. 17, 18, 19, 20. The Temple, and *Sion* is called his rest, *Psa.* 132. 13, 14. and all this is made good in the Gospel-Church 2 *Cor.* 6. 16.

* Chap. 45. 14. & 49. 23. * Rev. 3. 9. 14 The sons *e* also of them that afflicted thee, shall * come bending *f* unto thee, and all they that despise thee shall * bow themselves down at the soles *g* of thy feet; and they shall call thee, The city *h* of the LORD, the Zion of the holy One of Israel.

e Either their posterity acknowledging their Fathers sins in afflicting thee, or themselves, for it is the manner of the Hebrews to put the Sons of a thing for the thing it self. *f* Humbling themselves, as penitents, this being a sign of reverence, and respect, and that either for love, or fear, submit to the yoke of Christ, they shall be like Christ, of an humble and meek Spirit, and the degree of this is mentioned in the next clause. *g* This notes that great degree of submission that even despisers, and enemies shall yield to the Church prostrating themselves as humble suppliants. See, *chap.* 49. 23. or rather to Christ, the Head, King, and Husband of the Church. *h* They shall give her that honourable title, or acknowledge her to be so, and so called, both from the Love that God had for her, and from the Temple of God that was in her.

15 Whereas thou hast been forsaken *i* and hated *k*, so that no man went through thee *l*, I will make thee an eternal excellency *m*, a joy of many generations *n*.

i Both of God. *i. e.* As to outward appearance, and of her inhabitants, being upon the matter depopulated. *k* Either slighted, and neglected, or suffering actual miseries, and slaughters; thus was she dealt with, *Lam.* 1. 2. *l* Thy streets were left desolate. *m* The *Abstract* is put here for the *Concrete*, whereby the Hebrews are wont to express the superlative degree, and in this happy estate we find the Church, *Zech.* 2. *per tot.* and 9. 9. *&c.* Which refers to the coming of Christ; and it is said to be *Eternal. i. e.* For a great while, it being an hyperbolical expression frequent with the Hebrews, who express a long time by eternity. *n* The Churches happiness should be the rejoicing and comfort of succeeding generations, she would be the matter of their great rejoicing, a *Metonymy* of the *Object*.

* Ch. 49. 23. & 61. 6. * Chap. 43. 3. 16 * Thou shalt also suck *o* the milk of the Gentiles, and shalt suck the breast of kings, and thou shalt know *p* that * I the LORD *am* thy saviour and thy redeemer, the mighty One of Jacob *q*.

o A *Metaphor* taken from Children sucking nourishment from the breast, the sense is, that the Church should draw, or drain the wealth of Nations, and the riches, and power of Kings, and what ever is most excellent, and that it should come freely, and affectionately, as milk flows from the breast of the Mother; the same thing intended, *chap.* 49. 23. and in the foregoing *verses*. *p i.e.* Experience it; knowing is often put for an experimental knowing. *q* Styled so either with reference to *Jacob's* Person, he being the first that gave God this Title, *Gen.* 49. 24. or with reference to *Jacob's* posterity, *viz.* the Jews. These things will certainly be accomplished, for he is the *mighty God*, and so able, and the *God of Jacob*, so obliged by Covenant, and Relation.

17 For brass I will bring gold *r*, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace *s*, and thine exactours righteousness *t*.

r Here is the effect of the former promise, thy poverty shall be turned to riches, all things shall be altered for the best, an allusion to the days of *Solomon*, when Gold was as brass: thus on the contrary, when they change for the worse in the state, it useth to be expressed by the like *Metaphors*, *ch.* 1. 21, 22, 23. *s i.e. Loving*, *Meek*, and *Peaceable*, the *Abstract* put for the *Concrete*, as is usual, whether you understand it of Under-officers, they shall be officers of peace, or, of Governors, thou shalt have a peaceable Government, as was made good to them under *Ezra*, *Nehemiah*, *Zorobabel*, and such like. *t* Most righteous, as before peace for peaceable, the Church is not freed from Taxes, and paiments, that is given by *Christ* and *Peter* unto *Cæsar*, but it shall be without oppression, and grinding; no more than is necessary, and not exacted rigorously; though all these were made good in their return out of *Babylon*, yet doth it more properly relate to the meliorating of the Church under the Gospel, wherein instead of carnal Ceremonies, she had Spiritual Ordinances, which is the scope of the Apostle, *Heb.* 9. and larger measures of the holy Spirit, and should have such Officers as would speak peace to the Consciences by discovering the compleat, and perfect righteousness of him, who fulfilled all righteousness.

18 Violence *u* shall no more be heard in thy land, wasting nor destruction within thy borders *x*: but thou shalt call * thy walls salvation *y*, and thy gates praise *z*. * Ch. 26. 1.

u That this, and what follows, must necessarily be understood of the Church Triumphant (tho there only it will be compleat) I see no necessity, neither will I obtrude my Judgment, but leave it to the judicious as being more proper in a Comment; none to offer violence to this quiet state thou shalt attain to, either within thee to oppress by *Injustice*, *Rapine*, or *Fraud*, or without thee by *hostile invasions*, and this the Prophet mentions as the effect of good Officers in the former *verse*. *x* No havock made among thy people. *y* They shall be safe, and able to defend thee, thou shalt be as safe as salvation it self can make thee, when a thing is said in Scripture to be *called so*, it often signifies as much as to *be so*, *ch.* 26. 1. & 47. 1. & 56. 7. and it intimates as much as that God will be salvation to his Church, when they shall be without Gates, and Walls, he will be their safety, and the matter of their praise, see *Isa.* 26. 1. and God's care of his Church is the matter of that exhortation to praise him, *Psa.* 147. *z* A double *Metonymy*, *viz.* of the *Effect*, as salvation will cause praise, and of the *Adjunct* as it is worthy of praise, so that *within* or *upon* thy Gates and Walls, thou shalt sing praises.

19 * The sun shall be no more thy light *a* by day, neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light *b*, and * thy God thy glory *c*. * Rev. 21. 23. & 22. 5. * Zech. 2. 5.

a These shall not be at all esteemed in comparison of the spiritual light of the Church, and this is laid down as the assurance of the Churches *comfort* as the former was for her safety, so that God will not only be a shield, but a Sun to her, *Psal.* 84. 11. not that they shall not have the Sun, and Moon among them, but that the light of the godly as such, should principally consist in what is spiritual. *b* Christ shall scatter all darkness and ignorance, enlightning thee with the Doctrines of the Gospel, & graces of his Spirit, and this shall be *Everlasting*, not *wax*, and *wane*, and suffer *Eclipses*, and settings, as the Sun and Moon do, but it shall be constant without shadow of change, no night, which will be undoubtedly true of the Church in Heaven, whatever it will be, or how near soever it will come to it here, which I presume will bear its analogy. *c* Always ministring matter of thy glorying in him, or thy interest in this God shall be great honour to thee; or else, it is the same thing with the sentence immediately before in other words, that will make thee glorious, a *Metonymy* of the *Efficient*, thus he is said to *give glory*, Psa. 84. 11.

20 Thy sun shall no more go down, neither shall thy moon withdraw it self: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended *d*.

d Literally he means the Jews mourning in *Babylon*; but especially the uninterrupted happiness of the Church; the Hebrew here for *ended* signifies *recompensed*, their days of rejoycing shall abundantly recompense all their days of mourning.

21 Thy people also *shall be* all *e* righteous *f*: they shall inherit the land for ever *g*, the * branch of my planting *h*, * the work of my hands, that I may be glorified *i*. * Ch. 4. 2. & 61. 3. See Chap. 32. 16. Mat. 15. 13. * Chap. 29. 23. & 45. 11.

e i.e. The greater part, the word in this use hath been shewn frequently, or, *altogether* righteous, compleatly righteous. *f* As this respects the Jews, the sense may be, they went into Captivity wicked, but most of them being dead, and many of the Survivors tarrying behind, they that returned are said to be righteous, *ch.* 1. 25, 26, 27. and 4. 4. but principally as it respects the Church; they shall be all Saints either by profession, as *Paul* calls them frequently Saints by calling, or rather by an inherent righteousness or perfectly by the imputed righteousness of Christ, see on *ch.* 35. 8. *g i.e.* for a long time, as you have many instances, and this is spoken, lest that poor remnant should be afraid of being driven out again; but with reference to the Church, that they should for ever be continued as God's peculiar people, *h* Put by *apposition*, *viz.* *Thy people* being *of my planting*, and so also the next clause, the *work of my hands*, and therefore cannot miscarry, being what I shall take delight in, and thus the Children of God are said to be his

his *workmanship created in Christ Jesus*, *Eph.*2.10. *i* Either that I may make them glorious in being thus planted, or, my self glorious in thus planting them.

22 A little one shall become a thousand *k*, and a small one a strong nation *l*: I the LORD will hasten it in his time *m*.

k Though of very small beginning and contemptible, yet shall greatly multiply: Though the Church at first will be but a very few, yet will it encrease into many thousands, this plant or seed will spring up to many; some understand it, that many shall be converted, and brought into the Church by men of very few, low, and mean parts; however these things seem to agree better to some state of the Church here, than to the state of the Church Triumphant. *l* If this signifie not the same with the other, as probably it may, the word *strong* signifying numerous, *Joel* 1.6. then we may understand it, that as the former respected their *number*, so this their *strength*. *m Viz.* In due time, the time that I have appointed, *q.d.* Let not this be doubted because I have undertaken it, to whom nothing is difficult, when the time of the promise comes, he will make hast, it will be done speedily; or, as soon as it begins, it shall hasten apace, as it did in *Peters* Sermon, 3000 in one day, *Acts* 2. and 5000 in another, *Acts* 4. and so soon filled the whole world, and one *Paul* planted whole Churches, as the people in *Egypt* increased from 70 persons to a vast multitude.

CHAP. LXI.

* Luke 4. 18. 1 THe * spirit of the LORD *is* upon me *n*, because the LORD hath anointed *o* me to preach good tidings *p* unto the meek, he hath sent me to bind up *q* the broken-hearted *r*, to proclaim liberty to the captives *s*, and the opening of the prison to *them that are* bound *t*.

n As it were to accomplish that which is foretold, and promised in the foregoing Chapter, whereby this appears to be either the Holy Ghost, see on 1 *Kin.*18.12. or the Spirit of Prophecy, *i.e.* the gift of Prophecy; so we are often to understand by the Spirit, *viz.* The *gifts*, as the Spirit upon *Sampson*, *viz.* The gift of valor, and courage and strength, see 1 *Cor.*12.4. *&c.* Though the Prophet may speak this of himself in Person, yet that it is principally understood of Christ, is evident, because he applieth this Text unto himself, *Luke* 4.18. being the first text he preached upon after his Baptism, at which time the Holy Ghost did descend upon him in a visible shape, of which that *John*, who Baptized him, was an ocular witness, * *Joh.*1.32,33. and so making good the truth of this Prophecy; and it is said to rest upon, and dwell in him, according as it is prophecied, *ch.*11.2. & 42. 1. *o* Set me apart. *i. e.* both capacitating him with Gifts, and commissionating him with Authority, and yet more, as it is applied to Christ, a Power to make all effectual, from whence he hath also the name of *Messiah* among the Hebrews, and of *Christ* among the Greeks; nay Christ alone among the Prophets hath obtained this name, *Psal.* 45.7. and the Prophet seems here to describe, first, who Christ is, and then what are his Offices, this being the usual Ceremony for the designing Persons to the Offices of Prophets, Priests, and Kings, as hath been diverse times shewen, in all which respects it doth most eminently belong to Christ, so that the Prophet doth hereby intimate both the final cause of his unction, *viz.* that he should execute these Offices to which he was anointed, and the effect of it; that unction being upon him as the head, it would flow from thence to his members, and so is an unction more peculiar to them, and in a more general way it hath respect unto all the faithful, 2 *Cor.*1. 21,22. 1 *Joh.*2.20,27. *p* Being meant of Christ, this relates to his Prophetical Office. Literally, this points at the good news that *Isaiah* brought, of *Cyrus* his being raised up, to bring them out of *Babylon*, now they are become meek and humble: But if it be thus taken, it must be understood of his Prophecies left behind him, for he died many years before the Captivity. But they chiefly signifie the good tidings of the Gospel, that discovers Christ come in the flesh, to redeem poor sinners from the Captivity of sin and Satan; such as are *meek* and *humble*, or *afflicted*, as the word signifies; because ordinarily, *afflictions* make men *meek* and *humble*; called also the *Poor*, and our Saviour expresseth it by that word, *Luk.*4. 18. To these the Gospel, these *good tidings* are brought, *Mat.* 11. 5. Whether by *Poor*, you understand, 1. The Gentile void of all Grace and Salvation, or tenders of it, till now. Or, 2. Properly so called, *indigent* and *needy* Persons, of which sort were the greatest number that followed Christ; of which the reason might be, because Christ preached the Contempt of the World and Riches, which the Poor would therefore sooner embrace, and the Rich more likely to oppose. Or, 3. The Poor in Spirit. *q* Now follow several particular expressions, to describe the same thing that he mentioned before more generally; a Metaphor taken from Chirurgions, that carefully and tenderly roll up a broken bone, *Hos.* 6. 1. and this relates to Christ's Priestly Office. *r* The heart dejected and broken with sorrow, I am sent to ease their pains, whose Consciences are wounded with a sense of God's wrath. *s* Those Captives in *Babylon*, but principally to Satan, that they shall be delivered; and this appertains to Christ's Kingly Office, whereby he proclaims liberty from the dominion and bondage of Sin, and from the fear and terrour of Hell. See *ch.*42.7. *t i. e.* Supposing them to be in chains and fetters, yet they should be delivered, though in the greatest bondage. The further explication of these things will be found upon *Luke* 4. 18. because there are some passages, expresly mentioned here.

2 To proclaim *u* the acceptable *x* year *y* of the LORD, and the day of vengeance *z* of our God, to comfort all that mourn *a*.

u To declare, as it respects the Jews, that their liberty is at hand. *x Viz.* the happy age of Gods grace, either which will be grateful, and welcom news to them, or acceptable to God, a time wherein it pleaseth him to favour them, but this must be understood of a farther extent than to *Babylon*, and rather unto Mankind in Jesus Christ, *Gal.*4.4. and *Tit.*3.4. called a time of Gods good will in that Angelical song, *Luke* 2. 14. On the account of those good tidings which the Angel brought, *v.*10,11. called so possibly from the arbitrariness, and good pleasure of God, having no respect to any satisfaction from man. *y* Not precisely, as if Christ preached but one year, the mistake of some Ancients mentioned, and refuted by *Irenæus*, *lib.*2.*ch.*38. But for time indefinitely, and may include the whole time of preaching the Gospel. See *Rom.* 10. 15. which I take to be the meaning of that *now*, 2 *Cor.* 6. 2. and probably hath a pertinent allusion to the year of *Jubile*, which was a general release proclaimed by sound of Trumpet, which relates also here to the word *Proclaiming*, *Lev.*25.10. *z Viz.* on *Babylon*, it being necessary, that where God will deliver his People, he should take vengeance on their Enemies; but mystically, and principally on the enemies of his Church, and the spiritual ones chiefly, *viz.* Satan, Sin, and Death. *a* Either by reason of their sufferings, or of their sins, *Mat.*11.28. Or, the miseries of Sion. See on *ch.*57.18.

3 To appoint *b* unto them that mourn in Zion *c*, to give unto them beauty for ashes *d*, the oyl of joy for mourning *e*, the garment of praise for the spirit of heaviness, that they might be called *f* trees of righteousness *g*, the planting of the LORD *h*, that he might be glorified *i*.

b Supplie it. Viz. Comfort, or Joy, or else it may refer to those Accusative cases following, *Beauty*, *Oyl*, *Garments*. *c* Put by a Metonimy for the Jews, *q.d.* among the Jews; and they for the Church of God, or, according to the Hebrew *For* Zion. *d* By *ashes* understand whatever is most proper for days of mourning, as Sackcloth sprinkled with Ashes, and these Ashes which were sprinkled on their heads, mixing themselves with their tears, would render them of a woful Aspect, which was wont to be the habit of Mourners, as by *Beauty* whatever may be beautiful, or become times of rejoycing. *e* The sense is the same with the former, he calls it *Oyl of Joy*, in allusion to those anointings they were wont to use in times of Joy, *Psal.* 104. 15. and also the same with what follows, *viz.* gladness for heaviness, gladness brings forth praise to God; and it is called a *Garment*, in allusion to their Festival Ornaments, for they had Garments appropriated to their conditions, some suitable to times of rejoycing, and some to times of mourning, or else an allusion to comely garments; and the *spirit of heaviness*, because heaviness doth oppress and debase the Spirits. It is all but an elegant description of the same thing, by a three-fold Antithesis. *f* That is, that they may be so as it is usually expressed, *ch.* 58. 12. & 60. 18. they shall be acknowledged so, *v.* 9. *g* He ascribes Righteousness to Trees, understanding thereby Persons, by a Metaphor, by which he means, that they shall be firm, solid, and well rooted; being by faith engrafted into Christ, and bringing forth fruit suitable to the Soil wherein they are planted, that had been as dry Trees, see on *Isa.* 56.3. *viz.* the Church, the Vineyard of God, and the word by which they were planted, as in the next words. *h* Planted by the holy Lord, who being himself holy and righteous, would plant none but such; which notes also their soundness and stability, an allusion to that passage in *Moses* his Song, *Exod.* 15. 17. *i* Either in that glory which he should confer upon them, or that glory which he may expect and receive from them, that so it may be evident whose handy-work it was. See *ch.* 60. 21.

4 And they shall * build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations *k*. * Ch. 58. 12.

k See *ch.* 58. 12. As it is applied to Gospel-times, the meaning may be, that *Gentilism*, which was as a Wilderness over-grown with Briars and Thorns, shall be cultivated, and those Cities and Provinces of the Gentiles, that lay as it were waste, void of all true Religion, shall now, by the Ministry of the Word, be edified in the true worship of God,

5 And strangers *l* shall stand *m* and feed your flocks *n*, and the sons of the alien *o shall be* your plough-men, and your vine-dressers *p*.

l Viz. Gentiles; such as are not of the natural race of the Jews, but Gentile-Converts, or such as shall have no more than an outward profession, strangers to the true work of Grace. *m* Ready to be at thy service, a like expression, *ch.*48.13. *n* The Churches with the word of God. *o* The same with *strangers*, or their successors. *p* As the words describe the prosperous estate of the Jews, the meaning of them is, that they should be in such a flourishing and prosperous condition, that without their own labour, they should have all inferiour offices executed, either by slaves taken

ken in War, or by Persons hired for reward, which they should have riches and wealth enough to accomplish; But as they principally relate to the spiritual State of the Church, so probably by Strangers we may understand Converted Gentiles with their Successors meant by the *Sons of Aliens*, which should be ready to discharge all offices for the advantage of the Church, feeding the Flocks, *viz.* the Churches of Christ with the Word of God, and should manage the whole work of God's Spiritual Husbandry therein; see 1 *Cor.*3. 6, 7, 8, 9. Or, by Strangers may be meant Members of the Church only by an outward Profession, even *they* shall be some way serviceable to her in ordinary and inferiour matters: *The Earth shall help the Woman*, Rev.12.16.

* 1 Pet.2.5. 9. Rev.1.6. & 5. 10. * Chap. 60. 6, 16.

6 But ye shall be named the priests *q* * of the LORD: *men* shall call you the ministers of God: * ye shall eat *r* the riches of the Gentiles, and in their glory shall ye boast *s* your selves.

q For your part, *ye* emphatically shall be as Priests, Either, 1. For *Maintenance*, as the Priests of old were plentifully provided for without their labour, so shall you by the labour of Strangers: Or, 2. For *Countenance*, you shall be every where as greatly valued as the Priests were wont to be; you shall be esteemed as Princes; for so the word is often used, the word *Priest* being applied not only to the Sacred Function, but to one that was of great note among the People, and was supplied with all necessaries from others, without any labour of his own. Thus *David*'s Sons were called *Priests*, or *Princes*: Or rather 3. For *Priviledge*, the whole body of them shall now be as peculiar, and as near to God as the Priests were formerly, and shall be a Royal Priesthood, 1 *Pet.*2.9, This is most certainly true of all the faithful under the Gospel; hence they have also their Spiritual Sacrifices, *Rom.*12. 1. *Heb.* 13. 15, 16. 1 *Pet.*2.5. *r* It relates to the Riches of the Gentiles, which did consist most in Flocks and Herds: Or, what you eat shall be purchased by the Riches of the Gentiles. *s* You shall exalt your selves, or be renowned by others. The LXX render it, you shall be *wonderful*, or to *admiration*; or, grow high by the access of that Glory, which they shall bring unto you, *viz.* in *Riches*, *Parts*, *Learning*, chap.60. 5, 11.

7 For your shame *ye shall have* double *t*; and *for* confusion they shall rejoice in their portion *u*: therefore *x* in their Land they shall possess the double: everlasting *y* joy shall be unto them.

t See on *chap.* 40.2. Supple honour, tho you have been little accompted of among your Enemies, yet now you shall be greatly in their esteem, *Zech.*9.12. you shall have double damages. *u viz.* of honour, that God will give them, the same thing with the former; or, in their Inheritance, which God shall restore to them; and that either, 1. For *worth* and value through God's blessing upon it: Or, 2. For *room* and space, and that possibly by reason of the few that will return to inhabit there, *viz.* only a tenth part *chap.* 6. 13. Or, that which he shall give them out of their Enemies Land. *x* Or rather, *Because*, being rendred as a reason of their rejoycing, because of the doubling of their portion, in which sense it is taken, *chap.* 16. 14. *y* Of long continuance here, and everlasting hereafter; or to be perpetually remembred on their Anniversary Festivals; tho this had its accomplishment in their return from *Babylon*, yet was it most signally made good in that great change for the better, which they should find in the Gospel-state in the enlargement of Christ's Kingdom, and encrease of his People, with whom they should ever rejoice together.

* Chap.1.13. ‖ Or, *recompense*. Heb. *give*. Ezek.7. 3.

8 For I the LORD love judgment *z*, * I hate robbery *a* for burnt-offerings, and I will ‖ direct their work in truth *b*, and I will make an everlasting covenant *c* with them.

z q.d. They have suffered a great deal of hardship under their Enemies, and I will do them right, for I love Justice in my self, and in them that practice it: Or, he gives a reason why he will recompense those Strangers that did so freely minister to his people. *a* All things gotten by injustice, tho it be for Sacrifice: As God will not accept of that which cost nothing; so much less of that which is the effect of Rapin and Oppression; a foundation, whereon most of our Abbies and Monasteries were built, *viz.* to explate some great Crimes. And thus by making God a *Receiver*, they did interpretatively make him a *Confederate*. *b* Either I will lead and guide them so, that they shall do all things in sincerity; they shall do good works, and to good Ends; they shall now love Truth, and walk in Truth, and serve him in Spirit and Truth: Or, I will reward them; or, I will make their work stable and firm; *Truth* notes stability; see the Notes on *ch.*16.5. (work being here put *metonymically* for the reward of work) proportionably to their work. *c q. d.* Tho you have broken Covenant with me, and I have seemed to forsake you in giving you up to Captivity, yet I will renew my ancient Covenant made with your Fathers, confirmed with the blood of Christ, and it shall be everlasting, never to be abrogated, *viz.* it shall be continued in the Gentiles that shall come in your rooms, that for breach of Covenant were broken off.

9 And their seed shall be among the Gentiles *d*, and their off-spring among the people: all that see them shall acknowledge them, that they *are* the seed which the LORD hath blessed *e*.

d i.e. Eminently, a promise of the encrease of the Church; such shall be their prosperity & multiplying, that they shall be known abroad by their great encrease, or else, the meaning is, the Church shall have a seed of the Gentiles, the borders of the Church shall be enlarged, whereas it hath been confined as it were to one corner of the world, now it shall remain in one Nation alone no more, but shall fill all the Nations of the Earth. *e* They shall be known to be the seed of *Abraham*, partly by their holy conversation, and partly by their exceeding blessings, it being the seed that the Lord had so often promised to bless: There shall be such visible Characters of Gods love to them, and of God's grace in them.

10 I will greatly rejoyce *f* in the LORD *g*, my soul shall be joyful in my God *h*; for he hath clothed me with the garments of salvation *i*, he hath covered me with the robe of righteousness *k*, as a bridegroom † decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels. † Heb. *decketh as a priest.*

f This by a Prosopopœia is spoken in the Person of the Church, wherein she doth thankfully acknowledge Gods kindness to her in the forementioned promises expressed here in the greatness of her affection, with reference both to her present deliverance from *Babylon*, and to the happiness of her Gospel state. *g* Or because of the Lord, or of the goodness of the Lord towards me, an usual form of gratulation, 1 *Sam.*2.1. and *Hab.*3.18. and *Luke* 1.47. or thus, I will not rejoyce so much in my deliverance, as in the Lord. *h* This clause is to the same purpose, save only she varies the expression, *q. d.* Yea I do it with my whole Soul. *i* With Salvation, as with a garment, so in the next with righteousness, as with a Robe, the meaning is the Salvation, that God will work for me, will render me as beautiful and considerable as they are, that are clothed with the richest garments, as Bridegrooms usually are, and Brides with their Jewels, or as venerable as Kings in their Princely Robes, my Sackcloth will now be turned into Robes; or, I shall be compassed about with glory, as garments do compass the body. *k i.e.* Either with the fruits and effects of his Love, and many Favours to the Church, in which sense *Righteousness* is taken, *Psal.*112.3,4,9. compared with 2 *Cor.*9.9. and *ch.* 51.6,8. she should see the *righteousness* of God in fulfilling all these promises. Or that *Righteousness* of Christ imputed to us, which we are said to put on, *Rom.*13.14. or those Graces imparted to us, and acted in an holy life.

11 * For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth *l*: so the Lord God will cause righteousness *m* and praise *n* to spring forth before all Nations *o*. * Chap. 45. 8.

l By this and the other Metaphor he shews not only the reviving of the blessings of the Church after they had been as it were dead in the winter of affliction, but the great plenty and abundance of blessings that should break forth; that which had been as a wilderness, shall be as a Paradise, pointing at the effects of his grace and bounty. *m i.e.* His great work of Salvation shall break out and appear. *n* As the natural product and fruit of it, his own glory, being the principal end of making his righteousness to appear and manifest its self. *o* These things will not be done in a corner, but will be eminently conspicuous to the sight of all the world, for which purpose those *Hymns* penned by the godly will ever be famous in the Churches of Christ to all ages, as of *Moses*, *Hannah*, *Mary*, *Zechary*, *Simeon*, &c.

CHAP. LXII.

1 FOR Zions *p* sake will I not hold my peace, *q* and for Jerusalems sake I will not rest, until the righteousness *r* thereof go forth as brightness *s*, and the salvation thereof as a lamp *that* burneth *t*.

p viz. The Churches sake, *Sion* and *Jerusalem* being both put for the Church, *Heb.* 12.22. *q* These seem to be the words of the Prophet strongly resolving, notwithstanding all difficulties, to sollicit God for the Churches happiness, and constantly excite to the belief of it by his preaching, tho it were long ere it came, for *Isaiah* lived near 200 years before it was accomplished, but his Prophecy lived, and the tenour of it was continued by other Prophets, whom the Lord stirred up to be still establishing his people till his Salvation was wrought; his meaning might be, as long as he lived, he would never hold his peace; or he might include himself among those, who should be then alive, as *Paul* doth amongst the other Saints, 1 *Thess.*4.17. *we which are alive.* Thus may we also include God speaking these words as some would have it, *viz.* By the Mouth of *Isaiah*, and other of his holy Prophets, that never held their peace, till they saw this blessed state of the Church appear. *r* With reference to the *Babylonians* understand it of the righteousness of God, who hath promis'd his people deliverance, and he must be righteous, and so understand *Salvation* before; or rather, the vindicating of his peoples cause in the Eyes of the Nations by the ruin of the *Babylonians*, he will shew that his people have a righteous cause: or with reference to the Church, till *Christ*, who is her Righteousness, shall appear and be manifested in the Gospel. *s* Clearing up their miserable and dark estate which the Church might be supposed to be in before *Christ*'s coming with much joy and happiness. *t* And to that pur-

pose is set up where it may be seen continually, to signify how eminently conspicuous this prosperous estate of the Church should be among the Nations, and as it may particularly relate to revealing of Christ unto the world.

2 And the Gentiles shall see thy righteousness *u*, and all kings *x* thy glory: and * thou shalt be called by a new name, which the mouth of the LORD shall name *y*.

* Ch.65. 15. see ver. 12.

u See what is said in the foregoing verse, some read thy *Just One*, *viz.* Jesus Christ. *x* Those that were wont to scorn thee, shall now be taken with the admiration of thy Glory. *y* Not the seed of *Abraham*, or the *Children of Israel*, but of God, that whereas they are by nature the Children of Wrath, now by Grace they shall be the Children of God: Or, another name, as it is said of Tongues. Compare *Mark* 16.17. with *Acts* 2.4. Or, a Name, the honor whereof shall make them famous; as *Gen.* 11.4. they shall be called *Christians*. Or, The Church shall be more renowned than ever, both in respect of her *condition*, and so called *Hephzi-bah*, and of her *Relation*, and so called *Beulah*, and this new name the Lord gives them accordingly, *ver.* 4.

* Zech.9.16.

3 Thou shalt also be a * crown of glory *z* in the hand of the LORD *a*, and a royal diadem *b* in the hand of thy God.

z An Expression to set forth the dignity of her state. *a i.e.* Either, as placed upon thee by Gods hand, that he will dispose of, or dispense to thee, an usual form of speach in Scripture, as *Hag.* 1.1. *by the hand of Haggai*, so *Mal.* 1.1. Or, *In the hand of God*: He shall so manage thine honourable estate, that thou shalt be a *Crown*, a Credit and Honour to him, and so the word *Crown* may be used for any kind of ornament; or matter of honour: Or, preserved and defended by Gods Hand, a Phrase that expresseth it to be out of all danger, as to put a mans *Life in his hands* is to expose it to dangers, *Judg.* 12.3. 1 *Sam.* 19.5. & 28.21, *b* The same thing with the former for substance. Or, the Royal Priesthood, whereof the Apostle speaks, 1 *Pet.* 2.9.

* Hos.1.10. 1 Pet.2.10. * Ch.54.67. ‖ That is, *my delight is in her*. ‖ That is, *married*.

4 * Thou shalt no more be termed, Forsaken *c*; * neither shall thy land *d* any more be termed desolate *e*: but thou shalt be called *f* ‖ Hephzi-bah *g*, and thy land ‖ Beulah *h*: for the LORD delighteth in thee, and thy land shall be married *i*.

z As a Woman forsaken by her Husband, contemptible, and of low esteem. *d i. e.* The Inhabitants of the Land, a Metonymy of the Subject. *e* Tho it be now almost void of Inhabitants, it shall be empeopled again. *f i. e. Be*, as you have frequently had such Instances. *g My delight is in her*, a new name agreeing with her new Condition. *h Married*, agreeing to her New Relation, she shall be as one well married, to the great improvement of her state, *Jer.* 3.14. *Hos.* 2.18,19,20. *i* Thou shalt see the increase of thy Children again in thy Land, as the fruit of thy married condition, which by reason of thy being forsaken of thy Husband, were in a manner wasted and decayed: And this refers to the great enlargement of the Church in the Gospel-days: Or rather, shall be *possessed*, as the word *baal* properly signifies, and so it answers to *desolate*, thou shalt be no more *desolate*, but *possessed*. and this helps to solve a difficulty in the next verse, which otherwise may seem an impropiety, That the Sons should marry the Mother.

† Heb. *with the joy of the bridegroom*. * Ch.65. 19.

5 For as a young man marrieth a virgin *k*, *so* shall thy sons *l* marry thee: and † *as* the bridegroom rejoiceth *m* over the bride, *so* * shall thy God rejoice over thee.

k This is delivered as a demonstration of what was said in the close of the 4th verse, and is said *Young*, and *Virgin*, to note their suitableness, not *Old*, and *Young*, but such as may delight each in other, signifying that mutual content that would be in all parties, thus it was at the first preaching of the Gospel, *Act.* 2. 41 to 47. *l* Whereas it is improbable that the Spirit of God should carry on so sacred a Prophecy by a similitude so abhorrent to Nature, the *Son should marry the Mother*, the scruple is easily satisfied by taking the word in is right signification to *possess*, as in the foregoing verse, reading it thus, as a young man marrieth or *possesseth* a Virgin, so shall thy Land be inhabited or *possessed* by thy Sons, they shall dwell with thee as a man dwells with his Wife, and thus the LXX. And it is said *Sons* to distinguish them from *strangers*, by whom she should not any longer be inhabited, but by her own natives, and expressed by *marrying*, to signifie not only their unity of affection in the evenness of their living, but of Faith in their common profession called the *Common Fath*, *Tit.* 1.4. according to which *Paul* calls him his Son. *m* Taketh delight in her, so shall thy God, *viz.* Christ, God and Man, in thee; see *ver.* 4. Christ is often called a *Bridegroom*, and his Church a Bride, 2 *Cor.* 11.2. *Rev.* 21.2,9.

* Ezek.3. 17. & 33.7. ‖ *Ye that are the Lords remembrancers*. Ch. 43. 26.

6 * I have set watchmen *n* upon the walls, O Jerusalem, *which* shall never hold their peace day nor night *o*: ‖ ye that make mention *p* of the LORD, keep not silence;

n Understand by these either 1. *Angels*, as they are called, *Dan.* 4.13,23. Or 2. *Magistrates*, see *chap.* 56. 10. Or rather 3. *Ministers*. When once the Church shall be restored again, God will undertake for its safety and Protection, partly by Magistracy, and partly by Ministry, whom he here by a Metaphorical Allegory calls *Watchmen*, but the next words seem principally to intimate *Spiritual Watchmen*, thy spiritual safety, *Heb.* 13.17. and said to be upon the Walls, as being thence able to espy dangers at the greatest distance, *Cant.* 1.7. *o* There shall be a most vigilant and industrious Ministry, their constancy being intimated by *Day* and *Night*, either in Praying or Teaching, or warning, this being their Office. *p i.e.* Are his servants; to make mention of one, is, according to the Hebrew Phrase, to be servant to him of whom we make mention, *ch.* 26.13. And here especially are meant his Servants in ordinary, his *Remembrancers*, either such as put God in mind of his promise, like such Officers that great Men have about them on purpose to mind them of the publick affairs: Or, such as make the Lord to be remembred, putting his People in mind of him. *q* This seems to be the charge that he gives to his Watchmen, that they never prove remiss or negligent.

† Heb. *silence*.

7 And give him no † rest *r*, till he establish, and till he make Jerusalem a praise in the Earth *s*.

r The same with the foregoing Verse, and very acceptable to God, *Luke* 11.8,9,10. *s* By sending the *Messiah*, and those Labourers into his Vineyard, whereby the Church may be established and setled on sure foundations, and so become matter of praise to God, All the Nations may praise him for her, *Psal.* 67. 3,4. Or, that she may be praised, and become renowned, and famous in the Eyes of the World, see *ch.* 60. 9. & 61.9,11.

† Heb. *If I give*, &c. * Deut.28.31. &c. Jer. 5.17.

8 The LORD hath sworn by his right hand *t*, and by the arm of his strength, † surely *u*, I will no more * give thy corn *to be* meat for thine enemies, and the sons *x* of the stranger shall not drink thy wine, for the which thou hast laboured *y*.

t This, and the next Verse are much to the same purpose, wherein the Prophet, to encourage them to their industrious endeavours, tells them that the Lord had *sworn* to see to the prosperity of Jerusalem; And he names the *Hand* to signifie his faithfulnes, as the giving of our hand notes our Fidelity, and *Arm* to signifie his Power, *the Arm of his strength*, *i.e.* his strong Arm; these being eminently to be engaged, and put forth for his people, he swears by them. *u* Or, *If I give*, an usual *Aposiopesis*, an abrupt form of swearing, implying something of an imprecation, as great as can be expressed, *q.d.* never account me Faithful, or Almighty, if I accomplish not this. *x* See *ch.* 61.5. *y* The meaning is, that Meat, and Drink, and all necessaries that thou hast laboured for, the Babylonians took away from thee, but now it shall be so no more, he will not give thee up to the Will of thine Enemies.

* See Deu.12. 12. & 14.26. & 16.11, 14.

9 But they that have gathered it *z*, shall eat it, and praise the LORD *a*; and they that have brought it together, shall drink it * in the courts of my holiness *b*.

z i.e. The Wine mentioned in the former verse, that have brought it from their several Vineyards, and laid it up in their Cellars, every one shall eat the fruit of his own labours, thou shalt not sow, and another reap, as formerly. *a* They themselves shall praise him, *viz.* for his Bounty and goodness; and others also, that shall be partakers with them; God will be bountiful, and they shall be thankful. *b* As I have commanded, *Deut.* 14.23, in my Courts: Holiness being put for God himself by a *Metonymy* of the *Adjunct*, alluding to those anniversary Feasts and Thank-offerings that were to be eaten in those places about the Temple, and perhaps in special to that part which was appropriated to the Priests, implying herein, that they should be all Priests; and, for ought I know, here may be an allusion to the great Gospel-feast, or Thank-offering in the Lords Supper, these promises being not only applicable *to*, but do point *at* the Soul-protections, and the Soul-provisions of the Church of Christ.

* Ch. 40. 3. & 57.14.

10 Go through, go through the gates *c*; * prepare ye the way *d* of the people, cast up, cast up the high way, gather out the stones *e*, lift up a standard *f* for the people *g*.

c It is doubled by way of Emphasis, *q. d.* make haste to your own land, as if *Cyrus* should say, get you out of Captivity as soon as you will, *ch.* 48.20. Or, it may intimate an invitation issued out from them at *Jerusalem* to those that were scattered about in the Captivity, therein possibly typifying the going of Christs Disciples into the various parts of the world, to bring those that were scattered up and down into the Church. Or, go meet the Gentiles, whom God purposeth to bring into the Church, that by pure Doctrine, and your holy Lives, they may be the sooner won. *d* Let them not have any obstructions in their way, he seems to call upon others to prepare the way for them; Thus *John* was sent to prepare the way for Christ as was prophecied, *ch.* 40. 3. accordingly it is ordered to be *cast up*, see *ch.* 57.14. *e* That there be no stumbling stone, or offence in their way: Or, *q.d.* go to and fro, and remove every scandal that they may boggle at, *Rom.* 14. 13

The

The former notes the *certainty* of their deliverance, harbingers sent before; this the *speed* of it, no impediment. *f* An allusion to Soldiers, that usually set up their *Standard* that the Army may know whither to repair from all quarters. See *ch.* 49. 22. and *lifting of it up*, is that it may be more visible, see *ch.* 11. 10, 11, 12. and this is Christ held forth in the preaching of the Gospel. *g* Or over the People.

11 Behold, the LORD hath proclaimed *b* unto the end of the world, * say ye to the daughter of Zion *i*, Behold, thy salvation *k* cometh; behold, his* reward *is* with him, and his ‖ work *l* before him.

*Zech. 9. 9. Mat. 21. 5. Joh. 12. 15. *Ch. 40. 10. Rev. 22. 12. ‖Or, *recompense*

b This may be understood of *Cyrus* his Proclamation being thereunto directed by God, see 2 *Chro.* 36, 22. *&c. i i.e.* To *Jerusalem*, or the Church, the sum of which Proclamation is in the following words. *k* Either 1. The time of it is come, *chap.* 56. 1. & 60. 1. Or rather 2. The Person that effects it, thy Saviour, by a Metonymy of the Efficient, *Luk* 2. 30. *l i. e.* the Reward due to the work; the same thing with the former; see of this on *ch.* 40. 10. Or, his work is ready cut out for him, which he is to do: Or, he will industriously set himself about the work that is before him, *Joh.* 4. 34. and he is said to bring it *with him*, *viz.* the reward that he will give to his true Worshippers: Or, he brings eternal Salvation with him, or the Reward of Redemption which is the Subject of the next Chapter.

12 And they shall call them, The holy people *m*, the redeemed of the LORD: and thou shalt be called, sought out *n*, a city not forsaken *o*.

m Or, they shall be called, or they shall be a peculiar separate People, *ch.* 4. 3. *n* Or, one found that was lost, see *Ezek.* 34. 16. Or, sought *out*, or *for*, as one in great esteeem, one that the Gentiles should seek to join themselves withal, so as to be one Church with her: That reproach should be wiped off from her, that *this is Sion whom no man seeketh after*, Jer. 30. 17. Or cared for *viz.* by God, whom he hath out of infinite Love gathered to himself. *o* See *v.* 4. The meaning is, that thus they shall esteem the Gospel Church; she shall be accosted with such salutations as these are, the *Holy People*, *the Redeemed of the Lord*, &c.

CHAP. LXIII.

1 WHo *is* this *p* that cometh from Edom *q*, * with † died *r* garments from Bozrah *s*? this *that is* † glorious in his apparel *t*, travelling in the greatness of his strength *u*? I that speak in righteousness *x*, mighty to save *y*.

*Rev. 19. 13. †Heb. *wet.* †Heb. *decked.*

p In these two verses either the Prophet as in some vision or Extasy is put probably upon enquiry by God himself, rather than by *Christ* or *Michael*, or *Judas Maccabæus*, as some have thought and the rather, because this place doth thus suit best with *ch.* 59. 16, 17. Or, the Church makes enquiry, and that with admiration, who it is that appears in such a habit or posture, *v.* 1. and why. *v.* 2. *q* That is the Country of *Idumæa*, where *Esau* dwelt, and *Esau* himself was sometimes called by this name, *Gen.* 25. 30. and it is put Synecdochically for all the Enemies of the Church, as *Moab* is *Isa.* 25. 10. See the Notes. *r* Or, *stained*: Thus Christ is described, *Rev.* 19. 13. and so also *ver.* 3. LXX, the redness of Garments. *s* The Capital City of *Idumæa*; see further, *chap.* 34. 6. a parallel Text; and *Edom* and *Bozra* here are mentioned, either 1. Not as relating to the places so called, but by way of allusion as to the Garments of this Conqueror, *Edom* signifying *Red*, and *Bozrah* a *Vintage*. The one relating to his treading the Wine-press, and the other to the blood sprinkled upon his Garments, *v* 3. the like manner of speaking you have, *Psal.* 120. 5. Or rather 2. Put Synecdochically for all the Enemies of the Church, among whom, tho *Antichrist* be not particularly designed, yet may be reckoned, being one of the chief of them, thus typifying Christs Victories over all the Enemies of the Church, *Rev.* 19. 19, 20, 21. and this is usual; *Babylon* is put for any detestable City, and *Moab* for all that are vile and abominable, *Isa.* 25. 10. so *Edom* here for all Gods Enemies; and he mentions these *Idumæans* rather than the *Chaldæans*, who were the Jews chief and particular Enemies: 1. Partly to set forth the greatness of the enmity; being of old standing, and an inbred malignity, *Gen.* 25. 22, 23. and irreconcilable and perpetual, *Amos* 1. 11. and particularly put forth, when the *Babylonians* took *Jerusalem*, *Psal.* 137. 7. 2. Partly to comfort the Jews, both because God would take particular revenge upon *Edom*, as he had threatned, and prophecied by *Obadiah*, which is the substance of that whole Prophecy: And also these being their near Neighbours, God doth give them security, that they shall not only be delivered from the *Chaldæans*, those remoter Enemies, but from the *Idumeans* also, whose vicinity and Neighbourhood might have been troublesom to them. *t* Such as Generals are wont to march before their Armies in, or great Conquerors, that walk in state and gallantry from their Conquests. *u* *In*, or *according to* the Majesty of his Gate, being an indication of the greatness of his strength, and intimating that he hath throughly done his work, and fears no pursuing Enemy, as the Lyon that keeps his Majestick Gate without the fear of any other beast, *Prov.* 30. 30. this notes the invincibleness of his Power, and that it is his own strength, he needeth not the help of Armies or other Instruments, and thus he will travel through all the Countries of his Enemies. *x* Here the Lord Christ gives an answer, wherein he both asserts his *Fidelity*, that he will faithfully perform what he hath promised, and that he will truly execute *Justice*, *Rev.* 19. 11. and hereby also he distinguisheth himself from all Idol Gods, *Isa.* 45. 19, 20. *y* I have power to accomplish Salvation, as powerful as faithful, *Isa.* 19. 20.

2 Wherefore *z* * *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

* Rev. 19. 13.

z Having enquired of the person, now he enquires the reason of his habit being thus sprinkled.

3 I have trodden *a* the wine-press alone *b*, and of the people *there was* none with me *c*: for I will tread them in mine anger, and trample them in my fury *d*, and their blood shall be sprinkled *e* upon my garments, and I will stain *f* all my raiment.

a i. e. I have destroyed the Enemies of my people, I have crushed them as Grapes are crushed, this being an usual Metaphor to describe the utter destruction of a Peoples, *Ps.* 44. 5. *Isa.* 25. 10. *Rev.* 14. 19, 20. and the easiness of doing it, no more than to crush a bunch of Grapes. *b* To note his good-will, and great power, the Masters of Vineyards are not willing to do this drudgery themselves, neither, if they would, could they be able to manage a whole Vintage by themselves: But Christ was willing to undertake it, and able to go through it, without calling in the help of any other. *c* 1. Not that he excludes the Jews, but the other Nations that dwelt about them, therefore he saith *of the people there was none with him*, but God and his own people may be reckoned as one, *Judg.* 5. 23. And tho this be true of his Passion, in which sense some would carry it, yet doth it not so well suit with the design: For Christ is described here not as a Priest Sacrificing, or shedding of his own blood, but as a King, conquering and shedding the blood of his, and his Churches Enemies; hence it is said *their* blood, not *his own*, to shew that it cannot fairly relate to his Passion: Besides Christ could expect no help in that, for he knew none could; but here he looked, and wondred that there was none, *v.* 5. And tho it may be said, that he makes use of Instruments, both in his conquering of temporal Enemies, and also spiritual, consider 1. That here he speaks as a General, & therefore the whole victory is ascribed to him alone. 2. They do it not only by Commission and Authority derived from him, but by strength conveyed to them from him, without which they could do no more than a Watch without a Spring, or Tool without the Workman's strength and skill: And that Christ may make it appear they are no Coadjutors that he needs, he makes them bring about such things as they never designed, as he speaks of the *Assyrian*, see on *ch.* 10. 6, 7. and this is to be understood in like manner of Christ's Conquests over spiritual Enemies, 2 *Cor.* 4. 7. See *Acts* 3. 12, 13. *d* This later expression is but an aggravating of the former; It implies a kind of insulting, an allusion to Conquerers, who are wont to make the conquered to lie down, that others might trample on them, *ch.* 51. 23. *e* Or, *was sprinkled*. As in treading of Grapes the juice sparkles upon the cloths, *q. d.* in his answer; thus came my Garments to be sprinkled. *f* It shall not be, or it *was not* only sprinkled, but perfectly stained, as it were rolled in blood, *ch.* 9. 5.

4 For the * day of vengeance *g is* in mine heart *h*, and the year of my redeemed *i* is come *k*.

* Ch. 34. 8. & 61. 2.

g Designed and purposed by me to take vengeance on the Enemies of my Church. Or, particularly the posterity of *Esau*; *Day* and *Year* is all one, save the later may have some respect to the length of their Captivity. *h* Or, *was* in my heart, a desire of Execution, *Psal.* 40. 8. I have meditated or studied revenge, being long forborn hath wrought in me resolutions of revenge, therefore wonder not that I am so bloody, noting the severity of his proceedings against his Enemies. *i* The Jews have this title, because he redeemed them out of *Egypt*, and would also out of *Babylon*. *k* *Is at hand*; see *Psal* 102, 13. *ch.* 34. 8. The former part of the verse shews that Christ is still about his work, tho he deser the execution till the fit time come; he may allude to the year of Jubilee.

5 * And I looked, and *there was* none to help *l*; and I wondred that *there was* none to uphold *m*: therefore mine own * arm brought salvation unto me, and my fury *n*, it upheld me.

* Ch. 59. 16. * Ps. 98. 1.

l Not that he needed it, for help implies a defect of power, or wisdom, or wealth, or opportunity, *&c.* But to see what men would do, in regard his people needed it; therefore the standing, or not standing by his people, is the same thing with standing, or not standing by him, *Judg.* 5. 23. *Matth.* 25, 35, 40, 42, 45. *m* A Metaphor, taken from a staff, that is an help to one that leans on it. *n* Or *zeal*, *viz.* Against the Adversaries of the Church: God's *Arm* notes his strength and power, and his *zeal* sets this power on work, *chap.* 9. 7. but see on *chap.* 59. 16, 17.

6 And I will tread down the people in mine anger, and make them drunk *o* in my fury, and I will bring down their strength to the earth *p*.

o The Hebrew often expresseth calamities by a cup of wine, or strong drink, by which the distressed persons are made drunk, *Ps.*

75.8. *chap.*51.21,22. they go as it were to and fro, not knowing what to do with themselves; and in special drunk with their own blood, *chap.*49.26. *Rev.* 16.6. *p* What ever it is wherein their strength lies, their strong ones, or, their strong places, or deep Counsels, *&c.* he will bring to the very dust, to nothing; like drunken men they shall fall to the ground, not being able to stand, the most miserable condition, that men can fall into, *Psa.*36.12.

7 I will mention *q* the loving kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses.

q Whether this ought to be the beginning of a new Chapter, or no, is not material, but certainly here begins a new matter, which contains the Prophets prayer, either in his own name, or the Church's to the end of *chap.* 64. wherein he begins with mentioning the great kindnesses that God had shewn the Jews, & that *Emphatically*, setting it forth with the greatest advantages; and the more either to aggravate their great unkindness, or to give them some hope of finding him the like again in their distresses, or by way of argument with God to shew them mercy, because he had been so good to them.

8 For he said *r*, Surely they *are* my people *s*, children *that* will not lie *t*, so he was their Saviour *u*.

r viz. within himself of old, when he made a Covenant with our Fathers, and brought them out of *Egypt*. *s* In Covenant, tho they are unworthy of me, yet I cannot but look upon them as my people, their enemies would persuade themselves, O they are not God's People, but cast-outs, that none cared for, or looked after, but God will own them. *t* That will keep my Covenant, they will not deal falsly with me, that are under such obligations, or, I presume they will not, tho they did go after their Idols, and prove unfaithful to me in serving *Baal* and *Ashteroth*, &c. Now I presume they will do so no more; thus Parents are apt tenderly to think of those Children, that they have been indulgent to, that they will not offer to abuse their kindness, thus God thinks the best of them: or, he intimates here what they are obliged to do, though he knew they would do otherwise: or, they will not degenerate after I have renewed them. *u viz.* On these hopes, and on these conditions he undertook the charge of them, *Exod.* 19.5,6. *Psal.*81.8,9,10. or *he*, so *he* alone was their Saviour, when none to save, none to uphold, then *he* saved them, not *Cyrus*, *Zerubbabel*, *Nehemiah*, &c. But Christ himself.

* Judg,10.16. * Deut. 7.7,8. * Exod. 19.4. Deut. 1.31. Chap. 46.3.

9 * In all their affliction he was afflicted *x*, and the angel of his presence *y* saved them *z*: * in his love and in his pity *a* he redeemed them, and he * bore them, and carried *b* them all the days of old.

x Because of all the afflictions they endured in *Egypt*; this notes the Sympathy that is in Christ, he having the same spirit in him, that the Church hath, and her head and Father; or, in all their afflictions, *no affliction*, so the words may be read, their afflictions were rather *favours* than *afflictions*, all that befel them from the red Sea through the wilderness; and then *Tzar* is taken *actively* he afflicted not; this may note his Clemency, their sting was taken out; either way it may be read according to the different spelling of *lo*, whether by *Aleph* or *Vau*. The first seems the more genuin, they that list to drive this notion further, may consult the Latin *Synopsis* and the English Annotations. *y* The same, that conducted them through the wilderness, called an *Angel*, *Exod.* 33.2. and his *Presence*, *v.* 14. and *Jehovah*, *Exod.* 13.21. so that it must be the Lord Jesus Christ, who appeared to *Moses* in the bush, as *Stephen* doth interpret it, *Act.* 7.35. &c. Other Angels are in his presence, but they were not always, he was ever so, therefore so called by way of eminency; hence the LXX express it not a *Legate*, or *Angel*, but *himself*. *z* From the House of Bondage brought them through the red Sea, the wilderness, *&c.* Their *rock was Christ*, 1 *Cor.* 10.4. *a* This shews the ground of his kindness, they were a stubborn, Superstitious, Idolatrous people, yet Christs love and pity saved them from all that; It was because he loved them. *b* He left them not to shift for themselves, but bare them as a Father his Child, or an Eagle her young ones; he carried them in the arms of his power, see *chap.*46.4. and on the wings of his Providence; see *Deut.* 32.10,11,12. and the Notes on *Deut.*1.31. And he is said to do it *of old*, to remember his ancient kindness for many Generations past; *Olam* signifies an Eternity, or a long time past, as well as to come, from the daies of *Abraham* or *Moses*, from their Bondage in *Egypt*, to the time of *Isaiah*; and it is used as an Argument to move him to do so still, he will carry her, till he bring her unto his Father.

* Exod.15.24 Num.14.11. Psal. 78.40, 56.& 95.9. Eph. 4.30.

10 But they rebelled, *c* and * vexed his holy spirit *d*; therefore he was turned to be their enemy, *e and* he fought against them.

c Many of their Rebellions we read of in *Exodus* and *Numbers* in their Travels. The Lord tells *Moses*, that they had tempted him ten times, and therefore severely threatens them, *Numb.*14.22,23. There were three principal Times of their Rebellion; 1. In the *Wilderness*, where they murmured for want of Bread and Water. 2. In *Canaan*, in not destroying, but only making Tributary such Nations as God commanded them to destroy. 3. Before the *Babylonian Captivity*, when they set themselves against the Prophets, which *Stephen* chargeth upon them, *Acts* 7.51, 52. Among which also we may reckon all their Behaviours under their *Judges*, and their *Kings*: Or, we may understand it of their not answering God's End and Expectation. *d Spirit of his holiness*; they vexed him by their obstinacy against his will and mind, and walking contrary unto him; not that there are such Passions in God, but it is spoken after the manner of men, as they are vexed when their will is crossed. *e* He overthrew them not only in the Wilderness, *Psal.*78.31,33,59,60.&c. sending among them fiery Serpents, *Numb.*21.6. but even in *Canaan*, stirring up against them Adversaries, sometimes the *Philistines*, anon the *Midianites*, and then the *Moabites*, &c.

11 Then *f* he remembred *g* the days † of old, Moses *and* his people *h*, *saying*, Where *is* he that * brought them up out of the sea *o*, with the ‖ shepherd *k* of his flock? Where *is* he that * put his holy spirit *l* within him?

† Heb. *of eternity.* * Exod 14.30. Jer. 2.6. ‖ Or, *Shepherds*, as Psal. 77.20. * Nch. 9.20.

f Or yet. *g* This relates either, 1. To the people, and then *He* is collectively take, and so it looks like the Language of the People in *Babylon*, and must be read, he *shall remember*. Or, 2. It may look back to their condition in the Wilderness, and thus they may properly say, Where is he? or that God that delivered his People of old, to do the like for us now? there is a like phrase used by *Elisha*, 2 *King.*2.14. Or rather, 3. To God as it were recollecting himself in a pathetical *Prosopopœia*; *q.d. Where is he?* Where am I with my former bowels, that mov'd me to help them of old, that I should now turn to be their Enemy? Or, is my hand shortned that I cannot do it? And so in the following *verses* he gives a particular description how kind he had been to them formerly, the times mentioned, *v.*9. and thus God seems to work upon himself. *h* Or, what great things he had done for them by *Moses*. *i* Here God speaks of himself, as in the former clause, *viz.* that divided the Sea from them, being one of the greatest Miracles that ever God wrought for his People; it is therefore frequently mentioned by way of encouragement to them, when they are in sore troubles. *k* Or, *Shepherds*, viz. *Moses*, that brought out his People as a Shepherd doth his Flock; *He* and *Aaron* are both joined, *Psal.*77.20. *l i.e.* Those Abilities and Gifts wherewith God furnished *Moses* as properly proceeding from the Spirit, he can do the like again, and qualifie Instruments for his work.

12 That led *them* by the right hand *m* of Moses, with his glorious arm *n*, * dividing the water *o* before them, to make himself an everlasting name *p*.

* Exod.14.21. Josh. 3.16.

m viz. The strength and power that God gave to *Moses*, expressed by the *Right hand*, that being usually esteemed the stronger, *Psal.*16.8. & 20.6. Or, the *Rod* in his Right hand; by which understand also all the wonders that he did for them in *Egypt*. *n* Or *Arm*, wherewith God gained to himself so much glory, being alway present at the assistance of *Moses*, *Deut.*4.34. Or, *Moses* his Right hand led by God's glorious Arm, as Parents lead their Children, that God may have all the glory in the using of his Instruments. *o* The *Red Sea*, *Exod.*14.21. and also *Jordan*, *Josh.* 3.15,16. *p* With reference both to his Power and Providence, as respecting either his Aim and End in doing what he did, or the effect of it when it was done. It got him Renown.

13 That led them through the deep, *q* as an horse in the wilderness *r*, *that* they should not stumble *s*.

q Shewing, that God did not dry up the shallow places, but the very depth of the Sea, the very Chanel, which is the deepest part. Or, between those heaps of waters, that stood up as a wall on each side of them, which might make it seem terrible, and therefore it is ascribed to their Faith, *Heb.* 11.29. *r* Or, *Plain*, for so Wilderness is sometimes taken, and may be here meant, by comparing it to a Valley in the next *verse*, *viz.* with as much safety as the Horse runs up and down in the plain ground. Or with as much ease and rendernes, as an horse led by the bridle; not as men affrighted, but soberly and orderly. *s* This may be taken *metaphorically*, they came to no harm: Or *properly* that, tho the Sea were but newly divided, yet it was so dried, that the mud, as also the unevenness of the ground, was not any occasion of their stumbling, or their sticking in it; probably so dried, and smoothed by the wind, that God sent as it were to prepare the way before them. See *Chap.*4.3,4,5.

14 As a beast goeth down into the valley *t*, the spirit of the LORD *u* caused him to rest *x*: so didst thou lead *y* thy people, to make thy self a glorious name.

t A laden Beast goeth warily and gently down the hill: or as a Beast goeth down to the vally for grass, that being a mountainous Country; or, *going down* for *going along*, so the word is used, *Isa.* 38.8. noting the evenness of their passage; or alluding to their going down from the shore into that great Channel (as the coming out of it is called a going up, *ver.* 11.) now made through the Sea, orderly and composedly, not like the Gadaren's Swine through consternation, ready to break their necks for hast. *u i. e.* The Lord himself. *x* Led them easily, that they should

not

not be over-travelled, or fall down, or come to any injury through weariness; thus *Jeremiah* expresseth it, *chap.*31.2. and thus God gave them rest from their enemies, drowning of them in the Sea, and in their safe conduct, that they could not annoy or disturb them, leading them till he found them a place for resting, the word for *leading*, and *resting* being much of a like notion, *Zech.* 10.6. pointing at their several rests by the way, *Num.*10.33. or it may be read by way of Interrogation, as all the foregoing words, and be the close of that inquiry, and where is the Spirit, that caused them to rest? or he led them to *Canaan* the place of their rest, so called, *Deut.*12.9. and *Psal.*95.11. *y* The Prophet here by an *Apostrophe* doth only repeat the words in the name of the Jews, that he had spoke before, *ver.*12. *q.d.* as thou didst then, so maist thou do again if thou pleasest.

* Deut.26.15. 15 * Look down from heaven *z*, and behold from the habitation of thy holiness *a*, and of thy glory; Where *is* thy zeal *b*, and thy strength *c*, ‖ the sounding * of thy bowels *d*, and of thy mercies towards me? are they restrained *e*?

‖ Or, *the multitude.* * Jer.31.20. Hos.11.8.

z Now they, or the Prophet begin to pray, and expostulate with God, and to argue both from the goodness of his nature, and from the greatness of his works, that he had done. God sees every where, and every thing, but he is said to *look* down from *Heaven*, because there is his Throne whereon he sits in greatest Majesty and Splendor; *behold* is added to note, that he would not only barely see and look on, but that he would behold with regard, and respect his poor people in Captivity. *a* A description of heaven by a *Periphrasis* frequently used and explained, *Deut.* 26. 15. *b* What is become of that love, which of old would not let thee suffer thy people to be wronged, *chap.*37. 32. *c* That power of thine manifested in those valiant Acts, which thou didst put forth for thy people, *Psal.*145.11,12. and 150.2. see *Jer.*14.9. *d* By the sounding thereof may be understood those sympathizing sighs and compassionate groans, that proceed from the bowels when they are affected, which being thought the subject of pity, are often by a *Metonymy* put for compassion; and hence proceed those rumblings of the bowels occasioned by strong passions called *yernings*; it is spoken of God after the manner of men: Is all this shut up from me? Thou that art naturally so compassionate, doest thou lay a restraint upon thy self, that thy bowels shall not move towards me? Or canst thou be thus strainted, *Psal*77.7,8,9. and *chap.* 64. 12. an expostulation that agrees very well with the next *verse*, *doubtless*, &c. How can this come to pass?

16 Doubtless thou *art* our Father *f*, though Abraham be *g* ignorant of us, and Israel *h* acknowledge us not: thou, O LORD, *art* our Father, ‖ our Redeemer *i*, thy name *is* from everlasting *k*.

‖ Or, *our Redeemer from everlasting is thy name.*

f Thus they urge God with that relation he stands in unto them, *Mal.* 2. 10. therefore we as thy children expect thy bowels, and compassions of a Father. *g* He who was our Father after the flesh, tho he be dead, and so ignorant of our condition. *h* Or *Jacob*, who was also our Father, and therefore a vain thing to call upon them; or if they were not dead, they could not help us out of our streights; or if they were alive, we are so much degenerate, that they would not own us. Some say *Abraham* and *Israel* are here mentioned, and not *Isaac*, 1. Because the Covenant was made more solemnly, and the promises more frequently renewed with them, than with *Isaac*. 2. Because with *Abraham* the Covenant was first made, and the whole seed of *Israel* was taken into it, but not so of *Isaac*. Or else 3. *Abraham* and *Israel* being named, *Isaac* is included. *i* This is urged as another argument for pity, and the more, because their Father was their Redeemer, *Deut.*32.6. *k* Or, *Redeemer is thy name from everlasting*, thou hast been our Redeemer, of old.

17 O LORD, Why hast thou made us to err from thy ways *l*, *and* hardned our heart from thy fear *m*? Return for thy servants sake *n*, the tribes of thine inheritance *o*.

l Commandments: it is the Language of the godly among them being troubled, and therefore complaining, that so gracious a Father should leave them to such exigencies: *made us to sin* by withdrawing thy Spirit, and leaving us to our selves, *Psa.*81. 12. it is not to be understood, as if God did force them to it, but either letting loose their hearts, or by giving occasion to their hearts, being naturally too apt to apostatize by their severe Afflictions; see this more cleared in the Latin Synopsis: or make us desperate, by leaving us so long under the Oppression of the Adversary, thereby casting off thy Worship. *m* Or fear of thee, *viz.* as the object, *Psal.*5.7. or that we *may not* fear thee, as *seeing*, that *they may not see*, *Psa.*69.23. or thy service, *chap.*29.13. so as to go after other Gods. *n* Either our godly Fore-fathers, or particularly to *Abraham*, *Isaac*, &c. *viz.* For the sake of thy promises made to them: or rather, our sakes, that little remnant that are thy Servants, be reconciled to us, *Psa.*90.13. for the next words seem to be put by *apposition* to the former. *o* Either 1. The people themselves, which were divided into tribes: or rather 2. The land of *Canaan*, which God gave them as an inheritance, as appears by the next *verse*: *q.d.* What will thine Enemies say, if thou suffer us to perish, or thine *Inheritance* to be destroyed? or *rods*, meaning their *rulers*, see *chap.* 43. 28. or heads of their tribes.

18 ‖ The people of thy holiness *p* have possessed *it* but a little while *q*: * our adversaries have trodden down thy Sanctuary *r*.

‖ Or, *they have possessed thy holy people for a while.* * Psal.74.7.

p Or thy holy people, as being set apart for his Servants, *holiness* being to be understood for a covenant separation from other people. *q i.e.* 1. Comparatively to the promise which was for ever, tho they had possessed it about 1400 years: Or 2. It seeming to them so, as things, especially such as are desireable, seem when they are past, *Job* 9.25,26. and *Psa.* 90.4. or 3. they enjoyed but small spaces of time in quietness, so they had small enjoyment of it: or 4. It may respect the Temple which stood but 400 years. *r* The Temple called the *Sanctuary* from the holiness of it, this our Adversaries the *Babylonians* have trodden down, 2 *Chro* 36. 19. and this also implies the ruining of their whole Ecclesiastical Policy.

19 We are *thine s*, thou never bearest rule over them *t*, ‖ they were not called by thy name *u*.

‖ Or, *thy name was not called upon them.*

s We continue so; we are in Covenant, which they never were; and thus it is an argument they use with God to look upon them. Or the word *thine* being not in the Text, some do otherwise interpret it; we are even in the same condition we were in at first, either in *Egypt*, or *Ur* of the *Chaldees*, before thou broughtest us into Covenant, and are accordingly dealt with; we are become even as they, whom thou didst not bear Rule over. Or, we are as if thou hadst never ruled over us of old. *t* Not in that manner, or in that relation to them, that thou didst over us. *u* Neither owned thee, nor owned by thee; this phrase implies a near Relation in some circumstance or other, as Wife, or Servant, or Child, *&c. chap.*4.1.

CHAP. LXIV.

1 O That thou wouldst rent the heavens *x*, that thou wouldest come down, that * the mountains might flow down *y* at thy presence.

* Amos 9. 5. Micah 1. 4.

x Either the earnest desire of the Prophet, or the Jews strong wish for the coming of the *Messias*: Or rather, their cry to God for vengeance upon their Adversaries on consideration of the Enemies unmerciful dealing with them, and their insolent and opprobrious usage of God in his Temple; partly expressing their hast and earnestness, and partly intimating, that God would do it with *violence* and *fury*, implied in the word *Renting* them, *Psa.* 18.6, 7. *&c.* spoken after the manner of man, who, if he were shut up, must have room made for his coming forth: This God is said to do, when he puts forth some signal manifestation of his Power, *Psal.*144. 5. a *Metaphor* taken from men, that when they would resolutely and effectually help one in distress, break and fling open doors, and whatever may hinder coming to their relief. *y* Or, *melt*, *Psal.* 68. 1, 2. & 97. 5. *Micah* 1. 3, 4. that all impediments might be removed out of the way; possibly an allusion to God's coming down upon Mount *Sinai* in those terrible flames of fire, *Judg.*5. 4,5.

2 As *when* † the melting fire burneth *z*, the fire causeth the waters to boil, to make thy name known *a* to thine adversaries, *that* the Nations *b* may tremble at thy presence.

† Heb. *the fire of meltings.*

z Come with such Zeal for thy people, that the solid Mountains may be no more before thy breath, than Metal, that runs, or Water, that boils by the force of a vehement fire; and thus, for the most part, when God will take vengeance of his Enemies, the Scripture expresseth him coming with fire. *a* Thy *Power* known, that thine Enemies and Persecutors of thy Church may know thy Power, and that thy Name may be dreaded among them; his *Name* put for his *Power*, *Psal.* 106.8. *b* Not the *Babylonians* only, but the Nations round about.

3 When * thou didst terrible things *c which* we looked not for *d*, thou camest down, the mountains flowed down *e* at thy presence.

* Exod.34.10. Judg. 5. 4, 5. Psal. 68. 8. Hab.3 3.

c This may relate to what he did among the *Egyptians*, though it be not recorded, and afterward in the Wilderness. *d Viz.* Our Forefathers, of whose Race we are, before we expected them; or such things as we could never expect. *e q. d.* Seeing thou hast made the mountains thus to melt, thou canst do the same again: This may allude either, 1. To those showres of rain that fell with that terrible Thunder and Lightning, and so ran violently down those mountains, and the adjacent, as is usual in such Tempests: Or rather, 2. The running along of the fire upon the ground, *Exo.* 9.23,24. It is possible it may allude to those Mountains that do cast forth sulphureous matter, running down into the Valleys and Sea, like melted streams of fire. And Kings, Princes, and Potentates, may also *metaphorically* be understood by these *mountains*.

4 For since the beginning of the world * *men* have not heard, nor perceived by the ear, neither hath the eye ‖ seen *f*, O God, besides thee, *g what* he hath prepared for him that waiteth *h* for him.

* Psal.31. 19. 1 Cor. 2. 9. ‖ Or, *seen a God besides thee, which doth so for him, &c.*

f Whereas there are but three ways, whereby men ordinarily come to the knowledge of a thing, *viz.* by the Ear, either our own hearing, or by hear-say; and by the Eye, and by Reason, which the

the Apoſtle adds, where he makes uſe of this Text, 1 *Cor.*2.9. two of them are mentioned here. *g* With reference either to the Gods that do them, never any other God could do like thee: Or, to things done, never any *beſides thee*, could do ſuch things as were never ſeen, or heard of, he refers to thoſe terrible things mentioned in the former *verſe*. It ſeems to be clear by comparing this with *Deut.*4.31,32,33,34,35. Not to be reſtrained to theſe, but to be applied to all the wonderful works of God at all times, wrought for his People: And thus they are a Plea with God, that they might well expect ſuch things from him now, that had done ſuch wonderful things for their Fathers of old. *h* The Apoſtle hath it, that *Love* him, 1 *Cor.*2.9. To ſhew that none can *wait* on him, that *Love* him not; ſo all that love him will wait on him. This may be taken with reference both to the ſtate of Grace and Glory, thoſe incomprehenſible things that are exhibited through Chriſt in the myſteries of the Goſpel, as well as the good things of this preſent life, which the Prophet may here literally aim at, it being not unuſual for the Prophets in mentioning theſe temporal things to point at ſpiritual, eſpecially being things that do ſo well ſuit with each other.

5 Thou meeteſt *i* him that rejoiceth, and work-
* Chap.26. 8. eth righteouſneſs *k*, * *thoſe* that remember thee in thy ways *l*: behold, thou *art* wroth, for we have ſinned *m*: in thoſe is continuance *n*, and we ſhall be ſaved *o*.

i Or, *waſt wont* to meet: Or, thou preventeſt him, *ch.*65. 24. and *Pſal.*21.2,3. as the Father the Prodigal. *k viz.* That rejoyce to work Righteouſneſs, the ſame thing expreſſed by two words, by a figure called *Hendiadis*. *l* An amplification of the former words, *q.d.* To walk in thy ways, whether of Providence, Precept or Counſel, by vertue of the Covenant they have with thee. *m* Or greatly angry, for, or becauſe we have ſinned, and provoked thee to wrath thereby, 1 *King.*8.46. *i. e.* to thoſe that work Righteouſneſs: *in* for *to*. *o Viz.* In ſo doing, in working Righteouſneſs. Or as ſome by way of Interrogation; in *thoſe*, *i.e.* In our ſins is continuance, and ſhall we be ſaved? Or in *thoſe*, *viz.* Works of Righteouſneſs, in keeping in them is our continuance, and means to be ſaved; or thou continueſt to ſhew mercy, *and* or *therefore* we ſhall be ſaved. The meaning of the place is to comfort the Godly, that though they may have provoked God by their ſins, yet looking upon the ways of Gods former proceedings (in which he ſtill continues being unchangeable) they may find hopes of Salvation, and this is that which is amplified in the three following *verſes*.

6 But we are all as an unclean *thing p*, and all our righteouſneſſes *q are* as filthy raggs *r*, and we
* Pſal.90.5, 6. all do * fade as a leaf *s*, and our iniquities, as the wind, have taken us away *t*.

p He alludes, either to things unclean under the Ceremonial Law, wherein the Leproſie was found, and was to be burnt, *Lev.* 13.55. or rather to perſons unclean. They compare their preſent ſtate with the former. *q.d.* Formerly there were ſome that feared thee, and walked uprightly before thee, and were in thy favour; but now we are all as one polluted maſs, nothing of good left in us by reaſon of an univerſal degeneracy, *Iſa.*14.6. *q* This according to the moſt Commentators, refers either to the obſervances of the Rites and Ceremonies of the Law, wherein they thought their Righteouſneſſes did moſt conſiſt; or to the beſt work and action that can be performed by us; or to our natural, univerſal depravities: but the beſt Interpreters, and ſuch as aim at the peculiar ſenſe of the place, refer it to the groſs provocations that this people were guilty of, cauſing God to caſt them out of their habitations, or elſe to their Perſons. *i. e.* the moſt righteous among us; and being plural, it raiſeth it up to the higheſt degree, the Scripture frequently putting the *Abſtract* for the *Concrete*, as *wiſdoms* for the *greateſt wiſdom*, *Prov.*9. 1. and many the like inſtances formerly given; ſo that the meaning is, the very beſt of us all are no better, than the uncleaneſt thing or perſons, ſee *Mich.*7. 2,3,4. and the rather becauſe he lived about the time of *Iſaiah*. *r* A cloth made up of patches, or ſuch as come from a putrid ſore: or are defiled with the menſtruous blood of a woman: the LXX, as a rag of one that *ſits down*, poſſibly alluding to *Rachel*, *Gen.*31.34,35. or whatever may be moſt filthy. *s* Blown off the tree, and ſo withers. *t* Carried us away to *Babylon* from our habitations, as leaves hurried away by a boiſterous wind; our iniquities have been the procuring cauſe.

* Hoſ. 7. 7. 7 And * *there is* none *u* that calleth *x* upon thy name, that ſtirreth up himſelf to take hold of thee *y*: for *z* thou haſt hid thy face from us; and
† Heb. *melted*. haſt † conſumed us *a*, becauſe of our iniquities *b*.

u Or *yet*, there is *none*. *i.e.* *Few*, *Pſa.* 14. 3. they are not to be diſcerned among the multitude. *x* Such as call upon thee as they ought, as *Jacob*, and *Moſes*, and *David*, *&c.* did, which often prevents the ruin of a ſtate or kingdom, it points out the univerſal Apoſtacy of the laſt times of the Jewiſh ſtate, for which they were cut off. *y* Either to ſtay thee from departing from us, ſee *Luk.*24.28,29. or to fetch thee back, when departed, *Jer.* 12.7. or it is an *Allegorical* alluſion to one ſtruck down, and ſtill ſmitten, but never ſtirs to lay hold on the arm, that ſmites him, *ch.* 27.5. it notes their great ſlothfulneſs and careleſneſs, and ſome refer it to their lukewarmneſs and dead-heartedneſs, relying upon their priviledges before they went into Captivity, and ſo a great preſage of their approaching Judgments. *z* Or *when*; ſo the particle is uſed, *Job* 5. 21. *Pſal.*75.2. *a* Or *melted*; our ſins have kindled ſuch a fire of thy wrath, that we are melted with it. *b* Heb. *in the hands of our Iniquities*. *i.e.* Either in the *place* of our iniquities, the land wherein they were committed, or, *into the hands* of our iniquities to be puniſhed by them, and as it were conſumed or melted down, or our ſtrength exhauſted by them, as wax before the fire, *Lev.* 26. 39. *Ezek.*33.10. or, as we tranſlate it, our iniquities being the procuring cauſe of it.

8 But now, O LORD, thou *art* our Father *c*:
* Ch. 29. 16. & 45. 9. Jer. 18. 6. Rom.9.20,21. * we *are* the clay *d*, and thou our potter, and we all *are* the work of thy hand *e*.

c An argument, or pathetical plea for pity; or notwithſtanding all this, thou art our Father both by Creation and by Adoption, therefore pity us thy Children. *d* A *Metonymy* of the *matter*, *clay* for the veſſels made of clay: Or, we are *clay*, pointing at our Original matter: Or, it may relate to their ſtate, what God framed into a Body Civil and Eccleſiaſtical out of a confuſed multitude; they plead at the ſame time their own frailty, why they would be pitied, and God's Covenant-intereſt in them, why he ſhould pity them. *e* Another argument of the ſame nature with the former, *Pſal.* 138.8. not only as men, but as a body of men made thy peculiar people.

9 Be not * wroth very ſore, O LORD, neither * Pſal.79.8. remember iniquity for ever *f*: behold, ſee, we beſeech thee, we *are* all thy people *g*.

f viz. Thou haſt been angry with us a long time, be not ſo for ever, but deal with us as may beſt conſiſt with a Father's bowels: It hath reference both to *Quantity* and *Time*, that it might not be very great, nor of long durance. See on *Pſal.*79.8. *g* Thy *peculiar* People, *chap.*63.19. Another argument to back the former Petition, *Pſal.*28.9. Though we are very bad in our ſelves, and very badly handled by our Enemies, thou ſuffereſt in our ſufferings, for thou haſt no people in Covenant but us, and wilt thou not leave thy ſelf a people in the world?

10 Thy holy cities *h* are a wilderneſs, Zion is a wilderneſs, Jeruſalem a deſolation *i*.

h Either *Sion* and *Jeruſalem*, being the Cities they inſtance in, *q.d.* Thy holy Cities, *viz.* *Sion* and *Jeruſalem*: Or rather, other Cities alſo in the Land of *Judea*, beſides thoſe two, called *Holy*: Either 1. Becauſe they were built upon God's Inheritance, *chap.* 63.17. Or 2. becauſe they were inhabited by the *Jews*, who were an holy people, *Deut.*7.6. *Dan.*12.7. Or 3. Becauſe God had his *Synagogues* in them, *Pſal.*74.8. For all which reaſons alſo they are called *thy* Cities. *i* Utterly waſt, not only the ordinary Cities, but even *Jeruſalem* and *Sion* themſelves, the one called the *upper Jeruſalem*, or the *City of David*, becauſe it was built upon Mount *Sion*; the other the *lower City*, becauſe it lay under the Hill of *Sion* in the Valley; he particularizeth *Sion* and *Jeruſalem*, tho he had mentioned the *other Cities* before, becauſe the chiefeſt of the Cities, it being uſual notwithſtanding the mentioning of generals, in which all the particulars, or individuals, are included, to name the particular again; as, *and from the hand of Saul*, *Pſal.* 18. *title*.

11 Our holy and our beautiful houſe *k*, where our fathers *l* praiſed thee, is burnt up with fire: and all our pleaſant things are *m* laid waſt.

k The *Temple*, *chap.* 60. 7. *q.d.* Not only our Cities, and our principal Cities, but even our *Temple*, which we thought ſacred, and inviolable, in which we have gloried, becauſe it was *Thine*, and our *Fathers*, and *Ours*, the place where thy holy ſervice was performed, and thy Glory and Preſence was manifeſted. *l* Not preſuming to mention themſelves, they had been ſo every way abominable, but their *Fathers*. *m* The King's Palace, and the houſes of the Nobles, and other pieces of State and Magnificence, 2 *King.*25.9. *Lam.*1.7,10. Or their *Synagogues*: Or, thoſe ſtately pieces about the Temple.

12 Wilt thou refrain thy ſelf for theſe *things n*, O LORD? Wilt thou hold thy peace *o*, and afflict us very ſore *p*?

n viz. That are done by the *Babylonians*, do none of theſe things move thee to take vengeance on them? *o* Wilt thou be as one that regards not? Wilt thou be ſtill, and ſuffer them? *p* See *v.*9. For theſe our ſins, or for theſe our ſufferings, ſhall we feel the ſmart of it, that have done no ſuch things? but have been ſufferers under the *Babylonians*, to which God anſwers in the next Chapter.

CHAP. LXV.

1 I * am ſought *a of them* that asked not *for me b*:
* Rom. 9. 24, 25, 26. & 10, 20. Eph. 2. 12, 13. I am found *c* of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation *d that* was not called by my name.

That in the primary ſenſe of this Text, is a Prophecy of the Converſion of the Gentiles, *upon the* rejection of the Jews, *for their contempt and crucifying of Chriſt, cannot be doubted by any, who will not arrogate*

to

to themſelves a greater ability to interpret the Propheſies of the old Teſtament, than Paul had, who, Rom. 10.20. *expreſly ſo interpreteth it, and applieth it, which ſheweth the vanity of the Jews in their other Interpretations of it.*

a The word ſignifies properly a diligent enquiry in things relating to God, 2 *Chr.*14. 4. *Pſal.*34. 4. *Jer.* 37. 7. *I am diligently enquired of* by them. *b* That in times before made no enquiry after me; (as the Gentiles, and not being *without God in the world,* Eph.2.12.) as *ſeeking* may more ſtrictly relate to *prayer*, as the word is uſed, *Iſa.* 55. 6. ſo this word tranſlated *asked*, may alſo be ſo taken, and is ſo 1 *Sam.*1. 20. 1 *Sam.* 22. 13. but (poſſibly) it is better interpreted more generally. *c* Yea, *I was found* of them before they ſought me, thoſe who formerly did not ſeek me, now ſeek me, but they were found of me before they *ſought me*, I prevented them by my Grace, ſending my Son *to preach peace to thoſe that were afar off*, Eph.2. 17. and my Apoſtles to intreat them to be reconciled to God, 2 *Cor.* 5. 20. and *my Spirit to convince the world of Sin, Righteouſneſs, and Judgment*, Joh.16.8. *d* I invited whole Nations by the preaching of my Goſpel to *behold me*, and I invited them with importunity, doubling my words upon them, and this I did unto a *Nation not call'd by my name*, with whom I was not in Covenant, and which did not profeſs any relation to me, which none of the Gentiles could pretend unto. The Prophet ſpeaks of a thing to come many years after, as if it were a thing then done, to ſignifie the certainty of it. God doth the ſame thing yet in every ſoul that is converted. But the Text is manifeſtly to be interpreted of the converſion of the Gentiles.

2 I have ſpread out my hands *e* all the day long to a rebellious people *f*, which walked in a way that *was* not good *g* after their own thoughts *h*:

e Applied to the Jews, *Rom* 10.21. *I have ſtretched out my hands*, that is, I have uſed all probable means to reduce them, I have ſtretched out the *hands* of a paſſionate *Orator* to perſuade them, of a *tender Mother* to protect and defend them, of a *liberal Benefactor* to load them with my Benefits; this I have done continually in the whole courſe of my providence with them, yet *f* They are a *rebellious people*; Paul expoundeth it by ἀπειθοῦντα καὶ ἀντιλέγοντα, a People not perſuaded, not believing, but contradicting the will of God. *g That walketh in a way that is not good*, that term, *is not good*, often ſignifies what is very bad, ſee 1 *Sam.* 2.24. *Prov.*28.21. & 24. 23. *Pſal.*36.5. Tho all ſins be not equal, yet what is *not good*, is bad. *h After their own thoughts.* What is here called *after their own thoughts*, is elſewhere called a *walking after the imaginations of their hearts*, an ordinary phraſe, by which ſin (eſpecially ſins in the matter of the worſhip of God) are expreſſed eight times, in the Prophet *Jeremiah* ſinning is thus expreſſed, *Jer.*3.17. & 7.24. & 9.14. & 11.8. & 13.10. & 16.12. & 18. 12. & 23.17. ſo alſo *Deut.* 29. 19. Errors in matters of Worſhip are ordinarily thus expreſſed, certainly to let us know, that all *Worſhip muſt be according to God's revealed Will*, and of ſuch Errors this Text ſeemeth by what followeth, to ſpeak, tho indeed, the reaſon of all ſin is mens fondneſs of their own imaginations in oppoſition to Gods revealed Will, whence it is that *ſelf-denyal* is made the Law of a Diſcipleſhip to Chriſt.

3 A people that provoketh me to anger *i* continually to my face *k*, that ſacrificeth in gardens, and ‖ Or, *upon brick.* burneth incenſe ‖ upon altars of brick *l*.

i That the Jews are the People here intended is without queſtion; the Prophet ſpeaking of the calling of the Gentiles upon their rejection, reckons up their ſins, which were the cauſes. For tho their rejection and crucifying of Chriſt, was that ſin which was the proximate cauſe, yet God did but *viſit* on that Generation *their Iniquities*, and the *iniquities of their fathers together*, they having by that act *filled up their meaſure*. They had provoked God continually to anger to *his face*. *k* Either in *his Temple*, the place where he uſed to manifeſt himſelf: or (conſidering what followeth) more probably the phraſe ſignifieth their impudence, not taking notice of Gods Omnipreſence and Omniſcience. *l* The particular provocations inſtanced in, are deviations in matter of Divine Worſhip. *Sacrificing in gardens* is one thing inſtanced in, and *burning Incenſe on brick*, or *altars of brick*, is another, *Deut.* 12. 13. there was a particular *Altar of Gold* appointed for *Incenſe*, *Exod.*40.5. God commanded, *Exod.* 20. 24, 25. That his Altars ſhould be made of *Earth*, or *rough ſtone*. This people tranſgreſſed both theſe Laws, ſacrificing *in gardens*, for which the Prophet reflected on them, *ch.*1. 29. and again, *ch.* 66. 17. whether in Gardens conſecrated to Idols, or in ſuch Gardens as the Heathens worſhipped Idols in, is not much material for us to know, and *burning Incenſe* upon *altars of brick*, directly contrary to the Divine Rule. Their Worſhip was doubtleſs Idolatrous, and theſe Phraſes ſignifie committing Idolatry, but the expreſſing that ſin by theſe Phraſes lets us know, that the doing contrary to the direction of the Divine Rule in Gods Worſhip, is a great part of the ſinfulneſs of *Idolatry*.

4 Which remain amongſt the graves *m*, and lodge in the monuments *n*, which eat ſwines fleſh *o*, and ‖ broth of abominable things *p* in their veſſels.

‖ *pieces.*

m They *remained amongſt the Graves*, either there expecting Revelations by dreams, or there *conſulting with Devils*, who were thought to delight in ſuch places, or to practice *Necromancy*, all which were forbidden, *Deut.*18.11. *ch.*8.19. *n* And they *lodged in the Monuments*, the *Hebrew* word here uſed gives Advantage to Interpreters to vary in their ſenſes. The word ſignifying only *Manſions*, or *obſerved*, ſome interpret it of Idol Temples, ſome of Caves and Dens, in which the Heathens uſed to Worſhip their Idols, ſome of Tombs or Monuments for dead perſons, beſides the Idolatry of the thing, there was in it a ſinful imitation of the Heathens, and a ſwerving from the Rule which God had given them. *o* They alſo ate Swines fleſh, contrary to the Divine Law, *Lev.* 11. 7. *Deut.*14.8. and they endured in their veſſels, *broth of abominable things*, ſo the word is uſed, *Jud.* 6.19, 20. others read it *parts* or *pieces* of abominable things, that is, broth, or pieces of ſuch fleſh as was to the Jews unclean by the Law, *Levit.* 11. Every Creature of God is good, but Gods *Prohibition* had made the fleſh of divers Creatures an abominable thing to the Jews, they might not touch their fleſh, *Lev.*11.28. but they taking the meaſures of their duty from their Appetite, or from their Reaſon, concluding from natural Principles, made no Conſcience of the poſitive Law of God. This was their iniquity, which is further aggravated in the next verſe.

5 Which ſay, Stand by thy ſelf, come not near to me, for I am holier than thou *q*: Theſe *are* a ſmoak in ‖ my noſe *r*, a fire that burneth all the day. ‖ Or, *anger.*

q Tho they were ſo exceedingly guilty, yet they pretended to a ſingular Sanctity, ſo as they would not ſuffer others to come near or touch them. The Samaritans are uſually charged with this uncharitableneſs, and the uſe of this form of Words, but as ſome do more excuſe the Samaritans than the other Jews as to this rigour, ſo it may be queſtioned whether they were not at this time carried into Captivity: and certain it is, that amongſt the Jews there was ſuch a generation from whom the Phariſees in our Saviours time were derived, and this was the reaſon of their *not eating, except they waſhed, when they came from the Market*, Mar.7.4. leſt peradventure they ſhould have there touched ſome Heathen, or ſome perſon who was legally unclean. *r* Thus they eſteemed themſelves holier than others, tho all their *holineſs* lay in theſe rituals, and thoſe too ſuch as God never commanded. And indeed thoſe who moſt exceed in ſuch ritual Holineſs (lying meerly in a ſeparation from others, by the uſage of ſome unwritten Traditions) come moſt ſhort in moral and true Holineſs: For of theſe God ſaith, *Theſe are a ſmoak in my noſtrils, a fire that burneth all the day*; that is, a continual provocation to me; as *ſmoak* is an *offence* to our *Noſes*, *Prov.*10.26. which ſeemeth to be the ſenſe, rather than what ſome make, who make it a threatning of Gods wrath ſmoaking againſt them, which is ſufficiently expreſſed in the following verſes.

6 Behold, it is writen before me *s*, I will not keep ſilence *t*, but will recompenſe even recompenſe into their boſom *u*;

s They may think that I take no notice of theſe things, or if I take any notice, I will forget them, or at leaſt not enter into judgment with them for them; but I as certainly know and will remember them, as Princes or great men that record things in writing which they would not forget. And they ſhall know that I know, and take notice of, and will remembnr them; for *t* I will not long neglect the puniſhment of them, tho for a while I have delayed it like a man who bites in his wrath, for ſomewiſe reaſons which are known to himſelf beſt, *Pſal.*50.21. *u* My puniſhment of them ſhall be ſevere and certain, but yet it ſhall be juſt, but a giving them what is their own, as they are obnoxious to my Juſtice, *Jer.*32.18. *Deut.*7.10. like the payment of an *Ox* for *an Ox*, Exod.21.36. (where the ſame word is uſed) they have been *froward againſt me*, and I will ſhew *my ſelf froward againſt them*, Pſal.18.26.

7 Your iniquities, and the iniquities of your fathers together *x* (ſaith the Lord) which have burnt incenſe upon the mountains *y*, and blaſphemed me upon the hills *z*: therefore will I meaſure their former work into their boſom *a*.

x Yea, and when I reckon with them, I will puniſh them, not only for their perſonal ſins but for the ſins of their Parents, which they have teſtified their approbation of, by continuing in them, and ſo made them their own, by an apiſh ſinful imitation. *y* Their Fathers burnt Incenſe upon the mountains, there performing to Idols that homage which I obliged them to pay unto me, or if any of them pretend it was to me, tho before an Image, yet it was in a way which I directed them not, who had appointed them the place where I would be worſhipped. *z* So as that inſtead of bleſſing, they indeed *blaſphemed* me upon *the Hills*, inſtead of ſpeaking well thy ſpake ill of my name, worſhipping me in a way which I had not appointed, and for which they only took their copy from *Idolaters*. *a* Therefore I will puniſh them, and that juſtly, as he that rendreth another his due by *meaſure*, giving *meaſure* for *meaſure*, and *weight* for *weight*, only they muſt expect that I ſhould not only puniſh the late ſins that they have committed of this nature, but the former ſins of this kind, which thoſe in this nation, that were before this preſent Generation, did commit, and the preſent age continued in the guilt of.

8 Thus

8 Thus ſaith the Lord, as the new wine is found in the cluſter, and *one* ſaith, deſtroy it not *b*, for a * bleſſing *is* in it *a*, ſo will I do for my ſervants ſake *d*, that I may not deſtroy them all.

* Joel. 2. 14.

b Theſe words muſt be conceived as a gracious anſwer from God to the *Prophet*, ſaying as *Abraham*, *Gen.* 18. 23. 25. or as *Moſes*, *Ex.* 32. 11, 12, 13. pleading Gods Covenant with *Abraham*, *Iſaac*, and *Iſrael*. To this God replieth, that he intendeth no ſuch ſeverity, the unfaithfulneſs of men ſhould not make his promiſe of no effect, *Rom.* 3. 3. His threatning ſhould be made good upon the generality of this people, whoſe *Vine* was of *Sodom*, and *of the fields of Gomorrah*, Deut. 32. 32. *c* But yet, as in a Vineyard, which is generally unfruitful, there may be ſome particular *Vine* that brings forth fruit; oras in a *Vine* which is full of *luxuriant branches* that bring forth no fruit, there may be here and there a branch that bringeth forth fruit, and hath the hopes of *new vine in the cluſter*, and as to ſuch, the Gardiner bids his Servants *deſtroy it not, or them not*; for they are fruitful, there is in them what ſpeaketh Gods *bleſſing*, and what may be of uſe, and do us good. *d* So (ſaith God) *will I do for my Servants ſake, that I may not deſtroy them all*, either for the ſake of my Servants, *Abraham*, *Iſaac*, and *Jacob*, with whom I anciently made a Covenant, or for my Servant *Davids* ſake, or for the ſake of ſuch as are my *Elect*, at this time amongſt them, ſee *Jer.* 30. 11. *Amos* 9. 8.

9 And I will bring a ſeed out of Jacob *e*, and out of Judah *f*, an inheritor of my mountains *g*: and mine elect *h* ſhall inherit it, and my ſervants ſhall dwell there.

e No ſeed beareth a proportion to the tree, or plant that it produceth, but in compariſon with that is very little, yet it is enough through the vertue which the God of nature hath put into it, to preſerve and uphold the *ſpecies* to which it doth relate. They are but a remnant (ſaith God) that ſhall be ſaved, ſee *Rom.* 11. 5. but a ſmall number that ſhall come out of the Captivity of *Babylon*, or (which I rather chuſe) they will be but a few that ſhall believe in my Son, yet they ſhall be enough for my promiſe to live in; this *Paul* argueth, *Rom.* 11. as the plant yet lives in the ſeed, when the root is pluckt up, the leaves dropt off, and the ſtalk is burnt up, ſo the *promiſe of God* lives in a few, when the generality of a people for their ſins are caſt off and deſtroyed. The favour of God to Men, and the promiſe of God to good men, lived in one family of *Lot*, when the five Cities were burned; and in the one family of *Noah*, when the world was drowned; the favour and promiſe of *God* to *Abraham*, *Iſaac*, and *Jacob*, and *David*, lived in the few that returned out of *Babylon*, and in thoſe few who under the Goſpel received Chriſt, and believed in him, tho the generality of them rejected the counſel of God againſt themſelves. *f* God further promiſeth to bring out of *Judah an inheritor of his Mountains*, which the moſt and beſt Interpreters do interpret of the Jews return out of the Captivity of *Babylon* to *Hieruſalem*, and into their own Country, and particularly to worſhip God in his Temple upon *Mount Sion*, the Country of *Judea* was a Mountainous Country, *Ezek.* 36. 1. 8. The Mountains were *round about Hieruſalem*, Pſal. 125. 2. See alſo *Ezek.* 38. 8. God calls theſe Mountains his *Mountains*, becauſe he had choſen that Country before all others, and was once truly worſhipped there. *h* *Mine Elect* ſignifieth here Gods choſen ones, as in *Pſal.* 106. 23. *ch.* 48. 10. The term doth not always ſignifie ſuch as belong to the *Election of Grace*, but ſuch as are dignified with ſome ſpecial favour. The whole Nation of the Jews are called *a choſen people*. But poſſibly this promiſe is to be interpreted, with relation to the ſincerer part of that people, after that the others ſhould be waſted by the Captivity.

10 And Sharon ſhall be a fold of flocks *i* and the * Valley of Achor *k*, a place for the herds to lie down in, for my people that have ſought me *l*.

* Hoſ. 2. 15.

i *Sharon* was a place of great fruitfulneſs for paſtures. *Davids* herds were kept there, 1 *Chron.* 27. 29. It was become like a wilderneſs, *Iſaiah* 33. 9. God here promiſeth that it ſhould again be a *place for the flocks*. So *Jer.* 31. 27. God promiſed to ſow again the houſe of *Judah*, *with the ſeed of man*, *and with the ſeed of beaſt*. *k* The *Valley of Achor* had its name from the ſtoning of *Achan* there, *Joſh.* 7. 26. It is thought to have been the firſt place the Jews ſet foot in when they had paſſed *Jordan*, hence *Hoſ.* 2. 14. God promiſed to make it a *door of hope*, and here the text ſaith, *the flocks ſhould lie down*. *l* But leſt the wicked idolatrous Jews ſhould apply this promiſe to themſelves, God limiteth it in the laſt words to the people that *had ſought him*, that is, that had truly worſhipped him, according to his own inſtitution, and that the words have the force of ſuch a limitation, appeareth from what followeth.

11 But ye *are* they that forſake the Lord *m*, that forget my holy mountain *n*, that prepare a table for that troop *o*, ‖ and that furniſh *p* the drink offerings unto their ‖ number *q*.

‖ Or *Gad*.
‖ Or *Meni*.

m Do not you that are Idolaters, think that theſe promiſes belong to you, *ye are they that forſake the Lord*, that is, the way of the Lord, it is a phraſe oppoſed to a *walking with God*, our walking with God is in the ways of his ſtatutes, *forſaking of him*, ſignifieth a declining, or turning aſide from that way. *n* *To forget Gods holy Mountain*, ſignifies not to regard the *true worſhip of God*, or not to mind it. God calleth *Zion* his *holy Mountain*, *Joel* 3. 17. and *Jeruſalem* is called Gods *holy Mountain*. The hill of *Zion* is called the *Mountain of Gods holineſs*, Pſal. 48. 1. as the *Temple* is called *the beauty of holineſs*, Pſal. 29. Pſal. 96. 9. their not regarding the worſhip of God there, but worſhipping *God* or *Idols* in *Gardens*, amongſt the *graves* and *monuments* is what is here called, *a forgetting of his holy Mountain*. *Iſaiah* prophecied in the time of *Ahaz*, *ch.* 1. 1. of whom it is ſaid, 2 *Chron.* 28. 23, 24. that he *ſacrificed to the Gods of Damaſcus*, *that he cut in pieces the veſſels of the Lords houſe*, *ſhut up the doors of the houſe of the Lord*, *and made him altars in every corner of Hieruſalem*, *and in every ſeveral City of* Judah *he made high places to burn incenſe to other Gods*. See alſo more of his practices, v. 2. 3, 4. of that chap. and 2 *King.* 16. 3. 10. 11, 12. and there were certainly many of his People that joined with him, in his worſhip, who are all here ſaid to *forget Gods holy Mountain*. *o* And to *prepare a table* for that *troop*; The *Idols of the ten Tribes*, 2 King. 16. 3. and of the *Aſſyrians*, 2 Chron. 28. 23. which were a *troop*, whereas the *God of Iſrael was one God*. And as God had *altars*, which are ſometimes called a *table*, as in *Ezek.* 41. 22. So they prepared *altars* for *Idols*, as may be read in the aforementioned ſtory of *Ahaz*: tho by *preparing a table*, here ſeems rather to be meant the *feaſts* they made upon their ſacrifices in their *feſtival days*, which was in imitation of what the true God had commanded his people, *Deut.* 16. 14, 15. Idolaters alſo made in honour to their Idols, as appears from *Jud.* 9. 27. *Ezek.* 18. 6, 11. *Amos* 2. 8. 1 *Cor.* 8. 10. *p* Nor did they only *feaſt* in honour to the Idols, but they *furniſhed drink offerings unto their number*. God had appointed *Drink-offering* for his honour, and as a piece of homage to him, *Exod.* 29. 40, 41. *Levit.* 23. 18, 37. theſe people had paid this homage to Idols. See *Jer.* 7. 18. & 19. 13. & 32. 29. *q* What we tranſlate *Number* in the *Heb.* is *La Meni* to *Meni*. *Avenarius* tranſlates it *Mercury*, an Idol whom Merchants worſhipped for good ſucceſs in trading, others underſtand it of the *Hoſt of Heaven*, others of the multitude of their Idols, our tranſlation reads it *their number*. The word coming from an *Heb.* root, which ſignifyeth to *number*, is no where elſe found in Scripture, which makes it hard, too poſitively to aſſert the true meaning of it.

12 Therefore will I number you to the ſword *r*, and you ſhall all bow down to the ſlaughter *s*, becauſe * when I called *t* you did not anſwer, when I ſpake, you did not hear; but did evil before mine eyes, and did chuſe *u* that wherein I delighted not.

* Prov. 1. 24. ch. 66. 4. Jer. 7. 13.

r You have offended in *number*, worſhipping a multitude, a troop of Idols, there ſhall be a great number of you periſh by the Sword, or poſſibly the term *number* may refer to *all* in the next phraſe, ſo let them know that none of them ſhall eſcape, God ſaith he will number them, tell them out one by one to the Sword. *s* As you have bowed down to Idols, *Iſa.* 44. 17. (which are mine Enemies) I will make you bow down to your Enemies Swords. *t* I *called* you by my *Prophets*, *Zech.* 7. 7, 11, 12. you did not anſwer by doing the things which I by them ſpake to you for, but not conſidering that I *ſaw you*, or if conſidering it, yet not regarding it, you impudently did evil; yea, *u* You ſinned deliberately, chuſing ſinful courſes, the things which I hated, which are here (as often) expreſſed by a *Meioſis*, and called the things in which God delighteth not. In matters of worſhip we ought to chuſe nothing wherein God delighteth not, and reaſon, as well as Scripture, will aſſure us, he can delight in nothing of that nature which himſelf hath not directed. It is obſervable that ruin is here threatned to this People, not for their immoralities, or lewd lives, but for their errors, and ſuperſtitions in Divine Worſhip. Other ſins provoke God to wrath, but thoſe of this nature alone, are enough to ruine Souls and Nations.

13 Therefore thus ſaith the Lord God *u*: Behold my ſervants ſhall eat, but you ſhall be hungry *x*: Behold my ſervants ſhall drink, but you ſhall be thirſty: Behold my ſervants ſhall rejoice, but ye ſhall be aſhamed:

x As there are a party among you, who inſtead of ſerving God, are the Servants of men, in complying with Idolatry and Superſtition; ſo I have ſome Servants amongſt you who have diſtinguiſhed themſelves by keeping cloſe to my inſtitutions from the reſt of you; I will diſtinguiſh them from you in the diſpenſations of my Providence, thoſe that have *eat* bread at their Idol Feaſts, ſhall be hungry, my people that would not do ſo, they ſhall have enough, thoſe who have furniſhed a *drink-offering* to *Meni*, or that *number of Idols*, ſhall want that drink by which they have ſo prophaned my name, but *my Servants*, from whoſe mouths you pull'd the drink, becauſe they would only furniſh a *drink-offering to me*, they ſhall *drink*. My Servans whom now you make to mourn, and upon whom you pour ſhame and contempt, ſhall *rejoice*, and you ſhall be *aſhamed*, you that now rejoice and ſhout, while my Servants that cannot comply with you are afflicted, and by you made to mourn, you ſhall cry for ſorrow, and houl through vexation, while my Servants, who keep cloſe to my inſtitutions, ſhall ſing for joy of heart. Thoſe who in an hour of Perſecution for Religion, can have patience under the Enemies Triumphs and Rage, will find that the *Rod of the wicked ſhall not always reſt upon the lot of the righteous*.

14 Behold my ſervants ſhall ſing for joy of heart but ye ſhall cry for ſorrow of heart, and ſhall houl for vexation of ſpirit.

‖ *Breaking*.

15 And ye ſhall leave your name for a curſe unto my choſen *y*, for the Lord God ſhall ſlay thee *z*, and * call his ſervants by another name.

* Chap. 62. 2.

y The

y Your name *shall rot*, as Prov.10.7. or only be used when men would curse others, saying, let them be made like such persons, as the names of *Leah* and *Rachel*, Ruth 4.11. and others of Gods Servants were used in blessing: so your names shall only be used in *cursing*, or when men will curse themselves, they shall use your names as examples of the eminent wrath of God upon sinners. z For you shall not perish by an ordinary hand, but by the hand of the *Lord God*, and as is the God, so is his justice, so is his strength, yea God himself shall look upon your name as accursed, and not suffer his people to be called by it, they shall not be called *Jews*, but *Christians*, *Acts* 11.26. The Children of God, *Joh.* 1.12. So detestable a sin is *Idolatry*, that God will not suffer himself to be called by a name given to Idols, how proper soever it be to express his perfection, *Hos.*2.16,17. Nor yet suffer *his own people* to be called by a name by which *Idolaters* are known.

16 That he who blesseth himself in the Earth, shall bless himself in the God of truth *a*, *and* * he that sweareth in the Earth, shall swear by the God of truth *b*, because the former troubles are forgotten, and because they are hid from mine eyes *c*.

* Deut.6.13. Psal.63.11. Chap.19.18. & 45. 23. Zeph.1.5.

a I will bring it to pass, that over all the world, if any man *bless himself*, or bless another it shall be in God, *Amen*. So the *Heb.* (we translate it *the God of truth*) *Amen* is a name given to Christ, *Rev.* 3,14. *These things saith the Amen, the faithful and true witness*, being here applied to God, many think it makes a great proof of the Godhead of Christ, and judge the sense of this Text to be: That under the times of the Gospel men should not bless themselves (as before) in the names of *Abraham*, and *Isaac*, and *Jacob*, but in the name of *Christ*, in the God *Amen*, nor is this an improbable sense. Others taking it more appellatively by *Elohim*, *Amen*, here understand that God, who shews himself *true and faithful in his promises*. b In like manner it is prophesied, that those that *swear*, (by which some understand worship God, others calling God to be a witness) should swear by *the God of truth*; or in the God of truth. Either worshipping God in Christ the *Amen*, or calling the faithful God to attest their sincerity, or swearing by that God who hath approved his truth and faithfulness by saving and delivering his people. c Because they shall see what God promised is fulfilled, the troubles of his people are at an end, and they are hid from Gods Eyes, that is, they are at an end.

17 For behold *c*, I create * new heavens, and a new earth *d*, and the former shall not be remembred nor † come into mind *e*.

* Ch.66.22. 2 Pet.3.13. Rev.21.1. † Heb. *shall come upon thy heart.*

c I will tell you yet a more admirable thing, I am about wholly to alter and change the *state*, not only of *my people*, who are now afflicted, restoring them to a more lightsome state, more free from trouble and afflictions, but d Bringing a new face upon the *world*, sending my Son to raise up a new Church, and to institute a new worship, *Joh.*4.21.24. and giving out my spirit in a more plentiful manner, *Acts* 2.17. which new state shall abide until a new *Heaven and Earth appear, in which shall dwell nothing but righteousness*, 2 *Pet.*3.13. *Rev.*21.1. and e That state of things shall be such, and so glorious, as the former state of my People shall not be remembred, nor come into mind; whether this *new Heaven, and new Earth* here promised, signifies such a state of the Church, wherein Christ shall personally reign upon Earth, over his Saints, the wicked being destroyed (as some have thought he shall for a thousand years) I very much doubt, and do not see how from this, and the parallel texts, any such thing can be concluded.

18 But be you glad, and rejoice for ever *f*, *in that* which I create, for behold I create Hierusalem *g* a rejoycing, and her peole a joy.

f You that are my people, though you cannot rejoice with that degree of joy, that attendeth a present fruition of good, yet be glad, and rejoice with the *rejoycing of hope*, for the thing is certain, what I am already doing, nor let your present state, or the discouragements you have from seeming improbabilities, spoil your joy, for it is not a work to be produced in an ordinary course or by an ordinary power, but by the power of me who brings something out of nothing, or out of what hath no fittedness to such a production, and I will create *g Hierusalem a rejoycing, and her people a joy*; by *Hierusalem* here, must be meant the Church, as well under the Gospel, as under the Law, (because the Gospel Church is grafted into that Olive) or else this prophecy must be understood as fulfilled in the coming of Christ, *Luke* 2. 10. Or else it referreth to a more full calling of the Jews, than we have yet seen or heard of.

19. And * I will rejoice in Hierusalem, and joy in my people *i*, and the* voice of weeping shall be no more heard in her, nor the voice of crying *k*.

* Chap.62.5. * Chap. 35. 10. Rev.7. 17. & 21. 4.

i The nature of joy lying in the satisfaction, and well pleasedness of the Soul in the obtaining of the thing it hath willed; agreeth unto God, and joy and rejoycing are applied to him, *ch.*62.5. and in this text, so also, *Jer.*32.41. *Zeph.*3.17. k Such kind of promises are to be found, *ch.*35.10. & 51.11. *Jer.*31.12. *Rev.*21.4. which must be understood either *comparatively*, They shall indure no *such misery* as formerly, or (if interpreted to a state in this life) as signifying only *some long*, or *eminent state of happiness*, if as to another life they may be taken strictly, as signifying *perpetuity*, and *perfection* of *joy* and *happiness*.

20 There shall be no more thence, an infant of days, nor an old man that hath not filled his days *l*: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed.

l Whereas God had made many promises of long life to the Jews, they should all be fulfilled to Gods people among them, so as there should be rare abortions among them, *Ex.*23.26. few infants should be carried out to burial, nor but few that should not have filled up their years, those that were now Children, should die at a great age, nor none of these things should be of any advantage to wicked men, but if any of them should live to be an hundred years old, yet they should die accursed. This seemeth to be the plain sense. If any desires to read more opinions of these words, he may find enough in the *English Annotations*.

21 And * they shall build houses and inhabit *them*. And they shall plant Vineyards, and eat of the fruit of them *n*.

* Amos 9. 14.

n The quite contrary to what is said of the sloathful man, and *Job* 27.13,14,15,16,17. *Prov.*12.27.

22 They shall not build, and another inhabit, they shall not plant, and another eat, for * as the days of a tree *are* the days of my people, and mine elect † shall long enjoy the work of their hands *o*.

* Psal.92.12. † *Shall make them continue long, or shall wear out.*

o Duration, and perpetuity are promised to them, in their happy estate.

23 They shall not labour in vain, nor bring forth for trouble, for they *are* the seed of the blessed of the Lord, and their off-spring with them *p*.

p And not only a blessing to them, but also to their Off-springs, But, what is here promised which wicked men do not oft times enjoy, and Gods People oft times want? *Ans.* 1. Wicked men may have them for their good parents sake, and good men may sometimes want them for evil parents sake. 2. Bad men may have some of these things, but they cannot expect them: good men may at present want them, but they may expect them from the hand of God, if they be good for them. 3. Bad men may have them in wrath; the blessing of God gives them to good men, and adds no sorrow therewith.

24 And it shall come to pass that before they call, I will answer *q*, and whiles they are yet speaking *r* I will hear.

q God promised, *ch.*58.9. to answer them, *when they called*: here he promiseth to be so ready to answer, as to answer the words assoon as they should be formed in their hearts before they should get them out of their lips, *Psal.* 32.5. *Dan.*10.12. r Yea while they were speaking, *Dan.*9.20.23. *Acts* 10.44. nor doth God say only, they shall have the things they would have (for so wicked men may sometimes have from the bountiful hand of *Divine Providence*) but they shall have them, as an *answer* or return unto their prayers.

25 The * wolf and the lamb shall feed together, and the lion shall eat straw like the bullock *s*, and dust *shall be* the serpents meat *t*, they shall not hurt nor destroy in all my holy mountain *u* saith the Lord.

* Ch.11.6,9.

s This verse containeth a promise much like that, *ch.* 11. 6, 9. And relates to the ceasing of persecution. The people of God for their *whiteness and innocency*, are often compared to *Lambs*, and *Sheep*, wicked men to *Wolves* and *Lions*, for their antipathy to the seed of the Woman, God here promiseth to take off the fierceness of the Spirits of his Peoples Enemies, so that they shall live quietly and peaceably together. t Wicked men are compared to *Serpents*, *Micah* 7.17. compared with *Psal.*72.9. God promiseth a time of tranquillity to his Church under the Meraphor of *Serpents eating the dust*, their proper meat, *Gen.*3.14. instead of flying upon men: it signifies such a time, when wicked men should mind their proper business, and not make it their work to eat up the people of God like bread. u For the last phrase, see *ch.*11.9. what is before noted. But will some say, *When shall these things be?* The Scripture gives us no record of any such period of time yet past. And it is very probable that this is a promise yet to be fulfilled, and it is not for us *to know the times and seasons*: but in the mean time to let our *faith* and *patience* be seen; in the mean time we may learn, That it is Gods work to restrain the *Wolves* and *Serpents* of the world, who would else be always doing what they are sometimes doing, and it is a sad sign that God is not yet at peace with that people, where we see Wolves devouring Lambs, and Serpents destroying men instead of licking up dust, nor well pleased with that part of his holy mountain where there is nothing but *hurting* and *destroying*, biting and devouring one another, when God shall be at peace with a people these things shall not be found amongst them.

CHAP. LXVI.

1 THus saith the LORD *, The heaven *is* my throne *a*, and the earth *is* my footstool *b*: where *is* the house that ye build unto me *c*? and where is the place of my rest *d*?

* 1 King 8.27. Acts 7. 48,49. & 17. 24.

a The Heaven, that is the highest Heavens, are the place where I most manifest my power and glory, and shew my self in my Majesty. So *Psal.*11.4. *Psal.*103.19. *Matth.* 5. 34. Hence we are taught to pray, *Our Father which art in Heaven*. q And the *Earth is my footstool*, or the Place where I set my feet, *Matth.* 5: 35. d Can there be an house builded, that will contain me, who can encompass the Heavens and the Earth with an house? d Or, where is the place wherein I can be said to rest in a proper sense? The Arke

is indeed called *God's foot-stool*, and the *place* of his *rest*, in a figurative sense, because there God manifested himself, though in degrees much beneath the manifestations of himself in Heaven, but properly, God hath no certain place of Rest.

2 For all those *things* hath my hand made *e*, and all those *things* have been *f*, saith the Lord: but to this *man* will I look, * *even* to him *that is* poor and of a contrite spirit, and * trembleth at my word *h*.

* Psal. 34.18. & 51. 17. Chap. 57.15. * Ezr.9.4. & 10.3. Prov.28 14. & v.5.

e The Heavens and the Earth are the work of my hands, *Gen.* 1.1. *Job.*1.3. (some expound it of the *Temple*, and the *Sacrifices*.) *f* They were not only made by God, but *subsisted* and were kept in being by him. These things were not therefore valued by him, nor could he have any need of, or respect to an house which is but a very little part of the Earth; he having made the Heavens and the Earth, had them all at his command, and how could he need a Temple? or, wherein could he be advantaged from it? *g* But God will look with a respect, and with a favourable Eye to him that hath a *broken and contrite spirit*, whose heart is subdued to the Will of God, and who is poor, and low in his own Eyes, *Mat.*5.3. *Luke* 6.20. And *h* who trembleth when he heareth God's threatning words, nor ever heareth any revelation of the Divine Will without a just Reverence.

3 He that killeth an ox *i*, *is as if* he slew a man: he that sacrificeth a lamb ‖, *as if* he * cut off a dogs neck *k*: he that offereth an oblation, *as if he offered* swines blood: he that † burneth incense, *as if* he blessed an idol *l*: yea, they have chosen their own ways *m*, and their soul delighteth in their abominations *n*.

‖ Or *kid*. * Deut.23.18. † Heb. *makes a memorial of*.

i Solomon, *Prov.*15.8. gives us a short, but full commentary on this whole verse; *The Sacrifice of the wicked is an abomination to the Lord*. He that killeth an Ox, that is, for Sacrifice, as it is expounded by the next words, *He that sacrificeth a Lamb*. *k* The comparison sheweth God's detestation of *ceremonial performances* from men of wicked hearts and lives. *l* From hence it is plain, that the Prophet is not here reflecting upon *Idolatrous Worship*, but *Formal Worship*: for to say, *He that burneth Incense to an Idol, is as he that blesseth an Idol*, is but to say, he that blesseth an Idol, blesseth an Idol; but upon those who in a formality worshipped the true God, and by acts which he had appointed, such were offering Sacrifices, Oblation, Incense. God by the Prophet declares, that these mens Services were no more acceptable to him than *Murther*, *Idolatry*, or the most *horrid prophanation of his name*; such would cutting off a dogs neck for Sacrifice, have been, or offering *Swines blood*, so little do ritual performances, though instituted by God himself, please God when they are but meer *formalities*, as they always are. *m* When those that perform them, live as they list, lewd, and loose lives, and think to save themselves by their prayers, like the Whore, *Prov.*7.14,15. *n* Not only sinning by humane frailty, but taking pleasure in their sins, *Prov.* 15.26. to offer a Sacrifice with an heart resolved (when it is offered) to go on in sinful courses, is to offer it *with an evil mind*. This is a dreadful text to persons who will *murder*, and *steal*, and *swear*, and *curse*, and *lie*, and *commit Adultery*, and then come and stand before God in his house, which is called by his name, that is, come to serve him in acts of Worship, *Lev.*10.3. See *Psal.*50. 16,17,18. *Isa.*1.11,12,13,14. *Jer.*7.9,10. *Mat.*7.21,22,23. *Job.*4. 24. 1 *Tim.*4.8.

4 I also will chuse *o* their ‖ delusions *p*, and bring their fears upon them *q*, * because when I called none did answer *r*, when I spake, they did not hear *s*, but they did evil before mine Eyes, and chose that in which I delighted not.

‖ *Devices*. * Prov.1.24. ch.65.12. Jer. 7.13.

o They had made their choice, they chose not the ways of God, but *their own ways*, that which God delighted not in, as in the later part of this verse, therefore (saith God) I will also chuse. *p* Their *delusions*, or *illusions*, or *devices*, *Montanus* translates it, *adinventionibus*, it is a Noun derived from a word which signifies to *speak childishly*, or *corruptly*, the word in this form is only used in this text, and in 1 *Sam.*25.3. it signifieth *studies*, or *works*, Psal.12.4. *Isa.*3.4. *Hos.*4.9. It is an ordinary thing for God thus generally to declare his justice against men. That he will deal with sinners, as they deal with him, so *Psal.*18.25,26. *Lev.*26.27. *Jer.*34.17. *Prov.*1.24.28. The meaning is, I will be no kinder to them, than they have been to me. They have chosen to *mock and delude me*, I will chuse to suffer them to *delude themselves*, or they have chosen to work wickedness, I will chuse to bring the fruit of their works upon them. They have chosen the cause, I will chuse the effect. *q* That is (say some) the things which they *feared*, and did these things to avoid, as *Jer.*42.16. *Ezek.*11.8. Others by *their fears* chuse rather to understand such *terrors* and *affrightments* as are natural to men upon the prospect of great evils, as *Jer.*20.4. as God in mercy delivereth his people *from their fears*, *Psal.*34.4. So in judgment he causeth *fears* as a great judgment to possess sinners, *Lev.*26.16. *Deut.*28.66. *r* Because when by my Prophets I exhorted you to your duty, very few yielded obedience; see *Prov.*1.24. *ch.*65.12. *Jer.*7.13. *s* Hearing here signifieth hearkning, or obeying, *not hearing* is expounded by *doing evil*, and chusing that *wherein God delighteth not*; God accounts that those do not hear, who do not obey his Will.

5 Hear the word of the Lord, you that * tremble at his word *s*: your brethren *t* that hated you, that cast you out *u* for my names sake *x* said, * Let the Lord be glorified *y* but he shall appear to your joy, and they shall be ashamed *z*.

* V. 2. * Ch. 5.19.

s The Prophet turneth his discourse from denouncing judgment against the *Idolaters*, and *formalists* amongst the Jews, to such as *feared God*, whose religion is described by *a trembling at his word*, as v.2. such a turning of the Prophets discourse was, *ch.*50.10. *ch.* 51.1.7. *The same words belong not to Saints and presumptuous Sinners*. *t* Your Brethren, by *Nation*, or by *external profession* in Religion, tho false Brethren, *Gal.*2.4. Thus *Paul* calls all the rejected Jews *Brethren*, *Rom.*9.3. *u* That either shut you out of their intimate society, or (which is more probable) *excommunicate*, and cast you out of their Synagogues, or cast you out of their City, and some of you out of the world, *Joh.*9.35.22. *Joh.*16.2. *x i.e. For my sake*, for your owning me, and adherence to my law, said. *y* Either mocking you as the Jews did Christ, when hanging upon the cross, *Mat.*27.43. *Luke* 23.35. thus they mocked at *David*, Psal.42.3. Or, *Let the Lord be glorified*, thinking they did God good service, *Joh.*16.2. *z* There will come a day when God shall appear and let them know his judgment concerning their violence, and rage, then you shall have joy, and they shall be ashamed, 2 *Thes.*1.6,17,18.

6 A voice of noise from the city *a*, a voice from the temple, a voice of the Lord that rendreth recompence to his Enemies *b*.

a The expression of a Prophetical *extasy*, as much as methinks I already hear a *voice* of *noise*, rather a sad and affrighting noise, than the noise of *Triumphers* (as some think) yea, it comes not from the City only, but from the *Temple*, wherein these *formalists* have so much gloried, and reposed so much confidence, there is a noise of Soldiers slaying, and of the *Priests* or *poor people* fled thither, shrieking, or crying out. *b* A voice of the Lord, not in thunder, which is sometimes called so, *Psal.*29.3,4,5,&c. but that rendreth *recompence to his enemies*. Thus, the noise of Soldiers, the roaring of Guns, the sounds of Drums and Trumpets are the *Voice of the Lord*. Thus the Prophet seemeth to express the destruction of the Jews by the *Roman Armies*, as if a thing at that time doing.

7 Before she travailed she brought forth, before her pain came she was delivered of a man-child *c*.

c The whole verse is expressive of a great and sudden salvation, which God would work for his Church, like the delivery of a woman, and that of a *man child before her travel*, and *without pain*. The only doubt is, whether it referreth to the deliverance of the people out of *Babylon*, or the worlds surprizal with the *Messiah*, and the sudden and strange propagation of the Gospel, and it is a question not easily determined. The delivery of the Jews out of *Babylon*, indeed was without *struglings* or any *pain*, not like their deliverance from *Egypt*, after the wasting of their enemies by ten successive Plagues, but by the *kind Proclamation* of *Cyrus*; but it seems not to have been sudden only as to the *day*, and *hour*, and *manner*, for *Daniel* understood by Books that the time was come, *Dan.*9.2. and the people had a prospect of it 70 years before, *Jer.* 25.12. & 29,10. The *Prophecy* therefore seems rather to refer to the coming of *Christ*, and the *sudden propagation* of the *Gospel*. The Popish Interpreters applying it to the *Virgin Mary* bringing forth Christ, is like other of their fond dreams.

8 Who hath heard such a thing *d*? who hath seen such things *e*? shall the earth be made to bring forth in one day? or shall a Nation be born at once? for as soon as Zion travelled, she brought forth children *f*.

d The Prophet calls either to the *whole world*, or to *such as feared God amongst the Jews*, to admire God in his stupendious works of Providence, either in the easie manner of the deliverance of the Jews out of the Captivity of *Babylon*, without any pain, without so much as one throw; or else in the erecting of his Gospel Church, into which all the Jews that received Christ, were gathered as well as Gentiles, *making both one*, Eph.2.14. *e* Which seems to be meant by the *Earths bringing forth in one day* as great a work of Providence, as if all the women in the world should have brought forth in a day; or as if all the plants of the earth had brought forth their flowers and fruit in one day. *f* As soon as the Church of the Jews began to move out of the captivity of *Babylon*, God put it into the hearts of multitudes to go up, *Exod.*1. 5. *ch.*2.1,2. *&c.* Or, as soon as the voice of the Gospel put the Church of the Jews into her *Travel* in *John the Baptists*, *Christs*, and the *Apostles times*, it presently brought forth. In *John Baptists time*, *the Kingdom of Heaven suffered violence*, *and the violent took it by force*, Mat.11.12. and it continued so, as 3000 were converted at *Peter's* Sermon, *Acts* 2. The Gentiles were the Children of *Zion*, being planted into their stock, the law of the Gospel first going out of Zion.

9 Shall I bring to the birth, and not ‖ cause to bring forth? saith the Lord *g*, shall I cause to bring forth, and shut *the womb*? saith thy God *h*.

‖ Or *beget*.

g The work before spoken of, seemeth not after the manner of men, who do things that are great gradually, nor in an ordinary course of nature, whose motions also bring things by degrees to their perfection, but you must consider who it is that speaketh (*saith the Lord*;) now as is the God, so is his strength. Again, men may undertake things, and for want of power not bring them to perfection, but shall I do such a thing? I have by many prophecies and promises secur'd you in the expectation of such a thing, and

shall

shall I not by my Providence effect it? I, that in the ordinary course of my providence use to give a birth to Women, to whom I have given a power to conceive, shall I not give a birth to *Zion*, to my people, whom by my prophecies & promises I have made to conceive such hopes and expectations? *b* Nor shall *Zion* once only bring forth, but she shall go *on teeming*, her womb shall not be shut, she shall every day bring forth more and more children, my presence shall be with my Church to that end, to the end of the world.

10 Rejoyce ye with Hierusalem, and be glad with her all ye that love her: rejoyce for joy with her, all ye that mourn for her *i*.

i There is nothing more ordinary amongst men, than for friends and neighbours to meet together with their friends recovered from affliction, or brought into a better state, to rejoyce with them especially such friends as in their afflictions have mourned with them. Thus *Mary*, *Luke* 1.40. went to rejoyce with *Elizabeth*, and *Job*'s friends came to *rejoice with him*, *Job* 42.11. The Prophet in like manner calls to all the *friends of Hierusalem*, especially such as in the days of her affliction had mourned for her, to come and *rejoice* and *be glad with her*, upon the prospect of her better state after the *Babylonish Captivity*: or at least in the time of the Messiah; for tho joy and *gladness* be the affection of the Soul that works upon its union with its desirable object, and the deliverance of the people out of *Babylon*, was not to be for many years after this, nor the *Messiah* to come, not many years after that, yet *faith being the evidence of things not seen*, there is a *rejoicing of hope*, *hope* giving the Soul an union with its object hoped for, and these things were now *present to believers*, who by faith called the things that were not, as if they were: because they had the security of a divine Revelation for them, and they were already existent in their necessary causes.

11 That you may suck and be satisfied with the *k* breasts of her consolations *l*, that you may milk out, and be delighted with the abundance of her glory *m*.

k Hierusalem is here set out as the Mother of us all, as indeed she was, for *out of Zion went forth the law, and the word of the Lord from Hierusalem*, Isa.2,3. Christ was of the *seed of Abraham*, he was sent *to the lost Sheep of the house of Israel*, and is called, *Rom.*15.8. *the minister of the Circumcision*: they were the *Olive*, the *Branches*, the Gentiles but a *wild Olive grafted in amongst them*, Rom.11.17. we sucked at their breasts, Christ was first preached to them, the 12.the 70.were all of them. *l* The Gospel doctrine was their breasts of consolation. Christ was in the first place. *m* The *glory of the people Israel*, tho he was also *a light to lighten the Gentiles*, Lu.2.32. we are required to rejoyce with *Hierusalem*, *That we may suck, and be satisfied*, &c. Intimating, that our joy should not be a meer act of charity to them, but a proper expression of our sense of Gods goodness to our selves, who should suck and be satisfied from the glad tidings of the Gospel first published unto them, and our selves be enlightned from what was at first the *glory of Israel*.

12 For thus saith the Lord, Behold I * will extend peace to her like a river, and the glory of the Gentiles *n* like a flowing stream *o*, then shall ye * suck *p*, ye shall be * born upon her sides, and be dandled upon her knees *q*.

* Chap. 48. 18. & 60.5.
* Chap.60.16.
* Chap. 49. 22. & 60. 4.

n That this promise respects the times of the *Messias* seems plain, not only from the consideration that no history giveth us any account of any great or long peace or prosperity the Jews had before that time, nor indeed then, if we understand it not of a spiritual *Gospel peace*, which Christ preached to them *that were nigh* as well as to *those afar off*, Eph.2.17. *o* It also appears from the mention of the glory of the Gentiles as a flowing stream, which can hardly be understood of any thing but Christ and the preaching of the Gospel to the Gentiles. But I leave it to the issues of Providence to expound and determine, whether the Prophecy of this Text doth not relate to a further conversion and calling of the Jews than hath yet been seen. *p* When Christ was revealed to the Jews, not those only of the Gentiles, but those of the Jews who belonged to *Gods election*, sucked Gospel doctrine, the *Gentiles* were born upon the sides of *Hierusalem*, and dandled upon her knees, as first hearing from the *Apostles* who were some of the Daughters of *Hierusalem*, members of the Jewish Church, the glad tidings of Salvation.

13 *r* As one whom his mother comforteth, so will I comfort you, and you shall be comforted in Hierusalem.

r That is, in the most tender and compassionating way imaginable, the husband doth not comfort his wife with that tenderness, and those bowels that the mother comforteth the Child after it hath received some fall or mischief. *Hierusalem* now mourneth, and you mourn with her, but she shall recover from her affliction and from her sorrows, and shall be comforted; and you that mourn for her, shall partake of her joys, as you now share with her in her afflictions, God in the day that he wipeth tears from her eyes, shall also wipe them from yours: and you shall have as great an occasion of joy from the happy, as now you have of sorrow from the afflicted state of *Hierusalem*.

14 And when you see *this*, your heart shall rejoice, and your bones shall flourish like an herb *u*: and the hand of the Lord shall be known toward his servants *x*, and his indignation toward his enemies *y*.

q The peace and tranquillity of the Church, and the propagation of the Kingdom of Christ, is always the cause of an heavenly joycing to such as fear God, *Psal.* 105.3. the reason is because it is the greatest objects of their desires which are then satisfied, and their thoughts are then at rest, and besides they are members of the same body, so as their own bones, which before are dry and withered, *Eze.*37.1,2. and *the sinews, and the flesh comes again upon them, and the skin covers them above*, so as they flourish like an herb *in* the spring, all whose verdure and beauty in the Winter was concealed in the root hid in the earth. *x* And in this the Power, protection, & influence of God for, of, and upon such as truly serve and obey him, shall be made manifest and known. *y* But the wicked shall be under a quite contrary dispensation, *Psal.*1.4. As they have had a day which hath been to you *the power of darkness*: so you shall have a day, which shall be to them *the power of darkness*; as Gods hand shall be upon, and towards such as fear me, to cover, and bless, and influence them, so his indignation shall in that day be shewed towards those of your Nation, who have declared themselves the Enemies of the Lord.

15 For behold the Lord will come with fire *z*, and with his chariots, with a whirle-wind *a*, to render his anger with fury *b*, and his rebukes *c* with flames of fire.

z Here the Prophet comes more particularly to expound what indignation should be shewed towards his enemies. That is, with terrible Judgments, nothing being more terrible and wasting than fire, or with fire in a proper sense, understanding it of the fire with which enemies use to consume places brought under their power. *a* With a sudden sweeping Judgment that like a whirl-wind shall destroy this people. *b* With fury, that is, with fervor, for fury properly so taken is not in God, *ch.*27. 4. but God sometimes executes justice and judgment more smartly and severely. *c* By *rebukes*, he means punishments, for it is said God will execute them *with flames of fire*. They had contemned the rebukes of his law, now God will rebuke them with fire and sword.

16 For by fire, and by his sword, will the Lord plead *d* with all flesh *e*, and the slain of the Lord shall be many *f*.

d This kind of *rebuking* is also called a *pleading with them*, so he threatens to plead against *Gog with Pestilence and blood*, *Ezek.*38. 22. God at first *pleads* with sinners by *words*; but if he cannot so prevail, he will *plead with* them in a way by which he will overcome by fire, pestilence, and blood. *e* Thus he threatens to do with all sinners, or with all the wicked Jews. *f* To the fire he threatens to add the Sword, so as the *slain of the Lord*, that is, those whom God should cause to be slain, should be many.

17 * They that sanctifie themselves, and purifie themselves in the gardens *g*, ‖ behind one *tree* in the midst *h*, eating swines flesh *i*, and the abomination *k*, and the mouse, shall be consumed together, saith thy LORD.

* *Ch.*65. 3,4.
‖ *One after another.*

g That the Jews might not think that the Judgments threatned, concerned only the Heathen, he tells them they concerned them, the Idol Worshippers amongst them, and not Idolaters only, but such as broke his laws about meats, which he had prohibited them to eat. Those that *sanctified* and purified themselves in gardens, *gardens* in which they worshipped Idols, *ch.*1.29.& 65.3.4. *Kin.*14. 23.& 15. 13. the word translated *gardens* signifieth such as were thick planted with trees, *and had groves* in them, where they set their Idols, 1 *Kin.*14.23. hence the Idol is called the *Grove*, 2 *King.* 23.6. they had also in these Gardens Pools where they washt themselves in a way of preparation for their Idol-worship, as the Priest by Gods ordinance was to bath himself, *Num.*1.97. *h Behind one of the trees*, or one by one behind the Trees. Some think that *Achar* is here a proper name of an Idol, behind which, or behind whose Temple these Idolaters were wont to purifie themselves. These Gardens were places too as well for bruitish Lusts as Idol-worship, as may be learned from 1 *King.*14.24. 2 *King.*23.7. and they by these washings thought to make themselves clean. *i* Eating Swines flesh forbidden, *Lev.*11.7. *Deut.*14.8. *k* And the abomination, either any abominable things, or all those beasts forbidden the Jews for meat, *Lev.*11, 9, 10. &c. Some think a particular abominable thing is here meant, and think it is the *Weasel* which *Lev.*11,29. is joined with the *Mouse*, which is here next mentioned. The word which we translate Mouse being no where found but there, and here, and 1 *Sam.*6.4,5,11,18. some think it is not that Creature we call a *Mouse*, (because a Mouse is properly no creeping thing; but the word *Lev.*11. 29. signifyeth a creeping thing) they therefore think it rather signifyeth some *Serpent*. It is a matter of no great consequence. The sense is, that God would not only destroy the open and gross Idolaters and superstitious persons, but all those also who had made no Conscience of yielding Obedience to the Law of God in such things as seemed to them of a minute nature, and such as they easily might have yielded obedience to; he saith that they shall all perish together. In the day of Judgment the Idolatrous *Pagan* and *Papist*, and the lewd and disobedient Protestant shall fare alike. It will be an hard thing for a thinking Soul to see how Baptism, and a membership in the Christian Church, should save men from Gods Wrath, without Holiness, more than Circumcision and Membership in the Jewish Church.

18 For I *know* their works, and their thoughts *l*, it shall

shall come m that I will gather all nations n, and tongues, and they shall see my glory o.

l The Hebrew is thus word for word; *And I their works, and their thoughts, coming together all nations and languages, and they shall come and see my glory.* So that it is necessary for Interpreters to supply some words to make out the sense. And the sense will differ according to the nature and sense of those supplied words. We supply the Verb *know*, as *Amos* 5. 12. others supply, *I have noted.* Others make it a question. And I *should I endure* their thoughts *and their works?* Others, But as for me *O their works, and their thoughts?* Some make these words *for I know their works and their thoughts it shall come*, one sentence, and to relate to the judgments before threatned, v. 15, 16. and the later words a new sentence, and a promise of the call of the Gentiles. If we thus divide the words into two sentences, the former part doth but assert the certainty of the Judgment that should come upon this People, and the confirmation or reason of it from the *Omniscience* and *Justice of God.* They have done these things, and I know it, and am of purer eyes than to behold iniquity. I know I have marked their thoughts and works (before mentioned.) O the vileness of them! Should I suffer, should I endure them? No. *It shall come*, either the Judgments before threatned shall come: or it shall come to pass, that I will cast them off, and then *I will gather all Nations*, &c. m So *as it shall come*, may either refer to the threatning of Judgments in the former part, or the promise of calling the Gentiles in the later part of the verse. Others make the verse one intire Sentence, and the sense thus, *seeing I know their works*, &c. or when the time shall come, that I shall let them by my vengeance know, that I know their works. *I will gather all Nations and Languages.* n I will call the Gentiles into my Church, and o My Oracles, my holy Institutions and Ordinances, which hitherto have been locked up in the Church of the Jews, *Rom.* 3. 2. and been their glory, shall be published to the Gentiles, *Psal.* 97. 6. *Isa.* 40. 5.

19 And I will set a sign amongst them, and I will send those that escape of them unto the nations p, to Tarshish, Pul and Lud that draw the bow, to Tubal and Javan, *to* the Isles afar off q, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles r.

p It is on all hands agreed that this Verse is a Prophecy of the conversion of the Gentiles. n By sign here some understand an *Ensign*, as the word signifies, *Psal.* 74. 4. which is a military sign to gather people together, by this may be understood Christ, *Luk.* 2. 34. See *Isa.* 11. 10. or as others the *ministry of the word* attended with miracles (often called signs) these were set up among the Jews first, then among the Gentiles. Others (but less probably) understand by *sign* a mark of distinction, like that mentioned, *Ezek.* 9. 4. so as, saith he, some shall escape and not be destroyed, and for those that shall escape, I will send them to q *Tarshish, Pul, Lud, Tubal, Javan*, to *Europe, Asia*, and *Africa*, to all the quarters of the world, (see the *Latin Synopsis*, and the *English Annot.* large discourses of these particular places) to all Nations that had never before heard of God or his true Worship. r And they shall every where preach the Gospel, and set up my Gospel-Ordinances and Institutions. This was eminently made good upon the Apostles leaving the Jews, and turning to the Gentiles, *Act.* 13. 46. and more fully after the destruction of *Jerusalem*, when the Believers among the Jews, as well as the Apostles, went about publishing the Gospel to all People, which was the declaring of the Lords Glory.

20 And they shall bring all your brethren *s for* an offering unto the LORD out of all nations: upon horses, and ‖ in litters, and upon mules, and upon swift beasts t, to my holy mountain Jerusalem, saith the LORD u, as the children of Israel bring an offering in a clean vessel into the house of the LORD x.

‖ Or, *coaches.*

s Those who are the Children of *Abraham*, not considered as the Father of the Jewish Nation only, but considered as *the Father of many Nations*, and as the *Father of the Faithful*, or who are the *Children of God* being Believers, and *receiving Christ* y and do are your Brethren, (how contemptible soever you judge them,) shall be brought out of all Nations for an *offering* to the Lord. God will have no more offerings of Bullocks and Rams, or Lambs, but of Men, and Women, reasonable Services, *Rom.* 12. 1. he will have an *offering up of the Gentiles*, Rom. 15. 16. t And because the Gentiles are many of them far off from *Jerusalem*, and as yet further off from God, *Eph.* 2. 17. God will find out fit means for this end, as Horses, and Litters, and Mules, and swift beasts are to bring Men and Women long Journeys. u And they shall be brought into the Church, which began at *Jerusalem*, and this you may be assured of, for the Lord hath said it, who cannot lye nor repent. x And they shall come with as much *joy* and *gladness*, with as much sincerity and holiness, as the Godly Jews use and exercise when they bring their offerings in *clean vessels.*

21 And * I will take of them for priests, *and* for levites y, saith the LORD. * Ex. 29. 6. Ch. 61. 6.

y Lest the Jews, being assured that the Tribe of *Levi*, which God anciently chose to minister before him, was among them, should say, Alas! if the Gentiles should be brought in, where would they have *Priests* or *Levites?* God here by his Prophet tells them, he would provide Priests, he would take *of them*, of these converted Heathens, for *Priests* and *Levites*; that is, for *Gospel ministers*, to teach and to instruct People, which was the *Priests* work of old, *Deut.* 33. 10. 2 *Chron.* 17. 7, 9. *Mal.* 2. 6. (for they are mightily mistaken, that think the Priests among the Jews had nothing to do, but to *sacrifice* and *burn incense*, which work is ceased) saith the Prophet, God will find amongst the converted Gentiles those who tho they be not of the Tribe of *Levi*, or House of *Aaron*, yet they shall do the true work of Priests and Levites. 1 Pet. 2. 9. Rev. 1. 6.

22 For as * the new heavens, and the new earth z which I will make, shall remain before me (saith the Lord) so shall your seed, and your name remain a. * Ch. 65, 17. 2 Pet. 3. 13. Rev. 21. 1.

This whole verse is only a promise of the perpetuity of the Gospel Church, and the not failing of the Additions to it of such as shall be saved till the world shall have an end. z The new state of the Church to be raised up under the Messias. a As I intend that shall abide, so there shall be a daily succession of true Believers for the upholding of it, for if Believers could fail from the Earth, the Church made up of them only, as the true Members of it must fail also.

23 And it shall come to pass that from one † new moon to another, and from one sabbath to another b shall all flesh come to worship before me, saith the LORD.

† *from new moon to his new moon, and from sabbath to his sabbath.*

b In the Gospel-Church, there shall be as constant and setled a course of Worship (tho of another nature) as ever was in the Jewish Church, Christians are not bound to keep the Jewish Sabbath or New-moons, *Gal.* 4, 10. 11. *Col.* 2. 16. But New Testament Worship is often expressed by Old Testament Phrases. The Jews were only obliged to appear three times in a year at *Jerusalem*, but (saith the Prophet) the Gospel-Church shall worship God from one *Sabbath to another.* Zech. 14. 16.

24 And they shall go forth c, and look upon the carcasses of the men that have sinned against me d: for their * worm shall not die, neither shall their fire be quenched e, and they shall be an abhorring unto all flesh. * Mar. 9. 44, 46, 48.

c Either the Gentiles, or the sincerer part of the Jews shall go forth from their places, or from *Jerusalem*, or, *go out of their graves* at the last day. d And look upon the vengeance I have taken upon these vile Idolaters and Formalists, for their satisfaction, *Psal.* 58. 10. they shall see none of them alive, but they shall see their *carcasses.* e For the worms that feed on their slain carcasses shall not suddenly die, and the Enemies fire burning upon their Habitations shall not go out till they be wholly consumed: and after this Life, and at the day of Judgment, they shall go into eternal torments. See *Mar.* 9. 44, 46, 48. where they will feel a worm of Conscience that shall never die, and a fiery Wrath of God upon their Souls and Bodies, that shall never go out.

The End of the First Volume.